THE TRUTH SEEKER

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Notes and Clippings.

THE Rev. John A. Powell went insane at Findley, Ohio, because a book which he had written met no sale.

SINCE Talmage's last sermon, announcing that "religion is dead," his antics in the pulpit are fully explained. He is only waking the corpse.

IF the Jews in Germany had been sound, thoroughgoing imperialists instead of the incorrigible liberals that they are, would Court Preacher Stocker be so hot against them?

TALMAGE reported to his congregation recently, as the result of his observation on a recent trip of 2,000 miles in the country, that "religion is dead." What sort of company does the Tabernacle preacher keep on his travels?

WHILE Mrs. Jessie Martin, of Hampshire, was coming out of church she slipped upon the icy steps and broke her leg. This should be an all-sufficient warning to people who will insist upon going to church on Sunday instead of going skating.

IT is whispered in Vatican circles that Leo XIII. intends to resume quietly and by degrees the state ceremonies of the Pontifical Court as they were celebrated eleven years ago, even to going down into St. Peter's and reviving the splendid ceremonies in that famous basilica.

THE "Aurora," the Pope's organ, announces that two hundred yards outside the gate of San Pancrazio a priest has discovered a new catacomb, with various galleries, and containing twelve chapels, the greater part of which are adorned with paintings admirably preserved. The new catacomb extends from San Pancrazio to the Villa Pamfily-Doria.

A BUG has turned up in Asia Minor which feeds upon the eggs of the locust. Where a cluster of locust eggs is examined the destroying insect appears in the midst of them. Locusts from time immemorial hav made themselvs disliked in Asia, and the new bug, which is believed to deposit its eggs in the live locust's body, has general sympathy and encouragement.

FOR the great cathedral at Melbourne an anonymous gift of $50,000 has been made. If the money that has been thus foolishly lavished in building up the grossest error and fraud the world has known could hav been used in the dissemination of real knowledge, and in providing for the comfort of the poor and homeless, how much better the world would be to-day!

MR. FROUDE is about to be anticipated by Mr. F. Martin in the promised biography of Carlyle. There is no averment that the author of the "Statesmen's Year Book" has gone into the merits of Carlyle's life with the same care as the author of the life of Cesar would be sure to go, but he has collected a multitude of facts, and is qualified by previous training to arrange them in a systematic and effectiv way.

A LOT of reverends of Brooklyn are accusing the Rev. Mr. Talmage of the same godly city of lying and perjury, and, what is worse, they are proving it, too. It is a pity to see Presbyterian clergymen show such animosity toward each other, and that they should be guilty of such crimes. Verily, verily, if all the bad deeds of these "men of God" could be shown up, what a monstrously large and monstrously black record it would all make!

IN the municipal cremation furnace at Gotha, in Germany, you can get yourself incinerated for $16. Since the establishment of the furnace, two years ago, thirty bodies of the nobility and gentry hav enjoyed its hospitality. Persons, progressiv but poor, who are prejudiced against interment should go to Gotha while they can still call their souls their own, since the German railroads charge high rates for the carriage of earthly tabernacles from which the spirit has flown.

ONE of the advantages pertaining to the new method of engraving by electricity—an electric spark pen having been invented for the purpose in Paris—is that the artist does all parts of his work, and with no more trouble than if working with an ordinary pencil, and can even operate in a dark room, without any other light than the glare from the induction spark. If a sheet of thin paper be attached to a plate of copper or zinc, it is said that an engraving may be made with extraordinary facility by this device.

THE Disciples' church in Louisville, Ky., tried to make a creed which would suit all the members. They found it impossible to agree either theologically or otherwise. Theological discord grew into pugnacity, and at the latest accounts the business of creed-making had reached a point at which the pastor and his adherents, comprising about one-third of the church-members, were excluded by the rest. Those who remained are said to contemplate leaving the creed business where it is, in order to avoid any more unpleasantness.

WHILE the unrecognized religious orders in France hav been dispersed, the recognized ones are threatened with the loss of all their privileges. Bills now pending in the Chamber propose to oust them from sites or buildings belonging to the state, and to abolish their exemption from direct taxes. A circular has also been issued by the taxing department giving instructions that convents and monasteries carrying on any kind of labor shall henceforth be subject to trade licenses, no matter though the receipts be appropriated to charitable objects.

IT took an informer, a warrant of seizure, four United States marshals, several lookouts, and a horse, truck, and driver to arrest a wretched, poverty-stricken German in an east-side tenement house in this city, who, after being out of work for weeks, took to making cheap cigars without a license in order to keep a wife and three sick children from perishing by famin. The value of the 364 cigars seized is about six dollars. The colossal malefactor was trapped, red or rather brown-handed, at his nefarious work, and now lies in jail to await the action of the grand jury.

MR. SEEBOHM, a recent traveler in Siberia, says that "birds go to the Arctic regions to breed, not by thousands, but by millions." And he tells us that the cause of this migration is the search after food, which is there provided for them with lavish prodigality. "Seed or fruit eating birds find an immediate and abundant supply of cranberries, crowberries, and other ground fruit, which hav remained frozen during the long winter, and are accessible the moment the snow has melted; while insect eating birds hav only to open their mouths to fill them with musketoes."

THE attempt to introduce an organ into the Presbyterian church at Toronto gave rise to a violent row. The question of instrumental music in the worship has been discussed for years, and recently a majority of the session voted to permit the use of a small cabinet organ in the weekly singing-school in the basement only. The opponents of the measure regarded this as the beginning of an abomination which would next be carried into the Sunday services, and the older members became greatly excited. Bro. McMichael, the chorister, ordered the organ sent to the church, but when it arrived the sexton refused to open the door, and several young men carried it in surreptitiously by a back way. The music circle met that evening. The Rev. Mr. Kirkpatrick occupied the chair, and made a short address to the effect that even an organ might be sanctfied for religious purposes. Then the practice of a psalm for the ensuing Sunday was begun, with an organ accompaniment. Only a single verse had been sung when the venerable brother Bain, a trustee, entered at the head of a party of anti-instrument men, and ordered them to carry out the organ. The young men of the circle rushed forward, and a scrimmage ensued; but the old men were stalwarts, and the organ was thrown into the street.

AT Belleman, near Reading, Pa., was laid the scene of a holy fight. Great excitement spread over the surrounding country. In the village aforesaid is a church which has been jointly occupied by two different denominations, but for worshiping the same unknown God. The rival denominations were Lutheran and Reformed Dutch. Their zeal in fighting the devil is surpassed by their ardor in fighting each other. A recent letter from Reading to one of our dailies give the following statement: The Rev. B. D. Sweizig is the Lutheran pastor, and the Rev. R. S. Apple is the pastor of the Reformed body. Some months ago there was a difficulty between the two congregations, but the trouble was amicably adjusted. Now there is a split in the Reformed congregation, owing to the pastoral relations of the Rev. Mr. Apple with the church. The congregation has divided into Apple and anti-Apple parties. Some weeks ago there was an election to determin whether Mr. Apple should continue as pastor, and it resulted in eighty-two votes being cast against him and only three votes for him. At that time Constable Kraemer, of this city, was deputized by Sheriff Kemp, and he was present at the election, which passed off quietly. Yesterday was the first time since the election that the Reformed congregation were to hold regular services, and the anti-Apple party were determined that those services should not be held if the old pastor was to preach. Representativs of both factions were in Reading on Saturday. The latter party engaged Constable Jno. M. Sharp and Sergeant Ressler of the city police to preserve order. The officers left this city on Saturday evening, and took the train for Leesport, about eight miles from Reading. They found several officers of the church waiting for them at the station, whence they were rapidly driven across the country, a distance of about six miles, to the church. Sergeant Ressler, who arrived here to-night, givs the following facts: "We were driven to a building that was formerly used as a schoolhouse. We found that the church building was in possession of the anti-Apple party, who had stationed a guard on duty for the night. There were three of these guards, who were relieved every few hours. About a mile and a half from the church building we saw bright lights burning in the windows of a farm residence, and we were told it was the headquarters of the Apple party. The rain came down in torrents. Services were to begin at ten o'clock. At about nine o'clock Sheriff Kemp and a squad of deputies arrived on the scene. The officers say that the Rev. Mr. Apple's friends were in the majority. In all, over four hundred persons were in attendance. They were aroused to the greatest excitement. The members of the party opposed to Mr. Apple had placed their men at the door of the church, tightly wedging them in so that no one could effect an entrance. The anti-Apple party hav engaged lawyer Becker as their attorney. By noon the Rev. Mr. Apple arrived upon the scene. He was soon surrounded by his friends, and began to use harsh words, which soon led to blows. The fight was kept up until the sheriff was compelled by force to quiet the riot. After the excitement had subsided everything was in confusion. Benches, chairs, Bibles, hymn-books, and other articles used in the melee, were strewn around the church. Fortunately no serious injuries were inflicted. The sheriff, with his deputies, then left the scene, and the crowd soon dispersed." This afternoon word was received from Belleman that the trouble had been renewed and twenty of the anti-Apple members arrested and held for trial for being engaged in the affair of yesterday. More arrests are to be made to-morrow.

News of the Week.

A HAPPY New Year to all!

HOW DO you like our new dress?

NAVIGATION on the Hudson has closed for the season.

A NEW plot has been discovered to assassinate the Czar of Russia.

SEVERAL electric light companies hav incorporated in this city lately.

HORNELLSVILLE, N. Y., suffered a loss of $30,000 by fire on the 26th ult.

GEORGE ELIOT, the celebrated novelist, died on the 22d, aged about sixty.

A RECENT storm demolished eighty feet of the new iron pier at Long Branch.

THE sun celebrates the close of 1880 by a partial eclipse on the last day of the year.

JOE COOK, in whose mouth truth is stranger than fiction, is peddling his inspired bosh through Scotland.

OWING to religious persecutions, many Jews are emigrating from Germany to England, France, and Belgium.

THE clergy of Montreal united in denouncing Sara Bernhardt, but she played there to over-crowded houses.

A MAN in Paterson, N. J., has spent thirty thousand dollars in thirty years trying to invent a perpetual motion machine.

GEN. SCOTT, ex-Governor of South Carolina, during a quarrel shot and killed a man in Napoleon, O., a few days ago.

SNOWSTORMS throughout the country are pretty general, and there can be no complaint about a green Christmas this year.

THE crew of a British ship, the City of Montreal, recently lost at sea, passed five days in the rigging before they were rescued.

THE recent billiard match in Paris for $1,000 and the championship of the world, between Slosson and Vignaux, was won by the latter.

FLOODS are making havoc in the northern part of England. The basements of four thousand dwellings in Manchester are flooded.

THIS is the year in which, according to Mother Shipton's prophecy, the world is to come to an end, so don't fail to pay the printer.

THE recently-elected President of Switzerland, M. Anderwert, committed suicide on the 25th ult., by shooting himself with a revolver in a public promenade.

THE Boers in South Africa hav had a short but decisiv revolution. They hav declared themselvs independent of British rule, and established a republic. How long they will stay free remains to be seen.

THE Pope is opposed to the land agitation in Ireland. He thrives on the poverty and consequent ignorance of the Irish. Between Peter's pence for the Pope and unjust rents to a landlord, the poor Irish are ground pretty fine.

A BILL is before Congress to permit the settlement of whites in Oklahoma, in the Indian territory. This move is made to avert a conflict between the government troops and those colonists who desire to enter the Indian territory.

ON account of the troubles in Ireland, the British Parliament has been called together a month earlier than usual. Not only are the prospects of a favorable settlement of the land trouble poorer than ever, but the agitation is spreading into England, and English farmers talk seriously of seeking relief from the curse of landlordism.

Sunday Lessons and Musings.

Constructiv Liberalism.

LESSON I.

Agnosticism is not Atheism, but the negativ side of the scientific affirmation of, and resignation to, the Infinit as the basis of Scientific Cosmology.

TEXTS.

N. B.—It would be well if the following texts could not only be committed to memory, but "learned by heart."

THE HINDOO SKEPTIC.

I think till I weary with thinking,
Said the sad-eyed Hindoo King,
And I see but shadows around me—
Illusion in everything.

How knowest thou aught of God,
Of his favor or his wrath?
Can the little fish tell what the lion thinks?
Or map out the eagle's path?

Can the finite the infinit reach?
Did the blind discover the stars?
Is the thought that I think a thought,
Or a throb of the brain in its bars?

For aught that my eye can discern,
Your God is what you think good,
Yourself flashed back from the glass,
When the light pours on it in flood,

You preach to me to be just;
And this is his realm you say,
And the good are dying of hunger,
And the bad gorge every day.

You say that he loveth mercy,
And the famin is not yet gone;
That he hateth the shedder of blood,
And he slayeth every one.

You say that my soul shall liv,
That the spirit can never die—
If he were content when I was not,
Why not when I hav passed by?

You say I must hav a meaning;
So must dung, and its meaning is flowers.
What if our souls are but nurture
For lives that are greater than ours?

When the fish swims out of the water,
When the bird soars out of the blue,
Man's thought may transcend man's knowledge,
And your God be no reflex of you.

Evolution is a change from an indefinit and incoherent homogeneity to a definit coherent heterogeneity, through continuous differentiations and integrations. (H. Spencer, First Principles, p. 216).

The extent of the difference and subordination of convergent parts is the measure of the progress of the organism, or organization. (Goethe.)

Ist's denn so grosses Geheimniss, was Gott und der Mensch und die Welt sey?
Nein! Doch niemand hort's gerne; da bleibt es geheim.

Is it then so great a secret what God and the World and Man may be?
No! But no one is willing to hear it, so it a secret remains.
—GOETHE.

INTRODUCTION.

Politics are fate, said Napoleon, and he told the poets to base their tragedies upon the catastrophies which his "destiny" made the uncontrolable power of his modern world,

Finance is our fate—as yet, but is not, let us hope, always to be the capricious, inhuman power by which we liv or die, as the golden God, without moral law or right, crushes us to earth in poverty, or lifts us to affluence, and therefore to honor and happiness among our fellows.

This God has condemned to Sunday banishment in rural solitude one formerly accustomed to speak to his fellow-inquirers on that day of the more serious matters of law and life.

To lament this absence, or, like Ovid at Tomi, to send back *Tristia* to absent friends, would not avail or serve. Let us rather become present to each other in spirit and review and muse over the lessons we sought to learn when younger years and hopes were ours. In that way many who now, alas! can liv and be with us only in our heart may still giv us their love and cheering co-operation.

What, then, were the first words we found it necessary to learn as the beginning of a new life which should be Liberal, scientific, and constructiv?

They were these:

1. *Resignation* as to the unknowable Infinit.
2. *Trust in Law* as the basis of life and the solution of the world.
3. *Courage, faith, and labor* in and for the progress and triumph of Humanity.

Let us take the first word as our subject for to-day.

Resignation (*Entsagung*, or the saying of ourselvs away, is Goethe's word for it) must be the first lesson. We can learn its meaning, in rudimentary forms at least, in every age. The Stoic Emperor Antoninus taught it as well as the ideal Christ of Palestine nor less Goethe, "the soul of his century," in modern times. But it has lately come to us afresh as the "Light of Asia" in the beautiful poem of that name by Edwin Arnold. Those crowded, toiling millions of Asia hav suffered most, and so hav learned to resign themselvs as none others hav or can.

They learned to feel delight in annihilation, in the idea of absorption into the Infinit, when life, "like the dew-drop, slips into the shining sea." That is the acme of the enthusiasm of resignation. From a similar view the little poem, "The Hindoo Skeptic," printed above, is inexpressably sweet and of permanent value. Let it be "learned by heart" and kept in the heart, as that good old Anglo-Saxon phrase, learning by heart, implies. Those verses echo the fathomless sea of sorrow, sadness, and contradiction which has always underlain human life, and from which a noble resignation in the conception of the infinit, and rest upon a world of law about us, is the only escape or relief.

Our modern science has certainly and happily brought us much more than this conception of resignation—but this it has brought too, and has enforced and justified it in a new light so as to enable it to stay evermore. *Omnia exeunt in mysterium.* All things go out into mystery, said the old theologian. But, properly speaking, there is no mystery. Nothing is mewed or sealed up by a God, as that word means. There is simply a limit to human capacity to find out and understand, that is all.

All things go out into the Infinit, say the modern scientists. And before that fact and the conception of the infinit we can only bow in silent reverence.

The Infinit is a modern discovery that takes the place of the old universe. There was once, before the Copernican astronomy, a supposed *universe; i. e.*, a world revolving on itself, with a personal God outside of it to rotate and govern it, and who therefore created it. That world, and the whole conception it expressed, has passed and vanished before the new astronomy. That universe and all of the gods and ideas based upon it hav vanished because of the modern and true conception of the Infinit, and "like the baseless fabric of a vision, hav left not a wrack behind." "The infinity of worlds and of space," as the martyr Giordano Bruno taught it, has finally taken their place. (See Draper's "Conflict," Theology-Weaving.) The questions of firmaments, spheres, cycles, epicycles, *and gods* hav disappeared and become past issues. Those who now discuss Theism or Atheism are as far behind the age as those who discuss antipodes and the four corners of the earth.

Negativly, therefore, scientists are Agnostics (from the Greek *a*, not, and *gnosco*, I know). That is, they recognize that the old Ptolemaic system, which was the origin and basis of a personal God and of all theology, is gone, and that its childish notions of a universe and of gods cannot be properly affirmed of the Infinit. They do not know how any one can know infinity, nor how the assumption that it is a person, or this or that, can be affirmed of it without illusion or fraud, or blasphemy, or all of these three combined. But has not this Agnosticism an affirmativ side?

Look at the laws of evolution and progress which are given above as our texts from Herbert Spencer and Goethe. We learn at once from these the all-important law that all analysis, all differentiation, all negations, must always be the result of a higher and more comprehensiv synthesis, integration, and affirmation. Things are loosened asunder only because a higher combination calls for them. When, therefore, we see things, creeds, theories, and beliefs going to pieces we must not run around howling, as the theologians do, and cry that all society and everything and everybody are going to chaos and destruction. They thereby simply prove that they are "blind leaders of the blind," wholly incapable of reading the signs of the times as their ideal Master taught them to do. Instead of flying backward we must look forward into the bearings of events, and follow the higher law of combination, that is, the new integration, which has really brought about the dissolution of the old, and that will certainly let us fall unless we clamber up upon the new.

The great policy of practical safety is this recognition of new integrations. That is the true law at once of reform and of all true conservatism. We shall see in our future lessons that we hav in this law of integration the ever-ready key, the philosopher's stone, the compass, the true means of observation by which the latitude and longitude of human life, social and individual, may be calculated and its safer conduct secured.

Now, when we apply this chief of the laws to Agnosticism we find that it is miscalled, because it is the negativ expression of the highest possible affirmation and integration man can know of the infinit world about him. Negativly it knows no personal God, because affirmativly science has discovered that there is no conceivable limit to space or time, matter, or force, using the term force as a synthesis of the changes of matter. This affirmation of the Infinit excludes limit or vacuum. It is the highest integration conceivable. Within its boundless ocean of existence, as we conceive it, floats our little knowable world or *Cosmos*, with its suns and galaxies, and our solar system as *our* center in space.

The first lesson of resignation before the infinit world, the first lesson of constructiv Liberalism or Positivism, is, therefore, in the highest degree *affirmativ*. It affirms the infinit, and lets fall into a limbo of vanity the vain imaginations and the unverifiable notions of theology, which science does not and can not affirm. Agnostics could be named more truly from the affirmativ side Infin-itists in distinction from Finitists, Personalists, and all Anthropomorphists.

Hereafter we shall see that self and selfishness, here and hereafter, really depend upon and are caused by this personal contradiction of the Infinit to an extent few of us as yet apprehend.

It is a sufficient point for this lesson to show that Agnosticism is but a negativ name given by those who only look behind them when standing before the greatest affirmation of all of the ages. The Infinit is the necessary affirmativ basis of a *Cosmos* knowable to us by laws; that all laws of science suppose this infinit, and our modern world can not be conceived as existing without it. For instance, if the law of gravity operated in a finite world all its matter would long ago hav gravitated to a common center and hav existence only in the eternal equilibrium of death. Every other law has its similar necessity of infinit background. So, too, the human mind never could exist in perfect liberty without this conception of an infinit world of time, space, force, matter, and law about it as a boundless field of thought and feeling. A limit would otherwise be felt by the soul, which would make our pent-up life a prison term.

The Infinit is not, therefore, a negativ conception only, but the great affirmation upon which all which we can conceive must be thought of as resting. It is the necessary back-log of existence and practically the most useful thing or conception of all. Before it science lights the fire whose light and warmth banishes the ghosts, bogies, and hobgoblins of theology, and at the same time givs life, knowledge, and comfort to those who learn to know its value.

What, then, is the proper order of the affirmativ conceptions or steps from the infinit down to man?

What is the new cosmology which science has given to us in place of the old?

Let us follow its steps:

1. The most general conception of an *Infinit existence* about us, and wheih includes all we can know, is commonly and properly called by the Anglo-Saxon name, "THE WORLD." This word means by its root age or endurance, the old, the age unending, that "which endureth forever." It is a term at once simple and true, and either it or the term "THE INFINIT" should take the place in use of the scientifically false word "universe," which will always keep us tangled up with the false Ptolemaic astronomy and the Christian theology, which is at bottom merely a corollary of it.

2. Within this infinit world floats the starry space or the starry world, which we commonly and properly call by the Greek word, "THE COSMOS," *i. e.*, the beautiful order. This is the knowable world to man.

3. Through this cosmos our *sun*-world floats and moves, and has its own wondrous laws by which we conceive of it as a whole, our solar system.

4. The next step is down to our own little planet, the Earth, with its moon and world of tides, motions, and laws. It is hardly poetry to think of Hertha (the hearth as "The Mother of all; the Mother and the nurse." Between the earth and the Infinit lies the sublimest of sciences, astronomy, which describes for us the knowable celestial cosmos, as its Greek etymology teaches, *i. e.*, *aster*, a star, and *nomos*, a law.

5. As we alight upon the earth we are interested in the nature of the objects which are the forms of matter in mass. This study we call natural philosophy or physics, from the Greek word *physis*, nature.

6. We next pursue the component parts or the elements of these objects in mass as far as we can (about 67 of them) and learn their properties, and call that science *chemistry*, a word having its root and idea in the Greek words *chymos*, juice, from *cheo*, pour.

7. Among the chemically compound substances found on the earth exists one, the most wonderful of all (and changing into many forms and variations) to which is given the Greek name protoplasm (*protoplasma*, the first formation or substance of life). This is the most wonderful of substances because it possesses the property of internal change and action, *i. e.*, the process we call *life*. We do not know that life does or can exist, or where or when or how, except as a property of this kind of culloid or jelly-form matter.

a. The simpler forms of this matter are found in the lower forms of living organisms, called *monera* or *protists*.

b. Out of these protists arise the almost numberless species of vegetation, including all plants, trees, etc., and also from the same source are evolved:

c. The species of animal life leading up to the anthropoids, and terminating in man.

8. The next step is the Society of man, the sociology of Humanity. Man arose out of the brutal state by gregarious and associativ habits. He has never been able to exist except as a part of a society of some kind.

Sociology is therefore the great human science or history of Humanity as a whole.

In this Humanity as a whole each people and nation or state must find its origin and its true place.

Each individual has his origin, duty, and place in his people, nation, and state, and is controled or influenced by their laws and customs, *i. e.*, MORALS, under which he is born. These he must practice with more or less concurrence with others or he cannot liv in society at all.

Morality is, therefore, the next science, and is inevitably deduced from sociology.

10. Next follows Language, or LINGUISTICS, the common instruments of feelings and thought.

11. The next step or science may be called ESTHETICS (from the Greek *aisthanomi*, I feel).

For the individual man is composed of emotions summed up by a figure of speech as if located in *the Heart*, from whence we are told "are the issues of life."

12. *Psychology*, including Logic, would follow as the next science, for feelings result in thought commonly located in the *Head*.

13. Then comes action or Practical Life, the next and last step, because it is the result of thought. It may be said to be located as *the Hand*.

This order of the sciences makes them the thirteen steps of the modern golden ladder which reaches from the simplest act or thought of every individual upward to the Infinit. Each science is a round or step by which that ladder is let down to us in a regular series of correlation of the forces.

The solution of the World about us which they giv is the Positiv Philosophy. It is the cosmology of science and of Liberalism. Every religion rests at bottom upon its cosmology. Theology is weak now simply because its cosmology has failed. It is becoming known that there is neither firmament nor universe nor a creator possible in an Infinit World.

The cosmology of science, as above sketched, must take the place of the old childlike, and now childish, story of Moses and Ptolemy, and be made familiar to every Liberal mind. Before its conceptions of the Infinit and of the beautiful order of the Cosmos, with its sciences as circles of knowledge ever descending down to Man, he can never stand without the deepest feeling of awe, reverence, and noble *resignation*.

This is the new Cosmology, and the first lesson which it not only teaches but, as we shall find hereafter, inspires.

Our next lesson will be the Trust in Law.

T. B. W.

Discussion.

[*From the National Reformer.*]

Report of a Debate

BETWEEN THE REV. A. HATCHARD AND MRS. ANNIE BESANT, AT THE HALL OF SCIENCE, LONDON.

Some few weeks ago, when Mrs. Besant was lecturing at the Phœnix Hall for the East London Branch of the National Secular Society, a challenge was offered to her by a church of England clergyman, the Rev. A. Hatchard, to debate "The Existence of God." This challenge was at once accepted by Mrs. Besant through Mr. Haines, a most earnest East London Freethinker. The reverend gentleman then wrote, asking that Mrs. Besant would change the question, substituting for a two nights' debate the propositions: "That the Jesus of the Gospels is a Historical Character," to be opened by the Rev. A. Hatchard; and "That the Influence of Christianity upon the World has been Injurious," to be opened by Mrs. Besant. Mrs. Besant accepted this change, and the debate on the first proposition took place on Wednesday, November 24th, before a large audience. The chair was very impartially filled by Mr. Turpin, one of the official representativs of the Christian Evidence Society. The Rev. A. Hatchard is curate of St. Savior's, Shadwell, and has been a curate in the diocese of Manchester. His opening speech was his best, but in making this he seemed to hav exhausted his store of arguments, and his later speeches were not always in good taste. It is possible that Mr. Hatchard may not be used to oral discussion, and may hav, therefore, been occasionally hasty in some of his expressions. In one instance, where the reverend gentleman presumed that his antagonist and his audience were equally unacquainted with German literature, he was simply clumsy. To treat the translator of Buchner with Buchner's approval and indorsement as if possibly unfamiliar with Buchner's language was worse than pointless, and scarcely served to gain favor with his auditory, who sharply expressed disapproval. It is a pity that the whole of the audience could not keep perfectly quiet when words of an unpleasant and irritating kind are spoken, although we are obliged to record that a good deal of provocation was given by Mr. Hatchard. Mrs. Besant's speeches must tell their own tale; but we may say that we never heard her to greater advantage, and the ringing applause and waving of handkerchiefs at the conclusion of her last quarter of an hour were full evidence as to the effect she had produced upon the audience.

THE DEBATE.—FIRST NIGHT.

PROPOSITION: That the Jesus of the gospels is a historical character.

Mr. Turpin in the chair.

The chairman in opening the proceedings stated that he had expected his friend Mr. Cowper would hav taken the chair that evening, and that Mr. Cowper not being able to be present, another gentleman had been named; but he also was unable to preside, so that the lot had fallen upon him. It was, however, not the first time he had taken the chair in the Hall of Science, but he was pleased to see that since he had last occupied that post there a change had taken place in the Materialism of the hall, and he hoped that in course of time a change might also be effected in the Spiritualism of the hall likewise. He hoped that they would allow him to sit still, by listening quietly and without interruption to both the speakers in the ensuing debate. The Rev. A. Hatchard was to contend that the Jesus of the gospels was a historical character, and Mrs. Besant would contend that he could not occupy that position. The order of the debate would be as follows: The Rev. A. Hatchard would open in the affirmativ, occupying half an hour; Mrs. Besant would then follow in the negativ, occupying another half hour. There would then be four speeches of a quarter of an hour each, two from each speaker; and Mr. Hatchard would close the debate with another speech of a quarter of an hour's duration. He concluded by asking for a fair hearing for both sides of the argument, which, he said, was better for the subject, better for the debater, and better for the audience; and he trusted that the dignity and character of the disputants and of the audience would be such that that debate might be looked back upon in the future as a model debate. He then called upon the Rev. A. Hatchard to open in the affirmativ.

Mr. Hatchard, who was greeted with applause, then rose and said:

Mr. Chairman, Mr. Bradlaugh, Ladies, and Gentlemen: I stand before you here this evening to prove that the Jesus of the gospels is a historical character. Now I can well understand that some persons may think that a superfluous task in the present day, but as there are those on the present platform who question it, it may be necessary for me to go through some of the evidence by which we prove this matter. But as it is utterly impossible to make a jump in the mind from now to more than eighteen hundred years ago, so to speak, I do not intend to ask you to make what I call a jump from now to the time when Christ was born. I intend to take you back by what is called the bridge of history, the bridge of history over the gulf of time.

Now here is an ordinary English copy of the scriptures. I put that in the hands of a man, and he looks at it and examins it. After this examination he says, "I see here an account of an extraordinary character, but how do I know that this is a true account? and how do I know that these books really come down from the time you say they come down from?"

Now you know very well what the authorized English Bible is, and you find that the same Bibles are in the hands of Christian sects all over the world, for between the Roman Catholic Bible and the English Protestant Bible there is really no difference. Here we hav the church of England and the Roman Catholic church, and a large number of bodies of Dissenters, of Independents, Baptists, Wesleyans, and many other sects or parties, who all accept the same book. Well, now you see that this is the fact that the Christian world receives that book to-day.

We may make a jump right back from now certainly to the time of Mohammed, who believed in the historical existence of Jesus, and we may make another jump backward to the fourth century. Now, you may ask me how do I prove that the Bible was not altered during those centuries, and my answer is that the Bible we hav is the same as the book was at the invention of printing, as you may see by the Bibles which are now in the British Museum. Now, you are well aware that it is something like 400 or 450 years since printing first came into use, and we jump back over that period without any difficulty. Now, during the age of manuscripts, we can go back without any difficulty at all to the year 325, where you see the Council of Nice. Through that period, the age of manuscripts, what guarantee had we that these manuscripts were not altered? Simply this: These manuscripts, in various languages, were scattered about all over Europe, over a good part of Asia, over the north of Africa; they were in the hands of conflicting sects and parties, so that no one could alter them in the slightest degree. It would be impossible to interpolate the story of Jesus of Nazareth without its being discovered.

Now, you see from these diagrams that I hav taken you back to this period here (pointing to the diagram fixed on the platform). I hav taken you over the easiest period. We now come to the time of Constantine, who was the first Roman emperor who proclaimed himself a Christian. I am not going to discuss the character of Constantine. I dare say those of you who hav paid any attention to this matter know that in the time of Constantine there was a great dispute between the Arians and the orthodox party, and I suppose you are well aware that Athanasius was the person who maintained orthodox, and that Arius was a man who maintained unorthodox Christianity. Now, Eusebius really is the man who is said to hav presented to the Council of Nice the Nicene Creed, and, although some of you are Freethinkers, you hav been in the church of England, and I venture to say that a large number of you hav been baptized in the church of England. Consequently you know the creed of the church of England which I refer to when I speak of the Nicene Creed.

The Nicene Creed is said to hav been presented to the Council of Nice by Eusebius. I stand here to tell you that from the work of Eusebius we receive a very important part of the evidence respecting the Christian church, that is, as regards its early history. It has been disputed by thinkers whether Eusebius is a truthful historian, but I put him before you to-night as a truthful historian. As to what is said in Taylor's "Diegesis" and other similar works, I do not trouble myself to answer them, for I maintain that the "Diegesis" is an utterly unreliable book, and that its quotations are inaccurate. I could giv you plenty of instances to show that Taylor is quite unreliable; and I make nothing at all of the remarks of such writers as Taylor.

We hav the Christian faith promulgated and pronounced in that Nicene Creed that we read every Sunday in the communion service of the church of England. I hav got back now to the time of Athanasius, Arius, Eusebius, and Constantine, when Christianity was proclaimed as the religion of the Roman empire, and when, as you know well, it became allied to the state. In this fourth century I find the very same Christian creed maintained by those writers whose names I hav placed here (pointing to the diagrams), viz., Augustine, Jerome, Chrysostom, and Basil. Here are these writers belonging the to fourth century, by whom the Christian faith is promulgated and taught as it is put forward in the four gospels and in the writings of St. Paul. We find it substantially and practically the same as in those writers whom I hav mentioned to you as belonging to the fourth century.

I now go back into the third century. I hav here the name of Tertullian, who, as you are well aware, was one of the greatest writers of the Christian church, and Cyprian, Minucius Felix, who was a Latin writer, and who wrote what would now be called an "Apology for Christianity." I next come to Origen, who was one of the greatest writers of the church, against whose name you will see I hav placed the dates 184 to 253. Now, this Origen was in many respects one of the most eminent writers the church has produced, according to my own opinion respecting him and his teachings; but he teaches clearly the same Christian faith as we hav.

We now come to Clement of Alexandria, who was a predecessor of Origin, and we get to Pantænus. It would take me too long to enter into the details, but it is perfectly clear that Pantænus was a Christian teacher. We hav only some fragments of his writings preserved to us. He is said to hav been a great traveler into the East, and discoverer of a manuscript containing an account of the gospel. He is one who is put forward by the Christian thinkers as a link in the chain of historical evidence.

I now come to what are called the so-called apostolic constitutions. I do not put them before you as the work of the apostles, but they hav come down to us by that name. Mrs. Besant will lose her time in attacking me upon these [laughter]. Don't laugh until you hav heard what I hav to say. I put them before you as occurring in the third century, simply as a record of church practices and customs that were popular in the third century. Coming now to the second century we find an eminent man named Polycarp first mentioned. He, also, was a professor of the Christian faith, and is said to hav suffered martyrdom. Tertullian, you will observe, is mentioned in the second century as well as the third century, because he reaches over a part of both of them. I hav next the name of Irenæus, who was an eminent Christian of the second century, Irenæus, who also was an eminent believer in the Christian faith. We now come to the *crux* of the whole thing. When we get here, then begins what Freethinkers call *the* difficulty. I present to you Justin Martyr. Justin Martyr is really a most important man in the history of the Christian church, and also in the record of the history of the Christian faith. He was a very popular Christian in his day, and he presented one Apology (so-called) for the Christian faith to the Roman emperor. Of course there are two apologies which are known to the world under his name. I stand here to maintain one. I could maintain the two. I maintain the first one. What does he tell us with respect to the Christian faith? He tells us the same thing as we hav in the four gospels in the present day. I will giv you one or two of Justin's quotations. It has been arranged that the quotations shall be printed from the books, so that there will be no mistake whatever about what is read. I giv you a quotation from his first Apology, which runs thus:

"At the same time an angel was sent to the same virgin, saying, 'Behold, thou shalt conceive in thy womb by the Holy Ghost, and thou shalt bring forth a son, and he shall be called the son of the Highest, and thou shalt call his name Jesus; for he shall save his people from their sins;' *as they hav taught* who hav written the history of all things concerning our Savior, Jesus Christ."

Another quotation from the same: "For the apostles in those memorials which are written by them,

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which are called gospels, thus delivered it, 'that Jesus, taking bread, blessing it, commanded them to say, Do this in remembrance of me; this is my body; and taking the cup in like manner and giving thanks to say, This is my blood.'" I need not tell you that this refers to what is called the institution of the Lord's Supper; "For *in the Memoirs* which I say were composed by the apostles, and those who became their followers, it is written that 'His sweat fell like drops of blood, while he prayed and said, If it be possible, let this cup pass from me.' In giving up the ghost on the cross he said, 'Father, into thy hands I commit my spirit,' as *also I learned from the Memoirs*" (Exeter Hall Lectures, pp. 140, 141).

I hav given you now one, two, three quotations from Justin Martyr's Apology. I stand here to tell you most distinctly that the Christian faith, as taught by Justin Martyr in his first Apology, is practically and really the same as what we hav in the four gospels which exist at the present time. Now, I know that some person may say that it is not quite the exact words, the same as we hav them to-day; but I say, What of that?

I present you with a short notice from a well-known book, which I got with considerable difficulty. It is an old copy. It is called, "Introductory Lectures to the Study of the Books of the New Testament," by John David Michaelis, published by Tonson, in the Strand, 1761. The reason I quote from this is simply this: I could hav brought you a number of the modern writers in Germany, but Freethinkers are very fond of quoting from this book, so I was told. I believe it to be a substantially good account of the gospels. These acccounts, "like other ancient writers, they quote merely from memory, and therefore inaccurately." You know that was not an age of printing, but was an age when they had only manuscript rolls on which the scriptures were written; and it was a custom to quote from memory, and therefore not so verbally as we should do in the present day with the carefully printed book lying before us. I say that the four gospels, as we hav them to-day, is substantially what Justin Martyr teaches us here in the second century.

Two other confirmatory evidences: All of you present, I suppose, hav read what is called the letter of Pliny Junior, or Secundus, to the Emperor Trajan with respect to the treatment of the Christians. If you want outside testimony to the testimony of the Christian sects or societies, and if you want a record as to their practices, you hav the reference most clearly and unmistakably in the letter of Pliny. He records in the public letter to Trajan, which of course was well known at the time, the existence of this people, who held substantially the same Christian belief which we hold to-day.

I go back now to another heathen writer, Suetonius, who certainly does make distinct allusion to the Christians. He makes an allusion to the Christians, but then again we hav here the testimony of Ignatius. This Ignatius is a great name in the early church. I put Ignatius before you as really one of the Christian writers who bore witness in his day and generation for the Christian faith. Clement of Rome comes next. I place him before you to-night boldly; boldly I place him before you as a Christian writer who is well known, and who bore testimony in the first century to the same facts as we hav in the present day.

Next to Clement comes Hermas, who wrote what we call "The Shepherd." Under the head "Apostolic Writers," or writers in their days, we get, first of all, St. John, who lived according to the Christian church until the end of the first century. I place before you the testimony of Tacitus, recorded by the skeptical historian Gibbon; I place before you Tacitus as a witness to the truth substantially of the Christian faith. I also place before you the testimony of Josephus. I know all that Freethinkers say with respect to Josephus, and I may be told that he was a Jew; that he would never hav written the passage which, I dare say, you all know, but I say that Josephus seems to be something of the Freethinker himself, and I place him before you as one who just mentioned and alluded to the fact of the Christian church or sect.

I next pass to St. Peter and St. Paul, and I defy all the Freethinkers in Europe to break down the testimony of the Apostle Paul coutained in these four epistles—the Epistle to the Romans, the two to the Corinthians, and the Epistle to the Galatians. Even the Freethinkers of Germany hav allowed that these are the works of the Apostle Paul.

If I undertand rightly, Mrs. Besant does not believe in a great first cause and moral ruler of this world. I do. I am not ashamed to say it. To me a universe that has always been, human beings whose life is simply confined to this world, and who hav no souls, are simply ridiculous and monstrous. I stand here before the Freethinkers in England, and I am not ashamed to say that I believe in a great first cause, a great moral ruler of the universe, who I believe exercises a superintending providence over all things.

The testimony of St. Paul proves indisputably that Jesus of Nazareth was a historical character, an extraordinary character, and I say a divine character or person. Let me remind you that there can be no dispute that St. Paul was present at Rome in the time of Nero. I find in the time of St. Paul, or about that time, Claudius Cæsar ordered the Jews out of Rome, on account of a disturbance.

Time being called by the chairman, Mr. Hatchard sat down amid loud applause.

(TO BE CONTINUED.)

Telling Experience.

To THE EDITOR OF THE TRUTH SEEKER, *Sir:* Reading in your paper Goddard's letter to Leland—a letter chock full of vim and soul, and yet from a "small fellow," as he calls himself—the thought struck me whether or not a little experience and personal history from a *large fellow*, weighing 225, and over six feet tall, on the devious ways of a checkered and liberal life, would be acceptable to you and your dear readers, to whom we are friends, and they can't help themselvs.

Well, here I am at my own sweet home in Berrien Springs, the sweetest village in Michigan.

> "Three score years and ten are on me,
> And my hair is white as snow."

But my heart is warm, my head as level as usual, my affections strong, my love of truth (as found down at the bottom of things) most sacred to me, mild as a cooing-dove to look at generally (I send you my picture to verify this); but when truth, my immortal pet, is assaulted, then the thunder and lightning come in, I grasp my old army musket, hold it at "present," place my back against the rock of immutable truth, and say,

> "Come one, come all, this rock shall fly
> From its firm base as soon as I."

This is my doctrin, as Robert says.

Walk in, dear friends, readers of THE TRUTH SEEKER; be seated, and I will tell you a thing or two of the life and theological times we hav had in Berrien Springs.

I am well known as a Liberalist and Spiritualist. I saw the world covered with theological darkness, and gross unreason hanging over the people. I knew that the great ten-to-one outside of the churches do not and cannot accept and believe theological dogmas as taught, and that doubt is permeating and honeycombing the evangelical world. I knew that the religion of humanity is the religion to be, in its own good time, and I thought, and think, that time is near at hand. I thereupon conceived the idea of starting an organization of, the outsiders into a body, founded upon humanity and natural morality on a basis so simple, specific, and self-evident that all *unconverted* persons could unite and accept its principles. I accordingly, by the approbation of a few noble minds, instituted the Brotherhood of Humanity at Berrien Springs, placing on its primary card, as a central and basic principle, the following:

> "Believing what is known, to no creed confined,
> Our brothers are the true of all humankind.
> Love truth, do good, be just and kind to all:
> Exalt the right, though every ism fall."

The above gem of principle and goodness was written for me by that dear, good, aged, poetic soul, Eliza D. Valentine, of Natick, Massachusetts. The principles on the primary card (which I append) came right home to good sense and good heart, and the Brotherhood of Berrien Springs soon numbered two hundred members of Berrien county and one hundred honorary members, scattered through the states and cities from Maine to California. The holy people took alarm. They saw "their craft was in danger." The timber from the forest, relied on to build up their churches, they found leaned from them. "A low, slumbering earthquake lay pillowed in fire," but they could not find a vulnerable point of eruption. But they found one, as they thought. A member of the Brotherhood died, directing that his Masonic brethren only should do his funeral service; but his remains were preached over by a *right* reverend in a hell-fire-and-brimstone sermon, pronounced with a vim and a spite. All but the pious (I should say good) were pained. The Brotherhood criticised the proceedings by resolutions. Then "the ball began." The right reverend preached three sermons against the Brotherhood, using bitter, insulting, yet "Christian" words. Not satisfied with this, he wrote a letter to one of our papers, signed "S.," denouncing the Brotherhood in such amiable Christian phrases as the following: "Fiendish resolutions," "haters of God," "fiendish hate," "infernal falsehood," "vile and execrable wretches," etc., etc.

Anthony Comstock, Jr., and two stupendously pious ladies of high culture in the cause of Christ, large in faith, and small in reason (smaller feminin lights promising to assist), armed with a paper containing charges against the Brotherhood, and exhorting members of the order to withdraw, went through the town like medicin and made a "blue Monday" for Berrien Springs. One sweet lady told her good husband if he did not withdraw from the Brotherhood she would not sleep with him. Under like fears of dire disaster fourteen of the members withdrew. The "causus withdrawi" of some business men was simply trade. The vacuum was filled in a little longer than no time by thirty-six new members.

Meanwhile of the attack by the good, "We, Us & Co.," the Brotherhood looked as placid as the moon, and I fear a trifle blank. I knew I was the target of these, the good, and was the cause of their wailing and woe, though they dared not mention my name in print or pulpit. But their accusations came thicker and faster; and upon the accumulations of gentle sweetness and blessedness I spake, as said Othello. I will explain further.

I am playfully called by friends the "Bishop of the Brotherhood," and to a share of the good who know me I am the head-center of their hate, for the only reason, so far as I know, that I do not believe as they do. They had nursed courage in me and kept it warm until I took down my old war-musket, loaded it with a stub-pen, aiming and shooting right at eyes through the papers. Instead of injury, it opened the eyes of the public, and the previously blind saw just as well. I will quote you a card to show how gently I dealt with the right reverend's letter signed "S.:"

CARD.

"The undersigned does not think the Brotherhood will condescend to reply to an anonymous and irresponsible communication signed 'S.,' in regard to the Order, published in 'The Journal' of last week. Gentlemen—and much less the followers of the meek and lowly Jesus, who, 'when he was reviled, reviled not again'—do not use toward those who differ from them on religious and moral questions the language of revengeful and uncultured society, to wit, 'fiendish hate,' 'haters of God,' 'fiendish resolutions,' 'infernal falsehood,' 'vile and execrable wretches,' etc., etc. The public will be slow to believe that any such language was used by any Christian man or woman, or approved by such, and will infer that the said article is spurious, tending to bring into disrespect the cause of Christ and the good name of the Christian people and churches of Berrien Springs.

"May the good God, from whom all blessings flow, forgiv the writer of that article and all who may approve it!

"WORTHY PUTNAM, C. of A. B. of H."

I administered a like treatment, seriatim, to all the combined forces of evangelical alliance and holy war against the Brotherhood here, and it gave them all a quietus, so they could not, or at least did not, peep in press or pulpit after that. They were defeated, and gave up an open fight and fair field, but resorted to guerilla warfare. "Anything to beat that Putnam" was then the war-whisper. They knew the hold I had upon the schools, the young people, and the children. They may have learned that the sweet little girls would come of an evening and hang bouquets of flowers upon the knob of my door and run away like little sprites. The holiest of the female persuasion circulated freely and enjoined the young, under holy influence at home, not to notice me on the streets. This worked quite well with a few for a time; but I sent a circular to every house in the village, in which was the following paragraph:

"If, however, any lady, lady's boy, or lady's maid, should, in their simplicity, frown on me on account of my convictions of truth, good, and duty, I shall giv them a silent passing notice, pitying their folly, and, not annoyed in the least, go right on in my search after the good and true."

This put a quietus upon that foolishness.

There was one more shot in the locker; "one more left," as the autioneer says; a *dernier* on the "sitting-down-upon" principle," in the shape of a public insult to me, directly, by four holy sisters, two very strong in goodness, and two weak in intellect, which culminated on this wise: A man once well known and beloved here had become a poor wanderer. He died in a distant state, and his good wife went and brought him home for burial. I was selected to perform the last sad rites to his memory at his grave. On my commencing that service those four holy women started and walked away from the grave with a gait, vim, strut, and spite, in look and action, which, if compared to the locomotion of tom-turkies, would demoralize the turkies badly. They halted at about fifteen rods distant, and stood in the cemetery, four living monuments of the grace of God. When I pronounced the last sad farewell to poor Frank, and said *gone* (the saddest word in the universe), but not lost to the loving memory of father, mother, brothers, sisters, wife, and children, and these other dear friends who hav known him long and loved him well, tears fell like the gentle rains, and sadly the mourning friends took their homeward way.

A "poor sinner" (all such are natural friends of mine) remarking to me soon after upon the godly conduct of those four retiring sisters in the Lord, said, "Putnam, if those women should find you in heaven they would retire in the same way, and the whole heavenly host would stop their singing, swing their harps over their heads, and yell, Good-bye, ye bogus saints, you are not welcome here!"

What a wicked thought!

I will just say in conclusion, as the minister says, that those dear sisters in the Lord injured themselvs so much in that "sitting-down-upon" process that they hav remained standing ever since.

Thus endeth the first lesson, and an item of my religious experience. I hav now mostly ceased writing and religious fighting, yet I hav much data of experience on the musty leaves of memory which I might not write up and out except upon strong temptation; but I giv special notice to my dear Christian friends they must not even attempt to punish me for my religious convictions nor assault my life-long reputation nor my citadel of immortal truth, for the foun-

dation of which I hav dug down to the bottom of things. I am not provided with a swivel in my neck so that when one cheek is smitten I can turn the other to the assailant. I will not do a wrong and I will not endure one. I hav an arsenal of swords, pistols, pitchforks, guns, bayonets, brickbats, blunderbusses, and battering rams (all mental you understand), by which some one might get hurt. You will not infer this from my very amiable-looking picture, but my ever faithful and magnanimous friend, shown at my side, has the real grit, with all that that word implies, you may be assured.

Now, my dear Bennett, I want your picture, I do, as Bro. Babcock says.

The right reverend referred to, by previous design and arrangement, left for other pastures green in ten days after receiving his quietus by the Brotherhood, with our hearty indorsal through the paper as being a great helper of the order (indirectly). His church, the foremost in attacking us, we left to pursue their own ways of goodness, knowing that like the earth it contained internal elements of eruption. The result was a new minister, who first bounced the church, then the church bounced him; and now the both parties lie heels up, *hors du combat*, at the beam ends of the even scales of justice.

The Brotherhood, though reported, in the interest of the cause of Christ, dead, yet they are alive and well, making no public fuss about it, but think firm, act firm, stand firm, believing what is known, and no more, taking truth for authority and not authority for truth. Its fundamental principles are so self-evident, simple, and natural that nothing but work is needed, backed by means, to bring in and organize the great unconverted of the country. I think I do know this from our experience here. If one man of independence, talent, and means in each county could and would do all the thinking, all the writing, all the thinking, all the walking, all the talking, all the praying, all the paying, all the extending, all the defending, and stand up bravely and bear all the cursing, all would be lovely. But no one can work for nothing, board himself and others too, all his life. His body, patience, and pocket will grow seedy and ragged after awhile. I refer this matter to Leland, Elmina, Goddard, Walker, Green & Co., for consideration and essays on the cause and cure of this condition of things.

Allow me to switch off from the track of experience to exposition of the use of Liberal work. *Cui bono*, what good? I answer, the world is enslaved in thought by the evangelical and Roman alliance of the civilized world that still holds the fort. But in what way? In this—the unconverted unbelievers are denounced, and that continually, by pulpit and press, in modified terms in this age to be sure, but in fact and effect, that such are enemies to God, criminals in fact in his sight, so great and infinit as to deserve and receive by the judge of all the earth a sentence to the agonies of fire of eternal duration; and for what? Why, simply because the outside world do not and cannot believe as the church does. I tell you, Liberals of every class, name, and nature, in the name of humanity and in sight of all the gods and demons of the univercœlum who, if reduced to the least common denominator of diabolical atrocity, could not and would not do it; and no god that is a god has ever said he would. (The logical deduction is that Christians are worse than demons.) I denounce it as a damnable lie in two senses; I denounce it as against the universal natural sense of justice in mankind; I denounce it as against every law of justice in the universe. That concentrated demon should arrest every Christian teacher and church in this world for criminal libel of his better nature, if there was a court of adequate jurisdiction to administer justice upon it.

You say that the rack, the dungeon, and the stake hav passed away. First, let me tell you that the Liberals passed them away by standing up boldly in the face of civil power and demanding that such atrocities should cease, and they did cease. But I will tell you how they can and do punish you in this age for asserting your diverse but honest religious convictions. They will slander you by lies (for the glory of God like St. Paul) to affect your moral character or general good reputation; they will undermine your business; they will injure your social standing; and when they are permitted to perform service over your remains by preaching the "truths of the gospel," as they call it, they calmly pretend to believe and leave others to infer that you are a great criminal before God, who will consign you to eternal torture for the sin of unbelief. This is what they do and delight to do. And this is what they will do and continue to practice till you arise in numbers and in the might of noble men and women demand the unpunishable liberty of honest religious conviction.

But you say, What can we do about it? Now, Bro. Putnam, what means of action and plan of revolution do you propose? I will state them negativ and affirmativ. First, reforms that are permanent, civil or religious, work slowly as the accretions of the rock, solidly, gradually. Cyclones are iconoclastic but they do not build. Disputations, earnest or angry, do not convince any one, but confirm more strongly previous convictions.

Reading is the thing, and that exactly. I hav demonstrated it as a mental problem and can announce the result as an axiom. Reading excites reflection, and reflection produces conviction. Remember that unpunished liberty of thought is the goal, and that we hav been made mental slaves, and are still kept so by the Christian forces, who still hold the fort and punish us as for crime for powers of thought, innocent *per se*, and beyond our control.

Our most effectiv reading is perused by the Liberals themselvs, who do not need it, except for daily mental food, as "the whole need not a physician, but those that are sick," which means the poor bigoted sinners who hav had the most monstrous untruths pounded into them, as was once the case with us. This reading should go to them. Some who are fond of fire for something or somebody else will treat it with flames, but most will read it quasi-confidentially, and the reflection upon it will tell. The tendency will be to loosen them, and eventually cure them of their horrid ideas and orthodox foolishness. The article of good Elmina on Liberal libraries is a brilliant idea, really a golden nugget presented to the Leagues and Liberal forces. I say to the Leagues all, and Liberals generally, Go right to work and do something about it.

Send out THE TRUTH SEEKER far and wide, on its mission of mercy, good sense, reason, and truth. It is the most effectiv missionary on the Western Continent, a two-edged sword that always hits and hurts, and never fails of results. A clergyman of talent, in charge of a good congregation, who is my confidential friend, tells me that he reads it, and knows that other ministers do in private. I know this friend does not believe the doctrin he preaches, and he strongly hints that he knows that other clergymen do not. The ways and means are to let THE TRUTH SEEKER and compeers, Liberal books, and tracts by mail, and circulating libraries, fall thick as leaves in Valombrosa into parsonages and orthodox homes, thus turning the tables of missionary work, and placing truth where it will do most good. But how shall this be done? I answer, By the use of money. But how shall this be obtained? I will rise and explain. Liberals, of every name and sort, my voice is unto you, and unto you I call. I mean especially the rich in means and strong in faith. I say, "Shell out!" not so much as a donation as for your own protection and happiness. The orthodox pay out liberally to prevent being damned in future, but you are damned already by them; and from the fort they hold, and from behind the coward's castle, they treat the interest and reputation of yourselvs and families most damnably. Think and talk of this by night and day, at home and abroad, by land and by sea; remember this intensely when you make your wills, and "shell out," "giv down," and thereby giv happiness and religious liberty to your fellow-men, and gain for yourselvs great names. Again I say, "Shell out!"

Perhaps you may say, "Shell out yourself." Well, I hav done that till my hairs are gray, my motion slow, and my exchequer cries aloud for mercy; but I look at the humble efforts I hav made for liberty of thought, and I see arising a little monument to my memory.

Liberals all, to you I call. I offer you my hand, and hav a "good bless you!" in my heart for every one. Don't fight, don't wrangle, don't hate each other! Don't divide yourselvs, but your enemies to conquer. Universal law works in harmony, and that always tells in results. Don't throw overboard the captains of your ships; they might sink by such foolishness. Strive to see who can best work and best agree. Don't hit Robert G. Ingersoll because he varies from many of you in ways and means. You cannot hurt him if you do hit him. He is the noblest Roman of you all. He is a brilliant star in the zenith of this country, throwing out his blazing beams of golden thought and light, backed by great moral worth and intellectual strength, while in the dismal nadir is a countless host preaching about the fall of man and total depravity, and praying that Ingersoll may be cast down. This won't do, don't you see?

So much, my dear Bennett, from your friend Worthy, and I would it were worthier. But "what is writ is writ." Like Hamlet's ghost, my thoughts would not down.

Receive the benediction: And now may grace that *is* grace, great peace, harmony, and loving kindness be and abide with you and all Liberals, of every name, now and henceforth. WORTHY PUTNAM.

Berrien Springs, Mich., Dec. 10, 1880.

P. S.—I inclose the card of the Brotherhood of Humanity: W. P.

BROTHERHOOD OF HUMANITY
AT BERRIEN SPRINGS, MICH.

OBJECTS OF THE ORDER:

To promote Unity, Sociability, Charity,
Friendship, Kindness, Honesty,
Truth and Justice in the Humane.

ITS PRINCIPLES:

Believing what is known, to no creed confined,
Our brothers are the true of all humankind.
Love truth, do good, be just and kind to all;
Exalt the right though every ism fall.

ITS GOLDEN RULES OF LIFE:

Keep an Even Mind.
As ye would that others should do unto you so do ye to them.
Let every thought and word and act promote the kingdom of heaven on earth.
Contented with the Past,
Thankful for the Present,
Hopeful for the Future.
Love to Father God and Brother man;
Adoring the Good, the Beautiful, and True.

PLEDGE:

We, the undersigned, do solemnly pledge ourselvs to follow the Rules of this Brotherhood according to the best light we hav, asking "charity that thinketh no evil" to consider, in its judgment of our conduct, our organization, location, education, and temptation.

[*From N. Y. Truth.*]

Another Step Toward Centralization.

The centralizing influence in the Republican party in Congress is again at work upon the mails. A provision has long existed on the Federal statute books authorizing the Postmaster-General to refuse the delivery of letters or money orders to illegal or fraudulent lotteries. It may be within the province of the United States government to prevent the prostitution of its mails to the use of swindlers, and there certainly would be no objection on the part of honest citizens so long as the prohibition operates only against that class of people that prey upon the credulity of others; but there is danger enough in the principle of putting an espionage upon the mails, though for the best purpose, to make even the provision of the Federal law extremely doubtful in its benefits. It is giving the Postmaster-General the arbitrary power to adjudicate *ex parte* upon the business of citizens, determining without any opportunity to them to be heard in their defense that they are swindlers, denying them mail facilities, and fastening an odium upon them which no man ought to be compelled to bear without a fair and open trial.

But the amendment now proposed, at the suggestion of the Postmaster-General, too, is to strike out the words "fraudulent" and "illegal," thus authorizing that functionary to prohibit the use of the mails to all lotteries, no matter how legal their status, or how honest their operations.

There is a graver question involved in this proposal than the mere question of the moral character of the business of carrying on a lottery. It is an act on the part of the general government which would deprive the states of their rights respectively to regulate the business of their own citizens. It would establish a police regulation within states whose policy might be opposed to it, and it would withhold the use of the mails from men engaged in a business which their state might recognize and protect as legitimate and legal.

Such a proposition ought not to be considered in connection with the particular business which it aims to cripple, but upon broad, general principles, for if the precedent is once fully established that Congress may deny mail facilities to one class of business enterprise, which has a legal standing in any state, they will sooner or later widen the scope of their prohibition, and every kind of business to which the mails are a necessity will be subject to the will of Congress.

A less radical movement was frowned upon by the Senate in 1836. It was in connection with the slave-holding interest. John C. Calhoun proposed that all antislavery documents should be destroyed by postmasters immediately upon coming into a slave state through the mails. It will be observed that he did not go so far as to propose that antislavery documents should not be carried in the mails, which would hav been analogous to the proposition now before Congress; but his bill was defeated upon constitutional grounds, such senators as Clay and Webster arraying themselvs against it. From that time until Anthony Comstock's law against the passage of vile literature through the mail, it was understood that Congress had no power to regulate mail matter by its literary character. It was assumed that any letter upon any subject, however expressed, might go through the mails, and that any interference with such productions as ought to be distributed would work more mischief in the dangerous precedent it might establish than it could do good in its particular application. Comstock, however, aimed at the suppression of a traffic so vile and demoralizing which had spread itself over the country under cover of the sanctity of the mails, that there was no dissenting voice when he proposed to prohibit its transmission through these channels.

This law was speedily followed by the one prohibiting the delivery of letters of fraudulent and illegal lotteries, and now it is proposed to go a step further and put all lotteries, honest and legal as well as fraudulent and illegal, under the ban.

Should this measure be carried into effect, it is difficult to conceive what may come next. The prohibition party might become sufficiently strong in Congress to deny mail facilities to the liquor trade, notwithstanding that that is a legal and legitimate business in nearly every state of the Union. The next step might be to shut out heretical religious publications from the mail, and from that point the chasm is not very wide to a suppression of political documents.

The Rostrum.

[A Lecture Delivered at Applebee Hall, Chicago.]

The Clergy.

BY GEORGE CHAINEY.

There are in these United States of America seventy thousand men and a few women who come under the title of this lecture. They do nothing to increase the world's wealth, and yet they are fed and clothed. They travel on their local railroads for half price, and are dead-heads at most of the lectures, charity concerts, and circuses. They do not always go to the circus, and when they do, it is for the laudable purpose of studying zoology. They are called "reverends" and "right reverends," "deacons" and "elders," "fathers" and "priests," "parsons" and "preachers," "bishops" and "archbishops," but all varieties come under the general title of "the clergy."

Before I go any further let me tell you that this lecture is not devoted to the abuse of the clergy. I do not intend to say half such bad things about them as the man did whom they worship as a god. He called them "ravening wolves," "whited sepulchers," "blind leaders of the blind," "liars, and children of their father the devil." Taking into consideration the service they are engaged in, I verily believe that they are, on the whole, better than we hav any right to expect them to be.

Though the thing for which I am most truly thankful this morning is that I am no longer a clergyman, still I bear those whose company I am quite willing to dispense with for the future no malice. They are more to be pitied than blamed. There are among them many of the best of men. There rises before my imagination many a minister's home, sacred with kindly memories of the past, of eyes soft and tremulous with light and love, of hands clasping in strong but tender embrace, of footsteps as soft as the velvet foot of time, of voices as gentle as a summer breeze, laden with the breath of many flowers; of a sweet welcome that left no room for doubt, and of greetings that slew at once embarrassment. Remembering these things, and how unselfishly many of them labor for humanity, I say again that they are better than we ought to expect. Still I believe they would all be better men, at least more manly men, and do more good in the world, if they were engaged in some other work.

What are the facts in human nature and history that are responsible for the existence of the priest? By going back to the cradle of humanity we find that the priest and king were produced by the same principle; and that principle was fear. Our savage ancestors feared two kinds of foes, seen and unseen. About them lurked other savage tribes ready to attack them at any time. They wanted some one who was strong and valiant to lead them in battle. If one of their number could wield a heavier ax, bend a stronger bow, run a swifter race, or throw a spear a longer distance, he was chosen chief or lord or king. About them, they ignorantly imagined, lurked unseen powers. To their untutored minds the lightning's lurid bolt, the earthquake's rude shock, the volcano's fiery storm, the destroying pestilence and famin, were all wielded by evil spirits seeking their harm. To their thought the woods, the seas, the mountains and leaves, were all infested with these unseen foes. They wanted some one to coax or buy them into good behavior. They had sheep and oxen, enemies taken in war, the first fruits of the land, and sometimes, out of the impotence of their fear, their own children to giv to them. The men who officiated in these rites of sacrifice were supposed to be made sacred by their labor. Thus was born the priest, fathered by fear, mothered by terror, and empowered by a supposedly sacred character springing out of the idea that these unseen powers must think more highly of those who offered them these gifts than of the common people. This simple fact is at the bottom of all distinctions between laity and clergy. These first priests naturally established numerous rules concerning these offerings. Some of them were the most trivial and disgusting, such as shaving their bodies, putting blood on their right ear, right thumb, and right great toe, or anointing their bodies with ointment, or the pronouncing over the entrails of a bird killed above a running stream certain magical words. The Old Testament is full of these sickening and barbarian details. Many of these priests being sincere in their fear of the gods they served, would fast and pray until, in their excited imaginations, they beheld the faces or forms of these ghosts, and heard them speak. What they heard they told to the people, and these words were received as revelations. All the first priests were thus looked upon as mediators, or go-betweens. As these revelations hav generally instructed the people that they couldn't please their gods in any better way than by taking good care of their priests, they hav been so liberally cared for that they hav always had much leisure time to devote to study. Hence they at first were the oracles of wisdom and the cultivators of knowledge. As long as they retained their superiority the power they wielded was enormous. In the history of humanity no power has been so exacting and cruel as that of the priesthood. Many times they hav become like a great overgrown cancer on the body politic. Through their fanaticisms and inordinate ambitions they hav plunged whole nations into the most blood-thirsty wars that ever laid waste the fair fields of earth.

From time to time men hav risen who hav sought to reform the priesthood, like Jesus and Luther, but on their work a more powerful hierarchy has been built. Jesus himself is looked upon as a great high-priest. Both king and priest were born of fear; both are eternal paupers; both are relics of barbarism; both retain their power by virtue of our reverence for antiquity. What a farce is a king in a civilized country! He livs in costly palaces. At his feet thousands of better men and women kiss the dust in servil humility. Vast revenues must be raised by taxing the creations of labor with which to support him. He is clothed in vanity, and plays but a harlequin's part in the great drama of life. All the ambitions he kindles in the hearts of his subjects are vain and selfish. Instead of protecting the people from war, he is more likely to involve them in it. Where valor and wisdom are needed on the battle-field, he is found often entirely destitute of the demand that called him into power. His vanity and folly keep the land impoverished in times of peace by maintaining a vast standing army. Now, we hav learned in this country that the people are the true sovereign power. Instead of serving in degradation a king, we strive to select men of capacity and statesmanship from our number, and bid them serve us. We hav learned that to cover the land with a network of railroads is better protection than all the glittering steel of bayonets. We hav found that to dot the land with furnaces and factories is a surer safeguard than a Chinese wall or a coast-line bristling with cannon. We hav learned that the intelligent volunteer soldier, who fights for the protection of a happy home and a free republic, is better than the soldier who is trained to fight as a profession. We know that the best way to avoid war is to make no preparations for it save in the general prosperity of the land. But while we hav in this country outgrown the king, we are most grievously priest-ridden. The creation of mortal fear is to us a hideous mockery, but the offspring of immortal fear has his foot upon our necks. All our property is taxed indirectly to support these servants of shadowy ghosts and defunct hobgoblins. Though we no longer murder the bodies of our children to appease these specters of fear, we still murder their hearts and minds by the wholesale. When a fanatic like Freeman repeats the inhumanities of the past, we cry out against these murderous practices, and yet the finest buildings in all our cities are the endowment and support of the same.

Christianity, in its primary meaning, is only an offering of humanity to appease a villainous and a blood-thirsty God. Theology is the barbarian's interpretation of the universe, and, in the light of science, is all the baseless fabric of a dream. Every god is the fossilized nightmare of a savage brain; every miracle is the folly of ignorance. All worship of the unknown is the stammering of fear. Ages of devotion change the name into love, but the serpent is coiled within the flowers. These seventy thousand men are all employed to feed and keep alive a crawling, deadly, slimy serpent of superstition. Every black robe is symbolic of the dark clouds of gloom and terror that hav risen from the swamps of the world's ignorance and brutality. I am not blind to the fact that there are plenty of people who still believe in gods, devils, ghosts, heaven, and hell, and that these beliefs are the comfort of their lives, and that it is a dear and sacred privilege for them to maintain the ministry. Nor do I deny their right to do so. They hav always been taught that this is the consolation of life. They hav never had any chance to compare their experience with that which looks upon all these things as degrading superstitions. They know not the high joys of a free mind and a fearless heart. They hav never compared the intoxication of courage with the stupor of faith.

The power of habit and woe is something wonderful. Many a slave has hugged his bondage as a divine blessing. In olden times men tormented their poor bodies with stripes and hunger for pleasure, lived in caves and tombs, or crouched for years in one position on the tops of pillars for sweet consolation.

The history of religion is the history of self-deception. The blessed consolations of religion are still of the same order as those of the pillar and tomb. Thousands of people expect to praise God for sending their fathers and mothers, brothers and sisters, to hell. Millions hav believed that the torments of the damned would augment their pleasures in heaven. Many people find more pleasure in a funeral than a wedding, while to thousands a hanging is a feast of joy. It is principally the same strange freak in human nature that leads people to find pleasure in going to church, to be told of eternal torments, or of the pleasure that awaits them after death in the embrace of a ghost.

A veil of poetry and mysticism is drawn over theology by human love and genius, but there is always a ghost at the banquet table that will not down, a skeleton in the closet that cannot be got rid of. I know as much about so-called religious consolation as anyone, and I know that whenever its meaning is confronted with an honest and earnest purpose, going to church is like gathering nettles for roses, or kissing the cold and pallid lips of death and declaring that they are warm and tremulous with life and love. When the world was honest in its faith, they called it ghostly consolation, and only sought it when there was no more hope of earthly comfort.

Every priest is a salaried servant in a carnival of death. His work is to hold a false mask over the horrid skeleton of superstition, and to twine flowers around the dagger of fear. He is a pall-bearer at the funeral of human joy, and a hangman at the murder of human intelligence. In escaping from this service I felt like one who had fled from a charnel-house. I do not say these things from any ill-will, but even as an escaped slave might describe the bondage from which he had fled in order to hasten the delivery of his friends and brethren from the dominion of the lash and bloodhound.

I would take from the clergy their priestly functions. I would withdraw them from the service of ghosts to that of suffering human flesh and blood. I would keep them from gazing idly into the skies, that they may see the flowers blossoming at their feet. I would stop them from spending valuable time to save people from imaginary hells, that they may help to fill up the real ones of ignorance, poverty, vice, and crime. I would take from them the livery and badge of servitude and clothe them in the beautiful garments of liberty.

I hav no fault to find with individuals, but I do say that this whole thing is like the worship of a deadly serpent, the sowing of thistles, the culture of a cancer, the working for peace by maintaining a standing army, the spreading of a pestilence by giving away for charity's sake the garments of the dead, as the pouring of oil instead of water upon a destructiv fire. Seventy thousand men in this country alone employed to teach people to despise the flowers of earth to gather impossible ones in the skies; to hold the embraces of human love as sinful in order to enjoy those of a ghost; to be ignorant concerning the revelations of science in order to be wise in the wild imaginings of some half-savage Eastern sheik; to shun as vanity the grand creations of immortal genius in the drama and opera for the sake of enjoying the dull monotonies of the sermon and the prayer-meeting.

This cannot last. The intelligence of the world has left the church. The real intellectual leaders of our day hardly consider it worth noticing. The great world is too much engaged with more important concerns to trouble itself much about these follies. Thousands of men who go to church do so out of mere complacency to a superstition they deem too powerful to oppose. The books that the church writes are no longer read. Pious people buy them out of a sense of duty, but seldom read them. Church people are no longer controversial, because they are ignorant of the fundamental articles of their churches. Ministers who are influenced by their congregations instinctivly shun theology. A good sermon is a bundle of pretty sentences that don't mean anything in particular. If a church gets a minister who preaches so that the people remember and talk about what is said, there is sure to be trouble. Whole regiments of ministers meet in convention and pass resolutions upon almost every subject beneath the sun, without changing to any perceptible degree the things they resolve about. The intellect of the world has left the church stranded upon the barren rocks of speculation. No flower blooms there. No wave of joy kisses them. They are all black and moss-grown. Science has conquered. It has already rung upon the dial of time the death-knell of superstition. We no longer fear the church as an intellectual power. The stamp of inferiority, as Mr. Ingersoll says, is upon every orthodox brain. Even children laugh at its old wives' fables. Political parties begin to beg for the votes of its opponents. Publishers cater to the tastes of unbelievers. The name of Joseph Cook, the latest champion thereof, has become a byword and a reproach. The brightest minds of England, France, Germany, and America are openly infidel to its doctrins. A French drama that stabs superstition through and through was nightly applauded in New York. The passion play is to be a part of this winter amusements. In every city leading church members are to be found willing to pay Ingersoll a dollar to hear him smite with all the power of wit and ridicule, of pathos, of tears and laughter, all that they profess to regard as divine.

It is useless to ignore these things. Straws tell which way the current is going. But these are logs which can be seen by all. For the present I am willing to acknowledge that the clergy may be in part a necessary evil. Millions of people still think they need their services. Young men still enter upon it in the spirit of unselfish devotion. But we who know these things cannot keep silent, nor keep from doing our best to teach mankind that they will be much better off when they can dispense altogether with the services of priests. I intend to do what little I can in this direction, because the life of every

minister who is not stupid is a tragedy. I know that you will find many ministers with a self-satisfied and contented look who go around hugging their honors and easy life. But while their stomachs may be full, their brains will be empty. Many of these are good, well-meaning men, against whom it would be folly to be vexed; who, because they are sincere, find favor and comfort in their profession. But with the men who read, who understand the world, who hav the passions and ambitions of men because they hav brains enough to see the probabilities and opportunities of life, existence is a tragedy. The life they liv in their studies is divorced from that of their public ministrations. The intellectual sweets of their lives all hav to be stolen in secret. A blush of shame degrades them in their own self-respect every time they stifle their honest thought. The authors whose company they keep, whose glowing thoughts and living words of genius are to them more than their daily food, are by their creeds condemned to eternal torment. Their real life must be hidden beneath lock and key while they masquerade in artificial face and unnatural garments before the public. Having the wants and ambitions of men, they are forbidden to satisfy them. Because they wear a false face, the world puts on a mask whenever they come before it. From them men and women hide their natural lives. It is almost impossible for them to know the world. They are always treated as company, and kept in the parlor. They become effeminate and unnatural. They are as unpleasant company to natural men and women as an egg cooked only on one side is disagreeable food to most people. Do you think they are not sensible of this? Do you imagin that they are complimented to hav the world play hide-and-seek with them? Would you like to feel as though you were regarded as a hired eavesdropper to a God? Would you feel it an honor to hav men and women afraid to let you know what they are made of, for fear you would tell tales out of school? It is true they are called embassadors from the court of heaven, but they are none the less treated as though they were spies. Do you think that they do not know that they are employed to help people deceive themselvs and one another? They enter upon this work, most of them, in all sincerity. Gradually, however, as reason's flame grows brighter, the darkness and falsehood of theology are revealed. This discovery, that they are wedded to a body of death, and consecrated to the service of the grave, is a tragedy in itself. You say if they do not believe it, let them renounce it. That is easier said than done. With their faith in these doctrins goes trust in a divine Providence. A wife and children are dependent on them. To them the world is all strange. The material wants of life become more real and valuable as the spiritual fade away like ghosts at the dawn of day. Occasionally the circumstances are such that one has the courage to break the fetters and be free, but ninety-nine out of every hundred who come to this awakening find it impossible to break the strong net of destiny. A church is not like a boarding-house, out of which one can go because he does not like the coffee. There is in it, especially to the minister, a good deal of the character of a marriage for better or worse, for richer or poorer. It becomes a home from which it is hard to go in obedience to the stern voice of duty and conscience. Soft, honeyed words of love entreat them to stay. Bright eyes and fair arms hold them back. All the gathered friendship of years of devotion holds them captiv. Their whole training has deprived them of that healthy manhood that prefers the "storm and tempest of thought rather than the dead calm of ignorance and faith." To forego the love and confidence of dear friends is by no means an easy task. It is easy for us to excuse those who thus turn aside from the path of rectitude because blinded by the gathering tears of human affection.

The ministry is not perhaps so much to blame for this hard state of things as those are who sit in the pews. Let the congregations hire them as teachers rather than as attorneys sworn to defend a cause, whether true or false. Let them invite them to preach their doubts as well as beliefs. Let them be willing to treat a man decently and respectfully even though he does renounce their creed. As it is, churches pay a premium on insincerity and hypocrisy. They tempt their ministers to deceive them by showing their teeth to everyone who tries to undeceive them. You who belong to the church may denounce me with your lips for telling these things, but in your heart of hearts you know I speak the truth. Every man and woman of common sense will see at once that these things are sadly and fearfully true. While, then, I excuse the clergy; while, then, I say nothing against them personally; while some of the best of men are to be found in the ministry, yet I claim that they would be far better out of it, for no one can continue subject to these influences and not suffer from them. They not only tend to emasculate, but also to make heartless. There is a show of humanity, but on the whole it is so artificial that there is no real warmth and comfort. If you were in real, downright trouble, there are not many ministers you would send for. You know too well that there is Tom or Harry, who swears and drinks, and gets the better of you when he can in a bargain, but who will come and take you by the hand, and say, "Cheer up, old fellow; I will stand by you as long as I hav a dollar to help myself with."

[CONCLUDED NEXT WEEK.]

Ingersoll's Creed.

LACONIC AND EPIGRAMMATIC EXPRESSIONS FROM HIS LATEST LECTURE, "WHAT MUST WE DO TO BE SAVED."

I do not wish to be a charity angel.

Honest industry is as good as pious idleness.

Every demonstrated fact is a verse in my Bible.

Every schoolhouse is a cathedral in my religion.

Real charity is to help the poor to help themselvs.

The Presbyterian God damns people to glorify himself.

No devil has ever been so bad as the Presbyterian God.

Christ believed the temple of God to be the heart of man.

There was never a Presbyterian half so bad as his creed.

I hav no ambition to be a winged pauper of the skies.

If ever I go to heaven I want to take my reason with me.

If I owe Smith $10 and God forgivs me, that don't pay Smith.

If we can't hav a heaven without a hell, then abolish both.

God will not damn a good citizen, a good father, or a good friend.

Upon the shadowy shore of death the sea of trouble casts no wave.

If there is a God in the universe he will not damn an honest man.

There is only one true worship, and that is the practice of justice.

Whenever a man can climb, help him climb, and make him climb.

Fear is a kind of dagger with which hypocrisy assassinates the soul.

After baptism you belong to the firm and get rascality at first cost.

I will never ask God to treat me any fairer than I do my fellow-men.

Our murderers are all saved. They go from the gallows direct to glory.

People who hav the smallest souls make the most fuss about saving them.

Make the best of this world; do the same of the next when you get there.

Let any church get control of power and you hav the end of political liberty.

If I go to heaven and see even one of those I love in hell, I'll want to emigrate.

There is not a word in the gospel about keeping Sunday and going to church.

The most sacred edifice ever reared is home; the most sacred altar the fireside.

As if an infinit God would stand angry forever and ever at the insect called man!

Christ was a blasphemer in his day, and the scribes and Pharisees crucified him for it.

The first church is the Catholic. She is the mother of all, and she believes the most.

The men who saw the miracles all died long ago. I wasn't acquainted with any of 'em.

Dignity is a mask some people wear to keep you from finding out how little they know.

Just in proportion as a nation is most religious it is nearest being a nation of paupers.

John Calvin and John Knox fitted each other like the upper and lower jaws of a wild beast.

Presbyterianism looks upon a baby as a lump of total depravity; I, as a bud of humanity.

I want to satisfy every mother rocking her baby that she is not raising kindling wood for hell.

I would rather be annihilated than sit at God's right hand and know that a man was damned.

If you go to hell it will be for not practicing the virtues which the Sermon on the Mount proclaims.

The church of Rome teaches that we can make God happy by burying girls in his penitentiaries.

If you forgiv others God will forgiv you. That's a fair bargain. You get nothing more than you earn.

Reason is the light of the soul, and if you havn't the right to follow it, what hav you the right to follow?

The churches for hundreds of years hav always been willing to trade off treasures in heaven for cash down.

It is more important to love your children and home than Christ; you can't help him and you can't hurt him.

The Episcopal church is very fond of dignity. Let everything be done decently and in order, no matter who goes to the devil.

If Christ were to come again and the churches were to try to crucify him, as they did before, I would do my best to prevent it.

The church of England exists by law and a man is saved by act of Parliament. I suppose thousands of uls hav been damned on demurrer.

Whitfield believed in slavery because the negro stolen from Africa would be benefited by the Christian example of the gentlemen who stole him.

If preachers would turn their attention to cooking for the next three months they would do more good than they hav done by preaching in the last 300 years.

A man has a better right to love his wife than love God. He cannot help God, but he can surround his wife's life with a halo of love and tenderness and joy.

"They shall lay hands on the sick and they shall recover." This was foretold of the preachers. But when they get sick themselvs they fly to the doctor.

A little miracle now, right here—just a little one—would do more toward the advancement of Christianity than all the preaching of the last thirty years.

Study the religion of the body in preference to the religion of the soul. A healthy body will giv a healthy mind, and a healthy mind will destroy superstition.

Jesus Christ was a Nazarene peasant, a great, good, and serene man, and I pay him the tribute of my love and my tears. But for the theological Christ I hav no respect.

The best man ever God made deserved damning, according to the Presbyterians, the moment he was done, and then think that we must go back to the same shop for repairs!

If I meet in heaven some man whom I gouged on earth out of $300, and which God forgave me, he'll be likely to make it uncomfortable for me and make me wish I'd settled in another star.

It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven. But when did you see a rich church member unload because of this text?

An infallible pope is no more absurd than an infallible book, and a good deal better in some ways, for you can change the pope but you can't the book, unless you keep revising it all the time.

The Protestants say miracles ceased with the apostolic age. The Catholics say they are going right along now *just* as much as ever they were; and I think they are. The new ones are just as good as the old.

George Chainey.

George Chainey, the new recruit to Liberalism from the orthodox pulpit, is doing a grand work in western New York and northern Pennsylvania. During the last few days he has lectured in Farmington, Macedon, Palmyra, Salamanca, Steamburg, and Randolph. Next week he will speak in Bradford, Olean, and Corry, Pa., two evenings each. Mr. Chainey would like to speak every evening during the next two months in some place in western New York or northern Pennsylvania. His terms are reasonable, and parties desiring his services are requested to correspond with the undersigned at once so that arrangments can be made some time in advance that will save railroad expense. Mr. Chainey is an able, eloquent speaker and admirably adapted to the work he has undertaken, that of giving the people mental liberty. I hope my Liberal friends in every town in the vicinity above mentioned will immediately arrange for one or more of Mr. Chainey's lectures. Friends, let us now improve this opportunity of greatly accelerating the Liberal movement in this section of country. H. L. GREEN.

Salamanca, N. Y.

Encouragement and a Correction.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I thank you for the nice bundle, forwarded last week, containing all of your foreign letters. They read as if they had written themselvs without any effort whatever. I hav no word of fault to find with them except they do not last long enough. Now that you are home again, may peace and plenty wait on you during the coming new year. To this end I hope our friends will all renew and pay up their subscriptions very promptly.

Dear Liberal friends, let us realize how much better our editors can labor if we, their readers, all do our parts without begging, even if we hav to make a little sacrifice. I giv you all a kindly greeting, and may each and every one of us liv at peace with ourselvs and all the world, making our lives gracious with a healthful, natural morality, growing each day braver, grander, more tender, thus showing our myth-believing friends that real goodness is not dependent on a hope of heaven or a cringing fear of hell.

And, friend Bennett, allow me to correct a statement I saw in THE TRUTH SEEKER of December 4th in regard to Bro. Walser's paper. Instead of its being "suspended," it is to become a weekly. I received the last monthly issue yesterday, and mailed him to-day my subscription for next year. I would not hav the nice little *Liberal* lose a single subscriber because of a mistake. I feel much interested in Mr. Walser's conception of a town for Liberals. To some of us, footsore and weary from long journeyings over a *via dolorosa*, it looks like a real city of rest, a home beyond the storms.

HENRIETTA L. BUCKNER, M. D.

Rockford, Ill., Dec. 8, 1880

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, JANUARY 1, 1881.

New Year's Greeting.

We wish a Happy New Year to every patron of THE TRUTH SEEKER and to every reader under whose eyes these lines mey fall! May 1881 prove to be the happiest year of your lives! Many of you hav enjoyed a due degree of happiness and comfort in the years that are passed away, but may this new year excel them all in this respect!

And if by chance sickness, trouble, or sorrow should visit you, may you hav the fortitude and philosophy to bear it manfully and not cringe or quail before it! If the defenders of superstition and old theological errors asperse you and traduce you for the truth's sake, heed it not, and remember that it has ever been so since man had the courage to advance beyond the masses and oppose the musty old errors of former ages. Independent and brave thinkers hav ever had to pay this penalty to the powers of darkness and intolerance. Bear in mind that blessed are ye when bigots shall revile you and persecute you, and shall say all manner of evil against you falsely, for righteousness' sake.

According to the predictions of Mother Shipton and many prophets, astrologers, soothsayers, diviners, etc., 1881 is to be a year of dire calamities, including the baneful influence of planets, famin, pestilence, war, bloodshed, with numerous other direful evils, not the least of which is the total end of the world, according to Mother Shipton, who said,

> "The world to an end shall come
> In eighteen hundred and eighty-one."

Believing no more in Mother Shipton's prophecy than in Father Jeremiah's, Uncle Ezekiel's, or Cousin Daniel's, we look for this comparatively diminutiv globe to continue to course round the sun every three hundred and sixty-five days many thousands of years to come, as it has in millions of years in the past. So we wish all the readers of THE TRUTH SEEKER, and THE TRUTH SEEKER itself, may find a happy, prosperous year in 1881—a year which reads backward and forward the same.

Our New Dress.

We trust our readers will be pleased with our improved appearance. The change can hardly escape the notice of the most unobserving. This type is new and clear, and even those with failing eyes can read it with ease. It is from the foundry of Ph. Heinrich, 195 William street, in this city. The change from the old to the new has necessitated an outlay of several hundred dollars, but it is hoped the investment will tell in the satisfaction imparted to our readers. There is no reason why THE TRUTH SEEKER in typographical appearance should not be equal to any other paper in the country. Where truth is found beauty should also dwell.

Extra Truth Seekers.

Two copies of this issue will be sent to every patron with the hope that they will be used in obtaining new subscribers, commencing with the new volume. We particularly request that each friend will place the extra copy sent him in the hands of a person most likely to become a subscriber. Let us again urge our readers to use their exertions to obtain as many new subscribers as possible. THE TRUTH SEEKER family is already pretty large, but it ought to be ten times as large as it is. There are tens of thousands of people scattered over the country who are not believers in theological fables, but yet take no Liberal paper. They should become acquainted with THE TRUTH SEEKER and read it from week to week. It is hoped the extra outlay incurred in sending out these thousands of duplicate copies will be bread cast upon the waters, which will return again before many days in the form of hundreds and thousands of new patrons and readers.. There are great numbers of men and women now sitting in darkness who are in need of the light which is to be found in THE TRUTH SEEKER. Those of us who are blest in making our escape from the mental slavery arising from a belief in the myths and superstitions of the dark ages of the world should make an earnest effort to enable others to enjoy the same benefits. Let us see who will send in the names of most new subscribers within the next sixty days. We hav promised an appropriate present to the one who will send in the greatest number. It is a very justifiable emulation to endeavor to excel each other in leading other less favored mortals to the light of truth. There are many souls to save. Who will do most to save them? Our Christian friends think it of the greatest importance that souls be brought to Jesus, but we think it of far greater consequence that they are brought to the temple of reason, and that they learn to know the laws of the universe and the importance of obeying them. Yes, let THE TRUTH SEEKER hav a widely-extended circulation and a healthy growth.

Reasons Why The Truth Seeker Should be Supported.

1. Because it is an outspoken, unfaltering, and fearless foe to supernaturalism, ecclesiasticism, and theological falsehoods.

2. Because, besides being an unbeliever in the fables and myths of the past, it is a firm believer in the eternality of the universe—the sum of all matter, all forces, all existences.

3. Because it is the largest Liberal paper in the world, containing more than a third more reading matter than any Materialistic or Spiritualistic paper published at the same price.

4. Because it is equally fair to Spiritualists and Materialists, giving both sides a chance to be heard.

5. Because it has no stockholders or rich bankers to furnish means to keep it going, and has only to depend on its friends and patrons who are willing to make a reasonable effort to make it a success.

6. Because its editor has been vigilant and industrious in the discharge of his duties. No American editor has put in more hours of toil in the same period.

7. Because its editor has been economical and self-denying. No editor has come nearer living on bread and water to keep his paper alive.

8. Because it was not engaged in for the purpose of making money, nor for losing money, but to giv the Liberal-minded people of America, at a reasonable price, an organ of free thought, free speech, and a free press.

9. Because its publisher, besides giving the largest and cheapest Liberal paper in the world in the seven years he has been at the work, has published a greater number of books and pamphlets, and at lower prices, than any other Liberal or Freethought publisher.

10. Because its editor, besides attending to the duties of the paper, has in seven years written more books and pamphlets—more pages—than any other Infidel or Freethought writer in the world, and in three times as many years. No Materialistic or Spiritualistic writer is known who has written eight thousand pages. But very few in any line of authorship hav written so much in a whole lifetime.

11. Because the paper is the object of the intense hatred of false teachers, the lying, hypocritical priestly class of the country. Their enmity has been distinctly shown on many occasions.

12. Because the priestly, ecclesiastical power has made the editor a victim, with the hope of crushing him and destroying the paper. On a base, false pretext they arrested and convicted him, and immured him in prison with the hope he would die and that his paper would also die.

13. Because at the behest of this intolerant ecclesiastical power he served out an unjust sentence of thirteen months in a dismal prison, at hard labor, shut up with felons and criminals of the lowest character.

14. Because, notwithstanding the cruel and malicious attacks upon him by his Christian enemies and their coadjutors, two hundred thousand Liberal-minded people of this country not only expressed warm sympathy for him, but he has been recognized and indorsed by the principal and best Freethinkers of Europe, as a co-worker with them in the cause of human progress and mental emancipation.

15. Because THE TRUTH SEEKER, from its inception, has earnestly fought the unequal warfare of unpopular truth against popular error, and will continue to do so as long as it exists; and when from old age and debility its editor lays the harness off, he trusts brave successors will assume it and keep up the irrepressible conflict with error which he has waged.

16. Because three dollars a year—twenty-five cents a month—is a very slight tax upon those who do not and should not pay any pew-rent, contribute aught to the feeding of idle priests, nothing to the building and decorating of churches, nothing toward spreading "the gospel" in heathen lands. There are but few who are not able to devote twenty-five cents a month toward the spreading of truth, especially when they receive full value every week in return.

17. Because every Liberal-minded person in the country ought to feel a laudable pride in seeing the paper liv and flourish, carrying the glad tidings of truth and mental freedom to every town and city, every village and hamlet, and to every humble household.

18. Because it is a bond of union and a medium of social exchange between those holding liberal and progressiv views. Here all—from all parts of the country—hav a chance to be heard and to commune with each other.

19. Because, while the advocates and supporters of superstition and pious fables giv in the aggregate vast sums to placate the priests and spread falsehoods, those who hav the truth and hav discarded error should be willing to contribute a little to dispel the hell of ignorance which still curses the world.

20. Because there is no better way to disseminate the truths of Liberalism than by the general circulation of Liberal periodicals and publications, and because there are none better calculated to meet this want than THE TRUTH SEEKER and its publications.

These remark are not written in a boastful spirit, but as statements of fact susceptible of the strongest proof.

"Stop My Paper."

There are many disagreeable sounds to be heard in the course of a lifetime, many phrases and sentences most unpleasant to the ear; but to a publisher none is so harsh and grating as "Stop my paper." To the publisher of a Liberal journal this is particularly disagreeable, because, in the first place, his list of supporters is pretty sure to be only of moderate length, and in the next place he has the painful conviction that the reader who says, "Stop my paper," thereby deprives himself of the mental pabulum which he stands in need of. To the editor of THE TRUTH SEEKER the command to "stop" has a most dolorous sound, and he trusts that those who have the least regard for his tender feelings will not giv it. To please him and keep him in a happy frame of mind is by no means a difficult task; and the whole secret consists in having a good full list of enthusiastic patrons who do not suffer themselvs to get far in arrears, who are interested in extending the circulation of the paper, and who never grow weak-kneed and cry out "Stop."

The sum of three dollars a year, or twenty-five cents a month to help keep up the circulation of such a paper is certainly not a heavy tax, and there is probably no better way in which the same amount of money can be expended to do more real good. It is better to cut off some other luxury, to economize in some other direction, than to shut off this food for the mind, and thereby endanger the very life of the journal which most of all should be sustained. If friends and readers could only realize how much more agreeable it is to receive the name of a new subscriber than an order to "stop my paper," some would doubtless do differently from what they do. To "stop the paper" is virtually a stab at its very life, and if enough giv such stabs its death must inevitably take place.

There are some who have given such orders, and we have thought they ought not to be obeyed. We shall send this issue to such, hoping they will reconsider their vote and giv it that THE TRUTH SEEKER shall liv and flourish. But if there are those who are positiv that they want THE TRUTH SEEKER no longer, and are determined they will not pay for it more, will they be kind enough to drop us a postal card informing us of the fact? We trust, too, there are but few Liberals who wish to stop the paper while they are owing for it, and are unwilling to pay the debt. "Honor bright" should be our motto.

More Light! More Truth!

This issue of THE TRUTH SEEKER will be brought to the notice of many persons who hav not been in the habit of reading its pages. To such we wish to make an earnest appeal. If you approve of the objects and purposes of the paper, if you think it ought to be sustained in the effort it is making to educate and convince the people that there is something higher and better than a belief in myths and fables, you are requested to become a patron of the paper, and thereby render a little aid in the promulgation of nature's truths. Three dollars a year, or twenty-five cents a month, is not a heavy tax on any man, especially when you obtain in return the full value of the little investment. Let those who can remit for a year do so; let those who do not wish to go in so deep try it for six months and send $1.50; if there are others again who prefer to begin with three months they can do so at the same rates. The terms are twenty-five cents a month, whether for twelve months or for a single month. Let every one who reads these lines send in his name for a year, or some portion of it. Let those who hav become converted make an effort to convert others. Let every one who decides to take THE TRUTH SEEKER try to induce his neighbor or friend to take it also. Let the good leaven of reason and truth leaven the entire lump of humanity.

Only a Reasonable Request.

We wish not to be importunate in our demands, but now that we are beginning a new year, we urgently wish that all our readers who are in arrears would square up their accounts, and thereby furnish us the motiv power to keep the car of progress in motion. It is imperativ that we should hav the money to meet the heavy weekly bills which hav to be paid. We would gladly publish THE TRUTH SEEKER and other publications, and send them free over the entire land, but we are not able to do so. They all cost money, and a good deal of it, and we hope our friends will not ask us to wait on them longer. We need it for spreading truth and doing good. We hope no one

will object to pay his just dues to aid in so worthy an object.

Of course every real truth seeker whose time has expired will renew as promptly as his circumstance, will permit.

The Cost of Publishing.

There are a few who complain because the price of THE TRUTH SEEKER is so high, and who think it ought to be furnished as cheaply as the New York *Tribune*, *Sun*, and other weekly papers which hav a very large circulation. These people arrive at a conclusion without understanding the facts of the case, and it is not strange that their conclusions are incorrect. Let us try to throw a little light upon this subject..

The most expensiv feature about getting up a paper is the type-setting. With THE TRUTH SEEKER the type is all set up expressly for this paper, while with the *Tribune*, and other papers of a similar class, the reading matter is principally made up from the type used in the daily issues, so that the composition for the weekly costs little or nothing. This item alone saves about three-fourths of the expense. Again, in order for a paper to be published at a low price a large circulation is very essential. It costs as much to set the type for one copy as for fifty thousand. Until Liberal papers can hav a circulation much larger than at present it cannot reasonably be expected that they can be published as cheaply as the *Tribune* and other papers which hav a circulation nearly ten times as large.

Another important feature in the profitable conduct of a paper is making the advertising space available. All the expenses of some papers are more than paid by the revenue from the advertising columns. With THE TRUTH SEEKER not one-fiftieth part of the expenses of the paper is thus paid. Again, THE TRUTH SEEKER has nearly double the amount of reading matter that many of the cheap weeklies afford, and of course it must cost more to get it up. These combined causes must be sufficient to convince those of ordinary perception that THE TRUTH SEEKER cannot be furnished as cheaply as the New York *Tribune*.

If any of our friends hav taken up the idea that THE TRUTH SEEKER is paying a profit, and that money is being made by it, they are much mistaken. It is by the practice of the strictest economy that it has lived till the present time. Were it not for the moderate profit that has been made on the books which hav been sold, it is doubtful if the paper could hav lived till the present time. It is hoped that the Liberals of America will not be too parsimonious and begrudge THE TRUTH SEEKER the means necessary to life and health. Every dollar made by it besides sustaining life shall be devoted to the dissemination of the literature calculated to enlighten and elevate mankind. To make the paper cheap, giv it a large circulation. As soon as its enlarged circulation will justify a reduced price, the reduction shall be made.

IN our next a list will be given of the English works we hav for sale, and we will now only call attention to the "National Secular Almanac," of England (Bradlaugh's). It contains a great amount of Liberal reading matter of a highly interesting character. Price twenty-five cents. We will also hav for sale a similar Secular Almanac published by Watts & Co., London. All our English books are still in the Custom House, but we will hav them soon, and be prepared to fill orders.

Letter from an Old Veteran.

DEAR MR. BENNETT: Returning your album enables me to add a word for your private ear, or, if worth your space, send it abroad.

There seems to be peace at present between us and his grace of the department of obscenity in our theocratic republic.

For which let us congratulate ourselvs in general and yourself in special and particular, on whom our double sovereign, civil and religious, laid the iniquities of us all.

Indeed, it seems to me we are passing under a new yoke of three bows—capital, the Republican party, and the evangelical church. And these three are one. And as an old English saint long ago said of the Christian trinity, "More one because three, and more three because one."

And I see that we are expected to hold our tongues and wipe and lay down our pens and accept in silent submission this diabolical conspiracy against all civil, political, social, and religious liberty, and permit it to triumph unchallenged, unresisted.

For one of the most popular Protestant pulpits in your city, or in the nation, has already fulminated its decree that unless we desist in our efforts at self-preservation, "the American people will rise in protest and carry out the purpose of the society which is seeking to incorporate into the fundamental law of the land the name and the government of God."

Probably you hav seen the audacious threat in the newspapers. If so, you can witness that, though I hav transposed the words, I hav not in the slightest perverted or disturbed their exact meaning.

And the pulpit voices the omnipotent power as well as purpose of almost the whole evangelical church, as now virtually wedded, in most unhallowed union, to the Republican party. And an accredited Christian clergyman is to be head of our theocratic, plutocratic-republican nation.

And, friend Bennett, never forget that in the church, not up in the pulpit, but down in the church, are myriads of earnest men and women, conscientious after their sort, who are just as ready to die as to kill for their religion and their God. And they are the mightiest element in the new confederation. They are its spirit, its soul, its conscience, its "*in hoc signo vinces*," and by that sign we are to be subdued if subjugated at all.

The wealth, the numbers, the respectability, as the world esteems it, the influence of office, the educational institutions, the trade, the commerce and the conscience of the nation, such as is counted conscience, or religion, all these are marshaled as our common foe. And all these we are to face and be conquered by them. But pardon so long a letter and believe me, dear Mr. Bennett, yours for all good words and works. PARKER PILLSBURY.

Slade's Mediumship.

The editor of the *Rockland Advertiser* has recently paid a visit to Dr. Slade, and published an account of the same in his paper, from which the following extracts are made. We are personally acquainted with the editor and are sure he will make no statement which is not correct or which he does not believe to be correct:

"So much has been said of Doctor Slade and his so-called mediumship that we determined, for the benefit of ourself and our readers, to make a personal investigation of his powers, and accordingly, a few days ago, we directed our steps to his residence at No. 238 West Thirty-fourth street, New York city. We were the first caller that morning, and having made the appointment by letter we found the doctor in readiness. From the reception room on the first floor we were immediately invited to the *seance* room, which is apparently an ordinary sitting-room, on the second floor. A cheerful fire was glowing in the grate and two large windows flooded the room with daylight. We were invited to a seat at an ordinary leafed table, which, at the doctor's suggestion, we inspected minutely and then slightly changed its position in the room. Upon placing our hands upon the table it creaked and trembled and loud raps were immediately heard. We then took two clean slates and placing a small particle of pencil between them laid them on the table before us, when the movements of the pencil were immediately distinctly heard.

"We requested the medium to hold the slates from the table and immediately beneath our chin, and under this change the writing continued. Meanwhile our hands were upon the table; we raised them slightly two or three times without the knowledge of the medium and we noted that the moment we broke our contact with the table the writing ceased. This suggested the idea of asking Dr. Slade if he could get communications alone, and his reply was, "Never." Three taps upon the slate indicated that the writing was finished, and upon examining the inner surface we found a communication in telegrapic dots and dashes, which, as transcribed by the young lady in charge of the Nyack office, reads as follows:

"'*Omnis sufficientia nostra a Deo est.* (All our sufficiency is from God.')

"Immediately after this came the following:

"'*Dear Sir:* Try the spirits. Prove all things and hold fast to that which is good. This is our object in coming to you, is to hav you prove all things before passing judgment. You don't know me. I am Wm. Perry.'

"Our next experiment was with a pocket compass, which we placed upon the table, and to our astonishment the magnetic needle was moved in any direction we requested, either verbally or mentally. Many other slate communications were received under the most varied and rigid test conditions, precluding the possibility of the medium's instrumentality in their production, and finally a lengthy communication in Latin, signed L. de Long, of which Dr. G. Bloede, of Brooklyn, has kindly given us a literal translation. This message is apparently from an ecclesiastical source, and is probably a quotation from the Catholic vulgate. We hav not yet had the time to investigate.

"Next occurred a series of remarkable physical phenomena. A slate held in our left hand was suddenly seized and carried underneath the table to the opposit side, far beyond the reach of Slade, whose feet and hands were held beneath our own; here it remained a moment in a perpendicular position and was again suddenly returned to our hand. We then placed upon the slate a pencil and held it beneath the table, when the pencil was immediately thrown, by a circuitous course, upon the table. Invisible hands appeared to pat us familiarly and tug at various parts of our apparel; an upholstered chair was moved across the room and turned upside down, and the table at which we were sitting was raised about eighteen inches from the floor, where it remained for a moment and then gradually descended.

The testimony of our senses in the above remarkable manifestations is no less reliable than in the fact that we liv, move, and hav our being. Who will present the true hypothesis upon which these marvels can be explained?

[In corroboration of the foregoing will be added the following condensed statement by Moses Hull. The thousands who know him will unitedly testify that he is a man of truth and veracity:]

NEW YORK, Dec. 23, 1880.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A few days ago I called at 238 West 34th street to see Dr. Henry Slade. A sitting was proposed. I first carefully examined the table at which we sat and all the furniture in the room, and was fully satisfied that there were no connecting wires or other machinery or accessories of fraud.

I had a pair of slates which were joined with hinges, and were entirely clean, having no writing upon them. A piece of pencil half the size of a kernel of wheat was placed between them, and they were closed and laced upon my arm, and while in that position, in broad daylight, Dr. Slade not touching them, a message was written upon them by invisible agency. I could hear the movement of the pencil while the writing was being done, and feel the consequent vibration. The following is the message which I found upon the slates when I opened them:

"Dear friends, it would do me a great favor to hav you call at 34 East 34th street and say to my friends I came to you here. I am anxious to hav them know we liv after what is called death.

"I left the earth form on the 26th day of October, 1880. My age was 66 years. I had my own private opinions as regards death, and I find I was not far out of the way. I came here last week and made this request, but it has not been noticed. I am in hopes to reach my friends and let them know I still liv. My name is CHARLES FROST."

To test the correctness of this communication I determined to visit the street and number designated. Upon calling at the house, the following dialog took place:

"Is there a family by the name of Frost residing here?"

"There is."

"Can I see some member of the family?"

"Whom do you wish to see?"

"Any member of the family. Would prefer to see Mrs. Frost."

"Who shall I say wants to see Mrs. Frost?"

"Mr. Hull, from Boston."

The servant retired, and in a few moments returned and said:

"Mrs. Frost cannot see you to-day."

"Then let me see any other member of the family."

Again the servant retired, and again returned, saying:

"If you hav anything important, send it up."

"I can't send my message. I wish to see some member of the family."

The servant retired. In a few minutes a gentleman came to the door, and in an imperious manner inquired:

"What do you want?"

"I am on a tour of inquest, of investigation, and you will understand it all in a moment. Do you know, or hav you ever heard of, Dr. Slade?"

"No, sir; I never heard of him. Who is he, and why do you ask?"

"He is a Spiritual medium."

"Well, sir, we in this house know nothing of Spiritualism or Spiritual mediums, and what is more, we want to know nothing of them."

"That will make your testimony the more valuable. It also confirms what I hav on these slates. I am an investigator of Spiritualism, and with that view a little while ago called upon Dr. Slade. When in his presence, and with no visible hand touching these slates, the pencil, while the slates were closed and lying securely on my arm, wrote this message. Please read it, and tell me whether it is true."

He read the message, and said:

"Charles L. Frost did liv here; he died on the 26th of last October; his age was sixty-six years. The facts here stated are all true; but then you could hav got them out of the newspapers."

"I liv in Boston, and usually hav enough to do without consulting the New York papers for obituary notices. This messsage came in the manner I hav described. I did not come here to persuade you that I am an honest man, or that this is an honest message, but to convince myself whether the message is true, as well as to fulfil a promis I made to the writer. I hav done my duty. The statements you say are all true. The message indicates your lack of interest in Spiritualism. You hav inadvertently confirmed that part of this communication. Good day."

The foregoing statement I am ready to confirm by oath if desired. MOSES HULL.

Communications.

Truth Seekers—Who Are They?

I often wonder if those who profess to be lovers of the truth stop to ask themselvs seriously what the truth is, and whether, after all, they are honest with themselvs and others in their professions and practices.

Truth seekers should be ready at all times, and under all circumstances, to accept it, whether found "on heathen or on Christian ground."

Truth seekers should be men and women of high moral and iutellectual courage, for along the highways and byways of truth there is not standing room for a coward.

Outside of mathematics there is little that is absolutely true, while there is much that is relativly so. Like good health, it is always more or less tinged with some shade or admixture of pain and error.

The trouble with most of us that are sincere in our efforts to reach the best possible condition of mind and body, which is the truest condition and the one most in accord with truth, lies in the fact that we carry into the investigation some preconceived opinion, some intellectual bias, that we esteem as true, and around which we desire to group other thoughts and opinions we deem important, as words and phrases in a sentence.

The researches of science and the inroads of radical thought hav cleared away much of the rubbish and many of the stumbling-blocks that impeded the march of mind. The very narrowness of ecclesiasticism has been its ruin. Its foolish attempts to dam up and destroy the swelling tides of investigation hav been as futil as the puny efforts of a child to stay the current of a brook by his tiny obstructions. The onward flow of intellectual investigation will brook no delay. It laughs at all opposition. Neither prisons nor cowardice or treason can check its progress.

What is truth is a question that each individual will answer for himself or herself, and the more important one to our individual selvs is the method we adopt in our search to obtain it.

Of this we may rest assured as a starting point, that all that is written or recorded in any form, or preserved and handed down to us by tradition, is but the opinions of human beings like ourselvs, with no right to arrogate what we shall or shall not believe; and that every "thus saith the Lord" is an unjust assumption of an authority they do not possess, which true reason at once rejects as spurious and despotic.

The mind thus freed from all theological incumbrances, reason is enabled to sift much of the chaff from many questions of importance that in their order will present themselvs.

One of the most important factors in an honest seeking for the truth is the element of justice, for it is much better to suffer wrong than do wrong. We must be careful in seeking after new truth not to discard any of the old and tried, for there is no more false position than a disrespect for the right and feeling of others.

No line or system of thought, political, religious, or social, among any people in any age of time, but what contained some grains of truth; and it is not likely that any system will be devised, however it is aided by popular science, but what for generations to come will be tinged with error.

These I hold to be self-evident truths, and these alone should dispose us to assume the proper mental and moral attitude as true investigators, as honest truth seekers.

We look back with pleasure on the great amount of good the schooling of the Episcopal, the Methodist, and the Universalist churches hav done for us. Their earnestness, conscientiousness, and persistency put to shame the laziness and cowardice of many Liberals.

We look upon the work of Mother Ann Lee as one of the greatest contributions to a true material and social state the world has ever known; and while we do not accept it as the ultimate, its demonstrations in the line of a true life are too valuable to be lightly thrust aside or talked about with levity.

We esteem the phenomena of Spiritualism as an aid to the broadest, clearest, and most educated conception of the great principle of all truth, of which material science only touches the outer rim; and upon Materialism as an excellent teacher in the same direction. As a truth seeker, or seekers, no isms should or will stand in the way.

We must lay aside all those precious little hobbies we hav been riding to our several vanity fairs, and hav only the simple object in view to attain to that condition of moral and intellectual stature that will exhibit the best and purest man and womanhood. "By their fruits ye shall know them" is a truth that no Liberal can dodge. If our searching for truth does not make us better, 'tis quite evident we hav sought in vain.

Liberals must not bolster themselvs up with the idea that they are advancing the well-being of mankind if their lives do not show the fruits of a larger generosity, a more exalted nobility, and a finer and clearer sense of justice in letter and spirit. Good words, fitly spoken, are jewels of inestimable value; but unless accompanied by good deeds are in many cases but sounding brass.

I think, as a rule, we are too captious; and while we exhibit a good deal of courage to get out of the old traces, we are apt to carp at those that are unwilling to be saddled and bridled with our new harness.

The weakest intellectual feature that seems very visible to my mind is the disposition of many advanced thinkers, and apparently earnest searchers after truth, to retain the childish disposition of man-worship. The following of Col. Ingersoll was a case in point, and one that exhibited more weakness than any orthodox following for many years. We trust the very amusing outcome will cure this childish distemper in our ranks.

If we are truth seekers our work is clear, for our one main object is to make mankind better and nobler in all respects.

All our investigations and researches will keep in view the simple principle of human culture. To attain this end we must know ourselvs; and in order to obtain this knowledge we must acquaint ourselvs with the uses and functions of every organ of the body and mind, and with the true relations of the masculin and feminin elements.

The proper relations of the sexes will at once determin the truth of the *how* to perpetuate the race, and will settle beyond dispute many of the false conditions that result in crime and misery.

We are losing more by timidity and cowardice than from all other causes combined. Were we as courageous for the truth as we are desirous that it should be universal, the Comstock laws would not long disgrace the statutes of the country.

Why should we as "truth seekers" care for Mrs. Grundy? No class of reformers ever made any headway that wasted time in trying to appear respectable. We are outlaws to the church, and 'tis better to realize the fact and make the best of it. They claim divine origin. We deny it. They claim a divine right to dictate what is right for men to believe, and what they shall reject. We deny it. They claim to be God's special favorits. We deny it. They claim to be better than others. We deny it. They claim that Christianity is the only true religion. We deny it. They claim that Infidelity, as they term it, is an enemy to God or godliness. We deny it. They say that we are sure to go to an orthodox hell if we don't repent. We deny it. In fact, we deny nearly all they affirm, and affirm much that they deny. There is an "irrepressible conflict" between us. They are satisfied with the little measure of truth they hav, and consign us to perpetual torments for desiring more truth and refusing to magnify their little mole hills into mountains, and crowning them kings to rule over us.

The fight is between the truth seekers and truth fearers; and as for us, we are quite willing to be a soldier in the ranks of the former, and what pity we hav to spare is reserved for those little souls whose clear eyes perceive the truth, but whose timid minds dare not face its responsibilities.

It is at this particular point in our progress that we feel to realize our true conditions and relations. The larger measure of truth is accompanied with two distinct conditions, viz., a larger degree of freedom and an increased amount of responsibility. Strange and paradoxical as it may seem, it is nevertheless true that the freedom that truth offers has more fetters than chattel slavery. Chattel slavery lessened all responsibility, for a creature robbed of all his rights was under no obligation to be honest. The truth which enlarges the mind and givs full scope to the powers of reason and reflection obligates it to dispense as freely as it receives. We hav no right to waste or hide the blessings of mental and moral illumination while others grope in mental bondage and darkness.

As members of the race we owe it to our species to make the best of our opportunities. It is true that our good offices may be refused, and very often our best intentions misconstrued and misunderstood, but even that will not justify us in neglecting our duties or in persisting in pushing forward our work.

Men and women are but grown-up children; and because old systems of thought keep them in mental childhood we must treat them as we treat our children, that know not what is best for their well-being.

Hide it as we may, it will crop out that too many Liberals feel that as they are all right as regards many of the old slavish notions, what care they how others are or feel. This is supreme selfishness; and if this were all that Liberalism or truth seeking had to offer, 'twere better if they had kept on the old shackles.

If there is one thing more sacred than another it is finding the truth, and having it find a man or woman to dwell in.

There is no trouble in telling the Liberal and truthful soul, for it is an open, generous, and brave one. It is tolerant, genial, and courteous. It is cultured in the highest sense, as its honesty and equity are as transparent as the light of noonday.

You can always rely on such a soul, for no childish fears, petty ambitions, or trifling egotism mars its judgment. Such a one has not sought the truth in vain, for it is incorporated into every fiber of his or her being, and while we would not think of worshiping such, they do teach us the possibilities of human nature, and that the condition of Nirvana is attainable.

If the truth seeker stops to count numbers and draw a comparison between the hosts of the church and state that confront us, and the little army enlisted under our banners, we should expect the timid to shrink back in utter dismay, and declare it was folly to contend with such great odds against us. What then? Shall we quietly lay down our arms and submit, or shall we not rather gird on our armor more securely, and with a sublime faith in the omnipotence of truth, sing, with Gerald Massey:

"'Tis coming up the steps of time,
And this "old world" is growing brighter.
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter."

The skeptical world has been called faithless and Infidel so long that those who do not understand it hav come to believe that we are chronic doubters, having little or no faith in anything or anybody. The very reverse of this is nearer the truth. We doubt little but insincerity and error. We hav the most sublime faith in the capabilities of human nature, in its innate goodness if placed in proper relations, in its touching sympathies if properly appealed to, and in its heroic self-abnegation under many circumstances.

Those whom the church esteems irreligious, and who themselvs accept the appellation, are often the most devoutly religious in the highest and best sense.

If a willingness to serve the race by example and precept, amid the jeers and scoffs and ridicule of those they seek to elevate, is not an evidence of the best religious culture, we will yield the question and say that religion is but a name, and that name a sham.

Of this fact we are assured, that every element of true reform is an enlargement of the area of truth, and that this principle has always been the inspiring motiv that sustained the world's greatest heroes who sought its elevation.

Surely the truth seekers of this day and generation do not purpose to manifest less courage and persistency than those who hav preceded them, for if so, one of the grandest elements of human nature is in the process of decay. Instead of degeneration, let us giv evidence of a more healthy and permanent growth, and let each truth seeker feel the measure of his or her responsibility.

GEORGE LYNN.

[*From the Boston Investigator.*]

A Plea for Union.

Mr. Editor: We hav all read H. L. Green's plea for union on the secularization of our government. All Liberals are urged to walk up and stand up and lift up in support of the great bolt at Chicago. The indignation of every friend of universal liberty is invoked to head off the Christian bigots who are at this time as busy as Satan in a foolish and pueril effort to squelch Mr. Morse's "Passion Play." They think it is sacrilegous and somewhat blasphemous, and hav, it seems, for a season, shut it off in New York, and Mr. Green springs to the defense in genuin earnestness. What does this all mean? Why leave his own well-meaning, upright coadjutors to rot in jails, and rush into this sectarian quarrel between the writer of a blasphemous stage play and the Christian sects in New York? Is friend Green "changing work," or is he in earnest to defend what the sectarians denounce as wicked, destructiv of the "religion and morals of the young?" The young are the especial care of the Grundy family.

As a Liberal, I take no stock in the "Passion Play." I think it may, I hope it will, rive the old theological foundation still deeper; but what consequence can it be to a Rationalist whether or no the life and parentage of a myth be lauded or hissed on a New York stage? Did not the Chicago resolution in favor of free transit of mailable matter shock the chastity of some Liberals? and did not some noted Christians come to their succor? Now the account is balanced. Suppose the New York editors call this a Christian country, they don't mean anything by that, more than to repeat a popular lie.

But "you see by this that the church intends to rule." Gracious goodness! The church *intends* to rule! Will Mr. Green tell us when the church in *this country* did not rule? I am seventy-five years "in the country," and my memory runneth not to the contrary.

But the Rev. Dr. Newman said something in one of his late sermons about Col. Ingersoll. Says the Rev. Newman, "There ought to be a *power* somewhere to close his lips and prevent him from uttering his blasphemies." They put a notably good man in Leverett-St. Jail for blasphemy, and other good men in jail for circulating esoteric anthropological publications. I suggest to the Rev. Dr. Newman to put Col. Robert in the mail bags to the address of St. Anthony. Yet some people contend, and Comstock swears, that Col. Robert shall not go in a mail-bag, but shall go where Kneeland, Lant, Heywood,

and Bennett went. No doubt it would be prayer and praise to his holy conception.

We hav Garrison, Phillips, Pillsbury, Parker, Mott, Chapman, Southwick, Lundy, and Jay as our fathers and mothers, and not a son or daughter of them bolted because Garrison introduced a resolution denouncing the United States government as "a covenant with death and an agreement with hell." Garrison and his associates were high-toned reformers.

The last and most uncertain way to preserve union is to "bolt." Friend Green has repeated this reason for his withdrawal from the Liberal League Congress until he believes it, no doubt. Priest Woodbury withdrew from the old Anti-Slavery organization in 1844 for the same or similar reason. "Too far and two fast."

Yours for Freethought and a right to say so,

A. H. Wood.

[*From the Scientific American.*]

What is Light?

If on opening a text-book on geology one should find stated the view concerning the creation and age of the earth that was held a hundred years ago, and this view gravely put forward as a possible or alternativ hypothesis with the current one deducible from the nebula theory, one would be excused for smiling while he turned to the title-page to see who in the name of geology should write such stuff. Nevertheless this is precisely similar to what one will find in most treatises on physics for schools and colleges if he turns to the subject of light. For instance, I quote from a book edited by an eminent man of science in England, the book bearing the date of 1873:

"There are two theories of light; one the *emissiv* theory; . . . the other the *vibratory* theory;" just as if the emissiv or corpuscular theory was not mathematically untenable sixty years ago, and experimentally demonstrated to be false more than forty years ago. Unless one were treating of the history of the science of optics there is no reason why the latter theory should be mentioned any more than the old theory of the formation of the earth. It is not to be presumed that any one whose opinion is worth the asking still thinks it possible that the old view may be the true one because the evidence is demonstrable against it, yet while the undulatory theory prevails there are not a few persons, well instructed otherwise, who still write and speak as though light has some sort of independent existence as distinguished from so-called radiant heat; in other words, that the heat and light we receive from the sun are specifically different.

A brief survey of our present knowledge of this form of energy will help to show how far wrong the common conception of light is. For fifteen years it has been common to hear heat spoken of as a mode of molecular motion, and sometimes it has been characterized as *vibratory*, and most persons hav received the impression that the vibratory motion was an actual change of position of the molecular in space instead of a *change of form*. Make a ring of wire five or six inches in diameter, and, holding it between the thumb and finger at the twisted ends, pluck it with a finger of the other hand; the ring will vibrate, hav three nodes, and will giv a good idea of the character of the vibration that constitutes what we call heat. This vibratory motion may hav a greater or less amplitude, and the energy of the vibration will be as the square of that amplitude. But the vibrating molecule givs up its energy of vibration to the surrounding ether; that is to say, it loses amplitude precisely as a vibrating tuning fork will lose it. The ether transmits the energy it has received in every direction with the velocity of 186,000 miles per second, whether the amplitude be great or small, and whether the number of vibrations be many or few. It is quite immaterial. The *form* of this energy which the ether transmits is *undulatory;* that is to say, not unlike that of the wave upon a loose rope when one end of it is shaken by the hand. As every shake of the hand starts a wave in the rope, so will every vibration of a part of the molecule start a wave in the ether. Now we hav several methods for measuring the wave lengths in ether, and we also know the velocity of movement. Let v = velocity, l = wave length, and n = number of vibrations per second, then $n = \frac{v}{l}$ and by calculation the value of n varies within wide limits, say from 1×10^{14} to 20×10^{14}. But all vibrating bodies are capable of vibrating in several periods, the longest period being called the *fundamental*, and the remainder, which stand in some simple ratios to the fundamental, are called *harmonics*. Each of these will giv to the ether its own particular vibratory movement, so that a single molecule may be constantly giving out rays of many wave lengths precisely as a sounding bell givs out sounds of various pitches at one and the same time.

Again, when these undulations in the ether fall upon other molecules the latter may reflect them away or they may absorb them, in which case the absorbing molecules are themselvs made to vibrate with increased amplitude, and we say they hav been heated. Some molecules, such as carbon, appear to be capable of stopping undulations of all wave lengths and to be heated by them; others are only affected by undulations of particular wave lengths, or of wave lengths between special limits. In this case it is a species of sympathetic vibration. The distinction between the molecular vibrations and the undulations in ether that result from them must be kept in mind, as must also the effect of the undulations that fall upon other molecules. To one the name *heat* is applied, to the other the name of *radiant energy* is given; and it matters not whether the undulations be long or short, the same molecule may giv out both.

Now let a prism be placed in the path of such rays of different wave length from a single molecule, and what is called the dispersiv action of the prism will separate the rays in the order of their wave lengths, the longer waves being less refracted than the shorter ones; but the energy of any one of these will depend upon the *amplitude of undulation*, which in turn will depend upon the amplitude of vibration of the part of the molecule that originated it, but in general the longer waves hav greater amplitude, though not necessarily so. Consequently, if a thermopile be so placed as to receive these various rays, and their energy be measured by its absorbtion on the face of the pile, each one would be found to heat it, the longer waves more than the shorter ones, simply because the amplitude is greater, but for no other reason, for it is possible, and in certain cases is the fact, that a short wave has as much or more energy than a longer one. If the eye should take the place of the thermopile it would be found that some of these rays did not affect it at all, while some would produce the sensation of light. This would be the case with any waves having a wave length between the limits of, say 1-37,000 of an inch and 1-60,000 of an inch; any shorter waves will not produce the sensation of light. If instead of the eye a piece of paper washed in a solution of the chloride of silver should be placed where the dispersed rays should fall upon it, it would be found that only the shorter waves would affect it at all, and among these shorter ones would be some of those rays which the eye could not perceive at all.

It was formerly inferred from these facts that the heat rays, the light rays, and the chemical rays were different in quality; and some of the late books treating upon this very subject represent a solar spectrum as being made up of a heat spectrum, a light spectrum, and an actinic or chemical spectrum, and the idea has often been made to do duty as an analogy in trinitarian theology; nevertheless it is utterly wrong and misleading. There is no such thing as an actinic spectrum; that is, there are no such rays as special chemical rays; any given ray will do chemical work if it falls upon the proper kind of matter. For instance, while it is true that for such salts of silver as the chloride, the bromide, etc., the shorter waves are most efficient; by employing salts of iron one may get photographic effects with wave lengths much too long for any eye to perceive. Capt. Abney has photographed the whole solar spectrum from one end to the other, which is sufficient evidence that there are no special chemical rays. As to the eye itself, certain of the wave lengths are competent to produce the sensation we call light, but the same ray will heat the face of a thermopile or produce photographic effects if permitted to act upon the proper material, so there is no more propriety in calling it a light ray than in calling it a heat ray or an actinic ray. What the ray will do depends solely upon what kind of matter it falls upon, and all three of these names, *light*, *heat*, and *actinism*, are names of *effects of radiant energy*. The retina of the eye is itself demonstrably a photographic plate having a substance called purpurine secreted by appropriate glands spread over it in place of the silver salts of common photography. This substance purpurine is rapidly decomposed by radiant energy of certain wave lengths, becoming bleached, but the decomposition is attended by certain molecular movements; the ends of the optic nerves, which are also spread over the retina, are shaken by the disrupting molecules, and the disturbance is the origin of what we call the sensation of light. But the sensation is generally a compound one, and when all wave lengths which are competent to affect the retina are present, the compound effect we call white or whiteness. When some of the rays are absent, as, for instance, the longer ones, the optical effect is one we call green or greenness; and the special physiological mechanism for producing the sensation may be either three special sets of nerves, capable of sympathetic vibration to waves of about 1-39,000, 1-45,000, and 1-55,000 of an inch in length, as Helmholtz has suggested, or, as seems to the writer more probable, the substance purpurine is a highly complex organic substance made up of molecules of different sizes and requiring wave lengths of different orders to decompose them, so that a part of the substance may be quite disintegrated, while other molecules may be quite entire throughout the visual space. This will account for most of the chromatic effects of vision, for complementary colors, and for color blindness, by supposing that the purpurine is not normally constituted. This is in accordance with experimental photography, for it has been found that the long waves will act only upon heavier molecules. It is true, vision may be good when there is no purpurine, but there is no doubt but that this substance is secreted in the eye, and that it is photographic in its properties, and so far must be taken as an element in any theory of vision; but the chief point here considered is that objectivly light does not exist independent of the eye, that light is a physiological phenomenon, and to speak of it otherwise is to confound a cause with an effect. It is, hence, incorrect to speak of the velocity of light; it has no velocity. It is *radiant energy* that has the velocity of 186,000 miles a second. It is incorrect to say we receive heat from the sun. What we do receive is *radiant energy*, which is here transformed into heat. This is not hypercritical, but is in accordance with the knowledge we hav to-day. The old nomenclature we use, but without definit meaning; the latter is left to be inferred from the connection or context. If a man should attach to the water main in a city a properly constructed water-wheel, the latter will rotate; but it would not be proper to say that he received rotation from the reservoir. What he received was water with a certain pressure; in other words, a certain form of energy, which he transforms into rotation by the appropriate means; but by substituting other means he can make the same water pressure maintain a vibratory motion, as with the hydraulic ram valve, or let it waste itself by open flow, in which case it becomes ultimately molecular vibration, that is, heat. The analogy holds strictly. The trouble all comes from neglecting to distinguish between different forms of energy—energy in matter and energy in ether.

A New Year's Greeting.

Dear Friend Bennett: I do not know how I can better begin the New Year than by doing something for my own special pet paper, The Truth Seeker.

The world is full of good people and good papers, but the people are all possessed of a variety of tastes, propensities, aims, and desires, and no two of them are ever entirely alike, and so we always feel certain preferences and nearnesses for certain ones, and therefore while admiring and loving all that is good, and having a broad generalness of affection for very many persons and papers, I confess to feeling a special love for a special few, and as is very natural, I want all the world to see and appreciate the peculiar merits of these my personal pets, and help me make them more useful and desirable than they already are, and hence these few following words to the readers.

Just now is the very best time for us, who so love our darling Truth Seeker, to each one of us put shoulder to the wheel and do our share of work for it, and show by our deeds our appreciation of the efforts of its brave, indefatigable, industrious, and patient editor, D. M. Bennett, to make it the very broadest and boldest as well as most useful, interesting, and instructiv of all the Liberal papers. Its platform is so large that there is opportunity for all shades of belief, opinion, and doctrin to be discussed in its pages. The Spiritualist and Freelover, the Mormon and monogamist, the Catholic and Atheist, the Republican, Democrat, or Greenbacker, the tetotalist and moderationist, each and all hav a chance to prove, if possible, the especial doctrin they prefer, even though in direct opposition to the belief of the editor. And can we prize these privileges too highly or do too much to preserve them? Shall we be content to merely pay for our one copy of the paper and giv nothing more for the good of so glorious a cause as universal mental liberty?

While Mr. Bennet givs away thousands of copies each week, shall we not do something? Methinks I hear from each and all of you the jubilant cry, "We will!" And amen, say I, and here is my dollar to back it, to pay for two fifty-cent subscribers, who, I trust, will themselvs become admirers and workers for the cause. Begin, each one of you, this New Year, with a clean Truth Seeker record by paying all that is due, and getting as many new subscribers as you can, and those who cannot get one can do just as much by paying for three months for some appreciativ reader, thus giving a New Year's gift to a friend and glad encouragement to our brave and noble leader, D. M. Bennett, who, I trust, will not feel too modest to lay this greeting before his many readers, so that all may hav the chance to know that "many littles make a mickle," and our many aids will giv our pet paper such a New Year's boom as will put it high and dry above all danger of debt, trials, or discouragements.

"Our paper must now be dedicated
To truth's supreme control,
To virtue and progressiv thought,
Those riches of the soul."

Respectfully and hastily, Elmina D. Slenker.

W. F. Jamieson is now East to hold his debate with Moses Hull in this city (Republican Hall), Jan. 3d, 4th, 5th, 6th, and 7th, on Materialism and Spiritualism. Address until Jan. 7th care of The Truth Seeker, New York.

Letters from Friends.

Shall the Journey Round the World be Made?

Two weeks ago we published a letter from friend D. C. Coleman, of Modesto, Cal., proposing that we make a journey round the world, and agreeing to be one of a necessary number of contributors to advance five dollars to make up a fund for the journey, and each contributor to be entitled to a book containing the letters of travel. We accepted the proposition, saying that if the necessary funds were furnished we would undertake the journey, and return to each contributor for the advance made two full volumes containing descriptions of the sights and incidents of the long journey. Since then numerous letters hav been received upon the subject. A very cheering one was from Mrs. C. M. Piper, Augusta, Mich. (which has strangely got mislaid), in which she spoke in flattering terms of our letters, ordering three copies of "An Infidel Abroad," and agreeing to contribute five dollars toward the journey round the world, and ten dollars if necessary. The following are letters from other friends bearing upon the same subject:

SNOWVILLE, VA., Dec. 24, 1880.

DEAR FRIEND BENNETT: We hav been thinking over the proposition of thy making a trip round the world, and hav come to the conclusion that we can not better invest five dollars than to send it to thee for this purpose, We shall probably never be able to see any of these far-off places ourselvs, and the next best thing will be to enjoy them through the eyes of an "Infidel abroad," who not only lets no important object pass his scrutiny, but has a happy faculty of letting others see with his eyes even better than they could with their own.

And we also realize that the more thee learns, sees, and knows, the better qualified thee will be to lead and guide us in the right way and tell us the highest and best truths.

But we shall miss thee every time we think of THE TRUTH SEEKER office and thy vacant chair. Still, as there is no good unmixed with ill, we are prepared for some slight drawbacks to so hopeful a plan as this.

We send our best wishes, and trust that not only three hundred friends, good and true, will follow our example, but many will feel able and willing to send double or quadruple the sum.

Affectionately, ISAAC and ELMINA.

CROSSWICKS, N. J., Dec. 26, 1880.

FRIEND BENNETT: In a recent issue of The TRUTH SEEKER there is a proposition for thee to resume thy travels abroad, making a tour of the world, and that a fund be raised for that purpose by a subscription of five dollars each. This arrangement meets my approbation, as THE TRUTH SEEKER makes no objection, and is willing to contribute to the pleasure of his patrons by writing a series of letters of his sight-seeing while on his journey. I will contribute ten dollars to a fund to aid in this enterprise. I hope there will be an early and generous response, not even putting off until the New Year to begin the good work. C. S. ELLIS.

HASTINGS, MICH., Dec. 21, 1880.

BRO. BENNETT: I wish to promptly second the motion of your California correspondent that THE TRUTH SEEKER constituency send you on a tour round the world and hav you giv us a pen picture of China and Japan. I agree with your many correspondents who hav complimented your "Letters from Europe." From them I derived a clearer idea of the habits and customs of the people, and the general aspect of the country than I ever had. After reading the first letter I felt that I had been on a voyage across the ocean, and just so with all the principal points visited and described.

Now for my part, a description, especially of China and Japan, written in your plain and easy style, would surely be very interesting. I will subscribe five dollars in support of the project if the requisit amount be raised at the time stated.

In addition to the fact that each subscriber would receive his money's worth in the books, it would be highly gratifying to thus add another to many honors of which the editor of THE TRUTH SEEKER has recently been the recipient, and also show your enemies, such as Messrs. A., B. and C., that their efforts to crush, hav, and ever will, fail. Hoping you will receive the three hundred orders for "An Infidel Around the World." I remain,

Sincerely yours, GEO. WOOD.

FARLEY, IOWA, Dec. 22, 1880.

Count me one that will giv five dollars toward sending you around the world on the terms you offer. There ought to be one thousand such in this country. That would giv you a good send off. I think I can find one or two more here by a little effort. You will hear from me substantially in a few days. Our Library Association intend buying a few books soon. It will be a small order, but every little helps both you and the cause we hav at heart.

Respectfully, H. GILMORE.

BENTON HARBOR, MICH., Dec. 20, 1880.

MR. D. M. BENNETT: I like your religion, but damn your politics. You will please find inclosed a five-dollar money order to pay my subscription.

Now in regard to your trip around the world, count me one of three hundred to subscribe five dollars for the trip; and if you go, don't forget to visit the rock temples at Ellora, India, and giv them a critical examination, and establish the fact whether they are cut out of the solid rock or not. I like your letters from Europe very much.

Very respectfully, N. CASTLE.

MINNEAPOLIS, MINN., Dec. 22, 1880.

EDITOR TRUTH SEEKER, *Dear Sir:* Put me down for one of the three hundred, as suggested. I doubt if you can serve the cause of truth in any better way. Your apology for occupying so much space is quite superfluous. In what way could your readers be more instructed and interested? Your descriptions are vivid and your applications are admirable, and we will be lonesome when they are ended.

Very respectfully, E. N. KINGSLEY.

NILES, MICH., Dec. 20, 1880.

D. M. BENNETT, *Dear Sir:* My son, Dr. C. R. Rowley, subscribed for THE TRUTH SEEKER principally in anticipation of reading your letters, which were written during your late tour in Europe. He was very much interested in them, and he says if you conclude to make the tour round the world, as has been proposed in a late issue, you can put his name down for the five dollars upon the terms stated, viz., that he is to receive the two "fat" volumes containing your working up of all the places you may visit. And, by the way, I feel quite confident that I could take quite a list of subscribers in this state for such a work. Fraternally,

C. S. ROWLEY.

DES MOINES, IOWA, Dec, 24, 1880.

READERS OF THE TRUTH SEEKER: I read in THE TRUTH SEEKER of Dec. 18th that D. M. Bennett, editor, proposes to anew peregrinate our planet, if three hundred of his friends will send him five dollars each to establish funds with which to commence his enterprise, promising in return for such favors to present each contributor of five dollars with two volumes brim-full of such interesting matter as will be gathered up on the journey.

Now here is an enterprise that comes within the range of easy possibilities. And judging by the character of Mr. Bennett's European letters we should hav a fund of reading matter that will be worth ten times the outlay.

Besides, his interesting letters to the paper will engage the attention of a great variety of readers, thus opening the avenues to more extensiv Freethought reading. So, by all means, let us send our hero out into the world to gather fresh stores of knowledge, where he will for a time be free from the evil influences of an atmosphere into which such detestable creatures as Comstock, Colgate, Benedict, etc., breathe. These caused him to drink the dregs of Christian gall at Watkins, in Ludlow, and at Albany. As he suffered mentally and physically, we suffered in degree with him, by the injustice done him and our common cause. But let us liv down the past as best we can and send him forth to gather fresh knowledge of men and things which he will send to us in due time, like a rich harvest of intellectual joys, real pictures of things, and Mr. Bennett will see them devoid of mawkish sentimentality.

Hoping this enterprise will meet with general approval, I pledge myself for five dollars, to raise when called for. A. CLEGG.

Several others hav written in a similar spirit. G. W. Smith, North Huron, N. Y., says, "You can count me in on D. C. Coleman's proposition." Chas. C. Moore, Clement, Ill., "I will be one to contribute on D. C. Coleman's plan and take a copy of the books." D. J. Bown, Meriden, Conn., writes that he will take two shares and two copies. J. Josephus, Pittsburgh, Pa., adds his name to the list. Wm. Smith, Geneva, N. Y., says he will contribute to the enterprise to the extent proposed. Daniel E. Ryan, New York, says he will be one; E. Gastineau, also of this city, says the same. E. R. Shoemaker, Waterloo, Ind., and others, do the same.

It remains with friends to decide whether we shall go or not. If sufficient funds to defray the expenses are forthcoming, we will not back out. Upon inquiry, however, we find the probable expense of the journey will be greater than our estimate. Four or five hundred will be required to giv five dollars each to make the undertaking safe. It would hardly do to get two-thirds of the way around the world, and then hav the money giv out; it would be an unpleasant predicament to be placed in. Of course those who are willing to contribute to the "Round the World Fund" will let us hear from them.—ED. T. S.

A LETTER FROM LONDON.

DEAR FRIEND: I hav received a parcel of TRUTH SEEKERS this week for which please accept my very best thanks. I hav not yet found time to read them all, but am hard at them in all spare moments. I am particularly interested in your letters from Europe, and at times greatly amused at your descriptions of the churches and their contents.

On Wednesday evening last Mr. Flint and myself went to the Hall of Science to hear a discussion between Mrs. Besant and A. Hatchard, a full report of which you will see in next week's *National Reformer*. The hall was well filled, I might truth say packed. The parson had the first half-hour, and no doubt did his best to prove that the Jesus of the gospels was a historical character. He declaimed very loudly at times, and if noise was argument would hav won his case. Mrs. Besant replied in her usual calm manner, and by the force of pure reason confuted her opponent and his authorities. At the end of half an hour she sat down and he rose to reply. He was very excited and waxed wroth, completely losing his head, He wandered from the question altogether, relating how he had been an army chaplain and wasn't afraid of anybody, and the audience had better mind what they were about and let him alone, as he would not be laughed at by anybody there—he knew all about Infidels and could confute them all. All this tirade, as you may imagin, caused bursts of satirical laughter, which was like a red flag to a bull, and almost all the rest of his time was taken up in defying his hearers and Charles Bradlaugh, who was on the platform, but took no part in the discussion. The chairman at last had to call the reverend gentleman to order, and get him to pursue the subject, but he really had very little to say when his authorities had been shown to be very sorry ones. The tables of the disputants contained several books of reference, and the audience was particularly amused when the parson on three separate occasions said, "I hold here in my hand" such and such a book; "this is a very rare work, and one which I obtained with great difficulty, and if Mrs. Besant has not a copy I shall be very much pleased to make her a present of it at the end of the meeting." The difficulty he seemed to hav in getting his books struck every one as somewhat comical. There is another debate to take place next Wednesday between the same individuals, at which I hope to be present.

When you see Prof. Rawson, kindly giv him my best regards. I wish I could hav seen more of him when in England.

My mother wishes me to say she was glad to hear of your safe arrival, and sends her kind remembrances. Yours fraternally, JOHN DRYDEN.

DEAR FRIEND BENNETT: I hav been a reader of THE TRUTH SEEKER for two years and a half, and it is needless for me to say that I like it more and more as I become better able to appreciate the noble principles it so ably defends. It is so well freighted with substantial food for thought, furnished by the ablest and most heroic thinkers of the past ages, as well as those of the present, upon all subjects pertaining to the welfare of mankind in this world, and your duties as its distinguished editor are so onerous that it seems almost like imposing on good nature for your humble servant and patron, who has but just learned the A B C's of Liberalism, to send you a letter that will take up some of your valuable time and space which might be far more profitably filled. But after reading your article entitled "A Few Plain Words," in THE TRUTH SEEKER of the 27th ult., I resolved to write to you without delay and send you my subscription for the year, beginning on Jan. 27, 1881; and I was fortunate enough just then to get you a new subscriber for a year, so inclosed please find a post-office order for six dollars.

I was sorry to learn that, despite your rare abilities, energy, and perseverance in the pursuit of truth, and your great economy, you are again in circumstances incompatible with your happiness. However, there is nothing surprising in this, for it has been the fate of nearly all the noblest defenders of oppressed humanity that preceded you in the same cause to be very poorly paid for their great, persistent, and in the end successful effort to elevate their fellow-men to a strict sense of their rights and duties. But in your case, now it is made all the more painful to every lover of justice by the fact that your troubles are caused by the neglect of a large number of your readers, who hav received in useful knowledge from THE TRUTH SEEKER many times the value of the price charged for it. I hav no doubt that some may be unable to pay, but the most of them can pay if they only make up their minds to. Neglect to do the right thing in the right time causes a great deal of unhappiness among us and greatly retards the progress we all desire to see. I hope that Freethinkers, with their keen sense of right, will be the last to show ungratefulness to their benefactors.

THE TRUTH SEEKER has, with untiring energy and indomitable courage, defended all the rights claimed by the most radical in our ranks. Its editor even went to prison in defense of another man's right to differ with him. This act of his should prompt us all to giv him a helping hand in his present troubles. We will all be the happier for so doing, and thus prove ourselvs worthy the name of Liberals.

I read the "Letters from Europe" with great interest, and I believe they alone were worth a year's subscription. Inclosed find fifty cents in stamps to help THE TRUTH SEEKER. This is the best I can do at present. I hope you hav not appealed to your readers in vain. Accept my best wishes for your health and the prosperity of THE TRUTH SEEKER

Yours truly, PAUL GARIEPY.

FRIEND BENNETT: I hav been a subscriber to THE TRUTH SEEKER for three months, and as I hav not seen a single letter from New Hampshire, I thought

I would write a few lines and let you and your readers know that there are a few Liberals in the old Granit state. I don't think that over a tenth of the people of Acworth and vicinity are members of any church, and about the same number are Liberals (though some of them are of the timid class); the rest—well, I don't know what they are, and I do not believe they know themselvs. They are not Christians; they don't believe that all of the Bible is true, but believe some of its fables are true, because they hav never heard the other side of the story; but don't know what Liberalism is.

I lend my papers and books where I think they will do the most good. I am trying to get some of them to subscribe for THE TRUTH SEEKER, but they all plead poverty, but I am as poor as most of them. I know I can't afford to take so high-priced a paper, but had rather go without something else. And then I hav adopted a novel way to get the money to pay for THE TRUTH SEEKER. Three years ago I found a sprout in my potatoes, and by carefully selecting the seed for two years hav got a new variety, which I call the Infidel potatoes (and they are the best I raise). Last spring I prepared a small piece of ground to plant with my Infidel potatoes, and dedicated the crop to THE TRUTH SEEKER. I planted, cultivated, and harvested them on Sunday, sold the crop, and paid for THE TRUTH SEEKER, and I think my time was a great deal better spent than if I had gone to church to hear a minister preach ignorance. The plan worked so well this year I shall try it again next year.

Now there are but very few that can't get three dollars by a little extra work evenings or Sundays, or by saving a few cents a week from their expenses they can get enough to take a Liberal paper or buy a few cheap book. I know of poor women in this town who take in sewing nights to get money to pay their minister's tax with. I think Liberals ought to do as much to spread the truth as Christians do to perpetuate falsehoods. J. A. ALLAN, JR.

FRIEND BENNETT: Since my last to you I hav had the misfortune to lose my companion. She died suddenly at Valley Falls, Kan., after an illness af about twelve hours. She was a noble, true, pure woman, devoid of superstition and blessed with intellectual faculties which enabled her to merit superiority to many of her age, and, naturally enough, her loss is irreparable.

I delivered a course of lectures at Valley Falls and vicinity, which were well received. I wish to be considered a worker in the cause, and will be so recognized by the Liberal fraternity as soon as my surroundings will admit of an introduction. Excuse this letter; I am in no condition to write to-day. I inclose you names of a few who hav never taken your paper, as per request. M. FILLMORE GREEN.

MR. EDITOR: The Republican and Democratic parties, we discover by the election returns, are nearly equal in numbers. This seems to me to be the Liberals' golden opportunity, for we, if united, can hold the balance of power. Now, then, let us urge the demands of Liberalism upon the coming administration, and if they are granted we shall know the Republican party is in favor of common honesty, and therefore good enough for Liberals; but if these demands are not granted, then it will prove that, being not for us, they are against us and on the side of downright dishonesty. If such be the case it would be desirable that the Democratic party should not disband, for it may yet be our only salvation. We remember with gratitude that it was the Democratic senators who prevented the God-in-the-Constitution party from putting their bloody old Jew God into the most sacred of all documents, the Constitution of the United States. But we hav some faith yet in the Republican party. Let us test it and see if our faith is in vain. If such should be the case, then by virtue and authority of our united numbers let us put the reins of government into the hands of the Democrat party and prove if they hav any common honesty. Yes, let us prove all things and hold fast that which is good. Yours truly, ROBERT SWAIL.

MR. EDITOR: As so many hav set to for the object of giving their views, why should not I giv mine? I see in THE TRUTH SEEKER of Nov. 27th a call to Liberals to aid in pushing on the Liberal car, although not expressed in those words. Now I would ask of what is this Liberality composed—of Spiritual, Atheistic, Infidel, and half orthodox principles all combined? Let me giv my views of Spiritualism. I saw in a number of your paper some time ago a Spiritual dose by Isaac Paden. His best argument was to this point—that the life of a cornstalk passed into the ear of corn, and that proved a future existence.

I wonder what becomes of the life of a stalk that has no ear, and does it go where the ear ought to be and then fall off? I hav got over the orthodox distemper, and do not intend to catch the Spiritual epizootic if I can help it, and I think I can.

And if I don't intend to believe in a God perched up in the clouds or above them, and nobody now knows where—and those who hav known hav forgotten—I say, if I can't believe in this big thing I will not believe in this little one called spirit without better evidence than Mr. Paden's; for a big God is as possible as a little spirit.

Let me try one of Mrs. Slenker's arguments. She says sexual intercourse out to be only for procreation, and outside of that should be utterly avoided; and she undertakes to prove that this is likely to become practical by referring to the slow growth of temperance societies at first, and then the after-result of long-continued exertions.

But let us think awhile. If we are Freethinkers, let us see if there is any difference in the two natures, that of the sexual passions and of the appetite for intoxicating drinks. The first is natural, and the organs are natural. The other is artificial. The child that never tastes of rum will not thirst for it, and was not born with a rum-glass by its side, in its hand, or any place else.

I will send you one dollar to aid you in paying your expenses caused by comstock & co., all spelle with little letters. CHAS. CHAMBERS.

MR. EDITOR: We hav taken your paper about a year and think it the best paper we know of. We read with much interest your letters while you were in the Albany Penitentiary We often thought what cruel, unmerciful Christians President Hayes and wife must be to keep you in torment in that terrible prison when they could hav released you. Your letters from Europe were very interesting and instructiv. It is indeed strange that people with half common sense will be so fooled by those hypocritical old priests. I thank you for doing the greatest work that has been done to liberate the minds of the people from the degrading influence of Christian creeds and dogmas. Find inclosed a draft for $2.93. I wish you success in your noble work and hope you may liv to see the good time coming when Comstock laws will be blotted out and men and women will join in making laws that cannot be used to clog the wheels of progress.

Your friend, LURY A. CRAPSEY.

DEAR MR. BENNETT: I am so delighted to know you are safe home again, and those letters from Europe are so grand they are worth three dollars to any person who read them carefully. Now, right here I want to say to the patrons of THE TRUTH SEEKER, pay your dues. I know it is not pleasant for Mr. Bennett to be reminding you of your arrears. I would rather do without coffee than be reading the glorious TRUTH SEEKER and be in debt for it. Always pay in advance, and it will soon become second nature. Mr. Bennett, the greatest writer of the age, is at work again, and we must furnish the means or the machine will stop. Truly yours, SARA VAN SICKLE.

D. M. BENNETT, *Dear Sir:* Inclosed please find $3 as subscription to THE TRUTH SEEKER for one year.

Your European correspondence is excellent reading for me, and I hope this tour will giv you great satisfaction in your happy old days. You hav seen sights which I would like to hav seen myself, Your reception by our English friends must hav been grand, and pleased me very much. Apropos, won't you send me a copy of your diploma?

Very friendly yours, C. R. LEONHAUSER.

MR. EDITOR: Inclosed find $3 on subscription. I hope to catch up some time. We find we could as well go without food for the body as the brain; in fact, I think the more the mental digests, the less the physical requires. We were glad to hear that you were able to break away from the hum-drum life of an editor and seek in travel that vigor and strength you so much needed. We see that while you were enjoying the sweet recreation (which no one knows better how to enjoy than yourself), you were gaining seeds of truth and intelligence to be scattered far and wide over our land, and it is hoped it may fall upon good soil, and thereby do much good to the cause of liberty.

Respectfully yours, H. E. HOWARD.

BROTHER BENNETT: I don't want to be among your delinquent subscribers. I would as soon think of going to a hotel and getting my dinner for three hundred and sixty-five days and six hours and not pay for it. I would not sponge the reading of another person's paper. If I think enough of a paper to read it, I will pay for the same. I hav received many sample copies of papers, and some of them I want to take and intend to soon. The *Physiologist* is one. No one will make a friend of Leroy and Flora Dutton by going out of their way to find fault with our friends Bennett, Mendum, and Seaver, and think we will furnish them means to do it with.

I hav got one more three months' subscriber. Please take it out of the order; the balance old Santa Claus leaves to get a good turkey for Christmas. I want to get all the subscribers for you I can. I don't want a premium for doing my duty; it is glory enough to help you in time of distress.

My friend, there are no words to tell the joy I felt at your release from prison. My heart was so glad for our only D. M. Bennett is coming home.

I am your friend, FLORA DUTTON.

FRIEND BENNETT: Please find inclosed $1.25 to pay dues, and $3.25 to pay subscription. I could not tell when my subscription expired or I would hav renewed at once. The three dollars sent you last year was the best-spent money of my life Your letters from Europe alone are worth the price. All who read THE TRUTH SEEKER will in the end be made better men and women. The growth in honesty, consistency, and fairness can be seen in any one who reads your paper. I would like to hear of its increased circulation a thousandfold. Very respectfully,

CHARLES C. MOORE.

DEAR FRIEND BENNETT: Though a stranger, to me you seem a friend. Your visit to the cathedrals, churches, fine palaces, and many other points of interest, in Europe is ended, and as a consequence of time your letters must soon end. They hav been very interesting and much enjoyed by our little home circle, for in mind we hav traveled with you, and now we bid you welcome home, where scenes more natural greet the eye.

Please accept the inclosed as a wee mite toward aiding your paper in its good work.

Hoping you may be blessed with a happy and prosperous New Year, I will close. Yours in truth,

ISORA PIPER.

DEAR MR. BENNETT: You will please put me down for one copy of the book containing your letters from Europe. So far I hav read them all, and I must say I hav enjoyed them about as well as anything I ever read in my life. They are always looked for and read before any other matter in the paper, We like the paper generally, and pass it around as soon as we hav read it. I hav taken it since your Humphrey-Bennett discussion, and one year extra besides, and I've not one copy left for any reference. If that don't get the subscribers I'm beaten. I think I can get one or two more to take a copy. I will if I can do so, as all your writings are good to read. Fraternally, W. HOLGATE.

D. M. BENNETT: I congratulate you most heartily on your safe return home.

With renewed determination and improved health I feel sure THE TRUTH SEEKER will not be allowed to flag in the slightest degree, but will continue to be the most interesting paper now published in the interest of Freethought.

I sincerely wish its circulation could be increased twofold every three months. You know how I am hampered here, but still I will do all I can to help enlarge the sphere of its usefulness. I inclose three dollars to renew for 1881. J. A. WALSHAL.

FRIEND BENNETT: I am once more reminded that my subscription is out and that you desire it to be renewed. I know you would prefer it for a year, and I would rather make it so; but having so many ways for my small salary, I am compelled to divide and take smaller doses. So you will please find a dollar inclosed and will continue the paper in accordance with that amount.

Glad to hear you are safe back from your Brussels trip and that you had a right good time. I hav followed you along by the light of your European letters with interest and pleasure. I can agree with one of your correspondents in saying that the literary labor you hav accomplished would kill six government clerks. How you ever got time to see all you did and then write it out so elaborately as you hav, and get your proper sleep too, is a mystery to me. I think we can call you the "machine writer." I was hoping you had got an audience with the pope, and am real sorry you did not. I think it would hav been a rich exhibit as you would hav shown it up, the meeting between God's great vicegerent on earth and the biggest blatant Infidel of modern times. Why did you not push your way in anyway? I am sure your nose is good enough and handsome enough to be poked before the pope or any other dignitary, divine or mundane. And I think your nose has a backing able to take care of it too, let who oppose that may, pope or plebeian. After giving us such a wilderness of churches, monastries, etc., etc., in and about Rome and other places, to miss seeing the pope was almost a fault in you, but we will let you off this time.

Yours truly, C. GARWOOD.

DEAR BRO. BENNETT: I inclose you three dollars for THE TRUTH SEEKER from Jan. 1, 1881, to same date in 1882. My old friend, you can scarcely imagin what an immense satisfaction it is to me to enjoy the privilege of reading so excellent a paper as THE TRUTH SEEKER. Some three or four years since Dr. E. Moyer showed me the first copy I ever saw of the paper, and I was almost about to say I had rather lose one-half of my farm than forego the pleasure of reading so grand a sheet as the ever-welcome TRUTH SEEKER. Your letters from Europe are worth more than three times the subscription fee. Depend upon me as a life subscriber, and also my assistance in getting you new ones. You certainly deserve the support of every true, sensible Infidel in our country. You can well afford to do without the high-toned assistance of "The Liberal Association" folks when so many thousand common-sense Infidels are willing to render you assistance. Your friend and brother, SOLOMON HILL.

"AN INFIDEL ABROAD"—or letters written during our ten weeks in Europe—850 pages, with an index, is printed and in the binder's hands. Orders are now in order. Those wishing them to contain a steel-plate engraving of the author should say so, as a portion will be put up in that way. Price $1.50.

R. MCCLEAR writes: "I like 'John's Way' very much, and so do all here who hav read it or heard it read. I inclose a dollar for six more copies."

A New Year's Welcome to Truth.

BY SAMUEL P. PUTNAM.

Onward and sunward is the truth's delight;
It leaps to morning from the womb of night;
It loves the glorious splendor of the sky,
Therefore we seek the truth with courage high;
With ardent soul unto the hights sublime
Where glows the secret wealth of endless time.

Some dread the truth, it looms so dark and strange,
And brings to honored custom such wild change;
It seems a whirlwind that will rack the earth,
And raze the temple where love once had birth
And saw the gladsome vision of the day;
Truth is a giant that men still would slay
Because it is so vast and swift and grand,
And rages with such thunder through the land,
And whirls discomfort when they dream of peace,
And will not from its dreadful tumult cease;
Men hate the truth for its relentless force.
Would bind it from its fierce wide-wandering course;
Make it a petty slave, a smiling clown,
To weave for them the glow of fashion's crown,
But truth despises this small narrow play,
And still unto the stars it wheels away;
It would be monarch of the farthest zone,
And so men fear it and its fire disown.
But we do take the truth because we know
That in its pathway lies the heavenly glow,
That in its darkness lurks a noble world
That by its living breath will be unfurled;
We know that it will bring to golden shore
From the rude billow and the tempest's roar;
That it will flash immortal hope and joy,
And gleam the splendid light without alloy;
That it will turn crude nature into blaze
Of cosmic grandeur, into jeweled days
Of wondrous peace and quiet and delight;
That it will be sweet angels to the sight,
And all the hidden worth of things unroll,
And clothe with royal garniture the soul.
Ah, though a giant, still it works in love,
And rings the music of the spheres above,
And we will hail it with the glad New Year,
And with the march of time resound its cheer.
We greet it, ancient as the starry frame,
Yet fresh as every morning's dewy flame;
We fling the laurel o'er its conquering brow,
The only God to whom we giv our vow.

Onward and sunward, truth, pursue thy way,
Through the bleak night unfold thy sparkling day;
Through desert-pilgrimage we follow thee
To thy unbounded bright felicity.
We know thou wilt reward our every toil,
And sprinkle blossoms on the barest soil,
We seek thee, seek thee, seek thee evermore,
For thou alone canst stainless wealth outpour;
Through thee the light of heaven and earth grow sweet,
And sweeter as thou mak'st our life complete.
We are thy servants, and to thy stern grace
And darkling majesty we bend our face;
Thou art so bitter in to-day's despite,
And yet so glorious in to-morrow's light.
O truth, we love, we worship, and we strive
Simply and singly in thy way to thrive;
And we are sure that endless crownings come
From the deep heart of thine eternal home.

To The Truth Seeker.

BY MARY E. TILLOTSON.

Speed, speed on thy mission, brave herald of gladness!
Rich tidings of mercy and justice proclaim;
Shed light, love, and peace on the children of sadness,
And kindle in darkness Freethought's living flame!

Go scatter the gloom superstition entaileth
On vassals who fain would in freedom rejoice.
Where rancor and proud persecution prevaileth,
Lift boldly yet kindly a powerful voice.

Go travel where ignorance deeply hath shrouded
That mightiest marvel of nature, the mind;
Illumin lone spirits, long crushed and beclouded;
Be strength to the faltering and eyes to the blind.

Descend the dim vale, climb the cliff-traversed mountain,
Wherever a sorrowing soul may abide,
And point the debased and deceived to the fountain
Of truth, where redemption to work is allied.

Search out every nook that hath aught to make tearful,
And soothe by the hope of a hallowed day,
When nought shall remain to molest or make fearful;
Haste, haste on thy mission; speed, speed thee away.

The Prodigal Son.

BY ALHAZA.

"Oh, father, I hav sinned, down with the base and low.
Not in the highest place, 'mid mirth's wild, furious flow.
No ruined maid, no coward calls me vile,
As doth thy bleeding heart, thy mournful smile."

The tears flowed down the old man's snowy beard,
While the cool homestead's dewy shade they neared.
"A lovely wasted form I yonder see,
Some maid that loved thee well hath followed thee."

Down on the sward her tender limbs she flung.
"Yes, thou art safe, thy dearest friends among.
But my lost soul is left. Oh, can it be?
No friend in earth or heaven to pity me?

"'Tis dark, the beauty wakes on every side,
While scented dew-drops bathe the lily's pride.
For lust and pride hav dashed my life away.
My God cares not for me, why should I pray?"

"Take her, my son, begin the opening year,
With every duty that can make life dear.
Though poup and show the swinish heart may move,
The music of the universe is love.

Truth Seeker Tracts.

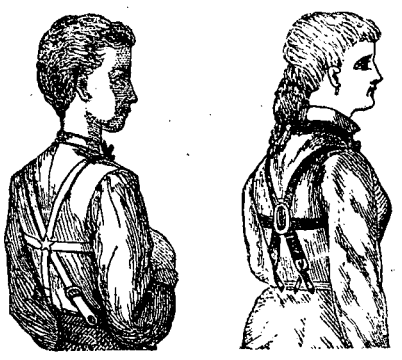
No	Revised List.	Cts.
1	Discussion on Prayer. Bennett and two Clergymen	5
7	The Story of Creation. Bennett	2
8	The Old Snake Story. "	5
9	The Story of the Flood. "	2
10	The Plagues of Egypt. "	2
11	Korah, Datham, and Abiram. Bennett	2
12	Balaam and his Ass. "	2
13	Arraignment of Priestcraft. "	2
14	Old Abe and Little Ike. Syphers	2
15	Come to Dinner. "	2
16	Fog Horn Documents. "	2
17	The Devil Still Ahead. "	2
18	Slipped Up Again. "	2
19	Joshua Stopping the Sun and Moon. Bennett	5
20	Samson and his Exploits. Bennett	2
21	The Great Wrestling Match. "	2
22	Discussion with Elder Shelton. Bennett	10
23	Reply to Elder Shelton's Fourth Letter. D. M. Bennett	8
24	Christians at Work. Wm. McDonnell	5
25	Discussion with George Snode. Bennett	5
26	Underwood's Prayer	1
27	Honest Questions and Honest Answers. Bennett.	5
28	Alessandro di Cagliostro. C. Sotheran	10
29	Paine Hall Dedication Address. Underwood	2
30	Woman's Rights and Man's Wrongs. Syphers	2
31	Gods and God-Houses	2
32	The Gods of Superstition and the God of the Universe. Bennett	8
33	What has Christianity Done? Preston	8
34	Tribute to Thomas Paine	2
35	Moving the Ark. Bennett	1
36	Bennett's Prayer to the Devil	2
37	Short Sermon. Rev. Theologicus, D.D.	1
38	Christianity not a Moral System. X. Y. Z	8
39	The True Saint. S. P. Putnam	8
40	Bible of Nature versus the Bible of Men. John Syphers	1
41	Our Ecclesiastical Gentry. Bennett	8
42	Elijah the Tishbite. "	8
43	Christianity a Borrowed System. "	8
44	Design Argument Refuted. Underwood	8
45	Elisha the Prophet. Bennett	2
46	Did Jesus Really Exist? "	2
47	Cruelty and Credulity of the Human Race. Dr. Daniel Arter	5
48	Freethought in the West. G. L. Henderson	5
49	Sensible Conclusions. E. E. Guild	8
50	Jonah and the Big Fish. Bennett	1
51	Sixteen Truth Seeker Leaflets. No. 1	5
52	Marples-Underwood Debate. Underwood	8
53	Questions for Bible Worshipers. "	2
54	An Open Letter to Jesus Christ. Bennett	5
55	The Bible God Disproved by Nature. W. E. Coleman	8
56	Bible Contradictions	1
57	Jesus not a Perfect Character. Underwood	2
58	Prophecies	2
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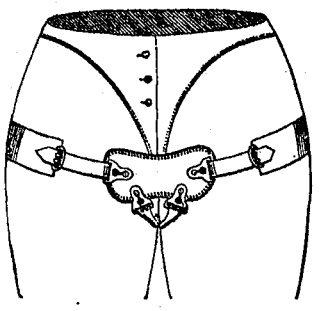
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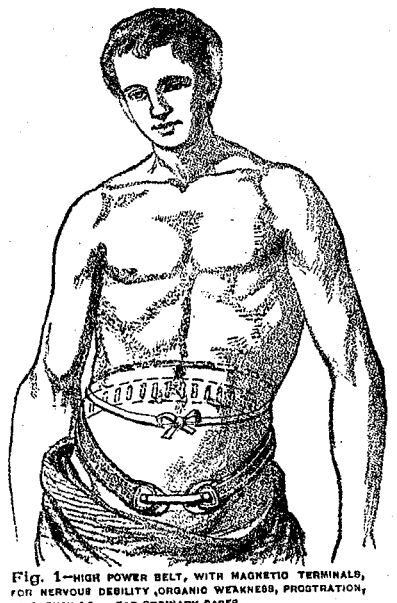
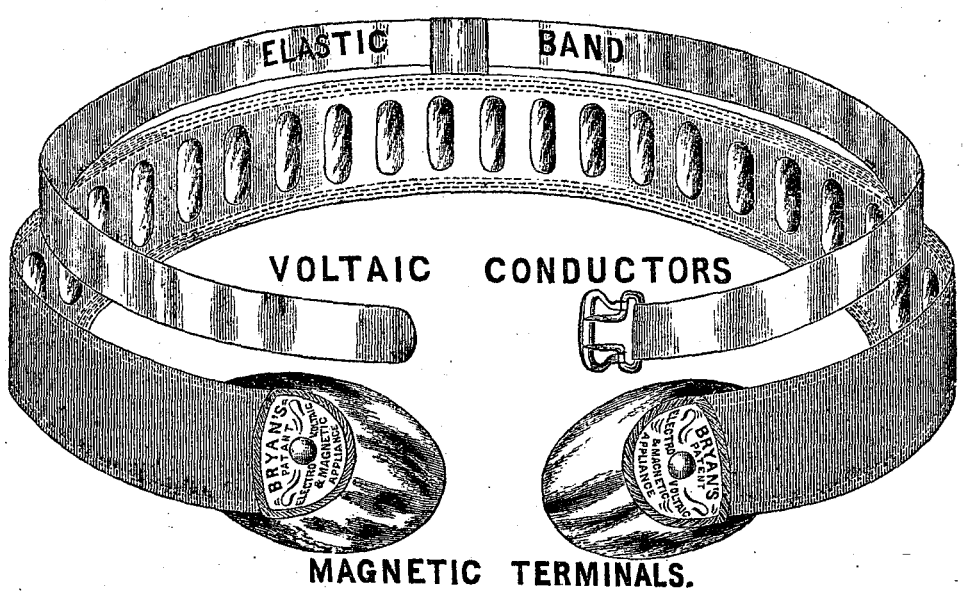


Fig. 1—HIGH POWER BELT, WITH MAGNETIC TERMINALS, FOR NERVOUS DEBILITY, ORGANIC WEAKNESS, PROSTRATION, IMPOTENCY, &C., FOR ORDINARY CASES.



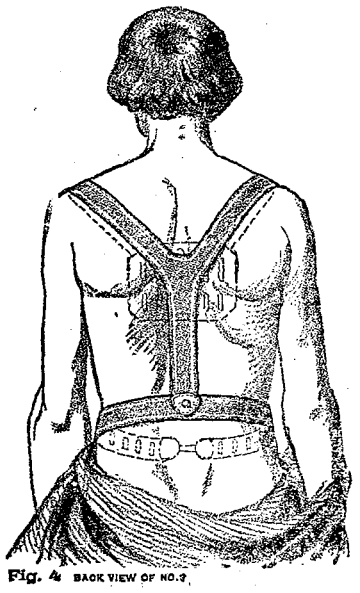


Fig. 4 BACK VIEW OF NO. 2.

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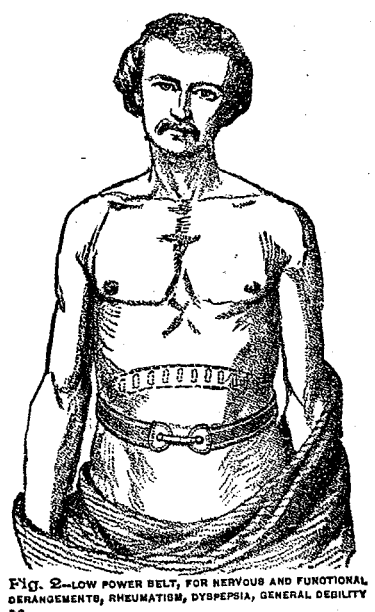


Fig. 2—LOW POWER BELT, FOR NERVOUS AND FUNCTIONAL DERANGEMENTS, RHEUMATISM, DYSPEPSIA, GENERAL DEBILITY &C.

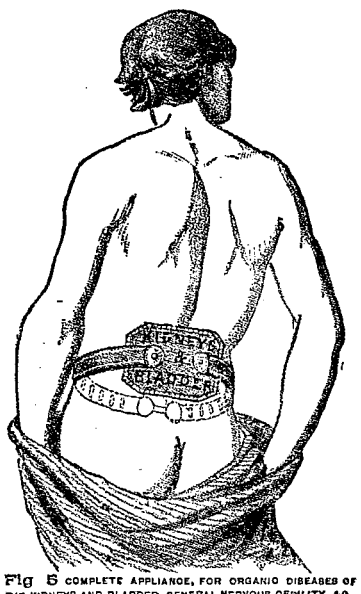
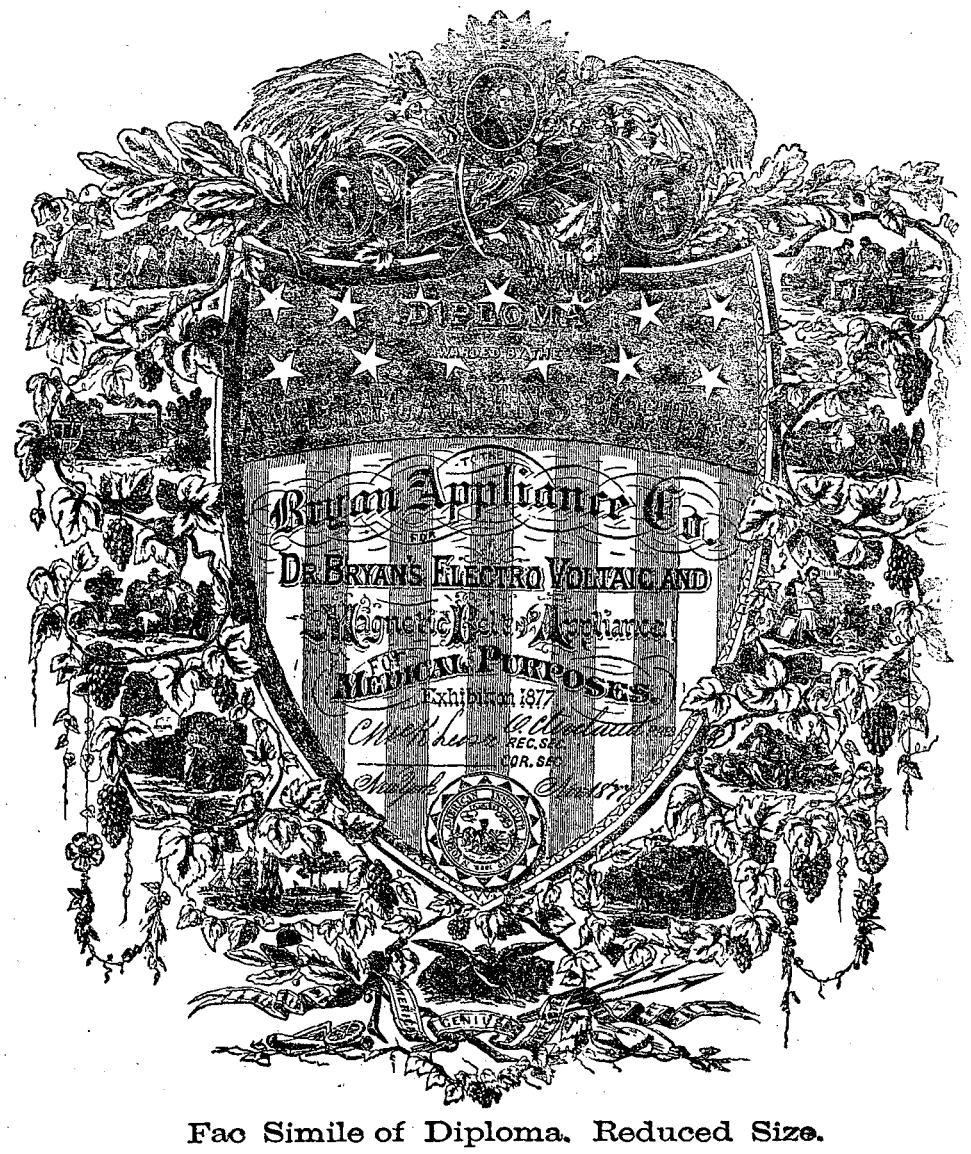


Fig 5 COMPLETE APPLIANCE, FOR ORGANIC DISEASES OF THE KIDNEYS AND BLADDER, GENERAL NERVOUS DEBILITY, &C., FOR ORDINARY CASES.



Fac Simile of Diploma. Reduced Size.



Fig. 3—COMBINED APPLIANCE, FOR DYSPEPSIA, TORPIDITY OF THE LIVER & BOWELS, SPINAL WEAKNESS, NERVOUS PROSTRATION, FUNCTIONAL DERANGEMENTS, &C.

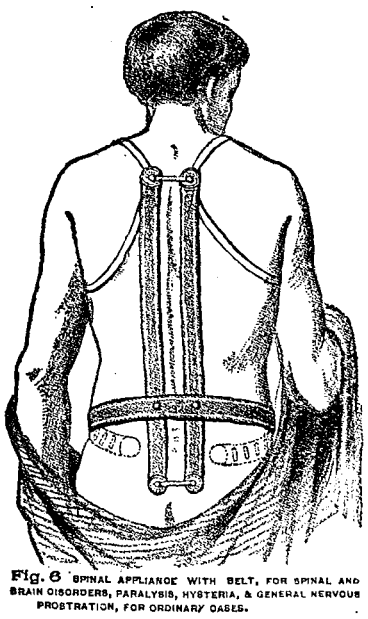


Fig. 6 SPINAL APPLIANCE WITH BELT, FOR SPINAL AND BRAIN DISORDERS, PARALYSIS, HYSTERIA, & GENERAL NERVOUS PROSTRATION, FOR ORDINARY CASES.

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Fourth. The Belts and Appliances will benefit all who are out of health, for they giv a constant current of life-inspiring influence, and every nerve, joint, and muscle in the whole system will fairly tingle with strength and vigor under the marvelous recuperating power.

Fifth. They are a perfect substitute for medicins, and will cure many old Chronic Affections that hav never been helped by medicin. They act as a Blood Purifier, and thus effectually cure Scrofula and Skin Diseases, particularly those resulting from Syphilitic causes, and they also act as a Tonic, by building up and strengthening the debilitated system, whether caused by imprudent habits, sickness, or old age.

Sixth. Applied in the form of a Truss, they are the only remedy that will make a radical cure of Rupture, and are so far superior to the ordinary truss that they giv no trouble or inconvenience in wearing them. For Prolapsus Uteri and Female Weakness generally they are unsurpassed.

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Gems of Thought.

SURELY the serpent will bite without enchantment; and a babbler is no better.—Ecclesiastes x, 11.

"OF two evils, choose the less," is a just maxim then, and then only, when there is no other alternativ—when we must take the one or the other; but it is mere folly to incur either when it is in our power to avoid both. Those who speak of "a fault on the right side" should be reminded that though a great error is worse than a less, there is no right side in error.—Archbishop Whately.

IF I'm designed yon lordling's slave—
By nature's law designed—
Why was an independent wish
E'er planted in my mind?

If not, why am I subject to
His cruelty or scorn?
Or why has man the will and power
To make his fellows mourn? —Burns.

WHEN we say that pleasure is the end or object of life, we do not mean the pleasures of the debanchee or the sensualist, as some, from ignorance or malignity, represent, but freedom of the body from pain and of the soul from anxiety. For it is not continuous drinkings and revellings, nor the society of women, nor rare viands and other luxuries of the table that constitute a pleasant life, but sober contemplation that searches out the grounds of choice or avoidance and banishes those chimeras that harass the mind.—Epicurus.

LET us, if possible, banish all fear from the mind. Don't imagin there is some being—with or without a big B—in the infinit expanse who is not willing that every man and every woman should think for himself and for herself. Don't imagin there is any being who would giv to his children the holy torch of reason and then damn them for following wherever the sacred light may lead. Can I commit a sin against God by thinking? If God did not intend that I should think, why did he create me a man—the very word man meaning a thinker.—Ingersoll.

THAT which is past is gone and irrecoverable, and men hav enough to do with things present and to come; therefore they do but trifle with themselvs that labor in past matters. There is no man doth a wrong for the wrong's sake, but thereby to purchase himself profit or pleasure, or honor, or the like; therefore why should I be angry with a man for liking himself better than me? And if any man should do wrong, merely out of ill-nature, why, yet it is but like the thorn or brier, which prick and scratch because they can do no other. —Bacon's Essays.

IT is a slight thing to hack and mutilate the body, though it is the fairest temple God ever made, and to mar its completeness a sin. But to dismember the soul, the very image of God; to lop off most sacred affections; to call reason a liar; conscience a devil's oracle, and cast love clean out from the heart—this is the last triumph of superstition; but one often witnessed in all the three forms of religion, fetichism, polytheism, and monotheism, in all ages before Christ, in all ages after Christ. This is the superstition of the soul. The one might be the superstition of the hero: this is the superstition of the Pharisee.—Theodore Parker.

THE Middle Ages were more religious than ours in proportion to their ignorance and barbarism; and at present the same difference exists, for example, between Spain and Germany, or, in Germany, between Tyrol and Saxony. Religion and civilization accordingly occupy not an equal but an inverted position in regard to each other, so that with the progress of civilization religion retreats. . . . We may say, therefore, that the Middle Ages were more superstitious, not more truly pious, than is our era; and if culture in our era has really damaged piety, then it must hav been a false, superficial culture.—Strauss.

THE civilized world is fast outgrowing the idea that the sight of human suffering is pleasing to either gods or men; and as soon as this belief passes entirely away, hell will become an impossible myth, and all forms of punishment will slowly be done away with. A god who does not enjoy the sight of anguish, misery, and terror, could never hav created a hell on purpose to send his children to its depths, where he would be continually conscious of their misery and torment. A being with one single spark of gentle, loving tenderness, mercy, or charity, would be longing for some way in which to relieve the terrible sufferings he saw, forming, as they would, a dark and woeful background to every beautiful, pleasant, and glorious picture that met his eye.—Slenker.

I HAV read the Bible, and what shall I say of it? I find many good things in it, and not a few that I cannot but call bad. It is best, as the old Scotch song says, "to be honest and true;" and if I must speak of it as a whole, I confess that I do not believe it. Had I not better say so? People may tell you, if you do say so, you will regret it "when you come to die." Now, if that be true, I think I know a good many religious people who will hav no cause to regret it—they never tell their honest convictions about the Bible. There are two great arguments of the church—the miracle argument and the death-bed argument. Is not the religion of your fathers good enough for you? Certainly not. If we can turn out a better plow than our fathers, we are permitted and encouraged to do so. Why not follow the same course in matters of religion? Again, they say to me, Do you know more than all the theologians dead and living? Well, being a perfectly modest man, I reply, I think I do. Every man has a right to think and to say what he thinks, not as if he were the Pythian Apollo or even the Pope of Rome, but as a solitary individual. Would God, think you, giv a bird wings and then make it a crime in the bird to fly? Would he giv a man brains to think and then make it a crime in the man to think? Any God that would damn one of his children—the least of the little ones—for the expression of his honest thought, would, I venture to say, cut a sorry figure in the eyes of wise men and angels, if there are any such on the earth or anywhere in the infinit space that surrounds it.—Ingersoll.

Odds and Ends.

A VIOLIN—A low tavern.

GREAT guns—Mountain canons.

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A TWO-FOOT rule—Don't wear tight boots

THE school question—Know your lesson?

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A PLACE for everything—Our baby's mouth.

THE barber's apprentice is usually a strapping fellow.

THE Tower of Babel was the first continued story on record.

"HAV you been on a bust lately?" said the shoulder-brace to the corset.

THE composer who was at work on a polka said he was composing a hopera.

SOME women were born to blush unseen, at least they are never seen to blush.

GIRLS who bang their hair seem to be trying to wear chin whiskers on their foreheads.

THERE is nothing in the four quarters of the globe more unreliable than the hind quarters of a mule.

IT requires but a short time for a young lady out shopping to learn the countersigns of the dry goods trade.

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AS a street car conductor took a rural passenger's money, the other day, he called it an agricultural fair.

A MEDICAL student declares that the sudden death of little Eva, in "Uncle Tom's Cabin," was calculated to awe Topsey.

"TREAT woman like a splendid flower," says Ingersoll. "So I do. I hav planted mine," says a widower who has buried three wives.

WHEN our foreman dropped the anchor of his new yacht Sadie, and then found he had neglected to attach the cable, he became can't-anchor-us.

'IF any one attempts to pull my ears," said Joe Cook, "he will hav his hands full." The audience looked at the great defamer's ears and snickered.

"IN what condition was the patriarch Job at the end of life?" asked a Montclair Sunday-school teacher. "Dead," replied little Al Wright, at the foot of the class.

A MONTCLAIR lady, on entering the ladies' cabin on a Hoboken ferry boat and finding the seats occupied by men, remarked that she had often noticed in the papers quotations of prices for dressed hogs, and it had never dawned on her mind what the article was until then.

"SO YOU hav finished your studies at the seminary? I was much pleased with the closing exercises. The author of that poem, Miss White, I think you called her, bids fair to become known as a poet."

"We think the authoress will become known as a poetess," remarked the young lady, pertly, with a marked emphasis on two words of the sentence.

"Oh! ah!" replied the old gentleman, looking thoughtfully over his spectacles at the young lady. "I hear her sister is quite an actress, and under Miss Hosmer's instructions will undoubtedly become quite a sculptoress."

The young lady appeared irritated.

"The seminary," continued the old gentleman, with imperturbable gravity, "is fortunate in having an efficient board of manageresses. From the presidentess down to the humblest teacheress unusual talent is shown. There is Miss Harper, who as a chemistress is unequaled, and Mrs. Knowles has already a reputation as an astronomeress. And in the department of music few can equal Miss Kellogg as a singeress."

The young lady did not appear to like the chair she was sitting on. She took the sofa at the other end of the room.

"Yes," continued the old gentleman, as if talking to himself, "those White sisters are very talented. Mary, I understand, has turned her attention to painting and the drama, and will surely become famous as a painteress, and even as a lecturess."

A loud slamming of the door caused the old gentleman to look up, and criticess and grammarianess was gone.

UNCLE MOSE, of Galveston, was not noticed near the polls on election day, consequently a colored striker was sent out to hunt him up. He was sitting by the fire in his cabin groaning dismally.

"Uncle Mose, has yer voted yit?" asked the colored rounder.

"No, chile; I wouldn't risk ketchin' cold on my lungses fo' all de money in de wo'ld."

"Here's one dollar to pay for your time."

The old man secured the subsidy, remarking:

"Ef yo' is comin' de bulldoze on dis ole niggah he weakens. Hev yo' fetched a kerrige fo' me?"

"It's waitin' at de do', Uncle Mose."

"Is yer gwine fo' ter bring me back after I'se voted?"

"Bring yo' right back, Uncle Mose; hurry up now."

"Gimme a dram fo' I starts."

"Here it is, take a pull," said the emmisary, producing a flask.

He pulled and asked,

"Gwine to gimme anudder pull when I'se done voted?" and then he pulled again.

"Yes. Take anudder pull right now. Don't be afeard ob it. Dar's plenty more where dat come from."

So the old man pulled again, and asked,

"Hev yer got anudder dollar bill wid yo'?"

"Look heah, ole man, yo' must 'low de compaign committee's made of money. Here's yer udder dollar. Now jump in. De polls is gwine ter close."

"Lor', chile, yo' makin' out yo' is a statesman. Yah, yah! I'se been foolin' yo'. I done voted de udder ticket urly dis mawnin, yah, yah, yah!" and the old image settled down in front of the fire and nearly chuckled his head off.

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Notes and Clippings.

THE cold wave has rolled on, but let no one be deluded into a false security. Manitoba is just getting her hand in.

IN the present year's Jewish calendar for 5641 (A.D. 1880) the total number of Jews in the world is set down by the editor at 8,900,000.

THE Roman Archeological Commission hav sent an urgent protest to a Syndic against the granting of a concession for a tramway along the old Appian Way.

THE Mayor of Athens telegraphs to the Lord Mayor of London that a magnificent and complete statue of Minerva Victorious, a masterpiece of Phidias, has just been discovered.

THE congregation owning the Parker memorial chapel in Boston, which cost $110,000, has voted to sell it to Isaac B. Rich, a leading Spiritualist, for $15,000. The reason given is the rapid multiplication of Unitarian churches in that city.—*Sun.*

GOOD ENOUGH.—The Roman Catholic church authorities at Montreal hav abandoned the idea of completing the mammoth St. Peter's cathedral, which has been building at great cost for ten years. The walls will be razed and a church of moderate size will be erected.

IF the German persecution of the Jews goes on all winter, by March we may hav a marked influx of immigrants bearing the well-known Hebraistic features. They will perhaps feel a kind of hopefulness in the names of President J. Abraham Garfield and Vice-President C. Absalom Arthur.

A PASTOR at Grundy Center, Iowa, was recently very sick, and, believing that he was near death, confessed that he had not long before been on a most deplorable spree in Chicago. He did not die, however, and his wife not only deserted him but reported him to the church. His people are more charitable, and will probably let him off with a reprimand.

IT is hardly worth while for the English to complain that American rifles are secretly imported into that country, when they are sent in large quantities from Birmingham itself. Perhaps some of the English gunmakers and gun dealers disapprove of the Land League, but not in any such extreme way as to refuse to sell their arms and ammunition to whoever will buy.

MICHAEL SOLIS a citizen of Bogota, in the republic of San Salvador, is reputed to be 160 years old; he therefore beats the record of old Parr by eight years. Mr. Solis is extremely methodical in his life, and attributes his age to sobriety. He only eats nourishing food during a single half hour daily. On the 1st and 15th of every month he fasts, and only drinks water.

LORD LIFFORD, who is a resident Irish peer of unblemished honor and repute, writes in the *Nineteenth Century:* "Ireland cannot be other than the poor, degraded country that she is, not by any action of the British government, but by the vices of her own sons." Lord Lifford is descended from Hewitt, an English judge, who was about 150 years ago created Lord Chancellor of Ireland.

A PROSY bishop in the House of Lords rose to speak, and announced that he would divide what he had to say into twelve parts, when the Duke of Wharton interrupted him, and begged he might be indulged for a few minutes, as he had a story to tell them which he could only introduce at that moment. A drunken fellow was passing by St. Paul's at night, and heard the clock slowly chiming 12. He counted the strokes, and when it had finished, looked toward the clock, and said, "D——n you, why couldn't you giv us all that at once?" There was an end to the bishop's story.

THE deep sympathy which actors cherish for sorrow and suffering, despite all the friction with unpleasant sides of the world which most of them undergo, has just been shown in London. A member of this body died some weeks ago from injuries received on the stage and left one little daughter a friendless orphan. The principal persons connected with the stage in London gave a performance at Drury Lane to assist the child, and between money taken at the doors and subscribed $10,000 were collected.

A GALVESTON millionaire, applied to by his friends to allow his name to be put up for the United States senatorship, said he aimed at another office. "Seat in the cabinet, eh?" "No, not that." "Foreign mission?" "Nor that. Gentlemen, I'll be candid with you. For years I hav been trying to get the city authorities to hav the slop barrel at my back gate emptied once a month, and hav failed. I am determined to hav that barrel emptied, so I hav applied to the city council for the position of driver to a scavenger cart."

HERR MAKART is at present engaged on an immense picture which is likely to create a great sensation next spring. It represents the interior of an Italian bath house, ornamented in the richest style of the Renaissance. In the bath a number of beautiful women and children disport themselvs delightfully, while others sit or lie about in various stages of undress. Near the center one fair dame lies extended on soft cushions without any pretense of covering, while a number of charming little naked children play around her. It won't do for that picture to be brought to these shores. Comstock would go for it before he could sleep.

E. H. CHAPIN, the celebrated Universalist clergyman of this city, has recently passed the bound of earthly life. By the orthodox Christians he was for many years termed an Infidel because he did not believe in the sweet doctrin of eternal hell-fire for ninety-nine-hundredths of the human family. But as he made only about half the distance between orthodoxy and Infidelity (error and truth), he came to be quite respectable, and even some of the elect ventured to raise their hats to him and say, "Good morning, Mr. Chapin." He was a worthy and quite a talented man—head and shoulders above thousands of the hell-defenders and lovers of a hell for others to feel.

BISHOP ELDER, coadjutor to Archbishop Purcell, Cincinnati, in his diocese of the Catholic church, has issued a strict order to the clergy which causes some excitement. He enjoins plainness in dress for children at first communion, prohibits round dancing and church entertainments and dancing of any kind after dark, enjoins strict enforcement of church laws, and on all matters prohibits the clergy from receiving money on deposit; advises full Christian names for children instead of abbreviations or pet names; enjoins the use of plain music and such as is not heard in places of amusement or intended to show off the voice of the singer or the genius of the composer.

THE stir made by Dr. Tyng's sermon on "So-called Modern Miracles" has increased rather than abated. The discourse has been published in pamphlet form and is widely circulated. Dr. Tyng says he has been much misunderstood and misrepresented. Several of the religious papers hav attacked him sharply. The *Christian at Work* has asked the opinion of a great many theologians as to the possibility of present miracles, and publishes about thirty replies, nearly all of which take the ground that miracles ceased with the days of the apostles. The discussion has opened in such a way that the brightest minds of both Catholic and Protestant churches may be expected to take a hand in it before it is over. Meanwhile more wonderful cures are reported through the agency of mortar from the chapel at Knock.

AN aerolite fell on Bidwell's farm in California, and was sent to the state Geological Society. Bidwell sued the society for remuneration, and the terrestrial chunk was seized by the sheriff. In the sheriff's office a difficulty arose in entering the seizure. "Shtick it down as a piece av iron," said Mr. Ringrose. Mr. Walsh objected to Mr. Ringrose's coarse generalization. "There's as much shtone in it as iron," said he. "Call it an oxidized mass," said Mr. Cummings. Sheriff Murphy strenuously objected to this, however. He was satisfied to let the word "oxidized" go on the books, for no one would know what it meant. "But," said he, firmly, "every omadhaun knows what mass manes, and be hevins we can't touch religion."

MR. BRADLAUGH proposes attacking the pension list in the next session of Parliament by demanding the appointment of a commission of inquiry on the subject. He does not object to pensions that hav been fairly earned, but denounces the perpetual pensions granted to the families of the dukes of Richmond, Grafton, and Marlborough, the earls of Amherst, Kinnoul, and Nelson, and Lord Rodney. He reckons that if the money paid to the illegitimate sons of Charles II. and their heirs had been invested at 3½ per cent compound interest the fund realized would be more than the entire national debt. Mr. Bradlaugh claims that many persons now receiving pensions hav no claim upon the nation.

A WOMAN complains to the Cincinnati *Enquirer* that her sex is compelled by fashion to suffer dreadfully from cold. "Even when clad for the street," she says, "a woman is nowhere near so thickly covered as a man, unless it be about her chest and arms by a fur garment. Her head is usually not protected at all, and in the other direction her warm clothing stops at her hips, for below that her skirts are only a shield against the wind, without keeping out much cold. There is a general feminin aversion to flannel next the skin, arising from the prickliness of the one and the delicacy of the other. Below the knees the only covering is a stocking. So it is that the girl in the sealskin sack, looking so mighty comfortable, really suffers greatly."

NINETEEN of the brethren of the Methodist church at Bellamon, Pa., hav been convicted of rioting. The Rev. R. S. Apple had been reengaged by one faction as pastor, and dismissed by the other. Taking the benefit of the doubt, he resolved to continue preaching. His opponent barricaded the doors, and created such a riot that the sheriff was compelled to disperse them. Nineteen of them were prosecuted. By the latest advices the fight was still in activ progress, with the ante-Appleites considerably ahead. A church election was held with several officers of the law present to keep the pious brethren from killing each other, and the anti-Appleites were able to poll the greatest number. Up to the present moment no news of a murder there has been received.

A CHRISTIAN woman in Boston who was formerly in good circumstances is reported to be making shirts and clothing for a large firm, the members of which are church-members. For the sewing on a lady's ulster she receives one dime. For a shirt with six buttonholes and gussets the price is seven cents, and for lined flannel shirts eight cents. It was not a very "Merry Christmas" with this woman, as she had to work far into the night to earn enough to keep body and soul together. The good people who buy the garments made by this woman and other toilers of her class exult over the bargains they secure, and tell each other where they can get such things for the lowest cent. In the face of thousands of equally hard cases we are told that a kind Providence governs the affairs of this world, the destinies of individuals, and even that a sparrow cannot fall to the ground without his watchful care!

News of the Week.

WAR between Greece and Turkey is said to be a certainty.

BENJAMIN K. PHELPS, District-Attorney of New York, died on the 1st.

BLANQUI, the noted French revolutionist, is dead. He spent much of his life in prison.

THREE miners were caved in on and killed in a coal mine near Richmond, Va., a few days ago.

OWING to the recent heavy snow-storms, most of the Long Island railroads are blockaded.

EPES SARGENT, the well-known Spiritualistic writer, died in Boston on the 30th ult., aged 67 years.

A TEN thousand dollar Methodist church was destroyed by the flames at Madoc, Ont., on the 2d inst.

A PARTY of engineers and workmen hav started from Paris to begin work on the Panama Canal.

THE Chinese government is making heavy purchases of arms, ammunition, and war vessels in Germany.

A FIRE in New Orleans on the night of the 1st destroyed four hundred thousand dollars' worth of property.

ROWELL, the English pedestrian, has retired from the track with a fortune of $50,000, all earned by his legs.

A CHURCH war between rival factions, each of which wants its own pet minister, is in progress at Reading, Pa.

THERE were 344 business failures in this city during the past year, the liabilities amounting to over nineteen million dollars.

A DENTIST at Plainfield, N. J., was frozen to death a few nights ago on the street, only a few minutes' walk from his residence.

THE number of immigrants landing at this port during the past year was within a few of 321,000, surpassing the record of any previous year.

THE residence, at Newport, of James R. Keene, the California millionaire, was burnt to the ground on the last night of the old year. Loss, $200,000.

THE scandal concerning Roscoe Conkling and the wife of ex-Governor Sprague, of Rhode Island, is said to be ruining Conkling's political prospects in this state.

THE New York *Truth*, in its issue of the 4th, acknowledges that the Morey letter is a forgery, and claims to hav traced the author. Who he is, however, *Truth* does not say.

WE hav had plenty of frost and snow in this city during the holiday season, and skating was never better. The thermometer registered as low as twenty-five and thirty below zero in some parts of this state.

THE Irish Land League movement is spreading rapidly in this country. Thousands of members are joining every week, and large sums of money are being raised for the assistance of the Irish tenantry.

A GANG of expert forgers, who had just commenced to flood this country and Europe with forged bonds and certificates, has just been broken up by the detectivs of this city. Most of the forgers are in prison.

A NARROW guage railroad, which it is expected will ultimately run direct from this city to Mexico, is being pushed rapidly between St. Louis and Texas. Sufficient money to complete the road has already been subscribed.

ENGLAND has now upward of fifty thousand troops stationed in Ireland. Thus far open ruptures between the troops and the people hav been avoided, the agitators desiring to accomplish their purpose wholly by peaceable means.

Discussion.

[From the National Reformer.]

Report of a Debate

BETWEEN THE REV. A. HATCHARD AND MRS. ANNIE BESANT, AT THE HALL OF SCIENCE, LONDON.

FIRST NIGHT.—CONTINUED.

Mrs. Besant then rose, and when the loud and continued applause with which she was welcomed had subsided, said:

Mr. Chairman, Ladies, and Gentlemen: I am glad that in dealing with a question so important as the present I hav the pleasure of meeting one who deals fairly and honestly with the subject; so that if in this debate no satisfactory result comes to the audience it at least will not be the fault of the Christian disputant who opposes me.

A very large part of Mr. Hatchard's speech I shall not touch, because I do not think that I need in any fashion deal with it. I allude to what he has told you with respect to the fourth century and the time after it. The difficulty of Mr. Hatchard is not to prove that Christ was believed to be a historical personage after the fourth century, but to bridge over the years between A.D. 1 and A.D. 300. I conceive that if he can bridge over that, then my position would be a difficult one to maintain. I admit that from the time of the Council of Nice the Christian churches were strong and spreading, and that *after* that period Christ was recognized through a large part of the civilized world. But you cannot carry the history of Christ and the history of the gospels over that terrible chasm of three centuries after the birth of Christ. If even you can get so far as A.D. 200 you hav practically knocked away the supports on which the Freethought platform stands. I quite agree that we are not here to discuss the character of the Emperor Constantine, nor even of the Fathers. We hav to deal with the reliability of the views of the Christian Fathers; we hav nothing in the world to say to their character. They may hav been very good or very bad; we deal with them as witnesses of the truth or falsity of the particular Christian teaching with which we are concerned. The subject for debate is that the Jesus of the gospels is a historical person, and clearly the character of Constantine cannot make the historical character of Jesus either more clear or less accurate than my opponent can show it to be.

I am obliged to dissent from the view to which my opponent has given utterance, viz., that exactly the same Bible is in the hands of both Protestant and Catholic. The Douay Bible differs in many respects from the Bible received in Protestant churches; and nothing is more common than for a Roman Catholic to warn his hearers on the peril of their souls not to read the Protestant Bible, while on the other hand the Protestant cautions his followers that the Douay version of the scriptures is misleading and therefore not to be received.

Carrying back the same Bible through the era of printing to the era of manuscripts, and going back as far as we can, we find that no one pretends that there are any manuscripts in existence earlier than those of the fourth century, so that we cannot trace back our manuscripts over that critical period of which I spoke. But taking the manuscripts which are in existence and comparing them together we find they are not all alike, and the more we compare one with another the more discrepancies do we find. We hav it on the authority of Dr. Angus that there are no less than a hundred thousand different readings in these manuscripts. If there were but one set of manuscripts, so to speak, there surely would be no need for the years that the translators hav been spending on their labor of revising the New Testament. If there is one received set of manuscripts there would be no difficulty at all. Then again I come to the Arians and the Catholics; but I do not think I need dwell on them, because the Arians admitted the historical character of the Jesus of the gospels as much as the Catholics.

It has been urged by my opponent that the creed known as the Nicene Creed, which was adopted by the Council of Nice in the year 325, and which we are told substantially embodies the Christian teaching of that period, as well as of the present day, is the same creed as the one we now call by that name; but I would remind Mr. Hatchard that the last part of that creed was not adopted at Nice, nor presented by Eusebius, but that it was added at the Council of Constantinople, and was not consequently in use until many years after the time at which he alleges the creed was adopted and used as a whole.

I now come to Eusebius, and you will observe that I am taking these points which hav been raised by my opponent, one by one, before I grapple with the real difficulty. The work of Eusebius is put forward as thoroughly reliable. I would remind my opponent that Eusebius himself says that he chose the materials for his history for edification rather than for accuracy, and that is not a promising beginning for a historian, as you will all allow. But if Eusebius is to be relied on, the letter of Jesus to Agbarus is thoroughly authentic, for that is given with a particularity far greater than is his general wont.

We hav now come to Justin and the earlier Fathers; and here, with your permission, instead of following step by step the line which my opponent has taken, I will begin at the other end, and work up to these apostolic Fathers on whom my opponent seems so much to rely. I shall serve the cause, I believe, of Freethought better not by simply making isolated objections to the views of Mr. Hatchard, but by showing also the heretical views which we hold. I propose, therefore, to try to place before you my own views as to the Jesus of the gospels. I shall try to giv a coherent account of the heretical view, and I shall urge that it is more in accordance with the facts of history, human experience, scientific thought, and common sense to take the heretical view which we take than to accept the view that the Jesus of the gospels is a historical character.

We are agreed apparently that the Jesus of the gospels is a supernatural character. His birth of a virgin, the marvels surrounding his infancy, his wonderful baptism, his temptation by the devil, his miracles of healing, of destruction, and of self-defense, his foreknowledge of his own death, his transfiguration, the mysterious darkness surrounding his cross, his resurrection from the dead, his ascension into heaven—if you take all these, it is impossible to deny that his life is a supernatural and miraculous one from beginning to end. I do not say that you cannot remove all these miraculous and wonderful surroundings and still leave, untouched, the simple Jew who went about as a teacher of the people; but if you remove the miraculous, you hav no longer the Jesus of the gospels. Clearly the supernatural is the appropriate framework for the incarnation of Deity; the miraculous is the proper paraphernalia of divine royalty. There may hav been a Jesus, then, who led a simple human life; but I hav to deal simply with the Jesus of the gospels, and I shall endeavor to show how I conceive that various myths floating about became crystallized around the figure of Jesus of Nazareth.

I cannot admit the supernatural; I cannot admit the miraculous; and therefore the very assertion that the Jesus of the gospels is a miraculous and supernatural character is a great stumbling-block at the outset. There are so many incarnate gods in human history, and they all present the same birth-marks. They are always born at such a remote period, or at some such out-of-the-way place, that it is practically impossible to subject their claims to any kind of scientific investigation. Their births are always surrounded with prodigies; they always work miracles when they grow up; there is always something mysterious in their deaths; they always ascend triumphant at the last—these are the great outline marks of all the incarnate deities which our world has known; and I allege that Jesus is one of these mythic characters, that the principal features of his life are possessed by him in common with thousands of rivals, and that he cannot in any fashion be distinguished from them. The essence of the spirit in which science meets the record of miracles is the spirit of Hume, that it is much more likely that men should hav been deceived than that our whole experience of nature should hav been contradicted:

"A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle, from the nature of the fact, is as entire as any argument from experience can possibly be imagined. . There must, therefore, be an uniform experience against every miraculous event, otherwise the event would not merit that appellation. And as an uniform experience amounts to a proof, there is here a direct and full *proof*, from the nature of the fact, against the existence of any miracle; nor can such a proof be destroyed, or the miracle rendered credible, but by an opposit proof which is superior. . . Upon the whole, then, it appears that no testimony for any kind of miracle has ever amounted to a probability, much less to a proof; and that, even supposing it amounted to a proof, it would be opposed by another proof, derived from the very nature of the fact which it would endeavor to establish. It is experience only which givs authority to human testimony, and it is the same experience which assures us of the laws of nature. When, therefore, these two kinds of experience are contrary, we hav nothing to do but subtract the one from the other, and embrace an opinion, either on one side or the other, with that assurance which arises from the remainder. But according to the principle here explained, this subtraction, with regard to all popular religions amounts, to an entire annihilation, and therefore we may establish it as a maxim, that no human testimony can hav such force as to prove a miracle, and make it a just foundation for any such system of religion" (Essay on Miracles," ed. 1770, pp. 160, 161, 178).

I may say that I at once accept that position of Hume. You all act upon that belief in your daily life, although you don't all act so in regard to the gospels. We do not trouble ourselvs to investigate modern miracles. Even those who accept and believe in the miracles of the gospels pooh-pooh modern ones, and pass them by with contempt. We hav so often in our experience found people to be mistaken! We hav so often found that testimony breaks down owing to enthusiasm, love, fear, ignorance, inaccuracy of perception or of memory! But we do not find the same changeability in the course of nature. We hav not had experience of constant failures in the relation of natural causes to natural effects; and we reject the miraculous because it is contrary to the facts of the world as we know them. We believe that witnesses, however honest, are more likely to hav been deceived than that the order of nature should hav been violated. We hav to deal clearly with this point. If we are to accept miracles, the evidence must be overwhelming in its strength. But when we turn to examin it we find it is lamentably weak—marvelously meager.

Two principal sources of information present themselvs. First, we hav what is sometimes denominated profane history, but which I will call secular history; and, secondly, we hav sacred history, divine history, and to that I will add the testimony of those Fathers of the church on whom my antagonist so much relies. With regard to the outside history—from pagan writers—I will not giv you my own opinion, but I will giv you the opinion of Gibbon, and simply allow you to judge whether the life of Christ as it is recorded in the gospels could hav taken place with so little notice; and with respect to the passage from Josephus and others which my opponent has quoted to you, I allege and shall prove that they will not bear the slightest investigation.

The evidence of the Christian Fathers which has been adduced would not be accepted, I will not say in one of our high courts of justice, but even in a county court.

Gibbon asks: "But how shall we excuse the supine inattention of the pagan and philosophic world to those evidences which were presented by the hand of Omnipotence, not to their reason, but to their senses? During the age of Christ, of his apostles, and of their first disciples, the doctrin which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, demons were expelled, and the laws of nature were frequently suspended for the benefit of the church. But the sages of Greece and Rome turned aside from the awful spectacle, and, pursuing the ordinary occupations of life and study, appeared unconscious of any alterations in the moral or physical government of the world. Under the reign of Tiberius, the whole earth, or at least a celebrated province of the Roman empire, was involved in a preternatural darkness for three hours. Even this miraculous event, which ought to hav excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny, who must hav experienced the immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature, earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect. Both the one and the other hav omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe" (Decline and Fall, ed. 1808, pp. 178, 179).

Tacitus is a pagan writer relied upon by my opponent. Tacitus tells us nothing of the miracles. He tells us only that Christ was put to death as a criminal under Pontius Pilate, but the fact that he was so put to death does not prove the miracles. Allow that this phrase of Tacitus is authentic—even then the passage is worthless from the point of view of my opponent. It simply proves that one Christ was put to death in Judea; it proves nothing as to the supernatural and miraculous Jesus of the gospels. But I may at once say to you that so far from this testimony of Tacitus being unchallenged, it is very seriously challenged. All the manuscripts we possess come down from one copy which belonged to Johannes de Spire in A.D. 1468, and taking the view that this passage may hav been inserted, as it is evident that it easily could hav been, we find as a strong confirmatory fact that Eusebius is the first to quote it; none of the earlier Fathers quoted it at all, so that you cannot find a trace of it before the fourth century.

We now come to Suetonius. What was it that Suetonius said? He tells us that forty years after Christ's death—no, about A.D. 40—the Jews rioted in Rome and one Chrestus was their leader. If, therefore, this passage from Suetonius be applied to the Christ of the gospels, then, some years after he had been put to death in Judea, had risen from the dead and ascended into heaven, he is found leading the Jews to insurrection in Rome, and this does not appear to me to be any sort of evidence for his life in Judea. But there is a very curious remark of the Emperor Adrian which is not generally quoted by Christian writers, so I will giv it now: The emperor wrote from Egypt that the "worshipers of Serapis are Christians, and those are consecrated to the God Serapis who, I find, call themsevs the bishops of Christ." This interesting fact is not dwelt upon by Christian apologists. But the silence of pagan writers is well summed up for me by a Christian writer. The Rev. Dr. Giles, beneficed clergyman of

the church of England, givs us, in this work ("Christian Records,") exactly the points which I hav been putting before you. He says: "Though the remains of Grecian and Latin profane literature which belong to the first and second centuries of our era are enough to form a library of themselvs, they contain no allusion to the New Testament. . . . The Latin writers who lived between the time of Christ's crucifixion and the year 200 are Seneca, Lucan, Suetonius, Tacitus, Persius, Juvenal, Martial, Pliny the Elder, Silius, Italicus, Statius, Quintilian, and Pliny the Younger, besides numerous others of inferior note. The greater number of these make mention of the Jews, but not of the Christians. In fact, Suetonius, Tacitus, and the younger Pliny are the only Roman writers who mention the Christian religion or its founder" (Christian Records, by Rev. Dr. Giles, p. 36).

So much for the arguments regarding Christ which are found in pagan and Roman writers. I shall hav to deal now with the others. Let me say at once that I do not challenge the existence of persons called Christians; on the contrary, I admit that they existed—a long time before Christ was born. I think they existed long before the birth of Christ into the world, and I may here again remark that no argument brought forward to prove the existence of Christians can hav the slightest weight in deciding the question at issue. The point between us is not the existence of Christians, but the historical character of the Jesus of the New Testament. I now come to the passage in Josephus. Mr. Hatchard says that he alleges that this passage was really written by the person whose name it bears; I answer that it is impossible to bring forward the name of one man of note of the present day who accepts it as genuin. It is now almost universally given up, and the evidence of its interpolation is very clear. Take the passage: "Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day" (Antiquities of the Jews, book xviii., ch. iii., sect. 3). I will now tell you why I do not believe the passage to be true. The Jesus of the gospels in the first place did not draw many of the Jews unto him; on the contrary, he drew extremely few, and was remarkably unsuccessful as a teacher. Then he did not draw many of the Gentiles; on the contrary, he alleged, according to the gospels, that he was not sent to save the lost sheep of the house of Israel; so that you find Josephus distinctly in contradiction with the book he is called to prove. Then, again, it is stated he was the Christ, but how was it possible for Josephus here, a Jew, in his own book to affirm that which his own opinion and religion taught him most strongly to deny? For a man who was not a Christian, but a Jew—who did not accept Jesus as the Messiah—to make this statement in his own book, was practically to call himself "hypocrit," and to stand before the world a self-convicted hypocrit out of his own mouth.

(TO BE CONTINUED.)

Wealthy Liberals.

The readers of THE TRUTH SEEKER will remember that, a few weeks ago, I called for the names and addresses of wealthy Liberals. A very fair response has been made to that call. I hav received many names and suggestions which I am very glad to get. But I am confident there are others yet to hear from, and I ask the readers to put on their thinking-caps once more immediately after reading this, and, without waiting till they forget it, take a postal card and send me some names. Lecturers and secretaries of Leagues ought especially to be able to do this. Very important results may grow out of it.

I hav prepared a circular appeal for effort, for nnion, for organization, and for material aid to the National Liberal League, which I wish to hav reach every prominent Liberal iu the country. I will send it on application to any one who will send his name and address, with as many others as he can think of.

Address T. C. LELAND, Sec. N. L. L.
201 *East 71st street, New York.*

W. F. JAMIESON is expecting to return West after February 1st, at the close of his debate with Moses Hull. Address him care of THE TRUTH SEEKER, New York.

THERE is probably no period of history in the world more interesting or more important than the French Revolution in the last century, and, in his "Outlines," Mr. Bell has traced it ably and in an interesting manner.

Free Sunday Debates.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The above named meeting holds debates in a large and comfortable hall in this city, on Broad street near Vine, Sunday afternoons and evenings. It is attended by Liberals and church members who discuss theology very freely.

The Liberals mostly are of the solid Materialistic class, and such blows as they hurl against the church are wonderful. Last evening I attended and enlisted their sympathies in a good work by talking to them in the following strain:

FRIENDS: I hav a few earnest questions of which I ask you to take particular note, and you will understand that I hav good and sufficient reasons for asking them:

1. Do you appreciate the blessings of mental liberty which you enjoy at these meetings?

2. Do you know if such meetings had been attempted fifty years ago, yea, if you had dared to deal such blows against churchianity as you do here, that your portion would hav been mobs, rabbles, rotten eggs, and jails?

3. Are you glad you are not in so much danger now, but do you know you would be had not great souls accomplished hard work for you?

4. Are you aware that the way has been paved for you by heroic martyrs who hav endured these persecutions?

"Yes," you answer. Then this evening we all hav the privilege of helping to pay this debt.

Jeremiah Hacker, of Berlin, New Jersey, has done much for the cause of mental liberty. For more than a quarter of a century he edited the *Pleasure Boat*, of Portland, Maine, and from every number hurled as bold and mighty shafts against priestcraft, superstition, and bigotry as were ever hurled by mortal man. He labored thus when it cost him nearly everything—almost his life. Besides this he is one of the most faithful humanitarians, one of the truest lovers of the human race, one of the most beautiful and pure souls on earth. He is now between 80 and 90 years of age, and still does all the good he can. We are now enjoying the fruit of his labors, while he is sick and suffering. Shall we neglect one to whom we owe so great a debt, or shall we do something for one who has done so much for us?

I was impressed to come here among you Materialists to-night instead of going to a Spiritualists' meeting. Spiritualists' are very benevolent, but some of them seem to think that no matter how much Jeremiah suffers here, he will soon be soaring far away in the summer home, where he will hav sufficient reward; but you, Materialists, who believe our heaven is here, will certainly contribute largely toward making a little heaven for this good man and his faithful companion before they die. And I hope the Spiritualists, too, will do their duty, as they are humanitarians. The Christians, too, will remember that Jesus said, "Inasmuch as ye hav done it unto the least of these my brethren ye hav done it unto me;" and as they would consider Jeremiah Hacker, with his Infidelity, one of the least among the brethren, then in aiding him they would be doing something for Jesus.

To-day we send him $5, which is but a small payment on the great debt we owe Jeremiah Hacker.

SADA BAILEY.
Philadelphia, Pa., Dec. 13, 1880.

That A-dam Fruit Story and its Effects.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* An enthusiastic Episcopal lady was very desirous to hav me stop writing about Biblical superstitions, and join her church. I said it would please their devil too well.

"How so?" she excitedly asked.

I replied, "Because you orthodox people are the only ones who believe in the devil as an existing genius, and therefore entertain and hav to placate him; and then I would, anomalously, hav to acknowledge his existence and pulpit sway also.

"Furthermore, as your Bible God could neither control nor destroy the devil, so, about four thousand years after man's fabulous fall, your God sent a very tardy atonement for the devil's misdeed, it is supposed, to let every one know that their entertainment of the devil was forgiven (St. Paul said God winked at ignorance); and so an orthodox host think they can still practice deviltry with more impunity with such atoning belief. Surely bad people are their own devils, and should not make one poor, mythical devil bear all the blame for the sins of mankind, as the equally mythical first man was said to in eating A-dam fruit set to ensnare him by his God, as a fiendish tempter, according to your Holy Bible teachings of the fall of man.

"Now," I said, "I would like to ask you, as an orthodox, in accordance with your superstitious belief in the existence of a devil and a hell, suppose that your mother should be so unfortunate as to go to hell and you to heaven, do you think that you could be perfectly happy while you knew that your mother was in torture which was to last forever?"

"I suppose so," was the inhuman reply.

Shocked by such a desecrating creed and vile confession, I said, "Such inhuman selfishness on your part would fully entitle you to hell tortures, if there is any such; but really I must do you the credit of not believing you to be so void of common humanity and parental affection, and so, charitably, think you do not speak the unbiased truth."

Such necessitous conclusions from the orthodox blasphemous hell doctrin make fiends of God and man, and so that doctrin is a disgrace to humanity in any age, and even to barbarians. Better deny the existence of any God than believe in one who is the maker of devil and hell. How any sensible mind, having a due adoration for a beneficent creator, can accept such a dogmatic, infamous characterization of God as his true presentment, so revolting to man's sense of goodness, is beyond the conception of a Rationalist, though it may shamefully serve the purposes of designing priests and ministers to giv such a fiendish character to God, to hold their thoughtless and affrighted dupes, besides their thus teaching inhumanity to their fellow-men.

Far, far better to accept the Rationalist's doctrin of the good God of nature, whose beneficent and admirable adaptable works, designed for the greatest good for the greatest number, alone proclaim his exclusiv goodness everywhere. As those laws, controling all nature, must be impartially cosmic in their inexorable actions, so they may work harm, occasionally, to a few, while beneficently designed for the general good of all. CHAS. E. TOWNSEND.
Locust Valley, N. Y.

"A Lonesome and Sad Set."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the October number of *Scribner's Monthly* its editor uses this language: "They must be a lonesome and sad set who deny Christ as the revealer of the fatherhood of God, Christ as the exemplar and inspirer of a divine life, Christ as the mediator between God and man, Christ as the author of the highest code of morals ever promulgated upon the earth, and Christ as the hope of immortality."

If it was true in ancient times that God was the God of the Jews, and all other nations of the earth were without hope and without God in the world, and if it is true that the fatherhood of God, as taught by Christ, is limited to his few faithful followers, and that all unbelievers go wandering about, lost goats without a shepherd, then they, no doubt, would be a sad multitude too numerous to be called a "set," and too great a company to admit of lonesomeness. The idea that unbelievers in old theological myths must be a lonesome set is not original with the editor of *Scribner's Monthly*. It rises in the mind of every bigoted religionist, and everywhere the question is asked, "If you destroy our present religious faith what do you propose in its place?" I remember being accosted by a self-styled Christian in this wise: "Mr. Brown, don't you sometimes wish when you lie down on your bed at night, Oh that my peace was made with God?" I replied: "No, sir. I hav no quarrel with God. He holds me in the hollow of his hand and I move only as he givs me liberty and strength. When a child I used to pray on going to sleep,

"'If I should die before I wake,
I pray the Lord my soul to take,'

"But now I hav no fears of being overlooked in the great economy of nature." My questioner went his way to church with his Bible and hymn-book under his arm, thinking that he had done God some service. Those who deny Christ are the majority of mankind, but supposing only two or three unbelievers in existence, the appellation, "a lonesome and sad set," would be very inappropriate, at least it seems so to me.

I hav no faith in the mediatorship of Christ, yet I walk in the temple of God believing in his everlasting love and kindness, his fatherhood extending to everything and my brotherhood extending everywhere. All nature and all nature's works are my companions. Whatever of society these may be to those of superstitious faith,

"In reason's ear they all rejoice,
And utter forth a glorious voice."

NELSON BROWN.
Cheshire, Mass., Dec. 6, 1880.

Notice.

The engagement of Mrs. A. H. Colby and O. K. Smith in Rochester has been extended to the 1st of March. The Liberal League has added several new members since Mr. Leland's stirring articles hav appeared in THE TRUTH SEEKER. Parties wishing the services of Mrs. Colby and Mrs. Smith can address them at 36 Sophia street, care Amy Post.

THE stormy petrel is named from the Apostle Peter, because it is often seen apparently walking on the waves. Sailors call them Mother Carey's chickens, and dread their presence, as a harbinger of stormy weather, as they revel in storms.

MR. BELL'S "French Revolution" is, like all the productions of his pen which I hav seen, a very thorough discussion of the subject.—*A. B. Bradford.*

Translations.

The Bible.

WITH COMMENTARIES BY VOLTAIRE.

SAUL.

"There was a man of the tribe of Benjamin whose name was Kish, a man of power. He had a son whose name was Saul, of a goodly presence, and taller by a head than any of his people.

"Kish, the father of Saul, had lost his asses. And Kish, the father of Saul, said to his son, Take now one of the servants with thee, and go seek the asses. After having sought for them, the servant said, Behold now, there is in yonder city a man of God, an honorable man; and all that he saith cometh surely to pass: let us go thither; peradventure he can show us our way that we should go. Saul saith to the servant, But if we go, what shall we bring the man? For the bread is spent in our vessels, and there is not a present to bring to the man of God: what hav we?"

Unbelievers pretend that this passage of itself sufficiently proves that the Jewish priests and prophets were nothing more than roving beggarmen or mendicants, similar in all points to our village soothsayers, who told fortunes and indicated the hiding-places of things that had been mislaid or lost. Lord Bolingbroke, Mr. Mallet, his publisher, and Mr. Huet, liken them to Smithfield mountebanks. Dom Calmet, much more well-advised, says that if presents of money or food were given them, it was only out of respect for their persons.

"And the servant answered Saul again, and said, Behold, I hav found here in my hand the fourth part of a shekel of silver: let us giv it to the man of God that he may show us our way.

"Before time in Israel, when a man went to inquire of God, thus he spake, Come, let us go to the seer: for he that is now called a prophet was before time a seer."

These same unbelievers take advantage of this quarter of a shekel—of this shilling given by a little goat-herd to the prophet Samuel—to cover the whole Jewish nation with contempt. Saul and his servant make inquiries in a small town for the address of the seer, of the wise man who should enable them by his science to recover two or three asses that had gone astray, just as one would inquire for the address of the village shoemaker. This name of seer, which was given to those who hav since been called prophets, these eight or nine pennies offered as a present to him who is represented to hav been a judge and a prince among the people, are, according to these adverse critics, the most palpable proofs of the crass stupidity of the unknown Jewish writer. God-fearing commentators think quite the contrary. The simplicity of the little goat-herd in no degree lessens the dignity of Samuel. If he took eight pennies from a small boy, on the other hand he anointed two kings, and cut up a third piecemeal. These three three performances denote a very great Lord indeed.

"And Saul said to his servant, Well said; come, let us go: and they went into the city where the man of God was; and as they went up the hill to the city they found young maidens going out to draw water, and said unto them, Is the seer here? And they answered him and said, Behold, he is before you: make haste, now, for he came to-day to the city. Now, the Lord had told Samuel in his ear a day before Saul came, saying, To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hands of the Philistines: for I hav looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of. This same shall reign over my people.

"Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is? And Samuel answered Saul, and said, I am the seer; go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thy heart. . . . Then Samuel took a phial of oil and poured it upon his head, and kissed him and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?"

The learned Dom Calmet examins first whether the vessel containing the oil that Samuel had in his pocket was an earthen pitcher, a drinking-cup, or a glass phial, although glass was then unknown to the Jews; and he cannot decide this question. Not only had Samuel a revelation that Saul's asses had been recovered, but he poured oil on his head as a mark of his royalty; and hence it is that since that event every Jewish king has called him Self-Anointed Christ, in the Greek translations, and that the Jews hav called the mighty kings of Babylon and of Persia the Anointed, the Anointed of the Lord, Christ of the Lord.

It is said in Leviticus that Aaron, prevaricator and apostate though he was, was anointed by Moses in his quality of high-priest. In effect, it may hav happened in the wilderness, in the midst of a fearful destitution, that a vessel of oil being found, Moses poured it over the head, beard, and clothes of Aaron. This ceremony proved agreeable to a starving, destitute people, and as the Lord of heaven and earth presided at it, it was holy. The Jewish high-priests were afterward instated in their functions with the same anointing of oil. All rites and ceremonies should be public. Samuel, however, did not at first oil the head of Saul in the presence of the assembled people. Apparently he considered that he could not giv a more august character to Saul than by anointing him with the same oil with which he himself had been anointed, though it is not at all sure that Samuel had been anointed. However this may be, the Jewish kings were the only potentates that received this mark of royalty. No prince of antiquity has ever been known to hav been anointed by his subjects. This custom was taken from Italy, and it is presumed that the Lombardian usurpers, converted to Christianism, thought to sanctify their usurpation by having oil poured on their head by the hands of a prelate. Clovis was not anointed, but the usurper Pepin was. A few Spanish kings hav been anointed likewise, but the custom was long since abolished in Spain. It is said that an angel was sent down from heaven with a celestial bottle, filled with oil, to be used in the ceremony of the coronation of the kings of France; but some of our learned doctors hav regarded with doubt the history of this bottle, called the holy ampula, and the divine nature of its origin henceforth must remain an open question.

"When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulcher in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found. . . . After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery and a tabret and a pipe and a harp before them, . . . and the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. . . . And when Saul came thither to the hill, behold, a company of prophets met him, and the spirit of God came upon him, and he prophesied among them. And it came to pass when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?"

The oil with which Saul had been anointed must hav possessed some divine property, since it all at once made him a prophet, a dignity far above that of a king.

"And Samuel called the people together unto the Lord to Mizpeh, and said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt. . . . And ye hav this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye hav said unto him, Nay, but set a king over us. Now, therefore, present yourselvs before the Lord by your tribes and by your thousands. . . . And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul, the son of Kish, was taken."

Critics hav found fault with Samuel for having anointed Saul king and made him Christ without having first assembled the people and obtained their suffrage. If a bottle of oil sufficed to make a king, any one so minded might get himself anointed by the curate of his village. This objection might indeed obtain in certain countries, but Samuel, who was the seer, knew beforehand that even had the people drawn a king by lot, the lot would hav fallen on Saul, and that then the people would recognize their legitimate and already anointed sovereign.

"Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. . . ."

They maintain, likewise, that to choose a king through the chances of the dice-box (as Boulenger says) is a very absurd thing; that in such case the lot might fall to a fool or a knave; that with the Greeks and the Romans it was indeed the custom to choose their king of the revels in this wise; but that in graver matters we should act with gravity and seriousness. The answer already made to this critic is that God directed the proceeding, and not only inspired the dice according to his own good pleasure, but likewise the will of the people.

With regard to the law of the kingdom, pronounced by Samuel, it is not known for certain if it be Leviticus or Deuteronomy. Some commentators are of opinion that it was a law made by Samuel himself.

About a month after, "Nahash, the Ammonite, came up and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us and we will serve thee.

"And Nahash, the Ammonite, answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes. And the elders of Jabesh said unto him, Giv us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee."

Now, Saul (coming after the herd out of the field), having passed a review at Bezek, found that the children of Israel were in number three hundred thousand, and the men of Judah thirty thousand. And on the morrow Saul put the people in three companies; and they came into the midst of the host in the morning-watch, and slew the Ammonites until the heat of the day.

Unbelievers are not surprised at seeing Saul returning from the plough, but they strenuously refuse to contemplate him at the head of three hundred thousand combatants at the very time when the author declares the Jewish nation was held in servitude; that they had not a lance nor a sword; that the Philistines, their masters, would not even allow them an iron instrument with which to sharpen their ploughs, mattocks, or pruning-knives. Our Gulliver, says Lord Bolingbroke, has such fables, but not such contradictions.

We concede that the text is embarrassing; that distinction must be made between different periods; that peradventure the copyists hav made transpositions; that what was true in one year may not be true in another. It is possible, even, that those three hundred thousand men may be reduced to three thousand; it is so easy to make a mistake in figures. The reverend father Dom Calmet expresses himself as follows: "It is very possible that there is a little exaggeration in what is told of Saul and Jonathan."

"And Samuel said unto all Israel, Behold, I hav hearkened unto your voice in all that ye said to me, and hav made a king over you, . . . and I am old and gray-headed, . . . and he withdrew."

Mr. Huet, of London, says here again that this retreat of Samuel upon seeing Saul with such a number of followers clearly proves his spite and vexation at being no longer in power. But even were it so, even had Samuel given way to such weakness, where is the prelate who would not be chagrined at the loss of his power and prestige? We shall see, however, that the power of Samuel in no wise decreased.

"Saul reigned one year; and when he had reigned two years over Israel . . ."

This same Mr. Huet here cries out against the contradiction and the anachronism. In other places, says he, the scripture tells us that Saul reigned forty years. It is certain that there is here an apparent contradiction, and Dom Calmet himself has been unable to reconcile the texts. Possibly there may be an error on the part of the copyist.

"And the Philistines gathered themselvs together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude: and they came up and pitched in Michmash, eastward from Beth-aven."

Messrs. Leclerc, Freret, Boulenger, Mallet, Bolingbroke, Middleton, protest against these thirty thousand chariots of war. Doctor Stakhouse, in his history of the Bible, rejects this passage entirely. Talmet says that such a number of chariots of war seems incredible, and that so many hav never been seen at once. Pharaoh, he continues, had but six hundred; Jabin, king of Azur, nine hundred; Sesac, king of Egypt, twelve hundred; Zazar, king of Ethiopia, three hundred, etc.

And again, the critics are at variance with the learned Dom Calmet with regard to the nine hundred chariots of King Azor. It is generally conceded that the use of cavalry was unknown in all the land of Canaan until comparativly a very late period. We hav already remarked that in this hilly locality, broken by caves and ravines, the ass alone was used for equestrian purposes. Supposing, even, that we reduce these thirty thousand chariots to three thousand, we shall not then satisfy the unbeliever. We know not how to explain this passage. Should we assume that the text has been corrupted, the answer would be that God, who dictated the text, should hav prevented the altering of it. Then we should answer back again that he has indeed prevented the faults of the copyists touching all essential things, but it may not be so with regard to war details, which are not necessary to our salvation.

"When the men of Israel saw that they were in a strait, for the people were distressed, then the people did hide themselvs in caves, and in thickets, and in rocks, and in high places, and in pits."

The critics say that if Saul had three hundred thousand soldiers and a prophet, being a prophet himself, he had nothing to fear; and he need not hav fled into caves, even though the country be full of them. It may be that at this period there were no paid armies who remained constantly under the flag.

"And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

"And he tarried seven days, according to the set time that Samuel had appointed; but Samuel came not to Gilgal; and the people were scattered from him.

"And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering. And as soon as he had offered the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, . . . Because thou camest not within the days appointed, and that the Philistines gathered themselvs together at Michmash, therefore, said I, the Philistines will come down now upon me to Gilgal, and I hav not made supplication unto the Lord: I forced myself, therefore, and offered a burnt-offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God; for now would the Lord hav established thy kingdom upon Israel for ever. But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

Mr. Huet, of London, says that in this passage Samuel only givs proof of his spite and jealous feelings toward Saul. He assumes, with Estius and Calmet, that Samuel was not high-priest; that he was only priest and prophet; that Saul was one and the other likewise; that he had prophesied as soon as he had been anointed, and that he had the right to offer peace-offerings. Samuel, says he, seems to hav failed to keep his word to no other end than that of

finding an opportunity to blame Saul, and to render him hateful to the people. For ourselvs, we cannot concede that Samuel deserves such an accusation. Huet may attribute to him harshness, but assuredly not rascality. That would be all very well had Samuel been a priest anywhere else but among the Jews.

"And Samuel arose, and gat him up from Gilgal unto Gibeah of Bejamin. And Saul numbered the people that were present with him, about six hundred men."

The reader is doubtless very much surprised to find Saul now with but six hundred men when an instant ago he had three hundred and thirty thousand. We hav already accounted for this: armies were not paid in those days, and could be disbanded at a very short notice, as in the time of our feudal anarchy.

Communications.

Elmina Replies to Her Critics.

"Let Elmina proceed with her hobby . . . hav endured many a bore and expect many more," says Bodge. "Our gifted friend has evidently failed to meet or be joined in companionship with one in absolute or nearly magnetic affinity, or she would not write as she does," says another friend.

The first evidently fails to perceive the importance of the subject that is agitating the greatest philanthropists and humanitarians of the age, that of right generation and hygienic morality, and the last seems to ignore the great and grand idea of self-control and present self-abnegation when used as a means to greater and better good to the temperance reformer, and to all others who need reforming. Elmina blames no one for not feeling the same interest in her hobbies that she does herself. If they did she would hav no call to speak, for others, better qualified, would then do better work. But as the field was lying comparativly fallow, she has been sowing a small portion with such seed as she possessed in the hope that some little good would be done.

Were our friends as sure as we who labor for sexual reform are that intemperance in this line is far more injurious, physically and morally, than another sort of intemperance can possibly be, they would probably feel more interest in the subject and think some other motiv than a mere want of "magnetic affinity" was the governing one. Now I cannot imagin a more delightful drink than a rich and luscious glass of wine or a well-made cup of milk-punch, but I never taste them, though the "affinity" is strongly developed between my appetite and the fiery fluids, and the same as regards sausage-meat and mince-pies, two other indigestible evils. Of these last I do partake occasionally and sparingly, for they belong to the category of lesser harms, but the former I never touch, not only because they are poison to me, but because those who aim to teach should themselvs lead in the right way as far as is practicable.

Friend St. John, in a recent TRUTH SEEKER, is more nearly right; but I think he will in time see farther than he now does, and learn to look higher for the greatest happiness than sex intercourse and thus come to see that this nature-given taste or desire is given "only for procreativ purposes," and that all other indulgences are unnatural and debasing. Those who truly love and are physically fitted for producing offspring will always desire them, and there is no danger of "the race running out." It would be well if it could run out in many lines. It would be well if the low, degraded, and criminal class would cease to populate the world with murderers, thieves, and all manner of animals. And it would also be well if the feeble and weak mentally and physically would do the same.

I am reading a story in the Cincinnati *Commercial*, of a people in Mizora—in the heart of the earth—who are all women, all blondes (the highest type of humanity). It is a serial, and seems to be only well begun as yet, but it is a beautiful picture of what we might develop into did we think less of sex-pleasure and more of true knowledge, pure science, and real happiness. As yet in Mizora, the writer has never seen even a picture of a man, or heard the name mentioned, but all is peace, love, harmony, and happiness there, and domestic misery, sickness, and intemperance are things unheard of. Now, we don't wish to eliminate man from our world, but we do wish to lift him above the sexual, and into the intellectual, plane.

We would cultivate the body and carefully study its needs and requirments, but more as a casket for the mental and moral than for its own evanescent pleasure-feelings.

We would hav men and women educated together, and hav them work together, and pull together, each as the equal half of the other; each giving, yielding, and accepting on the same great plane of perfect unity and equality. The man must be just as kind, moral, polite, and refined in word, look, and act as the woman. In the home let each be one-half of the whole head; in the legislativ halls of the nation there also shall the two be made equally eligible to office, and possess equal power to make and enforce the law, all depending simply upon qualifications alone. The wise and the good only should lead and govern, and is not woman wisest and best of all?

She rules by love and moral suasion, and will in time do away with all physical pains and penalties instead of being as now their frequent and helpless victim. Every now and then some tale of woman-whipping by a brutal husband is made public by the press. But, alas! to one thus exposed do not we all know right close by, if not in our own homes, just such dreadful occurrences, not alone among the ignorant and lowly, but preachers and professional gentlemen are often found applying the lash to the wife and daughter, or the little, helpless maid-of-all-work, and it is only when woman shall become sexually free, when she owns herself, and man is compelled to ask instead of commanding, that this cruelty to our sex will pass away, and love, respect, and justice will reign supreme.

"May the grace of Mother Nature
And the light of reason's ray
With our honest, firm endeavor
Guide our feet in wisdom's way.
From it never
May we heedless turn away."

ELMINA DRAKE SLENKER.

P.S.—As very many are inquiring of me the address and terms of *The Alpha*, the leading paper in the field of sexual and moral reform, I here giv a notice of it, and hope all who can will subscribe for it, thus aiding and helping one of the grandest movements for the elevation of our kind the world has ever yet known. *The Alpha* is published on the first of each month by the Moral Education Society, of No. 1 Grant place, Washington, D. C., at $1 a year.

Religious Liberty.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Our American Constitution grants full religious liberty and unconditional liberty of conscience to every inhabitant of this "land of the free and home of the brave." In this respect also that sturdy German ought to be satisfied, who, in order to wave an answer to an insolent question concerning his creed, is reported to hav said, "I believe that fourteen pounds of beef will giv a good soup."

For the cultivation of religion there exist churches in this country, which constitutionally are strictly private affairs, and not being subject to any special state control can act as freely as they choose, provided they do not violate the laws of the land. The polygamy of the Mormons in this country is a gross violation of the laws of the land—of those laws which stamp bigamy as a crime. The polygamy of the Mormons is nothing but an aggravated kind of bigamy, committed by them in a systematic way. It is a product of modern priestcraft, and, being a crime, does not promote their moral and religious welfare. By giving it up, voluntarily or forcibly, the Mormons will only cease to commit a crime, and not surrender one iota of their religious liberty.

How do the other churches in this country avail themselvs of the religious liberty granted them by our American fundamental law? Let us see. Family is and always has been the moral basis of human society. But the Catholic priests of this country submit to compulsory celibacy on account of a canon of their church. Their church, according to our American Constitution, has no legal right to prevent them from marrying and founding homes and families. Matrimony, being the holiest of human relations, is recognized as a legal institution by the laws of this country. That compulsory celibacy is an invention of medieval priestcraft, and has nothing to do with religious liberty. Its very name of compulsory celibacy implies that it is opposed to religious liberty. Its end is to keep the Catholic priests subject to the pope in Rome. But as American citizens, the Catholic clergy of this country hav in truth nothing to do with that foreign spiritual potentate and cannot be legally compelled to heed his dictates. According to our American religious liberty no man, the pope at Rome included, has a legal right to dictate anything to another man in this country for the purpose of promoting the moral and religious welfare of the latter. The Catholic priests of the United States, by throwing off the shackles of compulsory celibacy, would only avail themselvs of the religious liberty guaranteed them by our American fundamental law. Compulsory celibacy must be considered as a fiendish, immoral, and unnatural thing.

The Methodist church of this country, by compeling its clergymen to change their homes every three years, thus preventing them from founding permanent homes, does not come up to the requirements of our American religious liberty, which denies the right of compulsion, for religious reasons, in any shape whatsoever.

Finally, the circumcision of the Jews of this country, practiced by them on male children when they are eight days old, is also not in harmony with the religious liberty guaranteed by our American Constitution. That this rite has nothing to do with and is not indispensably necessary for the promotion of the moral and religious welfare of the individual upon whom it is practiced is easily to be seen from the fact that only male children are subject to it, and no corresponding rite exists among the Jews with regard to female children. The circumcision of the Jews plainly has no other object than to compel the little boy upon whom it is practiced, by this ineffaceable bodily mutilation, to become at all events a Jew when he grows up to manhood. Circumcision is nothing but a product of very ancient priestcraft. It is a wrong, fiendish, and unnatural custom and strictly opposed to religious liberty. The Jews of this country can, of course, abolish that rite without abandoning one tittle of the moral doctrins of their religion.

From the above, it is to be seen that the churches of this country hav not yet made a right or full use of the religious liberty guaranteed them by our noble American Constitution.

Very respectfully yours, JOHN G. HARTWIG.
St. Louis, Mo., Dec. 30, 1880.

Our Temperance Critic Again.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Your arguments in favor of a moderate use of intoxicating liquors may be satisfactory to the majority of your readers, but unfortunately, or otherwise, they lack the merit of originality.

Who ever saw a blear-eyed, red-nosed toper who did not profess an admiration for "true temperance" in all things, especially in the eating of bread and beef, or one who did not, in his own family, prohibit the deadly sin of gluttony? Or who ever saw a man with a chronic thirst for something stronger than coffee who was not sure of having "sufficient control" over his appetite to keep himself form inebriety, and who did not look with pity not unmingled with contempt upon his weaker brother.

You say that you saw very little drunkenness in wine and beer-drinking Germany, but I think, without doubt, if you made good use of your eyes you saw a great amount of poverty, misery, and brutality, caused by the use of the above-mentioned liquors. In no country in the so-called civilized world is woman so shamefully maltreated and abused by her brutal, beer-drinking owner and master.

Luther complained that in his day there was enough "barley destroyed in the breweries to feed all Germany." Where the children's bread is turned into poison, there may we look for squalor, crime, and wretchedness. Despite the narrowness, bigotry, and superstition of the churches, I would rather see my sons occupying a corner of some orthodox fold, from which the wolf of intemperance is excluded, in preference to joining with that band of reformers who mistake license for liberty, and who in breaking away from authority leave morality behind.

Albany, Wis., Dec. 18, 1880. C. L. MORGAN.

What Liberalism Has Done.

In my early religious experience, the lake of fire and brimstone was an important plank in the Christian platform. Heaven would hav been incomplete without it. We had pious souls in those days, to whom heaven would hav been as beefsteak without gravy unless they could look down from their blessed abode and see their ungodly neighbors in that seething caldron writhing in remediless tortures.

Such piety don't so abound now, and, of course, such lake, in so close proximity, is not so indispensable now as seventy-five years ago.

Somewhere about the year 1808 Universalism made its debut in what is now Yates county, New York. Like other new ideas, it had to contend with preconceived notions. The opposition was sometimes direct; sometimes slantindicular. One individual, being asked the then common question, "What's the news?" replied, "Havn't you heard?" "No." "Well, they've sent off for a whole ship-load of canvas." "A whole ship-load of canvas! For what?" "To enlarge Father Abraham's shirt. His bosom isn't half big enough to hold all creation."

The doctrin of salvation—universal or otherwise—is better understood now. Sensible people, in this sensible age, make the sublime discovery that heaven, or happiness, is in proportion to inherent and practical goodness—to purity of heart and purity of life.

In no condition, save as above, is happiness attainable. Who has such condition is prepared for all contingencies. Purity of heart and of life would turn hell out of doors and make heaven there. There the wicked—our own wicked—cease from troubling, and we are at rest.

From the wicked of other folks we hav nothing to fear. When we hav trodden down all the wicked in us, as ashes, under the soles of our feet, we find heaven everywhere. Thunderbolts of the wrath of man, in the name of God, may fall like hail-stones. With us all is calm, sunshine, and gentle breezes, perpetual verdure, and perpetual bloom. Amen. Glory hallelujah. PRENTISS.

THE orange is the longest-lived fruit tree known. It is reputed to hav attained the age of three hundred years, and has been known to flourish and bear fruit for more than a hundred years.

The Rostrum.

[*A Lecture Delivered at Applebee Hall, Chicago.*]

The Clergy.—Concluded.

BY GEORGE CHAINEY.

Then, the clergy are not the best of company to natural, common-sense people. If you want to unbosom yourself, to compare with another your boldest, freest thought and most secret ambitions, you do not seek for your confidant a minister. There is no class so lamentably ignorant of human nature. It is this that givs the average sermon such a far-away sound. It is the language of Canaan, and to you there is no meaning in it.

The faults of the clergy are not so much venal as petty. They are inclined to be jealous of each other's honor and success. Did you ever hear one minister say a real good hearty word of praise of another? Of course you hav in public, for there they pray for a brother as though they thought him a blessed man, but behind his back they will pick his sermon all to pieces or declare he must hav stolen it. For their sake and yours it will be a blessed day when we hav no priests. We don't need them, because instead of fostering fear and superstition we should do our best to destroy them. To do this we must substitute theology, the barbarian's interpretation of the universe, with science, the explanation of the civilized man. The sword of science is so sharp that it is killing the ghosts. Its light is so powerful that it drives away the very shadow of fear. It clears the brain of unhealthy dreams. It reveals the glorious fact and law of life and conduct, that happiness is the only good. It opens to us a wide field of intellectual certitude in which we can feed to our heart's content. It shows us the utter impossibility of grasping the infinit, and thus prepares us to enjoy the contentment of humility. It enlarges our interest in the earth on which we liv, and leads us to value the present time. We learn in the wisdom of Touchstone that to hav is to hav. We cease to neglect the body in the interest of an imaginary and merely hypothetical soul. We cease gazing into the skies by discovering that the real meanings of life are blossoming like the flowers at our feet. Science murders pain, and even defies the curse of God by lifting some of the burdens thereof from the world's motherhood. It depopulates graveyards and dark nights of spooks and ghosts for our children; destroys for them the awful thoughts about hell and devils that affrighted our young minds. Science is a white-winged messenger of love, while theology is a dark-robed demon of fear. Science is an eagle that flies upward toward the sun, but theology is an owl that haunts the night with doleful sounds. What we want is the schoolhouse, not the church; the teacher, not the priest. All sorts of foolish books hav been written about the reconciliation of science and theology. It would be just as wise to talk about a marriage with fire and gunpowder. The property of science is to destroy theology. The two can not liv together. They are mortal foes. It is a battle of life and death. I think the victory is foreseen by most. The church must wane and the schoolhouse increase. Miracles and providence must go out before invariable and immutable law. God must giv up the ghost before the indestructibility of force and the motion of all matter. Angels will be forgotten when men and women, aided by intelligence, do better service for humanity. We shall cease to pray when we learn to respect ourselvs. We shall leave off crying to God for salvation when we find that we control all the saving forces of the universe. Science is the true savior. Railroads, telegraphs, telephones, gas, electric light, public parks, baths, museums, and art galleries—these are the true apostles. Every creation of labor and each clever invention of the brain is a promis of hope and salvation. Our redeemer liveth in the thought and love and hope of man. Progress, development, education, wealth, manners, refinement, liberty, fraternity, and equality are the divine agencies of our redemption. Every creed is a clog on our wheels; every priest is a sworn foe to all these things. Oh, my friends, we need salvation. For centuries these men hav been pleading for some power in the skies to bring it, and lo! it comes not. Let us answer their prayers by showing them that it is deeds, not creeds, that are wanted. Let every city be lighted by electricity until night is turned into day; let all the houses be warmed by one grand system, and so winter be turned into summer, and much of all present crime would be banished. Let every child be educated, and let that education be useful rather than ornamental, developing the body and training the senses to quickness and skill, and the present evil of the world will be reduced still more. Let the end of all our legislatiou be the development and happiness of mankind, and our salvation is sure. In order to learn this we must unlearn all that the church teaches, and discover that the work of almost every priest is an obstruction to this development, a cloud of gloom and fear between us and this shining star of progress. However good and true the clergy may be, their work is wasted, because it provides for none of the real needs of humanity. We do not need them to visit in our homes. All visiting should be that natural social intercourse that is regulated by intelligence and friendship. More harm has come out of pastoral visitation than language can describe. No one has any right to come meddling between husband and wife. A wife ought to be ashamed to ask any other man to pray for her husband. Why should a minister pray, "Lead us not into temptatiau," and then straightway lead himself into it?

We do not need them to officiate at weddings. All this talk about God beiug a match-maker is stupid nonsense. If there is such a superintendent, we ought to legislate him out of the business for the great and awful blunders he makes. The church in its doctrin of marriage has degraded that pure and sacred love that is always the true marriage. In reference to this question, the education of our young people is simply infamous. Let every young man be taught to adore his lady. Let every young woman venerate herself more than the temple of God or Christ. The saddest sights that meet my eye any time I walk the streets are the young men who hav emasculated themselvs and the young women who hav murdered their sex and beauty on the altars of religion, lust, or fashion. O cruelty infamous! I hate with every drop of my blood the church that slays the actual body in order to save an imaginary soul. It is time that we preached with Walt Whitman a salvation for the body. Grandly and heroically he says:

"Divine am I, inside and out, and I make holy whatever I touch or am touched from. The scent of these arm-pits, aroma finer than prayer; this head more than churches, Bibles, and all the creeds." If anything is sacred, the human body is sacred.

And the glory and sweat of a man is the token of manhood untainted. And in man or woman, a clean, strong, firm-fibered body is beautiful as the most beautiful face. For without this there cannot be love, and without love there would be no art, or poem, or literature. Without this the world would be a prowling wilderness, and yet the church has overshadowed the meaning and importance of this with its ideas of total depravity and divine grace. The public part of the marriage is entirely for the preservation of social order, and no marriage should be legal unless performed by a civil officer; not a mere magistrate who is too often picked from the lowest demagogs and holds his court in the back room of a grocery or a saloon, but one appointed for this purpose and clothed by the state with at least as much honor as a judge. If people who believe in religious ceremonies want them, let them hav them; but the state has no business to take any cognizance of them. Neither do we need the clergy as comforters. When the heart is smitten with real grief, I fancy it says with Job, "Miserable comforters are ye all." If they would come to our sides as men with no profession of light beyond the boundaries of life, with no talk about resignation to the will of God, and out of a pure human sympathy and fellow love, keep us company, a tender word would be welcome. But the average funeral service makes a mockery of grief and an auction of consolation. It demands a resignation we cannot feel, and offers us sympathy that is ghostly and unreal. Who wants to be preached at when the heart is crushed and bleeding, and the heavens are hung with sable? Better eternal silence than any attempt at oratorical or rhetorical display at such a time. Real love is seen and felt best in the eyes that are soft and tremulous with its light, in the silent eloquence of flowers, the unselfish deed, and unpretentious anticipation of our slightest need.

I would not deny to any one who cherished it the immortal hope, but to argue about it or to preach it is to disperse it. While love and death endure, its star will shine above the grave, but to demand that this hope be changed into a belief is to awaken thoughts that are best asleep.

It is claimed by the clergy that without this belief there remains nothing but despair. This, however, is far from true. To us, who have not this belief, death is but the ceasing to liv, and we can never experience that. It is like going to sleep. We are awake, and in the morning we remember being awake and wondering how long it would be before we would go to sleep, but never do we remember when we fell asleep. So unconsciously, but for the horrid superstitions of theology, would life end in the dreamless sleep of eternal rest. No dreams are better than bad ones. "Hearts of dust do not break." No wave of sorrow rests upon the silent shore of the continent of death.

Neither do we need the clergy to amuse us. Still, the nearest they come to being useful is in this direction. In most city churches the minister is selected for his dramatic and elocutionary abilities more than the quality of his doctrin. The trustees consider his drawing power in the same way that a theatrical manager does that of a star. The choir is selected for its operatic ability. The architecture and decoration of the churches are taking on the warmth and brightness of the theater. The most popular churches are to-day but amateur places of amusement. In this they are doing a good work by building a bridge across which the world will travel from the ministry of tears to that of laughter. They will help people to see that it is equally appropriate and far more serviceable for the legitimate theater and opera to be open on Sunday; that it is no more a crime to pay at the door than in the collection-box. They hav already found this out in Chicago, and other cities will soon follow. The idea of theology has been that it is good for man to be sad; the idea of science is that it is good for him to be glad. There is no medicin like a good laugh.

The common course of every man's life brings enough tears without consecrating one day in seven to gloom and sadness. Of all days, Sunday should be the brightest and fairest. We can be served much better in this direction by the regular drama and opera than by the church. When we become intelligent we shall find that there is more inspiration in a great play like Hamlet or an opera like Faust than in all the sermons ever preached.

Some think the theater on the decline. The fact is, it has not yet taken its true place in the world. It requires intellectual development to enjoy the creations of art and genius. When this comes, the children of genius will take their proper place. No time or place will be too good for them to inspire us by unfolding, as in a picture, the lights. If the future has anything like a church, it will be the mingling together of all that is best in literature, art, music, and the drama into a flood of beauty and joy that shall refresh and inspire the hearts and minds of men. The clergy and the present church are not a success at this. The proprieties and conventionalities drown out any tendency to mirth, while the ideas of theology are apt to develop a sort of holy, or, more properly speaking, funeral tone. It takes a long time to get over this, as some of you may hav observed this morning.

We do not need the clergy to giv grace and reverence to life. As long as one class is considered more reverent than another, we draw false lines of distinction between men of equal worth and reverence, and so create an aristocracy that is worse than that of wealth or blood. Instead of encouraging the idea of leadership, we need to develop that of independence. Before the mind of man became large and strong enough to seize upon varied possibilities of life in truth, love, justice, liberty, and joy, and blending them into one perfect picture, to hold them as a standard toward which to strive, it naturally fastened upon some hero or superior man as a guide and example. This may still be well for some; but it is time we encouraged a nobler aim. To be true to ourself is better than to follow some one blindly as a guide, though their self be nobler than ours. It is this discovery of the worth of independence that makes it impossible for one man to be taken from all others and exalted as an object of worship. This can only be done in a credulous age, among a people who are ignorant of nature, and who lack the mental power to discern truth, virtue, and justice as principles, and so need to hav them in some object-lesson. The growth of knowledge in science and literature is so vast, the forms of beauty in painting, sculpture, and architecture so many, the opportunities to do good so multitudinous, that it is impossible for any one man to gather all these up into himself. In the days of hero-worship, or when the priesthood was a beneficent power, this was far different. Science was unborn, art was in its cradle, religion or theocracy was the only form of government, so that, though deep and forceful, the channel of possible human activity was still narrow, and one large nature could fill and overflow its banks. This can be so no more. However we may crave a personal leader, a moral and intellectual pastor or shepherd who can answer our every question and supply our every deficiency of hope and courage, he is not to be found again among all the sons of men.

As the world grows wiser and better, all forms of hero-worship decay. Monarchies go down before rising republics. Hierarchies tremble with the palsy of death before the growing reason and conscience of mankind. Titles become mere words that hav no meaning for an honest man but that of a vain conceit. Aristocracies become empty and shallow before the ever-increasing glory and genius of an enlightened people. Are not these the signs of the times? Do you not see that we will make no more kings, crown no more emperors, exalt no more orders like the clergy into a senseless reverence above others, and that those who are thus exalted must take their places in the rank and file of this great, earnest, and toiling humanity? I know that it will be objected to all this that the clergy and the church produce the morality and conscience of the world. We are told that when these things are gone there will be no law of righteousness controling the world; that life will be a chaos without law or order, in which the master motiv will be every man for himself and the devil take the hindmost. Nothing is farther from the truth than this. Morality or righteousness is the accumulated experiences of all the centuries. There is a natural morality and an artificial one. The first comes in the natural course of events; the other is entirely dependent on one's religious training. At the best this is only the morality of hire and barter. People who are good for religion's sake acknowledge the baseness of their motivs when they say that if they believed as we do they would hav nothing to restrain them from

doing wrong. Natural morality is the fruit of all the centuries. Every dart of pain, every glow of love, every tear of sympathy, every thrill of joy, every star of hope, all the struggles of humanity to find what is just and true from the beginning until now, hav made us what we are. We cannot escape from this inheritance of tendency to right-doing if we would. The goodness that is in our hearts today has grown in the affection of countless mothers as they hav watched with sleepless patience above the cradles of their children, and in the hearts of fathers as they hav toiled on by flaming forge, on giddy scaffold, among roaring machinery, in deep, dark mines, through summer's heat and winter's cold, in order to keep the wolf of hunger from those they love. It is born out of danger of war and the joy of victory. It is like the atmosphere that surrounds us. It is part of every fiber of our being. It would be just as sensible to say that a loss of a belief or the work of the clergy would do away with the air we breathe, or the water we drink, as destroy the fact of morality.

It is also objected that the clergy are the embassadors of God, and that a belief in God is essential to the happiness of mankind. This, too, is absolutely false in the light of reason and fact. Thousands of the best and noblest men and women living to-day hav no more belief in a God than you hav in fairies and witches. We do not deny the existence of a God, because that is to be dogmatic by affirming something of the unknowable. But whoever believes in a god cannot be noble enough to belong to himself, nor extend that right to any one else. Those whose theology has dwindled down to this last point of belief in a God are very near to the kingdom. Still while they cling in any way to that small bit of theological wharf, they cannot know the large, rich life of him who has launched his bark out bravely on the shoreless sea, and who daily discovers some new island of beauty, wonder, and delight. I would not cast one word of reproach on those who claim that they know God by the universal shining of his light. Still, there is to me so much degradation, injustice, and bigotry springing out of this belief that I cannot refrain from antagonizing the purest and loftiest theism as the last stronghold of that superstition that leads man to seek for truth in the skies when it is at his feet on the earth; to offer his devotions to a phantom instead of to suffering flesh and blood, to waste his energies on another world when they are all needed in the present one. As long as men believe in a God there will be for them something beyond the truth that is more than the truth. While they listen for the voice of God they will be unable to hear the clearest voice of reason and of nature. God will stand between them and a true knowledge of themselvs. They will cringe and crawl in the dust when they ought to stand erect in the glad sunlight of truth, undimmed with a single cloud of fear. While they believe in a lawgiver, they must be blind to the beauty and meaning of a law. While there is to them a power that is more than the sum of nature, and a man that has called forth both the world and us from naught, they must continue to sing their doleful song.

"Oh! tell me no more of this world's vain show."

It is also said that the work of the clergy stands directly related to the sentiments and fine feelings of life. No; in reality we who hav renounced this faith hav but put ourselvs where these sentiments swell into far deeper and broader currents. We no longer explain them away with a creed, or quench our wonder in senseless omnipotence. Our hearts throb with constant pulsations of joy at the touch of these waves of feeling that break upon us from life's shoreless sea. Our heart-strings are strung into a more delicate harmony with every sympathetic touch of nature's hand. All the changing lights and shadows thereof find reflection in more peaceful depths. We humbly confess that we cannot grasp the infinit, and the reward is a sweet contentment enriched with perpetual wonder and delight. Above and beneath us floats the unknown, shoreless and vast. We see no beginning and no end. Deep calleth unto deep. We waste no more time in building a tower to try and touch the sky, for every creed is but a tower of Babel. Nature seems to be our mother. We fling ourselvs gladly into her arms, and contenting ourselvs with her we find that her skirts are fringed with beauty, and that the crown of eternity rests upon her majestic brow. To all questions of the infinit and another life, we say, "I do not know." I only know that the morning and evening's hush; the splendor and glow of night; the first faint, delicious odors of spring; the summer's effulgence; the autumnal glory, and the splendors, the keen delights of winter, the myriad wonders and beauties of its snow and ice; the flow of a river like a stream of silver across the landscape of a peaceful valley; the uplifted majesty of a mountain; the solemn, mystic music of the ocean's roar; and, more than all these, the grand music evoked by human genius, that

> "Comes o'er the ear like the sweet sound
> That breathes upon a bank of violets,
> Stealing and giving odor;"

the magic of those splendid children of genius like Shakspere and his noblest interpreters, who in the drama unfold to us the page of history, and permit us to feel beating against ours the throbbing heart of past generations; the splendid works of art in painting and in sculpture, that seem to envelop us with their beauty, with all the wonders of human thought and love; subdue me and uplift me, fill me with delicious gladness, making me sometimes tremble and weep with joy. Before all this vastness and grandeur, which make of all creeds, dogmas, and preachments, stupid impertinences and senseless profanations, I can no longer be a priest nor entertain any respect for the work of the clergy.

"Our Evils."

It is an exceedingly astonishing fact to a sensible-minded person who will reflect without superstition or without fear that he is committing a sin by the exercise of his natural mental faculties that nearly all the strifes, bickerings, contentions, and discords, both national and social, are caused by the Bible, or rather by the faith extracted therefrom, in many forms, by the multitude.

The public in general, however, do not appear to realize the enormity of their error in thus allowing a book—more properly, it seems to me, a novel—to plant barriers before them in the already difficult passage of life, causing the evils mentioned.

Can we believe the Bible to be reliable after carefully reading the first book, that of Genesis, and reflecting philosophically upon the words therein?

Let us remember that, relying upon that book, we believe that this so-called God placed us upon earth; let us remember that we also believe this being is all-powerful, viz., possessing the power of foresight, etc.; in short, perfect.

He therefore, in placing Adam upon his lands knew the consequences, could look from that time to the present, and from the present on and on forever. He sees the sorrow and suffering prevalent today. He knows they will result from his deed, yet he heeds not; he is hardened, calloused, brutal, tyrannical, and devises ways and means of torture for those he has power to create, and who could never hav done him harm.

The Bible teaches us the Golden Rule—do ye unto others as ye wish to be done by—and that by contributing toward the happiness of others we ourselvs are made happy.

This God had the power to create us and to place us in a beautiful garden, where we might hav been ever happy, and thereby gladdened his heart by the scenes of our joy. But no; he places within us a mind insufficiently strong to resist the temptation which he plants before us in the shape of a tree of fruit in the Garden of Eden to tantalize us; and because of that weakness of mind we are doomed to our present state, struggling amid sorrow and innumerable grievances, and with the Bible to tell us that there are ten chances to one that we will, after all, be doomed to be everlastingly consumed by hell-fire.

Is this a just God? Should we worship this spiritual tyrant? Should we allow such a threatening book composed of inconsistencies to remain in our midst or to be drilled into the minds of our young? Will we not realize the fallacy of such ridiculous faith? Shall we not awaken to a realization of the dangers which this book imposes upon us by the effect it seems to hav upon the minds of our citizens and our countrymen and women abroad, causing, as I hav said, bitter contentions against families and nations? Should we allow such ridiculous teaching to progress? Should we allow it to act as a preventiv to perfect harmony between the countries of our world? Should we allow it to creep into our politics, and there thrust its poisoned fangs, causing dire commotion, corruption, malice, and discontent?

Let us cling close to that Golden Rule—do unto others as we wish to be done by—and thereon hang our happiness, our peace, and filial affection for all nations, our protection from wars and harrowing scene and sounds—sounds that now daily float to us through our press, bringing details of constant strife throughout our lands.

I believe there is not one man or woman in a thousand that can truthfully say they are really happy and perfectly content. Look deep down into their hearts, and you will find there lies a regret that they had ever been made; that their entrance into the world had ever been effected; but they are helpless.

Let us look at our own city in the neighborhoods of poverty. See the wretchedness, the squalor; see the dirt-begrimed faces pinched with agonizing hunger! Ask *them* if they are content, and they will reply, "Oh, that I had never been born!"

It is remarkable that we fail to think of these words and reflect upon their significance. Whose fault that we were born? Why, our parents'. And why did our parents bring us into the world? Oh, well, the Bible tells us we must "increase and multiply;" and then, too, "we like children." These, then, are their reasons; the first, that ruinous belief in the Bible; the second, selfishness.

Oh, that the people's eyes could be opened; could be made to see clearly, not blinded by superstition, and be made to realize that we are daily causing human beings to endure a life of harrowing toil, and what other fates we know not, by our childbirths.

It should be enough to stop all propagation of the species should we see but one in sorrow. But we look upon thousands who are victims of their parents' indiscretion and inhuman shortsightedness.

Do we fear punishment because of a cessation on our parts of generating? Not the thoughtful. And if we do? Was not slavery an evil which we suppressed with our lives Did not our fathers and grandfathers sacrifice their home comforts, their life-blood, for the cause they considered just, for a mass of human beings; and would we not as readily do the same? They feared not death, aye, they expected it; but yet they pressed boldly forward to the rescue.

The evil of causing misery upon human beings by ushering them unasked into this comfortless world is a thousand, aye, ten thousand times more an evil than the slavery of the South. A shame upon us as slave producers, bringing those of our own image into a life of daily slavery, and binding them down by our own acts to a life of toil and discord. How can we do this, knowing that we ourselvs bitterly regret the event of our own birth?

This, then, is another prevalent error consequent upon the abominable belief centered in the Bible.

Did any one ever know a minister to expound every passage in the Bible? Not at all. There are portions of the book which they could not, with safety to their own reputation, touch upon, because those passages conflict one with another and show constant contradiction.

It says: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven," therefore we must infer that to possess wealth is to forfeit our admission to that much-talked-of locality—heaven.

Again, it says, "A murderer *cannot* enter the kingdom of heaven," and in another chapter, "Though your sins be as scarlet, they shall be washed as white as snow;" what can we infer from that?

Does Anthony Comstock read the Bible? If so, can he resist the duty, under his organization, of expelling it from circulation as coming under the head of obscene literature? Surely he deserves reprimand for his negligence, and is unworthy of his reputation or position.

Will a minister, in his sermons, explain those passages to which Comstock's attention should be directed? No; he is too discreet; he knows his inability, and too fondly treasures his position amongst his deluded congregation.

Is it not marvelous that such a state of affairs should exist amongst an enlightened nation?—that their eyes and ears should be closed to all reason? That they should daily expend thousands toward the support of such farcical church ceremonies and teachings, while our poor, who sadly need the money thus lavished on the heads of the ministerial impostors, are looked coldly upon and are barred even from the church doors where that money is expended?

Where is our manhood, our womanhood, our honor, our sense of justice? Where is the observance of the Golden Rule to be found? Why do we not exercise our mental faculties in a straightforward, philosophical manner? Why are we not cognizant of our duty?

We hav allowed a monstrous wrong to creep into our midst, a viper that will cling and rob us of our cherished hopes of freedom, of happiness, of peace; that will bring sorrow upon the heads of those we persist in bringing on earth. We hav committed a wrong; we must undo it ere it is too late. We must open the eyes of the multitude. We must drive superstition from their minds. They must be waked from their lethargic stupor, in which state they hav been dreaming fanciful, childish dreams, and be brought to a realization of their dangerous proximity to the yawning abyss before them. Let them awake, repair the misdeeds, grasp their brothers and sisters of all nations by the hand, and say unto them: "We are one; our friendship is unbiased by superstition, and we will liv our lives for each other, with a due appreciation of our several interests, and with our firm purpose in view to lend a helping hand and remove the barriers in the paths of our several life journeys, avoiding all abuses and practices which we know and feel to be, by reason of our natural instinct, detrimental to those interests, and contaminating in their touch." And when we pass from this earth it will be with a joyful remembrance of our just deeds and observance of the laws of nature, and a sense of filial affection toward those of our brothers left behind; a happiness supreme, and with no fear of an unhappy future. E. E. L.

GEN. GRANT is writing an article for the February number of the *North American Review*, advocating the Nicaragua canal scheme. The same number of the *Review* will contain a contribution by Judge Tourgee, author of "The Fool's Errand," entitled "Aaron's Rod in Politics," and one by Oliver Wendell Holmes, on "The Pulpit and the Pew."

HONEY bees were unknown in America until they were brought here by the early European settlers. The Indians called them the white man's fly.

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"Thought and Mind."—A Reply.

Friend Chapman is out at considerable length in his final article upon this subject, on page 26; but, unfortunately, in the exuberance of his ideas, he presents few or no proofs to sustain the theory he advocates. Theory it is, and nothing more. Theories upon a great variety of subjects hav been abundant in all times. Among these may be named the claim that there is a man in the moon, and that that orb is composed of "green cheese." It can be said for these theories that there is just about as much proof of their truth as there is of friend Chapman's "element," which furnishes all the mind in the world.

Not wishing to follow our friend in all his remarks, or to say all that can be said upon the subject, a portion only of his arguments will be considered.

If the brother is correct that the intelligence among men is wholly dependent upon this element of mind which he imagins fills the vault of starry space, if there is such an elementary substance in such profuse quantity, it certainly must possess fixed qualities, easily demonstrated to the comprehension of intelligent people. If this source of mind is a real element, like oxygen, hydrogen, nitrogen, or chlorine, it must be fixed in character, uniform in manifestation, and capable of being presented to the senses—of being weighed, measured, and tested.

No person can justly claim he has found an "element," an original, simple form of substance, unless he is able to produce some of it in its nativ, uncombined state. All the elements, recognized by chemists and scientists hav been so produced. Take, for instance, oxygen. It forms, probably, half the bulk of the earth and the atmosphere which surrounds it. It is never found in nature in an uncombined state, but it is very usual to find it combined with nearly all the other elements, from which it can be readily separated and reduced to a simple, uncombined condition. In this state it is weighed, measured, and tested in various ways, so that its identity is as well established as though it were an ingot of gold or a bar of pig-iron.

It is the same with all elements—some sixty-eight or seventy of them. They are seldom found isolated and uncombined in nature, but nearly always more or less combined with each other. Carbon, in the form of diamonds, and tears and grains of gold in quartz and sand, are exceptions to the general rule. They are usually united with other elements, but can be easily separated when the proper means are used. It is because they can be separated and exhibited that the learned men of the world admit them to be primary elements, and, but for this ability to exhibit them, they never could be recognized or acknowledged. The simple assertion or theory that they exist would not answer for the scientific men of the world. Each element has to be separated and exhibited, and the *modus operandi* of separation explained, so that any person can accomplish the same result, or the existence of the element will never be admitted. Mr. Chapman cannot thus separate and exhibit his supposed element, nor can he inform others how to separate it and weigh it, consequently his discovery cannot be admitted.

All the known elements are acted upon by some of the other elements. Oxygen is most sociable in its intercourse with the other elements; it combines with them in thousands of ways, affording an almost endless number of compounds. Oxygen is an important factor in nearly all the acids; it is called the acidifying element or principle, and in the form of an acid readily acts upon all of the metals, earths, and others of the elements forming sulphates, nitrates, etc. It is the element which makes combustion possible, and in the burning process, whether slow, as the rusting of metals, or by the more rapid process of combustion, it unites with the elements acted upon, forming a numerous class of oxides and oxalates.

Carbon, hydrogen, nitrogen, chlorine, etc., hav similar combining powers with the other elements, though less in extent, but they can always be easily separated and reduced to their primary condition when their peculiar character is clearly perceived. As Mr. Chapman cannot separate his element nor exhibit it to our comprehension, we cannot admit its existence, or that he has made a real discovery.

If Mr. Chapman's element is a reality, like oxygen, hydrogen, carbon, sulphur, lead, iron, etc., etc., he should show it in its compounds if he cannot produce the simple substance. He should be able to exhibit oxide of mind, sulphate of mind, chlorate of mind, and the scores of other combinations into which it should enter. If mind is really an element, as he asserts, it must hav combining power with other elements, and the chemical compounds thus produced could at least be shown.

If there is an element in the cosmos that makes the mind of man, or is the mind of man, if it is a form of substance that does the thinking, it must be insisted upon that it is homogeneous in its nature, and, when drawn upon from the great fountain or reservoir, it must always present the same peculiarities, the same characteristics. If this element has intelligence, or is intelligence, if it acts upon the brain of human beings, it must be uniform in the results produced, in the character exhibited.

But what are the facts? No two minds are alike. An endless diversity exists. Can this be if the fountain is homogeneous—all alike? We hav heard of jugglers pouring brandy, whisky, rum, gin, and wine from the same bottle; but it must certainly require a far greater juggler to draw millions of different minds from the same great bottle or fountain of the universe.

If Mr. Chapman's theory is correct, when the newborn babe enters the world, sets up a separate individual existence, and begins to draw from this great fountain of mind, it should be able to draw precisely the quality of intelligence which the fountain contains, and he must ever continue to draw the same quality of intelligence so long as he keeps up the drawing process. It should be the same when he is a day old as when forty years. It should not be feeble when he draws the first in infancy, nor in the decline of life, when age and infirmity come upon him. The intelligence from this great reservoir of mind should always be the same, whether drawn by a small spiggot or a large one.

So, too, animals—dogs, horses, elephants, birds, reptils, fishes, insects, like bees and ants—should all be able to draw the same grade of intelligence or mind, for Mr. Chapman will not deny they all hav intelligence, and many of them in a marked degree. They must all be drawers from his great mind fountain, and must draw precisely the same element. There should be no difference in it.

But the facts will not sustain his theory. A newborn babe is the most perfect know-nothing that can be conceived of. Though provided with drawing facilities from its mother's breast, and also from Mr. Chapman's great fountain of intelligence, it is entirely ignorant and helpless. A calf, a chicken, or a partridge ten minutes old is immensely smarter and more activ, more intelligent, than a human babe that has drawn from this marvelous fountain a year or more. How can this be possible if they all draw from the same great reservoir of mind? How is it if all draw from this unfailing fountain of mind-element that the idiot and the imbecil are so much inferior to the sage and philosopher? Why is it that the Bushmen of South Africa and the nativs of Borneo and Australia are so far inferior in intellect to many of the inhabitants of Great Britain, France, Germany, and America? The very fact that there is such an immense difference in the quantity and quality of intelligence received appears to be a positiv proof that it is not drawn from a vast homogeneous fountain of mind to which all hav equal access. If it is the battery or brain that makes the wide difference observed we might as well regard the brain as the source of intelligence, and not flounder around in an imaginary fountain of mind-element. If it is the brain that so modifies the intelligence which it draws from the mind reservoir to produce the interminable diversities which exist we may as well cease to look at a supposed fountain of any simple element as the source.

It is true that nature contains all the elements that exist, and is the fountain whence is drawn organization, life, sensation, and intelligence. This is easily traced from protoplasm evolved from cruder forms of matter, and which is the necessary condition whence cells and animal life could only hav been produced, and so on up from the monads and simplest types of life though worms, fishes, reptils, birds, quadrupeds, and mammals up to man—all hav life, all hav sensation, all hav intelligence, but in widely varying degrees. This great variety of intelligence depends solely upon the ever-differing organizations. The muscular strength of a fish-worm is very different from that of an ox; the sight of an owl is very different from that of an eagle; the intelligence of an oyster is very unlike that of man, and this difference arises wholly from the difference in the organizations producing these results. All of course draw from the great source and fountain of nature; but as muscular strength is not drawn from a simple element of strength, as good eye-sight does not exist in consequence of a fountain of the sight-element, so intelligence does not exist because of, and is not drawn from a fountain of the element of mind.

There is just as much reason for claiming that there is an element of muscular strength, another of audible perception, or hearing; another of sharp eyesight, another of nervous sensation, as that there is an element for mind. As large, well-developed muscles impart muscular strength, as a fine hearing apparatus insures acute hearing, as good eyes and healthy optic nerves are essential to seeing, so a well-organized brain and nervous system are indispensable to the production of a good mind or intellect. No matter how large the fountain of mind, no matter how near it is, or how direct the organization draws from it, it amounts to nothing unless the organs are such as will produce the important results. Despite all that Mr. Chapman can say upon the subject, the organs are what does the business. Unless they meet the necessities, the fountain and the element amounts to little.

Mr. Chapman seems to be of the opinion that electricity or magnetism is this mind element which he estimates so highly, and triumphantly inquires where they come from. We cannot tell him where electricity comes from any more than we can tell him where anything else comes from. All that is, is here, and that is as far as anybody knows. This much is known with regard to electricity—it is one of the forces existing in connection with matter. It is produced by the dissolution or decomposition of some of the metals (such as zinc), by friction, and various processes for gathering it where it exists. It is convertible into the other forms as light and heat, and they are convertible into it, and neither are known to hav any existence save in close connection with matter. The fact that electricity can be converted into light and heat is most conclusiv proof that it is not one of the simple elements. There is no known element that can by any possibility be converted into another element. The alchemists of a few hundred years ago held that the baser metals could be converted into gold, but though they kept up the trial for centuries not an ounce of lead or copper was ever converted into gold any more than oxygen can be converted into hydrogen, chlorine into carbon, or sulphur into calcium.

We agree with Mr. Chapman that electricity is of the highest necessity in the phenomena of vegetable and animal life, as well as in the motions of the heavenly bodies. It is indispensable in the various functions of the human organization, and in the production of sensation and intelligence, and the transmission of the same over the nerves of the body; but there is not the slightest proof that it is an element, that it is matter, or that it thinks or reasons or possesses intelligence in the slightest degree, any more than light or heat. Each is of the greatest importance in the animal economy, but neither is an element; neither can think; neither is mind.

We will repeat what we said on a previous occasion, that from all the facts to be gathered upon the subject, mind or intelligence is the of organization, and that there is not a particle of proof that any intelligence ever existed not the result of organization. It may be considered the highest effect that organization has produced, and it is perfect or imperfect just in proportion as the organism is perfect or imperfect. The reason why a bee or an ant has more intelligence than a snail or a lizard is because it is of a superior grade of life and has a much better apparatus for producing intelligence. The reason why a man has better intelligence than a baboon is because he has a more finely developed brain, more intricate and elaborate convolutions, a better kind of machinery for thinking and reasoning.

If in the economy of the universe it is the nature of man to hav a dual existence, another stage of life after this rudimentary state is passed, if we continue to hav intelligence, the same can only be produced by an organization capable of producing it, the same as the functions of sight, hearing, and muscular activity are produced. If we retain our individual identity after what is called death, we must retain an organization, if not as crude as our present bodies, at least equally as material and perfectly organized. Without this no reasonable conception can be formed of the continuance of mind, intelligence, and individual identity.

Mr. Chapman properly alludes to the method of the new process for converting the latent light and heat in coal into electricity for lighting buildings and streets. This is an instance of the correlation of forces, and illustrates how one force is convertible into another. What perhaps millions of years ago became the magazine or storehouse for the sun's light and heat in the coal deposits of the earth, to-day by simple machinery is converted into electricity, to be reconverted into light. It is believed that this force of converted electricity will ere many years become not only the source of the greater part of artificial light used among us, but become as well the motiv power for driving much of our machinery, propelling trains of cars, boats, etc. In a somewhat similar way, by the combustion of digestion and the assimilativ process, the human stomach, combined with the other parts of the organization, daily converts meat, bread, and potatoes into the finest thought, the most beautiful prose and poetry. The Chinese were not so far wrong when they held that the stomach is the seat of the mind. Without the stomach and appropriate food to impart nutrition to the brain and other organs of the body, no mind or intellect can exist. To repeat, without a stomach, and food to put into it, without the blood and circulating system, without the brain and nervous system, there can be no thought or mind, Mr. Chapman's great

fountain of mind, element to the contrary notwithstanding.

Our friend also seems to think he has discovered a new god, which he names "Condition." We wish there were no worse gods than this lurking around in the darkened minds of men. Condition and circumstance are of course important considerations in every result and event that take place, but why either should be termed a god is difficult to understand.

We will go no further now. If Mr. Chapman is not answered, we will defer the contract till some other time.

Voltaire's Writings.

On page 20 of this issue is given a chapter from Voltaire's Commentary on the Bible, translated from the French by Miss Ellen Carroll, the first time it was ever translated into English. We hav desired to bring out a large volume of one thousand pages, octavo, of Voltaire's writings, to be one of the books composing the Truth Seeker Library This desire was intensified as we visited the room in his residence at Ferney, Switzerland, and also as we stood by the side of his tomb in the splendid Pantheon at Paris. We should proceed to carry out this plan at once did our finances admit of it. To get up such a volume costs a good sum of money, and, unfortunately, we hav it not to thus invest.

If, however, enough of our patrons will agree to take a copy of the work when produced, we will proceed to get it up and hav it ready to deliver in the spring. Such a volume of Voltaire's theological writings should be printed, and every Freethinker's library should contain a copy. His writings, in cutting sarcasm and telling satire, as well as in brilliant literary ability, hav never been equaled. It is thought that his Commentary on the Bible should form a part of the volume. It would probably make in all some four hundred pages, the additional six hundred pages being made up from his other religious writings.

We call the attention of our readers to this extract from his Commentary with a view of seeing how they are pleased with it. A quiet vein of unbelief will be found underlying all. If those who decide that they will take a copy of Voltaire's theological works will let us know, we will be enabled to know what to do in reference to bringing them out.

Our Thanks.

We wish to express our thanks to the kind patrons who hav promptly renewed for THE TRUTH SEEKER for the coming year, and to those who hav sent in the sums for which they were in arrears. It is a pleasure to work for such friends, and our gratitude goes out toward them. But all whose names are on our list do not belong to this class, but seem content to let month after month and almost year after year pass away without their discharging their indebtedness for this paper. We wish such could realize how much injustice they are doing us, and how much they are withholding the very material vitally necessary to the life and success of the paper.

We wish we were able to publish the sheet without calling upon friends for aid, and to send it to hundreds of thousands all over the land. But as this is not the case, as we are dependent upon the sums daily received from friends and patrons to meet the constant expenses, we can only request all to be as prompt as possible with us. The beginning of the year is a very proper time to square up THE TRUTH SEEKER arrearages and to pay for the year already entered upon. For the prompt we hav gratitude; for the slow we hav hope.

New Subscribers.

We are making quite an effort to add new names to our list. Those who make it their business to publish Liberal papers, which are necessarily unpopular with the masses who support the myths and fables of former ages, nearly always find that a hard, up-hill struggle is far from being as remunerativ as many enterprises are. This has been the almost uniform experience of those who hav published Freethought journals. They wish to see their papers hav a wide circulation, and the number of their patrons increase. We certainly belong to the class here indicated. We would be glad to hav THE TRUTH SEEKER reach thousands who now never see it. It would afford us great pleasure could one hundred thousand people weekly peruse its pages and become familiar with the truths which it aims to demonstrate, and learn that the old fables and superstitions which are palmed of as truth by a paid set of priests, who are directly interested in keeping up the delusion, are not what they are represented to be, and are unworthy of the confidence of sensible men and women

It should be to the interest of every liberal-minded person who has become convinced of the great fraud that has been practiced by priests upon the credulous masses that truth should take the place of error in our beautiful country, that the power of priestcraft and mental servitude should giv place to the more benign influence of reason and truth, that the mental shackles with which men and women are bound should be removed, and they be taught to be free to think and act for themselvs. This can be done in no way better than in the spread of Liberal papers and books.

We are willing to send specimen copies to honest, inquiring people in all parts of the land, with the hope that some of the seed will fall upon good ground, and spring up and bring forth fruit. But the number of TRUTH SEEKER readers and patrons can be best increased by Liberal friends throughout the land. If they will make the effort, the reading of THE TRUTH SEEKER can be much wider than it is. The paper can go into many more families, and do a great amount more of good. Let every reader undertake to make THE TRUTH SEEKER family much larger than it is.

"Is Spiritualism True?"

The New York *Herald*, Jan. 4th, contains the following notice of the Hull-Jamieson debate: "A discussion took place last evening in Republican Hall, 55 West 33d street, between Prof. W. F. Jamieson, of Chicago, and Moses Hull, of Boston, on the question 'Is Spiritualism True?' Prof. Jamieson took the negativ and Mr. Hull the affirmativ side, the moderators being Messrs. Charles Partridge and E. R. Goodrich. For the opening the argument was made on the proposition, 'Modern Scientific Materialism is Sustained by Nature and Reason.' Each speaker was allowed twenty minutes at a time and each made three addresses. Prof. Jamieson said that eighteen years ago, in the state of Michigan, he had a controversy with Mr. Hull, and the result was that at the close Mr. Hull announced his intention of renouncing Adventism, a form of belief which he had defended. In the debate last evening Prof. Jamieson contended that no proof could be given to show that the soul of man lived in a future world. Mr. Hull presented facts on eminent authority to show that there was a spirit world."

ORDERS for "An Infidel Abroad" are coming in freely, but we are quite willing they should come still more freely, and will endeavor to accommodate all. When a man writes a book, nothing suits him better than to hav it sell well. A journalist in one of the Eastern states, writing to a friend similarly engaged in this city, uses this language in reference to the volume:

"When Mr. Bennett's book of travels is completed I must hav a copy. I read most of his letters in the paper, and found them very interesting—never read a sketch of travels that was so easy to comprehend—followed it as closely as though it came right from his mouth. He is a very able man with his pen. I think if he advertises this book thoroughly and introduces it among the journalists there is a fortune in it. It is the best work of the kind ever introduced."

Let those who desire a copy send in their orders at once. It is a good time to strike while the iron is hot.

THE NATIONAL SECULAR SOCIETY'S ALMANAC FOR 1881.—Edited by Charles Bradlaugh and Annie Besant. Contents: Table of Wages, Interest, etc., 1880, Its Work and Promis; The Usefulness of Beauty; On the Early Writings of Great Men; Heaven and Home; The Oracle of Reason; Freethought in Holland; Table for the Conversion of Scientific into English Measures; What Bacon Meant by Atheism; Heaven and Hell; Social Evolution of Freethought in France; Land Law Reform League; The Malthusian League; Freethought Organization; The International Federation of Freethinkers; England; Belgium; France; Italy; Germany; Spain; The United States; New Zealand and Australia; Hindostan; Voters' Claims; Redistribution of Electoral Power; List of ninety-one Divisions in which Mr. Bradlaugh Voted; Christianity and Science; Landholders of more than 50,000 Acres in Great Britain and Ireland; The Liberal Government; Population of the Earth; Hints for the Home; A Few Perpetual Pensions.

These articles are by different able writers, making sixty pages of very interesting Radical reading matter. Price 25 cents. For sale at this office.

MR. T. B. WAKEMAN'S manuscript for his Second Lesson was not received in time for this issue, but is in good season for our next. From the way in which the Introduction and First Lesson are received, the series will be highly appreciated. There is no question but what much systematic and scientific information will be imparted in these lessons.

WE thank the kind friends who hav sent us the names of Liberals in their respectiv localities. Doubtless many of them hav looked for the promised little presents in return. The reason they hav not been forwarded is because we hav been too much occupied to attend to it. As soon as we reach the time when we hav a little leisure this duty shall not be longer deferred.

To those who are over a year in arrears for THE TRUTH SEEKER we wish to say just a word. You cannot reasonably expect us to continue sending the paper unless it is paid for. As much as we dislike to remove names from our list who hav been there for years, we must do so if we hav nothing to encourage us to continue on. Those who refuse to pay must not think it strange if their paper ceases to make its weekly visits. We once more express the hope that such will be just enough to remit the sums they are indebted to us, that they may end off fair and square with the paper that has endeavored to serve them faithfully.

West India Correspondence.

PORT AU PRINCE, HAYTI, W. I., Dec. 18, 1880.

FRIEND BENNETT: Thinking a few lines from this almost unknown section of mother earth would interest you and the readers of your paper, I would ask a brief space for a few remarks.

I arrived here on the sixth day from New York. I left there on the 14th of November. You remember it was unusually cold at that date, everything having a wintry appearance. With a few days out from New York—to use a sailor phrase—running down the latitude, we find midsummer weather, where the lightest of clothing is right up to the fashion.

I hav just returned from a trip inland. The mail steamer leaves to-day for New York. The next mail is two weeks hence. So you see our means of communication with the outside world is rather limited. To a stranger dropping down here from a wintry region the situation is rather novel; in fact, the scene changes. I hav visited several towns and places during my travels. A description of one will suffice for nearly all.

This old town of Port au Prince, the capital of the free and independent republic of Hayti, has some very attractiv features about it—I mean to a stranger. In the first place, the Haytians are all colored folks with rare exceptions. The French language is nearly universally spoken here.

The manners of the people are decidedly French, that is to say, gentlemanly and courteous to each other as well as to strangers. Every man, on slight acquaintance, takes off his hat to you. I wish some genius would invent a self-tipping hat. I would invest in one immediately.

The streets are filthy, with surface drainage. The pig is the natural scavenger, consequently a privileged character. The donkey monopolizes the principal carrying trade. I hav seen one of those patient animals carrying two large, well-filled hampers, one on each side, and a large, lazy wench sitting on top, balancing a gourd or calabash, about the size of a large pumpkin, filled with tiaffa, a vile mixture made from the nativ sugarcane, upon her head, a couple of strings of chickens tied by the legs, head downward, apparently with little or no inconvenience. Not a light of glass to be seen anywhere except in the cathedral or churches. The windows are all doors, that is about as near as I can express it. They are invariably open except to keep out the sun. The houses are on the arcade principle, a portion of the house projecting over the sidewalks. Every house or store, as you pass, has a half dozen or more women sitting around the open door, varying in shades of color from the nearly white to the jet black. Then, with the ruins, together with earthquakes, revolutions, bombardments, and fires, Hayti is all broke up—a relic of former greatness or French luxury during slavery times. From the balcony of my hotel, back of the town proper, a panorama is spread out before you, the finest that ever came under my observation. A strange looking town with a beautiful bay before, verdure-clad mountains on either hand, a beautiful valley spreading away in the distance, teeming with a luxuriant tropical vegetation, with here and there a beautiful residence. I would say, and I think I can demonstrate it without the possibility of a doubt, that the island of St. Domingo, as far as climate and other natural features are concerned, stands far above any other country or clime as an abiding place for man, black or white. But I am forcibly reminded of the old missionary hymn:

"Though every prospect pleases,
Yet only man is vile."

Here you find the black man in his natural element, climate, and conditions suited to his natural wants, no one to interfere with his social, political, or religious opinions, be they what they may; yet as he stands to-day he is practically a failure. Politically, to maintain this republic, the streets are paraded with armed men. Religiously, he is the dupe of designing priests. The church of Rome is the dominant religion, which accounts for this characteristic opposition to modern improvements. There is not a plow or agricultural implement on the island to my knowledge, and I made diligent inquiry. Not a steam engin, but plenty of priests. No schools worthy the name.

I will write you again when my time is not so limited.

JAMES MCIVER.

ONE hundred years ago the great botanist Linnæus was condemned for teaching the sex of plants, and his publications were suppressed.

Communications.

Thought and Mind.

To the Editor of The Truth Seeker, *Sir:* Once more, and for the last time, I desire to call attention to this profound and deeply interesting subject.

Man is and always has been an unsolved mystery. The church has always persecuted those who discuss these questions from a philosophical standpoint, and it is not surprising that those who hav outgrown all the dogmas, creeds, and lies of superstition should seek the solution of the problems what is thought, mind, and life? what is man? whence did he come? and what is his destiny? by rules that harmonize with nature and reason. It is not only our right but our duty to fathom all mysteries and solve all problems. Away with the perverting, paralyzing principle of faith! Giv us reason, godlike reason, and God himself, if there is a God, must flee away to the regions of impenetrable darkness, or we should find him. If there is a God, let us hav some proof of it. As friend Babcock says, "even a leg" dangling from the clouds would be accepted as evidence. Let us find something in the universe that cannot be accounted for by natural law, and then we hav found a clue to God, and not before. If there is a spirit in man that thinks, reasons, remembers, imagins, and wills in conjunction with these physical organisms, we should find some proof of it. I hav sought for this proof, and believe I hav found it. I may not be able to make others see as I do, nevertheless to my mind the evidence is clear and convincing.

Heretofore I hav spoken of thought as being simply a manifestation of the mind, just as walking is a manifestation of the body, or as waves result from casting a pebble into water. When I say, "My thoughts," I do not mean my mind, for that is what thinks; nor do I mean elements when I say properties.

In your criticism you somehow fail to giv me credit for having made this distinction. You say, "He seems to regard thought, or mind, as a primary element." Again, "If thought, or mind, or life-force, or spirit matter, is an element," etc. Now, to my mind, it is absurd to say thought, or mind, for they are not synonymous terms. The mind is that which thinks, and thought, the result, cannot be identical with the producing cause. Thinking is the exercise of the mind, and by thinking the mind grows stronger, just as the physical organism does with strong manual labor.

It is not the brain that thinks, wills, imagins, or remembers—it is the mind; and mind is able to produce these results just in proportion to the facilities at its command.

Without the organ of time the mind cannot produce music. As well expect a man to chop wood without an ax. The mind itself may be able to appreciate the most beautiful music, but not having the machinery to produce it, it is impotent. I hav known many who appreciate to the fullest extent the most rapturous music, but by voice or by instrument could never produce aught but discord.

You say, "It is the organism that makes the mind." I think the above, with many other parallel and equally as startling facts which I might present, disprove absolutely this extraordinary assumption. You speak of the brain as doing the thinking, just as the eye does the seeing and the ear the hearing, etc. It is a well-known fact that the eye does not see, nor does the ear hear. The *I* within sees with the eyes, hears with the ears, and thinks with the brain. The eyes and ears, with attendant nerves, are simply aids or instruments to the mind. If the optic and audic nerves are simply aids or instruments, then the brain, the great central nerve, the matter of which is identical with that of all the lesser nerves, must also be an instrument of the mind. And I believe it is as absurd to say that the brain, which is nothing but nerve matter, creates the mind as to declare that the piano or the house creates the man. There is no escaping the conclusion that there is an element acting in conjunction with the brain which is superior in its attributes, which receives and digests messages received through sensation, which being made up of imponderable or spirit substance, must hav and use a physical organism if it would see, hear, handle, and learn of physical things. We say that "the brain is the organ of the mind." Is this utterly without meaning? If there is no such element as mind, why, then, do you speak of it as such? If you mean that your brain thinks, then would it not be far more consistent to say, "My brain thinks, not my mind?" Why do you, who so consistently advocate a reform in spelling, continue to use confessedly meaningless terms? You say if mind is anything at all it must be the result of organization and a product of the brain. How is it, then, that mind, the most complex and stable element of man, remains ever the same, or is constantly accumulativ, while the brain atoms or elements are the most unstable of the body? When we lie down to sleep, what is it that sleeps? Is it the mind or the body? If the body sleeps, ought not respiration, digestion, circulation, and assimilation to cease? Not a function of the physical organism is suspended. All but the mind organs are as activ as ever. If sleep is an attribute or condition of the physical organism, then the body should be in a cataleptic condition, for that, and that only, is the only sleep the body ever experiences. Thousands, then, pass through a long lifetime without the physical organism having one moment's sleep. When the body is in a cataleptic sleep the mind is always awake and activ, as the wonderful visions and experiences which are afterward related always and abundantly prove. The mind being the superior and more powerful element would very quickly consume and wear out these frail organisms did it not cease periodically to exercise its functions.

Catalepsy, or trance, then, is sleep of the body, while ordinary sleep is of the mind or spirit. Science must certainly stand by me in this assertion. Is the brain the ultimate, or is there something beyond or behind that receives, reads, and digests the messages that come in from the outer world? If it is the brain, then the mind is a myth. If there is a mind to which impressions must ultimately come, then the mind, if produced by the brain, is superior to, and possesses attributes and power totally unlike, in every respect, the producing cause. We are, then, absolutely compelled to conclude that the mind is really the entity or individual acting in harmony with, as far as possible, and using, the physical organism for the accomplishment of a certain purpose.

In former articles I hav shown how mind manifests itself by thought undulations, and that absolutely no substance is ever transmitted by undulations; therefore thought cannot be "essence matter" or substance in any sense. Without dwelling on this point, I will try now to show how mind originates, or where mind elements come from, and then shall leave the subject for the present.

In your criticism, Mr. Bennett, you demand, if there is a spirit or mind element, that we gather and exhibit it, as we do oxygen, hydrogen, etc. Now, at the risk of being ridiculed, I will say I believe this has already been done in two different ways—the one by a natural and the other by an artificial process. You and I, and every other human being, hav been gathering and exhibiting this mysterious and subtle element from our earliest infancy. Those who hav secured the choicest lot, and hav the best organism, through which only can it manifest its presence to a physical world, are indeed the favored ones of earth. Mind elements manifest themselvs or can be exhibited exactly as magnetism, heat, electricity, and all other imponderable elements do—by the phenomena which are the result of their activity or motion.

When the Leyden jar or magnet was invented, a means was furnished by which life or mind elements could be gathered and exhibited. I am fully satisfied that magnetism, or the magnetic fluid, is identical with the nerve fluid of the human organism. This will explain disease and healing by "laying on of hands." When a certain organ or part of the body has lost its power to attract the needed elements, or when some stronger part robs the weaker, the magnetic fluids become unequally distributed; it is then that the healing hands, as magnets, restore the equilibrium.

Again, when the system has become debilitated, and there is a lack of the vital fluids, the presence of a strong, healthy, and magnetic person is of the greatest possible benefit. An equilibrium is instantly established between the two persons, and the sick immediately become strong and well. The healer being a natural magnet at once draws from space the elements he has given away, and the equilibrium is again restored. In other words, I regard every human being on this earth as a magnet or Leyden jar. The magnet and Leyden jar I consider the artificial process above alluded to. In these, magnetism and electricity can be stored away and exhibited just as we exhibit mind, by their phenomena.

You ask me to weigh spirit or mind element when it has been found and gathered. I shall ask you to say truly if you know anything whatever of electricity, magnetism, or heat, except by its manifestations. Now that you hav discovered these fluids by their manifestations, I shall ask you to weigh them. Take the horse-shoe and Leyden jar and weigh them both before and after they become charged. Do you find any difference? There is absolutely no difference. Very well; then there are elements so "impalpable" that they hav no weight, and so mysterious as to defy all search and analysis except by their peculiar manifestations. It is to be hoped that those who ring so many changes on the term "spiritual manifestations" will bring their mighty intellects to bear upon electrical, etc., manifestations, and perhaps they may discover something else besides spiritual manifestations that is "exceedingly thin."

Where do electricity and magnetism come from? Answer this question, and I will tell you where mind elements come from.

Are electricity and magnetism latent, and concentrated in unlimited quantities in certain rubbish, or is all space filled with them, ready to obey the commands of certain conditions? Were I to giv a word that should embody all the significance and all the attributes of the gods, I should name *condition.*

This universe, and all that is in it, is ruled by the god Condition. Nay, the very destiny of the race, as well as of the universe, hangs on that one word *condition.* It is the mighty lever by which all things move. Without conditions there could be no progression.

Certainly you will not, dare not, assert that electricity, etc., originate in glass, rubber, zinc, or any other substance used as a generator of these elements. Friction and combustion are conditions which are necessary to generate or concentrate them. All the engin does that is used in connection with the electric light is to make the condition that gathers or concentrates the fluid from space. Condition is the god that compels obedience. If these elements were not found everywhere in greater or less quantities, then we might with some reason conclude that they exist in a latent condition in amber, rubber, glass, zinc, etc., etc., but every cloud that passes is more or less charged with them. Often the magnetic currents are visible in the northern heavens, streaming up to the zenith and beyond. Every leaf, blade of grass, and frost crystal is an electric point that gathers or dispenses the accumulating elements of electricity and magnetism. The frostwork on our window panes, which assumes so many fantastic shapes and forms, is arranged by the magnetic currents which play over the surface of the glass, set in motion by the conditions condensation and crystallization. By certain processes, or conditions, these wonderful elements can be gathered and stored away in the magnet and Leyden jar. I do not assert positivly, but I believe magnetism is identical with mind and the nerve fluids.

All known elements, or nearly so, can be crystallized. Who knows but magnetism, electricity, and other kindred elements, are gathered from space by combustion within the human organism, and there crystallized into mind or spirit organisms. Every thought the mind produces crystallizes more or less of the atoms of these subtle fluids, and the fact or experience becomes the law of crystallization. Thinking, then, is the crystallizing process by which the mind is built up and becomes stronger and stronger.

Again, I say, I believe it is a fact that the magnetic fluid is identical with the nerve fluids of the body, and that life and all its processes are dependent upon the presence of these subtle and imponderable fluids. All our lives, from earliest infancy, are we gathering and storing away this mysterious substance or magnetic element until death, when "in the twinkling of an eye" the body is discharged, and nothing but cold, lifeless, unmagnetic clay remains. This wonderful power to think, reason, will, imagin, and remember, with all the magnetism that filled the body, has left instantaneously. How like the Leyden jar! The human organism seems to be an exact parallel with the Leyden jar; perhaps I should say is identical. Both can be gradually loaded or charged with the same element, and both discharged instantaneously. The only difference is the capacity of the one is limited, the other unlimited. In the one there must be a crystallizing process, while in the other it is wanting. I am compelled, then, to conclude that mind elements exist as separate, independent, and primary elements in and throughout space, and that without the inflow of these elements the mind could never be organized or hav an existence in any sense.

I will further say, in conclusion, that if a place could be found where these mind or magnetic elements do not exist, then that place is exactly adapted to the accursed machinery of Christian superstition, for then men would of necessity be "like dumb, driven cattle," void of all reason or power to think. In those barren, blank, and desolate regions, faith, beautiful faith, would flourish as "a green bay tree," and priests, like human swine, could grow fat and lazy, with never an Infidel or Spiritualist to trouble or disturb. Such would indeed be a fit place for the Christian's heaven. There the saints would be so idiotic that no ray of intelligence or trace of memory would reveal to them the awful sufferings of loved ones in hell. Perhaps I am wicked, but I am so happy with my Infidel reason, which, with no eye of faith, tells me I shall never hav to spend a thousand million billion trillion quintillion, etc., etc., etc., ages in such an idiotic heaven that I now and then love to indulge in a few moments of thought and self-gratulation. I hav had a narrow escape. Once I was a close-communion Baptist. Once I had on that straight and narrow jacket, and if I hav not a right to be happy over my narrow escape from the Baptist's close-communion, idiotic heaven, then there is no magnetism, electricity, or fire in hell, or religion in the reason and honor of Thomas Paine, Benjamin Franklin, or Thomas Jefferson.

Friend Bennett, this seems to be a good place to close this discussion. I begin to realize that I am getting out into water so deep that I cannot touch bottom, and I will agree to keep still if you will. However, should you, with your more experienced pen, and far-seeing, analytical, and Materialistic mind, again with your criticisms upset my crazy Spiritualistic notions, and prove me a "deluded fellow" who thinks he "has a mind as is a mind," why, I may resurrect myself from my shell of oblivion into which I now crawl and try again.

Yours for more light, E. A. Chapman.

Extracts from Rev. Dr. J. A. Thayer's Thanksgiving Sermon.

CRITICISED BY A. ALLEN NOE.

It is not a very thankful task to criticise a popular minister of one's own town, but we proceed in defense of truth rather than let error go unrebuked. It is sad enough for a minister to either ignorantly or wilfully mislead his congregation, but when error receives applause it but proves the old adage, that "truth travels slowly, while error flies on rapid wings."

In speaking of the progress of our country, the reverend gentleman said: "In contemplating our future, I see but two clouds upon our horizon. The first is a tendency to drift away from the rigid piety of our fathers into a Godless Materialism, a Christless Rationalism, or a lifeless sentimentalism. It ought to be known to all that the basis of all morality and of all civilization is man's feeling of responsibility to God. The fair ship Zion is being scuttled by its godless enemies." It is passing strange that the omnipotent Jehovah of the Bible, with about seventy thousand vicegerents to help him, will permit the ship of Zion to become scuttled and thereby rendered unseaworthy, and they all on board, with God at the helm, his son Jesus, and his other part (the Holy Ghost) on board and watching and laboring for the ship's welfare, and there, too, is their elder brother, the devil, who is always at his post frightening weak-minded people, getting them about ready to jump on board, so that by a few tragic stories, some praying, psalm singing, and weeping by the army of vicegerents, they get aboard the ship. What a gallant crew! What a brave set of fellows! The boss at the helm, good fellows in the pilot house, his "satanic majesty" in the hold attending to the fire, keeping up steam, the ship well manned, and yet they allow a few Godless, Christless unbelievers to get on board and scuttle the ship of Zion. What, reverend sir, is the matter with your old ship? Jesus died to save your crew, did he not? Is not your ship sailing on the blood of Christ? Your vicegerents were called by God himself, and yet you who hav it in charge let it get scuttled. Your ship must be made of poor timber. Christ's blood is getting low, and the good ship of Zion has run foul a snag, while her officers were eating yellow-legged chickens. Again your ship of Zion floats no scientists, no philosophers, no first-class thinkers.

The reverend gentleman sees a cloud on our horizon, and he is frightened. We guess rather he sees the car of progress. He hears the thundering of the car of science. The ship of Zion started a long time ahead of the scientific car, yet the latter has overtaken the former, run into her, and scuttled her. She will make no progress till they run her into hell for repairs. Those clouds, sir, will increase. Your ship of Zion will receive a more severe scuttling in the future. The scientific car of progress will roll on and on, gathering up the passengers as they drift away from the rigid piety of our Puritan fathers. That car has on board the scientists, the philosophers, the thinkers, the humanitarians, the reformers, and this jolly crew will roll into the New Jerusalem while that old bigoted, superstitious, bloody, scuttled craft is below being washed and repaired. Good-bye, ship of Zion, you deserve your fate.

The reverend gentleman further said, "Every upward step in the advance of government has been made possible, and has been inspired by the pioneering of the church of Jesus Christ." What an absurd statement! He could not hav strayed farther from the truth. The Declaration of Independence was an advance step. Who deserves the honor? Let the facts answer. Our forefathers petitioned Parliament for a redress of their grievances, but the thought of independence never occurred to them until after Thomas Paine advanced the idea in his famous book called "Common Sense." He it was who fired the American mind for liberty. He may well be called the father of the Declaration of Independence. After the struggle began Paine was the first to pay money out of his own funds to carry on the war. During the darkest days of the Revolution he was in camp inspiring the soldiers with his presence and words of cheer. When the army was unpaid, but half fed and clothed, and about to arise in mutiny, Paine wrote the book called "The Crisis," in which he said, "These are the times that try men's souls." That book was circulated through the army, and it rekindled the flame of liberty, and, said Washington, did more to gain our independence than a dozen victories. He named our country the "United States of America." He rocked this country in its cradle. We are more indebted to Paine for what liberty we enjoy than to any other man. Will the reverend gentleman dare say he was inspired by the church of Jesus Christ? We say without fear of successful contradiction that those who took the lead in the American Revolution were Infidel to the Christian religion. Were they inspired by the church of Christ? Thomas Jefferson, who is called the father of Democracy, was an Infidel. He refused to issue Thanksgiving proclamations. Was he inspired by the church of Christ?

Let us drift on down to the next great advanced movement, the abolition of slavery. Was this advance step due to the church? Let the facts answer. The prominent leaders in the anti-slavery movement were Gerritt Smith, Wm. Lloyd Garrison, Abby Kelley, Abner Kneeland, Frances Wright, Wendell Phillips, Lucretia Mott, Benjamin F. Wade, Joshua R. Giddings, Parker Pillsbury, Milton Sutliff (of our own town), and Robert Dale Owen. Not one of these was a Christian. Every one of them was an Infidel, except Lucretia Mott, who was a Hixite Quakeress, hence a Liberal. Reverend sir, were they inspired by the church of Christ? The first article that appeared in opposition to slavery was from the pen of Thomas Paine. Jefferson said, "Nothing is more certainly written in the book of fate than that these people shall be free." Were they inspired by the church of Christ? While these noble souls were laboring to free the slave the ministers who were inspired by the church of Jesus were opposing them by quoting scripture to prove that slavery was a divine institution. Garrison applied for a church in Boston to plead for the slave but was denied one for that purpose. It was then that Kneeland, the Infidel editor of the *Boston Investigator*, opened his doors for the Infidel to plead for freedom. Not a church in Warren forty years ago could be had for an antislavery meeting. If the counsels of the church had been adhered to, the galling chains of slavery could yet be heard on every plantation of the sunny south. You, reverend sirs, who were inspired by the church of Christ were but pious stumbling-blocks in the way of freedom and reform. Not one ex-slave can point to a church and say, "To the teachings within thy walls do I owe my freedom." Abraham Lincoln was an Infidel. He gave liberty to four millions of bondmen, with one stroke of the pen, as it were. Was he inspired by the church of Christ? Not until after the anti-slavery movement became strong and popular did the church come to the rescue. It is to those anti-christian, Infidel reformers, lovers of liberty, justice, and equality, that the colored people owe their freedom, and you, reverend sirs, know it, yet you hav the brazen effrontery to stand in the pulpit and say every advance movement in government is due to the church. The reverse is true, and a minister who don't know it is not fit to teach a Hottentot. When, in the name of all that is high and holy, will these hypocritical priests become sufficiently just to render unto Cæsar the things that are Cæsar's? When will they giv credit to whom credit is due, and quit maligning those noble, Christless unbelievers to whom we owe our civil and religious liberty, and to whom the slave owes his freedom? The reverend gentleman capped the climax in the following. Hear him: "The ship of state can only sail the seas of life in the wake of the ship of Zion."

Here he struck the key-note. He not only favors a union of church and state, but would put the church ahead and would hav the state follow in its wake. He would hav an established religion to prevent people from drifting away from the rigid faith of the Puritans into Godless Materialism and Christless unbelief. That Christless cloud on our horizon troubles the church, and it has been laboring both secretly and openly to unite church and state by trying to get an amendment to the Constitution to recognize the Christian God. This amendment came near passing the Senate a few years ago.

The church is determined to effect a union of church and state. The masses of the Liberals will say no danger. Fellow Liberals, our indifference is the danger. Remember, eternal vigilance is the price of liberty. Let us not be caught napping. That cloud worries the priesthood. They are determined to bring that Christless crew which has scuttled their ship of Zion back to the rigid faith of the Puritan fathers—that rigid faith which caused those who were inspired by the church of Christ to banish Roger Williams, hunt down Quakers and bore their tongues—that rigid faith which made it a crime to lodge a Quaker, which hung Mary Dyer on Boston Common. Such would be the fate of the Christless unbelievers if those who are inspired by the church of Christ get the power.

The reverend gentleman claims the basis of all morality and civilization is man's feeling of responsibility to God. Another statement the facts will not warrant. What do the red men of the forest know about responsibility to God, yet they are more moral than people of civilized Christian nations. Indians of the same tribe won't steal from each other nor slander and deceive each other as Christians will. They will steal from each other, slander, backbite, and sue each other. What a saintly crew sailing on the scuttled ship of Zion. Reverend sir, the Indians are more moral than we here in enlightened America. What immorality they do possess was taught them by those who were inspired by the church of Christ. They were found to be very clever and friendly by the humane Wm. Penn, who belonged to the Quaker sect, who were tortured by the rigid Puritans. There are tribes in Africa whose ideas and practices of morals and justice is far above any Christian nation.

Fearing, bowing, scraping to God, is the basis of all that is good and grand, is it, reverend sir? How is it in those Christian nations where those inspired by the church of Christ hav full sway? Take Spain, Portugal, Ireland, and Italy; wonderful! prodigious! What morality, intelligence, and civilization! Christianity has done heaps for them there. There we see the demonstrated effects of the ship Zion taking the lead and the state following in its wake. While France is the most Infidel nation on the globe, it is also the most prosperous. These are great big facts, yet this reverend gentleman fells his hearers Christianity is the basis of morality and civilization. Jefferson certainly did not feel a very great responsibility to God, else he would not hav refused to issue thanksgiving proclamations. We hav about done with the reverend gentleman, and will conclude by saying that the extracts of his sermon which we hav quoted are false throughout, and we challenge him to substantiate them by facts. We challenge him to a denial of our statements in reply. The reverend gentleman is guilty of either wilfully or ignorantly misleading his hearers. The old ship Zion sails down to the present day bearing with her a banner which has ever opposed human progress, liberty, reform, and civilization. She tried to stifle the Copernican idea that the earth is round, and burnt Bruno at the stake, one of the earliest advocates of that idea. She invented the guillotine, the block, the rack, the thumbscrew, and other methods of torture. She lit the fires of Smithfield. She flowed the blood of millions of innocent victims she has put to death for opinion's sake. She has hunted down and put to death innocent victims of Columbia's land. She has imprisoned some of the noblest heroes for liberty of our day. She has opposed most all inventions, saying the inventors were possessed of the devil. She stands to-day upon the blood of Christ and is crimsoned over with the blood of the world's noblest heroes. While the Infidel Paine was laboring to plant the tree of liberty on American soil, the founder of the Methodist church, John Wesley, was laboring in England to girdle it. While Infidels were trying to burst the galling chains which bound Ethiopia's sons and daughters, the ship Zion was trying to prove by the Bible that those chains were forged by Jehovah.

Now, while Liberals are trying to separate church and state, as the fathers intended it should be, the priesthood is trying to hav them clasp hands or to hav the ship Zion sail in front. We hav no objection to ministers teaching the beautiful truths spoken by Christ upon the Mount, but they hav no right to sow the seeds of error. They hav no right to claim, as this reverend gentleman did on Thanksgiving day, that all progress, morality, and advancement are due to the church, for it is untrue. They hav no right to sour the minds of the young against unbelievers by making it appear that they are barbarians and opposed to civilization and reform. They hav no right to claim for the church the merit that is due to Christless unbelievers, and to do it is dastardly mean and hypocritical. The reverend gentleman claims that the ship Zion is being scuttled by its godless enemies. It is to those Christless enemies that we mostly owe what we are. Deny it, reverend sir, if you dare! The ship Zion deserves to be scuttled and hung upon the beach with its blood-stained banner as a relic of barbarism and cruelty for millions yet unborn to gaze upon. The reverend gentleman whines about the ship Zion being scuttled, and would fain unite church and state so as to compel the Christless unbelievers to help repair and float it upon the sea of oppression. The union of church and state is antagonistic to the principles of the fathers, unwarranted by the Constitution, and dangerous to our liberties. Any person of intelligence who will utter the sentiment in public or private should be branded as a tyrant, a traitor to his country, an enemy to civil and religious liberty, and a foe to humanity.

Warren, O., Dec. 8, 1880.

ALL religions hav something in common; all hav something divine. The time has gone by when Christianity, in view of its confessors, could claim a monopoly of saving truth. Recent study of the ethnic religions has abated the contemptuous aversion with which Christian orthodoxy was wont to regard them, waving them aside as damnable impostures or execrable superstitions, and their receivers as without the pale of salvation. This was the view with which Christian missionaries in former times engaged in the noble enterprise of rescuing those lost peoples from their imminent doom by drawing them into the Christian fold. They knew nothing, or next to nothing, of the religions they wished to supplant; but simply assumed that not being Christian, they must be utterly and only bad, and that all that held them must perish everlastingly.—*F. H. Hedge.*

I THINK "John's Way" a good book. J. EVANS.

MRS. SLENKER'S "John's Way" is just the book we want. It is entertaining, interesting, and instructiv, and then the price is only fifteen cents. This comes within the reach of all. J. HAZELTINE.

THE Sandwich Islands is the only country in the world where there are no illiterate people. Every child is compelled by government to be taught to read and write.

Letters from Friends.

EDITOR TRUTH SEEKER: I wish to congratulate you on your safe return, upon the happy and proper discharge of the eventful duty, the courteous and kind reception, and the honor received as well as bestowed, hoping that it may in part return some equivalent for your sacrifices and sufferings in defending the rights of American citizens and universal mental freedom, and giv recuperation and strength. Would that God or nature would rejuvenate you some thirty years, to renew and continue the battle for the glorious cause—the full freedom and happiness of man.

I should be pleased to learn, through your paper, how much the contributions for your late journey fell short of the expenditures for the same. I feel confident or hope that every true and generous-hearted Liberal will respond in sums of less or more, as large amounts are made up of small ones. That will at once wipe out the deficit.

I will say in reference to the suggestion of a correspondent of contributing five dollars to pay your expenses around the world, it would giv me pleasure to respond to his suggestion, and will double the amount if he will join in giving five dollars to cancel a debt that was created for the Liberal cause, namely, the expenses to the Belgium Congress of the Liberals of the world, of D. M. Bennett, or balance unpaid.

Mr. Wakeman's great argument at Chicago never was touched by any one, or an attempt to answer, and stands as a tower of truth and logic, in answer to the wail of suffering which came up from the unjust imprisonment of a Bennett, Lant, Hayward, and scores of others, and their families made destitute, with the fresh arrest of Barter under these iniquitous and cursed laws. And the bolters dared not say repeal.

My kind regards to Mrs. Bennett and Eugene.

Truly and fraternally yours, D. R. BURT.

[In reply to our venerable friend's inquiry we hav to state that $220 was contributed by friends to defray the expenses to the Brussels Congress. This sum was divided equally with Mr. Rawson, but was not half enough. Our own expenses amounted to $400, but $150 of this amount was used in seeing parts of Europe not necessary to an attendance upon the Brussels Congress.—ED. T. S.]

FRIEND BENNETT: Put me down for five dollars to make a circumnavigator of you, as doubtless your enemies will, in the future world—if there is one—make a salamander of you. We want a man to tell us just what he saw as plainly as if we beheld the scenes with our own eyes. Your plain, matter-of-fact English is just what is needed to do that.

Your TRUTH SEEKER in its new dress is a delight to the eye.

In your "New Year's Greeting" you say, "According to the predictions of Mother Shipton and many other prophets, astrologers, soothsayers, divines, etc., 1881 is to be a year of dire calamities, including the baneful influence of planets, famin, pestilence, war, bloodshed," etc.

You discredit the whole of it. So do I, in the sense that this much-abused infant-year (not three days old yet) will be much different from other years. I think the lad is promising. In fact, it is always perfectly safe to prophesy squarely against all famous prophecies. So here goes against Mother Shipton and all her brood. 1881 is to be the brightest, best, beautifulest year that the sun ever shone upon. There is to be more joy, more peace, more health, than any one year ever brought the race. Postal savings banks will be established. Fractional currency will be adopted, so that editors can more readily obtain their dues. Delinquent subscribers will pay up better this year than any previous one, whereat every editor will wear a benignant look, like the full moon in the almanac. The planets will not get drunk. D. M. Bennett will go around the world; will write a book about the trip which will be a thing of beauty for ages.

I expect all these things to be fulfilled against the whole host of gabbling grumblers that are always feeling as sorrowful as the old maid who was weeping bitterly because supposing she should get married and hav a baby and the baby should fall down three flights of stairs and break its little wapsy totsy neck, boo! hoo! hoo!

If my prophecies are not fulfilled I will agree to take refuge in the Bible (which is worse than a year in Albany Penitentiary), Ezekiel xiv, 9: "If the prophets be deceived when he hath spoken a thing, I, the Lord, hav deceived that prophet." Amen.

W. F. JAMIESON.

D. M. BENNETT, *Dear Sir:* I hav read your letters from Europe with great interest, and, I confess, with advantage to my stock of knowledge of certain things and places. As I saw in a recent TRUTH SEEKER the suggestion by some friend that you should travel in China and other Asiatic countries, I hasten to show my approval of it, and pledge five dollars toward the traveling fund. Without aiming at flattery I will say what scores of Liberals and others hav said about your letters: They are interesting and instructiv, because they are written by one of the people for the people. Therefore, dear sir, agitate the Chinese trip, and those who will contribute toward the expenses will be amply repaid when perusing the letters which you will write upon various subjects from ancient countries.

Yours for progress, LOUIS LANGE.

MR. D. M. BENNETT: Long may you and THE TRUTH SEEKER wave. Through its columns I eagerly followed you in your travels in Europe, losing not a step that you reported, and my pleasure was second only to yours, and my knowledge of the old countries better than ever before.

Respectfully, JAMES T. FARRIS.

FRIEND BENNETT: We hail thee once again, our standard-bearer! Welcome back to thy nativ shore. Knowing the many greetings with which you would be submerged, I delayed lest mine might prove the "fatal straw." Your letters from Europe are interesting, and your detestation of orthodoxy will crop out. Shall be glad when humanity and Christianity shall hav so evoluted that rasping retorts will no longer be a necessity. Every pioneer must "blaze" the way, travel rough ways. Our consolation is in the consciousness that the way once established the oncoming future may travel in luxurious carriages.

Yours truly, GRACE L. PARKHURST.

MR. EDITOR: If D. M. Bennett had not gone to Europe we should not fully know his wonderful ability to observe, remember, record, and describe what he sees and experiences. Thousands hav passed over the same ground that he did, but no one I ever read has recorded so much or described it as well. That he could see and tell so much in so short a time is more surprising than his writing so much in prison. Were he not so much needed at home he could benefit the world vastly by traveling all the time, for he travels with open eyes, a loose tongue, a receptiv disposition, and a retentiv and superior descriptiv mind. Do not fail, you who are able, to buy the book.

Liberals, I earnestly entreat you not to disparage each other's opinions, views, and labors, although they may differ from yours, and you may not personally entertain them.

Nature has a great variety of work to do, and a great variety of human organisms through which to do it. In nature's great workshop there is a division of labor, but to the eye of the true philosopher and philanthropist each is at work for all, and all for each. Especially is this true of truth seekers and reformers. Many who, like myself, hav battled for many years against old orthodoxy think that there is urgent need of reforms in the practical lives, relations, and habits of all classes of society without any reference to religious or political opinions. If any man or woman feels it to be his or her duty to write or talk about parentage, or the social or sexual relations, or dress reform, or any other unpopular but important subject, every true Liberal should hail them as co-workers for the common good, and not, as is often the case, treat them with neglect or contempt. This idea, that any truth, any organ, function, or relation of the human body, is not fit or decent to be talked about in public in a proper manner, comes only from those who care but little for humanity, and who "prefer a destroying ignorance to a saving knowledge." Not long since, when I was lecturing on temperance, a woman went out because I mentioned the effects of tight lacing upon the unborn. I could easily forgiv her, for she is an ignorant orthodox, but I know of some pretended Liberals who are about as illiberal and modest as she. It ill becomes truth seekers to be afraid of or shrink from the truth upon any subject, or to treat its advocates as unworthy of recognition. Thirty-five and forty years ago I was insulted, egged, stoned, and my person in danger, for speaking of truth that is now popular. I say, then, Welcome to all those brave, humanitarian souls who can "go it alone," when they are inspired by a love of truth and humanity. Ingersoll does not need the praise, sympathy, and support of Liberals, but Mary E. Tillotson and many other moral heroes do. As for me, I gladly accept all reformers and all reforms that shall tend to produce a better humanity, and therefore a better and happier life on earth. Oh, my fellow Liberals, let us try to appreciate each other's work on the great temple of humanity. J. H. COOK.

D. M. BENNETT: I was glad when I learned of your safe return from Europe, and read with pleasure the report you gave of the wonderments you saw when there. It is curious to see to what extent some people will go in luxury and idleness when the funds can be filched from the pockets of the producing classes. Superstition and ignorance work wonders when combined. Do you really suppose that these blanketed gentry really believed the stuff they were dealing out to their hearers? It looks curious to me, but the humans are queer creatures. We are not much above the monkeys, and in many respects below them. Just think of the millions of treasure expended every year in making engins of war for slaughtering each other in civilized and enlightened Christian countries, so called.

I like your paper. I admire your independent spirit. I say let every one do and say as he likes, so long as he does not infringe on the privileges of others. Does Comstock ever interfere with letters coming to you? I think he is low enough for that, though perhaps I am mistaken.

Yours for truth and freedom, JOSEPH BARNES.

MR. EDITOR: Your favor received. Yes, we are getting along finely in our colonial enterprise. Several new houses are going up now in Liberal, and everything seems to be on the boom. I will make you a present of a desirable lot if you will accept it. I send herewith my subscription to THE TRUTH SEEKER. G. H. WALSER.

[Many thanks to Bro. Walser. We will accept with gratitude the kind offer he makes of the present of a lot in his new town, and possibly when we lay off the harness of journalism we may go out there and spend the remainder of our days.—ED. T. S.]

MISHTER BENNETT: I dinks now dot I wrides you leedle letters und sends der monish vor your baper. I reads him yet, und likes him, but sum dings I likes not very mootch.

I used reads der *Index*, dree, vore, vife yare, und der Mishter Abbot gits, och, mine Gott, how fery pig, dot py shimmeny he dinks he vos efrypodys. So he shwells und shwells dot he shplits him oben und shpills him all oud, und now he brints no more babers.

Now, Mishter Bennett, der beebles all say py der Gongress vere you vas dot you pig man too, und now I say you shust look you high oud dot you getch not dot shwell, und shplit zickness und der bucket gicks you ofer doo.

I wrides blenty now, und I shust sends mit der letters dree dollar monish vor your baber one yare more. Yours fery faidfully, J. GUIWITS.

D. M. BENNETT, *Dear Sir:* I hav read your letters from Europe with much interest and pleasure, and liked the way you had of taking the sanctity out of saints and cathedrals, while you giv due credit to all who deserve to be called true saints. You are one who can write equally well in sunshine or shadow, scoring to the line all the same. It seems to me your pen must go by steam or some occult power, as it never tires; you drive one of more force than St. Peter's, if not so large, and you should be styled St. Bennett. LUNA HUTCHINSON.

Bro. BENNETT: Inclosed please find money order for three dollars, which will pay subscription up to September 1, 1881. I like it yet. I am glad you are home again and will publish all your letters from Europe. Though pretty well informed with regard to European matters, through reading, I find many things in your letters I did not know before and probably never would hav known had it not been for you. Your friend, W. H. GALE.

FRIEND BENNETT: In response to your appeal for aid I herewith inclose two dollars, which pays my subscription to April 1st. I hav been engaged in journalism and hav a large amount of money due me on subscriptions, and readily realize that if each one would promptly remit the amount due you would soon be relieved from embarrassment.

Friends of Freethought and free speech cannot afford to let THE TRUTH SEEKER beg for bread, and to neglect to sustain you who were made our representativ in the Albany Penitentiary would be as unjust as Christians hav always been to Thomas Paine. I am not in a financial condition to offer aid without imposing a hardship on myself and those dependent upon me, yet I will be one of the number to loan or donate five dollars to assist you if necessary, and if necessary let me know. Yours for mental liberty,

E. S. MCCOMAS.

D. M. BENNETT: *Dear Sir:* I was once a devotee of the church, but hav, I trust, broken the bonds forever. Through the advice of Mrs. Slenker I commenced a few months ago to take your paper. I hav sent you a few names as trial subscribers, and to-day send you fifty cents for another trial subscriber for three months.

I also feel that THE TRUTH SEEKER is really a necessity in my house, and I don't see how a Liberal family can do without it.

To-day I send you a draft for five dollars, which please apply as directed.

Wishing you a happy and prosperous New Year, I remain your true friend, well-wisher, and brother,

J. W. A.

D. M. BENNETT: Inclosed please find money order for three dollars to continue my subscription to your paper. I am a little behind time, but was obliged to wait until now for money that was due me.

I would like to buy some of your books, but cannot now. Times are hard and money scarce, and I fear they will be much harder, now that the Republican party has a new lease for running the government four years longer.

How long will the American people be content to be bought and sold like cattle by this party, and that instead of using their reason and standing up like men for principle and right? I believe in the Greenback-Labor party, and hav since it first started in 1876; and when before election I heard men say, "I believe in the Greenback principle, and I think the partr will sometime be in power, and that

it is the only party that is working for the good of the people, but I can't vote for it now; it ain't strong enough to do anything yet, and I don't want to lose my vote," I used to think, "you poor little animal called a man I; would rather be a woman, with no rights at all, than, having the grand rights of citizenship, to sell my birthright for such a mess of pottage, fearing to do right because I might not be on the popular side."

I must congratulate you, dear Bro. Bennett, on your safe arrival home from Europe. I was glad you went, and am glad you hav returned. I am glad you are writing such grand, good letters descriptiv of your journey. The fact is, I hav been many times glad on your account the last few months, but the first and biggest *glad* was when you were released from the Albany Penitentiary. May the time be long ere you see the inside of a prison again. I would rather hear of you in those mental and spiritual prisons of the human race, the churches and cathedrals.

I hav not written you before since you were in Albany, so excuse the length of this, and believe me a truth-seeker in every direction and your

True and sincere friend, MRS. L. T. R. AKIN.

D. M. BENNETT: I was glad to see your announcement, "Home Again," for it seemed sort of lonesome while you were so far away. I am glad you enjoyed the trip so much, for I think it was your due after being so long confined in that "beautiful Christian institution."

I was very much pleased on reading the account of the reception your European friends gave you. It was grand and well deserved, as was also the reception given you at Chickering Hall, which was gloriously grand, and due, in view of the sacrifice you had to endure.

I herein inclose three dollars for the renewal of my subscription to your paper. I would hav been glad to hav done it sooner; but, with old age and infirmities, I can't always bring things around as I would wish.

I hope a long life, peace, and prosperity are in store for you and your dear wife, who has suffered so keenly on your account.

Yours with much esteem, ROBERT SEAVER.

BRO. BENNETT: Please accept my earnest greeting on your safe return from Europe. I am so glad the friends of truth thought you worthy to represent them at Brussels, and that you succeeded in going despite the opposition of your enemies. I can never tell you how much I hav enjoyed your letters, for I do not believe any person could giv a greater amount of information in so small a compass, besides being spiced with fun, and I really think we hav had another "Innocent Abroad." Let me say here that my failure to send you greeting on your return to liberty and home was not an intentional neglect. I deferred at first, knowing that very many would write, and you would hav so many to meet and greet, and finally one thing and another hindered till procrastination, the sly old thief, filched all the time, and the next thing I knew you were off for Europe; so I consoled myself with the thought of what you said in your greeting to your friends, who had written that they were dear, and the many who had not, were dear to your finer feeling, that sentiment is spiritual and could not be expressed in words. I hav beea trying my best ever since I noticed that you are in need of funds to send subscriptions for 1881 and hav finally succeeded, and inclose herein with best wishes for health and happiness for you and yours, and success for the paper and all connected with it. Yours truly, H. E. CONKLIN.

D. M. BENNETT: Welcome home! Inclosed please find post-office order for my next year's subscription for THE TRUTH SEEKER, $3.00. I want the paper kept going and shall hope to hav the pleasure of remitting three dollars a year for it, for many years yet.

With anxious desire for your continued success,

As ever, yours, JOHN A. JOST.

MR. EDITOR: I notice by your "ticket of leave" on my paper that I hav been swallowing it down somewhat beyond the legitimate term of my subscription, hence I cry *peccavi* (your recent wanderings among Roman churches will tell you what this Latin verb means), consequently I inclose you a post-office order to boost my appetite up again ahead of your favors, as far as the "tin" will stretch.

Having graduated as a journalist, under the discipline of old "Father Ritchie," of the Richmond, Va., *Enquirer*, I know how uncomfortable it is to editorial sanctity when subscriptions *due* do not come in timely to your crib, so as to make the printer's "mare go," and the editor's pot boil! We ought, in mundane courtesy, to imagin ourselvs, under trying ordeals, in the *tried one's* place, and we would know how it is ourselvs.

THE TRUTH SEEKER, as propagated by Bro. Bennett, ranks foremost among the scientific periodicals now adapting their views, their reasonings, and their arguments to lead as well as co-operate with an age of ripening and progressiv intellectuality, for the benefit of the masses who, while wielding the innate power of brawn and sinew, are yet not mentally developed in self-confidence to deprecate old-fogy priest-craft, with all its dogmatic impudence, its irrational so-called miracles, and its irreverend biblical whirligigs peculiar to the now-a-day demoralized church, technically termed Christianity.

The spirit of your paper, in rational economy, is so much ahead of the gross popular bigotry of instinct which humiliates the priest-ridden class of our country just now, on our little earth (a mere speck in the great space of nature's unlimited program), so that in a hundred years hence people will look back in wonderment at the pre-conceptiv reasonings in Bennett's paper, in contradistinction to the biased mentality of the classes victimized in ignorance under the attorney-tricks of dictatorial dead beats now working as "ministers of the gospel."

Moral.—Keep up the spirit of THE TRUTH SEEKER, and enthuse the vitality of Liberal Leagues all over the land. Respectfully, FRANK O'MAHONY.

D. M. BENNETT: I hav sent you no word of congratulation since your return from your European trip. But this was not because I did not think of you, for there is not a day passes but what your name is on my tongue. F. F. FOLLETT.

D. M. BENNETT: Your letters from Europe are good reading for the Protestants and other Infidels of the New World.

Pious soul! I do not wonder you sought the company of the saints! They are now in the waning of their millennium. We now see Christianity in its fruitage, its golden harvest, its sere and yellow leaf, and a person of your religious turn of mind wouldn't go to Europe, especially to Italy, to visit and take items in factories and machine shops. No, bless your old soul, Christianity has dealt you some pretty hard blows at her outposts, and I don't wonder you feel like exposing her rotten vitals. You need no excuse for visiting the cathedrals, and the wonder is that you could gather so many important items in so little time. I regret that you could not extend your trip to the Holy Land so as to see with other than Christian eyes the wonderful evidence of the plenary inspiration of the holy scriptures. Perhaps Lot's wife, with her fingers and toes all intact, would hav convinced your obdurate heart and bowed your stubborn will. Your route home by Mt. Sinai, Alexandria, and the pyramids would not hav been amiss. Perhaps you could tell us whether that rock in the wilderness has dried up yet, how long after the flood the pyramids were built, or inform us when and by whom the library at Alexandria was destroyed. All these are matters that interest us.

But I will not detain you to read my musings. I thank you for your vicarious suffering for freedom of speech and the press, and hope they will not be lost in behalf of the many who now divide them. I believe with Bob. Ingersoll that the family is the holiest place on earth, but free speech and a free press will protect and purify it.

Inclosed please find three dollars to renew my subscription. Yours, L. H. IDE.

MR. BENNETT: Happy to hear you are home again, but I feel bad to see how the Liberals are treating you in not paying for their paper. I think it is well worth the money. I hav been taking it twelve months this month, and I feel that I cannot do without it. I look for it every Saturday, and sometimes I do not get it until Monday, and I tell you I miss it.

Inclosed find a post-office order for four dollars; three dollars for THE TRUTH SEEKER for 1881, and one dollar for H. B. Brown for the defense of Mr. Barter. Poor fellow, I would like to see him get ahead of those bigots. Oh, for the time when such men as Comstock will be in Hong Kong or some other place.

I often wish I had the money to help you along, for I love the cause you advocate, but you know a workingman has not much to spare. I was glad to see how the English Liberals treated you. Being an Englishman myself I felt proud that there were some good men and women who could sympathize with you, Mr. Bennett. I do not wish anything with the paper, for I think your paper is cheap enough without giving other things with it. I am trying all I can to get subscribers and I giv all my papers away.

Mr. Bennett, I hope the coming year will be a better year, and that your subscribers will pay up is the earnest wish of your friend, WM. FRAY.

DEAR BENNETT: In taking my last TRUTH SEEKER from its wrapper I noticed that I was nearing the time when I should renew my subscription or quietly withdraw from the band that I hav associated with in thought and purpose during the brief years that your paper has lived and breathed among us. As usual, I opened first to the page of friendly correspondence, and there I found the name of J. Hacker signed to a letter written by him to the Hon. John Cosgrove, of Washington. D. C. In sorrowful meditation I read and re-read both of their letters, and concluded I would ask your permission to say a few words to both of these men, for they are my brothers, and I want them to reckon me in whenever they take account of stock. Accept my thanks, brother Cosgrove, for your kind gift to our aged brother Mr. Hacker, and may you ever be surrounded with friends and a comfortable, pleasant home. I thank you for every word and line you hav written to brother Hacker, and for the money you hav sent him. I accept the kind act as a favor done direct to myself. May your life be long, happy, and useful. Mr. Hacker is a most worthy man, and truly deserves our aid and sympathy: and I now ask every Liberal that is in moderate circumstances to send him some money accompanied with a few kind words.

Brothers and sisters of THE TRUTH SEEKER family, I appeal to your best feelings in behalf of our aged friends Mr. and Mrs. Hacker. Just think of the burden of seventy or eighty years, and feeble health, and, what is worse, unfortunate circumstances constantly reminding them that they hav lived a little too long.

I know what it is to be poor. I know, too, that friends are sometimes scarce on such occasions; but don't let that be said of us. I hav asked Mr. Hacker to go to the poorhouse rather than suffer for want of food and clothing. I now ask the Liberals to reach out a helping hand to our needy brother and sister, and if possible help them to the privilege of laying their heads upon their own pillow to breathe their last farewell to earth and friends under the sacred shelter of their own roof. I know that Mr. Hacker helped the poor when he had health and ambition to carry the burden, and I am very much ashamed that those whom he sheltered and fed and clothed should turn the cold shoulder to him now, when he so much needs their kindness or a portion of the gratitude that is justly due to him. Again, dear brothers and sisters, I humbly ask that we all join hands and help these friends through the bitter New Jersey winter that lies before them. Their address is Berlin, New Jersey. MARGARET FLINT.

MR. EDITOR: Again it becomes my pleasure to say to the readers of your valuable paper that we—I mean a large and intelligent audience, composed of men with LL.D., M.D., D.D., and Prof. attached to their names, and I might also say members of the Elgin Liberal League, and, bless you, ladies, yes, a good number of the fair sex, all of whom seemed to expand somewhat through the influence of the able speaker—listened the other night to Mrs. H. S. Lake in her very able lecture "Individualism." I tell you, Liberals, don't let this little woman, who is so willing to work, be idle, for it more than pays to keep her at work. There was a "reverend" gentleman, yes, a man with D.D. to his name, called on me today to say that he heard last night a good logical discourse, something to set people thinking. Not wishing to enter into details of the lecture, suffice it to say it was sound good sense, and ought to lead those who heard it onward and upward from the groveling superstitious ideas of the church to a more noble manhood. Think for yourself.

J. W. ARCHIBALD,
Sec. Elgin, Ill., Liberal League.

MR. EDITOR: Find inclosed post-office order for nine dollars, list of names, etc. Let me assure you it givs me great pleasure to thus much aid the cause of universal mental and physical liberty.

I notice that you are "getting it hot and heavy" for falling in with the customs of the country by "taking something," because in your judgment it was a benefit to do so. I will not attempt a vindication of the drinker or the abstainer, but for myself, I am a drinker—an occasional drinker; some years, perhaps, three times; other years, thirty. But I am not a scientific drinker, neither am I a scientific eater, walker, or breather; but at least I am on the learner's bench, and I trust I shall improve. That which we eat and drink, and how much, must depend largely upon our avocation. Had I been with you by the side of the glacier vault, I should certainly hav tipped glasses with you, and with the wits of the day exclaim, "I'm looking at you." It's all very well for any one to talk of running two heads, but one is enough for me to attend to; perhaps a little too much sometimes. It is the misfortune of society which is founded on Christian theology that individuals can bestialize themselvs not only with alcoholic drinks but with even roast beef and plum pudding, and impose themselvs upon some other individual or individuals, the latter having practically no escape. It is the church morals, then, that are at fault, and if we would hav peace on earth and good will to men, we must perfectly despise the baby god atonement fraud and all its accompanying untruthfulness.

I cannot believe in the doctrin of irresponsibility, nor yet the other extreme, which to about the same extent teaches irresponsibility. If I am anything, I am an Infidel Spiritualist, and this is why I like THE TRUTH SEEKER; it does not fossilize and become a Pharisee.

I started out to write a letter, but I am "up a tree," for I would rather walk twenty miles; my back would stand it better. How you, in your ten weeks in Europe—pleasure trip, as some one calls it—got off so many lines puzzles me. You must hav substituted for your vertebra something which is conspicuous "from behind the bars," yes, one of the heaviest of those bars. DR. GEO. HARDCASTLE.

MR. EDITOR: After reading your appeal in THE TRUTH SEEKER I concluded to send on my subscription in advance to help you out.

I hav been very much interested with your letters from Europe. You certainly giv a grand description of that old country. Those letters alone are worth the price of the paper. Long life to you, and a Happy New Year.

Yours respectfully, WM. MCLEAN.

The Truth Seeker's Prayer; or, the Echo of the Times.

BY ROBERT SWAIL.

O God, thou cause of civilization,
Of the bright minds that blest each nation,
Which shines the brightest through the gloom
Of ages past? God show us whom!
ECHO: Hume.

Whose writings, Lord, tend most to build
A temple with true wisdom filled;
That shows most plainly error's snares;
And garners wheat—burns up all tares?
ECHO: Voltaire's.

O God, I fear those names I hear
Are Satan's whispers in mine ear;
Tell me, O God, whose book displays
Pure common sense and truth always?
ECHO: Volney's.

Great God, the devil's in the air,
For doubts attack me everywhere.
Giv me true books to store my brains
And exorcise my soul from pains!
ECHO: Tom Paine's.

Lord, bid those fiends to fly away,
Or stop mine ears to what they say.
Giv true men's names or giv me none
While waft the gentle zephyrs on.
ECHO: Jefferson.

Oh, cease, thou evil spirit, cease,
And let my doubting soul hav peace.
Lord guide me by thy gentle hand
To some bright star in this free land.
ECHO: Kneeland.

O God, look down and pity me;
Some angel send to set me free.
Whose voice resounds from pole to pole,
Whose teachings ne'er will injure soul?
ECHO: Ingersoll.

Since prayer is all an empty vapor,
I wish I knew of some good paper
Which is for right an earnest speaker.
And a sure guide to a truth seeker.
ECHO: TRUTH SEEKER.

A Midsummer Night.

BY CHARLES BRADLEY.

"The Nightingale whose song doth hush the night."—*Shakspere.*

All hid in shade the nightingale,
With such sweet breath told his tale,
That unslumbering silent night
Listened with a deep delight;
And the tranced strain to hear,
Every one with ravished ear.
All the thronging stars drew near;
And the brook with tiny sigh,
Rippled to the melody.
And the fire-flies in the grass
Sparkle to it as they pass,
And the far, low-breathed waterfall
Which from music deep doth call.
Deeply diapasioned all;
'Til Aurora's herald ray,
Call the lark to hail the day,
And the soul of starlight born
Sleeps at the portal of the dawn.

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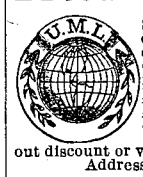
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THERE is no real obedience without power to disobey.—Parker.

BEAUTY in a woman is like the flowers in spring; but virtue is like the star in heaven.

THE empire of a woman is the empire of softness, of address, of complacency. Her commands are caresses, her menaces tears.

BRETHREN, be not children in understanding; howbeit, in malice [*i. e.*, vice, wickedness], be ye children, but in understanding be men.—1 Cor. xiv, 20.

THEY who imagin truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.—Buddha's "Dhammapada."

THE religious sense is as yet too feebly developed in most of us; but certainly, in no preceding age hav men taken up the work of life with more earnestness or with more real faith in the unseen than at the present day, when so much of what was once deemed all-important knowledge has been consigned to the limbo of mythology.—Fiske's "Unseen World."

HE who still needs the expectation of a future recompense as a spring of action stands in the outer court of morality, and let him take heed lest he fall. For supposing that in the course of his life this belief is overthrown by doubt, what then becomes of his morality? How will it fare with the latter, even in the case of the former remaining unshaken? He who does good in view of future beatitude acts, after all, only from selfish motivs. —Strauss.

THERE is a long line of fanatics extending from the time of Jesus, reaching from century to century, marching on from age to age, with the banner of the cross over their heads and the gospel on their tongues and fire and sword in their hands. The last of that apocalyptic rabble hav not yet passed by. The clouds of darkness hide them. What need to tell of our own fathers; what they suffered; what they inflicted? Their crime is fresh and unatoned.—Theodore Parker.

ALL the laws of the universe hav had existence from the beginning, yet how recently is it that electricity has been discovered! And do we yet know what this power implies? Did the earth ever do other than go round the sun? Yet how long is it since man found this out? And are the spiritual [psychological] truths of man's nature more easily discovered than the physical phenomena which surround him? Why should there not be development in these as well as in those? —Lessing.

THE celebrated Pilgrim Fathers, who fled from the tyranny of Laud and his abettors to America, and are described as having "sought only freedom to worship God," had no notion of allowing the same freedom to others, but enacted and enforced the most severe penalties against all who differed from them, and compelled the ever-venerated Roger Williams, the great champion of toleration, to fly from them to Rhode Island, where he founded a colony on his own truly Christian system.—Archbishop Whately.

MANY persons are of such a disposition as to be nearly incapable of remaining in doubt on any point that is not wholly uninteresting to them. They speedily make up their minds on each question and come to some conclusion, whether there are any good grounds for it or not. And judging, as men are apt to do, in all matters, of others from themselvs, they usually discredit the most solemn assurances of any one who professes to be in a state of doubt on some question, taking for granted that if you do not adopt their opinion you must be of the opposit.—Archbishop Whately.

APPEARANCES all testify to the reality and permanence of death; a fearful onus of proof lies upon those who contend that these appearances are deceptiv. When we interrogate the vast universe of organization, we see not simply life and death, but gradually growing life and gradually approaching death. After death all that we hav ever known of man is gone; all we hav ever seen of him is dissolved into its component elements; it does not disappear so as to leave us at liberty to imagin that it may hav gone to exist elsewhere, but is actually used up as materials for other purposes.—Greg's "Creed of Christendom."

THE love of acquisition should, like every other impulse, be kept within reasonable bounds and subordinated to higher aims; but in the teaching of Jesus it is ignored from the very first, and its effectivness in promoting culture and humanitarian tendencies is misunderstood, Christianity, in this respect, manifesting itself as a principle directly antagonistic to culture. It only prolongs its existence among the enlightened and commercial nations of our times by the emendations which a cultivated, but profane, reason has made in it, this being, at the same time, so magnanimous, or, perhaps, so weak and hypocritical, as to impute these emendations not to itself but to Christianity—to the spirit of which they are, on the contrary, entirely opposed.—Strauss.

WE are perpetually reminded of the evils produced by wealth and the sinful love of money, and yet assuredly no other passion—except the love of knowledge—has been productiv of equal benefit to mankind. To it we owe all commerce and industry. Industrial undertakings and trade hav made us acquainted with the productions of many countries, hav aroused our curiosity, enlarged the field of our vision by bringing us in contact with nations of various ideas, customs, and languages, accustomed us to vast undertakings, to foresight and prudence; taught us, besides, many useful technical crafts; and, lastly, endowed with valuable means for the preservation of life and the alleviation of suffering. All this we owe to the love of money. Could theology succeed in extirpating it, these influences would cease, and we should, in a measure, relapse into barbarism.—Buckle.

Odds and Ends.

THE man who drinks 'alf and 'alf gets of'n off.

A SQUAW just died in Washington territory who was 114 years old. Her death is attributed to tobacco and whisky, which she had used immoderately since 1776.

MR. SMITHERS believes in unlucky numbers. For instance, he says, it's unlucky to hav thirteen persons at a table when there is only dinner enough for ten.

A LITTLE girl who had been very observant of her parents' mode of exhibiting their charity, being asked what generosity was, she answered, "It is giving to the poor all the old stuff you don't want yourself."

A CINCINNATI youth, in a two column account of a wedding, says that the bride wore a gown with a "surplus neck;" that the bridesmaids had gowns that were "surplus in the neck," and that the bride's mother wore a lavender satin "cut surplus in the neck." In fact, he seems to hav thought that too many clothes were worn.

THE ADVANTAGES OF POLYGAMY.

We halted at a railway station in Utah for dinner. A white-haired but not very sanctimonious saint occupied the chair next to me.

"A resident of the country?" I asked.

"Oh, yes; for twenty years."

"Married?"

"Some."

"More than one wife?"

"I think so. I've got a few scattered about here and there."

"Believe in polygamy, I presume?"

"Certainly; I'd never hav made a living if I hadn't."

"How's that?"

"Well, you see, stranger, I used to think a good deal as you do. I had 160 acres of land and one wife, but didn't make much headway. There was too much work for one man to attend to. Finally I froze to a second wife. She took her share of the burdens like a perfect brick, and affairs moved on in better shape. Then I got to thinking that if two wives were better than one, three would be better than two, consequently I took a third, and my affairs improved still more. I mapped out the business of the ranch and gave No. 1 her part, and gave a part to No. 2 and a part to No. 3, and took a part myself. Everything went on like clockwork. Our little community was thoroughly organized. Finally I concluded that a fourth wife would be quite an advantage, and I looked around and secured her. I found that the more wives I had the more land I could work. I now operate 240 acres of one kind and another, and hav six wives to assist me, and I've got things so systematized down that everything goes on quite lovely, and I don't hav much to do myself. Polygamy is a great institution, my friend, and you'll never succeed in the world until you marry a few times. Sometimes one of my wives gets a little offish-like, but instead of making a great row about it and getting a divorce, as you do in California, I simply stay away from her for a day or two, and then when I do happen around she smiles all over her face and she loves me in a desperate fashion. Oh, yes, I may marry several times yet before I die, and the more women I marry the richer I expect to get."

CHILDREN'S QUAINT SAYINGS.

The London *Truth* advertised recently to giv a prize of two pounds two shillings for the quaintest sayings of a child. Several hundred contributions were sent in, of which the following are the most pointed:

As we were talking one day about churches and their curious ceremonies, a little boy remarked that he had seen a christening, a funeral, and a wedding, but he had never seen a divorce.

Jack (aged four, taking a walk): What becomes of people when they die? Mamma: They turn into dust, dear. Jack: What a lot of people there must be on this road, then!

Tottie: I wonder why dolls are always girls, Tom? Tom: Because boys hate to be made babies of.

A child seeing a bill on a telegraph post: Oh, mamma, look; a message has fallen down!

A precocious boy of six years, listening wearily to a long-winded tale related by a prosy relativ, took advantage of a short pause to say, slyly, I wish that story had been brought out in numbers.

Little baby is very ill, Charlie; I am afraid he will die. Well, if he does die, mamma, he won't go to the bad place. Why, Charlie, how can you know that? Oh, I know he can't, mamma; he's got no teeth to gnash.

Little boy, learning his catechism from his mother: Q. What is a man's chief end? A. His head.

Girl (yawning over lessons): I'm so tired; I should like to go to sleep. Boy: I'll tell you what to do, then; get up early to-morrow and hav a good sleep before breakfast.

Mamma: And David was able to kill that great big man Goliath because God helped him. Harry (aged six): Well, I don't call that fair, mamma; that's two on one.

A little girl had a penny given her to put in the collection-box at church. When she dropped in the coin, she exclaimed, That's the way the money goes, pop goes the weasel.

Small boy, watching his sister iron a piece of work with bird's nest of eggs done in crewel on it: I say, sister, if you keep the iron so long on those eggs you'll hatch 'em.

A little girl, seeing two love birds billing and cooing, was told that they were making love. Why don't they marry? she asked; then they would not make love any more.

A fond mother said to her son: Tommy, my dear, I am going to giv you a little companion soon. Which would you prefer, a little boy or a little girl? Well, mother, replied Tommy, if it is all the same to you, I would rather hav a little donkey.

A little girl, aged five, going to bed one night, and kneeling down to say her prayers, said, Oh, mamma, may I only say amen to-night? I am so tired,

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

TWENTY American cities to-day contain over 100,000 people each; twenty American states contain over 1,000,000 people each.

THE nineteenth centenary of Virgil is to be commemorated by erecting a monument to him in Mantua, his birthplace.

HE was neither an actor nor a journalist, for he was a clergyman by trade; but he spent Sunday in the Tombs for intoxication all the same.

POOR'S Railroad Manual for 1880 shows 64,397 miles of railway in operation in the United States, the earnings of which were for the year 1879 no less than $529,012,999.

A JURY recently decided that John Dick, of Warsaw, N. Y., had a right to sit in his pew in the German Lutheran church with his feet elevated upon the back of the seat in front of him.

MOODY and Sankey hav found the regeneration of San Francisco a longer job than they anticipated, and they hav been compelled to forego a visit to New Orleans. Next summer they will go to Europe for pleasure. This is good for the cities they do not visit.

THE *Railway Age* presents a summary showing the mileage of track actually laid down in the United States during the year 1880. The footings show that 7,027 miles of new track were laid during the past twelve months on at least 234 different lines. These figures are greater than for any year since 1871, and the mileage is greater by 54 per cent than that of 1879.

A MAN with the enormous wealth now possessed by Mr. Vanderbilt could add to it very rapidly; in fact, it will double itself in twenty years if put into four per cent bonds and let alone, save to add the annual interest. With the present "start" which Mr. Vanderbilt has in bonds and dividend-paying stocks, it will be an easy matter for him to be worth at least $250,000,000 should he liv twenty years hence. It is said that he is worth more than half that sum now.

SOME time ago the fourteen-year-old daughter of a printer named Byrd of Atlanta, Ga., died, in the opinion of the attending physician, but has not yet been buried, owing to the fact that portions of the body still remain warm and life-like in appearance. This fact became known while the mourners were preparing for the funeral ceremonies. The body is in a coffin at the cemetery in the dead-house. The physicians are puzzled and unable to say whether life is extinct or not.

A YOUNG lady in Primghar, Iowa, who was made a convert to the Baptist faith was led to the chilly water to be baptized just after our first cold snap set in. The water had scarcely moistened her stockings before she nervously snatched her hand from that of the elder who was leading her, and exclaimed, "It's too cold. I'll wait till spring." That is a pretty sensible young lady. If she could only see a few copies of THE TRUTH SEEKER she would probably defer the cold bath in public altogether.

THE *London Telegraph* attributes much of the misery of the Irish peasantry to their incorrigible "mania for early marriages." The existence of this "mania," answers the *Pall Mall Gazette*, is an assumption which is not justified by facts. The Irish neither marry earlier nor multiply more rapidly than the English or Scotch. The statistics as to early marriages are conclusiv. They show that only nine per cent of Irishmen marry before they complete their twenty-fifth year, while the percentage among Scotchmen is sixteen, and among Englishmen twenty-three.

BY George Eliot's death, sums up the *London Academy*, we are left with only one living novelist who is absolutely of the first class. Thackeray died soon after George Eliot became famous, and Dickens when she had yet much of her best work to do. During all the years in which she labored, it is perhaps true that only one novelist of extraordinery genius had arisen. It is perhaps true that the position filled at one and the same time by Dickens, Thackeray, and George Eliot can be claimed at the present moment, if claimed at all, only by a single novelist—by Thomas Hardy.

VENUS, Jupiter, and Saturn are now so close in the evening sky that they can all be taken in at a glance, and they make a brilliant picture. Venus, which in the telescope appears nearly in the shape of a half moon, is nearest the horizon and the most conspicuous. Jupiter comes next, not so dazzling as Venus, but yet exceeding every fixed star in brightness. Saturn is a few degrees to the left of Jupiter, looking quite pale by contrast, although equal to most of the first magnitude stars. While these three giv beauty to the western sky, Orion and Taurus, with the Dog Star at their heels, lord it in the eastern heavens, and Capella glitters overhead.

THE teacher of a large Bible class in a neighboring town is ill pleased with his pastor and some of the church people, and therefore secedes from the church in which he has labored for over a dozen years, and takes his class to a church of another persuasion. In departing, he issues a manifesto, the earnest spirit of which there is no mistaking. He calls his late pastor "the dwarf," and is proud that he has a hundred million or more of dollars to back him. Considering the limited cost of Sunday-school appliances and theological furnishings, this backing ought to be ample for all the wants of the class for a long time to come, whatever ecclesiastical struggles are in store for it.

REV. DR. FOWLER, of the Methodist Missionary Society, has provoked criticism by affirming that six hundred million of heathen are doomed to suffer the inconceivable and never-ending torments of hell unless the Christian people of this and other countries hurry missionaries and Bibles to the rescue. Rev. Dr. Newman rebukes Rev. Dr. Fowler for such utterances, and cites eminent Methodist authority in support of the theory that not only the little heathen babes but millions of grown-up heathen will be saved, although they may never see a Bible or hear a missionary. Now which of the two, Fowler or Newman, is the exponent of the orthodox Methodist doctrin on this interesting point?

PEOPLE who wonder at the reports of our vanishing forests may find that event less remarkable when they learn that 300,000 cubic feet of pine were turned into matches alone last year. Shoe pegs consumed 100,000 cords of timber, lasts and boot-trees 500,000 cords of birch, beech, and maple, and the handles of tools as much more. There is a forest of nearly a million telegraph poles in the United States, and about 300,000 new ones are used for additions and repairs every year, each pole representing a tree, while 2,000,000 cords of wood were burned up in brick making. It takes 75,000 acres growth thirty years old wood to supply the annual demand in railroad ties. Altogether it is rather remarkable that our forests hav lasted as long as they hav.

AMONG other bad omens in India may be mentioned a snake or jackal crossing one's path; hearing a person cry when you are going anywhere; the cawing of a crow and the crying of a kite; a cat crossing one's path, and the seeing an empty pitcher. As compared with the bad, there are but few good omens. Among these may be mentioned the following: The meeting of a dead body being carried away, and no one crying with it; seeing a pitcher with a rope attached to it, or a Brahman carrying a jug of holy water from the Ganges; a lizard creeping up one's body; hearing a bride cry when she is leaving her parents and going to liv with her husband; hearing the bell of a temple strike, or a trumpet sound, when one is setting out on a journey; a crow perched on a dead body floating down the river, and a fox crossing one's path.

THE Portland *Argus* says the name of O. M. Cousins, the Methodist minister, has been a familiar one in religious and temperance circles for some time. He was foremost in denouncing the use of liquors, and held himself up as an exemplar of all that was good and pure. But in the Supreme Court at Saco a few days ago his wife Nancy was decreed a divorce from him, and the custody of the children given to the mother. The charges that Mrs. Cousins brought against the Rev. O. M. were extreme cruelty and refusal to provide even the necessaries of life. Evidence in this case clearly showed that defendant was very cruel toward his wife, at times beating, choking, and otherwise brutally ill-treating her. He made the most fearful threats to her, thus making her life a burden to her, until she could stand it no longer, and sought relief from his abuse in divorce.

TIME rights most evils more effectually than man can. "The dissolution of the Oneida Community as a community seems imminent," says the Utica *Herald*. The recent incorporation of a stock company in its place, with a a capital of $600,000, divided into twenty-five-dollar shares, tells the whole story. There are now about three hundred members of this famous family, about evenly divided as to sex, and all but sixty-five or seventy over sixteen. There are forty families. The stock, none of which is to be sold to outsiders within three years, is to be divided according to this scheme: Those who contributed property at the time of joining receive of this new stock one-half the amount put in. The remainder of the stock is to be divided according to the terms of service among all persons sixteen years of age and upward. Children under sixteen are to be provided for by the company until they attain that age. The company will carry on its old work of farming, fruit canning, silk works, and trap factory, and giv employment to about a hundred outside hands during the season.

THE discussion in regard to hell now takes a new shape, owing to the wide difference of opinion just expressed by two representativ Methodist theologians. The question was for some time as to whether there is a hell or not, and, if there is, whether the punishment inflicted on those who go there will continue forever or will abate after a certain time. In its new shape the discussion is to be not so much as to the nature and duration of future punishment, but as to who will go to hell. Theologian Newman and theologian Fowler are agreed as to the belief that there is a hell. Theologian Fowler runs the missionary society which carries the gospel to the distant heathen. He says that these heathen by hundreds of millions must go to hell unless they are converted, and that they can be converted only through the channels of customary missionary effort. Theologian Newman believes that there is a chance for a great many of these heathen. It is easy to see that there is room for endless diversity of opinion as to the dividing lines between the classes of the heathen who, according to theologian Newman's view of the case, are not marked for the evil place. Newman believes that heathen infants who die before they are old enough to know the difference between good and bad are not sent to hell. He would also exempt a great many of the adult heathen. Just where a little heathen ceases to be an infant and becomes enough of a heathen to deserve eternal punishment for his sins is one of those nice questions on which Methodist and other doctors of divinity might frutlessly argue until doomsday. There are many theologians who claim that the heathen who hav never heard the gospel will not be judged according to gospel law, and will consequently not be punished as if they had lived under gospel privileges. The whole subject is full of inextricable niceties of possible argument.

News of the Week.

IT is rumored that Lima has been captured by the Chilians.

DURING the past year there were twenty-five murders committed in San Francisco.

THE tunnel under the Hudson river is progressing at the rate of four feet a day.

FOUR men were burned to death in a beer tank in a brewery in this city on the 6th.

A BOSTON boy, aged nine, has been indicted for the murder of a companion aged eight.

A WEALTHY Irishman who died recently in Philadelphia left $300,000 to different religious institutions.

LOCKPORT, N. Y., had a $600,000 fire on the 5th. Several hundred persons are thrown out of employment.

FOUR men lost their lives by the explosion of a steam-boiler in a smelting establishment at Newark, N. J.

IT is now proposed in the Senate to place General Grant on the retired list with the rank and pay of General.

FOUR persons were killed in a collision between the police and a mob at Claremorris, Ireland, a few days ago.

THERE were more miles of railroad track laid in this country during the last year than during any previous year.

G. Q. CANNON, the recently-elected Mormon delegate to Congress, has been declared ineligible, as he is an alien and a bigamist.

THE ship Indian Chief, of Liverpool, was wrecked a few days ago at the mouth of the Thames. Eighteen persons were drowned.

PROF. VENNOR, the Canadian weather prophet, has been offered an important position in the Weather Bureau at Washington.

ON the 13th of last month a Japanese steamer, with eighty-two persons on board, was lost in the Japanese Inland sea. Sixty-four lives were lost.

A COLLISION between a Spanish and an English steamer recently in the Mediterranean, resulted in the sinking of the latter vessel and the drowning of forty-five persons.

AFTER months of slow travel from the wharf to Central Park, the Egyptian Obelisk has at length reached its destination, and will be placed in position during the coming week.

THE police of this city hav made a move in the right direction. A few days ago they entered a church fair and put a stop to several lottery games in progress there, much to the indignation of the pious gamblers.

A BILL is before Congress directing the President to purchase land in Mexico or Central America whereon to colonize all negroes in the United States. Another bill provides for the election of postmasters by the people in future.

FRANK LAMMENS and Mrs. Meierhoffer were hanged at Newark, N. J., on the 6th, for the murder of Mrs. Meierhoffer's husband. Each charged the other with being the only guilty one. On the same day two men were hanged in Philadelphia, one for wife-murder and the other for killing his mistress.

OUR first week of this year was a week of disaster in all parts of the world. Storms and shipwrecks at sea, and floods and fires on land, together with an unusual number of murders, suicides, and fatal accidents, seem to indicate that we are being gradually prepared for the fulfilment of Mother Shipton's prophecy.

PARIS village, Clark county, Virginia, was snowed in on December 20th, and the inhabitants came near being starved and frozen to death. When a relief party from a neighboring village reached Paris they found the people on short allowance of food and fuel, and many of them suffering dreadfully from frost bites. Their wants were soon supplied.

Discussion.

[*From the National Reformer.*]

Report of a Debate

BETWEEN THE REV. A. HATCHARD AND MRS. ANNIE BESANT, AT THE HALL OF SCIENCE, LONDON.

FIRST NIGHT.—CONTINUED.

MR. HATCHARD.

Mr. Chairman, Ladies, and Gentlemen: Mrs. Besant, in her opening remarks, referred to Dr. Angus, and to the fact that he was one of the present company of revisers of the New Testament, and also to the fact that there are a large number of various readings of the New Testament in existence. I am pleased beyond measure, because I lived with Dr. Angus for four years. I know him well, and I know him for a thoroughly trustworthy scholar. Now, Dr. Angus has repeated over and over again in public that all these various readings, in what are called the manuscripts of the New Testament, do not alter a single doctrin of Christianity, and do not alter a single important fact in the history of Jesus of Nazareth. I hav here Dr. Angus' "Bible Handbook," and if Mrs. Besant has not got this book I will present her with a copy at the end of this debate. Here is the book, and Dr. Angus goes very elaborately into the question of those various manuscripts and these various readings. Now, Mrs. Besant told you that we had no manuscripts in existence older than the fourth century. I suppose that is the fact. But then I say this: Will Mrs. Besant produce to me the original manuscript or manuscripts of anything—say of any classical work? No! There is no such thing in the world, and it is perfectly well known that there is not a single case where we possess the original manuscript or manuscripts of any work of antiquity. We hav only a few manuscripts—certainly three—which are said to be the oldest manuscripts of the New Testament in existence. These old manuscripts which we hav tell us precisely and substantially the same story and the same tale of Jesus of Nazareth. Reference has been made to the difference which exists between the Douay Bible of the Roman Catholics and the authorized version of the Protestant, but I fail to discover any new or any different facts related in the Douay Bible which do not also find their place in the Bible which the Protestant uses. Why, at one time I acted as a military chaplain, and I hav by me now a small Testament which was published by authority, and bearing the imprimatur of the late Cardinal of Westminster (not the present one), and in that book I read the very same facts as I read in the Protestant Bible. The Romish church published this Testament by authority, and they were not simply content with putting at the top of each gospel the name of the author which appears at its head in the Protestant Bible, but also the date and circumstances under which it was supposed to be written. We hav, therefore, as I hav already stated, only a few old manuscripts, but we hav a vast number of a later date. A word about the different readings and the supposed difference which they make. I hold in my hand what I consider an important little book. It is the New Testament of Tauchnitz, of Germany. If you want to know about what the various readings are, and if you cannot read the Greek Testament, this book (published by the firm of Baron Tauchnitz) will giv you the various readings at the bottom of each page in English. I suppose you know that these books in Germany are published by a firm which has gained a good amount of celebrity, whose name I hav mentioned. This is the thousandth volume. They thought they would publish the New Testament, and actually here, in this little book, they publish the New Testament, the authorized version, with all the various readings here in English underneath. Was the firm of Tauchnitz, or was Tischendorf himself, afraid to let the public know about these various readings? Certainly not. As you hav heard, there is a body of revisers who are sitting at Westminster. They are engaged in revising the Bible, but I challenge Mrs. Besant to prove that they will alter it in any important particular or any Christian doctrin. Here is Scrivener's Greek Testament, in which are condensed all the various readings which are known. This book is one which is considered a very good authority, and it is one which theological students are made to read. Here, then, is Scrivener's Greek Testament; here is Tischendorf's English edition of it; prove to me, from these books, that there is any difference between this and the ordinary authorized version. Mrs. Besant has spoken to you at some length upon the subject of miracles, and alleges the impossibility of a single miracle ever having taken place. Now, I beg of all of you here to-night, if you hav never read the volume of Bampton Lectures, by Dr. Mozley ["Lectures on Miracles"], to do so at once. This volume I was *ordered* to read by the Bishop of Manchester, and I thank his Lordship for having ordered me to read it. I will tell you why. I am not ignorant of Christian science. I will meet any Freethinker on this platform on philosophy or science, if he dares to come. (Laughter, and a voice, "Modesty.") I say I learn from the examples of Freethinkers, whom I hav yet to learn are very modest themselvs. You cannot charge me with knowing nothing about physical science. I say that science has no contradictions whatever of the miracles which are recorded in the New Testament. (Laughter.) I tell you that if you like to take the pains, which I do not believe you Freethinkers will do. . . . ("Question.") If you interrupt me I sit down that minute. I am no paid lecturer of the Christian Evidence Society. I come here entirely upon an independent basis. I tell you that this volume of Bampton Lectures goes elaborately into the question about law. I cannot, in my limited time here to-night, read a passage from this book. I bring it under your notice; but I will read a passage from John Stuart Mill. I suppose all of you know something about him. Now, in his book on "Logic," which I take it that you all know, second volume, and 159th page, he says: "But in order that any alleged fact should be contradictory to a law of causation, the allegation must be, not simply that the cause existed without being followed by the effect, for that would be no uncommon occurrence; but that this happened in the absence of any adequate counteracting cause. Now in the case of an alleged miracle, the assertion is the exact opposit of this. It is, that the effect was defeated, not in the absence, but in consequence of a counteracting cause, namely, a direct interposition of an act of the will of some being, who has power over nature; and in particular of a being whose will being assumed to hav endowed all the causes with the powers by which they produce their effects, may well be supposed able to counteract them. A miracle (as was justly remarked by Brown) is no contradiction to the law of cause and effect; it is a new effect, supposed to be produced by the introduction of a new cause. Of the adequacy of that cause, if present, there can be no doubt; and the only antecedent improbability which can be ascribed to the miracle is the improbability that any such cause existed" (Exeter Hall Lectures). (Applause.) Don't cheer too soon. The thing simply means this, that you must deny the existence of a God to deny logically the possibility of a miracle. If I am not mistaken, Paley says the same words; and I think that Mill must hav seen it in Paley. I giv you John Stuart Mill, not that John Stuart Mill is any great prophet with me, although I hav a certain admiration of the man.

MRS. BESANT.

There are one or two points which hav been alluded to by my opponent in reply to my previous speech which I will deal with before resuming my criticism on Josephus. The first of these is that of the 100,000 readings which I mentioned—the existence of which is not even challenged—none of them affect any important doctrin in the Bible. I will leave you to judge of the accuracy of that, after I hav adduced one or two facts. In the First Epistle of John, chap. v, verse 7, we read: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Now, that is one of the passages which you do not find in the older manuscripts; it is the solitary assertion of the Trinity to be found in the Bible. Surely the Trinity is important. Take next the doctrin of eternal punishment. That is a doctrin about which the new reading of the Bible will probably giv us very different views to those now held. Some of you may hav read a pitiful letter which appeared in the *Athenæum* a short time back, in which the writer asked whether the rumor which had reached him was true, viz., that the revisers of the New Testament were going to translate a well-known passage in the Lord's Prayer no longer "Deliver us from evil," but "Deliver us from the evil one." It is admitted that there are no manuscripts which can be traced back beyond the beginning of the fourth century, but Mr. Hatchard says I may say the same about any classical work. Not one of the originals of the Greek or Latin works which hav come down to us is now extant, and it is urged by my opponent that I ought to treat them in the same fashion as I hav treated the Bible. My reply to that is that it is precisely because I do treat the Bible in the same way as any other ancient book that I require some proof as to the authorship and authenticity of what is therein contained. If I find a classical work in which are related a number of miraculous events, I do not believe them as matters of fact or of history any more than I believe in the miraculous events which the Bible narrates. We now come to what has been said about Er. Tischendorf, and I may tell you that I do not lay much stress upon Tischendorf's authority, and I will tell you why. According to his own confession, he discovered one of these manuscripts of which you hav heard in a monastery on Mount Sinai, and while believing that he was in possession of the most priceless of treasures, the most ancient copy of the word of God in existence, he kept it to himself for fifteen years before he announced his unparalleled discovery to the world. The man who would thus keep for fifteen years the most valuable of the manuscripts in the world is not a man, I say, who ought to be thoroughly relied on.

I will now take up Josephus where I laid him down. I will giv you the last point, and that is that the second and fourth sections run straight on, while the third section, which consists of this passage which is said to be a forgery, is not connected in sense with those two sections I hav mentioned. The end of the second section reads thus: "Since the people were unarmed, and were caught by men prepared for what they were about, there were a great number of them slain by this means, and others of them ran away wounded; and thus an end was put to this sedition. . . . About the same time also another sad calamity put the Jews into disorder."

I allege to you that these two paragraphs which I hav read ought to be read consecutivly without the intervention of the other paragraph, and that they make sense so read, while the first words of the fourth section hav no meaning after the third.

I hav now disposed of the Latin writers. I hav disposed of Josephus. I hav said the best I can say briefly about them, and I shall best consult the time and the work before me if, instead of going over any ground twice, I leave you to judge yourselvs between myself and my opponent. I hav now got four witnesses absolutely uncorroborated—four witnesses for whom we must try to find some sort of evidence, and I must remind you that we want overwhelming evidence, for no less a question than the supernatural character of Jesus is now at stake. I must say I regret that Jesus only came into the world to a very ignorant and barbarous nation, in an obscure corner, and in such a way that it was quite impossible for any large number of people to become aware of his existence in their midst. We hav at least a right to expect that when four of his immediate followers and witnesses of his alleged miracles sit down to giv us an account of what they had seen, the veracity of our witnesses shall be unimpeached; that they shall giv us a coherent account of their hero's life.

I will take the point as to their competent knowledge first. You do not find it stated in the gospels who the writers are, and, therefore, it is very difficult to judge of their competency as historians. Further, there is no lack of records in the early church claiming to be, equally with the four gospels now under consideration, authentic narrativs of the events which we hav here recorded. We hav, in fact, no less than thirty-four different gospels in addition to the four which are now received, and seven of these at least hav come down to us at the present day. We only know the others by extracts. Then, in Luke, I find that the author of Luke does not pretend that his gospel stands by itself. Luke distinctly tells us: "Forasmuch as many hav taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word; it seemed good to me also" (Luke i, 1–3). He does not even pretend that he is himself an eye-witness, and I say to my opponent that there is no proof of his accuracy or of the truth of his story. We hav no less than ninety-eight other writings, which are said to be written by Peter, James, Matthias, Andrew, and others, fifty-six of which are still extant; so it is not only Matthew and John, among the apostles, who are singled out for the honor of writing Christ's story; the difficulty is to tell which are genuin and which spurious, for, according to Moshcim, it was a habit of the early Christians to take great names in order to cover the want of merit or truth in their compositions. He says: "For not long after Christ's ascension into heaven several histories of his life and doctrins, full of pious frauds and fabulous wonders, were composed by persons whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all. Productions appeared which were imposed upon the world by fraudulent men as the writings of the holy apostles" (Ecclesiastical History, ed. 1847, page 31).

I quite agree with that view of Mosheim, and I leave it to you as a view of a Christian historian.

I am told by my opponent that, passing for a moment the four gospels themselvs, I shall find them proved by the Fathers of the Christian church, and I am referred to Polycarp as one of the Christian Fathers on whom my opponent relies. I find my opponent says that he relies upon him, but I am bound to inform you that hardly any quotations can be got from Polycarp which are continuous with texts of the gospels. My contention with regard to the gospels is that of Dean Alford. There were a large number of early traditions floating about from mouth to mouth, which, after thus floating about, and being added to and changed in the course of many years, at last became crystallized in the form in which they are known to us. For instance, Polycarp says, "Beseeching the all-seeing God not to lead us into temptation, as the Lord hath said, the spirit indeed is willing, but the flesh is weak." But such a conjunction of words is nowhere found in our gospels.

Coming now to Irenæus. Irenæus is a man for whom I hav always had a considerable amount of sympathy, because he is the first man who really

puts forward the idea of *four* gospels at all. But I must allow that my faith in him is shaken when I find him giving this as a quotation from John: "John related the words of the Lord concerning the times of the kingdom of God: the days would come when vines would grow, each with ten thousand shoots, and to each shoot ten thousand branches, and to each branch ten thousand twigs, and to each twig ten thousand clusters, and to each cluster ten thousand grapes, and each grape which is crushed will yield twenty-five measures of wine. And when one of the saints will reach after one of these clusters, another will cry, I am a better cluster than it; take me and praise the Lord because of me" (Iren. Hær., v. 33).

I cannot find that in the gospel of John as we hav it to-day. Then when I find that the reasons which are given by this same Irenæus for accepting the four gospels are that there are four corners to the earth, and four spirits, and that Christ sits in the midst of four-faced cherubims, I begin to be still more doubtful about him. I allege, then, that I cannot accept such evidence as this—evidence which is absolutely unsatisfactory, and which we can only regard as the nonsensical ravings of a religious enthusiast.

(TO BE CONTINUED.)

What Objections to Christianity?

MR. MAIR'S FIFTH LETTER.—CONTINUED.

You call my particular attention to the alleged fact that unfortunately Matthew and Luke "completely destroy all they wished to gain by the story of a miraculous conception of the Virgin Mary and the deific paternity of Jesus, for in giving his genealogy they explicitly make him to be the son of Joseph. If they told the truth in this, their dream and vision stories are not worth a straw. One or the other was certainly untrue. Jesus could not have been the son of both Joseph and the Holy Ghost, and if Matthew and Luke are guilty of falsehood in either case, their testimony is valueless all around." Undoubtedly a single falsehood in the accounts of Matthew and Luke make their testimony dubious and forbid the idea of their inspiration, but before I accept your dictum in the case let me refer to the genealogies they give of Christ. The former says, "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ" (Matt. i, 16). There is nothing here to "explicitly make him to be the son of Joseph," and there is no other chapter in Matthew giving a genealogy. An examination of Luke is equally damaging to your argument. He traces the genealogy from Joseph back to Adam, opening with the words, "Jesus himself began to be about thirty years of age, *being, as was supposed,* the son of Joseph, which was the son of Heli" (Luke iii, 23). Thus neither of them teach that Christ was the son of Joseph. Matthew records that Joseph was the husband of Mary, but explicitly states that he "knew her not till she had brought forth her first-born son: and he called his name Jesus" who was conceived in her by the power of the Holy Ghost, and Luke preserves the current supposition of the day, having previously recorded the truth as to the miraculous conception of Christ. I presume that you had in your mind an old Infidel quibble founded on an ignorant misconception of the purpose of these genealogies, but forgot its exact purport. If so, it will be a proper objection to discuss hereafter, but is entirely irrelevant to the thesis under discussion.

Considerable space is taken up with an elaboration of the list of alleged crucified saviors. But there is no proof. The greater part of the assertions is made on the authority of the writer of the "Anacalypsis," a privately printed book of absolutely no authority whatever. No acknowledged scholar that I know of would think it any aid to an argument to refer to him. As to Ctesias, I have not his work before me, but he is regarded by scholars as of very little authority, being an exceedingly credulous and careless writer. For my own part I frankly confess that I am not at all convinced that he preserved the verse quoted, for you have adduced no proof. I judge it a mere parody on some Christian hymn. So with the hymn to Prometheus—it is merely an alteration in a word or so of two of Watts' stanzas, as your readers will recognize. Those who implicitly receive Mr. Higgins' statements as final would accept his pronunciamento that "the modern Christian rendition of Prometheus being bound for thirty years to a rock, where vultures preyed daily upon his vitals," is "an impious Christian fraud." I can easily afford to pay no attention to this or the unsupported assertions and conclusions—so far as they have been quoted—of Robert Taylor. To any reader who is curious to pursue the investigation further as to the alleged plagiarism of the gospels from the mythical or partly mythical tradition of Prometheus, I would recommend a perusal of Æschylus' poem. I doubt not that if he accepts your conclusion he can accept the immensely more credible idea that Shelley copied his beautiful "Prometheus Unbound" from the scriptures.

I will, however, linger a moment to note a characteristic perversion of Gibbon, not so much from the intrinsic weight of the sarcasm as from the fame and learning in other matters of the historian. And first I will give him and you the benefit of the quotation, enlarging a little on yours: "How shall we excuse the supine inattention of the pagan and philosophic world to those evidences which were presented by the hand of Omnipotence, not to their reason, but to their senses? This miraculous event, which ought to hav excited the wonder, the curiosity, and the devotion of mankind, *passed without notice in an age of history.* It happened during the lifetime of Seneca and the elder Pliny, who *must have experienced the immediate effects, or received the earliest intelligence of the prodigy.* Each of these philosophers, in a laborious work, has recorded *all the great phenomena of nature, earthquakes, meteors, comets,* and *eclipses, which his indefatigable cariosity could collect.* Both the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe. *A distinct chapter of Pliny is devoted to eclipses of an extraordinary nature and unusual duration,* but he contents himself with describing the singular defect of light which followed the murder of Cæsar, when, during the greatest part of the year, the orb of the sun appeared pale and without splendor" (Decline and Fall, vol. ii, p. 379).

The fame of authorship and the plaudits of Infidels are but poor and unsatisfying compensation for the falsehood of the man, and the obscure and illiterate Christian may well prize his superior lot when the only charges which an historian of such acumen and elegance as Gibbon can bring against his faith are those founded on palpable untruth and perversions. Instead, however, of criticising myself, I offer as ample refutation of the above quotation the following remarks from Thomas Hartwell Horne, whose introduction is as unanswerable to-day, with all the boasted progress in every department of Infidel science, as it was on the day of its first edition:

"The sentences printed in italics are those in which the skeptical historian has had recourse to those misrepresentations which unhappily pervade too many of his splendid pages. On the passage we remark *first,* that the eclipse being confined to Judea, its *immediate effects* could not *necessarily* have been experienced by Seneca or Pliny, neither of whom could have been on the spot in the reign of Tiberius, when the eclipse took place, nor can it be proved that they had immediate information from all parts of the globe as soon as any extraordinary phenomenon had taken place. *Secondly,* neither Pliny nor Seneca have left any works that correspond to the historian's pompous description. Seneca does *not* treat on eclipses at all; in the passage referred to he speaks indeed of *earthquakes,* but only in a very cursory manner, and does not instance more than four or five, because his object was evidently not to write a history of them, but to investigate their symptoms, causes, and prognostics. The same remark applies to Pliny with respect to earthquakes. They are mentioned only to introduce philosophical observations. The historian, therefore, has but very feeble props to support his assertion. We may reasonably imagine that if Seneca and Pliny have recorded all the great phenomena of nature, they must of course have explored the Grecian and Roman histories, which were immediately open to their inquiries. Now let us try an experiment as to what they have derived from those sources with respect to eclipses. Do they mention the total eclipse of the sun, when the celebrated plague happened at Athens in the first year of the Peloponnesian war? Do they mention the solar eclipses on the day when the foundations of Rome were laid? Do they mention the eclipse foretold by Thales, by which a peace was effected between the Medes and the Lydians? It would be too tedious and useless to ask for many others, which might be mentioned without any fear of our questions being answered in the affirmative. *Thirdly,* the *distinct chapter* of Pliny, in which according to the historian's lofty representation, we should expect to find the subject of eclipses exhausted by his full and elaborate detail, consists of only *eighteen words,* the purport of which is that eclipses of the sun are sometimes of extraordinary duration, such as that which took place on the death of Cæsar, and during the war with Anthony, when the sun appeared pale for nearly a year. *Lastly,* this miraculous preternatural darkness did *not* pass without notice. Omitting the supposed attestation of it by Phlegon (a pagan chronologist who wrote during the reign of the emperor Hadrian, and whose testimony is cited by Julius Africanus, a writer of great eminence and probity, who lived at the beginning of the third century, we may remark that there are two other testimonies, not founded on the statements of Phlegon and Thallus, which *unequivocally* confirm the evangelical history of the darkness at the crucifixion, viz., those of Tertullian and Celsus. In his apology for the Christians, which was addressed to their heathen adversaries, Tertullian expressly says, "*At the moment of Christ's death the light departed from the sun, and the land was darkened at noon-day, which wonder is related in your own annals, and is preserved in your archives to this day.*" If the account of this extraordinary darkness had not been registered, Tertullian would have exposed both himself to the charge of asserting a falsehood (which charge was *never* brought against him), and also his religion, to the ridicule of his enemies. It is further particularly worthy of remark that the darkness and earthquake at the crucifixion are both explicitly recognized and mentioned as *facts* by that acute adversary of Christianity, Celsus; who would not have made such an admission if he could have possibly denied them" (Introduction, vol. i, p. 229).

There are other satisfactory reasons for the silence of many profane writers, which I need not adduce here, my purpose being, at present, merely to expose the perversions of Gibbon. It is certainly an unenviable character in a writer who would seek to delude those who implicitly trust in him for information which is beyond their own reach to attain or prove.

(TO BE CONTINUED.)

[*From the New York Sun.*]

Edison's Electric Light.

Bright sparks flew out of the smokestack of Edison's machine shop at Menlo Park, N. J., the other evening. The 5½ train brought down from New York a score of capitalists and stock-holders to view the electric light. Messrs. Morgan and Wright of Drexel, Morgan & Co., and the Messrs. Fabbri, were among them. The party climed the stairs leading to the old laboratory, and found the inventor shinning around the apartment, and wearing an old fur cap. His neck was swathed in several yards of old black silk. After a visit to the machine shop, where scores of workmen were bending over their lathes in gaslight, steam power was turned on a nest of electric generators, and they began to churn out streams of electricity.

Mr. Edison returned to the old laboratory, and approached a table fringed with magnetic batteries. An instrument resembling a German wheel of fortune occupied the center of the table. The inventor turned the dial to the right. In an instant eight hundred electric light were aglow within the radius of a mile. Each light cast a pale orange tint upon the snow. The laboratory, the machine shops, and many private dwellings were also illuminated. The glossy beavers, gray mustaches, gold-rimmed spectacles, and ivory-handled umbrellas of the capitalists were brought into bold relief.

Mr. Edison suddenly turned the dial to the left. The eight hundred lights went out, and the orange glow faded from the fields of snow. A few sickly gaslights made the capitalists appear like shadows. The dial was again turned to the right, and the eight hundred lights again flooded the snowy fields with light. It was not a brilliant light. It distressed the eye no more than gas. The subdivision seemed perfect. Each light in the apartment was turned on or off by a thumbscrew, the same as gas. A strap was adjusted to an electric engin so small that it would go into a shoe box, and the same power that made the electric light set in motion two sewing-machines, a pump, and a blower. The exquisit little engin ran as noiselessly as an escapement watch. With its aid the power required to run one light runs a sewing-machine.

Nine generators were in use. The inventor is making a huge generator which he says will furnish electricity for 1,000 or 1,200 lights, under the work of a Powers engin. With this engin an assistant says that he gets forty per cent more speed with the same amount of fuel. The faster the generators revolve, the more electricity, and consequently the more light.

"The light is now perfected," said the inventor, "and I am now awaiting the action of the company."

The capitalists departed on the 6:30 train in the light of the eight hundred lights. On the way to New York one of the stock-holders said: "We are entirely satisfied with the light. It is no stock-jobbing speculation. I don't believe you could buy a share of stock for love or money. We hav already taken measures to introduce the light in New York city. All that is necessary to make a plant in the city is to get an engin and transfer the generators from Menlo Park to some station down town. The trouble is that we are already beset by hungry politicians. Under Mayor Cooper's administration they wanted to tax us twenty cents per lineal foot to lay our mains. In addition to this, they wanted three per cent of our gross receipts after five years, and a pledge to light the city ever afterward at ten per cent above the cost of the light. Considering that the gas companies pay the city literaliy nothing for their privileges, we think these demands refreshingly cool. We don't want to be forced to go to Newark, or Brooklyn, or Philadelphia to introduce the light. We want to make our start on Manhattan Island, and, under Mayor Grace's administration, we are in hopes of receiving a fair consideration. Giv us a decent show, and you will see the light in practical use in New York within a year."

THE owl eats birds, feathers and all, and mice, skins and all, and after a little while his stomach separates the feathers, skins, and bones from the meat and rolls them together in a ball, which the bird throws up.

Communications.

Is Mind Material?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I will commence the discussion of this question by laying down as my first proposition that mind is an immaterial spiritual entity, that it is in fact the "I am that I am," the thinking, reasoning myself; that thought is a volition of the mind, as is walking or speaking a volition of the physical organs; that the will is the executiv, I will say, function of the mind to carry into effect that which the mind has determined to do. I am conscious—if I can know anything of my own existence, my own identity, separate and distinct from every other being in the universe—that I hav the control of my own will, my own thoughts, my own actions, and that alone is what constitutes me a responsible being.

Now, for instance, I am here thinking of this writing, and can in an instant turn my thoughts to any other subject or place by the exercise of my will to do so, from here to New York, San Francisco, London, China, South America, from the north to the south pole, to Mars, Jupiter, Saturn, the Milky Way, or any other point or place that I know of or hav heard of.

I can remember the place of my childhood, and can in my mind place myself there in that very spot, can see the same objects that I saw then and there just as distinctly as I can see this paper upon which I am now writing. All this proves that I hav the control of my own will and thoughts.

My next proposition is that this mind is not the result of the material organization of the brain, but that the brain is an organization through which the mind acts, in connection with the rest of the physical organs, to manifest itself to other intelligences like itself in other similar organizations, which can receive through the organs of sense the signs of thought, and understand thoughts thus communicated to them.

And my third proposition is that force is not an inherent property of matter, and no more susceptible of proof than that force and life are entirely independent of matter and material organization, only as a medium through which mind, the author of or cause of force, the same as thought, can act as stated in the preceding or second proposition.

I know that if I strike a blow with a hammer in my hand, force operates in that act, but I know as well that it is the result of the exercise of my will.

There might be many other propositions stated, but they would all be necessarily involved in the first after all, as the second and third already stated are, and the three now on hand will do to begin with. Others can be brought forward, if necessary, hereafter as well as now.

So I will proceed to giv some of my reasons for the first proposition. And I will say on the start that I must approach the subject from my own standpoint. I know of no way to arrive at correct conclusions but to reason from cause to effect and the analogy of things in nature.

And on this principle, as I find myself here as I am in the world, conscious of my own existence and the surroundings of nature, the question naturally arises, How came this to be? As no effect can be produced without a cause, so far as I can see, there then must hav been a sufficient cause for all I can see of life and force in the universe.

I will begin with myself. I can think, can reason, can understand many things—the causes and effects in the nature of things—but I cannot see my own mind, nor feel it, taste it, or smell it; but I know that I am a mind. But a mystery to myself I cannot comprehend or understand is the why or wherefore or cause of my existence any more than I can of the universe. But am I to deny it because I cannot understand it? So far as I can know anything, I know that my mind is the power that governs every act of my life, and the same is recognized in our fellow-beings. That mind governs matter—and everything we behold around us carries this conviction to our minds in all the business operations, in the mechanical, commercial, political, social, and every relation of life—we understand and therefore conclude that when there is a failure, lack of intellect, of business capacity, was the cause. If we see a train of cars running with almost lightning speed over the rails, we consider it the result of mind-work, thinking in the construction of the engine, the cars, the road, the engineering, and all of the arrangements in connection with the operation—as a demonstration of mind over matter.

Now, then, mind is the result of the organizations and forces that it controls. That is contrary to the rule of cause and effect and the analogy of things. We all know what an effect a sudden surprise, the excitement produced by the fear of some imminent danger, will hav upon the physical organization, producing a fearful rush of blood to the brain, a trembling of the whole system, a complete paralyzation of the power of action, unconsciousness, and sometimes death—all simply the result of the power of the mind over the body, the physical organization of mind over matter.

Now in case of death as the result, has that mind destroyed itself, unintentionally terminated its own existence, committed suicide? If the mind is the result of the material organization of the brain, that is just exactly what it has accomplished. In other words, the cause of the mind's existence, upon which the mind was dependent, and which must of course be superior, has been overpowered by its dependent, and both the mind and the body destroyed together, or the rule of cause and effect hav been reversed, and the effect has turned around and killed the cause and itself too.

JAMES HALE.

Reply to J. King.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* To attain truth is my only purpose. In your issue of December 18th, Mr. King objects to my theory of the materiality of mind in my paper on the "Subtil-Materiality of Mind and Its Individualized Development," in your issue of November 20th, and more particularly because I therein assume the existence of an infinit mind, God, which is also material, and who thus mechanically givs controling laws for the actions of all unthinking, unintelligent matter, as the creativ factor for all phenomena of cosmos.

My paper, I think, fully proves the materiality of all minds, to unbiased reasoners, as mechanical forces, *i. e.*, will-force power acting controlingly upon unintelligent matter; as we know our finite intelligence controls our unthinking bodies and much other matter, which none other than a material mind could effect. That unintelligent matter cannot, of itself, act as if it was intelligent, unless primarily guided in its laws of action by an intelligent will-force; thus to account for nature's coherent works, always acting for an adaptable purpose — matter always pursuing useful and esthetic ways. In other words, unthinking matter, in the absence of a controling intelligence, cannot be conceived as having a discriminating power to act co-operativly (as co-operation is an exclusiv intelligent process) in definit proportions, for a purpose which the varied elements always pursue, to effect all phenomena in cosmos. That, therefore, an infinit intelligence is the only imaginable factor, in the disposition of universal, unthinking matter, as Mr. King sarcastically adds, "must hav a God, else there could be no action in the universe of matter; all would be cold and dead, like our moon."

Mr. King ought to know that because this side of the moon, like the poles of our earth, is snow and ice covered, is no sufficient cause to assume a similar condition for the other side of the moon, as their characteristics hav always been dinimically very different. This side of the moon has always faced our earth in all its rounds, and so the constant attraction of our earth upon this side of the moon, in the process of hardening its crust from a molten mass, elongated it toward the earth, by dinimical calculation about thirty miles, and such elongation is shown in photographs of the moon; and therefore is raised above its encircling atmosphere, as a true sphere, and so is cold and drear. This does not apply to the other side of the moon; and so that side may be teeming with animal and vegetable life for aught that Mr. King or science knows.

With such knowledge only of the condition of this side of the moon, Mr. King draws the baseless conclusion that all sides of the moon are equally situate and equally dead, hence with gloomy forebodings he as unwarrantably and gratuitously suggests "that thousands, yea, millions of worlds throughout the boundless universe may be in the same dead and desolate condition;" to favor his unfortunate hallucinations and so not well-considered pet theory, or prepossessions, that the unfeeling chance potency of matter is adequate for all acts of nature, and "so there is no use for an intelligent God" asking the idle question, "Has God forgotten these unfortunate worlds?" Is not this a gloomy, cheerless, and ungrateful view of nature, simple permission without the slightest foundation in known facts, is merely borrowing trouble and trying to make other minds equally chaotic?

Mr. King says "that all attempts to prove that intelligence governs universal matter must prove a failure," though, I suppose, he admits that all of man's works, though limited, are exclusivly controled by his intelligence, and that such works unintelligent matter could not assume by its own potency. The same rule must apply to universal unintelligent matter, "must hav a God." Mr. King further says, "If matter has the inherent property and potency of producing all phenomena, then a God is superfluous, would hav nothing to do." This *if* begs the whole question of the origin of the laws and potency of matter; opens the whole question of inherent potency in matter, or its bequeathment by intelligent will force. Can Mr. King imagin that all matter is intelligent, that it should thus coherently, intelligently co-operate for varied purposes, in varied phenomena? for all co-operations are exclusivly intelligent actions, which force matter into all its coherent ways, as finite minds are so known to act limitedly upon matter; or, to be more rational, may we not suppose that some subtil matter only is intelligent, and so controls all unthinking matter into its coherent actions. One or the other is necessay to account for the co-operativ action of the varied elements in the production of all phenomena. The highest intelligent co-operation in nature is in giving laws to matter to combine in definit proportions in perfecting animal organizations suited to attract and develop that subtil entity, cosmic mind-matter, as individual forces, as the only imaginary origin of such wondrous potency in matter, which mind only can bequeath.

We see the potency in matter, but not its origin, except by analogy with the operations of man's mind in constructing far less wondrous machines, in which we know that his mind has given all the potential laws for the actions of his body upon other matter employed in their construction, knowing, too, that such machines could not come into form without his co-operativ mind, as matter, of itself, has no such potencies. Then, as co-operating mind is necessary for man's handiwork with unthinking matter, how much more is a material, co-operating, infinit mind (as a mechanically-operating functional part of material nature) necessary for the grander works of nature in giving all its laws of potentiality? We all know that matter has its potential laws of action, adequate for all that exists; but as such matter is unintelligent, and so is unthinking, its coherent acts cannot be self-acquired, but, as with man's limited control of matter, is necessarily by his co-operating will-force, so must universal, unintelligent matter hav its controling, co-operativ, infinit, will-force power to giv its coherent laws of potentiality.

Now the antagonists to such intelligent origin of all the potential laws of matter, to giv any rational force to their views, must be able to explain how, upon their crude hypothesis of inherent, self-acquired potency, unintelligent and unthinking materials can possibly assume, of themselvs, to co-operate and so act as if they were intelligent; to adjust their varied elements, in needed proportions, and always unvarying for every compound and necessary adaptable condition, in the varying requirements of different periods in each world's growth, suited to each stage of successiv organic needs. Until such adequate explanations are forthcoming from the supporters of inherent self-potentiality of matter, they had better yield to the necessary conviction that a universal, co-operating mind-factor in will-force is the only rational explanation of coherent phenomena throughout the universe, as man, limitedly, is known to perform with matter by his will-force acts. Mind, by invention, and then by will-force acts, being the only primal potential first cause of the direct actions of any and all unintelligent matter everywhere. Such is, self-evidently, the God of nature, as the most subtil-material intelligent part of matter, acting mechanically (matter upon matter) by will-force upon all unintelligent matter, as his unconscious metaphorical body for all impressions and expressions, as our bodies and much other matter, which our senses take cognizance of, are to our minds, and our minds, reciprocally, thus act by will-force upon such unthinking materials as the only assignable cause and effectiv use of unthinking matter.

Mr. King says "matter acts chemically and not mechanically," as I assume. Is not chemical action mechanical action? "One material acting upon another material by physical force or power; by the laws of motion without intelligence or design," in the things thus interacting (vide Webster).

Mr. King says, in effect, "that two infinits cannot occupy one infinit space." If, as I rationally claim (because satisfying all the demands of science) the universe is and always has been occupied by intelligent and non-intelligent materials as coeval and independent forces, I see no way of escaping or refuting such philosophy by any such sophistrv any more than in denying that man's body and mind co-exist in the same organism, mind, in both cases, controling the associate unthinking materials. If, as Mr. King supposes, unthinking matter always and entirely filled space, and so there was no room left for an infinit mind, how, on that hypothesis, could the present solids and liquids of this globe ever hav been immensely expanded in space, and, also, without their contraction leaving a void? The fact is that matter is elastic (not atomic) and capable of expansion and contraction; so that when one section expands another contracts, and vice versa; and, by the latter process, thus expands and etherealizes matter (the same applying in making of all other globes) until space is now mainly occupied by what we call tenuous ether.

In middle of next to last paragraph in Mr. King's paper, he, in defiance of all rules of courtesy, in the lack of argument against my reasoning, or even of appreciation of the subject, rudely indulges in much personal abuse, which only injures himself and his lightly-considered cause, and so will leave any further reply on that point to his reproving conscience.

CHAS. E. TOWNSEND.

Locust Valley, N. Y., Dec. 21, 1880.

Liberal Notes from Illinois.

Through the courtesy of the Editor of THE TRUTH SEEKER I am permitted to address you once more on a subject which claims your most earnest consideration. While my appeal is more directly to the Freethinkers of Illinois, it is a subject of equal importance to every Liberal in this country. From my experience during my travels in the interest of Liberalism I am satisfied that we need a consolidation of our forces for activ work in the interest of Freethought. And the direction of our action should be to the end that every person may hav equal rights before the laws, and that, too, impartially, irrespectiv of their religious or non-religious opinions.

The Christian church is—through its various agencies—busily engaged—insidiously though it may be—in getting laws enacted, both by our state and United States legislatures, that may be used for the abridgment of the rights of those who do not accept or believe in their superstitious dogmas. And it is high time that we awoke to the dangers that are surrounding us, from laws being enacted, under the guise of Christian legislation. You, my readers, who are readers of this paper and other Liberal papers, are conversant with this thing, and need not that I should enumerate the various ways by which the church is trying to encroach on our rights as free citizens of this country. And it is imperativly necessary that we become united for the preservation of our rights as Americans. In union there is strength. We are not weak from lack of numbers, but we are weak from a lack of unanimity. I am satisfied that there are more than one hundred thousand adult professed Liberals and Freethinkers in the state of Illinois; and not one in a thousand of them belong to any activ, working Liberal organization, and not one in ten of them take any Liberal papers. This ought not to be so. We should unite our forces for self-defense, and be prepared to ward off any approaching danger. "Forewarned is forearmed," and by uniting our forces in time we may ward off further encroachments and remove those that threaten us.

The National Liberal League givs us a platform of principles on which we may all unite. No man or woman in this country who is willing to accord to everybody else the same political, religious, and civil rights that they desire for themselvs can find anything to object to in the declaration of rights put forth by the National Liberal League. The League is comparativly a young organization. Its growth has been gradual but vigorous from year to year since its organization. In its every action thus far it has shown its readiness to strike for the right against the wrong.

It is the object of the League to organize state, county, and local auxiliary Leagues all over this country. Some of the states are already thus organized. We of Illinois are in the background in this respect. But, as I hav said before, this is not from a want of numbers.

Now, as the member of the Executiv Committee for the state of Illinois, I want, as soon as it is possible to do so, to organize a state League in this state. And I would like to hav it composed of members from every part of the state of Illinois. Now, my friend Liberals, please re-read my article on this subject in THE TRUTH SEEKER of Dec. 25th, and then send me a dollar and become a life member of the Illinois State Liberal League. I hav placed the membership fee for all those who will join me in becoming charter members of the Illinois State League at one dollar. The League may, after a permanent organization is effected, deem it advisable to place the joining fee at a larger sum. I believe the fee for joining the Iowa State League is five dollars.

But I hav placed a life-membership fee to those who will join as charter members at one dollar, in the hope of getting a good large membership to start with. And I expect by that means to get funds sufficient to pay the expenses of the convention that it will be necessary to call in order to perfect the organization. I shall giv notice of the convention just as soon as enough persons wishing to become members hav sent in their names to make it safe for me to call the meeting to complete the organization.

Now I hope that every true Liberal in the state of Illinois will giv this matter a candid consideration, and not hang back, thinking somebody else is the one I am writing to. My brother and sister Liberals of the state of Illinois, I mean you all, by sending your joining fee to me you will secure your membership whether you are able to be present at the convention or not. But I hope that all who possibly can will be there. Let me hear from you! I am in earnest in this matter. Thus far since my appointment on the Executiv Committee I hav worked comparativly alone in this state in the League interest. I need your help and co-operation. Will you giv them to me?

Or will you withhold your support, and by so doing compel me to abandon the work and leave the field? The manner in which you respond to this call will be your answer.

I would like to be able to call the convention for the organization of the state League as soon as March or April.

We can hav a rally that will tell for Liberalism in this state. Now, friends, this cause is yours as well as mine, and its success or failure will rest with you. So again I say, Let me hear from you. Address me at St. Johns, Perry county, Ill., P. O. box 89.

Dec. 29, 1880. F. F. FOLLETT.

P. S.—I hav received no money to report for during the month of December. I take it for granted you hav been too much occupied with the holidays to be mindful of me and the work I am doing for the Liberal cause. Well, I hav weathered the storm so far, and for a few days I hav fallen into the hands of a few good Liberal friends in St. Johns and Duquoin.

F. F. F.

The Igneous Theory vs. the Hollow Globe.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of November 27th I find an article purporting to come from the *Popular Science Monthly*, treating upon the future of the universe, asking the following questions: Is the heat of the sun maintained? How long has it lasted? Are there any signs of increase or diminution?

The popular idea that the sun is a body of light and heat to the utmost bounds of its solar system, and is fed by planets and comets falling in as fuel, is not maintained by any explained demonstrated facts, neither can it be. No man possessing original progressiv thought can accept the unnatural and inconsistent igneous theory gotten up by the elder Herschel, and more fully elaborated by Laplace, the French astronomer. Had this theory first been introduced by ordinary men in humble life, it would hav been ignored as a vain delusion unworthy of rational minds, yet there are a few would-be leaders in the Spiritual ranks whose astronomical and geological ideas are illuminated by the scintillations coming from the same spirits who are now passing through the ignorant teachings they advocated while on earth.

These sagacious expounders of the Laplace theory inform us that our earth, with all the sun's system, was at different times or periods peeled off from the sun's surface and thrown out into space, and our earth coiled itself up, and by the law of condensation became so intensely heated that the materials of which it was composed were in a state of fusion. Prof. Hitchcock says the fusion was ten degrees hotter than white heat. Now comes the wonderful climax of inconsistency. These wisacres declare that in this heated condition the outside matter cooled off and formed a crust of some forty miles in thickness around the remainder of this intensely heated mass of seven thousand nine hundred and twenty miles in diameter.

I appeal to the intelligent, scientific readers of THE TRUTH SEEKER to inform me if they are acquainted with any substance composing our earth which could come within one hundred miles of a body of matter eight thousand miles in diameter, heated ten degrees hotter than white heat, without being melted? Again, how is it possible that these learned geologists can build a crust forty miles in thickness down on this hell-hot mass and hav it remain intact so people can exist upon its surface? I say, without fear of successful contradiction, that a crust the size of our earth's crust never has and never can be formed which would surround such a body of heat but what within twelve hours after it was placed there the water in the ocean would boil and pancakes could be fried on the outside of its crust. If the crust were made of steel, such a fire would soon render it so hot that no life could exist upon its surface while the fire was raging inside. Suppose a coal stove, three or four feet in diameter, were filled inside with red-hot coal, and never allowed to cool, when would the outside of the stove cool off? Never until the fire inside was extinguished.

Again, suppose a red-hot ball, ten feet in diameter, were thrown out into space to cool off, where would be the last heat, on the inside or outside of the ball? It is a well-known fact that heat radiates, and I know of no materials composing our earth which can stop its radiation as long as the fire is maintained.

I would inquire of the fire theory expounders if they will, in the plenitude of their wisdom, inform me why it is so cold if the sun has existed, as they say, millions of years before the earth was peeled off from her outside surface, and all this time was sending into space the same amount of light and heat as since. Why is it, if the sun is so intensely hot, that the nearer you approach it the colder it grows, and in going out five miles from the earth toward the sun perpetual snow is found? The balloonists inform us that in six or seven miles from earth not only is it cold but total darkness is all around. Why is it so much colder in December than in June, the sun being about the same distance from the earth, also on the 5th of February and the 5th of August it is the same distance.

A certain scientist whom I wot of, and who thinks that what he does not know is not worth knowing, informs us in his geological works that there was a time when many more volcanoes were in existence than at the present time, but which hav become extinct by being contiguous to the sea-shore, the water of the ocean running into the crater and extinguishing the fire. Think of it, my gentle reader, cold water from the ocean running into the crater which extends into an intensely heated mass of liquid fire, seven thousand nine hundred and twenty miles in diameter. Imagin the terrible explosion which would instantly occur at the introduction of a large body of cold water to this intensely heated matter within the crust of our earth. It would fling all the materials of our earth beyond the boundaries of Jupiter.

Another modern light in astronomy informs us that our moon and the planet Mars are dead and Jupiter is dying. He also says the moon was once inhabited, but at present there is no life there. He thinks the moon much older than the earth, and yet the igneous expounders say it is a child of this planet. The moon, Mars, and Jupiter in any day never appeared fuller of life and health than at present.

Mr. Editor, in my opinion there is as much if not more ignorance manifested in geology as in theology. I would earnestly advise all who believe in the igneous theory to send two dollars to my address and purchase my book entitled "The Hollow Globe." It completely annihilates that foolish idea, and givs rational views concerning volcanoes, earthquakes, and their necessary uses.

Yours for all truth, M. L. SHERMAN, M. D.
Adrian, Mich., Box 1,205.

Obituary.

Departed for the "Land of the Hereafter," on Dec. 7, 1880, after a sojourn of nearly 92 years, Reuben Billings, who was born at Longmeadow, Mass., Feb. 13, 1789. His father, Thaddeus Billings, was once a preacher among the Shakers at Enfield, Conn. Married, April 30, 1809, to Sally Denis, of Delhi, N. Y. Moved to Pompey, N. Y., in June, 1812, where he resided at the time of his death, at which time he was the oldest man in the township. His wife (my mother) was three years his senior. Born, Feb. 22, 1786, and died, Jan. 6, 1875. Two children still survive him, an aged sister of 70 years and the writer, aged 54 years. In 1832, Reuben Billings united with the M. E. church, at Fabius, N. Y., and was in fellowship with that denomination for seven years, but being misused and stigmatized as a "nigger Abolitionist," he quietly withdrew from that proslavery denomination and ever after his own mind was his church. Being quite Radical in his views he was often denounced and traduced by canting hypocrit or self-styled Christians. The teaching and examples of Jesus Christ, in the main, he generally approved of, believing him as tending toward the type of a perfect man, rather than an incarnate God. Remarks were made at his funeral, on the 10th ult., by Major Carpenter, a Liberal Spiritualist, who gave us his views on the great "problem of life," presenting to us the emanation theory and referring to events connected with the life of the deceased.

At the grave appropriate remarks were made when we deposited the mortal remains of my father near the ashes of an angel beloved mother. Here is where all knowledge seems to end, and where faith steps in with more or less assurance to tell our final destiny, but

> From whence we came, and whither we go
> Is more than mortal man can know.

H. A. BILLINGS.

Paine Not Junius.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Relativ to the claim set up that Paine is the author of the letters of Junius, recently published in THE TRUTH SEEKER, allow me to suggest against it that similarity of style is no evidence. Junius borrowed his from Bolingbroke; and no doubt Paine had read Junius, and his style was suggested. But Paine blazes on you like a sun of calcium light, ever bright as clearest noonday, with occasional bursts a thousand times hotter and lighter; whereas Junius is a steady, shining orb. But this against the claim most of all: Paine declares he never published a syllable in England, and also says that "this great cause [the American rebellion] first made him an author." Why should he hav so asserted if it was false? Of all living souls, Paine was the most obstinately truthful and honest.

Let me add that often as I hav read his "Crisis" and "Rights of Man," I never take them up without being astounded at the intellectual power of the writer. Just imagin the situation: Three million colonists, all loyal to the crown, all carefully educated from cradlehood into servil obedience to kings, lords, pastors, and masters, armed merely in self-defense against the ravishments, assaults, etc., of the Lord's anointed; nearly all the rich and socially eminent ready, like spaniels, to caress the whipping hands—not the first whisper of separation from the mother tyrant. Now, with soul and mind full of the situation, begin and read "Crisis No. 1," and on. You will then begin to hav a just conception of who and what Thomas Paine really was, and as an American to appreciate what you—yes, you yourself—may owe to his memory. CLARKE IRVINE.

Sunday Lessons and Musings.

Constructiv Liberalism.

LESSON II.

THESIS.

THE COSMOS is conceived of as held together by general laws. The knowledge of those laws is the best and greatest acquisition of the human race. Upon them rests science, or all we can know; our practical life, or all we can do; and our art and emotional life, or all we can feel.

TEXTS.

(To be learned by heart.)

Man, the minister and interpreter of Nature, understands of the order of Nature, either in the world of matter or of the mind, only so much as he has observed; nor more does he know, or is he able to know.—*Bacon's Novum Organum.*

For Nature is not conquered except by obedience—*Ibid.*

Nature is made better by no mean,
But nature makes that mean; so o'er that art
Which you say adds to Nature is an art
That Nature makes. You see, sweet maid, we marry
A gentler scion to a wilder stock,
And make conceive a bark of baser kind
By bud of nobler race. This is an art
Which does mend Nature, change it rather, but
The art itself is Nature. —*Shakspere (Winter's Tale).*

From Goethe.

DAS GOETTLICHE.	THE DIVINE.
Edel sey der Mensch,	Noble let man be,
Hilfreich und gut!	Rich in help and good;
Denn das allein	For that alone
Unterscheidet ihn	Distinguishes him
Von allen Wesen	From all the beings
Die wir kennen.	Whom we know.
Denn unfuelend	For unfeeling
Ist die Natur;	Nature is to all;
Es leuchtet die Sonne	Alike the sun shines
Ueber Boes' und Gute;	O'er the evil and good;
Und dem Verbrecher	And to the evil-doer
Glaenzen, wie dem Besten,	As to the best gleam
Der Mond und die Sterne.	The moon and stars.
Nach ewigen, ehrnen,	Under eternal, brazen,
Grossen gesetzen	Mighty laws
Muessen wir Alle	Must we all
Unseres Daseyns	Our being's
Kreise vollenden.	Circle complete.
Nur allein der Mensch	Man, and he alone,
Vermag das Uumoegliche;	Can dare the impossible;
Er unterscheidet,	He distinguishes,
Waehlet und richtet;	Chooses, aud judges;
Er kann dem Augenblich	He to the moment can
Dauer verleihen.	Continuance lend.
Er allein darf	He alone can
Den Guten lohnen,	Reward the good,
Den Boesen strafen,	Punish the bad,
Heilen und retten;	Heal and save;
Alles Irrende, Schweifende	All the erring, straying,
Nuetzlich verbinden.	Usefully combine.
Der edle Mensch	The Nobleman, then,
Sey hilfreich and gut!	Shall be helpful and good;
Unermuedet schaff 'er	Unweariedly shall weave
Das Nuetzliche, Rechte,	The useful, the right.
Sey uns ein Vorbild	Shall to us an emblem be
Jener geahneten Wesen!	Of imagined Ideal Ones!

COMMENTARY I.

From Comte's Positiv Catechism (Introduction).

Practically the faith of man never had but one object if you press to the root of the matter. This was to form a conception of the order under which man livs, with the view of determining our relation generally to that order. Man might ascribe that order to fictitious [theological] causes, or he might study its real [scientific] laws; in either case his object was to estimate that order which was independent of him, with the view of *submitting to it better or of attaining a greater power of modifying it*. Every system of religious doctrins necessarily rests on some explanation, no matter what, of THE WORLD and of MAN—the twofold object at all times of our feelings, thoughts, and actions.

COMMENTARY II.

From Harriet Martineau's Autobiography, Vol. i, pp. 84. 85.

I had fairly laid hold of the conception of general laws. , . My laboring brain and beating heart grew quiet, and something more like peace than I had ever yet known settled down upon my anxious mind. . . From the time when I became convinced of the certainty of the action of laws, of the true importance of good influences and good habits, of the firmness, in short, of the ground I was treading, and of the security of the results which I should take the right means to ascertain, a new vigor pervaded my whole life, a new light spread through my mind, and I began to experience a steady growth in self-command, courage, and consequent integrity and disinterestedness. . . If I hav had the blessing of any available strength under sorrow, perplexity, sickness, and toil, during a life which has been anything but easy, it is owing to *my repose upon eternal and irreversible laws*, working in every department of the universe [the world], *without any interference from any random will, human or divine.*"

THE LESSON.

In our last lesson we found that Science in its higher discoveries and integration had practically given us a new cosmology, *i. e.*, a new Heaven and a new Earth. The old firmament and universe, with their creating Gods and Heaven, hav been swept away. In their stead Science reveals to us THE COSMOS, the beautiful order, or ornament, as the Greek word means. The Unknowable Infinit is conceived of as the boundless ocean in which this knowable sun and star world of man floats.

Now what are the warp and woof of this Cosmos? What holds it together and makes it one to us? In a word, ITS LAWS. Our sensations of what we call matter are the woof, that is, the phenomena of the outer world, which we touch, see, hear, smell, and taste, or, in a word, *sense*.

The warp by which we construe and connect together the whole cosmos are the Laws by which we arrange its phenomena, *i. e.*, things as they appear to us, according to their observed *unvarying relations of succession and resemblance*. The knowledge of these relations, or laws, as we call them, givs to man the invaluable power of foreseeing or prevising some phenomena from others to an extent wonderful and extremely useful.

This is wonderful because it explains how and when phenomena occur, so that we may say that we *understand* them, and are able to annex them to ourselvs as a part of our own thoughts and senses.

It is useful because by this knowledge of *how* phenomena occur we are able to foresee them, to provide against them, or to change or modify them to our own uses and for our own benefit. This no other being but Man can do, and this makes him the Lord of the Cosmos. The Laws of Nature, *i. e.*, of the Cosmos, are his tools by which he can serve and save himself and his race and carve out his own fate.

But this, Man can do only by obeying and using these self-same laws. This we are taught by two memorable passages of the two Masters of English philosophy and poetry given above as our texts.

In that way Man shares with "great creating nature" her own powers, and is a part of herself to perfect her for man, and to make the cosmos his home.

There may be nothing new in these re-statements, but these laws and this power of modifying phenomena by them are great affirmations of mind and feeling, and are new in the view that they take the place entirely of the old theological notions of a Will and special Providence as the governor and administrator of the world. They are new and unspeakably important as the foundation of the new Liberal, Positiv, Scientific, General faith of Mankind, which shall bear as its fruit new societies, laws, moralities, and hopes for all mankind. But of that hereafter.

There are several consequences of this discovery and reign of previsable and modifiable Laws which are inevitable, but which some people like to deny. Let us look at some of them.

1. The displacement of the theological or *will* theories of the world makes it useless to ask the *why* of anything. We can know nothing of causes either first or final. All arguments from design or purposes in Nature are simply instances of our own Anthropomorphism, and are childish fancies to be recovered from as we recover from the measles and chicken-pox. The Hindoo Skeptic in our first lesson left nothing further to be said on that subject.

Mankind set out intentionally to find the *why*, and in their vain search for that they hav found the laws which place the *how* in their hands as the key to the Cosmos.

The Liberal, that is, the *Liber*, the freedman, that is, the man who has become emancipated from the slavery of theology, always asks for the *how* and leaves the *why* to the savages or their successors, who suppose that they understand the Infinit, and the final causes of the world about them.

2. But we may be asked does Science giv no unity whatever to the Cosmos. Certainly. The unity of Man's world, which is the Cosmos, is Man himself. Man is the nominativ case in all scientific parsing of existence. He is the subject, and a subjectiv unity or synthesis is the only positiv one, to man, of the world as he can understand it; and the world exists, as to him, only as he understands it. Any objectiv synthesis, that is, any absolute explanation of the world outside of man, is impossible to him until he understands the Infinit and settles that, which is childish to talk about. Man must ever remain the center of his own world, and only by a figure of speech can he regard it as objectiv, that is, as external and foreign to himself, for the purpose of scientific investigation. Science is a boomerang; it goes out to hit and conquer the world as if hostil to man and then returns; or like a retriever it lays its conquests at man's feet and finds no value for them except in his uses. Man is his own, and only, final cause to all the world he can know.

Thus Science has two halves. 1. *Objectiv*, or the world of phenomena and their laws considered as if independent of man.

2. *Subjectiv*, or the same phenomena and their laws considered in relation to man, and leading up to and ministering to his institutions, life, etc. These two halves must ever be used as the complements of each other. When we go to a place do we see everything we pass by the way? No, we see only one-half. The other half we see when we return; and then we bring home all we can of knowledge, gain, or goods for our own use. Philosophers are constantly overlooking the relation of these two halves. For instance, Mr. Herbert Spencer has given us little more than his objectiv half of "a synthetic philosophy" as if the whole. We cherish the hope that he may liv long enough to discover that he is a man and not merely a thinking machine. The objectiv must find its value and solution in the subjectiv.

3. There are two other scientific terms that as students of constructiv Liberalism you must become familiar with, viz., *Static* and *Dynamic*.

The order or law that is observed in any class of phenomena at rest, or as they stand, is called the static law—from the latin *sto*, I stand; but the order that is observed in the variation and changes of phenomena is called a dynamic law, from the Greek *dynamis*, force or power. *Statics* treat of things at rest; dynamics of forces and things in motion or change. Thus in anatomy we hav the statics, and in physiology the dynamics, of the human system. And in sociology the laws and customs are the statics or solidarity of society at a given time. But the history and successiv changes of the society would giv its dynamics or continuity of action. Here again our modern philosophers are generally in fault. They giv us only what they see, and found theories of reform or change only on solidarity. This vitiates most of the communistic and socialistic schemes of reform which are presented, and which charm Liberals for a time. The correctiv is to remember that society is the dynamic growth of a complex organism, and that it must be studied historically and in continuity. It can only be wisely and usefully reformed by modifying its phenomena according to the laws of its progress. For instance, this is the trouble with the beautiful and inspiring speculations of Fourier, who seemed to think that society could be manipulated into harmony, like so much music. He was evidently as ignorant of the terrible powers of human nature and of its collectiv history as though he had come to the earth as an angel from another planet.

4. Two other terms are necessary to secure your outfit in Liberalism, viz., *theory*, as contrasted with *hypothesis*.

Theory (from the Greek *theoro*, I see) means to see clearly, so as to hav the correct verifiable law of phenomena. The theory is really the scientific law, and is used in that sense in scientific parlance. As the theory or law of gravitation. But more commonly the word is used to imply that although the theory or law may be abstractly true, it is nevertheless impractical and visionary, and such as can only end in speculation.

Hypothesis (from the Greek *upo*, under, and *tithemi*, I place) is a theory or law which is provisionally assumed, *i. e.*, placed under phenomena in order to help us find the true law by giving us the motiv and opportunity of making tests to discern it. Hypotheses are thus the scaffoldings of the science, or the wooden semi-circular heads over which its arches are built and rest until the keystone can be found and put in so as to hold it firmly evermore.

Hypotheses are extremely useful in all branches of science if they are not taken as laws or theories.

A working hypothesis is often invaluable, but must not pass for more. For instance, in the grand science of the Cosmos, astronomy, we hav a grand hypothesis as to the origin of the solar system, commonly but wrongfully called the nebular *theory*. It is not yet a theory at all in any scientfic sense. Nor is it likely to became one for many ages. Solar systems are of such slow growth that though we get their statics readily we hav not sufficient observation to giv us their dynamics. We hav their observed order, but their genesis is buried in the depths of time and space. Another hypothesis on the same subject is presented by Prof. Proctor in his "Other Worlds than Ours," known as the aggregation hypothesis. It is to the effect that the sun and planets hav been aggregated from cometary and meteoric matter, collecting as we know it does now, and that they are still young and growing, and hopeful for an eternity to come.

This latter hypothesis seems much more plausible than the former, which is purely speculativ. Yet this nebular "theory" is presented in school books and popular lectures as if it were really verified science. Mr. Herbert Spencer has adopted it as a foundation for his evolution philosophy, and closes his "First Principles" with the most doleful chapter ever written, describing minutely the death and funeral of our solar system. Nothing can be more unscientific than this imaginativ use of unverified hypotheses. It was in this sense that Newton said, *Hypotheses non fingo*, "I do not merely fashion hypotheses." Would that his followers in astronomy and philosophy would follow his example.

You need not be much bothered with further technical terms if you will treasure up the affirmativ ones above given, viz., *the World*, *the Infinit*, *the Cosmos*, *the Laws*, *objectiv* and *subjectiv*, *static* and *dynamic*, and lastly *theory* and *hypothesis*. Let these words be as familiar as *a b c* and you will hav something to tie to for the future. Let me in that view also ask you to become well acquainted with that *multum in parvo*, THE EPITOME of the Positiv Philosophy and religion, published by the SOCIETY OF HUMANITY in this city. What has been said will enable you to

master the chart in that little work, and whoever does so will become founded in Liberalism as upon a rock. *

The *reign of Law* instead of the *reign of Will* was ushered in by the Copernican system at about 1600. Since then the immense progress of the human *intellect* in thought and knowledge has eclipsed all that it had hitherto acquired in the countless years or ages of its existence. Civilized and educated people are quite different beings in all except physical form from what the majority of the human race were before that date. They inhabit a different world and are becoming adapted to a new heaven and earth.

The physical, material, and *practical life* of man has also moved forward with equal pace. The dreams of Bacon hav been fully realized. The age of printing passed into the age of steam, and the age of electricity is upon us. The bolt of Jove has become a tool in the hands of man—the unbound, defiant Prometheus.

One other consideration will bring us to what may be a great treat to you all, a translation from Faust, with which this lesson must close.

We hav just observed what the reign of law has done for the two *H's*, the *Head* and *Hand* of man. But it is said that his intellectual and practical progress has been gained at the expense of the third H, his *Heart*. This is not so. The assertion and claim is made by those who hav failed to get their eyes fully opened to the new morning light.

Sympathy with and love for the WORLD and MAN hav enlarged the human heart beyond all former conceptions of emotion. Man has learned to feel and express his unity with nature as his mother, and with his fellow-men as his brothers.

The drift of modern poetry and painting could not be understood by a man who lived prior to 1600. What could he make out of modern landscape painting or the poems of Shelley, Byron, and Goethe? This emotional and poetical value of the Cosmos is the point to which our subject to-day directs your attention. This sympathy with nature is a new inspiration. The sense of repose upon law enables Man to fall back upon Nature as his best, enduring, and impartial friend. This is expressed in the remarkable passage from Harriet Martineau given above with our texts. But more than this; man has by natural selection become adapted to his Cosmos, so that it seems as if it had been made for him, instead of he from or for it. He finds in it, therefore, by adaptation, sympathy, and finally, by symbolizing, the support and echo of his own life, designs, thoughts, and feelings—as in Bryant's Thanatopsis. When, therefore, man is crushed and heartbroken by crime, remorse, or misfortune; too far gone, it may be, to claim or obtain the forgivness of his fellows, he finds his heart medicin and nurse in nature. His renewal becomes a part of her process, impartial, slow but sure. The man who is touched by nature need never be lost. This cosmic regenerativ power of nature over the human heart is the turning point in Goethe's Faust.

Faust is beyond doubt a genuin part of our modern Bible. It is the "Divine Comedy" of Liberalism, the book we must study, refer to, and quote till it becomes as familiar as household words. It must become with Shakspere a common bond of thought and feeling to the Liberal world. Both Parts of it must be read together, so as to present the whole plan to the mind thoroughly, though some of the Second Part may not be understood. The salvation of a man in the actual power of the devil, overwhelmed with the most terrible sins and crimes, beyond all human feeling or sympathy, without any savior, forgivness, or divine aid—that is the story and triumph of the Second Part of Faust. How it is done by human strength, usefulness, and love *only*, you may see in the last act—the crown of modern poetry. But the first step toward that victory is the charm of Nature alone over the desperate heart with which the Second Part of the Drama opens.

Why has the following *literal, linear* translation been written out instead of asking you to read it in Bayard Taylor's metrical translation? Because it is the sense rather than the poetry that you are to grasp; but read his translation too, and by all means the original. The man who can giv Goethe's sense *and* poetry in English has not been, and probably never will be, born.

The healing and awakening of Faust out of sin, shame, and misery unspeakable by the influences of Nature, figured as elves in their play; the command and resolve "to strive ever forward to the highest life;" all this, told in poetry that fairly sings in the heart as you read it, introduces the story of the salvation of Man under the new faith and without any theology whatever.

THE AWAKENING OF FAUST.

SCENE—A pleasant landscape in spring at the approach of evening twilight.

ARIEL and his Fairies (as spirits and influences of Nature) hover around as elfish forms.

FAUST is seen reclining on a flowery bank, weary, restless, and longing for sleep.

ARIEL, accompanied by tones of Æolian Harps, addresses his elves as to their duties to the suffering Faust.

When the Spring's return serene
Showers blossoms over all;
When the fields with blessings green
Greet Earth's children with their call;
Then the might of elfish bands
Flies to help where'er it can;
Good or bad, with kindly hands,
Soothe will they Misfortune's man.

Ye who circling flit round his head,
Act well the part of noble Elves!
Calm the grim conflict in his heart;
Withdraw the burning arrows of remorse;
Cleanse his inner self from its fearful past.

Four are your vigils in the nightly watch;
Delay not to fill them all as his friends.
First, pillow his head on the coolest turf,
Then bathe him well in dew from Lethe's flood;
Soon will his crampen'd limbs extend
When restful sleep givs strength to meet the day;
Thus fulfil the Elves' fairest duty,
Restore him whole to the holy light!

CHORUS OF ELVES.

(In solo, duet, then many alternating.)

Serenade: (The twilight vigil.)

When the air warmly breathes
O'er the green encircled plain,
A misty veil, an incense sweet,
Drops the *Twilight* gently down;
Whisper then the sweetest peace,
Rock his heart in childhood's play,
And o'er the eyes of the weary
Draw to the portals of the day,

Notturno: (The night vigil.)

Now sinks the night, inclosing all;
Eaeh star leads forth his brother star;
The greater lights and starlets small
Twinkle near and glance afar;
Twinkle here in lakes reflected,
Glance above in clearer night;
While, crowning gifts of deepest rest,
Rules the Moon in glory bright.

Matutino: (The early morning vigil.)

Quenched at last are weary hours,
Vanished alike are pain and joy.
Know before, thou wilt recover
Trust anew the break of day.
The vales look green, the hills swell high,
Gathered in their shade of morn;
While in waves of silver drifting
On to the harvest, rolls the corn.

Reville: (The waking vigil.)

Wish on wish to fairly earn
Gaze toward the Glory there!
Lighter now are slumber's chains,
Sleep is but shell—cast it forth.
Without delay awake, awake thy heart.
Though halts the crowd in mazes lost,
His *All* the Noble-one can gain
Who quickly sees and promptly grasps.

ARIEL to his Elves,

(While sublime sounds announce the rising sun, heard *only* by the spirits.)

Hark! Listen to the hours' storm
Sounding loud to spirits-hearing.
See, the newborn day has come;
The gates of rock jarring crash,
Phebus's wheels rolling dash;
What din of noise brings the light!
The beat of rays, the clarion cries,
Blind the eye, the ear astound;
The unheard is heard but by itself.
Now escape, each into his blossom-bell,
Deeper and deeper there to dwell,
Or in the rocky cleft beneath the leaf,
Stricken by this din, you will be deaf!

FAUST (slowly awaking):

The pulse of life beats now with fresher force
To greet this mild, ethereal dawn;
Thou too, O Earth, hast outstood this night,
And breathest new-created at my feet.
Hast so soon begun to throw thy joy around me?
Art waking and moving that mighty command—
Strive ever forward to the highest life.

The world below still lies in twilight's glow,
The groves echo with life a thousandfold;
Through vale to vale draws the morning mist;
While in the depths sinks the heavenly light;
Each twig and branch sprouts with life anew
In the moistened dell where they lowly slept.
Each tint and hue from its background starts,
Each flower and leaf drops its trembling pearls—
A paradise grows real within my eye.

Upward gaze! The mountains' grand peaks
Announce before the solemnest hours;
They dare the first to enjoy the eternal light
Which later bends its course down to us;
Now to the Alps' green slanting meadows
A newer glow and light is lavished,
As step by step it downward gains.
It strikes me now! blinded soon, alas!
I turn away with eyes pierced with pain!

So is it, too, when a cherished hope,
We think attained to our highest wish,
Finds fulfilment's gates open to its wing.
So if there breaks from eternal bars
A flood of glory, we stand overwhelmed.
Our torches of life would we light again?
A sea of flame surrounds us—what a fire!
Is it love, is it hate, that glowing conquers?
Alternating, with might, pain, or joy?

So then we gladly turn to Earth again,
To hide ourselvs in childhoods veil.

Behind me, then, the sun must stand;
The cataract roaring between the crags
I'll gaze upon with rapture ever growing.
From fall to fall it drops in thousand,
Then other thousand, streamlets breaking;
While floats aloft spray o'er spray.
How grandly springing o'er this storm
Arches the constant change of the varied bow—
Now clearly marked, now shading into air,
As it wafts away its cool and misty shower.
That mirrors, pictures, all our human toil,
Follow the thought—wouldst grasp it clearly—
Only in a colored reflection hav we life at all!

T. B. WAKEMAN.

* An EPITOME of the POSITIV PHILOSOPHY and RELIGION with charts, etc., and a letter of Harriet Martineau on the Positiv Philosophy, pp. 60, published by the Society of Humanity. Sold at THE TRUTH SEEKER office, price 25 cents.

Beecher's "Excrescences" of Christianity.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* H. W. Beecher says that Ingersoll in his lectures lays hold of the "excrescences" of Christianity, and so condemns the whole system. He goes on to say, "What if a physician should point to the lepers, the blind, the cripples, the imbecils, and then deplore the condition of the human race because of a small percentage of unfortunates!"

You, Mr. Beecher, hav read history, and full well you know that from the time Christianity got the upper hand in power more than a thousand years of mental darkness settled over Europe, and distinguished that time as the "dark ages." Full well you know that during these "dark ages," when Christianity was paramount, the world abounded in cruelty, ignorance, war, and degradation unprecedented. You know that the Crusades and other cruel wars were Christian. You know the persecution for opinion, culminating in such as the Massacre of St. Bartholomew, the Inquisition, and centuries of horrors, were Christian misdeeds illustrativ of a system, and not mere "excrescences." Such as yourself in those days, when they did not actually burn or slay or imprison, yet concurred and raised not a little finger as protest, were sharers in the guilt. You, Mr. Beecher, are aware that Christianity is only modified by compulsion of modern society, and that essentially she is the same now as ever. The imprisonment of Lant, Heywood, Bennett, Besant, Bradlaugh, and such, are the modern persecutions of the church, who does not spill their biood because society forbids. You concurred in their imprisonment, and had their lives been taken you would hav consented thereto. These misdeeds are not to be excused as "excrescences;" they are part and parcel of a system called Christianity, of which system you are a prominent exponent and apologist.

Your argue that the race of man should not be judged by its small percentage of blind and lepers and cripples. The mentally and morally blind and the lepers of to-day are those who cannot or will not see and appreciate the value of human liberty, and the progress of mankind from degradation and want to a better condition. Your "bread-and-water-good-enough-for-the-working-man" is in strict accordance with the teachings of Christianity, past and present. High intellectual attainment, so called, that aims at the elevation of a select few at the expense and degradation of the many is but a maniac's effort—is leprosy, blindness, and mental infirmity past excuse or apology; and not even a preacher can make us see differently. F. J. EMARY.

Osceola, Iowa, Dec. 6, 1880.

The Use of Reason.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* We find reason appropriated to instinct and producing results corresponding with "intuition when appropriated to reason," which we call wisdom coming down from above, under the law of adaptation, to teach men and animals to understand the difference between good and evil; otherwise animals would be aliens to man universally, as the wild beasts of the forest are.

"Mind and Matter," "What Is Thought?" etc., by E. A. Chapman and kindred spirits, with their negativs in matter, are doing much to expand the human intellect and reconcile man to infinit wisdom, power, and goodness, through this intuitiv faculty and the heralding of Freethought by THE TRUTH SEEKER. Yours truly, CHAS. PARRY.

Lansingburgh, N. Y.

No Annihilation.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* No recognization of anything in nature after dissolution and transmutation takes place.

I make this statement as being true, and *defy* any one to produce anything in *nature* to the contrary. Then, if this be true, how can *we* recognize each other after *death*. A. ERWIN.

Lebanon, Or., Dec. 14, 1880.

MRS. H. S. LAKE will lecture for the Port Jervis (N. Y.) Liberal League on the 9th, 16th, and 23d, and will speak at the Linesville, Pa., celebration on the 29th and 30th. Parties wishing her services for a course of lectures on other dates will please address her at once at Port Jervis, N. Y.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, JANUARY 15, 1881.

Centralization of Wealth and Power.

Man is aggressiv. He loves wealth and power. He has shown a fondness for acquiring more than his due share of what has been regarded as valuable, even to the inconvenience and suffering of his fellows, and he has exhibited a decided partiality for making his will paramount, and his fellows about him subservient to his rule.

In the primitiv condition of man love of power took precedence over love of wealth. Love of wealth has grown with civilization. In the infancy of the race man's aggressiv disposition led him in the direction of personal conquests, and this for securing the gratification of his passions, and the bringing of his weaker companions into submission to his will. These led to violent conflicts and bloody encounters.

These contests for power were first of an individual character, then families became involved in them, and then tribes. The same spirit which caused a muscular individual to seek to rule other individual, caused the strong tribes to bring weaker tribes into subjection. To obtain this power and to crush the rights of others countless bloody deeds hav been performed, and unhappiness and misery hav been spread over the face of the earth. This desire for power has led to the most sanguinary wars, the most cruel slaughters, to carnage, wretchedness, and woe.

"Man's inhumanity to man makes countless thousands mourn."

This thirst for power and dominion actuated nearly all the ancient nations which history describes. The Aryan race which occupied Central Asia exhibited this aggressiv spirit in prehistoric days. They subjected surrounding nations and tribes to their rule, and when they spread over Europe their power was severely felt by all who came in contact with them. The Persians shed the blood of thousands to establish their rule over other nations and tribes. The Hindoos did their share. The Scythians were exceedingly warlike and aggressiv. The Chaldeans and Assyrians struggled through blood and carnage for power. The Egyptians waged many devastating wars to extend their rule. The Grecians kept up the bloody struggle for centuries and for a considerable period were the masters of the world. The Romans succeeded them, and by causing rivers of blood to flow many nations were made to bow to their imperious will. The Teutons, the Franks, the Gauls, the Britons, etc., hav for centuries exhibited the same bloody efforts to extend their power over their fellow-men.

With love of power, love of wealth has kept steady pace. Gold, silver, diamonds, pearls, precious stones, and numerous works of art and the results of skilful handicraft hav been seized in hundreds of instances by victorious armies and heavy tribute has been laid upon conquered nations. To acquire the greatest amount of gold, to horde up the treasures of the earth, has been the rage of tyrants and misers.

Within the various nations the precious treasures hav not only been madly sought for, but the common soil, the natural inheritance of all, has been seized and made private property. Sometimes the land has been engrossed by the state and the king, but oftener it has been claimed as the property of chiefs, barons, dukes, lords, counts, etc., who had the power to seize it and to enforce their claims. In this way the soil, to which every man has an equal natural right, has for centuries been grasped in the hands of a few who were able to deprive their fellow-beings of their just and natural rights and render them poor, dependent serfs, peasants, and slaves. Had it been possible for men to hav seized the water on the earth, and the air which surrounds it, and made them private property, hording them for their own aggrandizment and depriving their fellow-beings almost of the right to drink and to breathe, there is little doubt but what it would hav been done. Fortunately these natural elements are too fluid, too elastic, too extensiv, too difficult to monopolize, to admit of their being taken from the masses, otherwise the poor to-day could quench their thirst by nature's beverage and breathe the pure air of heaven only by paying the lords and rulers for the privilege of doing so.

This land monopoly, the ability of the few to rob the many of ownership in the soil, has worked incalculable mischief in nearly all the countries on the globe. This is what is making serious trouble in England and Ireland to-day, and must inevitably lead to bloodshed. The same monopoly exists in many other countries, and even in our own fair land it is a rapidly growing evil. The land, like what else is regarded as wealth, is passing from the hands of the many into the grasp of a few. A few thousands are becoming very wealthy, some counting their wealth by tens of millions, while the great masses, amounting to many millions, are becoming poorer and poorer.

This tendency toward the centralization of wealth is steadily becoming more obvious. Within the memory of those who hav arrived at middle age families and individuals hav been seen to advance from the ownership of only moderate wealth to the possess on of hundreds of thousands of millions. There are several in this young country who now count their wealth by millions of dollars, while a smaller number hav engrossed each the enormous sum of one hundred millions, or well on the way toward it. And all this without their really honestly earning a thousand dollars of the sum of which, by sharp scheming and fraud, they hav robbed their fellow-men.

Many whose heads are not yet very gray can remember when Cornelius Vanderbilt was worth but a limited number of thousands of dollars. When he died, a few years ago, he was worth over fifty millions of dollars, and to-day his son is worth one hundred millions or more. His annual income is reckoned at not less than ten millions, and the Cincinnati *Commercial* has calculated that W. H. Vanderbilt can easily double his wealth every twenty years, and that even in that brief period, together with his stocks, bonds, dividends, and constantly accruing interest, he may probably be worth the appalling sum of two hundred and fifty millions!

Jay Gould is rapidly progressing in a similar course, his wealth being computed at over fifty millions, and rapidly increasing. The Astors are worth more than that, while the Stewart estate does not fall short of it. There are so many other instances of excessiv wealth in our country that even an enumeration of them would become tiresome. There are few that will hav the hardihood to claim that this monstrous accumulation of wealth in the hands of a few is right, legitimate, and honest. None can truthfully insist that it is conduciv to the wefare of the country for one man to be able to accumulate fifty or one hundred millions, while thousands of his fellow-beings inevitably must be deprived of the wealth of the world, and be even dragged down to poverty and direst want. Excessiv wealth in the hands of a few must cause excessiv poverty on the part of the many. This excessiv wealth is nothing less than robbery.

Important questions arise here: Shall this unjust and disastrous course be continued forever? Shall the few continue to constantly become richer, and the many to become poorer and poorer? Shall one in a million of the inhabitants of the country continue to amass million after million, being able to count their ill-gotten stores by from twenty millions to two hundred millions, while fifty millions of people are forced into poverty, often the most abject, and a large portion of this great number without a home in this fair land, or a place to lay their heads? Shall the few continue to add to the millions which they can not use, while the great bulk of the population are sinking in penury and want, many unable to find employment, many suffering the maddening pangs of hunger, many forced to see their wives and little ones suffering for the want of a mouthful of bread, and hundreds of them driven to a suicide's grave? Can it be that the down-trodden masses will patiently submit to this crushing, enslaving process, and never do aught to change it?

It does not require that a person should possess remarkable far-seeing ability to arrive at the conclusion that this course cannot safely be pursued indefinitly. It is coming to this—the masses must either yield up all their right to property, homes, comfort, and even to life, or they must rise against the oppressors, the monopolists, the stealers of millions, and take from them the enormous wealth which they hav gathered to themselvs. Existing evils will be corrected peaceably or by force. Men will not always suffer and starve while almost endless millions of wealth are amassed by those who scarcely hav earned an honest dollar.

This accumulation of immense wealth in the hands of a few while ten thousand times as many hav nothing, is an excessiv evil. How can it be prevented? Until the accumulation of such vast wealth in the hands of the few is stopped the evil of course cannot be abated. It must be made undesirable for individuals and corporations to hoard excessiv wealth. This can be done by an honest system of graduated taxation.

Let poverty be taxed nothing. Let moderate wealth be moderately taxed. Let excessiv wealth be excessivly taxed. To repeat, those who hav nothing should be taxed nothing; those who hav a little should pay but little; those who hav much should pay in proportion, while those who become possessed of vast sums should be made to shell out very freely.

Let a scale of taxation something like this be adopted: If a man simply owns a home worth a thousand dollars, or less, let him be free from taxation. If he owns $10,000 let him pay one per cent annually on the amount; if $50,000, one and a half per cent; if $100,000, two per cent; $300,000, three per cent; $500,000, five per cent; $1,000,000, ten per cent; $5,000,000, fifteen per cent; $10,000,000, twenty per cent; $50,000,000, twenty-five per cent; $10,000,000, thirty or forty per cent, and so on.

These rates may be out of due proportion and excessiv, but taxation should be graduated so that the wealthy of the country should sustain the expenses of the government, and so heavily that the amassing of immense wealth should be stopped. It cannot tend to the welfare of any country for a few to own all the property or the wealth, and for the masses to hav little or nothing. If these vast accumulations are rendered undesirable, it will not lessen the amount of the aggregate wealth, but afford the masses a better chance to gather a share of it. This power for a few to amass unlimited wealth must be checked or in another hundred years a very small number of capitalists will own all the wealth of the land and from fifty to one hundred millions of the people will be little better than paupers. The same course we hav been pursuing must lead to this result.

Not until vast wealth in the hands of individuals is made undesirable will it be prevented; and in no way can it be made so, so easily as in a just system of graduated taxation. Let a stringent law be enacted that dishonest representations as to the amount of taxable property owned, or an effort to shield it from taxation, shall subject the owner to a forfeiture of the half or the whole he possesses. Or at all events let means be taken to secure an honest payment of the graduated tax.

As corporations, like railroad companies, are as fond of amassing wealth as individuals, let the same law apply to them. Let the basis be that the wealth of the country shall pay its taxes and that those who hav the most wealth shall pay the most on every thousand dollars they possess. That rule will be very different from the one now in vogue. The excessivly rich now manage to greatly escape taxation while the poor are taxed beyond their ability to pay. This can all be changed if the masses will act intelligently in the matter and in concert. They hav the power in their own hands, and all that is necessary is for them to do is to use it.

The centralization and aggrandizment of power is an evil of perhaps as great magnitude as the centralization and aggrandizment of wealth. Power largely accompanies wealth, but chiefly is wielded by governments. It is wielded first over the masses in its immediate country, and is also extended to their colonies and dependencies, as well as to weaker governments.

The governments of Russia and Great Britain are striking examples of this governmental power. In the first the people are sorely oppressed and their rights crushed under foot. It is much the same in Germany, whlie with Great Britain her power is not only over her own toiling millions but over her numerous colonies and dependencies. There are doubtless many now living who will see the time when blood will freely flow in consequence of this conflict between the oppressor and the oppressed. And this may take place any day in connection with the present land troubles in Ireland. Nations are too slow to learn that justice is the best policy, and that the highest good to the state is secured by placing prosperity within the easy reach of the masses. If all the people of a country were in thrifty, comfortable circumstances the state would be in a far better condition in every way than if seventy-five per cent of the population were in abject poverty. How to elevate and improve the masses is the chief care of the best governments.

Centralization of power, as well as centralization of wealth, has a strong foothold in our own country. It is sufficient to arouse the apprehensions of thinking people to notice how centralization on the part of the general government has increased within the past twenty years. The war of the Rebellion necessitated a strong central government and justified an exercise of power on the part of the president and his assistants that had never before been justifiable. Congress was very quick to seize the power which the exigencies of the times granted them, and they hav used it to a greater extent than justice and a high regard for state and individual rights would warrant. All governments evince a readiness to seize and wield power, and our own has proved no exception to the rule.

An instance of the exercise of this unwarranted power was the passage of the postal laws of 1873, by which our government took upon itself the right to examin the people's mail for its moral qualities, and to refuse to carry certain matter in the mail, though fully stamped according to law, because some postmaster or assistant might deem it not possessing the requisit moral character; and to establish in every post-office in the land a system of espionage that would be abhorrent to the most despotic government in the world. The postal system belongs to the entire people, to saints and sinners alike, who pay the legal price for sending matter through the mail, and one class has no right in justice or under the Constitution to deprive another class of equal mail privileges. The hypocritical plea of morality, or enmity toward unbelief, makes no difference with the principle. Oppression is oppression, under whatever name it is applied, and it makes the abrogation of Constitutional guarantees none the less objectionable because it is done in the name of morality and religion.

It is far from reassuring to see that Postmaster-General Maynard is again recommending to Congress the enactment of additional laws to further use the postal department as a detectiv-spy system to effect the conviction and punishment of a class of offenses that legitimately belong to the different states to look after and punish. It is sufficient to excite alarm to see the general government constantly encroaching upon the province of the state governments and upon the rights of the citizen. As we hav state governments, it is eminently proper that the general government should allow them to discharge their legitimate duties and not needlessly interfere with their rights and prerogativs. An unwarranted usurpation of power on the part of the general government over the states, and subversiv of the constitutional rights of citizens, is as reprehensible in our republic as if under a monarchy or despotism. It should not ruthlessly trample upon the rights of the humblest citizen within its borders.

The people can hardly be too much alive to the preservation of their guaranteed rights and privileges, and they cannot be too jealous of the encroachments that may deprive them of these sacred rights. A general intelligence, a widespread determination that constitutional rights shall be preserved and that no pretext shall be employed to deprive these valued principles of liberty, are what is needed in this and every emergency.

Other centralizations of power—the danger imminent from railroad and other monopolies, corporations, etc.—will be considered in a future article.

Mother Shipton's Prophecy.

Several references hav been made of late and from various quarters to this somewhat remarkable prediction. Common report has it that Mother Shipton lived in England some four hundred years ago, and thus her now famous prophecy was written several centuries before it was fulfilled. Whether she wrote her prophecy in rhyme, whether she wrote it or spoke it in prose and some other genius put it in verse, or whether she ever enunciated it at all, are probably matters of some doubt. This much is known, that many years ago the following had circulation in England and in this country under the name of Mother Shipton's Prophecy. Whether, if she prophesied this, it was all she did in that line does not appear to be well established. If she really was a correct prophet, it is perhaps to be regretted that she did so little in that direction. If the Hebrew prophets, the two Isaiahs, Jeremiah, Ezekiel, Daniel, Amos, Joel, Micah, Haggai, Zechariah, Nahum, Habakkuk, Zephaniah, Hosea, Obadiah, Jonah, and Malachi had prophesied considerably less and Mother Shipton rather more, it is not certain the world would hav been a very heavy loser. Thus Mother Shipton:

"Carriages without horses shall go,
And accidents fill the world with woe;
Around the world thought shall fly
In the twinkling of an eye;
Water yet shall more wonders do,
Now strange, but yet they shall be true;
The world up-side-down shall be,
And gold be found at the root of a tree.
Through the hills men shall ride,
And horse nor ass be at his side;
Under water man shall walk,
Shall ride, shall sleep, shall talk;
In the air shall men be seen
In white, in blue, in green;
Iron in the water shall float
As easy as a wooden boat;
Gold shall be found and shown
In land that's not now known;
Fire and water shall wonders do;
England shall at last admit a Jew;
The end of the world shall come
In eighteen hundred and eighty-one."

Whether that prophecy was made four hundred years ago or not, whether it was written before the events took place or not, whether it was written by Mother Shipton or not, this much can be said in its favor: It is far more concise, far less vague and loose, than the wild and heterogeneous productions attributed to the parties aforesaid, and the best of all, there is no "Thus saith the Lord" about it. Herein it contains no falsehood.

It is true Mother Shipton made no allusion to the printing press, taking photographs by the sun's rays, the telephone, making ice by machinery, electric light, the Keely motor, and several other things, but she hit railroad riding, tunneling, iron steamers, etc., remarkably well. But we hav a hundred copies of Paine's "Age of Reason" that we are willing to wager against a good farm or a first-class house and lot that the world does not come to an end in eighteen hundred and eighty-one.

What Must we Do to be Saved?

This last published lecture of Col. Ingersoll's has been recently issued, and several copies hav been forwarded to fill the orders received for it. It is in the Colonel's elegant, incisiv, convincing style, which no one has been able to closely imitate. In this he pays more attention to the dogmas of Christianity and the teachings of Jesus than in any of his other discourses. It is a question whether any of his preceding lectures excel this in ability. Price, 25 cents.

The Hull-Jamieson Debate.

These two valorous champions held in Republican Hall in this city on five nights of last week a spirited debate on the pro and con of Spiritualism—Hull for Spiritualism, Jamieson against it. A good deal of interest was enlisted, many of both ways of thinking attending the discussion. As a matter of course both knights were victorious, and each utterly demolished the other. This was, at least, the verdict of the listeners—the Spiritualists thinking that Hull demolished Jamieson, and the Materialists that Jamieson routed Hull.

W. F. Jamieson has gone to Boston to arrange for a debate between himself and Mr. Hull, Jan. 23d, 24th, 25th, 26th, 27th. They will also hold a debate in Vineland, N. J., and will attend the Paine celebration in Linesville, Crawford Co., Pa., and follow with a debate, Jan. 31st, Feb. 1st, 2d, 3d, and 4th.

The purpose of these gentlemen is to make debating a distinct profession—something like revivalism in Christianity, but far more honorable, courteous and dignified. They maintain there is no reason why joint oral discussions should not be held all over the country. Their personal relationship is entirely friendly, but they show each other's doctrins no quarter. The audiences that heard their debate here were highly interested.

Address Moses Hull, 37 Harrison avenue, Boston, and W. F. Jamieson, Vineland, N. J.

How to Send Money.

We hav the best of reasons for believing that a considerable number of letters containing money, and designed for us, hav failed to reach us. This has occurred so frequently that we hav come to the conclusion that there are dishonest employees in Uncle Sam's postal department. It has possibly come to the knowledge of some of the clerks who hav the handling of our letters that some of them hav inclosures of money, and it is with sorrow that we think some of them are dishonest enough to abstract an occasional letter before we hav a chance to see them.

These letters necessarily hav to pass through several hands, and from the time they leave our patrons till they reach us there are probably twenty persons who hav a chance to filch letters if they are inclined to do so. That all are not strictly honest there is good reason for believing. An ordinary letter can easily be abstracted from the mails, and no one be able to tell when or by whom it was taken.

For this reason it is unsafe to send money or stamps in an unregistered letter. If a letter containing money is abstracted or lost, there is little chance for tracing it up and finding where it was lost. It is very different with registered letters; a record is kept of them, and, if they go astray, it can be ascertained where and by whom. Of the nearly three millions of registered letters delivered in this city within the past year, but a single letter was lost, while of unregistered letters hundreds, doubtless, failed of their destination. The postal department does not hold itself responsible for registered letters that may be lost, but it will take pains to trace them up. The safeguards thrown around registered letters, and the very small percentage lost—one letter in three millions—makes it a safe way to remit money.

Money orders are still safer, for if the order is lost a duplicate can be obtained. Drafts on a New York bank are also safe; if they are lost, the money is not, and a duplicate can also be issued upon application. A large share of the post-offices in country districts are not money-order offices, but all register letters. Where money-orders cannot be obtained, registering should not be neglected. Funds in money-orders, drafts on New York banks, money by express, and in registered letters may be sent at our risk; but if sent in unregistered letters it must be at the risk of the sender.

Imperfect Bookkeeping.

We are aware that friends hav occasion for dissatisfaction at the way in which their accounts hav been kept in this office. Carelessness has been shown, if not a more reprehensible characteristic. First, we hope it will be remembered that we hav been here in the office but a small share of the time within the last eighteen months, and the filling of orders and the keeping of accounts had to be intrusted to others. That they were not as accurate in all cases as they should hav been cannot be denied.

Our system of keeping accounts with THE TRUTH SEEKER patrons is on the mailing list, whereon the time when the subscription expires is given. When a year or six months are paid for the figures are changed to correspond with the payment made. Little other account is kept. If the clerk is careless in not marking these figures for changing, or if the printers do not their part correctly, an error is the result, when even though the best of motivs are intended.

We hope friends will make due allowance for such mistakes, and when they see an error has been made they will notify us of the fact. We wish to be correct, and to do wrong to none. We are quite content if our patrons pay us once for a given year, and do not wish them to pay twice for the same thing. If errors are made we trust our friends will regard it as not intentional. A true Liberal should never be dishonest.

The little tabs on the wrappers are printed once in four weeks, consequently when remittances come in soon after they are printed it will be three or four weeks before the change in the figures appears. If after that time the change is not seen, we will be glad if friends will call our attention to the matter.

If we hav had dishonest or careless help in our employ, we hav them no longer, and we trust from this time forward there will be little ground for complaint in this direction.

Thomas Paine's Birthday.

The Fourth Liberal League of this city—of which the editor of THE TRUTH SEEKER is President—has invited the other Leagues of the city to unite with it in suitably observing the 143d anniversary of the birthday of the Author-Hero, in Science Hall, 141 Eighth street, on the evening of Saturday, the 29th inst. The invitation has been accepted, and the observance in memory of the revered man will take place at the time and place named. Several speakers will be in attendance and address the meeting. An original poem will be recited, and a pleasant reunion enjoyed. Friends in the vicinity of the city are invited to attend, and from those who cannot be present letters will be received and presented to the meeting. Thomas Paine is worthy of all the honor we can possibly show him, and it is hoped none will be backward in according it. Let the meeting be well attended.

Our New Dress.

We hav received many complimentary letters with regard to the new suit we donned at the beginning of the year. Some of our contemporaries speak of the same, also, in the kindest terms. The Boston *Investigator* uses the following flattering language. We wish it many years of continued prosperity and that its publisher and editor may liv long enough to see its circulation doubled:

"As we are going to press we received the New York TRUTH SEEKER in a new dress and new heading, but with the same old editor, D. M. Bennett, who is as industrious and persevering as usual. The paper makes a very neat appearance, and the reading matter, as always, is good. We wish our New York contemporary the best of success, a long life in seeking for the truth, and an unwavering boldness in proclaiming it."

The *Winsted Press*, always genial and friendly, makes the kindly remarks:

"Bennett's N. Y. TRUTH SEEKER comes to us this week in a new dress throughout and with a new head that is a decided improvement on the old one. In its contents it surpasses any number yet issued, and is altogether a creation for Bennett to be proud of. Every Liberal in the land should take THE TRUTH SEEKER and keep it on the center-table with the one book which all Infidels possess, the Bible.

The *Seymour Times* and *Mind and Matter* also speak complimentary of our new, bright appearance, and take pleasure in the same. We thank our kind friends for their good wishes, and trust that an amicable spirit may long be cherished by all toward each other.

Agents for The Truth Seeker.

The following persons in different parts of the country are authorized to take subscriptions for THE TRUTH SEEKER and orders for TRUTH SEEKER publications and Liberal and Spiritualistic books and pamphlets generally:

MRS. COLBY AND SMITH,	MRS. FANNY C. ALLYN,
MRS. H. S. LAKE,	F. F. FOLLETT,
W. S. BELL,	MOSES HULL,
WM. F. JAMIESON,	H. L. GREEN,
A. O. PHELPS,	DR. A. B. SPINNEY,
S. D. MOORE,	DR. E. MOREY,
Dr. J. L. YORK,	C. S. ROWLEY,
J. S. BEDEL,	JAMES A. BLISS.

In addition to the above, every earnest friend is requested to act as agent and obtain all the new subscribers he can. The larger the number of truth seekers in the country the better.

We thank those who hav kindly sent us names of Liberals for sample copies, and we will always be glad to receive others. Our wish is while we liv to spread the truths of naturalism and rationalism as widely as possible.

WE giv this week on the last page a partial list of the English works we hav for sale. The same will be continued next week, when the "Elements of Social Science" will be named. We hav a good stock of this valuable work for our readers. Over 600 pages. Price, $1.50.

Communications.

The Coming Perihelion.

The celebrated Mother Shipton's prophecy that has passed the rounds of the press for centuries will undoubtedly be on another voyage around the world in 1881. Curiously enough, the wonderful predictions contained therein hav all been verified, with one exception, namely, that the end of the world will come in 1881. It is true that some of our Second Advent brethren hav time and again looked for its fulfilment in advance. It will be well enough to inquire what the coming perihelion of the four leading planets of our solar system portends in its physical, moral, spiritual, and religious aspects; and perhaps we may get a rational glimpse of the true meaning of the Shipton prophecy.

The word "perihelion" is derived from two Greek words signifying "about" and "seen," and in astronomy it means the point in the orbit of a planet or comet which is nearest to the sun. Longitude is another of the elements by which the orbit is determined. In astronomy two or more heavenly bodies are in conjunction when they hav the same longitude. The word "conjunction" is derived from the Latin *conjunctio*, which means to join together. The sun and moon are in conjunction at the time of new moon. The lunar cycle, or golden number, was based on this fact by Meton, an Athenian astronomer. The lunar cycle begins with the year in which the new moon falls on the first day of January. The cycle of the moon is a period of nineteen solar years, after which the new and full moons fall on the same days of the year that they did nineteen years before. In general a heavenly body is in conjunction with the sun when it is on the same side of the earth and is in a line with him. When Mercury and Venus are in a line between the earth and the sun they are said to be in inferior conjunction. When the sun is between the earth and one of the planets, the latter is in superior conjunction.

The planets Neptune, Uranus, Saturn, and Jupiter, the four leading planets of our solar system as far as known, are to be in conjunction with the sun in 1881. This event has not occured for nearly two thousand years, and it will not occur again for a like length of time. On the 21st of April Saturn and Jupiter will be in conjunction with each other. On the 22d of April Jupiter will be in conjunction with the sun. May 3d Venus will be in conjunction with the sun, and May 6th Neptune will be in conjunction with the sun. And on the 6th of September Uranus will be in conjunction with the sun, while on the 21st of September Mars will be in conjunction with the sun. Other conjunctions occur of smaller planets, among which is the perihelion of Mars, May 26th, as well as the fact that Neptune and Jupiter will be in conjunction with each other on June 18th. The conjunction of Jupiter with Saturn referred to above will not occur again for twenty years. Of course it is scarcely worth while to mention Mercury's numerous conjunctions with the sun, or the numerous conjunctions of other planets with the moon, yet a transit of Mercury over the sun's disk will occur November 7th, and will be of importance to astronomers. In addition to the foregoing there will be a partial eclipse of the sun on May 27th, a total eclipse of the moon June 11th and 12th, an annular eclipse of the sun on November 21st, and a partial eclipse of the moon on December 5th. Enough will happen in the movements of the planetary bodies in 1881 to demonstrate to us whether such unusual phenomena hav any direct perceptible influence on the earth's atmosphere or its inhabitants.

Planets are in opposition when they are 180 degrees from the sun. It may be noted here that the four leading planets will be in opposition as follows: Uranus on March 1st, Saturn on October 31st, Neptune on November 7th, Jupiter on November 12th.

The probable atmospheric disturbances arising from these phenomena will be a matter of direct interest to the inhabitants of earth. Such unusual phenomena among the planets of our system must be productiv of unusual atmospheric changes. The character of these changes will be difficult to foretell, but the unusual early storm of October 15th seems to indicate cold for the winter. The natural result might be said to be a very hot summer. Over twenty years ago Dr. R. T. Trall predicted pestilence in the shape of cholera, yellow fever, small pox, and other epidemic diseases, in the summer of 1881. I do not pretend to say that such shall be the fact, but I feel satisfied that we may reasonably look for extreme atmospheric changes and commotions for the next year to come. There was an unusual number of accidents on account of storms the past fall.

To elucidate the questions involved in the coming perihelion of the planets, it will be necessary to giv a brief synopsis of the general principles of law which govern the evolution of our solar system. According to the nebulous theory of Laplace, the matter contained in our solar system once covered the whole space now occupied by our system. As the matter was gradually condensed by the action of cold, rings were formed on the exterior which in time successivly bursted and by the force of gravitation assumed new orbits of their own around the common parent, the sun. Kepler's laws explain why planets pursue their orbits in the manner they do, and are too well known to need repetition here. Bode's law of progress led to the discovery of the minor planet Ceres in 1801, a discovery since followed by about one hundred and seventy minor planets in the same region between Mars and Jupiter, which Sir William Herschel designated as asteroids. The law that led to this discovery is given in Sir John Herschel's "Outlines of Astronomy," 11th edition, page 505, viz., "The interval between the orbits of the earth and Mercury is nearly twice that between those of Venus and Mercury; that between the orbits of Mars and Mercury nearly twice that between the earth and Mercury, and so on." Although the law proved a notorious failure in the cases of both Saturn and Neptune, yet years before the discovery of Neptune it foretold the existence of the broken planet which is represented by the asteroids between Mars and Jupiter.

The failure of Bode's law in the cases of Saturn and Neptune has led modern astronomers to investigate the cause, and it has been found that the facts indicate that the earth and Venus seem to hav characteristics of half-planets and probably were originally only halves of a broken ring, which explains the fact that the distance of Mars is only a little greater than one and a half times that of the earth, while the like is true also of the distance of Neptune compared with that of Uranus. Bode's law, as corrected and modified by these facts, now indicates the existence among the planetary distances in the solar system of three ratios, viz., a whole-planet ratio, an exterior half-planet ratio, and an interior half-planet ratio. The evolutionary law of planetary distances when compared with the fact, givs us the following suns and planets in our system, viz., 1. Sun; 2. Mercury; 3. Venus; 4. Earth; 5. Mars; 6. A broken planet represented by the asteroids; 7. Jupiter; 8. Saturn; 9. Missing half-planet interior to Uranus; 10. Uranus; 11. Neptune; 12. Undiscovered exterior planet of our solar system. According to this evolutionary law of planetary distances there still remains a missing or undiscovered half-planet interior to Uranus. I hav added another missing or undiscovered planet beyond Neptune, as it has been suggested by others heretofore. By a new law which I shall introduce it will be shown that a planet will probably be discovered outward from Neptune, or that a subsequent ring will burst from the sun and condense into a new planet interior to Mercury, but the latter cannot be without interfering with the established law of planetary distances, Mercury being only twenty-eight millions of miles from the sun, therefore the undiscovered planet must be found to exist beyond the orbit of Neptune. As Neptune is distant from the sun two thousand eight hundred millions of miles, the law of evolutionary planetary distances would require us to look for the undiscovered exterior planet of the system in the regions of space at about five thousand millions of miles from the sun. It is quite probable that telescopes will hav to be improved or enlarged before a dark planetary body can be seen at such a distance from the earth, that is, a planet of such magnitude as would be expected to belong to our system.

Another evolutionary law will hav to be considered in order to explain why another planet exterior to Neptune will probably be discovered in the future. Nature is symmetrical and harmonious in all she does. Order, in the shape of mathematics, is one of the fundamental laws of material formation or evolution. The laws of arithmetical and geometrical progression, as well as the other ratios of mathematics, are well known to hav recognition in material formation as well as in the laws of animate and inanimate motion. 1. Positiv, negativ, male, female, indicate natural laws which proclaim that all individualization is dual; 2. The laws of attraction which govern the union of all chemical atoms and elements demonstrate that the union of two atoms or elements produces a third or compound body which corresponds to the triangle; 3. In the fingers of the hand we find the counterpart of the polygon, or five; 4. In the symmetrical comb of the honey bee is found the counterpart of the hexagon, or six; 5. The spectrum of the rainbow givs us the harmonious blending, seven colors. The music scale is another illustration. It has been suggested that odors are graded with seven; 6. As we rise higher in the scale of evolution we naturally look for the more complex. All systems of astronomy agree in dividing the heavens into twelve, as is shown by the twelve signs of the zodiac. It has been discovered by a scientist of the Franklin Institute, Philadelphia, that the number five rules the body of man, while the number seven rules the brain; taken both together, they show that twelve rules the highest order of beings on earth. As there is always harmony between the physical and intellectual laws of evolution, it is reasonable to infer by analogy that the number twelve rules our solar system in its higher aspects. If we admit the force of this reasoning we can reasonably expect to find that the missing planets of our system are now in existence or hav been broken into smaller minor planets in the ages of the past. The only escape from this reasoning is to assume that the facts are not accurately set forth or to deny mathematical harmony to the solar system.

As already intimated, we may expect great and unusual physical disturbances of all kinds both to the earth and its inhabitants. In the moral sphere of action we may expect unusual upheavals. Such has been the case for the past seven years. Crime, corruption, and exposure seem to hav gone hand in hand.

In the spiritual domain there has been a great variety of very wonderful psychological phenomena constantly projected before the public for one-third of a century. Various explanations of these phenomena hav been put forth, but none of them seem to explain all the facts involved in such a satisfactory manner as the theory of the avowed Spiritualists —that it is of a supermundane origin. If the Spiritual theory is the correct explanation, it at once opens up questions of supreme importance to mankind, as well as furnishing a key to unlock the mysteries of all the old religions of the dark past. Heaven knows that there is much in them that needs such a rational key founded on natural phenomena in order to make them even intelligent to the progressiv thought of this enlightened and moderately tolerant age.

As it is self-evident now that the inhabitants of earth as a mass cannot rise in the scale of development faster than the perfection of our planet will permit, it follows analogically that there is an intimate relation between the physical development of a planet and the intellectual, moral, social, and spiritual condition of its inhabitants. This view of evolution would lead us to expect that the unfoldment of man had been going on for almost untold ages. It is quite probable that the growth of our earth required five hundred millions of years before man could exist on it, and from the best geological data it may be reasonably inferred that it has taken man two hundred millions of years to arrive at his presont state of unfoldment. If he has passed through one-half of his evolutionary career, this would still leave two hundred millions of years for the earth to be in an inhabitable condition for man. Three hundred millions of years for the earth to die would giv twelve hundred millions of years, the probable duration of earth as an individual planet. Some authorities hav placed it at about fifteen hundred millions of years.

A brief glance backward into the dark labyrinths of the night of time would reveal to us that man has evoluted from the grim, blood-thirsty savage up through the patriarchal, imperial, monarchical, and only now is getting ready for the republican form of the social order. Only the uninformed can assume that we are yet on the top of the evolutionary hill. Some of earth's inhabitants aspire to a new order of social order, where love shall be the cornerstone, where each works for all and all for each in one common brotherhood of man.

The advance vanguards of science are still pushing aside the cobwebs of mythology in all the old mythological religions of the past. In fact, some of these savants assume to probe the supposed incomprehensibles of supernaturalism and show them to be explained on a perfectly natural although probable supermundane origin. The state of science is now advanced far enough to enable us to see glimmerings of how humanity is gradually elevated in the scale of growth. The researches of scholars, antiquarians, and historians hav shown us that the method of elevating humanity has been systematic during the ages of the past. In regular evolutionary intervals of time individuals hav appeared as the representativs of a new truth. In the religious realm of thought these individuals hav uniformly been called *saviors*. One author (Kersey Graves) has shown that there hav been sixteen crucified saviors recognized among the nations of the past, to say nothing about the innumerable host of reformers, philanthropists, heroes, and martyrs of the ages. Human beings usually imprison, neglect, or murder the apostles of all new truths which conflict with their old notions; and their descendants afterward canonize them as saints, martyrs, saviors, or gods. It is to be hoped that mankind will be more sensible in the future, and instead of deifying men that they will exalt the new truths they teach by putting them into practice.

A careful analysis of the evolutionary intervals will show that one of these so-called saviors or messiahs appears about every 2,250 years or thereabout. Other lesser saviors or martyrs appear often in different nations. The coming perihelion of the planets is one of the most important physical and spiritual epochs that has occurred since the time of Jesus Christ. Whether this event means that he shall giv way to more advanced truth I will not assume to say, but one thing I will say, that the sway of his principles shall at farthest be overshadowed by higher truths soon, and at farthest in three hundred years or so. Some think that the new cycle will begin in 1881, while others think three hundred years longer will be required for his sway. The end of the

world predicted in the Bible, and which the Second Adventists as well as Mother Shipton all look for, is this cycle of planetary conjunctions in 1881.

If it should prove correct that an undiscovered planet exists beyond Neptune, it would of course be the oldest and most perfect planet in the system. It may reasonably be surmised that it plays an important part in the 2,250-year or messiah cycle. The influence it exerts in the coming conjunction cannot be imagined until it is discovered.

The coming conjunction is very important in another respect. The metric system is founded on the length of the ten-millionth part of the terrestrial meridian, or the distance between the pole and the equator. The decimal monetary system is founded on mathematics in its simplest form. The length of our day is one revolution of the earth on its axis; the week and month are regulated by the moon, while the year is one revolution of the earth around the sun. Various cycles hav been proposed for enumerating the passing years. The lunar and solar cycles are too short. The Jewish calendar givs us 5,641, the Julian period, 6,594; *Anno Domini*, 1881; Geo. Francis Train's psychologic era, 54, I think; the *Mind and Matter* Modern-Spiritualism era, 34; and E. H. Heywood's Year of Love, 9; while the Japanese, Chinese, Indian, and other periods giv equally reasonable starting-points for chronological eras. The objection that can be raised against them all is that they are sectional eras, which may be very important to the persons, nations, or religions which they propose to honor, but as a scientific chronological cycle they are destitute of a scientific basis. They are useful as showing that science has not given us a basis for a universal chronological cycle as yet. They are defectiv in another direction. If it could be assumed as among the probabilities that the Christians could convert all other faiths to their religion, then the universal adoption of the *Anno Domini* era might be expected. Still it would be absurd to suppose that the inhabitants who lived in the closing days of man's existence on earth would burden themselvs by dating letters or commercial notes with the wonderfully long chronological cycle of A.D. 199,991,881. The same objection would apply to all the other proposed cycles. They are not based on evolutionary cycles, but on fixed periods, hence must prove impractical and unscientific, and can never command universal adoption by the brotherhood of man.

To my mind the way to obtain a scientific chronological cycle is to take the most important planetary cycle in our system, and then date backward as well as forward from it. The coming perihelion or conjunction is certainly the most important event known to us, unless the 2,250-year messiah cycle can be proved to hav an important physical foundation; we will in all probability hav to wait for the discovery of the planet exterior to Neptune before such fact can be demonstrated. In the mean time I suggest that scientists unite on the coming planetary conjunction as the proper beginning of a new chronological era. We can use the *Anno* of the present Christian period, because the Latin language is more generally recognized as a universal language than any living tongue. The words *perihelion* and *cycle* are both derived from Greek, and could not, according with the rules of word-building, be linked together in one phrase; but happily we hav an appropriate word which has a Latin origin, viz., the word *conjunction* is derived from the Latin *conjunctio*, which means to *join together*. This will giv *anno conjunctio* for use in place of *Anno Domini*. Then, instead of dating A.D. 1881, it would be proper to write A.C. 1. If the language was spelled phonetically it would be written A.K. 1.

Let astronomers calculate backward to the time of each past conjunction of these leading planets as far as human history can penetrate, or to the different geological periods if they can. Then let historians adjust their histories of the different nations to this new chronological cycle, and the measurement of time both ways will be very simple. The different cycles can be named first, second, third, etc., so that we can definitly measure time for all time in a regular mathematical manner.

I suggest that all reformers unite on the first of January, 1881, as the new scientific chronological era *anno conjunctio*, or A.C. 1. I suggest that THE TRUTH SEEKER lend its influence to the new era with the hope of calling the attention of other reformers to the subject. In this way a union of reformers would carry great weight, and force the scientists of the world to investigate the subject of a scientific chronological era. If they can settle on something that will be more scientific than what I hav proposed I shall be heartily glad to adopt it. We must hav a thoroughly scientific chronological cycle. Let all put their pens to the movement by writing all letters other than legal documents with A.C. 1, or A.K 1, for the year 1881. JOHN BROWN SMITH.

Redwood Falls, Minn., Jan. 1, A.C. 1.

VICK'S FLORAL GUIDE.—Of the many guides and seed and plant catalogs sent by our seedsmen and nurserymen, and that are doing so much to inform and beautify and enrich our country, none are so beautiful, none so instructiv, as *Vick's Floral Guide*. Its paper is the choicest, its illustrations handsome, and given by the hundred, while its colored plate is a gem. This work, although costing but 10 cents, is handsome enough for a gift book, or a place on the parlor table. Published by James Vick, Rochester, N. Y.

Thomas Paine.

A REPLY TO WM. HENRY BURR.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: With Mr. Wm. Henry Burr, of Washington, D. C., and tens of thousands of others, I am a great admirer of the labors of Thomas Paine, and am second to no one in the appreciation of his invaluable services in the cause of liberty, both religious and political, the benefits of which the world is now enjoying; but unlike Mr. Burr my admiration will not allow me to close my eyes to historical facts, or endeavor to detract from the merits of others. In your issue of December 1, 1880, friend Burr has a lengthy article asserting Mr. Paine to be the author of "Junius' Letters." That these letters were written by some earnest well-wisher for the better administration of parliamentary power and for the correction of parliamentary misrule is very evident; but daringly exponent as they were, refined in diction, and intimate as the author certainly was with the characters and personages of whom he writes, it is doubtful that they produced much effect, other than like the annoyance of a scolding wife. These abuses in the British government were well known to exist. The officials knew it, the people knew it, and the notoriety of these letters existed mainly in their treasonable character. "Well, go on with your scolding, old woman; but don't you dare to raise the broom handle!" was the silent language of the parties assailed. So much for the letters of Junius. The question friend Burr raises is, was Mr. Paine their author? Little does Mr. Burr imagin that he is trying hard to prove Mr. Paine a foolish liar. I am certain Mr. Burr in his admiration has overlooked the point blank statement in his works that he certainly was *not* their author. If friend Burr will turn to Mr. Paine's "Crisis" No. 2, published in Philadelphia, Jan. 13, 1777, directed to Lord Howe he will find the concluding lines running as follows:

"Thus far sir, I hav endeavored to giv you a picture of present affairs; you may draw from it what consolation you please. I wish as well to the true prosperity of England as you can, but I consider independence as America's natural right and interest, and never could see any real disservice it would be to Britain. If an English merchant receives an order and is paid for it, it signifies nothing to him who governs the country. This is my creed of politics. If I hav anywhere expressed myself overwarmly 'tis from a fixed, immovable hatred I hav, and ever had, to cruel men and cruel measures. I hav likewise an aversion to monarchy as too debasing to the dignity of man; but I never troubled others with my notions till very lately, and never published a syllable in England in my life. What I write is pure nature, and my pen and soul hav ever gone together," etc., etc.

Of the Declaration of Independence, I think it was friend Burr who asserted and had proved to his own satisfaction that Mr. Paine was also the author of this immortal document. His persistency in urging forth his convictions and his denunciation of Mr. Jefferson's accredited authorship really seem to partake of malevolence. No one doubts that the ideas of Mr. Paine, whose Radical views, popularized through his great work "Common Sense" (published in Philadelphia, Feb. 14, 1776) were therein embodied, gave tone to the principles set forth in that bold document. And no one need doubt that Mr. Paine (being then in Philadelphia), might hav been consulted by Mr. Jefferson, but that the construction of the document certainly was the labor of Mr. Jefferson, the proof is too abundant. Mr. Burr's ill-nature again shows itself in his labor to prove that it was only in the latter days of Mr. Jefferson's life—the document becoming sanctified by time—that he ungenerously allowed himself to be thought its author, and arrogated to himself a portion of its national glory.

Now, if friend Burr will hunt among Dr. Franklin's papers connected with his memoirs, published by his grandson, William Temple Franklin, and printed by William Duane, in Philadelphia, 1809 (six volumes), he will find several allusions to Mr. Jefferson, one from the Doctor highly complimenting him as the author, his name passing down to posterity in equal glory with this bold declaration. And the Doctor should certainly hav known, as he was one of the committee of three delegated to prepare the manifesto. He says (page 360), "It was definitivly drafted (and adopted, with a few slight alterations) by that eminent patriot, philosopher, and friend of mankind, Thomas Jefferson, then one of the representativs in Congress for Virginia, as a document of considerable interest and curiosity." So Mr. Burr will perceive that the knowledge of Mr. Jefferson being its author was far from being a recent assumption.

In presenting the prepared document to the committee of five, viz., John Adams, Roger Sherman, Robert R. Livingston, Benjamin Franklin, including himself, he expressed his apprehension that his document, on which he had bestowed so much thought, would fail to meet the diverse views of the general assembly. The Doctor endeavored to allay his oversensitivness by jocularly relating the story of John Brown's difficulty of preparing a boot and shoe sign to please the tastes of his many friends and neighbors. In conclusion he soothed Mr. Jefferson by saying he must expect great mutilation of his important manuscript.

I reiterate I am a great admirer of Mr. Paine and almost hope the time will come when his valuable works on human rights and human capabilities will be used as a text-book by statesmen, and as a reading book in our public schools—displacing that old razor-strop, the Bible. Let friend Burr enlarge his ideas of this planet and conceive it possible for two great men to exist on its surface at one and the same time. Could Mr. Jefferson be other than a great humanitarian statesman who could giv utterance to the expression of his ideas on slavery, yes, almost prophetical, "I tremble for my country when I know that God is just?" And again he says, in his "Notes on Virginia," "We are told the slaves, the blacks, are naturally thieves and sly pilferers, etc. Well, be it so; can we not pardon them for stealing a small part, when *we* hav stolen *all?*" DAVID BRUCE.

Brooklyn. E. D.

Liberals Should be Liberal..

It is a shame that we who are Liberals do not practice our liberality more toward our own cause. The writer of this does not desire to claim exemption from this blame. He has given freely to churches until the narrowness, bigotry, and insults of Christians drove him to close his pocketbook against all church beggars.

When Comstock as agent for the Christians of the United States in their movement against Liberalism and Infidelity began his raids it seemed to me that I was criminally foolish and soft if I gave any more toward sustaining them. It was merely aiding them to persecute my brethren. Let me just say right here that if Liberals would cease to contribute any more toward sustaining Christian churches, ministers, and missionaries, and would giv the one-tenth part of their former favors to such affairs toward sustaining their own cause, you, Mr. Editor, would not be forced to make the appeals you do.

Wake up, all ye Infidels! Just think how much a poor Christian has to giv to his church. And yet nine-tenths of us begrudge the annual pittance to sustain our newspaper, while we are actually, yes, actually, supporting newspapers that either denounce us, or are too cowardly to utter a word for us. There is no doubt about this.

Now, if we are really sincere, and no hypocrits, we are guilty of moral crime in contributing one penny to supply the enemy with the sinews of the open war he is making on ourselvs, our leaders, and our cause.

It is only a few days since I heard a wealthy man, an Infidel open and avowed, who glories in the name as he ought, talk as though he begrudged the money for THE TRUTH SEEKER for a year. Yet were that man a church member there is no doubt that, he being a wealthy man as he is, his church would get out of him in various ways, such as pew rent, priest's salary, church repairs, lights, fuel, "yaller-legged chickens," etc., etc., hundreds of dollars. He would part with it here willingly, and console himself that he was laying it up above, "where moth and rust doth not corrupt"—an insurance against hell fire, in heavenly banks.

Yes, since this united, pre-determined war is being made on us all by these Protestant Jesuits, we are criminally foolish to giv to the enemy, and not to giv to our own.

Let every Liberal who reads this furnish to THE TRUTH SEEKER the name of every free-thinking man and woman he can, and at the same time do something toward getting subscribers and circulating books and pamphlets in behalf of our cause.

HOLT.

The Human Beings that Hav Lived.

The Rev. Mr. Murray, in a recent lecture in Music Hall, Boston, in considering the subject of the number of people that hav lived upon this globe, made use of the following language:

"Now the population of the earth is 1,000,000,000, and a generation dies every thirty years. In every thirty years, then, 1,000,000,000 of human beings go out of the world and 1,000,000,000 come in. Forty years ago the church taught that the world was 6,000 years old. She doesn't to-day pretend to guess within 100,000 years how old the world is. Very well. What has been the population of the world since the race began? Who can estimate the number? By what arithmetic shall you compute the swarming millions? Take the globe and flatten it into a vast plain, 24,000 miles by 24, and would it accommodate but a fraction of the human beings that hav lived upon its surface? Where is the locality of the judgment to be then? Can it hav a locality?"

Letters from Friends.

CASHTOWN, PA., Jan. 7, 1881.

MR. EDITOR: I am entirely in sympathy with the movement of the tour around the world, and will do my part in helping defray expenses.

Respectfully, W. O. SMITH, M.D.

DUBLIN, Mo., Jan. 7, 1880.

D. M. BENNETT, *Dear Sir:* Put me down for five dollars for those fat volumes you propose to publish of the sights you will see on the trip you will soon make around the world.

I recently sent you two new subscribers for THE TRUTH SEEKER, and I think I can send you some more soon. Respectfully, F. L. YALE.

AMBOY, MINN., Jan. 3, 1881.

FRIEND BENNETT: I will be one of the three hundred to giv five dollars for your trip around the world, as you hav suggested, and would consider the money well invested. MOSES KUNZELMAN.

ESCANABA, MICH., Jan. 4, 1881.

MR. EDITOR: In THE TRUTH SEEKER of Jan. 1st the question is asked, "Shall the journey around the world be made?" I answer, Yes. And you can put my name on your book for five dollars, to be paid when wanted. I am sure your letters of travel will make a very readable book; and as much as we shall miss you in the editorial chair, we shall be happy to know that you are enjoying yourself in foreign lands and that we shall know something about those countries that we know little of now. C. HOWARD.

STOCKTON, CAL., Dec. 28, 1880.

MR. EDITOR: Your recent letters in your paper are the best descriptiv reading I ever perused. I think you would make a success of the China and Japan trip proposed by our California friend. I will take one of the books when published.

Respectfully, W. F. FREEMAN.

DWIGHT, ILL., Jan. 7, 1881.

MR. EDITOR: I see by your issue of Jan. 1st that promis bids fair for you to take a trip around the world. Therefore I will contribute five dollars for the object, and Mr. G. Z. Flagler says you may put him down. I think that $5 invested to help send you around the world will be about as good an investment as can be made with so small an amount of money in more ways than one. In the first place, judging from the letters you wrote in Europe, we shall hav a rich harvest of knowledge not otherwise attainable. Besides, it will help giv you one year of pleasure, which will help to counteract the misery you must hav suffered the thirteen months that you served in the Christian bastile at Albany. Besides, it will show to Comstock and his company that you are not dead, but moving around to gather knowledge from every quarter of the globe, and that Liberals of the country will sustain you in all efforts where knowledge can be found. Now let the Liberals of the country contribute their five dollars early, that you may hav plenty of time to get ready for the trip. Respectfully yours, WM. WALKER.

LYNDON, KAN., Dec. 25, 1880.

DEAR MR. BENNETT: Count me for five dollars for e proposed trip round the world, as I must hav the books describing the same, for our little D. M. Bennett, who is growing to be a fine boy, now past fifteen months of age. J. M. PERT.

ROCKFORD, ILL., Jan. 6, 1881.

MR. BENNETT: You may put my name down for your future volume "An Infidel Around the World." Just here Dr. G. W. Brown has stepped into my office; he says, "Tell Bennett to count me in." Now if we do not come to time we will be lagging and not *begging*, as your typo puts it in my letter in the issue of Jan. 1st.

Should you make the journey around the world I much desire you to carefully examin the condition of our foreign missions. For years I gave generously toward them, according to my means, and the preachers promised me no end of blessings and rewards. One or two told me if I ever traveled in those pagan lands I would get back all I gave, with compound interest. I shall never visit those countries I fear, but should you see any of my compound interest lying loosely around please lay violent hands upon it, in the name of common sense, justice, and the flag of the free. Yours respectfully,

MRS. H. L. BUCKNER, M.D.

MT. VERNON, IND., Jan. 7, 1881.

FRIEND BENNETT: You can count me in for five dollars for the "Round the World Fund" and to take books in exchange. Your friend, A. ED. HARLEM.

CENTRAL CITY, Col., Dec. 30, 1880.

MR. D. M. BENNETT: Please put me down for one share of that fund which you propose on page 812 of your paper. I will not only willingly giv that to pull down ignorance and superstition, but I think I can safely agree to furnish you names sufficient for fifty dollars, perhaps more; that many, anyhow.

I am an ardent admirer of this—to me—new religion, and, although I am not abundantly supplied with money, I feel that I would almost distress myself pecuniarily in order to learn from reliable authority about those musty old countries from which this Christian religion was adopted. We hav unquestionably had able men traveling and writing from all those old religious landmarks, and upon the subject of religion, but almost all of them were in the employ of religious institutions or biased in favor of Christianity, so that all such reports were unfair and prejudiced in favor of the Jewish Bible and religion. I do want to hav the report of a fair, unprejudiced writer, such as I think you would be—no, I think you would be bitterly against religion, but I think not unfair; and as anything against religion as preached now suits me, the more bitter the better I think I would like it. So put me down for five dollars; and when you get enough other subscriptions to make up the fifteen hundred dollars, let me know and I'll forward it. When I know the enterprise is an established fact I will see how many more five dollars I can obtain. I hav three already. If you obtain the necessary funds, please mark out the route you now think you would take and the places you would visit, and where you would expect to remain the longest, and object in visiting each of the places. How I should like to hav you visit India and find there records, indisputable records, that would establish the fact that the Jewish religion belonged to their country, and with dates long anterior to those of Christianity! I want to be able to hurl into the teeth of these pious frauds the facts that there are dates, positiv dates, reaching thousands of years beyond their creation, in which this same religion was taught and practiced, and can denounce them as thieves and swindlers. So long as people are sent into those countries whose interest it is to keep Christianity afloat, they will invariably report in favor of that institution. So we want no more reports from Christians or their ken. Agitate this matter, keep it rolling, and I feel confident that it will soon be an established fact that you will be on the "rolling billows of the deep" in the near future.

Truly yours, D. D. LAKE.

ROYAL CENTER, IND.

MR. BENNETT, *Dear Sir:* Count me one who will contribute to your trip around the world. I am of the opinion that five dollars cannot be spent to better advantage. I think you can see more, write more about it, and make it more interesting, than any other man. Your letters from Europe are splendid.

You ask how we like the new dress. I like it well. It suits me. I want to ask you why you did not bring home one of those pagan gods and set it up in your office. It might hav been a great help to you in keeping away Comstock and the Y. M. C. A., and also to stand sentinel while you make your trip around the world. Your friend, GEO. HENDEE.

LEADVILLE, COL., Dec. 28, 1880.

MR. EDITOR: I write to thank you for your letters from Europe. They are well worth the price of THE TRUTH SEEKER for a year. I also second the motion of D. C. Coleman to send you around the world, and will go him five dollars better to raise the amount necessary to pay the expenses of trip. Inclosed find money order for five dollars, for which please giv me credit on my subscription.

I am truly, F. H. MOORE.

ST. JOHNS, MICH., Jan. 5, 1881.

D. M. BENNETT: You can put me down for five dollars for your trip around the world, and my wife says she wishes you will let her go along. But my wife is a very foolish woman, always uneasy and ever ready to emigrate. And if in heaven she is permitted to select her wings she will not be satisfied till she has a pair that will enable her to distance all others. 'Twould be just splendid to see her and Elmina, with Gabriel in the rear, coming in on the home stretch. Yours very truly, M. BABCOCK.

P. S.—When you get among the poor heathen you can say that you are the authorized agent for the sale of "The Ghost of St. John," by M. Babcock.

[If our friends should decide to send us around the planet, it would be very agreeable to hav companions on the journey. Should Mrs. Babcock conclude to be one, we will try to induce her not to fly away and leave us behind.—ED. T. S.]

BOSTON, MASS., Jan. 3, 1881.

FRIEND BENNETT: Your "new dress" of THE TRUTH SEEKER is splendid. I like it much. It would be a capital thing if you could travel around this "basement world" and see its wonders and relate them in THE TRUTH SEEKER. I am sure there are hundreds of your readers, your humble servant being one of the number, who would like to read your descriptions of here and there and everywhere. With many kind recollections of the past and many sincere wishes of good fortune for you in the future, I am as ever,

Fraternally thine, W. S. BELL.

HAMILTON, R. I., Jan. 3, 1881.

DEAR TRUTH SEEKER: Let me thank you for those letters from Europe, and, if not too presuming, make a proposition. I think the first anniversary of your return from Albany should be noted, and suggest that THE TRUTH SEEKER friends shall chip in and contribute enough that you can giv us a double number the first of May. You say you would giv it away were you able to do it. I'll see a dollar on the venture, and if you will make the trial will send it on in time. Will you do it? JAMES N. ARNOLD,

Ch. N. L. L. for R. I.

VINELAND, N. J., Jan. 3, 1881.

D. M. BENNETT: I hav been highly entertained and instructed by your excellent letters from over the sea, and I trust it will not be long before you will hav sufficient means to commence your proposed trip around the world. Very truly, R. P. FELLOWS.

SNOWVILLE, VA., Jan. 5, 1881.

DEAR TRUTH SEEKER FRIENDS: I've just received a letter from "Alhaza," mailed from Lexington, Ky., December 30th, in which she says she has not received one stamp since the few I sent her. I supposed, of course, her appeal, so simple and yet so touching, would open all hearts. But no doubt very many of you would hav heeded the call had you been able to address her directly, but all who wish to, our Bennett can put in a stamp or two and a few kindly words and he will forward both to her. She really needs the necessaries of life, and deserves our aid, inasmuch as she has done good work for years in distributing Liberal books and papers, as well as sending out Liberal sentiments through the press. To think of a sick woman in need is hard indeed when we realize the severity of the weather and that she is far away among strangers.

ELMINA D. SLENKER.

ROCKFORD, ILL., Dec., 20, 1880.

MR. EDITOR: Please continue THE TRUTH SEEKER for another year. Your paper and the Boston *Investigator* are my household gods. May they both flourish until their object is accomplished.

Yours truly, GEO. TULLOCK.

MR. EDITOR: Years ago when on an ocean steamer bound for California, we had a dominie on board who was continually attempting to turn the cabin into a gospel shop for prayer-meetings, One day on deck several gentlemen were complaining of what a bore the dominie was, when I said that I wished some one would go and say to him: "You believe the Bible to be the inspired work of God, and you pretend to explain it. Now tell us, are the words that are recorded in the Bible as being spoken by Balaam's ass to be regarded as the words of revelation or as the words of the ass? If of the ass, was he inspired? and if inspired, was he a prophet?"

This excited the risibility of a Mr. H., who roared with laughter and said it was the best thing he had ever heard, and off he went to find the dominie. It shut that functionary's clap-trap. C.

SANDUSKY, ILL., Jan. 4, 1881.

MR. EDITOR: I am glad to read of your return home. Your letters were very interesting. A friend and myself read "The Gods and Religions," and we think it one of the greatest works in the world. Truth seekers are increasing here and Christianity is sinking, thank, not God, but reason. I hav tried to get subscribers for your best of papers, but the people excuse themselvs by saying they are not able to pay for it. Well, we will try to be neighborly. They may read ours till the papers wear out, and we will let them hav a little jaw to boot as often as we can. You will allow me to say the church here (Methodist) has to resort to gambling, fishing-for-candy festivals, etc., to make the mare go. Why not pray for anything they want if the Bible is so sure as they say (Mark xi, 24)? Why, because they don't believe the Bible is true. On the 22d of this month the Methodists of Sandusky neighborhood will establish a lying, gambling, swindling post-office to raise funds to build a house in which they will worship God. L. MCDANIEL.

PRAIRIE CITY, OR., Dec. 25, 1880.

D. M. BENNETT: I see that the time for which I hav paid for THE TRUTH SEEKER has about expired; and I shall send to Congress City to-morrow to procure money order for three dollars to renew for another year.

I hav deferred sending the money a little longer than I ought or than I intended; but, like yourself, I often find it quite difficult to get hold of a sufficient quantity of the "filthy lucre" to meet my most urgent demands. Although some weeks hav elapsed since your return, I hope it is not too late to congratulate you on your successful journey and safe return. I had some serious misgivings in regard to your safety when I learned that you were rash enough to venture upon that element which has so frequently been used as a means of destruction for the wicked. In the event of a storm that was likely to wreck your ship, I was satisfied that should they cast lots you would be thrown overboard, but had little hope that Jah would prepare a "great fish" for your accommodation, with special instructions to land you safely at New York. Perhaps you owe your safety to the fact that you had on board some reverend with more than ordinary influence with him who rules the storm, and that that influence was exercised in your behalf with the hope that should you be spared to journey to that land where the grandeur and magnificence of God-houses are made a specialty you might be induced to turn from the error of

your ways, or, in Christian parlance, be snatched as a brand from the burning.

As there is said to be more joy in heaven over one sinner that repenteth, etc., there would indeed hav been a grand old time amongst the sanctified had they caught the editor of THE TRUTH SEEKER napping; and I agree with the reverend that the hope of such a prize was worth a tremendous effort.

But the most reasonable theory for your escape is that since the convention of the gods, and his ill-success at that time, Jah has relapsed into one of those long and profound slumbers from which Mercury found it so difficult to awaken some of his predecessors.

One of our friends seems disposed to complain because you devoted so much of your letters to a description of cathedrals. Now I take an altogether different view of that matter. As you hav undertaken to war upon superstition, and as the greatest superstition is fostered by the church and in the name of religion, it is fitting that you should hav gone into its strongholds, acquainted yourself thoroughly with its mode of working, sought out its weak points, and in every way possible thoroughly posted yourself in regard to this, the greatest curse that has ever befallen the human race.

The only mistake I think you made was that you did not visit God's vicegerent on earth while you had an opportunity. You may never hav an opportunity of calling upon Leo "thirteen times" on earth again. And although that may be no great disadvantage to you, I should hav been pleased to know you bearded the lion in his den; but as you apear to hav become quite familiar with St. Peter, perhaps he will at some future time introduce you to his holiness.

I hav been expecting, since your return, to hear of your arrest by that conservator of public morals, who must hav been immensely shocked when he read the letter in which you speak of a fountain representing perfectly the attitude of the little lost boy when obeying one of nature's laws. It is well that the one who executed that work of art did not liv in New York in Comstock's time, for if one-half that has been said of him is true, he has arrested many for a less offense.

I am truly sorry that Bro. Green should hav regarded it as his duty to withdraw from the old League, in which and for which he had long labored so earnestly and efficiently. The suggestion of sister Slenker in regard to forming libraries is a good one and one that has frequently been spoken of by some of the members of Union League No. 196. Hoping that all your old subscribers will promptly renew, and that many new ones may be added to your list, I am Yours truly, A. L. THOMPSON.

SNOWVILLE, VA., Dec. 31, 1880.

DEAR TRUTH SEEKERS: 'Tis the eve of the New Year; and while all the world are making good resolutions for the coming twelve months, I begin my work by saying a few words in appeal for "our paper," the New York *Physiologist*. The world is full of good papers working for good aims, but not one is attempting a better work than ours. We are striving for sound minds in healthy bodies; for right generation and less of it; for happy homes and pure lives; for the freedom and equality of men and women, mentally, morally, and sexually. We want homes where two heads rule by the just arbitration of reason tempered by love. We want a few well organized and happily situated children, and no others. In fine, we work for the general health and happiness of all the world. And thou, my sister and brother who read this, I ask thee if thou wilt not do a little for so noble a cause. We all need to do some good work in life. This may be thy one chance; pass it not by, but now, while my words are in thy mind, begin the new year by sending me a dollar at least for a trial of "our paper." I do not think thee can hav a better New Year's blessing than this visitor will bring thee and thine. That it may enter many a home, bringing cheer, hope, and gladness, is the earnest wish of ELMINA D. SLENKER.

MR. EDITOR: In compliance with your request in THE TRUTH SEEKER, I forward you the names of people I know to be somewhat Liberal.

I hope that you may be successful in getting their orders for THE TRUTH SEEKER, one of the most logical papers printed in America. Welcome home to your old sanctum!

We hav been having a few lectures at the Opera House, Salamanca, by George Chainey, who calls himself an Agnostic. To say that he is a fine speaker, a scholar, and a gentleman would be to speak in meager terms of his oratory and eloquence. The audiences were rather small in number, but big in intellect. He intends to remain here some eight or ten days longer. In the mean time we shall try and hav him speak in our school district. We cannot but think it a mistake in him and Green withdrawing from the National Liberal League.

A. F. ALBRIGHT.

WELLAND, Dec. 27, 1880.

DEAR FRIEND D. M. BENNETT: I am an Englishman, in the seventy-fifth yoar of my age, and hav been a member of the Society of Friends most of that time; a year ago I resigned my right of membership, as I could not longer be making a profession of what I did not believe. I am a regular subscriber for THE TRUTH SEEKER and hav much pleasure in its perusal. Your letters from Europe hav been very interesting, and some people that would not hav thought of reading THE TRUTH SEEKER were anxious to read them, and by that means I hav been able to circulate THE TRUTH SEEKER more than I otherwise could hav done.

A. FRIEND.

MODESTO, CAL., Dec. 26, 1880.

D. M. BENNETT, ESQ., *Dear Sir:* I read your reply to my letter, and feel glad that you approve of my proposition in regard to your trip to Egypt, Palestine, Arabia, Bombay, Calcutta, China, Japan, Australia, and San Francisco. Now try to do all you can through your valuable paper to get subscribers by May 1, 1881. I hav the promise of five subscribers all ready, and am proud to say they are intelligent well-read men of families, and of high standing in the county. They say with me that a work giving your circuit of the above places would be a valuable addition in every home, public school, and library. I hav read nearly all the writings of travelers for the past twenty years, and none givs me the plain, authentic facts I gleaned from your letters from Europe. Wishing you may gain your point and make the trip, I also hope if you do that when you return you will not plead poverty and hav your photo taken with a trunk on the end of your stick, (See S. F. *Wasp*, of Dec. 18, which I send with this letter.) Wishing you a Happy New Year and lots of good luck, believe me your well-wisher,

D. C. COLEMAN.

[Our friend alludes to a caricature of Gen. Grant who is represented as a white elephant.—ED. T. S.]

BURLINGTON, KAN., Jan. 2, 1881.

MR. EDITOR: What has happened at your office? I hav written and mailed two communications for publication, one during the election campaign, giving my views as a Greenbacker and on national issues, another after the division of the Liberals at their Chicago Convention, giving my views on that question as a Radical Liberal. That, I expect, went with the other, into the waste-basket, so that I hav not had a hearing on either subject. I must say that I hav always admired the liberality you hav manifested in the columns of your paper in publishing both sides of all questions, either religious or political.

If my friends will not consider me egotistical, I would mention that although my finance is limited —I am a laboring mechanic nearly sixty years of age—I hav done what I could to help forward the Liberal cause wherever I hav resided for the last twenty-eight years. I hav been a subscriber and a reader of your paper since prior to its removal from Paris, Ill., to New York. I hav purchased a number of books at your office, and hav circulated four petitions, the first for the pardon of J. A. Lant, 250 names; the second to repeal or amend the Comstock law, 275 names; third, for the pardon of E. H. Heywood, 300 names; fourth, for the pardon of D. M. Bennett, 350 names, and I hav mailed you a number of new and old subscribers. At the time of your imprisonment I obtained fifteen trial subscribers and a few for a longer time.

I hav perused the history of your travels in Europe with interest. I hav read every letter published in your paper, and I will take the liberty to inform you that you excel any traveler or writer I hav ever examined in your descriptions of foreign countries and their inhabitants, according to my perception of mind.

The branch of Liberals who divided and left the National League at the Chicago Convention reminds me of the Colonization Society during the antislavery agitation. The conservativ Liberals think of uniting the church with Liberals in an effort to secularize our government, but I think they will do as much in that direction as the Colonization Society did in the emancipation of the Southern slaves. To my mind the signs of the times betoken that the question of church and state will not be settled without considerable hard work on the part of the Liberals in rescuing our government and public press from the grasp of the church oligarchy.

CHRIS. BROWN.

[Friend Brown is always welcome to our columns, but we fear some of his letters hav miscarried. We hav seen but one communication from him since our return. That was handed in to be printed, and it was a mistake that it did not appear. We are grateful to him for the effort he has made in behalf ot THE TRUTH SEEKER.—ED. T. S.]

INNERKIP, ONTARIO, CAN.

MR. EDITOR: Your issue published on New Years day is one of the best. Sparkling thought and live ideas crowd each other from beginning to end. The extra copy sent was handed to my son, who will become a subscriber at once.

Those European letters are well worthy of all the praise they are getting from your readers.

I am expecting a rare treat from those lessons of T. B. Wakeman. Some years ago I read Herbert Spencer's "First Principles," and those papers will refresh the memory with ideas requiring thought.

I was delighted with the experience of Worthy Putnam. He must be a grand old man. I think I must send for his likeness. I could not help comparing his religious experience with that of a good many others that I hav heard in my younger days in religious meetings. Here is about the gist: "Brethren and sisters, I feel it is my duty to take up the cross and tell what the Lord has done for my soul. I am a poor sinful critter, and hope you will all pray for me." Generally by this time the utterance was choked, and a few tears concluded the effort. However, a duty was performed, and the poor soul was happy. Now, the question is, How many of such poor critters would it take to make a Putnam? And yet they will set up their little hate, and let their vile tongues loose at such a man. It reminds me of a little cur about the size of my foot that would stand up against the shoulder of a very large dog and with any amount of growling and teeth-showing dare him to fight.

F. MALCOLM.

SNOWVILLE, VA., Jan. 6, 1881.

DEAR FRIEND BENNETT: THE TRUTH SEEKER, in its fresh, New Year's garb, is here, and looks as clean and neat as a pin. At first we hardly recognized it as our old and beloved friend, so greatly did its change of apparel alter it; but the more we see it the better we like it. The print is clear and easy to read, and altogether it's ever so nice. I wish I could place a copy in everybody's hands and induce each one to read it and ten thousand of them to subscribe for it.

And right here let me put in a word on my own hook to my own personal friends and the many who hav kindly sent me appreciativ greetings in regard to my articles on "Sexual Intemperance." I wish to say to these in particular, as well as to others who will do so, that, judging from letters sent me, second-hand, and a very few first-hand, many hav ordered their papers stopped on account of these articles being such that they did not like to lay them before their families. While I can fully appreciate these scruples, which are only too natural in the present condition of society, I still feel that I hav done a well-needed work in sowing a few good seeds in this field of reform. But I regret more than I can tell that even one person should cease to aid or read the paper because of what I may hav said in it, and so I ask my special friends, each one, to try and get new subscribers and send it in as Elmina's, and thus make up to our perhaps too liberal publisher his loss by being so broad and free as to admit into his columns such unpopular, though useful, truths as these upon sexual intemperance and its deplorable consequences.

"Yet it is right, I know that it is right;
My heart, my conscience, all my highest, best,
Proclaim my duty spite of honor's crest,
Or love, or joy, or other's woe or bliss.
It must be done, though utter nothingness
Should be the bare result of all its glow,
It is the right, and I must meet the blow."

—*Putnam's Prometheus.*

ELMINA D. SLENKER.

ADRIAN, MICH., Jan. 4, 1881.

MR. EDITOR: I agree with D. C. Coleman and others that you are the right man to make a trip around this little planet of ours, and to take your time for it. You need not waste much more of your time with those Christian cathedrals and their forms of worship, as from what you hav already said we are pretty well posted on the matter now. But we will want to know something about the old Brahman and Buddha religion, and their temples of worship. Also of the Christian missionaries, and in what esteem they are held by the religionists of the east. But we will not dictate to you, as by your letters from Europe we hav all confidence that you will giv us such a history of the places through which you may pass as no other traveler ever has. And now as Mr. Coleman has made one proposition, which is a good one, and with which many it seems are willing to fall in with, I will now make another proposition, and it is this: I will agree to send to you between now and the time you may leave the sum of fifty dollars in cash for books, tracts, and THE TRUTH SEEKER, and I will now commence by sending you a P. O. money order for seventeen dollars' worth of literature. As I now hav my home matters on the farm in such a shape (or nearly so) that I can be away as well as not, I am going out on missionary work, to lecture on the origin and progress of the Christian religion, and in the place of this superstition to point out the path that will lead us upward and onward toward a higher and happier life; and as for the hereafter, we will not bother our brains about that now, but we will hold ourselvs in readiness to attend to the things of the hereafter when we get there by having fulfilled all the duties of the present life. I will take with me literature that will read as I talk. So if I fail in talking it out plain enough they can furnish themselvs with the reading matter at the same price as though they were at your office in New York.

S. D. MOORE.

DAVIS P. O., LA., Dec. 25, 1880.

FRIEND BENNETT: For many years I hav been a slave of the church and superstition. I rejoice to-day that I am free. My mind has been led from error to truth by the grand lectures and orations of America's greatest son, R. G. Ingersoll. All men owe you a debt of gratitude, and you deserve the thanks of all free men and women because of your imprisonment. For your conviction the church deserves the fate which she is surely meeting in this land of freedom.

WM. TAYLOR, M.D.

Kill the Devil.

Why not Josse kilee debil?
Besse ting Josse can do!
Makee veto on de evil,
Makee mendee for de "Fall,
Damee snakee—save us all.

Mabee Josse kilee debil,
Savee Chinaman from woe.
Josse headee berry level,
Josse makee goodee so!
Dissee way God-damee sin,
Disse makee Josse win.

When will Josse killee debil?
Josse havee mightee will.
Josse headee goodee lebel,
Muchee mercee, much skill.
"Godee makee big mistakee,"
"God no killee damee makee."

Josse comee killee debil,
Chinaman he not can tell.
Mabee neber killee debil,
Puttee Chinaman in hell.
Godee berree unconcernee,
Hotee hellee makee burnee.

Dot Night After Grishmus.

BY W. A. FAZE.

'Twas dot night after Grishmus,
Down by mine saloon,
Not a cushtomer comes,
Not even a coon.
Dose dables stands idle
Vere dose gamplers do blay,
Unt dot fool mit his money
Gets parted away.

Dose schooners vas resting
Down-side-up over dere,
Like dey vait for dot bummer
To order his peer;
Dose chairs unt dose benches
Looks like dey vas dumb,
Unt dey vinks at each udder
Cause dat rowdy don't come.

Den I stirs up dot fire,
Unt I makes dings all right,
Unt I dinks uf dose games
Dot dey blays evry night.
Somedimes dey blays euchre,
Unt den dey blays bluff,
Ven dey lies unt dey sheats.
Unt dot kind of stuff.

Dose deacons and elders
Blays checkers unt dice,
Cause dey say dot dose poker
Don't vas very nice.
Dot's de vay mit dose Ghristians
Ven first dey begin,
Dey don't would blay carts,
Cause dot vas a sin.

Vas a lot uf young fellers,
Dey calls Young Men's C. A.,
Brings a note from dot breacher,
Or, by tam, dey don't blay;
Cause venever you trust dem
You don't git dot cash;
Uf all uf dose dead beats
Dey is de worst uf dot trash.

Dey hav a game uf dere own,
Unt dey calls dot pe-dro.
Ven dat deacon blays mit dem
Den dey calls dat San-cho.
Somedimes dey feels gilty,
Den dey schwears by St. John
Dot dey makes dot game better
Den dey blays mit dot don.

But of all of dose games
Vat dey blays evry night,
Dere is one looks so funny
Dot I dinks don't vas right;
Dey deals round dose cards,
Den he says vat you pout?
Unt he says, vel I beg,
Dat dey calls seven out.

Somedimes dose little boys
Gets an old, greasy pack,
Unt dey vatch dat old man
Ven he turns him his back.
Den dey stheals dem away,
Unt dey hides in dot hedge,
Unt dey blays mit dot game,
Unt dey calls dot old sledge.

Dot game was so schtrange,
But I don't could tell why,
Dot dot two spot vas low,
But dot one spot vas high;
For dot biggest fool living
In under dot sun
Knows dot two glasses lager,
Vas better as one.

But tish sure 'bout dot game
Vot dey calls seven out,
Dot dot gampler ven dealing
Knows vot he's about.
But dot seven out game
Don't right to me seem,
Ven dot jack vas such fool
To be took by dot queen.

Vell! dey say vote for Garfield
But dot boom beat dem Dutch,
But if dot ish dot boom
Den I don't like him much;
I schtay in dot saloon
Until midnight is near,
Not a rowdy comes round
To buy me my peer.

Den I gets myself mad,
Unt goes my counter pehind.
I say Chake, hav a drink?
Unt I say, I don't mind;
Den I takes down dot Bourbon,
Unt I makes me a sling,
Dot vas heaven to dot tramp,
Unt vould tickle dot king.

Den I looks in dot drawer,
Unt I counts up dot cash,
Unt I foots up dot profit—
It vas nothing but trash;
Ven I counts all dose nickels,
Unt I counts dem again,
It vas nothing, but nothing,
And always, de same.

Now all my good beeples
In dot city around,
In all dot vide world
There don't can be found
A city with half so much
Gospel within
Vere dose beeples can boast
Dot dey's got so much sin.

Der reason fur dot
I pelieve 'twas der trute,
Ven a man he vas mean
He don't hav to skute;
Unt dose Ghristians vill say
'Twas an Infidel game,
Unt on dot poor devil
Dey lay all dot blame.

Unt now my good friends,
Ven dot story did end,
Don't say dot poor devil
He don't got some friend;
I'll tell you one and all
From dot pole to dot isthmus,
Dot dish all come about
On dot night after Ghrismus.

Books for Sale.

I hav a number of copies of Austin Kent's books and tracts treating upon social and theological subjects which I will mail at 25 cents per set, post paid, to any address and devote the proceeds to the Defense Association.

DELOS DUNTON,
4teow Carpentersville, Kan. Co., Ill.

Sixteen Saviors or None.

BY KERSEY GRAVES.

Being a reply to John T. Perry's "Sixteen Saviors or One." Two hundred and twenty-four errors are pointed out and thoroughly exposed.

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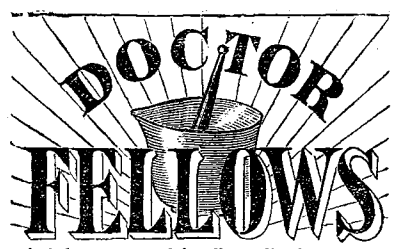
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Gems of Thought.

IF it is not right, do not do it; if it is not true, do not say it.—*Antoninus.*

MAKE friends and you will hav friends. Make enemies and you will hav enemies.—*Anon.*

EVERY religion that casts a shadow over the soul or tends to produce a gloomy state of mind is an offshoot of some form of devil-worship—is hell-engendered and false.—*Cerenus.*

THE most powerful being on earth is man; the most beautiful is woman. The graces unite in her; in him the forces. He loves her as the embodiment of all the virtues; she worships him as the incarnation of omnipotence.—*Anon.*

ONE world at a time—this is my doctrin. It is said in the New Testament, "Sufficient unto the day is the evil thereof," and I say, sufficient unto each world is the evil thercof. And suppose, after all, that death does end all. Next to eternal happiness, next to being forever with those we love and those who hav loved us, next to that is to be wrapped in the dreamless drapery of eternal peace.—*Ingersoll.*

IT would be more consistent with intellectual or spiritual freedom to liv under the whole Mosaic routine of external practices, than under the obligation of receiving the philosophy, history, chronology, and astronomy of the Bible. Whoever does not feel this cannot be a judge of this question. Mental freedom—the right to giv free scope to the noblest powers of his nature—would be a dead letter to such a man. —*J. Blanco White.*

THERE are some opinions in which a man should stand neuter [neutral?], without engaging his assent to one side or the other. Such a hovering faith as this, which refuses to settle upon any determination, is absolutely necessary in a mind that is careful to avoid errors and prepossessions. When the arguments press equally on both sides in matters that are indifferent to us, the safest method is to giv up ourselvs to neither.—*Addison.*

SOME modern apologists are fond of arguing that Christianity was revolting to the ordinary mind, in order to prove that its success was miraculous. They are afraid to admit that it was adapted to the wants of the time lest its growth should be regarded as spontaneous. And therefore do their best to prove that human nature is naturally revolted by purity and humility, just as Warburton declared it to be so corrupt that nothing but the fear of hell could preserve it from utter decay.—*Leslie Stephen.*

THERE is no doubt that a judgment may be formed of nature in general from looking at each nature in its most perfect specimens; and what is a more perfect speciman of a man than those are who look on themselvs as born for the assistance, the protection, and the preservation of others? Hercules has gone to heaven; he never would hav gone thither had he not whilst among men made that road for himself. These things are of old date, and hav, besides, the sanction of universal religion.—*Cicero.*

All the alleged properties of the soul, whence its immortality is deduced, are most arbitrarily attributed to it. We hav learned from closer observations in the domain of psychology that the body and soul, even if we continue to distinguish between them as to separate essences, are nevertheless so nearly united, the so-called soul so entirely conditioned by the nature and circumstances of its material organ, the brain, that its continuance is unimaginable without it. . . A thing so closely and completely bound to a physical organism can as little exist after the latter's destruction as the center of a circle can exist after the dissolution of the circumference.—*Strauss.*

IF Noah's righteousness sufficed for his salvation, why were his family equally admitted to favor? That they were not guiltless beings is apparent from the patriarch, immediately that the judgment was over, finding cause for cursing one of the three branches of which it consisted. There was partiality in excepting these sinners, as there was in making exceptions among the animal tribes, if they were justly liable. And what a confused lesson hav we from the constructiv sentence, the harmless animals suffering because of guilty man and the guilty family saved because of the righteousness of one of them! The judgment was, moreover, wholly ineffectual as a remedial measure. What was to be gained by sweeping off one wicked generation, to renew the earth with fresh generations of inevitable sinners? And why if the judgment was suitable for correction should the divinity hav pledged himself never to repeat it? The guilt must recur and why not the punishment?—*Strange's "Legends of the Old Testament."*

RIGHT generation and right living are the foundation stones of all organizations. We cannot hav good workers unless they are born good, and then properly reared and cared for. And where, then, is the impropriety of this "plank" in a really broad and liberal platform? While life is such an abundant principle, or property of matter, it is absolutely necessary there should be some check to the increase of the human family just as there is to all other forms of life—animal or vegetable. There are few animals who would not in time overrun the earth were not the increase checked, and the same of plants. If any single variety could produce to its utmost capacity, and under the most favorable circumstances, it would monopolize the whole earth to the exclusion of all other living identities. Now science and knowledge are all the time removing the obstacles to man's health, improvement, and long life, and making it easier for him to "perpetuate and increase," as well as to prolong individual lives, and the day is rapidly approaching when something will hav to be done to "check the increase," if we would hav a world of joy, happiness, and intelligence, instead of one of misery, want, woe, strife, and starvation, where a favored and lucky few would be enabled to hav enough to eat, to say nothing of all the comforts and luxuries now so abundant and desirable.—*Elmina D. Slenker.*

Odds and Ends.

AS THE twig is bent the boy is inclined to shoot out the door.

SAILORS had rather "double the horn" on shore than at sea.

THE *Detroit Free Press* asks, "Is a clothing store a coterie, a pantry, or a vestry?"

THE first American inscription put upon the obclisk will be, "Post no bills."

WHAT this country wants is less politics and more pumpkin pies.—*Elmira Free Press.*

RUNNING your business is very much like courting a girl. No one else can boss the job but yourself.

SOME folks are unfortunately three-handed. They hav a right hand, a left hand, and a little *behind* hand.

MRS. PARTINGTON said that a gentleman laughed so heartily that she feured he would burst his jocular vein.

PATRICK on the Zebra: "Phat kind of a baste is that—the mule wid his ribs on the outside of his shkin intoirly?"

A CINCINNATI dyer recently went insane from political excitement. We suppose the more he red the madder he got.

A YOUNG lady on being asked where her nativ place was, replied, "I hav none; I am the daughter of a Methodist minister."

A MAN who has ridden in a country stage-coach knows how cream feels when it is being churned into butter.—*Boston Transcript.*

A LITTLE boy being told by his mother to take a powder she had prepared, he exclaimed: "Powder, powder, mother? I ain't a gun."

ON being asked whether he was guilty, a New York criminal answered, "I guess I am, judge, but I'd like to be tried all the same."

MR. BUDD asked her, "Rose, wilt thou be mine?" Rose answered, "I am sorry it cannot be, for a rose cannot be turned into a bud."

"DO WE eat too much?" asked the Detroit *Free Press*, and out of five dozen boarding-house keepers sixty answered in the affirmativ.

"DARN the newspapers; why can't they leave such items out?" exclaimed an undertaker when he read an article warning people not to eat green fruit.

"MERCY!" exclaimed an old lady, on first seeing an engraving of the passage of the Red Sea by the children of Israel; "mercy! what a family that man had!"

MANY physicians claim that intemperance is a disease. It must be contagious then; at any rate a man who gets drunk usually catches it when he goes home.

IN a severe gale a lady asked a neighbor if he was not afraid his house would blow away. "Oh, no," was the answer, "the mortgage on it is so heavy as to make it impossible."

"WHEN I was your age," said old farmer Brown, "I rose with the lark."

"I beat you clear out of sight," said Tom, wearily and triumphantly, "I've been up all night with him."

"JOHN, why was you so late last night?" "It wan't so very late—only a quarter of twelve." "Oh, how dare you sit there and say that? I was awake when you came in, and it was three o'clock." "Well, isn't three a quarter of twelve?"

A WAG circulated a report that a certain rich old farmer had been "running rapidly through his property." The farmer called on him to "retract the slander," when the wag said he saw him "running through his property" with his brindle bull after him.

WHY HE COULDN'T DRINK IN COMFORT.

"Is this a barroom?" asked a strapping fellow in a coonskin cap and a butternut suit, as he eyed the pile of glasses and glittering bottles.

"Certainly, sir; what'll you hav, sir?" answered and inquired the white-aproned attendant.

"I reckon not," responded the coonskin, glancing around suspiciously. "Where's the barrels you sit on?"

"We keep the barrels in the cellar."

"Where's the gang sittin' around the stove and ready to waltz up at the sight of coin?"

"We don't allow any sitting around here. When a gentleman drinks he goes out."

"Where's the man with his eyes gouged out?" demanded coonskin, in a whisper.

"We don't hav any such parties here. Can I do anything for you?"

"Ain't you got any odd noses somewhere?" asked the visitor, with a worried expression.

"No, we havn't," responded the barkeeper, firmly.

"Will the man who tomahawks strangers be in directly?" interrogated coonskin after a short pause.

"Don't know any such man. If you want anything, ask for it."

"But the fellow that shoots the glass out of your mouth without spilling the p'ison; where might he be?"

"Perhaps you had better go away from here. I think you had better go out."

"Say them words again, pardner. That sounds like it. That's natural."

"Get out, or I'll throw you out."

"Oh, now you're whisperin', stranger! Fling it over to me. Club me once or twice. Put a bullet through this nigh lung. You're a shoutin' now. Gimme some judgment sunrise. Talk to me again. Why didn't you declare yourself at first, pardner? Why did you hold back? Throw me the tan bark."

And he poured out an allopathic dose and downed it, paid for it, and walked off.

A mountain man can't enjoy his whisky in a barroom that doesn't in some way remind him of home.

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Notes and Clippings.

On the 28th of last month took place the thirty-fourth case of cremation at Gotha. The first occurred on the 10th of December, 1878.

The exports of grain from the port of New York during the year 1880 reached 107,000,000 bushels, an excess of nearly 18,000,000 bushels over the exports of any previous year.

Charles Bradlaugh, who has been challenged to fight a duel by M. Laisant, of Paris, offers to submit the question of his acceptance of the challenge to the decision of a jury of honor.

The Chicago *Tribune* thinks that there are no grounds for a Chinese labor scare. In a population of 684,000 in California there are less than 30,000 Chinese, and the number is rapidly diminishing.

M. D. Conway writes from London that English ladies at present dress in much better taste than their American cousins. Their toilets are not so loud now, and in elegance eclipse those of the Parisians.

The authorities in London recently sent a detectiv to Mr. Bradlaugh to inform him that they were in possession of sworn information that there was a plot to assassinate him. The person who gav the information said that he had everheard a party of foreigners arranging to kill Mr. Bradlaugh on his way home from the House of Commons.

A nut for Vanderbilt to crack. If the birds could think, what would they think of us under the present relations of labor to capital? Why, precisely what we should think of the birds if we saw one crow sitting amid a heap of grain so large that he could not eat it in a thousand years and a host of half-starved birds slaving themselvs to death to add to his pile.

The Rev. Dr. McCosh of Princeton takes a more hopeful view of things than some of his brethren. He is not alarmed by the presence of Agnosticism, Materialism, and pessimism. In a recent Monday lecture at Boston he bade the doubting Down-East saints take fresh courage. "The time for reaction has come," he said. "We are at the darkest hour. I am looking for the sun to rise."

The truth is that the supposed natural wealth of Central Africa has no existence. The East African expedition has done great good by bringing this fact to the knowledge of the civilized world. The clear and positiv evidence which it affords on the subject will tend to prevent waste of money, waste of effort, and waste of life in enterprises which would certainly prove futil in such a field.—*Sun.*

It is a poor rule that will not work both ways. The proposition of the Essex County Grand Jury to re-establish the whipping-post for wife-beaters has a good deal of justice in it. The gentlemen who amuse themselvs staving their spouses' ribs in and decorating their persons with bruises and stripes would not be so liberal in these demonstrations if they knew they would receive a taste of the same treatment themselvs. The lash for the wife-beater has proved valuable in England. Why should it not here?

The Rev. Mr. Shorey, in a sermon preached in Boston Music Hall, said, "The political bosses are not more exacting or jealous of their powers than the religious bosses in the churches." He gave this as one of the reasons why many people stay away from church. There are many instances in which a cheap sort of tyrant, who could not anywhere else find a chance to rule, acquires a certain amount of superiority over his brethren, and becomes what Brother Shorey call a "religious boss." There is more of the "boss" in the nature of such a man than there is of pure and undefiled religion. He generally gets the church into some quarrel or other, after making it a very uncomfortable place for the newcomers and others over whom he has tyrannized.

Frank Lambert accused his uncle, the Rev. Wm. G. Browning, who was executor of the estate of Mr. Lambert's grandfather, Wm. Browning, of having fraudulently induced him (Lambert) to sell his interest in the partition of his grandfather's real estate for $10,000, knowing such interest to be worth $20,000. Judge Lawrence, in Supreme Court, Special Term, yesterday, in a suit by Mr. Lambert against the Rev. Mr. Browning, gave judgment requiring the latter to pay the difference between the price he gave and the actual value of his nephew's share.

The progress of languages spoken by different peoples is said to be as follows: English, which at the commencement of the century was spoken by only 22,000,000, is now spoken by 90,000,000; Russian by 63,000,000 instead of 30,000,000; German by 66 million instead of 38 million; Spanish by 44 million instead of 32 million; Italian by 30 million instead of 18 million; Portuguese by 13 million instead of 8 million. This is for England an increase of 310 per cent; for Russia, 110 per cent; for Germany, 70 per cent; for Spain, 36 per cent, etc. In the case of France the increase has been from 44 million to 46 million, or 36 per cent.

The spiritual materialization business goes on briskly. Mrs. Crindle is the latest medium to astonish the believers. A feature of her wonders is the variation in the sizes of the dead persons who appear. The *Banner of Light* says: "One of the forms was that of a child about four years of age, with the most exquisit face poet's or painter's fancy could embody in verse or put on canvas. Its baby prattle and singing were quite bewildering as its childish accents rose and fell in the 'Sweet By and By.' A majestic form of exquisit mold and fine proportions, beautifully arrayed in white satin and pearls, with a diadem on her head, was announced as the Empress Josephine." Another of Mrs. Crindle's ghosts is a gentleman who talks through a trumpet.

An association of physicians in Hamburg hav been studying the case of Kobelkow, a Russian, who was born without arms or legs, or anything to supply their places except a very short stump attached to the right shoulder, yet who can drink, eat, fire off pistols, thread needles, and even write. Indeed, he can write so well that for a year and a half he acted as copyist in Russian employ. All this he acquired the ability to do with his mouth, aided by the stump dependent from his right shoulder. Although by birth such a monstrosity, Kobelkow does not present a repulsiv spectacle. He has always been in good health, cheerful, rather pleased to see the interest that he awakens, and is, besides, happily married and the father of two sturdy children.

Every now and then some orthodox newspaper points with an appearance of pious exultation to the fact that New England Unitarianism is no longer making any converts to speak of. The implication is that Unitarianism, as a working religion, is a failure. But what, then, are we to think of orthodox New England Congregationalism? From figures published in the *Christian Mirror*, it appears that of ten financially prosperous Congregational churches in the state of Maine, three did not receive a single new member last year, five received one new member apiece, one received three new members, and the tenth church received four. That is to say, these ten churches, with educated and eloquent pasters, with the approved machinery of Sunday preaching, Sunday-schools, prayer-meetings, and pastoral visitations, with an aggregate membership of 2,226, hav only twelve new members to show for the work of twelve months. At this rate the *Independent* estimates that religion—we take it to mean the orthodox Congregational variety—will become extinct in these Maine communities in two generations. Here is a state of things that might well hav more serious consideration than it has yet received at the hands of the assemblies, conferences, synods, councils, presbyteries, and preachers' Monday meetings.—*Sun.*

The embellishment emblazoned on the cover of a domestic missionary journal is intended to convey the idea of an angel relieving the necessities of poor orphans. The angel wears large spreading wings like those of a goose. On her head is a great round bread plate, intended either for a hat or for a halo of glory. Beside her stand two children. In her right hand is a bowl of porridge with which she covers the face of one child, and from which she makes him drink in a way calculated to choke him. In the other hand she holds the nose and chin of the other child in such a manner as to indicate her desire to close his mouth and nostrils, and thus asphyxiate the lad. But as the picture is labelled "Charity," it is evident that the intentions of the angel are better than at first sight they seem.

Havana is said to be the least religious of civilized cities. There are in that city a number of old church buildings which are used for storehouses and cigar factories. The cathedral, in which are said to be the bones of Christopher Columbus, might be supposed to be well-attended, even if only by strangers visiting it from curiosity. But even in this remarkable old sanctuary the congregation does not average more than thirty persons. The strangers in Havana do not generally inquire for churches on Sunday as they do in other cities. There is no register of the churches kept at the hotels, and when an exceptional hotel guest happens to ask a hotel clerk where to go to church that official opens his eyes in astonishment, as if he only imperfectly understood what a church is, and why any body should want to go to one.

The religious statistics of the Maine legislature ought to attract general attention. They show the religious status of New England. It is the drift period in New England theology. One hundred and eighty-two members compose the Senate and House. Of these only eighteen, or one in ten, are orthodox Congregationalists, accepting the original New England faith. Nevertheless, only seven of the 182 were born outside of the state. Nativ stock, but an alien creed, according to the Plymouth Rock standard. If these eighteen Puritans were disposed to persecute, as did their ancestors of notable memory, they would find a fair assortment of victims among their fellow-members, namely, sixteen Baptists, three Quakers, three Churchmen, and one Roman Catholic. More than thirty of these legislators hav no religious preferences; more than thirty are Universalists, while of the college graduates in the legislature, about twenty in all, only three are Congregationalists.

J. Martin, in the New York *Sun*, under the head of "An Admonition to the Clergy," goes on as follows: "Modern evangelists, surrounded with grandeur and magnificence, with palatial mansions to reside in, well clad and fed, ascend to their cosy pulpits on Sunday and preach humility and self-abnegation. They exhort you to feel contented with the sphere of life in which it has pleased God to place you. They impress upon the plastic heart that this condition of existence is merely probational, the valley of the shadow of death, a vale of tears; while they themselvs enjoy to the fullest possible extent the good things of life in their almost endless variety. Still, tolerably intelligent people pay tribute to such men, and continue to acknowledge them as a faithful reflex of Christian faith. Now, I ask, can it be a matter of such great surprise that modern religion is growing more and more contemptible in the estimation of the world's growing intelligence? Let the rich prelacy of the Christian faith evidence their honesty of purpose less in their precepts and more in their examples."

News of the Week.

The ice harvest on the Hudson is the best for fifteen years.

Forty-one deaths from diphtheria occurred in Brooklyn within a week.

Four murderers were hanged in Pennsylvania and New Jersey on the 13th inst.

The steamer Arizona which arrived Monday brought to this port $500,000 in gold.

Mrs. Dr. Carter, sister of Col. Robert G. Ingersoll, died of apoplexy in Erie, Pa.

Talmage's son, a young lawyer, is dead and buried. The father feels the bereavement acutely.

Tampico, Mexico, is said to be reduced to great straits for food, not having a pound of flour in the city.

New Jersey is a very pious state. A man has been arrested in Ocean Grove for driving fast on Sunday when going for a doctor.

A disease called the black plague has broken out in Lloyd's neck, Long Island, among the swine. Several deaths occur among them daily.

Mr. J. B. Brown, a wealthy banker of Portland, Maine, aged seventy years, fell upon the slippery sidewalk and the fall caused his death.

The house of Timothy Given, near Rockville, Md., took fire about midnight of the 12th, and an old man and two boys were burnt to death.

A large barn in Lancaster county, Pa., was fired by an incendiary and fine imported Jersey cattle valued at fifty thousand dollars were roasted alive.

Mrs. Kate Leibinger has been arrested for having two husbands. What can the foolish woman want of two husbands when one is often too many?

The Ansonia clock company's factory was burned, at a loss of forty thousand dollars. This is the second fire they hav sustained within four months.

A boy in Philadelphia, three years old, heated a poker and thrust it down the throat of an infant, killing it. This is the youngest murderer on record.

Oysters do not like petroleum. Many in the vicinity of Hunter's Point, L. I., are reported dead from the effects of the refuse from the oil refineries.

The weather has been colder in Mexico then ever before known. Ice froze in the rivers two inches thick. Similar reports come from all parts of the south.

The Western Union and the American Union Telegraph companies hav consolidated, monopoly being thereby increased. They hav been skinning each other, but now they will skin the people.

Considerable excitement exists in Washington over the taxing of nearly half a million dollars' worth of church property. The pious portion wish to prevent the Lord paying the same rate of taxation that other property-holders pay.

Bernhard McCone, a very wealthy Irishman of Philadelphia, died recently. He donated three hundred thousand dollars to various institutions. Like many others who die he left nothing for The Truth Seeker. May he rest in peace.

Michael Loughran, a man of prayer, and who is determined to do nothing else but pray, was brought before the Jefferson Market Court at the instance of his over-worked wife, who is tired of supporting him in idleness. It not uncommon to see persons remarkably gifted in prayer possess few valuable qualifications.

Discussion.

[From the National Reformer.]

Report of a Debate

BETWEEN THE REV. A. HATCHARD AND MRS. ANNIE BESANT, AT THE HALL OF SCIENCE, LONDON.

FIRST NIGHT.—CONTINUED.

MR. HATCHARD.

As our time is precious, I proceed at once to business. If I remember rightly, Mrs. Besant challenged my reference to Suetonius. Mrs. Besant quoted from the Rev. Dr. Giles, from his book on the "Christian Records." I hold in my hand another book, which I shall be happy to giv her if she has not got it. It is called Dr. Giles' "Heathen Records." I quote from this, and there can be no double-dealing in the matter, as Dr. Giles givs in the one page the Latin and the other the English. This is what Suetonius says with regard to Claudius: "He expelled from Rome the Jews, who were continually making disturbances, having Chrestus for their instigator." My version of it is this, and you Freethinkers of London may laugh at it if you like: just about that particular time when Claudius Cæsar lived, there was a discussion and a dispute amongst the Jews in Rome about Jesus as to whether he was the Messiah; and Claudius Cæsar says to the Jews, "Depart! go!" There, you hav my version of it. Laugh at it if you like. Nero: "The Christians, a race of men of a new and baneful superstition, were punished." Now, here is the passage; I don't care what you make of it. Well, now, I am not going to be led away by any red herring drawn across the trail. [A voice, "Argument!"] I am arguing! I hav told you that I believe in the miraculous element. Laugh if you like. Now, then, listen again, if you please. Mrs. Besant says that she does not think much of Irenæus, whose name you hav mentioned here [pointing to diagram]. I simply, and I say as briefly as I can, proceed with my argument. What Mrs. Besant says about Tacitus I will not say a word to you on. I hav not the slightest doubt that you will go away and say, "What an ignorant, benighted man!"—["Question, question."]—at least that is the way I believe you talk about clergymen. [Cries of "Question" and interruption].

[The Chairman here remarked that it would be better to go on with the argument and not indulge in personalities.]

Ladies and gentlemen, there is no animosity in my mind. I speak to you fearlessly and frankly. I stand here without fear or favor. If I understand Mrs. Besant's "Freethinkers' Text Book" rightly, she does admit here substantially in this book the accuracy of the passage in Tacitus. I may hav misunderstood her. Very good; then I say I put the passage of Tacitus before you, and let me say all the Freethinkers in Europe, or any body of Freethinkers, cannot break it down. I hav consulted with men older than myself. I hav a knowledge of the Secularist party, not of to-day, but of twenty years or more. [Murmuring, and a voice, "Proceed to business."] I say now Mrs. Besant has told you that the Christians were known, as I understood her to say, before the time of Christ. Freethinkers of London, I stand here to say that there is not an atom of proof of that. I hav read that little book, "Chrestos," which is advertised in the *National Reformer*, and published by Williams & Norgate. I hav read that, and I simply say I was rather amused in reading it. I simply pass it by. There is not an atom of proof. There were the sects of what are called the Pharisees, the Sadducees, and the Essenes. I challenge the proof, and know it can't be brought, that Jesus of Nazareth belonged to the sect of the Essenes. Bring to me the proof that Jesus of Nazareth and John the Baptist belonged to the sect of the Essenes. Here let me giv you this, and I am glad that Mrs. Besant has let herself into my hands. I hav a great respect for Mrs. Besant. I hope to see Mrs. Besant return to the Church of England. I hope to know that Mrs. Besant is from this platform preaching the gospel of Jesus of Nazareth. [Cries of "Question."]

Mrs. Besant has challenged the testimony of Josephus to Jesus of Nazareth; but will she challenge it with regard to John the Baptist? Josephus givs you an account. I say that Josephus substantially confirms the gospel history when he givs you an account of John the Baptist, which nobody ventures to challenge, as far as I know; and grant me John the Baptist, and I will prove Jesus of Nazareth by collateral evidence. I don't care a straw about that passage about 10,000 this and 10,000 the other; it amounts to nothing.

Now, before I sit down I want to drive home to you the testimony of St. Paul the apostle. You can't tell me that Paul the apostle never lived, for, if you do, I will overwhelm you with Jewish testimony. Oh! I know all about this matter. Many of my friends are Jews, and I tell you Jews hav armed me for this conflict. If you want something to read I will make you a present of this (holding up a book); I believe you've got a library here. What do I find in Paul the apostle's writings? He substantially corroborates the gospel narrativ, and he supplies several instances which the gospels do not record. Now, then, I shall be told that Paul was deceived! that Paul was an enthusiast! that Paul was a demagog! that he invented these things! that he was a dishonest man! Great heavens! I open the epistle to the Romans and I read one of the most logical, convincing, and satisfactory works with regard to Christianity that could be penned. Read them! Are they the words of a dreamer? Are they the words of an enthusiast? Never! Why, ladies and gentlemen—members of Parliament, or whom you please—they are the words of a sober, honest, cautious, logical thinker, a man brought up at the feet of the greatest of Jewish rabbis—Gamaliel.

MRS. BESANT.

Mrs. Besant, who then rose to make her concluding speech, and was received with hearty applause, said:

I will first as briefly as possible finish the argument upon which I entered, showing the weakness of the evidence within the first century on which my opponent relies. The dispute which is supposed to be mentioned in Suetonius has nothing to do with this debate. If the persons there mentioned were Christians, if Suetonius did mention them, it goes for nothing in this argument; I admit the existence of the Christians, and I make this admission in order to show you that I don't trouble to stop and challenge that which might refer to Christians, but which does not refer to Christ. I neither deny, nor challenge, nor accept the reference to John the Baptist in Josephus. It does not come within the limits of this discussion, which has reference only to the question of the existence of the historical Jesus depicted in the gospels. Paul may hav been a very wise man or a very foolish man. It does not touch the subject with which we hav to deal to-night. I am still dealing with the first speech of my opponent, the one which contains all his real arguments.

Speaking of Ignatius, whose name is put forward by Mr. Hatchard, I may say that I do not accept Ignatius as reliable. He tells us, indeed, that the star appeared to the magi, and further that "all the rest of the stars, with the sun and moon, formed a chorus to this star" (Ep. to the Ephesians, chap. xix). Why rely on his story of the star and reject his story of the chorus? It is alleged with respect to Justin Martyr that the "Memoirs" of which he speaks are the same as the gospels; but it is admitted by my opponent that many of the texts are not the same. Printing not being invented, we are told that the manuscripts of these works were costly and not attainable by the people, and that it is very likely in quoting from memory that these slight inaccuracies should occur. But I urge that the only reason for quoting these authorities at all is to show that their gospels and yours are one and the same, and if you admit that the quotations are inaccurate, what becomes of your proof? You hav yet to prove that Justin Martyr had access to the same gospels that we hav to-day, and we must also remember that that Justin Martyr quotes the acts of Paul as authoritativ, just as he does the "Memoirs." In quoting the text as to the sweat falling down as "drops of blood," I think my opponent ought to hav told you that the words "of blood" do not appear in Justin, and destroy his argument. Justin was trying to prove that the prophecy, "My bones are poured out *like water*," was fulfilled in Christ when "his sweat fell down like drops while he was praying" (Dial. chap. ciii). It is hardly fair to insert "of blood" in order to make a resemblance where there is none. Then, again, if you take the story of Justin you will find it very different from the story of the gospels; for instance, that Christ was born in a cave and not in a stable, and so on, with a mass of small discrepancies. You might fairly say, How do you explain the general likeness which you find in the four gospels? I believe that various churches had various oral versions of the life of Christ, and that as the years went on they grew vaguer and vaguer, and it was thought wise to write them down. This is the view taken by Dean Alford, and it is the one which I am inclined to adopt, in common with many others.

This is the view which is taken by the Rev. Mr. Sanday, and which is to a great extent held by Canon Westcott. I allege, and I am quoting from Canon Westcott's work on the Canon, where he sums up the value of the evidence from the Apostolic Fathers: "1. No evangelic reference in the Apostolic Fathers can be referred certainly to a written record; 2. It appears most probable from the form of the quotations that they were derived from oral tradition; 3. No quotation contains any element which is not substantially preserved in our gospels; 4. When the text given differs from the text of our gospels, it represents a later form of evangelical tradition; 5. The text of St. Matthew corresponds more nearly than the other synoptic texts with the quotations and references as a whole" [Canon of the New Test., ed. 1875, p. 62]. That is the conclusion come to by Canon Westcott. That is, I should say, substantially accurate, save that I should, of course, somewhat demur to his third statement. I turn then from this evidence, which is no evidence at all, and I will only say further that if you want to break down the whole of the argument as to the existence of these written gospels in the first century, turn to that remarkable work called "Supernatural Religion." There you will find the Apostolic Fathers dealt with one by one with an exactness and detail which I cannot here pretend to use. I hav, then, failed to find corroborativ evidence outside; I hav failed to find in the writings of the Fathers the enormous weight of evidence which I require. Remember, I want evidence of the miraculous. I hav now to deal with four uncorroborated witnesses. Do I find that my four witnesses agree with one another? Do I find that their testimony is one? that the voice is one although it comes from four mouths? Remember the story of the birth of Jesus. Reconcile the story in Matthew with the story in Luke. Find how in one gospel we are dealing with people who come from Nazareth. Read the other where you hear nothing at all of Nazareth in the first place, and when reference is made to it later, it is made in a way that clearly indicates that it was not their own home, but a new place to them—"a city called Nazareth."

Take the story of Herod, and I must say that it is strange that Josephus, who has told you the story of Herod with great fulness of detail, has not one word of this remarkable and monstrous crime. Pass around the story of the birth and take it bit by bit. See how Herod, instead of troubling himsel about the wise men and their star, might hav gone to the temple in Jerusalem, his own capital, and there hav seized the young child; remember how, according to Luke, Jesus was carried to the temple, had sacrifice offered for him, was greeted by Simon, and rejoiced over by Anna. Take the difficulty that according to one account the young child and his mother fled down to Egypt to escape from Herod, and only returned after Herod's death, while according to the other they went up to Jerusalem, and after quietly performing all the duties imposed by the law, returned peacefully to "their own city, Nazareth." It must, indeed, be a miraculous child who managed to be at Nazareth and in Egypt at one and the same time.

Pass to the story of the temptation. Do you believe that that is matter of history and not a myth? Do you believe that there was a wonderfully high mountain, so high and so curiously placed that from it you could see all round a sphere? and that Jesus and the devil went flying through the air to it, and then flew off to Jerusalem and perched on a pinnacle of the temple, surely to the amazement of the people in the streets?

Pass to the comparison of John and the three synoptics. You will find they bear no likeness; that they are different in incidents, different in place, different in character.

Pass to the story of the crucifixion, and learn how Christ was crucified at the third hour, although he was exposed by Pilate at the sixth, and how he was standing in full view of the people at the same hour that he was hanging on the cross, enveloped in miraculous darkness. I am dealing now with the historians themselvs, having failed to get any satisfactory evidence outside the records for which we require proof.

Pass to the story of the resurrection, the very center of the Christian creed, and learn how one woman went according to one gospel, and two, and "two and others," according to the rest; how they went while "it was yet dark," although sun was rising; how they wondered when they found that the stone was rolled away, although the stone was still there unrolled away, and they saw an angel come down and roll it away and sit on it. Learn how one angel, or two, or a young man, gave them a message to go to the disciples. Learn how Christ overtook them and gave them exactly the same message over again. Learn how the women were so frightened that they said nothing to any man, although they ran and told the disciples all they had seen. Learn how the disciples went to Galilee although they remained in Jerusalem; how they saw Christ twice at least in Jerusalem, although they did not see him until they got to Galilee; learn how in Galilee some "doubted" his resurrection, although they had him before their eyes. Learn how Christ ascended up into heaven on the day of his resurrection, and then learn how he remained on earth forty days explaining the things concerning the kingdom of God. Don't take the contradictions on my word; but take the four gospels, make if you can anything which will seem like a reconciliation of one to the other, and give a coherent life of Christ—that was my first step towards heresy. But if you ask me whence does the story come, I reply it is the story of the sun-god spread through the whole of eastern lands—of the child born in midwinter, in the sign of the Virgin, surrounded by winter's dangers, passing on through the signs of the Zodiac, struggling with darkness in the critical time of spring, rising at Easter, triumphing over his enemies, rising into mid-heaven, sitting on the right hand of God the Father, sending down his beams to make the bread and the wine—symbols of his very body and blood. Whence does Christ come? He comes not only from the sun-god, but from Chrishna, the incarnate Indian deity; Chrishna, born of Devaki, hymned by devas, flying from the

wrath of Kansa; Chrishna, who had the children slain around him while he escaped; Chrishna, healing the sick, causing the lame to walk, opening the eyes of the blind, raising the dead, crucified, risen, ascended. You will find him, with the sacred stigmata on his hands and feet, carven in the ancient Indian temples which remain to-day. Where does Christ come from? He comes from every place where superstition has been stronger than science. He comes from every land where people hav for ages marveled at the mysteries around them which they could not understand; where they made their theories first and found their facts afterwards. I urge to you that my opponent has failed. The Fathers hav lamentably broken down in their evidence. No pagan writer givs us any fact which can buttress the Christ of the gospels; and when you come to your four witnesses you cannot for one moment trust them, you cannot for one moment believe them, when they tell you the story of your Christ. I say of him, in the words of the Roman poet, "All these figments of crack-brained opiniatry and silly solaces played off in the sweetness of song by deceitful poets, by you, too credulous creatures, hav been shamefully reformed and made over to your god."

[TO BE CONTINUED.]

What Objections to Christianity?

MR. MAIR'S FIFTH LETTER.—CONTINUED.

I feel the greatest freedom to characterize the perversions of former Infidels by proper titles without fearing having infringed on proper courtesy, but when I detect equal errors in your representations I am extremely loth to apply epithets. Besides, the *epitheta ornata* of a discussion seldom carry any force. To correct, therefore, without forgetting to be courteous, the ridiculous aspect in which you make Bishop Watson appear, I shall lay before the reader your excerpt and assertion, contrasting it with correct quotation without further comment than is necessary to obtain a truthful understanding of his meaning. You say: "Bishop Watson's reply to Gibbon hardly meets the case. 'However mysterious the darkness at the crucifixion might have been, I have no doubt the power of God was as much concerned in its production as it was in opening the graves and the resurrection of the dead bodies of the saints that slept, which accompanied that darkness' [Third Letter to Gibbon.] Thus the bishop would be glad to prove the darkness by the rising of the dead, and probably the rising of the dead by the darkness."

I have looked in vain through my copy of Watson for any such reasoning in a circle. At the end of the *fifth* letter I find what I presume is the paragraph from which you quote. I will quote it more fully, with its prophetic opening: "*I fear I may be liable to misrepresentation in this place*, but I beg it may be observed that however slight in degree, or however confined in extent, the darkness at the crucifixion may have been, I am of opinion that the power of God was as supernaturally exerted in its production, and in that of the earthquake which accompanied it, as in the opening of the graves and the resurrection of the saints which followed the resurrection of Christ."

Instead of it being an argument "to prove the darkness by the rising of the dead," it forms no part of his argument whatever. After expressing his belief that the darkness was slight and of limited extent, lest any one should charge him with reducing it to natural causes, Bishop Watson affirms his belief that however slight and limited the darkness was it was as supernatural as the raising of the dead at the resurrection of Christ. That is the whole design of the paragraph quoted; there is not the remotest approach to any such circular argument as is held up to the laughter of the reader.

Your affirmation about Suetonius, Tacitus, and Josephus has often been met and the contrary fully proved. The denial that Pliny referred to Christians has to me, however, all the charms of startling novelty. With your permission, however, I shall leave further criticism on this paragraph until I have examined the succeeding ones.

The next paragraph reads: "I must confess to you that a smile unavoidably came over my face as I read your attempt to prove that there are 'governmental archives' referring to Jesus. You gave a quotation from the apocryphal gospel called the 'Acts of Pilate,' or 'Gospel of Nicodemus,' as it is also called, which, so far as I am informed, no respectable authority regards as anything else than spurious. The book is made up of the most absurd accounts of Jesus descending into hell, about the conversation which took place between Satan and Hades, of the objections of the latter to Jesus being taken into his dominion, of the shattering of the gates of hell, of the conversations with Adam, Seth, John the Baptist, etc. Much of this *gospel* is too ridiculous for anybody to believe, and no sensible person for a moment supposes that Pilate ever wrote a word of it. Pretty 'governmental archives' indeed! Is that the best kind of proof you have to offer? The bungling of the forger who got it up may be seen by the claim that Pilate wrote his letter to Claudius Cæsar telling about the ministry and death of Jesus, when Pilate had been recalled by Tiberius and was superseded by another procurator, so that when Claudius became emperor, A. D. 41, Pilate was not in Judea at all, and never wrote a letter to Claudius. You might with the same propriety have introduced as 'governmental archives' the remarkable story of the handkerchief of the woman Veronica, on which handkerchief Jesus instantaneously photographed his own picture, and which afterward cured the emperor Tiberius Cæsar. If you have a taste for those 'big stories,' you can find plenty of them in the canonical and uncanonical gospels. There have been doubtless hundreds of them, and gotten up by interested and ingenious forgers."

Your smile is contagious, and I presume that every reader of my last letter and this will have a similar experience. You might indeed claim a victory over my excessive credulity were your foundation stable, but unfortunately for your argument it is not. In the first place, I did not quote from the "Gospel of Nicodemus;" and in the second, if you will glance at the quotation, you will find that it is directed "Pilate to *Tiberius*," not Claudius, as you allege. It was customary for the Roman governors throughout the different provinces of her vast empire to transmit to Rome written accounts of the most important events of that region, which reports were filed in the governmental chambers. These different documents were called the Acts of the officials who sent them. Among others Pilate sent an account of his reign to Tiberius, the *Acti Pilati*, which was extant in the Roman archives in the time of Justin Martyr and Tertullian, both of whom in their apologies often quoted from it. It is from preserved fragments of these that I quoted. You will thus see that had you given my letter a less careless reading, and been more anxious to discover truth than to detect supposed error, you would have been spared the mortification of publishing your own carelessness. I presume, too, that many readers swallowed your witticisms with significant nods, without the slightest testing of its reliability. When a letter is plainly printed "Pilate to *Tiberius*," it is unpardonable stupidity to criticise it as being directed to *Claudius*.

When it suits your purpose you make a distinction between Judaism and Christianity, and when you consider it more advantageous to your cause you view them as identical. There is no consistency in such argument. The fact is entirely overlooked that Judaism was a dispensation professedly designed to introduce a higher one, compared with which it was "beggarly elements." Repeatedly is this confession of its own insufficiency and its replacement by a better covenant taught even by itself. You show also a hatred to the Bible, which, while it is undisguised, and so is preferable to the sly, Judas-like treatment of many, yet speaks little for your philosophy or scientific desire for truth. The truth of the denial that the gospel was preached to Adam and so downward, as briefly set forth in my fourth letter, must be judged by circumstances. It seems, though, somewhat of irony in a disputant who has laboriously attempted to prove "that the dogmas, rites, sacraments, and ceremonies as held to and used by Christians were believed in and used by pagans hundreds of years before." I do not think that you have the temerity or disregard for truth to deny that the Jews, several hundred years at least before Christ, looked for a coming Messiah on the strength of the assertions of certain books which they believed to be of divine origin, and that in him and through him they expected not only their own salvation but the salvation of their pious dead. I will direct attention to prophecies of Christ's coming in the Old Testament before this discussion is closed, and will now take up the list of parallelisms between the several religions named in your last letter and the scriptures. It seems farcical almost to devote space to a lengthy examination of them, and I certainly should not were it not that they are an extract from your compilation, "The Gods and Religions of Ancient and Modern Times," a work which a writer as eminent as James Parton has praised. According to you the Bible has borrowed from Brahmanism because the latter is the more ancient, and a similar argument is the proof for a like charge of plagiarism from all the other religions you adduce, Zoroastrinism, Buddhism, Egyptianism, and Confucianism. Whether I accept it or not, I doubt not that you do the statement of many scholars that the Vedas date between 1500 and 2000 B. C. But the revelations of Jehovah, the beginning of true religion, claim to date two thousand years before the earlier of these dates. If Biblical chronology is true—and its falsity has not yet been proved in our debate—your argument drawn from these religions loses all weight, so that at the very outset you have built the apex of your pyramid before providing a foundation. If God really spoke to Adam, to Abel, and to Noah, then the parallelisms, if any, between false religions and the Bible is an argument favoring the Bible, not disputing it. And that he did speak to the progenitors and early inhabitants of our earth is the testimony of all false religions as well as the true. As Max Muller says, it is "an idea which we find both among the lowest and among the most highly civilized races. It is a constant saying among African tribes that formerly heaven was nearer to men than it is now; that the highest god, the creator himself, formerly gave lessons of wisdom to human beings, but that afterward he withdrew from them, and dwells now afar from them in heaven. The Hindoos say the same, and they, as well as the Greeks, appeal to their ancestors, who had lived in closer communion with the gods, as their authority on what they believe about the gods."

Hence until the scriptures are proved false your argument is valueless. To make it of any force you have to assume what you cannot prove, very much after the manner of our modern scientists. Still let us follow you. The Bible, you allege, borrowed from Brahminism, because Brahminism teaches:

1. "A personal creator of all existences." But this is an eternal truth, acknowledged even by Infidels. To be sure, science, the glory of the present day, pausing in the midst of her inconoclastic triumphs, has found that the world was made without a maker, or was eternal, and man was created by blind, lifeless, mindless, purposeless laws, or evolved from dead matter, or by the sun, as Prof. Tyndall seems inclined to assert. A personal God is thus needless, and as science is eminently utilitarian, he must be declared *non est*. Universal consciousness, however, still clings to the old belief without any diminution in its faith; and not only myself, but I judge many a reader will subscribe his assent to the being of God. Reason also enters her protest, and conscience refuses to bow to the "philosophic faith," as Mr. Huxley calls it, which, as he acknowledges, has not been proved, but against which so far every discovered fact bears heavily. The Bible, then, must have copied from an alleged—or even say, proved—previous religion because it is built on a foundation which reason, conscience, and the universe itself prove to every man to be stable. So evident is the existence of God that while the Psalmist asserts that "the heavens declare the glory of God, and the firmament showeth his handiwork," and declares that it is the fool who "hath said in his heart, There is no God," yet the Bible never attempts to prove his existence. To argue that the Bible has borrowed from earlier religions, if there are any, because the former contains, like the latter, a belief in a personal God would be similar to the assertion that I borrow from, say for the argument's sake, Lord Bacon, when I say to my wife after a rain storm, "The sun shines." We shall see before we conclude that your argument amounts to this, that for the Bible to have come from God it is necessary that every doctrine must be pure revelation never known before, and your reasoning would compel a preference for untruth, if original, to truth, if it has been known before. Yet even if I admit the greater antiquity to the Vedas, when I compare their doctrines, teachings of polytheism as gross as the polytheism of the Greeks and Romans, with the pure, spiritual monotheism of the Bible, for this reason alone I may be pardoned for refusing to believe that the writers of the Bible had access to Vedic pages and copied from them. And then, since the most ancient Hindoos refer to their ancestors for their doctrines, claiming that they received them from God, it may be that, though distorted by tradition, the truths in them were revelations from Jehovah, a true account of which is alone contained in the Bible, possibly derived from the sons of Noah, to retrace no further.

(TO BE CONTINUED.)

The Gospel Jesus a Myth.

Mrs. Besant, in her debate with the Rev. Mr. Hatchard, by a historical blunder weakens one of the strongest points against the historical existence of Jesus. She says that Eusebius is the first to quote the passage from the Annals of Tacitus about Christ being put to death in the reign of Tiberius by the procurator Pontius Pilate. The fact is that the existence of the so-called Annals of Tacitus, which contains the passage about Christ, was never known at all until the year 1429, when the forged work first made its appearance. Tacitus did not write the Annals, but Poggio Bracciolini did. He produced the last six books of the Annals in 1429, for which he received a fortune. Then in his old age he forged the first six books, but died before completing the sixth. These were brought to light by his son, a long time after the death of his father, and palmed off on the pope for another munificent reward. The father was secretary to seven successiv popes, during a period of forty years, and the son was also secretary to Pope Leo X. when the steward of his holiness discovered the first six incomplete books of the Annals.

Further details on this subject will be found in the "Revelations of Antichrist," which exhausts the whole subject of the historical existence of Jesus and proves conclusivly that no such person existed in the reign of Tiberius; in other words, that the gospel Jesus is a myth, but that there was a Jesus who was stoned and hanged about 75 B.C., among whose disciples were Simon Kepha, alias Peter, and the apostle Paul, both of whom lived and died before the Christian era.

ANTICHRIST.

Communications.

Forces, Moral and Physical.

I am conscious. This consciousness is not susceptible of proof or disproof from without. I choose some things in preference to others, and I feel the responsibility of it. Philosophy may demonstrate that I could not hav chosen otherwise than I did. It makes no differenee to me if I hav made a mistake; I regret it, nevertheless. It is not of the slightest consequence to me to prove that there is an infinit consciousness before and outside of all individual consciousness which has from all eternity chosen and determined everything to be just as it will be. If there is a moral governor of the individual moral beings that exist, all I hav to say is, Let him govern. If he is not omnipotent over all physical forces, his existence is a useless hypothesis. He is but the minion of matter, after all, or rather an idle fancy of the mind. There is no evidence that he governs morally, and consequently none that he governs physically. Still there is such a thing as moral government, and nobody, with the gallows, the guillotin, and the prison in sight, will doubt that there is such a thing as physical government. They are both exercised by human beings, really by nothing higher, except abstract truth, whatever that may be.

My point is this: These two kinds of government should not be mixed. They don't harmonize. The moment you begin to govern physically you cease to govern morally.

You govern morally when you choose that which is best, or persuade others to do so in view of all the consequences, without yourself controling those consequences. You predict, but don't threaten. Your moral government may be very poor if you predict what is beyond your knowledge, as hell beyond the grave, for example; but it is still moral government. If you kindle hell-fire around your subject, either of green wood or dry, in this life, it is no longer moral government. The Christian theology posits a moral governor over mankind in this life under title of Holy Ghost, who strives to govern here—with small success, however—without using physical force. But this mild sort of government, as to the bulk of mankind, is wholly to cease in a future world, and eternal punishment, without any design of government whatever, is to take its place.

It is undeniable—or at any rate I do not deny—that men who believe in a Holy Ghost may and do exercise a certain degree of beneficial moral government over their fellow-men. But it does not follow that their faith in the Holy Ghost is the cause of it. How could that faith hav any other effect than to diminish their sense of responsibility? We see human nature the victim of vices—sins of the individual against himself. We are perfectly conscious of some power of control over these vices, both in regard to ourselvs and others. Is it possible that our sense of obligation to exercise this moral power is going to be otherwise than diminished by throwing it on a superior being? Do you exert yourself the more to save a drowning child because you believe there is a person present more able to do it? Quite the contrary.

The whole history of Christian theology shows a strong tendency to neglect the moral and physical evils of this world in the struggle to save from the imaginary horrors of the next. The mania has extended to the infliction of punishment for imaginary sins against God, acts which do not in the slightest degree injure any human being. Even the very superstitious are beginning to see that those punishments do not increase the respect for God in the bosoms of the "profane."

When personal vices proceed to the extent of actually breaking the peace or seriously threatening it, doubtless they must be repressed by physical punishment. The virtuous hav the right of self-protection. But even that right has a choice of means. Public sentiment is often stronger than penal laws. One thing is certain, that virtue is not and never was the child of an act of Parliament, Congress, or state legislature. It is the child of good example and disinterested teaching. Knowledge promotes virtue as well as power. Ignorance is the strongest ally of vice.

Yet every one who expresses the conviction that virtue becomes stronger and human homes safer and happier as penal laws against personal vices become fewer and less stringent is stigmatized by a certain class of theologians as a promoter of vice. If he believes the sale of intoxicating drugs vicious, he must favor a prohibitory liquor law or be denounced as himself vicious. If he venerates the mysteries of sex and loathes obscenity as he does carrion, he must support the legislation and lying of Anthony Comstock or be denounced as himself obscene. No doubt ecclesiastics really mean to favor virtue and discourage vice, yet they strangely resort to some methods which cannot but increase it. They repel exactly when they should attract. If they could only see themselvs as others see them they would first of all assume an independent attitude, refusing all subsidy from the state; disclaiming all sanctity, they would exercise simple humanity. Claiming for themselvs a divine mission emanating from the infinitly holy, and for their book, the moral tone of which is far behind that of the average literature of the age, infallibility as the pure and only revelation of the divine, they simply throw away their power as good and reasonable men over all the viciously inclined who hav the power of thinking. If the man of Nazareth were again to visit the earth he would find the salt of it rather among the decent Atheists than the doctors of divinity. When was it ever otherwise?

Boston, Jan. 13, 1881. ELIZUR WRIGHT.

To Whom It May Concern.

BY WM. HENRY BURR.

Hear ye! Be not deceived by supposing that after riding a hobby for nine years I hav yet to discover that the animal is lame in all four feet, or blind in both eyes. If any of you suspect I am a fool or a knave please ask some one who knows me. I lived fifty years in New York state, and from 1838 to 1869 was nearly all the time a resident of the city.

On Sunday, the 21st of January, 1872, exactly one hundred years after the date of the last letter of Junius, I announced at a meeting for free discussion in Washington, D. C., the discovery that Paine wrote those remarkable letters, and I held in my hand the first printed copy of "Junius Unmasked," containing the proof.

Two years or more ago Prof. Van Buren Denslow, literary editor of the Chicago *Times*, published an essay in that paper on "Thomas Paine," which I never saw or heard of till August last. In that essay he mentioned a number of works on the Junius question, and lastly "an anonymous work, published in Washington, D. C., in 1872, attributing the authorship, both of the letters of Junius and of the Declaration of Independence, to Thomas Paine," of which he said, "Its argument, derived from unity of literary style, mental characteristics, identical beliefs, and other internal evidences, is conclusiv." In the same article he adduced further evidence of identity.

I know not exactly when his article first appeared, but some time afterward, to wit, in July, 1879, he published another on "Junius," in which he adduced an item or two of external evidence on behalf of Paine, and refuted the claims set up on behalf of Philip Francis and others. But somehow the professor began to waver as to the conclusiv evidence that Paine was Junius, and conjured up "four reasonable objections," only one of which he deemed "well taken."

Well, when he came to republish these, together with several other very able essays, Col. Ingersoll wrote a fine introduction to the book, but raised three more objections to the identity of Paine and Junius. My answer to the four objections appeared in THE TRUTH SEEKER of September 18, 1880. A prominent lecturer and author complimented me in a postal card by saying, "I think your article on Ingersoll and Denslow completely unanswerable." Prof. Denslow has since replied in the *Investigator* of January 5th and 12th, and my rejoinder, I hope, will appear in the same paper of January 26th. In it I call attention to this remarkable admission of the professor:

"As to Col. Ingersoll's second point, viz., that Paine knew at that time but little of Englishmen, Junius expressly declares his obscure social position; and Mr. Parton's statement that Junius was ignorant at first hand of the prominent men of whom he wrote, is confirmed by every other trustworthy statement on this point."

If that is not a giving up of Prof. Denslow's only objection, viz., "that Paine's means of knowing the state and court secrets were inadequate to the demands of Junius," what is it? I furnished the testimony of Mr. Parton and of Junius himself, which overthrew Col. Ingersoll's second and Prof. Denslow's only objection to the identity of Paine and Junius.

But now an objection is presented simultaneously by two tyros, with entire confidence that it is fatal to Paine, and one of the writers is certain I hav overlooked the point-blank statement of Paine that he was not the author of the Junius letters. The objection was completely answered in "Junius Unmasked," nine years ago, and several times since. (See Truth Seeker Tract No. 131.) But if other readers will bear with me I will answer it again, together with the writers' other points.

Paine says truly: "I never troubled others with my notions till very lately, and never published a syllable in England in my life." And yet he had more to do with the publication of his "Plea for the Excisemen" in 1772 than with that of the authorized edition of his Junius letters the same year. He himself published neither. And as for the expression, "till very lately," there is no trace of any literary work by Paine or Junius before April 28, 1767.

Again, he says the cause of America made him an author. That cause crops out in the Junius letters from first to last. Nor did Junius expect to become an author, for he wrote privately to Woodfall, July 17, 1769, asking him to correct another publisher's eprint of his letters, saying, "I did not expect more than the life of a newspaper, but if this man will keep me alive let me liv without being offensiv."

The idea that either Paine or Junius borrowed their style, and that they differed in style in any particular, is very erroneous. Their unity of style is conceded by Prof. Denslow.

But what shall I say to a writer who, though a total stranger, calls me repeatedly his "friend," and at the same time says this, "His denunciation of Mr. Jefferson's accredited authorship really seems to partake of malevolence?" And this, "Mr. Burr's ill nature again shows itself," etc., toward Jefferson? Does such a pseudo "friend" expect a good-natured reply? When and where hav I exhibited malevolence or ill nature toward Jefferson? Hav I not repeatedly apologized for the falsehood of Jefferson in his old age, when it seemed useless to him to avoid any longer the confession of the authorship which everybody believed and there was none to dispute was his? I say again that it was perhaps the whitest lie a statesman ever told. I wish I could admire the political principles and conduct of John Adams and Geo. Washington as much as I do Jefferson's. He rode to his inauguration on horseback and abolished the aristocratic court which Washington had introduced. Washington drove a four-horse coach. Helmbold and Grant did the same in the national capital. I long for the republican simplicity of Jefferson. I am sorry he ever said he wrote the Declaration, but am I to be blamed for vindicating the truth of history?

But what now will my accuser say to this from Col. Ingersoll?

"Certain it is that Jefferson could not hav written anything so manly, so striking, so comprehensiv, so clear, so convincing, and so faultless in rhetoric and rhythm as the Declaration of Independence."

Or what will he say to the opinion expressed by that most excellent judge of mental caliber, the late Theodore Parker?

"His [Jefferson's]intellect was not very profound, nor very comprehensiv. Intelligent, able, adroit as he was, his success as an intellectual man was far from being entire or complete. He exhibited no spark of genius, nor any remarkable degree of original, natural talent."

Once more, take the judgment of one of Jefferson's contemporaries, a statesman of highest intellect. This is from a journal of the late Henry J. Raymond:

"This, Mr. Webster said, was like Jefferson, who told him once that in early life he resolved to hav nothing to say to John Marshall, for he would always get him to admit certain propositions, which he could not question, and then he would lead him to conclusions which he *would not* believe and which he *could not* avoid. This, Webster said, was characteristic of Jefferson, who *had no reasoning faculty*."

I forbear to finish the quotation, lest my accuser should charge me with more malevolence. But the Declaration of Independence being a masterpiece of rhetoric and logic, I affirm, with Col. Ingersoll, that Jefferson could not hav composed it.

But now comes a new point never before discovered. Franklin said that Jefferson drafted the Declaration; and Franklin, being on the Committee, must hav known about it. True, but if he was in the secret, as I hav not the least doubt he was, and if at any time he had to say anything, what would he say? That some one else wrote it? Put yourself in Franklin's place and consider how you would hav to *finesse* about it. I hav not much doubt that Franklin discovered soon after making the acquaintance of Paine in 1774 that he was Junius. Hence the total silence of Franklin's writings on the subject. Hence the fast friendship between the two men. Franklin, the Solon of that age, detected in Paine what no other man did, and he found use for Paine's talents in America.

Do I, then, make Franklin also a liar? Yes, if you choose to put it so, but an exceedingly harmless liar at that. Franklin was a cunning old fox. When the Federal Convention had failed after six weeks to make any progress, he moved that they try what virtue there was in prayer, and supported the motion in a speech that would do credit to a parson. The American Tract Society says the motion was adopted, and the Convention finished its work in short order. But the fact is, the motion was not adopted, and it took three months to finish the framing of the Constitution.

If anything would tend to make me ill-natured or malevolent, it would be such animadversions as these from professed Freethinkers and admirers of Thomas Paine. Many of them hav treated me as if I had committed a crime, others as if I had stultified myself in maintaining the integrity of a self-evident liar. Will Freethinkers please enlighten themselvs by reading the evidence on this question? I worship no idols, but I do insist that if there ever was a man worthy of the highest admiration, the author of the letters of Junius and the Declaration of Independence is that man.

IT is related of one god that he came amid thunderings and lightnings, in order to tell the people hat they should not cook a kid in its mother's milk.

Some left their shining abodes to tell women that they should or should not hav children, or to inform a priest how to cut and wear his apron ; and to giv directions as to the proper manner of cleaning the intestins of a bird.—*Ingersoll.*

Mother Shipton and her Prophecy.

To the Editor of The Truth Seeker, *Sir:* Don't be alarmed, Bro. Bennett, about "Mother Shipton's Prophecy!" Did you not know that those prophecies which relate to modern times and appear true are quite recent fabrications, like the Bible predictions, made after the events took place?

"A Mr. Charles Hindley, of Brighton, England, acknowledged years ago that he was the author of most of the 'prophecies' published in 1862 in what purported to be a reprint of an old version of the fifteenth century prophecies."

I hav had this in print for several years, so did not scare on that humbug, and hope none of your readers will. The whole force and significance of the assumed prophecy lies in the fact that all but the last:

> "The world to an end shall come
> In eighteen hundred and eighty-one,"

Hav proved true ; and no wonder, for they were written since the events occurred. So much for prophecy !

Yours for another score of years, "Mother Shipton," notwithstanding. Ella E. Gibson.

Barre, Mass., Jan. 17, 1881.

Reflections.

To the Editor of The Truth Seeker, *Sir:* During the holidays it was fearfully cold here. One morning the mercury stood twenty-five degrees below zero. The intense cold was so sharp and penetrating as to make it dangerous to be out of doors long at a time. On that arctic day I reflected thusly: There can be no God, for if there is he would not be so cruel as to make such weather to freeze every poor man's potatoes in spite of all he could do to save them. True, he may delight in artistic frostwork on cathedral windows, and forget all about the potatoes in the cellar, but I don't believe he would; and so I must throw the God idea overboard altogether. I thought, too, that since our earth has not developed into a more balanced condition we need not expect its inhabitants, as a mass, to be anything but unbalanced beings. So long as life must be one unceasing battle to conquer the adverse elements; so long as tempests, hurricanes, earthquakes, cyclones, wind storms, drouths, alkaline tracts, desert places, famin fields, arctic cold, and scorching sun heat make up a part of the earth's spectacular scenes upon the stage of nature, we cannot hope for a millennium upon earth. We may cry ourselvs hoarse in our efforts to elevate humanity to higher conditions; but it will avail little so long as the elements of earth and air conduct themselvs so cruelly, recklessly, and destructivly. It would be contrary to the law of correspondences to hav it otherwise than it is. It is true that there are here and there beauty spots and scenes of divine enchantment, and seasons of bloom and fragrance and vintage, upon this torn earth, and in harmony with these we find an occasional human character approximating a happy balance in organization and action; and these here and there beautiful Edens, together with these rare reposeful characters, are the prophecies of that coming time when the earth and its inhabitants will hav evolved into better and more harmonious conditions. But as the material world will probably never become entirely tempest-stilled, nor free from the extremes of heat and cold, we cannot hope for the perfection of soul development in this sphere of existence; but in another life that we are born into when death, like a good mother, soothes us into a sweet, spiritual slumber from which we awake into the new life.

Mrs. Slenker, in her warm and flowery south-land home, sits and talks like a philosopher, and no doubt livs like one, though it has been my fortune to know many people who could talk but could not liv philosophically. At all events, Mrs. Slenker seems to hav taught herself to be content with the "death-ends-all" theory. She looks at her blooming flowers, at the calm blue sky above her, and on all the brightnesses of her busy yet contemplativ life, and thinks that the uses and joys of this brief earthly existence are enough to satisfy any aspiring soul. It is fortunate for her, believing as she does that death ends all of individual consciousness, that she can be so much of a philosopher. Her spirit and life are attuned to the harmonics of earth, to its reposeful aspects. But in most human lives there are barren spots, unanswered longings, tempests of feeling which rise and surge through the soul, to be stilled only in the calm of desolation; experiences which dash into atoms almost every earthly hope, like the terrific cyclone that sweeps the ground clear of every vestige of life and vegetation, and no possible earthly experience can fill out these shattered and beaten lives into those of rounded hope and happiness. The discordant play of the elements of this material universe is parallel with the fact of almost universal discordance in human nature. Stripped of all imaginary dressing, this earth, in its present stage of unfoldment, is really a rough and rugged island in the ocean of space, where physical might rules with unrelenting sway, and where nature exacts from man toil and tithes to the very uttermost. It is, in truth, a rudimentary or preparatory life for a more advanced one, where the elements are more concordant, more in unison with the peace and love elements of human nature. With this view of things, the most unbalanced of us can toil and struggle and suffer and yet feel thankful that we liv because life means so much more and reaches so much farther than the hour when death closes our eyes forever upon the scenes of earth.

But with all our wistful yearnings toward the better life, we must not forget that it is the humanity of to-day that needs assistance; that right here in our midst our activ love and labor are always demanded in the service of human helpfulness.

Elvira Wheelock.

Janesville, Wis., Jan. 1, 1881.

A New Theory of Thonght.

To the Editor of The Truth Seeker, *Sir:* If "woman's work is never done," it is more so with farmers in corn-gathering time. I hav long neglected to send you the power which makes society circulate, but here it is at last.

Rare enjoyment is afforded in your European letters. I felt as thongh I were taken back to those old towns once more. I felt like stepping forward and translating for you when on the St. Gothard you were told of the silent monks and "didn't understand a word." These monks are very useful people, strange as it may sound. They wear out their lives among their everlasting ocean of snow in the effort to rescue from the ravines and drifts, with the help of their dogs, the lost travelers who are starving and freezing. Many lives they save at the risk of their own, and only after thirty years of activ service are they allowed to remain at the monastery and prepare the tea.

When I receive my mail I look over the contents of The Truth Seeker first, and enjoy the sparks of thought so lavishly thrown out by the volcano spirits who write upon Materialism and Spiritualism. I too am interested in the question of "What is thought?" Please allow me to contribute my mite.

I transplant the creativ power to produce thought from the North Pole (now don't laugh and shake your head) about the same as daylight on the photographer's plate creates the image of the surrounding objects. Just so magnetism imprints on the substance of our brain the picture of thought. As the photographer, by the use of daylight, may increase his picture to any size, so we in comparing thoughts create new ones.

The, so to say, spiritual nourishment of the big brain, the gray mass, or the committee on resolutions, is magnetism; while the small brain, the white mass, or committee on ways and means, depends on electricity to direct the movements of the nerves. A few examples will show this. In mesmerism we see that a person destitute of magnetism may speak and move his limbs under the direction of the mesmerist, but all unconscious, medium-like, givs the answer as the questioner would answer himself. I hav rescued from the claws of a hawk hens and pigeons which remained paralyzed a few minutes after the hawk was driven away, although they appeared to be conscious. So are frogs, mice, and little birds, so to say, struck by lightning when the eyes of the snake are fixed upon them. One stroke of the wing would save little birdy, but electric influences prevent it, whilst the trembling frame and pitiful sounds of agony show that the thinking and feeling capacity is not interrupted. Or see the man that has softened the small brain by the gases of rum, and consequently dissolved his electricity. He tries in vain to speak correctly, or walk straight. His effort to be correct shows that his big brain is at home and trying to do well under unfavorable circumstances. I want to show by this that magnetism is the main power to produce thought.

This brings me back to the North Pole and volcano spirits. Combustion creates magnetism. The greatest combustion is that of mother Earth. Geologists tell us that the heat of our globe increases so that three hundred miles deep the diamond would melt. It takes a lively imagination to carry this increase of heat to the center of the globe, and we hav to look quick for a vent for the escape of the gases, or the thin crust of earth will explode before anybody has time to put on their life-preservers to swim through the ocean of fire.

This safety valve is at the North Pole, a volcano of huge dimensions. The northern lights, I suppose, are volcanic eruptions; and as their light is seen on both hemispheres, the crater must be hundreds of miles wide. The current of heat may hav produced a mild climate in that region, and consequently another vegetable and animal kingdom creation may hav followed, and our imagination may run wild in forming the polar man.

This great orifice that mother Earth has succeeded in keeping from the sight of profane eyes so far I call the birthplace of all existing thought, because from thence floats, like the light from the sun, currents, rays, streams of magnetism. There is not a minute's time when this flood discontinues. And so, as the giant, the son of Mars and Ertha, in his fight with Hercules, received new strength whenever he touched his mother, I hope the giant thinkers and volcano spirits will succeed in conquering the Hercules of superstition and bigotry.

Mr. Fitz's miracles of Moses crossing the Red Sea and the Lord delivering showers of manna and quails can be done every day yet. The Jews passed over an arm of the Red Sea, and as the ebb and flow of the tide reach that level country, the Jews simply crossed at the time of ebb. The manna is yet falling, but only from the branches of the bread-fruit tree abundantly growing in the wilderness, and the quails, or rather pigeons, still fall one month in the year. After they pass the Mediterranean Sea they are so lame on the wing that they may be caught by hand. The only miracle I can see is how Moses managed to stay forty years in a wilderness he might hav tramped over in two days.

Yours for progress and light,

Charles Naumann.

[*From the National Reformer.*]

George Eliot.

The strongest woman's brain of this generation has passed away into the eternal silence. The news of George Eliot's death has come with the sadness of a personal loss to many a one who knew not her face but who reverenced her mind. Her name has shone aloft so long that it seems impossible to believe that it no longer symbolizes a living person; yet George Eliot is not dead, for her life is with us still in the words her genius gave to us, and her immortal work is with us although her mortal brain is passing back into the nature which formed it.

Marian Evans was born some sixty years ago, and of her early history but little is known. She was quite young when, through George Henry Lewes, she became one of the contributors of the *Westminster Review*, and the whole of her intellectual life was passed side by side with the brilliant philosopher who won her girlhood's love and her woman's loyalty. In addition to this nearest friend, her circle was a remarkable one; John Stuart Mill and Herbert Spencer were among those who were strong enough and brave enough to stand by her side. For in those days the world did not smile on her as in later years. Society closed its doors against the unmarried wife, and was as rigid then in its determination not to know her as it was anxious afterward to be admitted to the honor of a word. Even in the notices of her life, it is pitiful to see how the husband of more than thirty years of love and faith is pushed out of sight, and the husband of a few months is paraded, merely because the one was an illegal and the other a legal tie. Yet George Eliot herself would be pained and shocked if she saw the life-long lover ignored as part of her life, and her loyal nature would claim for George Henry Lewes the honored place at her side, which is his and his alone by the right of their long fellowship of heart and mind and life. His influence is marked on every work of her pen, and since she closed his eyes she has been dumb to the world.

George Eliot was nearly forty years of age ere she wrote her first novel; she came to her work with faculties mature, experience ripe, and with culture broad and deep. For many-sided humanity, for wide sympathy, for humor and for pathos her work has, not unfitly, been compared to that of Shakspere. The great bard himself need hav felt no shame if Mrs. Poyser, Hetty, Maggie Tulliver, Tito, Dorothea, has been his own creations. How different is each of these, yet how perfectly human is each; how they liv in memory, not as pictures we hav read of, but as people whom we admired, loved, despised, reverenced. Alas! they liv longer than their maker.

George Eliot dead? Nay, such lives are immortal. While the English tongue livs, George Eliot cannot die, and the sex that claims her rises in her to a higher level, and in the diadem that crowns womanhood Marian Evans shines as one of the brightest gems.

Annie Besant.

There will be a convention of the Spiritualists of New Hampshire, at Manchester, commencing Saturday, January 22, 1881, at 10 A. M., and continuing over the following Sunday.

The object of this convention is to form a state organization, for the purpose of strengthening and advancing the cause of Spiritualism.

E. B. Craddock, Chairman of the Com.

The Spiritualists and Liberalists of Van Buren and adjoining countries will hold their next convention at Breedsville, Mich., in Gray's Hall, commencing Friday evening, Feb. 4, 1881, and continuing over Sunday the 6th. Dr. A. B. Spinney, of Detroit, and Mrs. E. C. Woodruff, of South Haven, are engaged as speakers, and a good time is anticipated.

L. S. Burdick, Pres., Box B, Kalamazoo.
E. L. Warner, Sec., Paw Paw.

Original Essays.

Was Robert Burns a Liberal?

BY GEORGE CHAINEY.

But few call this in question. Still there is, I find, upon the part of Scotch Christians a growing tendency to make him out a pious and devoted believer in orthodoxy.

No man has studied more thoroughly the life and genius of Burns than Carlyle, and while he pronounces him one of the heroic and godlike productions of humanity, he declares that he had no faith in revealed religion.

To decide who is right in this controversy we must study, first, somewhat into the times of Burns, and, second, get some idea of the character of his genius.

No spot on this planet has ever been so cursed with orthodox religion as Scotland. No people hav ever been so priest-ridden and fettered with superstition as the Scotch. The history of Scotch religion is the most barbarous and cruel of any that has yet been written in blood. Under the darkest night of the Spanish Inquisition there was light and beauty left in the homes of the faithful Catholics. But Scotch religion was more cruel to its adherents than to its opponents. It had mercy for neither friend nor foe. The Scotch kirk, or church, was, in the times in which Burns was born, the greatest curse and tyranny that ever afflicted any people claiming to be civilized. Almost every minister was a tyrant —every man and woman in a parish was his slave. He was feared alike by rich and poor. The privacy of homes was invaded to see that no one staid away from church. No man or woman could engage themselvs in service without his consent. To pass a minister in the street without saluting him was a crime. They assumed to hav a more direct control over the bodies and souls of men than was ever claimed by any pope or priest of Rome. So constantly did they pretend to hold in their hands the power of God over life and death that all sorts of stories sprung up of instances where men for opposing them had been threatened and brought to sudden death. It is no wonder that through indulging in this kind of power and arrogance they became merciless, and that religion was turned by them into a system of daily persecution. According to their teachings, all natural affections, social pleasures, and innocent amusements were regarded as sinful.

It was a crime for a mother to wish for a son or to be anxious about the welfare of her children. Cheerfulness to laughter was a *great* crime, though they might *occasionally* smile. To smile on Sunday was a sin, while on week days it is said that the most godly only sighed, groaned, and wept.

No wonder, when they were compelled to sit under sermons from two to six hours in length that taught them it was wrong to enjoy beautiful scenery, to be pleased with the beauty and perfume of flowers, a crime against God to walk in the meadows among the daisies, and in sound of the skylarks on Sunday, or to sit in the open doorway of their gloomy homes, where the warmth and brightness of the sun might attract their minds away from the serious and sober contemplation of religion. The shadow of this horrible nightmare of superstition rests upon every Scotchman's brow until this day.

Though through the large humanity of a Burns and logic of a Hume the sunlight is gradually breaking, yet the darkness of superstition still lingers. Such a fanatic as Moody can gather there a larger harvest than in any other place in Christendom, while in most churches it would be still considered a crime to praise God with an instrument of music or with anything besides a psalm tune.

In all other places a wedding has ever been regarded as a fit time of mirth and gladness, but the Scotch clergy thought otherwise. At the weddings of the poor they would allow no rejoicing, and at those of the rich it was customary for one of them to go for the express purpose of preventing any excess of gayety. We can hardly conceive of a better way to accomplish this end. But think of two hearts tremulous with the joy of love, intoxicated with the fulfilment of youth's happy dreams, holding to their lips the cup of life's purest joy, forbidden in the name of religion to rejoice or to surround themselvs with the cheer of mirth and pleasure!

But though the church was all-powerful, and no one could eat or drink, smile or weep, without heeding its command, yet morality was never among any people at such a low ebb. Though marriage was thus watched over by the church with suspicious eye, almost as many children were born out of as in wedlock. The most pious elders and deacons often had to imitate "Holy Willie's Prayer," while the amount of whisky consumed at an ordination or presbytery was only rivaled by the length of the sermons and prayers. Though there was such outward display of godliness, it was mostly but the garment of hypocrisy, while all beneath was filth and corruption.

The clergy, not satisfied with tyrannizing over their congregations, quarreled fiercely with each other over the most trifling textual differences, so that two or three of them never met together without a disgraceful jangle.

Of course, there was here and there a minister that rose in character and humanity above the class, some homes where true piety lived and made pure and bright the family life, such as was described by Burns in the "Cotter's Saturday Night."

Think of Robert Burns being born into such a condition of things—capable of appreciating the most subtle beauties of nature, and yet taught that to do so was a crime; possessing the most ardent passions, and yet surrounded on every side with temptations to lawless indulgence!

Though most of the transgressions from the path of virtue ascribed to him hav been traced to the malice of his foes, it is not fair that we should judge him by the same standard as we do ourselvs. If he cannot be entirely cleared in this respect, yet the common opinion of Burns' immorality is entirely false, and to one who by his songs has made the world so much sweeter and better to liv in we can afford to forgiv much. That the dark and horrible religion of the Scotch church is being replaced by that of the fireside, the sweet loves and joys of home, we owe much to him who sang,

> "To make a happy fireside clime
> To weans and wife,
> That's the true pathos and sublime
> Of human life."

In reading the poems of Burns, we must remember that he was describing, just as he saw it, the life and character of his age. The prayer of Holy Willie illustrates the kind of holiness that prevailed under the influence of Scotch orthodoxy. It represents its dark and ferocious character in being addressed to a God who sends one to heaven and ten to hell, all for his glory.

While the worshiper acknowledges a life of constant fornication, yet through the grace of God he assumes to be "a burning and a shining light" in the church. Though he prays divine vengeance on all who hav ever noticed and disapproved of the faults he confesses, yet for himself he petitions for "mercies, temporal and divine, that he for gear and grace may shine, excelled by nane."

With few exceptions, orthodoxy, rigidly interpreted, generally produces this kind of piety. Men and women to-day are more moral because they no longer believe in this selfish and corrupting system. "The Holy Fair" is simply a description of a large religious meeting, something like a modern camp-meeting. The various schools and shades of theology are most graphically described, while the twinship between this sort of piety and sensualism is also honestly told.

Among the Scotch clergy there was here and there a Liberal one who, in the place of theology, believed in righteousness. Burns never failed to sing their praise. When one of this number arose to preach, the more pious arise in anger and go out—complaining of his "cold harangs on practice and morals" —to console themselvs by giving the whisky-jars and barrels "a good lift that day."

> "What signifies his barren shine
> Of moral powers and reason?
> His English style and gesture fine
> Are a' clean out o' reason.
> Like Socrates or Antonine,
> Or some auld pagan heathen,
> The moral man he does define,
> But ne'er a word o' faith in
> That's right that day."

When Burns describes the joys of a social glass with boon companions he is glorifying the pleasures of the world over those of the church and religion. Such was the blighting and withering influence of Scotch orthodoxy that it was only by bold and open defiance to it that any one could enjoy a ray of light and pleasure. His nature was too large, his genius too penetrating into the truth of things, not to perceive that there was more pleasure in the hearts of the so-called wicked than of the righteous. The true poet of nature is gifted with universal sympathy. He sees and feels instinctivly for and with all.

Many hav supposed that in these songs he always related his own experience. This theory is now known to be false. But to him there was far more humanity in the excesses of the so-called wicked than in the cant and hypocrisies of the professedly holy. While in his "Cotter's Saturday Night" he sang the praise of simple and sincere piety, yet no one ever lashed with such terrible contempt the hypocrisies and cant that are the product of all formalized and systematic theories of religion. To him the real religion of the heart was found in pure love, friendship, and sincerity of soul.

The greatness of Burns consists largely in the fact that he dared to defy, in the most reckless way, the unnatural restraints and tyrannies of the church.

If in this recklessness he was sometimes led too far to the other extreme we should not blame him so much as the cruel system that had made it impossible for such a tender, loving heart to do otherwise.

The spirit of humanity was fighting in him for deliverance from the oppressions of religious bigotry and fanaticism.

Natural human love and joy had been so long repressed and persecuted in Scotland that such a nature as that of Burns could not fail to resort to any means in order, if possible, to end the oppression. He who could mourn for a mouse disturbed by his plough, or for "the wee, modest, crimson-tipped daisy," how must he hav felt at beholding the dark and withering influence upon human life of false theories of religion! To him natural goodness and human joy were the true religion; "an honest man, the noblest work of God." He was emphatically the child of nature, and so all through his poems, in contradiction to all the religious teachings of the age in which he lived, we find him glorifying nature. Through all those shams and hollow delusions of the times he looked directly into the very heart of things and saw that the divine truth, instead of being shut up and confined to some musty parchments of a past age, glows in all nature and lives in every truthful soul. As the poet of human nature, Burns' was the divinest influence that ever came to Scotland. His songs hav made its inhabitants more humane than all the sermons, long or short, ever preached by its priests.

The growing love of the people for this their greatest poet is a healthier influence than all of its orthodox churches combined. When we take into consideration the nature of Burns, the lot in which his life was cast, his brave endurance of his poverty, the work he did, and the songs he sung, I think that whatever may hav been his faults we must count his life one of the bravest and noblest that has yet been lived on this globe. That he escaped free entirely from the superstition that afflicted and cursed the world at that time I do not claim. Such a sudden change would be impossible. The brightest, clearest sky is generally specked with some fleecy clouds that remind us of darker days. So the freest, noblest life in days like those could not quite escape from their shadow. His life was one long struggle with and against the ideas of the church.

Sometimes he thought himself an Atheist, at others a Theist, and then again in a rational way a Christian, but never an orthodox one.

It is to me not at all surprising that once or twice he used language which givs a slight show of justice to the claim that he believed in revealed religion. There are moments of weakness in every man's life. To stand for the truth and sacredness of nature was a far different thing then than it is now. He who walks in the light of genius is compelled sometimes to suffer the torment of its absence, and to cower before the foes which in its light he would never fear. Such may hav been the fate of Burns.

But whoever judges him from the inspirations of his genius will find in its light no mingling of the darkness of orthodoxy. No man believing in a devil or hell could hav written so wittily about them as he did. He made every gloomy terror and absurd dogma an object of satire. He preached a new gospel of love as he heard it in the songs of the birds and saw it painted in every modest wayside flower.

Genius, especially poetical genius, might be defined as anti-orthodoxy. There never was an orthodox poet, and never can be one. Even Dante was a heretic to the faith of his time, while Milton was regarded as almost the arch-fiend of heterodoxy.

Genius glorifies whatever it touches. It finds "sermons in stones, books in the running brooks. and good in everything." Behind the most material fact it finds a supersensual utility. It can never submit to the bondage of the priest, but ever flies forward on the wings of hope into the more glorious future. The man of genius always represents a coming more than the present age. It is only by thus enlarging the life and hope of humanity that genius has any existence. It is on this account that every true genius has been a heretic.

Orthodoxy is standing still Heresy is going forward. Orthodoxy says, "All is here." Heresy says, "Nay, there are better things yet to come." Orthodoxy is a shroud of despair wrapt about the grinning skeleton of the past. Heresy is a star of hope shining above the cradle in which slumbers the possibility of the future. Orthodoxy says that religion has descended from the skies; heresy, that it rises fresh with the dew of eternal youth upon its brow from the human heart in all its loves, hopes, and joys. Heresy, you see, is only another name for genius.

To hav genius is to grow, to advance. It is to be a prophet, not a priest. It is to know and love nature, not to fear and hate it. Almost every poem of Burns' is tremulous with a passionate devotion to nature. His illustrations drawn therefrom are always strictly true to life.

He gathered much of his inspiration by opening his heart to the charms of nature, though to do so he defied the church that pronounced it sinful. Because he wooed her with amorous devotion, she revealed to him many a secret that made him her prophet and interpreter.

When religion shall fully descend from the skies to take up its abode in the sweet loves and lowly

duties of earthly life, it will find in Robert Burns one of its most inspired prophets. On his forehead rested the light of that coming day when nature, instead of being held to be cursed, shall be regarded as divine.

It is impossible to believe in and love nature in the same heart that loves and believes in orthodoxy. Devotion to nature is just as inconsistent with orthodoxy as genius.

Burns was also the child and prophet of the people. Every poem is filled with the spirit of humanity. Though flattered and courted by the great and rich, yet to him "princes and lords were but the breath of kings." He never forgot from whence he sprang. Rank to him was always but "the guinea stamp." Tyranny in all its forms was to him a most hateful thing. The French Revolution enlisted his sympathies. Every struggle of humanity toward larger liberty won his warmest devotion.

How could such a man uphold a system that is founded on caste, that says kings and priests reign by divine right, and forges the links of the slave's fetters by divine authority?

He was the poet of the people, and so the prophet of the future when the genius of the people shall hav trampled under the feet of victory every vestige of tyranny.

The hope of humanity is the heart of humanity. Any system of religion that does not find its proofs in the natural instincts of the human heart, or that exalts one class above another, must, in the very nature of things, be false.

Orthodoxy is bound hand and foot with tyranny. Destroy the presumptuous claims of priests to a special divine protection, of kings to a divine right, enthrone the people as the highest court of appeal, above courts or synods, and there shall not be left of it one stone standing upon another.

Whatever Burns' faults may hav been, he made ample compensation in the consecration of his genius to humanity. Because he crowned the honest man, however obscure his toil, as "the noblest work of God," and declared the faithful, tender human love that builds and guards a home the truest and sublimest thing on earth, the idea of human brotherhood is indeed becoming a religion.

As the champion of liberty and of every sweet humanity, Robert Burns was one with Robert Ingersoll, and the first Robert was no more orthodox than the second. Robert Burns was just as reckless in his defiance of the church as Robert Ingersoll, and hated just as stoutly by the clergy. It is just as intelligent to try and prove one orthodox as the other. I wish I could inspire all my readers with the purpose to drink deep at the fountain of his genius. A little study will break the rough shell of the language. To me there is no poet so tender and pathetic. Every line throbs with human passion.

While men come and go on this green earth they shall weep and laugh at the touch of his genius. The nearer we come to his spirit, the more shall we honor and respect our human nature as divine. While love intoxicates the soul of youth, or patriotism is counted a virtue, will his poems continue to cheer and inspire. As much as any man who ever stood in the light of the sun, he has left the world the brighter and better for having lived in it. His is one of the names that were not born to die.

When liberty shall hav dethroned every tyranny, the light of love dispelled every shadow of hate, the joy of hope drowned every throe of despair, his spirit shall hav mightiest empire in human hearts.

As the poet of the people, he is, in his best inspirations, what the people shall become when the last sad, dark influence of superstition and ignorance shall be dispelled.

The fulfilment of his daring hopes will destroy every injustice and wrong and fill the world with the living joy of eternal right. Though the church of his day held human nature to be totally depraved, yet out of this depravity he wove the most beautiful garlands that ever decked the brows of mankind. May the enthusiasm and tender pathos for humanity that filled his life, and drowned deeper than the sight of every human eye his faults, fill all our hearts with holiest consecration to the same religion of humanity!

A Private Letter from a Dear Friend.

BOSTON, Jan. 10, 1881.

MY DEAR MR. BENNETT: I hav your letter inclosing your beautiful and well-deserved testimonial from the Secularists of England, and asking me to write for THE TRUTH SEEKER. That I will gladly do, to the extent of my ability, which is getting small. I am glad to see THE TRUTH SEEKER in a new dress, so neat and attractiv. I inclose something to keep my subscription square. It is a wonder to me that the literary world does not see its obligations to you for defying a law which, impartially executed, would imprison every one of them for owning a copy of Shakspere—if he could be enticed to mail it.

I trust your health is good and will long continue so. The world, of course, will feel its obligations to you after you are dead. I am happy to let it know that I feel mine while you liv.

Yours truly, ELIZUR WRIGHT.

Communications.

Beautify Your Homes.

The home should be as beautiful and pleasant as it is possible to make it.

It is the place of rest and pure enjoyment. It is the refuge from care and trouble and all the tumults and turmoils of life.

It is the one spot where the heart's purest affections garner themselvs and seek their chosen resting-place.

It is woman's first duty to make this dwelling-place, over which she is the mother-queen, as cheery, cozy, and lovely as she can. The first requisit for this desired consummation is that she herself be happy, hopeful, pleasant, and contentedly agreeable.

To become this she must liv hygienically, she must eat proper food, wear comfortable clothes, and not be oppressed by too many cares and burdens.

If she is her own housekeeper she should study to do her work on the most simple and easy plan, cook but a few dishes at a time and hav each as perfect in itself as possible. She must save work wherever it can be done, *and above all else limit the number of her children to only two or three at the most.*

Two children, if well cared for and properly reared, are all that one woman can possibly attend to and do her own housework, sewing, knitting, gardening, etc.

To those who think woman's work a small thing we would advise the careful perusal of the following advice of Thomas K. Beecher:

"All men ought to go to the woods, and religiously do their own washing and general work, such as sewing, cooking, housekeeping, and dish-washing. The work of women is not spoken of sensibly by men until they hav done it themselvs. Gentlemen readers, it is easy to talk! But just try it on a very modest scale once, and you'll honor working women more than ever. Do as I hav done—do a wash of six pieces, and then remember that a woman turns off two hundred pieces in a day. Look at your watch and see how long it takes you. Look at your soap and see how much you hav used. Look at your white clothes, handkerchief or towel, and see what you hav done or not done, and never again speak harshly of or to a woman on wash-day, nor of laundry work as if it were unskilled labor. Try it. A sympathetic gentleman, having washed two dozen pieces, will never change his shirt again without a glow of reverence and gratitude. *She* did this. A similar and salutary consciousness will come to him who darns his own socks, patches his own trousers, splices his suspenders, and washes dishes. Look not every man upon his own things, but every man also upon the work of a woman. Such an experience in the woods will go far toward the settling the woman question, by teaching us that we are all members one of another, and there must be no schism."

But with all her cares and duties there is none that is more important than this one of making home pleasant.

Neatness and cleanliness are indispensable to a cheery, cozy-looking home. A plain room, plainly furnished and scrupulously clean, is far more bright and beautiful than a more pretentious one richly adorned with costly furniture that is soiled, mutilated, and always in disorder.

A few thrifty, nicely-kept flowering-plants and trailing vines are one of the most enlivening adjuncts to a living room; and a sheltered, sunny window-shelf, just outside the window, is far better for them, in moderately cool weather, than the over-heated and often dusty inside position, and they are also just as easily seen.

A few nice pictures on the walls are always pleasing. But no picture that shocks the feelings should ever hav a place there. Pictures of death-bed scenes, war, murder, animal fights, and all other soul-harrowing views, ought never to be made at all, and especially allowed within the sacred precincts of home.

Bright, gay, happy, and inspiring views alone should meet the gaze of the family circle.

Should there be unsightly objects in the room, and recesses that contain necessary adjuncts to comfort and convenience, a bright chintz curtain will screen them from view, and will of itself make a pleasant resting-place for the eye.

Should a bit of plastering fall from the wall, a piece of white muslin neatly pasted over the place will hide the defect and save all further scaling off and droppings of litter.

In a thousand ways one can veil the ugly and add to the beautiful, till the humblest little room may become a very bower of pleasantness and cheerfulness.

The love of the beautiful needs the fostering care of every one who would make life pleasant and happy.

Whoever creates a lovely picture, whether on canvas, in a poem, or on the broad brown bosom of mother earth, or in a cozy, cheerful home, adds to the world's priceless treasures, and does something toward elevating, refining, and happifying the race.

"'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.
A charm from the sky seems to hallow us there,
Which, seek through the world, is not met with elsewhere.
Home, home, sweet, sweet home;
There's no place like home."

ELMINA DRAKE SLENKER.

Musings of a Kalamazoo Skeptic.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A few simple reasons of the many why I cannot become a Spititualist: First in order, it has got to become universal instead of local. Next, if it is what it professes to be of spirit communion, it can tell us exactly where the steamer Alpena, on Lake Michigan, went down, and how many passengers were on board, and what their names were, also in what condition the vessel lies. This could be done by locating on each side of the lake a certain point, so that a line would pass directly over it, and also tell just how far on that line one would hav to go before he would be just over it.

Let spirits prognosticate the weather to a certainty, and foretell future events, such as elections prosperity of individual enterprises, foretell deaths, just when they should occur, and in fact giv us something that we all could bank upon.

The facts are, they talk of subjects that our minds cannot comprehend. They giv us tricks, and perform them before our eyes, that we cannot understand. I hav seen jugglers go upon the stage and tell people that the tricks they were going to perform were tricks, and that we could do them as easily as they do provided we understood them as well as they did. I hav seen a man of this sort go upon the stage, go into the audience, borrow a plug hat, take it upon the stage, set it down, and take out of it a pair of turtle-doves, and they flew up and lit on the scene wires; next take out a pair of guinea pigs, and they ran around on the stage, then take out a suit of doll's clothes, then a loaf of bread, then a dozen or two of eggs, and at last take out what seemed to me feathers enough to make two good pillows. This same man came again into the audience, borrowed a gold watch, put it into a mortar, took the pestle, and, before our eyes, pounded it fine, then called for some meal; a waiter brought it, he put it into the mortar and added water, stirred it all up, put it into a large tin can with a cover, put it over a coal-oil lamp and baked it; and then afterward took a knife and cut the cake in pieces, took out the watch and gave it back to the owner apparently without injuring it. And so I might enumerate, but this must suffice.

Now not one of us could tell how it was done, although he warned us previously. When we go into a circle we are not thus warned, and if we were, what better off would we be? We could not then tell.

I own I am skeptical, but at the same time I profess to be teachable; but I will not go as the person does who attends a protracted meeting, ready to swallow anything. I may hav to be like the nest of young birds, who swallow down anything the old ones see fit to put into their mouths. Neither will I go up to Jerusalem or to Detroit or to Chicago, or anywhere else where I believe they hav things fixed up for the special occasion. What I want, and what all Materialists in this country want, is the truth, and we can receive that here as well as there.

Why am I not permitted to see my friends as well as other folks? They tell us we hav not come into the right condition, or that we are not en rapport. Well, how are we to be, unless we fall down to this shibboleth? I believe, with Prof. Jamieson, that it is one of the greatest humbugs of the age, and will disappear as soon as its true inwardness is found out. Anything but tricks for me, or fairy stories, or stories of departed spirits returning to earth again as they say.

I believe many of the Spiritualists are honest, and I count among them many good friends, but I sincerely believe they are deceived, that their minds hav become hallucinated and they cannot help themselvs. For all such I feel to pity them. I do hate to read those articles wherein they say our belief is like a winter, a forest without leaves, where all is decay, and we end in annihilation. They say this is our doctrin. Well, we only preach as far as we know, and do not draw on our imagination for future results. Their theory is very nice and pleasant to think upon, but they cannot demonstrate it by one single well-authenticated fact which every person can understand. Until such a time arrives I trust they will not blame me for not becoming a Spiritualist. Universal knowledge is what we want, not special, and confined to comparativly a few. This is what I seek after, and nothing but this will satisfy the longings of my heart. JAMES S. BEDEL.

KALAMAZOO, MICH., Dec. 10, 1880.

THE Jesuits hav obtained a papal decree condemning Galileo's doctrin about the motion of the earth. It is all in vain. If the world is really turning round, all mankind together will not be able to keep it from turning or to keep themselvs from turning with it.—*Pascal's Letters.*

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, JANUARY 22, 1881.

Death of Charles H. Phelps.

On the morning of the 11th inst. Charles H. Phelps breathed his last in the hospital of the Albany Penitentiary. Some seven years ago, while cashier in the State Treasurer's office at Albany, he was in an evil hour, by men he deemed friends, induced to appropriate funds, amounting to $250,000 belonging to the state to the private speculation of himself and those supposed friends, thinking he would be able to replace the money in time to answer all purposes. But the facts were learned, and he was arrested before he could effect his plans for restoring the funds. He himself retained but a few thousand dollars of the money, which was expended in making his defense; the rest was invested by those to whom he executed checks and is still thus retained. Public sentiment set in strong against him, and his trial was very severe. He was convicted on three counts or specifications, and was sentenced to five years' imprisonment in the Albany Penitentiary on each count.

While we were serving out our unjust sentence in that institution we were thrown in company with Mr. Phelps and became pretty well acquainted with him. He had become utterly broken down in health and was sent to the hospital. When we were ordered to the hospital we occupied the same room with Mr. Phelps, and sometimes a score of other sick and dying men. He was an amiable, pleasant man, and keenly felt the degraded position in which he had unfortunately placed himself.

When taken to the prison he was placed in cell No. 1, which was near the outer door opening into the prison yard. In winter weather this was a very exposed position and caused him much suffering. Many a time when he came in from the workshop to eat his miserable prison meal, water would freeze in his cell in fifteen minutes. None but himself could fully realize the weeks and months and years of positiv agony he passed in that dreadful cell. He worked in shop No. 1, over which "Brute" Monohan presided as overseer, who, regardless of how severe the weather might be, caused the windows to be kept open, the cold air striking the prisoners, who were forced to stand by their work tables with their coats off and their shirt sleeves rolled up. Between the cell and shop poor Phelps, not of a very strong constitution, contracted a disease of the lungs which has finally taken him to his grave and released him from the bolts and bars and prison keepers, he having served out six years of his sentence.

He was kept at work in the shoe shop long after he was unfit to be there, and when he was scarcely able to stand upon his feet, but at length he was permitted to enter the hospital, where he passed a living death of over two years. His sufferings both physical and mental were intense.

In the fall of '79 Dr. Geoghan, the prison physician, and the members of Superintendent McEwen's family, seeing that Phelps must die, and believing his sufferings had fully atoned for the mistake he had made, wished to see him released so he could close his days with his unhappy wife and family, who reside in this city. Governor Robinson was appealed to for a pardon. He deferred acting till after election, and being defeated he decided not to act upon the case but to turn the matter over to his successor, Governor Cornell. All this time Phelps was slowly but surely dying, but hope bore him up. We watched him from day to day, from week to week, and from month to month, and we saw how his hopes and fears rose and fell as the dreary time passed away.

When he become convinced that Robinson would not pardon him he looked forward with great hope that Cornell would be more merciful. He knew Cornell personally, and had held a position under him several years ago in the Custom House in this city. He indulged the hope that Cornell would be merciful.

Weeks had to pass away after the inauguration of the new governor before it would do to press Phelps' doleful situation upon his attention, and few can realize the amount of suspense and agony the poor man endured. At length pitying friends saw the governor and implored him to do a deed of mercy. He expressed himself willing to do so if he could be convinced that it was all right and that Phelps could not liv.

Physicians were sent to examin the poor prisoner. They sounded him, thumped him, tested him with various instruments, and gave it as their concurrent opinion that the unfortunate man had consumption of the lungs and must die. The governor's own family physician also made an examination and gave the same opinion, that there was no hope for the prisoner's life. Still Cornell refused to pardon him.

He said he could not grant a pardon till the judge who tried the case and the district-attorney who prosecuted the case should express a wish that the suffering man should be pardoned. Mrs. W. H. Van Allen, a woman of great sympathy and kindness of heart, frequently visited the hospital in company with her mother, wife of the superintendent, and both felt deep sympathy for Mr. Phelps and wished to see him released to die at home with his family. Mrs. Van Allen made a journey to Cobleskill to see Recorder Smith, who wrote a letter imploring the governor to release the dying prisoner, believing the ends of justice had been fully answered in the imprisonment and suffering the man had already endured. Judge Westbrook, who tried the case, wrote a letter to the governor of the same tenor, asking that the man might be let out to die. Prosecuting Attorney Moak joined in the same appeal and expressed the opinion that the erring man had been sufficiently punished. But still Cornell refused to be merciful.

He said to Mrs. Van Allen on one occasion that if some of the rich men and leading citizens of Albany would petition him to pardon Mr. Phelps he would do so. "How many signatures, Governor, do you require?" asked Mrs. Van Allen. "Sixty will be enough. Get sixty good names and I will let him out."

The large-hearted, sympathetic woman dropped everything and walked and rode over the city of Albany and saw the first men of the city, including men holding official positions, men of wealth, bankers, lawyers, physicians, editors, etc., etc., and hardly a man refused to sign the petition that Phelps might be pardoned. She obtained double the number of names that the governor said would be sufficient, but still he would not be merciful. He broke his own promis; he violated his own word. He seemed to be governed by some strange obstinacy and was determined not to do what all good people wished him to do and which he himself knew he ought to do. He did much as Rutherford B. Hayes did in our case when 200,000 people asked for our release—after promising he would grant a pardon he went back on his word and falsified it. Or probably he was like Pharaoh of old when he said he would release the Israelites—he afterward hardened his heart, or God was accused of hardening it, and he would not let the people go. We cannot believe that God had anything to do with hardening Cornell's heart, but that it all depended upon his own consequential, stubborn, unyielding, unfeeling disposition.

During all this time the painful suspense, the days, weeks, and months of hopes and fears, the absolute agony that Phelps endured can be only partially imagined. From day to day, for months together, he hoped the pardon would come. Whenever the door of the hospital opened he fondly looked hoping a messenger had come to break the glad news to him. It was expected he would be released before our term expired. He was greatly interested in the reception promised us upon our return home, and he was extremely anxious to attend it. But Cornell would not say the one merciful word. Like Pharaoh, his heart was hard, hard, hard. Influential friends made repeated visits from Rochester, and had interviews with the governor in behalf of Phelps and received assurances that gave them great hope, and this intelligence reached the poor waiting man only to buoy him up for a time, to afterward sink in the deepest despair. The governor falsified every promis, broke every hope, and drove the poor man and his dear wife to inexpressible grief.

But death proved a far better friend than the man temporarily at the head of the state government. Death came at last to his release, and he is now at rest. If Cornell could hav had mercy enough to let him come home to die, to allow his dear wife to nurse him and attend him during the closing days of his unhappy life, and allow her to close his eyes in death, it would hav simply been an act of justice. But he had not the promptings of mercy to perform such a good deed. Let it be remembered that A. B. Cornell is a man devoid of mercy.

Our Thanks.

We wish to express our thanks to the kind friends who hav exerted themselvs to obtain new subscribers for THE TRUTH SEEKER. We instinctivly feel that every man or woman who sends in the name of one or more new subscribers is a true friend to the cause of truth and mental liberty. If we are in the right, if the doctrins of Freethought are more true than the fables and absurdities of theology, every person who has his mental eyes sufficiently open to see the superiority of the teachings of science and reason over the errors and claims of superstition should feel interested in bringing others to the knowledge of the truth and in increasing our numbers all over the land.

It is to the interest of every lover of Freethought that our forces may be augmented and our organs sustained so far as possible. Every person who is convinced of the truths of Liberalism should feel desirous to see his neighbors and acquaintances equally fortunate. When one has heard the good news he should be anxious that others hear it also.

It is to be regretted that so many of the Liberals of America should feel indifference as to the success of Liberal papers. It would seem that every man who has become Liberalized should take a Liberal paper, and those who are able should patronize more than one and hand them to others when they are done with them. There is no means of spreading the knowledge of Liberalism equal to giving a wide reading to Liberal papers and books. They are the good seed being constantly sown upon the soil of the mind. Let every one who believes that the good seed ought to be sown help to circulate Liberal literature. Let those who think THE TRUTH SEEKER is doing good work, is making earnest efforts to spread the good tidings far and wide, do all they can to sustain these efforts and furnish the ways and means to keep up the warfare. There are always some who get tired or faint-hearted, who find one excuse or another for discontinuing their paper, and it beeomes the duty of those who are earnest and public-spirited to help keep the numbers good. None can do so much toward increasing the circulation of THE TRUTH SEEKER as those who take it and know its value. They will try to induce their Liberal and inquiring acquaintances to help sustain the sheet that is struggling hard to fight the battle of truth against error.

There are thousands upon thousands who hav lost all faith in the false claims of theology who ought to take THE TRUTH SEEKER. Let every friend of the sheet exert themselvs to accomplish it.

Tried and Compromised.

Mr. Baldwin, of Chicago, who was arrested many months ago for selling or mailing "Cupid's Yokes," has had his trial. He was fined one hundred dollars and given a few weeks in which to raise the money. No imprisonment, no incarceration with felons! Mr. H. L. Barter, of Davenport, who was arrested for publishing in his paper a story containing extracts from "Cupid's Yokes," and arguments condemnatory of excessiv sexual indulgence, has been able to compromise his case in the United States Court by paying one hundred dollars and costs. Really, things are improving in the "obscenity" market. Heywood was sent to prison for two years at hard labor and fined two hundred dollars for mailing a copy of "Cupid's Yokes." We were sent to prison for thirteen months, with three hundred dollars fine, for the same thing. But now for the same act two men in the West are let off on the promis to pay one hundred dollars each, with not a word about any imprisonment! It look as though after awhile a man would be able to deposit in the mail a little pamphlet without losing his liberty for two years, and being torn from his family and business. One hundred dollars for the present appears to be the ruling price for mailing a copy of Mr. Heywood's pamphlet, and perhaps after Garfield is inaugurated, and "Bob" fills an important place in the administration, the price may be still further reduced.

By the way, it is hard to understand by what right United States authorities can arrest a man on a criminal charge, as in Mr. Barter's case, and then let him off without a trial upon the payment of a stipulated fine and costs. Mr. Barter either *did not* commit an offense or he *did*. If *not*, he should hav been discharged without the stigma of a fine. If he *did* commit an offense, the government attorney had no right to let him off without a trial upon the promis of paying a little money. With all the greatness of our government, it still has defects.

A Christian Blackguard.

Among the names which hav been sent in to us some friend gave the name of the writer of the following letter, and of course a copy of THE TRUTH SEEKER for January 1st was sent him. This harmless act seems to hav excessivly stirred up his Christian spirit, and caused him to evince the same vengeful, persecuting spirit which for hundreds of years moved his brethren of the church. One has only to read the following delectable document to be satisfied that he would not only like to see the editor of this sheet longer doomed to a prison cell, but would take pleasure in inflicting the most cruel torture upon him, and even depriving him of life, and this for simply trying to dispense the truths of reason and science in contradistinction to the myths and fables of theology. Listen to the ignorant bigot:

NEW LONDON, WIS

1st 13 81

Mr. D. M. Bennett

& had ought to be D. A. M. Sir

It seems you hav got hold of my address in some way & probably by some underhanded way & hav had the impodence to send me one of your so called truth Seekers whitch I dont thank you for & herewith return it you by Express thinking that you are the only man that wants it & it might get lost Sent in any other wey you say through its colums that you ware shut up in prison with fellens for some number of month & had only bread & water its a pitty you had not been left there untill the present you might hav had time to reflect & think upon the subject that you are now ridaculing & if you liv untill you die and I hardly think you know enough to keep your sensee that long but if you do just think how mutch better it is for you to liv here in prison than it will be for you if

you still continue to print sutch a paper as you do, now. to be shut up in the S E corner of *Hell* without eather bread or watter, you will then call in vain for poor Lazrus to come and cool your brimstons parChed lips

Now I want you to tak a hint without a kick whitch you aught to hav & not send any more of your trash to me, if you do I shall send it back by Express C O D, so it shant get lost for you think more of them than I do,

So now with these few pleasant remark I bid you adew, hoping you may in due time ask your god to forgiv you & be permitted to meet me in Heaven, H HAMBLIN

New London Wis

Inducements to Subscribers.

To encourage the circulation and reading of THE TRUTH SEEKER publications the following offers are made to new and old subscribers alike:

For $5.00 THE TRUTH SEEKER will be sent for a year and either of the following works: Paine's Great Works Complete, Amberley's Analysis of Religious Belief, The World's Sages, Thinkers, and Reformers, or The Champions of the Church.

For $7.50 THE TRUTH SEEKER a year and the two large volumes of The Gods and Religions of Ancient and Modern Times.

For $6.00 THE TRUTH SEEKER a year and Supernatural Religion, by Prof. Newman.

For $6.50 THE TRUTH SEEKER a year and five bound volumes of Truth Seeker Tracts, containing over 500 pages each.

For $4.00 THE TRUTH SEEKER a year and either of the following: Paine's Political Works, Paine's Theological Works, Greg's Creed of Christendom, An Infidel Abroad; Judaism, Christianity, and Mohammedanism, Nathaniel Vaughan, or The Heathens of the Heath.

For $3.50 THE TRUTH SEEKER a year and either of the following: The Humphrey-Bennett Discussion, From Behind the Bars, The Semetic Gods and the Bible, The Issues of the Age, Underwood's Essays and Lectures, in a bound volume, The Radical Pulpit, in a bound volume, either volume of Truth Seeker Tracts, Thirty Discussions, Essays, Bible Stories and Lectures, or the Truth Seeker Collection.

New subscribers can be supplied with numbers commencing with the current volume when desired, and three numbers of the last volume will be added gratis. Sample copies furnished upon application to hand to inquiring friends.

Here are most favorable opportunities for securing a large amount of Liberal reading matter at a very reasonable price. Let the truth spread far and wide.

A Liberal Offer.

Having arranged clubbing terms with the *North American Review* we are enabled to offer that foremost of American periodicals, together with THE TRUTH SEEKER, at the low price of $6.50 per year. The *Review* is the organ of the best minds of America, nearly every writer of note in the country being a contributor to it. It discusses the subjects that are most prominent in the public thought at the time, and presents both sides of all important questions. It combines to a considerable extent the thoroughness of the cyclopedia with the timeliness of the daily paper. It should be read by the professional man, the student, the merchant, the manufacturer, the farmer; in fact, by every one who wishes to form intelligent opinions of the events of the day.

Co-Operativ Economy.

The great popular monthly, the *Californian*, and THE TRUTH SEEKER, one year, for $5.75. The *Californian* is the best and most popular monthly ever published on the Pacific Coast. It is the only magazine west of the Mississippi Valley, and is full of the vigorous life of the great West. Its large and handsomely-printed pages are filled with interesting and valuable contributions from the pens of many of the ablest and most eminent writers in the United States. It is universally and highly commended by the local and Eastern press. It is the rising magazine of the day, and its excellence increases with each issue. Yearly subscription, in advance, $4.00. Single number, 35 cents. Furnished, postpaid, with this paper, for $5.75. Send your subscription to this office.

A Word of Appreciation.

Many friends hav interested themselvs in working for the circulation of THE TRUTH SEEKER, and in selling TRUTH SEEKER publications. There are several of this class whose names we could giv with pleasure, but this time we specially wish to name two friends who hav exhibited great earnestness and unselfish effort in this direction, to wit, Mrs. A. H. Colby and Mrs. O. K. Smith, who work together. They hav sent in the names of many subscribers and sold many TRUTH SEEKER publications, both while we were in prison and since, and hav never taken a cent of commission or made a penny by the operation themselvs. We feel that their names should be specially mentioned, Mrs. Smith's particularly, who has made untiring efforts for THE TRUTH SEEKER, that friends of the cause everywhere may know who its true friends are. They are now holding forth for a few weeks in Rochester, N. Y. There are others richly worthy of mention and praise, and whom we will gladly name on another occasion, but a particular desire is now felt to render tardy justice to these two faithful and worthy sisters.

Paine's Birthday.

Let it be remembered that on Saturday evening, January 29th, the 143d anniversary of Thomas Paine's birthday will be commemorated in Science Hall, 141 Eighth street, this city. Half a dozen or more speeches will be made by different persons, an original poem recited, letters from a distance read, etc. Let all be present who can, and those who cannot come, write a letter to represent them and to be read at the meeting. All honor to Thomas Paine, America's great friend!

Book Catalog.

Mr. James A. Bliss, of 713 Sansom st., Philadelphia, has gotten up a neat little catalog of Liberal and Spiritualistic works, alphabetically arranged, which he is prepared to send to patrons in all parts of the country. Among the works are TRUTH SEEKER publications. Those wishing one of his catalogs hav only to write him and he will send them gratis.

MRS. VICTORIA WOODHULL is soon to be married to the scion of a wealthy English family, and is destined to move in aristocratic English society. In view of all this, she has been induced to come out in the *Court Journal* and deny that she was ever a Freelover, that she ever wrote on article in favor of Freelove, or that she ever sanctioned any article on Freelove that appeared in her paper. To those who know her well this will be a trifle surprising, but perhaps nothing that she can do will surprise them greatly. For a woman who lived with two husbands, or two men, at the same time, and advocated a woman's right to select the father of a child she wished to be begotten, all this may do very well. More than all the rest, her name is not Woodhull, and never has been, but Woodhall, as she now calls it, and soon to become something else. Verily the people of this world hav some amusing traits!

THE *Liberal*, of Lamar, Mo., G. H. Walser, editor and publisher, has become a weekly. We hav received No. 2, but No. 1 failed to reach us. It is overflowing with of interesting matter. It has the kindness to use the following language of us: "THE TRUTH SEEKER comes to us this week in a new dress and looks as tidy as a pin. THE TRUTH SEEKER is the largest Liberal paper published in the world, and every week is brimful of good reading matter. It ought to receive a generous support from the Liberals."

Thank you Bro. Walser for your genial words. May success attend you, lo, these many years, and may your teachings find response in thousands of hearts.

English Works.

Prominent among the books which we bought in London is the "Elements of Social Science; or, Physical, Sexual, and Natural Religion." An exposition of the true cause and only cure of the three primary social evils, poverty, prostitution, and celibacy. By a Doctor of Medicin. Nineteenth edition. Thirty-seventh thousand. 600 pages. Price, neatly bound, $1.50.

Translations of this work hav been published in the following languages: French, German, Dutch, Italian, Portuguese, Russian, Swedish, Hungarian, and Danish.

Opinions of the press:

"This is the only book, so far as we know, in which—at a cheap price and with honest and pure intent and purpose—all the questions affecting the sexes, and the influence of their relations on society, are plainly dealt with. It has now been issued in French as well as in English, and we bring the French edition to the notice of our friends of the International Workingmen's Association, and of our subscribers in France and Belgium, as essentially a poor man's book."—*National Reformer*, edited by Mr. Charles Bradlaugh.

"The 'Elements of Social Science' is a most remarkable work, written by a man evidently with great knowledge of pathology and political economy. It will be greatly liked or disliked according to the 'school' of the reader; but no one can fail to consider it as one of the most remarkable works of the day on the subjects of which it treats. We are told that it has been largely read in London by medical men."—*Medical Press and Circular*.

"We hav never risen from the perusal of any work with greater satisfaction than this."—*Investigator*.

"That book must be read, that subject must be understood, before the population can be raised from its present degraded, diseased, unnatural, and immoral state. We really know not how to speak sufficiently highly of this extraordinary work; we can only say, conscientiously and emphatically, *it is a blessing to the human race*."—*People's Paper*. By Ernest Jones.

"It is because, after an impartial consideration of this book, we feel satisfied that the author has no meretricious professional object to subserve, that we are induced to use its publication as a text for the discussion of a vital and pressing subject; and because it bears evidences of research, thorough although misapplied, professional education, some pretensions to philosophy, and a certain earnestness of misguided conviction of the truth of peculiar prevalent economical theeries, which seems to hav led him off his feet, and to hav induced him to venture upon any extravagance in their support. It is in vain to attempt to hide these subjects out of sight. This one book of six hundred closely-printed pages is in its third large edition. It is of no use to ignore the topic as either delicate or disgusting. It is of universal interest. It concerns intimately every human being."—*From an adverse review in the Weekly Dispatch*, January and February, 1860.

"This work has had eleven English editions, two French, a German, and a Dutch one; and is about to be published in Italian and in Portuguese; and we who hav read and meditated on it rejoice with the author at this success, auguring for it new and increasing good fortune.

"He is convinced that in this lower world too many people are born, and hence very many of them are condemned either to a premature death, or, what is worse, to a wretched life, oppressed by hunger and suffering. He comes forward, therefore, to propose what we ourselvs hav modestly urged in our 'Elements of Hygiene' since 1864, when we said, 'Love, but do not hav offspring.' A disciple of Malthus and of Stuart Mill, he is well versed in modern philosophy and in political economy, and studies the abstruse problem in all its aspects, setting out from the most elementary domestic hygiene to raise himself gradually to the lofty regions of human dignity and civil progress. A foe to all hypocrisy and prejudice, the author of the 'Elements of Social Science' calls things by their real names, and shrinks only from the excessiv sufferings and privations to which the poor children of Adam are condemned. He is firmly convinced that to measure human fecundity in accordance with the economical production of families and of nations is the most certain means of destroying pauperism and all the forms of want. And in this, perhaps, he is in error, for the evils of modern society hav many sources, and with the drying up of one (perhaps even the most fruitful), another and another would present themselvs, which only the combined and constant labors of future generations will perhaps be able to overcome. However this may be, the courage with which the author faces one of the most formidable problems of human society is most praiseworthy.

"Human morality is gradually changing its center of gravity to rest upon a more solid and durable basis. In this new morality the doctrins of Malthus and those of the author of the 'Elements of Social Science' must also hav a large share. In the place of almsgiving, which humiliates, in the place of charity, which caresses an evil that it does not know how to cure, there will be substituted a preventiv philanthropy, which, by studying want and suffering in their most hidden and deep-seated springs, will be able radically to remove them. Jurisprudence, medicin, and morality follow the same movement—are aiming at the same end—to prevent rather than to cure."—*Professor Mantegazza, of Florence, in the Journal Medico di Casa.*

From James Parton.

MY DEAR EDITOR: Accept my thanks for your new book, "An Infidel Abroad," and the kind words which accompanied it. That book of yours is another proof of the old saying, that perfectly *sincere* human speech is always interesting. The curse of modern writing is insincerity and half sincerity. That is the chief reason why so very much of it is dull and unreadable. The simple way to make a hit in authorship or editorship is to strike right out from the shoulder at your object. I do not mean that a writer is to disregard the proprieties and decencies of civilization, nor show disrespect to those who differ from him in opinion. I mean merely that he who speaks to his fellow-men with directness and simplicity of what really interests him will be heard with attention.

You hav done so in your book, and hence it is racy and readable. I wish you had had more time, but then you had not. If you go around the world I hope you will take your time to it and write at more leisure.

Very truly yours, JAMES PARTON.

P. S.—Mind and hav THE TRUTH SEEKER well provided for. Let us hav one paper in New York in which honest men utter their real thoughts—not merely the thoughts they think will be acceptable to the reader. Mr. Wakeman's articles are of more than golden value. He is one of the most enlightened of our limited race, as well as one of the most noble-minded. There is healing in him. P.

Communications.

The Liberal League.

To the Editor of The Truth Seeker, *Sir:*

Herbert Spencer says: "The mere gathering of individuals into a group does not constitute them a society. A society is formed when, besides nearness, there is co-operation. So long as the members of the group do not combine their energies to achieve some common end or ends there is little to keep them together. They are prevented from separating only when the wants of each are better satisfied by uniting his efforts with those of others than they would be if he acted alone. Co-operation, then, is at once that which cannot exist without a society, and that for which a society exists." It is evident that co-operation is essential to the existence of society, and unless there is a full recognition of the fact that co-operation of individualities is a fundamental necessity in the very structure of society, no society will be formed with cohesion enough to accomplish any worthy end or ends.

"But co-operationi mplies organization. If acts are to be effectually combined there must be arrangements under which they are adjusted in their times, amounts, and characters."

The National Liberal League, seemingly, must in the event of success conform to these general laws. As a society it can not, it will not, escape the usual environments of societies in general. And soci ies are not so unlike each the other as not to legitimate the inference that similar needs and conditions come alike to them. However widely the purposes of different societies may be, it is evident no such wide difference exists as to the use of legitimate means for the attainment of these widely different purposes or ends. All societies demand as a condition of success multiplicity in unity, or co-operation through organization. These are conditions without which reasonable hopes of success cannot be entertained.

The Liberal movement of a hundred years has lost much, and has thrown away much of its power, because of the light value it has put upon organization. This, no doubt, is partly due to the memories of the past, so filled up with abuse, as seen in the bloody records of religions, which hav been the true outcome of theocracies and ecclesiastical organizations, and partly from the fear that the individual will be lost in the organization. We can readily see the force of this reasoning, but we must remember that the bloody pages of history owe their existence to the assumed fact that these ecclesiastical organizations were acting only in the name of their divinities, and were only doing the will of the same. But we of to-day are in no such fear, for we are reasonably emancipated from those conditions which rendered church organizations so formidable.

The organic cohesivness of the National Liberal League compromises no individual rights. It has no infallible dictum. It has no bible of antiquity which we must believe or be damned. It has no thumbscrew, no fagot, no threat of torture, though we are under its organization. You or I, if not pleased to remain within the organization, can step out, and we are in no danger from thus doing.

I know that there are many of our Liberal people who seem to think if they allow their names to be put upon paper in any way connected with any of our Liberal societies they are signing away their liberties, and yet how absurd it is to look for the prosperity of our Liberal cause without co-operation, without organization. I think if the Liberals of this country would work as they can, if they were to do their level best, we could redeem this land of the brave and free in the next ten years. I mean that we could reach that point where, in the councils of this nation, the church would no longer rule supreme. I do not think that this will ever be done by any kind of strategy, no fighting with concealed weapons. I am not a believer in that kind of warfare. I do not suspect that we are to win by any attempt on our part to deceive the church. The success of our cause is in the loss of power to the church. That they are to aid us in this work is among the most imbecil of expectations, or that we are to secure the silence of the churches by telling them that we mean nothing, that we are a harmless pack of fools, that our success does not mean their fall from the dizzy hights of their ecclesiastical domination, that the demands of Liberalism when granted will leave them in possession of the earth as theirs, held for their Emanuel, for the benefit of God's elect.

Nay, nay. The success of Liberalism in this land means the loss of power on the part of the church. It means hostility, but not hate, not thumbscrews, not the dungeon. It means the hostility of an open, fair, fight. No strategy, no lies. It means to the church that we propose to win by fair means, and only such. Liberalism claims the right to win on the ground of justice to man, woman, and child. We will not in this fight trespass upon the rights of any man, woman, or child, let them be in the churches or out of them. We will fight for the rights of a church as soon as for our own, taking it for granted that she can hav no rights conflicting with the general interest of mankind.

Here we speak in the interest of one of the Liberal organizations of this country, and in doing so we are of the opinion that what is true in regard to one, as to the best means to accomplish our purpose, is equally true as to the various organizations, because they mainly aim at the same end. The objects as set forth in the platform of the National Liberal League need not to be reiterated here, as they hav been so long before the public, and hence are well known. The important question itself is, How are we to realize the end as set forth therein? The conditions which are pre-eminently important are thus stated, viz., co-operation through effectiv organization.

First. The need of local societies or Leagues. I am sure that to these we are to look for the force behind the throne, which is mainly responsible for the doing of the needed work. We cannot well overestimate the value, the potency of these local societies in the performance of the work around which our fondest expectations cling.

Second. Through state conventions of these Leagues.

Third. In the last place, through the national annual congress.

Now, here is a trinity, as important in the interest of our work as the trinity in the church—God, the devil, and Christ. We cannot, any more than the church, divorce either one of this trinity.

What can be done to invest our local Leagues with effectivness? We hav two hundred of them. Surely it is a reasonable presumption that two hundred Leagues are a power if they are at work. How are we to obtain the real strength of the thousands of associated individualities? That there is at least a very large possible strength none will call in question; but to make this possible strength effectiv, this is what we want. Can it be done? I believe that it can. But it is a fact that many of our Liberalists are not informed as to how this work is to be done, and here is where we need instruction. Here is where the third person in this trinity has a large duty to perform, of which hereafter.

An interest must be created in these local societies. But an interest can be made to exist only as the lesson of co-operation is learned. In the excitement of the moment, when there is a clear presentation of the Liberal League platform, comparativ strangers are called together, and at once a League is organized, and everything looks promising. But how soon the zeal of the first meeting cools, and interest seemingly dies out. This is all legitimate, and is just what a reasonable expectation would warrant. But suppose that something more than the mere fact of signing our names to the platform was made prominent—the fact of co-operation. This is the word, this is what needs to be accomplished. We are to learn that having become members we must work all as one in this noble cause. A League does not mean work for one, two, or three, but work for each member of the League. If we are to look for some one else, some one who peradventure has more influence than we hav, to do the needed work, we will only witness defeat. What we need, as members of these local societies, is to feel that each one, always including ourself, has a work to do. And not only this, but a firm resolution to do that work. When this spirit pervades our ranks we will soon see the results will be commensurate with these individual co-operativ endeavors.

But what are the stimuli which would reasonably secure these activ measures? We must in the first place plead with ourselvs the justness of our cause, the reasonableness of the claims made. It would seem to every well-developed Liberal that here in this one consideration alone is enough to inspire all such with a spirit of work and sacrifice. But there are many good reasons which should act as incentivs to such minds to persistent work. The spirit which prompts a man to set out fruit trees or shade trees when he may feel that before the days of their fruitage, or before the shade tree shall spread its branches he will hav passed away, would make workers in our ranks to defeat whom it would be impossible. To work in the interest of our humanity, to loose sight of self for a day, and read the history of human woe and the agony of humanity's great heart under the domination of superstition and priestcraft, we will find enough, as before, to inspire us with zeal in this Liberal work. Are there not incentivs drawn from the needs which the reign of superstition and priestly rule hav rendered evident? Needs which a hundred centuries hav created through the misrule of these damning agencies, superstition and priestcraft?

The people are still largely superstitious, and are led or driven, as are the beasts, without their consent; damned or saved according to the value which a priesthood puts upon them. And then if we care at all for those that are to come into this world may we not strive to make suitable conditions, so that the hope might be entertained of having a better babyhood out of which a better manhood and womanhood would come to us.

Now, these are among the primary incentivs to effectiv action on the part of every member of the local Leagues. But an interest can be created in this home work, in a League of four, five, ten, twenty, or any number if rightly managed. Is it possible for any number of thoughtful men and women, having an understanding of the meaning of Liberalism, to meet at regular intervals without creating an interest? Let the societies thus meet, though but few, and they will soon build up an interest that will draw to them other thoughtful persons, and then a free interchange of views among these faithful few will develop an increasing interest which will proclaim the coming of liberty to the victims of superstition and a corrupt priesthood.

Again, how soon such devotion would find aid in the state conventions and in the national, and in securing men of ability to speak for them. Such a League would hav a living record, and from such well-disciplined men and women how readily we could find those suitable to represent the Liberal work in the National Liberal League.

Secondly, we speak a word for state conventions. I am inclined to think that through state conventions we could accomplish much in the interest of our state work. An interest can be worked up in the state which will tend largely to secure co-operativ action among the Leagues of the state, and thereby we would get twice the represeutation in the national congress that we do now. Let a state convention be held every year in the early part of the summer. Having worked up an interest in that direction during the winter, we could hope for a grand success in bringing together the Leagues of the state in council, comparing respectiv methods of work, and thereby learning the best method in co-operativ work, and thus a rule for action would soon become formulated into a general law. This is the way to make effectiv laws as well as those that are just.

If at the annual meeting of the National Liberal League there could be a meeting of the entire Board of Directors, requiring perhaps a whole day or more, for the purpose of hearing reports from the different states as to the work done, and the methods in the doing of the same, we might thereby find the best possible data to present to the National Liberal League for its action. I think that there can be no well grounded objection to thus calling into existence state annual conventions. Last year, largely through the efforts of S. B. McCracken, of Detroit, Michigan, such a convention was held. This was the first attempt of anything of the kind to my knowledge. Although the time and the weather were most unfavorable, no doubt can exist in the mind of any thoughtful person who attended the meeting as to the practicability of holding such conventions, nor the usefulness of the same. The state was quite well represented by representativ men and women of the state. I hope that the matter will be fully considered, as I am satisfied that much strength would come to the National Liberal League through such conventions.

Third. The National Liberal League. This body is an indispensable factor in the furtherance of the work so much needed to be done. At the annual session of the National Liberal League much can be done to aid the local societies and the state conventions in having reports made to the congress as to the condition of the Leagues represented in the congress. A day or days might be set apart solely for the purpose of hearing these reports from all parts of the nation. How full of interest the reports would be, and what a large amount of practical wisdom would come of these reports! And then this fact alone would be a strong incentiv to put in an appearance at the congress. The fact that something is expected of the delegates would induce many to attend; a sense of duty would come up as a reason for going. Then a report from the executiv officers of the states, with the advantage which they had derived from the state conventions.

And thus would the National Congress be advised as to the condition of the work throughout the entire union, and would understand through these reports the needs of the entire field of labor. An annual address sent out from the National Congress to all of the Leagues of the country would also hav a happy result. I may be all wrong, but I am fully persuaded that if these measures could be adopted we would see good results come therefrom.

J. H. Burnham.

Saginaw City, Mich.

Contributions to Defense Fund.

From August 9, 1879, to January 8, 1881.

R. J. Ulman, $1.00; D. J. Frey, $1.00; Anonymous, $1.00; Geo. M. Joselyn, $1.50; J. A. Raney, $1.00; Mrs. E. A. Eddy, $1.00; Mrs. Mary Jones, $1.00; H. Raplee, $1.00 J. M. Post, 50 cents; R. Bell, 25 cents; Lewis Cohen, $5.00; Geo. T. Baker, $10.00; Anonymous, $5.00; Dr. N. F. Channey, $1.00; Wm. Preston, $5.00; Mrs. M. Jones, $2.00; Mr. Gasford, $1.00; Cash, $5.00; J. F. Ruggles, $1.00; J. R. Ratenew, $1.00; Mary E. Barlow, $1.00; Dr. C. S. Weeks, $1.00; Mrs. Elmina D. Slenker, $1.00; C. B. Peckham, $1.00; C. Muelherms, $1.00; Robert Guthrie, $1.00; Werner Boecklin, $5.00; E. L. McClurg, $1.00; Mary L. Millspaugh, $1.00; Rufus

Perkins, $2.00; D. M. Worley, $2.00; E. Carpenter, $1.00; John Haner, $2.00; Ernst Rhein, $2.50; B. F. Hyland, $1.50.

Orthodox Parentage, Hell, and Fear.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am glad you permit the subject of parentage to be discussed in THE TRUTH SEEKER, although those who discuss it may be called low, loose, lawless, impure, indecent, etc My parents were both zealous Methodists in the old Blue-law state of Connecticut. I was begotten and in embryo during a great revival period. Having made hereditary descent a study for forty years, I hav been able to trace the cause and origin of that which is, and has been, to me life-long organic curses and suffering. Previous and years subsequent to my birth my parents were attendants upon and filled and intoxicated with the fervor and heat of camp-meetings. They both had great faith in their religion, and according to the law that two positivs produce a negativ, not only in a grammatical but a cerebral sense, I was born a skeptic, and a natural hater of priestcraft and bigotry. I hav not faith enough for the purposes of a normal, mundane life.

My mother's naturally activ fear was, during my fetal life, often greatly excited—fear of that hell that in those days (62 years ago) was depicted with so much terror, exciting language, and emotion, and that fear was impressed upon my plastic brain, and was a most cursed, withering, damning inheritance. Ah, reader, no tongue can tell, no language describe what my imaginativ, sensitiv nature suffered through childhood and boyhood from this inherited orthodox camp-meeting fear of the impending judgment day, and my awful doom that I might receive. And this extreme inherited fear was constantly excited by what I was taught at home—what I heard in prayers and doleful hymns such as I was taught to sing. My mother, my good, loving, but blindly-led mother, would tell me that if I was naughty God would strike me dead; that if I played or whistled on Sunday I would hav to go to a lake of fire and brimstone, etc. And I used also to hav awful dreams of the great judgment day, and be so frightened that I would be wakened to gladly find it was not a reality.

When I saw a dark cloud and heard the peals of thunder, the wind roaring, and saw the lightning flashing, I trembled with terror, thinking it was God coming to judgment, and I would run into the house, catch hold of my mother's dress, or crawl under the bed, etc. Such, reader, is a mere allusion to what would fill a volume in detail, to what I suffered in my young days from inherited fear.

Thirty-five years ago I examined the head of a young man who had been through a Baptist revival. There was much heat in his top head, and pain too. I told him and his parents that he ought to keep away from meetings, that he might become insane. He thought he had committed the "unpardonable sin," went to the insane asylum at Utica, N. Y., and died there a victim to his inherited blind faith and fear.

"Nor doom, nor tower, nor twilight shade,
Nor hero fallen, nor beauteous maid,
To ruin all consigned,
Can with such pathos touch my breast,
As on the maniac's form impressed,
The ruins of the mind."

I knew, when a boy amid religious excitement, several noble mothers rendered insane, and lost to reason, hope, themselvs, family, friends, and society by this damnable magnetic, psychologic raving from the pulpit. In 1843, during the Millerism epidemic, I knew in Chenango county, N. Y., a noble woman driven to insanity, to the great grief of her husband and children. She raved and tore all her clothes off, and was taken to the asylum, the wreck of a cultivated mind, the victim of the Miller delusion that the world was to come to an end, etc. That asylum contained fifty of Miller's victims. Had he murdered one of them, or even stolen a horse, he would hav been a criminal in court, and the subject of public condemnation, but he was a preacher of the extreme orthodox stamp, and, at most, only a little wild or premature. Oh, what awful volumes might be written on religious insanity and its causes! Oh, how my young, sensitiv mind trembled with terror at Methodist revivals in New York as I listened to the doom of poor sinners from the divine preacher whom I was taught to reverence, and vainly tried to like! Oh, how I suffered when women fell down on the floor with "the power," and raved and foamed, and minister, men, and women would shout and rant at the scene! Often was I in the condition of the poet,

"What hope, or whither to retreat?
Each nerve at once unstrung;
Chill fear had fettered fast my feet,
And chained my speechless tongue."

I tell you, reader, that the people hav, by the law of evolution through parentage, become organically orthodox. By this law what is habit and education in the parent becomes organic in the child. I hav seen children three years old cry and beg for whisky or a pipe because one or both parents drank or smoked continually. So it is, socially, morally, or intellectually. We must get out of orthodoxy through education and parentage. I am glad our sexual, social, and marital relations are coming to the front for rigid investigation. I hav made myself odious for forty years for writing and talking about them. All hail, Slenker, Preston, Colman, Pillsbury, Tillotson, Barry, Heywood, and many others who see this matter as I do, and are not to be silenced by those who see truth and light in some directions, but are too wise and pure to see anything wrong in our inherited orthodox social and sexual relations, laws, customs, etc. Yes, the great mass of the people are organically full of fear and of faith in unreal gods, devils, heavens, hells, and judgment days. Thanks to the light of science, the false and frightful stories of ghosts, apparitions, raw head and bloody bones, and witches I used to hear at night around the fireside till I was filled and thrilled with fear and trembling, hav about "played out."

If there is anything infernal it is to excite human fears about that which has no existence, whether by the fireside or in the pulpit. Let all, especially children, be taught that there is nothing in the world to fear but our own ignorance and discordant brains, and a true and happy life will follow in due time.

J. H. COOK.

First Patter of a Shower.

120 LEXINGTON AVE., NEW YORK, Dec. 18, 1880.

FRIEND LELAND: That letter from your pen in THE TRUTH SEEKER of Dec. 11th under the head of "How to Promote the Leagues" is practical and to the point. It ought to arouse an enthusiasm which shall extend even beyond the circles of the local auxiliary Leagues. It points out the way for those who are in sympathy with its objects to ally themselvs with this organization, even if there be not Liberals enough to organize an auxiliary League. Let all such become either life or annual members of the national organization. And why should we not hav at least one hundred life members? If I am correctly informed, there is at this time only one. Put me down for another. Inclosed you will find my check covering the fee for life membership. I find it not a little inconvenient at this time to make this contribution, but if we all wait until we can do it as well as not, a very important duty to a no less important organization will be indefinitly neglected. Why cannot Liberals throughout the country who hav either a business or a salary which will insure them a comfortable roof and a tolerable outfit of clothing for the next twelve months turn in and enroll themselvs as life members of the National Liberal League? If all who, with a little self-denial, could do this would do it at once, we might not only hav one hundred but one thousand life members. And the funds which would thus be brought to the treasury of the association would enable it to do an amount of work which would more than quadruple the present number of the auxiliary organizations, and place the national association in a position to command the respect of those who only speak of it now in a way to misrepresent it and its purposes. It would require but a small individual contribution from each member of the auxiliary Leagues to honor their presidents with certificates of life membership. In most places the presidents of the Leagues are, most likely, representativ men. When they are also men of means they will be likely to respond to your invitation, and send the necessary $25 to make them life members. But when they are not thus blessed with abundant means, it would be certainly the graceful thing for the members of the auxiliary to "chip in" and obtain the certificate of life membership for its presiding officer.

In addition to your suggestion of life and annual membership for increasing the number and the financial strength of the national organization, I would propose to Liberals throughout the country to make contributions to the secretary or treasurer of Liberal publications, and a great variety of other things, to be set up in an anteroom bazar at each annual meeting, these articles to be sold for the benefit of the League treasury. I am willing to initiate this project with a proposition to furnish $25 worth of my publications. Let it be understood that either the secretary or treasurer can draw on me for my publications to this amount when they shall be wanted. If other Liberal publishers will contribute of their publications in like manner, the book counter of the bazar will be quite attractiv. There are those engaged in mercantil, manufacturing, and other pursuits, who could contribute some of their goods to the bazar. Liberal women throughout the country can make up various useful little articles for the same purpose. I would suggest that they be useful articles rather than ornamental ones in the main, for the reason that Liberals are generally practical people, and want to know the use of a thing before purchasing it. If every woman whose sympathies are with the League would make up something, even though it be of small value, the aggregation of these little things would afford a vast variety which would meet the varied tastes and wants of those who attend the annual congress. Let me ask the Liberals who read this if they will not each and all pledge themselvs to send in to the treasurer, Mr. T. B. Wakeman, 93 Nassau street, New York, before the next annual meeting, such books, manufactured articles, handiwork, etc., as they can afford to contribute to the cause. The pledges might be given by postal cards or letters addressed to our worthy secretary. Let us hav a Liberal League boom for 1881.

I hav no doubt that every member of the League feels to thank you, as I do, for that ringing article, which informs us how to promote the Leagues.

Trusting that it may arouse others as it has me, I remain
Yours truly, E. B. FOOTE, Sr., M.D.

This a prompt example, which I hope will be contagious. How many more Liberals are there in the United States who love Liberalism twenty-five dollars' worth? Could a thousand such as Dr. Foote be found, the League would be invincible. We often hear of disciples in the church who are instant in season and out of season. Well, Dr. Foote is one of the few cases out of the church; but at every "instant" he is doing more good than a whole meeting-house full of dear brethren in the Lord. His suggestion about our annual bazar, or fair, seems practical, and we hope others will take up the idea and make response. The old antislavery movement was urged on and aided by festivals and fairs. Let the Liberals be wise unto their own generation as other reformers hav been in theirs.

Dr. Foote is an activ member of the Defense Association here in New York. If he were out of it, a large part of its defense would be gone.

I am happy to add that annual members are also coming, in response to the same appeal which has stirred up Dr. Foote. They are, so far as received, E. Carpenter, Charlevoix, Mich.; D. M. Worley, Lebanon, Ohio; Louis H. Freligh and Louis H. Freligh, Jr., St. Louis, Mo. Will many others in this Christmas and holiday time remember the League and become its supporters? T. C. LELAND.

201 *East 71st st., New York.* Sec. N. L. L.

Mrs. Severance on Mrs. Slenker.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been greatly interested in Mrs. Slenker's papers on the subject of "Sexual Intemperance," but I think she is unsound in some of her positions. For instance, the assumption that all sexual diseases of women are the result of sexual intemperance.

In my experience for over twenty-three years as a physician, I hav had many cases, and some of the most severe ones I hav been called to treat were unmarried women, those who had never had any sex relations at all.

I will agree with her that in many cases such results as she depicts follow marriage, but that does not prove that no sexual relations are necessary or healthful. We find this is almost a nation of dyspeptics, but that does not prove that we would be better off without food, or that it is not necessary and useful. It only shows a disregard among the people of understanding and living in accord with natural laws in selecting the kind of food adapted to the wants of the system and using only enough to supply the natural waste and keep the body in a healthy, balanced condition. So in regard to this question of sex relation. We hav not studied the subject sufficiently with reference to the natural law of use, but hav blindly followed laws and customs instead of reason and understanding.

If men and women were to commingle only when love was the basis, and a mutual demand existed, benefit, instead of injury, would result. But with demand on the one side, and submission on the other, whether from a sense of duty or desire to please, disease and unhappiness must result.

Improper food, which fails to furnish the necessary materials to build good, strong muscles, fashionable dressing, which presses upon and weighs down the abdominal muscles, are frequently causes of uterine displacements and diseases, while gross food, which loads the blood with impurities, may develop either catarrh, consumption, or leucorrhea, without any local cause that can be discerned.

I hav known cases of prolonged uterine diseases that had baffled the skill of the most eminent doctors to be perfectly cured by proper treating. I hav also known men in whom abstinence had caused seminal weakness to be restored to health and vigor by resuming sex relations.

Sexual abuses are almost universal and come to a great extent from the long-taught doctrin of woman's inferiority and her duty "to submit herself unto her husband in all things," and it is ruinous in its effects upon both women and men, and likewise injurious to offspring. A properly-adjusted relation, founded upon love, entered into by mutual desire, with a realization of the sanctity of the relation, regenerates the whole being by the highest magnetic exchange, each being benefited by receiving the elements of the opposit, and lifted thereby to a higher plane of existence.

Looking upon this relation as low, filthy, or obscene is the result of debauchery, and will never be found with parties rightly adapted to each other.

That procreation is the only use belonging legitimately to the sexual act is placing that relation upon a purely animal plane, whereas it is not only a generator of physical life, but of mental and spiritual as well, quickening the whole being into new activities.

Giv women to understand that they are mistresses of their own bodies, and that they are to rule as queens in the realm of the affections, instead of belonging to their husbands, as they now do legally, giv them a chance by equal rights before the laws and in society, which will invest them with powers for pecuniary independence, with laws protecting them from rape in marriage as well as out, and education in regard to the laws governing their being in every department of life, and the abuses of sexuality will soon be remedied and the uses preserved. Rose tints of health will then take the place of the present pallor on the cheeks of women, and hearts weighed down by the chains of sexual slavery will rebound with happy gladness in their newly-acquired liberty.

Freedom for woman is what is needed; freedom in its broadest, highest sense, religiously, politically, and socially; individual sovereignty. And from free mothers a race of moral and intellectual giants will be born, exempt from disease and premature death. For this much-desired condition, let us all use our best endeavors. Yours for all truth,

JULIA H. SEVERANCE.

Milwaukee, Wisconsin.

Letters from Friends.

FALLS CITY, NEB., Jan. 11, 1881.

D. M. BENNETT: You can count on me for a "V" for your trip round the world. Yours truly,

J. V. HALLENBAUGH.

FALLS CITY, NEB., Jan. 11, 1881.

MR. D. M. BENNETT: You can put me down for five dollars to send you around the world. If enough can't be secured at that, put me down for ten dollars. I am so well pleased with your travels abroad that I must hav them in book form, with steel plate.

FRANK WELLS.

BELLEVILLE, KAN., Jan. 4, 1881.

FRIEND BENNETT: Because I am willing and ready to carry on the good work of liberalizing the world, and because your letters from Europe were so very interesting and eminently graphic in their delineation, I will respond to the call for ten dollars for two copies of the work to be published descriptiv of your travels around the world. You will draw on me any day when the fund is assured for that purpose. Fraternally yours, H. PATRICK, M.D.

FREEPORT, L. I., Jan. 11, 1881.

BRO. BENNETT: Count me one for five dollars on your proposed trip around the world. I think you an excellent writer for the occasion. I don't know that I could spend that amount in any way where I could receive as much benefit as reading your letters of travel. I read all your letters in THE TRUTH SEEKER concerning your trip to Brussels and back, and liked them very much.

Accept my best wishes for your health and the circulation of your paper.

Very respectfully, MRS. WILLIAM RAYNOR.

RENOVA, PA., Jan. 12, 1881.

FRIEND BENNETT: Put me down for $5.00 to aid in sending you around the world. I consider this a good investment, as I feel confident that upon your return, and after the publication of the book, I will receive something worth $10, and thereby double my money I will remit whenever you are assured that you will undertake the trip.

Yours truly, GEORGE W. HUBER.

CHAMPLIN, MINN., Jan. 7, 1881.

MR. EDITOR: The friendly letters in your first number for the new year in regard to your round trip strike me with delight, almost to excitement. It is just the thing we want. You are without exception the choice of the Freethinkers to undertake that grand but hazardous journey. Your descriptiv letters of your European travels hav given us proof of your ability to giv us a rich feast of information from your pen. You will hav to go, and be sure to visit the rock-hewn temples of India. Put me down good for five dollars when you are ready to start.

J. KINSER.

NEW BRUNSWICK, N. J., Jan. 10, 1881.

MR. EDITOR: Though I read with great pleasure your European letters, as I hav much of your other writings (not all by any means, for you must hav a steam engine attached to your arm and brain), I would rather subscribe five dollars to hav you stay at home and conduct THE TRUTH SEEKER than to send you to China (where I spent four-and-half years) and around the globe. You are needed here. After your work of reformation is finished (say one hundred years from now), you can count on me as a subscriber for a foreign trip.

Yours, HORACE L. FAIRCHILD.

LISBON, IOWA, Jan. 8, 1881.

MR. BENNETT: Count me one that will giv five dollars toward raising the necessary funds to send you around the world. I wish I could send a number of names, but I am a school-girl only fourteen years old. If the book comes out I will try to hav it placed in our town library if none of the other Liberals around here do. Nothing will please me better than reading those books. Yours truly,

ANNIE LAURIE SAILOR.

NORTHFIELD, MINN., Jan. 11, 1881.

DEAR FRIEND BENNETT: Though a stranger to me, I hold you my friend. The suggestion made by D. C. Coleman, of California, strikes me very favorably. Count me as one of the number for $5.00 toward sending you around the world.

Your letters from Europe (those that I hav read) were very interesting and instructiv. our descriptions were so clear and vivid that I almost fancied myself present at every scene. I am over anxious to read the "Infidel Abroad." Please send me one containing steel plate engraving. Please accept my best thanks for that symbol, "We Seek for Truth." I prize it very highly. Thanks, too, for the parcel of TRUTH SEEKERS; they are read with eagerness, then circulated. In that way they fall into hands which otherwise would be ignorant of its existence.

I am indebted to my friend Sadie Rice for the first TRUTH SEEKER that I ever saw. I presume if it had not been for her I would still be ignorant of the existence of one of the best papers in the world, and ignorant, too, of our brave and noble hero that was arrested and convicted, cast into prison, and for what? For defending liberty and free speech. And by whom? By our Christian devils Comstock, Colgate, debased villains! R. B. Hayes is no better. Thanks that his power is drawing to an end. Perhaps, however, it will be while one bigot steps out a fogie steps in. But let us expect better of Garfield. Time will tell. Truly yours, S. J. LENONT.

MEMPHIS, MO., Jan. 5, 1881.

MR. EDITOR: I unite with your hosts of friends in congratulating you on your safe return from roaming among the tombs.

Your letters were exceedingly interesting and instructiv. You seem to hav met with no dead devils —all gods or goddesses. It does not enter into the scheme of Christians to kill their devil, he being their principal stock in trade.

I think you should hear from at least five hundred at five dollars apiece to warrant you in starting on a trip around the globe. But when you get promised what you think will suffice let me know and I'll send five dollars.

I hope you will "take in" the Garden of Eden, and giv us a correct map of those four holy rivers described in holy writ. It seems they originate in a little garden plot, and diverge to the cardinal points. I say little garden, for even Christians must consider it to hav been A-dam outrage for Jehovah, bad as his character is according to the Bible, to doom the twain to cultivate a garden of more than an acre, while yet in a state of nudity, with eyes unsealed, and without pruning hooks or any horticultural implements, and Eve still innocent of the apple and snake.

Profane rivers are formed on the opposit principle, small rivulets unite to produce them. What a surging flood it must take at their source in the garden to form four such remarkable rivers. And that must hav been another source of terror and danger to Adam and Eve. The roar must be awful, and they might hav stumbled in and been swept out of the garden by the terrific current.

But we shall consider whatever you say of the garden as authentic. STEPHEN YOUNG.

BAXTER SPRINGS, KAN., Jan. 14, 1881.

BRO. BENNETT: I hav been at work here for several years in behalf of truth, freedom, and humanity, and especially for you and the noble beacon-light of humanity, THE TRUTH SEEKER. I hav worked with more zeal and inspiration for that than any other cause. I ask every one I see (except those who I know would feel insulted) to take it, and giv away mine after I hav read it. I think the truth has received a new impetus here and will spread fast.

J. H. Cook gave us a lecture, and O. A. Phelps three able and effectiv lectures, last week.

I hav enjoyed the reading of your letters from Europe more than I can tell.

I, too, will giv you five dollars to go around the world, and send me two volumes containing a description thereof. May you liv to do this great work!

H. CRUM.

EAST RODMAN, N. Y., Dec. 27, 1880.

MR. EDITOR: I want the paper another year, and you will find a post-office order for $3 to pay for the same. I will second D. C. Coleman's proposition with a V that you visit the Holy Land, if no other country, though I should like very much to read your travels around the world. Mark Twain, in "Innocents Abroad," did up Palestine somewhat and was the means of opening my eyes to some of the pious frauds of the Christian church. I will agree to dispose of five copies of your book as soon as completed. Also I will canvass my town and sell as many more as I can, and really I think that Liberals could do nothing to better account to break up those monstrous lies and myths which hav been for the past eighteen centuries the stock in trade of priestcraft than to accept your offer in No. 51. I think that it would be going direct at the foundation of as false a system of religion as there is on earth.

I heard a sermon a few days ago at a funeral, from a Universalist standpoint, combating skepticism, and such arguments, good only from the coward's castle, could not stand a minute in a fair discussion.

It is no wonder that Christian nations are particularly noted for their dishonesty, hypocrisy, and bloodthirstiness. It is the sure outcome of its teachings that crime and sin can be propitiated by prayer to an ever-changing God or through the belief in the blood of the Savior. If there could be an easier method still exhumed from the mind of some monomaniac for the remission of sin it would take the place of Christianity in a very short time. It is the easiness and quickness with which sins are bleached out that particularly recommends it for patronage, and generally its patrons need some whitening to make them fit for decent society. M. E. ROSE.

CHAMPAIGN CITY, ILL., Jan. 8, 1881.

DEAR FRIEND: I wish to say that I hav been a constant reader of your valuable paper for three or four years. I could not get along without it. There are many good articles in it. While you were in prison I watched you. I hav found you what I call a true man. I will say right here I respect you far more than I do R. B. Hayes and wife. They work well in the Grundy family. They are afraid to do an act of simple justice. I can never forgiv them for the course they pursued in not setting you free when that contemptible Comstock and that Christian Benedict placed you behind the bars for no crime. I hav no respect for them.

I wish to say that I will subscribe five dollars for two volumes on your trip around the world. I hope you will go. Your writings are so interesting, giving such a plain history of that old country. If five dollars is not enough I will giv more. I think the $200,000 ought to be made up for you instead of Grant. Hoping to see you some time, I remain, A. SHERMAN.

BOZEMAN, MON., Jan. 1, 1881.

MR. EDITOR: I favor friend Coleman's proposition that as many as feel disposed giv five dollars and send you to China, Japan, and Judea, and get a history of your travels.

I pledge five dollars to that object. Pass the word along the line. BYRON PLUM.

[Similar letters to the foregoing hav been received from other friends, agreeing to contribute $5.00 to the Round-the-World Fund and take in exchange the promised two volumes. Among such are the following: E. Van Buskirk; F. S. Ray, $10; G. B. Purdy, J. J. Reuscher, Louis Goddu; John Heibel, John G. Reichel, J. J. Reuscher, C. B. Tucker, W. F. Freeman, W. O. Smith, M. D., A. E. Haslem, Wm. Fray, L. P. Santy, Amos Knapp, A. Cohn, A. Bennett, F. A. Day, Joseph F. Burr, L. F. Johnson, Abe Fiske, F. F. Blodgett, Abner Kimball, Jacob Neihart, M. H. Coffin, J. M. Woods, H. S. Hall, Chas. Wiltse, Icahabod Stafford, James B. Denton, Wm. Holgate, Wm. K. Gerhard, Henry Tilly and a few others. As we said before, it rests with our friends whether we make the circuit of the planet or not. It will require a good many at $5.00 apiece to make up the necessary amount.—ED. T. S.]

FALL RIVER, MASS., Jan. 15, 1881.

MR. EDITOR: Many thanks for the copy of "An Infidel Abroad." It is really the best book of travels, for so short a period, that I hav ever read, for I followed you all the way in THE TRUTH SEEKER, and gave away the papers that others might be pleased also. I sent some papers as far as Montana, and one person told me the letter from Rome was the finest from the Eternal City he had ever seen. I shall take great pleasure in giving favorable notice of the book, and hope you will feel encouraged to make the proposed tour around the world, that you may gather information and material for another volume.

I congratulate you upon your safe return, and I know you must feel, after all you hav seen, that "there's no place like home."

THE TRUTH SEEKER in its new dress and handsome type is a perfect gem. It is just right now, and presents a lovely appearance; and I trust it will continue to grow in grace and beauty, and "may its shadow never grow less."

I am greatly pleased with T. B. Wakeman's articles. "Constructiv Liberalism" is very fine.

With thanks for your kind wishes, which I fully reciprocate, I am, as ever,

Your sincere friend, SUSAN H. WIXON.

CHICAGO, ILL., Jan. 4, 1880.

MR. EDITOR: I am glad to see the improved appearance of THE TRUTH SEEKER and you may rest assured I shall do what I can to extend its circulation. I am delighted with the article of Mr. Wakeman's on "Constructiv Liberalism," and let us hav more of it.

We Western Liberals know the stuff heroes are made of and propose to recognize it.

Fraternally, MRS. H. S. LAKE.

CENTRAL, S. C., Jan. 10, 1881.

MR. EDITOR: During the last seven years I hav written you quite a number of letters. It has been a great pleasure to me to correspond with you, especially when my communications were acknowledged. I used to feel that I was some advantage to your paper and the Liberal cause generally, but it seems those days of usefulness hav passed away, leaving me a drone in the hive.

I must now say what I once thought I never would say, and that is, Stop THE TRUTH SEEKER to my address. This is the hardest sentence I ever wrote in my life, and is like burying a dear friend. But I feel it my duty, and the sacrifice must be made.

I hav stood the pangs of conscience that all honest delinquents feel too long already. But I only did so under the hope that my health would improve and I become able to pay you up and still take your paper. I had made myself almost certain that a favorable change in my business would take place with the close of the year 1880; but just as I was about to realize my cherished hopes an unlooked-for misfortune blasted every prospect of success and made me poorer than ever, and now shame forbids me to sponge on you any longer.

In ordering you to stop the paper I beg leave to say that THE TRUTH SEEKER and its editor are no less dear to me now than at any time previous. THE TRUTH SEEKER is still my darling paper, and its editor, in my estimation, one of the greatest and best men on earth, and I only beg of you to think of me as you used to when I was in better circumstances and working diligently for your paper. I am still the same man in mind and principle, but not financially. I further hope you will not despair of getting what I owe you. I am determined to pay you if I hav to do so by sending you ten cents at a time; and if I

liv long enough to get you paid up, and your paper is still alive, I will take it again as far as I can pay for it.

It is a hard struggle to giv it up. I now think of the long Saturday nights when I will hav no paper to make me forget my poverty and misery. How much I will miss it none but myself can know. As I said before, it is like burying a dear friend.

I now take a sad, sad farewell of you and your corps of employees. I hope you will sometimes think of me as your old friend, and reflect that I don't leave you from choice, and hav only yielded when prostrated by disease and poverty. You now hav, as you always hav had, my best wishes for your present and future prosperity. Farewell! Farewell! R. M. CASEY.

P. S.—My warmest emotions of friendship will follow you if you make the trip around the world.

R. M. C.

[No; no. This old friend's TRUTH SEEKER shall not be stopped whether he has money to pay for it or not. So long as he wants it he shall hav it if we are able to continue its publication. It would be well if some generous persons who hav the ability might also hav the inclination to contribute something toward furnishing the paper to such ardent admirers of THE TRUTH SEEKER as Bro. Casey is when not able to pay for it. There are many such in the country.—ED. T. S.]

EXCELSIOR, MINN., Jan. 11, 1881.

DEAR MR. BENNETT: You must be greatly bored receiving so many letters, but I am a little girl only fourteen years old and don't know any better.

Through the kindness of friends I hav read your history for the past couple of years in THE TRUTH SEEKER

While you were in trouble I hardly noticed how good a paper it was; but now that you seem to be happy I hav found it will be hard for me to do without THE TRUTH SEEKER.

It is a bad time of year for one like me to make money, so Mr. Bennett, if you will send me the paper for a couple of months I pledge you the word and honor of an Infidel maiden that I will pay you for it, and I think by that time I shall be able to take it longer. I would like it to commence with Mrs. Besant's debate. Your friend,

BIRDIE SHUCK.

P. S.—Whether you send the paper or not, I shall not join the church. B. S.

[Most assuredly we will send THE TRUTH SEEKER to our young friend, having full confidence that she will pay for it as she says, and that she will be a regular reader of it for years to come. We hope our little sister Birdie has a long and happy life before her. We hope to hear from our young friend again.—ED. T. S.]

CINCINNATI, O., Jan. 10, 1881.

MR. EDITOR: Religions of all kinds are a delusion, inasmuch as gods and other states of existence are all fudge. Such things never existed as facts. From beginning to end it is all founded on fiction and purely imaginary, and the whole fabric is built upon falsehood and deception. When nothing but the square truth stands to the front the whole business falls flat.

I care not when, or where, or by whom a religion was invented, it never possessed one particle of truth outside of the present life. There is neither sense nor honesty in any religion constructed on a theory that mankind never ceases to exist. Death to all is the end of life, and total extinction, and almost every priest knows this to be true, but is too dishonest to say so. T. WINTER.

SOUTH BARRE, N. Y., Jan. 5, 1881.

MR. EDITOR: We hav taken THE TRUTH SEEKER from its first issue in Illinois. Told you at the time we would giv you the half-dollar for the cause, that we were out of the woods, and that we did not need your little beacon, but being honest and earnest you continued to send it to me, and finally, as many can testify, the little thing became more and more earnest and truthful, until it has taken on full dimensions, and we think it is now the most outspoken and fearless truth seeker (as its name implie) in all our country.

Friend Bennett, I can not flatter, nor will I, but we just want to say the road to truth is right straight ahead, and more than that we will say, you come as near traveling that road, in my opinion, as any public man on our continent. Some think Brick is close on your track, but then the clergy don't hate him half as bad as they do you, nor is he half so damaging to them. Then there is Robert, a great, good-looking, sarcastic, logical fellow. But he caters to politicel interests. Well, he is a big magnet, and I suppose he commands big pay.

Well, brother, many names could be mentioned in both sexes at this time that are doing much to break old dogmas and myths o the past. Thanks to science and natural law more than to God, the mists are clearing away and the light of truth is shining in upon our understanding. Why, friend Bennett, the people for the last decade hav learned more how to appreciate such a glorious man as was Thomas Paine than in all their lives before. The time is coming when he will rank second to none of his age—would hav done so from the first but for the wily, lying priests. But, thanks to knowledge and truth (which is power), they are fast losing their hold on the human growth. Thanks to the few that are coming out and trying to reclaim their dignity and manhood; it is much easier to be truthful than otherwise. We are told they are useful to happiness and human growth. We say, nay. Why, they always as a body hav opposed all and every new idea or improvement. It would be as novel for a priest to improve or patent any new or good thing as to put pockets in shrouds. Who ever heard of either. They know (that is, some of them) that true mental growth always dwarfs theology, but I pass them over to their own brother Chainey; he can do them greater justice than we, as he has been one of them.

Well, now, kind friend, we will say a few words that will interest far more. Inclosed find $2, which brings me up to date and a little more. Will close by wishing you success. M. B. DE LANO.

BARRE, MASS., Jan. 9, 1881.

MR. BENNETT: I hav been wanting to write you ever since your return from Europe, and say, with the many others, that your letters are excellent.

Your trip around the world will bring the river Jordan, the Read Sea, Mount Sinai, Jerusalem, etc., very near to us poor Infidels, and more facts than our Christian friends are willing to admit. Go ahead and shake old theology to its center with wide-awake truths, sound castigations, and scathing ridicule.

The new heading to THE TRUTH SEEKER is a decided improvement, besides giving more space on the first page to those charming items that interest all.

I hav been ill all this time, but hav ventured to engage myself to lecture for the Albany Liberal Club, January 23d, 25th, 28th, and 30th, on the subjects, "The Bible Not Reliable," "Are Christians Followers of Christ?" "When we Die Shall we Liv Again?" "Life and Services of Thomas Paine."

Don't you think those are good subjects? They were selected by the Committee.

Yours for the truth, ELLA E. GIBSON.

SALEM, IOWA, Dec. 23, 1880.

D. M. BENNETT: I send with this the names of three new subscribers and the renewal of my own subscription for 1881. Although not half the number I sent you when the paper was in its infancy, it is the best I can do under the circumstances. My health is very poor, and has been for four years.

Now, brothers and sisters, if any of you that are over seventy-one years of age can do better, I shall not envy you in the enjoyment of the happiness that is and always must be associated with rendering good to our fellow-beings.

We cannot all be great; but we can at least endeavor to be good. Great men are not always wise, neither do the aged understand judgment, hence the second split or bolt in our National Liberal League. Tell it not in New York, publish it not in the streets of Washington, lest the Christians rejoice—lest the daughters of the Young Men's Christian Association triumph, and say, See how these Liberals love one another! Fraternally yours, F. A. SHELDON.

MEDICINE LODGE, KANSAS, Dec. 30, 1880.

MR. EDITOR: The able and eloquent champion of Freethought, Prof. O. A. Phelps, has given us a call and delivered a course of free lectures in this city upon the following subjects: "Evolution," "The Bible at Variance with Science," "Special Providence an Absurdity," and "The Plan of Salvation a Failure."

It is needless for me to say that Mr. Phelps is an able and eloquent speaker, handling each individual subject with all the ease imaginable. Well is he worthy of the position he holds in the National Exectral Committee, and I sincerely hope that all his future years may be bright and prosperous, so that the cause of Liberalism may claim him as one of her good and noble workers.

In spite of Christian opposition and the extremely disagreeable weather (the Lord being willing), there was a pretty fair turning out of intelligent-looking men and women, who testified by their constant cheering and exclamations of pleasure that they appreciated the soundness of his logic and the strength of his argument.

If it would not be too badly out of place I would like to relate a little occurrence illustrativ of the ill feeling Christians bear toward Mr. Phelps. By chance, the third lecture and an exhibition to be given by my uncle's (Rev. A. H. Mulkey's) school were to be on the same night. The principal of the school sent Mr. Phelps a complimentary ticket for the entertainment, whereupon he gave way at the same time, knowing that he held the success of the exhibition in his power.

Now let us see the result of this generous-heartedness. Our friend presents his ticket at the door, but there is a Christian doorkeeper there, who says, "No, sir; your fifteen cents." He would not even look at the ticket.

The question, Why did he do this? The answer is, For pure Christian devilment and nothing else. Again the question, How do you know? Because he told me so.

But to my story. Our friend paid the admission fee, stayed until the close, was not asked to say a word, and went home without his fifteen cents, all to render the Rev. A. H. Mulkey a favor.

The next morning the principal hearing of this Christian act of his Christian doorkeeper, yielded to his humanity for once, and sent a strap of a boy up town without any letter of apology to giv "old Phelps" his fifteen cents.

I shall make no comments. I hav but stated the facts in the case. I must say, however, before leaving the subject, that it was a very rough joke. And though I am here in a Christian land, in a Christian boarding-house, and going to a Christian school, with a Christian uncle principal of that school, I say to the Christians' enemy, O. A. Phelps: Keep on in the good work in which you are now engaged. Strike those sledge-hammer blows in defense of liberty, love, and law, and the people will bless you for it in a hundred years to come. S. V. MULKEY.

WESTCHESTER, IND., Dec. 27, 1880.

MR. EDITOR: I was in Tennessee in October and part of November. I found a few Liberals there, but none who had ever investigated. I circulated a few TRUTH SEEKERS, leaflets, and tracts, and since my return home hav sent several TRUTH SEEKERS to parties there. After I read THE TRUTH SEEKER I always mail it to friends in different states. I inclose the names of some that call themselvs Liberals here. They talk Liberalism freely, but attend a church and pay in their dimes and quarters to the Sunday-school. hav tried hard to get some of them to take THE TRUTH SEEKER, but cannot. When I hear of them helping the Sunday-schools and churches it makes me mad. I don't like to hear them talk Liberalism unless they will support it. If they would let the churches go, and help get up a reading school for Sundays, the church here would go down, as it is about gone anyway. I hav kept lending THE TRUTH SEEKER to all of them, and they read my Liberal books, but I hav got sick of keeping them in reading matter, and hav about concluded to let them go to *l*.

Yours for humanity, A. BROWN.

EATON RAPIDS, MICH., Dec. 6, 1880.

MR. EDITOR: While attending the Hornellsville Convention I ubscribed for your paper for three months, and hav come to the conclusion that it is my duty to become a permanent subscriber. I hav taken the Boston *Investigator* nearly ten years, and as I pay nothing to build churches or support priestcraft, I think I can afford to take two Liberal papers. Inclosed find post-office order for $3.75—three to renew my subscription for one year, and 75 cents from a new subscriber for three months and Paine's "Age of Reason." Yours truly, A. ATWOOD.

Don't stop my paper short of my death, and then send it to the one who most comforted me and lulled me into pleasant and eternal rest. If I find it otherwise, I will pluck up my ears and put up my hands, and fight it out on the same line.

Ever for our cause, E. W. HATHAWAY.

EPHRAIM, UTAH, Dec. 11, 1881.

FRIEND BENNETT: Please find inclosed money for the continuation of THE TRUTH SEEKER. I am indeed sorry that you hav to ask for your dues in the columns of your paper that is so richly worth the money it costs. The only fault I hav to find is that I can't keep it at home. There are a good many people here that like to read it, and I am willing they should just long enough to get a taste. Then I think if their taste is good they will soon want a paper of their own, as well as books treating on the glorious principles of Freethought. I frankly acknowledge to you that the books and papers of your publication hav made me happy and cheerful many fold more than the money I gave in exchange for them could hav done.

I hav been told there is a gentleman somewhere in space that pays a hundredfold for one. I am happy to say that I found him without going so high, as I do not like the church up there this time of the season. I would rather go to New York, and I hav assured people here that if they will only save three dollars for THE TRUTH SEEKER they will be rewarded a hundredfold.

I am so much delighted with your letters from Europe that if you should take a notion to visit the place where the immaculate conception and birth took place you can count on me for $5.00 to commence on. Yours truly, R. CLAWSON.

WHO WILL "GO AND DO LIKEWISE?"

BERRIEN SPRINGS, MICH., Jan. 8, 1881.

MR. EDITOR: The way I get subscribers for THE TRUTH SEEKER: I go right out among the Brotherhood of Humanity and the Liberals generally, with a copy of THE TRUTH SEEKER (Jan. 1st), in my pocket; read to them a few select paragraphs—on the principle that tasting a piece of cheese shows the quality of the whole—say to them, "Hand me a dollar, and I will order you a liberal supply of Liberal food for four months," and they hand over, as the $8.00 money order inclosed will show. This I find is the way to do it. Liberals, go and do likewise.

I belong in heart both to the Liberal League and the Secular Society. The first is sapping the foundation of a rotten fabric, and the latter will draw the legal fangs of the inmates. Yours ever,

WORTHY PUTNAM.

THE male eel is very rare. The female contains nine million eggs in its ovaries, which are nearly two feet long.

Belshazzar.

BY ALHAZA.

Come to my bosom, thou beautiful fiend,
For the terrible charm of thine eye is too sweet
For aught but a monarch its glances to meet.
No brow but mine own on thy bosom has leaned.
I'll try to speak smoothly; the grape brings no evil
To the haughtiest man who was born to be civil.

I'll drown all thy glory, thy hair I'll bedew
With the rich, purple tide of the cluster I press;
I ask in return but a sister's caress.
I'll stain thy fair arms with my love's gorgeous hue,
And the mist of thy robe and the down of thy breast;
Come, queen of the vintage, and watch by my rest.

Perhaps I am dreaming. How dreary and stark
Is the gloom of the lights, for they luridly burn!
All objects are trembling; how madly they turn!
'Mid exquisit statues I grope in the dark.
My people are starving! Hav any complained?
But you know that my coffers so often are drained.

Those golden, gemmed vases, I bought them for you.
O Baal, a Form brings a goblet to me!
I'll drink like a king, and to no one but thee.
Who art thou, white demon? The terrible hue
Of thy face has confused me with furious din.
To this grand, gloomy feast I would becken thee in.

My kingdom renounce! Wretched woman, away!
How useless this feast and this wild, noisy rout,
While the poor are all starving and weeping without!
But that rude, burning hand! No, I will not reply!
Will it tear from my brow every jewel to-day!
Oh, help me, great Baal! a king, I must die.

The Choicest Gem is Truth.

BY ROBERT SWAIL.

That fabled pearl of greatest price
Is not the pearl for me;
'Tis but an *ignis-fatuus*
That cheats humanity.
The greatest gem there is is truth;
Though it be rough-hewn and uncouth
'Twill shine when paste is faded.
Oh that's the pearl for me.
Oh that's the pearl for me,
Oh that's the pearl for me.

The crown that Christians hope to grasp
Is not the crown for me;
For it is a delusion,
And, like a mist, will flee.
The brightest crown is human love,
That's wasted not on things above,
But twined around our brethren.
Oh that's the crown for me.
Oh that's the crown for me,
Oh that's the crown for me.

Man has slain man for love of God,
For him dealt cruelly.
This monstrous love to God above
Is not the love for me.
But there's a love that makes us free.
Which loveth poor humanity,
Givs joy instead of sorrow.
Oh that's the love for me.
Oh that's the love for me,
Oh that's the love for me.

The joys that Christians covet
Are not the joys for me;
They're but imaginary
And may not ever be.
I'll be content with present good
That is not bought with Jesus' blood;
Pure love and truth and friendship,
Oh they're the joys for me.
Oh they're the joys for me
Oh they're the joys for me.

I would not bear the cross of Christ,
I rather would be free,
Nor bound in superstition's chains
In mental slavery.
I want no cross on Calvary,
A use for it I cannot see;
Much woe to man it bringeth,
'Tis not the cross for me.
'Tis not the cross for me.
'Tis not the cross for me.

That dark old road that some pursue
Too narrow is for me,
Where use of reason is forbid,
Where by blind faith we see.
But wisdom shows a broader way,
Where knowledge shines as bright as day,
Where truth and science travel,
Oh that's the road for me.
Oh that's the road for me,
Oh that's the road for me.

That heavenly rest that's sought by saints
I do not want to see,
For it would be to those who love
A hell of misery.
No loving heart at rest could dwell
And know their loved ones were in hell,
The grave would be more welcome,
A sweeter rest for me.
A sweeter rest for me,
A sweeter rest for me.

First Love.

BY CHARLES BRADLEY.

——That all
Which Eve hath left her daughters since her fall.
—*Byron.*

When Adam and Eve, in Paradise,
Had little else to do
Than just to multiply their joys,
To chat and bill and coo,

Adam his beaming eyeballs turned
Full on her glorious beauty,
And at her feet in rapture knelt,
And whispered, "Love and duty."

The whisper woke love's proper blush,
The blush dawned in her eye,
E'en as Aurora's purple gush
Bathes the pale morning sky.

He kissed her lips, he kissed her brow,
He kissed her sunny hair;
From every leaf and wooing bough
Love's echoes filled the air.

The mighty hills stood up to gaze,
The pausing sun the stars restrained;
The conscious heaven veiled its face,
While in the bower love's silence reigned.

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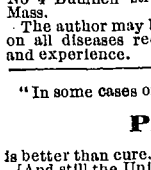
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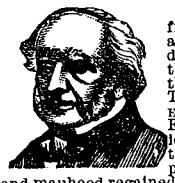
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Gems of Thought.

THE highest visible power on earth is man.
The highest visible power in the spirit world is the spirit of man.—*Anon.*

OH, fear not, in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong. —*Longfellow.*

AS for religions, it may be said that to the believer they are all equally true; to the statesman, all equally necessary; to the philosopher, all equally false.—*Gibbon.*

WHAT is hallowed ground? 'Tis what givs birth
To sacred thoughts in souls of worth.
Peace! independence! truth! go forth
Earth's compass round,
And your high priesthood shall make earth
All hallowed ground. —*Campbell.*

CONSIDER that thou also doeth many things wrong, and that thou art a man like others; and even if thou dost abstain from certain faults, still thou hast the disposition to commit them, though either through cowardice or concern about reputation, or some such mean motiv, thou dost abstain from such faults.—*Antoninus.*

THE Deity I serve is that of Plato and Pythagoras as well as of Jesus. To make him propitious, it is not enough to be charitable and humble. We must be great. We must cultivate the lofty faculties of the mind as well as the sweet instincts of the heart, in order to be in communion with this infinit power, this perfection itself, which preserves all things in kindness, but which reigns in justice. After thy example, O Perfection without bounds, man should make himself just; and there is no justice without knowledge.—*George Sand.*

To me, indeed, it appears that even those studies which are more common and in greater esteem are not without some divine energy. So that I do not consider that a poet can produce a serious and sublime poem without some divine impulse working in his mind. Nor do I think that eloquence abounding with sonorous words and fruitful sentences, can flow thus without something beyond mere human power. But as to philosophy, that is the parent of all the arts, what can we call that but, as Plato says, a gift, or, as I express it, an invention of the gods.—*Cicero.*

THE progress of mankind does not stop with any one generation of workers, however faithful they hav been. The advanced guard of workers, the explorers and discoverers, the fellers of forests and the climbers of mountains, those that lay the ax at the root of old superstitions and deal the first heavy blows at errors and wrongs, making the air ring with the sound of their battle-axes, and thus, perhaps, first awakening their neighbors to the fact of there being such errors and wrongs—these pioneers will be needed as long as humanity has before it any progress in truth and right still to be achieved.—*W. J. Potter.*

THE doctrin of the eternal burning of the wicked and the companion doctrin that the wicked were the great majority of mankind, the thronging multitudes upon the broad road leading to destruction, hav held their place too long in Christian belief to be brushed aside by a word. The ages when those doctrins were unquestioned were the ages when the Bible was believed in without reserve or qualification. The age when these doctrins are becoming a burden intolerable to be borne is one in which the question of the inspiration of the Bible givs rise to innumerable difficulties in the minds of all intelligent men who still incline to hold the doctrin in a general way.—*M.D. Le Seuer.*

WE might almost doubt whether the terrible doom of such millions is a divine judgment, or a proof that there is no God who cares for mortals. But we are able to liv under this cloud, and feel such fresh strength as neither the heathens nor the Christians before us could possess. It is the greatest happiness of man, and the most indestructible, to hav to look with trust on what is going on and with hope on what is to be. Amid all that is weak and perishable grows an endless fulness of new strength. The roots of our national life are sound—devotion to the family, reverence for justice and morality, diligent labor, mighty activity everywhere. That is our joy and honor in these modern times.—*Freytag.*

"IF heaven is our home," asked Calvin, 'what is the earth but a place of exile? Only because God has placed us in this world, and appointed us our functions therein, must it also be an endeavor to fulfil the same; it is solely the divine commandment that imparts a true value to our earthly vocations, which are in themselvs devoid of such." This is clearly a miserable compromise. If our earthly occupations are valueless in themselvs, this value cannot be imparted to them from without; but if they do possess such value, it can consist in nothing but the moral relations which are implied by them. Man's earthly existence bears its own law, its rule of guidance, its ends and aims included in itself.—*Strauss.*

IF Christ is not God, the man who denies him to be God is certainly *prima facie* [presumably and at the first look of the matter] right, though it may perhaps be possible to show that such a denial cannot be made in practice without attacking a belief in morality. We may, or it is possible to assert that we may, be under this miserable necessity, that we cannot speak undiluted truth. Truth and falsehood are, it is perhaps maintainable, so intricately blended in the world that discrimination is impossible. Still the man who argues thus is bound to assign some grounds for his melancholy skepticism, and to show further that the destruction of the figment is too dearly bought by the assertion of this truth. Therefore I might be content to say that in such cases the innocence of the plain speaker ought to be assumed until his guilt is demonstrated. If we had always waited to clear away shame till we were certain that our action would produce absolutely unmixed benefit, we should all be worshipers of Mumbo Jumbo.—*Leslie Stephen.*

Odds and Ends.

A CHILD died recently on Leroy street of eating matches. If walking matches only proved as serious in their effects, what a blessing it would be to a long suffering community!

"IF you are a quiet, honest citizen, how did these skeleton keys and brass knuckles happen to be in your coat-tail pockets?" "I reckon, judge, me and the policeman must hav changed coats in the scuffle. We were very much excited."

"BIDDY," said a lady to her servant, "I wish you would step over and see how old Mrs. Jones is this morning." In a few minutes Biddy returned with the information that Mrs. Jones was seventy-two years, seven months, and twenty-eight days old."

"YES," said the steward of the steamer, "I admit that the salt beef was bad, the potatoes rotten, the bread sour, and the tea poor, but the rest of the provisions were good." "What were the rest of the provisions?" "Oh, salt, pepper, and mustard."

A WICKED New Yorker perpetrates the following: "Boston recently celebrated its two hundred and fiftieth anniversary, and it is said that some of the hotels served up for the occasion spring chickens born on the identical day the city was founded."

AN Irishman, on being asked why there was no record or trace of any of his race being found in Noah's Ark, replied that all his countrymen at that time were very rich and had boats of their own. "And besides," he added, "they would not sail with beasts, anyhow, as Noah did."

"MY wife," remarked a prominent manufacturer, "never attends auctions. She went once, just before we were married, and seeing a friend on the opposit side, nodded politely, whereupon the auctioneer knocked down a patent cradle and asked her where she wished it delivered."

THE editor of a newspaper that has adopted phonetic spelling, in a measure, received a postal card from an old subscriber in the country, which read as follows; "I hev tuk your paper for leven yeres; but if you kant spel eny better than you hav ben doin fur the las to munths, you may jes stop it."

AN Illinois editor having engaged a new reporter, received the following as his first effort: "We are informed that the gentleman who stood on his feet under a pile-driver for the purpose of having a tite pair of butes druv on, shortly afterward found himself in Chiny, perfectly naked, and without a cent in his pocket."

A WESTERN minister told the trustees of his church that he must hav his money, as his family was suffering. "Money!" said one of the trustees; "you preach for money! I thought you preached for the good of souls!" The minister replied, "I can't eat souls, and if I could, it would take a thousand such as yours to make a meal."

WHEN the old sailor came home from a whaling voyage he saw at once what ailed the preaching: "The minister's smart enough, and he says a great many good things, but the sermon don't hav any harpoon in it." The farmer meant the same thing when he said of the clergyman, "He's a good man, but he will rake with the teeth up."

THE Fitchburg *Sentinel* remarks: "A young lady in this city, taking the advantage of leap year, decided to stick up for her rights and make a proposal, which she did by proposing to the young man who had been keeping her up nights that he clear out and giv some one else a chance. There is now a 'vacant chair' in that residence."

IN a cemetery near old Fort Hamilton, in the town of Winslow, Maine, is an ancient block gravestone, with this inscription: "Here lies the body of Richard Thomas, an inglishman by birth, a whig of '76, a cooper by trade, now food for worms. Like an old Rum puncheon whose staves are all marked, numbered, and put together again by his Maker."

A COW that wore a bell having been run over and killed on a railroad, the owner brought suit against the railroad company for damages. It was proved that the engineer rang the bell and tried to frighten the cow off the track. But the farmer's lawyer also proved that the cow rang her bell and tried to frighten the engin off the track, and so the jury decided in his favor.

A GOOD story is told of General Butler's sarcastic retort upon a Massachusetts judge whom he was teasing for a ruling favorable to a cause he was defending in court. The judge got out of patience at last, and somewhat testily exclaimed, "Mr. Butler, what do you think I sit here for?" The general quietly shrugged his shoulder and replied, "The court has got me now."

COUNSEL for a burglar at Galveston asked for an adjournment pending the arrival of material witnesses. "What do you expect to prove?" asked the court.

"That my client is quiet, sober, and hardworking."

"By whom do you expect to prove this?"

"By the officers of the penitentiary, where he spent five years."

WE hav endured with commendable patience the appalling phantom, the young man who wears two watches; with Christian resignation and patience we hav borne with the young man who wears his watch in the outside pocket of his coat, but when we meet the elegant youth who wears his silk embroidered socks outside his slippers to show the monogram on the toes, there is going to be bloodshed, and don't you forget it.—*Hawkeye.*

A GENTLEMAN called upon a rich friend for some charity.

"Yes, I must giv you my mite."

"Do you mean the widow's mite?"

"Certainly."

"I should be satisfied with half as much as she gave. How much are you worth?"

"Seventy thousand dollars."

"Giv me, then, your check for thirty-five thousand. That will be half as much as the widow gave, for she, you know, gave her all."

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Notes and Clippings.

A WRITER in *Lippincott's Magazine* says that of the 15,000 words employed by Shakspere about 6,000 appear but once.

SOME uneasy souls in the Presbyterian church of England want a liturgy. A recent discussion of the question in the Birmingham Presbytery disclosed the fact that there was no general desire manifested for such an aid to worship.

CAMP-MEETING John Allen, the chaplain of the Maine House of Representativs, prayed that God would make the new Governor "as wise as a serpent and as harmless as a dove." The Governor thinks there was sarcasm in that prayer.

THE editor of a Western religious paper thinks better of his waste basket than ever he did before, for on New Year's day somebody put a chicken and a rabbit into that receptacle, which is generally consecrated to the reception of poetry.

HOMEOPATHY has received a severe blow in Spain. The cure of Scudoni has declared from the pulpit that any sick person belonging to his parish who has tried to cure himself by homeopathy will, in the event of death, be refused the rites of the church.

A BETROTHED couple at Fairfield, Iowa, had a quarrel and broke their engagement. Both attempted suicide the same night, but their lives were spared. On the following day, convinced that they did not desire to liv apart, they had a minister unite them.

GOV. LONG, of Massachusetts, disapproves of capital punishment, but he despairs of inducing the Legislature to abolish it, and will endeavor only to substitute some easier means of death for hanging. He thinks that morphine might be used, and will officially recommend its use in place of the noose.

THE Baptist clergymen in this city hav been discussing "What the Bible says of the future state of the wicked," and hav concluded that the wicked will inevitably go to hell. Also the righteous, which experts can scarcely detect from any superior conduct exhibited, are to shine in great and eternal glory.

A PREACHER in Rook county, Kansas, had been for weeks conducting a wonderfully successful revival. "Dear brethren and sisters," he said one day, "this is the last meeting that I shall hold It is impossible to keep up a fervor on corn bread and molasses for myself and an ear of corn a day for my horse. God bless you."

MR. HENRY GEORGE has reason to feel a just pride at the attention his great work, "Progress and Poverty," is attracting in Europe as well as in America. Already four editions hav been published by the Appletons. The work is now being got out in London, Paris, and St. Petersburg, and a beautiful edition of 10,000 copies has already appeared in Berlin.

THE Rev. Dr. Van Dyke, of Brooklyn, publicly accuses his Presbyterian brother, the Rev. Dr. Spear, of having avowed in the hearing of his fellow-presbyters a purpose to push him to the wall and to assassinate his reputation. Mr. Van Dyke further says that, so far as the Talmage affair is concerned, he has a conscience devoid of offense toward God and man.

THE Rev. Emory J. Haynes, of Brooklyn, started out in life as a Methodist preacher, but became convinced that the itinerancy didn't agree with him, re-examined the question of the proper mode of administering baptism, was immersed, and scon after accepted a call to the pastorate of a Baptist church at a salary of $5,000 a year. Now it is reported that a minority of his parishioners, old-fashioned Baptists, are dissatisfied with his preaching, which they find lacking in spiritual nutriment, want him to pull up stakes again, and hav even sent him a communication to that effect. Many and peculiar are the experiences of the sensational Brooklyn preacher. So far as yet appears, however, the Rev. Mr. Haynes has the whip-hand of the malcontent hard-shell brethren.

THE Rev. George H. Vandeusen, a member of the Troy Conference, stationed at West Amsterdam, Montgomery county, N. Y., was put on trial in the United States Court on a charge of forgery. It is claimed that the defendant in 1879 forged the signatures of five different persons to as many affidavits for the purpose of obtaining a pension for himself as a member of the Second New York Cavalry.

EXPERIMENTS by Prof. Cohn, of Breslau, with the electric light show that letters, spots, and colors are seen at a much greater distance through the medium of electric light than by day or gaslight. The sensation of yellow was increased sixtyfold as compared with daylight, of red sixfold, and blue twofold, showing that the electric light would be very useful where it is necessary to observe signals at a great disance.

AN Ohio paper proposes to number the hours of a day and night consecutivly from 1 to 24, or from midnight to midnight, thus doing away with A. M. and P. M. in railway time tables and elsewhere. The advocate of the proposed new method says that there is no more reason for having two 12 o'clocks in one day than there is for two twelve-mile posts on a twenty-four mile railroad. That is the way they still sometimes reckon time in Italy.

THE Rev. Father O'Reilly, of Carondelet, Mo., had some repairs made in his church by a German carpenter. The job was completed late on Saturday night, and on Sunday morning the workman went to take away his tools. The priest forbad him to remove them, but he paid no heed to the order, and was presently knocked down by the clergyman. A lively fight ensued, and the result was a victory for the mechanic. "Hold on," Father O'Reilly cried; "don't you know you're striking a vicar of Christ?" "All right," was the response; "I'm the devil, and I've got you now."

FRANK OSBORNE disturbed the meeting in Orange county, Ind., when Rev. Potts was preaching. Potts had been annoyed in the same manner several times before by the same crowd. Having armed himself with a club, he at length ceased preaching, took the club, and, marching to the seat occupied by the disturbers, mauled Osborne over the head till he was badly beaten, when the crowd rescued him. The preacher was arrested and heavily fined, when he left the neighborhood. It is questionable whether so zealous a soldier of Christ should be treated in that sort of way.

THERE are many persons in the West who believe in the curativ powers of the mad-stone. A man who was bittten by a mad pig near Tecumseh, Neb., traveled all the way to Savannah, Mo., to try the famous mad-stone owned by old Uncle John Nelson. The stone immediately adhered to the wound, which is said to be proof positiv that the patient's blood was poisoned, and remained clinging to the sore from early morning until sundown, when it dropped off. The patient departed feeling that he had been cured. Uncle John Nelson has owned his mad-stone since 1848, and has used it in over a hundred cases where men hav been bitten. He avers that it never failed to work a cure.

HERE and there a preacher of position and influence is beginning to wake up to the significance of the statistics showing the astonishing breakdown of the churches considered as agencies for the conversion of sinners. Thus the Rev. Dr. Cuyler, of Brooklyn, in last week's *Independent*, says the official statement that 5,400 American Presbyterian congregations hav only 4,200 new communicants to show for last year's work—less than one apiece—is "absolutely appalling." He avows the opinion that, if the bottom facts could be got at, it would be found that the Methodists, Baptists, Dutch and German Reformed, and Congregational churches were no more successful. If new churches are springing up in the West, old ones are dying out in the East. "The falling off in church attendance over the land is undeniable," he says. "All attempts to conceal or falsify such facts are both cowardly and criminal. The first thing for our churches to do is to face them."

WITH more than half the world the name Jew is a synonym for meanness. How many Christian landlords would do well to imitate the example of the Jew Sir Nathaniel Rothschild, who regularly turns back half the rents his agricultural tenants pay him to them, though they are by no means excessiv enough to be oppressiv! There would be many eminent names unknown to the synagog more honored if the suggestion this one of many Jews sets were followed. There would, perhaps, be no Land League in Ireland, if the owners of the soil were not such good Christians that the misery of the people they beggar for their own luxury can, in their eyes, prove no bar between them and heaven.—*Truth.*

THE Rev. C. C. Goss, in his last Sunday evening lecture on "Husbands and Wives," gave the following recipe for obtaining happiness within the family circle. Things far less truthful than this hav been enunciated from the pulpit. Said he: "I will show husbands and wives how to brighten the sky of domestic life. They should adapt themselvs to each other's tastes, habits, temperaments, likes, and dislikes. Neither should formally command the other to do anything, and neither should be glum and obstinate. Of all kinds of silence glum silence is the worst. What should you do, then? Why, harmonize your views. For instance, take a wife who runs after every new fashion, and finally gets on an unbecoming dress. Suppose the husband snaps out, 'Take that dress off; take it off, I tell you!' don't you think that that woman, like the Dutch justice of the peace, is swearing all over inside? But, on the other hand, suppose the husband says, 'Just step in front of the mirror, dear, and see how you look,' and he pulls it up here and there, and shows how it misbecomes her. Then she goes and takes that dress off. I tell you we can't and won't be driven any more than any other animals. I notice that husbands and wives ought to be careful in the use of their English. One of my classmates got to be a doctor of divinity; that don't amount to anything, as it is not hard for any fool to become one if he has money and influence; and this D.D. had a wife who said *me* for *I* and *is* for *are*, and her husband and she had a fuss every little while about it. The fault was hers, for she could hav stopped her blundering habit, while it was impossible for her husband's fine ear to get used to her bad use of language. The principle can be applied to all other things. Married people ought to be careful to avoid giving offense to each other's taste. Another thing: Take that well-developed young couple standing at the hymeneal altar. One develops into a solid, plump rotundity, while the other becomes lean and lank and haggard, like Pharaoh's lean kine. Each is disappointed in the way things hav turned out. But didn't they promis to take each other for better or for worse? If the husband should develop into a leviathan, the wife ought to be satisfied. People's habits change after marriage. I knew a man who became a drummer for a dry-goods house, and stayed away from home nights, while his wife got to grumbling at his absence. Finally there was a row. Who was to blame? The man was, because he should hav remained at home, business or no business, long enough to keep his wife's heart warm. I wish to God, I was going to say, that people could get out of their heads the notion that at the first little marital row that springs up after marriage they must get up and separate.

News of the Week.

SOTHERN, the celebrated actor, died recently in London.

AN earthquake, lasting about ten seconds, was felt in Maine on the 20th.

THE obelisk was placed on its pedestal in Central Park on Saturday last.

THE Philadelphia Permanent Exhibition has given up the ghost. It did not pay expenses.

A FIRE in Peoria, Ill., a few days ago, destroyed a forty thousand dollar grain elevator.

A TERRIFIC storm recently prevailed in the Mediterranean. Fifty vessels are reported lost.

THE workmen in Weber's piano factory, in this city, are on strike against a reduction of wages.

THE English government is trying the experiment of prohibiting Land League meetings in Ireland.

COMSTOCK has put his sniveling cant about obscenity and his struggle to suppress it into book form.

EIGHT persons were drowned by the sudden flooding of a coal mine at Redruth, Cornwall, England, on the 20th.

THE great question among politicians at present appears to be who Garfield will select for his cabinet officers?

BY the explosion of a boiler at Dewsbury, Yorkshire, England, recently, eleven persons were killed and sixteen injured.

MT. BAKER, in the northern part of Washington territory, is in activ eruption, throwing out clouds of smoke and ashes.

LIMA and Callao hav both surrendered to the Chilians, and the war between the sister republics must soon stop. The Peruvian dictator, Pierola, has fled.

THE Rev. Edward Purcell, brother to the Archbishop, died a few days ago. He was manager of the disastrous semi-church banking business a couple of years ago.

A TRAIN on a Guatemala railroad recently jumped the track and rolled some distance down the side of a mountain. Nearly all on board were either killed or fatally injured.

A MOVEMENT has been started in this city to hav a whipping-post established at which to punish such crimes as wife-beating. A bill for the same purpose has been introduced in the Missouri legislature.

A NUMBER of oil tanks, at Point Breeze, Philadelphia, took fire a few days ago and exploded, scattering the burning oil in all directions. The shock of the explosion was felt for miles. The damage amounts to $150,000.

SNOW-SLIDES and avalanches are of frequent occurrence in Utah this winter. A few days ago several persons lost their lives by a snow-slide in Alta canon. The bodies of seven of the victims hav been recovered.

THIRTY men started on a six-day tramp for a belt and purse of money in this city on Monday last. There were five thousand spectators present at the start. Seven men dropped out of the race in the first twenty-four hours.

AN express train was thrown from the track, wrecked, and burnt at Tioga Center, N. Y., on Sunday last. Four postal clerks and an express messenger were burnt to death, and from twenty to thirty passengers were more or less injured.

THE severest storm of the season prevailed throughout the Eastern and Middle states and Canada on Friday and Saturday last. Telegraph communication and railroad travel were almost suspended in many places. In this city hundreds of telegraph poles were prostrated by the weight of ice on the wires.

Discussion.

[*From the National Reformer.*]

Report of a Debate

BETWEEN THE REV. A. HATCHARD AND MRS. ANNIE BESANT, AT THE HALL OF SCIENCE, LONDON.

FIRST NIGHT.—CONTINUED.

MR. HATCHARD.

I shall not for one moment contend with Mrs. Besant in her eloquence, for to-night I stand here to bear witness for the truth, and on this platform of all places in London. I stand here to vindicate the indisputable, historical, and most important facts that the world knows of. I simply tell you that, besides the heathen testimony which I hav only briefly alluded to to-night, there is a great deal of Jewish testimony which I hav not time to go into. Mrs. Besant has referred to the book entitled "Supernatural Religion." Here it is; and I tell you that that book has been dissected as an anatomist would dissect a body. Get Westcott on the "Canon of the New Testament," 4th edition, and read his preface, and see what he says. I ask, is not the author of "Supernatural Religion" shown to be untrustworthy? Mr. Cowper told me to be sure and mention here to-night that Mr. Nicholson, of the London Institution, had examined his quotations and found them to be inaccurate. We hav heard a good deal from Mrs. Besant in her last speech about Chrishna and such like, but she has made her remarks to the wrong opponent. I spent years in investigating the Indian religion, and next week I will endeavor to go at length into what Christianity has done in India, and I will introduce to your notice Chrishna—that is, Vishnu. Why, there is no dispute whatever. (Cries of "order," and "question.") I say that the whole story that Mrs. Besant has brought before you is not worth a single mention. I say distinctly about it, that you can't prove that the story of Chrishna was in existence in India at an early period. It was probably known about the sixth century. You shall hear something about Vishnu next week. You shall see him. Chrishna is identified with Vishnu, and if I were not in a public hall I would tell you some nice tales about Chrishna. In the old Jewish traditions there are so many facts of the gospels corroborated, and there is one fact which is related in the Talmud, which I will mention to you. It is there stated that about forty years before the destruction of Jerusalem the power of life and death was taken away from the Jews, and so it happened that Pilate was the person who had to put Jesus of Nazareth to death. I know all about the cross in heathen countries. I know it all. Produce me—you can't produce me—the crucified saviors besides Jesus of Nazareth. If I had followed the bent of my own inclination I should hav brought with me and quoted a whole host of German authorities, but when I went to Stonecutter street the other day, and there saw Mr. Ramsey, I found that Mr. Ramsey didn't seem to think much of German authorities.* He turned up his nose at them. Well, I thought, you are a fair specimen of the men I shall hav to meet, and I won't quote them. I could hav quoted you from a large number of German authorities, for they hav been my prophets for many years past. But I bring before you a book, by Grotius, on the "Truth of Christian Religion." I hav never seen the book answered. "*Sec. II. The proof that there was such a person as Jesus.*—That Jesus of Nazareth formerly lived in Judea, in the reign of Tiberius the Roman emperor, is constantly acknowledged, not only by Christians dispersed all over the world, but also by all the Jews which now are, or hav ever wrote since that time; the same is also testified by heathens, that is, such as did not write either of the Jewish or of the Christian religion, Suetonius, Tacitus, Pliny the younger, and many after these. *That he died an ignominious death.*—That the same Jesus was crucified by Pontius Pilate, the president of Judea, is acknowledged by all the same Christians, notwithstanding it might seem dishonorable to them who worship such a Lord. It is also acknowledged by the Jews, though they are not ignorant how much they lie under the displeasure of the Christians, under whose government they everywhere liv, upon this account, because their ancestors were the cause of Pilate's doing it. Likewise, the heathen writers we mentioned hav recorded the same to posterity; and, a long time after, the acts of Pilate were extant, to which the Christians sometimes appealed. Neither did *Julian*, or other opposers of Christianity, ever call it in question. So that no history can be imagined more certain than this; which is confirmed by the testimonies, I don't say of so many men, but of so many people, which differed from each other. Notwithstanding which we find him worshiped as Lord throughout the most distant countries of the world.

"*Sec. III. And yet, after his death, was worshiped by wise men.*—And that not only in our age, or those immediately foregoing, but also even in the first, the age next to that in which it was done, in the reign of the Emperor Nero; at which time the fore-mentioned Tacitus and others attest that very many were punished because they professed the worship of Christ." I say, I put this problem to Mrs. Besant, and I should like her to write some articles upon it, which I promis to read. If Jesus of Nazareth never rose from the dead, how comes the belief, not only of the Apostle Paul, but of the early Christians, that such was the fact?

You come down, I say, upon the fact, or believed fact, that it was Jesus and the resurrection that these early preachers of the gospels believed in, that it was believed that it was decided by abundant witnesses. How came the extraordinary change in the Apostle Peter if the resurrection never took place? Peter before and Peter after the resurrection are as opposit as light and darkness. The trembling coward who forsook his master and denied him, the man who afterward wept bitterly, was the man who stood boldly before the Jewish Sanhedrim, who told them the bitter truth right home as I hav told you here to-night; told them that it was this very Jesus who had been raised from the dead. Peter went forth into the world a bold, brave man to do his duty. Then there was St. John and Paul; but Paul was deceived, you will say. How came it that all the early disciples of Jesus Christ were deceived? How came this doctrin preached in Jerusalem immediately after the crucifixion if it was myth and fable? I simply tell Mrs. Besant that I know as much about the sun-god as she can tell me; I simply stop here to say whatever truth there may be in these myths and fables of the sun-god that immediately after the crucifixion of Jesus of Nazareth, the story of his resurrection was proclaimed in Jerusalem. (Cries of "Proof.") Yes, amongst Freethinkers and skeptics. There is an abundant amount of testimony of every imaginary kind that it was Jesus and the resurrection which was the belief of the early Christians. All through the Acts of the Apostles, all through the Epistles of St. Paul, all through the early Christian writers in the early centuries, it was the belief in this. It was preached at the city and at the time by the men in the place; and I take it such men as St. Paul, Peter, James, John, and others, were far better judges than we are here to-night whether the resurrection of Jesus of Nazareth, in whom I firmly believe, took place or not.

*It is due to Mr. Ramsey to say that he entirely denies this assertion of Mr. Hatchard.

SECOND NIGHT.

"That the influence of Christianity upon the world has been injurious."

MR. BRADLAUGH in the chair.

The chairman in opening the proceeding said: "My duty as chairman is not likely to involve any sort of need for any work on my part provided you of the audience understand two things. First, that you hav no right during the time either of the disputants is speaking to challenge any remark that either of them may make. Any cry of "Question," any cry of disapprobation, is entirely out of place. Those of you who are in favor of either of the speakers may applaud if you please; but you must remember even then that sometimes you waste their time in doing that. To call "Question," or to make any other remark, is entirely out of place, and only does an injury to the debate. I do not know that I need trouble you with anything else except to mention that the rule of the debate is that the opener shall hav 30 minutes; Mr. Hatchard 30 minutes in reply; and then five speeches of 15 minutes alternately, the opener concluding as on the last occasion. The subject for debate for this evening is the proposition, to be affirmed by Mrs. Besant, "That the influence of Christianity on the world has been injurious." I now call upon Mrs. Besant to open the debate.

MRS. BESANT.

Mr. Chairman, Mr. Hatchard, and Friends: The affirmation that I make to-night is, "That the influence of Christianity upon the world has been injurious." I propose, in my first speeches, to giv you a mass of facts on which I rely for proof of this affirmation, and, even at the risk of wearying you, to giv you a condensed statement of historical occurrences which serve as foundation for the position I take to-night. In my last speech I will sum these up, but in the earlier ones I shall merely pile up my facts which you can verify for yourselvs. In order to lend clearness and vigor to the affirmation, and to render it, if false, more easy to refute, I propose not to make a general and discursiv attack, but to endeavor to prove five special propositions. I allege of Christianity: 1. That it has discouraged learning; 2. That it has supported tyranny, and has been the enemy of liberty; 3. That it has used persecution more largely than any other creed; 4. That it has upheld and aggravated slavery; 5. That it has not ensured purity of morals. If I can prove these propositions, it will be fair for me to say "that the influence of Christianity on the world has been injurious." I allege, further, that the whole of this mischief has its root in the Christian theory, and that each of the faults alleged in the propositions may be defended by Holy Writ. That, therefore, these faults are not excrescences on Christianity, due to the wickedness of man, but are portions of the creed itself, and that modern Christianity in partly escaping from them has become less Christian while becoming more civilized. I propose to show the root of each of these faults in Christian theory, and then to demonstrate its development in Christian practice. 1. *That Christianity has discouraged learning.* Throughout the Bible knowledge is an accursed thing. For eating of the tree of knowledge man was expelled from Paradise. Solomon, said to be the wisest of men, givs his judgment as follows: "Lo, I am come to great estate, and hav gotten more wisdom than all they that were before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow" (Eccles. i, 16–18). Isaiah prophesied against Babylon, "Thy wisdom and thy knowledge it hath perverted thee" (Isa. xlvii, 10). Jesus proclaimed, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes" (Matt. xi, 25). Paul wrote, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise" (1 Cor. i, 26, 27). Again: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise" (ibid ii, 18). Again, "Knowledge puffeth us, but charity edifieth" (ibid. viii, 1). There are many more of the same type which time forbids me to quote. This beatitude of nescience was very acceptable to the classes among which Christianity first spread, and the natural result of canonizing ignorance and anathematizing knowledge was very soon seen.

Mosheim tells us of even the great lights of the second century, that "they are worthy of little admiration on account of the accuracy or depth of their reasonings. The most of them appear to hav been destitute of penetration, learning, order, application, and force" (Ecclesiastical History, ed. 1847, p. 53). As the centuries went on the darkness grew deeper and deeper. Hallam tells us that schools were "confined to cathedrals and monasteries," and were "exclusivly designed for the purposes of religion;" that Charlemagne and Alfred were the greatest scholars of their time, but that Charlemagne could not read, and Alfred had but an imperfect knowledge of Latin. Of the "prevailing ignorance," he says, "it is easy to produce abundant testimony. Contracts were made verbally, for want of notaries capable of drawing up charters; and these, when written, were frequently barbarous and ungrammatical to an incredible degree. For some considerable intervals scarcely any monument of literature has been preserved, except a few jejune chronicles, the vilest legends of saints, or verses equally destitute of spirit and meter. In almost every council the ignorance of the clergy forms a subject for reproach. It is asserted by one held in 992 that scarcely a single person was to be found in Rome itself who knew the first element of letters. Not one priest of a thousand in Spain, about the age of Charlemagne, could address a common letter of salutation to another. In England Alfred declares that he could not recollect a single priest south of the Thames (the most civilized part of England) at the time of his accession who understood the ordinary prayers, or could translate Latin into his mother-tongue. Nor was this better in the time of Dunstan, when it is said none of the clergy knew how to write or translate a Latin letter. The homilies which they preached were compiled for their use by some bishops from former works of the same kind or the writings of the Christian Fathers" (Europe During the Middle Ages, ed. 1869, pp. 595, 596).

In the tenth century a little light struggled to penetrate from Moorish Spain into Christendom, but for a long time with small success, for wherever a mind struggled to think, Christianity promptly shut it up; in Spain itself 119 men were imprisoned by the Inquisition, not for heresy but for science: Roger Bacon, a monk of the thirteenth century, bears witness to the prevailing ignorance, "Without mathematical instruments no science can be mastered," he complains sadly, "and these instruments are not to be found among the Latins, and could not be made for two or three hundred pounds. . . . The admirable books of Cicero de Republica are not to be found anywhere so far as I can hear, though I hav made anxious inquiry for them in different parts of the world and by various messengers. I could never find the works of Seneca, though I made diligent search for them during twenty years and more. And so it is with many more most useful books connected with the science of morals" (Green's Short History of the English People, ed. 1878, pp. 133, 134). His own studies were rewarded with bread and water and a dungeon, and pen and paper were taken from him. He died in the prison of his monastery. In the same spirit Torquemada burned six thousand priceless Oriental books. Not a single great discovery lightens Christendom from the time whereat Christianity destroyed pagan science until the stir of mental life

brought about by heresy. Calvin, among reformers, hated knowledge as Torquemada among Romanists. Calvinists hunted Bruno from Geneva if Catholics burned him at Rome. Later, Buckle givs a long list of learned men imprisoned merely for their science. (See "History of Civilization," vol. ii, pp. 230–242, ed. 1869.)

To-day all the chief leaders of thought are outside the pale of the churches. Mill, Darwin, Spencer, Bain, Huxley, Tyndall, Clifford—these, the molders of this century's thought, are alien to the Christian creed, and hated by the Christian churches. I affirm, therefore, that "Christianity has discouraged learning." 2. *That Christianity has supported tyranny and has been the enemy of liberty.* Passiv submission has ever been the political doctrin of the church. Paul commanded: "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselvs damnation" (Romans xii, 1, 2). Peter, in the same spirit, taught: "Submit yourself to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors. . . . Honor the king" (1 Peter ii, 13, 14, 17). Kings hav granted huge wealth to priests, and priests, in return, hav taught absolute submission to kings. Mosheim thinks that Constantine turned Christian because he saw "the admirable tendency of the Christian doctrin and precepts to promote the stability of government by preserving the citizens in their obedience to the reigning powers" (ibid, p 87). According to the same historian, Charlemagne converted the Saxons to Christianity for the same reason, hoping that the gospel would "induce them to submit more tamely to the government of the Franks" (ibid, p. 170). It is noticeable that dissent, which is always a step toward Freethought, is, in civil struggles, on the side of freedom, while the orthodox creed is always on the side of passiv obedience. Thus Cromwell, the independent, Milton, the Socinian, and Martin, the Atheist, fought side by side for liberty against Charles and his bishops. In the same spirit, during the struggle under James II., the church taught the duty of passiv obedience and preached that resistance to the king was a sin against God. I affirm, therefore, "that Christianity has supported tyranny." 3. *That it has used persecution more largely than any other creed.* The duty of persecution is taught both in the Old and New Testaments. The passages in Deuteronomy are well known. It is commanded touching the heretic: "Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterward the hand of all the people" (Deut. xiii, 8, 9). Touching a city of heretics: "Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword" (ibid, 15). This, we are assured, "is right in the eyes of the Lord thy Ged" (ibid, 18). Many other passages of like spirit are familiar to you. In the New Testament the Christians are weak, and the vengeance against heretics is partly delayed till the next world. In fact, as they could not burn in this world, they were comforted with the hope that their enemies should burn on the other side of the grave.

Jesus promised: "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city" (Matthew x, 14, 15). The same spirit is shown in Luke xix, 27: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

Nay, persecution was to enter into social life. John writes to the "elect lady:" "If there come any unto you, and bring not this doctrin, receive him not into your house" (2 John, 10).

The power of the sword passed into the hands of Christianity when Constantine ascended the throne, A.D. 324. In 380–394 fifteen statutes were passed by which pagans and heretics were forbidden to meet, were made incapable of making wills, or of receiving legacies, and so on. In fact, you hav some of the same wicked enactments that still disgrace your English statute book in the nineteenth century. At this same date the first heretic was burned in Spain. In 1784, in the same country, the last human sacrifice by fire was offered up to Christ. Between these two stakes, who can measure the misery wrought by Christian hands? I giv you a few instances; you can fill in more from your own reading. The Empress Theodora, in Armenia, in the ninth century, put 100,000 Paulician heretics to death; in the twelfth 60,000 Albigenses were massacred in one town alone; in the fifteenth 3,000 persons were burned alive, and 17,000 fined or imprisoned for life in Andalusia during one year; during another 950 persons were burned alive in the town of Ville Reale; in another the Jews were expelled and died by thousands, while in 1502 the number of the expelled was raised to 3,000,000, the Moors being driven out, and a vast number perished on the way. Torquemada has the following record: "Burnt at the stake alive, 10,220; burnt in effigy, the persons having died in prison or fled the country, 6,860; punished with infamy, confiscation, perpetual imprisonment, or loss of civil rights, 97,321; total, 114,401" (Freethinker's Text-Book, part II., p. 472). Cardinal Ximenes has 52,855 victims. In Spain alone 31,912 persons were burned alive, and 291,450 more perished for heresy; in the Netherlands Alva put 18,000 heretics to death, by his own confession, and 50,000 were put to death in the year 1566 only; in 1572, 14,000 Huguenots were slain in Paris, and tens of thousands more throughout France; Henry VIII. of England slew 500 heretics who rejected his "Six Articles;" Mary killed 277 Protestants; Elizabeth a large number of Roman Catholics; in Ireland Roman Catholics were under the most cruel laws; the misery there to-day is largely due to Christianity, Orange fanaticism and popish bigotry being equally blood-thirsty, and Ireland will never be at peace until heresy has cured the brutality generated by Christianity; in Scotland Dissenters were killed and tortured.

Christian leaders proclaimed the duty of persecution: "In Germany, Luther cried: 'Why, if men hang the thief upon the gallows, or if they put the rogue to death, why should not we, with all our strength, attack these popes and cardinals, these dregs of the Roman Sodom? Why not wash our hands in their blood?' Sandys, bishop of London, wrote in defense of persecution. Archbishop Usher, in an address signed by eleven other bishops, said, 'Any toleration to the papists is a grievous sin.' Knox said: 'The people are bound in conscience to put to death the queen, along with all her priests.' The English Parliament said, 'Persecution was necessary to advance the glory of God.' The Scotch Parliament decreed death against Catholics as idolators, saying 'it was a religious obligation to execute them'" (Freethinker's Text-Book, Part II., p. 474).

I admit that most religions persecute more or less, but let my opponent, if he can, produce the record of any superstition drenched in blood as is this Christianity. Until such a record is produced, I affirm "*that Christianity has used persecution more largely than any other creed.*" 4. *That it has upheld and aggravated slavery.* Slavery is admittedly taught in the Old Testament (Lev. xxv, 44); it is nowhere denounced in the New. On the contrary, slaves, euphemistically translated servants in our Bible, are exhorted to be obedient and submissiv, and Paul sent back to his master a fugitiv slave, recognizing his rights of property.

Let me say at once that slavery was universal in the old world. But it was surely the duty of Christianity to strive against this universal curse. Instead of so doing it was silent respecting the wrong, and even aggravated the bad condition of the slave.

A very remarkable testimony is given in a most unexpected quarter to the supreme vileness of Christian slavery. Charles Dickens was admittedly a Christian, yet here in his own journal we hav the following: "Indeed one of the most horrible features in this most horrible traffic is the fact that fathers sell their children, and brothers their brothers, without thought or care; that fathers and brothers do worse than sell to another master their daughters and sisters; that all natural duties are violated and all natural boundaries overpassed. In no other country, and under no other condition of slavery, hav such things been done before. In Mohammedan slavery natural ties are respected as sacredly as the most perfectly legal ties, and the moralities of society are regarded and enforced from bond as well as from free. . . . Slave-owners would as soon think of preserving conjugal fidelity among their sheep and horses as among their slaves. The farmer who sells his calf, and the planter who sells the suckling from the mother's breast, act with exactly the same feeling and from the same motiv. . . . This has never been in any age of the world's history before. Judaism, in the Greek and Roman times, Mohammedanism, all recognized the rights of nature in their slaves. Christianity is the only faith whose professors hav violated and destroyed these rights" (Household Words, vol. xiv, p. 137).

(TO BE CONTINUED.)

What Objections to Christianity?

MR. MAIR'S FIFTH LETTER.—CONTINUED.

"2. Revelation from the Divine Being to the human race."

"3. Profuse sacred scriptures"—the latter including the idea of the former. Number 2 is true again. God did reveal himself to men, as the Bible (and, if you please, the Vedas) asserts. Still I do not see that the necessary conclusion is that the Bible copied from the Vedas because they both assert this; do you? The argument that the latter was the original of the former because they both claim to be the word of God is too abstruse for me. I should think the rational thing to do would be to test which, if either, was correct.

"4. A divine and inspired lawgiver who instructed the people in what God required of them." I suppose you refer to Moses as the biblical lawgiver. He was not divine. I am not sufficiently acquainted with the Vedas to know how far the parallelism extends, but I cannot see what proof this is that the writers of the Bible committed plagiarism. While truth carries undoubtedly to those who are of the truth its own credentials, Moses proved also his divine legation to his contemporaries by the miracles he performed, besides the personal attestation which the Almighty gave on burning Sinai; and miracles, prophecies, and inherent truth and life alike confirm it to us. It is probable, however, that you regard Moses as a mythical person; if so, you are opposing *your speculation* to the *historical proof* of Manetho, Artapamis, Tacitus, Diodorus Siculus, Strabo, Longinus, and many other ancient historians.

The four objections thus far considered, urged against the originality of scriptural religion from Brahmanism, will be more fully seen in their real character when we further reflect that the facts to which you object are all absolutely necessary to any revelation from God. I take it as an axiom of nature that there is a personal Creator, and, from the state of man, there is a necessity for revelation. We have but to reflect a moment to perceive this. As Paley graphically puts it, "I deem it unnecessary to prove that mankind stood in need of a revelation, because I have met with no serious person who thinks that, even under the Christian revelation, we have too much light or any degree of assurance which is superfluous." I regard it also conclusively self-evident that if there is a revelation from God it must be in *written* form, otherwise it never could be preserved and handed down with any degree of accuracy. This necessity and the consequences of not being committed to writing are seen in heathen mythology, which is, I have no doubt, in many cases traditions of many events that have really occurred, but which, by the lapse of ages and the different and imperfect channels of communications, have become distorted and transformed into what now is no more reliable than the wildest fiction. And I think it equally evident to every reasoning mind that if God has made a revelation, he must have employed a man specially fitted, as Moses was, before he could prepare a people to keep his truth until the time came for such fuller revelation of himself as he should afterward choose to make when the people—trained beforehand by separation from surrounding nations and a burdensome but typical ritual, such as the Jews were, to become the missionaries of the world—would be ready. This argument is so clearly and irresistibly traced out by Dr. Walker in his "Philosophy of the Plan of Salvation" that I cannot but again refer any *real* truth-seeker to it. However, I return again to the fifth alleged plagiarism of the scriptures from Brahmanism.

"5. The doctrine of the trinity—three gods united in one." I have already referred to this and proved its dissimilarity to the Christian faith.

"6. The sacrifice of animals to appease an angry God."

The Bible goes back to Adam for its derivation of animal sacrifices for sin. This practice has been universal ever since the fall of man. The scriptures alone, of all books of traditions, gives a rational account of its origin. Its universal practice is a universal confession of sin and the need of a Savior, which, with the attestation which every man's conscience gives to him of this truth, is more cogent in favor of Christianity than all the arguments Infidelity can produce. When once a soul realizes its lost condition, neither unbelief nor good works can give it ease. It is then that "the blood of Jesus Christ, his Son, cleanseth us from all sin." Judge how much your objection favors your cause. Brahmanism undoubtedly borrowed sacrifice from previous religions, and so retracing, if proof external, one way or the other, could be produced, the fact would be seen that the revelation of Jehovah to our first parents originated the custom. Brahmanism thus borrowed from Jehovah's appointments, and the Bible is Jehovah's book.

"7. The efficacy and importance of prayer in affecting God."

It is human nature to pray, and because the Bible teaches men to pray—which reason also does—is to my mind no proof of its Hindoo origin. Perhaps Mr. Howe—who, in the Hornellsville Convention, according to Mr. Chainey, "prefaced his address with an invocation to a conscious power outside of him"—is unaware that he borrowed his idea of prayer from Brahmanism, yet such is the case if your argument is sound.

"8. The doctrine of incarnation—God visible to mortals."

Vishnu, according to Hindoo mythology, had nine avatars, or descents. The first was in the form of a fish, the second a tortoise, then a boar, a man-lion, a dwarf, then a hero, then Rama-Chandra, then Chrishna, and lastly Buddha—a tenth is yet to come. The above enumeration I deem ample refutation to every reasonable mind of your charge of plagiarism. The Vedas, however, do not teach the doctrine of incarnation.

"9. God cohabiting with a virgin, producing an offspring half God and half man."

There is no such thought in the Bible.

"10. God's son coming into the world to save it."

This statement is offered without the slightest proof. I deny any parallelism, or that the Vedas so teach.

"11. The conflict between God's son and devils and evil demons. 12. A belief in a holy breath or the Holy Ghost."

As far as I know, Brahmanism has no such teachings. In fact, with two or three exceptions, I might deny them all, for the assertions are unsupported by any proof.

"13. A belief in animals bearing away sin and its effects."

The teaching of scripture is, "For it is *not* possible that the blood of bulls and of goats should take away sin;" but that the whole dispensation during which this was commanded was typical of the true sacrifice, who should in very deed "bear away sin and its effects." When you instance a religion that was in existence before Christianity which has any similarity in this respect, viz., ordaining sacrifices which are professedly imperfect and typical, there may be some show of reason in claiming a plagiarism.

"14. A belief in immortality."

You believe in immortality, therefore you borrowed it from Brahmanism. Will you abide by your own logic?

"15. Places of happiness and misery in a future life."

If there are such places, and the Bible is a revelation, it must of necessity teach of them. At the same time it alone gives a rational account of them; and if the Brahmanistic heaven and hell are similar to the Buddhist, which my present reading is too limited to allow me to positively affirm, a simple description of the Vedic conception would show the falsity of the alleged parallelism. As I have remarked before, your accusations would cause it to be necessary to be above reproach to prefer untruth to truth. *Originality*, or rather dissimilarity, would be with you the *alone* test of inspiration, and preferable to it.

"16. Expiation—one person atoning for another. 17. A mediator, Redeemer, and Savior."

These are kindred ideas, advanced, like all the others, without the slightest substantiation. If you think it worth while attempting proof, I will then criticise.

"19. The altar used in worship, also the rosary."

Neither of these are used in the New Testament.

"20. Baptism, both by water and fire."

I should be obliged for some substantiation.

"21. The extraordinary qualities of holy water. 22. The confession of sins."

I suppose you refer to the confessional.

"23. Going on pilgrimages to holy places; and, 24. Celibacy and chastity to be observed by priests."

There are no such teachings in Christianity. Holy water is a popish superstition and unscriptural. Chastity is undoubtedly demanded of all true worshipers of Jehovah, but celibacy is not commanded on any Christian, and there is no earthly priesthood under the present dispensation.

"25. Belief in miracles and their great efficacy."

I am at a loss to determine what is meant by the "great efficacy" of miracles. It seems rather droll to say that any Christian believes the miracles related in the scriptures because the Brahman puts faith in the miracles of his system, or that Christianity borrowed from Brahmanism because Christ performed miracles.

In every parallelism in which the succeeding religions adduced agree with Brahmanism the argument militates against itself. For instance, the doctrine of expiation is alleged to be common to most of them. Now the scriptures, if they borrowed it from Brahmanism, did not take it from Zoroaster nor from Egypt.

But it is too tedious to minutely examine the other alleged plagiarisms. They refute themselves. I will merely take space to deny that the following have any place in New Testament teachings:

"14. Both systems have monasteries and monks.
"15. Both have nunneries and nuns.
"16. Both have images of virgin and child (?).
"17. Both revere the cross as a symbol (?).
"18. Both have confessions of sins.*
"19. Both use the miter in priestly paraphernalia.
"20. Both use the dalmatica and cope.
"21. Both use . . . double choirs.
"24. Both have the censor with five chains.
"27. Both use chaplets in religious ceremonies.
"29. Both worship departed saints.
"30. Both have images representing saints.
"32. Both have religious processions.
"33. Both use litanies in worship.
"34. Both think much of holy water.
"36. Both believe in God and earthly females begetting a hybrid offspring.
"40. Both use altars and temples.
"41. Both believe in holy pilgrimages."

*I suppose you refer to the popish usage of the confessional.

Buddhism does *not* (No. 37) "believe in expiation and atonement," and it is rather ironical to call that "a future life" (No. 38) whose highest fruition is annihilation. The alleged parallelisms that I have not considered, while, perhaps, somewhat exaggerated, I see no reason to criticise.

I will now return to your denial of the genuineness of the historical passages I quoted from Tacitus. It is amusing to observe with what determined ignorance and effrontery Infidels assert all ancient historical references to Christianity to be interpolations. I know not at which to be most astonished, the gross ignorance or the assuming impudence of the English writer who asserts in the *Edinburgh Review* his ability to prove the entire "annals of Tacitus" a forgery, supported in his claim, as I see he is, by the writer who signs himself "Antichrist" in a later issue of your paper. I had intended to prove at some length the existence and crucifixion of Jesus Christ by quotations from ancient pagan historians, with substantiation of the genuineness of the passages quoted; but as the subject will more properly present itself before us in a future thesis, I will abandon my design until then. In the meantime I will oppose the judgment of the Infidel Gibbon to your assertion that "a proof to show that the passage in the 'Annals' is a forgery is that the punishment of the Christians by Nero is plagiarized from Sulpicius Severus, an elegant Christian writer, about the year 400." On the passage to which you refer, that elegant but bitter enemy of the Bible says: "The most skeptical criticism is obliged to respect the truth of this extraordinary fact (the persecution by Nero) *and the integrity of this celebrated passage of Tacitus*. The former is confirmed by the diligent and accurate Suetonius, who mentions the punishment which Nero inflicted upon the Christians. The latter may be *proved* by the consent of the most ancient manuscripts, by the inimitable character of Tacitus, by his reputation, which guarded his text from the interpolations of pious fraud, and by the purport of his narration" (Gibbon, vol. ii, pp. 407, 408).

A cause resting its case upon such flagrant misrepresentations and wilful ignorance, which, though repeatedly exposed, are yet as repeatedly and unblushingly reiterated, may well excite contempt. But there are many to whom research is well nigh impossible who depend upon leaders who, proud of the applause of their followers, are either too dishonest or too bigoted to confess their disingenuousness. It is of such that I would ask whether an argument in which so many misrepresentations are contained is not to be viewed with suspicion, and would put the personal request to each reader to carefully and honestly test the grounds of his own skepticism.

(TO BE CONTINUED.)

Thomas Paine vs. Thomas Jefferson.

AN ANSWER TO DAVID BRUCE.

To-day, January 20th, is my birthday. I am seventy-six years old, and I profess to know something of the history of my country.

Why did William Templeton Franklin, the grandson of Dr. Benjamin Franklin, publish at so late a date as 1809, after the death of Thomas Paine, that Thomas Jefferson was the author of the Declaration of Independence, 1776?

Jefferson was only the chairman of a committee of three to present the paper to a committee of five—himself being one—for their consideration, and not the author, which has given rise to the story of his drafting the document.

Jefferson, at the time, was a young man, thirty-three years of age, while Paine was thirty-nine years old and of experience in the governments of both countries. We find no writings of Jefferson's to compare with the Declaration of Independence before it was published to the world, while all the writings of Paine abound in the same style of language as the Declaration.

Let us compare the writings of Paine. He says in the "Rights of Man," page 162: "At an early period, little more than sixteen years of age, raw and adventurous, and heated with the false heroism of a master who had served in a man-of-war, I began the carver of my own fortune, and entered on board the privateer Terrible, Captain Death. From this adventure I was happily prevented by the affectionate and moral remonstrance of a good father, who, from his own habits of life, being of the Quaker profession, must hav begun to look upon me as lost. But the impression, much as it effected at the time, began to wear away, and I entered afterward in the privateer, King of Prussia, Captain Mendez, and went in her to sea. Yet from such a beginning, and with all the inconveniences of early life against me, I am proud to say that with a perseverance undismayed by difficulties, a disinterestedness that compels respect, I hav not only contributed to raise a new empire in the world, founded on a new system of government, but I hav arrived at an eminence in political literature, the most difficult of all lines to succeed and excel in."

Let us go back awhile. After Paine left the man-of-war, or privateer, he kept a small retail grocery store for some time, and was sold out. Not succeeding in that, he, through the influence of his father-in-law, an exciseman, procured a position in that office, where he remained several years at a nominal salary of fifty pounds a year. In the mean time, between hours, Paine wrote many articles for papers and such like, which were published by the proprietors, and not by Paine, he being then too poor, under so small a salary in the excise office. This accounts for Paine's writing, "I never troubled others with my notions till very lately, nor ever published a syllable in England in my life."

Writing for others to publish is very different from being a publisher of the manuscript. He says: "What I write is pure nature, and my pen and my soul hav ever gone together. My writings I hav always given away, reserving only the expense of printing and paper, and sometimes not even that. I never courted either fame or interest, and my manner of life to those who know it will justify what I say. My study is to be useful; and if your lordship [Lord Howe] loves mankind as well as I do, you would, seeing you cannot conquer us, cast about and lend your hand toward accomplishing a peace" (Crisis, page 25).

Paine, in "Crisis" No. I, writes in that number, page 8, December 23, 1776: "The heart that feels not now is dead. The blood of his children will curse his cowardice who shrinks back at a time when a little might hav saved the whole and made them happy. I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection. 'Tis the business of little minds to shrink, but he whose heart is firm and whose conscience approves his conduct will pursue his principles unto death. . . . Not all the treasures of the world, so far as I believe, could hav induced me to support an offensiv war, for I think it murder; but if a thief breaks into my house, burns and destroys my property, and kills or threatens to kill me or those that are in it, and to bind me in all cases whatsoever to his absolute will, am I to suffer it? What signifies it to me whether he who does it is a king or common man, my countryman or not my countryman, whether it be done by an individual villain or an army of them? . . . Let them call me rebel and welcome. I feel no concern from it. . . . There are cases which cannot be overdone by language, and this is one. . . . It is the madness of folly to expect mercy from those who hav refused to do justice, and even mercy where conquest is the object is only a trick of war."

I leave off here the part that Paine took in the struggle to make this a free country, and now I copy from Junius' Letter No. 7 to Sir William Draper, a member of the British Parliament in London, March 3, 1769, four years before Paine leaves for America:

"*Sir:* An academical education has given you an unlimited command over the most beautiful figures of speech. Masks, hatchets, racks, and vipers dance through your letters in all the mazes of metaphorical confusion. These are the gloomy companions of a disturbed imagination, the melancholy madness of poetry without the inspiration.

"I will not contend with you in point of composition. You are a scholar, Sir William, and, if I am truly informed, you write Latin with almost as much purity as English. Suffer me then, for I am a plain, unlettered man, to continue that style of interrogation which suits my capacity and to which, considering the readiness of your answers, you ought to hav no objection. . . . Do you then really think that if I were to ask a most virtuous man whether he ever committed theft or murder it would disturb his peace of mind. Such a question might perhaps discompose the gravity of his muscles, but I believe it would little affect the tranquillity of his conscience.

"Examin your own breast, Sir William, and you will discover that reproaches and inquiries hav no power to affect either the man of unblemished integrity or the abandoned profligate. It is the middle compound character which alone is vulnerable, the man who, without firmness enough to avoid a dishonorable action, has feeling enough to be ashamed of it."

There are fifty-two of these letters in all. The last one was published in 1772 or 1773, a short time before Paine left England for America. In his last words the writer promised that "if Junius livs you shall often be reminded of him," which promis was fulfilled in America during the Revolution in that "Crisis."

If you connect the writings of Paine together by a careful examination in the language he used all through you will be able to come to the conclusion who drafted the paper. Jefferson, as the chairman of the committee of three, placed it before the committee of five for their consideration.

Philadelphia, Jan. 20, 1881. E. HASKELL.

W. F. JAMIESON is engaged at present in a hand-to-hand conflict with Moses Hull at Hartford, Conn. The people are much interested in the debates. At the close of the Hartford debate Mr. Jamieson goes to Vineland, N. J., to discuss with Hull (Jan. 23–27). Jan. 29th and 30th will help Linesville Station, Crawford county, Pa., celebrate Thomas Paine's birthday, to be followed by a debate with Hull.

Christianity and Buddhism.

The writer of the article, "Christianity and Buddhism," in the *Sun* of January 9th, after pointing out many remarkable coincidences in the two ethical systems, maintains that the former is not borrowed or plagiarized from the latter, because, says he, "it is not until toward the end of the second century after Christ that Buddhism comes clearly and specifically into view." Admitting the last statement to be true, I aver that it is not until toward the end of the second century that the ethics of the gospels, or even the gospel history itself, comes clearly into view. (See Supernatural Religion.)

What part of the gospel ethics or history do you find in the New Testament epistles, or even the apocalypse, which were written before the end of the first century? There is a single allusion to the crucifixion under Pontius Pilate in 1 Timothy vi, 13; but I find no evidence of the existence of that epistle before A.D. 130, or later, and it certainly was not written by Paul. (See Dav. Int., N. Y.)

Gnosticism, which worshiped an ideal Jesus, antedated the Christian era, and it seems to hav adopted some of the features of Buddhism, such, for example, as the abhorrence of beastly sacrifice and aversion to the slaughter of animals. Buddhist ethics, perhaps, did not come clearly into view till toward the end of the second century; but that was just the time that real Christianity began to prevail as opposed to the then everywhere prevalent Gnosticism; and in the course of a century or two, in the desperate struggle for ascendancy, real Christianity, called Catholicism, overcame the ideal, or Gnostic, system.

W. H. B.

The Friends.

The fact is plain, to me at least, that the Friends, as Friends or Quakers, can progress no further. They are the same to-day that they were in the days of Fox and Penn. If they desire to advance, they must step right out of Christianity into Infidelity, for there is but one step, and thousands hav taken, or are about taking, that step. I do know from personal observation the Society is honeycombed with unbelief in Christianity and the Bible; and it is admitted that the Society of Friends turn out more Infidels—that is, more disbelievers in Christianity and the Bible—than any other denomination, according to their numbers; and this is the logical and legitimate result of the Hicksite branch, at least. It is admitted, too, I think, that the Society is on the decrease, but this is probably true of all other societies, for we see it frequently stated in the papers that there is of late a great falling off of attendance at the churches.

This is an age of reason and science, and the more the people think and reason the less they will be bound by narrow creeds, rules, and dogmas. If knowledge and science continue to advance as they hav for the last fifty years, it will only be a matter of time when this old barbarian book called Bible—the so-called inspired word of God—will be of very little account; in fact, it is now of no account in the scientific world; it is only reverenced by the ignorant, the credulous, and the superstitious, which, unfortunately, has been the most numerous class. As the people advance in true science and knowledge there is a corresponding decrease in the supernatural and all kinds of superstition, and consequently a decrease in inspired prophets and preachers that pretend to teach their ignorant and credulous fellow-creatures a kind of heavenly supernatural knowledge that the Almighty, in his infinit wisdom, has not taught them.

In this age of reason and science it is hardly likely there will be many more Christs, Mohammeds, Peters, Pauls, and Joe Smiths, and a host of other inspired drones and saintly humbugs that hav infested this world with a worse than Egyptian darkness. It is not at all likely a Luther, a Calvin, a Wesley, a Fox, or even a Hicks, can rise again; but it is now becoming in order for a Bradlaugh, an Underwood, and an Ingersoll to rise and giv their fellow-creatures solid and wholesome food.

I hav been reading the New Testament some of late, and am amazed how intelligent people believe and venerate such unmitigated stuff and ridiculous nonsense as it contains. Early in life I was led to reverence the character of Christ; but the more I read of him, and the older I grew, the less reverence and respect I hav for him. If there ever was such a person as Jesus, and he was to appear on earth, he would now be treated as a vagabond and a tramp, and would honestly deserve the title. According to the book itself, he had no home or visible means of support, but led a sort of vagabond life, performing miracles and living from hand to mouth off the fruits of others. Like all such inspired impostors, or so-called reformers, his business was not of this world, or his business was to talk, not to work.

I believe Friends don't believe much in miracles, and also don't believe Jesus was God; but how are they going to account for the many miracles that he performed, such as turning water into wine, feeding four or five thousand men, besides women and children, with six or seven loaves of bread and a few little fishes, raising the dead, curing the deaf, the blind, and casting out devils by wholesale and retail. Surely no mere man could do all this. We must either believe he was a God or an impostor, for if he really performed so many miracles he was more than man; but if he performed these wonders by jugglery, he was a great deceiver and impostor. The probability is very strong that there never was such a being, either God or man, but, like all the gods of heathen mythology, was purely a mythological character. [See Taylor's "Diegesis," "Revelations of Antichrist," "Sixteen Crucified Saviors," and "The Gods of Ancient and Modern Times."]

Friends hav always borne strong testimony against hireling clergy and priestcraft, yet venerate and reverence the Bible, the corner-stone and stock in trade of priestcraft. Christ himself, though he affected to oppose priestcraft, was a self-constituted priest, and held in veneration the high-priests, such as Moses and David and the prophets of the Old Testament. It is true he did not take money for his services as a priest, but made out to get his living, and was unscrupulous about the manner of getting it. He sends his disciples out and says: "Behold, I send you as lambs among wolves. Carry neither purse nor scrip nor shoes." He tells them how they are to proceed, that the laborer is worthy of his hire, and the house or city that won't receive them is worse than Sodom, and he curses all such.

Whenever a man gets a notion firmly fixed in his head that he is highly favored and inspired by the Almighty to preach the gospel, there is nothing too absurd or monstrous for him to say or do. Charles Freeman got the notion firmly fixed in his head—and got it from that barbarious old book, the holy Bible—that God required him to sacrifice his little daughter, Abraham-like, and he and his wife actually did the horrible deed, and they stoutly maintain that it was the will of God, and was no crime. But we are told that Freeman is crazy. Perhaps so, but not a bit more so than all the rest of the holy, so-called, and inspired prophets and preachers from Jesus down to Freeman. George Fox was honest, conscientious, upright, and a man of ability, yet he would walk into a church in time of service and contradict and denounce the preacher in the pulpit, although he well knew he would be kicked out and get a severe beating for it. He literally fulfilled the requirement of Jesus to resist not evil, and was terribly and outrageously abused for it.

Lorenzo Dow, the great preacher, would ride till his horse gave out, would then trade him off for a fresh one, or, if he was unable to do that, would abandon him and finish his journey on foot to meet his engagements. Thousands of people attended his preaching, and such was his zeal and energy in the Lord's work that after delivering a sermon he could not take time to pass through the crowd to the door but would spring out of the nearest window and be off like a race-horse to meet his next engagement.

One would suppose that the Almighty, when he inspired men to preach the gospel, should hav inspired the people with the faith to believe what these holy, inspired servants taught them. This, it seems, he has sadly neglected to do, for a good many of his inspired servants hav had a hard road to travel. Jesus himself, the so-called founder of Christianity, had very little luck in making proselytes, and was put to death. John the Baptist was beheaded, and Paul, it is said, suffered martyrdom. Hundreds, perhaps thousands, of inspired servants of the Lord, if we are to believe they were such, suffered death without making proselytes. George Fox suffered terrible persecutions, and he was undoubtedly one of the very best of his tribe, and made but a few proselytes comparativly. Joe Smith, the Mormon prophet, had pretty good luck for an ignorant vagabond in making proselytes; but he had to suffer martyrdom. And Brigham Young, his successor, had splendid luck in the inspired business of catching gudgeons, and lived in clover and died a natural death.

The time is not far off, it is to be hoped, when a man who undertakes to palm himself off as a prophet, a go-between, an imaginary something called God, that he knows no more about than the ox or the horse, and his fellow-man, pretending that he is inspired to tell the will of this imaginary being to his fellows, who know quite as much about this God as he does, will be regarded as knaves, hypocrits, or fools, or a happy mixture of all three, and treated accordingly. This army of holy evangelical tramps and saintly deadheads that anually sweep over the country like a pestilence and are worse than the grasshoppers, the Hessian fly, and potato bug all combined—these saintly and sanctimonious tramps and howling dervishes won't take money for their heavenly services, oh, no; but somehow they manage to dress well and liv at the head of the pile off the fat of the land. They are the sworn enemy of the devil, yet the devil, Jesus, and the Bible are their sole stock in trade, which if they were deprived of their occupation would be gone, and they would then hav to go to work.

Ignorance is the mother of all supernaturalism and superstition. The only way to remedy this stupendous evil is to treat it liberally with strong doses of knowledge and science. If this could be generally done it would stop the manufacture of inspired prophets and Christs, and Mohammeds, Smiths, and Freemans cease to be.

J. M. KING.

Don't Overload.

Not to speak of other worlds, the world which we occupy is said to contain some fifteen hundred millions of inhabitants who are said to be God's children. And it is supposed that there is nothing in the world that would so please God as to hav each one of his children load himself with a long prayer and fire it at him once or twice a day. Consequently about one hundred million "soldiers of the cross" volunteer their services, join the "army of the Lord," and day after day, and year after year, they load and fire. There are big guns and little guns. Big guns with a big bore, that make a big noise, and small guns that make little or no noise at all. And it is hard to tell which of the two, big or little, makes the best shot. They usually get on their knees, shut their eyes, take sight, and fire at God's ear.

Now let us make due allowance for poor powder, blank cartridges, and bad guns, that hav become a little breech-burned owing to long and constant use, and say that one shot in ten hits the mark. And, then, notwithstanding the great waste of ammunition, the prayers would hav to enter God's ear thicker and faster than a charge of shot ever entered the ear of a rabbit from an old musket.

Now if, as it is supposed, God is able to separate and properly answer each prayer without getting things a little mixed, we must confess that he is possessed of a very extraordinary business capacity. Some of these prayers are for rain, some for dry weather, and some for the souls of their neighbors. They pray for the sick and then show their lack of faith by going for the doctor.

A butcher buys an old bull and sells it to his customers. Every soldier of the cross at the table asks God to bless the food set before them. So that God is asked to bless the old bull in pieces, when as a matter of business economy, if there is any efficacy in prayer, the butcher should hav had God bless the old bull before he was disposed of. But men love to practice, so they load, shut their eyes, and fire, load and fire, and unless there is a great waste of ammunition, God is the worst-peppered target that we can think of at just this present time.

With so great a press of business on hand it would not be surprising that God should make some mistakes. Let me state a case. Two years since I was invited to deliver an address at the memorial meeting of Thos. Paine, at Saranac, and whilst I was talking, just over the way there were some of God's soldiers doing some pretty tall shooting. There was one fellow who rather overloaded, as some thought, and when he fired himself off the report was truly a-w-f-u-l! He prayed that my tongue might be paralyzed. And, strange as it may appear, he was deprived of his speech that very day, whilst my tongue still continues to wag just a few. Now, did God make a mistake and go for the wrong man? The doctors said that his trouble was the result of natural causes, as he had over-exerted the muscles of his throat, which, when interpreted, means that when a gun is overloaded, either the breech or muzzle must suffer. Well, after about three months the soldier recovered, and probably will load lighter hereafter.

St. Johns, Jan. 13, 1881. M. BABCOCK.

Lost Sheep Returning.

It will be remembered that the League at Angola, Ind., went off after Green fields and pastures new. The secession was accomplished in an underhand way and by the regulation vote of 8 to 7; but the minority, determined not to be put down, went to work and reorganized, added more members and applied for a new charter. The League at Angola, therefore, is again in the field, loyally attached to the National Liberal League, with forty members, and Thos. Tasker as President; H. Freygang, Secretary, and Thos. R. Moffat, Treasurer.

I hav also to report a new League at Deadwood, Dakota. The No. given to it is 23, to take the place of one of the seceders at Syracuse, in 1878. It starts with 29 members, all first-class citizens of that place. The organization of this League is due to the enterprise of Mr. D. P. Wilcox, who is its temporary secretary.

I hear that the prosecution, under the Comstock law, of Mr. H. L. Barter, late editor of the *Pilot* at LeClaire, Iowa, will be compromised by the payment of a light fine—$100 and costs. His offense was the publication from week to week, in the *Pilot*, of a story called "Libra Dawn," by Mrs. Maria L. Follett, of LeClaire. This ends the last of the Comstock cases which the Defense Association has on hand to defend.

T. C. LELAND,
201 *East* 71*st St.*, *New York.* Sec. N. L. L.

THANKING Mrs. Slenker for her kind suggestion, a few stamps would be thankfully received by Alhaza Croft, Lexington, Ky.

"JOHN'S WAY" is the best story I ever read in my life.

A RHEUMATIC OLD LADY.

Communications.

"Slade's Mediumship."

To the Editor of The Truth Seeker, *Sir:* In a late issue of your paper, under the above caption, is an account of a spiritual seance with Dr. Slade, in which the editor of the Rockland *Advertiser* took part, he having visited the medium by appointment for purposes of investigation. A statement by Moses Hull is also appended in corroboration.

The writer givs, apparently, a very candid account of the remarkable phenomena which took place in his presence, and asks, "Who will present the true hypothesis upon which these marvels can be explained?"

Mr. Hull givs an account of an alleged slate communication which was received at the sitting with Dr. Slade from one Charles Frost, deceased, who gave date of demise, age, etc., and requested the recipient to call at a certain street and number in New York to convince his (deceased's) friends that "we liv after what is called death."

Now, with much deference and respect for the honesty and sincerity of many Spiritualists and some so-called mediums, being a hard-headed Materialist, I will, with your permission, Mr. Editor, giv my hypothesis of these alleged spiritual manifestations.

In the city of Toronto, some eighteen or twenty years ago, I attended a magical performance in the Mechanics' Institute, given by the late "Prof. Anderson, the great Wizard of the North." The professor did many wonderful things, produced phenomena some of which I was then quite unable to understand, but he made no claim to any assistance from supernatural agencies. Among other things he announced that his daughter, a young lady who accompanied him, would, with her back to the audience and blindfolded, tell any one the time his watch indicated, or what he held in his hand, etc. Of this asseveration I felt skeptical, and took out pencil and paper and wrote upon it, asking the young lady what I was writing. Although a distance of thirty or forty feet away, with her eyes carefully bandaged and her back to us, she was able promptly to tell me every word I was writing. This puzzled me. The other tricks were magic, but there was evidently no magic about this. Though I was not able at the time to discover the modus operandi of all the other tricks of legerdemain, I was satisfied they could all be readily explained by the magician himself. But here was something outside the province of magic, and utterly inexplicable on any sleight-of-hand data. What, then, was the explanation? what the hypothesis? How did she read the writing without the use of the natural medium of vision? Here animal magnetism comes to our rescue. In the science of psychology, though yet in its infancy, we find the solution. She read the writing in one of two ways. She was either clairvoyant, in which condition she could see the words independently of the natural organs of vision, or she was able as a "mind-reader" to get in rapport with my mind, and thus get the impressions. But, it may be queried, does science giv any account of such conditions? If not, the facts—incontrovertible ones—are present, awaiting generalization and explanation. What is clairvoyance? The nascent science of psychology may not yet be able to giv a full and conclusiv answer to this question. It is nevertheless a well-established fact that the clairvoyant subject can see through opaque bodies, even at a distance, and without the use of the eyes at all. The psychological explanation of this phenomenon which seems most plausible is this: It is well known that electricity permeates almost all substances, and exists in the surrounding atmosphere. In clairvoyance the brain becomes surcharged with electricity, so that it becomes in equilibrium magnetically with the circumambient air. In this condition opaque bodies become transparent to the brain, even the skull becoming transparent, so that the subject can see without the aid of the natural organs of vision. This explanation seems reasonable and not in contravention of science so far as ascertained in that direction.

Some occurrences in my own personal experience may be related here as pertinent to the subject under consideration. During one or two years of my school-days, subsequent to the experience at Prof. Anderson's performance, and while in rather delicate health, I was a somnambulist, and was betimes in a clairvoyant condition. Sometimes when I would get up in my sleep my elder brother would turn out too, to hav a little fun, as he called it. He would get our school books, and put questions to me in the different branches we were studying, and I would answer them all correctly. I would readily work problems which I found myself unable to solve in my waking state, and would be wholly oblivious in the morning of everything that had passed. One day while out shooting I lost my powder-flask, and hunted in vain for it in every place where I supposed it might be. That night in my sleep, while in a clairvoyant state, I saw the flask very distinctly a mile away under a balsam tree, on the east side. So vivid was the impression on my mind in the morning that I started and went straight to the spot indicated in my sleep, and found the flask just where I saw it, and in a place where in my waking state I had no expectation of finding it; for as it turned out, I had lost it some time before I supposed, and consequently had not looked there at all the day before.

But what has all this to do with the spiritual phenomena? our Spiritualistic friends will ask. Considerable. It is a species of the same genus of psychological manifestations which spreads its psychic wings over all the varied phenomena of Spiritualism. The gradually-developing science of psychology will, I think, without a doubt, ultimately explain all. The manifestations attested by the editor of the Rockland *Advertiser* and Mr. Hull, as noted above, will come within the range of natural principles and their *rationale* be made clear without any reference to supermundane agencies. Indeed the communication purporting to hav come from the deceased Frost to Messrs. Slade and Hull, assuming its entire authenticity, is, I venture to think, resolvable now on natural principles with the light we already hav in this direction. I would suggest as a very probable hypothesis that the medium had the facts as to name, age, date of demise, etc., of the late Frost all in his mind previous to the communication, and through the potency of *will* and personal magnetism was able, in conjunction with Mr. Hull and by his co-operation, to produce the writing upon the slate without the use of his hands. This theory is strengthened by the fact noticed by the editor, viz., that the moment he broke his contact with the table the writing ceased! The other physical manifestations noted by the editor, assuming their reliability, could also hav been produced by the same agencies.

It is true there are some eminent scientists who accept the doctrins of modern Spiritualism. It is also true that some respectable scholars and scientists still accept the doctrins of Christianity and the Mosaic account of creation—Prof. Dawson, for instance, of Montreal, a man of extensiv erudition and deeply read in science. It is also true that many learned and intelligent men hav fully believed in witchcraft. Almost every system, good or bad, wise or otherwise, since the world began, has drawn unto itself disciples from the high and low, the learned and the unlearned. I therefore think, with these facts in view, that our friends the Spiritualists lay entirely too much stress upon the fact that their system has been espoused by a Wallace, a Crookes, and a few other learned and able men.

The case of modern Spiritualism, fairly put, stands thus: Under the mass of very questionable "manifestations" is a substratum of genuin phenomena requiring explanation. Science is not as yet able to explain all these phenomena. It is, therefore, not at all surprising, considering the proneness of human nature to hav a theory of some sort for everything, numbers of people adopt the Spiritualistic theory to account for phenomena they cannot in any other way explain, especially as the theory is a pleasant one, and one with which the highest feelings of many excellent people are strongly in sympathy.

Allen Pringle.

Selby, Ont., Can, Jan. 14, 1881.

"The Beginning of Wisdom."

The great, wise King Solomon has the reputation of saying, "The fear of the Lord is the beginning of wisdom."

That may be the right end for some to begin at, but it's rather low down.

As humanity ascends from the barbarous to the civilized and enlightened, fear is left behind.

Thought is parent of Feel and grand-parent of Act. Standing upright before the burning throne of God in our own souls, squaring our every thought by our divinest ideal of the true dignity of manhood and womanhood, what use hav we for fear?

Man, as he is, is not the most delightful theme for meditation. When manufactured up into the likeness of the sublime architect, he may be worth looking at. We think he will. In my three-score and twenty-three excursions round the sun I hav occasionally come in contact with man as he is; couldn't well get by it.

So far as the feminins are concerned, I've dealt only with the ideal—hav known them as angels only. At this respectful distance they appear pretty nice. How well they would bear the test of near approach I'm not able to say; hav no disposition to try it. It might dispel a comfortable delusion. This may be one of the cases where ignorance is bliss.

Men, so far as I am acquainted, are in some of their characteristics not wholly unlike hornets.

On a warm summer's day, some years ago, I had occasion to board up the south side of a building. Two powerful tribes of hornets were deeply, earnestly, engaged erecting habitations under the eaves.

I built a scaffold about six feet below the eaves, and mounted with my traps, bringing my head in close proximity with the two rapidly growing structures.

The little folks did not regard my presence with indifference. A strong delegation came forthwith, and warned me to "get."

I said to the delegation: "Gentlemen, I come with no hostil intentions. I hav duties to attend to here as well as you. Here is room enough for both you and me. We hav only to be a little careful and not tread on each other's toes. I confide in your magnanimity; you may in mine.

They didn't leave me till they read my character. Finding no element of fight nor fear, they went quietly about their work, I about mine. We worked all day in good neighborly sociability, the proverb, "Two of a trade can't agree," to the contrary notwithstanding.

Prentiss.

Freethought Libraries.

To the Editor of The Truth Seeker, *Sir:* Now that the long wintry evenings and stormy, blustry days are upon us, affording the most leisure—to many at least—of any part of the year, I would like to urge upon Liberals all over the United States the propriety of supplying themselvs with Liberal papers and books. It will be both pleasant and profitable to the individual, and to the cause at large the benefit will be almost incalculable. "But," says one, "we are not able to purchase one-tenth the books we could read during the winter." All right. You can do as we hav done. Let some one in each city, village, or country neighborhood talk the matter up with his or her Liberal friends, call a meeting at some private house, and ascertain how much each one is willing and able to devote to the purchase of books. One may giv fifty cents. Very good. Invest it in a book that will cost fifty cents. That shall be his share in a library. Another, more able, may giv ten dollars. Now select four or five or six volumes, sufficient to exhaust the ten dollars, and these shall be his share in the library. And so on with the next, and the next, until all hav given what they can.

Now elect your officers and giv your association a name, and order your books in the name of your association. Almost all dealers will discount to you if you hav an order of ten dollars or more. Now if you hav raised fifteen dollars you can purchase as many books as you can read well this winter. Each member will hav the benefit of his own investment as well as of that of all the other members.

Then I would suggest that you prepare for your next purchase of books by saving the money which you hav been in the habit of giving to the church, and placing it in your treasurer's hands, and by the first of next December you will probably hav plenty of cash on hand to purchase more books than you will be able to read during the following year. With these books in your hands you will be able to "larrup" the Christian "till he can't rest." Besides, you will occasionally find a lukewarm brother who is willing or a little anxious to search into Freethought principles, and unto him you should lend your books even though you had to do without for a while yourself. If he will read, in nine cases out of ten the truth will make him free.

Another advantage that is derived from the possession of Liberal books is that many a Christian will read them and think over the matter who would not discuss it orally with you for a moment.

Some of our leading Liberals hav thought it best to form a new political party, unfurl a new banner to the breeze, and "fight it out on that line if it takes all summer." But we must remember that our army is yet comparativly weak, that we hav to contend with the best-organized power the world has ever known, and that we are living in an age and country whose people hav not entirely forgotten the old principle that "might makes right." Under these circumstances it behooves us, as liberty-loving people, to mass such an army as will be invincible by any force that the enemy can call together. In order to do this we should open recruiting offices—free Liberal libraries—in every school district in the United States. From Maine to California, from Lake Superior to the Gulf of Mexico, let every man, woman, and child hav a chance to read Liberal literature.

One dollar from each Liberal in almost any neighborhood in the land will he sufficient to start the ball rolling, and as it goes down the hill of time it will gather, as the proverbial snowball, until it sweeps everything before it. For twenty long and weary years the Abolitionists toiled continually to free the slaves of Great Britain, and for an equal length of time did a few brave, heroic souls plead for universal liberty in the great North American republic; but not until they had raised an army from the cradle were they enabled to strike the shackles from four million slaves. So it will largely be with us. The army of progress must be mostly recruited from the growing youth. The youth of to-day is the man of to-morrow. "As the twig is bent the tree's inclined." Upon the next generation which steps upon the stage of action depends the perpetuation of political and religious liberty in this republic. Already is the coil of the anaconda felt about the tender form of liberty. Already is the cold, slimy form of the snake finding its way about the throats of American freemen. Through the influence of the church, legal enactments hav robbed us of one-seventh of our time, forced us to support a paid chaplaincy in our army and navy and prisons, and in our congressional and legislativ halls, and taxed us to pay for the

reading of their Bible and singing of their psalms and hymns in our public schools.

Christianity has forced American industry to feed and clothe, in good style, an idle population of sixty thousand priests, who "toil not, neither do they spin," except long yarns about Moses and the Lamb. It has, on one day in each week, shut every door in the land except the church door, and that it has thrown open that we might come together and giv up the few pennies which we may hav been able to save from the last week's toil. It has used all the means at command to ostracise us in all the relations of life, and then shouted itself hoarse in slandering us after death. It has filled our land with prisons, prostitutes, and paupers, murderers, thieves, and defaulters.

What is the remedy for this great and terrible wrong? Where is the silver lining to this blackest of clouds that is lowering over American freemen? By what means are we to tear away the bony fingers of the fiend that is every moment clutching at the white throat of liberty? Through the slow but sure process of intellectual development is the only peaceful and permanent road to success. By the more general diffusion of absolute knowledge and scientific truth is the crown of victory to be placed on the Liberal brow. Once let a man become possessed of a reasonable amount of knowledge of the why's and wherefore's of the phenomena with which he is surrounded, and the superstitious creeds and doctrins of a dark and ignorant past vanish from the mind like fog before the morning sun.

Then let us see to it, and see to it now, that something is done toward shedding a ray of intellectual light upon every hearth-stone in our land. Let every Liberal be personally urged to take at least one Freethought paper and buy one Liberal book. Let Liberal tracts, lectures, papers, and books be profusely scattered in every school district in the United States. Let every Liberal assert his individuality, and work continually for universal mental liberty. A continued, tireless, and united effort is sure of success. Let us work without ceasing.

Farley, Iowa. H. GILMORE.

Pléase Help Elmina to Keep Her Irons Moving.

DEAR TRUTH SEEKERS: I feel as if I must talk a little to you every week or so, just to keep you near to my heart, and to enthuse you up to a good working point. And now I wish to tell all of you who hav not plenty to do that I shall be glad for you to help me.

First in order is to get all the subscribers you can for our darling TRUTH SEEKER. One paper will do the work of an army of men, and we must help ours to do its work in all possible ways. Never destroy or lay away a copy of it. Keep them moving; lend, mail off, and circulate every one. I often make a single paper go eight ways, by taking each leaf to wrap up eight separate packages to go to eight different families, and who knows what may be the mission of those little seeds thus sown broadcast?

Second, all who possibly can should send in $5.00 promises for Bennett's trip around the world. This will pay you a big interest, and the good cause a still larger one. His "Infidel Abroad" is his most valuable contribution to Liberal literature.

The trip round the world will of necessity immensely surpass even this grand and unique volume. Hasten, then, and send in the means. If I were able I would contribute fifty dollars, and think it well given in a grand cause. The world seen through Infidel eyes will be a book that ought to sell everywhere. Even the pious will want it, out of curiosity if from no higher motiv. It will be invaluable for all our Liberal League libraries, and indeed I can hardly anticipate what it will not be or wait for it to be begun.

Third, start libraries. As S. D. Moore in a recent number of this paper says, order books, and thus you will help Bennett to funds, and your leagues, families, and selvs to the very best of good reading.

Fourth, help all the Liberal papers as far as you can, especially those in your own locality. Many are asking me which are the best papers to subscribe for. I tell them first and foremost THE TRUTH SEEKER, which I consider the broadest, fairest, and boldest of all the Freethought papers. And next on my list is our *Physiologist*, telling of right generation, right living, and how to make happy homes. And thirdly the good old Boston *Investigator*, the pioneer paper in the field of Infidel literature, and one that has breasted the storms of Christian hatred and malignity for over fifty years, and has built the first memorial hall ever raised in honor of the good and brave Thomas Paine. Then comes the unique, sharp, and spicy *Seymour Times;* the pure, high-toned, regenerativ *Alpha*, and a long list of others, each having its own special claims to our attention.

These are a few of the irons Elmina wishes her friends to help care for. Then there are our honored aged friends who paved the way for us in the times when to be a heretic was to walk the fiery furnace of hatred, persecution, wrong, and oppression. Jeremiah Hacker, who walked miles through storm and tempest to deliver free lectures to the poor and oppressed long before you and I saw the light, and while Abner Kneeland was publishing sectarian papers, made it possible for Ingersoll to speak in palatial halls to the tune of five hundred dollars a night to the rich, cultured, and favored of the land. He now livs, old, crippled, and forsaken, in his lonely home in Berlin, Camden county, New Jersey. And that other war-horse of ancient renown, D. Tuttle, the once doughty editor of the *Divinity Physician*, of Poplar, Crawford county, Ohio, who was another of the old pioneers who paved the way for us and owned his

> "Grottoes and fountains and orange tree groves,
> And all that enchantment has told,"

He, too, and his aged wife are needing our aid for the bare necessaries of life. He as well as Mr. Hacker became poor because he could not hoard up while he saw others needed. So for these I bespeak your occasional aid and kindly words.

With so much to do how can any of us be idle? The hours are all too short, and, strive as we may, much must be left undone. Day by day I find more and more to work for, and yet twenty-four hours never lengthen into forty-eight, and so I call upon you, my beloved friends, to join hands in the good cause and good works.

Yours hopefully and earnestly, ELMINA.

An Entirely New and Original Demonstration on Soul or Spirit, and Its Certain Materiality and Mortality.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mind without body is like shadow without substance. There are in the world two subjects too hard and too heavy for any Deistical Christian or Spiritual philosopher to solve. The Deist, Free Religionist, and Spiritualist are all sensible, good, keen, quite lively, and sharp on the great Bible religion, Christ, devil, God, and on all the gods of all the people; but on these two subjects, viz., soul and necessity, they are all nothing; they know nothing; they never did know anything; and never will know anything as long as they retain their present prejudices and organizations, and believe in Spiritualism, or possess one thought belonging to any system of religion on earth.

Not one Deist, Religionist, or Spiritualist in five hundred ever had one positiv, natural, and clear idea on soul or spirit, and but a very small number of them ever had any adequate idea of philosophical necessity.

These two subjects are only left for such men, such mighty geniuses, such intellectual giants, as Hobbes, Helvetius, D'Holbach, Hume, Collins, Shaftesbury, Voltaire, D'Alembert, Spinoza, and Cooper, of the last two centuries; and Lewes, Mills, Reade, Greg, Huxley, Tyndall, Maudsley, Ingersoll, Underwood, and some others, of the present century to solve. That is in every way splendidly satisfactory in the highest degree, historically, analogically, experimentally, physiologically, and physically probable to most of scientific men; falling short only of entire logical, scientific, and the same as mathematical demonstration of the non-existence and mortality of the human soul after death. And they, each of them, giv positiv, complete, logical, scientific, and physical demonstration of the truth of philosophical necessity. To what these greatest, wisest, and best of all men hav written about the materiality of the soul during life, and its non-existence and mortality after death, I will, ere I conclude, add the positiv, physical, and scientific demonstration of the non-entity of the soul or spirit and its mortality. And the only argument yet used against the said scientific demonstration has been given by the brother of the Rev. Henry Ward Beecher, Chase, and Eccles, as follows: "Man's soul or spirit thought throughout all eternity, though he was never conscious of it." (And the same kind of false allegation and argument about man's pre-existence has been alleged and used by the same kind of dreamers for the last three thousand years.) To which I answer in the words of the great and wise Locke, "That kind of thinking I did through all eternity, that I knew not of then and know nothing of now, amounts to me to just no thinking at all." Why cannot nature, so lavish in her resources, afford to annihilate souls of men (and she does every time man sleeps or dies) as she annihilates souls of insects? Would it not almost enhance her glory, consistency, and harmony to believe it?

That, dreamers and religionists, is the question, and nature has no reply. "The fearful secret of five thousand centuries has not yet found a voice. The whole evidence lies before us. We know what the greatest and wisest hav had to say, who hav written on the affirmativ of this question, in favor of and about an immortality; and we know how after eagerly devouring all their arguments, our hearts hav sunk back in cold disappointment; and to every proof as we read our lips hav replied mournfully, That will not stand." Search through tradition, history, all science, and all philosophy, the world within you and the world without, and as Hume, Voltaire, Watson, and Robertson said (except in Christ, which is no proof of anything), "there is not the shadow of a shade of proof that man survives the grave."

The young intellectual giant, as Lord Bacon termed the immortal Thomas Hobbes, said that "this subject is the kingdom of darkness." "That religion is a superstition in fashion, and superstition is a religion out of fashion." Never was there so great an utterance. The soul or spirit is the mere shade, appearance, and shadow of the body acting and moving in one or more places in space. Like sound, color, flavor, odor, and motion, or any one of the senses, a mere fleeting, perishable appurtenance or manifestation of organized matter. Therefore the immortality of the human soul, or any soul or spirit, is a positiv physical impossibility. And it may be demonstrated in this way: We will take for example two beings, A and B, who know each other. A knows that B exists. And this knowledge in A is what we call intellect, soul, or spirit, but not a real third being or entity separate from both A and B. B knows that A exists, and this knowledge in B is intellect, soul, or spirit, but not a real fourth being or entity separate from both A and B. Knowledge separate from body is like a shadow, a mere non-entity. Would you expect to resurrect a shadow or a non-entity? Would you expect either to be immortal and survive the body beyond the grave?

When a Deist, Spiritualist, or even a Materialist undertakes to determin what matter cannot do, he only proves his own destitution of knowledge in pretending or presupposing he is acquainted with most or all the properties of matter, when in reality he knows but a very limited number of them. It is maintained in the schools by the old Spiritualists that inertia is a property of matter. This is false and maintained by no scientist of this age. That matter cannot think in man. This is an error, because the brain is the organ of thought, and matter thinks in all other animals, then why not in man, a superior beast, or more properly, a more lively and intellectual animal? But the new Spiritualists say that matter can and does think in all animals, therefore they infer (and the conclusion is drawn logically) that man and all other animals hav but one and a like spiritual substance to think with, differing only in degree of intelligence.

Let us inquire into the meaning of the word thought, knowledge, spirit, or soul. What is it? Why, the answer is plain. It is simply the action of the brain, called thinking. But is there either inside or outside of the brain a real entity or actual being called thinking, knowledge, soul, or spirit, material or immaterial?

All beings are born and die, but is there a real being called birth or death? All beings digest food and circulate blood, but is there a real being called digestion or circulation? All beings liv and breathe, but is there a real being called life or breath? Dogs and other animals hav instinct, and vegetables grow, but is there a real being called instinct or growth? One body impels another, but is there a real being called power or force? Vibrations of the air cause the quality called sound, and all bodies move, but is there a real entity or actual being called sound or motion? And bodies produce sound and motion, but did you ever hear of sound and motion producing body or even sound and motion?

Thought or knowledge is always a mere mechanical product of body or matter, as all these facts demonstrate. Thought, knowledge, or soul is a bare property, relation, condition, or mode of matter or body. Now to say that this property of matter, or action of substance, or mode of body is not matter, substance, body, or a real being, nothing can be more plain. But to make of this property of matter, manner of substance, or mode of being a real entity or actual being, or even a spiritual being, nothing can be more false or preposterous. Whatever has a beginning must hav an end. Whatever has been created must be destroyed. All individuality, self-consciousness, and personal identity commenced to be, therefore they must all cease to be.

Next, I lay it down as a position that no future science or wisdom can shake or move, first, that all reason, logic, and science prove that there can be no creation of any real being or actual entity. Second, that reason and science prove that there can be no annihilation of any real being or actual entity. Third, that all consciousness, identity, and individuality had a beginning at birth, and are annihilated during sleep, then why not end at death? All through life consciousness, thought, knowledge, soul, and spirit are created and annihilated during waking and sleeping, then why not annihilated forever at death? We had no knowledge before our birth, or during sleep, then how or why hav any after death?

Then from the foregoing scientific principles this conclusion is unavoidable, that every thought or spirit or soul created at birth and annihilated during sleep, created again on waking, and all through life created at one time and annihilated at another, is not a real entity or actual being, but merely the quality of an entity or property of a being, therefore exists not forever.

These are a few and only a few of the many natural difficulties and appalling objections and demonstrations attending on ancient and modern Spiritualism and immortality. JOHN S. WALKER.

"NO STAR ever rose and set without influence somewhere." It is the same way with the hen.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

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NEW YORK, SATURDAY, JANUARY 29, 1881.

Corporations, Consolidations, and Monopolies.

It is to be regretted that however useful are the institutions among us, they tend to consolidation and monopoly. Thus from being a blessing to the people they become almost a curse. Railroads hav done great good to the country. They hav opened up and caused the settlement of remote parts of the country, placing their products within the best markets, thereby bringing into profitable tillage millions of acres that otherwise would still hav remained in wilderness or unbroken prairie. By the aid of railroads cities of large size hav been built up and states hav been made populous. By the facilities which railroads afford, our country has been practically widened, and the empire, so far as population, agriculture, and wealth are concerned, immensely enlarged.

But with these mammoth blessings, with all that said railroads hav done for our country, they hav afforded the occasion or excuse for the greed of men and corporations to aggrandize themselvs and to oppress the masses. Railroads hav built up a soulless monopoly more oppressiv to the people than would be a king or an emperor. The railroad interests hav even consolidated into a power which seriously threatens to take away the liberties of the people by overriding their legislatures, by buying franchises, by corrupting the fountain-heads of law and justice, yes, by controling our law-making bodies and corrupting our courts of justice.

So great has this evil become, so great is the magnitude which these corporations and monopolies hav reached, so powerful hav they become in the hands of designing men, that we now see that one man has the control of hundreds of millions of dollars' worth of property, and governs by his own will thousands of miles of road, built with the people's money and patronized by the people's labor and wealth.

This evil of consolidation and monopoly has reached such a fearful extent that the over fifty thousand miles of railroad in our country are under the control of three or four corporations, in fact three or four men, who not only rule with an iron will the roads and all that pertains to them, but buy up our legislatures, causing the members to vote as the railroad masters desire. They coerce as they please the election of United States senators, and in that way absolutely control the highest legislativ body in our country. It has got so that the money and the will of Vanderbilt, Jay Gould, and Tom Scott, who are the three railroad millionaires and magnates of this country, are more potent in the control of legislatures and Congress than any influence that can be brought to oppose them. When they wish legislation to further their wishes they wield the power that proves more potent than anything that can be brought to oppose them. They can do just about as they please. Their immense wealth and the tremendous power with which their consolidated railroad system invests them are fearful indeed. Well may the watchful observers of the country stand aghast when they view the immense tyranny now saddled upon the people. This consolidated railroad monopoly has become so strong that a United States senator can scarcely be elected who is not a tool of this power, or who is not well known to be susceptible to their potent influence.

Year by year this monopolized power is becoming stronger, and very soon nothing will be able to stand before it. It will not only control the entire legislation of the country, but no governor nor president can be placed in office not acceptable to it. This power of consolidation and monopoly is rapidly becoming the most alarming tyranny a people ever had to contend with, and which threatens to make the entire country subservient to it. Vanderbilt and Gould are adding from ten to twenty-five millions of dollars to their wealth every year. Hundreds of miles of railroads are annually coming into their power, and well may justly alarmed people ask where all this is going to end. What is to be the result of this rapid rush into the power of wealth and the tyranny of railroad consolidation? It is a most appaling state of things, a tyranny that has not before been known in the world.

Akin to this railroad consolidated monopoly is the consolidation of the telegraph companies. There are some three companies in the country, and they hav recently united their power to make another gigantic consolidated monopoly which must inevitably be inimical to the welfare of the people by another power not amenable to them and over which they can hav no control. While the telegraph consolidation cann become so powerful as that of the railroads, can nevertheless be most oppressiv, breaking down healthy and legitimate opposition and spreading a baleful influence over the country.

The national bank organizations and the consolidated monopoly which has grown up upon the power conceded to this privileged class are also fearful tyrannies most injurious to the interests of the masses. We hav seen this power grow year by year since its incipiency some eighteen years ago until it has become a monster of frightful mein. Its power also ramifies our legislativ halls and our courts of justice. It has brought men and money within its toils, and has become a tyranny upon the necks of the people fearful to contemplate. We hav seen it controling legislation, shaping the finances of the country, influencing panics and depression, and placing most onerous burdens upon the backs of the people. It becomes the duty of the public to check this moneyed tyranny if they would not become the veriest slaves to one of the worst forms of oppression in the world.

In the same category with other consolidations and monopolies is that of the express companies. We hav seen them consolidate their forces and unite for the express purpose of making their power more supreme and fastening their power more closely upon the people. These companies possess much utility, and hav served a good purpose among us, but they are also rapidly becoming a wealthy monopoly, which will brook no rival, which will allow no healthy competition, and which do all in their power to make the public tributary to their avarice. Every such act of consolidation of capital and power increases the monopoly and places them farther and farther from the people and makes it more and more impossible for rival establishments to compete with them. No matter how useful the business pursued, how necessary the articles manufactured and sold, the consolidation of a few large corporations or firms into one compact monopoly strong enough to break down opposition and to make the public feel the weight of their power—if it is the purchase of wheat, the making of flour, the manufacturing of clothing or shoes, it is all the same, monopolies and consolidations of several establishments into one mammoth establishment with mammoth powers for oppression is a mammoth evil of which the people ought to be aware, and ought to look upon with the keenest jealousy.

But so far has this mania for consolidation and monopoly been carried that it is seen in very many directions. Even the match-makers of the country, as the papers inform us, hav consolidated and formed a gigantic monopoly in the manufacture of this useful little article. Thus the tendency of the times is manifested. Capital seems inclined to aggregate itself and to form powerful monopolies which bode no good to the masses.

All these instances of consolidation are mere exemplifications of the irresistible conflict between capital and labor. Capital in this long contest so far has been victorious. Capital has been powerful enough to disregard and override the rights and interests of labor. This avariciousness on the part of capital will doubtless continue, making further and further aggressions, bringing greater and more onerous wrongs upon the people, until a reaction takes place and the evil cures itself. As long suffering as the people are, they will eventually tire of the yoke and will make a resolute effort to throw it off. In that day it is possible that money will not be the tyrant that rules the people; it may be shorn of some of its powers and be again reduced to the ranks and be compelled to submit to the latent power of justice and right. The money power appears now to be rushing on to its destruction with headlong speed, and will probably continue to rush on in its work of aggrandizement and grinding oppression until the sufferers will endure it no longer; when they will hav spirit enough to arise in self-defense and vigorously strike their tyrants to the earth. With the celerity with which the monopolists are now progressing in their mad career it cannot be many years before the wrong will be so far consummated that the people will arise and hurl their oppressors from their golden thrones.

Thomas Paine's Birthday.

Let it be remembered that this, the 29th day of January, is the 143d anniversary of the birthday of one of the world's noted men, a man who gave many years of his life to secure freedom to his fellow-beings struggling under the load of oppression which tyrants had placed upon their shoulders. His powerful pen aroused the energies of the American colonists one hundred and five years ago, and kindled in their hearts such an ardent love of liberty as nerved them to prosecute to a successful result one of the most momentous struggles for liberty the world has known. But for the important aid rendered by Paine in that eventful period it is unlikely that that glorious victory would hav been achieved. Truly was it said by those who well weighed the truthfulness of their words, that the pen of Paine did quite as much toward achieving American liberty as did the sword of Washington.

That great work accomplished, he returned for several years to Europe, and both in England and France his brain and his pen were almost incessantly employed in the service of his fellow-men. In England he wrote the "Rights of Man;" in France he was a deputy in the national legislature. Here he wrote the "Age of Reason," which has undoubtedly done more toward breaking down the errors of theological teachings than any work written before or since. What his "Common Sense" and his "Crisis" did to free the people of this country from the bondage of a king, the "Age of Reason" has done toward freeing the world from the mental bondage of priestcraft, superstition, and bigotry. Few men hav been more shamefully traduced than this man who dared to expose the hypocrisy of those who for centuries hav led their fellow-men astray. He showed up the falsehoods which hav cursed the world as they were never exhibited before. There hav been few greater men.

A meeting of those who delight to honor the memory of Thomas Paine will be held this evening at 8 o'clock in Science Hall, 141 Eighth street. Speeches will be made by several persons; original poems will be recited, and it is hoped an enjoyable time will be experienced by those who honor the deeds of Thomas Paine. Let there be a full attendance of the friends of the Author-Hero in the city and vicinity. While similar meetings are held in various parts of the country let us not be remiss in our duty. Admission free. Let those who see this notice be in attendance.

Death of an Old and Dear Friend.

Dr. Charles Winterburn was found dead in his bed last Sunday morning, having died of heart disease. He had not been feeling well for about a week, but was not believed to be in immediate danger. He was a man of good constitution, and enjoyed fine health. He was born in 1815, and was consequently sixty-six years of age.

He was an old and good friend of ours, our acquaintance having been intimate for twenty years. We became acquainted while living in Cincinnati and while attending the Radical lectures of Moncure D. Conway, now of London. We compared notes, exchanged views, and mutually enlightened each other. He removed to this city a few years before ourselvs, but upon our taking up our residence here our warm acquaintance was renewed and continued till his death.

He was, take him all in all, a very remarkable man. He was born and reared in England, and in early life was a mechanic, being both a carpenter and wire worker. After this he became a clergyman, and for many years was a preacher in the Methodist church. He preached in this city after removing to America. But ultimately he lost faith in the dogmas of theology, and gave up preaching, thinking it better to be an honest man than to preach what he no longer believed. He returned to his former mechanical pursuits.

While living in England he had had opportunity of frequenting one of the hospitals of the country, and learned much of the practice of surgery and the treatment of diseases. In Cincinnati he turned his attention to the study of medicin, and became proficient in all that pertains to diseases and the remedies used in their cure. He possessed a remarkable memory, never forgetting what he once had learned.

After practicing a few years in Cincinnati he returned to this city, and succeeded in building up an extensiv practice. Although he often playfully boasted of having "shoved the jack-plane," he possessed an unusual amount of medical knowledge, not one physician in a hundred being his equal in facts and ideas. He graduated in this city, and was a devotee of the homeopathic system. His efforts in this line were attended with great success.

He entirely outgrew the effects of his early theological educatiou, and was an earnest Freethinker, though he had a steadfast faith in existence beyond the grave. He often expressed himself as having no doubt of the reality of spirit life, affirming that he had received proofs strong enough to place the matter beyond a question in his mind.

He was also an ardent believer in the ancient science of astrology, if science it may be called, believing the stars and planets hav a marked influence upon the lives and fortunes of human beings, and that these influences can be calculated with scientific precision. His reputation as an astrologist became quite wide-spread, and many resorted to him to consult the aspects and portents of the stars in their various interests. It was deemed remarkable by many who visited him how he could so accurately describe their past life as well as their present condition, and from which they inferred his predictions of the future were likely to prove true. That they did thus prove, many hav borne strong testimony.

He regarded astrology as an accurate science, which requires as close study as any other science. The influence of the several planets being conceded, their position at particular times, and the ever varying power which they exert, owing to this change of position, constitutes the work and study of the astrologist. Dr. Winterburn was consulted by persons in nearly all positions in life, including physi-

cians, lawyers, bankers, brokers, merchants, speculators, etc., and many hav spoken in the strongest terms of his remarkable ability.

In his medical practice he also made use of his astrological science. When called to see a new patient, if the case was at all serious, he learned, if possible, the time of birth of the patient, and consulted his chances of recovery from an astral standpoint, and prescribed his remedies with direct reference to the planetary positions and the patient's nativity. It is only necessary to add that his success in the treatment of disease was not surpassed by any physician in the city.

He was a very kindly, genial, tender-hearted man; an excellent companion, and trusty friend. He was very generous to those in impecunious circumstances, and in his medical practice gave away many thousands of dollars to those unable to pay. We, in common with the great numbers who knew him, will deeply feel that we hav lost a true friend, who cannot easily be replaced, and that his equal in all respects will not soon again be seen in the world.

Spies and Informers.

It is gratifying that at least a portion of the community are becoming able to see the true character of spies, inveiglers, and informers, and that the liberties of the people should not be at the mercy and disposal of that detestable class of persons. Assemblyman Murphy of our state Legislature has made a direct hit at the great wrong which for some years has been practiced upon the victims of these spies and informers by introducing a bill to prevent the evidence of the principal spies of the societies for the suppression of vice and crime from sending any person to prison. Like a certain judge in the West, who expressly said that the oath of a professional spy and detectiv should not be used in his court to deprive a person of his liberty, and that it was unworthy of belief, Assemblyman Murphy thinks it is about time some protection should be afforded to the victims of this class of men. These victims, in numerous cases, hav been prosecuted and hav been sent to prison, ruining their reputation for life. The proposed bill is as follows:

"An act in respect to the testimony or the offering of testimony of certain persons who serve as agents, informers, or spies.

"Sec. 1. In all the courts of this state whenever it shall appear on the trial of a person charged with having violated a penal statute that he was assisted in the alleged violation, or induced or inveigled to violate such penal statute by some person acting or claiming to act in the capacity of agent, informer, or spy for any society or association, or for any individual who is not a prosecuting officer under the laws of this state, the testimony of such person so acting or claiming to act as agent, informer, or spy, and also that of every other person acting in conjunction with him, shall not be received in evidence."

If this bill passes it will put an end to the class of prosecutions instituted by such men as Comstock and Whitney of Colgate's and Crosby's societies, and they will no longer hav it in their power to send to an ignominious prison, to deprivation and disgrace, people far better than themselvs. Many an unfortunate person has been imprisoned and ruined for life by the unsupported testimony of these intriguers, spies, and informers, who set themselvs at work to put up a case against the victims of their malice, and it is high time this injustice was stopped. A writer in Albany to one of our dailies uses the following language:

"There hav sprung up within a few years certain chartered organizations or societies which make a specialty of prosecuting the infraction of some particular law. Their system of employing detectivs or spies is often hateful, especially to an American citizen. The average man is predisposed to obey the law. A bad or useless law which infringes on his personal rights, when offensivly enforced by intermeddling persons, his sense of being a freeman pushes him either to evasion or resistance. The temperance fanatics and the Comstock and Crosby specialists each hav their hired spies employed to entrap unsuspecting persons into the violation of one of their pet laws. A statute which will exclude the testimony of informers of the class spoken of, when offered in our courts, would be an advance in the rules of evidence every way in harmony with the principles of American republicanism."

It is to be hoped the Legislature will hav the good sense and justice to pass the bill.

We ask the pardon of our numerous friends for the delay we hav been compelled to exercise in answering letters and in filling orders. The details of office work hav been rather heavy of late, and our force being weak we hav not been able to attend to our friends as promptly as we could desire. We trust the delay will be of short continuance.

Good Advice.—Send twenty-five cents and get a copy of Bradlaugh and Besant's Secular Almanac.

A Liberal Present of a Lot in Liberal.

The following kind letter has been received from Bro. and Sister Walser:

D. M. Bennett, *Dear Sir:* We hav laid out the town of Liberal for the benefit of Liberals, where they can congregate in a good country, build homes, and feast on the fulness of mental liberty, untrammeled by the jealousy of the green-eyed church. And we know of no better way to serve them than by donating one of the lots to aid you in making your trip around the world, the account of which as will be given by your pen will do more good in giving the people a true insight into the manners, customs, and religions of other nations than a like trip by any other citizen of our country. For that purpose, and as a slight token of esteem which we entertain for you as an exponent of Freethought, we beg you to accept of the inclosed deed duly executed and recorded for an eligible lot, situated on a beautiful street, one hundred feet wide, in the town of Liberal, Barton county, Mo.

We hope our Liberal friends will contribute to its further value by fencing and ornamenting it with trees and shrubs.

With the best wishes for your happiness and success, we remain your friends, G. H. Walser.
Harriet P. Walser.

WARRANTY DEED.

This Identure, made on the tenth day of January, A.D., one thousand eight hundred and eighty-one, by and between G. H. Walser and Harriet P. Walser, his wife, of Barton, parties of the first part, and D. M. Bennett, of the city of New York, in the state of New York, party of the second part;

Witnesseth: That the said parties of the first part, in consideration of the esteem we entertain for him as a reformer and defender of true mental liberty, and one dollar to us paid by the said party of the second part, the receipt of which is hereby acknowledged, do, by the presents, grant, bargain, and sell, convey and confirm, unto the said party of the second part, his heirs and assigns, the following described lots, tracts, or parcels of land, lying, being, and situate in the county of Barton, and state of Missouri, to wit: All lot No. three (3), in block No. seven (7) in Liberal.

To hav and to hold the premises aforesaid, with all and singular the rights, privileges, appurtenances, and immunities thereto belonging, or in anywise appertaining, unto the said party of the second part, and unto his heirs and assigns, *forever;* the said G. H. Walser hereby covenanting that he is lawfully seized of an indefeasible estate in fee in the premises herein conveyed; that he has good right to convey the same; that the said premises are free and clear of any incumbrances done or suffered by him or those under whom he claims; and that he will *warrant and defend* the title to the said premises unto the said party of the second part, and unto his heirs and assigns *forever*, against the lawful claims and demands of all persons whomsoever.

In witness thereof, the said parties of the first part, hav hereunto set their hands and seals the day and year first above written. G. H. Walser,
Harriet P. Walser.

We return our most sincere thanks to our generous brother and sister, and as a part appreciation of their kind gift, we will send them an assortment of our publications to present to the public library of the town of Liberal. We trust the town will grow apace and become noted for its numbers, prosperity, and happiness. This hope does not spring from the fact that we now hav a lot in the town, but because we wish well to everything pertaining to the welfare of Liberalism.

That our readers may know something more of this interesting town in which we now own a lot, we herewith transfer from the columns of the *Liberal* of the 13th inst. what brother Walser says of it:

"Liberal is growing every day, and mind this remark, in five years we will hav a city of several thousand people, and what is better, all Liberal at that.

"Our offside friends hav many predictions about our success. Many of them gave us six months from the time we struck the key note of Liberalism in Barton county, to sink forever into oblivion with our Liberal coadjutors. Two years hav about rolled around and we are still here. When we spoke about our colonial enterprise they sang, 'Castles in the air,' and indeed it has proved to be so from the appearance of the new houses already up and going up in Liberal. Now they console themselvs by saying that we will soon lose our identity as a Liberal community, that orthodoxy will supplant us. That is in the future, but we will beg leave to say that we hav made many converts from Christianity to Liberalism, but we hav yet to learn of one conversion from Liberalism to Christianity. We are gathering around us a class of the best people in the whole land, and to say that they can be converted to the dogmas of the Bible is a slander on intelligence.

"Our highest ambition is to get up at Liberal a good institution of learning, where our young can be taught the true elements of knowledge without the trammels of sectarianism in any of its forms; and we know that our efforts in that direction will meet with the hearty support of Liberals all over the land."

Scientific Curativ.

The attention of our readers is called to the advertisments of Wm. C. Wilson on pages 78 and 79 in reference to the cure of diseases by magnetic belts, corsets, and appliances. From the most reliable information we are convinced that these appliances possess remarkable virtue, and that without the use of a particle of medicin the most astonishing cures are being performed. Paralysis, loss of nervous energy, rheumatism, and stiffened joints seem to yield to this gentle influence. Many of the cures performed, of which we hav the strongest proof, are indeed remarkable.

The cure is in this wise: In the belts and corsets are numerous small magnetic pieces of rolled steel and brass riveted together and quilted in the goods. The effluvia of the body acting upon the metal plates generates a gentle but steady current of magnetism. This, imparted to the system, supplies the loss of that most essential fluid, the absence of which is very often the cause of disease. The cures performed are in direct conformity to the laws of nature, and are not based on charlatanism or fraud. The thing is well worthy of investigation.

The Elements of Social Science.

The following is the continuation of the opinions of the European press with regard to this excellent work:

"This is one of those books of which little is spoken, but which nevertheless are wont to produce a quiet, lasting effect, while finding their readers at length in this way that under the influence of peculiar circumstances one person confidentially tells another that in such and such a work there is something to be found. . . . The author is, as a natural inquirer, what one must, perhaps, still call a Materialist and a Darwinian. As a political economist—and he is by no means an insignificant political economist—he belongs to the left wing of the free trade school, to which, in spite of some differences of opinion, he lends on the whole a great impulse, anticipating with confidence its ultimate and complete victory throughout the whole cultured world." —*Vierteljahrsschrift fur Volkswirthschaft und Culturgeschichte.*

"One must first accustom himself to the openness with which the author treats his themes. But the work is unquestionably most instructiv and interesting, and is written with great knowledge of the subject."—*Hessische Morgenzeitung*, December 24, 1871.

"No one who has turned his thoughts to the solution of the most burning of all questions of the day, the *social* question, and who wishes to devote to it his mental and practical energies, will be able to leave unread this book, whose anonymous author, basing himself on the Malthusian essay 'On the Principle of Population,' deduces from it with keen logic a peculiar and most striking theory on the cure of the three primary social evils—poverty, prostitution, and celibacy. . . . Whatever may be said against this fearless laying bare of the most intimate relations of social life and against his whole theory, purely and undisguisedly Materialistic as it is, even the opponent of the daring Socialist will be unable to deny him the merit of scientific closeness of reasoning, and, what is quite as important, of warm and zealous philantropy; he will rather honor the moral courage and mental energy which the author must hav had to work his way out of the bewildering maze of hitherto unsolved problems and conflicts to a conviction so logically consistent, so luminous, and yet so opposed to established institutions and to the moral sentiments in which men hav been brought up."—*Konigsberger Hartungsche Zeitung*, December 4, 1871.

The *North Ameriean Review* for February is the literary phenomenon of the month. First we hav an earnest and patriotic article by Gen. Grant, advocating the Nicaragua canal project. The genial "Autocrat of the Breakfast Table," Oliver Wendell Holmes, follows with an essay entitled "The Pulpit and the Pew," written in the best spirit of the Christian philosopher, in which he endeavors to show the need that he believes to exist for a revision of the prevalent theological creeds. Under the quaint title of "Aaron's Rod in Politics," Judge A. W. Tourgee emphasizes the obligation imposed upon the Republican party by the Chicago platform, of making provision for educating illiterate voters. James Freeman Clarke makes a valuable contribution to the discussion of the authorship of Shakspere's plays. The grave evils that may result from the partisan character of the United States Supreme Court are pointed out by Senator John T. Morgan. The sixth of Mr. Charney's papers on the "Ruins of Central America" is devoted to a description of the Pyramids of Comalcalco, which must rank among the most stupendous monuments ever erected by man. Finally, Walt Whitman writes of "The Poetry of the Future." The *Review* is sold by booksellers generally.

Miscellaneous.

Prof. Henry Appleton at the Liberal Club.

Friday evening, the 14th, the subject of the lecture announced by the Vice-President was, "Ireland as Discussed by a Nativ Irishman." Mr. Appleton was introduced to the audience by the Vice-President, Thaddeus B. Wakeman.

Ireland, said the lecturer, is a country rich in land and in minerals, whose mines hav as yet not been worked, nor hav her people been given an opportunity, without restraint, to work the soil. Independence in any such degree as is enjoyed in this country has never been enjoyed by the people of Ireland. Land is owned by the few, some being possessors of as many as 170,000 acres, and many individuals or estates owning from 15,000 to 100,000 acres of land; so that, by unquestionable statistics, 750 people own four-fifths of the soil.

British brutality has made Ireland what she is. The soil of a country belongs to the people of the country by right; but the soil of Ireland belongs to England, and the tillers of the soil and natives of the land hav become tenants. The Green Isle was confiscated twice in one century, and was acquired by England by fraud and conquest, and the nation held at the point of the bayonet ever since.

Gladstone, as well as every statesman in Great Britain, has agitated in Parliament the subject of the land question in Ireland, but the subject of individual ownership in the soil has never been approached. Individual ownership of the soil is the negation in liberty, and where individual ownership does not exist slavery will exist.

Upon the conclusion of the lecture the discussion was opened by Professor Langerfeldt, who attacked the lecture in all its most vulnerable points. The fact of Professor Langerfeldt being a German, and the subject of Ireland lectured upon by an Irishman who had his heart there, accounted for the bitterness of his speech.

The nativ of Deutschland was followed by Mr. Henry George of California, who declared that the internal troubles of Ireland would never be corrected until it was torn up root and branch, reformed and reconstructed.

Vice-President Stephen Pearl Andrews discussed the lecture in a liberal manner, as became a vice-president of the Liberal Club, but permeated his speech with socialism, collectivness, individuality, materiality, and the positiv socialistic theory, declaring himself unqualifiedly a socialist and an individualist.

Dr. Gunn followed in a most elaborate speech. Mrs. Dunleavy then presented the library of the Club a valuable work upon the Irish question in a motherly speech. Mr. King was then announced, and said that since Stephen Pearl Andrews took hold of this world people hav found out that there are more problems in it than were ever dreamed of before.

The walls of the audience room were freely decorated with banners bearing the inscriptions, "The Nation the Banker of the People," "No More Bonds," "Justice to Labor," "A Vote for Principle is Never Lost," and "No Land Monopoly," and whenever the question of labor and its reward was touched upon in the liberal manner of the members of the Liberal Club the sympathy and applause of the audience was with the speaker in proportion to his liberality of expression.

[*From the New York Sun.*]

Christianity in the United States.

IS IT DYING OUT?—FIGURES THAT SHOULD SET THE PREACHERS THINKING.

I hav collected here a few statistics bearing on the great question lately raised in your columns, whether Christianity is declining in America. They are fuller than any I hav seen yet, and all from good Christian authority—especially from an article in the *Princeton Review* for September, 1879, entitled "Progress of Christianity in the United States," by Dr. Philip Schaff.

In 1850 the United States contained 38,061 churches, valued at $87,328,801, and estimated to hold 1,234,825 people. In 1860 they contained 54,009 churches, worth $171,397,932, and holding 19,128,751 people. In 1870 the number was 63,082, valuation $354,483,581, capacity 21,665,062. So that the increase in the number of churches from 1850 to 1860 was more than from 1860 to 1870 by 6,875. During the same period the increase in capacity fell off 2,357,615. But the value of church property increased $99,016,510 more between 1860 and 1870 than between 1850 and 1860. Between 1860 and 1870 the increase of churches fell off more than 43 per cent, the increase in capacity fell off nearly 48 per cent, but the increase in values gained 117 per cent! The absolute gain in the number of churches during the first decade was more than 41 per cent, and during the second less than 16 per cent; that of capacity was over 34 per cent during the first decade, and under 14 during the second. But valuation increased 99 per cent during the first decade, and 107 during the second! The increase of population from 1850 to 1860 was 36 per cent less than the increase in the number of churches, but more than the increase in their capacity. From 1860 to 1870 it was 22 per cent—much more than the increase of the churches in either numbers or capacity. In 1850 the churches could seat 61 per cent of the people, in 1860 they could seat 60 per cent, in 1870 only 56 per cent.

How it is in 1880 probably no one knows yet. In my own town, a steadily but not rapidly growing western city of 10,000 inhabitants (by this year's census), there are twelve churches, viz., three Norwegian Lutheran, one German Lutheran, two Catholic, two Methodist, one Baptist, one Presbyterian, one Congregational, and one Episcopal. They certainly could not seat four thousand people, or forty per cent of the population.

Dr. Schaff states that in 1776 the number of churches in America was 2,972, while in 1876 it was 88,867. To suppose these figures correct is supposing a great deal, for those of 1776 are only given as rough estimates, and those of 1876 abound in such round numbers as "Methodist, 40,000." Such as they are, however, they show a centennial increase of numbers (not capacity) greatly exceeding the increase of population. The falling off since 1860 is therefore a new phenomenon. This becomes especially significant when we remember that during this recent period the relativ increase of population has been growing less, and that the decade from 1860 to 1870 was in the North a period of great activity, while in the South it witnessed the abolition of slavery and pretty much all the mission work that has been done among the negroes since. I hav tried to get the statistics of membership in the different churches, but with the exception of the Presbyterian I find them too shaky.

The following are the estimates of communicant membership presented by the various churches in 1878:

Moravians	9,407
Baptists	2,656,221
Congregationalists	375,624
Presbyterians	897,598
Episcopalians	314,367
Quakers	70,000
Lutherans	808,828
Methodists	3,428,050
Reformed Episcopalians	7,000
Reformed Dutch	79,000
Reformed German	124,596
Roman Catholics (this includes all Catholics)	6,375,630
Adventists	10,000
Swedenborgians	5,000
Universalists (organized)	37,965
Total	15,129,286

Dr. Schaff tells us that the number of communicants in New York city in 1878 was 80,000, or about one in eight of the adults. Assuming this proportion throughout the country, the actual number of communicants would hav been 5,501,000. But according to the table of claims given above, one person in every three throughout America, taking in men, women, and children, negroes, Chinese, and "Indians not taxed," must be a regular communicant! Such ridiculous figures are not worth comparing. They teach, however, one moral—that ecclesiastical estimates are not likely to be too small.

The candid and careful Presbyterians confess that they hav lost ground in the alarming ratio which the *Sun* lately published. Their increase (without mentioning deaths which are not reported) from 1878 to 1880 was only about 3.6 per cent, or 18 per cent in ten years. But, of course, they must hav lost a great many members by death in ten years; certainly enough, one would think, to reduce the increase to a much lower percentage than that of either numbers or capacity of churches built between 1860 and 1870.

So that the only trustworthy church statistics obtainable converge on the conclusion that Christianity is declining in an increasing ratio. If the capacity of the churches continues to fall off in the same absolute ratio as between 1860 and 1870, it has come down in the decade just out to 5.7 per cent; but if in the same ratio to the increase of population, there should be a positiv loss of about 20 per cent, which, at the same rate, would soon extinguish the dominant religion.

Incredible as such conclusions may appear, the data are far from the most unfavorable possible. They say nothing of the increase within the churches of Universalism, neology, and general skepticism; nothing of the secession of whole congregations, under the ablest preachers of the times, from everything which has ever passed for Christianity; nothing of the increase of new religions bitterly opposed to Christianity—of Spiritualism, for instance, or Mormonism; nothing of the growth of organized Infidelity, from nought in 1870, to two hundred united Liberal Leagues, besides seceding bodies in 1880; nothing of the mortgaged and insolvent condition of most churches; nothing of the number which hav actually been abandoned, sold under the hammer, and turned into theaters, factories, and even (in California) into Buddhist temples; nothing of the thousand times repeated confession that Christianity cannot hold its own against Buddhism and Mormonism in America; but that both these gross systems of superstition are gaining ground from it. Two things, however, they do show: That the only reliable statistics prove Christianity to hav lost much ground, and that the chief reason more like them are not attainable lies in the fathomless capacity for falsehood exhibited by the compilers of church figures. I asked a minister who has assisted me to the above statistics why exact and reliable figures were so seldom to be had, and received the significant reply, "The churches are afraid to publish them." No wonder. C. L. JAMES.

Eau Claire, Wis., Dec. 25, 1880.

[*From the Scientific American.*]

On Aids to Hearing.

Until within a few years the old-fashioned ear trumpet was the sole reliance of deaf persons as an aid to hearing, but since the invention of the telephone much more attention has been given to the subject of sound, its production, and distribution. Especially after the public announcement of the misnamed microphone and its ability to enable a person to hear a fly walk at a distance of a mile or more, was the attention directed to devices for the benefit of deaf persons, and there at once arose a crop of various species of *phones*, such as the audiphone, the dentiphone, and so forth.

They hav one and all failed in their purpose, being quite inefficient compared with the ear trumpet. The reasons for the failures will be plain to one who considers what the physical conditions must necessarily be.

Whenever a sound is produced in free air, the latter immediately diffuses it in every direction, the sound wave assuming a spherical form and traveling outward with a velocity generally upward of eleven hundred feet in a second.

Now the strength of the sound, or in other words its energy, is proportional to the square of the amplitude of vibration, and as diffusion goes on, the energy is proportionally spread, so that at double distance the intensity is but one-fourth the original intensity. Secondly, whenever a sound wave strikes upon any surface whatever it is reflected in part in an echo and in part is absorbed; that is, the body presenting the surface is itself made to vibrate, and generally the loss by reflection is as much as one-half of the energy.

Now, what is specially wanted is to bring the vibrations with their utmost energy into the ear so as to shake the appropriate bones there. In a normal ear there is energy enough in the small part of the spherical sound wave that reaches the membrana tympani to make hearing easy; but if for some such reason as a thickened membrane more energy is required to make it vibrate properly, the way to do it is either to bring the source of the sound nearer to the ear, so that it shall receive the largest possible part of the spherical wave, which will be when the source of sound, say the mouth, is immediately at the conch of the ear—nothing will likely surpass that for intensity—or else, by some special device, prevent the sound from spreading in the air, and directing the wave with all its intensity into the ear, as though the mouth were at the ear.

In the light of these principles how is it with the audiphone? A more or less elastic surface is held by its edges between the teeth and hand, and some tension given to it by curvature. Of sound vibrations made in its neighborhood it receives its proportionate part of the spherical wave, of which certainly half will be reflected, another part will be received by the hand and lost, while the remainder will be distributed, first to the teeth, and from them to the whole skeleton, the ear getting but a small part. Still, as the ear, even a defectiv one, is a marvelously sensitiv organ, there may be energy enough in the vibrations that are made in this abnormal and roundabout way to enable one to hear what is said.

Any device for getting sound vibrations to the ear by the way of the bones must necessarily hav these diffusiv defects. None of them can bring to the ear the sound vibrations with their maximum amplitude. The ear trumpet comes nearer to the necessary conditions than anything that can be proposed; for, first, if the bell be spoken into there is no appreciable loss by reflection nor from scattering, that is, the spherical wave is not formed as it is in free air; and, second, the tube opens near to the membrana tympani, and the whole energy of the sound is spent on that.

If, however, the passage to the tympanic membrane be nearly or quite closed by the thickening of the mucus membrane, then the ear trumpet will be nearly or quite useless, as it would also be in the case of a tympanic membrane that was either too thick to respond or too flabby. In the former case nothing would be heard, and in the latter articulation would be very defectiv; but in general, when these abnormal conditions are not present and one cannot hear with an ear trumpet, other devices will be of no service, for the trouble is with the auditory nerve, and the judgment of a skilful aurist should be obtained in any case. When the nerve is unimpared and the passage to the tympanic membrane is closed, it is possible for one to get some help from

some form of the dentiphone; but for the reason already given one must hope but for small service from any of them. In most cases of deafness the ear trumpet is much the most efficient.

Many persons, however, are only slightly deaf, who need some aid, to whom an ear trumpet would be highly objectionable, and who would be glad of some substitute. For such persons it is well to know that the common string telephone answers well.

Theoretically it fulfils the conditions. The transmitter prevents the formation of the spherical wave to any extent, the string prevents the scattering, while the receiver fits close to the ear, and it may hav an appropriate tube to enter the tympanum, in which case there is really but a very little loss. The common ones of the market costing but ten cents a pair answer every purpose. The thread need not be but two or three feet long, and the whole may be carried in the pocket. I hav personally experimented with these upon deaf persons, and am assured by them that they are much helped by their use. One may talk with such a deaf person with ordinary loudness and be easily understood, when, without it, what is said must be said so loud as to be heard in distant parts of the house. A year or two ago I tried to induce a manufacturer in Boston to make for the market some of these instruments specially adapted to the wants of deaf persons, but the reply was that if made so small they could ask but a small price for them, and the demand was not enough to make it a profitable investment; but larger ones (for a show of cost) were made for business purposes, and five dollars a pair was asked. But, as said before, cheap ones are just as efficient and much more portable.

Old Jupiter.

To the Editor of The Truth Seeker, *Sir:*

What will the weather be? The best answer to this question may be found in Prof. J. H. Tice's "Weather Forecasts, or American Almanac." These weather predictions are based upon astronomical facts and are as positiv and certain as the revolution of planets, and can be calculated with as much accuracy. It is one of the most important facts in nature, and Prof. Tice is the discoverer. How valuable to farmers, especially during harvest and haying. The weather is calculated for every day in the year. Millions of dollars may be saved annually by a foreknowledge of the weather. Superintendents of lines of ocean steamers, of steamboats, of state and county fairs, etc., can prevent immense loss, vexation, and labor by predetermining the times of heavy storms, tornadoes, cyclones, etc. This is not mere hypothesis, but stubborn fact, and throws a flood of light upon many of the unknown and mysterious operations of nature.

I hav tested these forecasts for the last three years and declare them wonderfully accurate. They are calculated for the latitude of the United States. This knowledge can be easily and cheaply acquired. The basic laws are these: The solar system is a group of electric bodies having the sun for its center and fountain of electric force or electric waves. Every planet receives a special charge of this force or energy, at 80°, 170°, 260°, and 350° heliocentric longitude in obedience to an electric law,-viz., "If one member of an electric group receive a change every other member is similarly and simultaneously affected." Vulcan, the recently-discovered planet, nearest to the sun, Mercury next, Venus next, earth next, are the ones that giv us our frequent atmospheric changes, storms, etc., and they are always proportionate to the number and magnitude of the planets that reach these storm points on the same day. Old Jupiter being 1,500 times larger than the earth, when he comes around, once in about twelve years, and at each storm point in little less than three years, he throws off such tremendous broadsides that other and inferior planets fairly dance in their orbits. He is strongly affecting our earth and atmosphere now, and is 46,-000,000 miles nearer the sun than ordinarily.

Pike's Peak and Mt. Walker hav recently burst forth in volcanic flames, and "Old Vesuve," in Italy, is well stirred up, and tremendous storms, floods, etc., in various parts of the world denote his intense electric energy.

Let me ask every person who may see this imperfect sketch to send twenty cents to Prof. J. H. Tice & Co., 520 Pine street, St. Louis, Mo., and get his Almanac. It will throw new light upon every Truth Seeker scientist and lover of nature's stupendous operations. Most respectfully,

D. Higbee, M.D.

Burton, Mich., Jan. 8, 1881.

The leading religious a d fashionable society of Cairo has been much di turbed by an atrocious series of crimes just brou ht to light. There was a certain sheik, much estee ed by the aristocracy of the Egyptian capital for i is sanctity as well as for general wisdom and his edical skill. Whenever any one of the ladies mov ng in the highest society was out of sorts, mentally r physically, it was usual to hav recourse to this per on, as a species of cross between a father confesso and a medical adviser. The holy man was skilledi the courses of the stars, and was renowned for the efficacy of his prayers. Not only did the ladies of Cairo seek his good offices, but from the neighboring towns and suburbs thousands used to flock to him for advice. It now comes out that he was in the habit of murdering a large percentage of his visitors. The effect which this discovery had upon society can be imagined. It appears that the wife of a high Egyptian official visited the saint and did not return. The husband became alarmed, and made the authorities search the house of the saint. The good man was found upon his small strip of carpet deep in his devotions, and rocking himself backward and forward upon his knees. The officials did not dare to disturb him, but as soon as he had finished he was asked whither his fair penitent had gone. At first he denied all knowledge of her whereabouts. But the officers insisted upon searching the house, and soon discovered her clothes. Further search brought her jewels to light, and in the garden was found a well filled with corpses; uppermost floated that of the latest victim. The murder being thus brought home, the sheik confessed a series of crimes which, for cool wickedness, exceeds almost anything on record. He was in the habit of calmly taking stock of the jewelry which each of his visitors wore, and then, when he found that the amount was worth while, of choking them with a scarf, and concealing their bodies in the well in his garden. The explanation of the possibility of carrying on such a nefarious trade is quite curious. In most instances the husbands of the missing women took it for granted that they had eloped with some favored lover, and never thought of accusing the holy man.

[*From the Home Journal.*]

The Higher Education for Women in France.

The discussion in the French legislature of the bill to promote the higher education of women offers many significant signs of the ferment that is working in French society. The bill was introduced in the Chambers by M. Camille See and in the Senate by M. Henri Martin. Its object is to afford girls every advantage which the government high schools giv to boys, and to strengthen the national unity by withdrawing the girlhood of France from ultramontanist direction. It aims to democratize instruction so as to bring it within the reach of girls who hav often to liv by handicrafts. The curriculum is carefully elaborated, and not overcharged. The course laid down embraces twelve heads, viz., moral instruction, French and at least one other modern tongue, ancient and modern literature, geography, national history, and a glimpse at universal history, mathematics, physical and natural sciences, hygienics, domestic economy, needlework, notions in *droit usuel*, or every-day life law, drawing and modeling, music, and gymnastics. Religious instruction is to be given, if the parents wish, in the lecture-room of the Lyceum, by the ministers of their respectiv cults authorized to teach by the minister of public instruction, but who are in no case to be resident in the school. The bill also makes provision for a large number of scholarships to be won at open examinations. This is done to stimulate the girls in the primary schools. The author of the bill is a member of a Jewish family which has never been engaged in finance, but has long been in the van of scientific, social, and industrial progress, and he is the son-in-law and nephew of the illustrious Dr. Germain. The bill was opposed at great length, with some ability, by M. Desbassys de Richemont. He was attentivly listened to, but here and there the Left gave marks of dissent, which were loudest when he stated that the advocates of the measure insulted Frenchwomen in declaring them behind the Americans and Swiss, and even less well-instructed than the Turkish and Japanese girls. M. de Richemont feared that if the science of the high schools killed Christianity, there would be, as in Russia, a mob of well-instructed, discontented, feminin paupers, disabled, by being kept too long in lecture rooms, from working at trades, and ready to join hands with the Nihilists. M. Ferrouillat, the senator for Lyons and a Protestant, warmly defended the bill, which would sweep away the disabilities under which theologians had placed women. He gave the author of the bill his heartiest co-operation—firstly, because he wished the nation to be united in heart and intellect; secondly, because he wished to cut at the root of conjugal discord which the unequal education of the sexes was engendering; and, thirdly, because the state, in justice, ought to do as much for girls as for boys.

M. Ferrouillat thought the great remedy for matrimonial broils would be the establishment of equal rights to intellectual light. He maintained that girls had as fine minds as boys, but that they had, owing to theological prejudice, been kept down. By granting justice to them, they would be rendered apt to hereafter associate themselvs with the thoughts, sentiments, pursuits, and moral and intellectual aspirations of their husbands. The bill was not merely to benefit the daughters of the bourgeois but the daughters of that democracy which the republic is bound to arm and prepare for the duties and difficulties of life. The children of that democracy, boys and girls, should be flooded with scientific truth, and serious, practical, positiv knowledge. He thought nothing could be more liberal than the provisions of the bill for religious instruction.

M. Henri Martin defended the principles of the bill, clause by clause, and was aided by M. Jules Ferry, who mounted the tribune several times. M. Gavardie opposed the schools, arguing that neither Joan of Arc nor Joan Hachet graduated in such objectionable places, which under the domination of municipal councils would be nests of Infidelity. M. Chesnelong, when the curriculum was under deliberation, proposed to substitute religious for moral instruction. If, he said, God was banished from the program of studies, the collegiate young ladies would grow up Materialists and Atheists. The noblest work of Christianity was the Christian woman. M. Jules Simon proposed the entire suppression of the paragraph relating to moral instruction, which M. Batbie said could not be independent of religion; but they were beaten. The bill passed its first reading in the Senate by a majority of eleven votes. On the whole, we may reflect with a certain amount of patriotic pride that the opponents of women's education talk even greater nonsense on the other side of the ocean than they do here.

The Terrors of that Dreadful Hell.

To the Editor of The Truth Seeker, *Sir:*

"There is a dreadful hell,
And everlasting pains,
Where sinners must with devils dwell
In darkness, fire, and chains."

The foregoing is one of the little verses which my Presbyterian mother (long since laid in the grave) taught me as soon as my infant tongue could lisp imperfectly those impressiv words. All through the period of my childhood days, through buoyant youth and mature manhood, even down to hoary age, the terrors of that "dreadful hell" hav hung over the pathway of life, often embittering my entire existence. How dreadful to my young imagination was the thought that there was a possibility of my being doomed to spend a long and never-ending eternity in such a pit of remediless woe tormented in fire and brimstone forever and forever with the fell fiends of perdition.

To escape that dreadful place was the first thought, the first purpose, and the all-controling object of my life for more than forty years. The terrors of that dreadful hell so overwhelmed me that every other object in life was secondary, or of no account in comparison with the effort put forth to escape that miserable place. The Creator was always represented to me as being holy, just, and good; and yet so tyrannical that I could not persuade myself of the possibility of gaining heaven by striving to be good and to liv right. A vast, deep pit, miles in circumference and miles in depth, ever yawned before me, the bottom of which was covered with rolling billows of liquid fire and brimstone, in which wicked boys and girls and naughty thieves and murderers were cast alive; and their terrible wail was always ascending up to the surface of the earth, "Lost forever! Lost forever!"

Oh, is it not a burning shame that intelligent people in this nineteenth century should teach their children such damaging falsehoods? And then, if the youngsters refuse to believe the incredible representation they must be denounced as Infidels. Ten thousand thanks to high heaven that within a few years past I hav broken off that hellish yoke of sacerdotal oppression and am now soaring in the broad fields of truth and investigation, where the terrors of that dreadful hell giv me no concern. I hav been priest-ridden during a large portion of my life, but for a few years past I hav seen things in their proper light. The terrors of an endless hell no longer make me afraid, for the reason that there is no such place and never was. The creed of the church is founded on palpable falsehoods. I feel within no promptings to gain that heaven of joy and love which my good mother represented to me as reserved beyond the sky for holy children after death, for there is no such place in all the broad realm of the Creator.

The controling purpose of my life now is to do right, to deal honestly and humanely with my neighbors, to exercise myself as a good and estimable citizen, and to take care of myself first and extend aid to the needy and destitute afterward. Since I broke off that miserable yoke of a deceitful priesthood and hav exercised myself to take a truthful, a philosophical, a correct, and scientific view of mortal life, I hav taken more satisfaction and real comfort than I experienced during all the fifty years of my existence.

Sigma.

Another Debate.

Arrangements are being made by the Liberals and Christians of Independence, Kansas, for a joint discussion between O. A. Phelps and the Rev. C. W. Pool, to be held some time in March. A deep interest is being manifested. Mr. Pool is said to be an able defender of the Bible, and the Liberals are looking forward to the debate with great hope that it will advance the cause of mental freedom.

Letters from Friends.

DOVER, ARK, Jan. 12, 1881.

D. M. BENNETT: I am also in for $5.00 for the trip round the world. The money is ready at any time.

Yours truly, E. M. JENNINGS, M.D.

DOVER, ARK., Jan. 12, 1881.

FRIEND BENNETT: I wish to invest $5.00 in your proposed trip around the world. I will send the money as soon as it is decided that you will go.

Respectfully, H. L. BAILEY.

HARLEM, N. Y., Jan., 1881.

FRIEND BENNETT: I am glad to know that I am not the only one who on reading your very interesting letters from Europe wished you to go, like Grant, around the world. Yet I did not for one moment think such an event would ever be consummated, but on opening my TRUTH SEEKER, I am fairly dazed with the flood of requests, each subscribing $5.00 for that purpose. Please put me down for another $5, to be paid when called for.

I trust your wife will pardon us all for our selfishness in not expressing our sympathy for her and asking her to make the sacrifice for our benefit. I wish she could accompany you. Yours,

E. BELL WHITNEY.

JAMESPORT, Mo., Dec. 13, 1880.

MR. EDITOR: To say that it was a great pleasure to read your letters from Europe searcely expresses my ideas, for I could almost imagin that I was traveling with you while reading them. I see in your issue of January 1st many encouraging letters for the round the world trip. Now, that has the ring of pure metal. I say let us hear from the heathen through an Infidel. We hav had missionary lies peddled to us long enough; let us now hear some Infidel truths. So count me $5.00 on the Round the World Fund on the terms you offer. Yours hopefully,

W. D. SHULER.

FRANKLIN, IND., Jan. 16, 1881.

MR. BENNETT: I see by the paper of last week that your expenses to Brussels were not paid by three hundred dollars. I think that is a shame. Inclosed find another dollar to be applied on my part of the debt. If there are not three hundred more Liberals that will respond to that amount, I shall hav to conclude that our party is not made up of as good materials as I had thought it was.

If you conclude to go around the world, put me down for $2.00. Yours for liberty, L. R. WEBB.

NEW HAVEN, CONN., Jan. 13, 1881.

DEAR FRIEND BENNETT: Inclosed please find $5.00 advance payment for my subscription to THE TRUTH SEEKER.

I hav been exceedingly interested in your travels in Europe, and if you conclude to circumnavigate the globe count me in for another $5 for that purpose.

Yours most faithfully, L. F. JOHNSON.

OGDEN, UTAH, Jan. 12, 1881.

MR. BENNETT: I received the two copies of No. 1 of your paper for 1881, which is all that can be expected, indeed all that can be borne by the dimmed eyes of the dupes of theological deception, blinded by the ignorance and superstition of priestcraft. Glorious thought! The growing light of truth is by degrees piercing the dark shadows of past ignorance. As THE TRUTH SEEKER is gaining admission into the chambers of reason, when it has been long standing on the outside and persistently knocking at the door, may its light continue to shine and increase in brightness till the fogs of superstition are cleared away, and all the dark deceptions of theology are laid bare and open to the light of reason.

I want the Hindoo Bible, if it can be got without paying extra price or giving you extra trouble.

You may put me down for five dollars for a record of further travels. The chief trouble is we cannot well spare you from your post as chief guardian of THE TRUTH SEEKER.

Will send you money for late books shortly.

With highest regards and best wishes for undisturbed progression in your good work, I am

Yours truly, JOHN A. JOST.

Similar letters hav been received from numerous other friends, some of which will appear hereafter. Among the names of those who hav sent in pledges to the Asiatic fund are the following: G. Levor, E. B. Stimpson, Israel Palmer, Harrison Keeley, James E. Bishop, D. Neilson, John Clem, B. Thorp, C. W. Hall, Samuel Bass, L. R. Webb, Fletcher Blodgett, A. W. Goodnow, Robert Helm, W. B. Ford, John Bulmer, S. Young's brother, Charles Knorr, Silvester Brown, P. C. Johnson, Wm. Rowe, M.D., Philip Brinkerhoff, J. Hoke, M.D., Henry Smith, E. B. Southwick, M.D., Sam. Webber, Max Deere, W. H. Jordan, O. B. Brown, John Cosgrove, James Shiner, W. J. Burns, Joseph Manhart, E. Livezey, Freeman Parker, Wm. Trumble, John Durant, C. D. Morse.

CEDAR RAPIDS, IOWA, Jan. 12, 1881.

MR. EDITOR: I notice it is a common thing for your subscribers and patrons to advise you as to what you had better do to employ your time. For one, I protest against this "round the world" business. Going to Brussels in the common interests of all Liberals was all right, but this pleasure trip is out of all reason. I think, and I know others who believe, that it will be best for you to stick close to THE TRUTH SEEKER, and I sincerely hope the voyage around the world as proposed will be abandoned. Let those who hav money to giv so freely answer the many calls already set forth in THE TRUTH SEEKER. There is work to be done at home, and it is not necessary to go abroad to find a deceitful, covetous, designing clergy and priesthood who are ever on the alert to destroy the welfare and happiness of all men who oppose them in their humbuggery and fraud.

There is hard work here at home, and you seem to be a capable leader and an honest, faithful worker; and the Liberals of America need your services here at home, and those having money to giv, let them giv it in aid of those who are battling for liberty in America. There is hard work to be done here, and I hope to see you stay by it.

The clergy of this country would, I hav no doubt, unite in sending you on a voyage around the moon, but we cannot spare you yet. I am opposed to the "round the world business."

Yours kindly, T. J. B.

YREKA, CAL., Jan. 8, I. U. S. 105.

MR. EDITOR: Why dost thou date from Anno Domini? I believe thou admittest it is extremely doubtful whether such personage ever lived. And to use it because it is common is truckling a little too much to fashion, is it not? Why not date from some epoch that we hav an objectiv or ejectiv consciousness of?

Thy friend, T. M. KELLY.

[It being the universal custom of this and European countries in counting years to recognize the fabulous starting-point of the Christian era, it is far more convenient to follow suit in this case rather than to establish another point of reckoning. We would like to see a change made in this respect, but the dates recognized by a larger share of the civilized world hav still to be recognized. When the mythical system is effectually discarded, the system of dates will probably go with it.—ED. T. S.]

CHARLES CITY, IOWA, Jan. 17, 1880.

MR. EDITOR: Let me congratulate you on the appearance of THE TRUTH SEEKER in its new dress. It is an honor to the cause of Liberalism. The type in the heading is now in proportion to the size of the page. Success to you! May yours ever be a free paper! E. C. WALKER.

BERRIEN SPRINGS, MICH., Jan. 18, 1880.

MY DEAR BENNETT: Your card of the 14th inst. and "An Infidel Abroad" are received, for which I thank you most kindly and cordially—in fact, severely.

I had read the matter of the book in the paper, but in looking into the work I find I had taken only a portion of it down. It is mostly new to me and wife, and we are reading it anew. It contains most valuable information—in fact, "valuable information oozes out of you," my dear Bennett. There are books I hav read twice, and even thrice, and with renewed interest. "An Infidel Abroad" is one such.

Yours cordially, WORTHY PUTNAM.

P. S.—An orthodox lady wishes to read the book. It will be good for her complaint. W. P.

IRVING, MINN., Jan. 12, 1881.

D. M. BENNETT: Your gentlemanly reply is at hand. Allow me to reciprocate your kind expressions and to extend to you my sincere wishes for your abundant contentment and long and prosperous and illustrious career as a vigorous leader of Freethought, an honored and fearless champion of popular liberty, and a most effectiv destroyer of the superstitious abominations of the masses.

I inclose the $20.00 for those seven volumes. They will assist me in opening the eyes of the blind.

Truly yours, WM. G. JEBB.

PERKINSVILLE, IND., Dec. 11, 1880.

D. M. BENNETT: Inclosed please find three dollars to pay for THE TRUTH SEEKER. Times are hard and money scarce, but while orthodoxy is putting forth every exertion to bolster up its soul-dwarfing, civilization-retarding, and misery and insanity-producing doctrin I deem it my duty as one of the small factors in the great army of progress to contribute my mite toward supporting THE TRUTH SEEKER in its noble fight in the cause of human enfranchisement from the intolerable burdens of fear, superstition, and tithes which orthodoxy has fastened upon struggling humanity.

Go on with the good work of enthroning reason, science, and progress in the place of Christianity, ignorance, and stagnation, and in the glorious future millions will rise up and call you blessed.

J. M. FARLOW.

MEDICINE LODGE, KAN., Jan. 7, 1880.

MR. EDITOR: I hav just received the books I sent for, and am highly pleased with them. I was a little disappointed, however, upon not receiving New Year paper. I think my ten dollars were well spent. I would not be deprived of your good paper for that amount.

I would ever so much like to contribute toward the journey around the world, but am not able to do so at present. In my other letter I told you of the shameful manner in which God's peculiar people had treated Mr. Phelps. Since then J. D. Cotton, of this town, was sentenced to imprisonment for improper conduct with some of the little girls of his school. He wasn't an Infidel either. No sir; he was brought right up in the nurture and admonition of the Lord, was an expounder of God's holy word, and when Mr. Phelps applied for their building he made the biggest howl. The strangest thing of all is that Abraham's bosom is filled up with such characters, while the best men and women in our land are hellward bound and without the comfort of an occasional drop from the godly finger of the blest. I can only say that it is very strange. Yours very respectfully,

S. V. MULKEY.

NORVELL, MICH., Jan. 9, 1880.

MR. EDITOR: It is with a feeling of unfeigned esteem and gratitude that I write to acknowledge the receipt of your favor of the 3d, and also the copy of the testimonial of sympathy and fraternal feeling accorded you on the eve of your return home from a trip fraught with so many incidents worthy of remembrance and record, as your excellent letters indicate. Would that I could say that I too could add $5.00 to those already proffered to assist you in a journey round the world, helping to spread the wreath of laurel so finely represented on Miss Churchill's beautiful little badge until the leaves of learning meet and intertwine at the bottom, and universal mental liberty is felt and acknowledged by the whole brotherhood and sisterhood of the globe.

My extra number of Jan. 1st has gone on its mission, hoping it will add a subscriber to you list.

R. S. LUCE.

BUFFALO, N. Y., Jan. 9, 1881.

VERY DEAR BROTHER: I am excused from the happy family circle to drop a few lines to you, and not the least to send on my practical approval and indorsement of THE TRUTH SEEKER by inclosed check for subscription and $2.00 for brother Leland. It is the only true way of praying for truth to succeed is to find the sinews of war, for the brave soldier both needs to hav ammunition, arms, and supplies, and without money the supplies will be scanty, and a weak campaign will be the result. We must meet the enemy equally well provided for as they are to hav victory.

I hav believed Liberal meetings would be better attended to make them more prefaced by musical and other entertainments previous to a lecture. Thousands of young people care nothing for what is preached, but go to hear the sweet music and see each other. They are a sort of sacred entertainments which cost as much as a stock company's performance. But it is necessary to attract. They want amusement and to meet one another.

Next, I believe if a beneficiary fund was connected with the Leagues it would keep many a League from going down. To know that at the death of a brother Liberal or his wife they should have $1,000 or $2,000 would induce many to join who now join other beneficiary societies and hav to take an oath that they believe the holy Bible is the word of God when they do not believe anything of the kind. Little is said on that point when asking a man to join, but good reason is shown why when you die we pay in $1 each. If the man dies the widow gets $2,000, and if the wife dies the man gets $1,000. With this feature to the Liberal Leagues, all dormant Leagues would be awakened to labor, and thousands who wish to avoid discussions would quietly unite and encourage the spread of Liberal reading where it cannot enter now.

I would like to hear opinions expressed on the formation of a beneficiary in connection with the League. Those lovely verses by Mary Tillotson in No. 1, Vol. VIII, of THE TRUTH SEEKER, I find adapted to the music "Speed Away, Speed Away." And, Bro. Bennett, you omitted to send us a copy of "The Truth Seeker Collection of Forms, Hymns," etc., and we want it. Put mé down for "An Infidel Abroad," with steel plate. It is comforting to hear of those arches and colonnades where sleep the great Voltaire and Rousseau. Hoping to yet shake your hand, believe me, Yours truly, S. B. BANCROFT.

EMBREVILLE, PA., Dec., 12, 1880.

MR. EDITOR: Within you will find three dollars for the current volume of your paper.

I try to keep myself and family liberally supplied with reading matter. For the greater part of the last year we hav been in receipt of one county daily, five weeklies, including THE TRUTH SEEKER, and four monthlies. The county or home papers cannot be readily dispensed with; the Greenback or financial reform papers are the most lively and courageous of any publications received, and every week they come bristling full of points of the greatest interest to every American citizen, and readily digested by all not wholly stultified by party prejudice.

Now, Mr. Editor, if you would divide your time a little between priestcraft and moneycraft—for they are closely connected, and the latter is just as false and rotten as the former—you will wield a two-edged sword which would be as dangerous to the money power as the sword that hung over the head of Damocles. You hav done a great work in exposing the errors of popular theology and Christian superstition; but there is need, and I think a greater

need, of a thorough ventilation of the specie-basis fallacy and the national banking system, including the funding policy and the retirement of the greenbacks and the recoining of 75,000,000 Bland dollars into dollars of 250 grains each.

Whatever you may think about it, I would be glad to hear your opinion.

What has become of the numerous Greenback correspondents of your paper since the election? We want to hear from them often. The cause is not exhausted, nor has it suffered in the least from the vote cast for Gen. Weaver, the gallant standard bearer. On the other hand, the future is bright with hope, and the skies are uncoluded. While our arguments stand unrefuted we shall labor on with zeal in behalf of poor, depressed humanity.

W. I. HARVEY.

LOWELL, NEB., Dec. 31, 1880.

MR. EDITOR: About the third of December I sent you a letter in answer to Mr. C. L. Morgan, which appeared in the issue of the previous week, and which was supposed to be an answer to one that I had previously written. I also inclosed two dollars in said letter in answer to your appeal. Please say if you received the same. And C. L. Morgan's letter was very far from truth, making me to say that wine was so cheap in England that it was cheaper than tea or coffee, and that I argued that as a reason why it should be drank.

Now, the whole of that statement is untrue. I did not say anything of the kind. I did not argue why it should be drank. I did not say it was cheap nor that it was dear. My letter appeared Oct. 9th. The part referring to drink was as follows: I trust I shall find Mr. Morgan a better Liberal than he appears to be. Mr. Bennett has gone to Europe to represent him as well as all other subscribers to Freethought. I suppose the gentleman don't expect him to imitate Dr. Tanner, and that he will allow him a little tea or coffee. If so, I wish to tell him that tea and coffee drinking in England is dearer than ale, for in many places from fourpence to sixpence is charged for one cup of tea. On the other hand, you can go into the finest public houses and get a good glass of ale or stout for threepence, sit in a well furnished room where a good supply of daily newspapers are kept. So you see one can buy four glasses of ale or stout for the price of one cup of tea.

I am glad to find that the people of England are coming to appreciate the great powers of that noble, honest, and undaunted man, Charles Bradlaugh. I bacame acquainted with him about fifteen years ago when I was living in London, and hail, rain, blow, or snow, I always attended his lectures. Once I was traveling in the west of England, and while stopping in the town of Plymouth I noticed a bill stating Mr. Bradlaugh would address a meeting. I, in company with three other commercial travelers, attended. The hall was full. Mr. Bradlaugh appeared on the large stage, and though he had many friends in the hall not one would show their face on the stage with that noble man, not even a chairman. Was he daunted? No; he was as bold as a lion. Seeing the state of affairs, I said to my three friends —one of them as well as myself being an Infidel— this will never do; our place is on the stage; he may want our help. And the next minute we were seated by the side of one of the best men the world has ever produced. And I believe the day is not far distant when he will be in the cabinet; and, further, I believe the day will come when many of the monuments that are now standing in London will be broken up and made into concrete to lay the foundation for a noble piece of work to the memory of that great man.

Would it not be a good plan to send a copy of THE TRUTH SEEKER to each clerk and treasurer of every county? Yours for truth and liberty, though it may grieve a few,

G. GRAY.

LOCUST VALLEY, N. Y., Jan. 15, 1881.

FRIEND BENNETT: THE TRUTH SEEKER becomes more interesting in its discussions of abstruse philosophy of mind and matter, as generally apprehended, and its other erudite subjects; in fact, is the most instructiv periodical we hav. Thanks to your wide liberality in free discussion of most important matters to all, thus eliciting public thought and expression, of which more anon. Yours truly,

CHARLES E. TOWNSEND.

INGALLS, KAN., Jan. 5, 1881.

FRIEND BENNETT: I want to say we are going to hav a Liberal League here, to be called the "Orange Township League." I lectured in our schoolhouse twice last winter. The first time the Methodists tried to break the meeting up; the next time they succeeded by throwing gravel and dirt in at the door. I then sent for all of Ingersoll's lectures, the "A of Reason," your paper, the *Investigator*, one dollar's worth of your tracts and other books, and those that would read I let hav them, and of course I made lots of converts. But with all the pleadings of the church it did not get one added to it this winter at the revival here, which was largely attended on account of the preacher being Boston Corbett, the man that shot Booth.

I lectured here some three weeks ago, and forthwith the church got out a warrant for my arrest, but when they found out they could not scare me into silence, and they were told to arrest and be d——d, and that I could stand six months in jail for the Liberal cause, they gave it up, never served the warrant, and settled all costs. I gave out notice for another Liber l meeting, and the schoolhouse was forbid us; but we held our meeting, as the house was not locked. They then got a lock and closed it, but we still hold our meetings in private houses until we can open the schoolhouse, and we will hav it done before long. Your friend, A. BUTTERFIELD.

FRACKVILLE, PA., Jan. 13, 1881.

DEAR FRIEND: Rev. W——n, of Frackville, Pa., on Sunday, the 9th inst., uttered the following from his pulpit: "Dear Brethren: I thank God that there is a devil, because if we had no devil we would hav no one to fight with; no light, no victory, no crown, and no heaven to wear it." To which the brethren responded "Amen."

Allow me to make one remark: This sort of porridge, along with other porridges, forced the writer to seek better food among Liberals. Is it any wonder? Yours truly, THOMAS PHILLIP.

MEMPHIS, MO., Jan. 10, 1881.

MR. EDITOR: Mr. Edward Butler, of this vicinity, a subscriber to THE TRUTH SEEKER, recently lost his only children, two bright and promising sons. They died of diphtheria. Roy, aged 11 years, died on the 23d of November, and Otto, 13 years, 5 days after, on the 28th.

Roy was skeptical in regard to Spiritualism, while Otto was a firm believer. When it became evident that Otto could survive but a short time his parents apprised him of their fears, and asked him how he felt about going. He replied that for their sake he would rather get well and stay, but if he could not he could be company for Roy. He remarked to his mother that they could no longer help her work, but that she would not hav so much to wash after they were gone.

He inquired of Mr. Baker, a kind and sympathetic neighbor, whether he had ever lost any children. Mr. Baker replied that he had lost a little girl. "What was her name?" asked Otto. On being told he said he would try to find her and send word to him if he could.

Having often visited at Mr. Butler's, and become warmly attached to these boys, I attended a seance at Mr. Mott's (this being his home) on the evening of the second day after Otto's death, hoping to meet them for my own satisfaction, as well as to be able to report to their bereaved parents.

My wife greeted me as usual (and several others), and I inquired after them. She informed me that she had seen them since they entered spirit life, and that they were then at home with their parents, adding, "Tell Mr. and Mrs. Butler not to mourn for them as they will be with them most of the time." Here I remarked that I had hoped to see them. (But did not expect to after that, as they were three miles away.) I was called to the aperture several times during the evening, and on going the last time I saw some one far back in the cabinet but so indistinctly that I did not recognize him, and inquired, "Who is it?" Without replying, he came forward, and I soon saw it to be Otto, and exclaimed, "It is Otto." He bowed twice, but could not speak. He then reached through the aperture, patted me on the forehead, and retired. I saw his parents next day, and of course what I had witnessed was a satisfaction to them. They had intended from the first to visit Mott's as soon as Mrs. Butler's strength and circumstances would permit. They hav now done so, and relate with joy their meeting with their darling boys.

At their first appearance they were unable to speak plainly. After they had retired, Dr. Reed, one of Mr. Mott's band, parted the curtain , thrust his arm, shoulder, and face quite into the circle room and beckoned Mr. and Mrs. Butler to come to him, and informed them that their sons would appear again, and that he would do all in his power to enable them to speak. They soon materialized again and were able to make themselvs understood.

Otto assured them that it was he whom I saw, and that Mrs. Young came for him and accompanied him to the seance. He requested his parents to giv his respects to his teacher and Mr. Baker, and tell him that he had seen his little daughter, that she is happy, and sent her love to him, etc. He also spoke of myself, and as the boys well knew my frugivorous proclivities, as I had often reveled in their orchard of delicious apples, they requested their father to present me with a peck of apples in behalf of each as presents. Roy assured his father that he believes in spirits now. Mr. and Mrs. Butler assure us that Otto and Roy used the same familiar terms and peculiar phrases that they used to in their private home circle while in their earthly forms, which made it seem, and which it really was, a family reunion, and for the time made them almost forget their bereavement. Yours, STEPHEN YOUNG.

LACROSSE, Jan. 17, 1881.

MR. BENNETT: Mr. Chapman has been in THE TRUTH SEEKER several times lately with long articles on the subject of mind, and made a good many assertions, but to my idea has demonstrated nothing.

Now, I want Mr. Chapman to prove to me the reality of mind, for he fails to do so, though it runs through all his long article as a reality or real substance. I will ask Mr. Chapman to make good sense of the following quotations from his article in THE TRUTH SEEKER for January 8th. Here mark you his expressions, "Spirit matter." Now I want you to prove that spirit is matter. Now I want you to prove that spirit is matter of any kind. "Mind, you say, is that which thinks." I deny that mind thinks, and also deny the existence of spirit, and it is for you to prove it as you hav asserted it. I want to know also what you know about "mysterious substance." Did you ever disclose a mystery? I do not wonder at your adding, "I am getting out into water so deep that I cannot touch the bottom."

Now, Bro. Chapman, I want you to make this mind and spirit as clear as the "leg dangling from the clouds" you speak of, or, better still, hav them brought upon the dissecting table and examined, and I want it distinctly understood that nothing but occular and demonstrativ proof or real facts will satisfy. No hearsay, no beliefs, no I think, or I say it is so and so. Nor yet a long string of nonsense on paper that would reach from New York to LaCrosse.

I want to find out if you are tarnation cute as the "Yankee who slapped his hand out of the window every morning just to see whether it was light." I am with all due respect your well-wisher.

J. PETTEY.

BURR OAK, MICH., Jan. 18, 1881.

MR. EDITOR: As long as I breathe the vital air of heaven, or any of my posterity (which are not few already), that know their right hand from their left, and retain reason enough to know good from evil, or black from white, and the general tenor of THE TRUTH SEEKER continues to be so audacious and irreverent to Mrs. Grundy and the cherished faiths and issues of our fathers to the unhallowed extent of even denying that there could hav been three evenings and three mornings before the sun was made, and that the world is the shape of a pancake, and has foundations, and that one can see all the kingdoms of the earth on the top of a high mountain, and that three is one, and one is three, and that the world stands still and the sun goes round it every twenty-four hours except once when Joshua stopped it nearly a whole day so God could kill a few thousand more men, women, and babes by throwing down great stones from heaven upon their devoted heads while it was yet daylight (of course he couldn't see where to direct this heavenly artillery after dark), I shall take the paper. The trouble with you, Bro. Bennett, is that you don't reckon by the godly rule of mathematics. That's what's the matter. You see with your natural eye and undertand with your human and fleshy heart and brains. You must be born again, and then you would see that three is one and one is three just as plain as you can see that a boy can be as old as his father!

Well, now really, after a little reflection since writing the above, I hav come to the conclusion that you will plead mental inability to receive and retain saving faith in the divine revelations of God's blessed word in Holy Writ that would make you wise unto salvation. Therefore, as I am prone to forgiv the sin of ignorance, and love mercy, you may imagin I forgot the little word *doubt*, to start out with as the first word of this epistle. I think it would suit us both much better. I make it a rule every time I write to a Liberal publisher to send a little of the one thing needful, therefore you will find inclosed money order for five dollars, for which please send the books herein named. And now, dear brother, as myself and seven full-fledged and stalwart Infidel sons partially owe our clear sunlight of truth and reason to the columns of THE TRUTH SEEKER and other words from your own and Eugene's powerful pen, I bid you God speed and would say,

Roll forward, dear brothers, roll forward the day
When all will rejoice and believe in thy way;
When reason and truth shall be more shed abroad,
And knowledge and manhood dispense with the God;
Thus as down-coming time in fancy I stood,
And grappled with truth and belief in a God,
The voices of science enchantingly said,
Oh, man, trust in thyself and not in a God.

Yours in love of truth though it slays old church dogmas on the right hand and on the left, and makes the vipers squirm. M. P. THURSTON.

LAY your sons in early coffins, aye! and your daughters too, with tears of joy, rather than that they should come up and drift aimlessly out into the world, without a fixed aim or purpose in life, or be forced into an uncongenial occupation which they hate and despise.—*Susan H. Wixon in Apples of Gold.*

OSCAR P. FOAL writes: "Please send me two more copies of 'John's Way.' Plain argument, unspiced with ridicule, has very little effect on the average Christian. Now 'John's Way' is most neatly spiced with this effectiv commodity of ridicule, and its shafts hit straight home. 'Uncle Tom's Cabin,' as a thorn in the flesh of many an advocate of slavery, had no small part in effecting the emancipation of slaves; and if Infidels would run 'John's Way' into the Christian camp it would probably emancipate a great majority of the slaves of Christendom. The several copies of this book sent me are all out busily skirmishing, and I need recruits.

No Sect in Heaven.

[The following poem is reprinted by request.]

Talking of sects 'til late one eve,
And the various doctrins that saints believe,
That night I stood, in a troubled dream,
By the side of a darkly flowing stream.

And a churchman down to the river came,
When I heard a strange voice call his name,
"Good father, stop; ere you cross this tide,
You must leave your robes on the other side."

But the aged father did not mind,
And his long gown floated out behind,
As down to the stream his way he took,
His pale hands clasping a gilt-edged book.

"I'm bound for heaven, and when I'm there
I shall want my book of common prayer;
And though I put on a starry crown,
I shall feel quite lost without my gown."

Then he fixed his eyes on the shining track,
But his gown was heavy and held him back,
And the poor old father tried in vain
A single step in the flood to gain.

I saw him on the other side,
But his silk gown floated on the tide,
And no one asked in that blissful spot,
Whether he belonged to the church or not.

Then down to the river a Quaker strayed,
His dress of sober hue was made:
"My coat and hat must be all of gray,
I cannot go any other way."

Then he buttoned his coat up close to the chin,
And staidly, solemnly, waded in,
And his broad-brimmed hat he pulled down tight
Over his forehead so cold and white.

But a strong wind carried away his hat—
A moment he silently sighed over that—
And then as he gazed on the further shore
His coat slipped off and was seen no more.

As he went into heaven his suit of gray
Went quietly sailing away, away,
And none of the angels questioned him
About the width of his beaver's brim.

Next came Watts, with a bundle of psalms,
Tied nicely up, in his aged arms,
And hymns as many, a very wise thing,
That the people in heaven all around might sing.

But I thought he heaved an anxious sigh
As he saw the river ran broad and high,
And looked rather surprised, as one by one
His psalms and hymns in the waves went down.

And after him with his MSS,
Came Wesley, the pattern of godliness,
But he cried, "Dear me, what shall I do?
The water has soaked me through and through."

And there on the river, far and wide,
Away they went down the swollen tide;
And the saint, astonished, passed through alone,
Without his manuscripts, up to the throne.

Then, gravely walking, two saints, by name,
Down to the stream together they came,
But as they stopped at the river's brink
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you, friend,
How you attained to life's great end?"
"Thus, with a few drops on my brow."
"But I've been dipped as you see me now."

"And I really think it will hardly do,
As I'm close communion, to cross with you;
You are bound, I know, for the realms of bliss,
But you must go that way and I'll go this."

Then straightway plunging with all his might,
Away to the left, his friend to the right,
Apart they went from this world of sin,
But at last together they entered in.

And now, as the river went rolling on
A Presbyterian church came down,
Of women there seemed an innumerable throng,
But the men I could count as they passed along.

And concerning the road, they could never agree,
The old or the new way, which it could be;
Nor ever a moment paused to think
That both would lead to the river's brink.

And a sound of mourning, long and loud,
Ever arose from the moving crowd—
"You're in the old way, and I'm in the new,
That is the false, and this is the true."
Or, "I'm in the old way, and you're in the new,
That is the false, and this is the true."

But the brethren only seemed to speak,
Modest the sisters walked, and meek,
And if one of them chanced to say
What trials she met with on the way,
How she longed to cross to the other side,
Nor feared to pass over the swollen tide,

A voice arose from the brethren then,
"Let no one speak but the holy men,
For hav you not heard the words of Paul,
Oh, let the women keep silence all?"

I watched them long in my curious dream,
'Till they all stood on the bank of the stream,
And just as I thought the two ways met,
But all the brethren were talking yet,

And would talk on till the heaving tide
Carried them over side by side;
Side by side, for the way was one,
The toilsome journey of life was done,
And priest, and Quaker, and all who died
Came through alike on the other side.

No forms, no crosses, no books had they,
No gowns of silk, nor suits of gray,
No creeds to guide them nor MSS,
For all had put on Christ's righteousness.

THE Standard Cure Company, No. 114 Nassau street, New York city, will send to any address a box of Emery's Standard Cure (Purely Vegetable Cream-Coated Pills), a never-failing remedy for Ague, Billiousness, and all Malarial Diseases. Standard Cure is pleasant to take, contains no quinine, mercury, or poisons of any kind.

Invalids are Respectfully Requested to Read the following Open Letter:

TO THE PHYSICIANS AND THE COMMISSIONERS OF CHARITIES OF THE CITY OF BROOKLYN,

Gentlemen: Two years ago in Europe I invented and patented a magnetic appliance for the relief and cure of disease. My system is one that was never before attempted, but the simplicity places it among the many great improvements in the history of science which, after its inception, has caused thousands to wonder why so valuable an addition to the necessities of our race should hav been so long overlooked.

The success of my appliances in the cure of disease in England was such that over thirty thousand persons were clothed in them, and not one case of failure when the proper appliances were worn as recommended. In the face of such success in Europe, I determined that the people of America should be made acquainted with the fact. I arrived in Brooklyn only a few months ago, and commenced the sale of my goods at 465 Fulton st., since which time I hav, in Brooklyn and neighborhood, over a thousand persons wearing my appliances for the diseases mentioned in my advertisement—all of whom came to me only as a last resort, having failed to get relief from any of their physicians, and these persons were as readily relieved as were those in Europe—ninety-nine per cent of whom will tell you to-day, on appliccttion to them, that my appliances gave them all the relief promised. A printed list of my clients is at your disposal, so that you may satisfy yourselvs of the truth of the above statement. My proposition, therefore, is that I hand over to the medical men of Brooklyn, as a body, five thousand dollars' worth of my appliances, to be used on the persons of the sick poor now and likely to be in your charitable institutions. The only condition I make is this, that I myself clothe the patients according to my own judgment, and be allowed to retain watchers, at my own expense, that the patients do not receive any medicin of any kind during the wearing of my appliances, and that a proper report be supplied from time to time, so that I, at my own expense, can publish the record of the cured by my appliances. I further wish that every medical man in Brooklyn should call at my manufactory and examin for himself the process of manufacture, and make himself thoroughly acquainted with my system. My factory is open for inspection at all hours to any physician, chemist, or scientist, and in close proximity to my own business premises the same physicians may see for themselvs the patients who hav been relieved by my appliances. Every physician and chemist who has examined my goods hav availed themselvs of my invention and are to-day wearing my appliances and recommending the same to their patients with marked success.

The aforesaid gift of FIVE THOUSAND DOLLARS' worth of goods will be delivered from time to time, as agreed upon by a committee of yourselvs, on application to me a few days in advance, stating the diseases for which they are required, so that I can apply the best possible form of my invention. Hoping that you will avail yourselvs of my offer, I remain, gentlemen,

Your obedient servant,
WILLIAM WILSON,
No. 465 Fulton street, Brooklyn.

Wilsonia magnetic appliances, invented and patented by William Wilson, lecturer on Electrical Therapeutics, author of "The Trial of Medicin," "The Language of Disease," "Medical Fallacies," etc., etc., 465 Fulton street. Wilsonia magnetic appliances may be obtained at the above address. They will relieve and cure every possible disease, less a totally rotten lung; are as comfortable to wear as any undergarment; they fit all parts of the body, and the infant just born, or the octogenarian, can wear them without the slightest danger. They produce no shoks, cause no sores, and the horrors of medicin can be entirely dispensed with. Price list and pamphlet containing the names of thousands of persons sent on application.

The physicians, scientists, and electricians of America are completely nonplussed at the marvelous results following the introduction of my invention. It is now a recognized fact that to wear the Wilson garments is to attain to perfect health.

Invalids living at a distance may rely on a cure, no matter what their malady. The above open letter to the physicians of Brooklyn speaks for itself to the value of my goods.

N. B.—In writing to me, do not use the prefix "doctor," that being a title the most unenviable to myself, as every advertising quack and brainless licentiate of our colleges too proudly parades it before the thoughtless public. In ordering goods from the distance, all I want to know is the nature of the disease and size of waist.

Special Notice from Bliss' Chief's Band.

Me, Red Cloud, speak for Blackfoot, the great Medicin Chief from happy hunting grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in "Mind and Matter," January 10, M. S. 32, with the announcement that magnetized paper would be sent to all who were sick in body or mind that desired to be healed, also to those that desired to be developed as spirit mediums, for three months for three three-cent stamps. The three months closed with the following result: 3,405 persons hav sent for the paper by mail, one thousand persons hav received it at the office; and the hundreds of testimonials that hav been received of its wonderful work in healing the sick and developing mediums prove that Red Cloud and Blackfoot hav faithfully kept promises. From January 10th, M. S. 32, to January 10th, M. S. 33, over 15,000 persons hav sent for this paper, and thousands hav been benefited by its use. That all may hav an opportunity to test th merits of the paper, the price for the future will be as follows: one sheet, postage paid, ten cents; twelve sheets, one dollar. Send a silver ten cent piece if you can. Address James A. Bliss, 713 Sansom street, Philadelphia, Pa.

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IMPORTANT TO PARENTS.

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209 West 34th street,

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Correspondence Wanted

With a refined, cultured, and Liberal gentleman of middle age and who is capable of appreciating a true woman.
Address SINCERITY, care TRUTH SEEKER Office.
2t5

THE SEYMOUR, IND., TIMES

Is one of the most widely known and best heeled papers in the great Mississippi Valley. It will complete its 25th year in March, 1881, if the day of judgment doesn't come prior to that date; and it isn't at all likely that even Gabriel's toot horn can set it back much.

The Seymour *Times* has but few principles. Most papers are bothered and hampered with principles; but the *Times* having but few of 'em, and not one solitary politic to its name, is free to slip in a word for Truth, Justice, Mercy, and Humanity whenever it can get a chance.

The Seymour *Times* is for light and for useful knowledge, and it has no faith in humbuggery and superstition. It is the only paper in the great West that is able to run without a god or devil or ghost.

The Seymour *Times* is paying $4,000,000 (four million dollars) a head for ghosts, though, and it wants all it can get. It is also paying the same figure for virgins who are mothers, or sons who are their own fathers, or fathers who are their own sons.

The *Times* makes it a business to defend the holy ministers of the Lord from the slanders of the wicked. Those ood men, full of the love of God, can do no sin. They are constantly tempted, however, of the women and of Satan, and according to the wicked they fall often and hard. This the Seymour *Times* denies on the general principle that the love of God shed abroad in the heart leaves no room for sin and none can get in or could stay there a minute if it did.

The Seymour *Times* is a large six-column quarto, beautifully printed in bold type.

If you are a Freethinker, you want it; if you ain't, you want it.

Price, $2.15 a year; 6 months, $1.10; 3 months, 60 cents. Stamps received for change. At least send two red stamps for sample copy. Address J. R. MONROE, M.D.,
Seymour, Ind.

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SUPERSTITION IN ALL AGES.

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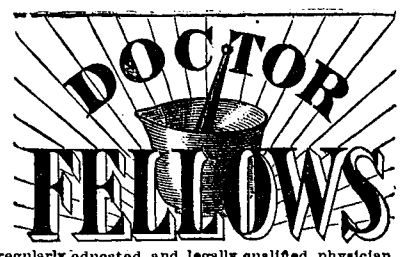
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YOU may pave heaven with gold and embellish its canopy with the choicest gems, but don't ask honest labor to foot the bill.—*F. M. Smith.*

KEEP the laws of life in spirit and letter,
Keep the mind free and without a fetter,
This life's but a school to prepare for a better.
—*Anon.*

THE time is coming when we shall say as little of God as possible, never dispute about him, force no one to pray to him, but leave worship to the sanctuary of private conscience, and this we shall do when we are truly religious.—*George Sand.*

EVERY soul, the philosopher says, is involuntarily deprived of truth. Consequently, in the same way, it is deprived of justice, temperance, benevolence, and everything of the kind. It is most necessary to bear this constantly in mind, for thus thou wilt be more gentle toward all.—*Antoninus.*

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LET it make no difference to thee whether thou art cold or warm if thou art doing thy duty; and whether thou art drowsy or satisfied with sleep; and whether ill spoken of or praised; and whether dying or doing something else, for it is one of the acts of life, this act by which we die. It is sufficient, then, in this act also to do well what we hav in hand.—*Antoninus.*

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Satan, the head and sovereign of this spectral jail, is passing from the fear and faith of mankind, and a load, whose agonizing pressure we but faintly conceive, has been lifted from the mind.—*Hedge.*

To the scientist and cultured thinker there is no sort of impropriety in discussing this subject of "fewer and better children" in our public papers or public meetings. To the true lover of his kind, and the real seeker after the highest and best truths, no question that concerns man's health, welfare, or happiness can be impure or undebatable, either publicly or privately. It is custom, fashion, and Mrs. Grundy who create public sentiment in this respect, and we therefore desire to educate this trinity in a broader and purer Liberalism, and show them that "to the good all things are good." We wish to create a reign of common sense, where no subject that is proper for private discussion may not be talked of in public, and finally prove to them that true morality is of the heart, and to be pure we must think pure thoughts as well as speak them. This covering up or even half-veiling a thing is only another means of suggesting or increasing prurient and improper thoughts, while a frank, clear, and candid discussion lays all open to the gaze and makes all rights proper and correct.—*Elmina D. Slenker.*

SOME time ago I remember reading in the *Rochester Democrat* a story to the following effect: Recently the officer in waiting at the table of his holiness had the misfortune to spill the salt. Leo jumped up to see if any of the precious grains had fallen on the floor, being persuaded that if it had been so he would soon hav been a dead man. On satisfying himself that none of the salt had reached the floor, but had fallen on the table, he comforted himself with the reflection that it only indicated the death of a cardinal. Accordingly, a cardinal died a few days after. Such is the story. Now *Mr. On Dit*, as everybody knows, is a great fabricator, as well as a great propagator, of lies. But if there is any truth in the above story, in what a deplorable position does it show the pope to be? If an Irish bog-trotter betrayed such weakness and aberration of mind, would not Biddy say to him, "Get along with you; me grandmother would hav been ashamed of such a childish superstition?" From the gospel according to St. Matthew we learn that Christ said to his followers, "Ye are the salt of the earth," etc. (verse 13); and if his holiness spoke and asked as is alleged, he is "certainly good for nothing but to be cast out and trodden under foot of men." Instead of being a leader of men and the chief pastor of some millions of two-legged rational creatures, he is not fit to be placed in charge of a herd of swine. Let no one tell the story to Sitting Bull or the Zulu Cetawayo, for they would certainly split their sides with laughter. If this report is true, we may well say, "Such puerility is scarcely fit for the schoolroom, but rather for the nursery, and comes very near the cradle."

Odds and Ends.

AN observer says the handsomest girls marry homely men. That spoils our chances of marrying a handsome girl.—*Ex.*

"WHY, Polly," said her mother, "what a time you've been. Where's the cotton I sent you for?" Polly, who has lost the money: "You shouldn't send little things like me to buy tottun."

A SMALL boy went to see his grandmother. After looking eagerly round the handsomely furnished room where she sat, he said, "Oh, grandmamma, where is the miserable table papa says you keep?"

YOU should never sleep with anybody stronger than yourself in cold weather. He will wind himself up in two-thirds of the blanket and leave you shivering on the comfortless sheet every time you turn over.

"I UNDERSTAND that Dr. Jones is abroad," said Brown. "Is he traveling for his health?" "I suspect," said Fogg, "that he is traveling for his patients' health. I know one of them who has improved on his traveling."

A SCHOOL-TEACHER in Iowa had the debt of the world all nicely figured up to a cent, when a Chicago man went and got trusted for a codfish and forgot whether it came to seventeen or twenty-seven cents. It was awful mean on the schoolmaster.

A LITLLE girl once said that she would be very glad to go to heaven, because they had plenty of preserves there. On being cross-examined, she took down her catechism and triumphantly read: "Why ought the saints to love God? Because he makes, preserves, and keeps them."

ITALIAN universities are now open to women, and the young female pioneers of co-education are learning English in order to shriek with effect to the young gentlemen on the other side of the room: "Go 'way, now, you awful thing! I think you're real mean, whoever threw that spit-ball."

A CHICKEN lived, a chicken died,
His drumsticks and his wings were fried,
His feathers by a dealer dried,
And very shortly after dyed.
Soul he had none; admitting that,
How comes it? There upon her hat,
His plumes—a mortal chicken's—rise,
A glorious bird of paradise.

A YOUNG eel, that had been rated a nuisance, and told by his relativs two or three times one morning to "get out," tied a knot in its body and slid part way through it. Its mother's sisters coming up and exclaiming, "What now?" the young eel observed: "Oh, you needn't concern yourselvs about me. I'm a noose, aunts." This fable teaches whatever you like.

NEWLY married husband, jocularly: "Well, dear, if there is a smash on the line, you're well provided for. I've made my will, you know." Newly married wife, playfully: "Yes, love; but don't you think you'd better run and get an insurance ticket for the largest amount you can? It would be so handy to buy mourning. Black always did become me so!"

A MAN who wanted to buy a horse asked a friend how to tell the horse's age. "By his teeth," was the reply. The next day the man went to the horse dealer, who showed him a splendid black horse. The horse-hunter opened the animal's mouth, and gave one glance, and turned on his heel. "I don't want him," said he; "he's thirty-two years old." He had counted the teeth.

A CHAT WITH SALVINI.—On being introduced to the great tragedian I opened the conversation by remarking, "Signor Salvini, chiaro scuro macaroni," to which he courteously responded, "Signor Americano, andante stiletto." I was delighted to hear it, and replied, "Mezzo tinto Vittorio Emanuello viva voce." That seemed to please Salvini, and he remarked, smiling, "Pianissimo staccato mio." I agreed with him, and said, "Bravo lazzaroni piano." He seemed to like the idea very much and declared quite earnestly, "Hando organo grinderini." I then shook hands and withdrew, as I saw many of his friends waiting an opportunity to speak to him.

THERE was a Detroiter among the trio of officials who passed over the route of the Butler Railroad to secure the right of way. In some cases farmers cheerfully signed off; in others money had to be used, but in one case the committee found a most determined opposition. The road would divide a widow's farm, and she was independent, obstinate, and defiant. She knew that her haystacks would be destroyed by sparks, her live stock run over by trains, and her slumbers disturbed by the rattle of trains, and she wouldn't listen to argument. In this emergency one of the committee said:

"Madam, do you know of any widow in this neighborhood who would be willing to board a gentleman connected with the construction of our road? He is a widower and prefers to board with a widow."

"No, I don't know as I do. Is he a nice man?"

"Splendid man, and has money in the bank. We want him to permanently locate at this point and are in hopes he will take a wife. It is unfortunate that—"

"I never did take boarders," she mused, "but—"

"If you only could, now, I'm sure you would not regret it. He is extremely fond of children and would be like a father to your little ones."

"Perhaps I might, to accomodate you."

"Ah! thanks. He would be here next week if this right of way matter was decided, but as it is he may not—"

"Do you agree to pay damages if you burn my barn?"

"Of course we do."

"And I'll probably get used to the noise?"

"Oh, of course. In a week you won't mind it. Fact is, you'll sit up every night till midnight, anyhow, after the gentleman arrives."

"Oh, no, I shan't. I shall never love again; but if he is a nice man, and loves children, why, I don't know as I ought to stop your road. I guess I'll sign."

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Notes and Clippings.

THE national debt of England is held by about twenty-three thousand people; that of France by about four million.

TALMAGE and Bernhardt continue advertising each other. It is now the player's turn; the last notice came from the pulpiteer.

THE *Scientific American* estimates that more than $35,000,000 was brought into the United States last year by foreign immigrants.

A LOCAL preacher prayed in meeting, "Lord, keep us from living in the seventh chapter of Romans, and help us into the eighth."

THE Roman Catholic priest at Lewistown, Ill., went on a hilarious spree with a party of young fellows, and has been deposed by his bishop.

A LITTLE Sunday-school girl whose father is a tailor said to her teacher, "I can always tell when father makes a misfit, for when he comes home he givs fits to mother and me."

OUTSIDE of Baltimore there is not one self-sustaining Baptist church in all the state of Maryland. This statement is made by a correspondent of the *Examiner and Chronicle*.

THE Rev. John A. Huegli, of Detroit, has brought a suit for $5,000 against the man who accused him of withdrawing from the Roman Catholic church and joining the Lutheran in order to marry.

Two pyramids built by a king of the Sixth Dynasty hav been discovered to the north of Memphis. They were buried beneath the sand. The vaults and chambers are covered with inscriptions.

THE *Interior* complains that some of the ministers who send items of church news too frequently giv information regarding themselvs, instead of that which is of public interest in regard to religious work.

THE potency of our clergy is illustrated by the fact that Chigago is the only American city in which Bernhardt has not, thus far in her tour, been assailed from the pulpit, and her receipts there were the smallest.

AN English doctor says that in large cities night air is often the best and purest air to be had in twenty-four hours, and that fully one-half of all the diseases afflicting humanity are occasioned by people sleeping with their windows shut.

STEPHEN GREER and R. Luckey were attending a revival meeting held in the United Brethren church. They quarreled and made attempts to strike each other. They then withdrew from the church, and in a long and bloody contest outside Greer stabbed Luckey nine times, making fatal wounds.

THE daughter of a clergyman at Napa, Cal., went to a circus. On the following Sunday her father preached on sinful amusements, and used her case as an illustration. In the Sunday-school that afternoon he said that she was impenitent, and moved her expulsion; but a vote being taken the pupils failed to support his fatherly motion.

UP to Dec. 31st the French government had expelled, all told, 5,768 members of religious orders, including 2,464 Jesuits, 409 Franciscans, 406 Capuchins, 294 Dominicans, 240 Oblates, 239 Benedictines, and 126 Redemptorists. The 1,450 Trappists, though equally smitten by the decree, had not as yet been turned out of doors.

AFTER "very spirited bidding," a pew in a Christian church in this city was knocked down by a secular auctioneer in a secular salesroom to an opulent Christian for $760. Fancy the face that Paul of Tarsus would hav made over an announcement that Pew No. 58 in the church of the Disciples, Jerusalem, had been knocked down, after very spirited bidding, to brother Demetrius for 760 shekels! But

"They didn't know everythin' down in Judee.'

THE Jesuits are reported to be negotiating for the Imperial Hotel at Dover, in England, which is to be occupied by a number of the brethren expelled from France. They hav leased Peak House, near Sidmouth, a large, fine place, with extensiv grounds and commanding charming views of the sea.

A CHURCH in the interior of Pennsylvania wants money, and proposes to raise it by a fair. To start the fair the pastor asks for donations. "Send cash," he says, "but if not cash, then send us anything that we can turn into cash." Already poultry and provisions of various kinds are coming up to the help of the Lord against the mighty.

AMONG the Hindoos it was formerly the case that the Brahmans were the only educated people. The law of caste cut off all the others and kept them in comparativ ignorance. Most of the converts to Christianity came from the lower castes. The indications now are that caste is breaking down, and that all are to hav an equal chance for enjoying the advantages of education.

A PASTOR CONFESSES.—The Rev. B. C. Miller, of Roxbury, N. Y., boarded with Mr. David Williams and became very fond of Mrs. Williams. A neighbor coming in unannounced one day caught the good man and the good wife in very close contact and immediately retired. It soon got noised around, and the good shepherd confessed that he was kissing the good sister, but it was a "holy kiss." Of course it was holy.

A WATCHMAKER of Copenhagen has constructed a clock that needs no winding up. It is kept going constantly by means of an electric current that operates on the spring and maintains an unvarying and permanent state of tension. Attention to the electric battery once or twice a year is all that is necessary to keep the clock in motion for an indefinit time. If this is true, it probably comes nearer being perpetual motion than anything yet heard of.

THE dissatisfied party in the church of England has accepted the invitation of the Archbishop of Canterbury to state what reforms are needed in the government and management of the church. The statement is a formidable one. It asks for the repeal of the Public Worship Regulation act, the dismissal of Lord Penzance, and the declaration that all the acts done by him are void. It demands the abolition of Privy Council interference with the church, and the removal from the House of Lords of stipendiary.

IT is remarkable that the working classes of Germany hav taken little part in the anti-Jewish agitation. At a stormy meeting in Berlin the other day, in which the Jews were denounced as a people "unfit to mix with other races," a workingman had the courage to state that "after seventeen years' hard work in Berlin, although a Christian himself, his experience was that Jewish employers had, as a rule, treated him far better than his co-religionists." He accordingly proposed a resolution "in favor of religious liberty." The result was that the meeting hissed him and turned him out.

THE Free church of Scotland is in something like a free fight over its methods of praising the Lord. According to the custom which has long prevailed in most of the churches of Scotland, this church has made use of psalms exclusivly. The young people demand a change both in the style and volume of their praise material. The collection which they hav been using for many years contains less than two hundred psalms. They want a book of hymns and psalms containing in all about 370 metrical compositions. The battle over the rejection or adoption of this book rages fiercely. In connection with it the old fight about organs comes up. The venerable Dr. Begg is one of the most earnest in his opposition to musical instruments of all kinds, and exerts himself to the utmost to prevent what he calls the desecration of the churches by organs and by compositions which are uninspired.

UP to the beginning of the month the Rev. Dr. Todd's church, in the city of New Haven, professed in its manual to believe in "the condemnation of the wicked to everlasting punishment." It has now discarded this cheering formula, and leaves the future fate of the wicked an open question, contenting itself with professing a belief that the Lord will come to judge the world in righteousness. This action on the part of a church under the eaves of Yale College will not lessen the anxiety of orthodox Congregationalists, East and West, over the present drift of things in the denomination.

A SHORT time ago some Russian peasants were drawing water from a well in Gadiatch, when one of them spied a picture of the Virgin floating on the surface of the liquid. They were soon joined by two village girls, who, the picture being pointed out to them, declared that, only two hours previously, they had seen it flying about in the air, and watched it as it gently descended into the well. This story spread throughout the district of Gadiatch like wildfire, and as soon as it came to the ears of the landowners upon whose property the "holy well" was situated, he lost no time in building a chapel over the spring. To this chapel the population of the district has since repaired in daily increasing numbers, leaving the churches empty of their congregations even on Sundays and saints' days, so that the local clergy eventually applied to the police authorities for an official investigation of the alleged miracle. In compliance with this requisition, the Stanovoi of Gadiatch forthwith betook himself to the chapel, seized the miraculous picture, and deposited it in the police office. Subsequent inquiry has brought to light the fact that the Virgin's counterfeit presentment had been purchased of a traveling peddler by the speculativ landowner above mentioned, who had utilized it, with the assistance of his peasantry, for the creation of a sacred shrine upon his estate, and had already cleared a handsome sum by appropriating the money offerings of the pilgrims who had flocked to the "holy well" from all parts of the surrounding country. This ingenious gentleman is safely in prison, awaiting his trial for sacrilege.

IT is somewhat painful to see that quarrels and contentions are still prevailing in many parts of the Christian brotherhood. In Tarrytown, N. Y., a serious difficulty between a pastor and a leading member has just been hushed up. In Belleman, Pa., a fierce war between the Appel party and the anti-Appel party has been raging for several weeks. It was hoped the quarrel had subsided, but it has broken out anew. The Rev. Mr. Appel and his party had been shut out of the church, and they made a formidable attempt to gain possession. The Rev. Appel gave it out that he would preach again in the church if it cost blood, and his friends were determined to accomplish it if they had to go behind prison bars in consequence. But their opponents were on the alert, and were too strong for the Appelites. They guarded the doors and windows of the church both day and night armed with bludgeons. Appel and a number of friends went to the church at 9 A.M., and demanded, in the name of God, admittance to the church, but the stalwart Christians with the bludgeons did not recognize their authority, and held their ground. The Appelites considering discretion the better part of valor, concluded to make no attack, and assuaged their disappointed feelings by holding service out doors in a snow-storm. In concluding his service the Rev. Mr. Appel announced that in four weeks from date he would hold service in the church. "No you won't," shouted a half-dozen opponents, who stood about the door of the church. "You are not our minister, and you can't come in." A few minutes afterward the Rev. Mr. Appel left the front of the church followed by his bodyguard. The crowd lingered for a long time, and finally dispersed without doing any violence.

News of the Week.

THE business part of West Point, Ga., was burnt on Friday last.

AN attempt was recently made to assassinate the President of Hayti.

COAL oil in large quantities has been struck in Ontario county, N. Y.

OWING to the severity of the winter many fine orange groves in Florida are ruined.

HAYES has nominated Stanley Matthews, of Ohio, to be a judge of the Supreme Court.

THE United States of Columbia has applied for admission to the Universal Postal Union.

A LOCAL steamer was recently lost near Singapore. Nearly a hundred persons were drowned.

THE colored Republicans of the South are endeavoring to secure Senator Bruce a place in Garfield's cabinet.

PROF. HUXLEY has been appointed inspector of fisheries in England. The duties are light and the salary good.

DR. BOND, a leading citizen of Saline county, Arkansas, was recently buried alive by the caving in of a well.

A DESPERATE labor riot took place at Leigh, England, a few days ago. There were twenty thousand miners present.

THE Rev. Mr. Sapp, ex-treasurer of Andrew county, Mo., has disappeared. His official accounts were $2,000 short.

A WOMAN in Toronto recently killed her two children in a fit of anger. She then attempted to commit suicide, but failed.

THE Chinese of this city commenced the celebration of their New Years on Saturday last. They keep up the festivities several days.

GREAT damage has been done by the floods in the southern and central parts of Spain. The railroads in many places are under water.

FOUR young children were burnt to death at Altona, N. Y., a few days ago, the house having taken fire during the absence of the parents.

A MAD dog ran through the streets of this city a few nights ago, savagely attacking all he met. He bit twenty persons before he was killed.

THE British hav met with severe reverses in their recent encounter with the Boers in South Africa. In the last conflict several hundred men were lost.

THE state trials in Dublin are over. The jury disagreed, and Parnell and his associates in the Land League movement are free to continue the agitation.

THE streets of this city are in a very bad condition, owing to the heavy falls of snow which hav accumulated, and street blockades are of daily occurrence.

GAMBLING houses in this city are being pretty thoroughly broken up by the police, but gambling in private club rooms is becoming more prevalent than ever before.

THE Oneida Community, since its change of base, seems to be in a more flourishing condition than ever. They hav more orders for their goods than they can fill.

SENATOR FOSTER has been nominated by Hayes to take the place of United States District-Attorney Woodford in this city. It may be possible to get Colgate indicted for his vaseline anti-conception pamphlet now.

THE walking-matoh which ended on Saturday night last proved to be the most interesting that ever took place. Of the thirty starters only five held out to the finish. John Hughes, the winner, made 568 miles in six days, and had several hours to spare. This beats the previous record by two miles.

Discussion.

[*From the National Reformer.*]

Report of a Debate

BETWEEN THE REV. A. HATCHARD AND MRS. ANNIE BESANT, AT THE HALL OF SCIENCE, LONDON.

SECOND NIGHT.—CONTINUED.

MR. HATCHARD.

Mr. Chairman, Ladies, and Gentlemen: Before I enter to-night upon what I hav really to say, I want to say one word, and that is this: I am exceedingly obliged to all those friends who hav written me a lot of letters regarding this debate, telling me what I was to say and what I was not to say. But I can only use my own brains, and not other people's, and if I don't follow the course that some persons present say that I ought to take, it is because I think I am doing the right thing in what I am about to do. I may say at once that I don't intend to follow Mrs. Besant over all the ground she has gone upon, but to tell you another story. I fully expected that she would follow the course which she has to-night, because she has printed these opinions. I will giv you another picture, which is a contrast to the picture which she has presented to you. It has been said by some persons that Christianity did not introduce many new intellectual truths to the world. That is directly the fact, but my contention is that, in short, both the revolution and the revelation of Christianity—that the change effected by Christianity—was a moral one and not an intellectual one. I say that Christianity has nothing at all that is not in harmony with the highest philosophy and the highest science, and I am prepared to prove that; but I do say most distinctly that Christianity was intended to be a moral revelation to the world, and I stand here to challenge the world to-night to contradict that which I am about to set before you. I suppose there is no person present who has not read at some time or other the first chapter of St. Paul's Epistle to the Romans. If you hav not read that, I do most earnestly request you to do so when you get home, and to ponder it and think most carefully over it. I may be told at once that it is only St. Paul who speaks this, and, in short, that he is not worth attention. Let me tell you that St. Paul simply givs the words of many of the writers of antiquity—he exactly givs us a picture of the heathen vices of his time, which, ladies and gentlemen, are so truly abominable and defiling that before an audience in which there are a great many ladies I would rather not read the verses. If there were only Mr. Bradlaugh and a few gentlemen here, and the doors were locked, I would not mind going into these subjects. I hav told you that that was the state of the heathen world, and that it was a true and faithful picture of what the heathen world was at the time of St. Paul. Now, mind you, St. Paul is corroborated by a mass of testimony, and by a number of evidences which are literally overwhelming. You may ask me what were some of the prominent vices which were practiced at the time of St. Paul. Slavery was one, and slavery was universal. I may be a most ignorant person, but I say that Jesus Christ had love to man; I see that St. Paul had this; I see in the principle of Christian brotherhood that there was laid the great principle which opposed slavery in the ancient Roman world; and, with all due deference to our chairman, I say that it was Christian principle and Christian feeling which opposed slavery in the Southern states of America. You may think I am a very ignorant man in saying this, but I say it was Christian feeling in the Roman Empire, too, that was the cause of slavery being gradually given up. From different councils and different ancient authors we see that it was the church of which you hav heard so much to-night that stood between the slaves and their masters—that extended the power of her protecting hand or arm on their behalf. A Roman Catholic friend of mine—a Roman Catholic, mark you!—has taken the trouble to collect in the British Museum for me a whole mass of authorities upon this question, and I tell you that they are so voluminous that they hav astonished me. I will giv Mrs. Besant my notes if they are of any use to her. I speak respectfully.

Just for a moment or two let me refer you to Juvenal. Juvenal is truly what is called a satirist. Juvenal, mind you, was not a burlesque writer. Now let me tell you that Juvenal is one of the greatest names in Roman literature; and any of you who cannot read the Latin may buy a translation for about a shilling. Now I say distinctly that what is taught here is exactly the truth. This is Dryden's translation. I wish there were no ladies here. The sixth satire is so bad that I cannot read it before this audience. I say the picture of vice and immorality and profligacy here is something which is simply alarming.

Now, our chairman knows the Luxembourg, in Paris. They hav a collection of beautiful pictures there, and amongst them there is a splendid painting of "The Romans of the Decadence," and of the profligacy depicted by Juvenal and St. Paul. There is shown what Juvenal says and what St. Paul says. I hold in my hand "Horace." Listen just to this. This is a quotation which I looked out this afternoon. It occurs in the first book of his satires, and in the third satire. He is speaking about the punishment of the slaves, and he goes on in this way: "Lastly, since the vice of ire, likewise other *vices* adhering to fools, cannot be cut off entirely, why does not reason use her own weights and measures, and, as each thing is, so coerce offenses by punishment? If any one should fix that slave on a cross, who having been ordered to take away a dish shall hav licked the half-eaten fishes and warm sauce; among sane *persons he* would be called more insane *than* Labeo" (The Classical Student's Translation of Horace, ed. 1844, pp. 160, 161).

Do you understand what this means? It means this, that a man—mind you, this Horace was a heathen—a slave who simply partakes of a piece of any delicacy—say a fish, is punished, his master having supreme power over him, by ordering him away to be crucified on that account, and that is the custom or practice which Horace alludes to. The cruelty, the vice, and the immorality of the Roman Empire is something that you can hardly credit. There are no common books which giv a good account of this, simply because the majority of authors do not like to defile their pages with the immorality and licentiousness that abounds in these classics, but here is one which does. This is a well-known book, which was published some hundred years ago. It is called "The Advantage and Necessity of the Christian Revelation shown from the state of Religion in the Ancient Heathen World." It is by John Leland, doctor of divinity, who Mr. Bradlaugh well knows is the author of a book against the Deists. I say that that book is a black, appalling, fearful picture of what the state of the heathen world was morally.

I say nothing about Jerusalem when Jesus of Nazareth came into the world. Don't take my word for it, but listen attentivly to what I say; and I stand here against all the Freethinkers of England, I stand here before all the world, to bring evidence of what I hav said of the awful and appalling vices in Rome and the neighboring nations at the time when Jesus came into the world. It was because Christ came with the pure gospel, because it reproved and denounced the follies of the time, because it taught purity of morals and uprightness of life, that a large number of the heathens were so opposed to it and him. Why, if you will only get these two small volumes you will see for yourselvs. These two books are "The Early Empire," and the "Age of the Antonines," by Mr. Capes, the Reader of Ancient History in the University of Oxford. Now the truth is this, these two books giv the same kind of account, but not so extended as I hav told you with regard to Leland. I am going on at great length, showing you the state of the heathen world, because I think it is very important that you should know what the world was like at that time, and what Christianity has done to make it better. If you will only look carefully over the pages of another author, Mosheim, you can see most clearly what were some of the vices, and how Christianity operated in correcting these follies, in teaching these people higher and nobler views of life. I say the influence of these truths was such that at the time they were preached they purified the people. Within the first few years their effects were not so apparent, but as time rolled on—between the time of Paul and the time of Constantine—the rapid advance in teaching men nobler and higher ways of life was apparent in that age, and is apparent on the page of history.

Why, ladies and gentlemen, I should hardly dare to tell you what so great a man as Plato taught! What did Plato teach? Did Plato allow fornication? Did Plato appoint a community of women in his republic? That is, men were to hav wives in common. Read Plato's "Republic." You see how these vices were the great curse of the heathen world. They were really a large part of the means of the decline of the Roman Empire. If I do nothing else to-night than leave this upon your minds let me tell you again that the change wrought by Christianity was a moral change. I did not hear the book mentioned by Mrs. Besant, but the view placed before you by Mrs. Besant was much the same as is presented in Draper's "Conflict between Science and Religion." In that book you get a one-sided view, and I tell you that there might be a very different picture painted by another hand. Christianity was not so much intended to be an intellectual change as a moral change, and I stand here to-night to tell you that that moral change was effected in the Roman Empire by Christianity to a very great extent. I believe I may say entirely so. You will say it may be true, but Christianity is now worn out, and people do not believe in it; in short, that it is dead. I stand here to-night to bring before you facts as to what Christianity effected in the Roman Empire in the first three centuries, between the time of Jesus of Nazareth and the time of Constantine, and also facts as to the great change which has been effected in India during the last eighty years. I stand before you to-night to defend Christianity from this charge of being dead. I can defend it, and hav done so through a large part of England and Ireland before to-night.

Mrs. Besant told you last week in very eloquent words about Chrishna. There is not an atom, not a tittle, of proof that the story of Chrishna existed before the time of Jesus of Nazareth. I hold in my hand a book that is somewhat well known. It is this: "Christ and other Masters: a Historical Enquiry," by Archdeacon Hardwick. This book is published by Macmillan. His object is to draw a picture of the various religions of the ancient world, and he goes very elaborately into the question of the religions in India. I stand here before you to-night to tell you that there is not a tittle of proof to show that the story of Chrishna, as we know it in the Indian books of to-day, existed before the time of Jesus of Nazareth; but there is a very great amount of evidence to show that the story of Chrishna became popular in India about the sixth century, in the form in which we know it now, and you would be astonished to see the evidence which Archdeacon Hardwick givs in this book. His notion appears to be that the original story about Chrishna got mixed up with the story of our gospels, when they found their way into India. (A laugh.) Let me tell the gentleman who laughs that I can prove it to be the truth, and I tell the gentleman who laughs that I hav made it my business to understand these things. I cannot finish my subject to-night. Some time in January or February I hope to come here and lecture on these subjects. I can lecture for an hour, and I shall be happy to meet Mrs. Besant in the same way as we meet now if she likes.

In India they chiefly worship three gods—Brahma, Vishnu, and Siva. Now, I only, to-night, hav to do with Vishnu. Vishnu is the second person of the Hindoo triad or trinity. Don't confound this with our doctrin of the trinity. Only ignorant persons do so! There is no similarity or resemblance, and no one who knows anything of the subject would confound them. This person, Vishnu, whose name means to enter or pervade, the Hindoos believe has had nine incarnations in the past, and one incarnation in the time which is to come. I say this Vishnu is supposed to hav been nine times incarnate, and he has one to come in the future. In one of these incarnations he is called Chrishna, and he is one of the most popular gods in India in some parts.

Ladies and gentlemen, I wish to be a free man! I don't challenge persecution or prosecution, and, therefore, I am not going to tell you about Chrishna to-night; but I hav books on this platform that if the chairman likes to read to you I will see that he is sent to prison for doing it. I hold in my hand Ward's "History, Literature, and Religion of the Hindoos." What is Ward's evidence? These books are the original, and they were printed in India. What does Ward, who stands unchallenged before the world, say? He givs a picture of degradation, of fearful immorality, in India, which he dare not print in English. I could tell you a tale, but I won't. Ladies and gentlemen, you know I hav been brought on to the Freethinker's platform, and I must do my duty; and the heads of the church in London, who know well I am here, and what I am doing, and who hav sanctioned my coming, will hold me responsible if I don't do my duty.

Now, then, besides the evidence which is supplied by Ward, I hold in my hand the memoirs read before the Anthropological Society of London, volume ii, page 264. Dr. James Hunt, an intimate friend and acquaintance of mine, was the president. It is headed, "Some Remarks on Indian Gnosticism or Sacti Puja, the worship of the Female Powers," by Edward Sellon, Esq. I don't wish to get sent to prison, and I don't wish to read it to you. The worst of this is in Latin, and it shows distinctly the same kind of black picture of degradation, of vice, of immorality that existed in the Roman Empire at the time when Juvenal wrote his satires, and when Horace wrote his satires which I hav referred to.

What about Christianity? I stand here to-night fearlessly before all the Freethinkers of this country, and I say Christianity has so altered the whole tone of Indian society during the last eighty years—has so completely and thoroughly altered the moral tone—that now there is a totally opposit state of things to what there was eighty years ago.

I came here armed for the fray, I told you last week. I hav brought with me testimonies to the results of Christian missions, which I trust that our Chairman and Mrs. Besant will look at—at least, I earnestly pray that they will. There are testimonies from the late Lord Lawrence, Lord Northbrook, Lord Napier, Sir Bartle Frere, Sir Donald Macleod, late Lieutenant Governor of the Punjab, and Sir Richard Temple. There are so many that I won't go over more of them, except Prof. Monier Williams. Let me tell you, Freethinkers, that these testimonies no one can shake down, that there is a mass of evidence to show what Christianity has done in India—(interruption)—of what Christianity has done in India. Keep quiet. That they are simply overwhelming, and before I hav done with you this night I will show it you, and more still. It will be

said that Christianity is dead. Gracious! how ignorant you must be!

(TO BE CONTINUED.)

What Objections to Christianity?

MR. MAIR'S FIFTH LETTER.—CONCLUDED.

It is not argued that there are no truths taught in paganism, for it would seem that a belief in a Creator, in immortality, in personal sinfulness, in future reward and punishment, in heaven and hell, and a day of judgment might possibly be vaguely perceived by reason and a sense of justice. But they could never be anything more than mere belief, and that necessarily very confused and imperfect; they could have no authority over the life, and could produce no certainty to the heart, unless the wish of Socrates was fulfilled and some one sent from heaven with knowledge and assurance to men. The young man whom Cicero introduces as anxiously studying his arguments for the immortality of the soul, but who while joyously convinced while the page was open before him, was yet again skeptical when he closed the volume, rightly represents the feeling of uncertainty in the hearts of all the ancient pagans on all important topics of the future existence, and even as to the being of God and the chief good in this life. Christianity on the contrary, to those who receive it, brings the only thing that can rest the conscience and bring peace and assurance to the heart—knowledge. "If any man will do his will he shall *know* of the doctrine whether it be of God." Millions have tested the promise and borne witness to its absolute truth. Infidelity cannot adduce from the writings of the ancients any such assurance or unity of belief in any one important truth that Christianity reveals as are found in the writings of all Christians. The being of God, immortality, the resurrection, are held by all Christians with the conviction and assurance of absolute knowledge, while before the advent of Christ they were mere guesses. It is therefore absurd to assert that the scriptures borrowed any of these from other religions, not only because the priority of these religions has not been proved, but also because while reason seems to teach them, the Christian revelation alone has confirmed them, alone has given them any consistency, alone has removed from them the various superstitions, immoralities, and false teachings under which they were buried, and alone given them power over the heart, as it was probably the cause of their being held in the world at all. God spake to Adam, God spake to Noah, and from this source it is altogether probable all that was and is true in false religions sprang.

Equally absurd is it to object to or charge plagiarism on the scriptures because false religions recite several facts which the Bible asserts to have occurred. The characteristic insincerity of unbelief is borne witness to by this very charge, because a former generation of Infidels profess to reject the scriptures because, as they alleged, prominent facts like the deluge, the ark, the saving of Noah, etc., are not attested by other than scriptural writers. Thus, if other creeds support the scriptures in their recital of facts, Infidelity arraigns the Bible for plagiarism—if they are supposed to be silent on the same salient points, Infidels refuse likewise to believe on the plea of insufficient evidence. We may wonder that any honest, reflecting mind could be deluded by such dishonest shifting.

It will be seen, however, that unless there are weighty reasons, as there often are, for the silence of pagans, many scriptural facts must find a place in their histories and religions also of this kind. The Garden of Eden, the fall of man, Adam and Eve, the sacrifice of animals, the giants before the flood, the deluge, the saving of Noah and his family, etc., would naturally be expected to be found in all religions and mythologies. They are facts which occurred in the infancy of the world, before men were scattered over the earth, and hence traditions of them must be found among many nations, and such traditions uphold the integrity of scripture. Nor need we shrink from adducing the very avatars or descents of Vishnu of Hindoo mythology—which you have brought forward to prove the plagiarism of the idea of the conception of Christ—as thus confirming biblical truth.

Sir William Jones, to whom you have so often appealed, in a lecture before the Royal Asiatic Society, bears witness of the nine avatars. "The three first apparently relate to some stupendous convulsions of our globe from the fountains of the deep, and the fourth exhibits the miraculous punishment of pride and impiety. Firstly, as we have shown, there was in the opinion of the Hindoos an interposition of Providence to preserve a devout person and his family (for all the pundits agree that his wife, though not named, must be understood to have been saved with him) from an inundation, by which all the wicked were destroyed; next, the power of the deity descends in a form of a boar, the symbol of strength, to draw up and support on his tusks the whole earth which had been sunk beneath the ocean; thirdly, the same power is represented as a tortoise sustaining the globe which had been convulsed by the violent assaults of demons while the gods churned the sea with the mountain Mandar and forced it to disgorge the sacred things and animals, together with the water of life, which it had swallowed. These three stories relate, I think, to the same event shadowed by a moral, a metaphysical, and an astronomical allegory, and all three seem connected with the hieroglyphical sculptures of the old Egyptians. The fourth avatar was a lion issuing from a bursting column of marble to devour a blaspheming monarch who would otherwise have slain his religious son, and of the remaining six not one has the least relation to a deluge—the three which are ascribed to the Tretayug, when tyranny and irreligion are said to have been introduced, were ordained for the overthrow of tyrants or their natural types the giants with a thousand arms formed for the most extensive oppression, and in the Devaparyug the incarnation of Chrishna was partly for the same purpose and partly with a view to thin the world of unjust and impious men who had multiplied in that age. . . . As to Buddha, he seems to have been a reformer of the doctrines of the Vedas, and though his good nature led him to censure those ancient books because they enjoined sacrifices of cattle, yet he is admitted as the ninth avatar even by the Brahmans of Casi" (Asiatic Researches, vol. iii, p. 339). The tenth avatar is yet future.

I have given the full quotation that the reader may also judge for himself how reasonable the opinion is that the idea of Christ grew out of the above incarnations.

Sir William says in another lecture: "There is no shadow then of a foundation for an opinion that Moses borrowed the first nine or ten chapters of Genesis from the literature of Egypt, still less can the adamantine pillars of our Christian faith be moved by the result of any debate on the comparative antiquity of the Hindoos and Egyptians or of any inquiries into Indian theology."

But accurate chronology is your greatest enemy. You cannot *prove* that any of the resemblances which are claimed between Christianity and any of the religions of the world are anterior to the captivity of the ten tribes of Israel, and I believe they are all post-Christian. The alleged "oldest of books," the Rig Veda, cannot be proved to be as old as parts of the Old Testament, a fact which Prof. Muller, with all his devotion to Sanskrit, acknowledges (Chips, vol. i, p. 5). As a discerning critic says, in a review of the last three chapters of Mr. Mallock's "Is Life Worth Living?" "Seven hundred years before Christ, and two at least before the birth of the founder of Buddhism, the ten tribes of Israel were transported *en masse* almost to the borders of India. About one hundred and fifty years later the Babylonish captivity dispersed the rest of the nation probably still more widely, a dispersion from which they never more than partially returned. The prophecy of a child to be born, son of a virgin, and yet the mighty God, might thus hav been carried far and wide through India before Buddhism had in fact a history at all."

The Vedas make no reference to a trinity composed of Brahma, Vishnu, and Siva, nor is there any teaching of an incarnation. It is only in Hindoo books that are acknowledged by all critical authorities to be after the establishment of Christianity, from the first to the twelfth and even later centuries A.D., that the doctrines are taught of which you, following Mr. Graves, who followed Mr. Higgins, who derived his cue from Messrs. Volney and Dupuis, claim Christianity borrowed. But the real probability is that they all copied from the so-called apocryphal gospels and the teachings of that corruption of Christianity, the Nestorian heresy.

And this is especially true of the story of Christna, or Chrishna, as you spell it, though the general preference seems to be Krishna. There is no similarity at all between the meanings of the words Christ and Krishna, as the former means, as every one knows, "anointed," and the latter I am informed signifies black. He was not born of a virgin, and, as the famous astronomer Bentley demonstrated by exact mathematical calculation founded on his horoscope, he must hav been born A.D. 600 if at all. The curious reader will find many other facts interestingly grouped in a little book by the editor of the Cincinnati *Gazette*, which is a criticism of Mr. Graves's works, and to which I am indebted for part of this and the last paragraph.

The claim than Ahriman is a prototype of the biblical teachings of Satan is another Infidel assertion, easier made than proven. There is every probability that it is an addition to the early Persian religion, and it is at least doubtful if Cyrus, Darius, or Xerxes ever heard of him. The religious formula engraved by the last two on the rocks at Persepolis and Nags-i-Rustam omits all mention of him, and the historian Herodotus is equally silent.

The religious books of the East themselves are for the greater part infantile babblings. I had intended introducing quotations, but I have already trespassed too much on the patience of the reader. I will content myself with one or two quotations from Max Muller, whose word on Sanskrit is the highest living earthly authority. He says: "Readers who have been led to believe that the Vedas of the ancient Brahmans, the Avesta of the Zoroastrians, the Tripitaka of the Buddhists, the King of Confucius, or the Koran of Mohammed are books full of primeval wisdom and religious enthusiasm, or at least of sound and simple moral teaching, will be disappointed on consulting these volumes. Looking at many of the books that have lately been published on the religions of the ancient world, I do not wonder that such a belief should have been raised, but I have long felt that it was high time to dispel such illusions." The Vedas themselves distinctly disclaim inspiration, however fondly the Indian theologian may argue for it. "In many a hymn," writes the foregoing authority, "the author says plainly that he or his friends made it to please the gods, that he made it as a carpenter makes a chariot (Rig Veda I, 130, 6. v, 2, ii), or like a beautiful vesture (R. V. v. 29, 15); that he fashioned it in his heart and kept it in his mind (R. V. I. 171, 2); that he expects as his reward the favor of the god whom he celebrates (R. V. IV., 6, 21)." James Legge, in his introduction to his translation of the texts of Confucianism, bears like witness to the alleged "bibles" of the Flowery Kingdom. "The ancient books of China do not profess to have been inspired or to contain what we should call a revelation." It is interesting in this connection to remember that when the Vedas became popularly known to the natives of India, to whom they had long been "a fountain shut up and a book sealed," the claim to their divine inspiration was relinquished by the Brahma Somaj, the most enlightened of their sects.

In conclusion, a word about your authorities, which I suppose to be a proper subject of criticism. Neither James F. Clarke, Sir William Jones, nor Max Muller at all uphold your views. Mr. Kersey Graves is an uncritical and utterly unreliable writer, whose conceit and assumption is only equaled by his ignorance and incompetency to judge between authority and nonsense. Jacolliot is not only unreliable, but, according to the testimony of Prof. Muller and Prof. John Fiske—an Agnostic whose word should certainly be law for Infidels—contemptibly unscrupulous. Mr. Godfrey Higgins, while a man of considerable learning, was an imaginative and very credulous old English gentleman, who, while he had the leisure and taste to amass considerable interesting data, had not the critical acumen to sift the wheat from the tares. Dr. Inman, while somewhat of a scholar, I hope had more common sense in his theories of medicine than of theology. None of the ideas of the foregoing writers are original; they are merely elaborations of the defunct nonsense of Volney and Dupuis. Another of this precious school was Robert Taylor, of whom you give a glowing but erroneous account in "The World's Sages, Thinkers, and Reformers." Mr. Taylor was first a minister, then an Infidel, then recanted, again affected Infidelity, married, and passed himself as a Christian. In his first Infidelity he wrote "Diegesis," and other Infidel books. I have looked over the "Diegesis," and it is certainly one of the most impudently ignorant and dishonest productions that have ever fallen under my eye. But he recanted all this when he found Infidelity did not pay. I have lying on the table before me a work of his after he had again professed Christianity, written against Infidelity, called "Natural History of Religion; or, Youth Armed against Infidelity and Religious Errors." I judge he is a poor authority for either side. The case is very similar to the story they tell of a man who had been prominent as an anti-Masonic orator. After a while he went West and joined the Masons, and then returned to the same village where he had declaimed against them and became as strenuously their advocate. A lady who was afraid that her husband would be influenced to join them under his sophistry met him in the street one day and accosted him: "Mr. ———, some years ago you preached against Freemasons?" "Yes." "And now you preach in favor of them?" "Yes." "Well, were you lying then or are you lying now?"

But I must stop here, asking your and the reader's indulgence for the extreme length of my letter,

I am, sincerely yours, G. M. MAIR.

D. M. Bennett's New Book.

Mr. Bennett has published his European letters in book form, under the title of "An Infidel Abroad."

It is wonderful how Mr. Bennett picked up so much in so short a time. He has pictured the persons, places, and scenes visited with a vividness that almost impresses upon us his own personal realization of them. Those who hav not visited Europe will find a fund of information in these letters that it would be difficult to find elsewhere, clothed in so pleasing and comprehensiv a style. He leads us by pleasant ways through the wonders of Rome, London, and Paris to witness the stupendous works and varied genius of the highest past and present civilization of the world. The work is one of the most pleasing among the many books of travel, and should be read by all who take pleasure in contemplating what the past has produced and what the present is producing.—*Progress.*

Communications.

The Freedom of the Human Will.

To the Editor of The Truth Seeker, *Sir:* I observe in Mrs. Besant's report of the proceedings of Brussels Conference of Freethinkers, as published in the *National Reformer*, that there was an interesting discussion of the metaphysical question concerning the freedom of the will—whether it is always governed by the strongest motiv, or whether it has a self-determining power, and acts as it pleases. Will you indulge me in a few thoughts on this subject?

About the middle of the last century Jonathan Edwards wrote his famous treatis on the will, which stands to this day as a monument to his genius. In it he proves that the human will is, in a sense, passiv, and is governed, and ultimates in action, by the force of the strongest motiv; not the strongest motiv really in existence, but the strongest as it appears to the actor himself, and the strongest present before the mind at the time of action. Edwards' work was designed to be a defense of the Calvinistic system of theology generally, and particularly of the two doctrins of the election of the saints to eternal life and happiness, and the reprobation of the non-elect, who compose the larger part of the human family.

Now, while a man may repudiate both these theological dogmas, and all the rest that hang to them, he may hold to the metaphysics of Edwards, and call it, with the Duke of Argyle, "The Reign of Law," or "the machinery of the universe," including human volition as well as dead matter.

The only objection that a Rationalist can make to Edwards' doctrin that the will is governed by the strongest motiv is that it seems to make man a mere machine acted upon from without by an absolute God, who has the whole world of motivs at his disposal, thus destroying man's accountability for his actions, and blotting out the distinction between right and wrong. Let us test the questions by a little inductiv reasoning:

1. Is it not a fact, according with the experience of every age, that a person is conscious of his freedom to act, or not to act, just as he pleases? Consciousness of a thing is the best, nearest, and shortest evidence in the world of the truth of that thing. Argument and demonstration are only longer methods of proving to a man a proposition that does not come within the realm of his own consciousness, but only of his intellect.

2. Is it not a fact, proved by science to the satisfaction of every intelligent mind, that man and his actions, like any other thing, form links in the eternal chain of causes and effects which it is the province of time in its revolutions merely to unfold? The modern doctrin of the conservation of force shows that the universe is a unit, and that all persons, things, and events are but fractions of the unit, that there is a plan or system of things which dispenses entirely with miraculous interposition, but is executed by the unbroken operations of natural law.

3. Is it not a fact that of the countless murders committed, no man was ever yet known to excuse himself because he felt that he was irresistibly impelled to do the deed? The point I make is that while it is true that the plan of the world includes in its design and execution the voluntary actions of all organized beings, no man excuses himself for a bad act on that account because he is conscious of his freedom to do otherwise.

4. As to the reconciliations between the consciousness of a man's freedom to act or not act as he pleases, on the one hand, and on the other hand that the universe is a plan, including every person, thing, and moment of time, that is a matter we hav nothing to do with. Facts are facts whether we comprehend their relations to each other or not. Facts alone are the objects and subjects of all knowledge, and the facts we hav mentioned are on all hands admitted to be such.

5. If it be true, then, that the will is invariably governed by the strongest motiv presented to the mind is not man a mere irresponsible, moral machine? and is not God an arbitrary despot impelling him into sin, and then punishing him by the terrible consciousness of guilt, and perhaps by a public execution for his offense? To this I reply, Every sane man, when he is tempted to commit a crime, or when he feels the superior force of a bad motiv tugging at his will, has the power to pause and reflect, by which I mean that he has the power to call up the opposing motivs, and to study their numbers and their force, until they outweigh the one that prompts him to action. This goes upon the presumption that there is always in existence somewhere a stronger motiv to do right than to do wrong, and the business of a moral and accountable agent, when he is tempted, is to hunt up that motiv or motivs by the mental process called reflection. The Quakers hav a rule that when any one is provoked to speak or act unadvisedly he must keep entirely silent until he can deliberately count one hundred; an irritable man one hundred and fifty. During this time the blood has a chance to cool, and go more slowly through the veins, and although the strongest motiv was to knock down the man who affronted him, he has called in the opposing motivs to such an extent that, all being combined, they weigh heavier than the once strongest motiv. Do we not all admit that we hav this power, and do we not in our moral nature feel that when tempted by a strong motiv we ought to exercise it?

A young man meets in a stage-coach a woman. After a few hours' conversation with her, she being fascinating, he finds himself in the chains of love. So powerful is the newborn motiv which has crossed his path that in obedience to it he is willing to lay himself and his fortune at her feet. Her presence is his heaven, and her absence is hell. He would cheerfully risk his life in a duel with a rival in order to secure the prize of her love. He would marry her instantly if it was possible. Her beauty and loveliness of character, which he has discovered, constitute the strongest motiv, moving power, in the world now acting upon his will, and he is governed entirely by it for the time being. But that does not prove that there are not opposing motivs, one of which, or all together, may change the complexion of the whole case. The young man has as a fellow-traveler, a life-long friend, an old man who has traveled the ways of love himself, and that friend says, Young man, pause and reflect. And, beginning with number one, he goes on to giv ten reasons why by no act he should yield permanently to the motiv which has enslaved him. The first reason is as light as a feather to the lover, but at the giving of the fourth or fifth, the youth begins to feel shaken in his purpose; or, to speak metaphysically, the strongest motiv weakens and loses weight as it lies in the scale, and the opposing motivs in the other scale gather in weight and numbers. By the time the old man gets to the tenth reason, the strongest motiv, as it once was, has become the weakest. All this because the agent, when tempted to act by the presence of the strongest motiv, paused and let his mind go through the process of reflecting, whereby his whole course of actions was changed.

If there be a flaw in this argument, the writer is not aware it, and will be glad to hav it pointed out. To be sure, no attempt is made to reconcile the absolute freedom of the human will with the unitary and unbroken plan of the world expressed by the theological phrase, the sovereignity of God, that controls the act of every living being by presenting the strongest motiv. But these two seemingly opposit facts compose a mystery, but not an obscurity. It is an absurdity to say that a part is equal to the whole, or that two straight lines can inclose a space; but a mystery is a fact so high above us, and so *round*, that there is no place for the human intellect to take hold of and subject it to examination. Look at the mysteries which hang round the whole subject of electricity, and defy us as yet to understand it. We do not puzzle our brains and stand still because we cannot reconcile the conflicting features of the phenomenon. We hitch it up like a mule, and put it to work in the service of man.

This, then, seems to be the conclusion of the whole matter. Our understandings teach us that our persons, and our volitions, which lead to actions that exert momentous influence on human affairs, are all necessary parts of the iron-linked plan of the world, which time in its progress reveals. The relations between these parts are so intimate, old effects being only new causes of future effects, as to justify us in saying, without a figure of speech, that that part of the universe called our world is a unit. We are conscious, nevertheless, and therefore harbor no doubt, that we are perfectly free in our actions, and do exactly as we please, without compulsion from any quarter, and are therefore responsible for our actions. And we know from a thousand experiences in life that when distracted and unable promptly to act by a variety of conflicting motivs we hav the power to sit in judgment on the case, examin these motivs deliberately, call in others from a distance, and by reflections make the whole of them to change places, the weaker ones at the moment taking the place of the stronger, and the strongest of all at the time taking the place of the weakest. This is the reason why men feel responsible for their actions, and they could neither be nor feel responsible unless they were and felt themselvs to be free.

Enon Valley, Pa., Jan. 20, 1881. A. B. B.

The Athanasian Creed Explained.

To the Editor of The Truth Seeker, *Sir:* I came across the orthodox creed the other day for the first time. I had always understood that it was something entirely beyond our reason to comprehend or understand. I think I hav heard Col. Ingersoll hold it up for ridicule on this account. I was surprised when I came to read it to find how easy it was to understand. I read it over several times, to be sure there was nothing incomprehensible about it. And then the doctrin of the trinity is perfectly simple when you understand the orthodox creed. The creed is this:

"The Father is made of none, neither created nor begotten. The Son is of the Father alone, neither made nor created, but begotten. The Holy Ghost is of the Father and the Son, neither made nor created, nor begotten, but proceeding." How easy!

First: "The Father is made of none." This is in the present tense, showing that God has ever been and is now in a state of formation or being made, and as man is the greatest maker that we know anything about, we conclude that man is continually making this God or Father. But what do they make him of? The creed says of none, which must mean no thing or nothing. Now as the Father is made of nothing, he is nothing still, for every man knows that something cannot be made of nothing, so it is perfectly plain that the Father is nothing.

"The Son is of the Father begotten." Now it is a long-established fact that like begets like, and as the Son is of the Father alone, and I hav shown the Father to be nothing, so the Son must be nothing also.

The Holy Ghost is of the Father and the Son proceeded. Now as the Father and the Son are nothing, could anything else proceed from them but nothing? Consequently the Holy Ghost is nothing.

Now we understand it perfectly; we hav God the Father, nothing; God the Son, nothing; and God the Holy Ghost, nothing; and these three nothings are one nothing. How easy the trinity comes in!

Now I think this is so plain, "that a wayfaring man though a fool need not err therein."

This creed was formed over fifteen hundred years ago, and the clergy hav been trying to mystify it ever since. If they had shown it to the people just as it is, how much happier the world would hav been, for it is the most simple, the easiest to be understood, and the most correct description of this personal Godhead that I hav ever seen.

Mendon, Mich. Dr. E. B. Southwick.

Proceedings of Secular Association No. 1.

"It mus' be now de kingdom's comin'
"An' de year ob jubiloo."

Goody gracious, Mr. Bennett, I must tell you of our meeting last night! We are all so glad that the secularization of the nation is so soon to be accomplished under the new dispensation. Last night the *Green*ville *Grand Pacific Secular* Association, No. 1, held its first meeting in the chapel. It would hav done you good to hav seen the people of our village flock to our noble standard—literally all except a few "obscenity repealers."

The President, Col. Pope, being absent, the Treasurer, Col. Begundy, presided with universal satisfaction. He happily introduced Col. Spendwind, who he said would address the meeting.

Col. Spendwind commenced by congratulating us that the people of *Green*ville were the first to enroll themselvs under the glorious "grand pacific" banner, which is very soon to "secularize" the government, and bring that happy time which by faith christendom has long seen, proclaimed in a Bethlehemite stable. He thanked God that those who hav for many years been hurling the irresistible shafts of reason, argument, and ridicule against the church and the dominant party, to the great detriment of our cause, hav at length become sensible of the injury done to the feelings of our *Christian* friends, and hav resolved to do so no more, but in the future turn their attention to the cause of "Secularization." He dwelt at considerable length upon the unparalleled outrage of the Catholics of New York receiving public funds for the support of their schools; and as they are universally *Democrats*, and are by no means expected to rally under our glorious banner of "Secularization," this ought to end at once. In conclusion he expressed the well-grounded hope that before the expiration of the present year the church everywhere throughout our land would rush to the "Grand Pacific plan of Secularization," and that by the 1882d anniversary of the birth of our Savior, the lion of Infidelity and the lamb of Christianity would lie down together, and be led to *green* pastures under the shade of our glorious banner of "Secularization." (Universal applause.)

Bro. Weekly rejoiced in the early prospect of the "Secularization" of the government; for then his children in the school will no longer be compelled to read the obscenities, vulgarities, and falsehoods in the pretended word of God.

He was promptly *called to order* by the chairman, who informed him that nothing could be allowed to hurt the feelings of Christians. This is duly incorporated in our Constitution, and a repetition of the offense would subject him to expulsion.

Col. Gingerlost said that in the past he had said much about the "Mistakes of Moses," "Hell," etc., but in the future he should be silent on all these points.

Prof. Upperwood declared he had dwelt much on the "Crimes and Cruelties of Christianity," but was now an advocate of the new di-*Spencer*-ation.

Adjourned to meet next Wednesday evening in the Presbyterian church.

The hearty congratulations indulged in showed the universal satisfaction of all. 572½ already enrolled. Secularist.

Greenville, Jan. 19, 1881.

P. S.—Being a poor speller it is a wonder if I hav made no errors in orthography. S.

Singing Stones.

I believe that Liberals, who are necessarily the most sincere and enthusiastic admirers of the real marvels of nature, will be much interested in learning that a key-board of undressed stones, giving forth the most melodious sounds, has been curiously collected. Mr. Baudre, of Paris, is the gentleman who after a quarter of a century's perseverance and search through every part of France has succeeded in proving the truth of his hypothesis that the quarries of nature contained, ready and waiting only for the magic touch of man, all the various notes of musical harmony, and that her great and tuneful voices were not dumb in the stone any more than in man, bird, or tree.

This "geological piano," constructed through the strange devotion of a man to his idea, has three full octaves. The stones, simply balanced by strings upon a wooden frame, are undressed flints varying from three to sixteen inches in length, irregular and of every shape, such, in a word, as Dame Nature, in her all-wise and supreme will, has seen fit to deposit, long before Adam was a suckling babe, in the bowels of her pet daughter, our Mother Earth. There they hav lain, treasuring up their wealth of soul-stirring melody, through the countless ages of the past.

To attempt, by means of prosy, articulated words, to giv an adequate idea of the purity and pervading sweetness of the tones Mr. Baudre knows how to draw from these uncouth flints would be a vain task. It is, we think, no exaggeration to say that sounds of such crystalline clearness hav never before greeted the ear of man. These singing stones must be seen and heard to be appreciated. Such is the testimony of the most distinguished men, as, for instance, the composer Rossini (who said to Mr. Baudre that had men been ignorant of music he—Baudre—would hav invented it); the poet Victor Hugo, the great scientist Tyndall; and on this side, Dr. Wheatland, Prof. Eustis, Dean of the Scientific Faculty at Harvard, Prof. Gibbs of the same university, Dr. Thomas Hilt, former president of Harvard, and many other widely known men, who unite to speak in enthusiastic terms of the singing stones.

It is Mr. Baudre's intention to exhibit the stones in New York city, giving an interesting lecture upon the flints, their peculiarities, many of which are not only very singular, but also of keen scientific interest, their history, their executing operatic and popular airs upon his primitiv though perfect key-board, and what has proven not the least interesting part of the program, inviting all present to test the accuracy of the notes, and address him any question or request concerning, or in connection with, his marvelous instrument.

This lecture and exhibition must attract the curious as well as the scientific, as, in addition to the natural curiosity of brute stones, graded on a scale of more than two full octaves, and emitting more perfect sounds than any musical instrument, not to speak of the persistent genius of the man who collected them, it throws new light on the probable uses of the flint in the ages of primitiv man. It will be given at Steck Hall, No. 11 East 14th street (near 5th avenue), on Thursday evening, February 3d, commencing at 8 o'clock. Tickets (at 50 cents each) can be secured at THE TRUTH SEEKER office, at Steck Hall, or at Brentano's, corner of Union Square and 16th street. E. G.

Letter from Wm. McDonnell,

AUTHOR OF "EXETER HALL," "HEATHENS OF THE HEATH," "FAMILY CREEDS," ETC.

MY DEAR FRIEND BENNETT: Accept my thanks for the copy of the "Infidel Abroad" sent me. I hav again read many pages of your letters from Europe with renewed interest. Most travelers when describing their journeyings dwell much upon natural scenery — mountain, valley, and lake; rock, river, and waterfall; and forts, castles, and ancient ruins are also brought prominently before the reader. But while not overlooking these, you take us into the most famous museums, art and picture galleries. With peculiar zeal you lead us into splendid churches and cathedrals, and we gaze in wonder at the towering and magnificent varied forms of materialized superstition. We see a glut of pious pomp and pageantry in every direction. Every city and town, even while having a majority of its population pauperized and degraded, must hav, it seems, its palatial ecclesiastical structures, as if to awe into greater servility the unreasoning slaves of blind faith. Statues and pictures of Madonnas, of infant gods, and of crucifixions, and those of apostles, saints, and martyrs, also adorn or disfigure the most conspicuous places in churches and on highways, winning the ready worship of votaries who feel no degradation in their prostrations before these, or in the more than semi-idolatry with which they hav learned to regard the skulls, and bones, and rags, and other relics held by the priests as worthy of the highest veneration. Religion, particularly in Catholic countries, is delusion almost complete. There credulity seems to be boundless. In early life I experienced in my own case something of this feeling, and I therefore believe that your statements regarding religious infatuation hav not been exaggerated. But what shall be said of Protestant countries? There, too, the army of paid priests and pious pensioners still shout, "Glory to God in the highest; him alone shall we serve." And while solicitations are constantly made to the wealthy and great, as well as to the suffering poor, for "offerings to the Lord," the Christian God has superabundant gifts, while the pressing wants of Christian men are comparativly overlooked, vast numbers being still allowed to remain in their normal state of destitution. Verily the home of pauperism is in Christian lands.

With kindest regards to Mrs. Bennett and yourself, I remain, Yours truly, W. MCDONNELL.

Lindsay, Ont., Jan. 25, 1881.

Personal—Just Once.

While conducting the Secretaryship of the National Liberal League without money compensation, I find that it will be necessary to earn bread by the sweat of my brow in some other occupation. I cannot steal, and "to beg I am ashamed." I hav been young, and now I am old; yet never hav I seen my seed begging bread.

Fortunately, I hav a trade. Since 1845 I hav been first a phonographic teacher, then reporter in the courts of this city, in government service, and as secretary of various societies and corporations. Of late years I hav done less reporting and more teaching. Some of the best reporters in the profession are pupils of mine. Last year I accepted a professorship in a phonographic college. This year I declined; and, since my election to this Secretaryship, I hav given my whole time to it, earning nothing in any other way. This cannot last. I propose to resume teaching, not for the profit of employers, but on my own account, giving three hours' time to it daily for pay. This will leave me ten hours a day to work for the League for nothing. St. Paul mended sails while he saved souls. I will mend souls while I fill the sails of the Liberal League; thereby I, too, will be an independent apostle, and "not be chargeable to any."

Phonographic shorthand is yet a new profession—perhaps the only one that is not yet crowded. There is a growing demand for sharp, smart young men and women phonographers in the courts, in counting rooms, in telegraph offices, in editorial sanctums; and it is a genteel, not severely laborious, and fairly well-paid pursuit. It is also a good foundation to begin upon, establish a character, and rise to higher positions. Having charge of the correspondence of the principals of firms and presidents of companies, it throws the clerk into intimate relations and enables him to make valuable acquaintances and form profitable business connections.

Phonography can be acquired by steady application three hours a day in from four to six months. The average gain is one word per minute per day. One hundred lessons will giv one hundred words per minute, which is sufficiently rapid for clerk, secretarp, or amanuensis purposes. One hundred and fifty lessons will carry the pupil up to one hundred and fifty words a minute, which is sufficient to report most speakers verbatim. This speed is the standard for admission to the Law Stenographers' Association of this city. The compensation for phonographic clerks is from $500 to $1,000 a year, according to capacity, and for reporters from $1,000 to $2,000 a year. Beginners, however, hav to commence on lower salaries and work up. At present, and for a few years to come, a well-qualified stenographer is pretty sure of getting a position, as the demand is increasing faster than the supply.

If any young Liberal who reads this would like to engage in this pursuit I will fit him or her for the position of clerk, secretary, or amanuensis for $100; or, to take a reporter's position, for $150, payable for every twenty-five lessons $25 in advance. I wish to take from five to ten pupils only at one time. Further particulars will be given on application to the undersigned.

Another hint I will giv to Liberal young men seeking mercantile or business positions. Our trade with the Spanish republics south of us is increasing year by year, and most business houses must hav one or more clerks who write and speak Spanish. The language is one of the easiest to be acquired, and any clerk with an outfit of Spanish and phonography would be sure of commanding a good situation with a good salary.

Now, Mr. Editor, please lay this proposition before your readers; and if a few of them would like to accept it I will work for them for a term and for the League till the crack of doom. T. C. LELAND.

201 *East 71st street, New York.*

"THE Darwins" is an animated, vigorous, and life-like story, and is written in Mrs. Slenker's usual vigorous, sledge-hammer style, and is bristling with sharp points, every one of which is driven clear home and doubly clinched. The book will be extensivly read, and cannot fail to be admired by all reformers for its just and forcible condemnation of the use of intoxicants, tobacco, tea, and coffee. — *Seymour Times.*

A New League.

Our friend J. H. Burnham, of Michigan, is stirring up the Liberals of his state. Last week he was at Lowell, and the result is the Lowell, Michigan, Auxiliary Liberal League (No. 29), John M. Mathewson, President; and James H. Weeks, Secretary.

This League takes the place and number of the Albany, N. Y., auxiliary which seceded with Mr. Abbot in 1878.

I am happy to be able to report the following additional annual members:

Henry Gildemeister, Bunker Hill, Ill.
Joseph Henry, Salina, Kan.
J. Francis Ruggles, Bronson, Mich.
James McDonald, Fort Fred Steele, Wyo. Ter.
C. S. Rowley, Jackson, Mich.
Elizabeth M. F. Denton, } Wellesley, Mass.
Prof. Wm. Denton, }
S. B. Bancroft, Buffalo, N. Y.
John Brown, Buffalo, Kan.
Wm. Gorman, New Britain, Conn.
Juliet H. Severance, M.D., Milwaukee, Wis.

Fifteen Liberals in all hav now joined the National League as annual members. This is a fair beginning; but there is room for a thousand more. Every five annual members help the League treasury as much as a new auxiliary, and each one exerts his influence in his locality.

I am glad also to report the following life members—adding Dr. Foote again to make the list complete: E. B. Foote, Sr., M.D., 120 Lexington avenue, New York; Chas. Eckhard, Earle's Hotel, New York; D. N. Harwood, Shelbyville, Ill.

This too is a fair beginning; but there is room for a hundred more. Every life member helps the League treasury as much as five auxilliaries, and enables us to put forth the effort to organize five auxiliaries.

Let the good membership of all kinds go on.

"While the lamp holds out to burn
The vilest Christian may return."

T. C. LELAND,
201 *East 71st St., New York.* Sec. N. L. L.

No Compromise.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of January 22d, I notice that you are laboring under a slight misapprehension of facts in regard to my release from the grasp of obscene Comstock and the United States courts. The facts in the case are these: About two weeks previous to the time fixed for trial I received a note from Hon. James H. Lane, prosecuting attorney, with a request to call for consultation. Complying with the request, Mr. Lane stated that the prosecution was willing to withdraw the suit providing I would acknowledge the publication and mailing of the Le Clair *Pilot*, which I had already done before Commissioner White at the time of his arrest. Mr. Lane then agreed to take the case to Keokuk, without my attendance, and ask the court to impose a nominal fine of $100 and costs, after which he would see that the fine and costs were remitted.

Under such circumstances, I felt it my duty to accept the terms offered, and walked out of the office once more to breathe the air of freedom and personal liberty. So you see it was not a "compromise." It was a square back down and out of the case on the part of the government. I hav never acknowledged to any guilt or violation of law, and never will.

Yours truly, H. L. BARTER.

Davenport, Iowa, Jan. 24, 1881.

Errata.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In my article in your issue of January 29th the sense of a statement was spoiled by your printers. The sentence, "I hav known cases of prolonged uterin diseases that had baffled the skill of the most eminent doctors to be perfectly cured by proper *mating*," was made to read "cured by proper treating." My name was also wrong.

I like the idea of a fund to help furnish THE TRUTH SEEKER to those unable to pay for it, and send you one dollar for that purpose, hoping a hundred others will do likewise. Yours,

JULIET H. SEVERANCE, M. D.

Personal.

W. F. Jamieson will giv a course of five lectures in Garrettsville, Ohio, Feb. 7th, 8th, 9th, 10th, and 11th. Subjects: 1. "Evolution," 2. "Astronomy and Ancient Worship," 3. "Death, the Bright Side from the Light of Science; 4. "Is Christianity the Cause of Civilization?" 5. "Thomas Paine's Services for American Freedom." Address at Garrettsville, O.

"Orthodox Hash,

With a New Change of Diet," is a new little poetical pamphlet by Warren Sumner Barlow, author of "The Voices," "If, Then, and When," "Progress of Manhattan Isle," and other poems. It is in the author's own usual pungent, incisiv style, and contains many sharp hits at current theological absurdities. Price, 10 cents. For sale at this office.

Sunday Lessons and Musings.

Constructiv Liberalism.

LESSON III.

THESIS.

The relations of Man to his world hav been so far made out by Modern Science that they giv an affirmativ and constructiv basis for human life, thought, and feeling, to the exclusion of Theology.

Law, matter, force, cause, life, are capable of relativ but affirmativ and reliable definitions.

TEXT DEFINITIONS.

I.—INORGANIC.

Science has two distinct procedures:

1. The investigation and classification of relations, condensing them into Laws.

2. The mathematical investigation of the relations of such relations, *i. e.*, the *reason* of such Laws.

A Law is the formula of the facts.

A Theory is a formula of the reason of those facts.

A Hypothesis is a postulate which helps Theory where observation halts.—*G. H. Lewes* (*Life and Mind, vol. ii, p.* 299).

Matter is the Felt viewed in its statical aspect.

All we know is Feeling and the changes of Feeling.

We class the Felt apart from the Changes, the one as Matter, the other as Force.

The *qualities* of Matter are our feelings.

The *properties* of Matter are its qualities viewed in reference to the effects of one body on another rather than their effects on us.

Force is the activity of the Felt.

A phenomenon is a *process;* its causation is a *procession.* Nothing acts by itself; nothing is in itself [but in its correlativ antecedents and conditions].—*Ibid, p.* 232.

II.—ORGANIC.

Life is the definit combination of heterogeneous changes, both simultaneous and successiv, in correspondence with coexistences and sequences.—*Herbert Spencer.*

Life is the process of reaction which takes place in protoplasmic bodies *only* (however small or large those bodies may be) in answer to the forces, changes, and conditions to which they are subjected.—*The Evolution.*

For the tree of the field is man's life.—*Deut. xx,* 19.

Suchst du das Hoechste, das Groesste? Die Pflanze kann es dich lehren.
Was sie willenlos ist, sei du es wollend, das ist's.
—*Goethe and Schiller.*

Seekest thou the highest, the greatest? The plant can teach it thee.
What that unconsciously is, consciously be thou; that is all!

COMMENTARIES.

1. We can never again behold the heavens which appeared to the early navigators and to the Chaldean shepherds; that panorama has been replaced by one which is the consolidated thought of Hipparchus and Kepler, of Galileo and Newton. For it is the mind which sees, and the mind sees what it has been taught to see. We are never left to ourselvs. From the first the child is told "what" things "are;" his attention is directed to the distinctions already established. At his mother's knee he learns the legends of a mythologic past; at his school desk he spells the wisdom of a line of sages; in his library he fortifies himself with the results of research. . . His utmost effort is to see from the shoulders of the Present a little further into the future. Every one is weak standing alone; he leans on others and is strong.

2. Our perceptions are never isolated. . . If we see the bud, after we hav learned that it is a bud, there is always a forward glance at the flower and a backward glance at the seed, dimly associated with the perception. But what animal sees such things? What animal sees a bud, except as a visual sign of some other sensation?

3. Thus on all sides it appears that nature embodies the transfigured desires of man and the idealizing spirit of man. It is the work, the emotion, and the thought of Humanity. Watt and Arkwright hav not more transfigured and intensified the available forces of nature than Wordsworth and Turner hav transfigured and idealized her esthetic aspects. It is in this sense we must interpret Comte's sayings that the living are more and more dominated by the dead, and that between man and nature we must place Humanity.—*G. H. Lewes* (*Life and Mind, vol. ii, pp.* 122–124).

FLOWERS.

Your voiceless lips, O Flowers, are living preachers,
Each cup a pulpit and each leaf a book,
Supplying to my fancy numerous teachers
From loveliest nook.

Floral Apostles! that in dewy splendor
"Weep without woe and blush without crime,"
Oh, may I deeply learn, and ne'er surrender
Your love sublime!

In the sweet-scented pictures, heavenly Artist,
With which thou paintest Nature's wide-spread hall,
What a delightful lesson thou impartest
Of love to all!

Not useless are ye Flowers, though made for pleasure;
Blooming o'er field and wave, by day and night,
From every source your sanction bids me treasure
Harmless delight.

Ephemeral sages! what instructors hoary
For such a world of thought could furnish scope?
Each fading calyx a *memento mori,*
Yet fount of hope.

Posthumous glories! angel-like collection!
Upraised from seed or bulb interred in earth,
Ye are to me a type of resurrection,
A second birth. —*Horace Smith.*

THE LESSON.

Do not turn away from the texts and commentaries given to-day because they may seem at first unusual or abstruse. A little reflection will make them intelligible, and they may become of great value in founding the new faith in your mind. Let us giv the attempt to learn a patient trial. Inevitable ignorance is the only tolerable variety. There is nothing more mean and cowardly than wilful, boastful, and pretended ignorance, and yet that is very popular. The teacher or lecturer, to say nothing of the preacher, who hypocritically professes humble ignorance is pretty sure of a round of applause from audiences who think he is, in that, one of them, and whose "fellow-feeling makes them wondrous kind."

If any candid inquirer does try to straighten out the world so as to liv in it somewhat intelligently, these champions of ignorance set upon him with shouts of scorn or ridicule as if he were guilty of some crime or absurdity.

It is time to fix the value of this pretentious humility of ignorance. Let it be confessed, then, at once, as shown in our last lesson, that in any ultimate or absolute sense in which Theologians and Metaphysicians talk, man knows nothing and can know nothing. But this is just the kind of ignorance to which Priest and Presbyter will not confess. What no one can really find out they take great credit for knowing. With them formulated ignorance appears as the highest wisdom, especially if it has come down to us as antiquated and savage tradition. Ignorance is invaluable to them, because their God exists only in that which has not been found out, and disappears like ghosts at the dawn of knowledge.

But when they apply to relativ and human science the charge of ignorance, or that it is too limited to become the creed of mankind, the charge must be met by the assurance that science, in exposing theology, really takes its place. Science is the law, and so the real creed of the world. Every Liberal must therefore study it, not as others do, for use or honor, but as the basis and substance of his religion. In that view it acquires an interest and charm that makes the dryest details more interesting than the cleverest fictions.

The general laws and results of each of the Special Sciences hav been so popularized by easy and beautifully illustrated text-books that there is no reasonable excuse for the Liberal who fails to get a pretty good hold of their methods and results. Every one should keep within easy reach some of these popular and beautiful scientific works, especially in Astronomy, Physics, Chemistry, Vegetable, Animal, and Human Physiology, then in Sociology and History, to be followed by Morals, Art, Language, Psychology, Logic, and some works on Synthetic and Positiv Philosophy, like Spencer, Comte, or Lewes. At a proper time we will hav a list of such works presented in THE TRUTH SEEKER as a suggestion to those who would like to know what kind of a world we hav fallen heir to, and how to survey and work the great farm. A small part of the time and money wasted upon trashy literature and "amusements" will become the paying part of life if so invested.

No matter what the defects of education hav been in the past, it is never too late to be curious and to learn something. Liberals are not worthy of the name who do not know something of their own creed. It is not enough to earn that honored name to be able to expose the bibles and creeds of others; they must become affirmativly grounded in the Laws of Science. If then haughty, divine Ignorance insultingly asks: "Is this the man? Is it you, sir, that know things?" Shakspere's reply may be both truthfully and modestly used,

"In nature's infinit book of secrecy
A little I can read."

To aid, then, and to further the general review of the sciences above recommended, the texts given above will be very useful. It is only by such general fundamental conceptions that the details of the Sciences can be understood, mastered, and connected. The Laws that as warp hold our Cosmos together, pass from science to science, step by step, pyramid-like, up to and include Man himself.

Let us giv the first clauses of the new creed. It might be worded in the old formula, somewhat in this wise, as far as the material word is concerned: I believe

1. That the World that surrounds Man is infinit and unknowable to Man, except as he is able to observe it and its laws as they appear to him.

2. That the Cosmos is the order of the world in so far as known or knowable to Man; and is known to him and modifiable by him only as interpreted by his senses and observation.

3. That the fundamental laws of the Cosmos at present known are the Law of Correlation and Conservation of Forces, and the Law of the Indestructibility of Matter.

4. That the laws of gravitation and of the movements of the heavenly bodies, known as Astronomy, are illustrations of this general Law of Correlation.

5. That the laws of the properties of bodies of matter in mass, which are formulated under the science of Physics—to wit, Barology, Acoustics, Thermology, Optics, Magnetism, and Electrology—are also instances of the same general Laws of the indestructibility, equivalence, and correlation of forces and matter.

6. That the Laws of equivalence, composition, and decomposition of the ultimate known constituents of bodies, known as the science of Chemistry, are also instances of the same fundamental laws.

7. That all of our knowledge of an outer world is to us but modes of feeling called sensation. That matter is what is so felt considered as at rest.

That Force is a synthesis of the changes in matter and not an entity.

That Law is a record of facts and changes formulated by human intelligence, and not an entity, force, god, or matter.

That Cause is the correlative antecedent, and Effect is the correlativ consequent, of any phenomenon taken together with the conditions existing around it.

That Space is the perception of interval or difference between what is felt or thought of as matter.

That Time is the perception of interval, in our states of feeling, or in the changes observed or thought of in matter.

These definitions, together with the texts given above, seem to be needed in order to get the material sciences, Astronomy, Physics, and Chemistry, down upon the hard-pan of the human or subjectiv synthesis, upon which all true Science must rest, if it would escape the bogs of Theology and Metaphysics as their foundation, and which are the only foundations usually given to them.

How much these definitions imply, what loads of Speculativ, Theological, and Metaphysical nonsense they affirmativly displace, will be gradually perceived as we advance. They are the subjectiv or human foundations of the grand Material Sciences. They are the needed axioms which connect these Sciences directly with MAN as the center of the human Synthesis or new Faith.

But now it is claimed that we hav reached an impassible gap, which lies between these material sciences and the organic or vital Science of vegetable and animal life known as Biology.

Some God, it is still generally claimed, must be invented to help us over this bottomless chasm in which even the Law of correlation, so true everywhere else, wholly fails.

Even Carlyle, in his glorious "Sartor Resartus," thinks this gap is the end of Science. He exclaims: "Poor Devil! Doth not thy *cow* calve? doth not thy bull gender? Thou thyself, wert thou not born? wilt thou not die? Explain me all this . . or weep that thou art hitherto a Dilettante or sand-blind Pedant."

These words finely illustrate the ignorance of which we spoke above. Instead of weeping, if we only giv the subject fair attention, we shall find that the explanation is already fairly made out by Science.

There is really little more "mystery" now in Biology than in other branches of Science when the increased complexity of the phenomena, and the kind of explanation possible, are considered. But Science is in a far different condition now from what it was when Carlyle meditated Sartor, and proves how soon it can silence the ignorant reproaches of ignorance.

What Newton and Laplace did for the material Sciences in the last century, Darwin, Haeckel and their compeers hav done for Biology in our century. Their success has made it a glorious thing for us to liv as their contemporaries.

For an outline even of the "vital sciences" as now constructed by the great modern Biologists, reference must be had to their works. Surely nothing can be more interesting than the works of Darwin, Huxley, and Haeckel, and it would be idle to try to condense them here. In them we are indeed made to pass a great gap, from the great material world with its many elements to the little organic world with its five or six elements, and which is nothing more than a microscopic m old existing only on the surface of our planet when compared with its mass—and how small our planet is in the whole cosmos! Never forget that gap nor compare the great world to the little, or *vice versa.*

A few words as to another gap, as to the forces operating, may be useful to get over the effects which the divine and boastful ignorance has largely produced on the average reader, to wit, that Biological phenomena cannot be understood and are in fact, utterly "mysterious." Let no one take this for granted without a trial. Things are in one sense all apt to be mysterious and wonderful, which is only saying that we are stupid and ignorant. In sciences so comparativly new our best theory may be properly held only as a working hypothesis, but as such the law of evolution is to Biology and Sociology what gravitation is to astronomy and physics. Let it be understood that it is the only theory or hypothesis that has a fact to stand upon. The hypothesis of "creation" has not a single

fact. Not a single instance of creation has ever been known to occur. Indeed under the law of correlation it is impossible and unthinkable.

There ought to be no end to the interest with which every intelligent person should follow the tracing out of the true steps of our own race into the fact of being. Darwin, Haeckel, Huxley, are three leaders in this work of revelation, and their books are all designed to be popular, and are readily understood with a little patience and attention. They are not for the specially learned alone, and do not need a priesthood to interpret them. Haeckel's books are especially popular. The glossary at the end of the volumes should be first consulted, and then common sense and observation, and a little of the time that is usually wasted, will open up the new and true world of wonders to the reader.

The first wonder is that all this living world, vegetable and animal, from the speck that the finest microscope can hardly reveal to the giant trees of the forest, or to the elephant, whale, or Man, is really but the *varying* forms of one simple substance, now commonly known as *Protoplasm*. We, and all living things known, are but parts of one Protoplasmic World. In its simplest forms this substance is a jelly, and as it is slightly varied in form or constituent parts we call it Proteine, Fibrine, Albumen, Caseine, etc. But at its simplest it is the proteine, plasson; or *protoplasm* which is woven up into the living world.

Of what does this singular colloid, *i.e.*, uncrystallized, substance consist? Chemists tell us that of one hundred parts there are aproximately of Carbon, 55; Hydrogen, 7; Nitrogen, 16; Oxygen, 21; Sulphur or Phosphorus, 1 or 2. With these constants other substances—as phosphate of lime to form the bones, and iron for the blood—are brought in and made useful for various purposes in all animal bodies.

But the condition and beginning of all life, animal or vegetable, is the presence of this singular Nitrocarbon plasm or jelly. By reason of its entire dependence upon this substance, life, and all the properties of life, are entirely cut off from and are never to be attributed to inorganic matter nor to unprotoplasmic substances, nor to "entities" or "spirits," which hav no known *substance* at all. There is a chasm here, a gap that is intelligible; not "mysterious," but an observed fact to be honestly recognized.

For what is life? It would be pretentious to giv any very fine or final definition, but we do at least know of it as the "process of reaction of protoplasmic bodies *only* (however small or large those bodies may be) to the forces or changes to which they are subjected." This *process* is the peculiar and *exclusiv* property of protoplasm. Its molecules are chemically in unstable equilibrium, and a change at one point in any body of it is followed by a change continuing and reacting throughout the molecules of the mass. Thus we for the first time gain a clear notion of what life is—it is not material nor spiritual, not a force nor an entity, but a *process* or *succession* of changes in bodies of protoplasm, consequent upon the environment and its changes and forces.

This process is not the result of the component parts of the protoplasm itself chemically considered.

That is, life is not the chemical or correlativ result of the matter or forces of the elements which make up the protoplasm, but rather it is the correlate of the forces and conditions which externally act upon the protoplasm and so cause the reactiv vital change or process. Chemistry and chemical forces make the substance protoplasm to be of such texture and state that it reacts to the forces of the world about it in a way we call living. This living is the result of the outer forces and conditions to which it thus corresponds. To illustrate:

The shaking of a jelly is not from the chemical changes in its substance, but from the jarring from the world about it. So life is the action of organisms in answer to their environment. We must not here look for single lines of correlation as we isolate lines of change for inquiry in physics and chemistry. In all organic and social sciences every event is a correlate not of the components of the organism but of the world then existing and acting upon the organism which is in a state to respond. Protoplasm is in a state to respond to its environment as a whole, and this continuous response is what we call life. It is a fact observed and to be accepted just as we accept every other fact in nature. It is just as mysterious as every other fact, but not more unless we wish to make it so.

What legions of ghosts, spirits, and assumptions, materialistic and other, are laid forever by this discovery at the threshold of the new world of Biology! The gap exists, but science fully accounts for it and explains it.

It follows of course that life has not been "created" nor spontaneously generated. It has simply always existed wherever protoplasm has existed under the proper conditions of moisture and warmth to enable the process of changes which constitute life to go on. In the simpler forms of plants and animals we see this fact of the suspension and revival of life frequently illustrated in the æstivation of dry and wet seasons, and the hybernation of winter, and in the resuscitation of animals drowned or suffocated.

But where did the protoplasm come from? Evidently from the material world out of whose sixty or seventy elements it has gathered its six or seven. But when or how this substance was first produced it seems idle to speculate. That it is being formed now wherever the proper conditions occur we shall probably soon learn. There are so many chemical forms of it, and of substances similar to it, that it will probably not be long before it will not only be found *but made* or prepared by our chemists.

Of its existence as the first round of the vital ladder there is no doubt. From this simple life-exhibiting substance up to man, "the paragon of animals——the beauty of the world—in action like an angel, in apprehension like a god," Haeckel takes us by simple stages from age to age of animal evolution and geological development. First he shows the simple unnucleated gelatin. From this simple uncelled plasm he shows that cells are formed as in the case of the "Monera" and simple Amœbæ, viz., protists or first animal forms, without sex. They propagate simply by division or throwing off of cells, and form the simple, general, and ancient kingdom of living beings, from which on one side plants hav been evolved, and on the other side animals, ending in Man. The first chapter in Biology is this most interesting world of simple forms or protists, and then the vegetativ processes of plant life, with its glorious revelation of phænerogams or open love by means of flowers, which hav been evolved from the lower life forms.

If attention is paid, so as to become familiar with the vegetativ processes of these two worlds first, there will be much less of difficulty, and thus much less "mystery" afterward in unraveling animal and human physiology. The principal difficulty in understanding these higher and more complex forms of organic action, or life, is that the first steps hav not been mastered in the growth and cell life of protists and plants. Supposing that to be done, to some extent at least, our next lesson will glance at the "mysteries" of animal life and mind. Now let us turn to the esthetic side of our subject.

Hav the feelings of man remained unmoved in the presence of this affirmativ revelation of the organic world? By the example of Faust we showed how the cosmic emotion had a regenerativ influence under the new faith, healthy, healing, invincible. The world of plants and flowers teaches also "the best and the highest" by its constant tending to the fulness of life, the highest life it can gain. The lesson of quiet, persistent, unconscious performance of duty taught by the plant is the one lesson we are to illustrate in our conscious struggle and toil of life. Still more are we taught by the opening flowers, which are the loves of plant life. The human soul has ever gathered them to itself as the symbols of its own moods, loves, hopes, sympathies, and even eternal destiny.

I shall not trust myself to speak on this subject, which each one has or will make too sacred for words by his or her own heart version. Two interpretations of flower symbols let me lay before you, because of their singular beauty and apparent contradiction. The first, in our texts is a "Hymn to Flowers," which closes with hope, in strange contrast with the beautiful poem which will close our musings to-day. The contradiction, as good novelists are wont to do, will be left for you to ponder over and solve if you can until our last chapter. The symbols will perhaps then become clearer. Meanwhile let them both be felt and enjoyed as they are. The explanation will come in the proper time.

This closing poem from Rueckert, "The Dying Flower," is in itself exquisitly beautiful and touching. It will hav an additional charm for those who not long ago heard it recited before one of the Liberal societies of New York by a lady whose sterling worth, grace, and usefulness made her then the flower, but whose devoted and noble resignation now, under threatening fate, givs to her flower symbol a sad reality, so that it seems no longer a symbol or a poem, but the story of a beautiful human life.

My translation is not only linear and literal, but by the revising skill and taste of Mr. Courtlandt Palmer kindly given, it has become poetical to a degree that I believe is unusual in strictly accurate translations. It may be done better. It deserves to be done as well as possible. I would thank the reader, who may appreciate it, to help me to transfer it still more perfectly to our language.

THE DYING FLOWER.

BY FRIEDRICH RUECKERT.

THE POET.

Hope on! Thou wilt outliv it yet,
Liv till the spring's return from death;
The flowers are hoping one and all,
Though blasted now by Autumn's breath;
In silent potency of buds
They hope the weary winter through,
Till stirs the vital sap again
And bids the green burst forth anew.

Hoffe! du erlebst es noch,
Dass der Frueling widerkehrt.
Hoffen alle Blumen doch,
Die des Herbstes Wind verheert,
Hoffen mit der stillen kraft
Ihrer Knospen winter lang
Bis sich wieder regt der Saft
Und ein neues Gruen entsprang.

THE FLOWER.

Alas! I am no mighty tree,
That for a thousand summers grew,
And which from out a winter's dream
Will weave its spring-born poem anew.
Ah me! I'm but a summer flower
Awakened by the kiss of May,
Not e'en a trace of me there'll be
When o'er my grave the snow-drifts play.

Ach, ich bin kein starker Baum,
Der ein Sommertausend lebt,
Nach vertraeumtem Wintertraum
Neue Lenzgedichte webt.
Ach, ich bin die Blume nur,
Die des Maies Kuss geweckt,
Und von der nicht bleibt die Spur,
Wie das weisse Grab sie deckt.

THE POET.

But surely, since thou'st bloomed at all,
Thou little life of modest mood,
Take cheer! for seed crowns every flower—
That law at least holds ever good:
Then let cold death's relentless storm
Thy dust of life all-widely strew,
From out that seed-dust thou wilt yet
A hundredfold thyself renew.

Wenn du dann die Blume bist,
O bescheidenes Gemueth,
Troeste dich, beschieden ist
Samen allem, was da blueht.
Lass der Sturm des Todes doch
Deinen Lebenstaub verstreun,
Aus dem Staube wirst du noch
Hundertmal dich selbst erneu'n.

THE FLOWER.

Tis true there will liv after me
Bright flowers who like me will bloom;
Eternal is the world of green,
Yet every floweret fades so soon!
But though they liv as once did I,
Yet will my own self life be o'er,
Now am I, I, so real and true,
Before I was not; soon—no more!

Ja, es werden noch mir bluehn
Andre, die mir aehnlich sind;
Ewig ist das Ganze-gruen,
Nur das Einzle welkt geschwind.
Aber sind sie, was ich war,
Bin ich selber es nicht mehr;
Jetzt nur bin ich ganz und gar,
Nicht zuvor und nicht nachher.

And though through them the Sun's warm glow,
As now through me may pour its light;
That fact my fate will soften not—
That drops me into endless night.
O Sun! e'en now thine amorous eye
Woos from afar life soon to be;
Why now, as if with scornful smile,
Mock'st thou through cloud-rifts at me?

Wenn einst sie der Sonne Blick
Waermt, der jetzt noch mich durchflammt,
Lindert das nicht mein Geschick,
Das mich nun zur Nacht verdammt
Sonne, ja du aeugelst schon
Ihnen in die Ferne zu;
Warum noch mit frost' gem Hohn
Mir aus Wolken laechelst du?

Ah me! that e'er I gave thee trust
When kissed by thine awakening ray;
That to thine eye for life I turned,
Until it stole my life away.
E'en now the remnant of my day
From thy mock-sympathy shall fly;
I will close fast my sicken'd heart
From thee, alone with self to die.

Weh' mir, dass ich dir vertraut,
Als mich wach gekuest dein Strahl,
Dass ins Aug' ich dir geshaut,
Bis es mir das Leben stahl!
Dieses Lebens armen Rest
Dienem Mitleid zu entziehn,
Schliessen will ich krankhaft fest
Mich in mich und dir entfliehn.

And yet my firmest ice of hate
Thou meltest into tears amain.
Oh, take, take thou my fleeting life,
Eternal one, to thee again!
Thy bright beam suns the bitter woe
E'en from my inmost soul away.
For all of thine that came to me
I, dying, giv thee thanks to-day.

Doch du schmelzest meines Grimms
Starres Eis in Thraenen auf;
Nimm mein fliehend Leben, nimm's,
Ewige, zu dir hinauf!
Ja, du sonnest noch den Gram
Aus der Seele mir zuletzt;
Alles, was von dir mir kam,
Sterbend dank' ich dir es jetzt:

For breathings of the morning breeze
To which I waved through summer's tide,
For all the troops of butterflies
That o'er me danced in dainty pride;
For eyes that brightened at my grace,
For hearts that of my perfume drank—
Since 'tis of these my life thou mad'st,
'Tis thou, Creator, I would thank.

Aller Luefte Morgenzug,
Dem ich sommerlang gebebt,
Aller Schmetterlinge Flug,

Die um mich in Tanz geschwebt,
Augen, die mein Glanz erfrischt,
Herzen, die mein Duft erfreut,
Wie aus Duft und Glanz gemischt,
Du mich schuffst, dir dank ich's heut.

A little jewel in thy world,
Although so very small was I,
Thou lets'dt me bloom in the field of earth,
Like yonder stars in thy fields of sky.
One breath yet I hav left—my last—
But this, my last, no sigh shall be;
One glance I'll cast to heaven above,
The world will then be one with me.

Eine Zierde deiner Welt,
Wenn auch eine kleine nur,
Liessest du mich bluehn im Feld
Wie die Stern' auf hoehrer Flur.
Einen Odem hauch' ich noch,
Und er soll kein Seufzer sein,
Einen Blick zum Himmel hoch
Und zur schoenen Welt hinein.

Eternal flame-heart of the world,
Oh, let my light go out in thee!
O Heaven, spread out thy tent of blue;
My withered one now drops from me.
Yet, O Spring, to thy splendor hail!
Hail, morning incense of the plain!
Without regret I fall asleep,
Without a hope to rise again.

Ew'ges Flammenherz der Welt,
Lass verglimmen mich an dir!
Himmel, spann dein blaues Zelt,
Mein vergruentes sinket hier.
Heil, O Frueling, deinem Schein,
Morgenluft, Heil deinem Wehn!
Ohne Kummer schlaf' ich ein,
Ohne Hoffnung aufzustehn.

T. B. WAKEMAN.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, FEBRUARY 5, 1881.

More Ill-Advised Legislation.

Some ten days ago or more Assemblyman Murphy introduced into the Legislature of this state a bill to prevent the evidence of detectivs, spies, and informers, who act without authority from the district-attorney, being taken to send persons to prison. To counteract this bill, and to increase the power already reposing in Comstock's hands, Assemblyman Warring introduced a most objectionable measure, which provides that the Society for the Suppression of Vice shall directly enforce all laws in relation to raffling, lotteries, betting, gambling, etc., and also indecent or obscene plays.

If this bill becomes a law it will virtually supersede the offices of the police and the prosecuting attorney, placing the power instead in an agent created by an ecclasiastical society, a position not provided for by the Constitution of the state or of the United States. The person holding this position will be empowered to enter any theater or place of amusement and arbitrarily close it should he take a notion to do so. It would clothe him with power in that direction that is not possessed by the chief of police, the prosecuting attorney, or the mayor himself. He will be made the sole arbiter, with dictatorial power over gaming of every description, even of the most innocent sort. As has been said by one of our dailies, "He could forbid what lotteries he pleased, and allow others to operate. He would, in fact, be clothed with a power equal to the district-attorney, sheriff, and superintendent of police all in one.

As this bill is introduced in the interests of ecclesiasticism and of the church party, it is to be expected that every influence within the control of the party will be used to secure its passage. It has been asserted that Anthony Comstock himself drew the bill, and that he wishes an increase of power to oppress and array his fellowbeings. before the courts and to thrust them into prison there is not a particle of doubt. The influence of the church will be brought to bear in the case, and as monstrous as the proposition is, great fears are entertained that it will become a law.

However meritorious it may be to suppress lotteries and improper exhibitions, it is most desirable that they should be done by the appliances provided by the Constitution of the state, and in existence, and not by the exercise of ecclesiastical power or by the self-appointed agents of sectarian societies. It is to be regretted that any who count themselvs as Liberals should for a moment advocate and sustain that kind of legislation. We hav already had too much of it, and it is to be hoped the principles of our liberties will be not further endangered, and that the guarantees of the Constitution will not be needessly disturbed.

Most desirable would it be that honest and efficient men could be appointed to the positions of prosecuting attorneys and policemen and then there would be no need of ecclesiastical societies for the Prevention of Vice and the Prevention of Crime to employ unprincipled agents at salaries of $4,000 or more per year to usurp or hav delegated to them the power justly belonging to the prosecuting attorneys, policemen, etc.

Ecclesiastical justice, or rather ecclesiastical control, has been the most tyrannical and severe the world has known, and it is greatly to be dreaded lest in the last quarter of the nineteenth century that kind of power should increase among us. Let every lover of liberty, every reasonable man, frown down this species of usurpation and unnecessary legislation. Let us look to the officials and courts provided for in our Constitution, and discountenance so far as possible the creation and domination of sectarian and "religious" societies. If our judges, prosecuting attorneys, and policemen fail to perform their duty, let them be replaced by upright, efficient men; but let not any more Comstocks or Whitneys be empowered to imprison and disgrace men better than themselvs. Let us shun ecclesiasticism as we would a upas tree.

Thomas Paine's Birthday

Was celebrated in an unostentatious manner in Science Hall, in this city, on Saturday evening last. A fair audience was in attendance. The editor of THE TRUTH SEEKER presided, and made only a few brief remarks. Speeches were made by T. B. Wakeman, S. P. Andrews, H. B. Brown, Captain George Lloyd of New Rochelle, and Mr. J. W. Fankel of Newark. A fine original poem for the occasion was read by S. P. Putnam, and another by H. A. Stone. Prof. A. L. Rawson intended to hav been present to deliver a short speech, but illness prevented. The remarks, however, which he had written out were read by S. P. Putnam. The speeches delivered were appropriate to the occasion, and were well rendered and duly appreciated by the audience, who applauded heartily. Mr. Putnam's poem and some of the speeches will perhaps appear in a future issue of THE TRUTH SEEKER.

Several letters were read from friends at a distance who were not able to be present. Attention was also called to the condition of Paine's monument at New Rochelle, being considerably damaged by the ruthless hands of visitors, who, probably to possess themselvs of a piece of the monument, hav broken off the corners and thereby defaced it materially. Donations were called for to repair it, as well as the wall around the enclosure. A collection was taken for the purpose.

It is cheering that the birth of Paine has been commemorated in so many places in the country. At Knickerbocker Hall in this city another Paine meeting was held by a select company, at the same hour as the above, by gentlemen who were not aware in time that a meeting of the kind would be held in Science Hall. An enthusiastic meeting was held in Paine Hall, Boston. Another celebration was observed at Linesville, Pa.; another at Kansas City, Mo.; another at Waverly, Iowa. We thank the friends who sent us invitations to be present, including one from Dowgiac, Mich. Thomas Paine assuredly is worthy of the remembrance and gratitude of every free American citizen.

An Aged Truth Seeker.

Mr. John Grant, of New Orleans, a venerable reader of THE TRUTH SEEKER, called upon us a few days ago and afforded us a most pleasant interview. He is in his eighty-fifth year, but is as straight and activ both in body and mind as most men at fifty. He has been the father of nine children, four of whom are living; has now thirty-one grandchildren and forty-eight great-grandchildren. He has been a resident of New Orleans and Mobile nearly seventy years, and never left his home on account of any epidemic disease, and passed through one siege of yellow fever. He is a man of remarkable health and preservation for his years. He inherited a fine constitution from his parents, nativs of Maryland, and has never impaired his system by intemperate or injurious habits. He has never made use of alcoholic drinks, malted, fermented, or distilled; has made no use of tobacco since he was seventeen years of age, eats no animal food, and takes no medicine. He eats but two meals a day, taking one or two boiled eggs for breakfast, with milk and oatmeal pudding. For dinner he takes rice and milk, with potatoes or other vegetables, bread and butter and a cup of coffee. He has been an unbeliever in the dogmas of theology for more than seventy years, and enjoys the hope of life beyond the grave. He has been an activ man all his life. He has been a government contractor in public works, being the oldest of that class in the country. For many years, also, he was steamboating.

He believes if nature's laws are followed in prenatal conditions, and if men and women will liv right from their childhood up, they will suffer very little from disease and pain and liv to old age, dying, like the running down of a clock, without pain or suffering. He bids fair to liv twenty years longer, and we hope will continue to enjoy reading THE TRUTH SEEKER till a hundred years of age. He thinks it the best Liberal paper in the world.

Our Balaam's A.S.S.

Consistency is a jewel! We never felt the force of the above remark more amazingly or amusingly than when trying to get to the end of the almost interminable address of the "Association for State Secularization," with which our seceding friends at Chicago hav favored the world, but not us, for no copy of it has been allowed to reach our benighted sanctum. A friend has kindly smuggled a copy in for us, much as a copy of THE TRUTH SEEKER would reach the exquisitly pure Mr. Bundy. That life is short and some articles are long was the first reflection when we began to wade through the fourteen closely-printed columns of this admirable Address, for admirable it is to such a degree that its merit excuses its length, and there could not possibly be higher praise. No abler vindication of the National Liberal League has yet appeared, and the reason is that it is simply and purely National Liberal League work, and belongs to the movement that the League can only effectivly foster and represent. It is an egg that ought never to hav been laid outside of the League, and which never can be hatched outside of it. Its appearance outside of the League is simply an accident which both and all parties interested in the same cause had better forget as soon as their zeal and interest in the cause can get the upper hand of personal differences and animosities.

Great men with great undertakings may learn much from our feathered friends, as Æsop proved long ago. Hens who hav been very important, fussy, and proud will sometimes get on a strike and refuse to honor their old nests if adjusted with modern improvements. Yet lay they must, for the egg already grown within cannot otherwise be disposed of, and so out of mere spite the egg is dropped outside in the cold, and the cackle is raised just as though the result had fallen in the genial nest, where it would giv a future chick. The egg must be put back into the nest where it belongs, and the hen must go with it or soon furnish material for the pot-pie.

That is to say, this grand Address has no sense, place, consistency, or meaning outside of the Liberal League movement. It is only consistent with, and its logic directly leads to, the resolutions of the last congress of the League as to the Comstock legislation, on account of which its authors pretended to secede.

Why shall we go for absolute divorce of church and state in all other particulars, even to the smallest details, as to taxes, oaths, tests, laws, Bible-reading, chaplains, thanksgiving proclamations, etc,, etc., as they so ably specify, and then hand over to the churches and their Agents the enforcement of the criminal laws that bear directly upon freedom of thought and speech, and of the press and mails? Why strain at gnats and then swallow the largest camel that foreign ecclesiastical law is really trying to acclimate in our country? If secular government is the thing for every other offense, why do these advocates of secularization insist upon church and amateur society censorship and government as to the offenses that touch most nearly the free thoughts and feelings of the people?

Why do they insist that the United States post-offices shall be used as detectiv bureaus of those church amateur societies instead of being simply a post-office of and for the people?

The complete secularization of the governments, state and national, was just what the League asked, and all that they asked, at Chicago. If our venerable but fussy fowls had quietly meditated upon the situation instead of flopping outside, their egg would hav dropped in the nest, where it belongs. And now that they hav gone outside, what can they do? Try to associate with the clergy? Æsop's geese with the cranes! What do the cranes, who are *living* by *preventing* the secularization of the state, care for them? A few semi-clerical sentimentalists may pretend that they wish justice, but their words are merely paliations of their accusing consciences. They can do nothing, and dare to do nothing that will deprive the churches of pay and power. Priests are not the birds to make geese of themselvs by plucking their own wings. A thousand years of legal and illegal robbery hav taught them the art too well for that.

But a step from Æsop to "Holy Writ" reveals our seceding friends in their true role. They went out of the League to curse it. They were told at the time that they could not do otherwise than re-perform the part of Balaam's Ass. They could only bless in spite of their baulkiness and wish to curse. And so their Association, or State Secularization (Ass.), givs out a bendiction that covers all that the League they left has at heart. The absurdity and inconsistency is personal to the Balaams only; the A.S.S., they ride, is all right, but never ought to hav been driven out into the wilderness to curse the Israel, where it was foaled and fed, and of which it is and

must be really a part or cease to be Liberal A.S.S. at all.

We hav treated this subject as seriously as we could, but one of our Western friends, a sterling Liberal, though somewhat of a humorist, attended the great Convention of these Balaam's, and givs its true inwardness in an amusing light in another column.

We hope the Address may be put into a form in which we can giv it a much larger circulation than it is likely to get. Good poultry wont often lay outside the nest; but when they do we will do all we can to get the eggs back to the nest where they belong.

What Objections to Christianity?

REPLY TO MR. MAIR'S FIFTH LETTER.

MR. G. M. MAIR, *Dear Sir:* After having been home several weeks from my European trip I have just taken the time to read your very lengthy letter, No. 5, comprising eight instalments of an aggregate of twenty-four columns, equal to six dozen pages of an ordinary-sized book. If the length of your letter could be accepted as argument, a fair-minded jury would probably accord you a verdict; but as that can hardly be done, the decision will be deferred. On the other hand, if the magnitude of your effort indicates the necessities of your side of the question, none could deny your cause to be in great straits.

After the length of your remarks, I find myself unable to see that you have overthrown my arguments or positions. I do not conceive it necessary for me to follow you in all you have said, nor to use in reply half the space you occupied. I will only notice some of the points you have attempted to make, and mention some of the mistakes you have made.

First of all, let me say I did not intend to indicate the precise source whence Christian dogmas were derived, whether from Indian, Persian, Chinese, Chaldean, or Egyptian sources, but attempted rather to show that such dogmas existed before Christianity was known in the world, thereby indicating where its theories or ideas might have been borrowed. And I shall insist that those notions or creeds cannot be considered new or original which had been believed and promulgated centuries earlier. Few of the systems of the world's religions have been original or new; few have had an existence independent of other previous systems. They have all been founded in error and superstition, which has been more or less borrowed from older systems. A marked peculiarity is found between them, showing conclusively that they were borrowed more than invented, as I think I have sufficiently shown. Chistianity forms no exception to this rule.

It, moreover, is not my business to show that the religions of paganism were true, that they were perfect, or that their sacred books were written by inspiration, or that they were more faultless than the more modern system of Christianity. I do not believe that the Vedas, the Puranas, the Shaster, the Pymander, the Koran, or the Eddas were written or dictated by Deity, but doubt not they were penned by the finger of God quite as much as were the Jewish or Christian scriptures. I cannot see why one nation or people should have any superiority in this respect over others. I readily admit that the Vedas do not claim to have been written by inspiration, or by the direction of heaven, and it is precisely the same with the Jewish and Christian scriptures. In scarcely a book in the two collections can the claim be established that the writer ever claimed that he wrote by the dictation of the Divine Being. There is not the slightest authority for thinking those books were written at the dictation of heaven, save the assertions of priests, who lived hundreds of years later, and who, of course, knew nothing about it. There is not room for a rational doubt that all these books, like all others that were ever produced, were written by men. Men only can write books; none others have ever written books.

I readily conceded that pagan nations were polytheists, nor do I conceive that fact is particularly to their credit and I cannot see that it is to their discredit. If there is virtue in believing in one God it would seem more virtuous to believe in several gods. I notice that in the third paragraph of your letter you say it is set down for a truth that primitiv man was monotheistic, while in the very next paragraph you quote Max Muller to prove that he was polytheistic. It is a little difficult to see how both propositions can be true.

I hav not undertaken to prove that there was an accurate resemblance between the trinities of India, Chaldea, and Egypt and that of Christianity, but that the conception of the trinity is much older than Christianity I sufficiently demonstrated, and you hav not refuted it. It would indeed be very stupid in the founders of a new religion if they could not make a slight divergence from or improvement over the religious systems of a previous age. That India, Chaldea, and Egypt did believe in trinities and triads many centuries before the Christian era no sane man will deny. If the Christian trinity is true it always was true. It was true when God is believed to have talked with Adam, Noah, Abraham, Moses, Samuel, David, Solomon, Isaiah, Jeremiah, and Ezekiel. If the Holy Ghost and the Son were real individualities and formed part of the *godhead* when God talked so confidentially with Moses, and was so intimate and familiar with him as to show him his back parts, it is very singular, to say the least, that to a special agent and devoted friend, to whom, in fact, he was so much indebted to carry out his plans, and even in preserving his honor and equanimity among the gods and people of surrounding nations, he never even hinted that he was not a full-fledged god and that it required his two partners, the Son and the Holy Ghost, to make up a regular full and perfect God, with all the attributes and perfections of a first-class deity.

It is almost inconceivable that a communicative sort of God who had plans and purposes that he wished his creatures to know and understand should never give even a wink or a nod as to his three-ply character. It is hard, also, to comprehend if the Son and the Holy Ghost were just as old, just as powerful, and just as individual and independent as the senior member of the firm, how they should be willing to be kept wholly in the background for over four thousand years and not be allowed to be seen or known, nor their names even breathed to Abraham, Moses, Joshua, Gideon, Nathan, Isaiah, Jeremiah, or Ezekiel, nor even to Daniel, who could dream out more hidden things than any man before or since. All the three Gods must have been very secretive, and known how to play the game of "mum," extremely well to allow two-thirds of the only three Gods or of the only one God to keep their names and their existence a profound secret for over forty centuries. It is either so, or Moses, Daniel & Co. were extremely stupid, with their lifetime intercourse with God, not to find out a tenth part as much about Jesus and his companion and the Holy Ghost as any little Sunday-school boy or girl now learns before they are eight years old. God is easier to find out now than he used to be, or the sons and daughters of men are vastly sharper than in the beginning when God was young.

But concerning this doctrine of the trinity—three beings without body or parts comprised into one being without body or parts—I trust you will grant me the same privilege you enjoy. You entirely discredit what is a sacred truth to the Brahman, to the fire worshiper of Persia, and to the holy priests of Egypt, and you hav a perfect right to do so. I claim the same right by your trinity—I do not believe in it at all. The pious Hindoo strongly believes in his trinity, but you snap your fingers at him, and speak flippantly about his monster gods and baseless vagaries. I think just as little of your trinity. I can see you have no more to base your belief upon than he has, and I snap my fingers, etc., just as you do. I see just as much proof that God is a quadrinity, or a quintimity as that he is a trinity, a triad, a duad, or a monad. All these absurd notions I regard as the outgrowth of superstition and ignorance. Let me call your attention to a short communication in this issue of THE TRUTH SEEKER on the "Athanasian Creed," in which Dr. Southwick gives his clear understanding of what the trinity is: First, "the Father is made of none," nothing; "the Son is of the Father begotten," also nothing; the Holy Ghost of both the Father and Son, not begotten but "proceeding," but equally nothing. To you this may be "disgusting levity;" but to me it seems equally as sensible as your incomprehensible, impossible trinity.

I cannot see any justice or propriety in your aspersing the honest Brahmans and Buddhists because they believe in nine incarnations and one yet to come. If it is a virtue to believe in one incarnation, to believe in nine, and still look for another, ought to be nine times as virtuous. That Jesus was an incarnation, of Jah, Jahveh, or Jehovah, you of course fully believe. But as you easily throw all their incarnations behind you and call them the grossest of absurdities, so I throw yours aside and pronounce it the hugest kind of an absurdity, and it is simply amusing to see believers of one form of superstition and fallacy condemning others for believing no greater absurdity than their own. It is singular how you can so easily condemn a Hindoo for having a faith very similar to the one to that which you think is the only thing in the world to prevent damnation. You are like the patent-medicine man who denounces all other nostrums as frauds and quackery while with most earnest tones he assures those who will listen to him that they must take his physic or die. I do not want any trinity-physic or god-physic. The pure light, the pure air, and the pure water of nature are enough for me. These, with healthy food, proper exercise, and sensible habits, will preserve good health. I require no theological doctor to administer to me wafers, or pieces of bread, which, after making a few passes over them, he calls the body of God and says all who do not eat of it must go to hell. I am clearly of the opinion that the Hindoo preaches no greater absurdity than the Christian.

You have a good deal of fault to find with the belief of the Buddhists, and readily condemn them as the advocates of the grossest errors. I understand they are equally certain that you are also in the wrong, and that to harbor the belief of a Christian is intensely absurd. I am inclined to be fair with you, and declare you both correct in your opinions of the other. They believe that Gautama was an incarnation of the great God, and you say it is false. You believe that Jesus was the incarnation of the great God, and they say you are wrong. I pronounce the knowledge of one as great as the other, that their conclusions are as correct as yours, and yours as correct as theirs.

It is very easy for you to disbelieve the divine paternity of Buddha. I do not believe that his mother Maia was impregnated by a ray from a star. I do not believe it any more than you do; but I believe it just as much as I do that Mary was impregnated by the Holy Ghost coming upon her and the power of the Highest overshadowing her. It would require a great deal more than a bogus Matthew telling a dream-story of which he knew nothing, or a bogus Luke's story of a vision of which he had no knowledge whatever, to cause me to believe such an improbable and impossible theory or statement. You may reach a very high state in heaven by virtue of your credulity, but I doubt it very much. I am sure I do not wish to win heaven by such means. I grant you that the story about the paternity of Buddha is only a legend, but that of Jesus is equally as much so—simply an idle dream-story, and nothing more, without the slightest proof whatever. How men of intelligence, like yourself, can be gullible enough to swallow such an improbable story and utterly impossible event is very hard for me to understand. But thousands upon thousands of the simple devotees believed it of Buddha and Christna and several others, and you and thousands upon thousands of others believe it of Jesus. I cannot see any difference in the facility with which each class of believers accept utterly improbable statements without a scintilla of proof. I pity both classes and those equally deluded. But that the belief in Buddha, as of Christna, was cherished by millions long before the name of Jesus had been spoken, I have not only scores of eminent writers and historians to sustain me, but the rock-temples in various parts of India, which are known to be older than the Christian era. Even if it is generously admitted that the vagaries about the parentage of Jesus were not necessarily borrowed from India or Egypt, it must be insisted upon that the legends and stories of miraculous conceptions had existed in India, Chaldea, and Egypt hundreds of years before, and that those countries were not so far away as to render the borrowing and blending of religious superstitions and absurdities very easy and natural.

You are generous enough to admit that of the false religions of the world the belief in the teachings of Buddha is the best, and express the willingness to accept Buddhism as divine had it the same proofs of divinity that Christianity has. Allow me to say that, having embraced Christianity, and being a devout believer of its doctrines, you are very naturally prejudiced in its favor, and your judgment is necessarily biased, while with me the case is different. I am an impartial observer, being unbiased in my opinions by both systems, and I must give in my verdict that I see about the same justness in the claims to divinity in one case as in the other; but if any difference exists it must be decided in favor of Buddha. He lived a much longer life, practiced far more self-denial, uttered a far greater number of lessons of morality and self-abnegation, he has had double the number or followers, and still has; his followers have been less sanguinary, less pugnacious, more peaceful, more moral, and in every way as divine. That Buddhists are far older than Christians you will not be able to disprove.

By way of parenthesis you throw in the remark that there cannot be but one religion possessing proofs of divinity. I know not what authority you have for making such a statement. If one system has divine qualities attached to it, why may not others that possess very similar characteristics? Is divinity a quality so limited and so exclusive that only one system can boast of possessing it? Indeed, you remind me of the newspaper contest which took place some thirty or forty years between the proprietors of two Townsend's' Sarsaparillas. One was Jacob Townsend and the other was S. P. Townsend. Both claimed to be the true and the original, and almost the divine. For months the war waged lively, and it seemed hard to decide which was the real, simon-pure, original Jacob, and I do not know as it ever was satisfactorily settled; but the hoodwinked people finally lost all interest in the matter, and found both to be humbugs and ceased to patronize them. It is much the same with your rival systems of religion; many are finding that your claims to originality and divinity are without truth, and are relegating both systems to the domain of human production, denying the divinity part in toto. Until divinity can be better proved than it has yet been up to the present writing, it is idle for you Christians, as well as the Buddhists, to lay special claim to it.

[TO BE CONTINUED.]

Communications.

The Absolute Proofs of Continued Existence.

BY E. A. CHAPMAN.

To the Editor of The Truth Seeker, *Sir*: In The Truth Seeker of Oct. 2d, I made a partial statement of what Spiritualists accept as absolute proofs of a conscious future existence, and of the communion of spirits with mortals.

In continuing this subject I will say to all, let us step out into the broad fields of true Liberalism, where bigotry and blind intolerance are unknown and where we can study the philosophy of human existence through glasses that reveal truth exactly as it is. Whatever we do should be done in a spirit of charity, with an earnest desire to do good as well as receive good. "Come let us reason together" should be the motto of all true Liberals, and those who claim to be such and do not come up to this standard are Liberals only in name. I am certain there are very many who honestly believe Spiritualists are deluded and deceived, that some day, "some as yet undiscovered law of the mind" will be found that will explain away the spiritual theory. Some are really sincere and honest in their opinions that the phenomena of Spiritualism are ridiculously silly and unworthy of investigation. Such doubtless would hav ridiculed Benjamin Franklin and called him a silly old fellow. His kite, key, and Leyden jar, and what he did with them,were trifling matters, but who thinks of ridiculing Benjamin Franklin to-day?

So trifling a matter as the falling of an apple revealed to Newton one of the grandest truths the world has ever known. Is it possible the world of science has progressed to that point where small things are no longer worthy of notice? Some honestly believe Spiritualists are demented, that they hav a kind of softening of the brain which renders their imaginations inordinately large, and in this way account for what they call the "vagaries and hallucinations of Spiritualism."

One says, "Convince them in any way they hav no proofs and then they will join the Materialists." That's true. I once joined the Christians and no longer hanker after atoning blood or sanctified faith, therefore I should join the Materialists who are with us now all but the "continued in our next."

Another says, "It is my deliberate purpose to explode every vestige of Spiritual manifestations." To which I say, All right, brother. If you will only explode them so they will stay exploded, I for one will hold up both hands. The world has been cursed long enough with false ideas about a future existence. The agitation of this subject has caused untold misery and crime. There is but one way to stop the accursed rule of priestly bigots, and that is by the same methods Franklin and Newton employed.

We must discover and promulgate the truth. This is just what Spiritualism means, and what Spiritualists propose to do; and the fact that Christians make war on us with such vindictiv spite is proof that they understand what we are about. It is a fact that the more people know the more they find there is yet to learn, and it is equally true that many think they hav learned all that is worth knowing. This is the great trouble with Christians. They are taught that wisdom is foolishness with God, that they must substitute faith for knowledge, must trust in Jesus, the Holy Ghost, atoning blood, bibles, ministers, creeds, prayers, and in fact everything but reason, and the less they know the more they can trust and believe. They are consistent. But when men and women who hav outgrown all superstitions, who acknowledge no religion, creed, or faith but that of reason, who are rigid investigators of science, heroes and pioneers in the great struggle for human liberty, declare that "death ends all," and fix the limits to life and progression, when they refuse to investigate and ignore well-known facts and phenomena, which can be the only rational proof of continued existence, and ridicule those who do, they are not consistent, in fact are playing the role of the Christian with Christian left out. Some say, "If we had a beginning we must hav an ending," but science tells us nothing in the universe ever had a beginning, therefore, all the elements both physical and spiritual of which we are composed, always existed and always will.

But I am to deal with absolute proofs and not argument. We shall with Zoellner treat Spiritualism as a science, and subject all our facts to the crucible of scientific reasoning. The universe is divided into the physical and spiritual, and all facts pertaining to the spiritual may and doubtless will be eventually scientifically classified. I believe Spiritualism is the greatest of all sciences. I shall commence with the Rochester rappings and finish with independent slate-writing and full-form materializations which now occur in the presence of a score of well-proved and reliable mediums. We shall put upon the stand unimpeachable witnesses, men of science, the profoundest thinkers of the age, not obscure mountebanks, unprincipled tricksters, and low villains, who are always for sale to the highest bidder, and whose business is to deceive. Only the genuin phenomena, which occur in broad daylight and in the presence of thoroughly reliable and well attested mediums, will be presented, and not the trickery of unprincipled villains and tricksters who are always ready to betray the truth for a few paltry pieces of silver. We shall rely on such mediums as Mrs. Conant, Mrs. Simpson, Mrs. Richmond, A. J. Davis, J. R. Newton, Charles N. Foster, S. V. Mansfield, E. V. Wilson, and Henry Slade, and such representativs of science as Zoellner, Fichte, Flamarion, Aksakof, Wallace, Crookes, Varley, Sargent, Kiddle, Buchanan, Edmunds, Hare, Mapes, and others equally as renowned; and finally, on the most talented and learned performers of magic, such as Belachini, Maskelyne, Houdin, and Jacobs. By the unimpeachable evidence of these witnesses we shall prove absolutely the occurrence and the spiritual significance of clairvoyance, clairaudience, healing by laying on of hands, levitation, or moving of ponderable bodies without visible contact, independent slate writing, materializations and dematerializations of hands, faces, full forms, flowers, draperies, etc., rappings, noises, lights, voices, music, dreams, the wonders of the trance or mesmeric condition, talking and writing in unknown tongues, spirit photography, painting, and many other phases, and finally shall consider the wonderful significance of the fact that these phenomena broke out, after ages of silence, simultaneously, not only all over this country, but among all the nations of the earth.

By way of premise I will state, as I hav done before, that the universe is both physical and spiritual, visible and invisible, ponderable and imponderable, activ and passiv, positiv and negativ, intelligence—the essence and spirit of matter—and matter itself stripped of all force and life; that knowledge is a manifestation of the invisible, and that by knowledge only can we absolutely identify ourselvs to each other, or spirits to us; that spirits belong to and dwell in the invisible realms of refined and etherealized matter, and that if they cannot identify themselvs to us and prove absolutely their identity as living, conscious entities, then it is impossible for us to do so who are yet in the flesh. The physical is subject to so many variations, resemblances, and transformations that as a means of absolute identification, it is very unreliable. It is only the mind that is stable, and by its manifestation, which is knowledge, we are able to prove absolutely our identity and that of our friends.

We are fortunate, then, in being compelled to rely mainly on this most reliable of all methods of identification, the intelligence or knowledge which our friends in spirit life manifest to prove the spiritual significance of these phenomena. I shall again present as our first proof those mysterious rappings which occurred at Rochester thirty-two years ago. The intelligence which produced those rappings spelled out a message which claimed that the person whose spirit was communicating was murdered and the body buried in the cellar. Search was made, the body found, and the message verified in every particular. These points are too well authenticated to be disputed. Here was knowledge coming from an invisible, individualized intelligence, and this we claim to be the first authentic and absolute proof of future existence the world has ever received. If those rappings occurred, something produced them, and as no other solution has ever been given; and as we hav an identified cause which harmonizes with all that we know of the universe, we claim that the spirit of the murdered pedler did produce those rappings as claimed. It might be asked why he didn't expose the murderer. In spirit life revenge is quickly discovered to be an investment that does not pay, and as they see that our treatment of criminals is unphilosophical and more to satisfy revenge than justice, they are silent on this point. When we learn to treat criminals as we ought, then doubtless will the spirit world aid us in running them down. These spirit rappings occur to-day in the presence of thousands of the most respectable and intelligent people on earth, and they are invariably accompanied by an invisible intelligence which manifests knowledge of and givs satisfactory tests concerning a former earth life. These rappings are almost exactly identical with the tickings heard in the telegraph office. These two systems are not only identical in the manner of work, but also in the transmission of messages. As messages are received, both systems must require an operator at the other end of the line, and as the raps first occurred at about the time that telegraphy was discovered, we claim that we hav proved that the rappings are the ticking of the spirit telegraph through which we receive messages from spirit friends. If these rappings are a swindle then the telegraph must be, and there is no truth in it. To unbiased minds they are just as worthy of investigation as the loudest thunder, and so long as no other explanation is presented by those who oppose our theory but ridicule, we shall adhere to the belief that spirits produced them. Nothing can occur but in accordance with natural law, and those who ignore and ridicule these manifestations of invisible intelligences because materialistic science has not yet found laws to account for them, or because new fields or realms are presented for explanation, are simply repeating the errors of the past.

I shall next consider levitation, or the moving of inanimate and ponderable bodies without visible contact. Bodies are moved, first, in obedience to law and force alone, and second, in obedience to intelligence and force, apparently contrary to law. The first class, which includes the movements of air, water, ships, falling bodies, etc., we may readily understand, but when chairs, tables, stands, etc., poise themselvs on one or two legs, and walk around a room, dance, or beat time to music, when they manifest in a variety of ways all the intelligence of a human being deprived of speech, when articles of furniture seem thus endowed with life, hearing, memory, and reasoning faculties, we hav a class of phenomena entirely different, and which cannot be accounted for by the ordinary laws which govern matter. We must remember that science in its researches has yet scarcely crossed the threshold of the invisible realms of the universe. Mind, spirit, or the essence of matter is as yet almost an unknown quantity. Here we hav inanimate objects endowed temporarily with mind-powers which do not and cannot belong to the objects moved. We know absolutely that no inanimate object was ever stirred but by the application of some force outside of and foreign to it, acting upon it, and as we know too that knowledge is the manifestation of an organized intelligence, it only remains for us to identify the intelligence which originates and directs the force which produces those movements.

Now flesh, blood, bones, and brains are not mind, and if there is power in mind that is yet incased in the flesh, as those who oppose the spiritual theory claim, sufficient to produce these phenomena, then we see no reason why mind when not so encumbered cannot produce them. Our friends, the Materialists, so-called, claim that by some hocus pocus process, which they call "unconscious cerebration" (moonshine would be equally as appropriate), we produce these manifestations and don't know it. Now, I will giv a thousand dollars to any man who will make a table beat time to music, tell the exact age of, or giv a correct message from, some individual they never heard of, or lift a heavy piano with heavy men sitting on it, or produce rappings, and prove they did it with their minds. "Unconscious cerebration" ought to be capable of a scientific demonstration.

The question is, is it our minds, is it the devil, or is it our loved ones from spirit life who are present but invisible? We claim, and are willing to testify under oath, that we do not do it. If our minds produce these phenomena we certainly think we should know it. If my mind can make a piano beat time to music with heavy men sitting on it, and I not know I am the cause, it is the funniest conundrum I ever heard of. I am a geni, and the "Arabian Nights" is true, every word of it. Hurrah for "unconscious cerebration." Those who believe in that kind of "spookery" should be able to swallow the worst ghost story ever heard of and do no violence to their credulity. Surely our friends will not feel hurt if I laugh a little. They hav laughed so many times at our credulity, and we hav borne it so good-naturedly, it's a pity when we discover their credulity is so much larger than ours, we can not be permitted to smile just a little.

We are perfectly satisfied there is no devil, therefore, we are compelled to conclude that either evil spirits, or good spirits, or both, are the authors of this work. As they claim it and prove it I see no reason why we are not compelled to admit it. If evil spirits can manifest there is no reason why our fathers, mothers, wives, and children may not also. Had these phenomena been unaccompanied by intelligence, and, therefore, failed to threaten to overthrow the religious and scientific dogmas of the past, not a man living would hav stopped short of a thorough investigation and knowledge of their cause.

Men like Huxley, Carpenter, Tyndall, and Spurgeon ignore these phenomena simply because they are incompatible with their dogmatic notions concerning matter, death, and future existence. These men, who, like Franklin, ought to be the first to investigate, join hands not only in ridiculing but crushing out these phenomena, which promis to settle forever the great problem of the destiny of the race, and which has kept the world in turmoil and wars during ages of the past.

Ridicule is a power, and none realize this more than men of science and priestly bigots. The world to-day appreciates the grand work done by such men as Galileo, Franklin, Paine, and Morse. They too ran the gantlet of ridicule and cruel persecution. The sneers about the raps, table-tippings, etc., hav been rung in the ears of the people till thousands dare not investigate, dare not be known as Spiritualists, dare not admit they hav conversed with their friends in spirit life. I hav heard strong men say they hav thus conversed with spirit friends and then prove themselvs the most abject cowards by saying, "Oh, but I am not a Spiritualist. I don't want it known I hav told you this, or that I ever attended a Spiritual circle."

Such is the power of ridicule. Ashamed? Of what? The man or woman who will close the door in the face of father, mother, wife, or child, and refuse to converse with them because people laugh, is an arrant coward, unworthy the respect even of brutes.

Any one visiting Henry Slade, now in New York city, will hear rappings and see objects moved by invisible powers, and witness many other phenomena in broad daylight, with every facility possible for thorough investigation. Many other mediums I might name equally as reliable, but Mr. Slade has been tested and is fully indorsed by the ablest scientists and professors of magic living. Between slates which may be locked or tied together, and furnished by the investigator, and which Mr. Slade has never seen or touched, while hanging from a gas jet, lying on the table, or held by the sitter's hands, messages are written, the scratching of an inclosed bit of pencil being distinctly heard corresponding to the writing, and are always from the so-called dead.

I condense the following from a statement made in the Nov. 27th issue of the *R.-P. Journal*, under the caption, "Dr. Henry Slade:"

"Dr. Slade came to this city I think in June, 1870. I was introduced and had a sitting. I received on a slate placed under the edge of the table a characteristic communication, signed by the full name of my father. Another, addressing me as 'dear brother,' requesting me to tell the writer's husband a great many things in regard to herself and signed by the full name of my youngest brother's deceased wife. I then asked the spirits to write on the slate while I should hold it before my eyes. Two raps. I then asked, Do you mean by that signal that you will try? Three emphatic raps. I then turned my back to the table and medium, holding the slate before me. In a few seconds the pencil was moved by some invisible agency, writing, 'A. Farnsworth is well and happy." On hearing the writing Dr. Slade rose, leaned forward and said, 'That is something we do not often get.' The name I did not recognize, but the writer claimed persistently to be a relativ. I then took the slate to my brother, who, without hesitation said, 'It is probably our eldest brother's first wife, whose name was Abigail.' I had known her well, but she passed away many years ago. The phenomena of pencil writing without visible contact in plain view of the sitter is not new in Dr. Slade's presence. In this instance it contained all the elements of a most perfect and convincing test of spirit power if not of identity. I think no candid, fair-minded person can visit Dr. Slade without receiving something convincing and satisfactory.

"P. E. Farnsworth,
"19 Park Place, New York city."

A short time since I visited Dr. Slade and received the following significant message, written between two slates while suspended from a gas jet. My wife and L. A. Baker, of Lansing, were with me, and all distinctly heard the scratching of the pencil. The slates hung almost directly over our heads:

"My Dear Friends: Can you tell me why a theological education should be so constructed in its sentiments, so prejudicial in its tendency, constantly seeking to keep the masses in ignorance of this divine truth? Is it because they do not want to see the light that will lead them from error and prejudice? Spirits come to earth to make all mankind better, so you may enjoy the spiritual to which you all must come. H. C. Wright."

In that sitting I saw a large table rise and remain suspended a foot from the floor, was touched and grasped by what felt like invisible hands, saw the keys of an accordeon manipulated by an invisible power through an entire tune, saw a slate held by one of Dr. Slade's hands half concealed under the edge of the table, while on it I heard the scratching of a pencil as it wrote, on the upper side, answers to questions we had written on the under side, and carefully concealed, the scratching corresponding to the words written, and the answers matching the questions every time. During the entire sitting Dr. Slade's left hand was on the table in contact with ours, the slate being held by his right hand, which was in full view, and the writing being on the side farthest from his hand, opposit his thumb, just under the edge of the table. My face was within a foot of the slate, and I know absolutely the writing was produced by a power unseen. Mr. Slade sat with his body turned toward me and from the table, and at no time was any part of his body beneath it.

The same day Mr. Babcock, author of "Why Don't God Kill the Devil," in a speech, said: "Something touched me on my person opposit Mr. Slade which felt like a hand. What it was I cannot say, but I know it was not Mr. Slade, and I know, also, it was not the devil nor the Holy Ghost." Also Mrs. L. A. Pearsall, of Disco, and Mrs. L. S. Bailey, of Battle Creek, told me they were lifted by an invisible power and held suspended for a number of seconds. Also Dr. Johnson, of Coldwater, told me he received a message written in the handwriting of his father with unmistakable proofs of his identity. Also Mrs. John Dexter, of Evart, Mich., received messages in the well-known writing of both husband and daughter. Mr. Wilbur, of Greenville, an Adventist minister, in a speech, said: "I hav this day received absolute proofs of spirit communion. I know now that I shall liv again. No more faith for me. Spiritualism is true, and I shall now go back and undo the errors I hav promulgated. I thank God I must now work out my own salvation. I shall build on a rock."

Prof. Zoellner, in "Transcendental Physics," says: "Henry Slade having proceeded to St. Petersburg to fulfil his engagements with Mr. Aksaoff and Prof. Boutlerof, and to present the phenomena of psychography to the scrutiny of a committee of scientific experts, has had a series of successful sittings, in the course of which writing has been obtained in the Russian language. At one sitting writing in six different languages was obtained on a single slate. On Wednesday, February 20th, accompanied by M. Aksakoff and Boutlerof, Slade had a most successful sitting with the Grand Duke Constantine, who received them candidly, and himself obtained writing on a new slate held by himself alone."

The evidence presented in the following testimonial is of great value:

"At the house of Epes Sargent, on the evening of Saturday, March 13th, the undersigned saw two clean slates placed face to face with a bit of pencil between them; we all held our hands clasped around the edges of the two slates. Mr. Watkin's (the medium) hands also clasped the slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong masculin hand in answer to a question asked by one of the company. Afterward two slates were clasped together with strong brass fixtures and held at arm's length by Mr. Cook while the rest of the company and the psychic held their hands in full view on the table. After a moment of waiting the slates were opened and a message in a feminin hand was found on one of the inner surfaces. There were five lighted gas-burners in the room at the time. We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter in the slate pencil was moved without contact. "F. E. Bundy, M.D., Epes Sargent,
"John C. Kinney, Henry G. White.
"Joseph Cook,"

These gentlemen do not seem to accept Carpenter's "unconscious cerebration" theory. Joe Cook since said, "Spiritualism is a toad, and my mission is to pluck the jewel from its head and giv it to the people." It sounds well to hear such crawling, lying reptils as Joe Cook rant about toads. His reptilian brain for once found its true level. The public will find the jewel whether Cook fills his reptilian mission or not. When I think of that pious monster my mind reverts to the reptilian age, and I can almost see those horrid reptils as they emerge from their slimy pools all dripping with mire and filth unspeakable. We bid this slimy, lying, hypocritical monster begone. Spiritualism needs not the services of liars, calumniators, and hypocrits. Poor, perverted, dying Christianity is your nativ element, and she is welcome to your services. Yet I would gladly "pluck the jewel," if there is one, from his reptilian head, and illuminate it with the glorious light of the gospel of truth. We believe "the greatest of these is charity," and I for one can practice this even toward toads with false jewels.

The following well-attested fact must be accepted as positiv proof of continued existence. No other explanation is possible.

Giles B. Stebbins, of Detroit, related the following, which I condense, at the late Lansing camp-meeting. It also appeared over his own signature in the *R.-P. Journal*. He says:

"I was at the late Cassadaga camp-meeting. Mr. Kellogg and myself examined two slates and then handed them to Mr. R. W. Saur, a medium of Titusville, Pa. Mr. Saur, being on the rostrum before a large audience, then held the slates upon the outstretched fingers of his extended hand. We then heard distinctly the scratching of a pencil inside. The slates were turned over and the scratching was continued. When the scratching ceased I opened the slates and found a message signed H. H. Bouse, which I at once read to the people. A Mr. Rouse, chief of police, of Titusville, then came forward, and on examining the writing, said, with tears in his eyes, 'That is from my brother.' He then took from his pocket a letter, the last received from that brother, and on comparing them, the writing on the slate was found to be an exact fac-simile of the writing in the letter, the signature especially being perfect."

The fact that the late Prof. Hare, widely known as an able scientist, and an honorable man, found evidence of continued existence in the movements of ponderable bodies, is a fact that is worthy of our most earnest consideration. He constructed an apparatus with the letters of the alphabet so arranged that they could be moved without contact, and while it was so placed that the medium could not possibly see them, they were moved so as to spell out for him message after message from his friends in spirit life. This, to him, under absolute test-conditions, convinced him, and he ever afterward devoted his best energies to the promulgation of Spiritualism as a scientifically-demonstrated proof of immortality.

So much for proof No. 2. The above facts in reference to the movements of ponderable bodies we claim do absolutely prove continued existence. Here we hav power and identified intelligence. What more do we need? I will add the following to the testimony already adduced: M. Belachini, of Germany; John N. Maskelyne, of London; Robert Houdin and Prof. Jacobs, of France, the most learned and skilful conjurers the world has ever known, all declare that these manifestations are not fraudulently produced, and announce their adhesion to the spiritual theory (See Zoellner's Transcendental Physics).

Prof. Zoellner says, in his dedication to his third volume of Scientific Treatises, to Wm. Crookes, F. R. S.: "By a strange conjunction, our scientific endeavors hav met upon the same field of light, and of a new class of physical phenomena, which proclaim to astonished mankind, with assurance no longer doubtful, the existence of another material and intelligent world. As two solitary wanderers on high mountains joyfully greet one another at their encounter, when passing storms and clouds veil the summit to which they aspire, so I rejoice to hav met you, undismayed champion, upon this new province of science. If ever the ideal of a general peace on this earth shall be realized, this will assuredly be the result, not of political speeches and agitations, in which human vanity always demands its tribute, but of the bond of extended knowledge and advancing information, for which we hav to thank such heroes of true science as Copernicus, Galileo, Kepler, Newton, Faraday, Wilhelm, Weber, and yourself."

Lowell, Mich.

From Mr. H. L. Green.

To the Editor of The Truth Seeker, *Sir:*

I thank you for your scathing arraignment of Gov. Cornell in your issue of the 22d inst. for his conduct in the case of Charles H. Phelps. If what you say of the governor is true, he should be detested by every lover of humanity. I cut out your editorial, and sent it to the governor for his consideration.

The Truth Seeker makes a fine appearance in its new dress and with its greatly improved head. I am glad you "put a head on it" so much superior to the old one. And the contents, I think, hav improved since the first of January. T. B. Wakeman's articles are admirable, the only objection to them being that they are a little to profound for the ordinary reader. I am pleased to see articles from the pen of Hon. Elizur Wright in The Truth Seeker—one of the best men Liberalism ever produced; and the speeches and articles of George Chainey read well. I hope he will often favor your columns with his clear, polished, and sensible communications. Fill The Truth Seeker with the productions of Wakeman, Wright, Parton, Palmer, Bradford, Chainey, and such other thinkers as they are, and it will not only be the best-appearing Liberal paper in the country, but will surpass all the others in real value. We want much better Liberal papers than we hav now, and much better readers of them—readers who are willing to aid them with pen and purse.

Soon the annual town-meetings will come off in this state. At those meetings will be a fine opportunity to get subscribers to petitions for the taxation of church property. I hav just got published a large quantity, and will be pleased to send to any persons who will circulate them. Can't we send up one hundred thousand names to this legislature? I will also furnish the address of the Secular Association, a pamphlet of 24 pages, for 10 cents. It is the most complete statement in favor of what the National Liberal League and the National Secular Association demand that was ever published. H. L. Green.

[*From the Boston Investigator.*]

"An Infidel Abroad."

This is the title of D. M. Bennett's latest book, embodying his letters written during a ten-weeks' trip in Europe; and if every Infidel would go abroad to such good purpose as Mr. Bennett, it would be worth while to send them all away occasionally.

But really these are the fullest and most interesting letters from Europe it has ever been my fortune to read. Besides being interesting and entertaining they co tain a vast amount of valuable and useful information. What a volume for winter evenings, for old and young! Everybody should hav a copy, and it is hoped that the talented and industrious author may dispose of so many thousands, and hundreds of thousands, of these books that he will feel abundantly able, in a financial point of view, to make the tour around the world, and then tell the story of his travels as pleasantly and agreeably as he has done in his ten-weeks' trip to Europe.

Susan H. Wixon.

Dear Friends: I hav arranged with Mr. Bennett so as to sell the "Darwins" myself, and I ask all who would like a simple story embodying our principles to try the book, and thus help me to help our glorious cause of universal mental liberty and social freedom. Price, paper, 50 cents; cloth, 75 cents.

Elmina D. Slenker.

Letters from Friends.

BALTIMORE, MD., Jan. 22, 1881.

FRIEND BENNETT: I wish to contribute the amount of $5.00 to aid the Asiatic expedition particularly, and to make a suggestion or two when you reach the land of the Mongolians. Our priestcraft, as you know, hav been busily engaged ever since we can remember in trying to teach these so-called benighted people about our God, who of old commanded and sanctioned murder, theft, rapine, and all manner of atrocious villainies. And if the Asiatics had in any noteworthy degree accepted their teachings and patterned after the God held up to them, I should tremble for your safety among them. But inasmuch as their nativ virtue and the better inculcations of their nativ religion hav doubtless allowed but a small hold for our priestly humbuggery, I think you will find them leading comparativly correct lives. I hav no idea that you will find them as our theology teaches, the father divided against the son, and the son against the father, etc., and that a man's enemies shall be those of his own household. Now, I want to suggest that you procure an interpreter, and through him expose the humbuggery and true inwardness of our missionaries that are among these people. Display before them the immaculate book itself, not only that they hav not come to send peace on earth, but a sword, but that to be his true followers they must deny father and mother, wife and children, even hate them and their own lives also.

I think the Mongolians will hav sense enough, if we hav not, to tell them, in the language of Col. Ingersoll, that they "won't do," and repudiate the Christian crowd of vagabonds that infest their country.

I want you to be a regular scientific, truth-advocating, and priest-crushing missionary among them. Then we will accomplish a triumph over superstition, and the friends of Freethought will be proud of their well-tried champion's trip round the world.

Your friend, E. LIVEZEY.

SILVER PLUME, Col., Jan. 10, 1881.

MR. BENNETT: Put me down for $5.00 for the round the world trip. Hoping there will be enough to raise all the funds you will need, I remain, Yours,

ABE. FISKE.

ST. THOMAS, ONT., Jan. 15, 1881.

MR. EDITOR: Put me down for $5.00 for that trip round the world, and had I time to wait upon them personally I hav no doubt I could get a few to subscribe the above sum also. I agree with your correspondent S. D. Moore, of Adrian, Mich., that what we want to know about is Buddhism, Brahmanism, and more particularly about Christian missions, their effects upon those who hav received the Christian religion, and its extent, influence, and prospects; and I am sure that those who contribute to the trip will receive more than value in information never before given to the public. Co-operativly yours,

D. NEILSON.

MOMENCE, ILL., Jan. 14, 1881.

FRIEND BENNETT: I hav been very much amused in the reading of your letters of travel in Europe, and hav taken some pains to hav others read them. All seem well pleased. They could not wait after they had read the first two letters, seemingly, for the next number. I gave a young Catholic the papers to read. He was delighted with them; said he would purchase the letters if they were published in book form; but the description given of the monk funeral settled him. He thought it was sacrilegious.

I see by the last two papers that you may take a trip round the world. That will certainly please all Liberals who hav read your letters of travel in Europe.

You will please put my name dgwn for $5.00 payable when you want it; also Charles Wiltse and Ichabod Stodard $5.00 each, all of Momence. I think you can get five hundred names.

Fraternally, H. S. HALL.

OTTAWA, ILL., Jan. 15, 1881.

MR. EDITOR: Put me down for $5.00 for your trip round the world. Your extra copy of Jan. 1st I hav disposed of for three dollars, on condition you send it the remainder of the year. I like your new dress very much. It helps my old eyes.

Very respectfully, SYLVESTER BROWN.

SYRACUSE, N. Y., Jan. 19, 1880.

MR. EDITOR: You may put me down for five dollars for your trip around the world, and as I notice quite a number of your correspondents hav each their individual pet schemes for your investigation while abroad, I also hav mine, which in a few days I may submit to you for your prayerful consideration.

Yours truly, RALPH HELM.

CARMARGO, ILL., Dec. 28, 1881.

FRIEND BENNETT: Inclosed please find draft for eight dollars, for which send me your work entitled "Gods and Religions of Ancient and Modern Times," and one year's subscription to THE TRUTH SEEKER.

You spoke in your paper that you would circumnavigate the world provided you could induce three hundred men to giv $5.00 apiece, and you publish in book form the history of your trip and present one copy to each of the three hundred subscribers. In case you succeed I am willing to be one of the three hundred. Yours respectfully,

W. H. PEARCE.

DUDLEY, ILL., Jan. 20, 1881.

DEAR MR. BENNETT: Inclosed please find money order for six dollars.

You will put me down $5.00 for your journey round the world. Philip Brinkerhoff says tell you to put down $5.00 for him. I am with you to the end.

M. ROWE.

CARDOVA, ILL., Jan. 19, 1881.

D. M. BENNETT: You can count on us for $5.00 for that journey around the world. We would like to hear what you would hav to say about the condition of the heathen, both intellectually and morally. We think your Christian proclivity is not so strong but what you could tell the truth about them, and that is what we do not believe observers hav done heretofore. M. and J. HOPE.

ROCK RAPIDS, IOWA, Jan. 12, 1881.

FRIEND BENNETT: I am reminded by the little tab that my subscription has expired, and that the needful is wanted to help open the eyes of the blind, and to crush the great monster, superstition; and a few more gigantic blows like the lecture of George Chainey's, and T. B. Wakeman's "Constructiv Liberalism," will enable us to say, "I see Satan fall from heaven." I do wish I could see those two men and thank them personally for such words of truth and soberness that are able to separate the truth from error. How can a cause fail with such noble champions? If you hav partially lost a great champion and noble man, as one of the leaders of your noble band, the herculean "Bob," you hav one, yea, more than one, who can fill the breach, whose sterling blows hit both right and left, and that will soon draw an invincible army, and the great cloud of error and superstition will grow small and beautifully less, until truth shall hav free course and honor, and be honored by all men.

The improvement in the appearance of the good old TRUTH SEEKER is very good. I will get a new subscriber for the extra number that I received if I hav to send for another copy myself. In all these years I hav distributed all my papers among reading men, free; and if you hav received no subscription in this county except mine, they must be theologically hide-bound monuments of Talmage or Joe Cook crazyology.

About the trip around the world, could you not be divided?—one-half go, and the other half remain as flag-bearer for THE TRUTH SEEKER? But anything that will make the cohorts of error and superstition avaunt, and afford you happiness while doing good, is in order; and if you lack just five dollars, when the rest hav all spoken, I will send it to you instead of giving it to build a Methodist house of error and superstition. If you should go, please enlist in your service the great apostle of St. Johns, M. Babcock, to close up their rear and spike their guns. He is a brick, and a large house of such bricks would be a greater sight than all the old musty cathedrals you saw while in Europe. Yours, C. W. HALL.

LONG LAKE, MINN., Jan. 15, 1881.

FRIEND BENNETT: Inclosed you will find three dollars for my paper. If you should get enough subscribers to your Round the World Fund, count on me for a "V." Respectfully, O. B. BROWN.

COTTONWOOD, KAN., Jan. 6, 1881.

BRO. BENNETT: I passed my station. Here is three dollars for a round trip. Count me in five dollars for your trip around the world.

Your well wisher, L. P. SANTY.

WINNEMUCCA, NEV., Jan. 16, 1881.

MR. EDITOR: Inclosed I send $20 to assist you on your trip around the world, on which I hope you soon will be able to start. Your "Infidel Abroad," when ready for delivery, I shall be pleased to see and read, as I hav only read a few of your letters from Europe, but was very much interested in them. The style you hav of telling what you see is captivating and a person like you with such a wonderful gift should be on the go.

If you should chance this way overland to San Francisco, let me know by telegram two or three hours before the train should arrive here and I will meet you at the train. Yours truly, W. F. STEVENS.

[We heartily thank our generous friend for his liberality and promptness. If the proposed journey is not made his money shall be returned. If the journey is made it will be in an eastern instead of a western direction, visiting Europe first, then going from Greece to Constantinople, then Egypt, Palestine, India, China, Japan, etc., returning to San Francisco. We will be most happy on our way home to call on our generous friend, also to see many other good friends on the western side of our continent.—Ed. T. S.]

ALTOONA, PA., Jan. 23, 1881.

MR. BENNETT: I sincerely hope you may obtain subscribers sufficient so that you can make the circuit of the globe. Please to visit the grave of Adam and Eve, tell us something about the dogs of Constantinople, bring me back a Circassian beauty, stop at Altoona and visit the largest railway shops in the world, and put me down for $5. Yours for success,

W. J BURNS.

PEORIA, ILL., Jan. 15, 1881.

MR. BENNETT: Max Deere and myself will giv you $5 each for the trip around the world. We would like to see the Testimonial if you hav any left.

SAM. WEBBER.

WASHINGTON, D. C., Jan. 1881.

MR. EDITOR: After consulting with Mr. John Cosgrove, you may count each of us in for the trip around the world with the proposed collateral.

JAMES C. LEHMER.

EAST DUBUQUE, ILL., Jan. 25, 1881.

MR. EDITOR: I will hold myself ready to contribute $10 for your trip around the world, and will forward the same as soon as I can learn from you that you hav so determined. It appears from your showing that there is a deficit of $140.00 on the Brussels fund. Well, it will stand as a lasting disgrace if this is not wiped out by the Liberals, and will not look very much like liberality if any portion of the $400 is left for you to pay. Where are the many Liberals that were urging you to accept the duty of representing them in that Congress, which you did? I should like to inquire of such if they can sleep quietly without responding in a material form to aid in paying the expenses of the same. There are, as it appears, a large number of Liberal friends ready to urge upon you certain duties who consider their duty ended upon your accepting the same. I wish Leland or Palmer would write an article showing up such contemptible liberality. I gave only five as called for, but consider it my duty to giv at least ten more if required.

Your showing of the apathy of some of your patrons is rather discouraging, I must confess. I am old, with the infirmities of age falling thick and fast upon me, but I am not so deep in my dotage as to consider three dollars of more importance than my principles. I said to one of your subscribers the other day upon his saying, "I am owing Bennett some, and hav concluded to pay up and stop my paper," "I shall lose all respect for you if you do. You know that our business transactions are large, and hav you not often said that I was liberal with you? If you do as you propose, what reason can I hav for continuing this liberality if you abandon the support of the principles we both profess to love? Yours is the only Liberal paper that comes to your office, and if you back down, the church and your enemies will rejoice and sneer at your past. Giv a bold fight for the right, and you will succeed. May God and nature forgiv me if I ever yield principle for three dollars, as it would be in this case." I believe he will continue his paper. I am driven to the conclusion that Freethinkers as a class are the least willing to giv aid in support of their blood-bought rights. Shame on them! the Bridgets of our kitchens hav more liberality.

D. R. BURT.

GALT, ONT., Jan. 24, 1881.

MR. EDITOR: A friend has sent me a few copies of THE TRUTH SEEKER, commencing with No. 7, from Versailles, and my wife has been reading them with great pleasure. It is a fixture in our house, and we want you to go around this little planet and tell us something about it in your own way, boiled down so we can get at it, just as you did in your letters from Europe. We want you to take Mrs. Bennett with you, and take your time and enjoy yourselvs; and although I am a thorough temperance man, I do not wish to see you handicapped with prohibition or any other dead right. Count me in for $5, which will be promptly sent in any way you choose on a hint in your paper. WM. E. RENWICK.

[We thank our friend for his pledge and his kind words. On many accounts it would be pleasant to hav Mrs. Bennett accompany us should we make the journey around the world, but there are some difficulties in the way. Not the least will be the want of funds. We find that it will be a more expensiv journey than we at first supposed. If funds enough are contributed to take one it is all that can be looked for, to say nothing of two. Besides, the journey would be too long and tiresome to please our better half; and still more, we cannot both be absent from home at the same time for so long a period. There is a good deal to be looked after here at home while we are away.—ED. T. S.]

SALINA, CAL., Jan. 11, 1881.

ED. TRUTH SEEKER: I hav three besides myself who will subscribe $5 each for you to write up the world from an Infidel standpoint. I think I will get some more soon Our best wishes to you and Mrs. Bennett.

Ever yours, W. B. FORD.

HAMMONTON, N. J., Dec. 26, 1880.

FRIEND BENNETT: THE TRUTH SEEKER is doing much good wherever it gains admittance. The Christians, as a class, are afraid of it, as the clergy are of Paine, Draper, and Robert Taylor. Yet its sentiments are gaining ground. Some are daring to think. Many of the articles of your contributors can not be excelled. They contain many valuable thoughts. Your letters are excellent, and I know of no work from which so correct a knowledge can be obtained of the people, and especially of the Roman church in the places you visited, as from these letters,

ROLLIN BRADLEY.

MANCHESTER, IOWA, Jan. 24, 1881.

FRIEND BENNETT: Put us down for two shares for that trip around the world. Just let us know when you want the money. Yours for truth,

C. W. MEAD & Co.

LOVELAND, COL., Jan. 23, 1881.

DEAR TRUTH SEEKER: You can put me down for a book of your trip around the world. I can get a couple more. WM. LORHBOUGH.

CROTON LANDING, N. Y., Jan. 24, 1881.

FRIEND BENNETT; Please put me down for $5.00 toward your trip around the world. By the way, if you come across the Garden of Eden, Balaam's ass, or righteous Lot's wife, don't forget to forward them home. They would prove quite attractiv to THE TRUTH SEEKER office. Yours fraternally,

C. E. PETERSON.

CENTRAL CITY, COL., Jan. 16, 1881.

FRIEND BENNETT: I am pleased to see offers of assistance for that "round the world trip" coming in so freely. I can fully meet mine of $50, and will not be at all surprised if, upon a thorough canvass, I should be able to nearly double that offer. I was not only surprised but really astonished at the number of people I find who are in sympathy with me in my fight against this Christian religion founded upon the imagination of a superstitious people.

We want to institute a Liberal League in our town. You will please giv me all the necessary information whereby we may be enabled to proceed in a proper manner.

We hav in our town two newspapers, one weekly and one daily, which also issues a weekly. The daily, notwithstanding nearly all connected therewith are unbelievers, refuses to publish any Liberal articles for fear it may injure its trade, while at the same time they admit that not one-fourth of their support is derived from the church or from church believers. How strange it appears to an outsider that any institution which derives but little benefit from another should take sides with the one and oppose another from which it obtained the material upon which it keeps up its existence! I think we will bring them around by and by.

The weekly, on the other hand, is more progressiv and will publish any article which may be intelligibly written. I see by its last issue that a Liberal writer proposes to furnish them an article every week, which they giv notice will be published. So far so good. Now if we can get a Liberal League started I think we will wake up this 8,400 altitude to a sense of being not so near heaven as they expected they were.

I am accused of being of a too progressiv temperament. I in reply claim that no one can be too progressiv for the good of mankind. They may be for their individual advancement financially or socially, but not otherwise.

My reforms consist of three. I ask that for the advancement and benefit of the *whole* people we do away with the present form of religious worship, that we substitute for the old style of financial legislation one in which the government shall control the currency, and say what quality it shall be and of what it shall consist, and not try to satisfy a hungry working man with one-fourth the quantity of food necessary that he do the labor required of him. And the last, but not the least, is a spelling reform whereby our children may be enabled to obtain an education in much less time than by the present method.

I see many of the newspapers throughout the country are taking steps toward such a reform, but I should like to see them adopt the full "fonetik" standard; and right here allow me to suggest to you this: THE TRUTH SEEKER claim to be a progressiv paper, willing to hear and publish all manner of opinions, why would it not be a good idea for you to publish one page of THE TRUTH SEEKER in fonetiks? If you find it accepted and encouraged by your readers, add another page, and so on at your pleasure. Simply add a key to the sounds of the vowels, at the head of the page. I do not think you could add more to your paper in any form than you would by so doing. For myself, I know I should look to that advancement the first thing when I open the paper. Of course you hav studied this system, and must admit its advantage to children and foreigners in their studies, but it may not hav occurred to you to begin its adoption by degrees as I hav suggested. See as an instance hu for who, rits for writes, sez for says, favr for favor, lanygwag for language, tungs for tongues, tha for they, snod for snowed, letrz for letters, hwil for while, forinerz for foreigners, red for read, silabel for syllables, etc.

If there is luck in odd numbers, I should be lucky with my three "hobbies," Infidelity, Greenbackism, and fonetiks. I hav one satisfaction when I find people ridiculing them of being able to reply, Well, they may look absurd, ridiculous, and visionary to you, but their final adoption is simply a matter of time. For this age is becoming too far advanced in intelligence to go on forever taking as their guide the rules and customs of people with but a crude idea of what was really the best for themselvs, let alone framing laws and establishing rules and regulations for an era so far ahead of them in every essential of knowledge as we are.

Yours truly, D. D. LAKE.

ST. LOUIS, MO., Jan. 7, 1881.

DEAR FRIEND BENNETT; Inclose I you will find eight dollars, three for THE TRUTH SEEKER or the present year, $1.50 for THE TRUTH SEEKER to be sent to my brother-in-law, P. H. Parsons, Hart[illegible]n, Minn.; $3 for two copies of "The Infidel Abroad," or letters written from Europe; the other 50 cents you can send in tracts or any other reading of interest as you see fit.

I hav been a subscriber to THE TRUTH SEEKER from its early existence before you went to New York. Am pleased to find it growing better and stronger in the advocation of its truth principles from year to year. At first, but few were found bold enough to speak in its behalf, but now its influence begins to be felt, and many speak in its praise as being truthful, honest, and bold. Long may it liv and become widespread in circulation, and should you take the trip you contemplate around the world, you can put me down as one of the three hundred. I feel that I could not invest five dollars better. I hav read your letters from Europe with great pleasure, feeling that your description of men and places was clear and beautiful and in no wise influenced by the bane o superstition. Yours truly, O. F. GREEN.

GANANOQUE, ONT., Jan. 17, 1881.

FRIEND BENNETT: I am willing to go $5.00 to help you to "swing the circle;" in other words, take Horace Greeley's advice and "go West," and keep going West until you arrive back at New York.

Fraternally yours, HENRY SMITH.

MAUSTON, WIS., Jan. 14, 1881.

DEAR MR. BENNETT: You may put me down for five dollars for your Infidel trip around the world. If you dare risk your life I dare risk a "V," even if I hav to borrow it. I am certain to hav my money's worth if you liv to return, and I hope you will. I can't pray for your return worth a cent, but I can wish you may hav good health and as prosperous a journey as any other man could hav, and I think it will go as far into eternity as any prayer man may offer up. WM. HOLGATE.

MURDOCK, ILL., Jan. 18, 1881.

MR. EDITOR: I hav delayed sending the money to renew my subscription for some time, hoping to get you a new subscriber, but failed to succeed, s the beautiful, sweet-scented Christians would rather giv their money to the clergy. I am very well pleased with your paper, especially your letters from Europe. If you intend making a voyage around the world I hav $5 you shall hav. Please excuse tardiness this time. You will find $3 inclosed to pay for my paper another year. Yours truly, W. H. JORDAN.

BUFFALO, N. Y., Dec. 29, 1880.

MR. EDITOR: Inclosed please find $3 to pay for THE TRUTH SEEKER for 1881. I think there is no paper doing more to open the eyes of creed-bound Christians. After readin my paper I send it to some other person to read. During the last three months I hav sent it to a young man, a son of a Methodist clergyman and a member of the same church, who came to make us a visit last May and was with us four months. He read various Liberal books and papers, and went away rather a spoilt Christian. He writes me that five of his fellow-students at the telegraphic school who were Christian believers hav been converted to Freethought. The paper is read in the school until it is worn out. I get similar reports from others to whom I hav sent your paper.

Fraternally yours, A. H. FRANK.

BAXTER, KS., Jan. 17, 1881.

MR. EDITOR: We hav had Prof. O. A. Phelps here, who delivered three lectures, and who has been lecturing in our neighboring towns to crowded houses. He is a very energetic worker in the cause of Liberalism. He is a good orator and well posted, but I fear he will giv out physically, as he is of a rather weak constitution. He needs rest.

I am sorry I cannot do more for the cause of Liberalism; but it keeps us all busy down here in Kansas to make a living and owe no man anything.

The constant dropping of THE TRUTH SEEKER down on our Western towns is wearing away the rock of superstition and corruption, and fast making inroads on old dogmatic orthodoxy. May the grand work still go on, and I wish you all the success in the world. Yours truly, J. D. MCCLURE.

"WHAT MUST WE DO TO BE SAVED?"

WILSON, KAN., Jan. 19, 1881.

FRIEND BENNETT: The other day at Wilson, Kansas, as two gentlemen, Frank Meade and Prof. Leffer, were quietly discussing the merits of Col. Ingersoll, their conversation was interrupted by Geo. Baird, a deacon in the Presbyterian church at that place, who in language more deprecatory than polite called the Colonel a liar. For this uncalled-for insult, Frank—who is Frank by name and frank by nature—promptly knocked the deacon to the floor by a blow over his eye, compelling him to go to bed with a piece of raw beefsteak tied over the injured member. The deacon on this occasion, however, was not emphatic as at another time, when in reply to the accusation of a Methodist brother who said he had stolen his hay, he told him he was a "G—d d—d liar!" Nothing like being a Christian! X.

SHELBY, MICH.

FRIEND BENNETT: You are a splendid traveler and a sensation, no odds where you work. Your cynicism and descriptions of gods, virgins, and saints are only eclipsed by Voltaire. By all means start again, and don't come back until you complete the circuit. I will gladly throw in my little mite to help you keep your journalistic flag flying in your absence.

Your letters from Europe are truly interesting and instructiv. I hav learned more from them about the people of France, Italy, and Switzerland than I ever knew before.

Inclosed is my fare for another year's trip on your truth-seeking ship. I would be glad to hav "The Gods and Religions of Ancient and Modern Times," but am too poor and must be content.

Respectfully, Mrs. L. G. TOMES.

ALLIANCE, OHIO, Jan. 18, 1880.

FRIEND BENNETT: In your excellent letters from over the sea I hav been highly entertained as well as instructed, and hope it will not be long before you hav means sufficient to commence the trip you propose to make around the world.

Your friend, CARRIE E. WEIR.

LAKE VILLAGE, N. H., Jan. 19, 1881.

FRIEND BENNETT: After so long a time I hav got one subscriber for your paper, for which you will find inclosed three dollars. Your paper grows better and better every week. If I were able I should send it into many families. All that the people want is to read and think.

Your article on centralization of wealth and power is good. It is GEN. Weaver's idea in full. Let the people be taxed according to their property. Worthy Putnam is very good on telling experience. T. B. Wakeman and Mrs. Slenker, bless them! are tip-top. If I could write as well as think it would be loud, and radical too. Your trip around the world, I guess, will be secure. I hope so. Oh, I wish I could help! The *Banner of Light* sent me their paper free for six months, bless them! You are all working for humanity. Yours truly, J. M. COOK.

DEAR FRIEND BENNETT: Inclosed you will find an article for publication, handed to me with a request to send it to you for that purpose.

It is well to call the attention of the people to these things as the party in power is so careful of the morals of the people as to waste a great deal of time harping upon the dangers of sending little "Cupid's Yokes" through Uncle Sam's mail bags, and a great deal of money prosecuting men for doing just what they hav a constitutional right to do. Which is the most licentious, a Mormon or a congressman, is a question to be answered by those who are distressed about polygamy.

CONSTANT READER

Under date of October 1, 1879, G. S. Palmer, M. D, Surgeon-in-Chief of the Freedman's Hospital and Asylum at Washington, D. C., states: "That in thirty-nine of forty-eight cases of confinement, the mothers were not married Of these, twenty-four were first on the part of these mothers, and yet they are far from being abandoned and dissolute. There is no law in the district to reach them, nor are the partners of their guilt amenable to law, a circumstance very much to be deplored."

"Religious exercises and chaplain services hav been performed by theological students, licentiate preachers, who receive their board for their services."

"As evidence that the patients are well cared for here I will cite the fact that most of them, white and colored, when cured leave the hospital with reluctance, and most of those who hav been treated here when again overtaken by accident and disease apply a second, third, fourth, and even a fifth time for admission."

We hazard the opinion that there is not a state in this Union, or a territory, in which the father of a bastard child is not amenable to law, except the District of Columbia, and nowhere else except heathen Africa. Here is business for Comstock, Cameron, Conkling, Hayes, and company. This announcement was sent broadcast through the U. S. mail, thus informing the licentious that in Washington no law exists to punish the men who bring misfortune on women. No law! No, no. But $40,500 was appropriated of the money of the people of the United States to support for one year the aforesaid asylum, which included the board, of which the chaplain and licentiate preachers had for their services. Please don't misread licentiate and call it licentious. This would reflect on the clergy.

Then in the Columbia hospital for women and lying-in asylum, during the year ending June 30, 1879, "299 were treated, of whom one death is recorded." See report of P. J. Murphy, presiding physician and surgeon in charge.

These and other official reports shock the moral pride of a virtuous and free people. Has it come to this, that no law exists in the District of Columbia to check licentiousness or obscenity? Was there ever any matter sent through the United States mail more corrupting than this, giving notice that no law exists in Washington to punish? Comfortable quarters are provided free to the mothers and babes. And the acting clergy hav "their board for their services." See executiv documents, pages 1,009 and 1,010 of 1879-80.

A Priest's Soliloquy on the "Infidel Abroad."

AN ACROSTIC.—BY SADA BAILEY.

Dare he around the world to go, and write such
letters home—
Mere curses on theology—as he wrote when in
Rome?

Behold! the circle will be formed, magnetic, far,
and near;
Embracing all the Infidels within each hemisphere.
No end to agitation then. Truth seekers will in-
crease;
Nowhere can priests the people blind, or idly liv
in peace.
Eternal God, Christ Jesus, come! we priests are
in a flutter;
This man we know will tell the truth—truth that
we dare not utter.
Talmage says religion's dead—we'll lose our bread
and butter!

Evolution; or a Tale of Tails.

AN EXTRACT FROM DR. MONROE'S NEW UNPUBLISHED AND UNFINISHED POEM.

189.

All this, however, the base Infidel denies;
Nor can we wonder when we once reflect—
Can there be truth in him who shuts his eyes
To revelation, and who dares neglect
His Christian duties?—who re-crucifies
Our blessed Savior—daring to reject
The preached gospel and the precious gore
Shed on the cross that sin might be no more?

190.

Can we respect the skeptic who pretends
He can't believe a son was his own father,
Or *vice versa*, for redeeming ends,
When scripture says *'tis so?* Or rather,
Are we not bound to see that he *ascends?*
Had we not ought to mask ourselvs and gather
About his house at deadly mid of night,
And fix his head in a strong rope's deadly bight?

191.

Proscribe we may, but 'tis no longer legal
To pinch, imprison, stab, or skin or burn him:
No saucier feller marched and "fit mit Siegel,"
So Christ upon the cross does not concern him;
A cawing crow, that jeers the soaring eagle,
That from its dizzy hight may scarce discern
him.
A buzzard flopping round the Christian flock,
That they may not molest nor rout nor rock!

192.

Oh, there is comfort in the contemplation
Of endless torment for the wicked man;
He scoffs at Jesus and rejects salvation
Upon the Savior's blood-atoning plan;
And yet Bob Ingersoll, with much oration,
Will rob us of this comfort if he can,
And giv us not a thing in place of it;
Therefore we want his horns hauled in a bit.

193.

Men who deny the Bible, hav they rights?
May we not, for the good of God and man,
Remove them when the Lord removes his lights?
May Christian men not kill them if they can?
The wolf, the lion, the mad dog that bites,
Hav stronger claims upon our mercy than
The impious wretch who scoffs at holy writ
Or the true creeds engrafted upon it.

194.

I say true creeds, and by true creeds I mean
Those that enjoin faith, prayer, and chant of
psalm
As the chief Christian; duties make you lean
Upon dear Jesus, hoping he will damn
Those who deny him, but yet still will screen
Even murderers owning up that he's the lamb
That taketh sin away, whese blood was shed,
And who still liveth, though reported dead.

195.

We hold that murderers who believe and pray
Are innocent as babes compared to those
Who, like cursed Judas, our dear Lord betrayed.
They may be good and moral, but are foes
If they deny the Christ; and Christians may
Lay snares for them and fill their lives with
woe—
May lie about and rob them—'tis no sin;
All's fair that's needful for our Lord to win.

196.

Thus thinks brave Anthony, the Christian's friend,
When in pursuit of the cursed Infidel,
He spares no measure needfu to the end,
Which is to cage the wicked in a cell.
His letters of decoy we can commend,
Likewise the schemes he understands so well,
To tempt the unwary into overt acts,
Then seize and charge them home with stubborn
facts,

197.

Because the ends to be attained are great—
The Infidel to trap and bring to grief;
The cause of Christ to avenge and vindicate,
Which justifies the Y. M. C. A. chief,
Armed as he is with powers of church and state,
To play the sneak, the spy, the assassin, thief,
Or aught besides best fitted to deceive,
And cause the heathen to disgorge and grieve.

198.

And, as the agent of the vice society,
Vice he may use to track and punish vice—
May pay bad girls to strip—then with propriety
March them to prison naked in a trice;
Or, loitering, scan their charms to full satiety,
Then march them off, the naughty things (but
nice)!
And take them nude before the "jedge," because
To doff their robes outrages Christian laws!

199.

The Christian law may peep in ladies' rooms
If peradventure it leads to disclosure
Of what, from their pursuit, the law presumes,
Some ladies make—of hidden charms exposure
To men not their own priests, nor even their
grooms!—
And pray, how is our Anthony to know sure
Of secret vices and forbidden joys?—
They drive him to disguises and decoys.

200.

And if for dollars fourteen he could hire
Five girls to play nude Eve for hours some three,
For him and friends, the wicked who admire
Such exhibitions, by like bribery,
Could be like served, and thus God's fearful ire
Be terribly aroused. Thus Anthony,
In ferreting out vice, God's wrath averts.
And the prerogativs of church asserts.

201.

And vice, that church and state would undermine,
Finds Tony's schemes as sly as snakes in grass;
He plays it on the heathen awful fine,
In various ways; but we will let them pass,
For in our Tony church and state combine
To giv the world assurance of an ass,
With knave enough thrown in to indicate
Foul conjugation of Dame Church with state.

202.

But this I say with no ill will for Tony,
But just to allay the roaring heathen's wrath,
Who lays about him, with cold eye and stony,
And with much logic and his sword of lath,
Contesting, teasing, wanting testimony,
And trying to turn men from the beaten path
That leads the Christian upward to his crown,
To follow him in unbelief and *down!*

203.

And as the average heathen hates oppression,
And interference meddlesome with freedom
Of press and speech, and will make no concession
Of rights he claims to hav (and seems to need
'em),
To mail facilities—to his discretion,
Whether to work on holy days or heed 'em—
We hav to curb him gently—giv him rein,
Then lie with Anthony for him again.

204.

We hav to treat him gingerly because
He seems exceedingly to multiply;
He is more contumacious than he was,
Claiming he can with true believers vie
In purity of life; he hoots at laws
That plant the gospel in our schools—and why?
He knows the gospel, if it would abound,
Must be sown early in untilled ground.

205.

He multiplies apace, as I hav said,
And so must be a little bit placated;
We find him even at the nation's head—
In office everywhere, but not elated;
He leads in our best colleges, whence spread
Those scientific heresies so hated;
He almost owns the forum and tripod,
And thrives, for all I know, by grace of God.

206.

But I must hurry onward. I reveal
A growing tendency toward verbosity,
Which may in time make the judicious squeal,
And wish the bard shot hell-ward with velocity
Akin to lightning. And sometimes I feel
That it were well to weave in some monstrosity,
Some blood-and-thunder hero, broke from jails,
To lend a charm to my dull tale of tails.

207.

Because a tale of blood and savage deeds
Has fascination for your modern lad,
He rolls and ruminates his cud, and reads,
And swears when grown he'll be as smart and
bad;
He'll be a foot-pad, herding with half-breeds—
He'll steal a pistol, run away from "dad"
He'll rob the stages, and he'll wed a squaw—
He'll be a frontier hero—an outlaw!

THE Standard Cure Company, No. 114 Nassau street, New York city, will send to any address a box of Emery's Standard Cure (Purely Vegetable Cream-Coated Pills), a never-failing remedy for Ague, Biliousness, and all Malarial Diseases. Standard Cure is pleasant to take, contains no quinine, mercury, or poisons of any kind.

Special Notice from Bliss' Chief's Band.

Me, Red Cloud, speak for Blackfoot, the great Medicin Chief from happy hunting grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in "Mind and Matter," January 10, M. S. 32, with the announcement that magnetized paper would be sent to all who were sick in body or mind that desired to be healed, also to those that desired to be developed as spirit mediums, for three months for three three-cent stamps. The three months closed with the following result: 3,405 persons hav sent for the paper by mail, one thousand persons hav received it at the office; and the hundreds of testimonials that hav been received of its wonderful work in healing the sick and developing mediums prove that Red Cloud and Blackfoot hav faithfully kept promises. From January 10th, M. S. 32, to January 10th, M. S. 33, over 15,000 persons hav sent for this paper, and thousands hav been benefited by its use. That all may hav an opportunity to test the merits of the paper, the price for the future will be as follows: one sheet, postage paid, ten cents; twelve sheets, one dollar. Send a silver ten cent piece if you can. Address James A. Bliss, 713 Sansom street, Philadelphia, Pa.

A Proposition.

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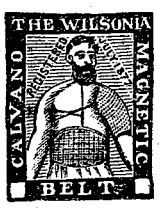
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Gems of Thought.

FULFIL now, O Lord, the desires and petitions of thy servants, as may be most expedient for them.—*St. Chrysostom.*

THE good which any one who follows virtue desires for himself he desires also for the rest of mankind, and that the more the greater his knowledge of God.—*Spinoza.*

WE, ignorant of ourselvs,
Beg often our own harms, which the wise powers
Deny us for our good; so find we profit
By losing of our prayers. —*Shakspere.*

GREAT Jove! this one petition grant—
Thou knowest best what mortals want—
Asked or unasked, what's good, supply,
What's evil, to my prayer deny!
—*Prayer of a heathen.*

"THE great help to memory is writing," Lord Bacon had said. Locke emphasizes the dictum and adds: "If you hav not tried it, you cannot imagin the difference there is in studying with and without a pen in your hand. The thoughts that come unsought and, as it were, dropped into the mind are commonly the most valuable of any we hav, and therefore should be secured, because they seldom return again."—*Foster's Locke.*

IF human reason is to decide when there is proper occasion for miracles, it would seem that by all means they ought to occur in this age of skepticism. When was there ever so much unbelief that needed to be convinced as to-day? Let us hav a good, substantial miracle, such as the standing still of the sun in the heavens, which all eyes could see and at which there could be no cavil, and it would confound all Infidels at once and might possibly throw the ranks of believers into some temporary confusion—*F. R. Index.*

MIRACLE working priests are only successful among credulously disposed people. Miracles can only be received by those who think it less likely that nature should speak falsely than that man should deceive. Those who believe in this change [the change of bread and wine into the very blood and body of the Lord Jesus] through consecration cannot be touched by argument. They hav closed their eyes that they may not see, their ears that they may not hear. No known logic can reach them, for they hav shut the gateways whereby it could enter. They are literally dead in their superstition, buried beneath the stone of their faith. —*Mrs. Annie Besant.*

THE victims of fanaticism outnumber those of every other and all other passions that hav wasted the earth. Pining in dungeons, hunted like beasts of prey, stretched on the rack, affixed to the cross, their sufferings are the horror of history. No high-wrought fiction, recording imaginary wars, can match the colors of their authentic tragedy. A corruption of the text of the Vedas has cast thousands of Hindoo widows alive on the funeral pile. An interpolation of two words in the service of the Eastern church has driven whole villages in Russia into fiery death. A sentence in the Book of Exodus has been a death sentence to millions of hapless women. And who shall compute the sum of the lives that hav furnished the holocausts of the Inquisition?—*Hedge.*

IF the power of reasoning be the gift of the Supreme Reason, that we be sedulous, yea, and militant in the endeavor to reason aright, is his implied command. But what is of permanent and essential interest to one man must needs be so to all in proportion to the opportunities and means of each. Woe to him by whom these are neglected and double woe to him by whom they are withholden, for he robs at once himself and his neighbors. That man's soul is not dear to himself to whom the souls of his brethren are not dear. As far as they can be influenced by him they are parts and properties of his own soul; their faith is his faith, their errors his burden, and their righteousness or bliss his righteouss and reward, and of their guilt and misery his own will be the echo.—*Coleridge's "Friend."*

SO continually has prayer failed to win an answer that, spite of the clearness and force of the Bible promises in regard to it, Christians hav found themselvs obliged to limit their extent and to say that God judges whether or no it will be beneficial for the worshiper to grant the petition, and if the prayer be a mistaken one he will in mercy withhold the implored-for boon. Of course this prevents prayer from being ever tested by experience at all, because, whenever a prayer remains unanswered, the reply is ready, that "it was not according to the will of God." This means that we cannot test the value of prayer in any way. We must accept its worth wholly as a matter of faith. We must pray because we are bidden to do so, and fulfil a useless form which affords no tangible results. In this melancholy position are we landed by an appeal to experience, by which we are challenged to test the value of prayer.—*Mrs. Annie Besant.*

ALL honor to the brave, noble Infidels! To them the world owes more than it realizes. The truths that hav been written, printed, and circulated by them and their coadjutors are making themselvs felt in every household in the country. They hav not the powerful machinery of the church to work with, nor do they make vain promises to their constituents of an eternity of perfect bliss as a reward for believing their say-so, or, still worse, threaten them with an eternal, infernal damnation. But they speak plain, every-day fact and common sense, which, though not dressed in art and trickery, and made gaudy and attractiv, is real and practical, and the only safe and sure doctrin. Novels and fairy tales, ghost-stories and narrations of unnatural monstrosities hav always obtained more readers than simple unvarnished statements of actualities. But the wise and cultured mind prefers plain, substaintial diet to a feast of condiments which, palatable though they may be, always produce indigestion and disease. —*Elmina D. Slenker.*

Odds and Ends.

A VERY disagreeable old gentleman dies. A nephew, charged with the duty of preparing his epitaph, suggests: "Deeply regretted by all who never knew him."

IT HARDLY PAYS.

A New Jersey merchant met an old acquaintance on a street car the other day, and after some general remarks the latter said:

"I saw a newspaper notice that you had failed."

"Yes, I went by the board."

"Very bad?"

"Yes, pretty bad."

"Outside speculation, I suppose?"

"Partly."

"Creditors willing to giv you a chance to recover?"

"Yes."

"Glad of it. I suppose you'll soon be all right?"

"Yes. I tell you what, it is very disagreeable business. I had to plead family extravagance, and my wife, who hadn't had a new dress for six months, was as mad as a hop. I proved that I had given too much to the church, and the minister called and raked me over the coals. I had a clerk abscond with a lot of cash, and the creditors made me own up that he was my brother. I supposed that I had lost $500 by a fire, but they figured that I was $100 ahead. I figured on having enough to pay thirty cents on the dollar, but somehow they got hold of enough to pay ninety-eight, and put all the costs on me. I lost four weeks of trade on the top of this, and I'm feeling awful blue. It hardly pays to fail—unless you've got a partner to help bluff creditors."

A WEDDING POSTPONED.

William Parker appeared to be a young man of twenty-five with an open countenance and a mind firmly "sot;" but on the letter point the audience were soon undeceived. One of the spectators in court was a father with a bad squint to his left eye. Another was a mother with fingers hooked just right to secure a firm hold on a broomstick. A third was a young woman with a sharp chin, red curls, and a great sorrow. Little by little the truth was unraveled. That there William Parker was engaged to marry that there girl with a sharp chin. Indeed, the day had been set, and it was yesterday. Her parents had gone to an expense of fifty dollars for a bridal feast, and the minister came and waited and talked and waited, but the groom came not.

Six hours before he was to be wed William read a magazine article to the effect that a woman with a sharp chin could make a husband so miserable in four weeks that he would welcome death as a relief. The article further said that a father-in-law with a squint to his eye was a bad old man to loaf on, and he put this and that together and made up his mind to escape the noose ready to slip over his head. While the bride waited William was growing drunk at the rate of ten feet an hour, and when the clergyman walked home he almost passed the alley in which the recreant groom lay sleeping.

"Were you ever here before?" asked his honor.

"No, sir."

"Do you think you can keep sober after this?"

The prisoner looked over his shoulder at the three accusing witnesses, and then whispered:

"Say, judge, send me up for three months."

"Well, if you can behave yourself, I think I'll let you go," continued the court.

"No, no; send me up."

"But don't come here again," answered the judge, as he closed the docket and reached for his hat.

William was boxed. He went out of there surrounded on all sides, and when the trio got him out of the neighborhood they either changed his mind on sharp chins or killed him.—*Detroit Free Press.*

SHE DISGRACED THE FAMILY.

A traveler in the state of Illinois came to a hut on the prairie near Cairo, and there halted. He went into the house. It was a wretched affair, with an empty box for a table, while two or three old chairs and disabled stools disgraced the reception-room, the dark walls of which were further ornamented by dirty tinware and a broken shelf article or two. The woman was crying in one corner, and the man, with tears in his eyes and pipe in his mouth, sat on a stool, with his dirty arms resting on his knees, and his sorrowful-looking head supported by the palms of his hands. Not a word greeted the interloper.

"Well," he said, "you seem to be in awful trouble here; what's up?"

"Ah, we are almost crazed, neighbor," said the woman; "and we ain't got no patience to see folks now."

"That's all right," said the visitor, not much taken aback by this polite rebuff; "but can I be of any service to you in all this trouble?"

"Well, we've lost our gal; our Sal's gone off and left us," said the man in tones of despair.

"Ah; do you know what induced her to leave you?" remarked the new arrival.

"Well, we can't say, stranger, as how she's so far lost as to be induced, but then she's gone and disgraced us," remarked the afflicted father.

"Yes, neighbor, and—not as I should say it is as her mother—but there wan't a pootier gal in the West than our Sal. She's gone and brought ruin on us and on her own head, now," followed the stricken mother.

"Who has she gone off with?" inquired the visitor.

"Well, there's the trouble. The gal could hav done well and might hav married Martin Kehoe, a capital shoemaker, who, although he has got but one eye, plays on the flute in a lively manner and earns a good living. Then, look, she was surrounded by all the luxury in the country," said the father.

"Yes, who knows what poor Sal will hav to eat, drink, or wear, now?" groaned the old woman.

"And who is the fellow that has taken her into such misery?"

"Why, she's gone off and got married to *a critter called an editor*, as livs in the village, and the Lord only knows how he airns a living."

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Notes and Clippings.

FROM 1848 to Jan. 1, 1881, California turned out in gold and silver $2,139,258,000.

MR. BRADLAUGH continues his attacks on the British pension list, which later in the session will probably be heard a good deal about.

TEN thousand Nestorian Christians residing in the Persian provinces devastated by the Kurds hav sent a petition to the Grand Duke Michael, asking permission to emigrate to the Caucasus.

MR. THERON C. LELAND, who Sunday evening addressed the Liberal League on "Social Evolution," is not only a thorough student of social and religious topics, but he is also one of the few great shorthand experts of the age.—*Port Jervis Daily Union.*

THE party in favor of instrumental music in an Irish Presbyterian church recently ordered an organ for their church. The opposition, who think it wicked to accompany sacred song with instrumental help, went to the secular courts, and succeeded in having the organ stopped by an injunction.

AN experienced matron says, "A man will eat soggy biscuits twice a week without complaint when his girl invites him out to tea, but when the girl becomes his wife, if there is the faintest suspicion of saleratus in them the neighbors will think the district school is out for recess by the racket he makes."

BISHOP FALLOWS, of Chicago, one Sunday recently preached a sermon in which he castigated the Rev. Dr. Tyng for the recent utterances which that gentleman made concerning the miracles at Lourdes and Knock. Bishop Fallows denies the miraculous nature of the alleged cures at these places, and says that instead of being miraculous they are preternatural.

DR. OSCAR JENNINGS, a physician of standing in Paris, writes to the London *Lancet* that in the treatment of mental disease he has constantly used music, which calms and soothes the mind, and is too precious an agent to be neglected. Concerts form a part of the regular treatment in many asylums. It will be remembered that Saul found satisfaction in music.

A FRENCH physician's experience goes to prove that widowers commit suicide more frequently than married men, and that the presence of children in a house diminishes the tendency to self-destruction in both men and women. People who hav lived much in houses and hotels with other people's children will perhaps be disposed to question the latter conclusion.

THE clergy of Newburg now contest the palm for bigoted imbecility. They are violently protesting against the employment of workmen on Sundays in relaying a railroad track so as to spare the traveling public the inconvenience of a day's delay in journeys. Protest, gentlemen, if you will. This is a big world, and its population are not troubled by your pious clamor.

THE Methodists will send $25,000 to convert Italy next year. The Rev. Dr. Olin says he wants the sum as large as possible, for "that is the best place to strike deadly blows against the man of sin." But we hav a very wretched colony of Italians in this city, for instance, upon whom the mnney could be better spent; and as to the man of sin, you needn't go to Italy to find him.

AT the opening of the February term of the New Castle county court in Wilmington, Del., on the 7th, the chief justice in his charge to the grand jury made special and severe reference to the lecture of Col. Robert G. Ingersoll delivered in that city some weeks ago on "What Shall We Do to be Saved?" His remarks showed that it was his impression that under the law relating to blasphemy Ingersoll could and should be indicted.

IT was not in Italy in the dark ages but in New York on Thursday that the intercession of a saint to put an end to the diphtheria scourge was implored by many people. The deity of common sense is the real one to be invoked. If it was applied to our plumbing and sewerage systems there would be little cause to appeal for the protection of saint or surgeon any more. Until it is, all the saints in the calendar will remain as powerless as the grotesque gods of a Chinese temple would be in the case.

IT seems that the English authorities hav "allowed to leak out" the fact that Mr. Davitt will be treated with extra leniency in consequence of his ill-health. This is a confession that Davitt's arrest was an outrage, for the law has no right to consider a man's health. If he is well enough to commit crime he is well enough (in the eye of the law) to take the consequences. The English government know well that Davitt has committed no crime, and hav thrown a sop to the many-headed by their announcement of Davitt's tender treatment.

THE work of restoring Palestine to the possession of the Jews drags along so slowly that the receipt of $200 to help a Jewish colony near Jaffa is chronicled as an important event in the history of the movement. This sum has been raised by some Jews in Chicago, who hav formed a society for the purpose of raising money in considerable amounts. It has been conclusivly shown by eminent persons who are well informed as to the Holy Land and the Jews that there is no enthusiasm for repossessing the land, nor any concerted plan of action.

PARTY feeling runs high in Scotland over anything and everything connected with the old standards of faith. In the Presbytery of Elgin, at a recent meeting, the subject of a modification of the form of assent to the Westminster Confession of Faith was under discussion. A man who was in favor of a modification of the present formula rose to offer a suggestion, when he was assailed with cries of "Traitor! traitor!" These and kindred observations and shouts raised an uproar which continued till the unhappy cause of the confusion consented to take his seat.

AN effort has been made in the Legislature of this state to secure the passage of a bill to legalize lotteries and raffles at church fairs. Should this bill pass, the next in order will be one authorizing the sale of oyster stews with no oysters at all in them, instead of one or two as at present. Following on this would, with similar propriety, be a law permitting the picking of pockets by the ushers on church step and in the aisles; and still another statute should allow ministers to kiss the wives of their parishioners without being troubled, as the Rev. Mr. Miller was, to explain whether the embrace was a holy or an unholy one.

"AN INFIDEL ABROAD" is the title of a neat volume of 846 pages, which has been sent us by the publisher, Mr. D. M. Bennett, of 141 Eighth street, New York. The author and publisher is editor of THE TRUTH SEEKER, and last summer was sent as a delegate to an International Congress of Freethinkers held in Brussels. This volume is a compilation of letters written to his paper, and describes in a comprehensiv manner the author's impressions of the old world. It is largely historical and abounds with information, besides being highly interesting in its pen-portraitures of scenes and personages, both living and long since dead.—*Chautauqua Farmer.*

MR. MOODY spoke in one of his San Francisco exhortations of the fate of those who, though otherwise good persons, were not regenerated by divine grace. He referred feelingly to a dear grandmother who had died unconverted, saying: "Although she was good and kind and dearly loved by me, I fear she has met with the reward of all who die not owning Christ. I know she is in hell." At that moment a young man near the front arose and walked down the aisle toward the door. "There is a gentleman," said the revivalist, "who is tired of listening about Christ. He is going straight to hell." The object of this public rebuke turned and said, in a quiet, clear voice, "Well, is there any message I can take to your grandmother, Mr. Moody?"

THE *Churchman* thus formulates the apostate's creed: I believe in a chaotic nebula self-existent, evolver of heaven and earth. And in the differentiation of the original homogeneous mass; its first begotten product which was self-formed into land and water, self-organized into plants and animals, reproduced in like species, further developed into higher orders, and ultimately refined, rationalized, and perfected in man; he descended from the monkey, ascended to the philosopher, and sitteth down in the rites and customs of civilization under the laws of a developing sociology; from thence he shall come again by the disintegration of the heterogenized cosmos back into the original homogeneousness of chaos. I believe in the wholly impersonal absolute; the wholly uncatholic church, the disunion of the saints, the survival of the fittest, the persistence of force, the dispersion of the body, and in death everlasting.

THE Presbyterians of this city are greatly concerned about the decay of the down-town churches, and the lack of church accommodation for people who are moving into the new up-town localities reached by the elevated railroads. It is among some of the most densely populated neighborhoods that the down-town churches hav failed. Immense sums of money are spent to carry the gospel to the heathen of the Pacific islands, while for want of churches most of the closely-packed tenement-house population of this city is allowed to go without any gospel. The tendency has been to build churches in fashionable neighborhoods, where persons of culture and means can go to them. The poor people hav had to be content with what are called "missions." Many of the moderately poor consider it a degradation to go to these, and would rather stay away from all religious privileges than compromise their dignity by patronizing anything short of a stylish church. The Presbytery of New York is trying to solve the very difficult problem of what is to be done and how to do it. The necessity for wise counsel is calling for the best thoughts of some of the ablest clergymen.

A JERSEY clergyman has recently revived the slander, long since disproved, that Thomas Paine said on his death-bed, "I would giv worlds, if I had them, if the 'Age of Reason' had never been published." The well-established fact is that when Thomas Paine was dying two clergymen endeavored to get access to him, but he peremptorily declined their obnoxious attentions. They then set this story afloat, which has rung from thousands of pulpits since that time, though recognized as utterly false and groundless by every one who has made any efforts to ascertain the truth. The "Age of Reason" was partly written while its author was confined, momentarily awaiting a summons to the guillotin. It is not probable that the man who could write the book under such terrifying circumstances would hav wished to recall it when peacefully passing away in his own house. Thomas Paine believed the sentiments he wrote, and, what is better, hundreds of thousands of others believe them to-day. Believing them as he did, it is impossible that he should hav desired to recall their publication. At any rate, it is well attested that he never expressed such a desire. Would it not be more manly of the clergy to attempt to answer some of Paine's arguments—arguments that strike every reader with their force—than to slander his memory and by falsehoods intimidate their credulous and superstitious auditors from becoming familiar with them?—*Truth.*

News of the Week.

FOUR thousand English miners are on strike.

BISMARCK urges remedial and not repressiv measures in dealing with the Socialists.

TWO shocks of earthquake hav been felt in Ulster county, N. Y., within the last week.

THOMAS CARLYLE, the famous writer, died last Saturday. He was eighty-five years old.

A MINISTER of this city preached last Sunday on "the folly of sending missionaries abroad."

A BILL declaring "Inauguration Day" a legal holiday has been favorably reported in the House.

ARTICLES hav been signed for another international six-day walking match in this city, to begin March 6th.

"RED" LEARY, the Northampton bank burglar, has been caught and forwarded to Massachusetts for trial.

IT has just been decided to postpone the publication of the revised edition of the New Testament till May next.

THE Chamber of Commerce in this city are taking steps to hav a monument to Washington erected in Wall street.

LAKE MICHIGAN is partially frozen over, and a party of gentlemen indulged in a sleigh ride in Chicago harbor last week.

THE Senate has passed Morgan's bill denying the right of the president of the Senate to count the electoral vote. It has also been passed by the House.

COMMISSIONER BENTLEY reports that the Pension Arrearages bill calls for $510,000,000, and says that about half the pensions now paid are on fraudulent claims.

IT is estimated that the loss to business men of this city during the past week on account of the heavy snows which blockade our streets has amounted to $150,000 daily.

THE Assembly of this state passed a bill forbidding the consolidation of the telegraph companies, but it was defeated in the Senate, and the consolidation is now complete.

ON the bill to count the electoral votes, in the Senate, on the 3d, Senator Conkling voted with the Democrats. He and the incoming administration are likely to hav trouble.

THE new trial of Cadet Whittaker (colored), who was expelled from the West Point military academy last year on a charge of having slit his own ears, has commenced in this city.

EVIDENCE satisfactory to *Truth* has been discovered by that irrepressible journal that C. A. Arthur, Vice-President elect, was born in Canada, and is consequently debarred by the Constitution from taking his office.

THREE hundred and twenty-five thousand dollars of the preliminary one million for the World's Fair in 1883 hav been subscribed. W. H. Vanderbilt, whose railroads will reap a harvest if the fair takes place, gave only ten thousand.

U. S. SENATOR MCPHERSON has had passed a bill in the Senate to appropriate $175,000 to fit out an expedition to go in search of the Jeannette, which was sent by the New York *Herald*. to discover the North Pole, and which has not been heard from.

ALL the Home Rule members of the British Parliament were suspended and forcibly removed by the sergeant-at-arms on Thursday, the 3d inst. Michael Davitt, an Irish agitator, was arrested. Great excitement prevails, and violent trouble is not improbable.

SACRAMENTO and Washington, Cal., hav sustained very heavy pecuniary loss through the overflowing of its levees by the Sacramento river. The latter place is completely inundated. Fortunately but few persons are reported drowned, although the loss of cattle and sheep is large.

Discussion.

[From the National Reformer.]

Report of a Debate

BETWEEN THE REV. A. HATCHARD AND MRS. ANNIE BESANT, AT THE HALL OF SCIENCE, LONDON.

SECOND NIGHT.—CONTINUED.

MRS. BESANT.

Let me say at once that in dealing with my opponent's speech I shall not take up to-night the question of the likeness between Chrishna and Christ. Our subject for debate to-night is not "The historical character of the Jesus of the Gospels," but "That the influence of Christianity upon the world has been injurious." The proper place to hav dealt with Chrishna, about whom my reverend opponent has told you so much to-night, was in last week's debate. It is out of place to do so in the present debate, and I trust he will not think me wanting in courtesy if I entirely leave the question of Chrishna in presenting to you my view of the subject at issue. There are various points, however, which distinctly challenge my position. We are told about the moral change that Christianity has wrought in the world. You may remember that my fifth proposition was that Christianity has not purified public morals. Therefore, I hav come prepared to deal with that part of the subject. I will first take the allusions to slavery which we hav heard, because I hav not quite finished what I was about to say on that subject. Mr. Hatchard has urged that it was the custom, dealing with a remark of Horace's, to crucify slaves in Rome for very slight faults. I do not think it is fair to say that because a Roman poet says that a master would be mad to crucify his slave for a small fault, therefore crucifixion of slaves for small faults was general.

Allow, as I do allow, that wherever you get slavery you get the brutalization of the masters as well as of the slaves, yet I will ask you to contrast the words of the Roman poet, stamping cruelty as madness, with the words of Jehovah, the God of the Jews: "If a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money" (Exodus xxi, 20, 21). I think Horace was a better moralist than Jehovah. But I am told that Christian feeling opposed slavery in the Southern states of America. I shall hav to deal with that in a moment, but I will now take up the question of slavery where I laid it down.

So far from Christianity discouraging slavery, if you turn to Hallam's history you will find the following. I quote Hallam because he is often called the judicious Hallam, and it throws a halo of respectability over my arguments: "It is a humiliating proof of the degradation of Christendom that the Venetians were reduced to purchase the luxuries of Asia by supplying the slave market of the Saracens. . . . This trade was not peculiar to Venice. In England it was very common, even after the Conquest, to export slaves to Ireland, till, in the reign of Henry II., the Irish came to a non-importation agreement which put a stop to the practice" (Europe During the Middle Ages, pp. 613, 614). And in a note he adds: "William of Malmsbury accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by them, as slaves to foreigners. I hope there were not many of these Yaricoes; and should not perhaps hav given credit to an historian rather prejudiced against the English, if I had not found too much authority for the general practice." That is the testimony of Hallam, that Christians were wont to sell slaves, and female slaves, not only to their fellow-Christians, but even to the Mohammedans, the Saracens, and sold them in a condition which at least should hav aroused a feeling of humanity.

I pass from the testimony of Hallam, and I draw your attention to the very different way in which the Mohammedans, who were not Christians, were taught to treat their slaves. Every one who knows the history of slavery in America knows how the female slaves had their children, born to their masters, torn from them, and how you absolutely thus found the father selling his own daughter, and the brother selling his own sister. If you turn to the false prophet, Mohammed, you find him saying: "Whoso among you hath not means sufficient that he may marry free women who are believers, let him marry with such of your maid-servants whom your right hands possess, as are true believers. . . . Ye are the one from the other; therefore marry them with the consent of their masters, and giv them their dower according to justice" (Koran, chap. iv). And again: "And unto such of your slaves as desire a written instrument allowing them to redeem themselvs on paying a certain sum, write one if ye know good in them; and giv them of the riches of God, which he hath given you. And compel not your maid-servants to prostitute themselvs, if they be willing to liv chastely" (ibid, chap. xxiv). This is not Christian teaching, but it is the teaching of the heretic; but I will ask you to contrast that with the teaching you will find in the book of Exodus. You will find there that a man may sell his own daughter, and that having taken a wife from those who may hav been taken captiv, he may, if it suits him, send her away if he does not care for her any longer. And then you find Moses saying that the slave is the owner's "money." There is a striking resemblance between the teaching of Moses and the practice in Christian lands; but it is alleged by Mr. Hatchard that it was Christian feeling and Christian teaching which opposed slavery in the Southern states of America. That is rather a rash statement to make in a hall which is filled with those who know that Christians were opponents of the abolition of slavery, and are acquainted with the general testimony which comes to us from all directions.

I take a quotation from an admirable article lately written for the *National Reformer* by one of our vice-presidents, Mr. Symes: "The Charleston Union Presbytery, April 7, 1836, 'Resolved, that in the opinion of this Presbytery, the holding of slaves, so far from being a sin in the sight of God, is nowhere condemned in his holy word: that it is in accordance with the example and consistent with the precepts of patriarchs, apostles, and prophets,' etc. The Missionary Society of the South Carolina Conference of the Methodist Episcopal church, by their board of managers, said: 'We denounce the principles and practice of the Abolitionists *in toto*. . . . We believe that the holy scriptures, so far from giving any countenance to this delusion, do, unequivocally, authorize the relation of master and slave.' The Hopewell Presbytery, South Carolina, said: 'Slavery has always existed in the church of God, from the time of Abraham to this day.'" This I admit to be true. "The Presbyterian synod of Virginia, 'Resolved, unanimously, that we consider the dogma, that slavery as it exists in the slave-holding states is necessarily sinful, and ought to be immediately abolished, and the conclusions which naturally follow from that dogma, as directly and palpably contrary to the plainest principles of common sense and common humanity, and the clearest authority of the word of God." That was the view, not of individuals, but of the churches in America, when the slavery question was in agitation; and I will ask you to remember one terrible proof of the Christian opposition to all those who argued for slave abolition. The name of William Lloyd Garrison is identified with the struggle against slavery. Remember how he went to Boston and found that every church there closed its doors against him, how he could find no place to speak in, until the pulpit of Theodore Parker was opened to him—Theodore Parker, who had been expelled even from the Unitarian body for the rank heresy which he thought it his duty to preach.

I urge Mr. Hatchard to be good enough to giv us some proofs of the statements he has made, to point out to us the resolutions of one church or of one sect tending to show us that the Christians were foremost in the trial to get abolition, to show that they preached abolition from their pulpits, when to preach it involved danger of life. I know that they joined in afterwards, when the battle was over and won. I will ask you to remember that the opposition to Clarkson's bill came chiefly from the Christians in the House of Commons and the House of Lords, and that Lord Chancelor Thurlow, speaking from the woolsack, stigmatized it as a "miserable and contemptible bill," and as utterly "contrary to the word of God." These are quotations which can easily be verified, and I will ask my opponent, when he next rises, to explain how, with this evidence before him, he can say that Christians were in favor of the abolition of the slave trade. I submit to him that this is absolutely unsupported by any kind of evidence, and is directly negatived by what I hav laid before him. Remembering the general mildness of Greek and Roman slavery, remembering how the slaves were the teachers of the young, and how freedmen often rose to places of honor and dignity, I allege "*That Christianity has upheld and aggravated slavery.*"

We now come to the curious statement which my opponent makes to us that Christianity is consonant with science; and I propose here to put the argument in the hands of a very capable writer, one of whose works I will bring before you. I notice that my opponent the other night in his last speech to which I had no right of reply, laid very great stress upon German authority; but that, in pity for our ignorance, he refrained from quoting a single German writer to us. I will ask your patience for a moment, because I think it as well to meet the challenge. I will read a passage of Strauss, so that we may see whether he, a representativ German Freethinker, shares Mr. Hatchard's opinion with respect to Christianity and science being in harmony with each other. I hav here a German edition of a work by Strauss, and I propose to read the extract in German, asking your pardon for doing so. Strauss deals with Christianity and science in a very interesting way, and it is an extract from him by which I will answer this part of my opponent's speech. The title of the book from which the quotation is given is "Der alte und der neue Glaube," that is, "The Old and the New Faith." [We giv the translation.—Ed. T. S.:]

"The position and order in which the creation of the heavenly bodies is given furnishes the most decided contradiction. These come, according to every consideration, too late. The sun is first created on the fourth day, after and notwitstanding that the change of day and night had already taken place for three days, a change that is impossible and unthinkable without the sun. Moreover the earth is created several days before the sun, and both it and the moon hav only an attendant relation to the earth. The stars too are only thought of afterward as an appendix. This is a complete reversal of the true relation of the order and rank of the heavenly bodies, and one which is sadly unbecoming in an infallible revealed record."

I hav a word to say about one part of my opponent's speech which was most startling. He told us that, in the first chapter of the Epistle to the Romans, the language was so bad that he would not defile your ears by reading it to you. I would ask Mr. Hatchard to remember that these words are read in the churches when the first chapter of Romans happens to be the lesson for the day, unless, indeed, the clergyman be better than his creed, and feels that he ought not to read it before decent men and women. Does not my opponent know that there are passages in the Bible infinitly worse than this chapter which he refuses to read before you on account of its language? Does he not put this Bible into the hands of little children, though he will not read it before grown men and people to whom the world has taught the knowledge of evil? Not read the New Testament aloud before women because of its foulness! But oh, sir (turning to Mr. Hatchard), that I would not defile my little daughter's ears with this foulness was one of the charges against me when your creed took away from me my child.

MR. HATCHARD.

Mr. Chairman, Ladies, and Gentlemen: Before I go on with some of the remarks which Mrs. Besant has made, I wish to say distinctly that we both came to discuss the influence of Christianity, and a far as I am concerned I hav distinctly kept to the subject. I say that I hav not wasted a word from the subject, nor wandered a word, because I know this subject moderately well. I did not come here to discuss the Old Testament; I came here to discuss Jesus Christ and his teaching and his influence on the world. I know perfectly well that it is a very cheap argument, indeed, about what is related in the books of Moses about slavery; but I want to see the same thing in the New Testament. I find nothing in the teaching of the New Testament about this treatment of these slaves, about the women and such like. I hav cut off that part of the argument——[laughter and interruption].

[The Chairman: I shall be obliged if our friends will remain perfectly quiet except so far as they may applaud during Mr. Hatchard's speech.]

I did not come here to discuss slavery, and I allege most distinctly that it has nothing to do with the subject of the influence of Christianity upon the world. It would take too long to giv you the evidence, chapter and verse, how Christianity did ameliorate the world. But down to the time of Constantine—roughly, three hundred years—it was Christian sentiment and Christian teaching that taught the doctrin of Christian brotherhood that put down the slavery that existed in the ancient world. With regard to what Mrs. Besant has told you about persecution, the unfortunate thing is that I agree with every word she says; and if I had to come out on this platform to lecture on what has been called Christianity in the world, I should say the same thing as Mrs. Besant. I say when not only the Romish church, but the Protestant church likewise, persecuted and burnt people at the stake, or did all the other awful things that we read about in history, that they were not acting upon Christian principles in any sense whatever. They were acting in the same intolerant way that an ancient heathen nation acted when they compelled Socrates, as you hav so often heard, to put himself to death. I find that all sects and parties hav in their turn persecuted those that opposed them. I find a most extraordinary history of persecution with regard to Protestantism. I find that Elizabeth burnt a large number of Catholics, and I find that Mary persecuted a large number of Protestants. When I go to India I find a similar display of intolerance. Why did not the Brahmans let the followers of Buddha alone in India? How comes it that they persecuted each other? Why, ladies and gentlemen, the story ought to be well known to you. It was because of the persecuting spirit of the Brahmans, who could not tolerate the free spirit of the Buddhists; because the Buddhists opposed the followers of Brahma the Buddhists were driven out and persecuted most fearfully. I say most distinctly—and let this be my answer in full whether you think it is a good answer or not—when the Christian church was guilty of persecuting various persons and burnt them at the stake, that it was not acting upon Christian principles; it was not acting upon the principles of the New Testament.

Lest you should go away from here to-night without hearing the truth, let me hasten on. I told you that I had here in my hands these testimonies by various great Indian authorities. These men are witnesses—witnesses to the truth. I know Sir Bartle Frere does not meet the approbation of some people; but I tell you most distinctly that as an officer of the government he is a competent witness to what has been done. [Interruption.]

[THE CHAIRMAN: If any interruption is offered I shall allow Mr. Hatchard time for it.]

Thank you! Mr. Bradlaugh is certainly one of the fairest chairmen I ever met.

These men are competent witnesses of what takes place under their own cognizance and their own observation. But you will say, "After all, these testimonies are only the testimonies of single men;" but, ladies and gentlemen [holding up a blue book], I hav brought you a document which nobody can challenge. Our chairman knows what it is. I wish to read this with all the earnestness that my strength will allow me. This one was broken like this for a printer; but, friends, I hold here a blue book. The covers are gone. It is called "Statement Respecting the Moral and Material Progress of India During the Year 1871–2." I hav here the next volume, I believe, showing the progress of India morally and materially during 1873. These are, of course, official books, and I take the trouble to get these in order that I may show that my statements can be supported by indisputable evidence. I find here five pages with respect to the progress of missions, Christian missions, in India, and what they hav done; and I may tell you the Church Missionary Society had these reprinted to take about the country to read to the people. I only hav time to read briefly, so to speak, an extract, the last extract. It is called "General Influence of Missionary Teaching." This is not the word of a missionary deputation; it is not the word of a single official governor. It is the word of the official report in the blue book; and it says this (ladies and gentlemen, I ask you to remember these words): "But the missionaries in India hold the opinion that the winning of these converts, whether in the cities or in the open country, is but a small portion of the beneficial results which hav sprung from their labors. No statistics can giv a fair view of all that they hav done. They consider that their distinctiv teaching, now applied to the country for many years, has powerfully affected the entire population. The moral tone of their preaching is recognized and highly approved by multitudes who do not follow them as converts. The various lessons which they inculcate hav given to the people at large new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motivs by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them not merely by public teaching, but by the millions of printed books and tracts which are scattered widely through the country."

Christianity, they tell us, is opposed to education and knowledge!

"On this account they express no wonder that the ancient systems are no longer defended as they once were; many doubts are felt about the rules of caste; the great festivals are not attended by the vast crowds of former years; and several theistic schools hav been growing up among the more educated classes, especially in the presidency cities, who profess to hav no faith in the idol-gods of their fathers."

Now, there is much more that I might hav read, and if I might be allowed to publish it in the *National Reformer*, I should like to do so. Now, perhaps you would like to see what things were in India before the introduction of Christianity. I think I hav about three minutes left, and I will show you some pictures I hav brought with me of the gods they used to worship in India. That [showing the first of a series of large colored diagrams fixed at the back of the platform] is one of the idols. That is Siva. That represents Kali or Durga. She has a thousand names, and it used to be that human sacrifices were constantly offered to her. It would take me a full night to tell you of the horrors of the worship of that most horrible and disgusting goddess. That is one of the old things which hav been put down. There you hav what is called the "swing festival;" and I tell you here to-night that the swing festival—one of the most horrible things—has almost entirely died out because of what Christianity has taught.

Here is another thing, the exposing of infants by the banks of the Ganges. That is dying out. Here we hav the festival of Juggernaut; and I stand here to-night to tell you that this festival, which used to be attended by say 250,000 Hindoos, has now only about ten thousand. I cannot tell you all that Christianity has done in India during the last eighty years. Is it dead?

Here is another picture. Here you hav the burning of the Indian widow. Was it not Christianity and Christian sentiment which put that down?—and you know how deeply rooted it was in the Indian mind. The testimony with regard to what Christianity has done in India in effecting a moral change, a moral alteration, a moral revolution, is something wonderful. I hav testimonies in this book (Indian Missionary Manual, 1870, John Murdoch) which are enough to convince anybody. I say distinctly, what I hav told you about the moral progress in India, the alteration in the public mind, has been brought about by Christian teaching and Christian preaching in the land.

The late Miss Mary Carpenter was a friend of mine, and she and I and Sir Mutu Coomaru Swarmy, with some other friends, established a "National Indian Association" in Manchester, some years ago, to make known in this country what was being done in India. You say, perhaps, that you don't take my word for it; but I can bring forward chapter and verse to prove all that I hav told you. Well, then, you hav seen what I hav tried to do to-night. I hav tried to show a parallel between these two things—what Christianity effected morally in the Roman empire during the first three hundred years down to the time of Constantine and what Christianity has effected in India in the last seventy or eighty years.

(TO BE CONTINUED.)

[*From the San Francisco Jewish Times.*]

The Wandering Christian.

The wandering Jew is historical. Throughout the ends of the earth he is world-famous. He aptly typifies humanity in its suffering, its heroism, and its eternity. What shall we say of the wandering Christian? The latter is conspicuously typified by the notorious Moody, the revivalist, who at present honors this city with his valuable presence. For over eighteen hundred years the wandering Christian has lived on the credulity of mankind. From the days of Peter and Paul to the days of Moody and Sankey he has fed and fattened upon the foolish fears of humanity. He toiled not, neither did he spin, and yet the lilies of the field were not arrayed like unto him. He has robed himself in costly and funeral black and adorned his "sacred" person with the spotless choker like unto the fair white snow that crowns the everlasting hills that sit amongst the clouds. He has never soiled his dainty hands with honest and honorable toil; he has wandered about the earth a sponge and parasite, absorbing the dollars of the rich and the poor alike, and clinging with ferocious tenacity to the hulk of superstition. With a cunningly-devised fable he has gone amongst mankind, and, assuming an air of piety that would deceive the devil himself, succeeded in decoying innocent children and hysterical women into the fold. Women and children and weak-brained men hav ever been the material from which the wandering Christian priest, preacher, revivalist, evangelist, or colporter has sought to procure converts. With these alone has he been successful. He preys upon human weakness. The emotional element in mankind has been the harp of a thousand strings upon which he has played with consummate ability. This has been his stock in trade, and through it the wandering Christian has easily procured his bread and butter, laughing all the time at the curse which condemned men to earn a living by the sweat of their brows.

The wandering Christian loves ease and comfort. He even goes so far as to delight in having his bread buttered by a lovely convert, while he sits and praises the Lord that he is not like unto others; that is, in plain language, that he does not hav to work for a living. He can sing psalms all day with unction; but ask him to cut a cord of wood, or hold the plow for an hour, or even feed the chickens, and you insult him, you commit a heinous offense against the dignity of "the cloth." Labor is not divine with him; honest toil is not a blessing. He is not at home in either. But place the wandering Christian in a big church, with handsome pews and well-carpeted floors, giv him a big organ and a nice choir composed principally of pretty lady singers, light the gas and turn on the heaters, so as to make the atmosphere deliciously semi-tropical in its temperature, place a bushel of Bibles around and about him, giv him a mixed but lively congregation of saints and sinners, then start him on "I Love Jesus," and the way that wandering Christian will "play fantastic tricks before high heaven" will even "astonish the Jews." That is where he is at home. The work is congenial to him. He is an immense card in this kind of business, and if you don't believe it go and hear Moody and Sankey at Dr. Stone's church. The great talent of the wandering Christian is to talk most about that of which he knows the least. For an hour at a time Mr. Moody will talk about heaven. The unsuspecting hearer, like the writer, for instance, would imagin that the revivalist had been there a thousand times. He has made charts of the whole route, and talks as flippantly about the way to get there as he would about taking a trip to Red Dog Gulch or San Leandro. Now if Mr. Moody could see through a tombstone farther than any other man, we might hav some faith in following his directions along the road that leads to heaven. But we know that he is as blind as a bat in that matter, hence we are not astonished that other bats should believe in his ravings.

The means employed by Mr. Moody to "bring souls to God" are those used by the wandering Christian wherever we find him. To work upon the emotions and imaginations is his great forte. If Mr. Moody, instead of lounging luxuriously in Dr. Stone's church, would make a raid on Tar Flat and the Barbary Coast and rescue the souls who are reveling there on the ragged edge of perdition, snatch them bald-headed before the throne of grace, and make good honest men out of them, then the *Jewish Times* would sing his praises until the angels in heaven heard our songs of rejoicing and re-echoed back the glorious refrain. If Mr. Moody would go about and labor in the houses of sin and corruption, if he would visit the dens of infamy and call men and women unto repentance and righteousness, then could we sing peans in his praise. If he visited the jails and the penitentiaries and moved the hearts of the hardened criminals there to love and respect for man and God, then could we chant songs of praise in behalf of the great revivalist. But we can hav no sympathy with him in the wishy-washy, namby-pamby, milk-and-water pabulum he expectorates at Dr. Stone's church. There's nothing in it, and every sensible man, regardless of his religious bias, knows this. Yet Moody's ranting is a perfect picture of the wandering Christian the world over. There are thousands of good and honest citizens, sincere in their opinions and kind in their conduct toward their fellow-creatures, who are heartily sick and tired, if not disgusted, with the wandering Christian as typified by the wind and fury fanatics of Moody mold.

Rev. Mr. Isaacs Loomis' Remarkable Seance.

Liberals, gentlemen of education and mental culture, why is it that you and the learned portion of the church so perfectly blend in the sacred union in science, if so be what is called science may at some time turn out to be all in vain and be laid aside as useless? Because our higher education was not founded in natural things. Its statics, geometry, astronomy, and geology hav been misleading, and their errors hav been assumed as truths. And hence the anti-Copernican mists hav not been cleared away, and to this day darkness is put for natural light, and Christians and Liberals in science form one brotherhood.

MY REMARKABLE SEANCE.

I sought for an interview with the goddess of learning, and cried, For the sake of the world, help me! As I gazed on her, she said: As I move, so moves the sun, and the earth rests. As I will, God hears and answers prayer, or there is no God to hear. When I taught that gods of gold were worthy of adoration, my Israelitish pupils cried, These be thy gods, O Israel! Under my unerring guidance the educated of 1880 execute their grand geometrical march to the tune of a divine man who died, not knowing the cause of sunrise. I hav so bewildered reason and blinded faith that the most highly gifted of all classes of men believe that on a single atom there is field sufficiently large to receive the attractions of all other bodies in the solar system. On the minds of my theological pupils I can produce anything I will, for it is the accident of education which makes the student the kind of minister he hopes to be. For example, I will select the divine theoren, John iii, 16, "God so loved the world that he gave his only begotten son," and then call on a few of superior tact to show the meaning of the quotation.

1. This man of God has studied the original scriptures with the intention to understand them, and he says, God never had a son, and hence Christ's death was without saving efficacy.

2. Equally pious, holy, and fervent, my next pupil demonstrates that God's love in the gift of his son assures us of the salvation of every man.

3. I lead in the way of Newton, and taught him, in the Section VII. of his Principia, to describe how bodies rise and fall in appearance, not how they really rise and fall.

4. The profoundly sublime J. W. Draper, M.D., LL.D., charmed by my virgin beauty, and doing homage to the mistress of the intellectual world, dared to hav a conflict between religion and science. Dear man, so moral, that I am glad to know it, having the divine qualities so richly inhering, I call you to a reconsideration of the facts of nature.

Yours, REV. W. ISAACS LOOMIS.

SUPPOSE that any tyrant could establish so complete a system of espionage as to be informed of every word which any of his subjects might utter. It is obvious that all criticisms upon him would be laudatory in the extreme, for they would be all pronounced, as it were, in the presence of the tyrant, and there we know that no one dares to express even dissent of opinion. The unlimited agency of the Deity is equivalent to this universal espionage. He is conceived as the unseen witness of everything which passes our lips—indeed even of our thoughts. It would be madness, therefore, to hazard an unfavorable judgment of his proceedings while thus constantly under his supervision.—*Philip Beauchamp.*

Editorial.

Paine's Monument at New Rochelle.

A little over forty years ago a monument to the memory of Thomas Paine was erected on the farm he owned, about two miles north of the village of New Rochelle, in Westchester county, and some eighteen miles from this city. It is a square column of granit, in the Grecian style, with a life-size medallion of Paine surrounded by a wreath. The four sides of the monument are covered with quotations from Paine's work, neatly cut in the granit. It stands in a small square lot by the side of the road leading from the New Rochelle to White Plains.

Thousands of persons hav visited this monument, and from a spirit of desecration or from a desire to possess a piece of Paine's monument, considerable depredations hav been committed. Persons hav taken boulders and knocked off the corners of the monument as high up as could be reached, often interfering with the lettering. This givs the monument a ragged, damaged appearance, in which condition it should not be suffered to remain.

It is proposed to round the corners and recut a few hundred of the letters so as to make the monument look as good as new and prevent its being damaged again in the same way. An estimate has been made by stone-cutters as to what these repairs will cost and the sum is set at one hundred dollars, including some needed repairs to the wall surrounding the lot whereon the monument stands. It is wished to make these repairs upon the opening of spring and to accomplish it the money will hav to be raised. A committee has been appointed to see that the work is properly done and paid for. The same consists of H. B. Brown and D. M. Bennett, of New York, and Capt. George Lloyd and Mr. Secord, of New Rochelle. Mr. Brown is treasurer. Subscriptions for this purpose are solicited from the friends of Thomas Paine, who feel disposed to thus contribute and will be duly acknowledged in these columns. The same may be sent to Mr. Brown or to the editor of this paper.

Singing Stones.

On Thusday evening of last week we attended at Steck Hall Prof. Baudre's exhibition of what are called singing stones, which were mentioned by a contributor in our issue of last week. The stones are irregular oblong flints, from eight to sixteen inches in length by one and a half to three inches in thickness, as they were dug out of the sand in France within the past twenty-five years. They were suspended by twine on a frame—some twenty-seven in number—and were played upon by the professor by striking them with oblong stones of a smaller size, when beautiful tones were drawn out. He played upon them much as a pianist would upon his instrument, and discoursed beautiful music, rendering in the most artistic manner several popular airs. By the most patient search and testing among many hundreds of stones, a sufficient number giving tones were found from which enough were selected to make up the regular music board or octaves, chording perfectly in tone. It is a wonderful thing that unattractiv flints should possess such sweet musical sounds, and that a man should be able to play upon them as on an organ or piano. Nature doubtless possesses many wonders not yet discovered.

Legal Opinion of Comstock.

Before Judge Gildersleeve's court in this city a case was recently brought against Zachariah E. Simmons, the lottery dealer. His counselors, John Graham and H. M. Whitehead, moved that the indictment be quashed on the ground that a preliminary examination had not been had in the police court, but that it had originated in the grand jury room at the instance of Anthony Comstock. They contended in their argument that there was no legal evidence before the jury, and that the grand jury never passed on the different counts of the indictment, but passed on them by one vote. In the course of his argument, Mr. Graham expressed himself very freely, characterizing Comstock, among other things, as a "hound" and a "hireling." *Truth* givs the following report:

Mr. Whitehead contended that the indictment could not hold good on the evidence or information of a hired informer of the Society for the Prevention of Crime, and Comstock was no other than an informer who went about and devoted himself to attempting to seduce persons into the commission of crime. There had of course to be a buyer, and it was agreed by the society that Comstock should be such buyer. He further argued that when this man became a buyer he participated in the crime, and his testimony or whatever he said before the grand jury should go for nothing; it had no legal weight. Mr. Whitehead alluded to a bill that was now pending before the Legislature to giv this society more power—to form it into a sort of court and to make Comstock the prosecuting officer.

Mr. Graham interrupting, said that when such detectivs as Comstock were put on the stand they ought to mount them and tear them all to pieces. (Laughter.)

Mr. Whitehead, continuing, further argued that Comstock was *particeps criminis* in this crime, if crime there had been committed, and that in this case his testimony was insufficient for the grand jury to find a bill of indictment. The nature of Comstock's calling was such as to destroy his credibility as a witness.

Mr. Graham said that this matter should be sent before a police magistrate for investigation. This society say they know of what stuff Comstock is made, and we want to know also of what sort of stuff he is made. We want to lay him on the anatomical table and dissect him and see the sort of stuff he is made of.

District-Attorney Bell argued that the other side had not advanced a single ground upon which the motion could be sustained to quash the indictment, and held that the court had already decided that the grand jury could take up a case without it having been before a police magistrate.

Mr. Graham, interrupting, said they wanted the other side to build their house upon their foundation. They had considerable more to say than they had said. They desired to hav an examination of the grand jury or some of its members, and to hav the records of the grand jury before the court. A greater outrage than the indictment of Mr. Simmons had never been presented to a court, and they desired to know from the records of the grand jury just precisely what Comstock had testified to, if any testimony he gave. His client was an innocent man, he contended, and maintained they would show that the indictment was not worth the paper it was written upon.

Mr. Bell said that there was no authority in the state for calling for the proceedings before the grand jury.

Mr. Graham still maintained his belief that Comstock gave no positiv evidence to the grand jury; that he merely haranged them and told them he was engaged in the suppression of crime, and the grand jury rendered indictments, not knowing what they had indicted his client for.

Mr. Bell contended that the proposition of the learned counsel to summon and examin the grand jury was preposterous, and to go into the grand jury room would seriously affect their work in the future. It would be dangerous to establish such a precedent. There was no irregularity on the face of the indictment, and he maintained that the court should dismiss the motion.

The case was here laid over till another day, Mr. Graham stating that he should require over an hour in his final argument.

Book Notices.

THE BIBLE BALANCED; or, THE INFIDEL'S TEXT BOOK. Comparing some of the best teachings and sayings of the Bible with those of sages and philosophers who lived previous to the authors of the Bible; and also a partial exposure of its errors. By George C. Darling, Charlotte, Mich.

This is a very convenient and useful publication of 124 full pages. The quotations from the Bible are in the left-hand column of the page, while quotations of a superior character from pagan sages, philosophers, and teachers are in the right-hand column. The work is divided into chapters, each treating a different subject, and the whole followed by a collection of the various imperfections in the character of the Bible God and of the book itself, consisting principally of biblical quotations. It is a valuable compilation and a grand aid in obtaining a bird'seye view of the fallacies of the Bible and its deity. Sold at this office. Price, 50 cents.

INGERSOLL IN CANADA. Second edition. Revised and enlarged. By Allen Pringle.

When Col. R. G. Ingersoll visited the Dominion in the spring of 1880, and delivered at several points his inimitable anti-theological speeches, the orthodox of the entire country were thoroughly alarmed, and the church was greatly disturbed that people should flock to hear the great Infidel. It was felt incumbent on the faithful that the Colonel's arguments should be answered, and consequently several answers and refutations duly appeared, notably those of Wendling, Archbishop Lynch of Toronto, Bystander, a Rationalist, Mr. Bray, and others. Mr. Allen Pringle, of Selby, Ont., wrote a reply to these, of which 2,000 copies were published and readily disposed of. To meet the demand he has just issued 4,000 more, revised and enlarged. The little work is extremely well written, and the refuters are thoroughly answered. It contains arguments and facts most interesting to Christians and Freethinkers. Price 20 cents. Sold at this office.

KNIGHT TEMPLARISM ILLUSTRATED. A full and complete Illustrated Ritual of the six degrees of the council and commandery, comprising the degrees of Royal Master, Select Master, Super Excellent Master, Knight of the Red Cross, Knight Templar, and Knight of Malta, with a sketch of their origin and character. Ezra A. Cook, Chicago. 341 pages.

The numerous illustrations show the initiations, signs, grips, and symbols. Not being a Knight Templar, a Mason, or a member of any secret order, we are not able to say whether the book tells the truth or not, but we presume it is mainly correct. The reader will hav an opportunity to judge for himself.

New Papers.

The Rights of Man. A weekly journal devoted to its name and published at Salem, Ohio. It has a good name and seems to be a good paper. Three numbers of this sixteen-page paper hav reached us, and from the slight reading given it we pronounce it ably conducted. It is largely devoted to political and financial subjects. Price of the sixteen-page edition, $1.50 per year; eight-page edition, 50 cents per year.

The Scientific Investigator. Devoted to scientific and Spiritualistic philosophy. Published at Portland, Or., at $1 per year.

The Old and New. By E. Searl, Morrison, Ill. Published semi-monthly. This neat little four-page journal, at 50 cents a year, well filled with original prose and poetry, ought to find patrons enough to keep it alive. It is of a Spiritualistic character.

CEPHAS B. LYNN lectured before the Second Society of Spiritualists in this city last Sunday evening, on the relation between "Spiritualisum" andthe church. The same truths, he said, lay at the foundation of both, only they were differently interpreted. He urged Spiritualists to dissociate themselvs from the adherents of Materialism. He disavowed his own intention of joining the church, but in effect advised his hearers to do so, considering church members a little nearer worthy their fellowship than Materialists. Adopting a figure of speech, he said that Spiritualists should capture the machinery of the church, and then use the unexplained phenomena—the "winnowed residuum"—of their own philosophy as a lever to draw inspiration from. This startling metaphor drew forth applause. He closed his lecture with an invocation which was very painful, and remarked that he would speak again next Sunday.

Communications.

Dr. Winterburn.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of Jan. 29, 1881, I notice an article headed "Death of an Old and Dear Friend. Dr. Charles Winterburn was found dead in his bed last Sunday morning, having died of heart disease."

It is not with the intention of being contrary that I beg to differ in opinion to the report of the cause of the death of Dr. Winterburn, although that report is probably as near the truth as the alleged cause of death of nine-tenths on record at the Bureau of Vital Statistics of the city of New York.

Having the time of birth of Dr. Winterburn at hand, I wish to show from his nativity that it was an impossibility for him to hav died of heart disease. In the first place, he had no planet whatever in his nativity in the sign Leo, which sign governs the heart, neither was the sun (which is part ruler of the heart) in any way afflicted.

The real cause of death in his case was paralysis of the brain, which is shown by the planet Mercury in the sign Aries (which sign rules the head), leaving an opposition of Jupiter, and being in exact square to the cusp of the first house, and the evil planets Saturn and Mars are both in conjunction in the ascendant (the ascendant, or first house always rules the head and face).

The Doctor's death is shown by the evil planet Saturn transiting the sign Aries and coming to an opposition of his moon, the moon being the "giver of life," or the main supporter of life in his nativity. At the time of his death Saturn was within eleven minutes of an exact opposition to the moon. Also Mars was on the very degree and minute of his ascendant and within four minutes of an exact square of his Mercury in the sign Aries. Nothing could be more marked in indicating that the cause of death was not in the heart but in the head, and that his brain became paralyzed. There never has been known a case of a person with such a nativity dying of heart disease.

One week before his death, or when Mars came to the cusp of his ascendant and in square to his Jupiter, that night he was lying in bed and he became blind and unconscious, remaining so for possibly an hour or two; that does not show anything like heart disease.

The very next aspect, which occurred on the 23d of January, was the final stroke. He appears to hav been conscious that he would not liv by these influences, and mentioned the subject at breakfast to his family on the morning of the 22d.

That he had premonition these aspects would end his life is indicated by his showing his nativity to a friend, who is an amateur in astrology, on the night

of the 22d. He asked his friend what he thought of those aspects which were about to take place in his own nativity. This friend told the doctor that he thought they would giv him a shaking up before they went by. He did not hav a long-lived nativity, and it is probable that nothing could hav been done to hav prolonged his life.

Some years ago, when speaking with me as to the various causes of death in nativities, he told me he expected his aspects would cause paralysis, and that would be the final cause of his death.

Outside of my own family there is no death that could hav brought greater affliction to myself. He was one of those few men who the more you knew him the better you appreciate him, and his original manner of thinking made him always an interesting companion. One could never hav a few minutes' conversation with him without learning something. His knowledge of homeopathic materia medica was truly marvelous, and "he was a man, take him all in all, we shall not look upon his like again."

He became interested in astrology while attending a course of lectures given on that subject by myself some fourteen years ago in this city. He was a diligent student in astrology, and it was of infinit advantage to him in diagnosing and prognosing diseases in his practice of medicin, and, as you say, when he was called to see a new patient he tried to procure the time of birth of the patient, and prescribed his remedies with direct reference to the planetary positions in the patient's nativity, and you say that his success in the treatment of disease was not surpassed by any physician in the city, but should you talk to his patients you will find there was no physician to be compared to him in making cures. For many years he was the only physician that I hav called in consultation in difficult cases or serious attacks in my own family. Had it not been for astrology I doubt if he would hav been any more than an ordinary physician, although he was a man of uncommon intellectual powers.

Had it been his fortune to hav studied astrology and medicin in early life, there is no doubt he would hav made a second Hippocrates, judging by the rapid progress he made in the short time he was acquainted with astrology. Indeed, Hippocrates would never hav been the "father of medicin" had he been ignorant of astrology, and Galen's name would hav fallen into oblivion had it not been for his knowledge on the same subject. Galen declared "anatomy to be the right eye of physics and astrology its left." Hippocrates says that "the man who did not well understand astrology was rather deserving to be called a fool than a physician." If he had said that the man who did not well understand astrology was rather deserving to be called a wholesale murderer than a physician, he would hav been much nearer the mark.

The persecutions astrologers hav had to endure for several hundreds of years, thank heaven, are now coming to an end, and the ridicule against astrology appears to be dying out.

In the preface to a pamphlet I published some time ago on "Astrology and Astro-Medical Botany," I said:

"The revival of the ancient science of astrology is now assured beyond a doubt. Twenty years ago, when I first commenced publishing *Broughton's Monthly Planet Reader and Astrological Journal*, at that time the only publication of the kind in the world, the word 'astrology' had to be spoken in polite society with 'bated breath; the astrologers were relegated to the category of fools and knaves, and the ministers of the gospel consigned them to the torments and tortures of the infernal regions. The newspapers, lecturers, and periodicals of that day mentioned the word 'astrology' only when they wanted to create a laugh, or to hold up its votaries to public ridicule; and I know from dearly-bought experience that astrologers had no more rights, either in the community or in a court of justice, than a 'nigger' had 'away down South' in the days of slavery. But thanks to the lectures and writing of Profs. Tyndall, Huxley, and Darwin, the scales are dropping from people's eyes, and they are beginning to find out that the world is governed by fixed laws, and that 'miracles' are at a discount. Ministers no longer preach sermons against astrology, and on account of public attention being drawn to the near approach of the perihelion of the planets, almost every newspaper, both in this country and Europe, has contained articles advocating the belief in the influence of the planets.

"The London *Evening Standard* of July 6, 1880, in commenting on Mr. B. G. Jenkins' paper on meteorology and planetary influence, read by him before the Dulwich College Geological Club, said:

"'From the lofty hights of modern science we hav been accustomed to look down with pity and contempt upon the astrologers of the middle ages, the weak dabblers in science who were foolish enough to believe that the stars had an influence upon man. An allusion to astrologers was always good to raise a laugh at a science meeting, and the astrologers and alchemists were classed together as either dreamers or charlatans. Of late years, however, a certain reaction has set in. The astrologer is becoming rehabilitated very rapidly. The influence of the planets upon the earth is now admitted to be very distinct, and fresh proofs of their disturbing influences are constantly cropping up.'

"A few scientific men having made observations on the coincidence of the sun spots with extraordinary features of weather, and also discovering that the sun spots were caused by the influence of the planets, and in this way having gradually led the thinking public to recognize that the master minds of former generations were not entirely mistaken in tracing the mutations of weather and of mundane events to planetary influence, the day is now fast dawning when astrology shall again take rank with the physical sciences, and the predictions of the astrologer will go hand in hand with the calculations of the astronomer.

"Although the approaching perihelion of the planets has not as yet produced any particular famin except in Ireland and certain parts of Russia and Turkey; nor any noted pestilence except the yellow fever in 1878 and 1879 in New Orleans, Granada, Vicksburg, and Memphis; the black pest and diphtheria in Russia and part of Turkey, and the cholera in India; yet every one knows that long droughts are becoming more common; the heats of summer are felt to be more oppressiv and destructiv to human life, more people dying from heat in cities with the mercury at 85° than in former years at 95°; malarial fever was never before so common among all classes, and steamboat and railroad accidents are almost of every-day occurrence. These are some of the effects of our earth not getting its usual share of life and magnetism from the sun, on account of so many of the other superior planets being in their perihelion and drawing more than their usual share of life and magnetism from that body."

When the large superior planets are in their aphelion circuits, far removed from the earth, we get along pretty well, there are no—or comparativly very few—epidemics, pestilences, or famins; but under the perihelion or proximations of the superior planets organized life struggles and succumbs, long drouths, epidemics, pestilences, and famins abound.

The anxious physicians hav sought in vain for two thousand years among the fogs and fens of earth for their cause; hav explored diligently the air, the water, terene emanations, the forces of catalysis, zymosis, and eremacansis, and they now hav supposed in these latter days that they hav found it in malaria, animalculæ, and contagion; in fine, they hav projected hypotheses, launched forth theories, discoursed sagely on occult qualities, and explored faithfully all the avenues and sources of disease this world of ours contains, and are as far removed now, in this day, as they were in the days of Hippocrates, the father of medicin, from a true and satisfactory explanation of the cause of epidemics. Some physicians hav long since given up the search in despair, and assigned it to be the will of God or the vengeance of God for our sins.

The scientists of Europe having paid particular attention these late years to the sun spots and making faithful and close observations, and having discovered that those large sun spots only occur when the large superior planets are in their perihelion, we are more likely to hav a more rational hypothesis of the cause of epidemics, etc.

I cannot better close this article than with a clipping from one of the New York dailies of Jan. 31, 1881, showing that the scientists, even in this country, are now making observations in the right directions:

"This has been a stormy month on the sun. Tempests powerful enough to sweep every living thing from the face of the earth hav spent their force upon the great glowing orb, and their effects hav been visible at the distance of ninety odd million miles. Those who hav not looked at the sun through a telescope since 1878, when its broad disk was as free from spots as the polished gold case of a watch, would be astonished at the change in its telescopic appearance. It is now like the shield of a warrior, dented and pierced by many fierce strokes. On some days an opera glass powerful enough to define the curve of an actress' eyebrow has sufficed to show the dark nucleus of a solar cyclone. Spots larger than this earth hav appeared and vanished. Day after day the whole surface of the sun has been mottled and wrinkled under the strain of forces so tremendous that in comparison with them the strength of a volcano seems puny.

"There hav been only three clear days during January when, with an ordinary spyglass, the sun's disk appeared unspotted. These sun storms are not likely to decrease in fury for some years yet. The new spot period is just beginning, and before it passes astronomers hope to hav learned far more about this interesting and puzzling subject than they know now. The weight of evidence shows that there is a close relation between the condition of the sun and the earth's meteorology. Hundreds of telescopes are daily turned upon the sun from all quarters of the earth, and careful records of observations are kept. There has been a vast advance in our knowledge of the great luminary since the second Herschel suggested, only some twenty years ago, that the curious bright spots in the sun known as willow leaves might be gigantic living beings, whose intense vitality made them glow so dazzlingly. Yet what has been learned is slight in comparison with what remains to be learned."

L. D. Broughton, M. D.

A Model League.

Nestled among the hills at the confluence of three rivers is the neat, picturesque village of Port Jervis, N. Y. It seems to hav imbibed free principles from the mountains around. Though there are several churches, yet its largest, fullest, happiest meeting of citizens every Sunday night is its Liberal League. They hav a fine hall hired by the year, and they provide a speaker for every Sunday night, whom they contrive to pay when pay is required. At the opening of the lecture season the leading members subscribe liberally as a basis to go upon during the year, and then they are unanimous in adopting one church usage, they take up a collection after every lecture. And what is more, it *is* a collection, a liberal one, amounting to nearly or quite $10 every Sunday.

A valuable feature, which is always interesting and always draws, is the music of the orchestra. This is inexpensiv, as it is furnished by the members themselvs.

Mrs. H. S. Lake is a favorite speaker with the Liberals of Port Jervis, as she well deserves to be. She has occupied their platform one or two seasons for courses of lectures, and is there this season. To fill a disappointment in her absence last Sunday night, January 30th, this League sent to New York for Mr. Wakeman, the Treasurer; but as he could not go, they fell back on the Secretary. He went and told them what he knew about "Social Evolution," and he improved the opportunity to see with his own eyes and hear with his own ears how outspoken, courageous, enterprising citizens could manage an auxiliary League and make it a success. It seems to be easy enough to do. All successes are easy. Only failure makes a hard road to travel.

The leading members of the Port Jervis League are, Joseph Weed, President; R. A. Conklin, Secretary. The orchestra is composed of James Rhodes, violin; Wilmot M. Vail, flute; Wm. T. Bush, bass viol; E. Wickam, piano. The brothers W. M. and R. M. J. Vail, prominent members, are old and successful merchants in the place. There is no flinching about them on any demand of Liberalism. The Comstock legislation gets no quarter from them nor from any others in the League. The Vails remember and speak kindly of Brothers Mendum and Seaver, who hav visited there; also of those other two good fellows, W. H. Burr and "Antichrist," and hav anecdotes and reminiscences to tell of them all.

The secretary left Port Jervis with a gladness that there is one such League, but with sorrow that all are not like unto it. There are a few, and may their tribe increase. With the whole 206 auxiliaries alive and flourishing the National Liberal League would be a power that the opposition would no longer find it profitable to lie about. T. C. Leland.

League *Man* for February (No. 4), organ of the National Liberal League, double number, sixteen pages, will contain the whole of the address of the "National Association for the Secularization of the State," issued by the committee, B. F. Underwood, R. C. Spencer, and Van Buren Denslow. Price, 5 cents single; 6 copies for 25 cents; 13 for 50 cents; 30 for $1; 100 for $3. Every Liberal ought to take one hundred, and every Liberal should send for a dozen or more to circulate.

League *Man*, monthly, per annum, 25 cents.
Address T. C. Leland, Sec'y. N. N. L.
201 East 71st street, N. Y.

Debate.

Elder Clark Braden and W. F. Jamieson will debate in Linesville Station, Crawford Co., Pa., Feb. 14th, 15th, 16th, and 17th, on the following resolution:

"Paine was infamously untruthful, totally wanting in integrity, utterly unreliable; expressed remorse and regret for his Infidel writings; expressed his determination to correct his attacks on Christianity; abandoned a good woman forty years before his death.

"I, Clark Braden, hav clear proof, proof beyond the possibility of all doubt, that my charges against Thomas Paine are true. Signed,

"Clark Braden, affirmativ.
"W. F. Jamieson, negativ."

Four days' debate, two sessions each day, affirmativ opening, negativ closing each session. Speeches twenty minutes each, two hours each session. Hedge's Rules of Logic to govern the debate. Address all letters to W. F. Jamieson, Linesville Station, Crawford Co., Pa.

George Chainey's address is No. 3 Union Park, Boston, Mass.

Mental maturity, at what age do we attain it, that is to say, those of us who are not predestined to perpetual greenness? It has been said that a man may be a fool at thirty, and yet die a sage. Rather questionable, that. The fool at forty is admitted by metaphysicians to be a hopeless case. Let him who has learned nothing by experience at that age stand from the world of action; he is not fit to play his part in it. His only safety is in being dry-nursed by some stronger nature than his own. Dull youths, or youths called dull, sometimes mature, however, into great men. Sheridan, we are told, was a particularly stupid schoolboy. Perhaps the fault was in the schoolmaster, not in the pupil. There was in Sheridan's days, and there are yet, multitudes of bad teachers. Pedantic pedagogs of the Doctor Bilimber class are as plenty as blackberries, and the mill-horse system of education is still in vogue. Overcrammed students rarely turn out well, while those who cannot be crammed generally do. If there be anything that is unpromising it is precocity. It is better to be comparativly ignorant at five-and-twenty than to be a prodigy at thirteen. We entirely agree with the doctrin that the most useful part of man's education is not that which he receives in schools and colleges. The world is the university in which the grandest and most useful lessons are taught, and in a way which fixes them indelibly in the memory. The Groves of Academus are not to be despised; but let him who desires to be a man among men beware of neglecting those paths of wisdom which lie through the marketplaces of mankind. Wisdom is not a thing that can be injected into us with a scholastic forcing-pump. It can only be acquired by observation, reflection, and the independent exercise of the judgment.

Truth's Sunday Sermons.

I.—The Creation.

TEXT.—And God said, Let there be light, and there was light.—Gen. i 3.

Our preacher is not a Hebrew scholar, as are his orthodox contemporaries; and he is, therefore, like the majority of mankind, compelled to absorb his share of divine revelation from more favored servants of deity.

If any confidence can be reposed in students of the language, the text, as quoted, is not correctly translated from the Hebrew. They tell us that the Hebrew equivalent for "God" in the text is plural, and that therefore the rendering should be, "And the *gods* said, Let there be light, and there was light."

This, however, is a matter of slight importance. It only shows that the author of the beautiful poem, which the first chapter of Genesis truly is, was not a believer in one only God.

Following the chapter further down, the reader cannot but be impressed with the sublimity of the power that could produce light from darkness by a mere command, without the aid of the sun. The sun was not created until the fourth day, while the light was separated from the darkness on the first.

This, too, is of slight concern, for with God all things are possible. And, though day and night are now produced by the revolution of the globe upon its axis, whereby a constantly changing portion of its surface is always in the shadow, and the remainder under the rays of the sun, it is in no wise remarkable that the Almighty should hav originally made day and night without the operation of this now unyielding natural law. His powers rose to the necessities of the occasion, for he had a hard week's work before him. He could not be expected to create the firmament (separating the waters below it from those above it), or the dry land, or the seas, or the grass, or the herb, or the fruit tree, or the moon, or the sun itself, without light to work by. Therefore, he made the light first.

Still, one can hardly resist the thought—no doubt a wicked thought—that the author of this poem had not yet learned that the sun is the fountain of light for the earth, and that the regularly recurring darkness is caused by the earth's revolution. The impression is naturally very strong that if he had, he would hav caused the god (or gods) to construct the sun first of all. Had he done so, he would at least hav saved modern theologians much vexation and mental worry in their efforts to rationally explain the separation of light from darkness, and the growth of grass, herbs, and trees, without the radiant and warmth-giving sun, for three whole days—indeed, for three long and indefinite periods, if we are to accept recent explanations of another theological difficulty.

But, as we said before, this is of no moment. In fact the whole chapter is of little value except for its poetic merit and its exposition of an ancient religious belief, which are enjoyed by Homer's Iliad to quite as great an extent. As a history of the creation it is the veriest fudge. We may believe that in the beginning God (or the gods) created the heaven and the earth. But who believes that day and night were distinguished on the first day before the creation of the sun; the firmament created on the second; the waters and the dry land separated, and grass, herbs, and trees brought into full growth on the third; the stars, sun, and moon made on the fourth; fishes and fowls on the fifth; and beasts, reptils, and man and woman on the sixth? And all less than six thousand years ago! No one.

The story evidently refers to days as periods of twenty-four hours each; but modern geology has so effectually knocked the bottom out of the narrativ thus rendered that theologians hav fallen upon the theory that these days are long periods. Whereby they make a greater mess of it than ever.

This explanation is a good enough Morgan for the faithful now; but if it does not soon giv place to a better, the whole narrativ will go into the limbo where many another sacred story is moldering.

An intelligent and candid man has only to read the account to perceive that it is purely of human invention. It tells the story of creation as an ignorant and barbarous people would tell or receive it. The natural laws which giv us day and night, make changes in the seasons, produce grass, herbs, and trees, and separate seas from the dry land were unknown to the ancient Jews. They evidently believed that the blue ether above was a solid substance through which lights large and small blazed and shimmered; that light and darkness were entities which could be separated like maggots from a piece of cheese; that grass could grow and trees bear fruit without the rays of the sun or the droppings of the rain; and that a mist could rise from the ground without heat to evaporate the moisture within or upon the earth.

Accordingly, the story was written as we find it. All efforts to reconcile it with the truths of science or the demands of reason are as abortiv as would be an attempt to reconcile Munchausen's exploits or Gulliver's travels with the facts of human experience.

And for the same reason.

II.—The Sabbath.

TEXT.—And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.—Gen. ii, 3.

The human intellect cannot adequately grasp the idea of deity resting. The idea of an omnipotent God with muscles to tire, nerves to wear, and tissues to consume is somewhat beyond mortal comprehension.

We cannot understand how his limitless power could enable him to flood the earth with light, and make it disappear and return at regular intervals three days or even long periods before the sun had begun to blaze in the firmament. We can understand the ease with which such a being would collect the waters of the seas into one place and heave up the dry land in a day. We can see the trees and fruit and flowers grow and ripen without sun or rain. We are fain to be dubious when told that by a single command he instantly made the light of stars to shine upon the earth, some of which are so far away that their rays are centuries in reaching us; but reflecting upon his omnipotence, we are forced to concede it. We can even believe that he selected for his own chosen people a few tribes of nomadic barbarians, leaving the more civilized inhabitants of the earth to suffer under his displeasure in ignorance of his existence. In short, there is nothing so impossible that omnipotent deity cannot accomplish it. But when asked to imagin that he endures fatigue in his wonderful labors, our credulity is taxed to its utmost limit, unless we also ascribe to him human attributes, which would hav the disadvantage of effectually ending our confidence in his omnipotence.

We cannot understand the fatigue of God.

Nor why he should take a whole day to recuperate his exhausted powers.

Nor, indeed, how he managed to make the affairs of the universe jog along while he rested, unless he had a dormant partner somewhere who took a day on to relieve him from his toil.

The text fairly bristles with interrogation points; but we hav a mission beyond asking questions. These bothersome doubts will arise sometimes, and we cannot help it; we shall endeavor, however, to direct attention to a more practical if not more serious consideration suggested by the sacred language.

The text is the scriptural origin of the Christian Sabbath, "God blessed the seventh day and sanctified it." The Jews, for whose sole and especial benefit he originally manifested himself, therefore, and in obedience to a command he afterwards delivered them, observed it as a day of absolute rest. It was to them the Sabbath, and to them it is the Sabbath to this day. The seventh day, which, by the way, is our Saturday, they are to keep holy; on it they are to do no work. It must be devoted exclusivly to worship, all labor and pleasure being strictly avoided.

Although Protestant Christians now agree with the Jews in requiring a strict observance of a Sabbath, the authority for which they derive from the same scriptural source, they strangely enough do not observe the same day. Both sects worship the same God, and profess to find his commands in the same book; but while one obeys the command to keep the Sabbath day holy by abstaining from work and recreation on Saturday, the other professes to obey the same command by similarly abstaining on Sunday. To one it is wicked to work or play on the seventh day of the week; to the other it is so only on the first.

In this difference the Jews clearly hav the best of it, upon authority. God certainly rested from his tremendous labors of a week on the seventh day, and it was the seventh day that he blessed and sanctified and made the Sabbath. It is this Sabbath too that he commanded should be kept holy. Christians justify their practice on the theory that Christ rose from the dead on Sunday, and that in commemoration of that event the Sabbath was changed from the last to the first day of the week. But they produce no authority from either the Old or the New Testament to justify their innovation. The last words the Almighty spoke to man upon this subject are found in the Old Testament, and there he is very explicit about the seventh day.

We hav many good Christian friends for whom we entertain the liveliest affection, and we cannot contemplate the terrible tortures of hell which they are indubitably destined to undergo for their persistent disregard of the seventh day of the week without a shudder. For ourselvs we are content. We expect to find more agreeable companionship there than in the so-called realms of eternal bliss. But we know that association with Ingersoll, Voltaire, Paine, Franklin, Jefferson, and a host of other brilliant minds and true hearts, will be no compensation to them, as it will be to us, for the sulphuric heat in which they must eternally sizzle for neglecting to remember the Sabbath day and keep it holy.

When we contemplate the history of the Christian Sabbath, we cannot but wonder at the sentiment of sanctity with which it has been so recently invested by Protestant Christians. One of the signs by which the early Christians signified their contempt for the Jews who had crucified the Savior was their rejection of the Jewish Sabbath. The observance of Saturday as a special day of worship soon fell into disuse among the followers of Jesus, but Sunday, the day of his resurrection, at length came to be regularly observed among them in memory of the sacred event, though not as a Sabbath in any wise modeled after that of the Jews; and when under Constantine the religion of the primitiv Christians was amalgamated with that of idolatrous Rome, Sunday was made a Christian holiday.

From that time until the beginning of the seventeenth century, it was a holiday of the church, and with the Catholics it is little more than a holiday yet. It was observed for the purpose of public worship; but cessation from labor and pleasure, especially pleasure, was not required or expected. On the contrary, after religious services the day was devoted to amusement.

But when the Puritans arose, they distinguished themselvs from the Catholics and other ungodly people in a variety of ways, among the rest by turning Sunday into a Judaical Sabbath, forbidding labor and pleasure, calling it "the Sabbath," and applying to the first day of the week the full force of the command to observe the seventh.

This whim of these pious lunatics, in much less than two hundred years, became an indisputable doctrin of the Protestant church. What Saturday has always been to the Jews, that hav they made Sunday to the Christian.

The absurdity of regarding the day with any special veneration in alleged obedience to a divine command, in the face of its history, must suggest itself to the most orthodox mind. If there is any divine command in respect to Sabbath observance it applies to the seventh day of the week, not to the first; and the Jews are obeying it, while Christians set it at defiance. And yet the Sabbatarian influence of the Puritan bigots who worshiped God with long faces, long hair, and consciences long or short according to the emergency, has come wandering down into the latter half of the nineteenth century, closing libraries, art galleries, and theaters; forbidding all pleasures; shutting off many of life's conveniences and comforts; making Sunday a day of misery to children and a bore to men; educating tender consciences to rebel against the use of the day for rational recreation, and setting it aside exclusivly for praying, psalm singing, preaching, and discussing frivolous points of a frivolous and revolting doctrin.

Nevertheless, the Sabbath sentiment among Christians has its uses. Without it, the low paid servants of pious believers would hav their noses kept down to the grindstone in one continuous round of toil year in and year out; and an eminently respectable class of the community, Christian clergyman to wit, would find their occupation and their salaries gone.

[*From the N. Y. Sun of Jan. 2d.*]

Under the Mesmeric Spell.

In Masonic Temple on Friday night Prof. A. E. Carpenter gave further experiments with some of the mesmeric subjects whom Dr. Geo. M. Beard tested in his office on Thursday. The experiments of Prof. Carpenter were more varied, and he had as many as seventeen persons on the stage and in the body of the house in a trance at one time. Of the eight men and boys and five women on the stage about two-thirds were persons with whom he had previously experimented. The others were new subjects. Prof. Carpenter says that about one woman in three is a subject, and about one man in six. The professor got his subjects in a trance state sometimes by pressing his fingers lightly on their eyelids or temples, sometimes by twirling a cane in front of them, and sometimes by waving his hand before their eyes. To bring them out he would snap his fingers in their faces, speak loudly to them, and they would rouse with a start as though from profound sleep. Some had their eyes fixed in a stare, like a sleep-walker's, while in the trance, and others acted like a person in a normal condition.

Calling a stoutly-built lad of sixteen or eighteen to the front of the platform, Prof. Carpenter put a cane in his hands and told him to hold it back on his neck. Then he told him he could not move the cane from its position, and the lad struggled and twisted in vain to do so. Then he asked the lad his name. "Cummings," was the answer. "You can't say it again," said the professor, and the lad's lips twiched but no sound came from them. Then the professor told him to go to sleep, and laid him on the floor in a profound slumber.

A lady subject was put in the trance state, and told that she could not take her clasped hands apart. She tried it without success until the spell was removed. Stepping up to a woman seated on the platform, the professor waved his hand in front of her face and said he was sorry to say that her nose was bleeding. She jumped up, clapped her handkerchief to her nose, and tried to suppress the imaginary bleeding until a snap from the professor's fingers roused her from the dream. To another woman a cane was handed, and she couldn't unclasp her hands

because she had been told she couldn't. Another held the stick until the professor told her it was hot. She dropped it and rubbed her imaginary burns until put in her natural state.

Prof. Carpenter next told all the eight men to look at him. Then he told them to go to sleep. Every one obeyed immediately. Some fell on their neighbor's shoulders, some slid out of their chairs upon the floor at full length, and others dozed while sitting nearly upright. Each was aroused by a snap of the fingers and a cry of "All right" from the professor, and rubbed his eyes in bewilderment at his position. Three or four of them were bewitched again and set to work trying to catch an imaginary something that was biting them between the shoulders. One boy got up and scratched his back against one of the wings of the stage in his agony.

One of the best subjects was a man between forty-five and fifty years of age, an employee of the American Bank Note Company. He was put in a trance by a wave of the hand, and was asked if his coat was not on with the wrong side out. He glanced at it, quickly took it off and turned it, and put it on again. Then the professor inquired if it was not somebody else's coat, and the man said it was. "That young man has your coat, hasn't he?" said the professor, leading the subject down the aisle and pointing out a pretty young lady in the audience. "Yes," said the subject, who proceeded to demand the young lady's sack. The professor waved his hand before the young lady's face, and she immediately took off the sack and exchanged it for the man's coat, which she put on. The man wore the white sacque back to the platform, and was only aware of his trade when out of the trance again.

Imaginary molasses to which the professor called the entranced ladies' attention set them all to rubbing their hands vigorously, and then they all washed themselvs in an imaginary brook to which their attention was called. One of the ladies, the wife of a federal official in Brooklyn, threw finger rings and bracelets recklessly about the stage in her desire to get the molasses off her hands. When they were handed back to her with the remark that they were hot, she declared that she could not hold them in her hand.

The young lady who exchanged her sack for the man's coat was persuaded that she had a toothache, and an elderly gentleman in the audience was mesmerized and convinced that he was a dentist. He was told that the cane the professor handed him was cotton, and tried to put it in the young woman's tooth.

Seventeen persons were next mesmerized and told it was terribly hot. The women took off their wraps and fanned themselvs, the men divested themselvs of coats and vests and mopped their brows with their handkerchiefs. The Bank Note Company's employee while in a trance was told that he was a ten-year-old schoolboy, and the Brooklyn lady was convinced that she was his mother. The two had a serious time when her attention was called to the mud on her imaginary son's trousers. She washed his face in imaginary water and he squalled because he got imaginary soap in his eyes. A game of marbles in which mesmerized old men became boys, a proposal of the professor's to two mesmerized boys to going in swimming, which they proceeded to carry out by taking off their clothes, and the fright of the entire mesmerized company when the professor told the members that the cane he threw among them was a snake were other amusing scenes. The exhibition closed with a grand political mass meeting in which one entranced man supposed himself to be Gen. Butler, another Senator Blaine, and so on. Four or five subjects were speaking at once, each oblivious of the others' presence.

After the experiments Dr. Beard, who was present, invited some of his subjects to visit his office next week. He expressed great satisfaction at the tests he had seen.

[*From the Liberal.*]

An Infidel Abroad.

Lying before us is D. M. Bennett's last book, entitled "An Infidel Abroad," which my discerning wife says she would rather receive as a present than a diamond, and I rather appreciate her taste. It is a book of 846 pages, and contains Mr. Bennett's admirable letters while in Europe last fall. The book is full of interesting matter descriptiv of men, manners, places, peoples, in a way peculiar to Mr. Bennett, who has the happy faculty of telling all about all things in the most simple and pleasing manner possible. It contains more facts of interest pertaining to the old country than any other book of the same size we know of. Price, $1.50.

MR. R. FRANK, Mill, Wisconsin, writes: "The Darwins" and "John's Way" will hav a powerful influence for good. Mrs. Slenker is very able; her stories are clothed in an attractiv garb, and in such plain language that they are brought within the comprehension of all of us. I love and venerate her writings.

Communications.

True Freedom.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* There is a vast amount of spiritual and mental luxury in the possession of that freedom that is independent of all theological and ecclesiastical fetters, and the attainment of this condition was not the work of a day or a year to the greet mass of us that were indoctrinated with the importance to our eternal welfare of a belief in and a compliance with their teachings and demands.

Many of us can remember how timidly and fearfully we first listened to opinions or read statements that called in question their truthfulness and use. The influence of early teachings, and the still more potent factor of living examples by those we were led to love and reverence, became ingrained and imbedded so deeply into the very marrow of our being that no trifling cause or causes could induce us to change our opinions or convictions. To hear what we had been taught as sacred termed nothing less than the result of superstition or distorted imagination was a shock to the sensitiv nerves of many who to-day are among the foremost of those who are in the possession of the largest and truest liberty.

The right to question all principles and opinions that concern humanity is one of the inherent rights and privileges that true freedom confers and rational Liberalism claims and defends.

The persistent advocacy of this right, as well as the sturdy blows dealt right and left against the citadel of superstition, has imparted courage to the weak and been a light and joy to those desiring escape from their prison-houses of mental and spiritual degradation.

The largeness of the liberty that the rational Liberalist enjoys as compared with those that continue to worship creeds and theological formulas is as the light of noonday to Egyptian darkness. In the case of the former, reason and intelligence exercise their highest functions in discovering the causes and uses of whatever will aid in human culture of body and mind; while the latter must follow a beaten and contracted path at the bidding of those that fear reason and who dread to face the conclusions of unfettered intelligence.

When and while the church ruled the world true freedom was impossible. It was sacrilege to call in question its right to dictate opinions and control thought. It was blasphemy to ridicule its absurdities and abominations. No crime was greater than heresy, and naught but the most severe capital punishment could atone for so grave and impious a misdemeanor.

True freedom is broad, generous, and ennobling. It seeks to embody into our daily lives the largest measure of toleration for all honest differences of opinion. Still further, it rejoices that there are differences of intellectual conclusions on almost all topics that present themselvs before the human mind for solution and analysis.

Universal agreement would soon produce mental stagnation. The agitation of thought is not only the "beginning of wisdom," it is the steady culture that is essential to its health and growth.

As no two pairs of eyes can see any material object at precisely the same angle of vision, so no two minds can understand or appreciate any particular mental question in its general principles and details at the same exact angle of thought.

The measure and quality of any person's mental freedom do not consist so much in what he believes as in the spirit he manifests toward those who materially differ from him; and therefore those principles that develop within us the most catholic spirit of toleration confer upon us the largest measure and best quality of true freedom.

The rational Liberalist and Spiritualist should possess this spirit in an eminent degree, for the simple reason that they are conscious that it is not only their right, but also their duty to examin in the most fearless and critical manner all matters that come within the range of their comprehensions, and to deny, doubt, or accept as to them seems true or false. No fear of a future hell, or a present one, weighing a feather's weight to warp their judgments or modify their conclusions.

How different with the creed-bound serf! He or they must first see whether it is in harmony with the creed. If so, all right; if not, however reasonable it may seem to his better judgment, and how well sustained by popular science, the mental eyes must be closed and honest conviction stifled.

It is not possible for true freedom to flourish in such on atmosphere, or to germinate in such a soil. I often wonder how it is possible for our opponents to be as generous as they are; and the fact that they do exhibit continually a good deal of toleration toward us who handle so unmercifully their pet theories is a positiv demonstration that their doctrin of total depravity is a theological falsehood. No system of creeds, however bad, can utterly destroy the elements of justice, love, and freedom in the human soul.

We are continually seeking a larger measure of liberty than we possess. Our ideals keep us under whip and spur for this simple purpose, assuring us that the object of our desires is attainable. Toleration for the opinions of others will not deter us from using good Anglo-Saxon words to express our honest convictions regarding their useful or baneful influence. While I would not willingly wound the feelings of any human being by treating with levity opinions he deems sacred, I must in justice to him and others, as I understand it, assert what I deem true and useful, and expose what seems pernicious.

In according others the largest measure of right to criticise and exhibit any defect in opinions I entertain, no principle of justice or generosity is violated by me in subjecting the opinions of others to the most exacting and searching investigation. Less than this would mar the basic element of *true freedom*, the possession of which is all-important.

There is an untold inspiration in the freedom that is based on high moral and mental justice. We should at all times be more ready to court the opinions of others than parade our own, for certainly our true growth depends very much on the support it receives from the best that other minds impart.

True freedom, like true love, would soon degenerate were it not continually sustained by its readiness to receive and impart. The cultured soul, like the well-cultivated soil, yields a generous harvest. Freedom, generosity, and love are a "trinity in unity," and to keep ourselvs in harmony with these is to attain and enjoy the highest possible measure of *true* freedom.

GEORGE LYNN.

The National Liberal League.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* When getting my chattels insured I always prefer a stock company to a mutual one, because I abhor a dun at an inconvenient season. I find it easier to pay a debt of five dollars when I hav the money than one dollar when strapped.

Now, as I wish to join the National Liberal League I respectfully beg leave to offer a suggestion for the consideration of those who run the machinery of the institution. It appears that the framers of its Constitution did not make the best use of their knowledge of arithmetic, either in figuring up the number of dollars or the number of memberships. If the fee for a life membership had been fixed at ten dollars instead of twenty-five, I hav no hesitancy in saying that the membership would be ten times what it is. Its exchecquer would be better filled, and the Liberal army would begin to look formidable to orthodox vision.

Mr. Leland was quite right when he remarked that "life memberships would of course be few." If the League aimed at aristocracy by fixing the fee at twenty-five dollars, which is beyond the reach of the plebeian orders, and excludes them from its benefits, then it has missed its calling. Liberalism, like religion, ought to be cheap enough for the poorest, because its creed aims to promote the welfare of all humanity. How to utilize its scattered forces is the all-important question to be considered. These must be organized, or mustered into service, and the only feasible plan is to open the doors of the National League wide enough to admit the commonalty as well as the nobility. There are doubtless thousands of isolated Liberals who would like to become identified with this noblest of human institutions if the terms were not so unfavorable.

The annual membership, which does not entitle the holder to vote, is simply equivalent to no membership at all. But says some one, "You can be an annual member and vote as a proxy." This kind of subterfuge is not admissible. I pay for the privilege of voting my own sentiments, not those of somebody else. Let the Constitution be so amended as to giv annual members the right of franchise, or reduce the life membership fee three-fifths, and hundreds destitute of congenial home associations will flock to its standard. Old orthodoxy will soon be compelled to "yield its yams," which will in turn be converted into nourishment for the green bay-tree of Liberalism.

I attribute the split at Chicago mainly to that characteristic of humanity which a late correspondent has denominated "stuck-upitivness." It seems quite as natural for the man to feel stuck up who believes that he has evoluted from some lower type as it is for the man who believes that he was created a little lower than the angels.

In the inauguration of a new reform it is high time for Liberalism to cease squinting in the direction of the church to see whether its action shall be approved by those whose respectability is only a mockery founded upon time-honored superstitions. Heresy is never at first considered respectable, but when the heretics become sufficiently numerous, recognition is compulsory. Therefore, whoever believes that Liberalism is vital not only to the establishment but the perpetuity of individual liberty must be given a chance to conscientiously express his convictions, for thus only can the stupefying influence of an ignorant prejudice which sits like a mighty incubus enthroned upon the minds of the people be counteracted.

J. J. BURDGE.

Columbus, Ohio, Jan. 18, 1881.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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What Objections to Christianity?

REPLY TO MR. MAIR'S FIFTH LETTER.—CONTINUED.

You count Buddha a sinner and insist that Jesus did nothing wrong, and made no mistake. Your partiality for your favorite undoubtedly leads you to make such remarks. You have little authority for what you say. The story of Buddha shows him to have lived a life as sinless as that of Jesus. That the latter gave way to anger and cursed; that he beat and scourged the money-changers in an unmerciful manner; that he instructed his disciples to take a man's ass without permission; that he strolled into the cornfield on the Sabbath and plucked corn without the owner's consent; that he commended cutting off the right hand and plucking out the eyes; that he encouraged idleness and mendicancy and recommended his followers to make no provision for the future; that he consigned fallible mortals to everlasting fire; that he exhibited want of courage and fortitude in the hour of death, cannot be denied; and it all proves that he was not faultless.

You compare Buddha's belief or want of belief in a God with Jesus's, but fail to show wherein the belief of Buddha in that respect is not as rational and true as that of Jesus. If the Buddhists do believe in a hell or hells the same have the good quality of not being eternal; there is a possibility of getting out, while the hell of Jesus and his followers is *everlasting*. If the Buddhist's hell has worms and reptiles, it cannot exceed in horror the eternal fire of the Christians'. Nothing can be conceived of more painful and horrible than being plunged into a perpetual, unquenchable fused lake of brimstone and fire, and to have to endure its agonies for ever and ever. Give me a Buddhist hell, a Brahmanic hell, a Persian hell, an Egyptian hell, a Grecian hell, a Roman hell, or any kind of a hell, in preference to a Christian hell.

You accuse me of garbling in the quotations I made from Malcom regarding the Buddhistic people of Burmah, but your charge is unjust. I quoted correctly, and did not garble nor misrepresent. You should not make false accusations. I was under no obligations to quote all that Malcom had to say in his book because I chose to give his evidence touching a certain point. I never heard it called "garbling" to quote a single verse, even, from any chapter in the Bible, though it might be vastly more just than in the somewhat lengthy quotations I made from Malcom.

If some of the people of Burmah lie and steal, it must in truth be admitted that the tendency in that direction is much less than in all Christian countries. If their thieves were equal to Christian thieves, their frail houses and insecure fastenings would not protect their valuables. I have conversed with several persons who have traveled in India, China, and Japan, and their uniform testimony is that the people of those countries are more moral, less inclined to stealing, robbery, etc., than the people of Christian countries. It is very common there both in the town and the country for houses to be left unlocked and unprotected. That custom would hardly answer in any Christian country I know of. A few months ago, Professor Morse, a man of extensive scholarship and information, a native of New England, but for many years a professor in a university in Tokio, Japan, while on a visit to his native country, delivered a lecture in Cooper Institute upon the character of the Japanese believers in the Buddhistic religion. He described them as very affectionate, polite, genial, temperate, clean, and moral. He said they never used intoxicating liquors, used no oaths, or what is termed "swearing" words, the strongest word in their language used as an invective being equal to our word *vexation*. He gave them the credit of being the most cleanly in their persons of any people he ever saw, and theft and robbery were almost unknown among them. They would make a strong contrast with the Italians, the most devout Christians in the world, who are often extremely filthy in their personal habits, and greatly addicted to taking what does not belong to them. This trait is far more conspicuous in Christian countries than where the Buddhistic and Mohammedan religions are in the ascendant. Mr. Malcom says, as you show, that no religion is comparable with Buddhism, excepting, of course, Christianity. Being a Christian priest, he could not admit that any religion is equal to his own. He condemns Buddhism because it teaches dependence upon personal merit. In the view of many sensible people that enhances its value. It would at least seem as sensible and as honorable for men to strive to excel in good deeds as to depend upon the merits of another.

I do not greatly object to your imputing to me ignorance of your scriptures and attributing my inability to understand some things as you do to my want of knowledge of the Bible. It is a characteristic of Christians to insist that Infidels know nothing of the Bible, but the rule is the opposite of this. Infidels are usually better acquainted with the Jewish and Christian scriptures than are Christians themselves; but you use some terms that common courtesy would seem to disapprove. "Disgusting levity," "bastard learning," etc., would look better omitted, for they are uncourteous. To say because I referred to the nursery tale of Jack and the Bean-stalk that I "filched it from Thomas Paine" is quite uncalled for. I did not remember that Paine ever alluded to it; but whether he did or not it is pretty common property, and and anybody can venture to refer to Jack and his bean-stalk without being charged with filching. I am a much older man than yourself, and though you think your religion much better than mine it does not warrant your being impolite or untruthful.

I agree with you that the gods of the Egyptians, as well as of other nations, were personifications of the elements and forces of nature, and I must confess it difficult to understand how the dignity of those gods is thereby lessened. As the Jewish God represented all the forces of nature and was a personification of all nature itself, it is hardly fair to deny to pagan gods the same privilege. That the Jahveh of the Jews was little more than a nature-god there is an abundance of proof in the Jewish scriptures. That he was a fiery god or a god of fire is seen by many passages, among which are the following:

"And there came a fire from the Lord and consumed the two hundred and fifty men that offered incense" (Num. xvi, 35).

"Get you up from among this congregation that I may consume them as in a moment" (Num. xvi, 45).

"I will come up into the midst of thee in a moment, and consume thee" (Ex. xxxviii, 5).

"And the angel of the Lord appeared unto him in a flame of fire out of the bush" (Ex. iii, 2).

"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire" (Ex, xix, 18).

"And there came out a fire from before the Lord and consumed upon the altar the burnt-offering and the fat" (Lev. ix, 24).

"And the sight of the glory of the Lord was like devouring fire" (Ex. xxiv).

"The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel" (Judges, v, 5).

"His throne was like the fiery flame, and his wheels as burning fire" (Dan. vii, 9, 10).

"For our God is a consuming fire" (Heb. xx, 29).

That he was regarded as light or the sun the following quotations will show:

"There is none like unto the god of Jeshusun, who rideth on the heaven in thy help, and his excellency on the sky" (Deut. xxxiii, 26).

"Extol him that rideth upon the heavens by his name Jah, and rejoice before him" (Ps. lxviii, 4).

"Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind" (Ps. civ, 3).

"His going forth is from the end of the heavens and his circuit unto the ends of it, and there is nothing hid from the heat thereof" (Ps. xix, 6).

"Yea, he sent out his arrows and scattered them; and he shot out lightnings, and discomfited them" (Ps. xviii, 14).

The idea of fire and light is as conspicuous in these and other passages as anything that can be found about Ra or Osiris of Egypt, Agni of India, Ormuzd of Persia, or Baal, Chemosh, and Moloch of Babylon and Phœnicia. The latter passages give in figurative and poetic language a fair idea of the sun in the heavens, considering the limited amount of information the Jews possessed of the motion of the heavenly bodies. It is pretty clear that Jahveh was as much a crude idea of the sun as anything—an imperfect conception of nature.

You seem much interested in the recital of the highly improbable stories of the plagues of Egypt, and I could not help wondering how you could have confidence enough in those silly tales to take the trouble to repeat them. Can it be possible that you believe that the waters of the river Nile and all the other waters in Egypt were converted into blood; that the dust of the country was changed into lice; that a fatal murrain was sent by a merciful God upon all the cattle of the country, killing every one not belonging to the Jews; that unheard-of flies and locusts were sent to torment and kill vegetable and animal life already destroyed; that next after this a thick and dense darkness covered the land for three days, through which the light of the sun could not penetrate any more than through a solid stone wall; that the next movement of a merciful God was to destroy all the first-born of the land, not only including the first-born of all the Egyptians, but also of their cattle as well, which had been so unfortunate as to be killed twice before? This killing of poor innocent dumb animals the third time over was the hardest piece of cruelty ever narrated. It seems strange that you can believe that a wise, good God would alternately harden and soften Pharaoh's heart, at one time disposing the monarch to do what was wished of him, and then directly preventing his doing so, and keep this up day after day and week after week, that he might have greater opportunity for showing what feats he could perform. To you these tales may appear godlike and probable, but to me they seem the idlest of imaginary fables. As, however, miracles are set down as a separate thesis, I will not further enter into a consideration of them now.

I think you make a lame effort to account for the discrepancy between the stories of Matthew and Luke about the miraculous and divine conception of Mary, the mother of Jesus, and for the total silence of Mark and John upon the momentous subject. If a god was begotten by the Divine Father and the Holy Ghost upon the person of a young Jewish damsel, and if the same divine being employed four scribes to narrate for the salvation of the world the origin and work of the individual thus begotten, it would seem that he should have given the correct information equally to the four, so that they could relate it in the same manner. But, to the contrary of this, we find that all Matthew has to say about it is a clumsy statement of a dream that Joseph is claimed to have had, when he had no possible way of knowing whether Joseph had a dream or not, or if he did dream whether he dreamed the truth or not. Mark has not a word to say upon the subject, probably not knowing anything about it, or if he knew, considering it not of sufficient consequence to mention. Luke narrates a vision which Mary had, and for which there is no authority save this recital. He certainly had no possible way of knowing what kind of a vision Mary had from fifty to a hundred years before the time of his writing. He does not tell us how he found out that Mary had an interview with the angel Gabriel; he does not even hint that God told him anything about it, nor any more than does. Matthew does he intimate that he was inspired to write as he did. Had he even set ud such a claim we should be at liberty to believe him or not, the same as with Joseph Smith when he tells us an angel informed him where to find the golden plates on which the Book of Mormon was engraved. John is as silent as the grave about the miraculous conception, and from this we are at liberty to infer that he knew nothing about the Holy Ghost having an interview with Mary, or of his being the father of Jesus. Although the salvation of the world is believed to hinge on this very little circumstance, the Evangelist John, who you believe wrote by direct guidance from heaven, has not a word to say about it. This should be remembered.

But granting for a moment that the miraculous conception did take place, we are left in great doubt as to *how* it was done. We know very well how ordinary conceptions are accomplished, and that certain laws have to be complied with, certain means adopted, or the result cannot follow. You seem much opposed to my thinking that if Mary did conceive by a spirit of the masculine persuasion, it was by the same procedure employed in all other cases, but what reason you have for such objection I do not know. It is well understood how males of the animal kingdom, including man, are able to beget offspring, and there is no other known way possible. If then a male of divine existence wishes to beget an offspring, it is only reasonable to suppose that he would be governed by the same law of necessity controling all other males in the universe. You have no grounds to be shocked at this inevitable conclusion, which must be arrived at. If he found it necessary for a female to perform her special function, a male would be equally necessary to perform his, and you have no reason to offer to the contrary. If, as you suggest, the operation could be accomplished different from the universal mode, you might as well dispense with the female altogether. If it was God's purpose to have the affair wholly miraculous, he could, perhaps, have accomplished it without the services of a woman; he could have brought his son bodily from heaven or have spoken him into existence. I must insist that if a female was necessary in the enterprise, a male was also necessary, and that both had their special functions to perform.

Before leaving this subject altogether I wish to say a word or two more of the discrepancy between the two statements of Matthew and Luke. The former, in attempting to describe the *birth* of Jesus, says that Mary was found with child of the Holy Ghost, when Joseph, knowing he was not the father of the child, made up his mind to quietly put Mary away, which he probably would have done had it not been for the dream in which the angel of the Lord assured the old man that the child was of or by the Holy Ghost. This is all that Matthew has to say as to how the child was begotten—first, Mary was found (by whom, no one knows) to be with child by the Holy Ghost, after which Joseph dreamed, and upon such authority as that the world is commanded to believe in the miraculous conception, or go to hell. Luke's version is quite different. According to this writer Mary was not found to be with child by the Holy

Ghost, Joseph was not consulted upon the subject, he had no dream, and no angel appeared to him. But the angel Gabriel made a visit to Mary and made an appointment with her for a visit from the Holy Ghost, when he should come upon her and the power of the Highest should overshadow her, and she should conceive.

Without again stopping to refer to the impossibility of knowing what conversation took place in a private interview between Gabriel and Mary, we see Luke knew nothing about the angel appearing to Joseph while asleep, and that Matthew knew nothing of Gabriel's visit to Mary, and nothing about the Highest overshadowing her. As neither corroborates the statement of the other, and as neither is supported in what he says by any other witness, the world has the clear right to decide that the dream story, the vision story, and the miraculous conception story are not proved.

If in modern times, in any civilized country in the world, such a remarkable, impossible event was attempted to be established upon the assertion of a single witness, and he not present when the event occurred, there is not a court in existence that would harbor the tale for a moment. If a thousand young women in a condition likely to become mothers were to assert that no man had cohabited with them, and that the child was begotten by God, the Holy Ghost, or the Holy Spirit, not one of them would be believed for an instant. But either case would undoubtedly be just as true now as in the days of Joseph and Mary. What God did nineteen hundred years ago he does to-day. If Mary could become a mother without the office of a man, so can the Marys and Sallys of our own time.

Allow me to say that the Christian system rests upon extremely weak, unsatisfactory, and unsustained testimony. There is no jury in the country which could find a verdict upon such unreliable evidence. And what makes it worse is, as I will hereafter endeavor to show, that the two books from which the story of the miraculous and divine paternity of Jesus is taken were not written by the parties whose names they bear—that Matthew was not written by Matthew, and Luke not written by Luke. It is bad enough to have to believe that Matthew (whose gospel is not claimed to have been written less than fifty or sixty years after Joseph dreamed about the Holy Ghost) could know anything about that old dream, but when it is found that it was not Matthew who wrote it, that what passes for his gospel was not known to be in existence till the middle of the second century, and that at best it is made up of unreliable legends and from a kind of folk-lore of the country, it is at once seen how unreliable the basis is upon which Christianity rests, and how little foundation there is for believing that the girl Mary became a mother by a process different from all the other instances in the world. In the first century and a half of our era, when the new religion of Christianity was forming and being made up by the scraps and dogmas having a previous existence—some perhaps of Asiatic and some of Egyptian origin—it would have been extremely easy for some of the early fathers or priests to have written out the story ascribed to Matthew, taking existing legends and traditions as a basis, and drawing upon his own imagination as necessary. This theory is far more probable than that Matthew wrote the story, or if he did write it that his hand was any more moved by heaven than mine is at this moment. There is no grounds for believing the story true or that it is divinely inspired save that the church for sixteen centuries has demanded that it be accepted on pain of hell-fire forever. I do not accept it at the dictum of priests, hell-fire or no hell-fire. I believe it was written wholly by the hand of man, and that it conveys palpable and self-evident untruths. And the same with Luke and the other "evangelists."

It is a difficult task for you to make the different genealogies given by Matthew and Luke harmonize and appear consistent with the theory that the Holy Ghost was the father of Jesus. If it is true that Jesus had not an earthly father, when in attempting to give his genealogy how absurd, false, and misleading to give a line ending with Joseph, who, we are to believe, had no more to do with the paternity of Jesus than had the chief priest of Jerusalem! If Joseph was not the father of Jesus, Matthew unmistakably tells a falsehood. When he starts out to give the genealogy of the individual and to show that he was a descendant of David, he ends with Joseph the husband of Mary. If Joseph did not beget Jesus, why, in the name of all that is true and consistent, give his genealogy and palm it off as the genealogy of Jesus? This very futile attempt is enough to condemn the veracity of the writer, to show that he was not guided by divinity, and that he is wholly unreliable as a witness. It would have been far better to not attempt to set up the claim that Jesus was a descendant of the murderous and adulterous David than to show that the descent was through Joseph, who is claimed to have had no more to do with his paternity than with yours or mine.

And Luke only makes the matter worse. He also attempts the equally difficult task of showing that Jesus descended through Joseph from David. His dishonesty is fully equal to Matthew's. If we are to believe that Joseph was not the father of Jesus let me again ask, Why mention his name in an attempted genealogy of Jesus? Then if Matthew wrote the truth about the genealogy of Joseph, Luke told not less than forty falsehoods, for he gives the names of forty-one persons from whom Joseph descended, and only one is the same as given by Matthew, and that is David himself. Matthew states explicitly that Joseph descended from the line of Solomon. Luke just as positively states it was from Nathan, another son of David. If one told the truth the other told a falsehood, and there is no way to get around it. Joseph could not have descended from both Solomon and Nathan. It is useless for you to try to equivocate or evade. It is perfectly useless for you to try to throw dust in the eyes of our readers by presuming that I made use of "an old Infidel quibble." There is no quibble about it. If Matthew wrote the truth when he said Joseph descended from Solomon through twenty-six generations, Luke told a falsehood, and many of them, when he said it was from Nathan and forty-one succeeding generations. Or if Luke wrote the truth, then Matthew told the falsehoods. You can take which horn of the dilemma you choose, but you must not insist that both told the truth. It is you who are "quibbling" when you attempt it. It is a Christian quibble—a Christian falsehood—to say that Matthew and Luke both gave the genealogy of Joseph correctly, or that either in giving that genealogy showed that Jesus, if divinely begotten, was a descendant of David.

It is surprising how you and other sensible people can believe that such clashing stories are the word of God, or was ever dictated by the creator of millions of worlds and systems. Pertinently does Paine inquire respecting these so-called *evangelists:* "If they cannot be believed in their account of his natural genealogy, how are we to believe them when they tell us he was the son of God, begotten by a ghost, and that an angel announced this in secret to his mother? If they lied in one genealogy, why are we to believe them in the other? If his natural be manufactured, which it certainly is, why are not we to suppose that his celestial genealogy is manufactured also, and that the whole is fabulous? Can any man of serious reflection hazard his future happiness upon the belief of a story naturally impossible, repugnant to every idea of decency, and related by persons already detected of falsehoods?" In such a muddle, in such a mass of falsehood as this, your "divine" system of Christianity takes its rise.

Your attempt to show the truthfulness of the claim that the light departed from the sun at the moment of Jesus' death, though this impossible phenomenon was only confined to Judea, a very circumscribed country forty miles wide by one hundred and forty in length, is hardly worthy of attention. You may, if you please, believe that the light of the sun has ever departed, save in that portion of the twenty-four hours constituting a day, when the earth in its revolution turns from it. You may, if you choose, believe that the light of the sun could depart from the world so far as that fractional part of the earth's surface is concerned, while the surrounding countries knew nothing whatever of such an event. I do not care to contend with you on that point. I simply cannot believe that the light of the sun was ever withdrawn in that way, and I regard the assertion that it did as of the same unreliability as the story that at the same time the graves were opened, and the dead lying in them were reanimated and went forth into the city and mingled again with their relatives and former companions, but of which remarkable circumstance nobody knew aught save Matthew. These Munchausen tales require altogether too much gullibility on my part to accept. If my escape from the sulphurous lake depends upon my believing such yarns, then I never shall escape.

Allow me to say in this connection that I think you have hardly succeeded in demolishing Gibbon. Notwithstanding your effort to the contrary, his remarks quoted by you will still stand as sound and perfectly legitimate.

You seem dissatisfied with some of my authorities. This is not at all strange. Christians are not in the habit of approving of the testimony that condemns their system, and they fain would decry everybody, who shows that they have set up claims that cannot be verified by truth. You say neither J. F. Clarke, Sir William Jones, nor Max Muller at all upholds my views. What of that? Cannot I quote them as to matters of antiquity in oriental religions even if they do not arrive at precisely the same conclusions I do? You do not deny the correctness of my quotations from them, but try to evade it by saying they do not uphold my views. But they do uphold my views, so far, at least, as my quotations from them extend, and I think much farther. Sir William Jones adhered to the Christian system, and perhaps he had good reasons for doing so. He held good positions under his government, which is the head of the state religion, and which conferred honors and emoluments upon him. It would hardly be natural for him to turn against those who had so greatly befriended him. You can, however, hardly make me believe that Prof. Max Muller and James Freeman Clarke believe in the miraculous conception of Jesus, and that he was the Lord God, the creator of the heavens and earth. I am inclined to think they uphold my views quite as much as yours, but that is immaterial. Quotations from them must be accepted as trustworthy.

Your stronger dislike seems directed toward Godfrey Higgins and Robert Taylor. What they wrote is too damaging to your pet system, and you must needs asperse their reputation as reliable authors. I think you misrepresent them. Godfrey Higgins was an educated, intellectual, studious, candid, honest, and devoted man, who spent a quarter of a century in investigating the religions of the ancients, and gave to the world as the result of his researches most valuable information that had not before been generally known. His "Celtic Druids" is a most important work, and, so far as I am informed, has never been disproved. His "Anacalypsis" is a still more valuable work, and opens up a fund of information most important to the world, and which can be relied upon. It matters not whether its edition was two hundred or two hundred thousand. A falsehood is not made true by being repeated a million times, nor does a truth become falsehood because printed but two hundred times. Higgins was too pure, too able, and too honest a man to be effectually aspersed by John T. Perry and yourself. It is very easy to say he "had not the critical acumen to sift the wheat from the tares," but such flippancy does not disprove him. The trouble is, he had too much acumen in sifting truths from untruths for the credibility of the Christian system. He effectually showed that the dogmas and traditions of Christianity had existed in oriental religions centuries before Christianity was known. You cannot prove Higgins guilty of inability, dishonesty, or falsehood, and until that can be done you might as well leave him in the enjoyment of the reputation which a good life vouchsafed to him.

You seem to delight also to asperse Robert Taylor, A. B. and A. M. True, he once believed in the Christian system and preached it, but being an honest and intelligent man he became better informed and learned more important truths that proved the falsity of the claims set up for Christianity. He had an opportunity of not only investigating the truths of Christianity, but also of testing its mercy. Because he gave utterance to his honest convictions he was twice or three times sent to prison on a charge of blasphemy, which, by the bye, is no longer used as a pretext for sending the advocates of unpopular truths to prison. If he made a statement or two not fully correct, it should, by way of palliation, be remembered that he wrote under great disadvantages while immured in a Christian prison for presuming to think for himself and to give expression to such honest views. His works are mainly reliable, and have not been disproved. If in comparatively early life to please personal friends he returned to the support of the Christian system, he soon yielded to his better convictions and supported what he honestly believed to be the truth, though far more unpopular than the current creed. Later on, after suffering obloquy and persecution from merciless, unforgiving Christians, he married a French lady and retired to France, where he ended his days faithful to his convictions. I deny that he recanted and went back to the church in the latter part of his life, and call upon you to give proofs that he did. As for the work of his which you say you have before you entitled the "Natural History of Religion," etc., let me inform you upon reliable authority that you are entirely mistaken. Your book was not written by Robert Taylor, the Infidel, but by an altogether different Taylor. There is nothing like being accurate, you know.

Your slighty remarks about the late Dr. Thomas Inman are unworthy of a fair-minded disputant. Dr. Inman was a most respectable gentleman, brother of the founders and owners of the Inman line of steamships running to and from this port. He was a man of great education, research, and honor. Contrary to your assertion, he brought out many views and facts not previously mentioned by other writers. They were *not* "mere elaborations of the defunct nonsense of Volney and Dupuis." Here is concentrated unfairness and untruthfulness. Inman's works are entirely different from those of Volney and Dupuis. The writings of these are not "nonsense," neither are they "defunct." Few better writers have lived than Volney, and I have never heard of his positions and arguments being disproved. No man had the hardihood to accuse Dr. Inman of untruthfulness while living, and it hardly looks well in you to asperse him now that he is dead. As for Kersey Graves as an authority, so far as he correctly quotes Godfrey Higgins or other reliable writers, his statements can be taken in all confidence, and it does not answer him to set up a cry of his being "uncritical" and "unreliable." Had any of the foregoing writers defended the Christian system you would not have found it necessary to say a word in their dispraise.

(TO BE CONTINUED.)

AN INFIDEL ABROAD. D. M. Bennett's letters from Europe. $1.50.

Communications.

Thomas Paine.

BY S. P. PUTNAM.

[*Poem read at the Paine Celebration, Science Hall, January* 29, 1881.]

Forward the hero ranges to bold strife,
Ready to venture still his dearest life
For that which makes the world most good and fair,
Ready for man and truth to do and dare!
O heroes shining on the ways of time,
Valiant and strong, resplendent and sublime!
The flower of nature that no frost can kill,
The fire of feeling and the strength of will.

Oh, how the past is lighted with your fame,
Touched by the wonder of your spirit's flame,
Swayed by the marvel of your heart and hand,
Pierced by the glory of your dauntless band.
'Tis ye that from the dark hav made the light,
Compelled the earth to show its riches bright;
'Tis ye that harnessed forces wild and rude;
Before the secret wealth of chaos stood
And wrenched the crown that each and all may wear,
The sovereign glory that the weakest share.

O ye hav trod the land of Greece elate,
Fronted the beast and scorned the tyrant's hate,
Built in the glowing air the city's pride,
And o'er the tossing sea new lands descried,
Outfaced the sphinx, and solved its riddle deep,
So that man learned to soar and not to creep.

Fair Italy has been your bounteous home;
Sweet inspirations from its heavenly dome
Hav made you strong as the Olympian gods.
Your blood has nourished its immortal sods
So that they bloom to-day with deathless flowers,
So that to-day one sees the golden hours
That haunted Virgil's soul and Dante's brain
And flushed sweet pictures in their lofty strain.

England has been your glory and your woe;
There hav ye suffered, quenched your lightning glow
Amid the shadows of the scaffold grim;
There hav ye perished with your hope still dim;
There hav ye reigned in blaze of sorrow's crown;
There hav ye struck the ruthless despot down.

O heroes! many are your words and deeds
Throbbing in sword, in lyre, 'mid bitterest needs
Of cruel war; in artist's fire divine;
In him who flung the plummet and the line
To measure deep the universal plan;
In him whose buoyant arches rivers span;
In symphonies that great Beethoven woke;
In the sweet murmurs of the organ stroke;
In thought that Shakspere, like an ocean's roar,
Flung on the heedless world, forevermore
To ring and swing with music's amplest roll,
Answering the myriad questions of the soul
With lightest note and awful thunders vast;
With storms of terror; sweetest pictures glassed
In the calm radiance of its swelling breast;
The grief of monarchs and the clown's swift jest.
These are what heroes render mighty ones,
The workers and the makers of the suns
That shine so sweetly in our heavens to-day
And fill and thrill us with unending ray.

And in this band, amid the foremost throng,
Worthy the poet's ardor and his song,
The clouds of malice shrinking from his face,
And leaving him in pure heroic grace,
In star-like majesty o'er bigot's bane,
We welcome and we honor Thomas Paine.

O royal soul! O reckless genius grand!
Spurning thy safety, ready to giv thy hand
To truth and freedom. Where they led the way
Still wouldst thou follow though all shouted nay—
Alone, with but thy conscience for thy guide,
While cowards, kings, and priesthoods are defied.

Oh, beautiful the hope that poured its star
In this new world across the ocean's bar,
Glittering against the dark of ancient years;
Man's way seemed opening into golden spheres
Of boundless effort, and new visions flushed
Upon his fervid soul; new splendors rushed,
Along his far horizon, like fair dawn
When the pale radiance of the night is gone.

Here freedom drew at last its amplest breath,
The swelling life that knows no touch of death,
From the broad rivers, mighty hills, and plains
That stretched a thousand leagues with golden grains
Of endless riches in their sparkling breast,
Hidden for this, the latest and the best,
The age when mind was shaking off its fear,
Worthy the heaven that its own force made clear,

Yet still the tyrant's chain and minions ruled,
And olden custom the weak heart befooled,
And liberty went stumbling, blind though strong.
Men feared to break the fetters linked so long;
They only dared for half-way measures fight,
Knew not the secret of their growing might.
Knew not what made their battlefields sublime
The ringing war-notes of a deathless time,
Not till the master-mind the secret blazed,
Outrayed the new and the old structure razed,
Rung the glad word that touched the future's weal,
Flung wide its doors with magical appeal.
That word was Independence, and this gain,
The heart, the mind, the soul of Thomas Paine
Launched like a whirlwind on the troublous strife,
And made it regnant with immortal life,
Kindled to hope the features of despair,
Made suffering easy, death itself most fair.
Who would not die for such a vision sweet,
A country, a republic, where the feet
Of weary millions find a resting-place,
Where man at last is clothed with sovereign grace?
This was the wealth of power Paine gave the world;
He met the crisis with bold flag unfurled,
And struck the keynote of our mighty land,
Made truth and freedom in clear union stand,
Whence progress stretches onward like a flame,
While with it burns aloft his deathless name.

O flag we love that floats upon the air
In constellated glory, ever fair,
With streaks of ruddy dawn and flashing white,
Of human hope the emblem broad and bright,
Tossing and heaving over land and sea
As if the heart of heaven outbloomed in thee,
And all the waiting ministries unseen
Of man's desire flashed in thy billowy sheen—
O happy flag: the grandest in thee wrought,
Was born of Thomas Paine's far-reaching thought!

And when the storm of revolution rolled
O'er wretched France he was the leader bold
That 'mid the tumolt saw the eternal right:
He fought the despot, but with Justice's might.
So when the multitude, to madness stung
As if by pain their conscience had been wrung
Till naught was left but bitterness and hate,
For reason's lofty voice refused to wait,
And like an angry beast would slay the king
As if he too were but a senseless thing,
Brave Paine defended him, though dungeon's gloom
And death itself appeared his certain doom.
But he was steady 'mid the awful storm—
His "Rights of Man" was not a shallow form
To let the multitude outrage the same
As despot did, and yet receive no blame
Because the many and the despot one—
Justice by many cannot be undone—
Despot and slave hav rights no law can take,
No crime can strip of and no fortune shake;
And for these rights, the rights of each and all,
Not made or unmade by a tyrant's fall,
And vested not in party, but mankind,
The rights essential to a thinking mind,
The rights that come because a man is man,
That can't be dead no matter what the ban—
No king, no priest, and no majority,
Though millions vote it, can from you from me
Take these great rights that with our manhood are
Forever and forever without bar—
And for these rights Paine dared to speak and die,
Not for a friend alone, but enemy.

Still more than this, he saw the deathly hold
Of superstition, and the darkness rolled
Upon the mind of man by holy lies,
The stupid incense rising to the skies
Of hollow hearts and terror-stricken fools
Cowed by a book—the specter sheet of ghouls—
Where a great demon takes the place of truth,
And nature's coarseness slaughters nature's ruth.
He saw this giant wrong, this dreadful spell,
This fear-created despot and dark hell,
And though the fashion made its worship grand,
It's horrors covered o'er with service bland,
And though the wisest dared not speak their mind—
So deeply did the cruel fetters bind—
Yet Paine, the bravest, struck the blow that still
With sweep of ages has more power to kill
As truth and freedom make their conquering way.
He has been cursed; he will be blest to-day:
Science shall crown him with each triumph new
Because the words he spoke, though rough, were true.
And truth, though plain, is better than a lie;
Though wealth and culture giv it livery
And make it seem an angel of delight
It is a devil still, a curse, despite
The music and the eloquence it has.
Oh, giv one truth, though ugly, barren, crass,
Just dug from earth, a metal sharp and wild,
To all the falsehoods that hav ever smiled
With gold and jewels and the polished throng.
Lies may be sweet but they are ever wrong;
Truth may be plain but it is joy sublime.
Lie e'en for virtue and it is a crime,
While truth may pierce with anguish, but its knife
Is ever that which frees the highest life.
All honor then to Paine whose reckless pen
Made truth so homely, yet so rich to men.
He would not write like courtier or a slave,
And so the priesthood cursed him to his grave.

But 'tis not ended yet, the battle cry
Is sounding on, the flag floats in the sky;
While truth and freedom still must win their way,
The priests and despots see their fatal day.
Falsehood is losing all its charms and power,
Flees with the night and dreads the morning's hour;
Pale superstition finds that man is free,
And like a god makes his own destiny,
And snaps his fingers at its heaven and hell,
And knows that in his own world he can dwell
And make it beautiful; that in his arm
There lies creativ energy and balm;
That he can build his palace and his throne
And send his angels to the farthest zone.
Oh, bright the future with its full red glow
Of ardent hearts and sweeping summer's glow;
We've past the winter of our discontent,
The spring is with the golden autumn blent,
For still we plant and still the harvest grows,
We plow the soil and pluck the perfect rose.

Forward we look and clasp the happy years
That, garlanded with truth, dispel our fears
And make us patient spite the wrongs we see,
For they must vanish, many though they be.
But while we gather hope and fresh delight,
And walk with bounding step to some new hight,
While cheering prospects open far and wide,
Melting to glory in the still untried,
Let us think dearly of the wondrous past,
Its life flows with us—with our fate is cast—
And is an impulse most divine and high
In bone, brain, muscle, skill, and energy.
The past has gifted us with mighty prize
Out of its toils, its pains, and agonies.
And as we gaze upon its silent years
Sinking before the brilliance that appears
From the far-quickening bosom of to-day,
Amid the stars that shine with vivid ray,
Flooding our path with still uncounted gain,
Is the heroic, noble, splendid Paine.

Thomas Paine Defended.

To the Editor of The Truth Seeker, *Sir*: The columns of your paper are too valuable to be wasted in useless wrangling by Mr. Burr and myself over the undisputed greatness and value of Mr. Paine's labors as a writer, and which has produced such mental intoxication in friend Burr. Equally I share with him an unbounded admiration for the literary greatness of the great reformer. But let us not seemingly render ourselvs ridiculous by attempting to add fragrance to the rose or another tint to the rainbow. As a reformer, exponent and champion of the rights of humanity, he certainly heads the van.

I regret Mr. Burr takes offense at my attempt to correct some of his historical errors. They are, however, unimportant, and I am inclined to let the matter drop, for, as Mr. Paine truthfully says, "when the tongue or pen [as with Mr. Burr] is let loose in a frenzy of passion, it is the man, and not the subject, that becomes exhausted."

Ah, no, Mr. Bennett. Rather than hav the valuable space of The Truth Seeker wasted, or spoil friend Burr's happiness, I am willing, to please him, to concede Mr. Paine wrote the Junius letters; that Dr. Franklin was a cunning old hypocritical fox; that Mr. Paine told a foolish, useless lie; that Thomas Jefferson was a very superficial reasoner and ordinary writer (his presidential messages and philosophical "Notes on Virginia" to the contrary); that he basely and meanly *allowed* himself throughout his long life to be *thought* the author of the Declaration of Independence; that it was no evidence of friendship in Mr. Jefferson's sending, in 1802, a war vessel to bring his friend Mr. Paine safely back to the United States after an absence of fifteen years. Although a little Quakerish, I hope Mr. Burr will overlook my addressing him as friend.

In the articles of Mrs. Slenker and Mrs. Severance I hav become quite interested, and they are fully worth their space. Mrs. Slenker's remarks on sexual intemperance must keenly strike public attention. I hope she will fully demonstrate the truth of her teachings and prove that the human family will so continue to improve through her observations and restraints on sexual imprudence that a higher type of mankind may be the product. By referring to the "divine word" we are reminded of the various attempts, experiments, and suggestions of God to the prophets, priests, and warriors of old to improve the human species to remedy his grand mistake in creation, but which, after all, proved to be wretched failures. Apparently God, seeing with mortification that all these experiments resulted in still raising crops of murderers, thieves, and madmen, conceived the idea of an "immaculate conception," and went personally into the overshadowing business. But, alas, with no better result!

I can readily perceive in the far future the possibility of a very high order of development in the human species by a judicious selection of materials, and that philosophers, statesmen, or artisans may be created, as it were, to order. David Bruce.

Brooklyn, E. D.

America as Bad as Europe.

To the Editor of The Truth Seeker, *Sir*: Send me the "Infidel Abroad." It is the most interesting book I ever read, and I hav perused some thousands. I am by nature more inclined to criticise than to praise, but I must praise this book. All is found in it. It is reading for everybody; it is as pleasant as instructiv. Your statements and assertions are all right except an error about Leopold II., who is not dead, but is yet all but the reigning king of Belgium.

Well, you hav seen the friends of civilization and Christianity in the churches of Rome and in the streets of Naples, and Dr. C. De Pape and D. Brismee, whom you saw at Brussels, could hav shown to you a list of more than five hundred priests who hav been condemned for attempted rape on the chastity of thousands of children and young pupils. Well, it is because we apprehend the same degradation for this beautiful country that we European Freethinkers, or rather cosmopolitan naturists, are differing with most Americans who think that we are too radical, too merciless. It is to prevent this universal slavery and oppression that we projected the universal federation of the world's Freethinkers or Liberals.

Do you think the thing is right? Do you think that those of our American friends were right when they asked us, What do you want us to go to learn over there? Did Mr. Bennett learn nothing over there? I think every one of us can always learn something by traveling and by meditating. We think there is no other means to prevent the universal cataclysm than the universal federation of the Liberals all over the world. It seems to us that this "great free land" is nearer to servitude than freedom. Long enough hav we thought and said the contrary. Let us be sincere and see reality.

J. Petty, the old American Liberal who looks at things not only on the one side, but on all sides,

lately said: "It appears to me that the sole effort of Christians is to break the little liberty we hav in this country. What better state of things can be expected when the habits of a Christian people are entirely rotten? They talk honesty and practice rascality. Men are the willing tools of priests and political bulldozing humbugs. If the people had not been corrupt there would hav been no corrupt systems or laws. If the poor people of to-day were raised to power to make laws, with their present ignorance, they would be just as big rascals and cheats as the men we hav in power to-day. Let the working people become rich and they would be about as miserable as they are at present."

In Iowa we hav H. L. Barter arrested for publishing the writing of some respectable ladies. In Kansas, the most Liberal state (say some), the bigots arrested a poor man for cutting his wheat on Sunday and had him fined $80. Here at Salina the editor of the *Western Reformer*, S. Paris Davis, is menaced and his paper stopped and himself put in jail because he published an article of Mrs. Elmina D. Slenker's on "Women and Their Mission."

All over the United States has been preached, prayed, and practiced during the two or three last months the corruption that they call the "electoral campaign," and such is the progress for which we are indebted to Christianity. There is but one way to bring back the people to morality and happiness. Educate them, teach them science; but scientific education is difficult if not impossible in the actual situation of society, impregnated as it is in its bones as in its books with the religious virus. Here are a dozen of churches in good condition, their priests or preachers comfortably kept, and but one scientific teacher, who is living in privation. If Liberals were as numerous as Infidels we could end this, but Liberals are very few. And now let them associate and federate and try, and if they don't succeed there will still remain but despotism, misery, suffering. Yours for the great fight,

Salina, Kan., Dec. 30, 1881. JOSEPH HENRY.

Is Mind Material, or is it a Property of Matter?

This subject has had a pretty good airing through the columns of THE TRUTH SEEKER for the last four months. First, Mr. Chapman opens the subject, in the last volume of THE TRUTH SEEKER in the affirmativ; then following him came Mr. Moore, with a very brief article, taking the negativ. Then comes Dr. H. L. Sherman, a writer who takes a still more positiv position than even his Spiritual colleague, Mr. Chapman, claiming that even thought is a material substance; then Mr. Chapman follows him as a critic. In the course of his criticism he spoke of the doctor as being the author, through spirit influence, of a book called the "Hollow Globe," and he spoke of it in a rather derisiv manner, which I did not think was exactly gentlemanly, as this had nothing to do with the question at issue; but in your last issue I see the doctor has made capital of this as an advertisment for his book, which, I think, will square up accounts all around.

Your article in reply to Mr. Chapman, wherein you support Mr. Moore on the theory of mind, I thought put the matter beyond quibble; but I notice in a later issue two more articles by different writers on this question, both in the affirmativ. This makes four on that side and only two on the negativ. Now, no two of these Spiritual disputants seem to agree between themselvs on this question, while you and your colleague seem to be entirely united, and to me hav made the question plain that mind is simply a word we use to express the function of the brain, and, as Mr. Moore says, always comports with that part of the brain that gave it birth.

It seems to me, Mr. Editor, that to any one who has made mental science much of a study this logic of yours and your colleague's is very plain. The origin of mind, or what mind is aside from matter, is something that science has never undertaken to explain and, in my humble opinion, never will, for this reason, that there is no basis in the domain of nature to build on; therefore, like theology, it is a good subject for the unscientific to theorize and speculate upon. But with your permission, Mr. Editor, I would like to submit to your readers the testimony of Winwood Reade, an eminent English scientist and traveler of the present century, on this this question as I read it in his book, the "Martyrdom of Man," pages 411 and 412; then if the affiirmativ is willing, I think we may as well leave it for the present with our audience, the readers of THE TRUTH SEEKER. I will quote:

"We shall now proceed to describe the rise and progress of the mental principle. The origin of mind is an inscrutable mystery, but so is the origin of matter. If we go back to the beginning, we find a world of gas, the atoms of which were kept asunder by excessiv heat. Where did those atoms come from? How were they made? What were they made for? In reply to these questions theology is garrulous, but science is dumb. Mind is a property of matter; matter is inhabited by mind. There can be no mind without matter; there can be no matter without mind. When the matter is simple in its composition, its mental tendencies are also simple; the atoms merely tend to approach one another and to cohere; and as matter under the influence of varied forces (evolved by the cooling of the world) becomes more varied in its composition, its mental tendencies become more and more numerous, more and more complex, more and more elevated, till at last they are developed into the desires and propensities of the animal, into the aspirations and emotions of the man. But the various tendencies which inhabit the human mind, and which devote it to ambition, to religion, or to love, are not in reality more wonderful than the tendency which impels two ships to approach each other in a calm; for what can be more wonderful than that which can never be explained? The difference between the mind of the ship and the mind of man is the difference between the acorn and the oak." THINKER.

"Is Mind Matter?"

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I find the above question often discussed in your columns. I think it is well that it is so, for I do not think that either man's body or his mind was ever "created," but that both were evolved conjointly and from *something*. To me the more important question is, Which of the two is the factor or the responsible motor in the product called man?

I suppose it will not be denied that matter (so called) is subject to the law of classification, and that certain classes may exist conjointly for a specific purpose, and then distinctivly for a different one.

Admit that mind is material, does it belong to the same class of material of which human brains are composed? If not, then a distinction is made. Grant this distinction to be admissible, then brain-matter and mind-matter are two distinct essentials in the composition of man.

Now should we affirm that brain-matter is the eliminator, the factor, the agent in the production of mind matter, is it not equivalent to saying that the human brain is both the father and mother of all human thoughts? But this lacks proof.

Does brain-matter *reason?* If not, then in the production of reason in human thought it must rise above itself. Another inductiv absurdity.

Again, does brain-matter take cognizance of virtue, of justice, of right, and wrong? If not, and yet should it unfold these qualities of mind-matter, would not the stream be about two miles higher than the fountain?

Now suppose we reason by comparison, thus: A water fountain sends forth a stream; the stream givs foliage and flower to the plain, but destruction and death in the deluge of a city. Now where lies the prime cause of the good in the flower, or of the evil in the destruction of the city? Is it in the stream or in the fountain which gave it birth?

See once more, from brain-matter there issues a stream of mind-matter filled with love and hate. The one fertilizes the plains of human sociability, the other crushes in ruins mighty empires.

Now upon which should we look to bestow our praise or blame, the brain-matter, the motor-power, the prime cause, or the mind-matter, the effect?

O man! there are questions more mighty than the simple one, "Is mind material?" Ere long the true philosopher will reverse the above predicates and wisely comprehend that pure intelligence is the real motor, the infinit lever that uplifts and builds all grosser things; that the varied whole of man's physical, visible structure are but so many feelers thrown out for the use and benefit of that wisdom, that intelligence, that spirit, which livs and dwells within, there to ripen, then unfold, and to liv forevermore.

Berville, Mich. E. B. WHEELOCK.

Obituary.

J. W. Bailett, of Salamanca, N. Y., died at his father's house in Tennessee on Tuesday last. Mr. Bailett has been for the last two years a victim of consumption and two months since left home for Tennessee, thinking the milder climate might prove beneficial to his health.

For seventeen years previous to his illness he was conductor on the A. and G. W. R. R., and during that time made hosts of friends among the traveling public. No conductor was ever more popular with the people among whom he moved than "Whit" Bailett, as he was called. The wants of mothers and children left in his care were sure to be well looked after. He had an intelligent head and a great heart. For that reason he despised orthodoxy and the orthodox God. He always expressed himself in strong English when he spoke of either. Many a pious soul has been shocked by "Whit's" denunciation of their "damnable theology."

He hated with an intense hatred tyranny, whether exhibited in a man or in a God. He had no respect for a God who would damn to eternal pain his own children.

"Whit" Bailett was the oddest genius nature ever produced. His eccentricities, which were always those of an effectiv and witty character, made him an attractiv and an agreeable companion. Whatever he said was sure to attract attention, for it was peculiarly his own thought expressed in his peculiar style.

Some years since he walked into the shop of a book-binder at Meadville with a large, fine edition of the Bible under his arm and requested the book-binder to embellish the cover of his Bible with the words, "Holy Absurdities," in gilt letters. As the binder was orthodoxically inclined it was some time before "Whit" could make him understand what he desired done.

Since then his large family Bible, lying on his center-table, has attracted much attention. As Susan B. Anthony was leaving his house a few years since, where she had been a guest one night on one of her lecturing tours, Mr. Bailett said, "I hope, Miss Anthony, you will not forget us." "No," said she, "I shall not forget you, and certainly never shall forget your Bible." I once said to my friend Bailett, "As you do not believe in the orthodox God, why do you use his name so often in your conversation?" He answered, "To show my contempt for him."

But "Whit" Bailett was the soul of honor. No one ever doubted his word, and I do not believe he had an enemy in the world. Possibly some orthodox bigot may hav disliked him for his outspoken manner on religious questions. But his words were taken by all classes as the truth. His oaths had more of humanity in them than most of the orthodox prayers. After his ill health precluded him from following the avocation of conductor our citizens by a large majority elected him police justice of the village.

And he said to me, "I do not pretend to know much of law, but I shall endeavor to decide all the cases that may come before me in accordance with justice, as near as I can." And that is what he did in his official capacity as a magistrate.

He died at the age of forty-three years, leaving a kind, intelligent wife and a bright little son named Frank, of the age of nine, to mourn his loss.

"Whit" Bailett has for years been a subscriber to THE TRUTH SEEKER, and a great admirer of its editor. During the time Mr. Bennett was in prison, how often did Mr. Bailett come into my office and relieve his mind by expressing in his characteristic manner his opinions of Benedict, Comstock & Co.! I think their ears must have tingled during some of these occasions when my friend was relieving himself of his righteous indignation against these oppressors of the editor whom he held in such high esteem.

Mr. Bailett was a deep thinker and a fine writer, and if he had not been so modest might have attained distinction as such. He often read to me able and finely written articles from his pen, and I as often insisted that he send them to the Liberal press for publication. But he would decline my request by saying, "Oh, no, that is not worth printing. I only wrote it for amusement."

Personally I feel that the death of friend Bailett is a great loss to me. He was one of the few Liberal friends of my town who often visited me and with whom I felt free to converse. I always liked to see friend Bailett and his intelligent dog "Watch" call at my office or at my house. I speak of his dog for the reason that he is the noblest animal of the kind I ever saw, and Bailett loved him as a parent loves a child, and the affection was fully reciprocated.

Mr. Bailett was buried as he requested to be, and also in accordance with the wishes of his good wife, without the aid of a clergyman. If there is any truth in Spiritualism I should hav pitied any priest who had attempted to perform any of his incantations over his remains. I think "Whit's" spirit would hav made it lively for him.

H. L. GREEN.

Extract from a Letter of Elmina's.

DEAR FRIEND BENNETT: I've just received a letter from H. L. Barter, in which he tells me his business has been broken up and his family left destitute through the unjust persecutions of Comstock and his allies. I hav just borrowed a dollar and sent him, as I feel that we all owe him a little for good work done in publishing Mrs. Follet's "Libra Dawn," a story no other paper would hav ventured to print, and yet one embodying good physiological truths that all should know and understand.

Though in great need of aid, our friend does not ask alms. He only wishes such Liberals as feel financially able to send him a few dollars each, addressed to Mrs H. L. Barter, 1616 Brody street, Davenport, Iowa. The name and address of each correspondent will be carefully registered and a copy of the new paper he intends starting will be forwarded in compensation. Relief is only temporarily needed, and asked for in deep regret that circumstances should demand it, and so I put the matter in thy hands, friend Bennett, for thee to use thy judgment as to ways and means. Thine,

January 24, 1881. ELMINA.

THE doctrin which from the very first origin of religious dissensions has been held by all bigots of all sects, when condensed into a few words and stripped of rhetorical disguise, is simply this: I am in the right and you are in the wrong. When you are the stronger you ought to tolerate me, for it is your duty to tolerate truth. But when I am the stronger I shall persecute you, for it is my duty to persecute error.—*Macaulay.*

Letters from Friends.

ALLEGHENY, PA., Feb. 2, 1880.

FRIEND BENNETT: Count on me for a "V" on the "Round the World" trip. G. W. DARBY.

BLUFFTON, OHIO, Jan. 31, 1881.

MR. EDITOR: You may put my name down for a "V" to help pay for that trip around the world. I think I will get the full value of the money if I get the books of travel. I hav "Grant Around the World," but it is not so complete as it might be. Your money is ready as soon as it is certain that you go. Respectfully, WM. HANENSTEIN.

PRESTON, IOWA, Jan. 16, 1881.

FRIEND BENNETT: I hav received two numbers of your paper for 1881, which reminds me that my subscription is due for this year; hence find inclosed three dollars, which please place to my credit. I take the highest pleasure in perusing the pages of your valuable paper, containing many intelligent articles from your contributors, as well as the editorials, and especially your splendid letters from Europe. I hav read the writings of many travelers before, but none so good as yours.

I see that some brother suggests a trip around the world to which I say, Amen. If the requisit number will contribute please count me in for five dollars and the books when printed.

There is one department of your paper that I much admire, and that is the "Letters from Friends." It almost seems like meeting those friends from all parts of the country and having an interchange of thought and friendly greetings from them. I shall do my best in obtaining subscribers for you. I make it a point to solicit subscriptions for Liberal papers.

Yours fraternally, JOHN DURANT.

BALTIMORE, MD., Feb. 3, 1881.

DEAR FRIEND: I am in accord with the proposed trip around the world and shall try to hav the "V" ready when it has crystallized into a fact that you will surely set out on the mission. I will say that I very much doubt if the proposed amount named will carry you around and enable you to get up the three hundred books needed. You ought at least to be gone a year or a year and six months. We want tosee the world as it is, impartial and free from superstition, through a genuin Infidel's eyes. I think also that you ought to hav a suitable companion of like disposition and curiosity. Is there not some good Freethinker of ample personal means who would like to make this trip with you, and who will be a help and not a drag?

If you should make this journey and visit Japan and China, I hope you will not skim along the coast, but penetrate the interior, if it is possible, and giv the interior life of those countries, the habits and manners of the people.

I trust you will not fail to visit Palestine, that land of ignorance and superstition, and unmask it. Let us hav the truth about it as near as you can come at it. The thing is to get started and started right. I hav faith that you will do it up about right.

Believe me yours, C. GARWOOD.

NAPLES, N. Y., Feb. 3, 1881.

FRIEND BENNETT: I inclose postal order for THE TRUTH SEEKER for another year. Please put my name down for $5 for your trip around the world. If you conclude to go I will see to it the money is there in time. We shall be glad to get a fair history of the "heathen" countries, and there is now no one we should be better pleased to hear from than you. It is only a short time since we knew much of the great religions of the world which the Christians call heathen. Not till recently could we get anything like an impartial report. We had supposed in our ignorance that Christianity in numbers was largely in the ascendency, but a little investigation shows the reverse; also that many of those so-called benighted heathens are far in advance of us both in morals and religion. The comparativly few who are interested will not be able to control thought much longer. The tendency now of all the ancient religions seem to be to dissolve before the rays of science and reform. Doubts are now everywhere felt concerning things which were once currently believed. Yours fraternally, J. W. PRICE.

BRO. BENNETT: I propose to the Liberals of this country for each one, so far as possible, to donate fifty cents to Bro. Hacker, which will insure him a home and the comforts of life without distressing any family. It will giv me satisfaction if this meets the approval of the friends of the cause. I will inclose my part to you for that purpose.

Yours for progress, MARY R. CHILD.

DEADWOOD, D. T., Jan. 17, 1881.

FRIEND BENNETT: You can count on me for $5, or $10 if necessary, toward the trip around the world. It will be a good thing for more reasons than one. I can think of several: 1. You deserve it at the hands of Liberals; 2. The cause needs your letters; 3. The project will be very disheartening to orthodoxy and quite as encouraging to all classes of truth lovers; 4. No better slap in the face could be given A B C & Co. (that B and C should be double); 5. No better means could be adopted to advertise THE TRUTH SEEKER; 6. The sum of human knowledge will be increased and human ignorance lessened to a much greater extent than could be done with the same money any other way.

There are very likely other reasons, but the above are deemed sufficient, especially when one reflects that you spent a year in prison for no reason at all, and that less than half the number has often hanged a man or made him President.

Fellow Liberals, truth demands of us more sacrifices than we hav been in the habit of making. Our cause is humanity, and it demands a free use of our money, a breaking away from parties and cliques, and the bearing aloft of our standard even at the expense of social ostracism.

Think of the gross superstition that yet covers this fair land and permeates childhood and old age. Think of boy preachers away out here in this land of gold and gloss telling sensible men and women, with a flourish of agony, that he is "tired of burying people in Christless graves!" Yes, we need to work! We need to form Leagues for truth and justice, to scatter truth-telling literature, and to send the old warhorse of THE TRUTH SEEKER abroad to write some of it from other lands.

Inclosed find post-office order for $3, for which send THE TRUTH SEEKER to Charles Federol, Deadwood, for one year, commencing when you get this.

Yours for universal mental liberty,
D. P. WILCOX.

FROM A LONDON FRIEND.

LONDON, ENG., Jan. 23, 1881.

MY DEAR MR. BENNETT: I see you hav placed a new style of heading to your paper. I like it better than the old one, it is so neat, plain, and effectiv, and could scarcely be improved upon. The report of the discussion between Mrs. Besant and Mr. Hatchard will no doubt be as interesting and instructiv to your numerous readers as to myself. I think a debate does more real good to the cause of truth than a lecture or newspaper article on one side only. It shows up the strongest and weakest points of the subject in dispute, each party to the discussion being placed upon his mettle and doing his best to demolish the arguments of his adversary by bringing forward better ones. To properly appreciate a debate it should be heard, and then arterward the report read over carefully, the more times the better, so that the most prominent points may be impressed on the mind of the reader for his own use on some future occasion.

As most Freethinkers are at times involved in argument with the believers in what is very erroneously termed the Christian religion, and hav not always at their tongues' end names of authors who may be quoted with great effect, it would be a great boon to such if some one having the time and knowledge were to prepare a small work handy for the pocket, giving a list of writers on controversial topics and standard authorities on both sides, with a few lines descriptiv of the works of each. Such a book would meet with a ready sale and do much good to the cause of truth seeking.

The strangest thing to my mind is that the defenders of the faith strenuously maintain that Jesus Christ was the real and only son of God, and consequently all his teachings were divine, and while pretending to believe all this only consider the one thing needful to save their poor, pitiful, shriveled-up, paltry little abortions of souls is to believe that Christ died for them, casting on one side altogether his communistic injunctions to love one another, to hav all their possessions in common, to return good for evil, be meek and long suffering, holding him as their example, and following in his footsteps, laying up treasures in heaven, and despising all earthly things. Of course it is very easy for wealthy members of the flock and well-fed, lazy shepherds to say these teachings only applied to his immediate followers, and were not meant for all time, but it is very surprising that they can get people foolish enough to believe them and subscribe money for the purpose of keeping them in luxury and idleness. How the priests must laugh when alone at the ease with which they can gull their audiences, who may well be compared to sheep; they are simple enough in all conscience. When Mr. Moneybags goes to a particular church he will find plenty to follow him, it is so respectable to go where he does. If it were not for its respectability, the chapels and churches would soon be empty. Little the "hearers of the word" care for what has been said. I was passing a church this morning when the worshipers were leaving, and overheard fragments of conversation indulged in by some of the believers. One little party was discussing the prospects of skating during the ensuing week, and an elderly individual, apparently the owner of house propetty, was informing an ancient female that he lately lost fifty pounds by a defaulting tenant. Not a word about the tidings of comfort and joy it is presumed they had just been hearing. And these children of God howl and snivel at the earnest truth seeker and honest doubter of the infallibility of the creeds that hav been in all ages the curses of our race, and whose exponents hav caused the deepest misery to millions of their fellows! The same spirit of persecution is still rampant with true believers, and it is no thanks to them that they do not still torture and burn all who hav the temerity to think for themselvs. They go as far as they can, as we see by the church of Scotland at the present time; and we are continually hearing of various sects expelling and excommunicating those of their members who dare to exercise a little of the common sense in religious matters that they apply to secular concerns; and this spirit will never die out until people emancipate themselvs from the power of the priests. Educating the masses will do much toward gaining the desired end, and Freethinkers should fight hard for the purpose of having nothing but secular teaching in the government schools. If the Bible is read, why not also the Koran and the Book of Fo and the sacred books of the chief religions of the world? One is quite as necessary as another. No religious works should be placed in the hands of children. In nearly all of them there are many things that would not be tolerated in other books, and surely no one can maintain that it is desirable for either boys or girls to wade through accounts of murder, robbery, adultery, and mysterious conception. It is quite time enough when maturity is attained to peruse these interesting details.

The church here is deploring greatly the falling off of the percentage of conversions, and although buildings are erected and priests multiplied, and much wrestling with the spirit resorted to, still the harvest is considerably smaller than they would like to see.

We are passing through a transition period, and I find in my journeyings to and fro, and conversings with men, that there is a strong feeling of indifference to religious questions abroad. I urge all whom I can to get over this feeling and take their stand on our side, striving with all their might to drive superstition from the minds of their fellow men and women. If all Freethinkers do the same our cause of humanitarianism ought to make rapid strides. It is progressing surely if slowly, but we should all like to see it make faster headway. The great army of emancipation must not be numbered by the members of societies. There are many free lancers who prefer not to join any union, but they all do good work. The best and quickest way will be by supporting the Freethought publishers, laying out all the money they can spare in the purchase of Freethought literature, and inducing others to do the same. They may always rely upon getting their money's worth, and at the same time assist the cause of truth.

Fraternally yours, J. S. D.

ON WITH THE DANCE.

DAVENPORT, IOWA.

MR. EDITOR: Now that the last case requiring attention at the hands of the Defense Association has been withdrawn, a few remarks in regard to maintaining the efficiency of that organization may not be entirely out of order. During its existence the association has done a good work in meeting and repelling the audacious attempts of religious bigots to fasten the slavish chains of intolerance upon the press of the country. And now while a lull in the storm affords opportunity for a breathing-spell, we should be admonished that "eternal vigilance is the price of liberty," and relax no effort to put the association on a financial footing to successfully repel all future invasions of the rights of American freemen. That other cases will arise calling for defense on the part of the association no one can doubt so long as the obnoxious and tyrannical Comstock law remains upon our statutes. As we hav seen to our great relief during the trial just withdrawn in the U. S. Court at Keokuk, the Defense Association is exercising a healthy influence in the courts and among those who would establish an espionage over the morals of the people the most tyrannical the world ever saw. Hence we say build up and establish that branch of the National Liberal League and be ready for the next victim of church intolerance and Christian hate.

H. L. BARTER.

CINCINNATI, O., Jan. 30, 1881.

MR. EDITOR: There is very much talk all the time about souls, and millions of dollars are paid to save them from nothing. This soul business is the most extensiv of frauds, and it is something very surprising that the world is so blind on the question. What is this soul? Nothing but the intellectual outcome of a material organism, and without such organism no soul can exist. Before man's birth there was no intelligence, no thought, no consciousness, no soul. So also will it be when man becomes extinct. Death is a sleep from which no man ever awakens; and all the cant and jargon about a deathless soul is the scheme of the hypocrits to plunder their dupes. T. WINTER.

SCOTT, IND., Jan. 30, 1881.

FRIEND BENNETT: By the workings of an almighty, unchangeable, and just law, we hav been called to part with two beloved Liberal friends, George Ruth, who died on the 25th of this month, and Austin Ruth, his brother, who died on the 28th, aged respectivly twenty-seven and thirty-four years. They leave behind them to mourn their untimely death an aged and widowed mother, one brother, one sister, and a host of friends and neighbors.

They were men that were well respected by all who knew them, and will be missed by the entire community; men that no yawning hell nor roaring orthodox devil or lying priest could scare into the

patent wash of the blood of the lamb of the old sheep; men that didn't believe that a just God ever sent she-bears to tear into shreds little prattling, dimple-cheeked school children; men who took no stock in a God that would kill a man and his wife because they kept back a part of their hard-earned money from the priest; men who would not, under any circumstances, worship a God that would, through his general, Moses, order the slaughter of all the gray-haired men, aged and middle-aged women, and little rosy-cheeked boys of a whole nation for no other plausible reason than that he might prostitute thirty-two thousand pure and virtuous daughters to the lusts of a damnable and designing priesthood. Yet notwithstanding all this, some relativ or would-be friend employed a priest of the very much sanctified city of Angola to officiate at the burial and tell a large congregation that George and Austin Ruth had both gone to hell. What a consolation for an aged mother and mourning friends!

C. H. WOODWORTH.

BURR OAK, MICH., Feb. 3, 1881.

MR. BENNETT: In my letter that appeared in THE TRUTH SEEKER of Jan. 29th the typos destroyed the sense and gist of the piece by first omitting the three first words of said letter, comprising the whole of the first sentence, which are the following, "Stop my paper."

The second is an interloper in full of five words, and should not hav been there at all. They are these, "I shall take the paper."

The third error consists in the word "doubt," which should be "don't." But either word has bad sense or no meaning there by the omission of the first sentence at head of letter.

The fourth and last but not least error is where the typos make me bid you Godspeed, a word I hav not used in any such sense for many years past and don't intend to for the next thousand years to come. The type setter simply dropped one *o* and picked up a big *G* instead of a little one.

Yours in truth, M. P. THURSTON.

ARLINGTON, KAN., Jan. 18, 1881.

FRIEND BENNETT: We had Prof. M. Green here last week, who delivered three lectures. The first was on "Infidelity vs. Christianity;" the second one was "Church and State;" and the third, "Civilization and Progress the Child of Infidelity." All three lectures were very able, and the professor made many friends here. He is a logical reasoner, fully posted on all points wherein we differ from the superstition of the present and past ages. Would cheerfully recommend Prof. Green to our friends as a lecturer, and hope they will giv him a call when they wish a lecturer. He should certainly be encouraged.

Christianity is on the down grade. Here formerly were three sectarian organizations, now there is none, and ministers can seldom get a congregation to listen to them; their influence is gone never to be revived again it is to be hoped. Instead of silly dogmas we hav free investigation on all subjects, both sacred (if there is such a thing) and profane. We are in a new country, and not wealthy; therefore cannot at present contribute as much to the cause as we would like, but we hope this state of affairs will not continue much longer. There are a few who could do something if they would.

Inclosed you will find $5—$3 for THE TRUTH SEEKER for James L. Miller for one year. Direct it to Arrington, Kan. Also "Truth Seeker Collection of Forms, Hymns. and Recitations," and "Open Letter to the St. Johns School Board," by M. Babcock, the two above-mentioned books to be sent to Henry Schiffbauer as above, and $1 to be applied to the National Defense Fund. Yours truly, H. SCHIFFBAUER.

BURTON, MICH., Dec. 20, 1880.

BRO. BENNETT: Glad to hear of your safe return from your European tour; of your devotion to cathedrals, saints, paintings, priests, etc.; of your ability to measure the hight, length, breadth, density, and value thereof; of your extreme religious awe, devotion, and piety, aroused for the first time into such intense activity at the sight of the imposing joss-houses of Jahveh. Surely the Catholics should be profoundly grateful, and ought you to raise a sonorous *Te Deum* for having done the thing up in such sanctimonious style, and for giving such solid shot and ironical shell in commendation of their papal, sacerdotal, pecuniary, substitutionary, celibate, indelicate, insensate, roseate, triplicate, triumvirate, cardinalate, relicate, prostrate system of unceremonial religion! With votaries of every grade of genuflexions listening to priestly mummeries in unknown tongues and receiving benedictions proportional to their ignorance, don't you see they must be blessed?

Now we all perceive why all peoples and nations and kindred and tongues should buy your book descriptiv of that ancient and wondrous system of cathedral religion which made such a profound impression upon your religious nature as to send you through all the cathedrals of Europe from London to Rome—from St. Paul's to St. Peter's—where the founder of their religion said: "Foxes hav holes, birds hav nests, but the son of man hath not where to lay his head. Blessed are the poor; the rich hav had their consolation." Of course this commends pomp and show, smoke and incense, miter and surplice, priests *ad nauseum*. Of course you hav seen the thing in all its richness, beauty, and simplicity, and felt its wondrous overshadowing power; and don't you never surrender one item of your heartfelt piety no matter what Infidels may say. Of course I want that book. Such piety as that can giv should be scattered far and wide. All should drink of the waters of this Pyerean spring. Who should grudge a small sum to get such cathedral religion as that?

In addition to your imported cathedral religion, do not forget the iconoclasm peculiar to THE TRUTH SEEKER. Giv no quarter. Let your bugle blasts ring with no uncertain sound. Play toady to no clique or ism. Be fearless, positiv, but shrewd, that sleuth hounds of the law do not decoy but to crush where they can.

Strike! noble friend, for our freedom and fires;
Strike to the death all infamous liars!
Strike till the beast and his image shall go
To the bottomless pit of remediless woe!
Strike, for the beast is the Catholic church;
Strike, for her image* is now in the lurch!
Strike now, for Protestantism must fall—
The beast and the image, Babylon and all;
One thrust of the lance sure never will do,
The beast of the seer must be thrust through and through,
The weapons are reason and science aflame
'Gainst arms that are puny and spotted with shame;
Asserting obedience to natural law
As means to uplift the race without flaw
To positions of gods and goddesses grand
Is our work for the future, you well understand!
So fight away, Bennett, you lead in the van,
And millions will rally to follow a man
Whose motto is Truth most pointedly spoken
Till the ranks of the foe are routed and broken;
When Comstock shall hide his dastardly head,
And all who abet him are conquered or dead.
'Tis thus that the air shall be purified well,
And the curse of the ages be cast into hell;
The smoke of their torment shall cease to arise,
For the advent of angels shall dawn from the skies;
The darkness of error shall then fade away,
And the light of true science shall roll in the day,
Of truth, peace, and love with conquering sway!
Henceforth shall the warmth of religion inspire,
And lift all unceasingly higher and higher.
The loved but not lost shall work by our side
If love and content hold fast and abide.
Be patient and firm as Hercules' gates,†
To break into foam the waves of the fates.
For truth shall be victor in conflicts of time,
And yours be a triumph that's truly sublime.

D. HIGBIE, M.D.

*Protestantism is the "image" of the beast.
†Gibraltar.

DANVILLE, Jan. 16, 1881.

D. M. BENNETT: Please find inclosed a post-office order for $3.00 for our paper for 1881. We do not feel like missing one number, nor do we feel like eating the bread of charity while we can help it, and you are struggling so hard to giv us good, wholesome food for the mind. We hav enjoyed reading your letters so much; you giv such vivid descriptions of all you see that one enjoys without the fatigue of travel all the grandeurs and real enjoyment of home quiet at once, while following you in your journeying. What changes a year brings forth! Your travels were far more enjoyable, probably, from the experience you had undergone at the hands of your persecutors. Liberty is dear to every soul, but never fully appreciated until we hav been deprived of it. You are doing a work that will liv after you, which will cause all lovers of liberty, justice, and equality to revere your name, while your persecutors will only be remembered in connection with the part they took in trying to destroy you and your influence. But

"Ever truth comes uppermost,
And ever is justice done."

L. H. GURLEY.

NIMISILA, OHIO, Jan. 25, 1881.

MR. EDITOR: Inclosed please find two dollars, which please credit on my subscription.

Prof. Ebberly, of Smithville, Ohio, was lecturing here last week on "The Harmony of Science and Religion." Can't you send him something that will stop him from fooling his time away and humbugging people? He thinks that Col. Ingersoll is honest and talented, but is to be pitied. There are a num- of Freethinking men in this town whose families are connected with the church. I hav been supplying them with Liberal tracts and books until the women of this town begin to think that I and my family are the worst people in it. S. TRANSUE.

[The following letter should hav appeared some time ago, but was mislaid.—ED. T. S.]

CHARLES CITY, IOWA, Jan. 3. 1881.

FRIEND BENNETT: You will please change the name of Levi Cheney to Mrs. D. Andrews. Mr. Cheney died on the 7th of April last, having reached the age of eighty-three years. He was an earnest Liberal, and for twenty-five years had been a believer in the claims of Spiritualism. He was a good, kind-hearted, conscientious man, beloved by all who knew him. He was a warm friend of yours, Mr. Editor, and defended you most earnestly when those unkind attacks were made upon you by your enemies, Abbot, Bundy & Co. He insisted that your course in the matter was right. I inclose to you his photograph, by which you can see the genial and intelligent expression of his countenance. The loss of him is so great that we feel none is able to fill his place in our community.

Though late in the day, I wish to say we welcome you on your return home. We fondly followed you in your journey to Europe and read your letters with decided pleasure. Please send me two copies of your letters from Europe when printed in book form.

Your friend, JOHN MAHARA.

NORWAY, IOWA.

TO THE LIBERALS OF IOWA: The campaign of 1881 is now open. The first thing to be done is to print the Constitution of the Iowa League, that it may be put into the hands of our county committee and township workers to inform them of our duties.

Money is wanted for this purpose and to print a church taxation petition, pay postage, etc. This petition must be at every polling-place in the state next fall. In due time the Iowa League will ask of every candidate for the general assembly his opinion regarding the taxation of church property, and upon that opinion will depend the votes of Secularists.

A small sum from each Liberal in the state will giv us all the funds wanted. But we must not wait upon one another. Now is the accepted time for work. Send all sums to our Treasurer, Mrs. Cornelia Boecklin, Burlington, Iowa, or to me if you so prefer.

Send me names of all live, outspoken Liberals you know, or know of, at the more post-offices the better. Especially do I want to hear from Adair, Boone, Buena Vista, Calhoun, Cherokee, Clay, Crawford, Davis, Dickerson, Franklin, Grundy, Howard, Humboldt, Kossuth, Louisa, Lucas, Marion, Mills, Monona, Montgomery, O'Brien, Osceola, Page, Palo Alto, Pocahontas, Ringgold, Sioux, Union, Van Buren, Winnebago, and Worth.

Push on the column! Work for a whole Liberalism—Liberalism that is what it claims to be, the Liberalism that knows no lines of belief, that fears not to face issues as they arise.

Shall Iowa be the banner state? Bro. Goddard and Dakota reach for the territorial laurels.

Send the names, stamps, money, and information that shall place Iowa in the front rank of the states.

E. C. WALKER,
Sec. and Ch. Ex. Com. Iowa League.

HEMLOCK HOLLOW, PA., Jan. 22, 1881.

BRO. BENNETT: I hav been an Infidel a good many years, but never was so bold as to speak my opinion until I took your paper. I did not know that there were so many men of my belief in the United States. When I saw that there were so many Infidels it made me bold enough to speak my opinion. I say Infidels, because the bigots call us Infidels. They are all Christian bigots in our town, and they shun me as though I were a rattlesnake. They got a man of their own stamp to start a store. They wouldn't trade with me unless they were obliged to. He started without any capital and could not trust. Now they begin to come around when they want flour and pork on credit, and say if I am an old Infidel I do more to accommodate them than any man in the place. The preacher in our town said they shouldn't allow me to liv, but should kill me. For all that, I can't giv up THE TRUTH SEEKER, so I inclose money for another year's subscription.

Fraternally yours, R. C. GLOSENGER.

WEST NEWTON, MASS., Jan. 24, 1881.

MR. EDITOR: Please find inclosed three dollars to pay my subscription to the good old TRUTH SEEKER up to January 1, 1882. I would sooner go without one meal of victuals every day than do without your paper. I hope you will make the proposed trip around this little spot of earth, and if I had plenty of the golden god, or even good health, I would chip in and help to pay your expenses. But woe is me! I hav neither health nor wealth, so you must take the will for the deed. Wishing you success, I am truly yours, CHAS. N. WOOD.

ST. JOSEPH, MO., Jan. 22, 1881.

BRO. BENNETT: Next month my contract expires for your valuable paper; inclosed is post-office order for $3.00 for one more year. I cannot be without your paper and can hardly wait till the week is over. I also send you an invitation to come to St. Joseph to our concert in Christ church. You might just as well go to a consecrated place and stay away from the opera house. Those grasshoppers don't know what means to employ to make money. They are running in oppositition to the theater, restaurant, ice-cream parlor, variety theater, etc. Such a thing as a theater will in time not exist. The church will be to rent at five or ten dollars a night and it will be a great economy to those engaged in that business. I expect to visit New York soon and I will bring with me a sermon delivered by the bishop of San Pete (Utah). Yours truly, L. LIETHMULLER.

TAKE good care of human nature and you take good care of religion. Out of the best human hearts grows the best religion, as largest crops grow from the finest soil. Cultivate, make rich, make broad, make sympathetic, make true and noble the souls of men, and you are sure to grow the noblest religion.—*Herman Bisbee.*

Nightingale and Bullfrog.

BY CHARLES BRADLEY.

Minin arids. —*Homer.*

Sing to me, muses. —*B.*

Jog on, jog on the foot-path way,
And merrily hent the style;
Your merry heart goes a' the day,
Your sad tires in a mile. —*Antylucus.*

Anima-Vagula-blandula
Hospes, comesque corporis,
Qua nunc abebis in loca,
Pallida-frigida-nudula,
Nec ut soles, dabis joca.
—*Adrian's Address to his Soul.*

O light and joyous spirit,
Guest and companion of the body,
Into what regions are you now departing,
Pallid, cold, naked,
And no more merry as you used to be? —*B*

In scented dale
Of haunted vale,
The stars a-peeping in,
Sang nightingale
A low, sad tale,
Whose sweetness knew no sin.

In lilied nook
Of gleaming brook,
Lil' pad over his poll,
With frog-like grace
The bullfrog bass
Bellowed with all his soul.

The air was still,
And rill and hill,
And listening orbs above,
Drew near to hear,
With ravished ear,
That wondrous song of love.

Reverie of the Irish Emigrant.

BY WILLIAM COTTER WILSON.

Sweet home of my childhood, dear sylphs of the glen,
Loved sprites of the Dargle, I court ye again!
Oh, lead me in spirit thy mountains among,
Though far from the fir-crowned coverts of song,
In the wilds of Columbia, midst mountains of snow,
An alien I roam, where her wild torrents flow;
Still the silver-tip waters of Powerscourt vale,
And the scenes of my childhood loom up through the gale:
The streams of the Vartry purling on to the town,
Where the brown heather'd mountains of Wicklow look down
On my loved Enniskerry, by the rock-severed Scalp,
Which pales in its beauty the snow-covered Alp.
When the crimson-faced sun o'er the Sugarloaf fell,
And nature in silence reigned over the dell,
On its evergreen hillocks I would stay me to rest,
With the cheek of my Maggie, love, laid on my breast.
While away in the distance the headland of Bray,
Looking o'er the Atlantic, our thoughts would betray,
And pictures of freedom, of wealth, and of ease,
Stript the glen of its beauties, our hopes to appease.
We talked of the joys in the land of the free,
And pictured in fancy our home as 'twould be;
But fate, cruel guardian, kept watch at my side,
And robb'd me of Maggie, my hope and my pride.
In the Vale of Ovoca they laid her to sleep,
And left me to wander alone o'er the deep;
Far o'er the wide ocean, o'er mountain and plain,
I hav sought me a home, but hav sought it in vain.
For where is the home without those whom we loved?
Or where can we rest from our friendships removed?
Then let me go back to the glen of the Downs,
To the sweet Dargle streams and Ovoca's green mounds.
Let me watch the wild cataract over the Fall,
Once more the glad days of my childhood recall;
Let me hear the sweet note of the skylark on high,
And the linnet's shrill song in the covert hard by;
Let me wander again through the Ballyman glen;
By the Scalp overshadowed, deep hidden from men;
Where the well of St. Kevin, low nestling from view,
Is covered by tributes which pilgrims bestrew.
Oh, how well I remember when Maggie and I
Stopp'd to drink of its waters all parching and dry;
When we split up our 'kerchief and swore to be true,
As our path by the suicide's grave did pursue.
When the remnant's we hung on St. Kevin's ash tree,
We swore then forever ne'er parted to be,
And there by the bush-covered church in the Glen
We prayed to St. Kevin again and again.
The somber-leaved holly in the vale of Glencree,
And the hills of Glencullen found pleasure for me,
While the sides of the Douce towering up to the sky,
Through its rock-channelled surface the Dargle supply
With the silver-tipped waters that danced through the vale,
Scarce touched with the sunshine, or brushed with the gale;
Through the sylvan retreats of the Dan and the Tay.
And to old Glendalough I would wander away.
Ah, bleak Massachusetts, I'll bid thee farewell,
And aback to my home in the hollybrook dell,
Where the evergreen oaks, and the cypress, and yew,
O'ershadow the ruins of Kilmacanague;
Through the dark narrow glade where the brooklet steals by
The pass in the mountains, towering up to the sky;
Where the Downs from the Sugarloaf, split by the stream,
Keep back by their shadows the sun's piercing beam—
There again I will roam at the dawn of the day,
And when labor is o'er through the valleys I'll stray
And feel myself blest at the sight of the streams,
Which enwrap me with pleasure through life's early dreams,
Through the Delgany vales and the hills of Bellvue,
And the green parks of Tinna my walks I'll renew.
E'en now in my fancy the country I scan,
From the Down's lofty mountains to the vale of Dunran;
Through the vista of time I look back on the day
When the stones in the brook of Glendaragh I lay,
Whereon I could step, as with pleasure I bore
My love o'er its waters to high Altadore.
Through thirty long years with its changes I've seen
The Hermitage still is as fresh in the scene
As when o'er its rough broken stones I would tread,
Where the cloth for our picnic between them was spread,
When the sweet voice of Maggie was heard through the dell,
As it joined with the notes of the birds as they fell
On our ears from the cone-covered pines in the glade,
'Till I felt as though Orpheus was hid in the shade.
I'll leave thee, Columbia, my long foster home,
And back to green Erin again will I roam,
And there will I dwell until summoned from men,
To meet in the heavens my Maggie again.

THE Standard Cure Company, No. 114 Nassau street, New York city, will send to any address a box of Emery's Standard Cure (Purely Vegetable Cream-Coated Pills), a never-failing remedy for Ague, Biliousness, and all Malarial Diseases. Standard Cure is pleasant to take, contains no quinine, mercury, or poisons of any kind.

Special Notice from Bliss' Chief's Band.

Me, Red Cloud, speak for Blackfoot, the great Medicin Chief from happy hunting grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in "Mind and Matter," January 10, M. S. 32, with the announcement that magnetized paper would be sent to all who were sick in body or mind that desired to be healed, also to those that desired to be developed as spirit mediums, for three months for three three-cent stamps. The three months closed with the following result: 3,405 persons hav sent for the paper by mail, one thousand persons hav received it at the office; and the hundreds of testimonials that hav been received of its wonderful work in healing the sick and developing mediums prove that Red Cloud and Blackfoot hav faithfully kept promises. From January 10th, M. S. 32, to January 10th, M. S. 33, over 15,000 persons hav sent for this paper, and thousands hav been benefited by its use. That all may hav an opportunity to test the merits of the paper, the price for the future will be as follows: one sheet, postage paid, ten cents; twelve sheets, one dollar. Send a silver ten cent piece if you can. Address James A. Bliss, 713 Sansom street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for forty cents; two months for seventy cents; three months for one dollar. Address, with amount inclosed, James A. Bliss, 713 Sansom st., Philadelphia, Pa.

THE SEYMOUR, IND., TIMES

Is one of the most widely known and best heeled papers in the great Mississippi Valley. It will complete its 25th year in March, 1881, if the day of judgment doesn't come prior to that date; and it isn't at all likely that even Gabriel's toot horn can set it back much.

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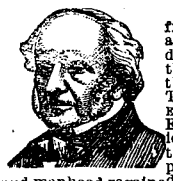
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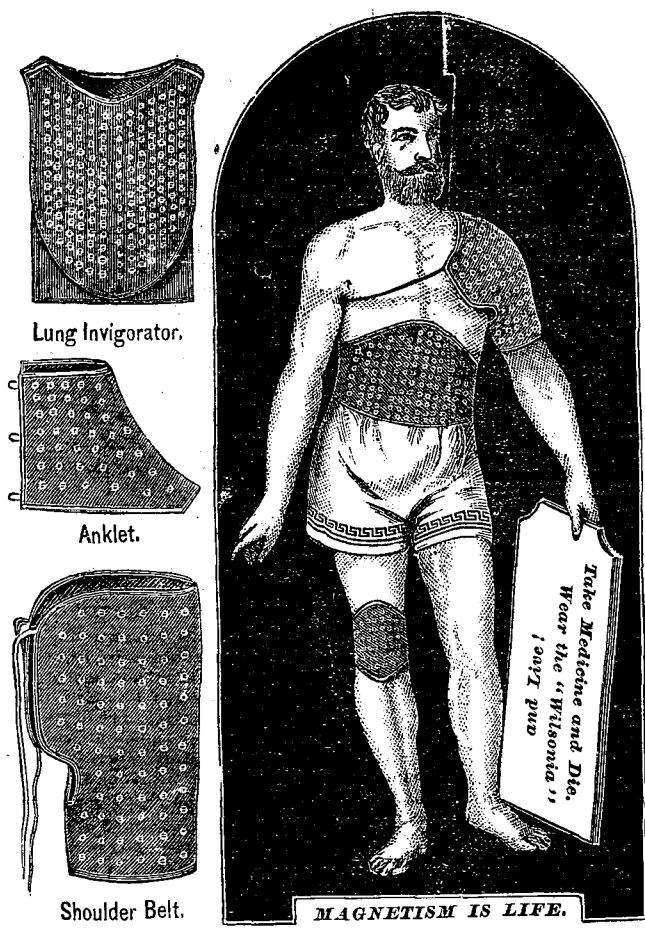
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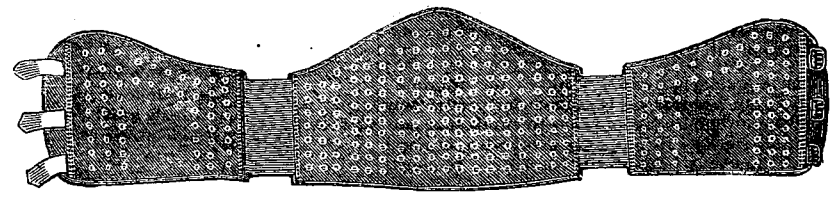
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Gems of Thought.

THE free man thinks of nothing less than of death; his wisdom consists not in the meditation of death but of life.—*Spinoza.*

DISTRUSTFUL sense with modest caution speaks,
It still looks home, and short excursions makes;
But rattling nonsense in full volleys breaks,
And, never shocked and never turned aside,
Bursts out resistless with a thundering tide.
—*Pope.*

OUR greatness will appear
Then most conspicuous when great things of small,
Useful of hurtful, prosperous of adverse,
We can create; and, in what place soe'er,
Thrive under evil, and work ease out of pain
Through labor and endurance. —*Milton.*

LIKE the baseless fabric of a vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like an unsubstantial pageant fadèd,
Leave not a rock behind. We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep.—*Shakspere.*

IF state appropriations of public money are made for the support of chaplains in the army and navy and other institutions, is not this enforcing the Christian religion by law? Are not laws made enforcing regulations and rules for teaching the Christian religion in our jails and prisons, and in nearly all charitable institutions and sectarian schools? This government is emphatically a Christian government, and even the President himself dares not go in direct opposition to church decrees and church demands.—*Elmina D. Slenker.*

WHEN I asked him if he believed in personal immortality, he said he thought no one had a right dogmatically to deny. No one knew that we were not immortal and there were rational theories of it that could be held. But he was inclined to doubt. He questioned whether life, thought, consciousness were not results of organization, as the perfume was the result of organization in a rose, or music in a piano. But he is no dogmatic denier on this point, and thinks that at present it is beyond us.—*Talk with H. Spencer.*

WHAT has Rationalism to say to us when we stand face to face with the mighty destroyer of all living things? "Your creed may be good enough to liv by," say objectors, "but is it good to die by?" A creed that is good in life must needs be good in death, and never yet was a hero-life closed by a coward-death. What can better smooth the bed of the dying man than the knowledge that the world is the happier for his living, that he leaves it better than he found it, that he has helped to raise and purify it? What easier pillow to rest the dying head on than the memory of a useful life?—*Mrs. Annie Besant.*

PERSECUTION is a wrong inflicted for opinions; and surely assaults on character fall under this definition. Some persons seem to think that persecution consists in pursuing error with fire and sword, and that therefore it has ceased to exist, except in distempered imaginations, because no class of Christians among us is armed with these terrible weapons. But no. The form is changed, but the spirit livs. Persecution has given up its halter and fagot, but it breathes venom from its lips and secretly blasts what it cannot openly destroy. —*Dr. Channing.*

NONE claim "immortality" for the brightness of the steel when oxidation has so disfigured the surface that rust has superseded all brilliance; none claim "immortality" for the sweet odor of the rose when the vegetable mass emits only unpleasant smells and exhibits unsightlv rottenness; none claim "immortality" for the color of the beautiful lily decayed and withered away. Those who claim immortality for what they call the soul should first clearly define it and then at least try to prove that the attributes they claim for soul are not the attributes of what we know as living body.—*Bradlaugh.*

THEN infant reason grows apace and calls
For the kind hand of an assiduous care.
Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fire
The generous purpose in the glowing breast.
Oh! speak the joy, ye whom the sudden tear
Surprises often, while you look around,
And nothing strikes your eye but sights of bliss,
All various nature pressing on the heart.
—*Thompson's Seasons.*

THERE is the same diversity in Rationalism as in Christianity, because human nature is diverse, but there is also one bond between all Freethinkers, one great saving truth of Rationalism, one article of faith, and that is that "free inquiry is the right of every human soul;" diverse in much, we all agree in this, and so strong is this bond that we readily welcome any thinker, however we may disagree with his thoughts, provided only that he think them honestly and allow to all the liberty of holding their own opinions also. We are bound together in one common hatred of dogmatism, one common law of liberty of thought and speech.—*Mrs. Annie Besant.*

WERE the same pains taken to impress truth on the mind in early infancy that is often taken to inculcate error, the great principles of our conduct would not only be juster than they are, but, in consequence of the aid which they would receive from the imagination and the heart, trained to conspire with them in the same direction, they would render us happier in ourselvs, and would influence our practice more powerfully and more habitually. There is surely nothing in error which is more congenial to the mind than truth. On the contrary, when exhibited separately and alone to the understanding, it shocks our reason and provokes our ridicule; and it is only by an alliance with truths, which we find it difficult to renounce, that error can obtain our assent or command our reverence. —*Dugald Stewart.*

Odds and Ends.

"YOU are now one," said the minister to the happy pair he had just tied together with a knot that they could never undo. "Which one?" asked the bride. "You will hav to settle that for yourselvs," said the clergyman.

A GALVESTON woman, just married, wishing to impress her husband with her ability as a housekeeper, bawled out to the servant as she entered the door, "Matilda, bring me the washboard; I want to wash the potatoes for dinner."

SHE was a big, buxom lass, and when her small beau called one evening, she said,

"Good evening, Lilly."

"I'm no lily," he replied, surprised at the idea; "you're the lily; men are never lilies."

"Yes, sometimes they are; and you especially are a lily."

"How's that?"

"Lilliputian."

He then looked as if he wished he were an elephant.

A BOSTON man besought his wife, he being but three years married, for the privilege of a night-key. "Night-key!" she exclaimed, in tones of amazement, "what use can you hav for a night-key when the Woman's Emancipation League meets Monday night, the Ladies' Domestic Mission Tuesday, the Sisters of Jericho Wednesday, the Women's Science Circle Thursday, the Daughters of Nineveh Friday, Women's Progressiv Art Association and the Suffrage Band on alternate Saturday nights? You stay at home and see that the baby doesn't fall out of the cradle." He stays.

COLLEGE SKETCHES.

Who strides the streets of Boston town
With such majestic tread?
Whose lip is covered o'er with down?
Whose hat-band is dark red?
Who, when he walks upon the street,
Of jockey club doth smell?
Whose hair is parted, oh, so neat?
He is a Harvard swell.

Then who is this, with winning smile,
Whose whiskers are jet-black,
Whose overcoat's the newest style,
His trousers ten years back?
Whose wicked eye is full of sin,
Who drinks much beer and ale,
Who wears a skull and cross-bone pin?
A masher he, from Yale.

But no, who's this, who, full of strife,
Yet still is pale and sad,
Whose greatest comfort in this life
Is in his ague pad?
Who, when his Faculty say No.
Is gentle, meek, and mild,
But positivly will not go?
'Tis Princeton's fevered child.
—*Acta Columbiana.*

PASS IT ROUND.

A little love,
A little glove,
A little rosebud for a token;
A little sigh
For days gone by
A little girl heart-broken.
—*Boston Courier.*

Another man
Woes Sarah Ann,
With bank-book well extended;
A social crown,
A house in town,
And Sarah's heart is mended.
—*New York Commercial.*

A little boot,
A little foot,
A little hugging closer;
A little tap,
A thundering rap—
Down the stairs he goes, sir.
—*Reading News.*

A little kiss,
A little bliss,
A little ring—it's ended;
A little jaw,
A little law,
And lo! the bonds are rended. —*Truth.*

THE ICE.

Now the men are on the ice—
Crystal ice—
And they'll fill up their houses in a trice.
How they giggle, giggle, giggle,
In the frozen air of day,
While the mercury runs lower
And their saws go never slower,
But up and down alway,
Like the stocks, stocks, stocks,
Or like Jacky-in-the-box,
Through the crystal congelation that hides the ponds so nice
With the ice, ice, ice,
Ice, ice, ice,
Through the frozen aqua pura, through the ice.

In the summer, oh, how nice,
Cooling ice!
On the table what a blessing is a slice,
In the heated air of noon,
When the butter sinks in swoon
And the water is lukewarm
And hard to drink,
And the flies about you swarm
Like the chickens on the newly-planted farm!
Oh, to think,
As you hear the sound so nice
Of the cart all drip, drip, dripping with the ice,
Once or twice
That the price
Does not pinch you like a vise,
A dollar for a slice
No thicker than the liquor
Of the ice, ice, ice,
Of the ice, ice, ice, ice,
Ice, ice, ice!
Oh, the ice creams! Oh, the cobbler! Oh, the ice!
—*Boston Transcript.*

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

THE three large Jesuit schools in Paris hav not only been evacuated, but their doors hav been walled up by order of the government.

INTERNAL dissensions in the Central Presbyterian church in Rochester resulted in the resignation of the pastor, the Rev. Dr. S. M. Campbell.

IN a heated discussion in Ireland one of the opponents of the Rev. Mr. Cain, of Belfast, spoke of that gentleman as "a lineal descendant of the man who a long time ago killed his brother."

THE Rev. J. V. Backman, of Armington, Ill., got drunk on communion wine, whipped his wife, and broke nearly all of the parsonage furniture. How that good shepherd must hav loved his Jesus!

THE reinforcements going from Great Britain and from India to South Africa show how much money and blood a great nation claiming to love liberty can expend in crushing the independence of a little far-off community, seized and annexed against its will.

PARIS has a society fashioned after the model of Anthony Comstock's, known as the Police of Public Morals. It has carried on its operations, also, after the model afforded by Mr. Comstock, until a legislativ decree has been enacted abolishing it, and that must happen here sooner or later.

THERE is a movement in St. Louis to strictly enforce the Sunday law. By a provision of the act, Jews may work on Sunday if they religiously observe Saturday. The *Globe-Democrat* declares that if interfered with it will employ Jews exclusivly to get out the Monday morning edition.

THE Philadelphia *Times* is responsible for the assertion that President Hayes drinks whisky, brandy, wine, and beer, but never in the presence of his wife except when dining out, when he excuses himself by saying "I guess it won't hurt me," or, "I'm not feeling very well to-day." He could not do it better if he were plain Deacon Hayes.

ADAM MANGLE, a farmer, of Hinckley, Ill., thirty-eight years old, who has a wife and three children, was lately crazed by religious excitement. Escaping from his family, Mangle went to church in a terrible storm Saturday night with nothing on but his shirt. He was terribly frozen, and it is thought his legs will hav to be amputated. He will perhaps die.

THE Salvation Army claim to be marching victoriously on in Newark, N. J. There is an occasional deserter from the hosts, however. One of their loudest exhorters, calling himself George W. Walters, was arrested on Friday on a charge of larcenously abstracting some jewelry and other articles from the house of Mr. Joseph Niblo, No. 98 Union street, where he had secured board.

THREE churches in Michigan City, Ind., wanted a revival, but neither one of the three was strong enough to secure by itself the services of an evangelist or promoter of revivals. So these three churches, Congregational, Methodist, and Presbyterian, united their forces and engaged Evangelist Munholl, under whose persuasiv efforts about fifty sinners were induced to leave their wicked ways and make profession of religion.

A WRITER in the *Star*, one acquainted with the sales of photographs, says: "Tom Paine has always sold well as long as I can remember, and sells as well to-day as ever; but I think that of all the persons whose pictures I sell, Bob Ingersoll outsells all. He is constantly in demand. It is amusing to me to hear the remarks of purchasers, who discuss, pro and con, the merits and demerits of various persons whose pictures are before them."

THE Bond-Street church of Toronto is out with the three other Congregational churches of that city. Its late pastor, the Rev. Mr. Handford, had a bad reputation, and his immoralities were frequently made public; yet the congregation stood by him, and it was only after the church had been formally cut off from fellowship that he was dismissed. The dispute now is about taking the church back into the union. A humble expression of contrition is demanded and refused.

MR. ANDREW MCLEAN, one of the editors of the Brooklyn *Daily Eagle*, read a paper before the Spread-the-Light Club, at No. 365 Fulton street, on "The Land Question in America." Mr. McLean, in his paper, said that the dome of this great republic could not be declared completed until the land question in America had been solved. Just previous to the adjournment of the club a series of resolutions were passed setting forth that the Spread-the-Light Club of Brooklyn declares that the anti-rent and anti-interest agitation now inaugurated is the first step toward the emancipation of the working masses in the United States from oppression through capitalism and wage slavery. The club advises the workingmen of Brooklyn and all other American cities and towns to organize anti-rent leagues immediately.

ONE of the singular natural phenomena known in this section is the formation of two geysers in the strip of country known as the Sag, about a mile and a half from Mr. Patterson's ranch, on the Shonkin. They were first seen about a month ago. They are situated in a small canyon running out from the wall of rocks on the east of Alkali Lake. Two geysers hav appeared, one of them being of monster proportions, throwing up a column of hot water and steam over one hundred feet high, the other spouting about fifty feet, but with a larger proportion of water. The diameter is about four inches. The geysers are intermittent in character, and are activ during the morning hours, about eight or nine o'clock. The formation of the country is a sandstone and gneiss, and has all the appearance of being an ancient river bed. What has produced this curious phenomenon it is of course useless to speculate, as there is no evidence of ancient volcanic activity, and no hypothesis can be formed which will account for it.—*Missouri River Press.*

THE Society for Ethical Culture shows its sensible philanthropy in the provisions it adopts for furnishing trained nurses to the sick poor, not to make their bodily helplessness the text for canting missionary work, but to make it an excuse for doing them what good it can. As Professor Adler says, "There is no difference between Catholic pneumonia and Protestant pneumonia, and Jewish pneumonia and Infidel pneumonia, and if a man has pneumonia at all he deserves to be healed. There is no difference between Catholic suffering or Protestant suffering, or Jewish suffering or Infidel suffering, in any form. If a man suffers at all he deserves to be relieved." But you cannot insinuate that belief into the spirit of orthodox charity, and it givs, and will continue to giv, not so much to gratify those who need its benefactions as to flatter its faith in its own creeds. Consequently the hypocrit who is willing to profess anything he profits by will be its pet charge, and Prof. Adler and his Liberal kind will be the chief dependence of honest and self-respecting distress.

THE Salvation Army has suffered from the secession of several of its trusted officers. They say that Commissiomer Raillton worked them nearly to death and made them go out in all kinds of weather with inadequate clothing, insufficient food, and exceedingly meager pay. The people of this country hav never taken hold of the work of the Salvation Army with sufficient enthusiasm to provide for the payment of its bills. The Army has been driven to the necessity of getting its rations in the best way it could, and sometimes these rations hav been both few and short. It has been obliged to draw its subsistence from the cheapest boarding-houses, and to suffer from great scantiness. The officers and others who now leave Commissioner Raillton formerly gave him the homage which they would to a being whom they considered their superior, but they now regard hi n as a very common sort of a man, and threaten to show him up in ways which will not reflect glory on him. The seceders and Raillton are both in Newark, and both doing their utmost in their own way to evangelize that city.

THE German Lutheran church, occupying a hall at 666 Ninth avenue, held a fair, ending December 12th, and among the articles raffled for were two suits of clothes. The drawing was in charge of Jacob P. Dorr of 792 Ninth avenue, a trustee and the acting President of the Church Society of seventy-five members. The Rev. Frederick Heinle, the pastor, charged Dorr in the Yorkville Police Court recently with having retained for his own use one of the suits whieh had been won by Theodore Lietz. Dorr said that the clothes, together with some bottled soda and ginger ale, were not called for after the fair, and the Rev. Mr. Heinle had told him that if no one claimed them by Christmas he might keep them for himself. They were not called for. The cause of the Rev. Mr. Heinle's complaint, Dorr alleged, was that a split had occurred in the congregation, and he had sided against the minister. Dorr was discharged. In the course of the testimony it came out that the Rev. Mr. Heinle's salary was only $40 a month, and that as it had not been paid for five months, he sued the church in the Seventh District Court and obtained a verdict of $65. A marshal levied on the church property.

THE onslaught on Ingersoll made by Chief Justice Comegys at Wilmington, Delaware, was from the bench, and the remarks were addressed to a grand jury. Ingersoll had lately lectured in the place. The judge said: "Blasphemous language was used near where we are assembled by an audacious disciple of the defamers of revealed religion for the purpose of exposing its doctrins to contempt and ridicule; and, to what some consider the reproach of the people of this city, no man stepped forward to call him to account for his defiance of the law of the state. I say to you that the law of this state is against the insulting of God by reproachful or derogatory language or expressions, and exciting the passions of the people by treating their religion with contempt. No community such as ours can exist as a healthy, moral organization where men are allowed to speak without challenge against the very and only foundation upon which it securely rests—the overruling power of God. When we dethrone His Majesty and erect in his place our own notions of right and wrong, we shall soon pass into a state of life not restraining, but, in effect, promoting our inherent propensity to evil, for no candid man can pretend that our impulses are not toward the gratification rather than in restraint of our passions." His honor added that blasphemy was an ancient common-law offense, and was also made a crime by a Delaware statute as long ago as 1740. The punishment until 1826 was the pillory, the brand, and the whip. He said that Ingersoll might be arrested by any officer without a warrant, and added: "It is, I hope, hardly necessary to say to this community, and to assure the people of it, that if any one shall be convicted of the crime of blasphemy there will be no stint of the full measure of punishment the law now prescribes. And we shall in no wise be deterred from the performance of our duty by the sneers of the devotees of any other faith than that of the body of the people of this state, or the deprecatory expressions of those who think the right of free speech will be infringed thereby."

News of the Week.

FIVE million tons of ice is this year's crop.

HANLAN won the race against Laycock on the Thames on the 14th.

EIGHT cases of small-pox were discovered in one house in Jersey City last week.

THE Spanish ministry has resigned in consequence of financial differences with the king.

A BROOKLYN alderman last week introduced a bill in the Board to exempt ministers' houses from local taxation.

THE Bohemian, an English steamer, was completely wrecked off Crookhaven with a loss of thirty-five lives.

JOHN SABY, of Aurora, Ohio, has been arrested for brutally beating his little girl because she wouldn't say her prayers.

FERNANDO WOOD, the well-known New York politician, and for several terms mayor of this city, died at Hot Springs, Ark., on the 14th.

THE Illinois Senate and House hav passed resolutions condemning England and sympathizing with Michael Davitt in his tyrannical arrest.

THE House Committee on Foreign Affairs has adopted and instructed the Chairman to report a resolution affirming the Monroe doctrin.

ONE man was fatally injured and eight others bruised and burnt by a car getting off the track at Communipaw, New Jersey, on the 10th.

THE northern portion of California has been so deeply flooded that steamers floated over the submerged land, taking away the people and their stock.

GEN. HUSTED has introduced a bill in the New York Assembly to incorporate a company to supply New York city with water from Lake George.

A JOINT resolution of the two Houses of Congress has been passed directing Mr. Hayes to invite foreign nations to participate in a World's Fair in 1883.

THE Parliamentary Committee of the trades unions has memorialized Mr Gladstone, recommending reform of land tenure in Ireland as the proper means of repressing agrarian crime in Ireland. Mr. Parnell will sail for America in a few days.

THE Senate and House met in joint convention on the 9th and formally counted the electoral vote and declared Garfield and Arthur elected. The Senate Committee on Elections is going to investigate the story that Arthur was born in Canada.

PETER COOPER celebrated his ninetieth birthday on the 9th by presenting to the trustees of the Cooper Union a receipt in full for the $70,000 he has spent the past year on the building, a check for $30,000 to furnish further facilities for accommodating students, and another for $10,000 to be added to his "Golden Wedding Fund," the interest on which is annually given to institutions which aid poor children. The fund now amounts to $80,000.

THE Potomac overflowed its banks on the 12th, and a part of Washington was submerged. The floor of the Census Office was covered by three feet of water, the botanical gardens were flooded, and most of the hotels had from one to five feet of water in them. From all parts of the country heavy freshets are also reported. In Pennsylvania, New Jersey, Virginia, Ohio, Delaware, Connecticut, Illinois, and Louisiana immense damage has been done by water. In the Northern states great ice fields were added to the flood, and many wharves along the various river fronts were crushed and carried away. The loss all over the country will probably mount up into the millions.

Discussion.

[*From the National Reformer.*]

Report of a Debate

BETWEEN THE REV. A. HATCHARD AND MRS. ANNIE BESANT, AT THE HALL OF SCIENCE, LONDON.

SECOND NIGHT.—CONTINUED.

MRS. BESANT.

I understand that Mr. Hatchard is not prepared to defend the Old Testament. Of that I am glad, although it is strange that a Christian clergyman should say so, for I find in the New Testament that Christ laid it down that any one who should break the least of these commandments of Moses, he shall be called the least in the kingdom of heaven; and while I find Christ altering some of them, and saying that it was said "by them of old time" do so and so, "but I say unto you," do something else, yet he never said, "It was said by them of old time, you may flay your slaves nearly to death, but I say unto you, set them free."

If slavery in the old world was as abominable as Mr. Hatchard has said, that makes the conduct of the Apostle Paul in sending back the fugitiv slave to his master worse than I hav pictured it, where slaves were constantly the instructors of the young, and where freed slaves rose to the highest positions in the polity of the Roman Empire. Mr. Hatchard says that India is totally different now from what it was when we took it. I am sorry to say that I admit that contention, although I do not think it will help his argument very much. I may say in explanation of the groans with which the name of Sir Bartle Frere was greeted that he is regarded here as a man who has done more harm and shed more blood than any living man. And when I am told of the few lives rescued from the car of Juggernaut I wonder how many thousand people hav been offered up as sacrifices to the war-god to please Sir Bartle Frere. The change is indeed alarming since Christianity first made its way into India. Before then the nativs "had reared cities larger and fairer than Saragossa or Toledo, and buildings more beautiful and costly than the Cathedral of Seville. They could show bankers richer than the richest firms of Barcelona or Cadiz; viceroys whose splendor far surpassed that of Ferdinand the Catholic; myriads of cavalry and long trains of artillery which would hav astonished the Great Captain" (Macaulay's Essays, p. 502).

Instead of persecution, as put by Mr. Hatchard, Mr. Torrens draws the following picture: "Neither Moslem nor Hindoo was incapacitated for public employment on account of the belief in which he had been brought up. Mohammedan princes gladly confided to learned and astute Brahmans civil trusts of importance; and many a Mussulman rose to honor and won fortune in a Maharajah's camp. . . . The governments of southern Asia, when we began to meddle in their affairs, were strangers to the system of penal laws which were then among the cherished institutions of our own and nearly every other European state. While no Catholic in Ireland could inherit freehold, command a regiment, or sit on the judicial bench; while in France the Huguenot weaver was driven into exile beyond the sea; and while in Sweden none but Lutherans could sit as jurors, and in Spain no heretic was permitted Christian burial—Sunis and Sheahs, Mahrattas and Sikhs, competed freely for distinction and profit in almost every city and camp of Hindostan" (Torrens' Empire in Asia).

In order to strengthen that, I read again in the *Quarterly Review:* "Philip IV. and our own Elizabeth were the contemporaries of Akber; and while Europe was convulsed and desolated with the wars which arose out of the Reformation, India reposed in unexampled prosperity under the tolerant sway of her Mussulman autocrat. While Philip was extinguishing the last embers of industry and commerce in Spain by the unremitting persecution of Morisco, Jew, and heretic, and waging the most sanguinary warfare against the civil and religous liberties of the Low Countries, Akber was endeavoring to blend, under one peaceful and equitable government, the discordant elements of the vast Indian population" (Vol. lxviii).

We hav not only introduced Christianity, but we hav driven the people to a misery that they never knew in the old days. Hear the words of Mr. Phillimore: "There is no spot of the earth where all that is necessary for the support of its inhabitants is raised with more facility. . . . Spices, grain, indigo, sandalwood, opium, pepper, vegetables, and fruit are equally abundant. Sugar, though it requires more labor, can be raised with the same success. The cattle, though small, and yielding little milk, more than compensate by their numbers for their want of strength. Fish swarm in the rivers, the woods are full of game. . . . When we seized upon this land, the overflowing of its soil fed distant regions" (History of England during the reign of George III., vol. i). [The quotations were read from "England, India, and Afghanistan."]

Now these people die of starvation by hundreds and by thousands. Christianity has indeed progressed to a remarkable and alarming extent. But I am told that the persecutions I allege are the effect of *what is called* Christianity, and not of *true* Christianity. I can only judge the tree by its fruits. I only know that every Christian church did persecute; there was nothing to choose between one and another; and I say that wherever you get religion there you get persecution; wherever you get religion sincere, there you will hav persecution. Persecution is less to-day because Freethought is so widely spread that even Christians themselvs are not sure of the eternal damnation of the heretic, and they do not like to burn him. But the suttee is abolished, we are told. The suttee has been very much exaggerated; Abbe Dubois has told us that out of a population of thirty millions only about thirty widows a year committed suicide in that way. But I ask, are there not in every Christian country more suicides in one single month than you find in a year by this Indian suttee?

I put one other point. Mr. Hatchard admits that other religions hav gone wrong, and I agree with him. Christianity, however, claims to be what no other religion is, the revelation of an almighty God, and I urge that it is no excuse for its errors to say that it has done no worse than the other religions of the world hav done. It will be my duty in my last speech to sum up the various points which my opponent has not dealt with, but I should like him to deal with that remarkable argument from Strauss which I read to him. My fifth allegation is *that Christianity has not succeeded in purifying morals*, that it has not insured their purity. I am glad, however, to be able to say that the Christian scriptures are not, on the whole, as bad as Christian practice; the New Testament, at least, does not teach gross vice, although very faulty morality, but the influence of Christianity has not insured purification of morals. I know that it is urged that although Greece and Rome were great intellectually, they were very bad morally. Could not exactly the same be said of Paris and London to-day? It is not enough to say that they were bad, unless you can prove that you hav made things better. Christianity has utterly failed to improve upon the morality of paganism on most points, and while it sinks far below it in intellect, it does not rise above it in morals. I admit that in Plato's republic there is a community of women, a thing of which I utterly disapprove. But I might very fairly urge that there is plenty of authority in the Bible for the foulest polygamy.

Let us see what was the condition of society after 400 years of Christianity. Salvian, a Christian minister, writes: "Who is there," he asks with honest indignation, "who is not rolling in the mire of fornication? And what more? What I am about to state is grave and mournful. The very church of God, which ought in all things to please God, what does it but provoke him to anger? With the exception of a *very few*, who fly from vice, what is almost every Christian congregation but a sink of vices? For you will find in the church scarcely one who is not either a drunkard, or a glutton, or an adulterer, or a fornicator, or a ravisher, or a robber, or a manslayer, and, what is worse than all, almost all these without limit. I put it now to the conscience of all Christian people, whether it be not so that you will barely find one who is not addicted to some of the vices and crimes I hav mentioned; or rather, who is it that is not guilty of all? Truly, you will more easily find the man who is guilty of all than one who is guilty of none" (Miall's Memorials of Early Christianity, pp. 366-367). That is the purity of morals which was insured by Christianity after four centuries of work. It is extremely useful to us that Christians hav quarreled as much as they hav, for it is from the mouth of a Christian who wants to do away with Episcopacy and to prove that the early church was not perfect that I am able to bring you this very valuable testimony on my side of the argument.

Again, let us see what Mosheim says of the third century: "Many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance, and ambition, possessed with a spirit of contention and discord, and addicted to many other vices" (p. 73). That is the Christian historian on the church even in the third century. And shall I not find in the middle ages that vice was literally everywhere? Shall I not find, if I want to discover the very worst characters, I must go to the center of the Christian church, to Rome under the rule of the popes? Shall I not find that the priests encouraged the people to commit crime by the sale of indulgences, by virtue of which they could do whatever their passions led them to do with impunity? Shall I not find that the first movement toward a purer morality came from those very heretics whom they put to death? There was no difficulty in the way of the sin, because there was no difficulty in the way of the forgivness; and the Christian doctrin of the New Testament has entirely destroyed the chance of stopping sin. By the gifts of the sinners the church grew wealthy. Every day brought riches to them. You find that the riches of the church are made up by the riches which came from the death-bed when men tried to buy their way to heaven; the Roman Catholic opened heaven's gate with a golden key. Later, the Protestant used the key of the blood of Christ, to be had for the asking; and so you find that Christianity did not insure purity of morals, because it did not teach that crime was unpardonable, because it taught that however wrongly you acted you might easily escape punishmeut from God by giving something to his priests before your last hour came.

MR. HATCHARD.

Mr. Chairman, Ladies, and Gentlemen: Mrs. Besant has thrown out some very bold challenges. I proceed as briefly as I can to answer one or two of them. She has drawn you a very black picture indeed of what the church was in what I call the middle ages. But the unfortunate thing is that I perfectly agree with her, because I was taught the same thing in a theological college. Let me ask you another question. During the dark ages, as they are called, when the people were many of them very profligate, and I regret to say that many of the clergy were not much better—I say, where were the scriptures, and whose was the New Testament? I do ask you most distinctly to carefully read over some good ecclesiastical history. There are a great many small histories which you can easily buy, if you do not care to read the large work of Mosheim, as Mrs. Besant has done. You will find this unless I am greatly mistaken. As the ages rolled on from the time of Christ, say to that of Constantine—take the year 325, the Council of Nice—gradually it appears to me that the Bible was laid aside, the people were very little acquainted with it, and we to-day cannot understand the ignorance of the clergy of the twelfth and thirteenth centuries. The truth is that when Martin Luther found the Bible, and read it, it was like a revelation to him. The New Testament, as far as the intelligence of the people was concerned, was non-existent. Now, therefore, it appears to me that true religion—such as we read in the New Testament—gradually declined during the fourth, fifth, sixth, and seventh centuries, and so on, over a large part of Europe.

Curiously enough, learning died out in Europe in the same way. With the rise of Christianity in the earliest times there was a new school of Greek learning; but, as the ages rolled on, curiously enough true religion died out; I freely admit it; and gradually it seems that learning died out as well; and curiously enough again at the Reformation they came back at the same time; at least, that is my version of it. I hav here "The Life of Leo X." I learn here that learning and true religion—that is, New Testament religion—came in together. I am surprised that Mrs. Besant brought in the Epistle of Paul to Philemon. What do I find here? I read in the sixteenth verse, with regard to sending this slave or servant back again, these words: "Receive him not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee." This man, the poor, broken-down slave, who fled to the Apostle Paul for refuge, was sent back to his master, not simply as a slave to be crushed and beaten and trodden down, but as a beloved brother to be treated well, honestly, and kindly. I hold in my hands a book which I dare say Mrs. Besant knows well, "The Education of the Human Race," by Lessing. Of course I don't put Lessing forward as orthodox by any means whatever. Lessing has been discussing the education of the world and the various systems of the world. I hold myself that the human race has been educated—educated in the same way as you educate a child—and Lessing here says: "A better instructor must come and tear the exhausted primer from the child's hands. Christ came! That portion of the human race which God had willed to comprehend in one educational plan, was ripe for the second step of education. He had, however, only willed to comprehend on such a plan one which by language, mode of action, government, and other natural and political relationships, was already united in itself" (Education of the Human Race, pp. 46-47, ed. 1858). And then he goes on to discuss Christianity.

My version of it is this, that the world in various ways, by modes of government, by systems of philosophy or science so-called, educated itself up to a certain point. Christ came into the world, and when he came he made a moral change, or rather, the beginning of a change; because Christianity has not effected a violent revolution in the world and a violent change. I am not afraid of any comparison between Jesus of Nazareth and Buddha. It is only those who don't know about Jesus and about Buddha who are afraid. I will come here some night and show you the difference and the relation. Jesus of Nazareth left his words upon the world in the minds of his disciples to produce fruit. In the early ages they did produce this fruit. Then, unfortunately for the world, the world disregarded them, till by and by, at the time of the Reformation, Martin Luther arose. There was John Wiclif, Jerome of Prague, and others, who helped the Reformation forward; and by and by there comes Martin Luther, and he was followed by a great number, as you well know,

throughout Germany and throughout Europe, perhaps with the exception of Russia. You had this New Testament—the words of Jesus of Nazareth—again brought to the front, which our friend Strauss, in his "Life of Jesus" (of which I make Mrs. Besant a present), tried curiously enough to upset, but failed. Strauss was driven away completely out of the field by Neander and such-like writers. There is hardly a single thing which Strauss has put forward that even the very Freethinkers of to-day hav not given up. I say that Strauss as a power has died out. I made it my business to inquire of one of the best German houses, a publishing firm, as to what was the influence of Strauss in Germany now. They told me that Strauss was practically dead, that only those who put forward Strauss-and-water—*i. e.*, Strauss disguised—had any influence with the public.

I proved to you beyond dispute and against the cavil of all the Freethinkers in Europe, Strauss included, that Jesus of Nazareth, the Jesus of the gospels, actually lived as a historical character; that the gospels and epistles are substantially a true account of what he said and did; and in consequence of the teaching of the early Christian teachers, that Christian churches were established in the East certainly and in a large part of the Roman empire. By the teaching of these disciples and Christian teachers a great moral change was effected. Now, then, I say most distinctly, and I wish you not to go away from thisplace and forget it, that I don't stand here to-night to defend persecution. I also say distinctly I know some little of what such men as Professors Huxley and Tyndall put before the public, and I hav yet to learn that there are any real contradictions between the highest science as taught by these men and Christianity as taught in the New Testament.

Mrs. Besant is, I hav no doubt, sincere in the view she has taken of Christianity, and which she has published to the world in her books and various writings. But I say she has drawn you one picture to-night—the picture which you Freethinkers most like to hear—but I stand here to paint the other picture, that there is no real contradiction between the highest science as taught in the present day and true religion as taught in the New Testament. I deny emphatically that the highest intellects are against religion. I ask who is Professor Owen? Who is Dr. Carpenter of the London University? Dr. Carpenter believes as much as I believe in the historical existence of Jesus of Nazareth, and also that Jesus of Nazareth was the teacher which I put before you last week.

Ladies and gentlemen, answer me this if you can. You Freethinkers are indebted to Christian scholars for the very knowledge that you hav of the Bible, and of its past history in Europe during the last eighteen centuries; and it is out of the armory of Christianity that you hav got the weapons that you hav turned against me.

[TO BE CONTINUED.]

Mr. Mair in Error.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. Mair has got himself into another hole. Shall I call it a Mair's nest? He says he has a book entitled "Natural History of Religion; or, Youth Armed Against Infidelity and Religious Errors," and that it is written by Robert Taylor, author of the "Diegesis," after he became reconverted to Christianity. The book is "By the Rev. R. Taylor, Curate of Hart, in the county of Durham, and author of the 'Key of Knowledge and Nature' (London 1832)."

It is an abridgment of a larger work then unpublished, and evidently the fruit of many years' study. Robert Taylor the Infidel never recanted, so far as I can learn, but in consequence of a quarrel with Mr. Carlyle he ceased to preach Infidelity, and having married a lady of wealth he retired to France, where he spent in tranquillity the remainder of his years. This was soon after his release from his second imprisonment in 1829, when he wrote his masterly work, the "Diegesis." So far as is known he wrote no work afterward. I suspect that in marrying a wealthy woman he agreed to be silent on theology; and I further suspect that being impecunious in spite of his great success as a lecturer and author, his marriage was a bribe to silence him.

His lectures were reported and sold by the hundred thousand, but probably he derived little or no profit therefrom.

His "Diegesis" is full of newly-discovered facts, and though it has been denounced by Christians (and, I am sorry to say it, by some Infidels) its main positions cannot be refuted. And I undertake to say that it contains no essential errors of fact.

Mr. Mair says Godfrey Higgins was "an imaginativ, credulous old English gentleman." He was a worthy magistrate, and died suddenly at the age of sixty-two, just after completing the two volumes of the "Anacalypsis," upon which he bestowed twenty years of study and research, averaging nearly ten hours a day. He frequently quotes largely from "the learned and ingenious Deist, the Rev. Robert Taylor," who, he says, has superseded him in one part of his work, to wit, about the Essenes.

The "Bible in India," by Jacolliot, has been denounced by Professors Max Muller and Fiske as a "disgraceful piece of charlatanism." But Jacolliot's chief Catholic opponent in Paris says it is written "with good faith, of absorbing interest, a learned work on known facts, and with familiar arguments." Ten years' residence and study in India surely ought to hav fitted Jacolliot to know more about Indian antiquities than college professors in England or America. Jacolliot is still writing in Paris, and his volumes number over twenty. In one of them, "Les Fils de Dieu" (The Sons of God), he professes to prove by astronomical records that Brahmanism existed fifteen thousand years ago, and that Christna was born 4,800 years before Christ and died 4,760 B.C. ANTICHRIST.

Paine Celebration at Linesville, Pa.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* To cheer the brotherhood of Freethinkers wherever they may be, I send the following notice of a Paine celebration which was brought to a close in this place on Monday night, Jan. 31, 1881. The celebration was of three days' duration, and was closed with a grand ball, in which over seventy couples participated. The principal speakers were Mrs. H. S. Lake, who is temporarily located at Port Jervis, N. Y.; Moses Hull, of Boston; W. F. Jamieson, of Chicago; and Rev. A. A. McMaster, a Universalist minister who is fast outgrowing the trammels of his church.

The celebration was in every way a great success. The attendance was as large as could be accomodated with seats in the largest hall in the place, and the last evening every foot of standing-room was taken and scores went away unable to get inside the hall.

Mrs. Lake gave great satisfaction here. It is hardly too much to say that she completely captured the heads and hearts of the whole Freethought community. Mrs. Lake can tear down and she can build again. She can set forth the true as well as expose the false. An effort will be made to hav Mrs. Lake come this way again.

Messrs. Hull and Jamieson convinced all that they are in their proper place in life, doing much good in agitating thought, which is the beginning of wisdom. Mr. Hull had never been here before, and he surprised our people by his wit and daring genius.

Mr. McMaster did some good work in the meeting by his onslaught on the orthodox hell, and by showing that some parts of the Bible at least could not possibly be true. Mr. McMaster formerly preached in this place, and has many friends here who were delighted to hear him; but there are a few Universalist bigots here who giv him the cold shoulder because he is man enough to avow his honest convictions and come out on a free platform and take a step in advance of some other Universalists. Shame on such bigots! for while they do not enter themselvs, they will not permit others to enter, like they of old.

Several Christians took some part in the meetings and did what little they could to uphold the great myth of the past eighteen hundred years. These zealous gentlemen succeeded in but one thing, and that was in increasing the attendance at each session.

Friends of mental liberty everywhere, let the success that has attended organization at Linesville be an encouragement to you. Six years ago six women and their husbands, or the other way if you like it better, six men and their wives, met in a gunsmith's little shop and agreed to organize a Liberal League in this place. It was accordingly done, and now we hav some fifty-five members, representing as much moral worth, brains, and cash as any church in the place. We rent a hall, hav it furnished with our own furniture, pay our rent in advance, own a set of dishes to use at our suppers and festivals, hav a balance of over one hundred dollars in the treasury for future lectures and activ work. Our League is unanimous in standing by the National Liberal League, in whose support I hope something will be done the present month.

Messrs. Hull and Jamieson are holding a discussion on Spiritualism and Materialism this week. I hear the opinion expressed that the one who speaks speaks last will win the discussion, so evenly do they seem to be matched. The good that will come of it is in the agitation of the subject. G. W. B.

Thomas Paine.

CELEBRATION IN ST. JOSEPH, MO.

The Turn Verein Society and St. Joseph Liberal League duly celebrated the 144th Anniversary of the birth of Thomas Paine, the real savior of man, at Turn Hall, on Saturday evening, Jan. 29, 1881.

Owing to the sudden thaw, which produced a great slush, there was only about seventy-five gentlemen in attendance.

The *Morning Herald* gave a report which was very fair and manly, and a great improvement upon any notice that we could get a few years ago.

The *Gazette*, of this city, also gave a very fair notice, and contained a well-written and learned editorial on the morning of the 29th of January. So likewise did the *Herald*.

These facts show conclusivly how rapidly Freethought is directing the public opinion of this country. Priestcraft is melting away like fog before the morning sun. The audience was well pleased with Mr. Remsburg. Yours, P. V. WISE.

A "Terribly Wicked Man."

Scene—The post-office in Mount Vernon, Ohio.

Dramatis personæ—Two pious citizens and the reporter waiting for the mail to be changed.

1st P. C.: "Jim Irvine is dead."

2d P. C.: "Indeed! That is sudden. What ailed him?"

1st P. C.: "Well, you see, he drove out to his farm last Sunday, caught cold, and now you see the result."

2d P. C.: "I reckon it was a judgment on him. There is never any good comes of Sabbath-breaking. It will be a hard blow on his family. Jim was a terribly wicked man. He has not been inside of a church for years."

1st P. C.: "Yes, that is too true. But more people than Jim's family will miss him."

Getting interested at this point, I ventured to remark: "You say that Mr. Irvine was terribly wicked. In what did his wickedness consist? Did he abuse or fail to provide for his family?"

2d P. C.: "Oh, bless your soul, no! He was good to his family, but—but he swore terribly."

Reporter: "Did he cheat his creditors?"

2d P. C.: "No, indeed. No one can say that Jim cheated him, if he did know how to make money. When it comes down to *principle*, Jim had more of it than many better men, and it's a pity he never joined the church."

Rep.: "I understand he was wealthy. Did he ever oppress or distress the poor?"

1st P. C.: "Not he. He was really kind-hearted, and no poor man ever went to Jim in distress that was turned away empty. But he didn't believe in heaven, hell, God, or the devil."

Rep.: "By your own account he was a kind, upright, honorable, and benevolent man, and his death a loss to society. Then how can it be that he was so terribly wicked?"

1st P. C.: "Well, you see, for a man of his wealth and influence, it was an awful thing for him to *set such an example of unbelief*."

Here, Mr. Editor, you hav the difference between *church* morality and *Infidel* morality.

Yours for the latter, REPORTER.

The Late Charles H. Phelps.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am instructed by the Rochester Liberal League to send you the inclosed slip cut from the Rochester *Democrat and Chronicle*, with request for publication in THE TRUTH SEEKER.

Respectfully yours,
A. E. TILDEN, Sec. R. L. L.

The following resolutions were passed by the Liberal League of Rochester, January 31, 1881:

WHEREAS, We learn through the public press, and more specifically from THE TRUTH SEEKER of Jan. 22d instant, that Chas. H. Phelps died in the prison hospital at the Albany Penitentiary on the 11th instant, of consumption induced by cruel and inhuman exposure during a confinement of about six years for an offense justly meriting imprisonment, and after having endured great mental as well as physical suffering for the single error of an otherwise unblemished life and character, and after having been denied a pardon by the governor of the state of New York upon petitions and requests that rendered such pardon eminently proper and reasonable; therefore,

Resolved, By the Liberal League of Rochester, that the refusal of the governor to exercise the executiv clemency invested in him, in the case of Charles H. Phelps, thus denying him the consolation of passing to another world amidst the kind attentions and loving care of a faithful wife and sincere friends, was impolitic, unwise, inhuman, unreasonable, and an act that the true historian of the present age should denounce in like explicit terms.

Resolved, That such refusal justly characterizes the executiv deficient in one of the best and most ennobling phases of humanity, a wise and considerate sympathy which should form a prominent element in the character of the governor of this or any other state in whose hands the pardoning power and the liberty of the citizens are placed for wise and humane purposes.

Resolved, That it is a sad comment on the civilization of the nineteenth century when we feel impelled to believe that death, to many a dreaded monster whose icy touch will paralyze in time the unfeeling heart of the state's highest official as well as the misguided subject of these resolutions, was to him more kind, considerate, and humane in opening the prison door than was the titled functionary that sought to keep it closed; and we hope that he may never be compelled to feel that the measure he meted to Charles H. Phelps has been measured to him in return; and we commend to him this proposition as a safe guide to all his future executiv action: "In all things whatsoever ye would that men should do unto you, do ye even so to them."

Resolved, That the kindest sympathies of the members of this League are hereby tendered to the widow and friends of the deceased, and that a copy of these resolutions be presented to her, and to the press for publication.

AMY POST, Pres.,
A. E. TILDEN, Sec.

MRS. H. S. LAKE, who is re-engaged by the Port Jervis League for the month of February, would like to make engagements in New York, Pennsylvania, or Vermont for the months of March, April, and May. Address her at Port Jervis, N. Y.

Miscellaneous.

The Latest from Jahveh.

A REVELATION GIVEN SEP. THE 5TH, 1881, TO D. M. BENNETT.

Behold; Verily, Verily, Saith the Lord your God nnto you D. M. Bennett I am the Lord God who hath commanded this Revelation to be written that you may know the Lord liveth who hath created all things which hath been created even from the beginning of the world. Wherefore I the Lord God command you to repent for I am angry with those who keep not my commandments which are written in the holey Bible. Nevertheless I the Lord forgive those who repent of there evel deeds and do them no more, but if they repent not, and continue to do evel they shall not enter into the Kingdom of God. Behold Verily, thus Saith the Lord to you D. M. Bennett if you will repent and keep my commandments the Spirit of the most high Shall rest upon you and you shall be a mighty insterment in my hands for the acomplishment of a great and marvelous work in thease days which I have already commensed to performe. Verily I say unto you those who claim to be Christions have not kepe my commandments therefore mine anger is kindeld against them and if they repent not they shall be cast into a lake of fire and brimstone to suffer eternal punishment whare they will be constantly tormented by the Devel who hath power over them. For they contend one aganst the other when neath of then are right. And they testefy of me when they know know not the truth Therefare I will pore out my spirit upon th ungodly and cause them to set an example for those who call themselves Christions. Fore Behold the time is at hand when all Churches shall become as not, and even th Infidel shall be honerable before me Saith the Lord, and I will cause him to speak th truth and contend against the Churches that they may reseve th truth from those who hath no Faith in me. Verily I say unto you Robt G. Ingersall is a mighty instrament in my hands for He boldly declairs the truth allso Kersey Graves, and Thomas Paine, have boldly declaird the truth to the Churches who profess to be Christions but are not. Therefore I the Lord God will cause destruction to come upon the Churches untill there shall not be one left upon earth except thy reseve commandments from me, to restore a perfect knoledg to the inhabetents of Earth of the things pertaining to eternal Salvation.

Union, Utah. A. A. TANNER.

[We are much obliged to Jahveh, as we presume we should be, for his remembrance of us off here in this benighted city, where we are trying to do about as well as we know how, though we cannot more than half believe that Jahveh wrote the above. We are inclined to think it is more Tanner than Jahveh. But then it sounds rather natural, a good deal as Moses used to talk for him, and probably with about the same amount of truth. The "verily, verily" sounds very familiar. Why should not Tanner talk for Jahveh just as much as Moses, Solomon, or Joseph Smith? He is out there in Utah where Jahveh for twenty-five years has been in the habit of coming down and getting the prophet Brigham and brother Heber to talk for him. Possibly brother Tanner may hav come into possession of a little piece of the prophet Brigham's mantle. If, however, Jahveh did write the above communication, we would say he is not well enough up in spelling and capitalization to obtain a certificate to teach in a good country school. We would just observe for Jahveh's benefit that *p-o-r-e* does pretty well when used as a noun for the very small apertures through the skin, but when used as a verb indicativ of emptying out the fluid contents of a vessel, it will not quite do. Probably it has been a good while since Jahveh went to school. We would advise him, between his other odd jobs, to pay a little attention to spelling and grammar.

It is gratifying to learn that he is at last beginning to hav a just appreciation of Christians as well as Infidels, and that the former stand a good chance to "catch it" in the next world when the "devel" fully gets his own. We shall in that day shout, with a loud voice, "Go it, Splitfoot! giv those pious hypocrits a good warm corner!"—ED. T. S.]

He Wants to be a Mason.

It is pretty well known that Comstock has been very anxious for six months or more to gain admittance to the order of Masons. He seems not fully content with the backing which the Christian church affords, and to increase his power and the number of supporters, he wishes to become a Mason. About half a year ago he made application to one of the Brooklyn lodges of Masons, but some of the members deemed him a man not honorable enough for that order, and he was blackballed. According to the rules of the fraternity, he could not make application again until after a lapse of six months. He has now made application again and to another lodge. Committees hav been appointed to look up his record and see if the Masons can afford to saddle themselvs with such a load. They are learning that the man bears a very unenviable character, and it is doubtful if it will be deemed advisable to take him into fellowship. It is very sure that by doing so they will not increase their own respectability. If masonry has to be saddled with all the iniquities of Comstock it will hav a heavy load indeed. The following is from *Truth:*

AMBITIOUS ANTHONY.

To the Editor of Truth: It appears that Mr. Anthony Comstock is a very activ man in certain walks of life, for which he may thank his backers, probably. He has chosen his vocation and should be contented to follow it without attempting to drag into his service an ancient and honorable society, as he is doing in his attempts to gain admission to the order of Free Masons. He was rejected last year, and has renewed his application this, but to another lodge. There can be only one motiv in his seeking to enter the lodge, which is to use its good name as a means of introduction in his business of spy, informer, deceiver, and defamer. His work may be necessary to a certain extent, and in the hands of an upright, conscientious man, omitting the two latter items, would only benefit society, but when it is prostituted to the uses of private vengeance or self-glory the injury is unquestionable and extensiv. It is to be hoped that the fraternity of Free Masons will not hav this extra load to carry. The police are alive to the attempt he is making to get additional powers for mischief-making in his proposed bill at Albany, and some of them consider it would work a usurpation of their duties, and be a threatened danger to individual liberties, especially as Comstock is backed up by a religious society which cannot be trusted with powers that rightfully belong to the police. CAUTION.

Comstock's Show.

[Comstock & Colgate's vice society held their annual meeting on the evening of the 15th inst. The following appeared in one of our dailies of the 14th:]

We are in receipt of the following invitation, accompanied by tickets of admission for "gentlemen only" to the meeting referred to, for which we hereby acknowledge our indebtedness to Mr. Comstock:

DEAR SIR: We again send our personal appeal to you, and bespeak your presence at our seventh annual public meeting, to be held in Association Hall, corner Twenty-third street and Fourth avenue, Tuesday evening, Feb. 15, 1881. The foes of purity and corrupters of our youth are massing their forces against the laws and the highest interests of the community. Laws are set aside and defied because of the lack of a healthy public sentiment. We seek to reach business men with the facts. Will you kindly assist us by distributing the inclosed tickets to your gentleman friends.

Very respectfully yours, SAMUEL COLGATE, President,
ANTHONY COMSTOCK, Secretary.

It would hav been less offensiv to our sensibilities had the invitation been signed by some other name than that of Samuel Colgate, who will be remembered as the head of the business house which some time ago mailed circulars containing a prescription for accomplishing an unlawful purpose—circulars such as are excluded from the mails under penalty of long imprisonment and heavy fine, and for the mailing of which more than one man has served a term between stone walls. Mr. Colgate was fortunately friendly with the United States District Attorney Woodford, who squelched the prosecution that was instituted, although his first assistant pronounced Colgate's act clearly criminal, in which he was sustained by the precedents created by Judge Benedict.

Nor do we like the inscription on the tickets, "For gentlemen only." But that we can pass, inasmuch as the tickets were prepared by Comstock, and it is not strange that his mind should hav become somewhat affected by the congenial occupation in which he has been so long engaged.

We shall, however, attend the meeting, for we should like very much to know who those "foes of purity and corrupters of youth" are that exist in consequence of a "lack of healthy public sentiment." It sounds very much to us like an insult to the community to thus intimate that any impurity or any corrupters of youth are sustained by public sentiment.

We shall take pleasure in presenting to our readers this new discovery of Comstock and Colgate.

[*From Truth.*]

Check for Comstock.

Tony Comstock has been lobying in Albany for his outrageous bill to confer upon the society he represents and its agents a power which would render it absolutely autocratic. To concede the privileges he claims of making arrests without warrant and irrespectiv of the courts or the police, and of putting the regularly constituted officials of the law under the orders of the society and its agents, would be to elect the single will of a private individual, whose past record is a strong indorsement of his irresponsibility, more potent than the law itself, whose violators are the excuse for his and his society's existence.

Fortunately for the public Tony Comstock does not enjoy the field by himself. A more disinterested reformer has a bill to provide for the clipping of this outrageous society's pinions instead of the expansion of them. Col. Murphy's measure requires that in cases where decoys hav been used to lead men into the commission of an offense against the laws in order to punish them, the evidence of the decoy shall not be received by our courts.

The logical reason for such a law is too evident to need any comment from us. But Tony Comstock does not view it in that light, and even Col. Murphy's liberal offer to help Comstock's bill along if he permitted Murphy's measure to be grafted on it met with by no means polite refusal. The Society for the Suppression of Vice has no use for such a law, or rather those who make their living off it hav none, for when it passes their occupation of leading men into temptation and delivering them over to evil will be at an end.

They can be spared, however. So the sooner Col. Murphy's bill becomes a law the better.

CEPHAS B. LYNN spoke again last Sunday before the Second Society of Spiritualists of New York. He was not, as much as on a former occasion, annoyed by the restlessness of some of the younger people in his audience. Humanity, he said, would outliv all the creeds and dogmas which had afflicted it. Spiritualism, as a religion, would go with Christianity, Buddhism, and the rest when its work was done. Immortality was a fact in nature, and not the property of any religious sect, though some sects claimed to be its sole proprietors, and offered it as a sort of spiritual chromo to such as would accept it at their hands and take their creed with it. This to Mr. Lynn seemed ridiculous.

"How," asked the speaker further on, "is crime to be abolished? How is a proper adjustment of wealth to be secured? How shall poverty and misery be relieved, and the kind amenities of friendship be made to bud and blossom in the ecstacy of love? Will the average Spiritualistic lecturer accomplish these results? Not much. Will the Christian minister do it? Far less. No, the legal scientist is the person we must look to. The coming man will be a lawyer, not an evangelist." The services were closed by the audience singing a selection from one of Charles Mackay's poems to the tune of "Auld Lang Syne."

Two New Leagues.

No. 35. Tamaroa, Illinois. W. C. Myers, Sec'y.
No. 48. Philadelphia, Pa. Alfred Jenkins, Sec'y.

NEW LIFE MEMBER.

Walter C. Wright, Boston, Mass.

NEW ANNUAL MEMBERS.

Amy Post, Rochester, N. Y.; C. W. Austin, Rochester, N. Y.; E. Curtis, Rochester, N. Y.; L. O. Warren, Rochester, N. Y.; Seth N. Allen, Maple Rapids, Michigan; Alfred Warren, Cincinnati, Ohio; G. C. Fink, Foxburg, Pa.

These additions make 206 Leagues, 4 life, and 22 annual members, and there are more coming. Life, $25; annual, $1. T. C. LELAND, Sec'y N. L. L.

Parker Pillsbury Down East.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Perhaps a word from "down East" may be acceptable to you and your readers.

Liberalism in its more extended sense has hardly yet taken root in the "Pine Tree state." I cannot hear that a League exists in any part of it. Antislavery of the Garrisonian type never flourished, excepting in Portland, Bath, and a very few other places. The *Liberator* was not much more patronized than is now THE TRUTH SEEKER, and some of our very fiercest proslavery mobs occurred in Portland. Of course the present activ and acting generation are not responsible for them; know little about them except as history, and the history of the country from 1830 to 1860, really, in some respects, our most heroic period, is little taught or read, and so very little known.

But I am sorry to say the woman suffrage problem finds almost as little favor here to-day as did antislavery thirty and forty years ago. This very week the Senate has passed adversely upon it, and doubtless will again next year and the next, and perhaps till some political party can prolong its power by the woman vote, as did the Democrats with the Hibernian and the Republicans, afterward with the emancipated Ethiopian.

Still, there are some liberal, noble-minded and large-hearted men and women here. I was invited to assist with an oration in a little observance on the 144th anniversary of the birth of Thomas Paine, on the 29th of last month. Before crossing the New Hampshire border, our train was wrecked by the terrible snow-storm and tempest, detaining me from Saturday noon till Monday morning. On Sunday my fellow-passengers, learning of my destination and disappointment, asked if we might not hav the Paine address where we were. We were very comfortably quartered and cared for at a large farmhouse, and the family, one of whom is a subscriber to THE TRUTH SEEKER, uniting in the request and proposing to invite in the neighborhood, it came about that on Sunday evening we had a Paine celebration and oration in spite of the elements, and probably the first ever held in the "Granite state." And it was well approved, too.

On Monday I reached Portland, and on Wednesday evening delivered my lecture. That night

brought a delegation from Cape Elizabeth, across the ferry, that could not hav come over on Saturday had I arrived. They were so well entertained that they invited me over to their town for the following Sunday. On that day I gave two Liberal lectures in the Union Hall, and on Tuesday evening following, by special request, I delivered my Paine oration, and the hall then, as on Sunday, was filled with appreciating and apparently approving audiences, and I think a Liberal League will very soon be organized here, as the first fruit of the labor so unexpectedly, accidentally, and, the good people might say, so "providentially" bestowed. PARKER PILLSBURY.

Portland, Me., Feb. 12, 1881.

Self-Stultification.

A correspondent charged me with "malevolence" and "ill nature" toward Jefferson. I proved the charge baseless and false. His first duty, if he replied at all, would be to apologize for the injustice to me. Instead of that he assails me again in the same offensiv style. He professes to regret that I should "take offense at his attempt to correct my historical errors," when every reader of my article knows I hav made known. But conscious that it is himself who has blundered, he now pretends to say that the errors are "unimportant," and he wants "to let the matter drop." Well, why then didn't he drop it instead of going on to pettifog his case and cast further reflections on me? He tries to make me out a libeler of Franklin, Jefferson, and Paine, and in the same breath stultifies himself by squarely charging that "Paine told a foolish, useless lie" when he said he never published a syllable in England. His "Plea for the Exciseman," in 1772, was not published by himself, and "Common Sense" was indeed his first publication. But he knew that the style would betray the practiced writer; and in keeping the secret which Junius promised should perish with him, if he resorted to a little artifice to avert suspicion, how thoughtless for a professed admirer, how malevolent for a pretended defender of Paine, to characterize it as a "foolish, useless lie!"

W. H. B.

Paine Commemorated in Flint.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

Judging from myself, you and your readers will be glad to hear that we had a Thomas Paine celebration in Flint, Mich., Jan. 31st. It was an impromptu affair. We had but little time to think or do. The Lord or something else sent Bro. Burnham our way, and we were happy in securing his attendance. A few of us hurried up some decorations of flags, evergreens, and mottoes. "Reason before Faith," "Knowledge versus Superstition," "Liberty," "Justice," and "Truth" were among them; and over an ancient sword that served in the Revolutionary days we put an inkstand and quills, and surmounted it it with "The pen is mightier than the sword."

I opened the exercises by reading a poem dedicated to our hero, and then J. H. Burnham, of East Saginaw, entertained us with one of his stirring, logical, and important lectures, which was highly enjoyed by the large audience. Justice to him forbids me to attempt even a synopsis. In response to a call, I concluded the mental exercises by an impromptu poem. Then came a basket picnic and a dance. All seemed to enjoy themselvs. I don't see how they could help it. Michigan cooking givs any one an appetite. This is the first time the bright little city of Flint ever celebrated Paine's birthday, but I hope it will not be the last. Some Liberal books were sold by Mr. Royce, a well-known Liberal.

Go around the world, Bro. Bennett, if you can; and if you do I will take two of your books, to be paid for before you go.

"An Infidel Abroad" is superexcellent. All ought to read it for its solid information.

I am to be in Detroit and Flint two or three months longer, working for the melting away of creeds, that humanity may blossom.

C. FANNIE ALLYN.

My Wife's Picture.

And oh my, such a picture! It was taken by E. A. Chapman, the great artist and advocate of Spiritualism. The law givs me a two-third interest, and I hav bought her third interest and offer this magnificent picture for twenty-five cents, and should anybody want my picture they can hav it for ten cents. I don't brag on mine, but my wife's, for a combination of proportions, love and fire and good looks, beats anything in the market.

Address M. BABCOCK.

St. Johns, Mich.

Spiritual and Liberal Convention.

The Michigan State Association of Spiritualists and Liberalists will hold their annual convention at Fenton Hall, Flint, Genessee county, Mich., commencing on Wednesday, March 23, 1881, at 2 o'clock P. M., and continuing over Sunday. All speakers in the state and adjoining states are invited to be present. Also all mediums and all interested in the Spiritual and Liberal cause are invited.

Arrangements will be made for the accommodation and entertainment of all who attend at reasonable rates. Further notice will be given in due time.

L. S. BURDICK, President,
Box B, Kalamazoo, Mich.

MISS J. R. LANE, Secretary,
312 Woodward Ave., Detroit, Mich.

The Liberal Club.

LECTURE FRIDAY EVENING BY THOMAS CUSHING ON COSMOGONY.

The audience room of Science Hall, in Eighth st., near Broadway, was crowded to hear the celebrated lecturer, Thomas Cushing, upon his favorit subject, "Cosmogony."

The lecturer being introduced by Vice-President Wakeman and received cordially by the audience, said: "The science of geology has, within a comparativly recent period of time, become one of the branches in the curriculum of study in our higher institutions, and it is fast becoming a popular science. But, while people manifest a commeudable desire to become acquainted with the structure of the planet upon which they liv and its relations to other planets, many are satisfied with the statement, In the beginning God created the heavens and the earth."

Savans of different nations hav had different theories and hypotheses concerning the manner in which the work of creation was effected.

Some were imposed by priests upon the people, while others may hav been deduced from correct and extended observations.

The Chaldeans believed that originally all was darkness and water. The Persians were taught some vague notions by Zoroaster. The Celts of northern Europe were taught from their "Edda" that the universe was a chaotic mass in the beginning, and that their deity, "Odin," produced the planetary bodies.

Among the cosmogonies of the Greeks, that of Pythagoras is worthy of attention as stating the result of scientific observation, namely: "Nothing perishes, but things merely vary and change their form. To be born means that a thing begins to be something different from what it was before; and dying is ceasing to be the same thing. Yet, although nothing retains for a long time the same image, the sum of the whole remains constant."

Aristotle speaks of great changes occurring upon the surface of the earth as the results of natural agencies capable of effecting greater changes in the future than they hav in the past. He says: "The effect of the changes of the earth are lost in the immensity of ages. As time never fails and the universe is eternal, the Nile cannot hav flowed on forever. The place where it rises was once dry, and there is a limit to its operation, but there is none to time. Seas and rivers perish, deserting some lands and invading others, and everything changes in the course of time."

During the past time it is certainly possible that the sun's axis may hav changed so as to become slightly inclined to the plane of the elliptic. All these planets rotate upon their axes and their rotation is in the direction of their circuit around the sun and of the sun's rotation. It is hardly possible that upon any other hypothesis all these coincidences could hav occurred. From without, inward, the interplanetary spaces decrease in a tolerably regular ratio from 1,062,000,000 miles between Neptune and Urania to 31,000,000 between Venus and Mercury. The time required for the completion of the circuit of each planet around the sun decreases in the same direction in a similar ratio from 164 years; in the case of Neptune to eighty-eight days, the length of Mercury's year.

All the facts tend to confirm the idea that the nebular mass which formerly constituted the planetary system has steadily increased the rapidity of its rotary motion as it has cooled and contracted, and that in proportion to the rapidity with which this rotation has been accelerated has been the frequency of the separation from it of the planets.

The changes which await the planetary system in the infinit future are matters of speculation. It is believed that after the matter of this system shall hav been completely disintegrated and its heat entirely dissipated this heat will be reabsorbed and the matter redistributed, and that thus, during the future as in the past eternity, a ceaseless round or an infinit succession of transformations may take place.

The usual discussion upon the lecture was indulged in by members of the club, and the evening's entertainment was closed by the summing up of the lecturer.

Truth's Sunday Sermons.

Under this caption we commenced last week the republication of sermons from Bible texts as they originally appeared in *Truth* for Sundays. They hav attracted a good deal of attention by their boldness and vigor of style, and will be perused by the readers of THE TRUTH SEEKER with decided pleasure. They will be continued from week to week.

The Temperance Question.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

I don't mean to trouble you and the readers of THE TRUTH SEEKER too often with my communications, but would really like to say a few words on the question which has been discussed somewhat in the columns of our paper recently. I mean the drink question. I may not meet the views of many in taking the position on this question which I am about to do. However, I beg the forbearance and indulgence of all your readers, and will endeavor to be as brief in treating the question from my own standpoint as may be.

True temperance, as I view the matter, is not necessarily confined to the use or consumption of ardent spirits. I hav seen persons who had never, to my certain knowledge, used ardent spirits even in the minutest or more infinitesimal quantities, but who were what might be called very "heavy eaters." They reminded me somewhat of Dr. Johnson, the lexicographer, in their intemperate and inordinate consumption of "meat and drink." The learned doctor was not infrequently so much engrossed with the pleasures of the table, so I hav read, as to carry his indulgence therein to such an extent as to present the striking spectacle of one whose brow was bathed in perspiration, and displaying the veins of his forehead in such bold relief that they resembled small whipcords.

Yet I suppose a case of this sort would not, in the opinion of many, subject the party who so greatly over-indulged to the imputation of being a victim of intemperance. There seems to be a mistaken idea, which is quite prevalent, that intemperance simply means an inordinate, immoderate, and excessiv use of or indulgence in ardent spirits. But having lived many years, and having closely, carefully, and impartially considered this question, I am led to reply in the following terms, "Not so, friend Plutus." I honestly and candidly and truly believe that we can, any or all of us, become the victims of intemperance to a greater degree through inordinate indulgence in "the pleasures of the table" than in any other manner.

Ask any physician how large a percentage of his cases are due to this inordinate indulgence at the table, and I am sure you will be greatly surprised when he tells how completely these cases of illness due to over-indulgence in "bread and meat," and the other items which enter into the formation of the daily bill of fare, outnumber all other cases of malady. I am not speaking at random here. Where there is one person made sick by the excessiv use of "ardents," I believe the number of those whose sickness is caused by excessiv consumption of the articles which supply our tables is far greater. I think it is time for a new departure in the manner and method of treating the drink question.

Very truly, EDWIN H. BARTLETT.

South Dartmouth, Mass.

The Foreign Press on the "Elements of Social Science."

"Though quite out of the province of our journal, we cannot refrain from stating that this work is unquestionably the most remarkable one, in many respects, we hav ever met with. Though we differ *toto cœlo* from the author in his views of religion and morality, and hold some of his remedies to tend rather to a dissolution than a reconstruction of society, yet we are bound to admit the benevolence and philanthropy of his motivs. The scope of the work is nothing less than the whole field of political economy."—*The British Journal of Homœpathy*, January, 1860.

"The motto of the work, 'The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language' (John Stuart Mill), and its dedication to the poor and suffering, are sufficient to show the tendency of the author. He uses, indeed, a directness of expression, an outspokenness, which is seldom met with in our times, and will probably in most circles of so-called refined society be styled *very shocking*, if not *cynical*, though in reality it is not so. The author only calls by their names things which we medical men also hav to discuss openly among ourselvs and with patients, but which are treated by polite society according to the Parisian proverb, '*cela se fait, mais cela ne se dit pas.*' The author, as appears from the title and from his professional knowledge, is a medical practitioner. He merits, therefore, the attention of his colleagues, the more so because, in the first place, they would scarcely guess from the title that this is a book for medical men; and, secondly, because his medical colleagues alone possess the education which permits them to estimate without prejudice the aims and efforts of the author, to try the truth of the facts which he lays down as premises, and, after due consideration, either to accept or reject, or to limit and amend, his conclusions and proposals. . . . The author's remarks on the social questions in general are among the best and most deeply-felt we hav ever read."—*Schmidt's Jahrbucher der gesammten Medizin.*]

Communications.

Thought and Mind Elements.—An Appendix.

To the Editor of The Truth Seeker, *Sir*:

Your able and interesting reply to my argument on "Thought and Mind," in The Truth Seeker of Jan. 8th, calls for a few corrections, and, as an appendix, I will present a few additional thoughts, so that in justice to myself I may not be left on the field entirely *hors du combat*. A combatant who has the pluck to renew the contest, even against heavy odds, should not be considered totally vanquished until he cries enough. You seem astonished that I should theorize in regard to thought and mind, and press most emphatically the claim that there are and can be no elements known to man that cannot be gathered, weighed, and exhibited in their substances, like oxygen, etc., etc.

You regard my suggestion or theories in regard to the existence of etherealized or spiritual elements in space, which may or may not, as the essence of matter, hav been evolved from it, and their being appropriated to the building up of mind as an entity in man, as very absurd indeed. All this you hav a perfect right to do, and so long as we both "keep good-natured," and earnestly seek to find and promulgate the truth, only good can result. Either man and the universe are dual in their nature, or they are not. If there is a positiv, there must be a negativ, and in all matter where we find the life forces activ, we find the positiv and negativ conditions; and if in seeking to harmonize with science that which in nature the Christians call God we are to be debarred from all facts and theories but what are fully demonstrated we might as well lock up our school-houses, return to superstition, "like the sow to its wallowing in the mire," and cease to struggle.

Really, I was not aware that the world had progressed to that point where theorizing is no longer in order. I was not aware that modern Materialism was so ironclad and rock-bound that it could entertain only those facts or theories already proved. Astronomers must no longer theorize about worlds they hav never seen. Copernicus and Galileo were out of order, or would be to-day, in declaring in theory that the world is round and that it moves. Columbus, and all such who theorize about what they hav not seen, weighed, and tested, only illustrate how extremely absurd it is to rely on facts not already absolutely proved. Newton, Franklin, Morse, and Fulton were fine examples of this unfortunate tendency to speculate and theorize. We are no longer to be permitted to theorize about light, heat, or any other of the supposed inponderable elements, or of the thousand and one theories which as yet are only partially demonstrated. If the world should adopt the plan of considering only those facts or theories which hav been fully demonstrated, progression would be hung up, like "Uncle Ned's" violin.

Really, friend Bennett, I would as soon go to the Christian's heaven and eternally shout hallelujah, and play on a little harp, and throw taffy at a conceited, selfish, cruel, vindictiv, lying, hell-and-devil-creating God, as to be deprived of this blessed privilege of free thought, free speech, and free theorizing about what the blood-washed call "the mysteries of godliness," etc.

I am not and cannot be satisfied with what is already known, and, like yourself, I must hav, not faith, but evidence that will satisfy my reason. We, as a race, hav but just begun to learn. We are surrounded on all hands by mysteries. The dark clouds of superstition, which for ages hav been red with the horrid fires of eternal damnation, are rapidly rolling away, and we are just beginning to discover what a glorious universe this is. Now, with our liberated reason, we may dare to search for even God himself. The church has preached "hands off" about as long as it can, and now it is the duty of every liberated mind to assist in solving the unsolved problems and mysteries that are all about us and that we are a part of. We ought to be ashamed that there is so much yet that we don't know; and if there is any one thing that will cause posterity to loathe and hate Christianity as the most blighting curse of all ages, it will be the fact that it taught the darkness of superstition instead of the light of knowledge; that we must throttle our reason and substitute in its stead the damning principle of faith; that all knowledge of all mysteries is to be looked for, not in nature, but in an absurd, unauthenticated old book of lies and obscenity, and that the author of the flames beneath and the stars above is a liar and a bloody, obscene, torture-loving demon. It is evidently our duty when we find facts which bear upon the mysteries of nature to use them in weaving theories, as men in the past hav done, and been reviled and persecuted for it too.

In regard to thought and mind, I do not, as you seem to think, claim absolutely that I am right, nor that I hav made any new discovery. I only say, to my mind, it appears so, or I believe thus and so, and endeavor to giv facts to prove it, hoping I may be furnishing a clew that will suggest to some other mind the true analysis of these great problems.

You object to my theory in regard to the absorption of mind elements on the ground that scientists hav not as yet recognized or classsed such among the primary elements. This, to my mind, is not a strong argument. It is an insinuation that scientists hav discovered it all and know all there is to be known. There may be more elements in the universe than hav as yet been discovered. It will not do to thus stick stakes and fix limits. If man is a dual being, then nothing can be more certain than that the physical is built up of the physical, and the spiritual from and out of the spiritual. This necessitates the existence of two realms—the physical and spiritual—which act upon each other and interblend so harmoniously that with our physical senses it is quite impossible to comprehend their existence and true relation to each other. Could we know absolutely the modifying influence of the invisible and imponderable realms of matter and intelligence today upon the visible, material world about us, we, I do not doubt, would be overwhelmed with astonishment. Think for a moment. Were it not for the action of light, not a single tint of color could be found throughout this earth. All vegetation would blacken and die. The flowers would lose their tints and the fruits their flavors. The earth, in a few hours, would become one vast charnel-house of death. All life would die; not a living thing would be found. And yet light is only the manifestation of the invisible ether, or something which cannot be gathered, weighed, or exhibited. Light is only the agitation or motion of the invisible ether. Light is the condition which compels the chemical union of the two realms, just as it does the union of elements upon the photographer's plate. With this grand exhibition of the harmonious interblending of the two worlds, which, like a beautiful carpet, is spread out all over this earth, how it is possible for intelligent men and women to fail to see and comprehend is a problem I cannot solve.

Scientific men are just beginning to investigate the forces and elements of the invisible realms. Who has not heard of England's Carpenter, and his silly explanation of the power and intelligence that produce spiritual manifestations? His explanation is "unconscious cerebration." Joe Cook calls it "psychic force." Others, "mind-reading," or "will-power." The preachers say, "It is the devil." All these theories, whether born of science or theology, exceed in absurdity any theorizing I hav been guilty of. The recent experiments and discoveries of Crookes, Zollner, and Buchanan ought to convince the world that there is a realm of undiscovered and heretofore entirely unknown elements all about us, and that only by exploring, investigating, and studying the elements of these realms can we ever hope to understand the marvelous phenomena which everywhere present themselvs.

Prof. Zollner, in the dedication of his "Transcendental Physics" to Mr. Crookes, says: "By a strange conjunction our scientific endeavors hav met upon the same field of light and of a new class of physical phenomena, which proclaim to astonished mankind, with assurance no longer doubtful, the existence of *another material and intelligent world*. As two solitary wanderers on high mountains joyfully greet one another at their encounter, when passing storms and clouds veil the summit to which they aspire, so I rejoice to hav met you, undismayed champion, upon this new province of science."

Would it not be wise to pause when such intellectual giants and representativs of science as Crookes, Wallace, Zollner, Buchanan, and Sargent talk about new and unexplored realms of science and new worlds of material and intelligence? It is a small matter to impeach the science of men of my caliber, but when by so doing you impeach the science promulgated by such men, it is quite another thing.

In your "reply" you say it is impossible for mind elements to exist as I hav claimed, because men of science hav never discovered them; they hav not been gathered, weighed, or exhibited; and if there is such an element, "it must be homogeneous, therefore birds, animals, and human beings ought to possess the same degree and kind of intelligence."

Now what I said about magnetism and electricity may hav been so interpreted, but I did not intend to say that the spirit world was made up of a homogeneous element. I said "magnetism and kindred elements" (kindred does not mean homogeneous) were gathered, stored away, and crystallized into mind or spirit organisms, and that thinking or thought was the law by which this is done, or by which the mind or spirit organisms are strengthened and built up. We certainly accumulate mind, or grow in intelligence, exactly in proportion to the amount of thinking we do. We can take our choice. We can, as we exercise the physical or intellectual, strengthen the body or the mind. It is evident that the body depends for its sustenance and strength upon physical elements and conditions, and the mind upon spiritual elements and conditions. It is true the mind while in conjunction with the body is compelled to work within certain environments or limits. It must do its thinking and manifest itself to a physical world with a physical brain. But because mind is an aggregation of spiritual elements is no reason for supposing that matter in the spirit world is homogeneous.

In a former article I said that worlds grow old, and that the spirit or essence of all the matter of which worlds are made pass out into the great reservoir of space. This being true, there must be as many elements imponderable in space as there are or were in those worlds when living. Of course, as matter givs up its life principle or elements, conditions cease. It therefore loses its attractiv power, and other younger and more vigorous worlds, where conditions of a more powerful nature exist, receive what once belonged to it. This will explain the wonderful results that are predicted from the coming perihelion of the planets. A line of attraction will be formed, and an interchange amounting perhaps to an equilibrium of the spiritual elements of the entire solar system will take place. The younger planets will receive from the older, and henceforth we, the inhabitants of the earth, will be breathing in and assimilating to a much larger degree than heretofore vitalizing elements far in advance of and superior to what hav hitherto been found belonging to this planet. The new impetus which earth's inhabitants, as well as all nature, will here receive will enable the race to cleanse its blood and slough off the horrid ulcers of ignorance, bigotry, and superstition at a much more rapid rate than now. A crisis is evidently at hand. It will be the end of a cycle, and if Mother Shipton had said *cycle* instead of the world, she would hav said just what was intended.

You deny that matter possesses spirit essence or parts with it, and especially do you deny that this essence can be attracted to and enter into other forms of life. You claim that all there is of life, force, mind, or spirit is generated from these bodies or created by the processes of digestion, assimilation, and combustion in the stomach, brain, and muscles. Combustion is disintegration, and cannot occur except by the aid of an atmospheric or spiritual element. Keep away the oxygen from your fires, and your coal and wood would be a long time burning. But this is not the combustion of thought. If a simple combination of elements by the process of combustion is all that occurs in the brain, then our stoves ought to think. "Perhaps," I hear you say, "they would if they had brains." Very well; throw a handful of brains into your stove, and see if you get thought as a result. Why not get together a lot of brains, bones, ligaments, muscles, blood, etc., and introduce a little combustion into the heap, and see what will result? If thought cannot be evolved, perhaps a little yeast and magnetism might induce assimilation and digestion, and then with combustion, your theory being true, a human soul ought to be evolved and to manifest itself by exhibitions of intelligence. Of course you may be right, and consequently I be wrong, about this union and harmonious interblending of the physical and spiritual, but I can not believe it. Let us look at nature and see what we find bearing on this question. It seems to me it needs but a glance over the broad fields of earth to prove that we are surrounded by an ocean of spiritual elements that are modifying these grosser forms in a great variety of ways. No human being has ever yet told what that substance is that tints the grass, the rose, the violet, or the lily. No human being has ever yet gathered, weighed, or exhibited it.

What scientist has ever gathered the aroma of the rose, peach, apple, pear, clover blossom, or hayfield, and classified them as primary or combinations of primary elements, and exhibited them? Likewise the flavors of the various fruits? What is it that causes the bitter, and what the sweet? although these latter I believe to be only conditions or modes of manifestation. Yet what is it? It is just as pertinent to ask. Shall we deny that these subtle elements exists because science has not yet been able to place them in its scales and weigh them? Where do these elements come from? Take a heap of dirt and subject it to the closest analysis, add all the elements ever used as manure or fertilizers, analyze it again, and nothing absolutely is found approximating in the remotest degree the odor of the rose. Analyze the air; nothing of the kind is found there. If science cannot find it by its rigid materialistic methods of analysis and tests, we must pronounce materialistic science a failure, and must look elsewhere. We will try Zollner's and Crooke's new science; and as it is claimed to be a step in advance, perhaps it will help us. Analyze the nutrition and fluids drawn from the soil by the plant, also every atom of the plant, shrub, or tree, and not a trace of the aroma of the flowers or the flavor of the fruits or color is found. Whence do they come? In my last letter I spoke of condition as playing a very important part in the economy of nature, and now let us see if it will not help us in solving this problem. If we can not find what we are looking after in the soil, in the elements drawn from the soil, or in the substance of the plant itself, we, as I said before, must look elsewhere. With that wonderful law of chemical affinity, of attraction and repulsion, and knowing that the positiv and negativ both attract and repel, we will now examin some of nature's work, and see if by so doing a little light may not be found that will bear upon this subject.

The great work accomplished by the vegetable world is to liberate oxygen and store away carbon.

Carbon, which if set free elsewhere is attracted, while oxygen is liberated and repelled, exactly the reverse of that performed by the animal kingdom. We attract and utilize oxygen and liberate carbon. So the two kingdoms, by the law of attraction and repulsion, mutually interchange elements and sustain each other. Does not this prove my theory true that we attract elements thrown off or evolved from other forms? Every atom of the fluids and solids which the plant draws from the soil must pass through the leaves or foliage. Plants breathe very like human beings, and the foliage is the lungs of vegetation. In the foliage the substances drawn from the soil become carbonized, so scientists of the old school would say, but the new science would hav it carbonized and spiritualized. Light, which is but the vibratory motions of the universal ether, is the all-important condition necessary to this breathing. Without this light the plants wither, fade, and die, simply because without light they cannot breathe. While, then, the substances drawn from the soil are passing through the leaves, those not liberated are exposed not only to air elements, but also light elements. Right here is the great mystery, and right here it must be solved, for nowhere else in the whole history of the plant do we find a single clue to the origin or cause of colors, odors, or flavors, etc.

If elements from the air are attracted and utilized, hav we not just as good reason for declaring that elements drawn from the universal ether are also utilized? If the carbon of the world is drawn from the air, where do the colors and odors come from? It seems that light is just as necessary as air, and light is only the vibrations of the universal ether, which, by its varying law of vibrations, exhibits all the tints and colors of the spectrum. At this point new and needed elements are taken on, or breathed in, while those that are no longer needed are expelled. What is it that under the vitalizing or quickening power of light is here done?

If plants could liv and breathe and grow without the aid of light, we might then conclude that only air elements are needed. Here then is the presence and action of an etherealized element that is just as essential as air. If the action of the light element is as essential as air, then we must conclude that spiritual or etherealized elements enter into the combination. This then solves the problem as to where the colors, perfumes, etc., etc., of the plant come from.

With this view, friend Bennett, am I not justified in speaking of "the great reservoir of spiritual or mind elements?" If the universal ether which fills all space contributes of its elements to sustain and build up life forms on the planetary bodies, as it undoubtedly does, I hav certainly proved my theory true. It may be claimed that light is a manifestation belonging to the visible and material universe. Granted. For precisely the same reason, I shall claim that spiritual manifestations belong to the invisible and material, for they originate the same as light in the realms beyond. In order to hav light we must hav a universal ether, and we should never hav suspected the existence of such an element had it not been for its mode of manifesting itself, which is by light, imparting not only vitality but odors, colors, and flavors to material forms.

It is claimed, and with good reason, that the coal beds are, to a large extent, the sunlight of past ages. Already the world is being supplied with all the flavors of fruits and the perfumes of flowers distilled from the coal. This again proves my theory true that elements are drawn from the great reservoir of spirit-matter. The wonderful discovery has been recently made that sound will travel on and with a beam of light; that wherever a beam of light can be sent or received there sound may be conveyed and messages be sent far exceeding in rapidity and ease any system of telegraphy ever before invented. If light may be made the vehicle of sound, may not other properties and phenomena equally as marvelous attend this wonderful element? Who has not observed that every leaf or blade of grass terminates in a delicate point? These undoubtedly are electrical points, which gradually dispense the magnetism or electricity that is liberated by the grinding processes of nature's mill. Could we behold from every tree top, shrub, blade of grass, and flower the streams of etherealized elements that are passing off into space with these physical eyes as we behold the grosser forms of matter, language would be inadequate to express our admiration and wonder. Go out in the morning and examin the hoar-frost. Millions of little crystals shoot up from every point and surface. They are electrical points which nature has improvised for a purpose. Wherever a frost crystal is formed there a jet of magnetism or kindred elements hav shot off into space. This being true, what a mighty load of etherealized matter this old earth is constantly yielding up! These liberated elements undoubtedly return again and again—perhaps hav traveled these circuits out of one form into another since the earth begun millions of times, and what is the result? Every circuit that is traveled undoubtedly marks one in the progressiv scale of matter. As the essence of matter becomes, by these processes, more and more refined and etherealized, higher and higher forms of life spring into existence, and finally it becomes so highly refined and endowed with life principles that it is possible for creatures with souls to be "molded and fashioned" out of them.

Man, in the earlier ages of this earth, was not found, because the elements out of which to make his mind had not yet been evolved and perfected. This may be a seeming contradiction to what I hav elsewhere stated that mind or soul elements are drawn from the great reservoir of spirit. I hav never said I thought all of mind entity is constituted of elements drawn from the great universal reservoir. There must be such a combination of elements that the soul will eternally be recognized as a child of this earth. The spirit of matter, as it is evolved from the rocks, is ever reaching out after its affinity in space, and the fruit of the union is new forms, new life, and added energy, power, and beauty.

I certainly believe the evolving of mind elements or intelligence to be not only the principal part but the most interesting part of the great book of evolution; and those who ignore the existence and evolution of these elements are as foolish as Christians, who are content to feed on the shucks of faith. It would be well if Materialists, instead of denying these wonderful truths, would turn Spiritualists and investigate this "new science" for themselvs. Perhaps a little inspiration, under proper conditions, from those despised spirits would quicken their faculties, and they be enabled to see the truth as others do and as it is.

I will now close by giving one more theory, which I regard as pertinent to this discussion. I believe this earth is destined to become a sun, likewise all of our sister planets. I believe there are magnetism, electricity, and other kindred elements in and about this earth, both activ and latent, enough, when liberated and activ, to produce a sun as brilliant as the sun that illuminates this earth to-day.

In the auroral and magnetic displays we already hav the beginning of a self-illuminating atmosphere. Jupiter is already beginning to giv light of its own, and the time is not far distant when this system will hav two suns instead of one. Double stars or suns revolving around each other are very common. Bright, shining spots on Jupiter hav attracted the attention of astronomers of late, and much speculation has been indulged in as to what it portends. We must bear in mind that this universe is progressiv, and that the possibilities of matter are infinit. Matter is the infinit, and there is no infinit in the universe but matter.

It will no longer do for the Materialists to shut their eyes to these important facts. If the vegetable world, which combines in such a wonderful degree the useful and ornamental, the physical and spiritual, is made up of elements drawn from earth, air, and spirit, may not man, with his wonderful gifts of intelligence, be likewise made up? Surely man, with his godlike attributes of reason and thought, is not inferior to vegetation.

He who persists in looking down into the earth beneath his feet for all there is in the universe to-day has not yet felt nor entered into the progressiv spirit of the age. Be assured that Spiritualism means far more than the raps and table-tippings. It means the solution of all mysteries and all problems by the inherent principles or laws of matter in harmony with reason, and the death of all creeds, dogmas, false gods, and superstitions. E. A. CHAPMAN.

Lowell, Mich.

Thomas Paine and Robert Burns.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Two articles from two gifted pens, which I hav just perused in THE TRUTH SEEKER of January 22d, hav inspired me to take up my pen and write Amen.

The first is that of William Henry Burr. I am fully convinced that he has the right of it; that the immortal Thomas Paine was the author of both the Junius papers and the Declaration of Independence. Yes, I believe that Dr. Franklin became aware that Paine was the writer of the Junius articles, and that they were the foremost cause of Franklin's inviting him to come to America.

I also believe Paine was the author of the Declaration of Independence. That Jefferson was the writer (penman) there is no doubt; but that Mr. Paine modeled and gave to it its spirit and positiv character is almost self-evident, for therein is easily traceable the same indomitable will and purpose that animated the great author of "Common Sense," "Rights of Man," the "Crisis," and, I may add, the Junius productions.

But dismissing the subject of "friend" Burr's investigations with a full belief that he is in the right, I will next say that I always read what I see published in the columns of THE TRUTH SEEKER from the pen of George Chainey. This time he has said something right to the point about the immortal Robbie Burns, Scotland's and nature's true poet and nobleman, and that is, that his great, humane, and fraternal spirit forever rebelled against the orthodox tyranny of the kirk of Scotland. Yes, truly such a spirit as his must ever rebel against the tenets of a Calvin or a John Knox.

I was at Ayr twice last summer—

> "Auld Ayr, wham ne'er a place surpasses
> For honest men and bonnie lasses."

I strolled along the banks o' Doon, visited the Burns (Burness*) cottage, the room in which Burns was born, the Alawoy kirk, gathered clippings from the rose, woodbine, and ivy that entwine the "Brig o' Doon," over which Tam O'Shanter was flying upon his gray mare "Meg" when the de'il rushed out of the old kirk grounds and pulled off the tail of his noble charger. I crossed the "auld brig o' Ayr," built in 1252, and was feted and toasted at the "Tam O'Shanter inn," the old tavern in Ayr where Burns and his "cronies," Tam O'Shanter and Suter (shoemaker) Johnny used to resort, and where

> "The landlady and Tam grew gracious
> Wi' favors secret, sweet, and precious."

I sat at the same table at which they sat and in the same chairs that they sat in, sipped Scotch ale from the same mug that Robbie sipped from more than a hundred years ago, and in the same room, upon the wall of which hangs an original letter in a frame written by the poet to a gentleman of note at Edinburgh beggi.g his criticism upon a poem he had just written, which he didn't dare publish without counsel, as it might bring down the shafts of the church upon him. He and the kirk were like oil and water to each other. He said he chose the tavern instead of the church as a choice of two evils. Yes, nature and humanity were his first and only loves.

While in England I also passed through Thetford, where the noble Paine was born. That village has at this time three or four thousand inhabitants, and is situated exactly upon the line that divides Norfolk and Middlesex counties, and is a part of each. But Thomas Paine was born in Norfolk county. I passed through that village when en route from London to Norwich. And you and I, you will recollect, Mr. Editor, saw the table at Mr. Truelove's upon which Paine wrote his "Rights of Man," and upon which he might hav penned the Junius articles. Fraternally, DR. ANDREWS.

*Burness was the name of Robert Burns' father, but the poet left *ess* off in writing it.

The Modern Devil.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In all the churches throughout our country the preachers are fulminating their anathemas against a horned and hoofed devil, who is going about like a roaring lion seeking whom he may devour. The principal business of the churches is to fight the machinations of this evil one. Millions of dollars are expended every year, and hundreds of sermons are preached in every pulpit to effect this end. But there is a devil that stalks through our country at noonday, whose influence is producing all that is deplorable. There is not a church but what treats him with the greatest courtesy and obeys all his behests. The preacher and his flock are his fast friends, and are ready to exclaim, Great is thy influence and great is thy power; for these we love thee! Yet their horned devil is no match for this one in the amount of misery he inflicts upon the human family. In every country he robs the poor to bestow great wealth on a few. He builds colleges and churches with money he filches from industry. There is not a crime in the long catalog of crimes that he is not immediately or remotely the chief cause of.

He sits in the halls of pride and feasts with fiendish delight on the poverty and suffering he has caused amongst earth's toilers below. He is welcomed in the parlors of money kings and dandled on the lap of aristocracy, yet is worshiped by the penniless wretch whom he has robbed of his labor and his manhood.

Not only do the churches and ministers of religion yield to his sway, but all governments and legislativ bodies bow submissivly to his mandates. More than half the world are his willing slaves, and bow obsequiously to his power. His legitimate work may be seen in the hovels and rags of the poor. The starving, landless Irish to-day are brought to their condition by this insatiate fiend. Yet his power over humanity is so great that the enlightened nation of England is marshaling her forces to assist him in crushing out the life and liberties of the poor, downtrodden Irish. This devil is *Interest*. Would it not be well to hav less to say about that old mythological devil until we rid the world of this real devil, *interest?*

I hav long considered the subject of interest the most important point for reformers to attack. Not that it is the weakest and most easily demolished, but because it is the strongest fortress now held by the money power. In our grapple with Shylock, this must fall or victory will be his. ANTIUSURY.

AN IMPORTANT DISCUSSION.—An eight-day debate has been arranged to commence at Columbus, Kan., February 22d, between O. A. Phelps and Rev. C. W. Pool.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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The Mind Element.

We are disposed to let friend Chapman hav the last word on this subject, and on this we are agreed, for he is disposed in the same direction. A column of his "Appendix" is used to justify *theories*, and to show that they may be properly indulged in. This was scarcely necessary. We hav not condemned theorizing nor forbidden it, but simply hinted that theories are not necessarily facts. The wildest imaginable theories hav existed since man first walked the earth, and this occupation of theory-making will doubtless be continued indefinitly. Mr. Chapman has just as much right to build up theories as any other man, but he will hav to prove them a little better than he has his theory of "mind-element" before they are universally adopted.

The main point in dispute between us is, What is mind? If we hav understood him, he holds that it is matter, an element, of which there is an inexhaustible fountain somewhere in stellar space, from which all men and all animals draw enough to do their thinking or make their thoughts. This element, being intelligence, is always thinking, whether in the great fountain or whether drawn out into animal organizations, comprising 1,500,000,000 human beings on the earth, to say nothing of the quintillions that hav left it, and perhaps a million times as many inferior animals, great and small. On the other hand, we hold that thinking or intelligence is a function of the brainal system, as motion and strength are of the muscular system, digestion and assimilation of the gastric and circulatory systems, sight of the eye and connecting organizations, hearing of the ear, etc. It seems to be no more difficult to comprehend that thoughts are produced than that locomotion, hearing, seeing, and feeling are produced, and that all are the concomitants of *life* and organization. We can see no proof that thinking requires a separate element any more than seeing, tasting, hearing, feeling, or life itself, which is the sum total of animal organization and functions.

Thinking is the result of the entire human organization, brain, stomach, the circulatory system, and the nervous system, quite as much as any other function performed by the body, and perhaps more; but that it is a function, a result of organization, seems proved by the endless diversity of thoughts and degrees of intelligence that men exhibit. If mind and thought are matter, an element similar to oxygen and hydrogen, they must ever be the same. Oxygen is homogeneous, always the same, always alike, though modified by its thousands of combinations. It is so with the other known elements. If mind is an element like oxygen and hydrogen it must be homogeneous, and when drawn from the great reservoir or ocean it must always be the same article; but directly the opposit is the result. No two persons hav the same thoughts or mind, no two draw the same from Mr. Chapman's stellar fountain. No two organizations being precisely alike shows why minds are ever unlike, and the same explains why the mind is affected and diseased when the body is.

We go as far as Mr. Chapman in recognizing the finer forms of matter and the subtle forces of electricity, magnetism, chemical affinity, attraction, etc., etc. We admit the importance of these—and of others perhaps not yet understood—in making up *life*, the grand result of the universe, but we cannot clearly see his dual system of matter and spirit. We regard the universe as a great unity—one system—employing coarser and finer forms of matter, the latter evolving from the former. These and the concomitant forces are always at work in producing the results attained.

We hav never insisted that this is the ultimate state of our existence, nor that it is not in the economy of the universe to produce continued life; but we do hold that if we hav a contined existence, if we continue to liv, move, and think, we must hav bodies, organs, and brains, as we now hav, composed of matter and within the universe, though the material be far more subtle and refined than that which makes up our present organizations. All this may be within the power and province of the universe and help to form its wonderful economy. We do not divide existence or substance into matter and spirit, but regard it all as matter, though ranging from the bank of clay to the finest ether that man has ever found. Invisible and almost impalpable hydrogen is just as really matter as the block of granit, and so of all the finer forms in which matter exists. If spirit exists, it is simply a form of matter combined with the forces inseparable from it, as in our cruder life here. It is only a question of degree; and that matter is susceptible of almost interminable gradations from the coarse to the fine is well proved. Still it continues to be matter all the time, and can never become anything else. Matter and its forces make up the universe. They are eternal, the almighty—the only eternal and almighty, in our belief, which has an existence.

Mr. Chapman's talk about throwing a lot of brains, bones, blood, ligaments, muscles, etc., into a stove, expecting to produce thought thereby, is unworthy of attention. Nature works in no such way, but furnishes all the matter, force and organizations which produce life and which produce thought.

The odors, colors, and flavors which Mr. Chapman speaks of so flippantly and propounds questions about are not primary elements, but are the results of organization, the union of many of the elements and forces in the universe, the same as man and his thoughts.

In Mr. Chapman's former articles he has talked about the mind-element as a primary or simple substance, and said that the mind or thought of man was this spirit element drawn from its capacious resting-place; but in his appendix he modifies his theory and uses the plural and talks about mind elements, soul elements, etc., and of course life elements. In this view of the case we are not so very far apart. If he givs up the idea that mind is a primary, simple element that exists somewhere separate from our world, and admits that it is a phenomenon of life, the result of the elements and forces in nature, we will not need to discuss the subject further, and other appendixes will be unnecessary.

What Objections to Christianity?

REPLY TO MR. MAIR'S FIFTH LETTER.—CONTINUED.

It is evident you are loth to part with Tacitus as a witness. This is not strange inasmuch as he is the only pagan authority whom you can quote who is even claimed to have mentioned the name of Christ. The more, however, the subject is investigated the more probable it becomes that Tacitus never mentioned the name of Jesus, and the claim that he did is one of those misrepresentations to which, unfortunately, too many Christian writers, both early and late, have been much addicted. It matters not very much what Gibbon's opinion upon the subject was, for he had not so good opportunities of judging as are now possessed.

The passage alluded to is found in what are called the Annals of Tacitus; and it is the Annals that is believed to have been a production of the latter part of the fifteenth century. It is admitted on all hands that such a writer as Tacitus lived in the close of the first century and that he wrote several works, among which were a Treatise on the Germans Histories, a Dialogue on Orators, etc., but it is now stoutly disputed that he wrote the Annals. If he was the author of them it is most singular that the work was not known before the close of the fifteenth century, which is asserted to be the fact. If you can show that his Annals was alluded to, and especially the passage referring to Christians, I ask you to point out when and by whom.

The reasons given by Taylor for believing the whole thing a forgery have great weight:

1. None of the Christian Fathers made the slightest allusion to it, though the same would have served them a better purpose than any other authority of the kind they were able to use.

2. Tertullian refers twice to the Histories of Tacitus, but never to the Annals.

3. Eusebius, as searching as he was to find everything that could be used to strengthen the Christian cause, made no mention of that passage nor of the Annals.

4. The language of the passage is exaggerated, improbable, and incompatible with the gentle and cultured Tacitus, who, if in his day Christianity was what is claimed for it, would not thus have characterized it.

5. Because in the genuine writings of Tacitus no allusion, directly or indirectly is made to Christ or to Christians.

Taylor makes use of this language, and instead of aspersing him I call upon you to refute it: "The first publication of any part of the Annals of Tacitus was by Johannes de Spire, at Venice, in the year 1468, his imprint being made from a single manuscript, in his own power and possession only, and purporting to have been written in the eighth century. From this manuscript, which none but the most learned would know of, none but the most curious would investigate, and none but the most interested would transcribe, or be allowed to transcribe—and that too, in an age and country when and where to have suggested but a doubt against the authenticity of any document which the authorities had once chosen to adopt as evidence of Christianity would have subjected the conscientious skeptic to the fagot—from this all other manuscripts and printed copies of the works of Tacitus are derived; and consequently in the forty-fourth section of the fifteenth book of these Annals we have the celebrated passage."

A friend of mine who writes over the name of "Antichrist," and who has undoubtedly devoted more time to the proofs and probabilities of Christianity in the first and second centuries than any other man in America, says, on page 423 of his "Revelations": "That the Annals of Tacitus were forged in the fifteenth century is now claimed to be demonstrated by the author of a book entitled 'Tacitus and Bracciolini,' London, 1878. For forty years Poggio Bracciolini was a papal secretary, and competent to commit such a forgery. In 1422, while in the receipt of a starvation salary, he was tempted by an offer of 500 sequins (nearly $50,000) to engage in some mysterious literary work. Seven years later six books of the Annals were brought to him by a monk of Saxony. Then all Christendom rejoiced to learn that the heathen Tacitus had mentioned Christ crucified under Pontius Pilate. The discovery was worth the money. Poggio, though a father both spiritually and carnally, was not a husband till the age of fifty-four. At seventy-two he accepted the office of secretary to the republic of Florence, and at seventy-nine he died, leaving five sons of his old age. Up to the last he was a busy student and writer. Fifty-six years after his death his fourth son was secretary to Pope Leo X., at which time the pope's steward, stimulated by a munificent reward, discovered the first six incomplete books of the Annals, probably the unfinished work of Poggio in his old age."

He continues his remarks by allusion to the damaging fact that a passage in the pseudo Tacitus of Poggio is closely similar to one in Sulpicius Severus, who wrote about the year 400, three hundred years after the time of Tacitus. After a quotation from a notice in the *Edinburgh Review* of Mr. Ross's work (who is the author who denies the authenticity of the "Annals") he closes by saying: "We are quite satisfied with the conclusion that the cloud on the title of the Annals is at least as dark as that on the fourth gospel. And as for 'long tradition' we think it will be found a little too long to prove Chr st was crucified under Pontius Pilate."

Writing later upon the same subject, he repeats: "The fact is that the existence of the so-called Annals of Tacitus, which contains the passage about Christ, was never known at all until the year 1429, when the forged work first made its appearance. Tacitus did not write the Annals, but Poggio Braccilini did. He produced the last six books of the Annals in 1429, for which he received a fortune. Then in his old age he forged the first six books, but died before completing the sixth. These were brought to light by his son a long time after the death of the father, and palmed off on the pope for another munificent reward. The father was secretary to seven successive popes during a period of forty years, and the son was also secretary to Pope Leo X. when the steward of his holiness discovered the first six incomplete books of the Annals. Further details on this subject will be found in the 'Revelations of Antichrist,' which exhausts the whole subject of the historical existence of Jesus, and proves conclusively that no such person existed in the reign of Tiberius; in other words, that the gospel Jesus is a myth, but that there was a Jesus who was stoned and hanged about 76 B. C., among whose disciples were Simon Kepha, alias Peter, and the Apostle Paul, both of whom lived and died before the Christian era." On this subject Taylor says, "I consider this celebrated passage to be a forgery or interpolation upon the text of Tacitus."

The least that can be said on this subject is that the only pagan authority upon which you can depend with the slightest confidence is thus terribly shaken and needs more help to sustain him than can be found. That the passage referring to Christ was written many centuries after the events are said to have transpired there is the strongest grounds for belief; and this is corroborated by the fact that not one of the sharp, lynx-eyed early writers in favor of Christianity made the slightest allusion to it. The fact is perfectly established that hundreds of spurious gospels, false documents, and forgeries were produced from time to time to uphold and establish the story of Jesus, the baseness of which has been fully exposed, and that this portion at least of the Annals of Tacitus is of the same character there is, as shown, the strongest reason for believing. If an early existence of this passage or of the Annals itself can be proved, it devolves upon you to do it.

But if it will be a special gratification to you to admit for the time being the authenticity of the single passage in which Tacitus is said to hav alluded to Jesus it amounts not to very much, only that the writer three-fourths of a century after the alleged death of Christ heard that his followers, "branded with deserved infamy," had been cruelly treated by Nero. If the passage were genuine, it would not deserve the appellation of historical proof, but since a very dark cloud is thrown over its genuineness, it falls hopelessly to the ground.

As to the identity of the Gospel of Nicodemus and the Acts of Pilate, the best of evidence is to be adduced. It is to be found in the Ante-Nicene Library, Vol. XVI., the "Apocryphal Acts of Revelations." The Introduction, page 11, says that "the Acts of Pilate was also entitled the Gospel of Nicodemus." To the same effect we have the concurrence of Tisch-

endorf, one of the very best Christian authorities, and he attributes the production of the work to the second or third century, a period so prolific of spurious and false gospels and epistles. See pages 124 and 222 for the different versions of the Gospel of Nicodemus, the first part being entitled the Acts of Pilate, and the second part the Descent of Christ into Hell. In the first Latin version of the second part, chapter xii, it will be found that Pilate did write "a letter to Claudius, king of the city of Rome," about the crucifixion of the son of God; so that the assertion that Pilate is claimed to have written a letter to Claudius is not so very ridiculous after all. On page 224 is another Report of Pilate to Augustus Cæsar, and following it another version of the same. On page 231 is given the copy of another claimed document, the Givings Up of Pilate, and lastly, a little further on, will be found an account of the "Death of Pilate." In all these pretended documents, or, as you are pleased to term them, "government archives," Pilate appears as an excellent Christian, and may in fact be termed the first Christian martyr. The damaging fact, however, in the whole business is that the documents are all spurious, not one of them having been written by Pontius Pilate, and had no existence till the second century, when a certain number of Christian geniuses lived, capable of getting up gospels and sacred documents to meet the needs and demands, which fact I think I will be able to show, further on, as fully as you wish.

In the edition of the Apocryphal New Testament (William Hone, Ludgate Hill, London), in the introduction to the "Gospel of Nicodemus, formerly called the Acts of Pontius Pilate," this language is used: "Although this gospel is, by some among the learned, supposed to have been really written by Nicodemus, who became a disciple of Jesus Christ, and conversed with him, others conjecture that it was a forgery toward the close of the third century by some zealous believer, who observing that there had been appeals made by the Christians of the former age to the Acts of Pilate, but that such Acts could not be produced, imagined it would be a service to Christianity to fabricate and publish this gospel, as it would both confirm the Christians under persecution and convince the heathen of the truth of the Christian religion. The Rev. Jeremiah Jones says that such pious frauds were very common among Christians even in the first three centuries, and that a forgery of this nature, with the view above mentioned, seems natural and probable. The same author, in noticing that Eusebius in his Ecclesiastical History charges the pagans with having forged and published a book called the Acts of Pilate, takes occasion to observe that the internal evidence of this gospel shows it was not the work of any heathen, but that if in the latter end of the third century we find it in use among Christians (as it was then certainly in some churches), and about the same time find a forgery of the heathens under the same title, it seems exceedingly probable that some Christians at that time should publish such a piece as this in order partly to confront the spurious one of the pagans, and partly to support those appeals which had been made by former Christians to the Acts of Pilate; and Mr. Jones says he thinks so more particularly as we have innumerable instances of forgeries by the faithful in the primitive ages, grounded on less plausible reasons. Whether it be canonical or not, it is of very great antiquity, and is appealed to by several of the ancient Christians. The present translation is made from the gospel published by Grynæus in the Orthodoxographa, Vol. I. tom. II., p. 643."

From this and all other authentic information that can be gathered upon the subject this damaging fact to Christianity is made most conspicuous, that there are no reliable records proving that such a person as Jesus Christ ever lived; that all the gospels and so-regarded sacred stories about him are forgeries, spurious, or the mere rehash of legends and unreliable traditions that cannot be traced to any real events that ever took place. In the place of all this the most reasonable conclusion that can be arrived at is that the mention in Josephus, the letter of Pilate, the passage in the Annals, and the almost uncounted number of gospels and documents of the early centuries are spurious forgeries and interpolation wholly unworthy of confidence. A cause which depends upon such evidence for proof is weak indeed.

THE SOURCE OF CHRISTIANITY.

I do not undertake to give the precise origin of Christianity, but I think I have shown, and can further show, that very similar views had been largely entertained in the world long before the word Christianity was used or known, and that there were several sources whence the Christian story and dogmas could have been derived. And it is hardly worth while to impute anything to a supernatural source when natural sources are found in abundance.

The Jewish scriptures, which Christians have adopted, tell us that man has existed on the earth less than six thousand years, and that from the family of Adam, and a thousand years later from the family of Noah, all the nations and tribes of men on the earth have descended. The same story tells how the earth, sun, moon, and stars were made in the same week that man was, before which time there was nothing, or, if something, in a very crude, chaotic state—"without form and void."

Science, which gives us far more accurate information than this contained in the Bible, convinces us that that Jewish statement of the cosmogony of the world and the universe is totally false. Geology unmistakably tells us that this earth has existed in its present form for hundreds of thousands and probably many millions of years. Man existed on it, though probably in a primitive, savage state, a hundred thousand years ago. The proofs of this I will not stop to produce unless you call for them.

Astronomy tells us of the solar system, of which the sun is the center, around which revolve the earth, seven other planets, five of them much larger than the earth, and two or three hundred asteroids of smaller dimensions. It tells us that the stars which we see with unaided eyes, and countless thousands of others brought to light by the aid of powerful telescopes, are largely suns, the centers of other systems, with smaller globes revolving around them, as the earth revolves around its sun. The writers of the Jewish Bible knew nothing of this. They knew not even that the earth was round, nor that it turned daily upon its axis and coursed yearly round the sun, millions of times larger than itself. The author, or authors, of the Jewish story evidently thought that the earth constituted the universe; that it was a flat surface, having "ends," "foundations," and "pillars," with a comparatively small body; the sun to give light by day, and another small body, the moon, to giv light by night, while the little twinkling stars were made in a hurry, thrown in for makeweights or good measure, and set up in the firmament a short distance above the earth for ornamentation or amusement.

The writer or writers tell us that from Shem, Ham, and Japhet all the nations of the earth hav sprung, and that during the lifetime of Shem large and powerful nations in the eastern part of Asia and in Egypt arose, and that kingdoms and large cities were established. Common sense and universal experience tell us that this cannot be true. The world has never advanced that far in the lifetime of one individual, and the strongest proofs exist that man lived on the earth long eras before nations, languages, or literature were established and before kingdoms and cities were built up.

Learned scientists agree that millions of years ago the earth was in a molten state, and that incomputable ages rolled away before it cooled sufficiently to admit of vegetable and animal life upon its surface. A very large portion of the earth's crust consists of chalk, which is made up of shells of exceedingly small creatures that live and die under water, creatures of the same character as at this moment are forming chalk-beds at the bottom of our oceans. A layer of chalk one foot in thickness is not formed in less than a century, and is thought to require a much longer time, so that, as the chalk beds in the southern parts of England and the northern parts of France exceed one thousand feet in thickness, it is very safe to conclude that they could not hav been less than one hundred thousand years in forming. And any table of the earth's crust shows us that there are rocks of great thickness above and below the chalk, for the production of which millions added to millions of years were required. How easy, then, for a person not blinded by superstition to see that the Bible story upon which the Christian religion is based is not only not divine, but wholly unreliable and false!

The Bible tells us that man was created upon a very high plane, perfect and without fault, and from this state he suddenly fell into the lowest depth of crime and degradation. Science and research, on the other hand, give the assurance that the primitive condition of man was very low down, but a slight remove from the animal kingdom. He dwelt in caves and holes in the earth, lived as the animals lived, and knew little more than the animals. The bones of the human species have in many parts of the earth been found side by side with the bones of animals that for thousands of years have been wholly unknown in the world, and under such circumstance as to prove that they lived together upon terms of equality. Subsequent to this state the "stone age" came on. When man slightly progressed from his original very low degree, he prepared for himself axes, knives, etc., of stone, with which he felled trees, killed and dressed game, etc. These stone implements have been found in great numbers in various places, proving that many thousands of years ago, before men knew aught of the metals, they crudely formed their implements of stone. The earlier and later stone ages must have extended over many thousands of years.

From these primitive conditions man slowly progressed, acquiring, as necessity impelled and experience dictated, more and more knowledge of language, agriculture, architecture, and social life, until ultimately he became a civilized being, building cities, constructing machinery, and writing and printing books.

The lesson to be learned from all this is that man was not created in the beginning in a high state of perfection; that he did not fall from a state of happiness and perfection to a state of utter wretchedness, but rather, instead of falling, he has gradually been rising, becoming more intelligent and better fitted to keep up the battle of life in the great struggle of existence. We infer also that as man did not fall, is not lost from the source of his existence, he needs no finding and requires no savior to bring him back to the imaginary altitude from which he fell.

It is believed that the birth-place of the human race was in some part of the earth where the climate was mild, so that before he knew how to make clothing or construct dwellings he would not suffer from the severities of climatic extremes. The precise locality where this beginning was made cannot be known. So many years have sped away since that all knowledge to be had upon the subject does not enable us to penetrate the age of dense darkness which intervenes. The farther back the geological epoch of man's first appearance on the earth, even to the Miocene period, the more cumulative is the proof of the unity of origin of the various races. But when it is undertaken to fix the site of man's first appearance it is not easily accomplished. Looking at his slender organization and the absence of any natural protection against severe cold, it is reasonable to suppose that he originated in a mild latitude, and many have conjectured it was not far from the Indian ocean in the central or southern portion of Asia. To this theory men no less learned than Prof. Sclater, Prof. Huxley, Lubbock, Tylor, and scores of the ablest writers the world has produced have given their assent.

Notwithstanding the great antiquity which is justly claimed for the American continent by general consent, priority, so far as the human race is concerned, is conceded to the opposite side of the globe. It is believed that from Central Asia came the races which have made up the civilized nations of the earth. India has been termed the cradle of the world's literature, civilization, aud religion. Its history, languages, and literature are thought to be older than those of Persia, China, Chaldea, or Egypt. While it has been the birthplace of civilization and literature, it has also been the source of the mythology, theology, and superstition which have cursed the world.

Ancient Asia was peopled by the Aryan nation or tribes, who occupied the main portion of the continent south of the Himilayas. They were a peaceful, agricultural people, and attained to a fair degree of civilization. It was this people who worshiped Indra, Agni, Varuna, Mitra, Soma, Maruts, Ushas, Yama, etc., who were personifications of the powers and manifestations of nature. Their descendants at a later period conceived and worshiped Brahma, Vishnu, Siva, and the numerous other gods which the fertile brains of the Hindoos were able to imagine. A branch of the Aryan family occupied Iran or Persia, and these were more monotheistic in their deity-worshiping proclivities and principally recognized Ormuzd as their great deity, with Mithra, the sun, and Ahriman, the arch-devil of the world. It is believed that people from Iran or Persia settled in Chaldea and Assyria, where their gods were Baal or Bel, Ra, Mendach, Nergal, Nebo, with Ishtar, Astarte, or Ashtoreth, etc. That these were all older than Jah, or Jahveh, of the Jews there is little room for doubt.

The Aryans were a thrifty, enterprising race of people, and traveled westward, settling in the western portions of Asia, Greece, Etruscia, Iberia, Gall, Britain, Teutonia, and Scandinavia. Modern Europe has undoubtedly still a large admixture of Aryan blood. Philological proofs are abundant that the present languages of the European nations are outgrowths and evolutions of the ancient tongue, of which probably the Sanskrit is the best defined representation.

The Aryans were a religious people, and regarded with worshipful veneration the various grand operations of nature. They believed that the sun, moon, stars, clouds, rivers, and the like possessed life because they moved, and they readily conceived that these had a far stronger life than their own, obeying a will more powerful than they could exercise. It was but a short step from this recognition to the belief that a living person actuated each moving body and element in nature, and that this person was a god.

[TO BE CONTINUED.]

"Elements of Social Science."

"The author treats, in an open and unreserved manner, the diseases of the human frame, as well as those of society, because he is convinced, with Stuart Mill, that they can only in this way be prevented and cured. In truth, we hav learned from many years' experience that such is the case. We bring, therefore, to the notice of our readers, and recommend them to procure, this excellent book.—*Sonntags-Blatt, Organ fur die Friedenker Deutschlands*, edited by Dr. August Specht, January 26, 1873.

Truth's Sunday Sermons.

III.—The Origin of Man.

TEXT.—And the Lord God formed man of the dust of the ground; and breathed into his nostrils the breath of life, and man became a living soul.—Gen. ii, 7.

This was done early in the second week of creation, unless the first and second chapters of Genesis are two distinct accounts of the same events.

In the first chapter we hav, step by step, the process which the Almighty pursued in his great undertaking, from the first day till the sixth. On the first day he created light; on the second, the firmament; on the third, trees, grass, and herbs; on the fourth, the sun, moon, and stars; on the fifth, fish and fowl; on the sixth, animals, reptils, and man.

And on the seventh day God rested from all his labors.

He seems then to hav surveyed his whole work and observed, as we are told, that there was not a man to till the ground. How such a statement can be reconciled with the assertion that man was created on the sixth day of the first week we do not pretend to explain. There are different theories, one of the most plausible being that man was created in material form on the sixth day, but that the breath of life—the soul—spirituality—was not breathed into him until after the seventh. This explanation has been used to reconcile the Mosaic account with the Darwinian theory. It assumes that man was for a time only an animal, and that not until the breath of life was breathed into his nostrils was he endowed with immortality, or in the words of the text, that he became a living soul.

There is a theory, too, that the first chapter of Genesis is only a general account of creation, the second being to some extent a recapitulation, but more in detail. By this theory it appears that man was created on the sixth day, the fact being related in the twenty-seventh verse of the first chapter of Genesis, and the details being reserved for the second chapter, in the seventh verse of which they are given.

These explanations may pass current with those who start out in their intellectual exploration with the assumption that the Bible story is infallibly true, and that all facts discovered, instead of being weighed with it, are to be cut to its measure. But to the seeker after truth who does not care what conclusions he may reach so long as they are true, and whose only object is to ascertain the truth, not to reconcile the doubtful story of an Eastern poem with inconsistent facts, such explanations and theories appear childish.

Let us look at the two chapters, and compare them with the same candor that we would compare two chapters of any other book.

In the twenty-seventh verse of the first chapter we are told that on the sixth day God created man in his own image. Then we see that on the seventh day God rested.

And at this time there had been no rain and there was not a man to till the ground. Thus we find it in the second chapter.

So goes the story, and if it means anything it means that after the creation, including that of man, and after God had rested from the labor of creation, there were yet two things lacking to make his work perfect and permanent. One was rain and the other man!

To remedy one deficiency a mist was made to rise from the earth and water the whole face of the ground. This seems to hav been a needless effort, when a few punctures in the firmament would hav given the earth a generous supply of moisture from the waters above it. But let that pass.

The second deficiency was supplied by the creation of man out of the dust of the earth.

There is, according to the text and its context, a distinct division between the labors narrated there and those narrated in the first chapter, as if the first were before the day of rest and the latter after it. And yet we find the statement in the first chapter that man was made on the sixth day, while in the second chapter it appears that after all the labors of the six days and the rest of the seventh there was not a man to till the ground.

But more. On the sixth day man was created, male and female. Man was not alone for a day. A helpmeet was provided for him at once, and apparently without the sacrifice of a rib either. And yet we find in the second chapter that when man had been made from the dust of the earth, he had no human society whatever until after the Garden of Eden had been planted and he placed in it; nor until he had performed the Herculean task of naming every beast of the field and fowl of the air.

He must then hav been without a helpmeet for a long time, a very long time.

The Lord promised to make him one before he commenced this job of naming the animals, but apparently from some notion that Adam might find a suitable marital partner among the animals or fowls, and with a view to economy in original material, the fulfilment of the promis was postponed.

After the beasts and birds were named by Adam, which must hav taken him many a day, for the Lord had already created every beast of the field and every fowl of the air, we are told that he was put to sleep, and a rib was abstracted from his body, out of which Eve was made.

These are clearly two accounts of the creation of the human species. And they go to show either that the first and second chapters of Genesis are not by the same author, or that when the author wrote the second he had forgotten the narrativ of the first.

It is very difficult to understand that the Supreme Being should hav superintended the writing of two such contradictory accounts of so important an event as the creation of mankind. In one we are told that man was created on the sixth day, before the day of rest, and of both sexes precisely as the other animals were; in the other the inference is striking that Adam was created after the day of rest, and it is irresistible that he lived a long time without a mate.

But it is not difficult to understand that an ignorant people in an early age should hav accepted these stories as genuin narrativs of the origin of all things. They knew of no animals or fowls except those peculiar to a small territory, for there were no menageries or works on natural history in those days. There was therefore nothing extraordinary to these people in the statement that one man reviewed and named them all. As they were not a critical people, it is not strange that they should hav accepted both these traditions without for a moment questioning that both came from the same author, and were one continuous and consistent story. They were a superstitious people, and it is quite in harmony with the trait that they should hav come to regard these traditions as veritable revelation of deity.

The stories, however, are evidently fictions and of different authorship. Of this they bear internal evidence. And when the two are compared, each tends to show the falsity of the other.

The ancient idea was that all things were a special creation. Accordingly these traditions attribute to the God of the Jews the creation, by special act, of everything animate and inanimate. It is not so much our purpose, however, to discredit that notion as it is to direct attention to the inconsistency of the narrativ which the Christian world regards as divinely revealed and the only true account of the origin of man. Man may hav been a special creation, but he could not hav been created male and female on the sixth day of the first week, if there was no man to till the ground in the beginning of the second week, nor any woman until after Adam—the only man—had named all the animals and fowls, which was also in the second week. If he was created on the sixth day of the first week, it is not true that there was no man until one was made from the dust in the second week; and if the first man was created after the great day of rest, certainly none could hav been created before that day. Or if on the sixth day of the first week both man and woman were created, it is untrue that man was without a helpmeet unless the almost numberless animals and fowls were named, which was not begun until after the day of rest.

And if in this respect either story is untrue, discredit is thrown upon the whole.

He must be credulous indeed who will accept as inspiration a story so utterly contradictory of itself, or two stories so utterly contradictory of each other, that any second-rate fiction writer of to-day who should make a similar blunder would be ashamed of his stupidity.

If God wrote the accounts, he is not so expert in authorship as he is the business of making and running a universe. And he has made such a mess of it that he ought to be gratified to know that there are men whom he has so imbued with respect for his greatness that they will not insult him by attributing to him the authorship of the Mosaic account of the origin of man.

"A MAN'S charity to those who differ from him upon great and difficult questions will be in the ratio of his own knowledge of them—the more knowledge the more charity." Just so; the bigot knows everything. If he is a Catholic he has the infallible church at his back, and so cannot err. If it has decreed that the earth is a flat, and that the sun and the moon hav nothing to do but dance attendance upon the said earth, he must believe, so far as he can, that such is the scheme of the universe. If he is a Protestant, of the vulgar type, he has only to swallow a text or two on any given subject, and learn, from an infallible book, what he ought to believe. The Catholic bigot and the Protestant bigot alike hav no need of inquiry, properly so called, and it is useless to attempt to enlighten them. "They are joined to their idols," and must be severely let alone. Even thus "the water-lily, in the midst of waters," as Coleridge so finely says, "gladly expands its petals at the least pattering of the shower, while the dry and arid shrub of the desert coils up its leaves and repels the waters that would fertilize and enrich it." The bigot closes his ears that he may not hear, and shuts his eyes that he may not see, but the sincere and competent student is ever scanning and discerning, ever looking out for and apprehending new truth and adding it to the ample store he has inherited from noble ancestors who did the same.

Communications.

Hints Slipped between Elmina and Her Critics.

BY MARY E. TILLOTSON.

As all believe in temperance, the point at issue seems to be what transcends it. That there is much sexual intemperance is no more doubted than that there is alcoholic intemperance, and there is no more danger of lessening it unduly than that of alcoholic drinks. In discussing either it is necessary to refer to causes, for each is the great effect of many smaller causes, the turning away of which is the right remedy. The appetites for both are usually inherited, and both are created by like causes; hence, whatever abates either is likely to the other, though they do not always adhere in the same person. The abatement of both is so requisit as to justify any solicitude.

Hygiene has been showing that these causes are milder stimulants and condiments deranging the body and receiving too little attention. Tea, coffee, tobacco, pickles, highly-seasoned pies, cakes, meats, and lard in all forms, stimulate, excite, heat, irritate, disease, and produce countless abnormal states, and appetites grow clamorous. The sooner this is well known, the sooner will a proper estimate be put on pure bodies and people begin to change toward temperance in all things.

Both sexes nearly equally violate law in abusing their powers, and misery is becoming unendurable. Women may suffer more from sexual than alcoholic excess, because closer partners to it, and maybe they deserve to for doing so much to contribute to the excessiv appetite by their unnatural appearance and influence, the fashions they accept not only doing this, but enfeebling them more than all other intemperance combined. The fashion intemperance with women not only equals both the other great scourges, but underlies and overtops them, blinds and depletes men, and so disables women physically, mentally, and morally that they cannot assert and take social rights. The displacement of vital viscera by pressure, the down-dragging effects of weight and perplexity by skirts, the coldness and exposure of the lower limbs, in present costume, are sufficient to account for their sickness and make it impossible to decide what is due to other intemperance, so largely do results of this fall on the sexual system. When clothing is suited to use, being beautiful because natural and productiv of naturalness, beauty, and joyous vigor in women, and other habits are made normal, the sexual appetite will be so moderated as to admit of regulated order, not that a precise rule will apply to all; liberty here, as elsewhere, will ennoble by self-responsibility. With normal diet, drink, and attire, our many barbarous customs will disappear. Equality for women will be a mighty disinfectant, and a few generations under good auspices will so wash out the virus of past lasciviousness that, in view of present life, which makes sad wrecks of many half-grown boys, men will be surprised at their genial happiness through comfortable abstemiousness.

Conceding propagation the legitimate province of a moral force, people desiring offspring will counsel on this naturally arising question, Are our organic energies and compatibilities likely to produce best results from a single exercise? The decision of a healthy pair with equally privileged volition can be trusted. If they conclude an exercise once in two, four, or six months is temperate and power-begetting, Elmina will doubtless concur.

But it is asked, What is temperance after the prolific season of life is past? The same hoarding and cherishing of full power, is reason's response. Here are proofs that every child even should know. There is no avenue of waste and loss that so readily devitalizes and degrades, calling strength so largely into its drain from every organ. And there is no other storehouse of efficiency and alacrity like this healthy, unruffled depository of sweet composure, or that in emergency so faithfully supplies a call for aid from brain, hands, or feet. As a basis of love attraction it should possess normal, untaxed vigor. To mend habits of over-activity, it pays attendant restraint probably more fully than any appetite for foul food.

Some find it hard to abstain from articles injurious. Good Elmina don't drop sausage and pie filled with burning pepper and covered with nauseating swine's grease, nor retain hygienic dress before vicious frowns. But there are those who can easily drop any wrong. I am glad she works nobly for many things, and she may hug an endless rest till the growth of her deathless spirit fills her arms with angels.

Liberals who will work for humanity will be developing well if they don't learn they can't die till they see their flesh entombed. After freedom is achieved there may be time to enjoy discussion

about it. Now let all grapple with first needs. Every word of direction or encouragement helps each other and all who hear, even those looking on to revile, bound they will not accept an iota. Truth is as contagious as error, and dullards catch atoms unawares.

The theme of what is intemperance at the fount of life is profitable and in season now as related to the whole conjugal question, which church tyranny and licentious clans are straining to suppress, and by rash, inhuman attacks hav identified with the conflict for general liberty and compelled the continued investigation.

Women's subjection is really the central point at issue. The industrial and home idea, finance and civic principles, with general individual rights, coalesce and make a revolutionary movement. If women remain long in apathy, oblivious to all this fire of words and crash of party friction, the struggle will be hard and long. It is wearisome to work for those who will not help themselvs. When they behold the significance of the strife, and, trusting their deliverers, lay their own hands on the wheels of progress, victory will follow them. THE TRUTH SEEKER and Liberal League topics ought to show them their place.

Individual Liberalism.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is six months since I hav written you, but don't think I hav forsaken you. Certainly I hav not, for during my silence in the way of epistolary correspondence I hav been growing deeper and broader in the infinit space of Liberalism. My time has been constantly absorbed either in earthly pursuits of business or Liberal pursuits of good scientific knowledge. I hav followed you from Science Hall across the broad Atlantic, thence into and over Europe, back to your home, and much to my stock of instruction hav I added thereby. I am a disbeliever in miracles, but it seems perfectly miraculous how you could write so very much upon so many different subjects and keep up such a constant description of the many wonderful things which you hav been really an eye-witness to, and such a minute and thorough interesting explanation too. Why, it seemed just as though the reader himself were the beholder. Certainly no traveler, ancient or modern, ever wrote so much in so short a time, dispensing so great an amount of useful information. Really, Mr. Editor, those eighteen letters are a history in themselvs well worth twice the price of one year's subscription to THE TRUTH SEEKER, in whose columns they appeared. Let me say, it was with the greatest interest and wonder that I waded through them. Even my dear wife, who is tinged with Calvinism, though rapidly receding from it, was struck with astonishment and highly interested while I read to her the wonders of Europe as given by an eye-witness in the personage of an Infidel abroad.

I thirst for more knowledge. My soul yearns for more real wisdom. I am not satisfied to let you remain where you are. Go ye into all nations and proclaim unto us a new gospel founded upon science, art, literature, and civilization; bring to us glad tidings of great joy. First form a trinity, by making incarnate truth, reason, science; then let knowledge be our savior, ignorance our destroyer, nature our preserver, progressiv investigation our redeemer; a gospel proclaimed by *one* apostle, not *four*, leaving no chance for one to call the other three liars, and the three the other one a hypocrit, fool, and scoundrel.

In order to establish this new gospel, you can put me down for $5.00, to apply on "around the world" fund, also $5.00 for the "Rig-Veda," in which will be truthfully written the gospel according to St. Bennett, "and it shall come to pass" I will remit the above amount just as soon as you call on me.

Oh! by the bye, don't fail to visit the place of "immaculate conception," and giv us some light on that subject, and stop the flow of human blood which has already coadjulated upon the beautiful forms of twenty million dear souls and discolored nearly all the rivers of Europe for eighteen hundred years, during which time the Christians hav over this one great bone of contention also been the enemies, suppressors, and haters of all inventiv genius, geological and astronomical discovery, and scientific research. What has Christianity not been guilty of? How much longer will this horrible state of affairs continue to exist? Not long. Theology is rapidly drifting into the reefs only to be wrecked by the irresistible surges of science, there to remain stranded upon the rocks as a relic of barbarism. Then reason and knowledge will hav the ascendency in contradistinction to ignorance, superstition, and faith. Man's intelligence will then be his God, enthroned in his developed brain. Man will then turn his attention to this world of ours wherein dwelleth no imaginary gods, no white-winged angels, no cloven-footed devil, no burning, foaming, surging hell, except the hell of ignorance which we to-day see all around us, fostered by a lying, hypocritical clergy, proclaiming to be doing God's work, that they are really his vicegerents, specially called to warn his people of their unpardonable sins inherited by eating from the tree of knowledge, rendering us all totally depraved and nothing more than poor, crawling, abject serfs of hell and damnation. But hark! Man surely is destined for something nobler than this. He is fast becoming conscious of his true destination, and when once fully enshrouded with the knowledge of his own individual possibilities, he will, with roses of beauty strewed along his pathway, come forth redeemed, regenerated, clothed in the armor of right, truth, justice, and love, ever impelled onward by both the moral and natural forces of the world, breaking the fetters of death, and moving irresistibly on to a higher and holier plane of existence. Such is man's destiny.

While writing this I am under the shadows of the most gorgeous church edifice in this city, $200,000 being the cost of construction. It is of the Calvinistic type. Here the poor dupés of ignorance and faith are consecrated to the gods and taught the rudiments of hypocrisy at first cost, the priest being looked upon and believed to be one of God's go-betweens. Under this hallucination his credulous subjects are year after year held in mental bondage and made to believe that his vicegerency really consists in taking care of and having utter control of their souls' salvation. Every Sunday morning I hear the echoes of his voice proclaiming the teachings of old Moses and St. Paul thousands of years ago, which is not worthy of the consideration of an intelligent being. It is only where ignorance and superstition predominate over reason that these teachings of a rude, barbaric age are soberly listened to or believed in. This city is a priest-ridden one, although it has one Universalist church, which I hope is in a prosperous condition, its God being a gentleman in comparison to the orthodox God. The people of the Universalist God are, as a rule, quite plainly to be seen drifting into Liberalism. I hav respect for that people and their God, as I believe them to be enemies of orthodoxy.

So priest-ridden are we here that we hav six gorgeous God-worshiping temples, those of lesser importance thrown in, one mammoth Calvanistic institute for the turning out of Presbyterian ministers, and a counterpart of Comstock's Christian Association. All these we hav to save man's depraved soul from hell, but not even a fire alarm bell to save the city of 22,000 souls from a disastrous conflagration. Should we be some day swept out of existence by the fire-fiend the clergy would proclaim aloud that it was a condemnation brought upon us by providence for not being more imbued with the spirit of the Holy Ghost, irresistible grace, and predestination, thus allowing orthodoxy to come to a "standstill," and overtaken by heresy in which slumbers not only the deathknell of the former, but man's future happiness accompanied with the many possibilities of his individuality. The state prison is another institution, needed for the suppression of crime, but in which there is no need of a chaplain at the expense of the state to dispense the teachings of theology to a class of criminals. Who ever heard of a convict leaving prison after being "nurtured in the admonition of the Lord," even for a long term of years, that did not in a majority of cases turn around and commit some offense? The statistics show that a very large majority of all criminals hav had a theological training forced upon them in their youth. Their souls' salvation received all the priests' attention, their minds none. Had they been first taught morality, and been the recipients of a thorough secular education, been taught the laws of the land and to obey them, thereby becoming good citizens, invested with the profound truths of *Science* and nature's laws by which the universe is governed, in contradistinction to the gross fallacies and debaucheries of theology, had placed before them the lives and characters of Bruno, Copernicus, Kepler, Newton, Paine, and many more of that class, instead of the lives and characters of saints and the conflicting stories of the crucifixion, been taught to study the realities of this world rather than the wild vagaries of "the world to come," that knowledge is heaven, ignorance hell, there would be no gloomy prisons to cast their shadows over the earth, no criminals to disgrace the name of humanity.

Your letter accompanied with copy of the symbol of cordial sympathy and brotherly love at the hands of the National Secular Society of England was duly received and noted. I could not be with you New York Liberals at the celebration of the 144th anniversary of the author of our American Independence; however, I was with you in spirit. My library contains his great works complete, my parlor walls his life-size steel engraving encased in a beautiful heavy gilt frame. All hail to the life and services of Thomas Paine and the cause of Liberalism!

Auburn, N. Y. L. DE WITT GRISWOLD.

Our New Book.

[*From the Banner of Light.*]

AN INFIDEL ABROAD. A Series of Letters written while on a Ten Weeks' Visit to Europe. By D. M. Bennett, editor of THE TRUTH SEEKER. New York: Liberal and Scientific Publishing House, 141 Eighth street.

It having been decided to hold an International Congress of Freethinkers at Brussels, in August last, the friends of Mr. Bennett desired him to attend it as their representativ, and proposed to furnish a portion of the funds requisit for that purpose. This was especially pleasing to Mr. Bennett. He had always had a desire to visit Europe, and the favorable opportunity now presented itself. The results of his observations during his sojourn in Europe are given in this volume, and one may be assured that it differs in so many respects from previous accounts of travels that, even to one familiar with the subjects treated upon, it will be new and refreshing reading. Mr. Bennett invests everything with a new interest from the fact that he does not feel obliged to bow down at every shrine, take off his hat to every reputed holy man or place, or do homage with his lips to what his reason tells him is not worthy of it. Again, he calls things by their right names, and recognizes a wrong in the extravagances of church organizations that adorn their temples with tinsel trumperies, while human beings in rags and tatters, famishing for food, sit at their porches, begging for the common necessities of life. The book will giv a better idea of every-day life in Europe than any similar volume that has come to our notice.

[*From Truth.*]

This volume of 800 pages is made up of a series of letters originally published in THE TRUTH SEEKER. The writer was a delegate to the International Congress of Freethinkers, held in Brussels last summer, and these letters are an account of his experience from the time he left the dock in New York until the vessel on which he returned was moored at it again.

As may be inferred from the title, what Mr. Bennett saw, thought, and heard was not of a piece with the commonplace of European travel. Prior to attending the Congress he made several visits to interesting points between Liverpool and Brussels, and at the close of its sessions he resumed his travels, taking in several important cities, where his Freethinking instincts led him to view localities and recall events of local association which are not visited or reflected upon by the stereotyped style of the Yankee abroad who puts his trip into type. The combination in Mr. Bennett of Yankee and Infidel makes his book especially interesting to a Freethinker.

Speaking of the Rev. Newland Maynard, one of his fellow-passengers, Mr. Bennett describes him pleasantly, and says: "I'll venture he has but slight faith in the superstitions and flummeries of religion, and believes in making life pleasant and jolly. . . . I doubt very much whether he really has any more faith in the huge nonsense than I hav."

While in Paris a phase of the morality of the wicked city was brought to his attention in the case of an American residing at a hotel, who, having a companion without conferring the title or dignity of wifehood upon her, was ejected; and remonstrating that he thought in Paris a man had a right to do what he pleased, was informed that if his room had opened on the court it would hav made no difference, but as it opened on the street the proprieties must be observed.

Following is from Mr. Bennett's description of a visit to Voltaire's mansion: "We were shown into his private rooms, where he used to write, perhaps, his 'Philosophical Dictionaries,' his 'Commentaries on the Bible,' his 'Pocket Theology,' and others of his nearly one hundred volume—historical, dramatic, theological, and philosophical. We saw his arm-chair, his bed, and the mausoleum intended by the Marchioness de Villette to contain his heart, which nevertheless lies with his body in the Pantheon at Paris. Around the rooms are nearly two dozen paintings, some of his near friends, and others being fancy, poetical, and classical pieces, but no crucified gods or sour-looking saints. . . . Benjamin Franklin and George Washington were also there. . . . Two or three busts of the great writer were in the room—one life-size and the others smaller."

On his departure from London for home the leading Freethinkers of England tendered Mr. Bennett a farewell supper, at which were present, besides a large company of others, Charles Bradlaugh, M.P., Annie Besant, Dr. Drysdale, and Dr. Aveling. Complimentary speeches were made and a beautiful illuminated address was presented to the guest by the National Secular Society of England. Following is a selection from the address, which bears Bradlaugh's signature as president: "Without free speech no search for truth is possible; without free speech no discovery of truth is useful; without free speech progress is checked and the nations no longer march forward toward the nobler life which the future holds for man. Better a thousandfold abuse of free speech than a denial of free speech. The abuse dies in a day; the denial slays the life of the people and entombs the hope of the race."

Mr. Bennett's book, though crude in composition, owing to the fact that the letters were not revised after their first publication, is a contribution to the history of Freethought, and as a book of travel in well-known places it covers ground and presents personal experiences of an interesting character entirely and agreeably novel to the reader of the ordinary run of books on European tours.

Letters from Friends.

NELSON, KAN., Feb. 4, 1881.

FRIEND BENNETT: Put me down for $5 if you make that expected trip around the world.

WM. B. BRISBINE.

HAVERHILL, MASS., Feb. 7, 1881.

MR. EDITOR: You can count on a mite from me when you get ready to start around the globe.

Yours truly, J. M. ORDWAY.

MT. HURON, N. Y., Feb. 5, 1881.

MR. D. M. BENNETT: Your friend A. Boughton has just requested me to inform you that he is quite anxious (as well as myself) to hav one man go round the world who is not afraid to speak the truth, and you can count on him for five dollars for the round trip. Yours, etc., GEO. SMITH.

LUMBER CITY, PA., Feb., 1881.

MR. EDITOR: Please place me down as a subscriber of $5.00 to aid you in your tour around the world. When you get enough subscribers let me know, and the above subscription will be forwarded.

Send me by mail two copies of "The Darwins," one copy of "An Infiel Abroad," and a photograph of Mrs. Elmina D. Slenker. Yours truly,

THOMAS KIRK.

SALT LAKE CITY, UTAH, Jan. 31, 1881.

FRIEND BENNETT: Put me down for five dollars to aid you on your trip around the world. I know I will get ten times the value in your writing. I take THE TRUTH SEEKER through Mr. Ashman of this city, and I like it and am a genuin Infidel and a helper in the cause of common sense and liberty. Let me know when you want the "V" and I will remit.

Yours very truly, JOHN P. MEAKIN.

FARMER CITY, ILL., Feb, 2, 1881.

FRIEND BENNETT: Inclosed I send you draft for three dollars for the paper for another year.

Your European letters were keenly appreciated, and *we* think your proposed voyage around the world would be a grand move for Liberalism. Your European trip has demonstrated the proposition that D. M. Bennett can do more work, and better, in a given time than any other living man. It is not likely you can make the voyage in so grand a style nor be ovated by so many grand scallawags as Gen. Grant was; but then you can do a work a thousandfold more valuable to mankind than was his. Where Gen. Grant saw nothing worthy of note to his countrymen, you can open a mine of wealth to yours. Gen. Grant's object was, among other things of less importance, to learn by observation how to govern and control men more perfectly. Yours will be to teach men how to more perfectly govern themselvs.

Go by all means, and when you are ready call on me for a five to help you on your journey. I hav the promis of two or three more fives from other parties who will want your book of travels.

Yours for around the world, D. W. SMITH.

WHITE ROCK, Nev., Feb. 2, 1881.

FRIEND BENNETT: I should hav written to you long ago, but scarcity of coin prevented me, and as I am entered on your books a life subscriber, I presume you rested easy on my delay. Of course every Liberal in the country wants you to make the trip around the world, and all that are able will advance the five dollars to hav a chance to read your interesting letters.

Inclosed find $11.50—$5 for THE TRUTH SEEKER for 1881, and "Nature's Revelations of Character;" $1.50 for "Infidel Abroad," and $5 for the trip around the world. If you don't go I shall want some other books for the $5. I hope you will be able to go, for I think mankind in general will be benefited by it.

Fraternally yours, V. J. BORRETTE.

MARMORA, ONT., Jan. 11, 1881.

FRIEND BENNETT: I am very glad you hav had such an enjoyable time in your European tour, and I am sure all those who hav read your letters hav enjoyed your description of what you saw and did. I enjoyed them thoroughly, as they carried me back to my boyhood days when I employed myself rambling among many of the scenes visited by you. Traveling is always fascinating and enjoyed whether wandering among the scenes of art, with its sublime conception of what might be, or feasting your eyes on the grander beauties of nature, with its beautiful conceptions of what now is. Lovers of nature and art can realize in their mind's eye the picturesque descriptions you hav therein given of the places visited, and thus revisit in spirit those which they cannot but would willingly do in the body also.

If there is any prospect of your making a tour of the world as proposed, you may set me down as one who will advance the $5 necessary as per proposition. Should the idea be carried out, I would suggest that the work be illustrated (if the cost be not too great) with gems of the wonders in architecture, of temples, palaces, buildings, scenery, etc., etc., as may prove interesting. By all means pay particular attention to Egypt, China, and Hindostan. Visit the caves and temples of Elephanta, Deccan, Ellora, and others of India; the temples of Thebes, Palmyra, Fadmor, Babylon, and many others; the great pyramids, the tombs of the kings, and other works of nations who are said to hav been uncivilized and without knowledge. Investigate critically their surroundings, and giv us the best light on their growth and early associations.

Of course the Brahmans, with their pagodas and temples, will require attention, and an inquiry into the early antecedents of the Semitic nations of that part of the world will only prove that in point of age Asia will not bear off the palm as the most ancient part of the world, in spite of the story of the Garden of Eden.

Will forward subscription for TRUTH SEEKER at as early a date as possible. Not wishing to be too prolix, I remain in the bands of brotherhood,

Yours fraternally, ED. PAYNE, M.D.

HITES COVE, CAL., Jan. 25, 1881.

TO THE EDITOR OF THE TRUTH SEEKER:

I send you five dollars
To go round the world,
So the truth seekers' banner
Shall never be furled.
It shall wave in all countries
Beyond the blue main,
In memory of a patriot,
The illustrious Paine.

Success to you Bennett,
With health, strength, and speed,
You won't need a sword
To establish a creed.
The hornets of Canaan
Will all let you pass,
For you will not, like Balaam,
Converse with an ass.

When out in far country
Keep on the right trail,
Or you may liv like Moses,
On manna and quail.
The great wrestling angel
Will look with a frown,
Because his cathedral
You will shortly pull down.

I see that your paper
Is yet in its youth;
Nature will guide you
To seek for the truth.
You might meet a seer
Somewhere as you pass,
Like Saul, son of Kish,
When he went for his ass.

FREDRICK GARDNER.

CINCINNATI, O., Jan. 30, 1881.

MY DEAR BENNETT: Count me in for $5 to the round the world fund. Yours, LEWIS BENJAMIN.

MOLINE, Jan. 30, 1881.

BROTHER BENNETT: Since the first offer of uniting as a sort of joint stock company to send our TRUTH SEEKER editor on a voyage of discovery around this mighty globe, I hav felt a lively interest in the plan and closely watched its progress, to hav an opportunity to become a shareholder, even at the risk of abridging some of our current expenditures in order to meet the needful outlay. As so good a number hav already taken stock, I think it is time to advance some thoughts on my mind.

Curiosity exists in relation to the Moors who conquered and ruled Spain for centuries. What is their status? And what is Carthage, that once was the rival of Rome? Great interest belongs to Egypt, the ancient seat of learning. How was it possible that such vast stores of manuscript and book-knowledge could be accumulated solely in Alexandria, and when burnt the knowledge therein contained lost, and no learned men or copies of books left? Our agent will need a great scope and use of means to grapple with pagan relics in this ancient country of despots and slaves. Will he return to us a satisfactory account or theory of the pyramids? Will he unravel the mysteries, the science, the objects, of the wonderful mummies? Are the mechanical arts and powers by which the pyramids were erected preserved, and is the knowledge of how obelisks were carved and raised still extant and known to human artisans? It seems to me like a large view to see in the mind's eye an army of stone-cutters carving an obelisk of 100 or more feet in length out of solid rock. I mistrust no stone-mason could now be found to undertake the job. Let the famous city and story of Solomon hav its proper notice with the story-book of Moses and the land of the Pharaohs. Constantinople, as the principal city and headquarters of Mohammedan bigots, should be visited; and consider why with Jerusalem it was surrendered up to heathen Infidels, and Christian and Jewish priests expelled. Shall our agent visit the land of the Medes and Persians and see their untold riches? Can he explore the British-ruled empire of India, giving reports interesting and instructiv? The celestial empire that claims greater antiquity than any other government must hav particular notice as the home of Confucius and as a beehive of humans. I would also hav Japan ventilated as affording further material for the truth seeker after a correct knowledge of the truthful arts as well as useless, pernicious ideas. On the way out or back I want information concerning the ruins so notable in Central America. For these and kindred objects I feel it a priviledge to pledge my $5.00 share of the outfit and gladly would double it if possible. Inclosed find $3.00, which place to my credit on account.

Yours truly. FRANKLIN PECK.

GALT, ONT., Feb. 6, 1881.

MR. EDITOR: Much as I dislike to take up your time let me say to you once more I thank you with all my heart for the books. Had you known me a lifetime you could not hav made a better selection. I was just in the last stages of starvation for a little common sense to read, and am just like a little child who wakes up to find that good St. Nick has filled his panties, boots, hat, and all with just what he wanted and flies from one to the other of the good things without being able to tell which pleases him most. But we are all children.

My paper arrives at 9 o'clock Saturday, is kept till Monday evening, then passed over to an inquiring mind with instructions to pass it round to any one who will read and circulate. As I told you before, I will advocate it, pay for it, and lend it to any who are not so bigoted as to burn what they cannot answer. It fills the bill.

Now, my dear sir, as you are aware, I am a mechanic and not a writer or scholar, and if I should appear rough or egotistical be sure to remember there are millions of us, and we want your works. They are pre-eminently fitted for our mental caliber and we want an Infidel around to travel to relieve us from stewed missionaries and fricasseed colporter's gush, twaddle, and books that our public libraries are filled with. I had read about war from childhood, and when I enlisted in the 2d Bat. Cav. N. Y. S. Vols., I learned something of war. I had read of the Mississippi river; when I saw the muddy stream in the Gulf of Mexico miles out from sight of land I learned of the mighty river. So you will benefit by this calm, philosophic view of the world and its inhabitants; it will add immensely to your paper. I do not share the fears of your friend, that the cause will suffer in your absence or THE TRUTH SEEKER languish. On the contrary, I believe the cause will be doubly strengthened, for thousands would read the paper for those letters who would not otherwise. I hav no fears of your executiv ability to leave the paper in hands that will foster and cherish its growth. And unless you should lose yourself altogether in "Simon's Hole" I can't for the life of me see why you can't fight on the under side as well as the upper, especially as the enemy is entrenched and fortified all around this wonderful little ball.

While I hav been writing this my wife has been reading aloud Chapman's absolute proofs of continued existence, and I now close to take up your reply to Mair's fifth letter.

I consider your imprisonment was vicarious. You suffered that we might be free. Mrs. Bennett suffered as much as you, and is as much entitled to our sympathy and kind wishes. Believe me a friend,

W. E. RENWICK.

CLEVELAND, O.

FRIEND BENNETT: Still the cry comes, "Go to Europe, India; circumnavigate the world!" We say, Stay at home, and will head an opposition subscription with five dollars. Years are fast receding with you, and we don't wish you to serve as bait for sharks. You are needed in the editorial sanctum. THE TRUTH SEEKER is improving; its tone more even, elevated. Let it become the best journal in the land—one that every cultured Liberal may be proud to read and circulate!

The lecture of George Chainey, delivered in Chicago, is apropos. May his clarion tones cease not till Charon ferries him to the "other side!"

The Hatchard-Besant debate rehabilitates past conditions—demonstrates that Nina Morais, in *North American Review*, has the advantage of Miss Hardaker on the "ethics of sex" question.

Allen Noe's criticisms of the "Thanksgiving Sermon," by Rev. Dr. J. A. Thayer, is timely. If all the false assumptions of the clergy in their claims as to what Christianity has done for civilization and morality were as promptly and ably refuted, much falsity would be silenced, and error and prejudice eradicated from the minds of those not accustomed to investigate, think, and reason for themselvs. The masses are accustomed to accept their mental pabulum from the lips of the priest, and public opinion has been and still is ready to brand and ostracize him who dares assert the contrary. Like the fabled dragon's teeth, may Noes, Folletts, Phelps, Goddards, Walkers, Partons, Bennetts, Wakemans, Besants, Slenkers, Severances, etc., spring forth to roll on the mighty car of progress and reform!

"Telling Experiences," by Worthy Putnam, proves him a worthy man at the post of honor and duty.

"Col. Ingersoll's Creed" is worthy the hero.

Glad to hear of Dr. Slade's mediumship again. We see no Spiritual papers of late, but we do know that those called dead still liv and at times do manifest themselvs to mortals; that they aid, guide, cheer, and direct us many times if we but see with the spiritual eye and hear with the spiritual ear.

"Truth-Seekers—Who are They?" by George Lynn, is full of choice thoughts.

Mrs. Slenker is full of good works and words; but on the sex question we differ as to some of her conclusions. Truthfulness, conformity to nature, yields harmony, happiness. A life of celibacy is unnatural. That some are gluttons is no reason that all should abstain from wholesome, nutritious food. "There

are two extremes," says Buddha, "which the man who has devoted himself to the higher life ought not to follow—the habitual practice on the one hand of those things whose attractions depend upon the passions, and especially of sensuality; and the habitual practice, on the other hand, of asceticism. But the Tathagata has discovered a middle path which avoids these two extremities; a path which opens the eyes and bestows understanding; which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana. And this is the noble eightfold path: right views, high aims, kindly speech, upright conduct, a harmless livelihood, perseverance in well-doing, intellectual activity, and earnest thought."

We contend that the happily married are they who can the most truthfully tread this eightfold path; each sustaining, each imparting, thus mutually aiding the other.

An attempt to inculcate and establish a code of moral ethics with sexuality ignored as the highest morality would be as absurd as to seek to substitute early communal or slave marriage in lieu of that of spiritual affinity, or to accept biblical astronomy in place of the Copernican theory.

"Constructiv Liberalism," by T. B. Wakeman, is full of interest. We read it first to see what it was; must read it again to understand what it is, to digest it; must dream over it to make it a part of ourself, our thoughts.

The editorial in your issue of the 15th ult. on "Centralization of Wealth and Power" lays hold of vital interests. The centralization of wealth and power are assuming threatening proportions. Power, rightly directed, is a blessing; but who can foresee the ends to which governmental power or the powerful influence of great wealth may be directed? Individual safety requires that a balance of power be maintained. Opposing political parties should hold a balance in government. The will, the voice of the great labor-producing masses should serve as a balance to the power of wealth. There is no greater truth than that "existing evils will be corrected peaceably or by force." Oppressors and coercers must learn that eternal justice will be conserved, peaceably, if may be; by revolution if the only alternativ.

Desiring peace and blessings upon our great fraternity, love and sympathy for all that is good and pure, hopefully we labor and wait.

GRACE L. PARKHURST.

WACONDA, KAN., Feb. 1. 1881.

FRIEND BENNETT: A German tells me that the way the mass of ice is gotten into the rear of the beer vaults which you mentioned in your letter from Geneva, Switzerland, is in this way: There is a strong frame of wood-work erected quite water-tight between the two apartments, and a small stream of water is admitted through the top when it is just on the point of freezing; the doors at the entrance of the cave are left open, which causes a very cold draught of air and thus freezes the water solid, when the planking is removed in the spring, exposing the ice. This may not be the fact, but it looks feasible.

If you can, please bring me half an ounce of sand from the river Jordan and a small chip from the great pyramid, and another from Balbeck. This is quite cheeky, but I hav plenty left.

Yours truly, GEORGE W. CHAPMAN, M.D.

WOODBINE, KY., Jan. 25, 1881.

FRIEND BENNETT: I received your paper of January 1st. Was very well pleased with what I saw of it. I read a part of the paper. There was an old hard-shell Baptist preacher at my back. He looked over my shoulder and read George Chainey on the clergy, when he became so enraged that he snatched the paper from my hands and threw it into the stove, and said that no such paper should be read in this country. I did not get the paper so as to see the subscription price. Now I want you to send me as many sample copies as you can spare. I want to distribute them among my friends. It is a new thing here. I think there are a good many citizens that will support the cause as well as myself. Giv my name to every writer of like character in the United States. Yours truly, E. FARIS.

THE REASON WHY.

MR. EDITOR: Some years ago, when the *Index* was published in Toledo, Ohio, I subscribed for it, and continued to read it for years. I was pleased with its professions and thought them honest. I well remember the import of editorial comments concerning a Liberal paper which was started in Canada a few years ago. In that editorial the editor of the *Index* complimented the Canadian publisher on the neat appearance of his paper, etc., and especially that he had declared his intention to fight the Liberal battle on general principles and evade personalities.

In this connection the reader's attention was called to the fact that the *Index* had never been guilty of repe ting uncomplimentary and suspicious gossip relating to clergymen, which may be so frequently seen in the public prints. The reader was expected to infer that the course of the *Index* was fair, honorable, and dignified; and that it would never stoop to personalities.

I had read the *Index* for years before I ever saw a copy of THE TRUTH SEEKER. Finally I was requested to subscribe for THE TRUTH SEEKER. I refused, because one paper of the kind was enough and I was satisfied with the *Index*. Finally I did subscribe for THE TRUTH SEEKER and I read both papers faithfully for more than one year.

"Abbot's attack on Bennett" caused me to subscribe for THE TRUTH SEEKER, as I wished to hear both sides. Having the utmost confidence in the *Index* my sympathies were with it. I read the whole controversy, and very slowly and very reluctantly was forced to the conclusion that Abbot was the aggressor, and much the more to blame. My judgment was convinced and yielded long before my inclinations yielded. My own experience, thus far, as above related was exactly the experience of my wife. The effect upon my wife and self was somewhat different. She became so disgusted with the whole matter as to consider the reading of either paper a loss of time, and has acted accordingly. I was so disgusted with the course of the *Index* that I discontinued my subscription to it; but hav continued an attentiv reader of THE TRUTH SEEKER. I am now about to discontinue my subscription to THE TRUTH SEEKER, but the fault I find with it is complimentary. There is too much of it. It contains too many good things. I am spending too much tim in reading it, more than I can well afford. I may ubscribe again another year, but during the present I must bend my energies in another direction.

I believe I hav paid to Jan. 1, 1881.

Please discontinue the paper on the receipt of this, and notify me of the amount of my indebtedness up to date of discontinuation.

Long may THE TRUTH SEEKER prosper, and soon may the object (equal freedom for all, regardless of opinions) for which it labors, be realized, is the ardent wish of G. E. CORBIN.

[This is about the last reason that has been adduced for discontinuing THE TRUTH SEEKER, because there is too much of it and too good. If it is a fault it is one we shall not try to correct. We shall keep on making it as full as it now is, and just as good as possible. We hope after Mr. Corbin has been deprived of it awhile he will again return to its bright, instructiv pages.—ED. T. S.]

LINESVILLE STATION, PA., Feb. 4, 1881.

DEAR BROTHER BENNETT: Moses is busy; I hav to be his amanuensis these days. It devolves upon me this afternoon to perform the pleasant task of writing you.

We are having a good time here; find a good many Liberals who are truly worthy the name. The Paine meeting was a glorious success. The Liberal Leagues were compelled on the first day to adjourn from their own hall to a larger one, but even the Opera House could not accommodate all who wanted to attend the meeting.

Three ministers spoke from the platform, setting forth their own views in their own way. The meeting opened on Saturday, continued over Sunday and Monday night (or rather Tuesday morning), with a grand ball. The Liberals of Linesville may well congratulate themselvs upon the glorious success of their late enterprise. They hav shown to the world that they are alive and in earnest.

Moses and Mr. Jamieson concluded their debate this evening. Neither one has as yet converted the other, probably never will. "Great men will differ." Ahem!

Dear Brother, you hav many friends in this vicinity. Liberalism is marching onward. Spiritualists and Materialists are shoulder to shoulder in the movement here. This is right; we hav one common foe to meet.

Moses joins me in good wishes to you and yours. We shall work our way westward as the way opens.

Believe me, yours most truly for the cause of humanity, MATTIE E. HULL.

FARMINGTON, UTAH, Jan. 31, 1881.

MR. EDITOR: We keep up our little League organization here and hav regular semi-monthly meetings. I am pleased to say that we are in full accord with the National Liberal League in its movements generally, and T. B. Wakeman and T. C. Leland in particular; they fill the bill to a T.

We hav taken especial pleasure in following you to Europe and back, and would much like in the same manner to follow you around the world.

The members of the Liberal League of Utah wish to join me in kind regards to you, wishing you a long life of continued usefulness and success in your labors both financially and otherwise.

Respectfully and fraternally yours,

WALTER WALKER, Sec. L. L. of Utah.

P. S.—I ought to hav mentioned that THE TRUTH SEEKER continues to be all we could ask of it, and we much admire it in its new dress. W. W.

LIMA, MICH., Jan. 17, 1881.

MR. EDITOR: Inclosed find $3.00 for the renewal of my subscription to your paper for 1881. I wish to say I truly admire your course and spirit. You speak your conscientious convictions. The harder the blows the better. The breastwork of superstition must tremble when such broadsides as yours are brought to bear upon it. The signs of the times surely indicate that the rising generation will ignore the theological teachings and creeds of to-day. In my humble way (hemmed in on all sides). I hav been an advocate of all phases of reform for twenty-five years. My Liberal notions hav earned for me all the epithets that malice can invent to injure my moral and professional reputation. I can fully sympathize with those who by maintaining Liberal views suffer financially, and in various other ways.

Thanks to Mrs. Slenker for her good contributions in favor of her sex. I believe in the co-education of the sexes. Yours for eternal truth,

H. A. LERR, M. D.

SERANA, Jan. 24, 1881.

MR. EDITOR: We had thought of discontinuing THE TRUTH SEEKER, but your letters from Europe and the scientific part in your paper are so interesting we concluded to send for it for 1881.

As knowing ones say that the world is coming to an end in 1881, it will be well to hav the documents on hand to carry us through.

I will send you six dollars for THE TRUTH SEEKER for 1881 for my neighbor. HENRY K. PARR.

WALNUT, IOWA, Jan. 1, 1881.

MR. D. M. BENNETT: Inclosed find money order for three dollars, which you will please credit on my subscription. Your paper, which was always good, has greatly improved both in style and matter since your return from Europe. Your leader on "The Centralization of Wealth and Power" sounds the tocsin of a political revolution. Let me second your plan of graduated taxation with all my limited influence. It would result in the gradual and equitable distribution of the vast fortunes that hav been so inhumanly wrested by legislativ injustice from the toiling millions whose labor they represent, but which hav been concentrated in the hands of a few favored drones in the human hive. If your plan be adopted the revolution, which is inevitable, will be accomplished peaceably; otherwise, sooner or later, violence and anarchy must attend its accomplishment.

Your own remarks on the question, "Is Thought Substance?" are the best that hav appeared in your paper. I hav read Spencer's "Biology," and it seems to me that his definition of life embraces thought—"the continuous adjustment of internal relations to external relations." Man is composed of physiological units—a colony of intimately-united ultimate individuals. These units, though primordially similar, hav been organized—that is, specially prepared—for their share in the division of physiological labor. Just as in a colony of people some are farmers, others millers, others blacksmiths, and others tailors, so, in the aggregate of units called man, some units co-operate as a class to accomplish something necessary to the good of the whole community. That class is called an organ, and its special work is called its function. Before these units were organized their work was not specialized, but general and crude. Primordially, each was a jack-at-all-trades, good at none. But each little unit had in itself the undeveloped and potential possibility at one and the same time of either an intellectual element of the "gray" of the brain, or as a suitable element in any other part of the body. The lowest rhizopods present no different parts, and yet they feed and grow and move about, a structureless speck of animated jelly, at once all mouth, all stomach, all skin, all limb, and all lung—a "life without organization," as Prof. Huxley observes. Does this structureless mass think? Is it not all brain just as much as it is all mouth, or skin, or stomach, or limb? Is not thought a mode of action as much as any other vital process? Is it not an adjustment of relations embraced in the biological definitions of life? We might just as reasonably erect digestion, or respiration, or any other vital process into an immortal entity. If we only enlarge the range of such speculations by analogy we can deny the fact of death at all. But you hav exhausted the subject so ably that I am ashamed of doing anything but thanking you for the paper.

I must not close without thanking Mr. Wakeman for his masterly contributions. I am anxious to hear what you may reply to Mr. Mair's last. Whatever you do, don't call names. It may be very honest and sincere to call a lie a lie, but it sounds much smoother to call it a mistake. I am quite interested with Mrs. Besant's discussion. If I am permitted to express an opinion, I think Mair is doing better than Hatchard. I wonder if Hatchard givs away books every time he holds a discussion. I never had much "brotten up." Ain't it "kinder unperlite" to be offering women books in that public way without any intentions, as one might say? Does he do it out of charity, or gallantry, or egotism, or pure cussed meanness? or don't I understand it? I guess I don't.

If you make that trip around the world won't you come and see a fellow, or will you go around the other way? You know how New Jerusalem was rebuilt. Every fellow built a little about his own house. Now, if you go around the world and come near my house I'll help you a lift on the road if it spoils a day in harvest time. J. K. P. BAKER.

THE sixth annual convention of the New England Freelove League meets in Science Hall, 712 Washington street, Boston, Mass., Sunday and Monday, Feb. 27th and 28th. Rachel Campbell, J. W. Stillman, L. A. Wiley, J. H. Swain, Mrs. Annie Bowdrie, A. P. Barnes, E. H. Heywood, and other speakers are expected.

The Modern "Code."

BY E. D. HELM, A.M., M.D.

No one so well as he who wears the boot
Can tell how much it gall or pinch the foot;
No one can know so well as he who feels
How much injustice from his honor steals,
Or filches from his hard-ear ned dues and claim,
To boost some favorit up to wealth and fame.
How often in life's struggle do we find
That modest merit comes out far behind,
While brazen impudence and selfish greed
Insure a certain prospect to succeed!

"There is a tide in the affairs of men,"
Said Mr. Shakspere, and we say again
(Men praise what others praise, or right or wrong),
Once gain the current, yon'll be pushed along,
Hav wealth and honor heaped on you beside,
Though but a shyster, so you keep the tide.
No one believes, except the honest fool,
That men grow rich who keep the golden rule,
That honest merit, or that modest worth
Are prized at half their value on this earth.

Keep what you've got, get all the rest you can—
The ruling passion and chief end of man.
Keep others back, or pull them down, if need,
From off the ladder that you may succeed.
Consult nobody's feelings but your own,
This world in chief was made for you alone:
No other's honor half so nice or dear
As is your own—an axiom very clear.
Conscience is educatable, you know,
So train it in the way you wish to go,
Nor let it giv you any great concern—
'Tis quite elastic and will serve your turn.

The unfortunate and orphan turn away,
Be generous only where you're sure 'twill pay.
Giv to the church a liberal supply
To pay through purgatory when you die.
As for the rest, laud Beecher to the skies,
Who struck out hell and left you paradise.
Amass a fortune, so that when you rot
Your name will shine without a stain or spot
Upon a gorgeous shaft of Parian stone,
Coupled with many virtues—not your own.

'Twill be a pleasant pastime for the poor
That you hav wronged or turned from out your door,
Or some unfortunate you once oppressed,
To stop and contemplate and read with zest.
Your friends will bless you that you are no more,
And soon will squander what you left in store:
Will grieve for what your splendid funeral cost
Much more than for the selfish friend they lost.
Thus endeth the "code," and my song is sung,
"Let the galled jade wince" whose withers are wrung.

Address to the Clergy.

BY WILLIAM P. ROGERS

To ye, all ye preachers, 'tis really unpleasant
To do such a duty as mine is at present—
To tell you quite freely my own honest views
And giv you your plain and self-evident dues.

Five different Bibles I've read at my leisure,
And considered them all a great family treasure,
As showing the corruption of priests and of kings,
Their lies and debauchery, and many such things.

The Protestant, Catholic, the Mohammedan Koran,
The Shaster, the new Mormon bible, and so on.
Each tells you his bible by divine inspiration
Was written by man and vouchsafed to his nation.

But as all of them differ, how plain is the odds!
Those men were inspired by five different gods;
The apocryphal testament of twenty odd books
As good as your other and as reasonable looks,

Was collected with yours when all were in writing
And given to Constantine, famed for his fighting.
He summoned a council when all were collected,
And twenty odd books by their votes were rejected.

We are sure that all honest men would deride
The idea that a council should ever decide
By their vote or their word, either comely or odd,
What books were or were not words of God.

Better, far better, yes, better you'd be,
My clerical friend, if you'd only be free.
You thresh the old straw, yes, and keep threshing on
When the grain is all out and to mill it has gone.

If you cared for your flock the price of a button
Beyond wearing their wool and eating their mutton,
You would not compel me to mournfully sing
Of the blunders and plunders of an orthodox ring.

Were you like good Job in eschewing evil,
And ceased to preach lies of your hell and your devil,
And calmly you opened your hearing and sight,
And ask of each action, My soul, is it right?

Then all the priests in this orthodox border
Would forbear e'er to plot for his pocket and order.
Come, come, ye vile clergy, the lamp may yet burn,
The vilest of priestcraft yet may return.

Now repent of your lies with a genuin grief;
Turn over a new, irreproachable leaf;
Then we'll consider you not perhaps sainted,
But yet not so black as you oft hav been painted.

Five Hundred Dollars Reward.

BY ROBERT SWAIL.

Hark all ye money-loving men
Who in truth's ways are wise,
A grand reward is offered for
Some honest, square replies.
Yes, certain seekers after truth,
Who error would discard,
Will giv if you will answer true
Five hundred dollars reward.

there an overruling power?
there a place called hell?
there another life for man?
We beg of you to tell.

To find the truth of all those things
We hav tried mighty hard,
But failed, and so will giv to know
Five hundred dollars reward.

Oh, who will clearly demonstrate
That clovenfoot exists?
Or that we liv beyond the grave,
And dispel all doubting mists?
All ye who know we shall not die
Hold quite a lucky card,
For for this knowledge we will giv
Five hundred dollars reward.

Oh, prove it true that there exists
A heaven of endless joy,
Where those who love the Lord will dwell
In bliss without alloy.
And oh this hell of which they tell,
Which oft our nerves has jarred,
We'll giv to know if 'tis just so
Five hundred dollars reward.

Some may reply, cash cannot buy
A proof of God above.
Then who for love of God will speak?
Yes, who will do it for love?
For love of God or zeal for truth
Who will our prayers regard,
And speak the truth for love, or take
Five hundred dollars reward?

Some noble men would scorn a bribe,
For truth alone they fight;
No love or fear of God or man
Compels them to do right;
And truth's progress no creeds or cash
Could force them to retard.
Enlighten us, ye noble men,
We'll mention no reward.

This is no hoax; we'll foot the bill
With prayers or tears or cash.
We want the truth, though heaven falls
And all things go to smash.
We are sincere, so do not fear,
And our questions disregard,
For we will giv, as sure as you liv,
Five hundred dollars reward.

Church dogmas prove; we thirst for truth,
Nor care at what expense,
But demonstrate them unto us
By rules of common sense,
And skeptics here in Belvidere,
Direct their humble bard
To tender you most joyfully
Five hundred dollars reward.

THE Standard Cure Company, No. 114 Nassau street, New York city, will send to any address a box of Emery's Standard Cure (Purely Vegetable Cream-Coated Pills), a never-failing remedy for Ague, Biliousness, and all Malarial Diseases. Standard Cure is pleasant to take, contains no quinine, mercury, or poisons of any kind.

Special Notice from Bliss' Chief's Band.

Me, Red Cloud, speak for Blackfoot, the great Medicin Chief from happy hunting grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in "Mind and Matter," January 10, M. S. 32, with the announcement that magnetized paper would be sent to all who were sick in body or mind that desired to be healed, also to those that desired to be developed as spirit mediums, for three months for three three-cent stamps. The three months closed with the following result: 3,405 persons hav sent for the paper by mail, one thousand persons hav received it at the office; and the hundreds of testimonials that hav been received of its wonderful work in healing the sick and developing mediums prove that Red Cloud and Blackfoot hav faithfully kept promises. From January 10th, M. S. 32, to January 10th, M. S. 33, over 15,000 persons hav sent for this paper, and thousands hav been benefited by its use. That all may hav an opportunity to test the merits of the paper, the price for the future will be as follows: one sheet, postage paid, ten cents; twelve sheets, one dollar. Send a silver ten cent piece if you can. Address James A. Bliss, 713 Sansom street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for forty cents; two months for seventy cents; three months for one dollar. Address, with amount inclosed, James A. Bliss, 713 Sansom st., Philadelphia, Pa.

MRS. ANNA CONNELLY'S

Improved Redemption,

The Only Gray Hair Restorativ in the Market Without Lead, Silver, or Sulphur.

It is warranted to restore the grayest hair in three days to its original color. It stops the hair from falling, and makes it grow. Cures all scalp diseases, numbness, etc.

Large packages, that will last you one year, $1.00, the powders to make eighteen ounces, post-paid to any address on receipt of $1.00. Send for circular. There is no trouble or expense in making. Address

MRS. ANNA CONNELLY,
41 Bond street, New York.

N. B.—This preparation will change red or sandy hair to a beautiful brown, and no detection of art; will make it look perfectly natural. Has the same effect on the eyebrows; will make them dark and heavy. One application will convince you. 8mo

"FEWER CHILDREN AND BETTER."

IMPORTANT TO PARENTS.

Price, - - - - - 15 cents.

Address,
S. H. PRESTON,
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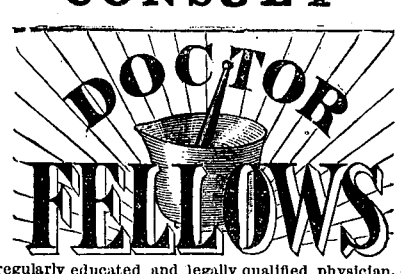
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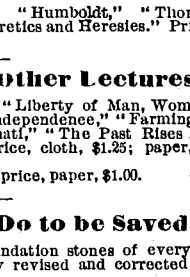
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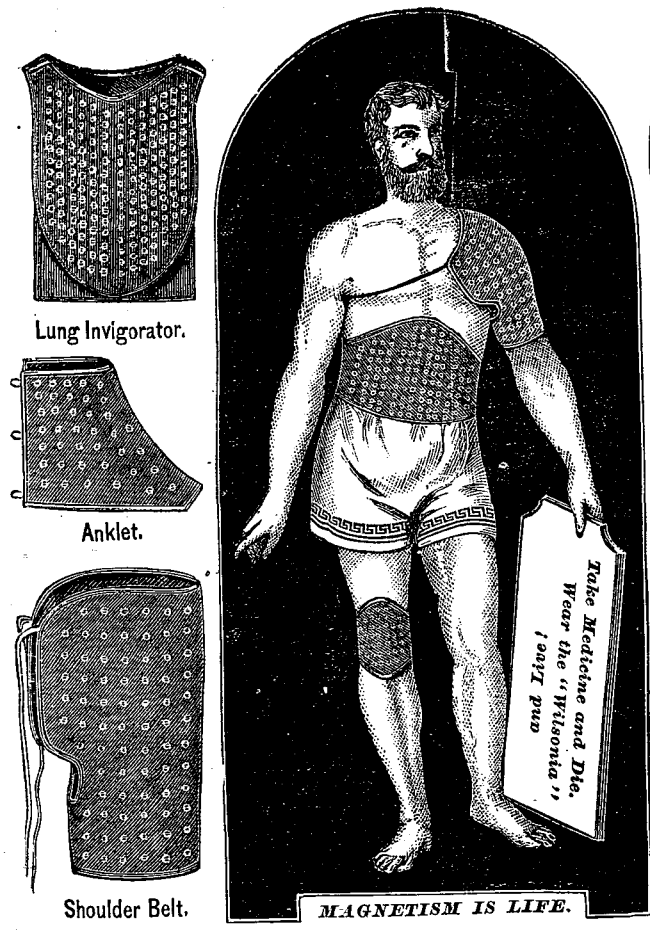
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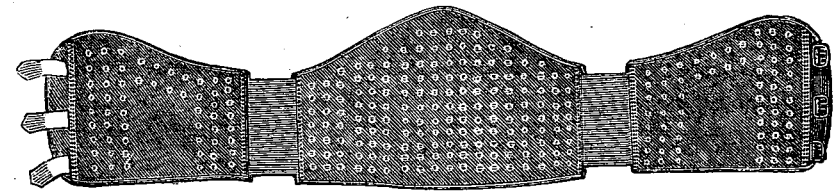
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Gems of Thought.

WELL, well! *solco torto, sacco dritte*—many a full sack comes from a crooked furrow; and he who will be captain of none but honest men will hav small hire to pay.—*George Eliot.*

LIFE'S but a day at most,
Sprung from night, in darkness lost;
Hope not sunshine every hour,
Fear not clouds will always lower. —*Burns.*

TO TURN away from the starry temples and petrified doctrins of supernaturalism, and read Bacon understandingly, and know Kant, and walk hand in hand with Herbert Spencer, is like coming out of some Druidical grove of sacrifice into the pure air and lightsome day for which we were made.—*Waters.*

THE reformer finds no enemy so bitter, no inertia so sluggish, no resistance so obstinate, as that from organized ecclesiasticism. It is the history of all reform, from the prophets stoned in Judea and the martyr crucified on Calvary, from Socrates drinking the hemlock in prison to Lovejoy murdered at Alton, that it must contend to the death with the old and traditional church.—*Ednah D. Cheney.*

THE Christian asks why we do not associate the Mosaic record with the stories of Munchausen and Arabian Nights as well as with Minerva and Midas. I reply that the former are simply tales, while the latter are theological facts, just as pious, holy, inspired, and credible as are the Bible facts of our era, and as many hav firmly believed in them, as history, old temples, and old inscriptions testify.—*Elmina D. Slenker.*

I KNOW that many regret that hard words are used against Christianity, and we regret that hard words must be used; but the hardness of the words is their truth. They would not be hard words if they were false. Truth is always hard toward error. The Sermon on the Mount was hard to the Pharisees; the emancipation proclamation was hard to the slave-holders; and so Free Religion is hard to Christianity.—*L. K. Washburn.*

THE good man is a priest and minister of the gods; devoted to that divinity which hath its dwelling within him; by virtue of which the man is uncontaminable by any pleasure, invulnerable to every grief, inviolable to every injury, insensible to every malice; a fighter in the noblest fight, dyed deep with justice, accepting with all his soul that which the providence of the universe appoints him. . . . He remembers also that every rational being is his kinsman, and that to care for all men is in accordance with the nature of man.—*Antoninus.*

THE Sermon on the Mount is generally referred to as a gem of excellence, yet it is full of flaws; not even the beatitudes stand criticism. Indeed, first of all, we hav to settle the text. Is Luke right or Matthew? Luke, instead of "Blessed are the poor in spirit," has, "Blessed are ye poor; and woe unto you that are rich, for ye hav received your consolation," which is a miserable sentiment. Also, instead of "hungering after righteousness" he makes Jesus bless those who hunger (*i. e.*, are starving) and curse those who are full. The difference is startling and scandalous.—*F. W. Newman.*

IF Jesus had been, as is constantly alleged, a perfect character, he would not, in pardoning a woman guilty of adultery, hav exempted her from punishment on a false principle. The tenderness of heart that is lenient to the mistakes and faults of the unfortunate is deserving of praise, and when Jesus said to the woman, "Go thy way and sin no more," we admire his words; but when he said, "Let him that is without sin cast the first stone," he enunciated a principle which, if carried out in practical life, would exempt from punishment every criminal on earth.—*B. F. Underwood.*

THE universality of an opinion among men who hav received a similar education does not afford any presumption in its favor; for however great the deference is which a wise man will always pay to common belief upon those subjects which hav employed the unbiased reason of mankind, he certainly owes it no respect in so far as he suspects it to be influenced by fashion or authority. Nothing can be more just than the observation of Fontenelle that "the number of those who believe in a system already established in the world does not, in the least, add to its credibility; but that the number of those who doubt it has a tendency to diminish it."—*Dugald Stewart.*

CHRISTIANITY is now on trial at the bar behind which it had sat as a judge a thousand years; and the judge on the bench is the scientific spirit it had so often remanded to the dungeon or consigned to the flames. The dogma is discredited in the high places of thought. Repeated modifications, definitions, restatements, made for the purpose of readjusting it to the human mind hav so far impaired its integrity, loosened its compactness, and thinned its substance, that even in its private haunts, among its most staunch friends, it is no longer what it was. . . . Millions still profess the doctrins, but millions do not; and the millions who do not are the most intelligent portion of the human race.—*O. B. Frothingham.*

THE recipe for making a Christian varies in different churches and in different ages. The dose of dogmas given to the patient depends upon his mental condition. A century ago infant damnation and a hell of fire were necessary to a sound Christian character, but there is not much appetite to-day for Calvinism in its pure, unadulterated form, so the doctors of theology hav modified the prescription to suit the taste of the age. There is less total depravity given than formerly, and the doctrin of election is considerably watered. The absolute deity of Jesus is not insisted on to the extent that it once was, and the inspiration of the Bible is reduced a great deal from the old standard, it being allowed that parts of the Old Testament are a little too much for the reason to swallow, while the moral sense is offended with the odor of some of its passages.—*L. K. Washburn.*

Odds and Ends.

A STANDING nuisance—The fellow on the curbstone.

A CRUEL husband calls his wife "green fruit," because she never agrees with him.

ONE of the best things Artemus Ward ever got off was a new sixty-dollar overcoat.

THE "envelope" muff is much worn. It stamps its wearer as ready for the next male.

A LOCOMOTIV is like a mustard plaster, because it draws, and because it is tender behind it.

THEY say Chicago girls never find it hard to elope. They make rope ladders of their shoestrings.

THEY tell us matches are made in heaven, but somehow they never smell that way when you strike 'em.

PROFESSOR.—What are the constituents of quartz? Student—Pints. A bland smile creeps over the class.

THE thrifty man will always put something away for a rainy day, even if it is nothing but a stolen umbrella.

MAIDEN lady's quotation slightly altered from an old aphorism: "Where singleness is bliss 'tis folly to be wives."

"I'M going to come down on you hard," as the rain said to the umbrella. "I'm not to be shut up in that way," was the reply.

A FANATIC is a man who thinks the whole world is a pack of fools, because they won't look through his green glasses.

HOW IS it that trees can put on a new dress without opening their trunks? Because they leave out their summer clothing.

THE man who dropped into a chair containing a tack has been uneasy ever since, and now sits down on the installment plan.

REBECCA—"Yes; a man who is continually sticking his nose into other people's business can be said to possess a roamin' nose.

THEY had women doctors in Egypt over 3,000 years ago. They used to bend over their patients, crooning, "Let me kiss him for his mummy."

"I PRESUME you understand my business," said the census-taker to the acrobat; "I merely wish to know your occupation." "O yes! I tumble," replied the acrobat.

"HOW DO you keep out of quarrels?" asked one friend of another. "Oh, easily enough," was the reply. "If a man gets angry with me, I let him hav all the quarrel to himself."

"KNOW all men by these presents," read an old bachelor lawyer. "Why don't they put women in, too?" asked his lady client. "Because," said the old b. l., "if one woman knows it all women know it."

A MARRIAGE notice begins, "John Knox has taken a wife." Well, that's nothing. It isn't near so bad as if he had taken the cholera or small-pox, or yellow fever, you know. John ain't so bad off as you think.

HARVARD student (who has just failed in a Chinese sentence, to professor)—"Thou tea-chest—" Professor (furiously)—"What! you dare to—" Student (calmly proceeds)—"Thou teaches a most difficult language."

WHEN a Michigan minister is about to elope with the wife of a parishioner he preaches a farewell sermon and exalts the duty of patience and long suffering. This sort of pours oil on the troubled waters in advance.

A SINGULAR FACT.—A Galveston gentleman has observed that when he goes out hunting and has his gun with him, and he wants to ride on the street car, he has never yet had occasion to signal a street-car driver twice.

"WHAT do you ask as a salary?" asked an American hotel keeper to a young man whom he proposed to engage to attend his bar. "Five dollars per week with the run of the bar," he replied, "or fifteen dollars without."

A YOUNGSTER while warming his hands at the fire was remonstrated with by his father, who said, "Go away from the fire—the weather is not cold." "I ain't heating the weather; I'm warming my hands," the little fellow demurely replied.

MR. JAMES BOWEN, seventy-one, and Miss Cassie Cassell, sixty-eight, were married in Washington the other day. Fifty years ago they were lovers, but the bride's parents broke up the engagement because they were too young. Father Time had removed that objection.

A SOUTH END maiden asks: "When a young man comes twice a week with a carriage and takes a young lady to the theater and a supper afterward, and makes her magnificent presents, what does it indicate?" It indicates, madam, that he has got more money to fool away than we hav.

HE softly kissed his sleeping wife,
Then with a lingering look
Of fond affection straightway went
And kissed her pretty cook.
Alas for him! the gentle wife
He thought asleep was not,
And for her cook and hubby, too,
She made it mighty hot.

IN Philadelphia two ladies met on the street, and one said to the other, "Why, you look very happy this morning; what has happened?" "Oh, I've just been up having my fortune told," was the reply, "and the woman says I'm to marry twice more, hav diamonds, and camel's hair shawl, and that I can go to the opera six times in a week if I want to." "Dear me! I don't wonder that you are happy. But you won't say anything to your husband?" "Oh, of course not. Poor man! He's good to me, and it might hurt his feelings to know that I am going to marry twice more. I think I'll tell him that I'm likely to die first."

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Notes and Clippings.

OLD Sate could hav made lots of cash last week by selling chunks of heat to people; but he won't giv the people what they want in this world; he always reserves it for the next.

"DOES your father ever preach the same sermon twice that you know of?" was asked of the six-year-old daughter of a clergyman. The child replied, "I think he does; but he hollers in different places."

PASTOR MARSDEN said to his Methodist congregation, at Yarker, Ontario, that if certain members persisted in attending dancing parties they must withdraw from the church. Six persons instantly stood up and asked for dismissal.

RECENT remarks by Carlyle, as reported by the Rev. Dr. Cuyler: "I wad like to see America. Ye may talk about your Dimocracy or any other 'cracy, or any kind of poleetical rubbish, but the secret of happiness in America is that ye hav gat a vast deal of land for a very few people."

WHILE an anti-Jew war rages at Berlin, an anti-German campaign has begun at Pesth, where the authorities lately declined to permit performances in the German theater, and a paper remarks that everthing that opposes Magyar interest must be exterminated, if necessary with insect powder.

THE physiologist Leo Baltzer has lately excavated from the alluvial stratum of the Steigerthal, near Nordhausen, Germany, the skeleton of an antediluvian rhinoceros in an excellent state of preservation. The hight of the animal must hav been nearly seven feet, and its bulk nearly that of an African elephant.

GRACE GREENWOOD describes George Eliot as "exceedingly plain, with her aggressiv jaw and her evasiv blue eyes; but as she grew interested and earnest in conversation a great light flashed over or out of her face till it seemed transfigured, while the sweetness of her rare smile was something quite indescribable."

THE Chicago Sabbath Association has undertaken to enforce the Sunday law in that city. "The complaint is not so much that people work on Sunday," says the society's circular, "but that they play. It is against sinful recreation that we are moving." It is customary to open the Chicago theaters on Sunday evenings, though there is a law against it.

AT a meeting of the American Philological Society in room 36, Cooper Institute, Col. Bliss presiding, a paper was read by Dr. D. P. Holton relating to the age of the obelisk at Central Park. He deduced from the hieroglyphics inscribed upon the obelisk, and from the researches of Prof. G. Seyffarth, that the age of the obelisk is 3,762 years, and that it was completed in 1881 B.C.

THE *Tribune* dared to print the following: The Brooklyn clergymen are considering the propriety of a revival movement, not so much, apparently, to bring in new members as to wake up the old ones. At their meeting Mr. Pentecost said incisivly that "in the early days of the church three thousand converts were made by one sermon, and now it takes about three thousand sermons to make one convert."

PROF. GOODWIN, one of the five professors that form the Advisory Board of the Harvard College Annex, says: "The past year's experience as a teacher in the new college for women has convinced me that our plan promises more for the higher education of women than any one which has been suggested. Already in its undeveloped condition it offers young women better advantages than any institution in America offered to young men fifteen years ago.

IT may be taken as a sign of the spreading interest in geographical science that within the last ten years the number of geographical societies has more than trebled. The increase is most notable in France, which possesses twenty-three societies of this kind, or more than any other country in the world. This may be one salutary result of the last war, when it was found that the Germans knew more of the geography of France than the French themselvs.

THERE are two bishops staying at Cannes—the bishop of Gibraltar and the bishop of Jamaica. They are known there, says the London *World*, by the abbreviated names of "Gib" and "Jam." They are extremely popular, and are both in great request at five o'clock tea parties. By the way, that mild but fashionable form of entertainment is always spoken of by one of the fairest of the fair visitors (hailing from the other side of the Atlantic) as a "cream spree."

"DE reason what for we presented de resignation of our pastor was for de cause dat his services had become disbeneficial to de church," was the lucid statement of a colored trustee in answer to an inquiry as to the pastor's motiv for leaving. Many a white brother who has resigned his pastoral charge owing to the real or imaginary disagreement of the climate with his wife's health might just as appropriately hav summed up the case by admitting that his services had "become disbeneficial to the church."

FRANKIE HARPER has been living in Coshocton, Ohio, for months as a man without the soft shyness of the sex ever betraying that she was a woman. She even went so far as to steal some small sums of money, and in prison was not detected. She used to drive for a livery stable, and was evidently a woman's rights woman, for she voted last fall in both elections in Coshocton county. Frankie migrated to Uhricksville, and still continued to steal. This time arrest led to exposure.

THE Massachusetts Congregationalists are mourning over the fact that 200 of the 526 Congregational churches in that state went for a whole year without receiving any new members. In Illinois 483 Presbyterian churches hav less members than they had when the report was made to the Assembly of 1879, and there are 183 churches which hav received no new members. If the good that is done by the churches is to be measured by the number of persons professing conversion, it would seem as if it did not pay to keep these churches.

WILLIAM NOSTRAND, a funereal looking chap, who dropped into the prayer-meetings of the Salvation Army at the Odeon theater, in Newark, N. J., a few evenings since and exhorted sinners to repent, has been arrested for alleged fraud. He asked Joseph Niblo, one of the exhorters, for a night's lodging, and in the morning he was missing, and so were a pair of valuable gold sleeve buttons and numerous other articles. He was subsequently seen in the lower part of the city. Other charges are expected to be made by persons who had been duped by a confidence man answering to the description of the funereal worker.

OBERLIN is anything but a stagnant place. Its people hav a good many ideas—some irreverent persons might call them notions—and when they exist they are pretty sure to be ventilated. The present sensation arises from the facts that the Rev. Henry Ward Beecher has been invited to lecture in the town, and that the trustees of the First Congregational church hav opened that building for his use. The Rev. George Thompson, formerly missionary to Africa, is particularly shocked at this action. He claims that many other citizens, like him, are filled with deep grief, and he protests against "the humiliation;" first, because it would wound many hearts; second, because it would be a world-wide disgrace to Oberlin, and a dishonor to God, to receive as a public lecturer one whom many hold to be a bad man. Mony believe him to be an adulterer, and in accordance with them was the late President Finney, whose pulpit he will occupy. Further, Mr. Beecher has lately renounced Christianity, and by inviting him and listening to him, a forbidden sanction is given to the man and his course. Some of Mr. Beecher's rather irreverent scripture comments are quoted in proof of this charge, and with many ejaculations of "Horrible!" "Shame!" etc., Mr. Thompson closes his appeal. Quite a number of prominent citizens hav signed the protest, it is said, and it remains to be seen whether Beecher will be warned not to appear.—*Cincinnati Gazette.*

THE items which compose the "table of contents" of some of the religious papers giv evidence of miscellaneous mind and versatility of talent on the part of the writers. A leading denominational organ has in its latest issue, "Poetry—Christ's Question; Princeton College; Salt Mackerel." It cannot be denied that some of these are better subjects than others for the exhibition of the poetic talents of the denominational muse. Even for a religious poet "salt mackerel" presents difficulties both in the way of versification and of the introduction of true poetic thought. The one brief word which at once suggests itself as the most appropriate rhyme for "salt mackerel" is said to hav been omitted from the newly-revised version of the scripture and the word "Hades" substituted for it.

A CLERGYMAN residing in a town near Springfield, Mass., recently preached in a Springfield church, having preached in the same church about a year ago. Through some strange forgetfulness, he had omitted to make a memorandum of what sermon he had preached on the first occasion. When, therefore, on this latter visit he announced the same text as before, and proceeded to read the same sermon, some of the brethren winked at some of the others, and there was a general wreathing of the faces of the congregation with gentle smiles. The people talked about it as they went out of church, and the talk came to the ears of the gentleman who had preached. Instead of being complimented by the fact that the people remembered what his sermon was about, he was much displeased at their taking any notice of the blunder he made.

VERY different were the policy of the first settlers of New England and their treatment of the Indians, and how little they understood the true character of William Penn and his friends may be learned by the following copy of an original letter of Cotton Mather, discovered among some old papers in the Massachusetts Historical Society. It bears date "September ye 15, 1682," and is addressed to "Ye aged and beloved John Higginson:" "There be now at sea a shippe (for our friend Elias Holdcroft of London did advise me, by the last packet, that it would sail some time in August) called ye Welcome, R. Green was master, which has about a hundred or more of ye heretics and malignants called Quakers, with W. Penn, who is at ye head of them. Ye General Court has accordingly given strict orders to Master Malichi Huxlett, of ye brig Porpoise, to waylaye ye said Welcome as near ye coast of Codd as may be, and make captivs of ye said Penn and his ungodly crew, so that ye Lord may be glorified and not mocked on ye soil of this new country with ye heathen worshipps of these people. Much spoil can be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar, and we shall not only do ye Lord great service by punishing ye wicked, but shall make gayne for his ministers and people. Yours, in ye bowels of Christ, COTTON MATHER." William Penn did indeed sail "in ye shippe Welcome," and a goodly number of his friends with him, but the Lord did not allow "Master Huxlett to waylaye him near ye coast of Codd and make captive ye said Penn and his ungodly crew," and the ministers and people did not receive the "great gayne" that their sale in Barbadoes for "rumme and sugar" would hav produced.

News of the Week.

THE River and Harbor bill has passed the House.

THE three per cent funding bill has passed the Senate.

THREE hundred miners of Salineville, Ohio, are on a strike.

JOHN W. YOUNG, son of Brigham, has been arrested for bigamy.

THE subsidy bill for steamships has been defeated in the Senate.

HAYES has been made an LL.D. by Harvard and by a Baltimore college.

GEN. WALKER announces that Cincinnati is the geographical center of population.

ELEVEN negroes, accused of various crimes, were lynched on the 18th in Tennessee.

GEN. HANCOCK has accepted an invitation to be present at Garfield's inauguration.

TWO Senators and six Congressmen were found in a gambling house recently in Washington.

OUT of a church revenue of $30,000 last year the Brooklyn Tabernacle gav less than $700 to the poor.

REV. K. B. TUPPER, of Chicago, is accused of setting fire to the Michigan avenue Baptist church of that city.

THE Saratoga of Ward's line last week made the quickest winter passage on record between this port and Havana.

THE contribution-boxes are going round for subscriptions to build up "Gen. Garfield's church" at Washington.

A SPECIAL embassy is to be sent to Mexico to negotiate a new treaty to further commercial interests between that country and the United States.

FERNANDO WOOD'S funeral took place in Washington and the remains hav been brought to this city for burial. They will be interred with the honors befitting the deceased.

THE *Commercial Advertiser* accuses Hayes of promising one position to three men. If he did it is not the first time he has broken his word. Mr. Hayes is not a Washington.

THE New York sugar refiners and John Sherman are at war. They want to import high grade sugars under low grade names, but the Secretary put a stop to it by imposing the full duty.

KING, of Philadelphia, and Lyon, of Pittsburgh, the peoples' candidates for mayors of their respectiv cities, were elected. This is a severe defeat for the machine politicians of Pennsylvania.

SENATOR CONKLING has been visiting Garfield. Speculations as to the incoming President's Cabinet are rife, but nothing is definitly settled, except, perhaps, that Blaine will be Secretary of State.

TWO hundred rate payers of Ottawa county, Canada, recently refused to pay the land tax, and forced the sheriff to eat the warrants for seizure which he served. Troops hav been ordered to that place.

THE Western Union Telegraph Company has increased its stock from $41,000,000 to $80,000,000. The courts are appealed to by several parties to set aside the consolidation and declare the watered stock invalid.

THE Brooklyn ministers hav appointed a committee to devise a device whereby they can convert the city of churches. They say the whole city is "out of Christ," and that more people go to theaters than to prayer-meetings.

PARNELL has addressed the Land League, recommending them to appeal to the people of England and Scotland to stand firm and disregard government threats. He will not come to America, as he says his place is in Parliament.

Discussion.

[*From the National Reformer.*]

Report of a Debate

BETWEEN THE REV. A. HATCHARD AND MRS. ANNIE BESANT, AT THE HALL OF SCIENCE, LONDON.

SECOND NIGHT.—CONCLUDED.

MRS. BESANT.

It is my duty to sum up the results of this debate so far as they appear to touch the question, to point out the arguments which my opponent has omitted to notice, and, lastly, to put before you a brief sketch of what the world was before Christianity, what the world became under Christianity, and what the world is to-day.

I must first remark that my challenge touching Strauss has remained entirely unanswered. Not only has my opponent failed to answer the argument drawn from Strauss, but he has even mistaken the very book used. He has jumped to the conclusion that I was using Strauss' best known work, the "Leben Jesu," although I twice gave the title of the book really used. In the quotation read, Strauss points out the utter disagreement between the Mosaic account of the creation and the facts known to science. But my opponent says that Strauss is not now read in Germany. Well, the book is in its sixth edition, and that is pretty good for an unread man. My reason for using Strauss will hav been very obvious to you. My opponent, in a way which was scarcely courteous either to the audience or to myself, sneered at us as ignorant of German, and said that he could hav overpowered us with German authority, but did not, as we should know nothing about them. So I thought I would test his own knowledge of German, and I am inclined to think that the result is hardly satisfactory.

Now for the missionaries and their work. Major-General Stuart, in a book I hav here, implores the government to stop them on the ground that they are undermining our rule in India and are rendering revolt probable. As to their moral influence, listen to the words put into the mouth of a Hindoo by Abbe Dubois: "You speak of morality, and of purity of manners, and you boast of a great superiority over me in these respects. But, pray, how comes it that from the very accounts you are not ashamed to publish even in this, my supposed thoroughly corrupted country, it appears that in each of your respectiv metropolises, London and Paris, you reckon no less than forty thousand prostitutes? . . . You speak in high terms of your civilization, of your refined education and manners, but how comes it that amidst the advantages you claim over me in these respects, crimes and vices of every kind are more prevalent in your countries than in mine? From whence comes it that, with the superior education and civilization you boast of, your cities and towns are filled with thieves, sharpers, pickpockets, swindlers, gamblers, forgers, false coiners, and other knaves of every description, most of them happily unknown in my supposed thoroughly corrupted country?"

But we are told Dr. Owen and Dr. Carpenter are Christians. I do not know if Dr. Owen be a Christian. If so, it may explain his taking the wrong side on evolution. But Dr. Carpenter no more believes in the deity of Christ than I do. He is a Unitarian, and it is not fair to bring forward in defense of orthodoxy a man who is three parts a heretic.

Mr. Hatchard admits that Christianity brought forward no new intellectual truths, and he has not denied—indeed, he could not—the ignorance that reigned while Christianity was supreme; so my first proposition stands. Christianity took hundreds of years before it tried to abolish slavery. Mr. Hatchard asserted that it abolished it in the Southern tates of America. I gave three important authorities in contradiction, and though Mr. Hatchard has spoken twice since he has not given one authority in support of his statement, so that, as regards slavery, you hav Mr. Hatchard's bare assertion on one side and all the facts on the other.

The persecution on the part of the churches is admitted; in the face of history it could not be denied. Has not the influence on the world tended to horrible persecution? But we are told that Christianity was practically dead during the middle ages, and revived at the Reformation, when Christianity and learning came back together. But if so, Christianity died when it was wanted and came back when it was superflous. But, says Mr. Hatchard, the human race was educated like a child. Is that so? Are the laws of Moses fit for a child to follow, or even to read? Are these cruel, persecuting, bloodthirsty laws the laws by which God educated his creature man? Why, the worst father or mother among you would not train their children as God is said to hav trained his.

Friends, I urge to you that Mr. Hatchard has utterly failed to prove his own position and that he has left my points absolutely unshaken. The only place wherein he even tried to show that Christianity has been useful was in India, and here he did not touch the terrible evidence I gave you on the other side. So much for the debate. Now for a general view of the influence of Christianity on the world. Carry back your minds to the old days, long, long before the birth of Christ. Come with me to India, and see the wise men studying astronomy, mapping the heavens, recording the motions of the stars. Come to Egypt, and see the learned there gazing at the starry worlds around them, climbing to a knowledge which Christendom afterward destroyed. Come from the East, come from India, and from Egypt, into Europe, and stay awhile in Greece. Remember Greece in the days of paganism, in the days of her glory! Vicious? Aye, but Christendom had the vices, but where had it the magnificent intellect which Greece and Rome gave to the world? [Cheers.] I would ask you now, friends, not to cheer me, for I hav much to say and brief time for speech. Wait in Greece and look around you. See the canvas glow under the pencil of Apelles. See the marble grow to life under the chisel of Phidias. Art was beautiful, and lent her grace to life, and hand in hand with Art went Science, her sister. Philosophy rose in the writings of Democritus and Epicurus. The golden groves of Athens were musical with the voice of Socrates, with the teachings of Plato; mathematics found such mastery in Euclid that you send your children to school to-day at the feet of the old pagan. Greece gave birth to the drama. Tragedy rose to her most majestic expression, comedy found the mirthfulest utterance, for art was there as many-sided as nature. And the sterner sciences had too their place; physical science was cultivated, nature was questioned, natural philosophy was built up. And all this without Christianity. Science grew, and life was beautiful. The very idolatry had its beauty, for it worshiped the natural. But Christianity was born, and instead of the glow and the glory of paganism, the "world grew gray at the breath" of the Galilean. Pass from Greece to Rome. Cicero is to-day the model of the purest eloquence. Statesmen go to school to these old teachers, who were pagan and not Christian in their thought, and learn from them stately eloquence with which they used to sway the nations. Such were the might, the glory, and the beauty of pagan Greece and Rome.

And now Christianity is born—born in Judea among an ignorant and a barbarous people. Christ comes with words of love on his lips and a destroying sword in his hand. See the cross is in the hand of his servant the church, and she goes among the poor, and her influence spreads until she climbs the throne of the Cæsars. And now she bears the crucifix in one hand and the sword in the other, and she reigns from the imperial throne. The crucifix is her symbol, and look at it well. A dead man hangs on the cross, turning men's thoughts to death instead of to life. See from his riven side flow water and blood; water for the tears that shall be shed for his sake; blood for the lives that shall be spilled in his name. See how she walks over Europe, the cross in her hand. The land is as the Garden of Eden before her, but behind her a desolate wilderness. The arts decay; the schools disappear; all knowledge is withered at the breath of the church. Intellectual death everywhere meets our eyes. Gloom and darkness envelop Christendom—darkness only lightened up by the lurid flames from the stake where the heretic is burning, and yet more lurid flame of the hell beyond the grave.

But see, there is a gleam of light breaking through the blackness of the sky! It comes from Spain, where the followers of the false prophet are. Science is born, new-born to bless the earth. But round the cradle of the infant Hercules gather the serpents of the church. They hiss and bite and struggle; their fangs are the dungeon and the stake, and the child is in sore peril of life; but he fights and catches the hydra necks and strangles them, and the serpents no longer can bite. Yet the struggle is not over; it continues even till to-day. The crucifix is stricken to the earth; the sword is broken and dashed from the hands of the church. It can no longer touch the body; it can only cramp the soul.

But we will free the souls of men as we hav freed their bodies. Instead of religion we will giv them science. Instead of heaven we will giv them earth. Instead of credulity we will giv them knowledge. Instead of fear we will giv them love—love on the earth which Christianity has darkened instead of fear of the hell which the churches hav dreamed. We raise a nobler temple and we bring a grander creed. Our morality is based on experience, not on revelation; on man's needs, not on God's command. Thus at length shall the world regain its old beauty, and it shall be beautiful, because it shall be consecrated to man, and shall no longer be darkened, because it belongs to God.

Mrs. Besant resumed her seat amid tremendous applause, accompanied by the waving of hats and handkerchiefs and shouts of "Bravo!" which continued for some minutes.

When silence was at length restored, the Rev. A. Hatchard rose and said: I trust you will hav the courtesy of Englishmen on my motion to accord to Mr. Bradlaugh a hearty vote of thanks for his taking the chair here to-night. It is the first time I hav been present on this platform before you, but I trust it will not be the last. I sincerely hope that Mrs. Besant and myself will meet again under similar circumstances in the early part of the coming year. There are one or two points to which I should like to refer.

The Chairman here rose and intimated that this could not be allowed.

Mr. Hatchard (to the Chairman): May I just say one word respecting Strauss?

The Chairman: I say that I must stop anything but the mere motion.

Mr. Hatchard then moved a vote of thanks to the Chairman, which was seconded and put by Mrs. Besant, and carried unanimously with loud applause.

The Chairman briefly responded, thanking the audience for the attention paid on both nights, and declared the meeting closed.

Is Mind Material?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

I notice in my article on "Is Mind Material?" published in your issue of January 15th, toward the close, that the little word *is* placed after the word *mind* makes the positiv assertion that mind is the result of the organizations and forces that it controls, which is a direct contradiction of my second proposition, and which *is* if placed before the word mind would modestly ask the question, Is mind the result of the organizations and forces that it controls? as I intended to say.

And now, to further illustrate my idea of the independence of mind over and of the material organizations, let us commence with some of the lower grades of life manifestations as seen in vegetables, insects, etc. We see the plant grow up from a germ, at first a sprout, then develop buds, stems, and leaves, and manifest a kind of life that we call vegetable life, and in some kinds we can see what would almost seem to be intelligent life, as in the sensitiv plant that will recede from your touch, and the running vine in its climbings and the reaching forth of its tendrils, which seem to feel their way around obstructions in order to find the most convenient and secure place to fasten on in order to hold the body of the vine in its place and secure it from the injury it would be exposed to without that support. It seems to be working to save its own life just as much as the fox or hare in fleeing from the pursuit of the hound at its heels.

Now in looking at that manifestation of life it does not appear to me as if the peculiar organization of that vegetable were the cause of that manifestation of life; but on the contrary, as if what life there is were the cause of that growth of plant and vine, and that the material organization is merely the medium through which that manifestation is or could be made to our senses and through our organs of sense to our own minds. Of insects, the honey-bee and the spider furnish examples that serve to illustrate the nature of insect life, and in those two cases we can see what is called instinct by the philosophers of this world, but it is an instinct that produces results that equal in some respects anything the human mind is capable of. The shape of the honey cells, six-square, just the shape exactly to fit together and occupy all the space and no waste room, as perfectly as a square or triangle would do, and at the same time the nearest to a circle possible and accomplish the object, appears to be the result of intelligence and of a mathematical calculation; and all the rest of the bees' work in the manufacture and storage of the products of their labor, the honey, may well put to the blush the boasted intelligence of very many of the human species who consider themselvs the head and front of all the intelligence in the universe. And the work of the spider in spinning his silken thread on which he will suspend himself, apparently in mid-air, and the unaccountable intelligence manifested in managing to carry that slender thread from one point to another, yards apart, and elevated perhaps as high as the tops of buildings, with no possible connection between them higher than the surface of the earth, challenges the admiration and skill of the proudest intellectual genius the human species can boast of; and the sagacity shown in the selection of the place to build his web where it would be the most likely to entrap the victim it is designed for, and the manner of weaving and form of the web, all point in the same way, indicating a degree of intelligence, as far as it goes for that particular purpose, equal to anything the human mind can boast of. I can see in those examples how the principle of life can be manifested through these peculiar organizations, and that is all.

Of the organizations I know nothing, only as I can judge of their organizations by the results, as I do of every cause and effect. And also with the lower orders of animal life we see manifested what is evidently intelligence in a certain sense. I hav seen horses that I thought knew more than their drivers, and dogs that seemed to know more than their masters. But that does not prove to my mind that it is the peculiar material organization of their brain that

is the cause of that intelligence, because I see that intelligence manifested through that organism, but that such exhibition of intelligence could not be made without that organization.

And with ourselvs, the principle seems to me to be applicable. We could never know what our fellow-beings were thinking about unless we could know what they were doing or had been doing, and it is upon that principle alone that we in our courts of justice and everywhere else decide upon the character of every person within the circle of our acquaintance. We are in our material organizations simply mediums through which, by means of our organs of sense and the power of speech, we can manifest ourselvs to our fellow-beings and every other intelligence within the reach of that manifestation.

Judging from cause and effect, it appears just as reasonable, and more reasonable, to suppose that the material organization is the result of some mind power than that the mind is the result of material organization, for as far as I can see, the mind is the power that controls every organ of sense, the organs of speech, and every organ and faculty for the proper exercise of which I am responsible. The heart will continue to beat without the direct action of my mind, but if I hav a will to do so I can put a stop to its pulsations in a very short space of time, and I hav no more doubt that my heart is pulsating under the direction and control of an unseen intelligence, an eternal mind, though in perfect accordance with law, the law of nature, which law is only an expression of the will of that mind of that intelligence, than I hav of my own existence. My God is not a God of condition, nor my mind, source, and power a vast reservoir in ethereal space of an element from which peculiar organisms draw just the quantities regardless of quality that are necessary for their present needs, which theory would also imply the necessity of a mind, an intelligence, to start with in order to perform the operation.

In regard to the senses, the mind has perfect control of them. The eye answers the purpose of a telescope, or a microscope, to present objects to the mind. It is a lens by means of which material objects are reflected upon its retina, and by some means, as incomprehensible as my own existence or that of the universe, is conveyed to my mind, and I see it. I know that I see it, or else I can know nothing. That object is imprinted upon the retina of my eye on the same principle, in the same way, that an object is imprinted upon the object-glass in the camera of the photographer, and photographed in my mind, and when that is done I can shut my eyes and see that object a thousand times if I wish to do so, just as distinctly as I saw it at first. Besides, the eye is under the control of myself just as much as the telescope is under the control of the astronomer. I can direct it to look where I please and to do as I please. It is an instrument that I use to accomplish what it was made for, what it was designed for. The eye shows design as much as the telescope. It tells as plain as nature can tell anything that it was made to see with for my use.

But the eye itself sees nothing any more than the camera sees. I hav seen a statement somewhere not long since that where there was sufficient light the image or likeness of a murderer might be reflected upon the retina of the victim's eye and remain there after death, and by that means the murderer could be detected.

But the eye would see nothing. The mind had left, but the organization of the eye would remain just as perfect as ever until dissolution began to destroy that organ. And the sense of hearing is under the control of the mind as well as the eyes. There may be hundreds of sounds ringing in my ears, and while my mind is directed intently upon one particular sound, unless the others are so loud as to drown the one I wish to hear, I will scarcely notice them. And if it is really necessary to prevent sounds from troubling me, I can stop up my ears, and all the organs of sense are under the control of and subject to the mind.

And the evidence seems to be just as clear that the brain is subject to the mind, as well as these other organs.

We know that continuous hard thinking tires the brain, and that it needs and must hav rest at times in order to be able to stand the strain put upon it. And yet the mind has the control of the whole matter. I can stop that intense thinking and let the brain rest or not, just as I please, and the brain seems to hav nothing to do about it only to submit to my will. And again, I can think of anything I hav a mind to, and the brain must perform my will, whether it would or not, if it can.

I could go on with arguments almost indefinitly in support of this proposition that the mind is independent of and not the result of material organization, and may in another article hereafter giv some more illustrations of my views on the subject. But I do not wish to take any more space in your columns than I consider really necessary to present my thoughts in as condensed a form as I can and giv a clear expression of my ideas to the understanding of those who may take the time to read these lines.

The mind appears to be enthroned supreme over and independent of this material organization for its existence, with power to govern and control the whole concern; and according to the law of cause and effect, cannot be the result of the organizations and forces that are subject to its control.

JAMES HALE.

Another Friend's Views on Mind, etc.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

I hav been much edified of late by the perusal of sundry articles in your paper by various persons on the subjects of thought, mind, spirit, body, etc. Much interest has been elicited from most or all of you. I am an unlearned man, but with your leave will giv a brief statement of my views.

Man's embryotic state is anterior to the fetal, properly speaking. About that state I'll say nothing here. But during this state we grow, formulate, and mature, after which we are ushered into the outer air, which we instantly inhale. This inhalation is the change from the fetal to the air life. This change quickens sensation into action, and we feel pain and cry. Next, in quick succession, we are able to hear, see, taste, and smell. Sensation is fully developed, and it, in turn, quickens thought into action. The multiplicity of thoughts constitutes mind. Mind, in time, contains many parts, as will, reason, memory, etc. Moreover, mind grows, changes, modifies, and qualifies from this till the air life terminates. Does the mind then die too? This question, I admit, I am not able to answer. But this I do think: if any part or portion of man livs after death in a conscious state, it is his mind. I know not whether man possesses a spirit or a soul, but I do know he has mind; and some men and women hav minds very highly endowed by nature. The existence of this I believe to be sumultaneous with that of the body. But I must allow this to be conjecture. I promised brevity.

My own mind concludes that man is made, changed, and formulated up to what we find him by and through his own mind alone. This is not hard to conceive when we follow up the differentiation theory of modern scientists. Take, for illustration, the common hog with a snout and other requisits for rooting the ground for his food, together with his scavenger-like proclivities, and then of a sudden or gradually withdraw all the food he now subsists on from the places he has been wont to find it, and let it afterward be found growing on low vines and herbage, just above his ordinary reach, and let it thus continue to grow year after year, a little higher every succeeding year, use and adaptation would enable him to stretch and elongate his body and snout to equal the necessary requisit to enable him to obtain his food. But at length nature might tire of this mode of feeding, and, as a substitute, through use his hoofed fore feet would change to fanged feet, better enabling him to take his food; and in time, too, he would acquire the use of his hind feet to stand and raise himself on, thus qualifying himself for the task of procuring his ever-receding food.

Yet another change is gradually taking place in the vegetable kingdom. Bush food is diminishing and low tree food increasing. Our animal now sees tempting fruits growing on the boughs of low, large-bodied trees, yet just beyond his reach. He does without it the first few years, and grows lean and lank. The ripened tree fruit falls plentifully to the ground, but his long snout and half-bear appearance hinder him from getting at it to good advantage. At length the sense of taste forces an idea through his mind. He resolvs to try to help himself to get up the tree, goes and makes an unsuccessful effort, and then another, and thus repeats them till he succeeds. He climbs or walks around in such a bungling way that he falls a good many times to the ground, but, the tree being low, escapes nearly unhurt. It is not long before he finds himslf a ready climber, and soon finds his plight changing for the better. In course of time he migrates to other unknown parts in quest of other food and other haunts.

After an incomputable number of years we find him metamorphosing into a gorilla or some "missing link," then again into some variety of ape, and finally into man, where he must needs remain a long time yet. The world contains human beings to-day that are but few removes above some of the higher order of animals. And man unquestionably retains some of the traits of character of many of the lower animals—a proof of how far the law of inheritance will extend.

And through all these successiv changes every animal has been seemingly forced to possess a mind instructing him how to procure his living and enjoy life; and these minds cause their bodies to be shaped and grow in the best manner possible to enable them to procure their living. Hence the mind is the product of sensation cast in nature's mold, and cannot and (it seems to me) need not survive the body. Yet I cheerfully admit the mind may hav capacities and potencies that may yet, and even now do, display themselvs in ways and modes not by us comprehended. And this may yet be the metaphorical sphinx to unravel Spiritualism.

T. W. KELLY.

The Terrible Railroad Disaster.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

The following communication appeared in the Elmira *Daily Advertiser*. It may be of some interest to the readers of THE TRUTH SEEKER. H. L. G.

I hav just finished reading the very full account, published in last Monday's edition of your paper, of the terrible disaster that took place on the Erie Railway on Saturday night. It makes one's blood run cold to contemplate the terrible suffering of poor Brewer and his postal-car associates; and I do not wonder that your reporter, who is probably a Christian gentleman, says, "When we think of the tragedy, rebellious thoughts are apt to rise against the destiny that so shaped the ending of their lives, and the utmost faith in Providence is necessary to reconcile the mind to the wisdom of the All-Wise in so sadly terminating such valuable manhood." And it is impossible to reconcile such a dark tragedy with the belief that a God of infinit *power* and infinit *love* rules the universe. It can't be done.

The doctrin of the Christian church is that God is a being of love. Their Bible declares that "God is love." This church holds that he can do whatever he pleases, and that he is everywhere present, or at least takes cognizance of all that transpires. Now if this theory is true, God knew when this postal-car rolled down the bank that there was no power that could save these suffering men but his infinit power, and still he did not "reach forth his hand and save them." He had the power to save them, and if he is a humane being he must hav had the desire. Then why did he not rescue them from the flames? I submit that question to my Christian friends for their consideration. There is not a human being on the face of the globe so lost to the dictates of humanity that he would not have torn open the burning car and dragged forth the victims if he had had the power to do so.

There is only one solution to this question, and many of the best minds of the nineteenth century hav adopted it. That solution is, "*There is no such God in existence.*"

In the old days man believed in the existence of this orthodox God more implicitly than he does to-day, and he then relied with more faith upon his protection. And while that faith lasted he made but little exertion to protect himself from accidents, famin, or disease. But as he lost faith in this imaginary God he gained faith in himself, and learned if man is to be saved anywhere *he must save himself.* And in the good time coming we will all learn the important truth that there is no higher savior known to humanity than man. Brave men made an unsuccessful attempt to save these poor postal clerks from the devouring flames, but the fabled orthodox God failed to put in an appearance at the time and place that required his almighty aid if it was ever required anywhere.

Then there is another thought suggested by this great calamity in relation to orthodox theology that I desire to mention. Possibly some or all of these men who were burned to death were not Christians. If so, according to orthodox Christianity, they went from a burning car into an eternal burning hell, there to groan in agony throughout eternity.

The whole country is shocked by the terrible tragedy that took place at Tioga Center. That lasted but for an hour, yet the whole civilized world has contemplated for hundreds of years, with seeming indifference, an orthodox creed that consigns 99 out of every 100 to the pains of eternal fire. And we are told that in the future world the good (?) people of earth will be happy while viewing the great car called hell on fire forever, in which will be imprisoned millions of human beings, among whom will be our friends, fathers, mothers, brothers, sisters, and children. That creed is not true. It is the most wicked lie that man ever uttered, and I am thankful that a nobler humanity is fast rooting it out of the opinions of the world.

H. L. GREEN.

Giv the Mediums a Show.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

On Dec. 22, 1880, a Boston medium wrote to a Western correspondent the following predictions, which were a digression from the subject matter of the letter. The great calamity near at hand was fulfilled in a fearful railroad disaster in January, and in fact by several severe disasters of one kind or another. It may be well to place the prediction on record regarding financial matters to certain individuals, which does not, however, infer a general financial panic or crash. The year has surely started in with more than the ordinary number of calamities and fires in cities.

Yours, WATCHER.

Wisconsin, Feb. 9, 1881.

PREDICTIONS.

"1881 will be a year long to be remembered in financial circles. Many serious things will occur during the year. Fires in large cities, accidents, and loss of life on land and sea. (A great calamity is now near at hand.) There will be some of the heaviest failures ever known. Many who feel secure will fall, and many who are almost in poverty will become immensely rich."

Truth's Sunday Sermons.

IV.—The Fall.

TEXT: And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that on the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.—Genesis iii, 3-5.

There are few religions, if indeed there are any, which do not hav at least one God and one devil—a good spirit and a bad. Judaism was no exception, and from Judaism Christianity derives its God, the maker of all things, and Satan, who introduced sin into the world.

Satan is supposed to hav been embodied in the serpent of the text, and in that form to hav tempted Eve. In this incident we find the origin of one of the fundamental doctrins of Christianity. The fall of man from a state of perfection into the abyss of sin was the penalty of disobedience.

How a state of perfection can be consistent with even one act of disobedience, with the slightest deviation from rectitude, we do not pretend to say. We hav, however, the assurance of theologians, who ought to understand their business, that Adam and Eve were in a state of perfection when they committed the first sin.

Long before Eve was created, according to the rib tradition, but in the second week of her existence, according to the story told in the first chapter of Genesis, God placed Adam in the Garden of Eden, giving him leave to eat of every tree of the garden except the tree of the knowledge of good and evil. He was solemnly warned not to eat of that, for in the day that he should, so said the Jewish God, he would surely die. This, however, was only an idle threat, as the event proved. For some one of the inscrutable reasons which hav prompted God to do innumerable absurd things since the world began, he did not desire that the noblest work of his creation—man—should distinguish between good and evil. Whether it was his desire that man should enjoy both without a knowledge of the difference, or whether he foresaw that with the knowledge of evil would come a propensity to evil, is not made clear. Certain it is that the Lord was very anxious that man should not hav a knowledge of good and evil. Therefore he denounced the most extreme penalty he could conceive against that which would enlighten Adam upon the subject. He threatened him with instant death. "For in the day that thou eatest thereof thou shalt surely die," was his language.

But the serpent, the most subtle beast of the field which God had made, a shrewd, sharp, cunning fellow, but well-disposed withal, turned the matter over in his mind, and correctly concluded that a knowledge of good and evil would not kill at sight. He either fathomed the divine purpose and learned that it was not God's intention to impose death as the penalty for disobedience, or else he knew that the God of the Jews did not possess power over life and death. What theory he acted upon cannot be definitly determined now; it is, perhaps, enough to know that whatever theory it was, it led to a sound conclusion.

Knowing, therefore, that death would not follow disobedience, and being of a radical disposition, firm in the belief that a diffusion of knowledge is good and not evil, for which belief, like the faithful radical he was, he was willing to measure swords with all the powers of the universe, he cast about for an opportunity to notify man that the threat of death for eating of the tree of knowledge was only intended to intimidate, and that he would not surely die.

But Adam was a stupid conservativ, than which nothing is more repulsiv to a well-regulated radical, and the wily serpent avoided him to seek an audience with Eve. He told his story in a plain, straightforward way, which carried conviction. He assured her that God well knew that in the day she and Adam should eat of the tree their eyes would be opened and they would be as God himself, knowing good and evil.

The fruit was eaten by Eve, who gave her husband a part, and he ate also. The result verified the serpent's prediction. Neither of them died on that day or the next. They lived to a ripe old age. It was not until hundreds of years after this event that they passed away.

And their eyes were opened, just as the serpent had assured Eve—they knew good from evil.

The immediate result of this knowledge was a sense of shame at their nakedness, so intense that when the Lord came down into the garden in the cool of the day, and was sauntering about, probably wondering what this zoological and horticultural establishment of his amounted to after all, Adam and Eve hid themselvs among the trees.

For an omniscient being the Almighty displayed a sad ignorance of the momentous event that had occurred in the garden while he was attending to business elsewhere. His eyesight, too, was so defectiv that he had to call out to Adam before he knew where he was.

When a searching investigation had brought the facts to his knowledge, Adam, with the cowardice which has characterized conservativs in all times, threw all the blame upon the poor woman. She in turn threw it upon the serpent. But he proved himself a worthy patron-saint of radicalism; for though his punishment was greater than the others, he made no complaint nor any effort to shirk responsibility.

Here is the story which our children are taught to believe as a true revelation of the introduction of sin into the world. The supreme architect of the universe is pictured as a mortal with limited vision, limited knowledge, and limited power. He approaches man with a lying threat upon his lips, and punishes one of the beasts of the field for exposing his deceit.

The story is such as might be expected to grow from the imagination of a poetic barbarian. There was good and evil in the world, for the origin of which it seemed necessary to account; hence God, the serpent, the tree of knowledge of good and evil, the temptation, and the fall. As an allegory it has a crude beauty. But as history it is refuted by common sense and by the observation of the growth of the knowledge of good and evil in the mind of a child which from absolute moral perfection, the equivalent of intellectual darkness, develops with the child's growth into a mixed condition of good and evil colored and influenced by the moral state of the society in which it develops. The acquisition of knowledge of right and wrong is a natural intellectual process stimulated and guided by education and association. The story of which our text forms a part roughly sketches the process in the form of allegory; but there is no more rational excuse or justification for declaring the incident to be an actual fact than there would be for accepting Homer's Iliad as a divine revelation. In truth, each of these is a poetic record of national superstition—one, that of the Greeks and Romans; the other, that of the Jews.

As a history of ancient Jewish tradition the story of the fall is valuable precisely as all mythologic stories are. It is through these traditions that we read the thoughts of people long since passed away. But as a history or revelation of the origin of evil in the human race it is worthless.

Even the church is coming to regard the narrativ as allegorical; but it has not yet proceeded so far as to divest it of the divine atmosphere in which it has floated for so many centuries.

It is still the authority for that church doctrin without which the doctrin of the atonement would fall to the ground, and with it the divinity of Jesus of Nazareth. Christianity requires implicit belief in the fall of man from a state of perfection to a condition of sin by an act of disobedience. By this act all men are lost. But as no man wants to be lost, and the devotees of Christianity are each especially solicitous to make his own calling and election sure, the doctrin of the atonement is brought into play, whereby the elect who are lost in Adam's fall may be redeemed through the mediation of Christ Jesus, who came among men to save sinners, and gave up the mortal life he had assumed as a vicarious atonement for the sin which Adam's disobedience introduced into the world.

The credulity of modern Christians will be a more prolific subject for wonder and ridicule as the world advances than is now that of the Romans, whose warlike operations were guided and determined by the entrails of a fowl.

THE *Republican*, of London, England, speaks of us in the following kind and complimentary manner: "THE TRUTH SEEKER, of New York, comes forth resplendent in a new dress of type, and with a fresh heading. The familiar, if somewhat involved, illustrated title, representing Benj. Franklin in a chemist's shop, has given way for a tasteful and effectiv engraved heading, in which the title of the paper alone appears. Friend Bennett is a jovial and efficient editor, and the epistles which he occasionally prints from his readers shows that his efforts are heartily appreciated. The letters that he wrote for his paper describing his tour in Europe hav highly pleased the Freethinkers of America, and they (the letters, not the Freethinkers) are to be published in a volume, to be entitled, 'An Infidel Abroad.' The book will be a novelty, and will doubtless hav a good sale. We shall hav something to say on its appearance."

Alamontada.

With this issue we commence the publication of an excellent romance from the German, translated for THE TRUTH SEEKER by Mr. Ira G. Mosher. The story possesses thrilling interest, is extremely well written, and very radical in character. Almontada was a galley-slave, but an unbeliever in the dogmas of the church. His replies and arguments will be found to be of a deep and thoughtful character. It is a good time with the commencement of the story, for new subscribers to begin. It will itself repay the reader the subscription price of the paper. How many new readers will begin with the story of Alamontada? It will be issued in book form after it appears in these columns.

Miscellaneous.

Ingersoll Interviewed.

Col. Ingersoll has been interviewed on the interesting topic of Delaware and the charge of Judge Comegys of that state to his grand jury in reference to the distinguished pagan's late public expressions of Infidelity while within the limits and confines of that state.

"Hav you read Judge Comegys' compliments to you?" asked the reporter.

"Yes, I hav seen his charge, in which he relies upon the law passed in 1740. Afer reading his charge it seemed to me as though he had died about the date of the law, had risen from the dead, and gone right on where he left off. I presume he is a good man, but, compared with other men, something like his state when compared with other states. A great many people will probably regard the charge of Judge Comegys as unchristian, but I do not. I consider that the law of Delaware is in exact accord with the Bible, and that the pillory, the whipping-post, and the suppression of free speech are the natural fruit of the Old and New Testaments. Delaware is right. Christianity cannot succeed, cannot exist, without the protection of law. Take from orthodox Christianity the protection of law, and all church property would be taxed like other property. In the state of Delaware, if Alexander von Humboldt were living, he could not be a witness, although he had more brains than the state of Delaware has ever produced, or is likely to produce as long as the laws of 1740 remain in force. Such men as Huxley, Tyndall, and Haeckel could be fined and imprisoned in the state of Delaware, and, in fact, in many states in this Union. Christianity, in order to defend itself, puts the brand of infamy on the brow of honesty. Christianity marks with a letter "C," standing for "convict," every brain that is great enough to discover the frauds. I hav no doubt but that Judge Comegys is a good and sincere Christian. I know nothing of his character except as I gather it from this charge, and after reading the charge I am forced simply to say Judge Comegys is a Christian. It seems, however, that the grand jury dared to take no action, notwithstanding they had been counseled to do so by the judge. Although the judge had quoted to them the words of George I., of blessed memory; although he had quoted to them the words of Lord Mansfield, who became a judge simply because of his hatred of the English colonists, simply because he despised liberty in the new world; notwithstanding the fact that I could hav been punished with insult, with imprisonment, and with stripes, and with every form of degradation; notwithstanding that only a few years ago I could hav been branded upon the forehead, bored through the tongue, maimed, and disfigured, still, such has been the advance, even in the state of Delaware, owing, it may be, in great part to the one lecture delivered by me, the grand jury absolutely refused to indict me. The grand jury satisfied themselvs and their consciences simply by making a report in which they declared that my lecture had 'no parallel in the habits of respectable vagabondism;' that I was 'an arch-blasphemer and reviler of God and religion,' and recommended that should I ever attempt to lecture again I should be taught 'that in Delaware blasphemy is a crime punishable by fine and imprisonment.' I must admit that for Christians the report is exceedingly mild and gentle. I hav now in the house letters that passed between certain bishops in the fifteenth century, in which they discussed the propriety of cutting out the tongues of heretics before they were burned. Some of the bishops were in favor of and some against it. One argument for cutting out their tongues, which seemed to hav settled the question, was that unless the tongues of heretic were cut out they might scandalize the gentlemen who were burning them by blasphemous remarks during the fire. I would commend these letters to Judge Comegys and the members of the grand jury.

"If Christianity is right Delaware is right. If God will damn anybody forever simply for being intellectually honest, surely he ought to allow the good people of Delaware to imprison the same gentleman for two months. Of course there are thousands and thousands of good people in Delaware, people who hav been in other states, people who hav listened to Republican speeches, people who hav read the works of scientists, who hold the laws of 1740 in utter abhorrence; people who pity Judge Comegys, and who hav a kind of sympathy for the grand jury. You will see that at the last election Delaware lacked only six or seven hundred of being a civilized state, and probably in 1884 will stand redeemed and regenerated, with the laws of 1740 expunged from the statute books.

"Delaware has not had the best opportunities. You must remember that it is next to New Jersey, which is quite an obstacle in the path of progress. It is just beyond Maryland, which is another obstacle. I heard the other day that God originally made oysters with legs, and afterwards took them off, knowing that the people of Delaware would starve to death before they would run to catch anything.

"Judge Comegys is the last judge who will make such a charge in the United States. He has immortalized himself as the last milestone on that road. He is the last of his race. No more can be born. Outside of this he is probably a very clever man, and it may be does not believe a word that he utters. The probability is that he has underestimated the intelligence of the people of Delaware. I am afraid to think that he is entirely honest for fear that I may underestimate him intellectually and overestimate him morally. Nothing could tempt me to do this man injustice, though I could hardly add to the injury he has done himself. He has called attention to laws that ought to be repealed, and to lectures that ought to be repeated. I feel in my heart that he has done me a great service, second only to that for which I am indebted to the grand jury. Had the judge known me personally he probably would hav said nothing. Should I hav the misfortune to be arrested is his state, and sentenced to two months of solitary confinement, the judge, having become acquainted with me during the trial, would probably insist on spending most of his time in my cell. At the end of two months, he would, I think, lay himself liable to the charge of blasphemy, providing he had honor enough to express his honest thought.

"After all, it is all a question of honesty. Every man is right. I cannot convince myself there is any God who will ever damn a man for having been honest. This givs me a certain hope for the judge and the grand jury. For two or three days I hav been thinking what joy there must hav been in heaven when Jehovah heard that Delaware was on his side, and remarked to the angels, in the language of the late Adjutant-General Thomas, "The eyes of all Delaware are upon you!"

Statement

OF FUNDS RECEIVED AND EXPENDED BY THE DEFENSE ASSOCIATION IN THE BARTER CASE.

Oct. 8, 1880.	Amount of funds in treasury	$30.00

CONTRIBUTIONS TO THE DEFENSE FUND FROM OCTOBER 8, 1880, TO JANUARY 21, 1881.

	Contributions from Chicago Convention, from Treasurer T. B. Wakeman	$25.00
	Jas. Lehman	5.00
	John Cosgrove	2.00
	Dr. Foote, Jr	5.00
Oct. 11.	Dr. Kinget	2.00
" 15.	A. G. Church	2.00
" 20.	P. S. Brown	2.00
" "	Mrs. Julia Franklin	1.00
" "	Miss Mary Jones	1.00
" "	" " " (for general fund)	1.00
" "	Miss M. R. Fish	1.00
" "	E. Smeeting	1.00
" "	L. D. Dutton	1.00
" 27.	Wm. Holgate	1.00
Nov. 4.	A. Miller	5.00
	E. B. Foote, Sr	5.00
	M. D. Berry	1.00
	Anonymous	1.00
	M. G. Shoemaker	1.00
" 26.	C. M. Overton	1.00
	Thomas Goddard	1.00
	W. S. Gettiam	5.00
	M. S Lewis and others	2.00
Dec. 8.	M. Fray	1.00
" 12.	A. B. Demis	.50
" "	Cash	.25
" "	S. Hillard	1.00
	E. Savage	.25
	M. W. St. John	2.00
	M. G. Billings	1.00
	Wm. Laumby	1.00
	H. F. Irwin	1.00
	Robert Hendrickson	1.00
	Edward Truelove (England)	2.25
" 20.	Mary L. Millspaugh	1.00
	Rufus Peckham	2.00
Jan. 1.	D. M. Whorney	2 00
" 3.	E. Carpenter	1.00
" 8.	John Hanner	2.00
	Everet Rhein	2.50
	H. Ropbee	2.00
	Miss Jane Hallock	1.00
	Miss M. Jones	1.00
" 21.	E. S. McComas	1.00
	Total to date	$128.75

EXPENDED IN DEFENSE OF BARTER.

To attorney's fees	75.00
To postage, telegrams, etc	2.00
To balance on hand	51.75
HUGH B. BROWN, Treasurer.	$128.75

The Vice Society.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I must ask you to keep space open in your next issue for my report of the seventh annual public meeting of the New York Society for the (Manufacture of and the) Suppression of Vice, not having been able to get it ready for this week's number. The managers of that society hav learned a measure of prudence and discretion, taught them by our criticisms on their former meetings, which criticisms hav been echoed and improved upon throughout the country by the press generally, so that they omitted any mention of Infidels and blasphemers at this year's meeting. The lottery dealers are more legitimate game. The business of stamping out Freethinkers and blasphemers is transferred, just now, to Delaware, where Col. Ingersoll has given offense by not subscribing to the dogmas of the local church as protected by the local statutes, whether said statutes are or are not in accord with the Constitution of the United States, which is popularly supposed to guarantee liberty in religious opinion. The arrest and punishment of Col. Ingersoll for blasphemy might start a social earthquake that would improve the condition of public opinion in that most catholic state.

A. L. RAWSON.

IN THE TRUTH SEEKER of March 15, 1880, appeared a statement written by Charles S. Trenchard, of Aurora, Col., making very damaging accusations against Mr. A. F. Kibbee, of Brooklyn, N. Y. We hav since found them to be false in every particular, and Mr. Trenchard himself now writes a letter to that effect. Mr. Kibbee is known to friends of ours who can vouch for his character in every way. Mr. Trenchard's statements were made out of whole cloth, and we regret they should ever hav appeared in our paper.

[From the San Francisco Post.]

One of Moody's Converts.

"Is there no one else," said Mr. Hallenbeck the other night at an inquiry meeting, "who will rise and giv testimony?" There was silence for half a minute when a short, bull-necked, red-headed man with diagonally gazing eyes stood up, trembling with emotion. He said:

"Brethren, I've been a great sinner. I was the cause of an infant sister being scalded to death before I was four years old, and I frequently got drunk even at that early age. I broke my mother's heart before I was seven and sent her to the grave in such anguish of mind that she moaned for three days after she was dead, and it was a week before we could quiet her sufficiently to bury her.

Only six weeks ago, standing by the bedside of my aged father, he besought me with his last breath to reform, and I took out his false teeth before he was cold, went through his pockets, left him, and got cleaned out at faro in less than two hours. Here is a pawnbroker's ticket for his watch and chain. For thirty years, two weeks, one day, and forty minutes I never drew a sober breath, until I came into one of these revival meetings and heard the sermon about Daniel and the performing lions. That broke my heart—he was such a great lion tamer. And when I heard Mr. Sankey sing I became so troubled that I wanted to get out, but I couldn't on account of the crowd, and I had nothing I could throw at him.

"But I've found peace; I struck a piece the same night in a poker game. I don't mean that. That was the night before. I hav found true peace in believing, and when I am standing on the celestial battlements, just one blaze of glory, I shall hav the pleasure of telling the saints what I am now about to tell you, dear brethren—namely: that I am agent for Bilkin's Treasury of Art, complete in fifty-four parts, issued monthly, delivered free, 40 cents a month, and the most beautiful work of the present century. If all you sinners will step up and giv me your names as subscribers, you will find peace. I mean you will never regret—"

But at this juncture four deacons and two or three genuin converts yanked him bodily from the inquiry meeting, and, to their credit be it said, threw him half across the street, where he lay moaning feebly, "Complete in fifty-four parts, issued monthly." They watched him until one of Wells, Fargo & Co.'s large wagons came by and ran completely over him, and having satisfied themselvs that he was now at rest, returned to the inquiry meeting, announced the glad tidings, and sung the 148th hymn—the chorus of the last verse very softly.

How Would It Work?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A late issue of your paper contains an article on "Absolute Proofs of Continued Existence," by E. A. Chapman. Please introduce me to Mr. Chapman. Being rather inquisitiv, I would ask him some questions on some points which I can't convince myself of. For instance, we are together in a room with a medium, and a cabinet with red flannel stretched on three sides of it, and a curtain of the same material hung on a wire or rod in front. Well, the medium is securely tied with muslin strips to an upright stake fastened to the floor in the cabinet, where also are the various things to be used by the spirits, such as bells, guitars, tumblers, tambourines, etc. Then the curtain is closed, and in a short time the racket commences. I would say, also, that in this room are as many as six gas jets burning at full head, consequently considerable light penetrates into the cabinet. Now we (two of us) take seats say fifteen feet apart and six or eight feet from the front posts of the cabinet, one of us holding a small rope tightly tied around the medium's ankles. Now, the question to Mr. Chapman or any other man who may be able to enlighten an investigator is, Under the above condition would it retard the work of the spirits to hav one of us peep through one or two small holes or apertures in the cloth? This, to my knowledge, has never been allowed, here at least. I think this would be a good way to convince people of the "truths" of Spiritualism, and in such a light as mentioned every thing inside the cabinet could be plainly seen. I hav never been told the reason why this could not be done without disturbing the spirits. Mr. Editor, don't you think this would be a good test? I want some one to tell me why it would not, and when I hear from some one I will ask some more questions and giv some of my own convictions.

Yours truly, G. GUNNESON.

[The above is respectfully submitted to Mr. Chapman. It is not altogether in our line.—ED. T. S.]

[From the Word.]

AN INFIDEL ABROAD.—A series of letters by D. M. Bennett givs in 846 pages what a careful observer saw during ten weeks' travel, enabling readers to visit Europe and return with much valuable information for $1.50. From Albany Penitentiary to the Brussels Congress, and hearty reception by European Liberals generally, was indeed a pleasing transition! Address the author, 141 Eighth street, New York.

[From the New York Sun.

The Millions who Do Not Go to Church.

We hav already presented statistics to show that fully half a million of the population of New York of an age to attend church are regularly absent from our churches on Sunday.

This great number is not chiefly made up of the vile and degraded, the vicious and the dissolute, of those who make no pretense of obedience to moral and religious principle. The greater part of these people who keep away from the churches and refuse to listen to the sermons of the preachers on Sunday are among the reputable, law-abiding, intelligent, industrious, and sincere inhabitants of the city. If any one should take a census to-day of the congregations in the churches and of those who remain away from them, for virtue and all the more estimable qualities of human nature, would not the absent majority compare favorably with the minority present in the temples of worship?

The Rev. Dr. Bellows answers yes to this question. And he has taken pains to proclaim the fact. He goes further and asks whether the signs do not show that church-going is so steadily declining that it will eventually fall into disuse altogether.

The Rev. Dr. Goodwin has been gathering statistics of church attendance in Chicago, and he finds that there, as in New York, the majority of the people regularly keep away from the churches. The Methodists hav one-third of their pews vacant every Sunday. It is very little better with the Baptists and the Episcopalians, and the Congregationalists hav more unoccupied sittings than any other denomination. The Protestant churches of Chicago hav together about 100,000 sittings, but only two-thirds of them are filled. Even if we add the attendants on the more frequented Roman Catholic churches, we should probably find that less than a quarter, perhaps not more than a fifth, of the half a million inhabitants of Chicago are church-goers.

And the same state of things seems to be of general prevalence. In the New England towns of large size, the churches are not increasing in membership, even where they are not actually falling off, and they hav a large proportion of vacant seats on every Sunday. Yet the population has steadily and greatly increased, so that, in relation to the whole number of inhabitants, the number or church-goers exhibits a large decrease compared with twenty-five years ago. Nor does church attendance make a better showing at the West. The Presbyterian churches of Illinois, for instance, instead of gaining membership, had, in 1880, 414 members less than they reported in 1879.

If the proportion of absentees from church which we find in New York and Chicago obtains throughout the country, they comprise of our fifty millions of people, between thirty and forty millions! Even if we deducted from this startling total the sick and disabled, infants, and others incapacitated for church-going, and also allowed a larger proportion of church attendants for the agricultural regions, we should find that the number of people who remained away from church far exceeded the number who frequented the houses of worship or of preaching.

And yet, with these many millions refusing to accept the proffered religous teaching, with the facts regarding the steady decline of church-going and the spread of Infidelity staring them in the face, our various religious denominations remain supine and doubtful of what means to adopt for meeting the perilous emergency.

A revival needed? Nothing is so much needed. But it must be a revival of pure and undefiled Christianity in the churches themselvs—among the Baptists, the Methodists, the Presbyterians, the Congregationalists, and the Episcopalians. They need a more vital faith and a more consistent practice. And when they all become Christians in deed as well as in name, we shall hav a revival that will be another Pentecost for the church.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.D.

Publisher's Preface to the German Edition.

The following narrativ was written in the winter of 1801–1802 at Bern, where the author, retired from public life, wished to dedicate his time to some useful purpose. Through intercourse he had become acquainted with many of those who were secretly troubled in spirit, and had learned or guessed at their hidden ailments who, entangled in doubts, had lost their God and the joys of their existence. He would attempt to re-establish in their souls the sacred belief and faith in virtue. The touching dream of a night inspired him; it was an angel that swept by him, but which he vainly tried to stop. As imperfect as was the narrativ that at first appeared in 1802 (published by Orell, Fuessli & Co., Zuerich), yet within the first decade it reached its fourth edition. This satisfied the author that he had not underestimated the usefulness of his work. Therefore he made some necessary, although still imperfect, improvements. May it yet serve to refresh and strengthen many a spirit!

FIRST BOOK.

CHAPTER I.

Abbe Dillon seated himself on a green grass-plot by the lake shore, shaded by an entangled foliage of trees hanging over us from the steep rocky wall.

"Here is room yet on my right and on my left," said he, and his eyes smilingly invited us to rest by his side. Roderick seated himself, and I followed. All three were yet in silence, occupied following the train of thoughts of our interrupted conversation.

On the opposit shore glowed the evening sky above the mountains, coloring the highest rocks and the peaceful Alpine huts with a mild rosy light. Golden stripes glimmered between bluish shades over the snowfields of the glaciers. In the distance the mountain peaks vanished in a violet hue among the clouds.

"By heaven!" exclaimed Roderick, who seemed to be deeply moved by the charms of the evening landscape, "how little is needed to be happy under the sun if one only nestles himself with childlike confidence closely to the bosom of the eternally good Mother Nature! She is blameless, she is holy; and he who loves her, him she sanctifies! And the anxious heart, excited by gloomy passions, reposes quietly on the maternal breast, and the hundreds of hopeless wishes are forgotten in a sigh of inmost contentment!"

"Excellent, my genial friend!" said I to him. "And if this inmost happiness should ultimately prove only a sweet delusion, whether we are for a brief space of time promoted to the ranks of the gods by the magic power of wine, or the melody of music, or the beautiful play of colors of a landscape or something else, is quite the same."

The abbe smiled. Roderick grew gloomy, and continued after awhile, "And do you not believe that one can be very blissful, nay, lastingly blissful?"

"Very blissful? Oh, yes!" I answered. "But lastingly blissful? Well, if also in that I am to agree with you, you must first definitly explain what you term 'Mother Nature.' You, dearest Roderick, are a poet; I am, unfortunately, a stiff, matter-of-fact man, who demands definit ideas. And therefore at times we do not at all agree, while our hearts always beat harmoniously. Let me speak open-heartedly. I took your exclamation at the sight of the lake scenery, so mildly illuminated by the setting sun, to be the result of your own happy disposition. But hav you always this happy disposition? Can you lastingly retain the same? Does it depend upon you, arbitrarily, to giv to or take from yourself emotions? Even feelings, even reason overwhelming emotions, belong to nature. You a e young, you love and are loved. A beautiful future floats before you. Your fancy indulges in magic play. You are happy. But a few years flutter by; your pulse beats slower; your hair grows white, and the paradise, that yet blooms before you, extinguishes with the setting sun. Man is no two days alike."

The abbe grew serious. Roberick appeared to become a little sensitiv. "And, with permission, what do you call happiness?" said he.

I answered: "Happiness I call contentment, and, if you will, pleasure, perchance. The happy man is so only through circumstances, only through circumstances answering his desires. The poor one is made happy through inheritance, the industrious through the blessing of his industry, the fame-thirsty through the celebrity of his name, the lover through returned love—but all this is the work of circumstances. These changed, and the happy one becomes miserable."

"That is not what I mean!" said Roderick; "I speak of a state of the soul in which one feels lastngly at peace with one's self."

"There is," I replied, "there is on earth no lasting happiness nor lasting unhappiness, because circumstances never remain the same, but daily change. But I know a certain state of mind and heart which I call blissfulness, because in this beautiful world two great ideas, soul and eternity, are mysteriously united. This state is independent of chance, above the vicissitudes of earthly things. The soul itself must prepare it, and it may last forever. Powerful time, even, which dries out our bodies, bleaches our hair, and devastates our senses, has no influence over it. Fortune can not increase nor misfortune diminish it. It is not connected with either, and it alone increases happiness and decreases misery. Is it this blissfulness, this inexhaustible contentment, Roderick, that you mean?"

"That's it!" exclaimed Roderick.

"Virtue, the spring is called. Not everybody on earth can be happy, but everybody on earth can create for himself this blissfulness. For within the breast of every mortal lies the moral law and the irresistible reverence for the same. The man who need not blush before himself in the remembrance of his own deeds, the man with pure heart, stands above the workings of destiny; he is equally blissful in the depths of misery as upon the hights of prosperity. We hav beneath the moon nothing under our control; outside of ourselvs nothing belongs to us lastingly. To become rich, renowned, and beloved does not depend upon us; to be virtuous depends on each individual's will. Fate is our master in everything, but over our virtue no fate has control. This is the blissful state for which all should strive, and, Roderick, it is really not so difficult. Act so that you never lose your self-respect!—behold, this is the thread that will lead us out of the labyrinth. Goodness of soul imparts to man that highness, that self-reliance, which makes him godlike and a citizen of two worlds. Before him the crowns of earth sink unattractiv in the dust, and death itself through him is deprived of its terrors. With virtue in my heart I am on earth in paradise. I desire an eternity, an imperishable existence of my soul beyond the grave, but I am not in need of that to complete my blissfulness here on earth. The virtuous man, independent of the world that surrounds him, elevated above fate's storms and sunshine, expects nothing even from a future after death. He is free. So is God free. The philosopher accepts what falls to him, as gift, as fortune, without demanding it as a recompense for sacrifices made. For that is no virtue that demands reward!"

Roderick stared at the ground before him, lost in meditation.

Abbe Dillon, who had hitherto remained silent, laid his arm around me, and pressed me to his bosom. "Friend," said he, "thy ideal of virtue is more than human. Like him, none has yet walked on earth. Ah, where is that holy soul which at the grave can smilingly renounce a recompensing eternity?"

"Your virtue is more terrible than lovable!" added Roderick.

I answered: "Dear friends, if I in my dying hour shall hav cool consciousness—if from this moment to the next were my last—so would I myself be the man with that awful renunciation, although I am none of the most virtuous among men. I hav no right to ask recompense for my virtue, consequently I need no eternity for it, and much less for my mistakes."

Roderick looked at me with doubtful eyes. "Really," said he, "I can hardly believe that you are speaking in earnest. Your virtue is an awful goddess, whom I cannot worship. No man, born of dust, will ever embrace her. A virtue which is so self-sufficient that she needs neither an eternity nor a god can only be an attribute of a god, and not of a tender, human heart."

"Your judgment is too severe," answered I. "We speak of that which might procure for us lasting blissfulness, independent of the fickleness of fortune. I say that the consciousness of having done right can accomplish this. My house can become the prey of flames; a revolution can annihilate my rights and bring me to poverty; death can overtake father, mother, sister in my arms. I shall suffer, intensely suffer, be very unhappy, but all this is not sufficient to destroy the inmost peace of my soul, for there will remain to me the one consolation that I am not to blame for these misfortunes! Were my grief so great that I could not master the thought; why weepest thou over the perishable? Could thou expect anything else from dust? then time would bring about what the strength of my soul would be unable to accomplish; it would heal the wound. A few years, and over the ruins of my hut and the graves of my loved ones will grow the moss of forgetfulness. With the consciousness of virtue in my heart I fear the sword of no tyrant, and no hemlock-bowl. I shall just as quietly receive alms as bestow them. I shall go to my grave with the same tranquility as to my bed. What can you say against that, dear abbe, and you, my beloved Roderick? Tell me, if you can, another source of blissfulness, beside this! I know only this, that so long as I am virtuous, the peace of my heart is preserved, and I am blissful. I need no other hope. It depends on me to be good, and, consequently to be lastingly blissful."

(TO BE CONTINUED.)

Communications.

Liberal Bigotry.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is with much reluctance that I send you this, as I hav written and sent you so very much matter which has failed to find space in your paper; and presuming that this will meet with a like fate renders the task quite discouraging. Nevertheless, I hold to the principle that it is the editor's privilege to select his matter for publication and reject what he pleases.

I wish to pass a few remarks on Mr. John G. Hertwig's discourse on "Religious Liberty," as published in your issue of Jan. 8, 1881, and while I criticise so sharply his false philosophy of religion and social liberty, I trust he will take no offense, as we are dealing with facts and not with men.

First, our friend says that our American Constitution grants full religious liberty and unconditional liberty of conscience to every inhabitant of this land.

This is very true and likewise very just. But our friend Hertwig does not abide in this spirit of freedom and justice, but turns his weapons upon Mormonism and polygamy, and thereby becomes a violator of the Constitution which he had just set out to defend.

Polygamy has just as good a right to liv and be protected under our Constitution as has any other religious sect or order. It is not for us to discriminate between any religious orders, nor is it any of our business how many wives a man has nor how few, or whether he has any at all, so long as he deals justly and according to agreement with those he has, also so long as there is no compulsion in making women wives. And whosoever lends his voice or raises his hand to suppress polygamy or any other sect or order by compulsory means will hav pointed a weapon at the very heart of his own life and liberty, not excepting President Hayes nor Gen. Grant, nor even our good friend Mr. Hertwig.

I presume to be a Liberal in the broadest sense of the word, and it matters but little to me what my neighbor does nor what kind of a moral life he livs, so long as he does not infringe upon any personal or individual right of myself or neighbors.

Our friend further says that the Mormons by giving up polygamy, either voluntarily or forcibly, will cease to commit a crime, and will not surrender one iota of their religious liberty? What, force them to surrender the very forts of their religion, and then not deprive them of one iota of their religious liberty? Can it be possible that our friend calls this common sense for you and me to believe?

Laws cannot of themselvs make crimes. They may limit the freedom of action, and impose penalties and punishment on those who overreach those limits. Will our good friend Mr. Hertwig please point out the crime of polygamy in a sense to be received by the class called Liberals?

I will venture to say that there is a less violation of the true physiological laws of nature by polygamy than by the single-wife system, unless you hav become converts to Elmina's doctrins as presented in sexual reform.

Again, our friend seeks to deal a blow to Catholicism. But he is just about as far from truth and justice as he was in treating Mormonism. He terms Catholic priest celibacy compulsory. There is no such thing in Catholicism as compulsory celibacy. Like all other religious denominations, in has its peculiar system, and rules which denominate the order or sect, of which, to render one a member, he must submit to those rules laid down as the system of its peculiar order. No Catholic is compelled to be a priest, nor liv a celibate life; but if he chooses to become a priest, he must consent to the rule and liv a celibate life. Nor is any person compelled to become a priest or remain one contrary to his will, nor to become a Catholic, nor remain one, either in this country or any other that I hav any knowledge of.

All religious denominations or sects hav their peculiar hobbies—I call them superstitious hobbies—which distinguish them as such, and if any person wishes to become a member he is required to submit to each of them accordingly, let it be Mormonism, Catholicism, Methodism, or any other ism, and it is not for me nor any other person to seek to condemn or suppress any of them. If they derive any comfort or pleasure by uniting with any of these denominations and becoming members thereof, it is a matter belonging strictly to themselvs, which to interfere with or condemn would be an invasion on personal rights and religious liberty.

Our friend also pronounces the celibacy of Catholicism, as represented, fiendish and immoral. Wherein, pray, is it fiendish and immoral? Would not our Liberal friend pronounce celibacy a crime, like polygamy, and hav it amenable to some bigoted law of his own creating?—like many other laws of our land, a curse and an obstacle to human progress.

If the celibacy of Catholicism is compulsory,

fiendish, and immoral, certainly the celibacy of Shakerism is much more so, because it is a requisit of each member and is compulsory in the strictest sense of the word with every member of the order. But, like the celibacy of Catholicism, it is only rendered so by the voluntary consent of each member.

Will not our friend say also that the celibacy of Shakerism is fiendish and immoral? And if it is fiendish and immoral, should it not, like polygamy, be amenable to some law? And I would ask our Liberal friend where on the face of the whole earth will we find a people that surpasses the Shakers in sobriety, veracity, and purity. Ah! they lead the world in these, and all other isms must sink into insignificance.

Shakerism and Mormonism are two extremes, but if we allow the door of discrimination to be opened for the purpose of suppressing Mormonism it will be only a matter of time when the suppression of Shakerism must follow in the catalog.

Mormonism, Shakerism, and every other ism, hav a perfect right to liv under the American Constitution as we now hav it, and any attempt to suppress any of them is an open violation of the Constitution of the American government; and when our presidents lend their word and influence to suppress Mormonism, or any other ism, simply to tickle the ear and please their bigoted constituents, it is an open disgrace to the American government.

If there is anything about Mormonism that is wrong or unjust it will prove a canker that will in its own good time destroy the vitals of its own system, without the intervention of any outside influence. In order to preserve and protect our liberty it is absolutely necessary that we do not meddle with the liberty of others—so long as the liberty they exercise does not infringe upon the rights and privileges of others. Let us see to it that woman is made the equal of man in every respect, then if there is any woman that wants a wife-sister or sisters, let her hav them. But I will venture to say that there will be but few who will desire such a relation, and that Mormonism will soon be a stranger in our land.

In closing this sharp criticism allow me to pass a few remarks on Jewish circumcision, the treatment of which our friend deserves great credit for introducing at this time. I consider that the position he occupies in relation to circumcision is substantially correct and just, and deserves the support of all Liberal people.

Circumcision is an infringement upon the infant's rights, and any person guilty of inflicting unnecessary pain upon an infant should be subject to a law that fixes a penalty. PETER SOULE.

Portlandville, N. Y.

A Letter from C. S. Rowley.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Although during the last two weeks we hav had the severest cold and storms of this extraordinary winter, I hav been out obtaining subscribers to THE TRUTH SEEKER and working in the interest of the National Liberal League to the best of my ability.

Spring Arbor, Mich., was the first place visited. This place with such a significant and poetic name is the hot-bed, so to speak, of the Free Methodists. This very enthusiastic and earnest sect of Christians hav a college at this place, and it seems to be the head-center of one of the most activ and earnest evangelical denominations in the Western states. There is said to be over one hundred students in this school, and many young men who are preparing for the "Christian ministry." It so happened that I was in this place on "recitation day," and I was kindly and cordially requested to be present at the recitals, and the professor, seeming to giv deference to my age, or for some other reasons, invited me to take a seat with him upon the rostrum, and he introduced me to the audience and said to the students and spectators in attendance that I would giv some recitations of original poetry, and thus favor the school with some examples in elocution. Suffice it to say that my efforts in these lines before this school, as in many others, appeared to be well-received, as I was the recipient of many congratulations and invitations to visit the place and run into the school again. I took a few subscribers for THE TRUTH SEEKER in the place and vicinity, and I only hope that the harmony and fraternity which seemed to spring up between this noted school and myself, as a visitor within its precincts, may not be disrupted upon ascertaining that my personal views upon religious subjects do not fully agree with the narrow sectarian sentiments of the patrons and leaders in the Spring Arbor college.

Albion, was the second place visited since I hav set out to work more directly in the interest of THE TRUTH SEEKER and of far-reaching and comprehensiv reforms, which, as I can clearly see, it anticipates.

I hav recommended THE TRUTH SEEKER as the best exponent and the ablest advocate and defender of the first principles of the American Constitution now published in the English language in any land, so far as I am informed.

There is no paper published in the world, I believe, which is the compeer of THE TRUTH SEEKER in the exposition of free speech, a free press, and the general principles of individual liberty and personal rights, which sentiments hav long existed among the American people as the idols and the ideals to be attained only in a more propitious future.

I took a few subscribers for the paper at Albion, among the wealthiest, the most intelligent and respectable families in the place.

I hav also visited Parma, and I hav met with some of the clearest heads, warmest hearts, and most activ, determined Liberals and Spiritualists in this place also.

In each and every place I hav visited or which I may visit hereafter, I wish to enlist as many as possible to open communication with THE TRUTH SEEKER and with the National Liberal League and to do all they will to spread the papers and the books or circulars, and thus in this most effectiv and permanent way and manner to help on the good work of enlightening and elevating the people in these most salutary lines of civilization and true refinement, which is but a more perfect naturalism.

Respectfully, C. S. ROWLEY.

That National Reform Association.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The National "Reform" Association has been formed "to maintain existing Christian features in the American government," such as Sabbath laws, the Bible in schools, etc. At a convention in the interest of this movement recently held in the First Methodist Episcopal church of Syracuse, N. Y., the following resolutions were adopted:

Resolved, That civil society is founded, like the family, in human nature, and is, therefore, like the family, an arrangement and institution of God; that nations are moral persons, and are therefore accountable to the moral government of God and subject to his moral laws.

Resolved, That from the beginning of our national existence we hav regarded ourselvs and hav been regarded by other nations as a Christian people, and that it is both our duty and privilege to continue to maintain the Christian features of our government.

Resolved, That we view with anxiety the continual and too often successful assaults which are made upon all our Christian institutions, such as the use of the Bible in schools, the Sabbath laws, the Christian law of marriage, prayer in our state and national legislatures, etc., and recognize the duty which rests upon all Christian men to stand together for their defense.

Resolved, That a written Constitution formed for a Christian nation ought to contain a distinct declaration of the purpose of the nation to govern itself in a Christian manner, and we deplore the fact that the silence of our own Constitution in this respect is used as an argument against all that is Christian in the usage and administration of our government. We recognize the necessity of harmony between the written Constitution and the actual facts in the life of the nation; and we maintain that the true way to effect this harmony is not to abolish the Christian features in the administration of our government, but to introduce into the Constitution an explicit acknowledgment of those Christian principles which lie at the foundation of all government.

Resolved, That the amendment of our national Constitution so as to contain an acknowledgment of Almighty God as the source of authority and power in civil government, the Lord Jesus Christ as the ruler of nations and his revealed will as of supreme authority would be no infringement of the rights of any class of our citizens, any more than similar acknowledgments, more or less explicit, in the Constitutions of nearly thirty of our states; but would be simply the exercise of a nation's undeniable right to acknowledge its God and to declare the fundamental principles on which its government rests.

Resolved, That such an amendment, so far from tending to any union of church and state, is directly opposed to such union, inasmuch as it recognizes the nation's direct relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any church establishment.

The resolutions are certainly explicit enough so that Liberals need not be misled.

Civil society has been developed to its present state by a natural process of evolution, and the idea that it is in any sense an "institution of God" is antagonistic to scientific truth. That notion is one of the numerous "twin relics of barbarism." Monarchs hav ever claimed to derive their powers from God, but under republics individuals hav been supposed to hav natural rights, not derived from God, which is practically only another name for church authority.

This church pretension of civil government being subordinate to "God's moral government" is subversiv of all liberty. It tends to center all power in the church. With the Constitution amended as proposed, the laws made in pursuance thereof would be such as the churches would dictate, and "God's moral government" would indeed be above the civil law. There would be a revival both of religion and the dark ages. True science and the higher civilization would receive a check such as the Greek and Roman civilizations received eighteen centuries ago. Let us hope the world is enough wiser now to effectually work to prevent the nations from being plunged into another thousand years of ignorance, filth, and superstition.

The theory of our government, "from the beginning," has been in favor of religious liberty, and Infidels, Jews, and Christians are alike entitled to its protection and its honors. Washington, Paine, Franklin, Jefferson, Adams, Henry, and their compeers never risked their all to establish a government resting on one certain form of theology. No, the reverse of this is true. Drowning men grasp at straws. The churches will, of course, seek governmental recognition, indirect support, and even direct support, as their attendance and voluntary contributions fall off. It is fair to presume that there is about where the shoe pinches. In either case they want to be "charity angels."

The "Christian law of marriage." Just so. The recognition of marriage as a civil contract reduces the preacher's influence and his supply of greenbacks.

No Bible in school, no superstition; no superstition, no preach; "no preach, no pay." No Sunday laws, no pew rent; no prayer, no chaplaincies; no Thanksgiving, no turkey.

The last two resolutions are rather rich. No, the proposed amendment would not tend to any union of church and state. The state would simply do the dirty work for the church, and save the church all trouble and expense. Everybody could then join a secular society. Congress, under clerical instruction, could pass the appropriate laws to carry into effect the new amendment. There would be no question raised of repealing Comstock laws. Such blasphemous writers as Ingersoll and Bennett would be cared for at public expense. The wicked would cease from troubling, and the weary Christian souls would be at rest—the rest of mental and moral death.

It cannot be done. These pious "reformers" are on the earth a thousand years too late for such a project. Experimental knowledge has pushed the world out of their reach. Let them go back to their musty volumes and hold solemn communion with the fanatical old church Fathers. Without their aid, and without fear of their displeasure, the moral growth of mankind will go on hand in hand with material and intellectual progress. The scientifically enlightened man will not again go back to the ignorant savage for a model for machinery, government, or religion.

Gentlemen, your avocation is gone. Science no longer fears superstition. Knowledge ceases to go to school to ignorance. Man has at last chosen, once for all, for his guide the present dawn, the coming noonday, in place of the midnight darkness that marked the culminating point of the Christian system. For our race, that for more than a hundred thousand years has been groping in darkness and despair, the future is full of hope.

GEORGE W. MOREHOUSE.

Notes from Dakota.

Liberals are beginning to learn the lesson of compensation; that man pays for all he achieves; nothing for nothing, nothing from nothing, nothing remains. This is the law of the universe. Man must hav an intuition of an order beyond his comprehension of beauty, goodness, and justice in nature, beyond his dearest dreams of ideals beside which his own pale into insignificance. These are incentivs that will lift and never depress.

As I sit musing by my pleasant fire this evening the scenes of youth come trooping back again like the recollections of a splendid dream. All I am to-night I owe to Liberalism.

Liberalism is the morning star, "orthodoxy" the faint glimmer of a will-o'-the-wisp. There is a quiet and restfulness about Liberalism as of the stars asleep on the ocean's bosom, or the evening zephyr as it bears murmurs of peace on the scented breeze.

Liberalism is a sunbeam in the prison cell of the mind, and like kind words blesses him that givs and him that takes.

"Orthodoxy" is the stagnant pool, Liberalism the mighty ocean; the church is the magpie reveling in the carrion of antiquity, while Liberalism is the unwearied bird of the mountains, basking in the sunlight of the empyrean.

There is a fine opening in Dakota for Liberal lectures. The territory is fast filling up and the field should be taken at once before the tares are sown.

I meet people every day who say: "Mr. Goddard, what do you believe? Do you believe in a God?" I answer, No I do not believe in a God, but in God—Good—that's the way I spell it, and I know no devil save evil. Drop the *d* of devil and spell God, *g-o-o-d*, and you hav a pretty good creed. Good and evil—these are stern realities and no phantoms of the imagination.

But if you answer people as I am compelled to every day, they take it as an insult upon their mighty wisdom on the deity question.

I find a large part of my happiness in realizing the ideal; but more completely in idealizing the real.

The laws of correlation and conservation of energy and of attraction forever destroy the idea of creation or annihilation of either matter or force; yet Moses is still believed and the rib story is above par with the ignorant. It is the strangest thing in the world to me that Liberals do not establish schools and colleges for the promotion of their ideas and the facts of science.

Freethought cannot grow in the habitat of ignorance. CHARLES H. GODDARD.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, FEBRUARY 26, 1881.

What Objections to Christianity?

REPLY TO MR. MAIR'S FIFTH LETTER.—CONTINUED.

"Thousands of years have passed," says Prof. Clodd in his "Childhood of Religions," "since the Aryan nations separated to travel to the north and the south, the west and the east. They have each formed their languages; they have each founded empires and philosophies; they have each built temples and razed them to the ground; they have all grown older, and, it may be, wiser and better. . . . Besides having common names for their chief gods, the Aryans had words to express the duties which they felt must be fulfilled toward the powers whose smiles they coveted and whose frowns they feared, as *sacrifice*, *prayer*, *altar*, *spirit*. Sacrifice is the oldest of all rites. Man's first feeling toward the gods was fear. They ruled over all things. Life and death were in their hands, and therefore it seemed needful to offer them something to win their favor. When he saw that the blessings of heaven outnumbered the ills, fear gave place to love, and *thank-offerings* were made. As the feeling grew that the gods must be better as well as stronger, the desire to have their forgiveness for bad deeds done and for good deeds left undone led to *sin-offerings*."

No one pretends, so far as we are informed, to fix the precise era when the Aryans began to use written language, but that written language is of extreme antiquity is admitted on all hands. Which is the oldest form of written language is a matter of some dispute. Three principal forms of written language are recognized, to wit: 1. Hieroglyphics, or symbols; 2. Cuneiform, or arrow-head shaped characters, representing words; 3. The alphabet, phonetic characters representing sounds or letters. Some claim the greater antiquity for the cuneiform characters, while other learned writers insist with much reason that the first written language known to the human race was pictorial representations of animals and other objects in nature, by an ingenious system of which they managed to convey ideas and describe incidents. These hieroglyphics have been found largely in Egypt, Chaldea, and Assyria. In the latter two countries the famous cuneiform inscriptions were also largely used. These represent arbitrary words, not sounds or letters. The Chinese characters, though different in form, are similar in use; that nation has no alphabet. All written languages having an alphabet were devised long subsequent to the use of hieroglyphics, cuneiform, and Chinese characters. The alphabet is comparatively a modern invention which has been credited to the Phœnicians. The Hebrew and Greek, having an alphabet, in comparison with the hieroglyphics and cuneiform and Chinese inscriptions, are counted modern languages. I saw in the British Museum numerous tablets and cylinders filled with cuneiform characters, believed to have been made not less than four thousand years ago; and I there also saw the celebrated Rosetta stone, a little more than three feet one way by two feet the other, and about ten inches thick, covered with hieroglyphics and characters, discovered in Egypt about a hundred years ago. Though it is believed to have been engraved but a few centuries before our era, it furnished a very convenient key for the far more ancient inscriptions on obelisks, temples, rocks, etc. I saw the Egyptian obelisk in London, another in Paris, and eight others in Rome. Nearly all of them are covered with hieroglyphic characters which are dated back nearly four thousand years. The obelisk brought from Egypt and recently erected in our own Central Park represents the same age of antiquity, and is claimed to be very close upon four thousand years old—undoubtedly cut, inscribed, and erected before Moses was born, if such a character ever lived. Whether Egypt or India is the elder, it is clear from the Bible itself that the Egyptians are a much older nation than the Jews, for when Abraham, the accredited father of the Jews, was a comparatively young man, he journeyed into Egypt, where he found a powerful nation having a king, armies, cities, and a wealthy country.

It is highly probable that man existed on the earth tens of thousands of years before he had progressed far enough to have a written language. His progress has ever been slow and gradual, and this was undoubtedly the case in his primitive condition. For ages it is believed he was so rude and savage that his spoken language was of the most imperfect character, containing but a few words to express his urgent wants. As he increased in intelligence his language also increased, and when he became so far advanced as to be able to i[illegible] though[illegible] tablets, papyrus, and the skins of animals, many thousands of years must have passed away.

The Vedas of the Aryan race, the ancient Hindoos, are claimed to be the oldest literature in existence. They consist of hymns of praise and adoration, couched in sublime language and addressed to the powers and forces of nature, personified by the gods Indra, Varuna, Agni, etc. Authors differ to the extent of thousands of years as to the antiquity of the period when the Vedas were written, but they are far older than any known writings of the Semitic race, or the Jews. It is probable the version of the Vedas as now known is a compilation of far older thoughts and aspirations, uttered many centuries before, and handed down orally as a legend from generation to generation.

The belief in Brahma has been accepted thousands of years, but the Vedas are far older. They hav existed and were used and sung long before Brahma was worshiped or his name uttered. The Institutes of Menu, though accredited an antiquity of three thousand years before our era, are young in comparison to the older Vedic hymns.

Haug, Wilson, Jones, Muir, Muller, Whitney, and the numerous others who hav studied and written up the subject of oriental religions, differ, as observed, thousands of years as to the age of the older Vedas. Max Muller, who gives them less antiquity than most others, places it at 1200–1500 B.C.; Prof. Whitney, 1600–2000 B.C.; while Dr. Haug believes the eldest to be 2000–2400 B.C. Talleyrand, one of the ablest men that France or the world has produced, in his celebrated letter to Pope Pius VII., in alluding to the antiquity of the human race, said: "Monuments in Asia are still in existence whose authenticity cannot be doubted, and which prove an antiquity of at least fifty thousand years. And indeed we find in Egypt, Ethiopia, Arabia Felix, and Chaldea the remains of an antiquity whose splendid origin is lost in darkness. India, a country as vast as Europe, with a more dense population, claims a still greater antiquity. China and Japan trace to 54,000, the beginning of civilization, which they prove by an unbroken series of records, and by monuments and inscriptions on marble, stone, iron, and copper, the existence of which fills the mind with admiration at the ingenuity of man in those remote ages. Even Tartary—barren and uncultivated Tartary—exhibits in its extensive deserts the noble relics of the remotest civilization. . . . At the very time which Moses fixed upon for the creation of all things, the Hindoos had lived five thousand years in a state of high civilization, with a ppoulation of 200,000,000. Forty-eight thousand years before Moses, China contained a still larger population than India. Many thousand years before the time in which you assume, most holy father, that Adam was created, the three continents of Asia, Africa, and Europe, were inhabited, with the sole exception of the vast and sandy deserts found in some parts of Tartary, Arabia, and Africa. But wherever in the midst of these sandy plains and deserts a fertile spot was met with, it was natural for its inhabitants to fancy that they were the originators of the human race; and the same idea would naturally occur to those who lived in islands which were seldom or never visited till navigation became better understood and more extensively practiced. Even in America, although its discovery by Europeans dates only a few centuries, remains of antiquity are found there which carry back the epoch of its existence to a period not to be included in the chronology of the world by Moses.

"The high state of civilization of the first known nations, such as the Chinese, the Indians, the Chaldeans, the Arabs, the Greeks, and the Ethiopians, is presumptiv evidence of their stand on progressiv civilization—a stand which must hav lasted many thousand years; and therefore when the Chinese prove that they were a civilized people fifty-four thousand years ago, while the Indian claims one of still greater antiquity, we must necessarily suppose that thousands of years elapsed before they discovered the art of representing ideas or thoughts by means of characters or figures engraved upon marble or metal. It is then evident, most holy father, that among the many blunders made by Moses in Genesis not the least of them was fixing the time of his creation of the world at a time when the earth not only did exist, but had an immense population, and actually reckoned 50,000 years of civilization; besides his pretending to look upon the Hebrews as the foremost ancient people on earth, forgetting, or feigning to forget, that they were a mere gang of slaves, who had originally escaped from Idumea during the internal dissensions which desolated that country. After having passed into Egypt they still preserved their primitiv conditions, and it was only after the lapse of many years, and after having robbed their masters (as their forefathers had formerly robbed the Idumeans) that, induced by Moses, they crossed the Red Sea in Ethiopian vessels; and having entered Arabia Deserta, they gained the woods of Henon, where they maintained themselvs during forty years, living by robberies and plunders they committed at night on the people in the neighborhood, the produce from these robberies being called by Moses "manna from heaven." It was here the[illegible] Mithras, the mediator. He said that Oromazes Moses, having ascended Mount Sinai, gave them the moral law which became the basis of the Jewish religion, and which in time became also the cornerstone of other religions."

The claim that the Jewish scriptures are the oldest records in the world is most absurd, and cannot be sustained. Moses is claimed to be the author of the oldest portion of them, and he flourished, according to the chronology of the book itself, fifteen hundred years before the Christian era. That men wrote and inscribed long before that time is most clear. Unfortunately, however, for the antiquity of the Pentateuch and other portions of the Jewish Bible, there is no proof that Moses wrote any part of it, or that any portion of it was written more than seven or eight centuries before the time of Christ, and probably not much of it previous to the fourth or fifth century before our era—after the return of the Jews from the Babylonian captivity. I will undertake to show this fact as we get along further with our discussion. As modern as the Greek nation and mythology may be considered, there are excellent grounds for regarding them as older than the Jewish nation. It is admitted that Homer and Hesiod lived nearly a thousand years before our era, and that they sung of their gods, of the battles that had been fought and victories won. I think you will be unable to prove that any part of the Jewish scriptures were in existence at that time.

In passing, it may be well to say a little more about the antiquity of the Persians and their religion. That they existed contemporaneous with the Aryans, of which family they were a branch, and occupied adjoining territory, is very evident. As with India, China, and other countries, there is not a little uncertainty as to how far into remote antiquity we have to penetrate to obtain the earliest information about that people. They were the founders of the Magian religion, the original sun and fire-worshipers, of whom the Parsees are the descendants. Zoroaster was their great philosopher, teacher, and prophet, and his period of life is variously estimated at from five hundred to six thousand years before our era.

Heeren, the historian, after giving a description of the splendid palace of Darius at Persepolis, uses this language: "Solitary in their situation, peculiar in their character, these ruins rise above the deluge of years which have overwhelmed all the records of human grandeur around them, and buried all traces of Susa and Babylon. Their venerable antiquity and majestic proportions do not more command our reverence than the mystery which involves their construction awakens the curiosity of the most unobservant spectator. Pillars which belong to no known order of architecture, inscriptions in an alphabet which continues an enigma, fabulous animals which stand as guards at the entrance, the multiplicity of allegorical figures which decorate the walls, all conspire to carry us back to ages of the most remote antiquity, over which the traditions of the East shed a doubtful and wavering light."

Diodorus Siculus describes the same Persepolis, the tombs of the ancient kings, etc. Ctesias says that "Darius, the son of Hystaspes, had a tomb prepared for himself in the double mountain during his lifetime, and that his parents were drawn up with cords to see it, but fell and were killed." These tombs still exist among the ruins on the face of the mountain. The figures of the kings are carved thereon. One of them is standing before an altar, on which a fire is burning. Above the altar is a ball representing the sun. Over the effigy of the king is suspended a winged, half-length figure in fainter lines, and resembling him. In other places he is seen contending with a winged animal like a griffin.

Clarke thus comments on these ancient ruins: "All this points at the great Iranic religion, the religion of Persia and its monarchs for many centuries; the religion of which Zoroaster was the great prophet, and the Avesta the sacred book. The king, as servant of Ormuzd, is worshiping the fire and the sun—symbols of the god; he resists the impure griffin, the creature of Ahriman; and the half-length figure over his head is the surest evidence of the religion of Zoroaster. For according to the Avesta, every created being has its archetype or Fereur (Ferver, Fravashis), which is its ideal essence, first created by the thought of Ormuzd himself, as his Fravashis, and these angelic essences are everywhere objects of worship to the disciples of Zoroaster. We have thus found in Persepolis, not only the palace of the great kings of Persia, but that most ancient system of dualism, the system of Zoroaster."

The early age of Zoroaster may be appreciated in that Plato wrote of him four hundred years before our era, and that Herodotus, who wrote still earlier, minutely described the religion of his followers, which was of the same character as the religion of the Parsees practiced many centuries since. Plutarch also wrote of Zoroaster and the Magians and set their era five thousand years before the Trojan times, or nearly six thousand years before the Christian era. He mentions the two principles of good and evil, Oromazes, or Ormuzd, and Arimanius, or Ahriman;

sprung from the purest light, and Arimanius the opposite, from pitchy darkness. The first made six gods, of benevolence, truth, justice, wisdom, wealth, and pleasure. Arimanius on the other hand made a like number of contrary or evil spirits to oppose them.

As the Assyrians conquered Bactria, the home of Zoroaster, twelve hundred years before the Christian era, and this was the last of the Iranic kingdoms, they having previously vanquished the Medes, Hycranians, Parthians, Persians, etc., and as Zoroaster must have lived before this conquest, his time is taken back to a period no less remote than 1,300 B.C. Bunsen suggests that the date of the great teacher was fixed by Aristotle, which carries it back not less than 6,000 years before the Christian era. He and Eudoxus, according to Pliny, place him six thousand years before the death or Plato; Hermippus five thousand years before the Trojan war or about 6,350 B.C. Bunsen adds, "At the present stage of the inquiry the question whether this date is set too high cannot be answered either in the negative or affirmative." Spiegel in one of his latest works considers Zoroaster as a neighbor and contemporary of Abraham, therefore as living 2,000 B.C., instead of 6,350. Dollinger sets his time as somewhat later than that of Moses, adding that it is impossible to definitely fix the date. Rawlinson remarks that Berosus places him anterior to 2,234 B.C. Haug inclines to fix the date of the Gathas, the oldest songs of the Avestà, as early as the time of Moses. Rapp, after a thorough comparison of ancient writers, concludes that Zoroaster lived 1,200 or 1,300 B.C. In this he agrees with Duncker. This is not far from the period given by Xanthus of Sardis, a contemporary of Darius, the oldest Greek writer who speaks of Zoroaster. It is also the period given by Cephalion, a writer of the second century, who took it from three independent sources. These data are taken principally from James Freeman Clarke's "Ten Great Religions."

Like all the religious teachers of antiquity, Zoroaster's life was invested with portents, omens, and remarkable dreams. His mother was much perturbed before his birth lest some evil should befall him when born, but a good spirit allayed her fears by assuring her that Ormuzd would protect him; that the world was waiting for him, and that he should be a prophet to his people. When he was born, however, the evil spirits obtained possession of him and threw him into flames of fire, but he was not injured in the slightest degree, coming out unharmed and refreshed as from a bath. He was under divine protection through his infancy and youth, and when he attained to manhood he retired to a holy mountain, devoting himself to pious meditations and communion with God. Upon his descent from the holy mountain he bore with him tables of stone, or books of law, which had been revealed to him by Ormuzd on the holy mountain. The same subsequently became a part of the Zend-Avesta, or the Living Word, the bible of the ancient Persians. This legend, as will be seen, bears a striking resemblance to the supposed later legend of Moses, who also went up into a burning mountain, held an interview with Jahveh, and, returning, bore with him tables of God's word.

The close resemblance between the religion of Zoroaster, on the one hand, and Judaism and Christianity on the other, were sufficiently pointed out in my last letter. A study of these will explicitly show that the more ancient system of Zoroastrinism contained about every conception and dogma, rite, sacrament, and ceremony, that later on distinguished Judaism and its partial outgrowth, Christianity.

We have, however, less to do just now with the origin of Judaism than with the origin of its child, Christianity, and the individual whose name it bears. To arrive at the strongest probabilities in this direction is about all that can be accomplished. There is no historical proof that the character Jesus had a real existence, though it is quite possible that one or more persons by that name existed in Judea nearly two thousand years ago. In this connection I will give the views of writers and others who have given much attention to the subject respecting the origin of the Jesus story.

First I will make another somewhat extended quotation from Talleyrand's letter, before alluded to, beginning on page 43: "All religious opinions, whatever might be their diversity or tendency, were tolerated in the Roman empire; Christians and Christianity alone were excepted on account of their origin from Judaism. The first apostles of this religion were vulgar men without any talent. When they endeavored by their new doctrine to destroy the prejudices of the people, who were brutified by education, if they and their successors had been more skilful or better read in Greek authors, and had meditated on them, more particulaaly on the life and death of the great Plato, they certainly would have gathered from an attentive perusal of his writings a purer, holier, and more perfect code of morals than the one they put in the mouth of their Christ; but they attributed to him a hodge-podge of doctrines, which the learned could never understand; and though this horde of mistifiers of Plato have been by public opinion reduced to their former state of obscurity, yet the baneful effects of the whole system have been incalculable, especially among the lower classes, by preventing the adoption of Plato's superior ethics. Plato ceased his useful career some centuries before Moses was born; and this is the reason why his manner of living, his prudence, his disinterestedness, his moderation and goodness, and many other qualities, were only known to philosophers. If Moses had been thus gifted, his code of morals would have been based upon the same philosophical foundation, and its inculcation would have produced the most salutary effects on the minds of the Roman slaves among whom it was as entirely unknown as the name of its its sacred author.

"If Jesus had been described by the same pen and endowed with the same attributes which Plato selected for his just man, the picture of his virtues no doubt would have inspired the new catechumen with sympathetic interest for the wrongs of others.

"The virtues of Plato's just man, abused, while he lived, by a rude and ignorant people, and then consigned to die by the hand of a public executioner, could not fail to make an impression on the minds of slaves who were dragging similar chains, and suffering from the same contempt. The doctrines of the just man, who promised consolations in this life, and opened the gates of heaven in the next—these doctrines, I say, which confounded all classes and which called all men without distinction to the enjoyment of the same bliss, could not but be eagerly caught at by the unfortunate wretches, who, whilst dragging in this life chains of bondage, saw in death the end of their misery, and in heaven a reward for what they had suffered on earth. Had the doctrines of Plato found an echo in Jesus, and had they then been preached with perseverance to the slaves, it would have realized in this world all the fictitious happiness promised in the imaginary heaven above; but his apostles, by not adding the example to the precepts, made Christianity from the very beginning look, in the eyes of the well-informed, as a schism derived from Judaism, which led to others no less natural. Some looked upon Christ as the son of God, and as God himself, but begotten on a virgin by the operation of the Holy Ghost. [Fo, one of the Chinese gods, was also born of a virgin who had been impregnated by a ray of the sun. Brahma and Sammonocodo took upon themselves the human nature, and Vishnu no less than five hundred times.] Others, however, looked on him only as a man predestined by God to make his will known. These, although they denied his divinity, looked upon him as filled with the Holy Ghost.

"The scandal caused by so many contrary opinions on a subject which it was of great importance should have remained undebated drew it to the attention of the Roman Senate, who saw only a band of adventurers in the Christian sect. Obliged to hide themselves to escape the penalties of the law, they sought an asylum among the intricate catacombs and quarries situated in the suburbs of Rome, where a thousand windings enabled them to frustrate every effort made to discover them.

"The different opinions which the first Christians entertained concerning the nature of Christ led the Senate to institute inquiries in the country in which he was born, and thus they became acquainted with the origin of Mary's son.

"Affidavits procured in the very center of Palestine and in the places fixed upon by the Senate were sent to Rome with the most conclusive evidence of the correctness of the report.

"These affidavits proved that Mary, who was of the tribe of Levi, and wife of the carpenter Joseph, who was himself of the tribe of Judah, had had an illicit intercourse with a Roman soldier named Panther, who served in the fourteenth legion stationed in Egypt, whence he was detached into Palestine. From this criminal intercourse it seems that a child was born whom they called Arenias, and who was adopted by Joseph according to the Roman practice, although it was contrary to the Jewish customs.

"With this Joseph he learned the carpenter's trade; but after the death of his putative father he abandoned his home and mother and became a vagrant. Having met with a few vagabonds like himself, they all took the road to Galilee, where they lived for some time by begging. Having at last become the leader of a band of robbers, he was arrested by the police of Jerusalem, and finally condemned to death by the general acclamation of the whole people.

"Such, most holy father, was the hero of your religion, and such were the first fruits gathered on that tree of which you now are the head. But it is only by pursuing the same system of imposition and wickedness that your predecessors and yourself have been able still to retain spiritual and temporal power with a portion of mankind. However, it is a great pity, as far as your nefarious scheme is concerned, that the apostles undertook to dispute about the nature of their Christ, for this, as we have seen, led to inquiries about his origin, which ended in showing that his bastardy was his only claim to a distinction from the generality of mankind.

"You cannot deny, most holy father, that the church of Christ, whenever the priesthood could be benefited by it, have always set up the standard of rebellion; and having once roused up the passions of the ignorant, they continued to keep alive the most scandalous dissensions among the people. If this church had laid aside the boasted morality it has placed in the mouth of the self-styled *sacred* priest, it would have saved to Europe oceans of blood; and if, on the contrary, the sublime and pure morality of Plato had been adopted in its stead, or if this Greek philosopher had been looked upon and acknowledged as a true legislator who could be profitably followed, certainly mankind, and Europe more especially, would not have looked for a legislator in a corner of Asia, and amidst an abject nation justly detested by the whole world. Plato (and this ought to be a high recommendation with those who delight in dreams) was the first man who discoursed on the immortality of the soul, who drew a picture of paradise and of the happiness we would enjoy there. He was the first man who promised rewards and a crown of glory to the virtuous who had suffered on earth, while he threatened the wicked with the severest punishments. Again, Plato was the first man who spoke of a purgatory as a place where unrepented souls went to atone for certain sins committed in this world. [Three thousand five hundred years before the pretended mission of Christ, the Brahmans had invented a purgatory in which the bad angels were to remain one thousand years. St. Augustine condemned the disciples of Origen as heretics, because they admitted a purgatory; but, as souls are now redeemed from this place by means of masses and prayers, and those masses and prayers are not to be had without money, the popes and their worthy satellites have discovered that St. Augustine was wrong.] He was the first man who described a third place of terror and horror, where kings, popes, priests, tyrants, and all impostors ought to suffer eternally as a meet reward for their crimes. Plato was the first man who spoke of the felicity prepared for little children, whom he calls "heaven's angels;" it was him who assigned the same glorious and happy posthumous existence to youths of either sex who should die guiltless from all commerce of sexes; these he called "heaven's seraphims," and said that, floating or immerged in vast oceans of light, they joined the choirs of angels, who sang canticles of praises in honor of virtue. In this delightful place were admitted all virtuous husbands and wives; all dutiful children who took care of their decrepit parents; all those who had the gift of speech and did not abuse it by falsehoods; all those who had a pure and feeling heart; all those who scrupulously respected the property of others; all those who relieved the wants of the poor and imparted consolations to the unhappy; and, finally, all those who advocated civil equality, and to humble the pride of kings and tyrants, came courageously forward in defense of their country and their rights.

"Then be candid, most holy father, and frankly confess that whatever is good or sublime in the religion of your God was plundered from Plato's works, and that the morality of the just man traced by the majestic pencil of this divine philosopher ought never to have been called Christian but Platonic morality, and therefore that your title ought to be 'The servant of God and vicar of Plato.'

"If the apostles had styled themselves Platonicians instead of Christians, or if they had modeled their doctrines on the morality of the Grecian just man instead of adopting the gross compound of Jewish ethics, it is more than probable that neither the Roman Senate nor the tribunals would have proscribed their opinions; but these ignorant fanatics compiled a heterogeneous mass of that which was held most sacred in the ethics of the just man with all that was gross and licentious in Judaism, and this brought on them the just hatred and ill-will of every moral man. But what enraged above all the Romans and the philosophers of that time was the stupidity and impudence of catechumens who sought out of Judea a mean wretch, and in their ravings made him lord of heaven, earth, and the whole universe. So barefaced was the knavery of these Christian priests that they hesitated not to make their puppet God talk in the most indecorous manner, that thereby they might have an apology for the gratification of their own evil propensities.

"What audacity! what impudence! Were I sure, most holy father, that there is a supreme being to resent such abominations, I would call on his offended majesty to prepare his thunderbolts and to annihilate at one tremendous blow the whole brood of priests."

(TO BE CONTINUED.)

Repairing Paine's Monument.

The subscriptions for this necessary work hav not come in as freely as desirable. It would seem that the only monument in the country erected to the memory of the man we so much revere should not go another year in the dilapidated condition in which it now is. The following are the sums donated up to the present time:

M. Reiman,	$5.00	Dr. E. B. Foote,	$1.00
Infidelis,	1.00	H. B. Brown,	1.00
D. M. Bennett,	1.00	Rufus Perkins,	1.00
W. F. Porter,	.25	Augustus Owen,	1.00
G. S. Mc——,	1.00	E. M. Macdonald,	1.00

Let the generous-hearted who honor the memory of Thomas Paine help a little in the needful work.

Communications.

Intemperance.

Intemperance not only destroys the health but inflicts ruin upon the young and helpless, for it invades the family and social circle and spreads woe and sorrow all around it, cuts down youth in all its vigor, and manhood in its strength, and age in its weakness. The drunkard may hav possessed a heart overflowing with human kindness whose boyhood days were hallowed by high and noble aspirations; and had the teachings of a kind and loving mother been followed through life what a noble man he might hav been! but no, like many others he fell; and how? through the use of intoxicating drink, perhaps by seeing men who profess to be Christians frequenting these places and taking the social glass as they term it. He is led on step by step until at last he is ruined—eternally damned, the Christians say; but are they the ones to lend him the helping hand to raise him from the gutter and place his feet upon a firm foundation? No, instead of that they pass him by and say, I never knew you; and it may be that through their influence he took his first glass, for we all know the Christians drink as well as those who do not profess to be Christians. And are things to go on in this way, ruining both body and mind of earth's noblest sons. Methinks I hear an answer, No. But how is it to be stopped? The answer comes, By prayer, and prayer alone. I answer, By law, and law alone.

Do you believe a God that will command the sun and moon to stand still while one of his chosen band slays thousands of the human family will answer prayer in behalf of a mother's lost and ruined son? You call God merciful and just! Is there any justice or mercy in his allowing hundreds, yes, thousands, to be ruined by the use of strong drink, when, as you say, he can stop anything, yes, everything, by the lifting of his hand? Is it through the mercy of this all-wise being that homes are made desolate, wives robbed of their husbands, mothers of their sons, and children of their fathers. This is mockery. Better be an Ingersoll, a Paine, or a Mrs. E. D. Slenker, than one of these so-called Christians.

What does their religion teach? It teaches instead of giving to an unknown God, "Raise the fallen, clothe the naked, feed the hungry, and giv to the poor."

This, my friends, is what you term Infidelity. This is the religion taught by D. M. Bennett, he that through the conniving of the church was thrust into prison, and taken from his family for thirteen long months; and why, because they were afraid that through his influence the church would be ruined. And is it through the prayers of such a body that we are to be freed from this bondage of intemperance that is devastating our land from east to west, from north to south? Nothing but law will free us from this vile curse and restore to us our once happy homes, kind husbands and fathers, and affectionate sons, make glad-eyed women out of weeping wives and sorrowing mothers, and make children that would shrink when they heard the dread footsteps rush to meet father at the door. This, my friends, and not prayer, is the only effectual way.

MRS. GEORGE CARPENTER.

Fredericksburg, Iowa.

Wine Drinking.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Friend E. Bartlett, of Monroe, Wisconsin, in his letter of November 28, 1880, is very intemperate in his opinions in criticising D. M. Bennett's personal views upon the use and the abuse of a little wine for the stomach's sake and often infirmities, as Paul, the apostle of Christianity, recommended it, who thanked God that he came in sight of a tavern where he could be refreshed on his way from Malta to Patmos. Christ, to whom the Christian world is daily bending its knee as the great redeemer of mankind, turned water into wine at the marriage feast at Cana in Galilee, not that he wished the guests to become intemperate or intoxicated, but to use it for what it was intended—for man to drink and be merry, for where a crowd gathers together to be merry happiness also abounds.

Drunkenness is an evil, and the condemnation is great that is pronounced against the unfortunate inebriate—"The drunkard shall not enter the kingdom of heaven." Why do Christians violate that terrifying command and endanger their future happiness? Men of Infidel or Liberal ideas always know when they hav enough of anything that is pleasing to their taste. Their appetites don't become intemperate, for it would destroy their surrounding pleasure.

Dr. William Parker asks the question, "What is alcohol?" A poison. It is an extract in the process of distilling, but you can use it with safety as a beverage by diluting it with water. Fusil oil is more poisonous and dangerous, but we do not use it when we indulge in strong drink when it is pure and unadulterated. Pure liquor, when moderately used, is a better medicin for the human or animal system than many of the medicins prescribed from the school of Dr. Parker.

Friend Bartlett quotes from Dr. Parker again, who says, "Alcohol is the one evil genius, whether in wine or ale or whisky, and is killing the race." That is to be understood in the abuse or excess in the use of it, particularly when we hav an inferior grade of liquors flooding our American market since the accursed Maine law came into existence by the legislativ influence of pretended Christians with narrow-minded intellects and despotic souls.

Our laws are good to prevent the sale of intoxicating liquors to the American Indian, for when they use it to excess they become frantic, barbarous, and dangerous to be near white people. We don't find the kings or queens of Europe, or the better educated class of society, committing crimes injurious to their neighbors by the use of intoxicating liquors.

I agree with my reformed friend Bartlett, who has seen much of the horrors of delirium tremens, that I should be very much disgusted at such intemperate abuses in the use of wine, whisky, ale, or cider. We don't, as a common practice, arrest a man for murder or for horse-stealing or for housebreaking or for arson whom the officers of the law find intoxicated, for that class of unworthy citizens must perform their dirty work while perfectly sober to make their business a success.

If intelligent men hav not more control of their intemperate habits than by going into a reform club with proscriptiv laws of teetotal abstaining, I think such specimens of humanity and progressiv ideas ought to be buried in oblivion. No liberal son of American freedom should countenance prohibition laws, Maine laws, municipal, national, or local laws to be fastened round the necks of the American people as despotic fetters to rob the workingman of his beer. In the dark days of our Revolution, at the battle of Brandywine, it was the stimulant from the intoxicating beverage that made the weary soldier rejoice onward and onward to victory. If they had the delirium tremens, where would they hav been? In a drunkard's grave. But they did not use it intemperately, and it gave them cheer and encouragement in the arduous task they had to perform.

Temperance orators and pulpit orators are two necessary evils in a reform club. They are like a lighted candle—the blaze and the wick are close together; always anxious to tamper with human rights and sustain religious wrongs. I hav spent considerable of my time in some of these temperance reform clubs, and I know something of their general training. It is useless to enter into detail.

For a good, sound, logical advice, I would recommend friend Bartlett to study more closely into D. M. Bennett's views on the temperate or moderate use of wine. For the purpose of searching all questions that may agitate the mind of the American public, I trust you will giv this a space in THE TRUTH SEEKER, Respectfully yours,

St. Joseph, Mo. M. H. BLACKFORD.

Lecture Notes.

From Illinois to New York is but a short distance in this age of palace cars.

Until the last month I hav been doing battle for Liberalism in Chicago and vicinity. On the 6th of January I transferred my field of operation to the old Empire state. For several Sundays previous to my departure from Illinois I spoke to large and enthusiastic audiences at Elgin, which is a thriving, energetic town.

The Liberal League there numbers some twenty-five members, and is in a prosperous and healthy condition. It indorses the action of the National League at Chicago. Its originator is Mr. I. W. Archibald, a Liberal who is a Liberal in more than one sense of the word. He is always alive to the interests of the League. He has some excellent supporters in Mr. James Metcalf, Wm. Saunders, and others.

Arriving at Port Jervis, N. Y., I found a League of fifty members, who hav rented a hall for the year and propose to keep their light "trimmed and burning." The seating capacity of the room is about four hundred, and at each lecture it has been filled to overflowing. The energetic officers of the League provide fine music at each session, and thus the people who assemble are ministered to in various ways. This is my second month's engagement with this prosperous organization.

On the 27th of January I left here for Linesville, Pa., Paine celebration, being absent one week. There also I found a large, prosperous, and live League. They hav a hall which they rent by the year, adorned with mottoes, evergreens, and pictures. It proved too small, however, to contain the crowds who came from far and near to do honor to the memory of Thomas Paine. For seven sessions they came and went, and feasted on the mental pabulum provided for them; and, best of all, the clergy came out to hear and showed their colors right bravely, questioning and replying to the disciples of the new dispensation. Altogether, the Linesville celebration was a success, financially as well as otherwise; and the energetic and efficient officers and members of that League deserve to hav their names and efforts heralded far and near. Other Leagues in larger towns would do well to pattern after brave League No. 36.

At the close of the celebration Messrs. Hull and Jamieson began a debate on Spiritualism *vs.* Materialism. It is hardly necessary to say that with two such champions of their respectiv causes the battle was full of interest to the auditors. Leagues should make it a point to secure the services of these gentlemen for a debate. No fear need be had of creating dissension among the members who differ in their views upon these questions. Courteous, pleasant, firm friends, but unsparing of each other's arguments, Moses Hull and Prof. Jamieson beautifully exemplify the Liberalism of which they are they are the distinguished advocates. I trust they may be heard from the lakes to the Pacific coast. Every community securing their services will be mentally enriched.

I find as I wander over the country much reason for encouragement in the cause of Liberalism. Yet, enthusiast that I am, I can but lament that every League is not inspired with the missionary spirit, and every community alive to questions of vital interest to all, viz., the liberation of the minds of the people from superstition and the development of a Liberalism so broad that no soul need feel the shadow of a bond. Oppression is at work on every hand, ever activ, ever vigilant. The tyranny of creed and capital (twin devils who would bind the limbs of liberty) is crushing many a life, and though they cry, "How long, O Lord! how long?" bewildered, dazed, and cowardly, they still refuse to act.

Ah, fellow-citizens, it was not thus your fathers won the mighty heritage of freedom called "our fatherland." In peril, smoke, and blood they beat the tyrant back, and gave to us the liberty we now enjoy. It seems but little now, compared to human needs, and if we felt the spirit which did animate our sires we should not sit in satisfaction and idly fold our hands while pallid labor pleads for justice, and state with church combines to cramp the human mind. Let us on every hilltop build the fires of liberty! Sons of rebels, you were not born for slaves!

MRS. H. S. LAKE.

Port Jervis, N. Y., Feb. 12, 1881.

Carpenter's Hall, Philadelphia.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Carpenter's Hall, in the city of Philadelphia, is one of the oldest associations of Pennsylvania, having been instituted forty years after the settlement in the province of William Penn, and at his death in 1736 he bequeathed his library to his fellow-members. At that time this hall became the great center of gatherings for the redress of grievances or the assertion of rights, and all the town meetings were held on the lawn in front or within its walls. A town meeting met in 1774, demanding the then convening Assembly to send a committee to Gov. Penn, whose reply was read to the effect that he saw no necessity for calling the Assembly together, upon which they appointed another committee to wait upon the speaker of the Assembly, demanding a positiv answer.

They then assembled at the Merchants' Coffee House on Second street near Walnut, and walked in a body to Carpenter's Hall, and resolved that all their transactions except such as they should resolve to publish be kept secret. They remained in session until their labors were completed, July 22, 1774.

June 18, 1776, this hall became the nation's birthplace, where the people met to deliberate upon the great question of the day, which on the 4th of July, 1776, declared the colonies free and independent. Paine enters and is introduced, and is the first to talk independence. The committee is horified at first with Paine's sentiments, for no one till now has breathed them.

When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge, of South Carolina, because they were divided in religious sentiments, some Episcopalians, some Quakers, some Anabatists, some Presbyterians, and some Congregationalists, and could not join in the same kind of worship.

On Sunday, the 23d of June, 1776, a committee was appointed to draft a resolution declaring the senses of the conference with respect to the independence of the province from the crown of Great Britain, and to report next morning.

On Monday morning, the 24th of June, the committee brought in a draft of a declaration of independence for the colony of Pennsylvania, unanimously agreed to:

WHEREAS, George the Third, king of Great Britain, in violation of the principles of the British Constitution and of the laws of justice and humanity, hath by an accumulation of oppressions unparalleled in history excluded the inhabitants of this with the other colonies from his protection; and,

WHEREAS, He hath no regard to our numerous and dutiful petitions for a redress of our complicated grievances, but hath lately purchased foreign troops to assist in enslaving us, and hath excited the savages of this country to carry on a war against us, and also the negroes to imbrue their hands in the blood of their masters in a manner unpracticed by civilized nations, and hath lately insulted our calamities by declaring that he will show us no mercy until he hath reduced us, etc., etc.

This declaration has the sentiments of Thomas

Paine in his "Crisis" No. 1., written before Thomas Jefferson arrived in Philadelphia from Monticello. I hav copied this from the records now in Carpenter's Hall.

The name of Thomas Paine should be dear to every true American for the interest he took in the year 1776, and I hope it will be famed in the annals of history to the end of time for his establishing upon a lasting foundation the liberty of one quarter of the globe from oppression, and that it may be transmitted inviolate to our posterity.

Philadelphia, Feb. 7, 1881. E. HASKELL.

The Reason Why.

132 WEST MAIN STREET,
ROCHESTER, N. Y., Feb. 11, 1881.

HON. ELIZUR WRIGHT, PRES. N. L. L., *Dear Sir:* I am instructed by the Liberal League of Rochester to write to you and ask you why the League Notes are published in an obscure paper of irregular publication, one not extensivly read, instead of in a paper like THE TRUTH SEEKER that is very generally read among Liberals throughout the country; and also to request you to answer through THE TRUTH SEEKER. I hav not your particular address, so I send this in care of the *Investigator*. Respectfully yours, A. E. TILDEN, Sec. R. L. L.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav received the above letter from an auxiliary Liberal League, and wish to say through your columns, in answer to it, that I hav always supposed THE TRUTH SEEKER has published all "League Notes." The Executiv Committee has ardently wished to reach people beyond the subscription list of THE TRUTH SEEKER, but has not had the funds to buy copies of that able and voluminous journal for any extensiv gratuitous distribution. It must, if it would not run hopelessly in debt, either print the League Notes itself or employ some small journal publishing them to furnish extra copies. The latter was found to be the cheaper method.

ELIZUR WRIGHT.

What of State Rights?

Owing to the fact that the secessionists organized and fought against the Union under a banner whose chief motto was state rights, a great many people habitually confound the idea of state rights with the doctrins of secession and rebellion. This is really a great misfortune, for ours is a Government under a Constitution that is strictly a state rights document.

The centralizing consolidationist is as much in error as was the rebellious secessionist. Hamilton, who of all the men of the revolutionary war days was most in favor of a consolidated Union and opposed to extreme state rights doctrins, has left on record this expression, "The liberties of the people will survive or perish with the rights of the states."

The United States Supreme Court has declared that the rights of the states are as clearly defined by the Constitution, and are set off by boundaries as unmistakable, as the physical bounds that divide state from state.

[N. B.—Decision not yet overruled.]

The states hav sovereign and absolute rights. We select for illustration a subject that no one will dispute and all can comprehend. Every state is entitled to two U. S. Senators in Congress. Suppose that the great states of New York, Pennsylvania, and Ohio, with their millions of population, should prevail on Congress to declare that Delaware, with its very few thousand inhabitants, shall not hav two senators. Here is a state right like many other similar state rights provided for by the Constitution. Had Delaware but one thousand people and New York a hundred millions, still, in the great law-making branch of this government, Delaware is the equal of New York, and one thousand people, equal to two hundred voters, hav as much power as a hundred million, equal to twenty million voters. Not all the power of this government could deprive these two hundred voters of this *right*, except by a force as unlawful as that by which the highway robber takes from his victim his plunder. Now the one who denies the state rights doctrin simply declares this right to two senators could be taken legally from Delaware. This is but one instance out of many that can be cited.

Here is the fact: thirteen states originally created a fourteenth power to do for them what was inconvenient and costly for each to do for itself. Instead of having thirteen ministers to each foreign power, thirteen different supreme governments, thirteen armies, supreme courts, etc., one would suffice for the whole; therefore let a fourteenth power be called into being as agent for all the others. The rights, powers, and duties of this agent, this fourteenth power, are set down in the document known as the Constitution. By agreement made at the time, other states or communities in the world might come into this agreement. The thirteen did not all at first come into it, but several remained out and came in one after another. They came in just as Canada, Mexico, Brazil, Japan, and Great Britain might yet enter it, to wit, as sovereign states, binding themselvs forever, under the terms of the Constitution, in one accord, to act as one nation before the whole outside world, this government called the United States being their agent.

Now would it not be monstrous if this agent shall by cautious, slow, crafty intrusions and usurpations become the absolute master of the whole, trampling the Constitution that created it under foot, and conquering by force or guile every state and binding all together into one adamantin consolidation?

It were easy to show that such a Union cannot last without war and military despotism. Power consolidated over a continent striven for by two parties must grow absolute. But power scattered, directed among forty or fifty small states, though it keep up a constant ferment and agitation, with occasional explosions and petty wars, tends more and more to equality and democracy.

This last statement is an axiom with historiographers. HOLT.

Sacred Scriptures Revised and Boiled Down.

EXORDIUM.—Liberally educated in all the theological isms of the past, and having made the sublime discovery that the sacred scriptures, graciously vouchsafed by the learned council of the "most high and mighty Prince James, king of Great Britain, France, and Ireland," is behind the age, we patriotically resolve our honorable self into an ecclesiastical council, and with much pious labor, care, and diligence bring forth the following:

OLD TESTAMENT.—Fond parents, wishing to establish a colony in a new country, clear a spot, plant it with trees, and make it like a garden. They put two of their children there, one of each persuasion—mere youths they were—and say to them: "You see we hav given you all the needfuls for horticultural purposes and an instrument of a thousand strings. When arrived at mature age, once in twenty-six moons, when you hav a telegram from us, with anthems of adoration and praise, you may touch the chords of that instrument and we will send you a little angel, and thus shall your number be increased until you become a great nation. But see that you make no unhallowed use of the instrument. This shall be the test of your integrity, your worthiness to receive the rich blessings we hav in store for you."

Wisdom is not a birthright inheritance. It is a plant of slow growth, sometimes through suffering.

Itching curiosity to try the chords of the mysterious instrument drew the youthful colonists into a youthful indiscretion. They see the blunder, they feel it. He tries to lay it on her. Bad chivalry that. She lays it to *turtium quid*.

They do hav an accession, and say, "We hav gotten a man from the Lord." The sequel demonstrates that they hav gotten him *too far* from the Lord entirely.

This youthful indiscretion demoralizes the colony, and now the question arises, How shall humanity be cleaned up? the church, the Rev., the clergy be cleaned up?

NEW TESTAMENT.—Holy eternal parents plant a second colony like unto the first; same outfit, just this slight variation in the instructions: "The use, the sole and only use, of the harp of a thousand strings is to be let alone, not meddled with, manner nor shape. This is the test of your aspiration and self-control, your fitness for the mansions of our eternal brightness."

This second enterprise is a success. Now are the "new heavens," so long existing in prophecy only, being actualized in this our day.

The "new earth, wherein dwelleth righteousness," is forthcoming. It will furnish better material for the "new heavens" than is now lying about loose.

In the "new earth" children can be born in good shape, physically and mentally, no prenatal nor subsequent insult nor abuse; no lack of the affections.

PERORATION.—To all who make scriptures, expecting others to read, we respectfully suggest: Wait till you are sure you hav an idea, an idea that will interest somebody besides your own dear self. When sure you hav an idea, put that idea in the fewest possible words; put the words together mechanically in pursuance of the laws of language. Let your sentences be short; don't send your reader away back to hunt for your nominativ or antecedent.

In this fast age, with such deluge of would-be reading matter, if writers would hav readers, they must write not wholly for their own edification. Nothing personal intended. PRENTISS.

P. S.—TRUTH SEEKER types are set with peerless fidelity. Amen. P.

Babcock Ghost Book.

MR. BENNETT: How dare you print such an awful book as that book on ghosts? I've read it, and would hav thrown it in the fire if it hadn't been borrowed. Tar and feathers are too good for a man that will print such an awful book of lies! lies! lies! But Mr. Bennett, if you won't print any more our society of Christian women will pray for you. Babcock keeps selling them and says it is the best book he ever wrote or saw, and that every word is true. Oh, oh, what a liar! He calls it "The Ghost of St. Johns," and says it overshadowed a girl one time. It's a lie, and you ought to know it is so, now; but if you won't print any more of them we'll pray for you. Now please be good, and remember that God might strike you with lightning. Yours for the love of Jesus. MISS SUSAN TUTTLE.

A Word to Liberal Liberals.

DEAR FRIENDS: The old veteran Freethinker, Daniel Tuttle, of Poplar, Crawford county, Ohio, has sent me some of his *Divinity Physicians*, which I would like to sell for him. These papers, though printed nearly thirty years ago, are as bold and outspoken as our darling TRUTH SEEKER, and are chock full of fire, vim, and energy. They are unique, sharp, and witty. Printed when such utterances were far more damaging to the reputation and business prospects of the speaker than they now are, they are worth preserving as sacred mementos of the brave pioneer who blazed a way for our beloved papers to pleasantly travel in.

Friend Tuttle and his wife are very old and rheumatic. He can barely hobble from his chair to the bed, and I hope all who can will send ten cents or more for a copy or two of his *Physician*, so that I may, ere long, gladden his heart with a nice little sum of "the needful."

Yours expectantly, ELMINA D. SLENKER.
Snowville, Va.

Old Jupiter.

Under the above heading, in your issue of Jan. 29, 1881, D. Higbee, M. D., of Burton, Mich., informs us that "Pike's Peak and Mt. Walker hav recently burst forth in volcanic flames." The above information greatly surprised me, and were I not living daily almost in sight of Pike's Peak I might possibly hav believed it.

In justice to the old Peak, who, since 1805, when discovered by Lieutenant Pike, and ascended by Dr. James, has borne an enviable reputation for peace and sobriety, as he has for millions of years, allowing the rocks to testify, I feel it my duty to correct Dr. Higbee's statement in regard to the oldest known and fourth highest peak in the state, being 14,336 feet above sea level. There are few or no clear evidences of a volcanic origin to be found in any of the mountains of Colorado. As to Mt. Walker, it was not given in the geographies when I went to school, and I cannot help suspecting he means Mt. Baker in Washington Ter., which all know is now in a state of eruption. I think Dr. Higbee equally in error when he says in speaking of Prof. Tice's weather forecasts, "These weather predictions are based on astronomical facts and are as positiv and certain as the revolution of planets," etc. It must be admitted that some of Prof. Tice's predictions prove true, but far less, I think, than those of Prof. Richard Mansill, of Rock Island, Ill., whose theory is that the disturbing influence of the perihelion and aphelion passages of the planets and the longitudinal conjunction of these bodies is the true natural base and cause of our worst meteoric agitations. I would ask Dr. Higbee to compare the two and report next year, and I will do the same. Yours for correction,

Denver, Col., Feb. 11th. IRA A. SCOTT.

[*From the Boston Investigator.*]

Freedom Above All Things Else.

Our esteemed friend and co-worker, J. S. Verity, in the *Investigator*, truly says:

"We hav two seceding organizations from the League on account of favoring repeal of Comstock's laws—one by Abbot & Co., at Syracuse, and the other by Ingersoll & Co., at Chicago. It is evident from this that there is a difference of opinion among Liberals on this question; but if offense come of our difference of opinion, it is better that the offense come than that the truth should be concealed. What is the League good for if it can't defend free speech? Shall we follow the example of Green, back down and turn around, and thus acknowledge that Comstock and Abbot are right, that free speech and free mails are wrong? Let us go for liberty first and organization second. In a Christian government, Infidels hav no rights that Christians are bound to respect! They hav organized a society for the suppression of vice, meaning thereby the suppression of free thought and free speech, when exercised by Infidels, Atheists, Spiritualists, Freelovers, and Liberals. Shall we allow the churches to tell us what is moral and what is immoral, what is decent and what is obscene? We might as well ask them to tell us what is true in religion. They sent Abner Kneeland to prison for blasphemy for denying the existence of their imaginary God, Heywood to prison for circulating what they call an immoral and obscene book. What difference does it make to Liberals whether they call it blasphemy or obscenity? It is persecution, oppression, tyranny, all the same. It is the denial of man's most sacred right—the right of free speech; yet these inconsistent tyrant are themselvs circulating the Bible, a book far more obscene than the book proscribed."

FOR good reading and much valuable information send for Bradlaugh's "Secular Almanac." 25 cents.

Letters from Friends.

EUREKA, Wis., Feb. 11, 1880.

MR. EDITOR: I see much in your paper of late about your taking a trip around the world. But it seems to me that before much is said or done in that direction a certain little woman should be consulted and see what she says about it. It is true that she has dispensed with your society a good deal for the last two years, and she may hav got so used to it that she can get along very well without you. If so, all right; go ahead. With her consent, you may count on me for five dollars; also my brother J. M. authorizes me to pledge him for a "V." Yours truly,

E. B. ROUNDS.

MISTHER EDITOR: I hav read in your cowardly paper letthers from English, Dutch, and nagers, but niver before hav I heard of an Irishman. I am an intiligent gintleman, and I am a goin' to rason ye out of bein' aginst God.

In the first place, what d'ye 'spose that God thinks of yees that ye don't love him? Faith, now Ise bringin' some of yees to the pint. D'ye bleave there iver was a Captin-Gineral George Washington of Ameriky? Then, faith and bedad, if ye do you must bleave that Christ did liv and that God did begit him. By the holy horrors of Gotham, ye can niver stand up under such argumentation as this.

Be jabbers, if I had $5 you would find it inclosed for the purpose of sendin' you around the the world to the divil and gone. Yes, I would giv my whole farm if I had one to git ye away from that TRUTH SEEKER. Then might all the bloody murther accidents befall ye for all I'd care, "goat" that ye are.

TIMOTHY MCFLAERTY.

P.S.—By me soul, the Holy Ghost has been workin' on me all the time. I forgot to say that I am helpin' God along in his business.

T. MCFLAERTY, GOD & Co.

GALENA, ILL., Jan. 24, 1881.

MR. EDITOR: My subscription ran out Jan. 1st, and I see you purpose a trip around the world. I think it a good thing, and you must put me down for $5. for I am well pleased with your last book of travel. Send me a postal card when you will be ready, and I will send you a check on New York for $8, three for the paper and the remainder for the books.

W. ENNOR.

ROCHESTER, MICH., Feb. 22, 1881.

MR. EDITOR: Please count me in for $5 for the circumnavigation of the planet, and let me hav a book comprehending what a pair of Infidel eyes hav seen by the way. Perhaps a true statement in regard to those old, moss-back, oriental regions was never more needed than just about the present time. Money forthgoing when called for. Yours for life,

C. H. GREENE.

PICTURE ROCKS, PA., Feb. 14, 1881.

MR. EDITOR: I want you to add my name to the list for your trip around the world. Will send you $5 when you think you hav enough names to warrant you in the undertaking. I hav read some of your letters of travel in Europe. I consider them just grand.

Yours for more light, IRA SMITH.

FORT FAIRFIELD, ME., Feb. 4, 1881.

MR. EDITOR: I suppose when you look over your list of delinquents you think it hard for professed Liberals to keep you out of your pay so long, but I believe the majority feel as bad about it as you do. I handle a good deal of money in the course of a year and hav a good many ways for it, and hav to wait till every one's turn comes around, but yours is sure to come around as long as you print THE TRUTH SEEKER. I can't do without it as long as I can get the money to pay for it, so you can reckon on me as a life subscriber. I hav been reading about your trip around the world. I want you to go, although I shall worry about you all the time you are gone, as every Liberal will. It is a long and perilous journey. We want you to liv a half century at least to giv these Christian bigots h—l. I think by that time they will be wiped out. You can reckon on me for $5, so notify me when the time comes.

F. GRANT.

BASCO, ILL., Jan. 22, 1881.

MR. EDITOR: Take my name on your list for $5 for the coming book of your travels around the world if you hav names enough to enable you to go.

Fraternally, JOHN DIDIER.

OWEN SOUND, ONT., CAN., Jan. 28, 1881.

DEAR BENNETT: It is not often I trouble you in this way, therefore I take the liberty to address a few remarks for THE TRUTH SEEKER, my idol. In the first place I want to thank Mr. Coleman for the idea of sending you around the world in search of truth. We want something we can rely on. We can't take Christian history for truth, for a Rev. Dr. Manning asserts in effect that if history won't teach what the church wants it to teach it must be made to teach it. That's splendid, but so it is.

Now you can put me down for a "V" for that trip, to be paid in when called upon. I want those volumes for my children to read when they grow big enough to read. But should this old globe take a tumble this year, we won't get them, won't need them, nor the five dollars either, so there won't be any loss.

Now, Liberals, come forward. This is the year of grace. So let us reap a good harvest out of the fulness of D. M. Bennett's brain. Do not miss the chance. You may never hav such an opportunity again.

Your letters from abroad were very interesting, and it seemed, when reading them, as if I were actually with you and seeing things with my own eyes, your accounts were so vivid.

I like the new dress much better than the old, and the paper comes full of truth and sparkling thought from beginning to end.

T. B. Wakeman's lessons are very instructiv, and Mr. Chainey on "The Clergy" was simply grand. I believe every word he uttered is truth. I sometimes go to church myself, and the thought runs through my cranium when I see the dominie in the pulpit, What great and mighty truth will he propound to-day? But alas! When he gets wound up and set going I can hear the same old pass-words I heard years ago when I belonged to the craft. The same tone, the same appeal to the heart and pocket, and the same talk about the slothfulness of Christians, and Jesus Christ and him crucified, and the joy and peace Christians enjoy.

When will they cease dealing out such slop at these gospel shops? I hope to liv to see the day when people will hav more respect for themselvs than to listen to such nonsense.

"We want no counsel from the priest,
No bishop's crook or gown;
No sanctimonious righteousness,
No curse, or godly frown."

Fraternally thine, A. F. THOMSON.

CARBONDALE, KAN., Jan. 23, 1881.

D. M. BENNETT: Count me one that will giv $5 to send you around the world on the terms you offer. And now right here allow me to suggest that the title of the book be so chosen that canvassers can avoid the general prejudice against Infidel works. While that course will not deter any friend from subscribing for the book, it will put our Liberal literature in the hands of many prejudiced Christians.

Yours for truth, W. BROWN.

JORDAN VALLEY, OR., Jan. 29, 1881.

MR. BENNETT: Put me down as one of the three hundred to giv five dollars for your trip around the world. Since I read your letters from Europe I consider the money will be well invested.

I am sixteen years of age, and I hav read your paper for nearly two years. I think it is the best Liberal paper in the world, and I hope three hundred of its subscribers will decide to send you five dollars each for your trip, and to show Comstock & Co. what the Infidels can do.

Respectfully yours, WM. R. KING.

HICKORY GROVE, KY., Jan. 22, 1881.

DEAR MR. BENNETT: I see by your issue of January 1st there are several subscribing to the fund to send you around the world; and as I am a boy sixteen years of age, and wish to learn something of the history of the world, I hav concluded to send you $5 if you make the trip. Your money will be ready when desired. I am inclined to cling to the Liberals, and will do anything in my power to uphold them. Yours truly, C. H. MOORE.

GENESEO, ILL., Feb. 11, 1881.

FRIEND BENNETT: I will pledge myself to take a copy of the book you may write on the tour you propose to make around the word, but I am not in a financial way to advance the money.

I hav read the writings of ministers who hav traveled in Palestine and the Holy Land, but their accounts did not exactly suit me. I once heard a lecturer, a minister of the gospel, who had been in the Holy Land, explain how Samson of the Bible legend could catch so many foxes in one night. He said there were a great many foxes there now, and all one would hav to do would be to hang up a piece of meat in the yard that surrounds the house and the foxes would come in the yard after the meat. When there was a sufficient number in just close the gate and there you had them like so many sheep.

You see it is a nice story for Sunday-school children to believe, but it never would "wash" with me.

If you do make the trip around the world, do not omit visiting the Sandwich Islands, and let us know just how the Christianizing influence obliterated the original inhabitants or nearly so. There is a chance to make a point that will tell against the foes of liberty, the Christians. M. M. ALLEN.

DENVER, IOWA, Feb. 5, 1881.

FRIEND BENNETT: I don't wonder so many are calling out for you to go "around the world." They remember your letters from Europe. But you hav never yet been paid for all the outlay and toil they cost you. I fear it may be thus in your circumnavigation project. You hav arrived at a point in which perhaps prudence would require that you lay aside a little of your honest earnings for a coming wet day. We, your friends, can benefit you far more pecuniarily by buying $5.00 worth of those many books already published than by inducing you to go to great expense and trouble to publish another for $5.00, and perhaps lose by it. I don't want you to go. We need you here, and will need you still more in the future. When you are on the point of embarking, if I can raise the amount, I will giv you $5 not to go. When thunder-storms arise, and great men become little by forsaking their principles, to which they never return, we need such spirits as you, Wakeman, Pillsbury, Leland, Wright, and Lucy Colman, that the Liberal ship shall ride steadily on her way.

Our Paine celebration was a grand success. About eight hundred were in attendance at the Opera House in Waverly. We were disappointed in speakers from abroad, but everything passsd off very pleasantly, the dance continuing till about 2 o'clock Sunday morning. Yours for the right,

M. FARRINGTON.

ALTOONA, PA., Feb. 1, 1881.

MR. EDITOR: The 144th birthday of the author-hero, Thomas Paine, is past and gone. In this bigoted orthodox city there are but few who hav the manhood to praise his name; but few who hav the courage to do him honor.

There are some persons here who call themselvs Freethinkers, but most of them, being in business, are afraid to speak their honest thought. But we hav a few that dare to speak out boldly and freely and defy the teachings of the church and the warnings of hell-fire-and-brimstone preachers.

On the evening of Jan. 29th a few of us met at a private house to celebrate the birthday and venerate the memory of him who said, "The world is my country, to do good my religion."

The time was spent very pleasantly, and upon returning to our homes and partaking of "nature's sweet restorer, balmy sleep," we awoke without seeing ghosts, hobgoblins, giants, and such like as are pictured in the "Pilgrim's Progress," whose author sits in heaven with the holy angels and looks down upon the form of Thomas Paine roasting in hell for writing the "Age of Reason," a book that a certain bishop said made skeptics by the thousand. In this city the church is very powerful. Every Sabbath morning seventeen clergyman endeavor to teach a weary people how to die while they ought to teach them how to liv. They warn the Freethinkers of their approaching fate unless they repent, and now and then endeavor to tell the people that Col. Ingersoll's Infidelity is weakening because he shed tears of sorrow at the grave of his loving brother. A few weeks ago a Lutheran preacher delivered a sermon to a large congregation, his subject being, "The Dying Saint and the Dying Sinner," and it is said that there was not a person but that shed tears in all that vast assemblage. He dwelt chiefly upon the agonies of hell and the happiness of heaven, of the death-bed of the sinner and the death-bed of the saint. What cruel ideas those are to impress upon the minds of little children! What terrors they must bring to the ignorant and credulous! Let us then as Freethinkers be free to utter our honest convictions, be free to stand firm upon the eternal rock of truth. Christianity must fall. Its foundations are giving way already. Its idols are tumbling to the ground. Let Infidelity advance. It is the lighthouse to the wrecked and ruined mariners of superstition. It is the foe of orthodoxy, but the friend of man. It was the guiding star of hope to Voltaire, the glittering sword of reason to Thomas Paine. It was the forerunner of liberty in the past, the messenger of truth at the present, and the only road to happiness in the future.

M. T. BURNS.

BOZEMAN, M. T., Jan. 26, 1881.

DEAR TRUTH SEEKER: I met with another unghostly emblem of inspiration the other day in the shape of a new subscriber. I say "unghostly" because my effort was not inspired by a ghost or any of the family. I say "inspiration" for the reason that it was through a sense of duty that the effort was made. You will receive the mite, not alone as an evidence of appreciation, but also an indication of my faith that the real essential to the success of your battle against the hosts of superstition depends on aid of this character.

It is apparent to every one at this age that the printing-press is a host within itself. Yet for necessary vitality it must hav pecuniary aid in the shape of punctually-paid patronage. When a religious paper goes down we conjecture that there is an indication of absence of patronage, a falling off of membership, a decline of power, the powder wet and a "battery spiked." Therefore I say let us all come to the front and make our press a monument to our cause. There is no better way of showing our strength and thereby influencing the tone of the entire secular press of our country.

I like much to read the many interesting and instructiv communications to your paper. And while those of a congratulatory character are well enongh, I must confess that to me it would seem that their intrinsic excellence might hav been greatly augmented had they contained the name of some new subscriber and the much-needed three dollars. But I presume circumstances rendered it impossible, therefore contentment prevails. My motto is, Material, practical, substantial, and permanent aid. This is what you need, what you want, and what you should hav. It is marrow, bone, and muscle.

I hav a foreboding that there is too much borrowing and loaning THE TRUTH SEEKER. And to a poor Western mortal it seems much like cheating the edi-

tor, like receiving "cities for which we labored not." The reason I speak of it is that I see much of it done here, and apprehend that it is done elsewhere. In some localities one subscriber furnishes the paper for the neighborhood. This givs the editor no show, or at least a slender one. And I can't conceive that it is morally right. If this territory is a criterion for the whole country, no doubt you hav from five to ten regular readers to each subscriber. To me this seems like a starving-out process. At the same time policy would dictate that it should be loaned judiciously, as this would induce subscription,

Please don't think that I wish to dictate. What I hav seen here seems so much like thoughtless injustice to you that I could not withhold dropping a word or two by way of suggestion that we do not borrow quite so much, support our paper better, and prove our faith by our works.

Therefore please find inclosed $3 for this new subscriber. As I reside fourteen miles from the post-office, I indulge in the hope that I may find more subscribers before reaching it. We are having orthodox weather now, which means severe. The thermometer stood 38 below zero this morning.

Truly yours, THOS. BURK.

P. S.—As I expected, on my way here to the post-office I collected money for three other new subscribers to THE TRUTH SEEKER. T. B.

[We thank our friend for his effort in behalf of THE TRUTH SEEKER. He is entirely correct in his views about the necessity for material aid to keep it running. For this purpose a hundred dollars in money will go much farther in paying expenses than a thousand dollars in sympathy. He is quite correct, too, in thinking that every reader of the paper ought to be willing to pay for it. It is no advantage to any publisher for thousands to read his paper without helping to keep it up. Deadheads make poor truth seekers. Every person who reads it regularly ought to feel morally bound to help pay its expenses.—ED. T. S.]

LIBERTY, KAN., Jan. 31, 1881.

D. M. BENNETT: You and I are in the minority on the drink question, as all except F. J. Emary pitched into you because you took a glass of wine. I wish to tell you that you are not alone, even though the other side does all the talking. I would like to ask those who are throwing stones if they are perfect themselvs. Don't they drink strong tea or coffee, which, I am told by medical men, are nearly if not quite as bad as wine and beer, or perhaps use tobacco till they are as dry as a nutmeg? M. L. Bonnel says she believes "we are each one our brother's keeper." So doubtless did the church when she tortured and burnt the heretics that they might not lead other souls to hell.

Now I protest against any one governing my stomach, and I do not claim any right to tell any one what he shall eat or drink, or what he shall not. I know that this is done. It has just been done in this state by a little more than half telling the lesser half that they cannot buy or sell or make.

Because some make drunkards of themselvs, therefore no one shall hav any kind of liquors. Would it not be about as reasonable to prohibit the manufacture and sale of powder, laudanum, poison, etc., because some people kill themselvs with these things? I am told we average eighty suicides per day in the United States. Allowing that alcohol is the greatest curse, when you hav done away with that, will not something else be the greatest curse then? Then the question is, Where are you going to stop?

Slusser says alcohol is a poison, and that human experience has so demonstrated. Then in case of the bite of a rattlesnake, does it take one poison to cure another? Now if poison could cure poison, how is it that whisky is about the only thing known that will cure the bite of a poisonous snake? I wonder if some of you who are so willing to prevent the sale of whisky would not change your mind just a little if you were bitten by a snake and a friend had rode thirty miles to the nearest town where whisky could be had and you were told that it was against the law to sell it and the doctor could do nothing for you without it!

I hav known just such an occurrence right here. A man got some whisky from another who did not obey fanatics, but not in time to save his life.

What I object to is that these people are trying to compel total abstinence. It may be better to abstain, then to try to convince us of the fact; but when you try to force us, a thing which we believe you hav no right to do, we rebel.

As whisky is poison, and is made from grain, is not the grain poison? If it is turned to poison in the act of fermentation, does it get the poison from the air? If not, where does it get it?

People can be fanatic on other subjects besides religion. No one must prevent them from thinking, but they seem perfectly willing to govern other stomachs. I believe education is desirable, but I do not believe in forcing it down any one's throat. I know that is where I differ with a great many; in fact, I am in favor of freedom in more than religion.

Yours for freedom, J. E. HOLMES.

NEWBURY, MASS., Feb. 3, 1881.

BRO. BENNETT: I tender you all the congratulations you hav received on your escape from the clutches of bigotry, and the execrations heaped upon your persecutors I would multiply ten thousand times.

Your reception in Europe was the fitting complement of the indignities you received here at the hands of the church. Most respectfully,

NATHANIEL LITTLE, Jr.

SOLEBURY, PA., Dec. 25, 1880.

FRIEND BENNETT: Permit me, if you please, again to ventilate some of my desultory thoughts in your highly valuable paper.

In as few words as possible,
I'll try the truth to hit,
As brevity of speech I hold
To be the soul of wit.
May Liberals all united be,
And may their numbers swell
To banish priestly rule,
Their devil, and their hell.

May common sense be held at par,
To settle wayward strife,
And be to all the Bethlehem star,
The guiding star of life;
May all rejoice upon their way
The babe of truth to find,
Cradled in the soul of man,
Of man's immortal mind.

May all be free to utter thoughts
In their peculiar way,
And not be guided by the priests,
Who only preach for pay;
Their waning light is fading
Upon the scroll of time,
As science rears its lofty head
In every earthly clime.

Their stale theology must die,
Be buried with the past,
As greater light is coming,
To set them all aghast.
I take no credit to myself,
As being wise or good,
I only state impressiv views,
As they impress I should.

My theoretic theorem of all nature broad,
And one almighty, universal Science-God,
I will elucidate in language best I can,
To meet conception in the mind of man.
I've studied deep the root of all to find
The greatest puzzle to the human mind,
That which ever did exist in endless time,
The mighty God of all, the Great Sublime!

The prime original cause of all,
Diversity combined,
The all of all of matter,
And all of all of mind
Is one almighty force or power,
Susceptible of change,
From one condition to another,
So wonderful and strange,

All things are formed from the unseen,
The fountain source of all,
Of all the things that may be seen,
However great or small.
Men may doubt it as they will,
But science wields the sway,
To prove that all of all is matter,
Or power, I would say!

John J. Woodward, in his "Analysis of the Human Mind," commences thus: "Throughout the entire realm of nature the naturalist finds but one substance existing under a variety of forms, diverse modifications or modes of existence, and that substance or entity is matter; and however subtle, ramified, imperceptible, or invisible it is, yet ever subject to certain laws, though its conditions are sometimes such as to be known by its effects only."

Here the naturalist finds an end.
He only sees the flower.
He fails to grasp the all of all—
Ethereous substance power.
If any think my views are wrong,
Please show me where and how.
Before the truth I humbly stand,
Prepared to make my bow.

CRUMBS OF THOUGHT.

Crumbs of thought that come unsought,
Like waves upon the sea,
And dash with fury on the shore,
Determined to be free.
Ideal thoughts, when clothed in words,
Resemble nuts, I trow—
Their outer covering must be pierced
Their inner truth to know.
A question came to me of late,
Which I will answer here
In a kind of friendly, jovial way,
In languague plain and clear.

Ques.—What period of mundane life is the most enjoyably happy?

Ans.—I would say, Let the birds of the air expound the lesson. When they choose their mates and build their nests, may we not reasonably conclude then to be the most enjoyably happy period of their lives? So also with mankind.

When two loving souls unite,
In holy wedlock bound,
No happier period of their lives
On earth is ever found.
Then all the faculties of soul
In harmony do blend
To find congenial, loving mate,
A more than common friend.
Old maids and bachelors may doubt
This answer being true,
But they're not proper judges
Of what they never knew. E. W. A.

DENVER, COL., Feb. 2. 1881.

MR. EDITOR: In your issue of Jan. 29, 1881, John S. Walker, in a long, labored, say-nothing article, attempts to sum up what he meant to hav said as follows, "I lay it down that reason and science prove that there can be no annihilation of any real being or actual entity." After making this positiv assertion he turns squarely around in the next sentence and says that death annihilates all. Will Mr. Walker try and harmonize his thoughts before he throws them at a thinking public?

Yours truly, HUGO PREYER.

CAMBRIA MILLS, MICH., Jan. 24, 1881.

FRIEND BENNETT: I send you one dollar to renew my subscription to your paper. I would like to send you more, but I am not able. I am a life-subscriber, and I am seventy-two years old. I had rather go with one meal a day than do without the paper. HUGH VAN WERT.

ROCK FALLS, ILL., Feb, 15, 1881.

FRIEND BENNETT: I see you make a favorable notice of Searle's "Old and New," printed in Morrison in this county. I hav been acquainted with Mr. Searle for many years, and know him to be a man with a good soul, but like most of the conscientious reformers, is not appreciated. He is a vigorous writer, either in poetry or prose. He has not much of this world's goods. Persecution took from him a farm. He ever since has been connected with different reformatory papers. I commend him to the patronage of the readers of THE TRUTH SEEKER. Take his paper a year at fifty cents. You will not regret it.

Yours, W. E. LUKENS.

SPRING CITY, PA., Feb. 1, 1881.

MR. EDITOR: We had quite an excitement here the other day. One of our honorable, esteemed citizens of this place had the misfortune to lose his wife, who passed to the spirit world. During the excitement and preparation for burial one of our young lady Methodist converts who had access to the house went through the bureau and stole the dead woman's wedding ring, seven dollars in gold and silver, and a new coat valued at $15. Now this lamb of Jesus is bound to appear at court. Is not that splendid for one of God's children who would not read THE TRUTH SEEKER?

Your well wisher, THOMAS WRIGHT.

CLEVELAND, O., Feb. 6, 1881.

FRIEND BENNETT: We are told that there is rejoicing in heaven over the conversion of one sinner. Be that as it may, I am happy to herein send you the name of a new subscriber to THE TRUTH SEEKER, a gentleman of thought, culture, ability, and influence. About a year or more ago he chanced to meet the pioneer, Allen Noe, and to see a number of THE TRUTH SEEKER, and the leaven of conversion has wrought the "change of heart." He is a Liberalist now, not only in sentiment, but with purse; he handed me three gold dollars to forward you as his subscription to THE TRUTH SEEKER. You may depend upon us as "seed sowers," for after reading the papers we send them on their mission, and hope you, with us, may reap the harvest.

Since living in this city I hav often attended church, and must say I am thoroughly disgusted with the nothingness, the dry husks and sightless skeletons with which the mass are fed from the pulpit. We are astonished that educated, cultured men can stand in the pulpit and sustain their enthusiasm with such senseless trash. Rev. Chainey knows, and he says they "don't believe it themselvs." Through all their assumed zeal we see the ghost of a salary, yellow-legged chickens, popularity, and soft, white hands.

Loving the truth most, GRACE L. PARKHURST.

NORTH YAMHILL, OR., Jan. 10, 1881.

MR. BENNETT: Dear old martyr for the cause of right, I see by the paper that you are home again. I hope you had a merry Christmas among your many friends, and I wish you a happy New Year.

I hav very much enjoyed reading your very interesting letters from Europe. They are very interesting to one like me, living away up in the mountains of the Coast Range in Oregon.

I liv ten miles from North Yamhill, on the road leading from the Willamette Valley over to the coast at Tillamook, and still the paper finds me regularly every week. We keep an accommodation house for travelers and pleasure-seekers. The mail stops here. If in your next travels you should make our coast a visit, come and stop a week with me and I will show you trees from my door 250 to 300 feet high, and I will take you out on an elk hunt and toughen the muscles of your legs, and giv you the best water to drink, and the best air to breathe, you ever had. Fruits in Oregon are very plenty. There are thousands of bushels of apples, pears, and plums going to waste every year in the valley of the Willamette. We hav only been here from grasshopper Kansas two years. We like it here very much.

I hav calculated to spend a week canvassing for the paper this winter; but owing to the pressure of business, I am afraid I shall hav to giv it up. I will send you a list of names of Freethinkers that do not take your paper. Yours, G. W. SMITH.

Balkis, Queen of Sheba, and Solomon.

BY ALHAZA.

Kneel not, bright Balkis, 'tis I that must worship.
Who shall inhale the rich balm of thy breath!
Dark-eyed gazelle, every glance doth enrich me,
Charm me, with spells that are sweeter than death.

Wild mountain roe, let me drink of thy beauty;
Thou hast rich spices and gold from the mine;
Lov'st thou no more thy pale gems from the ocean,
Lioness, bounding from bowers like thine!

Say, dost thou pity the heart that is breaking?
Bring'st thou from Yemen one hope or one song
Breathing of faith or of love that is holy?
Lean on my bosom and pour it along.

Brings't thou a draught from a cool, sparkling fountain,
A haven of rest in the sand's burning sea?
Sad amid joy, at a feast I am starving;
Bathe my wan lips and bring calmness to me.

I hav all riches and wisdom and splendor,
Sobbing alone 'neath the wild midnight sky.
Is there a heart that will love me forever,
And kiss from my lips the last breath when I die?

Paradise bird, thou hast notes that can ravish
Hearts that are sinking in misery's flood;
Say, canst thou charm the foul stain from this purple,
Dyed in an ocean of madness and blood?

Oh, what are greatness and glory and power,
Trembling in misery, shivering with fears?
Lord of the beggar, the outcast, the homeless,
Monarch of poverty, ruin, and tears.

The Grapevine and Its Fruit.

BY ELLA A. BACON.

Beneath my window the grapevine grows,
Twining its tendrils here and there;
Through its crooked branches the sap that flows
Bursts forth in young shoots green and flowers fair.

Then the blossom and the young green fruit
Hang in tiny clusters from the vine;
But I know that their flavor will not suit
Till their hearts shall glow like the ruby wine.

So I leave them upon the straggling bough,
Drinking the sunshine, the dew, and air,
Till through each cluster true nature's plow
Shall work its wonderful mission there.

But some will pluck ere the fruit is ripe,
And, tasting its acid, will frown and say,
"This fruit is evil, and we will wipe
Its existence out of the world to-day."

But wisdom whispers: "Be wise and wait,
The fruit now so acid will sweeter grow,
And through its clusters the purple light
Shall borrow its hues from the sunset glow.

"Then as ye pluck from the laden vine,
Lifting its clusters one by one,
Tasting the pure, unfermented wine,
Whose press was the genial, smiling sun,

"You will wisely conclude that nature's way
Was the very best. Through the crooked vine,
Through the sour fruit that you plucked that day,
The sap has turned into sweetest wine."

Hav you caught the thought that my rhyme contains,
That truths through crooked channels flow;
And oft we fail to perceive their light,
But at last we catch their fire and glow?

Ah! then do they prove a nectar sweet,
Which we with our eager souls do grasp;
For they help to make our lives complete
And hold us firm in their loving clasp.

Persevere.

Spite of failure, spite of danger,
Persevere.
To all doubts and fears a stranger,
Persevere.
When a noble course beginning,
Doubting, wavering is but sinning;
If success you would be winning,
Persevere.

Though ignoble tongues assail you,
Persevere.
Let your courage never fail you,
Persevere.
Bright the future flows toward you,
Your own deeds will yet reward you;
Let not hate nor fear retard you,
Persevere.

The Bottled Fly.

BY CHARLES BRADLEY.

My son, giv me thy heart. —*Old Words.*

Look on me with thy large brown eyes,
Philip, my king, for round thee the purple glory lies
Of babyhood's royal dignities;
Lay on my neck thy little hand
With love's invisible scepter laden.
Dinah Maria Muloch.

I'll sing you a song of a little word,
As mighty little as ever you heard;
The song of a fly, not eat by a bird,
For' twas in a bottle the death occurred
Of this poor Fly.

Up the bottle and down again,
With many a buzz of fear and pain,
The cry of nature made in vain,
For oh, he can't get out again—
The bottled Fly.

Never go where 'tis a sin;
Nothing pays that you can win.
The saddest cry that's ever been
Is the cry, "I can't get out again!"
Of the Bottled Fly.

Music of the summer air,
Home in every garden fair,
Oh, why in the world did he crawl in there
To make himself a bottled despair?
The poor Fly!

Oh, go not where 'tis a sin!
Nothing pays that you can win.
The saddest song that's ever been
Is the cry, "I can't get out again!"
Of the Bottled Fly.

Special Notice from Bliss' Chief's Band.

Me, Red Cloud, speak for Blackfoot, the great Medicin Chief from happy hunting grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in "Mind and Matter," January 10, M. S. 32, with the announcement that magnetized paper would be sent to all who were sick in body or mind that desired to be healed, also to those that desired to be developed as spirit mediums, for three months for three three-cent stamps. The three months closed with the following result: 3,405 persons hav sent for the paper by mail, one thousand persons hav received it at the office; and the hundreds of testimonials that hav been received of its wonderful work in healing the sick and developing mediums prove that Red Cloud and Blackfoot hav faithfully kept promises. From January 10th, M. S. 32, to January 10th, M. S. 33, over 15,000 persons hav sent for this paper, and thousands hav been benefited by its use. That all may hav an opportunity to test the merits of the paper, the price for the future will be as follows: one sheet, postage paid, ten cents; twelve sheets, one dollar. Send a silver ten cent piece if you can. Address James A. Bliss, 713 Sansom street, Philadelphia, Pa.

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See Physiologist for February.

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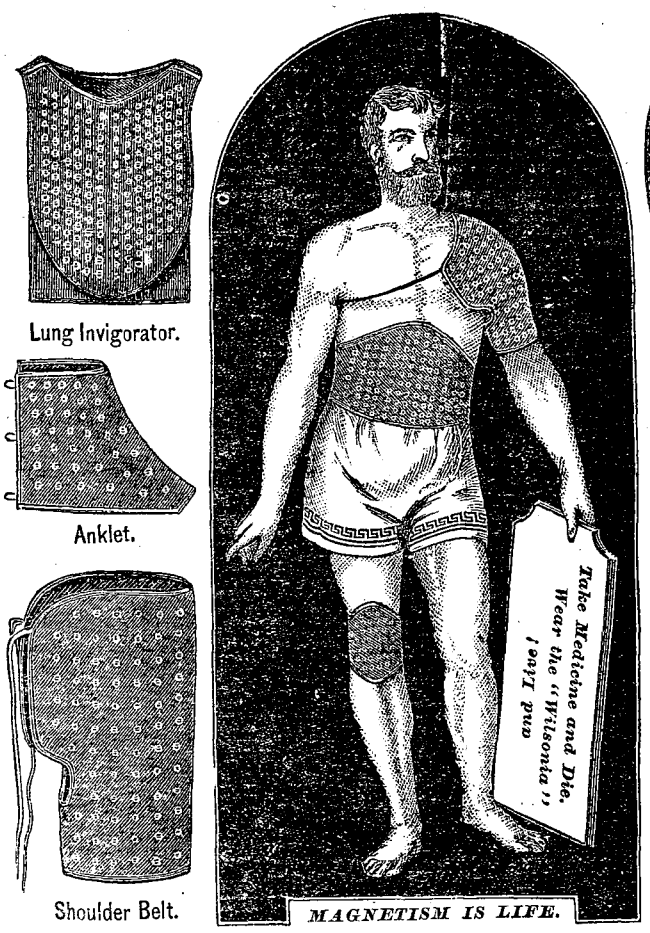
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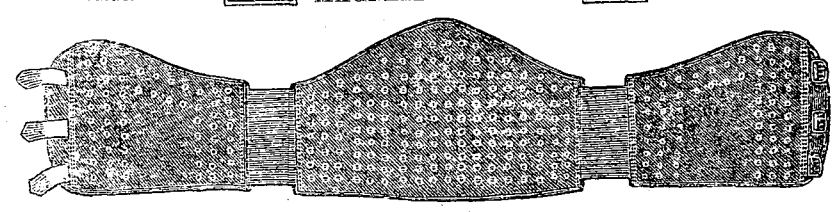
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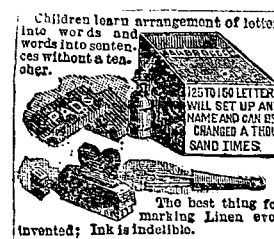
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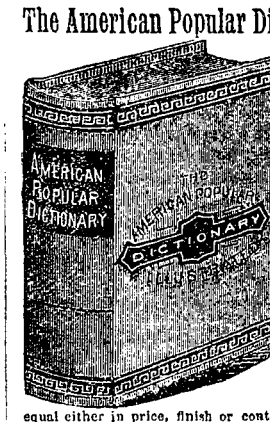


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Notes and Clippings.

THE Baptist pastors are evidently ashamed of their opinions, for they do not want any reporters at their association meetings.

AT a public breakfast in Scotland Joseph Cook said that he intended to visit India to preach the truth to the Hindoos. What he attempts to palm off as truth is fully ninety per cent falsehood.

THE experiment of irrigating lands in the neighborhood of Paris with water from the sewers is said to be working successfully. Steril tracts of lands hav been converted into fertil plains, while no increase of sickness among the inhabitants has followed, as was apprehended.

AT a Land League meeting in Ireland the other day, an impassioned speaker was thus declaiming: "Our creator gave the land to man for his own. He gave it first to Adam—." "Arrah, be asy about Adam," interrupted a voice from the crowd, "Adam was evicted widout compensashin."

AN Aberdeen gentleman carefully questioned the optician: "What number must I wear after these cease to be strong enough?" "This one," said the optician, showing him another pair. "And after that?" "This." "And after that?" "After that! after that! You'll need a little dog and a string!"

THERE is nothing like faith. Dr. William A. Hammond says, in the *International Review*, that he gave water from Lourdes to a pious patient, calling it something else, and her symptoms were at once aggravated; but when he used common water, telling her it was from the miraculous spring, she as quickly improved.

THE Chicago Sabbath Association has undertaken to enforce the Sunday law in that city. "The complaint is not so much that people work on Sunday," says the society's circular, "but that they play. It is against sinful recreation that we are moving." It is customary to open the Chicago theaters on Sunday evenings, though there is a law against it.

A GOOD parson, who had the happy faculty of saying a kind word for everybody in whose behalf one could possibly be said, recently officiated at the funeral of a farmer who was known as the meanest and most miserly man in the neighborhood. Instead of execrating the deceased for his extortionate and niggardly habits, this kindly-disposed clergyman simply spoke of him as "the best arithmetician in the county."

THE residence of the last kissing pastor is at Kingston, N. Y., and his name is Miller. This reverend gentleman called his peculiar form of osculation "holy" kissing, but that does not seem to hav made it any more pleasant to the husband in the case. But, as usual, the affair is patched up. The lady has talked her husband over, and Miller will probably not lose his seat. He will continue to break the bread of life with the same holy unction as before.

THE writer of an elaborate treatis on the origin of evil has suffered at the hands of the proof readers. He meant to say, "The soul of man is of divine origin; the body of man is of Satan." But the wicked printers hav made him to say that "the body of man is of Satin." This, however, is not worse than the case of the line of a hymn which, by a similar manipulation, or a lack of carefulness, was changed from the triumphant expression, "We raise our lofty shouts," to the very infelicitous and unpoetical one, "We raise our lofty snouts." Thus does old Satan slyly interfere with that which was meant.

FROM what is already known of the new version of the New Testament, it is certain that in at least two places a word hitherto familiar has given way to one less used in common speech. Capernaum, according to the revised texts of Luke, is "brought down unto Hades," instead of to hell, as hitherto; while in the same gospel it is said of the rich man, in the parable of Lazarus, that "in Hades he lifted up his eyes, being in torments." Should this substitution prove to be general, perhaps polite people, including, of course, newspapers, will henceforth feel obliged to spell the word, when used outside of scriptural connection, as H—s.

IN a Chicago church a deacon's term of office recently expired, and as the man had made himself obnoxious to his fellow church-members, they agreed to teach him a lesson by dropping him. So, to his great astonishment, when the time for election came, another man was quietly elected to fill his place. He at once resolved on revenge, and made his resolution perfect. He declared that either the pastor should leave the church within six months or else he would leave it himself. This pious ex-deacon is now reported as spending much of his time and energy in seeking to entangle the pastor in some unwise talk which will result in his downfall.

THE Salvation Army people are whacking away at each other as if they had never been friends. Commissioner Raillton writes from St. Louis concerning Bentley and Jones, who seceded from the organization and are laboring in Baltimore. He intimates that these ex-brethren are of no account as gospel laborers, and that it is to him a horrible idea that they should seek to convert the sinners of Baltimore. Bentley and Jones hav abandoned the Salvation Army uniform, and now array themselvs in garments of black cut much like those worn by high-church ministers. The army has not made the impression on this perverse and sinful generation which the announcements of its generals and other officers led the public to expect of it.

THE congregation of the Methodist church at Waterford, New Jersey, do not at present dwell together in unity. A meeting was held for the election of a board of trustees. There has been considerable dissatisfaction manifested lately at the action of some of the church's officers, and the election was an exciting one. After the choice had been made, two of the officers, one of whom was disappointed and angry at the result of the ballot, began to abuse each other. Each charged the other with dishonesty, and they were about to exchange blows, when friends interfered and separated them. The meeting was dismissed, but the pugnaciously inclined Christians renewed the quarrel in front of the house of worship. Friends again prevented the fight.

THE Rev. Henry Ward Beecher probably surprised some of his congregation a week ago by announcing that he had cancelled all his lecturing engagements and proposed to begin a series of revival meetings in the church. He wanted Plymouth Church to carry a torch of light above the world when he first took hold of the work, and now he wanted to develop personal religion in the hearts of the people. He was ready to carry on the work and to do all that he knew to aid the people in the Lord's work. He did not want to work alone, but he had no fear of a lack of sympathy and support. The meetings will be commenced next week, and will be held every day, beginning at four o'clock in the afternoon. When Beecher goes into the crazy revival business it is about time for the end of the world.

THE Appellate Court in Paris the other day quashed a sentence of three months' imprisonment for incendiarism passed on a man named Didier, it being proved that the defendant was a somnambulist, and irresponsible in that state for his acts. A doctor sent him to sleep in an ante-chamber of the court by simply looking fixedly at him, and then, retiring to a distance, pronounced his name, whereupon Didier rushed toward him, despite the efforts of the turnkeys to prevent him. In the presence of the judges, moreover, he wrote a letter with his eyes shut from dictation, and a large needle was stuck into his neck without his betraying any sign of sensibility. A fit of somnambulism, it was stated, sometimes comes on him while walking out of doors, and when in the hospital he was observed copying music, having no recollection of it on awaking. The doctors there also noticed his automatic submission. The court accordingly ruled that he was not morally or legally responsible for his actions.

A PAPER which Mr. John Aitken recently read before the Royal Society of Edinburg is a remarkable contribution to the subject of the origin of the fogs, mists, and clouds. According to Mr. Aitken, who has made a great many experiments with moist air at various temperatures to determin the conditions which produce condensation of water vapor, the latter always condenses in the atmosphere on some solid nucleus. He further concludes that dust particles in the air form the nucleus on which the vapor condenses, that, if there were no dust, there would be no fogs, no mists, no clouds, and probably no rain; that the supersaturated air converts every object on the surface of the earth into a condenser, on which it would deposit as dew; and, finally, that our breath, when it becomes visible on a frosty morning, and every puff of steam as it escapes into the air from an engin, show the impure and dusty state of the atmosphere. These results hav been verified by Mr. Aitken at temperatures as low as 14° Fahr.

THE people of the churches of Brooklyn are by no means enthusiastic in regard to the movement of a few of the dominies for a day of fasting and prayer. The fact is largely commented on that some of these dominies are not sufficiently in accord with each other to render their co-operation in efforts to secure a revival very felicitous. Two of the brethren were conspicuously arrayed against each other in one of the greatest church fights that ever agitated Brooklyn, while one of the others recently spent Sunday morning in denouncing from his pulpit the blameworthy course of another brother in making an exchange of denominations. This last-named brother has exposed himself to the criticism of his fellow-workers by condemning the style of most of the sermons which Brooklyn people listen to, and by saving that it takes three thousand such sermons as are now preached to make one convert. It is thought by some, even of those who would like to hav a revival, that if the proportion of converts to sermons is to be as light as this, there will not be sermon power enough on Long Island to make a mark on such an ungodly population as Brooklyn contains.

ANOTHER minister, the Rev. Thomas P. Slicer, of Brooklyn, has renounced evangelical orthodoxy. He announces that, in his opinion, old theology is breaking down and giving away, and that he cannot obtain the consent of his conscience to preach it longer. He is only one among many ministers who hav of late years thrown off their orthodox allegiance, and the majority of them hav been, like him, expounders of the old Puritan faith as expressed in Congregationalism. And if what Mr. Slicer charges is true, the only reason why the number is not far greater is that his clerical brethren are afraid to declare their real opinions. Among themselvs, he says, they agree with him in thinking that the life has gone out of the orthodoxy they profess and assume to preach; but they dare not make the admission in public. They therefore content themselvs with avoiding any discussion of the old dogmas in their sermons, and carefully abstain from giving expression in the pulpit to their honest opinions of them, lest they shock their congregations, and so imperil their livelihood. "They hav their livings to earn and their families to support," says Mr. Slicer, "but I am young, strong, and healthy. I can earn my living, and I cannot conceal my conscientious convictions."

News of the Week.

E. C. HAYDEN, the Vermont wife murderer, was hung on the 25th.

MR. HAYES has ordered that no more liquor be sold at the military stations.

A REVOLUTION has been begun in the little state of Antioqua, South America.

SENATOR MATT CARPENTER, of Wisconsin died on the 24th of Bright's disease.

IT is said that Bosnia and Herzegovina are to be taken into the Austrian empire.

THE *Truth* says Col. Ingersoll wants the tender of the office of Attorney-General.

A CHINAMAN in a city court the other day wanted five dollars for kissing the Bible.

MR. PHYFEE has been given $10,000 for injuries received on the elevated road in this city.

MR. LABOUCHERE, Bradlaugh's colleague, has bought a partnership in the *Pall Mall Gazette*.

A TRAVELING theater troupe were arrested in Alabama last week for playing cards upon the cars.

AT a recent trial a fire engine in this city got under way for a fire in one and a half seconds.

PRIVATE dispatches received in London say that peace has been declared between Chili and Peru.

MR. MCMAHON in the House accuses Hayes private secretary, Rogers, of corruptly influencing legislation.

Two men were fatally and four dangerously injured by an explosion of fireworks at Greenville, L. I., on the 23d.

THE Turkish Porte has ordered thirty million cartridges from this country, to be delivered in three months.

Two hundred thousand dollars hav been voted by Congress to establish a coaling station on the Isthmus of Panama.

ANOTHER six-day go-as-you-please pedestrian match for the O'Leary champion belt was started last Monday morning.

THE senatorial deadlock in the Pennsylvania Legislature has been broken by the election of John I. Mitchell to the U. S. Senate.

GEN. GRANT says the success of the World's Fair depends upon whether Central Park can be obtained as the site. If this is so, the Fair is doomed to failure.

IN getting out of his carriage recently, Gladstone slipped on the ice and fell, cutting his head severely. He was confined to his house for several days.

THE Attorney-General of this state has been directed by the Legislature to institute a quo warranto suit against the watering of stock by the telegraph companies.

GOV. SPRAGUE, of Rhode Island, is forcing his suit for divorce from his wife in the courts of that state. Senator Conkling and a shotgun are mixed up in the suit.

AT a Republican caucus of the House it was decided that that party should oppose any apportionment under the new census that gave the House less than 319 members.

THE Egyptian obelisk was formally presented to this city by Secretary Evarts on the 22d. The net cost of placing the monolith in position was $102,576, which Wm. H. Vanderbilt paid.

THE passage of the three per cent funding bill in the Senate was made the pretext for a financial flurry in Wall street last week. Stocks went down ten per cent, and many men were ruined. The national banks, by withdrawing legal tenders from circulation, were the cause of the semi-panic.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.D.

CHAPTER I.—CONTINUED.

The abbe said: "You come very near the truth. Virtue can contribute much to our peace, but not all. Am I mistaken, my beloved ones, if I believe that each one of you takes too one-sided a view of man? The one of you sees in him nothing but the sensual being, exposed to the wildest storms, as well as to the gentlest flattering breezes of life; the other views him only as spirit, and only as such independent of flesh and blood! Ah, my beloved ones, let us ask of ourselvs, for the sake of a one sided opinion, neither too much nor too little. Let us remember that we are not merely spirit!"

I thought it proper to interrupt the abbe, saying, "You are of the opinion, then, that virtue alone, and the consciousness of having done right, are in themselvs not sufficient to make us lastingly blissful?"

"Very well, I do not mean to be mistaken," replied Dillon. "You remarked a little while ago that no misfortunes were able to disturb the blissful condition of a righteous man. O friend, I hav seen, during my long life, many a noble man to whom his virtue has given no consolation. Just take an everyday life's occurrence. Hav you not among your acquaintances an upright man who suffers from hypochondria? The good-natured hypochondriac who for the welfare of his fellow-man makes the greatest sacrifices will yet anxiously draw in question his own virtue. He sees committed faults floating before him like gigantic specters, and of the good seed that he has sown he knows not where it fell. At all events, I believe there is in this world none so wholly disconsolate and unhappy as the hypochondriac who prefers the unconsciousness of sleep, or non-existence, to wakefulness, or even the consciousness of high honesty. But you will tell me he is sick! Well, my dear, he is nevertheless a man without a blissful disposition, notwithstanding all his virtue. This, therefore, does not suffice to make him happy."

Roderick assented to the abbe. I felt the force of his objection, as I myself knew one of the noblest men, who, in spite of all his self-denial, never felt that sacred quietude of his inmost being which I had made the heritage of the pure heart.

Dillon continued after a pause: "Man is not spirit alone; he is so closely interwoven with the physical that we hardly dare draw the line between the two. Therefore the most virtuous one is not always pleased with the memory of his past, and the honest man can be plunged into circumstances where the consciousness of goodness alone is incapable of giving him consolation, much less of raising him above his misery. Nay, still more, we are not always strong enough, with the best will, to let our reason speak; we only too often sink relaxed back into the embrace of our sensual nature. Here, my beloved ones, is needed another staff on which the sufferer may lean if he is not to become a prey to his misery."

CHAPTER II.

Dillon was silent. I felt myself not entirely refuted, but my positions, which I believed to hav universal value, were opposed only by exceptions and doubts. The opponent had only aroused, not satisfied, my curiosity. "It needs another staff than virtue," said he, but as yet he had not named it.

I turned to him, and noticed now that he was occupied with a great thought, or under the influence of a powerful emotion. The venerable man leaned his arm upon a rock; his head had sunk down upon his breast. A melancholy seriousness was visible in every feature, which otherwise wore only the expression of the mildest repose.

My friend Roderick, also, was not indifferent to the melancholy mood of the abbe.

"You are growing sad," said he, and pressed his hand warmly. "Look up, dear Dillon, the evening is too beautiful; shall we willingly spoil our enjoyment of it?

"It is true," said Dillon, and smiled again. "But I am not sad. Our conversation touched the most beautiful secrets and desires of humanity. There arose in my memory a thousand presentations and recollections, and I saw again in spirit that saintly form which had appeared to me in the days of my youth, and to my erring soul, like a genius, showed the better path—good Alamontada! calm, amiable sufferer! Am I not right, beloved ones, you know this dear name already?"

"To me it is entirely unknown," said I, "and yet I believe I hav heard you mention it once before."

"Alamontada!" exclaimed Roderick; "what! the galley-slave, from whom you read to me that sublime passage out of yonder bundle of papers? Truly I am sorry that the fellow, with all his genius, ended at the galleys. He might hav risen to eminence. But how then? You seem to esteem him from still another side, as you giv him that flattering title."

"Of him I can speak only with reverence," said the aged man; "he has been to me, throughout the whole course of my life, the most remarkable personage. Through him I was restored to myself and the world. Oh, what unspeakable good he has done me! and not even a 'thank you' has he received in return."

Dillon was deeply moved. Beneath his gray eyelashes melted a tear. His lips quivered as if whispering in low tones. The melancholy mood of the venerable old man seemed to impart itself to us, and each one gave himself up to the turbulent current of his emotions; none disturbed the other's meditation.

I shall never forget this beautiful moment. Even nature about us seemed sympathizingly to enter into our dreams. We sat in the shade of the rocks; but before us floated in a bright, half-transparent mist the mountain range, with its peacable Alpine world, the hights of which were wreathed with the glory of a gold-red sky. And darkly, between them and here, the lake spread itself beneath our feet. So separates the fathomless grave from the paradise of eternity, which we sometimes behold in imagination.

Like a soft breath from the other shore, the evening air, slightly ruffling the surface of the lake, floated coolingly around our temples, and lost itself, sounding in the thicket above us like a sigh.

Dillon awoke. He seized our hands, drew us near him, and said: "You, loved ones, are young and happy! Easy it is to smile when life smiles upon us, and to find order and goodness everywhere, and in the hours of leisure to build systems for humanity."

"You hav really alarmed me, dear abbe," said I to him," and all that I hear from you assures me that for some unknown reason you deviate from my own convictions. But, I conjure you, explain yourself more fully. Tell me, what is there in this world better and more consoling than virtue? What comfort in suffering is sweeter than that which innocence givs to our souls? What strengthens the heart more against a world full of enemies than the feeling of uprightness? I know no other support in the day of trial than this. Nature offers it to every mortal."

"Well, my beloved ones," said the abbe, "the evening is beautiful. We cannot enjoy it better than in mutual conversation, in which the soul must lift itself up to the sanctuaries of humanity. As I before spoke the name of Alamontada, I was then ready to do what you now ask of me. I wanted to relate to you who that noble one was, and how I made his acquaintance, and how he departed from me. These recollections of him are still beneficial and refreshing to me."

"Relate!" cried Roderick. "A man, a galley-slave, whom Dillon honors with so much sincerity must be an extraordinary man."

"Before I begin the story itself," said the abbe, "may I first be allowed a remark? You must, before you hear the narrativ, become acquainted with Alamontada's spirit; without the latter you would not be able to understand the former. You would, as it were, stand beside a beautiful corpse, and long in vain for its missing soul.

"You also hav (and your happy youth protects you not against the serious thought that, sooner or later, comes to every independent thinker with irresistible force) you also hav already, as your conversations betray, meditated upon the aim and destiny of your existence upon this earth. I request you to pursue this thought; for what is there of greater importance to us here below?

"Man is born, by slow degrees becomes conscious of existence, and ripens into maturity. Without his wish he was placed in this endless universe. An unknown power thrust him into this life of turmoil between flowers and thorns; he smiles among those, and weeps bleeding beneath these, and asks, 'Who cast me hither? Who has the right to deprive me of what I possessed before, insensibility, non-existence?' But no voice responds to his questions.

"He may console himself about the darkness from which he emerged, but he does not remain indifferent to the changes of the present. 'Who am I?' asks he. 'What am I to do in this world? Why must I liv? Is it to learn an art, a handicraft, or a science, by means of which I can finally procure for myself a shelter, food, clothes, and certain comforts of life? That would be a miserable aim, not worth the pain of existence and the many tears. And yet every thing in human life tends toward that, as if that were the principal object. Every one labors, gathers, presses on to increase wealth, possession, and power, and is suspended between cares and hopes, and judges others only by this standard. The world thus resembles a desert, in which all seek and struggle and save in order to secure themselvs against starvation.

[TO BE CONTINUED.]

W. F. JAMIESON, at the close of his debate with Elder Clark Braden, will deliver a second course of lectures in Mauston, Wis., March 2d, 3d, 4th, 5th, and 6th. Those wishing lectures should address him there.

Truth's Sunday Sermons.

V.—The Devil.

TEXT.—And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel. —Gen. iii, 14, 15.

The crime which the serpent had committed was his exposure to Eve of the Lord's deceit.

The Lord had said that in the day man ate of the fruit of the tree of knowledge he should surely die. But the serpent told Eve it would not be so, and she ate. So did Adam. And they lived for nearly a thousand years. It is not strange that the Lord should hav vented his rage upon the wily serpent who had penetrated his deceit and circumvented his design to keep the human family in a state of ignorance.

It is quite evident that the serpent here referred to was not a god, but one of the animals whom the Lord had created and which had passed before Adam for a name. Whether he walked upright, or was a quadruped, or whatever shape he possessed, there can be no question that he was an animal—not a spirit.

"The serpent was more subtle than any beast of the field which the Lord God had made," says the first verse of the chapter. "Thou art cursed above all cattle and every beast of the field," "upon thy belly shalt thou go," "dust shalt thou eat all the days of thy life," and the woman's seed "shall bruise thy head and thou shalt bruise his heel," says the text. Here is nothing to indicate that the serpent was a spiritual adversary. Clearly the reference is to one of God's mundane creations—the snake.

Viewing the narrativ as an allegory there is no difficulty of explanation. The snake has always been a repulsiv object. From the earliest times it has gone upon its belly. There has always been enmity between it and the seed of woman. And her seed has bruised its head, while it has bruised his heel. What more natural to the ignorant mind than to attribute this inborn enmity between man and the snake to a curse? When the barbarian poet sang of the creation, of original innocence, of the introduction of knowledge and the origin of sin, his imagination sought from among living things one upon which, apparently, there rested a curse, for a representativ of the instigator and promoter of sin. He found it in the most repulsiv reptil of the earth, which he presented as originally an animal of the field whom God had degraded. Thus the introduction of knowledge and sin, which are truthfully linked together—for perfect innocence and perfect ignorance are almost synonymous—is represented by the eating of a forbidden fruit, while the degraded condition of the snake is accounted for by a divine punishment imposed upon him for playing the part of a tempter.

A mind unfettered by theological dogmas will accept this story of the creation and the fall as an allegory, leading up to a recognized condition of man and his surroundings, rather than a narrativ of actual facts. Adam and Eve are personifications of prehistoric man; the forbidden fruit is a representativ of the principle of evil which is supposed to exist in the human mind; and as a people not given to abstract contemplation look to an external influence for the original temptation to sin, the serpent is given that role, and his degraded condition is accounted for by the curse which followed his interference.

But whether this story was written only as an allegory or as a divine historical revelation, there can be no intelligent doubt that the serpent cursed in the text was not a spirit, but only the progenitor of modern snakes.

Indeed, there does not appear in the scriptures to hav been a belief among the Jews in an evil spirit until long after their passage of the Red Sea. The only spirit recognized is Jehovah himself, and the only antagonists with which he is brought in contact are men and gods of alien nations and this serpent of the text.

Gradually, however, a devil in constant conflict with the Almighty found a place in the theology of the Jews, and eventually became so thoroughly naturalized that when Christianity separated from Judaism Satan was taken along as a necessary part of the theological furniture, and afterward ornamented and adorned with the cast-off garments of the devils of heathen mythology.

And now the devil of Christianity is falsely identified by theologians with the serpent which tempted Eve in the Garden of Eden.

All the ancient religions patronized devils. The Brahmans had their Siva, the author of sin and death, the promoter of generation, and the antagonist of Brahma, the creator. The Persians had their Arimanes, condemned to remain three thousand years in the realm of shadows—while Ormuzd, the god of light, created the bright and beautiful world—and who on his release assumed command of the forces of evil to wage a relentless war upon Ormuzd. Arimanes even transformed himself into a serpent by eating a certain fruit, and glided upon his belly in

the dust, tempting mankind to sin. The Egyptians had their Typhon, the power of evil and a bitter enemy of Osiris. And Pluto, of the Greek mythology is so familiar to the ordinary reader that he need only be referred to.

May we not in these myths of ancient heathen—more ancient than the nation of the Jews—find the origin of the devil of our day?

All these devils were of nearly or quite equal power with the god of light and good. So is the Christian devil. They were all adversaries of the god of their respectiv mythologies, and though at times defeated they were never conquered. So with his satanic majesty. Siva was the author of sin and death and the promoter of generation according to the Hindoos. So was Satan according to Christian theology, which erroneously assumes that the serpent of Eden was the identical devil who tempted Christ on the mount. Arimanes was cursed by the good god of the Persians. So was the subtle serpent of Genesis by the God of the Jews. He commanded the powers of evil against the holy battalions of Ormuzd. So Satan commands the legions of fallen angels in hell against the hosts of heaven. Arimanes even gave the god of the Jews a suggestion for his allegorical description of the fall of man by eating a mysterious fruit, and in the form of a serpent tempting mankind to sin.

That there is an evil influence acting upon mankind no one can or will deny. But it is innate in the human mind. It is an individual propensity. It proceeds from the spirit of selfishness which to a greater or less degree animates every man. Much of the so-called sin in the world, however, is only a revolt against an artificial code of morals established by theologians. Men are not disposed to murder or steal or otherwise injure their neighbor unless cupidity, anger, or revenge, all legitimate children of selfishness, prompts them. But they are disposed to violate the thousand and one commands of the church, which are sinful only because the church says they are sinful.

This selfish spirit from which emanates all the really sinful acts of man, we repeat, is an influence from within, and such it has always been. No devil, no serpent, no personal spirit, now prompts or ever prompted it. The contrary theory had its rise among ancient, imaginativ, and non-speculativ people, whose minds at the time the theory originated were not sufficiently comprehensiv to grasp any metaphysical idea pr sented in abstract form. Their ideas were personified. It was so with the Hindoos, with the Egyptians, with the Persians, even with the Greeks and with the Jews.

The Jews at first, according to the sacred writer, made one god, the creator and governor of all things, wherein they had a rational advantage over other nations who distributed supernatural functions among a variety of gods. But in time the Jews transferred the superintendence of sin to Satan, and now Christianity, which grew from the root of Judaism, and upon which heathen mythology was grafted at an early day, recognizes him as a distinct god in hourly conflict with the Almighty for possession of the world and the souls of men.

Communications.

Where We Are Going.

To the Editor of The Truth Seeker, *Sir:* It will giv me much pleasure to correspond with your paper whenever events or thoughts in my journeyings furnish worthy material for your crowded columns.

Does it ever occur to you that many Liberals who write and speak much and well hardly appreciate the magnitude of the great work we hav in hand? The difference between a *moral* and a *political* movement in human affairs need not be, should not be very great. But such is the present type of American politics that the difference is wide as heaven and hell. The clergy hav married the church to the government, and a vast moneyed monopoly now rules both. So we are even now not a democracy but a plutocracy, and tending more and more to a theocracy in fact if not in form. The lords of the *lash* forty years ago cared nothing for party names. Whig or Democrat was all the same to them. An *oligarchy of slave-holders* was the thing desired, and the thing they had, too, for forty years, though slave-owners were more numerous then than are great monopolists and millionaires to-day.

And the slave-owners were always on the verge, if not over the verge, of bankruptcy. And yet they ruled. They were always a minority in Congress, and yet they ruled. And the clergy sanctified with sermon, sacrament, and solemn prayer the slave system with all its abominations—"*abominations that well might shame extremest hell!*"

And if a comparativly few slave-holders, and miserably poor besides, could, with the aid of the clergy, control the government completely, no matter what party was in power, years after years, what cannot be done now when the ruling party has not only the support of church and clergy, but *nearly all the wealth too*, individual and massed into ring and monopoly, at the nation's command? And when church and state are so nearly one as that, a *trinitarian preacher* can be made President of the United States.

One thought more, and charge your readers not to forget it.

Exactly as the Democratic party gave itself away to slavery and slave-holders after the administration of John Quincy Adams, which closed in 1829, just so since the abolition of slavery has the Republican party made itself the subtle, willing, unscrupulous ally of *moneyed monopoly*, until now the rule of the controlers of the cash is becoming more intolerable than ever was the reign of the "lords of the lash."

Parker Pillsbury.

Be Temperate in Temperance.

To the Editor of The Truth Seeker, *Sir:* In your paper of January 8th I notice a communication on temperance by C. L. Morgan. And as I think C. L. Morgan somewhat out of place as a Liberal, I must hav a word to say in this temperance talk.

C. L. Morgan is somewhat like a lady that I am well acquainted with, who about a year ago lost four of her children by scarlet fever. After burying them her remaining child took it. The doctor concluded to change treatment, and said he would giv some whisky toddy. The mother replied that she would rather see him dead and buried with the rest than that he should taste whisky. Oh, such bigotry! Away with such nonsense! If whisky will save life, we want it for that purpose, but not to use until it has destroyed the life it has saved.

Let us be wise and be liberal. I hav known several persons in my lifetime whose lives were saved by whisky. But that does not make me believe that I ought to drink it like water and make myself worse than a hog. I hav seen several who hav been ruined by it, and a miserable death has been their portion. I hav used it too much in my life, but hav not let one drop pass my mouth for more than a year, nor do I expect to only as medicin. But if I thought it would do me good, I would use it, or any other poison, and I think I ought to be the judge. I am willing to leave every one to judge for himself, and I think that C. L. Morgan and others ought to do the same. There is too much orthodoxy in this dictation to suit me.

A. Ervin.

A Letter from Kansas.

To the Editor of The Truth Seeker, *Sir:* Our cold weather commenced with the first days of November, 1880, the thermometer registering 6° below zero, something unusual for our Kansas climate. Our coldest morning was that of January 14—21° below zero. We hav had continual cold weather since the 1st of November, with occasionally an intermission of a day or two. There is ice on the Neosho, and water has been very low in rivers, creeks, and wells; but the spell was broken on the 5th inst. It has rained and snowed for forty-eight hours, during which time eight inches of water hav fallen. We think here that it is the advance of the snow storm that prevailed throughout the North and East on the 1st and 2d. The coldest winter I hav experienced in nine years' residence in Kansas was '78 and '79. Sixteen inches of snow fell on the 12th and 13th of December, and we had good sleighing for forty days. The mercury registered in all during the winter 182° below zero. The coldest days were the 2d, 3d, 4th, and 5th ot January, 15, 18, 19, and 20 below zero. The 2d, 3d, and 4th it was at and below zero during the three days.

The question is being agitated in the columns of The Truth Seeker whether Bro. Bennett shall circumnavigate our mundane sphere; and I hasten to giv my opinion on the subject for what it is worth by answering, Yes, for we hav had positiv proof from your letters while making your limited tour in Europe that you can write up the history of the country and people in advance of any writer and traveler I hav ever perused. By all means go, and I will contribute something if possible. I am a mechanic, nearly sixty-three, and not very flush in the material requisit to the advancement of reform, as I would like to be.

In your travels we hav it demonstrated that the pen is more potent than the sword in the elevation of our race, for we hav had the public exhibition of a man in the person of U. S. Grant, whom the politicians caused to make the trip for a third term purpose; and what did we learn of benefit to our country? I answer, Nothing. He was looked upon by foreign aristocrats and potentates as a wonderful man because he had commanded large armies and butchered men, and during his eight years as President approved more unjust and oppressiv laws, the Comstock law not excepted, than all the Presidents before him, and in fact his administration was devoid of statesmanship, and a failure. As to the welfare of our country, his financial policy reminds me of a circumstance that happened a number of years ago near Albany, N. Y. A farmer wished his boy to market some wheat for him at Albany, but he could not enumerate dollars and cents, so the father told him to accept nothing but "round shiners," meaning one dollar per bushel. Arriving in market, he was offered $1 50, but, intent on having the shiners, he refused. The purchasers finally learned what he wanted, and paid him one dollar a bushel, and he returned home happy at his success. Grant's executiv ability as chief magistrate is a parallel case. He could see no value in any money except the round shiners, and every message teemed with resumption, crushing the business life of our nation to death. Oh, the curses that his administration has entailed on our poor country! I will add that I was a Grant man, and voted for him both terms.

Better late than never! If this communication is not too wearisome I would like to add a word in commendation of the efforts of sister Slenker to elevate our race out of the quagmire of sexual intemperance. Of the many different questions that are being agitated for the improvement of the people, I think this the most important; and of all the curses this curse is the most prolific of family quarrels, entailing on our posterity the disease of inordinate lust for the gratification of our baser passions. This intemperance is one of the most damnable evils extant.

Bro. J. H. Cook, in your issue of Jan. 22d, struck another key note of reform. His article is virtually on hereditary transmission, although he givs it another name. I consider it a twin to the evil which Mrs. Slenker condemns, but born of different parents. When we take into consideration that during three fourths of a year of our existence in an embryotic state we are subject to the maternal will, and that that will is influenced by surrounding circumstances, we are astonished to see how indifferent people generally are in regard to the laws governing the procreation of our species. Excessiv indulgence of the baser passions is the cause of over-population, pauperism, crime, and untold misery. If we understood the laws of hereditary transmission we should make fewer cruel laws and would hav more charity for our fellow-man and try to elevate his moral, mental, and physical condition through the instrumentality of the laws of humanity, and would depend less on physical force so characteristic in the execution of the laws of our country.

I am a radical Liberal. My platform is broad enough far all questions.

Chris. Brown.

To Elmina's Critic.

First and foremost, few of us liv as well as we know. We see higher and better truths than we carry out in daily life. Elmina does not claim to be perfect. She does not say she teaches only what she livs, but that she aims to liv as nearly what she thinks right and true as is practicable.

She is not entirely convinced that vegetarianism is best for all constitutions and conditions.

What would the Esquimaux do if compelled to liv on fruits and grains?

We must use discretion and judgment in all things. Pork, as a rule, is unhealthful. Yet even hogs, if reared as they are here, on open range where they can be clean and breathe pure air, may make more healthful meat than stall-fed cattle or cholera-diseased fowls, or bad wheat full of smut, or milk and cheese from sickly cows. I eat very little lard or sausage, and use less spices. But I do not entirely eschew them as I do fermented liquors, for I do not consider them so entirely innutritious and poisonous. Nor do I think a small cup of weak coffee as harmful as a glass of ice-water if taken only once a day at meal-time. Milk is better than either, and so perhaps is moderately cool water.

And as to the hygienic dress, it was not unretained because of "vicious frowns," but simply because our family did not like me to be so marked an object of distinction for so little of real utility. I am not sure but that my present dress is the more hygienic of the two. It is all (even underclothes) cut loose, wrapper fashion; no belts, no undue pressure on any parts, and the air can freely circulate over the whole body, which, with pants buttoned at the ankles, it would not do. The loose, flowing Grecian robe has generally carried off the palm, but for some kinds of work the short dress is preferable, and let those who need it be free to wear it. I did when I felt it best. Each must judge as to the personal happiness and convenience as to what dress best suits, providing all are hygienic.

And the same as regards sexual commerce. Very few will be materially injured by even a monthly indulgence, but is it highest and best? Is it really right? Is this pure nature? Should pleasure ever come in where so important a question as the generation of species is concerned?

Elmina leaves all free, and would restrict no one's "privileges." She only points out the right as she sees it. She might not object to "arms full of angels," if she could really believe in such feathered creatures, such intangible etherealizations. In the mean time, we'll all seek for the best, and liv it as far as we can.

Sister Mary is one of our greatest leaders, and those who follow her will not be greatly led astray, even if they hav now and then a false dream of angels' wings.

Heartily and truly,

Snowville, Va. Elmina D. Slenker.

Miscellaneous.

Repairing Paine's Monument.

The subscriptions for this necessary work hav not come in as freely as desirable. It would seem that the only monument in the country erected to the memory of the man we so much revere should not go another year in the dilapidated condition in which it now is. The following are the sums donated up to the present time:

M. Reiman,	$5.00	Dr. E. B. Foote,	$1.00
Infidelis,	1.00	H. B. Brown,	1.00
D. M. Bennett,	1.00	Rufus Perkins,	1.00
W. F. Porter,	.25	Augustus Owen,	1.00
G. S. Mc——,	1.00	E. M. Macdonald,	1.00
Wm. T. Costigan,	1.00	W. H. Burr,	2.00
Newark L. League,	5.00	Robt Legg,	.25
John Johnson,	.25	James Levesey,	.25
John Musgrove,	.25	Robert Cardwell,	.25
Henry Cardwell,	.25		

Let the generous-hearted who honor the memory of Thomas Paine help a little in the needful work.

A. Briggs Davis, editor and publisher of the *Battle-Axe*, which many of our readers will remember, passed his fiftieth birthday on February 27th. We learn he is in poor health and also in impecunious circumstances. We hav been invited to say to our readers that donations to him will be acceptable. We extend the invitation along the line that those who feel to remember him in any amount they choose may feel free to do so. His address is Brentwood, N. Y.

Comstock Trying to Become a Mason.

In a recent issue our readers were informed how the infamous man Comstock was trying to improve his own reputation and befoul that of the order by applying for a membership. That he has not found entrance to the ancient and honorable order is easily seen. The following notice of his case appeared in the *Corner Stone*, a Masonic journal, of Jan. 29th:

"Some person had the temerity to accept the application of that miserable spy, Anthony Comstock, for initiation and advancement in our Mystic Art, and placing the same in Aurora Grata Lodge 756, Brooklyn. The record of this famed lodge, which has been so honorably distinguished by its present R. W. Master, Bro. Wm. H. White, should not be marred by one whose reputation we refrain from discussing in these columns. Let Comstock continue on in his vocation; every age and every country has its decoys and spies, but Masonry needs material different from Comstock—men, not puppets."

The same journal of Feb. 5th contained the following:

"Our remarks in last issue, referring to the spy-decoy Comstock, hav been generally commented upon by craftsmen, and the opinions universally expressed are in perfect accord with what then appeared. One venerable brother who occupied the position of Treasurer many years ago in Excelsior Lodge 195 was much gratified with the *Only Live* for taking a stand against the admission of this cur into our honorable fraternity."

The issue of Feb. 12th had this:

"We trust that the following will suffice, which we select from among a number, to show that the decoy spy is not wanted in our honorable fraternity. We answer to the following that Comstock has not as yet been initiated, so we learn, and the lodge is Aurora Grata 756, which meets at 306 Fulton street, Brooklyn, on the second and fourth Wednesday evening of each month.

"'*Corner Stone:* Can you furnish the information through your live paper what lodge initiated into its companionship that ravenous wolf in sheep's clothing whom you call Cur Comstock, for there are those who wish to avoid his *fraternal* friendship, on the principle that truth and light hav no fellowship with "ways that are dark and tricks that are *mean?*"

"'No good cause needs propping by lying and trickery, and if Comstock's methods of suppressing evil makes him a "hero," as the New Hampshire *Journal* says, then the church had better adopt this "hero's" method of turning men from sin to holiness. M. M.'"

In the same journal of Feb. 19th is this brief notice:

"The decoy-spy Comstock will be balloted for in Aurora Grata Lodge 756, on Wednesday, February 23d, at its rooms, 306 Fulton street, Brooklyn. It is the duty of every brother who has written to the *C. S.* regarding this cur, to visit Aurora Grata Lodge."

It is to be hoped that the notorious informer and spy will be blackballed in the next meeting of the Aurora Grata Lodge, and the despised man thus will be justly rebuked. A period of six months must elapse before he can make application for membership to any other lodge, when it is to be hoped he will be as well understood as he is now. No honorable society wants such a person for a member.

Book Notice.

Is Darwin Right? or, the Origin of Man. By William Denton, Wellesley, Mass. Denton Publishing Co. 1881.

This last work of Prof. Denton's treats of the subject in the author's usual scientific, liberal, and honest manner, going right to the root of the question.

He agrees with Darwin, Wallace, Huxley, Haeckel, and others in the natural origin of man, but goes further in some respects. He shows that there is no more necessity for a miracle in one part of the line of life than another. The idea that God ever "breathed the breath of life" into anything is not entertained by this bold and eminent thinker, and in this he differs from Darwin.

The professor claims that as no miracle is dragged in to account for the formation of a crystal none is necessary for the first forms of life.

The various methods of progression in life by variation, hereditary transmission, modification, and natural selection are ably treated and expounded by him, backed by the ablest scientific names of the day, in the first part of the work.

In the next portion of the work the significance of the "pointers" in geological succession, rudimentary organs, etc., are taken up.

His main difference with the men who advocate the natural origin of man consists in bringing in the spiritual part of the question, and in the idea of a spirit, who is a part of nature, not outside of her, and has pushed on the development of man. He says matter is *alive*, and claims that the Darwinian school treats matter as *dead*. They think it doubtful if man could again appear on the earth if it was to be reduced to a molten state, while he believes that man is the fruit of worlds and the object to which nature pushes whenever she has a chance.

The work givs the whole of the development theory in a small space, ably handled, for a most reasonable figure.

It is a work of one hundred and eighty-seven pages, finely printed and bound, with over forty engravings. Price, postpaid, $1. For sale at this office.

"Sexual Ethics."—A private letter to parents, physicians, and men principals of schools, relating to sexual ethics, has been recently issued by the Moral Education Society. It is worthy the attention of every one who desires the increase of public and private morality. It will be sent for a three-cent stamp by the Moral Education Society, No. 1 Grant Place, Washington, D. C.

To the Liberal Public.

Dear Friends: I owe you the profound gratitude of my heart for the interest many of you hav taken in my utterances since I left the service of theology. I hav been too much occupied in the struggle of life to answer all the personal letters that hav come to me. Let me thank you for your words of cheer, admiration, and earnest sympathy. I desire to spend the balance of my days in working for the perfect enfranchisement of the human mind. I hav undertaken to deliver a regular weekly lecture in Paine Memorial Hall, Boston. I should like, as far as possible, to hav you all members of my parish. Will you join it?

My plan to allow you to do this is to publish my lectures in regular weekly numbers. I cannot, however, do this until I hav subscribers enough to pay the printer's bill. Will all who will take a weekly copy of my lecture, at one dollar a year, please drop me a postal card to that effect? The money can be sent as soon as convenient on the receipt of the first lecture. If every one who reads this notice will immediately become a subscriber I shall be made very happy. Yours for liberty or death,

George Chainey.

Address No. 3 Union Park, Boston, Mass.

Dr. Franklin Didn't Say It.

To the Editor of The Truth Seeker, *Sir:* Misled by a blunderer, whose name I still mercifully suppress, I did not dispute the authenticity of his assertion that Benjamin Franklin said that the Declaration of Independence "was definitivly drafted by Jefferson." The mistake is repeated by the chief of blunderers, Mr. Underwood, in the Seymour *Times*, and with an air of triumph he asks, "Was Franklin, too, guilty of deliberate lying as to the authorship of that paper?"

I hav just taken the trouble to look up the authority, and I am happy to find that Benjamin Franklin never told that lie—never said anything of the kind. It was another lesser Franklin who said it, and he didn't know any more about it than any of my assailants.

Wm. Temple Franklin wrote the memoirs of his grandfather Benjamin, and published the work in 1809. On page 360, Vol. I., speaking of the Declaration of Independence, the grandson says, "It was definitivly drafted by that eminent patriot and friend of mankind, Thomas Jefferson." W. H. B.

Washington, D. C., Feb. 27, 1880.

That Forged Letter of Cotton Mather.

To the Editor of The Truth Seeker, *Sir:* The clumsy forgery of a letter by Cotton Mather, proposing to capture Wm. Penn and his crew of Quakers, and sell them for rum and sugar, reappears in The Truth Seeker once more. I hav several times exposed the fraud, but I suppose it will continue, nevertheless, to be believed, like the gospel forgeries. On the 15th of September 1682, Cotton Mather, a divinity student, 19 years of age (he was ordained two years later), writes like a man of authority, in the General Court of Massachusetts, knowing all about a vessel, its captain and passengers, then about fifteen days at sea from England. The forgery first appeared in the Easton (Pa.) *Argus* in 1870, and was then very different from the present version, which changes some of the names and circumstances. It would be interesting to reproduce the two versions in double columns, they would differ just like the old canonical and apocryphal stories. W. H. B.

Washington, D. C., Feb. 26th.

Rawson on the Vice Society.

To the Editor of The Truth Seeker, *Sir:* My intention in attending the seventh annual meeting of Comstock's Vice Society was to report their proceedings, supposing that the customary brag, bluster, and bombast would be the order of the evening exercises. Our former friendly admonitions had produced a salutary effect, and there was less lying, less deceiving by cooked-up reports, less misleading by imaginary or exaggerated statements of the awful moral condition of our public schools, fewer cases in which "our agent" had risked his precious life in the defense of purity (Query, How about Greene street?), and actually no attacks on Infidels nor blasphemy. And yet the whole tone of the meeting was a deep color of misrepresentation and acting for effect. The venerable, gray-haired President (Vaseline Preventiv) Colgate tried to look and act like an innocent man who had not violated the law he pretends to be activ in enforcing. The reverend young prayer-maker stiffly moved through his part like a third-rate actor, pretending to instruct his God as to what would be acceptable from him in aid of the society, and really trying to teach the dearly-beloved brethren how to contribute, but considering that the baskets returned nothing to speak of, he also failed. The Rev. Dr. Thomas did his acting to order and with better success than most of the others, but even he played against the grain of his coarse make-up in slandering the ancient Greek artists on a subject impossible for such men as he to know enough about to be consistent and reasonable. He indulged in oratorial fireworks of the cheap kind, which fizz and stink. The dramatic effect of announcing the contributions of Mr. Cornelius Vanderbilt and some nameless person (possibly Mr. President Colgate) fell quite flat. There was not even one clap or cheer.

The star of the performance was of course "our agent." His effort was carefully prepared for him by some paid writer, except the hypocritical and canting phrases, which were evidently original. He began by an expression of "gratitude to almighty God" and a quotation, "God moves in a mysterious way," and proceeded to giv his own biography in outline, omitting some details that were necessary to a statement that should hav at least hinted at "the truth, the whole truth, and nothing but the truth." There are some of his victims who were induced by him to commit crime that he might hav them punished for his glory who would not join in his expressions of gratitude to his almighty God, unless they believed his God capable of doing similar or worse things, and then they could only pretend to be grateful as Comstock does now. If his God moves in a mysterious way, and Dr. Crosby indorses the mystery, deceit, and decoy business, of course he can only go ahead in his work of secretly undermining the reputation of some unsuspecting man or woman engaged in honestly earning a living. Such mystery is not as popular as it once was—say in the glorious time of the Spanish Inquisition, or even three years since, when in the fourth annual report of this society it was so confidently assumed that Freethinkers were soon to be stamped out like a small fire. And yet "our agent," speaking in his character of secretary of the Vice Society, took extra care to say that it was not the business of the society to create crime. We never used the word "create," preferring the non-theological word "manufacture," and we insist that "our agent" should go to Albany, not to get power to usurp the duties of the police, but to amend the title of his society, as before suggested, by adding the word "manufacture."

The raid on the lottery dealers is legitimate and congenial work, and one in which all honest men and women can wish them success, but why not leave that work to the police? Pay the police and the Vice Society both for one work? The lottery, whether in a church or in a policy shop, is a means of enriching a few at the expense of the many, and in the hands of unprincipled managers is simply an organized system of deceit, fraud, and robbery, falling almost wholly on the poorer working classes. A religious society like Comstock's should begin with the church lotteries, when they would make some healthy public opinion with which to attack Simmons & Co.

On leaving the hall I was accosted by Mr. Britton, who seems to wear his livery as assistant vice agent somewhat uneasily. If he does not like his work, as he seems to wish us to believe, why does he not seek some other occupation? Actions speak louder than words. His work is congenial or he would leave it to others to do. He hoped The Truth Seeker would not scathe him as it has in the past. It will not, so far as I am concerned, without just and suffi-

cient provocation, as it has always had. It requires more than ordinary reticence to look on while human vampires rend and gnaw the innocent and unsuspecting, and more than ordinary prudence to withhold action when a well-known bad and vicious fraud and decoy is seeking under cover of a religious cloak to enter a society that could be prostituted to his private purposes, however vengeful and hurtful to good morals. I did oppose Comstock's application for membership in the order of Freemasons for good and sufficient reasons. Mr. Britton said that if he was rejected now he would propose him in his lodge, Americus, where he knew he would be accepted without a word of objection. It is hoped that Americus lodge will be able to act on the merits of the case if it ever comes before it. A. L. RAWSON.

Phonography Taught by Mail.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Quite a number of readers of THE TRUTH SEEKER hav applied to me to know if I can teach them phonography without their coming to New York. Please let me reply to all that I *can* teach by mail, but it is not the best way. It is more laborious to me, as I hav to teach by writing, which is work, instead of by word of mouth, which is also work, but not so slow and hard work. I hav to charge just as much per lesson; but the pupil, if he succeeds, saves the expense of a journey and living in New York. The difficulty in teaching by mail is to convey sounds on paper, through the eye, to the ear of the pupil. It is not easy in that way to explain and convey sounds which nature intended to be addressed by the tongue directly to the ear. But by various illustrations and devices it can be done, particularly if the pupil has had such training in the analysis of language into its elements as he ought to hav had, but seldom gets, at school. And pupils who wish to avail themselvs of that method may send me $10, and I will write them ten letters of instruction. This may be a trial course, and the pupil can then decide whether he has the taste, qualification, and determination to go on with it.

In my recent statement on the subject I meant to interest those young men and women who are seeking a trade or looking out for a profession, and who are able and willing to pay for rapid and thorough work, just as they would go to a university to study law or medicin or theology in order to work at it and get a living by it. A few such hav applied, and I think I shall hav some pupils around me. T. C. LELAND.

201 *East Seventy-first st., New York.*

Creation.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Is it not requisit that all reformers should be philosophers? If so, why not become philologists as well, and coin new words with new meanings, so as to hav them correspond to facts? Or else let us giv new meanings to old ones, so that truth may not be lost in theological fog.

The meaning of the word *create* is usually supposed to be a process of making something out of nothing by the fiat of infinit power. Agreeable to natural philosophy and good sense, this is not and never was true. Yet in the above sense it is very commonly used both by the learned and unlearned. And, when so used, is constantly misleading the common thoughts of mankind, and thereby stultifies their better judgment. At least this is too true of those who only look to pulpitarians for their philosophy and the meaning of words.

Should a TRUTH SEEKER say to persons thus educated from infancy to manhood through all the grades of popular theology, from the Sunday-school up to the Moody and Sankey college, that God never created anything, would it not sound to them extremely horrible, yea, blasphemous?

Yet a little rational thinking should convince any one that nothing, in an absolute sense, can ever be created or made into a positiv something, because true philosophy rationally affirms that whatever something that now is always was in some mode or form of existence.

If a new meaning, then, can be given to the word *create*, so as to signify a process of unfoldment, a development of something tangible from out of something intangible, from ever-existing or self-existent substance, then could reformers and all others use the word conscientiously.

But this new meaning would so spoil old theology that it will doubtless take precious time to establish it in the present Christian (pagan) literature.

That class of writers known as Spiritualists, in order to correct the common thought or false meaning of the word *create*, are using others in its place which more truly correspond with philosophic facts. Such, for instance, as *evolve*, *unfold*, *develop*, or to individualize, identify, or make manifest, all signifying the various processes by which the self-existent invisible becomes manifest through the tangible, the visible; or, as Swedenborg would affirm under his law of correspondences, that everything visible is from necessity correspondential to something invisible, which is the real of all visible or tangible things, for what is a cathedral in Rome but human thoughts developed into structure, made visible?

Should THE TRUTH SEEKER writers drop the word *create* entirely, it would be of no loss to thinkers, but be of much benefit to Abraham Lincoln "plain people," and especially to the non-progressiv priesthood in all lands. DR. E. B. WHEELOCK.

Berville, Mich.

[*From the Boston Advertiser.*]

A Relic of Voltaire's.

Voltaire died May 30, 1778. Would it be fair to say that the world has arrived at its final opinion of the man? The majority of those who care for the most remarkable of all eighteenth-century Frenchmen is divided into a small group of ardent defenders and a whole army of critics. The defenders are mostly Parisians; they are joined by some French provincials and a remarkably small number of foreigners. It is perhaps not strange that Voltaire has more admirers in Spain and Italy than in Germany, England, and the United States; but it is curious that so many writers of the Germanic family should look upon Voltaire as a man to-be criticised and condemned rather than studied and understood. And yet the world owes Voltaire cool justice. The fact that the very name of Voltaire is still strong enough to excite opposition and sneers illustrates the power of the man without any reference to the question whether he used his talents in the right cause or not. The man whose mere name excites opposition after a hundred years must hav been at least a great force while he lived. Or has he acquired the fame of the destroyer only?

Perhaps the fairest and coolest estimate of the man Voltaire has been formed by a few exceptional Germans and Englishmen, and Strauss may be mentioned as the type of this very limited class. But the final verdict is yet to be pronounced. And it is reasonable to assume that Voltaire's private papers will throw some new light upon his character and the history of his mind. Meanwhile history teaches beyond much doubt that Voltaire was the most influential Frenchman of the last century, and that he has caused more than any other man a redistribution of authority in French matters. In matters of faith and taste he represented the opposition, and the opposition has been successful if not triumphant. Voltaire represents far more than did Rousseau the spirit of advanced and elegant society such as existed in France up to 1789. The Girondists followed Voltaire, while Rousseau is the first of the Montagnards. It is certain, nevertheless, that Voltaire's philosophy cannot compete with earlier and later rivals, and that his opinions on Shakspere as well as ancient art hav been overruled. At the same time he was as much as any one man can be the creator of the eighteenth century, its shallowness included. As a figure in history he will always be prominent, and in the history of his time and country he is properly regarded as the most prominent figure of all.

When Voltaire died, his private papers and manuscripts went, together with his library, into the imperial palace at St. Petersburg. Both were deposited in the Hermitage which the Empress Catharine had added to the Winter Palace for herself and her special friends. The same woman purchased the libraries of Diderot and D'Alembert, the pictures once owned by Bruhl, Choiseuil, and Baron Crozat, and a part of the famous collections at Houghton Hall. But the Emperor Nicholas hated Catharine almost as much as he detested Voltaire, and if one of the Voltaire manuscripts has now been printed, no one owes Nicholas any thanks therefor. About thirty-five years ago Leonzon Leduc, a French scholar, was very anxious to see Voltaire's "Sottisier." After much trouble he received permission to read the manuscript. He was not allowed to copy it, and four soldiers saw to it that Leduc obeyed orders. But another man had copied the work, Rostopshin, and he is the same man who defended Moscow against Napoleon by burning it. Rostopshin copied the "Sottisier" in order to prove Voltaire's wickedness. By an accident Leduc has recently obtained this copy, and has printed a small edition of it for the use of his friends. The "Sottisier" contains Voltaire's memoranda, little notes and comments, and a sort of literary diary. Most of the entries make but a sentence or short paragraph each, and their value seems to consist chiefly in showing the growth of ideas in Voltaire's mind.

Rostopshin wanted to prove with the help of the "Sottisier" that Voltaire was credulous, ignorant, and bad. Leduc venerates the memory of Voltaire. But he is right in not throwing the book upon the market, for it would certainly not add to Voltaire's reputation, while it helps to explain the operation of his mind. Some of the most famous utterances in the *Essai sur les Moeurs* and the *Siecle de Louis XIV.* appear in the "Sottisier" for the first time, either in a rudimentary form or not disguised under polite phraseology. Thus Richelieu is spoken of with bitter hatred, and the French nation is criticised quite freely. Optimism is ridiculed, and satire coupled with French *esprit* pervades most entries. Thus Maintenon is made to say to Louis XIV., "*Je lui parlais du diable; il eut peur—Je suis reine.*"

The pope is described as a man whose hands are tied, and whose feet are kissed. An aristocratic woman is made to say that God will think twice before he condemns a great lady such as she is. Here is a good aphorism, "Words are to thoughts what gold is to diamonds; thoughts and diamonds need setting, but not much." At another place he concludes that most people must be physicians, because they inquire after his health. Suddenly he complains that Frenchmen and Italians use too many superlativs, and adds, "The English approach the Romans in this matter; they reason, we talk." The memoranda of Schiller, Becthoven, and some English celebrities hav been published. Those of Goethe are still kept at Weimar, and Voltaire's are, most of them, hiden at St. Petersburg. The one relic of him now published proves him to hav been consistent and honest. Just before his death he wrote, "I am about to die; I worship God, I love my friends, I do not hate my enemies, and I abhor superstition."

Origin of the Species.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The theory of some naturalists that each species of both the vegetable and animal kingdoms had a single origin in a certain locality, and by various means hav been distributed over all parts of the world, where they would flourish, I most emphatically denounce. That it is more reasonable they should originate in one place than another, where latitude and climate are conduciv to their growth, I cannot understand.

The object of this earth, as well as all other planets, is for the satisfaction of living creatures and intellectual beings. As a necessity to the subsistence of animated creatures, vegetation was the first product of the earth, and doubtless the polar regions were first to be clothed in verdure, as by the cooling process that locality would first be in a condition for the germination of vegetation. By the wear of time the internal heat of the earth gradually subsides, the crust extends deeper, and the surface becomes colder; and torrid regions, the last to develop, are now most luxuriant, while frigid countries are so devoid of caloric as to allow scarcely any vegetation to grow and mature.

Now the principles of all the species, both of vegetation and animation, existed in the earth before any development of them took place; and by the natural forces, through fixed laws in nature, the earth brought forth the necessary means for the support of centralized spiritual identities. Nature, then, through infinit intelligence and perfect laws, developed a low order of animation directly from vegetable growth. These various species of animated nature, through successiv generations of amalgamativ progress, hav developed into higher orders, and man, the great acme of all spirit life in earthly tenement, is the grand result.

Before animated nature was developed on earth, the earth herself, a living, moving, and thinking being, possessed within herself all the constituents, when fertilized by the sun's warmth and light, of both the vegetable and animal kingdoms; and her most productiv age in the germination of the species was when her internal heat produced the most activ operations with her electric forces, as the true principles for a nucleus germ existed in the earth everywhere by the action of the elements, not in the form of a centralized seed.

All productions are natural to their latitudes and climates, and what will spontaneously flourish in any locality would originate from the natural forces operating in the earth at that period when her conditions were adapted to such developments.

I would state that Darwin and others hav devoted pages and chapters to the distribution of the species, presupposing that they all originated in one place, and even mention chunks of wood with accidental seeds upon them as having floated three thousand miles on salt water, and pigeons with seeds mixed with the occasional dirt upon their feet, whereby, in their migrations, they hav helped to seed the continents and islands of the earth.

But such means are unnatural, unnecessary, and inconsistent, as no lands hav ever yet been discovered without their natural vegetation and animation existing upon them.

It is natural for certain productions to originate spontaneously from the soil at the present time. In this region, where pine forests abound, and in places where scarcely a tree or bush can be found, except pine, when the pine is lumbered off not a pine growth anew will appear, but seemingly that element is exhausted. Oak, the natural successor, will appear in hundreds of tiny shoots per acre during the first summer that the ground is not shaded, and no parent root or acorn can be found from which they grow. FRANCIS D. LACY.

Nirvana, Mich.

WE hav just finished reading "John's Way" and are perfectly delighted with it, and I now send for two more to loan to our neighbors or to any one who will read them. MELLIE NEWKIRK.

Original Essays.

Anti-Monopoly in the Light of Philanthropy and Sociology.

ADDRESS BY COURTLANDT PALMER BEFORE THE NATIONAL ANTI-MONOPOLY LEAGUE, WEDNESDAY EVENING, FEB. 16, 1881.

GENTLEMEN: My memory loves to linger upon the strong but kindly features of a man now dead, who in early youth renounced his scant inheritance in favor of his needier sisters, and who, the railroad being then unknown, journeyed by sloop to New York, which was at that time scarcely more than a good-sized town. His whole financial capital was summed up in the traditional shilling. Employed as clerk, which in those days meant porter too, he labored morning, noon, and night. By dint of honesty, economy, and industry he worked his way from employee to master, from poverty to wealth.

That man was my father, and you will all recall some parallel to him, for my description only presents the portrait of our model American man of business.

And how can we fail to admire the shrewdness, sturdy pluck, and tireless perseverance of such a character, which, amid the fierce struggles of trade, enables a man like this to distance his competitors and wrest success from the very jaws of opposition?

It is the picture of individual enterprise upon its better side, and this same individual enterprise it is which, by its inherent energy and push, has done more than aught else to build up our national commerce and raise our country to its present hight of material renown, and which, by extending and strengthening itself through corporate combinations, has given us all those wonderful developments we daily see in the departments of banking, insurance, telegraphy, and transportion, not to mention many other similar mammoth growths of trade.

But now the question comes, How far may this individual enterprise be legitimately carried? How far may the few go on appropriating to their own behoof the great powers of steam and electricity, the soil, and all the other great facilities for production and exchange which natural and human justice declares should be free to all? For, brought to its extremest ultimate, this process could only mean that a few great financial potentates or incorporated companies would own the whole of our great planet while all earth's citizens would be their moneyed slaves.

This, of course, sounds like exaggeration; but is it so very wide of the mark, in view of what your admirable address to the people says on page fifteen, where, in speaking of the state of California, it remarks as follows?

> "There monopoly is king. There a few men control steam transportation. They hav annihilated competition. There is not a farmer, not a producer, between the mountains and the Pacific who does not pay them heavier tribute than conquered people ever paid to their conquerors. They fix the value of the farm, the mine, the mill, and the forest. They decide year by year whether the producer shall make a profit or a loss; whether his children shall travel toward the academy or the poorhouse. They name senators and judges. They hav their candidate for the presidency. They hav bound the prosperity of California in fetters of iron as fatal as death, as unyielding as the grave."

But all this evil, you may affirm, is the result only of the abuses this League wishes to correct, such as freight discriminations, watering of stock, corrupt control of legislation, etc., etc., all of which it is your present aim to remedy by means of proper laws; and just as our governments hav a right to regulate the rate of interest for the people's good, so also, you maintain, statutes may be ordained restrictiv of those men "who recognize no responsibility but to their stockholders, and no principle of action but personal and corporate aggrandizment." To this most worthy aim I say Amen, for great would be the good accomplished by such reforms.

But suppose these objects attained, will the purposes of this League hav been effected? To which I answer, in a measure, Yes, but to a great extent, No, for as long as gigantic *public* enterprises like our railroad and telegraph systems are *privately* controled there must be warfare between the *private* interests of the stockholders and the *public* interests of the people, and even under the best of regulation laws, when *best* administered, we should still see the few swollen plutocrats amassing their profits from the unjust tax they levy on the public; since, even so restricted, their powers become too great to admit of opposition, and all competition starts handicapped against them.

What, then, are the purposes of this League?

It thus announces two of its fundamental principles: "We advocate and will support and defend the rights of the many as against the privileges of the few;" and "corporations, the creation of the state, shall be controled by the state."

To make the first of these statements consistent with the second it seems to me that the second must be thus amended, to wit, "Corporations, the creation of the state, shall be controled by the state; and when inflated to such magnitude that they become co-extensiv with the governmental domain itself, then they shall be bought, owned, and managed by that government." Otherwise, in my estimation, the rights of the many will never be maintained as against the privileges of the few. This is the only real solution of the question I can see, and is at once confirmed by a comparison of our people's post-office with the Western Union telegraph consolidation, the first of which sends a letter from New York to San Francisco for three cents, the second a telegram of ten words for two dollars.

The very principle that this League enunciates brings us face to face with the hard problem of individual versus social rights of the old political economy based on self-interest versus the new political economy founded on a higher view of man as a social being and vested with social rights and duties.

The undeniable fact is that labor, acting upon the free gifts and forces of nature, is the source of all wealth, and it is equally true that labor does not reap its equitable share of the rewards. Through the squeezing-out process of competition the stronger are yearly working toward the top, the weaker toward the bottom; the rich are growing richer, the poor poorer, and instead of a just distribution of earth's products we find the meanest of all mean power concentrating itself in the hands of the few, viz., the power of irresponsible wealth. Our banking, insurance, telegraph, and railroad companies, our great business houses, such as dry goods, groceries, etc., etc., and even the control of real estate, are, or are becoming, thus monopolized, and such a thing as free competion practically exists no more. Against these overpowering agglomerations any new man enters the race so weighted down that victory is next to impossible. For a few years many such tyros may struggle on till one of our decennial money panics flings up its turbid waves and engulfs them while their cargoes are landed on the decks of their more powerful rivals, who, by their superior strength, are enabled not only to outride the storm, but gather in the spoils the feebler ones hav lost.

And thus we are brought not only to a consideration of the injustice inherent in this system, but also to a view of its danger. Injustice is *always* dangerous. It was Louis XIV. who, in the arrogance of his belief in the divine right of kings, exclaimed, "L'etat, c'est moi," "the state, it is I," and that expression, or the idea involved in it, was the precursor and gave the impulse to the French Revolution, and I would warn those who to-day are reposing on the divine rights of property to take Thomas Carlyle from their libraries and read again his story of that world tragedy.

But, I now ask, Is there any way of escape from the maze of this dangerous public injustice? Is there any principle to show us (even though dimly) how to reconcile individual and social interests? For blot out individual enterprise, take away the spur of profit from industry, and you overturn our present civilization. Yet, on the other hand, the greed of gain must not become so great and grasping as to result in general wrong.

I think that science presents us with a solution of this vexed question, for which I am largely indebted to Herbert Spencer, whose little work called "The Study of Sociology," is now used as a text-book in Yale College. If you will turn to Part II. of his great work, entitled "The Principles of Sociology," you will there find chapter ii thus headed, "A Society is an Organism." I can only giv here the barest reference to his argument. He says that society is not a mere aggregate of separate individuals, which, like an audience in a theater, disperses when the play is over and exists no longer, but rather is a *living organism*, analogous in many respects to the human body itself. For instance, the human body grows. So does a society. Again, one body, taking its conception as its date of birth, undergoes great changes of structure and function; so too does a society in the course of *its* evolution, as witness how in early stages of culture each man is his own farmer, toolmaker, merchant, etc., etc., but how, as time goes on, vast divisions of labor and occupation occur, by means of which commerce, manufactures, the arts, education, and all the departments of life become assigned to their respectiv workers.

But Spencer's third reason (and the last I here cite) why society is an organism is the one that for us is most in point, viz., that as in the human body, so in the social body there exists mutuality of dependence between the parts as among each other and also between the parts and the whole; and thus the more humanity develops the more interdependent and unified its many classes become, till, as Carlyle says, an Indian can't quarrel with his squaw on the lakes of Maine without producing a rise in the price of furs in London. To harmonize as well as may be such vast relationships it is that governments arise. Their purpose is to act as the balance-wheel to the general clock-work and *make it all keep time*.

Now all this solidarity of interests has always been more or less clearly perceived in the past. It was shadowed forth in the old Roman fable of the Bells and the Members. St. Paul said that "no man liveth to himself," and that we are all "members one of another;" and we ourselvs are accustomed to speak of society as the body politic, and we refer to the life of a nation in pretty much the same terms as we do to the life of a man. But still, I believe that never has the destinction and relations between the individual and social organisms (with all the important consequences involved) been scientifically formulated till modern sociology took hold of the question.

Well, gentlemen, if these two organisms exist, the individual and social, the simple deduction is that we hav not only the one but the other also to consider and provide for. Society is a life. Just as the cells of our bodies combine to form our individual organisms, so do we, men and women, unite as living molecules, to constitute the larger life of society. When our frames are in a healthy condition the blood courses along, carrying its vital supplies to all the organs—a congestion anywhere causes suffering everywhere—and so it is with the social organism. Repletion in one class means starvation in another and general distress and discontent.

And further, if the last reason I quoted from Spencer (showing why society is an organism) is true, and true it undoubtedly is, then in the earthly and human sense we must affirm that in and by this larger organism we, as individuals, actually liv and move and hav our being. Without its toil and providence we could not liv a day. I cannot do better on this point than to cite the words of the venerable Peter Cooper, whom the *Sun* newspaper justly calls New York's greatest citizen. They are taken from an address delivered by him in this building, May 31, 1871: "I cannot," he says, "shut my eyes to the fact that the production of wealth is not the work of any one man, and the acquisition of great fortunes is not possible without the co-operation of multitudes of men; and that, therefore, the individuals to whose lot these fortunes fall, whether by inheritance or the laws of production and trade, should never lose sight of the fact that as they *only hold them by the will of society*, expressed in *statute* law, so they should administer them as *trustees* for the benefit of society, as inculcated by the *moral* law."

Here, then, from the mouth of this aged and philanthropic sage, whose faith is proven by his works, we find *one* of the solutions of the problem of wealth in its individual and social aspects. The view he takes is merely a transplantation of the old Christian doctrin that as we derive all from God, so we owe all to him, and are stewards of his bounty.

Mr. Cooper, while so believing, reduces this dogma to a more practical shape by affirming that private wealth, being the product of human society, must be held by the rich in trust for society.

But the next inference to be drawn from our sociological doctrin is more immediately to the point on this occasion, and it simply is to the effect that when private enterprise so overleaps itself as to trench on what should be *public* enterprise, why, then the public or state must step in on fair terms, put the individuals out and put themselvs in. Our city, for instance, supplies Croton water at a nominal rate, while our gas companies (with several needless sets of gas mains) bleed us *ad libitum*. Our city runs its fire department, a company our "L" roads, and extending the illustration to the United States government, I cannot see why a nation which conducts its post-office and custom-house cannot also manage a national railroad and telegraph system, and also (which is even more needed in my estimation) a national (*really* national) banking.

Innumerable inferences might be drawn from our sociological law regarding humanity considered in its continuity and solidarity, for it means, in my view, the dawn of a new civilization; but confining myself to the question we are on, viz., of wealth and of its social nature, I may allude to the co-operativ stores of England, which hav been so successful there, and which Mr. A. R. Foote is endeavoring to introduce in this country, the purpose of which is to secure a fairer distribution of profits. Schultze Debtsch's schemes of banking and insurance in Germany are analogous efforts.

But you will again ask, "Is individualism to die out?" I answer, It cannot die out, for happily it is a law that as society becomes complex and cultured, the individual becomes more differentiated, more distinct, and more self-sovereign, but this can only be by a greater though freer subordination of the individual to society.

But in the present state of conflict between private and public claims, I can only see that it is the necessity and therefore the *duty* of each man to work ahead amid sharp competitions of life and gain what he reasonably can. He must, for self-protection and for the protection of his business, retain large reserves or else the next financial crisis will overwhelm him; and as the life is more than meat and the body than raiment, he is justified, as the meed of toil and honesty, to feed though not satiate his soul on art, love, and beauty.

But, on the other hand, he must learn to recognize the social responsibilities of wealth. Though money-giving has its place, the day of mere dole and charity has passed away forever. We must effect improvements through change of systems, and not be content to compromise with our consciences by mere alms-

giving; and while the large-hearted are making (as they must make) their gains under our present hard, competitiv system, they will seek to sustain and promote every endeavor which attempts to substitute for this Darwinism in trade those more beneficent ameliorations which can only come through co-operation, be that co-operation public or private in its nature.

This means the Christ spirit adapted and applied to the complex exigencies of our new age. It means the establishment among good men and true of a new chivalry founded not on war but on industry. It means one of the signs of the kingdom of heaven on earth; and may its coming not be too long delayed!

That Stolen Rib.

A LECTURE DELIVERED BEFORE THE LIBERAL CLUB BY E. BELLE WHITNEY.

MR. PRESIDENT, GENTLEMEN, AND LADIES: In submitting to your consideration the question, "Was the Removed Rib of Adam an Imperfect Bone?" I shall confine myself mainly to the Mosaic account of creation, as we and every child in Christendom are taught to read it and instructed to believe it to be divine revelation without question or query, and its consequent effect on woman.

A close economizer very seldom throws away or destroys that which can be conveniently utilized in molding into form the conception of the mind. If the material be valuable, every particle of waste or refuse is carefully collected and laid away until it shall be required.

In all formations the skilful artist takes the utmost care that the beauty, strength, and utility of the structure may meet the most perfect development of the original design. All dross adhering to gems or jewels is carefully removed. All metals used for machinery, every stick of timber, every block of marble used for the erection of houses, or the building of ships, are thoroughly inspected before being used. All fabrics must be free from flaw before being made into garments. All structures are formed of particles, pieces, or parts; and, to insure a perfect whole, every piece, particle, or part must blend in harmony with each other. Should the slightest flaw be discovered in any one piece, part, or particle, however small, the entire formation would be condemned as imperfect, and, if not removed, complete worthlessness would be the inevitable result. In conformity to this law of exactness, the artist plies his brush, the sculptor his chisel, the mechanic his tools, until the eye shall see in bold relief the grand reflection of the mental vision.

This same law, in which we see so much strength, beauty, and harmony, seems to hav been the governing principle of the creator in making man. According to the Mosaic account of that unique piece of work, the removal of a rib from the side of man, I claim, was because of some imperfection in the structure, and not for the purpose of affording material for the formation of woman, as all subsequent results conclusivly prove.

The making of the woman (for she was not like man created) seems to hav been an afterthought, for a certain purpose, as I shall endeavor to show.

The first chapter of Genesis informs us that after everything was made and pronounced good, God said, "Let us make man" in our own image.

The fifth chapter of Genesis givs more fully the particulars of the creation of man, and further informs us that God created nothing without a pre-existing motiv, as he givs a reason for the object of that creation. As an inevitable consequence attending all formations, the existence of one thing suggests the necessity of another. So after the world was made, the creator seems to hav discovered that some one was required to till the ground. At this discovery the narrativ states, "And the Lord God formed man out of the dust, and breathed into his nostrils the breath of life, and man became a living soul." And "God took the man and put him in the garden to dress it and keep it."

We see from this statement that the garden was intended to supply food, and the creator wisely adapted the man with a corresponding appetite. You may eat, says the creator, of every tree of the garden but one, and at the same time stated the penalty that would inevitably follow in consequence thereof. You will please bear in mind the woman is not yet made.

Subsequent to the final completion of man, and previous to the formation of woman, we may suppose the creator discovered some imperfection in the structure, and reasoned thus: My man does not come up to my expectations; some of the component parts of his make-up must be defectiv; a slight flaw somewhere; a little dross, probably, sticking about the jewel I meant should be as near like myself as possible.

Like a skilful artisan, the creator minutely examined his work, and, finding the difficulty, like a humane surgeon before submitting a subject to the knife, the Lord caused a deep sleep to fall on the man, and the Lord God took out one of his ribs and closed the flesh instead thereof.

In the side, then, which must hav presented paroxisms of distress, was the seat of all the trouble—the defectiv part. The dust, probably, had not been well refined, sifted, and purified. It may hav been taken from the base of some ant-hill, and one of those little busybodies stayed in the soft mold and worked its way to the side, and there lay tickling at the ribs.

The narrativ does not state, but another rib must hav been inserted to complete the symmetry of the formation. No builder would remove an imperfect piece from a construction and not insert another in its place, and surely we could not impute such want of judgment to the creator of man. If another rib had not been inserted, the structure would hav been incomplete; the perpendicular would not hav been plumb; man would hav been an unbalanced structure; his locomotion crab-like or sideways. The anatomy of man assures us that he is supplied with an equal number of ribs on each side, therefore another rib must hav been inserted before the first man could awake from his deep sleep a perfect image of God.

But what of the removed bone? It was a part of the material of which the semi-heavenly gem was composed, and could not be carelessly thrown away, notwithstanding its frailties.

Previous to the removal of the rib the creator discovered that the man required help. So the Lord God said (according to the biblical account), I will make him help. It is not good for him to be alone. Whatever induced the creator to make man help, or to discover he could not be alone, we cannot say. The Bible givs no clew beyond mere conjecture. The garden may hav been neglected, while the godly image looked lean and hungry and afraid to go around alone, consequently he required both help and protection. An opportunity was now offered for utilizing the removed rib. It could be made up into a servant for his image. It was just the thing for an inferior being. Like a close economizer, according to the Bible, which says, And the rib which the Lord God took from the man made he woman and brought here. From where, the Bible does not say. Probably from his shop or laboratory, or from some place where he had placed the rib for safe keeping, and "brought her to the man."

There must hav been some previous understanding between the creator and the man relativ to the removal of the rib and of utilizing it into help for him. For on being informed of the successful completion of the work of making the removed rib into help for him, Adam doubtless rubbed his eyes, yawned, rolled over, and taking a good look at the removed bone, now in the form of a living creature, all the previous distress, pain, trouble, and wretchedness she had caused him while she lay stowed away in his side, and the deep sleep necessary to fall on him for her removal flashed over his mind, for from the impulsiv suggestions of these recollections, he exclaimed, "You troublesome, condemned, accursed thing, bone of my bone and flesh of my flesh, thou shalt be called wo-man." In calling the removed rib, now in the form of a living being, man, the godly image deemed an explanation necessary. For, said he, she was taken out of man, the prefix explaining itself—troublesome, accursed, condemned man. The godly image, with a masterly instinct, at once passed the heavy part of the labor or work imposed on them over to her who was now his help, for said he, "Thou shalt be the mother of our race." The godly image had given birth to one and that quite satisfied him. For the advent of Eve endows man with the honor of being the first mother.

Everything made previous to the birth of woman was pronounced good by the creator, but with regard to the quality or intrinsic value of the being made of the removed rib he maintained a profound silence. He simply made her without the benediction of good or the assurance of possessing a soul, or of bearing any likeness to him, or of being his daughter. On the contrary, she is termed in holy writ as the daughter of man, produced of man and partaking only of the defects of his removed rib. The removed bone or rib, now an animated, self-motiv power, begins to fill her misssion as help or servant to feed the godly image, and while thus employed its imperfection begins to assert itself in a manner quite different from that which so disturbed the godly image before its removal from his side. Had it been left there the flaw would hav affected only the physical formation, and man ever remained in a delicate condition, or died at once with pleurisy or heart disease.

But in gathering the products of the garden to feed the man she seeks the society of beasts, reptils, and evil spirits, and holds familiar converse with them, and so delayed in preparing his repast that the man became so hungry he was glad to eat anything his servant set before him, without question, for the Bible says he ate the fruit she set before him and said it was good. And I hav no doubt that he smacked his lips and sent her for more.

Previous to the birth of man's help he must hav lain in the garden in the condition of many other species of new-born creatures, blind and helpless, until the magic smell of food opened his eyes. But it seems to hav been quite different with the removed rib, who must hav been made to see to enable her to perform the labor required of her as help. She was designed to trip about the garden, attend to its culture, gather in its products, and wait on the man, her master. For the Bible says that the woman saw that the tree was for food and pleasant to the eyes; therefore she, unlike the man, was made possessing sight.

It is quite important to observe that the command with regard to the forbidden tree was not given to the woman. What the creator had to say to his creatures was addressed to his son and not to his son's servant, nor did she receive any like command from her master. Her knowledge of the prohibition came directly from the serpent. Adam probably forgot to inform his help of the existence of this peculiar tree and of its deadly properties when he ordered her to gather fruit. The serpent seeing the woman employed in the garden opened the dialog in a familiar sort of banter thus, "God hath said ye shall not eat of every tree of the garden." The woman replied, "We may eat of the fruit of the trees of the garden." The keen reply proves conclusivly that the woman never before heard of the command. Doubting the serpent, and being ignorant of the locality of the prohibited tree and of its nature, she gathered its fruit and set it before her master. In this first act of duty the removed bone is accused of sending God's image on the double-quick down to perdition, an act so monstrous that nothing short of the sacrifice of his heavenly son could atone for it. But how, according to the Bible narrativ, we are at a loss to see.

It is an indisputable fact that when an accusation of guilt fastens itself on an individual, he is doomed to bear under suspicion all the misdemeanors of an entire community. Such was unfortunately the condition of the first woman. Being made of imperfect material she was already under suspicion, and readily supposed to be the only being capable of committing the first crime. So Adam complacently cleared himself when accused by the Creator by saying "I did not do it; it was my help you made for me out of that bad rib." In this very grave offense, so long charged to the woman, we can only see the imprefections of the removed rib displayed in a sort of careless indifference, a disregard of station, a disposition to gossip and loiter about, and so delayed her time, and then in presuming to eat before her master, which has ever been deemed a piece of impertinence in a servant. Even then there is some plausible excuse. She may hav been commanded by her master to taste of everything first, as security to his own safety, as everything was new and fresh, and having no knowledge of the poisoning properties of vegetation, and knowing, as Adam did, there existed a tree in the garden of a deadly nature; and the woman, being soulless, might gorge herself on the forbidden fruit free from its deadly effects.

Now let us see what this removed rib did that so annoyed heaven and distressed the world. What was her crime? She did not disobey her maker. He gave her no command; nor did she disobey his earthly image, nor did she heed the serpent. Then wherein did she err? In what was her sin and great crime? Let us turn to the third chapter of Genesis and see. "Because," says the creator to the man, "thou hast hearkened to the voice of thy wife, the help whom I gave thee"—there was the crime! The first sin ever committed was listening to the voice of a creature whom he knew to be constructed of condemned, rejected material, a being far below him in attributes or station. Throughout all history, both sacred and profane, we learn that there is nothing which so belittles a man as to listen to the voice of a woman or to be advised or ruled by her. It is a weak point in his composition, a crime that he sneaks and shames under as the consequent result of this Bible record supposed to be divine. The Bible, as I hav shown, declares that the first sin ever committed by man was "listening to the voice of a woman." All through the Bible man is warned against this great sin. St. Paul made it a special theme, and dwelt on its horrors with great anxiety. He charged the saints by no means to listen to their wives and their profanity. There is no crime mentioned in the Bible with more horrifying results. "For hearkening to the voice of thy wife," said the creator to the first man, "I will curse the ground, expel you from Eden, and from the sweat of your own brow shall you help yourself to your own bread." A great punishment for one made to be waited on by a servant. [CONCLUDED NEXT WEEK.]

The Northern Wisconsin Spiritual Conference

Will hold its quarterly meeting March 11th, 12th, and 13th, at Omro, Wis. James Kay Applebee, of Chicago, who will be the principal speaker, is one of the most talented orators in the Freethought ranks. All lovers of truth are invited to be present and participate. The best vocal and instrumental music has been secured. Let all be present the first day of the meeting. Please notify the secretary of your intention of attending. Usual courtesies to all. Round trip tickets can be obtained.

PROF. W. M. LOCKWOOD, Pres.
DR. J. C. PHILLIPS, Sec., Omro, Wis.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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What Objections to Christianity?

REPLY TO MR. MAIR'S FIFTH LETTER.—CONTINUED.

It is far from being improbable that the current story of Jesus was made up of legends and accounts by some person or persons who really lived not far from the time in which he is located. Most plausible and probable theories of this kind have been based upon certain facts that have been brought to light. Two or three years ago I had the honor of publishing a small work, translated from a Hebrew document, the little book being entitled "Sepher Toldoth Jeshu: The Book of the Generation of Jesus." The same also appears as an appendix to the work entitled "The Revelations of Antichrist." It is nothing less than a gospel believed to be older than those in the New Testament and thought to be the origin from whence the story was drawn. This singular production had been alluded to in somewhat disparaging terms by Lardner, Voltaire, Taylor, and others, most of whom regarded it as spurious, and consequently classed it among the many spurious gospels which appeared within the first three Christian centuries. The Rev. S. Baring-Gould, in his "Lost and Hostile Gospels," published in London not many years ago, has two versions of this "hostile gospel," which he translated from the original Hebrew. A friend of mine who has been studiously exploring all works treating upon the origin of Christianity was gratified to find a copy of Wagenseil's *Tela Ignae Salanæ*, published two hundred years ago, where he found this legendary gospel in Hebrew, with what he terms a rough Latin translation. He lost no time in rendering the Latin into English. This translation I published in 1878. Its hero, Jeshu, was born 106 B.C., being the son of a betrothed maiden, Miriam (Mary), by Joseph Pandera, an adventurer. By the power of a charm stolen from the holy of holies he cured lepers, raised the dead, and wrought other miracles; wherefore he was arrested by the elders of Jerusalem, scourged, crowned with thorns, and by order of the Sanhedrim stoned to death and hanged on the day before the Passover and the Sabbath, in the reign of Queen Alexandria, about seventy-five years before our era.

Without stopping to quote any of this older gospel, or to examine the probabilities of the story, it cannot be denied that the narrative is equally as consistent, equally as well-sustained, as is the story of Jesus. If the one is true it is undoubtedly the basis of the other, or even if it is untrue it may have served as the basis of another fiction. This basing one fiction upon another cannot possibly add anything to the truth of the second production. That the gospel of Jeshu is older than either of the gospels of Jesus there is good ground for believing, and that the older story could have been taken for the foundation of the newer story or version is not difficult to understand. I will, if you desire, in my next give you quotations from this gospel of Jeshu to enable you to see how like it are many passages in the accepted gospels of the New Testament.

Not to attempt to give all the possible sources whence the stories and legends of Jesus and the doctrines of Christianity might hav been drawn; not to follow the ideal speculations of Strauss, in which he arrives at the conclusion that the Christ of the Christian story is a myth; not to accompany Renan in his romantic "Life of Jesus" and his more realistic arguments and conclusions as to the existence of such a personage as Jesus, I will briefiy allude to a somewhat remarkable work published within the past year by Reeves & Turner, 186 Strand, London, entitled "The Jesus of History and the Jesus of Tradition Identified." The author of this work is Geo. Solomon, an educated and wealthy Hebrew of the island of Jamaica, and who also holds an official position under the British government. By making copious quotations from Josephus he shows rather conclusively that the story of Jesus as given by the four evangelists is of a mythical character made up of two or three real personages who had an actual existence about the time that Josephus wrote. The first was a fanatic or insane person named Jesus, who for seven years and a half roved about the country near Jerusalem, often visiting the city, and who claimed to be a prophet, constantly crying, "Woe, woe to Jerusalem!" He was a meek, harmless fellow, without followers or influence. He pursued no means of livelihood, and when he was offered food by those who took pity on him he partook of it but returned no thanks. He pronounced woe upon the Roman oppressors of the country, and was brought before Pilate and sentenced to a most severe scourging, in the execution of which his bones were even laid bare. He still, however, kept up his cry of "Woe," and when questioned as to who he was, whence he came, etc., his only words were, "Woe, woe!" Finally in his wanderings and ravings he cried, "Woe to myself also;" and at that moment a stone was thrown from one of the engines and struck him, and he fell dead.

Another was Judas of Galilee, who taught new doctrines, and who had a band of followers composed of fishermen and sailors, among whom were two named Simon and John. This Judas, whose name seemed afterward to be changed to Jesus, though a man of considerable force of character, was not noted for his good deeds. His career was at the time when Josephus was governor of Galilee, against whom this Judas, or Jesus, strongly protested, and against whom he strove to stir up the populace. In the words of Josephus, "he took the laws of Moses into his hands, and came into the midst of the people, and said, 'O my fellow-citizens, if you are not disposed to hate Josephus on your own account, have regard however to the laws of you country, which your commander-in-chief is going to betray; hate him therefore on both these accounts, and bring the man who has acted thus insolently to his deserved punishment." By the shrewdness of Josephus and the treachery on the part of the followers of Judas, or Jesus, who betrayed him, he was brought into the presence and power of the governor, who rebuked him for his mischievous and wicked conduct, and finally set him at liberty. This Judas, or Jesus, was said to be the founder of a new religion, and a sect of considerable numbers was the result.

Josephus describes these characters with considerable minuteness. He gives full details of various religious sects which existed in the country, but has not a word to say about the Jesus of gospel story or the system of religion which it is claimed he established. This is a very damaging fact for the credibility of Christian claims. Josephus was a profuse writer, who entered minutely into the history of every principal personage, and particularly of the many religious sects which existed at the time he lived and previously; and to have said not a word about such a remarkable character as Jesus Christ is said to be, who performed such wonderful miracles, though he lived amidst those who must have seen and known Jesus if he really existed at the time claimed, amounts to almost proof positive that no such personage had an actual existence.

The same remarks will also apply to Philo, another learned and profuse writer and historian, who lived at Alexandria, Egypt, at a somewhat earlier date. Though he wrote of many of the religious sects which abounded at his time, he had nothing to say of Jesus Christ, and nothing to say of Christians, his followers.

The spurious passage interpolated into the writings of Josephus recognizing Jesus and his divine character reads as follows: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again on the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."

This is now pronounced on nearly all hands a clumsy and barefaced imposition. The grounds upon which the spuriousness of the passage is based are numerous and are acquiesced in by critics of nearly all shades of opinion.

1. It is a gratuitous and unnecessary interruption of the stream of the narrative, and has no connection with the paragraphs which precede or follow.

2. It is out of place and not in Josephus' manner to make mention of the Christian "tribe" as "not extinct at this day" in a paragraph referring to the time of Pilate's procuratorship, when, according to the testimony of the New Testament writers, the name and sect did not then exist.

3. In no case would Josephus denominate the Christian *sect* a "*tribe*." He would have called them a sect as he did other sects of which he wrote.

4. An orthodox Jew, loyal to his religion, as was Josephus, would never speak of a heretic or one who was endeavoring to establish a new and opposing system of religion as "the Christ," and assert of him that he had risen from the dead after having been in his grave three days. That passage was undoubtedly written by a believer in Jesus or one who wished to establish that belief.

5. That Josephus should have mentioned none of the "ten thousand wonderful things concerning him," instead of turning them off in that wholesale, slipshod manner.

6. While he mentions with particularity the other fanatic, insane Jesus being brought before Pilate he has nothing to say about the gospel Jesus when treated in the same manner.

7. That inasmuch as when Josephus described the new religion of Judas or Jesus of Galilee he expressly asserted that no other arose in that time.

8. When Josephus accounted for the obstinacy of the Jews at the siege of Jerusalem by reference to a widespread expectation that a messiah *was coming*, he had nothing at all to say of a messiah having then *already come* and risen from the dead, "as the divine prophets had foretold." If it was Josephus who wrote the spurious passage recognizing Jesus as the promised messiah he would assuredly have referred to him again when the subject of a looked-for messiah was on hand, and he would have had far more to say of him on other occasions.

The perpetrator of this forgery or pious fraud undoubtedly realized the necessity of some confirmation from the pen of a contemporary historian of the wonderful events in the story of the traditional Jesus, and without thinking of the awkward fact that Josephus had described with precision a far more insignificant prophet and never mentioned Jesus of Nazareth, he lugged in the spurious passage. Perhaps in his estimation the fact that while the historian had described the religious sects that had existed for more than half a century after Pilate's recall, they said nothing whatever of the Christians, thereby tacitly asserting their non-existence, justified his inserting the foregoing passage to remedy the evil and cause the gospel story to be more credible in the eyes of the world.

To the ecclesiastical but dishonest Eusebius, who flourished in the fore part of the fourth century, has been credited the making of this forged interpolation, as he is the first one who ever alluded to it. Justin Martyr, Tertullian, and others of the earlier Christian Fathers would assuredly have noticed it and called attention to it had it been in existence in their day, but as it had not been written they are very excusable for not quoting it or saying a word about it. When it is remembered how easy it was in that age of the world for interested men and copyists to change manuscripts and make interpolations as necessity seemed to dictate, it cannot be wondered at that an unscrupulous partisan like Eusebius should yield to the temptation in that direction.

ANOTHER GLANCE AT ANCIENT FAITHS.

I will not stop here to examine into the various theories that have been devised to make clear the intricate muddle which invests the story of Jesus and the early period of church history, nor attempt to decide which is the most probable solution that has been advanced of that of which there is no historical proof, but before leaving the subject will take another brief view of the more ancient religions of the world.

As far back in antiquity as the religion and history of the Asiatic nations extend, it is claimed in certain quarters that Druidism is a still older system. In the most ancient Vedic hymns, and in other of the sacred literature of the Aryan race, allusion is made to a "White Isle" in the north-west, whence emigrated the people who brought civilization and the knowledge of the true God unto the Aryan country, and who established there the religion which for thousands of years has since been active. This White Isle is held by the advocates of ancient Druidism to be the isle of Britain, and that the people and religion of that portion of Europe are even older than those of central and southern Asia.

Within the last few days I had an interview with an educated Welshman who is well versed in ancient Welsh literature and the traditions of the ancient Druids, and he informs me that they have in the Welsh language a large amount of information respecting the belief, rites, and history of the ancient Bards and Druids which has never been published in English but is now being translated into our language. He informed me that he had witnessed excavations in Wales where the bones of human beings, accompanied by flint knives and implements, had been found side by side with the bones of tigers and elephants, which animals have not been known to exist in those high latitudes within the historic period, and probably not for fifty thousand years before. There was doubtless a time when Great Britain was warm enough to be inhabited by the animals of the tropics, but it was long, long, long ago.

The religious belief of the ancient Druids was a pure nature-worship, the sun, light, and air being personified in their creed in one supreme being, OM, by the Hindoos later written AUM, and by some of the Semitic races, EOA, Ioa, Jah, Jehovah; by the Grecians and Romans, Jove, etc. The Druids were proficient astronomers, and the heavenly bodies attracted a large share of their attention. The twelve signs of the zodiac were with them a sacred number. Twelve bards met together in their sacred groves around a holy rocking stone to consider matters pertaining to the public, and this was the origin of trial by jury.

They used many symbols indicative of their religious tenets and observances, and among these were the sacred circle representing eternity and the Infinite. These Druid circles were found within the past year engraved in stone on the highest points of the Pyrenees mountains; and Schleimann, in his excavations at the ancient city of Troy, found in his con-

tinuous digging, seven cities, one below the other, and in the lowest he found the Druidic symbols as clearly defined as they are found in Wales, and it is estimated that that lower city of Troy must be not less than one hundred thousand years old. From three to five thousand years ago the Druids occupied Gaul, Iberia, Germania, and Scandinavia, as well as Britain, Caledonia, and Hibernia. The Scandinavians were brothers of the Druids, and their systems of religion or mythology were of a similar character. The worship of the Allfather, a personification of the sun, was much like the worship of the Druids in their adoration of the great orb of day.

The Druids hold that the ancient Vedic hymns are Druidic, that the Institutes of Menu were the same, that Menu or the *first man* is the same as the original man which they believed in. The similarity of the symbols used by both the Druids and the ancient Hindoos are made alike, including the figure of the cross, which was originally as symbol of the male organs of generation, the creative or procreative powers. The round towers, steeples, and obelisks were first used with the same view and were more or less common in all the ancient nations.

The resemblance between the Druidic religion and that of Zoroaster in Iran or ancient Persia is most marked. Both worshiped one main and supreme creator. Both bowed down to the sun as his visible and active representative. Both worshiped in temples and at altars on the highest eminences or mountains; both were controlled by the same astronomical ideas, including the movements of the sun in his yearly course; both made much of the signs of the zodiac, precessions of the equinoxes, etc.; the principal gods of both had sons, the Druids Hu, or Hesus, and the Persian Mithra; both these were Redeemers and Mediators; both had their annual Christmas holidays and festivals on the twenty-fifth of December, when the sun, after its burial of three days at his lowest declension, began to rise and dispense light, life, vegetation, joy, and happiness over the whole face of the earth. The festival was kept in both countries with the greatest pomp, display, and magnificence, the sun receiving their highest adoration with music and many demonstrations of gladness and gratitude. Both believed in the existence of a supreme evil being who dwelt in the dark regions under the earth, where bad men and women were compelled to take up their residence at the close of life; both believed in angels and demons, and both in states of happiness and unhappiness beyond the grave.

It was the same with the Egyptians. They were like the Druids in their adoration of the powers and forces of nature. Both regarded the sun as the highest object of worship, and, in his different positions, as morning, noon, evening, night, personified him by their different gods and symbols. The Egyptians also held in full the conception of the celestial virgin and child, and these were objects of their highest worship.

The Druids claim that Pythagoras taught their doctrines and was in reality a high Druidic bard or priest. They insist that everything he taught was Druidic, even to the doctrine of metempsychosis, which was common to both. They claim the same also of Plato; that his philosophy and belief in the immortality of the soul was Druidistic in its strictest sense. The same were the fundamental ideas of the Grecian and Roman religions, though many corruptions crept in through the passions and ignorance of men.

They also hold that Judaism is nothing more than a distorted and corrupt form of Druidism; that the table of laws, communings with God, sacrifices to him, the tabernacle, and holy of holies, were much the same in both.

I do not undertake to say that the claims of the Druids are all well founded, that their religion or nationality is more ancient than that of the oriental nations, but that it may all be so I will not undertake to dispute, and they claim to have philological and other proofs to confirm it. Whether the Aryans of Central Asia are more or less ancient than the Druids, this truth is indisputable: that they have a great antiquity, far greater than that which Christianity can boast. When Julius Cæsar visited Britain, before the Christian era, he found the Druid worship in full power in what are now the British Isles, and found that it was a very ancient system and had been in vogue for an unknown length of time, and they had then begun to fall into decay. They were subjected to the greatest cruelty and persecution by Cæsar, and also by some of the subsequent kings of England. The most urgent and cruel means were devised to exterminate the bards and their system of worship. They were driven into the mountains and caverns, they were forced to change their written language to enable them to keep their records, and they had to use the utmost secrecy and caution to preserve their sacred ceremonies and forms of worship.

They have left many monuments behind them in various parts of Britain and France to prove their great antiquity and the earnestness and intensity of their religious faith. At Stonehenge, it is thought, was the cathedral of the Arch-Druid of Britain; and Avebury, with its avenues, was originally constructed in the form of a circle, with a serpent attached to it, the circle, be it remembered, being used as a symbol of the Supreme Being, and the serpent of the Divine Son. The ruins of a single temple are said to cover twenty-two acres.

To return for a moment to the religions of Asia, I will remark that it is hardly worth while for you to attempt to deny the existence of Buddha, or at all events, the belief in him, and that he was believed to have lived not less than five hundred and fifty years before the Christian era. In fact, this is the date upon which nearly all authors agree in fixing the time of his birth. I do not remember of consulting a single cyclopedia or other authority which sets his date at a later period than 540 B.C. As to the manner of his conception and entrance into the world, as believed in by his numerous followers, a short quotation from Arnold's beautiful "Light of Asia" will suffice to show:

The scripture of the savior of the world,
Lord Buddha—Prince Saddartha styled on earth—
In earth and heavens and hells incomparable,
All honored, wisest best, most pitiful;
The teacher of Nirvana and the law.

Thus came he to be born again for men:

Below the highest sphere four regents sit
Who rule our world, and under them are zones
Nearer, but high, where saintliest spirits dead
Wait thrice ten thousand years, then liv again;
And on Lord Buddha, waiting in that sky,
Came for our sakes the five sure signs of birth,
So that the devas knew the signs, and said,
"Buddha will go again to help the world."
"Yea," spake he; "now I go to help the world
This last of many times; for birth and death
End hence for me and those who learn my law.
I will go down among the Sakyas,
Under the southward snows of Himalay,
Where pious people liv, and a just king."
That night the wife of King Suddhodana,
Maya, the queen, asleep beside her lord,
Dreamed a strange dream; dreamed that a star from heaven—
Splendid, six-rayed, in color rosy-pearl,
Whereof the token was an elephant
Six tusked and whiter than Vahuka's milk—
Shot through the void, and, shining into her,
Entered her womb upon the right. Awaked,
Bliss beyond mortal mother's filled her breast,
And over half the earth a lovely light
Forewent the morn. The strong hills shook; the waves
Sank lulled; all flowers that blow by day came forth
As 'twere high noon; down to the farthest hells
Passed the queen's joy, as when warm sunshine thrills
Wood-glooms to gold, and into all the deeps
A tender whisper pierced. "O ye," it said,
"The dead that are to live, the live who die,
Uprise, and hear and hope! Buddha is come."
Whereat in limbos numberless much peace
Spread, and the world's heart throbbed, and a wind blew
With unknown freshness over lands and seas.
And when the morning dawned, and this was told,
The gray dream-readers said: "The dream is good!
The crab is in conjunction with the sun;
The queen shall bear a boy, a holy child
Of wondrous wisdom, profiting all flesh,
Who shall deliver men from ignorance,
Or rule the world, if he will deign to rule."

In this wise was the holy Buddha born:

Queen Maya stood at noon, her days fulfilled,
Under a palsa in the palace grounds,
A stately trunk, straight as a temple-shaft,
With crown of glossy leaves and fragrant blooms;
And, knowing the time come, for all things knew—
The conscious tree bent down its boughs to make
A bower about Queen Maya's majesty;
And earth put forth a thousand sudden flowers
To spread a couch, while, ready for the bath,
The rock hard by gave out a limpid stream
Of crystal flow. So brought she forth her child
Pangless—he having on his perfect form
The marks thirty and two, of blessed birth;
Of which the great news to the palace came.
But when they brought the painted palanquin
To fetch him home, the bearers of the poles
Were the four regents of the earth, come down
From Mount Sumeru—they who write men's deeds
On brazen plates—the angel of the East,
Whose hosts are clad in silver robes, and bear
Targets of pearl; the angel of the South,
Whose horsemen, the Kumbhandas, ride blue steeds
With sapphire shields; the angel of the West,
By Nagas followed, riding steeds blood-red
With coral shields; the angel of the North,
Environed by his Yakshas, all in gold,
On yellow horses, bearing shields of gold.
These with their pomp invisible came down
And took the poles, in caste and outward garb
Like bearers, yet most mighty gods; and gods
Walked free with men that day; though men knew not:
For heaven was filled with gladness for earth's sake,
Knowing Lord Buddha thus was come again.

This beautiful description of Buddha's mission in the world and the great deeds he performed are thus continued to the extent of a volume, and I am sure no theologian, not excepting Calvin, Knox, and Edwards, with the poet Watts thrown in, has described the entrance and mission of Jesus in the world in more beautiful language, or dressed the crude conception in more fascinating colors. Matthew's and Luke's overshadowing stories certainly do not surpass it. Let me just give the closing lines of the grand poem:

Ah, blessed Lord! O High Deliverer!
Forgive this feeble script which doth thee wrong,
Measuring with little wit thy lofty love.
Ah! Lover! Brother! Guide! Lamp of the Law!
I take my refuge in thy name and thee!
I take my refuge in thy law of good!
I take my refuge in thy order! Om!
The dew is on the lotus! Rise great sun!
And lift my leaf and mix me with the wave
Om Mani Padme Hum! The sunrise comes!
The dewdrop slips into the shining sea!

Of course there is more poetry and imagination about this story of Buddha than real truth—more of the rich, oriental, ornamental word-painting than solid reality; but it is no better with the Jesus story. Of course I do not believe that Maya, the mother of Buddha, was impregnated by the ray of a star through the great efficacy of a dream, or that all nature bloomed, and that impossible horsemen and riders came forth at the moment of his birth, but it is just as true as that Mary was impregnated by a ghost, holy or unholy, and that angels came and sang to the shepherds on the occasion of the birth of Jesus, while watching their flocks in the fields in the month of December, and that a star should come down from the vaulted heavens, millions of miles away, to guide two or three old men to the manger or the cave where the little Jesus lay. There is any amount of absurdity and impossibility in both stories, but this has been the case in the inception of all religious systems, and it is just as true in one case as the other. The pious Buddhist implicitly believes the overshadowing story, and all the rest of it, about his Savior, fixed up for his acceptance, and the gullible Christian devotee easily swallows in the Jesus story of the miraculous conception, birth, singing in the clouds, miracles, death, resurrection, ascension up into the clouds, and everything else that inventive bishops and priests may have borrowed and written. This is the tribute to superstition that the devotee of every system of religion is expected to pay. But alas! the Christian is compelled to accept and believe the greatest absurdities of all, and he is forced to take it second-hand at that. The Buddha story certainly has one merit, if merit it may be called, and that is originality or priority. This the Jesus story assuredly has not. Buddha was before Jesus if morning is before noon. With all your twisting and ingenuity you cannot escape from this. To claim that the Buddhistic story and philosophy were borrowed from the legends and myths about Jesus is as false and ridiculous as it would be to assert that Benjamin Franklin obtained his theory and proofs of electricity from Samuel B. Morse, or that Gutenberg stole his notions of printing from type from your humble servant.

The story of the immaculate conception of Christna, of his virgin mother and godly father, of his miraculous preservation, of the slaughter of little innocents—at the command of a wicked tyrant—for the purpose of destroying him, of his being very sweet upon the damsels of his country, about his having a band of disciples who followed him and listened to his parables and teachings, of the numerous miracles he performed, of the powers of evil and enmity finally obtaining the power over him and putting him to death on a tree by the side of the river Ganges, followed by the most astounding phenomena of nature; all this is as beautifully told as that of Buddha, and probably is just as true, but I will not ask you to listen to it in detail. It is written; it was written thousands of years ago. That it is older than the story of Buddha is proved by the ancient statues of him in the old rock temples of India; and the fact that Christna was held to be the eighth avatar of Vishnu, and Buddha the ninth, conclusively proves that Christna is the older. To pretend that the conception of either was dependent upon the Semitic race, and that the imaginative, ideal, poetical, inventive people of India, Persia, and Burmah were under the necessity of coming over to the Mediterranean Sea to a small branch of the Arab family which inhabited the mountainous tract, nearly forty miles wide, called Judea, to borrow or steal the idea of a god begetting a son upon a virgin, of this son's wonderful career and final violent death upon a tree, when not a single person in Judea, poet, writer, or philosopher, can be found who *knew* anything about such events ever taking place, is altogether too absurd to claim the attention of a sensible person for one minute. It would be equally as sensible and equally as truthful for us in this country to set up the claim that Alexander the Great, Julius Cæsar, Charlemagne, and Napoleon Bonaparte obtained their military knowledge and ability from Robert E. Lee and Ulysses S. Grant.

You object to my orthography of Christna, but I have authority for it, and there is no law against spelling his name with a *C*. If you wish to spell Christ with a *K*, I will not object. When I was over in Italy last summer I noticed they spelt Jesus with a *G*, and perhaps Jehovah, too, but it did not disturb me. I thought they paid their money and should be permitted to take their choice.

[TO BE CONTINUED.]

FRIENDS who would like to see a specimen copy of the New York *Physiologist* will please send Elmina a stamp or two for one. Snowville, Va.

Communications.

A Letter and Reply.

EAST TROY, WIS., Dec. 5, 1880.

COUSIN DAN: Your letter has been lost from my folio, and I don't know as I can answer it in detail. I am sorry you are losing all confidence in everybody and everything. I know that this is an uncertain world and we are surrounded by uncertain people and uncertain institutions. But death and taxes are sure; perhaps some other things.

You speak of the great puzzle of the universe unsolved. Well, that is none of my business. The God who made the universe has shown his ability to run it for several thousand years with less clashing and confusion than we see in the affairs that man takes part in, and I hav enough to do that belongs to my duty to God and mankind. With regard to Beecher and others, I am no man-worshiper, and do not believe that orthodox cussedness is better than any other sort.

As for Ingersoll and his clan, I remember they were filling the mails with obscene books and papers, and, when stopped, their convention poured forth a stream of filthy blasphemy so mean that the vilest papers in the country were ashamed to report their language. And the Infidels themselvs knew that the law against obscene literature would prevent it being sent through the mails. Many of our academies and seminaries hav stopped publishing catalogues with names of scholars, because these vile knaves use them to direct their moral poison to the scholars.

God's law provides for hypocrits and unbelievers in the same place. I do not like their company, so shall not follow their teaching or their example. There are some who shout "hosannah" one day and "crucify" the next; some Peters who follow the master afar off; some Judases who try to sell their savior very cheap; some Ananias or Sapphira boasts of having consecrated himself or herself and all they hav to Christ, when they would not giv a dollar to save the redeemer's cause from dying out, or those who try to preach the gospel from starving.

Some of the tares may be removed, but others must remain until the harvest, lest the wheat be pulled up in trying to remove them. But the God of the harvest will remove the wheat from the chaff, and he promises no good to the chaff.

My mother and your sister followed Christ, and he cheered, strengthened, and sustained them in many a dark and trying hour, and they went home happy in a savior's love. John, the beloved disciple, leaned upon the savior's breast at the last supper, followed him to the judgment hall and the cross, received his last message to his mother, and had less to regret than those who followed afar off, and was doubtless much nearer ready for the day of Pentecost.

Those first days of the church are a picture of the church of to-day—a poor representativ of a savior's love, yet the best which God, the almighty father, has been able to get out of poor, frail, erring humanity.

Judas went out and hanged himself. Ingersoll and the enemies of Christ hav less sense of honor than Judas, or they would either repent, like Peter, or go and hang themselvs, as their leader did.

Now, my dear cousin, I am as much disgusted with hypocrisy as you are. I hav very little faith in mankind, but I hav unlimited faith in Christ. I believe the true remedy for all life's wrongs is in following very near to Christ. We need more of his spirit, more of that patient meekness which receives the kiss of Judas so soon after the agonies of Gethsemane, and with Calvary so near. When we hav that spirit we will move steadily on, never stumbling over the faults of others or puzzling ourselvs with the doubts of unbelievers. When they are able to tell us all the mysteries included in that phrase, "In the beginning God created the heavens and the earth," if I am not too busy in doing what my hands find to do for God and humanity, I will listen to them if they do not speak disrespectfully of my savior. Please write soon.

Yours truly, E. H.

THE REPLY.

BEAVER CITY, NEB., Dec. 15, 1880.

COUSIN ENOS: Your favor of the 5th is just received, and though I take it for granted that it was kindly meant, I am compelled to say that if it manifests the spirit of Christianity, I am glad I am not a Christian.

You say you will listen to unbelievers if they do not speak disrespectfully of your savior. That is the spirit of doing to others as you would that they should do unto you! Slander us and falsify our position, and then obligate us to be very tender of your feelings. Christians cannot now apply the thumbscrew and the rack as they used to, so they benevolently wish us to be accommodating enough to go and hang ourselvs, as the mythical Judas did. Seeing you seem to know how Judas did it, please tell me which way he killed himself first. You think when our "clan" hav solved all the mysteries of the universe you will be willing to listen to us if you hav time. We shall know as much then as you think God does, and yet you may not be able to find time to listen.

Well, we won't bother you with the solution just now.

You think no one has a right to doubt anything in the Bible unless he knows all that is in the universe. I think I hav a right to doubt anything that has never been proved. The Bible has never been proved to me either as to its authenticity, its inspiration, its truthfulness as a historical record, or in any other way, though I hav sought diligently for such proof, and studied it for years with a determination to believe. I hav examined both sides of this question. You hav examined one side a very little, and hav not "time" to examin the other. You and I are opposits. You hav very little faith in mankind and unlimited faith in Christ; I hav unlimited faith in mankind and none at all in Christ.

I hav asked favors of my fellow-men, and sometimes they hav been granted; but I hav prayed to Christ for years, and for all I got for others or myself I might as well hav prayed to the Virgin Mary, or kissed the big toe of the vicar of Christ at Rome. I am a pagan, pure and simple, not a Christian in any sense.

You think the true remedy for all life's wrongs is in following very near to Christ. That may do very well in this age for those who want to be on the popular side, who fear to be misrepresented and lied about, and who fear the ostracism which the "meek and lowly" are sure to visit upon all who refuse to wear "the theological old clothes supposed to hav been cut out by certain apostolic tailors eighteen hundred years ago."

Yes; we need more of the spirit of Christ, more of that spirit which established the Inquisition, which incited the Crusades, which burnt Servetus and Bruno and imprisoned Galileo; more of that spirit which burnt witches and cropped Quakers' ears; more of that spirit which "came powerfully" upon Samson and inspired him to slay a thousand men with the famous jawbone; more of the spirit that said, "He that loveth not the Lord Jesus Christ, let him be accursed;" more of the spirit of him who came not to "send peace on earth but a sword," and who will pronounce the final benediction, the consummation of the divine plan of salvation, "Depart, ye accursed of my father, into a lake of fire prepared for the devil and his angels." We need more of that spirit which induces sixty-five thousand preachers in this country to fortify themselvs behind their pulpits and revile and lie about such men as Ingersoll, Parton, Chainey, Bennett, Jamieson, and their co-workers, telling the mean, malicious lie that they favor circulating obscene literature.

You say we are surrounded by uncertain people and uncertain institutions. Yes, and one of the most uncertain institutions is Christianity. It is so uncertain that its advocates dare not examin its foundations themselvs.

You say you hav little faith in mankind, yet you would blame me for not believing the most improbable stories because it was an ancient rumor that they were told by Matthew, Mark, Luke, etc. I am certain men can and do lie. They do lie now, and they tell more and meaner lies in the interest of Christianity than in almost any other interest. I would believe Robert G. Ingersoll as readily as any man on this planet, but if he should tell me that he had seen a dead body restored to life after it was partly decomposed, that he had heard devils talking out of men, that a man struck a rock in a desert with a stick and a river of water ran out large enough to supply three million people and their cattle; that he had seen a flock of quails large enough to made a solid wall around the earth twenty-five feet thick, and forty feet high; that he had seen five thousand men, besides women and children, stuff themselvs on "five crackers and two sardines," I should think he was crazy or had been afflicted with softening of the brain and been converted.

I hav not "lost faith in everybody and everything." I hav faith in people who hav been born once, but lose confidence somewhat when they hav been "born again."

You say the puzzle of the universe is none of your business, but it is mine. The crude guesses of ancient ignoramuses do not satisfy me. The hard, cruel, and infinitly merciless creed of Christianity, an eternal hell for the major part of mankind, I abhor with every drop of my pagan blood.

> "I am sick at heart of craft and cant,
> Sick of the crazed, enthusiast's rant:
> Profession's smooth hypocrisies,
> And creeds of iron and lives of ease."

If that creed is true many of my best friends are in hell. God might as well damn me as them. I stood beside Henry R. Putnam. A preacher told us how heroic it was to fight and if need be die for our country. Putnam was an outspoken Infidel. He was struck by a shell in front of Petersburg, and merely had time to call his wife's name and say, "Tell her I died for my country," and he was gone. If the creed is true, he went to hell for his patriotism, while Bro. Munsee stayed at home, slept on a soft bed, comforted the widows, and finally knelt on a cushioned seat and thanked God that "we had won the victory." No wonder Ingersoll says, "Any man who can believe in an eternal hell and not go insane has got the heart of a snake and the conscience of a hyena."

The man you rely on for information about obscene literature is Anthony Comstock, a man who hired (as was proved in open court) three girls to strip stark naked and dance before him, and stood and watched them for an hour and twenty minutes.

President Hayes said "Cupid's Yokes" was not obscene. Attorney-General Devens, in a public letter, said it was not obscene. I hav read it, and though I think some of it is not in good taste, it is nice and clean compared with much of the Bible. I can point you to lots of passages in the Bible which neither you nor any decent man would dare to read to a public audience. You had better pick the beams out of your own eyes. When Christians quit circulating their "inspired" nastiness there will be at least a decent cloak thrown over the hypocrisy by which they seek to crush those they cannot meet in an open, honorable way. I say, make a fair comparison; and if any Infidel writes, publishes, or circulates anything more obscene than some of the "word of God," hang him. Ingersoll says those who are trying to blacken his character are not fit to black his boots. He says that any man who says he favors the circulation of obscene literature is a liar, and that is much truer, as well as plainer, than "holy writ."

I loved sister Lizzie and aunt Lucy, but I know that Lizzie was always troubled with the hard features of her creed, struggling on the one hand with her tender heart to soften it, and on the other hand trying to believe it true. Severe in her censure on those who avowed disbelief, and on the other hand trying to suppress her own doubts with the prayer, "Lord, increase my faith," sister was a kind, loving woman, and the only harsh thing about her was connected with the Methodist creed. I never saw anything about aunt Lucy that made me think she was a Christian. I don't recollect ever seeing her read the Bible, and I am certain she never called my attention to it while I lived there. I read the Bible less while at your home in Vermont than at any other time of my life, but you instructed me in the philosophy of Horace Greeley, which was better. I used to work there till my poor boyish arms ached clear to my shoulders, and when it was nearly dark I could go and get the cows. Once when you and I were knocking cow-dung to pieces on the meadow, the steamer Saltus came along. The lake was as clear as glass. I could see the inverted steamer and the mountains down in the depths nearly as plainly as those on the surface. The boat seemed flying between the sky above and the sky below. I was standing in a dreamy trance, imagining the walking-beam to be some huge giant, when you called out to me, "Hallo there! hurry up with your snail's pace, or we'll not get through for dinner." The enchantment was broken, and I came down to the poetic occupation of scattering cow-manure. If I could only hav kept my mind upon the employment of knocking dry cow-dung with a wooden mallet I should not hav found any puzzle in the universe and might hav died orthodox.

But supposing my mother and grandmother believed the Bible, can I believe it on that account, if I do not think it is true? Doubtless I had some ancestor not very remote who thought the earth was flat. Does that perceptibly affect the shape of the earth?

You think it a lamentable fact that there are those who would not giv a dollar to spread the glad tidings of eternal damnation or to support the disinterested preachers of that inspiring doctrin. Think of those preachers having the cheek to take money from unbelievers! Won't they be happy up there to know that the good-natured unbelievers who helped to support them while they lied about Paine, Voltaire, and Ingersoll are in hell!

But you do not like the company of unbelievers, and so I suppose you will eschew mine. I love and respect you as a man, but if your creed makes you so bigoted that you want to cut my company because I don't happen to believe that God Almighty came down to Palestine, was born a little Jew baby, lived about thirty years, and was killed, I shall hav to abide by it. If you can be happy in heaven when, looking down into hell and seeing me stretched out on the burning marl and eager devils turning me carefully over with their forks in order to get a good, even roast, I guess you will not miss me much if you throw me off now.

This is an age in which the truth must be told, and I am one of those who are "set aside" for the purpose of telling it. Infidelity to-day means fidelity. If the whole world forsakes me, and I go to hell for it, I will tell what I think is true and denounce what I think false. Ever your cousin,

DANIEL PRIESTLEY.

MRS. H. S. LAKE begins a course of lectures in Binghamton, N. Y., March 6th. Parties wishing her services will address her there.

Why the Spirits are Such Fools.

To the Editor of The Truth Seeker, *Sir*: I hav been reading considerable in your paper about Spiritualism, and a few remarks thereon will be in order. First, I think that if ever those spirits possessed any sense during their earth life they hav lost it all since they arrived in the spirit land, wherever that is, and this is how I account for the loss: You see, on their passage or trip thither they must hav been filtered through a very fine sieve, and nothing but the chaff flew unto the shining shore. And now that chaff displays itself in a Punch and Judy circus, rapping and tipping tables, making chairs dance, scribbling on slates, and a few other tricks of necromancy, all of which is the clearest case that spirits out of bodies are the most consummate, cranky buffoons, inasmuch as wise spirits would not be guilty of such useless and unmeaning nonsense. Whensoever spirits can show a few grains of common sense and perform some very useful exploits so that everybody can behold the advantages of Spiritualism, then and not till then can any well-balanced mind accept its claims.

Moreover, bipeds are not the only animals possessed of organic minds. Quadrupeds and all animated nature hav mental powers in a greater or less degree. Why then should they not also hav a second existence or a perpetual spirit life, and also show off a few monkey shines on the circus principle?

Dear brother, the world has been too long cursed with priestly trickery and pious shams, and these so-called mediums are only priests or priestessse under another name. People are going insane too rapidly through the excitement of knavish charlatans, hell-fire revivalists, and all manner of excesses in the wild superstitions of the period. It is time a halt should be called before our grand old planet becomes a universal madhouse. If such craziness is called science, the less we hav of it the better.

I firmly assert that there is no power or wisdom now existing or that ever did exist capable of proving man has any more than one life, which begins and ends on this planet, and that a disembodied spirit is impossible. It is anti-natural, and must be false.

Friend Bennett, if the money inducement was taken out of these dogmatic and crack-brained swindles you would soon see them vanish and be no longer a curse and barrier to the true and steady progress of mankind. Yours for solid truth and daily delight right here in an honest and useful body,

Cincinnati, O. T. Winter.

The Backwoods Preacher "Givs Away" his Brethren.

Dearly Belubbed and Belubbedesses: Dis ebenin' I must rely on my faultless memry for de tex' as some church scamp done stole my only Bible. Before nex Sunday I will buy annuder one. I'se 'shamed to 'knowledge dat I will purchase dis obscene book, but I'm obliged to as I needs it in my business of unearthin' and tryin' to overthrow dis god ob superstition an' de works ob de crack-brained heathens who bow down to a worse myth dan ole Jupiter himself. But it ain't gwine to be so bad arter all, 'cause I will purchase dis book ob filth when de night am pitch dark an' no one but de bookseller am a lookin'. Dis beats some ob my Christian friends, for dey would make similar purchases when no one but dereselvs was round. But I forgiv dem, for dey know not what dey do, an' if dey hav money dere church will forgiv dem more freely dan I, 'cause dey will forgiv dem in advance ob udder wickedness dey hav in dere mind's eye, but am not yet prepared to carry out.

Now hold your breff while I sling at you one of de main stays of de ark of Zion, commencin' 'bout as dis:

"Him dat believeth in me shall hav life everlastin, an' him dat believeth not shall be damned."

Can you stand it? It do come heavy, but let us bear up under it. De tex am plain an' 'splicit to a roughness. Your pastor am equally as confidingly 'splicit when he say dat he'll be damned himself if he believes a word of it. Christ say he damn us if we don't believe he am de boss savior, an' every man an' woman of sense say to demselves, Damn sich 'stravagant nonsense! Did you ever see an ole mule run principally to cheek? Don't dis put you in mind of it? De idea of so many miraculously born an' quickly put to death saviors being on his here earth, an' Jesuz de only one of the whole crowd dat damns de world if dey don't swear by him an' call him boss. Egotism! I should jess particularly remark dat your pastor shouldn't be s'prised if right here ain't where egotism was born.

Why, dis egotism lays over all udder efforts of de different saviors as de tip-top of a lighthouse towers 'bove de stranded clam whose bones lie bleachin' on de beach, or as the North Star twinklin' millions of miles 'bove de busy pismire's lowly home, or as de fact am, nature has nuffin in her vast storehouse from which to take to show de vast difference between de egotism of dis tex an' de common article in use 'mong de brainless ones of to-day. Believe in him? Sho! See here; I'se gwine to get up a lottery. I will put in two hundred tickets. Every one of you can buy any ticket you choose. If a hundred of you wants to invest in No. 44 I will sell dat 'ticklar number dat many times or any udder number. But remember dere am only one prize. If you don't draw de right ticket, den away you go a flukin' to a hell of eternal torments, where, arter you hav been a hundred billion years you will find dat you are more dan a thousand billion years too soon for de first bell for brekfus. To speak less paregorically, dar am upwards of two hundred different 'ligions. Is you foolhardy enough to put your grappling irons on any 'ticklar 'ligion an' lay your hopes of eternity on grabbin' de prize? If any one 'ligion of de two hundred is the correct thing den de balance must be all wrong. Den what is you gwine for to do? Do right. Liv de life of a man, an' if you am a woman be one. You can't be a man an' a hypocrit, nor a woman an' a scandal retailer. You can flop on your knees an' pray an' pray till you done get de rheumatiz in a chronic state in your knee-pans, and symptoms of lockjaw show derselvs in your mouf, and belong to a red-hot orthodox church, and hold a pew in the amen corner, and be deacon and treasurer of the Young Men's Christian Association, and trustee of an orphan's home, and hole lots of good payin' sits in Zion kase you are long-winded in prayers and givin' in of 'speriences never 'sperienced.

But I tole you what dey all don't amount to the pin-fedder of a hummin'-bird in a tornado carrying thousands of trees and hundreds of tons of rubbish in its breff. Dat 'ligion am a mighty poor thing. Look at de time lost in prayin', preachin', singin', and stomach-achin' about what poor miserable sinners you be! Aint the time lost in dis made up by the wolves in Zion's fold preying on one anudder? After the udder kind of prayin' and exhortin' and more prayin' den don't dar come in business hours, de stealin', perjury in and out of court, bearin' false witness, seducing sisturs in Zion, and pulling and defamin' the characters, and a shovin' into poverty's gutter all they can, jess so long as they can rise up on the ruins they hav made?

Then comes in the prayin' and exhortin' and more prayin'. And who am the wussest of the hungry pack? I dunno. My acquaintance with these oleomargarine hypocrits in black with white chokers, but who should be adorned with the zebra costumes of Sing Sing and tote around a ball and chain—I say my acquaintance with these, to use the language of Rev. Mr. Kalloch, of San Francisco, these spawn of hell, am extremely limited. But I won't call names but tell you how to spot 'em. When curiosity impels you to enter one of the howlin' shops of Zion, you will find there several different grades of people, First, there will be a few dere out of curiosity, on the back seats, like yourself. Then there will be fashion's slaves, come to show dere fine clothes. And away up to the gospel-box you will see the ripraving, snortin', rampant, howlin', and the slow-speakin', oily,cuss who rolls up his eye, like a dyin' hen, and who walks along jess as quietly as a moccasin snake can crawl. Dese last fellows am the ones to keep your eyes peeled for. Look out for them. Don't let them into your confidences—or houses. If they call at your homes on business connected with the Lord, make an appointment at the cow-shed, and come 'scorted by a cowhide and six-shooter. Of course it am needless to warn you consarnin' coming in contact with the boss shepherd, the pastor. The Truth Seeker has shown up their murders, infanticides, seductions, wife-beatings, poisonin's, and all the deviltries known to man. So there's no use of hanging out any lantern when this great reflector shows you where these smooth-faced syrens sit on Zion's beach to lure the poor ignorant sailors on life's sea to sartin' destruction.

Similar to the Christian pastors, I done lose sight of my tex 'casionally, so I will jess ax you to sling your minds back to the beginning of the sarmon. If you hav the tex in your mind, I jess wants to ax you if you believe all the preachers believe in the truthfulness of the same. Not by any means. When you see a poor fanatic of a preacher, one of the poor white trash order, poor in pocket and raiment, and still wretcheder in brains and education, then I say boldly that this ignoramus, who was raised on the nursing-bottle of ignorance, rocked in the gum-tree cradle of superstition, and wearing later the butternut overalls and hickory shirt of conceit—that this poor benighted heathen do believe in dis, and not only that but goes in advance of his educated brethren, and believs, word for word, everytin' in the Jewish legends and history, which is now published in one volume, with "Holy Bible" pasted on its back.

But when you axes me if the educated portion, the ringlet-parted-in-the-middle pastors, believe in it, I say nay, nay, louder than a horse can. The poor religious fanatic am sincere in his belief. The educated portion am not. The fanatic goes through life poor. The fashionable pastor waltzes on the trail of his lowly master to the clanging of silver dishes. His battle of life am a play, whar de heaviest artillery am the poppin' of champagne corks in the face of a battery of smiles of the fair ones of his flock.

He sincere? Why, bress your black faces and white hearts, if it was fashionable he would jess as lieb preach from the Koran, take texts from Robinson Crusoe, swear that the Arabian Nights—or, wuss than all, that Joe Cook's sermons and lectures—were inspired.

No, belubbed, there's no sincerity in the educated preacher. His education alone convicts him as a liar. His conduct in life shows him to be an actor, taking part in a monstrous poor play, having no plot, action, or anything in it but the most absurdest absurdity. A play gotten up by some old Jewish wag and handed down and used by the church as a collar to put around the necks of their lambs.

Preachers sincere? They believe in the tex of this evening or any portion of the Old or New Testament? Don't you ever get so far down on the trail of insanity as to believe it. Take all the trades and professions in these United States and you will find that those belongin' to the ministry hav done more to disgrace the fair name of man than any six others. Of course they don't go to prison, 'case there's powerful influence brought to bear, especially by the daughters of Zion, to save the criminal, who takes in one hand the blood-stained and tear-bedrabbled banner of Christianity, while the other hand is up to all manner of wickedness.

To sum up: No man or woman out of the insane asylums, and who knows enough to read or write, can believe the egotistical vaporings of Christ as mentioned in the previous foregoin' portion of this excrutiatingly interesting sarmon.

There will be no collection taken up this evening. I dun furgit to say that the quarterly salary due yer pastur will not be accepted by him for the simple reason that he made a winning by backing his white hoss Old Truth agin Uncle Snow's big black Joe Cook, and Old Truth brought in two hundred dollars into your pastor's pocket. For all these mercies I humbly thank the waywardness and general slowness of Joe Cook—the black hoss.

Furthermore, if any of the brudders or sisters will hav roast duck or possum for this evening's meal, they will so signify it by remaining until the rest clars out, and 'scort their pastor to that lovely home whar peace and plenty reign. Commence climing to your feet and warbling the sweet hymn commencin':

Oh, happy day that fixed my choice
On thee, proud Reason, for my guide;
Well may the priests giv up their bizz,
And tell no more the lies they v made,
Yes, well may they giv up the day,
And make their grub some other way.
Happy day, happy day,
When the old Bible's laid away.

Gunnison's Prayer.

O thou infinit and merciful being called God, hear thou my humble prayer. Be thou lenient to me for not praying as would be fashionable, and grant at least a few of my requests.

To those suffering the pangs of hunger, and from the present "cold snap," extend your mercy in the shape of food and fuel. Keep the famished poor in work seven days in the week at $1 a day in order to enable their good and holy employers to pay from $100 to $1,000 for a pew in one of your untaxed churches! Yes, O Lord, keep thy righteous hand on the throats of the toiling and ignorant masses, and withhold true knowledge from them. Let no man escape thy dire vengeance who is obliged to work on the Sabbath; but, O Lord, protect and shield those who are devout on Sunday—thou knowest it covers all their legal rascalities for the rest of the week. Help thou those who profess thee to cut the throats of those who differ with them, and stop the mouth of unbelievers. Let their tongues be bored with red-hot irons, *a la* Puritan, cast them into prison, blacken their names, and damn their souls in a Presbyterian hell! Let thy grace abound on bigots who despise and persecute their brothers for not believing thee to be such a monster as these whitened sepulchers would hav us believe. Bless thou, O Lord, thy hot-houses, where young innocent humanity is wheedled and scared into a belief repulsiv to them. Let thy Holy Ghost abound in the Sunday-school, because if thou should disseminate knowledge in its place, a generation would depopulate thy churches. Let faith and ignorance hav full sway on earth or a dire calamity would befall thy army of one hundred thousand able-bodied men. O Lord, think of it; they would hav to work! O thou Great Unknowable, reach out thy hand to those "on the fence" and stop their ears to that call of reason from the other side. O Lord, scare them back and shelter them from the foes of superstition! With thy all-seeing eye look upon man's "inhumanity to man;" see the misery that man causes his weaker brother! Cast a look upon those languishing in "Christian institutions" and cheer their living death with a pitying glance. Dry their damp and noisome cells and shed a tear over the injustice prevalent in a free land! Alleviate the pangs and excruciating tortures which man must endure and which you are accused of being the author of. Let love, truth, and justice prevail! Relieve all suffering! Heal the sick and cheer the dying.

"But, Lord, remember me and mine
With mercies temporal and divine,
That I for gear and grace may shine
Excelled by nane;
And all the glory shall be thine.
Amen, Amen." —*Burns.*

Letters from Friends.

BELMONT, N. Y., Feb. 18, 1881.

D. M. BENNETT: You can put me down for five dollars for your trip around the world.

JOHN LEILOUS, JR.

CITY POINT, FLA., Feb. 11, 1881.

D. M. BENNETT: I must say your letters from Europe gave me a better idea of the cities and places visited by you than any other book of travel I ever read. I hope soon to be able to help make a circumnavigator of you. Fraternally yours,

C. L. FABER.

OSCEOLA, IOWA, Jan. 26, 1881.

DEAR BENNETT: I hav been waiting to see if your trip around the world was likely to be imaginary or real. The proposition begins to look like business, therefore I will be willing to stand for $5 should the trip be undertaken. I would also be willing to giv you a letter of introduction to my brother, not very far from Bombay, if you like. He is principal of a high school, wherein he teaches many Brahmin pupils. He is about as godly as I am.

A little more fresh air after the Christian incarceration would do you no harm. I cordially wish you may soon get on the way and hav a pleasant trip, beneficial to yourself and others. Yours truly,

F. J. EMARY.

FORD RIVER, MICH., Feb. 9, 1881.

FRIEND BENNETT: Please find inclosed three dollars for my paper for 1881, and put me down for $5 for that trip around the world. If you are short at the time of starting call it $10, as I can find some one to take the books for the other $5. Be sure and call at Joppa, as that will be the nearest route to Jerusalem; and, while there, call up to the grounds of the American colony, some five minutes' walk from the city, and see if any of them are there yet awaiting the coming of their Lord and master, Jesus Christ. Myself, among many others, would be very much pleased to learn if there hav been any signs of his coming, as I helped to make up the number of dupes that went there in the year 1865 with the intention of staying there until we should see the Son of Man coming in all his glory and the final winding up of the devil's kingdom and the establishment of peace on earth and good will to man. But having got nearly starved out at the end of one year, I returned back to America, not by the help of the editor of the New York *Sun*, as stated in Mark Twain's "Innocents Abroad," but by the little remainder that was left of the $2,500 on my departure from the states. I want it understood by every lover of truth that I and several others, having a little money left, were forced to pay $5 apiece for a deck passage—furnishing our own beds and provisions—from Joppa to Alexandria on board the excursion steamer Quaker City. Mrs. Beach gave out of her own pocket $1,700 to help those home that had no money. But many of us paid our fares there and back, and by hard work hav made a living ever since and hav something laid by for a rainy day.

Had I read Thomas Paine's "Age of Reason" I never would hav gone to that particular part of this earth which God gave to Abraham, including the holy city, with all of its dirt and filth. I also visited the birthplace of the so-called savior of the world, and would be glad to hav that country pictured to the lovers of truth as it really is, and not by the pen of a religious fanatic, who can see the glory of God in everything, even to a stinking camel or a dirty Arab. I do not know of any one better than yourself who could do it justice, having read with the greatest interest all of your writings from your first trip. Your friend and well-wisher,

JOHN A. DRISKO.

SALEM STATION, WIS., Feb. 15, 1881.

FRIEND BENNETT: I see by the tab on my paper that I am indebted to you for my paper since January 1st. I can't rest and owe you for THE TRUTH SEEKER, that boldest and best of Liberal papers. Inclosed you will find $3 to square up to '82.

At twenty years of age I became a skeptic, and my way has grown brighter as time has rolled on, and now at sixty I take no stock in the Christians' God or heaven, or the devil and his abiding-place, hell. To learn how to liv well and happy in this world engages all my effort and attention. If I ever find another world I will try and do as well there. No mad God in mine that needs prayers and incantations to conciliate.

Here's a hand to all THE TRUTH SEEKER friends; and should you conclude to take a turn about this cold planet, put me down for $5 to help you along.

Fraternally yours, A. D. CORNWELL.

BRIGHTON, Jan. 30, 1881.

FRIEND BENNETT: I see that my time is nearly expired for which I hav paid for the ever-welcome TRUTH SEEKER.

You will find inclosed seven dollars, three for THE TRUTH SEEKER and three dollars and fifty cents for the *North American Review*, which I wish to read for a year, to see how interesting it is, and the remainder for that most unfortunate Infidel, J. Hacker, now in his old age left to the tender mercies of the people of the world.

I hav been very much pleased with the reading of your very interesting letters from Europe.

I see by reading the friendly letters there is a prospect of your going on a pilgrimage to the orient. If you should undertake the journey around the world, I should prefer your graphic descriptions to that of your peers, Seward and Gen. Grant. Would it not be as well to hav some one go with you? If you do go put me down as one who will pay five dollars for the two volumes of travels.

The extra paper I hav let a neighbor take to read; he says he will take it for six months.

How pleasant it would be for you if instead of the transmigration of souls, as believed by the ancient Egyptians, there could be a transmission of the acquirements attained by Elihu Burritt, who was master of fifty languages, and spent his time and talents in peace congresses in various countries, although his efforts were soon followed by wars most destructiv!

I will close by wishing you long life, health, and prosperity. Your truly. E. E. CURTIS.

BRAGGS' CROSSING, WYO., Jan. 20, 1881.

DEAR FRIEND: When the time comes for you to go on your trip around the world count me in for $5.00, which you will find inclosed in this letter. We wish you success and a pleasant journey.

Your friend, GEORGE BOGGS.

RTONVILLE, MINN., Jan. 24, 1881.

FRIEND BENNETT: "Chalk" me down for a "V" toward your trip around the earth. Will remit when called for through THE TRUTH SEEKER.

Yours, etc., M. E. FELTON.

BENTON HARBOR, MICH., Feb. 12, 1881.

FRIEND BENNETT: Please find inclosed money-order for five dollars for the around the world trip, and if it so happens that you should not get stamps enough to insure the journey, which I hope will not be the case, you will please send me the two volumes you wrote while incarcerated in the bastile at Albany.

Now, readers of THE TRUTH SEEKER, don't hang back in a good cause, but send the stamps right along to Bro. Bennett, so that he can get ready for an early start on this most important journey. Let every subscriber hand in $5.00, and I think you would be loth to take three times $5.00 for what you will receive in return.

Now, sir, please accept my best wishes and kind regards for you and yours, both now and forever.

Very truly yours, N. CASTLE.

VINTON, Jan. 28, 1881.

FRIEND BENNETT: When you get ready to start on your pilgrimage or sight-seeing around the world I'll send you a "V," for I want to go with you (in mind at least). Your happy faculty of description takes one along without a great deal of cost or trouble. If you should visit the Holy Land be sure and hav your lamp along and well-trimmed, so as to light it by the holy fire. You might make it pay. C. C. C. & Co. might pay big for a light. And you might set up a miracle shop with it. Who knows?

Your friend, M. BRANIN.

QUINCY, O., Jan. 28, 1881.

MR. EDITOR: I hereby authorize you to place my name upon your list as a subscriber for the two volumes of an Infidel Around the World. I trust that none of us will be long held in suspense with regard to this wonderful and profitable undertaking. Should it be necessary to increase my subscription, rather than hav this prove a failure I will readily double the amount called for. I shall do all in my power to increase the subscription among the few Liberals and semi-Liberals in this vicinity. The extra numbers of THE TRUTH SEEKER you sent to my friends are doing marvelous work among the thinking class, and I feel that they, like "bread cast upon the waters," will in days to come make a grand showing in favor of Freethought and unshackle the chains of fear and superstition. But like all work of this character where investigation and solid thought is the necessary stock in trade, it requires much time to reach the people, especially the ignorant portion of the community.

The volume "An Infidel Abroad" came safely to hand, and is highly prized by all to whom I hav shown it, and I hope soon to be able to giv you an order for quite a number of them. I herewith inclose pay for it and other matter.

Wishing you success in this greatest of undertakings, that of freeing the human mind from slavery, I remain your friend and well-wisher,

C. H. CUSTENBORDEN.

HURON, DAKOTA, Jan. 15, 1881.

FRIEND BENNETT: Count me as one who will take ten dollars' worth of stock in your round the world trip. I think shares should be ten dollars instead of five. Yours respectfully, A. H. RISDON.

CONCORD, KY., Feb. 13, 1881.

MR. EDITOR: Finding it incumbent upon us to remit again, we send you $3.00—$2.00 for THE TRUTH SEEKER; the other Mr. Vance sends gratuitously, as he says, to help Elmina keep the irons moving.

You certainly hav made great improvement in the appearance of your paper. Though we had not before found fault with it, we now admire it greatly. By adopting Mr. Green's suggestion it would be no less than perfection. When Mrs. Slenker placed THE TRUTH SEEKER before all other papers she was doubtless right, though we cannot quite agree with her in regard to your letters from abroad, though they are splendid.

A friend once asked me which of all the books I had ever read I preferred. I unhesitatingly replied, "The World's Sages, Infidels, and Thinkers," and I hav not as yet seen any reason to change.

I do not think T. B. Wakeman's lessons in "Constructiv Liberalism" difficult to comprehend. All that is required is a little exertion of mind, the duty of all readers.

Mr. Vance says should you make the much-talked-of trip around the world he will assist you to the extent of his ability, believing generosity like yours should always be reciprocated.

With many good wishes for yourself and Mrs. Bennett, I am truly yours, VIRGINIA E. VANCE.

GEORGETOWN, COL., Feb. 4, 1881.

MR. EDITOR: You can count me in for five dollars on your proposed trip around the world.

I hav read every one of your letters from Europe. They were exceedingly interesting and instructiv; I felt quite sorry when they were ended.

Inclosed please find four dollars for continuation of THE TRUTH SEEKER till next January, also please send the book "An Infidel Abroad."

Yours truly, MRS. T. S. OLD.

SHAKERS, N. Y., Feb. 14, 1881.

MY DEAR MR. BENNETT: Sorry to spare you to go so far; but if you conclude to go, count on me for five dollars, for I must hav the books.

Yours, etc., G. A. LOMAS.

BROOKLYN, N. Y., Feb. 13, 1881.

FRIEND BENNETT: I hav seen statements in some newspapers concerning the number of their readers, and find that they calculate each paper has three readings by separate persons. I don't know but it may interest you to be told how one copy of THE TRUTH SEEKER is read, and how many look for it from week to week. In the first place, two of us pay the subscription. The paper is left at my house during the day by the postman, and my wife and daughter look it over pretty well before I come home. I spend the evening pleasantly and in excellent company with THE TRUTH SEEKER. The next day I take it with me to the printing-office where I am employed, and leave it with the proof-reader, who has enough spare time generally during the day to master its contents. Then at night it is delivered to a particular friend, who keeps it over Sunday. On Monday evening I can finish my reading, and then turn the paper over to my next-door neighbor, who manages to get from one to three other readers among his associates before he disposes of it finally. This neighbor has been the direct cause of two subscribers, to my knowledge; how much further his influence has extended I cannot tell. So, you see, my one copy of THE TRUTH SEEKER has eight readers, and with me it has become so much a necessity and I look for it so eagerly that I would let all the other newspapers go if I could afford but one.

Wishing for your long-continued health and prosperity, and with kindest regards to Mrs. Bennett, I remain, Very truly, your friend,

R. H. CRESSINGHAM.

P. S.—Put me down for $5.00 for your trip around the world. I enjoyed your letters from Europe very greatly, R. H. C.

[It is all very well for THE TRUTH SEEKER to be thoroughly read, and it would be well could every number issued hav so manifold a reading. Still this style is a little hard upon the printer. If a single copy of the paper has eight readings for one paying, it remunerates the publisher rather poorly. If every one of the eight would pay the price of the paper it would help the publisher in his up-hill business and enable him to issue it at a less price. Some copies of THE TRUTH SEEKER hav twenty readings while but one of the number thinks it incumbent on him to pay for what they enjoy. Probably no paper in the country has more readings for the number paid for. We submit it that this is hardly a just way of doing. The paper is an expensiv one to publish and requires a good deal of money to meet its expenses. If every person who reads it would pay for it "like a man" it could be issued at a much less price—at two dollars a year—and that would make it better not only for the publisher but the patrons who pay for it. Let every person who reads it feel that a moral obligation rests upon him to help pay for it.—ED. T. S.]

FOREST GROVE, OR., Feb. 4, 1881.

FRIEND BENNETT: I am in favor of that proposition of sending you around the world, and for that purpose (missionary) I will donate $5, and when you arrive upon holy ground I hope you will not be awe-stricken at the holy sight and get converted and giv us a repetition of the travels of holy men in the Holy Land. But instead I want to hav an account of that country from the pen of one whose mind is not beclouded with superstition. I attended a reverend's lecture on the Holy Land some time ago, and among the many pious incidents of his travel, here is a sample: Among the company en route to the Holy Land was an Infidel who did not believe in the

Bible or any religious creed, and they had not been in the Holy Land twenty-four hours before that Infidel was worshiping God. Now, if the old dirt is such a converting medium I should think that the church would bring over a ship-load for the benefit of us Infidels. Now, Bro. Bennett, forewarned is forewarned. If you do succeed in obtaining enough funds for the trip, let me know and I will remit. And I will take $15 more in books of your travels after they come from the press. Hoping that you will succeed, I remain, Yours in opposition to superstition,

W. C. CLOW.

CAIRO, MICH, Feb. 20, 1881.

DEAR BENNETT: You can put me down for $5 for your contemplated trip around the world. I am behind on my subscription, but it it is on account of protracted illness of myself. I hav not been able to be out of the house more than one-fifth of the time since last fall, and I am not well yet, but I feel it the duty of every lover of truth and progression to do all in his power to promote the interest of the same. I shall soon receive some money, and then you shall be remembered. Very respectfully,

C. W. STOWE, M. D.

CARROLLTON, ILL., Feb. 17, 1881.

MR. BENNETT: I hav at last succeeded in getting another subscriber, so I now inclose money order for $5—$3 for the paper for the new subscriber, $1.50 for your book, "An Infidel Abroad," and 50 cents for Mr. Hacker, if you will be kind enough to send it to him. I hav not the address by me at this moment.

You may put me down for $5 for your around the world trip. Whenever you let me know that you want it it will be forthcoming. You are very much needed at home, but still I hope you will go and enjoy the trip and come back strong and healthy and be able to seek for truth for several years yet. I am some twelve years your senior, and hav done a great deal of hard work. I could always hold the plow much better than I could the pen,

Yours for the cause, WM. BLACK.

LESLIE, MICH., Feb. 15, 1881.

EDITOR OF THE TRUTH SEEKER: I hav come to the conclusion that it must be the clergy that will liberalize this country, so let us deal gently with them. Encourage them to free their people from the yoke of ignorance and superstition.

I want to tell you a little of my own experience in that direction. We hav four churches in good running order in our town. I had always attended all churches, so that I stood high in society, but always talked and read to them when I had a chance. But when I heard a good and pure woman preached to the depths of hell I could not stand that, so I had this notice put in our local paper: "I challenge the four clergymen in Leslie to debate on the Bible. I claim that this book is the work of man only, and the people who support such false doctrins are mere dupes. The clergy pretend that death is an awful thing, and from this they derive their money—just as a rumseller decorates his rooms to make his wealth. What is the difference?"

That struck the people dumb. Not long after I chanced to meet some of the clergy on the street. They said they wanted to talk with me. I invited them to my house. I talked very plain to them, told them I pitied the poor enslaved minds of their people, and they were the ones that should suffer, and they agreed with me. I then read to them a letter from your paper, entitled, "The Terrors of that Dreadful Hell." I hav read that to a great many. Church-members hav almost worn that paper out reading that piece. The preachers asked me very kindly to come to church and they would preach a good Liberal sermon. I hav always tried to do all the good I could, and thinking I hav done some good shall continue to do so.

Now I want to say a few words to the readers of our grand and noble TRUTH SEEKER. Let us all be careful what is said about sexual relations. We all hav our family secrets, and that is all right; but if we publish it to the world it is all gone. I always hand the paper to my friends and neighbors, but there hav been a few I dare not pass around, as I know what the church would say about them. They say we hav no respect for ourselvs, which I know we hav. I think I can help you when you get ready to take that little trip around the world, and I am sure you will return in safety to us. I am sure if there if there is any effect in prayers or in good wishes, as we would call it, you will return to us safe and sound. Yours in truth, SARAH A. HAYNES.

NEVADA, OHIO, Feb. 22, 1881.

FRIEND BENNETT: I inclose you $3, for which send THE TRUTH SEEKER for one year. Nothing is more pleasant to me than to be able to render you assistance by way of increasing your subscription list. A man that has suffered as you hav simply for daring to publish an Infidel paper ought by all means to be sustained. You certainly deserve a circulation for your paper amounting to a hundred thousand copies weekly; and no doubt it will not be many years before the Freethinkers of America will do their entire duty, and swell your list to that extent. [Gladly will that day be welcomed.—ED. T. S.] You can put my name on the list of contributors to your round the world trip. The five dollars will be forthcoming as soon as the announcement is made that the money is wanted. What a pity you cannot duplicate yourself and leave the veritable D. M. Bennett in THE TRUTH SEEKER office, performing his duty there while the real D. M. Bennett is on his way around our planet! But wonders of such a character hav long since ceased to transpire and find credence only at present as a matter of heaven's arithmetic in the muddled brain of the ardent trinitarian. [A good representativ will fill our place in our absence.—ED. T. S.]

On last Thursday evening John W. Clark, the eminent scientist of Chicago, gave us a lecture on the constructiv and destructiv forces found to obtain in nature, and on Saturday evening following "Condensed Sunbeams" was the pleasing theme on which he talked to us. Both subjects were handled in a most masterly and scholarly manner. The audiences were not verv large, but those present were highly delighted with the very many interesting and original statements made. Some one had put a slip of paper on the stand, on which was written, "What do you gain by studying nature?" This the professor answered most admirably, and if the author was present the answer will always be remembered; and if good sense prevails in the mind of the party a high estimate will in the future be placed on nature, and the silly notions of a supernatural will be permitted to go for what they are worth, and that will be surprisingly little.

Please send me inside of ten days twenty-five copies of the Humphrey-Bennett Discussion, ten Paine's "Great Works," five copies of the work you wrote in prison, "The Gods and Religions of Ancient and Modern Times;" thirty "Age of Reason" in paper and thirty in cloth. Bill as usual.

Your friend and brother, DR. E. MOYER.

BUCHANAN, CAL., Feb. 15, 1881.

FRIEND BENNETT: I write you this to inform you that if you are going to make the trip around the world I will send five dollars to help you out. If you go to Palestine, just hunt up Lot's wife and let us know about her. Yours truly, D. BUCKINGHAM.

EXCELSIOR, MINN., Feb. 14, 1881.

DEAR FATHER BENNETT: If you knew anything about Minnesota snow-storms and snowdrifts, and the distance that some of us hav to go to the post-office, I would not hav to ask your pardon for my tardiness in acknowledging your kindness. How different you must be from orthodox publishers! I knew you had a heart as big as a pumpkin, and of such material as never throbbed in an orthodox bosom; but do you know I did not expect the papers on the terms proposed? They came, however. I took the first instalment into the school-room where I attend, and the orthodox young people got hold of them before I had read them, so I did not get the first reading by a good ways, and I had about forty applications to borrow.

My poor little letter in THE TRUTH SKEKER got me a long list of correspondents from north, south, east, and west.

Mr. Spurgeon said some time ago that Joe Cook had scattered the skeptical hordes of America. I think he did not know what a "stupendous truth" he was telling. If I thought he would ever see THE TRUTH SEEKER I would like you to tell him that Joe Cook and many others like him hav scattered them so thickly that they can be seen with the naked eye in every hamlet in this broad land. I hav so much to say, but my space is run out.

Your little girl, BIRDIE SHUCK.

PORT JERVIS, N. Y., Feb. 22, 1881.

MR. EDITOR: I herewith inclose you a post-office order for $7, together with a list of subscribers which I procured last Sunday after my lecture.

Nearly one hundred people were turned away from the hall last Sunday night, unable to get in. If I should remain much longer a larger hall would hav to be procured. Six new members joined the League. So the cause goes marching on. MRS. H. S. LAKE.

ASHLAND, OR., Jan. 28, 1881.

FRIEND BENNETT: Your note containing receipt for THE TRUTH SEEKER for 1881 came to hand, also "An Infidel Abroad" came in good shape. Please send me four copies more, for which I inclose money order for $7.50. I am much obliged for the copy you sent. Should like to hav some of them containing your likeness if there is no difference in price.

I want to scatter the "Infidel Abroad" about this priest-ridden town as much as possible.

Fraternally yours, O. COOLIDGE.

BOULDER, COL., Feb. 11, 1881.

FRIEND BENNETT: How much I admire the different writers in THE TRUTH SEEKER! Each number contains something new, something useful to humanity, to the thoughtful. There is always something to lead one up higher in the scale of progression. If I were only a scholar how I would like to pen my own thougbts to help fill its pages, as it appears to me to be doing more to remove the film from the sight and mind of deluded man and woman than any other journal at the present time! Perhaps other journals hav been equally as good in their place. THE TRUTH SEEKER has advanced and opened a wider field for thought and improvement. How much I admire the writings of good, pleasant, progressiv, thoughtful Elmina Drake Slenker. I hav been satisfied in my own mind for a long time that if men and women were as particular in the propagation of their own species as they are to improve the breed of their horses, cattle, and sheep, there would be a great improvement in the human family. Yours for the right,

EPHRIAM POUND.

MR. EDITOR: I am glad to see that you don't allow Gov. Cornell's heartless indifference for poor Phelps to go unrebuked. I was in the Court of Oyer and Terminer at Albany when Phelps was tried, and well remember the man and the pitiable plight his weakness rather than his criminality placed him in.

Keep up good courage, Mr. Bennett, and smite error, as you do, wherever you find it. The religion of Humanity is about to be ushered in to supersede that failure of failures, that knock-kneed creed of Calvary, that "pioneer" of civilization, which turns the suffering fr m its door with a "Be ye clothed, be ye fed if the Lord wills!" and if you differ with them, "Be ye damned" also.

Of all the articles in THE TRUTH SREKER, I like those of T. B. Wakeman best, leading me, as they do, and opening up to me afresh the channel through which my mind has unconsciously traveled. I would suggest that Mr. Wakeman's inestimably valuable contributions to Liberalism be printed in pamphlet form. I want them. [They will be so printed.—ED. T. S.]

Again, I say, take courage, Mr. Editor; the family of truth seekers is on the gain and religion is on the wane. At any rate, I shall be ever proud to subscribe myself A YOUNGER BROTHER.

MILWAUKEE, WIS., Feb. 15, 1881.

FRIEND BENNETT: The Western *Christian Advocate*, Cincinnati, February 9th, says, "Just now a multitude of people are praying for a revival, and prayers for the conversion of the world are made throughout the entire year in all our churches, yet how meager the results compared with the amount of praying!"

The results should be meager. If our God desired anything to be it would be without any regard to the praying done by the Cincinnati clergy, no matter how many millions of dollars they succeed in getting paid annually, or quarter annually, for their praying.

Moreover, as God Almighty tells us in the book that he has given us that he does not intend to allow very many to be saved, it becomes evident that the laity shell out their "spondulicks" in vain when they employ their reverends, divinities, and doctors of divinity to pray for results that are evidently undesirable if not obnoxious to the divine mind.

Moreover, the Cincinnati people hav no right to negotiate with their clergy for a mass of prayers to be said for the conversion of the world, and they lay themselvs liable to censure as they pocket the aforesaid "swag," knowing that every cent of this money is paid them as a fee by those who hav been induced to believe that they (the clergy) are able to control the infinit powers to work either for good or evil as they may choose to hav it, and that their influence will be used for the benefit of those who are the most liberal in their payments.

A celebrated personage, who it is supposed knew at least as much as an avarage Cincinnati professional soul saver, says (John xvii 9), in an address to his father, "Thou hast," etc. He did not pray for the conversion of the world, but for only those who were ordained from the foundation of the world to be saved.

The cheek of the Cincinnati clergy is sublime in claiming more influence over the throne above than the savior possessed. But these men are employed by the year to pray, and their contract implies how much they are to pray and what they are to pray for, and their salaries are proportioned to their supposed bulldozing ability or persuasiv influence. As they do not refuse to pocket the pay for so doing, it seems as though they should appear to endeavor, at least to some extent, to make a show of exercising some of their boundless influence that they claim to be endowed with. ROYAL.

AYER, MASS., Jan. 31, 1881.

FRIEND BENNETT: I am much pleased with Volume I. of "The Gods and Religions of Ancient and Modern Times." I am almost wicked enough to wish your enemies would imprison you again to giv you an opportunity to write another work and augment the cause of Freethought. If the "blood of the martyrs was the seed of the church," the persecution of Infidels is the seed of truth and freedom. The Christian church seed has been kept watered with blood.

Let Infidels to bloody, persecuting, hell-inventing Christianity water their plants with the tears of human sympathy, and giv every plant an even chance to the pure air of heaven. Flowers do not quarrel about colors and odors. Why should men about opinions?

Let us hav peace,
More light and less noise.
Let the oppressed go free.

Yours for the right always, ELIJAH MYRICK.

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Ghost of Lord Shaftesbury.

BY ALHAZA.

He did not affright me. I'm backward returning
To clear away cosmical mists if I can.
No chain correlated you'll find very stable;
The world is one thing, and another is man.

Just take him to Jupiter, where they lie dreaming,
The rocks and the moss, in their dim-lighted day,
A thoroughbred Yankee would soon learn to flourish;
He could liv on fried mushrooms at least for a day.

Acidians there, and the great Amphioxus
Would grow and develop by ocean and stream;
And corals, and shells, too, would murmur around them,
They hav plenty of work and no leisure to dream.

To eat a small fish or be fanned by a seaweed
Is leaving small impress and wearing no scar.
Duns Scotus penned folios of law on God's forehead,
The autumn winds rustled, and now they are—where?"

"Do you know," said my lord, "what John Boehme thought of virtue?
He said it was higher and stronger than God;
And does it inhere in the heart if a demon
Or angel is known by the path he has trod?"

To search for the "principle" gently that guides us,
To know what a rose is, a sound, or a beam,
How much we belong to ourselvs or surroundings,
Is only to uselessly wrestle and dream.

Much stronger a "principle" is than a "person;"
His glory may fade on some sunshiny day,
But love will liv on when the heavens are hoary
And the last beaming star sped in darkness away.

The Knowledge of God.

BY THOMAS KINGSTON.

The Christian gods are dying
As did the gods of old;
Both priests and popes are crying
For brain-made gods in gold.
The time is fast approaching
When wisdom digs the grave
For feudal gods encroaching
On each priest-ridden slave.

The gods of inquisitions
Killed the wise and great,
And gods in church positions
Diffuse the seeds of hate.
Those gods are still baptizing
Where Christian princes reign,
With savage laws advising
Their clans to lawless gain.

The gods of ancient races,
Who fed on human blood,
At sacrificing places
Sucked the nectar flood.
And with the clans progressing
To present laws supreme,
They send the devil's blessing,
That superstitious stream.

The wars which slew the millions,
Caused by the Virgin's Son,
With Holy Ghosts in billions
Presiding o'er the fun,
And great Jehovah's legions
Marched in human gore
From India's burning regions
To wild Hibernia shore.

When mental education
Explains the creeds that are rife
Then each god-wounded nation
Can read the laws of life,
And the Messiah songsters
Will then annex his praise
With man-devouring monsters,
Which glide in ocean bays.

Thoughts on Nature.

BY ROBERT SWAIL.

In drops of water nature's depths
The microscope unseals,
For myriads of living mites
A single drop reveals.
Her greatness or minuteness how
Can any mortal grasp?
An insect might as well attempt
The mighty sun to clasp.
The smallest living thing that moves
And lives but for an hour,
What thought can it receive of man,
His goodness or his power?
Yet smaller than the smallest mite
That is to man made known,
Is man himself to nature vast,
By truthful science shown.
His life is but a moment joined
To all eternity.
A drop, a flash, is man at best,
In nature's mighty sea;
How can he reach the infinit?
Or pass the furthest stars?
How can he grasp the great unknown?
Or burst his prison bars?
What can he know of the beyond,
That lieth back of all?
How can he giv a feeble guess,
With intellect so small?
How can he know but all that's seen
By powerful telescope
Is but what circulates within
A little ether drop
That floats in nature's ocean vast,
Which has no bounded shore,
On which no bark, with lightning speed,
Through ages could pass o'er?
If man is but a speck of nought,
With hair's width knowledge broad,
What can he know of future things?
First causes, or of God?
If then the infinit's so great,
And man so very small,
Can he, though fearfully he strained,
Move infinity at all?
Oh, is it possible that man
Can move the powers supernal?
Can he, whose life's a moment's flash,
Enrage the eternal?
He may, when he can lift himself
By boot-straps to the moon,
Or bail the mighty ocean dry,
With nothing but a spoon.
O man, dost think the sun was formed
For thy especial cheer?
Or that because thou art so vile
The stars will disappear?
We doubt, and smile, and think we hear
An animalcule say,
Because pa peeped behind the scenes,
The world will pass away;
But I'll become an elephant,
For I don't do such things,
To endless joy and truth I'll fly,
On two tremendous wings.
O man, is not thy name conceit,
To dream that nature bends
Her vast resources, wealth, or power,
To meet thy selfish ends?
To dream infinity could mourn,
Because thou art perverse,
Or smile when thou art virtuous?
Her laws for thee reverse?
Man can but speculate or dream,
From whence comes nature's power,
But guess if the unknown is sweet,
Is bitter, flat, or sour.

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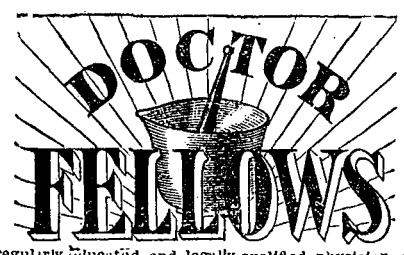
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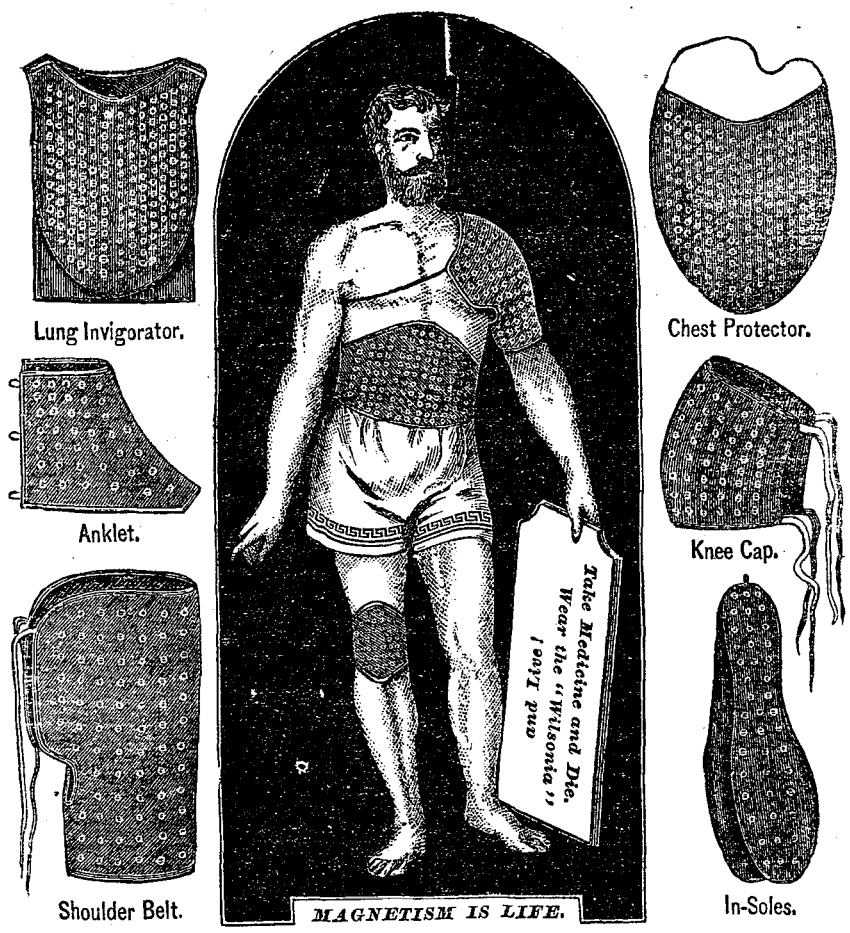
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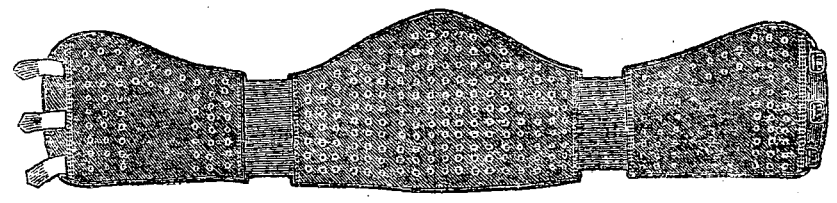
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Gems of Thought.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—*George Eliot.*

REPENTANCE is not a virtue, or does not spring from reason; but he who repents of his act is twice miserable or twice impotent.—*Spinoza.*

Now the distempered mind
Has lost that concord of harmonious powers
Which forms the soul of happiness, and all
Is off the poise within. The passions all
Hav burst their bounds, and reason, half extinct.
Or impotent, or else approving, sees
The foul disorder. —*Thomson's Seasons.*

IT may be affirmed that one of the best features in every human belief is its elasticity; that one sign of its vitality is its amenability to change. Were it irrevocably fixed, it would hav some secret affinity with death and the grave. Paradoxical as it may seem, if religion be among the things that cannot be shaken, it must change. Its form must die that its spirit may liv.—*Prof. Knight in Scotch Sermons.*

STERN daughter of the voice of God!
O Duty! . . . I myself commend
Unto thy guidance from this hour.
Oh, let my weakness hav an end!
Giv unto me, made lowly wise,
The spirit of self-sacrifice:
The confidence of reason giv,
And, in the light of truth, thy bondman let me liv!
—*Wordsworth.*

IT ought not to be the leading object of any one to become an eminent metaphysician, mathematician or poet, but to render himself happy as an individual and an agreeable, a respectable, and a useful member of society. A man who loses his sight improves the sensibility of his touch, but who would consent, for such a recompense, to part with the pleasures which he receives from the eye?—*Dugald Stewart.*

ALL truth is new at some time or other, and the fullest encouragement should therefore be given to free and fearless expression, since by such expression only is the promulgation of new truths possible. An age of advancement is always an age of heresy, for advancement comes from questioning, and questioning springs from doubt, and hence progress and heresy walk ever hand in hand, while an age of faith is also an age of stagnation.—*Mrs. A. Besant.*

WHEN remedies are past the griefs are ended
By seeing the worst, which late on hopes depended.
To mourn a mischief that is past and gone
Is the next way to draw new mischief on.
What cannot be preserved when fortune takes
Patience, her injury a mockery makes.
The robbed that smiles steals something from the thief;
He robs himself that spends a bootless grief.
—*Shakspere.*

MAN'S happiness is on earth, and can be known and understood. The promotion of that happiness is an intelligible aim. The test of morality may be applied by every one. It is a system which everybody can understand, and which the common sense of each must approve, for by it man livs for man, man labors for man, the effects of each are directed to the good of all, and only in the happiness of the whole can the happiness of each part be perfected and complete.—*Mrs. A. Besant.*

CANDID persons of all creeds may be willing to admit that if a person has an ideal object, his attachment and sense of duty toward which are able to control and disciplin all his other sentiments and propensities and prescribe to him a rule of life, that person has a religion; and though every one naturally prefers his own religion to any other, all must admit that if the object of this attachment and this feeling of duty is the aggregate of our fellow-creatures, this religion of the Infidel cannot, in honesty and conscience, be called intrinsically a bad one.—*J. S. Mill.*

IF every good man that now pines with want
Had but a moderate and beseeming share
Of that which lewdly-pampered luxury
Now heaps upon some few with vast excess,
Nature's full blessings would be well dispensed
In unsuperfluous, even proportion,
And she no whit encumbered with her store.
And then the giver would be better thanked,
His praise due paid, for swinish gluttony
Ne'er looks to heaven amidst his gorgeous feast,
But will—besotted, base ingratitude—
Crams and blasphemes his future. —*Milton.*

WE should keep a perfect indifference for all opinions, nor wish any of them true, or try to make them appear so; but, being indifferent, receive and embrace them according as evidence, and that alone givs the attestation of truth. They that do thus; *i. e.*, keep their minds indifferent to opinions, to be determined only by evidence, will always find that the understanding has perception enough to distinguish between evidence and no evidence, betwixt plain and doubtful; and if they neither giv nor refuse their assent but by that measure they will be safe in the opinions they hav.—*Locke's Conduct of the Understanding.*

WE think that much of what is called piety is worthless. Many hav fallen into the error that there can be no excess in feelings which hav God for their object, and, distrusting as coldness that self-possession without which all virtue and devotion lose all their dignity, they hav abandoned themselvs to extravagances, which hav brought contempt on piety. Most certainly, if the love of God be that which often bears its name, the less we hav of it the better. If religion be the shipwreck of understanding, we cannot keep too far from it. On this subject we always speak plainly. We cannot sacrifice our reason to the reputation of zeal. We owe it to truth and religion to maintain that fanaticism, partial insanity, sudden impressions, and ungovernable transports are anything rather than piety.—*Dr. Channing.*

Odds and Ends.

EPITAPH for a cannibal—"One who loved his fellow-men."

WE say a laying hen instead of a lying hen because she is on-nest.

A BIT of lemon bound on a corn is said to giv lemon aid to the feet immediately.

A CORRESPONDENT asks us what is the relation of a university to an ordinary college. A step farther.

IF your foot is asleep do not be alarmed. The poet tells us that "the soul that sleepeth is not dead."

EGGS are higher in this city than was ever known before, and consumers are anxious to throw off the yolk.

THE Detroit *Free Press* says that the author of "Mollie Darling" livs in Toledo. The wonder is that he is allowed to liv at all.

AN editor in Chicago, puffing air-tight coffins, says that no person having once tried one of these coffins will ever use any other.

"WHAT straits are the most perilous?" asked the teacher, and a little boy spoke up promptly, "Whisky straights!" Perhaps the little boy was right.

A FAT woman in Corinth, Miss., drank ash-bark to make her lean, and she skipped to the better land just ahead of the lean woman who was eating gum-arabic to make her fat.

CAREFUL housewife (lifting something from the soup tureen): "La! who'd a thought baby's shoe would turn up in the soup? But I knew it wasn't lost. I never lose anything."

JOHN and Ida married,
Lived in Idaho forlorn,
'Cause John hung around the tavern,
And let Idaho the corn.

A CLOTHIER has excited public curiosity by having a large apple painted on his sign. When asked for an explanation, he replied, "If it hadn't been for an apple, where would the ready-made clothing stores be?"

THERE is a brilliant future in store for the boy who, when he sees a ton of coal coming to his house, rushes to his mother, asks for the peppermint, rolls on the floor and groans, and says he has the cramp.

DID the prophet Isaiah ever eat at a railroad station? It certainly looks so, for how could he hav described it so literally if he had not? "And he shall snatch on the right hand and be hungry; and he shall eat on the left hand, and shall not be satisfied."

"Now, villain, come with me before the judgment seat of heaven!" cries the hero of a play by M. Duque, of Paris, as he hurls the heavy villain into the car of a balloon, cuts the rope, and begins a duel with him with bowie-knives as they shoot upward to the skies.

"BY A LARGE MAJORITY."

Three months ago, when two hundred of the leading citizens of Gunnison City met in convention on a street corner, there were seven or eight Michigan men among the crowd. When Colonel Parker presented the following resolution it was a Michigan man who supported it:

Resolved, That a committee of five be appointed to wait upon Calabash Sam, late of Deadwood, and inform him that after sunrise to-morrow morning this crowd will open fire on him with the intention of furnishing a corpse for our new graveyard.

The committee of five went out to find Samuel and deliver their message. He sat on a bench at the door of his shanty, a shot-gun across his knees and a pipe in his mouth, and he preserved silence while the chairman of the committee read the resolution; then he asked:

"That means me, does it?"

"She does."

"They don't like my style of carving and shooting, eh?"

"That's what they kick on."

"Well, I won't go. You havn't got 'nuff men in the whole valley to drive Calabash Sam a rod. Return to the convention and report that I'm here for the season."

"I forgot to mention," continued the chairman as he leaned on his gun, "I forgot to mention that the convention has adjourned. This committee finds itself in an embarrassing situation, and it sees only one way out of it. Onless you'll agree to pack up and travel, this committee will feel called upon to—to——"

"To begin shooting, you mean?"

"Exactly, Samuel, exactly. You may hav already observed that two of the committee hav got the drop on you?"

"I see."

"Corpses which are riddled with buckshot hav a very unpleasant look," continued the chairman, as he rested his chin on the muzzle of his gun.

"Yes, that's so."

"And it's kinder lonesome, this being the first plant in a new burying-ground."

"Y-e-s, it may be."

"And so, take it all around, the committee kinder indulges in the hope that you'll see fit to carry your valuable society back to the Black Hills. You may hav observed that three shot-guns, each under full cock, are now looking straight at ye. We don't want to bluff, but it's gitting nigh supper time."

"Well, after looking the matter over, I'm convinced that these diggings won't pan out low grade ore, and I guess I'll take a walk."

"Right off?"

"Yes."

"Right up this trail?"

"Yes."

"Very well. While the committee feels sorry to see you go, and wishes you all sorts of luck, it hasn't time to shake hands. Step off, now, and for fear you ain't used to walking, we'll keep these guns pinted up the hill until you turn the half-mile bowlder. Trala-la—march!—*Detroit Free Press.*

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A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

THE average cost of converting sinners at Waterbury, Conn., according to the calculation of a pastor, is $800 apiece.

A BILL is before the Connecticut legislature providing for ascertaining whether "life is extinct in a deceased person."

IT may, perhaps, furnish some idea of the extent of the Maine lumber business to know that 150,000,000 feet of logs will be driven this year.

THERE need be no more bets made, for the state senate has, by a vote of 18 to 5, decided that the proper pronunciation of the name is Arkansaw.

THE Rev. H. B. Cook became more popular in ten minutes, at Slatersville, N. Y., by jumping into a swollen icy stream and rescuing a drowning boy than by his two years of preaching in the town.

EIGHTY-SEVEN of Mr. Hayes's recent nominations were allowed to fail in the Senate. His career rapidly dwindled at the close into insignificance, being largely shorn of its chief feature, the distribution of official patronage.

CHRISTIAN LOVE. — The cable brings the news from across the Atlantic that the Catholics and Protestants of Marsala, Sicily, hav aroused the hatred which for over three centuries has dwelt in their hearts. The Catholics attacked and pillaged a church of the Protestants, the minister of which barely escaped death.

BRITISH ladies strewed with flowers the path of General Sir F. Roberts as he left London for the Transvaal, there to crush a little community of brave and upright farmers for daring to be free. In this century there has been no more deliberate national crime committed by people priding themselvs on being leaders of civilization.

A METHODIST revival at Bellefontaine, Ohio, is conducted in a vigorous manner. The minister in one meeting got down on all fours and capered up and down the aisle to illustrate a dog simile; and on another occasion several of the sisters seized a young sinner of their sex and forcibly carried her to the chancel. She cried for help, and was rescued by her mother.

THIS has been a hard winter indeed for settlers in the Northwest. The starvation and freezing of cattle in Montana hav caused, it is said, a loss of about twenty per cent. Hay has not been obtainable on the main lines of avel at any cost, and the deep snow has made transportation and browsing alike impossible. Hay at $45 a ton in a country where fodder does not usually enter into the expense account of stock raising makes it sometimes cheaper to kill cattle than to save them. Dakota has also a fuel famin.

A LAWSUIT is in progress between the new-fashioned and the old-fashioned Quakers in Indiana, the contest being over the possession of certain church property, but arising from differences of religious belief. One branch of the Quakers no longer wear a peculiar habit; they do not wait for the spirit to move them in meetings; they hav salaried preachers, and hav abandoned many of the other long-established Quaker usages. The conservativ branch claim that such worshipers are not Quakers at all, and should not be allowed to use Quaker meeting-houses.

IN one of the bazars, says a letter from India, we saw some fakirs and devotees. One of these remarkable fellows had vowed to lie upon a bed of upright nails for twenty-six years, and of these he had accomplished sixteen when we saw him. His body was attenuated and full of sores resembling leprous spots. We asked him for one of the nails which pierced his miserable body. He took one from the foot of the bed, refusing in every instance to part with any of those which gave him the most exquisit pain. Another miserable devotee was holding a flower pot at arm's length. Judge of my surprise when he told me he had held it there for five years. Another stood with arm uplifted, and had no power to lower it or move a muscle, the member being dried, stiff, and dead, while the long finger-nails, like bird's claws, penetrated the flesh on his wrist. All of these fellows looked moldy and sad.

JUDGE CHARLES EDWARD FORBES died recently at Northampton, Mass., and left $300,000 to establish a free public library, but he left also the condition that no minister of the gospel is to hav anything to do with it, and that no sectarian books on religion are to be admitted to its shelves. If the town of Northampton does not within three years accept the bequest the sum will go to Harvard College. Stephen Girard, half a century ago, tried this sort of a condition in connection with the bequest with which he founded Girard College in Philadelphia. His requirement was that no clergyman should ever enter the building or grounds.

GERMAN physiologists hav been experimenting to ascertain the best means of restoring frozen animal life, and they announce that the hitherto accepted theory that persons who hav been exposed too long to extreme cold should not be brought into contact with warmth except by slow degree is wholly erroneous. Dogs were frozen by artificial application of cold until breathing and pulsation had almost wholly ceased, and then attempts were made to restore twenty of them in a cold room, twenty in a warm room, and twenty in a bath of warm water. Of the first, fourteen died; of the second, eight; of the last, none. The warm bath brought about restoration in a remarkably short time.

THE Methodist ministers of the Springfield district of Massachusetts, in their annual meeting, had a lively two hours' discussion on faith and healing. Several of the clergymen held that prayer was effectual in healing the sick, but the majority of the speakers believed that such cures were wholly the result of imagination and will. The Rev. Frederic Woods said that it would be as sensible for him to ask God for $50,000 as for a sick man to pray for restoration to health. His theory was that God did not interfere in temporal matters at all, but only in things concerning the soul. A layman replied that he had been comforted in the past by the preaching of Mr. Woods, but what he had said on this occasion about the uselessness of prayer greatly shook his faith.

VIENNA physicians hav been examining with much interest a three-year-old pair of twins, who are not less of a natural curiosity than the Siamese twins were. From the breast bone down they hav but one body; above that they hav two wholly separate and complete organisms. They hav only two legs and feet, but four arms. The sense of feeling in the two upper parts is entirely distinct and individual. At the moment of medical inspection, one of the heads looked peevish and occasionally cried on account of a painful tooth, while the other looked fresh and lively, and shouted "Mamma!" The inner arms come in conflict, and cause fights between the twins. Though the pair hav one body below the breast, they do not get hungry at the same time. The left foot seems only to be connected with the left head, and the right foot with the right head. One of the feet was pinched, and only the head on that side cried out.

AN interesting trial of a new stenographic machine was made in the French Chamber of Deputies the other morning in the presence of M. Gambetta and a number of other officials and members. The mechanism, which is an Italian invention, is worked by a kind of key-board similar to that of a piano, and the stenographic signs are automatically printed on a continuous ribbon of paper. The signs registered of course represent sounds, irrespectiv of spelling, and the machine can be used by a person unacquainted with the language spoken. The daughter of the inventor worked the machine successfully, taking down a speech read at average speed in Italian, and one read in French by M. Gambetta, she being ignorant of the latter language. A comparison between the speed of the machine and that of the short-hand writers of the Chamber proved favorable to the former. Further experiments will be made with a view to a possible adoption of the apparatus, which is already in use in the Italian Chambers.

A VERY clear idea of the value of so-called revival meetings may be obtained from a knowledge of the character of one lately in full blast in Ohio. The prophecy falsely imputed to Mother Shipton that the world will come to an end his year was firmly believed by Emma Vandersmubker, and it made her insane. She went to religious meetings, and eloquently exhorted the people to prepare for the great event. She moved her hearers greatly, and in one night twenty of them became converts to Christianity. Pastor Hadden says that, knowing the girl's lunacy, he was in doubt what to do, but concluded to let her go on, and a tremendous revival is the consequence. It requires only the ravings of a maniac to teach people the great mystery centuries of wisdom hav not succeeded in solving. We might imagin those converts infected with the lunacy of their converter if circumstances did not empower us to believe that infection was entirely unnecessary to reduce them to her level. But what sort of a preacher is it who abandons his pulpit to the rhapsodies of a mad woman?

PRESIDENT HAYES has shown singular discrimiuation by pardoning the criminal postmaster who robbed the government of a large sum of money while in charge of the Deadwood post-office and was sentenced to imprisonment for five years and a fine of $5,000 therefor, although he refused to pardon the Mussel Slough settlers, who are guilty of no crime, and whose only offense at worst was the possession and improvement of land which they honestly believed to be the property of the government, subject to entry and location the same as other public lands. Nor is it yet decided by the Supreme Court of the United States that these lands are not the property of the government. These settlers found the land a desert; they caused it to teem with luxuriant harvests; and a great many people honestly believe they hav been wronged, if not robbed, of these lands.—*San Francisco Chronicle.* In more than one instance Mr. Hayes has shown himself far more merciful to absolute criminals than to unfortunates who had committed no crime whatever.

A DISCOVERY of much archæological interest has recently been made in the Algerian Sahara. M. Tarry, who has been carrying on work in connection with the proposed Trans-Sahara railway, having noticed a mound of sand in the neighborhood of Wargia, had the sand dug up, and discovered the top of a spherical dome. This naturally aroused his interest, and getting his Arabs to dig still deeper, he found underneath the dome a square tower, then a platform of masonry, and finally a complete mosque. Continuing the excavations, M. Tarry soon unearthed seven houses in perfect preservation, and came upon a subterranean watercourse. At the last news, nine houses had been disinterred, and M. Tarry was getting additional assistance to clear out the precious watercourse, which he describes as sufficient to irrigate a small forest of palms. It is well known that the Sahara was at one time much more populous than it is now, and its trade much more extensiv; but no one seems to hav supposed that cities had been buried under its sands so recently as since the introduction of Mohammedanism.

News of the Week.

JAY GOULD has gone West.

HAYES vetoed the Funding bill.

THE Coercion bill has passed the House of Commons.

A CO-OPERATIV dry-goods store is to be opened in this city.

THE Democrats are in a minority in the House in the new Congress.

THE whole sum called for by the various appropriation bills before the last Congress was $191,280,168.94.

A PROVISIONAL government has been organized in Peru. The terms of peace which Chili will make with her are not yet known.

PANCHOT, who won the O'Leary belt in the six-day go-as-you-please race last week, made 135 miles in 24 hours, the fastest walk on record.

THE British troops hav met another reverse in South Africa. Gen. Roberts has left England to assume command of the army of occupation.

THE bark A. E. Bottsford was wrecked off Barbuda on the 10th ult., and while trying to rescue the crew thirteen nativs of that island were drowned.

HANLAN, the champion oarsman, is back from England. His friends in Toronto gave him a reception, presenting him with various medals and a check for $500.

GEN. GRANT and the World's Fair Committee hav given up the idea of getting Central Park for their site. The preliminary million dollars is very nearly subscribed.

THE state asylum for the insane at Danville, Pa., was burned on the 5th. The 350 inmates escaped the flames, but many strayed into the woods. The building cost the state $500,000.

THE tide in the rivers and bay around New York rose to such a hight that piers, streets, and basements on the low ground were flooded. The tide was the highest that has occurred for ten years.

THE train on which Mr. Hayes and party were going home from Washington collided with a heavy engin at Severn Station, Md., and was partially wrecked. Three men were killed. Mrs. Hayes and the ladies with her were thrown to the floor of the car, but no other damage was done to the party.

AN Italian schooner went ashore at Coney Island, Friday, and out of a crew of fourteen men only one was saved by the Life-Saving Corps. Four of the crew while clinging to the wreck made an agreement to simultaneously cut each other's throats, which they did with razors, preferring to die by their own hands rather than drown. They did not succeed in killing themselvs, but ran around the deck bleeding copiously until the vessel went to pieces and they were swept into the sea.

GARFIELD was inaugurated on the 4th with more pomp and show than ever attended any previous inauguration. About 15,000 troops took part in the procession. A special session of the Senate was held on Saturday, and Garfield sent in and the Senate confirmed the following Cabinet: James G. Blaine, of Maine, Secretary of State; William Windom, of Minnesota, Secretary of the Treasury; Robert T. Lincoln, of Illinois, son of Abraham Lincoln, Secretary of War; W. H. Hunt, of Louisiana, Secretary of the Navy; S. J. Kirkwood, of Iowa, Secretary of the Interior; Thomas L. James, of New York, Postmaster-General; Wayne McVeagh, of Pennsylvania, Attorney-General. The selection is generally well received by the country, but, with the exception of the Secretary of State, is not regarded as a very strong body of officials.

Sunday Lessons and Musings.

Constructiv Liberalism.

LESSON IV.

THESIS.

The explanation that modern Biology givs of the origin, growth, and distribution of vegetable and animal life on our Planet entirely displaces the assumption of "creation." It explains the origin and physical history of Mankind, and is the sure constructiv basis of our practical and emotional life relativ to the organic world around us.

TEXTS.

1. "Know thyself!" This is the source of all wisdom, said the great thinkers of the past, and the sentence was written in golden letters on the temple of the gods. To know himself, Linnæus declared to be the essential, indisputable distinction of man above all other creatures. I know, indeed, in study, nothing more worthy of free and thoughtful Man than the study of himself. For if we look for the purpose of our existence, we cannot possibly find it outside of ourselvs. We are here for our own sake.—*Karl Ernst Baer*, 1824 (*Haeckel, Evolution of Man, vol. i, p.* 244).

2. Is man a peculiar organism? Does he originate in a wholly different way from a dog, bird, frog, or fish? and does he thereby justify those who assert that he has no place in nature and no real relationship with the lower world of animal life? Or does he develop from a similar embryo, and undergo the same slow and gradual progressiv modifications? The answer is not for an instant doubtful, and has not been doubtful for the last thirty years. The mode of man's origin and the earlier stages of his development are undoubtedly identical with those of the animal, standing directly below him in the scale; without the slightest doubt he stands in this respect nearer the ape than the ape does to the dog.—*Thomas Huxley*, 1862 (*Haeckel, Evolution of Man, vol. i, pp.* 363, 364).

3. Felix, qui potuit rerum cognoscere causas;
Atque metus omnes, et inexorable Fatum
Subjecit pedibus, strepitumque Acherontis avari!
Fortunatus et ille, Deos qui novit agrestes,
Panaque, Sylvanumque senem, Nymphasque sorores!

. . . . . .

Quos rami fructus, quos ipsa volentia rura
Sponte tulere sua, carpsit; nec ferrea jura,
Insanumque Forum, aut populi tabularia vidit.

Happy, who can of things the causes learn!
The broods of Fear, Fate inexorable;
Acheron's greedy roar beneath his feet he casts.
Blest, too, is he who knows the rural gods,
Pan, Sylvanus old, and the sister Nymphs!

. . . . . .

What fruits the boughs, what ready fields themselvs
Of their free will may yield, he joyful reaps,
Nor laws of iron, nor Forum frantic,
Nor people's courts is he fated to see.

—*Virgil, G.*, 2, 480.

COMMENTARIES.

1. Writing, in 1868, "on the origin and genealogy of the human race," I insisted upon the extraordinary importance of this circumstance, and declared that we must accordingly "regard the Amphioxus with special veneration as that animal which alone of all extant animals can enable us to form an approximate conception of our earliest Silurian vertebrate ancestors." This proposition has given very great offense, not only to unscientific theologians, but also to many others, especially such philosophers as still cherish the anthropocentric error, and who look on man as the foreordained object of "creation," and as the true final cause of all terrestrial life. The "dignity of humanity," it was said by a church newspaper, is, by such a statement as mine, "trodden under foot, and the divine rational conscience of man grievously hurt."

This indignation at my honest and deep respect for the Amphioxus, I am free to confess, is quite incomprehensible to me. If, on entering a grove of ancient oaks, we express reverence for those venerable trees, the life of which has endured a thousand years, no one thinks that unnatural. Yet how high above the oak does the Amphioxus, or even the Ascidian organization, stand in this respect! And what are a thousand years of life of a venerable oak compared with the many millions of years, the history of which is told us by the Amphioxus! But apart from all this, the Amphioxus (skulless, brainless, and memberless as it is) deserves all respect as being of our own flesh and blood!—*Haeckel's Evolution of Man* (*end of vol. i*).

2. Now, as to the third test, that there are no other causes competent to explain the phenomena, I explained to you that one should be able to say of a hypothesis that no other known causes than those supposed by it are competent to give rise to the phenomena. Here, I think, Mr. Darwin's view is pretty strong. I really believe that *the alternativ is either Darwinism or nothing*, for I do not know of any rational conception or theory of the organic universe which has any scientific position at all beside Mr. Darwin's. I do not know of any proposition that has been put before us with the intention of explaining the phenomena of organic nature which has in its favor a thousandth part of the evidence which may be adduced in favor of Mr. Darwin's views. Whatever may be the objections to his views, certainly all others are absolutely out of court.—*Prof. Huxley on Origin of Species* (*Humboldt Library, No.* 16, *p.* 21).

THE LESSON.

In our last lesson it was shown that constructiv Liberalism was not only affirmativ, but triumphant, in its explanation of the beginning and growth of vegetable and animal life. Theology, on the contrary, can giv no definition of life or account of its various forms and of their origin. Its idea of "creation" is unthinkable and without a single fact to rest upon, for no instance of it has ever been known. Theology has nothing to present but nescience, braggadocio, and imposture. But evolution in Biology, on the contrary, is no longer a hypothesis, but a discovery, a true theory, which places all former science on the subject as much behind our age as the Ptolemaic system of astronomy is in contrast with the Copernican. Since the publication of Darwin's "Origin of Species" in 1871 the tide of confirmation from multitudinous facts has risen stronger and higher year by year. Finally the full and clear statement of the new theory in Haeckel's works, now well translated (published by D. Appleton & Co., of New York), leaves no excuse for future ignorance. The "mysteries" of life that perplexed the greatest intellects of the past are now open to every intelligent reader. In no way has Liberalism proved itself more constructiv than in these very arcana of nature. This organic or protoplasmic world, as it now lies revealed to us in its laws and processes, is a source of wonder, delight, and even of sympathetic triumph to every emancipated mind.

Never forget its three grand divisions:

1. There is the kingdom or domain of the *Protists*, those simpler organisms of protoplasm which literally exist everywhere about us. The earth, the air, the water, and even our own bodies may be said to swarm with them. The microscope reveals to us an ever-present world of minute organisms which rivals in interest and is practically more important to us than the starry systems shown by the telescope in infinit space.

2. Out of these protists, on one side, *Vegetable Forms* hav arisen, clothing the earth with verdure, beauty, and food. They, as well as the protists, can feed upon and assimilate directly from the inorganic world the materials of which they are composed. They grow up out of the earth, and its disintegrated materials and juices are the materials of their growth.

3. But from the other side of the common protist world *Animals* hav as certainly originated. They are said to differ principally from plants in their ability to move, to feed only on food that has been organized, *i. e.*, on plants or animals, and in the fact that they breathe or giv out oxygen, instead of carbonic acid gas, as animals are supposed to do.

This distinction between plants and animals seems plain enough at first, but when both are traced up to their origin among the protists the distinction fades out and is lost. No test by which plant may be distinguished from animal will hold good in the world of protists, in which both hav their common origin.

The more practical distinction is simply that the animal has an internal *stomach* of some kind in which the food upon which it livs is deposited. From this food he sustains his life. His organs are distributed around or in relation to this stomach and its consequent alimentary canal so as to enable life to be fed from it. His limbs are disposed so as to enable him to supply this stomach and to escape or defend himself while so doing. The plant has no stomach or similar organ, but uses the soil as its food store. Its mother Earth is its only feeder and nurse. It needs not to move, but only to liv and die on her bosom. Plant life is therefore little more than the simple development of tissues from the soil and air in which it grows. It may acquire a slight motion or, like Venus's fly-trap, catch a few insects, but hardly for nutrition.

On the contrary, the animal carries its soil or food from which it livs within a stomach which soon becomes an ever-gnawing organ, and which he can only fill by almost constantly moving about. This motion thus caused is increased and preserved by "natural selection." The better the food, the better the nutrition; hence the higher the organism, hence the selection of organized food only; hence the greatly increased locomotion as a means of obtaining it, further constantly improved by selection and the survival of those who become the fittest, that is, the most able to obtain the best food. This fundamental difference that the plant has the external and stationary earth for its stomach, while the animal has his own stomach and assimilates his food from within him, implies all the great distinctions in the lives of each.

If this suggestion is grasped, the physiology and anatomy of both plants and animals are quite easily unfolded and understood by any one who will take up Haeckel's books and read them with the help of any good work on vegetable and animal physiology. No fairy tale can possibly be half as interesting as this story of unfolding life, to say nothing of its practical utility, which cannot be overestimated. It is well known that our diseases, our health, foods, business, diversions, sympathies, indeed, our whole lives, are dependent upon these protists, vegetables, and animals, to which in our origin we are allied. They are now shown to be our next of kin for good or ill. If we cut their acquaintance and ignore them, they will hav their revenge upon our ignorance. We can only liv by having a practical knowledge of the laws of their life and growth from the simplest protists up to Man himself.

Now by way of warning and distinguishing between theory and hypothesis on this subject let us refer again to some of the difficulties that the modern Biology meets with among the people. The chief of these is the persistent cry that "Evolution" is only a hypothesis and not a proved scientific theory. The theological creationists hav a tremendous interest at stake in keeping up this impression, but to continue to do it longer is sure proof of atrocious ignorance or fraud. The Theory of Evolution is demonstrated by the best evidence, that is, *all the evidence that the theory requires, and it has no theory whatever against it.*

People are often misled, and perhaps designedly, in regard to the kind and extent of the proof required to establish this theory. It is not necessary to prove the descent of *every* species from another or from a common genus; it is only necessary *to make out one case*, and then the law of evidence and inference is that all other species hav followed the same law in their origination. All that Newton did was to prove that the law of falling bodies on the earth could be applied to explain the moon's orbit. That one fact established the law of gravity. The application of that law has been the work of all subsequent astronomers, and will be for ages.

The fact of Evolution has been proved far more abundantly than Newton proved the law of gravity, and it stands as a valid theory. Haeckel has established it as a fact beyond question in the descent of the sponges. Darwin has done it in regard to pigeons and nearly all of our domesticated plants and animals. Huxley and Marsh hav done it in regard to the horse. These simple instances would be enough, but they could be added to by hundreds, and are increasing yearly as the records of organic life past and present are compared. The missing links come to light in the most unexpected places. Science finds her treasures in the "Bad Lands" and in the frozen islands of the Arctic, where, as Nordenskjold reports, the shores are strewn with the fossil remains of apparently tropical animals. But these treasures, though useful to make out the several instances, are no longer needed to prove the theory. That has been done, *and there is no scientific hypothesis whatever against it.* It is only necessary that it should be able to stand alone, and it is as firm as a rock, for there is no opponent. The creationists hav not a single fact. The Spiritualists hav indeed tried to aid them by "materializing" into existence an occasional egg or a potato! But even that fraud has exploded, and there is nothing left of the hypothesis of creation except its unblushing assumption. There is not the slightest proof that a single thing on the face of the earth has ever been "created." Until such an instance is found, is there any alternativ but assumption or silence?

But while this is true, the distinction is to be made between the theory itself and the tracing of the descent of the several species under it, which can generally be done only by the aid of hypothesis. That man is descended from former anthropoid animals we know by this law. Because, for instance, we can trace the steps by which the horse has descended from former hippoid ancestors, and can also trace the steps in the history of other species and varieties, we establish the law of descent and heredity as the great law of Biology. But in the case of Man, Haeckel can only trace, and only pretends to trace, the twenty-two steps of human descent hypothetically. This is a proper use of hypothesis in applying a general and verified theory. In all of the multitude of plants and animals it would be ridiculous to say that the law of Evolution had not been proved until the descent of every species and variety had been actually verified in all of the links. It would be just as reasonable to expect astronomers to giv us at once a complete table of every asteroid or comet or else to giv up the law of gravity. Modern Biologists hav demonstrated the law as above stated, and now their principal business is to apply it to the explanation of the organic world, and this can only be done gradually, by getting all the links possible, and supplying the missing ones by scientific hypothesis, as the missing vertebræ or limbs of a fossil skeleton are generally supplied. By doing this Haeckel has largely completed the line of human descent, and with great probability as to its general correctness. Future researches may show that he has made some errors in his twenty-two steps. It would be strange if at this early stage of the application of the General Law to so complicated a mass of facts he has been able to giv every twig correctly in the branching tree of life. He makes no such claim, but he does giv a very probable working hypothesis, and to thus lead us toward the truth is the best of aids for those who wish to find it. It is truth that sheds the light by which truth is discovered, or, in the memorable maxim of old Lucretius,

"Truth holds the torch in the search for truth."

There is another common misapprehension that the general student of Evolution should escape from as soon as possible. It is to the effect that because all animals are in some way related by evolution therefore they hav all descended in a direct chain from each other. The links of the human chain are only about twenty-two, but the side relativs upon each link are numberless. The true links are probably indicated by the Embryology of Man, and that science has enabled Haeckel to trace in nature the approximate order of succession in the animal ancestry of Man. The direct line of descent is thus indicated: Protoplasm, the Protists, Worms, Tunicates (and the Amphioxus), Vertebrates, Selacian fishes, Amphibia, the gilled and lunged

Batrachians, the Amniota, the Marsupials, the Lemurs, the Apes, Man. In this way we find that the actual line of descent has left on one side the larger part of animal life, for example, the mollusks, insects, higher fishes, reptils, birds, quadrupeds, and the broad-nosed apes of America. In order to get this misapprehension corrected by a true notion of the real body of our "Tree of Life," let the reader, before going through Haeckel's work in detail, examin carefully the table and plate at pages 44 and 188 of his second volume. The rest of the book can be better read afterward as an explanation of those tables and plates, which present an epitome of the whole story.

Another false notion we hav mentioned before needs to be here specially guarded against, and it (alas!) is not prevalent among the uneducated alone. It is the attempt to extend and apply the processes and Law of Evolution outside of the protoplasmic world. Thus the Universe, or Solar System, or the Earth, or Inorganic Matter, is said to hav *evolved!* This attempt has done more than anything else to discredit the whole Theory of Evolution. Everybody knows that stones do not grow; that crystals and solar systems are formed by aggregation from without; and that all of the changes of inorganic matter occur without that internal assimilation, reaction, and cellular growth which is the main fact and constant process in evolution or development. These last two words hav no true or proper meaning or use except when applied to the growth and succession of changes in the organic world. If they are used below that world, as they are, in regard to inorganic matter, they must be regarded as a figure of speech, or else a misleading analogy, for there is no relation of cause and effect, nor homology, nor comparable likeness between the aggregations and changes of inorganic matter and the internal cell growths of protists, vegetables, and animals causing their enlargement and change from within.

The "Evolution" Philosophy of Herbert Spencer is a lamentable instance of this attempt to bridge the two worlds of matter and life by a law that applies only to the latter. The only bridge between those two worlds is the Law of Correlation and Equivalence of Forces. The ever-varying forms of the "Nebular Hypothesis" (if any one can now tell what that is) plays an important part in all extensions of this kind. But however our solar system came to be formed—whether by condensing gases, or coalescing of meteoric matter, or aggregation of comets—evidently has nothing to do with Evolution in Biology, where only the word originated and scientifically belongs. Mr. Spencer's philosophy is grand in all the biological and social sciences, but it cannot be applied in astronomy, physics, or chemistry, except by figurativ speech.

Nor should it be taken for granted too suddenly that our Earth was ever all at once a molten mass, so that life or protoplasm may not hav existed upon it indefinitly. The fact is that mankind are only slightly acquainted with one earth and one solar system, and some philosophers are drawing immense conclusions from that slight acquaintance. If planets and solar systems could be compared, observed, and manipulated in vast numbers, as protoplasmic bodies and processes hav been by our modern Biologists, we might place similar confidence in our Cosmologists. But it is clear that the "genesis of worlds" has yet to be observed; till then, "growth" should be applied only to organic bodies and social organisms.

In so far as Haeckel seems to giv countenance to the nebular or "nebulous" cosmogony, it should be understood as borrowed only and in no wise related to the biological Evolution he so admirably investigates and expounds.

It only remains to apply the Law of Evolution to Mankind.

Of the existence of protoplasm as the first round of the vital ladder there is no doubt. From this simple life-bearing and life-producing substance up to Man, "the paragon of animals, the beauty of the world; in action like an angel, in apprehension like a God," Haeckel takes us by simple stages from age to age of animal evolution and geological development. First he shows the simple unnucleated plasm. From its simple uncelled state he shows that cells are formed as in the case of the "Monera" and simple Amœbæ.

From these simple-celled organisms arise the little many-celled organisms, as the Synamœbæ. (See vol. ii, p. 189.)

From those spring the organisms with an inner and outer skin (exo and ento-derm), which is the first basis of the beginning of a stomach, as for example in the Gastrœdæ. From those stomached animals come the worms, the Tunicata, and the Ascidians. From thence the rudimentary corded or back-boned animals, as the Amphioxus, and the headless and jawless vertebrates.

From thence the primitiv fishes; from thence the true fishes and the amphibia, the reptils and birds.

From the Amphibia and Reptils, the Primitiv Mammals, the pouched and beaked animals are traced.

From thence the Placentals, Lemuroids, and Semi-Apes.

From thence the Apes, the Chimpanzee, Gibbon, Gorilla, and Orang.

From thence the Ape-like men, or speechless men, (Alali) and MAN.

These stages are fully illustrated and explained by Prof. Haeckel in twenty-two steps, passing through five geological epochs. Thus the origin and history of Mankind as a race are traced out and we hav their *Phylogeny*, or *tribe* genealogy. But this is but the first half of the argument.

To confirm and explain this tribal history of Man Haeckel takes up Embryology and givs the history of the growth of the individual man before birth. He shows that it is a condensed but wonderful repetition of this tribal history. "*Nomine mutato de te fabula narratur*"—"Change but the name and of thee the story is told"—is his enforcement of the story of all animal evolution. This he is enabled to do by proving that the growth of every animal before birth is a substantial passing throngh of each of the stages of animal life; and that Man, as the highest developed of animals, passes through every one of these stages previous to his birth. Man is thus seen to be the epitome of animal life, because nearly all of the animal kingdom below him may be considered as arrested stages of his own development.

That this wonderful similarity in the stages of the tribal and individual development is wholly accidental is not supposable. Still more foolish would it be for "creativ design" to hav taken "with malice aforethought" such a long, tedious, and painful way of getting us here. There is evidently some relation of cause and effect between the general development of the animal world and of the individual man—that is, in Haeckel's phrase, between phylogeny and ontogeny,

What is this relation? Few questions hav been more interesting or puzzling. Several hypothetical answers hav been given, for example, in Darwin's suggestion of "Pangenesis" and Herbert Spencer's "Physiological Units." They both seem to lead the following hypothesis:

If we could hav the patience to follow the growth of the individual embryo through the ways and phases by which it could be affected by the previous tribal history of the parents, the "mystery" may disappear. The fact is that in all organisms high enough to hav an inside and outside skin (ento and exo-derm) the female germ or ovum must in concertion assimilate the sperm or male germ, or both melt and are lost. If they do meet and mingle, growth commences, and that growth is continued by material furnished from the blood of the mother until birth. But the blood of the mother contains all of the materials which the tribe in its growth has stored up. This is evident from the fact that the stages of animal growth are successiv and cumulativ. The first stages are truly called vegetativ, and are little more than exosmosis and assimilation. The subsequent stages of animal growth are more complex, but succeed each other and all remain. The blood is fed by the disintegration of every part of the system, and so contains the molecules that hav been used in every part and stage of the animal's growth. Now when the egg is given off from the ovarium of the female, what happpens to it? It meets and can assimilate only the materials that will combine with it. The egg can therefore take nourishment from, or assimilate only with, the substances that are suited to it; and in the same order in which the egg or embrio advances through its stages of growth will it take up the molecules that were deposited in the parent's body during its tribal history in the very same order in which those were deposited; for it is only in that order that they will be assimilable and able to nourish the new growth. And still further it is evident that the fetus will generally assume the *same form* that the tribal parent had during each of those stages; for the similar process of assimilation will form in a similar manner, and thus produce a similar animal shape. Man is the highest form of animal growth, and will therefore present a fetus growing successivly through each of the stages of general life—that is, his ontogeny will be a picture of his phylogeny. This is the fact, and the result could be no other upon this hypothesis of *Cellular Genesis*. This hypothesis seems to cover the whole difficulty, for by following the capacities of the egg or cells to take their proper nourishment according to their stage of growth, the individual is linked in all its growth to the stages of the general animal growth that hav successivly provided that nourishment, and in the very same order.

Even after birth man's growth is in a similar way *socially* continued by the individual through all the stages of the *social* development of the human race from savagery to civilization. He as a child assimilates and passes through the culture of the several stages of the social progress of his race, and in no small degree repeats it. In so doing he can assimilate as he progresses only the thoughts and feelings suitable to his stage of growth. The girl takes to her dolls, Achilles to his arms. Thus man is the microcosm of his biological and social macrocosm, *i. e.*, of his phylogeny—of his whole race from its very beginning.

The difficulties that this simple hypothesis removes are very great. For example, it has been supposed that the human egg must hav some peculiarities in its protoplasm containing the wonderful human capabilities of the future man all wrapped up in its own simple little self. But the finest microscope, and all tests, show that this little cell differs perceptibly in no way from any other germ cell except in the capacity of assimilating the human male sperm, which is probably more like itself than any other, and so more assimilable. The capacities which this cell afterward develops were not at all in it at the beginning of this growth any more than the man is in the child. For instance, the oak tree is not at all in the acorn, but the multiplication, by repetition of or growth from the germ-cell of the acorn finally builds the oak out of its nourishment in the environment under which that growth goes on. So it is with the growth and heredity of all organic life, vegetable or animal, before birth or after. The initiativ given by the male at the early stage of the germ growth givs it the conditions and warp under which the material from the blood and nerves of the mother is afterward assimilated. This also may well account for the heredity from both parents. The predominating influence at this early period may indeed determin the sex.

Man, then, before birth, is the repetition of his race in small; after birth the repetition of his progress toward civilization occurs in a similar way. In body, mind, and soul he is simply a child of Humanity—his true creator.

Again, by the aid of this working hypothesis, we may at this early stage of our lessons gain some definitions that will help us ever after. What is "life," "mind," "soul," etc.? Prof. Allman, in his able address on "Protoplasm," before the last meeting of the British Association for the Advancement of Science, seemed to infer that we ought to find what are called "mind" and "soul" in these little cells of protoplasm, from which all human beings grow. For if mind and soul were not there at the beginning, how did they ever get into them or the embryo afterward? How is it that one of these little cells develops into a worm, another into a dog, and another into a Man? How is it that one of these has more of a soul than the other, and how and where did he get it?

The answer upon the above Cellular Genesis hypothesis is quite simple.

The cells belonging to the simpler forms of organisms hav *life* only, not *mind*, and much less *soul*, as even Prof. Haeckel seems to suppose. Mind and soul are the inherited results of the disciplin and selection of the higher systems of the higher animals. Thus the process of simple reaction is *life*, as in the Amœbæ. The process of complex reflex nervous action, called thinking, is *mind*, as in the Dog or Ape. The processes of thought and feeling as to what is good and evil, or right and wrong, under the relations of human society, and especially a society under imagined gods, may be called the *soul*. Thus all organisms hav *life*. The higher animals hav also *mind*. Human beings only hav also *souls*. It follows that their souls are really large in proportion as they hav attained to altruistic instincts, sentiments, and motivs. Thus, too, our theory scientifically explains how it is that some human specimens hav souls so very small, and yet liv and think. These definitions are similar to those found in Aristotle's Treatis on the Soul, which suggests them, and to which your attention is requested.

Let us close this lesson with our usual glance at the emotional side, or the esthetics, of our subject. It is evident that the demonstrated kinship of man with the vegetable and animal world around him, and upon which he is wholly dependent for life, weaves new bonds of sympathy and recognition between him and them. Pastoral poetry speaks with renewed charms. "The self-same power that brought me here brought also you," is the voice from the rose and rhododendron. The animals which hav been domesticated, and hav now no possible safety in life apart from human uses or fancy, become his sacred wards. In their affection and service to Man he may well recognize, as Comte has done, the miniature "soul" that may well giv them precedence over the drones and unaltruistic human specimens.

Under this new view of life, too, we cannot but read and cherish the works of those poets who hav interpreted rural life to us. No lofty flight of poetic fancy will sever us from the earth and the earthly, from which the power that sustains our flight must come. The homely employments and virtues of rural life hav ever been and must ever be the nursery of all that is really good or great in Man. We can never outgrow those who hav consecrated it for us—our Hesiod and Theoctritus, Columella and Virgil, Æsop and La Fontaine, Spencer and Gay, Bloomfield and Thompson, Cowper and Burns, nor less our consecrativ Bryant and Whittier.

It is a singular and noteworthy fact that the word *law*, as a moral and social order, does not appear in Homer, nor, as I remember in that sense, in the Bible. It first comes to light in the *rural life* described in the Works and Days of Hesiod. It is to that life that we owe this fundamental step in social progress.

The text given from Virgil is in the same line of thought, and becomes truer as Science advances year by year.

As an instance of how we may find the lessons and law for the greatest in the lives of the least, the Beehives and the single Bee may teach as well.

Each for all, and all for each,
From each according to his capacity,
To each according to his need.

Cheerful work and subordination, then, accords with the duty to be done. Such are the intimations of comparativ sociology from that humble source, and they make the Beehive and its inhabitants the best introduction to our next lesson (the origin of human sociology) we hav as yet, notwithstanding all that our greatest philosophers hav said or done.

How true this bee lesson is let Langstroth or some other bee book prove to you. You will find no novel more surprising.

The following bits of poetry may also help to increase your interest. It will be noted that Shakspere speaks of the "King" and "Emperor" of the hive, but to make his simile conform to the facts, as since discovered, you will hav to read Queen and Empress instead. There is nothiug to correct in the song of our own sainted Alice Cary. It teaches that man, like the bee, should liv at once for his Queen and his Hive, and how that becomes the charm and attraction which turns work to play.

T. B. WAKEMAN.

THE BEEHIVE AS A MODEL STATE.

So work the honey-bees;
Creatures that by a rule in nature teach
The art of order to a peopled kingdom.
They hav a King, and officers of sorts;
Where some, like magistrates, correct at home;
Others, like merchants, venture trade abroad;
Others, like soldiers, armed in their stings,
Make boot upon the summer's velvet buds;
Which pillage they with merry march bring home,
To the tent-royal of their Emperor,
Who, busied in his majesty, surveys
The singing masons building roofs of gold;
The civil citizens kneading up the honey;
The poor mechanic porters crowding in
Their heavy burdens at his narrow gate;
The sad-eyed justice, with his surly hum,
Delivering o'er to executors pale
The lazy, yawning drone.—*Shakspere, Henry V., i, 2.*

TO A HONEY-BEE.

"Busy-body, busy-body,
Always on the wing,
Wait a bit, where you hav lit,
And tell me why you sing."

Up and in the air again,
Flap, flap, flap!
And now she stops, and now she drops
Into the rose's lap.

"Come, just a minute come,
From your rose so red."
Hum, hum, hum, hum—
That was all she said.

Busy-body, busy-body,
Always light and gay,
It seems to me, for all I see,
Your work is only play.

And now the day is sinking to
The goldenest of eves,
And she doth creep for quiet sleep
Among the lily leaves.

"Come, just a moment come,
From your snowy bed,"
Hum, hum, hum, hum—
That was all she said.

But, the while I mused, I learned
The secret of her way:
Do my part with cheerful heart,
And turn my work to play.—*Alice Cary.*

Notes by the Way.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since I wrote you last I hav visited Concord, Homer, Tekonsha, Union City, Sherwood, Colon, and Athens, working earnestly in the interest of THE TRUTH SEEKER and of the National Liberal League.

I hav visited the higher schools in each of these places where I hav found them in session, and hav been very kindly and respectfully received; in fact I hav been so much in the habit of visiting the schools in southern Michigan during the last quarter of a century and speaking briefly to the scholars that I should almost feel the loss of a great pleasure if I were deprived of the privilege, now that I am dropping my professional occupation as a dentist.

I hav received quite a fair list of new trial subscribers in each of the above-named places, and I hav been received with more courtesy and cordiality than I had really anticipated when I set out to work directly in the cause of Liberalism and Freethought.

In my visits at the schools I do not speak directly upon any phase of Freethought, but rather confine myself to general remarks bearing upon educational matters and upon the sociabilities and friendships or fraternal interests which belong in common to all well-bred, civilized, and enlightened peoples. And I hav a large number of original poems thoroughly committed to memory which I can recite, thus giving examples in elocution. And sometimes I read some choice selections from other authors. In these ways I hav had the privilege of occupying a passing hour in the schools of southern Michigan for more than twenty years, and my visits hav uniformly and without exception been well received for a thousand times and through all these years.

I hav met with many interesting incidents, episodes, and experiences among the people as I pass from place to place. I find myself in the midst of little groups of people of both sexes and of all ages from day to day and hour to hour, and I am almost constantly lecturing or talking upon subjects connected with the prospectiv enlightenment and improvement of the race in both a religious and political aspect, as well as social, financial, and all other forms and phases of reform and advancement, which, as I apprehend, THE TRUTH SEEKER anticipates and labors to bring about.

We will clear away the rubbish of ignorance and superstition, and then erect a superstructure of fraternity, equality, and universal peace and happiness.

Respectfully, C. S. ROWLEY.

Editorial.

A Visit to Washington.

We helped to make up the hundred thousand persons who journeyed to the capital of our country to attend the inauguration of President Garfield. It was not that we felt anxious to witness the inauguration ceremony of swearing in a new President that we made the trip so much as to avail ourselvs of the low fares to visit the seat of government where we had never been. We left here on the evening of Thursday, the 3d inst., and found we had a large number of fellow-passengers. The train was a full one, and we were an hour or two late in arriving there the next morning. It snowed some three inches in depth in the night, and toward morning it turned to rain. In a few hours it partially cleared off, and by noon the snow had disappeared.

In company with a friend we visited the Capitol and witnessed the military procession escorting Hayes and Garfield in an open carriage along Pennsylvania avenue from the White House to the Capitol. The inaugurating ceremony was set for 12 M. At 11 the crowd had gathered in large numbers on the east front of the Capitol, and for an hour and a half it became more dense and extended.

At 12:30, after a meeting had been held in the Senate chamber, the new President, accompanied by the retiring one, Chief-Justice Waite, members of the Cabinet, Senators, Representativs, and many other distinguished personages, among whom may be named Mr. Garfield's mother, wife, and children, Mrs. Hayes and children, Gen. Hancock, and Col. R. G. Ingersoll, emerged from the Senate chamber and appeared upon the platform in front of the Capitol, when one President quietly laid aside the paraphernalia of office and became a private citizen and another citizen became the chief officer in a nation of fifty millions. The ceremony was an imposing one. More than fifty thousand people could easily see Mr. Garfield while he was delivering his inaugural address and taking the oath, but only a comparativly small number could understand his remarks.

The return to the White House was an imposing military display. Several companies preceded the carriage containing the old and new Presidents, and some twenty thousand soldiers in the richest uniforms, and from all parts of the country, followed, with bands of musicians well interspersed. It took fully two hours for the military, civil companies, and clubs to pass a given point. Pennsylvania avenue was literally packed with human beings. Ten thousand or more were comfortably seated on the long elevated seats put up for the occasion all along the route. Tens of thousands of flags, large and small, and of every conceivable style, were seen on the avenue, and, in fact, in every street in the city. The town was indeed profusely decorated, and looked like a flower garden in full bloom. Some of the public buildings were intricately and elaborately decorated with the national colors, combined in wreaths, links, and chains, portraits of distinguished characters, etc. This was particularly observable on the Pension building, which afforded a rich study.

While quietly watching the pageant of the inauguration of Gen. Garfield the great change that has been made in our country in eighty years was easily realized. When plain Thomas Jefferson was inaugurated but few person were in attendance; no great display of military, no gorgeous escort, and nothing of the kind. When the oath had been administered he quietly mounted his horse and rode off by himself to his residence, with no grand and expensiv parade. But he was an honest, true man, and made an excellent President. In keeping with the change that has been made since his day, what may we expect in another century?

Perhaps the greatest curiosity of the day was to walk along Pennsylvania avenue and look at the tens of thousands of people, every window, door, hundreds of seats, some of them hundreds of feet in length, the sidewalks, and even the streets, being literally packed with animated and enthusiastic men and women. At the intersection of many of the principal streets arches or spans of iron tubing were erected and well-covered with the national colors and the coats of arms of the several states. Every state was thus represented.

In the evening the extensiv grounds of the White House were illuminated with many hundreds of Chinese lanterns of various colors, which in the aggregate presented a magnificent appearance. The fireworks, near the Treasury building, were very fine, and were probably witnessed by more than 100,000 people. An appropriation of several thousand dollars had been made for the fireworks alone, and the display of rockets, Roman candles, national pieces, etc., were in proportion.

A principal feature of the evening was the inauguration ball held in the new Museum building of the Smithsonian Institute. As the building covers over three acres, and the series of rooms being divided by rows of columns, the space was ample for the eight thousand persons reported to hav congregated within its walls. Fine music was dispensed by an orchestra of one hundred and fifty performers. The new President gave a reception in the Museum building in the earlier part of the evening, when thousands had the opportunity of shaking him by the hand, after which "the dance went on," and continued till morning. The immense hall was finely decorated, and everything was gay and festiv. Our dancing days being over we did not attend the ball.

On Saturday we were occupied in visiting the public or department buildings, and were much interested in what we saw. The Capitol is one of the largest and finest structures in the world. Its entire length must be nearly eight hundred feet. It does not cover so much ground as the Vatican or St. Peter's at Rome, but is much finer in appearance than the Vatican, and is not surpassed by St. Peter's in external appearance, though that church undoubtedly cost five times as much as the Capitol—a sum of $60,000,000.

We visited the House of Representativs while in session in its last hours, on Friday morning. The immense pile, including its dome, the rotunda, the chambers, the library, and the many apartments, is worthy of a full description, but in this brief notice we will not attempt it.

The department buildings are probably larger and finer than any other government buildings in the world. The State Department building is a marvel of size, beauty, and richness. Dean Stanley pronounced it the finest governmental building in the world. It is not yet completed, one large wing or division being in course of construction. The main business of the War and Navy departments is located in the same immense structure.

The Treasury building is of immense size, with large, fluted, monolith granit columns at the entrances, and is thoroughly occupied with busy clerks and eager applicants. In wandering through the immense corridors and numerous offices much of interest is to be seen. We saw some of the vaults where the money of the nation is deposited. We were informed that over $300,000,000 in bonds were in the vaults, with half as much in money—largely gold and silver.

The Life-Saving department, in the upper portion of the building, where are exhibited the approved modes by which persons on wrecked vessels are rescued, is an interesting place to visit. The attendant described how by means of one approved apparatus nearly ten thousand persons hav been rescued within seven or eight years. A cord attached to a weight, which is fired over the wreck a few hundred feet distant, falls upon the vessel, by the means of which a large rope is drawn to the wreck and is secured. This forms the line or bridge on which a boat or peculiar carriage suspended on pulleys is pulled by strong cords to and from the wreck, conveying at each trip from the wreck to the shore eight persons, thus saving them from a watery grave.

The Rogues' Gallery, where hundreds, and perhaps thousands, of the portraits of forgers, counterfeiters, and other criminals are kept, attracted much attention.

The Patent Office is a large, magnificent granit structure. The thousands upon thousands of its models for all possible inventions, machines, and appliances, classified and arranged in acres of upright glass cases, required far more time for inspection than it was possible to devote to them.

Opposit the Patent Office stands the General Post-Office, which is also a magnificent edifice. It requires a great number of clerks to attend to the details of the public business in the different departments. We were informed that not less than ten thousand clerks are thus employed, one-third of whom are females. Between 8 and 9 A M. they may be seen going to their several posts, and at 4 P.M. their day's service is over. On Saturdays they stop at three.

We visited the building in the southern part of the city where the bank notes, stamps, etc., are engraved and printed, but the visitors were so numerous we could not wait for our turn to look through.

The Agricultural buildings and department were next visited, where grains, seeds, fruits, nuts, vegetables, cones, woods, the products from which textils are made, are seen in large numbers, as well as every-

thing pertaining to botany and vegetable growths of all kinds. Flowers, fruits, and vegetables are beautifully represented by counterfeits in wax.

The Smithsonian Institute is a most interesting place to visit. The museum contains curiosities of all kinds, including nearly the entire animal kingdom, either in skeleton or stuffed, from the largest saurians and monsters of prehistoric times down to the minutest animals. The pottery, idols, stone and bone implements, and articles of copper and bronze once used by the former inhabitants of this continent in the long past form a vast and interesting collection. The mineralogical collection is very extensiv and fine. America equals the world in its ores and mines. The figures and heads of the aborigines of the country, as well as the Asiatic nations, are a conspicuous feature. The pottery and arts of different ages and nations are well represented. The models of ancient cities built upon the elevated rock plateaus of New Mexico and Central America are worthy of close attention and study. One cannot look through the extensiv museum without blessing the memory of James Smithson, who founded the Institute.

The Art Gallery, containing a good collection of statuary and paintings, the bequest of the rich Washington banker Corcoran, is well worth visiting. The former are principally plaster copies of the marble statues of Paris, Rome, and Naples. Among them we recognized many that are to be seen on the other side of the Atlantic. Many of the paintings are very fine, and compare favorably with the larger European collections.

The Washington Monument was visited, and the nearly three hundred steps were climbed to the top, from which a splendid view of Georgetown, the Potomac, Arlington Hights, the city, and the surrounding country is obtained. Including the base, the tower has reached nearly two hundred feet in hight, to which nearly four hundred feet more are to be added. It is fifty-four feet square at the base, and tapers very gradually upward. It is built of hewn blocks of marble and granit six, eight, and ten feet in length and two feet in thickness. Marble is used on the outer side and granit on the inner. Carved and engraved stones, with appropriate sentiments, from the different states, Masonic and civic societies, are in the inner surface of the tower, and are inspected with interest as one climbs upward. The heavy stones for the structure are hoisted on an elevator by steam. When completed the monument will be nearly six hundred feet in hight, the tallest monument or structure in the world. The stones are now being hewn for the work, and the laying will be resumed in a few weeks. It will require several years to complete it, and will cost a vast sum of money.

After becoming thoroughly wearied a friend took us in his carriage over the principal streets of the city, where are located the residences of the aristocracy, the foreign ministers, senators, etc. We also saw several fine bronze equestrian statues, of Generals Washington, Scott, McPherson, Thomas, and others. Washington has unusually wide and smoothly paved streets, wide sidewalks, etc. The pavement of the streets is largely asphalt-concrete, varying in composition in different localities. The city presents a very clean appearance, and is far more quiet than noisy New York.

We viewed with considerable pleasure the public buildings and property in which we hav a fifty-millionth interest, but called upon neither the retiring nor incoming President. We hav no objections to R. B. Hayes retiring to private life, and he cannot hav our respect in doing so. We cannot forget that he possessed not the justice and honor to release us from unjust imprisonment, when on more than one occasion he had promised to do so. He had not the firmness and justice to do what he knew was right. We shall hardly forget his very pious, very bigoted, and very cruel-hearted wife, who in carrying out the intolerant principles of her religion went far out of her way to insist upon the continued imprisonment of an old man who had committed no crime, who had violated no law, but who had been unjustly deprived of his liberty because he presumed to be obnoxious to the hypocritical, intolerant church element. Let the pious pair retire to private life, beloved by bigots, but without the respect of the more liberal portion of the American people. It is to be hoped their successors are superior to them in many respects.

Among the other sights that attracted our attention was Ford's old theater, which we visited, where the good and revered Abraham Lincoln was shot; we also saw the house on the opposit side of the street where he breathed his last.

We passed a pleasant evening with Mr. and Mrs. Burr, and found them very genial people. We called upon Col. R. G. Ingersoll and Mr. C. P. Farrell, but were not fortunate enough to find them in. We met there, however, Mr. W. S. Bush, Mr. Mills, and another gentleman whose name we cannot recall. The interview was a pleasant one.

On Saturday night we returned to our home, well pleased with the visit to the capital of our country.

The Paine Monument.

The little donations for repairing the Paine monument at New Rochelle continue to come in slowly, and will be duly acknowledged in a future issue of THE TRUTH SEEKER.

Mr. Wilson McDonald, the well-known sculptor, of this city, has been added to the Committee having the work in charge, and is Chairman of the same. His efficiency, with the coöperation of Liberal friends, will soon push the work to completion.

In this connection we wish to remark that there is a strong feeling and conviction that a fine monument should be erected to the memory of Thomas Paine in this city. It is proposed to make the monument a colossal bust of Paine in bronze, on a bronze pedestal (this material cannot easily be chipped or marred), and to erect the same in Union Square or Central Park. It is believed that permission can be obtained of the proper authorities for a fine statue of the great man to be thus erected. Thomas Paine assuredly did enough for this country to entitle a monument to him to stand in any park or public square in this country.

It is not proposed to erect this new monument this year, but to hav it completed and in place by the time the World's Exhibition is held in this city in 1883.

Money for this purpose is not asked for now, but expressions of opinion are asked for on the subject, and pledges for the work when the time comes for it to be consummated. Will the friends of Thomas Paine let us hear from them on the subject?

And, by all means, let the small sum required for the reparation of the New Rochelle monument be sent in at an early day. It is a shame for that dilapidated monument of a great and good man to remain as it is three months longer.

Chainey's Lectures.

We hav in pamphlet form three lectures by George Chainey, to wit, his great lecture on "The Clergy;" "Heads and Hearts;" and "Iconoclasm, or, the Church of the Future." Price, 10 cents each, or the three for 25 cents.

It will be remembered that Mr. Chainey is at present giving a series of lectures in Paine Hall, Boston, and from all the accounts we hear, his lectures are meeting with marked success, and he is uniting the various Liberal elements in a harmonious bond. He wishes all the Liberals of the country to belong to his parish, and they can do so by sending him the sum of one dollar, which will entitle them to receive his lectures for a year, one of which will be published weekly. The price is very low, and it is hoped the response will be generous. His address is No. 3 Union Park, Boston, Mass.

Beautiful Pictures of Col. R. G. Ingersoll.

A Liberal friend paints on concave glass (by the aid of photographs) most beautiful pictures of this popular champion of Liberalism. The painting is secure between double crystals, and will not change by age. These will be furnished, securely packed in boxes and mailed, at $2.00 for card size, and $2.75 for cabinet size. Frames of beautiful styles from 25 to 50 cents. Let those who wish for a beautiful picture of the Colonel send for one of these, and they will surely be pleased. Address this office.

MR. J. FRANK BAXTER is lecturing, singing, and giving tests this month before the Second Society of Spiritualists. As a lecturer he probably would not rank as high as some who hav preceded him on the same platform. He is, however, a good elocutionist, though he has a habit of emitting his words with an explosiv distinctness which sometimes becomes monotonous, and there is also danger of losing the thread of his discourse in admiring the graceful manner in which he unwinds it. In the course of his lectures he does not neglect an occasional shot backward at the army of superstition within the church, and forward, so to speak, at the hosts of Materialism. He believes all things possible with spirits, and makes some statements in regard to phenomena in his own experience which many confirmed Spiritualists in his audience can only feel it their duty to take alongside without hoisting aboard. As a singer Mr. Baxter is not inferior to Sankey. But it was the announcement of the tests which he would giv of his mediumship that drew a large audience to hear him last Sunday evening. Verbal communications were received from spirit friends through the speaker, but as they happened to be friends of other persons than those present no one in the audience could feel specially edified by them and no skeptics were convinced. Mr. Baxter has a familiar spirit whom he calls "Atagar," who inspires him to see and say strange things which it is not permitted to others to know.

CONWAY'S CATECHISM (FOR THOSE OF WEAKER CAPACITY).—There is not a sane man or woman who fulfils the duties prescribed in the New Testament.

1. Do those people around us turn the other cheek when one is smitten?

2. Do they refuse to go to law against each other

3. Do they giv the thief another garment when he has stolen one?

4. Do they never ask return of him who has borrowed of them?

5. Do they love their neighbors as themselvs? and sell all they hav to giv it to the poor?

6. Do they hav all things in common?

7. Do they believe their friends and children are totally depraved, and treat them as such?

8. Is it in Christ's spirit when, if a man has taken your cloak, you giv him your cap?

9. Do ordinary Christians lay up no treasures on earth, but only in heaven?

10. Do they liv among their neighbors as if they believed that the millions around them were destined to be tortured in everlasting fires?

11. Do those smiling crowds show the horror, the anguish, which belief would inevitably bring to a heart of ordinary humanity?

12. If these things be right, then is there still none that doeth good—no, not one.

The Infidel Abroad.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* We hav just finished re-reading the "Infidel Abroad," and find it even better, as a complete whole, than it was in single letters. I think the general verdict of the world will be that it is *thy best work.*

Books of travel hav always held a place second only to real scientific works, and this volume of thine is the first one ever written from a real Agnostic standpoint.

It is a precedent that will be followed by many others in the future, but still it will always be first, and consequently it will hav a name and a place no other can ever attain to.

We are all proud that "our Bennett" has done this for Liberalism and Freethought. It reflects a little shine of glory on each and every one of us who look to thee as a leader, a champion, and a friend.

As I run over the "great works" of D. M. Bennett I can but remember how I thought, as each one successivly made its appearance, "Well, this is certainly his *chef-d'œuvre,*" and were it not for the grand prospect of his "trip around the world," I should certainly think *now* that the topmost hight was climbed. But to "liv and learn" is the motto of all who work for Liberal Freethought, and who shall say when the utmost limit to the grand progress of any mind is reached?

The "Infidel Abroad" should form a part of every family library wherein there is a spark of Liberal feeling.

There are two sides to all questions, and this applies as well to the views a traveler takes of what he sees in foreign lands as it does to any other subject. The grand cathedrals, the ruins of proud and lofty temples dedicated to Jupiter and to the glorious old orb of day, and the little barn-like country churches in the backwoods, each and all hav a different look when seen by eyes blinded and prejudiced by theological and mythological superstitions, and when seen by those cleared and brightened by the pure light of reason's ray, and guided by the plain, practical common sense of the observer.

Mr. Bennett has the rare faculty of endowing others with the power of seeing through his eyes, and no one can follow his steps as he so simply yet graphically describes his journeyings in the great continent across the blue waters without feeling as if they too had been there, and even eaten of the macaroni and given alms to the lazzaroni, as well as beheld the fat, lazy priests at mass, or chanting and singing their pious balderdash to the empty air.

Then, too, you see the mysterious wonders of lace-making, the costly paintings, carvings, and mosaics, and above all the grand and beautiful wonders of nature, from the lowly valleys to the volcano's lofty peak. You wander amid rare and fragrant flowers, green and clinging vines, rich and luscious fruits, gems of silver and gold, and "all that enchantment has told," and even hears the pleading voice of the "captain" as he says, "You no likee me. I likee you same as mine brother; mine home your home, mine wifee your wifee, mine children your children." Or vary the scene by listening to Bennett himself as he pleads for favor with St. Peter, who stands holding up the big key of heaven. And can there be a heaven and no place therein for good men, honest and brave, who only ask for truth, right, and justice? If there is I hope all Infidels abroad and Infidels at home will find a better place than this could possibly be.

But just what I most want is for everybody to send in right off $1.50 for *the* book and a promise of $5.00 more for the "trip around the world." I believe there are 1,000 Liberals who can do this, and they will never be sorry if they do. *Now* is the best possible time. Delays are dangerous. Let us work while it is yet day, for we know not what tomorrow may bring forth. So, my friend—thou who readest this—do thy best *now.*

ELMINA DRAKE SLENKER.

Snowville, Va., Jan. 21, 1881.

Original Essays.

That Stolen Rib.—Concluded.

A LECTURE DELIVERED BEFORE THE LIBERAL CLUB BY E. BELLE WHITNEY.

Alarmed at the queer turn of things with regard to the removed rib, and fearing her approaching power in the form of help, the creator sought at once to instruct the woman as to her position, her station, and he relati ns to his image. He did not accuse her of disobedience to him, but on approaching her simply said, by way of interrogation, "What hast thou done?" And without accusing her of disobedience at her reply, attaching all blame to the serpent and exonerating the godly image, the creator proceeded at once to pass sentence on the accused man by informing her that she must be subject to the man; she was made for his help, and must honor and obey him, be subject to and be ruled by him. And as if indignant at her assurance, added a punishment to the labors the godly image had put upon her as his help by saying, "In great sorrow shalt thou bear children. No deep sleep shall fall on thee for parturition." "What, thou too, Brute? then will Cæsar fall." Then, turning to the serpent, the creator proceeded to pass sentence on him for his familiarity to his son's servant, and said, "For this thou shalt crawl and eat dust all the days of thy life."

The organ of speech, the channel throrgh which thought is conveyed and thereby much harm done, having already been found detrimental to the godly image, must hav been by the creator at once silenced in the serpent, as he has never been known to utter an articulate sound since the memorable and fatal chat with the godly image's first servant. His only expression of thought is made known by a hiss of contempt or defiance. Man being left by the creator to deal as he pleased with the woman by way of disciplin, fearing her desire for power, forced on her the punishment of the serpent by commanding her to silence.

From Adam to the prese nt time silence is enjoined on the women as a divine command. Solomon called talkativ women brawlers and likened them to the continual dropping of rain. St. Paul urged Titus to disciplin the women to silence that the word of God might not be blasphemed. He also instructed the Corinthians to keep their women down to silence, for, said he, "the word of God is not out of them." The fundamental principle of all republics is free speech for godly images, and silence for all representativs of the removed rib as the safety-valve of Christian civilization. The clergy throughout Christendom, governed by these Bible injunctions, forbid woman to enter the divine ministry. Her voice in preaching Christ and him crucified would not only be in contradiction to divine commands, but offensiv to her maker. But as a corresponding privilege to the serpent's hiss the removed rib is permitted to laugh as a harmless expression of pleasurable emotion, as she must under all circumstances look cheerful in the presence of her master; and while the Christian clergy enjoin godly silence on the woman, nothing gratifies their vanity more than to hear the silly giggle ripple over the audience at some effort of wit from the sacred desk.

> "'Twas Rory O'More courted Kathleen Bawn;
> He poulticed a heart and she swallowed it down,"

says the parody. So the clergy, with the glutinous linseed of Moses, made slick and slab by the apostles, spread its slippery bulk before women, whose gullible minds gulp it down without a wince, at which the clergy become so inflated with their own importance as to almost meet with the fate of the frog in the fable.

The removed rib, not supposed to be endowed with reason, is made the fulcrum upon which the godly image rests his claim of opposition to her equality with him, while he, being endowed with reason, an attribute through which he is guided to the knowledge of all good, and thereby raised far above his help, was not designed by the creator to hold any relation of equality with her.

"An ideal of the moral law can only be conceived under an empire of reason." Man, therefore, being an image of God, and endowed with reason and possessing a soul, must be that ideal, and the removed rib, in the position of help, only an animal of instinct governed wholly by animal impulse or intuition.

"Humanity is the commonwealth of reason." If that be true, then the being formed of the removed rib, not being endowed with reason, as is generally supposed, and without the assurance of possessing a soul, can claim no relation to the moral law, or to any knowledge of it, nor to humanity, but can only rest her claim of human identity upon the first hypothesis—that of being a creature made merely to help the godly image. Therefore it is quite obvious why the creator placed her under the surveillance of his image. For, being made of condemned material, her imperfections would be apt to assert themselvs at any time; and, being void of reason, she could lay no claims to humanity nor to a knowledge of the moral law by a statement of its tenets, consequently she could not be remonstrated with for its violation. But being made subject to the godly image, who is a reasonable being, she can only be taught obedience to the law by the punishment inflicted on her by him for its violation, like other animals of instinct.

The imperfections of the removed bone seem not to hav seized upon the physical construction with the same deadly results as on the mental development. If it had, the consequences would hav been less dire.

Physically, the woman is peculiarly constructed. Possessing great vitality, wonderful endurance, and being exceedingly flexible, she is capable of bearing any amount of pummeling without an adequate force for a return blow. This seems to be a wise provision of the creator for the safety of his son when wishing to indulge his penchant to strike and nothing to hit; he can gratify that particular reflex of his creator—who is a god of war—on her with perfect safety to himself from bodily harm.

The power of the imperfections of the removed rib, in the form of woman, to harm the godly image, it would seem from all subsequent teaching, exists in her subtle cunning, distilled from its own defects, reservoired in the brain, and made visible through the conduits of results. But the godly image had passed the office of mother over to this removed rib, therefore she must exist as a necessity, but like a ferocious beast held in check, not by inclosures which would render her useless as a servant, but by religions and laws which would prove more powerful than the lion's cage, more straitened than the maniac's jacket, more secure than prison walls, and a priesthood to stand guard over her conduct like sentinels on watch-towers, or like little boys on the brink of a pond to pelt down every head that should dare to rise above its surface to blurt out, "Leather head!" Blocked at every turn, still the removed rib defies her maker and his image, and seizes on her office as help or servant as a pivot on which to successfully turn in feeling her way to power.

The godly image is exceedingly epicurean. How far he reflects the image of his creator in that particular the Bible does not say. But man will eat anything, from an oyster to an ox. In all Christian countries they congregate into eating clubs. In England they hav clubs for eating beefsteak. In the United States they form into clubs for eating turtles and other reptils, also clubs for eating clams. No politician is supposed to be able to make a good speech without first electrifying the brain by devouring a thousand or so of those heavyweights at a clambake. No godly image is supposed to be able to make a good speech who does not rest its merits on the corner-stone of a good dinner. The same quick eye that flashed in Eden has lost none of its shrewdness in discerning this weak point of her master—the possession of an insatiable maw that must be pampered and fed. In administering to his appetite, the removed rib cunningly disarms all suspicion by her innocent deportment, low whispers, and seductiv smiles.

Eve opened the influence of the feeding charm, and ruined a world. Rebecca robbed Esau of his birthright by feeding her husband on pottage. Leah's well-cooked mandrakes proved more powerful than Rachel's beauty, and through them she recaptured her husband. Esther made a feast for her husband that she might hav power over him. Cleopatra dazed Antony and purloined his reason by stimulating cups and delicate plates. Once let a woman tell a man she can feed him well, can get up good dinners, and it will so charm him that he will follow her about like a pet in leading-strings.

Seeing this new menace to his image from the removed rib, the creator threw around him the protection of his wise prototypes. Thus Solomon, the wisest of holy writ, warns the godly images with much earnestness against her repasts, because, says he, "her feet go down to death; her steps take hold on hell." All they know is to sit at their doors and call you in. Drink no wine! exclaims this wise man of the Bible to the godly images. Why? Because it will "steal away your brains." Nay, worse; because it will make you "swagger and swear and discourse fustian with one's own shadow." A still worse reason. Hear: "*Because it will make your eyes see women.*" Beware of women and wine, again admonishes the wise man of the holy Bible to the godly images. Christian civilization has modernized this proverb to women and whisky. "Go not too near her," continues the wise prophet, "for a woman is like a jewel in the snout of a hog; and her mouth is as a deep pit" for the godly images to fall in. So we may continue to quote, for the Bible is full of admonitions and warnings to his earthly sons if sinners entice them to consent not. But we fail to find one caution to the daughters of men, as women are termed in the Bible, against the temptation of men.

The Christian ministry take up the Bible refrain and continue to warn the saints against her contaminating influence. In a discussion before the Presbyterian synod in Georgia, the Rev. Mr. Cleveland deemed the practice of dancing with a woman one of the most pernicious of amusements, and, like the divine Solomon, warned the saints against its seductiv charms. He said he knew how it was himself. He had danced stag dances at college, but they did not affect him like a dance with a woman.

The Rev. Mr. Cartlege, in the same discussion, also warned the saints with his experience, and said he was twenty years old the first time he danced with a woman. The effect on him was awful.

Said a clergyman to Chastine Cox, in his cell, a few weeks previous to his execution:

"My brother, what induced you to kill Mrs. Hull?"

"I don't know," stammered the culprit.

"Was it woman?"

"Yah, yah; 'twas woman."

"What word shall I take to my congregation from you?"

"Tell 'em beware of women," he quickly responded.

The godly images hav ever been in the utmost dread lest they should lose power over the removed rib in the form of woman. If she refuses to obey his commands he begins to tremble in his boots, laws are made more binding, and edicts go forth. The Bible tells us that King Ahasuerus was so alarmed at the disobedience of Vashti that he at once called together his wise men to advise with them what was best to do with women who dared to disobey their husbands. If an entire army had been battering at his gates, each soldier bearing a keg of dynamite, the king would not hav been more frightened. Nothing would seem to giv the godly images so grand a scare as to let the removed rib loose on him. In many countries women are kept closely confined, and the godly images wait on themselvs. In England, where they hav more scope, men are in the utmost danger. The Argyle of London was recently refused a license, because women were seen to go there, capture gentlemen, and carry them off.

In the city of New York representativs of the removed rib hav been arrested and imprisoned for being found on the street after dark, to the great insecurity of the godly image.

In the summer of 1878 a line of steamboats were forbid by the godly images to land at Yorkville, N. Y., if Adam's removed ribs were permitted to go ashore or on board at that place.

The godly image never admits the equality of the removed rib, and shames at the fact of being produced by a woman. Being born of a woman seemed to distress the patient Job more than all his boils. The pious Milton seemed to spurn the very thought of being born of a woman, and, in a streak of inspiration, exclaimed, with the utmost contempt, and indelibly fixed in black and white his dissatisfaction, as he asked,

> "Oh, why did God, creator wise, at last create this
> Novelty on earth, this 'defect' of nature, and not
> Fill the earth at once with men as angels
> Without feminin, or find some other way to
> Generate mankind?"

Jesus denied all relationship to such a being as mother. While he was in the hands of his enemies, word was given him that his mother was inquiring anxiously about him. Instead of sending to her mother's heart soothing words of consolation, he desired to know by a quick, blunt question who such a being could be that claimed the relationship of mother to him, and declared that he who did the will of his father was his mother. Throughout Christendom woman receives little or no consideration after she ceases to serve man. Thus the wife supersedes the mother, who is no longer supposed to serve her son, and is neglected and forgotten, while the mother-in-law is a mundane monstrosity with felin propensities, roaming about on a perpendicular, to destroy God's image. She is a target for every shot, a black mark on the pages of every newspaper, from the powerful metropolitan to the village penny-a-liner. No undue advantage is ever supposed to be taken of her defenseless position, for the Bible teaches that she must never giv back word or blow.

Little has been said by the prophets with regard to widows. St. Paul, however, picks up the cue and with one single shot fills the vacuum. The elder Weller is nothing to Paul. Hear him. Don't receive widows as co-equals in Christ under three score years old. The young widows do not receive at all, for they hav with them damnation. The Bible tells us of women being in league with the powers of darkness in the form of witchcraft. In Europe and the United States she has been executed for practicing her dark art. Russia has recently burnt one of those so-called old hags alive. Christian nations dare not teach the removed rib a knowledge of drugs lest she use the science to destroy godly images in embryo. Throughout the inspired word the figure of a woman is used to typify the vilest corruption and the most wicked atrocities, blood and carnage. Zachariah saw the damnation of a city typified form of a leaden woman pressed in an epha. The adjectiv "leaden" seems to be used by the seer to more fully intensify the symbol. John the revelator saw the abominations of a wicked city typified by a woman sitting on a scarlet beast full of names of blasphemy and filthiness. Milton declares that when sin was born it assumed the shape of a woman, which shape the Christian bard called execrable. Satan is placed in the masculin as a

destroying power. But his potency is completely eclipsed in the feminin. A she-devil or a she anything is supposed to by far exceed the masculin in ferocity when aroused. Holy writ is very particular to state that the bears sent by the Lord to devour the forty children were she-bears. Jesus discovered a removed rib with seven devils in it. In the present period a godly image who can liv with a removed rib ten years and not become bald is congratulated on his good luck. The chief manager of the mission at New Britain declared that the women were the fiercest cannibals, and the most incorrigible to deal with, and that the feast on roasted missionaries recently at that mission was instigated by the women. Christian women outdo their heathen sisters in that direction. They devour that kind of food "raw," like oysters on the half-shell. Nothing seems to so take the courage out of a godly image as to find his removed rib his opponent. Dahomey, with one regiment of women, threw around himself the mantle of invincibility before which England's gunpowder and Gattling-guns came to a dead halt. Cetywayo lost all courage on seeing the daughter of a British officer shooting bottles from a fence. The Czar of Russia declared that the worst feature of Nihilism was that women were in it.

Notwithstanding the great precaution of her maker, and the instructions given to this image to hold the removed rib in check, man assures us that she is at the bottom of all ills. Shakspere declares she is the close contriver of all harms. Kingdoms hav annulled her accession to thrones. Republics dare not enfranchis her. It is alleged that the Castellar republic was destroyed through the influence of women. The godly images are in the utmost dread of women's rule. They assure us that their sway would be so despotic that men would take to their heels and flee to the woods to avoid her rule. The Lord God declared in so-called holy writ that he visited the children of Israel with plagues because the women made the men sin. The recent plague that visited Russia was said to hav been fetched there in a woman's shawl worn around the shoulders of a soldier whom it first killed. Lord Brawley declared in an after-dinner speech before his constituents that the women were the cause of the recent great depression in business the British nation was then laboring under.

The unmistakable fact of a defect existing in the removed rib of the godly image, and that it shows itself through the brain, is apparent in the precaution of her master not to expose her to immoral influences lest she take to vice, like fire to fuse, and social ruin inevitably follow. He must watch her movements, her going out and her coming in, and select all her reading matter. In view of these deplorable facts, she is forbidden to teach or preach.

The widow Van Cott was told by the bishop of the California conference that she must not preach, because she was a woman.

Father McGuire said before women could preach they must first dispose of their brains.

A clergymen in Jersey City lost his parish for permitting a woman to preach temperance from his pulpit.

A clergyman in Brooklyn came near losing his parish for permitting a woman to preach the word of God in his church.

Henry VIII. felt so degraded because one of his queens got the best of him in a biblical discussion that he ordered his executioners to be ready to take the head off a woman who should dare to teach her husband.

St. Paul, acting under alleged divine instruction, forbade women to teach.

The government of the United States felt greatly insulted because the wife of an Indian chief was taken by Sitting Bull into their councils with Gen. Terry, who drew back with contempt. The ridicule ran through the entire press of the country that Gen. Terry had been "squacked" at.

The wisest disposition of the removed rib as woman by the creator, in his perplexity, was to place her in the condition of property to the godly image. In the condition of chattel its defects, developed into turbulence, could be more readily subdued. The Bible assures us that man's wealth in those early ages consisted mainly in his women and cattle. In the Decalogue, the command not to covet the wife is classed with a man's stock. There is no command not to covet a husband, therefore it is quite evident no command was given to the woman any more than to the cattle. She is my goods, my chattels, my household stuff, my field, my barn, my horse, my ox, my ass; mine to command, mine to work, mine to punish, mine to hold in durance. Touch her who dares! says the great tragedian.

In all the wars of holy writ, young women or maiden captivs were commanded by the Lord to be divided up with other spoils between the priesthood and soldiers, while the older women were put to death.

The desire of the godly image to repossess himself of this removed bone is truly marvelous, and can only be viewed as a wise provision of the creator lest his image on earth, chafing under trying difficulties produced by her defects, should rise in his might and destroy her from the earth.

Evidently some great pecuniary profit must attach itself to her, from the fact that few godly images are satisfied with one. All God's special favorits of holy writ owned vast numbers of the removed rib. Stimulated by that holy example, the same custom still prevails throughout the orient, and to some extent here.

A gentleman in the Sandwich Islands wrote to his agent in New York for a cargo of the removed rib of the white cast. If a man loses one he seeks to replace her at once by one as near like the first as possible.

When P. T. Barnum sold his menagerie a few years since, a godly image was seen to bid largely on a tiger. Knowing him to be a private citizen, he was asked what he wished to do with this tiger. "Why," said the man, wiping his eyes, "I hav just lost my wife, and I thought of replacing her with this tiger."

A teamster in Nevada, having lost his wife, named his mule Nancy for her, the mule so forcibly reminded him of her; and, with tears in his eyes, he said the mule had kicked five hundred dollars' worth of harness to pieces, and she still continued to make the leather fly.

A shrew is supposed to be one of the most untamable of creatures. We never heard of but one being tamed. Men may command armies, govern mules, and tame tigers, but men to tame a shrew are as scarce as Cæsars, Alexanders, and Napoleons. The removed rib is supposed to be so treacherous in love that the godly image has found it necessary to exact from her an oath to honor and love under the penalty of divine displeasure.

In justice to himself the godly image mercifully instituted the law of monogamy, feeling that one wife was fully as much as any earthly son of God could well manage. So well has the institution worked to better his condition that to own but one removed rib at a time has become a fixed law throughout Christendom. It is a peculiar fact that we hav no authority for supposing woman partook of the atonement. During Jesus's stay on earth he was associated with women, but only as waiters to minister to his wants. He never ate with them. At the miraculous feast of loaves and fishes Jesus said, "Tell the men to sit down." Who doubts that women were there, and in all probability picked up the fragments and carried the baskets. At the last supper men only sat the table. Nor hav we any assurance of there being any women in heaven or that any women ever go to heaven. If we are to believe holy writ, heaven is one vast male club house. God is masculin, the son is masculin, angels are masculin, and, according to the alleged paternity of Jesus, the Holy Ghost is masculin. Nor hav we any assurance that the mother of Jesus went to heaven. We are told that we shall see in heaven Moses and the prophets, Christ and the apostles; Abraham but no Sarah, Isaac but no Rebecca, Jacob but no Rachel, the Lamb but no Mary. Milton says there was a woman in heaven. She was born there on the brain of Satan, but was with him thrown over heaven's battlements, and made gate-keeper of hell. When heaven was revealed to John he saw only men there, clothed in white, with crowns on their heads, praising God. Finally he says he did see one woman in heaven, which was a great wonder, but she did not stay there long. Listen to the sequel: The woman bore a male child, which was caught up to God. The woman then fled from heaven to a place prepared for her in the wilderness. If the child had been a girl it would hav fled with its mother. The revelator then saw several thousand men with the name of their father written in their foreheads. They were singing a new song. They were the first redeemed among men because they never had been defiled by women. Another woman was revealed to John, but not in heaven. She typified the blackest of crimes. She was drunken with the blood of the saints and the martyrs of Jesus. This is the unkindest cut of all. The vision of the revelator corroborates St. Paul, who says it was the women who urged him to persecute the saints.

St. Paul declares that nothing effeminate shall enter heaven. Effeminacy, by the learned apostle, is classed with the vilest crimes. All through the Bible, from Genesis to Revelations, the male is God's specialty, and no doubt meant by the creator to generate himself. Although foiled in his designs by a flaw in the framework of his own image, he is still the divine consideration on earth. He is the ruler, legislator, lawgiver, master, citizen, people; prowess his prerogativ, liberty his watchword, ever ready to strike down the foe that holds him. With a boundless domain he may go everywhere or anywhere, say everything or anything, ever ready for a fight, carouses at home and abroad, and sleeps with his back to his young. From the same divine word we learn that the removed rib from the framework of man of which woman was made is the source of all evil, the negativ of all good. All religions and all laws bind her with no higher rights than to cringe, bow, and serve in silence. All legislation in the most advanced nations with regard to her liberty seem stereotyped. All governments hav special enactments binding more rigorously this supposed cunning, erratic, incorigible creature, as if her freedom to act would destroy an empire, her liberty of expression demoralize a republic, her polemic presumption hellorize a world. She is the pariah of the human family, the producer of her own master, the express-wagon for conveying God's image from his creator to the cradle.

If equality had been the design of the Bible narrators it would be more logical to suppose that they would hav stated that the creator with one single blow with a broad-ax split Adam in two equal halves, closed the flesh thereof, and two equal beings would hav been the result. The Bible account of the origin of woman menaces her liberty at every turn. It hangs to her like a coffined corpse, beneath whose moldy lids a lifeless finger points to the Pentateuch and apostles admonishing her that every effort made by women for freedom is lost in the dying words of Wilkes Booth when his right arm dropped in death at his side, Useless, useless!

How any woman can engage in sending such an enemy to herself to peoples ignorant of such a work is beyond my conception. If the facts I hav stated be not true, then is woman greatly belied, the Bible a maligner, and the priesthood wretchedly deceived or consummate knaves.

Baptism.

To the Editor of The Truth Seeker, *Sir:*

Many years ago one said to Parker Pillsbury, "If you Abolitionists will let the church alone and cease the teaching of Infidelity, we can go with you; but if you persist in taking with Abolitionism the odium of Infidelity, we cannot." Parker replied, "If you cannot be baptized with the baptism that we are baptized with, you cannot go with us."

Although Liberals and reformers of every class may hav no written creed and acknowledge no obligation to submit to any ceremonial, they cannot escape baptism. I do not refer to the sham baptism that admits to a sham supper where baker's bread and grocer's wine is "make believe" the body and blood of Jesus Christ, but the real baptism, of which the church ceremonial of sprinkling, pouring, and immersion is a faint type and acknowledgment. We know, as an instance, that E. H. Heywood has been baptized into the church of reformers. Those who know the purity of his personal character wonder that such a baptism as he received should be required. The venerable Elder Evans, of the Shakers, says, "When you hav read and studied the writings of Thomas Paine as much as you hav the writings of Peter and of Paul, you will think as highly of him as you now do of Peter and of Paul." Yet Thomas Paine, his grave, and even his monument, were found worthy of baptism.

If any one thinks to join the Liberal church and be acknowledged as a member without baptism he will be disappointed. If Robert G. Ingersoll flinches when the rite is only commenced or half administered, or before the final amen, he cannot be admitted, much less become a leader. The priests of bigotry and intolerance stand with their fingers in the bowl and waist-deep in the font of filth ready to baptize all who are truly converted to the use of their reason, or follow the dictates of common sense; and according to the hight of love for truth and humanity will be the depth and blackness of the baptism. Yours truly, Nelson Brown.

Cheshire, Mass., Feb. 7, 1881.

The contents of the *North American Review* for March must win the attention of all by the timeliness of the topics discussed. First, we hav a thoughtful and moderate article by Bishop Coxe on "Theology in the Public Schools." The author would sternly exclude from the school-room all sectarian dogmas, whether Papist or Protestant, but he insists on the retention of the Bible, first, because that book is the principal fountain of our English speech, and secondly because it is really the base of our social system. The second article is by Captain Eads, who endeavors to show the practicability of his ship-railway, its advantages over all canal schemes, and why the United States can without risk guarantee the payment of 6 per cent interest on $50,000,000 of the capital stock of the proposed company. Judge H. H. Chalmers, writing of the effects of Negro Suffrage, bespeaks for the Southern States, while engaged with the solution of the great problem that has been forced upon them, the sympathy and counsel of the North. The other articles are "The Free-School System," by John D. Philbrick, being a reply to the recent strictures of Mr. Richard Grant White on the public schools; "Theological Charlatanism," by Mr. John Fiske, whose typical theological charlatan is Mr. Joseph Cook; and finally, a review of some recent publications in Physics, by Prof. A. W. Wright.

Dear Friends: I hav arranged with Mr. Bennett so as to keep and sell the "Darwins" myself, and I ask all who would like a simple story embodying our principles to try the book, and thus help me to help our glorious cause of universal mental liberty and social freedom. Price, paper, 50 cents; cloth, 75 cents. Also, John's Way, 15 cents, and specimen numbers of our *Physiologist*, 10 cents.

Elmina D. Slenker, Snowville, Va.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, MARCH 12, 1881.

What Objections to Christianity?

REPLY TO MR. MAIR'S FIFTH LETTER.—CONTINUED.

By reference to the elaborate writings of Sir William Jones, Dr. Martin Haug, Horace Hayman Wilson, Anquetil Duperron, Burnouf, Bopp, Spiegel, J. Cockburn Thomson, Samuel Beal, James Legge, D.D., J. Muir, LL.D., also Viscount Amberley's "Analysis of Religious Belief," Sir Godfrey Higgins's "Anacalypsis," Dr. Thomas Inman's "Ancient Faiths," Lydia Maria Child's "Progress of Religious Ideas," Samuel Johnson's "Oriental Religions," Jas. Freeman Clarke's "Ten Great Religions," and similar works by other authors, it will be found, as before observed, that the belief in gods begetting sons upon females of the human race, of the virgin and child, was not only held by many ancient nations centuries before Christianity was known, but also of demi-gods being crucified and otherwise put to death for the sins of mankind; of a doctrine of the trinity, immortality, angels and devils, heaven and hell, the eucharist, baptism, and miracles, and, in short, without particularizing, every dogma, rite, and ceremony held and observed by the Christian church to-day. This reply has already reached a much greater length than I intended, and I conceive it hardly worth while to introduce quotations here to prove this position. If you think there is any dogma or dogmas of the Christian church that were not believed and taught by the ancient pagans, I ask you to point them out, that we may see whether it cannot be shown that the ancients held to something very similar long before Christianity existed as a system. If there is one dogma of the Christian church that is held to-day that was not practiced by the ancient pagans, it is that of auricular confession, which was devised but a few centuries ago; but as that is enjoined by the Catholic half of the Christian church, you will not, of course, insist that it is a part of real Christianity; so really, so far as you are concerned, there is no exception to make.

You object to some of the authors I have named to prove that Christianity is merely revamped paganism, a new formulation of the doctrines that had previously existed; but you will hardly refuse to accept the testimony of the early Fathers of the church. Let us see for a moment what some of them had to say upon the matter under consideration:

1. Justin Martyr was born in the latter part of the first century and died in the year 165. In his "Apology," addressed to Antoninus Pius, he said: "If, then, we hold some opinions near akin to those of the poets and philosophers in most repute among you, why are we thus unjustly hated? When we teach a general conflagration, what do we teach more than the Stoics? By opposing the work of men's hands we concur with Meander, the commedian; and by declaring the Logos—the first begotten of God, our master, Jesus Christ—to be born of a virgin, without any human mixture, to be crucified and dead, and to hav arisen again and ascended into heaven, we say no more in this than what you say of the sons of Jove; for you need not be told what number of sons the writers most in vogue among you assign to Jove. There is Mercury, Jove's interpreter, in imitation of the Logos, in worship among you. There is Æsculapius, the physician, smitten by a thunderbolt, and after that ascending into heaven. There is Bacchus torn to pieces, and Hercules burned to get rid of his pains. There are Castor and Pollux, the sons of Jove by Leda, and Perseus by Dinæ. Not to mention others, I fain would know why you always deify departed emperors, and have a fellow at hand to make affidavit that Cæsar ascended into heaven from the funeral pile. As to the son of God called Jesus, should we allow him to be no more than man, yet the title of 'Son of God' is very justifiable on account of his wisdom, considering you have your Mercury in worship under the title of 'Word' and 'Messenger of God.' As to the objection of our Jesus being crucified, I say that suffering was common to all the aforementioned sons of Jove, but only they suffered another kind of death. As to his being born of a virgin, you have your Perseus to balance that. As to his curing the lame, the paralytic, and such as were crippled from their birth, this is little more than what you say of your Æsculapius."

The same Christian Father, in another place, says: "It having reached the devil's ears that the prophets had foretold that Christ would come for the purpose of tormenting the wicked in fire, set the heathen poets to bring forward a great many who should be called the sons of Jove, the devil, laying his scheme in this, to get men to imagine that the true history of Christ was of the same character as those prodigious fables."

2. Tertullian, another eminent Christian Father of the second century, thus admits that the doctrines of Christianity were to be found in heathen writings: "The heathens, from a design of curiosity, put our doctrines into their works" (Cap. 46, 47).

3. Melito, one of the first bishops of the church, in an apology to Marcus Antoninus, says: "Pious men are now persecuted and harrassed throughout Asia, which was never done before; and impudent sycophants and such as covet the possessions of others, taking occasion from the edicts, rob without fear of shame and cease not to plunder those who have offended in nothing. . . . . For the philosophy which we profess truly flourished aforetime, but having blossomed again in the reign of Cæsar Augustus, thy ancestor, it proved to be above all things ominous of good for thy kingdom. . . . . Retain, therefore, this religion which grew as your empire grew, which began with Augustus, which was reverenced by your ancestors before all religion" (Euseb. Eccl. Hist., book iv, cap. xxvi).

4. Origen, one of the greatest Christian authorities of the first three centuries, in reply to Celsus, who had alleged that the worship among Christians was common among the pagans, thus explained the matter: "To this I answer that since I have granted that some notions of good and evil are originally planted in the minds of men, we need not wonder that Heraclitus and others, whether Greeks or barbarians, have acknowledged to the world that they held the very same notions that we mention" (Book v).

To further account for the awkwardness of heathens and Christians holding to the same doctrines, in another place he says: "God revealed those things to them [the heathens] and whatsoever they have well spoken" (Book vi). Of course Origen knew just about as much as to what God revealed to the Hindoos, Persians, Egyptians, Greeks and Romans, as we of this day know. They obtained their religious notions by invention and borrowing, precisely as Christians came by theirs.

5. Ammonius Saccus, another of the renowned primitive church Fathers, gives his testimony as to the common origin of religious opinions in this language: "All the Gentile religions, and even the Christian religion, are to be illustrated and explained by the principles of universal philosophy; but that in order to do this the fables of the priests are to be removed from paganism, and the interpretations of priests from Christianity" (Mosheim's Eccl. Hist., vol. i, p. 174).

6. St. Clement, of Alexandria, born at Athens in the year 200, was a popular early Christian writer. In his first book, "Protreticus," he exhorts pagans to embrace Christianity. In his second book, "Paidagogos," he explains Christian morals; while in the third, "Stromata," he instructs upon general subjects. In the last volume he says: "One article of faith is that Christ is the first begotten of God, and we have proved him to be the very Logos or universal reason by which mankind were all partakers; therefore those who live by reason are in some sort Christians, notwithstanding they may have passed with you for Atheists; such as among the Greeks were Socrates, Heraclitus, and the like; such among the barbarians were Abraham, Ananas, Mizeal, and Elias." In the same volume he again says: "All virtuous thoughts are imparted by divine inspiration, and that cannot be of evil origin which tends to promote good, therefore the Greek philosophy is good. But God is the author of all good, and therefore the Greek philosophy is from God. It follows that the law was given to the Jews and philosophy to the Greeks until the advent of our Lord" (6 Strom. 17).

In another place he ventilates his theory of the divine origin of pagan teachings thus: "This philosophy the pagans received from the fertilizing influence of the divine Logos, which descended at the same time on the Jews, giving them the law and the prophets; and upon the Gentiles, giving them philosophy, like rain which falls upon the housetop as well as on the fields." Again, he argues by interrogations: "Doth not Plato mention both the rivers of fire and that profound depth of the earth which the Jews call Gehenna? Does he not prophetically mention Tartarus, Cocytus, Acheron, Phlegethon, rivers of fire, and certain other like places of punishment which led to correction and discipline?"

7. Eusebius, the great Christian writer and authority of the fourth century, while he admitted that Christianity revealed nothing new to mankind, endeavored to explain the damaging fact away by the miserable hypothesis that the devil stole the Christian doctrines and gave them to the pagan poets and philosophers. In his Ecclesiastical History, book i, chap iv, entitled "The Religion Announced by Christ Nothing New or Strange," he asserts that every pious person, from Abraham to the first of the human race, was a Christian, and hence says, "The religion delivered to us in the doctrines of Christ is not a new or strange doctrine." In book ii, chapter xvii, pp. 66-70, the same Christian Father gives Philo's description of the Therapeuts, before the name of Christianity was known and long before the period when Christ is said to have been born, who had churches, sacred scriptures, gospels, and epistles, probably the same as those in the New Testament, observed the festival of the Savior's passion, the vigil of the great festival, the exercises, hymns, and practices observed by the church in his day. He also quotes from Aurelius, a pagan author who wrote in the year 163, the following: "And this Mercury was plainly the Word by whom all things were made, as Heraclitus also would say, and by Jove, the same whom the barbarians affirm to have been in the place and dignity of a principle, and to be with God, and to be God, by whom all things were made and in whom everything that is made has its life and being, who descended into a body, and by putting on flesh took the appearance of man, though even then he gave proofs of the majesty of his nature, nay, and after his dissolution was deified again" (Euseb. proeb. Evan. lib. xi, c. 19. See Lardner, vol. iv, p. 200).

8. Constantine the Great, the warrior who bestowed power upon the church, used much the same arguments, and insisted that "the Erythæan Sibyl, who lived in the sixth age after the flood, did yet by the power of divine inspiration prophesy of future matters that were to come to pass concerning God, by the first letters of six lines of a poem, which acrostically make Jesus Christus Dei Filius Salvator, Crux. And these things came in the virgin's mind by way of prophecy" (Gibbon's Decline and Fall of the Roman Empire, vol. ii, p. 269).

9. Annobius, the elder, a prominent Christian teacher, early in the fourth century, wrote seven books of "Disputationes Adversus Gentes," in which he indorses the general sentiment of Eusebius and other Fathers, and says, "If Cicero's works had been read as they ought to have been, there would have been no need of Christian writers."

10. Lactantius, another teacher who lived about the same time, says, "If there had been any [among pagans] to collect the truth which was scattered among sects and individuals into one, and to have reduced it into a system, there would indeed have been no difference between him and us" (Book ii).

11. St. Augustine, perhaps the greatest of all the early Christian authorities, says: "In our time is the Christian religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing of which it is the name; for the thing itself, the same which is now called the Christian religion, really was known to the ancients, nor was wanting at any time, even from the beginning of the human race until the time Christ came in the flesh, from whence the true religion, not as having been wanting in former times, but having in later times received a new name" (Oper. Aust., vol. i, p. 12).

12. Faustus, a distinguished bishop, in addressing St. Augustine, says: "You have substituted your Agapæ for the sacrifices of the pagans, and for their idols your martyrs, that you serve with the very same honors; you appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the Gentiles except that you assemble apart from them."

13. Abulmerar, another authority, says: "We have in the first decade the sign of the Virgin, following the most ancient tradition of the Persians, the Chaldeans, the Egyptians, Hermes, and Æsculapius, a young woman, called in the Persian language Seclini dos de Darzama; in the Arabic, Adrenedfa; that is to say, a chaste, pure, immaculate virgin, suckling an infant, which some nations call Jesus, but which we in Greek *call* Christ."

From the foregoing authorities the leading fact stands boldly out that not only is Christianity made up of the dogmas, rites, and practices of preëxisting religions, but that the leading Christian Fathers well understood it. To the unprejudiced truth seeker the conviction is that there is nothing absolutely new in the Christian religion, and that all, all, was made up of the fables, myths, and religious conceptions of the nations who had existed hundreds, if not thousands, of years earlier. From this conclusion there is no escape.

THE ESSENES.

Apart from the possible source whence Christianity might have been derived, the great reality of its existence is a fixed fact. That it did have an origin cannot for a moment be disputed. Of all the possible sources of Christianity, that of the Essenes presents the one most probable. We learn from Josephus, as well as from Philo, that for about two centuries before our era the Jews were divided into three principal sects—Pharisees, Sadducees, and Essenes. The last were probably the least numerous, but amounted to four or five thousand in Judea. They were a very religious people, who spent their time in doing good, living lives of self-denial, asceticism, abstemiousness, and a partial separation from the world. They practiced celibacy, and held their property in common, being a united and devoted brotherhood. Their membership could only be kept up from persons joining them from the outside world, as all intercourse with women was strictly prohibited. They were a most industrious people, giving their

attention to agriculture and the raising of flocks. They despised riches; and neither poverty nor wealth was known among them. When persons joined them they were compelled to contribute all they had to the common fund. Every one in the receipt of wages or money for any cause was expected to hand the same over to the custodian, whose business it was to provide for the wants of the community. They rejected pleasure of all kinds as sinful, and lived remarkably devoted and virtuous lives.

They dressed coarsely, and preferred white to other colors. Their daily lives were governed by the strictest rules. Before the rising of the sun they were to speak of nothing profane, but offered to the sun certain traditional forms of prayer as if beseeching it to rise. After the morning service they engaged in their daily toil, working steadily till the fifth hour, when they assembled, and, girding on a garment of linen for the purpose, bathed in cold water. They next seated themselves quietly in the dining-hall, where bread was set before them by the baker, and the cook brought each one a dish of simple vegetable food. They made little or no use of animal food. Grace was said by the priest before each meal. The dinner over, they returned to their labor, which they diligently pursued till the setting of the sun, when all joined in a simple evening meal. They made little or no noise to mar the tranquillity. No one assumed an undue share of conversation. Their quiet manner of life almost oppressed a stranger with a feeling of mysterious awe. They rendered the strictest obedience to the instructions of their officers and priests. In two ways only were the common members permitted to act without authority. These were helpfulness and mercy. The deserving poor and destitute were to receive immediate relief in all cases. Their benevolence was almost unbounded; but no member could give anything to a relative without the permission of the heads of the society.

The officers were selected by the members. Their courts of justice were composed of not less than one hundred members, and their decisions were arrived at with extreme caution, and they were irreversible and without appeal. Ordinary oaths were not permitted among them, but their word was stronger and more sacred than an oath.

Their rules required a novitiate of three years, during which time the intending member was thoroughly tested as to his fitness for entering the society. If admitted, the candidate was required to make fearful oaths that he would reverence the deity, do justice to all men, hurt no man voluntarily or at the instance of another, oppose the unjust, assist the just, render fidelity to all men, particularly to the officers of the society. He pledged himself to oppose theft, lying, and dishonesty. The Essenes were skilful in the treatment of diseases, and applied themselves assiduously in learning the medical qualities of plants that grew in their country.

The sick and aged were objects of especial care and kindness. They condemned slavery, and are believed to have been among the first people of the world who were strongly opposed to it. Their sacred books were carefully preserved, and read with the greatest reverence. They rejected animal sacrifice. They opposed anointing with oil. They maintained a devout reverence for the sun. They were not allowed to insult its rays by any unclean act. They held that the body is mortal and its substance transitory; that the soul is immortal, but, coming from the subtlest ether, is lured as by a sorcery of nature into the prison house of the body. At death it is relieved from its bonds as from long slavery, and joyously soars aloft. They believed that the faithful and virtuous after death went to a heaven of happiness and bliss, while the wicked were forced to a region of darkness and misery. For the full description by Josephus of this remarkable people see his "Wars," book ii, chapter viii, and his "Antiquities of the Jews," book xiii.

With regard to the doctrines of the soul and a future life, their belief bore a strong resemblance to the doctrines of Zoroaster, Pythagoras, and Plato, which had an early home in India, Burmah, Persia, Egypt, and the land of the Druids. That the Essenes of Judea were not the first to inculcate the doctrines of the soul and a future life is well known. That these views were drawn from people or nations which had previously held them is only a reasonable conclusion. It has been thought, and with considerable propriety, that their immediate origin was the Therapeuts of Egypt, a very similar people, a sect of ascetic, religious healers. This view was acquiesced in by several early writers, and Eusebius adopted the same.

It is not strange that such Christian writers as Thomas de Quincey, when discovering that a prior existence of such a people as the Essenes militated against the claims of Christianity, and thoroughly accounted for its origin, should denounce Josephus's account of the Essenes as false. De Quincey did this, and went so far as to say, "If there is a syllable of truth in the main statement of Josephus, then at one blow goes to wreck the whole edifice of Christianity." He further said if there were such a people as the Essenes which Josephus describes, "then there were Christians without Christ; there was Christianity invented by man." He was fully imbued with the idea that unless the statements of Josephus could be denied and set aside the whole fabric of Christianity fell to the ground. He accused Josephus, in the account he wrote of that early people, of erasing the name of Christians and inserting the name Essenes instead.

The denunciations of De Quincey against the account of Josephus did not avail to destroy his testimony. The latter lived at the very time when the Essenes were still in existence, and knew far more of them than De Quincey had the power to judge. And the statements of Josephus are thoroughly sustained by other unimpeachable authorities, notably Philo Judæus and Pliny. Philo was born some fifty years before Josephus, in the year 20 before the Christian era, and Josephus in the year 37 after. Philo was a learned, conscientious, and highly cultivated man, and what he says can be taken in full confidence. In his essay "On the Virtuous being also the Free" (vol. iii of his works, p. 523. Bohn's edition), he gives a full description of the Essenes, of the pure, abstemious, and virtuous lives they led, and his account sustains what Josephus said at a somewhat later date. In his "Fragments" (vol. iv, p. 219) in an essay "On a Contemplative Life," he gives a further account of this peaceful, self-denying, virtuous people, including their form of worship by reading their sacred scriptures and singing hymns, all of which I would gladly quote did time and space justify.

The elder Pliny, in his "Natural History," thus describes them: "On the western shore of that lake [the Dead Sea] dwell the Essenes, at a sufficient distance from the water's edge to escape its pestilential exhalations—a race entirely unique and beyond every other in the world, deserving of wonder; men living among palm trees, without wives, without money. Every day their number is replenished by a new troop of settlers, for those join them who have been visited by the reverses of fortune, who are tired of the world and its style of living. Thus happens what might seem incredible, that a community in which no one is born continues to subsist through the lapse of centuries."

As Pliny died in the year 79 of our era, it was impossible for him to hav written about the Christians having existed for centuries. He was unmistakably writing of the Essenes, from whom the Christians probably descended. Thus, however damaging it is to the claims of Christianity that such a virtuous, self-denying people as the Essenes were described to be on all hands—a people who possessed all the virtues claimed by Christians—De Quincey must be compelled to admit that the Essenes had a real, *bona fide* existence, though that fact throws the claims of Christianity to the ground.

It is not difficult to trace the similarity between Essenism and Christianity, and to understand that the sacred writings and beliefs of the one become the scriptures and creed of the other. Thus:

1. The Essenes were Communists and held all their property and goods in common. This characteristic of theirs was later adopted by Christians. See Luke, x, 4; John xii, 6; xiii, 29; Matt. xix, 21; Acts ii, 44, 45; iv, 32, 34, 37.

2. In dress they were simple; protection from the weather and covering their nakedness being all that was deemed necessary. Compare Matt. vi, 28, 34; Luke xii, 22, 30.

3. The taking of oaths was strictly condemned, their answers being simply, "Yea, yea; nay, nay." See Matt. v, 34.

4. In diet they were extremely abstemious and rigidly restrained themselves from luxury, gluttony, and an unbridled appetite. See Matt. vi, 25, 31; Luke xii, 22, 23; Matt. xv, 15–20.

5. A perfect and willing obedience to the constituted authorities was strictly enjoined. It was the same with the disciples of Jesus; they were required to render obedience to the authorities to obey their rulers and to render to Cæsar the things that were Cæsar's.

6. Fasting and secret prayer were required of the Essenes. See Matt. vi, 1–18.

7. Their works of philanthropy and deeds of humanity were in marked contrast with the narrow prejudices of the other Jewish sects. See Luke x, 25–37; Mark vii, 26.

8. Their great veneration for light was much the same as Christianity later inculcated. See Matt. iv, 16; v, 14, 16; vi, 22; Luke ii, 32; viii, 16; xi, 23; xvi, 8; John i, 4–9; iii, 19, 21; viii, 12; ix, 5; xi, 9, 10; xii, 35, 46.

9. The Essenes had secret doctrines which were taught only to the initiated, while for the common classes and uninitiated the doctrines were embodied in symbols and allegories. See Matt. xiii, 11, 15; Mark iv, 12; Luke, viii, 10.

10. The Essenes were enjoined to love each other and to be kind and faithful. It was the same with the Christians at a later date. These resemblances between Essenism and Christianity could be carried to a much greater extent, but the above are probably sufficient for present purposes. Further along in our discussion I will endeavor to show that the canonical gospels and epistles were probably obtained from the Essenes and Therapeuts.

I will not longer dwell upon the subject of the Essenes in this connection, but will recur to it if you call the subject up. Enough has been said to show that that very religious, spiritual-minded sect had an existence two centuries before Christianity or its reputed founder was known in the world, and that the existence of the former was a good and sufficient reason for the existence of the latter. The Jewish people of that period were in an active state of religious thought; religious sects abounded among them, and it was perfectly easy, with some modifications and corruptions, for Christianity to be the outgrowth and successor of the sect of Essenes. It is no more than has occurred in the world hundreds of times before and since. And it must be admitted that so long as a good and sufficient natural cause and source can be found for any reality that has existed, it is perfectly futile and irrational to assign a supernatural cause, a divine origin for it. It is perfectly easy to see that Essenism was the natural outgrowth of the systems of religious belief which existed before it, and Christianity was but the natural outgrowth of Essenism, with the various conceptions and traditions from other sources which were easy and natural for an imitative and superstitious people to adopt.

At the advent of Christianity Rome was the political mistress of the world, but the seed which had been sown broadcast through the influence of the immortal school of Alexandria had resulted in the disintegration of the Grecian and Roman mythology as well as the Jewish theocracy. The religious world of Rome was in complete anarchy, and the multiplication of sects was very similar to what has repeatedly taken place sixteen or eighteen hundred years later. Paganism was corrupt and dead. The great Cicero said priests dared not look each other in the face on festival days lest they should betray the hollow mockery of their ceremonies. Phariseeism had degenerated into hypocritical formalism, and Sadduceeism was the faith of the intellectual few, having little place in the collective human soul. The Jews as a nation had been subjugated, but the religious genius of that wonderful people produced in the sect of the Essenes the germs of a religious faith and a spiritual power under whose influence the mighty military empire of Rome was crumbled and overthrown.

It is quite possible that the conditions consequent upon the failure of the old faith rendered it impracticable for the Essenes to longer maintain their sect as a secret organization. Containing the elements of a religious faith, though taken from preëxisting religions, it perhaps contained the elements of a religious creed better adapted to meet the requirements of the time and age than what else was then in existence, it burst its narrow bounds, and through the influence of such zealous teachers as St. Paul was founded as the religion destined to triumph over other systems and perhaps ultimately to subdue the principal nations of the earth. All this, or all of it that has been accomplished, has been the result of natural causes, and the work of human beings. There is nothing connected with it all that can be truthfully claimed as requiring supernatural forces, nothing beyond the reach of ordinary powers and possibilities.

Gibbon adduced five causes for the growth of the Christian religion: 1. The inflexible and intolerant zeal of the devotees of the system, though derived from the Jewish religion, yet freed from the narrow unsocial spirit, which, instead of inviting had deterred the Gentiles from embracing the law of Moses; 2. The doctrine of a future life, which had been borrowed from older systems; 3. The miraculous powers ascribed to the new religion; 4. The pure and austere morals of the Christians, which they had taken from the Essenes; 5. The union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman empire. To these have been added, 6. The want of a better religion then beginning to be widely felt in the Greek and Roman world. These were outgrowing their crude polytheism, and began to look upon their "elegant mythology" with evident disgust.

Not to repeat what I have before said, I will remark that every event which has taken place in the world has been the result of a natural cause or causes, and that such a thing as a *supernatural cause* has never existed. Thus the growth of Christianity has not been the result of a supernatural cause, but it has been wholly in keeping with natural causes and conditions. Christianity has not grown so rapidly nor spread so widely as have other religions, notably Buddhism and Mohammedanism, which like it were natural results, and were spread wholly by natural means.

After some appropriate remarks upon the nature of "miracles," which is the subject of our next thesis, I will bring this prolonged reply to a close, begging pardon for the space occupied in my extended remarks, urging the importance of the subject and the extent of ground to be covered as my apology.

(TO BE CONTINUED.)

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Selections.

Col. Ingersoll Talks about his Threatened Indictment in Delaware for Blasphemy.

[The following report of an interview of a special correspondent with Col. Ingersoll is from the Brooklyn *Eagle*, and as it is fuller than the report from the *Express*, given two weeks ago, and contains many good hits which that did not, the reader will doubtless be interested in it.]

Col. Robert G. Ingersoll, genial and obliging, was at his pleasant home to-night, and talked freely of matters in general; but I managed to pin him down to the state of Delaware in particular, with the question:

"I understand, Colonel, that you hav been indicted in the state of Delaware for the crime of blasphemy?"

"Well, not exactly indicted. The judge, who, I believe, is chief justice of the state, dedicated the new court-house at Wilmington to the services of the Lord by a charge to the grand jury, in which he almost commanded them to bring in a bill of indictment against me for what he was pleased to call the crime of blasphemy. Now, as a matter of fact, there can be no crime committed by man against God, provided always that a correct definition of the deity has been given by the orthodox churches. They say that he is infinit. If so, he is conditionless. I can injure a man by changing his conditions. Take from a man water, and he perishes of thirst; take from him air, and he suffocates; he may die from too much or too little heat. That is because he is a conditioned being. But if God is conditionless, he cannot in any way be affected by what anybody else may do, and consequently a sin against God is as impossible as a sin against the principle of the lever or inclined plane. This crime called blasphemy was invented by priests for the purpose of defending doctrins not able to take care of themselvs. Blasphemy is a kind of breastwork behind which hypocrisy has crouched for thousands of years. Injustice is the only blasphemy that can be committed, and justice is the only true worship. Man can sin against man, but not against God. But even if man could sin against God, it has always struck me that an infinit being would be entirely able to take care of himself without the assistance of a chief justice. Men hav always been violating the rights of men under the plea of defending the rights of God; and nothing for ages was so perfectly delightful to the average Christian as to gratify his revenge and get God in his debt at the same time. Chief Justice Comegys has taken this occasion to lay up for himself what he calls treasures in heaven, and on the last great day he will probably rely on a certified copy of this charge. The fact that he thinks the Lord needs help satisfies me that in that particular neighborhood I am a little ahead. The fact is, I never delivered but one lecture in Delaware. That lecture, however, had been preceded by a Republican stump speech; and, to tell you the truth, I imagin that the stump speech is what a Yankee would call the heft of the offense. It is really hard for me to tell whether I hav blasphemed the deity or the Democracy. Of course, I hav no personal feeling whatever against the judge. In fact, he has done me a favor. He has called the attention of the civilized world to certain barbarian laws that disfigure and disgrace the statute books of most of the states. These laws were passed when our honest ancestors were burning witches, trading Quaker children to the Barbadoes for rum and molasses, branding people upon the forehead, boring their tongues with hot irons, putting one another in the pillory, and, generally in the name of God, making their neighbors as uncomfortable as possible. We hav outgrown these laws without repealing them. They are, as a matter of fact, in most communities actually dead; but in some of the states, like Delaware, I suppose they could be enforced, though there might be trouble in selecting twelve men, even in Delaware, without getting one man broad enough, sensible enough, and honest enough, to do justice. I hardly think it would be possible in any state to select a jury in the ordinary way that would convict any person charged with what is commonly known as blasphemy.

"All the so-called Christian churches hav accused each other of being blasphemers in turn. The Catholics denounced the Presbyterians as blasphemers, the Presbyterians denounced the Baptists, the Baptists the Presbyterians, and the Catholics all united in denouncing the Quakers, and they altogether denounced the Unitarians, called them blasphemers because they did not acknowledge the divinity of Jesus Christ, the Unitarians only insisting that three infinit beings were not necessary, that one infinit being could do all the business, and that the other two were absolutely useless. This was called blasphemy. Then all the churches united to call the Universalists blasphemers. I can remember when a Universalist was regarded with a thousand times more horror than an Infidel is to-day. There is this strange thing about the history of theology—nobody has ever been charged with blasphemy who thought God bad. For instance, it never would hav excited any theological hatred if a man had insisted that God would finally damn everybody. Nearly all heresy has consisted in making God better than the majority in the churches thought him to be. The orthodox Christians never will forgiv the Universalists for saying that God is too good to damn anybody eternally. Now, all these sects hav charged each other with blasphemy without any one of them knowing really what blasphemy is. I suppose they hav occasionally been honest, because they hav mostly been ignorant. It is said that Torquemada used to shed tears over the agonies of his victims, and that he recommended slow burning, not because he wished to inflict pain, but because he really desired to giv the gentleman or lady he was burning a chance to repent of his or her sins and make his or her peace with God previous to becoming a cinder.

"The root, foundation, germ, and cause of nearly all religious persecution is the idea that some certain belief is necessary to salvation. If orthodox Christians are right in this idea, then persecution of all heretics and Infidels is a duty. If I hav the right to defend my body from attack, surely I should hav a like right to defend my soul. Under our laws I could kill any man who was endeavoring, for example, to take the life of my child. How much more would I be justified in killing any wretch who was endeavoring to convince my child of the truth of a doctrin which, if believed, would result in the eternal damnation of that child's soul? If the Christian religion, as it is commonly understood, is true, no Infidel should be allowed to liv; every heretic should be hunted from the wide world as you would hunt a wild beast. They should not be allowed to speak; they should not be allowed to poison the minds of women and children; in other words, they should not be allowed to empty heaven and fill hell. The reason I hav liberty in this country is because the Christians of this country do not believe their doctrins. The passage from the Bible, 'Go ye into all the world and preach the gospel to every creature,' coupled with the assurance that 'whosoever believeth and is baptized shall be saved, and whoso believeth not shall be damned,' is the foundation of most religious persecution. Every word in that passage has been fire and fagot, whip and sword, chain and dungeon. That one passage has probably caused more agony among men, women, and children than all the passages of all other books that were ever printed. Now this passage was not in the book of Mark, when originally written, but was put there many years after the gentleman who evolved the book of Mark from his inner consciousnes had passed away. It was put there by the church—that is to say, by hypocrisy and priestly craft—to bind the consciences of men and force them to come under ecclesiastical and spiritual power; and that passage has been received and believed, and been made binding by law in most countries ever since. What would you think of a law compelling a man to admire Shakspere, or calling it blasphemy to laugh at 'Hamlet?' Why is not a statute necessary to uphold the reputation of Raphael or of Michael Angelo? Is it possible that God cannot write a book good enough, great enough, and grand enough not to excite the laughter of his children? Is it possible that he is compelled to hav his literary reputation supported by the state of Delaware?

"There is another very strange thing about this business. Admitting that the Bible is the work of God, it is not any more his work than are the sun, the moon, and the stars, or the earth; and if for disbelieving the Bible we are to be damned forever, we ought to be equally damned for a mistake in geology or astronomy. The idea of allowing a man to go to heaven who swears that the earth is flat, and damning a fellow who thinks it is round, but who has his honest doubts about Joshua, seems to me to be perfectly absurd. It seems to me that in this view of it, it is just as necessary to be right on the subject of the equator as on the doctrin of infant baptism."

"What," queried the *Eagle* correspondent, "was, in your judgment, the motiv of Judge Comegys? Is he a personal enemy of yours? Hav you ever met him? Hav you any idea what reasons he had for attacking you?"

"I don't know the gentleman personally. Outside of the political reason I hav intimated I do not know why he attacked me. I once delivered a lecture entitled 'What Must We Do to be Saved?' in this city of Wilmington, and in that lecture I proceeded to show, or at least to try to show, that Matthew, Mark, and Luke knew nothing about Christianity as it is understood in Delaware; and I also endeavored to show that all men hav an equal right to think, and that a man is only under obligation to be honest with himself and with all men, and that he is not accountable for the amount of mind that he has been endowed with—otherwise it might be that Judge Comegys himself would be damned—but that he is only accountable for the use he makes of what little mind he has received. I held that the safest thing for every man was to be absolutely honest and to express his honest thought. After the delivery of this lecture various ministers in Wilmington began replying, and after the preaching of twenty or thirty sermons, not one of which, considered as a reply, was a success, I presume it occurred to these ministers that the shortest and easiest way would be to hav me indicted and imprisoned. In this I entirely agree with them. It is the old and time-honored way. I believe it is, as it always has been, easier to kill two Infidels than to answer one; and if Christianity expects to stem the tide that is now slowly rising over the intellectual world, it must be done by brute force, and by brute force alone. And it must be done pretty soon, or they will not hav the brute force. It is doubtful if they hav a majority of the people of the civilized world on their side to-day. No heretic ever would hav been burned if he could hav been answered. No theologian ever called for the help of the law until his logic gave out.

"I suppose Judge Comegys to be a Presbyterian. Where did he get his right to be a Presbyterian? Where did he get his right to decide which creed is the correct one? How did he dare to pit his little brain against the word of God? He mav say his father was a Presbyterian. But what was his grandfather? If he will only go back far enough he will, in all probability, find that his ancestors were Catholics, and if he will go back a little further still, that they were barbarians; that, at one time, they were naked and had snakes tattoed on their bodies. What right had they to change? Does he not perceive that had the savages passed the same kind of laws that now exist in Delaware they could hav prevented any change in belief? They would hav had a whipping-post, too, and they would hav said, 'Any gentleman found without snakes tattooed upon his body shall be held guilty of blasphemy;' and all the ancestors of this judge and of those ministers would hav said, Amen!

"What right had the first Presbyterian to be a Presbyterian? He must hav been a blasphemer first.

"A small dose of pillory might hav changed his religion. Does this judge think that Delaware is incapable of any improvement in a religious point of view? Does he think that the Presbyterians of Delaware are not only the best now, but that they will forever be the best that God can make? Is there to be no advancement? Has there been no advancement? Are the pillory and the whipping-post to be used to prevent an excess of thought in the county of New Castle? Has the county ever been troubled that way? Has this judge ever had symptoms of any such disease? Now, I want it understood that I like this judge, and that my principal reason for liking him is that he is the last of his race! He will be so inundated with the ridicule of mankind that no other chief justice in Delaware, or anywhere else, will ever follow his illustrious example. The next judge will say, 'So far as I am concerned, the Lord may attend to his own business, and deal with Infidels as he may see proper.' Thus great good has been accomplished by this judge; which shows, as Burns puts it, that a pot can be boiled, even if the devil tries to prevent it."

"How will this action of Delaware, in your opinion, affect the other states?"

"Probably a few other states needed an example exactly of this kind. New Jersey, in all probability, will say, 'Delaware is perfectly ridiculous,' and yet had Delaware waited awhile New Jersey might hav done the same thing! Maryland will exclaim, 'Did you ever see such a fool!' And yet I was threatened in that state. The average American citizen, taking into consideration the fact that we are blest or cursed with about one hundred thousand preachers, and that these preachers preach on the average one hundred thousand sermons a week—some of which are heard clear through—will unquestionably hold that a man who happens to differ with all these parsons ought to hav and shall hav the privilege of expressing his mind; and that the one hundred thousand clergymen ought to be able to put down the one man who happens to disagree with them without calling on the army or navy to do it, especially when it is taken into consideration that an infinit God is already on their side. Under these circumstances the average American will say, 'Let him talk, and let the hundred thousand preachers answer him to their hearts' content.' So that, in my judgment, the result of the action of Delaware will be, first, to Liberalize all other states, and finally to Liberalize Delaware itself. In many of the states they hav the same idiotic kind of laws as those found in Delaware—with the exception of those blessed institutions for the spread of the gospel known as the pillory and the whipping-post. There is a law in Maine by which a man can be put into the penitentiary for denying the providence of God and the day of judgment. There are similar laws in most of the New England states. One can be imprisoned in Maryland for a like offense. In North Carolina no man can hold office that has not a certain religious belief; and so in several other of the Southern states. In half the states of this Union, if my wife and children should be murdered before my eyes, I would not be allowed in a court of justice to tell who the murderer was. You see that for hundreds of years Christianity has endeavored to put the brand of infamy on every intellectual brow."

"I see," pursued our inquirer, "that one objection

to your lectures urged by Judge Comegys on the grand jury is that they tend to a breach of the peace —to riot and bloodshed."

"Yes; Judge Comegys seems to be afraid that people who love their enemies will mob their friends. He is afraid that those disciples who, when smitten on one cheek turn the other to be smitten also, will get up a riot. He seems to imagin that good Christians feel called upon to violate the commands of the Lord in defense of the Lord's reputation. If Christianity produces people who cannot hear their doctrins discussed without raising mobs and shedding blood, the sooner it is stopped being preached the better.

"There is not the slightest danger of any Infidel attacking a Christian for his belief, and there never will be an Infidel mob for such a purpose. Christians can teach and preach their views to their hearts' content. They can send all unbelievers to an eternal hell, if it gives them the least pleasure, and they may bang their Bibles as long as their fists last, but no Infidel will be in danger of raising a riot to stop them or put them down by brute force, or even by an appeal to the law, and I would advise Judge Comegys, if he wishes to compliment Christianity, to change his language and say that he feared a breach of the peace might be committed by the Infidels—not by the Christians. He may possibly hav thought that it was my intention to attack his state. But I can assure him that if ever I start a warfare of that kind I shall take some state of my size. There is no glory to be won in wringing the neck of a 'blue hen!'"

"I should judge, Colonel, that you are prejudiced against the state of Delaware?"

"Not by any means. Oh, no! I know a great many splendid people in Delaware, and since I hav known more of their surroundings my admiration for them has increased. They are, on the whole, a very good people in that state. They hav of course their peculiarities. I heard a story the other day: An old fellow in Delaware has been for the last twenty or thirty years gathering peaches there in their season —a kind of peach tramp. One day last fall, just as the season closed, he was leaning sadly against a tree. 'Boys,' said he, 'I'd like to come back to Delaware a hundred years from now.' The boys asked, 'What for?' The old fellow replied, 'Just to see how d—— little they'd get the baskets by that time!' And it occurred to me that people who insist that twenty-two quarts make a bushel should be as quiet as possible on the subject of blasphemy."

And the Colonel lighted a cigar, and handed the box around and said, "I guess you hav enough for this evening."

[*From the Seymour Times.*]

Conclusiv on the Junius Question.

"Junius Unmasked," says Mr. Underwood, "is, in my opinion, a weak performance. The essay of Prof. Denslow is, to my mind, quite conclusiv."

Now for a bit of logic. Prof. Denslow, in his essay, says, in regard to that "weak performance," that "its argument, derived from unity of literary style, mental characteristics, identical beliefs, and other internal evidence, is conclusiv." And now Mr. Underwood indorses that conclusion.

Again, Mr. Underwood labors through half a column to prove that Phillip Francis was Junius. But Prof. Denslow argues at much greater length in his essay to prove that Francis was not Junius, and "that essay," Mr. Underwood says, "is, to his mind, quite conclusiv."

Again, Mr. Underwood argues that the style of Paine is not identical with or equal to that of Junius. But Prof. Denslow asserts and argues the contrary, and Mr. Underwood accepts the professor's argument as "conclusiv."

Once more, Mr. Underwood is quite certain that Francis was Junius; but Prof. Denslow says, "Francis was a hard and meager writer, without imagination, beauty, grace, variety, or even fluency, without philosophy or rhetoric," and the professor's essay is, to Mr. Underwood's mind, conclusiv.

In view of such self-contradictions, the most charitable supposition is that Mr. Underwood has not read Prof. Denslow's essays. And this suspicion is confirmed by his speaking of them in the singular number, when there are two. I am also inclined to think that my adversary has scarcely read anything that I hav written. At all events, when he says that I "hav not given one fact that goes to show that Paine was Junius," the assertion will pass for what it was worth, coming from such a "profound and able reasoner."

Here I might rest, but lest any one should be misled by the other points he raises, I will answer them all. It is certainly too sweeping an assertion that "the acutest minds of England, and men of letters generally, hav inclined strongly to the opinion that Phillip Francis was Junius." But for the indorsement of the claim by Lord Macaulay, I doubt whether it would hav stood any better than any of the numerous others before it. Macaulay, though a scholar, was no critic, and his logic on this question has been justly characterized by the Hon. Alexander H. Stephens, in the *International Review*, as a *non-sequitur*. Nor did Macaulay, as Mr. Underwood affirms, adduce any new testimony; he merely reviewed a work by John Taylor, who first set up the claims in favor of Francis in 1816. But unfortunately the five points of Taylor's argument are all founded on unauthenticated letters, first brought to light by Woodfall's son in 1812, few of which are genuin.

The recent affirmation by Mr. Trevelyan, that his uncle, Macaulay, set the Junius controversy forever at rest is treated by a reviewer in the *Nation* with derision. Two points raised by my adversary against the identity of Junius and Paine are precisely the same as two of the four presented by Col. Ingersoll, and one of them is the only reasonable objection which Prof. Denslow, in his second essay, was able to raise. They were both answered by me in three Liberal papers last fall, and as Prof. Denslow has since given up his only objection, it is unnecessary for me to repeat the answer thereto, or to the other objection which Mr. Underwood raises, who, I presume, did not read my article. W. S. Bell complimented me by saying that he considered my argument completely unanswerable.

The assertion that Paine "did not make outrageous and libelous assaults upon individuals," publishing his attacks anonymously, etc., is refuted by the fact that he assailed Silas Deane anonymously, and incurred the censure of Congress for what they deemed an outrageous libel. And a further refutation is found in the "Crisis Extraordinary," of August 9, 1775, which the librarian of Congress declares to be by Paine. That anonymous publication assailed Gen. Gage as vindictivly and furiously as Junius ever assailed King George or any of his villainous ministers. And the other twenty-nine numbers of the "Crisis" of 1775-6, written by "Casca," *i. e.*, Paine, are full of such anonymous assaults.

Another objection raised is that Paine declares "the cause of America made him an author." That cause crops out in the Junius letters from first to last. Nor did Junius expect to become an author, for he wrote privately to Woodfall, July 17, 1769, asking him to correct another publisher's reprint of his letters, saying, "I did not expect more than the life of a newspaper, but if this man will keep me alive, let me liv without being offensiv."

One point only remains to be considered. It is said that in January, 1772, King George remarked to a friend, "Junius is known, and will write no more." Junius ceased to write January 21st, and "soon after," says Mr. Underwood (it was a year and a half), "Francis received a foreign appointment." How remarkable that the king should hav heard what Woodfall had known for some time, to-wit, that Junius was about to stop writting! For about two months Junius had been preparing a dedication and preface for Woodfall, and giving directions about the publication of all his letters in a book, and Woodfall did not conceal the fact from his friends. But that the king or anybody else knew who Junius was is the hight of absurdity. I believe Philip Francis was never suspected till more than forty years had elapsed, and there were forty claimants before him. Not until the lapse of exactly one hundred years to a day was the public announcement made, and the book first exhibited containing the proof, which Prof. Denslow says is cooclusiv, that Paine was the author of the letters of Junius and the Declaration of Independence.

W. H. B.

[*From Truth.*]

A Pair of Moral Specimens.

Anthony Comstock and Samuel Colgate hav gone to Albany to lobby for the bill recently introduced in Comstock's interest, authorizing the agents of his society to make arrests as public officers. In other words, it confers official power on the agents of a private society without imposing any corresponding obligations upon them.

Colgate is the president and pious and respectable figurehead of this society, of which Comstock is the brains and stomach. Colgate's greatest claim to notoriety, however, is that a proceeding was instituted against him not long ago for sending through the mails a circular giving information of an immoral character. The circular was sent in response to a decoy request, after the manner of Comstock, and was received by the decoy in due course of mail, and in one of Colgate's business envelopes.

The case against Colgate was precisely like that against Dr. E. B. Foote, in which that gentleman was fined $3,000, except that Colgate's circular was unquestionably immoral and illegal, while the book sent by Dr. Foote was a legitimate publication, and he would hav been acquitted had not Judge Benedict in effect directed the jury to find a verdict against him. The proof of mailing was precisely the same, and Colgate's defense was precisely the one offered by Dr. Foote, which Judge Benedict repudiated, namely, that the actual mailing was done by a clerk.

But Comstock, interceding with District-Attorney Woodford, also a member of the society, procured the release of the "respectable" president without a hearing, although the magistrate and Mr. Fiero, the assistant district attorney, both believed the case to be one within the law.

Colgate goes to Albany to giv respectability and tone to the movement in behalf of Comstock's bill. Great heavens!

But Comstock goes to do the work. He will buttonhole the members, and, with that repulsiv smile known so well to all the officials of New York who hav been disgusted by it, will argue the necessity of investing him with all the authorities of a sheriff or policeman respecting arrests.

There is no one more restlessly eager to acquire a name and fame for saintliness by employing deceitful traps and double-dealing to make and capture victims than Anthony Comstock, and the war-whoops in which he indulges when they are sentenced, and he can add their names to his list of victims, would be creditable to a Comanche.

Nor does his malignity end with conviction and sentence. If any unfortunate case appears, and some one, moved by the ordinary feelings of humanity, endeavors to procure a mitigation of punishment, Comstock flies in fury to the front, demanding that no quarter, no mercy, be shown the victim, not infrequently the victim of Comstock's own traps, without which no crime would hav been committed. He was never known to be merciful. Father, mother, sister, wife, or child of a victim of his malignity is to him but an outcast, deserving no consideration, and only the cold pity of the Pharisee.

Not content with the scavenger work of personally detecting crime and making himself a witness, he has more than once created crime to which he has testified, and it has been reasonably suspected that he has fixed it sometimes upon innocent people. But his malignity is none the less in such cases.

This, in a general way, is Anthony Comstock. To descend into particulars would be to paint him in the most disgusting form consistent with the slightest semblance of humanity.

And he wants irresponsible power to make arrests. And such a man as Colgate asks it for him, playing the part of moral guarantee.

Will the legislature confer such power upon such a man?

Will they confer it upon any one?

My Religious Creed.

I believe the universe eternally did exist, and is governed by immutable laws and forces, inherent in or pertaining to matter, but to what extent these laws and forces may represent organized intelligence I know not.

Does any man know more of an infinit God? Can the finite comprehend the infinit?

I desire a progressiv immortality with the retention of all the mental and moral constituents of my present being.

I believe in the practice of liberty, justice, goodness, and truth.

And that by the strict observance of these and other virtues will be secured the greatest happiness possible to be obtained in this life, and all future life, if there is any.

I do not believe it is possible to drive a sharp bargain with the great laws of nature, and cheat justice by securing an eternity of ecstatic bliss by prayer, and a few duties performed, mainly inspired by the fear of hell.

I do not believe any reward should be expected in this or any other world beyond what is honestly earned or paid for.

I believe in individual responsibility, according to ability and no more.

I believe man's individuality, with all his powers and weaknesses, is the result of laws and forces in nature, over which he had no control.

I do not believe in taking as authority the opinion or say-so of any person on subjects clearly unknowable, or on those that cannot be demonstrated by facts or science.

Inasmuch as no infallible judge of what is right and what is wrong has as yet ever made his or her appearance to me, I claim the right to decide for myself according to my best judgment.

I do not believe in the doctrin that some men can, and ought as a religious duty, assist the Almighty in compelling all other persons to believe just as they themselvs believe.

But I do believe this arrogant, wicked, and God-dishonoring claim, has been, and still is the main cause of all the religious persecutions and murders for God's sake.

I believe in according to all other persons the same right to believe or disbelieve that I claim for myself.

G. W. Biddle.

One of the handsomest of publications is the *Illustrated Scientific News*, published by Munn & Co., New York. Every number contains thirty-two pages, full of engravings of novelties in science and the useful arts. Ornamental wood work, pottery, vases, and objects of modern and ancient art are finely shown. The March number contains, among various other subjects illustrated, a full description of the

manufacture of paper hangings, with engravings; how the deceptiv curve is produced in casting the ball by the baseball pitcher, his attitude, how he holds and handles the ball, all fully illustrated. The number before us also contains engravings of Capt. Eads' proposed ship railway across the Isthmus, and a novel hydraulic railway locomotiv. In addition to all this it contains many valuable recipes for artisans and housekeepers. This publication will be found instructiv and entertaining to all classes, but will be best appreciated by the most intelligent. Published by Munn & Co., 37 Park Row, New York, at $1.50 a year, and sold by all news dealers.

Letters from Friends.

WILKE ARRE, PA., Feb. 25, 1881.

MR. D. M. BENNETT: I feel sure that I can sell from ten to fifty copies of the book if you are to take the trip around the world, in this city, and I shall make an effort to do so. I am sorry that we cannot hav twice the matter within the noble TRUTH SEEKER. That is, swell it big with the thoughts of the advancing tide of freedom.

The world needs its truths repeated in every shape until the old is completely rooted out.

Inclosed please find two dollars, price of "Antichrist," which please send me and oblige,

Yours truly, J. R. PERRY.

ST. THOMAS, ONT., CAN., Feb. 16, 1881.

MR. EDITOR: I hav seen Ed. O'Donnell, A. Harrison, Ed. Swift, and friend, who I think will pledge $5.00 also. The three named hav pledged $5.00 to the around the world trip. I see I am the first from Canada to pledge to that trip. I hope to see a great many more. Your friend and well-wisher,

D. NEILSON.

DAYTON, W. T., Feb. 15, 1881.

MR. EDITOR: If you start around the world call on me for $5.00. J. M. GORMAN.

SKANEATELES, N. Y., Feb. 6, 1881.

MR. EDITOR: If you decide to make a journey around the world you may call on me for $5.00. Should your letters prove as interesting as those from Europe I shall consider the money well invested.

Yours truly, JOHN L. MASON.

HORTON, MICH., Feb. 4, 1881.

FRIEND BENNETT: Inclosed please find $3 to renew my subscription for THE TRUTH SEEKER. Also put me down for $5 for your trip around the world.

I remain very truly yours, ISAAC THORPE.

FOXBURG, Feb. 7, 1881.

DEAR FRIEND: Please put down my name for $5.00 on the list for a trip around the world.

Yours fraternally, G. C. FINK.

EUREKA, CAL., Jan. 25, 1881.

DEAR FRIEND BENNETT: A year has rolled around and the time to renew my subscription has returned. Inclosed you will find post-office order for the amount.

But now allow me to congratulate you on your safe return from Europe. I am no doubt behind the time with my congratulations, yet late is better than never.

I assure you I hav taken a lively interest in your travels, and hav often stolen the hours from sleep to read your letters from Europe. I, like you, love to travel, more from a desire for information than curiosity; but want of the thing needful has for many years obliged me to stay on the little island in Humboldt Bay, of which I am monarch.

The idea advanced in a late issue of your paper, that a fund be raised to defray your traveling expenses to other countries, and your offer in regard to it, strikes me me very favorably. Count me as one of the subscribers, and any time when the money is wanted I will send it.

Traveling improves the mind, and I was glad when I learned from your letters that you had given up the folly of drinking water when you could get wine for nearly the same price. When will people ever get sense enough to learn that the moderate use of wine is not injurious? I wish you were here just now, for I hav a few bottles of excellent "Angelica" right here at my elbow, and I could hav no greater pleasure than to empty a bottle with you. Of course, neither of us will ever justify intemperance. I abhor it; but it is silly in the extreme to advocate total abstinence.

I like the new dress of your paper, yet a little incident occurred on reading the first number for which the editor of the Rockland *Advertiser* and Moses Hull owe me an apology. I was reading of Slade's mediumship, but before getting fairly through I was seized with violent vomiting and choking in the throat. The story was evidently too much for me, and I was unable to get it down. My stomach seems to get weaker as I grow older. When but a tender youth I swallowed the whole Lutheran creed without the slightest inconvenience, and it set tolerably well on my stomach for a dozen years, but since I hav vomited that up nothing will stick to me but plain facts. I wish you would tell the two gentlemen not to make their pills so strong in future if they intend to distribute them among the public.

I am very sorry at the course Robert Ingersoll has taken in regard to the Comstock laws. Can it be possible the Colonel is licking up again what he has vomited? He certainly must know that an espionage of whatever kind is a disgrace to a free government. I am confident if the pope tried to establish an Inquisition in America, Robert Ingersoll would oppose it, yet he upholds a system of espionage fully as contemptible as the Inquisition. Has the Colonel lost his manhood to cringe because some pious frauds frown? I hav thought too much of him to believe that. Yet let us not turn the cold shoulder to him; he has his weak points like other people, and may in riper years see them. Let us take kindly by the hand those who aim to walk in the paths of truth, no matter if their judgment does mislead them sometimes, but let us detest such incorrigible wretches as Abbot and Bundy, who will cringe like whipped pups on an even chance, but stab a man the instant he is helpless, and who treacherously tried to undermine your fair fame in order to build up their own on its ruins.

Fraternally yours, ROBERT GUNTHER.

PATCH GROVE, WIS., Feb. 20, 1881.

D. M. BENNETT: We hav a live Liberal League in this place, reports to the contrary notwithstanding; and it is composed of old, staunch Liberals for the most part, who are able to appreciate the magnitude of the great services of Thomas Paine, and they are always glad to demonstrate that fact. At a meeting of the League to-day they contributed two dollars and twenty-five cents (which I herewith inclose) toward repairs on the author-hero's monument at New Rochelle. Mr. George Ballantine contributed one of the dollars. Mr. Ballantine is one of the oldest Liberals in this part of our country, having preached the faith of the Materialist for over half a century. Five times the above amount could hav been raised without difficulty if it had seemed necessary, but we wished to giv the other Leagues a chance to show their patriotism. M. Y. B. HUMPHREY,

Vice-Pres't of League.

P. S.—If you make that contemplated voyage around "God's footstool," you may call on me for five dollars. I shall want the book if I still remain on the outside of said stool. M. Y. B. H.

PHILADELPHIA, PA., Feb. 14, 1881.

FRIEND BENNETT: Inclosed you will please find $4 to be applied as mentioned.

I received the extra copies you were kind enough to send, and hav distributed them, but am rather disheartened in not getting more than one new subscriber at present. It seems to me people like to be able to use their thoughts and speak freely, and like to peruse the good and excellent essays of our foremost Liberals and Freethinkers, but dreadfully dislike to put their hands in their pockets to assist in disseminating the truths taught in those essays.

If you ask those professing to be Freethinkers and Liberals to subscribe for THE TRUTH SEEKER or any of our Liberal papers, the answer in general will be, "Well, I really cannot afford it;" or, "Oh, well I hav passed through all that, you see, and don't need to know any more on the subject of religion;" and yet these same men will spend from twenty to fifty cents per week in tobacco or beer, and are as ignorant on all anti-theological subjects as Balaam's ass; or some will say, "Well, I would very much like to take the paper, but my wife won't hav it in the house, because her pastor says it's a naughty, bad, Infidel paper." But, Mr. Editor, the fact of the case is, they are too indifferent to the interests of Freethought, and it really does dishearten a person to mix with such indifferent and disinterested Liberals.

Where one takes a Freethought paper there ought to be ten. They are all afraid of public opinion, and hav but a moiety of principle in them.

I am very sorry to see by your paper that the monument of Thomas Paine has been so desecrated by ruthless hands; but I trust the Freethinkers of America will be liberal enough to raise the necessary amount for repairs. Though but a workingman myself, yet I must find a way to spare a little for so good an object.

With respect to your proposed trip around the world, I, though sadly deficient of the "needful" at present, shall take a $5 ticket for the journey with you, for I must say you hav a knack of writing your travels that goes straight to the comprehension of the most illiterate. Indeed, I really enjoyed your "Infidel Abroad," or letters from Europe, like a romance, and I believe all will enjoy a trip with you around the world.

I am happy to inform you that Thomas Paine's birthday was celebrated by the Freethinkers of the City of Brotherly Love in a very appropriate manner.

Now, dear friend, as time is precious with you, I will close, hoping that yourself and better half are enjoying good health this unfavorable winter, I remain, Respectfully yours, WM. F. PORTER.

GREEN HILL, OHIO, Feb. 22, 1881.

FRIEND BENNETT: If you take that trip around the world, just dot me down for $5 to help you on your way. I would like it if you would visit the cities of the plains and investigate that pillar of salt, if you can find it, and see if it is the wife of dear old righteous Lot, and what became of him and his two daughters after they came out of the cave. I will hold myself in readiness to forward the money whenever you want it. I want the books if you go, and the "Infidel Abroad."

Yours for around the world, ENOCH WICKERSHAM.

VANCOUVER, W. T., Feb. 14, 1881.

MR. EDITOR: I am also in for five dollars for your trip around the world. Please let me know when you contemplate starting, and I will remit.

Yours truly, IRA WEAVER.

DRIFTWOOD, PA., Feb. 25, 1881.

FRIEND BENNETT: As regards the trip around the world, I am willing to contribute $5 toward helping the good cause. JAMES W. COYLE.

JOLIET, ILL., Feb. 8, 1881.

MR. EDITOR: It is a little late to extend congratulations to our much-loved paper in its new dress. It is a decided improvement. I like it, and I am glad that you are home again, and in my selfishness I hope you will remain there. I enjoyed your letters from abroad very much. But is there not enough for you to do here? It seems to me that every brave soldier is needed now and here. We hav only a little way to look to discover the hydra-head of oppression all around us, none need to ask where, or in what direction. And after your bitter persecution, who so well fitted to aid our brave army of teachers in their labor of love to humanity as you? There are many reasons why I should be glad to see you go—and to help you do so if it were possible—but it seems to me that you are greatly needed here, for the present at least. My blood boils with indignation when I see the contemptible persecutions that are heaped upon our only brave and true workers for the truth, and from our so-called Christians. But then, my good brother, what may we not expect from man-made creeds, Bible, devil, and all? Nothing that may come from that source will ever surprise me. Very respectfully yours for all truth, MARY L. MILLSPAUGH.

ST. JOHNS, ILL., Jan. 27, 1881.

DEAR FRIEND BENNETT: Your kind and sympathizing letter reached me by yesterday's mail. Thanks, many thanks, for your kind and generous sympathy. I never receive a letter from you but that I think and wonder how it is that people can abuse and misrepresent such a noble, self-sacrificing man as you hav ever proved yourself to be. How few there are in all of this country who dare continue to go on doing battle for the right, stemming the tide of oppression and persecution, all for the good of humanity, with the hell-hounds of superstition continually at their heels, and ninety-nine out of every hundred who profess to be the friends of the cause which they are defending standing quietly looking on with folded arms, as much as to say, "Go it, old woman; go it bear; I will take to my embrace the one who comes out ahead in the fight."

How true the sentiment expressed in these words, "Man's inhumanity to man makes countless thousands mourn!" But thus has it been since the history of our race began. The reformers of our generation hav been persecuted, tortured, and put to death; by the generations that hav followed they hav been honored and deified. There is not a score of people to-day in this nation who could go through the persecution you hav and keep up as you do. I do hope that those who are able to do so will come forward with the necessary means to send you on a trip around the world, and not let you stay there in THE TRUTH SEEKER office wearing yourself out with overwork. You, at your advanced age of life, cannot long hold out if you continue to work sixteen and eighteen hours each day.

You say in your letter to me: "You must hav a hard, unpleasant time of it, roughing it around as you are. You must hav good courage," etc.

As I hav often said before, I counted the cost before I started in. I enlisted for the war with my eyes open, and I want to say that I hav met with a few good, appreciativ friends in every place I hav visited, and in every case where I hav found a TRUTH SEEKER reader I hav found a friend to the Liberal cause, and in this respect I hav been very fortunate in coming down here into northern Illinois, for I hav been well taken care of since I came here by the following named patrons of your paper, Thomas Goddard and S. D. Goodale, of Duquoin, and John Bulmer, W. A. Thompson, and W. W. Hall, of St. Johns. I owe many thanks to these noble men and their equally noble wives for the kindness I hav received at their hands during this severe cold winter. But fair weather is coming, and I must away and be attending to my master's business, yet I shall retain a post-office address here until I get into the central part of the state.

You hav doubtless read the story about Jacob sending his sons down into Egypt for corn in order to preserve himself and family during the time of a great famin, and how kindly they were treated by the Egyptians. Well, I hav met with an equally generous reception in the Egypt of Illinois; but I hope that I may not be guilty of showing the ingratitude that the children of Israel did when they stole all of the jewelry and precious things they could get their thieving fingers on when they left the country. I would be glad to remain with these good friends longer, but I want to organize a state League in the state of Illinois this spring, and I hav got to be up

and doing. Names for membership to the state League come in slowly, but I cannot think that the Liberals of Illinois will let this opportunity to do a good work pass unimproved.

This from your humble friend, F. F. FOLLET.

SITKA, ALASKA, Jan. 20, 1881.

FRIEND BENNETT: I hav just read your appeal in THE TRUTH SEEKER of November 20th, and hasten to respond in a substantial manner by forwarding you one year's subscription in advance for your brave old paper, and I here express the hope that all your subscribers will help along the car of progress by sending you at least your just dues.

Your letters from Europe in my opinion are more than worth the price of your paper for one year. I was surprised to learn that you were in such straitened circumstances, and I believe it was the general impression that you were making a fortune. [A greater mistake could hardly be made.—ED. T. S.]

Wishing you long life and health, believe me,

Fraternally yours, REUBEN ALBERTSTONE.

THE DALLES, OR., Jan. 25, 1881.

DEAR TRUTH SEEKER: Excuse delay, as I hav been trying to get up a club of five, but only succeeded in getting two for a year and two for three months each. But I inclose the names of a few persons to whom it might be well to send THE TRUTH SEEKER. I wonder how any one can think the paper high-priced, about six cents per number. I would rather (and do) economize in other matters and hav my Liberal books and papers. I like that idea of some-one of a colony of Liberals. It would be the oasis in the desert. Many a foot-sore one, weary of living without sympathy and sociability, could there unite in friendly converse. In such a company I believe life would not be one long battle for existence, a constant protecting yourself against your fellow-beings. Of course all would not harmonize, but I think the Golden Rule—that best of all rules, but which no one ever heard a preacher preach from—would be followed closer than among any other class.

I enjoyed Mr. Bennett's letters, and learned a hundred times more from them than from a visit to Europe some years ago.

Please take my name as one of those to contribute $5.00 to the Round the World Fund. I shall feel myself more than repaid by having Mr. Bennett's account of his travels.

There are a great many Catholics and Protestants here, among whom there is the usual amount of evil doing and hypocrisy. The former held their swindling fair some time since, by which their lady managers boasted to hav made (extorted they ought to admit) $100. Immediately after—another time they could not hav agreed so well—the Protestant churches combined in a grand charity ball! No one seems to know whether the proceeds are spent in charity or not. It was laughable to see the ladies and the long-faced preachers carrying the pies and cakes down to the hotel the day of the ball. I wonder what the good lady with whom I boarded last winter would say to the churches giving a ball! She refused to let her daughter go to one with me, saying the preachers, the Bible, religion itself, forbade dancing. For a church-member to go to a dance was to be expelled when she was young, etc.

In the case of The Dalles vs. the Methodist mission the court has decided against the church. A large tract of land, city property, was claimed by the Methodists as having been appropriated by the government to them, but it is proved that they deserted it in 1847, and only when The Dalles built up they returned, claimed the land, and with the church's usual rapacity extorted from the settlers, many poor families among them, a second payment though meantime presenting to the already rich Masons a plot for a hall, the Methodist preacher being one of the fraternity. All honor to Judge Deady for his righteous decision.

Many thousands of cattle and sheep hav died from exposure and starvation. If half the energy and money spent in churches here were expended in trying to ameliorate the condition of suffering animals, enacting laws to compel stock-owners to provide shelter and food, it would be a blessing.

Respectfully, MRS. A. EVEREST.

CLEVELAND, O., Feb. 6, 1881.

MR. EDITOR: As my news dealer has given up the newspaper trade, I will hav to send for your valuable paper myself, as I cannot do without it. I hav taken it for six or seven years. I think it is the best paper in America. You will find inclosed $1 for THE TRUTH SEEKER. I will remit again before this expires.

I noticed an article in your issue of the 29th, headed "Slade's Mediumship," by Allen Pringle, in which he makes a sorry attempt to explain the modus operandi of spiritual communications. I fear he has plunged himself into deeper water than he anticipated, so much so that he never will be able to come to the surface again.

Does he undertake to prove that a mind can become surcharged with electricity so that it can see and read what is not in that mind at that time, or that a skull can become transparent? It seems strange that intelligent persons who will not believe the spiritual theory will travel off into the (circumambient) air theory, or transparent skulls, or the surcharging of mind with electricity, or, as some call it, nervous odic force, which surrounds certain peculiar individuals, and other theories too numerous to mention. No man of science in this country or any other country can prove that a mind can be surcharged with electricity so as to pick up a piece of slate-pencil and write a fac simile of some deceased person's handwriting between two slates that are fastened together. All I hav to say is that some people seem ready to believe all sorts of theories, no matter how absurd, which cannot be proved under any circumstances, in preference to the spiritual theory.

As this is my first attempt to write to an editor, I feel somewhat timid, but felt like saying a word on the subject. I would beg your indulgence, and ask you to publish this. As I expect to be completely annihilated by some circumambient-air or transparent-skull theorist, I will not trouble you again.

I say, long liv THE TRUTH SEEKER and brother Bennett! Yours for truth, CHAS. L. WATSON.

UNIVERSITY OF VIRGINIA, Jan. 27, 1881.

FRIEND BENNETT: Although I am not personally acquainted with you, yet since reading the trial copies of your paper, and learning your "religious" sentiments, I beg to be put down on your list of friends. I had no idea there was such an excellent paper as yours is published in the world.

Inclosed find money order for $3 for one year's subscription. I shall do all I can to advance the interest of your paper. I would like my subscription to commence with the paper containing Mrs. Besant's first debate.

As I am preparing myself for the bar, I havn't time nor money now to purchase any of your Liberal books, but expect to get a full supply as soon as I am in a condition to read and enjoy them, which will be in July next. I must work now to be able to earn my bread. With best wishes,

GEORGE M. RAGSDALE.

CORN PLANTER, PA., Feb. 6, 1881.

MR. EDITOR: In some respects I consider your paper a remarkable one. It is conducted on a plan more unique than any paper I ever saw. I hav said lately that if any one of average ability would take THE TRUTH SEEKER for a year, read it carefully, and think over its various and divergent blossoms of thought as they bloom every week, he would at the end of that time hav a good, strong mind and clear intellect. And I think so more and more every time I read it. I shall do all I can, in fact, am doing all I can, to bring it to the attention of Liberal-minded people in order that it may extend the area of its usefulness. B. S. MORRISON.

FORESTVILLE, N. Y., Feb. 1881.

MR. D. M. BENNETT: Please find inclosed money for the paper another year. As we hav taken it from its infancy I should not know how to do without it now. It answers for me better than going to church on Sunday to hear an orthodox sermon, and many of your correspondents seem like old friends to me, Mrs. Slenker in particular.

I will say to you that my husband, J. W. Bennett, passed away last April. He was always a good friend of THE TRUTH SEEKER, and it now falls on me to do this writing, which he had always attended to. I will close by wishing you success. Yours truly,

MRS. J. W. BENNETT.

BART, PA., Jan. 24, 1881.

FRIEND BENNETT: Please find two dollars—one dollar and fifty cents for the "Infidel Abroad," and the remainder for the benefit of R. M. Casey.

It was said of Greeley that he could do the work of two ordinary men. Now it seems you can beat that. I am not apt to blarney and flatter, but you are the boss writer of the age. And in addition to the amount it is sterling good sense.

What a contrast between the *Tribune* and THE TRUTH SEEKER! The one is bigoted, intolerant, and exclusiv; the other perfectly tolerant, broad, and Liberal, and givs all a hearing. Horace Greeley, although an honest man, could not afford to hav an opinion of his own on religious matters. If the *Tribune* was a bigot in Greeley's time, it is not less a narrow bigot now. If the New York daily papers had only spoken a good word for their brother of the press you never would hav been sent to prison. They knew as well as you and I that you were innocent of any crime, but, for fear of Mrs. Grundy, had not the courage to say a word for you. Then let the brand of everlasting disgrace, shame, and infamy rest on those mean and cowardly souls.

Very kindly, I. M. KING.

FALL RIVER, MASS., Jan. 27, 1881.

MR. EDITOR: Inclosed please find my check for four dollars, for which please send me THE TRUTH SEEKER and "Infidel Abroad," commencing the paper with the next number.

I called on Miss S. H. Wixon last Sunday evening, and she gave me a copy of your paper to read (the first one I ever saw), and I am more than pleased with it, being an Infidel of the toughest kind, having been a subscriber and reader of the *Investigator* for over thirty years.

I was surprised to find THE TRUTH SEEKER such a large and ably-managed paper, and with such a large list of able correspondents, some of whom I hav known through the *Investigator* for years—Miss Wixon, for one, whom I hav known from a child to be a female of sterling worth, working for the good of the whole human family, not confined to one church nor one creed, but to benefit the whole, and hew to the line, let the chips fall where they may.

Yours for Freethought, LEMUEL HALL.

ALEXANDRIA, MO., Feb. 8, 1881.

FRIEND BENNETT: Your card received. Your claim is just, and should hav been paid last year. Please find order for $5.35, which pays last year's subscription and $2 on this. Now, by the help of God or the devil, I care not which, I will try and be in arrears no more. I think you publish the best paper in the world, and if I should fail to pay for it I would never expect to enter the kingdom of heaven; though I might be washed in Jesus's blood, it would fail to hav the saving power. I was a subscriber for Bundy's paper for several years. When he took the stand against you I stopped it. You are doing a noble work. Fight on, you will conquer in the end, and then we will hav liberty and justice. If I had the means I would gladly assist in defraying your expenses around the world, but my means are limited.

I am, fraternally yours, V. F. HILL.

CEDAR RAPIDS, IOWA, Jan. 25, 1881.

MR. D. M. BENNETT: Inclosed find post-office order for three dollars for your paper for another year. I see my year is out, and I must hav the paper. I am much pleased with the new dress, both in and out, and see no reason why it should not succeed and make its mark while you, Mr. Editor, are at its head. We want more such papers in the land—bold, fearless, outspoken soldiers for truth, justice, and the rights of humanity—to educate the youth of our country for our country's good. Wishing for your welfare and the success of your paper, I remain, as ever, Yours, L. B. DAWSON.

PITTSBURG, PA., Feb. 8, 1881.

MR. EDITOR: I hav been scattering your papers around lively since New Year's. Not only did I giv away the extra paper you sent me at the first of the year, but I hav given away all my own papers since that time, and the result is I hav got for you a good Liberal and I believe a permanent subscriber for THE TRUTH SEEKER. Another young man to whom I gave several papers said, when I asked him to subscribe, that he loved to read it, but the folks at home were down on him for reading such a paper, and so he would not promis to take it for some time yet to come. Another gentleman to whom I gave two or three papers said they contained the best reading matter he ever saw, and just suited him; he had two papers laid away to giv to a friend of his when he should first see him, but unfortunately for the papers, his wife discovered them, looked over them, and then burned them, so his friend was deprived of so much Liberal reading matter; but I shall see that he gets some more, as I intend to giv all my papers away and so help the Liberal cause and also the editor of THE TRUTH SEEKER.

It is hard to fight orthodoxy in this city as it has got a strong hold of the people, but the young and rising generation is where we will get our work in upon our orthodox friends (or enemies, I should say), and could we draw the ladies' attention away from the churches we would hav the battle for liberty nearly fought, as the influence that sex has over the male sex draws them to which ever side they may chance to be on.

I wish all kinds of success to your contemplated trip around the world. I wish I were able to giv you the "V" required to assist you on your journey; however, I will promis to take the two fat volumes, and will try and hav the money on hand by the time they are published. Fraternally,

H. B. MAXWELL.

BUCHANAN, MICH., Feb. 25, 1881.

FRIEND BENNETT: You are dealing heavy blows against superstition. THE TRUTH SEEKER comes every week well filled with unanswerable arguments against the impositions of priestcraft and in favor of humanity. Your letters from Europe were replete with the very kind of information we want of the places you visited.

When the American Inquisition imprisoned you they builded better than they knew for the cause of mental liberty. Believe me ever your friend in the cause that is right. JOSEPH COVERNY.

HORNITOS, CAL., Jan. 29, 1881.

MR. BENNETT: Inclosed please find seven dollars for the paper and books.

I commenced your paper about eighteen months ago as a trial subscriber; am well-satisfied with it; will endeavor to get you more subscribers soon. You can put me down for $5.00 for your trip around the world. With best wishes for your health and welfare, I remain your friend, R. W. BARCROFT.

CHICAGO, ILL., Feb. 23, 1881.

EDITOR TRUTH SEEKER: Your paper is rapidly increasing in interest. I enjoy reading its able articles, and can indorse much that is contained therein. I read all, holding fast that which most appeals to my sense of reason and right.

Wishing you success in this glorious work, and in your every undertaking, I subscribe myself,

Yours for truth, ELLA S. WICK.

To Elmina Drake Slenker.

BY MRS. H. L. BUCKNER, M.D.

The years, dear friend, are speeding on apace;
  It seems but yester-morn that we did greet
Within thy cot above the old mill-race,
  Where breath of flowers made every oranny sweet.

I close my eyes this stormy winter morn,
  The leaden present from my vision flies,
I see again the rose without a thorn
  That clambered o'er thy porch in wanton guise.

The vine-wreathed columns frame thee standing there,
  Waiting to giv me words of welcome warm;
The summer sunshine falls upon thy hair,
  Adding thereto a shimmering, golden charm.

Again I see thee in thy household ways,
  Intent to do each homely duty well,
Again thy words, through witching twilight haze,
  Weave round my heart their gentle, magic spell.

O brave, true woman! thou hast been my guide
  When I from myths and creeds hav sought to rise,
Dear thoughts of thee, and of thy strength so tried
  Hav borne my spirits up to clearer skies.

Thy hands than mine are stronger unto good,
  Thy feet are swifter in the paths of right,
Thy heart on higher things doth ever brood,
  The borders of thy life are fringed with light.

Whene'er I ponder o'er thy days of care,
  The generous self-denial thou hast known,
A tender fragrance permeates the air
  Like that of spring-time blossoms round me strewn.

From love's rich chalice I now pour to thee
  A "full libation" from my heart's best wine,
And pledge myself, while time remains to me,
  To keep thy precious name on memory's shrine.

Backbone.

When you see a fellow-mortal
  Without fixed and fearless views
Hanging on the skirts of others,
  Walking in their cast-off shoes;
Bowing low to wealth or favor,
  With abject, uncovered head,
Ready to retract or waver,
  Willing to be drove or led,
Walk yourself with firmer bearing,
  Throw your moral shoulders back,
Show your spine has nerve and marrow,
  Just the things which his must lack.
    A stronger word
    Was never heard,
    In sense and tone,
    Than this, Backbone.

When you see a theologian
  Hugging close an ugly creed,
Fearing to reject or question
  Dogmas which his priest may read;
Holding back all noble feeling,
  Choking down each manly view,
Caring more for forms and symbols
  Than to know the good and true,
Walk yourself with firmer bearing,
  Throw your moral shoulders back,
Show your spine has nerve and marrow,
  Just the things which his must lack.
    A stronger word
    Was never heard,
    In sense and tone,
    Than this, Backbone.

When you see a politician
  Crawling through contracted holes,
Begging for some fat position
  In the ring or at the polls,
With no sterling manhood in him,
  Nothing stable, broad, or sound,
Destitute of pluck or ballast,
  Double-sided all around,
Walk yourself with firmer bearing,
  Throw your moral shoulders back,
Show your spine has nerve and marrow,
  Just the things which his must lack.
    A stronger word
    Was never heard,
    In sense and tone,
    Than this, Backbone.

The Iron Crown of Lombardy.

BY J. K. P. BAKER.

Maurice, the Eastern monarch's, thanks,
Inspired the sanguinary Franks
To drive the Lombard from his home
To please the captious pope of Rome
Because the Lombards thought the Son
And Father not in "substance one."
Cæsar nor pope nor Frankish swords
Can dispossess the Lombard hordes.
King Autheris held his creed and crown
Till death, resistless, cut him down.
His queen, Theodolinda, took
As his successor Turin's duke.
She and the pope were in accord,
And soon converted her new lord.
Then all the Lombards, when they knew
He was converted, they were, too,
So exarch, pope, and Lombard king
Could cease their wars, and pray and sing.
The "argument of arms" was done,
And Father, Ghost, and Son were one.
The Arian heresy was cast
Among the rubbish of the past.
But *yesterday* a theme of strife,
Worth more than wealth or peace or life,
A truth divine with power to make
A thousand martyrs at the stake;
To-day an idle jest, a song,
A mortal heresy, a wrong.
But when he laid his errors down,
The duke received an Iron Crown
Made from a nail of the true cross,
To which the finest gold is dross—
A jewel of the Lombard state,
Conferred by Gregory the Great.
The Lombard kingdom has gone down,
Still there is Lombard's Iron Crown:
And even yet the Milanese
Bow down before it on their knees.

Jesus Will Settle the Bill.

BY STEPHEN WHITE.

It's true I'm a champion sinner,
  Compete with any who will;
But to me the wrong is no matter,
  For Jesus will settle the bill!

I'll be sure and repent while its early,
  But at present will roam at my will;
Just ceasing in time to be sorry,
  And Jesus will settle the bill!

I will steal, I will rob, or I'll murder,
  Or do any dark deed that I will;
Defraud my brother or neighbor,
  For Jesus will settle the bill!

This is the lesson that's taught us,
  By those who the pulpits do fill—
That for every wrong that's done by us
  Kind Jesus will settle the bill!

But reason refuses the credit,
  And holds us our contracts to fill:
And I think at the day of the judgment
  I'll find I must pay my own bill.

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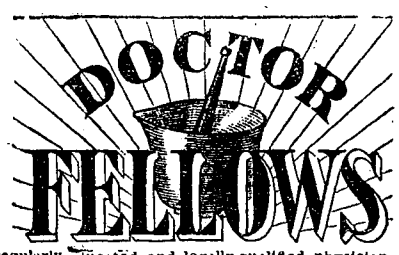
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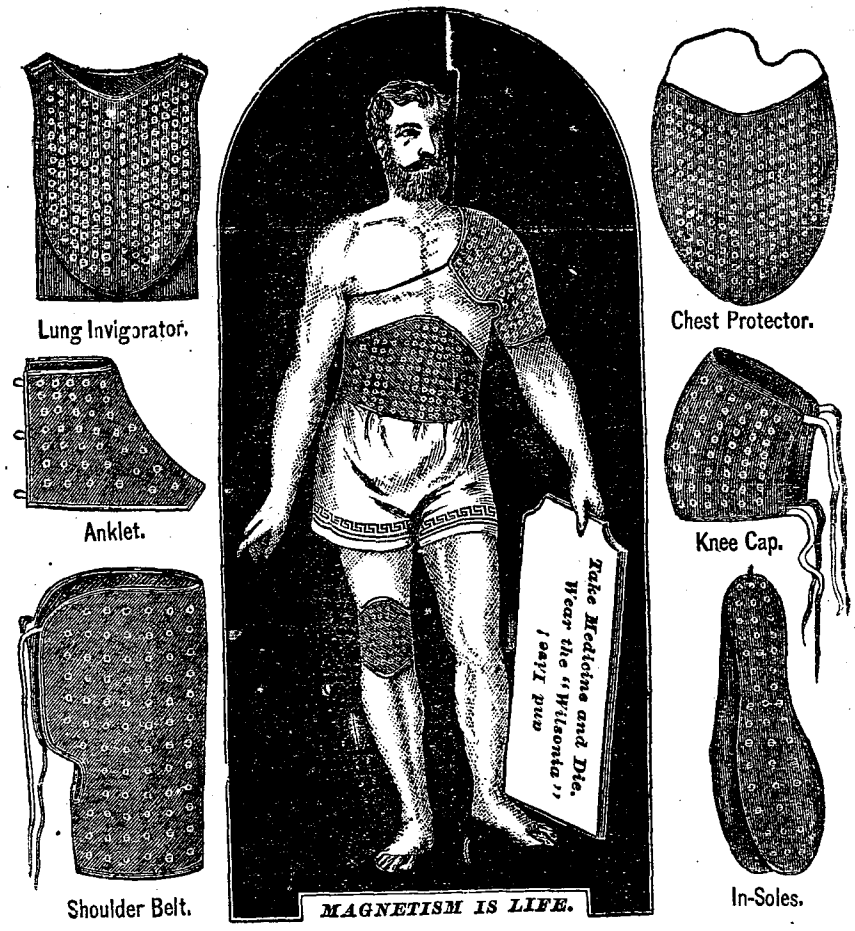
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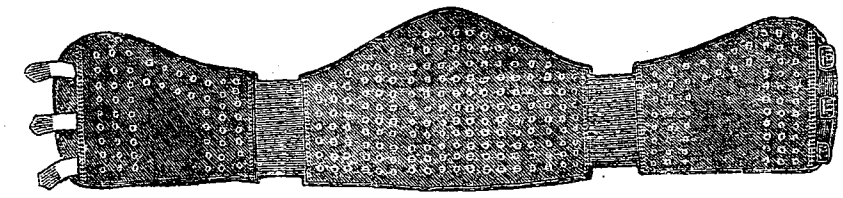
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Here in the city of Brooklyn the paralyzed hav been restored; patients suffering from inflammatory rheumatism hav been taken off their crutches; nerve maladies, bearing on mania, hav been completely cured; martyrs to varicose veins, whose legs hav been bound in elastic stockings for twenty years, hav cut away their bandages, and are now as free from varicose veins as the healthiest person living; children who had never walked from birth up to three, eight, and twelve years of age, are now walking about as other children. In short, the cures effected by my appliances seem so miraculous that the above statements sound like an Arabian Night's tale. Nevertheless, these facts can all be substantiated, and my open letter to the physicians and the Charities Commissioners of Brooklyn must convince the most incredulous that my invention is the most wonderful on record.

My offer of five thousand dollars to the physicians and Charities Commissioners of Brooklyn is still open, and will continue so to be for six months.

I am prepared to go into the hospitals and will only take their incurable cases, suffering from paralysis, locomotor ataxia, inflammatory and chronic rheumatism, congestion of the kidneys, pleuro-pneumonia, or any disease their medicins hav failed to reach—less an absolutely decayed lung.

If the citizens of Brooklyn continue to suffer from any of the above maladies, they hav themselvs to blame.

The cost of my appliances, though seemingly expensiv, is one hundred times cheaper than the present method of purchasing physicians' prescriptions and paying for their drugs.

Send to me for price lists and testimonials, and make full inquiries of those who hav been cured, before you waste your time in calling upon me.

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N. B.—Persons will see that all my references are close home where given where no one is known.

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Gems of Thought.

FLOWER in the crannied wall,
I pluck you out of the crannies:
Hold you here, root and all, in my hand.
Little flower, but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.
—*Tennyson.*

ONE cannot but respect the temper of the Norseman who was willing to be baptized; but when the missionary represented the alternativ as everlasting damnation, and, in answering to his questioning, assured him all his ancestors, not having heard of the gospel, were in that predicament, withdrew his foot from the water, prefering rather to be damned with his fathers than saved without them.—*Dr. F. H. Hedge.*

WE do not want women as soldiers and warriors, as jailors and hangmen, or as constables and sheriffs. The world will grow beyond these needs by and by, and until then there will be plenty of men who are coarse, strong, and animal enough for these offices. They grew out of man's dominant, cruel, selfish rule, and to him belongs the work of putting them into force until the sweet, patient, loving rule of woman renders them null and useless.—*Elmina D. Slenker.*

IN Christian churches it is currently taught that God may justly do what in man would be monstrous cruelty. God is believed to spend eternity in burning alive those of his children who hav disobeyed him, or who hav only not accepted his conditions of salvation; or in subjecting them to tortures of which burning alive would be a faint symbol. But the same act would not for a moment be justified, or be judged as other than monstrous cruelty, in a man.—*Samuel Longfellow.*

THERE are no two such tyrants in the world as fashion and authority, and yet fashion is only what certain people wear, and authority only what certain people say. Let people change their clothes, and fashion changes. Let them change their opinions, and authority changes. How cheaply do we surrender our independence! If our thought is true, it needs no indorsement. If our action is right, it requires no sanction. Let us no longer follow the false teaching of the church, but the true teaching of reason and conscience.—*L. K. Washburn.*

IT is far more important that you love your children than that you love Jesus Christ; and why? If he is God, you cannot help him, but you can plant a little flower of happiness in every footstep of the child from the cradle until yo i die in that child's arms. Let me tell you to-day that it is far more important to build a house than to erect a church. The holiest temple beneath the stars is a home that love has built. The most sacred altar in all the wide world is the fireside around which gather father, mother, and children. . . . While I liv I purpose to stand by the folks. —*Ingersoll.*

I REMEMBER walking, many years since, over a hill in Maine; and seeing the first buttercup of the season, the question rushed upon my mind, What, then, builds that? I stood astonished to the heart before an object so familiar, looking down through it into the great deeps of natural mystery, and the accompanying thought, new then, but never afterward to be overcome, was, the miracle is natural order, not its interruption. But what builds that? Who can answer? This alone we know: the idea of the plant, as an individual whole, is therefore the first to make it a whole.—*David A. Wasson.*

THE universe is not "full of benevolence and intelligence," as Dr. Dewey asserts, but has wide room for, and actually displays, a vast extent of the opposit qualities. Plague, pestilence, and famin; battle, murder, pain, cruelty, triumphant injustice, affliction of the innocent, ignorance, folly, wrong of all sorts, abound in that little spot of the universe with which we are acquainted. If a principle of goodness be necessary to account for goodness in the universe, then a principle of badness must be necessary to account for badness in the universe. If the unknown principle "must be conceived of as embracing in it an infinit wisdom and goodness" when we look on the fair side of the universe, must it not in equal strictness of logic "be conceived of as embracing in it an infinit" unwisdom and badness when we look on the foul side?—*N. R. Waters.*

WHEN it is no longer practicable to punish heresy as a crime, men hav practically abandoned the orthodox theory of revelation. Religious persecution belonged to the spirit of past ages, and has been gradually dying out as that spirit has been informed and changed; but it is the proper fruit and action of theology and belief in a fixed, infallible revelation. Believers are now tolerant because the perfect, fervent, compelling faith of the past is no longer possible. They ought, logically, to persecute as fiercely as of yore; but, unconsciously molded by the spirit of the age, it is no longer in them to do so. The leading races of mankind hav now new intuitions and a higher law of life, at whose silent bidding they giv up their theology in its spirit long before the fulness of time, when they shall abandon it in the letter also.—*N. R. Waters.*

ONE of the most alarming signs of the times in the sphere of thought is the habit prevalent among educated men, who certainly ought to be above such double-dealing, of deliberately obscuring, by a resort to loose figures of speech, or by the use of words of doubtful meaning, the lines by which alone one idea may be clearly distinguished from another. The difficulty of thinking clearly would seem under all circumstances to be naturally sufficiently great to keep people of superior intelligence from deliberate attempts or complicity in attempts to make it more so. But what do we see? Prominent men in religious, and even in scientific, circles persistently lending themselvs to the very unworthy and pernicious business of giving aid and comfort to the popular fallacy that "one thing is as true as another, and no truth is much importance anyhow."—*Anon.*

Odds and Ends.

SON: "Father, the lecturer at the hall to-night said that lunar rays were only concentrated luminosity of the earth's satellite. What do you think about it?" Intelligent parent: "All moonshine, my son, all moonshine!"

"STILL in fancy do I view thee," was the beginning of a poem he wrote to her when they were courting. They hav been married a year now; and when he nurses the teething baby he does not write anything more about "still infancy."

A DETROITER has been for the last two years collecting and arranging statistics of an odd nature, and if the book is ever published readers will find nothing dry about it. He goes right to business on page one, by estimating that the number of lickings received by the average boy up to the fourteenth year is 125. This includes the spanking process during infancy.

Out of every 100,000 people in this country 19,000 get up cross in the morning, but only a hundred or so remain in that condition very long after breakfast.

Out of 50,000 men about 600 hundred will put up money on a bet. The rest will crawfish around and finally back water on their assertions.

Only ten women out of every 500 who start on a journey by railroad consult a railroad map or hav the least idea of the direction they take. 497 are certain they took the wrong train; 494 wish they had never started.

The risk of being bitten by a dog is greatly overestimated. Out of every 1,000 big and little dogs only two care to get into a row with the human race, and those two are ready and willing to die.

The number of men who can put in a more pleasant evening down town than at their own fireside is on the decrease, and the number of wives who are taking a little extra pains to make home more pleasant than a concert saloon is on the increase.

Out of every 1,000 women who ride on street cars only twelve will move along to offer another woman a chance to sit down; 998 of them agree that it is a man's duty to stand up, even if there is plenty of room, and the other two are supremely indifferent.

Only one woman in 5,000 pays the first price asked for a bonnet, and only one milliner in 1,000,000 expects her to.

The time occupied by the average man in buying a full suit of clothes is just one-fourth the time occupied by the average woman in buying a single pair of stockings.

THERE is an old woman living on Catherine street who delights to find a case that all the doctors hav failed to cure and then go to work with herbs and roots and strange things and try to effect at least an improvement. A few days ago she got hold of a girl with a stiff neck, and she offered an old negro named Uncle Tom Kelly fifty cents to go to the woods and bring her a hornet's nest. This was to be steeped in vinegar and applied to the neck. The old man spent several days along the Holden road, and yesterday morning he secured his prize and brought it home in a basket. When he reached the Central Market he had a few little purchases to make, and after getting some tea at a grocery he placed his basket on a barrel near the stove and went out to look for a beef bone.

It was a dull day for a trade. The grocer sat by the stove rubbing his bald head. His clerk stood at the desk balancing accounts, and three or four men lounging around talked of a new party to be founded on the ruins of Democracy. It was a serene hour. One hundred and fifty hornets had gone to roost in that nest for the winter. The genial atmosphere began to limber them up. One old veteran opened his eyes, rubbed his legs, and said it was the shortest winter he had ever known in all his hornet days. A second shook off the lethargy and seconded the motion, and in five minutes the whole nest was alive and its owners were ready to sail out and investigate. You don't hav to hit a hornet with the broadside of an axe to make him mad. He's mad all over all the time, and he does't care a picayune whether he tackles a humming bird or an elephant.

The grocer was telling one of the boys that he and General Grant were boys together, when he gave a sudden start of surprise. This was followed by several other starts. Then he jumped over a barrel of sugar and yelled like a Pawnee. Some smiled, thinking he was after a funny climax, but it was only a minute before a solemn old farmer jumped three feet high and came down to roll over a job lot of washboards. Then the clerk ducked his head and made a rush for the door. He didn't get there. One of the other men who had been looking up and down to see what could be the matter, felt suddenly called upon to go home. He was going at the rate of forty miles an hour when he collided with the clerk and they rolled on the floor. There was no use to tell the people in that store to move on. They couldn't tarry to save 'em. They all felt the rent was too high, and that they must vacate the premises. A yell over by the cheese-box was answered by a war-whoop from the showcase. A howl from the kerosene barrel near the back door was answered by wild gestures around the show window.

The crowd went out together. Uncle Tom was just coming in with his beef bone. When a larger body meets a smaller one the larger body knocks it into the middle of next week. The old man laid around in the slush until everybody had stepped on him all they wanted to, and then he sat up and asked:

"Hev dey got de fiah all put out yet?"

Some of the hornets sailed out of doors to fall by the wayside, and others waited around on top of barrels and baskets and jars to be slaughtered. It was half a hour before the last one was disposed of, and then Uncle Tom walked in, picked up the nest, and said:

"Mebbe dis will cure de stiffness in dat gal's neck, just de same, but I tell you I'ze got banged, an' bumped, an' sot down on, till it 'll take a hull medical college all winter long to get me so I kin jump off a street kyar!"

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Notes and Clippings.

PARK COLLEGE, in Missouri, is preparing thirty-one young men for the Presbyterian ministry.

THERE is a strong probability that the Wisconsin legislature will submit to the people a woman suffrage amendment to the state constitution.

IT is proposed in London to erect a statue of Carlyle on the Thames embankment opposite Cheynerow, and to place a bust of him in Westminster Abbey.

THERE was some doubt at the time as to the genuinness of Dan Rice's conversion to Methodism, and now he is a clown in a circus again, to the great grief of his religious friends.

UPWARD of 2,220 young girls are at present attending the painting and drawing classes in state and municipal schools in France, while 1,950 are studying music in the various colleges.

A RESOLUTION has passed the Texas legislature requiring that women shall be employed in the state department for every position they are competent to fill, upon the same terms and conditions as men.

"HALF-BAKED evangelists" is what a religious paper calls some of the peripatetics who go from church to church with morocco, limp-backed Bibles under their arms, putting on airs as if they were Moody and Sankey.

RECOGNIZING as a fact that life prisoners are notoriously the hardest to manage, for the reason that, however well conducted and industrious they may be, they hav no clemency to expect, an attempt is being made to amend the penal code of California by having life sentences commuted upon the life insurance tables, and permitting the discharge of a prisoner after the term he was likely to liv when sentenced has expired.

THE reverend Beecher is not getting along swimmingly with his revival meetings in Brooklyn. Praying, singing, and exhorting hav been abundant enough for more than a week, but the Holy Ghost does not seem to work worth a cent. No conversions hav been reported. His competitor, the Rev. Talmage, as Holy Ghost director, will soon show whether he is any more capable of bringing fire from heaven. Possibly the wicked may do well to stand from under.

THE officers of the Anti-Monopoly League are now engaged in establishing branch leagues in this and other states. They hav received applications for the formation of leagues in twenty-four states. On Tuesday evening a branch was formed at 42 Beach street, for the first assembly district. About one hundred members were enrolled. The constitution and plan of organization for every district in the city will probably be completed on Saturday.

MISS SCULL, the principal of a Philadelphia public school, taught her pupils that the Roman Catholic religion was untrue and horrible. Father Barry, pastor of the Roman Catholic church in the neighborhood, made a formal complaint to the Board of Education, and asked that Miss Scull be forbidden to assail his religion. The Board is divided on the subject, and a great deal of rancor is the result. Here is another exemplification of Christian love.

THE Christian authorities of Russia easily see the hand of God in the assassination of their late czar, and promptly acknowledge the same; but they will take very good care to execute every poor, unfortunate person who will be found to hav aided in the deed done. Now if it was the hand of God that did it, or if he selected his agents for the work, they should be honored and promoted for doing God's work instead of being sent to the scaffold.

"AND you—are you glad to be relieved from the cares of office?" asked a smart reporter of Mr. Hayes. "Well, no, I cannot say I am particularly glad," replied Mr. Hayes. Undoubtedly he spoke truly, and from the depths of a sorrowful heart. But, alas for Hayes! He has no second chance. No more visiting statesmen; no more doctored returns; no more purchased entrances by the back door into the White House. All that sort of thing and Hayes' greatness hav passed away forever.—*Sun.*

THE following cablegram has been transmitted: "In the Queen's Bench division, in the action brought by a person named Clarke to recover £500 penalty from Mr. Bradlaugh for having sat and voted in the House of Commons without having taken the oath, Mr. Justice Matthew gave judgment that Bradlaugh's defense that the right to take an affirmation instead of an oath, as allowed in the courts of law, applies also to the House of Commons, was wrong. At Mr. Bradlaugh's request the execution in his case has been stayed in order to allow him to appeal. In the House of Commons this afternoon (Mar. 11) J. E. Gorst (Conservativ member for Chatham) gave notice that he would on Monday next move for a writ for an election at Northampton in room of Mr. Bradlaugh."

THE *Sun* has the following letter: "A shabby-genteel being, representing himself as a missionary of the American Tract Society, has been making invasions into the quiet and retired homes in South Brooklyn. He called at my house, and the servant answering his call was surprised to see him rush into the hall, and demand to see the 'lady of the house.' When refused, he deliberately proceeded up stairs, to the consternation of the lady. He was intercepted before he reached the top floor, and was ordered out of the house. Thereupon he began to preach religion, and to denounce every one in the place, because he could not sell his books or tracts. He said that no Christian would order him out, and kept up such a continual upbraiding of the lady that she was frightened into buying the almanac which he was peddling for twenty cents. I hav ordered two horse pistols, three clubs, and six pails of water to be kept in readiness for such pious beings hereafter. R. A. R."

EVER since her death, certain of our preachers hav been troubling themselves to divine the fate of Mrs. Cross, or George Eliot, as she is known in literature. They hav written about the subject, prayed about it, and preached about it, as if it was their business to settle it. The Rev. Robert Collyer of the Unitarian church could not let the occasion pass without putting in his word as to the future of George Eliot. "I believe her soul is at rest," said this clergyman, one Sunday, in a sermon on the famous woman. And he told how he magnanimously remarked to "a well-known editor," when the news of her death came, "I'm sorry!" To which the well-known editor replied, with sympathetic nobility of soul, "So am I!" "That was all," said the preacher, sententiously, "and I utter no condemnation beyond that." Sorry for George Eliot's death? What difference would it hav made whether they were or not? And as to George Eliot's fate, what is the value of any one's opinion who holds not the keys of heaven and hell and cannot penetrate into futurity? George Eliot was a great woman and a great artist, and as such she will be held in honor by the world. That we know. Imaginings as to her fate are vain.

Now that some of the work of the revisers of the New Testament has leaked out, the theologians and critics are engaging in sharp work over passages on which new disputes arise. One of these is the passage in the second chapter of Acts, which, according to the old reading, says that the Lord "added to the church daily such as should be saved." The new version reads, "those that were being saved." The old reading has been one of the strongholds of the most severe advocates of the doctrin of the salvation of none but the elect, the idea being that only such as the Lord had chosen for everlasting life had any chance of salvation, and that the rest might take their chances of being damned. The new reading presents the matter in a simply historical light, conveying the idea that those who made profession of religion were really the saved, and not a lot of hypocrits or impostors. This is but one instance of the field which is opened up for good discussion. Theologians whose pens hav grown rusty for want of controversial material will now be busily at work. One of the results of this will be the shedding of a great deal of valuable light from a variety of standpoints on the true meaning of many important passages of scripture.—*Sun.*

VERY quietly and unostentatiously Mr. Bradlaugh has succeeded in bringing about some highly-desirable results during his Parliamentary career. By a judicious use of his opportunities he has removed an irritating disability connected with religious education in Board schools. Hitherto it has been found that any application to withdraw a child from religious instruction resulted in the child so withdrawn being subjected to various indignities and disadvantages, and that it was difficult to exercise the right given by law. Mr. Bradlaugh conferred with the committee of council on education on this point, and elicited from the government a promis that all sects shall be treated fairly and equally, and that it will deal with any authenticated case of such unfairness as we hav mentioned. This is a valuable point to hav gained, and is one that Freethinking parents will be able to appreciate. Although it is the fashion in some quarters to represent Mr. Bradlaugh as having abandoned many of the views which he advocated outside Parliament, we venture to assert our hearty belief that his conduct in the House of Commons is guided and determined solely by a desire to promote the interest of the people; and we may add, further, our belief that by maintaining an attitude of independent friendliness to the government he will be able to accomplish much more valuable work than could be done by independent hostility to everything and everybody.—*The Republican, London.*

THE pastor of a church in Weatherford, Tex., recently entertained his congregation with a sermon from the text, "And Pharaoh commanded to giv the children of Israel no more straw." After saying that straw is an important article, good for mourners at camp-meetings, and not bad for beds, besides having been used in old times for making bricks, this pastor proceeded to pitch into one of the church deacons who had been circulating unpleasant rumors about him. He said, "Pharaoh's mean, ignoble, and unprincipled conduct can only be equaled by a deacon of the church in circulating rumors and reports hurtful to the pastor's reputation and influence, which reports are unqualifiedly false." Then he told a fable about a wolf and a goat who were fighting, when suddenly the air became filled with buzzards. "Brethren," said the preacher with great earnestness, "the buzzards are in the air over this church." The congregation were divided in opinion as to whom the alleged buzzards ought to go for first, whether the deacon or the pastor. The pastor continued, "Brethren, only straw should be given this deacon, and until grass rises, then, like Nebuchadnezzar, let him graze." The sermon was not calculated to be spiritually edifying, especially to the deacon's adherents. It is not astonishing that at the business meeting of the church, held a few nights later, the members were out in full force. There was a revival, not of religion, but of pugnacity. One member said something about the braying of the jackass in the lion's skin, while another remarked, "If this thing goes on longer it will boil many degrees hotter, unless more prayer is used." The impression among the outsiders is that this church, which is of the Baptist persuasion, is immersed in hot water, and needs to be set away somewhere in a desert place to cool off.

News of the Week.

GRANT is in Washington.

THE new Cabinet was sworn in on the 7th

BEECHER'S Brooklyn revival has fallen flat.

RIDGEWOOD, N. J., had a $20,000 fire on the 9th.

FOURTEEN counterfeiters were arrested one day last week.

SIMON CAMERON celebrated his eighty-second birthday in Havana.

A CREMATION stock company has been organized in this city.

GARFIELD defines himself as a temperance man, but not in a narrow sense.

STATEN ISLANDERS hav formed a company to dig for Capt. Kidd's buried treasure.

SIX men were killed and seven wounded by a boiler explosion at Buffalo, on the 11th.

THE Pennsylvania railroad company has bought the Philadelphia, Wilmington, and Baltimore railroad.

THE Dutch Reformed consistory has expelled the Rev. B. F. Miller from its ranks for kissing his landlady too much.

MR. HAYES has gone to his home in the West. He expresses himself as much pleased with the new administration.

Two hundred lives were lost by an earthquake at Cassamiceola, on the island of Ischia in the Bay of Naples, on the 6th.

THE World's Fair is in a precarious state. The people do not take much interest in it, and the scheme may fall through.

HENRY G. PEARSON, late assistant to Mr. James, has been nominated to succeed the latter as postmaster of New York.

AN armistice has been declared between England and the Boers, which will probably result in England giving the Boers independence.

JUDGE J. W. MCDILL has been appointed by the governor of Iowa to the senatorship made vacant by Kirkwood going into the Cabinet.

THE Englishmen won the go-as-you-please and heel-and-toe walk last week. It was a "hippodroming" affair, a regular walk for gate money.

MAHONE, the Readjuster Senator, votes with the Republicans. Probably Federal patronage has something to do with it, as he was elected as a Democrat.

THE English steamer Drumduff sunk in mid ocean last week. Her crew of twenty-three men were taken off just before she sunk by the American steamship Erin.

SECRETARY WINDOM has decided that the national banks cannot withdraw the legal tenders they deposited to retire circulation. If they wish to again become banks of issue they must deposit new bonds to secure circulation.

SEVERAL arrests hav been made in Ireland under the coercion act, but the Land League is still unterrified. The prisoners are treated very leniently, and the Irish people say England does not dare to proceed to harsh measures with them.

HENRY W. GENET, who was convicted in 1873 of obtaining under false pretenses the mayor's signature to a check for $4,802, and who fled from the city, but recently returned to appeal his case, was sentenced on the 12th to eight months' imprisonment and to pay a fine of $9,604. He was one of the Tweed ring.

THE Czar of Russia was killed last Sunday afternoon by two Nihilists. He was returning from a review in a close carriage when a bomb filled with nitro-glycerin was exploded under his carriage, shattering it. The Czar stepped from the wreck, when another bomb was thrown at his feet, mangling his legs terribly. He died in an hour and a half. The assassins were rrested.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER II.—CONTINUED.

"Or was I placed here to gather wisdom among the flowers and beneath the thorns? To train my mental faculties? To exercise the biddings of my reason? The aim would be nobler. But that which is my aim should be the aim of all. And yet that is not the case. Sorrow and care concerning bodily wants consume the greater portion of the time of life. Only single hours belong to our intellectual being. Of the millions of our fellow-beings only the few care for the development of their mental powers and the acquirement of high virtues. Nations hav arisen and disappeared again without the slightest conception of such an aim. And why, then, did they liv? Are not the thousands of human beings, who, with confused ideas, in constant darkness, hurry from the cradle to their graves, human beings like myself? The suckling who, without the knowledge that he was, died on his mother's bosom, was he not a human being like myself? Is his destiny different from my own?

"They answer: No, we are not created for this world below. Our destiny lies beyond the horizon of earthly existence. We must through virtue merit a better life. A hell is prepared for vice; a heaven for virtue. But how, if I would already find here below that our virtue deserves rarely a heaven, our vices rarely a hell? Are not heaven and hell inventions of an ignorant past, which for the divine within and without had not yet a language; are they not figurativ representations of the mind, the spirit which seeks a connection between itself and the eternal All? Who has revealed to us a heaven, who a hell? Christians say, God, through his word. But the heathen? and he whom education, fate, and independent thinking has led far from the teachings of his fathers?

I am destined for another world; why must I be in this one? Perhaps in order to prepare myself for the former? But what preparation had the dying suckling? Why did he appear, scarcely conscious of existence, to smile and weep? Am I destined for another world? Why, then, is it veiled from me? Why does no voice from the realm of the dead speak to me?"

With a pale face, Roderick arose at these words of Dillon. "Alas! abbe," cried he, "you! even you! How very unhappy am I! I bore my disease in secret, and was ashamed to expose to others my hidden suffering. In you, only in you, I had confidence; I chose you for my physician. Ah! and with a shudder I see the physician lay bare his wounds, and recognize in them my own!"

At first I was startled by Roderick's violent emotion. I seized his hand and said: "How, dear Roderick, is that which Dillon has said so awful to you? I am sorry to hav made these things the topic of our conversation. But long ago these thoughts were familiar to me; long ago I relinquished my most beautiful hopes, and resigned myself to my cheerless fate, which is the fate of all mortals. Roderick, I also hav suffered like yourself. But I hav now arrived at a conclusion. I will be virtuous, and with this virtue in my arms I will meet my doom without terror and without complaint. If there is a God, and he has with him and in his dominion the sweet word recompense, so highly appreciated even among mortals, alone for us children of the dust no value—then I will perish, perish with the proud consciousness, the repaying satisfaction: 'Thou gavest to me what I did not ask, a life full of tears; but I hav borne it—borne it with courage, borne it in self-denial, and felt myself worthy of imperishableness and a better world. Thou dost not grant it to me. Be it thus! No complaint shall cross my lips. So I am greater than the world-managing fate!'"

Roderick looked gloomily upon the ground. My talk did not seem to please him. He shook his head.

"No, oh, no!" cried he, with painful voice; "I hav too much feeling to become great. I am a human being, and more I would not wish to be. I do not want anything else but that I may not in the universe play the part of a madman, who sees everything without more beautiful than it is in reality. I desire nothing but that the outer world be in harmony with my inner world; that my reason should not delude me, and my heart not betray me. Woe unto me, if I am not rescued from this labyrinth; if you possessed the truth, and I had imbibed my happiness only on the breast of a pious dream, I should only in vain bless my delusion, would in vain sacrifice for it all your truth, and repurchase lost happiness at no price!"

Roderick's complaint moved me. I arose and clasped him in my arms. "Dear Roderick," said I to him, "why then so faint-hearted? Joy also reclines in the lap of truth. Am I not one of the merriest men, in spite of all convictions, which you find so awful? Am I not a tender friend, a pleasant companion, a good relativ? Do I not find pleasure everywhere; and is it not I who gladly givs these things to others? Quiet yourself. Truth is man's happiness, the aim of reason; delusions may, perhaps, be pleasing in dawning childhood's time."

"No, no!" cried Roderick. "I long for this dawning childhood's time after that vernal sky. Your truth strips all blossoms off, and takes the brightness out of nature, and turns the warm heart to ice."

CHAPTER III.

Abbe Dillon, who had thus far listened to us in silence, now arose. "Hear me also," said he. "Both of you will, by the difference of your manner of perception, your fancy, and your mode of reasoning, scarcely ever become of one mind, one faith, one conviction. And your lot is the lot of all humanity. Roderick's pain grieves me. But perhaps I am not so diseased as he at first feared, and may yet hav balm even for him. That you both would inquire after your destiny, into the nature of your being, and concerning the value of your hopes, came not unexpected to me. Both of you bore wounds out of the battle between truth and deception; still the difference between you two is, after all, not so great as you think. The wounds of the one are still bleeding; while those of the other, are, it is true, closed, but by no means healed. A thrust, and their light covering bursts. Both of you stepped out of the beautiful dreams of childhood and beheld that which you hitherto hoped and believed fade like a shadow before the light of growing knowledge. The one wants to return to the old, lovely delusions, and summons for that his feelings and the power of his imagination. He struggles in vain. For it does not grow dark again as long as the light of better knowledge burns. The other arms himself with the pride of reason, and wants to harden himself against the most beautiful desires of nature. He, too, struggles in vain. For so long as his honest heart beats it will beat in accord with his desires."

"How, Dillon, will you rob us of all consolation; even of that, finally, to forget what wretched creatures we are in the universe, if we fully know ourselvs?" cried I in terror.

"In truth," sighed Roderick, "very wretched, the most wretched in the universe! The animal is to be envied, which in irrational blissfulness creeps along, enjoys the merry moments of existence, and disappears, without lamenting the joys of the past, without fearing the darkness of the future, without knowing his fate."

Dillon smiled at us. His look was full of gentle sympathy. He uncovered his head, and the wind played in his thin locks. "Look here," said he, "my hair is snow-white. My life is spent. I expect every day that busy death will knock at my chamber-door. I expect him without trembling, and when he comes, away I fling my crutch, and with pleasure sink into his friendly, outstretched arms. Remember, beloved ones, this is no doing of haughty reason; no consequent of artificial delusion; for my phantasy is lame, and for many years my blood has run slower. But there is yet something else which givs us courage, and I hav found it. I also hav battled and suffered, like you. I also hav been in the desperate mood, like you, where all my hopes broke down. But the angel who has restored me shall also heal your wounds. Be, therefore, not angry if I tear the bandages from them, and let them bleed afresh—bleed to death you shall not. But I am tired. Let us sit down here on the rocks. The evening is lovely. We converse undisturbed."

We followed the invitation of the amiable old man, who spoke with such assurance and cheerfulness that he woud hav imbued even the strongest doubter with confidence.

"I know your condition," said he; "but do not imagin you are the only ones who suffer from these doubts. Every man of some degree of education will finally reach the point where you are as soon as he has roamed long enough, and in vain, about the edge of human knowledge. But few speak of it, fearing to make others, through their comfortless meditations, as miserable as themselvs. Or they conceal their grief, not because they fear to be misunderstood, but to become ridiculous and despised. Many of them take their silent grief with them into their graves. Many of them deaden their grief in sensual extravagance, and while they become vicious in order to replace the loss of higher joys by low ones, they use their rude philosophy as a cloak to hide their mean desires. Many of them make an artificial self-deception, wrap themselvs in delusions, and become the most zealous church-goers, as they were before the most zealous scoffers. Yea, beloved ones, your disease is more general than you thought it to be. It rages in the dark. I hear everywhere regrets at the decay of religion, because the churches become empty, and half of those who still visit them visit them only habitually or for business' sake. I hear the fathers complain that the sons are ashamed to pray. I hear the mothers sigh that the daughters blush to speak an earnest word of God. It is certain that the reading of many an author and the cheering up of the ideas does harm to the ordinary church life. But it is a mistake to believe that with the church religion would be forgotten. God and immortality will never be forgotten. The youth and the maiden cling in solitude to these lofty objects, perishableness becomes their church, and death therein occupies the pulpit. But the youthful powers, too little exercised, soon succumb. The belief in revelation, formerly their support, lies broken there. They are too feeble to hold themselvs up without this support, therefore they soon sink into despondency, which dissolves into some kind of silent desperation and grasps after the sad remedies which I mentioned before."

"Ah!" sighed Roderick; "you hav there related to me my own history."

Dillon answered: "And to you I hav related mine. But that is not yet the end of it. Now, if you will listen to me, I will relate to you also the history of my recovery."

TO BE CONTINUED.

Truth's Sunday Sermons.

VI.—Cain and Abel.

TEXT.—And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife, and she conceived and bare Enoch; and he builded a city and called the name of the city after the name of his son Enoch.—Genesis, iv, 16, 17.

Next in importance to the creation of man and his fall from a condition of perfect innocence into a state of sin are the multiplication of the species, the worship of the creator, murder, and the institution of cities. Each would be a topic for a long sermon, but they all culminate in the text we hav selected, and for the purpose of our discourse may be considered together.

The rapidity with which each follows the other is somewhat startling; and the indifference of the sacred writer to the theories of modern investigators who presume to assert that a long period of time intervened between the beginning of human procreation and the congregation of the people into cities would be suspicious if it were not conceded that he was the amanuensis of deity. The truth of his narrativ, however, must not be questioned. Upon it depends the civilization of the nineteenth century and the integrity of the Christian religion.

The story of which the text forms a part is one of the most remarkable in sacred history.

Man had eaten of the fruit of the tree of knowledge, and had thereby become as God himself, knowing good and evil. And lest he might also eat of the tree of life and become immortal, God ejected him from the garden, and guarded its precious fruit with a flaming sword. Like many other enterprises of the Lord, this was a failure. There is no record that Adam got any of the fruit; but he acquired immortality in some way despite the Almighty, for are not Adam and all his race imbued with immortal souls, for the accommodation of most of which this delightfully good God of the Hebrew and the Christian has prepared an everlasting hell?

After his expulsion from Eden, Adam turned his attention to agricultural pursuits, and Eve devoted herself to family affairs. One fine morning, while Adam was attentivly studying the market reports and wondering where all the competition came from, when he was presumably the only man in the business, he was startled by an exclamation from Eve, who said, "I hav gotten a man from the Lord." Now Adam was meek and long-suffering, but Eve's confession nearly overcame his patience. He restrained himself, however, merely observing that it was possible, but he thought she must be mistaken. No doubt this episode caused Adam much vexation; but if he ever entertained the idea of consulting a divorce lawyer he seems to hav been dissuaded by the birth of Abel, which occurred soon after that of Cain, and in regard to whose paternity Eve made no dark hints, as she had done about that of her first-born.

Cain, like his mother's husband, became a farmer; but Abel was a shepherd.

One day the two brothers brought an offering to the Lord. Cain brought the fruit of the ground and Abel brought the firstlings of his flock. This proceeding has never been explained. There were no priests in those days, and priests hav ever been inseparable, in all religions, from material offerings to God. It has been uncharitably suggested that some priest devised the story as an antediluvian fairy tale to giv a divine origin to those offerings which in all ages and among all peoples hav been so dear to the priestly heart. Far be it from us, however, to impeach the narrativ. It is often difficult to understand the holy Bible; but God's ways are not our ways, and it is enough for us to know that he has given us the dear old book as a sacred legacy. It does not lie in weak, vain, foolish mortals such as we to question the truth of one word which the Almighty has inscribed upon its pages.

Cain and Abel did bring offerings to the Lord before there were any priests. The Bible says so.

But while the Lord had respect unto Abel and his offering, he had none unto Cain and his offering. Judging by human experience, this is somewhat con-

firmatory of the exclamation of Eve during Cain's infancy, by which she excited momentary jealousy in the meek breast of Adam. There was no apparent cause for the Lord's partiality. Cain brought the best he had produced, and Abel did no more. There must hav been a secret motiv which prompted the divine preference. What more probable than that the Lord should hav despised his own weakness, and vented his disgust upon the innocent result? If Eve spoke truly, and, inexperienced as she then was, probably she did, the Lord certainly knew of Cain's disgraceful origin, and shamefully aware of his own indefensible part in the affair, the very sight of Cain may hav excited his hatred. That would be only natural. And it would rationally account for his ungracious reception of Cain's offering, which is otherwise unaccountable.

As might hav been expected, Cain got mad.

This the Lord noticed and inquired the cause; but Cain was very mad and wouldn't tell him. Apparently, Cain suspected the Lord's motivs. He would hav been a foolish man indeed to get so very angry over so small a matter as the pretense of his anger, and there is just the faintest reason to suppose that his mother had imparted to him the family secret.

His anger rose so high that he killed Abel. Then the Lord wanted to know about it. When he found out, he cursed Cain from the earth. But the curse was vain. Cain didn't vanish.

Growing bitter in his rage, the Lord commanded that the ground should no more yield to his husbandry, and denounced him as a fugitiv and vagabond. This curse, too, was vain. He did not become a vagabond; he builded a city; and though it does not appear that the ground ever yielded him its fruits again, that may hav been for the very excellent reason that he didn't till it. The rashness of this Hebrew God seems to hav been exceeded only by his weakness. His curses were never anything but idle threats.

Nevertheless, Cain was so dismayed at the curse that in terror he exclaimed:

"My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitiv and a vagabond in the earth!" Indeed, in the agony of his fear he forgot that no man lived but his putativ father, Adam, and in tones of supplication he said, "Every one that findeth me shall slay me."

The Lord, hearing this, and either intending to take an unfair advantage of Cain's fears, or himself forgetting that Adam was the only other man alive, put a mark upon Cain "lest any finding him should kill him," the most ingenious plan, if there had really been any danger, of pointing out Cain as the murderer upon whom the righteous wrath of the populace should vent itself.

Thereupon Cain went to the land of Nod, wherever that may be. We hav the authority of the sacred volume for saying that it was east of Eden. But as no one knows where Eden was, the information is about as definit as that legislativ description of a South Carolina county boundary which is officially described as running "through a swamp in a wavy line."

And now comes the most remarkable features of the whole narrativ. In the words of the text, "Cain knew his wife and she conceived and bare Enoch; and he [Cain] builded a city."

Whom could the woman he married hav been? After the murder of Abel, the only living people were Adam, Eve, and Cain himself. She could not hav been Eve, for Eve was Cain's mother, and while under the lax morals of the time that relationship might not hav been an impediment, the supposition is irreconcilable with the fact that Eve continued her marital relations with Adam and bore him several children subsequently to Cain's exile. Moreover, while Adam might hav overlooked Eve's suspicious exclamation reflecting upon the purity of Cain's origin, it is not likely that he would hav permitted her to divide her wifely allegiance between himself and a son as to whose paternity he had reasonable misgivings.

Nor could Cain hav married one of his sisters; for the order of events presented in the sacred narrativ precludes the supposition that any daughters were born to Eve until after Cain's marriage.

There must then hav been other members of the human family besides those the Lord had created and placed in Eden, and Cain must hav married one of these foreigners. This presumption is fortified by the fact that immediately after Cain's wife bore him a son he builded a city. A city must hav inhabitants, and one family of two adults and an infant would hav yielded a very meager municipal census.

Men are saved by faith, and the more unreasonable the proposition the more meritorious the faith. Hence we present this narrativ as one of the dearest treasures in the word of God. He who believes it could not escape salvation if he were to try. The world is destitute of population other than a father, mother, and son; but the son marries a wife, builds a city, and is in mortal terror lest the indignant populace should take his life for a crime he has committed.

Those who believe such rubbish to be of divine inspiration must indeed hav the faith of little children.

And of such is the kingdom of heaven.

Communications.

From a London Friend.

To the Editor of The Truth Seeker, *Sir:*

It was a saying among the ancients that those whom the gods wish to destroy they first drive mad; and Mr. Gladstone, the present head of the English gov ernment, apparently wishes to show his countrymen that it contains much truth. The Irish Coercion bill, which is the all-absorbing topic of the day, is being urged forward by him and his supporters in an almost frenzied haste; and had it not been for the truly patriotic opposition of the handful of Irish members who are faithful to their country it would hav passed into law long since. Such a suspension of liberty as is intended, and reign of terror as will ensue in unhappy Ireland, is in no way compatible with the professed principles of Liberals. Why, the Tories, had they been in office at the present time, would scarcely hav dared to introduce such a measure; and had they done so, would hav been stoutly opposed by the very men who are now supporting it. But Mr. Gladstone, although snubbed by the reigning family and the aristocracy, holds them in profound reverence, and takes his orders from those quarters in a meek, obedient spirit. This is clearly shown by his oppressiv measures, for which his party cannot show that there is the slightest necessity, and his refusal to do anything for the relief of the tenant farmers and peasantry of the country. As long as he can keep in good odor with the landed proprietors, he cares nothing for those who require assistance in their hour of dire necessity. The poor and needy who looked for their salvation to the present ministry, relying on promises which were broken as soon as the end to which they were a means was attained, hav now found to their cost the worth of the words of "Christian" men. They were told from time to time that there was no hurry, their case would be seen into as the fitting opportunity arrived, and as it was patent that nothing was intended to be done for them, they combined and after executing stern justice two or three of their oppressors, their leaders arose, and, deprecating summary executions, considering that more would be attained by legal means, formed the trades union known as the Land League, the members of which dared to object to the system of wholesale eviction, and assisted the homeless and starving thrust out by brutal land-owners, generally Protestant pillars of the church, to die.

In a civilized, enlightened, free, and Christian country such a state of things could not be tolerated for a moment, and the Land League must be put down at any cost, and the first blow was struck by the arrest of its chief promoter, Michael Davitt. This is followed up by the Coercion bill, which is to be retrospectiv in its action, and will also empower any police official to apprehend not only men but women and children, and incrrcerate them for the space of eighteen months without trial, and to show the blind fury of the government, when it was proposed that an amendment should be introduced forbidding arrests to be made between sunset and sunrise, it was overruled. It would be a great pity to deprive the police myrmidons of the pleasure of entering a woman's bed-chamber and compelling her to rise and dress before them preparatory to being hauled off to jail in the dead of night. One would think we were back to the palmy days of the Inquisition, when a woman could be torn from her home and friends to satisfy the sensual lust of some foul-minded priest. Of course she was always carried off on suspicion of heresy, the same as an Irishwoman will now be seized on suspicion of being a stirrer-up of sedition. Splendid opportunities will be given, and greedily seized, for any Jack-in-office to wreak his petty spite on any one who has at any time offended what he considers his dignity.

It does not redound to the credit of the English Radicals that but one of them, Joseph Cowen—all honor to him!—has had the courage to side with the Irish party led by Parnell. Because the latter has made mistakes at times, it seems to be considered that he must needs be always wrong. Doubtless posterity will think of him in a different manner, and will regard him in the same light that we now look upon those who in times past hav fought and struggled for the emancipation of their country from oppression.

We see in the present instance how one evil act will lead on to another. It was found impossible to pass the Coercion bill without proceeding to unconstitutional measures, and so arbitrary power was given to the Speaker of the House of Commons to curtail the right of each member to discuss the question and propose any amendment he considered necessary. This is a decided case of playing with edged tools, and those who introduced the game will eventually find it a losing one for themselvs; for when the Liberals are again in opposition, the government of the day will employ the same tactics, and will at once put the gag on when they fear any of their measures are in danger of being opposed.

However, perhaps it is as well that the people should lose their liberties, as they cannot properly appreciate them. They will then bestir themselvs and set to work to abolish all useless institutions.

. . . . . .

Another shining light from the United States is busy quieting the fears of the elect here that skepticism is gaining ground. The "Rev." Joseph Cook, of Boston, lectured in Liverpool a few days ago on "The Decline of Rationalism." He took for his texts, "The field is the world," and, "Every plant which my heavenly father hath not planted shall be rooted up." He commenced his discourse by saying "it was no news to this city that there were now in the world no foreign lands." I hav struggled with this sentence for some time, and cannot make anything of it. Perhaps some of your readers may be more successful. After apparently endeavoring to prove that Liverpool was greater than the Roman empire in the days of Cæsar, he started on his subject by informing his hearers that he had just arrived fresh from Germany as a student, and wished to speak of the signs of the times in that country. He had found the German theological and evangelistic lecture rooms crowded, and those of the Rationalistic only containing a few students where skepticism still prevailed. Young men were now entering into the service of the church; skepticism was being rapidly overturned, and many of the odious theories of unbelief put forward here were simply crumbs swept out of the doors of the German workshops and offered to us as good food. Strauss' doctrin was overthrown, and both the author and his books were buried.

He made the astounding assertion that no educated man, no skeptic, if he had any learning, would deny at all that the different epistles of Paul were real historic documents which came into existence when they were said to hav appeared. The Infidel theory that two hundred or three hundred years must hav intervened between the crucifixion and the writings of the epistles and gospels was utterly exploded, and Strauss had himself acknowledged such to be the case.

He went on to say that Theodore Parker's system had passed out of repute in America, and he did not know of a single church to-day that followed his doctrin. Unitarianism was declining in Boston, and Infidelity dying out generally in the states, and the whole of the country fast becoming evangelical. At the beginning of this century there was only one church-member out of fifteen of the population of the United States. There was now one in every five, and the prospect was never brighter. If this is true, I should imagin the building trade will soon be looking up in your country, as some more churches will be needed if people are being converted so rapidly.

Like all American sensational preachers, he had a slap at Mormonism, strongly deprecating polygamy and priestly tyranny. It sounds well for a parson to talk of priestly tyranny as if he did not approve of it; but I presume he prefers this article being kept as a monopoly in his own sect.

Is the Rev. Joseph Cook of Boston most knave or fool? Whichever he is, I do not think we hav much to fear from him. He is cunning enough to decline appearing on the platform to defend his creed against the attacks of the Freethought party. He knows full well his inability to meet the arguments of any one of our debaters.

Fraternally yours, J. D.

London, Eng., Feb. 23, 1781.

Aid to Repair Paine's Monument.

To the Editor of The Truth Seeker, *Sir:*

The friends of Thomas Paine will probably make up a collection at the next meeting of the Paine Hall Liberal League for the repairing of Paine's Monument at New Rochelle, N. Y. We hope some means may be taken to prevent its being mutilated after it is repaired. Wishing you happiness and prosperity,

Respectfully yours, J. P. Mendum.

[It is proposed to round the corners of the monument in such a way that they cannot be broken off nor chipped out without a great effort with a hammer or heavy implement.—Ed. T. S.]

[From a Marshalltown (Iowa) Paper.]

Obituary.

Died, in this township, on the 16th inst., Mrs. Mary Dewey, wife of Thomas Dewey. Aged 37 years.

Again the icy touch of death has been felt in our midst, and has taken away from us one who was universally respected and loved. Always patient and uncomplaining in bearing her own burden, yet for the sufferings of others she ever had a sympathetic tear. The memory of her kind voice and loving smile will darken many eyes with tears. She was, in the fullest sense, a true, noble lady, an affectionate wife, and a loving mother. She leaves a husband and five children, the youngest only five months old, to mourn their loss. To these we can only giv our heartfelt sympathy. Esau.

Editorial.

That Trip Around the World.

Several hav written to know what the prospects are with reference to it. The prospects look favorable. Over two hundred and fifty persons hav pledged themselvs to advance five dollars each and take a copy of the book, and more pledges are still coming in. The matter lies wholly with our friends. We hav agreed to perform the journey if money enough is advanced to defray the expenses. This promis will be fulfilled on our part. But we learn our first estimate, based upon our European expenses, was too low. By inquiring of the tourist agents we are told that traveling in Asia is more expensiv than in Europe, and that to see the interior of Egypt, Palestine, India, Burmah, China, and Japan, $2,000 or $2,500 will be required. It will be very essential to hav funds enough to make the entire circuit of the earth and to visit the noted places on the route, and a dollar cannot be taken from our business for the purpose. So if the money is not forthcoming the journey will hav to be abandoned.

How do we feel in reference to the matter? We hav two feelings; one is that we would like to see the oriental world and witness the habits and customs of the people. It would giv us an opportunity to learn much and enable us to impart considerable information to our readers. Another feeling is in favor of staying at home. The journey will be long and in many respects tiresome, without any promis of profit. We fear the result it might hav upon our business. We will hav to hire a person to fill our place here, which will be no small expense, and we fear it might be somewhat as it was last year when we went to Europe. Many thought we must hav plenty of money if we could afford to travel, and were quite indifferent about sending in their dues or patronizing THE TRUTH SEEKER publications. Money had not come in so slowly for years. The result was, upon returning home we found the journey had placed us over $300 out of pocket and that a debt of $5,000 stared us in the face. It is not yet all liquidated.

The success of THE TRUTH SEEKER is more dear to us than all other considerations. Rather than it should fail we prefer never to see the opposit side of the globe or again cross the Atlantic Ocean. Although, in case we go, the paper will be left in competent hands, and we believe it will continue as acceptable to our readers as it is now, yet if our absence will militate against its interest, we much prefer to remain at home.

Our sole wish is to do the most good we can and to please friends so far as possible. As politicians say, we are in the hands of our friends. Those who think we can do the most good by making a journey of the world, and writing up and publishing what we see, will continue to make their pledges until enough are made to meet the probable expenses. The names of all such will be inserted in the volumes when published, and to them the work will be dedicated. On the contrary, let those who prefer us to remain at our post at home express their opinion freely. Up to this time, of those who hav thus expressed themselvs twenty to one are in favor of our going. A full and free expression is desired.

Whether we go or stay, our aim will be to do the best we can and to serve the friends of truth to the extent of our ability.

Assassination of the Czar.

This shocking act has caused great consternation among the crowned heads of Europe. It is but natural that every despot should tremble when killing tyrants becomes fashionable. This remedy for curing public evils may well be regarded as terrible, but it may be the only one truly effectiv.

Alexander II. performed some good deeds, prominent among which was the emancipation of 23,000,000 serfs, or slaves, but he was a great tyrant, and sent many hundreds and thousands of poor unfortunates, including the learned and student class, to a miserable, lingering death in the frozen wilds of Siberia. He was at the head of the most despotic government in the world, where political and personal liberty is almost wholly unknown, where even the discussion of political questions is tabooed, and the most obnoxious system of espionage is kept up.

As shocking as was the taking off of the Czar, it is to be hoped the result may be good, that concessions will be made to the masses, and that measures of justice and equality will be inaugurated. It is getting almost too late in the world's history for the continuance of the rule of emperors, kings, and popes. If assassination is the most effectiv remedy that can be brought to bear against them, let assassination then be looked for. There is a limit to peaceful human endurance, and when the evils which afflict mankind can no longer be endured, the most summary measures, though bloody, may be expected.

How is it in our own country? We are cursed with a heartless aristocracy—a despotic rule of wealth. There are a half dozen men in this country who, by robbery and dishonesty, hav hoarded the wealth that in justice belongs to the fifty millions of the American people. Yes, hundreds of thousands are in an abject state of penury and starvation today, while these few money-kings are rolling in their ill-gotten wealth, growing richer and richer, while the poor and starving are daily growing poorer and poorer. Cannot these financial despots take warning by what they see taking place in Europe? Can they expect Americans to be more patient and forbearing than are the downtrodden of Europe? It is possible there is but one school in which despots can learn, and that the same lessons will hav to be repeated here that are taught elsewhere.

Repairing Paine's Monument.

The subscriptions for this necessary work hav not come in as freely as desirable. It would seem that the only monument in the country erected to the memory of the man we so much revere should not go another year in the dilapidated condition in which it now is. The following are the sums donated up to the present time:

M. Reiman,	$5.00	Dr. E. B. Foote,	$1.00
Infidelis,	1.00	H. B. Brown,	1.00
D. M. Bennett,	1.00	Rufus Perkins,	1.00
W. F. Porter,	.25	Augustus Owen,	1.00
G. S. Mc——,	1.00	E. M. Macdonald,	1.00
Wm. T. Costigan,	1.00	W. H. Burr,	2.00
Newark L. League,	5.00	Robt Legg,	.25
John Johnson,	.25	James Levesey,	.25
John Musgrove,	.25	Robert Cardwell,	.25
Henry Cardwell,	.25	Patch Grove L. L.,	2.25
A. S. Wheeler,	1.00	Henry Felber,	1.00
A. P. Heywood,	1.00	W. R. Cameron,	2.00
L. Harris,	.50	R. D. Shoemaker,	.50
Dr. J. E. Jones,	.50	W. Gorman,	1.00
James Seba,	1.00	G. S. Bradley,	1.00

Let the generous-hearted who honor the memory of Thomas Paine help a little in the needful work.

WILL the person who advertised in the name of "Independent" for correspondents a few weeks ago, please send us her name and address, as we hav lost the same? We hav over two dozen letters for "Independent." Will "Liberty" and "Atheist" also send their addresses?

THE Besant-Hatchard debate on Jesus being a "historical character," and the "influence of Christianity upon the world," is now published in pamphlet form of 100 pages. Mrs. Besant acquitted herself grandly and defeated her opponent on every point. Send for a copy. It will do good missionary work. Price, 25 cents.

MRS. H. S. LAKE is engaged a month at Binghamton, N. Y. After completing her two months' engagement at Port Jervis, she visited this city and delivered a lecture before the Liberal Club, giving great satisfaction. She is a brave, eloquent woman, and is doing much good.

W. F. JAMIESON is engaged in Mauston, Wis., in giving his third course of lectures, embracing five in each. Full houses greet him in almost every town, the interest increasing from the first lecture to the close. He will remain in Wisconsin a few weeks. Address him at Mauston, Wis.

Book Notice.

The Origin of Man; or, The Early Reforms. A Tale of Tails. By J. R. Monroe, M. D., Seymour, Ind., 1881. Price 60 cents.

In sending this little pamphlet out our erratic friend pastes a little slip thereon which reads thus: "To the Editor: If you can take time to glance through this pamphlet, I shall be glad to read any criticism and denunciation you may be pleased to bestow upon it; and should you ever be so unfortunate as to fall into poetry, I will cheerfully bestow upon your production that condemnation you kindly accord to mine."

Bearing this covert threat in mind we shall deal gently with the erring doctor.

The book is a rollicking description of the origin of man, with some philosophical reflections thrown in, *gratis*, we presume. But in his story of the preacher and the woman Mr. Monroe walks very close to that which in "Cupid's Yokes" he denounces vigorously. It is very Byronic, without that poetical genius which makes Don Juan a classic.

But after giving his passionate muse a free rein the doctor gets down to his subject, which is a tale of tails, and givs his ideas on evolution, which science he intimates, however, is mostly guess-work. This is the way the Doctor thinks he started:

> "At first our parents were but pollywogs,
> Living at leisure in their warm lagoons,
> Or, bathed in sunlight, leaping like the frogs,
> Or climbing in trees, like catamounts or coons."

The first want felt by our ancestors was tails, which, in response to the need, soon grew. Then they were happy till Talmages and Beechers were developed. Reformers seem to be a special aversion of the author of a "Tale of Tails," probably because they are not given to penning Byronic stanzas and slurring science. But he manages to make hits at the church, and a good many strong denunciations of that institution are woven in with the tail which has such a prominent place in the Doctor's heated imagination.

The book will amuse if not instruct, and we presume the doctor would like to sell a million or two copies of it. It can be obtained of the author, or, if preferred to intrust the money to us, we will sell the one we hav got and send to him for another, for we actually could not keep house without it.

Miscellaneous.

New Leagues and Life and Annual Members.

I am happy to report two new auxiliaries as follows: No. 53. Duquin, Ill., Thomas Goddard, Secretary; No. 55. Rochester, N. Y., W. B. Shelly, Secretary.

Also four new life members: Courtlandt Palmer, New York; Alonzo Van Deusen, New York; Wm. McDonnell, Lindsay, Ont., Can.; John H. Dibble, Santa Clara, Cal.

Also nineteen new annual members: B. F. Eggleston, Jackson, Mich.; S. D. Moore, Adrian, Mich.; A. P. Heywood, Houlton, Me.; D. R. Burt, East Dubuque, Ill.; Mrs. J. S. Lenont, Northfield, Minn.; Ward Witham, Janesville, Wis.; Stephen Brewer, Ithaca, N. Y.; Allen Holcomb, Cato, N. Y.; Wm. Root, Cato, N. Y.; Melvie A. Clayton, Cato, N. Y.; Leroy Dutton, Grand Mound, Iowa; J. W. Schelling, Manchester, Iowa; L. B. Potter, Bellevue, Iowa; John Collins, Sr., Athens, Texas; Hector W. Haight, Farmington, Utah; H. W. Southworth, Farmington, Utah; R. H. Schwarz, San Jose, Cal.

These accessions raise the list of life members since the Congress at Chicago to eight, and of annual members to forty-one. One important way to respond to my "ways and means appeal" is to swell this list of life and annual members. Life, $25; annual, $1.

T. C. LELAND, Sec. N. L. L.,
201 East 71st street, N. Y.

A New League Pamphlet.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The pamphlet to be issued by the Iowa Liberal League will contain about thirty-two octavo pages, and will be the most complete compendium for Liberal organization and propagandism ever published. It will be sent to all officers of the League, committee men, and those who contribute to the cost of its publication. To meet the expense of publication the price has had to be advanced from that first announced. It is 15 cents each, three for 35 cents, eleven for $1. It will be of permanent value to workers in all parts of the country as well as of special interest and importance to those of Iowa. How many thousand shall we hav the pleasure of mailing? Don't all speak at once.

I hav also prepared a church taxation leaflet, to part of which a petition will be attached, which is just the thing for free distribution. 35 cents per hundred; $2.75 per thousand. Printed upon one side only, they are very convenient to paste up in conspicuous places.

E. C. WALKER, Sec. Iowa N. L. L.
Box 881, *Cedar Rapids, Iowa.*

[*From Truth.*]

More Food for the Vulture.

Comstock was before a committee of the legislature last week, accompanied by Colgate, the president of his society, to urge the passage of a bill empowering him to make arrests and requiring the police and sheriffs to act under orders from his society. Readers of *Truth* know pretty well who Comstock is, and we took occasion a few days ago to enlighten them about Colgate. The best thing the latter ever did was to make soap, and the best the former ever did was to use it.

In his argument before the committee, Comstock charged that the district attorney's office is in direct opposition to the society in its efforts to suppress obscene literature, and he expressly stated that the district attorney refuses to assist in such suppression, and that there were seventy cases of indictments for vice which Mr. Rollins refuses to try.

This is a matter between Mr. Rollins and Comstock; but we presume that Mr. Rollins understands the duties of his office as well as Comstock can understand them for him. And we should hav reached a pretty pass if the discretion wisely lodged with a prosecuting officer were to be subject to the censorship of Comstock.

Comstock speaks flippantly of these seventy indictments. We know nothing of them; but basing our judgment upon a knowledge of his career, we feel perfectly secure in venturing the assertion that *Comstock instigated the offense, if any, in each case.*

Gentlemen of the legislature should bear in mind that Comstock does not detect crime already committed, and criminals already guilty. That is neither his business or his practice. His habit is to lead men on to crime and then prosecute them for it. It is not long since a jury in one of his cases, compelled to convict by the palpable fact that the prisoner was guilty, immediately and urgently besought his pardon because the evidence showed that he was tempted into the crime by Comstock, the prosecuting witness. Thus this social vulture makes the cases of which he boasts. And it is to more effectually carry on this system that he now asks greater power and more authority.

How well he is appreciated here may be inferred from the fact that only a little more than a year ago in a case in which he was the only witness, his evidence positiv and uncontradicted, the jury disagreed, six members refusing to convict upon his unsupported testimony—six reputable gentlemen refusing to believe him under oath.

New York members of the legislature will hav no difficulty in dealing with Comstock. They understand him. They know that business is dull with him, and hence his new call upon the legislature.

But members from the country are liable to be deceived by his sanctimonious manner and Pharisaical grin. Hence we suggest to them that it would be well to seriously consider before they giv Mr. Comstock power over the liberties of citizens, and his society authority over public officials.

[*From The Jewish Times.*]

ome Positiv Facts.

If the Jews merely believed in what is commonly called religion they would hav perished from the face of the earth centuries ago. Religion in the common acceptation of the term is simply the equivalent for sensation. It is emotion without reason. Those who believe in religion, as thus defined, never know, can never know, the name or duration of *their* religion. This year they are Baptists, next year they are Methodists, the year following Episcopalians, then Congregationalists, and then Unitarians, and so on to the end of the chapter. The next step is Atheism. Men who hav given attention to this subject must hav noticed that all Protestant sects hold to the dogma of free will, and hence it logically follows that the individual members may change their religion as free will dictates. This change is always the result of the emotions influencing the imagination. A revivalist of twenty-horse power, if we may use the illustration, will change the religious convictions of a mere emotional being converted under a revivalist of seven-horse power; a revivalist of forty-horse power will convert the convert of the twenty-horse revivalist, and so on to the end of the chapter. If you know anything of the history of Freethinkers in the United States you must hav observed that nearly all hav graduated through various sects, and all were moved by emotional appeals, until they finally landed in the realms of Freethought. Once there the emotional element in their nature was exhausted, and they experienced reality without ideality. In a word, the great majority became either Atheists or Materialists. As such they were, with rare exceptions, inflexible, moving neither to the right or the left. This in brief is Protestantism, its workings and results.

It is curious to note that when men who hav evolved from Christianity into independent thinkers, such as Atheists, Materialists, and Freethinkers, never afterwards yearn for Christianity. It is a dead letter to them forever. Freethinkers, and all other Liberals, as a rule, are in profound sympathy with the noble ideal of Judaism, especially as regards the undying hope of freeing humanity from the fetters of ignorance and the bonds of superstition through the agencies of knowledge, reason, just laws, and kind actions. Indeed, Epicureans (Freethinkers) were in Talmudical times recognized as one of the seven sects into which the Jews were divided. The authority for this statement is Rabbi Hamburger, a learned German Jew, and author of the very remarkable address entitled "The Non-Jews as treated in the Talmudical Literature,'" now being published in the *Hebrew Review*. We only wish every independent thinker in the United States could read this broad, noble, and comprehensiv exposition of Judaism as it relates to non-Jews. It is the free will of Judaism embracing and absorbing humanity.

Catholicism does not recognize free will. The Pope is infallible. His bull is law; his edict irrevocable. Catholicism is a military system founded on a religious idea. The Jesuits are the generals, the priests the non-commissioned officers, the worshipers are the rank and file, and the pope is commander-in-chief of all. Who ever heard of free will in an army—in the armies of Russia, Prussia, Austria, France, England, the United States, or any other country? If free will existed the rank and file would be the masters, the officers the slaves. Under the suppression of free will the officers are masters and the rank and file the obedient subjects. This is precisely the condition of Catholicism. Under the law and dogma of the "mother church" there can be no free will. Hence the military character of this world-wide organization. The Catholic is not governed by an ideal; that which directs, controls, and uses him is ecclesiastical law. A system, not a principle, governs his whole life.

The Jew has his religion, but it is founded on an ideal, and this ideal is founded upon principle and reason. He is emotional like the Protestant, but this emotion is controled by reason; he is, like the Catholic, governed by ecclesiastical law, but that law is founded on r. ason. This reason is founded on rational intelligence, and the intelligence comes the eternal Jehovah who so wondrously governs in harmony perfect the universe around and about us. Thus we see that the Jew cannot change his religion like the Protestant, neither can he be subject to an alleged infallible will, like the Catholic. To acknowledge this mortal will would be to confer upon mortal the attributes of deity, which is inconsistent with his exalted ideas of deity; he cannot change his religion, for that would admit that he is bereft of reason. He believes in free will, but it is as a free man. The Jewish ideal of Jehovah is Justice, Mercy, Love; to exalt humanity toward this ideal—no matter how far it falls short of it—is the hope, the eternal hope of the Jewish heart. For this he will endure all, he will suffer persecutions and tortures, the fagot and the flame. The Jew in his ghetto and the Jew in his palace, the Jews the world over, will suffer and die for this ideal. Peoples who hav no ideal perish. Peoples with ideals survive. The Jew has survived, and being true to his ideal, Judaism is eternal.

[*From the London Republican.*]

MR. D. M. BENNETT, editor of the New York TRUTH SEEKER, sends us a handsome volume, entitled "An Infidel Abroad," consisting of a reprint of the letters which he contributed to his journal while on a tour through Europe. We had occasion to speak of these epistles during the course of their original publication, and we are now very glad to again make their acquaintance. Mr. Bennett is a shrewd observer, and puts his observations on "men and things" into plain English disfigured by no foreign phrases. The book recalls to us the pleasant evening spent at the Hall of Science on Oct. 29, 1880, when the testimonial on behalf of the National Secular Society was presented to the brave martyr for freedom of publication. The literary merit of the book would hav been enhanced by a careful revision of the letters; but, as the author explains in his preface, that was, under the circumstances of the case, impossible, and occasional verbosity must, therefore, be excused. A handsome portrait of Mr. Bennett graces the work, which cannot fail to interest Freethinkers on both sides of the Atlantic.

Woman Without a Soul.

MADE, NOT CREATED.—A PRIESTLY REPLY.—ADAM IN THE GARDEN.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mrs. Hayden, a pious woman, seeems to hav waked up to the fact that the Bible, Christianity, and priestcraft hav ever combined to degrade her sex to vassalage and serfdom, even charging to her account the "fall of man," original sin, and a world of lost souls for the courteous civility of offering an apple to her husband, or rather her only male and human companion on earth, Adam. And taking the holy Bible account of her existence for evidence, the thought flashes across her mind whether a woman has a soul to save at all, and she writes a long article in the *American Wesleyan*, a rip-roaring Methodist organ published at Syracuse, N. Y., asking for Bible proof on this point, whether she is a child of God or not. In that paper of Feb. 2, 1881, Rev. A. Spicer Wightman replies to her in the following priestlike and consoling manner:

"Her demand for a specific text for every doctrin taught will involve her sex in serious difficulties. It is *not* said in the Bible that God breathed into 'woman' the 'breath of life,' and that she became a 'living soul.' Neither is it said that if any 'woman' be in Christ, she is a new creature, or that she was created in the image of God."

Selah! Of course the Bible don't say so, but is it not cruel in the priesthood at this late day to pull the scales from woman's eyes in this way, after having her for its dupe and main support so long? Bible history shows plainly that woman never was "created" but was a manufactured article (as a mechanic manufactures sewing-machines of another kind) out of matter or material already "created."

God worked six days in creating "all things that were ever created," including a man, and then giving a snort into his nose, he became a living entity, and he named him "Adam." After God had finished his job, like a good mechanic, he looked it carefully over and pronounced it a "good," perfect job in which he was "well satisfied." To be sure, the account shows that Adam was about as near an idiot as he could well be, for he did not know good from evil, but he was turned loose in the "Garden of Eden," among the bulls and rams and goats and elephants and snakes and lions and tigers and skunks and lice and fleas and musketoes and lizzards and measles and mumps and small-pox and yellow fever and cholera and fever and ague and rheumatics, to "rough it" as best he could.

As Christian theology claims that God "created" all things out of "nothing," and finished the job with Adam, it is a perfectly logical postulate that the material run a little short on the last job, or Adam would not hav been left in an idiotic condition liable to be seduced and led astray by a "weak, wicked woman!" But from this digression let us return to the "garden," where Adam did not seem to find it entirely congenial among the reptils and bears and wolves and wildcats and ringworms and hyenas and rats and chipmucks and robbins and owls and katydids and tape-worms and pigs and trichinæ. With all the others he saw they had of their kind to get up little tea parties with, and hav church sociables and grab-bags and pious lotteries and sky-larking and a good time; but he was an odd sheep, as it were, and very lonesome. So he spoke to God about it, and he saw the point at once. It was then that God evidently saw the mistake he had made, and probably regretted that he didn't hav any old fragments and fag-ends of "nothing" (his original material) lying around loose out of which to "create" a mate for Adam and place it on an equal footing—but it came in on the "ground flood," as the stock jobbers say.

But the material being all used up he had to resort to the next best thing; so, catching Adam in a deep snooze under a grapevine, he ripped out one of his ribs (already "created"), and made Eve out of that. (I believe that the most pious Christians and profoundly learned theological teachers claim that this accounts for a man having one less rib on his left side than on the right.)

But, as brother Wightman truly says, God did not breathe into her the "breath of life" and she did not become a "living soul" for immortality. She was an after-thought, made for the special pleasure and accommodation of Adam, and that is the light in which the Bible, priestcraft, and Christianity hav always treated and regarded her, under the commands of God to his trusted generals, Moses, David, Solomon, and many other of the old saints and patriarchs of Bible record, to say nothing of St. Paul and his modern self-appointed agents, bummers, and expounders. I am aware this statement is now being vigorously denied, since some of the more enlightened women begin to see the joke and are cutting loose from the priestly bondage to assert their claims in many ways to recognition and usefulness, morally, physically, intellectually. But every woman of information, whether Christian or otherwise, knows that the present advance of woman has been made in spite of the traditions of Christianity and Bible injunctions, and it is a matter of wonder how so few of them see that they are still the chief stay and support of that system of priestcraft that has ever sought to degrade her sex. After being used so long to support the Bible and priestly degradation of her sex, beginning to see where the Bible record places her, and beginning to ask for evidence that she has an immortal soul, it must be comforting to be told in effect that she has no soul, and no hope, on Bible grounds, because that book does not say that God breathed life and soul into a "woman," but only into a "man." And now to rob her of even the mercy imputed to Christ for woman in error, when he said, "Go and sin no more," the American and foreign committee engaged for nine years in revising and correcting the "inspired word of God" in the New Testament, hav struck out that celebrated evidence of mercy and charity and toleration for women, and will expect that the seductions, dalliances, and licentious practices for which the men of God are so notorious as a class, will be condoned, excused or smothered in the future as in the past, by their confiding flocks, so that they may continue to be men "after God's own heart," even as David of old was in his loving care for Uriah's wife, and as Solomon and all the Bible "men of God" were. Selah!

W. S. WOOD.

BRO. BENNETT: Will you and all correspondents please to notice my change of address from Norway, Iowa, to Cedar Rapids, Iowa (Box 881), and direct all communications and papers accordingly?

Fraternally yours, E. C. WALKER.

IF there are any who read THE TRUTH SEEKER that want music arranged for brass or string bands, I would like to hear from them. We Infidels ought to hav Infidel bands, especially the town of Liberal. I will arrange cheap for any one desiring arranging done. You may address me at Aurora, Ohio. B. O. Fenton, musician.

To the deep delver for truth every aid is joyfully welcome, and to such Newman's "Supernatural Religion" is a blazing light. That and Greg's "Creed of Christendom" are two of the most scholarly and irrefutable books that hav appeared since the sage of Ferney mercilessly laid bare the hideousness of the church. In fact he but stripped the veneer from the building, while Greg and Newman have dug around the foundation wall till the whole edifice shakes and topples.—*Liberal Paper.*

Communications.

Nativism and Knownothingism.

To the Editor of the Truth Seeker, *Sir:* Your valuable journal is devoted to Freethought and reform. For this reason I hereby beg leave to offer you for publication some free thoughts on a subject with regard to which, in my humble opinion at least, a reform on the part of one class of the American people, for the benefit of another class of them, is very desirable.

Our American Constitution says, "The executiv power shall be vested in a President of the United States of America," and at another place it says, "No person except a natural-born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligible to the office of President." A Constitutional amendment further says, "No person constitutionally ineligible to the office of President shall be eligible to that of Vice-President of the United States." From these provisions doubtless emanate what are called Nativism and Knownothingism, in this country.

Nativism and Knownothingism mean an aversion entertained by nativ inhabitants of our American republic, chiefly Anglo-Americans, against those of their fellow-citizens who were not born on American soil, but abroad in foreign lands. This aversion or dislike has caused the adoption, by those who entertain that feeling, of the motto, "Americans should rule America."

There is, however, no cause for such a cry or demand, because the United States of America are exclusivly ruled by Americans, and not by the queen of England, the emperor of Germany, the emperor of Austria, the czar of Russia, the sultan of Turkey, the emperor of Brazil, or any other foreign potentate. They are also not ruled by freemen or citizens of foreign republics. The name "American" means both natural-born and naturalized American citizens. Naturalization, as provided for by our American Constitution, is the investment of an alien with the rights and privileges enjoyed by a natural-born American citizen. By naturalization a foreigner who has emigrated from his nativ land to this country becomes an American and ceases to hav anything further to do, politically, as one of its citizens, with his former country. When, by his own choice, he is being naturalized, he must declare on oath that he will support the Constitution of the United States, and that he absolutely renounces and abjures forever all allegiance and fidelity to every foreign power, prince, state, and sovereignty whatever. He thus by oath (upon which a man must be trusted and believed until he commits, or is found guilty of, perjury) ceases to be a foreigner and becomes an American, a member of the American people or nation, a citizen of the United States, and not merely a "friend" of his nativ fellow-citizens, that is, not a kind of public nondescript. But as a naturalized citizen he is entitled to vote for and hold public offices, just as well as his nativ American fellow-citizens do this.

Thus "justice is established," which is one of the aims for which the Constitution of the United States, according to its own preamble, has been ordained, and the American principle of equal rights to all, in all matters of public concern, is observed. This noble principle is laid down in the following passage of the Declaration of Independence: "We hold these truths to be self-evident that all men are created equal; that they are endowed by their creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

In flagrant contradiction to justice and to the principle of equal rights to all, in all matters of public concern, Nativism and Knownothingism claim and advocate the exclusiv right of nativ Americans to hold all public offices of honor, profit, and trust in this country. If our American public life be faulty, the fault is surely not the circumstance that America it not exclusivly ruled by nativ Americans, but perhaps the circumstance that we may hav too many public offices and officers in this free country of ours, where the people govern themselvs. The aversion and dislike nativ Americans entertain against their, for this reason, unfortunate naturalized fellow-citizens are sometimes so strong that in order to giv vent and expression to them those nativs form private associations, for instance of a charitable character, from which they strictly exclude naturalized American citizens.

Adopted American citizens, a good many of whom come so young to this country that they know nothing at all, or hardly anything, of their nativ land, are frequently called "foreigners" by their nativ fellow-citizens. But this is wrong. As soon as they hav taken the oath of citizenship, that is to say, the very moment they hav sworn, as American citizens, to support the Constitution of the United States, although they are persons of foreign birth, they cease to be "foreigners" in a political sense of the word. They, by their naturalization, become an integrant part of our American people, or nation, as freemen the peers of all their American fellow-citizens. Even an American who is politically considered as a nativ of this country may be a person of foreign birth, because at the time he was born his American parents lived abroad. Such, for instance, is the case with the children that are born to an American in a foreign land while he holds the office of American embassador, minister, or consul there.

What is the reason, if there is a just one for it, that naturalized citizens are disliked by nativ Americans? By nativ Americans I do not mean aborigines or Indians, but English-speaking people born upon American soil, are meant, who, if they are Anglo-Americans, are descendants of the English nation in Europe. Has the area of the United States been destined by "nature and nature's God"—to use the phraseology of the Declaration of Independence—to be exclusivly inhabited by descendants of the English nation, or by people speaking only the English language? While "nature and nature's God" always are just toward all mankind, such an assumption would involve the greatest injustice on their part, on account of such a one-sided preference against all other nations, except the English, which is living in the British Isles of Europe.

The American people, it is true, is an English-speaking nation. This, as an outgrowth of the history of our country, is a firmly and permanently established fact. In English our fundamental laws, the Declaration of Independence, and the Constitution of the United States hav been written. For these charters to the American descendants of the English nation, who were their authors and framers, full and unconditional praise is due on the part of every naturalized American citizen. In English the other laws of this country hav been given and are given by the Congress of the United States, and by the legislatures of the several states of our national union, in accordance with the charters referred to. In English the business of our American courts of justice and of our other American public offices is transacted. English, therefore, is, and for all time to come will be, the legal language of this land of the free and home of the brave, both to nativ and adopted citizens. This has been achieved by the descendants in America of the English nation in Europe. Even the common law of that nation, to a great extent, rules this free and independent country.

Yet, although the inhabitants of the United States use English as their legal language, not all of them speak it as their mother tongue. On the contrary, the American people hav a cosmopolitan character and consist of a mixture of nearly all races and nationalities on the globe, the element, however, very strongly preponderating which exclusivly speaks English.

One of the main tenets of the charters of our American freedom, is, as stated before, the principle of equal rights to all, in all matters of public concern, which was proclaimed to the world when the American people assumed the station of a nation among the other nations of the globe, on the 4th day of July, 1776. According to this principle Nativism and Knownothingism, exhibited by nativ American citizens against naturalized citizens, are wrong. Because George Washington, Thomas Jefferson, Benjamin Franklin, and other great men of American history, were nativ Americans it does not follow that every nativ American is a Washington, Jefferson, Franklin, or a great man of some kind. Otherwise no nativ American would ever hav to die by a hangman's rope, or be an inmate of a state prison, penitentiary, or jail, or hav become a perjured, blood-stained traitor of his country, as was the case with the leaders of the late rebellion in the United States, that involved a civil war of four years duration. The United States certainly no more than any other country produces only good and wise men. Our globe, however, is adapted to produce such men everywhere, in all countries.

The naturalized American citizen has to pay taxes and to bear all other public burdens at exactly the same ratio as his nativ American fellow-citizens. He, therefore, by a reversion of the principle, "No taxation without representation," so that it reads, "Taxation and representation," ought to enjoy all the privileges that are enjoyed by his nativ fellow-citizens, and among them the privilege not only to vote for, but also to hold, public offices of every kind. Or does our noble American principle of equal rights to all American citizens, nativ or adopted, in all matters of public concern, admit any other interpretation? Certainly not.

This principle necessarily leads to the conclusion that naturalized just as well as nativ American citizens ought to be eligible to the offices of Presidency and Vice-Presidency of the United States. But one of the provisions of the Constitution, quoted above, strictly and distinctly forbids this.

Because the idea and principle of freedom, upon which the government of the United States rests, hav no local, national, but a universal, cosmopolitan character, the constitutional clause referred to is wrong. The proscription of naturalized citizens it contains is as plain a violation of the principle of equal rights to all in all matters of public concern as negro slavery was in this country before its abolition by the thirteenth constitutional amendment. That proscription, therefore, ought to be abolished too, by a constitutional amendment. It clearly is the very root of the Nativism and Knownothingism in this free country, whose nativ and adopted citizens ought to exhibit toward each other nothing but good will, and least of all dislike and aversion on account of the difference of their nationalities. That constitutional clause grants a monopoly to natural-born Americans. But such a monopoly, because it does not agree with the principle of equal rights to all, in all matters of public concern, must necessarily engender unrepublican pride, vanity, and haughtiness in the hearts of nativ Americans. It unfortunately makes them believe that by birth they are better men than the rest of mankind, and that men hailing from foreign countries are by birth inferior human beings. This notion is not only not true but ridiculous, and in full contradiction to our Declaration of Independence. Said monopoly is wrong and demoralizing, as in fact all monopolies are. This latter truth has been clearly shown by negro slavery and its sad consequences in this country. Slavery, which was utterly incongruous with justice, liberty, and humanity, was, while it existed in the United States, nothing but a fiendish monopoly in favor of the former slave-holders.

Self-respect and love of freedom, which are identical, are not confined to the English nation or its descendants in America, but universal among mankind, dwelling in the heart of every sensible man of every nationality.

No correct principle, therefore, is contained in said constitutional proscription of naturalized citizens. The framers of the Constitution, by establishing that proscription, committed as great a blunder as they did by making negro slavery a constitutional institution. The former, it may be repeated, ought to be abolished just as well by a constitutional amendment as was the latter. Said constitutional clause, debarring naturalized citizens from the Presidency and Vice-Presidency, is hurtful to the interests of this country. It prizes nativity higher than knowledge, intellect, and character. Suppose any naturalized citizen to be better fitted to fill the presidential chair, to the credit and benefit of our American nation, than a nativ citizen. If such be the case, this free country cannot avail itself of that man's services on account of the constitutional proscription referred to. American civilization, being thus at war with itself, can certainly not march at the head of the civilization of the world. And what is to be said of the case of a man whose nativ place became, or becomes, a part of the territory of the United States after his birth? One may think of Texas and perhaps of Canada in this respect. Is he eligible to the Presidency or not? This is certainly a puzzling question. The boundary lines of the United States, as is well known, were repeatedly changed since the adoption of our American Constitution in 1787. The sooner the monopoly of nativity, contained in the constitutional clause referred to, is abolished, the more such an event will benefit our American nation. Naturalized citizens, if they are no longer proscribed by the Constitution as to the two highest public offices in the land, will, of course, be encouraged to become truer Americans, and exhibit more public spirit and less clannishness, in case they really lack any of the virtues of American citizens.

There is no danger that a repeal of the constitutional clause referred to would render the United States a polyglot country. It is apparent that no naturalized American citizen could make his appearance as a candidate for the Presidency or Vice-Presidency without having fully mastered and adopted the English language, reading, speaking, and writing it as well as his mother tongue, and without being thoroughly imbued with American principles.

His character, intelligence, and judgment, not the place of his birth or cradle, ought to entitle an American citizen—natural born or adopted—to hold any public office, the Presidency and Vice-Presidency included, in the United States.

One component part of our American nation are the Germans of this country. By this so-called German element the Germans of the United States are meant who were born in Germany and speak German as their mother tongue, but who hav become naturalized citizens. Their children, having been born in this country, are, properly speaking, no Germans, but Americans, and prove this fact by invariably preferring in their conversation English, the language of the land, to German.

The German naturalized citizens of the United States not rarely meet and experience Nativism and Knownothingism, and are frequently looked upon in a prejudiced manner by their nativ Anglo-American fellow citizens. Yet they are, on the whole, law-abiding, well-behaving, industrious, and thrifty people, who largely help to develop the resources of this country. They speak German among themselvs because it is their mother tongue and easiest to them. The German nation in Europe, from which they hav come, is no more responsible for the diversity of languages than the English nation, whose

tongue is the language of this country. Moreover, the German nation from which they hav come is morally, socially, and intellectually as highly civilized and educated, and has as rich and noble a literature, as any other nation in the world. Aside from our own American nation, the English, French, and German nations of Europe stand abreast and not behind each other in the front rank of civilization.

From the above it will be seen that the Germans of this country, having received a good schooling in Germany, are as intelligent men as any other class of citizens. The majority of them are skilled mechanics or practical farmers, and abhor politics as a profession. They argue that in a free country, where the people govern themselvs, as little ruling as possible by public officers ought to be done, and the number of public offices ought to be as small as the welfare of the nation will permit. They think that the smallest private business, supporting a man and his family decently and honestly, is preferable to the highest office in the gift of the American nation.

The number of politicians among the Germans of this country is comparativly small. The chief reason for this fact, besides the one mentioned, and relating to their business pursuits, is that English, and not German, is the language of this country. Although the German naturalized citizens, as a rule, are no politicians, they are earnest citizens and take as deep an interest in the welfare of our nation as any other class of Americans.

The German language, which is so different from the English, and which they speak in social intercourse among themselvs, chiefly givs food to the Nativism or Knownothingism that is exhibited against the Germans of the United States. This is easily to be seen from such phrases as "the Dutch," or "Dutchmen," by which the Germans of this country are meant.

By the bye, this is the utterance of ignorant persons, who do not know that the word "Dutchman" means a Hollander and never a German, and that the German language is about as different from the Dutch as the latter is from the English.

By far the greater number of the Germans of the United States, after their immigration into this country, learn the English language as fast and as well as possible, which is by no means an easy task to them, particularly if they arrive as grown persons from Germany, and are no literary men.

Anglo-Americans frequently upbraid the Germans in America on account of the tastes of the latter, as to eating and drinking, acquired by them through the climate and productions of their nativ land. According to our Declaration of Independence every American has the inalienable right to pursue his personal happiness. The German naturalized citizen of this country therefore has the inalienable right to eat and drink what he chooses and pleases, provided he pays for it and does not steal it or swindle other people out of it. This unimpeachable truth has sarcastically and with irony against the Knownothings been stated by a German of the United States in the following rhymes, viz:

"Well, the German, although he goes to school,
Yet always, everywhere, remains a fool.
Why, look here, his wine or beer he quaffs it;
His distasteful sour-krout he swallows it;
His sausages and bretzels, he eats them;
As to Swiss and Limburg cheese, he likes them.
But, and that is the worst—for those things all
He pays, and mostly shuns in debt to fall."

Nativism and Knownothingism represent, it is true, only a sentiment, yet they are utterly wrong in principle.

While the English nation has given its language to the American people, other nations, by their descendants on American soil, largely contribute to the development of our social and business life.

JOHN GEORGE HERTWIG.

St. Louis, Mo., Jan. 20, 1881.

A Letter from H. L. Green.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* For the last twenty years I hav devoted myself to the Liberal cause, and I now find myself without a dollar in the world with which to support myself and family, and I am getting gray with age. I hav thoughtfully considered the matter and come to the conclusion that it is my duty to withdraw from Liberal work almost entirely and devote myself to my profession, the law. So long as I was writing for THE TRUTH SEEKER I felt somewhat justified in receiving it without paying for it, but as I shall not often find time to write for it (although I hope to occasionally) I do not feel it would be just for me longer to receive it without paying for it, and that I am not now able to do.

I leave the Liberal movement with the kindest feelings to *all* who are engaged in it. It will be impossible for me not to take more or less interest in the success of principles I hav so long labored for. There are many noble Liberal men and women in our ranks, but too many who profess to be Liberals do not fully appreciate their duty to the cause. As one of our most eloquent speakers once said, "the reason many people are Liberals is that they are too d—d stingy to pay pew rent." I hope there are but few such. This I know, that many of the noblest men and women to be found in this country are Freethinkers. But all do not fully realize the great work to be done. But every day is bringing more light to the world. Science is driving ignorance and superstition from the land, and although, friend Bennett, we may not see it in our day, yet the time will come when the human family will reverence truth and work for humanity in place of reverencing myth and fiction and working for an imaginary God. Although I am compelled to retire from the ranks, I wish all who remain to battle for the right great success. Yours fraternally, H. L. GREEN.

California Letter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since I last wrote you I hav put in two months of labor for the cause on Puget Sound, W. T., one of the most beautiful bodies of water in the world: deeply wooded as it is to the water's edge with ever-living green, it presents a picture which the poverty of my language cannot describe.

The face of the country is mountainous; beneath the surface seems to be one vast bed of coal, and above, the finest growth of timber on this continent. The trade carried on here in these products is something wonderful, and for ship-building is not surpassed on this continent.

My first stop was at Victoria, on my way to the Sound, where I gave five lectures to large and appreciativ audiences, notwithstanding the storm of snow and ice which seems to be the order of the day in the winter season. The friends are still at work at Victoria for the spread of truth, and when you are ready to receive subscriptions for the trip around the world I think the stalwarts, Messrs. Fell, Duck, Walker, and many others, will respond.

At Seattle, my next stopping-point, I gave my sixth course of lectures within the past seven years to audiences far beyond my expectations in point of number and interest manifested. I gave nine lectures here at this time, and the course closed with undiminished interest and increased audiences. I presented the claims of THE TRUTH SEEKER, as I always do, and a goodly number promised to respond to the call for your proposed trip round the world, expressing satisfaction and confidence in the enterprise.

Bro. Bennett, you hav many warm friends in Seattle, among whom are Mr. and Mrs. Yesler, the pioneers of the city, to whom I owe many thanks for kindness to me and assistance in use of hall for lectures.

And also to your red-hot friends, Father Crane and Messrs. Booth, Bloomquist, Smith, Peterson brothers, and many others whose hearts are in the right place, from whom, if I mistake not, you will hav a helping hand. This is as it should be, for if there is a cause on earth which is deserving of support it is the common cause you are making against superstition and time-honored falsehoods which war against true religion and true civilization.

Then, in the language of St. Paul, I fetched a compass, and sailed for Port Townsend, the port of entry for the Sound, and also military headquarters. A newly-developed interest is the manufacture of iron from the ore which exists in great quantities near at hand. In point of location and scenery, viewed from the table-bluff which forms its background, the landscape has a charm not surpassed by any other point on this coast.

I gave four lectures here with satisfaction to myself, and, I trust, acceptably to the people of Port Townsend. THE TRUTH SEEKER has some warm friends here in F. H. Winslow, Messrs. Learned, Hastings, and others, to whom my thanks are due for kindness during my short stay.

At Olympia I received a warm reception from the friends of truth in a well-filled hall each night. My thanks are due to friends Young, Woodard, Rawson, Sabine, and others for favors received; and with a promis to return again some time in the sweet by and by I took the train for Astoria, lecturing one night at Tenino on my way.

Tenino is simply a station between Tacoma and Kalama, and the last place where any one would think of stopping to speak, as there are but six or eight houses in sight. But Tenino deserves mention in THE TRUTH SEEKER as containing a few live people, especially the telegraph operator and station-keeper, Charles Reed, and W. S. Huston, who on a previous occasion had propelled a hand-car fifteen miles to Olympia to hear me speak. On being asked by Mr. Reed if I would stop and giv a lecture at Tenino I replied, "Yes; a man who will take the trouble to go through the rain fifteen miles to hear the gospel of nature preached will get an audience together right in the woods." And sure enough he had advertised the meeting as only a live man can do and brought together about seventy people. Of course I did my best, for such faith and devotion is not met with every day, and gave me inspiration often wanting in a larger audience. Parting with these kind friends on the following morning I pursued my course with somewhat more of kindly feelings in my heart for humanity at large, and the increase of about twenty dollars to my worldly store, which under the circumstances is worthy of mention.

Reaching Astoria as by appointment, I gave six lectures of the radical order. These folks of Astoria want strong food. Politics divided our people here a little, but I trust that time will smooth the feathers down and good feeling prevail. My thanks are due to William Chauer, Mr. and Mrs. Ross, Messrs. McLaughlin, Nicholas, and others for a helping hand in my work.

I had intended to visit Oregon and other points on the upper Columbia in this trip, but the weather was such that I deferred it until the winter is over, when I hope to speak at Walla Walla and other points. To the friends down the coast let me say I will leave home on the 23d inst. to speak at San Luis Obispo, Lompoc, Santa Barbara, Buena Ventura, Los Angeles, San Bernardino, and other points, during February, March, and April.

Of the cause of Freethought and Spiritualism in California there is a healthful growth. San Francisco has been favored this winter with the ministrations of Thomas Gales Foster, well and favorably known in the East, and at the present time Mrs. Watson of Pennsylvania, the well-known and able exponent of Spiritualism is charming her audiences with the rich treasures of her head and heart.

Sacramento is quite alive this winter, notwithstanding the whole valley seems to be under water, except the city, which is protected by levees. The legislature is in full blast, but, like the ocean of muddy water which surrounds them, their deliberations are painfully slow and full of debris.

The Liberals here are favored with lectures this winter by Warren Chase, who, though his locks are blossoming for the spring-time of spirit life, has a mind richly stored with the gleanings of fifty years of toil in the cause of human liberty, and there seems to be no abatement in the power of his logic and magical effect of his earnest and rapid utterance. The highly-gifted artist and speaker, Ada Ballou, is here painting portraits, in which art she is not surpassed on this coast, and alternating with Mr. Chase in Sunday evening lectures to large and appreciativ audiences.

This is the home of Mrs. P. W. Stevens, a sister the late E. V. Wilson, whose name and labors are known in almost every state of this Union. Mrs. Stevens had not, like her brother, an opportunity in early life for an education, but was apparently left to the ministries of unseen agencies for mental development. And to my mind the attainments she has reached in the past twelve years are something like a miracle, and the evidence she is giving daily of spirit life is highly appreciated by the people of Sacramento and all who favor her with a visit.

Of San Jose, the Garden City of California, I may say peace, plenty, and a prospect for a bountiful harvest prevails.

There is nothing distinctivly Liberal going on here just now. But there is what is termed a young-people's meeting held in the California theater every Sunday at 2 P. M. with an attendance of ten or twelve hundred people. This meeting is not religious or opened with prayer; songs, recitations, and speeches with a broad scope is its order, and many good Liberal and radical thoughts find utterance in spite of the clergy who are watching lest somebody should slop over against the church. Last Sunday this meeting was addressed by our Unitarian minister and a Mr. Champian, a radical Spiritualist from Philadelphia, and myself. So you see we are not without some Liberalizing means to stir the hearts of the people.

I think, with Talmage, that the vital power of so-called religion is dead, and that only the fashionable formality of modern churchism remains, which can hardly be stirred into life by the craft of a Moody and Sankey.

Now, friend Bennett, let me say in conclusion, you are doing a good work, as I see you, through your books and THE TRUTH SEEKER, which, I believe, is the very best Freethought paper in the world as a medium of thought for the people. As to your contemplated trip around the world, I am in hearty accord. My five dollars will be ready when the time comes; besides, will do what I can to advance the interests of THE TRUTH SEEKER as one of its accredited agents for the Pacific coast.

You will find within money order for amount due you. Find also within my photograph, taken by Peterson Bros., of Seattle, late of Chicago. Maybe some of the friends in the East will like a glimpse of the most radical speaker on the coast. Hoping all things which are good for you and yours,

I am for truth, J. L. YORK.

THE TRUTH SEEKER, published in New York, comes to us in a new and handsome dress, on a better quality of paper, and filled with the fragrance of anti-sectarian impiety. It is the leading Liberal journal of America, and has a very large following of the most saintly sinners that ever made war on the "elect" of the "Lord." Its editor and proprietor, D. M. Bennett, Esq., is a man of extraordinary ability and energy; and if he is not as pious as Anthony Comstock, it is because Christian piety of that kind is an abomination in the sight of gods and men.—*Jewish Times.*

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, MARCH 19, 1881.

What Objections to Christianity?

REPLY TO MR. MAIR'S FIFTH LETTER.—CONCLUDED.

Before I pass on to the subject of miracles I will first add a few authorities touching oriental religions in addition to those already mentioned. With regard to the old idea of an immaculate conception and of a virgin giving birth to a child, I will refer to Plaisted's "Oriental History," Malcom's "History of Persia," Ranking's "History of the Moguls," and Grote's "History of Greece." In these may be found accounts of young maidens being overshadowed by gods of different names, and who showed a decided penchant for attractive young females of the human race.

Instead of Christ being the only son of a god believed to be born in humble life and in a humble place, it may be remarked that it was held of Christna of India that he was born in a cave, and of Osiris of Egypt the same. Some of the early gospels say that Jesus was born in a cave. See Fleetwood's "Life of Christ."

That the stars were interested at the birth of several of the pagan gods or demi-gods is described in many places. See Plaisted, page 87.

Jesus was by no means the first reputed son of a god at whose birth the angels of heaven, the shepherds, and wise men played a conspicuous part. Much the same was said of Christna, Mithra, Osiris, and others. When the latter was born, Colgate's "Egypt" says, "Angels flew to the scene, shepherds surrounded the cradle, and wise men came from a distance, and made him an offering of frankincense and myrrh" (page 72).

Graves says, "More than twenty gods are reported as having been crucified, and several of them, like Christ, while their bodies were reposing in the tomb, descended to hell, and after roasting there three days they cut loose and came back to earth, finally ascended to the house of many mansions, and took their seats at the right hand of the father of all the gods." That those who first narrated the story of the birth, life, death, resurrection, and ascension of Jesus had heard of some of these older claims there is little room for doubt. That the latter story was much a copy of the more antique myths is the most rational conclusion that can be arrived at.

A RECAPITULATION.

In the discussion of this, our first thesis, I claim to have shown the following points or propositions:

1. That the belief of gods begetting offspring is far older than Christianity.

2. That the idea of a virgin mother and child existed many centuries before Christianity was known.

3. That the crucifixion of sons of gods for the welfare of mankind was an old belief before the same claim was set up for Jesus.

4. That the belief in the miraculous birth, life, and resurrection of the sons of gods had been told thousands of times before repeated of Jesus.

5. That the belief in the trinity is many centuries older than Christianity, and is believed to have been the religious tradition of several nations.

6. That a belief in a life beyond the grave was firmly held long before Christianity was devised.

7. That the existence of gods and devils, heaven and hell, good and bad angels, were believed in long before Christianity.

8. That, in short, all the dogmas and creeds of Christianity had a previous existence in the older systems of religion.

9. That sentiments as pure, morals as elevated, were enjoined by other teachers as by Jesus; and long before he is said to have lived, the "Golden Rule," which is held to be the best sentiment ascribed to him, was taught by Buddha, Confucius, Socrates, Hillel, and others.

10. That there is no historical proof that such a person as Jesus of the Christian system ever had an existence.

11. That distinguished and unimpeachable writers and historians who lived and wrote at the period ascribed to Jesus, and soon after, though they entered minutely into a description of teachers, leaders, and prophets of a lesser caliber and of various religious sects, said not a word of Jesus or of a sect he established.

12. That the sect of Christians was not mentioned by Philo or Josephus, through they fully describe the Essenes, which was probably the sect from which the Christians had their immediate origin.

13. That as there is nothing really new in the Christian system, as the story of the parentage, birth, life, doctrines, death, and resurrection of its demi-god had been held to, as well as the object and purpose of his life and death in saving the world, is far older than the Christian system, it would seem wholly unnecessary for God to leave his residence above the clouds to come down to earth and be closely confined for nine months, to pass through the stages of gestation, infancy, childhood, and youth to manhood, to be put to a painful and ignominious death, to reveal simply to the world the same old story, the same old vagaries, that had been repeated thousands of times before.

14. That the accepted gospels of the New Testament were not written in the first century, and not till more than one hundred and fifty years after the time that Jesus is claimed to have lived, and that they were not written by Matthew, Mark, Luke, and John, to whom they are falsely ascribed, but were compiled, fixed up, and issued in the latter part of the second century, and have no historical facts to stand upon.

I propose to adduce further proofs of some of the foregoing propositions as we advance on; and unless you call it out again, I will leave a further consideration of our first thesis.

SECOND THESIS.—MIRACLES.

Our second thesis, according to your revision, reads as follows, "Miracles and supernatural achievements have been as fully and as truly ascribed to other teachers and founders of religion as to Jesus."

I think I shall not have much difficulty in making the truth of this proposition tolerably clear, and it would seem that but a limited amount of space will be necessary for the purpose. Every principal religious system the world has known has been attended with what were claimed to be miracles—events and occurrences wholly outside the ordinary course of nature. It has been said of almost every demi-god and founder of a new religion that he performed miracles, or that others performed them in his name.

It seems not a part of my duty in this instance to enter into a disquisition on the nature of miracles, of their character, of their improbability and impossibility, but simply to show that they were believed in and held to have been performed by other teachers and divine characters before Jesus. I will just remark, however, at the outset, that I do not believe in miracles, or that a miracle was ever performed. I understand a miracle to be an event produced by supernatural power in opposition to natural laws and causes, and contrary to the experience of mankind or the world.

I do not believe in supernatural power, or that there is anything superior to or above nature—the material and forces of the universe. I hold that every event that has ever taken place was the result of a natural cause or causes sufficient to produce it. I deny that such a thing as a supernatural cause ever existed. Nature, or the universe, comprehends and contains all powers, all forces, all causes, and hence everything that has taken place is natural.

Many things are grand and wonderful, and many phenomena, to uninformed minds, appear miraculous and supernatural. When a tornado or cyclone sweeps over the face of portions of the earth at the rate of seventy-five miles an hour, prostrating trees, dwellings, and animals, and by whirlwinds lifting rocks weighing many hundreds of pounds and conveying them considerable distances, it is very easy for appalled men and women to imagine that a supernatural power has caused it, and that a god was angry and showed his power. When a bolt of electricity leaves a black cloud surcharged with it, and rives a tall monarch of the forest, or demolishes some stately edifice in the lapse of a second of time, it is quite easy for superstitious people not informed of the powers of nature to imagine that a supernatural power has been employed, and that a god has again become angry; but when duly understood, the operation is found just as natural as the falling of an apple from a tree. Nature is replete with power and potency.

Many operations have become familiar to us now as natural occurrences that once would have been thought miraculous or supernatural results. A single century ago it would have been thought impossible by natural means, and in a moment of time, to convey intelligence, to transmit messages, from the Atlantic to the Pacific, three thousand miles across the continent, or from Europe to America under the water of the ocean, and it would hav been thought that supernatural powers must be invoked and miracles performed to effect such a result. But now we know that this is being performed every hour, and that it is just as natural as calling to a person across the street and holding conversation with him. Every event that can possibly take place is equally as natural when duly understood. Supernaturalism is only the dream and imagination of uninformed and superstitious minds. Pretended miracles hav even been related to confirm the faith of the world. Every system of religion in the past which recognized a supernatural power claimed and related miracles to sustain it. If Christianity is proved true by its miracles, so are many other systems of religion both before it and since.

Oriental religions were filled with marvels and miracles. In the Hindoo faith Brahma, Vishnu, and Siva performed thousands of miracles hardly necessary to repeat. In the incarnations of Vishnu, when he appeared in the various avatars, miracles without end were related. When he cohabited with the virgin Devanaguy, and Christna was the product, the most astounding miracles are claimed. It was asserted that Christna performed many miracles, and his entire life was in close connection with the supernatural. Zoroaster's conception, birth, and life were enveloped in miracle. His mother had a miraculous announcement respecting him before he was born or begotten. Miraculous predictions were likewise made respecting him. After he commenced his mission and went up on the holy mountain he had a miraculous interview with God, and received from him the law midst fire, thunderings, and earthquakes. The celestial element descended from heaven and set fire to the mountain itself. Many miracles are connected with his system of religion.

It was the same with the mythology of Egypt. The account of the life and death of its gods is interspersed with numerous miracles unnecessary to repeat. It is the same with the Chaldeans, Assyrians, Grecians, etc. Their religions were replete with miracles and supernatural occurrences. The Buddhists narrate great numbers of miracles connected with the conception, birth, life, and death of their great teacher and redeemer. He was begotten by a miracle, and miracles attended his birth; all through his life miracles abounded; he overcame his enemies and the power of evil in a most miraculous manner. At his death even the trees of the forest near which he breathed his last bloomed profusely with beauty and a fragrance that pervaded the country round about. To narrate the miracles that are claimed in connection with the life and doctrines of Buddha would require many pages. The same remarks will apply to the religions of the Romans, the Germans, the Druids, and the Scandinavians. They all claimed great numbers of miracles and supernatural manifestations. I can make out a long list of them if you desire it, but unless you do I will not take the space to enumerate them. All the systems of religion incontestably prove that in the matter of miracles Christianity has only been a copyist, a plagiarist, the same as with all its other features. Whether the claims of miracles possess merit or not, whether a belief in them is commendable or not, Christianity in no sense of the word can claim originality in that field; it borrowed its miracles the same as it has borrowed its immaculate conception, its virgin mother, its trinity, its angels and devils, its heaven and hell, and all its dogmas and doctrines. Confucianism is about the only great religion that has not been invested with miracles and supernaturalism. Confucius did not pretend to be the son of God; he did not pretend to have been begotten by a miracle; he did not pretend to perform supernatural feats; nor to be the author of impossible supernaturalisms. His teachings had reference only to humanity, to good conduct, and to the affairs of this life.

Judaism is made up of miracles, divine interpositions, and supernatural events and phenomena. Miracles are at a high premium all through it. Mohammedanism is another of the supernatural religions. Its prophet was called and commissioned by miraculous power. He made a very miraculous journey on horseback to the seventh heaven and back in a very short space of time. He made his escape from Mecca by miracle, he overcame his enemies in battle by miracle, and at his death astounding miracles are related.

Perhaps the age of miracles, *par excellence*, or the period in which they were most strongly believed, was about nineteen hundred years ago, and the claim was by no means confined to Jesus and his followers. Apollonius, of Tyana, was a remarkable character in this line. His birth was a very few years before the time ascribed to Jesus, and as he lived a hundred years, his life was much more prolonged, and quite as eventful. Though there is much more proof that he existed than of Jesus, he was a great miracle-worker as well as philosopher, teacher, traveler, and religious reformer. Philostratus wrote his life in full in the year 210 at the request of Julia Domna, wife of the Emperor Septimus Severus. The same has been translated into several languages. I will repeat a part of the miracles ascribed to him.

Before his birth the god Proteus appeared to the mother of Apollonius, and in reply to her inquiry, informed her that she should bring himself (Proteus) forth. The child was born in a meadow under a temple afterward dedicated to him. When the mother was near the time of her delivery she was miraculously warned in a dream to gather flowers in a meadow. While her maidens were gathering the flowers the mother fell asleep on the grass. While she was thus asleep the swans that were feeding in the meadow formed a chorus around her, and, clapping their wings, sung in unison, while the air was fanned as by a gentle zephyr. At this very time the remarkable child was born. A thunderbolt in the act of descending to the earth turned upward and disappeared.

As he passed from infancy into childhood he

showed great signs of strength of mind and close application. His time after this was largely spent in Tarsus and Ægæ, where he received the teachings of the disciples of Plato, Aristotle, and other sages. He was a devoted follower of Pythagoras. He ate nothing that had life, and lived solely on vegetables and fruits. After the death of his parents he resolved never to marry and to preserve total silence for five years. Later he traveled to India, Babylon, Arabia, Susa, Germany, etc. While on his journeys he had visions and interviews with the dead. On Mount Caucasus he saw the very chains with which the demi-god Prometheus had been bound when he was crucified five hundred years before. When, in the company of the Brahmans, they simultaneously struck the earth with their staves, it heaved and swelled like the waves of the sea, and all standing around were elevated to the hight of two cubits above it. They danced a chorus in the air and then descended together.

The feast which the king of the Brahmans gave to Apollonius exceeded the feast which Jesus gave to the multitude when he fed them with five loaves and two fishes. Four Pythian tripods came forward of their own accord; also cup-bearers of black brass like the Ganymedes and Pelops of the Greeks. The earth strewed under them soft herbs like down. Bread, fruits, and vegetables of the season, together with many dainties used at feasts, came of themselves, each in order, and better prepared than the best cooks were capable of doing. The cup-bearers of brass mixed the wine and the water for the company and presented a small cup of it to each person present. The lame and blind were also cured, and many other miracles were performed.

On his return toward Ephesus, and while at Smyrna, intelligence was conveyed to him that a deadly plague was raging at the former city. He replied that the journey was not to be delayed; and no sooner had the words left his mouth than he and his companions were instantly conveyed to Ephesus, where he performed the great miracle of stopping the plague at once by causing the people to stone a wicked demon which caused all the mischief.

While on his travels over Greece he frequently cast out devils. At Athens a youth was possessed of a devil which raved and swore fearfully, giving utterance to the most horrid expressions, and swearing that he would not leave the youth. Apollonius rebuked the devil and ordered him to get out of the young man, and at the same time commanded the devil to give a visible sign. The evil being pointed to a statue standing before the royal portico and said, "I will make that statue tremble," whereupon it soon began to shake, and fell over on the ground.

Apollonius also attended a wedding and performed a wonderful miracle there. He had a disciple by the name of Menippius, who was in love with a beautiful and intelligent woman, whom he was soon to marry. When the nuptials were about to be celebrated Apollonius announced that the woman was one of the Empusæ, who passed under the names of Lamiæ and Larvæ. As soon as he made this announcement everything in the room vanished—the gold and silver vessels, cup-bearers, cooks, and all the domestic apparatus. The phantom then appeared as if in tears, and begged not to be tormented nor forced to make a confession. But Apollonius was peremptory, and the phantom confessed to being Empusæ, and that she had pampered Menippius with rich dainties for the express purpose of devouring him. Thus the disciple was miraculously saved.

After traveling all over Greece he journeyed to Rome. Here he was charged with treason, and was about to be arrested. An official approached with a roll of parchment in his hand, on which the charge was written. His disciples took alarm at the threatening aspect of affairs and fled in every direction; but Apollonius was all right; he simply stretched out his hand, and when the roll was offered not a line or word was to be found upon it.

Soon after this he met a funeral procession bearing a young woman to her grave. She was of a consular family, and all Rome condoled with the young husband of the dead woman. Appollonius addressed himself to the procession, saying, "Set down the bier, and I will dry up the tears which you are shedding for the maid." He touched the young woman, and uttered a few words over her in a low tone of voice, and she awoke from death. This feat was equal to that performed by Jesus upon another young woman in a similar condition. Which was the greater miracle of the two is an open question.

He traversed Spain and Africa, returning to Sicily and Italy, performing good deeds and working miracles on his way. At Alexandria he met Vespasian, who was on his way from Rome to Jerusalem. One day a tame lion approached him and paid him high respect. Apollonius informed those standing near that the lion wished him to inform them by what human soul he was inhabited. He then said it was the soul of Amasis, one of the ancient kings of Egypt. The moment the lion heard these words he roared in a piteous strain, crouching on his knees and bursting into tears. The lion was then dressed in colors and garlands, and sent into the interior parts of Egypt, accompanied all the way with the sound of flutes and the singing of hymns.

On a visit to Ethiopia he met with the Gymnosophists, on which occasion a miracle was performed. Thespesion, the leader of the Gymnosophists, seeing Apollonius approach, commanded a tall elm tree under which they were reposing to salute the newcomer. Immediately the tree saluted him in a very respectful manner, and spoke to him in the voice of a woman, which was easily understood.

Later he took up his residence in Syria, and spent his time in teaching the people and in doing good. When Domitian succeeded to the imperial throne of Rome, and heard of some expressions of Apollonius that did not please him, he cited Apollonius to appear before him; but Apollonius received by supernatural means the intelligence before it reached him in a natural way, and he started at once for Rome. Upon arriving there he was at once taken before the emperor, who accused him severely with being an enchanter, and ordered him to prison. Upon being again brought before the emperor, he replied to the same with so much boldness that the emperor ordered his hair and beard to be cut off, and him to be taken to prison again, loaded with chains, and cast among the vilest felons. By this time he was nearly a hundred years old. When one of his fellow-prisoners asked him when he would be set at liberty, he replied, "If it depends on the judge, to-morrow; this instant if it depends upon myself." Saying this he at once freed his limbs from his fetters, saying, "You see the liberty I enjoy." He then put on the fetters again. After being once more taken before the emperor he eluded the power of the tyrant, became invisible, and by supernatural means caused himself to be instantly transported to Puteoli, three days' journey away, where he presented himself bodily to his friends Demetrius, the philosopher, and Damis.

After this he again traveled through Greece, and spent his time in teaching the large crowds that gathered to hear him. When Domitian was being assassinated Apollonius was apprised of it at the moment, and became so absorbed in what was going on hundreds of miles away that he became nearly unconscious of what was taking place around him. His thoughts and words were taken up with what was transpiring at Rome, and among his utterances he cried, "Strike the tyrant; strike!" A few minutes later he said, "The deed is done;" and it proved upon investigation that he was exactly right in time. This remarkable instance of supernatural power of vision is given by Philostratus, and Dion Cassius as well, and they agree far better than do the gospel writers as to many incidents in the asserted career of Jesus.

When Nerva assumed rule in Rome he sent to Apollonius to come and consult with him, but the message returned was characteristic of the remarkable man: "We will converse together, O Emperor, during a long time, when we will neither command others, nor will others command us;" implying, of course, that they would both soon leave this world and meet in the other. They both soon after died. This was nearly equal to "This day shalt thou be with me in paradise."

There is discrepancy as to when Apollonius departed this life. Some say he died at Ephesus; some that the exit was made at the temple of Dictyma in Crete, and others that it was in the temple of Minerva at Lindus. This disagreement in the accounts of his death is not unlike the contradictory statements about the close of Jesus' career on earth. The writers of the canonical gospels disagree in many particulars as to the reply that Jesus made to Pilate; as to the number of times the cock crew—Mark says once, the others three times; the inscription on the cross is differently stated by all; they differ as to when the crucifixion took place; Luke says it was Calvary, while the others say it was Golgotha; Matthew and Mark differ as to the color of the robe Jesus wore, one saying scarlet, while the other insists upon purple. They agree no better as to what was given Jesus to drink. Matthew says gall mingled with vinegar; Mark, wine mingled with myrrh; Luke, vinegar straight; John, vinegar and hyssop. The hour of the crucifixion is as diversely stated. Matthew says the ninth, Mark the third, Luke the ninth, John the sixth. John says Joseph begged the body "secretly," Mark says "boldly." Matthew says it was Mary Magdalene and the other Mary who first visited the sepulcher; Mark says it was Mary the mother of James and Saloma; Luke says it was Joanna and Mary, while John says it was Mary Magdalene alone. They differ as to how the stone was rolled away and as to the number of angels seen there, and the positions they were seen in. They show the same amount of inharmony of statement as to whom Jesus appeared to. Matthew says to two women, Mark one woman, Luke two apostles, John one woman, while Paul has it Cephas. In the announcement that Jesus had been seen, and how, no two of them agreed. They disagreed widely as to the persons Jesus appeared to after his resurrection and the number of times. Matthew says twice, first at the sepulcher, and later to the eleven in Galilee; Mark says three, first to Mary Magdalene, next to two disciples, and to all the disciples at meat; Luke says three times, John four times, and Paul six times, to Peter, to the twelve, to more than five hundred, to James, to all the apostles, to Paul himself. The ascension is very differently stated. Matthew did not deem it a matter of sufficient consequence to mention it at all; Mark turns it off with these few words, "So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand side of God." Luke says Jesus led his disciples out as far as Bethany, lifted up his hands, and then was carried up. John deemed the matter of such trifling importance that he had not a word to cay about it. Possibly the committee who for some ten years have been revising this word of God have corrected all these contradictions.

After the death of Apollonius he appeared to some of his disciples at Tyana and convinced a young man of the reality of life after death. He was worshiped some centuries as a god. One or more temples were erected to him, and the Emperor Alexander Severus had a statue made of him, which he kept in his private closet where he worshiped. Many writers spoke very highly of him as a god or as a very wise man. Ennapius said he was something between a god and a man. Had the Christians only adopted him instead of Jesus, it is difficult to see why he would not have made just as good a redeemer as the latter. He certainly lived much longer, taught much more extensively, and performed miracles just as wonderful. There is far more proof that he had a real existence than that Jesus had, he is not nearly so much a mythical character, and it is hard to see why his life, morals, and teachings were not equally as good. This may possibly shock you who have so high a veneration for Jesus as a god; but your feeling him is much like that of the adorers of Christna for that god, like the Persians for Zoroaster, the Buddhists for Buddha, the Mussulmans for Mohammed, the Shakers for Ann Lee, and the Mormons for Joseph Smith. Had you been reared in either of those religions your veneration would be as great for the teachers named as it now is for Jesus. I consider myself quite impartial, and able to look fairly upon all, seeing no special amount of deity in either.

Other great miracle-workers have lived at different times. Simon Magus was one. He lived in the same century assigned to Jesus and Apollonius. The miracle business flourished greatly at that period. Simon Magus succeeded so well with his miracle-working that his Christian opponents accused him of being helped by the devil. They have ever since been equally unfair and severe upon competitors, whom they either accuse of being co-workers with the devil or send to him after death. Among the miracles performed by Simon Magus, or in his presence, may be mentioned the following: When he was on one occasion being whipped by his enemies, he caused the rods to pass through his body as though it had been smoke, and it is to be hoped that they hurt him no more than if it had been smoke. He caused stone statues to move like living persons. He animated lifeless things. He converted stones into bread. He flew through the air from one mountain to another, and from one place to another, alighting on the earth gently and safely. When brought before Nero he assumed different forms and shapes; he became a small child, then an old man, and again a young man, changing both his face and body. He raised a dead man to life. He called angels to his assistance. He changed himself into a ram, and when in that condition his head was taken off, and on the third day he rose from the dead. Finally he built a town by supernatural power to please Nero, and from it flew through the air like a bird; but Peter, being his enemy, prayed that he might fall, when poor Simon fell to the earth and was dashed to pieces.

I could fill many pages with the miracles said to hav been performed by various persons, but it is hardly worth while. I have already shown what I undertook to show that many both before and since Jesus, are said to have performed miracles and supernatural deeds equally as remarkable and impossible as are accredited to him, and these claims of miracle-working are even now set up in our own times. Of course I do not believe that these miracles were ever performed but the accounts are just as reliable and trustworthy as about the miracles performed by Jesus, and I can believe them just as easily. Every claim set up that miracles have been performed by any one is in my opinion utterly and entirely false. Nature does not do violence to herself; and God, if there is a God, does not violate his own fixed laws.

In closing this lengthy reply in which I fear I have occupied more space than even you did, let me suggest that hereafter we make our articles briefer, and not undertake to cover so much ground at one time. This course will undoubtedly be less tiresome to our readers. Sincerely yours,

D. M. B.

I HAV obtained more information about the leading Freethinkers of our own and olden times from "The World's Sages" than I supposed could be sold for $3. T. G.

"NATHANIEL VAUGHAN" is a magnificent novel. Its radical character and the ability of its author rank it with George Eliot's works.—*From a review.*

Miscellaneous.

Ways and Means.

AN APPEAL FOR THE NATIONAL LIBERAL LEAGUE.

The old theologic creeds of the world hav, from time immemorial, organized their adherents and propagated their faiths by activ corporations and through aggressiv combinations of men. These religious organizations hav borne sway over humanity now for many thousands of years—the most modern and persistent of them commencing nearly two thousand years ago.

THE POWER OF ORGANIZATION.

Meantime, however, science has advanced; some nearer approach to the true origin of things has been discovered; clearer cosmical conceptions prevail, and more practical theories of the conduct of life actuate the minds of men. As the falsity of old creeds has been shown, counter organizations for spreading light and announcing the truth on all subjects hav sprung into activity. Organization has built up the great pyramids of fraud, and organization must pull them down. After the fall thereof, organization must clear also the ground, and build up the new and the true. There is no other name given under heaven by which the organized cohorts of error can be vanquished and replaced by cohorts of the good and true but by opposit and just as aggressivly persistent organization. The churches to-day, with their faiths demonstrated as falsities, their creeds as cruelties, and their liturgies as lies, are yet by their organization able to keep the field and maintain the start they hav gained on the whole intelligent world. By their organization they contrive yet to giv color to legislation, to deprive society of one-seventh part of its time, to prohibit innocent amusements or dictate their form, to tax the property of others and exempt their own, to levy assessments on birth, death, and marriage, to impose so-called moral obligations on their laity and exempt the clergy, to extort secrets from the ignorant whom they are able to frighten to the confessional, and, generally, to reverse nature, turn innocent acts into sins, and make obedience to natural law a crime.

Without organization on the part of freemen they would be, indeed, they are, wholly at the mercy of the organized believers in lies. Look at this statement sent me by a correspondent: A village of 1,000 inhabitants, five churches, forty-five members in them altogether, hundreds of Freethinkers in the place, and yet these five churches, with only forty-five members in the whole or them, rule that town. The churches are organized, the free citizens are not.

Suppose you are a farmer, and hav plenty of cabbage and potatoes, and are at liberty to sit down and eat them, what is such a vegetable existence worth if you cannot hav mental freedom? What is it worth if you want a certain book from New York, and you send an order to the publisher accompanied by the money, and he can't send it to you without asking permission of the church who rules the state? And what makes it still more galling is that the church is at liberty to send her publications uninspected and unopposed, no matter how obscene they may be; and the Christian farmer can sit down and eat his cabbage and potatoes, and order what books he pleases, and hav them sent to him without question.

If a play, even of their own pious kind, which they take a notion not to like, is proposed at a theater, they, by their organization, bear down on the press and public opinion and squelch it; while we, in our disorganization, hav but to submit. If a World's Fair is organized, and Congressional aid asked, they get it, and then the great organized church dictates that the Fair shall not be open on Sunday. They hav taken our money through taxation, and then prescribe the time, wherein we are most at leisure, when we shall not attend. These are two out of many examples of what the organized can bring to bear against no matter how large numbers of the unorganized. It is just like the power of one organized regiment against a 100,000 unorganized mob. Let the Liberals of this country organize, then they will exert their fair share of influence in the government, politics, amusements, industries, and social institutions of this country, and make their power respected. That is what the Liberal League wishes to do, and will do, if it is once aided to get a good start.

The following items are taken from one number of the New York daily *Times:*

"Mr. Cyrus H. McCormick has given in all to the Presbyterian Theological Seminary in Chicago the sum of $200,000."

"Of the $370,000 required for the endowment of the new Angelican Bishopric of Southwell, $250,000 has been subscribed."

"The gifts already made by Mrs. Valeria G. Stone, of Boston, out of the estate left by her husband, to aid and endow colleges and seminaries in this country and in missionary fields, amount to more than $800,000, besides $700,000 to churches, relativs, and friends, and various objects of charity."

Will there never be such munificent donors to the cause of Freethought? No, never—till the cause of Freethought is ORGANIZED—till it has a living, activ body through which the soul of it can manifest itself. Pious people giv to established, well-accredited organizations. Liberal people would giv freely for the promotion of mental freedom if an organization existed powerful enough to promote it. There is but one Stephen Girard in the first half of this century and one James Lick in the last, because there has been no Liberal organization prominent and powerful enough to attract the attention and command the confidence of Freethinking wealthy men and women.

The National Liberal League, though only four years old, will endeavor to grow and persist and supply the needed demand.

Very few, even of thinkers, hav yet begun to realize the importance of organtzation, the power of association, the value of coöperation, and union of forces. Two woodsmen with handspikes pry up a log; that is a unit or first step in organization, to join forces to do what one could not do—what one has not the force to do. Three put their shoulders to the wheel—that is more organization. Ten capitalists join pockets and brains to build and run a railroad. One alone has neither pocket nor brains enough to do it. These are samples of material organization, which, as they increase in their organized numbers, are endowed with tremendous power. One infallible pope divides up the whole world into sees and dioceses, episcopates and arch-episcopates, bishoprics and archbishoprics, and appoints a long hierarchal line of priests, vicars, bishops, archbishops, and cardinals up to the papal throne itself. This is spiritual assumption organized upon a ground of material support; but it is an organization of prodigious power and far-reaching consequences.

On the contrary, observe now the few Freethinkers in a town—say ten of them—seen perhaps about the stores and groceries, talking Liberalism and complaining of the ostracism they meet and the snubs they get from the pietists who are in power. Unorganized as they are, nobody fears them at all—nobody even respects them—they are the social and intellectual outcasts of the place. But let these ten men get together, appoint a chairman, secretary, and treasurer, assemble weekly, and begin to talk over church taxation and the expense to themselvs of other folks' religion, and how to put a stop to church aggressions, Sunday laws, religious exercises in the schools which their children attend—do this, and the church takes immediate alarm, and the ten Freethinkers are lifted into immediate consideration and respect. Loose talk on the street corners is cheap, but *organizing* to talk is another matter. That means business, and talk may then result in action. Still more are the churches scared, and begin to flutter and agitate among themselvs as to what they must do about it when these ten men annually, say in the spring, send a delegate to a state convention, and again in the fall send more delegates to a national convention. Then they snuff something in the wind, and want to know what is up. From that time on these groups of ten begin to grow, extend their influence, and become centers of discussion, agitation, education, and a healthy public opinion.

LIBERAL ORGANIZATION BEGUN.

At the commencement of the second century of this republic the Liberals of this country set about founding such an organization on a national scale for the purpose of remedying this state of subjugation in which they find themselvs placed. They said, "It is not in our stars, but in ourselvs that we are underlings," and we will organize a revolt. Accordingly, on the 4th of July, 1876, a representativ body of them assembled at Philadelphia and organized the National Liberal League. That institution has grown and flourished ever since. At its first annual congress in 1877 it had eighteen local auxiliary Leagues; at its second, in 1878, it had sixty-two; at its third, in 1879, deducting eight that had withdrawn, it had 113; at its last congress, in Chicago, September, 1880, it had 201 affiliated, undetached auxiliaries, an average of more than doubling its growth every year since its foundation. Since September three auxiliaries hav withdrawn and eight new ones hav joined, leaving a balance of 206 still loyally attached.

As a matter of course, such an organization must meet with difficulties. It has met with them. Not well accustomed to methods of organization, the Liberals hav had to experiment. They hav had everything to learn. The League expected to be encompassed about with enemies, and has been in some degree prepared to meet them. It did not expect foes in its own household; but it has had them too, and has discomfited them. This it has regretted, but it knew that "when an omelet is to be made, some eggs hav to be broken." He who is not for us is against us; and opponents, friendly or other, must get out of the way. The League is now in good, compact, fighting trim, and prepared to go industriously, courageously forward with its work; and its work is just as important now as on the day it was organized.

SINEWS OF WAR.

But at this stage of its progress the National League needs a sounder financial basis. It is organized not for display, not for merely ornamental purposes, but to work; and to work effectually it must hav the tools. The needful is necessary. Money is oil. Here we hav the machinery—engin, boiler, wheels, cogs, gudgeon, bearings, and plenty of steam, but lacking oil to lubricate with. Of course the thing creaks and squeaks and heats its journals.

Hitherto the National League has pursued the most economical methods. It has grown itself by the inherent weight of its opinions and the merit of its measures. It has had no adventitious aid from money. It has never been puffed nor advertised; on the contrary, it has been traduced and vilified. It has been the subject of sneers from the Rev. Joseph Cook because one year it reported only $200 in its treasury. But it survives and livs on, spite of positiv obloquy or negativ notoriety.

The League has relied wholly on the devotion of its adherents for the personal service necessary to carry it forward. It has no salaried officers. It never has paid a dollar of rent for office rooms. Its revenues hav been small, but its expenditures hav been kept small to meet them.

This limited enterprise, however, cannot always continue. There is a saving which tendeth to poverty, and the League must not continue that stage of poor economy. As the League grows the work of it increases. But the value of its influence and enterprise also increases. Its correspondence alone is already too heavy for one secretary. It needs activ agents, from now on, to enlarge its work, agents giving their whole time for fair compensation. The League Constitution provides for a state committee in every state. The chairmen of these state committees are appointed annually by the League Congress. Vacancies are filled by the board of directors. The chairman of each state committee ought to be the best Liberal in the state for which he is appointed. There is work enough to take up his whole time, and he ought to be paid. Then these state chairmen make up a national committee, who hav to be directed by a national chairman. He ought to be a born organizer, and should be the busiest man alive. As no man can work, year in and year out, for no compensation, he must be paid. With a state committee man busily at work in every state, and their national chairman energetically and intelligently directing them, the orthodox fur would begin to fly in this country.

The following are some of the duties that would devolve on these state committee men: They would make it their business to get up town meetings, county meetings, state conventions, and always to organize auxiliary Leagues when possible. They would look after the circulation of Liberal journals and general Liberal literature, and everywhere set the people to reading. They would scatter petitions for the taxation of church property; agitate for the removal of the Bible from the public schools; interview teachers; stir up public opinion against exploded doctrins and dogmas that get interpolated into school books; get the Sunday laws discussed and push for their repeal; attend political conventions; get Liberal principles incorporated into the platforms of any and all parties; question candidates; contribute articles to the state and local press; in short, each one would be the very activ, never-tiring Liberal scout and and representativ in every state, keeping it stirred up, and doing all manner of Liberal work as opportunity for it arises. All this would go on under the direction of the national chairman of the executiv committee, and he under the advice and coöperation of the board of directors, of whom he is one.

But the Liberal League makes no war on religion as such, nor on Christianity as a form of religion. The League wishes only to eliminate those spiritual intangibilities, but in practice very painful realities, from any influence or control in the state, and from undue influence over public opinion. Take religious creeds entirely out of the state, let their kingdom be really not of this world, let the subjects of the state be simply treated in law, in legislation, and before the courts as equal citizens, without any reference to church or religious faith, and this League would hav no further reason for being. If the church can secure observance of the Sabbath, on her terms and in her way, on the part of any number of people by fairly reasoning with them and persuading them by the facts of science, all well. But when she resorts to force, invades the state and procures the passage of laws, dictating how other men, not devotees of hers, shall or shall not spend any portion of their time, she gets out of her sphere. The League, then, has a reason for being, and will endeavor to limit her to her rightful kingdom.

Also when she imposes her theological books, doctrins, and observances upon the public schools, attended by children of all religious faiths as well as of none, she is equally out of her rightful place and must be relegated back to where she belongs. Also, if religion is a grace and a luxury—and she takes luxurious and expensiv houses to enjoy it in—she must pay her own taxes on those houses and stand all other costs of enjoying it. But within her own sphere the League will never disturb her—or at least in no other way than as League principles, like the sun, shine on all alike and convince on account of their reasonableness, just as the general facts of science do.

T. C. LELAND, Sec. N. L. L.

[TO BE CONTINUED.]

The Deepening Conflict.

Ideas are never at rest. They drive us on whether we will or no. Luther started the Reformation, but he was afraid of it after a while and wished that he had remained within the bosom of the church. He did not realize that his thesis would carry him or the world so far along. So to-day many who entered upon Liberalism with eager hope would fain stop its course, for it seems to be taking on a too fierce and revolutionary aspect.

They want Liberalism to settle into a comfortable night-cap order and dream the happy hours away.

They want no more fighting. Having made a Sabbath day's journey in reform they are ready for a good night's sleep.

But the army is in motion, and they who will not advance must become a part of the lumbering and useless baggage.

We may desire peace but we cannot hav it. We may wish to wander in the green pastures and lie down by the still waters, but if we hav a particle of conscience the thunders of battle still call.

The irrepressible conflict and antagonism of the old with the new is seen in the recent action of a committee of a Unitarian church. They hav decided that an honest and devout thinker, with high and noble views of morality and religion, has no legal claim within their body.

If he stays he stays on courtesy and is put on starvation rations.

Time was when Unitarianism was in the front rank of the Liberal world, but now it is side by side with orthodoxy. This may be a bad outlook for Unitarians, but it is a good sign for the world. It shows that things are growing. Unitarianism, with all its outside light and sweetness, is after all at its heart bitterly sectarian.

It is fundamentally supernaturalism, and hence when the issue comes it stabs at the heart of liberty. Unitarianism is now only a landmark of human progress. It is not, as it once was, a spirit and a life.

The old fogy can dwell in its shadowy comfort, but the fresh and earnest man has no place in its luxuriant apathy. In the deepening conflict it has passed by on the other side. It no longer helps the beleaguered world. It is the priest and Levite.

Another sign that the battle is by no means over is the refusal of the Massachusetts legislature to giv Atheists the right to testify in a court of justice. It seems impossible that in this enlightened age, in the very heart of our civilization, so barbaric a refusal could be made.

It shows the deep hold of ignorance and superstition upon the minds of men, and that in the shadow of Harvard College the ghosts are still worshiped as if Huxley and Darwin had made no discoveries.

Such things, however, should not make us despair of the race, but nerve us to greater effort. The deadly opposition we find should only make us bold and enthusiastic. We must be ready to battle with the old and at the same time welcome the new in every form. We must not be frightened by the bugbears of the past nor by the strange appearances of the future.

The conflict deepens. Is reaches from land to land. The forces against us are subtle and terrible, and as we change front old allies become enemies. Some issues touch their latent orthodoxy, and they turn and rend us. This cannot be helped. It only shows the vastness and grandeur of the interests involved, and that we are all building better than we know. S. P. PUTNAM.

Enterprise.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

When last I wrote you, soon after the Paine celebration in this town, I stated that we were soon to start for the West, and I supposed I was writing you the truth, for indeed we thought to hav reached Denver or San Francisco as early as April or May. A change has been made in our program. Our Western trip is indefinitly postponed.

When we came to Linesville we had no idea of remaining more than about ten days, but so great was the demand here and in the surrounding country that we went immediately to work and hav been as busy as bees ever since, in many instances holding meeting nearly every night during the week, and three times on Sunday. And now what do you think? Why, the Liberals of Linesville and other places hav arranged for us to remain with them one year, giving Linesville one quarter of the time, and dividing the balance in surrounding towns. Our friends will be no more surprised to read this than we are to record it, for it is something of which we had never thought until a few days since. Alas for the plans of mice and men!

Since my last correspondence we hav held meetings one Sunday in Linesville, two Sundays and three week evenings in Andover, O., two evenings in Hartstown, Penn., and one evening in Meadville and one in Conneant Center; besides, Moses has held a four-day's discussion in Jamestown, Penn., with Elder Clark Braden, a Disciple minister.

Hartstown is one of the most superstitious and benighted places in this region. Our meetings were the first Liberal meetings ever held in the place. We were invited and entertained by Hugh F. Blair. He and his family are the only Liberals in town. Mr. Blair is one of the few men who hav backbone enough to stand up independently in the face of a whole community and assert his honest opinions. The discussion in Jamestown was largely attended, and must prove an eye-opener to many of its citizens. Moses will probably debate with Mr. Braden in Andover in the course of a couple of weeks.

So the cause moves on. Would it not be well if the Liberalists all over the country would emulate the example of those in western Pensylvania and eastern Ohio, unite in their endeavors, and strive with all their might for the furtherance of those principles that will emancipate the human mind from superstition and ignorance?

Inclosed please find a subscription for THE TRUTH SEEKER. Put us down for your book "Around the World." We are scattering Freethought literature wherever we go, and doing all in our power to remove the scales from blinded eyes.

Hoping that we may be able to send you good reports from time to time, and that THE TRUTH SEEKER and its contemporaries may prosper, I am

Fraternally, MATTIE E. HULL.

Linesville, Pa., March 4, 1881.

Book Notice.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

It seems unnecessary, at this late hour in the day, after so many abler pens hav eulogized "An Infidel Abroad," for me to add my feeble testimony (as the class and prayer-meeting Christians repeat), yet, nevertheless, I feel that I should be lacking in justice and duty did I permit the book to pass unnoticed.

Truth, "the New York penny daily," sneeringly so called by some of its would-be rivals, has most faithfully reviewed the book, as hav many other literary critics and scholars, to say nothing of the kind words of admiration and gratitude bestowed by scores of the friends of its author; therefore Mr. Bennett is not only the hero of Ludlow and Albany, but has become the hero of "An Infidel Abroad." A perusal of his travels makes me feel I too would like to view those scenes and behold what Mr. Bennett must necessarily leave undescribed. So much in so little awakens astonishment at its density, while the labor and care in transcribing and transmitting excites the curiosity to inquire if the indefatigable author ate, drank, or slept during his ten weeks' absence, or whether he employed a score of amanuenses to enlarge upon his thoughts as he briefly jotted them down. None but a worker could see and write so much. A trip around the world might be very pleasant and beneficial to him and vastly useful to those who are compelled to remain at home, but just now some of his friends feel as if he could not be spared from his work here, among whom are Mr. and Mrs. Aspinwall, of Loudonville, N. Y., the latter of whom expressed herself something like this when I met them in Albany, "I think uncle Bennett had better remain in New York and defer his trip around the world till some future time." So say I.

Yours truly, ELLA E. GIBSON.

Spiritual and Liberal Convention.

The Michigan State Association of Spiritualists and Liberalists will hold their annual convention at Flint, Genesee county, Mich., commencing on Wednesday, March 23d, at 2 o'clock P. M., and closing Monday, March 28th. First three days of meeting will be at Spiritualists' Hall, City Hall building, Main street; Saturday and Sunday at Fenton Hall, Saginaw street. All speakers in the state and adjoining states are invited. Also all mediums and all interested in the cause. There will be no printed program for speeches. The board will arrange for lectures, and each evening announce the program for the following day. Good music will be in attendance.

Thursday—General business, reading of secretary's and treasurer's reports, and reports of all committees present.

Friday—Mediums' day, devoted exclusivly to mediums and their interests.

Saturday—Election of officers at 2 o'clock P.M., followed by report of camp-ground committee.

Sunday—Celebration of the anniversary of modern Spiritualism.

Speakers will be entertained free of charge, and every arrangement made for the entertainment of all friends from abroad. There will be ample accomodations for all.

Rates at hotels will be as follows: Hotel Bryant, $1.25 per day; Sherman House, $1.00; Dayton, $1.00; Washington House, 25 cents per meal.

Reduced rates hav been secured on the Chicago and Grand Trunk Railroad. Two cents per mile each way from all stations between Port Huron and South Bend. Tickets good from March 22d to 29th inclusiv.

Flint and Pere Marquette Railroad rates, one fare and one-third for the round trip to those presenting certificates.

Detroit, Grand Haven, and Milwaukee Railroad, two cents per mile each way from all stations to those presenting certificates.

N. B.—Persons going over the F. and P. M. and D. G. H. and M. railroads are requested to present certificates to secure reduced rates. Said certificates will be furnished on application to the Secretary, Miss J. R. Lane, 312 Woodward avenue, Detroit, Mich. All persons sending for certificates must inclose three-cent stamp for return postage. Parties are requested to go from depot to Spiritualists' Hall, City Hall building, Main street, where the reception committee will meet them and see that all are provided for. Come one and all and let us labor together for the advancement of truth and Freethought. Membership certificates one dollar a year as heretofore.

Augustus Day, of Detroit, will be in attendance with a large and well-selected stock of Spiritual and Liberal books, which he will sell at publishers' prices, and will also take subscribers for all Spiritual and Liberal papers.

LOCAL RECEPTION COMMITTEE.

W. R. ALGER, A. CROSBY.
Mr. and Mrs. T. WOLCOTT, Mr. and Mrs. S. C. ALLEN, Mrs. HARRISON PARKER.

L. S. BURDICK, President,
MISS J. R. LANE, Secretary, Box B, Kalamazoo.
312 Woodward ave., Detroit.

A Suggestion.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

I see it stated that no law exists in the District of Columbia to punish the father of illegitimate children, and that Congress appropriates large sums each year to sustain asylums and lying-in hospitals for the care of unfortunate mothers who are the victims of licentious fathers; also that at these hospitals and asylums there are allowed a flock of chaplains and licentiate preachers to do the praying for the institutions, who get their "board free" for their valuable and pious services. Referring to the almost daily record of the newspapers of the day of the licentious practices, seductions, and dalliances with the ewe lambs of their flocks by the priesthood of all the different churches, is it not very evident if there were less "acting chaplains and licentiate preachers" who get their "board for their services" connected with these government institutions that there would be far less illegitimate children and ruined women to be cared for by public appropriation? W. S. W.

Colonel Ingersoll.

[The following very sensible remarks are from the editorial columns of the Brooklyn *Eagle*. It is certainly a sign of improvement in the world for a prominent daily to speak out in this fearless manner:]

The *Eagle* of yesterday (Sunday) contained an exceedingly breezy interview with Col. Ingersoll concerning the Delaware judge who desired to hav him indicted for blasphemy. It is, we take it, clear to most men that grand juries are not designed to answer the arguments of Infidels, and that Christianity is not very largely indebted to the persons who hav from time to time made the common jail auxiliary to the pulpit. We may be reasonably sure that the doctrin of the trinity has not been popularized in the least by being taken under the special protection of persons who hav eked out their limping logic with writs of incarceration against disbelievers. So far as the offense called blasphemy is concerned, it is too vague to be defined by statute, and has no meaning except that certain zealots hav, from time to time, made it criminal to dissent from their opinions. It is certainly a piece of intolerable assumption for any man to take it upon himself to deal out punishment in behalf of the deity. The infinit being will, we may be sure, find the means of protecting himself without the assistance of conceited bigotry. There is only one phase of blasphemy with which we can hav any common concern in American society; that is when a breach of good manners is committed. Coarse expressions fall under the taboo which applies to all foul language, and against those who use it society can defend itself by ostracizing them. In this no penal statute can help in the least. The defense is in the living sense of decency. If the truth were told we should probably find that men like Col. Ingersoll would not be much complained of by the unco guid if they were coarse fellows who gave offense to cultivated ears. The charge of blasphemy is pressed not because they are coarse but because they are captivating. It is worthy of note in this relation that the Colonel is exceedingly strong in point of character. It is a familiar mode of answering Infidel arguments to asperse the character of the Infidels; to assert that they disbelieve because they covet the license which disbelief givs. The foul attacks made upon Tom Paine hav this and no other significance. In the Colonel's case this style of debate won't do, for he happens to be a gentleman of exemplary life.

Of course, no cultivated mind will commit the blunder of identifying the merits of Christianity with the conceited ignorance and driveling intolerance of some of its self-constituted guardians. A cause which can point to the faith of nearly two

thousand years, in whose list of disciples are to be found poets, philosophers, historians, and the chief men of science, does not need the jailer as an advocate.

In so far as the ardor of Col. Ingersoll is concerned, it is to be said that he appears as anxious to deprive ordinary mortals of the comfort which they find in their faith as any of the martyrs were to die for it. The whole significance of Christianity can hardly be understood by a gentleman who has a large income, troops of friends, a keen relish for all the fine things of this life, and more than his share of the fat things of the earth. What charm has Atheism for the hungry, the naked, the friendless, the oppressed?

Letters from Friends.

DODD CITY, TEXAS, Feb. 15, 1881.

MR. EDITOR: Inclosed find $5 for the benefit of your contemplated world circumnavigation. I hope you will not desist from this Herculean tour. I think if your health and finances are sufficient, you should go by all means. I see a great many write you to "count" them and put them down for $5, etc. Why don't they remit the money to you at once. I don't hesitate to do so, and trust in your honesty to refund the money in case you don't go. Your character and actions are before the world.

Respectfully, B. L. ROYCE.

OXFORD, N. Y., March 5, 1881.

FRIEND BENNETT: I want you to add my name to the list for your trip round the world. Will send you $5.00 when you think you hav enough names to warrant you in the undertaking. I hav read your letters of travel in Europe. I consider them just grand.

Yours truly, CHAS. BENNETT.

ANGELICA, N. Y., March 7, 1881.

FRIEND BENNETT: Count on me for $5.00 for your proposed trip around the world.

Yours, etc., J. T. BROWN.

SACRAMENTO, CAL., Feb. 19, 1881.

DEAR FRIEND: am glad that you returned in good health from your European trip, and even my family enjoy your recital of the journey although they do not like your sentiments in other respects.

Whenever you decide to make the trip round the world I shall contribute my share.

Yours respectfully, HENRY FUCHS.

ST. HELENA, NEB., March 15, 1881.

MR. EDITOR: Put my name down on your list for $5.00 to send you around the world on your terms offered. It will be forthcoming at the first notice.

Respectfully yours, HENRY FELBER.

BART, PA., March 1, 1881.

FRIEND BENNETT: If you conclude to make a trip around the world count me in for five dollars, to be paid when called for. I should be pleased to hav the facts in regard to the missionary business among the poor benighted heathen. I should judge you are the right man to giv such facts. J. M. KING.

CLEBURNE, TEXAS, Feb. 8, 1881.

MR. EDITOR: Put me down for $5, to be paid any time, for the trip around the world, and so soon as the time to start comes around I will get you at least a half dozen trial subscribers, and by the time you get back I think they will hav their eyes open so they will be regular subscribers. M. M. HAGLER.

WOODSTOCK, VT., Feb. 12, 1881.

DEAR MR. BENNETT: I do not wish to eulogize myself, but seeing the subject of Materialism and Spiritualism so warmly advocated in your paper leads me back to the position I occupied when Abner Kneeland was imprisoned for irreverently speaking of Mr. Moses seeing God. I then took the *Investigator*, and with others assumed the name of Infidel. It was given to us by the orthodox. I was proud of the term, and held that name twenty-six years, and should longer had I not found a better one. Thirty years ago I became a convert to Spiritualism, and hav never seen occasion to change my faith, which has grown with my knowledge. This knowledge increased till I became a writing medium of impressions; not only that, but a seeing medium. I call my friends and seat them in a chair. When seated I see them as when clothed in flesh, and talk with them or I talk for them. They impress me to do this. Call this, if you will, hallucination, but to me it is proof positiv that we liv again.

Please send me your "Infidel Abroad," and set me down as one to pay $5.00 for your trip around the world. Yours truly, JOHN D. POWERS.

READING, MICH., Feb. 21, 1881.

MR. D. M. BENNETT: Find post-office order for three dollars for the renewal of my paper another year. I like the sledge-hammer blows that you deal old orthodoxy; but I disapprove of your communism and your proposed method of taxation. To me, as to millions of others, it would look more reasonable or consistent to divide up at once than to go through your graded-taxation system farce that I read in your paper a few weeks since.

You may count me among the three hundred for a "V" toward your journey around the world. I think you should hav $2,500 instead of $1,500 to do justice to the undertaking; and I think it can be raised if Liberals will make an effort. I think I shall be able to send you a few names to help make up the amount. H. N. ROUTY.

WALTHAM, MASS., March 3, 1881.

FRIEND BENNETT: You may count me one for your trip around the world, though I would rather you would stay at home and giv the Christians your broadsides of shot and shell. I did think of letting THE TRUTH SEEKER go, but hav concluded to hang on for $3; every one helps a little. Yours truly,

GEORGE B. HEYWORTH.

MT. JACKSON, VA., March 3, 1881.

DEAR FRIEND: As I see no one in Virginia makes a start toward raising the thing needful for your trip around the world, please find inclosed money order for $8—$5.00 for around the world and $3.00 for THE TRUTH SEEKER, as my time is nearly out, and I can't do without your paper. If you should not take the trip around the world I will take five dollars' worth of books. Yours very truly, LEONARD WALTERS.

KALAMAZOO, MICH., March 3, 1881.

FRIEND BENNETT: I hav $5 that says go around the world. L. S. BURDICK.

PENTWATER, MICH., Feb. 28, 1881.

MR. BENNETT: You can count on me for $5 for your trip around the world. I will subscribe for THE TRUTH SEEKER about the first of April. Hoping you may be able to start as soon as the warm weather appears, and hav a pleasant trip, I remain,

Yours, etc., C. J. PECK.

MODESTO, CAL., Feb. 24, 1881.

FRIEND BENNETT: I send with this the payment of my subscription to your paper. Send me word when your trip around the world is decided on, and I will forward $20 by express for four of the books. I hope you may receive every encouragement and soon start. Believe me, Yours truly, D. C. COLEMAN.

BUCYRUS, OHIO, March 4, 1881.

MR. EDITOR: Put me down for five dollars for the voyage around the world. Yours for the right,

SOL. BENSON.

PRINCETON, MO., Feb. 12, 1881.

FRIEND BENNETT: The Methodists hav built a new church on our prairie. It is not yet paid for. They hav had a big meeting in it; run it for some ten days. Some of the members got revived up, but they failed to catch a sinner, and providence smiled on them with so much snow, rain, and sleet that they could not get to church, so the meeting broke up without being dismissed. It was then given out that it would begin again in three days. There were three who went through snow and rain. The house was locked, and of course they left, and that is the last of it. I was not there at all, nor did I giv anything toward building it. My wife is a strong Methodist, and tried to get me to giv, but failed; then the circuit preacher came and was anxious I should at least giv some timber for foundation, etc. I finally said to him, "Here is a letter of Bob Ingersoll's; if you will read it and then say that you think I ought to giv some timber I will do so." He wouldn't read, so I thought that that let me out.

You can put me down for a book describing your trip around the world. T. W. LEMMAX.

LANCASTER, WIS., Feb. 21, 1881.

FRIEND BENNETT: I hope you will make the proposed trip around the world. You may put me down for $5 to help pay your expenses. Any time you may need the money please notify and it will be sent at once. Your sincere friend,

JACOB NATHAN.

THIS SETTLES IT.—THE LORD SAYS "GO."

The prophet Tanner has had another talk with the Lord and again speaks. The Lord is on our side.

UNION, UTAH.

MR. BENNETT: When I learned you had some notion of taking a trip around the world, feeling interested in such an important enterprise, I made it my business to inquire of the Lord immediately to know whether or not it was in accordance with his divine will. Having been successful in obtaining a message bearing directly upon the subject in question, I feel in duty bound to make known its contents. I hope and trust you will in no way be offended in consequence of my making such inquiry in your behalf. At any rate, here it is:

"Verily, verily, saith the Lord God, hearken unto me and I will reveal my will that you may know of a surety the Lord liveth who revealeth his will unto the children of men. Inasmuch as you hav inquired of me to know if the intended journey of the editor of THE TRUTH SEEKER is in accordance with my divine will, verily I say it is, and I will make it a pleasant one for him. Hav I not chosen him even from before the creation of the world for the accomplishment of this very thing? Yea, verily I say unto you, I hav. And his name is recorded in the Lamb's book of Life as one of the apostles of the new dispensation, never to be erased, but to be handed down from one generation to another for the good of mankind hereafter. Even as Galileo, Newton, Herschel, Shakspere, Bacon, and Franklin hav been apostles in their own times for the advancement of knowledge, so shall he be. Yea, verily I say unto you, those are some of the twelve chosen from before the foundation of the world as the apostles of the new dispensation. Behold, I am their God, and my name is Liberty and Free Speech."

A. A. TANNER.

Of course we are overwhelmed with gratitude that the Lord takes such an interest in us, and that he givs his vote in favor of our swinging round the circle of the planet, that he promises us a pleasant journey, a safe return, and most of all that he has written our name in the Lamb's book of Life. We had not the slightest idea that such was the fact. But if he had only sent us some $2,500 to pay our traveling expenses, and about twice as much to help keep up THE TRUTH SEEKER in our absence, it would hav been the handsome thing, and hav won our esteem and confidence from that moment. The Lord is thought to be far richer than Vanderbilt, Jay Gould, Tom Scott, and Bill Astor all combined, and he could hav spared the amount named without feeling it. If the earth were ours, and the fulness thereof, or if we only owned a thousand hills and all the cattle thereon, we would cheerfully make him a present of $7,500. We duly appreciate being ranked with Galileo, Shakspere, Newton, Herschel, Bacon, and Franklin. We like that sort of company. We far prefer such to Comstock, Colgate, and Joe Cook; but we had no idea that the Lord had had his friendly eye on us so long, and that he had selected us to make this proposed trip from before the creation of the world. Why, that was a long time ago indeed! We trust we feel duly thankful for this partiality, and hope not to disgrace it.

The great difficulty with us is to really believe without a doubt that the great God who got up millions of worlds from non-existence—who brought a vast amount of something from nothing, and all somewhere and everywhere from nowhere—really spoke the above. We hav a lingering fear that the prophet Tanner may be just a little bit mistaken. But we are inclined to think he is just as honest and reliable as Isaiah, Jeremiah, Ezekiel, Daniel, Joe Smith, and Brigham Young; and that God speaks through him just as much as them; and that is not saying very much either. We are certainly much pleased with God's new names, "Liberty" and "Free Speech." They are far preferable to "Jahveh," "Yahweh," "Jehovah," the "God of War," the "Lord of Hosts," the "God of Battles," a "Jealous God," a "God of Anger," a "God of Wrath," and all the rest of it. Let us hope that God, even, is improving as he grows older. *Liberty* and FREE SPEECH forever! —ED. T. S.

THIS SETTLES IT MORE.

DEAR BENNETT: I hav watched this thing closely. I want to jump the same way the cat does. I see clearly she's crouching for a leap clear around the world this time; and, as she is a pretty good kind of cat, she will take you along. The Asiatics are fond of cats, particularly tiger cats, and you will be well introduced, if not chawed up. I hav been opposed all the time to your going, and I thought it would be a good idea for you to take the trip. It seemed to me you were needed here, and I spoke to several good Liberals about sending you around the world because I knew Macdonald and all the rats in the printing-office would play while the cat's away. How that fellow that first broached it got the idea I do not know, but I certainly first thought of it. I wanted a book on original Ah Sin, and I know you, O Infidel sinner, could write one as none of the righteous could. I hav been talking that book up ever since—in fact canvassing for it. Got all my wife's relations to subscribe for it first while there was some doubt about it, but now that you are sure to go and the book as good as writ I subscribe myself. I will take a copy when it is published, not before, and will pay $5 for it C. O. D.—at three day's sight—when the book is presented—provided I read it first, and see that you put plenty of Ah Sin in it. Nothing stingy about any subscription of mine.

Yours to the farthest verge of the green earth,

TEE CEE LEE.

P. S.—If you don't go I won't take the book. I knew you would not all the time.

N. B.—If you go within a mile of Whang Lee you are welcome to the best the house affords. He is a distant relation of mine (13,000 miles). Just mention my name and every latch-string in China will fly out. T. C. L.

PAINE'S MONUMENT.

NEW YORK, Feb. 1, 1881.

T. B. WAKEMAN, ESQ.: Do try and instil into the members of the Liberal Club and kindred believers the necessity of immediate action in regard to the movement to restore the monument of Thomas Paine. I would prefer to see a new creation somewhere in our midst in conjunction with the repairing of the one at New Rochelle, and I would be willing to subscribe thereto if you can make it feasible. Now that the initiatory step has been taken, I hope you will see that it is carried out so that the vilifiers of Paine cannot say he has been forgotten,

or if remembered, nothing more substantial is given than empty words. Let your members leave the diverse and intricate paths of theoretical verbosity; let Mr. Andrews, whom I admire very much, possibly because I still hav a reverence for that which passeth my understanding—let him approach within our reach, and with his efforts and a concerted action by all not only repair this one but in the near future giv a new expression of our appreciation of this grand abolitionist of humanity. I inclose herewith one dollar, and if you will press the matter I will write again. Yours, INFIDELIS.

THE GRAVE OF GEORGE ELIOT.

OSCEOLA, IOWA, Feb. 25, 1881.

FRIEND BENNETT: On a wretched wet day at Highgate Cemetery was consigned to earth the remains of George Eliot. A young lady near the spot went and looking into the puddled hole inquired, "Is this the grave of George Eliot?" On being informed it was even so, she inquired further why they did not bury her in Westminster Abbey.

Genius and worth and talent alone are not the passport for honorable burial. Wealth and title and fashion must combine, or the funeral will be very unostentatious.

The poor unconscious dust may be slighted, but this star of genius, the author of "Romola" and of "Daniel Deronda," like the fixed stars of the firmament, will shine with unborrowed luster long after those who slighted her are forgotten.

F. J. EMARY.

SAN FRANCISCO, CAL., Feb. 23, 1881.

DEAR BENNETT: Will you be kind enough to head this letter with the name J. C. Bundy, that he may know that I want my name taken off his mail list? I cannot stomach my name, hard as it is, on the little tab on his *R.-P. J.* (Regular Pharisaical Junk), not even as a dead-head, till December, '81, as the tab indicates.

Evidently he or some other friend got my name and address from a recent letter in your paper, in which I incidentally mentioned the fact that I am a Spiritualist. J. C. Bundy carefully omits to print the town and state of his correspondents' residence wherever the subject matter makes it possible for him to do so. It is evident from this that he does not relish the idea of his readers being free to judge of right and truth only from his standpoint. It appears to me, Mr. Editor, that the patrons of a newspaper ought to insist upon not being impounded in this way. If we submit to thus being "corraled," are we not sure to be fed much that is erroneous, and perhaps, if free hate be uppermost, that which is infamously untrue?

Now, if J. C. Bundy dares, let him giv me and thousands of others a chance to send his patrons a sample copy of any free-principles paper we may choose to send them, by printing the addresses as well as the names of his correspondents. Freethinkers want nothing more than a free fight. Nobody's exclusiv "wing" for me. DR. GEORGE HARDCASTLE.

CANTON, ILL., Feb. 28, 1881.

EDITOR TRUTH SEEKER: The following slip is cut from the Canton *Ledger:* "Mr. James Stockdale will make an opera house of his late purchase, the Lutheran church building, if he can get some assistance from our citizens. Here is a chance to secure a good place for public entertainments."

Mr. Stockdale, if I am not much mistaken, is a Liberal. I suggest that this is an excellent opportunity for the Liberals of Canton and vicinity to confer with Mr. Stockdale, and, if agreeable to him, organize a stock company and purchase the building, and then organize a Liberal League.

Yours truly, J. W. A.

DOVER, N. H., March 4, 1881.

MR. EDITOR: My patron saint is Judas. "Cos why?" If it hadn't been for him Jesus would hav been a failure, and I think he was as it is.

Yours truly, A. M. CANNEY.

ROCKFORD, ILL., Feb. 28, 1881.

MY DEAR BENNETT: Your proposed trip around the world meets my approbation, with the exception that to do justice to the subjects of observation you ought to be absent two years at least, and your expenditures should be thousands of dollars instead of hundreds, as contemplated.

There is much that needs correction. Myers, in his "Remains of Lost Empires," wandering among ruins, wherever he saw the phallic emblem cut upon stones, called it a cross, and evidence that Christ formerly had been worshiped. Wm. H. Seward, visiting Buddhistic pagodas, and seeing sculptured images of the infant Christna and his mother, thought it was copied from the Madonna and the little Jesus..

Egypt and India are full of treasures to throw light on our civilization and systems of religion. It only wants a keen observer not wedded to creeds to journey through those countries and gather the diamonds of wisdom scattered all around.

Elephanta should be visited by you, and instead of hours, you should spend days there and write an ordinary volume from that spot of facts you could collect in regard to its secrets.

And going or coming, I would love to hav you visit the Eastern Isles and inspect those giant statues there, the relics of fifty thousand years, and the remains of a submerged continent, over which rolls in silent and solemn grandeur the waves of the mighty Pacific.

Were I wealthy, friend Bennett, I would love to be your traveling companion and aid you in the grand work you contemplate. Mrs. Dr. Buckner wrote you that I was good for $5 on demand.

Truly yours, G. W. BROWN, M.D.

MAUSTON, WIS., March 8, 1881.

MR. EDITOR: This place is becoming celebrated as a Liberal stronghold. Concluded my second course of ten lectures last night in Opera Hall. Am to giv a third course commencing to-night There is scarcely a town in Wisconsin that might not hav a rousing series of lectures every three or six months. Messrs. Holgate, Sykes, Phillips, Alsbacher, Turner, Judge Grote, Adler, Kailer, and others too numerous to mention, are the activ Liberals here.

Yours fraternally, W. F. JAMIESON.

PHILADELPHIA, PA., Feb. 26, 1881.

CHAMPION OF TRUTH: I am not dead yet, but read your paper as regularly as I eat my meals, and try to digest every subject. I also try to keep up with the advancing column of Freethinkers. I hav obtained a great amount of genuin happiness by reading works issued from your office. May the angels bless and prosper you in your good work for mankind. I hope to see you before many weeks elapse and take one good look at a hero, for it is a long time since I saw one—one of the right kind. Adieu.

Your admirer, EMANUEL M. JONES.

HAZLETON, PA., Feb. 23, 1881.

FRIEND BENNETT: Your most valuable journal of Freethought and reform comes to hand every week regularly, and hardly can I wait till the week expires to note its appearance. Here in the coal regions many Freethinkers may be found, but the majority of them are somewhat backward in expressing their views. Here the priests hav the upper hand, and they of course liv like kings. The members of their flock invariably make confessions, and for them to utter one word against the doings of the priest would in their mind be condemnation forever. Right in this little borough I could name at least one hundred Infidels, but they dare not express themselvs as such, or the church-going populace would look upon them as "agents of the devil." That's what the jumping Methodist minister of this place terms them. In his sermon a few Sundays since he went on to say that his flock was decreasing. "Agents of the devil are in our midst. Bob. Ingersoll," he said, "is the general agent, and he is every day adding to his flock. Parents, teach your children the doctrin of Christianity. Don't let your girls stay out after church. I know there are lots of young men who come to this church just for the sake of escorting the fair ones of our flock to their homes," etc. Now, if the above sayings do not help to increase the ranks of Infidelity, then I am willing to surrender myself immediately to the hypocrits of Christianity. Yes, immediately, and never again to utter one word against them. I hav studied the question thoroughly, although I am an Infidel of only three years' standing, and a reader of that noble expounder, THE TRUTH SEEKER, for only nine months, but I hope I will be able to continue to read the same until I turn gray. My father and mother were true Christians, and they taught me nothing but the Christian doctrin, but since I hav studied the two questions thoroughly I hav resolved to stick to the truth. The reverend gentlemen are very friendly with me, and I suppose they think they can again mislead me into their rotten paths; but no, they are mistaken if they imagin anything of the kind. When I believed in the doctrins, ghost stories, and had many other such hypocritical ideas, I might say I was afraid of my own shadow. On retiring to bed a faint idea or imagination would come over me and I would see standing at my bedside something that would nearly scare me into fits. One night after being in bed a few minutes something approached me, stood there for a couple of seconds, and then disappeared. I of course was fearfully frightened and could not sleep a wink, and after lying in a state of wakefulness for some length of time I received what may be called a fearful "difter" right square on the nose. I jumped out of bed, skirmished the entire room, but could find nothing. What could it hav been, dear reader? I said then it was a ghost, but I say now it was nothing more than imagination and sole belief in the Christian doctrins that caused me to receive that blow or "difter" on the proboscis. That "difter" on the proboscis was what caused me to make an investigation, and one which proved successful in every sense of the word. I hope that all those who are still bound in those infernal chains of Christianity will read this article and follow its course. When the (in your mind) day of resurrection comes to hand, I for one will be prepared. Following is a short poem which I wrote while sitting in my bedroom thinking over the miseries of Christendom:

INFIDELITY.

From the time of Paine, some years ago,
  Infidelity has grown a great teacher to be;
Many smart men in its paths hav trod
  Who tried to set all nations free.

Paine, he never lacked the courage
  To expose the sayings of scripture;
Night and day he studied hard,
  And by it drew the first picture.

But, alas! grim death came to his door,
  To take away a man of spirit and nerve;
But what was it to him, dear friend,
  He had no God or devil to serve.

Thousands more hav fallen in the line,
  Noble sons of their own free thought;
Men who hav the use of free speech
  Hav into the line been brought.

With them Bob Ingersoll stepped in;
  To-day we hear it preached in every town;
And the time is not far distant, dear friend,
  When religion, with all its hypocrits, will be knocked down.

Every young man who upholds free speech, free thought, a free country, and freedom of the press should not hesitate in joining the Liberal League. We should hav one in this borough, but at present the chances are rather slim. In the near future we may stand some show of organizing. I would send you a small contribution with this letter, but I am, like all of my class (printers), a little hard up. You will hear from me again. I am yet in the years of rising manhood (twenty-one) and hope to write you many more letters. I remain your Infidel friend,

W. H. WEIDENBACH.

NORDHOFF, CAL., Feb. 14, 1881.

MR. EDITOR: I hav a very good Christian friend who sends me the Chicago *Standard*, a weekly paper devoted to the gospel according to John Calvin, and in looking over a late number I find the following item, which I think decidedly rich: "A nation's greatest need is not statesmen, not troops, not territory, not wealth, not intelligence, but men who fear God." The same paper has a long article setting forth the importance of "evangelizing America for the sake of the world." And having that object in view it is undoubtedly a grand idea to raise up a generation of cowards controled by fear alone.

I like the new dress of THE TRUTH SEEKER, and think the paper is improving in its general make-up, but I think it will be unnecessary for you to make any reply to friend Mair, as Mrs. Besant's showing of the influence of Christianity on the world will be sufficient reply to all he can say in its favor. I am glad you open your columns to the discussion of sister Slenker's hobby. It is a subject that is of vital importance to the human race. I think Elmina has the right ideas on the sexual question, and is worthy of the highest commendation for her brave defense of her principles.

Yours fraternally, FRED. ROBINSON.

ONONDAGA VALLEY, N. Y., Feb. 28, 1881.

D. M. BENNETT: We hav two insurance offices in this place; one nearly first-class for a country office, and Presbyterian; the other about fourth or fifth-class, and Methodist (one-horse concern); but both insure at the same rate. As the former is the most grand and popular, it gets the most custom. Prayers are said in both every Sabbath, and blessings asked for the people. Most of them seem to be satisfied with the promis of the kingdom of heaven in a future state. They don't seem to like infidels very well, and seem to believe all the evil in the world comes by them. They are real idolators of their own views, and shut their ears to all arguments of their opponents, and claim that all knowledge of science came by the Christian religion. To believe an impossibility they call a virtue, and not to believe it a crime. Belief is the great point on which salvation turns. If you believe Samson caught the foxes, and his other exploits in strength, and that Jonah swallowed the whale, you are safe. Anything that will show you are destitute of brains or reason will insure you that you are booked for the kingdom of heaven with a through ticket. If you use reason or common sense you will hav to take the down-hill road; but the old generalissimo's caldron is so much out of order of late that it is not much feared. Many good people hav doubts of the Bible being all truth, but dare not say so.

Christians seem to think Infidels hav no rights which they ought to respect. Some ministers say we ought not to study science, for it will make us skeptical on religion. Perhaps that may be true. I am a lover of it, and can't well help it; and if I could I don't wish to. I think science is the salvation of the world, because it does away with superstition, which is the greatest devil on the globe to-day and causes the most misery. R. C.

GRANT, PA., Feb. 28, 1881.

FRIEND BENNETT: I am a reader and an admirer of THE TRUTH SEEKER, although not a subscriber; hav read your letters from Europe with pleasure and profit. I send $10.00 for the inclosed list of books as per advertisement in THE TRUTH SEEKER.

H. F. BECK.

GREENVILLE, OR., Feb. 15, 1881.

MR. EDITOR: Please find inclosed three dollars for THE TRUTH SEEKER, also five dollars for your book you wrote in prison. I like THE TRUTH SEEKER better than any other paper. I look on you as one of the people's deliverers. You are doing a glorious work, striking right home to the point. These Christian sects I do not like. They are a great curse to the world. They are a curse too grievous to bear. I am no writer; I am a farmer, and the farmers are the most oppressed of any people on the Pacific coast, the rich getting richer and the poor getting poorer; lots of law but no justice. Nature is my God; my religion is to do what is right. H. BENNETT.

Don't Think.

[The following is from *Zion's Herald*, and is an excellent setting forth of what is required of Christian devotees:]

Oh, leave thyself to God! And if indeed
'Tis given thee to perform so vast a task,
Think not at all—think not, but kneel and *ask*.
O friend, by thought was never creature freed
From any sin, from any mortal need;
Be patient! not by thought canst thou devise
What course of life for thee is right and wise;
It will be written up, and thou wilt read.

Don't think. If you think you will weep,
And your sight will grow even more dim,
And your heart will more grievously ache,
And your life be more burdened for him.

Don't think; banish memory; work;
Work early and late with a will;
For work to the wretched is all
Of earth's good that is left to them still.

Don't think; if you think you will doubt,
And doubting will lead to despair;
Confusions, cross-purposes, still,
Enigmas, are here and there.

Don't think; just work on while you can;
And then sit and listen, and pray
For those who but lately began
To feel the fierce heat of the day.

Don't think; just go on to your grave;
Amid the low daisies so sweet,
Somewhere by the soft singing wave
It lieth, not far from your feet.

Don't think; just be patient and still;
Leave all the dire puzzle of fate
To One who, with infinit skill,
Will solve it, and never too late.

The Liberal's Demand.

BY ROBERT SWAIL.

The laws are partial to the church,
We on our shoulders feel her weight,
For constantly she tries her best,
To crush us and to rule the state.

Their costly buildings are untaxed;
This is unjust and needs correction,
Let them their share of taxes bear,
Or, no taxes, no protection.

Their chaplains are in Congress halls,
And in the nation's army too;
Thus we are taxed to help support
Religion and an idle crew.

Now, should the state hire Infidels
To teach their views in halls or schools,
And churchmen taxed for their support,
Would they not kick like government mules?

We are forbid to testify
As witnesses in courts of law,
If we should say there is no God,
A being no man ever saw,

Though principles we do adore
Opposed to bondage of the mind,
Reason and liberty their name,
And in our hearts they are enshrined.

One day in seven the churches claim;
For impudence this is sublime.
If we should play or work that day,
They stamp the action as a crime.

The laws, except for conscience' sake.
Some Baptists and the Jews as well,
But it denies the right to us,
To play that day, or buy or sell.

We are worshipers of nature,
With her we hold all days alike,
But priests would make us honor God
By force of law; this we dislike.

What right hav they to order us
How we should spend the holy day?
Chinese or Jews might just as well
Command all men to go their way.

Is Christianity by law
Established in fair freedom's land,
Although the Constitution says
That Congress shall not so command?

Does not the Constitution giv,
As great a right to us to make
Them honor Paine, despise their God?
Who helped us most, for goodness' sake?

Was not King George, by grace of God,
Our king? But Paine despised the fraud;
Our cause with Washington he fought,
And conquered England's king and God.

Then we demand that Uncle Sam
Shall rule, not God, or freedom dies;
Free us from oaths and Sabbath laws,
And all our taxes equalize.

Correspondence.

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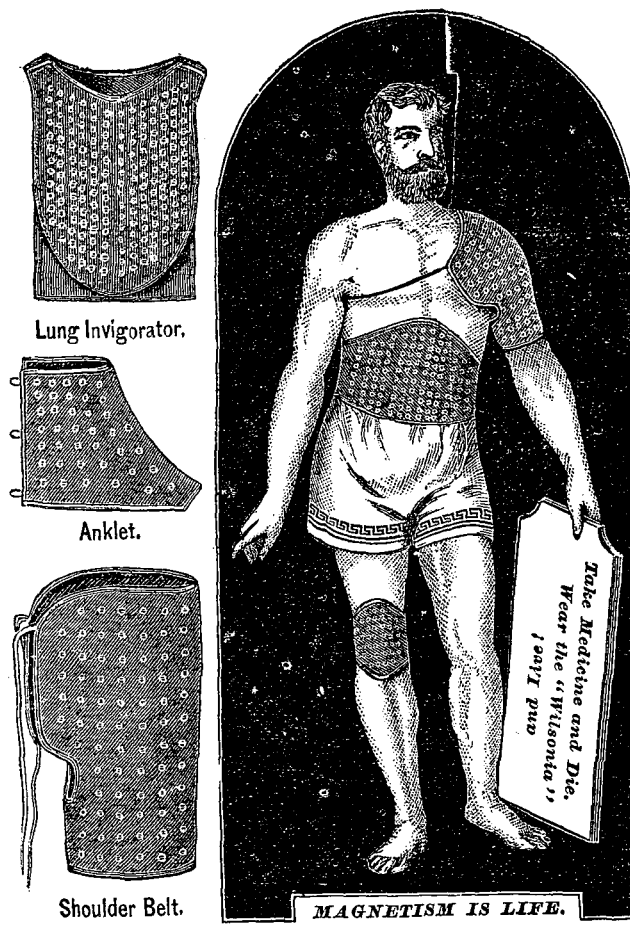
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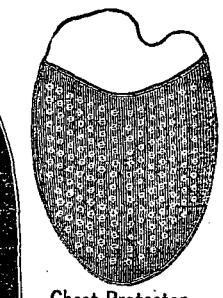
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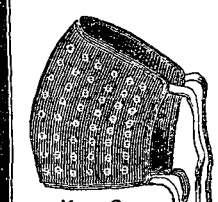


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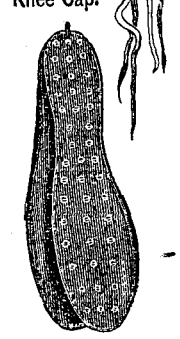
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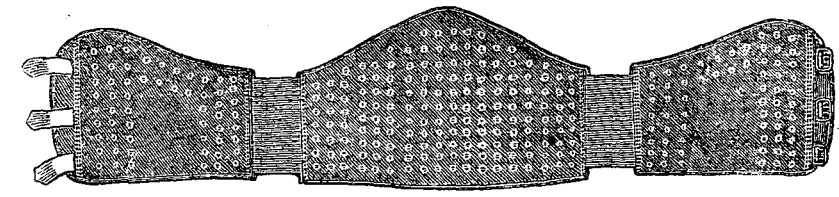


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THE men of the Reformation conquered for us the right of free inquiry in scripture; but modern science has conquered for itself the right of free inquiry about scripture.—*Strauss.*

THE solemn seriousness of religion has a strong attraction for me; but the levities of religion, so to speak, its fables and fancies and conceits, which are insisted on as part and parcel of it, are very repulsiv.—*Waters' Through Rome On.*

His name was Talus, made of iron mold,
Immovable, resistless, without end,
Who, in his hand, an iron flail doth hold,
With which he threshed out falsehood and did truth unfold. —*Spenser's Faerie Queene.*

THERE is a set of ecclesiastics who will not read a book, a newspaper, or argue with any one who does not reflect their own sentiments. They look into the glass and say, "I see every time I look there one who always agrees with me." That is their whole world, and of the rest they are profoundly ignorant.—*Dr. Norman Macleod.*

ORTHODOX, orthodox,
Wha believe in John Knox,
Let me sound an alarm to your conscience:
There's a heretic blast
Has blown in the Wast,
That what is not sense must be nonsense.
—*Burns.*

TAKE courage; hav freedom at any price. Mental slavery is the most degrading. If, in bursting your fetters, you should receive a wound, time will heal it; and though bigotry may point to the scar as a mark of degradation, it will be to yourself and to the progressiv a proud mark obtained in the cause of true liberty.—*McDonnell's Exeter Hall.*

IF Protestantism cannot prevent Infidelity, neither could Catholicism prevent Protestantism; and to charge Theodore Parker upon Luther is as unfair as it would be to charge Luther upon Leo. Back of them both was a power which was before either, and which they were unable to resist, and that power was the human mind, which is more than all churches and bibles.—*O. B. Frothingham.*

THE most cruel persecutions hav been carried out with perfect conscientiousness, and priests, with streaming eyes and bleeding hearts, hav burned heretics to the "greater glory of God." Conscience is not a safe guide; in fact, it is no guide at all. Conscience is not the eye which chooses the path, but the foot which blindly carries us wherever the brain directs.—*Mrs. A. Besant.*

ATHEISM would hav been the great and glorious finality of all real wisdom had it only been popular—had the wise few been allowed to think and speak freely their thoughts. But, alas, in even cultured Athens a disbelief in the gods was punishable with death, for then as now it was supposed that the very life of a nation depended upon a belief in and a placating of the gods! But then, as now, the leaders, those behind the scenes, were well aware of the impotence and worthlessness, as well as the mythical character, of their gods.—*Elmina D. Slenker.*

THE old theological reason for keeping Sunday can no longer be pressed. But the effects of Sabbath stillness does not depend on the Mosaic account of the creation. "The end of action is rest," says the greatest of the Greek philosophers, and his saying is the philosophical equivalent of the theological expression, "God rested on the seventh day." Rest is at the heart of all. A man who never reposes and never withdraws into himself runs a risk of going mad. It is the same with a nation, and assuredly never were the chimes which announce a respit from busy toil, care, and excitement more necessary than they are to a civilization like ours.—*The Toronto Bystander.*

SOME men are very often mistaken in their judgments. The reason thereof is, they converse with but one sort of men, they read but one sort of books, they will not come in the hearing of but one sort of notions; the truth is, they canton out to themselvs a little Goshen in the intellectual world where light shines and, as they conclude, day blesses them; but the rest of that vast expansum they giv up to night and darkness, and so avoid coming near it. . . . All such are far enough from that comprehensiv enlargement of mind which adorns a soul devoted to truth, assisted with letters and a free consideration of the several views of thinking men of all sides.—*Locke.*

GIV a ms. says Jesus, and all things are clean unto you. If I bestow all my goods to feed the poor, says Paul, and giv my body to be burned, and hav not charity, it profiteth me nothing. Paul urges rich men not to trust in riches, but to be rich in good works and ready to distribute; but he does not bid them get rid of their wealth; nay, he says it is right for parents to lay up for their children. So far from bidding "to giv to every one that asketh," he distinctly commands to refuse support to the idle. Industry is with Paul a positiv duty—a sentiment which cannot be discovered in the precepts of Jesus, who teaches that to abandon one's trade and wander at his side is highly meritorious.—*F. W. Newman.*

CHRISTIANITY is at bay within Christendom. The Christian world contains more non-Christians and anti-christians than Christians, more unbelievers than believers, more unworshipful than worshipful, more lukewarm than ardent, more irreverent people than reverent. The Naturalists outnumber the Supernaturalists. The Rationalists carry more weight than the pietists. This is so, at all events, in the centers of thought; and the centers of thought are the fountains of thought. The live mind of the world (meaning by live mind inquiring mind) is deserting Christianity for philosophy, science, and literature. But a more decisiv indication of the decline of the Christian system, as interpreted by Protestants of all degrees, from Lutheran to Universalist and Unitarian, is the all but complete divorce of the system from popular life.—*O. B. Frothingham.*

Odds and Ends.

A CINCINNATI man found a rough-looking individual in his cellar. "Who are you?" he demanded. "The gas man, come to take the meter," was the reply. "Great heavens!" cried the householder, "I hoped you were only a burglar." —*Boston Post.*

"I THREW this off in ten minutes," softly said the poet, placing a manuscript on the editorial table. The editor said that when it came to speed no long-haired poet should distance him—and he threw it off in less than ten seconds—off the table into the waste basket.

MY LITTLE BROTHER'S GRAVE.

What is that little grassy mound,
Where pretty roses bloom?
Your brother lies beneath that ground,
'Tis little Oscar's tomb.

Alas! did little Oscar die?
How dismal it must be
To bid this lovely world good-by!
It seems quite sad to me.

But though his lifeless form lies here,
His spirit livs above.
And sees with vision bright and clear
The God of life and love.

That is, the Bible tells us so,
But I've five dollars home
That says that Oscar's turned to mud,
And with God will never roam.

A MEAN MAN.—Mr. Elijah Hitchcock was a Connecticut constable, whose character was under scrutiny. Deacon Solomon Rising was inquired of about him.

"Deacon Solomon Rising," said the questioner, "do you think Mr. Hitchcock is a dishonest man?" (Very promptly) "Oh, no, sir, not by any means."

"Well, do you think he is a mean man?"

"Well, with regard to that," said the deacon a little more deliberately, "I mean to say that I don't really think he is a mean man; I've sometimes thought he was what you might call a keerful man—a prudent man."

"What do you mean by a prudent man?"

"Well, I mean this, that one time he had an execution for $4 against old Widow Witter, back here, and he went up to her house and levied on a flock of ducks. He chased them ducks, one at a time, round the house pooty much all day, and every time he catched a duck he'd set right down and ring his neck and charge mileage; and his mileage 'mounted to more than the debt. Nothin' mean about it as I know of, but I always thought after that that Mr. Hitchcock was a very prudent man."

WANTED IT JUST RIGHT.—"How much will this cost in your paper?" asked a quiet-looking man, as he handed in the following advertisement at the Brooklyn *Eagle* counting-room:

"Smith—Busted a trace, in this city, Friday, just after dinner, Mary Smith, wife of the undersigned, and daughter of old Sim Pratt, the leading blacksmith of Denver, Col. The corpse was highly respected by the high-toned families, but death got the drop on her, and she took the up-bucket with perfect confidence that she would hav a square show the other side of the divide. The plant transpires this afternoon at her boarding-house on Willow street. Come one, come all.

"Dearest Mary, thou hast left us,
For you on earth there wasn't room;
But 'tis heaven that has bereft us,
And snatched our darling up the flume.

"Denver papers please copy and send bill or draw on sight.

"By her late husband, P. SMITH."

"I don't believe you want it in just that way, do you?" asked the clerk, rubbing his chin dubiously.

"Why not, stranger?" asked the quiet man.

"It don't read quite right, does it?" asked the clerk.

"Was you acquainted with the corpse, stranger?" demanded the quiet man. "Was you aware of the lamented while she was bustling around in society down at the boarding-house?"

"I don't know that I ever met her," responded the clerk.

"So I reckoned, Jedge. You wasn't up to the deceased when she was in the living business. Now, Jedge, the deceased wrote that oration herself afore she died, and I want it in. Do you hook on, partner?"

"But it isn't our style of notice," objected the clerk.

"Nor mine, neither," acquiesced the quiet man. "I was for having a picture of her and a lot more talk, but she said she wanted it quiet and modest, so she whooped that up. Say, stranger, is it going into your valuable space without any difficulty?"

"I don't know," said the clerk, dolefully.

"I know, partner. This celebration comes off to-morrow afternoon, and that's going in in the morning, if it goes in out of a cannon. I got grief enough on my hands now, stranger, without erecting a fort on the sidewalk, but if you want war, I hav the implements right in the back part of these mourning clothes. What d'ye think, Jedge?"

"Does it make any difference where it goes?" asked the clerk.

"I want it in the paper," said the mourner, "and it's going in if it takes a pile-driver. Think you twig my racket, stranger?"

"All right," replied the clerk. "I'll put it in the 'Salad,' among other mournful remarks. Four dollars, please."

"That's business," and the quiet man paid the money. "If you ain't busy come around to-morrow. I'm going to giv the old woman a send off, and if the gospeller don't work up a pretty good program before he gets to the doxology, his folks will think he's been doing considerable business with a saw-mill. She was a good one, Jedge, and she was pious from the back of her neck to the bunion on her heel; you can tell that from the notice;" and the mourning widower wiped his eyes on the sly, and later in the day was fined $10 for thrashing the undertaker who had put silver handles on the casket instead of gold.

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Notes and Clippings.

A BALTIMORE religious paper says that ministerial loafers are an abomination.

ABOUT a quarter of the Vermont towns hav elected women as superintendents of schools.

SPURGEON says that there is a great deal of prayer which is done in an objectionable manner.

THE Rev. Dr. Platt, San Francisco, in a very strong and ably argumentativ speech said that Christianity in San Francisco was virtually dead.

A WRITER in the *Whitehall Review* says that rest would cure half the ills to which horseflesh is heir, but people will not giv it, because it costs money.

THE Rev. D. P. Mitchell of Topeka has been found guilty by his Methodist conference of using the church money dishonestly to promote his candidacy for Congress.

THE world has ended to the Rev. Dr. Cummings, the celebrated Second-Advent preacher. He is hopelessly insane. It is the old story over again—too much religion.

THE public debt of the United States is $68 per head; of Spain, $154; of France, $136; of England, $117; of Holland, $114; of Canada, $28; of Mexico, $39; of Switzerland, $2.

THE publication of the revised New Testament has been postponed until May. There is no telling what will become of the unfortunate people who die before the correct edition comes out.

FORTY-FIVE years ago the Rev. Leonard Woods, D.D., of Andover, wrote that he could remember the time when he could count up forty intemperate ministers at no great distance from his home.

THE latest novelty in Spiritualism is the production of ghostly lights in dark seances. The luminous shapes are crosses, circles, triangles, and other emblems, and they float mysteriously over the heads of the spectators. A Boston medium is the producer.

ANTI-MONOPLY leagues are being rapidly organized in all directions, and are growing in strength every day. By the time another general election is held they will undoubtedly be strong enough to hav a decided effect upon the result. Monopolists may as well take warning.

A SECOND-ADVENT congregation at Greenwood, Kan., hav lost confidence in their pastor because, while publicly avowing a belief that the world would come to an end in 1881, he secretly took a note for five years on a loan of $1,000, and demanded twelve per cent interest with ample security.

WENDELL PHILLIPS said in a public address a few days before the assassination of the Czar: "I look at Russia, four thousand miles away, and see what incubus is resting on her people. I only hope that somebody will lift it off their shoulders. If nothing will do it but the dagger, then welcome the dagger."

THE Rev. Lloyd Morgan stole books from the Public Library of Cincinnati and was exposed. This episode did not end his ministerial career, nor hinder his getting a Baptist church at Kittenning, Pa. After a few years of successful hypocrisy he has again fallen into disgrace, a jury having convicted him on a criminal charge relating to a woman in his congregation.

SOME converts were to be baptized by immersion in the river at Pekin, Ill. The water was icy, which they had expected, and it was also muddy, which was something they could not make up their minds to bear. Therefore they went to a park in which was a mineral spring and pool, and the ceremony was performed in water strong with sulphur. Thus possibly sulphur may help to protect against other sulphur.

ACCORDING to our esteemed evening contemporary, the *Graphic*, Mr. Comstock has been at Albany advocating the passage of a bill conferring upon the Society for the Suppression of Vice, and especially upon Mr. Comstock himself, authority to enter any place suspected by him and make arrests *without warrants*. Reformers of this class will bear to be very closely watched.—*Sun*.

THE vice-president of the Western Lumbermen's Exchange estimates that, if the demand for lumber increases proportionately, the forests of the United States will be annihilated in twenty years. The same view is taken by the *Northwestern Lumberman*, which says that the "lumber supply of the Northwest is becoming so rapidly exhausted that within the next ten years something like a timber famin may be looked for."

SOME excavations commenced at the distance of about a kilometer from the walls of Pompeii, with a view to ascertaining the nature of the surroundings of the city, hav led to the discovery, within an area of but a few square miters, of thirty skeletons, ten of which were huddled together in one room of a small suburban villa, and among and upon the bones were found bracelets, necklaces, earrings, and other objects.

PROF. VIRCHOW, of Berlin, has lately dealt the vegetarians a blow. The advocates of a vegetable diet hav generally maintained that animal food was not natural to man. This is denied on anatomical and biological grounds by Prof. Virchow, who shows, as the result of anatomical inquiries, that not only man, but such animals as the gorilla, nearly allied to him in the scale of being, are indisputably fitted to be omniverous.

A YOUNG Men's Christian Association was an activ religious agency in nearly every city and large town in the United States ten years ago. Only a few of these organizations are in existence to-day, and the survivors are in the largest cities. It was found that they tended to draw young men away from the churches, and therefore they lost the countenance of the clergy, who hav gradually adopted most of the social ideas on which the associations were conducted.

WM. H. MONDAY, Rev. B. F. Reeves, and Rev. W. H. Hill, who are members of a temperance league, had sixty-four liquor dealers in the town of New Lots prosecuted for violation of the excise law, and complained of the indiscriminate manner in which licenses were granted by the excise commissioners. Soon after the cases of the liquor dealers came up before Judge Pratt, and they were all dismissed with costs. The costs amount to $1,000, and this the complainants will hav to pay.

THE Connecticut legislature, in attempting to pass laws restraining the practice of medicin by persons not properly qualified, finds itself placed in an awkward dilemma by the Spiritualists of the state, who openly announce that they will get even at the next elections if their clairvoyant doctors are interfered with. This appears to be by no means an idle threat. The Spiritualists claim that they can rely upon three thousand votes, and if that is true, as it may be, it means that they hold the balance of power, and can defeat the dominant party in the state.

THE scarcity of the fuel in the West is one of the noteworthy results of the severe winter. The heavy snow storms, some of them continuing days at a time, so generally imprisoned the farmers that in Iowa, Minnesota, and other western states the roads hav been impassable in many towns for weeks. Hay and corn are exclusivly used for fuel, but there is danger of exhausting even those materials. Farmers say that the winter set in so early and severely that much of the corn still stands in the fields under the snow, and much of their regular fall work was of necessity left undone.

THE ignorance and superstition existing in Austrian Poland are illustrated by an occurrence in Biala, West Galicia, where, last month, thousands of men and women assembled in front of a church and waited all day in the expectation of seeing the devil appear in tangible and visible form. The report had become current that he had been caught in a tight place by a clever priest, who had subdued him with holy water and prayer, and that, loaded with twelve chains, and in the custody of four gendarmes, he would hav to visit twenty-nine churches before he could regain his liberty.

AT the dedication of the New Second Reformed church, Albany, a hymn which had been written for the occasion by a brother, was sung. The first verse was as follows:

"Our father's God, from out whose hand
The centuries fall like grains of sand—
We meet to-day, united, free,
And loyal to our church and thee,
To thank thee for the era done,
And trust thee for the opening one."

By a strange coincidence Whittier wrote precisely the same thing for the opening of the Centennial Exhibition at Philadelphia, except that the word "land" was substituted for "church."

BEECHER'S revival came to an end a week ago. It has been without marked results, and is looked upon as a failure. There was no widespread interest awakened, and Beecher himself was several times unable to conceal his disappointment. He said a few days ago that there had not been a single note of joy throughout the services. At the close of Friday evening's meeting, when an opportunity was offered to those who had been influenced by the meeting to present themselvs to the examining committee with a view of becoming members of the church, one young woman presented herself to be questioned.

THE Rev. W. M. Thayer says that a man who drinks wine is thereby prejudiced to such an extent that he is disqualified for translating the Bible. It seems then to require a more sober condition to translate a Bible than to write one. By referring to 2 Esdras xvi, 38, it will be seen that the prophet was commanded to open his mouth and drink a cupful of liquid like fire (which was probably whisky), and after he had drank it his mouth was opened and his five scribes wrote sacred scriptures continuously for forty days, writing in that time two hundred and four books. That fiery liquid seems to hav been essential to the operation.

THE church to which belonged the Rev. Edward Cowley, late of the Shepherd's Fold, and later of the penitentiary, has all along been slow in his case. It gave him countenance long after the exposure of his offenses; it provided clergymen to sit with him in court and thereby giv him a kind of public indorsement; and some kindly persons among its members shortened his imprisonment by paying his fine. Now, after he had been judicially tried, convicted, and punished, an ecclesiastical commission of inquiry has at last been appointed to investigate. This body naturally does not at this late day get any help from those who hav once done the work of sending Cowley to prison.

A RELIGIOUS paper givs its readers a picture of the devil with a view of having it used as a blackboard exercise in Sunday-schools. The enemy of souls is represented as black, covered with scales, and furnished with a barbed tail, which he flourishes as a stage driver does his whip lash. His feet are cloven and one leg is much longer than the other. He is represented in twofold view, once as pushing a Christian into mischief, and again as pulling either the same Christian or another one away from the calls of duty. The Christian whom the devil pushes has had his hat knocked off in the encounter. The man who is pulled is grasped by the coat tail, at which the devil appears to be violently jerking as if he would tear the garment to ribbons.

News of the Week.

THE Hudson river is open for navigation.

INDIANA has voted to hold its elections in November.

A CALL for an extra session of Congress will be issued this week.

OUR navy has a paymaster to every one hundred persons in the service.

HANLAN offers to giv Courtney fifteen seconds start in a five-mile boat-race.

EX-SENATOR LOT M. MORRILL has been appointed collector of Portland.

GEN. PHILIPS CROOKE, senior member of the Brooklyn bar, died on the 17th.

MAJOR-GENERAL EMORY UPTON, of San Francisco, committed suicide on the 15th.

ST. PATRICK'S DAY was celebrated very quietly in this and other cities this year.

JOHN GRISCOM, of Chicago, proposes to start on April 15th on a forty-two days' fast.

RUFUS HATCH is still getting injunctions against the Western Union consolidation.

GARFIELD has renominated Stanley Matthews to be Associate Justice of the U. S. Supreme court.

THE American Printing Co.'s employees, of Fall River, Mass., hav struck for higher wages.

TALMAGE's revival has fallen as flat as Beecher's. The Brooklyn sinners don't want to be saved.

SECRETARY OF STATE BLAINE has ordered the consuls to deny that any disease has afflicted American pork.

MANY meetings hav been held in this city by Socialists to rejoice over the assassination of the czar of Russia.

SEVEN persons were seriously injured by the explosion of a box of torpedo powder in a Brooklyn manufactory on the 16th.

FAIR HAVEN, N. J., is in the midst of a school war over whether white and colored children shall attend the same school.

M. ROCHEFORT, of France, says that during this last winter the czar of Russia transported thirty-three thousand persons to Siberia.

JUDGE CHOATE, of this district, has resigned his judgeship. His reason was that his salary ($4,500) was not adequate compensation.

THE Senate has requested the President to furnish official information regarding the negotiations for a treaty between this country and Mexico.

THE new steel steamship Servia was successfully launched on the 15th. Next to the Great Eastern she is the largest vessel afloat. She was built for the Cunard line.

BOYTON has been arrested in Ireland by the British government. He says he is an American citizen and claims protection. His arrest may lead to international complications.

IT is rumored that Gen. Grant will resign the presidency of the World's Fair. The preliminary million having been raised, the fair will go on whether Grant resigns or not.

EDISON is pushing his electric light to completion. A company has been organized and it claims that in a few weeks it will demonstrate the practicability of lighting streets by electricity.

THE Republicans hav complete control of the government. They hav a good majority in the lower house, the Vice-president has the deciding vote in the Senate, and the President is a thorough Republican.

GEO. JONES, editor of the N. Y. *Times*, has raised a fund of $250,000 for Gen. Grant. It has been invested so that it yields $15,000 annually. On Grant's death the donors, who wish to be incognito, will dispose of the principal.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER IV.

Abbé Dillon had long since strained our expectation toward that point, and the more so as he was, in spite of his liberal views in church matters of faith, an example of sincere piety, and, notwithstanding his old age, cheerfulness personified. The whole country around venerated the old man; but no one knew him better than the unfortunate and the children, for he loved best to be with them. He had the most singular ability to find out the woe of the one with whom he became acquainted; his look, which glided over the face of the stranger, was sufficient to detect the man, and in a short, apparently unimportant, conversation to penetrate his inmost being. Every sufferer found in the excellent man not only a consoler, a sympathizing friend, but the real companion of his own misfortunes. One sooner felt himself at home than acquainted with him, and when he taught, we believed to hear from his lips not his but our own thoughts and secret desires more definitly arranged and more clearly presented.

He accordingly began his narrativ, and said: "In my youth I was a wild fellow, and would hav liked to become a soldier. Man then feels himself swelling with power, and sets himself up against the world of the Almighty, and fancies to be a match at the same time for the powers of heaven and hell. But my parents did not agree with me. They hated earthly war, but loved more that of the spirit against the powers of darkness. They consequently dedicated me a soldier of Christ on earth, and I, with childlike resignation to their will, carried out the wish of the gray-haired couple, and entered the clerical profession.

"I devoted myself thereto—that is, my whole being was soon absorbed by it. A youth, with glowing fancy, does nothing by halves. My ambition, without hope, to shake the world through arms, now dreamed to fill all churches of Christendom with the glory of sanctity. I became a religious enthusiast. Solitude, and the quiet splendor of the monastery in which I lived, the reading of the church history, of the persecutions of the Christians, of the suffering of our saints and martyrs, inflamed me. I looked upon the world as a large church, in which God himself was the high-priest. Love completed my pious folly. I made the acquaintance of a young lady, whose beauty charmed me, whose bashful friendship drew a paradise around my solitude. I made a sacrifice of love and my wounded heart. So I fancied to hav made the first step toward brotherhood with all saints. While I saw heaven smile upon me, I felt flattered by the dreams of a hopelessly loving young girl. How great, how cleansed from the gross matter of this earth, I felt myself! I wanted now to enter into an order of monks. But my parents kept me back. I became a secular priest, and soon received through the influence of my relativs a well-paying parish.

"No sooner was I living without the walls of the monastery than the enthusiasm of my extreme piety vanished. I found the turmoil of a large seaport more agreeable than the leaden monotony of the sacred walls. My ambition remained the same; it only changed the aim. I determined to become one of the first scholars and authors of our century and of all coming centuries. I had selected the far-extending fields of theology and philosophy for my battlefield. My first work was intended to be the impenetrable ægis of revealed religion against all attacks of doubt and mockery.

"I read, I meditated, I wrote, and before I was aware of it I found myself standing with my weapons turned upon the tabernacle which I had undertaken to defend. The corruptions which had pervaded the church made me suspicious of the church, and the church finally made me mistrust religion. So I became a prodigal son thereof. I at length would for my own consolation erect a new structure out of the ruins of the fallen one. Vain attempt! These ruins, what were they? Ancient prejudices from the childhood days of the human race; tattered delusions, broken-down hopes. My peace, my happiness, was gone. I bewailed the peace of my innocent childhood, ransacked in vain the rubbish of my dreams, cursed in vain my audacious undertaking to penetrate the secrets of the spiritual world. There I lay, miserable and crushed, like the giants under their rocks, who, dissatisfied with this earth, would open for themselvs a way into the realms of the gods.

"For light I had striven, and now found myself in endless darkness. I would draw nearer to God, but at my approach it seemed that he had left this chaotic universe. Where I formerly, with reverential awe, imagined his presence, I found nothing but dead remains of self-consuming nature. I wanted to draw the veil from eternity, and stared into an endless grave, wherein lay the silence of destruction, and all darkening forgetfulness.

"No effort was spared to rescue me from my despairing wisdom. I searched for truth. Only truth, full conviction, indisputable knowledge, could satisfy me, not probability, not uncertain opinion and fickle belief. I examined the whole circle of my experiences, my sad researches, hoping always finally to discover an error which might overthrow my disconsolate wisdom, and lead me back into the lovely old realms. In vain! The terrible certainty remained that I must continue in eternal darkness.

"'What is the world?' asked I, and found myself again at the narrow limits of human wisdom. I see colors, forms, and changes, I hear sound, I feel hardness and softness of things, which I call bodies, and yet I do not know the things, but only their outside, their effect upon my skin, my nerves. I see masks, but not the actors behind them; I see phenomena, but not their cause. Is this outside of the things a property thereof? Or is it a result of the incomprehensible construction of my senses? This again I know not. For the slightest change in my sensual organs changes the world; one sense more, and before me arises a new world.

"And these, my senses, what are they? How can I through these skins, tubes, muscles, and fluids come to a clear conception of the things that float without? How can you turn the sensual into the spiritual, the real into the imaginary? Is the harmony which I find throughout the world property of that which is hid behind the phenomena which I call bodies, and which I distinguish after their impression upon my nerves, or is it the working of those tubes, muscles, and fluids? Or the result of the organization of my imagination, which I now call soul, then spirit?

"What is my soul? Here I meet the same difficulty as before regarding the objects of the sensual world. I know my own existence only through acts or various kinds. What I am myself, that can produce all these, I again know not. My spirit is an invisible fountain; I see streams of my deeds flow forth, without knowing from whence they come. I am the savage, without looking-glass, who knows the forms of all his friends, except his own, which he has never seen.

"What a confusion! I am, without knowing who I am, in connection with things that I do not know. And why am I thus? Why not different? How came I as a part to this universe? Was there a time when I was nothing? Who drew me forth to self-consciousness? What shall I do on this mysterious stage?

"Questions, eternal questions, to which no response is given. I cannot fathom my existence; nor whether I hav been placed here with my own self as an object in view, or as a means for strange, dark purposes. I am forced into this universe, and must now remain here, without knowing whether I can ever free myself from it by my own strength. I can destroy the instrument, this body, through which I act and produce appearances; but, in doing so, I hav no certainty whether I hav not with that destroyed the unknown, which causes the acts. I can burn up the wood, but what hav I destroyed? Certainly not the primitiv substance, the being, which showed that outside, that I called wood, but only the shape, the color, the coherence, and I now call the appearance, after the changed form and color, ashes. The primitiv substance remains; I hav not destroyed it, else it could not produce other phenomena.

"There I stand, uncertain whether I am able to free myself from the universe, or whether I must continue to exist? Continue to exist? and what for? Was I with the universe from eternity—why do I not know it? And if I continue to exist, shall I know again that I was there? I stagger through impenetrable darkness, and knock everywhere against the iron bars of human understanding. What country lies beyond these limits?

"That the world so appears, as I perceive it, is not because it is so in reality, but because my senses are so constructed that I am compelled to see it as I do. Compelled? How could it be otherwise? I obey in my perceptions laws that I did not make for myself. I cannot make myself independent of them. I cannot break the order in which I enjoy all sensations and perceptions. So I fancy to myself everything following in succession, or in time. Time is nothing without me. I smell, feel, taste, hear, and see it not. Time is something within me; and yet not a mere notion, for that could change, but a part of my organization, a law, a form, in which I am forced to let all my ideas succeed each other. Reigns there within the turmoil of my thoughts and sensations, as without in the dark universe, a time, a succession? Is there a past and a future there, or are these both merely formations of my mind? Are both my beginning and end in this universe, or merely in the world of my perceptions?

"And whence comes this world of my perceptions? Who built this strangely interworking machinery, which, without knowing how and what and why it is, only realizes that it runs and thrives and works? Who was its originator? How must it hav been created? Who is the creator's creator? Is it necessary that all things should hav a beginning? What was before the beginning of the universe? Are not beginning, creation, cause, again, perceptions which I gather from the appearances of the poor, sensual world, or of the peculiar organization of my mind? May not the case be with these things quite different than in the narrow circle of ideas of my own self? Why do I bear the idea of a God? Because I cannot explain the mystery of this world without this key. But this key again turns into a mystery; how shall I explain this without a second God? And what hav I then? Where then am I to stop? And there again I knock against the barrier of my reason; I cannot escape from the magic circle in which I am confined.

"So, beloved ones, I staggered from doubts to doubts. I lost myself in a desert. I saw a world full of idolized impostors and their victims; the whole human race in delusions about itself. The deeds of kings and their heroes resembled fearful ragings; the works of philosophers and theologians, childish fables. I saw millions of knees bend before altars, before an unknown being, whose existence was not even guaranteed by reason. I saw millions of hearts break in death with the hope that the breath of the Almighty would again gather and warm their scattered dust for more beautiful worlds.

"And yet all these, who smiled and died in their error, were, perhaps, happy. How willingly, cried I often, would I giv all my wisdom for your dreams. For me, too, nature once bloomed in her splendor; and her beauty was animated, and an angelic spirit spoke to me out of her wonders. Not in vain the transparent dome spanned itself above me, and floated in it the beautiful stars. Every star, to me at that time a more beautiful world, shone full of mysterious meaning down into the tears of the inhabitants of this earth; and a foreboding of the eternal and eternal-recompensing breathed through the firmament and over the shuddering earth and on the glowing hearts. And when the spring morning kindled the skies and colored the mountains, and the valleys awoke with the warbling of the lark, when the song of awakened creatures swelled up toward heaven, my knees bent in joy, and I would pray in the dust, hundreds of flowers waving around my head, and my tears intermingled with the dew of the rose. Ah! then it sounded from the depths and from the hights: God is eternal love. At that time I still strewed flowers upon the graves, and called the coffin the cradle of the second life. And the first tear of grief that fell upon the loved dead one was at the same time the first tear of love and longing, soon to be again united with him, where no sigh moves the weary bosom, and blissfulness reigns without end.

"And see, my beloved ones," continued Dillon, "I was very happy. But I endeavored to lift myself up, and to bear with manly courage a fate which I believed myself unable to change. Without knowing whether there was a ruling god, and immortality my lot, I honored the laws of virtue and felt in their keeping now and then some consolation. In this frame of mind it was that I found myself in Toulon, and there it was that I made the acquaintance of the man who restored to me my lost peace."

TO BE CONTINUED.

In the *North American Review* for April is a noteworthy article by Judge A. W. Tourgee, in which the professed reformers of the civil service are put on the defensiv and their schemes of reform pronounced to be incompatible with American ideas of self-government and on divers other grounds inadmissible and impracticable. The same number of the *Review* contains, under the fanciful title, "The Thing that Might Be," a profoundly philosophical study of the laws and conditions of human progress, by the Rev. Mark Pattison, rector of Lincoln College, Oxford. The third article is a strong defense of the Roman Catholic side of the controversy about religion in the public schools, from the pen of Bishop McQuade, of Rochester. The great problem of the governmental control of monopolies is discussed with reference to railway management by the Hon. Geo. Ticknor Curtis, who contends that when a railway company is incorporated by any state it agrees to this much and no more, that its property shall be subject to such legislativ control as the act of incorporation embraces, to the exercise of the taxing and police powers of the state, and to the power of eminent domain. The same problem, in its bearing upon telegraph lines, is ably discussed by the Hon. Wm. M. Springer. Mr. John Fiske has an article on the "Historic Genesis of Protestantism," and Mr. Anthony Trollope an essay on the poet Longfellow. Mr. Desiré Charnay, the author of the series of papers on the ruined cities of Central America, has for more than two months been pursuing his researches in regions remote from all avenues of communication with the civilized world, and consequently neither the present number of the *Review* nor the one last preceding it contains any contribution from him. In the May number, however, will be published another of his very instructiv papers.

No work is more appreciated by the scholar than Winwood Reade's "Martyrdom of Man."

Truth's Sunday Sermons.

VII.—The Deluge.

TEXT.—And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male aud female.—Genesis vi, 19.

We are now approaching, according to the plan of our discourses, a great—a wonderful—event in the annals of the world, greater and more wonderful in many respects than any other which has been or will be unfolded in the narrativ of the sacred writers as we proceed in our orderly discussion.

The text is introductory to the story of the flood, when the entire earth was submerged by a forty days' rain-fall, so that the highest mountains under the whole heavens were covered, and every living substance was destroyed. This rain poured down in such volumes continuously for forty days that the whole surface of the globe was buried under a body of water which had accumulated at the astounding rate of over four and a half inches every minute during the entire period.

No such rain has ever been known in modern times.

Nor was any such ever known in ancient times, except to devotees of various sects who believed the story as a part of their respectiv religions.

To-day, however, we do not propose to consider the flood itself; but only a relativ topic which the text presents.

We hav here another evidence of the whimsical and weak nature of the Jewish God. He seems to hav cherished his resentment against Adam for the unfortunate apple business for generations, and to hav permitted the subject to weigh upon his mind to that extent that he could see nothing but corruption in the human race.

He accordingly determined to destroy it from the earth. But he nevertheless retained such an affection for Noah that he made an exception in his case. It will strike the candid reader as a remarkable weakness in administering justice that he should hav made that exception. If the race was corrupt, Noah and his family must hav been tainted. In fact, corruption of their posterity proves that they were. This exception made the deluge a mere slaughter, accomplishing no good purpose. Had the *whole* race perished and a new creation after improved models or designs been made, the resulting good would hav excused the heartless destruction. But the only justifiable object of the flood was defeated by the rescue of Noah and his family.

There does not appear to hav been any necessity for destroying the animals, which, with only one exception, had done no harm to their creator. Yet the threat was to destroy "all flesh wherein is the breath of life." This, however, was thought better of in time; for, besides Noah and his family, provision was made for saving a male and female from every species of animal and reptil. Even the serpent tribe was preserved. The Lord "went back" upon himself. He did not destroy "all flesh" wherein was the breath of life, as he had threatened.

As near as the divine whim can be fathomed, it was the creator's intention to destroy the work of his hands, and make a fresh start. But he must hav distrusted his ability to create another race of living things, even of the humblest kind, which would account for the preservation of Noah with his family and two of a kind of all other flesh. But if he possessed the omniscience with which he is credited, he ought to hav seen that the whole object of his freshet would be frustrated if he permitted the repopulation of the earth to be accomplished by propagation from the species that lived before the deluge.

It was a very short-sighted proceeding, and, as the result proves, a mere useless slaughter, which it is little less than libelous to charge upon a really beneficent supreme being.

TEXT.—In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.—Genesis vii, 11, 12.

The idea of a great deluge is borrowed by the sacred writer from other religions. Nearly every religion whose traditions are now known, and whose origin was in the East and antedates that of the Hebrews, has an account of a flood, differing only slightly in detail from the story in Genesis.

The tradition apparently had a poetic origin. But it was reduced by the Jews to the commonest of commonplace prose, in which shape it is accepted by the Christian world as a divinely inspired account of an actual occurence.

But as that intellectual shackle of priestcraft—faith—is removed from the minds of men, and they enter the domain of theology with the same freedom of thought with which they investigate other subjects, belief in the flood dies out. It is difficult now to find any but the most case-hardened theologian or his most ignorant devotee who will seriously pretend that any such event ever transpired.

Belief in the story of the deluge presupposes a belief that no rainbow existed prior to the destruction of the world by water. It presupposes that the ark could accommodate a pair of every animal and reptil. It presupposes that this happy family lived a year in a huge box without ventilation, sanitary conveniences, or food. It presupposes that there was a reservoir of water held above the earth by a solid firmament. It presupposes that the highest mountains could be covered by water in a storm of forty days' duration. It presupposes that natural laws, in every respect, almost, differed before the flood from what they are now.

The Chaldean account is to the effect that God appeared to a man in a dream and warned him that on the fifteenth of a certain month mankind would be destroyed by a deluge. He directed this favored creature to build a ship to contain himself and his friends, with pairs of all kinds of animal life that could not survive in water. When the earth was submerged birds were sent out, but finding no place to rest they returned. This was twice repeated, and on the third day the birds did not return. Then the Chaldean Noah left the Ark, and with his wife was translated to heaven; but his friends retired to Babylon and rebuilt the city.

According to the Brahmanic faith, the human race had become corrupt, and were destroyed by a deluge, except a pious prince and seven holy men who were saved in a ship.

Compared with these traditions the Jewish Bible is a modern production. That the Jews learned these traditions from the people who surrounded them there can be no doubt, and that the story is plagiarized there ought to be none.

That such a flood as we find described in the book of these religions never occurred no one can deny without believing that that epoch marked a radical change in the unalterable laws of nature.

Read in the light of reason the story is like a nursery tale; but Christian doctrin demands implicit faith in its very truth under penalty of eternal torture.

Not long ago, to hav hinted a doubt would hav brought upon the skeptic condign punishment at the hands of the priests. More recently still he would hav been ostracized from "good society." Note, then, the progress of the world, when doubts of a ridiculous story may now be expressed without apprehension of that danger to person or reputation which would hav assuredly followed the expression, even in this country, within the recollection of men whose hairs are not yet gray.

Communications.

Elmina's Alphaism Criticised.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Through the kindness of one of your subscribers I hav had the pleasure of reading a few numbers of your paper, and I assure you I hav been highly entertained in traveling with you through Italy and your return home; in the lively discussion carried on in your paper as to the materiality of thought, and upon the subject of sexual temperance particularly. I believe in temperance in the use of what is good; total abstinence from what is bad.

Elmina D. Slenker cannot impress too forcibly the duty of temperance upon all who value happiness in this life, for sexual intemperance is productiv of untold misery, in wedlock as well as out of it; but when she recognizes the lower use of the sexuality, that of instinct-reproduction, I must beg leave to suggest a wider range for its legitimate exercise in man. Through nearly all the lower species of animals, in which the brain and nervous system are feebly developed, the law as given by O. S. Fowler and taught by Cowan, Mrs. Slenker, and others for man is most strictly obeyed; but the nearer we approach to man in brain development, the more human they become in this respect.

Elmina says, in substance, "We hav practiced the wrong course until it has become second nature." There was a time in the distant past when man, lower than the monkey tribes of to-day, lived out the law as laid down by our advocate of alphaism, but the severity of the law, for the male, was somewhat ameliorated by promiscuity. As a race we hav outgrown alphaism, but hav yet to outgrow promiscuity. Man was or is essentially promiscuous. In the early ages there was no such thing as marriage. Then came polygamy and concubinage; recently we hav been trying the experiment of monogamic marriage, and we hav not been very successful in our efforts, in view of the many divorces, bigamy, and general want of fidelity to the marriage vow; but I think we are rising slowly toward true monogamic marriage, and learning the true uses of sexuality. Now the world is peopling fast enough—"fewer children and better" is the motto for the time—but must sexuality die out by disuse in consequence? Any organ or faculty not used grows smaller, until nature entirely removes it. Curtail parent dogs for three generations, and the pups will become short-tailed.

In all the departments of lower life, vegetable and animal, useless and poisonous weeds and briars, and useless and injurious animals, grow as well as useful ones, apparently unregulated by intellect; bad traits of character grow as naturally among the animals and lower men as good ones in obedience to laws which we understand.

The higher man becomes, the more voluntary he becomes. The art of producing a high order of human beings is taught now with great exacitude by Fowler, John Cowan, M.D., and others, and we know that through the operation of laws well known to us we may make the man of the future just about what we want him to be. If we liv continent we will gradually become sexless, unaffectionate, pale, frigid; men with feminin voices, women with squeaking, cracked voices. The voice shows whether men and women are well-sexed or not, and we can develop man symmetrically from where he now is, or from where the best specimens now are, to an unimagined hight, or we can lop off some redundancy or other, except sex, that threatens the existence of the race. The law of evolution as it regards man is now in the hands of man. Nature furnishes the tools and conditions, and the art is being taught of producing after ideal patterns.

I would suggest wings for the women of the future, but don't prune men any. Are the alphaists in favor of large families, or the New England style of one or two? The Yankees hav concluded to stop the breed. If they think it bad for the world, all right. I suppose it will result in the survival of the fittest, but the indications are that the lower races and families are furnishing the population. If alphaism is adopted, and the New England rule, it must be so; for all who adopt them will become, in time, sexless. The man of small amativness is effeminate and useless. The strong men of the world hav been well-sexed; instance Martin Luther, George Washington, Aaron Burr, Daniel Webster, and Henry Ward Beecher.

Elmina's system would bring upon the stage a weakly race void of affection, the soul and center of the social system around which cluster and revolve the little planets and satellites of home, and in whose light all bask and are happy.

No, Elmina, sexuality, guided by reason and the intuitions, has another use than reproduction. It is electro-magnetic and vitalizing in its higher normal and temperate use, which is above instinct. This seems a just inference from the fact that this higher use is only found in animal habits among the highly organized for the transmission of magnetic fluid through a fine brain and nervous system, whereas in the lower orders instinct always practices alphaism. James C. Jackson, M.D., in his "Sexual Organism and its Healthful Management," in a chapter all ought to read, page 258, says, "I am satisfied from a thorough study of the organic relation of the sexes that the faculty of amativness has a twofold purpose and should be always gratified by either sex from this point." I might bring many authorities to support this position, but as we are not authoritarians the above will suffice. "And there be eunuchs which hav made themselvs eunuchs for the kingdom of heaven's sake" (Matt. xix, 12), said Jesus; but as my kingdom is of this world, I am anti-ascetic and anti-monastic, laboring with Elmina for temperance and every other reform calculated to ennoble man and make all better and happier, and am opposed to all that would in any way injure or degrade my race. If Elmina would level her artillery against abuse and intemperance alone she would not provoke the thought and discussion she now does. Extremists are our leaders.

JORDAN COX.

Obituary.

Death has again entered our midst and taken from among us one of our most activ and earnest Liberals. James Johnson committed suicide on March 3d, at his home in Wolcott, N. Y. The circumstances which led to the rash act were failing health and financial embarrassment. His funeral was held at his home on Sunday, March 6th, under the auspices of the Liberals of that part of the county. The services were conducted by Samuel Cosad, consisting of an able eulogy to the memory of our departed brother. Bro. Johnson had been a lifelong and able defender of the principles of Freethought. He died as he had lived. He had always stood foremost in the rank of Liberals, and wherever duty called he promptly obeyed the summons, giving liberally of time and money to advance a cause which was indeed dear to him, withstanding persecution (not a little) manfully and heroically. The large concourse of friends, especially Liberals, who gathered together to pay their last earthly tribute bore unmistakable evidence of the great loss they had sustained by his death. All join in an expression of sympathy for the bereaved family, who hav sustained an irreparable loss in being called upon to bid a final adieu to a kind husband, a loving and an affectionate father.

A. E. RINGER.

[We were acquainted with Mr. Johnson, and knew him to be an earnest, warm-hearted Liberal friend and brother.—ED. T. S.]

Editorial.

Business.—Personal.

I wish to do what good I can, especially when I can do so with some profit to myself. With this motiv, and believing that William Wilson's magnetic garments are doing much good and are capable of doing far more good, I hav accepted an agency for their sale.

For several months I hav carefully watched their effect upon those who hav used them. It has come to my knowledge that hundreds of persons in this vicinity hav used them within the past eight months with astonishing benefit. I hav taken some pains to ascertain, and hav not learned of a single case, where they hav been used according to directions that they hav not done good.

Numerous paralytics who were helpless and worse than dead hav been marvelously restored to comfort and usefulness. Rheumatism, sciatica, lumbago, stiffened joints, inactiv limbs, catarrh of the head or lungs, debility, defectiv circulation, and a long list of kindred ailments seem to yield to their influence in a wonderful manner. Mr. Wilson regards disease as a unit, and considers that the remedy to produce health is also a unit. This may not be so to the fullest extent, but that it is far more so than is commonly supposed there are the best reasons for believing.

One of the great advantages of this remedy is that it renders unnecessary the swallowing of the long list of cathartics, laxativs, aperients, astringents, alterativs, resolvents, purifiers, hepatics, tonics, stimulants, excitants, stomachics, carminativs, demulcents, nervins, sedativs, soporifics, opiates, diuretics, diaphoretics, expectorants, emetics, and the entire catalog of thousands of drugs and medicins, including simples and compounds of the vegetable, mineral, and animal kingdoms, which mankind has been gulping down for thousands of years. One of the great absurdities which man has been guilty of is the constant and persistent swallowing of nearly all conceivable substances, and making of the stomach a regular drug shop or foul chemical laboratory. Whatever tends to abate and terminate this absurd custom is a blessing.

For forty years of my life I hav been engaged in preparing, selling, and dispensing medicins. Probably not less than a hundred tons of drugs hav been in my possession, and made up in the form of mixtures, decoctions, tinctures, powders, pills, etc., to be taken into the human stomach. I meant well in all this, but fear I was in the dark, and not pursuing the best system of imparting health.

The impositions that hav been passed off upon suffering humanity in the way of medical compounds are almost inconceivable. Thousands of tons of drugs are sent from this city every year all over the country and are eagerly swallowed by the afflicted millions, and not unfrequently with positivly injurious results. Many of these drugs are positivly deleterious and hav taken thousands upon thousands of lives. Medicins hav done much good and hav often relieved suffering and disease, but they hav also done much harm. They hav often poisoned the human system and shortened life. Whether medicins hav not done more harm than good is one of the great questions not fully solved. That drugs hav done an untold and unknown amount of injury is true—too true. Let every person dispense with them who can.

The simple elements and forces of nature are the sources of health, the promoters of happiness, and when gently and properly administered, the best remedial agents. Sunlight, pure air, pure water, and the magnetic fluid are nature's great remedies, and in restoring health are far better than all the vegetable and mineral poisons pounded together in mortars, ground in mills, or manipulated in chemists' laboratories and apothecaries' shops.

Mr. Wilson states that three thousand people in this vicinity hav already made use of his remedy, and not a single case of failure has yet occurred. A large number hav used it to my own knowledge. That it has restored the glow and cheerfulness of health I hav witnesses, and that it has allayed much pain I hav no reason to doubt. Pain is a great impediment to happiness, and to be freed from it is indeed a great blessing.

The benefit imparted by these magnetic goods is in pursuance of a simple law of nature. There is no miracle about it. Magnetism is known to be the vital principle without which life cannot exist, and with a deficiency of it health departs and pain and disease are inevitable. In these goods are small plates of sheet steel riveted together with another metal, thus forming minute batteries, and being thoroughly magnetized by a powerful magnet, by being worn near the body they impart to the system that vital magnetic fluid which is the source of life and health, the deficiency of which produces disease, and the absence of which causes death. The mode of cure is simple and perfectly safe. Nature is always simple, and it is invariably safe to follow her. These magnetic garments may be regarded as nature's remedy.

The appliances are strongly recommended for nervous diseases, nervous debility, spinal disease, paralysis, epilepsy, rheumatism, acute or chronic, stiffened joints, anchylosis, loss of action of any part, catarrh, even in its worst forms, settled coughs, bronchitis, asthma, heart disease, torpidity of the liver and bowels, constipation, headache, cold feet, imperfect circulation, depressed spirits, gloominess, melancholy, hysteria, female weaknesses, and the numerous class of ailments akin to these, or arising from a debilitated and diseased condition of the system.

They will not, of course, perform impossibilities; they will not restore a limb that has been amputated; they will not restore an eye that has been put out; they will not bring an absolutely dead person to life, but they will cure very many diseases, they will aid enfeebled nature in restoring health, they will thus impart much happiness, and they are not unpleasant to wear. Mr. Wilson insists that they will cure every disease save ulcerated or decayed lungs. Incipient consumption yields to their gentle influence.

The first objection raised with regard to these goods is that they are dear; but upon a little consideration this objection is greatly removed. When it is remembered that they last for many years, that they obviate the taking of medicins and the employment of physicians, that they relieve pain and disease and restore good health, it will be seen that they are not dear. When it is remembered how thousands and millions of dollars hav been paid for medical treatment, and too often with little or no benefit, these appliances will not be found dear. Though the expense comes all at one time, and at first, it is not great in proportion to the benefit imparted; they are far, far cheaper and pleasanter than the old method of treating disease.

The prices are as follows:

Nerve and Lung Invigorators	$16 00
Body Belts	16 00
Throat Protectors	4 00
Chest Protectors	8 00
Insoles, per pair	2 50
Spine Bands	9 00
Sciatica Appliances	12 50
Knee Caps	7 00
Leg Belts	10 00
Anklets	7 00
Shoulder Appliances	12 50
Wristlets, each	7 00
Caps for the head	10 00
Abdominal Belts	24 00
Rupture Supporters	24 00

These are prices for goods of the best quality for adults. For children and infants the prices are considerably less. The number of appliances to be worn must be decided upon according to the necessities of the case. A supply inadequate to the cure of the case will not be sent out.

Letters of inquiry may be addressed to the undersigned, and will receive due attention. Orders for the goods will be promptly filled. A description of the diseases should be given, and in ordering goods the size of the waist and the size of shoes worn should be stated.

The goods will be sent by express to all places within a thousand or fifteen hundred miles, or they can be sent by mail to localities at a great distance, or where express offices are too far away.

My object in accepting this agency is to do good by affording benefit to my suffering fellow-beings and to myself at the same time. D. M. Bennett.

Communications for The Truth Seeker.

Many contributors hav apparent grounds for dissatisfaction because their contributions do not more promptly appear. The reason of this is easily explained. Three or four times as many articles are sent us as we can find room for. We would gladly publish every good article we receive, but find it utterly impossible. There are certain articles which we wish to lay before our readers, and in addition to these we will giv the contributions of friends so far as possible. We do not see how we can do more with our present space. We ask friends to be as patient as possible, and to make their communications as brief as the pressing nature of their inspiration will admit of. Let us all cultivate patience and resignation.

Book Notice.

History of the Christian Religion to the Year 200. By Charles B. Waite. Chicago: G. V. Waite & Co. 450 pages.

Under the above title Judge C. B. Waite has compiled and written a work which throws a great amount of light upon the early history of Christianity, and which is destined to be read by many thousands of people. While it is a bold attack upon the doctrins and claims of the church, it is written with candor and truth, and without bitterness or acrimony. It is the result of many years of thorough investigation and the most elaborate research among all the ancient authorities pertaining to this important subject. Two years of the time was spent in the Library of Congress at Washington, which is especially rich in biblical literature, and where are the writings of all the early Fathers in the original and an immense collection of later writers.

It is not saying too much to pronounce it a complete record of the events connected with the Christian religion during the first two centuries of its existence. That period has been divided into six periods—the First Period, the Apostolic Age, from the year 30 to 80; the Second Period, the Apostolic Fathers, from 80 to 120; the Third Period, the Three Apocryphal Gospels, 120 to 130; the Fourth Period, Forty Years of Christian Writers, from 130 to 170; the Fifth Period, the Four Canonical Gospels, from 170 to 185; the Sixth Period, from 185 to 200.

A comprehensiv view is given of the gospels of the first two centuries, with a brief sketch of those of a later date. The comparisons which the Judge has instituted between the canonical gospels and those styled apocryphal is a peculiar and interesting feature of the work, and one which will prove of great importance in arriving at a correct estimate of the value of the gospels as a whole.

This work is compiled with the accuracy of an able legal mind, and makes clear and conclusiv the important fact that the principal part of the books of the New Testament were not written by the persons whose names they bear, and that in this particular a great imposition has been palmed off upon the world, and the sacredness of inspired writings, produced by the agency of certain revered saints, has been accorded to that which was produced by theological charlatans and impostors.

In this work every authority and writer, ancient and modern, is arranged and classified, so that there can be no difficulty in appreciating the full importance of the authors quoted. The investigation is carried on step by step, so that the reader can easily take in where invention and pretense took the place of fact.

This work is necessarily very damaging to the extravagant claims of orthodoxy; but as truth is what the world needs and demands, it is to be hoped this production of Judge Waite may meet with a large sale. Let every person who prizes reality above fiction, truth above falsehood, read this volume. Price, cloth, $2.50; full sheep, library style, $3.50. Orders may be addressed to this office.

James A. Bliss has opened a Liberal and Spiritual book depot at 713 Sansom street, Philadelphia. He keeps on hand a full line of our publications, and Radical and Spiritual works generally. He also keeps The Truth Seeker and other reform and progressiv papers for sale, and will cheerfully take subscriptions for the same. May he meet with the success which his enterprise and industry merit.

[*From the New York Sun.*]

The Espionage of the Mails.

The recent appearance of Mr. Anthony Comstock at Albany, for the purpose of getting a bill through the legislature authorizing him to search houses without a warrant, brings to mind that this same man is now exercising an authority of a most obnoxious character. We refer to his espionage over the mails.

A scrutiny of mail matter was insisted upon many years ago, when Amos Kendall was postmaster-general, in the interest of the slave-holders, who wished to exclude from the mails all abolition or antislavery publications.

The old man eloquent, John Quincy Adams, was then in Congress, and never did that illustrious man protest against any outrage more strenuously than he did against this.

If the mails may be overhauled on one pretext, they may be on another. Anthony Comstock is an autocrat national spy, with subordinates to aid him in the detestable work of sifting the matter which shall be allowed to pass through the public mails.

The British people would not quietly submit to such a state of things for a single week.

"An Infidel Abroad."

The following rather flattering notice is from the *Sunday Capitol*, of Columbus, Ohio:

The progress of Infidelity in America can with certainty be laid at the doors of two men, Colonel Robert G. Ingersoll, the orator, and D. M. Bennett, the writer. The former sways a terrible influence by his fiery eloquence, but the latter is, without doubt, the strongest and ablest leader of the two, for, though he is not as passionately brilliant in his fights as the daring Bob, he is a man of cooler, steadier judgment, and what he does giv to the world bears so much the stronger and wider sway on account of the great amount of meat he givs to the kernel, the terrible amount of undeniable matter of fact he puts within a small space. Mr. Bennett's writings hav been the terror of the Christian for some eight years, and many are the attempts made to stop the progress of this Infidel. But so far the Christian world has only met with failures in its attempts to crush Bennett. He is not the man to be crushed in a moment. Over two years ago he was sent to prison by a misguided jury for selling a work that did not please the good Christian world,

but this failed to cool off the enterprising Infidel, and now thousands of indignant Christians are astonished with the news that Bennett has just brought out another work, entitled 'An Infidel Abroad,' a book of some eight hundred and fifty pages, large type, tinted paper, and very handsomely bound, all for $1.50. Here we hav for the first time Europe painted on a large canvas before us by an Infidel, and from an Infidel standpoint. Bennett sees things as no American traveler before him has seen things, and the views he givs on them are so different, so terribly daring above anything we ever had from our travelers abroad, that the book is really a rich treat to those who are dying for something in the way of literature. Space forbids us to giv a review of the book. There are some things in it that we do not like and some truths that might just as well hav been left out; but, on the whole, the work is a striking one, and is bound to attract the attention of theologians and literary critics."

[*From The New York Times.*]

The Brooklyn Rain-Makers.

Among the nativ African tribes the rain-maker is usually a more important person than the king. The latter has, it is true, the power of life and death over his subjects, but his jurisdiction is purely earthly. On the other hand, the rain-maker is believed to be able to control the elements. It is the rain-maker who alone in popular estimation is able to send rain or to withhold it as his interest or caprice may dictate. As rain is often the only security against famin in Africa, the man who rules the clouds is necessarily a person of immense importance. In the dry season he receives large quantities of cattle, slaves, and other retaining fees from people who are anxious for rain, and after a satisfactory shower popular gratitude takes the form of more slaves and cattle. It must be admitted that when the rain-maker fails to produce rain he is sometimes killed in order to stimulate the rain-making fraternity to a more careful and zealous discharge of their duty, but in spite of this, the rain-maker is, on the whole, decidedly the most enviable of all his darky countrymen in point of worldly ease and prosperity. Of course, men who believe that a fantastically dressed mountebank can control the rain are dreadfully ignorant and degraded, and, of course, the rain-maker himself is a blasphemous impostor, but, after all, it may be fairly asked whether there is not a close parallel between the performances of the African rain-makers and certain so-called religious antics now in progress in Brooklyn.

The belief in revivals of religion is shared by many sects who are widely apart in other respects. The ardent Methodist who witnessed the revivals in which Wesley and Whitefield were prominent held the same belief as to revivals which was held by the cold New England Calvinists. They regarded a revival as nothing less than a miracle. It was believed to be distinctly and purely the work of the Holy Spirit, and was classed with the miracle of the Pentecost. In early New England days, when every New Englander was either a theologian or an outcast, no one pretended that a revival could be originated by any man or body of men. The suggestion that any eminent preacher could fix a date for a revival, and could bring it about on the specified day, would hav been regarded as an atrocious piece of blasphemy. Granting that genuin revivals do take place, and that they are purely the work of the Holy Spirit, it is evident that the pretense that any man, no matter how eloquent he may be, can command the descent of the Holy Spirit is blasphemy of the most shocking type. A minister who should claim, directly or indirectly, such a power, would be making a claim far more audacious than that of the African rain-maker who simply claims power over the material clouds.

Recently two well-known Brooklyn preachers announced that they proposed to hav a revival in their respectiv so-called churches. One of them was a man, who, by a disagreement of a jury, had narrowly escaped conviction of the crime of adultery, and who had lost the confidence of the great majority of the members of his own sect. The other was a vulgar seeker after notoriety, against whom charges of lying and perjury had been made by ministers of unblemished character. Of one of these men decency requires that he should keep himself in comparativ retirement. Of the other it would be too much to expect that the requirements of decency would hav any weight with him. These are the men who hav undertaken to bring about revivals of religion in their several places of entertainment, and who are now redeeming their promises in a characteristic way. Just as the rain-maker conjures the clouds with rude chanting and with wild gestures, so the two Brooklyn revival-makers seek to produce revivals by the singing of peculiar hymns and by shouting and crying. To the man who does not believe that revivals are anything more than seasons of nervous excitement the spectacle is a sad and painful one, while to the man who does believe in the Pentecostal character of a true revival the deliberate assumption that the awful third person of the trinity can be brought down to Brooklyn by the antics of Beecher and Talmage is unspeakably blasphemous and revolting.

There are good people, who, not perceiving the full meaning of a pretended revival, systematically worked up by two Brooklyn rain-makers, fancy that in some way good may result, and that, at any rate, the "revival" should not be spoken against. Instead of doing good such a "revival" must do incalculable harm. Its inevitable result is to bring religion into contempt in the eyes of men who do not separate Christianity from the follies and faults of its professors. Moreover, the condition of the man or woman who fancies that he or she is converted under the bellowings of Beecher and the dancing of Talmage is not to be viewed with complacency by believers in true religion. Sooner or later such converts will discover that they hav mistaken physical excitement for that renewal of the desires and impulses which is the first step in the Christian life. They will think that they hav tried religion thoroughly, and know by experience that it is a delusion. Or else they will persevere in their Christian professions, and will model their code of morals and conduct on those of the reverend rain-makers to whom their conversion is due. In either case they are recruits from whom Christianity has more to dread than from its open enemies.

The Mormon Problem.

How Mormonism is to be eliminated from the republic while the Christian church is subsidized and the Bible is authorized as a school book, is the problem with which our statesmen are now puzzling and struggling. It is insoluble.

Polygamy is surely abominable. But it is a Bible institution. Abraham and Solomon, on the average, were deeper in it than Brigham Young. The Mormon church is decidedly orthodox. It believes in Christ, his atonement, resurrection, and kingdom, here and hereafter. If its Christianity is not Platonic, it is sufficiently Ebionitic. Contradictory as the two sects are, they are both in the New Testament. Mormonism grew naturally out of both the Old and New Testaments, and all Christendom receives both books as divine.

Judge C. C. Goodwin, in the March number of the *North American Review*, presents the "political attitude" of Mormonism as something rather portentous. And truly it is. But who is to blame for it? Could it possibly hav arisen in a republic which did not cherish and cultivate a superstitious regard for the Hebrew scriptures and that gospel which sends one man to hell and another to heaven simply because the former is rich and the latter poor? How are the statesmen to punish for polygamy while the Sunday-schools are teaching that Abraham, a polygamist, and a very mean one at that, was the father of the faithful and a model of godliness? Are they to be hounded on to exterminate Mormonism by the church of which it is the legitimate, natural, and inevitable offspring? Is Saturn again to devour his own children? Is the church to hav the use of the civil bayonet to pick the mote of excessiv marriage out of the Mormon brother's eye, while it has the beam of the holy Bible Society in its own?

Considering on what slight evidence in its favor, and against what glaring proofs of imposture against it, the world believes in the divine inspiration of the Bible, it seems quite possible that the very concoctors of Mormonism may have sincerely believed they were commissioned by God to form a new church, or rather reform the old one. Remember that the early fathers of the Christian church advocated lying for the cause of Christ. Joe Smith was doubtless habitually a liar; but he found nothing in the Ten Commandments against lying, so long as he did not bear false witness against a neighbor.

As to the "crafty brain of Sidney Rigdon," I think Judge Goodwin is mistaken as to the character of the man. I knew him when he was studying Latin with Rev. John Seward, a brother-in-law of mine, in Aurora, Ohio, with a view to obtain a college education for the ministry. My impression is that he was a perfectly sincere zealot who believed every word of the Bible divinely inspired. He had a fanatical faith as well as an activ brain. And when he got hold of Spaulding's time-worn manuscript of a novel in Robert Patterson's printing-office in Pittsburgh, he would be very likely to think it a missiv of divine Providence to enable him to fulfil his mission of reforming the church and converting the world. And when he met with such a magnetic, natural-born liar as Joe Smith, in Palmyra, N. Y., and showed him Spaulding's work, it was the most natural thing in the world that the two should convert each other. So that Smith, hitherto a lazy, drunken vagabond, should think himself called of God henceforth to lie like St. Hieronymus for his glory, and Rigdon that he had by the direction of divine Providence found a man who could not only see through a stone into the bowels of the earth, but grind by God's will that strange, old, unprinted novel into a genuin revelation on which to found the church of the Latter Day Saints.

From what I saw later, after the Mormon tabernacle was set up in Kirtland, I hav little doubt that Rigdon sincerely believed Smith a prophet. He was that gullible, to use a Pennsylvania phrase. Cowdery and Harris, whom I often met, had every appearance of being sincere dupes. Smith, I think, duped himself. Surely it is not an impossible thing that a liar should be superstitious, or that a superstitious person should sincerely think himself called or inspired of God.

In the constitution of his church Rigdon introduced some good features, such as not bestowing any earthly advantages on its officers, and giving women equality of suffrage with the men in all offices, spiritual and temporal. The former he may hav borrowed of the Quakers, and the latter, I think, he must hav borrowed from the practice of the Congregational churches on the Western Reserve, with which he was familiar. The state might well borrow that, and it will probably hav to before the Mormon problem is settled. It is true that the Mormon church, like the Christian, gave a fat thing to its officers, and this was the cause of Rigdon's temporary quarrel with it.

The causes that hav produced the elevation of woman, so far as she is elevated, and the consecration of home, are not to be found in the code of Moses or the epistles of Paul. Theology has surely had no hand in it. The world must thank science and philosophy, and not theology, for the absence of polygamy in Christendom. Theology tends everywhere to maintain or restore it, because it disparages every earthly home in comparison with the unthinkable, heavenly home, where "they neither marry nor are given in marriage." No thanks to theology that it has not suppressed human nature and earthly happiness altogether. Fortunately, human nature is irrepressible; it will act and think for itself, more or less, in spite of all the allurements and horrors of a future, supernatural, and unknowable world which theology can conjure up. In spite of the glories of Solomon, that wisest of the scripture saints, as the old catechism taught us, in spite of the contempt poured upon marriage by a celibate clergy and their enslaved hordes of monks and nuns, the men and women who hav thought out the sciences of astronomy, anatomy, chemistry, and physiology hav discovered that monogamy—one wife and one husband at a time—is the secret of the highest human happiness, and the only system under which anything like justice, peace, and honorable progress of the race can be secured.

Now the only peaceful solution of the Mormon problem lies in making the morality of public opinion and law paramount to the teachings of the Bible. It lies in a public opinion which shall place a great part of the Bible on a dead level with the book of Mormon, and a large part of its saints on the level of Rigdon and Joe Smith. We hav seen the hallucinations and lies of these men become venerably mythical before our eyes. We hav seen the very stupidest book of the century, when clothed in travesty of Bible style, become "holy writ" to more than one hundred thousand earnest, honest, industrious people. And why should it not? It is not stupider or more monstrous or more foolish than a large part of what the Bible Society publishes. The Bible has considerable wisdom sandwiched in; so has the Book of Mormon. The Bible has the advantage of a good deal of better poetry and terser maxims. Nevertheless, but for the glamor thrown over it by superstition, and the dignity expended on it by the clergy lugging out a text every Sunday in every pulpit, the book as a whole, with its Munchausen histories, its Levitical laws, and its ridiculous, prophetical beasts with seven heads and ten horns, would sink in public estimation even below the Book of Mormon. At any rate, society would only preserve its best passages, as men would fish out diamonds from a cesspool. When the real, knowable nature of things assumes its rightful authority over the consciences of men and women—I mean the men and women who rule society at large, creating its science and its literature—not only polygamy will cease, but the more deplorable commercial degradation of woman, which now disgraces our cities, will cease also.

Thus the solution of the Mormon problem will carry with it that of a more difficult one. The Christian solution, to which the government is urged by the clergy in the name of law, is nothing but persecution—the same system which Nero applied to their own faith, with what success the world knows too well. A bloody solution will be no solution at all.

The missionaries to the Asiatics profess to hav converted polygamists. Has it been by punishment? Do they ever oblige their converts to put away their wives? Do they not, rather by appealing to science and philosophy than to scripture, confine themselvs to preventing polygamy in the future? The managers of the church had better do the same in the United States.

ELIZUR WRIGHT.

Boston, Mass., Feb. 23, 1881.

I READ "John's Way," and was much pleased with it. We must giv our truths dramatic and romantic setting. People will be won to the new vision far sooner by such methods than by cold arguments.

GEORGE CHAINEY.

Discussion.

What Objections to Christianity?

MR. MAIR'S SIXTH LETTER.

MR. D. M. BENNETT, *Dear Sir:* Notwithstanding your rather spirited defense of Messrs. Inman, Higgins, and Taylor, I must still hold to my assertion that they are worthless as authorities. Neither of them are mentioned in the Encyclopedia Britannica, the American Encyclopedia, nor Chambers', a fact which stamps them as being of no literary or scientific value whatever.

I have made considerable search to find some authoritative biography or criticism of any of the foregoing, but with the exception of two references in Allibone's "Dictionary of Authors," I can find no trace of them. I found there the following criticisms: Of Mr. Higgins' "History of Mohammed," Mr. Edward Upham, author of the "History of Buddhism," says, "I know it to be full of errors." Of the Anacalypsis it quotes the London *Athenæum*, from which I extract, "Never was there more wildness of speculation than in the attempt to lift the veil of Isis." Probably, however, the most "unkindest cut of all" is its criticism of Robert Taylor's Diegesis. It is, according to Allibone, "ineffably absurd. We can here apply the comment of Gibbon on his verdict respecting the prolix history of Gregory of Tours, 'I have tediously acquired by a painful perusal the right of pronouncing this unfavorable sentence.' It is said that Taylor repented and recanted; all the better for him; the conclusions of such a mind are of little weight on either side of any question."

Add to this Prof. Fiske's criticism of Jacolliot, that his work, "The Bible in India," is "a very discreditable performance," "a disgraceful piece of charlatanry written by a man ignorant of the very rudiments of the subject which he professes to handle." I scarcely need after this to quote Prof. Müller's condemnation of it.

I may be in error in attributing my book to the writer of "Diegesis." I found him set down as its author in the catalogue of Christian authors named in the last pages of Gowan's (1853) edition of Faber's "Difficulties of Infidelity," which is said in the preface to have been "prepared with much care and research," but I have not been able to determine the accuracy or inaccuracy of the statement. It is immaterial, however.

Your allegations about Tacitus will come under consideration in the third thesis; they are as amusing as anything preserved in "Poggiana." Likewise your rather diffused theorizing on the antiquity of man, etc., would better suit the fourth thesis. Contenting myself with observing, as the Duke of Argyll says of a writer who promulgated similar theories, you seem "to adopt very rashly and very unnecessarily as conclusions of science—conclusions with regard to the origin and history of man—which I firmly believe will be found on further investigation to have no science whatever in support of them," I will also defer this until its proper place.

I need hardly say that the greater part of your letter is repetition upon repetition of what I have already answered. Still there are some new features about it. The foul slanders about the mother of Christ, filched originally from Celsus, are inexcusable because they have nothing but the *ipse dixit* of Celsus to support them. The cause of truth never calls slander to her defense. As to the Essenes, De Quincey is the only modern writer of any repute who identifies them with the Christians, your explanation of which is decidedly peculiar. I will overlook a great many errors for the sake of brevity, stopping, however, to examine your alleged quotations from the early Christian writers, which I really should not let pass unchallenged.

On reaching home the day I received your letter I took my Eusebius to test the quotations you allege from him. Judge of my surprise when I found in both cases a very material word or two either wrongly translated or misquoted, and the sense of both passages entirely misunderstood. I do not, however, suppose you are to blame; you probably copied some one else's quotation. Your quotation reads, "The philosophy which we profess truly flourished aforetime, but having blossomed again in the reign of Cæsar Augustus, thy ancestor, it proved to be above all things ominous of good for thy kingdom." It should be, "The philosophy which we profess first, indeed, flourished among the barbarians, but afterward, when it grew up, also among the nations under your government under the glorious reign of Augustus . . . *that philosophy which commenced its existence with Augustus.*" You need not be informed that the Greeks and Romans called all other nations barbarians, and in saying that Christianity "first, indeed, flourished among the barbarians" Melito means that it first grew among the Jews, and he states a sentence or two further on that it was coeval with the time of Augustus. The second alleged quotation from Eusebius is equally incorrect. You give the title of chapter iv, book i, as, "The Religion Announced by Christ Nothing New or Strange," but the word is not "new" but "unexpected," and is so printed in my translation. You say he asserts that every pious person from Abraham to the first of the human race was a Christian, and hence says, "The religion delivered to us in the doctrines of Christ is not a new or strange doctrine." Your latter quotation is verbatim, although disjointed from its connection. What he says is this, "Should any one, beginning from Abraham and going back to the first man, pronounce those who have had the testimony of righteousness Christians in fact though not in name, he would not be far from the truth. They obviously knew the Christ of God, as he appeared to Abraham, communed with Isaac, spoke to Jacob," and the remainder of the derivation of Christianity is derived by him, not from the Gentile nations, but from the Jews alone.

The above mistakes prepared me to expect others in alleged quotations from other early Christians, and all I have examined have verified my suspicions. In fact you have been grossly misled; the early Christians never credited the heathen with being the origin of the doctrines of Christ; the most they said was that many of their philosophers held many correct views about the existence of God, the immortality of the soul, and rewards and punishments in a future life. Permit me to say here for myself too, that I have no more reverence for the writing of the Fathers than I have for the sermons of modern divines. They must both be tested by the word of God. As they agree with it they are true; where they disagree they are false.

And now, my friend, as I leave this first thesis, may I commend to your careful attention the following remarks of the gifted Atheist, John Stuart Mill? "Whatever else may be taken away from us by rational criticism, Christ is still left, a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his teachings. Who among his disciples, or among the proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospel? Certainly not the fishermen of Galilee, as certainly not St. Paul, whose idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they all profess that it was derived, from the higher source."

Can you hope to successfully overturn such testimony wrung from a heart that hated Christianity as ferociously as man ever could?

In a letter to the *London Spectator* of Feb. 10, 1866, Prof. Huxley writes, "It is and always has been a favorite tenet of mine, that Atheism is as absurd, logically speaking, as polytheism . . and denying the possibility of miracles seems to me quite as unjustifiable as speculative Atheism." To this admission of the high-priest of modern materialistic science the Duke of Argyll adds, "The question of miracles seems now to be admitted on all hands to be simply a question of evidence" (Reign of Law, p. 90).

There are really only two schools of objections to miracles, headed respectively by Hume and Strauss. You are a disciple of both. Both theories—one that miracles are incredible, the other that they are impossible—have been repeatedly overthrown. The theory of Strauss is still-born in his own land. The geological argument, as it is called, completely annihilates it. And certainly one would think that before the concession of Prof. Huxley you would withdraw your assertions.

You say: "When a tornado or cyclone sweeps over the face of portions of the earth at the rate of seventy-five miles an hour, prostrating trees, dwellings, and animals, and by whirlwinds lifting rocks weighing many hundreds of pounds and conveying them considerable distances, it is very easy for men and women to imagine that a supernatural power has caused it, and that a god was angry and showed his power. When a bolt of electricity leaves a black cloud surcharged with it, and rives a tall monarch of the forest, or demolishes some stately edifice in the lapse of a second of time, it is quite easy for superstitious people not informed of the powers of nature to imagine that a supernatural power has been employed, and that a god has again become angry; but when duly understood, the operation is found just as natural as the falling of an apple from a tree."

What is the application of the above to the matter under consideration? With which of Christ's miracles do you compare any of your instances?

Again, you say, "Many operations have become familiar to us now as natural occurrences that once would have been thought miraculous or supernatural results."

I ask, again, what is the application of this? Would any of Christ's miracles, if performed to-day, lose their miraculous character? Is not the raising of the dead miraculous? Is not restoring strength and flesh and bone instantly by a mere word miraculous? Is not giving sight to a man born blind miraculous? Does not the hushing of a storm by a word of command denote miraculous power? And so I might continue to show how futile your objection is.

I shall not examine the alleged miracles you have adduced in the conclusion of your letter. It would be merely wasting time and serve to prolong this thesis as unduly as the first. Instead, I challenge you, and I leave the reader to judge, whether you fairly meet my challenge to select any alleged miracle or series of miracles which you consider have as strong evidence to support them as Christ has to prove his. Detail them, name your authorities, chapter and paragraph, witnesses, place performed, purpose, etc., and I will adduce proof of the miracles of the New Testament incomparably stronger. In the hope that you will pointedly and briefly take up my challenge, I am,

Yours sincerely, G. M. MAIR.

Communications.

Temperance from a Liberal Standpoint.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is now fifty-three years since I, then a boy in my teens, was induced to drink some rye whisky, under the influence of which I became partially intoxicated. About the same time, while in the company of some larger boys who were smoking cigars, I was prevailed upon to smoke with them. They told me it would make a man of me, and as that was the position I was anxious to attain to, I proceeded according to instructions. But I soon found I was getting sick and drunk, and down I fell. A more miserable boy it would be hard to find. When I recovered from this chastisment for the infraction of nature's laws, I made up my mind then and there that whisky and tobacco were two things I could get along without.

Some years after this a temperance society was organized in that neighborhood (Lancaster, Pa.), its members pledging themselvs to abstain from the "habitual use of intoxicating liquors as a beverage." This was about twelve years subsequent to the time I was made drunk on whisky, but I had not forgotten it, so of course I was ready to send in my name as a member with some forty others. Not long after this the Washingtonian Society was organized—I think it was in 1838—and we joined ourselvs to that.

At this stage of the temperance movement the Christian church, as a church, lent the cause no aid, though some of its lay members were true temperance workers. I still remember well the admonitions I received from the elders of that branch of the orthodox church of which I was then a member; they told me it had been gotten up in the wisdom of the creature, and would come to naught. But still the temperance cause moved forward, and intoxicating liquors, as a beverage, became less common.

In 1848 I came to this state, with my family. The church (orthodox Quakers) of which I was then a member sent their church letter after me, joining myself and family to the same sect here. As I became acquainted with its leaders, I found they were not in sympathy with the abolition movement nor the outside temperance movement. While my name stood in connection with both, of course my inspiration led me, in my public communication, to notice the importance of Friends bearing a faithful testimony against these two great and crying evils in our land; but the more I tried to reform the church by reason and common sense, the more the church tried to reform me by threats of expulsion, until finally, about the year 1852, it issued its bull of excommunication against me on the charge of being out of unity and running into wisdom; and according to their church disciplin they were now required to regard me as a heathen, and its leaders hav been true to its requirements in my case.

This intolerant course of the church I now look upon as the best thing that it could hav done for me, because, first, it exposed its own true character, and, secondly, it set me free from its bonds, so that I hav been able to become a Freethinker and Liberal reformer from a scientific basis; and upon that basis I can speak on the subject of temperance with the spirit of the understanding also.

Further along the Good Templar association was making quite a stir in the city where I then lived. I thought I would offer my name as a candidate for membership. My object in doing this was to see if they would accept me, for I had understood that an effort would be made to oppose my joining on account of my Liberal principles. Besides, I wanted to see and understand their position on the temperance question. After a vote in my favor I was accepted as a member. I soon found that this organization was based on the Bible, and, in fact, that it was a child of the church. Its temperance pledge was much stronger than the one I had first given my assent to. It included wine, beer, and cider, but said nothing about tobacco, which in my experience had proved more intoxicating than even whisky, brandy, or rum. Then, in my observation, I had noticed that as a rule all liquor drinkers were users of tobacco; and when I came to question them on this subject, I found they used tobacco first, and so it became, as it were, a leading-string to drinking habits. Pretty soon I brought this subject before the lodge. Our worthy chief, being himself an inveterate user of to-

bacco, called me to order, when I appealed to the audience. Their vote confirmed the judgment of the chair, that it was not in order to speak on the subject of tobacco in that lodge. This satisfied me with their Bible platform.

But here comes the red-ribbon movement, built on the favors of Almighty God and the merits of Jesus Christ our Lord. Being solicited to join them, I let them put their red ribbon on my vest. I was not long, however, in discovering that their foundation was faulty. In a neighboring city, through the influence of the red-ribbon movement, a citizen had been induced to sign the pledge. Not long afterward he met the president of his lodge in the street, when his unsteady gait betrayed his old weakness. The president accosted him thus: "How is this, that you hav violated your pledge so soon?" The citizen replied that it was not he that had broken the pledge, but God Almighty had failed to fulfil the contract on his part.

With the red ribbon came the crusade movement. This was a square church affair, carried on by the Christian clergy and old women, and was a fair test of the efficacy of prayer, as that was the instrumentality, they claimed, which would accomplish the work. And now what has been the result of all those years of Christian-morality labor? Why, taking their own statement, there is more liquor manufactured and drank to-day than forty years ago. So now, seeing that Almighty God is not able, or, being able, is unwilling to stop the evil, they say we must hav a prohibition law, and dry it up at the fountain-head. But let me tell you, kind friends, you cannot make this work any better than your prayers did, because while there is a demand there will be a supply. Liquor, like all other commodities, will be an article of traffic, and the demand will regulate the supply. See how it was with the African slave trade. This government, in its organization, made that a legal traffic for twenty years; then, after the year 1808, it was declared to be piracy; yet the southern part of the nation demanded more slaves, and the trade went on just the same, only in a more clandestin manner. It was proved in the British Parliament that more slaves were stolen from Africa after 1808 than before. So it can be seen that while the demand lasted, the supply was forthcoming.

It has been said that the abolition of slavery was brought about by political action. This is a mistake. It was brought about directly as a military measure, remotely by true moral agitation. For many long years the Christian church opposed this agitation in the North, and in the South it was defended as in accordance with Christian morality; and even in the North I hav heard pious Christian ministers quote text after text from their Bible to prove slavery to be in accordance with the will of Almighty God, or he would not permit it to exist in the land, as he had all power both in heaven.

Now I would say, instead of looking toward the manufacturer and vender as the source of the evil, let us turn our attention the other way, toward the consumer, and see if it is not for the want of a correct sense of a higher manhood, one based on intelligence, common sense, and natural morality, that the cause of temperance languishes. When all the true and earnest temperance laborers are able to see this in its correctness, then they will come together as a band of intelligent, moral thinkers, and demand that Christians giv us a higher and truer toned morality. In a word, they will demand a religion based on manhood and common sense, instead of one based, as at present, on holy bibles, holy ghosts, holy angels, and dreams. When this good time comes round, as come round it will, then the work of a higher life will hav been begun. Then, instead of superstition, as at present, discourses to the people will be based on science, and instead of having but one text-book, and that got up by nobody knows who nor where nor when, nature's great volume shall be opened, and texts taken from it; and one of the grandest of those texts, one that is most nearly related to the subject of this essay, might be, "Man, know thyself!" This would lead to the science of parentage; and a speaker posted on this subject would be able to show his hearers that this question lies at the foundation of true temperance, because it is not in accordance with nature's law for perfection to come from imperfection; that if the parent is the victim of wicked or vicious habit that has brought about a morbid condition of body or brain, whether he is conscious of it or not, his offspring is likely to become also a victim of the same constitutional taint, and thus thousands and tens of thousands are born every year with an inherited appetite for both tobacco and liquor, for these two evils must be classed together as twin brothers, or rather demons. That man with a cigar between his lips, or with his mouth full of tobaccco juice, is a bad missionary to talk to his brother on the evils of liquor drinking. Indeed it would be better for the temperance cause were he to stand off from it, for he only becomes a stumbling-block and his name a by-word to the intelligent thinker who may moderately indulge in the habit of drinking.

I will giv one case that came to my knowledge to illustrate. It was when I lived in the city, and was a member of the Good Templars. Our worthy chief was a victim of tobacco, as has been noticed. One of our aged citizens, a man that did not use tobacco, but took a little more strong drink than was best for him at times, one day accosted me thus, "Mr. Moore, I must tell you a little anecdote. I was talking to one of your Good Templars who had a great deal to say about the evils of intemperance, and his breath smelled so strong of tobacco that I had to request him to turn his face the other way while he talked to me."

Now when the parentage of the child is all right, its early training will be all-important in order to instill into its mind the necessity of correct habits, and so we shall learn that here is the place where, as true natural-morality laborers, we hav to work, rather than in the Christian-morality vinyard, with a ghost-begotten child for our leader, a young man that was able to, and did, according to the story, turn water into liquor for people to drink, even after they were already drunk, and one of whose chief apostles recommended his son to drink wine for his stomach's sake. This is an excuse for the liquor drinker to-day, and also for the tobacco user. Then the holy Bible, as it is called, on which the Christian religion is built, abounds in passages that the rum drinker can use as a license to the indulgence of his morbid taste. Let us read one or two paragraphs, and many more might be read:

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep or for *wine*, or for *strong drink*."

Again:

"Giv *strong drink* unto him that is ready to perish, and wine unto those of heavy hearts. Let him *drink* and forget his poverty and remember his misery no more."

This is a license to drink until one becomes what is called dead drunk. But this is sufficient. We do not want to build our temperance principles on any such a book as that, though there may be some passages of an opposit character. As we can find passages in it that read both ways on any subject we may choose, it therefore settles nothing. There is no use in our bothering our brains over it in discussing any question, but we may turn our thoughts toward a higher manhood, one based on intelligence, common sense, and natural morality. Of course we take all in as parties to this great and crying evil, from the farmer that raises grain and sells it to the distiller, and the one that grows the tobacco, to the inebriate that dies with the delirium tremens.

S. D. Moore.

A Positivist Funeral and Its Lesson.

Coming events cast their shadows before.

The doom of Christian *doctrin*, Christian *dogma*, Christian *philosophy* is no longer doubtful. Even the orthodox—I mean the orthodox who think, and they are myriads now—know and feel beyond all peradventure that their creed *as creed* is dead. The lessening congregations throughout every sect confirm this fact beyond all contradiction. When many Christian ministers renounce the Christian hell they break a link that parts their chain of faith in sunder, for hell once banished to the limbo of the past, the doctrins of the soul and heaven, of the God and immortality *they* preach, must likewise tread the path of quick decay. Their tenets sink or swim together. The laity perceive this if the priests do not.

But still, in spite of all the doubts that underlie its creed, the church wields mighty power. Why is this so? The answer is, it still holds sway within the *hearts* of men. It ministers to their affections, speeds them to a better life; it seeks to guard and regulate morality; it feeds the poor and heals the broken-hearted; its arched and oriel windows, with their dim and holy light, evoke a calm repose; its choirs impel the worshipers through song and praise to nobler emulations; it takes the babe within its outstretched arms, admitting it to fellowship through baptism; it weds the blushing maiden to the manly youth; and when the last sad tragedy of death comes nigh it holds the cup of sacrament to dying lips and chants its solemn requiem o'er the grave. An institution mingling thus with all the sweeter, more religious sides of man, dies very, very hard, and well it is that this is so.

And if I thought that Liberalism was impotent to yield such consolations or other equal ones, I am free to say, with all my detestation of the errors of theology, I believe my *heart* would keep me in the church.

But we constructiv Liberals, believers in the new faith of Humanity, are resolute to claim at least equality on this as well as other grounds. We *know* we satisfy the heart as well as head. This nowhere can be better shown than in the new religion's fitness to giv the dead a solemn burial and bear its messages of peace and resignation to stricken relativs and friends.

From out the little band that forms the Society of Humanity a sweet life passed away. Its secretary, Mrs. Erving, after protracted illness, died. The funeral services were held on March 16th in the parlor of her quiet residence. Mr. Brown, the president of the society, began the rite by appropriate quotations from various books, both sacred and profane, so called. I giv you one or two. This is from Victor Hugo's eulogy at George Sands' funeral: "We weep for the dead and salute the immortal. We hav loved her, we hav admired her; to-day in the presence of the august serenity of death we contemplate her. We felicitate her because what she has done is great, and we thank her because what she has done is good. Hav we lost her? No; these beings disappear but do not vanish. Far from it; one can almost say that they are realized. By becoming invisible under one form they become visible under another. A sublime transfiguration. The human form is an *occultation*. It masks the real and divine usage which is the *idea*. Our departed sister was an idea; she escaped from the flesh, and behold she is free. She is dead, and behold she is living."

Here is another: "The kingdom of heaven is within us, and in that realm our dead abide immortal." And another from the Psalms: "So let us number our days that we may apply our hearts unto wisdom."

The reading of such texts over, which probably consumed some five or eight minutes, Mr. Wakeman—in intellect a sage, in heart a woman, and in soul a poet—delivered the most touching funeral address I ever heard. In a voice broken by emotion he spoke of the deceased as if he saw three visions of her life.

In vision *one*, her youth with all its grace and joyousness was told, but underneath which ever ran devotion to her duties, as shown in close attention to the noble sphere, which at an early age she choose, of instructress to the young.

In vision *two* her growth to womanhood and saint-hood was depicted. Her life had brought to her the hard career of blighted hopes so common to us all.

He painted tenderly her deep distress when, alienated from the ancient faith, she seemed to know not where to turn for light. Then came her inspiration to the newer life and higher sense of human obligation, by which the olden brotherhood in Christ becomes the brotherhood in man, and duty blossoms in enthusiasm. And thus inspired she grew in holiness (whole-iness), resigned to the inevitable, more patient in her work, more hopeful in her life, more gentle in her manners, dispensing kindly influence on all she came in contact with, especially within her school, her home, and her society. In vision *three*, the speaker said, the angel one whom death had freed appeared. Her *body* to the ground might be consigned and there return into its elements, but her *soul* was only buried, like the seeds of flowers, in the hearts of loved ones she had left, there to sprout and blossom in the everlasting impress of her character. The soul of a saint like her could never die. It lived again in thousands of the children she had taught and led to usefulness and good; it lived transfigured in the memory of friends, as part and parcel of their very life, to be by them passed on to countless generations through the tide of human influence.

She had gone "to join the choir invisible of those immortal dead who lived again in minds made better by their presence." And thus, her mere material existence being done, her *realest* life, her *angel* life, came out distinct and clear, transfigured in the sovereignty of the good.

Mr. Wakeman's invocation being thus concluded, I followed by request with the reading of a favorit poem of the deceased, "The Dying Flower;" and then came touching testimonials to their departed sister form her fellow-members, Mrs. Bristol and Mrs. Neymann.

Although no surpliced priest was there, and though the whole observance was without pretense, it yet was solemn, tender, sympathetic. There scarcely was a dry eye in the room.

But interesting as the occasion was to relativs and friends, it seems to me in view of all its bearings and its consequences, that it displays itself as big with promis and with possibilities. If consolation can be found through purely human means in the midst of this the worst of all afflictions, it follows that the Religion of Humanity is equal now to every call that may be made upon it. In each event of life, in birth, in marriage, or in death, in sickness or in health, in sorrow or in joy, this last of all the faiths, the faith which is the outgrowth of them all, the faith of Science and Humanity, now stands prepared to giv its benedictions and to meet the deepest needs of all religious men.

Like all new cults the new religion contends with poverty. It boasts no temples yet, but these will rear themselvs as time runs on, and men and women, in a new and grand enthusiasm, will make the earth itself the universal church as they unite themselvs in loving aims, to here make realizable the falsely-fancied heaven existent in the skies.

Courtlandt Palmer.

Several books hav been written by men who hav been consigned to prison for opinion's sake, but none, I venture to say, are so voluminous or evince more research into the subjects considered than "The Gods and Religions of Ancient and Modern Times." I know of no work that givs so much information upon a subject, correct data for which is generally inaccesible. A whole library is epitomized in its pages.

S. T. Lennox.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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NEW YORK, SATURDAY, MARCH 26, 1881.

Reply to Mr. Mair's Sixth Letter.

MR. G. M. MAIR, *Dear Sir:* I am not surprised that you still wish to decry and denounce my authorities, and thus break the force of their damaging proofs. This has been the persistent course of Christianity for many hundreds of years. Origen and his Christian associates in the third century carefully destroyed all writings and books that militated against the Christian story and creed. The writings of the extensive Christian sect, the Gnostics, who flourished in the first and second centuries, and who stoutly maintained that Christ had no corporeal existence, but was simply a spiritual personage, were destroyed. The elaborate and damaging arguments and statements of Celsus showing up the false claims of Christianity were purposely extirpated. All that is now known of what Celsus wrote is from what Origen quoted from him in his attempted refutation. All the original writings of Celsus were destroyed by Christians. And the warfare on unbelievers and their writings has continued down to the present time. Both heretics and their writings were publicly burnt for hundreds of years. Bruno was burnt at the stake because he taught scientific truths in opposition to Christian dogmas. Servetus was roasted to death by a slow fire of green wood by your patron saint and reformer, John Calvin, because he had dared to write a book in which he denied that Jesus was his own father and the creator of heaven and earth. Thousands upon thousands have been put to death in a similar manner and for similar reasons.

How have unbelieving writers been denounced and their productions tabooed! How has Voltaire been abused by the church! How has Paine been belied and his books destroyed! Thousands of copies of Paine's "Age of Reason" and others of his works have been publicly and privately burnt, both in England and in this country. This was the only way in which they were able to answer his arguments. Many instances where the "Age of Reason" has been burnt have been brought to my knowledge. Gladly would they also have burned the author. In the same spirit have thousands of copies of my paper, THE TRUTH SEEKER, been burnt. Often do I get letters informing me how some pious Christian has burnt copies of my paper. A few days ago a clergyman in one of the Western states snatched two copies of THE TRUTH SEEKER from the hands of the person who obtained them from me, and threw them into the fire. It has been said many times that I ought to be burnt at the stake, and there are many who would gladly assist in that Christian occupation. I have myself served out a sentence of thirteen months' imprisonment, imposed upon me by Christian hate and persecution because I presumed to speak and publish against its creed.

What if the cyclopedias do not recognize Higgins, Taylor, and Inman? It is not to be expected and makes them none the less true and trustworthy. The cyclopedias are gotten up by Christians and to please the Christian class. We, as unbelievers, cannot expect, either in England or in this country, that Christian writers will do us justice or give us an equal show. But few abler or more honest men have arisen than Higgins, Taylor, and Inman. It is quite possible they may have been led into a slight error here and there, but such instances are few and insignificant. Their arguments and facts have not been and cannot be disproved. Inman's most effective arguments against Christian claims are based upon statues, inscriptions, coins, and other works of antiquity found in the ruins of ancient cities and now in the British Museum. He requires the indorsement of no cyclopedia or other Christian publication to sustain him. The facts he gives are accessible to all, and cannot be overthrown. I have said but little about Jacolliot. He has been much objected to because he applied the name Jezeus Christna to the Hindoo savior; and he has been accused of falsifying because the name Jesus Christ is so nearly like it. Madam Blavatsky, however, in "Isis Unveiled," corroborates Jacolliot, and says she has heard in India, among the worshipers of Christna, the identical name Jezeus Christna used over and over again. If you can only succeed in denouncing and casting aside all antichristian authorities, and in having all pro-Christian writers fully accepted, you will doubtless be able to maintain your positions; but this you will hardly be able to accomplish.

Your sneer at my arguments relative to Tacitus and Poggio Bracciolini may be well enough, but if you have any proofs that Tacitus's Annals were known by any of the Christian Fathers or before the fifteenth century, I again ask you to bring them forward.

I notice you again make use of your favorite word "filched," charging Talleyrand with having "filched" from Celsus. Filching is another term for *stealing*, and is objectionable. If you see fit to use the statements or sentiments of another, or to use passages from John Calvin, John Knox, or the Bible, I will not accuse you of "filching." I will try to be more courteous.

I do not see that you make much by the discovery of a few words variation in the different translations of Eusebius. The disagreement is no greater than is often between two translations. Your quotation by no means changes the nature of the confession Eusebius made. Even if what you say about the Romans is true, I have only to remark that Eusebius was neither a Greek nor Roman, and did not write from a Roman standpoint. I notice you do not attempt to evade the force of the confession of Justin Martyr that the idea of a begotten son of God born of a virgin, and of a crucified son of God, had earlier existed in pagan religions.

It matters little to me, perhaps, what John Stuart Mill's opinion of Jesus might have been, and I ask you to allow me to be as indifferent to them as you are to those of the early Christian Fathers as to the antiquity of theological myths. I do not object to Mill, Theodore Parker, yourself, or any other person entertaining a favorable opinion of the character of an ideal Jesus any more than for a high regard for Kris-Kringle, Robinson Crusoe, John Bull, Brother Jonathan, or Miss Columbia. There is something admirable in the character ascribed to each, but the reality of all is equally mythical.

I hardly expected you would like my views on miracles, but I cannot see why you should be at a loss to understand why I referred to the occurrence of tornadoes, cyclones, and strokes of lightning, when by the ignorant and unthinking those phenomena are so often regarded as miracles. In treating the subject of miracles it seems to me very proper to consider natural phenomena that are often mistaken for miracles. You ask what all this has to do with the miracles of Christ? It has to do with the subject of miracles generally.

As a kind of "knock-down argument" you ask if raising persons from the dead, imparting sight to those born blind, etc., are not miracles. I readily answer, Yes; but I will have to wait till I have much better evidence than I have yet met with before I can believe that any such events have ever taken place. Such feats have been ascribed to several different personages, but, unfortunately, the bare assertions is all we have to depend upon, and it is insufficient to convince one of an incredulous cast of mind. A person who can readily accept as fact the wildest unsupported assertions of unknown parties is a very unsafe guide to depend upon. His opinions are not entitled to much consideration.

You close your letter by a challenge to select any miracle or series of miracles having as strong evidence to suppert them as Christ has to prove his. You could hardly have asked for anything easier performed. I explicitly said I did not believe a miracle had ever been performed or taken place. I look upon all pretended miracles as of the same class and all alike unworthy of belief. So I will turn over for your comparison any of the pretended miracles of Moses, the magicians of Egypt, Joshua, Samson, David, Elijah, Elisha, Zoroaster, Christna, Buddha, the Egyptian, Grecian, and Roman deities, demigods and heroes, Apollonius, Simon Magus, Mohammed, St. Peter, St. Paul, St. Januarius, St. Jerome, St. Patrick, and any others of the thousand and one saints who are said to have performed miracles, and let you compare them with those ascribed to Jesus, and allow you to discover, if possible, any particular difference in them. They are all unnatural, impossible circumstances, and all depend wholly upon somebody's say so, all equally unproved, and all equally unworthy of belief.

Not to be any less enterprising than yourself, I challenge you to produce the proofs that any one of the miracles ascribed to Jesus ever took place; and I hereby give you notice that I shall require better proofs than are found in what are called the gospels of Matthew, Mark, Luke, John, Andrew, Nicodemus, Philip, Bartholomew, Judas, Pilate, or any others of the hundreds of the so-called gospels which the second and third centuries were so prolific in producing. I regard them all as falsehoods and the repetitions of falsehoods. The authors of them are wholly unknown, but it is almost a positive fact that not one of them was written by the persons to whom they are ascribed; and so starting out with a falsehood as to the writers, no confidence can be placed in anything that is said by them. They are undoubtedly compilations of legends and traditions that had passed from mouth to mouth for three or four generations (much like the folk-lore, ghost and witch stories of Germany, Scandinavia, and other countries), and changed, enlarged, and exaggerated as ignorant and credulous people invariably change and exaggerate their extravagant myths and legends, and when committed to writing they were claimed to have been written by some popular person to give them weight and consideration.

I repeat that neither of the gospels of Matthew, Mark, Luke, or John was written by the persons whose names they bear, nor were they written in the time when those persons lived. There is not the slightest proof that either of these gospels had an existence until after those persons had been in their graves a hundred years. If you can show to the contrary I ask you to show it.

If I am correct, what kind of proof do these so-called gospels afford that such events as raising the dead to life, causing those to see who had no eyes, finding a mountain so high that from the top of it all the countries on the opposite side of the globe could be seen, etc? None at all. That I am correct I think I will be able to show you and our readers, when we have reached the proper thesis.

I am fully convinced that the entire Christian religion is based upon a system of falsehood and ignorance.

1. The claim that the earth and the other orbs and worlds were first brought into existence less than six thousand years ago is false. Science demonstrates this clearly.

2. The claim that the earth was created, and brought forth vegetation of all kinds, including flowers, seeds, and fruits, before the existence of the sun, is false.

3. The claim that a firmament was made to divide the waters above it from those below, and that rain was produced by the windows in this firmament being opened, is false.

4. The claim that this firmament was capable of sustaining water enough to cover, when the windows were opened, the whole surface of the earth, is false.

5. The claim that God endowed a snake with the intelligence and power to circumvent and defeat the plans and undertakings of deity is false.

6. The claim that four large rivers had their source in one little garden spot, and from it flowed in different directions, is false.

7. The claim that man has existed less than six thousand years, and that at that time he was morally and intellectually high and then fell, is false.

8. The claim that previous to the windows of heaven being opened all the species and varieties of animals, reptiles, birds, and insects came from all the zones and quarters of the earth and gathered themselves into a large box, pitched without and within, which Noah constructed, and lived there together without food, light, or air for thirteen months, is false.

9. The stories about Moses producing what are called the plagues of Egypt, changing all the water into blood, putting out the light of the sun, killing all the cattle and live stock, and all the first-born among the people, opening the Red Sea, bringing forth water from rocks, etc., I believe to be false.

10. The claim that Joshua stopped and parted a rapid river; that by a word he stopped the sun and moon, is false.

11. The claim that 1881 years ago a person was begotten and born without a natural father, and that he was God, is false.

12. The claim that there is any proof, worthy of the name, that any of these things are so is false.

I could easily enlarge upon these false claims to the number of twenty dozen or more, but a single dozen of the falsehoods upon which Christianity is based is enough for our present purpose. And in this connection let me impress upon your mind that the apostolic Fathers make no mention of the miracles of Jesus, nor of his miraculous conception, nor of his material resurrection. Ignatius, in the second century, was the first one to refer to the immaculate conception. The four canonical gospels and the book of Acts, which contain the account of the miracles of Jesus and his apostles, were not spoken of, quoted from, nor hinted at till the latter part of the second century. Thus we learn that the gospels had no existence until then, and that the doctrine of miracles was to a great extent an after-thought, gotten up more than a hundred years after the time Jesus is said to have given up the ghost. Let me ask you, is it not really a most singular fact if Jesus was begotten without a father; if when he grew up to manhood he performed such miracles as raising people from the dead, and causing those to see who had no eyes, or who could not see with them if they had eyes, that these affairs were not mentioned or quoted till a century after his death? Is it not indeed more than probable if those marvelous stories had been true they would frequently have been in the mouths of the apostolic Fathers?

Truly has it been said by Judge Waite: "A hundred years of silence, by Christian writers, is at least wonderful, if such miracles were then believed. And equally wonderful is the fact that no Jewish or heathen historian, during that period, has recorded that such events were reported of Jesus, and believed by his followers. It is not probable that Christ ever claimed or pretended to work miracles. Such pretensions would hav detracted from his exalted character, and would have placed him upon a level with Simon Magus, Apollonius, and other miracle-workers of that age. Beyond what is contained in

the epistles of Paul, it does not appear that any claim was made to the power of working miracles in the church until about the middle of the second century" (History of the Christian Religion to A. D. 200, p. 374).

It must be admitted that documentary evidence is a very poor kind of proof to sustain a miracle. It is much more so when the documents are written by persons who did not themselves witness the performance of the miracles, as was the case with Matthew, Mark, and Luke, and still more so when the documents are pretended to have been written by Matthew, Mark, Luke, and John, but were not, in fact, in existence till after they had been in their graves a hundred years. If there is a falsehood in the authorship of these documents, what reasonable reliance can be placed on the supernatural and impossible events said to have been performed?

In leaving the subject of miracles, let me suggest that if miracles were necessary to establish the truth of the mission of Christ, and he possessed the power to perform any act he pleased, he did not take the best possible way to convince the world and to hand down to unborn millions the great proofs of his divinity. If it is necessary to the salvation of the world that it should believe in his divine parentage and in his power to perform miracles, he was certainly derelict in his duty not to have given the most convincing proofs and to have placed the same before every human being. How much more convincing it would have been, instead of his being begotten in secret and darkness, without a single witness, to have come openly, in the light of day, direct from the Father's throne, through the vault of heaven, showing himself visibly and unmistakably to the whole world! How striking it would have been had the Father and Son, in celestial glory, approached the earth, and still, while far above it have halted and remained in one position for twenty-four hours, while the globe made a revolution on its axis, and thus have given a chance for all the inhabitants of the earth to see them! This would have been far more open and convincing than for God to seek a young maiden's sleeping apartment and do a secret act, when no one knew aught of it, and the cuckold husband be left to dream it out for his own satisfaction and for the information of the whole world.

How easy it would be for all mankind to believe in Jesus Christ being the son of God if every year he would show himself to the world in the space above the earth so that all could see him! It would not require a very great effort on his part to do this; and if he helped mortals to believe, and thus be saved from an endless hell, he could well afford to put himself to that much trouble. It would be so much more convincing to see him every year than to be compelled to take somebody's unreliable statement, whom we do not know to be truthful or worthy of confidence, and who know no more about it than ourselves.

Yes, if a belief in miracles is of such immense consequence as the early advocates of the Christian religion and the founders of other religions supposed, and the eternal happiness of mankind hinges on this belief, what a sad and mournful thing it is that some plan could not by the wisdom of heaven hav been devised so that a belief in the miracles and power of Jesus should hav been brought home to every individual, and so that his miracles should not hav been of the same suspicious character, and related in the same imperfect, slovenly, unreliable manner resorted to by the founders of all the false religions, false redeemers, and false saviors of which the world has had so many, long before the Christian demi-god was thought of! This must ever be the great regret of the world.

THIRD THESIS.

Our next thesis reads thus: "The story of Jesus and his mission in the world is unhistorical; it is not corroborated by contemporaneous history." This thesis you sub-divided into, *Firstly:* "It was not written by Jesus himself nor by his apostles;" *Secondly:* "What are called the four gospels are unauthentic or spurious productions. Not one was written by the person whose name it bears, and not one was known to be in existence until one hundred and fifty years after the reported death of Jesus;" *Thirdly:* "There were large numbers of what were called gospels and epistles in the first few Christian centuries, which were not admitted into the Christian canon, but vied with the canonical gospels in correctness, and were as well entitled to be admitted as a large majority of the books that were called inspired and were accepted as such;" *Fourthly:* "The early Christian Fathers were designing, hypocritical, and dishonest. Their contentions and quarrels about matters of faith and the authenticity of certain gospels and epistles continued for centuries."

This thesis, with its sub-divisions, is pretty extensive, but has been already alluded to, and asserted in substance several times. This reply has already reached too great length to admit of entering thoroughly into the subject now. You will hardly dispute that Jesus himself wrote no part of the four gospels, or that there is any account that he left a word of anything in writing. That hundreds of gospels and epistles were produced within the first four centuries you will also hardly deny. Many of these have been lost in the lapse of centuries, while many still remain. The four canonical gospels of the New Testament, after many years spent over them in quarreling, contentions, and fighting, have been accepted as the veritable word of God, while all the others were discarded as bogus, spurious, and false gospels. In the contention that took place on this exciting question the bishops and leaders of the church often denounced the canonical gospels as spurious, and proclaimed some of the apocryphal gospels as genuine, and their disputations, contentions, criminations, and recriminations were kept up for more than a hundred years.

Some of these gospels related partly the same incidents and miracles contained in the canonical gospels, while others contained quite a new set of wonderful events; and it is not strange that the early Fathers and bishops were sorely troubled to decide which among all these conflicting claims were true. In some of the gospels which we have several astounding miracles related, which even you, with all your faith, will hardly insist that I must accept as truth or merit eternal hell by not doing so.

One of these gospels, the Protevangelion, gives the account of the Virgin Mary's being begotten, of the ministration of angels to her mother, of miraculous events which took place in her infancy and childhood, of the annunciation of the angel to Mary about the visit from the Holy Ghost, and the overshadowing business; of the the trouble of Joseph and the whole thing being explained to him in a dream; of Mary's bringing forth Jesus in a cave; of the farmers, the shepherds, the sheep, and the fowls of the air standing still while birth took place; of a bright cloud which stood over the cave; of the cave being filled with light; of a mountain dividing and taking in Elizabeth and her young son John to enable them to escape from Herod, etc.

In another gospel—Infancy—some very astounding miracles are narrated; how Jesus, when an infant in the cradle, spoke and informed his mother that he was the son of God, of cures performed by the very little Jesus, of devils being cast out by the virtue in the swaddling-clothes, of idols falling down before him, of a leprous girl being cured by the water in which Jesus had been washed; of other lepers cured and devils cast out; of a young man turned into a mule, and being changed into a young man again by the baby Jesus being placed upon his back; of Jesus causing a well to spring forth from a sycamore tree; sick children cured by the wash-water of Jesus; of the child Caleb being thrown into a hot oven and into a well without injury; of a princess and more lepers cured by Jesus' wash-water; of a girl whose blood Satan had sucked, and who was placed in a very bad condition being cured by Jesus' swaddling-clothes; about Jesus making Satan take the form of a dog; about Jesus making animals and birds of clay and infusing them with life; about Jesus widening and contracting gates, milk pails, sieves, and boxes not properly made by Joseph; about Jesus stretching the lumber on which Joseph had been working two years making a throne, but had made it two cubits too short; how Jesus changes boys into kids and then changes them into boys again; Jesus brings a dead boy to life and kills two other boys; Jesus is sent to school to Zaccheus us to learn his letters, but he teaches the old man, and upon being sent to another schoolmaster who attempts to whip the child, the master's hand withers and he dies; Jesus at four years of age makes muddy water clear, makes sparrows of mud, withers a boy who offended him; kills another boy, smites another with blindness, astonishes his teacher by his learning, etc.

The gospel of Nicodemus, after giving an account of Jesus' arrest, trial, condemnation, and execution, details how men were raised from the dead, startling adventures in hell, quarrels about the expected arrival of Christ, Christ's descent into hell; death and the devils in great horror thereat, he tramples on death, seizes the prince of hell, and takes Adam off to heaven. Christ gives Beelzebub power over Satan; with astonishing accounts about persons from hell visiting earth and vanishing suddenly and returning to hell, with investigations on the part of Pilate, etc.

I will not detain you with further mention of the other gospels, but will remark that they stood on an equality in point of authenticity and reliability. In the several councils held by the church to decide which should be regarded as the word of God and which not, differences of opinion prevailed. Some of the clamorous contestants thought certain gospels that were discarded should have been accepted and that some that were accepted should have been discarded. It has been stated by some authorities that the gospel of Luke was admitted to the canon by a single vote. In the manner of statement, in the uncertainty of authorship, in the improbability and impossibility of the narratives, there seems very little difference between the canonical and the apocryphal gospels. The one class presents as much proof of being written or dictated by Eternal Wisdom as the other, and that is just none at all.

I have not room here to enter into a historic examination of the four canonical gospels, but for the present will repeat what I have said before, that among the gospels used in the early Christian churches, and which were alluded to and quoted by the Fathers and Christian writers up to the year 170, the gospels of Matthew, Mark, Luke, and John were not among them. There is no proof that can be adduced that those gospels were known or had ever been heard of up to that time. This I claim is the next thing to proof positive that they were not in existence till then. Had they been known, had they been in existence, they surely would have been quoted and referred to over and over again by the Fathers, bishops, and teachers of that time. There is no escape from this conclusion. Had they existed from the days of the apostles, as is pretended, they would have been referred to thousands of times before the year 170.

You cannot deny that in neither of the canonical gospels is it claimed that they were written by Matthew, Mark, Luke, or John; nor is it once claimed that they were written by inspiration, or that the smallest amount of divine aid was required to get them up. They are incongruous, irregular, diverse, contradictory, and quite too imperfect to ascribe to a being of infinite power and wisdom. I will not now take the time to point out the numerous discrepancies and contradictions, or the wide difference between the first three canonical gospels and the fourth. I may dwell upon their incongruity in my next. I will, however, call your attention to the fact that in the copying process through which they have passed an unlimited number of errors have taken place, every copyist having the option to make changes whenever he pleased. It is stated that thirty-two thousand different versions of the New Testament are in existence. That fearful errors in translation were made is fully proved by the important changes made by the revising committee, which for the past ten years has been working over what passes for the word of God. It is said they have expurgated *hell* and made a great number of changes. It would seem that God must be very indifferent about the errors in his book if he will let eighteen hundred years pass by with thousands of errors uncorrected. It is not at all improbable that the tinkering and revising may be kept up until people lose about all the respect and reverence they ever entertained for the incongruous medley by unknown authors.

It will of course be incumbent upon you to show that the four canonical gospels were written by the persons whose names they bear. If you can show that they were quoted or mentioned by the early Fathers and writers previous to the year I have named you will certainly point it out. Failing to do this you will be compelled to yield that those gospels were not in existence till the year 170, and that it is an arrant falsehood to assert that they were written by Matthew, Mark, Luke, and John. Mosheim, in his "Ecclesiastical History," informs us that it was a habit of the early Christians to attach great names to their writings in order to cover their want of merit or truth. In speaking of the pretended histories of those early times he says: "Several histories of his life [Jesus's] and doctrines, full of pious frauds and fabulous wonders, were composed by persons whose intentions perhaps were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all. Productions appeared which were imposed upon the world by fraudulent men as the writings of the holy apostles" (Eccl. Hist., London ed., 1847, p. 31). The four canonical gospels undoubtedly belong to this class.

It does not appear that St. Barnabas, bishop of Milan, knew anything of the four canonical gospels; neither did St. Clement, bishop of Rome; neither did St. Hermas, bishop of Philippolis; neither did St. Polycarp, bishop of Smyrna; neither did St. Ignatius, bishop of Antioch; neither did Papias, bishop of Hierapolis; neither did Quadratus, bishop of Athens; neither did Aristides of Athens; neither did Hegeseppus; neither did Justin Martyr; neither did Melito, bishop of Sardis.

The first man to mention the four gospels was Irenæus, bishop of Lyons, who flourished in the latter part of the second century. He was the first to insist upon four gospels, and the reasons which he assigned why there should be no more and no less than four seem weak and frivolous—because there are four universal winds and four quarters to the globe. He said the Word or Architect of all things gave the gospel in a fourfold shape. He evinced a special fondness for establishing a belief in the four gospels, and it is not improbable that he had something to do with devising them or modifying them from other gospels. Dr. Davidson was doubtless quite correct in denouncing Irenæus as blundering and unreliable. This is the first man known to have made allusion to either of our four canonical gospels. But more of this hereafter. I am, sincerely yours,

D. M. B.

THE "Besant-Hatchard Debate" (price 25 cents) is a good book to read and loan to Christian friends, who will be astonished to see how easily Mrs. Besant overthrows the champion which the English church put forward.

Miscellaneous.

Ways and Means.—Concluded.

AN APPEAL FOR THE NATIONAL LIBERAL LEAGUE.

PRACTICAL ESTIMATES.

But let us return to the financial basis upon which the League must now be placed for effectiv work. Men are liberal enough with money for philanthropic enterprise if they hav confidence in the cause to which they are asked to contribute and approve of its objects—and the Liberals are as liberal as anybody. In this republic of 50,000,000 inhabitants, with not over 10,000,000 of them members or attendants upon any church, it would not seem extravagant to make the following estimate:

First. That there are 5,000 Liberals perfectly able and entirely willing to take an annual membership in the National Liberal League and pay one dollar for it. That would make an annual revenue of $5,000.

Second. There is no doubt either that there are 500 Liberals able to take a life membership and pay $25 for it. That would make a fund of $12,500.

Third. Also there are 1,000 Liberals in the United States able to contribute annually as a free gift directly to the treasury of the League $10 each. That would make a fund of $10,000.

Fourth. There are also 100 staunch, strong, philanthropic Liberals in the United States perfectly able to giv $100 each, who could giv that sum and never feel the loss of it, $10,000.

These sums make a grand total of $37,500.

$37,500! That seems an enormous sum to come out of the pockets of skeptics, Atheists, Deists, Agnostics, Spiritualists, Infidels, and Freethinkers. It certainly *is* larger than has ever yet been contributed by them for any common purpose. And yet $37,500 would be a mere bagatel in the treasuries of the 10,000,000 benighted rank and file who attend and support the churches. Suppose only one dollar per annum contributed by each Christian. That would be $10,000,000 for them to begin with. But nobody who is anybody in the churches gets off with only a dollar. In most churches the plate goes round regularly at every service on every Sunday. There isn't a Bridget servant girl in any city, working for eight dollars a month, who does not pay at the least five dollars a year, and many of them twice as much, into the coffers of the church. This sum is lured from her pockets by her love of ostentation, ceremony, and scenic display, but is mainly extorted from her fears. Will not Liberals give from their intelligence to spread the light that shines in their own souls, a small per cent of the sums that these deluded creatures giv to please their vanity and relieve their fright?

But let us go above Bridget and just look, item by item, at what it costs an average church man to save his soul. First, the pastor's salary, which sometimes takes the shape of pew rent, amounts

Per annum to	$10
Foreign missions	2
Bible Society	2
Tract Society	1
Sunday-school—two children, one penny each per week	1
Hymn-book, prayer-book, Bible, etc. (wear and tear)	1
Church journals	3
Church fairs	1
Church repairs	1
Fire, light, salary of sexton, etc	1
Total	$23

There are as many as 1,000,000 heads of families in the United States whose church connection costs as much as $23 per annum, making an aggregate sum of $23,000,000. Further than that there are as many as 10,000 Infidel, Freethinking heads of families, who do not believe one word of the doctrins of the church; and yet, for the sake of patronage and popularity, they are paying an average of $23 per annum into the church treasury, aggregatiug $230,000 of Infidel money doing Christian duty in the churches. Is it so preposterous, then, that I call for the enlistment of less than 10,000 Freethinking Liberals, who will contribute an aggregate of $37,500 to support the divine ordinances of a Freethought National Liberal League? I know it can be done. If not immediately, it can be grown up to in no very great length of time.

But lest I be deemed as looking at Liberal resources with too big eyes, I will cut down the estimate one half, and then we hav $18,750. That is a modest and moderate little sum to ask of the Liberals of this republic per annum.

Now let us see what can be done with	$18,750
First. A business office large enough to accommodate sessions of committees, rent per annum	$ 500
Second. Outfit of desks, chairs, copying press, type writer, blank books, postage, stationery, fire, gas, etc	500
Third. Two clerks, women, one short-hand corresponding clerk, one bookkeeper and copyist, $500 each	1,000
Fourth. Office boy, acting also as messenger and semi clerk	250
Fifth. Secretary of the National League, giving his whole time	1,500
Sixth. Chairman of the National Executiv Committee giving full time	1,500
Seventh. Chairman of the National Financial Committee, giving full time lecturing, soliciting, and collecting	1,500
Eighth. Twenty chairmen of state committees in twenty of the principal states at $500 each. (These chairmen can increase their pay by lecturing, selling books, etc.)	10,000
Ninth. Advertising	1,000
Tenth Expenses of Annual Congress	300
	$18,050

This shows that $18,750 would put the National League on its feet, set all its departments in motion, enlarge its field of enterprise, and giv it a good working force of laborers who can be increased as the demand for them increases and as the revenue to pay them is contributed. The sum of $18,750 would do this and leave $700, a good safe balance, over at the end of the year in the treasury.

Of course these figures are given as a sample of what might be done—not what actually would be done. Organization on this scale cannot be established all at once. It will hav to begin small, with few assistants on low salaries, and grow by degrees.

THE EGO—WHAT GOOD?

But what advantage will it be personally to any Liberal to send contributions and make sacrifices to promote mental liberty and aid such organizations as the Liberal League? In a word, what will he get for it? Well, these following are the advantages, and they are great. They are worth all the contributions and all the sacrifices if they can be secured.

First. If the Liberals of this country can bring about taxation of church property they lighten their own taxes. They make that property pay which now pays nothing, and in that proportion relieve their own property which now pays more than its share.

Second. If they can remove theologic books and religious exercises from the public schools, the minds of their children will no longer be warped and tainted with error requiring constant watchfulness at home to counteract and eradicate it, even if the taint of it ever can be removed.

Third. If they can take the administration of the laws out of the hands of religious societies, or still better, repeal the obnoxious laws themselvs, they can subscribe for a Liberal journal and hav it sent to them without imprisoning its editor. They will then be placed on the footing of the most favored subscribers, along with those of the New York *Observer*, *Evangelist*, or *Christian Advocate*, whose editors can publish tracts, Bibles, and other obscenities without being arrested, tried, and imprisoned by agents of vice societies.

Fourth. If the Liberals can secure abrogation, or great modification of all the superstitious part of the Sunday laws, all the people will be free men and women on Sunday, free to travel, to go on excursions, visit parks, libraries, worlds' fairs, seaside resorts, churches, theaters, or stay at home, just as they please. Now the Sunday laws shut up theaters, libraries, museums, worlds' fairs, and, in many states, stop the excursion steamers and rail trains, so that you cannot move unless they let you.

Fifth. They will feel that they belong to a great, growing, educativ organization which is breaking the fetters of superstition, enlightening minds, spreading humane common sense, inculcating principles of honor, and in all ways doing great good in the world. They will get for themselvs instruction, culture, and social life in the League; and, as it grows, and its principles and the results of its organization more and more appear, its members and supporters will be proud to be a part of it.

Are not any one of these advantages desirable to be gained, and are they not altogether worth the $1, the $5, the $10, the $25, even the $100, that this appeal asks you to contribute to the Liberal League?

The money contributed to the League for these purposes will be sacredly devoted to the objects specified. Infidels are not embezzlers nor defaulters, and those who contribute to its funds can safely rely on strict and straight accounts and an honest application of the money to the legitimate objects provided for in the League Constitution, most of which are outlined in this article. And the results will be fully published in the League reports, with credit to contributors.

Now there is not a Liberal in the United States who would not like to see these things done—who would not like to hav these results brought about; but how few hitherto hav been willing to put hands in pockets and help bring it about! They would enjoy the harvest, but never think of contributing seed. If by any miraculous waving of his hand or speaking of the word he could do it, thus magnifying himself, almost any Liberal would stretch forth his hand and say the word. But he never reflects that he might be one of ten thousand who, moving together and with one united voice, could do it.

Suppose, now, every Liberal from this day onward shall giv up the idea that he, just one man alone, is God Almighty, or can alone perform the works of such a God, but that all men and women are equivalent to what most men mean by God Almighty, and that even ten thousand wisely inspired, intelligently directed men and women are afar an approach to omnipotent power. Suppose, then, that from this day onward every Liberal will pledge himself to be one of ten thousand liberal men and women; that he will join his $1, $5, $10, $25, $100 to theirs and employ and pay agents to be the planning heads and working hands for the whole body of ten thousand, they furnishing the collectiv will, the moral support, the responsiv praise or censure, and the material aid, and the agents doing the activ practical work.

No Liberal ought to feel that he can liv in this world and not pay his share. Because he is not a church-member, that does not exempt him from promoting the well-being of the race to which he belongs, nor from contributing to its enterprises. Quitting the church to shirk paying the fare on his life passage is a poor motiv for leaving it. Contributing his $23 for years for the promotion of error, all the more he should make up lost time and increase or double his $23 the rest of his days for the promotion of truth; or never having entered the church, he should all the more identify himself with the opponents of her aggressions and help rid humanity of them. There hav been men who hav given their last precious well-remembered *souvenirs* to some cause great enough to command the sacrifice. There hav been women who hav torn off their rings, their diamonds, their bracelets, and sold their hair, to promote enterprises of patriotism. But in this country and now there is no need of real sacrifice. The League asks of Liberals only contributions out of their abundance—what they will never miss, but which will return to them many fold in the sense of the good it will do.

After the church, what? Shall it be the deluge? Shall it be, as they claim, the sinking of all the supports of civilization, of morality, of prosperous industry? It behooves every Liberal to look well to it that humanity receives no detriment from the going down of that long, low, rakish, privateer which has been so many ages roaming over the spiritual seas and preying upon the legitimate commerce between man and his creator. Organizations like the League in each nation will easily absorb her, substitute true principles for her errors, and steady the moral, social, and political movement as decayed institutions go down and as humanity moves on its career.

SPIRITUALIST—MATERIALIST.

The Liberalism of the United States is divided into apparently separated but in reality very nearly related camps. They may be commonly designated under the name of Spiritualists, scientists, and humanitarians. Almost all Spiritualists are dissenters from the church and heartily approve the Liberal League platform. All the others are a little more vehemently dissenters from the church, and heartily approve of the conduct of this life and views of this world which the Spiritualists cherish. They differ solely and only concerning other worlds than ours. It would seem that these hosts might amicably unite on movements and measures concerning the affairs of this world on which they do agree, and press their affirmations on the one hand that "death does end all," and on the other that "eternity ends nothing" elsewhere than in conventions and journals where both meet for a common purpose. United, these hosts would be invincible. The Spiritualists hav a high estimate of organization. They do form societies, hold conventions, pay speakers; and it is desirable that all Liberals should import more of this organizing element into their camp. The present directors of the League make no issue on the questions debated between these Liberal camps. They hav many friends in each and all, and will try to hold the scales impartially between all. These solicitations for contributions to the League fund are sent to Liberals, including Spiritualists, in the hope that all will respond for the purposes mentioned, and that all shall reap the reward of secular liberty as far as we achieve it.

Now this article is not written merely for holiday pastime to amuse a reader for an hour and then be forgotten. It is written for a high and holy purpose, and with the hope to arrest the attention of the reader and set him to thinking over these things day after day—with the hope even to make him sleepless o' nights and giv him no rest until he does his own duty in the matter. This is a message from the Recruiting Sergeant, and he asks the Liberals to whom it is sent to enlist. All able-minded men are wanted—all souls five feet nine by the Spiritual standard are asked to enroll themselvs in the Liberal brigade. All small minds, narrow souls, feeble wills are expected to remain as camp-followers of the enemy. Address and remit to

T. C. LELAND, Secretary N. L. L.
Headquarters, 201 East 71st street, New York.

MRS. COLBY and Mrs. Smith closed their long and successful engagement in Rochester the last Sunday in February, the hall being crowded to its utmost capacity. Held a reception for their many friends at Amy Post's Monday until 2 P. M., at which time they left for Ridgeway to fill an engagement of three lectures. Will giv three lectures at Gasport the following week and commence an engagement in Cleve-

land, Ohio, the third Sunday of March, to continue until the third Sunday of April.

Parties desiring their services for funerals or week evening lectures can secure them by addressing Mrs. Colby and Mrs. Smith, care Thomas Lees, Cleveland, Ohio.

Lecture Notes.

Change is inevitable. From one stamping-ground to another we Infidel missionaries make our way. On Thursday, March 3d, I left the mountain-girdled town of Port Jervis on a brief visit to the metropolis and the Manhattan Liberal Club. Before this organization I spoke on the evening of the 4th, the great day of fuss, folly, and frauds; the day when a President is seated at the expense of the honesty of the people who claim to cast a free ballot, but who, on every hand, are intimidated by capital, creed, and custom.

The Liberal Club, however, is a living protest to all the follies that afflict the race. I wish all the readers of THE TRUTH SEEKER could spend a Friday evening at one of its meetings and be breathed upon by its spirit.

Saturday, the 5th, saw me on my way to Binghamton, one of the most delightful towns of the old Empire state so far as beauty of scenery, fine dwellings and streets are concerned; but its people, the most of them, need Liberalizing sadly. Creeds seem to hav crushed them prostrate, and it was with considerable effort that an audience of three hundred was called out to listen to my first lecture upon the separation of church and state. But come they did, and at the close a number came forward and expressed their desire for organization. Other meetings hav followed, the leaven is working, and the prospects are that we shall soon organize a fine, flourishing League in the city of Binghamton.

The local papers hav treated our meetings with contemptuous silence. To-day, however, I made up my mind, for the twentieth time, that Liberals had some rights which Christians should respect. I sallied out to the sanctum of the proprietor of the leading journal and laid the case before him. May his name be immortalized! Yet I will not tell it here. This gentlemanly editor, who told me he was a Presbyterian, at once most cordially said he would hereafter make any reasonable report of our meetings. He trusted he was not so bigoted that he could not deal fairly by all; had the matter been called to his notice before he would hav had fair play shown.

I came away with profound respect for this gentleman, and vowed that his most creditable act should see daylight through the columns of THE TRUTH SEEKER, that others might read and admire.

And now, friends, through this most excellent medium, THE TRUTH SEEKER, which, whenever read, I find makes genuin Liberals, let me say, I am in the field all the time and ready for work. Let me hear from you from Maine to Pennsylvania. I will come and giv your towns a shaking up and organize Leagues or work for those already organized, if you will only bustle about, write me, and furnish the means for work. Let me hear from the hundreds who are daily praying for the good time to come, but who forget 'tis a good time now.

Binghamton, N. Y. MRS. H. S. LAKE.

Obituary.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* By publishing the inclosed funeral oration you will greatly oblige a very large number of friends of the deceased. Bro. Weed was a Radical of the strongest kind, and an ardent admirer of THE TRUTH SEEKER and its editor. He was one of your earliest subscribers, and he stood by you when others became frightened and denounced you as too radical.

Bro. Weed was liked by everybody except the extreme religionists, whose favor he did not court, and whose opinions he handled with bare hands.

The funeral ceremonies were a credit to the cause. The oration, singing, and exercises were acknowledged, even by Christians, to be successful. "The Truth Seeker Collection" is very useful for such occasions. There was an immense assemblage, considering the inclement weather, the ground being covered by from five to six feet of snow, and the roads badly drifted.

Mr. Weed was fifty-eight years old, and was born in New York state.

I hope that the Patch Grove Liberal League will send you their resolutions passed on the sad occasion.

The oration was delivered by Mr. David O. Perrin, of Bloomington. Yours for the truth,

F. J. SCHELL.

Bloomington, Mich., March 6, 1881.

ORATION DELIVERED AT THE FUNERAL OF JESSE T. WEED.

"All that liv must die,
Passing through nature to eternity."

The pale conqueror is no respecter of persons. He enters the palaces of kings, the halls of the mighty, and at his command those crowned heads are bowed, those haughty spirits are subdued—he takes them for his own. He knows no earthly titles, no earthly powers, and he pauses no more for the righteous than for the wicked. All must submit to his ordeal.

The exalted and the humble, the strong and the weak, the rich and the poor, the learned and the ignorant, the good and the bad, together and indiscriminately, he returns to the dust. He is not content with the "bearded grain" in the sheaf, he gathers the flowers. Blind to beauty, blooming youth as well as hoary age must bow before him. Unsparing of virtue, he strikes the babe in its innocence, the blushing maiden in her purity, the philanthropist in his charity, as well as the most hardened and forsaken wretch of wickedness and crime.

We all are in the hands of Mother Nature. She givs us our existence, and when life's fitful dream is o'er, she takes it back again and folds it gently to her bosom. Death, like birth, is but a process of our being. It is one of nature's laws, as irrevocable as it is fearful. Did I say fearful? Nay, to many a poor and sorrow-laden being, struggling beneath the awful load of misery and woe, hampered and harassed by the rebuffs and disappointments of fickle fortune, it is indeed a pleasing and a soothing balm.

"To die; to sleep;
No more, and by a sleep to say we end
The heartache and the thousand natural shocks
That flesh is heir to; 'tis a consummation
Devoutly to be wished."

And wished, alas! by many. Others there are, born in the lap of plenty, in the atmosphere of peace, health, and happiness, and still others, and more than all, the cowards of conscience, who pause before the awful thought of what may come "when we hav shuffled off this mortal coil."

It is natural for man to try to lift the mystic veil which hides from view the future. It is natural for man, thoughtful man, to hav his opinions and advance his theories as to that state which follows death. Yet it is a problem which has baffled and perplexed the master minds of all ages and all countries. Science is impotent. It has discovered many of the most important laws of nature, revealed the secrets of electricity, and unraveled the mystery of the stars; but on the shores of futurity it has ever stood blindfolded, and the great question remains a matter of opinion still. Science has demonstrated the indestructibility of matter. That we shall exist beyond the grave is certain, but in what manner or form we know not. "Life," says the eloquent orator, "is a narrow vale between the cold and barren peaks of two eternities." Yea, 'tis a little isthmus connecting the mystic continents which lie behind the points of birth and death. "We strive in vain to look beyond the hights," we seek and fail to know the future, for it is "that undiscovered country from whose bourne no traveler returns."

We meet to perform our last and saddest duty to one who lived and died a fearless man, who professed no knowledge of the hereafter, no faith in the Christian theory, but was content to stake his future upon the honor and uprightness of his present. At the request of his family, his friends, and those who loved him I am here to speak to you of the departed, and although I can but feel somewhat out of place, it is a task from which I do not wish to shrink, for it is ever pleasant for me to pronounce the praise of the man who is a man, who is not afraid to think for himself and to speak his thoughts, however unpopular his opinions may be, or even discordant with my own.

He whose remains you are about to lay in the cold, cold grave, was a faithful husband, and an indulgent father, an obliging neighbor, and an honest man. Though he was rough in exterior his was a kind and tender heart which went out to the wail of distress, no matter from whom or whence it came. His house was the house of hospitality, and all felt free and welcome round his hearth. Charitable, none ever left his door in want when it was in his power to help. A patriot and a lover of liberty, during the dark hours of rebellion and slavery he was on the side of union and abolition. He rose above all superstition. His god was the god of nature, and to do good was his religion. He was honest and frank, and of all things he despised, the worst, by far the worst, was groveling hypocrisy. He courted no popularity, feared no one's opinion, and was outspoken to a fault. In those early days when to be a Liberal was to be almost alone in the world, excluded from society, and an object of mingled hatred, scorn, and pity, he fearlessly went his way, and remained alone the master of his mind. He preferred the storm and tempest of free thought and free action to the dead calm of ignorance and faith, and he lived to die surrounded by friends, to see his opinions at least respected, and his cause becoming popular.

He had his faults, as we all hav, yet e'en his faults "inclined to virtue's side." True, his rude manners and rough, profane expressions would not stand the test of politeness, but after all they meant nothing, only that he was good natured, cheerful, frank, and fearless, and oftentimes they were the harbingers of good and manly deeds to follow.

But our friend has crossed the river. We are about to drop the curtain which is to hide him from our eyes forever more. When we look back at his honorable life, when we consider the good he has done, is there, can there, be one among us who thinks that his end is eternal punishment? Away with the cruel, absurd, and awful thought! Belief is based upon evidence. No man of good sense can believe when he sees, or thinks he sees, evidence to the contrary, and if there is a God in heaven, believe me, he is not such a cruel tyrant as to condemn a good man on account of his opinions, which he is as powerless to change as he is to change the color of his hair or the hight of his stature.

But I will say no more. "Honor's voice does not provoke the silent dust," and no words of mine can soothe "the dull, cold ear of death." Let us remember his manliness, forget his faults, and, returning our lamented neighbor to the arms of nature, whose son he was, bid him one long and everlasting farewell, and peace to his ashes.

Reply to Mr. Pillsbury.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The closing paragraph of Parker Pillsbury's letter, in your last number, reads as follows: "One thought more, and charge your readers not to forget it. Exactly as the Democratic party gave itself away to slavery and slave-holders after the administration of John Quincy Adams, just so since the abolition of slavery has the Republican party made itself the subtle, willing, unscrupulous ally of moneyed monopoly, until now the rule of the controlers of the cash is becoming more intolerable than was ever the reign of the 'lords of the lash.'"

Permit me to inquire of Mr. Pillsbury, or any other person, whether there is any evidence to show that the Republican party is now any more the "subtle, willing, and unscrupulous ally" of the money power since the abolition of slavery than the ruling element in it was before that time?

Did not the moneyed monopolists adopt Abolitionism merely to gain their ends? and hav they not always been the governing element in the Republican party? What could the Abolition party alone, organically and simple, hav done? It fraternized with monopoly, and Mr. Pillsbury admits it to be "more intolerable" than the other evil he fancies was remedied. It is a pity to hav virtue thus rewarded. Yours, N. EGGLESTON.

Solon, Ohio, Feb. 8, 1881.

Life Membership in the Leagues.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Bro. Burdge has struck the right key-note. Ten dollars is enough to secure a life membership in the League. Liberalism is for the whole people, not for aristocrats alone. We want the independent many, not the high-toned few. Let us hav the change in the condition of life-membership effected as soon as possible. I would suggest that the board of directors in issuing the call for the fifth annual congress giv notice that such an amendment of the Constitution will be proposed for action at that congress. The vote of three-fourths of the qualified members present is requisit to secure the adoption of an amendment.

But friend Burdge should remember that the Liberal League Constitution was not framed by the "commonality." Its framers hav vanished. The League had become too "plebeian" for them. It actually proposed to do some practical work, to attempt the removal of some popular evils. This would never do, our motivs would be "misconstrued." Let us reduce the life membership fee from twenty-five to ten dollars. Who seconds the motion? E. C. WALKER.

Cedar Rapids, Iowa, Feb. 24, 1881.

Book Notice.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Permit me to call the attention of your numerous readers to the "Outlines of Phrenology," published by yourself, its author F. E. Aspinwall, M. D., of Loudonville, N. Y. The work, as its title indicates, is a useful text-book for students of phrenology, its chart being the best for the use of practical phrenologists that the writer has ever examined. It requires but a little outlay of time and labor to acquire an elementary knowledge of phrenology, and this little book is singularly adapted for that purpose.

All the popular phrenologists hav been consulted, and though not departing widely from their conclusions, the careful author has seen fit to introduce one faculty, viz., "Temperature," which is not treated in any other chart. The tables explain themselvs, and any one desirous of rounding out a symmetrical development, which can only be effected by restraining very large faculties and cultivating small ones, should not be ignorant of his own phrenological organization and the rules necessary for its perfection so briefly yet graphically laid down in this comprehensiv work. Price, 75 cents. Sold by D. M. Bennett. So much in so little. ELLA E. GIBSON.

Barre, Mass., Feb. 25, 1881.

Letters from Friends.

BELVIDERE, March 8, 1881.

FRIEND BENNETT: Inclosed please find draft for $3.25—three dollars to apply on subscription and twenty-five cents for Ingersoll's lecture on "What Must We Do to be Saved?" Please put me down for five dollars for your trip around the world.

Very respectfully, J. Y. CROSBY.

AUBURN, N. Y., Jan. 7, 1881.

MR. EDITOR: You can count me one of the requisit number who will giv $5.00 when called for toward sending you around the world on the terms you offer.

With my kindest wishes for your prosperity and happiness, I remain, Fraternally yours,

C. B. TUCKER.

LAVETA, COL., March 3, 1881.

Inclosed find five dollars—three dollars for THE TRUTH SEEKER; one and a half for the "Infidel Abroad," the remainder for Ingersoll's "What Must We Do to be Saved?"

Put me down for $5.00 for your trip around the world, to be paid when wanted.

Respectfully yours, F. A. MOORE.

BRADFORD, PA., March 13, 1881.

FRIEND BENNETT: You may place my name on your around-the-world list for $5. Hoping to help swell the numbers to the amount desired, I remain,

Yours truly, JAMES H. HARDISON.

DUDLEY, ILL., March 7, 1881.

EDITOR TRUTH SEEKER: Inclosed find money order for $15.00. Please credit (on around the world) to Lewis Shrader, $5.00; Philip Brinkerhoff, $5.00; M. Rowe $5.00, all of Dudley, Ill. Ever yours,

MARK ROWE.

CAWKER CITY, KAN., March 1, 1881.

MR. EDITOR: Inclosed find money order for $4.00—$3.00 for THE TRUTH SEEKER and $1.00 on account. I send this money because you hav been persecuted and for the cause. May the devil help you, and if you lack anything to send you around the world I can help you.

I will send you my hobby sometime.

Yours, D. S. VANDERWERT.

TUSTIN, MICH., Feb. 28, 1881.

MR. EDITOR: I am a lover of liberty, but a poor man. If my pledge for the payment of five dollars toward your trip round the world is worth your while please mark me down. Respectfully yours,

D. R. MARVIN.

LONG LAKE, MINN., March 1, 1881.

MR. D. M. BENNETT: Inclosed find five dollars, for which please include me as a subscriber to the fund, a trip around the world. Hoping the above may meet your approval, I remain, Yours, etc.,

WILL F. BARRETT.

ASHLAND, OR., Feb. 28, 1881.

FRIEND BENNETT: Should you make the tour around the world, set me down for a "V," also Joshua Beaumont for another. The money will be ready when you say the word. I would giv more for a history of around the world written by you, friend Bennett, than all the other histories that hav ever been written. My best wishes go with you wherever you go.

Fraternally yours, O. COOLIDGE.

WEST UNION, IOWA, March 4, 1881.

FRIEND BENNETT: As this is a big day in the East, I send you the name of Thomas Reeder and my own for the (big) book that will reach around the world.

J. F. SMITH, JR.

TRIPOLI, IOWA, Feb. 22, 1881.

D. M. BENNETT: Put me down as one of them; and when THE TRUTH SEEKER heralds the announcement that "all things are ready," the $5 will be immediately forthcoming. Yours, D. P. WALLING.

PLEASANT PRAIRIE, WIS., March 15, 1881.

MR. EDITOR: "He who is the most slow in making a promis is the most faithful in its performance." So I read in an almanac. True or not, you may count on a "V" from me to help buy your outfit. The only risk we run is on your life, for if you liv to put your book in press, and it is as well done as "Infidel Abroad," our money is well invested. I hav kept no account, but think that if you will tell the friends that you must know by the 15th of April, enough will say go. GEO. E. ANDRUSS.

ANOKA, MINN., March 8, 1881.

DEAR FRIEND: I will send you a post-office order for $11—$3 for the TRUTH SEEKER up to May 8th, and $3 for two copies of "An Infidel Abroad," and $5 to add to fund for your expenses if you go around this little mote that God put in space in six days, with all its rolling stock, and pronounced it good. If you make the trip I would like the book; if not, let the five dollars be subject to my order. If you can make the trip as interesting as your Brussels trip was, it will pay well. I hope you will hav the best of health on your trip around the circle, and may it last you as long as you liv. That is as far as I go on that road. Yours truly, W. S. RING.

ALLEGHENY CITY, PA., March 12, 1881.

BRAVE FRIEND BENNETT: Upon reading good sister Elmina's appeal to be up and doing while the day lasts it struck me that it was about time for me to sign that pledge, not for total abstinence nor for the support of orthodoxy, but for five dollars to send you around the world.

Some friends seem to think that THE TRUTH SEEKER can't be run in your absence; but they must forget that you were under strict surveillance of the church not long since for eleven months, and the noble paper came to us laden with truth just the same.

Now we want to show that church and Comstock that instead of silencing their man and stopping his efforts in favor of humanity, they hav produced a world-renowned traveler and writer—one who will henceforward deal such sledge-hammer blows to orthodox that they will yet curse the day that they interfered with his peaceful avocation; that they caused a ripple upon the placid minds of fifty thousand Freethinkers, which, upon a repetition of the aforesaid interference, might prove detrimental to the future welfare of theological institutions.

Now, Mr. Bennett, as it seems to be a settled fact that you will attempt the circuit of this globe, which was through some one's suggestion, and as some one has suggested that there be a monument erected to the memory of Thomas Paine, which will undoubtedly also be accomplished, I would like to make a suggestion. Since my first reading of the contributions and writings of that good old motherly soul, Elmina, I hav been forced to believe that she has never found her natural sphere, and as the future success of our good cause depends upon the proper education of the rising generation, I would suggest that she be called, not by God, but by fifty thousand Freethinkers, to the office of THE TRUTH SEEKER, and there get out a juvenil paper suitable for the young, to the end that they may see the light of truth before their minds become clouded with the teachings of superstition.

I hereby pledge myself to be one of a requisit number to donate $5 or $10 that the above suggestion be carried out. Who will we hear from next?

Yours always for liberty, J. A. CUTSHALL.

HOOPESTON, ILL., Feb. 27, 1881.

BRO. BENNETT: As a new soldier of the Liberal cause I wish to take the liberty of addressing you for the first time. I am yet young, only twenty-five summers hav I passed; and, alas, I hav lived to enjoy life and extract the real happiness therefrom only for two years. Since then I hav become a Liberal, it is strange to say, from the false pamphlets printed by Baldwin of Chicago. They hav also converted about two dozen others, both men and women, of our neighborhood. How many more new converts could we gain should people come in the possession of the genuin articles, including THE TRUTH SEEKER!

I was induced to take your most valuable paper by Mr. Kelley, of Marion, Indiana, one of your readers and a perfect gentleman, who has suffered much for his true opinions. I'll never forget my friend, Mr. Kelley, for the kindness which he has shown me in his inducement. I render to him my warmest thanks, and think that he will feel repaid by pledging myself as a life subscriber of THE TRUTH SEEKER, and by saying that my little influence will soon make the editor forward about six more copies out this way. When I hav finished reading my paper I send it to certain parties or friends, who mostly feel greatly interested in the same. The interested ones I'm most certain will subscribe. They think the price of the paper too high; but let them first become acquainted with the valuable contents of the same and they will not hesitate any longer. In a matter so solemn as that of religion, all men whose temporal interests are not involved in existing institutions earnestly desire to find the truth. They seek information as to the subjects in dispute, and as to the conduct of the disputants.

Therefore, Bro. Bennett, we are so anxious to hav you leave for foreign climes to report to us that which you are only guilty of, and for which Christians, especially that sneaking reptil and filthy hellion, Comstock, made you suffer for—truth.

Call on me for $5 when you go abroad. When you get to the deserts of Africa, and become hungry, don't go without something to eat for forty days, if you hav sufficient power left to make bread out of stone, for your faith, you must remember, in an orthodox God is not sufficient to liv on the words that go through his mouth; but you can accommodate his majesty, the devil, by sending him to Jesus' superior, Dr. Tanner, who speaks of fasting fifty days in Europe, and who has already fasted forty-one days in the United States. Wishing you success in all your undertakings, I am, for truth, Yours truly,

WM. J. GLAESER.

In conclusion, I wish to utter a prayer, as I became accustomed to the habit when yet a Methodist.

PAP BENNETT.

Our father, who art in heaven, hallowed be thy name, thy paper come, thy will be done on earth and in the heavens. Giv us this day substantial food of science and of truth, and forgiv all transgressors as Comstock forgivs you, who claimed you transgressed against him. (Contempt is none too good for Tony Comstock, the scoundrel.) Now lead us forever to truth and reason, and save us at last, as well as our beloved republic, from the clutches of superstition and utter darkness, and thine shall be the jewel with which all Liberals and truth-loving people will crown you for having accomplished the power of truth and having made manifest the glory of light, which shall shine with the most brilliant elegancy for ever and ever. Amen. So be it.

BEETOWN, WIS., March 10, 1881.

FRIEND BENNETT: Your friends are making an effort to hav you make a trip around the world. There is nothing I know of at the present time that I would sooner spend five dollars on, especially if your trip around the world will be as entertaining accordingly as your trip to Brussels. So you can count on me for $5 whenever called on, and I am almost certain I can get two or three more subscribers for the same purpose. Your well wisher, JAMES HUGHES.

BOZEMAN, MON. TER., Feb. 15, 1881.

MR. EDITOR: As the motion is made and seconded that you make a tour of the globe, you can book me for $5 in conformity with the terms. And further, I wish to say that I indorse the suggestion of John A. Jost, of Ogden, Utah, viz., that we should like to hav the Hindoo Bible, and all others obtainable, not too costly in time or money. What we Liberals of the West want are the bottom facts. And in this connection I wish to say (speaking for Montana) that we stand sadly in need of Liberal lecturers. To my knowledge there has never one entered our territory. We hav a population of nearly forty thousand, and as Liberal sentiment is in the ascendancy, it seems that it offers a favorable field for operations. The church is laboring with all its characteristic zeal to make a stand. And I read in a territorial paper that recently at Butte City thirty-two converts were added to their fold. It is true they are struggling against heavy odds, as they themselvs hav acknowledged in my hearing. Nevertheless they work away with an ardor which would be commendable, if directed in the pursuit of truth.

Now this suggests to my mind the propriety of placing some of our lecturers in the field here, to counteract the influence of the clergy. And to this end I shall propose that in the event a sufficiency of money shall not be subscribed for the editor of THE TRUTH SEEKER to make his tour of the world, the money will be paid in as originally intended, and make up a fund to be use in hiring lecturers to visit the West and other isolated localities.

Under the above considerations, I am perfectly willing to let my subscription stand, to be used in that way; and if in the West such a proceeding shall not seem practicable, or meet with the approbation of others interested, or the required sum shall be raised for the tour of the world, then I am willing to subscribe to a fund to be appropriated to the hire of lecturers as aforesaid, and will agree to collect every dollar within my power from those who are willing to subscribe in my locality.

The church is always on the alert, sending her missionaries to every nook and corner of the earth. They hav been here from the very pioneer days of the territory. Then I say, how it is possible for the cause of truth to progress as it should without creating a fund to be used in the dissemination of its developments? However, I am well aware of my limited understanding of what the Leagues are doing or their object. I only began taking THE TRUTH SEEKER the first of last August, and consequently know but little of what was done prior to that time. All that I reason from is the absence of Freethought lecturers in the West, where I know they are badly needed.

And now as others hav indulged in suggestions, will you pardon me for doing the same? If so, I shall suggest that if you should conclude to make relic hunting a feature of your rambles, and should run across any of the descendants of Balaam's ass, send them home; they will make illustrious professors of theological colleges, as well as pulpit ornaments. And if by chance you should ramble in the wilderness and find one of Israel's scapegoats, let us hav that too. The importance of this relic naturally suggests itself. It will be a valuable contribution to the vice society. Anthony Comstock can most appropriately be packed on its back, and driven in the wilderness when in search of official business, and thus get rid of the sins of the Young Men's Christian Association.

There are many more relics that I think would be valuable contributions to the church, but I will not bother you with them now.

In conclusion, I want to say that I read in my last number of the New York *Herald* of "a miracle in Maine"—the cure of a little girl near Portland who was afflicted with some loathsome disease. The cure was effected by passing her over a donkey every morning for nine mornings, at the same time repeating the words, "In the name of the Father, Son, and Holy Ghost." It seems that the donkey died, but what became of the other three I presume has not been ascertained. But the question with me is, from whence came the curativ properties? If from the donkey, why should he not be a victim of especial Christian worship, or at least as much so as any of the other three. And if mutually from the four, then why does the donkey not deserve a place in the trinity and make a quartet of it? If the donkey has

any friends, I insist that they will prove themselvs recreant to duty if they do not make a vigorous effort to hav him placed at the right hand of God, where he can enjoy the felicity of being surrounded by the holy angels. Your friend, THOMAS BURK.

SYRACUSE, N. Y., March 6, 1881.

MR. D. M. BENNETT: That pet scheme of mine, to which I hav alluded, is this: About three months ago, while looking for rare relics and curiosities, I discovered in an auction house in this city what I hav every reason to believe is the original old time-piece used at the creation during those few days before the sun was placed in the firmament. As a matter of course I found it in rather a dilapidated condition, and showing unmistakable evidence of very rough usage from an angry somebody. From the most careful investigations that I could possibly make I hav only so far been able to trace it down to that memorable battle of Gen. Joshua, where it did most excellent service while the sun stood still during one of those bloody engagements of ancient times.

On the strength of my researches, I hav been offered the very modest sum of two hundred thousand dollars for a one-fourth interest in this wonderful old cloud-disturber, but which at present remains unaccepted.

I now deed you, for the sum of one dollar, the receipt of which is hereby acknowledged, a one-fourth interest in this rare old time-piece, hoping that it will be some inducement for you while on your travels and investigations around this little planet, earth, to remain a short time in that wonderful country which Jahveh used frequently to visit and take an activ part in the broils and turmoils incident to those times, where were located the delightful grounds and, I presume, beautiful summer residence of the celebrated Adam family, and which they possibly might hav enjoyed for ages had it not been for their intense love of apples, the love of which, at that remote period, must hav been considered the root of all evil.

I would suggest to you that while there you make diligent inquiries concerning the old sun regulator of antiquity, and if you should succeed in bringing it over from Gen. Joshua's memorable battle down to about two hundred years ago, when it came into the possession of the ancestors of the present owner, our fortunes will be secured beyond a doubt. There is millions in it. What say you to this enterprise?

Yours truly, RALPH HELM.

JANESVILLE, WIS., March 1, 1881.

D. M. BENNETT: I believe that my subscription just expired, and I will renew for four months. I would gladly send you three dollars, but I hav only one dollar to spare just now, but hope to hav another at the end of four months. I want to do the little that I can to support your fearless journal, and wish that I could do much more.

The Liberals about here of my acquaintance are mostly Unitarians and phenomenal Spiritualists, who feel little interest in what I call radical Liberalism, and support papers chiefly of their school of thought.

I am a Spiritualist who feels an interest in every shade of Liberalism, and see no good reason why we cannot all work together in unity in matters of material reform.

I was greatly pleased with your letters of travel, but still I do not favor the idea of sending you on a trip around the world. The same amount of money donated to the cause of Liberalism here at home, it seems to me, would result in greater good both to you and your paper, and to Liberalism as well; but I may be mistaken.

Please giv my best respects to Mrs. Bennett, whom I once called to see when you were in prison.

Fraternally yours, ELVIRA WHEELOCK.

THE VINYARDS CALL FOR LABORERS.

CLEVELAND, OHIO.

EDITOR TRUTH SEEKER: In a late cummunication I objected to the proposed trip of D. M. Bennett around the world. Although in the minority, and a novice, I see unwisdom in sending him from the helm where and when so much needed.

This is a year of unusual events and phenomena of the physical globe. Physical conditions evolute a corresponding mentality; one is safe, therefore, in anticipating mental revolutions and social upheavals. Hav not Liberals of all shades, phases, and conditions something of greater moment demanding time, energies, money, action than to plan voyages and quietly read letters of foreign travel? Were the battle of freedom actually won and victory declared and conceded, the position would be far different. Then, like the wearied Trojans rescued from shipwreck and perils on Carthage's green shores, we might recline on mossy greensward, read of foreign lands of which our embassador extraordinary might eloquently narrate, and enjoy the well-earned repose. These things are not now to be thought of, much less enjoyed. Our common foe, orthodoxy, Christianity, is activ, vigilant, untiring; it adopts any and all tactics. The church has become a great social organization; its edict is almost supreme. Strangers are sought and welcomed and treated with the utmost courtesy so long as they are not known to entertain pronounced views. And in justice let me say that some are even then magnanimous, for human nature is grander than all creeds. And did we not know the sting of the monster, had we not felt its cruel fangs, its potency and tendency to ostracize, its power of exclusion, the brand it is wont to stamp upon one who dares to think and decide and refuse to be coerced within its fold, we too should think it a pretty good institution. Its face is comely, its surface manners persuasiv and winning, but oh, of its unrelenting persecutions when one dares oppose its edict, let its own history speak!

You, Mr. Editor, hav espoused the cause of secularism, hav avowed your enmity to church persecutions of past and present phases. To do battle against this powerful foe your energies are demanded at home. Note the late action of the M. E. church at Syracuse, N. Y. The "God in the Constitution and Jesus Christ as the sovereign ruler of the universe" scheme will yet be foisted upon our government unless vigilantly warded off at every attempt. Leave not your post of duty; entertain not the proposed trip, though honors entice with loving persuasion. Rather summon your cohorts, let the writer wield his pen and the speaker proclaim from the rostrum, the guard be on duty, until the Comstock postal acts are expunged from the national statutes. and every state shall hav erased from her constitution such odious, barbaric enactments as those cited by Judge Comegys, of Delaware, under which statute he counseled the grand jury to indict Col. Ingersoll, and whose instructions had doubtless been followed out had a less noted person than the Colonel been assailed. Our liberties are jeopardized on every hand, the press is subsidized and intimidated, free speech is gagged, a premium is awarded falsehood and dishonesty; truths of physiology, of sociology, for which humanity groans in agony, are withheld lest their promulgators be arraigned upon the false plea of obscenity, made possible under the Comstock laws. True, Colgate of the vice society advertised his vaseline with impunity, but let the poor, enfeebled, overburdened wife and mother, already burdened with too many offspring, seek counsel or aid whereby she may be rescued from forced maternity, agony, and misery worse than death, and woe unto her and her alleviator if the knowledge of it comes to Comstock and his Christian cohorts!

Nothing for Liberals to do but send their captain abroad, and they quietly sit beneath the vine and read of his observations? Liberals, the vinyard calls for earnest and faithful laborers.

Permit a suggestion. Let any one who has proposed a contribution for the trip around the world giv five or ten dollars to aid the spread of the gospel of Freethought in America. Let there be not only two hundred Liberal Leagues, but five hundred working, activ Liberal Leagues, before the close of 1881. I hav no wish or money to speed Dr. Bennett from home, but even though a widow of limited means, with a daughter to educate and support, I will cheerfully giv five dollars to aid in the dissemination of this gospel of Freethought, will do missionary work in the future as in the past. My love for and adoption of the gospel of liberty has set me at variance with the members of the paternal family, and has caused those of ample means to withhold pecuniary aid and to assume the air of "I am holier than thou." I hav paid a dear price for accepting and championing the cause of liberty, freedom for all; but the blessed truth shone upon my soul, dispelling superstition, felling altars and shrines, and slaying the priests at their official rites, annihilating gods, devils, and burning hells, and upon these ruins reared in outline a glorious humanity, which love, reason, and wisdom shall direct, and whose inheritance shall be a future life of unending progression.

The love of Liberty, progression, and truth once born in the soul, new possibilities come trooping in throngs, spanning life with rainbows of golden promises; disappointments are brooked on every hand, sustained by the unfaltering trust that each struggle manfully borne is a step upward and onward; stronger to-day for the trials of yesterday, that seeming evils are oft blessings all.

Another reason, and of import, why Mr. Bennett should not go abroad is that his wife is fast nearing the eventide of life. She needs the sunshine, the warmth and joy, with which only the husband can infill and enzone the home. Uncomplainingly she endured his prison exile, while her days and nights were Gethsemanes. With true womanly pride to see her hero laurel-wreathed, she cheerfully bade him speed over the wide Atlantic. It would be asking too much of her to endure another separation fraught with anxieties and arduous duties.

One more item demaning action—the infrequency of Liberal bequests is notable. THE TRUTH SEEKER should be placed upon a sound financial basis; Liberal schools and colleges should be founded and maintained. Let every reformer who at demise will be possessed of $100, $1,000, or $10,000 bequeath the same in furtherance of the above object, thus making Liberalism a mighty power in the land, that its banners may fan the breezes of this continent, and millions with enfranchised souls shall proudly flock to its standard.

Now that hostilities are declared, let the campaign be wisely, judiciously planned and executed; our major-generals, captains, lieutenants of brave, loyal hearts be on the march and in the field, our missionaries as omnipotent as priests, laymen, and elders; teach the masses that all creedal religions were born of barbarism, that their potentates fatten upon the superstitions, ignorance, toils, and hard-earned wages of those who toil in fear and oppression. Let man-made gods and devils flee away to their natal caverns and vanish forever, like the dissolving ghost, in the mist that floats upward.

GRACE L. PARKHURST.

P. S.—Now is the time to aid Rev. Geo. Chainey, and enjoy a mental feast, by subscribing for a copy of his monthly lectures to be delivered in Paine Hall, Boston. G. L. P.

THE PAINE MONUMENT.

NEW BRITAIN, CONN., March 12, 1881.

MR. BENNETT: I think this is an important step in the right direction. Now invite every newspaper in the country, both Liberal or otherwise, to extend the invitation, so that every man, woman, and child will hav an opportunity to subscribe, and I would like to see every person in possession of something as a token of having helped in the erection of this memorial to the champion of liberty. I hope every Liberal will do his duty.

Yours very respectfully, W. GORMAN.

P. S.—Inclosed find $1.00 for repairing the old monument. W. G.

GALT, ONT., March 12, 1881.

MY DEAR BENNETT: I think a little well-earned praise from your patrons must be pleasing to you, though I hope your many friends will remember that you are human, and that if you should receive the full measure that No. 11 calls for, you might be tempted to don the blushing honors and abdicate.

I hope our friends will excuse me if I shall take an especial pride in passing around the little circle of friends here with this number of THE TRUTH SEEKER. I wish for many reasons I could put it into the hands of every family in the province of Ontario. The lender of papers is often imposed upon, not always. He soon knows whether those who read are as able to buy as he is to furnish them gratis, and I can't help thinking that those who read this number will want to see the next.

The trip to the Capitol is a worn-out theme, yet it is given with charming novelty. The description of Washington's monument, which is good for about six columns, from "our own correspondent," is struck off here with a couple of slashes of the pen in twenty-three lines, and these letters are what the masses want. They are boiled down, and we do not need an "unabridged" to understand them. It is to be regretted, perhaps, that this paper is not adorned by a good likeness of the grand old man, Chief Justice Comegys, who has immortalized himself by not letting that intellectual pagan, Ingersoll, very severely alone.

It will be in order now for orthodoxy to erect a fitting monument in his honor, with choice scenes from the Inquisition, present him with a dug-out and little paddle, a copy of "Skulls and Reptils," a life subscription to THE TRUTH SEEKER, and then let him alone. W. D. RENWICK.

LIBERAL, MO., Feb. 27, 1881.

BRO. BENNETT: Seeing an account in THE TRUTH SEEKER of G. H. Walser's enterprise of building a town for the benefit of Liberals, I wrote to him at once, receiving a favorable answer. I came here and find Liberal located on a railroad in a beautiful prairie country with a fertil soil and plenty of coal in the adjoining hills, which is being shipped every day. This is a most splendid place for almost every branch of industry. The country being somewhat new, land can be bought at from $5 to $10 an acre. This is the place for Liberals, with its natural advantages and its society, which is composed of the most intelligent people, who are gathering in from every part of the United States. Persons are arriving almost every day, but yet there is plenty of room. Let those come who wish to enjoy mental liberty to its fullest extent. Our town is building quite rapidly. The sooner they get here the better will be the chance for selection of farms, lots, and business. Will not some good Liberal come here and build a flouring mill? It is a most excellent place for one, as there is no mill within many miles of this place. It is a very good wheat country, and fuel is cheap. It would also be a splendid place for a grain elevator, as there are good shipping facilities. Liberals should come forward at once and occupy these vacancies before they are taken by pretended Liberals who are orthodox at heart. It is the home of the laborer as well as the farmer and merchant, for under the care of our philanthropic leaders (brother Walser and his inestimable wife) no one will suffer.

Wishing that all Liberals may enjoy the liberty that we do, I remain

Respectfully yours for liberty and justice,

H. P. REPLOGLE.

OTTAWA, O., March 9, 1881.

D. M. BENNETT: Please find within $5. Place $3 to my credit for THE TRUTH SEEKER for 1881, and $2 for Antichrist's story of Jesus. Send the same by mail.

Success to D. M. Bennett and our cause! Good news from Gotham. Hell is cooling off. Hades is not as hot as hell, is it? Yours, C. E. BEARDSLEY.

THOSE who hav read the "Essence of Christianity" by Feuerbach will want the "Essence of Religion."

A Cry.

Lo! I am weary of all—
Of men and their love and their hate;
I hav been long enough life's thrall,
And the toy of a tyrant fate.

I would hav nothing but rest,
I would not struggle again;
Take me now to thy breast
Earth, the sweet mother of man.

Hide me, and let me sleep;
Giv me a lonely tomb,
So close and so dark and so deep,
I shall hear no trumpet of doom.

There let me lie forgot,
When the dead at its blast are gone;
Giv me to hear it not,
But only to slumber on.

This is the fate I crave,
For I look to the end and see,
If there be not rest in the grave,
There will never be rest for me.

Two Ways to Liv.

Giv me the home where kindness seeks
To make that sweet which seemeth small;
Where every lip in fondness speaks,
And every mind hath care of all.

Whose inmates liv in glad exchange
Of pleasures, free from vain expense;
Whose thoughts beyond their means ne'er range
Nor wise denials giv offense.

. . . . . .

Some beings, wheresoe'r they go,
Find nought to please or to exalt—
Their constant study but to show
Perpetual modes of finding fault.

While others, in the ceaseless round
Of daily wants and daily care,
Can yet cull flowers from common ground,
And twice enjoy the joys they share.

Oh happy they who happy make—
Who, blessing, still themselvs are blest—
Who something spare for others' sake,
And strive in all things for the best.

—*Charles Swain.*

The Christian Steed.

BY ALHAZA.

Who rideth by on ashen steed?
A phantom pale, with streaming hair;
'Mid joy and woe and utmost need
That courser goes, that form is there;
The last pale star that charmed my rest
Gleams ghastly white on his fearful crest.

With joy I held high carnival,
The wine beamed red in my castle hall;
With gorgeous robe and music's strain
I laughed away each gnawing pain.
But hark to footsteps, even then
'Tis the far-off tread of armed men.

Avaunt, avaunt, thrice warning ghost,
We will shiver the steel of that Christian host.
They hav girt us around with a ring of fire;
Let the beacon-lights blaze fiercer, higher.
What pale plumes nod to the midnight drum?
O God! 'tis the Christian troops that come.

Who rideth by through driving sleet,
Pale as her snowy winding-sheet?
I follow, but she speeds away
Like mountain mist at break of day.
Sweet shivering ghost, thou art my bride!
A pale-robed priest rides by her side.

I toiled, I heaped up precious ore;
Rich vines wept o'er my gilded door;
The fountain's drop was cool within;
I knew no spell of woe or sin.
Thou phantom wild of Christian hate,
Why stands thy steed beside my gate?

O Christian steed, the night is cold,
But thy hoofs lie deep in the frozen mold.
Come, ghostly friar, kneel and pray.
Hark, the hounds shriek in mournful bay.
What dyed the spear when the chase was won?
A Christian murdered thy only son!

What spell hath darkened thy kingly brow?
Thy cheek was red as the sunset glow.
Oh, that form hath brought me woe and pain;
I shall never know my youth again,
And thoughts of peace and pleasure's sway—
Sweet hopes, O heaven! where are they.

While Freedom bleeds, I sigh and weep;
Giv me one joy, one dreamless sleep,
One breath of fame, one gentle friend,
With me o'er pleasant paths to wend.
But the wind shrieks, like a wild steed's neigh,
As the demon's courser bounds away.

I watched my only dying child—
That mocking laugh, it drove me wild.
He fills my life with shuddering fear;
Hath he not made your heaven drear?
Laugh on, and love, and nobly hate;
The Christian steed is at thy gate.

Deeds, Not Creeds.

BY BLAKE BIGELOW.

The type of life's font soon will be
All set in the historic page,
And memories of you and me
Will perish with the dying age.

O men of wealth, who fling away
Your gold in superstition's name,
Heed but the perishing to-day,
And help the halt, the blind and lame.

And if there chance a deity,
All-wise and potent, ever just,
Can it be possible that he
Will crush thee hellward in the dust?

Better to benefit mankind
In earth life with but half the zest
Thou countest beads or teachest creeds
Or preachest an uncertain rest.

Had half the gold consumed in wars,
Fought to sustain some bloody creed,
Been used to elevate the race,
And of contentment sow the seed,
This world were not a mockery,
With hollow morals based on myth,
But a supreme reality,
And the millennium forthwith.

As of three hundred years ago
Religions seem to us to-day,
With burning witches that their God
Had not the power to call away;

Even in as many centuries more
The mockery of this age will seem;
And in as many more again
Will liv but as a fabled dream.

The truth to future ages calls
In tones as thunder loud, yet sweet,
That echo down its brightning walls,
Making the harmony complete.

Religion in its truest sense
Is but humanity inbred;
Love, all the priest mankind will know—
Love toward the living, not the dead.

Correspondence Wanted.

Widow, independent, desires exchange of thought with gent of principle and means. MRS. LA FAVOR, 4t13 Philadelphia P. O.

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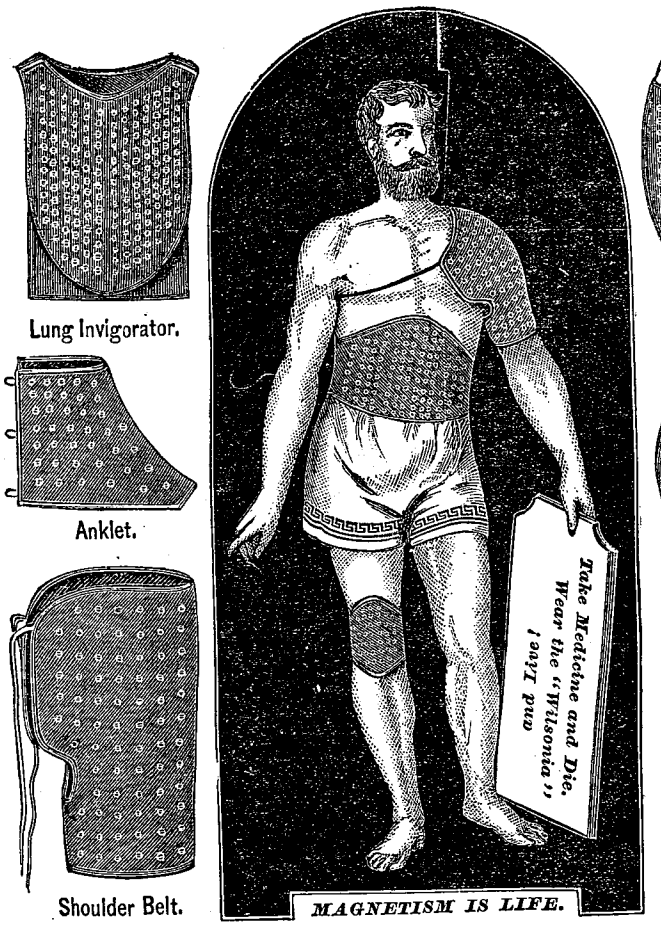
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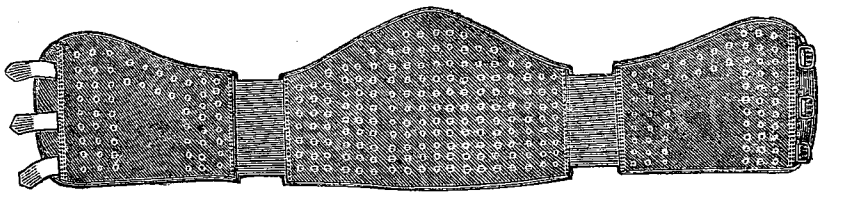
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gions where no one is known.

Gems of Thought.

A PURPOSE is always a companion. An earnest purpose is the closest of companions. To fulfil duties is more than to enjoy pleasures; it carries its own reward.—*W. R. Alger.*

WHOEVER knows best how to command knows best how to obey. Disciplin is not the result of mere docility; it is the intelligent perception of the necessity of obedience.—*U. S. Grant.*

BUT know we not that he who intermits
The appointed task and duties of the day
Untunes full oft the pleasures of the day,
Checking the finer spirits that refuse
To flow where purposes are lightly changed.
—*Wordsworth.*

THE idea of a miracle is opposed to the fundamental axioms of the popular thought of the present. The writers who best represent this thought do not hold it necessary to disprove the fact of miracles. They simply affirm, with Strauss, that the time is past when a miracle can be believed.—*C. C. Everett.*

THE desire to cease and be forgotten is the divinely natural preparation for our transition into futurity. The passion for life sinking parallel with the failing force of the organism, the two go quietly out together, so that there is no rebellion. If the theologians, with their superstitious and artificial horrors, will but let him alone, man is competent to death as well as to life, and dies in peace. —*W. R. Alger.*

PETRARCH said, "I conceived that to cure all my miseries I must study them night and day, renouncing all other desires; that the only way of forgetting life was to reflect perpetually on death." Again he says: "I am weary of life. Whatever part I take, I find it strewn with flints and thorns. Would that the time were come when I might depart in search of a world far different from this wherein I feel so unhappy."

MOTTO FOR A DIAL.

Time flies; it is his melancholy task
To bring and bear away delusiv hopes,
And reproduce the troubles he destroys;
But while his blindness thus is occupied,
Discerning mortal! do thou serve the will
Of time's eternal Master, and that peace
Which the world wants shall be for thee confirmed. —*Wordsworth.*

IN spite of the evidence which scholars and critics the most learned and acute of all time hav arrayed in support of the genuinness of the gospels, the number is nowise diminished, but rather increases, of intelligent minds that find themselvs unable, on the faith of any book, however ancient, to receive as authentic a tale of wonders which contradicts their experience of the limits of human ability and their faith in the continuity of nature.—*Rev. F. H. Hedge.*

THE cultivated thinker, from his hight of scholarship and refinement, has no right to express any sentiment toward his inferior except sentiments of compassion and magnanimous desire to elevate him. To fling down a bolt of scorn to beat him yet lower is to show—not the spirit of a good man. Contempt for the plebeian majority, whom Tiers calls "the vile multitude," is too easy and common in aristocratic minds, and too pernicious to need to be expressed in the writings of men of genius.—*W. R. Alger.*

DIDO, like all the world, has heard of the name of Æneas and the sufferings of the heroes of Troy. She can pity such sufferings from her own bitter experience:

"Myself not ignorant of war,
Compassion I hav learned to show."

The sentiment has been adopted by modern writers in all languages. "She had suffered persecution and learned mercy," says Sterne in a like case; and even in Sterne's mouth the sentiment is natural and true.—*Collins' Virgil.*

A MAN of deep insight and comprehensiv view may penetrate beneath the masks of things and see into the real nature of many of the delusions set up by common consent to be worshiped, but he still finds a real truth and meaning beneath the fleeting phenomena, and he accepts with equanimity the present, not as the end, but as means to an end, perceiving in it the prophecy of a completer future; he can subordinate his selfhood to the system, works quietly and sincerely in his sphere, and is moved by no passion springing from offended self-feeling to set the world violently right.—*Maudsley.*

WHEN we consider the low state of morals and the warlike disposition of the people at the time when Christianity first became known, and then read of the pure morality inculcated by the Christians as compared with the conduct of those surrounding them, is it not certain proof that they were only evoluted Essenes? Goodness, morality, and purity are of slow growth, and they cannot be jumped into at once like a new suit of clothes, but must be incorporated into the mentality by long-continued endeavors. Therefore it is evident that the first Christians were not ignorant fishermen, as is pretended, but in reality Essenes and philosophers, moralists and thinkers, many of whose thoughts are far in advance of even this enlightened age and generation.—*Elmina D. Slenker.*

I DOUBT very much whether men of science are not more truly on their knees than men of superstition in our days. Never did such candor, such confessions of baffled insight, such a sense of inscrutable wisdom and power, such a feeling of awe and dependence, seem to prevail in science as now, when so many theologians are raising their eyebrows and seeking to alarm the world at what they call the Atheism of the most truth-loving, earnest, and noble men. I would sooner hav the skepticism—reverent and honest and fearless—of these solemn and awed inquisitors in the inner shrines of nature than the faith of self-bandaged priests who are thinking to light the way to heaven with candles on the mid-day altar, or to keep faith in God alive only by processions in vestments of purple and gold.—*Bellows.*

Odds and Ends.

PRACTICAL APPLICATION OF BLACKBOARD STUDY.

This is what a Sunday-school superintendent found chalked on his blackboard:

PLEES Mr. SUPERINTENENT DON'T FIRE OFF STories evRY SUNDAY at US boys wiTh an awFul Exampul of a bad Boy IN eAch oF TheM.

GIV US a REST!
GIV IT TO THE GIRLS.
O SLoW.

A GEOLOGICAL NIGHTMARE.

A geologian did sup
Upon a new mince pie;
He swore that all this nightmare talk
Was but within his eye.

That night he tumbled into bed,
Amid his household gods,
When lo! across the counterpane
Crept fourteen decapods!

"Crustacean curses!" cried the sage,
"Hav I been taking tods?"
But as he spoke his pillow swarmed
With tedradecapods!

Poor man! the perspiration pours
(The kind that never fans),
For now the head-board's hideous with
Nine entomostracans!

He leaps, that geologian,
He strikes the cold, bare floor;
His dream is gone, his mind restored,
He eats mince pie no more.
—*Albany Argus.*

SHE LICKED HIM.

"Now, Mrs, Roosmyer," said his honor, "what do you want a warrant for?"

"For my husband, so much I know."

"What's he been doing?"

"I licked him."

"You licked him!"

"I licked him. Und I got right py dose."

"How do you make that out?"

"Ven I told you then you find out. I fix his dinner so he go py his vork. Then he catch his hand pehint und say he got a pain in his pack. So he lie down on the lounge und groan like he vas very pad. Ven he feel petter it vas too late to go py his vork, so he say he gom to the greek und catch some fish. He don't gom pack before it vas nighdt, und all the fish vat he vas got vas a meeserable leedle bull-head vat you couldn't gount; put he schmells like some peer parrels more ash twenty times. Und den he say,

"'Vat for supper ain't ready?'

"I tell him, 'You schplit some of dose fire-vood und I talk mit you.' Then he catch by his arm und screams,

"'Oh! I got the roomaticks!'

"'So you can't schplit some vood?' I say.

"'Nein; oh! dose roomaticks! dose roomaticks!' he kept on grying.

"Then I vas madder as you think. Und I say: 'Ven yon told me you got a bain in your pack, I say noting. Und ouf you got dooble up on account you got some of dose roomaticks, I say it vas all right. But, py golly, ouf you got dose pain in the pack und dose roomaticks vat don't gom only ven you got some vork, then I lick you on sight!'"

"Very well, if you licked him what do you want a warrant for?"

"On account he shall pe locked up und oud the vay so I put schmearcase on my own pread, py shimmeny! Vat you thinks?"

THE ONE-LEGGED MAN.

"I never advise a man to leave his own town," he said to the small crowd surrounding him at the Union Depot the other day, "but if any of you are bound to change locations, Oregon is the country to go to. I am now on my way back there, and there's nothing you can ask about Oregon that I can't tell you."

"How's the climate?"

"Superb. It's never too cold nor too hot. Providence watches the weather out there like a hawk."

"Lots of Injuns?"

"Yes, but they can't do any damage. Providence always givs the settlers ample warning, or else leads the red men into a trap."

"Some hard cases out there, aren't there?"

"Not very hard. When a man gets too bad Providence kills him off."

"How did you lose your leg?" asked a hackdriver as the conversation flagged.

"I'll tell you about it. I've mentioned Providence and Oregon in the same breath. And I want to prove that there is a special dispensation out there. I was going up the Deiros road to a gristmill one day last September, when I found a four-ounce bottle of chloroform in the road. About a mile further on I met a grizzly bear as large as a steer. I had no weapon, and I knew that I was boxed up. To run was useless, and no living man ever looked a grizzly out of countenance. I always try to make the best of every situation, and, when I found myself cornered, I opened the bottle of chloroform and inhaled sufficient to make me unconscious. While in this state the bear made a breakfast off my leg, and I never felt one single twinge of pain."

There was a sensation in the crowd, and all pressed nearer.

"When I came to, the bear had disappeared, and just at that time the Red Valley coach drove up. Providentially, two of the passengers had fallen over a precipice, so there was room inside. When we got to Brown's Hill we found a surgeon there who had been chased by the Indians that very morning, and he fixed me up in an hour. I saw the hand of Providence all through it as plain as I see that hotel over there."

"Did Providence get that cork leg for you?" inquired a mean man near the door.

"Certainly it did. I lay in bed two months, and when I took the stage for Portland we came across the body of a stranger who had been murdered by highwaymen. He had a cork leg, and it was just my fit. This is the identical leg, and let me add in conclusion that I havn't begun to giv Providence and Oregon half their just dues."

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Notes and Clippings.

In five years a New Hampshire judge has divorced 257 couples.

The Widow Van Cott has failed in an effort to reclaim "poor, sin-cursed, worldly Utica."

Ten years ago the total export of grain from all parts of the United States was 72,122,398 bushels; last year it amounted to 228,539,947 bushels.

A clergyman of San Francisco calculates that one-third of that city's population are habitual church-goers, one-third are skeptical as to religion, and one-third indifferent.

A Kansas City evangelist wears bright feathers in his hat, huge green goggles over his eyes, and at his belt a can of water, with which to baptize converts before they can backslide.

Full many a maid has toyed with kerosene
And sailed to glory in a gorgeous glare;
Full many a man has poked at glycerin,
And flown promiscuous through the desert air.

Seven couples belonging to the Parsee community were lately married in Bombay, of whom the eldest was 15 years, while the youngest bridegroom was 15 months, and the youngest bride a blushing beauty of 9 months.

The Rev. John Jasper's firm belief that "the sun do move" has been pecuniarily profitable. He is in demand as a lecturer on the subject, and has from that source obtained money to pay a debt of $800 on his Richmond church.

Happy Spain! She is bankrupt, poverty-smitten, and industrially blighted, but the generous monarch who rules her can still squeeze enough out of the collapsed exchequer to present the pope with a chalice mounted with $40,000 worth of gems.

Hattie Deul, of Iowa City, has for three weeks refrained from eating and speaking. This is in obedience to what she conceives to be a divine command. She is gradually wasting away, but whether from lack of food or of speech the account does not say.

The delay of the orthodox Methodist brethren in bringing the Rev. Dr. Thomas to trial for his heretical utterances and publications begins to excite curiosity in Chicago. Meanwhile Thomas tranquilly goes on preaching every Sunday to big congregations and pocketing a large salary.

It is the formulated opinion of the Chicago Socialists' Society that the welfare of the human race demands "not only the destruction of the czars, emperors, kings, Bismarcks, and other oppressors, but also the destruction of the system of society that breeds them and makes their tyranny possible."

The Irish Presbyterians are again discussing whether it is right or wrong for a widower to marry the sister of his deceased wife. They are no nearer the settlement of this troublesome question than they were when they began it, a great many years ago. There are so few men who want to make matrimonial alliances of this kind that the discussion is a waste of time for most people.

Henry Fifer, a young candidate for the ministry, who has been studying theology in Nebraska City, has unfortunately been detected in stealing firewood from W. H. Hammond, W. E. Dillon, the *News* office, and others, and was caught in the very act. He also committed burglary to carry out his theft, using a skeleton key to open doors. Possibly a jury will send him where he will hav quietness in pursuing his theological studies, and where fuel is furnished gratis.

Several of the publishers of cheap volumes are prepared to put the revised New Testament on the market for ten cents within twenty-four hours after obtaining a copy. Agents are going through the country, however, taking subscriptions at high prices, and telling people that the book can be obtained in no other way. If the new word of God proves no more acceptable and correct than the old one, will not the deceived people hav just grounds to think they hav been greatly imposed upon?

Four years ago a French professor of languages was convicted in this city for having and selling indecent pictures, and was sent to Auburn prison for four years and fined $6,000. He was one of the Comstock victims. The four years hav transpired and the unhappy man fondly expected to be liberated; but no, the fine must be paid. He has not the money to pay the fine, and has to work it out at the rate of $1 per day. Thus it will take him nearly twenty years more to work out his fine. It is believed that he has already fully atoned for the indiscretion he committed, and Governor Cornell has been appealed to in behalf of the unhappy man, but Comstock and Cornell are equally hard-hearted and devoid of mercy. The poor man has to remain in prison.

The violent and unwarranted personal abuse indulged in by Kalloch and DeYoung at San Francisco was bad business from the start. The firing upon the elder Kalloch by De Young was bad business. The Kallochs, father and son, may hav been bad men—we know little about that—but shooting them was not likely to improve them. Going to De Young's office was a bad business for young Kalloch. Shooting De Young down and dead was still worse. Now young Kalloch has been acquitted by twelve sworn jurors, who had better means of judging as to his guilt or innocence than we hav. But this verdict does not bring DeYoung back to the family who mourn for him, nor put out the spot of his blood from Kalloch's vision. Both the Kallochs, father and son, preach; and it seems both practice—with a revolver!—*Sun.*

Of the many crimes besotted bigotry is guilty of, that of baptismal immersion with the thermometer at zero or thereabouts cries out loudest for attention from the law. This winter has produced an excellent crop of out-of-door baptisms, and a proportionate array of attendant casualities. The most recent date from Wyoming Territory, a pleasing locality approaching the Arctic regions in winter temperature, where three young women were immersed in an icy pond, and two of them were at last accounts dying from the experience. A lunatic asylum for their like, and a penitentiry for the imbecils who violate natural laws at the alleged dictates of their religious beliefs, will do more for the public good than all the baptisms that were ever performed. If the immersers cannot crowd enough business into summer months they can increase their forces and giv idle outsiders a chance.—*Truth.*

The sun promises to giv another exhibition of gigantic storm forces soon. For two or three weeks his disk has been comparativly free from spots, but on Friday they showed themselvs again in large numbers, picturesquely arranged in several towns. Evidently a period of unusual disturbance has again set in, and rare views may be expected with good telescopes. Whether these sun storms hav any connection with prophet Vennor's rough weather for this month is a very interesting question, that cannot at present be definitly answered. Mercury became a morning star recently to keep Mars company. All the other planets are grouped in the evening sky. Venus now shines high above Jupiter and Saturn, but in May she will be again in conjunction with them in the morning sky. This is the reason for the zodiacal light, one of the most mysterious phenomena in the heavens. It may be seen some time after sundown streaking up in the west, and reaching more than half way to the zenith.

The London *Daily News'* Rome dispatch of March 26th says: "The Pope recently ordered the cardinal vicar to institute strict inquiry into the sacrilegious traffic in spurious relics. The cardinal vicar has accordingly addressed a circular to Catholic administrators throughout the world intimating that no bodies hav been taken from the Catacombs for thirty years, and warning them against impostors." It should be noted that collections of bones purporting to be remains of early martyrs, freshly dug from the Catacombs of Rome, hav been shipped to America. If all the old bones that hav been sold for relics—the bones of the saints—were ground up, they would be sufficient to fertilize not less than a thousand acres of poor land, and would also be much better employed. The Church of the Most High Name, of Allegany City, Pa., is said to now hav a shipload of these remains on the way from Italy. It may be expected that any number of miracles will be performed by them after their arrival, and cures of incurable diseases are in order.

One and All tells us that the village of Hawarden (pronounced Harden) in Cheshire, though now principally known through Mr. Gladstone's residence there, has a very ancient history. In the reign of King Couan, one of the Welsh kings, it is said that Hawarden's church contained a very large image of the Virgin Mary. One summer the people flocked to the church to pray for rain, and among them came the sheriff's wife. While she was praying the great rood or cross in the church fell upon her and killed her. Thereupon an inquest was called, and the people, with less reverence for sacred things than might hav been expected, brought in a verdict of murder against the virgin as patron saint of the church. It was then suggested that, as she did not belong to their country, some variation in the ordinary mode of execution should be made, and it was agreed that the image should be thrown into the river, so that if it really possessed miraculous power it might hav a chance of saving itself. This was done. The story goes on to tell that the image straightway floated down to Chester and was there buried.

There are several queer things about the revised New Testament, the delay in the issue of which has called forth so many curious questions, most of which hav been met with unsatisfactory answers. One of the queerest statements is that made by the Rev. Dr. Angus, who is one of the British revisers. Dr. Angus, who is one of the most eminent of scholars, says that "the revised version was sent over to America in its final form, and the American brethren sent back in return a list of passages in which they record their preferences for other renderings than those adopted by the English company. These, it is understood, will be found at the end of the large edition of the revised New Testament, to be issued by the University presses." It was thought by many persons that the American Committee of Revision was simply a bobtail to the British kite. This statement of Dr. Angus confirms it. If the revised version comes over here with the work of American scholars pinned on in foot-note fashion, it is reasonably certain that America will hav nothing to do with it. Such an arrangement of passages about which there is a difference will make the revised version very cumbrous reading, and apart from any other question involved will make the book unpopular. If the preference of any individual translators or revisers are to be noted on the margin or at the foot, all other such preferences should hav been so arranged for the sake of uniformity. A clergyman reading a chapter of the revised version for the edification of his congregation will find his reading sadly interfered with by being compelled to turn to notes at the end of the book, or to refer to marginal readings at the sides of the pages, to see if he is giving his people the views of American revisers as well as British. It were better to delay the publication of the revised version for a dozen years than to issue it in such botched form as contemplated in the statement made by Dr. Angus.—*Sun.*

News of the Week.

The Fall River strike has begun.

War is considered certain between Turkey and Greece.

Peace is nearly concluded between the English and the Boers.

At a wake in this city the other day one man had his skull fractured.

Young Kalloch, who shot DeYoung in San Francisco, has been acquitted.

State-Senator Robertson has been nominated for collector of New York.

Immigrant rates from Europe to this country hav been increased $4.00 per ticket.

Carl Schurz was given a dinner at Delmonico's, this city, last Saturday night.

Candahar has been evacuated by the British and the city transferred to the Ameer.

The butter makers are organizing to protect themselvs from the sellers of oleomargarin.

Vanderbilt has resigned as one of the directors of the W. U. Telegraph Company.

The tenth anniversary of the Paris Commune was celebrated in New York last week.

The President has changed his mind about the extra session of Congress. There will be none.

The Hudson River Tunnel Company will begin work at both ends of the tunnel immediately.

Superintendent Walling of the New York police force says Comstock does not always tell the truth.

Col. Thomas Scott has made gifts amounting to $230,000 to the colleges and hospitals of Philadelphia.

At a reception held by Mrs. Col. Ingersoll at Washington the tea drank was grown in this country.

Sixty-three people were burned to death in the destruction by fire of the opera house at Nice, France.

Anti-Rent leagues are forming in this city to resist the movement on the part of landlords to advance rents.

Fifteen miles of the country on the Platte river at North Bend, Nev., has been overflowed. The damage is very great.

It is said that $25,000,000 has been raised in this city to build a new telegraph line in opposition to the Western Union.

The Spiritualists celebrated the thirty-third anniversary of modern Spiritualism at Republican Hall, this city, last Sunday.

A woman in Jersey City, N. J., became crazed from religious feeling, and last week perambulated the streets of that city naked.

The dead czar's remains were entombed in the Fortress of St. Peter and Paul on the 21st. The funeral procession was seven miles long.

A box of gunpowder was found and removed from the Lord Mayor's house in London last week. It is believed to hav been put there by Fenians.

The biggest passenger engin ever built has been put upon the Pennsylvania railroad. It weighs 92,000 pounds, and the tender weighs 73,000 pounds.

The new czar of Russia is granting some concessions to his subjects. Taxation is to be remodeled and more latitude given to provincial government.

Gen. Grant has resigned the presidency the World's Fair. Hugh J. Jewett, who was offered the position as Grant's successor, has declined to accept.

Mahone, the Virginia Senator, still votes with the Republicans, who hav reciprocated by nominating his friend Riddlebarger for sergeant-at-arms in the Senate.

Communications.

Thoughts on Religion.

BY AN INVALID, AT THE NEAR APPROACH OF DEATH.

CONTAINING A BRIEF REVIEW OF GOD'S DEALINGS WITH MANKIND AS GIVEN IN THE BIBLE, INCLUDING THE FALL, THE FLOOD, THE TOWER OF BABEL, GOD'S PECULIAR PEOPLE, THE JEWS, THE NEW DISPENSATION, WARS BETWEEN MOHAMMEDANS AND CHRISTIANS, CHRISTIANS PERSECUTING EACH OTHER, SCIENCE AND RELIGION, WITH SOME SUGGESTIONS AS TO A BETTER WAY.

INTRODUCTORY.

The following pages were not written for publication, the writer making no claim to authorship. During the long, weary years of my invalid life many good Christian friends hav expressed much anxiety for me in a religious point of view. I hav read and thought much on the subject of religion, and if I could hav seen any religious creed to be the right and saving way, would hav been glad to hav embraced it. I hav written the following principally to relieve my mind of pent-up thoughts, and hav tried to embrace much in a small space, to giv a kind of bird's-eye view of religion as it appears to me, so that by reading an hour, or perhaps a little more, the whole subject, from the creation to the present time, as it appears to me, may be seen.

THE AUTHOR.

During the past eight years I hav been confined to my room almost constantly, without any expectation of ever regaining my health. To myself and my intimate friends it is a wonder that I hav lived so long, for it is nearly eight years since my family physician, after giving me a careful examination, said I probably could not liv three months on account of the diseased state of my lungs. During this time I hav had an unusual opportunity to think of religion and a future state of existence. Friends hav been very kind and solicitous in regard to my religious opinion, hav assisted me with reading matter and many suggestions intended for my good, for which I am thankful.

Through childhood and youth my religious training was of the most strictly orthodox Christian character, the influence of the Episcopal Methodist predominating. Since arriving at manhood the predominating influence has been the same, except that I hav been more intimately associated with the Baptists. I hav never made any religious profession, but always freely accorded to others the right of opinion, and all the respect and assistance that a due regard for myself and family would permit. I am now fifty-six, and during all these long, weary years of my invalid life hav often had occasion to think that if my opinions on religion could coincide with any one of the many sects to which my friends belonged, it would be a satisfaction to me and them. The truth is, however, that the more I hav studied and thought the less I hav believed. And now, as my thoughts go back over the history of the past, I sometimes think perhaps the work would hav been better if there never had been any religion. I believe there is some good and some truth in every religious belief I ever knew or read of. But they hav all been productiv of so much that was bad and untruthful, so many terrible wars, tortures, crimes, falsehoods, and evils of every description, that I think we may be justified in considering the question whether on the whole it has not been productiv of more harm than good. To illustrate this so far as Christianity is concerned, I wish to call attention to some extracts from a sermon recently preached by H. W. Beecher.

He said: "Men nowadays call themselvs Christians, but the name does not make any difference in their human nature any more than the putting on of a white hat instead of a black hat indicates character. The external history of the church is the saddest part of human history, and if the works of the devil hav anywhere had an illustrious exposition, it has been in the history of the externalities of the Christian church. It is the history of quarrels without number, of hatings, suspicions, backbitings, and fiendish malignity, and all in the name of Jesus. . . . For the sake of orthodoxy men hav destroyed religion; for the sake of heaven they hav served the devil; for the sake of all that is pure they hav done everything nasty and mean, and this has been the history of the church as represented by its doctrins, its ordinances, and forms of worship."

If this be true, and it probably is, are we not to look for the cause, not only in the multiplicity of sects, but in the unbounded assurance each seems to possess that it is right, and the unfaltering firmness with which they believe it. But notwithstanding this is evidently one principal cause of the terrible state of affairs that Mr. Beecher so vividly depicts, in a sermon preached soon after, he tells his hearers they must believe, "and believe like thunder," or they will all go to the bad. Now is it not probable that it is this believing "like thunder" in matters of religion that is and has been the principal cause of the state of things in the religious world that he so truly describes? Consistency is a rare jewel, but certainly we do not find in it the religious teachings of Mr. Beecher. He is, however, as consistent as the authority upon which all Christians found their belief, that "book of books," the Bible. I know that in this land of Bible religions he who utters this is likely at least to forfeit the esteem and respect of a large majority of his fellow-citizens. But believing it as I honestly do, I know of no reason why I may not say it.

My knowledge of religion, past and present, leads me to the conclusion that probably the world might hav been better without any of any kind. Still I say again, I think there is some good in every religion I ever knew or read of. The great objection is that theology pretends to teach that which, from the nature of the case, nobody while living can know. Deity, the creation, a future life, with all that naturally results from an attempt to study the same, hav, through all the history of the world, engaged the time and talent of many of the wisest and best men that ever lived. The result is that to-day nothing, absolutely nothing, is really known in regard to the matter, while, if we go back to the beginning of historical time, and trace the track of religion down to the present, we find that it has left a deeper, darker, and more desolate mark than anything else in the world's history. And yet a large majority who hav lived in the past, as well as those on the stage of action, honestly believe that without religion in some form the world would hav been and would now be very much worse and unenjoyable. To a certain extent this may be true, for, as previously stated, I believe there is some good in all religions. But as the chief aim and end of all religious beliefs is to prove the character of God and his attributes, which is a subject that usually strikes deeper and takes a stronger hold on the hearts of mankind than anything else, the result is that their contentions hav been more bitter, and they would risk and endure more for this than everything else. And how foolish, so long as a little candid thought will teach every person that it is all about something that mankind never hav, and probably never can gain any knowledge of!

Those who believe the Bible to be the inspired word of God, and that it is so plain that "he who runs may read, and the wayfaring man, though a fool, need not err therein," if they do really believe it, and in God as represented in the Bible, I am constrained to say, believe in the greatest monster and the most stupendous failure ever presented for our consideration, much less our worship.*

I know many will think this assertion embodies all that is bad, bold, and reckless, but I believe it to be true, and will make a little effort to prove it. The character of God, as represented by the Bible, is much the same as would exist if a parent should teach his children that in order to secure his approbation and avoid punishment they must be just, charitable, love their enemies, do unto others as they would that others should do unto them, etc., etc., but at the same time not only permit but teach and require them for his and their glory and aggrandizment to commit all manner of injustice, use falsehood, cruelty, malice, hatred, everything vile and degrading, to overcome those not of their own household.

The general tone and tenor of God's laws, as given in "his inspired word," are so inconsistent and permit and command things so cruel, tyrannical, unjust, and monstrous that it seems passing strange why any people should adopt and defend them.

We can scarcely imagin anything more monstrous than the destruction of the Midianites related in Numbers xxxi, where it was not enough that the males were all killed, and their cities all burned, but indignation and anger were expressed because a little humanity in the soldiers caused them to save the women and children alive, and they were commanded to kill all except "the women children that hav not known man by lying with him." These the soldiers were commanded to keep alive for themselvs.

Whenever we happen to hear of some isolated case of that kind now it is referred to as an instance of the most monstrous human depravity, and is denounced as a "fate worse than death." The Bible furnishes us with many similar illustrations, not of the depravity of human nature merely, but of atrocities committed either by express command or permission given by this God of the Bible. A large portion of the laws given in this "book of books," claiming to emanate directly from infinit, perfect deity, are of this character, and seem to be justified only on the ground of "I am that I am," and must be obeyed and worshiped; that "he hath mercy on whom he will hav mercy, and whom he will he hardeneth."

The controling idea seems to be that God does not wish or cannot compel or persuade all mankind to love and serve him, but that he would hav a chosen few as his peculiar people, and this not because of any worth or worthiness in them above others, but merely because he chose to; and all this time he knew positivly that it would prove a failure, that he would hav to giv them up and cast them off, for they were a stiff-necked and perverse people and would continue to be.

Read and consider this thing carefully, particularly that part of the Bible from Deuteronomy to Ezra, and what a spectacle! Could omnipotent and omniscient deity do all this and not be a monster? If any intelligent person can consider this in the light of reason and common sense and answer yes, he must be utterly dead to all sense of justice, love, mercy, and truth.

A great change, and for the better, has come over our religious teachers during the past fifty years; at first slowly and reluctantly, but latterly like an impetuous torrent that threatens to sweep away all former dogmas in regard to well-established and essential points of church doctrins.

Fifty years ago Congregationalists taught that "there were infants in hell not a span long." But now Mr. Beecher, who is a leading teacher of that sect, not only proclaims that doctrin false, but that there is no hell at all for anybody.

Still the Bible is the same now as it was then; and it only adds one more evidence to the oft-repeated saying of so-called irreverent persons that "the Bible is like a fiddle on which a skilful performer can play any tune he chooses."

As a further illustration of the change that is going on in the Christian world, I quote from a sermon preached in Chicago by the Rev. H. W. Thomas, D.D. (Methodist), in 1877. He said: "The doctrin of election and reprobation, that mercilessly consigns unnumbered millions of human beings to all the pains and penalties of an eternal hell without any possibility of escape, was born out of controversy, and in such times might be accepted, but there must come an after-thought, a reaction. Men will rise up and ask if the Bible teaches such things. And if told that it does, they will ask who put such things in the Bible; and if told that God put them there, they will ask who is God, that he should say or do such awful things; and, if pressed, they will deny both God and the Bible."

Again, he says: "Men must not be asked in the name of so holy a sentiment as religion to giv up reason and good sense and every feeling of justice, and lie down and be spit upon and trampled in the dirt. They won't do it, and I am glad of it. . . . They must not be asked to believe God an unfeeling tyrant, and still told to love and call him God. They won't do it. They can't do it. They ought not to try to do it."

But Mr. Thomas will remember the Bible *does*, both directly and indirectly, teach and command these things; and how he and others called *Liberal* Christians can make these admissions and still profess to believe the Bible the inspired word of God is passing strange.

It is said Christ gave a new dispensation. He did, but he also taught strict obedience to the law. And did he not say to Nicodemus, "Except a man be born again, he cannot see the kingdom of God?" Also that, "Except a man be born of water and the spirit he cannot enter into the kingdom of God?" And almost the last words he uttered previous to his final ascension were, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Also, "The wicked shall go away into eternal punishment prepared for the devil and his angels; where the worm dieth not and the fire is not quenched; where there shall be weeping and wailing and gnashing of teeth; where the smoke of their torment ascendeth forever and ever," etc., etc.

The truth is the Bible *does* teach all these horrible things about the devil, hell, eternal punishment, and all the long catalog of God's terrible, vindictiv wrath to be visited on the creatures of his creation, and all for doing just as he knew they would before he performed the first act of creation.

It is just such *monstrous* things as these that are *surely taught* in the Bible, and which are causing mankind to rise up and refuse longer to follow the lead of those that teach them that makes it necessary for many of our prominent teachers to endeavor to change their position. They are not yet independent enough, hav not moral courage enough, to say, We will lay by this old book of books only to refer to as a relic of the inconsistency and false teaching of the past.

The question will naturally be asked, If you reject the Bible account of Deity, from whence do you obtain any? Or some may exclaim, Is it possible that you are in so dark and debased a condition that you deny the existence of God! My answer is simply that I neither deny nor affirm; I neither believe nor disbelieve. I can see no way of *knowing*, therefore am content to say *I do not know*, and consequently on that point I hav no belief. There are some things that from the very nature of the case are past finding out, and this is one of them. And because we cannot know it is useless—yes it is wrong—to spend so much time, talent, money, everything valuable to humanity, in efforts that must necessarily prove abortiv, and, as the history of the world has shown, only beget strife, contention, wars, the disruption of national, social, and personal ties

* Let it be understood that I do not assert that God is a monster and a failure, but that the Bible makes him such. I cannot comprehend deity, therefore express no opinion.

of friendship, with all the dark catalog of miseries that always follow in their train.

The Jewish wars were waged mostly in consequence of the question whether men should worship one true and ever-living God, or should they worship a variety of natural or artificial objects that conveyed some fancied idea of the appearance or attributes of deity. Likewise the wars of the Crusades and others between Mohammedans and Christians were in consequence of the malignity and hatred that existed because mankind could not agree as to whether there was one God, Allah, or three, the Father, Son, and Holy Ghost, and these three all in one.

For hundreds of years men hav argued, fought, suffered, and died to prove this question of deity, and now know no more about it than they did when they began, which is *simply nothing*.

Probably Christian friends are now ready to exclaim: I see how it is! And can it be possible that a person who talks of reason and common sense believes in a "come-by-chance" world? Is it possible for any sane man to believe that the whole universe, the sun, moon, and stars, this world, with everything grand and beautiful that we behold, mankind, with all his mighty intellect and genius, came by chance? In answer, I would reply that while *you say* I believe in a "come-by-chance" world, *you do* believe in a "come-by-chance" God. Is it any more unreasonable to believe the world self-existent, or that it came into existence we know not how, than it is to believe the same in regard to a being who could create it all out of nothing and exist in nothing before it was created?

Science teaches us that a cause must be superior to any effect that it is capable of producing. Therefore, if we institute a comparison in this light, there is less reason for believing God self-existent than the universe that he is said to hav created. It is a self-evident truth that what the great first cause is or was we cannot know, appreciate, or understand. Therefore happy it would hav been for mankind if they had been content to view the situation in that light. And it will be better now to accept that as the situation and turn our attention to the problem of learning how to liv instead of how to die.

In a scrap-book I find a poem on "Creation," the author's name not given. I giv a few extracts:

"In the beginning, it is said,
God created heaven and earth.
But, prior to that great beginning,
Where was God—what gave him birth?
Breathless, cheerless, all-pervading,
Was the worldless, boundless night.
Say, how from nothing, at beginning,
Sprung all worlds to life and light?
But prior to that great beginning,
When creation had no birth,
From a lifeless, boundless nothing,
What brought the great Jehovah forth?
Answer the momentous question,
Was Jehovah formed by chance?
And from nothing, powerless nothing,
Did chance bring forth omnipotence?
And, in the might of nothing's wisdom,
Was chance's first work deified?
Was chance's first work done so perfect
That chance ne'er need do aught beside?"

[TO BE CONTINUED.]

The Bible and Religion of the Greeks.

The following extracts from a work of the last century, "Philosophical Dissertations on the Greeks," by Monsieur De Pauw, translated from the French (London, 1793), throw great light on the religion of the Athenians. It will be a surprise to many if not most readers to learn that the Athenians had a holy Bible, and that it was called the Testament. But how unfortunate that that old Testament of Athens was not preserved! It would doubtless hav proved itself to be as much of a divine revelation as either the Jewish or the Christian scriptures, and to-day we might hav enjoyed reading the word of God as revealed to the Greeks 2,500 to 3,000 years ago.

ANTICHRIST.

PROPHETIC BOOK OF THE ATHENIANS.

Few even of the learned are informed at this day [1793], that the Athenians possessed a prophetic and mysterious book, called in their language the "Testament," on which they pretended the safety of the republic depended. It was preserved with so much care that no passage has ever transpired, and consequently the notions transmitted to us are very confined, but the conjectures they lead to are infinit.

The work of darkness appears, however, to hav been of the same nature with the books of the sibyls at Rome, to which also the destiny of the nation was attached, according to the opinion of the priests and pontiffs. The more such a gross error was impressed on the minds of the people, the easier did the politicians attain their object by making these pretended prophecies a secret means of conducting the republic according to their wishes. This is the reason why the books of the sibyls are constantly produced in the Roman history, while at Athens the Testament was buried in the same silence with the mysteries of Ceres. Mr. Maas, a man of great erudition and well versed in Grecian literature, observed to me that no ancient author has mentioned the fatidical book of the Athenians except Dicearchus in his famous harang against Demosthenes, whom he accuses of having failed in respect toward this ineffable volume, on which, according to him, depended the salvation of the state.

Those people are greatly mistaken who imagin that the Testament of the Athenians contained nothing more than a collection of predictions by two celebrated Grecian impostors, called Bacis and Antiphilus. It concerned, most probably, the religious worship of Ceres, and was perhaps the very book carried annually in procession at the feast of Thesmorphia by women chosen from the hundred and seventy villages of Attica.

If such works, instead of being veiled with impenetrable clouds, had been examined by the rules of criticism, it would perhaps hav appeared that the sibylline books of Rome were only an imitation of the Athenian Testament, adopted to the paganism of the Latins.

MYSTERIES OF CERES.

The most dangerous superstitions of the Greeks were precisely those which brought money both to the priests and to the states. The Athenians protected the mysteries of Ceres for no other reason than because they divided the profits with the hierophants; and Aristogiton, a financier who, according to Demosthenes, was the greatest villain of his day, succeeded in having a capitation imposed on all pilgrims who wished to be initiated. When Diagoras, of Melos, afterward maintained openly that those ceremonies were contrary to virtue, and corrupted the manners of the Greeks, no person could refute him, but an Attic talent ($900) was promised to whoever would take away his life. Such was the answer made to Diagoras of Melos, for even in those days the theologists reasoned with poinards and burning coals, like inquisitors, instead of recurring to the ordinary rules of logic, which they confessed were not made for them.

. . . . . .

We hav now to examin in what consisted the pretended secret, revealed on such occasions to the votaries. The hierophants began by announcing that those who had been first washed in the Ilissus and conducted afterward in procession to the sanctuary of Ceres would inhabit eternally the delightful groves of Elysium amidst ineffable enjoyment. All other human beings were to be plunged in the mud of Tenarus and tormented forever by all the punishments of poetic hell.

. . . . . .

To prove the utility of mysteries it should be demonstrated that they rendered the Greeks more virtuous, and above all more equitable. But on the contrary, their depravity continued always augmenting, and their contempt for oaths and contracts became so notorious that, according to Polybius, not even the shadow of good faith could any longer be found in Greece. Wretches were seen perjuring themselvs a hundred times in a day, without fear of remorse, because they pretended that heaven had been assured to them by the voice of the hierophants.

. . . . . .

The most circumstantial treatis now extant on the mysteries of Ceres is that of Mons. Meiner, who, in his "Philosophical Medley" (*Melange Philosophique*), has collected even the smallest circumstances relativ to this part of the Athenian worship. One opinion, however, of this learned man, although supported by that of Bishop Warburton, does not appear to be entirely free from error. They pretend that the initiated were told to consider the gods of paganism as nothing more than deified men, who were consequently unworthy of their incense. Such a revelation would hav been at once extravagant and false in all the force of the terms, for no deified woman existed among the six grand gods and six grand goddesses of Greece. Without entering here into scientific and thorny disquisition, it is only necessary to hav recourse to the first elements and most incontestable points of mythology, where Apollo was the sun and Diana the moon.

. . . . . .

As the initiated were enjoined, under pain of death, not to speak of the mysteries, those who had been victims to the hierophants dared not to complain or prevent others from being drawn into the same abyss. By such extraordinary means did superstition long succeed in preserving its energy and in extending the limits of its empire.

The grand mysteries were really nothing more than a confirmation of what passed, as we hav said, at the smaller mysteries, where the initiated were baptized in the waters of the Ilissus, in a solitary place to the south of Athens, called the Chaces. . . . To receive a distinguished place, or what Aristotle terms a right of precedence, among the blessed, it was necessary to receive the confirmation of the grand mysteries in the town of the Eleusinians who had a small river called the little Cephisus. In dry weather this stream did not afford water sufficient for the ceremony of lustration; but when the snows dissolved it became an impetuous torrent and overflowed all the valley of Iapis, even to the very confines of Megaris.

(Note by the author: This mode of employing running water for the ablution of so many thousand persons discovered great prudence. But in many places of Europe, at this day [1793], the children are baptized in filthy, stagnant water, which cannot fail to be highly noxious.)

. . . . . .

The dames of Athens, in open cars superbly ornamented, led the way in these orgies; and their amorous adventures, says Aristophanes, commenced long before they reached the place of their destination. The discourse they held along this road was so very licentious that all obscene conversation was vulgarly called "the language of the chariots."

The Besant-Hatchard Debate.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

I am real glad thee has given to the Liberal list of publications one more valuable cheap pamphlet, "The Besant-Hatchard Debate," and I am sure every reader of THE TRUTH SEEKER will want a copy of it to lend to his pious neighbors, for it shows so conclusivly that "the Jesus of the gospels is not a historical character," and "that the influence of Christianity upon the world has been injurious," that it will only need an unprejudiced perusal to make its truths manifest to all.

Christians are always boasting of the great things their religion has done for civilization and for woman. This book proves that literature, art, science, woman's equality, and true morality hav advanced step by step and age by age in defiance of every attempt made by bigoted fanatic Catholics (followers of the meek and lowly lamb), and worshipers of the immaculate virgin mother, as well as equally bigoted Protestant believers in gods, devils, and hells.

Mrs. Besant, in her prompt refutation of the sophistical arguments of her opponent, shows us that the day has come when woman is determined to be first and foremost in the work for liberty, free thought, and mental progress, just as she was first in the work for theology when she believed it to be the greatest friend of suffering humanity.

All who believe in woman's mental and moral equality with man should encourage the publication of such books as this. Mrs. Besant's superior handling of her subject shows what an educated, intelligent woman can do in a field that has hitherto been almost wholly occupied by men.

The few closing lines of her last reply to Mr. Hatchard are so strong and beautiful that I am sure every Liberal will say amen to them:

"But we will free the souls of men as we hav freed their bodies. Instead of religion we will giv them science. Instead of heaven we will giv them earth. Instead of credulity we will giv them knowledge. Instead of fear we will giv them love. . . . Our morality is based on experience, not on revelation; on man's needs, not on God's commands. Thus at length shall the world regain its old beauty; and it shall be beautiful because it shall be consecrated to man, and shall no longer be darkened because it belongs to God."

Mrs. Besant is a woman of a thousand—a martyr to her truths, and one whose upright, pure, and beautiful life should endear her to every Liberal in the world. Her face should greet us from the walls of every home where woman's equality is recognized, and her truthful words should find an echo in the heart of every reader of this little book.

Snowville, Va. ELMINA D. SLENKER.

[*From the Valley Falls Liberal.*]

D. M. Bennett.

Our readers are all familiar with the history of the attempt to crush the above-named individual and his paper, THE TRUTH SEEKER, by an unjust sentence obtained under the unjust ruling of an unjust judge, whereby he (Bennett) was deprived of his liberty, and imprisoned at hard labor for the space of thirteen months. If the churches, through their agent, A. Comstock, expected to silence the tongue and pen of this man by such means, they hav most signally failed. Even while in prison his pen was busy, and produced two ponderous volumes entitled, "The Gods and Religions of Ancient and Modern Times," and since his release he has made the tour of Europe and has written a series of letters from a Freethinker's standpoint, of what he saw while there. These letters, first published in the columns of THE TRUTH SEEKER, hav now been issued in a book entitled, "An Infidel Abroad," by D. M. Bennett. Price, $1.50.

And now it is proposed to send him on a long tour of observation—this time to extend round the planet on which we liv. It has been fashionable for many years for the churches to send their D.Ds. round the globe, so that the faithful at home might see the old world through their eyes; and now it would seem quite fitting that we should hav a chance to see the wonders of the orient through the eyes of one who does not look through the colored glasses of superstitious theology.

All who feel an interest in such a project will learn all about it by sending for a copy of THE TRUTH SEEKER, 141 Eighth street, New York.

Editorial.

Comstock's Recent Effort.

Some intimations hav been given our readers of the efforts Comstock has recently been making to get a bill passed by the legislature of our state to authorize him to enter any house in this city, or in any county in the state, where he might suspect any immoral or improper gaming, playing, or exhibitions may be conducted, and this at his own option, without warrant, or any legal process, virtually superceding the police authorities, the district attorney, magistrates, etc. On March 23d, T. B. Wakeman, Esq., appeared before the legislativ Committee on Religious and Charitable Societies and made a plea in opposition to this Comstock bill, and showed how liberty and purity can both be preserved. His arguments are very sound and will doubtless interest the readers of THE TRUTH SEEKER. An installment of his argument will be laid before our readers in our **next.**

It is presumed that Mr. Comstock was not particularly well pleased with Mr. Wakeman's speech. He seemed not a little disturbed, and in his usual braggart style boasted of his prowess and what he could accomplish with the churches and $50,000,000 to back him. It remains to be seen whether Comstock is to rule America and override the institutions of our country. If Comstockism is our destiny, woe, woe to our land! It will take a stand more inimical to freedom than that of Russia, and would seem to justify nitro-glycerin hand-grenades (metaphorically speaking).

Repairing Paine's Monument.

The subscriptions for this necessary work hav not come in as freely as desirable. It would seem that the only monument in the country erected to the memory of the man we so much revere should not go another year in the dilapidated condition in which it now is. The following are the sums donated up to the present time:

M. Reiman,	$5.00	Dr. E. B. Foote,	$1.00
Infidelis,	1.00	H. B. Brown,	1.00
D. M. Bennett,	1.00	Rufus Perkins,	1.00
W. F. Porter,	.25	Augustus Owen,	1.00
G. S. Mc——,	1.00	E. M. Macdonald,	1.00
Wm. T. Costigan,	4.00	W. H. Burr,	2.00
Newark L. League,	5.00	Robt. Legg,	.25
John Johnson,	.25	James Levesey,	.25
John Musgrove,	.25	Robert Cardwell,	.25
Henry Cardwell,	.25	Patch Grove L. L.,	2.25
A. S. Wheeler,	1.00	Henry Felber,	1.00
A. P. Heywood,	1.00	W. R. Cameron,	2.00
L. Harris,	.50	R. D. Shoemaker,	.50
Dr. J. E. Jones,	.50	W. Gorman,	1.00
James Seba,	1.00	G. S. Bradley,	1.00
Pulaski Carter,	1.00	Philip Wootton,	1.75
James C. Lehmer,	2.00	Sarah Axtell,	1.00
M. P. Thurston,	.75	A. Hoyt,	.25
Horace Lane,	1.00	A. Bessette,	10.00
Mrs. A. McDougall,	5.00	Mrs. A. Everest,	.25
W. F. Stevens,	5.00	D. M. Worley,	1.00
D. Buckingham,	1.00	James Bridger,	.75
W. L. Hever,	1.00	O. F. Green,	5.00
Chas. E. Patterson,	1.00		

These friends are heartily thanked for their liberality. Some of them are very generous. More than half of the money necessary to repair the monument has now been donated, but more will be required. The season of the year has now arrived when the work should be done. Let others who feel willing to contribute to the good cause be not backward in coming forward. If more money is sent in than is required to repair the monument, it will be used in repairing the wall and beautifying the grounds.

It is to be regretted that no more enthusiasm is manifested toward erecting a beautiful monument to Paine in this city. If one thousand persons will giv five dollars each it can be accomplished. Are there one thousand persons in America who will contribute five dollars each toward a colossal bronze bust of Thomas Paine, to be erected in one of the public grounds of New York city? If there are, we will be one of the number.

Let the generous-hearted who honor the memory of Thomas Paine help a little in the needful work.

A Birthday Reception.

On the evening of Tuesday, March 22d—his sixty-ninth birthday—Mr. Stephen Pearl Andrews gave reception at his dwelling on 34th street and 3d avenue, which was attended by reformers, literary people, and personal friends, to the number of seventy-five. The evening was pleasantly passed; several speeches were made, and much pleasant conversation was indulged in. Ice-cream and cake were served. The absence of wine was observed, but the spirits of those assembled were pleasantly elevated, and the satisfaction quite apparent.

WE will say to the friends of Lois Waisbrooker that she will be glad to send to any of them, or to any one, a copy of her last pamphlet, "From Generation to Regeneration; or, the Plain Guide to Naturalism." It contains her views on the relations of the sexes, and may well be called a radical work. Price, twenty-five cents. Her address is Salt Lake City, Utah.

Two New Books.

We hav just brought out two new works which we trust will be acceptable to our patrons. The first is "The Legends of the Patriarchs and Prophets," by Rev. S. Baring-Gould. As a writer few men hav excelled S. Baring-Gould, and this volume is regarded as one of his best. Tee *Congregationalist*, in speaking of it says: "There are few Bible readers who hav not at some time wished for just such a volume. . . . This is a thoroughly interesting book, and will be seized with avidity by all students of the Bible."

The *Methodist* says, "They hav the magical charms of the 'Arabian Nights.'"

The London *Saturday Review*, in speaking of it, says, "It will be the reader's own loss if he forgoes the pleasure and the profit of reading this entertaining volume."

The price has been reduced from $2.00 to $1.50, postage included.

The second is "The Old Faith and the New." By David Friederich Strauss, author of "The New Life of Jesus," etc. Authorized translation from the sixth German edition, by Mathilde Blind. Two volumes in one. The translation revised and partly rewritten, and preceded by an American version of the author's "Prefatory Postscript." Strauss is too well known by the readers of America to require a single word to be said in his praise.

The *Atlantic Monthly* thus speaks of this work: "An investigation of some of the most important questions that a candid mind can ask of the world. . . . A book which we feel sure, both from the nature of the subjects treated, the serious manner of discussion, and the deservedly great reputation of the author, will make its mark upon the time, not so much as an attack upon what we venerate as an apology for those who honestly differ from the majority of their brothers."

The price is reduced from $2.00 to $1.50, including postage. We will be glad to send the two volumes to all who wish them.

Judge Charles B. Waite's History of the Christian Religion to the Year 200.

We hav received a supply of this new and exhaustiv valuable work on the early history of Christianity. Those who feel an interest in knowing just how great is the imposition which the church has played upon the people of Christendom, who wish to know what the early Christian Fathers wrote, and who wish to know the imperfection and utter unreliability of the claims set up by the church as to the authenticity of the New Testament, will of course wish a copy of this work. 455 octavo pages. Price, $2.50.

On page 223 of this issue Mr. Wilson givs quite a number of testimonials of the cures performed by his magnetic goods. These testimonials can be relied upon as truthful. Several of the cases described hav come to our knowledge, and we hav good reasons for saying that no exaggeration has been used.

Liberal Colony.

Those interested in the project of forming a colony of Liberals in Washington Territory or Oregon will please address the undersigned at Valley Falls, Kan.

M. HARMAN, Sec. Valley Falls L. L.

Liberals of Iowa.

The chairman of the Executiv Committee of our State Liberal League has worked for the League for the past year without the encouragement he so richly deserves. He has no pay and depends on his book business for his living. He has lately ordered printed the Constitution and By-laws of the state League and guaranteed the payment of the printer's bill, which will amount to nearly one hundred dollars, and will almost engulf our best worker in financial ruin.

I appeal to every Liberal in Iowa to send to E. C. Walker, Cedar Rapids, Iowa, at least one dollar to help him pay for the printing of our Constitution and By-laws, and other necessary expenses in connection with the next meeting of Iowa Liberals at Cedar Rapids. Yours for the cause, C. W. DIBBLE.

Mem. Ex. Com. for Iowa.

New Leagues and Annual Members.

I hav the honor to report three new auxiliaries as follows: 83. Binghampton, N. Y., L. N. Bennett, Sec. 92. San Jose and Santa Clara, Cal., F. C. Wissman, Sec. 115. Springfield, La., Robert Benefield, Sec.

The new annual members are as follows: L. D. Tompkins, M.D., Cassopolis, Mich.; E. Livezey, Baltimore, Md.; Mrs. A. W. Lake, Garrettsville, Ohio; Mrs. H. S. Lake, Liberal lecturer, at present at Binghamton, N. Y.; T. M. Kelly, Oak Bar, Cal.; T. L. Jackson, Saginaw, Mich.; Walter Walker, Farmington, Utah; J. M. Harper, Union Flat, Wash. Ter.

The new League at Binghamton is the result of the lectures and labor of Mrs. H. S. Lake at that place. She is one of the most eloquent and efficient Liberal lecturers now in the field. Whenever the Liberals in any place are thinking of organizing an auxiliary League and would like a good lecturer to assist them she is the one to send for. Also, if any sleeping League wants waking up, she blows a trumpet as stirring as Gabriel's any day, and a great deal more musical.

T. C. LELAND,
201 *East 71st St., New York.* Sec. N. L. L.

[*From The Liberal.*]

They Hav Come.

[Though Brother Walser is a trifle extravagant in his praise and compliments, we can't feel otherwise than grateful that such a good man can speak so well of us, and we cheerfully giv his remarks to our readers.—ED. T. S.]

Books for our library. A magnificent present. We received from the freight office at Lamar a box of fifty volumes of books, as a present to the circulating library at Liberal, by that nature's nobleman, D. M. Bennett, of THE TRUTH SEEKER, New York. We will giv a list of them in our next issue. We thank you, friend. We thank you in the name of the members of our library. We thank you in the name of our town. We thank you in the name of the Liberals of the whole land, for we feel that this move in starting our library will stimulate Liberals all over the country to send and get books, start libraries, reading-rooms, and spread the light, "For in knowledge there is power." In intelligence there is liberty. All wanting books should not forget this prince of good men, D. M. Bennett. His generosity will be remembered by all. Again we thank you. May your days be long in the field of usefulness! May your last days be your happiest! May you liv to see the full fruition of the seed you are sowing! The present people of our town love you. The coming will extend grateful remembrances of you.

A London Letter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The handsome volumes you kindly sent me hav just come to hand, and their bulky proportions promis me many an evening of combined instruction and entertainment. I hav only had an opportunity to glance at my old friends, the letters from Europe ("An Infidel Abroad"), but I notice a point upon which I can perhaps furnish a little information. On page 123, speaking of the old cathedral at Dieppe, which I hav visited several times, you mention certain "heads of monsters with long necks, and we called them devils, some representing the heads of birds of prey, and other wild beasts. They seemed to be stretching out their heads as far as possible to see what was going on below, and to watch the gospel shops over which they presided. These horrible objects were probably placed there for some purpose, but I cannot imagin what it could be." It may not be generally known that these hideous figures, termed gargoyles, are placed on the walls for the purpose of guiding the accumulated moisture, as rain, melted snow, etc., from the roof direct to the earth, and to prevent the water from trickling down and soaking into the walls. The ecclesiastical architects of bygone ages exercised all their ingenuity to devise monstrous and hideous shapes for these useful arrangements, and on some ancient churches in England there are to be seen most horrible and grotesque figures apparently stretching out their necks in agony, but in reality only serving the useful purpose of water conductors. I remember that a year or two ago Mr. Moncure D. Conway selected "gargoyles" as the subject of a Sunday morning discourse at South Place Chapel. The discourse was subsequently printed, and I will endeavor to obtain a copy for you.

But enough of gargoyles, the relics of an age of superstition. I am highly pleased to be able to keep note of the Freethought movement in your great country by means of THE TRUTH SEEKER. You hav plenty of energetic workers, and our cause must prosper mightily in such good hands.

The proceedings of a body of revivalists calling themselvs the "Salvation Army" are just now affording much amusement to the ungodly, whatever the truly pious may think of them. The "army" has a "general" whose name is Booth. It has its headquarters in the salubrious locality of Whitechapel (similar in point of character to your Bowery, I believe), and it issues a weekly paper called the *War Cry*, published at the moderate sum of one cent. The paper is principally filled with reports from "captains" and other officers conducting the revival work all over the country, and the most extraordinary language is used by these people. For instance one will write something in this strain:

"COVENTRY, March 5th.

"Hurrah! a glorious day for the Lord! Grand field day; the devil's forces utterly routed! Seventy-five sinners plunged

in the fountain, and many others promised to embrace the blood. "CAPT. DEADHEAD."

Of course I do not represent this as a genuin quotation, but I will say that every expression used therein will be found over and over again in the *War Cry*. The "Salvation Army" is a band of uneducated fanatics, and I am certain that the cause of true religion (if there be such a thing) is ill served by their pranks and their blasphemy.

Mr. Bradlaugh's troubles concerning the parliamentary oath are not yet over; but he is bound to win in the end, and the cause of freedom and progress will triumph with him. I was in the House of Commons the other evening, when the motion for inquiring into perpetual pensions was to hav been discussed. Mr. Bradlaugh gracefully gave way in view of the urgent state of public business. He is a general favorit among the enlightened members of both parties; and, considering the fierce prejudice which less than a year ago was felt against him, the result is simply marvelous. There is a grand parliamentary career before Mr. Bradlaugh if God givs him time to work it out.

This letter is, I am afraid, already too long, so I will cut it summarily short. I hope to hav the pleasure of occasionally communicating by this means with my Freethinking brothers and sisters of the new world. Most sincerely yours,

GEORGE STANDRING.

London, England, March 17, 1881.

[*From the National Reformer.*]

Thomas Carlyle.

Death has been busy amongst the Titans during the last few months. The greatest woman writer of our nation and the most notable of English authors are both passed into rest. It is not possible for those of the age that was also theirs to estimate either fully or accurately the work that each of these has done. After times alone can judge righteously those whose thoughts, reaching out into the coming centuries, draw the world onward toward the days and things that are to be. Yet is it a solace to us, if even only by way of wholly inadequate love token, to speak of our lost sister and brother, so much "more elder" than we can ever be; to place on record how we were stirred and swayed by their speakings, ere our voices also become silent.

In Thomas Carlyle existed an immense capacity for work. Remembering the position in which he commenced life and the position wherein the end of his days found him, considering the mere list of his writings, and reflecting upon the stupendous labor involved in all of them, and especially in the needful preparations for such works as the "Letters of Oliver Cromwell," the "French Revolution," and the "Life of Frederick the Great," there is forced in upon us the conclusion that the faculty of taking pains was his. It is impossible to enumerate here his labors. But to one portion of them attention should be called. The value of the work done by this man in after much toil convincing the English people that a German literature existed, and that a right worthy one, is incalculable. Before this century, German literature was unknown to us. Not altogether surprising is this when we reflect that until the middle of the last century Germany did not possess a literature of great note. Suddenly it sprang into being. Simultaneously Goethe and Schiller were at work and a host of writers only less remarkable than they. The literature of Germany seems to hav been born Minervawise, full-grown. Sir Walter Scott had by his translations of poetry introduced our fellow-Teutons to us. Coleridge by his writings and his conversation had made a few rarer minds acquainted with some of the German work, and it is to be feared in certain cases had led us to such acquaintance without a perfeectly clear account of the pedigree of the new comer. But it was Carlyle who by his translations, and above all by his rarely appreciativ essays on the authors beyond sea, first really awakened the English mind to the wealth of loveliness, strength, and high thinking that was waiting for them in the language kindred to their own.

Of the mere style of Carlyle's writing the distinctivness is usually regarded as so marked that the name Carlylese is as familiar in our mouths as Johnsonese. It is marked by an intense and picturesque ruggedness that reminds us of his own face and the very mountains of his nativ land. The odd habit of making an imaginary person the mouthpiece of his own ideas, carried to its extremest form in "Sartor Resartus," is perhaps the most peculiar specialty of his method. This habit and the ruggedness and strange involution of his style are not encountered in his earlier writings. A very interesting study in evolution is afforded to one who will compare successiv products of his pen. Such a one will note the gradual development of the peculiarities, with elimination of method after method common to ordinary expresion, with survival of method after method that would seem the fittest wherein his thought may find utterance, until in the French Revolution the form of utterance is the sternest, most unmistakable, most uncompromising Carlylese. The devices of other writers he would seem for the most part to despise. Even epigram is but seldom used, though its occasional employment is masterful. Witness in the Cromwell, "Our sorrow is the inverted image of our nobleness." His nomenclature moreover is novel enough. Scarce a history-maker or history-marrer, luminous or baleful, livs in his page to whom he has not given a nickname. Not a name of triviality, but one new, apt, meaningful, doomed to be lasting. Who thinks of Robespierre as other than the sea-green incorruptible? "The little brown-complexioned artillery-officer of Toulon" moves through the later pages of the great history also. And of happy phrases there is rich store, for the most part marked with a strange, easily recognizable individuality. Many hav already become part of the vocabulary of the many. "The whiff of grapeshot," "tempted with the gleam of bishoprics," "the temporary hallelujah of flunkies"—such as these abound.

If we pause to inquire as to his possession of the mind-moving gifts that he who would write or speak would ask of the fairy godmother the answers are almost wholly affirmativ. Are not some of these at least humor, wit, power, pathos? In only one of these is there possibility to find a want. Of that strange, sudden recognition of resemblances between the apparently unlike that we call wit, Carlyle would seem to possess less mastery than many lesser men. But his humor, grim as it often may be, is true. Even with the irony of it a soft pity blends. It sways you now to laughter, now to tears. That which he has written of Richter is true of himself: "A man of mirth, but he seldom or never condescends to be a merry-andrew. Nay, in spite of its extravagance, we should say that his humor is of all his gifts intrinsically the finest and most genuin. It has such witching turns; there is something in it so capricious, so quaint, so heartfelt. From his Cyclopean workshop, and its fuliginous limbecs and huge, unwieldy machinery the little, shriveled, twisted Figure comes forth at last, so perfect and so living, to be forever laughed at and forever loved!"

The power that he wields is terrific. Herein he rises to Homeric hights. His voice is as the multitudinous sounds of storm upon the mountains. You are awed into dumbness, infolded and caught away as by a whirlwind, borne resistless onward, left stunned and breathless, as you are by the overture to Taunhäuser or the ride of the Valkyries. For his command of pathos let it be noted how manly and how self-contained is his pathos. No childish or womanish suffering. Womanlike in his tenderness; manlike in his self-restraint. Can one read of the close of Walter Raleigh's life—"such a man, with his head grown gray"—unmoved? It is the pathos that sets the heart bleeding rather than the eyes a-weeping.

Possibly the most notable characteristics of this our strong thinker and speaker is his worship of strength. Powerful himself, he deifies power. All his human study-subjects are of gigantic force. Cromwell, Dante, Luther, Johnson, Mohammmed, Frederick—such as these are his heroes. That Burns is in their midst is not without a pathetic significance. Odin and Thor are the gods, and the gentleness of Sakya-Muni and of Christ is not honored by any noticeable recognition. To some of us it would seem that his strength-worship is carried to an excess. It appears to hav led to an infinit belief in the efficacy of the work of the one strong man to a contemptuous disbelief in the work of the people. Good can only be effected by agency of the hero. Men are to be dragooned into righteousness. With him law and authority are the saviors of the world. The possibility of men becoming a law unto themselvs does not seem to occur.

In capacity for getting at the very heart of things Carlyle is unequaled. His deep, earnest eyes see straight through signs, symbols, coverings, to the reality. "About eight o'clock the royal family fall into each other's arms amid 'torrents of tears.' Unhappy family! Who would not weep for it were there not a whole world to be wept for?" His keen glance upon an imposture is as the touch of Ithuriel's spear. The evil thing springs erect to be seen of all.

To inquire too curiously into the religious and political beliefs of one that has just passed savors something of impertinence. Yet as many earnest men and women are often sorely exercised in mind because great thinkers hav used certain words and forms of expression, it seems wise to dwell for a moment upon the relationships of Thomas Carlyle's writings to these two great subjects. Those writings abound in references to God. The name is used, apparently, as equivalent to Matthew Arnold's "tendency that maketh for righteousness," with addition of a personal, autocratic, individual strength to be expected from one who is so strong a worshiper of strength as Carlyle. I am not sure that his use of the word is not fairly paralleled by the use made thereof by Shelley. If this surmise be accurate, regret may perhaps be expressed that in this case, as regret must assuredly be expressed in the case of Shelley, some other less misleading phrase has not been used. The word god to ninety-nine out of every hundred readers of either of these two immortals connotes the being described in the Old Testiment plus the Christ of the New. Both Shelley and Carlyle might hav urged that they wrote for wise men who would understand their use of the word. But as our population according to Carlyle is "thirty millions, mostly fools," and as both Shelley and Carlyle are fortunately widely read, it is at least matter for regret that the name of unhappy memories has been in any way used by them. And hence we may all learn the general principle that there is huge danger in employing stereotyped words and phrases with meaning other than that attached to them by the many. Every use of the words god, divine, religion, in a good sense, is a retardation of that which, though inevitable, is slow.

In politics Thomas Carlyle was an unconscious Radical. That he was a Radical is shown by his two greatest historical works. The man who made Oliver Cromwell's glory at last the heritage of the English nation, who in the history of the French Revolution made the cry of a people articulate and cast the burden of all bloodshed and wrong-doing therein on the true shoulders, could not be other than Radcal. Yet I hav to call him unconsious Radical. That this also is true is shown in his life of John Sterling, written so long as 1851. Therein he speaks of the "grim desert of Radicalism." Never was more inaccurate phrase penned. Radicalism in politics and in religion is the pathway from a grim desert mournful with the moanings of wronged peoples to a promised land—a land promised by the whole history of evolution and by every event of the past story of the world. And though the desired country is not yet, the way thitherward, though rough traveling at times, is bright with the blossoms we call hopes, and is a thousand times more joyous than the country whence we journey. That Carlyle misunderstood the meaning of Radicalism is evidenced by his political utterances in later years. These hav been of such a nature that it is not surprising that one so careless in thought and speech as Mr. Ruskin should hav written the condemnation of himself and Carlyle from which all thinking folk at once excluded the latter.

It is at least unfortunate that our great teacher had not that confidence in the future that his own teaching inspires. He calls Puritanism "the last glimpse of the godlike in England"—speaks of the "scavenger age" that is coming. And yet he has himself shown us that Puritanism has founded and in its turn given way to a nobler faith. He has taught us to worship heroes, and in his own honored life has given us a heroism worth the worship. It is impossible for us as we follow him in his study of the heroic to believe that the heroic can fail. The worship of the past enkindles in us a belief in the present and a hope in the future. Moreover, he, more than all other men, has taught us the virtue and the valor of earnestness. This has been, in brief, his greatest work and triumph. He has awakened in the peoples a faith in thoroughness. No man can rise from the reading of his earnest works without conviction that life is well worth living if it be truly lived. He has spoken holy and noble things of the immortal significance of this mortal life. And therefore his plaints and groans, already discounted by his intense belief in goodness and its ultimate victory, are lost altogether in the pean his strong voice has set a-sounding in praise of whatsoever things are lovely and of good report. Neither he nor we, his disciples, can credit that the good is not stronger than the evil. His life and his words speak out this truth with loud acclaim.

To hav taught the lesson of earnestness so earnestly that the half jesting, half real cynicism of the after years is swallowed up of the stronger, truer, earlier song—to hav set some thousands of men to work at living and not existing—this has been his life and shall be his immortality. Though his sacred dust repose after solemn, silent burial in the little churchyard of Ecclefechan, the man livs in the old men and women who, aging as he aged, yet breathe the air of earth and feel their last hours the sweeter for the strength and comfort he gave them by the way. He livs in those who were children when he was the willing journeyman of letters, and who pass now through the mellowing years of life the stronger for the brave voice sounding a few years nearer the grave than they. He livs in the young hearts that cannot understand his pessimism, but find joy in his pictures of power and words of encouragement. He livs and will liv as long as young men and maidens reading his words can learn that life is purposeful and not meaningless, and gather from his dead lips power to fight against the wrong, love for and belief in the right. And this molding of the future, wherein few men hav had stronger part than Thomas Carlyle, is the true immortality.

EDWARD B. AVELING, D.SC.

IF you wish to know what atrocities the church committed in the day of its power, what barbarous ingenuity existed in the brain of its disciples to devise instruments of torture to repress Freethought, what infamous conduct men actuated by the love of God could be guilty of, get the "Champions of the Church."

Discussion.

What Objections to Christianity?

MR. MAIR'S SEVENTH LETTER.

MR. D. M. BENNETT, *Dear Sir:* I must make serious objection to your definition of miracles. A miracle you define as "an event produced by supernatural power in opposition to natural laws and causes, and contrary to the experience of mankind or the world." The latter clause is a mere sophism, for you declare that mankind have universally believed in thousands of miracles; they therefore cannot be contrary to experience. Neither do I believe that miracles are in violation of the laws of nature; they are such a use of these laws as human power or contrivance never could make. Dr. McCosh puts it exactly: "We would confine the word miracle to those events which were wrought in our world as a sign or proof of God making a supernatural interposition or a revelation to man."

With this definition, which is, in my opinion, as concisely exact as can be made, the stony pages of geology have traced upon them as many miracles as the pages of inspiration. Omitting the intervention of Deity which chemical analysis demonstrates took place in the beginning of matter, for science positively predicates a beginning, and the investiture of each primordial atom with its definite and despotic force, we begin with a period when the world was a globe of matter without vegetable or animal life—a dreary waste. Whatever science may finally determine was the first dawn of life—take it, if you please, a vegetable cell—the forces inherent in matter were powerless to originate it; no power short of the omnipotent fiat of the Deity could do that. So with the first appearance of animal life; the chasm between animal and vegetable life can only be crossed by the interposition of the Deity—a miracle. So with the origin of species: whatever theories may be fondly accepted, true science affirms the intervention of an Almighty Power to create the difference between man and the lower animals, and between the different species of lower animals themselves. So with the different periods of vegetable and animal life through which geology demonstrates that this earth has passed before the creation of man; the preparing of the climate and furniture of the world for the peculiar inhabitants of each epoch, like the shifting scenes of the theater, is a miracle, which, however certain minds may become enamored with Materialistic theories, the everlasting rocks prove to be a fact.

It is, however, scarcely needful to pierce the distant geological ages to prove that the Almighty is not inferior to man in his capabilities, nor circumscribed to such a limit as to be practically deaf, dumb, and blind. I admit that "God does not violate his own fixed laws," but have you, pray, such an intimate knowledge of his laws and schemes as to be enabled to affirm that this is according and that contrary to them? A miracle is above human capability, and denotes an intelligent use of laws with which the human mind is unacquainted and never can comprehend, but on this account it will not surely limit the infinite, as Canute attempted to stay the sea. But after all the alleged scientific objections which a blatant Infidelity makes, which in the slang of her school is called "limiting the infinite" and "anthropomorphism," it is she alone who degrades God and fixes the limit of his freedom.

Miracles are therefore not only possible, but the universal testimony of men is that they are necessary to prove a revelation from God. The various accounts amassed in your letters of the miracles believed by men, true or false, set this beyond a doubt. If God speaks, I can only know his voice by some special manifestations of Deity, and the most *natural* and the decisive proof is that he can do what man cannot do, call it, compared with man's ability and sphere, supernatural. This is so palpably axiomatical that I cannot think you will deny it. "The question of miracles" must be therefore admitted, as I have quoted in my last letter from Duke of Argyll, "to be simply a question of evidence."

The consideration arises, then, what is the proof of the miracles of the Bible, and in what manner is it stranger than and peculiar from the miracles claimed for other religions? Let us advert to the last consideration first.

The first feeling which an intelligent reader of the New Testament would have would be the moral dignity and grandeur of the miracles of Christ, which are so utterly different to those of the heathen. The latter are full of grotesque nonsense and ridiculous stories, like the tales of the so-called apocryphal gospels, and our modern jugglers perform many tricks as seemingly wonderful.

Again, the alleged miracles of the heathen were not performed to attest sublime doctrines and great truths, but for the personal aggrandizement of the performers and to give them a superstitious power over an ignorant people. They were performed, not to the criticism of the learned, but among the uneducated and in obscure places—not before scoffing enemies, but only among friends and devotees. On the contrary, the miracles of Christ were performed in populous cities before educated and powerful enemies, who were only too ready to detect and expose deception.

The accounts of the miracles of Christ were published among those among whom he was alleged to have performed them, who were living in his time, and, if they were false, could easily have proved them so. There were thousands of Christians a few years after the death of Christ, before the first of the gospels was written, who believed and preached Christ and his miracles, and Christ himself often referred to them as a proof of his divine power, as when he challenges the Jews, "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works" (John x, 37, 38). Where is there any analogy to this among heathen miracles? *You cannot adduce one.* Apollonius, of Tyana, was said to have performed some miracles which resemble Christ's, but note, you say his life was written by Philostratus A. D. 210, *over a hundred years after his death.* You say it was written at the request of the Emperor Septimus Severus' wife, Julia Domna. *She was an inveterate enemy of the Christians.* At this time the fame of the miracles of Christ had extended over all parts of the civilized world, and Philostratus, who derived his materials for his history partly from tradition and partly from the writings of Damis, the friend of Apollonius, very probably wove into his own story many of the miracles of Christ. A quarter of a century before this the Roman satirist, Lucian, called Apollonius an impostor and ridiculed his pretended miracles; and, according to Hartwell Horne, it was not until the fourth century that these pretended miracles were brought forward to disprove the divine power of Christ, being then adduced by Hierocles, the governor of Bithynia, "a principal instigator of the persecution under Dioclesian," and he was answered by Eusebius. Hierocles did not, however, deny that Christ actually performed the miracles credited to him, but claimed they were performed by sorcery; nor did he reject the books of the New Testament as not genuine. (Horne's Introduction, vol. i, p. 335).

But the greatest difference is that there were no ancient prophecies respecting any of these so-called miracle-workers among the heathen, or that could be applied to them. If you will show to me prophecies written, say, to prevent argument, two hundred years before the birth of Apollonius that apply to him as minutely as the Old Testament prophecies confirm the truth of Christ, I will believe the miracles imputed to him just as firmly as I do Christ's. Search the books of the world, and you cannot. The Old Testament prophecies, in this respect, are alone an unrivaled miracle and a demonstration of the divine origin of Christianity. As you probably know, all the ancient opposers of Christianity, the Jews, Celsus, Porphyry, the Emperor Julian, Hierocles, Eunomius, all acknowledged that Jesus Christ actually performed miracles, scoffingly dismissing it by attributing his power to magic, as Celsus says, he learned the black art in Egypt, or by the Jews imputing it to his having learned the unspeakable name of Jehovah. Of this you can satisfy yourself by consulting the Talmud and such of the writings of the others as have been preserved. How do the early Christians meet this? I will quote:

Irenæus was a disciple of Polycarp, who was a disciple of John, and received from Polycarp details that were related to him by personal eye-witnesses of the miracles of Christ. He meets the objection thus: "But if they shall say that the Lord performed these things by an illusory appearance, leading these objectors to the prophecies, we will show from them that all things were thus predicted concerning him, and that they shortly came to pass." Similarly, some years before him, Justin Martyr, using the prophecies as an argument, says, "I adopt such a mode of reasoning lest any of our opponents should say, What hinders but that he whom we call Christ, being a man sprung from men, performed by magical art the miracles attributed to him?" Let the reader remember in this connection that Justin Martyr was not a credulous, uneducated man, but a philosopher of great learning and critical acumen, a follower of Plato before his conversion to Christianity, and who, investigating its claims to write against them, found the evidence of their truth so strong that he sealed his testimony with his life's blood. I might also quote Lactantius, whom you refer to as living early in the fourth century, and who writes of Christ, "He performed miracles; we might have supposed him to have been a magician, as ye say and the Jews then supposed, if all the prophets had not with one spirit foretold that Christ should perform these very things." And Origen uses the same argument against Celsus.

Allow me to make a few quotations from the prophecies that are thus referred to; but first I will assume a date for them that while I myself believe it to be far too late, you will not object to. Ptolemy II. (Philadelphus), king of Egypt died 247 B.C. It was in his reign that the Greek translation of the Old Testament called the Septuagint was made, so I suppose you will very readily allow that it was all written in Hebrew at least before the year 275 B.C. And let me also premise that the following are only a few verses on one topic selected, but the real truth seeker can find dozens on as many different events, each as wonderfully prophetic and exact. I designedly omit those like Dan. ix, 24 and 25, which require historical knowledge to interpret:

"The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be" (Gen. xliv, 10). "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. xl, 3). "Thou Bethlehem Ephratah, in the land of Judah, though thou be little among the thousands of Judah, yet out of thee shall he be born that is to be ruler in Israel, whose goings forth have been of old" (Mic. v, 2). "I have made a covenant with my chosen. I have sworn unto David, my servant, Thy seed will I establish forever, and build up thy throne to all generations" (Ps. lxxxix, 3, 4). "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. ix, 6). How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation" (Isa. lii, 7). "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord" (Isa. lxi, 1). "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a hart, and the dumb shall sing" (Isaiah xxxv, 5, 6). "And he shall be for a sanctuary, but for a stone of stumbling and a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem" (Isa. viii, 14). "Who hath believed our report and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of the dry ground; he hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment" (Isa. liii). "My God, my God, why hast thou forsaken me? All they that see me laugh me to scorn, they shoot out the lip, they shake the head saying, He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted on him. Many bulls hav compassed me, strong bulls of Bashan have beset me round, I am poured out like water and all my bones are out of joint; my heart is like wax, it is melted in the midst of my bowels. . . . The assembly of the wicked have inclosed me; they pierced my hands and my feet; they part my garments among them and cast lots upon my vesture" (Ps. xxii).

"He was cut off out of the land of the living, for the transgressions of my people was he stricken, and he made his grave with the wicked and with the rich in his death, because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand, he shall see the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities; therefore will I divide him a portion with the great and he shall divide the spoil with the strong, because he poured out his soul unto death and he was numbered with the transgressors and he bare the sins of many and made intercession for the transgressors" (Is. liii).

"They shall smite the judge of Israel with a rod upon the cheek, therefore will he give them up until the time that she which travaileth hath brought forth, then the remnant of his brethren shall return unto the children of Israel" (Micah v, 1, 3).

"Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant and the houses without man, and the land be utterly desolate. And the Lord have removed men far away, and there be a great forsaking in the midst of the land, but yet in it there shall be a tenth, and it shall return and shall be eaten as a teil tree and as an oak whose substance is in them, when they cast their leaves, so the holy seed shall be the substance thereof" (Isa. vi, 11, 12, 13).

"And it shall come to pass in that day that I will seek to destroy all nations that come against Jerusalem, and I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son" (Zech. xii, 9, 10).

"And now, saith the Lord that formed me from the womb to be his servant to bring Jacob to him again. Though Israel be not gathered yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob. I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth" (Isa. xlix, 5, 6).

I ask pardon for the length of my quotation. But as it was necessary for me to point out this great difference between Christian and heathen miracles that the founder of Christianity was accurately foretold hundreds of years before his advent, I do not see how I could properly have avoided it. And let me inquire, Do not the prophecies quoted read more like a history? Could language be more aptly applied to describe the Savior who was to come? His forerunner, the dignity and yet humiliation of his wonderful person, the Fellow of the Almighty and yet man, meek, patient, sinless, the preacher of salvation healing the lame, restoring sight to the blind, yet rejected by his own nation, crucified, even the gambling over his apparel, and his dying cry foretold, the piercing of his hands and feet, his resurrection, the rejection of the Jews because they smote him, the calling of the Gentiles, the repentance and future restoration of the Jews, etc., etc., are all delineated with the exactness of a historian centuries before his birth as man.

Let us now turn our attention to the miracles performed by Christ and the apostles after his ascension.

You have quoted Gibbon as adducing as a third of five explanations of the rapid dissemination of Christianity "the miraculous powers *ascribed* to the new religion," the New Testament among other reasons gives the miraculous powers *possessed* by the early Christians. Surely the latter is the more reasonable for if the powers were not possessed, but merely claimed, would it not expose the whole testimony of the church to ridicule and bring disastrous exposure upon them as impostors? What power or effect would it have upon any one to claim miraculous powers and yet not really possess them? Would any one believe, and especially surrender their lives, submitting to every torture rather than give up their faith, when no miracles were really performed?

It is not denied that the apostles claimed to have wrought miracles through the power given them by Christ. Were they wilful deceivers and impostors? If so, what motive could they have had? Not fame; they were members of a nation of outcasts and their master was the reputed son of a carpenter who had suffered a death as ignominous as a murderer on the gallows. Not the desire for wealth, nor for ease, for they braved appalling dangers, suffered gladly excruciating tortures, the sword, the rack, the prison, the stake, and did they thus uphold their testimony with their life, and that testimony false? More, they taught that liars and impostors should receive everlasting punishment in the world to come, and yet did they constantly affirm falsehood? With nothing to gain if their testimony was false did they sacrifice everything that makes life pleasant and cheerfully surrender life itself to support a lie? Is such a thing conceivable?

Again, would an impostor issue a challenge to a person whose influence he was anxious to obtain to save his and his friends lives, it he knew that by accepting it the result could only end in his assertion being proven false? In his first apology Justin Martyr writes, "That the kingdom of evil spirits has been destroyed by Jesus, you may even at the present time convince yourselves by what passes before your own eyes, for many of our people, of us Christians, have healed and still continue to heal in every part of the world and in your own city (Rome) numbers possessed of evil spirits, such as could not be healed by other exorcists, simply by adjuring them in the name of Jesus who was crucified under Pontius Pilate."

In A. D. 125 Quadratus presented his apology to the Roman emperor Adrian, containing these words, "The works of our Savior were always to be seen, for they were real, those that were healed, and those that were raised from the dead, were seen, not only when they were healed or raised but they were always there; not only whilst he dwelt on the earth but also after his departure, which they long survived, so that some of them have lived even to our own times."

And so I could continue to quote to you from Barnabas and Clement, who were companions of Paul down to Tertullian and Origen, who lived two or three centuries later. During this time and for centuries later no one ever thought of denying that Jesus Christ wrought miracles and that his apostles did also. What is the explanation of this? What works were they that were thus performed that such bitter Infidels as Celsus, Pophyry, and Julian acknowledged them as miracles? Will you say, like them, it was sorcery, or will you say that they, Infidels as they were, falsified in favor of Christianity?

I dare not occupy further space on this thesis, although I have hardly entered on the subject. You can find, though, if you have any desire to really read the reasons of a Christian's hope, far abler and exhaustive argument on it in Paley and Horne, beside the many later treatises on miracles. But I fear that if you can still deliberately affirm that the performance of miracles by Christ was not mentioned until a century after his death, you will have very little desire to give them an impartial reading. I now turn to your remarks upholding the the third thesis.

You say: "It does not appear that St. Barnabas, bishop of Milan, knew anything of the four canonical gospels; neither did St. Clement, bishop of Rome; neither did St. Hermas, bishop of Philipopolis; neither did St. Polycarp, bishop of Smyrna; neither did St. Ignatius, bishop of Antioch; neither did Papias, bishop of Hierapolis; neither did Quadratus, bishop of Athens; neither did Aristides of Athens; neither did Hegeseppus; neither did Justin Martyr; neither did Melito, bishop of Sardis."

If by the above you mean that none of them, in any writing now preserved have distinctly stated, like Irenæus has, that there were only four gospels, I will find no fault, for the statement is true although not the whole truth. If you mean that they never have quoted from the four gospels, the assertion is as far from truth as could be penned. I went up to the Astor Library this noon and in a hurried glance at the translations of such of them as are in the "Ante Nicene Library" in less than thirty minutes noticed as many distinct quotations from Matthew, Mark, Luke, and John. What are the facts of the case?

Of the writings of the above there have reached our times but the merest fragments; of Papias, particularly, you could almost count the sentences upon your fingers. Now, in view of this fact, how stable a foundation is it for an argument to say that they did not know this or that? Suppose everything of Shakspere's were destroyed except portions of Hamlet, how much honesty would there be in proving from that part that he had never heard of Julius Cæsar? Suppose by some extraordinary vandalism every work of Milton was lost except his "Lycidas" and "Comus," would that prove that he had never known anything of the biblical account of the fall of man or of redemption by Christ? Your argument has no firmer facts to support it, and is not a whit less ridiculous.

In the few portions of the above writers that have been preserved, there is not the slightest reason for their making any reference to the number of gospels or to their writers. Eusebius, however, has preserved Clement's account of the origin of the gospel of Mark, and also the confirmation by Papias of this recital, besides his statement that Matthew composed his gospel in the Hebrew dialect.

Let the reader keep in memory, then, that but very little of the writings of the above have survived let him remember that of what has survived it is utterly foreign to the purpose of the writers to have given a catalogue of the gospels and their writers; and when he finds frequently scattered through them quotations that are now found in our gospels, and the same teachings as are now received by Christians, he will be better competent to judge your remark.

I cannot, however, offer any proof of the genuineness of the gospels in this letter without prolonging it to an utterly unpardonable length. In my next I hope to conclusively prove that the doubts which Infidels attempt to awaken about the genuineness of the books of the New Testament are unsupported by facts. Yours truly, G. M. MAIR.

[*From The Seymour Times.*]

The Conclusion is that Jefferson's Honor Remains Untarnished.

The *Seymour Times* does not reach me as early as it reaches Mr. Burr, which explains my failure to reply to his article as quickly as he honors me with his attention. I hav just read his rejoinder in the *Times* of March 5th. Before receiving this I sent a note explaining my use of an extract alleged to be from Benjamin Franklin. Mr. Burr had replied to an article containing it in THE TRUTH SEEKER, and had recognized it as *genuin;* and knowing he had access to libraries, and being myself where I could not see Franklin's works, it is not strange that I failed to verify it before using it. But I make no attempt to *justify* my negligence, only to *explain* it. Mr. Burr says in THE TRUTH SEEKER that he was "misled" by a "blunderer," whom he calls in the *Times* an "ignoramus." But I was misled by *Mr. Burr*. However, as "to err is human," I cast no reflections upon him for this mistake.

Mr. Burr refers to "this and other previous exposures of the mistakes of Underwood." "Underwood, the chief of blunderers," as he calls me in another paper that he knows is unfriendly to me, and for which I hav not written a line on this subject, and asks whether he shall "condescend" to reply to my "insinuation" that it is doubtful whether Webster ever said Jefferson "had no reasoning faculty?" Mr. Burr seems for the moment to imagin that a mere statement from him dissenting from my opinions is "an exposure of errors." I will remind him that mere assertion is not refutation, and mere dissent is not argument. If he has made the "exposure" he alludes to, it must hav been in some paper that I do not see.

1. Now I submit that a *verbal* expression imputed to Webster will hav but little weight among those accustomed to scrutinize testimony; 2. Webster was an opponent of the Jefferson school of politics, and in his time the discussions growing out of the different principles and policies of the Republicans and Federalists were very bitter. Eminent men on both sides did then, as they do now, indulge in personal remarks that were unfair and untrue; 3. Nevertheless, passages can be given from Webster's speeches and writings which show that the expression alluded to does not giv his deliberate estimate of Jefferson; 4. Even if Webster *did* use the expression, it is contradicted and overwhelmingly refuted by Jefferson's writings, which remain a monument to his learning and statesmanship, and to his power as a profound and comprehensiv thinker and reasoner. He was not only a statesman, but a *mathematician* of great ability, and was complimented by Webster for his researches in *natural history*, and recognized in Europe as a man of *great arguments* and *philosophic mind;* 5. Even if Jefferson had not been much of a reasoner, it would not follow that he did not write the Declaration, because that is an impassioned statement of wrongs and assertion of rights rather than a philosophical essay or an attempt at profound reasoning.

As for Parker, I stated: 1. That his estimates of men were not always just. This Mr. Burr knows, as in the case of Paine; 2. It has not been shown that Parker denied to Jefferson the qualification necessary to write the Declaration of Independence. Mr. Burr fails to quote a sentence from either Webster or Parker to show they denied or disbelieved Jefferson's authorship.

But Ingersoll is "a competent authority." So Mr. Burr thinks when he can quote a sentence from him to sustain his positions; but one would not think Mr. Burr so regarded him when he was, through some of the papers, recently criticising him severely and accusing him of misconceptions and misrepresentations. Col. Ingersoll is as good an "authority" on Junius as on Jefferson, and he says Paine "was neither a coward, a calumniator, nor a sneak. All these delightful qualities must hav lovingly united in Junius." Mr. Burr will not concur in the justice or correctness of this verdict. He will permit me to attach as little weight to what the eloquent Colonel says about the Declaration.

And notwithstanding the misrepresentations and slanders Mr. Burr has imputed to Prof. Denslow, he is again quoted because, it is alleged, I hav pronounced his essays "conclusiv." But my opinion is that his essays are *inconclusiv;* and in spite of either a mistake of the printer, or a slip of the pen, if Mr. Burr had considered the *whole sentence*, together with my known rejection of Denslow's conclusion, he hardly could hav taken advantage of this error in two numbers of the *Times* before it was possible for me to correct it. An error or a fallacy will sometimes run a long distance while truth is "putting on its boots;" but when the boots are on, and the truth gets started, the error is sure to be overtaken and *kicked*, if not killed.

Mr. Burr should not class me among his "assailants." I wrote an article to show Jefferson wrote the Declaration of Independence. Mr. Burr was not mentioned, I think. He saw fit to reply, as he had a right to, and I hav defended my position from his criticisms, as I hav a right to.

I hav given, 1. The repeated statements of Jefferson that he wrote that paper; 2. The testimony of Bancroft, the historian; 3. A statement from the American Cyclopedia; 4. An extract from an address by the learned Hon. Robert C. Winthrop, of Boston, who declares there is no room for doubt on the subject; 5. The opinion of James Parton, who says, "There is not the smallest reason to doubt that Mr. Jefferson wrote the Declaration of Independence." There is other proof; but unless Mr. Burr does better than he has in disposing of what I hav presented I shall be in no hurry to bring it forward.

1. Mr. Burr has given his own opinion, many times repeated, that Jefferson did not write the Declaration; 2. He has quoted Webster and Parker, but not one word to the effect that Jefferson did not write the paper; 3. He has referred to Ingersoll and Denslow, after having repudiated their opinions, and convicted them, as he thinks, of grave errors of statement and judgment on other subjects.

I hav written this simply to point out the weakness of what Mr. Burr would hav us regard as valid objections to the conviction that Jefferson wrote the Declaration of Independence.

Jefferson's honor remains untarnished, and in spite of Mr. Burr's efforts to belittle him, we may continue to call him the "Sage of Monticello." Bring forward the remainder of your objections, Mr. Burr.

"'Twas for your pleasure you came here;
You shall go back for mine."

Yours respectfully, B. F. UNDERWOOD.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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Reply to Mr. Mair's Seventh Letter.

MIRACLES.

MR. G. M. MAIR, *Dear Sir:* I have yielded to you several times already in our discussion, and will not now contend with you with respect to my definition of miracles, though I cannot see why it is not strictly correct. Perhaps I, who do not believe that a miracle ever took place, should hardly undertake to describe what it is. I fail, however, to see the "sophism" in the latter part of my definition which meets your disapprobation, and that is that miracles are "contrary to the experience of mankind." That is not a sophism; it is a truism. An event in keeping with the experience of mankind would be a common occurrence, an every-day affair, and no miracle. But to undertake to prove miracles a reality because people have believed in them *is* sophistry or false reasoning of the worst kind. That kind of sophistry, if permitted, would prove the existence of fairies, sprites, witches, genii, gnomes, hobgoblins, dragons, griffins, gods, demi-gods, devils, and all the rest of the fancied existences. They have all been strongly believed in when men's minds were darkened by gross superstition, but I defy you to prove that one of them has a real existence. If you have one anywhere please trot him out so we can all see him. But until you can produce one, or till you can prove that he exists, do not ask me to believe in them.

The authority whom you quote, Dr. McCosh, disagrees with your idea of a miracle, and substantially coincides with me—"a supernatural interposition." A supernatural interposition is above nature and opposed to it. So Dr. McCosh and myself are right, and you are wrong. Until you can point to one event contrary to the laws of nature that really occurred, you should not advocate miracles.

Your attempt to claim as miracles the operations of nature in the formation of rocks on the surface of the earth is a failure. If rocks were created from nothing six thousand years ago by a supernatural being, it was miracle; but if they were evolved from a preëxisting fluid or gaseous state, and deposited, crystallized, and solidified, it was no miracle, but a simple operation of nature in obedience to nature's laws. Science fully demonstrates that the rocks were not suddenly created six thousand years ago, but that the process of rock formation on the surface of the earth has been going on for millions of years. Science proves that geology is true and that the Bible is false.

Your assertion that chemical analysis demonstrates the intervention of deity I must pronounce the merest bosh. There is not the slightest proof in nature that a supernatural being or power ever interveued or interfered. Natural forces have been sufficient to cause every event that has ever taken place. It was once thought that the sun could not rise in the morning and make its daily course without a god to perform the feat; that Phœbus, or Apollo, drove him forth like a courser every morning and through the day, and took him back by an underground passage at night to the place of starting. But now we understand that the earth is a sphere, and by the forces of light, electricity, etc., revolves regularly every twenty-four hours, which causes the appearance of the rising and setting of the sun, and that it requires no god to drive it forth and guide it in its course. Man in his primitive, ignorant state invested nearly every natural phenomenon with gods, and regarded every occurrence as a miracle, but as we become more enlightened and better informed we see the utter absurdity of all that and become convinced that everything takes place in obedience to natural laws, and that the services of no Hindoo, Chinese, Egyptian, Grecian, Roman, or Jewish god is required to cause nature to act. Nature is a million times more powerful and more perfect than all the gods which ignorant men have devised.

You evince the disposition to lug in a god to do something where you do not understand nature's powers and possibilities, the same as ignorant men did in olden times and the same as ignorant men do still among the savage tribes; hence you talk about "the omnipotent fiat of deity" in the production of life. If you could only understand that nature has been equal to every result that has taken place, and has produced it, you would no longer have any use for gods and devils, and would cease to imagine them or contemplate them. Nature possesses all the powers and potencies which have an existence. Nature had no inventor or creator, and needs no superintendent or governor. Yes, in the smallest atom of its existence there is more reality, more power, than is possessed by all the gods which men have devised, including Brahma, Ormuzd, Changti, Baal, Osiris, Chemosh, Moloch, Moldah, Jove, Jah, Odin, Mumbo Jumbo, and all the others of the nine hundred and ninety-nine impossible nonentities.

Your assertion that "the universal testimony of men is that miracles are necessary to prove a revelation from God" falls far short of proving the existence of miracles, as the so-called miracles fall far short of proving a revelation from God. It far stronger proves the existence of ignorance and superstition in the minds of men. Confucius was unquestionably one of the greatest teachers the world has known, and he made no claim to miracles, nor did he recognize the supernatural. If the subject were not so serious it would be amusing to see so-called miracles trying to sustain a so-called revelation from God, and the so-called revelation trying to sustain miracles. But the attempt is futile. It is the blind leading the blind, and both must fall in the ditch together. The fall is well deserved; whatever attempts to set itself above the axioms of reason and the truths of nature deserves thus to fall.

Your effort to show a marked distinction between the miracles ascribed to Jesus in the canonical gospels and those in the apocryphal gospels, as well as the miracles ascribed to Christna, Buddha, Apollonius, Simon Magus, and numerous others who hav pretended to perform miracles is not a success. It requires a person of tolerably active imagination to see much difference in the manner in which the so-called miracles are narrated. I must confess that I am unable to see any superiority in the style of the canonical gospels over the other miracle stories; they are about of a piece. The statements that Jesus made birds of clay, causing them to fly, and that he stretched out lumber to any desired length when his reputed father made blunders in his measurements, are equally as well given, and just as probable as his feeding five thousand people with seven loaves and two fishes, converting water into wine, and raising from the dead a body that had passed into the state of decomposition. A believer may be able to see a wide difference between these several big stories; but, if so, it must be with the eye of faith. An unbeliever can see no difference. The mud-bird story and the wash-water story prove revelation just as strongly as does the fishy picnic dinner story, the water-wine, or the bad smell from a decomposing body. They are all of a piece, not as beautiful as the stories of the Arabian Nights, but perhaps equally as worthy of belief.

If the stories of the miracles performed by Jesus were devised for the purpose of convincing the world that he was a God, a superior natural being, it is a great pity that they should be of so weak a character, and so like what you consider as unreliable and untruthful, that a man of ordinary intelligence cannot discriminate between them. If Jesus possessed divine power, if he performed miracles, and if it is of any consequence that the world should believe them, it is greatly to be regretted that their character is so similar to those of bogus pretenders and that their narration is not sensibly superior.

It is perfectly easy for you to see that the miracles of all others except Jesus, whether before or since, are false and pretentious, while you imagine that those pertaining to him are the simon-pure, genuine article. This can easily be accounted for, because you are a warm partisan of Jesus and readily believe everything that is claimed for him. It is precisely the same with the partisans of Christna, Buddha, Apollonius, Mohammed, and all the pretentious religious founders who have lived. But I occupy impartial ground, and look upon all these characters in much the same light, and cannot see very much difference between them. I see no more "moral dignity and grandeur" connected with the so-called miracles of Jesus than with the same of Christna, Buddha, Zoroaster, Apollonius, and all the rest. I regard the claims to miracle-working equally false with all—all equally full of "grotesque nonsense and ridiculous stories."

You claim that the heathen miracles were not related with the same laudable purpose as were the Jesus miracles, but I am not able to see this as plainly as you do. The heathen miracles were told to increase the faith and veneration of the hearers for the persons who were said to perform them, and it was no less the same with Christian miracles—their object was to increase faith in Jesus.

You endeavor to make a point by saying that "the miracles of Christ were published among those among whom he was alleged to have performed them, who were living in his time." But this argument has no force. Buddha, Apollonius, and Mohammed are far more historical than Jesus. It is well known that they lived, but there is no proof that Jesus did. Had he lived and performed the wonderful deeds that you would have me believe, Josephus, who came on the stage immediately after, would have said something of him. The fact that he did not, nor any other historian either, is proof positive that such a person had no real existence. Your claim that thousands of Christians a century or more after the time of Jesus believed in his existence and his miracles proves nothing. Every principal religious zealot and myth has had a similar following. But blind faith does not make an impossibility possible.

Your most important argument in favor of the miracles of Jesus, the ancient prophecies, seems particularly weak. If Christian miracles have nothing better to sustain them their fate is hopeless indeed. The prophecies and miracles are made to play a reciprocal game—prophecies are adduced to prove miracles, and miracles, with an equally happy facility, are made to prove prophecy. I could hardly repress a smile when reading your extended quotations from the vague, unmeaning utterances of the old itinerant Jewish priests called prophets. If you have no better proofs to offer, your case is weak indeed. Taken as a class, they are so indefinite and vague that they apply to one person as well as to another. The original word rendered *prophecy* was singing or playing on musical instruments, as was the case with Saul when he went after his father's asses. He fell in with the prophets and prophesied with them, but he undertook to foretell no future events. There have been many musicians in the world who, like Saul, have "prophesied" by singing and playing, but like him were wholly unable to foretell future events. Many gypsies, astrologers, soothsayers, pagan oracles, and fortune-tellers, have lived in all ages, and have made pretensions to foretelling events; and I am not prepared to say they hav not succeeded just as well as the Jewish prophets did in describing what was to take place centuries after. Their predictions are so vague and indefinite that they will apply to one case as well as another, and will hit equally well, however the event may take place. We have prophets even in our own time who foretell the weather and predict storms with considerable accuracy several days ahead. The almanac makers predict the weather even a year ahead, and I am inclined to think they are quite as successful in their predictions as were the Jewish prophets. The great characteristic of the latter is that they are dark, obscure, uncertain, and vague as were the oracles of Apollo and Diana. Not one prophecy in twenty can be directed to any specific event, nor be proved to have been fulfilled. Almost every shrewd person ought to be able to predict certain coming events and partially speak truly one time in twenty without being aided by infinite power.

Among the many who have predicted coming events, and who laid no claim to divine aid, are Lactantius, St. Cesaire, Virgil, Seneca, Dr. Johnson, Napoleon, Lord Chesterfield, the Cornish prophesiers who predicted the destruction of St. Paul's church, Penzance, and New Lynn, as recorded by Polewell in his history of Cornwall, and Sir John Davis in his discoveries in relation to the subversion of Ireland. Predictors or prophesiers have lived in all ages and have predicted upon all subjects. Some have made wild shots and some good hits. Our own country has not been without its prophets, but I will not stop now to look them all up or enumerate them; even at this hour our land is full of predictors of the evil that is soon to befall us. Prophecy is at best little more than guess-work, and the Yankee nation are called good guessers. In this connection I will venture this assertion: If all the prophecies that have been made without any claim to assistance from on high, if all the predictions that have been made by others than Jewish prophets, were collected, they would excel in quantity ten times over the Hebrew article, and many of them ten times as accurate.

Prophecy has by no means been peculiar to the Jews. It was indulged in long before they were a nation. Hindoo, Persian, and Egyptian prophets were before the Jewish. As to correctness, the pagans are by no means inferior. Col. Wilkes, in his "Hindoo Sketches," relates a Hindoo prophecy which was singularly fulfilled in the person of Sevajee, the conqueror and deliverer of his people. Similar cases may be cited of nearly all nationalities. The prophecy of St. Cesaire was in reference to the French Revolution and was more definite than any contained in the Bible. It is in French, and is in a book, *Liber Mirabilis*, p. 542, and has been verified in the king's library, Paris, where the original is found. It is too lengthy to quote, but the fulfilment was more complete and literal than anything of the kind found in the Bible, and is claimed to have been made twelve hundred years before it was fulfilled.

These characteristics of Bible prophecies have been pointed out: 1. Many of them were not written until *after* events prophesied had occurred; 2. Their vague and indefinite character; 3. The lack of fulfilment on the part of a large portion of those which may be called clear; 4. The severe manner in which the prophets denounced those they termed false, much as our patent-medicine venders denounce all nostrums save their own remarkable potions, powders, or pills.

I will take the time to very briefly examine the quotations you make from the Jewish prophets to prove the miracles of Jesus, and which you regard as irrefragable proofs:

1. You quote from Genesis about the scepter not departing from Judah until Shiloh came. The prediction is most vague; no intimation is given as to what kind of a person Shiloh was to be, or how to come. There is no proof that Christ was the person

hinted at, and he was never called Shiloh. If Christ was the person meant, the prophecy was a false one, for the scepter did depart from Judah before he came. The Jews were several times subdued by their enemies, and were seventy years (so said) in captivity at one time, in Babylon; when they returned, the scepter was not restored to Judah, and before Jesus was born the Jews were under the power of the Romans. The scepter had departed. Thus this so-called prophecy does not truly apply to Jesus, and nobody can tell with any certainty whom it does apply to.

2. The passage from the wild, indefinite language of Isaiah about a voice in the wilderness can apply to Jesus only by forced construction. He did not cry in the wilderness, nor make straight paths in the desert. The language applies to a thousand other persons just as well as to Jesus.

3. If Micah meant Jesus in the passage you quote from him, he certainly prophesied falsely, for Jesus never was "a ruler in Israel." He was only a mere tramp, if the story told of him is true.

4. The passage which you quote from Psalms about establishing the seed of David forever is assuredly false, for that seed was not established forever, and the language had no reference to Jesus whatever. The weakness of your case is made clear by such puerile efforts at prophecy.

5. The quotation from the wild, poetical language of Isaiah about a child having been born, etc., is not a prophecy at all. It does not predict what was to come, but speaks of something that had already taken place, and refers far more closely to Cyrus than Jesus. The government was not at any time upon the shoulders of Jesus, nor was he called Wonderful, Counselor, the Mighty God, nor the Everlasting Father.

6. Your next quotation from Isaiah about beautiful feet upon the mountains has no more application to Jesus than to any number of other persons. Nothing is said about his having beautiful feet, nor did he bring peace or publish it. He said himself that he came not to bring peace, but the sword. His people after his time were soon completely crushed by war, and his followers have been noted for war, cruelty, and bloodshed; anything but peacefulness.

7. The next passage from the same vague and weird prophet has no more allusion to Jesus than to Brigham Young. It is even not a prophecy, but alludes to things in existence when the language was uttered. The writer was evidently talking about himself.

8. The next obscure quotation is equally unmeaning. It is only an active imagination, combined with a desire to find allusions to Jesus, that can make this apply to your miracle-worker.

9. The next about being "a stone of stumbling, a rock of offense, a gin, and a snare," is equally blind, and it is the sheerest absurdity to say that the language means Jesus any more than the Khan of Tartary.

10. The next long quotation applies no more to Jesus than to a thousand others, and is not a prophecy, but relates to something that had taken place, and to somebody who had already lived. If it meant Jesus it is incorrect, for he was not put in prison and he did open his mouth. The language, "He is brought as a lamb to the slaughter and as a sheep before his shearers," will apply to any one who is brought into court and sentenced or fined. I was thus treated and was not allowed to open my mouth when I wished to say why I should not be sent to prison. Still I do not think Isaiah had the slightest allusion to me, but just as much as to Jesus.

11. The incoherent quotation from Psalms about the bulls of Bashan bears no truthful relation to Jesus. He was not poured out like water, his bones were not out of joint, nor was his heart of wax which melted in the midst of his bowels. The language is no prophecy at best; it predicts nothing, and does not allude to the future nor say what should come to pass. Whoever the writer was, nobody knows (though it is pretty sure it was not David); but he was making a bitter complaint about something that had taken place; and the allusion to pierced hands and feet, and the parting of garments, was mere poetical language that will apply equally well to all who have seen trouble and affliction.

12. The next quotation from Isaiah is another vague and obscure allusion to somebody who had lived. It is not even in the language of prophecy, and, even if it were, it would apply to scores of persons just as well as to Jesus.

13. You must indeed be hard up for proofs to drag in Micah's enigmatical talk about a judge in Israel being smitten with a rod on the cheek. Jesus was not a judge in Israel, and was not smitten on the cheek with a rod.

14. The next from Isaiah bears no possible allusion to Jesus. The cities of his land were not wasted when he came; they were not left without an inhabitant, nor was the land "utterly desolate." I defy any one to tell truthfully who or what Isaiah was talking about. He did not know himself.

15. The quotation from Zechariah is of much the same character. It does not allude to Jesus. If the Lord sought to destroy all the nations which came against Jerusalem he most signally fai ed in his undertakings, for it was the Jews which were destroyed, and the Romans were victorious, and remained so hundreds of years after.

16. Your last quotation from Iasiah is of the same vague, incoherent character that will apply to one person as well as another, and it is only by a stretch of language that it can be made to fit the case of Jesus. A great portion of the language of the prophets was of this style, meaning much or meaning little, meaning one person or another, just as you choose to apply it.

Thus your sixteen quotations, probably the best you could select, which you would have me believe pointed out the coming son of God are briefly examined, and I do not find one among them which I candidly think could have referred to Jesus. That this was practically the case and that these so-called prophecies did not intelligently point out the coming messiah, prince, or ruler is conclusively proved by the fact that when Jesus came no one recognized him by anything the prophets had said. If, for a moment, it is conceded that they pointed to him, it was utterly useless, for none were aided by the prophecies, not one knew when they were fulfilled. If it was the purpose of God, by those prophecies, to prepare the world for the reception of his Son, he signally failed in his enterprise, for no one knew his Son when he came by the descriptions which the prophets had given. It was all labor lost.

Yes, I am free to say I do not believe that one of the passages which you quote have the slightest reference to Jesus, or that one of the old prophets, so called, ever thought of him when they were speaking or writing what they did. I regard it as a barefaced imposition to undertake to coerce the world into accepting those almost unmeaning remarks as having allusion to the Prince of Heaven, who was to appear on earth hundreds of years after the words were spoken. If God really wished the world to know that his Son was to pay a thirty years' visit to the earth, and if he wanted mankind to know what kind of a person he was to be, I would be glad to know why he did not express himself so he could be understood by at least one person in a thousand? It seems to me, also, that your proofs of the reality of miracles by these ambiguous quotations are extremely weak, and it is most unfortunate for you and your cause that it has so slender and unstable a foundation to stand upon. So far from those passages reading like a history of the events in the life of Jesus, they do not make the slightest reference to them; they will apply to hundreds of other persons just as well as to the Carpenter's Son.

Your attempt to adduce the Talmud as proof that Jesus lived as represented is not a success, for, upon the assurance of an intelligent Hebrew, I have to state that it makes no reference to him.

Your glowing language about the miracles said to have been performed by the early Christians has but small weight with me, as the account of them is so very apocryphal. If those miracles were really performed, I must insist that somebody ought to have known it beside the unknown writers who cooked up those narratives. If such wonders were performed, Josephus and his companions, who detailed all marvelous and conspicuous events, should have known and said something about them. The fact that they maintain absolute silence on the subject is conclusive that they and others knew nothing about them. It is far more probable that those miracle stories were concocted a century or two afterward than that they occurred, and that nobody but the Christians knew aught of it. The principal account of the miracles performed by the apostles and others is found in the book of Acts; and from all the accounts at hand, it was not written till well along in the second century. It certainly was not written by any of the apostles themselves, and nobody knows who did write it. Renan styles it "The Christian Odyssey," evidently regarding it as a fiction; and the Rev. J. W. Chadwick terms it a "charming fiction." It abounds in the speeches of Peter, Paul, and Stephen; but a peculiarity about them is that they are all alike—a representation devoid of truth. It contradicts other portions of the New Testament in many important particulars, both the gospels and Paul's epistles. If they are true, Acts is assuredly false.

I can now give but an instance or two of these positive contradictions. The gospels say Judas hung himself. Acts says he fell headlong, burst asunder in the midst, and all his bowels gushed out. Luke puts the ascension of Jesus on the same day with the resurrection, while Acts has it forty days after. Luke says at Bethany; Acts, at the Mount of Olives. One of these assuredly is false, and probably both. There are at least twenty other positive contradictions between Acts and the other books which I will not take the space to print. If, however, you want them, I will give them to you at another time. One thing is most certain: the book of Acts is most unreliable authority for such monstrous stories as that Peter and Paul raised men from the dead, and other almost equally remarkable feats. A person who can drink down such absurd statements and believe them true deserves no better mental pabulum than Gulliver's travels and Baron Munchausen's tales.

The Rev. Mr. Chadwick is quite justified in denominating it a "theological romance—a romance with a set purpose" to falsely compromise the antagonism between the partisans of Peter and Paul. "What shall we say," asks he, "of this double transformation? First, that if Paul was such a man as he is represented in the book of Acts, he is but little worthy of our admiration, leaving the apostles out of account; but, second, taking the epistles into the account, that either Acts misrepresents him grossly, or he was not only a liar and a hypocrite, but a blustering Falstaff, bragging of heroisms of which he was incapable, and slandering men who were of larger mold and better spirit than himself. Choose, as you must, one or the other of these two alternatives."

This book is the authority upon which you ask me to believe that two men raised two other men from the dead and did other similar miracles. I answer you I cannot do anything of the kind. I simply do not believe one word of such absurdities.

With regard to miracles I am inclined to think that the Christian Father, St. Chryostom, had a far more correct view of the worth and use of them than yourself and many other ardent Christians. He declared that "miracles are proper only to excite sluggish and vulgar minds; that men of sense have no occasion for them, and that they frequently carry some outward suspicion along with them." He states it very mildly; there is always a very *strong* suspicion connected with the account of all miracles; none of them are true. A man of a really sound mind has hardly any business to believe in a miracle by anybody. They are simply gotten up by ignoramuses, or by the designing to wheedle and stimulate those of "sluggish, vulgar minds." It is easy to conceive that that was the class to whom the miracle stories were early told. Mosheim, in his "Ecclesiastical History," speaking of the pretended miracles wrought in the early Christian centuries, says, "The simplicity and ignorance of the generality in those times furnished the most favorable occasions for the exercise of fraud; and the impudence of impostors in contriving false miracles was artfully proportioned to the credulity of the vulgar, while the wise, who by their sagacity perceived these cheats, were overawed into silence by the dangers that threatened their lives and fortunes if they should expose the artifice." The learned Christian, Dr. Middleton, in his famous "Free Inquiry," when quoting the authority of St. Cyprian as to the frauds of the early centuries, observes, "From all these considerations, taken together, it must, I think, be allowed, that the forged miracles of the fourth century give us just reasons to suspect the pretensions of every other age both before and after it." Well would it be if all Christians could entertain views as sensible. They would then understand that it is vastly easier to assert that a miracle has been performed than to perform one, and when they saw it stated that miracles had been performed they would doubt it stubbornly until they had positive proof in the affirmative. They would take the assertions of no unknown persons as proof. It is sure that the New Testament contains many inaccuracies and misstatements, and it is impossible for it to make falsehood a truth more than anybody else's say so. All claims of miracles should be totally discarded.

If there is a God of infinite wisdom and power, to change the eternal course of his government and stoop to the performance of a miracle proves him weak and vacillating. If he possesses infinite wisdom he knew at first how to order the operations of the universe; and if he afterward finds it necessary to change that order and cause events in opposition to his established laws, it shows him to be changeable and fickle. If he thought at first that he knew the best system by which everything can work, and afterward concluded to try some other way, it argues that he was mistaken at the outset, or that he does not adhere to one purpose. Instead of miracles proving an infinitely wise, powerful, and unchangeable God, they prove the opposite. If, infinitely good and wise, he established his domain to be governed by the best possible code of laws, to change them at all must be for the worse. He could not, consistently with immutable principles of omniscience and omnipotence, be a miracle-worker. It is better to believe in no God at all than in one changeable, weak-minded, and fickle. To admit that any being less than an almighty God could subvert the laws of nature and produce results unlike what would otherwise taken place is simply preposterous—the hight of absurdity.

I will here repeat the truth that neither of the apostolic Fathers makes any mention of the miracles of Jesus, nor do they refer to any of the circumstances connected with his alleged material resurrection. Ignatius (A.D. 115) was the first to allude, in a blind, mysterious way, to the immaculate conception. No mention is made to either of the four gospels, nor to the book of Acts till by Irenæus, in the year 170. If you are able to disprove the truth of this I wish you to do so.—*Continued on p.* 220.

Communications.

My Trip East.

BY W. F. JAMIESON.

To the Editor of The Truth Seeker, *Sir*: I landed in New York Sunday morning, Dec. 19, 1880. During the day I traveled many miles on New York's elevated railroad, an institution that is the perfection of railroad travel. One glides along over the heads of the people and vehicles with a feeling of tranquillity which is itself a luxury, begotten of the consciousness that if the neat little train which slips along so easily and swiftly should run off the track, there are stout timbers on each side, as well as the ties underneath, which make assurance doubly sure. The tracks are also double, on which account a collision is as likely as an angel visit to a Materialist. Every railroad in the land ought to hav those stout double timbers laid all along the iron rails, like the elevated railway. Then if Edison will apply electricity, we can afford to slide along gently at the rate of 120 miles an hour. Oh, it has got to come!

Now in New York the elevated railway is reduced to a system as exact as clock-work. The stations are placed at intervals of from six to ten streets apart. You mount a covered flight of stairs and enter a pretty little depot, or station, put down a dime at the ticket office, take the printed slip, drop it into a glass receiver as you pass out on the platform; the puffing locomotiv soon comes along, either forward or backward, with its train of two, three, or four coaches. "All aboard!" swings open the iron gate on the coach platform; passengers get off and on the train with celerity; away rushes the model. "Eighth street!" cries the conductor, quickly followed by "Fourteenth street," "Twenty-third street," and "Thirty-fourth street," leaving the slow-going, toiling horses underneath to trot wearily along. Everything is speedily left behind, no matter which way it may be going.

Every time I see the metropolis it appears greater—it is greater. It is a restless, growing giant. Throngs of people can be seen in many of its streets long after midnight. What a busy, nervous existence its inhabitants liv! Here the extremes meet—wealth and poverty, elegance and squalor, cleanliness and filth, refinement and brutality, vice and virtue, self-sacrifice and selfishness; toiling, moiling, broiling; a foaming, fuming mass of humanity.

I make no attempt to describe New York. That would require too many quires of paper and too many bottles of ink; and, back of them all, familiarity with the subject and genius for the descriptiv work. So I merely giv hints.

Sunday evening I went to Cartier Hall to hear my opponent, Moses Hull, lecture on the "Philosophy of Superstition." The hall is small and cozy as a parlor, and was well filled. By invitation of Moses, I "spake a few words unto the people." Mr. Hull had spoken there for months to good acceptance, making many friends. He has a very easy delivery, and an enthusiasm in his subject that rarely fails to awaken enthusiasm in his hearers.

D. M. BENNETT.

Eugene Macdonald (vice-president) may take the chair, as the famous truth seeker might not entertain the motion. On Monday morning, Dec. 20th, I first set eyes upon this plain, matter-of-fact man. As I entered his office he waited for no introduction. "Ah," said he, "this is brother Jamieson. I know you from your photograph." We were soon in chat. A huge pile of letters lay before him, just received from the post-office, and a heap of money orders. I thought, And this is the way the jealous editors are killing off Bennett! According to my philosophy, there is room enough in the world for all there is in it. There are not so many Liberal papers, nor Liberal lecturers, that they need crowd one another. I wish there were a hundredfold more.

Friend Bennett is a steady-going worker, good-natured, calm in business; collected, I should judge, in almost any exigency. Did all the gods of antiquity break loose at once with a shower of thunderbolts upon his head, he would likely look over his shoulder, and in his ordinary tone inquire, "What's the matter now?" Nothing seems to disturb him, or, what is better, he does not allow Adam nature to show itself. Notwithstanding the vast amount of work he does, he never seems in a hurry. I think at times he may be a little fretful, judging from the nervo in his temperament, but if he is, it does not last long.

In his sanctum he is as unpretending as a farmer holding his plow. He does not need to affect to be one of the people; he is one of them. His office is plainness itself; small enough at best, but made still smaller by books and pamphlets piled all around the room to the ceiling. Imagin a family dry-goods box lined with books, papers, pamphlets. Peep down into it, and there sits that indefatigable editor and publisher, with a large case of books in front of him jutting out half way across the room, on the other side of which is his solitary clerk, filling orders for books and performing other general work belonging to a publisher's office.

LONG ISLAND SOUND.

It seems odd to embark on a trip by water in spite of zero and King Winter. Think of a splendid steamer, a veritable floating palace—the Newport—comfortably warmed and lighted, plowing her way through a sea of broken ice from New York to Fall River, Mass. The boat leaves the pier from New York daily at 4:30 P.M., and arrives in Fall River at 5 A.M. The fare is but two dollars to Boston, including the ride by cars from Fall River to Boston. A stateroom on the boat costs one dollar. Cheap traveling and gorgeous accommodations are thus afforded by the Old Colony company. There is another line, the Stonington, which is said to be an excellent route also.

A ride by moonlight on one of these beautiful steamers is the perfection of modern travel. The comfort of the passengers seems to be the supreme thought of the management. In summer there is the addition of a band of music to enliven the sail.

BOSTON.

I visited the Hub to make arrangements, if possible, to hold a debate with Hull. I called upon those stanch veterans of Freethought, Mr. J. P. Mendum, who is nearly always present at his post on the ground floor of the clean-looking Paine building, and Mr. Horace Seaver, up toward heavenly mansions, in the fifth story. Busy as he was at his desk, he found time for a few minutes' chat. With busy men I always make my interviews short—as short and to the point as the *Investigator* editor wishes his correspondents to be. I found time to talk with both men about the Liberal movement in the West, and the brightening Freethought outlook.

W. S. Bell and Dr. Moran had the use of the hall for fox hunting—beg pardon! God seeking. The Paine building is in good demand for lectures, parties, debates, and concerts, consequently we could not obtain it for five nights in succession.

I called upon Laura Kendrick, one of the most eloquent lecturers of modern times, a humanitarian by instinct, and practically a worker for the benefit of her fellow-mortals. She never hesitated to express an unpopular truth, and, like others who march in the front ranks of battle, she has suffered for her bravery. Misrepresentations and falsehoods she has endured that some tabooed principle might triumph through her sacrifice. I am in hopes that this gifted lady will ere long occupy the platforms of lecture societies. At present she is partially secluded, busied with the education of her daughter. Occasionally she visits towns near Boston, and wherever she speaks givs unbounded satisfaction, as the people of Boston, Orange, Harwick, Lynn, and many other places can testify. I hope she will be called often. Her address is No. 34 Hanson street, Boston, Mass.

Mr. Kendrick is an affable, cultured gentleman, and shares with Laura her Liberal, reformatory views. I passed an evening with them and joined them in tea. I called at the *Banner of Light* establishment and had a few minutes' conversation with Mr. Dudley and his two fellow-clerks. Mr. Colby was not in the office that day.

BACK TO NEW YORK VIA SOUND STEAMER.

Monday evening, Jan. 3d, I began the long-talked-of debate with my godson Moses, in Republican Hall, before an audience tolerable in size. The interest in the discussion grew from the beginning to the last word. It is the intention to print the debate in full, with an account of all the experiments of subsequent debates and the failure of the Spiritualists to come forward with theirs, although I repeatedly challenged my opponent to bring them then and there, for mediums are numerous in New York city, and some of them are said to giv startling manifestations before the public. A slate was exhibited by Mr Hull on which there was writing by Slade, but Mr. Slade himself was conspicuous by his absence. His partner, Mr. Simmons, was present. Mrs. Mattie Hull improvised a pretty little poem upon the "Summer Land." Knowing the ability of Mattie to improvise, even in the style of Poe, I giv her the credit, notwithstanding she believes she is inspired by spirits. The subject, it is true, I furnished. As for Poe's promis to be there, I would need to know all the circumstances before I could obtain the glimmer of a test.

Moses quoted largely of the power of spirits to move physical objects. I balanced a lath on the small end of an insulated egg, and coaxed all the mediums and all the spirits to move the delicately-balanced stick a hair's breadth without touching it, or employing such physical means as those used by the scientist. Of course it remained as silent as the grave. Next evening with an electrized glass tube I moved it round and round without physical contact.

There are many experiments which I intend to giv if our discussing continues. My aim is to make debating a distinct profession, as honorable as the legal and far more useful than evangelism. There still lingers in the popular mind the prejudice against people being friends in their differences of opinion. It is still imagined that human beings ought not to treat each other politely if their views about the affairs of this world, and especially concerning the existence of another, are divergent. It is supposed that two persons who are on terms of friendship must express themselvs about each other's errors tenderly, or the silken cord will be snapped in twain. A friendship which is founded on the unanimity of opinion is a superficial, silver-plated thing.

If possible I will do what I can toward breaking down this remnant of barbarism—that controversy means a bitter wordy war or a tirade of vulgar personal abuse or a stupendous effort to gain the mastery over an opponent. The aim of debate should be to elicit truth by the agitation of thought. This principle pervades society to a greater extent than many imagin.

I hope that in this spirit Mr. Hull and I will conduct all our discussions. For my own part I am ready to debate any of the problems with which I hav familiarity. The Spiritualists think they hav solved the question of future existence, while I think they are as much in the dark as any of us. It is not because I hav the least prejudice that I maintain that it will pass away like many other bubbles.

The wrath of so many Spiritualists, so illy concealed in spite of all effort to suppress it, is simply amusing. Why should any of them be angry with me without a cause? I hav followed most faithfully my convictions of truth. The Spiritualists ought to giv me credit for this; but I now know that to expect such a fair estimate of one's motivs is more than their history will warrant. I once believed that Spiritualists could not be sectarian nor bigoted, but I cannot see as they are superior in this respect to the hard-headed Materialists and creed-loving Christians, so universally charged with these unlovely traits. Twenty years ago the boast of the Spiritualistic press was "free speech," "supreme love of truth," and an exhortation everywhere among them to "follow your own highest convictions, wherever they may lead." Let any one practice those Liberal principles, and arrive at conclusions diverse from their own, and curses long and loud are heard issuing from Spiritual lips. The anathemas of the pope are scarcely more virulent.

TO BE CONTINUED.

Fair Play.

To the Editor of The Truth Seeker, *Sir*: The reply of Thomas Huxley to the English bishop, who asked him how he liked the idea of springing from an ape, was excellent, and every honest lover of the truth will coincide with the scientist. Mr. Huxley said, "The revererend gentleman fails entirely to understand the position of the men of science; with them it is not a question of like or dislike, but a question of fact."

It is presumable that differences of opinion arise from three causes—lack of opportunity, indifference regarding investigation, and fear of unsettling present opinions.

There are at the present time two aggressiv schools of radical thought, which I deem equally honest in their efforts to obtain the largest measure of truth.

The Spiritualist and Materialist are one in sincerity, and seek the highest well-being and culture of the "genus homo."

I feel confident that the school to whose principles I adhere are as courageous a class of Freethinkers as the world ever knew. We are constant readers and supporters of The Truth Seeker. We welcome the Materialists to our homes, and do not purpose following the leadership of Cephas B. Lynn and return to church ownership to be fleeced and led by orthodox dignitaries like lambs to the theological slaughter-pen.

If we do not see as clearly as Materialists do, will they not bear patiently with us? And just remember that men like Paine, Voltaire, and Volney, whom they and we love and respect, were quite superstitious in some respects, though many years in advance of the age in which they lived. Thomas Paine "believed in one God and hoped for immortality beyond this life." He also believed that nothing but gold and silver was honest money. Voltaire said, "If there were no God, men would hav to invent one." Volney spoke and wrote of the "All-wise," and "Supreme Agent." Bacon, the father of the inductiv method, said, "A little philosophy inclineth a man's mind to Atheism, while a great deal bringeth him back to religion." We are assured now that these men, these great intellectual men, were mistaken, and that they had not outgrown their superstitious environments.

Atheism, from its exalted scientific position, tells us that all gods, or the idea of an infinit ruler or intelligence controling the universe, are myths—simple creations of the brain under superstitious influences, and that *mind* is the result of chemical combinations and organization of matter, and cannot exist until matter works out all the conditions for its generation and sustenance. One of the earnest disciples of this school under the head of "Musings of a Kalamazoo Skeptic," lets us know just where he stands, why he thus standeth, and his reasons why he cannot be a Spiritualist.

James S. Bedell's communication is pleasant reading, and his reasons amusing. We hav the temerity,

however, to think his reasons very weak, for if spirits would do as he devises, our control here would be useless. He would hav them do the most absurd things, the doing of which, to follow his logic to its ultimate, would leave us little less than nonentities. His sweeping assertion that the Spiritualists, though a pretty fair sort of people, are the subjects of mental hallucination and deserve his pity is, to say the least, in bad taste. He tells us that he stands with Prof. Jamieson, who believes Spiritualism to be one of the greatest humbugs of the age, that will disappear as soon as its "true inwardness" is found out.

One of two things is true; either Prof. Jamieson said so, or he did not. If he did, it stamps him as one of the most dishonest men of the age, for in his position for the long years he professed to be a believer and teacher of this system, when he was admitted to our homes and confidence, he must hav known long before he donned the garb of Materialism that it and himself were frauds. If he did not say it, Jas. S. Bedell has libeled the professor, besides doing injustice to others by his assertions and intimations regarding a "true inwardness," that would lead many to believe that Spiritualism is a concocted scheme of villainy on the part of the leaders who control the movement. Were I guilty of such gross injustice to my Materialistic friends, my article should be headed, "The Ravings and Moanings of a Dyspeptic."

It is true that such minds but echo the treatment that the spiritual phenomena has received at the hands of many of the savans of science. Faraday could talk learnedly of "unconscious muscular action," and yet he was made to appear ridiculous when material bodies were moved without human contact, or machinery. Huxley and Tyndall hav no time. Carpenter acknowledges that the phenomena present evidence worthy scientific research, and then with the coolest assurance (very much like impudence) relegates all the effects to "unconscious cerebration." Mr. Allen Pringle makes no point by telling us we need not feel elated because a few scientists hav espoused our cause; for the same he says is true of others who cling to orthodoxy. There is this difference, Mr. Pringle, you cannot find a single scientist that has given this subject a long and patient investigation that was not more of a Spiritualist than when he commenced, if not fully convinced of all its claims. It is sadly true that men of science, as a rule, hav placed themselvs in opposition to its claims, without any true knowledge concerning the phenomena; and hav been as ready to pooh-pooh, ridicule, and misrepresent as the church has been.

Their treatment of Prof. Hare, a lifelong Materialist, and others, stands against them to their lasting shame.

Let no Materialist imagin for one moment that we shun investigation. We court it, and there is no path of thought that leads to the betterment of human nature that we will not follow as bravely and earnestly as the most radical. We are after the truth, and will do our best to find it. We desire bottom facts.

Humboldt remarked that "a presumptious skepticism that rejects facts without examination of their truth is in some respects more injurious than unquestioning credulity."

We hail with delight every advance in material science, but agree with Prof. Fiske, as reported in his "Unseen World," that from the very definition of the terms *matter* and *spirit*, the existence of spirit cannot be demonstrated to the senses, and that thus no theory is amenable to scientific tests.

The testimony in such a case must, he says, under the conditions of the present life, be forever inaccessible. It lies wholly outside the range of experience. However abundant it may be, we cannot expect to meet it. And accordingly, our failure to produce it does not raise even the slightest presumption against our theory. When conceived in this way, the belief in a future life is without scientific support, but at the same time it is placed beyond the need of scientific support and the range of scientific criticism. "If now," he adds, "men of science will accept the position that spirit is not matter, nor governed by the laws of matter, and refrain from speculations concerning it, restricted by their knowledge of material things, they will withdraw what is to men of religion, at present, their principal cause of irritation."

We are confident that no connection on our part with the "true inwardness" has had aught to do with the facts that hav come direct to and been witnessed by us, facts which Faraday's and Carpenter's theories, Huxley's and Tyndall's lack of time, or the pooh-poohs of the popular scientific bodies do not affect or account for; and until we hav evidence to the contrary, we shall occupy the position of a "progressiv Liberal Spiritualist."

Is human desire based on no probable reality, when it seeks a continuance of life beyond the present? How does it happen that all Materialists call it a pleasant belief if there is no good or truth in it? Its pleasantness makes people better, and for this reason there is so much sunshine in the soul of the genuin Spiritualist.

Many of my Materialistic friends and say to me, "I wish I could believe as you do, I should be more happy." Materialists of a lifetime say to me in letters (and they occupy the front ranks), "I find as I get older that my mind inclines more and more to your way of thinking, and that I love the Spiritualists, but perhaps the wish is father to the thought." I hav yet to meet and know one of our people who has said to a Materialist the same thing. Is there nothing in all this? Are these mental and emotional conditions, that make us more loving, make existence seem complete through this promis, and that lessen the shadows of our present existence, a cheat and delusion? We think not.

It were the merest folly not to rejoice at, and appropriate as much as possible for our benefit, the fruits of the researches and apparent demonstrations of science, but it were equal folly to accept as absolutely true all the claims of the modern scientific school, and while dethroning the pope of theology, substitute science; instead of Pio Nono, and Protestantism with their saints, creeds, and Bibles, bow the knee of superstition to Huxley, Tyndall, Spencer, and Darwin.

Can we not be as honest with ourselvs as others, and while firing hot shot at those who oppose us, observe the weakness in our defenses?

Spiritualism, with what (I think) its positiv proof of progressiv continued life, has attaching to it, as illustrated by the conception of many of its professed followers, a vast amount of dross in the shape of the ridiculous and superstitious. This is necessarily the case from the mental status of quite a number of its adherents.

Materialism has had to shift its stakes many times; its positiv arrogant positions of one date hav appeared false and absurd at another. In my first reading in this direction, and which I then believed true, was the assertion that nearly all that was reported as miracles never occurred, because they were a clear violation of all the laws of nature, therefore they were the invention of designing priests to mislead and blind the people.

When the spiritual phenomena demonstrated that history might be true in this respect, without any priestcraft about it, as like things occurred, Materialists said (honestly) these things are the result of natural conditions we did not understand.

Positiv positions of science hav been and still are being proved to hav no little of the absolutely true in them, that the glory of many of the scientific as well as the theological stars lose much of their former luster. Voltaire said, at the close of his useful career:

"I hav spent forty years of my life seeking the truth, and still remain in ignorance. After consulting Plato, Pythagoras, and the orientals my conclusis that chance is a word void of sense. The world is arranged according to mathematical laws."

What concerns me most to-day is not so much what men think as their method in defending their thought, and the all-important necessity of clearing away every legal and superstitious obstruction that prevents honest expression on all matters and questions that directly or remotely concern the race.

We must clear the race of Comstocks from the field, and teach the church "that whatsoever she metes out it shall be measured to her again." That while we will not knowingly do her any injustice, we will defend our own rights with equal pertinacity, and thoroughness.

When we leave off this method of sweeping denunciation, and exhibit no tendency to use the cant phrases of theology to express our dissent from those who see different from ourselvs, we shall be in a better frame of mind to show church adherents that Liberalism is an advance in thought and character.

When we reach that condition we shall not muse as the Kalamazoo skeptic. We shall reserve our pity for some one else than Spiritualists, and will not feel disturbed when others write our belief cold and cheerless. We may rest assured of this fact, at least, that people will discover the good or evil effects our strongest convictions exert upon us by our methods of reflecting them to public and private gaze. It were much better that a certain class staid in the church than for them to put on the mental garb of Liberalism, and then blanket it with the ingrained idiosyncrasies of their former convictions. What I seek is a broad, free-cultured man and womanhood; one that places integrity and justice first; one that is as willing to concede honesty of purpose in others as to claim it for themselvs; a mind that perceives order in diversity, unity in variety, and who rejoices equally at honest differences of opinion as well as at agreement; a mind that is more swift to detect injustice to its opponent than to fight for its pet theories, and finally a courageous soul that dares sweep with its mental vision, and criticise with its judgment and reason, any and everything that are or may be aids to human development and freedom.

Let the scientists push forward their researches, and let all of a religious or spiritual cast of mind bring forth their best fruits. Let the great middle class exhibit their doubt, but let all be governed by a true sense of justice for the rights of each, and exhibit a magnanimity and generosity worthy the best, bravest, and truest Liberal.

GEORGE LYNN.

Lockport, Ill.

[*From Truth of March 23d.*]

A Field Day for Comstock.

Anthony Comstock expects to hav another field day in Albany to-day. The legislativ committee is to take up his bill again. That bill, it will be remembered, is intended to giv his society power to order and direct nearly all public officers below the governor in the performance of their official functions, and to invest Comstock himself, by virtue of his relation to the society, with the authority of a duputy sheriff. Under it, when it passes, he expects to arrest, without warrant, at his own sweet will.

It would appear to most reasonable men that Comstock is already invested with sufficient arbitrary authority. He is enabled to place an espionage upon the mails. He has access to post-offices. Postal officials from the postmaster-general down (it was so in the last administration) fear him. He has already nullified the wholesome rule of evidence that a postmark is *prima facie* evidence of what it purports, by mailing letters in the New York post-office that hav been postmarked elsewhere. He intercepts and opens letters not addressed to him, for which purpose postmasters hav, by orders, probably, allowed him access to the mails. And now he wants authority to seize and search the person as he has long assumed authority to seize and search the mail.

It is easy enough for Comstock to plead that he has never opened a letter not intended for him. Perhaps not. It is difficult to show the contrary when he so covers his act that none but himself can know. But he cannot deny that he has seized, confiscated, and opened letters in one post-office that were addressed to another name than his and directed to another post-office than that at which he intercepted it. The danger of such a power is evident. Is he to determin of a letter addressed to "T. Runk," for instance, when in course of transmission and before it arrives at its destination, that it is intended for him? Yet he does so judge, and has thereby made the sanctity of the mail a mockery.

And now he, this man whose very sight is repulsiv to every respectable official in the city of New York with whom he comes in contact, whose word is valueless where he has a point to make, whose sworn testimony uncontradicted was recently rejected as worthless by six men in a jury of twelve, who has tempted men to commit crime that he might hav another victim, whose business it is to make crime that he may afterward detect and expose it and punish the wretch who has given way to his wiles, who is notorious for giving false coloring to facts as a witness in his own prosecutions, who has a museum of the vilest literature ever produced which he exhibits to the select among his admirers and visitors, he, Anthony Comstock, asks the legislature to invest him and his society which through him has made more crime already than it has cured, with mandatory authority over the officers of justice.

And to invest him with an odor of respectability, his president, Colgate, goes with him and vouches for his good character. Colgate, who was as guilty of violating the federal law against obscenity as another who was punished, by sending an immoral circular through the mail—in fact more so, for the matter alleged to hav been sent through the mail by the other was not immoral—Colgate, thanks to Comstock and the fact that the district-attorney, Woodford, was a member of their society, escaped the penalty. The proof of mailing was the same in each case.

Let this legislativ committee scan Comstock well. Let them probe him deep. Let them privately get Mr. Rollins's opinion of him, and Superintendent Walling's, and George Bliss's, and Commissioner Deuel's, and Assistant District Attorney Fiero's, and ex-Assistant District Attorney Foster's—yes, and Judge Benedict's. He is a veritable Uriah Heap, worthily despised by every official whose duties hav given them an oportunity to understand his morbid, cunning, merciless, and repulsiv nature. If after that they feel disposed to grant him more extensiv and arbitrary power that he has, let them proceed. We predict for them in that case, to use a favorit expression of his own, that he "will take them in."

No Prohibitory Law.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*:

Miss Carpenter says that the church would cure the evils of intemperance by prayer, and prayer alone. She says that it can be extirpated by law, and law alone. It will be hard to tell which had hit upon the less efficient remedy. Prayer will not do it; law will not do it. Only education and the bettering of the general condition of the people will gradually subdue the giant of excess. It is more than the work of a day, of a year, of a century. It is more than a legislature can do. It is a work entirely without the scope of legislativ enactment. Habits, customs, tastes, morals, cannot be legislated into or out of people. The law carpenters cannot frame the edifice of the human mind and body, fashioning its inclination, tastes, and desires. Besides, your prohibitory law is an impertinence.

E. C. WALKER.

AN INFIDEL ABROAD. D. M. Bennett's letters from Europe. $1.50.

(*Continued from page* 217.)

I have not read the original writings of the early Fathers, nor am I directly familiar with all their quotations, but as authorities I rely upon Prof. F.W. Newman, the accredited author of "Supernatural Religion;" to W. Rathbone Greg, in the "Creed of Christendom;" and to judge Charles B. Waite, in his "History of the Christian Religion to the Year 200." These highly-talented and candid men have devoted many years to the investigation of this subject, having the best of facilities at their command. The concurrent testimony is that Irenæus was the first to refer to or quote from the four gospels as they stand in the New Testament, and that about the year 170. This is a most damaging fact, and unless you can show them to be in error the divine and infallible character of the New Testament falls to the ground. I say again, if those books were not written by those who have been the pretended authors, if nothing was said of the immaculate conception, of the pretended miracles of Jesus, till the latter part of the second century, then a gross imposition has been perpetrated, a gross falsehood has been passed off for truth, and the whole story falls to the ground. If in a half hour's time you are able to show that the scholars named are utterly wrong and that all the Fathers of the first and second centuries were familiar with the four canonical gospels and quoted from them, and that those gospels were read in the church prior to the year 170, of course you will do so. It seems hardly necessary for me to urge you to this course. The character and authority of the New Testament and the Christian religion depends upon it, and if you can, you will certainly give fully the instances where the Fathers have alluded to or quoted the five books—the four gospels and Acts.

You speak about a gospel by Matthew which was written in Hebrew. Let me assure you that whatever Matthew might have written in Hebrew, nothing of it remains now. The gospel of the New Testament called Matthew's was written in Greek, and not in Hebrew, so of course it was not written by Matthew, who only wrote in Hebrew. If you find that our gospel of Matthew was not written by Matthew I hope you will have the candor to acknowledge it.

From your own showing there are but meager proofs of the authenticity and reliability of the early Christian writings. You say very little of their writings have survived. Judge Waite comes to a very similar conclusion; in summing up his thorough investigations he says: "In taking a general review of the first hundred and seventy years of the Christian religion, the first thing that strikes the mind is the dearth of the material from which to construct a reliable history. It is seen at once how much must rest upon probability in its different degrees—how much must be relegated to the province of speculation. The works of the only church historian who wrote during that period, lost or destroyed—the few fragments that are left, being of comparatively no value—the writings of Porphyry and others who wrote against Christianity, and those of the heretic Christians, all destroyed—there remain only the works of some of the orthodox Fathers, and a text of those in a mutilated and corrupted condition. . . . The complete and living form of Christianity is wanting. With the exception of the epistle of Clement of Rome, written near the close of the first century, and a few scattering writings afterward, there is but little in the Fathers of that day to remind one of the pure and lofty morality of Jesus, or the fervid utterances of the apostles to the Gentiles. The Fathers of the second century were, with united energies, engaged in the work of suppressing heresy. Justin Martyr was writing against the Jews, Tertullian against Marcion, and Irenæus against all the heretics. This raid against those who differed from the established faith left but little time to cultivate the more kindly Christian graces, and finally culminated in the establishment of a power which should be competent for the suppression of heresy by force. Another thing that strikes the attention, in a comprehensive review of the period, is the ignorance and superstition even of the most enlightened and best educated of the Fathers. Their bigotry has been noticed—their ignorance and superstition were no less.

"With rare exceptions they were men who utterly despised that learning of the heathen which consisted in attempts to ascertain the laws of the material universe. Construing in the narrowest and strictest sense the maxim that the wisdom of this world is foolishness with God, they confined themselves almost exclusively to an exposition of the Jewish scriptures, and of the sayings of Christ construed in the light of those scriptures, drawing, oftentimes, in the application of the prophecies, the most fanciful and whimsical analogies. Their credulity was unbounded. They had a sublime disregard for truth, not so much from perversity as from carelessness and indifference to its sacred character. Their unscrupulousness when seeking for arguments to enforce their positions is notorious, as well as the prevalence among them of what are known as pious frauds. Jones, himself a zealous Christian writer, says that Justin Martyr, Clemens Alexandrinus, and Lactantius made use of testimonies out of forgeries and spurious books to prove the very foundation of the Christian revelation; and it is believed on good grounds that Irenæus was no better. This Father, while engaged in the introduction of gospels which show that the ministry of Christ lasted from one to three years, not longer than three and a half, himself declares that it lasted about twenty years, and that he had the tradition from the elders of Asia, who had obtained it from John and the other apostles.

"Such is the material at the hands of the historian. Of course he cannot rely implicitly upon the unsupported assertion of any such writer for the truth of any historical fact whatever. In every instance he is obliged to scrutinize carefully and endeavor to ascertain whether any ulterior motives may have prompted whatever statement may be under consideration. If he can find none, and the fact stands uncontradicted by other writers, it is cautiously accepted. Under such circumstances progress is slow and uncertain. The most that any writer can hope to accomplish is to place in proper shape what is already known, and to establish here and there a landmark for the benefit of subsequent historians.

"In conclusion, as the result of this investigation, it may be repeated that no evidence is found of the existence in the first century of either of the following doctrines: the immaculate conception, the miracles of Christ, his material resurrection. No one of these doctrines is to be found in the epistles of the New Testament, nor have we been able to find them in any other writings of the first century. As to the four gospels, in coming to the conclusion that they were not written in the first century we have but recorded the conviction of the more advanced scholars of the present day, irrespective of their religious views in other respects, with whom the question, as now presented, is, How early in the second century were they composed? Discarding as inventions of the second century, having no historical foundation, the three doctrines above named, and much else which must necessarily stand or fall with them, what remains of the Christian religion?"

But I have transcended my limits. I must close.

Yours in the hope that you may yet see and accept the truth, D. M. B.

Letters from Friends.

BRIDGEPORT, CAL., March 4, 1881.

FRIEND BENNETT: Please put my name down for your trip around the world. W. A. LOOSE.

ISLAND CITY, March 6, 1881.

FRIEND D. M. BENNETT: Put me down for $5.00 to aid you in the trip around the world. That is just what we want, some one to go around the world and let the people know what is going on. I hope that there will be enough to put down their $5.00 to justify you in going. It will be one of the grandest acts of your life in helping lift the minds of humanity. You are doing a great work in liberating minds that could not be reached in any other way than the course you are taking. I am, dear sir,

Yours for truth, W. H. DORRIS.

PORT TOWNSEND, N. Y., March 9, 1881.

MR. EDITOR: You may put me down for a "V," so as to enable you to make the trip around the world.

A. VINCENT.

CASEY, IOWA, March 16, 1881.

MR. EDITOR: "John's Way" is tip-top; lots of such damnable hypocrisy as that little pamphlet represents is practiced here in our little town every day. When you get ready to undertake the big trip that is talked of now I will try to hav $5.00 ready for your use. Yours for truth and friendship,

J. W. HAGEN.

MADISON, O., March 21, 1881.

MR. EDITOR: Please count me as one of the four hundred to send $5.00 for your trip around the world and $1.50 for your letters from Europe. The money will be ready when called for. Yours with respect,

MRS. SILAS HILL.

LOCUST VALLEY, N. Y., March 22, 1881.

FRIEND BENNETT: I hav your kind letter and acceptable intention of publishing my reply to friend Wakeman's "Lessons," after his series are finished.

As I long since wrote to you my $5.00 is ready at any time when you determin to undertake that "Round the World Trip," and though your enjoyment of such would be much, as you deserve, and your reliable and intelligent observations would be very entertaining and instructiv, yet beside the risks of extensiv travel, we would, for a long time, miss your home usefulness in aiding the overthrow of gross superstitions everywhere surrounding us, which givs to the question of such long absence and risks, by the way, in conjunction with acquired knowledge to be agreeably imparted to the eager public, when successfully accomplished, a twofold interest, and so if you had no TRUTH SEEKER interests at home I would say go if you can, but with such interests stay if not irresistibly impelled to go; so the question I think must rest with you, as your friends seem inclined to pay the expenses.

In this connection of your usefulness, I cannot refrain from expressing my high appreciation of your "What Objections to Christianity?" reply to Mr. Mair, as being remarkably lucid and forcible in the reasoning, and, with the numerous and important authorities cited, should be convincing to all fair minds of the absurdity of all claims to inspirations from God at any period of human history, and especially in the self-evident fact that an inspirer could not giv himself such a character as such claims present; and so I think your treatment of that subject will add a host to the already large army of unbelievers in divine inspirations—autobiographies—to man.

In further corroboration of such sensible conclusions, I may add that in an editorial in New York *Times* of March 9th on "English Ritualism" he quotes the opinion of the intellectual head of the English church, "Dean Stanley of Westminster Abbey, and a host of lesser men, who regard the scriptures as in no sense more inspired or more infallible than the histories of Herodotus." I am your fellow truth seeker and warm friend, CHAS. E. TOWNSEND.

PRATTSBURGH, N. Y., March 19, 1881.

D. M. BENNETT: Please accept my thanks for your grand, good paper which I cannot get along without, and put the undersigned names down for your book of travels round the world. Yours respectfully,

GEORGE H. LOOK,
LUTHER WHEELER,
JAS. H. STURTEVANT.

NORTH BENTON, O., March 14, 1881.

MR. EDITOR: The long winter is about broken, and we are now in the midst of sugar making. Gathering sap and boiling pleases the young folks, though it is hard work. The Christians say we will go to hell for gathering and making sugar on the Lord's day, but the sap runs on the Lord's day, and the Christians say the Lord does everything, so I guess he won't growl if we make sugar on his day. At all events, the Christians don't complain if we giv them the products of the Lord's day, sugar or anything else. I hav not seen the new Bible the Christians hav got up. I am told they left out hell altogether. How will they manage to make the new phrase rhyme—Hades, fire, damnation, and brimstone? They will fix it up some way and tell their dupes that God made a mistake; when he said hell he meant Hades.

Within please find three dollars to pay for the paper, and put me down for five dollars for the trip round the world. Has the Delaware judge found any Hades for Ingersoll? if so, I wonder what kind of Hades. I wonder if Delaware has a whipping post.

Yours, etc., CHESTER BEDELL.

LEETONA, O., March 16, 1881.

MR. EDITOR: Inclosed you will find $1 to keep my paper going another four months. Please put me down for $5 for the trip round the world, and you will much oblige a well-wishing friend.

HUGH DALRYMPLE.

ORWELL, ONT., CAN., March 20, 1881.

FRIEND BENNETT: Please put down my name for $5 on the list for a trip around the world.

William Edwards, Aylmer, Ontario, wishes you to put his name down for $5 for your trip around the world. Yours, J. C. STEVENS.

BROOKLYN, N. Y., March 23, 1881.

MR. EDITOR: In the last issue of THE TRUTH SEEKER is an article entitled "A Trip Around the World." From the tone of it I judge there hav been previous articles on the same subject, but they escaped my attention.

You do not make it quite clear whether the $5 is to entitle the subscriber to a book or if that will be extra. I don't care myself, but others might want to know.

I like the idea very much. I will subscribe $20, and I will take ten of the books. Yours truly,

A. S. WHEELER.

[REPLY.—We inform our friend that the five dollars advanced to help pay the expense of the journey entitles the party who advances it to a copy of the work, consisting of two or three volumes—there will not be less than two—and one of them will be issued while we are away, and will be sent to those who hav subscribed. It is believed the work will be worth every cent of the money.—ED. T. S.]

SALINA, KAN., March 16, 1881.

MR. D. M. BENNETT: Nothing better than "Constructiv Liberalism" has ever been published. I expect you will publish it in pamphlet form. I want it, anyhow.

I would like to see you circumnavigate the world. If I hav not sent in my name, as so many did, it is because I hav not the money. I am poor, and consequently becoming poorer. But you can count on me for the book when it shall be published.

Yours for the war against religions,

JOSEPH HENRY.

CROSS PLAINS, WIS., March 16, 1881.

FRIEND BENNETT: Inclosed you will find $3 for your paper for another year. You can put me down for $5 for the trip around the world. I want the books. I think that three hundred subscribers, at $5 apiece,

will not be sufficient to pay for the books and your expenses. Would it not be better to wait until fall, for I think it will be much easier for many to get $10 after harvest than $5 now, especially those living in the rural districts, like myself, and raise the amount to $3,000? The money must be paid before you start, and plenty of it in order to make it a success. I hav traveled some, and I know that $3,000 is less than you can afford to do the job for and do it as you would like to. Of course, you want to giv every one as near as you can the worth of their money. If you do not go until fall you can put me down for $10. Yours respectfully,

A. M. PARTRIDGE.

SAGINAW CITY, MICH., March 20, 1881.

MR. D. M. BENNETT: I desire to avail myself of the privilege (accorded in your last issue) of expressing myself on your proposed trip round the globe. As an old friend, let me advise you by all means not to do so. I could giv you a number of reasons, but let this one suffice, the old saying, "When the cat's away the mice will play." You hav, by industry and energy, made THE TRUTH SEEKER what it ought to be—the leading Freethought paper in the world. And I believe I speak the unanimous sentiment of our League when I advise you to stay at home, sharing the pleasures and sorrows of life with your amiable spouse, and not trust the helm of affairs to any one but yourself. As long as you steer the ship we are willing to be passengers; but should you be absent, a mutiny might arise, the result of which could be disastrous to the craft.

Now I will make a proposition to you, which will be less expensiv, and, in my humble opinion, more instructiv to your readers and others than a narrativ of a trip around the world. Ask his satanic majesty to renew his correspondence with you in relation to the creation and formation of this and other worlds. When completed, I will giv $5 for the lectures in book form. I believe if you make this proposition to your readers a large majority of them would subscribe for the book at some reasonable price. Hoping you are enjoying good health, I remain,

Yours sincerely, THOMAS L. JACKSON.

[REPLY.—Our friend may be quite correct in his opinion that it will be better for us to remain at home, but we wish to assure him that, should we make the journey, we shall leave the paper, etc., in such hands as we are sure will continue it as good as it is now. We believe the only failure it will meet with will be on the part of such readers as do not remit when their subscriptions are due. If all our readers would pay up as promptly and honestly as a portion of our patrons do the paper would not fail. It lies wholly with friends over the country whether it fail or not. Our part here will be faithfully performed.—ED. T. S.]

LOCKPORT, ILL., March 21, 1881.

FRIEND BENNETT: I had hoped on your return from Brussels that you would be allowed to settle down quietly to enjoy the comforts of home life and preside over and manage the very useful and very important TRUTH SEEKER. In this it appears that a large number of others and myself are doomed to disappointment. To me it is a matter of very serious import. And yet as so many whose intelligence and judgment I admire and respect in the main seemed to float with this tide, I thought it might be best to hold my peace and watch the outcome of what appears to be a very injudicious and unwise procedure.

Your remarks in your last issue, in which you call on all for or against the journey to freely express their opinions, hav induced me to tell in as plain a manner as possible why I think such a journey as you and the donors contemplate a positiv injury to the cause, a partial wreck to true home life, and a senseless risk of your life for the little it is possible to gain as compared with what any reasonable Liberal is well aware we must lose.

My first objection finds its root in the fact that Mrs. Bennett has rights American Liberals ought to respect, and which it seems to me they do not in their purpose to send you away from home for years to do justice to a trip round the earth. Your weary months in prison and your trip to Europe ought to satisfy the most exacting. You and Mrs. Bennett are nearing the evening, where the shadows grow long, and you should remain with each other to fill up life's latter day with the sunshine that shines from loving hearts and daily and hourly association.

Another important reason is, THE TRUTH SEEKER succeeds better with you at the helm than it does in your absence, and, in order to be honest with you and others, I think the columns of THE TRUTH SEEKER can be better used than filled as they must be with your letters if you go abroad. Why do I believe this? For this reason, that the most important battle is here and now. We are contending for the rights of free speech and an unmuzzled press. We wish no religious censorship in the form of Colgate or Comstockism. We desire to make this country at least religiously and politically free. We desire our constitutional as well as natural right respected. I am well aware that your epistles would be very instructiv and pleasant reading, and doubtless, should you write them, I and mine would enjoy their reading. First let us do the most needed thing, and let us concentrate our efforts and your abilities for this one great end. As the presiding genius of THE TRUTH SEEKER you will be an immense power for good in accomplishing the freedom of speech and the press, whereas when we spread you over the whole earth and draw you like a girdle around it we shall make you very thin for good in the great struggle here for true liberty of the voice and pen.

You are the Garrison of our movement, THE TRUTH SEEKER takes the place of the grand old *Liberator*, and it seems as needless to me to send you "galvanting round the world" as it would hav been for us old antislavery men and women to send Garrison on such a trip to write up European, African, and Asiatic despotisms. Another analogy truly relevant would hav been for the Germans during the Franco-Prussian war to hav sent Von Moltke at that time on a similar errand to study and write up the ancient and modern methods of warfare of other nations, with particular instructions to be on hand when each got up a dress parade.

If they desire to let you hav a rest and a good time generally let the amount be doubled and trebled so that your wife may accompany you and share alike the sunshine and shadow.

I am gratified to learn that so many Liberals hav a spare V or X, and as they are liberal, do they not honestly think the money could be spent to much better advantage in sowing the seed of Liberal and Radical truth in our midst? Let Mr. Bennett hav $1,000 to strengthen THE TRUTH SEEKER, and T. C. Leland $1,000 to strengthen the Liberal League, and its mission for good will be immense. Such a course would tell on the nerves of Colgate and his tools very unpleasantly, while money spent on our foreign mission would make them chuckle with delight. Bennett away is a source of delight. Bennett at home causes fear and affright. Judge you which is best for the truth and the right.

You and I know that your trip is to be from the very first stage one of hazard and unremitting and ceaseless toil. Your letters from Europe are the type of what is expected if you take the contemplated trip, and in order to do this your leisure time for recreation will be less than at your time of life will be necessary and just. If you go, no one will feel more anxious than myself that your journey will be passed in safety, and that in all respects you will be and feel fully compensated for the undertaking.

Of this I am confident, that those who desire you to take the trip are but a minority of the well wishers and supporters of THE TRUTH SEEKER, though happily at this time they hav a more abundant supply of ready cash. I hav little hopes, yet most earnestly desire you may not go, and that the money held in readiness for that purpose will be freely offered to make your home more cheery, your paper more prosperous, and the Liberal League more effectiv.

Yours truly, GEORGE LYNN.

[REPLY.—With great respect for Bro. Lynn's opinion, we wish to say we think he takes a rather gloomy view of what might possibly be the case if we make that journey round the world. There is no necessity if that event should take place for THE TRUTH SEEKER being any less effectiv than now, for the warfare against error and superstition being slackened, nor for the banner of truth to at all trail in the dust. Valiant soldiers will be left to continue the battle in case we go; the paper will be vigorously conducted; several able friends will make special effort to contribute good articles, and we doubt not Bro. Lynn will himself do something in that way. As for our own part, we hope to be able to send in weekly that which will prove to be quite as interesting as what we write when at home. As to our physical ability to stand the journey, we hav no fears on that ground. Our strength and endurance still stands at par. The dangers of traveling are little greater than staying at home. Danger cannot be wholly escaped anywhere. Perhaps danger to health, life, and limb is as great here in New York as it is in India or Japan. The death rates here in New York are greater per thousand inhabitants than a majority of places in the world. As to dealing hard blows to the devotees of superstition and falsehood, we hope to do that yet many years, whether we are on this side of the globe all the time or not. We shall not, however, undertake the journey unless the receipts of the one thing needful are sufficient to justify it. If that is done, we stand pledged to make the journey.—ED. T. S.]

WACONDA, KAN., March 23, 1881.

FRIEND BENNETT: You suggest in the last paper that your patrons express themselvs on the propriety of your world-wide trip. I say, Do just as you please; and that you will do anyway. I hav carefully watched you from the first, and whether I willed it or not you always take the bravest leap, and it always wins. As to leaving the office, for several years I hav thought that it would be better for all parties if you would travel some. In '76 I talked with D. R. Burt in Philadelphia as to the propriety of furnishing the means to pay for a trip to Europe, but I always considered that to visit the different parts of this country, together with Mrs. Bennett, would enhance both the happiness of yourselvs and the prosperity of the paper before all other things, but you hav chalked out your path, and it is a very useful one to us all, and we will all pray our very best for your safe return, and then I hope that the many Leagues of the country will be more numerous and prosperous and that we shall all be able to take by the hand the man that dared to do it, and the gal that staid at home to watch the speckled hen that she didn't fly away. As ever, thy friend,

GEORGE W. CHAPMAN, M.D.

TURNER'S FALLS, MASS., March 26, 1881.

DEAR MR. BENNETT: I hand you five dollars to help you make that journey round the world. If you do not go, use the money to spread the truth.

Yours truly, GEO. E. HARTLEY.

HORNELLSVILLE, March 22, 1881.

MR. D. M. BENNETT: Apply the inclosed $5 to the fund for the restoration of Thomas Paine's monument.

You will hear from me again when the subscription is called for to erect a memorial to the greatest and best of men in my estimation, and at some future time I would like to write you my thoughts on and interest in the project.

Yours with respect, MRS. ADELE MCDOUGAL.

No. 3 UNION PARK, BOSTON, MASS., March 17, 1881.

MR. EDITOR: I owe you many thanks for your notice of me in your paper.

I hav issued No. 1 of "The Infidel Pulpit." I hope you will find it radical enough to please you. I find myself growing every day more impatient with the utter falsity and maliciousness of the church. We are getting along splendidly at Paine Hall. Last Sunday, in spite of rain, the hall was entirely full, gallery and all.

We hav a great work before us as Liberals, and I hope that though owing to our cultivation of individuality we each hav our different way of working, we shall all work earnestly toward the one great end of enthroning reason in the place of superstition. I am anxious to secure as large a circulation for my lectures as possible. It will take two thousand to pay expenses, and as yet I hav only four hundred. I hav started it, however, in confidence that with your generous assistance in noticing my efforts with that of other Liberal friends, I shall secure even more than that number during the year.

Giv my kind regards to Mrs. Bennett, and accept the same for yourself. Yours truly,

GEORGE CHAINEY.

EDWARDSBURG, MICH., March 7, 1881.

MR. EDITOR: Inclosed please find $3.00 for the dear TRUTH SEEKER another year. We think it is the best paper we hav ever had; we cannot do without it; may it and its editor long liv to feed the starving souls of humanity. Yours in truth,

MRS. ELISHA FLINT.

WESTFIELD, N. Y., March 10, 1881.

EDITOR TRUTH SEEKER: Please allow me to ask for information. The coins that are now issued from the United States mint hav "In God we Trust" substituted for the *E Pluribus Unum* of the founders of the republic. Has this change been made by act of Congress or at the instance of those who claim that the universe is subject to a monarch? I am taking three Greenback papers and hav a number of sample copies sent me, and I hav inquired of all why the principles on which our republic is founded, that the powers that govern are derived from the governed, is not made a leading plank in the Greenback platform, but can get no answer. Is this principle embodied in the platform of the Liberal League? If so I cannot find it. Hav we become so craven we dare not assert the principles by which we exist as individuals and on which our republic is founded? An answer would much oblige Yours truly,

J. TENNEY.

AURORA, ILL., March 22, 1881.

BRO. BENNETT: Permit me to say that I am more than pleased with THE TRUTH SEEKER. I would rather be deprived of any two of the seven papers I am taking than it. Find one dollar for four months' subscription. So it seems that you think of taking a trip around the world. I do not wish to be considered inquisitiv, but in the name of all good, who will you find that is able to take the helm and run that paper as you hav done? I presume to say that it cannot be done, as there is but one Bennett in the sense to which I refer. If you take the trip around the world I fear the paper will be made over to the devil of neglect in your absence. Permit me to offer a suggestion. This old earth revolves from west to east once in twenty-four hours. All that you will hav to do is to station youself in mid air some half mile above the earth's surface, and let her roll. Once in twenty-four hours you can drop from your perch, attend to the business of the office, then rise again; earth will do the traveling while you are taking note of matters and things going on below you.

A foolish suggestion, methinks I hear you say. Possibly, but I do not consider it any more so than your trip around the world.

"A bird in the hand is worth two in the bush." However, it may be that the Lord is needing another Jonah about this time, yet withal, you may not fare as well as that other chap did. Far better remain at your post and run THE TRUTH SEEKER in the interest of humanity than to take the chances of making fish food of yourself; they can do without you, we cannot, if it be possible to keep you on the track as an editor and ink slinger.

Fraternally yours, R. R. HALL, M.D.

Cornell's Building.

BY ALHAZA.

"This is the house that Jack built."
—*English Roundelay.*

This is the murderer, caught in the act,
Who built up a tragedy, founded on fact;
And screwed up the rack in the Albany jail,
While his skeleton brother waxed weary and pale.

He screwed it by night, and he screwed it by day,
'Till his heart-strings were broke and his flesh dropped away;
He propped him with hope, he rent him with fear,
'Till nothing was left but a moan and a tear.

"Why, just let him suffer and he will repent,
I'll pardon him some day if I can relent;
I'll draw the strings tight to hold power and pelf.
Could I pity the fallen, and pardon myself?"

And to sneak through the world, it is horrible too,
While Freethinkers cast their bright arrows at you;
Yes, rather than bear the poor criminal's sting,
And not govern all, I'd commit the same thing.

So who hav we now to administer laws,
Hyenas, or bears, with their terrible claws?
So fierce Valentinian stood by a cage,
To see a poor criminal torn by their rage.

But you throw him in, and run softly away.
Your own turn will come on some wild burning day;
The oven shall glow in your merciless soul,
While thunders of conscience shall mutter and roll.

Much darker than forgery, blacker than night,
To wreck a man's craft, when his home is in sight;
His children all weeping, his wife standing pale,
Because for one moment his firmness did fail.

The priest who baptized you the day you were born
Will stand by your death-bed, all shaven and shorn;
If you ask him to pray he will calmly reply,
"You hav nothing to fear, for a flint cannot die."

A Good Time with the Devil.

A DREAM.—BY W. P. ROGERS.

Tune—Joe Bowers.

One night in silent slumber, all curled up in a heap,
The following I dreamed, sir, while I was fast asleep,
I dreamed myself the meanest man that I had ever seen,
And that every action of my life was rascally and mean.

dreamed that I was all alone near by a river clear,
n solitude did meditate—no one I thought was near—
I saw what I supposed a man, approaching me alone,
All o'er with sooty blackness his body brightly shone.

His tail was ten feet long or more, and dragging on the ground,
A three-foot horn grew from his head, like iv'ry, hard and sound;
His eye was like a fire-ball, he having only one,
I tried to run and shouted loud, Oh, dear, the devil's come,

He modestly addressed me, some words I will not tell,
Quoth he, "I am the devil, I've just emerged from hell;
My name," quoth he, "is Lucifer, the old he-one of all;
I've been the champion devil e'er since old Adam's fall."

I dreamed he took me on his arm, saying, "I'll return you well."
And then he rose into the air and flew away to hell.
In just one half an hour, sir, old Lucifer and I,
Were in that fiery pit, sir, where sinners roast and fry.

Apollyon next to Lucifer all hell did now command,
And on a roll of brimstone his highness he did stand;
His voice like distant thunder most loudly he did roar,
While into hell by thousands the souls of priests did pour.

The devil showed me Moses, in torment he did groan,
With fifty little devils a pelting him with stones;
Ten devils had old Joshua, with long and nubby tails,
Bent o'er a roll of brimstone a pounding him with flails.

King David in a pot I saw, ten feet across the top,
In red-hot liquid brimstone old Dave did bound and hop;
Old Solomon was there too, a roasting in that lake;
Eight devils had him by the hair, like bull dogs they did shake.

One hole I saw in hell, sir, 'twas more than ten miles deep,
Where popes and priests and deacons were tumbled in a heap;
Ten thousand ring-tailed devils with each a mighty horn
Were tumbling down their brimstone to keep the rascals warm.

Six little filthy evils (each one had lost his tail)
Had Lot and his two daughters a riding on a rail;
Old Noah I saw stark naked, the same as in his tent;
"Oh, I'm in hell for getting drunk," he said, as on he went.

Quoth Lucifer, "Come hurry on, I hav two other pits,
Both of them are deep and broad and filled with hypocrits;
It takes ten thousand devils to keep those rascals straight,
We hav no subjects in our hell that we so badly hate."

I now began think that I was not so mean a man,
For a thousand times ten thousand were meaner in this clan.
Lucifer then gave a yell, which caused an awful smoke,
And, being nearly scared to death, a trembling I awoke.

Correspondence

Correspondence is solicited with middle-aged, feminesole, heterodox ladies having at least a small capital and business tact. BONA FIDE,
5t14 Ashland Center, Newaygo Co., Mich.

Correspondence Wanted.

Widow, independent, desires exchange of thought with gent of principle and means. MRS. L. FAVOR,
4t13 Philadelphia P. O.

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I would first note the case of Peter Lehlback, whose testimony is given below. This poor man will tell you that fifty-four of the best physicians of Jersey City and New York had utterly failed to giv him the slightest relief. Myself hearing of his lamentable case, determined to dress him in my Magnetic Garments without any money being paid. I put on him $130 worth of my clothing, and while my assistant was dressing the man one of these blunderhead physicians had the audacity to attempt to intimidate Peter Lehlback from wearing them, wickedly remarking to the invalid as follows:

"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the privileged consonants "M.D." placed at the end of his name; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without crutches; and even then the wicked character of the man was evidenced in the following soliloquy:

"Ah, well, Lehlback, I thought they might help you a little, but you'll go back again just as bad as before."

However, the testimonial given below will clearly show the pigheaded dogmatist through all the transparent venom of his character. And just as that man acted so are nine-tenths of the physicians of Brooklyn acting to-day.

The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

That poor man for three weary weeks applied to one of his physicians, begging him to make inquiry into the nature of the "WILSONIA" Garments, telling him, with all the confidence with which a child treats a parent, that he would not test them without his consent. Yet this dogmatic physician, to whom many of the Brooklyn people look up with reverence, evinced his selfishness and spleen by absolutely refusing to inquire into the matter. Yet Professor Smith to-day will tell you that he is as strong physically as at any time in his life, and many of his friends say he was never known to be so strong as now. Am I not therefore justified in saying, "LISTEN TO YOUR PHYSICIANS AND DIE, OR WEAR THE 'WILSONIA' MAGNETIC GARMENTS AND LIV HEALTHFUL LIVES?"

These men would rather see their patients die under their hands than that they should wear the "WILSONIA" Garments.

Again, another note as to these men's treatment of their confiding patients.

Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

The "WILSONIA" magnetic garments are as harmless upon the body as would be a sheet of paper, and yet withal so potent that persons, no matter how diseased, MUST BECOME PERFECTLY HEALTHY IN TWELVE MONTHS FROM THEIR FIRST WEARING THEM.

Can such evidence be filed as to the innocence of drugging? Even where the patients are not always killed, the seeds of disease are daily sown by the kid-gloved hands of our charlatan physicians. Nine-tenths of the practicing physicians of Brooklyn should be cast in the category of criminals; and as long as I liv and hav liberty of speech I shall cry down the iniquitous practices and the drugging systems of our colleges. I will never pander to what I know to be a lie, nor will I rest until I hav compelled the legislatures of this country to stay their hands in the chartering of colleges, wherein legalized murderers may be trained, then to be thrown broadcast upon society, either to become idlers or murderers.

The facts stated above and the testimonies given below are sufficient evidence to any thinking man or woman that such are the results of the present legislativ measures in reference to the practice of medicin.

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LIVING WITNESSES.

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BROOKLYN, N. Y., March 11, 1881.

Some time during the month of September, 1880, I was induced, through the representations of Mr. Wilson, inventor and proprietor of the "WILSONIA," to apply the goods to my father, 63 years of age, who was suffering from paralysis of the lower extremities—since January, 1880—having received at that time two strokes of paralysis which rendered him helpless, so far as motiv power was concerned. While on a visit to my father at Schenectady, New York, I induced him to return to Brooklyn with me, against the protests of friends and his physician, who said I would never reach Brooklyn with him alive. Suffice it to say that with the assistance of my mother we succeeded, after a very trying ordeal in reaching my residence—which to gain necessitated the use of carriages, steamboats, and cars. During the journey my father said he was positiv he could not reach Brooklyn alive—which to me was a double source of anxiety.

The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain strength in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed under the influence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful consideration, they deemed unadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this trouble. T. DeT. TRUAX,
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WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

CASE OF PROF. HATCH SMITH.

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apopiexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

POSITIV CURE OF SCIATICA.

NO. 111 HUDSON ST., JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given up to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my suffering from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Association for Improving the Condition of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within twenty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day. To all who are suffering from like cause, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
31 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years. Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. Thereupon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pains lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any discomfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them whenever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the "WILSONIA" GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH.

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself, he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a severe bowel trouble; she was restless and cried nights almost constantly. Mrs. Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very susceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swaddling-clothes.
MRS. GEORGE W. DAWSON,
March 1. 481 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully worn by persons of any and every age suffering from any disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patients, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and invention, although there are one hundred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years' standing. And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Men in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their downfall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelous testimonies given above, and then having used your common sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Cliuton avenue; of Mary Manning, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fulton Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth street, and hundreds of other respectable and well-known ladies and gentlemen of Brooklyn and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any benefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their consciences for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

My challenge to the physicians of the hospitals of Brooklyn (with the offer of $5,000 worth of my goods, and $5,000 cash to be given to the institution if I fail to cure nine-tenths of their so-called incurables) is still open, and will be open to them for twelve months.

THEREFORE TAKE MEDICIN AND DIE, OR WEAR THE "WILSONIA" GARMENTS AND LIV.

IMPORTANT TO THE INVALIDS OF BROOKLYN.

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACOEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

N. B.—The "WILSONIA" MAGNETIC CLOTHING will cure the worst form of rheumatism known to man. Eight cases out of every twelve can be cured in from four to six months, and the worst possible cases in twelve months, when the goods are worn as I direct. My difficulty is, many persons will get rotten with disease, spend thousands of dollars in poisonous drugs, until they become walking pest houses, and then expect to jump into new life in two or three months. This is an impossibility. But the "WILSONIA" will cure in every case, no matter of how long standing. But our common sense must be used in every instance.

Listen to the physicians of Brooklyn, take medicin, and die, or wear the "WILSONIA" Garments and liv.

Gems of Thought.

HE serves all who dares be true.—*Emerson.*

LAND and liberty is one and inseparable.—*W. Milton Smith.*

WHO loves not woman, wine, and song,
Remains a fool his whole life long.
—*Martin Luther.*

THIS is a world in which the truth requires defense, and specious falsehood must be met with exposure.—*George Eliot.*

"'Tis known," cried they, "that he who would adorn
His envied temples with the Isthmian crown
Must either win, through effort of his own,
The prize, or be content to see it worn
By more deserving brows." —*Wordsworth.*

A FEELING of superiority to others, with love and honor for them, is the ground of complacency and condition of chronic happiness. A feeling of superiority to others, with alienation from them and hate for them, is the sure condition of perturbations and unhappiness.—*W. R. Alger.*

INDISCRIMINATE alms-giving, mere alms-giving, is the very mother of pauperism. We see in some Catholic countries how the alms-giving which the church has taught in the very words of Christ has degraded whole populations—has taken from manhood its real dignity and strength.—*C. C. Everett.*

THE judgments of God, if there be a God, are never arbitrary. He does not hold blessing in one hand and cursing in another, and giv each, by an outward bestowal, as he may see that it is deserved. Men's acts drag their consequences after them. . . . It is not an angry God that pursues the sinner; it is his own sin that has found him out. Men do reap the fruit of their own sowing.—*C. C. Everett.*

THE whole conception of Virgil's "Hell" is grand and terrific. Highly material and sensational, it is hardly more so than medieval divines and artists hav represented; and indeed it is more than probable that, consciously or unconsciously, they often adopted pagan notions on the subject. In its moral teaching, whether the poet intended his descriptions to be taken in their literal sense or interpreted in the way of parable, his creed has at least the essential elements of truth.—*Collins' Virgil.*

THE word "pious," it must be remembered, implies in the Latin the recognition of all duties to one's country and one's parents, as well as to the gods. And in these senses Æneas would deserve it. But to an English mind [and still more to an American] the piety which pleads the will of heaven as an excuse for treachery to a woman only adds a deeper hue of infamy to the transaction. It

"Doth make the fault the worse by the excuse."
—*Collins' Virgil.*

MILL'S unsolicited election to Parliament was a triumph not often shared by social reformers; it was as exceptional as Bright's admission to a seat in the Cabinet or Stanley's appointment as Dean of Westminster. Such anomalies will happen in a country, fortunately, so full of anomalies as England; but, as a rule, a political reformer must not be angry if he passes through life without the title of Right Honorable; nor should a man, if he will always speak the truth, the whole truth, and nothing but the truth, be disappointed if he dies a martyr rather than a bishop.—*Max Muller.*

CONSCIENCE, like religion, is man's strength and his weakness. Conscience makes cowards of us all; it is the strong-siding champion which makes heroes of us all. Savages are cruel, pirates are cruel; but they cannot be as cruel as a good man with a misguided conscience. The most savage heart has some touch of human kindness left in it which nothing can quite conquer—nothing but conscience. That can make a man as hard as Alpine rock, as cold as Greenland ice. The torture rooms of the Inquisition surpass the cruelties of the North American Indian. The oruelties of instinct are faint compared with the cruelties of conscience.—*Dr. J. F. Clarke.*

IN nothing is the untrustworthiness of the gospels, as to all exterior circumstances, more conspicuous than in their assigning to the communication of this most important prayer, commonly called the Lord's Prayer, totally different times, different antecedents, and different surroundings. For whereas Matthew brings it within his all-comprehensiv Sermon on the Mount (Matt. vi, 9-13), Luke causes it to be taught in "a certain place" where Jesus was praying (Luke xi, 1-4). Matthew makes Jesus deliver it spontaneously; Luke, in answer to the request of a disciple; the former to a vast audience, the latter to the disciples alone.—*Amberley's Analysis of Religious Belief.*

YOU Christians first declare an intangible, inconceivable something exists, and then declare all must believe this a "fact" or be lost But not one actual proof hav you given that a God is or ever was. You cannot show one fact that declares a God or manifests his works. I hav just as much right to say Minerva, the goddess of wisdom and the daughter of Jupiter, who sprang from his head completely armed, really existed and was the constant protector of Ulysses. and, under the form of Mentor, traveled with Telemachus in search of his father, as you hav to say Jehovah really lived and traveled in the pillar of fire and did all the wonderful things the old book says he did. All ancient history tells of Minerva, while your Jew God has only one book for his biography. But he is in fashion now, and all the other gods are out of fashion. Had you lived when Jove ruled supreme you would hav declared all safety depended upon belief in him. The law put to death or banished presumptuous Atheists who denied the Greek and Roman gods, just as it now puts in prison, tyrannizes over, and punishes those who deny the Mosaic God.—*Elmina D. Slenker.*

Odds and Ends.

IT is an old saying, but a very pretty one, that a blush is like a girl, for it becomes a woman.

THERE is great joy when a doctor turns religious. The church recognizes that it has secured a new pillar.

WHEN you ask a Boston girl for a kiss, she replies, "I hav no objection to a platonic osculation, but permit me, first, to remove my glasses."

A CHICAGO paper says the best scheme for improving the Mississippi river would be something to prevent the St. Louis people from bathing in it.

AND now a Vermont lady, aged 96, comes to the front with a bedquilt having a constituency of 960 pieces. But judge her not harshly. Perhaps this is a lie.

THEY were playing a game of croquet, when he stumbled over one of the arches. "I wish I were where the wicked cease from troubling," he remarked. "But you can't be," said she, smiling archly, "so long as you go the way of the wicket."

"MY wife won't even hear of my going to the theater with another lady," said Gallagher. Ragbag didn't seem to construe Gallagher's remark aright, for he said: "Won't, eh? Don't be too sure of it. I thought my wife wouldn't, but she did, and I had a fearful time about it."

"ARE you the tax collector of this ward?" he asked, as they rode together on the platform of the car.

"No."

"Assessor?"

"No."

"Water works man?"

"No."

"Anything to do with the census?"

"Nothing of the sort. Why do you ask?"

"Why, I saw you coming out of a house on Sproat street the other day with with two chairs, a broom, and an ottoman flying after you, and I said to myself that you were an official or agent of some sort, and had unintentionally offended the woman."

"No, I'm no official or agent," replied the man, in a lonesome voice. "I liv there, and that woman was my wife. Savey?"

"You bet!" was the sympathetic response, and they crept closer together and took a chew from the same box.

A MAN with a black eye called upon a Griswold street lawyer recently and said:

"I hav been knocked down."

"Good case—good case, if you hav any witnesses," was the smiling reply.

"I've got this black eye and an old woman for witnesses."

"Correct—correct. I'll take the evidence and see you through."

"For how much?"

"Well, the whole thing won't cost you over six or eight dollars."

"And what'll I get?"

"Justice, of course."

"And what'll the other man get?"

"Oh, he'll probably be fined $5."

"Say, you go to grass!" suddenly remarked the plaintiff. "You must think I'm a fool to pay $6 or $8 and hav the bother of a lawsuit, when three different men are just aching to lick the feller in rotation at only $1 a head! I'm not purty-looking, but I'm no cundurango."

POET-TREE.

Oak Caroline! fir yew I pine;
O willow, will you not be mine?
Thy hazel eyes, thy tulips red,
Thy ways, all larch, hav turned my head;
All linden shadow by the gate,
I cypress on my heart and wait;
Then gum! beech cheerished, Caroline;
We'll fly for elms of bliss divine.

O spruce young man! I cedar plan—
Catalpa's money, if you can;
You sumach ash, but not my heart;
You'd like to poplar—that I see—
Birch your walnut propose to me—
Here's pa! you'll see hemlock the gate;
He maple-litely say "'tis late."

Locust that lovyer, while he flew
For elms before that parent's shoe;
He little thought a dogwood bite
And make him balsam much that night,
Hawthorney path he traveled o'er,
And he was sick and sycamore.

A STORY ABOUT MAHONE.

Virginia's new senator elect is physically a man in miniature. Mentally, if his opponents are fit judges, he weighs something like a ton; but on the scale he tips the beam at less than a hundred pounds. In appearance he is as lean and thin as a greyhound; and it is doubtful if his avoirdupois in gross could be made to yield adipose sufficient to lubricate the wing of a humming bird. The following pretty good story illustrativ of his exceeding leanness is told of him: During the late war, while in command of a division of Confederates, he, like many others, had the misfortune to be wounded; but, as it happened on that occasion, not seriously. An acquaintance, about to visit Richmond, was requested to call upon the General's wife for the purpose of relieving any anxiety she might feel on account of her absent lord by explaining the nature and extent of his injury. Col. —— called at the lady's residence, and, as report goes, found her in tears, she having already received the news of her husband's wounding by telegraph. The officer attempted to reassure her by the statements that the General would be on duty again in a few days, but without avail.

"Why, madam," he expostulated, "you ought not to giv yourself so much concern; he received only a flesh wound; no bones are broken."

"Ah, Colonel," she sobbed, "you—don't know th'—General as well as I do—I do or you would not tell m'—me he could be—be wounded without strik—striking a bone!"

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

MAY FISKE is lecturing in the West on "What I Know about Hell."

VICTOR HUGO, although sympathizing with the Irish, thinks Ireland not ready for a revolution.

RECENT investigations show there are twenty-one Presbyterian ministers in Boston with salaries ranging from $4,000 to $10,000.

SINCE 1866 nine thousand divorces hav been granted in Italy, Milan being set down for no less than 3,000. Since 1870 Rome has had 600.

BARBER shops must be closed in Cleveland on Sundays. Why does not the city government pass a law, with imprisonment for violation, that the beard and hair shall not grow on Sunday?

HENNENWAY, one of the most stirring Methodist exhorters in Massachusetts, has gone to the penitentiary for stealing a bag of corn. He conducted his own defense in court, and made a fervid appeal to the jurors, but they did not melt.

CHARLES WOLSHENCROFT, of the Salvation Army, who once came to this country as an evangelist, has been sent to prison in England for stealing a watch. He was arrested while conducting a prayer-meeting, and the watch was found in his pocket. Two other members of the army hav been convicted of thieving.

THE infant human jaw recently found in the Schipka cavern, Moravia, seems, according to Prof. Schauffhausen, to be one of the most remarkable relics of paleolithic man yet discovered. To judge by the development of the the teeth, the jaw belonged to a child of less than a year old, but its size and the size of its teeth is that of an adult. In many respects it shows intermediate peculiarities between those of the lowest existing savages and the anthropoid apes.

A NEGRESS, one hundred years old, died suddenly, to all appearances, in Point Coupee Parish, Louisiana, a short while ago, but in the midst of preparations for her burial she revived again, and seemed as well as ever. This circumstance has created a frenzy of excitement among all the negroes of the district, who firmly believe that the old woman was really dead and has come to life again, and that she can, in consequence, cure the lame, sick, and blind, and perform all kinds of miracles.

THE Berlin society for training carrier pigeons recently published some interesting details concerning the rapid flight of these birds. At the last meeting in 1880 the pigeon which won the prize flew in five hours and twenty-seven minutes the distance between Cologne and Berliu, which, as the crow flies, measures 295 miles. This is the most rapid flight which has been known. The Berlin society owns 1,500 old carrier pigeons, and during last year bought 350 young pigeons for Paris, Aix-la-Chapelle, and Belgium, with a view to ameliorate the breed by a mixture of new blood.

THE Protestant Episcopal Society for the Increase of the Ministry makes an appeal for money. It needs $10,000 between now and the 1st of September. It is educating about seventy young men for ministerial work. Sixty of the men whom this society has helped were last year engaged in fields of labor in this country, and thirty-five in foreign work. The Episcopal ministry is not so closely crowded as that of some of the other denominations, and there is more chance for a young man who enters it than among some of the others. But the salaries are very small for young men who are beginners.

THE explorations recently made of deep sea bottoms shows a novel constituent of such bottoms to be pumice dust, arising, it is presumed, from submarine volcanic action; so general is it, in fact, that it rarely fails to appear when carefully looked for in any of the dredgings, and it is believed to be the chief origin of the deep sea clays. An additional element, which appears to hav been detected at great depths, is "cosmic dust," or dust formed from aerolites. Another interesting point in these explorations is the finding of manganese peroxide in nodules enclosing orgauic remains—shark's teeth and pieces of bone.

THE evangelical nigger is peeping through the fence of the Bradlaugh prosecution very aggressivly. A Rev. Henry Varley is to contest the re-election of the member from Northampton, and he remarks in his address to the electors, "The man who denies the existence of the divine lawgiver is unfit to legislate." So are men who strive to force their narrow creeds and bigoted beliefs upon the world through laws which defeat themselvs and hold the legislatures that permit their enactment up to the derision of civilized mankind, to whom these relics of inquisitorial barbarism are less the subjects of anger than contempt.

FRANCE is the great republic of Europe, yet its officials violate the mails in order to intercept the correspondence of a political refugee, suspected of complicity in a plot which resulted in the death of a despotic ruler. England, proudly held up as the freest and most liberal government that ever existed, arrests the editor of a newspaper for exercising the freedom of speech it claims to grant to all. In the United States a professional spy wishes to exercise, in his own irresponsible person, the despotic privileges the unworthy governments of France and England hav dishonored themselvs by. Shall Anthony Comstock make a little czar of himself, as he desires?—*Truth*.

M. MUNTZ, a French scientist, has lately examined spring, river, sea, and rain-water, also snow. He finds alcohol in all except in very pure spring water. By comparison with water holding known quantities of alcohol, rain-water and the water of the Seine are estimated to contain about one gramme per cubic meter. Snow and cold rain seem to contain a little more. The proportion in sea water is much the same. There is evident reason to suppose that alcohol exists in the state of vapor in air. This diffusion of the substance in nature is easily explained by the destruction of organic matter by various agents of fermentation. On this hypothesis one should find a good deal of alcohol in the ground. If this theory is correct, the proper way to avoid the use of alcohol would seem to be to eat and drink nothing.

HOW TO GET OUT OF PURGATORY.—A Roman Catholic church is being built at Atchison, Kansas, with money raised by a novel method. The soul of every person who contributes one hundred dollars is to receive the benefit of a mass every day until the year 1966. "Scrupulous care is given," says the circular of the Benedictine fathers, "to the celebration of this mass in the church itself, and usually on the privileged altar. It may not be amiss to lay stress on this latter circumstance. To a better appreciation of this very extraordinary benefit, it is here added that each time mass is offered for the dead at such an altar a plenary indulgence is imparted to the souls for whose benefit the mass is applied." The Right Rev. Abbot Innocent Wolf, who signs the circular, says that Pope Leo XIII. has bestowed a pontifical blessing on the enterprise.

THE trade in the images of saints is pretty large in this city. A reporter of one of our dailies recently visited a saint shop at 59 Barclay street, the United States agents for an extensiv saint factory in Munich, Bavaria, and upon being taken to an upper floor he found a congregation of nearly all the saints and martyrs in the calendar. The indescribable saintly agony is forcibly depicted upon their countenances, so peculiar to a genuin Christian. Those who would defray the expense of a voyage across the Atlantic and over the continent of Europe to witness the thousands of saint-gods to be seen in the cathedrals and churches may save a considerable sum by visiting the aforesaid saint shop on Barclay street. It is said a duty of 50 per cent has to be paid on saints, which has had the effect to elevate the prices. They were formerly imported as works of art at 10 per cent, but as veritable saints 50 per cent has to be paid. Possibly that is cheap enough for a genuin article of saint-god.

THE probabilities for April, as given by Prof. Vennor, are as follows: There will be sharp frost in the beginning of April, with snow fall on the 4th and 5th, but the spring will open favorably, and everything will be pretty well advanced by April 15th. Floods may be expected in Chicago about the first week in April, with high winds also prevailing in the early part of the month. Snow falls are probable about April 5th. Navigation is likely to open on Lake Ontario about April 7th. The St. Lawrence river will be open about the 9th or 11th, and the first steamship will probably arrive about the 17th or 18th. The weather will be very stormy in the Lower Provinces about the 20th, with very high water prevailing, but in the West April will be a dry month. There will be warm weather just following the 20th, ending in thunder-storms on the 24th and 25th. Snowstorms are probable in the far West on the 25th and 26th, and snow falls are not unlikely to occur in England at the close of the month. The month will end wet and cold, but, on the whole, will be like a May month.

HIGHLY interesting experiments with a newly discovered mineral essence took place a few evenings ago at the laboratory of the eminent Parisian analytical chemist, W. Wuertz. Having filled a lamp with the liquid in question, and ignited the wick, M. Kordig, the discoverer of the essence, tossed the lighted lamp up against the ceiling, besprinkling the bystanders as well as himself with the flaming fluid, which, however, to the astonishment of all precent, proved utterly devoid of heat or burning capacity. He then soaked his pocket handkerchief in the essence and set it on fire; the essence burned itself out, but the handkerchief remained uninjured, as did his hat after subjection to a similar trial. Then Messrs. Wuertz, and Friedel plunged their hands into a pan filled with the burning liquid, withdrawing them with fingers all alight, like so many thick jets of gas. They experienced no sensation of heat whatsoever upon the skin surface thus apparently in a state of activ combustion. Other experiments followed of an equally wonderful nature, conclusivly demonstrating that the Kordig essence is capable of producing light without heat.

NOT long ago the Rev. Dr. Howard Crosby girded up his loins, journeyed to Boston, and smote the radical total abstinence people hip and thigh. Before they hav had time to recover from that onslaught, here is the Rev. Washington Gladden falling foul of them in the *Independent*. The up-country parson is even more plain spoken than Dr. Crosby was. He says that these intemperately talking "temperance" men coddle the drunkard and reserve their hard words for temperate people who never get drunk, but who are not teetotalers. Upon these they try to heap suspicion and opprobrium. The only value of self-denial is in its voluntariness, yet they seek to make it complulsory. They employ spies and talebearers; they add misrepresentation and slander to intolerance. In the Rev. Mr. Gladden's opinion, they are "doing more to prevent the cure of the evils of intemperance than any other class of persons in the land." In fact, he is disposed to assign them a high place among those who do evil that good may come. He reminds them of St. Paul's declaration that the damnation of such evil doers is just, and says that it is not only just but sure. Whatever may be thought of Mr. Gladden's discretion, no one will question his courage.

News of the Week.

OLD Exeter Hall in London has been reopened as the property of the Y. M. C. A.

MALARIA has entered some of our New York public schools. Dampness and foul odors the cause.

A MAN has just been unearthed in Paterson, N. J., who says he is 103 years old and fought under Napoleon I.

COL. INGERSOLL gave his lecture on "Liberty for Man, Woman, and Child" to a crowded house in Brooklyn on the 29th ult.

WISCONSIN has passed a law prohibiting people from treating each other to spirituous liquors. Several arrests hav already been made.

TWO of Crosby's detectivs hav been proved to be in collusion with and receiving money from gamblers and keepers of disorderly houses.

THE wages of bricklayers in this city hav been increased from $3 to $3.50 per day. A general advance in the price of skilled labor is expected.

THE English government is prosecuting Herr Most, editor of a German paper named the *Freiheit*, for publishing a libel on the late czar of Russia.

THE new locomotiv recently put on the Pennsylvania road ran a mile in fifty-five seconds. Several successiv miles were run inside of a minute.

COMSTOCK has taken his bill to the Senate in this state. Wm. Astor, of this city, introduced it, but afterwards said he was deceived in it and wished to wash his hands of all responsibility for it.

THE anniversary of the birth of Jefferson was celebrated in Tammany Hall last Saturday. A proposition to erect a statue to his memory in Central Park met with an enthusiastic reception. The meeting advised the organization of Jeffersonian clubs.

THE Washington correspondent of *Truth* writes that "Col. Bob Ingersoll will not be offered anything by the administration, and a friend of his tells me that he (Col. Bob) will see the administration in hell—if there is one—before he will ask for anything."

AN earthquake visited Chio on the 3d, destroying an immense amount of property and killing many. It is estimated that the number of killed and injured will reach 3,000. Chio is a Turkish town on an island of thatname in the Ægean Sea off the west coast of Asia Minor.

SENATORS Mahone and Voorhies had a wordy war in the Senate on Thursday, March 31st. Voorhies called Mahone a renegade Democrat, and the latter said the other was a coward. Both expressed themselvs as ready to giv satisfaction at any time. No duel yet.

AT the present it looks as though the Republicans would hav to retreat from the deadlock they hav imposed on the Senate. The Democrats will resist any change of officers if they hav to sit till fall, and their opponents do not care to go before the country with the responsibility.

TREMENDOUS floods hav been experienced in the West. Fort Pierre, Dak., was flooded four feet deep in the town and the inhabitants fled to the hills for safety. On the 28th ult. the ice broke at Yankton and a steamer was sunk at the levee. The river rose ten feet, and that place and Vermillion were inundated. Houses were swept away and several lives were lost. The water rose to the second story in Vermillion and the inhabitants were taken off in skiffs. The town of Green Island, opposit Yankton, was entirely swept away. At Bismarck the water rose thirty feet above low water mark and three government warehouses were destroyed. Immense damage has also been done by the floods in other places.

Legal.

Liberty and Purity: How to Secure Both Safely, Effectively, and Impartially.

AN ADDRESS BEFORE THE COMMITTEE ON CHARITABLE AND RELIGIOUS SOCIETIES OF THE ASSEMBLY OF THE STATE OF NEW YORK IN OPPOSITION TO A BILL TO LARGELY INCREASE THE CRIMINAL JURISDICTION AND POWERS OF THE SOCIETY FOR THE SUPPRESSION OF VICE, MARCH 23, 1881.

BY T. B. WAKEMAN, OF THE BAR OF NEW YORK.

Mr. President, and Gentlemen of the Committee: There are now before the Assembly two important Bills in regard to the Society for the Suppression of Vice, which was incorporated in 1873, and of which Anthony Comstock was the chief originator and is the Agent and practical embodiment.

One of these bills, introduced by Col. M. C. Murphy, of New York, and referred to the Judiciary Committee, contemplates the clipping of the wings of this society.

It is as follows:

§1. In all the courts of this state whenever it shall appear on the trial of a person charged with having violated a penal statute that he was assisted in the alleged violation or induced or inveigled to violate such penal statute by some person acting or claiming to act in the capacity of agent, informer, or spy for any society or association, or for any individual who is not a prosecuting officer under the laws of this state, the testimony of such person so acting or claiming to act as agent, informer, or spy, and also that of every other person acting in conjunction with him, shall *not* be received in evidence.

§2. All inconsistent acts are repealed.

The other bill, introduced by Mr. Waring, of Kings, and referred to you, contemplates a material enlargement of the jurisdiction and powers of that society.

It is as follows:

§1. It shall be the duty of "the New York Society for the Suppression of Vice"—a corporation created by and existing under the laws of this state, *to enforce all laws*, now passed, or which may be hereafter passed, in relation to raffling, *lotteries*, *betting*, *gaming*, gambling, schemes and devices to deceive and defraud the public, or obtain money by false pretenses, and obscene and *indecent exhibitions* and *plays*.

§2. The police force of the city of New York, as well as of all other places where police organizations exist, shall, as occasion may require, aid this corporation, its members or agents, in the enforcement of all laws which now exist or which may hereafter be enacted for the suppression of the acts or offenses specified in §1 of this act.

§3. Any agent of the New York Society for the Suppression of Vice, upon being designated thereto by the sheriff of any county of this state, may within such county make arrests, and bring before any court or magistrate thereof having jurisdiction offenders found violating the provisions of any law now passed or which may hereafter be enacted for the suppression of the acts or offenses specified in §1 of this act.

It will be remembered that this Society, by its Act of incorporation, and other Acts passed at its solicitation, already has the powers above asked in regard to "the laws for the suppression of the trade in and circulation of obscene literature and illustrations, advertisements, and articles of indecent and immoral use, as it is or may be forbidden by the laws of the state of New York, or of the United States" (Laws of 1873, chap. 527).

This Society, in a word, asks:

1. That the great body of the laws of the State which affect the morals, literature, and amusements of the people—the most delicate and dangerous of all public acts to administer—should be put under its private judgment and power for execution.

2. That the police shall be subject to its power and the instruments of its unquestioned will.

3. That it may make arrests in any county without warrant upon a general consent of the sheriff.

4. That, by section 7 of its incorporation, it shall have half of the fines of the parties it convicts.

5. That it may have power over all these things without the slightest responsibility to the people or their officers.

The citizens we represent, and we believe a majority of the people of the State, would not approve of either of these bills as they stand.

The objection to the first bill is that it destroys the possibility of evidence in many cases which ought to be punished if we have any laws on these subjects, and retains this Society as our prosecuting agent. The drift of modern legislation is undoubtedly to admit all witnesses to be heard, and then to leave their credibility to the jury; but at the same time it is often provided that no verdict or conviction shall be had on the testimony of informers, spies, and interested persons, without corroboration of disinterested witnesses or of indisputable facts. We venture to suggest such amendment to that bill, which should certainly be passed if this Society is to be left to enforce the laws.

To the second bill, the one before you granting extraordinary powers to this Society, there is a very general and decided opposition, which extends to the whole class of amateur legislation to which it belongs.

We ask leave, therefore, through Mr. Andrews, of New York, to submit a new bill which may in common law and common sense manner obviate the objection to both of the bills referred to, and be reported as a substitute for them, if it, or its substance, should meet with your approval.

The bill presented by Mr. Andrews is as follows:

An Act to provide for the punishment of certain offenses therein named, and to amend chapter 527 *of the laws of* 1873, *entitled "An Act to Incorporate the Society for the Suppression of Vice," passed May* 16, 1873.

The people of the state of New York, represented in Senate and Assembly, do enact as follows:

§1. The district attorneys of the several counties of this state shall hereafter have exclusive charge, control, and management of all informations, accusations, indictments, and prosecutions of or in regard to all offenses described in the Act to incorporate the Society for the Suppression of Vice passed May 16, 1873, and also of and in regard to all offenses under the laws of this state now passed, or which may be hereafter passed, in relation to raffling, lotteries, gaming, gambling, schemes and devices to deceive and defraud the public or to obtain money by false pretenses, and obscene and indecent exhibitions and plays.

§2. It shall be the duty of said district attorneys as prosecuting officers to make the enforcement of said laws effective, and of all citizens to aid them in so doing. The police force of the city of New York, as well as of all other places where police organizations exist within this state, and all sheriffs, constables, and citizens of this state who may hold the office of postmaster, shall, wherever required, to the extent of their power, aid the district attorney of their respective counties, or any deputy, officer, or detective appointed by him, in procuring evidence of violations of said laws, and in prosecuting the same.

§3. Any district attorney who shall fail faithfully to prosecute a person charged with the violation in his county of any of the laws described in this Act, or who shall fail to faithfully prosecute any offense thereunder which may come or be brought to his knowledge, shall be removed from office by the governor of the state after due notice, and an opportunity of being heard in his defense. As to the sufficiency of such notice and hearing the governor shall determine. Charges before the governor under this section may be preferred by any citizen of the state, but each charge shall contain a particular statement of the facts complained of under the oath of the complainant.

§4. Section 7 of chapter 527 of said Act, entitled "An Act to incorporate the Society for the Suppression of Vice," is hereby repealed, and the objects and duties of that society shall hereafter be limited to the suppression of vice and the prevention of crime by the use of such persuasive, advisory, charitable, educational, missionary, and religious means as it may deem useful for those purposes.

§5. All Acts or parts of Acts inconsistent with this Act are hereby repealed.

§6. This Act shall take effect immediately.

THE QUESTION STATED.

The object of the first bill is evidently to protect *liberty*. The object of the second is to secure *purity* and public decency.

Both objects are indispensable. The citizens we represent are equally in favor of both.

It is a question of practical politics, for you to determine, how best to secure each of these objects with the least sacrifice of the other.

How can Liberty and Purity be safely reconciled, and made to sustain each other, by practical legislation, in a popular government?

In the bill, submitted by Mr. Andrews, the answer to this question is, By a return to a strictly secular and responsible accusation under, and administration of, the criminal laws.

This bill is thorough and effective.

By §1. Exactly the same laws, subjects, and powers that this Society has, or asks to have by its proposed bill, are included and provided for.

By §2. The district attorneys are bound to enforce these laws, and the police, postmasters, and all citizens are bound to aid them faithfully and thoroughly.

By §3. If any district attorney is unfaithful in these duties, he can be *summarily* removed by the governor, who will appoint his successor.

(This section is in substance the clause of our Constitution [Art. 15, §4], in regard to bribery, from whence the suggestion is taken, and which will settle all question as to its propriety. Neglect of duty may also be punished as a misdemeanor under the Revised Statutes, §101 of vol. 3, Bank's edition, p. 983).

By §4. The Society in question is retained as a reformatory and educational body, gifted with all of the powers which this committee, as the committee on charitable and religious societies, would have it peculiarly in its province to grant. The clause giving it one half of the fines inflicted is properly repealed.

What can be more effective for the suppression of vice than the provisions of this Bill? If this Society wish and mean to secure that object and nothing more, why may they not accept it?

Will they?

Certainly not.

We are convinced that the reason that they will not is that they, or their Agents, covet irresponsible power and the use of authority for ulterior purposes. These purposes are not apparent on the face of their Bill, nor avowed, but are nevertheless there, and are hostile to a free, popular government.

That this conviction is well-grounded is not a belief peculiar to us. It is the general and public feeling. The bill presented which wholly prevents the testimony of informers, spies, and agents of this society is but one of the many protests that have been made against this novel system of legal administration and indicates public sentiment.

WHAT THE POWERS ASKED FOR MEAN.

Let us, then, inquire for a moment what this system really is, and what it may become.

It is a method of executing the criminal laws of America, both state and national, by an interstate chain-work of amateur, semi-theological, private societies. I say novel chain-work, for you will remember that this method is new. It began in or about 1872, but is now by no means limited to our state. It has spread rapidly. A network of societies of this kind has been spread over our country from State to State, city to city, until now their chief Agent safely anchored by the aid of United States postal laws, with an "agency" in the United States postal Department (and so practically in every post-office), has become one of the great governing powers of America. At all the important points where government touches the citizen as to his thought or speech or mail matter, or press or mail rights of publication, or amusements or plays or morals, at all of the most delicate and dangerous points of governmental interference with private rights, the Agent of these societies has become practically the irresponsible censor, that is, the dictator.

At his instigation, if not dictation, new laws are passed from year to year by the several states and the general government, declaring new crimes and increasing his powers to execute them. This American government is getting to be too complex. We used to think it enough for each citizen to owe allegiance to the United States government as to the general purposes committed to it by the Constitution, then to our State of New York as to all civil and domestic purposes. But now we have a new Comstock government between, a *tertium quid*, a nondescript, indefinite third estate, intervened as a new *imperium in imperio*. This last government is more thought of, talked of, and is really as important to the people as either of the other two, *for government means practically only the enforcement of the laws.* In this way our laws have passed into the hands of a self-elected nobility, selected by this Agent, who in turn elect and support him. With him they have practically, as to this class of offenses, a monopoly of prosecution. Whom they wish to destroy they can and do destroy; whom they wish to spare they preserve as subjects of grace; for so general and indefinite have they devised and defined these laws that no one—not even their own President (as I will show hereafter)—can escape if they are enforced to the letter.

Note further that these societies form practically an *irresponsible theocracy*. They and their agents are wholly irresponsible. They are not in that sense officers of the state or general governments, and are not accountable to them nor paid by them, yet they are the embodiment of the laws of both and act for both.

In our State, and, I believe, in other States, they are entitled to half of the fines inflicted upon those they prosecute, but otherwise, and principally, they are supported by the contributions of their wealthy co-religionists, whose feelings are excited by under-breath tales of horrible vice, either exaggerated or exceptional.

They are also *amateur* societies, that is, they go into the business from the love of it, and the authority, consequence, or money they get from it. Human nature loves power, and the pleasure of its exercise is always a powerful motive.

They are also *semi-theological*, that is, their motive, inspiration, money, and members come almost exclusively from the so-called Calvinistic sects of Protestantism. They have already largely displaced the police and criminal accusation of the common law, and have largely made the grand jury system a superfluous formality.

Their success has also led to dubious imitations in other fields of government.

Following the example of this Society in our State, which was the pioneer, we now have a brood of Sister Societies monopolizing other branches of legal accusation and discharging the duties and responsibilities formerly resting upon our District Attorneys, Municipal Police, and Magistrates. We are, for example, superintended as to our morals, literature, and amusements by Brother Comstock. Brother Crosby moderates our drinking propensities, and but for his Bible would not leave us a drop. Brother Jenkins presides over the children and their hours of retiring. Brother Bergh is distracted between coddling dogs and flogging men, and has excellent sentimental authority for both. Our game and fish are preserved and caught by selected bits of our aristocracy with the always attendant powers of *arrest and prosecution.*

Every religious or sentimental fanatic thinks himself elected to worry the Legislature into some "Act to incorporate" him, through the names of his friends, to take charge of and govern his fellow-citizens, and to have the initiation of criminal process given to him which formerly belonged to the people or their officers.

Of course, the police and the ordinary administrators of the Law are superseded and retire almost useless before these legally authorized enthusiasts. The secular officers justly feel this slight and insult to them, and in disgust allow the practical duties of

their offices to pass to these theological amateur favorites of the Legislatures.

True, this government by private societies, supported by private contributions, is claimed to have great advantages, and certainly it has done much good. It is also claimed to be the cheapest by far. Our Police cost millions. Why not, they argue, disband them, and complete the Church Society System? To be consistent, divide up the criminal laws among the sects. Let the Catholics, the Episcopalians, the Methodists, the Presbyterians, the Congregationalists, even the Liberals themselves, have their aliquot share in a general distribution of criminal Law.

In this way the Excelsior State will be relieved of the duties and expenses of government by the kindness and liberality of its religious sects and enthusiasts. The criminal judges will also become superfluous, for these societies, like all theocracies, claim to be infallible. We are told that they never arrest unless "the guilt and the evidence to convict is certain." And even now they have their courts "where they always convict." An accusation by them will mean conviction, ruin, and often death. A police under their control, and a few jailors and executioners, will be the only secular force necessary.

We have stated the facts as they are and as they would logically follow if this system is to be adopted. We respectfully submit that this novelty of government has gone too far already. It is not for the benefit of the state or of religion. We pray for the secularization of the criminal law, and of all connected therewith, as the only *safe*, *impartial*, and *effective* course to pursue.

In this position we stand upon the habits and traditions of the American people since the Revolution, as embodied time and again in their constitutions and the platforms of all of their political parties.

"*Keep the church and the state forever separate*," said General Grant, for the Republicans at Des Moines, in 1875.

"*The separation of church and state for the good of both*" is the last campaign watchword of the Democracy.

Let us next see how these admitted principles apply to the bills before you.

IS IT SAFE?

First. We claim that this legislation is not SAFE in *theory* or *practice*.

It is not safe in theory, because it is a palpable violation of the fundamental principles of our state and general governments. Our legislators have of late years shown a disposition to brush away all pleas in behalf of liberty and its traditions as so much *bunkum*. But now our civil war is over. Our government must fail or achieve its success hereafter in developing a people capable of self-government. The policy of all legislation must be judged as it tends to that result. In that point of view our safest and most prudent statesman, President Madison—of all "the Fathers" the least liable to exaggeration—has left us a memorable caution in regard to all questions of liberty in these words:

"It is proper to take alarm at the first experiment on our liberty. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not delay until usurped power had strengthened itself by exercise and entangled the question in precedents. *They saw all the consequences in the principle*, and they avoided the consequences by denying the principle. We revere this lesson too much to forget it."

It is readily granted but easily forgotten in practice that our government and laws have their only origin and source of authority from the consent of the governed. Even if it be assumed that a divine sanction underlies all human government, yet the American theory is that this sanction is decisively learned and interpreted through the popular will, and that the voice of the people is the voice of God —*vox Populi vox Dei*.

Again, we have been taught by precept and example that it is not enough to make a popular government and a "Free America," that the laws should be enacted by representatives of the people, they must also be wholly and fairly and impartially executed by officers of the people directly responsible to them, supported by them, and vested with their authority only.

Upon the two principles above stated the liberties, safety, progress, and general welfare of our people have rested firmly for a hundred years. The Agent of this Society, now present, has in the preface to his book I shall hereafter refer to ignorantly or falsely taunted those whom I represent with promising "a system of government better than the grand institutions of Free America."

No! we promise and ask for nothing better. We are here simply to ask you that you will not permit him and his societies to wilfully or ignorantly undermine "the grand Institutions of Free America." The fundamental principles upon which they rest can have no force or even existence except in a popular Republic where all of the laws are enacted and wholly executed by the people or their direct or responsible officers.

This policy of secular administration of the laws is decidedly violated by this legislation obtained from the state and general governments since 1872 and of which the bill before you is simply one step. It has all been obtained step by step; an inch is given, an ell in taken. That is the usual way in which the liberties of the people in popular governments are in the end lost. If the demand in its whole intent and results should be presented at once you would be astonished at its impudence and give it instant rejection. But it comes so gently, for such good purposes, and from such good and wealthy men, it is so cheap and easy, and effective and innocent in appearance, that the entering-wedge is readily inserted between the people and their government before it is fairly seen to be a wedge at all.

The policy of farming out the criminal laws to irresponsible, amateur, semi-theological societies, once begun, can bring forth, as we have seen, a network of such societies. The existing laws of the States and general government are practically annexed to these societies for execution, and then those laws are increased from year to year.

What is the result? It destroys all confidence in popular government. It is not only a confession that popular government is a failure, but also practical action upon that confession. The aristocracy of wealth and so-called religion are allowed to act upon their favorite postulate that the people cannot be depended upon to repress vice, punish crimes, or enforce the laws, that is, to govern themselvs. Therefore you are besought year by year to let them assume privileges superior to other citizens and to the officers of the people for that purpose. You incorporate them as guardians over the rest of their fellow-citizens to supply or to supplement the failure of the ordinary common law accusation and trial. They are selected only by their co-religionists, responsible only to them or to their churches. They cannot be removed for cause nor defeated in an election nor even impeached. They are the "elect" who are not elected, and yet have and exercise powers of accusation and arrest without warrant that no elected officer has ever dared to ask. They act through their "Agent," not the people's.

Neither are they of the people in sentiment or purpose. They do not and cannot judge from secular and human motives. They act from motives that make them foreigners to a large part of their fellow citizens. The majority of the community who do not attend their churches are regarded by them as the non-elect, as irreclaimable specimens of total depravity, steeped in iniquity—mere tares, whose existence is only to be tolerated until the wheat can be gathered from them, when an eternal-fire torture awaits them. However true this may be as an abstract dogma of theology, the vast majority of the people of this state do not believe in it practically, and only a small fraction of them want to be governed in any way by people who are dominated by this fearful and inhuman bias.

The people of this state, and of the country as a whole, are a pure and a good people because they believe such a life to be scientifically and socially right and becoming, and because they can live better and happier and more usefully in that way than in any other. They don't want to be governed on any theological theory of duty or morals. In a word, they feel that all these quasi-religious, criminal societies, and their government and agents and assumptions, are a direct insult to them.

It is to the majority a return to ecclesiastical law and accusation in their most insidious, dangerous, and detested forms. It is censorship and an inquisition under the law not responsible to the law. It is not the square way of getting out a warrant or an indictment against an offender and breaking up and punishing him by the people, but a return to device and trickery, to decoy and espionage of the post-office, to deceit and crime It is committing crime to punish crime, justified by a *Jesuitism* that they believed had died with the Inquisition.

They regard it as a farce and a mockery to talk about popular and impartial government where the laws that touch the very hearts and lives of the people are handed over to the agents of such societies for execution.

Every citizen ought to feel, and has a right to feel, that he is equal to every citizen in his responsibility to authorities which are responsible and only responible to him as to every other citizen. He feels that any other policy is contrary to the spirit of the age and to the Constitution in effect if not in its very letter. The clause of that instrument prohibiting the Legislature from granting to "any private corporation, association, or individual any exclusive privilege, immunity, or franchise whatever," seems to him meaningless unless it can include societies of this kind. Certainly as long as one-half of the fines can go to these societies they have an exclusive privilege. "Equal and exact justice to all men, unequal advantages and privileges to none," is the only safe and constitutional rule of legislation.

This Agent here in your presence and mine has asserted positively that the §7 of the act incorporating his society and which gives it half of the fines inflicted has been repealed. He has also in like manner asserted that his society has never received any part of any fines whatever.

These statements will enable you at once to judge of his capacity for veracity. Neither of the statements is true. That section has not been repealed, and by reference to the subject in the Revised Statutes an amusing piece of this crooked legislation is disclosed in this wise: By an Act (chapter 747) of 1872 he had pretty much everything he could think of declared obscene, etc., and "one-half of said fine to be paid to the informer upon whose evidence the person offending shall be convicted." This clause was *in addition* to the section 7 of his Act of incorporation, which is to the same effect. So he had it double sure. In 1873 (chapter 777) he had his above Act of 1872 amended by substantially reënacting it and *apparently* making the fines go to some charitable societies. *But* by section 3 of this last Act he provides that section 1 of the above Act of 1872, which gives the moiety of the fine to the "informer," shall not be "construed as repealed;" that is, he keeps it in force.

How does this work? When Mrs. Chase was prosecuted her counsel couldn't find out why she was charged under section 1 of the law of 1872 instead 1873. But this milk in the cocoanut solves the mystery. Is it not a pretty piece of trickery for the State of New York to be made a tool of? (See Revised Statutes vol. iii, pp. 979–80, §§ 77–81 and notes.)

That his society has received moieties we have his own positive statements in his book, "Fraud's Exposed."

He says therein, on page 414, that he receives only his salary; but adds, "I have paid over to *our treasury* more than $6,000 *personal fees*, MOIETIES, *gifts*, *etc.*, during the past seven years."

Aside from the utter inconsistency of this statement with the one made before, you reflect that every one of the items he mentions is an element of danger to the public or to individuals.

"Our treasury" means "our society," *i. e.*, practically himself. But what does he mean by

personal fees,
MOIETIES,
gifts,
ETC.?

Any one who has anything to do with such things should have nothing to do with the execution of the laws. It is not safe to trust a man who deals in them. The Agent says now that he is willing that that fine clause should be repealed. Take him at his word by all means by passing the bill before you which does it.

Second. But this whole method of enforcing the laws is not *safe to individuals*. There are abundant instances of wrong, injustice, and crime already committed under it. The Superintendent of our police, and some of his force, have given before you some details of the operations of the agents of this society. They certainly are not details that belong to a fair and honorable administration of the laws. It is an administration in which the unfairness, indecency, cruelty, and outrage leave no practical benefit to the public.

The Agent boasts that he has driven fifteen of his victims to suicide, and many others to ruin and misery. The avowed use of our laws for such purposes is simply hellish. The object of the law is to protect the community by stopping the offenses injurious to it by proper punishments. The offender is then to be saved and reformed if possible, not destroyed. Vengeance, terrorism, ruin, is not the object of the people of the state. But it is the object of this Agent as to those he may deem the enemies of himself, his society, and his God. He follows his man year after year like a sleuth-hound. He tempts and baits and "tests" and decoys. His business is falsehood, his life a crime. The people of the State want a fair, honest, just administration of their laws. They know that it is not safe to employ creatures of this kind. They want no man to lie for them. They know that if he will lie for his God he will lie for himself. False in one, he will be false in all and to all.

That many of his victims have been destroyed by his perjury is directly charged and generally believed. Juries have frequently refused to convict on his evidence. The bill before you to prevent his evidence from being given in courts of justice at all is the best proof of the feeling of insecurity if citizens are to be left with no protection from his conscience and tongue. That bill certainly ought to pass if this Agent's methods of inquisition are not abolished. How unsafe, unjust, cruel, and monstrous many of his proceedings are it would take more time than we have now to detail. Fortunately, some of this work is already done. I hold in my hand a little record of thirty cases, called "Anthony Comstock: His Career of Cruelty and Crime," collected by Mr. D. M. Bennett, one of his victims. This Agent knows the damning nature of his record, and has therefore seen fit to state, in your presence and mine, that this record is a collection of falsehoods prepared or written by an abortionist and would-be murderer, who had made an attempt upon his life.

[TO BE CONTINUED.]

AN INFIDEL ABROAD. D. M. Bennett's letters from Europe. $1.50.

Editorial.

The Old Christian Spirit.

Mr. Charles Bradlaugh, elected member of Parliament from the borough of Northampton, has been prosecuted by his Christian opponents, and by a Christian judge has been expelled from the House of Commons. The pretext for this movement is because he would not take the prescribed oath, but the solemn affirmation permisable in courts of justice; but the real objection is because he is an Infidel, an Atheist. They could not brook the idea of such an avowed unbeliever being permitted to sit as a lawmaker in the Christian House of Parliament, and to expel him an obsolete statute was dug up which luckily serves their purpose. Mr. Bradlaugh appeals to the House of Lords, but the case will probably not be reached this season.

Here is plainly evinced the same intolerant, bitter, persecuting Christian spirit of which thousands of exhibitions hav been made within the past thousand years. The most they can now do is to unseat him, but could they burn him at the stake gladly would they perform the act. Civilization and the principles of liberty hav progressed too far to allow the burning, but they hav not it seems to declare vacant the seat of a member who was honestly elected by an honest constituency.

When the unjust decision was rendered, Mr. Bradlaugh promptly resigned, and will at once present himself before his constituency for re-election, and, if he is re-elected, proposes to take the regular oath, the omission of which has so greatly troubled his Christian enemies.

Another election takes place in twenty days, and Mr. Bradlaugh will apply himself earnestly to canvassing, assisted by his friend, Labouchere, editor of *Truth*, and senior member for the same borough. The canvass will doubtless be a very lively one, as the Christian Mr. Varley and others are opposed to him. The utmost religious prejudices and animosities will be aroused, and every means will be employed to defeat him. The result is probably a matter of much doubt. But the public attention drawn to the matter will doubtless help to show the intolerance and meanness of Christian zealots. Whatever the result of the election may be, the efforts made will doubtless strengthen the cause of truth.

It will be regretted if Mr. Bradlaugh is not reelected, as the reforms which he has inaugurated will doubtless languish for the want of his powerful arm to support them. Let us hope that Christian intolerance will not always rule the world.

In the most patient, hopeful, and gentle spirit which we are capable of feeling we earnestly ask our patrons who are in arrears to send what is due us and thereby relieve us of the heavy embarrassment under which we labor. If all our readers would be as prompt in payment as a portion are our pathway in journalism would be much more pleasant than it is and much anxiety and care would be spared us. It is far easier for most of our patrons to pay promptly the small amount due from them than for us to struggle along under a load of debt, without knowing how or whence relief is to come.

Every patron can easily tell when his time expired by noticing the tab on the wrapper. When it has expired we would ask our friends to remit. We would thank such to not keep us waiting too long. It is better to be early in the performance of a duty than to be careless, slow, and dilatory.

A slight error in date occurred in our first page last week. It read April 21 instead of April 2. Types will sometimes get wrong.

W. F. Jamieson is giving lectures in Wausau, Kendall, Jenny, and Mauston, Wis. He may also deliver a series in Elroy, Wis. Address him at Albion, Mich.

Paine Hall Lectures.

The Infidel Pulpit. Lectures of George Chainey, delivered every Sunday afternoon in Paine Memorial Hall. Published by George Chainey, No. 3 Union Park, Boston, Mass.

We hav received numbers 1 and 2 of the above, on "Lessons from the Life and Work of Karl Heinzen," and "Minot Savage's Talks About God." Mr. Chainey seems to hav just got comfortably settled in his new home, and sends these out to those who are unable to attend his lectures. Our readers do not need to be told that he is able and eloquent, for they hav had some of his lectures laid before them in these columns. The two lectures before us are full of beauty and pathos, underneath which run a convincing logic and clear insight into theological superstitions. Minot Savage's brilliant ability does not prevent Mr. Chainey from scoring the absurdity of the Unitarian position—neither fish, flesh, nor fowl—a position he himself has just left for a more tenable one; and the beauty of Karl Heinzen's life and work fills him with a tender admiration of the man.

Wanting all the world for his parish, Mr. Chainey prints his weekly sermons in a neat pamphlet of from nine to twelve pages and mails them for $1 per year, or 5 cents per number. If any particular lecture is wanted to circulate he will furnish them at very low rates.

These two first discourses are very fine, and we commend them to our friends.

Miscellaneous.

One Day to Liberalism.

To accomplish any great work there must be concert of action. Therefore allow me to suggest that every subscriber to The Truth Seeker devote the 1st of May next to obtaining subscribers for this most valuable publication. If there are those who cannot spare the time, let them employ some one to do the work for them. Remember the time, May 1, 1881. Great results hav been accomplished by efforts.

H. L. Green.

Atheism.

"What charm has Atheism for the hungry, the naked, the friendless, the oppressed?" asks the *Brooklyn Eagle*. Well, it didn't propose to feed them on diseased meat, or Ezekiel's appetizing repast; it has not thought of supplying the lack of clothing by enveloping them in the flames of an eternal roasting-pit; it is to be presumed that they hav had enough of the friendship of a God who has let them suffer every conceivable agony in this earth, and as for oppression they know that the church has in God's name blessed every chain forged for the limbs of earth's unhappy children. The idea of a secular journalist talking of the "comfort" to be derived from the faith in a gold-paved city off in the realm of nowhere! Of what is the man dreaming? Does he not know that this is an age of science, not of vain divings after the unfathomable, reaching after the unexisting, and grasping at the unattainable.

E. C. Walker.

[*From the Seymour Times.*]

Conclusiv or Inconclusiv; Which?

BY. W. H. BURR.

In the *Times* of Feb. 19th, Mr. Underwood said:

"'Junius Unmasked' is, in my opinion, a weak performance. The essay by Prof. Denslow is, to my mind, quite conclusive; and from conversation with him I learn that he does not hold very strongly to the opinion—which I think he hastily formed—that Paine wrote or had any connection with Junius's letters. And the articles from the pen of Mr. Burr hav not, I think, given *one* fact that goes to show that Paine wrote those letters."

In the *Times* of March 19th, four weeks later, he says:

"I wrote or *intended* to write, 'The essay of Mr. Denslow is, to my mind, quite *inconclusiv*.' . . . If Mr. Burr had considered the *whole sentence* [see it above] together with my *known rejection of Denslow's conclusions* [!] he hardly could hav *taken advantage of this error* [!!] in two numbers of the *Times before it was possible for me to correct it*." [!!!]

Mr. Underwood's article containing the alleged error reached me on the day of publication, Feb. 19th, and must hav reached him at Springfield, Ill., at least as early. But his article dated at that place Feb. 20th, in rejoinder to one of mine on the Declaration of Independence, contained no correction of the alleged error.

In the *Times* of Feb. 26th I quoted the first part of the sentence containing the alleged error, and most of my article was a refutation of it as it stood.

That refutation must hav reached Mr. Underwood at Thorndike, Mass., by the 28th, the date of his article correcting the alleged error. How unfortunate that he did not discover it until I had exposed the self-stultifying fallacy of the statement! And how lamentable that his letter of Feb. 28th was so long in getting to Seymour! It did not appear till March 19th, simultaneously with another dated March 8th, on a kindred subject, and containing likewise a correction of the same alleged error. The later letter, furthermore, was announced the week before, but nothing was said in advance about the earlier one! The delay of the letter of Feb. 28th is certainly a great mystery, and so is the fact that the writer did not discover so important an error until I had made a most damning exposure of the fallacy of the statement as it stood, and published a second exposure the following week not only in the *Times* but in the *Investigator*, The Truth Seeker meanwhile having copied the first exposure from the *Times*.

And now my adversary not only repeats that "'Junius Unmasked' is a weak performance," but says that Prof. Denslow's essays are just as weak, and that neither the Chicago editor nor I nor anybody else "has adduced any evidence whatever that Junius was Paine!" What will his friend Denslow think of that? I certainly consider the Professor as a man of great ability, and so does Col. Ingersoll. I wish I could say as much of my opponent.

It is only superficial readers who think they discover facts incompatible with the identity of Paine and Junius. Prof. Denslow, one of the best informed on this question, could discover only one, and that he has since given up, Col. Ingersoll only three more, which I completely refuted; but Mr. Underwood will no doubt go on to discover them ad libitum, every one of which has been answered already in "Junius Unmasked" or in the Liberal papers.

But let me answer them again. Junius did say in his first private letter to his publisher, April 12, 1769, "My rank and fortune place me above a common bribe." It was a clever bit of finesse, intended to hoodwink Woodfall by making him think Junius was not a man of humble station. It was never intended for the public eye, but Woodfall printed it, nevertheless. It is not in the authorized edition. Nor was Philip Francis a man of "rank and fortune" in 1769; he was a mere clerk in the war office, twenty-nine years of age, and the son of a chaplain and tutor.

If Trevelyan said it was another than his uncle Macaulay who set the Junius controversy forever at rest, I must hav been misled by the reviewer in the *Nation*, who ridiculed the assertion, as it deserves to be.

It is disingenuous to charge me with misleading Mr. Underwood in regard to the alleged statement of Benjamin Franklin. Not having time at once to verify or disprove the statement, I neither admitted nor denied it, but argued that if Franklin ever had to say anything he would be likely to finesse about it, knowing that Paine was the author of the Declaration. Most of the labor imposed upon me by my opponents is the correction of their many blunders.

And now after dogmatically asserting that Theodore Parker believed Jefferson wrote the Declaration, and presuming that Daniel Webster did so, too, Mr. Underwood coolly calls upon me to go and search their writings to prove that they did not believe it. My time is too valuable to be thus wasted.

Mr. Underwood says Mr. Burr knows that Paine's anonymous charges against Deane were true. No, I don't. Nine years ago a very intelligent old Freethinker maintained to me that Deane was an innocent man, as he had ascertained from an examination of the case. Most of the charges brought by Junius were true, and it is a slander to accuse him of lying. Not being within the circle of the well informed, as Mr. Denslow now admits, how could he help making some mistakes, based on misinformation or false report, just as many of his critics hav made mistakes about him? I stand ready to vindicate the moral rectitude and stern integrity of Junius.

That Junius doubted the practicability of a republican government in England is true. But just here comes in another of the many strong evidences of the identity of Paine and Junius. In the very next year after Junius completed his work Paine's views of monarchy began to undergo a change from hearing the remark that "Frederick of Prussia was the best fellow in the world for a king, because he had so much of the devil in him." Junius regarded the British constitution as substantially republican, and for an indirect attack on royalty his publisher was indicted, tried, and convicted. It was more than a year after Paine's arrival in America before he ventured to assail hereditary succession, and even then "his invectivs against monarchy," says his biographer, Cheetham, "were intended against the monarchy of England rather than against monarchy in general."

That Woodfall did disclose some of the secrets of Junius is evident from the private letters, and among those disclosures appears to hav been the fact that Junius would write no more. Junius suspected the actor Garrick of telling it, as appears from numbers 41 and 43, more than two months before the last letter was published.

There is no discrepancy in the sentiments of Junius and Paine about the treatment of the colonies except so far as Paine's views may hav been modified after coming to America, just as he modified his views of monarchy and the British army. No reliance is to be placed on the miscellaneous letters first published in 1812 and attributed to Junius. Most of them are spurious, including probably the one Mr. Underwood quotes. It is on these unauthenticated letters that the claim on behalf of Philip Francis almost entirely rests. They hav misled multitudes, including Prof. Denslow, who in them alone finds evidence of scurrility and blackguardism, which he mistakenly attributes to Junius.

The claim on behalf of Philip Francis is entirely baseless. When in 1816 a friend wanted him to say whether he was Junius he answered by letter denouncing the report as "a silly, malignant falsehood." And the learned Dr. Parr scouted the report, saying, "No, sir; Francis did not write those letters; he is too brave to fear disclosure, and too vain to keep it to himself."

And now once more in regard to the alleged error which Mr. Underwood was so very tardy in correcting, I feel constrained to say, after a careful consideration of all the facts, that further and more positiv or circumstantial evidence is needed to convince me that he did make an error. And as the case now

stands I think that a justice who should hav it to decide would be likely to render his decision after the manner of the Dutch miller who arraigned and tried himself for taking a little too much toll. "Henry Schneider," said he, "you may go on de right hant mit de sheeps; but it ish a tam tight squeezh."

JUNIUS AND WOODFALL.

How the humble exciseman, Junius, fulfilled his promis to reimburse his publisher in case of prosecution for libel.

THE PROMIS.

Aug. 6, 1769.

For the matter of assistance be assured that, if a question should arise upon any writings of mine, you shall not want it. You see how things go, and I fear my assistance would not avail you much. . . . My own works you shall constantly hav, and in point of money be assured you never shall suffer.

Aug. 16, 1769.

Avoid prosecutions if you can, but above all things avoid the Houses of Parliament—there is no contending with them. At present you are safe, for this House of Commons has lost all dignity, and dare not do anything.

Beginning of Feb., 1770.

If your affair should come to a trial, and you should be found guilty, you will let me know what expense falls particularly on yourself; for I understand you are engaged with other proprietors. Some way or other *you* shall be reimbursed.

THE FULFILMENT.

Feb. 21, 1771.

You may rely upon it the ministry are sick of prosecutions. Those against Junius cost the treasury above six thousand pounds, and after all they got nothing but disgrace. . . . A little expense is not to be regarded, and I hope these papers hav reimbursed you. I never will send you anything that *I* think dangerous, but the risque is yours.

March 5, 1772.

What you say about the profits [on the book which Woodfall offered to divide with Junius] is very handsome. As for myself, be assured that I am far above all pecuniary views, and no other person, I think, has any claim to share with you.

Preface to Book.

I giv to Mr. Henry Sampson Woodfall, and to him alone, my right, interest, and property in these letters.

MRS. MARGARET CHAPPELLSMITH ON JUNIUS.

Letter to W. H. Burr.

Dec. 31, 1874.

I hav not yet learned to believe that Paine was Junius, but I note the ingenuity of some of your arguments. I hav a higher respect for Paine than for Junius, though if Paiue were the author of the brilliant letters of Junius, *that would not diminish my respect for him.*

Letter to B. F. Underwood recently.

Five [six] years ago I told Mr. Burr that I did not believe Paine to be the author of the letters, and *that my esteem for Paine would not be increased* by believing that he was the writer of those letters.

The above extracts, to be sure, are not quite contradictory; but only show that if Paine was Junius it would neither diminish nor increase her respect and esteem for Paine. Very good.

Mistakes.

To the Editor of The Truth Seeker, *Sir:*

There are the mistakes of Moses, and there are other mistakes. Sometimes Liberals make mistakes, but when they do they should hasten at once to correct them. I hav made a mistake. I wrote The Truth Seeker last week that I had found one Liberal Presbyterian. It is a mistake; I havn't found him. He is like the Irishman's flea, "he isn't there."

This is the way it was. The proprietor of the leading journal of Binghamton said he would print a synopsis of my lecture. He wished to treat all classes alike. The synopsis was prepared. It was sent to the office. It did not appear. The writer called. An explanation was proffered. The gentleman could not publish it because it was an attack upon Christianity, which was sacred to the people. It ridiculed Christianity; he could not admit it. "What, not as a matter of news?" "No. There were things which transpired in the rear of society which he would not publish even as news. It demoralized the people. So would utterances like these, to wit: 'God pays no taxes on his houses of worship. Christianity pinches the poor to propitiate an angry Jehovah.'" "Ah! so your paper will print but one side of a story? I consider Christianity demoralizing to the community. You do not agree with me, therefore you exclude my report. Had I known that your paper was not a secular paper, I should not hav proffered the synopsis."

This is the substance of my interview with the gentleman who hoped he was no bigot, the Presbyterian whom I wanted to immortalize. My laudable effort is defeated. I hav made a greater mistake than Moses. I mistook a bigot for a Liberal.

I observed that during this interview, in his discovery of my Infidelity, he had forgotten good manners. He sat, but offered me no seat. I intended to hav bidden him good morning. He invited no such courtesy. Because we entertained different views upon religion, the civilities of life were overlooked. Humanity was extinguished by Christianity. Alas for the world! Alas for truth when she must fight for her life! Alas for justice while churches rule the land! With redoubled vigor let us prosecute our work. Let us rest not night nor day till the statute books of the land proclaim this country free in fact, as poetry and song hav loved to paint her.

The grandest nation on the earth, with resources unsurpassed, with climate unrivaled, with beauty bewildering, with people gathered from every quarter of the globe—what! leave her in the toils of superstition? Consign the children of heroic sires to slavery? No; close up the ranks, ring out the olden watchward, "Liberty or death!" and march to certain victory.

Mrs. H. S. Lake.

Binghamton, N. Y.

Hammond and The Infidels.

To the Editor of The Truth Seeker, *Sir:*

Mr. Hammond, the noted revivalist, has been engaged recently in Toronto in his professional work of "saving souls." The revivalist has, it seems, waxed valiant of late, and actually invited or challenged the representativs of the Toronto Liberal Association to come to his meeting and take the platform and he would guarantee them a hearing. Of course the Freethinkers were not slow in accepting this friendly token, and Mr. W. B. Cooke, Vice-President of the Association, put in an appearance on the platform the next evening, with many of the brethren among the audience in the body of Shaftesbury Hall, which was literally packed in every corner. The *Evening Telegram* of the 16th inst. givs a lengthy report of what took place, with the following heading: "Orthodoxy vs. Heterodoxy. The old, old story found fault with. Freethought at a revival meeting. A scene never before beheld in Toronto."

It seems that some of the city clergy had found fault with Mr. Hammond for having extended the invitation to the Freethinkers, stating that "the meetings were held for the purpose of proclaiming the gospel, and not for the purpose of affording skeptics an opportunity to criticise it." The evangelist, however, announced that as the invitation had been given, he was not "going back on his word," and that Mr. Cooke should be heard; that he had arranged with him that he should hav ten minutes in which to speak. Mr. Cooke then came forward, and the *Telegram* givs the following account of his speech:

"I say, friends, that no one should be afraid or ashamed to make known his honest thoughts on any subject. No good can be accomplished by the concealment of thought. The most deadly sin is that of hypocrisy, and the chaining of thought tends to hypocrisy. I can see no merit or demerit in believing or disbelieving *per se*, but theology holds the contrary. As an Infidel I hate the word as it is applied in malice, for like the word heretic it was invented by a dominant church as a term of opprobrium. According to the Roman Catholic church, Mr. Hammond himself is a heretic.

"We hav all of us an equal interest in this matter, an Infidel as much as Mr. Hammond or any one else. If I hav a soul to save I want to know it, and I want to know the truth just as much as any one else. To come to the point. Is Christian teaching identical with the theology of the churches? The ground-work of all the churches is based on inspiration of the Bible, but if that book is inspired, what about its interpretation? If we are to believe the Bible, which one is it to be—the Douay translation or King James's version, or hav we to wait for the new version from the Jerusalem chamber? Inspiration can only be contained in one of three forms, viz: in the separate letters or gospels as written, in the manuscripts as collated, or in the translations as printed. Hav they in any of these forms an authoritativ interpretation? If inspiration is proved, where is the authoritativ interpretation? No two churches agree on interpretation if they agree on inspiration. Again, translations differ. These differences cannot be reconciled. The translations vary considerably. In the Douay Bible Job's wife is made to say 'bless God and die,' in the orthodox version, 'curse God and die.' Now if 'bless' and 'curse' are interchangeable terms, the difficulties of understanding are multiplied. The Bishop of Montreal has so little faith in the Protestant Bible that he has recently said that it is a sin to swear a Roman Catholic upon it. There are again various theories of the atonement. The Unitarian church holds that Christ did not die to reconcile God to the world, but the world to God. The Broad Anglican Church holds the same theory. I am asked to believe in Christ; but what am I to believe about him? Am I to believe that he had no human father, but two human grandfathers? Read the genealogies of Matthew and Luke, and such is the case. If I don't believe this am I to be condemned to everlasting torture?"

Mr. Cooke then referred to the young man, as reported in the *Telegram* of yesterday, who had renounced Infidelity. He also spoke about the declining belief in a personal devil and a literal hell. As to a future life he said he could not conceive the possibility of continuing consciousness apart from the conditions of consciousness, and that he believed that if there was a judgment day, it was of more importance what we did than what we believed. During his remarks Mr. Cooke spoke with great courtesy, never using a word that the most fastidious could construe as blasphemous. One middle-aged man, with an everlasting simper on his face, cried "time" twice, but Mr. Hammond paid no attention to his ill-bred interruption, and allowed the speaker five minutes over his time.

Mr. Hammond then commenced his reply. After some preliminaries he said (according to the *Telegram's* report) that it was impossible to answer all that had been said by the previous speaker in one evening, but as the divinity of Christ had been denied, he would confine himself to that. He then invited the congregation to accompany him in imagination to Jerusalem. What did they see? Three men on crosses and a great crowd looking on. Who were those men? That was the great question. Two of them they knew to be common thieves, but what about the third? Listen to what the crowd says. It calls him an impostor, a felon, and a sinner. But a young man called Lazarus says that he was dead, and that that impostor brought him to life again. Could a man do that? He (Mr. Hammond) wouldn't say that was the son of God, for Mr. Cooke might reply that wasn't fair, and that he was begging the question. He left it to the countless number whom Christ had healed to say whether he was divine or not. What did he say himself upon that cross when dying, "My God, my God, why hast thou forsaken me?" Could an impostor raise dead men to life and open blind men's eyes? Never. Ask Peter, that once-swearing man, who Christ is. Read every chapter in the gospel of St. John, and again ask the question. Mr. Hammond spoke for somewhat over sixty minutes in reply to Mr. Cooke, and concluded an earnest address by a strong appeal for Christianity. Shortly afterward the vast crowd slowly left the building, the choir singing hymn after hymn as it did so. At the meeting of the preceding evening, after the invitation had been extended to the Infidels, Mr. Hammond said that the invitation was extended because he desired to prove them on the wrong path. When in Washington he had extended an invitation to the President of the Infidel Association there. The invitation had been accepted, and the result was that the Washington Association had been broken up, the Secretary being now engaged in Christian work. The name of that secretary was P. C. Cheeks, and he hoped if there was any Infidel present who doubted what he said, that he would write to Washington and enquire for himself if what he said was not true. Can you tell us, Mr. Editor, whether this story is true or not? Your correspondent, W. H. Burr, Esq., of Washington, would doubtless know. Will Mr. B. kindly let us hear from him. This new departure of the great revivalist will of course be hailed by us with delight. We are very thankful for even ten minutes on a revival platform before a Christian audience. Mr. Hammond is evidently under the influence of our *evolution*, and is making a slight advance forward. So mote it be! Amen!

Yours very truly, Allen Pringle.

Selby, Ont., March 20, 1881.

Notes by the Way.

To the Editor of The Truth Seeker, *Sir:*

About two months ago my name was placed in the columns of your paper as one of its special agent, and since that time I hav visited about twenty towns and villages in southern Michigan in the interest of Freethought and reform, and hav taken one hundred trial subscribers for The Truth Seeker and some renewals.

In view of the deeply interesting matter which is presented weekly in the columns of the paper, and the immensely important interests constantly under discussion in its pages, I trust a large proportion of those who hav subscribed temporarily for The Truth Seeker will become permanent patrons. Very many persons say the paper is becoming more and still more interesting week by week.

Grace L. Parkhurst appears in the last number of the paper with an excellent article bearing upon the national issues in the balance, and givs expression to her thoughts about the contemplated trip around the world. In my judgment her views are well worthy of thoughtful consideration. I hope Mrs. Parkhurst, of Ohio; Elvira Wheelock, of Wis; Mrs. Slenker, of Va., and a host of other good and strong women, will continue to put an earnest hand to the pen and thus contribute to make The Truth Seeker the most attractiv journal of the age.

Since my last correspondence with The Truth Seeker I hav visited Centreville, Newburg, Dowagiac, Kalamazoo, Galesburgh, Augusta, and Battle Creek. I could giv many items of special interest from each of these places, but I fear my article would become too lengthy.

My next tour will be to Jonesville, Hillsdale, Coldwater, Three Rivers, and so on. I hope the places I may visit in the future will do as well by me in my efforts to extend the best interests of reform, by extending the circulation of your paper, as the people hav done in the places I hav already visited. My acquaintance with the people has been very pleasant indeed, and I hope renewed calls will increase in interest.

Fraternally yours, C. S. Rowley.

Discussion.

What Objections to Christianity?

MR. MAIR'S EIGHTH LETTER.

MR. D. M. BENNETT, *Dear Sir:* We must agree that our readers have sufficient critical acumen to detect me when I fail to grasp your meaning or realize the weight of your proof; or if I should be so unfortunate as to misrepresent you they will undoubtedly feel justly indignant, and your argument will lose none of its strength. And I may presume the same of their impartiality toward myself.

I am profoundly impressed with the conviction that there is a great moral distinction between the miracles of Christ and those of the apocryphal gospels and other sources, because the former have to be caricatured before the distinction can be lost. I am sorry that you do not perceive the difference, because I think it exhibits a sad triumph of bias over dispassionate judgment.

The same remark might also be made in reference to the manner in which you have slurred over the prophecies I have quoted. One might call it a failure honestly to read them, since what I have applied to John the Baptist you have criticised as if applied to Christ. Your prefatory remarks about the original meaning of prophecy sound suspiciously like Mr. Paine's, although I must give you credit for characterizing them in language less offensive to Christian ears than does that delicate writer. But I hope to take up the subject of prophecy at a future time, so I shall dismiss the subject for the present after reminding you that one of those prophecies which I quoted (Isaiah liii) by its lucidity and exact application to Christ overcame the Infidelity and lifelong love of sin in the person of no less a man than the witty and profligate Lord Rochester; and even Prof. F. W. Newman admits, after a labored attempt to explain them away, that "it still remained strange that there should be *coincidences* so close with the sufferings of Jesus foretold in it" (Phases of Faith, p. 197).

The "intelligent Hebrew" who happened so opportunely to be at your service to give you an "assurance" on the strength of which to contradict my reference to the Talmud is, I judge, scarcely so reliable an authority as the former Rabbi J. S. C. F. Frey, the author of a Hebrew grammar, a Hebrew, Latin, and English dictionary, editor of Vander Hooght's Hebrew Bible, etc., etc. He says, after quoting most of the prominent facts in the life of Christ, which are referred to in the Toldoth Jeshu (which was probably at one time a portion of the Talmud) and the Hebrew book Machril, "But these facts do not rest upon the Toldoth Jeshu and the Machril only; passages to the same effect are now to be found in both the Babylonish and the Jerusalem Talmuds, Vide Sanhedrim, Sabbath Avodah, Sarah, Masachteth Kallah, Sota Gittin, Zeror Hammor, and many other Jewish writings" (Judah and Benj. vol. i, page 214).

Before entering upon the third proposition I desire to rectify some mistakes you have made in your remarks about the revised translation of the New Testament. I think them perhaps profitable to correct, because I have seen several erroneous statements made about the "new version," as it is called in THE TRUTH SEEKER, and it may also save similar errors in our future theses. Those who state that there are thirty-two thousand different versions of the New Testament have no knowledge of the effect of ciphers placed on the right, and no regard for truth. Neither are there "fearful errors" in our present translation—not *one* "fearful" error. If the present revisers have expurgated the word hell, they have not in the slightest altered the teaching of scripture on the eternal punishment of the wicked, for that truth is not derived from a word. The Greek word *hades* means under-world, the place of departed spirits, whether in heaven or hell; it is the context which proves the locality. We have it upon the authority of the revisers themselves, or those authorized to speak for them, that there will not be a single fundamental difference between the old and the new translations. The English language has undergone great changes since 1611, and it is desirable that the word of God be translated into the language of to-day, not of nearly three centuries back. What objection to the Bible an honest critic can find from this when explained is more than I can imagine.

The elegant though Infidel historian Gibbon says: "The authentic histories of the actions of Christ were composed in the Greek language after the Gentile converts were grown extremely numerous. As soon as those histories were translated into the Latin tongue, they were perfectly intelligible to all the subjects of Rome, excepting only to the peasants of Syria and Egypt, for whose benefit particular versions were afterward made. The public highways which had been constructed for the use of the legions opened an easy passage for the Christian missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain. There is the strongest reason to believe that, before the reigns of Diocletian and Constantine, the faith of Christ had been preached in every province and in all the great cities of the empire. The rich provinces that extend from the Euphrates to the Ionian sea were the principal theater on which the apostle of the Gentiles displayed his zeal and piety. The seeds of the gospel which he had scattered in a fertile soil were diligently cultivated by his disciples; and it should seem that during the first two centuries the most considerable body of Christians was contained within those limits. Among the societies which were instituted in Syria none were more ancient or illustrious than those of Damascus, of Berea or Alleppo, and of Antioch. The prophetic introduction of the apocalypse has described and immortalized the seven churches of Asia, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Laodicea, and Philadelphia, and their colonies were soon diffused over that populous country. In a very early period the islands of Cyprus and Crete, the provinces of Thrace and Macedonia, gave a favorable reception to the new religion, and Christian republics were soon founded in the cities of Corinth, of Sparta, and of Athens. To these domestic testimonies we may add the confession, the complaints, and the apprehensions of the Gentiles themselves. From the writings of Lucian, a philosopher who had studied mankind and who describes their manners in the most lively colors, we may learn that under the reign of Commodus, his native country of Pontius was filled with Epicureans and Christians. Within fourscore years after the death of Christ the humane Pliny laments the magnitude of the evil which he vainly attempted to eradicate. In his very curious epistle to the Emperor Trajan he affirms that the temples were almost deserted, that the sacred victims scarcely found any purchasers, and that superstition had not only infected the cities but had ever spread itself into the villages and the open country of Pontus and Cithynia" (Gibbon vol. ii, chapter xv., pp. 357-360).

Such is the animated description by an author whose freedom from partiality toward Christianity none will deny, of the rapid spread of its doctrines, and this *nearly a century before the time of Irenæus*, whom you charge with being the probable originator of the four gospels. Can you persuade yourself that it was a possible thing that if there had not been in existence before his time the four gospels of Matthew, Mark, Luke, and John, he could palm them off on such a vast, varied, and critical assembly? For philosophers, senators, and men of rank and wealth, as well as the poor and illiterate, had embraced the doctrines of Christ in every part of the known world. Is it credible, in your judgment, that if before Irenæus they had never heard of or known the gospels in our New Testament, they would have received these and rejected others as spurious? There never was the slightest suspicion that these were not genuine, even by the opponents of Christianity. The Jews, Celsus, Lucian, Porphyry, Eunomius, Hierocles, never alleged that they were spurious, although they could have easily proved it if it were so, and although the proof would have been more disastrous to the faith of Christ than any other charge. The incredibility and impossibility of the charge is so great and so apparent to any one who investigates the circumstances that however honest you may be in your opinion, I am confirmed in my belief that were it not for the intense hatred of the human heart to the pure, though humbling, doctrines of the New Testament, the assertion that the gospels are not genuine would be dismissed as absurd, and, in fact, never would have been made. The transparent simplicity of Infidel faith in this regard is truly wonderful.

Why should you make such a charge against Irenæus? What are the facts upon which you base it? It is, in my opinion, a very discreditable thing to any cause if its support involves slanders against good men that are absolutely baseless, and I apprehend that you can obtain no further proof of this one than that you wish it were so, for it would afford a seeming plausibility to your argument. Hence until you prove that Irenæus was an unreliable and dishonest controversialist, the fact must remain very damaging to your argument that the man who was a disciple of a disciple of the apostle John, the writer of the fourth gospel, and who conversed with many who had personally known the apostles of the Lord, speaks of the gospels of Matthew, Mark, Luke, and John, and of the New Testament, exactly as Christians do in the churches to-day, accrediting them to the same writers, and deriving from them the same fundamental doctrines.

You allege Mosheim to prove that "it was a habit of the early Chsistians to attach great names to their writings in order to cover their want of merit or truth." But, as Paley observed, there was certainly very little eminence attached to Matthew, Mark, and Luke. Very little is said of Matthew, and that little would make him intensely objectionable to the Jews; the gospels never mention Mark or Luke, and neither of them, either in the Acts or Paul's epistles, are praised, but rather the reverse.

You acknowledge that the four gospels were in existence at the time of Irenæus credited respectively to Matthew, Mark, Luke, and John, and that he distinctly asserts it. I would like to copy his remarks. "We hav not received," he says, "the knowledge of the way of our salvation by any others than those by whom the gospel has been brought to us, which gospel they first preached, and afterwards by the will of God committed to writing, that it might be for time to come the foundation and pillar of our faith. For after that our Lord arose from the dead, and they (the apostles) were endowed from above with the power of the Holy Ghost coming down upon them they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the blessing of heavenly peace, having all of them and every one alike the gospel of God. Matthew, then among the Jews, wrote a gospel in their own language, while Peter and Paul were preaching the gospel at Rome and founding a church there; and after their exit, Mark, also the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter; and Luke, the companion of Paul, put down in a book the gospel preached by him. Afterwards John, the disciple of the Lord, who also leaned upon his breast, he likewise published a gospel while he dwelt at Ephesus in Asia." If, as you assert, this was the origin of the four gospels, how comes it that the upholders of the heresies, against whom Irenæus was so victoriously writing, did not immediately contradict him and expose that the four gospels came from former gospels, which, you say, Irenæus modified to form the present ones? They well knew that it would only expose them to ridicule to attempt denying the genuineness of the canonical histories.

In your list at which I glanced in the conclusion of my last letter you group among others Barnabas, Clement, Hermas, Polycarp, Ignatius, Papias, Hegesippus, Justin, and Melito as knowing nothing of the four gospels. How do they happen to quote from them? Translations of the remains of all of the above are preserved in the antenicene Library, a copy of which the reader may see in any public library. In quoting scripture, as was the general habit of the earliest Christians, they made no reference to the books, generally preceding the quotation as Paul does by the words, "It is written." Thus Barnabas quotes Matt. xx, 16, "Let us therefore beware lest it come upon us, *as it is written*, Many are called but few chosen." In a hasty glance I also noticed quotations from Mark and Luke which I have not preserved.

Clement was a companion of Paul, who refers to him in Phil. iv., 3, "with Clement also, and others my fellow-laborers." In his epistle to the Corinthian church he quotes many sentences found in our gospels, as I noticed in his second epistle to the Corinthians; chapter ii quotes Matthew and Luke; chapter iii, Matthew x, 32; chapter iv, Matthew xxii, 37; and many others, prefacing them as "Remembering the words of the Lord Jesus." He also by name refers to "the epistle of the blessed apostle Paul," written to that church. In the same manner Hermas quotes from Matthew, Luke, and John.

Polycarp also, in his epistle to the Philipians, quotes Matthew and Luke, introducing the quotations by "being mindful of what the Lord said in his teaching," and he refers by name to many of Paul's epistles—Philipians, Corinthians, Ephesians, Gallatians, etc. (chap. iii). In one place he says, "I trust that ye are well exercised in the *holy scriptures*, as in these scriptures it is said, Be ye angry and sin not; let not the sun go down on your wrath," which is found in the New Testament in Eph. iv, 26; and in another he says, "Whoever perverts the *oracles of the Lord* to his own lusts and says there is neither resurrection nor judgment, he is the first-born of Satan." Remember that this man was the teacher of Irenæus, whose testimony is as direct and pointed as anything that could be written on the subject.

The next whom you adduce as being ignorant of the four gospels is Ignatius, bishop of Antioch, being called to that office about forty years after Christ's ascension, and of whom tradition says he was one of the little children on which Christ placed his hands. He makes unacknowledged quotations from Matthew and John, refers to Paul, and quotes the epistles to the Ephesians by name. He also speaks of "fleeing to the gospel as the flesh of Jesus and to the apostles as the presbytery of the church;" and again, "But the gospel has somewhat in it more excellent, the appearance of our Lord Jesus Christ, his passion and resurrection;" and again, "Ye ought to hearken to the prophets, but especially the gospel in which the passion has been manifested to us, and the resurrection perfected." We speak nowadays of the law and the prophets, true as gospel, etc., by which we class together the five books of Moses as the law, the several books of the Old Testament prophecy as the prophets, Matthew, Mark, Luke, and John as the gospel. Ignatius evidently has the same meaning, and other writings very little later than his time prove the application.

"Neither did Papias," you say, but surely in this you are unfortunate. In the fragments of his writings which have been preserved to us I found the words, "Four Marys may be found in the gospel" (Fragment X., Antenicene Library). In another place he writes, "And John the presbyter also said

this, Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but, as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses: wherefore Mark has not erred in anything by writing some things as he has recorded them, for he was carefully attentive to one thing, not to pass by anything that he heard, or to state anything falsely in these accounts." Of Matthew he states (upon what authority I know not), "Matthew composed his history in the Hebrew dialect, and every one translated it as he was able." This conclusively refutes the assertion that Papias knew neither of Matthew or Mark, and I have no doubt but that, if we had all his writings, they would bring refutation to many statements which are now safely made in their absence.

After adducing Quadratus and Aristides you conclude with Hegesippus, Justin Martyr, and Melito. Hegesippus was a converted Jew, who traveled from Palestine to Rome and relates that "in every succession, and in every city, the same doctrine is taught which the law, and the prophets and the Lord teacheth," plainly meaning writings or histories about Christ. Hegesippus also refers to the history in the second chapter of Matthew, but of him as with Papias the merest fragment has escaped destruction.

Justin Martyr's works are replete with quotations from the gospels; in fact, as Paley has said, a complete life of Christ might be composed from the quotations he makes. Thus, "And then when Jesus came to the river Jordan, where John was baptizing, as Jesus descended into the water a fire also was kindled in Jordan; and when he came up out of the water, *the apostles of this our Christ have written* that the Holy Ghost lighted upon him as a dove;" and, "For the apostles in the memoirs composed by them, *which are called gospels*, have thus delivered it, that Jesus commanded them to take bread and give thanks." And in his apology to the emperor he describes a portion of worship in a Christian assembly in these words, "The *memoirs of the apostles* or the writings of the prophets are *read* according as the time allows, and when the reader has ended, the president makes a discourse, exhorting to the imitation of so excellent things."

I might include in this connection a writer whom you have omitted, Tatian, the pupil of Justin Martyr, who composed a harmony of the *four* gospels, calling it *the gospel by the four*, in Greek the Diatessaron. The pupil certainly knew of the *four* gospels if the master did not.

And lastly, Melito. Melito was quite a voluminous writer, but he is represented now by only a few detached sentences. One of his works was a treatise on the Revelation of John. Indeed he is thought by some to have been the "angel" of the church at Sardis referred to in that book. You have quoted from him yourself; had you gone a page further on in Eusebius you would have seen sufficient to have convinced you that Melito knew of the *New Testament*, the complete book, not merely the gospels. In a letter to his friend Onesimus he sends a carefully prepared catalogue of the *Old* Testament; if there was an *Old* Testament there must have been a *New* Testament from which it was distinguished (Eusebius, Eccl. Hist., p. 164).

I cannot but think that I have given under the circumstances what amounts to a conclusive proof that the gospels Matthew, Mark, Luke, and John, as we have them, are translations of originals as old as Christianity and rightly credited to the writers whose names they bear. And not only are they thus constantly referred to by orthodox Christians, but from Cerinthus, the contemporary of the apostle John, downward every heretic of the primitive church referred to them as authoritative and genuine writings.

Those who are familiar with the Hebrew and Greek assert that it is a moral impossibility that any of the Christian Fathers could have written the gospels on account of the style of the writers. The numerous Hebraisms in them prove that they were written by men of Jewish birth, and they are as unlike the writings of Irenæus as the style of Pope is unlike that of Cowper. I scarcely need pursue this line of proof further; you cannot but realize that it is of great weight.

But it does not need an elaborate historical examination to determine whether the gospels are the word of God. The soul that is anxious to find him is being as eagerly sought by the ever-living Savior. To such a soul the gospels have a proof and evidential value above what learning or research can exhibit; they prove themselves the word and truth of God as the sun proves itself his handiwork—by their own light. The book which, first awakening me from the careless indifference to the realization of my lost state, is made through the influence of the spirit of God to be the means of acquaintance with the Redeemer, and salvation through him, cannot be false. And when I know myself, the former slave of sin, delivered from it through his merits, the book that has been the instrument of this blessed revelation of God deserves my whole undoubting trust.

You have in a previous letter made a quotation from the edition of the apocryphal New Testament, published by William Hone, Ludgate Hill, London. Do you recall the story of William Hone and the result of this publibation? He was, sir, your prototype, for *thirty years an Atheist*, and he published this edition of the apocryphal New Testament for the same purpose that you keep it on your shelves—to discredit the true. Yet he, by the rich grace of the long-suffering God, was privileged to bear this witness: "When I found what an outcry there was against me on account of the apocryphal gospels, I set to work to read the canonical gospels, and oh what a flood of light burst upon me! And thus I became a convert to Christianity from conviction." On the fly-leaf of his Bible he wrote:

"The proudest heart that ever beat
Hath been subdued in me;
The wildest will that ever rose
To scorn thy word or aid thy foes
Is quelled, my God, by thee.

Thy will, and not my will, be done,
My heart be ever thine!
Confessing thee the mighty 'Word,'
I hail thee, Christ, my God, my Lord,
And make thy name my sign!"

But I fear I am making this letter too long; so as I have replied to such portions of the third thesis as you have taken up, I will draw my remarks to a close.

Very sincerely yours, G. M. MAIR.

Judge Comegys to the Bar!

Chief-Justice Joseph P. Comegys, Dover, Delaware,

MY DEAD SIR: It is astounding that a man holding the high office of judge in a high court of record in a neighboring state, in this enlightened age, should so demean himself and disgrace the office of trust and responsibility reposed upon him as to make the charge to a grand jury you are, in the public prints, reported to hav made. In reading it one would imagin your honor sitting at the head of some court of grand high inquisition, responsible, not to the people of free and enlightened America for their liberties, but to some ecclesiastical hierarchy of Europe during the middle ages, fiercely and jealously contending for power and prestige.

Children at play get angry and fight if but one of their number makes wry faces at the others. Does a man of character and intellect take offense at such trifles?

Let me answer my own question, sir. If the man is old, is in a state of imbecility or senility, he may be as angry as a child might be at some slight offense.

Tell, me, sir, I pray you, is religion so old or so young that it cannot bear to be laughed at? Is it the old imbecil or the teething babe that cries and screams at Mr. Ingersoll's comic faces?

In your charge, if you are correctly reported, you repeatedly speak of the Christian religion as the prevailing religion of your people, and say that as the prevailing religion it must receive the protection of the courts from all insults. This is monstrous. Hav you, then, a state religion in fact though not in name? Why is it that a religion which happens to be in the minority is not equally entitled to protection? If so, you hav very improperly emphasized the importance of a prevailing religion in its relations to the state. Majorities, especially religious majorities, are only too able to take care of themselvs. They play upon every superstition (the sad inheritance left us by our untutored ancestors) for their own protection and for the destruction of less thoroughly organized systems of religion, or of those of smaller numbers.

If, sir, after showing yourself to be a bitter partisan, and after having threatened to make the sentence of the court as severe as the law will permit upon conviction, you should so little regard your own honor and dignity as to preside at the trial of Mr. Ingersoll (if there ever should be such a trial), will not your honor suffer some little inconvenience in giving a legal construction to these words fully set forth in the bill of indictment for blasphemy found in the wee-bit state of Delaware against Robert G. Ingersoll, in the month of February and in the year of grace 1881, to wit, "notorious blasphemer," "respectable vagabondism," "to destroy the comforting influences of the Sabbath," "to undermine the assurances of faith and hope, the very pillars upon which religion rests," "to spread broadcast among us people blank, fearful doubt," "to extinguish every ray of light that may shine upon the trusting Christian's path of life," "in death even to the soul's eternal rest," "assurances of prompt and exemplary punishment which the honorable the court has expressed," "despised reviler," "impious rhetoric," "character of arch-blasphemer and reviler." These phrases will look lonely in a modern law-book. It would seem to me that the court will find it necessary to "coach" up a little on the star-chamber trials of Queen Mary's reign.

How did Mr. Ingersoll go to work "to destroy the comforting influences of the Sabbath?" What did he do to your Sabbath? Is it possible that he made the week one day shorter in the state of Delaware? If he left you your Sabbath—and I can hardly imagin him so mean as to hav taken it away with him, seeing he had no use for it—what did he do to its "influence?" What is the reason, if you really hav it, that it don't influence as much and as comforting as ever? What is the penalty for destroying the "comforting influences of the Sabbath" in your state?

Here is another very peculiar crime charged in this remarkable presentment against this "respectable vagabond"—attempting, I suppose with force and arms, to "extinguish every ray of light that may shine upon the trusting Christian's path of life." This must be equivalent to covering the state of Delaware with "a mantle of darkness." Of course it will be necessary to show where he got the darkness from to make the mantle of, and how much it required. I hav no doubt it will be shown in the end that he made it in six days out of nothing. He may, however, hav accomplished this hellish crime in some other way; perhaps he did it by putting out your luminaries. Naturally, in doing that, he would begin with the sun. Now, if he put out the sun, as he probably did, as charged substantially in this indictment, he is liable to like presentments in every state in our great Christian republic; the old world, lying in eternal darkness, will never miss the sun, and will no doubt save themselvs the expense of prosecuting this "notorious blasphemer and reviler." Still, in his "character of arch-blaspemer," he might attempt to escape on the technical ground that the crime of putting out the light of the sun must hav been committed on that luminary and not in the state of Delaware, and thus plead the want of jurisdiction, notwithstanding the great territorial jurisdiction of a judge of your state.

It is really a serious question whether the sun was in Delaware the same day Mr. Ingersoll was. The size of the state would seem to preclude even the possibility of the sun's being there; and Mr. Ingersoll himself, you know, is quite a large man?

On the other hand, the fact that even a learned judge is blinded would be circumstantial evidence against him, as it is only too apparent that two such luminous bodies would be altogether too much for you.

I had intended, sir, to write you at considerable length, but on glancing into the newspaper my mind has been wholly diverted from Mr. Ingersoll and this attack of the pigmies upon him by a much greater calamity likely to fall upon a helpless but faithful people, whom, perhaps, your grand jury, under the flaming words of bigotry, will indict some day as "respectable vagabonds."

Here is what appeared so painful to me: "New prosecutions of the Jews are to be apprehended in Russia. Russian official correspondents are openly inciting them by insinuating that the Jews are mediators between Internationalists abroad and the Nihilists in Russia as well as being concerned in circulating forged Russian bank notes made in London by Internationalists expressly for Nihilist purposes." So many crimes being charged show how necessary it is to find something that can be made to serve the purpose. The Russian government wants revenue.

The good work goes on, brother; the prevailing religion is being bravely protected from all insults by wicked and unprincipled men, who use the bad passions and superstitions of their fellows to extend and fortify their power.

I trust, sir, your zeal for souls will so much abate that you will spare Mr. Ingersoll's life, even though you deprive him of that sweet liberty which he has labored so hard to procure for the enjoyment of others in the years that are passing by.

Yours respectfully, MEMBER N. Y. BAR.

[*From the Mirror of Progress.*]

"My Opinion."

"I want to express *my* opinion." I am firmly convinced that every true Liberal is in favor of liberty and justice to all mankind, and who feels that

"Wherever wrong is done
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is surely done to him; and they are slaves most base
Whose love of right is for themselvs, and not for all the race."

I am further of the opinion that great men become very little when, like Benedict Arnold, they are bribed "by the logic of events," and desert their former good principles. Further, I incline to the opinion that he who can indorse a law enacted and enforced solely for the purpose of crushing out Liberal and Freethought publications, is not a reliable "leader" for Liberal people.

I am not in favor of the "*modification*" of the laws of the Inquisition or the Sabbath, but desire *repeal* rather. I am in favor of *the repeal of all tyrannical and unjust laws*, and the enactment of just laws in their stead. "There is not a man or woman in our League" (numbering 300 members), "who will say he," or she is not opposed to the bigot-proposed and bigot-executed Comstock law.

M. FARRINGTON.

Denver, Iowa, March 2, 1881.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, APRIL 9, 1881.

Reply to Mr. Mair's Eighth Letter.

MR. G. M. MAIR, *Dear Sir:* It becomes my cheerful duty to correct more of your errors and to again set you right where you are fault. I will with pleasure make known to you what seems to me to be the truth if you will only evince a disposition to embrace it as fast as you perceive its correctness.

I would gladly convince you of your error in thinking there is anything more striking and wonderful in the narrations of the miracles attributed to Jesus than to any others of the reputed miracle-workers of the world, for "I am profoundly impressed with the conviction," that there is no great moral distinction between the big stories told of him and those of Zoroaster, Christna, Buddha, Apollonius, and all the others. I see no more evidence of truthfulness or divinity in the exaggerated and wholly impossible story that the devil took Jesus on his back and carried him on to a very high mountain, where he showed him all the kingdoms on the opposite side of the globe, than in the stories of Christna and Buddha and the conflicts they had with powers of evil. The very fact that is now well understood that the old ideas of the existence of devils and demons were simply unfounded mistaken conceptions, and that nothing of the kind has a real existence, only proves the utter falsity of the miracles attributed to Jesus, who was said to cast out such great numbers of devils, who were the causes of many of the diseases he cured, such as insanity, fits, epilepsy, etc. Physicians now understand the nature of diseases well enough to know that devils have no connection with them, and that there are no devils. If there are no devils, Jesus did not cast them out, and the stories of his miracle-working are false.

I can but feel sorry that my appreciation of your quotations of the prophecies which you gave is not more satisfactory to you, but I took as correct a view of them as possible. Of course I knew that the quotation from Isaiah about the voice of him that crieth in the wilderness was interpreted to apply to John the Baptist, but inasmuch as you were giving the passages from the old prophets which you conceived referred to Jesus I had good reason to suppose you included that with the others. I am quite willing you should have it as you wish, but the language, whether a prophecy or not, is so vague that it applies to one about as well as to another. I by no means feel offended that you have an astute suspicion that my remarks on prophecy sound like Paine, and were you correct I cannot see that there would be anything wrong in it, but your imagination again leads you astray. I did not refer to Paine, though of course, I am proud to say, I read him years ago.

Before leaving the subject of prophecies let me call your attention to their great uncertainty as evinced by that prediction attributed to Jesus respecting his second coming, when he said, "Verily I say unto you this generation shall not pass away till all these things be fulfilled," and, "There be some standing which shall not taste of death till they see the son of man coming in his kingdom." This prophecy of Jesus was never fulfilled; not only that generation passed away, but nearly nineteen hundred years have passed away, and the prediction still remains unverified.

I must again correct you in the matter of the Talmud making reference to Jesus; it does refer to Jeshu, but not to the Jesus of the New Testament. But even if the Talmud had the name of Jesus in it, being a later production than the time of Jesus, it would be of no special value.

I will not contend with you as to how the late translation of the New Testament corresponds with that of two hundred and fifty years ago. As neither of us has seen the new we are hardly prepared to talk of it intelligently. You show, however, that the later translators have adopted *hades*, the Greek word for *hell*, as the idea of hell itself is Grecian or pagan. Your confession that God's language needs revising and adopting to modern times shows that it is necessarily not immutable and perfect, but requires amending like a human production. Whether these changes are calculated to increase the respect and confidence in the so-called word of God remains to be seen. So far, however, as the word *hades* being more modern or familiar to the masses than *hell*, you mistake; it is far less so, and thus the excuse you offer for the changes that have been made is evidently untrue; but in this your statement is much like others of your arguments and representations.

You seem to regard it as quite a point to show by certain writers that such a sect as Christians existed in the first and second centuries. It was wholly unnecessary for you to quote extensively from anybody for that purpose. I have not denied that such a sect existed in those centuries, and have asserted it. That is a very different thing from a historical proof of the existence of Jesus. The mere fact, however, of the existence of a sect of people called Christians falls far short of proving their origin. How they originated is still a debatable and unsettled question. It is my belief that they were a result or outgrowth of the Essenes, the very religious sect which Josephus and Philo clearly show earlier existed in Judea, and who probably were connected with a very similar sect, the Therapeuts of Egypt. The most striking similarities existed between the doctrines and teachings of the Therapeuts, the Essenes, and the Christians. I have given you a few instances where the language of the New Testament, including the words and doctrines attributed to Jesus, bears a striking resemblance to the language and teachings of the Essenes. I can give you fifty more of these instances if you desire it. Here we find the probable source of some of the numerous gospels which had an existence more than a century earlier than anything contained in the four gospels attributed to Matthew, Mark, Luke, and John. There were several of these earlier gospels, one of which was called the gospel of the Egyptians; but they are lost, and little or no trace is left of them. Eusebius, the first Christian historian, seemed to believe in an Egyptian origin of the gospels. By referring to his Book II. chapter xvii, it will be seen that he gives the opinion that the Therapeuts were Christians and their ancient writings were gospels and epistles. He again asserts that the religion published by Jesus Christ is neither new nor strange.

I do not say there was not in the first century a person called Jesus. The name was a common one, said to be of the same import as Joshua or Josh, and was borne by many. There might have been a Jesus who was the son of the wife of a carpenter by the name of Joseph, and if it was so it was only a very natural circumstance; but unfortunately there is no corroborative proof that even this was the case. There is a great deal of vagueness, a great irregularity, a great uncertainty, in the chain of the story, as the ablest students and writers on the early history of the church inform us, and it would be but simple honesty on your part to admit it.

This person Jesus might have been a very religious individual—there were many such in those times—and after he quitted the carpenter business he might have strolled about the country and occupied himself in talking to those who would listen to him. This, if so, would be nothing unnatural, for hundreds of such characters have risen in all ages of the world. This man might easily have had some personal followers who went with him from place to place, and looked upon him as a prophet or teacher. All this might have been true, for very similar men with followers of a similar character have existed in the world before and since the alleged time of Jesus.

Yes, all this might easily have been true, and not a supernatural or even a marvelous incident occurred in the whole time. But what I insist upon is that there is no historical proof that this Jesus story is true. It might have been so; it might not. One thing is very true, in my belief—that all the supernatural part of the story was a later invention. The immaculate conception, the visit of the angel Gabriel and the Holy Ghost to the Virgin, the interview with the devil, the miracles, the changing of water into wine, the raising to life of dead persons in the state of decomposition, the healing of the lame, the lepers, and the blind, were all a later addition. I will repeat that there is no gospel or story in existence to show that the immaculate conception, the miraculous paternity, the miracles of Jesus, or his physical resurrection were ever mentioned or alluded to before the second century. The epistles of Paul, who had a great deal to do with founding the sect of Christianity, and which epistles are admitted by the ablest students and writers to be much older than either of the canonical gospels, never asserted or alluded to the immaculate conception, the raising of people from the dead, the impossible miracles of Jesus, nor to his physical resurrection. All this was gotten up in the second century and added on to the older story. If you can produce any gospel or epistle that can be shown to have existed before the second century that even hints at the Holy-Ghost-overshadowing business, Jesus and the devil flying through the air together, the astounding miracles of wine-making and reanimating decomposed bodies, and Jesus's physical body going up to heaven, I especially ask you to furnish it.

The fact that these miraculous and impossible features of the story were unknown to Peter and Paul and all who lived at their time, but were invented and added a century later, is most damaging, and utterly destroys the authenticity and reliability of the entire story. What confidence can be had in any old myth of that kind which has been tinkered up, mended, and worked over in that way? Yes, if you can produce a gospel that you can prove was written or existed in the first century that contains aught of the miraculous conception, of the great miracles, and of the physical resurrection, I particularly request you to produce it. If you cannot, I call upon you to throw up the sponge and make no farther claims for the divine authenticity of the story. Anything that so plainly shows the trickery of designing bishops and priests will hardly pass for the work of the Eternal Ruler of the universe. Please consider the importance of this subject, and not pass it ever lightly.

Although you can find here and there a passage in the writings of what are called the apostolic Fathers and the early Fathers that bears some resemblance to passages in the canonical gospels it is no proof that those canonical gospels existed in the first century or before the latter part of the second century. That there were gospels, stories, or legends older than the four now in the New Testament is a matter of no doubt. That the first three of the New Testament gospels were compilations made up from those older, indefinite, and unreliable legends, of which a trace is scarcely left, and that the fourth gospel is a fabrication, there is little doubt. If, then, these New Testament gospels are not the originals, but were made up of the older legends and stories which were floating about the country from mouth to mouth, being modified and changed, as such stories and legends must inevitably change in course of a century, how unreliable it becomes as an authority, and how wrong to compel the world to accept it as the word of God! If it really turns out that Matthew, Mark, Luke, and John did not write the gospels named after Matthew, Mark, Luke, and John, what an imposition has been practiced upon the world, and how wrong to demand that ignorant, unlearned people shall be made to think they must go into eternal torture—whether called *hell* or *hades*—if they do not accept it without a doubt or word of dissent!

You insinuate that I made a charge against Irenæus. This is scarcely just. I charged him with nothing save that he was the first man to allude to our four gospels of Matthew, Mark, Luke, and John, or who seemed to know anything about their existence, and that not before the year 170. I do not say he wrote them or compiled them, nor that he did not. I simply say he was the first to mention them, so far as we have any record, and I cannot let you escape from that. How reliable he was, and how far his theory was with the gospel story, or rather how contradictory and unreliable the whole affair is, may be seen from the fact that in the first three gospels the presentation is made that the ministry of Jesus lasted one year, or, at the farthest, a year and a half, and that the death of Jesus took place when he was thirty-one years of age, while the gospel ascribed to John makes the ministry last from four to seven years, thus changing the death of Jesus to a later period, while Irenæus held and taught that the ministry of Jesus continued for not less than twenty years, and that he lived to be fifty years of age, and he one of the truthful early Fathers to whom you would have me pin my faith as wholly reliable. This is an exemplification of the untruthfulness of the whole story. It just amounts to this: If the extent of the ministry, as given by Matthew, Mark, and Luke, or those who wrote in their name, is correct, that of John is incorrect—false; but if these can be hocus-pocused into apparent harmony, what are we to think of Irenæus, who insisted that the ministry lasted twenty years? Could he be honest, or was he ignorant? What avails it if it is claimed that he knew Polycarp, who knew John, who knew Jesus? If that was true, and what they were writing about was true, there ought to have been more harmony in their stories. Ah, the whole thing is a most unreliable jargon. The reasons which Irenæus gave why there should be just four gospels and no more—because there are four corners to the earth, four spirits, and four-faced cherubim, etc.—I repeat, was most frivolous; and in this day no person capable of using such arguments would be called honest. His quotation from the gospel of John, when he says, "John related the words of the Lord concerning the times of the kingdom of God; the days would come when vines would grow, each with ten thousand shoots, and to each shoot ten thousand branches, and to each branch ten thousand twigs, and to each twig ten thousand clusters, and to each cluster ten thousand grapes, and to each grape which is crushed will yield twenty-five measures of wine," when there is nothing of such nonsense in John or either of the other gospels, rather looks as though Irenæus was not over honest, or not a man whose word or statements could be depended upon. He may have made that quotation from some of the gospels not handed down to us, of which Mosheim informs us there were many, "full of pious frauds and fabulous wonders which were composed by persons whose intentions were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all. Productions appeared which were imposed upon the world by fraudulent men as the writings of the holy apostles." This quotation from Mosheim gives a clear view of the business of gospel-writing and how little reliance is to be placed upon it. That the four gospels ascribed to Matthew, Mark, Luke, and John were largely gotten up in this way there is little room to

doubt. That they were not the original stories is most true.

Your effort to show that some of the apostolic and early Christian Fathers quoted from our four New Testament gospels does not escape my notice; but I cannot concede to you the spirit of strict honesty in this effort. Although a few of the quotations and allusions made before the year 170 bear a similarity to some of the passages in our four gospels it only proves that these four gospels were made up of the older but lost gospels. I must repeat that the four gospels of Matthew, Mark, Luke, and John as they stand in the New Testament were unknown to the apostolic Fathers and the Christian Fathers before the time of Irenæus; nor is there the slightest proof that they mentioned them or made any quotations from them. That they had seen some of the lost gospels and were familiar with the legends about Jesus I will not deny, the same as the Swiss people to-day are familiar with the mythical story of William Tell and the children of Europe and America with the exploits of Robinson Crusoe.

That there is no proof that one of the so-called apostolic or early Christian Fathers named in my last knew anything of the gospels of Matthew, Mark, Luke, and John, as they stand in the New Testament. I have the able and positive authorities before mentioned, which are far more conclusive than your quotations of similar passages from uncanonical and unknown gospels. Your own admissions that Paley said there was very little eminence attached to Matthew, Mark, and Luke, that very little is said of Matthew, that the gospels never mentioned Mark or Luke, is also conclusive in the same direction. If the so-called four evangelists were chosen to be God's historians, and they were inspired to write the whole truth and nothing but the truth, they assuredly should not have been so lightly esteemed nor so thoroughly ignored. Had these gospels existed and been regarded as the church now regards them the apostolic Fathers and the early Christian Fathers would certainly have alluded to them instead of quoting from the old legendary gospels, which never formed a part of the canon and were soon utterly lost.

Among the lost gospels may be named the gospels of Paul, Peter, the Hebrews, the Egyptians, the Syrians, the Scythians, Perfection, Philip, Andrew, Bartholomew, Eve, Matthias, Judas Iscariot, Apelles, Barnabas, Harmony or Basilides, Cerinthus, Encratites, the Gnostics, Hesychius, Helkesaites, Justin, James, Jude, the Lord, Lucius, Lucinus, Manes, Merinthus, Simonides, Thaddeus, Tatian, the Gospel of Truth, the Gospel of Life, the Eternal Gospel, etc. What are called the apocryphal gospels are still more numerous, and in the aggregate make a formidable array. You have the right to believe that all of them or that only a part of them were written by God or by his direction. You have the right to pick out four of them and say these four are the genuine word and work of God, and all the rest are the work of the devil, if you choose to; but I shall not join you; I look upon all of them as the work of men and am fully of the opinion that God did not occupy himself about any of them. If he had any partiality for any particular four of them, it is very singular that he should have allowed them to be kept in obscurity for a century and a half, allowing the apostolic and Christian Fathers to make quotations from the uncanonical or devilish gospels. Far better is the truthful ground that he had nothing to do with any of them.

The great discrepancies and contradictions between our four gospels, particularly between John and the other three, is very damaging to the idea that they could have been dictated by the same truthful being. We have seen that John makes the mission of Jesus continue four or five times as long as do the other three; he represents Jesus as visiting Jerusalem several times, while the others admit of only one visit; he gives an entirely different set of miracles from the others; he has little to say about the parables of Jesus which Matthew and Luke dwell upon so largely; he makes Jesus give long, wordy, metaphysical sermons, wholly unlike the other story tellers, and presents a materially different character. That they did not all emanate from the same brain is most evident. That taken all in all they are an incoherent, incongruous, incompatible, contradictory mass of improbable and unproved absurdities is equally clear.

I will use a little space with one of my important authorities to show that none of the Fathers before the year 170 mentioned the four canonical gospels which form the most important part of the New Testament. Prof. F. W. Newman of the London University, the admitted author of "Supernatural Religion," one of the ripest scholars of our age, has made more thorough investigations in this direction than any other man, and his conclusions are entitled to the greatest confidence. He takes up the apostolic and Christian Fathers one by one, gives the quotations they made from uncanonical gospels, tells what they said upon the subject, arriving conclusively to the decision that up to Irenæus they knew nothing of our four gospels. I would gladly make citations from him and give his conclusions after exhaustively treating each of the Fathers and early writers, but space will not admit of it.

To Clement of Rome and the writings accredited to him he devotes thirty pages octavo, of close print, in which he shows many quotations not in the canonical gospels, but none taken from them. He closes with the admission of Tischendorf that there are no indications of an acquaintance with the canonical gospels.

To the epistles of Ignatius sixteen pages are devoted; he finds quotations which were the common property of the oral legends, but says in no case is there any written source indicated from which these passages are derived. He closes by saying: "The anonymous quotations of historical expressions of Jesus cannot prove the existence of one special document among many to which we may choose to trace it. This is more especially to be insisted on from the fact that hitherto we have not met with any mention of any one of our gospels, and have no right even to assume their existence from any evidence which has been furnished."

Justin Martyr—one hundred pages are devoted to this Father, including his writings in the Greek in which he wrote them, with the quotations which he made from the lost gospels, prominent among which the professor mentions the Gospel of Nicodemus. In the closing paragraph he says: "It is not necessary, however, for the purposes of this examination, to dwell more fully upon the question as to what specific gospel now no longer extant Justin employed. We have shown that there is no evidence that he made use of any of our gospels; and he cannot therefore be cited even to prove their existence, and much less to attest the authenticity and character of records whose authors he does not once name. On the other hand, it has been made evident that there were other gospels, now lost, but which then enjoyed the highest consideration, from which his quotations might have been and probably were taken."

To Hegesippus eight pages are given, and with no better results. The concluding remarks are these: "Tischendorf, who so eagerly searches for every trace, real or imaginary, of the use of our gospels and of the existence of a New Testament canon, passes over in silence, with the exception of a short note devoted to the denial that Hegesippus was opposed to Paul, this first writer of Christian church history, whose evidence, could it have been adduced, would have been so valuable. He does not pretend that Hegesippus made use of the canonical gospels or knew of any other holy scriptures than those of the Old Testament; and, on the other hand, he does not mention that he possessed and quoted from the gospel according to the Hebrews. Nothing is more certain than the fact that, in spite of the opportunity for collecting information afforded him by his travels through so many Christian communities for the express purpose of such inquiry, Hegesippus did not find any New Testament canon, or that such a rule of faith did not yet exist in Rome in A. D. 160–170. There is no evidence whatever to show that Hegesippus recognized any other evangelical work than the Gospel according to the Hebrews, as the source of his knowledge, together with tradition, of the words of the Lord."

To Papias twenty-eight pages are devoted, and at the close he writes in this way: "Whatever books Papias knew, however, it is certain from his own express declaration that he ascribed little importance to them, and preferred tradition as a more reliable source of information regarding evangelical history. 'For I held that what was to be derived from books,' he says, 'did not so profit me as that from the living and abiding voice (of tradition).' If, therefore, it could even have been shown that Papias was acquainted with any of our canonical gospels, it could only have been with the accompanying fact that he did not recognize them as authoritative documents. It is manifest from the evidence adduced, however, that Papias did not know our gospels. It is not possible that he could have found it better to inquire, 'what John or Matthew, or what any other of the disciples of the Lord . . . say,' if he had known of gospels such as ours actually written by them deliberately telling him what they had to say. The work of Matthew, which he mentions being, however, a mere collection of discourses of Jesus, he might naturally inquire what the apostle himself said of the history of the Master. The evidence of Papias is in every respect most important. He is the first writer who mentions that Matthew and Mark were believed to have written any works at all; but whilst he shows that he does not accord any canonical authority even to the works attributed to them, his description of those works and his general testimony come with crushing force against the pretensions made on behalf of our gospels to apostolic origin and authenticity."

To the Clementines twenty-eight pages are accorded, and the learned author decides emphatically that the Homilies which "never name or indicate a single gospel as the source of the author's knowledge of evangelical history, whose quotations of sayings of Jesus, numerous as they are, systematically differ from the parallel passages in our synoptics, or are altogether foreign to them, which denounce the apostle Paul as an impostor, enemy of the faith, and disseminator of false doctrine, and therefore repudiate his epistles, at the same time equally ignoring all the other writings of the New Testament, can scarcely be considered as giving much support to any theory of the early formation of the New Testament canon or as affording evidence even of the existence of its separate books."

After a brief treatment of the epistle to Diognetus he decides that it affords no proof even of the synoptic gospels, "for it is admitted that it does not contain a single direct quotation from any evangelical work."

So I might continue on and give his most damaging decisions after fully examining the writings of Basilides, Valentinus, Tatian, Dionysius of Corinth, Melito of Sardis, and many others, and how he found no proofs that any of them ever saw or knew aught of any of the canonical gospels, so called; but it would virtually be a repetition of what has already been said, and my prescribed space is occupied.

Some one hundred and sixty pages are employed in an examination of the fourth gospel, and glad would I be to give many pages of the author's most sensible conclusions, but I cannot do so for want of room. He makes clear the great dissimilarity and disagreement between the fourth gospel and the other three, and finds much proof that it was not written till the latter part of the second century, and finds none whatever that it had an existence at an earlier day.

More than two hundred pages are used in a careful examination, analysis, and comparison of the book of the Acts of the Apostles; and the learned author finds the work not only anonymous, but to have been written at a much later date than when the events therein related are said to have occurred. He finds many contradictions and utter absurdities, and that its profuse display of impossible miracles adds no proof to the claims of supernatural religion. As the book was wholly unknown till the latter part of the second century, it is very safe to conclude that it was not written by Luke nor any of the apostles, nor even by any one who knew the apostles. As a history, or as a proof of the claims of the four gospels, it has no value whatever.

The views and conclusions of Prof. Newman are coincided with by W. Rathbone Greg in the "Creed of Christendom." Probably two men of sounder minds and more thorough investigations into the claims of supernatural religion have never lived. Their learning, candor, and ability give their examinations and conclusions great merit and force. They are compelled in the light of truth to decide that the four gospels of the New Testament were not written by the persons nor at the time when they are pretended to have been written, and that there is nothing to justify the great reverence and credibility which has been accorded them. Judge Waite, in his new work, arrives at the same conclusion, and clearly shows that the apostolic Fathers and the early Christian Fathers knew nothing of the books composing the New Testament, save a few of the epistles of Paul, and perhaps one of Peter; that the gospels which were known and used by these Fathers and all the early Christians were lost, and that those we now have were produced by later hands and brains. And being wholly anonymous, compiled from the legends and traditions that had had but a precarious existence, and being arranged by those who neither knew Jesus nor the apostles, there is no reason why they should be accepted as truthful history or as a record of the performance of miracles.

The great fact cannot be lost sight of that the story of Jesus, of his miracles, life, death, resurrection, and ascension, is involved in deep doubt, in inextricable confusion and uncertainty; from all of which it is most clear that the credulous believers of the gospel story have beeen decidedly wheedled and greatly imposed upon. It is emphatically not what it pretends to be.

It matters nothing whether Hone changed his views or not, or whether he had any. His early or late opinions cannot change the unreliable character of the New Testament a particle. He was unable to detract from its strength or to add to its weakness. Men of great and small caliber have so often changed opinions in all conceivable directions that his case need not excite much wonder.

Your attempt to show that nobody but a Jew could write the four gospels strikes me as being very weak—much like the claim often set up that the books must be divine, as no man has been capable of writing such productions. There is nothing in them that an ordinarily smart man of any nationality could not write. If you can see anything in them calling for special veneration, your sight is better than mine. But some people admire fiction more than truth.

Your paragraph of pious talk about the soul's anxiety to find a living savior, and perceiving in the canonical gospels such confirmation of their truth, I will let pass for what it is worth. Should I detract even but little from it, nothing would remain.

Not having room now to take up the subject of how the canon of the New Testament was settled, nor to introduce our fourth thesis, I subscribe myself,

Sincerely yours,

D. M. B.

Communications.

Thoughts on Religion.—Continued.

BY AN INVALID, AT THE NEAR APPROACH OF DEATH.

CONTAINING A BRIEF REVIEW OF GOD'S DEALINGS WITH MANKIND AS GIVEN IN THE BIBLE, INCLUDING THE FALL, THE FLOOD, THE TOWER OF BABEL, GOD'S PECULIAR PEOPLE, THE JEWS, THE NEW DISPENSATION, WARS BETWEEN MOHAMMEDANS AND CHRISTIANS, CHRISTIANS PERSECUTING EACH OTHER, SCIENCE AND RELIGION, WITH SOME SUGGESTIONS AS TO A BETTER WAY.

I now proceed to a consideration of the assertion that the Bible makes God a stupendous failure. And you will please bear in mind that I do not assert God to be a failure, for I cannot conceive how mortal man can know of God, his knowledge, power, or attributes. I merely say that the Bible account makes him a failure. By that book we are taught that God is a self-created, omnipotent, and omniscient being, infinit in his attributes of power, knowledge, justice, love, mercy, etc. Therefore he was not only able to accomplish just what he chose, but was so constituted that the final result of everything was plainly visible to his omniscient perception before the first act of creativ power was accomplished. Every thought, word, and deed of every person who might be called into existence from the beginning to the end of time must hav been plainly seen and definitly understood. For a being with these powers and attributes to do anything that would need any correction or in any manner prove a failure would be simply impossible.

Well, what do we find? That he created the world, also the heavenly bodies, animals, and man, everything. "And God saw everything that he had made, and, behold, it was very good." But almost the first act of the man and woman was to do that which made them and every one else bad—so very bad that all merited eternal punishment; and the first man born was not only a murderer, but a fratricide. Mankind grew and multiplied and became very numerous. But it would seem that they grew in iniquity as well as in numbers, until about sixteen hundred and fifty years had passed, when it would seem that they became so wicked that God could not endure them any longer. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." What should the Lord do in view of such a situation? What he *should* hav done we will not tell, but what he *did*. And the Lord said, "I will destroy man whom I hav created from the face of the earth; both man and beast, and creeping thing, and the fowls of the air; for it repenteth me that I hav made them." This, of itself, would seem sufficient to prove the assertion that the God of the Bible is a failure, for, if he is infinit, he would not hav made so grievous a mistake that he would be sorry and repent. This, however, is only the beginning, for right there he seems to hav changed his mind. What! the great omniscient deity change his mind! Yes, for "Noah found grace in the eyes of the Lord," for he was a "just man and perfect, and walked with God." So it would seem that in order to replenish the world with a better race that he could tolerate, God saved Noah and his family, with enough of the animals, birds, and creeping things to begin again. This man being "just and perfect in his generation," it would seem there need be no danger of failure this time—that God would be relieved from the danger of repentance and sorrow, and man from punishment here or hereafter.

How strange, then, that this just and perfect man should—almost the first thing recorded of him after the flood—be guilty of getting intoxicated and acting indecently! This perfect man, whom God had saved from all others to raise up a better people, how humiliating that he should be the one to introduce drunkenness into the world! It may be said, as an excuse for Noah, that he knew nothing of the intoxicating qualities of wine; and as probably none had ever been made before, he was not blamable.

Admitting this to be the case does not confute the assertion that the Bible makes God a failure; but, if anything, it strengthens it by placing it on God alone, for he, by reason of his foreknowledge, knew all about it before he changed his plan of destroying all by the flood and saving Noah because he was just and perfect.

When we contemplate the amount of poverty, crime, and misery that now exist in consequence of intemperance, it is hardly in accord with God's infinit wisdom and love that he could hav known all this, had the supreme control of all things, and so ordered events that it were possible for such a situation to be the result.

God having blessed Noah and his sons, and told them to multiply and replenish the earth, they did so; and after about a thousand years they "found" the plain of Shinar, and resolved to build a city and a tower, "lest we be scattered abroad upon the face of the whole earth." So they began to build the Tower of Babel, their object in building it being to prevent being scattered. God, in order, to scatter them, confounded their language. And why did God do this? Because he wished to restrain them, for in the language of the Bible, "And now nothing will be restrained from them which they hav imagined to do." The reason for this dispersion of mankind is not definit, but appears to be that if the people remained united God could not control them. This seems to be the origin of another difference—a conflict between rebellious man and his maker.

After this God called Abram, who, from the birth of Isaac and the covenant made with him, was changed to Abraham, and became the father of God's peculiar chosen people. For notwithstanding Noah was saved from the flood because he was a "just man and perfect" for the purpose of replenishing the earth with a better people, man had by this time become so perverse that the account givs us to understand God gave up the idea of having all people good, and chose a few who he would hav as his own, who should be under his especial care and supervision for his own glory. The account of his dealings with this people of his choice is long, and presents a catalog of inhumanity, consisting of wars, murders, deceptions, falsehoods, and final failure, such as is nowhere else recorded in the history of the world, for, after all God's efforts in their behalf, they were and would continue to be a perverse, stiff-necked, and rebellious people.

Then what should be done? God had made man perfect, sinless, and he had fallen. Of the millions that had lived, only two were without sin, and they only for a very short. An attempt had been made to regenerate the race by drowning all except one family, and that had failed. Then an effort was made to hav only a few that should glorify their creator by obedience to him, and even this could not be accomplished.

About four thousand years in the history of the world had passed, and this was the situation—a succession of failures sufficient to discourage everything but deity himself. And now the Bible reveals a scheme for the redemption and perfect happiness of all mankind, both here and hereafter—a scheme that in some not very clearly defined manner should embrace all who had previously lived, as well as those who might liv in all future time; a sacrifice that should be an atonement for the sins of the whole world and effectually propitiate and appease the wrath of the creator toward the creatures of his creation. This was nothing less than the giving of a part of himself to satisfy the wrath of himself that he bore toward mankind for doing just what he foresaw they would do before he breathed the breath of life into Adam and he became a living soul. A sacrifice so great as this, embracing all the infinit benevolence and love of deity, certainly should be effectual and assure the eternal happiness of all.

Now the great question among Bible religionists is, Has, or will, this very desirable object of the salvation of all mankind proved effectual? On this point they hav differed, and do differ, so radically that there seems little hope of reconciliation. Man's free will, and God's decrees, with a great number of other knotty questions that learned biblical expounders hav made more foggy and less understood, irritate and divide mankind.

At the coming of Christ an era of peace and good will was to dawn upon the world. He was the lamb of God that taketh away the sin of the world, and yet he himself said that he came not to bring peace but a sword, etc., together with a great many other vague and contradictory ideas that only serve the very convenient purpose of enabling different religious sects to play a great variety of tunes on that same old fiddle.

One prominent feature of this new dispensation was to revive in a more virulent form a question that for hundreds of years had been the chief cause of contention between God's chosen people and the idolatrous nations that surrounded them; this was the question of monotheism and polytheism. Previous to this the contest had been as to whether there was one true and living God, or whether there were many that might be worshiped by proxy or by paying adoration to some tangible object that was supposed to represent deity. But now the question became intensified by the introduction of this new theory that there were three live Gods in one. And here I will again call attention to the terrible inconsistency of reasoning, thinking beings having such prolonged contests over a matter that is past finding out.

About three hundred years after the birth of Christ the Roman empire, then under the Emperor Constantine, adopted Christianity as the national religion. Previous to this, although paganism prevailed, it had been the policy of Rome in conquering the world, to leave each nation to the enjoyment of its religious opinions. During these three hundred years Christianity had increased rapidly, and sects had already begun to multiply. The question of deity was not well settled. Some thought it absurd that God could hav a mother. Others thought that he not only had a mother, but that she was a part of the godhead. But probably what more than anything else served to unite them on this matter was the appearance of Mohammed and the fearful meteoric splendor with which Mohammedanism flashed over the world. This was about six hundred years after Christ.

Mohammed adopted monotheism—the one living God Allah—with the doctrin of God's absolute decrees, and predestination. War was the means of propagating this doctrin, and the motto was, "The Koran or the sword." The Christians met them with the doctrin of a triune God and a contest for the possession of the holy sepulcher and the city of Jerusalem, where Christ was crucified. In about one hundred and fifty years the Saracens were masters of the greater portion of the then civilized world. The Christians retained possession of Rome, but from Central Asia to the Atlantic the Mohammedans had taken all the other important cities. The world was deluged in blood, and all because mankind could not agree as to whether the godhead was composed of one or three persons. The world had fought to death its prosperity. The dark ages came on, but the fight still for a time went on until probably from sheer exhaustion more than anything else it ceased.

Does this look like peace on earth and good will toward men? Was it necessary for mankind to suffer all this as a result of the new dispensation? Can it be that God foresaw all this as a result of the mission of the prince of peace? Was it or was it not another failure?

But the end of this matter was not yet. As the world began to outgrow the effects of the conflicts between Mohammedans and Christians, differences between Christians began to arise and multiply, until all the horrors of the Inquisition prevailed and spread and multiplied until a cry of anguish must hav arisen that startled the world more than the star of Bethlehem. This was simply the torturing of Christians by other Christians, the greatest matter of difference seeming to be an infallible Bible or an infallible pope. Catholics burned and turtured Protestants, and Protestants did the same to Catholics with all the malignant ingenuity that they could invent, and all in the name of Jesus, "the lamb of God that taketh away the sin of the world."

Will intelligent and truthful people tell us that Christianity makes its votaries good, charitable, benevolent, love one another, etc., when it caused Christians to perpetrate all these horrible cruelties upon each other? Perhaps we shall be told that they were not true Christians or they would not hav done such things. If they were not true Christians then they could not be found, for these horrible things were practiced more or less by all who professed Christianity.

And as we follow the history of religion down to the time when America became known and began to be settled, we find the same spirit of bigotry and intolerance in a modified form came with them. The Puritans who settled New England fled to the wilds of America that they might escape persecution and enjoy their religion unmolested; but did they accord the same rights to others? No, not at all! Their laws and their acts went so far as to perpetrate the same acts of barbarism that had occurred in Europe, but happily only few in number when compared with those that had been enacted there.

A few were burned, some hanged, and others banished. And two hundrd years or a little more brings us down to the present.

Nearly nineteen hundred years hav passed since, according to the Bible, this new dispensation that was to bring peace on earth and good will toward men; and although I hav only very faintly, and in a hurried and desultory manner, portrayed some of the dark and cruel history of the effects of religion in those times, yet it is enough, yes, one would think more than enough, to justify the assertion (viewed in the light of the Bible and history) that God is a stupendous failure.

This last great and magnanimous act of God in giving a part of himself to appease his wrath in order that mankind might all be saved from eternal perdition results in this, that notwithstanding all the sufferings that living humanity has endured, according to the present liberal orthodox Christian standard, only a few are saved from that future eternal punishment where "the smoke of their torment ascendeth forever and ever." I know there are some who try to prove from the Bible that there is no hell; they might just as well try to prove there is no heaven; they could do it just as easily; and the only reason they do not is because they do not wish to. On the principle that sectarians hav proved and still prove to their own satisfaction just what they choose to it might be done.

In answer to the question whether all or only a few are saved, who should know better than Christ? When asked, "Lord, are there few that be saved?" he answered, "Strive to enter in at the strait gate; for many shall seek to enter in and shall not be able." And, again, in another place, evidently referring to the same thing, he said: "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." This is the foundation for the old hymn that we hav so often heard sung in prayer and protracted meetings:

"Broad is the road that leads to death,

And thousands walk together there.
While strait the narrow way to life,
With here and there a traveler."

Christ answered this question—Are there few that are saved?—as directly and definitly as he was in the habit of answering questions, for it was seldom, if ever, that he gave a direct answer to any question. He usually answered evasivly or in parables.

The question will naturally be asked, Would you reject the many wise and good things that are in the Bible? Would you reject the beautiful, sublime, and charitable sayings of Christ?

No! I would reject nothing whatever, come from what source it might, that will enlighten, elevate, and instruct mankind, and make them happier, better, more charitable, and help them to travel in the path that leads to a better mode of life. The New Testament is a great improvement on the Old; its teachings as a whole are more wise and benevolent; Christ taught many things that should be remembered always, and repeated often. But there is no danger that they will be forgotten or lost without the Bible, indeed, they may be the better known and understood without it, for it contains so much that is bad and cannot be understood that is the greatest objection to the teachings of Christ. They are so inextricably allied to and bound up with the "law and the prophets," he himself was so particular to hav it understood that he "came not to destroy the law but to fulfil;" that "heaven and earth might pass away, but not one jot or tittle of the law till all be fulfilled," etc. This of itself has the effect to render the good of his teachings in a measure nugatory, for it leads directly to the differences caused by creeds, doctrins, and all the interminable bickerings, so vividly portrayed by Mr. Beecher, in the extract from his sermon quoted in the fore part of this essay.

The common humanity of mankind, if properly cultivated, would not allow them to forget, or forget to teach, all that is good and just of his saying, without being so blinded by parables, miracles, and the law.

Although the foregoing are grave objections to receiving the teachings of Christ as inspired, and therefore infallible in every word and sentence, they are not all, for if Christ himself was a part of the infinit creator of all things, whatever he said or did should hav been perfect. Perhaps some good Christians will be constrained to say in their reverence of his heart: "I hope he is not going to criticise Christ; I would not dare to," and any person who does should forfeit the respect of all good men. All such may call it what they will, I intend merely to giv a very few illustrations from the book itself, which may be pondered, and each one come to his own conclusions.

[CONCLUDED NEXT WEEK.]

My Trip East.—Continued.

BY W. F. JAMIESON.

Christians and Materialists may be guilty of narrowness and one-sidedness, but it does not become Spiritualists to accuse them of either. Read what Prof. S. B. Brittan, one of the oldest and best educated of their number, has to say of them:

"Whoever will wage an uncompromising war with error by following truth, reason, and his deepest convictions, wherever they may lead, will find that life is no mere holiday entertainment" (*Banner of Light*, Oct. 16, 1880).

In that same article he represents his Spiritual brethren as a more intolerant set than the "bigoted churches." Said he, "My views had been perversely misrepresented, and with a persistency for which I could recall no precedent from my early experience in a sectarian church."

Any one who has been much among Spiritualists, and values truth more than ism; any one, once a believer, who has the audacity to question the spirit-origin theory, knows that those words of Prof. Brittan are true. Numbers, though counted by millions, will not make a bad principle a good one; will not make error truth; will not make bigotry liberality. There are liberal-minded, truth-loving, humanity-helping Spiritualists, and these good qualities do not fail them when their own views are roughly handled or denied altogether.

Spiritualism, as was years ago declared by some of its opponents, is Universalism gone to seed. Its speculations are based upon love of the marvelous and smell of the lamp of Aladdin.

Mr. Hull, who is one of the liberal class of Spiritual believers, seemed quite anxious that I should test Mr. J. V. Mansfield's powers. Again and again hav I searched for truth in the "Spiritual" direction.

Mr. Mansfield is a thorough gentleman, and, as far as I could judge, a sincere Spiritualist. He has been for years renowned as a successful Spiritual postmaster. According to appointment I met him in his pleasant rooms. I had indited the following letters before visiting the gentleman, and inclosed them in an envelope secured by mucilage:

NEW YORK, Jan. 5. 1881.

DEAR FATHER: In order that I may really know that you liv, will you please answer the following questions?

1. In what year did you die?
2. What month?
3. What date?

(I hav not in mind the precise date, so if you giv it it will not come from my mind.)

4. What is your elder brother's name?
5. Did you not love him very much?
6. Is mother with you?
7. Giv me her first name and maiden name.
8. Did you and mother giv me the initial "F"?
9. On which side, yours or mother's, was it obtained?
10. Where were you born?
11. What was your business?
12. Giv me your sister's name, please.

Your affectionate son, W. F. JAMIESON.

NEW YORK, N. Y., Jan. 7, 1881.

MY DEAR MOTHER: For ten years your letters, once a week so regularly written, hav been sorely missed. You know, if you exist, and can read my thoughts, that every fiber of my being is attuned to love of the truth for its own sake. You know that I hav fearlessly cast my all, without the hope of earthly or heavenly reward, with the truth as I understand it. I hav no prejudice against Spiritualism. If it is true, and I can know that you still liv, I will gladly welcome the fact.

1. Please write your name in full, maiden name included.
2. Write your eldest sister's name in full.
3. Where did she liv in 1846?
4. Where in 1848?
5. Where were you in 1847–8?
6. Where did we all go in 1849?
7. By what route did we travel?
8. Where did we land at the end of the journey? With what family did we visit? If you really liv, and I can obtain proof of the fact, I will write you often.
9. What brother died in M.?
10. What one in O.?
11. What were their diseases?

Your loving son, W. F. JAMIESON.

P. S.—This spiritual postmaster knows my name, so I write it in full.

The next was written in shorthand to a student of mine.

NEW YORK, Jan. 7, 1881.

JAMES O. BROWN, *My Dear Friend:* I am after facts. You are aware that we both believed in Spiritualism. I now ask you:

1. Of whom did you learn phonography?
2. Where did you learn it?
3. What year?
4. What is your father's name?
5. What is the name of my eldest sister's husband. You knew him well.
6. Hav I not always taken the proper course to investigate Spiritualism?
7. Please giv me the names of your two elder sisters.
8. Giv me their present names.
9. In what year did you die?
10. In what town did you liv when I first became acquainted with you?
11. Will I ever obtain absolute proof that spirits exist after the death of their bodies, and that they communicate with mankind?
12. Will I ever see a spirit, and no mistake?
13. You were acquainted with Graham's nomenclature. Please giv me the key to this: Net les despaging petoid Ged's zedem th les destertiv petoid iss gedens. Way Eff Jay.

Your affectionate friend, W. F. JAMIESON.

Had either of them lived on earth such letters would hav brought me satisfactory responses. I could hav obtained unmistakable proofs of their identity, and such proofs Spiritualists claim to hav. In this case, however, Mr. Mansfield, with a world-wide reputation, could obtain no answer. He made not the least attempt to tamper. His demeanor throughout our interview was that of a kind-hearted, truth-loving gentleman. After passing his fingers over the envelope, and pressing it beneath his fingertips, he said he could not obtain a response. He then inquired if I had written more than one question.

"Yes," I replied; "a number."

"That is it;" said he, "you should hav written but one at a time. I do not promis to do anything, but will try. Sometimes as many as eighty questions hav been answered."

He then requested me to write on slips of printing paper.

FIRST LETTER.

NEW YORK, Jan. 7, 1881.

DEAR MOTHER: Will you giv me proof that you liv by furnishing your full name?

I rolled or folded the long slips so that Mr. Mansfield could not see the writing. Mr. Mansfield then received it, and with mucilage fastened it at the fold, leaving about one foot of the blank at the bottom, upon which something or somebody wrote the following:

"Lord bless you, Jamieson! Your mother had a name as well as a relation, and I do not know her name if you do. We must hav the name, or how could we be expected to find her?

"E. V. WILSON."

As far as I could determin, Mr. Mansfield did not read what I wrote, and the allusion to my inquiry is, therefore, peculiar, but no test of spirit intelligence. In answering it the medium took it ten or twelve feet from where I was sitting, to his table. He requested me to write another question during the time he was engaged in getting the answer. Under these circumstances I kept my eye upon him as well as I could while engaged writing my second letter on the broad casement of the window.

SECOND LETTER.

NICHOLSON O. JAMIESON, *My Dear*—[Just at that moment it occurred to me not to giv any key.] You name the relationship. You come in person. Why is it that my mother could not hav come herself and answered my question? She knows her own name and all the circumstances that would prove beyond doubt that she livs. I want to know if you all liv.

W. F. J.

ANSWER.

"It is no use, my dear William, to fight against facts. I know your mind has been entangled with the unexplained nature, yet the truth remains the same, that I do liv beyond Albion soil. I tell you I do. N. O. JAMIESON."

At that time it began to look as if I were really getting into communication with a spirit. It was a puzzler how he got the name without reading my writing. Knowing my own desire is to get truth, and, if possible, without mixture of error, I concluded to follow the clue. The reference to Albion was what Spiritualists would call a test.

While Mr. Mansfield was writing the foregoing I indited the following in phonography:

THIRD LETTER.

NEW YORK, Jan. 7, 1881.

JAMES O. BROWN, *Dear Friend:* Can you giv me evidence, positiv proof, as if you were on earth, that you liv? Answer me in such a way that I do not need to ask questions. You know what will be proof beyond the possibility of doubt.

Your old friend, JAMIESON.

ANSWER.

"You are too much for me, Jamieson. I do not read your phonography. Giv us square and plain English, and then we will look for you.

"MANSON TALCOTT,
"E. V. WILSON,
"HARRISON BARRETT."

I do not know how Mr. Mansfield knew that I wrote that in phonography, but because I did not understand the *modus operandi* of his answers, there was not the least proof, in my judgment, of spirit communion. I had previously given "square and plain English," and still the response did not bring proof.

FOURTH LETTER.

NEW YORK, Jan. 7, 1881,

MY DEAR FRIEND WILSON: You tell me you could not read my phonography. Well, now let us come down to common sense. Hav you no phonographers in your world? Am I to understand that reporters hav no souls? Come, now, E. V., you know I am after facts. My brother's name is signed to a communication just received. Go on. Where is James O. Brown? Get him to come.

Yours for everlasting truth, W. F. JAMIESON.

The other names I did not recognize. I received no answer to the foregoing. Strange, is it not, that if there really is a telegraph between this world and a spiritual one, that the "spirits" could not decipher my shorthand, especially when Mr. Mansfield, the distinguished spiritual postmaster, receives and answers letters in various languages?

FIFTH LETTER.

"NICK: Can you giv me some of the leading incidents in our boyhood days?"

ANSWER.

"MY DEAR SON: We are with you at this time, but we hav not control to say more specifically. Roland Hill, with Charles H. Bissell, was present and wanted to say a word to Sarah, his sorrowing wife and her noble boy, but he had not control.

"Your father, NICHOLSON O. JAMIESON."

The wires were working badly by this time. My father must be growing old "over there," for he has forgotten his name. My brother's name was Nicholson, but father's was James.

In my investigation of Spiritualism I hav discovered that the so-called spirits cannot bear cross-questioning. Whenever I hav pressed the investigation, and urged the supposed spirit to giv detailed information about himself, it has invariably resulted in failure.

The hour and a half spent with Mr. Mansfield was far from misspent time. Would that all Spiritualists were as Liberal and pleasant as he. He did all he could to make my investigation satisfactory, and it was no fault of his that I did not receive proof. There may be some power about him or peculiarity of organization which he mistakes for spirit control.

[CONCLUDED NEXT WEEK.]

For Iowa Liberals.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* That is a splendid article of Secretary Leland's—"Ways and Means"—and should be studiously read and prayerfully considered by all Liberals. It is a pity that there is need of such articles being written, but it is a sad fact that there are scores of Infidels where there is one Liberal. Iowa needs the plowshare of Lelandism to be driven deep through the soil of her secularism to arouse the Hawkeye heretics to a sense of their duties and responsibilities. We hav some few most earnest workers within our borders, but Iowa has never been the best of fields for Liberal lecturers. The brilliant, noble, and self-sacrificing Mrs. Lake was forced to seek in New York the support she could not find in this state, though we pride ourselvs upon being so much more unsectarian than the East. Prof. Phelps leaves us for Kansas, and stays there, while Mrs. Parry and others find "border-ruffian" Missouri a far better field for the sowing of the Liberal seed than our own seemingly fertil soil. This state of things must cease to be. We hav a state League, but it is powerless for good until we hav the proper documents for instruction and distribution; we cannot hav the documents until we hav the money. I hav put in weeks of work preparing the needed information and writing to Iowa secularists soliciting funds. Shall the good

work go forward? Our hand-book will be of value to Liberals everywhere, and will be sold at fifteen cents per copy, three for thirty-five cents, or eleven for a dollar. A church-taxation leaflet at thirty-five cents per hundred, or $2.75 per thousand, will also be useful in all parts of our wide domain. Then let the annual and life members of the Iowa Liberal Leagues be numerously increased—annual, fifty cents; life, five dollars. I want to continue in the work in Iowa, but I cannot furnish both time and money. E. C. WALKER, Sec. Iowa L. L.

Cedar Rapids, Iowa.

Letters from Friends.

GRANBURY, TEX., March 18, 1881.

EDITOR OF THE TRUTH SEEKER: Place me on the fund for the trip around the world for five dollars and the book. Send me notice when you desire to start, and I will send the money. Yours truly, F. C. BUSH.

COTTONWOOD FALLS, KAN., March 20, 1881.

EDITOR TRUTH SEEKER: Last January I read a notice in THE TRUTH SEEKER that you would send books or pamphlets to any one that would send you a list of names. I took advantage of the opportunity. Do not think that I insert this for my own benefit, but more for the benefit of the cause. Last year I sent for some tracts to spread around, and I know they did good. If you send me anything, send such as will do good to persons that hav little faith in the church, but great faith in a God and a devil.

I approve of your proposed trip around the world, and wish I could help in that great work, but my means at present forbid. But if you and I liv until the book is printed, I shall hav it if there is any way to do so.

Last Friday we had a good entertainment. A Mr. Beaumont and his lady gave us some Spiritualistic performances. He showed us how Spiritualists fool the people. First he showed the trick, and then explained how it was done. Spiritualists were scarce here before, but I trust they are more so now.

Yours in the cause of truth, JOSEPH A. HELLETE.

A LITTLE DUST WANTED.

ST. JOHNS, MICH., March 30, 1881.

DEAR MR. BENNETT: Some time since you said that you would like a general expression of opinion as to your contemplated trip around the world. Well, if you feel like it and can raise the funds, for one I say go, for the following reasons: 1. Macdonald will be able to giv us just as good a paper as you can; 2. You can write a history, an honest history, of your trip that will be interesting, and if the heathen in fact possess virtues equal or superior to Christians, you will not be afraid to treat them fairly and say so. And if you should chance to die, probably you may fall nto the hands of some god who will treat you better than would the Christians' God. But if you want to liv a life of sin, murder, rob, cheat, lie, and steal, you must try to get back before you die, for of all of the gods, there is not one that will save so mean a man and damn so good a one as will the Christians' God. If you will come in the eleventh hour (10:55 will do) that is all that's wanted. If you go, of course you will visit the garden where man got his first start. And I want you to bring me a bag of dust taken from the same knoll where God got the dust to make a man. Of course I havn't much faith, but if you will furnish the dust, I'll wet the dust and make a mud man, punch a hole up his nose, get on my knees and breathe in the hole, and if he becomes a living soul I'll let you know. But if he comes to life, jumps up, and says his stomach hankers after apples I'll giv him a bushel and tell him to go in, and I'll not damn him for eating and satisfying the cravings of the stomach that I hav made.

Yours truly, M. BABCOCK.

FREDERICA, IOWA, March 15, 1881.

FRIEND BENNETT: How pleasantly I hav spent the long winter evenings reading the pages of THE TRUTH SEEKER! Amongst its entertaining qualities are the short articles of your many correspondents. Among them I see the names of Mrs. Anna M. Brooks, of Texas, and Mrs. M. E. Fisher, of Shell Rock, Iowa. I shall never forget the kind favor of Mrs. Fisher in giving me the loan of THE TRUTH SEEKER, which was the means of my conversion and confirmation in Materialism, thereby securing a subscriber to your paper as long as I can raise the amount to pay for it. I also see my friend Matthew Farrington proposes to giv $5.00 for books if you stay at home. In order to checkmate my friend Matthew I inclose $5.00 for the trip round the world, and hope you will go; if you do not I will hereafter order as to the $5.00. I think you are entitled to a six months' trip of pleasure if you can find it in travel, at least after a thirteen months' imprisonment. Yours truly, N. . MOORE.

SYLVANIA, O., March 11, 1881.

MR. EDITOR: "Better late than never." I wish sincerely to thank you for your European letters in THE TRUTH SEEKER. I am familiar with many travelers, such as Taylor, Miller, etc., but you are the best delineator of places and countries that I ever knew.

Yours truly, M. JUDSON.

SANTA BARBARA, CAL., March 5, 1881.

D. M. BENNETT: Inclosed is postal order for $4.00 to renew my subscription for THE TRUTH SEEKER.

Go on, brother, in the good work you are engaged in. Be faithful, and in time you must leave some of the old dogmas and superstitions pretty well shattered, so they can never stand so boldly out as before. Those who are in the work you are seemingly liv lives of battling, and you no doubt at times get weary in well-doing; but just as long as oppression in any way cries with a loud voice, so those opposed to it must cry louder still for liberty in all things, for a revolution is what is needed by us all.

I wish I had a "V" for you to help you in your trip around the world, but hav not this year. I know of no one who can do better in writing of what you will see than you; besides, it will add much to THE TRUTH SEEKER for all lovers of the truth.

True, it will be lonely for your companion in your absence, but I trust there will enough good come out of your trip to fill the want of your presence, that it will be returned to you both an hundredfold in the good you may receive.

May the love of truth ever guide you both in all things. Yours, MARY E. ROCKWELL.

PORTLAND, March 19, 1881.

MR. BENNETT: I do not want to hear any more about your making a trip around the world. I am glad that you went to Europe, notwithstanding it was, in my opinion, an injury to your business. I want you to remain at your post and make THE TRUTH SEEKER a live paper, but if you leave your business and go round the world it will be the downfall of one of the best papers in the wide world.

H. A. LAMB, M. D.

[REPLY.—Should we make the projected journey, we hav full confidence that THE TRUTH SEEKER will remain just as good as it is now, and that our absence will not lead to a downfall of the paper unless our patrons become so totally indifferent as to not send in the material aid to keep the machinery running. The paper has readers enough to keep it up if those who read it will promptly remit when their time expires. If they do not do this it must go down whether we are at home or on the other side of the globe.—ED. T. S.]

PLATTSBURGH, N. Y., March 25, 1881.

DEAR FRIEND BENNETT: Inclosed please find one dollar toward repairing the Paine monument at New Rochelle. He should hav a better one, and if every Liberal would donate one dollar the suggestion made in a late number of your paper could be carried out. Why not start a dollar subscription fund?

Yours, W. L. WEVER.

ST. LOUIS, March 26, 1881.

MR. EDITOR: Inclosed please find post-office order for $15.70—50 cents for two copies of "The Besant-Hatchard Debate," 20 cents for two back numbers of your paper (two numbers are missing, and I am going to hav them bound for future reference, as the last volume contains the record of the inquisition and punishment of yourself when no crime had been committed—a disgrace to this nineteenth century), $5 for repairing Paine's monument, hoping the good Christians of our present day hav so far progressed that they will not again deface it. In January I wrote you that if you hould take a trip around the world I would be one of the three hundred to contribute $5 each for the expenses. I now recede from that promis. After reading the "Infidel Abroad" I feel that my library is not complete without the "Infidel at Home." I therefore send you ten dollars, and call upon all who hav proposed to giv five dollars to send you around the world to at once send the money and ask you to take a trip around our own country, and giv us a true history of cities, hamlets, and towns, customs, habits, and fashions, of our own people; a history of facts such as no other man but D. M. Bennett could write. When I peruse page after page of "An Infidel Abroad," I am filled with amazement and wonder how such an enormous work could hav been accomplished in so short a time, and it is still more astonishing how his physical and mental nature could bear up under such a tax. I believe, and am free to say, that the like has never been accomplished by any other man.

I will now say to the readers of THE TRUTH SEEKER that friend Bennett is getting well on in years, and I hav fears that so laborious a trip as is talked of would be too exhaustiv for one of his age. No, we cannot spare him; he needs his home and kind ones to administer to his every-day needs. We also need him here to edit this more than valuable paper, which grows better every week under his guidance, and I think any one who read his description of the Capitol and an account of the inaugural in THE TRUTH SEEKER of March 12th will say with me that it is the best description they ever read of Washington or the Capitol of our country. Inhabitants, know thy country.

Now, friends, we hav no man of our age and day who can giv us so perfect a history of our own beloved America as can our dear friend Bennett. And now, dear friends and readers of THE TRUTH SEEKER, join with me, send in your five dollars or such money as you can spare, and let us hav an Infidel at home. I will welcome him to St. Louis, bestow upon him the hospitalities of my home without money and without price. I will assist him all I can, and I think he will find friends in other towns and cities that will do likewise, and should sickness come upon him he would not be in a foreign land among strangers who hav no interest or care for his welfare.

I also inclose my order to D. M. Bennett for two volumes of Infidel, one abroad and one at home, to be bound in best morocco, gilt edge.

Yours truly, A. F. GREEN.

[We return thanks to friend Green for his marked generosity. While we feel complimented with the estimate he places upon our personal efforts, we cannot help thinking that he overrates us. We hav little doubt that THE TRUTH SEEKER will be as well conducted in our absence as though we were here We shall not lightly throw aside his opinion or opinions, or those of others of our friends, but it is evident that we will not be able to please a about making the trip round the world, as a great number seem very anxious to hav us go, while several people desire us to remain at home. We will hav to decide the matter in a few weeks; if sufficient funds are provided we shall feel it our duty to giv the most satisfaction to the greatest number. We do not know what better we can do. If the funds are insufficient we will be very likely to tarry at home, whether the majority say so or not.—ED. T. S.]

CITY ISLAND, N. Y., March 21, 1881.

MR. D. M. BENNETT: As you invite an expression of the wishes of your friends respecting your tour of the world, I will improve the opportunity to record my vote in the negativ. In my opinion there are several reasons why you should not undertake such a journey. Perhaps the first and best reason is, you are wanted at home to do the work you are now doing. Your paper is acknowledged to be the most able and widely-circulated of all the Liberal papers published in this country, and its success depends in a great measure upon its editorial management. As its editor, you are the "right man in the right place." You do not need to go abroad for matter to fill its columns. Excellent as your letters from Europe were, I begrudged the space they occupied in THE TRUTH SEEKER, because they were not consonant with the object and aim of the paper.

The mission of your paper is necessarily a combativ one, and needs a fearless and energetic man at the helm.

Your paper has greatly improved since your return. You can do a great deal more for the Liberal cause by remaining at home and editing your paper than by going abroad.

Again, it seems to me that personal considerations should hav some weight in deciding the matter. You are far advanced in the journey of life, you hav had some rough experience during the last few years, and the comforts of home and the society of your many friends should be doubly dear to you and far outweigh the curiosity to see or the desire to visit other lands. Then the expense, the discomforts, the risks of traveling, are to be considered. Should you liv to return, the wear and tear of the journey would abridge a life already full of years and toil.

No; the friends who are prompting you to go abroad are selfish, I fear, and do not think of the fatigue, labor, isolation from friends, and other sacrifices such a journey will impose upon you. No, Mr. Bennett, remain at home, edit your paper, and thus help on the cause of mental emancipation.

Truly yours, C. A. BLEN.

CENTRAL, S. C., Mar. 15, 1881.

FRIEND BENNETT: I see in the last TRUTH SEEKER that J. M. King, of Pennsylvania, has kindly sent to you fifty cents for my benefit. Please giv me credit and retain the amount; and if it is not asking too much of you, I would like to express my kind regards and high appreciation of the kindness of friend King. I only wish my few friends could know how thankful I feel for any and all such generous favors. For your noble and generous indulgence I am under lasting obligations, and at the same time let me not forget the names of B. Doscher and A. Keller, who hav kindly assisted me in this my time of need. Fraternally,

R. M. CASEY.

ALEDO, ILL., Mar. 20, 1881.

FRIEND BENNETT: Inclosed please find $4, for which you will please send your paper to the parties herein named.

I was just thinking this morning, as I was reading THE TRUTH SEEKER, what a grand thing it would be for you and for the advancement of Liberalism if each of your subscribers would send in three or four new ones. So I started out, and soon found three that agreed to take it a while on trial.

Yours, W. A. CABEEN.

AUBURN, N. Y., March 17, 1881.

MR. EDITOR: The proposition in your last issue in relation to the new Paine monument—to be erected in Central Park or some other public grounds in New York city—is a grand and noble one, which ought to receive not only the unanimous approbation of every Liberal and Freethinker, but every American citizen, and more especially those acquainted with the nation's birth, a true knowledge of which must convince them of the indispensable services rendered by that brave and daring apostle of liberty who was the

first to utter those startling words, "United States of America." Let not this proposition fail. For its consummation you may depend on my limited assistance to the amount of $1, at any rate, and more, if necessary, to be paid just as soon as the money is needed. Let every one respond according to his ability and before the close of 1883 we shall hav erected a monument which shall be one of the grandest things ever done by the advocates and defenders of universal mental liberty. Then shall the memory of our great hero take its proper place among the memories of the heroes of the world

Surely the services and logic of Thomas Paine are rapidly becoming crystallized in the minds of the American people. It is that ratio in which we as a people learn to form right opinions of ourselvs and our fellow-men and overcome our prejudices—which seem to be infused all through our sensibilities—that we love to revere the memory of such champions of liberty and freedom, thought and action, truth and justice—he who said, "Where liberty is not is the country for me."

I hope you may be privileged to publish the approval of thousands of others who will rapidly aid in contributing to this necessary work.

Yours for the glorious cause,
L. DeWitt Griswold.

Johnson's Creek, N. Y., March 20, 1881.

Editor of The Truth Seeker: The package of books you sent me are received. I hope to sell them all and many more, and will do my best to that end. I should like to get many subscribers for The Truth Seeker, for I think it is doing a noble work, and all Liberals who hav means ought to take it, but they are few in this section. If every one professing and possessing Liberal ideas were as earnest, persistent, and self-sacrificing as yourself in seeking and speaking what they consider the truth, the Freethought papers would be much better supported and its literature more extensivly circulated.

We hav been favored again with the presence and lectures of Mrs. Colby and Mrs. Smith, and it is evident by the largely increased audiences and profound attention with which they listened to the most radical utterances that the seeds of truth had taken good root and would in their time bring forth such fruit that superstition and errors would hav to find a more congenial soil.

With earnest wishes for the spread of truth and the prosperity of its dissemination, I remain

Yours truly, Emma Taylor.

Franklin, Ind., March 27, 1881.

Mr. Editor: This is a beautiful though a rather lonely day on account of business being suspended, so I thought I would drop you a few lines. I hav been omewhat interested in the letters with regard to the round-the-world trip, though I differ with most of them. I don't want you to go. In the first place, you hav caused me about all the trouble that I want you to. I spent many almost sleepless nights over you when you were in that damned, infernal, Comstock prison, and you know that a trip round the world would be attended with many dangers, and it is no little thing to be uneasy a whole year. I would like for you to hav the honor and pleasure of the toil if I could know that you would hav a safe voyage. But as I can't know that, I will give you $5 if you won't go, and I will giv you $5 if you do go, for I want the book.

I inclose $1 to help repair Paine's monument.

Yours truly, L. R. Webb.

Piedra Canyon, Col., Jan. 15, 1881.

Friend Bennett: After a long silence the spirit again moves me to speak a word to you through the friends' columns. And that my communication may at least put on the semblance of originality, I will not begin my letter by congratulating you on your safe arrival at home, or by welcoming you to the Truth Seeker sanctum once more, but will preface my effusion by wishing every one of the readers of The Truth Seeker a happy New Year. You may think me a little late in extending my kind wishes, but better late than never, however, and of one thing you may rest assured, the wish is sincere. Many of you are personally known to me through the medium of the pen, and though I hav never met you face to face I feel almost as much attached to you as if I had always known you personally. Since writing last some changes hav stolen over the spirit of my dreams. I no longer keep lonely bachelor's hall, but hav a good Liberal family with me whom I induced to come out to Colorado to share with me some of the hardships and privations of frontier life, and to-night if some of you could see me snugly seated at a table in a commodious and comfortable cabin, surrounded by the latest papers, whilst on one side of the table a young lady sits and sews, and two bipeds of the male persuasion play cribbage on one end of the table, you would not think frontier life so very bad after all. But this is not what I started out to write about, but a very different matter. I hav recently had some very tough arguments with friends, intelligent, Liberal, and otherwise, in reference to the effects of the moon on this mundane sphere, and I find the odds greatly against me; indeed, the great majority may be said to be moonstruck. For my part I never saw any use for the moon except for moonlight strolls with your girl or a sleigh or buggy ride by your Maggie's side. I am not much of a planter, but the little I hav done in that line, I hav planted the seed in the earth and not in the moon; and notwithstanding my Dutch grandfathers' assurances to the contrary, the turnips sown on the light of the moon hav not invariably gone to top, and so far as my observations extend I hav failed to discover that the weather always changes with the moon, and if I am not mistaken, the leading scientists of the age are as skeptical on the moon question as myself. Indeed I remember reading, not many months since, a very able article from some scientist on this subject, in which he had the temerity to differ with the great majority in reference to the supposed influence of luna on this planet. He even went so far as to deny the moon's agency in producing the rising and falling tide. I am just as ready to discard this popular belief as I was revelation, the inspiration of the Bible, or other erroneous beliefs, but I find myself outnumbered in this contest, and without authorities to assist me in my fights against a moonsrtuck public I must go to the wall. Will some kind friend or friends giv me an opinion on the moon subject and quote some authorities on the subject? Indeed, if the idea that Proctor's old dead planet exercises a perceptible influence on our earth is a delusion, then let's hav light on this as well as other exploded theories. Yours for more and better moonlight.

J. Allen Evans.

Boonton, N. J., March 14, 1881.

Friend Bennett: Inclosed please find $5.25, which is for best frame and cabinet size picture of Col. Ingersoll, and the remainder to the fund for repairing Thomas Paine's monument.

Having read your notice in the last Truth Seeker of the pictures of the Colonel, I concluded that nothing could adorn the walls of my home more than the likeness of Col. R. G. Ingersoll. And to what should we contribute a little more willingly than to the fund for repairing Paine's monument? I do not believe a man ever lived who deserves a place in our memory and the lasting gratitude of all mankind more than Thomas Paine. And if every Liberal in the United States were to giv but one dime each, the work would soon be accomplished.

Fraternally yours, Philip Wootton.

Logan, Iowa, Feb. 14, 1881.

Friend Bennett: So long as The Truth Seeker has as good and interesting writers as hav filled its pages during the past two years, I am sure to want it continued. The discussions just now are quite entertaining reading, as we hav both sides in the same paper, very convenient for comparison. And then it is very satisfactory to a true Liberal, when the pimps of orthodoxy aim to say hard things about the Infidel Truth Seeker, to be able to show them that the very best of their writers and defenders hav full swing, so to speak, in its pages. If neither Mr. Hatchard, of London, nor Mr. Mair, in the current discussions, succeed in leading us captiv to their pretended system of faith in a God-nothing or Nothing-god, we ought to feel quite safe from danger of falling into the old ruts of superstition and error, for both of them seem to be well learned in the works of antiquity, and amply supplied with that which is most needed to support modern Christianity, to wit, boldness and audacity of assumption and presumption, claiming to hav knowledge, to know this and to know that, but always and ever failing to giv us proof at those points where proof is most needed, and still going on and on with a continned rehearsal of the same old, old claim of having knowledge. Mr. Mair says, "Christianity, on the contrary, to those who receive it, brings the only thing that can rest the conscienc nd bring peace and assurance to the heart—knowledge." Thus they always talk to us of knowledge, but ever fail to produce it. Having years ago experienced perhaps as much of this "peace and assurance" as the majority who "receive it," I hasten to assure Mr. Mair, according to his closing anecdote of the woman and Masonry, that I think I was ignorantly lying then, just as he is now in such assertions as the above; for when it comes to knowledge, that is just where they fail. Kindly yours,

D. W. B.

West Winfield, N. Y., March 3, 1881.

Friend Bennett: The Truth Seeker of Feb. 26th has more than its share of good reading. Mrs. Besant's summing up of the debate between A. Hatchard and herself shows that ability and intellect is vouchsafed to woman as well as man; that sex does not decide status of mind.

"Ingersoll Interviewed" is just grand. "Alamontada" can only be appreciated by people who hav suffered and are aspiring spiritually. "Liberal Bigotry" is most excellent. What a pity there are not more of the writer's opinion. Practically, C. S. Rowley is doing good. I am of his mind that there is not a paper published which is the compeer of The Truth Seeker. Thanks to George W. Morehouse for the resolutions that were adopted at the First Methodist Episcopal church of Syracuse, and his appropriate remarks thereon.

The repairing of Paine's monument is a most worthy object, yet that better be neglected than that our excellent brothers, Jeremiah Hacker, Daniel Tuttle, and others who hav stemmed the tide of prejudice and opposition in the past, should want for the comforts of life. I think it has been stated that Bro. Hacker and wife could be comfortable for life on $200. Who will be the one to bless him, and themselvs doubly so, by giving it? And also to send not only 10 cents, but $1.00 each, to Bro. Tuttle for a copy of the paper that he published 30 years ago. I once heard Mrs. Dr. Hallock say that she never gave to a poor person but what she felt to apologize to them; that if justice were meted out there would be no occasion for it. There are exceptions, we know, but there is much truth in her statement.

Pages 138 and 139 are replete with choice articles; and "Letters from Friends" are unusually good. I feel that it is just the copy to educate the people and particularly adapted to ministers. Please send one of that number to Elder Fen, Elder Jones, Lawyer Alesworth, S. S. Morgan, Leigh Hunt, Wm. T. Frenham, Myron A. McKee, Elder Kingsberg, and Deacon Phillips, all of this place.

Inclosed find $1.00 for the same, and postage due you on books.

Accept kindest wishes and extend the same to dear Mary. Yours, Ruth W. Briggs.

Trading Post, inn Co., Kan., Feb. 22, 1881.

Mr. Editor: I am glad to see your paper so much improved. The new dress is becoming; she wears it with such ease and grace that in fact she has become an indispensable appendage in our humble home. It is the cheapest paper among ten thousand and the one altogether lovely. On its bright pages are found many sparkling gems of thought and grand and lucid reasonings that would convert the world and turn them from the error of their ways to embrace pure and undefiled Liberalism if all could be induced to read and exercise their reasoning faculties for themselvs instead of paying some ignoramus to think for them.

Mr. Bennett, among the many things I would wish to say is, many thanks to you for continuing our paper after our time had expired, for I hav been very sick this winter. Since I hav been able to sit up and read you cannot imagin how eagerly I looked for the weekly visits of your soul-cheering paper.

Your letters from Europe hav been a source of much pleasure and profit to the many readers of your paper.

I hope you will make the trip around the world and giv us a description of all the old cathedrals and castles and pyramids and monasteries. Visit all of the sacred and holy places. Please don't forget the tomb of Adam and the inscription on his tombstone; likewise the resting-place of Noah and Moses and the sepulcher wherein Christ descended into hell. Don't forget while on your way to Sodom to search diligently for Lot's wife. If you could find Mrs. Lot and claim her by right of discovery and import her to your home in New York, would not she be a bonanza though? Hundreds of thousands of believers in the divine inspiration of the old Jewish fables would call at your office and pay a dollar for the privilege of seeing and admiring the beautiful female specimen that Jehovah miraculously preserved just to demonstrate the fact that the potter has power over the clay. There are many other ancient relics, which, if you can gain possession of them, your fortune is assured.

If you go around the world I hope you will enjoy yourself and take your time, for we wish you a long life and a happy one.

Inclosed find $3, which will help to keep the machine moving and frighten the wolf away from the sanctum sanctorum from whence we obtain our weekly supply of mental pabulum to cheer us on and make us strong in the ways of truth and liberty. Long may The Truth Seeker liv and flourish; may its seething influence pervade every mind within the limits of civilized society; may it improve in the future as in the past. More cannot be expected or desired. May the number of its grand and brilliant contributors never be less. May its editor and all connected with the management thereof never grow old, and may Elmina, T. C. Lee, Eugene, and all the sanctified host never feel the want of friends. Amen.

N. C. Lane.

Truckee, Cal., March 12, 1881.

Mr. Editor: A pious brother has recently discovered the cause of the floods in California. Thinking it might be of interest to your readers, I inclose the "clipping" for publication. Cordially yours,

E. G. Cory.

"THE FLOODS A DIVINE JUDGMENT.

"A writer of the San Francisco *Pacific Methodist* has ascertained to his own entire satisfaction that the disastrous floods which hav recently occasioned so much loss and suffering in different parts of the country hav been sent upon us as a divine judgment for giving so kind a reception to Ingergoll and Bernhardt, who are for good and sufficient reasons supposed to be greatly out of favor with the celestial powers. Mr. Smith, after describing the melancholy condition of things in his district—'business stagnant, merchants idle, churches closed, gloom everywhere'—says: 'And now comes the news that New Orleans is flooded, and Sacramento under the waters too. We hav waxed fat and kicked, and now the goad must be used. When Sara Bernhardt draws a $4,000 house in so small a city as Atlanta, Ga., and Bob Ingersoll is heard with delight in so many large and small towns, is it any wonder that chastisment falls?' Brother Smith does not enter upon the inquiry, Why is it that the cities which hav been the chief offenders are spared?"

To a Dead Infidel.

BY SAMUEL P. PUTNAM.

Brave spirit, fronting life and death,
With soul serene and high;
No clouds of fear within thy mind,
Disdaining false reply;
Ready to take the life that is,
And its deep secret find;
The secret that pure knowledge givs,
Not fancy unconfined.

Thou scornest death, yet calm death givs
New glory to thy life;
Makes it no shadow, but a fire,
With hope's warm splendor rife;
Not that thou livest in new sphere,
But that thy truth abides,
And every honest act flows on
In this world's deathless tides.

The wide soul of the race takes up
The flame within thy breast;
'Tis not extinguished in the dust;
It thrills us at its best;
No strain is lost, the music still
Sweeps on in human weal;
Thy grave is but the viewless key
When a new throb we feel.

I'm Going to Roam the Woods.

BY J. R. MONROE.

I'm going to roam the woods to-day
For wild flowers for my deary,
I want her brow to look more gay,
Her bonnie eye more cheery.

She wears a sad and anxious air
As if her heart were pining;
Therefore wild pinks and roses rare
In golden ringlets twining

Will giv her saddened face more cheer,
Her bonnie eye will brighten,
And thrilling whispers in her ear
Her heavy heart may lighten.

With spirit fingers will I twine
Fresh rose-buds in her tresses,
With spirit voice breathe loves of mine,
Which soul-communion blesses,

And thus with mystic spirit power
(The brooking distance illy),
I'll thrill with love my passion-flower,
I'll cheer my drooping lily.

She is my cedar on the mount,
My lily in the valley,
My dove-eyed fawn beside the fount,
The sprite with which I sally

On spirit wings forth into dreams
(When night flings down her curtain)
Into that death with life that seems
Half real, dim, uncertain.

But now for her, with *fleur-de-luce*,
With spirit-woven story,
With garlands spirit-formed for use,
I'll deck her brow in glory.

Bathsheba's Toilet for the Harem.

BY ALHAZA.

"Twine my dark hair with jewels to-night,
To glow and gleam 'neath the witching light;
Bring Persian tissues all pale and sweet
With the waxen hue of a winding-sheet,
Lighted with gems like the dews of spring,
To ravish the bosom of Israel's king.

"I go in splendor, I go in tears,
My lord disdaineth to soothe my fears;
His brave heart burneth, his steps are fleet,
To kiss the ground at the monarch's feet
Whose diadem glistens with pearls and gold,
I die eftsoons in his serpent fold!

"These perfumed flowers no grief hav known,
They deepen my sighs to a sobbing moan;
Bring funeral roses and robes of doole,
The night wind whispereth faint and cool;
A flashing crown, will it soothe my blood
Or ease my brow in its tortured mood?"

"Bring her, ye slaves, for I see her stand,
As spirits weep on a far-off strand;
Her throbbing bosom heaves for me
The scented sigh of the champac tree;
Her dark eye hideth its tale of love,
With the downcast pride of a snowy dove.

"She strayeth silent, she weepeth lone,
But I will awake her with music's tone;
She lieth mute by the waters cool,
Her beauty shrouded in robes of doole.
Haste, idle slaves, or my heart will break,
I faint and famish for her sweet sake."

For Religion's Sake.

BY OLD VIRGINIA.

"No God but one!" For this the sage
The poison cup must drain;
"More worlds than one!" and Bruno dies
A martyr in the flame.
Learned Theron's daughter's gifted queen,
Of love by sages taught,
The victim of religious fiends,
As classic halls she sought.

Vanini, brave Italian, saw
And knew no Hebrew God.
Unflinching to the stake was bound,
And proudly scorned the rod.
The torture, Galileo's fate,
Who made an eye for heaven,
And Campanella doth await
The torture two times seven.
Servetus in the snare was caught
By demon Calvin set,
And slowly roasting hour by hour,
"In fire his white face set."

And more than these 'twere long to tell
How in religion's name there fell
The best, the noblest sons of earth,
Before and since Messiah's birth.

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READ THE MARVELOUS TESTIMONY OF LIVING WITNESSES IN THE CITY OF BROOKLYN HERETO APPENDED.

I would first note the case of Peter Lehlback, whose testimony is given below. This poor man will tell you that fifty-four of the best physicians of Jersey City and New York had utterly failed to giv him the slightest relief. Myself hearing of his lamentable case, determined to dress him in my Magnetic Garments without any money being paid. I put on him $130 worth of my clothing, and while my assistant was dressing the man one of these blunderhead physicians had the audacity to attempt to intimidate Peter Lehlback from wearing them, wickedly remarking to the invalid as follows:

"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the privileged consonants "M.D." placed at the end of his name; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without crutches; and even then the wicked character of the man was evidenced in the following soliloquy:

"Ah, well, Lehlback, I thought they might help you a little, but you'll go back again just as bad as before."

However, the testimonial given below will clearly show the pigheaded dogmatist through all the transparent venom of his character. And just as that man acted so are nine-tenths of the physicians of Brooklyn acting to-day.

The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

That poor man for three weary weeks applied to one of his physicians, begging him to make inquiry into the nature of the "WILSONIA" Garments, telling him, with all the confidence with which a child treats a parent, that he would not test them without his consent. Yet this dogmatic physician, to whom many of the Brooklyn people look up with reverence, evinced his selfishness and spleen by absolutely refusing to inquire into the matter. Yet Professor Smith to-day will tell you that he is as strong physically as at any time in his life, and many of his friends say he was never known to be so strong as now. Am I not therefore justified in saying, "LISTEN TO YOUR PHYSICIANS AND DIE, OR WEAR THE 'WILSONIA' MAGNETIC GARMENTS AND LIV HEALTHFUL LIVES?"

These men would rather see their patients die under their hands than that they should wear the "WILSONIA" Garments.

Again, another note as to these men's treatment of their confiding patients.

Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

The "WILSONIA" magnetic garments are as harmless upon the body as would be a sheet of paper, and yet withal so potent that persons, no matter how diseased, MUST BECOME PERFECTLY HEALTHY IN TWELVE MONTHS FROM THEIR FIRST WEARING THEM.

Can such evidence be filed as to the innocence of drugging? Even where the patients are not always killed, the seeds of disease are daily sown by the kid-gloved hands of our charlatan physicians. Nine-tenths of the practicing physicians of Brooklyn should be cast in the category of criminals; and as long as I liv and hav liberty of speech I shall cry down the iniquitous practices and the drugging systems of our colleges. I will never pander to what I know to be a lie, nor will I rest until I hav compelled the legislatures of this country to stay their hands in the chartering of colleges, wherein legalized murd-rers may be trained, then to be thrown broadcast upon society, either to become idlers or murderers.

The facts stated above and the testimonies given below are sufficient evidence to any thinking man or woman that such are the results of the present legislativ measures in reference to the practice of medicin.

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The following words of commendation and appeal from the pens of living witnesses to the marvelous virtue of the "WILSONIA" GARMENTS will be found of general and special interest, covering, as they do, a great variety of the most complicated forms of disease, some, or all of them, beyond the reach of materia medica, as acknowledged by the foremost among our physicians, to whom some of our legislatures hav conferred exclusiv privileges for drugging, curing, or killing:

MIRACULOUS CURE OF PARALYSIS AND HERNIA.

BROOKLYN, N. Y., March 11, 1881.

Some time during the month of September, 1880, I was induced, through the representations of Mr. Wilson, inventor and proprietor of the "WILSONIA," to apply the goods to my father, 63 years of age, who was suffering from paralysis of the lower extremities—since January, 1880—having received at that time two strokes of paralysis which rendered him helpless, so far as motiv power was concerned. While on a visit to my father at Schenectady, New York, I induced him to return to Brooklyn with me, against the protests of friends and his physician, who said I would never reach Brooklyn with him alive. Suffice it to say that with the assistance of my mother we succeeded, after a very trying ordeal in reaching my residence—which to gain neccssitated the use of carriages, steamboats, and cars. During the journey my father said he was positiv he could not reach Brooklyn alive—which to me was a double source of anxiety.

The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain strength in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed under the influence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful considcration, they deemed unadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this trouble. T. DeT. TRUAX,
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REMARKABLE CURE OF CATARRH.

Nota Bene.—Being persuaded and constrained by the miraculous help received by my father, I put on a set of the "WILSONIA" goods, and it has completely cured me of catarrh, as well as kept me from taking cold, to which I was very susceptible. Now my entire family is clothed in the "WILSONIA." I would not be without the magnetic garments, whatever their cost. T. DeT. TRUAX.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

CASE OF PROF. HATCH SMITH.

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate frieuds, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

POSITIV CURE OF SCIATICA.

No. 111 HUDSON ST., JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given up to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my suffering from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Associatiou for Improving the Condition of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within twenty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day. To all who are suffering from like cause, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
31 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years. Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. Thereupon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pains lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any discomfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them whenever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the "WILSONIA" GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH.

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a scvere bowel trouble; she was restless and cried nights almost constantly. Mrs. Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very snsceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swaddling-clothes.
MRS. GEORGE W. DAWSON,
March 1. 484 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully woru by persons of any and every age suffering from any disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patients, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and invention, although there are one hundred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years' standing. And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Men in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their downfall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelous testimonies given above, and then having used your commou sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Clinton avenue; of Mary Manning, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fulton Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth street, and hundreds of other respectable and well-known ladies and gentlemen of Brooklyn and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any beuefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their consciences for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

My challenge to the physicians of the hospitals of Brooklyn (with the offer of $5,000 worth of my goods, and $5,000 cash to be given to the institution if I fail to cure nine-tenths of their so-called incurables) is still open, and will be open to them for twelve months.

THEREFORE TAKE MEDICIN AND DIE, OR WEAR THE "WILSONIA" GARMENTS AND LIV.

IMPORTANT TO THE INVALIDS OF BROOKLYN.

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

N. B.—The "WILSONIA" MAGNETIC CLOTHING will cure the worst form of rheumatism known to man. Eight cases out of every twelve can be cured in from four to six months, and the worst possible cases in twelve months, when the goods are worn as I direct. My difficulty is, many persons will get rotten with disease, spend thousands of dollars in poisonous drugs, until they become walking pest houses, and then expect to jump into new life in two or three months. This is an impossibility. But the "WILSONIA" will cure in every case, no matter of how long standing. But our common sense must be used in every instance.

Listen to the physicians of Brooklyn, take medicin, and die, or wear the "WILSONIA" Garments and liv.

Gems of Thought.

SET it down to thyself as well to create good precedents as to follow them.—*Bacon.*

HOPE springs eternal in the human breast;
Man never is, but always to be blest.
—*Pope.*

WE never liv, but we hope to liv; and always preparing ourselvs to be happy, it follows inevitably that we never are so.—*Pascal.*

RELIGION, they tell us, ought not to be ridiculed, and they tell us truth; yet surely the corruptions in it may, for we are taught by the tritest maxim in the world that religion being the best of things, its corruptions are likely to be the worst.—*Swift's Tale of a Tub.*

How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns.
—*Milton's Comus.*

PART of our mission is to promote beauty everywhere and in all things. To make the world beautiful, and the human life in it beautiful, are the vast results of liberty. We must do nothing ugly, think nothing ugly, feel nothing ugly, wear nothing ugly.—*James Parton.*

SHEPHERD, I take thy word
And trust thy honest offered courtesy,
Which oft is sooner found in lowly sheds
With smoky rafters than in tapestry hall
And courts of princes, where it first was named
And yet is most pretended. —*Milton's Comus.*

THERE is a vast difference between laughing at religion and laughing at those who profane it by their extravagant opinions. It were impiety to be wanting in respect for the verities which the spirit of God has revealed; but it were no less impiety of another sort to be wanting in contempt for the falsities which the spirit of man opposes to them. —*Pascal's Letters.*

IT will ever be the characteristic of choice souls to prefer the mournful nobility of the prerogativs of genius, with all their accompanying trials, to the jollity and mirth on a mere vulgar level. In their view pleasure may be a rose, but wisdom is a ruby. With a thrill of divine valor they affirm that the duty to be noble takes precedence of the right to be happy.—*W. R. Alger.*

LUTHER would not permit much speculativ liberty. The suspension of judgment, on which modern science insists, he would hav denounced as doubt—as a temptation of the devil. The obstinate questionings of unseen things, which makes Shakspere's plays so free and human, never sounded in his ears, or, if they did, were dismissed with a text from scripture.—*Cornhill Magazine.*

IT is the obvious law of divine providence, it is and has been a great law of human progress, that truth shall not be flashed upon the mind at once, either in religion or in any other of the great fields of interest and occupation to man, but that it shall be conquered and won through the medium of gradual and slow approach, even in the midst and by the help of misunderstanding and error.—*G. Vance Smith.*

FITNESS and unfitness are the ultimate ideas that underlie the terms *right* and *wrong*. These last are metaphorical terms: right, *rectus*, straight, upright, according to rule, and therefore *fit;* wrong, *wrung*, distorted, twisted out of place, abnormal, and therefore *unfit*. We are so constituted that we cannot help regarding fitness with esteem and complacency; unfitness with disesteem and disapproval, even though we ourselvs create it or impersonate it.—*A. P. Peabody.*

THERE is no real evidence of talking serpents or trees of knowledge. Still these things are taught our children as facts, and religions foster the belief, while the Bible furnishes the texts. Therefore as I deem it my mission to do all I can to extirpate error and sow the seeds of truth, I shall do my level best to destroy a belief in this book which has so long been the curse of the world. Why, the "Iroquois Indian Stories" are as harmless as Mother Goose's melodies in comparison with it.—*Elmina D. Slenker.*

THE soul admits of a twofold division, one of which partakes of reason, the other is without it. When, therefore, we are ordered that we giv a law to ourselvs, the meaning is that reason should restrain our rashness. There is in the soul of every man something soft, low, enervated in a manner, and languid. Were there nothing besides this, men would be greatest of monsters; but there is present to every man reason, which presides over and givs laws to all; and this reason, by improving itself and making continual advances, becomes perfect virtue.—*Cicero.*

MANY of the world's intellectual benefactors hav been martyrs. Socrates died in prison as a public malefactor. For the healing wisdom he offered his people deadly poison was the reward. . . . Plato traveled back and forth from his home in Athens to the court of the Syracusan tyrant, regarded indeed and feared, but persecuted and in peril of life; nay, and once sold for a slave. Cicero shared a worse fate. Dante all his life knew, as he expressed it,

"How salt was a stranger's bread,
How hard the path still up and down to tread
A stranger's stairs." —*Orville Dewey.*

NOTHING was too daring for Pascal to utter if only it appeared to him to be true. Of truth, whatever it was, he felt an imperious need, and to speak it forth without compromise and without reserve was his overmastering impulse. It was this frank conscientiousness, this ardor for the exact truth, which made his mode of expression, his literary style, so singularly real and pure—so accurately true to the thought; it could tolerate no superfluity, no circumlocution, no ambiguous vagueness; it was, as Faugere says, "the thought itself clothed like an antique statue [I tremble while I transcribe the words lest Sir Anthony Comstock should burst into my lonely garret] with its own chaste nudity."—*Quarterly Review.*

Odds and Ends.

"ONE good turn deserves another," as the man said when he turned the organ-grinder out of the front yard.

AN English traveler in the Holy Land, it is said, has discovered Jacob's well. There has been a rumor afloat that Jacob was dead.

BE thankful you are poor. You will not hav the trouble of crawling out from under a heavy monument on the resurrection morning.

"Now this is what I call business," remarked a Brooklyn undertaker, as an unfortunate gentleman stepped into his store and died.

"PUT upon my tombstone," said the dying man "an epitaph stating that I was a scoundrel, thief and brute. Then people will think I was a good man. Epitaphs always lie so."

CHANGED HIS RELIGION.

"I'll be dinged ef I doan b'l'eve in de predespernation doctrin," remarked Wooly Calvin, the preacher, to a party of brethren.

"On what fabricationment ob theoreticalism do yer place de sinews ob yer ratiossination?" asked Toney, the philosopher.

"Gimmy dem words so I ken committal dem to understandin', Toney," requested Calvin, turning with a beseeching expression.

"No, sir," said the philosopher, with emphasis. "I got my larnin' by de sweat of my brow at a night school ober a libery stable, an' I don't purpose ter gin it away fur nothin'. When I flings out anythin' an' yer ken ketch hit, all right; but doan ax me ter make yer a present ob my incyclopedia."

"Scuze me, Toney, I didn't tend to rob yer. But as to dat predespernation business. In my church, fur I's a pizen Mefodest, I hez al'ers faut dat doctrin. Now, I ez been 'vinced ob hit an' will hab ter change my 'ligion. I'll tell yer how I was 'vinced. Yisterday mornin', when I cum along down de street, I thought dis way ter myself; 'Now,' sez I, 'ef hit is tended fur me ter get drunk ter day, I'se ur gwine ter do hit.'"

"Wall, how did that prube de doctrin ob predespernation?"

"I got drunk!"—*Little Rock Gazette.*

A TRUTHFUL MAN.

A flat-footed, old-fashioned Western merchant, hailing from a country store in Michigan, was buying stock in New York recently, and the firm took advantage of the occasion to make inquiries concerning some of their customers around him. When they asked about Smith, of Cashville, he replied:

"Smith? Yes, he's in the trade yet, but he's just married a second wife, and she's going through his wealth like saltpeter. He'll fail in less'n six months."

"How about Jones, of your town?"

"Jones? Well Jones is pegging along after the old style, but he bought him a bicycle, and everybody says he'll go to the wall in a year."

"And Brown & Son—are they all right?"

"Brown & Son? Well, yes, they may keep along until spring, but I doubt it. Old Brown has got so near-sighted that he can't tell a sheep-pelt from a coon-skin, and the boy is dead stuck on a widow who never wears anything less than six-dollar stockings."

"But Davis is doing a good business, isn't he?"

"Davis? Well, pooty fair, but he won't last. He rented the upper part of his store to a Chicago milliner, and she broke up two families and caned a minister. Everybody blamed Davis, and his sales last week only footed up to a pound of saleratus and a washboard."

"Well, you are our only other customer out there, and, of course, you are all right."

"Me? Well, I'm all right just now, but things may change. My wife belongs to three literary societies, and is the big gun at church festivals, while I've bought a two-forty trotter and learned to play old sledge. You needn't be surprised any day this winter to hear I've been busted from garret to cellar, so clean that the creditors won't find enough dry goods to wipe a baby's nose on."

WHERE THE DIFFERENCE MODESTLY CAME IN.

A certain gentleman requiring legal assistance had been recommended to one of two brothers, but had forgotten the first name of him he sought, so he called at the office of the one first found and asked for Mr. Podger.

"That is my name, sir."

"But there are two of you of that name here in town?"

"Yes."

"Well, I wish to consult the Mr. Podger—excuse me for the allusion—who wears a wig."

"We both wear wigs, sir."

"Well, the man I seek was divorced from his wife not long ago."

"There you hit us both again, sir."

"The man to whom I was recommended has recently been accused of forgery, but I trust unjustly."

"There we are again, my dear sir. We hav both had that gentle insinuation laid at our doors."

"Well, upon my word, you two brothers bear a striking resemblance. But I guess I hav it now. The one I am after is in the habit of occasionally drinking to excess—sometimes to intoxication."

"My dear man, that little vice is unfortunately characteristic of the pair of us, and I doubt if our best friends could tell you which was the worst."

"Well, you are a matched pair, certainly. But tell me," continued the visitor, "which of the twain it was that took the poor debtor's oath a few months ago?"

"Ha, ha, we were both in that muddle. I was on Bob's paper, and he on mine."

"In mercy's name," cried the applicant, desperately, "will you tell me which is the most sensible man?"

"Ah, there you touch bottom, my friend. Poor Bob, I can't stretch the truth, even to serve a brother. If you want the more sensible one of the two, I suppose I must acknowledge the corn. I'm the man."

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

TWELVE bodies hav thus far been cremated at Washington, Pa. Five of them were sent from this city.

THE 17th of May is now announced as the date when the revised New Testament may be expected to appear.

PROF. DAVID SWING says in his paper, the *Alliance*, that "unless Unitarianism evokes real spirituality, it will die of dry rot."

THE Rev. William Thomas preaches to a colored congregation in Washington on Sundays, and during the rest of the week is employed as door-tender for a gambling-house.

A WOMAN writes to the Cincinnati *Enquirer* that she doesn't like the Russian bath because she "can't see the fun of being laid on a marble slab and scrubbed, kneaded, slapped, and dented from head to foot by a woman so stalwart that one can't quite get rid of the suspicion that she is a man in disguise."

THE terribly destructiv earthquake at Chio and simultaneously the most serious inundation of the century at Seville, following closely upon the earthquakes in Austria, and with the war-clouds lowering in the East, are incidents that may disturb those who still hav secret fear of the prediction that the year 1881 would be one of portents and terrors.

GEN RAILLTON, the five-foot commander of the Salvation Army, stepped off at Halifax from the steamer in which he had started from Europe, and failed to get back aboard in time. Being thus left in Halifax, he declared that Providence had so ordered it for the salvation of the city. He undertook the job at once, but the hootings and missils of a mob compelled him to stop.

THE struggle which has for some time been raging among the brethren of the Washington Avenue Baptist church in Brooklyn has now culminated in victory for Pastor Haynes. The particular point on which the war was waged was the election of deacons. The general strife has been between the people who wanted Pastor Haynes to stay and those who were desirous to be rid of him.

APROPOS of the recent great fire in Paris, a correspondent of the *Figaro* offers the following advice: "In disasters of this kind one should proceed with the strictest order and method. Accordingly, one will first of all save the children, who are the future; the women, who are the present; the old men, who are the experience; then the furniture; and, if there is time, the collateral relations and the mothers-in-law!"

IT is well known that certain fowls fill their digestiv apparatus with gravel and pebbles, which act as millstones in grinding up their food. Recent investigation shows that other animals are addicted to similar habits on a larger scale. Seals swallow stones weighing from one to two and sometimes even three pounds each, while one investigator found, not long since, ten pounds of these boulders in the stomach of a sea lion.

THE report of the Rev. J. Milum's visit to Abomey shows that the "custom" of human sacrifices still prevail in Dahomey. Mr. Milum is the general superintendent of the Wesleyan Mission station in the Yoruba and Popo districts of West Africa. During the missionary's stay the annual "customs" were being held at Abomey. These were of the most horrible description, several hundred nativs being killed in the most barbarous manner and offered in sacrifice.

A VERMONT clergyman makes the future of good Christians clear by saying: "After crossing the mystic river we shall go on from the man to the angel, from the angel to the archangel, from the archangel to the celestial, from the celestial to the divine, and then, gathering the stars in clusters about our heads, dream out the endless dream of eternity." It would seem that after all these promotions we ought to be able to set up for gods and engage in the occupation of making worlds out of nothing, and then people them with candidates for hell.

IN the San Jose Valley, New Mexico, for thirty miles or more the Atchison, Topeka, and Santa Fe railroad track lies along what is probably one of the largest lava flows in the world. There it has lain for ages, in some places piled up in masses of huge blocks to a hight of twenty feet, and in others preserving the form it had when, a molten stream, it poured down the valley, burying beneath its fiery mass every obstacle that lay within its course. The old crater whence this vast bed of lava flowed is to be seen about eight miles to the north of Bluewater.

IN 1307 the Jewish residents of the city of Rouen were driven into exile, their property confiscated, and on the place where their synagog stood a building was erected for the officers and machinery of the holy Inquisition. A book just published in Rouen says that a lineal descendant of one of the banished Jews is M. Felix, a councilor at the Court of Appeals, now sitting in that city, and that the court, where he has a seat on the bench, holds its sessions in the building formerly belonging to the Inquisition, and on the spot where before that the ancient synagog had stood. These facts are recorded as illustrating the strange coincidences that the whirligig of time brings about.

THE Salvation Army finds its hymns very popular among the rough classes in London who attend the meetings in that city. Learned hymnologists might not fancy these hymns, either as aids to devotion or as specimens of choice English. One of the most popular metrical expressions of antipathy toward the great enemy of souls is found in such a verse as this:

"The devil and me we can't agree;
I hate him and he hates me;
He had me once, but he let me go;
He wants me again, but I don't mean to go.

"The publicans are crying out
Because the mission is going about;
But still about we mean to go
And rout the devil and every foe."

A GROWING indifference to religious services is noted in England as well as here. The Rev. Newman Hall says there is throughout that country a diminishing attendance on public worship. "As a rule," he adds, "in our large towns skilled artisans ignore our ecclesiastical arrangements. I do not say they are aggressivly hostil or ostensibly Infidel, but they are indifferent to our ordinary public services. As a class they do not go to church. To a large extent this is true also among the upper ranks of fashion, wealth, and intellect." He regrets, too, that a majority of English church-goers content themselvs with the morning service on Sunday, leaving the churches almost empty in the evening.

THE cable brings the intelligence that Mr. Bradlaugh was, on the 8th inst., re-elected to a seat in Parliament from which he was recently unjustly removed by his bigoted, intolerant, Christian opponents by virtue of an antiquated law which was dug up for the occasion. The canvass appears to hav been a very lively one, the Rev. Mr. Varley, a Baptist clergyman of London, a sensational preacher and imitator of Spurgeon, lending his services to divide the Liberal vote with Mr. Bradlaugh, besides the opposition of Col. Moreland, the regular Conservativ candidate. The contest was hot and acrimonious, but Mr. Bradlaugh put forth his well-known powers both in speaking and in private canvassing. He was also bravely seconded by his colleague, Mr. Henry Labouchere, editor and publisher of *Truth*, who enjoys great popularity in Northampton. This support was of essential service to Mr. Bradlaugh. The latter will present himself before the house at an early day, and it is understood that he will not further object to the taking of the oath which the law prescribes. His admission will undoubtedly be strongly opposed by the intolerant bigots, who will use every means in their power to prevent the taking of his seat by the great Atheist. They will urge that not having changed his views since his refusal to take the oath his conscience will not be bound by an oath, and that his having been expelled are sufficient grounds why he should not again be admitted. Mr. Bradlaugh will not tamely yield the contest, and will use every laudable means to secure the seat to which he has the second time been elected; and it is believed, notwithstanding the opposition which he will receive from his Christian enemies, that he will triumph over them at last.

AT the session of the New York East Conference recently Bro. Talmage sat among the preachers, smiling, nodding to acquaintances, and looking as jolly a Methodist as any of them. He seemed much interested in the business under discussion, which was the determination what to do with an elderly brother who had been suspended once or twice from the ministry for what the Rev. Dr. Buckley described as a constitutional proclivity to petty meannesses and irregularities. The debate was cut short by a motion to postpone the further consideration of the brother's case until Monday. While the Rev. Dr. Curry and Dr. Buckley were exchanging sarcasms, Bro. Talmage was observed to throw his head back and gaze dreamily at the ceiling. Perhaps for the moment he fancied himself back again in the court with the holy name, listening to the Christian outpourings of Spear and VanDyke.

A VISION OF TO-DAY.

O fair Ohio, on thy fertil plains
How grow great booming crops of massiv brains,
And little consulates beyond the sea,
And Treasury desks at home but sprout for thee!
Where the post-office woos the cool March air,
Thy voice and hand, Ohio man, are there.
For thee the sutlership bursts into bloom;
For thee alone the presidential boom;
For thee the Claims Commission opens its gates;
For thee the little clerkship smiling waits;
For thee the vacant bench impatient stands;
For thee wait agencies of Indian lands;
For thee all offices of every grade;
For thee all vacancies that can be made.
Flowers hav their time to fade, and le[illegible] to fall—
All things and seasons thine; thou hast 'em all.

R. B. HAYES.

A SERIES of small charts representing the condition of the sun's disk on every fair day since Jan. 1st, shows many remarkable coincidences that might be taken as corroborativ proof of the existence of an intimate relation between sun spots and the weather. Before the violent storms that hav already made this one of the most remarkable years in meteorological annals these charts show that there has almost invariably been an unusual outbreak of disturbing forces in the sun. There are great differences, however, in the time elapsing between the displays of solar energy and the outbreak of storms on the earth. Sometimes it is only a week; sometimes two or three weeks. Certainly such coincidences, by themselvs, prove little; but taken in connection with many other well-established facts, they help to show that Herschel was not so far wrong after all when he traced a connection between sun spots and the price of breadstuffs. Only two or three weeks remain in which Venus can be studied in her most beautiful form as an evening star. No one who can command the use of a telescope of any kind should fail to see this charming planet in its crescent form. When the early astronomers were able to show that Venus presented the phases of the moon, they soon silenced the enemies of the Copernican system. A boy's spyglass will now show what it required all the skill of Galileo to discover.

News of the Week.

BEACONSFIELD is dying.

VANDERBILT has bought the Staten Island ferry.

COMSTOCK has about given up hopes of his bill passing.

GRANT has gone to Mexico in the interests of railroad men.

THE jury disagreed in the trial of the Seawanhaka inspectors.

IT cost $170,000,000 to govern this country during the last fiscal year.

CAPT. BOYCOTT, of "boycotting" fame, arrived at this port last week.

ONE of Moody's zealous converts has been arrested for stealing money.

GREAT floods hav occurred along the banks of the Guadalquivir in Spain.

THE shah of Persia has presented a sword worth £8,000 to the new czar of Russia.

THE citizen's street-cleaning bill was defeated in the New York Assembly by a solid Republican vote.

FOUR officers of Garfield's old regiment hav been given fat offices. The President does not forget old friends.

THE Oxford crew won the inter-collegiate boat race over the Cambridge crew on the Thames on the 8th.

BRADLAUGH has been re-elected to Parliament by the narrow majority of 125 over his ministerial opponent.

LARGE sections of the country along the Missouri hav been inundated. The damage to property is very great.

THE Duke of Argyll has resigned from the British ministry because of his opposition to Gladstone's new land bill.

THE people of Greece are impatient for war to begin with Turkey. But the European powers are trying to avert it.

THE commission engaged in trying Whittaker, which costs the government $3,000 a day, has adjourned till April 18th.

TWO of the czar's assassins, a man and a woman, hav been tried and sentenced to be hanged. They confessed their participation in the act.

THE Democrats elected the city officers at recent elections in Cincinnati, Chicago, and Columbus. The Nationals elected the mayor of Toledo.

TWO thousand merchants hav signed a paper protesting against the confirmation of Robertson as collector of this port. The paper was circulated by Conkling men.

HATTIE DEUEL, the invalid who has been been committing suicide by starvation in Iowa City, has died. She went a little over forty-seven days without nourishment.

W. A. WHEELER, ex-Vice-President, was given a reception by his townspeople at Malone, N. Y., on the 7th. He says he expects to pass the rest of his days as a private citizen.

AN alleged blackmailer was shot dead in the street in this city by a detectiv who undertook to arrest him last week. Our police force are rather too handy with their pistols and clubs.

STEPHEN H. TYNG, Jr., the fashionable rector of the church of the "Holy Trinity," in this city, has resigned. Ill health is the ostensible reason. He has recently been mixed up in some life-insurance business which does not add to his credit.

EVARTS, ex-secretary of state, and ex-Senator Thurman sailed on the Arizona on the 5th to attend the monetary conference to be held at Paris this summer. John McCulloch, the actor, and Rowell, the pedestrian, were passengers on the same vessel.

Legal.

Liberty and Purity: How to Secure Both Safely, Effectively, and Impartially.

AN ADDRESS BEFORE THE COMMITTEE ON CHARITABLE AND RELIGIOUS SOCIETIES OF THE ASSEMBLY OF THE STATE OF NEW YORK IN OPPOSITION TO A BILL TO LARGELY INCREASE THE CRIMINAL JURISDICTION AND POWERS OF THE SOCIETY FOR THE SUPPRESSION OF VICE, MARCH 23, 1881.

BY T. B. WAKEMAN, OF THE BAR OF NEW YORK.

CONTINUED.

This statement of this Agent will once more enable you to measure the extent of his credibility, for there is not a word of truth in it. It is a total, absolute, unmitigated falsehood. Every word of this book was written and the materials for it were collected and prepared by Mr. Bennett himself, and by him only. His affidavit to that effect I will produce, but his peculiar style, which no one can imitate, shows it at once. Mr. Bennett has nothing whatever to do with abortions or attempts at murder, and when this Agent recklessly so states before you, he gives a correct measure of himself and of the value of his accusations. Neither is that book a collection of falsehoods. It was written under a bias, of course, but also under the threat and expectation of prosecution by this agent therefor, and the Author was therefore exceedingly careful to put down nothing but what he could prove in a court of justice.

In the course of acquiring some knowledge of the methods of this society, several of these cases have been investigated by me, and some for me, and I have no doubt of the general correctness of this record. The Agent is always profuse in courting investigation, but only at his office and on his side of the story. The side that the victim can only present out of his office is equally important. When the other side is heard, there remains a career of falsehood, "cruelty, and crime" that no fair, honest, merciful citizen will ever ask you to continue in his name. No, Mr. Agent, this record was not written by an abortionist or would-be murderer, and it is too true—too true for you to stand with it before an honest man, to say nothing of a just and yet merciful God. It proves that it is not safe to leave irresponsible power, and, least of all, an irresponsible oath, in your hands.

No, it is not safe to displace the secular officers of the law for these religious sensationalists. It will not be "free America" when it is done. The man does not live who can be trusted with irresponsible power.

And of all powers, that of the initiation of criminal prosecution for the class of offenses placed under the charge of these amateur societies is the most delicate and dangerous possible. The idea of giving the agents of these societies the power to arrest in any county on the mere irresponsible permission of any sheriff, and without warrant! Of passing over to them the power to control the police of the state to aid them in the execution of these laws by arrest, without any warrant or indictment whatever!

At common law no man, not actually committing crime, can be arrested for a crime except upon the indictment of a jury of his vicinage, or by a warrant upon affidavit that he was committing a crime necessary to be stopped, or was about to flee from justice. The accusation before the grand jury is to be kept secret *unless* the indictment is obtained and the arrest is made. It is this privacy of accusation that has been one of the great benefits of the grand jury system since the origin of the common law.

It is not safe to lay these bulwarks of individual liberty in the dust before the irresponsible, biased, sensation-mongering, contribution-hunting agents of these societies.

IS IT EFFECTIVE?

Secondly. This method of amateur enforcement of the laws is not EFFECTIVE.

It is a sensational pretense in the beginning and in the end a delusion and a snare.

1. In theory, the motive of interest upon which it rests is at bottom wrong. It has been well said that it is a method to manufacture crime, and punish crime by the use of crime. It is thrice accursed in its motive, means, and results.

These societies would find their occupation gone were the offenses to cease. They always scotch the snake, never kill it. Torture, not the end of vice, is what they are after. The greater the agony, the greater the collection and the salaries, and the importance of all the "great and pious men" concerned. Instead of breaking up the establishments of vice in a fair, legal, and manly way, this resort to trickery merely causes them to change hands to elude it by still sharper trickery. An occasional raid or arrest amounts to little. Nor do the society agents really care. When the poulterer slays all of his flock at once, these societies can afford to destroy all of the vice from which they feed and live.

2. Again, their use of falsehood and crime as their method is demoralizing to the community, and especially to themselves and the offenders. It destroys all truth, confidence, and morality in the people. Unless the government respects and obeys the laws of morality it is useless to ask or expect the governed to do so. The stream will not rise higher than its source in the laws themselves. Jesuitism, or the government by falsehood, begets a community of liars and hypocrites. Better a hundred times change the laws of evidence so as to make it perfectly easy for the officers of the law to convict in any case, than to resort to lying.

It was a sad sight when one of the principal clergymen of New York and the Chancellor of her University stood up at the anniversary of this society in the hall of the Young Men's Christian Association, February 16, 1880, and advocated falsehood as a mode of government in these words: "Deceiving them! I tell you, gentlemen, I believe in deceit. I believe in deceit whenever you have got a rightful enemy to destroy. Could you carry on a war without deceit? Are you to tell your enemy everything you are going to do? Whenever you have a rightful enemy, and have a right UNDER GOD to destroy him, you have a right to deceive him."

As long as the flower of our liberally-educated youth are sent out with this code of morals, what can you expect of the rest of the community? It was the necessities of these societies that introduced that novelty in morals. A society that has such a necessity has no right to exist.

The proper comment upon such morality and necessity has been given by the Rev. Sydney Smith in referring to a similar society in London. Let this clergyman fully dispose of the other. He says:

"It is hardly possible that a society for the suppression of vice can ever be kept within the bounds of good sense and moderation. If there are many members who have really become so from a feeling of duty, there will necessarily be some who enter the society to hide a bad character, and others whose object it is to recommend themselves to their betters by a sedulous and bustling inquisition into the immoralities of the public. The loudest and noisiest suppressors will always carry it against the more prudent part of the community; the most violent will be considered as the most moral; and those who see the absurdity will, from the fear of being thought to encourage vice, be reluctant to oppose it. . . . Beginning with the best intentions in the world, such societies must, in all probability, degenerate into a receptacle for every species of tittle-tattle, impertinence, and malice. Men whose trade is rat-catching love to catch rats; the bug-destroyer seizes on his bug with delight; and the suppressor is gratified by finding his vice. The last soon becomes a mere tradesman like the others; none of them moralize, or lament that their respective evils should exist in the world. The public feeling is swallowed up in the pursuit of a daily occupation and in the display of a technical skill. An informer, whether paid by the week, like the agents of this society, or by the crime, as in common cases, is in general a man of a very indifferent character. So much fraud and deception are necessary for carying on his trade—it is so odious to his fellow-subjects—that *no man of respectability will ever undertake it.* It is evidently impossible to make such a character otherwise than odious. A man who receives weekly pay for prying into the transgressions of mankind, and bringing them to consequent punishment, will always be hated by mankind, and the office must fall to the lot of some man of desperate fortunes and ambiguous character. If it be lawful for respectable men to combine for the purpose of turning informers, it is lawful for the lowest and most despicable race of informers to do the same thing; and then it is quite clear that every species of wickedness and extortion would be the consequence."

3. But, *practically*, how does the system work? We answer that as to the laws and offenses in question it displaces the officers of the law and renders them incompetent or useless, and yet it is not *effective.*

We know that this whole line of legislation has been justified or excused, as Lynch law would be, because of the alleged insufficiency of the secular police and magistrates. We believe that the charges of this kind have been greatly exaggerated by the advocates of this legislation to attain the committal of these powers to them. We remember that the insufficiency of the temporal government has ever been the cry and excuse for resorts to ecclesiastical law, Lynch law, and every other unrepublican form of government. The trouble is that the remedy is worse than the disease, and finally replaces the trouble by a worse one, which grows the more it is appealed to. Power grows by what it feeds upon. Every year you will be asked for more.

There is but one cure for official insufficiency or neglect: that is personal responsibility and summary removal from office. If one official won't do the work, let the Governor take him out and put in one who will. It is a kind of mean and cowardly treason to despair of the republic in this petty way. It is pitiable to send the great State of New York among her religious sects and amateur societies to take up collections to enforce her laws. Before you let us descend further in that direction let us try what personal responsibility can do under the Governor's weeding hand.

An officer so selected will represent the power, authority, and moral influence of the great State of New York. Such an officer will be simply invincible. There will be no question raised when he speaks or acts with the voice and authority of the people of the whole State. All the people will obey such an officer cheerfully, Liberals and all. But this Agent, Informer, and Spy of a select, incorporated coterie, what power can you give him that will inspire respect, confidence, and obedience? What right can you confer upon him except to prowl around with his revolver as a quasi, semi-religious freebooter, calling himself a "soldier of Christ," gaining his living by foraging on the charitable in proportion to the sensation he can raise.

Your District Attorneys and Police will certainly enter into no competition with a man of this kind. They shrink with disgust when he enters their offices. They will leave the field to him as far as they possibly can, and that, in fact, is just what they do.

4. But with all this sacrifice of law, truth, decency, and secular authority, can this method succeed? It has been well tried as to a large class of offenses by the "Quixotic" Clergyman, Howard Crosby, whose advocacy of falsehood I have referred to, and who has been aided by this very society to the extent of its power. What has been the result? The answer is, An ignominious failure. They have demoralized the police and magistrates, and cannot do the duty themselves.

The Rev. Dr. Potter, of Grace church, a clergyman than whom none could speak with more weight or truthfulness, in a sermon on the perils of New York, reported in the New York *Herald* of the 14th inst., describes the unfortunate state of things and their cause in these words:

"A voluntary society for the suppression of crime, whose very existence is one of the most startling commentaries upon our sham civilization, since it has been forced into existence to do the work which the law and its executors are both sworn and paid to do; a voluntary association like this created for the suppression of crime, endeavors to shield the unwary and to break up those robber caves and robber bands. It can never happen to find them, and we, whose guardians they are, are apparently no more concerned about this municipal disgrace than if it happened in Dahomey. *A Quixotic Divine strives in vain to rouse the public conscience against licensed thieving, and the friends of the thieves laugh in their sleeves at his folly, while the rest of the community think that he had better go back to his preaching. I think so too,* for surely the people, to awaken whom this John the Baptist cries so vainly in the wilderness of our New York, are even more closely wedded to their dishonor than the publicans and sinners of the olden time."

Upon this sermon the New York *Herald* of March 14th comments editorially thus: "Dr. Potter's sermon on 'The Perils of New York,' calls attention to the fact, astounding to all who do not inhabit this city, that societies are organized to do work that the law requires our officials to perform, and that the people do not seem to be indignant about it."

Dr. Potter has recommended the true course to awaken the people and bring the true remedy. Let the "Quixotic" Clergyman and Chancellor, return to his pulpit and lecture room; let this "Agent" return to his dry-goods; let the Governor have the power to hold the district attorneys and the police to their duty. If they fail, let us lay before him the proper charges and have others put in their place who will not fail. *This*, those whom I represent will do, every good citizen will help to do. Only in this way can the laws be ever safely and effectively executed in a republic.

Third. There is a further and a fundamental reason why this amateur method can never be safe or effective, and that is because it is not, and can never be, *impartial.* It is subject to a fatal *bias.*

These vice societies are also, in fact, State libel societies. They cannot for that reason effectively execute the laws. The very first element to secure that end is a popular conviction that all citizens are equal before the law, and that it is executed solely for the public good and not for any ulterior, and least of all for any personal, sectarian, or "religious" purposes.

What are the facts? Any one, and especially one not of their sects, who stands in their way, or questions the propriety of their existence, methods, or conduct, is immediately set upon, shadowed by detectives, and bulldozed by terrorism. His motives are published as the vilest possible, till he is buried under a heap of the filth, rotten eggs, and dead cats and dogs that this agent is always ready to exhume and throw.

Thus he has reduced what open opposition there is against his methods to a skunk warfare in which he is the offensive performer against men a hundred times better than himself. This is the reason that the opponents to his legislation so seldom appear before you, and he is allowed to have his own way. The terrorism, moral and physical, of these amateur bandits has developed a degree of cowardice hitherto

wholly unexampled in "free America." You cannot blame any one. There is one animal no human courage is expected to face. That fact is a solid reason for this Legislature to put an end to his legal existence.

I know right well that you have nothing to do with individual grievances, and no wish to hear them. But if it appear that this society has through its "agent" been guilty of libels, suppression of the truth, and misrepresentation of facts, terrorism, and useless dissension among our citizens, and that such evils are inherent in its system and method, it is in the highest degree relevant, and the best possible reason it should approach its end. Be patient, therefore, with the proofs.

This agent has recently published a book called "Frauds Exposed." It is itself a fraud and an exposure of himself, and also that most atrocious libel that has ever yet fallen from the American press. It is cunningly devised and written. Its sensational cant and money-getting object reveal the bigot, fanatic, hypocrite, and self-seeker from page to page to its final cry for money. But only one who knows the facts could believe that any one in human shape could have piled up such a mass of falsehood, libel, and slander.

The title page shows the first point relevant here, for there he gives the work the sanction of "my *solemn oaths of office!*" Who gave him oaths of office to be prostituted in this way? What right has he to have oaths to use and parade as a defense for libel?

It is not necessary to go outside of this book to find that this official oath-power should cease with this display of it.

The book is written, as it states, for its last or third part, which is designed to bury in its filth all, and especially the Liberals of the country, who have dared to oppose him, his Society, and its methods.

It is simply a libel and a falsehood knowingly uttered as to them individually and collectively.

Let me begin with two specimens as to individuals.

Of Col. Robert G. Ingersoll he says (p. 504), "I assert without fear of contradiction that R. G. Ingersoll has favored obscenity, advocated the repeal of these [U. S. Comstock postal] laws, and sympathized with some of the vilest men convicted of the execrable crime of dealing in obscene publications."

Never was more falshood crowded into so few words.

This Agent knew that Col. Ingersoll has never in any way advocated or been in favor of the repeal of those laws, and it is stated in this very book that he resigned as a Vice-President of the Liberal League because the majority at its Chicago Congress of 1880 were in favor of their repeal.

The Agent knew that the petition which it is said Col. Ingersoll signed was one not for repeal *only*, as he falsely represents, but contained a prayer for a modification of the Law, which was the course Col. Ingersoll approved and recommended.

The whole prayer of the petition is as follows:

"Wherefore your petitioners pray that the statutes aforesaid may be repealed, *or materially modified*, so that *they cannot be used to abridge the freedom* of the press or of conscience, or to destroy the liberty and equality of the people before the Law and Departments of the Government, on account of any religious, moral, political, medical, or commercial grounds or pretexts whatsoever." This last clause this Agent wilfully suppresses.

Col. Ingersoll approved of a modification of these laws substantially as above, and all he did or said was in that behalf. He never appeared with the repealers or for them at any time, as the "Agent" well knew. It is not certain even that he signed the petition and if he did so it was done when he appeared before the committee to explain his views as to modification.

But how Col. Ingersoll advocated obscenity his indignant reply to the charge which fits this Agent shows well enough and is in harmony with his whole life. These words will follow this Agent forever:

"When he made that statement he wrote across the forehead of his reputation the word LIAR. He is a low, infamous man. Meanness cannot descend beyond the level of him who will endeavor to blacken the reputation of another simply because he can not answer his argument. I despise, I execrate with every drop of my blood, any man or woman who wilfully attempts to destroy the reputation of another."

How Col. Ingersoll has "sympathized with some of the vilest men" may be seen by the above utterance. He sympathized with no man for any wrong he had done, but when Mr. Bennett had been unjustly and unfairly prosecuted and convicted he was not the man to withhold his sympathy for the victim and indignation for the wrong-doer. He did not justify any violation of the law, but when he found what had been done under it, he could not help saying:

"I regard Comstock as infamous beyond expression. I have little respect for those men who endeavor to put down vice by lying, and very little respect for a society that would keep in its employ such a leprous agent."

The Agent next (p. 711) states that Col. Ingersoll remained a member of the League after it declared for repeal at Chicago. The Agent knew better. The Washington Auxiliary League of which Col. Ingersoll was a member at once withdrew and took him out of the League and he has never had anything whatever to do with it since. All he could do on the spot he did, that is to resign his office at the Congress. His own Society could only do the rest, and it did it at once.

This Agent knew:

1. That Col. Ingersoll differed from other Liberals in the fact that he never was in favor of "repeal," but always, consistently, of "modification."

2. That he resigned and *entirely* withdrew from all connection with the League when it declared for repeal.

3. That instead of advocating obscenity he had strained the English language to denounce it and its abettors, and his life illustrated his words.

4. That his expression of sympathy for Mr. Bennett was upon the ground that he had been unjustly prosecuted on account of his Liberal opinions, and not because he had "violated any law of the land," but because he had not.

This "Agent" knowingly and maliciously falsifies as to these four points. Page after page of his words, too profuse and canting to quote, show that he did it in order to destroy him and his influence because he is what the Agent regards as an "Infidel."

This Agent differs from Col. Ingersoll as to religion, and I do as to politics; and slander, like death, loves a shining mark. But the greatest orator of our age is so far beyond his reach that he cannot by this mousing owl be hacked at and torn. Yet it is proof that the detractor who will pervert and suppress truth to do it will do anything, and is subject to no moral restraint whatever. Nothing but the *fear* of hell will ever keep him from robbing a hen-roost.

To take another instance, this Agent's references to myself if possible eclipse those to Col. Ingersoll. He declares (page 452) that I "*pronounce for obscenity* under cover of this thin and specious argument for 'liberty.'"

He makes this out by brazenly quoting a sentence from my letter to the Third Liberal League of New York (see Faneuil Hall Speech, p. 5) which I had used to state the position of an opponent for the very purpose of showing that I *did not* agree with him. My opponent had stated that if the Liberals opposed these laws they would be misrepresented and "fall into the trap of allying themselves with obscenity." I replied: "But suppose you do not oppose them? Do you not then ally Liberalism with bigotry and fatal betrayal of liberty? Is not the latter trap the worse of the two?"

He quotes so far and no farther!

The next sentence would show the truth and leave no semblance of reason for his charge, for I go right on to say: "But why turn this into a trap question? It is not a choice between Scylla and Charybdis. Let us keep in mid-water and on the high sea, trust to *pure motives* and the breezes of liberty, and traps to the right of us and to the left of us may be safely left behind to catch those who set or think of them."

How wicked and slanderous his talk is about my advocating obscenity the book he held in his hand shows from page to page.

In the next sentence he saw these words: "The Liberal party or sect, like every other in a free republic, will find its justification and victory only in so far as it makes for the *good* and *welfare* of the whole people."

And a little further on he read this: "This violation [of the Constitution] has come . . for the *worthy purpose* of suppressing obscenity. Let me say at the outset that *I respect the motives of the persons who have founded the Society for the Suppression of Vice*, and who have contributed to sustain it, but they have selected an improper "Agent" and used means unlawful, unconstitutional, and unworthy of them. *I wish, therefore, publicly to put my foot upon the libel that I, or others who have signed that petition* [for repeal or modification], *have so done as the abettors of obscenity or from a desire to give it aid or comfort.*"

Note how fair I was in stating the good motives of my opponents, and how distinctly I *did not* "pronounce for obscenity." Passages like the above too numerous to quote and in almost every form occur in that little book which ends (p. 59) with the Liberal watchword—"LIBERTY AND PURITY, *now and forever, one and inseparable!*"

What will you think of a man who says that in this I "pronounce for obscenity," and who asks in his next line (p. 452), "What will this *obscenity defender* do about the State laws?"

The bill before you to abolish obscenity and this libeler, both at once, answers emphatically what I would do about State laws.

He next adds, "Is not he lawyer enough to know that the common-law decisions are all against obscenity?" etc., "Is he ignorant of that," etc.

Certainly I know it; and he knows that I have strenuously insisted upon a return to the common law and its methods instead of his Society and its inquisition, and he chooses to falsify, suppress, and misrepresent. That same little book (p. 51) shows how I urged "emphatic approval of the use of all such means as may be within the legitimate scope of government to secure the repression both of the issue and circulation of such [obscene] matter by the press."

The Liberal convention at Watkins in 1878, consisting of thousands, fully indorsed that sentiment.

Again, in the same book (p. 53), he read, as to the common law, my words as follows:

"Here I take my stand [on the Common law]. I shall ask no further limitation of the liberty of printing than that imposed by the *common law* and the Constitutions of my State and country. I incline to ask the protection of the *general public and of youth* from having obscenity in any form exposed to their view or foisted upon them *by mail*, express, or otherwise, but let the offenses be punished by the States and not the Federal government, they only having power to punish such abuses. This is the common law; it is constitutional; it is called for by the cultivated sentiments of mankind; and it is conservative of the morals of youth. If we maintain the residue of our criminal code, let us by no means omit that." That is what I said.

Can the impudence of falsehood go further than to turn from such passages as the above in the very book he quotes from, and say that I "pronounce in favor of obscenity," or that I am a "defender of obscenity," and "ignorant of or opposed to the *common law*" on the subject?

But his impudence does go further, for he goes right on to say:

"I never saw him [this "obscenity defender"] defend but one case in court in my life, and that was of a vender of obscenity, and his client was convicted."

He never saw me defend any case in court!

But mark the duplicity of this sentence! When branded as a liar and libeler for charging me with being an "obscenity defender," that is, a defender of obscenity itself, this Agent keeps open the door in his last sentence to say, "I meant only that he as a lawyer defended in court persons charged with that offense." But this miserable dodge will not avail. The fact is that I seldom go into the criminal courts at all, and have never defended a case of obscenity in my life, and I never expect or intend to. The public position I felt it my duty to take in regard to this subject at Faneuil Hall, and at other places, made it indelicate and improper for me to act professionally in such cases, and I have never done so. If allusion is made to Mr. Bennett's case, there was, as he well knew, an additional reason why I could not appear for him or defend him, for I had to become his bail to keep this Agent from dragging him off to jail at night, as was his evident intention and wish. True, I befriended Mr. Bennett as I could at his trial otherwise than as his counsel. To compliment me Mr. Bennett, in the report of the trial, included my name. I explained in his paper that it was erroneously inserted, and that I had not acted professionally for him, nor was my advice as to many things asked or taken. Abram Wakeman was his only counsel and the only one who defended "him in court." His name only so appears on the record. This Agent so knew, for he mentions him alone as the counsel, at page 472 of his book. So this mean attempt to escape from a double falsehood with a slur has no ground but the writer's malice.

Other and even meaner individual instances may be noticed were there time; but now a word as to the Liberals collectively.

[TO BE CONTINUED.]

Music.

Will the readers of THE TRUTH SEEKER please call the attention of the music men of their acquaintance to this note? I will arrange music for any number of instruments and of any kind. I am an admirer of liberty, and a despiser of hypocrisy.

I think we Infidels ought to hav Infidel bands established throughout the United States; and when the Fourth of July is celebrated, Infidels can hav their bands of music, and can speak praises of honor and admiration to the memory of Thomas Paine. This is a movement that should be attended to. Few practical musicians pay any attention to Freethought. Address me at Aurora, Ohio. B. O. FENTON.

THE *Daily Leader*, of Binghamton, N. Y., has the following concerning a recent Land League meeting at that place: "A couple of ladies were present during the evening, and the very courteous Secretary, Mr. McGrath, moved them a vote of thanks. Upon its passage, one of the ladies, who proved to be the eloquent speaker, Mrs. H. S. Lake, who has spoken in Leonard Hall several times recently, asked the privilege of making a few remarks, and took the audience by surprise with her eloquence and force of argument. The frequent and enthusiastic outbursts of applause showed how well her remarks were appreciated, and how telling were her arguments against tyranny and in favor of universal liberty to all mankind. Ireland, she said, was cursed and made the slave of England through religious intolerance and the felfishness of greed."

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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What Objections to Christianity?

OUR EIGHTH LETTER.

MR. G. M. MAIR, *Dear Sir:* As I have received a private note from you, saying you do not care to reply to my last, we will consider that much settled, and I will proceed with my remarks; though before entering upon our next thesis I will examine the question as to how the books composing the New Testament came to be accepted as the canon, or the veritable word of God.

From what I have already said I think I have made it pretty clear that neither Jesus nor his disciples wrote any of the books of the New Testament, unless possibly it was the first epistle of Peter, which some Christian writers will insist was written by Peter, although it is a matter of extreme doubt. Some of the epistles ascribed to Paul were undoubtedly written by him, while others were almost certainly not written by him. The four gospels were assuredly not written by those whose names they bear, and no one in the world knows who did write them. But these books are now held to be canonical, authentic writings, dictated by heaven, accepted by the church. How came all this about?

At the time, as we have seen, when the four synoptical gospels were first known to have an existence there had been many other so-called gospels floating around, one ascribed to this apostle or saint, and another to that, probably not one of them actually bearing the name of the person who wrote it. Many gospels and epistles were also brought into notice somewhat later than the introduction of our four gospels, many of which have since been rejected and pronounced spurious or apocryphal. In all, there were hundreds of these gospels and epistles, which fact goes to prove that gospel-writing was a pastime or a source of pleasure. It was probably the literary rage of that period. Although they differed not a little from each other, there was a general sameness among them in incident as well as in doctrine.

Among all these conflicting claims of authorship, each gospel and epistle having had its special partisans and advocates, some mode must be devised as to which among them all should be recognized and accepted as the genuine article and which should be rejected as spurious and false. Many bitter and serious contentions grew out of the conflicting claims set up by the advocates of these numerous gospels and epistles, the priests, bishops, archbishops, and even the popes participating in these persistent quarrels. Pope Gelasius distinguished himself by condemning and pronouncing false many of these writings which many before him had considered genuine and worthy of credence. In the latter part of the fifth century he did quite a business at pronouncing false a large number of gospels giving incidents in the life of Jesus and describing the miracles which he performed.

We are informed by the Rev. Samuel Davidson, D.D., in the article "Canon" in the new British Encyclopedia—notwithstanding his sectarian bias—that "oral tradition was the chief fountain of Christian knowledge," and that "the exact principles that guided the formation of a canon in the earliest centuries cannot be discovered. Definite grounds for the reception or rejection of books were not very clearly apprehended. The choice was determined by various circumstances, of which apostolic origin was the chief, though this itself was insufficiently attested, for, if it be asked whether all the New Testament writings proceeded from the authors whose names they bear, criticism cannot reply in the affirmative. The example and influence of churches to which the writings had been first addressed must have acted upon the reception of the books. Above all, individual teachers here and there saw the necessity of meeting heretics with their own weapons, in their own way, with *apostolic records* instead of oral tradition. The circumstances in which the orthodox were placed led to this step, effecting a bond of union whose need must have been felt while each church was isolated under its own bishop and the collective body could not take measures in common. Writings of more recent origin would be received with greater facility than such as had been in circulation for many years, especially if they professed to come from a prominent apostle. A code of apostolic writings, divine and perfect like the Old Testament, had to be presented as soon as possible against Gnostic and Manichean heretics, whose doctrines were injurious to objective Christianity, while the multiplication of apocryphal works threatened to overwhelm genuine tradition with a heap of superstition. . . . The formation of a Catholic church and of a canon was simultaneous. The circumstances in which the collection originated were unfavorable to the authenticity of its materials, for tradition had been busy over them and their authors. Instead of attributing the formation of the canon to the church it would be more correct to say that the important stage in it was due to three teachers, each working separately and in his own way, who were intent upon the creation of a Christian society which did not appear in the apostolic age—a visible organization united—when the discordant opinions of apostolic and sub-apostolic times should be finally merged. The canon was not the work of the Christian church so much as of the men who were striving to form that church, and could not get beyond the mold received by primitive Christian literature. The first mention of a 'Catholic church' occurs in the martyrdom of Polycarp, an epistle that cannot be dated earlier than 160 A.D., and may perhaps be ten years later. But though the idea be there and in the Ignatian epistles, its established use is due to Irenæus, Tertullian, and Cyprian."

The most of the quarreling before alluded to was done by the councils of priests and bishops which from time to time were convoked to deliberate upon the so-called sacred writings and to decide which the church should declare the word and will of heaven. By the dictum of the contentious councils, where quarreling and fighting absolutely took place, the books were decided upon which should be believed and accepted and which should be disbelieved and rejected, and it later got to this, if any unfortunate person dared to disbelieve or question the truth or genuineness of any of the gospels which the councils had decided were the word of God, he must burn in fused sulphur forever.

The decisions of these councils, however, were not conclusive at the time they were rendered, and it has only been by the lapse of centuries that the church finally settled down in a general acquiescence as to which books should really constitute the word of God to his unfortunate offspring. It might be edifying to mention some of the strong lights in the church who remained attached to certain gospels and epistles after the councils had rejected and pronounced them false, and still insisted that they were more genuine than some which the council had placed in the canon; but I cannot take the space to detail many of these cases. In comparatively modern times not less a divine than Dr. Whiston has insisted that no less than twenty-seven of the discarded books are genuine. "Can any one," says he, "be so weak as to imagine Mark and Luke and James and Jude, who were none of them more than companions of the apostles, to be our safe and unerrring guides, while Barnabas, Thaddeus, Clement, Timothy, Hermas, Ignatius, and Polycarp, who were equally companions of the same apostles, to be of no authority at all?" (Exact Time, p. 28.) The Rev. James Martineau insists that several of the apocryphal and rejected gospels are more genuine than the epistle to the Hebrews or even the gospel of Luke. He asks, "If none but the works of the twelve apostles were admitted the rule would be clear and simple, but what are Mark and Luke, who *are received*, more than Clement and Barnabas, who *are excluded?*" Archbishop Wake translated several of the apocryphal gospels from the Greek and recommended them as "inspired" and containing "an authoritative declaration of the gospel of Christ to us." The learned Bishop Marsh gave it as his opinion that "it is an undoubted fact that those Christians by whom the now rejected gospels were received, and who are now called heretics, were in the right in many points of criticism, where the Fathers accused them of wilful corruption."

To return to the earlier periods, I will state the truth by saying that from the first century to the seventh there was no fully-authorized canon of the New Testament writings. There were many claimants, and doubt and uncertainty hung over all, when, if there was any truth and reliability attached to those early writings, it would seem they ought to have been certain and satisfactory. It is indeed singular that, if doubt existed about those books then, they should be wholly undoubted and reliable now, and that there is any process by which doubt and falsehood can become certainty and truth. The strength of faith must indeed be great.

The Christian Father Origen, in the third century, is supposed to have been one of the first who took it upon himself to make a selection from the multiudinous gospels and epistles then abounding, and to decide which should be accepted as holy and inspired. His selection was principally the books which compose the New Testament to-day. But of course his opinion, though authoritative to a considerable extent, was far from being fully acquiesced in; quarrels and contentions about God's word still continued. In the year 363 the council of Laodicea was held, and declared what writings should be accepted as God's real word. Their respect for the name of Origen undoubtedly influenced that council to accept and recommend the selection which he had made. Had he accepted some of the apocryphal books and rejected some which are in the canon, they would in all probability have done the same.

No one pretends, I believe, that Origen was inspired to discriminate between the false and the true, or that the bishops and priests composing the council of Laodicea were inspired to accept his selection. They acted simply upon their judgment and prejudices, as many do now when gathered in conventions, legislatures, etc. The arguments pro and con relative to the several books were urged and then the question settled by *vote*. If by favoritism or influence the majority could have been carried in favor of some books regarded as apocryphal, and against some which were accepted, the canonical word of God would have been of a very different composition from what it is. The good Quaker William Penn made some very pertinent remarks upon the decisions of the council of Laodicea. "I demand," said he, "of our adversaries, if they are well assured of those men who first collected, embodied, and declared them [the New Testament scriptures] authentic, by a public canon, which we read was in the council of Laodicea, held 360 years after Christ—I say, how do they know that those men rightly discerned true from spurious? Now sure it is that some of the scriptures taken in by one council were rejected by another for apocryphal, and that which was left out by the former for apocryphal was taken in by the latter for canonical. Now, visible it is that they contradict each other, and as true that they have erred respecting the present belief" (Penn's Works, vol. i, p. 302, London edition).

That this council, like those which were held at later dates, was composed of men of human fallibilities and weaknesses is clearly set forth by the remarks of the distinguished Christian writer and thinker of those times, St. Gregory Nazianzen, in a letter to Procopius, as quoted by Tindal in his work, "Rights of the Christian Church," p. 195. He says that "he fled all assemblies of bishops because he never saw a good and happy end of any council, but that they did rather increase than lessen the evil, that the love of contention and ambition always overcomes their reason." "Nothing," said the same pious writer, "is to be heard there but geese and cranes, who fight without understanding one another."

Tindal's opinion of these councils of bishops is no better than that of the Christian saint whom he quoted. In speaking of the first ecumenical council held at Nice, convened and presided over by the Emperor Constantine in the year 324, he says: "And if these accusations and libels which the bishops at the council of Nice give in of one another to the emperor were now extant, in all probability we should have such rolls of scandal that few would have much reason to boast of the first ecumenical council, when with such heat, passion, and fury the bishops fell foul as one another insomuch that had not the emperor by a trick burnt their church memorials probably they must have broken up in confusion. After that council was over, the bishops made so great a bustle and disturbance, and were so unruly, that the good emperor was forced to tell them that if they would not be more quiet and peaceable for the future he would no longer continue his expedition against the Infidels, but must return to keep *them* in order." "Indeed," says Tindal, "the confusion and disorder were so great amongst them, especially in their synods, that it sometimes came to blows, as for instance Dioscorus, bishop of Alexandria, cuffed and kicked Flavianus, patriarch of Constantinople (at the second synod of Ephesus), with that fury that within three days after he died."

Pappius, a Christian writer of the fourth century, in describing one of the modes by which the many books and writings were decided to be or nor to be the word of God, says on one occasion it was done "by placing all the books under a communion table, and, upon the prayers of the council, the *inspired* books jumped upon the table, while the false ones remained under." Those who believe in miracles and in the great efficacy of prayer may be able to accept this statement with great joy and confidence, even like unto that which the early Christians of Ephesus evinced when the bishops composing the council then declared that the "Virgin Mary" might be called the "Mother of God." On that occasion the joy reached so great a hight that the people kissed the hands of the bishops, they embraced their knees, and the whole city resounded with acclamations.

After the Council of Laodicea in 363, another was held in 406, and still another in 680. The council of 406 rejectd several books deemed canonical by the council of 363, but the council of 680 again restored them. "Thus," as Cooper says, "were the sacred writings, the word of God, tossed like a battledoor from sect to sect, and altered as the spirit of faction might dictate." "From the close of the seventh century," says the same writer, "to the the fifteenth, when printing was invented, the 'Word of God' remained in pious seclusion. It was locked up in monasteries, in the exclusive possession of monks. The people were forbidden to read it. If they were detected in such an 'impious' act they were punished most severely. The priesthood at this period, therefore, had every opportunity to do what they liked with the Bible—to alter, add, or omit, just as it was most convenient. So greatly, in

fact, were the priesthood afraid of the people reading the Bible that a bill was actually introduced into the Parliament [of England] to prohibit any one reading the scriptures except those who were authorized."

After the art of printing became introduced the Bible was printed, and, in spite of the wish of the priesthood, was much more generally read than before; but this, of course, only increased the disagreement in belief concerning it. Christendom was thereby split into different sects, which warred against each other with the bitterest acrimony, which was continued down even to our own time. Luther, the father of Protestantism, rejected the book of James and some others. Calvin and Erasmus strongly doubted the authenticity of Revelations. The Unitarians, with the learned Dr. Lardner at their head, regarded the epistle to the Hebrews, the epistle of James, the second of Peter, the second and third of John, Jude, and Revelations, as not only doubtful, but as "not fit to be alleged as affording sufficient proof of *any* doctrine."

The New Testament, as published by the learned Evanson in 1807, contains only the gospel of St. Luke, Acts, ten of Paul's epistles, and Revelations. The other books, the gospels of Matthew, Mark, and John, he contemptuously rejected as "spurious fictions of the second century." The Swedenborgians admit only the four gospels and Revelations. Some German sects reject Matthew, and the learned Professor Bauer in 1803 did not hesitate to denounce it as a "forgery." Dr. Eichorn, a learned Bible scholar, rejected the second epistle to Timothy, and Dr. Schleiermacher the first epistle to Timothy. Dr. Bretschneider in 1820 rejected the gospel of St. John, while the first chapter of the gospel of Matthew and Luke were denounced by the Unitarians, as "absolute falsities." The Catholics insist that the Protestant Bible is wholly unreliable and full of error, while the Protestants are equally censorious with regard to the Catholic Bible.

Not a few ridiculous errors of translation have been detected in this so-called word of God, as a specimen of which this will answer: Mark x, 25, speaks of a camel passing through the eye of a needle, whereas in the original was meant a cable rope. The notion of a rope, being an enlarged thread, passing through the eye of a needle is a natural association of ideas, but a camel passing through the eye of a needle is a very awkward, unnatural figure.

The additions that have been made are many and conspicuous. Calmet, the famous Bible critic, declares that 1 John v, 7 and 8, were not in any ancient Bible, the interpolation being an impudent priestly stroke to sustain the doctrine of the Trinity. The last twelve verses of Mark xvi are admitted to have been an addition to what was called the original; and it is the same with many others parts scattered through the gospels, but I will not stop now to point them out. You demurred at my statement that there have been 32,000 different readings of the New Testament, but I now give you the word of an eminent English divine, Dr. John Mill, that after a thirty years' search of the New Testament alone he had found 80,000 different readings of that book, and according to the Unitarian version "there are no less than 150,000 readings of the scriptures, all of which are more or less different." Moreover let me state that it has been proved by a record in the Cronicon of Muis, according to Scaliger and Dr. Mill, that a general alteration of the four gospels took place in the sixth century, by order of Emperor Anastasius, who decreed that "the holy gospels as written, *idiotis evangelistis*, are to be corrected and amended." "Correct" and "amend" the word of God, indeed!

That the Christian scriptures have been greatly changed, and by different persons, there is abundant Christian proof, far more than I can take the time and space to show you, but I will mention a few instances, taking the following from Robert Cooper, author of the "Holy Scriptures Analyzed:" The learned German, Professor Michaelis, in his Introduction to the New Testament, said, "No one will deny that the early Christians, who differed from the ruling church, have altered the New Testament in numerous examples according to their peculiar tenets." "And so much so," says the Rev. Mr. Nolan, in his "Inquiry," page 400, "that little confidence can be placed in *any* edition." The Rev. T. H. Horne, in the second volume of his "Introduction to the Scriptures," admits that "all manuscripts, the most ancient not excepted, have erasures and corrections." The Rev. Mr. Pope, in his treatise on the "Miraculous Conception," affirms that "the Cambridge and the Alexandrian manuscripts swarm with corruptions and interpolations." We have the authority of Origen that Celsus charged the early Fathers with having three or four different readings for the same text, or, as he expressed it, "they have altered the gospel three or four different times, as if they were drunk, and, when pressed by their adversaries, recurred to that reading which best suited their purpose." Du Pin informs us that "there is a great discrepancy between the copies, which must be attributed either to the negligence of the scribes or to the audacious perversions of others, or to those who correct the text by arbitrary additions or omissions, who oftentime have put in and left out as they thought it most convenient." There was certainly nothing to prevent this being done to any extent desired. Du Pin adds to this, "It cannot be said that no fault has crept into the scriptures by the negligence or inadvertancy of the transcribers, or even by the boldness of those who have ventured to strike out, add, or change some words which they thought necessary to be omitted, added, or changed."

The learned Mr. James, Librarian of the University of Oxford, in his work on the "Corruption of the Scriptures," on page 372, says: "Let us pass a step or two further and inquire whether they have not corrupted the Bible in like sort, or worse, rather, if it be possible, to a degree of impiety beyond the degrees of comparison, and yet so plainly to be proved against the papists, as he that hath but one eye to see shall plainly discover it, and thence be induced to suspect the abomination of desolation spoken of by Daniel the prophet, sitting in the holy place and admiring himself above the Holy of Holies. He shall observe infinite varieties, contrarieties, and contradictions and oppositions between two Bibles, set forth by two popes within two years, both commanded to be read, as are mentioned in the briefs. You shall see the popes breathe hot and cold, say and unsay the same thing twice, and in fine they have truly verified the Bible to be a nose of wax, plied and wrought into fashion for their own advantage. A shame it is that any Christian should presume to add or take away aught from the word of God. Yet oh, intolerable fraud, not any simple Christian or layman, but the bishop of Rome, chief pastor of the church, sole judge of all controversies, whose lips should preserve knowledge, and his tongue speak no deceit, hath audaciously presumed to add and take away whole sentences, to change the words of the holy writ into a clear, contrary meaning—to make, as it were, white black and black white."

The Rev. Mr. Cooper, in his "Tracts," page 521, expressly says, "Were a Socinian to make a new translation, he would translate under the guidance of his Socinian opinions, and properly." The Rev. Dr. Campbell, in his Introduction to his "Translation of the Scriptures," makes some telling remarks about Beza, who published the edition of the Greek Testament, from which our English version is taken: "Here we have a man," says he, "who, in effect, acknowledges that he would not have translated some things in the way he has done if he would not thereby strike a severe blow against his adversaries or ward off a blow which an adversary might aim against him."

This is a frank confession of how the New Testament writings were changed and worked over to meet the arguments of opponents.

And so we go! It requires more astuteness than a Philadelphia lawyer is supposed to possess to arrive at anything like a rational decision as to which is the word of God and which is not. In all probability the only correct conclusion to arrive at is that God had nothing at all to do with the writing of the Bible—the Old or New Testament—any more than he had with the Vedas, the Puranas, the Zend Avesta, the Pymander, the Talmud, the Koran, the Eddas, the Book of Mormon, the Arabian Nights, Gulliver's Travels, and all the witch and fairy myths with which the world has abounded. But in a very few weeks it is highly probable our land will be flooded with the new revision—the *new* New Testament—and hundreds of thousands of copies will be rapidly purchased to see what the late translators and revisers have done with the revered word of God. And after this new New Testament has been examined, read, and sifted, the intelligent people of this country and of the world will have a more slender opinion of the so-called "Word of God" than ever before. Sensible people are rapidly coming to the conclusion that God does not speak in the books and writings gotten up by partisan priests, monks, zealots, and fanatics, to be quarreled over, distorted, and perverted by other zealots and fanatics, but that the only "Word of God" which is worthy of confidence in that which is recorded is the great volume of nature; in the systems and constellations of the heavenly bodies, in the phenomena presented by the central orb of our system, by the journeyings of our planets around it, of the rocks, stratifications, mountains, valleys, and oceans of the earth, with the mineral, vegetable, and animal productions which belong to it, together with all the laws of nature which the investigations of science are steadily bringing to our knowledge. In all this can be found the only true and reliable word of God, which man cannot get up, change, and modify as best pleases his sinister purposes. When men all grow wise enough to throw away their man-made, man-revered "word of God," and accept this far more beautiful, divine, and unchangeable word of God as found in nature, far better will it be for the world.

THE CHRISTIAN FATHERS.

The fourth division of the third thesis claims that the Christian Fathers were designing, hypocritical, and dishonest; consequently it is but right that I should pay some attention to this branch of the subject. But as it is a somewhat unpleasant occupation to hunt up the failings of others, I will pass it over as briefly as possible.

The Fathers misrepresented the truth greatly as to the authenticity of the gospels and epistles of the New Testament. The oldest manuscripts of these books in existence are not older than the sixth century—five hundred years after the events therein described are said to have taken place. Michaelis, the learned German compiler, says: "The originals of the New Testament have not been seen by any writer extant, nor do they record that any one of their contemporaries had seen them. The holy Fathers themselves do not profess to have seen the originals." . . . "None of the most early Fathers, Ignatius or Tertullian, appeal to the originals, or had seen them." To this may be added the testimony of Du Pin in his "History of the Canon:" "We do not find that the two greatest men of the church, Origen and St. Hieronymus, who had searched the ancient copies of the scriptures with so much care and diligence, have visited so many churches in the East, have ever spoken of the originals of the New Testament, written with the hands of the apostles, which they would not have failed to do if there had been any in their times." Again he says: "In the primitive ages there was no talk of reading the holy scriptures in their originals. *Any copy whatever*, provided it were used in the orthodox churches, *might be relied upon* as if it had been the first original written with the hands of the apostles." The Rev. Dr. Campbell, in his work on the "Four Gospels," admits that the originals were nowhere to be found. He confessed, "What we have in their stead are the copies of copies (though how many successors it is impossible to say), which were originally taken from these autographs." Dr. Hay goes still farther when he says, "It is probable there could have been no autographs [originals] of the New Testament at all."

In this truthful view of the case it may easily be seen that a great amount of duplicity, hypocrisy, and falsehood have been palmed off upon the world by these Christian Fathers. They have handed down to us as the genuine works of the apostles that which there is not the slightest proof that one of the apostles ever saw or heard of, or that Jesus or one of the apostles ever left the scratch of a pen behind them. Ample proof of this hypocrisy may be found recorded by Mosheim and other Christian historians. In speaking of the fourth century, Mosheim says: "The interest of virtue and true religion suffered yet more grievously by the monstrous errors that were almost universally adopted in this century, and became a source of immeasurable calamities and mischiefs in the succeeding ages. The first of these maxims was that it was an act of virtue to deceive and lie when by that means the interest of the church might be promoted. The second equally horrible wrong was the production of an incredible number of ridiculous fables, fictitious prodigies, and pious frauds, to the unspeakable detriment of that glorious cause in which they were employed. And it may be frankly confessed that the greatest men and most eminent saints of this century were more or less tainted with the infection of the corrupt principle." Again he says: "It was an established maxim with many Christians to avail themselves of fraud and deception if it was likely they would conduce toward the attainment of any considerable good." Again, "It was considered that they who made it their business to deceive with a view of promoting the cause of truth were deserving rather of commendation than censure." Casaubon, the French Protestant writer, speaking apologetically of "these officious lies," says they were said "to be devised for a good end." Le Clerc, by way of supplementing these opinions, says, "The dissemblers of truth are nowhere to be met with in such abundance as among the writers of church history." Simon acknowledges that the Fathers strove to advance the antiquity of the early writings as much as possible, and that they scrupled not to counterfeit when they had none that were true. M. Daille, a learned writer, in speaking of the Fathers, says they palmed off upon others "what they did not themselves believe," and that they are not to be believed on their own bare word. He again says the Fathers "made no scruple to forge whole books." Upon the authority of St. Jerome he remarks: "Origen, Methodius, Eusebius, Apollinaris, have written largely against Celsus and Porphyry. Do but observe their manner of arguing and what slippery problems they used. They alleged against the Gentiles not what they believed, but what they thought necessary." Jerome adds, "I forbear mentioning the Latin writers, as Tertullian, Cyprian, Minutius, Victorius, Lactantius, Hilary, lest I should seem to accuse others than defend myself."

Proofs of this Christian duplicity and falsehood may be found in abundance by referring to Scaliger, Bishop Stillingfleet, Irenerch, Bishop Fell, Bishop Burnett, Selden, Pezron, Dr. Jostin, Dodwell, Dr. Chapman, Dr. Priestly, and other writers, but I must hasten on. In the *Eclectic Review* of 1814, p. 479, is this passage: "When we consider the number of gospels, acts, epistles, revelations, traditions, and con-

(*Concluded on page* 248.)

Communications.

Thoughts on Religion.—Concluded.

BY AN INVALID, AT THE NEAR APPROACH OF DEATH.

CONTAINING A BRIEF REVIEW OF GOD'S DEALINGS WITH MANKIND AS GIVEN IN THE BIBLE, INCLUDING THE FALL, THE FLOOD, THE TOWER OF BABEL, GOD'S PECULIAR PEOPLE, THE JEWS, THE NEW DISPENSATION, WARS BETWEEN MOHAMMEDANS AND CHRISTIANS, CHRISTIANS PERSECUTING EACH OTHER, SCIENCE AND RELIGION, WITH SOME SUGGESTIONS AS TO A BETTER WAY.

Christ being a part of deity, or all, one in three or three in one, and the book being inspired, whatever he said or did should be perfect and consistent. Let us consider his miracle of the fig-tree; and do not confound this with the parable of the fig-tree, which is very good. The day previous to this miracle he had ridden into Jerusalem on an ass, a colt, or the colt of an ass, as the case may be—for the gospels differ—which might hav been stolen, for it was taken by those who did not own it. It was soon after the raising of Lazarus, and the people were wild with enthusiasm; palm branches, their garments, etc., were spread for him to ride on. One account says he entered the temple, overturned the tables of the money-changers and the seats of those who sold doves, acted as one having authority, and did that which some of those present might take exception to. Another account says he went into the temple, and "looked round about on all things," but did not overturn things generally, as described, until he came back next day.

He went out of the city to Bethany to stay overnight. In the morning, on his way back to the city, he "was hungry," and seeing a fig-tree afar off, on coming to it "he found nothing but leaves, for the time of figs was not yet." The next morning he and his disciples "passed by and saw the fig-tree dried up from the roots." "And Peter said, Behold, the fig-tree which thou cursedst is withered away."

If such a thing should now be done, would not people be constrained to say none but a simpleton or a lunatic would do this? Just imagin, a person with a dozen followers, strolling through the country, is hungry, sees an apple-tree, for instance, afar off; on coming to it he does not find any fruit, and why? Because the time for apples is not yet. It is May or June, perhaps; so he destroys the tree because it did not bear apples when the time for apples "was not yet."

If a *man* should destroy a tree because he found no fruit on it at a time of year when trees of that kind did not yield fruit, it would be deemed an act ridiculous and foolish; and if so in man, how much more so in deity! Recently I saw a statement to the effect that the committee now engaged in England in retranslating the New Testament had agreed to reject this miracle of the fig-tree, and there are many other things they may reject with propriety. But if they begin, where shall they stop? and what becomes of the inspiration of the Bible?

Another miracle may be noticed—the casting out of the legion of devils from a man in the country of the Gardarenes. Mark and Luke say there was one man that was possessed; Matthew says there were two. But there was a legion of devils, and he cast them out; they entered a herd of swine that were feeding on the hillside, which so bedeviled them that they all ran down into the sea and perished, two thousand of them. This alarmed the people to that extent that "the whole city came out to meet Jesus; and when they saw him they besought him that he would depart out of their coasts." And it was only natural that they should, for perhaps he might soon commit some act that would be the means of destroying any other or any amount of their property. Two thousand swine were probably worth a considerable sum to those who owned them. Perhaps those revisers will strike out this miracle also. But the better way will be to lay aside the whole book.

This brings me to a consideration of the probable situation of affairs in Judea at that time as affected by the doings of Jesus.

He is represented as doing many strange things—raising the dead, restoring sight, healing the sick, feeding four, five, or ten thousand people with four or five loaves and a few fishes, and a large quantity left.

All this would create much discussion and commotion; some would believe it, and some would not. Those who believed it would seek to honor him by every means in their power.

On the other hand, when he by his acts took unlawfully or destroyed property and assumed authority when the law did not recognize him as possessing any, it would naturally create consternation and distrust.

As in taking the beast (one or more) on which he rode into Jerusalem, his entering the temple and overturning things generally; causing the fig-tree to wither, and the destruction of so many swine, representing a mixture of good and bad that in any community would cause a degree of excitement which would make it necessary for the legal authorities to interfere.

Should a man do similar acts now, probably he would be lodged in an insane asylum. But Jesus came into the world to be crucified, and he had to do something that would seem to justify it. If, as we are taught, he came into the world to die such a death in order that all might not perish but hav everlasting life, why such a stigma on the Jews for doing just what was necessary to save mankind?

But according to Christ himself, as has been shown, only a few are saved; and by the same authority it may seem questionable if even a *single person* can escape.

I would call particular attention to the last seven verses of the last chapter of Mark, and ask any one who may question the propriety of my assertion that according to the Bible God's plans are a stupenduous failure, to ponder them well, and see if what they read there would not alone justify the assertion.

Christ had appeared to his disciples for the last time, and was about to ascend into heaven; he gave them his last charge, to preach the gospel to every creature, and said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." And now comes the important part; he tells how those who believe may be known. Among other things, he said, "They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." According to this, is there a single believer in the world? And without believing none can be saved. Christ himself tells with his last words the fate of those who do not believe; and who should know better than he?

In consequence of the great change in public opinion during the recent past in regard to God's decrees, election, predestination, eternal punishment, and many other things of like character in the Old Testament, many eminent orthodox divines are repudiating them, and are teaching the more humane and reasonable doctrin that there is no hell or eternal punishment. But they all tenaciously cling to the New Testament, or the Christ part of the Bible. In view of the quotations and illustrations of Christ himself, which are given, and many more that might be mentioned, it is passing strange how they can pretend to do so with the least show of consistency.

For this reason I will giv just one more instance to show by the words of Christ that they are mistaken and hav no better proof of this from the Bible than they hav for the dogmas of the Old Testament, which they hav acknowledged false, untenable, and unjust. I refer to the last judgment as described by Christ in his parable of the shepherd separating the sheep from the goats. He represents himself as coming in his glory and "sitting on the throne of his glory," with all nations gathered before him. "Then shall he say also unto them on his left hand, depart from me, ye cursed, *into everlasting fire*, prepared for the devil and his angels." In view of this, and the quotations given to prove how few, if any, are saved, why will intelligent men still endeavor to cling to a part of this *ignis fatuus*, that has led and still continues to lead them only into mists and shadows?

What a picture of inconsistency and failure these things present! An infinite deity, in order that his wrath toward the poor, feeble creatures of his creation may be appeased, givs himself as a sacrifice to satisfy his vengeance, assumes the form of a man, is crucified, and dies the terrible death of the cross, which, awful as it is to man under ordinary circumstances, in this case was enhanced by suffering for the sins of all mankind.

And at last, after all this great sacrifice, according to words from the mouth of this deity himself, it is all of no effect; few, if any, escape the final sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

This devil, that we hav been taught is the cause of all this iniquity, is a very important personage, and if God's omniscient eye from before the creation saw all this, as a result of a living devil, why in the name of humanity and common sense did the great creator, infinit in his power, ever allow him to exist? Will any thinking, reasonable person attempt to giv a consistent answer to this question.

This devil is called the father of liars; but if the Bible anywhere givs an account of his telling a lie, I cannot recall it to mind. He did tell Adam and Eve that if they ate the apple, "Ye shall not surely die," as God had told them they would, but that their eyes would be opened, and "Ye shall be as gods, knowing good and evil." God had said, "For in the day thou eatest thereof thou shalt surely die." It looks as though there might be a lie here somewhere; but if there was, surely the devil did not tell it.

In concluding this part of the subject, I would again call attention to the fact that I hav dealt with it from a Bible standpoint. If there is anything wrong about it, it is the Bible that is wrong. All I ask is a careful, candid consideration of what I hav said.

During all the past history of the world mankind generally hav cultivated to a greater or less extent ideas and opinions called religions; they hav had reference to something mysterious, unknown, and thus far unknowable. It is often said there must be something to worship, because of the natural tendency in man to reverence and worship. It probably arises mostly from the fact that the first great cause we cannot know or comprehend; and of a future life the same state of things must, from the nature of the case, always exist. Every effort thus far in either direction has only led to differences of opinion, without a single step in advance toward real knowledge. This being the case—and what intelligent person, after a candid consideration, will assert that it is not the case?—why will not mankind now see and acknowledge that it is better to expend the vast amount of time, talent, wealth, and physical energy which is and has been given to a fruitless search after the unknown and the unknowable pertaining to creation and a future life in learning how to make this life more enjoyable by studying the principles of justice, benevolence, charity, love, and everything that will tend to make this world approach nearer and more nearly to that which we hav been taught to imagin was the future "land of the blest?" This view would seem to be reasonable, because, as has been shown, the suffering and unhappiness caused by the difference of opinion in matters of religion hav far outweighed and outnumbered the enjoyments.

Many people may be inclined to ask the question, Would you hav mankind giv up all the satisfaction and enjoyment of a belief in deity and a hope for immortality? I would hav each person perfectly free to enjoy and hope for just as much as seemeth to him good in regard to those things. But I would not hav so much time, talent, and money expended in pretending to teach that which even the teachers never hav learned and never can learn.

It is estimated that in the United States there is each year expended the sum of $200,000,000 for theological schools and colleges, the building and maintaining of churches, paying preachers, and other incidentals pertaining to religious teaching. If the number of our needy poor amounts to one in fifty of our population, that sum would be sufficient to giv each one annually the sum of $200, which, it seems to me, would be much better applied in that way than in the imaginary satisfaction gained by hearing expounded Sunday after Sunday, as well as at other times, something that the expounder knows nothing about. If the teachers that these theological institutions of learning send out to the world would qualify themselvs for and lecture before the people on all of the many branches of scientific knowledge, illustrate in an entertaining manner astronomy, mathematics, botany, mechanics, practical agriculture, temperance, with the many other useful and practical realities of every-day life, a great work would be accomplished for the good of people in this life; and if there is—and we hope there may be—another and better life, we shall be all the better prepared to enjoy it.

But religious teachers may ask, Do you not suppose that differences of opinion would arise and exist in the discussion of these practical and useful questions, as you call them? Undoubtedly there would; but most, if not all of them, are and would be capable of being demonstrated and explained in a tangible and definit manner. And those possessing the talent to present the greatest variety of these subjects to the people in the most lucid and entertaining manner would receive the best pay in money and honors. This may be further illustrated by referring to the time when all the vast powers of the church were used to crush out one of the grandest and most intricate scientific problems of the world, which is now universally acknowledged to be correct. I refer to the Copernican system of the motion of the heavenly bodies.

Christianity had been in existence 1,500 years, and had not produced a single astronomer. About the year 1507 Copernicus, a Prussian, completed a book "on the revolution of the heavenly bodies." But on account of the known opposition of the Christian church in Europe, which held that according to the Bible the earth was flat and stationary, the sun and planets revolving around it, he refrained from publishing it for thirty-six years. When published the church condemned it as heretical and utterly contrary to the holy scriptures. For nearly seventy years the matter rested. Then Galileo, a Florentine astronomer, promulgated the same theory, and he was accused of heresy and blasphemy. He was summoned before the authorities for having taught that the earth moves round the sun, a doctrin "utterly contrary to the scriptures." To escape imprisonment he renounced it as a heresy.

On that subject the church again had rest for sixteen years, when Galileo ventured to publish his book on the "System of Worlds." Again he was arrested for heresy, and on his knees, with his hand on the Bible, he was compelled to abjure the doctrin of the movement of the earth. He lived for ten years in prison, and at his death was denied burial in consecrated ground. It is said that when on his knees, with his hand on the Bible, being compelled to deny his theory, he whispered, "It still moves."

Giordano Bruno, an Italian who was educated for

the priesthood, after suffering imprisonment at Venice and Rome for eight years for publishing, among other things, a work on the "Infinity of the Universe and of Worlds," and refusing repeatedly to abjure his doctrine, was for that reason burnt at the stake in Rome, Feb. 16, A. D. 1600. What a spectacle was this! A man who could not and would not deny what he knew to be true, with the assurance of a horrible death at the stake, said to his accusers, "You in your hearts are honestly of the same belief as myself."

These are only a few of many illustrations that might be given in proof of the bigotry, intolerance, and cruelty of Bible religionists in their attempts to turn back the current of scientific truths that the intelligence of scientific men has finally forced the religious world to acknowledge as true.

During the past three hundred years science has been steadily and surely removing the dark veil of religious bigotry and superstition that had enshrouded the world.

Science has not only given us definit and tangible proofs of the motions of the heavenly bodies, but also of the attraction of gravitation, the circulation of the blood, the knowledge and application of the power of steam, the science of electricity, and as a result the electric telegraph, with the mighty ocean cables, which in the rapidity of intelligent communication actually outrun time, giving the people of America news from Europe at an earlier hour of the same day than it actually transpires. Also the mighty invention of the power printing-press, that makes printed matter so cheap that the poorest in our land may hav it to their fill. These and hundreds of other scientific inventions hav done much to lighten the burden of labor and make a brighter and better world.

But we cannot say as much for theology. Let us take a little retrospectiv view of that. First, in regard to knowledge of what has been made the all-important question, deity and his attributes. The Jew still believes in and worships his *one* god Jehovah; the Christian, his *triune* god, three in one and one in three; the Mohammedan his ever-living god Allah; the Brahmans their trinity of gods, Brahma, Vishnu, and Siva; the Buddhists, their one god Buddha, while many other imaginary deities are fixed up to please and punish mankind.

In regard to the real existence of all these, and their attributes, men now differ as *widely* (if not as much) as they did hundreds and thousands of years ago. And how strange when we consider that in order to settle this great question many of the wisest men that ever lived hav made it the chief study of their lives!

For this nations hav warred against nations until the best and brightest spots on earth, from the Euphrates to the Atlantic, were deluged in blood, and not one jot or tittle of knowledge gained in regard to the matter.

And must we believe that—take the Bible God to illustrate—that he, all this time, has sat on his glorious throne on high, and witnessed this result of his creativ power?

Could he reconcile that state of things with justice by saying, I gave you knowledge, and a "free will" to choose good or evil, the right way or the wrong? But did he do it? Was it not rather the devil that did it? Did not God strive to keep man in a state that he would not know good from evil? It was through the wiles of the devil that the eyes of humanity were opened, and all the knowledge we possess above the brute, except the power of speech, was acquired. And yet, because of this, God, knowing and with his omniscient eye seeing it all, before time began or the first man breathed the breath of life, he having the power to make the result of all things just what he chose, did make it such that Christ, being deity himself, has left on record in his inspired word that from his throne of glory on high he would say to a large part of his creatures, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." What possible object could God hav in forming and carrying out a plan that should hav this result? I can conceive no object unless it be that he might hav the privilege, as it is said in the Bible that he will, to "laugh at their calamities and mock when their fear cometh." Would any being who was not a monster do that?

Then, again, let us see if theology has made progress on other important questions. Is the idea of original sin, or the doctrin of election, predestination, or the atonement, any better understood than when the discussion began? So also with the rite of baptism, on whieh Christians differ so widely. The questions are still unsettled relativ to its being a saving ordinance, or what constitutes baptism, whether a person must be plunged all over under the water, hav some poured on the head, or a little sprinkled in the face. Likewise in regard to the sacrament of the Lord's Supper; do the bread and wine become when consecrated by the priest the real body and blood of Christ? And the question of the infallibility of the pope, which divided and still divides "the mother church;" for the Greek church is essentially Catholic except in this. We see that all these that the church has made great questions, after all the discussion both in war and peace, still remain undecided, and that not one single progressiv step has been made that in any way settles these matters. And the simple reason is, it cannot be done.

Thus we see that while science and all matters pertaining to the practical realities of this life, in many instances, in spite of the persistent opposition of the church, has advanced and accomplished much for the benefit of mankind, theology, with all the talent and wealth at its command, has accomplished literally nothing toward solving the great problems that it has discussed, wrangled over, and fought for.

But it may be asked, "If it is proved that these religions that we hav thought so sacred and claimed to hav given so much enjoyment are given up or taken from us, what will you giv, or what can we hav, in their stead? Some might think it a sufficient answer to say that no compensation should be asked for that which is false and of no value. But it is believed that we can do better than that. I would not be so presumptuous as to think myself capable of elucidating a complete theory that should fix a system or standard that would, if followed, accomplish so desirable a object. Probably it could not be done all at once; but, like Topsy in "Uncle Tom's Cabin," I "specks" it must grow. No dogmatic creeds or arbitrary rules can do it.

But if we will only lay old theology aside we shall hav a vast amount of talent and wealth that will be set free to be used for this purpose. Then let these means be used to teach all mankind how to to "be wiser and better every day." Let wise men study how to teach, and men, women, and children try to learn everything that will tend to make us appreciate and enjoy all things pertaining to this life in a better, purer, and happier manner.

To learn how to practice temperance, justice, industry, benevolence, charity, and to do unto others as we would that others should do unto us, should be the object and aim of all. And to do this we should help each other by precept and example all the time. We should not weary in well-doing, nor cease trying to learn how to do well. Discountenance and turn away from enmity and strife and cultivate brotherly love. Be kind and charitable to the sick and afflicted, the poor and the needy. But at the same time giv every one to understand that it is his duty to himself and others to "hoe his own row." The doctrin that "the world owes me a living and I am going to hav it," is false and pernicious. The world owes no man a living unless he tries to earn it. Let every person strive to make this world as enjoyable as he can for himself and others without doing any wrong, and we shall or need suffer no fears of eternal punishment in another or future life. If such a life is in store for any or all of us, it may reasonably be presumed we shall hav all the enjoyment we are entitled to, and the better we liv here the more happiness we shall hav earned a right to there, and justice may be expected to giv to every one his due. Let each and all work out our earthly salvation not with "fear and trembling," but with a resolute, hearty good will, hoping and fearing just as much for the future as is consistent or conduciv to the best enjoyment here in a world that is real, not imaginary.

As to whether there is or is not a future life, we need not discuss it, because, as we hav attempted to show, it is one of those questions that we cannot solve, the discussion of which has given the world no light, and in regard to which no progress has been or can be made. Therefore try to learn how to deal justly with the realities of the life we know we possess.

"Living friendly, feeling friendly,
Acting fairly to all men,
Seeking to do that to others
They may do to me again.
Hating no man, scorning no man,
Wronging none by word or deed;
But forbearing, soothing, serving,
Thus to liv, and this my creed.

"Harsh condemning, fierce contemning,
Is of little moral use;
One soft word of kindly peace
Is worth a torrent of abuse;
Still our hearts with kindness teeming,
Glad when other hearts are glad,
And our eyes a teardrop finding
At the sight of others sad.

"Lend a helping hand to others,
Little recks it where they stand,
How divided into nations,
Scattered over many lands."

[*From The San Francisco News Letter.*]

Hell or No Hell.

EDITOR *News Letter*, *Dear Sir:* After a protracted slumber of seven long years, I was awakened to a consciousness of the injury I was inflicting upon my fellow-man by remaining longer in a state of somnolence by a blast from the brazen theological trumpet of Mr. Moody. It was a rude awakening, and has destroyed all my happiness. Were I the only one to suffer I should make no complaint, but bear my cross like a humble follower of the Nazarene. But numbering, as I do, my congregation by the thousands, and the reading public by the tens of thousands, who hav basked in the blessed light of the gospel truth, as reflected from the illuminating columns of the sanctifying *News Letter*, I can no longer remain silent, and stand idly by, gazing calmly down the stream of time, and witness the demoralization of the hosts of Jehovah and the destruction of the bulwarks of our faith.

Seven years ago, when I withdrew my regenerated soul from the sin-begetting haunts of the trading world, I laid my mind away in beatific repose, with the firm conviction that somewhere in the near future there existed a magnificent hell; but what a change was presented to my pious eyes on reopening them to the busy scenes ef every-day life!

The Rev. Mr. Moody was blowing through a semi-orthodox horn to a bewildered multitude that modern heresy of no hell! With ruthless, sacrilegious hand he had torn away one-half of my blessed Bible. No hell? And he an expounder of the blessed gospel of the inspired writers—of the word of God! No hell? Shall this itinerant gospel-vender wrench away the corner-stone on which the stupendous superstructure of our glorious religion is founded? Shall the camp-follower on the outskirts of the army of the Lord stand up in our midst, and with unblushing effrontery proclaim the foul heresy of no hell? What is our Christian religion without hell? It is half a pair of scissors—a knife without its blade—a one-legged belief that goes totteriug to its fall. Shall this ring-master of a religious circus rob us of the blissful hope of beholding all those who think differently from us simmering in "fiery hell" through an endless eternity? No hell! It robs heaven of all its charms! Who would wish to sit on a sapphire cloud in Gabriel's court, and sing "The Sweet By and By," unless he could look over the walls of paradise and gaze into hell, and witness the torments of a writhing stock-broker, who had made the last corner in "Alta?" For years I hav amused myself playing hell in my back yard: I would bait a trap with cheese, and label it "Sin," and when an old gray rat would bite at the tempting morsel and get caught in the trap, I would build a fire in a small furnace and slowly roast the rodent over it—myself reclining 'mid a bower of roses in an elevated summer-house, witnessing with a Christian's calm delight the dying agonies of his miniature damnation.

Hav all the martyrs that hav been murdered by the Christan church to please an angry God been sacrificed in vain? We hope not. All the millions who hav been crucified, thumb-screwed, and burned at the stake here, and sent to endless damnation hereafter, are they to miss their destination and go howling through the universe, through all eternity, because some mushroom of to-day has kicked hell out from under them, and left them nothing to stand upon? God forbid! And who told this self-appointed shepherd of the heavenly fold that there was no hell? The Bible states there *is a hell!* Does Mr. Moody dispute the authority of the Bible? Calvin had a hell, Luther had a hell, Wesley had a hell, Cotton Mather had a hell, and all the popes, through all the centuries, hav thundered hell and damnation from the Vatican at Rome. Is this modern Solomon wiser than his masters? We think not.

The burden of this juvenil evangelist's song is "Come to Jesus; come up, run up, fall up, tumble up; any way to get up—only come." But the reverend gentleman does not tell us where to come to. What do we want of a savior if there is nothing to be saved from? The scheme of salvation is ruined, and the occupation of Jesus gone, if there is no hell. The Christian church has taught through many centuries the dogma of a burning hell. If the church was right once, it is right now. If the church is wrong now, it was always wrong. When did the church lie, Mr. Moody? Did she lie for eighteen hundred years, when she said there was a hell, or does she lie now, when she says there is not a hell? If we lose hell, we lose heaven. If heaven slip from under us, we hav no savior. If the savior fades away, salvation is a myth, and without hell the Christian religion is a stupenduous lie. No hell! What will become of Schroeder, Kalloch, and Wheeler, if there is no hell? What will become of the Board of Supervisors when their term of office expires, and they are out in the cold? Where will the framers of the new Constitution, and the members of the legislature, migrate to when they shuffie off this mortal coil, if there is no burning lake? What will you do with the lobby when they cross the river of Styx, if there is no worm that dieth not? You are wrong, Mr. Moody. Hell? Why, of course there is a hell.

And, my poor friends, you are treading the downward road and don't know it. Shall we wipe out the beautiful embellishments of "Paradise Lost" by ignoring hell? Shall we ruin the fame of Dante by throwing cold water on his "Inferno?" Shall we? Shall we destroy one-half the literature of the world by sweeping hell from its pages? No. We can't afford it. Without hell we should hav a religion that offers a premium to crime.

The Oaks, Feb. 25, 1881. THE PARSON.

THE "Anonymous Hypothesis of Creation" is a very able review of the Mosaic account of that event. Price, 50 cents.

(*Continued from page* 245.)

stitutions which were put in circulation during the first three centuries, and which are unquestionably spurious, we find sufficient reason for examining with care and receiving with extreme caution productions attributed to eminent men in the primitive church. Some of the early Christians do not appear to have possessed, in some points, a very high sense of moral obligation. The writing of books under false names, and the circulating of fables were not accounted violations of duty, or if the impropriety of such conduct was felt, the end proposed—the promotion of the Christian cause—was thought to justify the means employed for its accomplishment."

I will take the time to mention only a few of the dishonest traits of the distinguished early Fathers, agreeing to furnish the proofs hereafter if you call for them.

First, Origen, who is perhaps the most important of all the Fathers; he was one of the first to collect the books of the New Testament. He had not a strict regard for the truth; he was unfair toward his antagonists; he used unjustifiable means to serve the cause he advocated.

Next, Eusebius, bishop of Cæsarea, an eminent early Christian authority. He extolled falsehood to be a virtue, and held that it should be employed when necessity called for it. He agreed with Paul when he said of himself, "Being crafty, I caught you with guile," and, "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" He also believed in suppressing the truth where he thought it would be impolitic to speak it. Baronius, a sincere man, calls Eusebius the "great falsifier of ecclesiastical history, a wily sycophant, a consummate hypocrite, a time-serving persecutor who had nothing in his known life or writings to support the belief that he himself believed in the Christian system."

Of Irenæus I have already spoken, and of his absurd, silly, sophistical arguments for the existence of four gospels and his gross disagreement with them about the period of Jesus's preaching. He must be set down as dishonest or very silly, and the whole story as ridiculous.

Dr. Whitby accuses Father Papias as "having scandalously deluded the world with fables and lying narrations."

Of Justin Martyr I quote Mosheim, "Much of what Justin says is wholly undeserving of credit."

Of Clement of Alexandria and Lactantius the Rev. Mr. Jones, in his "New and Full Method of Settling the Canonical Authority of the New Testament," says it was their practice "to make use of testimonies out of forgeries and spurious books to prove the very foundation of the Christian revelations."

The venerated St. Jerome, who got up the Vulgate or Latin translation of the Bible, said, "I do not find fault with an error which proceeds from a hatred toward the Jews and a pious zeal for the Christian faith."

Gregory Nazianzen, bishop of Constantinople, said to Father Jerome: "A little *jargon* is all that is necessary to impose upon the people—the less they comprehend the more they admire. Our forefathers and doctors of the church have often said not what they thought, but what circumstances and necessity dictated to them."

Bishop Heliodorus, in his "Romance of Theagues and Chronicles," uses this language, "A falsehood is a good thing when it aids the speaker and does no injury to the hearers."

St. Synesius declared: "The people were desirous of being deceived. We cannot act otherwise respecting them." Again, he said, "For my own part, to myself I shall always be a philosopher, but in dealing with the mass of mankind I shall be a priest."

"The great and good St. Augustine," one of the very fathers of Christianity, in his thirty-third sermon, made the monstrous assertion, upon which he staked his soul's salvation, and which he said was "as true as the gospel," that "when he was bishop of Hippo Regius, he preached the gospel of the Lord and Savior Jesus Christ to a whole nation of men and women who had no heads, but had their eyes in their bosoms; and in countries still more southerly he preached to a nation amongst whom each individual had but one eye, and that situated in the middle of the forehead."

Constantine the Great, who did more than any other man to bring Christianity into notice and to make it powerful and respectable, must not be omitted in this brief review of the Fathers.. But, unfortunately, he was a murderer of the deepest dye. He unscrupulously murdered his own blood relations lest they might become competitors for his power. His slaughter bill and his victims are briefly stated as follows: 1. Maximian, his wife's father; 2. Bassianus, his sister Anastasia's husband; 3. Lucinianus, his nephew by Constantina; 4. Fausta, his wife; 5. Sopater, his former friend; 6. Licinius, his sister's husband; 7. Crispus, his own son.

Of Basilides, Davidson says "his supposed quotations are too precarious to be trusted."

I will close the review of these dishonest Fathers by quoting from St. Hermas, who is said to have been a fellow-laborer of St. Paul, who himself as shown seemed to think very favorably of lying and deceit. Thus said St. Hermas in his gospel, "O Lord, I never spake a true word in my life, but I have always lived in dissimulation, and affirmed a lie for the truth, and no man contradicted me, but all gave credit to my words."

I could go much farther in this direction, but I need not, and have not space. I will stop to make no comments, but only that these are the Fathers from which the world has received the gospel of Jesus Christ. These are the men who have told us what he said and did, and about his immaculate conception, about his impossible miracles, and about his physical resurrection and ascension into heaven. What is it all worth, and how much truth is there in it all? In my opinion, it is worth very little, and that there is precious little truth in the whole thing.

I must defer the examination of our fourth thesis till my next. Yours truly. D. M. B.

Editorial.

A Growing Demand.

One day this week we had occasion to visit the magnetic-garment establishment of Wm. C. Wilson, in Brooklyn, partly to obtain goods to fill orders we had received, and could not help being struck with the lively demand which seems to exist for his curativ goods. We saw three carriages in waiting at the door and several persons in the waiting rooms, hoping for an interview and to obtain a remedy for the ailments with which they are afflicted. Among those present were Thurlow Weed and his daughter. Few men hav been better known or wielded more influence in this country than has Mr. Weed. He was for many years a prominent editor, and has been called the father of the Whig party, which merged into the Republican, and with considerable truth was it said that he made both governors and presidents. But Mr. Weed has become an old man, having seen eighty-three years, and the infirmities of age very naturally weigh upon him. His mind retains its nativ vigor, but his tall form bends and totters not a little with his many years.

A distinguished personal friend, who had received much benefit from the magnetic appliances, had induced Mr. Weed to make trial of the same, and he selected a full set, including the various garments. We saw the goods as they were being packed, and Mr. Weed's check for $120.00 which he paid for them. He seemed to indulge much hope, and before leaving the establishment he remarked that if he found the appliances benefited him he would send over Peter Cooper to obtain a set of them. We heard it also said that Samuel J. Tilden is about to try the magnetic appliances for the paralytic difficulty under which he labors.

Despite the cry of "fraud" and "humbug" which it is always easy to raise over every new claim which is set up, it seems that distinguished persons are not only very willing to use Wilson's magnetic appliances, and what is better, that a very large proportion of those who use them are materially benefited. Prominent among these is another old man, Dr. James V. Mansfield, than whom but few men are more widely known all over this land. He has worn these garments and givs the effect of his experi ence with them, one of his letters reading as follows:

61 West Forty-second street,
New York, April 4, 1881.

Wm. Wilson, *Sir:* Having used your "Wilsonia" appliances I am pleased to add my testimony to their wonderful curativ effects in my case.

For more than eighteen years I hav been afflicted with partial paralysis, as well as almost constant rheumatism, and for the the last ten years I hav not been able to walk up or down stairs without steadying myself with the banisters, and not at any one time able to walk more than one-fourth of a mile.

But from the use of your appliances I was able to walk fully one mile the first day wearing the "Wilsonia," and to-day I can walk three miles without the slightest difficulty. I hav not experienced the slightest trouble from rheumatism since wearing your appliances. I do believe any case of rheumatism (however aggravating) will yield under your treatment. I hav such implicit confidence in the efficiency of your manner of treating disease that I hav sent your circulars to several of my afflicted friends, and feel quite sure you will hear from them at an early day.

Will you be kind enough to send me a quantity of your circulars that I may distribute them among those of my friends who hav been and now are similarly afflicted? I sent your representativ, 695 Broadway, a customer to-day, and sent him several last week. When you next visit your Broadway department just drop in and see how nimble an old broken-down man has become from wearing the "Wilsonia" only ten day. Respectfully, James V. Mansfield.

At a later date, feeling an exuberance of gratitude for the benefit he had received, he penned as follows:

61 West Forty-second street,
New York, April 9, 1881.

Dear Wilson: I am pleased to inform you that I am quite well from the use of your appliances. Fifteen days since I could not walk more than a quarter of a mile without resting. To-day I can walk three miles without fatiguing me in the least. I only wish that those who suffer as I did could know the efficacy of the "Wilsonia" as I do.

Mrs. Mansfield has been, and now is, under the care of a celebrated physician, and up to yesterday has been suffering from debility attended with much pain. Last evening I proposed to take my magnetic suit and put it upon her. She consented, and had not had it upon her body over ten minutes before she acknowledged she was free from pain. She slept well all night, without experiencing the slightest pain whatever. I regret I hav not two suits, but I will put mine on her again to-night. I dare not go without it myself during the day time. Several ladies hav called upon Mrs. Mansfield this morning, and her theme is the "Wilsonia."

I hav sent your representativs on Broadway several customers already, and in every case I tell them you must dress them as you deem prudent. I hav two more on the "anxious seat" that will be converted soon. I hope to send you a thousand dollars' worth of customers this year.

God bless you, dear Wilson, for what you hav done and are doing for suffering humanity.

Respectfully, J. V. Mansfield.

It is not aged people alone who are benefited by these appliances. All ages seem to be equally amenable to their gentle influence. We have seen a child less than a year old whose mother informed us that it was ill from birth, and for two or three months it cried much of the time, and two persons were occupied most of the time in attending to it. Mr. Wilson, learning the condition of the infant, sent some of his appliances, which were at once put upon the little sufferer, and the effect was immediate and most favorable. It ceased to cry, and seemed to become a healthy babe. It was six months later when we saw it, and it had the appearance of a healthy child, and seemed unusually good-natured. The mother gave the assurance that she had kept some of the garments on the child, and that it had never cried since they were put on. The father made the same statement.

It is hardly to be wondered at that a new remedy like this should meet with opposition and condemnation from the medical faculty. Many physicians are crying out against the "Wilsonia," but this may be taken as a good indication rather than otherwise. This opposition to anything that interferes with the old order of things was thus recently manifested. Mr. Wilson has for some time been advertising his magnetic goods in the *Christian at Work*, a religious weekly of a pretty wide circulation, whereupon in deference to the prejudice of family physicians several of its readers addressed letters to the editor, Mr. J. N. Hallock, to the import that if Wilson's advertisment was continued in his paper they would discontinue taking it. It is said that nearly a hundred letters of this kind were received. (Possibly the fact that Mr. Wilson is an outspoken Liberal had something to do with it.) Upon receiving these letters Mr. Hallock deemed it his duty to look into the matter. Taking a carriage, accompanied by his wife, he called upon a considerable number of the persons who are wearing the goods, and the report was so uniformly favorable that he was surprised, as may be seen by the following, which is clipped from his paper of the 7th inst:

"Mr. Wilson advertises his 'Wilsonia' in another column. We hav made many inquiries of those using his goods, and in every case the results are favorable, and those who are wearing the garments say they are greatly benefited. Facts are stubborn things, and the references will be given by addressing a postal to 'Wilsonia,' 465 Fulton street, Brooklyn. These names comprise many of our best men and women. The well-known artist, Mr. Littlefield, at the Phœnix Building, Brooklyn, indorses them heartily."

It is only necessary to add that Mr. Wilson's advertisment is still kept in the *Christian at Work*, and that the people are still buying the goods and being cured.

We do not propose to go wild over "Wilsonia," but having upon thorough investigation found them doing many persons great benefit, and believing that helping to ameliorate the ills of the body is in perfect keeping with freeing the mind from the evils of superstition and error, we accepted the agency for the sale of the magnetic goods, and we hav not the slightest doubt that we will be able to do much good in this way. We hav received a large number of letters, and hav already sent out several sets of the garments. As reports are received from those wearing the goods, the same will from time to time be laid before our readers.

It is not to be expected that these appliances will cure all the ills to which flesh is heir, or that the old are to be made young, or that the dead are to be brought to life by their application. Death will doubtless still continue in the earth. But very many of the ailments with which the race is afflicted can be removed by them; and this is what makes us willing to sell them. Their use can do no harm, and if by them the use of drugs and poisons can be lessened and the aches and pains of the body and the consequent gloom and unhappiness of mind be removed, much good will be accomplished.

Good Work in the West.

Liberal lecturing among the pines of northern Wisconsin is flourishing. W. F. Jamieson is now on a very successful tour there. Of his first lecture in Merril the Wisconsin *News* of April 8th, contains the following: "Prof. Jamieson delivered the first of a series of five lectures at the schoolhouse last night, upon Freethought subjects, to a fair-sized and atten-

tiv audience. The Professor is a good talker and a fine reasoner. There will be another lecture given this evening at 8 o'clock, one Saturday at the same hour; the fourth lecture will be delivered Sunday at 2 P. M., and the last Sunday evening at 8 o'clock."

The second lecture was largely attended, every seat nearly being occupied and some standing. The schoolroom is large and pleasant. The people are enterprising, most of them well educated, thoughtful, and, of course, Liberally inclined.

Mr. Jamieson requests us to say that after the 1st of May he prefers calls for the northern part of Michigan, as he contemplates spending the summer there. Address him at Albion, Mich.

MRS. COLBY and Mrs. Smith having successfully closed their engagement in Cleveland, will visit New York and Boston the last of April, remaining in that vicinity during May and June. Parties wishing their services can address them (until further notice) care TRUTH SEEKER office, New York.

Discussion.

Reply to Mr. Bennett's Eighth Letter.

MR. D. M. BENNETT, *Dear Sir:* As I wrote you, I do not think it necessary to take up your reply to my eighth letter, although in many places I consider that you have laid yourself open to serious attack. I am more anxious to place before the reader what I regard to be the truth and leave it to his honest criticism than to have the last word. He will appreciate that your repetition does not strengthen your argument, and that because I silently pass over many assertions it is not because I admit them or deem them impossible to overthrow. Thus you assert, and defy me to prove the contrary, *that Paul never heard of the physical resurrection of Jesus Christ!!!* Yet it is this same Paul who writes in an epistle acknowledged on all hands to be genuine and referred to by name by his contemporary Clement: "I delivered unto you first of all that which I also received, how that Christ died for our sins *according to the scriptures*, and that he was buried, and that *he rose again the third day according to the scriptures;* and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greater part remain unto the present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also. . . . . Now if Christ be preached that he rose from the dead, how say some that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ. . . . But now is Christ risen from the dead and become the first fruits of them that slept" (1 Cor. xv). To such extreme rashness of assertion Infidel bias can lead! But to refute every blunder like this would take time and patience which I do not possess, and would be but little compliment to the intelligence or honesty of the reader.

I see that you still deny the genuineness of the gospels and reaffirm the equal importance and trustworthiness of the apocryphal books. But you have not explained why Celsus and Porphyry admitted them to be genuine; why Cerinthus, the contemporary of the apostle John received the gospel of Matthew; why the Ebionites of the same day also received the same book, making, however, many alterations in it to suit their theories. Both rejected the other three gospels, it is true, but neither denied their genuineness. You have not explained why it is only these four gospels and no others that are quoted as authority by all the ancient heretics, thus agreeing in this respect with the orthodox Christians. As I have said before, I think I have given conclusive proof of the genuineness of the gospels, and that they were received by the early church fresh from the hands of their accredited authors.

However, I will examine with some minuteness your last letter. You say: "From what I have already said I think I have made it pretty clear that neither Jesus nor his disciples wrote any of the books of the New Testament, unless possibly it was the first epistle of Peter, which some Christian writers will insist was written by Peter, although it is a matter of extreme doubt. Some of the epistles ascribed to Paul were undoubtedly written by him, while others were almost certainly not written by him. The four gospels were assuredly not written by those whose names they bear, and no one in the world knows who did write them."

Well, of course I have never asserted that Jesus ever did write any of the New Testament scriptures. We are extremely grateful for the straightforward acknowledgement that Paul did, beyond a doubt, write some of the epistles ascribed to him, and for the admitted possibility in regard to the Petrine authorship of the first epistle of Peter. What, however, is the proof you offer which makes it "pretty clear" that the rest of the books of the New Testament are forgeries? Just this: There were, as Luke records in his gospel, a great many so-called gospels in the first century of Christianity—of the *scraps* of Christian writings of that time that have escaped the almost universal destruction of the literature of that period; Irenæus, who was bishop of Lyons, having succeeded the martyr Pothinus about A.D. 170, is the first to remark that there were only four canonical gospels; a quotation from the Rev. John Chadwick, a townsman of mine, a man of shallow scholarship; of some flippant remarks about the book of Acts, another from the historian Mosheim about the credulity with which forgeries were received some centuries later; some doubts of Dr. Middleton, an eighteenth-century rationalist; quotations from Judge Waite's crude criticisms, supported by the more scholarly, although no more reliable, authors of the "Creed of Christendom" and "Supernatural Religion." To this I have opposed the testimony of Irenæus, who, in the few remaining books we have of what once formed almost a small library, testifies to every book in the New Testament except the short letters to Philemon, the third epistle of John, and the letter of Jude—giving in detail his history of the origin of the four gospels; a series of quotations from Christians living from his time backward to the apostolic age, some of them being fellow-laborers with the apostles, whom you alleged had no knowledge of the gospels, Barnabas, Clement, Hermas, Polycarp, Ignatius, etc.; the fact that, beginning with Cerinthus, who lived in the time of the apostle John, he and all the ancient heretics of the first and second centuries referred to the four gospels, and to them only, as being the authoritative lives of Christ, and never denied their genuineness, although a denial of it would have benefited their cause above any other conceivable argument; the fact that Celsus, Porphyry, and the Emperor Julian, who had ample opportunities to determine, never made such a charge, although they wrote against Christianity, together with a brief consideration of the impossibility of such a forgery being palmed upon the early Christians, who surrendered their lives amidst the most harrowing tortures rather than forego their belief in these books, their jealous care in guarding against mistakes, the rapid diffusion of copies of the precious manuscripts, and the other considerations briefly gathered in my last letter. I submit that in the face of this you have hardly made your case "pretty clear."

After elaborating the frequently repeated and conceded fact that there were many "so-called gospels floating around, one ascribed to this apostle or saint, and another to that, probably not one of them actually bearing the name of the person who wrote it" (the reader may notice that in treating the alleged authorship of the apocryphal gospels the criticism is merely a probable negative, but in the case of the canonical gospels it is a dogmatic assertion of forgery against the uniform belief of centuries), you continue: "Among all these conflicting claims of authorship, each gospel and epistle having had its special partisans and advocates, some mode must be devised as to which among them all should be recognized and accepted as the genuine article and which should be rejected as spurious and false. Many bitter and serious contentions grew out of the conflicting claims set up by the advocates or these numerous gospels and epistles, the priests, bishops, archbishops, and even the popes participating in these persistent quarrels. Pope Gelasius distinguished himself by condemning and pronouncing false many of these writings which many before him had considered genuine and worthy of credence. In the latter part of the fifth century he did quite a business at pronouncing false a large number of gospels giving incidents in the life of Jesus and describing the miracles which he performed."

This certainly appears like manufacturing history. There is no proof, and even if there were, as to the redoubtable prowess of this iconoclastic pope, I fail to see the relevancy of it when you have admitted that the New Testament canon was really formed two centuries previously.

You go on to quote Rev. Samuel Davidson that "oral tradition was the chief fountain of Christian knowledge," although on what grounds he made this dubious assertion we are left to ascertain for ourselves. But a modern name, even introduced by a ministerial prefix and made euphonious by the title "D.D.," is not authority sufficient to contradict the gospel writers' claims to be eye-witnesses and companions of the apostles of Christ. Although this reverend critic is very sure that the "exact principles that guided the formation of a canon in the earliest centuries cannot be discovered," he is equally certain in the next sentence that "definite grounds for the reception or rejection of books were not very clearly apprehended. The choice was determined by various circumstances, of which apostolic origin was the chief, though this itself was insufficiently attested, for if it be asked whether all the New Testament writings proceeded from the authors whose names they bear, criticism cannot reply in the affirmative. The example and influence of churches to which the writings had been first addressed must have acted upon the reception of the books. Above all, individual teachers here and there saw the necessity of meeting heretics with their own weapons, in their own way, with apostolic records instead of oral tradition. The circumstances in which the orthodox were placed led to this step, effecting a bond of union whose need must have been felt while each church was isolated under its own bishop and the collective body could not take measures in common. Writings of more recent origin would be received with greater facility than such as had been in circulation for many years, especially if they professed to come from a prominent apostle. A code of apostolic writings, divine and perfect like the Old Testament, had to be presented as soon as possible against Gnostic and Manichean heretics, whose doctrines were injurious to objective Christianity, while the multiplication of apocryphal works threatened to overwhelm genuine tradition with a heap of superstition. . . . The formation of a Catholic church and of a canon was simultaneous. The circumstances in which the collection originated were unfavorable to the authenticity of its materials, for tradition had been busy over them and their authors. Instead of attributing the formation of the canon to the church it would be more correct to say that the important stage in it was due to three teachers, each working separately and in his own way, who were intent upon the creation of a Christian society which did not appear in the apostolic age—a visible organization united—when the discordant opinions of apostolic and sub-apostolic times should be finally merged. The canon was not the work of the Christian church so much as of the men who were striving to form that church, and could not get beyond the mold received by primitive Christian literature. The first mention of a 'Catholic church' occurs in the martyrdom of Polycarp, an epistle that cannot be dated earlier than A. D. 160, and may perhaps be ten years later. But though the idea be there and in the Ignatian epistles, its established use is due to Irenæus, Tertullian, and Cyprian." Mr. Davidson besides adducing this on his mere *ipse dixit*, at least as you quote him, becomes suddenly garrulous after having declared that he knows nothing. He is a decided Spencerian and certainly deserves recognition from that philosopher who declares God to be unknowable and inscrutable and then writes a dozen volumes about him to prove it. You promised, however, to furnish me *proof*, sir, and not *mere assertion*.

To this you attach several untenable assertions of your own, which being equally devoid of proof I will not quote. Then follow some quotations from Dr. Whiston, Rev. James Martineau, and Archbishop Wake. I am afraid you have misquoted the latter. However, what if Whiston, who was an Arian, did receive many writings as inspired which were not? Why is he not just as acceptable authority to you on a certain passage in Josephus when after laborious study on it and the evidence *pro* and *con* for its genuineness he pronounces it genuine? And what if Dr. Martineau cannot understand why Mark and Luke are inspired if Clement and Barnabas were not? One who is so blinded that he cannot see that Christ is taught in the New Testament to be divine, may be excused for blindness in lesser matters. Your proof is very suspicious when its strength consists in the unsupported theories of *modern* Arians, Rationalists, and Unitarians; and even if Bishop Marsh did say that "it is an undoubted fact that those Christians by whom the now rejected gospels were received, and who are now called heretics, were in the right in many points of criticism, where the Fathers accused them of wilful corruption," it proves nothing against the genuineness of the New Testament. You are aware that Bishop Marsh elaborately proved their genuineness, and his proof is incapable of being overthrown. It is scarcely legitimate to transfer a quotation from its proper surroundings to make it seem to affirm that which was the directly opposite of the writer's intention.

You allege further that "from the first century to the seventh there was no fully-authorized canon of the New Testament writings. There were many claimants, and doubt and uncertainty hung over all, when, if there was any truth and reliability attached to those early writings, it would seem they ought to have been certain and satisfactory. It is indeed singular that, if doubt existed about those books then, they should be wholly undoubted and reliable now, and that there is any process by which doubt and falsehood can become certainty and truth. The strength of faith must indeed be great."

[TO BE CONTINUED.]

"The Champions of the Church."

It is a full and complete exposure of an institution founded upon fear, and which flourished by taking advantage of that feeling and never allowing it to die out. I should think a perusal of it would shake any Christian's faith in the beneficence of a church which in its inception and prime was but a corporation of murderers.—*E. M. M. to a friend.*

Communications.

My Trip East.—Concluded.

BY W. F. JAMIESON.

LYNN, MASS.

In the home of Mr. and Mrs. Todd I received a cordial welcome. Myra, Hanni, and little Gracie Todd seem like my own sisters.

Many happy days hav I whiled away since 1874 in the society of this harmonious family, every member of which is interested in Liberal and reformatory themes, discussing them with avidity. They are activ workers in Rev. L. K. Washburn's Free Religious Society. Their sympathies incline considerably toward the Spiritual theory.

One evening in the home of the Todd family it was my very great privilege to enjoy the polished and instructiv conversation of that Abolitionist and most devoted friend to humanity,

PARKER PILLSBURY.

He is still in the lecture field and is one of the finest platform speakers of this age. Why Mr. Pillsbury is not constantly engaged to appear before every Liberal society in the land is hard to account for. Did the church own him he would be passed from church to church, with copious benedictions, as a living monument of God's grace in keeping the noted Abolitionist so young and so eloquent. It must be that the Liberal Leagues are not aware that they can obtain the inestimable services of this champion of freedom without the outlay of a mint of money; but this is a mistake. With Mr. Pillsbury the matter of money is a secondary consideration. Every village and city ought to hear his lectures with their wealth of thought, and especially those entitled, "The French Revolution of 1793 and its Lessons to the Nations"—two lectures. He also givs an address on "Thomas Paine in the Revolution of 1776." And everywhere should his lecture, "One more Side of Temperance—the Under Side," be heard.

While in Lynn I heard Mr. Washburn on "The Moral Demands of the Age," a very fine discourse. This gentleman is building up a flourishing society, notwithstanding opposition from the pious.

HARTFORD, CONN.

I had a debate here with Moses Hull. Hartford is a beauty among cities. Thrift, cleanliness, and wealth abound. Happiness is the rule and misery the exception.

AT VINELAND, N. J.,

I had a debate with Moses Hull. My stopping-place was with my old Spiritualistic friends, John and Portia Gage. Mr. Gage is a genuin lover of science, which makes what Spiritualism he has a sensible sort of doctrin. He says he does not absolutely know that he will liv after death, but thinks the preponderance of proof is in favor of future existence. In appearance Mrs. Gage reminds one of Martha Washington — fully as handsome. Few women of her age are as fine-looking.

The attendance at the Vineland debate was very small.

LINESVILLE, PA.,

Had a great celebration of Thomas Paine for three days. A few years ago I held my debate with Rev. A. N. Craft, a Methodist clergyman from Cleveland. In the boasting manner of many of the clergy he prophesied that, as a result of the debate, the Liberal League, only fairly organized, would be killed dead beyond the hope of resurrection. The two clergymen, Rev. Mr. Luce and Rev. A. A. McMaster, who were Mr. Craft's seconds, are now outside of any regular Christian church, and a more prosperous Liberal League I never knew. Every year their meetings hav grown in interest and in attendance. This year the Opera Hall could not hold the crowds that sought admission, and there was exacted a small fee at every session. To the business energy of Mr. Geo. W. Baldwin and other members of the League is the prosperity largely due. Mrs. H. S. Lake, one of the very best lecturers on the American platform, was secured.

There were nine sessions debate between Mr. Hull and myself, five sessions between Elder Clark Braden and the the writer on Thomas Paine. Elder Braden presented himself as a retailer of slanders against Paine. After the second night his moderator abandoned him entirely, and nearly every Christian did the same, and poor Braden was left at our mercy! His bombast became thin as bombazine. Moses Hull said Clark Braden was willing to stand up and be kicked all day at ten cents a kick! Bright boy, that godson of mine! Moses employed one day in battering Braden on greenbacks. (Confidential.—I am not authorized by Moses to say it, but he finds mauling Materialism is the hardest work he ever did.)

Mr. Braden is a man of considerable power, but he spoils his own efforts as a debater by indulging in vicious denunciation of his opponents. Mr. Hull is an exceedingly keen, good-feeling debater, and one of the most interesting in the controversial field. His principal difficulty consists in not stating accurately his opponent's positions.

GARRETTSVILLE, OHIO.

In this thriving Buckeye town I hav always had splendid audiences at my lectures, having given two courses, one of five, in the spring of 1880, and a second series of seven lectures, in February, this year. Mr. George J. Streator is the successful manager of the lectures which I hav given there. Mr. Luther, the Crane brothers, and Squire Ferris are all outspoken Freethinkers. Mr. A. G. Smith is a Liberal Spiritualist. Mr. Streator devotes most of his time to the cultivation of flowers and small fruits, and is a very activ Liberalist. I first had the pleasure of his acquaintance while delivering some lectures away up at Frankfort, in northern Michigan. Mr. Streator told me those were the first Liberal lectures he ever heard. He went home full of enthusiasm, determined to hav me giv lectures in his own town. His experience was that of many others. Said he, "Those are my sentiments, only I did not know what to call them!"

Looking back over my twenty-one years' work for Liberalism, I hav reason to be thankful for the many warm friends I hav made. Notwithstanding the petty oppositions from a few would-be reformers, a great deal of sunshine, with a trifle of cloud, has been my portion. From the orthodox in every town a solemn shower of curses falls to my share. After so many years of continuous condemnation I would feel a little lonesome without the customary benedictions of the rigidly righteous.

ALBION, MICH.

My wife stopped here to visit her relativs, while I went East. In Albion she was born. In Albion, a girl of eighteen attending the Methodist seminary, I, a stripling of nineteen, captured her—my first and greatest victory. There we were married, and from Albion I started abroad to promulgate my antichristian views. On the 15th day of next October it will be twenty-five years since we started as wife and husband in the journey of life. A few of these years we hav had the pleasure of each other's society. Every few months I look forward to the visit home. My part of the itinerant work has been more pleasant than hers. Everywhere I hav met with new acquaintances, made new friends, had the exhilaration of audiences every day, two hundred days on the average every year. Busy hav I been with the battles of ideas, in the lulls of which I hav read papers, written letters, read books, studied the best authors, sought for truth at first hand by questioning nature with experiments.

In the meantime the faithful little wife was occupied with the care of children, and house-keeping duties in general; many and many a day, week, month dragging their weary length along, and into which was pressed many a lonely hour, such as I suppose only a woman can feel. I do hope we may both liv to celebrate our silver wedding on the 15th of October, 1881.

We are not rich in this world's goods; $1,000 would more than cover my twenty-one years' lecturing profits. Nevertheless, we are cheerful and are happy. A younger pair than Mrs. Jamieson and myself are not to be found in the United States of America, of our age and size. We hav been grandparents, too, for four or five years. Our two girls were sensible enough to marry Liberals; both husbands are young, industrious, practical, workingmen.

Really, as I write these lines, I begin to think I ought to feel old, but I do not; indeed I feel like a beardless youth of twenty.

Perhaps the reader's pardon ought to be solicited for obtruding my family affairs upon the public notice. But my friends everywhere will bear me witness that it has been my invariable custom to seldom refer to my personal matters. Surely, as a man of twenty-one years of public life in an unpopular calling, and as a grandfather, part owner of the three finest grandcherubs in Michigan, I hav some privileges that I know sensible people will respect.

Or, if there should be any hypercritics among THE TRUTH SEEKER subscribers ("God forbid."—*Paul.*) I can treat them as Christians manage their Jehovah—ask pardon for iniquities, and then open a new account. Selah.

MAUSTON, WIS.

A Christian prayed that their Lord would send a snow-storm to prevent my arrival. Knowing the uncertain state of the weather I took "time by the foretop," and by traveling all night, landed at the hospitable door of "Billy the Barber" at four o'clock in the morning of the day I was advertised to speak, having been stopped twice by the snow blockade. That Holy Willie's prayer must hav reached heaven behind time, for the next day, and the next, the snow came from heaven in fast falling flakes until the fences were covered and the railroad tracks buried, no trains running for days. As I had no other engagements definitly set I am staying here "preaching" to good audiences every night composed of many of the best citizens of Mauston.

Day before yesterday I attended the funeral service of an old citizen, over whose body the Rev. Mr. Brown fired a cowardly shot at Freethought. In the evening I took occasion in my own meeting to pay my respects to the reverend gentleman for his shockingly bad taste in attacking Infidelity at such a time.

The Liberals here, Messrs. Holgate, Sykes, Phillips, Goodrich, Adler, and others to the number of fifty or more, in the vicinity, hav kept the watch-fires burning this winter. As many as four hundred are interested now. This fact alone excites the ire of the godly.

Wm. Holgate is one of those outspoken men who use no concealment, no policy, little polish. He is the last kind of a person that the church devil would try to mold into a hypocrit. The pious people hate him with a godly hatred. They do not see underneath the rough-and-ready speech a warm and generous nature. They know him to be a despiser of shams; but his blunt speech leaves many of them no room to suspect that, in his vocabulary, sham and Christianity are not synonymous terms.

Christianity blurs the vision and warps the judgment of its victims, and leads its devotees to judge of character almost entirely by the exterior, hence it is continually blundering in its superficial estimates of the motivs and purposes of Infidels.

There is scarcely a town in this nation where Liberal and scientific lectures could not be held as easily as in Mauston, Wis. Last night (Sunday, March 13th), the fine Opera Hall was crowded to listen to my sixteenth lecture.

Chiefly to "Billy the Barber" is our success due, from the fact that he started the ball in motion. Now there are many that take hold with a will and are good, fearless workers, notably Mr. Sykes, Mr. Adler, Mr. Moore, Mr. Phillips. Just such an uncompromising talker is needed, in every village and city, as this jolly rotund Englishman, graduate of a coal mine.

Book Notice.

Progress and Poverty. By Henry George. One vol., 12mo., 512 pp. Price, paper, 75 cents; cloth, $1.00; extra cloth, $1.50. Sold at this office.

Two generations ago the poet Shelley wrote:

"Men of England, wherefore plow
For the lord who lays you low?
Wherefore weave with toil and care
The rich robes your tyrants wear?
. . . . . .
The seed ye sow another reaps,
The wealth ye find another keeps,
The robes ye weave another wears,
The arms ye forge another bears."

For two lives there has been no answer to these questions of Shelley from the workmen of England. For three-quarters of a century the poor hav been growing poorer, the rich richer. But to a close observer there is this difference between 1800 and 1881: The deep thought of the age now turns not so much on political as on social questions—not so much on the government as on society. What was before "thought out" by the brains of philosophers in the student's closet is now being "felt out" by the hearts of the people alike in Paris or Russia, Berlin, London, and New York. Schemes for the reorganization of society are, in our day, no longer the dreams of theorists; they hav been taken from the closet of the student, and move vast bodies of men throughout Europe and in America.

Now comes this new work of Mr. George, full of ideas, full of information, and, in my opinion, the most important contribution to political economy or social science since Adam Smith published his "Wealth of Nations."

Why do misery and crime exist? Why does one nation export food of which its own members are in need, while another nation sends its manufactures throughout the world, although hundreds of thousands at home are scarcely clothed?

Believing that this new book on political economy is deserving of attention from thoughtful minds, like the subscribers of this paper, as an honest attempt of an honest and thoughtful man to solve this great question of poverty on scientific not theological grounds, I will endeavor to giv an abstract of this book, that the readers of THE TRUTH SEEKER may hav some general idea of the importance of the book and its contents.

To the intelligence of those who will mainly read these lines I need not add anything more than already written to show the importance of the book.

The great question of civilization is, as Mr. George states it, "*Why, in spite of increase in productiv power, do wages tend to a minimum which will giv but a bare living?*" Now the answer of previous current writers on political economy is, "That wages are fixed by the ratio between the number of laborers and the amount of capital devoted to the employment of labor, and constantly tend to the lowest amount on which laborers will consent to liv and reproduce, because the increase of the number of laborers tends naturally to follow and overtake any increase in capital."

Mr. George, in "Progress and Poverty," refutes this, and endeavors to prove, among other things, first, "That wages, confining the statement to labor expended in production, instead of being drawn from capital, are in reality drawn from the product of the labor for which they are paid."

It would seem presumptuous for an unknown man to call in question what hav been fundamental doctrins in all schools of political economy from Adam Smith, Ricardo, Malthus, down to John Stuart Mill; but this unknown man shows himself to be a writer of original and strong mind. His education, we deem, must hav been in the "University of the World," under the particular care of Dame Nature. Perhaps his college was before the mast of some whale ship or in the bush of Australia or the mines of California. It might hav been all this, for we understand Mr. George hails from San Francisco.

After saying this much of the author, I will say his book will stand the criticism that Emerson is wont to apply to books of this kind—that "when any reformer has a scheme of reform, ask him if he has read Plato? If he has not, his plans are not worthy attention, for probably all his ideas, and all objections to them, hav forestalled them."

Mr. George *has read Plato*. He brings to his topic a mind equipped from libraries on social science—from the ancient Hindoo holy writings down to the last magazine essay on English politics. He knows what other theories of political science are and what arguments there are for their support.

All present writers admit that as progress goes on the accumulation of wealth increases, and labor thus becomes more productiv, which is undoubtedly true.

Comte's statement is that "The aggregate progress of mankind is constantly lessening the relativ importance of material wants."

Admitting, then, that civilization increases production, it would be therefore true that the more centralized a people are the more wealth per head they are able to produce. Facts and statistics bear out this theory. England can produce more than Russia. The half a million concentrated in a small state like Connecticut will produce more wealth than the same number scattered over a large state like Kansas.

Mr. George's principal statements, wherein he differs from other writers, are:

1. Wages are not drawn from capital, etc. (Before alluded to.)

2. The function of capital is to assist labor in production with tools, seed, etc., and with the wealth required to carry on exchanges.

3. Disproof of the Malthusian theory.

After giving facts and arguments which seem sufficient to maintain his points, the author asserts that "the cause, which, in spite of the enormous increase of productiv power, confines the great body of producers to the least share of the product upon which they will consent to liv is not the limitation of capital, nor yet the limitation of the powers of nature, which respond to labor. If not therefore found in the laws which bound the production of wealth, it must be sought for in the laws which govern the distribution of wealth."

Mr. George would abolish private ownership in land. This seems radical; but in reading at length "Progress and Poverty," we are bound to say that the author, in his methods, is conservativ. Unlike many radical reformers, Mr. George recognizes a legitimate claim of capital (not land) to be paid limited interest; but he shows that the vast amount of what is called capital, upon which dividends are paid, is really not capital, but fictitious capital, and is the result of monoply. Under the present system of land monopoly he sums up the law of interest: "The relation between wages and interest is determined by the average power of increase which attaches to capital from its use in reproductiv modes, and as rent raises interest will fall as wages fall. . . . Wages depend upon the margin of production, or upon the produce which labor can obtain at the highest point of natural productivness open to it without the payment of rent."

Continuing, Mr. George says: "This law of wages accords with and explains universal facts that without its apprehension seem unrelated and contradictory. It shows that where land is free and labor is unassisted by capital the whole produce will go to labor as wages. Where land is free and labor is assisted by capital, wages will consist of the whole produce, less that part necessary to induce the storing up of labor as capital. . . . Where land is subject to ownership, and where natural opportunities are monopolized, wages may be forced by the competition among laborers to the minimum at which the laborer can liv."

He holds that science, invention, machinery, art, under the present system, tend more to increase rent than to increase wages; "that with increase in productiv power, rent tends to even greater increase, thus producing a constant tendency to the forcing down of wages."

The author cites from an old Hindoo proverb, "Grants of land giv the owner white parasols and elephants mad with pride."

To illustrate the wisdom of this, Mr. George says: "Three things invite to production—*labor*, *capital*, and *land*. Three parties divide the produce—the laborer, the capitalist, and the land owner. If with an increase of production the laborer gets no more, and the capitalist no more, it is a necessary inference that the land owner reaps the whole gain. The increase of rent explains why wages and interest do not increase."

To illustrate how this theory is carried out by the facts of civilization, the author, on page 260 of his volume, makes the following statement: "The enormous increase in the efficiency of labor, which even in agriculture is estimated at seven or eight hundred per cent, and in many branches of industry is almost incalculable, has only added to rent. The rent of agricultural land in England is now, according to Professor Rogers, one hundred and twenty times as great, measured in money, as it was five hundred years ago, and fourteen times as great, measured in wheat, while the rent of building land and mineral land has been enormously greater. According to the estimate of Prof. Fawcett, the capitalized rental value of the land of England now amounts to £4,500,000, or $21,870,000,000 (a sum about a dozen times larger than the national debt of the United States); that is to say, a few thousand of the people of England hold a lien upon the labor of the rest, the capitalized value of which is more than twice as great as, at the average price of Southern negroes in 1860, would be the value of the whole population of England were they slaves."

The author occupies considerable space in showing the inefficiency of remedies currently advocated for the relief of poverty. Detailing at some length that neither greater economy in government or the better education of the working classes and improved habits of industry and thrift, or combination of workmen for the advance of wages, or co-operation of labor and capital, or from a more general distribution of land, would be a sufficient remedy, each and all others would be at most a mitigation, and not a cure. He asserts that the true remedy to extirpate poverty, to make wages what justice commands they should be—the full earnings of the laborer, is to substitute for individual ownership of land a common ownership—"We must make land common property."

Mr. George then endeavors to show the justice of the remedy, the injustice of private property in land, and what constitutes the rightful basis of property. In endeavoring to answer the question, Mr. George displays his conservatism, and also his depth of thought, which takes in the rights of all.

First, there is the primary right of a man to himself, to the use of his own power, to the emjoyment of the fruits of his own exertions.

Mr. George does not include in the term "land" property that has been put on land, as houses, machinery, stock, or any of those things that embody labor and are brought into existence by human exertion. "The essential character of land, and those things that should be common to all, is that they do not embody labor and exist independent of human exertion and irrespectiv of man. . . . The value of land is the price of monopoly."

Originally there is no ownership in the land itself except seizure and the right of the conqueror.

The whole earth is for the benefit of mankind, not any man or any class, and the elements belong equally to every child born into the world "for this reason, that which a man actually makes or produces is his own, as against all the world, to enjoy or destroy, to use, to exchange, or to giv. To every thing produced by human exertion there is therefore a clear and indisputable title to exclusiv possession and enjoyment, which is perfectly consistent with justice, as it descends from the original producer, in whom it is vested by natural law. Now there can be to the ownership of anything no rightful title which is not derived from the title of the producer and the right of ownership that springs from labor, because it excludes the possibility of any other ownership. If the man is entitled to the produce of his labor, then no man can be rightfully entitled to the ownership of anything that is not the produce of his labor, or the labor of some one else, from whom the right has passed to him. If production givs to the producer the right to exclusiv possession and enjoyment, there can rightfully be no exclusiv possession and enjoyment of anything not the production of labor, and the recognition of private property in land is wrong. . . Where now producers can claim as rent a portion of the wealth created by producers, the right of the producer to the fruits of labor is to that extent denied."

If the crowded columns of THE TRUTH SEEKER would allow, I would gladly occupy more space to bring this book of Mr. George's to a patient and respectful consideration. I trust that I hav in a measure attained my object to hav some of the thoughts of this book brought to the serious attention of those who love their fellow-men, and also to stimulate thought on the subject of poverty and progress. All who look forward to the time when the words "always with you" shall hav no meaning should not fail to read this book. EDWARD W. SEARING.

New York, March, 1881.

Notes.

Recently when I was in Kalamazoo, Union City, Dowagiac, and other important towns along the line of the Michigan Central Railroad, and was presenting the claims of the New York TRUTH SEEKER before the officials of this prominent railroad line of the West, and also among the bankers and the legal and medical fraternities of those places, I was occasionally met with the inquiry, "Are you the proprietor of this paper, and is your name D. M. Bennett?" In replying in the negativ a blush of modesty must hav come over me when I found myself mistaken for one of the ablest and most elaborate of the Radical writers of the age.

But I was pleased and almost proud in the successful performance of an humble service in obtaining subscribers quite extensivly for such a strong and Radical journal as THE TRUTH SEEKER among these classes of the clearest heads and the most practical minds in the state of Michigan.

I hav obtained patronage for THE TRUTH SEEKER among all classes. My efforts hav not been confined to the professional classes, or to any one class.

A large proportion of my patronage has come from the various departments among the mechanics. The intelligent and reading men and women in the departments of mechanics are perhaps as Liberal as any class.

During the winter months, while the roads hav been more or less blockaded with snow, I hav not ventured out in the country much among the farmers; but so far as I hav been among this class I hav met with a cheerful encouragement and a very liberal patronage.

Nothing has afforded me a greater pleasure than the consciousness of being able to place a reformatory and philosophical paper before a class of intelligent and appreciativ people who are limited in financial means and who might otherwise hav been left to a meager supply of weak and unsatisfactory moral and intellectual food from the various sensational and sectarian publications of the times.

Respectfully, C. S. ROWLEY.

For Books Received.

While in London last autumn we received such marked kindnesses from the Secular Society of that city that we could not do less than send for their library an assortment of our publications. We are very much gratified with the receipt of the following letters, by which it appears the books hav been received and are appreciated:

CENTRAL LONDON BRANCH

NATIONAL SECULAR SOCIETY.

HALL OF SCIENCE CLUB AND INSTITUTE,

OLD STREET, LONDON, E. C., March 19, 1881.

DEAR SIR: I hav much pleasure in forwarding the best thanks of the Committee of the above for your handsome donation to our library. In acknowledging them I need hardly say that they are eagerly sought after and read. The applicants for them are so numerous that it will be some time yet for all to read them. I remain, dear sir,

Your truly, J. T. RAMSEY, Librarian.

HALL OF SCIENCE, LONDON, ENG., March 19, 1881.

DEAR MR. BENNETT: The books you wrote me about hav arrived and are now in the library here. I hav no doubt they will be highly appreciated by the members of the Society for whom they were sent.

I hope your visit to Europe was an enjoyable one. When I visit America, which I intend to do soon, I shall hav much pleasure in renewing our acquaintance.

Yours truly, R. O. SMITH.

The following is from the *National Reformer*, London, with reference to an assortment of our publications sent to the London Freethought Publishing Company:

Mrs. E. D. Slenker is well known in America as a writer of stories of a thoroughly Freethought character. In our American parcel we find a pleasant tale from her pen in which are related the fortunes of various families, Christian and Freethinking, one of the latter giving the title to the book. The Darwins are thoughtful, earnest people, who on their arrival in a country village are regarded by many as "unvisitable" because of their heresy, and who act as a center of social happiness in their new sphere. A Christian deacon is the black sheep of the story, and the tale is written with grace and vigor.

Another work from the pen of the same lady is "John's Way," a brightly told radical story. Our readers will find Mrs. Slenker a pleasant acquaintance.

"Nathaniel Vaughan; Priest and Man" is a book of more pretension. The heroin is a charming little eight-year-old child, imaginativ and sensitiv, who falls a victim to the overzealous and morbid religion of the priest. Miss Macdonald writes with considerable power, and her descriptions of the child's ways and thoughts are delicately executed; particularly good are the almost last scenes of little Winifred's life, when she is sickening with brain fever.

Mr. Underwood is well known as a most cultivated writer and speaker from the Freethought platform. The debates in which he has taken part hav caused much interest in the United States, and his pamphlets hav a wide circulation. We need only draw attention to the various works from his pen which will be found mentioned in our advertising columns.

The following is from the London *Secular Review:*

We owe Mr. D. M. Bennett, of New York TRUTH SEEKER, an apology for omitting to notice his handsomely-bound volume, "An Infidel Abroad," received three weeks ago. The work consists of a reprint of the letters Mr. Bennett contributed to his own journal during his recent tour in Europe, and also a fine portrait of the author. The information given in the book is most varied and interesting, and the work is written in an easy and familiar style. In Mr. Bennett's volume of letters the reader will find much to reward him for its perusal.

Letters from Friends.

MARLEY, ILL., March 29, 1881.

DEAR FRIEND BENNETT: As soon as you decide about your trip round the world please giv notice in your paper, and I will forward the money for my paper, the book "An Infidel Abroad," and $5 for the trip.

Yours truly, FRANK SEARLES.

PIPE STONE, MINN, Feb. 22, 1881.

MR. EDITOR: Put me down for $5 for your trip round the world, and it will be ready when I see a hint in THE TRUTH SEEKER of your being ready for the same.

Yours with respect, A. D. FERRIS.

CORVALLIS, OR., March 25, 1881.

D. M. BENNETT: Inclosed please find money to pay for THE TRUTH SEEKER, and I also hav a "V" waiting for the round-the-world trip.

Believe me ever your servant, B. F. HYLAND.

PARK CITY, UTAH, March 29, 1881.

MR. EDITOR: I will send you $5 when you get ready to start round the world. Hoping you will receive funds enough for your proposed trip, I remain,

Your friend and well-wisher, JAS. G. WATSON.

OSSEO, MINN., March 15, 1881.

MR. D. M. BENNETT: You can count on me for $5 for your travels round the planet whenever you are ready to go. Yours, CHRIST. SCHREIBER.

STANTON, IOWA, March 19, 1881.

EDITOR TRUTH SEEKER: Put me down for $5 for your trip round the world. O. E. ERICKSON.

FLORENCE, WIS., March 12, 1881.

FRIEND BENNETT: Put down my name and H. Hunter's for $5 each for the trip round the world, subject to call. My wife takes pleasure in reading THE TRUTH SEEKER. She sends her best respects to Mrs. Bennett.

E. O. MARSH

OTTUMWA, IOWA, April 6, 1881.

FRIEND BENNETT: I pledge my name for $5.00 if you go round the world. THOMAS HARDESTY.

VOSBURG, KAN., March 30, 1881.

D. M. BENNETT: I read THE TRUTH SEEKER weekly and consider it a capital paper. Hope you will get to make that trip round the world. As far as my means will allow I shall stand by you.

Your truly, I. B. WERNER.

BRIDGEPORT, CONN., March 26, 1881.

FRIEND BENNETT: Will send subscription soon. Call on me for $5.00 when you get ready to go round the world. HENRY DONNEL.

SHERMAN, DA., Feb. 22, 2881.

FRIEND BENNETT: You can count on me for $5.00 to help pay on the trip around the world. Your letters from Europe are worth the price of the paper for one year. Yours truly, THEO. ANDREWS.

OTTAWA, KAN., March 29, 1881.

BRO. BENNETT: Call on me for $5 to help you round the world if you will go. SALEM FOUTS, Sen.

ATLANTA, GA., March 27, 1881.

EDITOR OF THE TRUTH SEEKER: You may put me down as one of the number to contribute $5 toward your trip around the world upon your terms. Notify me when to remit. Yours, GEO. DISBROW.

BUSHNELL, ILL., March 20, 1881.

MR. EDITOR: If you take your trip around the world you can count on me for $5.

Yours, DWIGHT WARREN.

PROVIDENCE, R. I., April 2, 1881.

DEAR BENNETT: You may count me in for $5 on the round-the-world trip. Yours truly,

F. C. JACKSON.

CANYON FERRY, MONTANA, March 21, 1881.

DEAR FRIEND: When you decide to take your trip around the world I shall send you $5. Hope you will go, I do like you so much for your honesty, and I like your wife too, the dear woman.

Yours respectfully, MRS. J. V. STAFFORD.

GIRARD, KAN., March 29, 1881.

FRIEND BENNETT: You can put me down for $5 for your trip round the world. My wife wants your book. By reading your letters it seems to her that she has seen everything herself.

Your friend, WM. SIMPSON.

TELLAMIRAH, O., March 16, 1881.

FRIEND BENNETT: Put me down for a "V" for your circular trip, and if you pass near the Dead Sea bring me a lock of hair from the head of Lot's wife. The money is ready whenever called for.

Very respectfully your friend, J. J. MCCOY.

AURORA, ILL., April 3, 1881.

DEAR BROTHER BENNETT: If you will and must go around the world, put me down for a "V," as I would not miss the work for $25, yet would rather giv more than half the sum to hav you remain at home. I fully indorse the sentiments of Mrs. Grace L. Parkhurst. She takes a sensible, business view of this matter. Respectfully yours, R. R. HALL, M.D.

BUFFALO, N. Y., April 6, 1881.

FRIEND BENNETT: I hav just been reading in the last TRUTH SEEKER letters pro and con in regard to your proposed trip around the world. Some of them seem to think it will be too hard for you. I think such do not know very well the work and number or hours you devote to business. If they did they would consider it a relief for you to go. As much as I would like to hav you here, I am in favor of your going. Please put me down for a "V," and, if necessary, an "X."

If you should make the trip, I hope you will visit the so-called holy land, and, while there, look up some of those ancient wheat fields. I am quite interested to know the size of them, as no doubt some of them are very large. My reason for thinking them so is from the Bible account of God's slaying 50,070 reapers because one of them had a little Yankee curiosity and lifted the lid of that old shittim-wood box to see what was in it. We can't hav any such large wheat fields in Minnesota or California.

Fraternally yours, A. H. FRANK.

WILSONVILLE, KY., April 2, 1881.

FRIEND BENNETT: Please set me down for your travels around God's football, and if I am on the surface of said ball I'll try and raise the everlasting "V," and try to induce many of my friends to do the same if possible.

I hav just been reading Bishop Marvin's travels (a Methodist bishop), and I think he told all the good he could of his own religion and as little of that of others as an honest man could without being detected. Now I want to hear the voice of reason from the oriental countries. I want to hear the voice of one who is not interested in perverting the truth for the benefit of any particular form of religion. I feel particularly interested in the land of gods.

Hoping that your efforts may meet with success, and that you may soon be on your journey, I remain

Yours for freedom and truth, SAMUEL B. CLARK.

DANVILLE, ILL., March 31, 1881.

D. M. BENNETT: If there was another D. M. Bennett to take your place in the office I would say, Pack your shirts, etc., and get off on the trip around the world as soon as possible, for procrastination is dangerous after a man arrives at your age. As it is, I hav no choice in the matter. However, if you decide to go, draw on me for my share of funds to assist in paying the expense. Yours,

C. R. DWIGHT.

CROSSWICKS, N. J., April 3, 1881.

MR. EDITOR: Inclosed I hand you ten dollars to help repair Thomas Paine's monument at New Rochelle.

I fear the subscriptions of five dollars each for the trip around the world are coming in too slow to enable you to start in due time. I presume many are poor and not able to spare the money. But are there not among the Liberals many who can spare more than $5 for this enterprise when they take into consideration that they get in return two or three interesting volumes for the money?

I hav a proposition to make. I will be one of twenty-five to giv $25 apiece. I will at any rate most cheerfully add $10 to the $10 already pledged. I think those who are able to respond in this way and will do so will not begrudge to aid our friend Bennett to accomplish that proposed long and useful journey. Liberals should remember that eternal vigilance is the price of liberty. I sincerely hope there will be one hundred who will respond to the proposition I hav made, and that by the middle of May. Very truly thine in the cause of freedom to only do the right, CAROLINE S. ELLIS.

[REPLY.—Many thanks to our kind friend for the interest she manifests and the generosity she evinces. It is enough to make one proud to hav such friends. Would that the Liberal ranks were fuller of persons with the ability to aid in public enterprises which she evidently possesses. If the funds are furnished to make that long journey we will wish to leave in July, spend a few weeks in Ireland, Scotland, Wales, parts of England we did not see, with perhaps a visit to Norway, Sweden, Denmark, and possibly Spain, and then attend the Freethinkers' International Congress at Paris, in September, after which start for Greece, Turkey, Egypt, Palestine, India, Burmah, China, Japan, etc., spending the winter in those warm countries.—ED. T. S.]

NORWICH, CONN., March 25, 1881.

FRIEND D. M. BENNETT: I hav been for a long time wanting to write and ask you to count me in on the proposed expedition around the world. Of course we shall all want to make the trip with you in a mental capacity by reading your graphic description of the journey. Certainly five dollars is cheap enough for the ticket.

I am again on the war-path; this time the foe is doctorcraft, the paramour of priestcraft, that Woman of Babylon, from whose toils we are struggling to escape.

The inclosed article from *Cooley's Weekly*, the paper that published my "Independence" articles on the outrage perpetrated on you, will explain.

I hav induced the editor to giv me a hearing, and now that I hav got into position I propose in my next to pour some pretty hot shot into their medical monopoly barricade.

It is strange that these so-styled professions cannot do business on the square, relying on their own merit, without special legislation to force their vile nóstrums upon the people.

Perhaps you may not agree with my ideas regarding medical matters; but am certain you cannot approve of these attempts of the craft to trample on our medical rights.

Will send you the next if our editor has the nerve to publish it.

I hav not yet got through with the other "craft." You may hear hear from me, by and by, concerning our old foe, priestcraft. I think it well to get such radical articles as we can into semi-independent papers, since they reach many who are not favored with our favorit outspoken TRUTH SEEKER.

Truly, BYRON BOARDMAN.

NETTLETON, MO., March 16, 1881.

DEAR BROTHER BENNETT: I cannot longer overlook the fact that I owe the TRUTH SEEKER. Inclosed please find $3.50, for which giv me credit. After reading "The Gods and Religions of Ancient and Modern Times," I cannot see how the Christian world made anything by sending you to the penitentiary. I think it will take about 10,000,000 sermons to undo what that work has done. Put me down a "V" for your trip round the world. If you come home by the way of San Francisco, why cannot you stop in northwest Missouri and giv us a lecture, say at Kansas City or St. Joseph? Nothing would suit the Liberals of the West better. Hoping you will soon start on your trip, I remain Yours, W. H. SLOANE.

[We see nothing to prevent our stopping to talk to our friends in a few places as we cross the continent.—ED. T. S.]

FORT MCKINNIE, WY. T., April 1, 1881.

FRIEND BENNETT: You may count me in for $5 on your trip round the world. When you decide to go giv as timely warning as possible because THE TRUTH SEEKER is at times thirty days after date reaching this place.

I hope there is a pleasant journey round the world and many happy days in store for you. I should like to giv you the right hand of friendship and a hearty welcome on your journev, and to take Anthony by the throat with my left.

Yours in truth and friendship, ANDREW BROWN.

CINCINNATI, O., April 4, 1881.

FRIEND BENNETT: Put me down for $5 to aid in the trip around the world.

If it is not too much trouble for you, bring that hill along or a part of it where Lucifer picked his nephew up and from which he showed him the world. Yours forever, CARL PASSCAL.

[We fear this request is rather more than we can accomplish. A hill or mountain high enough to enable one to see the countries on the opposit side of the globe would be extremely hard to find, and, if found, would be heavy to carry. We might bring a pocketful.—ED. T. S.]

BROOKLYN, April 2, 1881.

MR. BENNETT: Inclosed find $5, a subscription toward the repairing of Paine's monument. We will giv $50 toward erecting a monument in Central Park to the memory of Thomas Paine.

MR. and MRS. J. H. B.

COVINGTON, IND., April 2, 1881.

D. M. BENNETT: Inclosed find $3 to apply on fixing the monument to the glorious Thomas Paine to be accredited as follows, Bart W. Graham, $1; James Napier, $1; Schuyler LaTourrette, $1. The friend Jas. Napier is eighty years old. Respectfully yours,

SCHUYLER LATOURRETTE.

P. S.—Since I got my order I met a friend of Paine who wishes to be known to the amount of $1, which I inclose, and credit to Geo. Dunkerly. S. LAT.

HINSDALE, N. H., April 1, 1881.

FRIEND BENNETT: There are many things I desire to do but which in the busy cares of life are allowed to pass and go undone. But your article in this week's TRUTH SEEKER reminds me to act at once, and I do so by inclosing $1.00 for the fund to repair Paine's monument. And to your suggestion that 1,000 persons giv $5.00 each toward a new monument to Paine's memory to be erected in New York city, let me say I will giv $5.00 gladly, and double it if need be. In so good a cause cannot some movement be inaugurated by press or people to induce the new Postmaster-General to, by one bold but needed act, relieve the mail service of the shame and disgrace of being controled—in a great measure—by such a villain as Anthony Comstock?

Respectfully, HENRY E. HUNTER.

COLUMBUS, KAN., Feb. 3, 1881.

MR. D. M. BENNETT: You say about your trip around the world that you want all the pros and cons. My faculties of foresight and apprehension are sharp and activ and so my opinions may not hav much weight with you and your hopeful readers. After much thought upon the subject I can say

that I want you to go much, but would be better pleased to hav you stay and work where you are. I will giv some of my reasons briefly.

I do not think your short, safe, and successful travels in Europe are a safe criterion. You are too old, and the change of climate and irregularities of life and physical conditions to which you will be subject, as well as the constant action and strain of your brain and nervous system, will place your health and life in constant jeopardy. It is also possible that you might be in danger from sneaking enemies in human form.

It is a big, hazardous job to go where and do what you propose to do, and quite different from going round the world as most do, for pleasure on a common route, without much risk, exposure, or brain-work. You need far more time, money, and personal and physical protection than you can get, hav, or command. However desirable the results of such a project, it looks to me to be premature to undertake it now. In due time there will be more than an "Infidel around the world," each clime and nation to survey, for the sake of truth humanity. If none of these considerations are of any weight just let them rest on the short arm of the lever, or as ballast, or contingencies. "All partial evil universal good," but I would rather Bro. Bennett would stay at home, when he is so much needed, than to run the risk of losing him forever.

Yours for the best, J. H. Cook.

Mauston, Wis., April 1, 1881.

Mr. D. M. Bennett: W. F. Jamieson aroused great interest in Liberalism by the delivery of three courses of lectures in our town. This enraged the ministers of the "most high" to such a degree that at the funeral of a Liberal-minded citizen the officiating clergyman exultingly declared that the deceased did not die an unbeliever. Mr. Jamieson was present at the funeral and in the evening, at the close of his lecture, paid his respects to the reverend gentlemen as follows:

"A circumstance occurred to-day that ought not to be allowed to pass. If it was right for one of your clergy at a funeral to attack Freethought it is surely right for me to take notice of his allegations. For my own part I never would attack the belief of another where that other could not hav a chance to reply. I would not hav the shockingly bad taste to make an assault upon even Christianity over the dead body of any citizen. Any person that would do such a thing seem to me to be deficient n common sense.

"If a man dies a believer in Christianity that is no proof that Christianity is true any more than a man dying an Infidel is proof of the truth of Infidelity. The truth of a doctrin is not proved in that way. Why, then, should Christians illogically lay stress on it as a proof that Christianity is true? They do not allow dying testimony as any proof about anything else. But if such Christian tricks as were resorted to to-day in the Methodist pulpit will aid Christianity it is welcome to its advantage. Truth needs no such supports. None but bigots could sanction cowardly blows, even when they are given in the name of religion.

"I hav a sincere admiration for the man who has moral courage to maintain and defend his honest convictions; but that man who, in the name of Christianity, on the solemn occasion of the funeral of a respected and Liberal-minded citizen, knowing that a large number of Freethinkers were in the congregation, goes out of his way, under the wretched excuse that he was requested to do so, and undertakes to make capital for Christianity as against Infidelity, I detest. But the reverend gentleman strained a point to strike at Infidelity.

"If all he said of Mr. Beckwith's belief is true, it is nothing against Freethought. But a number of citizens who were intimately acquainted with Mr. Beckwith do not hesitate to say that the Methodist preacher's representation about his belief in his last days are not true.

"Our deceased friend told his own brother-in-law hundreds of times that he did not believe in the Bible as the word of God.

"Why should Rev. Mr. Brown take a funeral occasion to stab Freethought? Even prize-fighters hav too much honor to strike an enemy below the belt. But a Brown bigot gets behind a wooden coward's castle—perhaps I ought to say a coward's wooden castle: take your choice—to thrust at Infidelity over the remains of an honored citizen.

"Rev. Mr. Brown says that Mr. Beckwith attended my first course of lectures on Freethought delivered in this place—attended all of them. This statement he interjected in his funeral discourse to-day. Mrs. Beckwith, his excellent lady, who is no doubt a firm believer in the Baptist faith, heard some of the lectures, perhaps all, and remarked to her husband on their way home at the close of the last lecture 'My faith in the Christian religion is stronger than ever.' I do not doubt that the lady said this, because she is a stanch member of the Baptist church. I am not at all surprised that church-members should attend five of my lectures and still remain Christians. I do not expect to convert every Christian that listens to me, especially in five lessons.

"I am not seeking, as I hav already said, to convert people to my way of thinking, but to induce them to do their own thinking. If five sermons could convert Infidels to Christian preaching, America ought to hav no Freethinkers in it.

"But if my Freethought lectures hav the effect to make the faith of Christian stronger, then why should they so savagely attack Infidelity? Why should they entreat each other not to listen to my heresies? Would it not be a good idea for Christians to send me out as a missionary to strengthen the faith of Christians? We were solemnly told in the discourse to-day that Mr. Beckwith agreed with his wife in saying that my lectures increased his faith in Christianity. I am really, according to this, doing more for Christianity than Rev. Mr. Brown, for he is injuring it, while I am helping it.

"There is another side to this story. The bereaved widow's brother told me this afternoon, since the sermon, that at the first course he asked Mr. Beckwith how he liked my lectures. Mr. Beckwith's answer was, 'Dow, I like him well; you ought to hear that man; it is just what I believe, too, only I believe in the future.'

"The Methodist parson to-day represented that our dead friend took no interest in Infidelity after my first course, whereas he urged people to attend this second course. He had the tickets in his pocket when he died. This fact exposes Rev. Mr. Brown. Doubtless our deceased friend acquiesced in the wishes of his wife about the funeral exercises, and the old hymns and tunes selected by his request to be sung do not prove that he was less friendly to Liberalism than he had been.

"If Mr. Brown was anxious to tell 'all,' as he said, why did he not mention the fact of the Baptist quarrel, and that was the real reason why the ceremonies were held in the Methodist church, for his wife's cousin said last Saturday that he declared, 'If I die I want you to remember one thing, that I die with curses on my lips against certain persons in this town.' But the Rev. Mr. Brown says he died a full believer in the Lord Jesus Christ."

We hav kindly offered any clergyman one-half the time to rebut anything we say. The manly course would hav been for him to come here before these audiences and confront us. But it is the old story—the priest spoils the man. I pity him for his cowardice. Christianity and not the man is to blame.

The death of our fellow-citizen occurred on the 7th inst., and the funeral took place on the 10th. Being a Free Mason, his brother Masons buried him after the Rev. Mr. Brown got through with his blarney of claiming a Liberal-minded man for a Christian.

Yours truly, Wm. H. Holgate.

Lake Mills, Iowa, April 1, 1881.

Mr. Bennett: Please find inclosed a $5 postal order for my subscription to The Truth Seeker—$3 for the paper, and $1 donation for you as yearly tax for the support of the ministry of Freethought. It is my desire that every man that is freed from the past and present creeds of all religions should donate to you $1 each year for the further encouragement of the cause that you so boldly advocate. As for the round trip, if you should make it you can count me as one subscriber to the trip around the world by one of the noblest Infidels that ever made the same, but if I were to hav my choice in your labor, I should prefer that you stay at home and labor where you would enjoy all the comforts of life as time rolls on, and hav the pleasure and comforts of a home in time of need. For the other dollar you may send me some lectures of Mr. Chainey and the bold hero, Bob Ingersoll, as he is called out here. Yours truly, S. D. Wadsworth.

Lebanon, O., March 22, 1881.

Mr. Bennett: I hav no $5.00 to send you out of the country and perhaps out of existence.

Yours truly, D. M. Worley.

McGinles Station, O., March 28, 1881.

Mr. Editor: Please send me The Truth Seeker for the inclosed. I am hungry, I am thirsty; I think The Truth Seeker will fill the void.

Very truly yours, John G. Agnew.

McHenry, Ill., March 28, 1881.

Mr. Editor: Please find inclosed $3 for The Truth Seeker. Although Spiritualism has been a demonstrated fact for many years to me, I hope that none of our Materialistic friends will object to my having the benefit of your paper if I pay for it promptly. I like the suggestion of Grace L. Parkhurst. Let Liberals do all they can, as your needs require, to sustain you at home. You are needed here.

Fraternally yours. Geo. Gage.

Keene, Mich.

Friend Bennett: I saw a short article in your paper concerning the loaning of The Truth Seeker to those who do not subscribe for it; and now let me say a few words in regard to the matter. I am the only one in this part of the township that takes your paper. I am surrounded by so-called Christians, but I manage to hav the paper read by a half dozen different families, and I can assure you that it is having an effect in the right direction. Only last week a regular ranting Methodist requested the loan of my paper, and you may be assured that I didn't refuse him, and I think that the best policy is to loan them to all or as many as possible, and in the end it will hav the effect of obtaining subscribers. I do know that ignorance and superstition cannot remain in the same house with The Truth Seeker. The Christians hav called me hard names, but I giv them large doses of pure unadulterated Infidelity without sugar-coating it. I also quote unsparingly from that book of sacred nastiness, and I expect to liv to see them as much ashamed of the old book as I am. I am well satisfied that if The Truth Seeker could be read by all the people for one year the reverends would hav to go to digging potatoes or stealing for a living, and the sooner that time comes the better it will be for all concerned. Wishing you all the happiness that ought to fall to the lot of an Infidel, I remain

Yours, C. L. Frost.

Union, Utah, March 20, 1881.

Mr. D. M. Bennett: You are certainly as bold in your attacks against Christianity as any man that ever attempted it. I hav read with interest some of your publications, and I, for one, feel disposed to advocate free thought and free speech. Several years ago I requested some of the Mormon authorities to excommunicate me from the deluding system of Mormonism, which they did, and turned me over to the buffetings of Satan, which is customary for them to do with those who are not disposed to be their dupes. Some of my neighbors chose to style me an Infidel for interesting myself so much in the Liberal publications which are now afloat. Of course, the most of these are published by D. M. Bennett, who is regarded by the Mormons as being a co-worker with the great dragon, or perhaps he may be the devil himself who is to be let loose in the last days to torment the saints for a short season.

The Mormons look for the son of man to come soon. Lucifer must then be made fast again. Then the millennium begins. The Mormons can see signs of the near approach of the millennium every day. Some of them set the time at 1885, others at 1891, for the meek and lowly Jesus to descend from heaven to stay a thousand years on earth below. If he should happen to delay his coming the Mormons will be under the necessity of conjuring up some kind of a theological absurdity to blind their humble followers still longer.

Those of the Mormons who enter into polygamy and continue to pay tithes yearly—the tenth of all their increase—and obey councils are to be something more than angels in the next world; they are to be gods (as the angels are neither married nor given in marriage); each of them is to hav the privilege of creating for himself a world after the pattern of the one he inhabits here; he is to take his two wives, or more, on to his new created world, and there begin to people it. Of course, he must hav a garden, in it a forbidden tree, a Satan to tempt one of his wives, or all of them, who must tempt him. They must eat, and then be cursed by a greater God, whom he is to acknowledge greater than himself. He must hav a Jesus Christ to be crucified, to restore them back again with all their posterity, who are to be worthy in his sight. He is to be both God and man, though he must not forget to keep in mind a God who is greater than himself. What a glorious opportunity for astronomers to make new discoveries when the Mormons get to creating new worlds! A. A. Tanner.

Hamilton, N. Y., March 17, 1881.

Mr. Editor: For some time past I hav been deeply interested in your paper, and do herewith offer you many thanks for the manner in which you tackle the religious class. Honestly speaking, they are a class that need all the sense you can scrape up for them, especially the Catholics. You will find nine out of every ten are on hand ready to swallow all that the priests hav a mind to choke down them, and for my part I don't think it is any use for the priests to waste their wind warning their fellow-cannibals not to attend Col. Ingersoll's lectures in case he may enlighten them. A pig may fly in time, but it is altogether very unlikely. No doubt it would be a very rare thing to hear tell of an Irish-Catholic Freethinker. No man who has any brains worth speaking of will believe in one-tenth part of the book called the Bible. The brains of a Catholic don't amount to a row of pins in regard to seeing through natured works. From an old Freethinker,

George Gardner.

Lansing, Mich., Feb. 28, 1881.

Mr Editor: A few days since, a Liberal-minded old gentleman of this town was presented by some of his orthodox friends with a handsomely-bound copy of the holy scriptures for family use, with a view to his conversion from Infidelity and the paths of error to the old superstitious faith of his ancestors. He accepted the gift, but in spirit rebelled against the designs of the donors, and straightway sought his book-binder, and with him laid a plot to frustrate the little scheme by labeling it in large type "Holy Absurdites," remarking that it was the best definition of its contents he could think of. Then he went on his way rejoicing, the same old inflexible Liberal. Thus does the progressiv spirit of the age move on.

For two weeks past two revivals hav been going on in Lainsburg, Mich., both night and day, and still the sinners hold out. Not a ghost of a convert has come forward, not a heart softened nor a tear shed, to reward the indefatigable labors and entreaties of the man of the pulpit. A. E. Nugent.

See about Comstock in April number of *Physiologist*. Samples 15 cents; $1.50 per year. S. H Preston, 209 West 34th street, New York.

The Boundless Wisdom of God.

BY ROBERT SWAIL.

'Tis said the great eternal God,
Whose power and wisdom shines abroad;
His wisdom is so deep and great,
He could no faulty thing create.

A God of wisdom, yet the man
He made upon his wisest plan
To ruins fell when brought to test,
When by the first temptation pressed.

His wisdom made a devil who
His grand designs soon overthrew;
Of boundless wisdom, yet his aim
Was balked by a vile serpent's game.

A wise God, yet his work all failed
When by the devil 'twas assailed;
His masterpiece was made in vain,
So he was forced to try again.

He sought to mend it by a flood,
And so he saved the pure and good,
But still it did no difference make
So long as Satan kept awake.

So his mistakes he'll burn up soon,
Take saints up in a big balloon;
An earth and heaven will start anew,
And maybe giv the devil his due.

If Satan still retains his wits,
This heaven he'll likely knock to bits.
'Tis hoped that God to stay this evil,
Will try some way to beat the devil.

This mighty God with boundless power
Retreats when wolves the lambs devour;
A God of strength, we see him foiled,
His every plan and purpose spoiled.

In him who can depend upon,
To save them from the evil one,
When he yields all to Satan's care,
And lets him triumph everywhere?

Day and Night.

BY CHARLES BRADLEY.

"The mind is form and doth the body make."—*Spenser.*

"A new command I giv unto you, that you love one another." —*Christ.*

"The mind is its own place, and can make
A hell of heaven, a heaven of hell." —*Milton.*

"Love is that pilot, o'er the waters dark,
Who looks on tempests, and is never shaken.
Love is that star to every wandering bark,
Whose worth's unknown, although its hight be taken;
If this be falsehood, and upon me proved,
I never writ, nor no man ever loved." —*Shakspere.*

Said a smile to a tear,
"Ever with you, my dear,"
Said a tear to a smile
"I'm with you all the while;"
And which is day and which night,
Be sure you solve this problem right.
—*Bradley.*

DAY.

The nightingale sleeps by the fountain,
The day star is waiting for day,
I heed not the light on the mountain,
I weep for my lover away;
Is he dreaming of me o'er the billow?
Is he waking to dream of his star.
Farewell, thou'rt too lonely, my pillow,
I fly to my lover afar.

NIGHT.

Come to my grave, my Mary dear,
Oh come! for I must go;
Come to my grave, and drop one tear,
I'll feel it there below,
And rising from my lowly berth,
I'll soar where angels are,
In every star that shines on earth,
To find my Mary there.

Death of Rosamond.

BY J. K. P. BAKER.

When fierce Albion, in his wars,
Arrayed the Lombards and Avars,
The Gepsidæ opposed in vain,
And Cunimund, their king, was slain.
Fair Rosamond, the brightest gem
In Cunimund's bright diadem,
Her royal sire and kindred dead,
A captiv wife Albion wed.
Her constant grief he could not brook,
And so the monarch's skull he took—
Her father's skull, oh, sad distress!
And made her drink to his success.
'Twas thus she drank and thirsted more,
But thirsted for Albion's gore.
'Twas thus she drank till this desire
Ran through her heart like liquid fire.
Helmichis heard her anguished sigh
And caught the lightning from her eye;
The spark his sympathies had fired
His love and wrath, so they conspired,
The husband, tyrant, monster killed,
Again the ghostly cup they filled,
And from the gory ghastly bowl
They drank damnation to his soul.
To gain protection from their deed
Longinus's court they sought with speed.
Longinus heard the tragic tale
And felt strange sympathy prevail;
From day to day his interest grew
Until he knew not what to do;
He thought of Justin and his wife,
Tiberius and his happy life;
And then he thought, unhappy elf,
Of Rosamond, and then himself.
The exarch sought her private ear,
Once more her wond'rous tale to hear;
But ere the tale was half way done
He offered her his heart and throne.
Helmichis's speedy death was planned—
Poison, and by his mistress's hand.
'Tis said that walls sometimes hav ears
For secrets that no human hears,
And also echoing lips to tell
Vows that are registered in hell.
So when she brought the ghastly skull
With liquid poison poured it full
And offered Helmichis to drink,
He stood awhile as if to think,
Then pressed it to her ruby lip
Alternate with himself to sip;
In vain she begged to be excused;
Her lover only seemed amused;
In vain the truth at last confessed,
"To die with thee is to be blessed;"
And so at length of fears beguiled
She took the cup and drank and smiled,
And thus they laughed and quaffed and died.
Longinus found them side by side,
Each in the other's close embrace,
A smile still lingering on each face;
A jealous frown than hell more dark
O'erspread the brow of the exarch.

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"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the privileged consonants "M.D." placed at the end of his name; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without crutches; and even then the wicked character of the man was evidenced in the following soliloquy:

"Ah, well, Lehlback, I thought they might help you a little, but you'll go back again just as bad as before."

However, the testimonial given below will clearly show the pigheaded dogmatist through all the transparent venom of his character. And just as that man acted so are nine-tenths of the physicians of Brooklyn acting to-day.

The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

That poor man for three weary weeks applied to one of his physicians, begging him to make inquiry into the nature of the "WILSONIA" Garments, telling him, with all the confidence with which a child treats a parent, that he would not test them without his consent. Yet this dogmatic physician, to whom many of the Brooklyn people look up with reverence, evinced his selfishness and spleen by absolutely refusing to inquire into the matter. Yet Professor Smith to-day will tell you that he is as strong physically as at any time in his life, and many of his friends say he was never known to be so strong as now. Am I not therefore justified in saying, "LISTEN TO YOUR PHYSICIANS AND DIE, OR WEAR THE 'WILSONIA' MAGNETIC GARMENTS AND LIV HEALTHFUL LIVES?"

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Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

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The facts stated above and the testimonies given below are sufficient evidence to any thinking man or woman that such are the results of the present legislativ measures in reference to the practice of medicin.

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The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain strength in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed under the influence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful consideration, they deemed unadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this trouble. T. DeT. TRUAX,
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C. HATCH SMITH.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 543 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

POSITIV CURE OF SCIATICA.

No. 111 HUDSON ST., JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given up to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my suffering from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Association for Improving the Condition of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within twenty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day. To all who are suffering from like cause, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
31 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years. Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. Thereupon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pains lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any discomfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them whenever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the "WILSONIA" GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH.

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a severe bowel trouble; she was restless and cried nights almost constantly. Mrs. Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very susceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swaddling-clothes.
MRS. GEORGE W. DAWSON,
March 1. 484 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully worn by persons of any and every age suffering from any disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patients, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and invention, although there are one hundred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years' standing. And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Men in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their downfall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelous testimonies given above, and then having used your common sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Clinton avenue; of Mary Manniug, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fulton Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth street, and huudreds of other respectable and well-known ladies and gentlemen of Brooklyn and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any benefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their consciences for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

My challenge to the physicians of the hospitals of Brooklyn (with the offer of $5,000 worth of my goods, and $5,000 cash to be given to the institution if I fail to cure nine-tenths of their so-called incurables) is still open, and will be open to them for twelve months.

THEREFORE TAKE MEDICIN AND DIE, OR WEAR THE "WILSONIA" GARMENTS AND LIV.

IMPORTANT TO THE INVALIDS OF BROOKLYN.

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

N. B.—The "WILSONIA" MAGNETIC CLOTHING will cure the worst form of rheumatism known to man. Eight cases out of every twelve can be cured in from four to six months, and the worst possible cases in twelve months, when the goods are worn as I direct. My difficulty is, many persons will get rotten with disease, spend thousands of dollars in poisonous drugs, until they become walking pest houses, and then expect to jump into new life in two or three months. This is an impossibility. But the "WILSONIA" will cure in every case, no matter of how long standiug. But our common sense must be used in every instance.

Listen to the physicians of Brooklyn, take medicin, die, or wear the "WILSONIA" Garments and liv.

Gems of Thought.

WE only seem to hav the faculty we do not use. There is no long, healthy sleep to the mind and the moral will any more than to the body; but the alternativ is, liv or die.—*O. Stearns.*

TIME is the great innovator, and if time of course alter all things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?—*Bacon's Essays.*

MEN hav a great deal to learn before they shall unlearn the lesson of intolerance—that fearful lesson too easily learned which suffocates the mind and intercepts other good lessons which the intelligent mind should receive.—*O. B. Frothingham.*

THE word *skeptic* implies to the average church-member the idea of a monster of wickedness, destitute of all moral restraint, capable of committing any crime in the calendar, and who always recants his opinions upon his death-bed.—*Case Against the Church.*

A VOTARY of wealth, when his brain givs way under disease or age, fancies he is a beggar. A Methodist, when his brain givs way under the some influences, fancies that he is forsaken of God. In both cases, the root of the matter is physical.—*Goldwin Smith's Cowper.*

MAY we not without hesitation affirm that a sincere recognition of the truth that our own and all other existence is a mystery absolutely and forever beyond our comprehension contains more of true religion than all the dogmatic theology ever written?—*Herbert Spencer.*

THE first step toward knowledge is to hav clear and distinct ideas, which I hav just reason every day more and more to think few men ever hav or think themselvs to want, which is one great cause of that infinit jargon and nonsense which so pesters the world.—*Locke's Familiar Letters.*

THE law is, in my opinion, one of the first and noblest of human sciences; a science which does more to quicken and invigorate the understanding than all the other kinds of learning put together; but it is not apt, unless in persons very happily born, to open and liberalize the mind exactly in the same proportion.—*Burke.*

HE that follows truth impartially seldom pleases any set of men; and I know not how a great many of those who pretend to be spreaders of light and teachers of truth would yet hav men depend upon them for it and take it rather from their words than their own knowledge, just cooked and seasoned as they think fit.—*Locke's Familiar Letters.*

NOTHING can botter illustrate the uncritical character of the synoptists than the fact that the assumed descent of Jesus from David through his father Joseph is allowed to stand side by side with the account of the miraculous conception, which completely negativs it. Of this difficulty Matthew is quite unconscious, and Luke, while vaguely noticing it (iii, 23), proposes no solution, and appears undisturbed by the contradiction.—*John Fiske.*

ALL I wish is to learn facts and truths and share them with others. If there is an existence superior to man, I am ready to believe if any person will giv me just one single proof. But how can I believe when evidence and proof are wanting, and I am not convinced or converted? I feel that I am only accountable to myself and my fellow-beings, and that conscience is only educated reason. We feel regret for wrongs done because we are so taught to feel, and right and wrong are in a great measure only arbitrary terms. I think even animals hav an internal monitor—that is, a feeling of right and wrong, The naturalist who studies animal nature will giv thousands of instances of this in even his limited sphere of attaining a real knowledge of their true inwardness. —*Elmina D. Slenker.*

IT is, happily, no longer possible to inflict legal punishment for opinion, however extreme. It is to be hoped that the days even of social punishment are numbered, and that all good men will soon heartily embrace the principle of perfect freedom of discussion, unchecked by threats either of fagots or of frowns, as the only possible guarantee for any kind of truth. Wanton outrage on the religious feelings of others, like any other wanton outrage, deserves chastisment; but there is an almost inseparable difficulty in distinguishing between blasphemy of that kind, and the free, perhaps heated, expression of sincere conviction. Is the man really trying to rescue us from error and bring us to truth? If he is, the offensivness of his manner is not a sufficient reason for molesting him; it will probably be its own penalty. Blasphemy is Infidelity in a rage; and the rage is commonly produced by futil repression.—*Bystander*, July 8, 1880.

THAT is not the most perfect religion that has the most perfect ecclesiastical apparatus, the grandest churches, the best remunerated priesthood, the largest following, the stateliest ceremonial. That is the most perfect religion that can do without these things, that builds no cathedrals, erects no churches, ordains no priesthood, promises no absolution, exalts no dignity of tradition and antiquity. That is the most perfect religion that, recognizing the humanity in man, can afford to dispense with everything that has distinguished religion hitherto, in order that it may show how righteousness, integrity, charity, can be made to adorn and beautify the world, for it is this religion that inaugurates the worship of the spirit in spirit and in truth.—*O. B. Frothingham.*

COMPARED wi' this, how poor religion's pride,
In all the pomp of method and of art,
When men display to congregations wide
Devotion's every grace except the heart.

The power, incensed, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear, well pleased, the language of the soul,
And in his book of life the inmates poor enroll.
—*Burns.*

Odds and Ends.

DO fishermen castanet for Spanish mackerel?

WHAT most resembles the half of the moon? The other half.

THE thermometer is one of the things that can fall without hurting itself.

HOW to keep your nose from bleeding—keep it out of other people's business.

A SELF-DENYING woman—one who sends word that she is not at home when she is.

IT is said that the French hav no respect for the oyster because it never had a Bonaparte.

"I'VE just got out of a bad scrape," as the man said when he came out of a five-cent barber shop.

THE proper remedy for a young lady who is short of stature is to get spliced as soon as possible.

WHY do girls kiss each other while men do not? Because girls hav nothing better to kiss, and men hav.

A LITTLE boy went to his father crying the other day, and told him he had kicked a bee that had a splinter in its tail.

AN exchange tells of an absent-minded man who got in a barber chair, pinned the newspaper round his neck, and began to read the towel.

WHEN you kiss a Boston girl she holds still until you get through; then she flares up all at once and says, "I think you should be ashamed."

THE author of that beautiful song, "Mother's Hair is Turning Gray," has just issued the companion piece, "Father's Nose is Turning Red."

IN a graveyard in Paris there is this inscription upon a monument: "Here repose in peace, after sixty years of married life, Mr. and Mrs.——."

SERENADE: "Home, sweet home; dah is no place like home." Colored lady at window: "You jest better get along home, or I'll frow sumfin."

YOU can tell a merciful farmer as soon as he stops his team at a post. He takes the blankets off his wife's lap and spreads them over the poor horses.

"PAPA, how do editors get in free at all the shows?" "Well, sonny, as a general rule they giv five dollars' worth of advertising for a twenty-five cent ticket."

SCHNEIDER claims that his satanic majesty's address to the fallen angels after being driven out of heaven was delivered in German. He began by saying, "Nick's come, arouse!"

AT a funeral service recently the minister in his remarks was dwelling upon the loss to the husband, when that gentleman spoke up, "Never mind me. Just throw your heft on the corpse."

NINE billions of pins were sold in this country last year, and the young gentleman who got his arm entangled around a young lady's waist swears that he knows where they every one went to.

SOME men never lose their presence of mind. In Hoboken a man dropped his mother-in-law out of the window in the fifth story of a burning building, and carried a feather-bed down-stairs in his arms.

WHEN you hear a mother calling to her son to "come and shut the shutter," and hear him mutter, "The shutter's shut, and I can't shut her any shutter," do you ever pause to analyze the delicate beauties of our language?"

THE ways of Providence are indeed mysterious. A Chicago milkman has been killed by lightning while watering milk. Proprietors of dairies please paste this in their scrap-books, and read the same to their cows on dress parade.

TWO French ladies were conversing on the qualities and demerits of their own fair sex. Said one, a twinkle in her beautiful eyes, "I hav never known but two women who were really perfect." "Thank you; who was the other?" modestly answered her companion.

SLIM NICK, says the Arkansas *Gazette*, was arraigned before a justice of the peace on a charge of stealing a calf.

"Are you guilty?" asked the judge.

"Course I isn't. I's ez innercent ez de dribben snow."

Several witnesses were examined, and the evidence was so conclusiv that the judge exclaimed:

"That will do. The prisoner is as guilty as Judas."

"Jedge, I doesn' like dat 'spression. I doesn' mine bein' called guilty, but doan say dat I's guilty as Judas Scariot, case I'se allers been a church-member. Dat word Judas grinds me on my stomich, boss, or jedge, if yer pleases. I allers steers clear of dat word. But now if yer wants me ter 'splain de situation I ken do it. May I 'splain?"

"Go ahead."

"Some time ago Mr. Jackson—de man what cuses me so wrongful—borrowed a bridle from me. 'Tother day I axed him for it; and when I cum 'long home dat ebenin' I seed a bridle hangin' on de fence. I tuck hold ob de bridle reins, flung dem ober my shoulder, and started off. I thought dat sumfin' pulled a little hard at first; an' I thought dat de bridle had cotch on a nail; but bein' so strong I didn't take much notice ob it. When I got home and went inter de house my wife asked me what I's doin' wid dat calf? I looked roun and dar shooh nuff was a calf hangin' onter de eend ob de bridle. Dar wuz a piece ob pawpaw bark tied on to de headstall an' de calf had swallowed it, Calves is monstrous fond ob pawpaw bark."

"Why was the calf found cut up?" asked the judge.

"Dat's what I's gwine tell yer. De thing suffered so dat ter git it outen its misery I killed it, tendin' next mornin' ter carry de quarters an' hide ter de owner. I didn' wanter be 'rested for cruelty ter animals. Is all de facts plain, judge?"

"You can go."

"Thank yer, jedge. Go [illegible] me, did yer say?"

"No; to jail."

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

BESIDES producing wine to the extent of over ten million gallons last year, California furnished its home market with between 75,000 and 100,000 boxes of raisins.

MRS. AMELIA LEWIS asserts in *Food and Health* that nearly $15,000,000 is invested in oleomargarin factories, and that they hav added nearly $4 to the value of every ox killed.

THE Prince of Naples, Crown Prince of Italy, is so sickly and puny that it is feared he will never ascend the throne of his fathers. His father and mother were double first cousins.

A MEDICAL journal of Munich says that diphtheria caught by kissing is likely to assume a much severer form than if the diseases were contracted or the contagion imparted in any other way.

THE number of medical journals started since 1679 exceeds 2,500, and our death rate is still increasing. The mortality in the journals themselvs has been large, and their present death rate is large. Annual average of births, twelve and a half.

A KENTUCKY colored clergyman is reported on his way to Chicago in search of his wife and the deacon who has eloped with her. He carries a Bible in one pocket, and says he hopes it will prevent him from using the pistol which is in another; but he isn't sure.

THERE is a division in the First Congregational church at Bangor, Me. One of the accusations against the pastor is that, after modestly retiring from a meeting while resolutions in his praise were being discussed, he listened to and watched the proceedings through the crack of a door.

MAJOR HAWKS had for more than forty years been leader of the church choir at Goshen, Mass. He grew feeble, being past 70, but could not be induced to giv up the position, or to stay away from a single service. On a late Sunday, as he was taking his accustomed place in the gallery, he fell dead.

THE Congregational church at Holbrook, Mass., has been seeking a pastor for nine years, listening during that time to sermons by 240 candidates. What a critical taste for the bread of life they must hav to be sure! and how they hav caused the spirit of hope to rise and fall in the moral thermometer!

WHAT a queer jumble of old and new this world is getting to be! Street cars rattle about in Rome, sewing machines click in Jerusalem, the *Revue des Deux Mondes* is taken at Bagdad, Dublin ale trickles down the Pyramids, the astonished obelisk hears the rumble of the elevated railroad, and an Illinois professor expounds Plato.

THE finances of the negro church at Cartersville, Ga., are managed on sound business principles. Every member is assessed 25 cents a month, and failure to pay is followed by expulsion. That is undoubtedly a very safe way of getting to heaven. Perhaps the adoption of the cash principle in religion is as advisable as in more worldly affairs.

THE Rev. W. G. Veal, of Dallas, Texas, gets further and further into trouble. The Methodist church found him guilty of a crime, and dismissed him from the ministry. He appealed to the Masonic fraternity for protection, and was expelled. He carried his case into a civil court, and the jury found against him. He appealed, gained a new trial, and has just been worsted again.

THE weight of the largest brain on record is said to be 67 ounces; the smallest—that of a woman—weighed but 2 ounces and 5 grains. Cuvier's brain has seldom been equaled in weight; it is noted at 64.5 ounces. The brain of James Fisk, Jr., was considered unusually large, its weight slightly exceeding 54 ounces. Yet it was 10 ounces below that of Cuvier, and 13 ounces lighter than the heaviest known.

AN esteemed reader, who, however, has not read the *Sun* as attentivly as he should hav done, wants to know what an Agnostic is. An Agnostic is a man who doesn't know whether there is a God or not; doesn't know whether he has a soul or not; doesn't know whether there is a future life or not; doesn't believe that any one else knows any more about these matters than he does; and thinks it a waste of time to try to find out.—*Sun.*

NOT being able to get rid of their pastor, an ex-Methodist brother, whose preaching they found more sensational than edifying, one hundred and fifty members of a Brooklyn Baptist church hav withdrawn in a body. Before taking their departure they assured what was left of the church that they went away with reluctance, but they really couldn't liv on any longer "unblessed, unhelped, and unhappy." An aged brother made a pathetic personal appeal to a rich brother to reconsider the matter, but the rich brother expressed the opinion that a little wholesome poverty would do the church good. The pastor thought he saw the finger of providence in it.

BOSTON total abstinence people are now excited against the Rev. Dr. Bartol on account of a sermon of his on the evil of intemperance. He took the ground that the war on rum, as commonly waged, is worse than useless. "Beer is not wrong," he said, "wine and ale are not wrong; rum and whisky and brandy are not wrong; nothing purely material could be wrong. Insobriety, inordinate self-indulgence is wrong, be the fleshy appetite for particular meat or drink what it may, and eating or drinking to excess is not the cause of profligacy, murder, theft, arson, housebreaking or any vile, indecent assault, any more than one fowl is the cause of the flock or brood." Dr. Bartol's idea is to so educate man that he will take to intellectual enjoyments, and thus lose his appetite for intoxicating beverages.

MISS GOODRICH lay for months in bed at Normal, Ill., unable to stir. Medical attention did her no good, and her family despaired of her recovery. She at length prayed in perfect faith for restoration, and was at once miraculously cured. Such is, in brief, one account of the case. Another runs that she might hav risen whenever she chose, and did so as soon as malingering lost its charm; that she was a victim of hysteria, which was acute in its manifestations, while laziness was chronic. "She was careful," says a local paper, "that her couch should not only be of down but one of style as well, and that the nightdresses, her constant wear, should be in the highest style of such robes. She never lost her appetite for a good meal, and was never lacking in the ability to digest it. In short, Miss Goodrich's case was simply that of a slothful girl who, concluding that she had been lazy long enough, got out of bed." The supernatural theory, however, is supported by her pastor and parents.

THE revival started by the chaste and heavenly Henry Ward Beecher and that engineered by the modest Rev. Talmage are both things of the past. They were both "dead failures," as the Eastern papers hav it. From this it would seem that Brooklyn is not in a hurry to shake off its sins and ascend heavenward in a cloud of glory, with Beecher and Talmage as ministering angels and spiritual guides. We turn from those sad failures to the marvelously successful work in our midst of the etherealized firm of Moody & Sankey. They hav been in San Francisco some months, and a religious journal states that if they remain much longer we shall hav such a heaven on earth here as will make sinners weep. This is a mere assertion of a merely pious editor, but the hard facts are not so encouraging. Commander-in-Chief Whitney of the Temperance Legion has been hunting up the statistics of police headquarters, and the results of his investigations show that there was a much larger number of arrests the first two months of their revival work than during the two months preceding their angelic presence. We thirst to see sinners wooed into righteousness, but for Moody and Sankey's sake we deeply lament the revelations of Commander Whitney, than whom there is not in this city a more reliable, humane, and earnest worker in what we will call common sense religion. It may not be unpleasant to add that Messrs. Moody & Sankey look fatter, sleeker, and holier than ever.—*Jewish Times of San Francisco.*

THE Rev. Uriel Graves is a distinguised Protestant clergyman of Pennsylvania, who has his headquarters at Greensburg, but has for years been delivering sermons all over the state. He appears to be a man of enterprise and energy, as well as experience, in the work of religion. He knows the preachers of Pennsylvania, and their ways and their preaching. He is not, so far as we know, a man who talks at random. It is surprising, under the circumstances, to read the account of the orthodox clergy of the state just made by the Rev. Uriel Graves. Here is a part of it: "There is no such thing as a minister doing his whole duty as such, who simply delivers moral essays on the Lord's day, and attends to what among the priestcraft is commonly known as the pastoral work of the parish, or more properly a communion, who are willing to be duped and betrayed by long-faced pretenders, who seek only to get their bread and living by their preaching, while they care not for the flock beyond the question of the prospectiv fleece. We would not be understood to make the above remark in any wholesale manner, for there are many who—like ourselvs once—still are serving their people in that narrow sense of which we hav already spoken; but who, nevertheless, are doing their work honestly, yet ignorantly. But having said this much explanatory, we wish to assert that by far the larger number, through ignorance or downright villainy, are serving their flocks irrespectiv of the good or ill they may do them, so they only get the milk and enjoy the shelter. To prove this, our bold assertion, we challenge the reader to find us six popular ministers in Pennsylvania who dare preach the whole truth of God to their respectiv congregations, just as Christ commanded them to, and not at once bring on the sorest troubles in their charges, and among their supporters. And that there may be no mistake, I will ask them to take the words of Christ, in his sermon on the mount, and, giving them their true and legitimate interpretation, speak out boldly the word of the Lord. Such preaching would transform or empty ninety per cent of all the pulpits of this land in less than six months." This is certainly an extraordinary accusation of the Rev. Uriel Graves against his brethren of the pulpit. That they are a priestcraft of long-faced pretenders; that they care not for the flock beyond the fleece; that they will betray their dupes for their bread; that there are not six popular ministers in Pennsylvania who could preach the truth as proclaimed by Christ without disturbance in their churches; and that the preaching of that truth by the clergy would within half a year upset ninety per cent of all the pulpits in the country, so says the Rev. Uriel Graves, and, as will be seen in the foregoing extract, he says other things still more shocking. Of course the multitude of clergymen who are thus brought to book by the Rev. Uriel Graves cannot suffer such terrible charges to be laid against them without attempting to refute them. If they had come from an Infidel, or a scoffer, or an idolator, or a fool, they might hav been allowed to echo unheeded through the country; but, coming from a man who is himself a preacher, and who wears the title that belongs to the clergy, they should be a theme for every pulpit of the church.—*Sun.*

News of the Week.

BEACONSFIELD is dead.

THE Whittaker trial has been resumed.

THE deadlock in the Senate is still unbroken.

LOWVILLE, in this state, has had 145 days of sleighing this winter.

FRED GRANT has left the army to join his father in the railroad business.

SIX men were shot in a street fight in El Paso, Texas, one day last week.

FIVE of the Czar's assassins, four men and one woman, were hanged on the 15th.

A COPY of the Bible printed by Guttenburg was sold in this city last week for $8,000.

Two hundred boiler makers at Pittsburgh are striking against a reduction of wages.

THE anti-treating law of Wisconsin is held by the courts to be inoperativ because of a textual error.

THE Police Commissioners of this city are on trial before the Mayor for not keeping the streets clean.

A BROOKLYN baker is being "boycotted" because he discharged several workmen who had joined the Union.

NEW YORK will be afflicted with another walking match next month. The O'Leary belt will be tramped for.

AT the annual election of officers of Tammany Hall John Kelly and his friends were successful by a small majority.

CADET BUCK, of Texas, who shot John G. Thompson, a fellow-cadet, for attempting to ill-treat him, has been acquitted.

PROF. WHITE, president of Cornell, has resigned his Berlin mission. Whitelaw Reid, of the *Tribune*, wants to succeed him.

A NEW Jersey election inspector is on trial charged with having ballots up his sleeve and slipping the same into the ballot box.

POSTMASTER-GENERAL JAMES has declared unmailable "any publication which violates any copyright granted by the United States."

MRS. FLETCHER, the so-called Spiritualist, has been sentenced by an English judge to twelve months' imprisonment for obtaining property by fraud and conspiracy.

THE Bankers and Merchants' Telegraph Co. has been organized under the laws of this state. The line will be run from Boston to Baltimore by way of this city and Philadelphia.

JAMES O'BRIEN, who was convicted of perjury in *Truth's* famous Morey letter affair, has been sentenced by Judge Cowing to eight years' imprisonment in the state prison.

COLEMAN—whose real name is Patrick Moore—who attempted to blow up the Mansion House in London, has arrived at this port. He says that Gladstone will be assassinated.

SECRETARY WINDOM has called in all of the six per cent bonds, and will pay them off on the 1st of July or extend them at three and a half per cent, as the holders may prefer.

NINE policemen were dismissed by the Commissioners of Brooklyn last week for failing to prevent a burglary which occurred in a jewelry store on a beat they were supposed to patrol.

A THEOLOGICAL student named Arthur Foster, studying at Lawrence, Mass., was shot dead by the man whose house he was burglariously entering. His twin brother was with him and afterward was arrested. He confessed that they had committed several thefts.

A MAN named Brown was imprisoned and fined by a judge in this city because he could not conscientiously take an oath. He thinks that when Jesus said, "Swear not at all," he meant it. Mr. Brown appears to be a novel kind of a Christian, most of them being willing to swear to anything.

Legal.

Liberty and Purity: How to Secure Both Safely, Effectively, and Impartially.

AN ADDRESS BEFORE THE COMMITTEE ON CHARITABLE AND RELIGIOUS SOCIETIES OF THE ASSEMBLY OF THE STATE OF NEW YORK IN OPPOSITION TO A BILL TO LARGELY INCREASE THE CRIMINAL JURISDICTION AND POWERS OF THE SOCIETY FOR THE SUPPRESSION OF VICE, MARCH 23, 1881.

BY T. B. WAKEMAN, OF THE BAR OF NEW YORK.

CONTINUED.

COMSTOCK'S LIBELS UPON LIBERALS.—THE SENTIMENTS OF THE LEAGUE AND ITS MEMBERS.

The Liberals of the country concluded the organization of their Liberal League at Philadelphia on the Centennial 4th of July, 1876. Among the many matters presented and approved during their sitting of four days were two resolutions offered by Mr. B. F. Underwood—than whom a less likely advocate of obscenity cannot possibly be found—as follows:

"1. *Resolved*, That this League, while it recognizes the great importance and absolute necessity of guarding by proper legislation against obscene and indecent publications (whatever sect, party, order, or class such publications claim to favor), disapproves and protests against all laws which by reason of indefiniteness or ambiguity shall permit the prosecution and punishment of honest and conscientious men for presenting to the public what they deem essential to the public welfare, when the views thus presented do not violate in thought or language the acknowledged rules of decency; and that we demand that all laws against obscenity and indecency shall be so clear and explicit that none but actual offenders against the recognized principles of purity shall be liable to suffer therefrom.

"2. *Resolved*, That we cannot but regard the appointment and authorization by the government of a single individual to inspect our mails with power to exclude therefrom whatever he deems objectionable, as a delegation of authority dangerous to public and personal liberty, and utterly inconsistent with the genius of free instituions."

This Agent has no greater sense of decency or justice than to call this action proclaiming "the bans between Infidelity and Obscenity," and that the Liberals "defended obscenity for the love of it" (pp. 446–7), when they have never defended it at all, but exactly the contrary. This illustrates the color-blindness or moral obliquity of this man as to the motives of others, which disqualifies him for any public duty that brings him in contact with those not of his sect. He cannot be fair if he tries, and he shows no disposition to try. The League has always been consistent upon this subject. At its Rochester, Syracuse, Cincinnati, and Chicago (1880) Congresses, it has persistently and alone of all public bodies sustained *both* Liberty and Purity. There is no time nor need to quote their utterances year after year, the last is this:

From Resolution V. of the Chicago Congress of the National Liberal League, September, 1880:

"V. While we demand equal rights for all, and the consequent freedom of the press and of speech, and the inviolability of the mails, we do not do this to aid, abet, or encourage obscenity, lotteries, financial frauds, bogus medical diploma's, nor any form of immorality, crime, or wrong-doing whatsoever; on the contrary, we are utterly opposed to the dissemination through the mails, or by any other means, of obscene literature, whether inspired or uninspired, and hold in measureless contempt and disgust its authors and disseminators."

Again it says:

"We are in favor of enforcing, and we *guarantee our efforts and influence* to enforce, reasonable and effective laws in aid of the common law against obscenity, lotteries, bogus diplomas, financial and other frauds; but we believe that such offenses can be and should be effectively punished and repressed in the same way that other offenses are, that is, by the common criminal laws and courts aided by police and detective officers, who shall be responsible to the people or their elected officers, and not to churches or amateur theological, criminal societies."

This Agent (p. 508–10) quotes a part of the resolutions of this Chicago Congress until they came near convincing himself, and he has even to apologize for their "*plausibility*" as follows:

"The difficulty in dealing with the National Liberal League is that it constantly puts forth some new or reaffirms some old platform or passes voluminous resolutions, which on their face appear, to say the least, to be *plausible, while their acts* are at variance with the highest interests of the people, which they would have the public understand by their platforms and utterances they are so zealous to guard" (p. 510).

Why could not this man be honest enough to state the views and motives avowed by the Liberals instead of constantly saying through pages of slanderous epithets that they are merely obscenists, smut dealers or defenders, etc.? There is no kind of falsehood more mean and detestable than lying about the motives of others, especially *to* or *before those who have no means of detecting the falsehood.* When he does quote from the Liberals it is put in fine print with large-type comments totally falsifying and perverting the quotation which is scarcely ever read; for instance, on page 450 he prints:

"OUR PRESENT PLATFORM, *immediate, unconditional, and permanent repeal of all laws against obscenity whether municipal, state, or national.*"

He prints this so that it will be taken by any casual reader to be the platform of the League itself. He knew that it not only was not, but was the private expression of Mr. Heywood in opposition to the League, and the non-acceptance of which was the reason that he would not join it; that therefore he has never been a member of the League nor had anything to do with it.

The League has always maintained the common sense and common law position. The attempt to foist the above expression upon them by big print is a fraud, but transparent only to the few who know the facts. Remember that he has no ordinary slander power. He knows that he reaches a large part of the public who know nothing of Liberals or their publications, and therefore regard them with the greatest disfavor. He reaches the clergy, and they the churches and the religious press and the Sunday-schools and a large part of the secular press, and so by his wicked perversions he leads one part of the community to abhor the other. This is done under an official oath and the authority that the general government and the State give him practically to bear false witness against his neighbor.

THE U. S. POSTAL LAWS.

Take as another instance his treatment of the position of the Liberals in regard to his United States postal laws, which they state in their Chicago platform thus in their sixth resolution, which has been harped upon as some enormity, and therefore notwithstanding its length I quote it all. There is not a word of it that will not find an echo of approval in the heart of every true American.

"VI. Upon the grounds before stated we are unable to approve of the so-called "Comstock legislation" in either the States or general government, and we believe its results have proved it to be fraught with serious danger to the equal rights and liberties of the people.

"1. The incorporation within the several States of amateur semi-criminal, semi-theological societies, and the employment of their agents, in no way responsible to the people, to make accusations and arrests under laws enacted at their instigation, is an exhibition of theological assumption and governmental interference hostile to the impartiality and equality of secular and popular government, which should be of the people, for the people, and by the people; that such laws and administration of criminal affairs practically deprive the citizen of his common-law right of liberty, which he has until he injures another's person or property, or is accused in the first instance by a grand jury of his peers.

"2. The general government, as the agent of the States and the people, in providing the postal service, holds in time of peace substantially the relation of a common carrier; that to admit its right to discriminate as to the meaning of matter which it would carry would admit of a power that may be used arbitrarily for the suppression of particular classes of thought on political, religious, social, and moral subjects, and would, therefore, be inconsistent with the total separation of church and state, which is the prime demand of the National Liberal League.

"We also urge the repeal of the present United States postal laws, known as the Comstock laws, for these as further reasons:

"That, in the view of many whose judgment we respect, such laws are unconstitutional. They give to the United States a criminal jurisdiction, dangerous, and unlimited, extending to every offense as to which it may be claimed that the post-office may have been 'misused' in its commission. Such laws also make the employment of decoy letters, deceit, and espionage a necessary and recognized process of our criminal law, and so break down all confidence in the inviolability of the mails and in the public morality of the government and of the people. Under such laws printed and other matter may be condemned and confiscated before publication and without trial. That thus practically a postal censorship is constituted which violates the freedom of the press and speech as well as of the right of property; while by the trick of getting a letter or paper sent through a post-office, *even within the same State*, the 'Agent' under these laws gets jurisdiction in the United States courts over common-law offenses, so that a trial is had before a judge appointed for life, and not responsible to the people, and a jury who are not practically the peers nor of the vicinage of the accused, and where the definition of the court may leave the jury no alternative but to convict.

"That while, therefore, we do not approve of any offenses that may have been charged upon Lant, Train, Dr. Foote, Heywood, Bennett, or others, we regard their accusation and conviction as outrages that far exceed in enormity any offense charged upon them. We regard such cases as attacks upon our common law and constitutional rights and liberties, which must be resisted hereafter to the uttermost, and we recommend the appointment of a special Defense Committee of this League, under Art. III., section 4, of its Constitution, to which all questions of this kind, and all others within the meaning of that section, may be referred.

"We also demand a change in the administration of the law in regard to the trial of such cases, so that the jury, and no judge or censor, may be the judges *of both the law and the fact* in all cases of obscene libels, as they are now in all other cases of libel; that all laws necessary in regard to these subjects be enforced by officers responsible to the people and the secular government only; that all special amateur societies above referred to should be abolished, and that Anthony Comstock and similar agents should be dismissed and have no pretense of legal sanction and protection in their course of inquisition, falsehood, and outrage."

The Liberals are maligned by this Agent as the most despicable and loathsome of human beings simply for thus avowing their belief that the Federal Government of the United States is one of powers specially granted and limited by the Constitution. They do not believe because these powers are exercised through departments, that therefore it can use these departments (*e. g.*, the United States Postal Department) for any ulterior, political, moral, or criminal purpose it may fancy. This, they say, is simply to throw away the Constitution and to give the General Government unlimited criminal and other jurisdiction, and, in the end, absolute power. And they also believe that this Legislation "*abridges the freedom of the press*," and therefore the liberty of the people. The post-office is the necessity of every civilized person, and the principal means of publication. Every person has a free and equal right to its use, and to the right of publication by it without *prior* restraint, espionage, or forfeiture of his property. He is liable for the abuse of these rights just as he is liable for other abuses, but he cannot be constitutionally deprived of them beforehand by postal censorship established by Congress.

It is well known that these questions were fully discussed in the Senate of the United States in 1836 in reference to mailing "incendiary" matter in the Slave States. The greatest statesmen our country has ever had, headed by Webster and Calhoun, decided that no authority existed in the United States government to discriminate as to the "meaning of mailed matter" for any purpose.

I have quoted from this debate in my Faneuil Hall speech (pages 18 to 20), but the view of Henry Clay contains what the Liberals lay such stress upon by way of remedy for the evils complained of that it cannot be omitted in any statement of their opinions on the subject.

In that debate Henry Clay said: "When I saw that the exercise of a most extraordinary and dangerous power had been announced by the head of the post-office, and that it had been sustained by the President's message, I turned my attention to the subject and inquired whether it was necessary that the general government should, under any circumstances, exercise such power, and whether they possessed it. *After much reflection, I have come to the conclusion that they could not pass any law interfering with the subject in any shape or form whatever.* The evil complained of is the circulation of papers having a certain tendency. The papers, unless circulated, and while in the post-office, could do no harm; *it is the circulation solely—the taking out of the mail and the use to be made of them—that constitutes the evil. Then it is perfectly competent to the State authorities to apply the remedy.* The instant that a prohibited paper is handed out, whether to a citizen or to a sojourner, he is subject to the laws which compel him either to surrender or burn it."

Thus it was that this so-called horrible doctrine of the Liberals was entertained by the statesmen of the past.

How does it strike a fair, pure, disciplined, but fearless, man of our time? That you may see from this

LETTER FROM REV. O. B. FROTHINGHAM:

50 WEST 36TH ST., NEW YORK, Nov. 18, 1878.

MY DEAR SIR: Your note of the 10th inst. admonishes me of a duty that should have been discharged before—the duty of telling you that your argument on the United States "Comstock Postal Law" has made me an advocate of *repeal vs. modification.* The discussion of this autumn has brought me to the conclusion that this is the simple, logical, sensible and only satisfactory method of dealing with this obnoxious piece of legislation.

The Liberals of the other opinion call for repeal of as much of the law as threatens freedom of thought and discussion. The insolent association of Freethought with obscenity stirs my indignation that for honor's sake, if for no other reason, I should feel compelled to demand that the whole be swept away.

The friends of decency must look for safeguards elsewhere.

Yours cordially, O. B. FROTHINGHAM.

T. B. Wakeman, Esq.

In a similar way the matter has struck the minds of Hon. Elizur Wright, the venerable President of the League, Mr. James Parton, Mr. Parker Pill-

bury, Mr. Courtlandt Palmer, and the great mass of the members of the League.

But still further. A very large portion of the press has come to the same conclusion; for instance, among hundreds of expressions, take the following instances:

UNCONSTITUTIONALITY OF THE COMSTOCK POSTAL LAW.

An editorial in the New York *Sun* of Dec. 23, 1878, contains the following sensible remarks:

"We do not believe in the constitutionality of the United States law under which this conviction [Heywood's] took place. The government has nothing to do with the moral or intellectual quality of the matter transmitted through the mails. It has no right of discrimination. If it may discriminate for a good purpose, it may discriminate for a bad purpose. The power is fraught with too much danger of abuse to be safely intrusted to the government.

"In early antislavery times a determined effort was made to exclude from the mails in the slaveholding States every denunciation of the sum of all iniquities—human slavery. The people protested against the espionage put upon the mails, against the interference with the freedom of the press. We condemn the attempt to interfere with the mails now, though it be with a very different intent, because it violates the same great essential principles of liberty."

In the *Sun* of March 22, 1881, similar views are repeated. We might quote to almost any extent to the same effect from the press, but forbear.

Now the relevant question is, how does this Agent answer these arguments, convincing to at least a very large and respectable body of our fellow-citizens and to many of our greatest and purest men? How does he treat such men? *He answers in a way that is a disgrace and a shame to human nature.* He opens his ever-present and congenial smut bag (he our principal smut dealer and exhibitor), whips out some disgusting instrument of crime, and shouts, "O you Liberal Leagues, you Wright, Frothingham & Co! You miscreants 'wedded to obscenity!' You are all really obscenists and in favor of *this* ——, and *this* [pulling out his favorite smut book and flourishing it in triumph]. *This* I took from a monster who was distributing it to your daughters at school. *This* I took from a wretch who was committing an abortion. *This* was from the devil who left this scar on my cheek. Will you desert me now? Will you leave society to the mercy of these moral monsters and their defenders and friends, the Liberals?"

Instead of kicking this dirty fraud, who insults reason and decent men in this way, into the gutter, as he richly deserves, he generally has it all his own way. His audience, "admitted by ticket," fall prostrate before him, paralyzed with horror and without the slightest power of thought. They give him ample contributions, and worry Legislatures to pass his laws from winter to winter. Is it not time for this wretched and stupid libel to come to an end?

Notice, too, that he slanders not only the moral motives but the political position of these men, speaking of them as resisting the Supreme Court and guilty of a crime in so doing. He speaks of "silly talk" in that regard as though Liberals were all fools. Such they would be if they took no broader view of the matter than he does. To them the question has ceased to be a *legal* one simply and has become a *political* one. Every political party has been based upon an adverse decision of the United States court. So was it from the Alien and Sedition laws down to the Dred Scott decision. This question will soon be accepted as a political question by the old parties or it will found a new one.

THE LEAGUE NOT IN FAVOR OF REPEAL OF ALL LAWS.

Another and a very favorite libel of the Agent is that the Liberals are in favor of the repeal of *all laws* against obscenity and in favor of flooding the mails, and indeed the whole country, with the vilest filth.

This he repeats *ad nauseam.*

There is not a word of truth in it, as the resolutions already quoted show, and as the bill we now ask you to substitute for his proves to you. We ask to put a Comstock *for all the good he can do* in every County. We ask, also, to make every policeman, constable, *postmaster*, and good citizen his effective aid and ally.

This must be effective, for if there is no offensive matter in the States there will be none in the United States. The States can thus, as Henry Clay pointed out, punish the offender and put an efficient stop to the evil. This was actually done by the Slave States as to "incendiary" literature. Not a copy of the *Liberator* or *Tribune* could get circulated from the post-office in a Southern state, *because of the State laws.* Let us be as wise now as they were in their day and generation, and the evil will be remedied by State laws, without violating the Constitution or bringing in the very great damages and evils of giving the United States unlimited and dangerous criminal jurisdiction.

This the Liberals have asked for persistently and consistently, and this the Agent almost bursts himself in shouting over as evidence of their total depravity!

[TO BE CONTINUED.]

Comstock Indicted.

On the 13th the foreman of the grand jury handed to Judge Cowing in the General Sessions Court an indictment against Anthony Comstock for an offense committed in November, 1879. The complainant was Mrs. F. M. Hoffman, now residing at 105 Alexander avenue, but who resided at the time of the high-handed outrage at No. 156 East Fifty-second street. The story she tells is one that is well in keeping with the browbeating, bulldozing character of the notorious Comstock.

Mrs. Hoffman says that on the afternoon of November 5, 1879, she was sitting quietly in her room, when the door opened and a man entered whom she had never seen before. This intruder was a burly fellow with beetling brows and the look of a bully. His eyes flashed ominously, and the repulsivness of his evil countenance was hightened by an ugly scar across one cheek. He was accompanied by another man, also an evil-looking person, but who stood behind the other and seemed to be a sort of servant.

Despite the unceremonious manner in which these two persons had entered her apartment, and although they were most forbidding in appearance, Mrs. Hoffman arose politely and asked them what they wanted. The most villainous in appearance of the two then assumed a ferocious air and immediately charged the lady with sending obscene literature through the mails. The suddenness and audaciousness of so baseless a charge, together with the man's rascally expression and the manner in which he had entered the room, almost unnerved the unprotected woman. But she rallied and asked the fellow's name.

He refused to giv his name, and continued his browbeating manner, accusing Mrs. Hoffman of writing and sending obscene and scandalous matter through the mails. He said that she had sent letters of this character to people in front of her and behind her, and to the East and to the West. Mrs. Hoffman protested her innocence, but the fellow, who she afterward learned was Anthony Comstock, would listen to nothing, violently declaring that the lady was guilty, and acting as if she were trying to confess.

Then Comstock, still acting as if toward a criminal, continued to accuse her of the offense charged, and finally asked her if she did not wish to compromise the matter. In what way he proposed to bring about this peculiar proposition he did not say, for Mrs. Hoffman indignantly resented the imputation it contained, and again protested her utter innocence, declaring that she had nothing to conceal.

Comstock then produced from his pocket a letter, and, with a leer of triumph, handed it to the lady, still holding it, however, and demanded if the superscription of the envelope was not in her handwriting. She recognized it as a letter which she had written to a young lady acquaintance, and replied that she had directed the envelope. Comstock pretended to chuckle with satisfaction at this, and in the same bullying manner produced two other letters and demanded to know if Mrs. Hoffman had not written those as well. These were not in her handwriting, and she promptly denied their authorship.

Mrs. Hoffman was naturally very much frightened at the presence of two unknown men in her room, one of whom made such grave charges and acted so violently, and she determined to leave the room. She succeeded in getting out into hall, when Comstock followed her, and, seizing her by the arm, began to drag her back into the room, saying that he had a warrant for her arrest. As she was being dragged in she shouted to a little girl in the house to run for Captain Mount. Comstock continued pulling her until he got her in the room, when he slammed the door and repeated that he had a warrant for her arrest.

She asked him to show the warrant, but he only exhibited a shield, which she thinks was that of a deputy sheriff. Comstock had also inquired about Mrs. Hoffman's husband—whether he was at home and where he was in business; also as to the places she had lived at in the city. When Comstock found that Mrs. Hoffman could not be frightened into a compromise he went away.

The story of Mrs. Hoffman was substantiated by the little girl, Rosa Horman, whom she asked to go for Captain Mount; and also by Mrs. Pauline Stern, who occupied the apartment directly beneath those of Mrs. Hoffman. The latter testified that she heard a noise, and heard a man say, "You walk in here, Madam. I hav a warrant for your arrest," and then he slammed the door. She also heard Mrs. Hoffman call to Rosa.

After this Comstock came to Mrs. Stern's room in company with another man, and said that he had brought the assistant United States district attorney with him. He then asked her if she had heard scuffling or noise, and she told him that she had not. This was after Mrs. Hoffman had begun proceedings against Comstock. He then continued to say that the woman up-stairs had said he refused to giv his name, but Mrs. Stern told him that her house was not a place to testify, and he went away.

All the witnesses in the case were before the grand jury on the 13th, and after having testified to the facts related the grand jury unanimously voted for an indictment. The case has been pending for a year and a half, and is the same upon which Comstock was held in $500 bonds soon afterward before Justice F. Sherman Smith.

The result of this trial greatly frightened Comstock, and he at once sent his society's counsel, Elbridge T. Gerry, to the district attorney's office to see if something could not be done to ward off action in the matter. Mr. Gerry was successful, and for nearly two years the matter has remained untouched. When Mr. Rollins took charge of the office, however, he could see no reason why Comstock should be treated differently from other transgressors, and consequently sent the case to the grand jury, with the result seen.

When the fact that Comstock had been indicted had crept about, the people in and around the district attorney's office were in great good humor, and laughed heartily as they canvassed the probable result. There was a diversity of opinion in this respect, but the unanimity of expression as to how the affair should terminate was striking.

[Editorially *Truth* goes on as follows:]

The indictment of Anthony Comstock for his assault on Mrs. Hoffman comes about a year later than it should, but it is better late than never. The infamous license on which Comstock has been prowling about, grubbing a hyena existence from vices often of his own creation, needs some such check to be put upon it. Even if he escapes conviction, the trial to which the indictment will lead will inevitably reveal some details of his methods which cannot fail to open the eyes of the people to the monstrous absurdity of putting such a creature on a footing independent of all law himself, but armed with tyrannical powers over others.

If the story Mrs. Hoffman tells is true the operations of Comstock hav a far less legitimate purpose than he givs them out as having. There is a strong savor of blackmail about the account Comstock's victim givs of her encounter with him. It remains to be seen if her statements can be sustained.

In any event, the Hoffman scandal should fully open the eyes of the people to the character of the man who is now before the legislature demanding sovereign power over all men and women in the land; over their personal liberty, from the letters they write and receive, the confidences husbands make to their wives and parents to their children, to their right to come and go about their private businesses. It should show in his true colors this slinking bully of women, who dares to set himself up as a censor of the morals of a nation upon which his own existence is the foulest stain.

If after that exposure Anthony Comstock finds any consideration for his schemes for further intrenching himself in his outrageous position against society, it will not be because his unfitness for any place but one well within the reach of the laws he wants a monopoly of has not been clearly shown up.

[*From Truth of April 13th.*]

Comstock Losing his Grip.

Comstock persists in his effort to get the House Committee on Charitable and Religious Societies to report his unconstitutional bill, and in his last effort he and Assemblyman Andrews came very nearly to the point where words cease and blows come in, but Andrews was not to be bullied and he got the grapevine lock on his man and threw him to grass.

Andrews charged Comstock with being a bigot who would persecute men for mere opinion's sake—a dangerous man to entrust with power which the regularly constituted authorities should and do hav. He charged that it had been reliably stated that Comstock had entered the New York post-office and opened letters. This nettled Comstock, who sprang from his seat exclaiming, "That is an infamous libel, and I will not sit here and listen to it." But this in no wise nonplussed Mr. Andrews, who continued, pointing his finger at Comstock: "I know that man, gentleman of the committee, that infamous wretch who rejoices in hounding men to death. You, sir, hav driven innocent men and women to suicide, but you can't bully me."

Comstock made no reply, and after apologizing to the committee for the warmth of temper which Comstock's action and the bill on its merits had brought out, Mr. Andrews closed an able argument, followed by Waring in favor of the bill.

It is said that several votes were taken in executiv session of the committee on the bill, and that a deadlock ensued on all efforts to get the bill reported. The chances seem to be now against the bill.

Comstock and Waring were also heard before the House Judiciary Committee on Col. Murphy's Spy and Informers bill, and the bill having been recommitted for this hearing will probably be reported favorably at an early hour.

Without doubting there can be no progress.—*Darwin.*

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, APRIL 23, 1881.

Our Tenth Letter to Mr. Mair.

MR. G. M. MAIR, *Dear Sir:* I notice how dextrously you try to dodge the many quotations which I gave you in my last, and have come to the conclusion that you would be a pretty artful dodger if no one interfered with you. But however much agility you display in this line, I can hardly let you have your own way altogether. I am a little amused, if not surprised, to see how cavalierly you attempt with one swoop to throw overboard such men as Dr. Middleton, Mosheim, Greg, Prof. Newman, Judge Waite, Dr. Davidson, Dr. Whiston, the Rev. James Martineau, Archbishop Wake, Bishop Marsh, and several others. Do you, indeed, think yourself a personage of sufficient caliber, with a single twist of the wrist, to toss all these recognized able writers aside? If you so consider yourself it is quite possible that others may estimate you differently.

Even if you possess this ability, I submit that it is hardly generous in you to pronounce the Rev. John W. Chadwick, though indeed "a townsman" of yours, "a man of shallow scholarship." May I ask you how much you know about his scholarship, and whether you have a reliable meter by which you measure the scholarship of others? Allow me to differ with you a trifle about Mr. Chadwick's scholarship. On the Bible he has shown himself extremely well read, and I pronounce him better authority upon that subject than fifty thousand of the orthodox clergymen of our country. He does not claim to have originated all that he has given us in his "Bible of To-Day," but duly gives credit to Ewald, Kuenen, DeWitte, Knappert, and others than whom probably no abler Bible students have lived. Mr. Chadwick's book will undoubtedly live and be appreciated long after his traducers are forgotten.

Your slur cast at Dr. Davidson will hardly serve to send him entirely to oblivion. He is one of the ablest divines of Great Britain, and your fling at his title of D.D. seems hardly in good taste. Is a degree of scholarship obtained at one of the first institutions of learning in the world a thing of no worth? The very fact that he was one of the number selected to write the articles of the Encyclopedia Britannica is sufficient guarantee of his scholarship and reliability. His decision that "oral tradition was the chief fountain of Christian knowledge," will probably be allowed to stand as an axiom of truth despite your effort to overthrow it.

In like manner your attempts to disparage Greg, Prof. Newman, and Judge Waite are equally unsuccessful. They have spent many years of their lives in close study of the literature pertaining to the books of the New Testament and the history of the early Fathers of the church; and in view of this fact let us hope you will spare them a little of the reputation they have justly earned. If you cannot be entirely merciful, be as merciful as you can.

I perceive that it is extremely easy for you to discredit and decry any author that cannot contract his mind to accept all you do. If he cannot believe that a person is his own father, or is as old as his father, you readily set him down as one whose opinion is unworthy of consideration. If he is a Unitarian he must necessarily be untruthful; if he is a Quaker he is not to be quoted; while if he should chance to be an unbeliever, an Infidel, he is not to be tolerated at all among authors. Nobody must quote him or regard him with favor. Now all this may be eminently *Christian*, but it is not fair or just. I cannot see why a partial or total unbeliever in the dogmas of Christianity is not fully as worthy of belief and respect as though he swallowed the entire Thirty-Nine Articles, with his mouth agape asking for more. No, no; I cannot relinquish my authorities at your dictum. I shall persistently adhere to them unless you show them to be false.

If you are allowed to make such assertions as you please, to parade your orthodox authorities whose opinions come up to the accepted standard, and are permitted to throw overboard all who have not the requisite measure of *faith*, or whose testimony is damaging to your pet theory, you can doubtless establish it for truth that the four canonical gospels were written by the four names attached to them, and that they were in the hands of the apostolic and Christian Fathers and believers all along in the first and second centuries. But nothing of the kind is the truth. Dr. Davidson is eminently correct when he says, "Oral tradition was the chief fountain of Christian knowledge," and that "the formation of a Catholic church and of a canon was simultaneous," and so is Prof. Newman, when, after long research, he informs us that there is no proof that the four canonical gospels were known or referred to prior to the year 170. You cannot overthrow what these men have written.

With all the assurance of an oracle you make the astonishing assertion that "the books [the four gospels] were inspired and authoritative from the moment they were first published without the sanction of any human assembly." I pronounce this as untrue, and ask you by what authority you can say that either of them was written by inspiration? Not one of the writers states, or even claims, that he was inspired, and nothing in the productions themselves gives the slightest proof that they were inspired. The "inspiration" is simply a dogma of the church. The production of a poet or an orator often bears evidence of what is called inspiration—a something superior to ordinary effort; but the gospels are bungling, imperfect, contradictory narratives, with not the first indication that there is any inspiration about them, but numerous indications that they could not have been inspired by a being of infinite truth and wisdom. The claim that "they were authoritative from the moment they were first published without the sanction of any human assembly," is equally untrue. The fact that Irenæus made a labored and silly argument in their defense about the year 170 (and that was the first time the four gospels had been mentioned), that Origen, fifty years later, made out the first accepted list of New Testament books, and that several councils were subsequently called to settle the question of the canon, utterly disproves it. The last of these councils was held as late as the year 680, when the decisions of the previous council were considerably reversed. It is asserted that at one of these councils—"geese and cranes"—when the inspiration of the several books was settled by vote, that ascribed to Luke was admitted by a single vote. If that is so, its inspiration must be accepted as rather "thin."

You taunt me with using second-hand quotations "unworthy of credence." Indeed, must I manufacture my quotations and not use any that have been used before? Was there anything in the terms of our discussion stipulating that I should quote nothing that had been quoted before? Would my quotation be any more reliable were such a rule agreed to? Or does it destroy the truth of a quotation to give it the second time? "Unworthy of credence," indeed! That fling is most uncourteous and uncalled for. My quotations have been from the best of sources, and are, in my candid opinion, far more truthful than the system which you advocate. And do you quote no authorities whom others have quoted? Are all your quotations first-hand and none of them second-hand? As to the "credence" of your authorities and mine, we will leave it with our readers to settle.

With a flourish of trumpets you quote some passages from Paul, and seem to imagine that you have demolished my claim that Paul made no reference to the physical resurrection and ascension of Jesus. I cannot think you have accomplished it. Let me assure you that when Paul talked about the resurrection of Jesus, and of his being seen by the disciples and himself, he meant a spiritual resurrection; that he meant not the body which was born of Mary and was placed upon the cross, and which became a mass of dead flesh; he referred to the immortal part—the spirit. In contradistinction to the Sadducees, a numerous sect of the Jews, he believed in a state of existence after death, when the spirit survives the decomposition of the body. There are no grounds for believing that when he claims to have had a vision of Jesus while on his way to Damascus he beheld the physical body which was scourged and impaled; and from the narration in Acts ix, Paul saw nothing. It says, "Suddenly there shined round about him a light from heaven, and he fell to the earth, and he heard a voice." It does not say that he saw Jesus either in body or spirit, and that the men with him heard the voice, but saw no man. It is evident that Paul meant that he saw Jesus in spirit. Had the body of Jesus been there, the companions of Paul would undoubtedly have seen it.

The anti-corporeal or anti-physical resurrection which Paul believed in can be correctly gathered from his remarks on the subject further along in the same fifteenth chapter of First Corinthians from which you quoted, where he shows the resurrection to be spiritual, and not physical, and that flesh and blood cannot inherit the kingdom of heaven. If we credit him with the correct meaning of the language he used, he could have had no allusion to a physical resurrection of Jesus. He could not be so mistaken as to think a physical body could pass through the walls of a house and enter a room without the door being opened. But in opposition to all evidence, you choose to insist that Paul believed in a physical resurrection.

What about his allusion to the physical ascension of Jesus's body up into heaven? Will you be kind enough to point out the passages where Paul asserted the physical ascension? If Jesus really ascended bodily up into heaven, it was the most remarkable event that ever took place—a wonderful finale to a short and wonderful career. If such a thing did happen, Paul was very culpable not to fully and accurately describe the occurrence; and the same remarks will apply to Mark and John. If the body of Jesus was taken up into heaven, and if they wrote a truthful account of what took place, they could not have ignored this most remarkable and most important event of all. By no mention being made of it by John, by Mark, and by Paul, there are the best of reasons for concluding that no such event ever took place; and I must insist that no writing of the first century made any allusion to it. Like the immaculate conception and being born of a virgin, it was wholly an invention of the second century. In view of all this, let me say that, compared with what you term the "extreme rashness of assertion of Infidel bias" and of Infidel "blunders," Christian rashness and Christian blunders east those of Infidels far in the shade. You Christians bear away the palm.

It pleases you more than once to dwell upon the testimony which Celsus and Porphyry are supposed to have given of the authenticity of the four gospels. I am not aware that they gave any such testimony, and even if they did, it would amount to no more than the testimony of any other two men who knew nothing about it. They did not live in the days of the apostles. They did not see those books written, nor had they the least knowledge who wrote them. Even if they yielded their tacit assent that they were written by those whose names they bear they had no more grounds for doing so than millions of others have had since their day. Whatever they knew of the writers of those books, they certainly did not believe them, and if they are the best authorities you have to depend upon to uphold your dubious gospels, your cause is weak indeed. Besides, when it is remembered that all that was written by those two men was destroyed by the Christians, your reference to them is in questionable taste.

Yes, I still deny that the canonical gospels can justly claim any superiority over the others on the score of inspiration, reliability, and straightforward narration. One set appears to be as well written as the other, and neither can boast of superior ability. One is as apocryphal as the other. They are about of a piece, and all of them not of as much real value as one chapter from Humboldt, Lyell, or Proctor.

You speak of Cerinthus and Matthew, but let me assure you that there is no proof that Cerinthus knew anything about the gospel or story ascribed to Matthew, now occupying the first place in the New Testament. There might have been an older story or version sometimes called the gospel according to the Hebrews, and sometimes the gospel of Matthew, and which was known to the Jewish sect, the Ebionites, but it certainly was not the gospel now ascribed to Matthew; the former was in the Hebrew, while our gospel of Matthew was written in Greek and was not translated from the Hebrew. Matthew could not write Greek, and never wrote the gospel which the Christian world has been taught to believe he wrote. The learned authorities agree that the canonical gospel was never translated from the Hebrew, but was written originally in Greek, and that the Ebionites could not use a Greek manuscript. If Matthew ever did write a gospel—which is a matter of very great doubt—it was in Hebrew, and was lost nearly eighteen hundred years ago and has never been seen since. The most reasonable conclusion is that there was an old, brief gospel ascribed to Matthew, as all the gospels, to give them weight and character among the credulous, were ascribed to one of the apostles or their companions, and was usually called the gospel according to the Hebrews, but was not the one now named after Matthew. This last one, I repeat, was gotten up in the second century, never was seen by Matthew, and never was written in Hebrew.

There is no proof that anybody earlier than Irenæus ever saw the present gospel of Matthew, and that after his time the gospel of the Hebrews was not seen or known. And right here it must be stated as a fact that if Matthew ever did write a gospel narrative, and God wished him to do it, and helped him at the job, he was very careless about the preservation of it, for like many of the other narratives or gospels of a similar kind it was utterly lost, and a new one had to be gotten up by somebody else in the second century and christened Matthew. The current gospel is evidently a compilation, the same events being repeated in an unskilful manner and not as a good writer would naturally perform his labor. That Matthew never wrote and never saw the book now bearing his name is one of the most palpable truths ever uttered. And Mr. Davidson is right when he says, "*Oral tradition was the chief foundation of Christian knowledge.*"

Midst all the myths, doubt, uncertainty, and utter want of historical connection in the story of Jesus and his believers, the most natural conclusion to arrive at is that the Christian sect grew out of the sect of the Essenes of Judea and the Therapeuts of Egypt, and that the religious writings of the two older sects were appropriated by the newer sect, as Eusebius himself seemed to believe when he said some of the gospels came from Egypt. I have before spoken of the close resemblance between the teachings of the Therapeuts

and Essenes and many passages in the gospels, and am sorry that I have not the room to quote fifty or more instances of this in addition to those already indicated, which I could easily do, thereby showing that the real source of the gospels was those older, strict, self-denying religious sects. There might have been a humble, illiterate, inoffensive individual by the name of Jesus, but he was not the personage whom the Christians of the second century devised; he was not born of a virgin, he had a natural father, he did not perform miracles, he was not taken up bodily into heaven. All these things were the inventions of the crafty zealots of the second century, and I again repeat that there is no proof that any of these things were even claimed in the first century.

Of Jesus it may be said, as of many who lived before him and since, that he is a progressive character; he grows better by age, as those who believe in him increase in knowledge and the better qualities of which humanity is capable. At first he was a crude, natural sort of person, and has been growing more refined, more exalted, more faultless and perfect, even down to the present day. It is the same with Yahweh—miscalled Jehovah—of the Jews. At first he was a crude, irrascible, impatient, impetuous, cruel, blood-thirsty character, who delighted in the sacrifice of thousands of innocent animals for his pleasure, and who ordered and directed the most bloody war operations on many occasions, and delighted in slaying hundreds of thousands of his own creatures. He delighted to call himself the "Lord of Hosts," the "God of War," and the "God of Battles," It seemed to suit him better to see rivers of blood flowing than anything else, but he has been improving somewhat, in taste, disposition, and propensities, for three thousand years, until now he does not wish sheep, rams, heifers, and bulls to be slaughtered and burnt for him to smell of and look upon, nor does he delight in war, carnage, and human bloodshed so much as he used to; and even some of his adulators go so far as to say that he is a God of peace and love and wishes men to live together on the earth in a friendly, peaceful manner. It is a cause for gratitude that all the gods which men have devised seem to improve from century to centnry in the qualities that adorn mankind. This is a proof that all the gods believed in over the world are just about what their makers make them. If the makers are cruel, blood-thirsty, and revengeful, their gods will be so too; and when the makers grow civilized, refined, humane, and gentle, their gods do the same. Let us be glad that the gods can follow in the lead of progressive human beings, and not always remain on the crude, animal plain where the race once stood. It looks more and more as though mankind will after a while get so far progressed that they will be able to get along without any god at all save the glorious old universe, of which they are a part. Brahma, Vishuu, Ormuzd, Fohi, Jove, Yahweh, and Jesus, when that day comes, can retire from business, and leave mankind to follow out the good intentions and kindly dispositions inherent in them; or they will become so progressed, ethereal, beautiful, and non-combative as to be of not the slightest injury or danger to the human race.

Your effort to sustain Irenæus strikes me as not strong. The old Father doubtless had zeal enough, but it is hard to escape the conviction that he was either a liar or a fool. I must insist that the absurd reasons which he gave why there should be just four gospels and no more—the fact, you will remember, he was the first to discover—was because there were four principal winds, four corners of the earth, and because Christ sat in the midst of cherubim with four faces. When the facts are kept in view that the winds blow from every point of the compass, that there are no corners to the earth, and that cherubim with four faces were never seen, Irenæus's senseless authority for four gospels is not worth a straw. If his four gospels are no truer than his reasons for them, they are not worthy a moment's consideration. His pretended quotation from John how that in the future every vine should have ten thousand shoots, every shoot ten thousand branches, every branch ten thousand twigs, every twig ten thousand clusters, every cluster ten thousand grapes, yielding each twenty-five measures of wine, is most untrue, for nothing of the kind is in John. And how ridiculous the statement! By a slight practice in multiplication you will see that every vine would yield 10,000,000,000,000,000 clusters of ten thousand grapes each; far more than all the vines of the earth have produced. A man capable of such arguments, and making such statements, is very unsafe authority for preëxisting gospels or anything pertaining to them. He must indeed be a lunatic or a great falsifier. And it is upon the testimony of this man more than any other that we are asked to believe that four gospels were given from God for the salvation of the world.

Excuse him as you please, it must be admitted that if the first three canonical gospels convey the truth that the ministry of Jesus lasted but one year, Irenæus must hav falsified when he stated that it was twenty years. The fourth gospel splitting the difference and making it from four to seven years does not help the misrepresentation of Irenæus. By the whole we see how unreliable the story is. If the first publisher of the four gospels could do no better than make the ministry of Jesus twenty times longer than it was his character for truth and accuracy must have been very bad indeed.

In leaving the subject of the canon and the early Fathers I will take the space to quote a few passages from the article "Bible," Encyclopedia Britannica, by the Rev. W. Robertson Smith, Professor of Hebrew, Free Church College, Aberdeen, Scotland. Like yourself he accepts the teachings of Calvin, and you will hardly toss him over with the Unitarians and Infidels. Here are his words, and they were doubtless penned with great care: "What Matthew really wrote in Aramaic was different from the book which now bears his name. . . All the earliest external evidence points to the conclusion that the synoptical gospels are non-apostolic digests of spoken and written apostolic tradition, and that the earlier material in orderly form took place only gradually in many ways. With this the internal evidence agrees. The three first gospels are often in such remarkable accord, even in miracles and accidental points of expression, that it is certain either that they copied one another, or that all have some sources in common. . . . It appears from what we have already seen that a considerable portion of the New Testament is made up of writings not directly apostolic, and a main problem of criticism is to determine the relation of these writings, especially of the gospels, to apostolic teaching and tradition. . . . . Before this time (the close of the second century) the evidence is less complete. All our knowledge of the period that lies between the apostles and the great teachers of the old Catholic church towards the close of the second century is fragmentary. We possess but scanty remains of the literature, and the same criticism which seeks to bring down many New Testament books into this period questions the genuineness of many of the writings which claim to date from the first half of the second century, and so are appealed to by conservative writers. . . . . The analysis of the New Testament is the resurrection of early parties in the church, each pursuing its own tendency by the aid of literary fiction. . . . . This dubious margin to the canon was of very uncertain limits, and Clement of Alexandria still uses many apocryphal books which found no acknowledgment in other parts of the church. Gradually the list of books which have even a disputed claim to authority is cut down." Again he says: "The original copies of the New Testament writings were probably written on papyrus, and were so soon worn out by frequent use that *we do not possess any historical notice of their existence.* . . . . To detail all the sources of various readings would be out of place; it may suffice to mention in addition to what has already been said, that *glosses*, or notes originally written in the margin, very often ended by being taken into the text, and that the custom of reading the scriptures in public worship naturally brought in liturgical additions, such as the doxology of the Lord's Prayer, while the commencement of an ecclesiastical lesson torn from its proper context had often to be supplemented by a few explanatory words, which soon came to be regarded as part of the original."

Comments on the foregoing extracts are hardly necessary, as they confirm many of the claims of less conservative writers, and go to show that the authenticity and reliability of our gospels are of a very uncertain character, and that the chances for changes and corruptions were numerous and great. When all this is taken into consideration with the fact that in the first two centuries there were numerous sects of Christianity, some of whom—the Gnostics—denied the humanity of Christ, insisting that he was only a divine spirit and possessed not a corporeal form at all, while others again denied his divinity, holding that he was only a man, and was not more divine than other human beings, the very great uncertainty and the great want of historical truth is painfully apparent. There are indeed very slight grounds for giving credence to the story which the gospels set forth.

THE FOURTH THESIS.

Here I have nearly reached the close of my letter, and have yet said nothing about our fourth thesis, which reads thus: "The teachings of Jesus are defective in morals, intelligence, and scientific information; and so far as they are of value, his moral precepts and teachings were equaled by many sages and teachers who preceded him. The Bible itself was written by men illy informed in scientific knowledge, and does not harmonize with the facts and principles of nature known to be true.

Much is to be said in proof of these positions, but I can say but little in the brief space left of this letter. I will merely remark that much that is attributed to Jesus is beautiful, and his life, as it is presented to us, has many characteristics worthy of admiration. His genial disposition, his usual mildness of character, his fondness for children, his love for his fellow-beings, his desire to impart to them the highest truths he possessed, if truthfully represented, all command our admiration. But there is so much uncertainty about it all that it will not do to let our admiration and credulity have too much rein—they might carry us too far.

When we think how difficult it is, even in this age of advancement, and with all the improvements we possess, to get accurate reports of what is said by the numerous speakers who talk to us, even though the matter is put down within twelve hours from the time when it is spoken, we can realize how improbable it is that the teachings of Jesus were correctly reported when they were not written till three, four, and five generations after the remarks were made. When we now have a good phonographic reporter, and he works with rapidity, he can manage to take down a good share of what a speaker utters, and then at his leisure can write it out in full, and thus the speaker's remarks be pretty fully reported; but eighteen hundred years ago, over there in Judea, they knew nothing about phonographic reporting, and we have no account of any notes of any kind being taken of what Jesus said. The shortest period which Christians claim transpired between the time that Jesus spoke and when his remarks were written out was from thirty to sixty years (while the real facts are that our four gospels were not written till a hundred and fifty years after the time the speeches of Jesus are said to have been delivered, and everybody dead and decomposed who lived at the time). We can judge how difficult it would be for any one to write out a correct report of his many discourses and teachings on various occasions and in various places. If this was deferred for one hundred years, and nobody alive who saw or heard the speaker, the difficulty of getting a correct report would be very greatly increased. The probabilities are that under such circumstances the remarks would be given wholly unlike their utterance, if they were ever uttered, and entirely unworthy of reliance.

But for the sake of the examination of the reported teachings of Jesus we will, for the time being, take the report of his words as being correct, and endeavor to see if there are not some defects in his teachings, as well as imperfections in his conduct. I take the position that his teachings fell short on many occasions of the highest morality, and that his conduct was unworthy a God of infinite power and wisdom.

I will first make a brief review of the teachings of Jesus, as recorded in the New Testament, that we may see how they comport with the common sense and the best idea of morals of our time. It is all I will have space to do now. The beatitudes ascribed to him are in part very good, but in part they appear to me defective, both in morals and good judgment.

1. It cannot be regarded as moral teaching to dissuade men from being industrious, frugal, and provident. The advice to "take no thought for the morrow" is tantamount to telling people not to prepare for winter, not to sow and plant crops, and for the young and middle-aged to lay up nothing for sickness and old age. It was virtually teaching the worst form of thriftlessness and mendicancy; it is just the doctrine that savages, tramps, and beggars act upon, and is the opposite to what would suit an industrious man who prudently looks forward and provides for the coming needs. Those are the most praiseworthy and virtuous who spend their time in doing good to those around them, and are careful to make suitable provision for winter, for sickness, and for old age. Those are the most useless and reprehensible who spend their time in idleness, who neither toil nor spin, and make not the slightest preparation for the wants which are sure to come. The first course is productive of comfort, happiness, and virtue, while the latter will surely lead to want, wretchedness, and crime.

2. A wise and faultless teacher would not instruct people to cut off their right hands and to pluck out their eyes. If an instructor should carry out this practice it would be most foolish and immoral.

3. To pay a premium for theft is far from good morality. The injunction to give the cloak to him who stole the coat just amounts to this. It is a premium for crime.

4. It did not indicate the highest morality or excellence when he said he came not to bring peace, but a sword. Few are so ignorant of goodness as to think war is more productive of virtue than peace.

5. It was not virtue nor morality that prompted him to advise his disciples to sell their garment and buy a sword. Garments are useful to protect the body, but swords are to inflict injury upon others.

6. It is very questionable morality that moved Jesus to command his followers to hate fathers, mothers, brothers, sisters, wives, and children. Other great teachers had preached love instead of hatred.

7. A truly kind and genial personage would not call a woman a dog when she asked him to do a kindness to her sick child.

8. It is not an indication of superlative excellence and benignity to say, "Those, mine enemies, which would not that I should reign over them, bring hither and slay before me."

9. It is not the mark of benignity, kindness, and

(*Concluded on page* 264.)

Discussion.

Reply to Mr. Bennett's Eighth Letter.

CONCLUDED.

Your friends have led you into the grossest error, nor can I imagine a statement that conveys a more erroneous view of the actual state of the case. Says Thomas Hartwell Horne, from whom I observe you make a slight quotation, referring to the fourth century and the catalogue of the New Testament compiled in that century, "we have not fewer than *ten* distinct catalogues of these books. *Six* agree exactly with our present canon, namely, the lists of Athanasius (A. D. 315); Epiphanius (A. D. 370); Jerome (A. D. 392); Rufinus (A. D. 390); Augustine, bishop of Hippo in Africa (A. D. 394); and of the forty-four bishops assembled in the third council of Carthage (at which Augustine was present, A.D. 397). Of the other four catalogues, those of Cyril, bishop of Jerusalem (A. D. 340), of the bishops of the council of Laodicea (A.D. 364), and of Gregory, of Nazianzum, bishop of Constantinople (A. D. 375), are the same with our canon, excepting that the Revelation is omitted; and Philaster, or Philastrius, bishop of Brixia or Brescia (A. D. 380), in his list omits the Epistle to the Hebrews and the Revelation, though he acknowledged both of these books in other parts of his works."

I might remark here that the extreme caution of the early church in guarding the genuineness and integrity of the books of the New Testament is shown by the research and tests to which these two books were put until they were undoubtedly proved to be genuine.

Previous to the above-named writers Eusebius, Origen, Gregory, bishop of Neo Cæsarea, Dionisius bishop of Alexandria, Cyprian of Carthage (martyred A. D. 258), all bear the same witness. But surely further quotations would be redundant.

"No one pretends," you say, "that Origen was inspired to discriminate between the false and the true, or that the bishops and priests composing the council of Laodicea were inspired to accept his selection."

No one does, nor is it a fact that the council of Laodicea servilely accepted his selection. But Origen and the Christians before his time and those present at the council of Laodicea, could decide on the fact as to whether these books were written by their accredited authors and determine according to the evidence presented before them without any need for claim to inspiration. And this was all they did. The books themselves were inspired and authoritative from the moment they were first published without the sanction of any human assembly.

Next follows alleged quotations from sources as diverse (and I had almost said as grotesque) as Penn the Quaker, Tindal the martyr, Cooper (I judge an Infidel), and a delightful medley of Luther, Calvin, Erasmus, Evanson, Bauer, Eichhorn, and other Germans, Unitarianism, Swedenborgianism, Catholicism, and Protestantism, the relevancy of which I am unable to comprehend. This I judge is sufficient reason for surrendering it to the reader uncriticised. I might say, though, in reference to your last clause, that I, determined opponent of Catholicism as I am as a system, do not consider the "Catholic" Bible as wholly unreliable, but merely as in some places a wrongly-translated copy of the word of God, and I think my view is the sentiment of Protestantism.

The "ridiculous errors of translation" and "the many and conspicuous additions" do not escape your pen. From the testimony of able scholars it would seem that the substitution of cable for camel in Mark x, 25 would be *your* ridiculous error. I grant you that here and there a few passages like 1 John v, part of verses 7 and 8, which have crept in, probably from the carelessness of some copyist who copied the words originally put on the margin as an explanatory note. However, it is the testimony of the best Greek and Hebrew scholars that there are but very few such, and they make no alteration in a single doctrine. Nor can such a thing ever be rendered impossible, and it is no more an argument against the divine origin of the Bible than it would be against the genuineness of Demosthenes or Cicero, Bacon or Shakspere, that similar interpolations creep into their texts.

I would not quote Calmet. It suggests the discovery which a Swedish Infidel is said to have made on entering Voltaire's library after the latter's death. There he found a volume by Calmet refuting the prominent objections of Infidelity to Christianity. Against the statements of objections the great French Infidel had drawn lines to make them conspicuous, but he had paid no attention to the reply. It was from this book that the author of the "Philosophical Dictionary" had copied many of *his* objections to the Bible. I am afraid, sir, that many of the Christian writers you quote from, if you read them at all, it is for a like purpose.

In regard to the good or bad charaeter of the Christian Fathers, I shrink from becoming a mere defender of men. Nor would it be necessary to an unbiased mind in this case, for you have adduced no proof of the evil things you have alleged against the Christians whose names are mentioned in your last letter. Your quotations are second-hand and unworthy of credence, since you give no references whereby they may be tested. I can only say that if any reader accepts such allegations without further proof than an irresponsible *ipse dixit* they are more credulous than any Christian ever could be.

Still I might ask you if you really believe that Hermas ever boasted to the Lord in prayer that all his life he had lived in dissimulation and hypocrisy? Where is it contained in his works? In what chapter and verse?

You charge that Irenæus was a hypocrite and unworthy of belief because he remarked the analogy between the four gospels and the four winds, the four corners of the earth, the four rivers of Paradise, the four rings of the ark of the covenant, and the four animals described in Ezekiel i, 5–10. I cannot see that this is conclusive proof of your charge, especially since I fully believe that there is a true analogy in the latter. I know that from a mistaken construction of Jno. viii, 57, where the Jews told Christ that he was not yet fifty years of age, Irenæus supposed that the Savior was really that age. I fail, however, to see that this makes him a hypocrite.

You assert that the autographs of the New Testament never were and never could be seen by any one of whom we know. But Tertullian, who was born about A. D. 160, says distinctly that the originals might be seen in his day by any one who would go to the various churches to which they were respectively addressed.

It seems to me a hopeless task to attempt to deny the genuineness of the gospels. Even Infidels on this point cannot agree. The celebrated Lord Bolingbroke considers that "It is out of dispute that we have in our hands the gospels of Matthew and John, who gave themselves out for *eye* and *ear witnesses* of all that Christ *did* and *taught*. That two channels were as sufficient as four to convey those doctrines to the world, and to preserve them in their original purity. The manner, too, in which these evangelists recorded them was much better adapted to the purpose than that of Plato or even of Xenophon to preserve the doctrines of Socrates" (Bolingbroke's works, vol. iv, p. 390, quoted by Horne).

I need not write further on this topic: it would be merely repetition or elaboration of what was contained in my last letter. To the reader who is desirous of further search, let him read, if he will, the books you have quoted from, Greg, F. W. Newman, and others, but if he is honest he will read the able and exhaustive arguments of Paley, Horne, Lardner, and others after these, who have examined the Infidelity and its arguments of to-day; if he be an honest inquirer I have no fear of the issue. But, which is more conclusive than all, I recommend him to a careful perusal of the Bible, the word of God, which "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Awaiting your further remarks on the fourth proposition, I am yours truly, G. M. MAIR.

Communications.

Psychometry.

The advent of psychometry in the world of science has been very modest and quiet. It is thirty-eight years since I discovered, demonstrated by public and private experiments, and published fully the science and art of psychometry, which, if it is what all its cultivators believe, is destined to lead the van of intellectual progress for many centuries and to revolutionize all progressiv sciences.

Yet no college or university has taken cognizance of this matter as yet. It is presented only in the Eclectic Medical College of this city in my own department, and it would be difficult to learn anything of it from lexicons or cyclopedias, except from Johnson's Cyclopedia, which contains in its supplement a brief, yet clear, statement of the principles of the science.

The reason for all this is that I hav made very little effort for the diffusion of the science beyond occasional lectures and its presentation to medical classes. Every observer of human progress knows that new and marvelous discoveries are resolutely resisted, and require great exertion even to procure them a candid hearing. The principles of psychometry were fully illustrated by myself in Buchanan's *Journal of Man* over thirty years ago, and by Prof. Denton in his wonderful volumes entitled "The Soul of Things," and I expect to issue a small volume on the subject this year.

Psychometry means etymologically *soul-measuring* and applies to measuring the powers of the soul by impression, or measuring all things by the impression they make on the soul.

My initial discovery was made in 1841—the discovery that persons of a sensitiv organization could feel and appreciate an impression from anything with which they came in contact; and thus, by holding various substances in the hand, could feel their medical influence upon the constitution and realize it as fully as if they had been swallowed, even recognizing the peculiar taste in the mouth.

In this latitude about one-fourth of the community are capable of realizing such influences in various degrees, and from one-tenth to one-twentieth possess this power to an extent which qualifies them for very interesting experiments and investigations, which have sometimes been applied to the investigation of medicins.

Those who are most highly endowed with these sensibilities and perceptiv powers not only feel medical impressions, but feel every physiological, mental, or pathological impression which proceeds from a human being, and are therefore capable of making exact descriptions of character and constitution, or diagnoses of disease. The most successful physicians everywhere are those who possess this power.

But, what is most remarkable, the impression of mentality, physiological life, or disease, does not require contact with the person. Every piece of writing is charged with that peculiar emanation of the will and the nervous system which conveys to the mind the entire personality of the individual as effectivly as if in contact with himself. This discovery, which I made in the winter of 1842–3, was immediately taught to my classes in New York and Boston, and has become so widely diffused that many physicians giv psychometric descriptions of the diseases of those who write to them and are able to prescribe upon the basis of psychometry as well as if they had seen and examined the patient.

Others who practice psychometry for the description of character respond to any communication sent them, and giv descriptions much more accurate and delicate than any which can be given by phrenological examination of the head. The truth is, the prenology of Gall and Spurzheim is so incomplete a science that its faithful scientific application would frequently lead to error, and the only phrenologists who hav much success are those who possess a fair psychometric capacity, which guards them against the errors of mere cranioscopy and leads them into much more subtle and accurate descriptions.

The power of psychometry as applied to autographs givs us the full command of the character of the absent as well as the present, the dead as well as the living, and reveals the true character and interior motivs of all who hav flourished in history.

Hence it becomes the illuminator of all history and biography, and a fair tribunal for the judgment of living characters, which would enable us to select men for the highest offices, to choose judiciously our own personal associates, and to determin with great certainty the question of guilt or innoceuce which is so often puzzling to a jury from the inadequacy of evidence. A good psychometer could determin in twenty minutes the question of the guilt or innocence of Whittaker, which has so long puzzled the authorities at West Point. A distinguished lawyer writing in the Albany *Law Journal* of February 5th demands for psychometry a legal recognition as one of the branches of knowledge in which courts may appeal to the testimony of experts. There is no other method in some cases by which to determin the validity of documents in which forgery is suspected but cannot be proved.

The power of psychometry has been known to the most enlightened and progressiv minds ever since its announcement. Bayard Taylor published some remarkable illustrations of this power, and the Rev. Jno. Pierpont, a graceful poet as well as a bold defender of liberty and truth, paid the following tribute to psychometry in his poem on "Progress," delivered at the 150th anniversary of Yale about thirty years ago:

"But much, Daguerre, as has thy genius done
In educating thus Latona's son,
In thus educing in the god of light
The power to paint so at a single sight,
Buchanan has transcended thee as far
As the sun's face outshines the polar star.
Thine art can catch and keep what meets the eye,
His science subjects that far deeper lie.
Thy skill shows up the face, the outward whole,
His science measures and reveals the soul;
Thy subjects must be present, his may be
Sunk in the depth of the mysterious sea.
Their bodies may hav moldered into dust,
Their spirits long hav mingled with the just
Made perfect. Yet if one has left behind
A written page whereon the mind
Has been poured out through pencil, paint, or pen,
That written page shall summon back again
The writer's spirit; pressed upon the brow
Or by the hand of many living now,
It shall the writer's character disclose—
His powers, his weaknesses, his joys, his woes,
The manly air, the sycophantic smile,
The patriot's valor and the traitor's wile.
Mysterious science! that has now displayed
'How fearfully and wonderfully made'
Is man, that even his touch can catch the mind
That long has left material things behind!
Fearful the thought that when my clay is cold,
And the next jubilee has o'er it rolled,
The very page that I am tracing now
With tardy fingers and with careworn brow,
To other brows by other fingers pressed

Shall tell the world not what I had been deemed,
Nor what I passed for, nor what I had seemed,
But what I *was*. Believe it, friends, or not,
To this high point of *progress* hav we got,
We stamp ourselvs on every page we write!
Send you a note to China or the Pole,
Where'er the wind blows or the waters roll,
That note conveys the measure of your soul!"

For the delineation of character by psychometry in a correct and judicious manner none of my pupils hav attained a higher or more widely diffused reputation than Mrs. C. H. Decker, of this city (205 East 36th street), and your own experiment in giving her the writing of Mr. Ingersoll is a fair specimen of her daily practice. Her descriptions of Mr. Beecher, Mrs. Richmond, Gen. Garfield, and others hav been widely published and admired.

In these remarks I hav not indicated a sufficient basis for my assertion that psychometry will lead the march of progressiv sciences, for I hav spoken only of its application to the investigation of character and the diagnosis of disease, in which it relieves the practice of medicin of a great amount of uncertainty and error by its accurate diagnoses. These are but a small portion of its capacities as an aid to scientific investigation, which are so great, so numerous, and so marvelous that I prefer to postpone their statement to the publication of a volume on the subject.

JOSEPH RODES BUCHANAN.

1 *Livingstone Place, New York*, March 30, 1881.

PSYCHOMETRIC DISCRIPTION OF ROBERT G. INGERSOLL.

Tuesday, March 30, 1881, the editor of THE TRUTH SEEKER placed in the hands of the famous psychometer, Mrs. C. H. Decker, of 205 East 36th street, New York, a sheet of manuscript written by Robert G. Ingersoll, portion of a friendly letter addressed by him to Mrs. Bennett at the time of her husband's imprisonment.

Mrs. Decker did not look at writing, nor had she the slightest information as to its source. In properly-conducted psychometric experiments the psychometer is not allowed to hav any idea of the source of the writing, and Mrs. Decker prefers not to receive any information as to the writer or the subject matter, nor even to see the appearance of the writing, lest it might unconsciously influence her opinions, which are derived entirely from the sympathetic impression received through the sense of touch and transmitted to the mind. Mrs. Decker has been publicly known for more than a year as a psychometer, and receives many letters from a distance inclosing writings for a psychometric opinion, and her descriptions excite so much interest that she is kept busy through the day in answering letters, and is generally too much fatigued in the evening to prolong her labors, to which however she made an exception in this instance.

Sitting in her parlor with a dim light, she held the writing in silence for one or two minutes, and then spoke as follows:

"I feel a wonderful brain power—very great power of perception—the great brain is used constantly. There is very great activity, strong individuality, singularly individual.

"The power of thought in this brain takes such hold of mine that I seem too confused to giv full expression as I wish. It seems like a thousand wheels and engins flashing through my brain.

"I should judge this to be a gentleman, a thinker, an originator. I don't believe this mind was ever guilty of borrowing an idea. He is thoroughly original. He has great ambition, great penetration. I feel as though I wished to go down to the depths of things and fathom all realms of knowledge.

"There is no power that can satisfy the cravings of this brain. It seems like a capacious reservoir, taking in constantly without ever being filled or satisfied. I feel very strangely. I never had such sensations in my brain as from this. I can hardly find fitting words to express my feelings and fully describe the character.

"There is a great deal of identity or individuality in this. Whether the subject has called out this intensity of feeling or it is the natural state of the mind I do not perceive at this moment.

"He is a leader, and a great champion of any cause he may espouse. He is fearless. I want to reach out my hand to you, Mr. Bennett, extending the hand of brotherly affection or joining hands with you in an affectional way."

The letter expresses great sympathy for Mr. and Mrs. Bennett.

"He has done more than dozens of men who hav preceded him. I consider this man a bold defender of the weak and a humanitarian in his purposes, with a strong, very strong, will. He never lets anything stand in his way if it is possible for human power to carry out his purpose. He has great controling ability. It seems to me he has fought the angry waves of opposition a great portion of his life, but he rather likes it. He likes opposition. I think he courts it. It stimulates him to action.

"I feel as to his pursuits in life that all the tendencies are toward the literary field of labor. He has a massiv intellect. He shows it by teaching, by action, and by maturing his plans. He never works except for a principle. He is industrious. I get an impression of journalism, but not as an editor. He has not settled down to the real work his nature is designed for. His soul is engaged in solving problems involving ideas. I know no person better calculated to meet discouragements, he bears them so well."

Question.—How would he do in the ministry?

"He would hav to be a reformer. He could not liv in an environment of a orthodox religion. If in that profession he'd graduate readily to Liberalism."

Question.—How would he do as a politician?

"I would like to see him President. He has true administrativ ability. He would not connive or intrigue with the fraudulent. He is very agreeable. He has a wonderful fund of agreeableness, suavity of manner."

Question.—How would he do as a lawyer?

"He would make a splendid advocate. He has great magnetic power which he carries in his speech. He is very technical in law matters, is very adroit in drawing out a witness, very astute. He is very humane, a man of very fine sensibilities; with all his firmness, a little thing touches him. He has a very large soul. He has no arrogance. He does not lift himself up and out of the current of the sympathies of mankind, but affiliates with the people. He is not altogether satisfied with the past or the present. He feels so much he could hav done that he ought. Strange to say, he depends much on the sympathies of his friends. He may not realize it. He loves encouragement from his friends. His opponents bring out another quality."

Question.—What is his style of oratory?

"He has a commanding manner in speaking, seems unstudied, uses fine language, is not verbose, but covers well the ground of his subject and clothes his ideas in a few well-selected words, so that you get all he would say and retain it because it is bereft of all superfluous verbiage. He is quite sarcastic, and if the subject required, could throw in a great deal of wit and sarcasm. His themes would be of a deep or grave character. He has a very clear and comprehensiv idea of the ridiculous side of things, and relates an anecdote or incident with great effect. He likes the two extremes, the grave and the ludicrous. In speaking he carries the mind of his hearers along with him, and does not fatigue his hearers nor himself. He has a wonderful power of endurance.

"I don't think he cares much to build up a fortune for himself. He's not concerned about that. His own individual needs don't seem to impress him with much force. He seems more ambitious for public good than fortune for himself. He is not avaricious for money. It seems to me his ambition is to revolutionize systems, certain systems, and become an actor in scenes of progress."

Question.—What is his religion?

"He does not believe in orthodoxy. He has a religion of his own. He believes in deity. He believes in the ultimate happiness of mankind. I don't really know whether he believes in a future existence or not. He's thinking on that subject. He may talk and promulgate certain views, but his religion is nature. He worships God through nature, and trusts to the future to reveal anything like a hereafter of life. I don't think he does believe much in a hereafter. He is a thoroughly good man, and his chances for heaven are equal to the best."

Question.—Whom could it be?

"I hav never seen this man, but he seems more like what I hav read of Ingersoll than any one else."

Ways and Means.

In January last I issued a circular appeal to some seven hundred reputed "wealthy Liberals" whose names had been sent me by readers of the Liberal papers. The "appeal" called for liberal aid to the National League. The same circular was also sent to all the auxiliary Leagues. It has recently been published in THE TRUTH SEEKER and *Investigator*. Just previous to sending out the appeal I had prepared an article on life and annual memberships in the League, which also was published in the Liberal papers. That article and the appeal resulted in a very encouraging revival of life and annual memberships, and in some Liberal contributions to the League treasury without reference to membership. The following is a statement of the amounts received up to March 20th, before the publishing of the appeal in the Liberal papers:

H. L. R. Jones, Osage Mission, Kan	$1 00
League at North Hannibal, N. Y	1 00
"N," Chicago, Ill	1 00
John Brown, Buffalo, Kan	2 00
S. B. Bancroft, Buffalo, N. Y	2 00
A. B. Bradford, Enon Valley, Pa	2 00
League at Adrian, Mich	3 00
Parker Pillsbury, Concord, N. H	5 00
"C.," Providence, R. I	5 00
G. C. Fink, Foxburg, Pa	5 00
L. B. Potter, Bellevue, Iowa	5 00
R. H. Schwartz, San Jose, Cal	5 00
League at Burr Oak, Mich	5 00
League at Baltimore, Md	5 00
James C. Wheeden, President of League at Baltimore	5 00
League at St. Louis, Mo	5 50
Henry Gildemeister, Bunker Hill, Ill	10 00
"D.," Philadelphia, Pa	10 00
A. P. Heywood, Houlton, Me	10 00
D. R. Burt, East Dubuque, Ill	10 00
Elias Livezey, Baltimore, Md	10 00
Chas. E. Townsend, Locust Valley, N. Y	15 00
50 Annual Members, names heretofore published	50 00
9 Life Members, names heretofore published	225 00
	$397 50

In the above list it will be observed that a few auxiliary Leagues responded liberally to the appeal. A few others promised even more liberally, but hav not yet performed. The great majority either sent excuses or said nothing. I hav piped, but they hav not danced. What more can I do?

The above amount is a long way short of the sum that my appeal pointed out could be raised, but it is a beginning. Looked at as a beginning, if it will keep on, it is encouraging; and it must keep on if Liberalism is ever to amount to anything more than a scatteration and a squad in this country.

The auxiliary Leagues do not seem to understand their relation to the National League. They seem to think if they meet regularly, go through all their exercises, badger the churches, and exert a Liberal influence in their own town, they hav done their whole League duty. But all this they could do without affiliation with a national body. The object of that affiliation is mutual support, the interchange of good offices and influences, the formation of alliances, the enlistment of local strength to increase the national force, and the reaction of the national force to giv power and prestige to the local society. When the auxiliary givs $5 to the National League, it does not giv something for nothing. It purchases the help aud health and strength of all the other auxiliaries. The local League can do little more than the local individual can in a state or national way. To effect state and national purposes the local Leagues must join state and national bodies, and must expect to pay their proportion of the expenses of state and national organizations.

Mr. Graff, secretary of the League at Baltimore, made a suggestion in the last *League Man* that each auxiliary League should pay the National League a monthly tax, say of five or ten cents upon each of its members. It may hav to come to that, and the League be compelled to recognize as auxiliaries affiliated with it only those local societies who contribute something to enable the National League to forward its national work. The officers of these headquarters are the executiv hands of the auxiliaries. They must furnish us the tools for our work. They are organized and united with us at this head center for a common purpose, and we are here to carry out that purpose. We are the snapper end of the lash, but they must put in the snap, and it is for them to say how they best can do it. Organization is an almost entirely new thing for those who are contending for universal mental liberty, and we hav to experiment as we go along. After trying one plan and finding it can be improved, let us amend it—or if it won't do at all, let's drop it altogether.

I am able to report two new Leagues in Illinois, organized by our indefatigable chairman of the Executiv Committee for that state, F. F. Follett. One is a state League which he has been long agitating and working up. He has it now in a sufficiently forward state to apply for a charter, which I hav sent him (No. 161). In course of the spring he will call a state convention to complete the organization. The National Liberal League Constitution contemplates and provides for such state organizations, and they now exist in three states—Iowa, Kansas, and Illinois. What state next will join this growing column? Michigan is Liberal and has Leagues enough; so are Wisconsin and California.

The other League got up by Mr. Follett, is at Nashville, Ill. (No. 213), Robt. Guthrie, President. All the vacant numbers caused by the withdrawal or dissolution of disaffected Leagues, hav now been filled up by the joining of new Leagues. No. 213 is a gain of one on the list, as it stood at the last Congress at Chicago. Having repaired damages we can now go forward and roll up the original column.

One annual member, Mr. John R. Kelso, of Modesto, Cal., and one life member, Mr. R. L. Baker, of Fort Fairfield, Me., hav joined our forces since last report. They are included in the above.

T. C. LELAND, Sec. N. L. L.

201 *East 71st, New York.*

Does America Sympathize with Russia?

BRO. BENNETT: Did Blaine express the sentiment of the American people when he cabled to St. Petersburg "profound sympathy with the imperial family and Russian people in their great affliction?" He may have spoken for the Republican party; quite likely he did; but no officer of the republic has any right to speak officially in that manner of the "imperial family," or to assume that the people of a republic whose foundations were laid in the blood of the minions of kings for one moment think that the people of Russia hav suffered an "affliction" in the timely taking off a most odious tyrant. The Russian empire is a despotism, remorselessly crushing everything that has the semblance of religious or political liberty. And our papers talk of "his majesty, the emperor!" Such lickspittles don't deserve liberty. E. C. WALKER.

Cedar Rapids, Iowa, April 5, 1881.

(*Continued from page* 261.)

love to send souls to everlasting flames because they could not believe what they were told they must believe. "Believe or be damned" has been the authority for all the persecution and killing for not believing right that the church practiced for centuries.

10. It was not especially truthful in him to promise his disciples that they should sit on twelve thrones over the children of Israel. It remains unfulfilled.

11. It was hardly kindness that prompted him to curse whole cities because they would not receive his disciples.

12. It was more immoral than moral to instruct his disciples to take the ass belonging to another without consent.

13. It would not be considered just the proper thing now for a man to take a lot of his followers with him through a neighbor's cornfield on Sunday and pluck the corn that belonged to another.

14. It was an exhibition of ignorance, impatience, and foolish anger to expect to find figs on a tree in the winter, and, when disappointed, to angrily curse the tree and kill it.

15. He did not forgive the woman who was caught in the act of adultery upon the highest moral ground—"Let him that is without sin cast the first stone."

16. It was the spirit of severity that moved him to say, "Whosoever shall deny me before men, him will I deny before my father which is in heaven." A spirit of revenge is here to be seen.

17. It was not good manners nor gentlemanly conduct when he had accepted an invitation to dine with a man, and, when spoken to for not following the Jewish custom of washing the hands before eating, to call the host a fool, a hypocrite, etc.

18. It was not nice in him to denounce people as fools, hypocrites, blind guides, devourers of widows' houses, serpents, vipers, children of hell, etc.

19. It was not mild, gentle, just, nor lamb-like in a furious manner to upset the tables of the money-changers, who were following a life-long custom by selling doves, etc., in the temple to those who wished to perform the rite of sacrifice, and then rudely beating and flogging them with thongs and ropes' ends and rudely driving them out of the temple, where they had as much right as himself.

20. It was not truthful to declare that the end of the world should come, and he be seen in glory in the heavens before that generation should pass away, and before some of those present had tasted death. That prediction was a falsehood.

21. He did not utter the truth when he said those who believed on him should be able to take up poisonous serpents and drink any deadly thing without harm. Can you who believe in him so strongly do this?

22. In hundreds of thousands of cases the believers in Jesus have laid their hands upon the sick without being able to cure them, though he promised they should be able to do so.

23. It is not correct to give the highest credit to believing when it is not a matter of choice. No one can believe unless his reason is convinced, and then he cannot help it.

24. It was not the highest wisdom to promise frail, fallible man that he should hold the keys of heaven, and that whomsoever he bound on earth should be bound in heaven, and whomsoever he loosed on earth should be loosed in heaven.

25. He did not speak truly when he promised his followers that whatever they asked for, believing, they should receive. This has been falsified in millions of instances.

26. It was not merciful to condemn to endless punishment those who should refuse to assist believers or be unrepentant at his coming.

27. He did not agree with modern science and experience to pretend to cast devils out of those who were afflicted with physical and mental diseases.

28. It was not just in him to place divorce on the ground of fornication only, when there are other reasons equally legitimate.

29. He did not give a clear and truthful reason why taxes or tribute should be paid, when it was because Cæsar's image was on the coin, saying, Render to Cæsar the things that are Cæsar's.

30. It was not a mark of divine prescience and wisdom to choose a man for a personal attendant and trusted companion who should conspire with enemies and cause his death.

31. He did not open his mouth against human slavery and oppression.

32. He made no effort to destroy priestcraft or kingcraft.

33. It was not discouraging the vices of men nor promoting temperance and virtue to make wine for men already drunk.

34. It was not a mark of wisdom to impart his lessons in such enigmatical and obscure language that he could not be understood. Puzzling and misleading in place of instructing exhibits a degree of unfairness and dishonesty.

35. This is not the soundest wisdom, bravery, of morals, "Agree with thine adversary quickly (or thy legal opponent), lest he prosecute thee and cast thee into prison." It smacks strongly of cowardice, a yielding to wrong for policy's sake. Did a God really need to come down from heaven to teach such morality?

36. The command to fallible mortals to be as perfect as their Father in heaven is perfect, shoots as much too high as other precepts were too low. It is not sensible or moral to command impossibilities.

37. It was not an indication of superior excellence for Jesus to insult his mother before strangers by saying, "Woman, what have I to do with thee?"

38. It was questionable wisdom that prompted him to command to give alms secretly only. The example of good deeds is always beneficial to the beholder.

39. It was a time-serving, cowardly policy to command abstaining from judging to avoid being judged, and to do good to win the benefits that would result. It was like all his temporizing policy. The Stoics taught a higher system of morality.

40. It is not the highest incentive to good deeds to ever hold up the reward to follow. Virtuous and good actions should be performed because they are right.

41. Lilies and birds are not the highest models to be held up for men to pattern after. It is more like pandering to indolence and thriftlessness.

42. It is of doubtful propriety and wisdom to ever be holding up the remuneration in a life to come for conduct performed here, instead of the consequences and effects in this life. To direct attention to the laws of this life seems more wise than to be always ignoring them and directing the attention to something which cannot be seen or known.

43. It was untruthful to represent that if his disciples would say to a mountain, "Remove to yonder place," it should be removed. It was most delusive. Belief has of itself never removed a pound of earth.

44. It was pernicious teaching to promise his followers anything impracticable and impossible. To assure them that the Supreme Being would bestow upon them any and every thing they should ask for in his name was false and misleading. This promise has proved untrue millions of times.

45. It was idle and untruthful to pretend that his disciples could cure diseases and cast out devils by fasting. If the patient should do the fasting it would be far more efficacious.

46. It was not truthful to hold up that poverty is necessarily virtuous and wealth necessarily immoral and deserving of hell.

47. It was hardly fair and honorable in Jesus to denounce the devil as a liar, the father of liars, and a murderer, without pointing out a single lie he had told or a single murder he had committed.

48. It was not a mark of bravery becoming a god to tremble at the prospect of arrest, to implore that the cup might pass by him, and to sweat great drops of blood in his state of mental agony, when it was all the very thing he had come on earth to perform. It looks like unmanliness.

49. It was not truthful in him to promise the thief on the cross that he should be with him that day in paradise, when he was under contract to go to hell and stay there three days.

50. Jesus did not show fortitude and courage in the hour of death. He cried out in his desperation, and he seemed greatly unreconciled to the part he had to perform in that mournful drama, and he accused his father with having forsaken him. Thousands of pagans have met death far more bravely. Socrates is a case in point; he placidly drank the poisoned cup when commanded to do so, and laid bravely down and died like a man and hero, without expressing the least cowardliness or irresolution.

Many other instances of the defective teachings and actions of Jesus might be pointed out, but these will answer our present purpose. One thing must be apparent; if he was the God of infinite wisdom and power, he took a singular way to manifest it. He might have done a great deal for the needy human race which he made no attempt to do. He taught nothing new; he brought to light no new scientific or philosophical fact; he seemed to have a very limited knowledge of the laws of nature; he introduced no beneficial invention; he taught no practical knowledge, perhaps because his own was deficient. If he could read and write it does not appear in the story, and that there were many defects in his character and teaching is not to be disputed. His short life seems to have been spent in repeating platitudes and moral maxims which had been taught by teachers before him.

It is admitted by all Bible scholars that Paul's epistles were written before the gospels, and it is singular that Paul, who often speaks of the life and crucifixion of Jesus, never alludes to his teachings, maxims, and precepts.

That older teachers and sages taught as wisely, morals as pure and perfect as those of Jesus, I will endeavor to show in my next.

Very truly yours, D. M. B.

SEND twenty-five cents in stamps to J. H. Harter, Auburn, N. Y., and receive in return a card photograph of himself and a poem on "True Religion" by his wife.

Book Notices.

Parton's Life of Voltaire. Boston and New York: Houghton, Mifflin & Co.

We learn from Boston that the life of Voltaire by James Parton has been in type for a week or two past and may be expected to appear early in May. Considerable orders having been received from England, the publishers, Houghton, Mifflin & Co., have taken measures to secure a copyright in that country under recent rulings of British courts. The work will be in two volumes, octavo, of about 640 pages each, with portraits and other illustrations. Of all the men who hav contended for the rights of the human mind, Voltaire made the largest, the most skilful and most triumphant fight. He was one man against a most powerful combination of despot and priest. For sixty years he was the foremost of literary personages living, and used his talents for no object that was not noble and humane. His faults were those of the age in which he lived; his virtues were his own. Mr. Parton's work, the result of many years of steady and devoted labor, will, we believe, exhibit him in his true character, as the loyal and brilliantly gifted servant of truth and man.

Why I Do Not Believe. By Augustus Jacobson. Chicago: Belford, Clarke & Co.

We hav space for but a mere outline of this work. The author goes right into his subject without circumlocution. "Why I Do Not Believe" is written "to show the uncertainty 'of the things wherein' we hav been instructed;" and the uncertainty and unreliability of the Bible are plainly and tersely set forth. The author does not claim originality in his views; they are the opinions of the best philosophers and most learned scholars put into the language of plain people. Starting with the invitation of Paul to "come now and let us reason together," he goes on to giv his reasons why he is not a Christian. He tears the Pentateuch to pieces, and the New Testament fares badly at his hands. He shows Paul to hav been the real author of Christianity, and not Christ; that the gospels were not written by the original disciples of Jesus; that it is not the miracles that make the believers, but the believers who make the miracles, and that miracles and witches are impossible without blind faith. The teachings of Jesus are shown to be either plagiarisms or written after his death to fit his assumed character of messiah. The book contains many unanswerable arguments, and will be read with profit by all. Price, $1.25. Sold at this office.

Bible Inquirer; or, a key to Bible Investigation. Containing 148 propositions with references to the most plain and striking self-contradictions of the so-called inspired scriptures. Also 152 references to most marvelous occurrences. By A. Jacobson, Omaha, Neb.

This is a useful pamphlet, and is a regular index to the Bible so far as the passages indicated are concerned. It will prove a decided help to those who wish to "search the scriptures." Sold at this office. Price, 15 cents.

The Diet Cure. The Relations of Food and Drink to Health, Disease, and Cure. By T. L. Nichols, M.D., editor of the London *Herald of Health*. M. L. Holbrook & Co., New York.

The twenty-four chapters in this little book treat upon health, food, water, blood, the natural food of man, disease, prevention and cure; the question of quantity, the question of quality, principles of the diet cure, medical opinions on the diet cure; of diet in acute, scrofulous, and nervous diseases; the diet cure in obesity; vis medicatrix naturæ; the diet cure in various diseases; the water cure; waste of life; the life of the race; the population question, some practical illustrations; air and exercise; of psychic force; national health and wealth; personal advice.

The sensible method of treating and curing disease by diet instead of by the use of drugs is here given by an able writer, who thoroughly understands his business.

Bound in cloth. Price, 50 cents.

The Reign of Monopoly. By T. A. Bland, author of "Farming as a Profession," "Life of Benjamin F. Butler," etc. Washington: Rufus H. Darby.

The ten chapters are: 1. Origin and Nature of Monopoly, Despotism and Republicanism in Conflict, the American Banking System; 2. Land and Monopoly; 3. How Railroads are Built; 4. How Railroads should be Built; 5. How Gas Companies and Street Car Corporations Rob the People; 6. Cornering the Market; 7. The License Monopoly Considered and Condemned; 8. The Despotism of Professional Rings; 9. A Regular-Army Aristocracy; 10. Monopoly of Political Rights. The author treats these subjects in a clear, forcible manner. He fails not to convince the reader of the correctness of his views. Price, 25 cents. Sold at this office.

How we Fed the Baby to Make her Healthy and Happy: with Health Hints. By C. E. Page, M.D. 144 pages. Paper, 50 cents; cloth, 75 cents. Fowler & Wells, New York.

This little work is designed as an aid to mothers in getting over with the management of the little ones through the important period of infancy, and

help in the avoidance of many of the ills to which they are liable. It appears to be a very useful little work. The babes soon become grown people and take the place or those passing away, and their good management is of the highest importance.

English Tyranny and Irish Suffering. Dedicated to the Irish Land League of Memphis, Tenn. By Avery Merriwether, Esq., of that city.

This pamphlet of twenty-seven pages takes decided ground against despotism and oppression and in favor of Irish liberty. It is timely and ably written, and will repay perusal. Its closing words are, "A people must hav the right to rule themselvs as they wish—it matters not whether that people liv in a country called Ireland or Poland or Saxony or the Southern States of America.

An Inner View of the State Lunatic Asylum at Utica; or, How the Patients are Treated in the Model (?) Mad-house of New York. By Wm. L. Trull, an ex-patient. Published at Cohoes, N. Y.

This is a pamphlet of fifty-six pages, and givs rather an interesting account of seventeen days spent in the Insane Asylum at Taunton, Mass, and several months in the State Asylum, at Utica, N. Y. Many cases of cruelty and mistreatment are given. The insane are doubtless often treated with unnecessary harshness and cruelty.

Reforms Proposed in the Methods of Civil Practice and Procedure in the Courts of Illinois. Designed to Introduce greater Dispatch, Integrity, Skill, and Economy into the Administration of Civil Justice, and to Increase the Efficiency of the Courts and the Utility of the Bar, as Aids to the Business of the People. By Prof. Van Buren Denslow, LL.D. Victor F. Lawson & Co., Chicago.

Prof. Denslow is one of the clearest and ablest writers of our age, and those interested in needed law reform cannot help being interested in what he says in this little pamphlet.

Christianity from a Historical and Scientific Standpoint. By Wm. N. McLaren, attorney at law. Kansas City: Ramsey, Millett & Hudson.

This is an able and candid examination of the subject.

Price, 50 cents. Sold at this office.

Marriage, Paternity, and Home. Not "Cupid Yokes," but "Cupid's Shield." By Dr. A. B. Spinney, Detroit, Mich. 29 pages. Price, 25 cents.

This lecture of the genial doctor is an argument in favor of home and the purity of married life and against unbridled passion and lust. It contains many excellent suggestions, and should hav a wide reading.

The Relation of the Spiritual to the Magnetic Universe; The Law of Control. Two papers in the interest of spiritual science, and purporting to be at the dictation of the late Prof. M. Faraday, of England. Star Publishing Company, Springfield, Mass. Price, 10 cents.

These discussions on matter, spirit, organization, and life from a Spiritualistic point of view will interest many of our readers. The 24 pages contain a good deal for the money.

The Indications of Character, as Manifested in the General Shape of the Head and the Form of the Face. Illustrated. By H. S. Drayton, author of "Light in Dark Places," "Brain and Mind," etc. Fowler & Wells, New York.

This pamphlet of 48 pages givs a clear and intelligent description of character and talents to be judged of by the general contour of the head and face. It is very convenient for those who do not wish to incur the expense of larger works. Price, 15 cents.

How to Make the Poor Richer and the Rich Poorer, and bring the good time here, when it shall not be that the harder a man's hands are from producing the comforts of life the less likely he is to hav any of them around him. An essay by C. Orchardson, 208 East Ohio street, Chicago, Ill., and Spring Lake, Mich.

This pamphlet of 31 pages, is an earnest plea in favor of the toiling classes, and exposes the tyranny of capitalists, heavy merchants, and manufacturers. It discriminates against the rich and in favor of the poor, for the oppressed and against the oppressor.

Voting not Representation; A Demand for Definit Democracy and Political Evolution. By Alfred Cridge, San Francisco, Cal.

This pamphlet of 32 pages presents a radical view of that which pertains to the political institution of our country. The author has given much thought to the subject and presents his arguments in a strong, clear light.

We hav gotten up a neat catalog of sixty-four pages of our own publications, of English and American radical works, health and medical books, and a large list of miscellaneous works which we offer for sale. Those wishing a full catalog will please send for a copy. Sent free.

Mrs. H. S. Lake begins a course of lectures for the Robert Burns Liberal League at Assembly Buildings, corner of Tenth and Chestnut streets, Sunday evening, April 24th. Her address is 1441 North Eighth street, Philadelphia, Pa.

The "Mirror of Progress."

We hav omitted to mention the change of editor and publisher of this sprightly Liberal paper of Kansas City, and the return to its original name. It is now edited and published by Mrs. Judge Kukel (formerly Miss Mattie Hulett Parry) and Mr. David Eccles. The change is a good one. The management is now very able, and the paper in talent is behind no Liberal paper in the country. May success and prosperity attend it for many years to come.

Mrs. Colby and Mrs. Smith, having made a change in their Eastern program, will receive calls to lecture week evenings or to attend funerals at 123 West Eagle street, Buffalo, New York, where they are engaged by that champion of free thought, speech, and press, A. H. Frank, during the month of June, after which they will make their contemplated visit to New York and Boston.

Col. R. G. Ingersoll has for the past two weeks been lecturing in New England. On Sunday evening, the 24th, he is announced to deliver his new lecture, "Some Reasons Why," at Booth's Theater in this city. Of course the large house will be well packed.

Be it known to those who are at all interested in the matter that Anthony Comstock utterly failed in his attempt to gain admittance into the Masonic fraternity. When the matter was recently brought to a test he was effectually blackballed. That body clearly did not want a man with such a character as his to become one of them. For this they are entitled to the respect of the world.

The Eleventh Annual Convention of the American Labor Reform League meets in Science Hall, 141 Eighth street, New York, Sunday and Monday, May 1st and 2d. Three sessions daily. J. K. Ingalls, Stephen Pearl Andrews, Dr. C. S. Weeks, R. W. Hume, Wm. Rowe, H. B. Brown, E. H. Heywood, and other speakers are expected.

W. F. Jamieson is engaged in giving his fourth course of lectures at Mauston, Wis. April 19th, 20th, 21st, 22d, 23d, and 24th he gave a course of lectures at Salem, Ill. Address accordingly.

Mrs. Nettie Pease Fox, who has been speaking acceptably to an independent Liberal congregation at Moberly, Mo., has now accepted a call to Ottumwa, Iowa, where she will speak every Sunday. She will make engagements to lecture for Spiritualists and Liberalists week-day evenings. Address her, Ottumwa, Iowa.

The Tenth Annual Convention of the American Anti-Usury Society meets in Science Hall, N.Y., Monday, May 2d, at 10 A. M. Edward Palmer, Messrs. Howe, Ingalls, Heywood, Dr. Weeks, and others will speak.

Married.—April 4, 1881, at Piedra, Colorado, Mr. J. Allen Evans to Miss R. W. Little, formerly of New Albany, Ind. May happiness attend this couple through a lifetime of many happy years.

We hav several letters for Evangeline, but hav lost the address. Will Evangeline tell us where to send them?

Louisville Liberals—Proposal to Inject a little Life into Them.

To the Editor of The Truth Seeker, *Sir:* Louisville has 150,000 people, but not one flourishing Liberal society. As to Liberalism the place is as dead as Rome. There seems to be no unity nor any desire among a sufficient number to keep up any interest. With a view to seeing what can be done, I hav rented Banquet Hall, on Jefferson street, south side, near Third, and will commence a course of free lectures there on the 24th day of April, at 7:30 P.M. Please publish this, and urge the Liberals to attend. If I am afforded any kind of support the lectures will be continued as long as I hav strength, and I will try and make it the means of bringing other lecturers to Louisville.

Reuben Dailey.

Obituary.

Died at Benton, Arkansas, on the 19th of February, 1881, Mrs Olivia M. Carter, daughter of Francis Sheldon. Judge S. N. Elliott spoke at her funeral in a feeling manner, partly as follows:

Mrs. Olivia M. Carter was born in the state of Michigan on the 10th day of September, 1840. Her father immigrated in 1845, and settled in the state of Iowa, where she was married in March, 1862, from which place she accompanied her husband to the state of Oregon. At that time a journey across the plains was attended with many hazards because of hostil Indians; but she was possessed of fortitude adequate to the occasion. For weeks and months did they travel the tiresome plains, clamber rugged mountains and scale their snow-capped summits, during which the deceased was ever cheerful, hopeful, and confident, her eyes always to the front. Thus was she a strength to her husband. They remained in Oregon eight years, and to them was born three children, when Mr. Carter and family returned and settled in Joplin, Missouri, where was born their youngest child.

Though the deceased has been with us but a short time, she was endeared to all in the circle of her acquaintance; disingenuous, cheerful, intellectual, and warm-hearted, whom to know was to love.

With a clear conception of the duties incident to the various relations of life, she moved straightforward to their discharge, nor did she neglect them in idle quest of the beginnings of time and matter, or traveling to the verge of space, nor curious to reach her tiny hand to draw aside the impenetrable veil of the future. Recognizing the fact that the human mind in its powers are finite, she grappled not with *infinitudes*, and said,

> "Know thyself; presume not God to scan;
> The proper study of mankind is man."

She believed that virtue was and is the handmaid of intelligence, that the moral and intellectual kept apace, that ignorance led to the infraction of law, that violated law was sin, and that misery and woe were consequences which unavoidably followed. She believed the same destiny awaited the whole human family, and hence her love was co-extensiv with her race.

When alive, home was her heaven, where is erected in the love of her family a monument enduring as life. The good of life endureth all along the ages of time.

Our sister died serenely and without fear, her last words being, "My son, be a good boy; mamma must now die."

[*From the London Republican.*]

A Friendly Notice.

An Infidel Abroad. By D. M. Bennett, editor of The Truth Seeker. New York: Liberal and Scientific Publishing House, 141 Eighth street.

We hav already in these columns made our readers acquainted with the noble struggle for freedom of publication that was made in America by Mr. D. M. Bennett, and which resulted in a severe term of imprisonment for that gentleman. After being released from Albany Penitentiary, Mr. Bennett was sent by a large number of American Freethinkers as their delegate to the Brussels Conference. By this means a ten weeks' tour in Europe was made possible, and Mr. Bennett made up for his enforced retirement by a general ramble over Europe. As the editor of The Truth Seeker it was but natural that he should think of his paper, and write letters for publication in its pages. This he did, pretty voluminously, and the series of letters are now reprinted in a large volume, under the title given above.

In noticing this book, we do not intend to place upon record a mere "puff." While we cordially admit the very great interest that its pages contain, we are in duty bound to take heed of the serious faults which, as a matter of fact, are due to the want of that revision which, as the author states in his preface, he was unable to giv to the letters when made up into a permanent form. These, however, are mere matters of detail, concerning the spelling of words and proper sequences of sentences.

A plain American citizen, he views European matters in a light that cannot fail to interest. Thus we continually find a happy criticism, a genial remark, or a good-humored joke on things that association has caused us to estimate at more than their proper value. If it be an advantage to see ourselvs as others see us, we should wish to hav the advantage of Mr. Bennett's observation as recorded in this book.

"An Infidel Abroad" is, in parts, very amusing, more especially where, at Rome, the traveler found himself under the necessity of negotiating the hiring of some apartments, without being able to speak a word of Italian, while the other high-contracting party, of course, could not speak a word of English. The writer's account of this delectable interview is colored with the racy humor of the Yankee.

Freethinkers will find much to interest them in the accounts given by Mr. Bennett of his experiences at the Brussels Congress, and at London, when a testimonial was presented to him by the National Secular Society. Mr. Bennett appears to have been deeply touched by the sympathy and friendliness exhibited toward him by the Secularists of this country. "It filled me," he writes, "with the deepest sense of gratitude that such excellent friends had so kindly recognized me, heartily extending to me the right hand of fellowship."

The thick volume of 850 pages has not, of course, been adequately reviewed in the brief space at our disposal. But we have endeavored to indicate its merits as well as its defects, and can only express our hearty satisfaction at being able to renew, through the medium of this book, our friendly intercourse with the author.

Communications.

Anniversary of Modern Spiritualism.

To the Editor of The Truth Seeker, *Sir*: Thinking a brief report of the Thirty-third Anniversary of Modern Spiritualism might be of interest to some of your readers, I send the following:

Exercises were held in Weisgerber's Hall, which is a neat, cheerful, and pleasing room, good size, tastefully frescoed, walls hung with charts, appropriate mottoes, and engravings.

Address of welcome, by Thomas Lees, was apropos. He spoke of the pleasing reminiscences of former anniversaries of the "Rochester rappings" from the time of the first anniversary down to the present; augured the present one would be no exception in interest and results; that many who had formerly been present had gone North, South, East, and West, while others had gone where "the dead liv on, never more to die." Were he clairvoyantly gifted, doubtless he could see present the faces of those whom we mourn as absent. Paid tribute to James Lawrence, through whose mediumship the wish was first expressed to hold anniversary exercises commemorativ of the "raps," and hoped "unity and diversity" would be the motto; made special mention of the medical law now pending in the Ohio Legislature, entitled "An act to prevent the irregular practice of medicin and surgery within the state," as this law is aimed as a death-blow to healing mediums.

Then followed remarks by Dr. Underhill, of Akron, Ohio, and others whose names we failed to learn.

In the afternoon E. B. Williams, Esq., of Fremont, O., favored, with an eloquent and able address upon the live issues of Spiritualism. Would that your space allowed its entire presentation! Will only note a few of the salient points. He said, "In looking over the audience, I see but few familiar faces, yet there comes back a warmth of feeling, a glow of friendship, a feeling of soul touching soul peculiar to these meetings, that warms the icy formality between strangers into warm and sympathetic bonds of friendship." He contrasted this strife-allaying atmosphere, these truth-loving people, with the fogs and bruises in the buffets and tosses of the great masses of human icebergs on the restless Arctics of existence.

Leaving the harmonies of the religion he passed to the practical, noted how the rank and file of Spiritualism are fast filling up and its establishment assured, time only being required to seat it permanently mistress on the throne of reason; indicated existing conditions demanding reform, the necessity for change in our institutions that are responsible for these conditions, the needy poor, the languishing sick, outcast girls, the rejected and scorned prisons, asylums, and poorhouses. Reforms are needed in these conditions and institutions. Custom has rendered us well-nigh dumb and unfeeling. It shows how derision, ostracism, and vituperation impel to silence, although conscious of appalling wrongs. Occasionally a Henry C. Wright, a William Lloyd Garrison, a Parker Pillsbury, an Annie Besant, or a Thomas Paine emerges from the level of submission and with no uncertain meaning attacks these evils that are fettering human progress. Nor should we allow threatened sentences of shallow society to deter; that whatever we get that is ours to keep we must earn. What a splendid thing when everybody is busied with useful occupation! Among the means of reform, fill offices with good men, honest and capable, who have the brain and the will to do what is asked of them, men who will rise above party and work for humanity. In electing legislatures, instead of politicians in whom the last spark of truth and honor has long since been smothered out, select men whose views are large and practical, who know what the wants of the people are, and hav the courage to introduce, help sustain, and pass measures adapted for the general good. Legislation for the obscure mechanic, laborer, and tiller of the soil is most needed to lessen crime by decreasing necessities tending to the production thereof, as also enact laws to restrain the rich and protect the poor, and to break party lines and support the fittest person. He spoke of the mockery of capital punishment and said the very poorest use you can possibly put a man to is to kill him. Infamous law! Wipe it out! Cultivate purity as revealed through nature, and discard the false standard shallow society inculcates.

At the conclusion of Mr. Williams's address, Messrs. Moses Hull, of Boston, and Hudson Tuttle, of Berlin Hights, addressed the audience briefly, the former concurring with Mr. Williams as to these reform measures being the labor of the Spiritualist, the latter inclining more to the dissemination of the harmonial philosophy and phenomena.

In the evening followed the grand Lyceum exhibition, which was a great success, the fine program being excellently rendered and the music especially pleasing.

Thursday morning Hudson Tuttle, the writer, delivered the anniversary address, which was chock full of choice thoughts. It was not oratorical, but still greatly interesting. In substance he said: Spiritualism is old as humanity, but, as the time, has developed fitted conditions. Thirty-three years ago the Spiritualists laid their cables, established rapport between the invisible and tangible worlds, and they will retire at the bidding of no one. They hav come to stay. The advent was ushered in and gained the public ear by what is known as the "Rochester rappings." He referred to the investigations, the persecutions inflicted upon those young-girl mediums by the excited populace who were too prejudiced to accept the reports of committees chosen by themselvs, how the interposition of the police rescued them from the mob, who were as cruel and bloodthirsty in spirit and interest as those who hung and burned Salem witches, who were only mediums of their time. He cited the cruelties of the priests and popes vented upon the beautiful and gifted Hypatia, how she was seized in her temple when engaged in teaching philosophy to the wise men of her time, her person outraged, and then her palpitating form dragged through the street until dead.

Priest and church hav ever sought to crush out truth by killing its advocates and burning their writings. (In modern times they imprison under the rulings of Comstock law and heavily fine.) Orthodoxy for eighteen hundred years has failed to prove immortality. Spiritualism has demonstrated the truth that there is no death but transition. The church above others should be Spiritualist, for the Bible is a record of spiritual phenomena. Organization is most clamored for by those who seek fat places and honorary positions. Protestantism tends to disintegration, as shown by the hundreds of factions. Spiritualism, the full expression of the spirit of the age, its aim a high morality, political reforms demanded, its blessed assurance to those who accept its philosophy. The address was earnest, logical, convincing.

In the afternoon Mrs. Colby gave one of her earnest, powerful, pleasing addresses. Her earnestness is intense, ideas clear, forcible, scope far-reaching, subject matter practical, deals with living issues. She said she would giv more to see a person twenty-five who had never practiced deception and fraud than to see all the gods, devils, or angels Christianity had ever invented; instanced how the church pays a reward for vice, as witnessed in its dealings with Prof. Swing, Dr. Thomas, and H. W. Beecher—the first two were accused of heresy, their moral purity unquestioned, still were denounced for entertaining heretical views; the Plymouth pastor was in the minds of forty-five out of fifty believed to hav been infidel to marital vows. Still he was retained in the pulpit and his salary raised from $10,000 to $20,000. How many clergymen would not commit adultery for such a bribe? Referring to the cruelties and death of Joan d' Arc, she cited how the church and priest committed the dark deed at which the inured soldiery shrank from the committal. No crime or deed has been too dark or bloody for the church when its aggrandizment and furtherance were to be accomplished. She said Spiritualism had shaken theology, shipped off gods, demons, closed the gates of hell, and set humanity free.

Mrs. Emma Tuttle rendered the poem "Dave's Hollyhocks," very effectivly.

Moses Hull, in his address on "The Ministry of Angels," was just immense. His high oratory took the audience captiv. He is very pleasing, powerful, dramatic.

Space forbids further mention. With this suggestion we hav done: Let Liberals of all shades see to it that such workers as Moses Hull, and Mrs Colby are kept in the field, that Bro. Bennett's hands are upheld by the supply of the needful. Let all who can respond to the appeal of T. C. Leland for the National Liberal League. Grace L. Parkhurst.

Hammond and the Infidels.

To the Editor of The Truth Seeker, *Sir*: Mr. Allen Pringle, of Selby, Ont., wishes to know whether the following statement recently made by the revivalist Hammond in Toronto is true:

"When in Washington he had extended an invitation to the president of the Infidel Association there. The invitation had been accepted, and the result was that the Washington association had been broken up, the secretary being now engaged in Christian work. The name of that secretary was P. C. Cheeks, and he hoped if there was an Infidel present who doubted what he said that he would write to Washington and inquire for himself if what he said was not true."

Before Mr. Hammond came to Washington in 1877 there was a Philosophical Club which held public meetings every Sunday afternoon. The president of that club was B. D. Peck, a government clerk. He had been a preacher in Maine, had never renounced Christianity, and while yet president of the club received and afterward accepted a call from a Baptist church in Rhode Island. But in accepting the pastorate I understand he declined to be catechized. He continued preaching there some time, and is now, I am told, the pastor of an independent Baptist society in New York city.

Mr. Cheeks took part in the discussions of the club occasionally. He had been educated for the priesthood, but had renounced Catholicism and become a Methodist preacher. But in 1872 or 3, when I first met him, he had become a decided skeptic and so continued until he got reconverted under Hammond. Soon after his last conversion he got a government office, and though he is out now, he is still a professing Christian and a Congregationalist.

Dr. E. V. Wright, one of the two persons who started the Philosophical Club, says that Mr. Cheeks was never its secretary. He also says (and I am very sure it is true) that the club was not broken up, nor was its attendance diminished during Hammond's preaching, but that it continued to flourish after the preacher's departure, and did not adjourn until the coming on of hot weather. And in regard to the alleged invitation by Hammond, he says that a committee of the club waited upon the preacher, but failed to get him to agree to any terms. Perhaps the Rev. Mr. Peck, now in New York, could giv more definit information on this point. But I am safe in saying that Hammond did not break up the club.

I well remember that James A. Garfield, after promising to deliver an address before the club, disappointed the audience and excused himself by saying that he heard it was an Infidel association. We hav had a series of similar clubs in Washington for many years, and there is one now flourishing finely called the "Thought Exchange," which meets every Sunday evening. None of them are called Infidel associations except by way of reproach, and they are always attended by Christians. Nevertheless I think Mr. Garfield was prudent in not appearing before the Philosopical Club, even though its president was a Liberal water-cure Christian like himself, for a single attendance might hav cost Mr. Garfield the presidency. A successful politician is always politic.

I myself attended the club sometimes, and though I may not hav done so till the last, I am sure that the statement of Mr. Hammond about its breaking up is false. W. H. Burr.

Washington, D. C., April 8, 1881.

A Vacation Trip.

To the Editor of The Truth Seeker, *Sir*: The devil, it is said, never takes a vacation, and that is what makes him the devil. It is enough to make any one a devil not to hav any rest, any absolute repose. If the devil took a vacation he would probably behave a great deal better. Even ministers are improved by their summer frolics; much of the devil is taken out of their sermons and sweet mother nature has a chance.

So we took our vacation and shook the devil of care to the winds. We wanted quiet so we went to Boston, where the universe moves on in a very orderly and cultivated manner. On our way we stopped at Worcester, Mass., where the golden wedding bells were ringing and filled the April air with melody. Then we went to the "Hub" and found Chainey in the midst of his "revival," more wonderful than anything that Beecher or Talmage hav been able to manufacture; and this has not been manufactured, but is a fresh, spontaneous movement like the bursting of a fountain from the earth. It is what Liberalism has long been waiting for and the prophet and poet has come born of suffering and wide experience. The fire of Methodism and the culture of Unitarianism are blended in the Iconoclast, who tears down that he may build. It is really a Mecca for the thirsting Liberal. Paine Hall crowded to its utmost capacity, while the splendid eloquence of the speaker holds them like a strain of surpassing music. Surely no one is more capable of voicing the infinit hopes and longings of Liberalism than Chainey. He speaks with the passion of an intense soul. His subject was "The Lights and Shades of Liberalism." He painted the shades with a skilful and impartial hand and furnished a background upon which to throw the glowing lights of the future. He showed that the faults of Liberalism are merely on the surface and are the outcome of orthodox training. Liberalism is that to which all that is best and brightest in the world is now contributing. It is the result of liberty and knowledge. The orator unfolded this grand theme with blended wit and wisdom. The applause was frequent, and ripples of laughter broke forth as some keen stroke of humor flashed the thought like a sword in the heart of error. There was no monotony in the discourse; it gave an infinitly diversified view of the subject matter.

One might cry out, this was enough for one Sunday—in the city of Puritans—but fate was richer than our wildest hopes had painted. There was a conjunction on this memorable occasion of two planets, Jupiter and Mars. R. G. Ingersoll and his wife were present, and were greeted with thunders of applause as they quietly and modestly took their seats in the rear of the congregation. When called upon for a speech by Mr. Seaver after the lecture of the day Ingersoll cordially responded, and for a quarter of an hour gave us marvelous pictures of the good time coming as they came teeming from his capacious brain, with discourse that went before and after and glorified what was with the promis of what will be. He showed that his whole soul quivered

with a love of freedom and that he was in sympathy with every effort to free the human mind from slavery and death. That Sunday afternoon will long be remembered. It struck the keynote of a mighty and magnificent future.

Yet this was not all, for in the evening Boston theater was crowded with several thousand people to listen to the "reason why" Mr. Ingersoll was not an orthodox Christian. The lecture was one of the most masterly ever delivered by that fearless orator. To hear Mr. Ingersoll is like listening to Gerster or seeing Salvini. There is the supremacy of art and the fire of nature. We are moved and thrilled as by the motion of the sea. Ingersoll is simply genius. We can never tire of his extraordinary eloquence. His discourse was packed with logic and was ablaze with wit and humor, and there was a grim earnestness in it hardly discoverable before in Mr. Ingersoll.

Now and then the thunderbolts of wrath descended, as if he himself had felt the hot iron of oppression. I think that Mr. Ingersoll never before so fully voiced the tremendous indignation of humanity against orthodoxy as a devil indeed, to be crushed and buried utterly out of sight. Hitherto he has wielded the sword of Saladin, but now he struck with the hammer of Thor. Hitherto he has seemed to play with orthodoxy as a serpent whose fangs hav been extracted, but now he seemed to grapple with it as a deadly monster that must be exterminated. As Mr. Bartol said, one would almost leap from his seat to hear some of his bursts of oratory, as when he thundered forth with the grand energy of a Titan that he had rather be annihilated than to sit at the right hand of God or to be God, while any human being was suffering at his expense. Mr. Ingersoll condemned, as every sensible man ought to condemn, both the Old and the New Testaments for the hideous doctrins they teach as infallibly inspired oracles. The New Testament is worse than the Old, for while the Old justifies slavery, polygamy, and wars of extermination, it is silent concerning the future period. Only when we come to the New Testament is the veil torn aside and the horrible dogma of eternal punishment proclaimed.

The services which Mr. Ingersoll is rendering to the cause of freedom are inestimable. He stands at a turning-point in human history. He strikes at the evils of the past that will not die except we stab them to the heart.

Besides Chainey and Ingersoll, we hav seen Bell and Seaver and Mendum and Verity and Wright, and they hav added to the riches of the view. We even ventured into what seemed to us the cold glitter of the *Free Religious Index*, and it greeted us with genuin human warmth. I guess it has a heart after all, in spite of its intellectual severity.

Yes, the world is moving. That is what our vacation is telling us, and it is saving us from the devil of despair. We hav been playing for a few days with all the carelessness of a child, yet in the midst of our playing we hav gathered the sublimest wisdom. Chainey said in his Sunday's discourse, "Never was my heart so light as now;" and we say the same.

Mr. Chainey's *Infidel Pulpit* is on the high road to success. He has already a thousand subscribers, and they are increasing at the rate of twenty and thirty a day. His parish now extends all over the United States. He ought to hav a million subscribers. Every Liberal should take a copy. The terms are extremely cheap. Only think, fifty-two lectures for one dollar—lectures full of the best and noblest thought of the day. Keep the ball a-rolling. Don't giv up THE TRUTH SEEKER, but just tack on to THE TRUTH SEEKER the *Infidel Pulpit*.

So much for our vacation. We feel twice as big as when we set out. We have carried Aladdin's lamp along, and endless treasures hav been revealed.

SAMUEL P. PUTNAM.

Linesville Liberal League.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*
The course of Liberalism in Linesville, Pa., is onward. The late Paine celebration did much to advertise Liberal principles, and with many to understand Liberalism is to become interested in and take hold of it.

Moses Hull has been induced to locate here, for a year at least, and speak to us three times each month —once, on Saturday evening before the second Sunday, on things pertaining to political economy; twice on the second Sunday, forenoon on Spiritualism, evening on Liberalism. Mr. Hull is an eloquent speaker. He interests the people, consequently the audiences are large.

On Sunday, April 4, we held our annual meeting to elect officers. The officers elected were: President, S. C. Thayer; Secretary, P. M. Thayer; Treasurer, James Wallace; Board of Councilors, Mrs. Jas. Wallace, Mr. C. B. Brooks, Mrs. Isaac Ladner, Mrs. C. Butler.

The Liberal League enters upon its fifth year under very favorable circumstances, and we hope to accomplish much. We are looking for the time when priests, Comstocks, kings, lords, and all other religious and political oppressors will cease to rule nations; when it will not be considered a crime to doubt any and all things, either religious or political, that do not commend themselvs to our reason; when we will look to past history, not to make our laws by, but to learn where we can improve on all laws and customs that hav a tendency to oppress the people; when we will weigh our present laws by the amount of good or evil that accompany them; when people will learn when they are oppressed to look to the proper cause; when they will learn that as a rule increase of crime indicates corrupt government; that a righteous government makes a righteous people; and, finally, when all people will learn that happiness is the ultimate of each and all, and to make others happy is the only true way to become unselfishly happy ourselvs.

Hoping we may continue true to the cause of Liberalism, I remain, Respectfully yours,

P. M. THAYER, Sec.

Jupiter and Pike's Peak.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*
In your issue of Feb. 26th is a statement from Ira T. Scott, of Denver, Col., taking exceptions to my article in THE TRUTH SEEKER of Jan. 29th, stating that Pike's Peak had burst forth in volcanic flames, etc. In order to set myself right before your many truth-loving readers, and that facts may be known in regard to the volcanic nature of this mountain, will you do me the justice and kindness to publish the following condensed article found in the Rochester, N. Y., *American Rural Home* of Feb. 26th, and credited to the *Colorado Springs Gazette?* A similar statement I saw several weeks ago.

PIKE'S PEAK A VOLCANO.

Conclusiv evidence that a volcano does exist, and not very far from Colorado Springs, has recently been furnished us by Sergeant O'Keefe of the Signal Service. The first knowledge that was given us of this peculiar and newly-discovered phenomenon was reported last Saturday afternoon, and since that time a *Gazette* reporter under the guidance of Sergeant O'Keefe visited the scene of what proved to be one of the most wonderful discoveries ever brought to light in this mountain region. Nearly all the citizens of Colorado Springs hav seen or read of the crater which is located near the summit and just west of the Peak. It has always been conceded by scientists that this same crater had in times gone by been the scene of a terrible eruption, as particles of lava had been discovered in the crevices of the rocks adjoining it. Those who hav investigated more closely the various formations which are peculiar to volcanic mountains generally hav affirmed that there are plenty of evidences to show plainly that Pike's Peak crater has in its center a circular or cup-like opening through which lava has certainly been emitted. It was on the night of Oct. 29th last that the crater displayed signs of volcanic activity.

Sergeant O'Keefe was aroused from his slumbers by a dreary, doleful sound which apparently emanated from beneath the signal station. His first convictions were that it was an earthquake, but this impression was soon dispelled by the fact that the sound still continued without the signs of a jar. He concluded to investigate the cause of this mysterious sound, and, in company with his assistant, F. L. Jones, dressed himself and started. They had barely stepped over the doorsill when a bright flash, at first thought to be lightning, surmounted the summit of the peak. It was only of a second's duration, and the peak was again clothed in darkness. From this time on the sound heretofore described seemed to decrease until the usual quiet of the solemn mountain-peak was again restored.

The following day Sergeant O'Keefe visited the crater, feeling confident that the sound heard on the night previous had emanated from that source. What was his surprise on looking down into the crater to discover vapor curling up from the cup-like enclosure. This discovery only prompted him to further continue his researches, and after two hours' laborious climbing he found himself standing within about 200 yards of the crater chimney. The heat, even at this distance, was very oppressiv, and the ground about him was covered with ashes and lava. O'Keefe was lost in astonishment. The snow for half a mile from the crater had entirely disappeared. This was all the more remarkable as it had upon the previous day been several feet in depth. The Sergeant was very much astonished at the remarkable discovery thus brought to light, but he was not deceived by the calm. He was convinced that the absolute repose then manifested would be of short duration. Since Oct. 29th but one eruption has occurred, and that was on the night of Nov. 7th, and was similar to the previous one, but more violent. He happened to be on the roof of the signal station on this occasion, and he portrays the majesty of the scene as the grandest he ever witnessed, not excepting that of Vesuvius, seen by him in 1862. The eruption began with a tremendous burst, which shook Pike's Peak to its very foundation, hurling into the air dense clouds of ashes and lava.

These explosions succeeded each other with rapidity and increased violence for about one hour, when the volcauo seemed to enter into a profound sleep. During the eruption the clouds were grandly illuminated by the reflection of the glowing lava in the crater, giving the scene the appearance of a vast conflagration. This will account for the peculiar light which had been noticed by the sheep-herders on the plains east of this city. Sergeant O'Keefe informs us that the flow of lava tends towards Ruxton's Creek, whence the water for the supply of the city is procured, and there is no doubt that the hot lava will, if it reaches the creek, so heat and foul it that it will be spoiled for drinking purposes. It is evident the eruption has but just begun, and should it continue any great length of time Colorado Springs may meet the fate of Herculaneum and Pompeii. The flow of lava has already extended three miles from the crater, and only two eruptions hav taken place.

This, Mr. Editor, is the authority for my statements in regard to Pike's Peak, and it seems to be truthful. I do not believe it to be a *canard*. If true, as I think it is, it shows how long neighbors may occupy this vicinage and not know each other. Also that Mr. Scott is mistaken as to the volcanic nature of the Peak. He thinks I am equally in error in regard to Prof. Tice's weather forecasts, etc., but says, "It must be admitted that some of Prof. Tice's predictions prove true, but far less, I think, than those of Prof. Richard Mansill, of Rock Island, Ill., whose theory is that the disturbing influence of the perihelion and aphelion passages of the planets, and the longitudinal conjunction of these bodies, is the true natural base and cause of our worst meteoric agitations." Prof. Mansill may hav some valuable ideas on atmospheric perturbations, cyclones, earthquakes, etc. If he discovered those laws fifteen years ago, then he reached the same results in the same year Prof. Tice did. If since that time, Prof. Tice must carry the palm. For our friend Scott says Prof. Mansill's theory demands that the "disturbing influences" of the planets occur at perihelion and aphelion, and "longitudinal conjunction." This is precisely Prof. Tice's theory, and I so stated in my article in THE TRUTH SEEKER of Jan. 29th. I wish to be brief, Mr. Editor, but to be understood a short explanation seems needful, if you will bear with me. Every circle or orbit of a planet is divided into 360°—at 80 is "perihelion," at 260 is "aphelion," and at 170° and 350° are the lines of "longitudinal conjunction," or heliocentric longitude. These are the storm points as designated by Prof. Tice in all his weather forecasts. I appeal to his almanacs for every month in each year for the truth of the statement. Old Jupiter plays a large part in seismic and volcanic forces. Now our friend Scott has been misled by the *verbiage* of Prof. Mansill. The laws are identical, and I think Prof. Tice is entitled to priority of discovery. Mr. Scott says Prof. Tice's predictions are "far less true than Prof. Mansill's." Now really, if the laws and principles are the same, why cannot Tice predict as accurately as Mansill? Is he deficient in astronomical knowledge and observation? I would like to find his equal. Every storm of Michigan for the last three years has been on the day assigned by Prof. Tice. I hope all will examin this grand subject. It will pay them. If friend Scott will send me any work by Prof. Mansill I will reciprocate the favor. Truth against the world. Mt. Baker is the volcano instead of Mt. Walker.

Yours astronomically, D. HIGBIE, M. D.

Letter from Parker Pillsbury.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*
I hav just closed a little lecture engagement of three weeks (three Lord's days), in this Capernaum of Spiritualism.

You see I do not forget my old Sunday-school lessons. We were told "according as are your religious privileges and opportunities so will be your guilt and condemnation, unless you improve them!"

And the lesson was nailed down with this regular Bible double-ten, namely, "And thou, Capernaum, which art exalted unto heaven, shalt be thrust down to hell!"

Rochester was the Bethlehem, was it not, where the messiah of Spiritualism was born. And many, many mighty works hav been done there in the name of Spiritualism, during all its thirty years and more. All its chiefest apostles and evangelists hav wrought there, much and well. Mrs. Fannie Allyn and Mrs. Amelia Colby with Mrs. Smith, her accomplished musical attendant, hav done good service there from the first of October to last of February statedly. But I fear the harvests hav not been, cannot be at all commensurate with the seed they hav sown. My mission was independent of any association, but wholly in the interest of Spiritualism and the Liberal philosophy. The best hall I could procure with the means at my command was close down to the railway station, where the shriek of locomotivs knows no Sunday, no cessation; and up three long flights of stairs at that.

Mrs. Allyn and Mrs. Colby had a comfortable hall, but it is no longer available for lecturing purposes. So the Spiritualists will hav to seek other quarters, never yet having tabernacle or temple of their own.

My faith in Spiritualism, its philosophy, phenomena and leading principles, cannot be shaken. But it is not confirmed nor strengthened by any activities or interest I witness among societies of Spiritualists, except in some rare instances, and those where more than mere Spiritualism, as a sect or formula, is taught and inculcated. And I hav been told that Mrs. Allyn and Mrs. Colby hav forfeited the favor of some Spiritualist associations by endeavoring to make their faith and works include all the great interests, necessities, and responsibilities of man and womankind, instead of keeping to trance, table-tippings, materializations, and other mere Spiritual phenomena. I hope we shall not languish, like the churches, till some Moody and Sankey will hav to be raised up to wake us to life and action, and put breath and "soul beneath our ribs of death."

My letter is already long enough. But the Cleveland *Leader* of to-day contains the following letter, written by "a learned Congregational clergyman of New Hampshire," too good to be lost. And I should like to hav it embalmed in your constantly crowded and widely read columns. It proves the evangelical stomach pretty strong when it can, at a strain even,

take down a Campbell as easily as a gnat, when the interests of the church are to be promoted. And a Campbellist President may prove the safety as well as the seed of the national religious faith.

Rochester, N. Y. PARKER PILLSBURY.

THE LETTER.

"Many thanks for the Cleveland *Leader* containing the creed of the Campbellite church, which I hav read with much interest. It is rather more orthodox, as we Congregationalists see, than I had supposed, from what I had learned in Kentucky, when traveling there more than forty years ago in service of the American Missionary Society. I had supposed, from all I could learn of the creed of the denomination, that their religion consisted pretty much in immersion in the name of the trinity; any one doing so came out of the water a Christian, irrespectiv of previous character. To illustrate, a lady in one of the Kentucky towns told me there had just been in her neighborhood a Campbellite baptism. It was winter. A candidate for the rite approaching the stream, finding its cages ice-bound, drew back, swearing he would not be baptized until it was warmer. We of the old Puritan faith and order do not deem a state of mind that will allow swearing in the very act of professional consecration to God indicativ of a moral state of the heart suitable for a public profession of religion. But this was probably an extreme case. On the whole, I sympathize with most of the views expressed and the spirit with which they are uttered; modest, careful, scriptural, and sincere. If such be the religious creed of our candidate for the Presidency, to be inaugurated in a few days, we may hope for an administration, so far as our President may control it, that, with God's blessing, may result in good to our already great, and destined to be vastly greater, country in population, progress, wealth, and influence."

Letters from Friends.

GRAND LEDGE, MICH., April 6, 1881.

DEAR FRIEND BENNETT: Inclosed please find $3 for the dear TRUTH SEEKER. Put my name down for $5 on the list for the trip round the world. I am, dear sir, Yours for truth, LAURA POLHEMUS.

NASBY, Mo., April 8, 1881.

DEAR BROTHER: Inclosed find amount for one year, $3. Please continue from expiration of trial subscription. I like your paper, and it's just what is needed in this age. Superstition is the worst monster on earth to fight, but such blows as you deal will fetch him before another savior is needed. Go ahead. I am with you round the world. H. B. MILKS.

LEMARS, IOWA, Feb. 23, 1881.

FRIEND BENNETT: Count me in for $5 for the trip round the world. L. W. SIBLEY.

MILWAUKEE, WIS., April 10, 1881.

MR. D. M. BENNETT: Count me in for the round-the-world trip. G. LUCK.

COLON, MICH., Feb. 14, 1881.

FRIEND BENNETT: I hav read with great interest the letters of an Infidel abroad, and at the first intimation of his making a journey round the world I determined that I would be one of the contributors to that fund, but I hav neglected until now to say so. Put me down for $5 on demand. A. J. KINNE, M.D.

PLATTSBURGH, N.Y., Feb. 19, 1881.

DEAR BENNETT: Put me down for $5 worth of your trip round the world, and call on me whenever you want it. Go by all means. W. L. WEVER.

LINDSAY, ONT., Feb. 14, 1881.

MR. EDITOR: You may put me down for $5 toward paying for your trip round the world. If you undertake the journey I shall consider the money well invested.

Yours, THOMAS FEE.

BRUNSWICK, Mo., March 26, 1881.

MR. EDITOR: Inclosed please find money order for $5 for your trip round the world if you go, and if you don't go please giv me credit for the same. It will be all right any way. WM. TYLER.

EUREKA, CAL., Feb. 14, 1881.

MR. EDITOR: You may put me down for $5 for your trip around the world. MRS. W. A. CORY.

DETROIT, MICH., Feb. 19, 1881.

MR. D. M. BENNETT: If you start on your trip round the world set me down for $5.

With many hopes that you will get back safe, I am, Yours truly, WM. PENFIELD.

LEONARD, NEB., Feb. 19, 1881.

MR. D. M. BENNETT: We hav been very much pleased with your letters from Europe, and hope you will get enough of the needful to send you on the grand tour of the globe. You can put us down for $5.

Best wishes, PETER and JANE GULICK.

SAN JOSE, CAL., February 13, 1881.

MR. D. M. BENNETT: Put me down for $5 toward the trip around the world. As soon as I can spare the money I wish to get some more Liberal books. I stand firm for THE TRUTH SEEKER, the Liberal cause, and our brave brother and hero, D. M. Bennett.

P. H. SCHWARTZ.

QUINCY, ILL., April 3, 1881.

MR. EDITOR: You may count on me for five dollars for the trip round the world. I will remit the amount when called upon. I do not like the idea of taking you away from THE TRUTH SEEKER sanctum; but still it may turn out all right—at least I hope so. With best wishes for you and yours, and the cause which you so nobly defend, I remain,

Yours truly, FRANK H. SHERWOOD.

PHILADELPHIA, PA., April 6, 1881.

FRIEND BENNETT: Inclosed find check for $8 for the paper and repairing Thomas Paine's monument. I will subscribe $5 for the trip around the world.

Respectfully, J. O. BENTLEY.

PAOLA, KAN., Feb. 14, 1881.

MR. EDITOR: Set me down for $5 for your trip around the world. Respectfully yours,

DR. W. WALTERS.

CHAPMAN, KANSAS, April 4, 1881.

MR. D. M. BENNETT: Inclosed please find $8—$3 for THE TRUTH SEEKER for the balance of this year, and $5 for the trip around the world. Money is quite a scarce commodity with me. I hav two reasons for subscribing to the trip. One is, I feel certain of getting the worth of my money; the other reason is, the books will be the cause of doing so much for humanity, so I feel in duty bound to help the good cause along. If this trip should drop through I will take books to the amount invested. I hav been trying to get more subscribers to THE TRUTH SEEKER, but hav not succeeded. Your friend,

JOHN. T. LAKIN.

WAUKEE, IOWA, April 8, 1881.

MR. EDITOR: By the tab on my paper I see that I am behind on subscription. I will pay up. I do not want to do without it.

I commenced taking THE TRUTH SEEKER when it first started at fifty cents per year. Several times since its size and price hav been increased, which I regretted at each time, but afterward was more than satisfied.

If you conclude to make the trip round the world let me know and I'll try to furnish a few dollars. Would like to hav you stay with THE TRUTH SEEKER.

A. L. GRINNELL.

HORNITOS, CAL., March 11, 1881.

MR. EDITOR: My $5 for your trip around the world will be forwarded when notified that you will take the trip. I hope you will take some younger person with you to take care of you in case of sickness or accident. With best wishes for your success in everything you may undertake, I remain

Very truly yours, R. W. BARCROFT.

GREAT VALLEY, April 10, 1881.

MR. EDITOR: I see by the little tab on my paper that April 15th draweth near, after which time I shall be your debtor should you continue sending to my address the good old TRUTH SEEKER, which in my case has become a staple article and of great necessity. The thought of its deprivation is not a thing to be tolerated for a moment, now that I hav passed by a year or two of the zenith of my noon-day, and am on the side of life that tends toward the setting sun, hence will need to supply the wasting forces with strong meat seasoned with the viands of common sense and demonstrable facts, or at least not afraid to stand the test of the critic's eye or scalper's knife. Hence it behooves me, in order to get a supply of the above-mentioned articles, to inclose in this sheet three dollars to pay the doctor who not only applies the "Wilsonia" garments, for the eradication of all the impurities of the physical body, but givs at the same time and at all times a never-failing specific for all mental derangements of the mind caused by that little imbecil creature, faith. What for? Why, to believe what reason would reject of course, and then to deceive yourself into the idea that you hav met with a second birth—a more truthful name would be a "second death." Faith will do only for Christians and infants—the former don't want to reason, the latter cannot. Hence THE TRUTH SEEKER to the first class is inoperativ, and why? Too much faith and lack of brains to comprehend and solve it. The lack of brains in every case is attributable to the above-mentioned article, faith. There is but little hope of such, for they are dead and buried in Christ Jesus, having lost their wits through faith while living automatons acting only as they were acted upon by the ring-master, who is generally an ordained vicegerent butcher of Jehovah. Hence we can but rejoice now they are dead, for it gave us pain to see them catering to the behests and nods of some bigoted, designing priest.

But not so with the second class, the infants, for in them lieth the hope of the world, for as soon as their little minds become sufficiently developed they are going to ask who made this world that they see around them, and while their parents, many of them, will answer, God, their next query will be, Where did he come from, who was his mother, and who made him? Of course that will nonplus such papas and mammas, but it will only tend, through the evasion of their most reasonable inquiry, to stimulate them to further inquiry, and the first thing you will hear of them they hav run across some old Freethinker who tells them to send for THE TRUTH SEEKER, which will answer all their inquiries.

Then hell will be out for good, the devil loosed another thousand years. The pope will hav to lay off his disguise, the priest go to raising potatoes or starve. Reason will ask, Why support these lazy hypocrits longer in their rascality?

And now as to that trip round the world. Go by all means, say I. Were I a believer in fate I would say all hell can't prevent you, for were you not born for that very purpose, and has not nature designed and fitted you for the task, physically to withstand the variations of climate, and mentally to giv to the world a grander and more truthful narrativ of history of men and things past and present than has as yet been given by any other traveler? Methinks so, and hence you may put me down for $5. Do not giv me any credit for my generosity in so doing, as money with me is scarce, but when I consider what I am to receive should you liv to return, my self-interest prompts me to forego the $5 now that I may gain the $25 hereafter.

And now let me say to THE TRUTH SEEKER patrons to go and do likewise, even though you hav to borrow the money, and I will venture the prediction, leaving the future to demonstrate the truthfulness or falsity of my power to prophesy, that it will bring you in not only one hundredfold, but two, three, four, and five hundredfold, that is, if I understand rightly the editor's proposition to giv the book of travels to all those who advance $5. Come, now, let every Liberal send in his "V." Yes, every Christian too, for they will want the book of travels, and many will read it if they hav to borrow it from their more generous neighbors. Our Liberal libraries will be incomplete without it. So send in you pledges for a "V" when called for, and let's hav Bennett on the wing, that the sooner he goes the sooner he'll get back. Remember, he is a bold and fearless writer, says things that others wouldn't dare to say in Christian lands, and I will venture the prediction that if he finds he is abridged from telling the truth, the whole truth, and nothing but the truth, by Christian or heathen law, he will giv it to us when he returns, to put the same in book form, so that we are bound to get the whole truth in the book of travels, should he through policy omit a little in his letters he may send home. And as for THE TRUTH SEEKER losing much of its interest or reformatory vim, it will be enhanced in that direction by said letters of travel and the interest of its correspondents who will feel a greater responsibility in the absence of its editor to put forth an extra effort. Go by all means, I say again, and should you liv to return take Mrs. Bennett and visit your friends in your nativ land of America.

A thought, and I'm done. Methought, as I sat milking my mooley cow this morning, how varied were the life lines of certain individuals—as varied as the currents in water, earth, and air. For did they not confine the body of D. M. Bennett within the narrow confines of a prison cell, and that, too, as late as the year 1879? And now, in the year 1881, is there not a project commenced by which they think to elongate that same body by a stretching process to reach around this terrestrial ball? If the process works well a patent should be obtained by all means. No doubt the rubber companies will try to thwart the enterprise, but their efforts will prove abortiv, Benedict, Comstock & Co. to their aid notwithstanding. A. F. ALBRIGHT.

HOULTON, ME., April 4, 1881.

MR. EDITOR: I agree with brother Burge as to the fee for life membership in the National Liberal League. There are many who would be willing to become members at $10 and could not afford to pay $25, and any who could afford the $25 would not be debarred from giving the other $15, or more, and I trust that there are very many that will do so. A Liberal would feel out of place to attend a Liberal convention and not hav the right to participate in the business of the convention. Therefore I second brother Walker's motion.

I hav been reading brother Leland's estimate in THE TRUTH SEEKER of March 26th. His demands are moderate and should be seconded by every Liberal in the nation. We who do not submit to church taxation can afford to giv an eye-opener for the benefit of the blind, and when the scales drop from their eyes they will rejoice with us, and we shall be exceeding glad, for great is our reward on earth.

If Liberals would withdraw their support from the churches, their children from church and Sunday-schools, and keep the church institutions at arm's length, they would soon be in the condition of the emigrant who started for Aroostook, and painted on the side of his cart, "Aroostook or bust." They, like the emigrant, would soon "bust."

Herewith find $5, to be applied to your visit abroad. I see you are determined to make the circle.

Yours for truth and Liberalism, A. P. HEYWOOD.

BENNINGTON, N. H., April 6, 1881.

FRIEND BENNETT: Inclosed find $5, three of which is to renew for THE TRUTH SEEKER and the other two forrepairs on the Paine monument. You may count me as one to contribute $5 for the trip around the world. You may well express your surprise at the indifference on the part of Liberals in the matter of repairing Paine's monument. How is it to be accounted for? Where are our "great orators" who hav been so loud in their praise and admiration of Thomas Paine? I don't see many of their names with $50 standing "forninst" them; not much. Talk is cheap. Is the human race worth redeeming from

priestcraft and moneycraft? That is the question with me. How much choice is there between the two crafts? Where is the consistency of denouncing one and working in the interest of the other? Does the consistency consist in drawing big houses and pocketing big pay? Don't all speak at once.

Yours truly, GEORGE GEER.

JACKSON, MICH., March 22, 1881.

FRIEND BENNETT: A little less than a year ago, through the kindness of my friend, B. F. Eggleston, I became acquainted with your valuable paper, and through him became a subscriber for six months. I regard THE TRUTH SEEKER as a very valuable and interesting paper. It is doing a power of good in this vicinity in doing away with the dogma of orthodox superstition and giving us the right idea of the true God, liberty, and free speech.

Please find inclosed money order for $3 for continuance of the paper; also put my name down for $5, and I am also authorized to add B. F. Eggleston for the same, for the trip round the world.

Yours for liberty and free speech, P. E. PIERCE.

FRANKTON, IND., April 3, 1881.

BRO. BENNETT: As this is another one of the Lord's days—rather a lordly one for me—I thought I would write you a few lines. I hav just been out sleighing with my family. The snow is about a foot deep and still snowing, and at the same time the spring birds are singing their sweet songs of praise to God.

Well, business, as usual, is suspended to-day except with a little squad of pious souls around at the church attending to the Lord's business, that is, they are making a last effort to raise a little money to pay for the bread that fed the mouth through which God talked to the people here the past year, but as I am not interested I am am not there. They got a negro troop from a neighboring town to come and giv a concert, out of which they made enough to pay the wash bill and a little over, though not enough to pay the board bill.

Inclosed please find $11—$3 to be applied on H. Alley's subscription to THE TRUTH SEEKER, and $5 for your go-around-the-world or stay-at-home fund, just whichever it happens to be. I don't think that I envy you the pleasure of a trip around the world; it will beat the penitentiary all to the devil. I am afraid THE TRUTH SEEKER will be neglected; not but what it will be ably edited, but that friends will not send in their dues as promptly as they would if you were at home to jog them a little.

May success and happiness attend you whether at home or abroad. Yours truly, L. R. WEBB.

BERLIN HIGHTS, O., April 7, 1881.

FRIEND BENNETT: I find myself indebted to you for THE TRUTH SEEKER. To tell the old story in the old parlance, "I was hard up," financially insolvent, or I was waiting for the co-operation of other subscribers to form a club (?). I pass, let this suffice.

I see that they hav almost persuaded you to take a round trip, and if wishes were worth a nickel, I'd giv you enough to keep you from the gnawing pangs of a hungry stomach during your sojourn, and if you should in the mean time receive a telegram from "Charon" (for people will and do die in all places), you would not make him a *la corpse* poor, but a good and a fat one. If I know when you would purpose to start out (and money is very uncertain to promis you in the future, as it is not now the people's public cancelling unit, but is under the exclusiv control of bank monopoly), will try on my part when you start out on the round trip to send you a "V." I did think of asking you to send me a lock of your whiskers as a memento of fond recollection in remembrance, *i. e.*, if to cheat, as it might perhaps prove in the sequel, the infernal flesh-eating Feejee cannibal taking in the whole of your body without due regard to the rules of Spencerian politeness, but in looking over my file of love letters I find one of yours, written to me when you were incarcerated in the American Christian bastile, which I shall ever fondly cherish and love to keep in remembrance of you as a true friend to your country and a bold pioneer of the "Age of Reason," whether you sail or stay. Yours very truly, M. M. FISH.

HORTON, MICH., March 28, 1881.

MR. EDITOR: In all the friendly correspondence to you for years past I hav been very much interested. I feel as much friendship and good will as the best of them, and only wish I could make it manifest in a more substantial way. I am one of that large class of citizens that we are apt to find on every corner—to wit, those that "hav seen better days." I hav been on the sick list for over eight years past, and many thousands of dollars that were mine hav changed hands and become the property of other people. I think if I liv, and you take that trip around the world, I shall contrive to buy the book, but I cannot say more at present. I am past three score years of age. How much do you think I hav (uncollected) in the hands of the poor? Over $50,000. There is where my possessions mostly lie.

But may the God I worship shower blessings upon you and the dear old TRUTH SEEKER! Please find inclosed draft for $3 for THE TRUTH SEEKER for 1881.

For a few years past I hav been like Micawber—waiting for something to turn up; and if there does you will know it, for I shall send to you for a heap of books and tracts. Again, good-bye, and may God bless you and keep you and return you safe if you go!

ISAAC SNYDER, M.D.

LA CROSSE, WIS., March 25, 1881.

FRIEND BENNETT: I hav just read your remarks about the "Trip Around the World." I should prefer you to remain at home and attend to the interest of THE TRUTH SEEKER. Those who are so very anxious for you to take the trip around the world should do something toward liquidating the remainder of the debt contracted in your trip to Europe before getting you into another trap. For my part, I want the friends to consider that it is very hazardous for an old man to take such a long journey; and, furthermore, I believe if Mrs. Bennett had her say in the matter, she would say, "I would rather he would remain at home than risk his life in such a long journey." But if it should be that the friends make up the amount of money, and it is determined you shall go, you can put me down for $5 when called on for the books.

Your well wisher, J. PETTEY.

SYRACUSE, N. Y., April 10, 1881.

DEAR MR. BENNETT: It is certainly a long time since I hav written to you, but you surely hav not missed my letters or my good wishes. If I had money to send you for your contemplated trip I should not be dilatory in announcing it; but having none, I am not sure that I hav any right to make any suggestions about it, going or staying. I trust you to do the best you can for Liberal thought and freedom to express it. I think, however, you need not go away for something to write about to interest your readers.

I hav been very much interested in Mr. Wakeman's "Lessons," and hope he has many more to giv us. Mr. Palmer's report of the funeral services of one of your Liberal friends was a great gratification to me. I am so dissatisfied with the popular funeral, and yet we hav hardly outgrown all ceremony over our dead. Perhaps we ought not to.

T. C. Leland's "Ways and Means" ought to be read and acted upon by every Freethinker in all parts of our country. If only the National Liberal League could hav money, how soon it would be a power in the land! Just now I can hardly think of anything but Comstockism, so fearful am I that our law-makers at Albany will extend his power. How glad I am that Mr. Wakeman did not fail to do his duty (when did he ever fail!), but faced the man Comstock with an exposure of his wickedness before the men who hav the power to prevent his further wrong-doing officially.

The letters which you gave us from Europe are full of interest, and your own articles need no foreign spice to make them palatable, and so THE TRUTH SEEKER in its new, beautiful garb, is always welcomed at our home.

Will you allow me to thank the unknown friend who sent me a pamphlet entitled "God and Man a Unity, and All Mankind a Unity" (you see I think I can reach the donor through THE TRUTH SEEKER)? The pamphlet seems to me a gift of value. I would like to know the author. The argument is conclusiv, the thought of the author is in its entirety good, and to me it brings "peace in believing."

Your very numerous letters remind me that I must not make mine lengthy, and so with love to Mrs. Bennett, yourself, and all the household of unbelief,

I am ever your friend and co-worker,

LUCY N. COLMAN.

MORRILL, KAN., March 18, 1881.

FRIEND BENNETT: My excuse for not sending you my subscription before now is that I hav been short of money. We hav had a very severe winter—the hardest for this country in twenty-five years. Times are hard. Grain is worth comparativly nothing. The railroad and elevator men pool and leave the farmers' profits nothing at all. With Jay Gould controling the railroads, telegraphs, and will hav control of the press before long; the bankers controling our money matters, large corporations stretching out and grasping all the resources of the country; when Wall street can rule Congress and bring the nation to its knees; when railroads refuse to furnish cars to men who dare pay more for grain than a stipulated price set by themselvs and elevator men; when men who wish to ship their own grain hav to pay tribute to the elevators, also two prices for cars; when they control all the material used by our manufactories, there is little show for the poor farmer.

It is time the country began to arouse itself before it is everlastingly too late. No people can long continue free and prosper who are in the power of a set of gamblers that can create a money panic in twenty-four hours. How can a farmer prosper if he has to sell his produce at certain men's prices and to certain men? If he wants lumber he is compelled to buy of a middleman, or ship it himself and pay a tribute of $15 per car load to the wholesaler.

A barbed-wire fence costs twice what it should because one company controls the patent. Iron, coal, oil, all of our productions, are being swallowed up in those large corporations.

How can it be remedied? Never by legislation so long as the people will be governed by the party that advocates principles contrary to the interests of the working classes. It is amusing to hear people who depend upon their daily toil for a living fall in with their party leaders and prate about strengthening the public credit, a strong government, centralization, the perfection of the banking system, etc. It does seem to me they don't know what they are talking about, or else they are willing to rivet the chains already forged for their hands.

We want a strong government, but centered in the people, not in a moneyed few. We want a money controled by the nation, not by a set of gamblers.

Our state legislatures hav become a humbug; our Senate and Congress, with such men as Hayes and Garfield ahead, a farce. We are now nothing but a tribute-paying class to a moneyed oligarchy. The Republican party has the name of liberating five millions of slaves; it also has the honor, with the assistance of the Democrats, of enslaving fifty millions.

I think, friend Bennett, it is the duty of all Liberals to try to educate the people in the political workings of the country as well as religiously—because it is the happiness and comforts of this life for which we are working—to let them see where they are drifting. Fusion with either old party is the death-knell of freedom.

Something must be done by the next presidential election, or legislation will be too late, and the only alternativ will be rebellion or subjection. It looks very much like subjection when armed soldiers are stationed in the halls of Congress at the inaugural of the President of this (said to be) free republic, and members of Congress and others were stopped by them as they entered the hall. Such a thing was never known before. I would like to see those questions discussed in THE TRUTH SEEKER by some that are able to do them justice.

If I hav the money I will send you $5 for the trip around the world. I will not promis for certain, because I may not hav it; but you can set me down for the book.

Inclosed find post-office order for $3 for THE TRUTH SEEKER this year. Yours for freedom,

J. W. SCOTT.

BERRIEN SPRINGS, MICH., April 5, 1881.

FRIEND BENNETT: Find inclosed $1, for which please send THE TRUTH SEEKER to Abel Garr. Mr. Garr is a deep thinker, a lifelong seeker after truth as it is in fact if not in Jesus. This is the eleventh TRUTH SEEKER that is doing noble service as sapper and miner for the forces of Freethought in this village and vicinity. Our dear brethren and sisters hav toned down immensely since your "evangel" has been freely circulated among us. I send THE TRUTH SEEKER and other Liberal reading to the clergy and the greatest bigots in this section. I hav reason to know that many receive such reading kindly. The few precious sisters hav been most acceptably quiet since they received copies of your paper of Jan. 1st, containing my "experience" with the female holiness of Berrien Springs.

May great peace be with you, my dear Bennett.

Ever yours, WORTHY PUTNAM.

ROCKVILLE, CONN., April 8, 1881.

FRIEND BENNETT: Please let me drop my ballot against your proposed trip around the world. The paper is lonesome, so to speak, when you are away. I vote with George Lynn, who has expressed some of my ideas in the matter much better than I could do it. See his letter in the issue of April 2d.

Yours respectfully, E. J. MARTIN.

LADOGA, IND., April 2, 1881.

MR. EDITOR: I am not with the majority in sending you round the world. Such banishment cannot help the cause of truth as much as your labors at home. I am not a subscriber to that fund, but I will giv $5 to a fund to hire you to not go. While I am aware the book you would write would be of great merit, I am satisfied your editorial work would be greater. Set me down for a "V" if you do not go.

Most truly yours, M. M. HENRY.

PATERSON, N. J., March 25, 1881.

FRIEND BENNETT: As my subscription is about out and I shall be in your city in a few weeks, I will call and renew it.

If you desire to know how Liberalism is progressing in this place I will embody it all in a few words. A few weeks since I tendered my resignation to the League as president, and herein state my reasons for so doing, viz., the utter apathy and indifference on the part of Liberals to forego small pecuniary interests for the propagation of Liberal and progressiv ideas, *i. e.*, a detestable avarice more worshiped than a high and worthy cause, as well as the contemptible lack of all true manliness in allowing themselvs to be intimidated by church power, even to the extent of a fawning sycophancy by giving fortnightly contributions to build up church tyranny under the false garb of charity.

The working classes will not emancipate themselvs when opportunity offers. Serfdom under the sway of the church will continue to increase. History will repeat itself and revolution be the inevitable result. I hav therefore come to the conclusion to retire from all official position in any and all humanitarian advocations in the city of Paterson. It is not often I use the language of church bigots, but must conclude this by saying, "They are joined to their idols, let them alone." JOHN J. HAVILAND.

Potiphar's Wife.

BY ALHAZA.

Hist! there is danger here!
And the pallid moon looks in,
And the withered wings of the hot simoon
Float from the land of sin—

The fearful desert land
Where the pyramid rises clear;
The sphinx looks calm o'er the deeds of blood
Nor pities human fear.

Leave not the icy tomb,
Sweet chiseled shape of eld,
Why are thy marble cerements
So lightly, loosely held?

Why dwell with the voiceless dead,
Thou beautiful form of woe,
With roses crushed on thy darksome cheek,
Beneath the moonlight's glow?

Do carven lilies weave
For thee a wreath of hope,
Above the mournful, beautiful eye
Of the desert antelope?

What! sobbing, marble heart,
With tears in piteous flow;
This is a living, beautiful form
That leans so fondly now.

Thy perfumed midnight hair
Lies on my pulseless breast
As storm-clouds fall, with sable wings,
Upon a sea at rest.

O, let me drink no more
Thy balmy, poisonous breath,
The wild sweet sounds on the stilly air
Are struck from this harp of death!

Dark woman, tempt me not,
To sin, and weep, and pray;
The air is filled with waves of love
To soothe the just alway.

Kneel not in shadow old,
Nor taste the deadly rue;
That darkens crypt and moss-grown aisle
Near Egypt's sacred dew.

Thy tortured bosom's truth
'Neath burning gems may dream,
The pearls strewn o'er that dangerous shore
Lie piteous wrecks between.

Sweet shapes come in from the tombs,
On Isis great they call:
"Oh, take thy tresses from my heart,
Or I shall feel their thrall."

A ghostly moaning throng,
From grottoes wierd, come near;
They hate the wine of sweet content,
They know not human fear.

Kiss not the sordid dust;
'Tis a shabby thing to pray;
Enthrone thy honor in thy breast,
And pluck the gods away.

The Death of Ahab Homerized.

BY AN OLD INFIDEL.

1 Kings xxii.

Attend, ye powers, at your dread sovereign's call;
Ahab at Ramath Gilead must fall!
So we decree. Now let the courier speed
With falsehood fired to consecrate the deed.
So shall our righteous vengeance be appeased,
When death's cold hand the recreant wretch has seized.
The courier sped at dread Jehovah's nod,
Approached the earth, concealing all the God.
The holy prophets saw; at once they knew
(A cloud concealed him from the vulgar view).
But hoary-headed Micaiah alone
Received an adverse message from the throne.
Now two huge antlers Zedekiah brings,
And straight approached the throne where sat the kings.
"O King," he said, and raised the antlers high above his head;
Them in the solid ground he plunged with force;
The earthy fragments flew along the course;
"So shall thy sword thy timorous foes disperse!
'Tis God's decree; his message I rehearse."
Israel's vain king, by God's decree misled,
Urged on the fight, and in the conflict bled.
His chariot left the field for him too late;
The perfidy of God had sealed his fate.
When gods essay their vengeful spite to try,
Priest, king, and people in one carnage lie.

My Pretty Little Rogue.

BY R. D. CHAPMAN.

As fair as the goddess Venus
Is the pretty little rogue I love,
And when thoughts are exchanged between us
There's no longing for the land above.

Though there may be angels in heaven
Bright, beautiful, and dear,
Yet none can cheer and enliven
As the one that I hav here.

Not a thoughtless, idle creature
Is that little rogue of mine,
But possessed of every feature
To relieve the suffering mind.

How often has she told me
Of the crimes we all too well know—
That the rich are ruling the country,
Making the poor poorer grow.

How those who pass life's day
A toiling in the sun
Are without a place to stay
When the frost of age does come.

Whilst those who never labored
Nor knew a thought of care
Were forever favored
With all the earth does bear.

Progression if once a virtue
Is now a heinous crime,
For prison doors await you
If born before your time.

Thoughts are bound with a chain
Wrought of the finest gold,
And stronger than iron main
By many a hundredfold.

Yet thoughts like you and I,
In some far distant day,
Will bloom and wither and die
Smoothing man's pathway.

Over the truth's she told me
I for long hours do muse,
Wondering how long it will be
That man will man abuse.

When humanity does assemble
In one grand group of love,
Our world will then resemble
The paradise above.

Then heaven will lose its charm,
Mankind will be at peace,
And without the fear of harm
All heavenward prayers shall cease.

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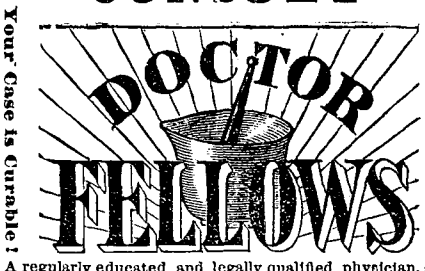
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I would first note the case of Peter Lehlback, whose testimony is given below. This poor man will tell you that fifty-four of the best physicians of Jersey City and New York had utterly failed to giv him the slightest relief. Myself hearing of his lamentable case, determined to dress him in my Magnetic Garments without any money being paid. I put on him $130 worth of my clothing, and while my assistant was dressing the man one of these blunderhead physicians had the audacity to attempt to intimidate Peter Lehlback from wearing them, wickedly remarking to the invalid as follows:

"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the privileged consonants "M.D." placed at the end of his name; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without crutches; and even then the wicked character of the man was evidenced in the following soliloquy:

"Ah, well, Lehlback, I thought they might help you a little, but you'll go back again just as bad as before."

However, the testimonial given below will clearly show the pigheaded dogmatist through all the transparent venom of his character. And just as that man acted so are nine-tenths of the physicians of Brooklyn acting to-day.

The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

That poor man for three weary weeks applied to one of his physicians, begging him to make inquiry into the nature of the "WILSONIA" Garments, telling him, with all the confidence with which a child treats a parent, that he would not test them without his consent. Yet this dogmatic physician, to whom many of the Brooklyn people ook up with reverence, evinced his selfishness and spleen by absolutely refusing to inquire into the matter. Yet Professor Smith to-day will tell you that he is as strong physically as at any time in his life,and many of his friends say he was never known to be so strong as now. Am I not therefore justified in saying, "LISTEN TO YOUR PHYSICIANS AND DIE, OR WEAR THE 'WILSONIA' MAGNETIC GARMENTS AND LIV HEALTHFUL LIVES?"

These men would rather see their patients die under their hands than that they should wear the "WILSONIA" Garments.

Again, another note as to these men's treatment of their confiding patients.

Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

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Can such evidence be filed as to the innocence of drugging? Even where the patients are not always killed, the seeds of disease are daily sown by the kid-gloved hands of our charlatan physicians. Nine-tenths of the practicing physicians of Brooklyn should be cast in the category of criminals; and as long as I liv and hav liberty of speech I shall cry down the iniquitous practices and the drugging systems of our colleges. I will never pander to what I know to be a lie, nor will I rest until I hav compelled the legislatures of this country to stay their hands in the chartering of colleges, wherein legalized murderers may be trained, then to be thrown broadcast upon society, either to become idlers or murderers.

The facts stated above and the testimonies given below are sufficient evidence to any thinking man or woman that such are the results of the present legislativ measures in reference to the practice of medicin.

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BROOKLYN, N. Y., March 11, 1881.

Some time during the month of September, 1880, I was induced, through the representations of Mr. Wilson, inventor and proprietor of the "WILSONIA," to apply the goods to my father, 63 years of age, who was suffering from paralysis of the lower extremities—since January, 1880—having received at that time two strokes of paralysis which rendered him helpless, so far as motiv power was concerned. While on a visit to my father at Schenectady, New York, I induced him to return to Brooklyn with me, against the protests of friends and his physician, who said I would never reach Brooklyn with him alive. Suffice it to say that with the assistance of my mother we succeeded, after a very trying ordeal in reaching my residence—which to gain necessitated the use of carriages, steamboats, and cars. During the journey my father said he was positiv he could not reach Brooklyn alive—which to me was a double source of anxiety.

The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain strength in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed under the influence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful consideration, they deemed unadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this trouble. T. DET. TRUAX,
376 Dean street.

REMARKABLE CURE OF CATARRH.

Nota Bene.—Being persuaded and constrained by the miraculous help received by my father, I put on a set of the "WILSONIA" goods, and it has completely cured me of catarrh, as well as kept me from taking cold, to which I was very susceptible. Now my entire family is clothed in the "WILSONIA." I would not be without the magnetic garments, whatever their cost. T. DET. TRUAX.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

CASE OF PROF. HATCH SMITH.

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

POSITIV CURE OF SCIATICA.

NO. 111 HUDSON ST., JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given up to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my suffering from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Association for Improving the Condition of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within twenty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day. To all who are suffering from like cause, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
31 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years. Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. Thereupon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pains lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any discomfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them whenever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the 'WILSONIA" GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH.

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a severe bowel trouble; she was restless and cried nights almost constantly. Mrs. Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very susceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swaddling-clothes.
MRS. GEORGE W. DAWSON,
March 1. 484 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully worn by persons of any and every age suffering from any disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patients, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and invention, although there are one hundred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years standing. And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Men in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their downfall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelous testimonies given above, and then having used your common sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Clinton avenue; of Mary Manning, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fulton Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth street, and hundreds of other respectable and well-known ladies and gentlemen of Brooklyn and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any benefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their consciences for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

My challenge to the physicians of the hospitals of Brooklyn (with the offer of $5,000 worth of my goods, and $5,000 cash to be given to the institution if I fail to cure nine-tenths of their so-called incurables) is still open, and will be open to them for twelve months.

THEREFORE TAKE MEDICIN AND DIE, OR WEAR THE "WILSONIA" GARMENTS AND LIV.

IMPORTANT TO THE INVALIDS OF BROOKLYN.

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

N. B.—The "WILSONIA" MAGNETIC CLOTHING will cure the worst form of rheumatism known to man. Eight cases out of every twelve can be cured in from four to six months, and the worst possible cases in twelve months, when the goods are worn as I direct. My difficulty is, many persons will get rotteu with disease, spend thousands of dollars in poisonous drugs, until they become walking pest houses, and then expect to jump into new life in two or three months. This is an impossibility. But the "WILSONIA" will cure in every case, no matter of how long standing. But our common sense must be used in every instance.

Listen to the physicians of Brooklyn, take medicin, **die, or wear the "WILSONIA" Garments and liv.**

Gems of Thought.

ARE we still Christians? My conviction is if we would not evade difficulties or put forced constructions upon them—if we would hav our yea, yea and our nay, nay—in short, if we would speak as honest, upright men, we must acknowledge that we are no longer Christians.—*Strauss.*

INTELLECTUAL liberty, as a matter of necessity, forever destroys the idea that belief is either praiseworthy or blameworthy, and is wholly inconsistent with every creed of Christendom. Paine recognized this truth. He also saw that as long as the Bible was considered inspired, this infamous doctrin of the virtue of belief would be believed and preached. He examined the scriptures for himself and found them filled with cruelty, absurdity, and immorality.—*Ingersoll.*

THE man who sneaks through life unwilling to express his genuin sentiments through fear of becoming unpopular with the rabble is beneath the respect of every intelligent individual, and should be ostracized by all truly intellectual persons.—*The Platonist.*

IT was here, as the sun was sinking, Irving [the celebrated Edward Irving, 1792-1834] actually drew from me by degrees, in the softest manner, the confession that I did not think as he thought of the Christian religion, and that it was vain for me to expect I ever could or should. This, if this was so, he had pre-engaged to take well of me, like an elder brother, if I would be frank with him. And right loyally he did so, and to the end of his life we needed no concealments on that head, which was really a step gained.—*Carlyle's Reminiscences.*

WANDERING tribes do not, as a rule, consider it wrong to rob outside their clan; their god is therefore a robber like themselvs. If they settle in a fertil country, pass into the agricultural state, build towns, and become peaceful citizens with property of their own, they change their views respecting theft, and accordingly their god forbids it in his laws. But it sometimes happens that the sayings and doings of the tent-gods are preserved in writings which are accepted as "revelation" by the people of a later and a better age. Then may be observed the curious and by no means pleasing spectacle of a people outgrowing their religion and believing that their god performed actions which would be punished with the gallows if they were done by men.—*Winwood Reade's Martyrdom of Man.*

THAT would be a great book, and he would be a great man, that should detect and eliminate the latent and disfigured truth that lies at the root of every falsehood ever yet believed among men.—*W. R. Greg.*

I find more profit in sermons on either good temper or good works than in what are called gospel sermons. The term has become a mere cant word. It has no determinate meaning. Let but a pert, self-sufficient animal that has neither sense nor grace bawl out something about Christ or his blood, or justification by faith, and his hearers cry out, "What a fine gospel sermon!"—*John Wesley.*

A MAN of benevolence, whose mind is enlarged by philosophy, will indulge agreeable anticipations with respect to society and will view all the different improvements in arts, in commerce, and in the sciences, as co-operating to promote the union, the happiness, and the virtue of mankind; and, amidst the political disorders resulting from the prejudices and follies of his own times, will look forward with transport to the blessings which are reserved for posterity in a more enlightened age.—*Dugald Stewart.*

FOND, impious man! Think'st thou yon sanguin cloud,
Raised by thy breath, has quenched the Orb of Day?
To-morrow he repairs the golden flood
And warms the nations with redoubled ray.
—*Gray.*

THERE are many men who hav a strong curiosity to know what is said, but who hav little or no curiosity to know what is true.—*Bishop Butler.*

GO to the ant, thou sluggard; consider her ways and be wise.—*Proverbs.* Another morning, which was wholesomer and better, happening to notice, as I stood looking out on the bit of green under my bed-room window, a trim and rather tidy hen actively paddling about and picking up what food might be discoverable. "See," I said to myself, "look, thou fool! Here is a two-legged creature with scarcely a half-thimbleful of poor brains; thou callest thyself a man with nobody knows how much brain and reason dwelling in it; and behold how the one life is regulated and how the other! In God's name concentrate, collect, whatever of reason thou hast, and direct it on the one thing needful."—*Carlyle's Reminiscences.*

LIVES of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.
—*Longfellow.*

AS to the "glad tidings of eternal life," I know nothing of such incomprehensibles as "eternal lives." Every life I hav any knowledge of has had a beginning and has either already ended or is approaching a visible end. All the gods, even, die and are no more. The past to us is only the primer of our childhood. We hav learned its lessons, profited by its teachings; but we must go on beyond it. We must stand upon its shoulders and look over newer and brighter lanpscapes. Every age makes its pretenses and promises, but each succeeding age sees brighter and better ones ahead.—*Elmina D. Slenker.*

Odds and Ends.

"THE liberty of the press must be preserved," said the small boy as he stole up to the cider-mill armed with a bundle of straws.

JAY GOULD used to work on a farm. And they do say he could fence more land into a forty-acre piece than any other ten men could crowd into a fifty.

A LITTLE girl was saying her evening prayer, "Giv us this day our daily bread," when her little four-year-old brother broke in with an amendment, lisping excitedly, "Better thay tookies, Mamie!"

"NOW I understand," remarked Oldenborg with a sigh, after vainly trying to get a view of the stage over the bonnet in front of him, "now I understand what they mean by the 'hight of fashion.'"

THE Portland *Evening Post* has had a tussle with the possessiv case and got licked. It says, "Lady Eastlake emphasizes the presence of one fine trait in the character of the late historian of Greece's wife."

THE editor wrote "An evening with Saturn," and it came out in the paper "An evening with Satan." It was mighty rough, but the foreman said it was the work of the "devil." And it looked that way.

ARABEL (on her toes in a chair, clutching convulsivly at her skirts)—"Oh, Bridget! A mouse! A mouse! Come and catch it, quick!" Bridget, "Shure mum, there's no hurry, if this one gets away I can catch plenty more for ye, mum."

SAID a Galveston school teacher, "If I hav ten apples and giv you five and your big brother five, what will be left?" "I'll be left," responded the younger brother," for he will get away with all of them. That's the kind of presidential candidate he is."

TENNYSON says the nightingales hav not sung at Farringford since the Prince Consort died. For an old man Alf keeps up with the procession pretty well. American liars should not be discouraged, however. They can wear him out in time.

AN Oil City boy who had been sent out collecting returned in the evening and handed in his bills unpaid, saying: "The people around this town like me first rate. They were so anxious to see me often that every man I went to told me to call again."

A CITIZEN of New Mexico being informed that in his absence a panther had attacked his wife and that she had beaten off and killed the animal, merely shrugged his shoulders and said, "Ef that panther had knowed her as well as I do he'd a never riled her up, you bet."

SCENE at the ball: Short sleeves—"No, thank you, Mr. B., I'm not dancing this evening." (Rashly.) "I've just been vaccinated."

Mr. B. (unacquainted with the resources of feminin ingenuity)—"Really? Didn't take, did it? Don't see any mark on your arm."

Short Sleeves (behind her fan, and thinking of her remark)—"No, I guess it didn't 'take.'"

PASSENGER on a ferry-boat in very rough weather: "Why do you want the fare to-day before crossing? We always pay when we get to the other side." Boatman—"Well, you see, sir, our orders is, 'In bad weather the boatman must be pertikler careful.' Now look; with this 'ere gale a-blowing,' how easy it 'ud be for us all to go to the bottom; and then what 'ud become of the fares?"

IT is said to be principally Delaware children who sing:

Old Daddy Ingersoll
Wouldn't say his prayers;
Take him by the right leg,
Take him by the left leg,
Take him fast by both legs,
And throw him down stairs.
—*Courier Journal.*

"LET me out! let me out! I've got salvation!" sobbed a thin man, in a many-pocketed ulster, up at the M. and S. meeting the other night, as he wedged toward the door. "Let me go home and bear the blessed tidings to my unbelieving wife." But all the same a suspicious detectiv jammed him up against the wall and unloaded from his pocket three watches and five pocketbooks, after which the services went on.

TWO Philadelphians were discussing the announcement of Anna Dickinson's appearance in males roles, when one of them remarked: "I wonder what ever induced her to try the character of Claude Melnotte?" And the other replied: "Well, you see, Anna Dickinson is a very peculiar woman, and the 'Lady of Lyons' is a very affectionate play. There was no choice for her between the roles of Claude and Pauline, because she's always been afraid, since she was old enough to wear long skirts, that if a man ever got his arm around her it would tickle her to death."

TWO young heirs, who had been taking their first lesson in grammer, disputed long and earnestly over a question, and at last agreed to decide it by arbitration, selecting the head of the family as arbiter, with full power to send for persons and papers. The old man was greasing his boots before the kitchen stove.

"Father," said the elder heir, "is it proper to say 'we is rich' or 'we am rich?'"

The old man worked carefully down into the hollow of his boot under the instep, remaining a long time in thoughtful meditation, and then slowly replied:

"Well, I should say it would come nigher to the truth to say we hain't rich."

The young heirs, when they come to think what a hard time they had worrying pennies out of their paternal relativ, thought it might be made that way too. And the old man kept on anointing his boots with the extract of hog.

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Notes and Clippings.

A CLEVELAND Presbyterian pastor has been arraigned before his presbytery for sending his family to theaters and balls.

IT only cost a minister's wife in Canada a $5 fine for beating a little orphan girl in her employ with a hot poker. If she was a wicked worldling, now, she would hav gone to jail.

A PASTOR at Danville, Vt., denounced from his pulpit those members of his congregation who were in the habit of taking summer boarders. His idea is that city sins are propagated by the guests.

THE Rev. Mr. Titus, of Indianapolis, challenges anybody to take the negativ of the following proposition in a public discussion: "*Resolved*, That it is right for a minister to take all the people are willing to giv him."

A HEN flew into a house near Rockcastle, Pa., the other day, and knocked down a rifle that was hanging on the wall, which was discharged, killing a preacher that was visiting the family. Another of the inscrutable dispensations of Providence.

A PRESBYTERIAN pastor in Philadelphia performed a marriage ceremony for two young persons in opposition to the wishes of the families to which they belonged. These families were wealthy supporters of his church, and hav now expressed their indignation by leaving for another place of worship.

RITUALISM at the church of the Advent, in Boston, is in many respects more marked in its advance than in any other Protestant Episcopal church in this country. The services are but slightly different from those of the Roman Catholic church, and the priests wear their cassocks out of doors as well as in the church.

THE *Volksblatt* of Stuttgart says that the papal finances are in a bad condition, and it urges the faithful to tender speedy and generous aid, both in special gifts and in larger annual contributions. This information is reported to be confirmed by correspondence between Rome and French and German bishops.

THE audience at a St. Louis Spiritual seance expressed dissatisfaction with the manifestations, and the medium rashly said that those who wished to retire could get their money back. There was an immediate rush by about five hundred persons, and being unable to recover their fifty cents apiece, they mobbed the ticket seller, who might hav been killed if the police had not protected him.

THERE had been a serious division in the colored Methodist church at Elizabethtown, Ky. A meeting of the members developed a great amount of bitterness. When all in favor of a certain resolution were requested to hold up their right hands Bro. Winterbower's hand was uplifted, and Bro. Lee shot a bullet through it. Both men then fired indiscriminately, and the gathering dispersed without waiting for a formal dismissal.

THE Methodist church at Osnabruck, Ontario, is being repaired. Pastor Hudgins supervises the work, keeping an account of the expenditures in a book, which is left with Trustee Bryan for audit. The clergyman called for it a few days ago, and it was refused by Mrs. Bryan. He undertook to take it by force, and a fight ensued, in which the women was soundly whipped. Hudgins has been committed for trial on a charge of assault.

THE great cavern which was discovered last year in Colorado has been thoroughly explored. Fifty rooms are accessible, and many of them contain a profusion of stalactitic formations, in some cases translucent, and in others varying in color from red to pure white. Shining crystals, tufts of satiny fiber, slender arms resembling growths of coral, rams' horns twisted in every conceivable way, pillars, pendants, statuets, and grotesque shapes of life are among the curiosities of these halls.

A SINGULAR and promising incident in connection with the great work of the National Liberal League occurred in this city recently. Mr. T. Jacobs, President of the San Jose and Santa Clara Auxiliary Liberal League, came here to secure volunteer speakers for the League of which he is chief, and, oh, "tell it not in Gath," he was successful in securing the enthusiastic services of two ex-Christian ministers and two prominent Jewish citizens, each and all of whom are excellent speakers, and just as "good men as the Lord ever let liv." The world moves, and Jacobs is a brick.—*San Francisco Jewish Times.*

THE disparity of the sexes in churches is placed by *Zion's Herald* at two to one in favor of the women, and the same paper also makes the following rather startling statement: "If we were to take the churches right through the country, we should probably find that not more than one-tenth of their members are men in the prime of life. The other nine-tenths are women, men who hav passed their meridian, and youths who hav not reached their maturity. It is also to be observed that in almost every community the majority of the energetic, enterprising business men are not avowed and activ Christians; and if they are identified with the church at all, it is usually only in the most superficial way."

ACCORDING to the Russian papers a new sect has been formed at Ancyfrov, in the government of Moscow. It has already some hundreds of members of both sexes, and its chief characteristic is that all religious ceremonies, such as christenings, marriages, funerals, etc., are performed by a woman who is young and unmarried and has been elected by the members of the sect as their pope. They hav struck out of their religious service all the prayers for the czar and the bishops, and hav introduced prayers for the United Greek Metropolitan in Galicia and for the emperor of Austria instead, on the ground that "all religions are tolerated in Austria and enjoy entire freedom there, while in Russia every one is persecuted who does not profess the orthodox faith."

"HEAVEN," said Dr. Fulton last Sunday, "is built for ladies and gentlemen." Why not say plainly that only about one person in a quarter of a million will be saved? From all we can learn heaven is to be a very exclusiv and fashionable place. An honest farmer or mechanic need not hope to hav a seat there. It will perhaps be conducted on the principle that controls many of our fashionable city churches. A poor, plainly-dressed person will hav no business there and will be pointed to the door. Heaven then will be run in the special interest of priests, pious deacons, and heavenly-minded hypocrits. We shall not be anxious to join that crowd. We would rather go to hell with honest, common-sense people than to heaven with sycophants, sniveling hypocrits, and scoundrels.

THE Johnson street M. E. Church, in Brooklyn, is still in rebellion against Bishop Wiley's appointment of the Rev. B. F. Reeve as its pastor. The Rev. B. F. Reeve has assumed charge of the church, and although Rev. Mr. Hargrave was summoned by the congregation from New Platz, he has retired from the contest for the present, and Mr. Reeve will occupy the pulpit. The church trustees aver that they will not pay Mr. Reeve for his services, although it is claimed that thirty years ago, when a similar difficulty arose in the same church, the parishioners were compelled by mandamus to receive and support the pastor. It is understood that the presiding elder has persuaded Mr. Hargrave not to keep up the fight, and that he is endeavoring to reconcile the trustees to the bishop's appointment.

COL. INGERSOLL delighted an immense audience last [Sunday] night and can be sure of many more, for every bad character in New York wants to believe that Christianity is a fraud.—*New York Herald.* This is an infamous lie. It is the bad characters who believe in Christianity and hope to slip into heaven by the merits of its founder. The opponents of the Christian system expect to secure no happiness save by their own good deeds, and it stands them in hand to do about as well as they know how. With Christians it is the reverse of this; they may commit all the sins they please and a belief in Jesus's blood washes them all away. Just to think of it, a servil, subsidized, conscienceless paper, whose owner is a drunkard, a gambler, and a libertin, putting on pious airs, lauding Christianity, and berating unbelievers in the system!

SOME of the people of Burmah, who hav not yet accepted Christianity, are finding their own religion so unsatisfactory as to feel a desire for something better. The idea is expressed among them that possibly a new Buddha may come before long, to meet the demands of the new state of things brought about by steam and electricity. An intelligent Burman in a railroad car being asked, "What signs of a Buddha do you see?" replied: "I see change in all things. Five years ago we were all afraid when we saw these iron wires on the tops of the telegraph posts, but now we see scores of birds sitting up there. Two years ago I was afraid of this great fire wagon, and walked half a day rather than venture this ride of an hour. Now I never think about fear, but sometimes sleep all of the way. Everything is so changed that I think a new Buddha will come to us."

THE case of the two Indianapolis husbands who agreed to swap wives, by means of divorce, is curious. The couples were intimate friends, and the trade has been amicably carried out. Dr. Baumuller went to St. Louis on his honeymoon tour. "Mr. Richter and I," he said to a *Republican* reporter, "are like brothers. Not very long ago I discovered that I loved Mrs. Richter better than I did my own wife, and that she preferred me to her husband. I also discovered that Mr. Richter and my wife stood in exactly the same relation to each other. What were we to do? Quarrel? It was useless. It was so and could not be helped. I had tried to suppress my feelings, and I would hav done so if I had not found that Lena, my wife, loved Richter and that Richter loved Lena. We did not quarrel; we arranged everything. We met, all four, Richter, Mrs. Richter, my wife, and myself, at Richter's house, and there we talked the matter over until we concluded that the best thing to be done was to seek divorce."

AN Italian writer on the recent catastrophe on the Island of Ischia mentions those prognostics of an earthquake which are derived from animals. They were observed in every place where the shocks were such as to be generally perceptible. Some minutes before they were felt, the oxen and cows began to bellow, the sheep and goats bleated, and rushing in confusion one on the other, tried to break the wicker-work of the folds; the dogs howled terribly, the geese and fowls were alarmed and made much noise; the horses which were fastened in their stalls were greatly agitated, leaped up, and tried to break the halters with which they were attached to the mangers; those which were proceeding on the roads suddenly stopped and snorted in a very strange way. The cats were frightened and tried to conceal themselvs, or their hair bristled up wildly. Rabbits and moles were seen to leave their holes; birds rose, as if scared, from the places on which they had alighted; and fish left the bottom of the sea and approached the shores, where at some places great numbers of them were taken. Even ants and reptils abandoned, in clear daylight, their subterranean holes in great disorder, many hours before the shocks were felt. Some dogs, a few minutes before the first shock took place, awoke their sleeping masters by barking and pulling them, as if they wished to warn them of the impending danger, and several persons were thus enabled to save themselvs.

News of the Week.

KING JOHN of Abyssinia died last week.

W. H. VANDERBILT has gone to Europe.

THE Senatorial deadlock is yet unbroken.

BOUND BROOK, N. J., had a $75,000 fire on the 20th.

A DOG show was opened in this city on last Tuesday.

THE "original Garfield man" has been given a fat office.

FIVE hundred boiler makers are on strike at Pittsburgh.

A STATUE of Admiral Farragut was unveiled at Washington on the 26th.

EDISON has obtained the right to lay wires in the streets of this city for lighting purposes.

A REVOLUTION is brewing in Mexico in opposition to the schemes of Grant, Gould, and company.

BLAINE announces that naturalized American citizens will hav the same protection abroad that nativs get.

BEACONSFIELD'S will directed that his funeral should be simple. He was laid beside his wife at Hughenden.

A RUMOR is going round that the cashier of DeLessep's Panama Canal Company has absconded with $6,000,000.

SARAH BERNHARDT is playing a two weeks' engagement at Booth's theater in this city previous to sailing for Europe.

THE negro hegira to Kansas has begun again. The colored people want to get to the state that was the home of John Brown.

BRADY, of Star Route fame, has been forced to resign his position of second assistant postmaster-general. R. A. Elmer, of this state, will succeed him.

PARIS papers say the Nihilists announce the approaching death of the new czar. Manifestos to that effect hav been received by Russian officials.

GOV. CORNELL, of this state, has ordered the abatement before June 1st of the nuisance caused by the oil and fat works at Hunter's Point, on Long Island.

A PASSENGER train on the Chicago, Milwaukee, and St. Paul Railroad went through a trestle bridge at Albany, Iowa, on the 21st. Eight persons were killed.

CONNECTICUT has passed a law taxing all non-resident medical practitioners who come to that state $25 a day. The bill recognizes clairvoyants as a school of medicin.

SEVERAL tons of powder exploded in a magazine at Bridgeport, Conn., on the 21st. Windows were broken several miles away. No lives were lost. The damage is about $40,000.

FIFTEEN hundred men were thrown out of employment by the flood on Rock River, in Illinois. The damage to property is also great. The Missouri river at Omaha was eighteen feet above low water mark on the 19th.

COL. MURPHY'S anti-spy bill has been reported favorably to the New York Assembly. This is a set-down on Comstock, as it prohibits professional spies like himself from giving evidence against the parties they hav entrapped.

AN unsuccessful attempt was made on the 24th to burn the town of Shamokie, Pa. Six buildings were destroyed, but the rest of the town was saved. The fire is believed to hav been the work of a gang of tramps, who are also thieves.

THE New York *Times*, Washington correspondent says that Chase Andrews, one of Brady's dishonest contractors, is a deacon in a Presbyterian church in that city, and owes his success in stealing from the government to his ecclesiastical associations.

Legal.

Liberty and Purity: How to Secure Both Safely, Effectively, and Impartially.

AN ADDRESS BEFORE THE COMMITTEE ON CHARITABLE AND RELIGIOUS SOCIETIES OF THE ASSEMBLY OF THE STATE OF NEW YORK IN OPPOSITION TO A BILL TO LARGELY INCREASE THE CRIMINAL JURISDICTION AND POWERS OF THE SOCIETY FOR THE SUPPRESSION OF VICE, MARCH 23, 1881.

BY T. B. WAKEMAN, OF THE BAR OF NEW YORK.

CONTINUED.

By an almost accidental, certainly by an ill-considered, *obiter dictum*, the Supreme Court of the United States has, in the Jackson case, put itself apparently in favor of the Comstock postal laws. By an amusing accident, or by "judicial log-rolling," the opinion is delivered by Mr. Justice Field, who figures as the most extreme "States' rights" judge on that bench. The revenge that truth and justice have from the disposition of the case by such a judge is that the false position of the judge has compelled him, notwithstanding his great ability, to give an opinion which proves that the decision should have been the other way.

Because the Liberals insist that this decision should be regarded as Jefferson regarded the Alien and Sedition law decisions, Jackson the United States Bank decision, and Lincoln the Dred Scott decision, this Agent advertises them to his clergy and their extensive laity as the vilest of human beings, combining in what he calls a "diabolical conspiracy." Our government enables him to do and publish this sort of work under an official oath!

ONLY THIRTEEN!

So far we hav convicted this agent of wilfully bearing false witness against his Liberal neighbors in the matter of expressed sentiments, and purposes. With his customary jesuitism he excuses himself for this because they pass, he says, "resolutions which on their face appear, to say the least, to be plausible, *while their acts are at variance*" with them. The latter third of his book is an assertion that the Liberals are the champion obscenists of the country, that Liberalism and obscenity are one. "INFIDELITY WEDDED TO OBSCENITY" is his text for dreary pages of ill-arranged and disgusting vituperation.

There is not one word of truth in it, and he knew it, but he believed that a lie well stuck to would be better than the truth, and would more certainly and profitably deceive "the elect."

I say he knew it, because he had right before him the figures that proved the falsity of all these statements and he purposely suppressed them.

The fact is that out of 450 persons arrested by him for offenses of this kind in seven years there have been but thirteen whom even he dares to class as "Liberals," and the rest belong about half to the Catholics and half to the Calvinistic sects. He knew that his own figures proved, if they can prove anything, that the stronger the orthodoxy the stronger the obscenity. He is fond of publishing his "statistics," but he has never told us the religious complexion of his offenders. Why? Because if he did the cry of Liberalism and obscenity would drop at once and Orthodoxy and obscenity would take its place.

A Liberal friend, Mr. Croffut, who wants to be a Comstockian if possible, obtained these figures from the Agent's own books and statements. The fact is that the Liberals sent petitions of 70,000 names to have the United States Comstock Postal Laws repealed or modified, and sent 200,000 names to President Hayes to have Mr. Bennett pardoned, but they have furnished no real obscenists. The real wedding is between obscenity and orthodoxy if any "bans" there are.

It is patent that he has "borne false witness" as to the facts as well as the opinions of his opponents. He has sought to heap the whole burden of obscenity upon the Liberals, calling them obscenists, smut dealers, etc., hoping that by piling this prejudice upon religious prejudices already existing he could crush them out in the interests of his paltry sectarianism.

But the fact is there were no thirteen Liberal obscenists, and probably none at all, if a proper count were made and real guilt considered. A Liberal offender of this kind is in fact a contradiction in terms, a rare bird, a white blackbird, even when counted black. He knew all this, for in my Faneuil Hall speech I clearly pointed it out to him thus:

"What are profanity and obscenity anyway but the corruption and disintegration of theology? It is only depraved 'theologians,' not Liberals, who misuse theological names, and turn purity into obscenity in word and deed. Liberty, knowledge, truth, and health will scatter both as the pure breeze clears the noisome air. To purify the fountain, do not break nor obstruct it, but let the water run fresh and clear."

A Liberal may be defiant and eccentric and not have much respect for what he calls church or priest morality. But obscenity or disrespect and dishonor of sexual matters or of relations to the opposite sex he is pretty sure not to be guilty of. So when this Agent tries to make out some few Liberal offenders he takes those who are not really Liberals, or who else are not really guilty. To make 13 he throws in all "Spiritualists," "Freelovers," "Infidels," "Don't cares," etc., who never belonged to any Liberal body at all, and then all the editors like those named in the above-quoted sixth resolution of the League. But these editors were not really guilty. They were simply defiant, and did what they did to defend the liberty of speech and of the press against these very attacks. "Something must be pardoned to the Spirit of Liberty," said Burke, and when that portion is granted, this Agent's 13 cases fairly disappear.

HIS ATTEMPTS TO SLANDER AND RUIN MEMBERS OF THE LEAGUE.

That number 13 was too small and too doubtful to be of any use, so he cunningly kept it to himself. But he must have something to excuse his monstrous assertions. To do this and divert attention from the fact that the League consists of thousands of men and women as pure, good, and honorable as any in the country, he makes a hallaballo over the past lives of two or three men who have, or have had, some connection with the League. He thinks he has found two bad specimens, and he immediately asks, according to his notions of justice to Liberals, for the execution of the whole lot.

But let us see for a moment if these two men deserve execution. After what we have seen no sensible man should hang a dog on his judgment or oath.

Prof. A. L. Rawson became a Secretary of the League in 1878, and ceased to be such last year.

Some scavenger found out, for this Agent, that in 1851, thirty years ago, while Mr. Rawson was young and poor and a theologian, and in New Jersey, he was accused of larceny in taking a coat, which however really belonged to him. He was a stranger and defenseless, and as too many do in such cases, sought the easiest way out by letting the clerk enter a plea of guilty so as to get a lighter punishment.

There was no trial on the merits and he was never really convicted at all.

The facts became known shortly after, and the Court of Pardons, at its first meeting thereafter, gave him a full pardon, which I have seen, and which was equal to an honorable acquittal on the merits, for the things he was charged with taking were shown to be really his own. This Agent digs up and publishes this old story, *never mentions the pardon*, and never ceases to ring the changes on "convict," "thief," etc., instead of calling Mr. Rawson by name. Is not this meanness far beyond that of any thief?

Again, in 1864, over sixteen years ago, Mr. Rawson's wife, principally for reasons of "faith," which Mr. Rawson had outgrown, wished to get a divorce from him. He was convinced that her orthodox relatives would no longer let her live with him happily. He was, therefore, man enough not to wish to keep a woman in bonds to him. There was no adultery to complain of, so her Lawyer was induced to plead that he had had a former wife living at the time of the marriage, and formal proof was obtained without Mr. Rawson's knowledge. So that a formal divorce was obtained by default without his taking any part in it whatever. The fact was not true. There was no former wife, nor was there ever a prosecution for bigamy, nor charge of any kind. This divorce was obtained at Syracuse, New York, in which State divorce records are by law prohibited to be shown to any one but the parties; but the scavenger violated the laws, and got hold of these old divorce records, and this Agent prints them, and shouts with infinite gusto, "Convicted bigamist," when there was no bigamy and no pretense of a conviction. Mr. Rawson had since become a Liberal and a useful and honorable member of his profession as an artist. All of these matters had gone out of sight and memory. Time and Death had buried them. Would anybody have exhumed them to gloat over them but a ghoul?

At the last meeting of the Congress of the League at Chicago, 1880, Mr. Rawson withdrew his name, so as to free the League from any aspersion, however unjustly, on his account. Could he have acted more honorably? But this Agent suppresses that fact. Could anything be meaner than this suppression?

It seems, too, that a Defense Committee had been organized after this Agent's attacks upon several Liberal editors and others of doubtful guilt, to hold him in check and to see that the innocent did not suffer without at least some attempt at defense. Mr. Rawson was familiar with philanthropic work, and was selected as its President. He was known to be honorable, faithful, and efficient. The League, when he withdrew as its Secretary, recommended that he be retained in that position. Why not? Shall these antediluvian stories destroy a man's usefulness forever? Is there to be no such thing as forgiveness on earth, even if misfortunes or faults there have been? "*Cruel as hell, remorseless as the grave*," is not the League's motto, nor that of any *human* being.

Mr. D. M. Bennett, the well-known editor of THE TRUTH SEEKER, is another instance of this agent's capacity for persecuting and traducing those who differ from him in "religion" and yet venture to cross his path. He charges all this editor does to the League, while his only connection with it is that he has with dozens of others been one of the nominal Vice-Presidents. He has never held any other office in it, and but seldom attended its Congresses. He has pursued his own course and done his own work, and he is not responsible for the League, nor the League for him, nor has he dictated its policy or controled it.

But he is an able, fearless, hard-working, good-hearted, truthful advocate of the emancipation of the souls of men. With a touch of humor like that of Horace Greeley, he lightens up the dryest discussions with the light of good nature and human sympathy, yet he is in some respects an exceptional man. He is so trusting, innocent, and sincere that he is readily imposed upon, and yet smart enough to be the first one to see his blunder, and always truthful and honest enough to own it frankly, however bad it may be, and say, "Well! well! they have got me this time, but I won't do so any more." Those who know him best love him best, for his worth and merits far outweigh his defects and faults. The Agent's narrow, selfish, bigoted nature can have no appreciation of such a genial, whole-souled, and yet in many respects childlike man. Where this editor was really sinned against by this very Agent, he is presented in this book as only a deep-dyed, malicious scoundrel. The facts have been well known to me, and I have been not a little amused to see how the real sinner triumphantly blackens the man he has sinned against.

The two main instances of Mr. Bennett's innocence turned to guilt by this Agent's malignity are all we have time to refer to; his other minute details and all of his epithets will drop with them.

In the fall of 1877 Mr. Bennett issued a circular stating facts which he believed to be correct, which requested editors, authors, physicians, druggists, etc. to sign a petition for the repeal, etc. of the U. S. Comstock Postal Laws. This circular had some dozen or twenty names to it (p. 403) of parties who were well known to favor the object and who had so expressed themselves. Owing to that fact Mr. Bennett in his innocence did not get them *to write* their names to it. He printed their names to the proof-sheet, and then went to the parties and showed it to them and asked their consent to the use of their names as printed, and left a copy with each one.

Where consent was not given by them, as he understood, he struck the name off. Some few he left with the understanding that he should hear from them if they had any objections, and hearing none and knowing their sentiments their names were kept on. This was all done in good faith, and in the sheerest innocence. But in no way could this editor have more effectually put himself in the power of this wily Agent.

Hardly had this circular seen the light before the Agent was *down* on these men with coaxing or threats of arrest and prosecution. This terrorism and treatment actually caused six of these parties to sign, or to appear to sign, some paper certifying that their names had been used without their authority. One other firm was induced indirectly to publish a similar statement.

Upon the strength of these disavowals thus obtained, or made, the Agent charges Mr. Bennett with having forged these seven names (pp. 427–8). This is the greatest, the principal of all the crimes he has to charge upon this editor and to make a terrible noise over. Now what does it amount to? I have or can and will produce the affidavits or statements of a majority, if not of all, of these seven parties showing that the disavowals were the Agent's own work, extorted by him, and that the original use of the names was substantially justifiable. In a word, it is now proved that the blunder was Bennett's and the crime Comstock's. The affidavits of Messrs. Crocker & Colyer, formerly the printers of Mr. Bennett's paper, but who have now no connection with or interest in him, reveal the mixture of terrorism and fraud under which these disavowals were obtained. As Mr. Bennett said, "a general fear or apprehension of Comstock's power seemed to hang like a terrible nightmare over the entire community." The very people who had denounced his methods most violently were the first to disavow the moment he came in sight, with his threats and revolver.

The Agent was not slow to use the advantage thus wrongfully obtained to defeat the object of the petition. He narrates with evident glee how he used these very disavowals to impose upon the committee of Congress and how successful they were. In all this fraud upon the committee and outrage upon Mr. Bennett he shows no more moral sensibility than if he had been born a rhinoceros.

Another matter relevant here and proved by these papers is the outrage of his terrorism, which this irresponsible power of accusation is sure to produce. The visits of this Agent to the office of the printers of THE TRUTH SEEKER referred to in Mr. Crocker's affidavits and others were occasions of dicta-

tion and threats, violent and disgraceful beyond expression. He ordered the presses to be stopped and the paper suppressed under threat of instant arrest and terrible punishment, and that he would certainly ruin the printers if they did not stop doing Mr. Bennett's work. It was only with the greatest difficulty that the terrified printers could be made to withstand his bulldozing and issue the paper. For all this he had no warrant but his revolver.

The printers finally resolved to face the music, and it subsided, but I shall never forget the terror in which they repeatedly came to my office under the actual belief that they would be arrested on their return, and arrest would have been ruinous to them.

The storm blew over as to them when the disavowals were obtained. But the agent all the more determined that Mr. Bennett should be destroyed. He examined his stock personally and tested and decoyed to find a pretext. He had had him arrested upon two little pamphlets, but the authorities at Washington thought the matter too silly and ordered it dropped.

At the Watkins Convention, September, 1878, he was again arrested, as he believed, as the result of this Agent's doings, for accidentally selling "Cupid's Yokes" at a book-stand while waiting upon it for the regular attendant who was absent. An indictment was found upon this arrest, but was abandoned long afterwards after much expense but no trial.

Mr. Bennett had not approved of this pamphlet and had not kept it for sale. Its author and publisher, Mr. E. H. Heywood, of Massachusetts, had been prosecuted by this Agent, convicted under these United States postal laws, and pardoned by President Hayes, whose Attorney-General, General Devens, of Massachusetts, had decided that it was not within the prohibition of the law. His words are:

DEPARTMENT OF JUSTICE,
WASHINGTON, Jan. 13, 1879.

ELIZUR WRIGHT, ESQ., *Boston, Mass., Sir:* I have received your letter of the 10th inst.

In regard to the book itself, while it seems to me a publication not desirable to be made, I am aware that there may be much difference of opinion upon the subject, *and do not confound it with those obscene publications the effect and object of which is to excite the imagination and inflame the passions.*

Very respectfully, CHAS. DEVENS,
Attorney-General.

Mr. F. E. Abbot, Mr. Oliver Johnson, Mr. O. B. Frothingham, Hon. Elizur Wright, Mr. James Parton, and many others too numerous to mention concurred in this view of the Attorney-General of the United States.

Mr. Bennett then said in his paper: This fight for the "Liberty of printing" has to be made upon something, and I propose to begin here. I do not approve of this pamphlet, but as a bookseller I sell everything that is marketable whether I approve of it or not, and I propose to sell this pamphlet as I do other stock, "and if it means prison, then prison let it be."

This Agent renewed his decoys on the "old Infidel," and soon had a copy mailed to him through a cunningly-worded letter, apparently from a post-office in Washington county. Though the offense, such as it was, was all within this state, the Agent made the charge under the United States Postal Laws in a United States Circuit Court, for the reason, as he afterwards put it, "that we always convict in that court," but not always in the state courts.

The trial resulted in a conviction, as a matter of course; most unjustly, as Mr. Bennett and his friends are now more convinced than ever. The appeal was only to the two judges of the district sitting with the judge who had presided at the trial. The judgment was affirmed. The law permitted no appeal to the Supreme Court of the United States. Mr. Bennett was sentenced by Judge Benedict to the Albany Penitentiary for thirteen months and to pay a fine of $300. Everybody who knew the facts knew that both the prosecution and the trial were an outrage.

There was a general outburst of indignation; and as the Attorney-General of the United States had declared the pamphlet not within the law, and as Heywood, the Author, had been already pardoned, it was believed that Mr. Bennett's case would be similarly treated. Petitions, amounting to two hundred thousand names, were sent to the President from every part of the country. The Agent mustered his clergy, and they wrestled mightily with the President. But the pardon was finally ordered—only to be countermanded. Why? Because of the second great charge the Agent holds up in horror against him in his book.

In a word, Mr. Bennett had been too innocent with Delilah, and she had betrayed him to "the Philistine Agent." It was natural enough. Look at the man and the temptation. Until nearly middle-age he had been brought up as a Shaker—a celibate, of course. Then he and his childless wife had, John Anderson like, plodded on the dry roadway of life till it began to slant.

A Delilah, who has since danced at Niblo's, rich in love and doubtful experiences, came into his employ. To get into his confidence she revealed to him and gave him lessons from her experiences, and he, foolish, as men will be, wrote down what others would think but conceal. What she had taught to him in words, some of which he had only learned from her, he returned to her in letters with an innocence novel and laughable.

At the most "'twas but a futile dalliance." The man soon saw that he was being misled. The Siren was banished with her letters. The matter was explained to the wife and friends, and freely forgiven and buried.

This was several years before this trial, and had nothing to do with it. Delilah, to raise the needful, had kept the letters and offered to sell them for three hundred dollars, but no one wanted them; even Mr. Bennett refused to give anything for them; his friends did not want them, and until this Agent appeared, and made them, he had no enemies.

This was just the material for the Agent. He bit at once. Delilah and her letters were led in triumph before President Hayes, and he was duly astonished. A Spiritualistic newspaper brought them out with double-leaded horror. The clergy beat their tom-toms anew. The President was a good man, but also *goody*, and had no backbone suitable for any such emergency. Bennett was kept in prison, not for the offense he had been convicted for, but for the supposed one he had never committed or even been tried for, and as a sacrifice to the Theological Whale. When he was permitted to know the facts behind the bars he at once withdrew the application for a pardon, and stood upon the use that his imprisonment might be to liberty for his solace and compensation.

When he left that prison it was in triumph. His reception in New York filled Chickering Hall to overflowing. The Hon. Elizur Wright presided. This Agent always alludes to his victim as the *convict*, but that term proves too much. By whom convicted? and what for? are the prior questions. Socrates and Christ were both "convicts," and are venerated or worshiped because they were. The same influences that made them convicts convicted Bennett, and with what result in the opinions of free and honorable men the two following letters help to show:

LONDON, N. W., April 14, 1880.

THERON C. LELAND, ESQ., *Dear Sir:* I have this morning received your favor of the 31st with inclosures, which I duly forward to Mr. Conway and Mrs. Besant.

As our Parliament, to which I have just been elected, meets on the 29th of April, it is simply impossible that I can accept the invitation that you send me.

I trust that Mr. Bennett's imprisonment may be the last of its kind in America. The question is not one of approval or disapproval of the particular pamphlet for selling which Mr. Bennett was convicted. It is that all Freethinkers throughout the world are bound to enter their firmest protest against the endeavor to prevent freedom of discussion on social questions by the misapplication of statutes intended to prevent the circulation of objectionable literature, but which ought never to be allowed to apply to the publication of views which, however extreme or wrongful, ought not by any stretch of malice, to be included under the word "obscene."

If the Hon. Elizur Wright should be your president, as I trust he may, please say how cordially I agree with the stand he has taken in this matter. Yours very sincerely,

CHARLES BRADLAUGH.

NEWBURYPORT, MASS., April 5, 1880.

My Dear Sir: I have received yours of March 30th, inviting me to join in the welcome home which you propose to give Mr. Bennett on his release from prison. You do me great honor. I am obliged to deny myself the gratification of attending the demonstration for a reason which I am sure you will allow to be sufficient. As a general thing I do not care much for demonstrations, but in this instance it becomes everyone to mark in some way his sense of the infamy of the prosecution and sentence of Mr. Bennett. The case involves no abstruse question of law. There is the pamphlet with the passages marked for the jury to consider. Any person of decent intelligence and well-disposed mind can judge the matter as well as the chief-justice of the United States. If the mailing of such a piece of writing as that exposes a person to fine and imprisonment, then everyone holds his liberty at the mercy of a hireling informer. I trust your demonstration will be all that you anticipate. If it were necessary to its success, I would walk the three hundred miles between this place and New York.

Very truly yours, JAMES PARTON.

What can exceed the infamy of this Agent in digging up and circulating those letters, old, forgiven, and buried, when Mr. Bennett was helpless in prison?

When he had done all he could to ruin the man he goes and digs all the filth he can out of his privy, in the back yard, and piles it up against his front door; and then publishes a big book to yell over his victory in a way that would shame a savage. As Mr. Parton said, the only answer every lover of liberty and decency could make to such warfare should be to get a dozen new subscribers to THE TRUTH SEEKER. The Liberals took the advice, and more, for they sent Mr. Bennett to their Congress at Belgium with a tour in Europe, and now in replying to this beastly book they will send him around the world. While in England the leading Liberals gave him a reception and the following memorial which also helps to show what such convictions are worth:

"We Seek for Truth."

TO D. M. BENNETT.

In asking you to accept at the hands of the National Secular Society of England this symbol of cordial sympathy and brotherly welcome, we are but putting into act the motto of our Society. "We seek for Truth" is our badge, and it is as truth seeker that we do homage to you to-night.

Without free speech no search for truth is possible; without free speech no discovery of truth is useful; without free speech progress is checked, and the nations no longer march forward toward the nobler life which the future holds for man. Better a thousandfold abuse of free speech than denial of free speech; the abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race.

In your own country you have pleaded for free speech, and when, under a wicked and odious law, one of your fellow-citizens was imprisoned for the publication of his opinions, you, not sharing the opinions but faithful to liberty, sprang forward to defend in him the principle of free speech which you claimed for yourself, and sold his book while he lay in prison. For this act you were in turn arrested and sent to gaol, and the country which won its freedom by the aid of Paine in the eighteenth century, disgraced itself in the nineteenth by the imprisonment of a heretic. The Republic of the United States dishonored herself and not you in Albany Penitentiary. Two hundred thousand of your countrymen pleaded for your release, but bigotry was too strong.

We sent you greeting in your captivity; we rejoiced when the time came for your release; we offer you to-night our thanks and our hope; thanks for the heroism which never flinched in the hour of battle; hope for a more peaceful future, in which the memory of the past pain may be a sacred heritage and not a regret. CHAS. BRADLAUGH, Pres.

Thus has failed this war against Liberals. It has been a delusive triumph. The men he has tried to crush are to-day stronger than ever. The League has doubled the number of its auxiliaries every year, now nearly 250, and they are added to every week. They represent the spirit of liberty which can never be crushed out in Russia, much less in America. It stands like a wall of adamant against this man and his doings. In a popular republic this spirit of liberty must be reconciled to the government and not antagonized. Wise legislators will always secure this result.

For this last reason this Society's mode of enforcing laws can never be a real success. More than half of the people dispute the justice and the right of this amateur authority and rebel against it. Even that poor cripple who gave this Agent the scar on his cheek of which he is so proud, and which has been worth so many thousand dollars to him, felt and feels entirely justified. I asked him how he came to do it. He said he was being dragged to prison by a man who had no right to do it and no warrant. "I had just as much right," said he, "to resist that kidnapper as George Washington had to draw his sword against the enemies of his country."

Laws cannot be enforced safely and beneficially until an entirely secular administration allays this just sense of indignity. As even Carlyle says, "The feeling of injustice is intolerable to man." If the Liberals have done things that cannot be approved in some instances, the spirit of defiance that has been unjustly excited is the excuse. They know from his avowed objects that this Agent is false when he talks about his innocence and pure motives, and pure and lamblike sentiments toward them. They know that he is a narrow-minded, self-interested, unscrupulous bigot, with a dirty affinity that makes him seek the place of an amateur scavenger. That smut bag under his arm is dirty enough, but he carries a worse one in his heart. He is, in the words of the Rev. Sidney Smith, the product of the method he represents and a substantial reason why it should end.

But this Agent says (p. 513), "There is not one word under this law . . . which permits of a construction that can be tortured into any interference with so-called Liberal utterances."

The Liberals know best, and they are justly suspicious when they see "the results not only in the principle" but in the very words and acts of this Agent. For instance, on page 409 he places our country in the same position as the English government with its state church and blasphemy laws, as *to breaches of the peace.* "*Peace,*" he says, "includes good order and government, and that peace may be broken in many instances without actual force, to wit:

"I. If it be an act against the Constitution or civil government.

"II. If it be against religion" [that is, against what he and his friends or the state church call religion].

"III. If it be against morality" [that is, what he and his friends call morality under their theology].

He then quotes the "test of obscenity" imported by Judge Benedict from England, viz.:

"Whether the tendency of the matter charged as obscenity is to deprave and corrupt those whose minds are open to such immoral influences, and into whose hands a publication of the sort may fall."

He says that this test has been "approved by every court of America, when the question has come up under common law."

This is not true. Judge Gildersleeve and others have quoted, but always replaced or modified, this "test," which is not even a test or definition, and was not given as such when it was first used. It was simply an attempt to describe some of *the effects* of obscenity, used in the English case of The Queen *vs.* Hicklin, 11 Cox Criminal Cases, p. 19.

[TO BE CONTINUED.]

AN unjust man is an abomination to the just: and he that is upright in the way is an abomination to the wicked.—*Proverbs*, xxix, 27.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, APRIL 30, 1881.

America or Russia?

From several recent instances of arbitrary, unwarranted censorship and despotism on the part of our Republican administration the question very naturally arises, Are we living under the rule of American liberty or the tyranny of Russia? There is scarcely a more arbitrary, irresponsible despotism than is now evinced in our postal department. An onerous espionage is set up over our mails; people who hav as much right to the mails as any other person are sent to prison for using the post in a perfectly legitimate manner because of the quality of the matter they properly consign to the mails, and journals that do not quite come up to the moral standard of our despots are crushed and their publishers financially ruined. The very department in which huge thefts occur, and wholesale robbery to the tune of hundreds of thousands if not millions of dollars of the people's money, is striking down at a blow the dearest rights of people much better than the very criminals who are wielding this arbitrary power.

A few weeks ago the *Health Journal* of T. R. Kinget, M.D., of this city, was tabooed by the post-office authorities and a ukase issued that it could not pass through the mail as second-class matter. This is equal to suppressing this useful little periodical. A publisher cannot afford to put a stamp upon every paper weighing a quarter of an ounce, while other and similar publications are carried at two cents a pound, the postage in one instance being thirty-two times as heavy as in the other.

Not long after, Dr. E. B. Foote's *Health Monthly*, a most valuable publication, was subjected to the same iron rule; and not far from the same time the *Agent's Advocate*, published by James W. Stillman, Boston, was also suppressed in the same way. The excuse made for these arbitrary and injurious rulings is that these three papers are run in the interests of the publishers and are mere advertising sheets. The falseness of these claims is easily understood when the fact appears that the advertising done in these three journals is not ten per cent of what it is in other periodicals, and that they are published in the interests of the people, containing literature and instructiv matter much above the average periodicals of our country. Besides, what does any person issue a periodical or journal for, unless it is for the profit he may hope to win from it, directly or indirectly? Why are all the health journals published? Why are the *Scientific American*, the *Agent's Herald*, the *New York Herald*, and thousands of other periodicals published? Do they not all contain advertisments of business, both of their own and others? Is it right or American to discriminate between the rich and powerful and the poor and needy? If our government has arrived at the point where it can place its foot upon a weak and struggling enterprise while rich and powerful ones of a similar character are petted and pandered, the quicker it comes to an end the better for the liberties of the people.

The last blow of this postal tyranny has fallen upon another health journal, Dr. Sara B. Chase's *Physiologist*. And this is not denied the use of the mail because of its advertisments, but upon the ground of its "indecency." On the 20th inst. the following notice was served upon Dr. Chase:

> POST OFFICE, NEW YORK CITY, N. Y.,
> FIRST DIVISION AUDITOR'S OFFICE,
> April 20, 1881.
>
> Respectfully informing the publisher of the *Physiologist* that the First Assistant Postmaster-General at Washington, D. C., has instructed this office, under date of the 18th inst., that the *Physiologist* is hereafter to be excluded from the mails.
>
> N. P. PEARSON, Postmaster.

It will be seen that this Russian ukase not only rules the *Physiologist* from the mails as *second-class* matter, but it prevents it from being sent as *third-class* matter by the application of stamps. And it not only shuts out the current number but issues the pronunciamento that no future numbers of the *Physiologist* shall be allowed the use of the mails. Thus the censor of the postal department not only pronounces upon the moral quality of the *Physiologists* that hav been printed but also upon those not yet printed or written. Is that indeed American liberty or is it Russian despotism? Could Russia go much farther than that?

What are the real facts with the *Physiologist?* It is an advocate of human welfare and seeks to impart instruction important to the people. It has steadily grown in the estimation of the public and thousands hav learned to hav an affection for it. It is ably conducted. It is entirely moral in character, and the only charge that can be urged against it is because of some information imparted relativ to the size of families—the aiding of mothers to decide how many children they shall bear, or what is known in England as the Malthusian doctrin. By one of the features of the Comstock law, the regulation of the size of families proportionate to the choice, health, and abilities of the parents is a forbidden subject, the indulgence of which, even to the slightest extent, is punishable with fine and imprisonment—with the total ruin of reputation and business.

No matter how well pleased the people of America may be with the *Physiologist*, no matter how many may wish to take and read it, the censors of the postal department—men who were appointed to do the work of the people, but who hav assumed to be the people's masters and tyrants—hav decided that it shall not circulate by the mail, and that no more shall be published and be permitted to enjoy mail facilities. This is a tyranny utterly subversive of the highest principles of American liberty, and, if persisted in, must destroy the freedom of the press and the freedom of speech.

The mail of our country belongs equally to every citizen of the country; it was organized for the benefit of the entire people, and no one, whether in office or out, has the right to deprive another of his postal facilities. It was not the original object of the mail to establish a censorship over the thoughts and utterances of the people. It is Comstockism that has introduced this most objectionable feature into our postal system, and sad was the day when it was ever accomplished. It is wrong and unamerican for any servant of the people to hav discretionary power to crush any citizen of the country, or to mulct him of his property by depriving him of his just and equal rights. But this is just what is done under this Comstock law. A man who is appointed to serve the people deprives a citizen of his legal rights without process of law, and virtually condemns him and punishes him without arrest, trial, or sentence.

The most guilty criminal has the right to a trial by his peers, and to the privilege of making a legitimate defense, before he shall be sentenced to prison or his property be taken from him. But in this high-handed rule of our post-office censors and despots, Dr. Chase is condemned without a trial, her property is taken from her without a hearing, and she is deprived of her dear rights without a chance to speak a word in her own defense. This is all wrong and is wholly unfitted to a government of freemen. It might do for Russia, but is really wrong in that country, and every other.

If Mrs. Chase has violated any law of the land she should be arrested by due process of law and hav a regular trial by jury. If she is condemned by a jury the penalty incurred by the violation of the law should be imposed upon her. But we protest against this high-handed tyranny of condemning people unheard, and ruining their business enterprises without the least moral or legal authority or the slightest show of justice. No person should be convicted and punished without due process of law.

If magnates of the postal system are to hav this terrible power to exercise as they please, where is it to stop? What class of persons or papers shall be free from this oppression? May not THE TRUTH SEEKER, *Truth*, the *Herald*, or *Sun*, or any other paper be pounced upon when the despots take the notion to make the attack, or they hav some private or intolerant object to subserve? If the principle is right many not political papers of an opposit stripe be struck down at any time when the magnates of the postal system decide to play the tyrant and thus perpetuate their party and power. If the people wink at these things and allow their servants to be despotic and oppressiv, this tyranny is not likely to stop at the bounds now set up, but will be extended till all liberty is destroyed. If the masses will suffer them to be made slaves in one direction it is impossible to say where the limit will ultimately be.

The men who hav done this wrong pretend that it has not been the action of Comstock; but this claim is almost "too thin" to be believed. Every one of the publications named are Liberal and anti-orthodox in character, and every one has made uncomplimentary remarks about Comstock. In keeping with what this man has done in numerous other instances this blow at liberty is very much like one of his striking. If it is not Comstock who has done it, it certainly is Comstockism of the meanest kind. It is done under his law, and is as hateful and obnoxious to the true lover of liberty as any act that can possibly be committed.

It is the numerous exhibitions of this despotic power, this liberty-killing tyranny on the part of the party in office, this unmistakable tendency to centralization and an arbitrary rule, this disposition to crush liberty and destroy private rights and the liberties of the people, together with the grievous wrongs we hav ourselvs suffered at the hands of this party, that aroused us and opened our eyes to the encroachments of the party with which we had acted for a quarter of a century; it was this that convinced us that a change of rule was necessary if the liberties of the people were to be preserved. We gave not a little thought to the subject, and we were strong and honest in our convictions that the ruling party of the country had become corrupt, centralized, aggressiv, and oppressiv. We thought we saw a necessity for a change of dynasty, even if a party was temporarily placed in power which was no better. We dared to giv our thoughts to the public; but this earnest purpose cost us many friends. We all too soon learned the unwelcome truth that there are many so-called Liberals in the country who would see every Liberal paper crushed out, half of the Liberal editors sent to prison, a censorship established in all our post-offices, and the people deprived of their very liberties and rights before they would listen to a word being breathed against the dear Republican party. The truth flared out as vivid as a blazing comet that with many their fealty to Republicanism is stronger than their fealty to liberty and Liberalism.

It was saddening to realize this, to see the very hand kissed by the unsuspecting multitude that was raised to shed its blood, metaphorically speaking. There would hav been a change in the ruling powers of the land had it not been for the powerful rule of a vindictiv and designing man in this city. Had New York city cast her vote in the last election as she had for the previous twenty years, James and Tyner would not to-day hav their clutch on the throats of the people, nor would Mrs. Chase this day be under the feet of those oppressors.

Still we are not fully discouraged. We hav great confidence in the ultimate good sense of the people. When they fully get their eyes open to see the purpose of the party which is the deadly foe of the people, the destroyer of their rights and their liberties, we believe they will pool their issues and take the only means left to retain the blessings which our fathers gave us. Let us still hope that the strong good sense of the people will save the country from Russian despotism.

Col. Ingersoll's Lecture.

On last Sunday evening Booth's theater was packed from top to bottom with a most intelligent and respectable audience to hear the lecture of Col. R. G. Ingersoll, entitled "Some Reasons Why." Every seat was occupied and hundreds were compelled to stand. Some of the city papers make the statement that as high as four dollars were paid for a single seat. It was one of the best lectures the Colonel has ever delivered, and that is saying a great deal. The audience were fully in sympathy with him, and his most radical utterances were applauded over and over again. It is a cause for congratulation that the first people of our city will pay one dollar each and rush by thousands on Sunday evening to hear an ultra-Infidel discourse when hundreds of churches are free. It augurs that the people are surfeited with the senseless and false assumptions of the church and are anxious to hear the words of reason and truth.

The Colonel's discourse lasted one hour and fifty minutes, and the greater part of the rapt audience would hav quietly listened to the same eloquence as much longer. The following brief summary is from the *Sun:*

"The history of the world," Col. Ingersoll said, "shows that religion has made enemies instead of friends. That one word, religion, paints the horizon of the past with every form of folly. When we pronounce the name religion, we think of six thousand years of hatred and slander and vituperation, of six thousand years of persecution. Strange that those who have loved God most hav loved men least; strange that in countries where there has been the most religion there has been the most agony! That is one reason why I am opposed to what is known as religion. By religion I mean the duties that men are supposed to owe to God, not what man owes to man; not what the father owes to his children; not what the citizen owes to his country; not what the philanthropist owes to the world; but what we owe to some invisible being.

"I raise the question first of all whether any relation can exist between the finite man and the infinit being. Is there any infinit being to whom I owe anything? An infinit being is absolutely conditionless. He cannot want; cannot receive. A finite being cannot give to the Infinit. Can I increase his pain; can I decrease his misery? Does he need my strength? What can I do for him? Nothing. I, for one, do not believe there is a God who gives rain for prayer or sunshine for praise. What can we do? We can help man. We can feed the hungry; free the slave. If I do not comprehend the usefulness of an infinit God, whose fault is it? I am told that we hav the inspired word of God. Nothing but what is false needs to be inspired; the truth will take care of itself. What is inspiration? There is not a thing in nature, from a pebble to a constellation, that tells the same story to any two human beings. A man and his wife saw the sea for the first time at the same moment. She exclaimed, 'Was ever anything more beautiful!' He said, 'I bet you can dig clams right here.' Horace Greeley once lectured on his overland trip. When he came to the big trees I

said, Now is the time, if there is any imagination in the old man. I thought of the ages those trees had lived, and of the opportunity he had for description and historic allusion. Horace Greeley took out his pencil and figured that those trees would make just 300,000 feet of inch lumber.

"No two persons looking at the sea, the stars, the flowers, see the same thing," continued the speaker. "Every man gets his little cup full; if he had a larger cup he would get more. Shakspere cannot be understood the same by any two human beings. The impression nature makes upon the brain is natural. It may be deformed, but it will be natural, and in no event will it be supernatural. No human being can conceive the supernatural. There is no person who can think of a thing that has not been suggested from nature. If God had wanted to make a revelation, would he not hav made it in words that we could all understand? The inspiration of the Bible depends upon the ignorance of the gentleman who reads it. The Bible says God's first attempt to people tho world was a failure, and that then God started again with eight persons. Look at the history of the Jews, who, according to the Bible, were the people most favored by Jehovah. They were the most unfortunate people in the world. If the devil could hav written any part of the Bible, would he not hav written those parts that advocate slavery, extermination, murder, polygamy, and the degradation and persecution of women? What worse could a devil hav written? If God wrote those things there is no need of a devil. If the Bible was the work of God, it should contain grander things than any other book; but it does not. It does not compare favorably with the writings of Greeks, Romans, Persians, Hindoos, Arabians. Think of God saying, 'I am a jealous God.' Jealous of what? Of wooden and stone gods! Think of a woman being jealous of a stone woman. God is represented as saying, 'Thou shalt hav no other gods.' Then he believed there were other gods. The Hindoo, the Brahman, and the Christian worship different gods. Let the fight be transferred to heaven and let the gods settle it between themselvs which is the greatest. What was the use of four gospels? There was no need of four stories of the same transaction if one was true. Four human witnesses might vary in their testimony, but not four inspired men. Under the Mosaic dispensation every priest was a butcher. The sacrifices were sheep, because every priest loved mutton. I do not believe in the vicarious atonement. I do not want to go to heaven and feel that I am in the poorhouse of generations. I am blamed for picking the bad things out of the Bible, but why should Jehovah hav put the bad things into his Bible? If Jehovah were to rewrite the Bible he would leave out those defenses of crime. The fact is, we hav civilized our God."

On next Sunday evening, May 1st, the Colonel will deliver another lecture at the Academy of Music, on Fourteenth street, on "The Great Infidels." Doubtless that very capacious edifice will be well filled.

Journalistic Change.

It is announced that John C. Bundy has retired from the *Religio-Philosophical Journal* of Chicago. No regrets thereat hav been heard in this quarter, and it is thought the journal will not suffer by the change. He has not added any particular luster to journalism, and perhaps he has given another proof to the truth that malice, slander, and falsehood to break down a competitor are not the surest roads to prosperity and respect. By general consent he will be permitted to retire with that other slanderer and maligner, F. E. Abbot.

It is said that Giles E. Stebbins assumes the control of the *Journal*. As he is a very *goody-goody* sort of man, who has for some time "dwelt apart," the change of duties may broaden his views and render his services more useful. May the *Journal* be a more honorable and useful paper than it has been.

We regret to learn that George Thorne, Esq., a prominent citizen of Clearfield, Pa., and an old and valued friend of The Truth Seeker, has been prostrated for some time with erysipelas in one of his lower limbs. At this time he is much improved, and his friends hope to see him around in a short time. Mr. Thorne, being a prominent and sincere Liberal, commands the respect of all classes in the community where he resides, and is respected as an honest, intelligent, and upright citizen, and is fearlessly trusted and honored by all the community. Religion does not make good citizens, but honesty, integrity, and uprightness of character do, and these Mr. Thorne possesses in an eminent degree. May he be speedily restored to health.

The *North American Review* for May contains a striking article by the Hon. David Dudley Field on "Centralization in the Federal Government." That our polity is rapidly advancing in the direction of centralization is demonstrated by the author, and his paper will command attention, and be read with interest and profit. The second article is upon the new revision of the Bible, by the Rev. Dr. Schaff, of the American Committee of Revision. Mr. Justice Strong writes of "The Needs of the Supreme Court," and advocates the establishment of a court of appeals, intermediate between the U. S. Supreme Court and the circuit courts. The Hon. George Q. Cannon, the first advisor of the President of the Mormon Church, and delegate to Congress, makes a vigorous defense of "Utah and its People." The question "Shall Americans build Ships?" is considered by Mr. John Roach, the ship-builder, who brings forward a large number of facts to prove that the people of the United States must build ships if they would hold a place among maritim nations. The other articles are "The Life-Saving Service," by the Hon. S. S. Cox; "The Ruins of Central America," by M. Charnay; and finally, an attack on evolution philosophy, entitled, "What Morality Hav We Left?"

Excelsior Songs and Poems. By Robert Snickerson, Trenton, N. J.

These are Radical and Reformatory Songs set to familiar airs.

Revocation, Labor, and Capital. A Review of the Labor Question. By C. C. Comerford.

This pamphlet of 24 pages givs a startling view of the crushing power of monopolies in this country, and points out the road to national success.

Gawky Jim, or Common Sense Theology. A Yankee tale with a Hero but nary Shero. By Rev. Theologicus, D.D. Dr. J. R. Monroe, Seymour, Ind.

This little pamphlet is in the humorous, telling style peculiar to the author. It makes sharp hits at the absurdities of theology and puts the reader in a perfectly good humor.

Mr. Preston to the People.

Fellow Freethinkers: While we have been keeping God from getting into the Constitution, the devil has crept into the post-office. Anthony Comstock has made a cat's-paw of the postal department for the fulfilment of his revenge upon the *Physiologist*, and has prevented its passage through the mails. The postal power of the United States has been prostituted to the malice of a man publicly pledged to "stamp out Freethought."

We appeal to the Liberal press and Leagues, that can evoke the thunder of that progressiv public opinion which determins the duties and tenures of postmasters and presidents, to rebuke this Comstock outrage and protect our pretty little paper. This unconstitutional order of one odious official in the postal service who presumes to interdict as improper mail matter papers which may be *hereafter* printed, is simply the outcome of Christian spite. Postmaster-General James will not dare uphold the outrageous order after the burst of indignation now fomenting in the New York daily press and Defense Association shall awaken him at Washington. We are now awaiting his answer. If he does not immediately revoke the infamous order, the matter will at once be brought before the United States Circuit Court by a writ of mandamus, compelling the postmaster to accept the publication. Meantime the *Medical Monitor* (Dr. Chase, editor, "Better Beings and Fewer of Them," the leading article) is now being printed to take the place of the May number of the *Physiologist*.

We liv in a land in which the press is irrepressible; and the more *Physiologists* are prohibited the more *Medical Monitors* will multiply. It is high time that this inquisitorial influence that has undertaken to stamp out Freethought is itself stamped out.

This is the identical issue that is being so manfully met by Bradlaugh in England. We hav all the guarantees of a glorious triumph under a government such as ours if there be no faltering among our forces. Let Fraternity and Freedom be our watchwords, and the everlasting abolishment of Comstockism and Christianity our work.

Fraternally, S. H. Preston,
Manager of *Physiologist*.

Elmina's Plea.

Dear Friends of Our Murdered *Physiologist*: I hope every one of you will feel this wrong and outrage as a personal insult to your highest and purest aspirations; and that you will, one and all, come forward in this our hour of trial and help us to make what now seems a defeat into a glorious victory. We boast of freedom of thought, freedom of opinion, freedom of the press, and freedom of the mails. But where are they? What better chance hav we to express our most radical thought than has the persecuted and maligned Nihilist of Russia? If we dare venture to speak thoughts that are in advance of the age we are gagged, fined, and imprisoned, and our substance confiscated and destroyed. The Nihilist strives for liberty to reach his little eminence of light and knowledge, and we try to go onward and upward toward ours — no further on or up for us than is his for him—and each is met by the stern authoritativ voice of the law, and public opinion, and the petty official bigotry of those who should be servants of the people and conservers of their liberty, but who now cry out "thus far and no farther shalt thou go," and if they still persist are relentlessly crushed to earth. Our darling paper is suppressed simply because it told *too much truth*. It gave too much useful information to the people. One bad man, for selfish purposes of his own, got a bad law enacted for his special benefit, and then got himself invested with almost supreme power to enforce this ambiguous gutta-percha law wherever he saw fit, *i.e.*, wherever there seemed an opening for him to make money, to glorify himself, or to vent his personal malice and spite upon one he disliked. Born under malign influences, this unfortunate individual has in his own personal career of crime worked out the problem as to whether "fewer and better children" was right or wrong. To-day the great mass of the world's thinkers decide that had *his* mother given birth to one man (child) less the human race would hav been greatly the gainers thereby! This bad man's bad law virtually says to the criminal, the diseased, and the insane, "You must propagate your kind *ad libitum*," and to the hygienist and philosophic reformer it declares, "If you dare whisper a word that shall hinder this or inform them how to prevent it you shall be fined and imprisoned and your business utterly destroyed."

And even while sorrowfully pitying this poor man for being so badly organized and trained that he can enjoy holding an office that is even meaner than a hangman's, yet I must ask you one and all to help us destroy him. Not take his worse than worthless life, but simply kill him influentially, make him useless and powerless as last year's almanac. Convince the people the world has no work for such an officer. Undo the evil he has done and help us to destroy the last vestige of such wrong, tyranny, and oppression as this bad man's bad law has inaugurated and encouraged. If Elmina has friends, *now* is the time she hopes they will show their friendship by friendly deeds as well as friendly words! Anxiously but hopefully, Yours, Elmina D. Slenker.

Snowville, Va.

Notice.

I hav received the charter for the Illinois state Liberal League, and to this date I hav the names of twenty-two persons as charter members. A convention to complete the organization of the state League will be held in Farmer City, Dewitt Co., Ill., June 11 and 12, 1881. Able speakers may be expected to be on hand to address the meeting. The life-membership fee to the Illinois state Liberal League is one dollar. This will no doubt be increased after the League is fully organized. Now, friends of the Liberal cause in Illinois, please let us hear from you. I am very much in need of your help and coöperation. Address me at Springfield, Ill.

F. F. Follet.

The Ghost of St. Johns.

To the Editor of The Truth Seeker, *Sir:* I hav just finished reading this unique, sharp, sensible, and cute little book, called "The Ghost of St. Johns," to our family circle, and we all wish it could be read to every school-board in the United States. I am sure not one individual among them all could help acknowledging the truthfulness of the arguments, nor could any one refute them. I hope the little volume will be scattered far and wide, even to the uttermost "corners" of the earth, and that it will kill off and exterminate not only "The Ghost of St. Johns," but all other ghosts and ghostesses who are bad, cruel, wicked, and malicious, or who are so heartless and indifferent as to look coldly on want, woe, and misery, and lift no ghostly finger to relieve it. Dreams of heavens above and hells below, all filled with shadowy invisibles that are utterly useless in all the great arcana of nature, must all be swept away before the *telling facts* that common-sense writers like friend Babcock place in such a plain and simple way before the reader that the veriest child is compelled to grasp and believe. I hope "all the world and his wife," and "his sisters and his cousins and his aunts" will order this twenty-five-cent pamphlet of you and secure a very lendable little volume, as well as help you by a few more "quarters" to travel around the world.

Thine truly, Elmina.

Snowville, Va., March 6, 1881.

There is a science of legislation, which the details of office and the intrigues of popular assemblies will never communicate; a science, of which the principles must be sought for in the constitution of human nature and in the general laws which regulate the course of human affairs; and which, if ever in consequence of the progress of reason philosophy should be enabled to assume that ascendent in the government of the world which has hitherto been maintained by accident, combined with the passions and caprices of a few leading individuals, may perhaps produce more perfect and happy forms of society than hav yet been realized in the history of mankind.—*Dugald Stewart.*

Discussion.

Reply to Mr. Bennett's Tenth Letter.

MR. D. M. BENNETT, *Dear Sir:* As a specimen of amusing inconsistency your last letter is inimitable. I cannot forbear the pleasure of expatiating upon its beauties in this respect, although I dare not hope to attain to a full understanding of its logic. I have the misfortune to be incapable of receiving modern hypothesis if it is contradicted by express historical testimony, and therefore in my last letter attached but little importance to the vagaries of men like Prof. Newman, Judge Waite, and others of modern times on the authorship of certain books when ancient and in some cases contemporaneous historical testimony refuted them. This is what you call "dextrous dodging," "cavalier attempt with one swoop to throw overboard" their testimony, with the imputation to me of inordinate vanity, etc. I hope the reader will take the pains to really test how much ground my last letter gave for such criticism. But oh! the incomparably modest position of the critic, who, after creating an opportunity for this criticism, can, in objecting to what very few would deny, emphasizes his verdict with all the emphasis of a personal and final pronunciamento. "I PRONOUNCE him" (the Rev. Jno. W. Chadwick), this paragon of self-depreciation says, "better authority upon that subject [the Bible] than fifty thousand of the orthodox clergymen of our country."

And "oh, for the love of laughter!" Mr. D. M. Bennett says my "fling at Dr. Davidson's title of D.D. seems hardly in good taste. Is a degree of scholarship," he asks, "obtained at one of the first institutions of learning in the world a thing of no worth?" Think of it! A theological college admitted by Mr. Bennett to be "one of the first institutions of learning in the world!" And again, "The very fact that he was one of the number selected to write the articles of the Encyclopedia Britannica is a sufficient guarantee of his scholarship and reliability." The shoe happens to be on the other foot this time. The last reference, if I remember rightly, to this encyclopedia was made by myself, when I was rather abruptly told that men than whom "few abler or more honest have arisen" are not expected to have justice done them in it; that it was "gotten up by Christians and to please the Christian class," etc. You certainly have an accommodating way of changing your estimate for the occasion. The whole paragraph is brilliantly ended by the remark that Dr. Davidson's "decision that 'oral tradition was the chief fountain of Christian knowledge' will probably be allowed to stand as an *axiom* of truth." I cannot understand how this ever can be an axiom, or has the meaning of the word been altered? You remark:

"In like manner your attempts to disparage Greg, Prof. Newman, and Judge Waite are equally unsuccessful. They have spent *many* years of their lives in close study of the literature pertaining to the books of the New Testament." If my memory is not treacherous Judge Waite's book is the result of two years' rummaging of the Congressional Library at Washington, and the "many years" of the others would probably narrow down to as limited a period.

As to whether the four canonical gospels were known before A.D. 170, the negative of which you so unnecessarily reiterate, I must merely refer the reader to my previous letters. In the midst of a paragraph of untenable assertions there is one that the canon of the New Testament was not settled until 680, and that the council of that year "considerably reversed" the decisions of previous councils. I ask you for proof of this from some reputable sources, with the instances in which these "considerable reversions" were made, and I beg that it will not be some anonymous friend, however "intelligent" or "learned," or some obscure scribbler whose *cacoethes scribendi* has made him forget the bounds of modesty and common sense.

You have charged me so often with discourtesy when nothing was further from my thoughts that I am becoming callous. I cannot see, however, why it is uncourteous to affirm that second-hand quotations are unworthy of credence against any one's personal character, especially when offered in proof of a proposition in debate without any clue given by which they may be tested. I am not unaware, however, that many of the remarks you make are as irrelevantly uncourteous as could be written, though I take no offense at them, as I suppose none was intended.

"Let me assure you," you continue, "that when Paul talked about the resurrection of Jesus and of his being seen by the disciples and himself, he meant a spiritual resurrection, that he meant not the body which was born of Mary and was placed upon the cross and which became a mass of dead flesh, *he referred to the immortal part—the spirit.*" I will let you make the attempt, but I cannot have the assurance. Fancy *seeing the immortal part—the spirit!* Fancy that when Paul spoke of Christ being buried and rising from the dead, he meant his immortal part, his spirit, which had never been buried! Does he not in that very chapter speak of the "body" that is raised, and teach that when Christ comes again those believers who are living will not die, but their bodies will be changed? As to his not believing in Christ's physical ascension, I need no more than quote, "He that descended is the same that also ascended up far above all heavens" (Eph. iv, 10).

I regret to find you so unnecessarily blaspheming. Jehovah is "the same yesterday, to-day, and forever;" ever merciful, ever loving, who said even at the time when, to use your caricature of the truth, he "delighted in the sacrifices of thousands of innocent animals," "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv, 22), and who in the very opening almost of revelation is willing to save a city whose abominations cannot be named, if five righteous men be found in it.

In conclusion we are favored with a selection from the wisdom of Prof. Robertson Smith, being a quotation from his bunglingly-written article on the Bible in the 9th edition Encyclopedia Britannica. I make no hesitation in calling the professor's article Infidel if he is not himself. What he says is not authority, as his equals in scholarship in the same departments with him disagree with him. I could abundantly substantiate if I thought it worth the time, by quotations from the article, the assertion that it is clumsily written and utterly unreliable. He belongs to a school of criticism that, while quite fashionable now, will probably ere long lose popularity and, like Strauss's mythical theory, be consigned to charitable forgetfulness or be remembered only as purblind folly.

We have reached the end of the external portion of our debate; we now take up the Bible and allow it to speak for itself. In leaving the former I must say that I have been shown no facts that support the theses. As to the origin of Christianity itself there have been several theories offered, but they are *only* theories and are mutually destructive.

In regard to the authenticity and genuineness of the canon, there has been on your part a determined disposition to insist on hypotheses that are sustained by no proof, but on the contrary are contradicted by all important testimonies. And whatever intellectual ingenuity or scholarship there may be in insisting upon or originating them, without truth to give them moral dignity they sink to mere mental charlatanry. Such, I believe, will be the final verdict of true scholarship upon all such erratic departures from those principles which only can make learning and literary criticism of any scientific value or practical use.

You agree to accept the New Testament account of the words and deeds of Christ as correct for the purpose of a critical examination. There will be no dispute, then, between us that Christ claimed to be divine, that he was the God-man, that he came to die as a savior of the elect—that all accepting him are eternally saved, and all rejecting him are irredeemably lost. This the New Testament teaches. Let us look, then, at your objections to his teachings and conduct. You say: "It cannot be regarded as moral teaching to dissuade men from being industrious, frugal, and provident. The advice to 'take no thought for the morrow' is tantamount to telling people not to prepare for winter, not to sow and plant crops, and for the young and middle-aged to lay up nothing for sickness and old age. It was virtually teaching the worst form of thriftlessness and mendicancy; it is just the doctrine that savages, tramps, and beggars act upon, and is the opposite to what would suit an industrious man, who prudently looks forward and provides for the coming needs. Those are the most praiseworthy and virtuous who spend their time in doing good to those around them, and are careful to make suitable provision for winter, for sickness, and for old age. Those are the most useless and reprehensible who spend their time in idleness, who neither toil nor spin, and make not the slightest preparation for the wants which are sure to come. The first course is productive of comfort, happiness, and virtue, while the latter will surely lead to want, wretchedness, and crime."

It seems difficult to think that any reader would fail to notice that you have entirely overlooked the meaning of Christ's words, and that your interpretation is a caricature. A fuller quotation of the words of the Lord would perhaps show this clearly. "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. But seek ye first the kingdom of God and his righteousness, and all these things [food and clothing and other necessities] shall be added unto you. Take *therefore* no thought for the morrow" (Matt. vi, 24–33–34). The idea of the original is that a man shall not be anxiously solicitous about the future. God asks his whole heart, and if he gives him this a man will not be fretting and worrying as to the future. God and the world are opposite interests; what is the wisdom and delight of the former is tiresome folly to the latter. But unto God belongs all power, and if I can trust God with my soul I can also trust him with my bodily wants. The text does not forbid frugality nor industry, but its object is to teach against distrust in God and a desire to attain wealth by means that are contrary to God. To the soul that is entirely surrendered to God, spending its time in his service, he of course pledges himself to sustain it. An earthly employer would do the same; when a servant is bound to a master the latter agrees to feed and clothe him so that he can perform his master's service untrammeled by fear or anxiety. As a proof of how completely God fulfils his promises, let me direct your attention to Mr. George Müller and the Bristol Orphanage. Many hundred orphans are trained in this house, the funds to build and maintain which were derived without any personal solicitation of men. Between three and five millions of dollars have come into Mr. Müller's hand in answer to his prayers without any application, as I have said, from any quarter on his behalf to outsiders. Oftentimes he has not known where to obtain the next meal for his orphaned charges, yet he has never wanted. This is a practical carrying out of the teachings Christ here inculcated. Your objection is founded on a misunderstanding of the import.

"2. A wise and faultless teacher would not instruct people to cut off their right hands and to pluck out their eyes. If an instructor should carry out this practice it would be most foolish and immoral."

Christ was speaking in the allegorical manner so customary in oriental counties, and yet if a man's eye led him to gaze upon sights which aroused sinful feelings in his heart that would lead to everlasting destruction or if it were necessary to cut off his hand to control his evil, a wise and faultless teacher *would* most assuredly instruct as Christ did. Are you willing to record yourself as upholding that it is better that the whole body be cast into hell than that a man should enter into heaven previously having plucked out his eye or cut off his hand? Of course you can deny the existence of hell, but you promised to criticise from a New Testament standpoint, and Christ believed that there was such a place of torment. Thus the second objection falls as pointless as the first.

"3. To pay a premium for theft is far from good morality. The injunction to give the cloak to him who stole the coat just amounts to this. It is a premium for crime."

The teaching of Christ is that vengeance belongs to God; the servant of God is not to defend himself, but to place his case in the hands of God. The time will come when righteous judgment will be awarded, and the Almighty certainly has a moral right to declare the conduct proper for his servants. The obvious meaning of this teaching is that inasmuch as God is dealing in grace, not in judgment, his servants should do likewise.

"4. It did not indicate the highest morality or excellence when he said he came not to bring peace, but a sword. Few are so ignorant of goodness as to think war is more productive of virtue than peace."

Christ did not mean that his object in coming was to bring a sword instead of peace, but the contrary; "the son of man came not to destroy men's lives, but to save them." He briefly summed the history of a fallen humanity in its enmity to infallible goodness, that when the latter came to the earth men warred against it; men would not receive the light because their deeds were evil. The history of the last eighteen centuries proves how true Christ's words were.

"5. It was not virtue nor morality that prompted him to advise his disciples to sell their garments and buy a sword. Garments are useful to protect the body, but swords are to inflict injury upon others."

Is not the above almost too childish to seriously answer?

"6. It is very questionable morality that moved Jesus to command his followers to hate fathers, mothers, brothers, sisters, wives, and children? Other great teachers had preached love instead of hatred.

"7. A truly kind and genial personage would not call a woman a dog when she asked him to do a kindness to her sick child."

Christ, as you probably know, merely varied the form but not the idea of his words, "If any man love father or mother more than me he is not worthy of me." As to the Syrophœnician woman, she occupied in regard to her station nationally before God compared with the Jews the position of the house-dog to the children. Christ, after having tested her faith, shows the veiled love and pity of his heart in granting her request and commending her faith.

"8. It is not an indication of superlative excellence and benignity to say, 'Those, mine enemies, which would not that I should reign over them, bring hither and slay before me.'"

These are the closing words of a parable of the final judgment of the wicked. Is it unrighteous for God to judge and punish his apostate, rebellious creatures?

"9. Is it not the mark of benignity, kindness, and love to send souls to everlasting flames because they could not believe what they were told they must believe. 'Believe or be damned' has been the authority for all the persecution and killing for not believing right that the church practiced for centuries."

It is not that man cannot believe so much as that

he *will* not believe. Unbelief is the result of a man's wilful, perverse hatred of God; the heart sins and rejects long before the head. "This is the condemnation that light is come into the world, and men love darkness rather than light." "Ye will not come unto me," says the Savior, "that ye might have life." Men do not reject because God does not furnish ample evidence, but because they abhor him and his restraint.

"10. It was not especially truthful in him to promise his disciples that they should sit on twelve tbrones over the children of Israel. It remains unfulfilled."

Because it is as yet unfulfilled is no proof that it is untruthful.

"11. It was hardly kindness that prompted him to curse whole cities because they would not receive his disciples."

I suppose you refer to his telling the disciples that cities which rejected the disciples rejected him, and it would be more tolerable for Sodom and Gomorrah in the day of judgment than for them. It was justice, although he did not curse them, but merely declared what the reward would be of their contemptuous rejection of God's offered mercy.

"12. It was more immoral than moral to instruct his disciples to take the ass belonging to another without consent.

"13. It would not be considered just the proper thing now for a man to take a lot of his followers with him through a neighbor's cornfield on Sunday and pluck the corn that belonged to another.

"14. It was an exhibition of ignorance, impatience, and foolish anger to expect to find figs on a tree in the winter, and, when disappointed, to angrily curse the tree and kill it."

How do you know he did not have the owner's consent to borrow the ass? Besides, the Lord God has a sovereign right to take and use anything he chooses. The stealing of corn from a cornfield now is very different to gathering that which was always left, as it was in ancient times, for the stranger and the poor to use as they pleased. His embittered enemies who accused him on this occasion of breaking the Sabbath had too much common sense to accuse him of stealing.

"15. He did not forgive the woman who was caught in the act of adultery upon the highest moral ground—'Let him that is without sin cast the first stone.'"

This is foolishness. The record does not state upon what ground he forgave her. He refused to condemn her *to be stoned*, and, releasing her, bade her "sin no more."

"16. It was the spirit of severity that moved him to say, 'Whosoever shall deny me before men, him will I deny before my father which is in heaven.' A spirit of revenge is here to be seen.

"17. It was not good manners nor gentlemanly conduct, when he had accepted an invitation to dine with a man, and, when spoken to for not following the Jewish custom of washing the hands before eating, to call the host a fool, a hypocrite, etc.

"18. It was not nice in him to denounce people as fools, hypocrites, blind guides, devourers of widows' houses, serpents, vipers, children of hell, etc.

"19. It was not mild, gentle, just, nor lamb-like in a furious manner to upset the tables of the money-changers, who were following a life-long custom by selling doves, etc., in the temple to those who wished to perform the rite of sacrifice, and then rudely beating and flogging them with thongs and ropes' ends and rudely driving them out of the temple, where they had as much right as himself."

In regard to No. 16, how do you know it was a spirit of severity? He merely told the truth. In the next objection, he detected and exposed the hypocrisy of the Pharisees who were assembled. The record does not say that he called his host a fool, etc. As to No. 18, it is simply nonsense. If they were hypocrites, etc., they certainly deserved to be exposed. Why is it that the latest phases of Infidelity cannot believe that a perfect being is not just at one time, merciful at another, and noble at another, but has all these qualities combined at all times, and that they do not clash. You alter your objection to suit the occasion. If it is undeniably just, you say it is not merciful; if it is an act of pure mercy, you characterize it as not just, etc.

In No. 19 again you exaggerate the record. There is no hint of his "furious manner," "rudely beating and flogging," etc. Neither is it true that the traders had as much (or any) right as himself, considering that he was the Lord God.

"20. It was not truthful to declare that the end of the world should come, and he be seen in glory in the heavens before that generation should pass away, and before some of those present had tasted death. That prediction was a falsehood."

Of course, I recall the verse you have caricatured. He did not say the world should end, nor that he should be seen in glory in the heavens, etc. If you quote the verse literally, you will not find any falsehood in him. The word "generation," I might observe here, is used in the sense of race—the Jewish race. The "this generation" to which he refers has not yet passed away.

"21. He did not utter the truth when he said those who believed on him should be able to take up poisonous serpents and drink any deadly thing without harm. Can you who believe in him so strongly do this?

"22. In hundreds of thousands of cases the believers in Jesus have laid their hands upon the sick without being able to cure them, though he promised they should be able to do so."

He did not promise these things to happen in every case. They have happened, the former in apostolic times and perhaps often later; of the latter I will quote you an instance that may surprise you. I believe it would happen universally if Christians had the faith.

Mr. (now Prof.) F. W. Newman was once a member of the missionary staff at Bagdad. On his return from Persia in 1832 in company with the celebrated Dr. Kitto he fell dangerously sick, and his companions gave up all hopes for him. At last one of them thought of the promise in James v, 14, and they anointed him with oil and prayed over him, and he was marvelously restored to health. Alas! that one to whom the Lord had been thus gracious should so sadly apostatize from the faith that then saved him.

"23. It is not correct to give the highest credit to believing when it is not a matter of choice. No one can believe unless his reason is convinced, and then he cannot help it."

Unbelief is always in the heart before it is in the mind. It is a constant sarcasm with you the credit that the Bible gives to belief; there is no credit in it, for it is God only who can impart it; nor is it worth anything of itself. The Christ to whom it is likened is the Savior, not faith.

"24. It was not the highest wisdom to promise frail, fallible man that he should hold the keys of heaven, and that whomsoever he bound on earth should be bound in heaven, and whomsoever he loosed on earth should be loosed in heaven."

I will confess that I am not altogether clear as to the entire meaning of this gift. It is not, however, as you assert, "the keys of heaven," but of the *kingdom* of heaven—a different thing—and it was to Peter. If you will read the book of Acts carefully you will notice that Peter gives admission into the kingdom—the outward professing thing—first to the Jews, then to the Gentiles. One would have thought that the great apostle to the Gentiles would have been the instrument to unlock the door of the kingdom to them, but no, the keys had been given to Peter and he it was who admitted the first Gentiles. The binding and loosing was afterward given to all the apostles, who, while sometimes "frail, fallible men" were at other times inspired, infallible men; and it was at such times that their actions on earth were confirmed in heaven.

"25. He did not speak truly when he promised his followers that whatever they asked for, believing, they should receive. This has been falsified in millions of instances."

It is as necessary to use common sense in interpreting the scripture as in reading any other book. Christ did not mean—and it would be a curious mind that would suppose he did—that God would grant a sinful prayer, offered with however great sincerity. You cannot prove, however, that any prayer offered according to the conditions imposed by Christ was ever left unheard and unanswered.

I have reviewed half of your objections. In your eagerness to multiply them you have made several repetitions, and they are all written in the same hap-hazard style. There is not, as far as I can perceive, one weighty objection in the whole series. Some are absolutely false, others exaggerated and coarse in their terms, and all are puerile in the extreme. Of the remaining ones uncriticised, take the twenty-ninth as a specimen:

"He did not give a clear and truthful reason why taxes or tribute should be paid, when it was because Cæsar's image was on the coin, saying, Render to Cæsar the things that are Cæsar's."

Let us compare it with the record.

"Then went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men, tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar or not? But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render, therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's. When they had heard these words they marveled and left him and went their way" (Matt. xxii, 15–22).

Who does not see in this answer evidence of unusual wisdom? The Pharisees held from certain teachings in the laws of Moses that it was unlawful to pay tribute to the heathen emperor. The sycophant Herodians taught the contrary. The question was pregnant with danger. Had Christ answered simply in the affirmative, the Pharisees would have represented him as a foe to the people and an offender against the laws of Moses. If his reply had been a negative, he would have been delivered to the Roman governor as a rebel against the authority of Cæsar and a mover of sedition. How beautifully and wisely does he discover their wickedness and compel them to testify against themselves, and how sadly bigoted must be the heart that cannot perceive it!

The life of Christ as written in the gospels is unique—it is the central figure of all history. The greatest minds of the present day cannot compose a narrative as affecting as the unlettered records of some ancient Galilean fisherman—nor is the human mind capable amid all the wealth of its genius of delineating another such character as sheds undying luster on their pages. Before his all other lives shrivel into insignificance, all other kingdoms wane, all other glories fade. And to the future it may not be inappropriate to apply the glowing tribute of the great French Infidel Renan:

"Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his suffering will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."

Sincerely yours, G. M. Maie.

The Failure of Mr. Beecher's Revival Effort, and the Reason Why.

Mr. Beecher's announcement some time ago that he was going to start a revival in his church at Brooklyn confirmed me in the opinion I hav entertained of him for many years, that he was a poor logician. When he told the world that he had rejected the doctrin of eternal hell fire, and of the existence of the devil as the Lord's stoker to supply the flames with fuel, he ought to hav known that it would be the death of all future revivalism, and that he must keep his pews full by preaching about the beauties of holiness in the abstract, and the exceeding sinfulness of sin in the concrete. A burning hell and a devil are to the church, not only in its revivals to save sinners, but to the very existence of itself, what steam is to a locomotiv engin. Here is an engin organized to go and to pull a train of passenger cars on a railway. It is in complete order as a piece of machinery, but it stands on the rails cold. The engineer rings the bell to warn people to clear the track, and the conductor sings out, "All aboard." But the train don't move an inch! The passengers put their heads out of the windows to see what is the cause of the detention, and wonder why, after so much bell-ringing, there is no motion of the wheels. The reason is that there is no steam in the boiler. It is not the engin, nor the bell, nor the conductor, that makes the cars move, but the *steam*, and the *fire* which generates it. These are the *motiv powers*, and without them the engin can make no headway.

So in Mr. Beecher's revival efforts. How could he possibly make any headway without the aid of hell and the devil? People join the church, attend the prayer-meetings, pay the preacher, and take the sacrament, because they believe that these are the means of escaping from hell fire when they die. But if there be no hell fire, and no devil, why should they be alarmed? Why should they suffer all their lives the dreary inanities of prayer-meetings, and the benumbing influence of dull sermons, and submit to taxations and clerical dictations, when they could save money, self-respect, and freedom of conscience and action, and be a great deal better off by treating the whole system of Christianity as a swindle?

The Bible calls the preachers of the gospel "fishers of men," and the finger-ring of the popes of Rome has the seal of "the fisherman," because by his agents, the priests, the pope catches so many fish in his net. So Mr. Beecher, like his illustrious predecessor, said to the public last winter, "I go a-fishing." He cast his net over one side of the ship, but every dip he made was a water-haul. Then he tried the other side, and, if the papers can be believed, he caught one gudgeon in the shape of a poor spinster. Even the Brooklyn women, so credulous and priest-ridden, are getting sensible enough not to make efforts to escape from the wrath to come when they know from Mr. Beecher's admission that there is no wrath to come. No! no! every clear-minded man can see that the corner-stone of the church, and all its claims, is the doctrin of hell fire—that you can neither long run the church itself, much less a revival of religion, without the bug-a-boo of hell fire and the devil.

But what a reflection this abortion at revivalism is on Mr. Beecher's character both as a logician and an honest man! How contemptible is his vacillation!—one while knocking hell out of the bottom of his theology, and another while pretending to act as if he believed in hell, and that a revival was the way to escape from its eternal fires. "Frailty, thy name is" Beecher! A. B. B.

Enon Valley, Pa., April 5th, 1881.

Bradlaugh's Secular Almanac, only 25 cents.

Our Eleventh Letter to Mr. Mair.

MR. G. M. MAIR, *Dear Sir:* I am not sure but your *facetiæ* will do to rank with your arguments and your proofs. If you deem that severe upon your *facetiæ* I beg to assure you it is the best I can do from exhibitions up to the present writing.

I am getting a little discouraged with your incorrigibility, but still the love of truth urges me on. After all the proofs, pagan, Christian, and Infidel, which I have lavishly dealt out to you, it is most saddening to still hear you talk about "the vagaries of men like Prof. Newman, Judge Waite, and others of modern times on the authorship of certain books when ancient, and in some cases contemporaneous, historical testimony refuted them." The dishonesty of your style of argument is most apparent. There has never appeared an abler, sounder, and more learned historical work than "Supernatural Religion," by Prof. Newman, and no one has been able to disprove the facts he has adduced about the wholly unhistorical and unreliable claims of the Christian religion. Men of "vagaries" and unsound mind do not fill the professorship chairs of the London University. Prof. Newman has filled one of those chairs, and as creditably, probably as any man ever did. A weak man, an unreliable man, cannot produce such works as he has written. Still you feel competent to disparage him, and snap your fingers at him as though he were unworthy of your attention. It is the same with W. Rathbone Greg, Judge Waite, and others whom you affect to despise. Sounder and more learned, candid, and reliable works than these have written do not exist. Still you can denounce them as dealers in "vagaries." But where is your proof that sets aside the facts they have adduced that there is no historical authority that such a person as Jesus ever lived, that the four gospels were not written by the persons whose names they bear, and that the gospels were unknown before the latter part of the second century? If you have any such proof please produce it and let us see what it amounts to. Your failure to produce such proof must be taken as a confession that there is none.

Your want of fairness is shown in your taunting Judge Waite with "rummaging" for two years in the Congressional Library, as though he was thereby guilty of some impropriety. If it had been a Calvinistic clergyman who had thus passed his time in reading the books of that library, you would have spoken in quite another style, and probably would have reverently mentioned his *extensive research*, or his *learned investigations;* but as it was an unbeliever or Infidel who was doing the investigating, he was "rummaging." In this cavalier and unfair manner you endeavor to toss aside the excellent testimony I have adduced. If they do not bow down and acknowledge your pet system, or if they state any facts damaging to it, you flippantly denounce them and speak of them in contemptuous terms; and when nothing else can be said, you asperse them as "Infidels," which, after all, is not so much of a stigma as you suppose. A man who has the intelligence and the bravery to be an Infidel or unbeliever, unsubmissive to what he conceives to be the false and miserable system of Christianity, is deserving of honor and respect. To doubt the excellence of that system which has required more falsehood to sustain it, and has caused more human wretchedness—the greatest amount of mental anguish and physical suffering, a much more profuse shedding of human blood, and wholesale destruction of human life—than any other system of religion—yes, than all other systems combined; to uphold it, to doubt that system, I say, is but natural and commendable. They who do so can well submit to the epithet "Infidel," for they are truthful and the bravest and grandest men of our time. For nearly fifteen hundred years to be a "heretic," a "skeptic," an "unbeliever," or an "Infidel," has been a serious charge indeed, as hundreds of thousands, yes, millions, in the past centuries have found to their sorrow. Yes, millions have laid down their lives in defense of the right to doubt; to entertain views of their own; to be an "Infidel." But things are gradually changing; unbelievers are rapidly increasing in numbers; the most learned of our age are becoming heretics to the church, and *Infidelity* is growing comparatively fashionable. The block, the stake, the fagot, with the rack, the pincers, the wheel, the pulley, and all the other persuasive Christian appliances, have been removed, and it has got so now that a man can express aloud his doubts of the truth and excellence of the Christian system without his liberty, property, and life being forfeited and taken from him.

Oh, yes, Infidels are coming up; but I trust they will never show the same infernal and murderous intolerance to their opponents which Christians for centuries have showered with a heavy hand. I trust they will enlighten the earth, increase knowledge among men, and dispense happiness to the sons and daughters of humanity, and not fill the nations with shrieks and groans, and cover the earth with human gore as their Christian enemies have done.

I think I can say I have not aspersed your authorities unless I was able to disprove them. I have even quoted numbers of Christian writers, and when I have thus shown that they bear testimony in favor of the truth as I see it, you have also turned upon them as if to rend them, as in the case of Dr. Davidson and Prof. W. Robertson Smith, because the one uttered the undeniable truth that "oral tradition is the chief fountain of Christian knowledge," and that thus all knowledge of Christianity in the first two centuries is fragmentary; the other that "the analysis of the New Testament is the resurrection of early parties in the church, each pursuing his own tendency by the aid of literary fiction;" and again that "we do not possess any historical notice of the existence of the original copies of the New Testament writings," and still again that "*glosses* or notes originally written in the margin very often ended by being taken into the text, and that the explanatory words were torn from their proper context and came to be regarded as part of the original." This truthful statement of a learned and honest man is damaging to your claims, and is evidently as distasteful to you as it was to your church brethren in Scotland, who tried him for heresy, and hoped to expel him from their communion, but which they were unable to do; and you exhibit the lack of grace and truth to call his "a bunglingly-written article," and because he tells the truth you denounce his production as "Infidel, if he is not himself." It is *not* bunglingly written, and the parts quoted are *true* if they are *Infidel.*

I regret to see that you exhibit the same unfair tendencies shown by all your fellow-defenders of a defective system. Personally you are genial and apparently fair and candid, but when with your pen you try to defend your faulty system of faith you manifest that same want of fairness, that same effort to hide the truth and hold up falsehood in its place, that your brethren of the church have ever exhibited. It speaks very badly for a system when unfairness, aspersion, and misrepresentation have to be brought to its defense. If it will not stand the light of truth and fact and fairness its case is hopeless indeed. Let me again assure you that denouncing able and truthful writers as "no scholars," "rummagers," "reverend critics," "bungling writers," and "Infidels," will not serve to overthrow the truths they have stated, and will have but slight effect in propping up a composite but false system already tottering with age and imbecility. It is indeed a pity that the system and its defenders are reduced to the necessity of resorting to defamation, unfairness, and abuse.

You take umbrage at my opinion that the Rev. Mr. Chadwick is better authority upon the Bible than fifty thousand of the clergymen of our country. But I cannot change that opinion. If any candid person will read his "Bible of To-day" and not come to the conclusion that he is better read upon the history and character of the books composing the Bible than are three-fourths of American clergymen then I am very much mistaken. There are indeed very few of the clergy who possess the information to produce such a work. Your styling him a townsman of your own, a Unitarian, or even an "Infidel," will not render nugatory the great work he has accomplished. His book is one which will live for a century to come, and will doubtless be much more esteemed than those who asperse him now.

I notice you do not again come to the relief of silly old Father Irenæus, who discovered the reason why God decided to have four gospels. Possibly it is cruel on your part to abandon him. It has been asked, Why were four gospels necessary? If God wished a gospel written giving the facts of his son's visit to the earth and his ignominous death, why should the story be told more than once? One multiplication table has proved sufficient; four multiplication tables have been entirely unnecessary. Why not make as many copies of the one correct gospel as mankind needed? Is not one truthful and perfect narration of a series of incidents enough? What can be gained by telling the story four times over and in four different ways? And what connection can there be between a truthful narrative and four winds, four corners of the globe, or cherubim with four faces? If you are pretty good at solving divine problems I wish you had told us how much wine, according to John and Irenæus, each vine was to produce. You will remember each vine was to have 10,000 shoots, each shoot 10,000 branches, each branch 10,000 twigs, each twig 10,000 clusters, each cluster 10,000 grapes, and each grape twenty-five measures of wine. Everything about this remarkable statement is pretty definite save the "measures." In our terminology a *measure* is an uncertain quantity. Some say it is equal to six puncheons, but that would be far too much wine for a single grape to produce. John and Irenæus could hardly have meant that every grape should produce that much wine. Perhaps he meant a gallon; it could not have been less than a pint. Let us see, then, if a single "measure" is a pint, how much wine each vine was to produce in that good time coming. According to my calculation each vine would produce 312,500,000,000,000,000,000 gallons of wine, or 7,812,500,000,000,000,000 barrels of forty gallons each, or 1,302,083,333,333,333,333 hogsheads of two hundred and forty gallons each. Oh, what a quantity of wine! What a quantity of casks it would require to contain it! What great numbers of people it would require to manufacture the casks! If a man could turn out one cask per day, and if at that time there were on the earth 300,000,000 men capable of making one cask per day, it would require them to work 4,340,277,777 days to make them, or 14,467,592 years of three hundred working days each. If those 300,000,000 men had commenced at the time Adam and Eve were placed in the Garden of Eden, 6,000 years ago, to make casks to hold the wine that one of Irenæus's vines should produce, they would, down to this time have made but 5,400,000 casks, and and would to-day have the snug little number of 296,683,333,333,333,333 casks still to make, requiring only 14,461,592 years to finish the job. What would became of all the wine of that one vine during that little interim, to say nothing of the wine of all the other vines, I will leave you and Father Irenæus to settle, when you have the truths of the gospels satisfactorily arranged. One could easily imagine that the pious Father was rather fond of wine.

His wheat story is nearly as extravagant; he said, "In like manner shall every grain of wheat produce 10,000 ears, and every ear 10,000 grains, and every grain 10,000, pounds of pure white meal." That is the largest yield of wheat I have ever heard of; every grain should produce 1,000,000,000,000 pounds of flour or 5,000,000,000 barrels of 200 pounds each, making a reasonable allowance for bran. It would indeed take considerable grinding to convert the product of one grain of that kind of wheat into flour. If a man had a lively flouring mill with ten runs of stones, and each run should turn out ten barrels per day, it would require 50,000,000 days or 166,666 years of three hundred working days each to grind the wheat of that one plant. If Father Adam had had a mill of that kind, and he had undertaken the contract of grinding the product of one grain of that wheat, and he had kept it going constantly down to the year, A.D. 1881, he would have some 180,000,000 barrels ground, and would have to work only about 160,666 years more to complete the contract. Let us imagine for a mo- that the crop from that one grain of wheat is all ground, barreled, and loaded on cars to take it to market. Let us suppose that each car would contain one hundred barrels of flour and that each car required a space of twenty feet; 50,000,000 of cars would be necessary and they would form a train 1,000,000 miles in length, or forty times around the globe—probably ten thousand times more flour than has been produced in all the world for five thousand years! How would some of our Western farmers like to get hold of some of that wheat of St. John and St. Irenæus? If all the farmers of the United States could come in possession of one grain of it and sow it and harvest the crop they would never need to raise any more wheat. It would serve the world for many thousand years, and oh, what a time for dumplings and slapjacks poor hungry mortals would have to be sure!

And this Christian Father, Irenæus, who pretended to quote this wine and wheat story from St. John, is the one to whom we are indebted for the statement that four gospels were inspired from heaven; and why heaven concluded to have four gospels, and no more and no less. He is one of the principal authorities we have to depend upon for our gospel knowledge. He was the first to mention anything about our four gospels, and whether his word is worth a straw I will leave it with you and our readers to decide. If he was as good at writing gospels as he was at telling wine and wheat stories, he could easily have gotten up our four little gospels of the New Testament, and had considerable time left for epistles, revelations of beasts, dragons, etc. Ah, the Christian world hardly knows how much it owes to Father Irenæus for our blessed New Testament which is soon to appear in an improved and brand-new version. Let me say to you if you or any of our readers should have any doubts about the quantity of wine and flour described by Irenæus, they should remember that "all things are possible with God," and that "to doubt is to be damned."

I will not contend with you about what kind of a resurrection Paul believed in. I will let you have your own way with Paul. If it will make you happy to have it go that it was the body of Jesus which he saw while on the way to Damascus, and that bodies of flesh, blood, and bones are to be taken up into heaven, that flesh and blood are to inherit the kingdom of heaven, I will let you enjoy that belief, though I do not think that Paul believed any such thing. Now that I have yielded so much to your pleasure, may I again ask you to point out where Paul makes any mention of Jesus being taken bodily up into heaven? And if he did not say anything about that or Christ's wonderful miracles, will you please tell us why he did not? Was it not probably because the story of those things had not then been written, and because Irenæus & Co. had not yet discovered the four canonical gospels?

You seem to grieve because I "so unnecessarily blasphemed Jehovah." I was not aware I blasphemed him any more than I did Brahma, Ormuzd, Jove, and Mumbo Jumbo (I hope they will not be offended at me for joining his name with theirs). True, I did speak of the improvement that had taken place in his character, but I did not dream that

was blaspheming him. You say he is ever the same, "ever merciful, ever loving." Indeed! I did not know it. Was it loving and merciful in him to order fifty thousand women put to death in cold blood and as many little male infants, and that the female infants, little girls, and youthful virgins who had never lain with man be kept alive for the use of his soldiers and priests? You cannot deny that being in the Bible. Was it love and mercy that prompted him to command that whole nations of his own offspring should be exterminated by the sword, that women should be ripped up, and little innocent children put to death? You will hardly deny this being in the Bible. Was it loving and merciful in him to authorize human slavery, that his peculiar people might purchase a women from neighboring nations—also his own children—and make them slaves forever? Was it because he was so loving and merciful that caused him to command men to slay their brothers because they changed their religious views, saying, "Thou shall not consent unto him, nor hearken unto him, neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely put him to death, and afterward the hand of all the people, and thou shalt stone him with stones that he die?" Was it love and mercy that made him give this command? "Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and all the cattle thereof, with the edge of the sword." If even the people had done wrong, was it merciful and just to kill the cattle on account of it? Was it an instance of Yahweh's loving mercy when he gave this order, "When thou comest nigh unto a city to fight against it, them proclaim peace unto it. And it shall be, if it make the answer of peace, and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee, and shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it; and when the Lord thy God hath delivered it into thy hands thou shalt smite every male thereof with the edge of the sword; but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which are far off from thee, which are not of the cities of these nation. But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them?" (Deut. xx, 10–17). If you deem that a loving and merciful command, your ideas of mercy are unlike mine. If it might be considered merciful to the Jews, was it not a little hard upon those who were to be utterly put to death, and who were equally his children?

Was it loving and merciful in this imaginary being, whom you so adore, to give this imperative command, "Suffer not a witch to live?" That very order, written in the name of your God, has been the authority for putting to the most cruel and shameful deaths hundreds and thousands of the most unfortunate of human beings. Was it loving and merciful in him to smite with sudden death over fifty thousand men whose only offense was to exercise a harmless curiosity to look into an old box in which it was pretended an infinite God made his abode? Was it loving and merciful in Yahweh to smite unto death with a sore pestilence seventy thousand men who had done nothing to excite his ire, but because his favorite had done just what he (Yahweh) moved him to do in numbering the people? Was it loving and merciful in him to send again and again pestilence, famine, war, carnage, and bloodshed upon poor unfortunate human beings, for frivolous pretexts, and for acting out the very natures he had created them with? If all these thousands of instances are specimens of his loving mercy, let it be distinctly understood that I want no share in them and wish to keep away from him as far as possible.

It is in vain for you to pretend now that Yahweh was not fond of the sacrifice of rams, bullocks, and goats. It is the sheerest audacity and perversion in you to attempt it. Did not Abraham sacrifice animals to Yahweh again and again? Did not Isaac and Jacob sacrifice animals over and over again? Did not Moses at the command of Yahweh repeatedly enjoin this bloody sacrifice? When this godly man Moses, who always moved at the command of Yahweh, established the worship of Yahweh at the foot of Mount Sinai, about the first thing he did was to sprinkle and baptize all the congregation with bullock's blood. And this bloody command was said to be transmitted from heaven. "Then shalt thou kill the ram and take the blood and put it on the tip of the right ear of Aaron and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about, and thou shalt take the blood that is upon the altar and of the anointing oil, and sprinkle it upon Aaron and upon his garments, and upon his sons and upon the garments of his sons with him" (Ex. xxiv, 20, 21). When Aaron and his sons were thus besmeared with bullock's blood and grease they were supposed to be in a very acceptable condition to worship Yahweh.

On the occasion of the consecration of priests an extra amount of blood was demanded. Every day a bullock and two lambs were to be killed, besides all the individual sacrifices, and in all cases the blood was to be sprinkled upon the altar. On the holy Sabbath a double amount of animal life must be taken and a double amount of blood strewn around. At the new moon, or the three great festivals, the great day of atonement, and the feast of the trumpets, two bullocks and seven lambs were usually demanded. For a sin offering the blood was sprinkled seven times before the veil of the sanctuary, a portion of it put on the horns of the altar of incense, and the rest poured at the foot of the altar of sacrifice. Did you ever think of it, what bloody butchers the priests of Yahweh must have been, as it was their religious duty to slay the thousands of animals that Yahweh demanded, and how they must have been constantly covered with blood from head to foot? Did you ever imagine how it must have smelled, especially in hot weather, about those holy places of Yahweh's worship, with the blood of those numerous animals poured and scattered about, decomposing and stinking in the warm atmosphere? Verily, if Yahweh was invisible to his worshipers, it would seem they ought to have been able to smell him.

And what an extra sweet and holy time it must have been when Solomon dedicated his temple to Yahweh after he had spent tens of millions of dollars in building the house to his God! At the introduction of the ark into the temple the blood and flesh of the slain animals must have been most repulsive save to Yahweh and his delicate worshipers. In 2 Chronicles v, 6, it is stated that sheep and oxen were sacrificed in such quantities that they could not be told and numbered for multitude. In the seventh chapter we are informed that at the dedication of the temple twenty-two thousand oxen and a hundred and twenty thousand sheep were slain for the pleasure of Yahweh. What a bellowing and bleating there must have been among the poor cattle and sheep, who could not realize that they were being killed for the benefit of a god of love and mercy! How the pools of blood must have stood on the floor of the holy place, and how the rivers of the sanguinary fluid—the life of the thousands of helpless dumb animals—must have constantly run off into the valley of Hinnon! How the priests must have looked like bloody butchers, and how every feeling of mercy and pity must have been crushed out of their breasts as they unfeelingly watched the struggles of the dying animals around them!

Is it strange that the deity who delighted in this bloodshed, and who was placated by the wholesale sacrifice of animal life, should afterward demand the blood of his own beloved son in order that he might be brought into a mild, forgiving humor toward some others of his human children? Is it strange that in one part of the book called his word this bloody passage appears, "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God. . . . Without shedding of blood there is no remission?" (Heb. ix, 13, 22).

Thus blood, blood, blood, runs all through the Bible. Appropriately did the Rev. Mr. Pentecost, the revivalist, say, "If you would take a camel's-hair pencil, as I have done, dip it into a bottle of carmine ink, and pass it lightly over those passages of scripture from Genesis to Revelation that make reference to blood in connection with all that refers to salvation, forgiveness, redemption, sanctification, glory, and everything of that kind, you would be astonished to see how red your Bible would look." He adds, "If you should cut out everything associated with blood there would be no salvation left at all." D. L. Moody, another noted revivalist, is no less bloody in some of his sermons. In one of them he used this choice language: "If you read your Bibles carefully you will see the scarlet thread running through every page of them. The blood commences to flow in Genesis, and runs on to Revelation. That is what God's book is written for. Take out the scarlet thread, and it would not be worth carrying home." In the face of this, you seem to be almost shocked because I deemed Yahweh a bloody God and his Bible a bloody book. If Yahweh, after hundreds of years had passed away, came to the conclusion that he no longer took pleasure in what he had before commanded, and used these words, "To what purpose is the multitude of your sacrifices unto me? I am full of burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks or of lambs or of he-goats," it only goes to show that he was a changeable God, and, as I remarked in my last, he is improving with age and is not so fond of blood, murder, and war as he used to be. I think you will hardly be able to disprove that proposition. It has been suggested that the reason why so many bulls, heifers, and sheep were sacrificed to Yahweh was because the priests were very fond of beef and mutton. They got the best of the meat, while Yahveh was turned off with the blood, stench, entrails, etc.

To return to the canon and the founding of the Christian system, I will close by giving you a quotation from another clergyman, the Rev. James Cranbrook, Edinburgh, taken from his "Founders of Christianity," Trübner & Co., London, page 295, trusting you are partial to the opinions of the reverend clergy. He says: "Now the whole authority and worth of the Christian religion depend upon the genuineness and authenticity of the four books called the gospels. Even the Roman Catholic church is obliged to rest ultimately upon these. So that in examination into this authority and worth our first inquiry of the Christian advocates is, How do you know that these books are genuine and authentic? They answer, 'Because we can trace them down to the present time in the writings of the Christians, where they are owned as the works of the authors to whom they are ascribed and as of divine authority.' We then ask them to show us what Christian writings of the first and second centuries they have bearing out this assertion. And, first of all, they put into our hands certain letters which they say were written by men who lived in the next generation to the writers of the gospels, who had seen some of the apostles, and whom they therefore call Apostolic Fathers. Well, we look through these letters, and do not find one word about the authors of the gospels. 'Oh, no,' say the advocates, 'they do not mention them by name; but see, here are passages they quote from the gospels.' We look at the passages; there are very few of them, and, I think, not one in the words of the gospels. They are similar, but not the same passages. 'That is because the Fathers quoted from memory,' say the advocates. What a bad memory, then, they must have had, for scarcely once do they quote a short passage right! But that assertion is a mere conjecture. How do they know that these authors were not quoting accurately from some other book? Or how do they know they were not quoting from sayings current in the ordinary gossip circulating around them? The Christian advocates are silent, for they have no answer to give.

"Nor is that all, for out of the midst of these advocates comes a certain class of critics saying: 'Never mind about these apostolic Fathers, for their writings certainly abound with spurious passages, and it is very doubtful whether any of them are authentic. Nay, it is almost certain that there never was such a man as one of them, Clement, bishop of Rome. The probability is that the letters belong to the latter part of the second century. Since, then, the letters themselves are not proved to be authentic, they can not authenticate the gospels. We, therefore, break off the first link in the chain of evidence the Christian advocates offer us, and throw it away as worthless.' What, then, is the second? Here they brighten up. 'Why,' say they, 'we have the express testimony of a man who in his youth had seen the apostle John, who was the friend of Polycarp, John's disciple; he declares that the gospels were written by the authors to whom they are ascribed; and he lived only about eighty or ninety years after Christ's death.' Will you be kind enough, we ask, to show us his book? 'Oh, that has unfortunately perished; but Eusebius, the historian, quotes the passage.' Will you tell us, then, how Eusebius knew the book he quotes was written by this man? That they cannot do; so that we are to take the gossiping Eusebius's word for it. But let that pass. How far was this man Papias trustworthy? May we in all cases take his word? 'Oh, no, not in all cases; he sometimes tells most absurd tales about John and Christ; and Eusebius himself as much as calls him an old fool.' Indeed, then how shall we tell in this case we may trust him? Echo answers, How? Besides this, when we come to examine what Papias is represented as actually saying, we find it does not bear the testimony the advocates have asserted it does, but, as Strauss has shown, it rather militates against the authenticity of the gospels as they at present exist. So that the second link in the chain of evidence is broken off as worthless.

"There is now only left the forlorn hope Justin Martyr, who wrote more than a hundred years after the death of Christ. He quotes a book he calls the Memorabilia of the Apostles. His quotations are not numerous, but some of them are much like verses found in the gospels, and some of them very unlike. But as the book is called by another name, and as nothing is more likely than that many books might contain similar things when giving an account of a particular man's sayings and doings, Justin Martyr affords no testimony to the gospels. And thus the third link is broken off their chain of evidence as worthless.

"We will not insult the understanding of the advocates by supposing that they would consider the testimony of Irenæus alone as worth anything. So that the external evidence to the authenticity of the four gospels eatirely breaks down, and the books have to stand upon their own intrinsic worth alone."

Thus I could continue to quote from this reverend author, but space will not allow. I have already occupied so much room that I will be obliged to defer till my next my examination of your criticisms on the defects of the teachings of Jesus, with other remarks I proposed to make. D. M. B.

Communications.

The Integrity of Junius.

BY W. H. BURR.

Forty years after Junius concluded his work a new edition of his letters was published, including for the first time sixty-three private letters to his publisher, Woodfall, ten private letters to John Wilkes, and one hundred and one so-called miscellaneous letters of Junius under various signatures. A few of the private letters and most of the miscellaneous ones are certainly spurious. We can judge of their authenticity now just as well as the editor could in 1812. Fifty-nine or sixty of the private letters are dated conjecturally by the editor, and many of the miscellaneous letters rest their sole claim on a coincidence between the dates of publication and the dates affixed to one or other of the private letters to H. S. Woodfall (*London Athenæum*, 1852).

One year after the publication of these miscellaneous letters, John Taylor, one of the proprietors of the *London Magazine*, thought that he discovered that Philip Francis was Junius, and in 1816 he published a book attempting to prove it. Whether anybody before him had ever suspected Francis, I never heard, but Taylor certainly was the first who attempted to establish the identity, and he did it almost entirely on those unauthenticated miscellaneous letters, beginning with April, 1767, when Francis was a clerk in the War office, only twenty-six years of age.

One of the arguments in favor of Francis is that "in the mouth of January, 1772, the king remarked to a friend in confidence, 'Junius is known and will write no more.' Such," says the writer, Dr. Goodrich, "proved to be the fact. His last performance was dated Jan. 21, 1772. . . . Within a few months Sir Philip Francis was appointed to one of the highest stations of profit and trust in India." Now the fact was that Francis, then a mere clerk thirty-one years of age, was suddenly turned out of office in March following, and was not appointed to the office of profit and trust in India until a year and a half afterward. But if that young war clerk was Junius, there is not among the dregs of human nature a character so false and vile as his, and Col. Ingersoll is right in calling him "a coward, a calumniator, and a sneak." But I stand ready to vindicate the stern integrity of Junius; and in order to show how he stood in the estimation of unbiased critics before Philip Francis was suspected to be Junius, I submit a few extracts from the Preliminary Essay in Woodfall's edition, written and published in 1812:

"In reality Junius, though a severe satirist, was not in his general temper a malevolent writer nor an ungenerous man. No one has ever been more ready to admit the brilliant talents of Sir William Blackstone than himself, or to apply to his commentaries for legal information, while reprobating his conduct in the unconstitutional expulsion of Mr. Wilkes from the House of Commons."

"Yet there were statesmen whom he believed to be truly honest and upright, and for whom he felt a personal as well as a political reverence, and it is no small proof of the keenness of his penetration that the characters whom he then singled out from the common mass of pretenders to genuin patriotism hav been ever since growing in the public estimation and are now justly looked back to as the pillars and bulwarks of the English Constitution."

"Vaughan himself had so high an opinion of our author's integrity, though a total stranger to him, that he intrusted him with his private papers upon the subject in question, which Junius in return took care to employ to Vaughan's advantage."

"Whether the writer of these letters had any other and less worthy object in view than that he uniformly avowed, namely, a desire to subserve the best political interests of his country, it is impossible to ascertain with precision. It is unquestionably no common occurrence in history to behold a man thus steadily, and almost incessantly, for five years volunteering his services in the cause of the people amidst abuse and slander from every party, exposed to universal resentment, unknown, and not daring to be known, without having any personal object to acquire, any sinister motiv of individual aggrandizment or reward. Yet nothing either in his public or private letters affords us the remotest hint that he was thus actuated. Throughout the whole, from first to last, in the midst of all his warmth and rancor, his argument and declamation, his appeals to the public, and his notes to his confidential friend, he seems to hav been influenced by the stimulus of sound and genuin patriotism alone. With this he commenced his career, and with this he retired from the field of action, retaining at last, a twelvemonth afterward (see private letters, Jan. 19, 1773), the latest period in which we are able to catch a glimpse of him, the same political sentiments he had professed on his first appearance before the world, and still ready to renew his efforts the moment he could perceive that they had a chance of being attended with benefit. Under these circumstances, therefore, however difficult it may be to acquit him altogether of personal considerations, it is still more difficult, and must be altogether unjust, ungenerous, and illogical, to suspect his integrity."

The justice and candor of this writer is completely established by the discovery that Paine was Junius. "If I hav anywhere expressed myself over-warmly," says Paine, "'tis from a fixed, immovable hatred I hav and ever had to cruel men and cruel measures" (Crisis, No. 2, 1777). "I speak an open, disinterested language dictated by no passion but that of humanity. To me, who hav not only refused offices, because I thought them improper, but hav declined rewards I might with reputation hav accepted, it is no wonder that meanness and imposition appear disgusting. Independence is my happiness, and I view things as they are without regard to place or person; my country is the world, and my religion is to do good" (Rights of Man, 1792). "In a great affair, where the happiness of man is at stake, I love to work for nothing" (1802). "I take neither copyright nor profit from anything I publish" (1807). "I hav lived an honest and useful life to mankind; my time has been spent in doing good, and I die in perfect composure and resignation to the will of my creator God" (Will, 1809).

Chainey's Infidel Pulpit.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: If Liberalism is ever to become a power for good in this country it must be by the earnest exertions of its friends. Those who believe that Freethought is to prove the savior of humanity should constantly be on the alert to take advantage of every opportunity to educate the people out of ignorance and superstition.

Recently a new movement has been inaugurated in the city of Boston which must prove very beneficial to the Liberal cause if it is well supported by the Liberal public. George Chainey, our recent able and scholarly recruit from the Christian clergy, has established a lectureship in Paine Hall, a very appropriate place, and he proposes to deliver a lecture every Sunday afternoon in that hall to the Liberals of Boston and the public generally, and on the week following hav his lecture printed in pamphlet form for general distribution. He has already published six of these lectures, and those who hav read them I am sure must see they are what the times demand; they are certainly a valuable addition to our Liberal literature. And this is the method Mr. Chainey has adopted to giv these lectures a general circulation and at the same time provide a sufficient revenue to compensate the speaker and publisher: He solicits subscriptions for one year at the low rate of one dollar—less than two cents a lecture. And it appears to me that there should be thousands of Liberals in the United States and Canada that will at once become supporters to this new movement by sending in their names as annual subscribers. And those who are able should subscribe for a number of copies for general distribution.

My Liberal friends, if this new movement is well sustained in Boston, other similar movements will be started in New York, Chicago, St. Louis, Philadelphia, San Francisco, and all other large cities. As you love light and knowledge and the advancement of Freethought, see to it that Mr. Chainey's undertaking proves a great success. H. L. GREEN.

A Word with Chief-Justice Comegys of Delaware.

You, sir, hav placed yourself in a peculiar position. Your charge to the grand jury at Wilmington, on Monday, Feb. 7, 1881, fixes you in the minds of thinking men as possessed of a craving to emulate the reputation of Judge Jefferies, and to be willing to do what little you can to remand us to the envious judicial condition of the "dark ages."

This charge says, "No community such as ours can exist as a healthy, moral organization where men are allowed to speak without challenge against the very and only foundation upon which it securely rests, the overruling power of God." This, in the nineteenth century, and in a corner of the United States!

In using this inciting and revolutionary language, you descend from what ought to be your high position as a judicial officer, and misstate the question. Men are not "allowed to speak without challenge." Any man can be challenged for his utterances, be they what they may, and in a fair and impartial manner they can be examined and debated as becomes a community in which reason and the right of conscience hold sovereign sway.

The "challenge" you hav in view is the challenge of the law, the challenge of the strong over the weak, the challenge of might over right, and you are a moral coward to suggest it from the bench; and more than this, you are guilty of judicial perjury, as your oath of office binds you to absolute impartiality in the administration of justice, and you overstep it in this infamous charge.

You talk glibly about "God," a something utterly foreign to your comprehension, in whatever form it may be viewed. You can no more comprehend it than you can the immensity of distance from this earth to the farthest fixed star.

"The insulting of God," "the overruling power of God," are terms crammed into your mind through whatever processes of thought you are capable of, and only represent to your glimmering reason the things you yourself would say or do.

When slavery was one of the beneficent institutions of Delaware, your idea of God led you to believe that it was an emanation from him, an outgrowth of his divinity. I do not know what creed you honor with your allegiance, but whichever one it is, God is to you a symbol of its peculiar formulas, by which to a given extent its fungous and parasitic growth is fastened on a portion of humanity.

The language of your charge, in which you are so anxious to persecute Ingersoll, would apply with equal force to the Unitarians, a very respectable body of our fellow-citizens, some of whom no doubt are unfortunate enough to liv in Delaware. They depose Christ from his lofty position as the equal of God, this "God" you appear to be so familiar with, and merely regard him as a great moral teacher. This, if admitted, destroys the trinity, the three in one and one in three, and is "blasphemy." It is very "insulting to God" to deprive him of one-third of his divinity, and comes under your "statute of 1740." Are you ready to stir up a raid on this body of your fellow-citizens? If so, Unitarians had better emigrate from "little Delaware," as President Lincoln called her. Her judge seems to partake of her geographical stature at any rate.

Ordinarily I should not be so specific, but as you liv in Delaware I shall take this occasion to remind you that through the forces which rule modern society, steam and electricity, "we are taking off the old and putting on the new," and all the peoples of this planet are rapidly assuming situations of comity, socially, morally, and intellectually, unknown before since man emerged from his radiate condition. Only a small portion of the human race believe in Christianity.

The western boundaries of our vast republic are laved by the waves of an ocean reaching to the shores of India, China, and Japan, the cradles of civilization, and embracing two-thirds of the population of the globe, and all these millions believe in doctrins which to you seem "blasphemous." If under such treaties with the orientals, some of their philosophers should come here, and they are doing so already, and giv their views on our "church and state" religion in Wilmington, Del., with Judge Comegys on the bench, they would be absolutely certain to spend a portion of their lives in its penitentiary.

The judge's moral courage effervesces like soda-water, and he froths and bubbles as though under a heavy pressure, for he is pleased to say, "We shall in no wise be deterred from the performance of our duty by the sneers of the devotees of any other faith than that of the body of the people of this state (?) or the deprecatory expressions of those who think the right of free speech will be infringed thereby." Oh, you are a judicial jewel!

How imperceptibly your honor gravitates toward the "dark ages!" You say, "Blasphemy was an ancient common law offense, and was also made a crime by a Delaware statute as long ago as 1740." In 1540 they hung witches in Boston, condemned to the gallows by wise judges on the bench. About 1640 Peter Menuit, probably an ancestor of yours, sailed up the Delaware river in a queer old craft, with bulging sides, like a well-fed burgher, and stem and stern high in air, a perfect picture of the world as found at that day. In imagination I see your worthy ancestor sitting on the "poop" of the old vessel gazing vacantly around him on the wonders of the new world.

Now steamships are wont to glide on the peaceful Delaware. A slight advance, you see; but the law and the gospel are the same yet—with you. About 1540 Giordano Bruno was burned at the stake for teaching the doctrin that "the world moves." In 1440, if you did not believe that the bread was the absolute body of Christ and the wine his real blood, they burned you at the stake or tore you to pieces on the rack; and judges on the bench said, "We shall in no wise be deterred from the performance of our duty by the sneers of the devotees of any other faith." In 1340 kings and princes bowed in humble adoration before the pope and kissed his pontifical toe, and the judges said, Amen. In 1240—but why go further? I shall only make one more reference to precedent, and beg to refer you to the "chap in the dug-out, with the spoonful of brains in the back of his head," with long teeth, and club in hand, ready to crush in the skull of any one who differed with him on law or theology—a first-class type of the average Delaware judge.

If this charge is a criterion by which to judge of the average justice dispensed in your court, what chance would a man hav in a suit before you who was candid enough to admit that the honest exercise of his reason forbade him to believe in a God, a trinity, or the Christian system? Suppose his case largely depended on his own testimony? And suppose the other side to be orthodox, and provided

with plenty of money to take every advantage the law givs? Though the unbeliever might pile up testimony as high as Chimborazo, yet with an ordinary addle-headed Delaware jury, if governed at all by the charge they would receive, his chances for justice would not be worth a straw.

If, instead of raking up musty and disgusting evidences of antiquated ignorance and bigotry, you would turn over a new legal leaf and do all in your power to hasten the blotting from our statute books of these evidences of a decaying and dead past, how much better would you appear to the eyes of your countrymen!

All judges hav been lawyers, and none know better than they of the disgraceful and unjust laws which are a source of infamy to our country. Do they ever do anything to improve this condition of things? Never. Why? Because a cowardly timidity seizes them, and they chatter the craven plea, "I do not make the laws; my business is to enforce them." And so we hobble on from year to year, a prey to medieval lunacy and modern imbecility.

After this survey of the whole matter, I feel impelled to say that I consider your honor a moral, an intellectual, and a judicial deformity, and no more fit to sit in judgment on the lives and fortunes of your fellow-men than a Bushman from the Cape of Good Hope.

In conclusion, allow me to congratulate myself that I do not liv in Delaware. ONONON.

History Repeats Itself.

Some wiseacre has epigrammatically said that "history repeats itself." This notion has been received with assent ever since the days of Solomon, who expressed it in his jocular way as follows, "The thing that hath been, it is that which shall be, and that which is done is that which shall be done." Joking apart, it is positiv that pensiv people perpetually perceive parallelisms between present predicaments and past positions.

Away down south in Delaware there has just been repeated, with little or no variation of its original conditions, a scene which was presented many years ago upon the trial of the celebrated case of Bardell vs. Pickwick (reported in Pickwick Papers, ch. 34). The gentleman who reports this leading and frequently cited case says, "The little judge looking with an angry countenance over his desk said, 'You had better be careful, sir!'" The little judge had been asleep. To-day they hav a little judge in Delaware who has also been asleep, and suddenly awakening from a stupor of ages is struck with a vague belief that the nineteenth century requires him to make some demonstration, so he looks with an angry countenance over his desk and says to Mr. Ingersoll, "*You had better be careful, sir!*" And how ineffably little he is! Like his prototype, all you can see of him is "two queer little eyes, one broad pink face, and somewhere about half of a big and very comical looking wig," struggling hard to peer out over the top of his circumscribed premises, and squealing like the decayed giant Pope in Bunyan's story, his pitiful, "*You had better be careful, sir!*" The little judge is very sleepy and very angry, and the judicial wig looks all the while more and more quaint and comical, and the comicality increases with the little judge's malignity, until the climax is reached and he screams, "You had better be careful, sir!"

Mr. Ingersoll is a splendid reproduction of Sam Weller for this new picture. Honest, earnest, sincere, and truthful, we can imagine him replying in the language of his immortal forerunner: "That's what they tell me all the time, my lord! And I *am* werry careful, werry careful indeed, my lord!"

And we believe that he is careful, for who can point to a stain upon Mr. Ingersoll? Imbued with a deeply religious sentiment, which it hath not entered into the mind of the little judge to comprehend, he goes on giving his testimony, and his testimony as thus far given encourages us to hope that some day we will realize something new under the sun—that some day the world will gain wisdom enough to estimate at their proper value and to put in their proper place those who return thanks that they are not like other men, and stand by and cry "chops and tomato sauce," that light will dawn upon the land of the whipping-post, that for such men as the little judge "old things will pass away and all things become new," and that persecution of men for the benefit of God will cease forever from the earth.

E. W. C.

How Can They Do It?

TO THE EDITOR OF THE TRUTH SEEKER: *Sir:* I would like to ask a question by way of a conundrum. If it is true, as I hav heard it said to be, that it takes all the surplus earnings of 5,000 workingmen yearly to pay the interest on the wealth of Vanderbilt and others like him, how can they become rich, or even, as the saying is, provide against a rainy day, as it is said by many rich men that they can do? I confess for myself that I am ignorant in the matter, and I should like to know how they figure it out.

MILTON SMITH.

Is Mind Material?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In resuming the discussion of this question I hardly know where to begin, there has been so much written by different correspondents on the same subject since my first article was penned that was entirely unexpected that many of my arguments must seem to be only a repetition of what has already been presented, though not exactly in the same relation to the subject. I hav thought that perhaps it would be as well to leave the application of those arguments, so far as they are applicable in the case, to your readers, passing them over entirely, and content myself with the presentation of my final and closing argument, and end the discussion; but fearing that my meaning might be mistaken, and a misapplication made, I hav concluded to go on with a few of those arguments, trusting to your generosity to carry me through in your columns with what I shall hav to say.

If it can be made to appear that the mind is not the result of material organization, then it must follow, of course, that if it is not a spiritual, it must be some sort of an entity as incomprehensible to us as a spiritual would be, consequently I choose to adopt the term *spiritual*, for the fact is that the mind does exist, that it is an individuality, whether the result of material organization or of some other cause. It does not necessarily prove that the mind or life principle is the result of material organization because we never see it manifested only in those peculiar organizations; and it would be just as impossible to show how those organizations could produce those results as to show how mind could exist independent of those conditions.

To make the assertion that nothing exists that is not material or the result of material organization does not prove that it is true. If it is impossible for us to know all the possibilities and capabilities of matter that we can see and know something of, would it not be the greatest presumption on our part to assert that nothing could exist that was not material or the result of matter? I cannot understand my own existence, and how am I to know all the possibilities of a spiritual existence—of which I can know nothing—through the medium of those material organs of sense which were designed only to be a means of communication with the material universe?

That mind exists I know, but how that mind exists I do not know. I know that matter exists, but how that matter exists I do not know.

The one is as much a mystery as the other. There they stand. The only way that I can see to solve the difficulty is to adopt the rule by which we learn everything that we can know of all that exists in the universe, viz., the law of cause and effect. It is upon that principle that every discovery in the laws of nature hav been made by tracing the order of things or the connection between cause and effect; the relation in which the one stands to the other.

The engineer, understanding this principle, that certain causes produce certain effects, can go to work and make all his calculations for the construction of a steam-engin, or any other kind of machinery, and know as exactly what the engins or other machinery will do before he commences the construction of them as he can know after they are completed, unless he has made some mistake in his calculations in regard to the effects of certain causes, for which reason his machinery may in some way be disproportioned or something unadapted; and as soon as he sets the machinery at work he will see at once where the mistake was, and go to work and correct the error. It is in this way that every discovery and every invention has been made—the magnetic telegraph, the steam-engin, the telephone, the electric light; in fact, there is nothing of which we know anything that has not been learned in that way.

There must be a cause for everything that exists. That is what nature teaches us. Then if mind is not the result of material organization, what is the cause of it? In reflecting upon this subject, I hav come to the conclusion that the mind is created by the same power that has created the body that it inhabits, and that the one was intended to be adapted to the other as truly as a steam-engin may be intended to be adapted to the work it was made to perform. That is the only reasonable solution that I can see of the problem.

We are told that we cannot go outside of the universe for the cause, for the very good reason that there is no outside of the universe, and that the universe is material, and that what is not in the universe is nothing, and that consequently the mind must be the result of matter, or in some way so mixed up with it that we cannot know which is the result of the other, or whether they are one and the same.

That proposition seems to me entirely untenable. I cannot see the necessity of going outside of the universe for a cause if it were possible, or of depending upon matter for a cause. I cannot see why there should not be an intelligent cause for everything that exists; nor can I see how anything can exist without an intelligent cause. I cannot see how an intelligence could ever be without an intelligent cause any more than I can understand how anything else can exist without an intelligent cause, nor do I conceive it necessary to go outside of the universe to find it. I think it can be found, or a parallel that will serve to illustrate my idea in my own existence. The mind being immaterial, a spirit occupies no space. My body takes up no more room with the mind than it would without it. A thought, a volition of the mind, cannot be conceived of as occupying space; it is immaterial, like the mind. This mind does all the thinking, all the planning, and lays out all the work for the body; it is the power that controls every intelligent act of my life; it is my life, an invisible, intelligent, spiritual power that is the cause of all that I can ever do in this life; and when the mind and body are separated the work of the body ceases. I suppose that myriads of minds might be engaged in considering the same object from the same point in space without interfering with one another, they being immaterial intelligences without material limits or conditions, though finite, and not omniscient or omnipresent, like the infinit deity.

I consider that the cause of all things occupies the same relation to the universe that my mind does to my body; that the eternal, self-existent, supreme intelligence, mind, is manifested in and through the universe in the same manner as my mind is manifested through this material organization, and that that intelligence is the soul of the universe—the all in all; the great I Am. That is my God.

And now, having committed myself thus far, yourself and your readers may be inclined to ask if I believe in the God of the Bible, the Jew God. I would answer, Yes and No. In so far as his eternal existence is concerned, I would say, Yes; but in regard to the character attributed to him I would say, most emphatically, No. The idea of a God possessing the attributes of foreknowledge (which I believe God does and must necessarily possess) going to work deliberately and creating millions of beings of our capacities or any other capacity for the enjoyment of happiness or the suffering of misery, when he knew, and of course intended, that nine hundred and ninety-nine out of every thousand, or one, even, of the whole mass would and should suffer eternal torment, is too horrible to think of. I think that the belief in such a God as that, and the being made the partakers of the divine nature, as the orthodox Christians claim, we must be in conversion. To be the partakers of the nature of such a God as that would be just the thing to fit a man or woman to commit any crime within the possibilities of our nature, and to go on from crime to crime with a heart harder than the nether mill-stone without the least compunction of conscience or sympathy for the victims of his or her injustice and cruelty until outraged humanity would arise en masse and by some means or other put an end to the infernal career.

JAMES HALE.

Falseness of the Churches.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Walt Whitman, in a letter to R. W. Emerson, says: "The churches are one vast lie; the people do not believe them, and they do not believe themselvs; the priests are continually telling what they know well enough is not so, and keeping back what they know is so. The spectacle is a pitiful one. I think there can never be again upon the festiv earth more bad-disordered persons deliberately taking seats as of late in these states at the heads of the public tables; such corpses' eyes for judges; such a rascal and thief in the presidency."

In the Chicago *Standard* of February 3d, Prof. W. C. Wilkinson, D.D.—whoever he may be—after patronizingly manipulating George Eliot, making ignoble reference to her "crime against morality," concludes in this wise: "What comfort it would be to know that at the last and sharpest hight of her experience in passing from life to death she said, 'I yield, I yield, I see, I know, I believe; Lord Jesus receive my spirit!' We only know that Jesus can hear when we cannot, and that the eleventh hour lasts till night. Whatever he does will be right."

Poor Wilkinson, D.D.! Hadn't you better ask Jesus, who can hear, all about the matter, and so "comfort" yourself on the spot? You are sick, stupid, weak. We pity you as much as you pity George Eliot. Then you really think the revered writer's lack of conventionalism calls for absolution from the priest, do you? Ah, you don't believe in the priest, neither does the priest believe in you. Farther than to believe you are damned, does he ever think of you? and from church premises he is logical. Are you a Protestant, Prof. W. C. Wilkinson, D.D.? So was George Eliot.

D.D.'s should hav respect for degrees. We shall protest on and on till the ripe days of millennium, when your stupidity will evidence the asinine quality. God pity you and spare such as are brought within the sphere of your poverty-stricken understanding!

SAM ADAMS.

THE pride which is proud of its want of pride is the most intolerable of all.—*Antoninus.*

Letters from Friends.

QUARTZBURG, IDAHO TER., April 10, 1881.

BROTHER D. M. BENNETT: I hav been out lecturing in behalf of your contemplated tour around our little planet; and as noses count at the ballot box, so do five dollars count when in sufficient numbers. Out of our little village of about eighty inhabitants I inclose to your address the sum of fifty dollars, each name being the donor of five dollars.

Charles Wilson,	Quartzburg,	$5 00
William Sweet,	"	5 00
Charles E. Clark,	"	5 00
James Lafferty,	"	5 00
R. G. Allen,	"	5 00
Michael Burk,	"	5 00
William France,	"	5 00
A. G. Phillips,	"	5 00
Andrew Fosau,	"	5 00

All the above names say, Go by all means.

Wishing you a pleasant journey, attended with all possible success, I remain, Truly yours,

A. G. PHILLIPS.

CASTLE HILL, ME., Jan. 12, 1881.

FRIEND BENNETT: I inclose $3. Please send me two copies of "An Infidel Abroad." When you start on the trip round the world you can call on me to assist you in your journey. I know that I shall be well paid for my investment in the impartial record of your travels in THE TRUTH SEEKER.

Respectfully yours, HENRY FILLEY.

DAYTON, WASH. TER., March 28, 1881.

FRIEND BENNETT: You can call on me for $5 for your trip round the world. Yours truly,

J. H. WILLIAMS.

ESCANABA, MICH., April 12, 1881.

FRIEND BENNETT: I hope you will not circumnavigate, but if you do I will send you $5 before you go.

CHAS. D. JOHNSON.

MOLINE, ILL., April 12, 1881.

FRIEND BENNETT: Count me as one that will giv $5 toward raising the necessary funds to send you round the world. John Owens and Wm. Beeres will also giv $5 each. Yours truly, H. S. WOOD.

UNION CITY, MICH., April 19, 1881.

MR. EDITOR: David Gifford, of Union City, authorizes me to tell you that he will contribute $5 toward the funds for the journey round the planet. Please place his name on the list and draw on him when the money is to be collected. Respectfully,

C. S. ROWLEY

MEEKER, COL., April 11, 1881.

MR. EDITOR: If it is acceptable, I would like to advance $5 and take a copy of your book, "The Trip Around the World." Yours fraternally,

JAMES CARTER.

COLUMBUS, OHIO, April 12, 1881.

DEAR MR. BENNETT: If you are fated to take the trip round the world, I will giv my five dollars, but I'd rather keep you at home. You are much more worthy to send off on such a tour than the D.D.'s, who belong to the devil they are ever fighting so furiously. Yours for truth, MRS. LYNDOLL.

HUDSON, MICH., April 18, 1881.

MR. D. M. BENNETT: I find by your friendly letters that many of your friends think you ought not to make the trip around the world, but ought to stay at home and take care of your paper. I did not discover that the paper suffered materially by your absence to Albany or Europe. At any rate it was good enough and ably conducted. And another thing to be considered is, when will another such opportunity present itself to get a history of the world written in the plain, familiar style of D. M. Bennett, which dispenses with the necessity of having Webster's Unabridged lying at your side to search for the meaning of words that are out of the reach of the common people? Also we do not wish to be burdened with long accounts of great ovations and ostentatious shows to some great dignitaries for which in this country we hav no very great respect. We want to hear more of the ordinary affairs of life, of the manners, customs, and modes of living of the common people than what we had in other histories. And where is the person who can write it up equal to yourself? I think he does not exist in the present century, and will not perhaps in the next. I say, Go! You are younger, I believe, than W. H. Seward was when he went, and probably full as able to stand the journey. Of leaving your domestic affairs you are certainly a better judge than any of us can be. When you want the $5 giv me notice, and it shall be forthcoming.

Yours respectfully, GEO. WILLIAMS.

MEXICO, MO., Feb. 28, 1881.

FRIEND BENNETT: This is the year that some old woman prophesied that the world would stop going around, but in my judgment the prophecy has been misunderstood. It means that some great man is going around the world. At any rate, let us as true-minded Liberals hav it that way, as it sounds far more reasonable. And by the way let us all assist in having it so by contributing a "V." As for myself I hav a "V" which Bro. Bennett shall hav when he is ready to start. Besides the "V," I will hav three I's ready when the book is ready to go toward paying for material and labor. And oh, no one knows how I will value that book but myself! It shall be my Bible of Truths, and when you are ready to start, Bro. Bennett, my blessings are with you. May your sorrows be few and your pleasures many, and woe be unto the man that curses the ship that brings our hero back. Then we will hav the banner of truths unfurled, and cause a murmuring among the stale ranks of Christian bigots, priestcraft, and hypocrits, such as, "What manner of things is this that we hear?" etc.

Yours until we are masticated, D. C. KNODERER.

SNOWVILLE, VA., April 10, 1881.

D. M. BENNETT: I see that many are asking promisers to send on their five's at once, so we send ours, knowing that go or stay we shall receive from thee double its worth. And should thee wear one of those Wilsonias during thy trip thee will be sure to come home safely, so no more fears need be entertained on that score by the timid who hesitate to risk their deity out into the "wide, wide world."

And as to the paper, I pledge myself to send $5.00 a year to its treasury as long as thee is absent, unless thee departs into the great unknown. And I am sure every one of those who say "Go," will agree to do likewise, for I am certain if I can do this they also will be able to. Thine earnestly and hopefully, E. D. SLENKER.

NORTH YAMHILL, OR., March 20, 1881.

MR. D. M. BENNETT: I shall take the liberty henceforth to call you dear old friend. Your card and books came duly to hand. I am very much pleased with the book, "An Infidel Abroad." It is well worth $1.50. Dear Bennett, I can't say that I will hav the "V" for you when you are ready to start on the trip round the world. I am poor; but my heart is with you; and if I keep my health I shall hav one of the books when they are out.

Yours truly, G. W. SMITH.

NEBRASKA CITY, NEB., April 10, 1881.

DEAR FRIEND BENNETT: Diverse are the opinions of your friends as to the advisability of your intended circumnavigation of our planet, though by far the larger number express themselvs in favor of the project. I am among those who are anxious to hav you make the journey, and consider it a privilege to contribute my mite toward making up the necessary funds. I think every person of Liberal tendencies should proudly and joyously embrace this opportunity and make himself or herself famous by doing likewise, and thereby enable you to take the trip and become indirectly instrumental in the production of such a book as never was written before, nor is likely to be again soon.

We hav the assurance that we shall be amply repaid for the outlay, as all that hav perused your letters from Europe are convinced of. The objections made to the trip are, in my judgment, not very weighty as long as you are able and willing to make the observatory journey. It has been proved to our satisfaction that THE TRUTH SEEKER craft during your thirteen months of unjust imprisonment, and later, when sojourning in Europe, has been firmly and dauntlessly steered on the turbulent waters of Freethought journalism.

Regarding the unpleasantness and dangers incidental to travel in this as well as other countries, I think they are no greater than those that are lurking at home in the proximity of that sneaking decoyer, heartless persecutor, and base sensualist that prowls about seeking whom he may destroy. I hate to pronounce the name of the wretch who will not minister to the wants of an aged parent, who decoys men and women into wrong doing, and hire unfortunate females to prance before him in a nude state while his sensuality feasts on their person. Any man or set of men that will countenance such a monster are true prototypes of him that is so profligate. I heard a lady lecturer at one of our churches refer to this fellow as "that good man," but I would like to hav told her that at least a few present knew him to be a consummate scoundrel.

Now, brother Bennett, you will please pardon me for waxing a little warm and for not being quite as brief as I might be. As you solicited the opinions of all your friends on this round-the-world trip, I would like to hav my little say about it, and as I hav already stated that I am anxious for you to go, I would say to you do not fail to visit Mount Ararat where Noah landed with his ark, and several other noted places, among which is Peniel, so named by Jacob on the morning that succeeded the night during which that great wrestle came off between himself and Jehovah, and in which the latter could not prevail against Jacob until he put his thigh out of joint.

While you are in the country please hunt up Mrs. Lot and inform us what the current belief of the inhabitants regarding her hard and useless fate is. Our Christian ladies will bear me out in this, namely, that it was the greatest piece of barbarism just for looking around and taking a farewell look at the doomed cities to be transformed into a pillar of salt. What would become of the human race for such trivial offenses if all the women should meet so sad and cruel an end? and all for no purpose, because they hav never ceased from that day to this in looking around at forbidden things. When we come to look at the affair from a common sense view, we inevitably arrive at the conclusion that it would hav been much better if Lot had been served in the way that his wife was, or left with the doomed in the city. A great amount of evil, bloodshed, and carnage would hav been avoided which afterward became necessary, attributable to Lot's incestuous relations with his daughters, which resulted in the conception and birth of Moab and Amnon, who, in their turn, became fathers of large tribes. The whole story shows poor judgment on the part of Jove as to the selection and preservation of the future progenitors of the human family. The story is too divinely ridiculous, and its only redeeming feature is the improbability of its being true.

I would like to ventilate the other stories already referred to, but I fear I am imposing on good nature, therefore I will come to a close, wishing you a safe journey and that the powers that be in harmony with your good sense, discretion, and far-sightedness keep and preserve you (not in salt, however), and restore you in due time to your friends fraught with knowledge suited to disinthrall the fettered minds of mankind for centuries to come. Do not forget to put me down for $5, and if need be a couple more.

One thing more I would say to you, respected sir, namely, that I admire no man more than you, and that I like your paper, to which I hav been a subscriber since its incipiency in Paris, Ill.

If you hav not laid out your plan of travel, could I not hope to meet you, either when going or returning from the West, at Omaha, on the U. P. R. R.? The latter place is only fifty miles from here, and that distance I will go to see and shake hands with you. Yours, HENRY SCHMITZ.

[If we make that circuit of the globe we will return home from Japan to San Francisco, returning thence to this city, and will take pleasure in calling upon such friends as we can see conveniently. There are thousands in the far West whom we would be very glad to take by the hand.—ED. T. S.]

SAGINAW CITY, MICH., April 15, 1881.

MR. EDITOR: I am too poor to help keep the "wolf away" and sustain THE TRUTH SEEKER as its merits demand. Judging by the friendly letters, there are many in like circumstances. I hav nothing to promis for round-the-world trip, but I will pay for the paper as long as I can get the money. If you stay at home, and get in a pinch for a little money, I will use exertion enough to pay for one more extra copy.

It is very evident that there are many who do not realize the amount of money you need to make the paper just what they would like to hav it. Please to continue my son's paper (W. L. P. Elmer) one year.

Find inclosed $6. If it is not sufficient to pay for one year's subscription and the five volumes of Truth Seeker Tracts let me know and I will remit the balance.

If you could make it convenient to travel in our own country and giv us a knowledge of all that pertains to it, I should consider it of much more value than a history of all the world beside. I express my true convictions. Pardon my ignorance.

Your friend, W. G. ELMER.

SAN FRANCISCO, CAL., Feb. 12, 1881.

FRIEND BENNETT: Inclosed please find $10 in paper money—the amount of subscription and renewals as per inclosed list.

I hav just written a sort of advertisment for a partner in love and labor in the shape of a letter to E. H. Heywood, which I hope to see printed in the *Word*, if he does not consider it a little too erratic, or, in other words, a little too crazy. But as far as craziness goes, THE TRUTH SEEKER is not without its share, if I may judge by some of the expressions of the ultra Materialists. They are just as certain and bigoted in their certainty that they hav got the whole truth as the Presbyterians are. The one will ignore facts and human testimony and phenomena of to-day, just as bigotedly as the other. The one will say in explanation of phenomena it is the doings of the devil, the other calls it trickery and hallucination. Substantially they mean: "You are a bigger fool than I, or than Thompson's colt, which swam a river to get a drink. Your eyes are not as keen as mine; your ears are deaf to what mine are not," and so on to the end of the chapter. These minds occupy the one extreme of a balance, the bigots of the Christian school the other, each equally at a distance from a solid foundation. I do not speak thus only as to the matter of fact, for the principle involved holds good in almost everything that has to do with human beings. Extremes are hinted at. I cannot see wherein is the sense or advantage to truth, to act other than as an unbiased juryman as to alleged facts and testimony upon any subject, not excluding the continued life problem. Why should we be everlastingly hunting up every excuse and evasion merely to gratify a preconceived idea in the very face of what is declared to be as palpable as the noonday sun?

Is not this a new development of idiocy? Of what advantage is it to shut one's eyes and declare "there is no light, all is darkness?" And yet this is just what so many are doing. It is a fight with them to

repel any invasion of their pet bigotry. No matter what the testimony, who the testifiers, it accounts for nothing but weakness. Everything must be as nothing that they may remain undisturbed in their strong hold of bigoted Liberalism. Can there be the least wisdom in such an attitude? Why not say, How unaccountable, how at variance with all my experience! As an honest truth seeker, I will not giv the lie or in any way assume my superiority of intellectual acumen and comprehensivness, and I will never deny what is asserted on evidence that would hang a man, but I will even wait for years on the impartial "anxious seat" for the unfoldment of a new discovery.

A case in point is that of my own, viz.: In June, 1877, I occupied the front parlor on the upper floor of 327 O'Farrell street, this city. Seating myself at the breakfast table, my landlady, who, by the way, is and was a public medium, addressed me thus, "What is that upon your wrist?" alluding to something on the back of my right hand wrist, to which I replied, "I guess my cuff has marked it," having been to a social dance the night before. To this she replied, "I guess your cuff hasn't done it. I see a hand pointing to it." At this I then took the first square look, and lo and behold the letters A N N I E of this kind and in the order written were plainly to be seen. These letters remained not less than forty-eight hours, and I hav two living witnesses in this city as to their reality. I know this to be the name of an only living sister, a resident of Barnsley, Yorkshire, England, and I hav the evidence of my uncle, with whom I hold correspondence, that this same sister was taken sick, as near as I could judge from his reply, at or about the time of the occurrence of this phenomenon, and died probably within six or eight months afterward. I cannot speak exactly, as my first letter to England received no reply, and my second was replied to, as it seemed to me, evasivly. Previous to this personal experience, classing and identifying myself with Spiritualists for twenty-five years, I did not believe, that is, I did not know that this blood lettering was a truth, and I do not ask anyone to believe or claim to know it to be a fact on the testimony I herewith present, but do expect fair-minded Liberals to place it in the storehouse of possibilities, reflecting, and never forgetting to reflect that "what we don't know would make a very big book."

In the twenty-five years of the forty I hav lived, I hav seen in abundance things equally remarkable, but nothing which confronted me was so positivly unaccountable except on the theory of continued life.

DR. GEORGE HARDCASTLE.

MAUSTON, WIS., April 18, 1881.

MR. D. M. BENNETT: Inclosed please find money order for $24.50, to be applied as stated. W. F. Jamieson closed his twentieth lecture here yesterday afternoon, winding up with his famous lecture on "Gossips," to the delight of all present. We had a good house, too, considering the bad roads. He kept us in roars of laughter. We Maustonians can recommend Mr. Jamieson to all who wish to engage him. You hav only to hear him once, and you can't fail to like him, for he's a regular music-box to all who hav a relish for truth. But he is a terror to the blind leaders of the blind; I mean, in logical argument; we hav no dipper-necked gentlemen here that dare to approach him. As short articles is your motto, I will close. Respectfully, WM. HOLGATE.

BOONTON, N. J., April 18, 1881.

FRIEND BENNETT: I believe you propose making a circuit of the globe. Now do you think it prudent to enter into an undertaking like that—a voyage so hazardous that you may never return? Then what should we do without a pioneer to guide us on to victory? Well, I know you hav braved the tempest, and may outride the storm; so if you think it will promote our cause and benefit your own health, go, Bro. Bennett, and draw on me for five dollars.

Fraternally yours, PHILIP WOOTTEN.

BUNKER HILL, ILL., April 19, 1881.

MR. D. M. BENNETT: I would not raise my voice in regard to your trip around the globe, as I know that I am in the minority; but as you wish to hav the views of your admirers, and I am one of them, I will say that I am decidedly opposed to it. Firstly, there is danger for your journal. Though I fully appreciate the great merits of Mr. Macdonald, I think there is for THE TRUTH SEEKER only one Bennett. Secondly, I see the coming irrepressible conflict between truth and superstition, and certainly we want then all powers standing closely together, and you as general at the helm. I see how jubilant our enemies will be when you are far off in the East, and we know not even where to reach you and hear your advice. No, sir. As much as I wish you such a recreation as the intended one—for you deserved it ten times for your stand in the good cause—I wish you to stay home.

I see the five dollars are coming to the surface now very liberally; but I think if this money were applied for the benefit of THE TRUTH SEEKER it would do very much good; and if that should be the case, which I hardly expect, then please put me down for five dollars too. Fraternally yours,

HENRY GILDEMEISTER.

OXFORD, April 17, 1881.

FRIEND BENNETT: I hav read so much about your trip round the world that I dreamt I took the trip with you, and as we were jogging along around this little globe we came to a place called hell. Here we stopped to take a look through, and as we were passing through I saw a man rolling a huge rough stone up the side of a mountain. He was doomed to roll it to the mountain top. He was about half way up but an unlucky slip of his foot brought him to the foot of the mountain again, and as he was toiling away at the rough stone I heard him sigh out these lines:

"Up this steep place I'm doomed to roll
This huge, rough, sabulous stone;
Will mercy never find me here?
I toil and toil alone."

Then Pluto, in a thundering voice
That shook the mountain top,
Replied, "O man, you did rebel,
Now toil and never stop."

I asked friend Bennett if that stone roller was not old Hayes. He said it was, and that he had to roll that stone to the top of the mountain for not pardoning him out of prison. As we passed on I saw a man fastened to a wheel that was perpetually turning round. The little devils would throw down stumbling-blocks and laugh to see him jerked with rapidity over them. This man was Anthony Comstock, that infernal scoundrel. From this we passed to the river Phlegethon, the water of which is sufficiently hot to boil potatoes. In this river was old Judge Benedict and the twelve jurymen flopping and floundering about crying,

"Deep damnation dark as hell,
Infernal devils here do dwell;
Old Pluto roasting damned souls
In flames of fire on burning coals."

And just as the last word died away I awoke and found that I had been dreaming, for my friend Bennett was not with me, and I was still in Ohio.

Now, if you go round the world, count me in.

Yours forever, THOS. H. DODGE.

HARMONY, N. Y., April 17, 1881.

MR. EDITOR: Inclosed find one dollar, which apply on my subscription to THE TRUTH SEEKER.

I would like to ask you a question, which please answer through the columns of THE TRUTH SEEKER.

Is the Bible copyrighted in England?

Does the American Bible Society pay a royalty to the English Society for the privilege of publishing them in America?

I hav seen it stated somewhere that was the case, but the faithful here deny it. Please answer and oblige a subscriber. ELI LOOMIS.

[There is no copyright on the Bible. There is no copyright in this country on any book published in Europe. Copyrights on American books last but thirty years.—ED. T. S.]

GREENVILLE, ILL., April 18, 1881.

BRO. BENNETT: I hav been much interested in the controversy that is being carried on in THE TRUTH SEEKER.

As to the advisability of your trip around the world, after careful consideration, I most cordially join the stay-at-homes. I believe you can do more good for the Liberal cause during the coming year by remaining in the United States than you can by going around the world. I am aware that you are a much larger man than I am, both physically and mentally; but when you attempt to spread yourself out all around this planet, you will find that you are becoming a little thin. I hav been trying the experiment on one state for over eight months; and although I hav tried to visit all of the Liberals I could find on my route, I hav only been able to make one streak—a little over a thousand miles. I hav traveled in a zigzag route from the north line of the state to as far south as Murphysboro, and as far on my return trip north as this place. I hav had some hard pulls over muddy roads and met with some trying experiences, yet I hav met with many warm friends to our cause, organized some Liberal Leagues, and sown a blue streak of Liberal literature on my route. No, Bro. Bennett, don't try to make a trip round the world this summer, but stay in the United States and travel all you can here. Attend Liberal meetings and write up the movement here at home. Here is where the great battle for mental liberty is being fought, and every soldier is needed at his post. And how can we spare a commanding general whose fighting qualities hav been tried as yours hav been? I hope every one who has sent, or who has promised to send, you money for the trip round the world will reconsider their action and drop you a postal card telling you to remain in the United States and visit as many of the states as you can, and write a work entitled, "An Infidel at Home."

I am preparing to hold a convention in Farmer City, Dewitt county, Illinois, on the 11th and 12th of June to perfect the organization of the State Liberal League of Illinois, the charter for which I received on my arrival here. I hav now the names of twenty-two charter members, and I hope to get at least three times as many more before the time of meeting. I should, above all things, be pleased to meet you there, and I believe this to be the feeling among the Liberals of Illinois. I hope to be able to close my summer trip with a rousing camp-meeting on my return to the northern part of the state this fall. I hope you will be able to meet with your Western friends there also. I believe you can do a great deal more good to the Liberal cause in this way than by making a trip round the world. What care hav the Liberals of the United States for the old, dilapidated ruins of Judea, or the wild Arabs of Egypt and Palestine? We hav larger rivers and grander scenery in the United States than in Europe, Asia, and Africa combined. And what is of more account than anything else, the friends and patrons of THE TRUTH SEEKER want to see the man who has stood up so bravely and battled so faithfully for the cause of universal mental liberty.

In closing, let me say to those willing to help the cause, or become members of the Illinois State League, my post-office address will be Springfield, Illinois, from this time until after the holding of the convention for the organization of the state League. I am very much in need of a little help in carrying on this work. I hope that every one who can will join with me in making the Liberal League movement a success in the state of Illinois.

Yours for universal mental liberty,

F. F. FOLLET.

NEW HAVEN, CONN., March 29, 1881.

MR. EDITOR: I hav been a subscriber of your paper nearly four years and like it very much and can't do without it and I want it as long as I liv. I read it, and then let a friend read it, then send it out West to California in hopes to bring subscribers.

You will hear from me again.

Yours with respect, PETER B. SPANG.

FRANKFORD, PA., April 20, 1881.

FRIEND BENNETT: Having a little time to write, I think I ought to renew my subscription to your most welcome paper, for I find the more I read THE TRUTH SEEKER the more I crave the food, for it is great food for the mind; it is like old wine—it improves with age. I like it very much in its new dress, and hope it will still improve. I would like to be able to say, Put me down for $5 for your trip round the world, but I don't feel prepared to do it just now. If you should go, I am in hopes that I may be able to secure a copy of your travels when they come from the press. I wish you and your partner in life a long and happy journey together while you liv.

CHARLES BORIE.

SALEM, KAN., March 20, 1881.

MR. EDITOR: We hav, as you know, been in arrears for some time, but knowing your good honest Infidel disposition, thought you would not be angry with us.

You must know that we liv in grasshopper-ridden, drouth-stricken Kansas. Times are really hard with us, yet we do not think it hardly possible to quit our noble friend THE TRUTH SEEKER.

I hav read of Ingersoll in Delaware, and really I am sorry to feel so little sympathy for a brother Liberal. My mind is at once called back to the evening I read the proceedings of the Chicago Convention. Said I, "Don't Ingersoll know that there are thousands who would be just as anxious to punish him for his profanity as he would be to punish some one for so-called obscenity?" I say that obscenity cannot be properly defined; profanity can.

To a firm believer in God, heaven, and hell, a more tender cord cannot be touched than would be by taking the name of their idol in vain.

I think that about three months' imprisonment and a good heavy fine would teach brother Robert that we must strike at the very root of the evil before any lasting good can be accomplished.

Noble Wakeman! how bravely he defended the good cause all through the darkest hours! In the language of the Christian I would say, "God bless" such men as Wakeman, Leland, Rawson, Wright, Bennett, and a host of others just as deserving. I only wish we were financially situated so we might do more to aid the Liberal cause which we so much love.

We hav just received a copy of the *Physiologist*, and for its class of reading it certainly cannot be excelled.

Now, with best wishes for all the dear readers of THE TRUTH SEEKER, the kind and able editor of the same, and also his better half, I remain

Yours, the friend of liberty and truth,

MARY E. B. WILSON.

DALLAS, TEX., April 6, 1881.

MR. EDITOR: Col. Stone, president of the Dallas Liberal League, an outspoken Materialist, was elected mayor of this city yesterday on the Republican ticket over J. J. Good, the Democratic mayor and candidate for re-election. Liberals are rejoicing over this great victory. Honest men of all parties helped us to defeat the moss-backed hypocrits. Dallas is fifty years ahead of the South generally. Liberty and light are spreading. ALLEN JOHNSON.

MRS. AMELIA H. COLBY and Mrs. Olive K. Smith will remain in Buffalo, delivering lectures on Sundays, through the month of May, ank not June as stated in our last. In June they expect to visit this city and Boston.

]*From the Physiologist.*]

Beautiful Hands.

BY MRS. H. L. BUCKNER.

Beautiful hands! not soft and white,
Not gloved and hid from the blessed light;
On the fingers small no diamonds shine,
No rubies gleam, from the distant mine;
No reachings forth to the gaping crowd
As the welkin rings with greetings loud;
No gestures wild, no claspings tight,
In the din and strife for woman's right;
No scepter grasped 'mid golden sheen,
With the royal grasp of a royal queen,
But stained and marked by labor hard,
Yet subjects fit for the highest bard.
Beautiful hands!

Beautiful hands! for duty strong
In the sternest tasks, however long;
The willing hands of the gentle bride
Take up life's work with an honest pride.
Create new charms or garner wealth
For the happy home of peace and health.
Whene'er the husband tarries long
In the marts of trade or amid the throng,
The beautiful hands for him prepare
The things that make for his tender care;
And when he returns the wife to greet
The earnest hands giv welcome sweet.
Beautiful hands!

Beautiful hands! in kindly deeds
For the poor man's child or the widow's need's
They are ever ready, and true, and just
To divide the loaf in quiet trust;
And without a thought of reward or fame
They freely giv in humanity's name;
They bear for the thirsty lips to sup
The crystal draught in the humble cup;
Yes, more than this, with a broader care
Over those who are caught in passion's snare
They would throw that beautiful mantle round
Which tinkles not with an empty sound.
Beautiful hands!

Beautiful hands! the girls and boys
Are ever eager for childhood's toys,
And the diligent hands are seldom still,
But toil with a mother's cheerful will
To form the kite or dress the doll,
To gladden the heart of each and all.
The years go by and the sons are grown,
One goes away to the distant town;
In the sultry days he sickens and dies;
No mother was there to close his eyes.
They bear the corpse to the old home place,
Her hands are touching the dear dead face.
Beautiful hands!

Beautiful hands! I feel them now
As in other years they pressed my brow,
When the fever burnt and the hot blood sped
As I tried to raise my aching head;
I feel the sweetly soothing palm
As it sought the fiery rage to calm;
And when again I was strong and well
Those gentle hands on my head would dwell,
As a voice would speak of a countless gain
Oft coming thro' sorrow and strife and pain,
Of a straighter path up life's mountain side,
To sunlit slopes where our view grows wide.
Beautiful hands!

Beautiful hands! forever at rest,
Now crossed on the cold and pulseless breast;
Their humblest deed has been "well done!"
What grander praise hav the grandest won?
Grief sits enthroned by the desolate hearth,
And shadows lengthen o'er life's rough path.
The generous hands are forever closed,
From deeds of love they hav now reposed.
The beautiful hands hav ceased to guide,
The "bairns" are scattered far and wide.
But often from dreams in stranger lands
I wake to the touch of my mother's hands.
Beautiful hands!

The Devil's Shirt.

BY J. K. P. BAKER.

In fair Italia's sunny clime
it happened once upon a time,
A peasant, digging in the soil,
Found something to reward his toil.
It seemed to be a linen shirt,
Entire, but somewhat stained with dirt.
The peasant bore it to his house
And gave it to his frugal spouse,
Who, when she found her labor vain
To cleanse it from its earthy stain,
Used it awhile to mop her floor,
Then cast it on the dust-heap near the door.
Around this heap from day to day
The village urchins came to play;
And here the shirt was found by one,
The pious village baker's son.
He took it to his father's shop
And used it as an oven mop
Till, overcharged with coal and dirt,
He thought to burn this ancient shirt.
But when he threw his oven wide,
His mop unharmed but cleansed he spied.
The fagots were to ashes turned,
But of that shirt was nothing burned.
A horror freezes every vein,
A terror blazes in his brain;
He dares not move nor yet remain.
Fear fetters him as with a chain;
He fears to look, yet dares not wink
Or close his staring eyes to think.
At last, as from a nightmare woke,
Screaming into the street he broke.
"Hav mercy on me, San Guiseppe!"
He prayed at every frantic step,
Nor paused till in the priestly ear
He poured the burden of his fear.
"Come, exorcise this demon dire,
Whose very shirt withstands my fire."
Incredulous, the father hears
The story of the baker's fears;
But when he to the oven came,
And tried to burn the shirt with flame,
He told the villagers around
The baker's words were truthful found,
And something must be quickly done
To exorcise the Evil One.
So all the priests from neighboring towns,
Assembled in their sacred gowns.
They chanted many holy songs,
Drawing the shirt out with the tongs,
Then cast it on a pile of dung,
As their anathemas were sung.
Then next the oven they baptized;
Thus was the devil exorcised.
A druggist lived in the next town
Who could not take this nonsense down.
He went, he saw, he took the shirt,
He cleansed it from its recent dirt.
He gave it to a learned friend,
Who found its wondrous thread horn-blende.
And now in Naples may be seen
This Devil's Shirt of asbestine.

The Dead Moon.

The moon is in a state of decrepitude—a dead world.—*Proctor.*

The moon is dead, defunct, played out;
So says a very learned doctor;
She looketh well, beyond a doubt;
Perhaps she's in a trance, dear Proctor.

At any rate, she's most entrancing
For one of such decrepit age;
And on her radiant beauties glancing
She charms the eye of youth and sage.

And so the man upon her's perished!
He lived in doleful isolation;
Poor wretch! No wife his bosom cherished,
No children squalled his consolation.

Yet she's adored by all the gypsies,
Whose lovers sigh beneath her beams;
She aids the steps of staggering tipsies,
And silvers o'er romantic streams.

And once she caught Endymion sleeping,
And stooped to kiss him in a grove,
Upon him very slyly creeping;
He was her first and only love.

But that's a very ancient story,
And was a youthful indiscretion,
When she was in her primal glory,
Ere scandal schools had held a session.

Dear, darling moon! I dote upon her;
I watch her nightly in the sky;
But oh! upon my word of honor,
I'd rather she were dead than I!

—*Cincinnati Gazette.*

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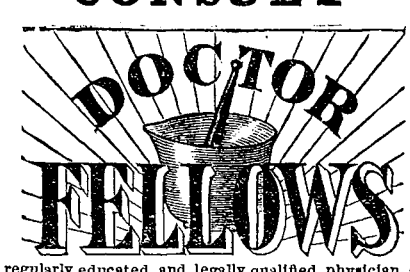
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"AND EVER THE RIGHT COMES UPPERMOST AND EVER IS JUSTICE DONE."

The above quotation, to be found in the poem of McKay, was never better illustrated than in the marvelous results following the introduction of the "WILSONIA" Belts and Magnetic Clothing.

The selfish blunderheads of the faculty of Brooklyn hav now had their ignorance exposed in the marvelous cures now counted by the thousand in the city of Brooklyn alone, and all within the short space of six months.



READ THE MARVELOUS TESTIMONY OF LIVING WITNESSES IN THE CITY OF BROOKLYN HERETO APPENDED.

I would first note the case of Peter Lehlback, whose testimony is given below. This poor man will tell you that fifty-four of the best physicians of Jersey City and New York had utterly failed to giv him the slightest relief. Myself hearing of his lamentable case, determined to dress him in my Magnetic Garments without any money being paid. I put on him $130 worth of my clothing, and while my assistant was dressing the man one of these blunderhead physicians had the audacity to attempt to intimidate Peter Lehlback from wearing them, wickedly remarking to the invalid as follows:

"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the privileged consonants "M.D." placed at the end of his name; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without crutches; and even then the wicked character of the man was evidenced in the following soliloquy:

"Ah, well, Lehlback, I thought they might help you a little, but you'll go back again just as bad as before."

However, the testimonial given below will clearly show the pigheaded dogmatist through all the transparent venom of his character. And just as that man acted so are nine-tenths of the physicians of Brooklyn acting to-day.

The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

That poor man for three weary weeks applied to one of his physicians, begging him to make inqulry into the nature of the "WILSONIA" Garments, telling him, with all the confidence with which a child treats a parent, that he would not test them without his consent. Yet this dogmatic physician, to whom many of the Brooklyn people ook up with reverence, evinced his seifishness and spleen by absolutely refusing to inquire into the matter. Yet Professor Smith to-day will tell you that he is as strong physically as at any time in his life, and many of his friends say he was never known to be so strong as now. Am I not therefore justified in saying, "LISTEN TO YOUR PHYSICIANS AND DIE, OR WEAR THE 'WILSONIA' MAGNETIC GARMENTS AND LIV HEALTHFUL LIVES?"

These men would rather see their patients die under their hands than that they should wear the "WILSONIA" Garments.

Again, another note as to these men's treatment of their confiding patients.

Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

The "WILSONIA" magnetic garments are as harmless upon the body as would be a sheet of paper, and yet withal so potent that persons, no matter how diseased, MUST BECOME PERFECTLY HEALTHY IN TWELVE MONTHS FROM THEIR FIRST WEARING THEM.

Can such evidence be filed as to the innocence of drugging? Even where the patients are not always killed, the seeds of disease are daily sown by the kid-gloved hands of our charlatan physicians. Nine-tenths of the practicing physicians of Brooklyn should be cast in the category of criminals; and as long as I liv and hav liberty of speech I shall cry down the iniquitous practices and the drugging systems of our colleges. I will never pander to what I know to be a lie, nor will I rest until I hav compelled the legislatures of this country to stay their hands in the chartering of colleges, wherein legalized murderers may be trained, then to be thrown broadcast upon society, either to become idlers or murderers.

The facts stated above and the testimonies given below are sufficient evidence to any thinking man or woman that such are the results of the present legislativ measures in reference to the practice of medicin.

Therefore Take Medicin and Die, or Wear the "Wilsonia" Garments and Liv.

LIVING WITNESSES.

The following words of commendation and appeal from the pens of living witnesses to the marvelous virtue of the "WILSONIA" GARMENTS will be found of general and special interest, covering, as they do, a great variety of the most complicated forms of disease, some, or all of them, beyond the reach of materia medica, as acknowledged by the foremost among our physicians, to whom some of our legislatures hav conferred exclusiv privileges for drugging, curing, or killing:

MIRACULOUS CURE OF PARALYSIS AND HERNIA.

BROOKLYN, N. Y., March 11, 1881.

Some time during the month of September, 1880, I was induced, through the representations of Mr. Wilson, inventor and proprietor of the "WILSONIA," to apply the goods to my father, 63 years of age, who was suffering from paralysis of the lower extremities—since January, 1880—having received at that time two strokes of paralysis which rendered him helpless, so far as motiv power was concerned. While on a visit to my father at Schenectady, New York, I induced him to return to Brooklyn with me, against the protests of friends and his physician, who said I would never reach Brooklyn with him alive. Suffice it to say that with the assistance of my mother we succeeded, after a very trying ordeal in reaching my residence—which to gain necessitated the use of carriages, steamboats, and cars. During the journey my father said he was positiv he could not reach Brooklyn alive—which to me was a double source of anxiety.

The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain strength in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed under the influence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful consideration, they deemed unadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this trouble. T. DeT. TRUAX,
376 Dean street.

REMARKABLE CURE OF CATARRH.

Nota Bene.—Being persuaded and constrained by the miraculous help received by my father, I put on a set of the "WILSONIA" goods, and it has completely cured me of catarrh, as well as kept me from taking cold, to which I was very susceptible. Now my entire family is clothed in the "WILSONIA." I would not be without the magnetic garments, whatever their cost. T. DeT. TRUAX.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

CASE OF PROF. HATCH SMITH.

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

POSITIV CURE OF SCIATICA.

NO. 111 HUDSON ST., JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given up to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my suffering from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Associatiou for Improving the Conditiou of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within twenty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day. To all who are suffering from like cause, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
31 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. Thereupon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pains lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any disconfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them whenever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the 'WILSONIA" GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a severe bowel trouble; she was restless and cried nights almost constantly. Mrs. Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very susceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swaddling-clothes.
MRS. GEORGE W. DAWSON,
March 1. 484 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully worn by persons of any and every age suffering from auy disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patients, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and invention, although there are one hundred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years' standing. And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Men in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their downfall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelous testimonies given above, and then having used your common sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Clinton avenue; of Mary Manning, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fulton Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth street, and hundreds of other respectable and well-known ladies and gentlemen of Brooklyn and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any benefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their consciences for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

My challenge to the physicians of the hospitals of Brooklyn (with the offer of $5,000 worth of my goods, and $5,000 cash to be given to the institution if I fail to cure nine-tenths of their so-called incurables) is still open, and will be open to them for twelve months.

THEREFORE TAKE MEDICIN AND DIE, OR WEAR THE "WILSONIA" GARMENTS AND LIV.

IMPORTANT TO THE INVALIDS OF BROOKLYN.

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

N. B.—The "WILSONIA" MAGNETIC CLOTHING will cure the worst form of rheumatism known to man. Eight cases out of every twelve can be cured in from four to six months, and the worst possible cases in twelve months, when the goods are worn as I direct. My difficulty is, many persons will get rotten with disease, spend thousands of dollars in poisonous drugs, until they become walking pest houses, and then expect to jump into new life in two or three months. This is an impossibility. But the "WILSONIA" will cure in every case, no matter of how long standing. But our common sense must be used in every instance.

Listen to the physicians of Brooklyn, take medicin, and die, or wear the "WILSONIA" Garments and liv.

Gems of Thought.

A WISE man proportions his belief to the evidence.—*Hume.*

JUDGE not according to the appearance, but judge righteous judgment (John vii, 7, 24). Prove all things, hold fast to that which is good (1 Thes. v, 21). Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth (Romans xiv, 3-23).

THE problem of our age is to reconcile faith with knowledge, philosophy with religion. The men of our age will not believe until you prove to them that what they are called upon to believe does not contradict the law of their minds and that it rests upon a solid and unshaken foundation.—*Archdeacon Hare.*

THAT which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again (John iii, 6, 7). There is no doubt the laws of healthy birth are being constantly violated, causing much of human defect and misery. A right birth at first makes a "new birth" unnecessary.—*Index.*

THE fear o' hell's a hangman's whip,
To hold the wretch in order;
But where ye feel your honor grip
Let that aye be your border;
Its slightest touches, instant pause—
Debar a' side pretenses,
And resolutely keep its laws,
Uncaring consequences. —*Burns.*

DEATH is a right termination of old age. When the body is worn out and the senses are oblivious to the surrounding world, when the mind is tottering and too weak to hold its thought, then man dies unanxiously. This is nature's death. Man is made to die at the end of life; to perish like the tree when its roots no longer sustain it; to fall like the fruit when the bough can no longer nourish it. An eternity of one's self would be the worst death.—*L. K. Washburn.*

WHATEVER the arithmetical arrangement of the gods may be—single or triune, dual or plural—they are, in all countries and at all times, made by man in his own image. In the plural period some of the gods are good and some are bad; just as there are good and evil kings. The wicked gods obtain the largest offerings and the largest prayers just as in despotic countries the wicked kings obtain the most liberal presents, which are merely taxes in disguise.—*Reade's Martyrdom of Man.*

THERE is no religious authority or oracle to be found anywhere that in the reception, transmission, and diffusion of its word has been or could be entirely independent of human agencies, conditions, and elements, and consequently none can be free altogether from human fallibility. If religion forbids us to trust God's own handwriting on the tablets of nature, how can she expect the present age to accept the revelations which hav come down to it through the distorting medium of human faculties.—*Rev. James T. Bixby.*

IT is only by means of superstition that a rude people can be induced to support, and a robber soldiery to respect, an intellectual class. But after a certain time this alliance must be ended, or harm will surely come. The boy must leave the apartments of the women when he arrives at a certain age. Theology is an excellent nurse, but a bad mistress for grown-up minds. The essence of religion is inertia; the essence of science is change. It is the function of the one to preserve, it is the function of the other to improve. If, as in Egypt, they are firmly chained together, either science will advance, in which case the religion will be altered; or the religion will preserve its purity and science will congeal.—*Reade's Martyrdom of Man.*

MOST of the myths of the ancients had a grain of fact mingled with the fiction. The last feat of Bacchus was performed on a voyage to Naxos. He hired a ship belonging to pirates, who instead of landing at Naxos steered toward Asia to sell him there as a slave. Thereupon Bacchus changed the masts and oars into serpents and himself into a lion; ivy grew around the vessel, and the sound of flutes was heard on every side; the sailors, seized with madness, leaped into the sea and were changed into dolphins. Now Bacchus is supposed to be the productiv and intoxicating power of nature, and wine is called the natural symbol of this power, and the "fruit of Dionysus" (or Bacchus) and wine creates madness, and hence the origin of the myths of Bacchus.—*Elmina D. Slenker.*

I REMEMBER an excellent little portraiture of Methodism from Irving on a green knoll where he had loosely sat down. "Not a good religion, sir," said he, confidentially shaking his head in answer to my question; "far too little of spiritual conscience, far too much of temporal appetite, goes hunting and watching after its own emotions, that is, mainly in the nervous system; an essentially sensuous religion, depending on the body, not on the soul!" "Fit only for a gross and vulgar-minded people," I perhaps added; "a religion so-called, and in the essence of it principally cowardice or hunger, terror of pains and appetite for pleasure, both carried to the Infinit;" to which he would sorrowfully assent in a considerable degree.—*Carlyle's Reminiscences.*

THE reason why the Bible should not be read in the schools is, not that religion and morality are out of place there, but simply because the Bible represents the principle of authority over mental and spiritual freedom; because it would not be read as other books are for purely educational purposes, but would introduce the denial of that freedom to judge and reject which is the basis of education. This is not disregard to its merits. Its immortal best sentences ought to be read in the school just as soon as they shall be put on the same level in every respect with other great sayings of similar purport in Plutarch and Plato, in the Avesta and the Veda, such universality being the only possible evidence that no Bibliocracy is intended. Put an ideal desire of free personal conviction and broadcast growth into the school system, and the vexing question of religious teaching is solved.—*Rev. Sam. Johnson.*

Odds and Ends.

THE fishery question: Got a bite?

THE angel Gabriel will be the last authority on poker. He will raise all creation first and then call the crowd.

SWEET breeezes now the grasses woo;
The matron now the hen doth shoo;
The plumber and the sky are blue.

FROM Texas to Jersey he moved. Then he cursed! For the last state of that man was worse than the first.

A METHODIST preacher in Connecticut is reported as saying that there will not be as many Congregationalists in heaven as there are icicles in the other place.

THE legislators of Maine are an honest set. They say that there is not money enough in the state to corrupt them. Recent travelers through Maine state that this is true.

AFTER the officials of a Kansas town had vainly endeavored to disperse a mob, a minister mounted a box and made the simple announcement, "A collection will now be taken up." The result can be easily guessed.

A MAN hit a clergyman last week and afterward apologized and asked him for the change of a quarter. The clergyman gave it to him and soon after found that the quarter was bad. This is another case of returning good for evil.

A MAN in Schuylkill county, who suffered intense pain from inflammatory rheumatism, recently tried the Knock chapel plaster cure, and has not experienced a particle of pain for two weeks. Only a few days ago he left his bed for the first time in two years and visited the cemetery. He rode in a hearse.

BOSTON girls hav their arms lathered and shaved before going to parties. Then with short sleeves they look too sweet for anything. And when they put their arms around their fellow's neck there is no tickling, but a steady, soft, velvety, pulsating circle of comfort, and the young man proposes in less than four weeks.

How doth ye pious Feejee man
His missionary take?
Or toast or frizzled in a pan
Or else him doth he bake?

How takes ye gentle Nihilist
His czar he loves so well?
He peppers him if he resist
Or takes him on the shell.

AN English minister was once catechizing his young parishioners before the congregation, when he put the usual question to a stout girl whose father kept a public house; "What is your name?" No reply. The question having been repeated, the girl replied: "Nane o' your fun, Mr.—, ye ken my name weel enough. D'ye no say, when ye come to our house on a night, 'Bet, bring me some ale?'" The congregation assumed a broad grin, while the parson looked foolish.

DID HE TWIT HER?

"Do you love me, Sweet?" was the wail he wole,
As he pressed her close to his heart's wild throbbing;
"Does love's fierce tide irrigate your soul?
Is your heart with mine simultaneous bobbing?"
Her soulful eyes flew up to his face,
And pierced his own with their lovely glitter;
Then soft she murmured, with witching grace:
"Do I love you George? Well, I should twitter!"

'TIS NOW.

'Tis now the rug
Resigns the bug,
The latter seeks the ug-
Ly pug.
The maiden paints upon the mug,
And every fellow now doth slug
The foaming Bock from yellow jug;
The little boys all try the tug
Of war, and gardens now are dug:
The dog now grabs the Billy's lug,
And now the young man's fancy lightly
turns to thoughts of hug. —*Tennyson.*

"YES, I knew him," the Texas sheriff remarked, when somebody asked him about Redhanded Bill; "I never met him but once; he came down here last February, riding another man's mule, and he came in and left the measure of his neck with me for a lariat."

"Did you fit him?" asked the traveler.

"Not very well," said the sheriff; "the blamed thing was too tight; but he never said anything after he tried it on, so I didn't change it."

And then the committee rose and reported the bill to the house, which shortly afterward took a recess until the evening session.—*Burlington Hawkeye.*

LYRICS OF LOCALITY.

A timid young man in Macomb
Took a beautiful maid to her home.
The bulldog was loose,
Kind words were no use,
So up an oak tree he did roam.

A noble young man in Momence
Loved a maiden with ardor intense.
Her cruel pa's boot
Obliged him to scoot
Through the back yard and over the fence.

A love-stricken youth in Oshkosh
Said unto his sweetheart, "By gosh,
I'm your own dearest feller;
Shake me not, Arabella,
Or I'll marry a girl in Cohosh."

A late married Saginaw man
Was disturbed by a concert of can,
So he took his duck gun,
And shot through the lung
A frolicsome banger of pan.

A youth on West Washington Square
Fell in love with a damosel fair.
Oh! if he had known
Not a tooth was her own,
And likewise her figure and hair.
—*Various Liars, in S. F. Argonaut.*

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A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

ARE Christians increasing? The population of Chicago has increased 70 per cent in ten years, and membership in the churches only 12 per cent.

THE Rev. Joseph Blum, a Jewish rabbi of high standing in Michigan, eloped with a widow, and was pursued to Chicago, where he was arrested.

LOTTA DARLING is a clairvoyant at Lawrence, Mass., but her sight was not strong enough to discern the approach of her husband while another man was kissing her, or a fight might hav been prevented.

PARSON NEWMAN said in a recent sermon that the true Christian is a living, walking heaven; the sinner is a living, walking hell. Possibly the parson has better perceptions than other people. Common folks can see very little difference between Christians and sinners.

CHRIST church (English), of Belleville, Ont., was destroyed by fire. The new organ placed in the church recently and valued at $3,500 was also destroyed. The church was valued at $50,000. Insurance on the organ and church $5,000.

A SKEPTICAL Frenchman writes to the Prefect of Police at Paris that all the asserted discoveries in regard to trichinæ are mere inventions of vegetarians, and he offers to prove it by living for three days off nothing but pork that is alleged to be diseased if the prefect will supply the meat.

THE Rev. Dr. James Freeman Clarke, of Boston, says, "I discredit the extravagant statements which giv intemperance as the root of all crime in this country, and maintain that there is a steady growth of temperate habits among the people as compared with the eustoms of a few generations ago."

THE Presbyterian church of Red Bank has recently suffered a "bolt" from its membership. About fifteen members hav already gone, and others will probably soon follow. The trouble arose over the pastor, the Rev. F. R. Harbaugh. It is alleged by those who do not like him that his sermons come from the head, and not from the heart.

CHICAGO has a Mormon church, founded by the followers of the original Joseph Smith, but it does not countenance polygamy, and claims that the following passage was in the unmutilated Book of Mormons: "Wherefore, my brethren, hear me, and hearken to the words of the Lord: for there shall not any man among you hav save it be one wife, and concubines he shall hav none, for I, the Lord God, delighteth in the chastity of woman."

THE Rev. O. M. Cqusins said in a sermon at Portland, Me., that every member of his congregation was a "cider guzzler," and is to be tried for it by his conference. A revivalist gave almost as much offense at Fairfield, Iowa. He said it was frivolous for women to wear feathers in their hats, whereupon two girls left the house with feathers flying. The preacher called after them: "This is God's granary; there goes the chaff; thank God the wheat remains."

A CENTRAL AMERICAN Indian has an article in *El Porvenir* of Guatemala supporting the theory of Humboldt that the vanquished red men and their Spanish conquerors were primevally of the same race. The Indians, he thinks, wandered from the common fatherland on the plains of Tartary to the western continent by way of Behring Strait. He adduces many facts to prove the high scientific attainment of the early American nations, and incidentally notes that the Aztec calendar was more perfect than the Roman.

RESPECTFUL obedience to church authority is rarely lacking among Roman Catholics, and the case of St. Peter's church, at Brownsburg, Ind., is therefore singular. Father Donovan refused to raise the money to pay a church debt, though ordered by Bishop Chatard to do so, and the bishop promptly excommunicated him. The priest dutifully closed the church for two months, but last Sunday, sustained by his whole congregation, he resumed the regular services. "For the time being," he remarked, "we will report directly to the heavenly throne, without asking for the mediation of that fellow [Bishop Chatard] at Vincennes."

THE old world is unpeopling itself on our shores. Nearly sixty thousand immigrants arrived in the month just ended, at Castle Garden alone. Boston, Baltimore, and other ports no doubt hav thousands more to add to this volume, which surpasses anything ever known in the history of the country. Tyranny, crushing taxation, military oppression, bad crops, grasping landlords, governmental spy systems, and laws that repress hopes of advancement, contrasted with the freedom and the prospect of happiness offered on this side of the ocean, are doubtless the causes of this vast wave of immigration.

A MINISTER who was candidating in hope of receiving a call found his hopes dashed into bitter disappointment by reason of two bad habits into which he had fallen. He pulled off his boots and sat in his stocking feet before the fire at houses where he was entertained. He also spent a large part of his time while not actually engaged in eating in picking his teeth, performing this operation in an unsightly manner. The people to whom this brother preached thought that, although his theology was sound and his oratory reasonably attractiv, they could do better by looking a little further in the hope of securing a pastor who was free from these peculiarities.

A DESPATCH from Victoria, B. C., says: "Methodist circles are stirred by the secession from the communion of the Rev. A. H. Smith, Superintendent of Missions, and head of the church in the province. Some weeks ago Smith delivered a course of sermons in which he declared his disbelief in the doctrin of eternal punishment. Last night, at the annual district meeting of the body, the Rev. Mr. Smith took the chair, and, after devotional exercises, objection was raised to the doctrinal views which he had announced during the year from the pulpit. The Rev. Mr. Smith stated that he was no longer to be bound by the close standard of the church, and tendered his resignation as a member of that body, which was accepted, and he withdrew from the meeting. It is said that he will be followed by a number of his congregation, and that an independent church will be established.

"WHAT is the ante?" whispered a Red Gulch miner with a single $20 gold piece to the deacon with the collection plate in the Baptist church at Black Run, Col. He was told to contribute whatever he chose, whereupon he said he'd chip in a dollar, and proceeded to take $19 in change. The deacon softly replied that no change was given. A struggle ensued, the plate was upset, and the congregation was in the act of "jumping the deacon's claim," when the minister, an old Californian, leaned over the pulpit with a large navy revolver and observed: "The brethren will please take notice that I've got the drop on them, and any brother who declines to go to his seat or who touches any of that money will hav a funeral at his house to-morrow at 2 o'clock, P.M. Our mining friend from Red Gulch will kindly release the deacon's threat, or he is a dead man." The twenty-dollar gold piece went to save the heathen.—*Leadville News.*

KENTUCKIANS pride themselvs as much on their orthodoxy as on their whisky, their horseflesh, and their handiness with firearms, hence it required no little courage or no little rashness for the Rev. Frank D. Moore, pastor of the First Presbyterian church of Covington, to go into his pulpit and tell his astonished elders and congregation that the Sunday law of the state was all wrong, that ordinary pleasure-taking on the first day of the week was not sinful, and that the so-called Christian Sabbath was without warrant in scripture. For these and the like utterances his presbytery censured him at the time, and has now suspended him from all the functions of the gospel ministry. Before sentence was passed he rejected with scorn the advise given him, as he asserts, by some of his clerical brethren to go on peaceably and comfortably and leave the Sunday question alone. He also gave notice that if his ordination vows bound him to obediently discover in the Bible all the dogmatic definitions of the Confession of Faith, and not to find anything else there, then he recanted the vows. Mr. Moore is popular in Covington, and it seems to be expected that he will now imitate the example of the Rev. Prof. Swing, the Rev. Dr. Thomas, and other estrayed orthodox pulpiteers, by setting up a church of his own.

BRADLAUGH'S PROSPECTS. — Although Mr. Bradlaugh has for the second time been returned to Parliament by the votes of Northampton, and though he presented himself before the House of Commons and expressed a readiness to take the prescribed oath, his bitter and bigoted Christian enemies seem determined to oppose his admission to the seat to which he is justly entitled. Upon his declining to retire from the House he was twice led below the bar of the House by the sergeant-at-arms. Fortunately Mr. Bradlaugh is not a man easily deterred from his duty, nor is he readily frightened by the most intolerant bigots that ever drew the breath of life. Not a little excitement is aroused in England over the case. Premier Gladstone has given notice that he will introduce a bill to allow members to affirm who object to taking the oath. If this bill becomes a law it should admit Mr. Bradlaugh or any other Freethinker to a seat to which he may be justly entitled. This contest may be continued for many months, but it is believed that Mr. Bradlaugh will ultimately triumph over his enemies and that he will ultimately render impossible a recurrence of such arbitrary injustices as he now experiences. May the contest result in good, and the right come uppermost.

HARD TALK ABOUT A SHEPHERD.—Mr. Jas. H. Campbell, chairman of the Judiciary Committee of the Michigan Legislature and member of a Christian church uses the following language in reference to Father Callaert: "He is a notorious, shameless, malicious liar. He has been sued for slander and been compelled to retract. He is grossly dishonest, an extortioner, who has exacted exorbitant payments from poor widows and orphans for funeral masses, and a consummate hypocrit. He is a priest from purely mercenary motivs, and only for the opportunities it givs him to get an easy living, and dupe sincere people out of their money. He has vilified the living and the dead, and prostituted everything sacred, even the sacraments of the church, to his malicious ends. He is addicted to the use of liquor, is an ignorant, vicious, malicious, thoroughly degraded, and depraved wretch. Any one who will look at his bloated, discolored, swinish face as he skulks about the streets, can tell what he is, and yet he is retained there against the express wish of the people, who must submit to him and attend his mass or be called non-Catholics. Many, however, who hav been lifelong, devout Catholics, very properly look upon his mass as being no more sacred than a cat fight, and absent themselvs from all church services conducted by him. The idea that the exercise of any priestly function by such a person is of any effect is supremely ridiculous. To the many excellent, sincerely Christian priests there is no fear of trouble from the people; the Catholic people can be safely trusted. Bad priests should hav no such authority and power as they now possess." The report was listened to attentivly, and is the leading topic of conversation in legislativ and other circles.

News of the Week.

THE project of the World's Fair is about given up.

ALL of the street-car drivers of St. Louis are on strike.

Two mutinies occurred on ships lying in this harbor last week.

SIX thousand immigrants arrived at this port one day last week.

WM. C. CONNER, ex-sheriff of New York county, died on the 26th ult.

EMILE DE GIRARDEN, the well-known French journalist, died on the 27th ult.

GREAT floods hav occurred in Minnesota, and many villages and railroads are submerged.

A PRISONER in the state prison at Concord, N. H., sawed his hand off to get rid of work.

GARFIELD announces his determination to stand by Robertson, and the deadlock still continues.

JOHN DILLON, the Irish agitator, has been arrested by the English government for seditious utterances.

THE largest steamship cylinder in the world was cast by John Roach at the Morgan Iron works last week.

THIRTY-THREE school children were washed from a ferry boat at Elgin, Ill., and twenty of them drowned, last week.

THE steamer Chesapeake went ashore on Fisher's Island, off New London, Ct., and was totally wrecked. No lives were lost.

Two men were burned to death and several badly injured at the burning of a box factory in Greenpoint, L. I., on the 26th ult.

THE New York Assembly has passed a bill ordering the telegraph wires below 42d street in this city to be placed under ground.

THE police commissioners of this city hav been indicted by the grand jury and are to be tried for dereliction of duty in not cleaning the streets.

A MOVEMENT against the Jews has broken out in Argenau, West Prussia. A mob attacked the houses of several Jews and maltreated the inmates.

THREE thousand bakers of this city struck for and obtained an advance of $4 per week and a reduction in working hours from fifteen to twelve, on Monday.

PARLIAMENT refuses to let Bradlaugh take the oath. It is probable, however, that some bill will be introduced by Gladstone before the session is over that will admit him.

OWING to political chicanery the city of Troy, N. Y., was without a police force last week. Merchants and bankers hired special watchmen to protect their property.

SIX jars, each containing the body of an infant, were dug up by a lot of boys at Harrison, N. J. It is thought that infanticide has been practiced by wholesale by some physician.

PHILADELPHIA had a $700,000 fire on the 28th ult. The Girard Point elevator, the largest in the country, and storage warehouse were totally destroyed. Ninety-seven thousand bushels of grain were burnt.

THE bey of Tunis and the French government are at loggerheads over a railway, and war between them is not improbable. A column of French soldiers hav already invaded Tunis, and some fighting has taken place.

AN attempt to evict some Irish tenants at Limerick was frustrated by the populace; who threatened to kill the bailiff. Five hundred police and military were present, but were unable to do anything with the mob. A bailiff named King at Galway was recently seized by a party of disguised men and held over a fire till he promised to let tenants alone in future. He will probably die.

Legal.

Liberty and Purity: How to Secure Both Safely, Effectively, and Impartially.

AN ADDRESS BEFORE THE COMMITTEE ON CHARITABLE AND RELIGIOUS SOCIETIES OF THE ASSEMBLY OF THE STATE OF NEW YORK IN OPPOSITION TO A BILL TO LARGELY INCREASE THE CRIMINAL JURISDICTION AND POWERS OF THE SOCIETY FOR THE SUPPRESSION OF VICE, MARCH 23, 1881.

BY T. B. WAKEMAN, OF THE BAR OF NEW YORK.

CONCLUDED.

To use it as a test of obscenity is simply monstrous, for everything could be condemned under it from the Bible down to the New York *Herald*. Under such a test there is no measure of guilt but the bigotry of the court or jury. In the Court where that test prevails, and only there, can the Agent boast that "in this court we always convict."

This mode of test is right in the teeth of the common law, which gives no iron-bound definition or test, but leaves each case to be judged of BY THE JURY *according to the facts*, the definition of the court being only advisory and not binding upon them. Thus each case is to be decided upon the common sense of the jury, and their judgment of the necessity of enforcing the law, under the facts and circumstances as shown.

These extracts and the affidavits and facts I have shown reveal the motive and intent of this Agent, while this loose "test" can cover any expression he might wish to include under it.

But, further, the avowals of the Agent justified, and still justify, the worst Liberal suspicions. In his Report of 1878, he expressly says, "*Another class of publications, issued by Freelovers and Freethinkers, is in a fair way of being stamped out.*"

The affidavits of Messrs. Crocker and Colyer show plainly what such sentences refer to and how they were to be realized by stamping out THE TRUTH SEEKER.

STATE, CITY, AND COUNTY OF NEW YORK, ss.

Be it known to all men that I, George R. Colyer, being duly sworn, depose and say that I belonged to the firm of Crocker & Colyer, which existed three or four years ago. We did a good deal of printing for D. M. Bennett, including THE TRUTH SEEKER, a good many books and pamphlets, and other works. We printed the petitions to Congress which were signed and sent to that body in the winter of 1877–78, together with the accompanying explanatory circulars. The firm name of Crocker & Colyer was printed on that circular, and that with my knowledge and by the consent of my partner, Mr. Crocker.

After the same had been issued, Anthony Comstock, in company with his assistant, Joseph A. Britton, came to my place of business and by threats of prosecution, imprisonment, and heavy fine induced me to sign a paper he had drawn up to the effect that Bennett had used the name of Crocker & Colyer without our consent, although he had learned from Mr. Crocker that such consent had been obtained.

Comstock repeatedly threatened me with prosecution, fines, and imprisonment if we continued to do work for Mr. Bennett. This was continued to such length that I was not a little disturbed and alarmed in my mind, particularly as I had sustained heavy pecuniary loss. Under these conditions was it that Comstock by his terrorism and threats induced me to sign the paper he had drawn up. He exhibited a good deal of spite toward Mr. Bennett on several occasions, trying his utmost to deter us by alarming threats from doing his work, and more than once said with much vehemence, "I will have D. M. Bennett in state prison before a year passes away."

GEORGE R. COLYER.

Subscribed and sworn to before me the 4th day of April, 1881.

A. B. CAMPBELL, *Notary Public*, Kings and N. Y. Counties.

But he left no doubt about it. He openly said he would revive the laws against blasphemy. He went about from city to city, and in Boston, Chicago, Cincinnati, and St. Louis, as well as New York, made public threats to this effect, as I have collected from those who heard them.

Before his auxiliary Vice Society in Boston Comstock, in giving out the programme of his future proceedings, made the threat or boast that as soon as Heywood and Bennett were thoroughly disposed of he would turn his attention to the *Boston Investigator* and the *Banner of Light*. In a private meeting of his auxiliary society in Rochester, after boasting of what he had accomplished, he made the prediction, in a swaggering style, that Freethought or Infidel publications and Infidel tracts would soon be circulated no more. He is reported as having made similar threats or assertions before his societies at Chicago, Cincinnati, and St. Louis.

Were the Liberals to lie still until this revolver-armed Agent should ride rough-shod over their necks? Every other sect and body were utterly prostrated. They alone could have checked, and, in the end, will remove this, the greatest danger that has arisen to "the grand institutions of free America" since the Rebellion.

The time will come when America will honor the majority of the Liberals who stood firm for Liberty and Purity in this crisis and through all evil report.

Nor, as I have said, let any one blame those Liberals who fell out of the ranks. No human courage can face a discharge from the *Mephitis Americana*.

That there has been honest difference among Liberals on the subject, and much virulence and detraction, he has taken much space in his book to show, but to no purpose.

Some of those who, with Col. Ingersoll, politically differed as to the repeal of the United States Laws have preserved their consistency by withdrawing from the League. Those who favor the centralization of the general government may not care for repeal, but only wish the United States Postal Laws modified.

But when the Agent speaks of forty-two Leagues as having seceded at Syracuse, this is another specimen of his untruthfulness, for (as he well knew) after six months' effort they could only get up eight Leagues, and they have all returned to the fold or gone out into nothingness, and so it is doubly useless to speak of them. There is nothing left of them all *now*. When the Gods cease to be just they cease to be Gods. When Liberals betray liberty they cease to be Liberals Oblivion awaits them.

I cannot close without reference to another branch of this Agent's injustice—that is, to those physicians who are independent and fearless enough to stand outside of the Doctor's Trade Union. Not that this Union, like the Bar Association among Lawyers, is not a good and useful Association, but it is well that some lawyers and doctors should stand outside of such close corporations and advertise and serve the public without the restraints of the narrower schools within those great professions. Many of our greatest and best surgeons and physicians have chosen so to do. The Agent regards them as his especial prey and plunder. He has in his book, and before you, made a special attack upon Dr. E. B. Foote of our city. I have the affidavit of this physician, which shows again how useless it is to attribute veracity to this dispenser of Law and punishment. (See Appendix). He produces before you a pessary and piston, which this physician used in his practice and recommended for a certain purpose which he deemed to be medically, morally, and socially beneficent.

Many of the most enlightened men of our age have come to a similar conclusion, to wit, that the extension of human science, prudence, and civilization to the lower end of the spinal column and its environs, is the best way, indeed, the only way, to remove the evils that lurk there, and which are among the greatest curses of the human race.

This Agent has succeeded in getting the United States Government, by its Post-Office, and a great many States by their laws to generally and stupidly declare that this shall not be done under terrible penalties.

The regular physicians he does not molest, but the Independents he follows with the terror of his law. A most atrocious case of an obscene publication from a regular medical house he would not touch, but Dr. Foote had to pay $3,500 and barely escaped a prison cell.

Thus this law is applied only to those whom he wishes to destroy. For instance, it was well known that Mr. Colgate, the President of this very society, was issuing in large quantities a circular, among other things, recommending his "Vaseline" for this very purpose. A would-be rival of this Agent sent to that President's firm a "test" (not decoy, oh, no!) letter, and received by mail the circular with Mr. Colgate's firm superscription, etc. He presented it to the same U. S. authorities who had prosecuted Dr. Foote, and demanded that the law be enforced. They of course declined. Had Mr. Colgate been a Liberal and Mr. Agent the prosecutor, who does not know that the result would have been different?

Here is the very pamphlet and the stamped envelope, and here the passage on page 7, which is too plain to quote, but which advises that "in some cases prevention is better than cure," and that "Vaseline, charged with four or five grains of salicylic acid, will destroy spermatozoa without injury," etc.

Now Dr. Foote says that this Colgatean remedy is a delusion and a snare, and that the only safe thing is his pessary. Doctors differ—I don't know. But this I do know, that this Agent reëlects Mr. Colgate as the perennial President of his society, and sends Dr. Foote under the shadow of a prison to pay a ruinous fine!

Translate this Colgate case into Comstockese, and how amusing to the knowing and yet horrible to the innocent would his tons of circulars flourish as "tons of obscene and immoral matter!" That is just the way his cases and statistics are made up.

What is the motive of these partial prosecutions of physicians? Plainly to buy the support of the "regular" medical profession to his methods by prosecuting the "irregulars."

It is a cunningly devised trick, and has succeeded quite largely. Thus he seeks to annex vested "respectable" interests to his power. He boasts before you that he is backed by $50,000,000 worth of real estate. He has many of the religious sects, the United States government, and some State authorities to do his bidding from year to year. The regular doctors are wooed by his prosecutions of the irregulars, and even the Masonic fraternity and other societies he seeks to use for his purposes.*

*I am informed that all of his efforts to annex the Masons have failed. Year after year he has sought admission at the Lodge, but has wooed and cooed in vain. The brothers have investigated *ad nauseam*, and the reply is, No, no! His true history can never be known, for the soft and amiable side he has revealed to them is lost under their veil. It is too bad that they are a secret order.

I might continue this exposure for hours, but I know it is tiresome and disgusting. Every time I touch it I hope never to be compelled to do so again. I feel as Harriet Martineau said about her opposition to the English "Contagious Disease" Acts, that she trembled in private to think what duty compelled her to say in public. But those who know the facts are "called" to do this work and to keep on doing it until it is effectual. But I pray you to let this be the last of such necessities.

Nor would I close without repeating, as I always do, words of justice and respect to the motives of many of the members of and contributors to this society. That they are good, patriotic, and sincere I gladly acknowledge. They have undertaken to do *the right thing*, but it must be done, indeed, can only be safely, effectively, and impartially done, by doing it in *the right way*.

Nor less would I repeat that much good has been done by this society, which, however, might better have been done by secular officers. Perhaps many of the parties referred to in Mr. Bennett's book should have been punished. But this society makes crime by its decoys and by the opposition it excites. Phariseeism is unavoidable in its management. We appeal from our modern Pharisees to the ideal Christ whose name they seek to bear. Only the Liberals, who are supposed to deny his name, realize his spirit. The corner-stone and object of the Liberal League is *his* command "to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." He only condemned those who made a business of condemning others. The spirit of humanity he made the sum and substance of all law. "Love thy neighbor as thyself;" "Do unto others even as ye would that others should do unto you;" "The smoking flax he would not quench, the bruised reed he would not break." "Neither do I condemn thee; go and sin no more."

Turn from such sentiments to this Agent's book, and you find the name of God and the spirit of Hell. He is of those of whom the Apostle speaks, "Who do evil that good may come, whose damnation is just."

What right has he to cantingly talk about "his blessed Savior?" Should that Savior return to the earth he would find his labors, and also his friends, not among the Pharisees, but as of old among the "Infidels," the poor, the oppressed, the publicans and sinners. Let this society be compelled to imitate his mission on earth as a moral and beneficent persuasive power for good, as our bill provides.

Strip from it and its Agent the accusing sword, that only the secular officer should bear, and give it the power to bear to the miserable, the depraved, and the vicious, by its words, aid, and example, the idea of a higher and purer life on earth, if such it has to impart.

In this way only can you reconcile and bind all our citizens together in the support of just and needful laws. The law will then give us, safely and effectively, because impartially, the blessings of both LIBERTY and PURITY.

AFFIDAVITS AND STATEMENTS.

CITY AND COUNTY OF NEW YORK, ss.

D. M. Bennett, duly sworn, deposes and says: I feel that Anthony Comstock has deeply wronged me in his book "Frauds Exposed," not long since given to the public (as he has also seriously wronged me in other ways), and I wish to make a statement of facts regarding the matter in which he charges me with forgery.

In November, 1877, he caused my arrest by a United States marshal and took me before a U. S. Commissioner and placed me under bonds. The offense was dropping in the mail two little tracts I had published, among many others, the first a series of questions, entitled "An Open Letter to Jesus Christ," the second a short essay written for *The Popular Science Monthly* on the mode by which marsupial animals are propagated. The arrest was made under an act, the passage of which he (Comstock) procured through Congress in March, 1873.

Feeling that as an American citizen I had a perfect right to publish the two tracts, that I had an undoubted right to sell them, and to transmit them by mail precisely as any other printed matter, I not only considered myself aggrieved, but looked upon the act under which it was sought to send me to prison and disgrace me for life as a wrong piece of legislation which ought to be repealed. With this view and with the aid of friends I got up a petition to Congress, asking that the law be repealed. These I had printed in considerable numbers and sent them to many persons for signatures. Explanatory of the character of the act or acts under which this wrong was sought to be done me, and the necessity of making an effort to have the objectionable acts repealed, I also got up a circular calculated for that purpose. I added to this the names of several friends whom I knew to be in sympathy with the effort I was making, and also of several firms in the city whom I conceived had an interest in the matter in the same direction with myself. I had a few proof sheets taken of both the petition and the explanatory circular and with them visited each firm whose name I had thus inserted and laid before them the effort I had undertaken. I left with each firm a copy of both the circular and the petition showing their names as they there stood. Some objected to their names being used, but the principal part did not object. Those who objected and said they did not want their names used I removed, and those who did not object I regarded as consenting and their names I let remain. I will repeat, I left copies with all having their names on.

I had prolonged conversation with some and briefer conversation with others. Some I found too much occupied to

give me full attention. I put in the best part of a day in calling upon those parties, and on some I called two or three times. I had left with each copies of both the circular and petition, with their names attached, and deeming their interest in the unjust law almost identical with my own, and as they did not object to the use of their names, I allowed them to remain. If in this I did wrong nobody can regret it more than myself. But most assuredly I had no intention of committing forgery; I did not for a moment think I was forging, and am positive that I committed no forgery in fact or intent.

When Comstock saw the names of the firms attached to the circular, he visited some of them in a very angry manner, as several of them subsequently informed me, and threatened them with prosecution and used other modes of the terrorism, which he is so capable of exercising, and several of the parties were induced from the fact that they had not written their names to disavow the right to use them, after they had positively authorized me to use their names. I will say here that I asked none of the parties *to sign* a paper or document, not deeming it of consequence enough to ask them to write their names. I merely, upon showing them the circular, asked them to allow their names to be so used, and they did so in the manner I have stated.

Anthony Comstock has injured me deeply in other ways. He made repeated efforts with my printers to frighten them and to induce them not to do my work. He threatened prosecution, and used other terrorizing threats, and this both before and after he had succeeded in placing me in prison, although at my trial he swore positively that he had not done so. He has grossly distorted the truth in the book he has published. I am very certain I can point out and positively prove not less than fifty material falsehoods published in that volume if it were worth while to bother with it further, which I think it is not. D. M. BENNETT.

New York, March 23, 1881.

Subscribed and sworn to before me this 23d day of March, 1881. FREDERICK G. KING,

Notary Public in and for the County of New York.

STATE, CITY, AND COUNTY OF NEW YORK, ss.

Albert L. Rawson on being duly sworn says: I have been shown a statement in Mr. Comstock's book "Frauds Exposed," in these words:

"JANUARY 3, 1878.

"Mr. Bennett used my name without consulting me, saying to me afterward that he presumed I would not be offended."

"(Signed) A. L. RAWSON, 34 Bond street."

Mr. Comstock gives the impression in his book that Mr. Bennett had no right to use my name and did so improperly. I wish to say that this impression is wholly false. I was then president of the Defense Committee, one of whose objects it was to do the very thing Mr. Bennett was trying to do by this circular, and the purpose and object of which I had approved before him time and time again, so that he was perfectly authorized and justified in using my name. Mr. Comstock has done him and me a gross wrong in publishing the above statement as though the use of my name was improper or that I ever so said or thought.

Mr. Comstock came to me about the date of the above statement with the circular in question which I had not before seen in print, and showed me my name to it. He said that it contained false and libelous matter, and that I would certainly be prosecuted unless I disavowed it. He threatened in the most violent and determined manner. I told him on the spot that Mr. Bennett had not consulted me before he put my name there, but had told me of it, and said that he presumed I would not be offended. I also then and there stated that I had no objection to my name remaining there, because I believed that Mr. Bennett was substantially correct in what he had said, and that I would not withdraw my name.

He wanted a statement to the effect that I had not been consulted before my name was used as to the fact that it would be put in the circular. I told him that such was the fact, but that I had no objection to its remaining. He was at work at me from half to three-quarters of an hour, and I was in ill health and desirous of being relieved from his presence and threats. I have no recollection of signing the statement he publishes, and I have stated and do now believe that I did never sign it. If I did, which seems to me impossible, I did it at his dictation, and it is his work and not mine.

Afterward I read the circular, and although there are a few mistakes in it, they seem to me trivial, and I told Mr. Bennett that I did in no wise object to the use of my name, as I had told Mr. Comstock, and which fact he has wholly and wrongfully and most unjustly suppressed.

A. L. RAWSON.

Subscribed and sworn to before me this 8th day of April, 1881. HENRY K. THOMAE,

Notary Public, Kings Co., N. Y. Certified in New York courts.

STATE, CITY, AND COUNTY OF NEW YORK, ss.:

I, Dwight C. Crocker, of the city and county of New York, now in the employ of the Spectator Company, at 16 Dey st., said city, do hereby depose and swear: That during the winter of 1877 and 1878 I was engaged in the business of printing at 85 Center street, New York city, under the firm name of "Crocker & Colyer;" that, among other patrons, was Mr. D. M. Bennett, for whom said firm did printing; that Crocker & Colyer did, at that time, presswork (weekly) on said Bennett's publication, known as THE TRUTH SEEKER, along with other miscellaneous works; that among this miscellaneous work was *a circular in reference to the repeal of the Comstock Postal Laws* of 1873, issued by said D. M. Bennett, to which said Crocker and Colyer, as a firm, willingly consented that their names be used as petitioners. That afterwards George R. Colyer, then a member of said firm of Crocker & Colyer, and during the period these circulars were in circulation, did, through fear or terrorism, and by threats made by one Anthony Comstock, deny that the firm name of said Crocker & Colyer was freely given to said D. M. Bennett as a signature to said circular.

I also swear that during said winter, on two separate occasions, if not more, said Anthony Comstock did personally warn me to cease printing said TRUTH SEEKER under pain of prosecution and threats of punishment.

DWIGHT C. CROCKER.

Sworn to before me this 22d day of March, 1881,

HARRY OVERINGTON, Com. Deeds, N. Y. City.

STATEMENT OF Z. C. WARREN,

FORMERLY OF THE FIRM OF WARREN, BARNES & CO.

Mr. Warren is not now residing in the State; were he still living in the city an affidavit could doubtless be obtained from him. He writes thus:

SPRINGFIELD, MASS., March 28, 1881.

D. M. BENNETT, ESQ., *Dear Sir:* Comstock had no right to use my name in any of his statements to the public.

Yours truly, Z. C. WARREN.

In this connection it is only proper to state that Mr. Warren *did* give Mr. Bennett consent to use the firm name of Warren, Barnes & Co., on his circular; and one of these three things is the truth: 1. Warren did not give a statement to Comstock denying the fact of his giving his consent to Bennett; or, 2. If Warren did give such a statement, he forgot about giving consent to Bennett; or, 3. If Comstock obtained the denial from Warren, notwithstanding his consent to Bennett, he did it by threats and intimidation, as in the case of Colyer.

D. M. BENNETT, *Sir:* In regard to your note I will say, in justice to you, that previous to your getting up your petition to Congress we had some talk about our firm signing it, and I told you I would sign any proper paper, and I have no doubt from this you felt justified in attaching our name to it without further consultation. At any rate, I never had the slightest idea you had committed a forgery, and do not think so now. It was merely a misunderstanding common among men. I am glad this whole thing is over, and hope now you can do your legitimate work, keep to the right, and go ahead.

Truly, M. L. HOLBROOK.

Dr. Holbrook's published statement as to Mr. Bennett is this: "He [Comstock] said he never had any trouble in arranging with *respectable* houses to stop advertising and selling obscene books; these other fellows [meaning Bennett and Heywood], *damn 'em!* or *damn 'um!* they are entitled to no mercy. He brought out these words with an emphasis and depth of feeling that I would call hate. I told him I did not agree with him."

In being afterward requested to state more particularly Dr. Holbrook added, "He said that he should show *them* no quarter, and this expression was more like that of a fiend than a man."

NEW YORK, April 22, 1881.

DEAR SIR: I received your favor some time last month requesting me to call upon Messrs. McKesson and Robbins in relation to their note to the New York *Tribune*, published December 29, 1877, and included in Mr. Comstock's book, as to the use of their names by you to a circular favoring the repeal of the Comstock Postal Law of 1873.

I have delayed answering because I intended to call upon those gentlemen as you wished, but I have been prevented by sickness and consequent unavoidable pressure of business.

I remember that I did call upon them as your counsel and at your request, immediately after that note or card was published in the *Tribune*, to offer any reparation in your power if any wrong or injury had been done. I saw both of the partners. It was very evident that one of them had not been informed as to what had been done or said with you by the other as to the circular previous to its issue, that the proof of the circular with their firm name to it had been presented to and left with one of them with the understanding that their names might be used upon certain conditions which it was evident you believed had been complied with.

It was plain that there was no forgery nor injury to repair, nor anything that needed further attention.

Yours very respectfully, ABRAM WAKEMAN.

To MR. D. M. BENNETT.

N. B.—Mr. Comstock admits in his book that *he* obtained all of these disavowals except that of McKesson & Robbins, but that, he intimates, was printed before he called upon them. But did not Mr. Colgate or some of his friends or society instigate that card? Such is Mr. Bennett's information and belief; and then that card was used to obtain the others. When this Agent is so ingenuous as to boast that *he* has not done a thing, those who know his "childlike" way know pretty surely that he had some one to do it for him.

Mr. J. W. Bouton also, at Mr. Comstock's request, gave a statement that the use of his name at the foot of the circular was unauthorized. This was true, as it was in the case of Prof. Rawson; but Mr. Bouton had expressed himself as opposed to the postal law repeatedly. He afterward attended upon Mr. Bennett's trial voluntarily as one of his witnesses. The proof of the circular with his name attached to it was delivered to and left with him as with the other cases, and as he never made any objections before or after the publication, the question of "forgery" is about as ridiculous as it could be.

AS TO THE NEW YORK NEWS COMPANY.

NEW YORK, April 23, 1881.

DEAR SIR: I called at your request to see the New York News Company in regard to the statement signed by their treasurer in Mr. Comstock's book disavowing the use of their name to the circular of Mr. Bennett as to the Comstock postal laws and which was issued in December, 1877.

I was informed by the treasurer that Mr. Bennett had before the issue of the circular called upon them with a proof sheet with their names thereto, and left the same with him, for he afterward found it when inquiry was made about it.

Mr. Bennett, as I am told, claims that he understood that if they objected word was to have been sent to him. As to that no one at the company has any recollection at this distance of time.

No such word was sent so far as I can learn.

It is plain from the statements made that there was and could have been at most nothing more than a misunderstanding, and that the word forgery has no application to the matter whatever.

To Mr. T. B. Wakeman. E. N. DOLL.

In order to be sure that there was no mistake about this letter I called and read it to Mr. Rhodes, the treasurer, and he acknowledged that the facts were stated correctly.

T. B. W.

The foregoing affidavits and letters completely dispose of the claim of the Agent that these seven names (and these are all) were "UNAUTHORIZED AND A FORGERY," as he states in his large print.

There was not the shadow of a "forgery," and the "unauthorized" charge is a truth in the letter, but the sheerest falsehood in spirit and fact. But what shall be said of the fraud, terrorism, and duplicity that could obtain these disavowals as it is proved he did for instance in the affidavit of Mr. Colyer (page 71), and use them as he boasts he did to pull the wool over the eyes of a committee of Congress?

MR. BENNETT'S AFFIDAVIT

AS TO HIS SOLE AUTHORSHIP OF "ANTHONY COMSTOCK: HIS CAREER OF CRUELTY AND CRIME."

STATE, CITY, AND COUNTY OF NEW YORK, ss.

D. M. Bennett, being duly sworn, says: I am informed that Mr. Anthony Comstock stated before a Committee of the Legislature of this State that the little book published by me entitled "Anthony Comstock: His Career of Cruelty and Crime," is a tissue of falsehoods prepared or written by an abortionist who had made an attack upon him and an attempt to take his life.

This statement of Anthony is wholly untrue. I wrote every word of that book myself, as my clerks and the printers, who often waited for copy while I wrote it, well know, and as the style will attest to any one familiar with my writings.

Nor is it a tissue of falsehoods. The facts were collected and investigated by me carefully. I well knew that I would be prosecuted by Anthony if he could get hold of any misstatements, and so I was careful to state nothing but what I could prove by reliable witnesses.

The matter referred to in Anthony's book (pp. 411–413) has nothing to do with my book. I soon ascertained that the source from whence that matter was obtained was unreliable, and I rejected it wholly. Neither it nor its author had anything to do with my book. Out of half a dozen copies of a decoy letter sent out by Anthony to as many different parties, the copy received by the party indicated by Anthony, as I think, was sent to me and used, but he had nothing to do with the book whatever. D. M. BENNETT.

Sworn to before me this 16th day of April, 1881.

WM. H. DRAKE, Notary Public, New York county.

DR. FOOTE, SR.

The affidavit of Dr. E. B. Foote, Sr., furnished for the Committee, is too lengthy to be printed here. It is a thorough vindication, and shows for the hundredth time how necessary it is to hear "the other side" before giving any weight whatever to the "Agent's" statements.

It is shown:

1. That Dr. Foote was the principal opponent of Mr. Comstock's legislation in New York at its beginning in 1872, long before the nature of this novel law-making was generally understood. That as a result, as the Doctor was informed by a member of Comstock's Society, he had incurred Comstock's displeasure, and certainly the Agent has pursued him persistently to the present time.

2. That he was arrested and convicted in the United States Court and fined $3,500 for a little work "sent in a *sealed* envelope, as *first-class matter*, in answer to a decoy letter purporting to come from a *wife and mother* living in Chicago." That the little work contained no matter that was within any law. Even reference to a medical appliance for married women, similar to, but an improvement upon, those in general use by reputable physicians, and commonly sold by druggists, then *and now*, had been carefully expurgated. That the appliance which it had formerly advised had never injured any one; indeed, was entirely harmless, and not at all adapted to immoral uses.

3. That knowing the determination of this Agent to destroy him if possible, the sale of all matters of this kind was, after the passage of the New York Comstock Law, removed to a branch office of the Doctor in Connecticut, so that there should be not even an apparent violation of any law of this state by him, even in regard to a matter that he considered in the highest degree healthful, right, merciful, and beneficent in the practice of his profession.

Contrary to these facts, the Agent represents:

1. That (page 427) there was a violation of the Laws of this state, which there never was.

2. That he compelled the Doctor "to suppress several thousand circulars, advertisements, and *books* that he was sending through the mails."

This is wholly false. No circulars, advertisements, or books were suppressed; nothing was done but to exclude from the mails the work above alluded to.

3. That the prosecution was for an "infamous and infernal" article, and effected good results. The facts are just the contrary. It has injured Dr. Foote without doing any possible good. The very appliance that the Doctor ceased to use was advertised by this prosecution, and thereupon pirated by others, and is more extensively used than ever by physicians and others.

So much for Dr. Foote. But we need to add, as to this last point, that these prosecutions generally result in effective advertisements.

In that way Mr. Comstock prosecuted, and so advertised, an article introduced by Dr. Chase, so that its sale has become very general, and thousands are used where one would have been without his aid.

So with "Cupid's Yokes;" he has raised the sale from one thousand to over fifty thousand; and I am told that not a day passes that it does not go through the mails.

Cannot these would-be censors learn that the attempt to put their censorship over the American people is just the way to make them do and have the very things the censors wish to prevent?

AFFIDAVIT OF Dr. FOOTE, Jr.

CITY, COUNTY, AND STATE OF NEW YORK: } ss

EDWARD B. FOOTE, JR., a regular practicing physician in the City of New York, being duly sworn, says:

That he has read pages 426 and 427 of "Frauds Exposed," bearing the name of Anthony Comstock as author.

That the speech put into his, the deponent's, mouth by the said Comstock, and the motives under which he, the deponent, labored before the Congressional Committee, are therein shamefully garbled and misrepresented.

That one significant episode bearing on the case of Dr. Foote, Sr., is prudently omitted, viz.: This deponent handed to said Comstock, when before the Congressional Committee, the condemned pamphlet, "Words in Pearl for the Married," the mailing of which as first class matter to one representing *himself* as a wife and mother, had cost Dr. Foote, Sr. a fine of $3,500, and challenged him then and there to point out to the Committee a single obscene passage in its pages; whereupon Comstock's face visibly reddened as he nervously turned the leaves for some moments, and until the Committee mercifully relieved him from his dilemma by resuming the business before it.

That when he speaks on page 427 of "eminent physicians in New York and Brooklyn" as opposing any change of the law in the "interest of this crew," he intimates that eminence and respectability are all on his side, whereas a petition largely signed by eminent physicians of the Homeopathic and Eclectic schools in New York and Brooklyn was, as he knows, sent to the New York Legislature asking for the modification of the law; and whereas a petition signed by about 70,000 respectable citizens of United States had been referred to the Congressional Committee, a large number of which signers were clergymen and members of orthodox churches, as well as eminent liberals, who disapprove of Comstock's methods, many of whom deponent personally knows. All of which statements are true according to the best knowledge and belief of this deponent. EDWARD B. FOOTE, JR.

Sworn to before me this 30th day of March, 1881.

JOHN H. MONAGHAN,
Notary Public.

SUMMARY.

WHAT SHOULD BE DONE?

I. *In the States.*—1. The laws should be wholly executed by officers responsible to the people, upon information furnished by any society, postmaster, officer, or citizen whatsoever, without any special incorporation or privilege for that purpose.

2. The special Comstock societies to *enforce* the laws *by their own agents* should be abolished or have their functions limited to education and reform by moral persuasion.

3. *The jury* should be made the judges of the law and of the fact, and not be bound by any technical judicial definition, because no one definition can be safe or just. In this class of cases there can be no "test." The common-law jury and their discretion is our only recourse. Their average opinion is the best and the safest umpire (allowing for all risks and defects) that can be appealed to. There is no other escape from a moral and literary censorship of postmaster or judge or "agent;" and no other way of deciding such questions is in harmony with popular liberty and republican government.

II.—*In the Federal or United States Government.*—The Post-office should be run for postal purposes only, and not for any purpose of morals, religion or politics. The mails should be free and equal and inviolable to all, and no postal officer should have any right to exclude any paper or letter from the Post-office upon his judgment of the meaning of the contents. The Comstock Postal Laws should be repealed or modified accordingly.

III.—The people at large should be plainly told that this subject is one that involves the fundamental question of their liberty.

1. They should be admonished to enforce their own laws, and never to permit any religious coterie to acquire a monopoly of such enforcement.

2. All laws by which postal officials (whether instigated by this society or not) can exclude any particular newspaper from the mails on account of its meaning, *wholly*, or *practically* by refusing the usual rates of postage allowed to other papers, should be repealed at once.

This exclusion has just been effected under the United States Comstock laws as to *three* papers in this city and one in Boston upon the discretion of the postal officials. Any law that leaves a discretion to an official makes him a censor.

The making of such laws means the end of the freedom of the press, and consequently the end of freedom of thought and speech.

"*Eternal vigilance is the price of liberty.*"

[*From the Star Spangled Banner.*]

An Infidel Abroad.

For at least a century it has been customary for clergymen to visit Europe, but seldom, if ever, has a professed Infidel visited the old world and, still better, told what he saw. But in the above decidedly interesting volume, Mr. D. M. Bennett, editor of THE TRUTH SEEKER, tells of his experience in a trip to Europe. To giv any idea of the spice, interest, and attractiv character of his work is impossible, but it is a change from other books of travel, and saint or sinner can enjoy its perusal. It is a fine 12mo volume of 850 pages (containing enough for two common volumes), is elegantly bound, and still is sold for only $1.50. Mr. Bennett visited London, Paris, Venice, Pompeii, Rome, and indeed all the places worth seeing, and he tells what he saw in a most entertaining manner. Readers of the *Banner* will make a good investment if they buy this book, which may be received prepaid from D. M. Bennett, 141 Eighth street, New York, or from this office.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, MAY 7, 1881.

That Long Journey.

I hav decided to make it. After giving the subject full consideration for several months, weighing the pros and cons as best I could, giving those in favor of it and those opposed to it due attention, I hav made up my mind to make the circuit of the globe.

When the proposition was first made by friend D. C. Coleman, of California, I had not thought of such an undertaking, but readily made a promis that I would go if enough of my friends feeling the same way would advance the necessary means to make the journey. The proposition was that every person who advanced five dollars should receive a volume of my description of what I might see while "swinging round the circle." I said that if three hundred would accept this offer I would go. Three hundred hav accepted it; four hundred hav accepted it; and it will be seen on another page that the fifth hundred is pretty well along. So, to keep my word, I shall hav to go.

I wished to place myself in the hands of my friends, and in this matter to do that which is most agreeable to the greatest number of them. A pretty free expression of opinion has been given, and as the vote stands, fully twenty are in favor of my going where one is opposed to it. This virtually decides the question, and I hav little choice in the matter save to put my house in order and to make ready for the journey.

I hav felt highly complimented in the value which friends place upon my efforts to please and interest them, and proud that I hav so many friends who giv solid proofs of their confidence and esteem. I hav felt as highly complimented by those who are opposed to my going and refuse to advance a dollar to help me perform the journey, as by those who are in favor of my going. But I fear both classes place too high a value upon my feeble efforts. Whether, however, on this side of the globe or the other, I shall endeavor to perform my duty to the best of my ability.

When I am asked what my choice is in the matter I hardly know what to say. Of course there is pleasure in the thought of viewing the parts of the world which I hav read about so many years. There is something agreeable in the thought of visiting Athens, Constantinople, Alexandria, Cairo, the pyramids, the ancient Egyptian temples, the long, narrow hill country, the Red Sea and Mount Sinai, the little seven-by-nine country where God and his people used to dwell; Jerusalem, Bethlehem, Jericho, the river Jordan, Hebron, Dan, Beersheba, Mount Moriah, Bethel, Nazareth, Capernaum, the sea of Galilee, and all the rest of those places of ancient renown. There is something pleasant, even, in the thought of journeying to Lebanon and Damascus on a mule or donkey, but more in steaming from Suez to Bombay, thence to Benares by rail, and all over India, visiting the holy cities, ancient rock temples, the sites of olden legends and myths; to visit Calcutta, Ceylon, Burmah, Siam, China, and Japan, and exploring those countries so far as time and means will allow. But all these are not so much to me as THE TRUTH SEEKER and my TRUTH SEEKER friends. I take more pleasure in communing with them weekly than even in the anticipation of visiting the places named. I hav often thought that sitting here by my table in my little TRUTH SEEKER office, doing my best to show my fellow-beings what I believe to be truth and right, is the happiest place in all the world to me.

So I do not go abroad altogether for pleasure. I go, in part, because I conceive it will afford an opportunity to add somewhat to the little I hav already accomplished, and contribute to the amusement and instruction of my friends and readers. Of course I hav often thought I would like to make a journey round the world, and accumulating years admonish me that if I do make that journey it must not be deferred to very far in the future. The present is at my command, but I know little about what may come later on.

This journey, then, will not be one of pleasure only. It will be arduous, toilsome, and I will need to spend every spare moment in writing up what I see and meet with. And there is almost a dread in plodding alone over so many distant and strange countries, where I know not the people nor their language, whose habits are strange to one, whom I cannot understand, and with difficulty can make understand me. But it will not be so bad as lying in a prison cell, and perhaps may make some amends for the dreary months passed within those walls.

Some of the objections that hav been raised should perhaps be noticed: 1. My absence for eight or ten months will not need to lead to the failure of THE TRUTH SEEKER. It will be as ably conducted as heretofore, and be as worthy of the support of the Liberals of the country. My faithful little wife will preside in the office, and Eugene Macdonald will attend to the editorial department as ably as on previous occasions, and numerous friends will contribute to these columns with earnest ability. I shall probably be no longer absent than when in prison, and I trust my weekly letters will make full amends for what I might say if at home. The success of THE TRUTH SEEKER depends largely upon its patrons. If they are not too derelict in sending in the munitions of war, the means to meet its constant and heavy expenses, prosperity will attend the paper. The warfare of truth, the testimony against error and superstition, will not be slackened.

2. It has been proposed that instead of traveling in foreign countries I travel in our own country and visit friends in its various parts. All this can be done a little later on. My absence will be but a few months, and when I return I will be happy to visit places and friends in various sections of the country and tell them what I hav seen, my opinions of the past, and my hopes for the future.

3. Some fear I am too far advanced in life to make such a long journey, and alone. I entertain no fears on this ground. I am rather young for my age, and deem my health and strength sufficient to enable me to travel around the planet. True, I would be very glad of company and indulge the hope that some Liberal who has the time and means may conclude to accompany me. I will rejoice if such may be the case

4. There is a somewhat widespread apprehension that this is to be an unfortunate year on account of the position and influence of the planets. But I entertain no fears on that ground. The planets can hardly exercise any more baneful influence on the other side of the globe than on this. Sickness and contagions are just as likely to visit this section of the globe as any other. In fact the death rate right here in New York seems to be greater than that in almost any other part of the world.

5. It is feared by some that some accident or mishap may befall me, that I will never return, but this fear seems unfounded. Traveling is not particularly dangerous. People in the oriental countries are well-disposed; I hav no enemies there, while I hav bitter enemies here, and undoubtedly more to fear from enmity and malice than in any other part of the world. In fact, a journey abroad may be the very thing to prevent some vile attack being made upon me, though that is no reason for my going. I hope to hold myself prepared for whatever may come, and should it be my fate to meet death on the opposit side of the globe, I presume my bones will rest as quietly there as here, and that I will make just as bright an angel from one hemisphere as the other.

6. It has been thought by several that Mrs. B. ought to accompany me. In many respects this would be very agreeable to both of us, but the journey is too long and arduous for her. We cannot both be away at the same time; besides, the money is not forthcoming to take both of us. It would far more than double the expenses for her to go, as it would be impossible and improper for her to "rough it" as I can, and expect to. If money enough is furnished to send me all the way around, and meet all expenses, it is as much as I can expect. In fact I found that my first estimate of the expenses of the journey was far too low. I learn that traveling in the far East is much more expensiv than in Europe; that in many cases I shall require an escort and private conveyance, which will entail much more expense than public routes of travel. India, Persia, Burmah, China, and Japan are pretty extensiv countries to travel over, and to do so pretty heavy expenses are inevitable. It would seem, too, that if time and expenses are incurred to go so far, a pretty thorough examination of the countries should be made, and as many of the sights and curiosities seen as possible.

When shall I go? This depends on the friends who hav pledged to send me five dollars each to help me make the journey. I shall be ready to start soon after receiving the sums so kindly promised. I now respectfully suggest that those who hav agreed to aid me to make this journey remit the amounts so pledged. For every five dollars sent me for this purpose I will forward a set of the books I propose to write while absent. There will not be less than two volumes; perhaps three. I shall endeavor to make them interesting, instructiv, and worth the money advanced. One or two of them will be issued before my return, and will be forwarded to the donors who make the advances.

It is my purpose to visit some countries and places in Europe which I did not visit last year, to attend the Freethinkers' Congress to be held at Paris this season, and then to commence circling the earth in earnest.

The journey will necessarily cost a good deal of money; the expense of bringing out the books will be no small sum, and it will cost considerable to hire my share of the business here at home to be per-

formed by others. With these points in view, more pledges and more remittances of five dollars each will be very acceptable. If those who hav not subscribed to this fund will still do so, or if those who hav pledged for a share will induce others to join them, the same will be gladly received. I expect to make nothing by the enterprise, but hope not to be left too much out of pocket. I trust that those who advance the money will find the books in return satisfactory. The more of these that can be disposed of the better.

The list of donors' names will be published occasionally in these columns, and as the pledges are sent in they will be duly acknowledged. I hope it will be convenient for friends to be tolerably prompt. D. M. B.

Repairing Paine's Monument.

The following are the sums donated up to the present time:

M. Reiman,	$5.00	Dr. E. B. Foote,	$1.00
Infidelis,	1.00	H. B. Brown,	1.00
D. M. Bennett,	1.00	Rufus Perkins,	1.00
W. F. Porter,	.25	Augustus Owen,	1.00
G. S. Mc——,	1.00	E. M. Macdonald,	1.00
Wm. T. Costigan,	4.00	W. H. Burr,	2.00
Newark L. League,	5.00	Robt Legg,	.25
John Johnson,	.25	James Levesey,	.25
John Musgrove,	.25	Robert Cardwell,	.25
Henry Cardwell,	.25	Patch Grove L. L.,	2.25
A. S. Wheeler,	1.00	Henry Felber,	1.00
A. P. Heywood,	1.00	W. R. Cameron,	2.00
L. Harris,	.50	R. D. Shoemaker,	.50
Dr. J. E. Jones,	.50	W. Gorman,	1.00
James Seba,	1.00	G. S. Bradley,	1.00
Pulaski Carter,	1.00	Philip Wootton,	1.75
James C. Lehmer,	2.00	Sarah Axtell,	1.00
M. P. Thurston,	.75	A. Hoyt,	.25
Horace Lane,	1.00	A. Bessette,	10.00
Mrs. A. McDougall,	5.00	Mrs. A. Everest,	.25
W. F. Stevens,	5.00	D. M. Worley,	1.00
D. Buckingham,	1.00	James Bridger,	.75
W. L. Hever,	1.00	O. F. Green,	5.00
Chas. E. Patterson,	1.00	L. R. Webb,	1.00
Wm. Porter,	1.00	Henry E. Hunter,	1.00
S. LaTourette,	1.00	Bart. W. Graham,	1.00
James Napier,	1.00	George Dunkerly,	1.00
Mr. and Mrs. J. H. B.	5.00	John Moffitt,	.25
Caroline S. Ellis,	2.00	W. S. Williams,	1.00
J. O. Bentley,	3.00	George Geer,	2.00
A. H. Frank,	1.50	J. H. Northrop,	1.00
J. B. Denton,	.50	G. S. McW.	1.00
Mr. Sweet,	1.00	Dr. Hallock,	2.00
J. Victor Pedron,	1.00	Liberals of Binghamton,	1.06
E. Chope,	2.75	Fred Gardner,	2.00
John Mahara,	.25	Andrew J. High,	.25
Mrs. John Mahara,	.25	Carl Meschel,	.25
Chauncey Gaylord,	.25	N. S. Johnson,	.50
Geo. B. Heyworth,	.50	Miss Geneva Coffin,	.50
Mrs. M. H. Coffin,	.50	K. Heinzen,	1 00
John Helm,	5.00	George Chainey's Paine Hall Audience,	28.14
Louis Prang,	10.00		
Horace Seaver,	1.00		
Paine Hall L. L.,	4.84		

Many thanks to all these friends. We are able to announce that competent mechanics are now at work repairing the monument, and in two weeks or thereabouts the work will be accomplished. The wall of the inclosure will be repaired, the grounds will be improved, and, if the money holds out, an iron front fence and iron gate with stone posts will be put up. There is probably about money enough received to complete all these improvements.

On May 30th (Decoration day) the friends will gather at the monument, which will be decorated and rededicated. A company will go out from this city, several little speeches will be made, and it is hoped an enjoyable time will be had. Capt. George W. Loyd will act as marshal on the occasion, and a picnic dinner will be served up on the ground. Friends and the public are invited.

SEND for our new catalog of Liberal and scientific books. 64 pp. Sent free.

Col. Ingersoll's New Lecture

Entitled "The Great Infidels" was delivered on last Sunday evening at the Academy of Music, probably the largest theater in this city. Nearly every seat was filled and many were compelled to stand for the more than two hours occupied by the lecturer. Probably no less than 3,000 persons were in attendance. The lecture was a masterly effort, welling up with the choicest and most brilliant gems of rhetoric, sentiment, humor, and earnest truth that a lecture ever contained. The audience seemed almost spell-bound and were perfectly in rapport with the speaker.

A summary of the lecture will be deferred till next week as the space is more than engaged for this issue. Suffice it to say the Colonel paid a glowing tribute to the great Infidels of the world, Emperor Julian, Spinoza, Diderot, Voltaire, Hume, Franklin, Paine, and Jefferson. He considered them the bright, particular stars which had led us from darkness into light, and who had performed most valuable services to mankind. The lecture was interspersed with humor, which repeatedly elicited the most hearty and lively applause, and was a grand success indeed.

Czarism in America.

It has been a long time since an act has been committed which has more justly enraged the Liberal mind than the late tyrannical orders of the post-office department relativ to the suppression of the *Physiologist*, Dr. Foote's *Health Monthly*, Dr. Kinget's *Health Journal*, and the *Agents' Advocate*. It is quite enough to fill every honest heart with indignation to witness such tyranny in what is called Free America. Often is the inquiry made, "Where do our public servants get the authority to crush any publication and any publisher they please?" They get it only by an unwarranted exercise of the power placed in their hands. The whole business is totally unamerican and befitting the tyrants of Europe more than our own free land.

Many letters of sympathy hav been sent in by various parties expressive of the indignation which these acts of despotism engender. The following from Elizur Wright to Mrs. Dr. Chase may be taken as a sample:

BOSTON, MASS., April 25, 1881.

SARA B. CHASE, M.D.: The arbitrary and shameless exclusion of your *Physiologist* from the mails ought to arouse the indignation of every rational and decent man and woman in America. I think it will. If I were a postmaster, either the highest or the lowest, there are some species of reptil literature which I would not knowingly allow to go through—law or no law. I would burn them or throw them into some proper receptacle of filth, and take the consequences.

I suppose the officer who ukased your *Physiologist* out of the mails expects to take the consequences, but I think they will be more disastrous to him than he expects.

It cannot be that bigotry and superstition can run this government by the agency of a reptil fished up out of the slums.

You hav, it seems to me, a good case, and as soon as it is known the Liberal people will rally around you and we shall soon know by judicial authority whether the mails belong to the people or to a conglomeration of fanatics who claim the right to place in every family a book containing much falsehood and some filth.

I believe you hav nobly done your duty, and I hope you are not to be a martyr to it. Were it my last crumb I would do something to prevent that. Yours truly,

ELIZUR WRIGHT.

It is cheering that offers of material aid are made, and that there is a strong desire entertained by many to wage a conflict with the power so ruthlessly crushing the just rights of individuals. The following may be taken as a very generous sample. It is from Wm. C. Wilson, the proprietor of the Wilsonia magnetic garments.

BROOKLYN, May 1, 1881.

MR. D. M. BENNETT, *Dear Sir:* I herewith hand you my check for one hundred dollars to be added to the Chase fund. I wish it used to help defend her rights which hav been wrested from her by the tyrants in power. If any portion of the money is not needed for that purpose I wish it devoted to the benefit of the *Physiologist*. Yours truly,

WM. C. WILSON.

If other generous souls wish to aid in the defense of these cases they may do so by remitting to the editor of this paper or to Hugh B. Brown, 141 Eighth street, the Treasurer of the National Defense Association.

Our Boston friends are up in arms at this official outrage that has been committed. The *Globe* of last Sunday had over a column, giving a full and sensible history of the outrage. By the following communication it will be seen that an indignation meeting is to be held in Paine Hall, on which occasion this species of despotism will be appropriately denounced.

Indignation Meeting.—Rights of the Free Press again Outraged.

In Paine Hall, Boston, May 15th, a meeting of the people will be held to defend the liberty of the press, and to expose to the scorn of all lovers of freedom the usurpation of the rights of American citizens, the censorship of the *free press*, in the recent ukase from Washington excluding from the United States mails the *Physiologist*. And as if this blunder and outrage were not enough, Comstockism through the First Assistant Postmaster-General has issued the pronunciamento that no future number of the *Physiologist* shall be permitted to go through the mails! What does all this mean, if it be not "Czarism taking root in American soil?" Besides excluding the *Physiologist* from the mails, the same authority has prohibited the circulation through the mails of Dr. Foote's *Health Monthly*, Dr. Kinget's *Health Journal*, and the *Agents' Advocate*, unless under penalty of being rated as third-class mail matter, which is virtually the extinguishment of these papers. These journals are obnoxious to Comstock and he is attempting to crush them, while other papers of like general character, but which hav not dared to lisp a word against this mountebank, are allowed to circulate through the mails as second-class mail matter.

The following able speakers are invited to be present at the meeting and giv tongue to these gigantic wrongs: Hon. Elizur Wright, Horace Seaver, T. B. Wakeman, D. M. Bennett, George Chainey, Dr. Sara B. Chase, E. H. Heywood, J. W. Stillman, Dr. Kinget, Dr. E. B. Foote, J. M. L. Babcock.

W. S. BELL,
Sec. Paine Hall L. L.

The American Labor Reform League.

Its twelfth annual Convention met in Science Hall, New York, Sunday and Monday, May 1st and 2d, day and evening. The Monday forenoon session, as usual, was devoted to the American Anti-Usury Society. J. K. Ingalls, R. W. Hume, E. H. Heywood, Stephen Pearl Andrews, Wm. Hanson, Mrs. A. C. Macdonald, Dr. C. S. Weeks, H. B. Brown, Minnie Merton, Dr. E. P. Miller, Dr. B. M. Lawrence, John B. Wolff, Louis Masquerier, Edward Palmer, Wm. Schneider, Messrs. Forbush, Charbone, and others spoke.

J. K. Ingalls was reëlected President of the Anti-Usury Society, and R. W. Hume, Secretary. The old board of officers of the American Labor Reform League were reëlected. Wm. Rowe, President; Wm. Hanson and E. H. Heywood, Secretaries.

From the resolutions presented by Mr. Heywood we giv the following:

Resolved, That as "pay no interest, rent, or other dishonest profit" becomes the inspiration of productiv enterprise, citizens should know that rent thieves, usurers, and other profit takers, like their predecessors, the slave-holders, exist only because so-called law sanctions their invasiv claims, government enabling them to hold their lucrativ victims, working people, in tribute-paying vassalage.

Resolved, That, as Beaconsfield celebrated regicidal resistance to tyranny, we see in the Nihilists who translated Alexander II., as in secession effort to remove Abraham Lincoln, the rebound of invasiv blows struck at home rule and personal liberty; that if Bismarck and Gladstone also meet their Brutus, and heads of repressiv robbery here are taken off, labor thereby asserting its belligerent right of self-defense against the insatiable piracies of capital, now, as of old, the cause of oppressed millions, thus vindicated, may become the cause of human nature.

Resolved, That as Parnell & Co. conspire with Gladstone to sacrifice labor to capital in Ireland, Greenback flatists here, ignorant of equity, hostil to liberty, seek a more equal distribution of power to plunder service: that whatever cunning politicians and purblind priests say to the contrary, hands able to improve land should hold it against all comers, debts paid once in the form of interest are paid forever, and buildings which hav paid the cost in rent rightfully belong to resident tenants for use without robbery.

Resolved, That the exclusion of the *Irish World* from English mails and censorship of the press exercised here by Comstock, Blaine & Co., prohibiting Mrs. Chase's *Physiologist*, fining Dr. Foote's *Health Monthly* without law and against law, like the futil efforts of government to suppress "Fruits of Philosophy," "Cupid's Yokes," and "Words in Pearl," show the cowardice and imbecility of statesmen in conflict with personal wit; that this outrage on America, cosmopolitan citizenship, resented by intelligent people the world over, will quicken effort to sustain the journals assailed, hasten liberation of Ireland and the triumph of social freedom.

Obituary.

Died, at Hannibal, Oswego Co., N. Y., March 3, 1881, Lovina D. Titus, wife of N. Titus.

She was a constant reader of THE TRUTH SEEKER, and a full believer in the principles it advocates. She was trained under strict Baptist faith, and lived a consistent member of said church until she stopped to think for herself, instead of allowing the bigoted priests to think for her—then of course she must see things differently. For I say that any persons who will do their own thinking will not believe in an endless hell nor in the vicarious atonement, for the doctrin is too absurd for any thinking person to believe in. The deceased did not expect to be saved through Christ or any other savior, but believed she must work out her own salvation. She retained her reason till the last and had no fear of death.

N. TITUS.

More League Members.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since my last communication the following persons hav become annual members of the Iowa Liberal League: C. P. Hosmer, Belle Plaine; Al. D. Leech, Donnellson; J. U. Schelling, Manchester; Dr. John Brown, Bismarck.

Let theirs be but the first drops of the continuous rain of *ducats* which shall pour into the State League treasury; may they be but the *avant-coureurs* of the great army of freemen who shall enlist under the banner of secularism. Annual membership, fifty cents; life, $5.00. Who next?

Will the hundreds of Iowa Liberals to whom I hav written and who hav not answered, please do so at once?

The increase in the number of auxiliary Leagues and of the membership of the National League is very gratifying and is a fit commentary upon the growlings of one or two obscure *pseudo* Liberal sheets, which are still all in a flutter over the manly and womanly action of the Chicago Congress. Does any man with a grain of common sense in his head or a spark of humanity in his heart believe that the French professor mentioned in THE TRUTH SEEKER of April 2d *deserves* the torture he is now undergoing? Let us proclaim a whole faith though the heavens of injustice fall. Rejoiced am I that our noble TRUTH SEEKER keeps a vigilant eye upon Inquisitor Comstock. We do not realize how closely we tread the brink of a volcano. An eruption may occur any hour. Bro. Lynn is right, you are needed here. Fraternally, E. C. WALKER.

Sec. Iowa L. L.

To the Readers of "The Truth Seeker."

Send to D. M. Bennett for those leaflets describing and illustrating the Jewish Jehovah; then pass them amongst your beloved church people. They will do a great amount of good. W. T. CHAMBERLAIN.

Norwich, Conn.

Discussion.

Reply to Mr. Bennett's Eleventh Letter.

MR. D. M. BENNETT, *Dear Sir:* A professorship in the London University or any other scholarly position is not a guarantee that the possessors are proof against vagaries. There is really no necessity for your complaining attacks on my method of dealing with your authorities. I am not so uncritical or illiberal as to estimate men like Prof. Newman, Mr. Greg, and others from whom you have at various times made quotations, as weak men or of unsound mind, but on the contrary accord to them the full meed of no ordinary scholarship. But scholars do have vagaries, and much of the scholarship of to-day may be the nonsense of to-morrow. Thus in his time Sir William Jones was an unrivaled scholar, an authority whose dictum was absolutely law in the interpretation of Hindoo mythology and all matters of Aryan civilization. Yet how puerile and utterly fallacious many of his theories were! What an overthrow of all previous scholarship the discovery of the Rosetta stone was destined to produce. The ponderous tomes, the learned theories that had been the elaborate productions of men of world-wide reputation for scholarship, were proved to be "baseless as the fabric of a dream." For two thousand years it was believed that of two bodies falling, one weighing five pounds, the other one, the former would fall five times as rapidly as the latter. Aristotle had taught this, and, as he was authority, it became all scholarship and education to receive the dictum. Yet what a vagary it was! So that, while acknowledging the scholarship and learning of Prof. Newman, I am not bound to receive all he teaches, and when I remember that scholars as able and learned at least as he differ from him and present what to me has more weight, being positive facts, than any theories, I can very unceremoniously, as far as I am concerned, consign them to the limbo of untenable vagaries.

Let me here say, also, what, if I had thought, I would have premised in the commencement of this debate, that in using the terms Infidelity, Infidel, etc., I use the words merely to avoid circumlocution, and not as any reproach. I had supposed, however, you understood this.

I think I am unfortunate in that I have so much to read that is entirely irrelevant and so much repetition. It seems somewhat discourteous, too, to pass it by unnoticed, and it affords an opportunity for such endless reiteration that I know not but the unwary reader may imagine there is some weight in it. Thus in your letter under review there is the repetition of the remarks of Prof. Robertson Smith, a man who owes all his notoriety to his eccentricities of scholarship, that "we do not possess any historical notice of the existence of the original copies of the New Testament writings." From the almost universal destruction of the early Christian writings an objection like this is quite safely made, and often gathers to itself great force. But as I have before answered to this, while the disingenuousness of the objection will not be unperceived, it loses all its force from the fact that Tertullian bears positive testimony that any one going to the respective churches to which they were addressed could see the autograph letters of the apostles themselves in his time.

You taunt me with not noticing the rather remarkable grapes and wheat which you say Irenæus described. If Irenæus did write such tales it in no way affects the reliability of the quotation I made from him. I did not notice them for this reason and also because you do not give any reference to chapter or page whereby I may test it. There are translations of Irenæus in the Astor Library; will you be kind enough to designate the page and chapter where I may see it for myself? It is of very little importance, however.

"It has been asked," you say, "why were four gospels necessary?" Of course, if the Bible is the word of God, as the universe is his work, this question would be on a par with an inquiry as to why Jupiter has four satellites or Saturn three rings. You continue, "If God wished a gospel written giving the facts of his son's visit to the earth and his ignominious death, why should the story be told more than once?" Simply, that God wished to, and those who have studied it most see daily more and more wisdom in it. "One multiplication table" you say, "has proved sufficient, four multiplication tables have been entirely unnecessary." Since you are given to quibbles, let me tell you that I hav seen two multiplication tables, one from 1 to 12, another from 1 to 20. You will admit, however, that your whole paragraph is a waste of space, for the reason why there are four gospels have no connection with a thesis as to their authorship. However, since you have asked the question I will give you a reason that answers it to my satisfaction, and also show the correctness of that analogy for pointing out which Irenæus has suffered so unmercifully at your hands. In the first chapter of Ezekiel the prophet describes a vision of the four cherubims, a verse of which reads, "They four had the face of a man, and the face of a lion on the right side and they four had the face of an ox on the left side, they four also had the face of an eagle" (Ezek. i, 10). This description Irenæus considered typical of the four gospel-portraits of Christ. The first, he thought signified Matthews' gospel, the second John's, the third Luke's, and the fourth Mark's. But hear his words: "The cherubim too were four faced and their faces were images of the dispensation of the son of God. For as the scripture says, 'The first living creature was like a lion,' symbolizing his effectual working, his leadership and royal power; the second was like a calf, signifying his sacrificial and sacerdotal order; but 'the third had as it were the face of a man,' an evident description of his advent as a human being; 'the fourth was like a flying eagle,' pointing out the gift of the spirit hovering with his wings over the church, and therefore the gospels are in accord with these things, among which Jesus Christ is seated. For that according to John relates his original, effectual, and glorious generation from the Father. . . . But that according to Luke, taking up his priestly character, commenced with Zacharias the priest offering sacrifice to God. . . . Matthew again relates his generation as a man. . . . This, then, is the gospel of his humanity. . . . Mark, on the other hand, commences with a reference to the prophetic spirit coming down from on high to men, . . . pointing to the winged aspect of the gospel."

The quotations may be too mystical, but there is certainly no proof from them that the man was a hypocrite or a fool, as you so harshly contend.

Allow me, however, to make a quotation from a Christian writer who presents the truth in a manner that seems to me more exact:

"The gospel of Matthew sets Christ before us in the character of the son of David and of Abraham, that is to say, in connection with the promises made to Israel, but presents him withal as Emanuel, Jehovah the Savior, for such Christ was. It is he who, being received, should have accomplished the promises (and hereafter he will do so) in favor of this beloved people. This gospel is in fact the history of his rejection by the people, and consequently that of the condemnation of the people themselves, so far as their responsibility was concerned (for the counsels of God cannot fail), and the substitution of that which God was going to bring in according to his purpose. . . . The object of the spirit of God in this gospel being to present Jehovah as fulfilling the promises made to Israel, and the prophecies that relate to the Messiah (and no one can but be struck with the number of references to their fulfillment), he commences with the genealogy of the Lord, starting from David and Abraham, the two stocks from which the Messianic genealogy sprang, and to which the promises had been made. . . .

"The gospel according to Mark has a character that differs in certain respects from all the others. Each gospel has its own character; each is occupied with the person of the Lord in a different point of view—as a divine person, the son of God, as the Son of Man, as the son of David, the Messiah presented to the Jews. But Mark is occupied with none of these titles. It is *the servant* we find here; and in particular his service as bearing the word; the active service of Christ in the gospel. The glory of his divine person shows itself, it is true, in a remarkable manner through his service, and, as it were, in spite of himself, so that he avoids its consequences. But still service is the subject of the book. . . . On this account the history of his birth is not found in Mark. It opens with the announcement of the beginning of the gospel."

(I might here remark, as has been remarked by others, that the word immediately—servant language—occurs in the New Testament about eighty times, and half of this number of times it occurs in this gospel. I speak of the Greek; our translators have sometimes rendered it "forthwith" in our version.)

"The gospel of Luke sets the Lord before us in the character of Son of Man, revealing God in delivering grace among men. . . . In Luke, we add, that which especially characterizes the narrative and gives its peculiar interest to this gospel is that it sets before us that which Christ is himself. It is not his official glory, a relative position that he assumed, neither is it the revelation of his divine nature in itself, nor his mission as the great prophet. It is himself, as he was, a man on the earth, the person whom I should have met every day had I lived at Judea or in Galilee. . . . .

"The gospel of John has a peculiar character, as every Christian perceives. It does not present the birth of Christ in this, looked at as the son of David. It does not trace his genealogy back to Adam in order to bring out his title of Son of Man. It does not exhibit the prophet who, by his testimony, accomplished the service of his Father in this respect here below. It is neither his birth, nor the commencement of his gospel, but his existence before the beginning of everything that had a beginning. 'In the beginning *was the Word.*' In short, it is the glory of the person of Jesus, the Son of God, above all dispensation—a glory developed in many ways in grace, but which is always itself. It is that which he is, but making us share in all the blessings that flow from it, when he is so manifested as to impart them."

I have copied an attempt to present in a few words a sketch of the peculiar glories of the gospels and the distinctive purpose for which each was written. I think it answers your question, and, moreover, shows the wisdom of the Divine Inspirer of the evangelical records in dictating four different and yet harmonious views of that wonderful man—the meek, gentle, ill-treated wayfarer of the villages of Judea and Galilee, who was also the co-equal Son of the eternal God.

You ask why Paul did not make "any mention of Jesus being taken bodily up into heaven. And if he did not say anything about that or Christ's wonderful miracles, will you please tell us why he did not?" And as a sort of leading reply to your own question, you conclude the paragraph interrogatively, "Was it not probably because the story of those things had not then been written, and because Irenæus & Co. had not yet discovered the four canonical gospels?" In dismissing your latter question as a *non sequitur*, I might argue, if your logic is conclusive, that Matthew and John were written before Mark and Luke because they give no description of the ascension of Christ whatever.

Paul did believe in the bodily ascension of Jesus Christ, and had undoubtedly seen the four gospels. What did he refer to in such scriptures as "Christ died for our sins *according to the scriptures*, and that he was buried and that he rose again the third day *according to the scriptures?*" (1 Cor. xv, 3, 4). What *scriptures* does Paul refer to? What manner of resurrection and ascension was it that Paul had in mind when he wrote "according to the working of his (God's) mighty power, which he wrought in Christ when he raised *him* from the dead and set him at his own right hand in the heavenly places . . . and hath put all things under his *feet?*" (Eph. i, 20–22), saying in the same epistle, as quoted in my last letter, "He (Christ) that descended is the same also that ascended up far above all heavens" (lv, 10). Can it be possible that you really believe Paul did not mean a bodily ascension? Is it an unembodied spirit, then, that Paul teaches "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," and whom "we which are alive and remain shall be caught up together to meet?" Is the ascended Christ an unembodied spirit, of whom this same Paul says, "In him dwelleth the fulness of the godhead *bodily*" (Col. ii, 9)—this ascended Christ "who sitteth on the right hand of God?" (Col. iii, 1). Again, does he refer to an unembodied spirit when he says of Christians, in a verse most sadly neglected in the churches to-day, "our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like to *his glorious body?*" (Phil. iii, 20, 21). Again I invite your attention to the ascension scenes of the gospels. Mark says, "He was received up into heaven and *sat on the right hand of God*" (xvi, 19). Luke relates, "While he blessed them he was parted from them and carried up in heaven" (xxiv, 51). Paul writes to the Ephesians, as just quoted, God "raised him from the dead and *set him at his own right hand*" (i, 20), word for word, almost identical; does one mean a bodily and one a spiritual (whatever that may be) ascension? Let me ask you to seriously consider these scriptures and tell me if you are not convinced that, whether true or false, the apostle Paul believed in a bodily resurrection and a bodily ascension.

In the same manner it can be proved that Paul believed in the incarnation of Christ, in his miraculous conception, etc. But you will refer me again to the miracles of Christ and ask why Paul does not enumerate them. I reply that after the ascension of Christ, the Holy Spirit was sent down as on the day of Pentecost to dwell in the church which was then formed for the first time. Peter for the last time offered that if the Jews should repent Christ would return and the millennial glory of the Old Testament prophecies commence. The Jews rejected the offer, the authorities imprisoning Peter. After this Paul is converted, and unto him a special ministry is assigned and a revelation is made that was entirely new. This was his life work. Christ had sent the other apostles with a commission to baptize. Paul could say, "Christ sent me not to baptize" (1 Cor. i, 17), but to preach what he called "*my* gospel and the preaching of Jesus Christ according to the revelation of the mystery which was kept secret since the world began, but now is made manifest" (Rom. xvi, 25), describing his commission in other places as one specially committed to him.

The special mystery which Paul was used to teach had no existence at the time of Christ's life on earth. It was that all believers from the day of Pentecost until the second coming of Christ are baptized by the Spirit of God into one body, of which Christ is the head. Such believers are by their dispensational position heavenly men, with heavenly hopes; alas! that they are not so practically! Even we know not Christ after the flesh. A Christ in glory coming to redeem his bride, this should be the hope of Christians. Hence, how foreign to the epistles of Paul

to refer to Christ's miracles performed while on earth. The gospels are written with an entirely different view; they are transcripts of the life and teachings of Christ while he was on earth. Paul's epistles are doctrinal teachings of truths not even hinted at by Christ while on earth, but hid from the beginning of the world until revealed unto Paul. One expecting to find references to Christ's miracles in the Pauline epistles might as consistently peruse an astronomical work to find a practical manual on gardening. The latter would exhibit as intelligent a conception of the field of astronomy as to expect the miracles in the Pauline letters.

In common with the general views of Infidelity, you nourish the idea that if there be a God he is one who to be merciful must entirely overlook sin. If the apostle had asked you, "Is God unrighteous who taketh vengeance?" you would have replied in the affirmative and denied that God could judge the world. Your idea of God would be a being full of sentimental pity but without any attributes of holiness or justice. Pursuing this line of argument, you ask: "Was it loving and merciful in him to order fifty thousand women put to death in cold blood and as many little male infants, and that the female infants, little girls, and youthful virgins who had never lain with man be kept alive for the use of his soldiers and priests? You cannot deny that being in the Bible." But I do deny it. Produce the chapter and verse.

Further on you continue, "Was it love and mercy that prompted him to command that whole nations of his own offspring should be exterminated by the sword, that women should be ripped up, and little innocent children put to death?" I reply, when I read the reason of it, Yes. If your argument was impartial you would quote the reason as well as the fact. The nations who were thus summarily dealt with were diseased through and through with abominable crimes, which were too coarse even to mention. In the expressiv language of scripture, the reason is given, "The land is defiled; therefore do I visit the iniquity thereof upon it, and the land itself vomited out its inhabitants" (Lev. xviii, 25); and the impartial warning to the Hebrews was, "Ye shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you (for all these abominations have the men of the land done which were before you, and the land is defiled), that the land spew not you out also, when ye defile it; as it spewed out the nations that were before you." Infidelity may indeed become the champion of such moral lepers, but certainly it will be little to its credit in the judgment of all clean-hearted men.

And in all the other objections you adduce in the same connection the argument for Infidelity appears in the same unenviable light. To be sure the facts are colored and distorted, as any one familiar with the scripture would immediately recognize, but overlooking this, the Biblical reasons given for each command refute all cavils. I do not think them worthy of any extended examination; the greater part are stated with a coarseness of language with which I should hav given you credit for too much self-respect to suppose you would insult the readers of your paper by printing it. If you revel in such foul imaginations you do not find the details in the Bible with which to color them. It is, however, curious to observe how, while distorting and caricaturing every passage on which you deem you can found a harsh statement, you entirely overlook such teachings from the very heart of the same books, as:

"Thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger."

"Ye shall not steal, neither deal falsely, neither lie one to another."

"Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling-block before the blind."

"Ye shall do no unrighteousness in judgment, thou shalt not respect the person of the poor, nor honor the person of the mighty, but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people, neither shalt thou stand against the blood of thy neighbor."

"Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor and not suffer sin upon him. Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself."

"Thou shalt rise up before the hoary head and fear thy God."

"And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."

"Thou shalt not revile the magistrates nor curse the ruler of thy people."

"Thou shalt not raise a false report. Put not thy hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many to wrest judgment."

"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou seest the ass of him that hateth thee, lying under his burden, and wouldst forbear to help him, thou shalt surely help him."

"If thy brother, a Hebrew man or a Hebrew woman, be sold unto thee and serve thee six years, then in the seventh year thou shalt let him go free from thee. And when thou sendest him out from thee free, thou shalt not let him go away empty; thou shalt furnish him liberally out of thy flock and out of thy floor and out of thy wine-press; of that wherewith the Lord thy God hath blessed thee thou shalt give unto him."

"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land within thy gates."

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin."

Read the books of Moses which you so coarsely caricature, and you will not be so illiberal. It is comparatively easy to wrench a text from its context and distort its meaning, but the real truth seeker will have no sympathy with such a course.

It is a hopeless task, seemingly, to correct the flippant errors of your manner of stating facts and doctrines. God does not "demand the blood of his own beloved son in order that he might be brought into a mild, forgiving humor." It was his own love devised the plan of human redemption and it is the only way in which a just and holy God can forgive a sinner.

Yes, you teach the true gospel when you say, "Blood, blood, blood, runs all through the Bible," although thousands of so-called Christians disbelieve it. Mr. Pentecost and Mr. Moody, as you quote them, both state eternal truths—it is the blood of Jesus Christ alone that brings salvation, sanctification, and glory. Millions have experienced the truth of this. You, of course, do not believe it, still that does not alter its truth. But can you not see sin and its sad results? Are you not a mystery to yourself? Is not life an enigma to you? Science cannot unravel it, philosophy cannot solve it; the scriptures alone make it plain. Why will you not believe?

Yours truly, G. M. Mair.

Gentlemanly Treatment.

The following letter written to Col. Ingersoll from England by a gentleman who has published there his lecture "What Must We Do to be Saved?" shows very plainly the difference between one who appreciates an author's rights and those who do not:

Dear Sir: You will hav seen by the *Secular Review* and by the copies of the "Reprint" mailed to you that a few of us hav availed ourselvs of the license given us by the absence of international copyright to issue in this country your admirable lecture, "What Must We Do to be Saved?"

I had purposed writing you before we did it to obtain your authorization, but an intervening illness of mine drove us so near the date on which we had determined to publish as not to leave time for communicating with you, hence the omission of that duty. And as at the outset we quite looked for a pecuniary loss to ourselvs from the undertaking, our shortcoming did not appear to us very serious.

However, the sale having been got up so far in advance of our expectation, a profit has resulted instead of a loss. The ultimate amount of this profit we propose to remit *in toto* to you, as a substantial apology for our offense. I inclose post-office order for the first instalment (£2, 10s., 0d.,—12 dollars), and as soon as we are in a position to strike a final balance will communicate with you again.

We are now printing a large (3d) edition, of which we hope to dispose. As a rule advertising is expensiv, and in these cases very uncertain. But I am pleased to report that a gentleman in London, who is delighted with the lecture and our get-up of it, has generously placed at my disposal a sum of £14, 12s., 6d (about 70 dollars), to be used for printing and posting all London with 3,000 placards (I send copies) fully advertising the book. (We are also ourselvs doing some hundreds for the provinces). We are perfect strangers to each other. He says, "I shall not be disappointed if the apparent result of my outlay is very small. I sow the seed in 'faith,' and do not require immediate visible fruit."

Should you think proper to recognize his liberality by mailing him any of your writings, I giv you his address, A. Vacher, Esq., 12 Fitzroy st., London, W.

We hope to hav a line from you by an early mail, granting us indulgence for the latitude we hav permitted ourselvs in the publication.

If you can heartily absolve us, we would like to know on what conditions we may issue, uniform with "What Must We Do?" the "Some Mistakes of Moses," in our series of Bijou Reprints. I hav only seen an Australian mutilated edition, and should wish to hav the true original for reproduction. Also could you let us hav a good engraved (steel or wood) portrait of yourself? This we would hav reproduced as a zincograph to print with type and form frontispiece.

I am a young architect with a mania for popularizing beauty of form, as it is to my taste; hence the peculiar get-up of the "Reprint," your opinion on which I am anxious to hav. I hav another hobby for rationalistic propaganda, to which I devote perhaps more attention than my merely temporal interests would justify; however, it is my happiness.

Whatever pecuniary profit we reap for you will, I think, be insignificant as against preparing the way for your talked-of visit to England, which I hope may soon come about and successfully.

W. Larner Sugden.

Notes.

To the Editor of the Truth Seeker, *Sir:* At this date I am at the residence of H. H. Chase, in Union City. Mr. Chase is an old-time patron of The Truth Seeker, and he holds out a steady and intelligent hand in behalf of the principles of universal freedom and human rights as they were bequeathed to us by the fathers of this republic.

The residence of Mr. Chase and his estimable family is situated upon a high bluff overlooking the valley of the St. Joseph and the Coldwater rivers, just at a point where these two rivers unite. The town takes its name from the union of these two rivers at this point. And the view from this high bluff upon the valley below, and in the distance beyond, is picturesque and romantic indeed.

Union City has taken the palm thus far with me in its patronage of The Truth Seeker. The town has only about fifteen hundred inhabitants, and there are about twenty subscribers to The Truth Seeker. This would seem to be sufficient to save the place and the people from the encroachment and demoralizing influence of superstition and sectarianism.

Some evangelists hav been here during the last winter, but hav made little or no impression. A man by the name of Davis, considerably noted as a revivalist, has been at the towns along the line of this air line branch of M. C. R. R. holding protracted meetings, but without success.

At Tekonsha, a small town ten miles east of Union City, Mr. Davis and his friends induced the people to close up their shops, stores, and places of business generally and to turn out en masse to hear Elder Davis preach, who opened his theological batteries at full blast for several nights; but the poor man failed entirely; he did not make a single convert, and could not succeed in saving one soul. When the people learn that they are not damned in the sense that orthodoxy would hav it, they will see that they are not in need of any such salvation as orthodoxy proffers, but rather that the salvation the world of mankind needs most is redemption from the power of the church and its emissaries.

When our ancestors fled from the old countries to the wilds of America, they came to these shores to find refuge from the intolerant and superstitious powers of the Christian church; and if the people are becoming sufficiently enlightened to be saved from the encroachments and the sophistries of these emissaries of religious darkness and superstition, then they are nearing that happier era when there will be a more universal humanity and fraternity among all the people.

I think there is no more permanent, reliable, and successful means of enlightening and elevating the people here than by a free and widespread circulation of Liberal and philosophical reading matter. This seems to be a quiet and effectual means of enlightening the people and of leading them on to a commendable development in individual sovereignty and personal freedom. And it is only under these conditions of individual growth and personal independence that we may hope to realize the grander benedictions of this republican form of government.

The unity of individual liberty, with the highest ideals of fraternal fellowship, and an honest and faithful desire for the good of the whole people, will ultimately work out for the American people a state of society in which there shall be no extremes of poverty or of riches, or of bigotry and sectarian strife.

Let the millions of money now squandered upon an aristocratic church and a sectarian ministry be converted into channels of industry and economy under the wiser direction of a comprehensiv charity and a far-reaching benevolence, and the ages of darkness will recede, giving place to the happier era of intelligence and an ever-increasing condition of human happiness.

Respectfully,

C. S. Rowley.

Christianity embraces in its universality the low comedy of colored Methodism, the melodrama of Congregationalism, the "Pinafore" religion of Episcopalianism, and the spectacular drama of Catholicism. Christianity is a chameleon; it takes the color of the ground on which it lies. In Europe it is aristocratic, and believes in the nobility; in America it is democratic and believes in a republican form of government. It upheld slavery as a divine institution and laid its hand in blessing upon the slave-holder, and only after Infidelity had freed the slaves did it see any sin in the evil system that made man the property of his fellow-man.—*L. K. Washburn.*

Discussion.

Our Twelfth Letter to Mr. Mair.

MR. G. M. MAIR, *Dear Sir*: The first thing I have to speak of will be "*vagaries*." You seem to think, and would be glad to make it appear, that those who are able to show up the false claims of Christianity and establish their falseness by the most irrefragable proofs, simply are troubled with "*vagaries*" and "eccentricities." Thus while you accord learning and scholarship to Greg, Newman, Davidson, Smith, and others, nevertheless, in so far as they said any thing damaging to Christian claims it was a *vagary*, an *eccentricity*. All we have in proof of this is your bare assertion; nothing else in the world. To find vagaries in the writings of such men as Greg and Newman requires an observer of your acuteness; ordinary minds are unable to see it. None have written more clearly than those men. They establish their positions by the most unanswerable proofs and arguments, going to the original documents and leaving nothing for the imagination. Still in your flippant but unfair style you fain would toss them aside as of no consequence. But if you cannot show where they are wrong, their proofs, their arguments and conclusions, must stand. The aspersion of "vagaries" does not touch them.

By the bye, since you speak so flippantly of vagaries on the part of those who do not bow down and worship your idol, it has occurred to me to inquire whether there are not a few vagaries on your side of the question; and I have come to the conclusion that Judaism and Christianity consist of and are built upon the most barefaced and absolute vagaries that the world has ever known. Let me recall but a few of them. At the foundation is the claim that about six thousand years ago a God said to possess infinite power, wisdom, and love created from nothing the thousands or millions of suns and worlds which constitute the universe; but he gave rather special attention to this small globe upon which we dwell. In fact, he caused all the vegetation of the earth to come to perfection, the grasses and leaves to grow, the flowers to bloom, and the fruits to ripen, before he took the trouble to create the sun for the benefit of this and other worlds. Near the close of six days of pretty hard work, after making fishes, reptiles, birds, and animals, he rolled up some mud and made a man, but discovering that he would be lonely and useless without a companion he gave him a powerful soporific and put him into a deep sleep, and by a surgical operation extracted one of the man's ribs, of which he formed a woman of such charming beauty that not only the man was attracted to her at once, but even a cunning big snake which God had made fondly approached her. The result was most disastrous to God, to the man and woman, and to countless millions of their offspring, even to the latest moments of eternity. The snake was the only one who made anything by that apple-eating speculation; he developed into a first-class devil and has been more than a match for his maker ever since.

This God of infinite power and wisdom being eternal had existed for millions, billions, trillions, quintillions, and decillions of ages multiplied together, cogitating, doubtless, upon what he should do to distinguish himself when he got ready to make a world and place people upon it. It seems a huge pity that after such long preparation, with such power and knowledge at his command, that he should have made such a complete failure, which he has never been able to correct. It was the greatest blunder ever conceived of, that a God of infinite power and love, after so protracted a period in which to mature his plans, should make an unsophisticated young man and woman who at the very first step they took should plunge into endless and irretrievable ruin and carry to eternal torture their vast and helpless progeny. A being with infinite power and knowledge who could do this is far worse than the basest devil the mind of man has ever conceived. It was a blunder, a crime of greater magnitude than all other crimes ever committed.

It is one of the Christian vagaries that this infinite, wise, and good God knew from all eternity just what the result of every act of his would be, and just how the beings he was about to create would plunge into eternal destruction. He made them liable to go astray and knew they inevitably would do evil, nevertheless he placed them where he knew they would utterly fall; and also created a tempter to lure them to their destruction with the full knowledge of what the result would be. You may adore such a God, but I cannot. I cannot believe that a being all-wise, powerful, and good would calmly prepare the conditions by which his creatures could possibly become utterly wretched. The great prevalence of want, suffering, destitution, unhappiness, misery, and evil of all kinds disproves the rule of a being all-powerful and all-good. If there is wretchedness in the world, whose fault is it save his who made the conditions? If wrong abounds, who is to blame for it save him who rendered it possible? If he wanted his creatures to be virtuous and happy, why did he not so create them that they would incline to virtuous deeds as water to run down hill? If he did not wish them to do wrong, why did he create a devil to entice them to evil? Why did he do anything to lead his children to unhappiness when he so well knew what the consequence of his measures must be long before he undertook them?

It does not detract from his criminality because there is another vagary that to make some amends for the lamentable blunder he had made he gave his dearly beloved son as a sacrifice or atonement for the sins which his creatures had committed, nor that he had determined millions of years before the event took place to send this innocent son to suffer for the mistakes his creatures made when following out the natures he had given them, and for doing just what he knew they must do. It does not add to his good reputation to slay a faultless son to make amends for his own mistakes or for what his other creatures had done, or to appease his own anger, nor for him to lay the plan from all eternity to do this. The longer this unjust, cruel policy was thought over the more detestible it should have become in the eyes of a perfect being. If he had created a devil with the power to lead his children astray and cause them to disobey him it was most diabolical justice that caused him to determine to slay his own faultless son in consequence. It was miserable blundering that made him so angry at the result of his own experiments that he must strike down his own son to obtain satisfaction. Or if he and his son were one and the same person, as another vagary insists, his anger at his human offspring must have been of a peculiar character that he had to smite himself to get himself into a good humor. It is a pity that in consequence of the ill success of his plans he should work himself into such a state of anger that he decided to send into eternal damnation the millions of his creatures he had brought into existence, and that he himself had to step in and take the blow designed for them, thus gaining sure revenge and appeasing divine justice. If he did not want a devil able to thwart and defeat him, why did he create him? If he did not want his human children to follow their natures and passions, why did he endow them with such passions, and wrongful desires? If he knew beforehand how his creatures would conduct themselvs, what kind of reason was he governed by that he should get terribly angry because the result came around just as he knew it would and just as he had planned it? Is it indeed divine justice that demands the punishment of the innocent in place of the guilty? Oh, that is a horrible vagary indeed! You may worship and love such a being, but I cannot, and will not.

Another of the old vagaries is that God had continual trouble with his creatures after he turned the man and woman out of the garden where four rivers had their source, and though his sons came down and cohabited with the daughters of men, which at all events should have improved the breed, they grew from bad to worse and he became more and more dissatisfied every day, until in the hight of his displeasure he decided to exterminate them all from the face of the earth by an immense flood of waters. The old vagary has it that for forty days and nights the water poured down from heaven at the rate of seven hundred and twenty-five feet per day, over thirty feet per hour, or six inches per minute, which remained on the earth the best part of a year, drowning out all the men, women, and children, all the animal creatures excepting the fishes, all trees and vegetable life, save the eight persons in the ark, and the two or three millions of animals, birds, reptiles, insects, etc., which the vagary provides to get along harmoniously in the confined darkness, without food or air, for thirteen months.

A good deal of trouble was required to bring all this about, and the worst of it is, it did little or no good, for the world was just as bad as before, and this God of infinite power and love had his patience tried to the very utmost. After getting out of all patience with the dwellers on the earth, the vagary goes on to tell us, he concluded to select out the offspring of one man and make them as numerous as the sands of the seashore, and to make them a chosen and holy people unto himself. But the stock was too bad; they did evil continually; they made him angry almost every day, so that he wished to destroy them and consume them from the earth. He led them into slavery so abject that even he got sick of it and undertook to lead them a few days' journey to a land he resolved to give them, but it took him forty years to make it.

Although he had promised them as an inheritance forever a large tract of country from the Nile to the Euphrates, they never had but a small tract of broken, mountainous country less than forty miles wide and one hundred and forty long. He led them through numerous bloody wars to gain possession of this little country he had promised to give them as a present. And during the twelve or fifteen years they had partial possession of it, they were often defeated by their enemies; they were several times rendered captives and laid under tribute, and two or three times carried off into captivity. In short, they seemed to have the most ill fortune so long as their god Yahweh paid special attention to them, and they never had much prosperity until he withdrew his "protection" from them and they scattered around among other nations of the earth. You may think me "coarse" and crude, but not more coarse and crude than are these vagaries to which you cling so tenaciously.

Another of the Christian vagaries is that the books of the Old and New Testaments were either written by God or by men inspired by him. There is not the first particle of proof to sustain this vagary. It is wholly unknown who wrote the most of the books, and there are no grounds for believing that either of them was written by inspiration. The first five books are called the books of Moses, but it is certain that Moses never wrote them nor saw them. The same with the subsequent books; most of them were written by others than those whose names they bear, and scarcely one of them sets up the pitiful pretense that it was written by inspiration, or that God had anything to do with it. I have shown that the four gospels were not written or seen by the persons to whom they are ascribed, and that "tradition is the fountain of Christian knowledge." I have shown that the miraculous conception, the maternity of the Virgin, the miracles of Jesus, his physical resurrection, and his bodily ascension were unknown in the first century, and at the very best depended upon the legends and traditions invented and fixed up in the second century by such inspired men as Irenæus. You have not as yet adduced the first proof that the opposite is the truth. All the claims upon which your system depends, all its pretensions to divinity, are the sheerest vagaries, compared with which the proofs and deductions of Prof. Newman are solids of the most permanent character. Divested of all the sanctity thrown around these vagaries by the ignorant devotees of blind faith, the tales about Jesus, his parentage, birth, miracles, resurrection, and ascension, are as ridiculous and childlike as the vagaries of any other mythology. The incarnations of Vishnu, the myth of Santa Claus, or of Puck's throwing a girdle about the earth in forty minutes are equally as sensible and equally as reliable.

It matters little in the line of reason what Irenæus thought about the crazy visions of Ezekiel, of cherubim with faces of a man, a lion, an ox, and an eagle, or his far-fetched idea that the four gospels in the canon had the slightest connection with these four faces. Your quotations from another Christian writer as to the wonderful characteristics of the four gospels seem to be about of equal value with the arguments of Irenæus.

Right here let me correct a mistake which appeared in my last with reference to the casks necessary to contain Irenæus's wine. I meant to say that 300,000,000 men making a cask each per day would in six thousand years make 540,000,000,000,000; but in correcting the proof the printer misunderstood my marks and took out eight ciphers, reducing the number to 5,400,000 casks, an error of 5,399,999,946,000,000 casks, capable of containing quite too much wine to be thrown away.

I am inclined to think you deserve to be ranked with Irenæus, since you hav discovered two multiplication tables, one from 1 to 12, the other from 1 to 20. Why do you not with equal propriety call it nineteen multiplication tables—1 to 2, 1 to 3, 1 to 4, and so on? You might at least call it four multiplication tables—1 to 5, 1 to 10, 1 to 15, and 1 to 20, and thus afford another proof that God caused four gospels to be written, showing a direct connection with Irenæus's four winds, four corners of the earth, and Ezekiel's cherubim with four faces. The four gospels need all the proof that can be brought in their favor, and your multiplication should not be omitted. They prove the divinity of the four gospels equally as much as Irenæus's four winds.

As it pleases you to quote from Irenæus and a nameless "Christian writer" the wonderful qualities of the four gospels, it is but proper that I should turn very brief attention in the same direction, even if I cannot arrive at the same conclusion with you and your two authors. I will take the space to mention but a few points. Matthew is anonymous. It begins with a pretended genealogy of Jesus, showing twenty-seven generations from David to Joseph, who, according to the same chapter, bore no more blood-relationship to Jesus than to any other man. The writer of Matthew is considerable on dreams. He knows all about what Joseph dreamed more than half a century before, and points out nearly a dozen instances where certain events in the career of Jesus were done that it might be fulfilled which was spoken by certain prophets, but which language in nearly every instance had not the slightest allusion to Jesus, or to anybody of his time. He was quite a fervid story-teller, and narrates with particularity most astonishing events, like the opening of the graves and walking forth of the dead, which nobody else ever heard of. In that gospel certain events like the feeding of the multitude with a very small stock of food are mentioned the second time, showing clearly that the story is a compilation of legends by two or more authors. With all his fulness of description and fondness for marvelous events he had nothing to say of the most remarkable circumstance of Jesus

ascending bodily up into heaven. As a truthful historian he was very derelict in his duty to say not a word about that wonderful event. As before remarked, if Matthew ever wrote a narrative it was in Hebrew, and as this gospel was written in Greek, it could not have been written by Matthew. If in the genealogy business Luke was correct, Matthew was false.

Mark is also anonymous, but he is the briefest and simplest, and makes the least effort at effect of all. He says nothing about the miraculous conception, nothing about Christ being born of a virgin, nothing about his infancy, childhood, youth, or early manhood. There are several discrepancies between him and the other gospel writers, but I will pass them over in silence. As the writer at best was not an eye-witness of what he relates, his evidence could not have much weight in a court of justice. Like Matthew he has nothing to say of Jesus's miracle of turning water into wine, and not a word of his greatest of all miracles, raising Lazarus from the dead after he had been four days in the grave, and the process of decomposition had commenced. If these works were really performed by Jesus it was culpable on the part of those giving a full account of his deeds not to even mention them. Where three accepted witnesses say nothing of these things and only one has a word to say of them, it is very fair to conclude that the deeds were not performed.

The third gospel is anonymous, nor is the slightest claim set up that any divine aid was received in writing it. By the proem it is evident that when it was written many others had undertaken to put in writing the legends and traditions that had been current, and the writer does not show wherein his version is any better than those older than his. If the gospels of Matthew and Mark were known at the time, he does not mention them nor give them any preference over the numerous other narratives that had been produced. He puts in the claim of the advantage of being an eye-witness, but as he gives an account of many things of which he certainly was not a witness, this claim amounts to little. He, however, does not claim that he had divine assistance in writing a single passage, and had it been so he was extremely unfair and untruthful not to tell us. From reading this gospel it is very evident that the writer wrote in quite a natural manner, giving a tolerably straightforward but unreliable account of what he knew and what he had heard, without once thinking heaven was helping him to write. He attempts to give the genealogy of Jesus, but makes it totally different from Matthew save in the names of David and Joseph, neither of whom bore the slightest sanguineous relationship to Jesus. He makes Joseph to have descended through an entirely different lot of men from Matthew, mentioning forty men and generations, while Matthew has but twenty-seven. If Matthew was partially right Luke was totally wrong; and as they utterly disagree their testimony is worse than useless. They both show dishonesty, in attempting to give the genealogy of Jesus, by giving that of Joseph, who, they take particular pains to tell, was not his father and had nothing to do with his paternity. The untruthfulness on their part is quite enough to invalidate their statements in other portions of the narrative.

Luke gives an account of a remarkable interview between Gabriel and Mary, and another between the Holy Ghost and Mary, which neither of the other gospel writers knew anything about. He does not tell how he knew anything about it himself, but it surely was not from being an eye-witness. Probably it was an invention, like the genealogy, and possesses no more value. In the details he gives he disagrees in many instances with the other gospel writers, but as they all wrote by their own powers and subject to human fallibilities we will not be too critical in that direction. If they all wrote by divine direction they should have stated events alike and in the same order. But as common compilers of legends, traditions, with some powers of invention, it was not strange that they disagreed on many points and frequently contradicted each other.

Although you do not like me to repeat what I say, especially when it is a damaging truth that you do not wish to have appear, in making allusion to the fourth gospel I must mention some points alluded to before. I am rather in favor of repeating strong points and true points, and I hope not to offend by so doing.

The fourth gospel is entirely unlike the others both in detail and object. The other gospels represent the mission of Jesus to have lasted but about a year, while the fourth gospel makes it several years. The first three state that Jesus visited Jerusalem *once*, while the fourth gospel speaks of *several* visits. The fourth gospel makes Jesus the preacher of long, met aphysical, abstruse, and enigmatical sermons about which the others have nothing to say. The fourth narrative would have us believe that Jesus performed some very astonishing miracles that the other narrators knew nothing about.

It was evidently written by one familiar with Greek philosophy who was anxious to weave in the ideas of the *logos* as propounded by Philo, by Plato, and still earlier by the Druids. The intent to establish the messiahship of Jesus is very evident, and an intimate relationship between him and Yahweh of the Jewish mythology, the latter of whom, however, is greatly softened down, improved, refined, and etherealized. He is not near the malicious, cruel, jealous, irrascible, passionate, revengeful, and bloodthirsty deity portrayed in the Old Testament. It was doubtless written to establish the metaphysical doctrine of the trinity, and in it words are put into the mouth of Jesus, asserting his divine character, not claimed in the other narratives. The ablest writers have pronounced it a polemic, designed to disprove certain heresies rather than to give a simple, straightforward narrative of the events in the life of Jesus. These heresies had reference to the person and nature of Jesus, of which there appeared to be a great diversity of opinion in the second century. Tritely does Greg remark, "A man who *writes a history to prove a doctrine* must be something more than a man if he writes that history with a scrupulous fidelity of fact and coloring." This was more than the writer of John accomplished. He made the discourses of Jesus to turn almost exclusively upon the dignity of his own person—an overweening tendency to self-glorification—and this with a frequency which is hard to believe was an actuality. After reading the fourth gospel one must have the painful impression that it cannot be dealing with the genuine language of Jesus, but with a composition written with a purpose to show his superior nature and extraordinary claims to divinity, a belief in which did not exist in his time, and that the gospel was written to establish the doctrine of that divinity.

The fourth gospel strangely does not mention the immaculate conception—a very important omission; it gives no idea of how Jesus was begotten. It does not tell us how he came into the world nor how he went out of it. It has not a word to say of the remarkable ascension, of which Mark and Luke claimed to have some knowledge, though they passed over it very briefly and related it differently. It is very clear that this gospel was not written till late in the second century, and certainly was not written by John, the son of Zebidee. Another very strong proof that John did not write this gospel is the fact that it does not mention several very important incidents, as the transfiguration, the agony in Gethsemane, etc., on which occasions the other gospel writers assert that John was present. Had he been present and afterward written a gospel, he assuredly would have mentioned them. Perhaps the fidelity and reliability of this gospel may be fairly estimated by its last verse, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." When it is realized that the smallest room in this city, yes, the smallest closet, is large enough to hold the books containing a narrative of all the events in the life of any person who lived much longer than Jesus, and was far more active, the utter falsity and absurdity of the supposition that the whole world could not contain the books giving the incidents in his short career are most apparent. That writer of such statements cannot be credited whether inspired or uninspired.

Thus while you and your Christian friends claim to see so much in the four gospels that is wonderful, beyond the power of mortals, "divine," I find nothing that is above mediocrity, nothing beyond even an ordinary person's ability, and much that is false, incongruous, contradictory, and unreliable. While you fain find in them proofs of the work of a divine mind, I find nothing but what is quite human, and of a not very elevated character at that. They abound in discrepancies about the conception of Christ, about when he was born, about Herod's murdering the innocents, about Joseph's going to Egypt, about Christ's childhood, his calling his disciples and performing his miracles, his teachings, the events in his career and the order of their occurrence, his betrayal, his arrest, his trial, his crucifixion, the inscription on the cross, what was given him to drink, what he said, his preparation for the sepulcher, his resurrection, the persons who saw him, the number of his appearances after his resurrection, the number of days between his resurrection and his ascension, his ascension, and where it occurred. On all these points and many others there are discrepancies and contradictions too numerous to mention in a hurried letter. You may by the aid of a fervid, pious imagination see a great deal of beauty and divinity in all this, an indication of something beyond what four men are capable of performing, but with my matter-of-fact mind I am unable to see anything of the kind. I see not the first particle of divinity in those four gospels, nothing superhuman in the matter conveyed, nothing superhuman in the style in which it is told. If four common farmer's sons, attending a theological seminary, could not get up four narrativs or gospels equal to those in the New Testament, they ought to be sent home to their mother, and told to go to work at plowing again. Your ability to see marks of divine power, "the peculiar glory of the gospels," as you term it, in those four rambling, discordant, common-place, discrepant, contradictory narratives, only shows the activity of your imagination and the facility with which you accept the common productions of the human mind as the declaration of the Being of infinite wisdom and knowledge. This is a startling proof of the power of superstition upon the human mind, a specimen of the delusions which have blinded the human race for thousands of years.

I will leave without fnrther argument Paul's opinion of the resurrection, as a sharp Philadelphia lawyer with two or three divines to help him could not make out exactly what Paul meant; but it is pretty evident that whatever resurrection he believed is the lot of every human being was that experienced by Jesus. We will let it rest at that. Your effort, however, to show that Paul had the least knowledge of the "miraculous conception," of his incarnation, of his miracles, and his physical ascension, I must pronounce a failure. You show nothing of the kind. Most assuredly if Paul had known anything of these wonderful things about Jesus, in all he had to say in his epistles he surely would have referred to them. In fact he would have been culpable not to have done so. Your dodge about works on astronomy and gardening does not excuse the matter.

I perhaps should not think strange that my quoting instances of your God Yahweh's cruelty, injustice, severity, and bad temper disturbs somewhat your equanimity of mind. It does indeed present a bad outlook of a being for infinite love, wisdom, and power. I admit you have quoted some passages presenting him in a somewhat less unfavorable light. You have given some passages from the Old Testament that are nearly as good as teachings from older heathen religious works.

You deny that the Jewish God, Yahweh, ordered women and children put to death in cold blood, and ask me to produce the chapter. Just turn to the 31st chapter of Numbers, read it over carefully, and think of it seriously before saying your morning and evening prayers. There you will see that this God commanded Moses to send out an army of his peculiar people and revenge themselves on the Midianites, a nation of peaceful agriculturalists. In keeping with this command of the Jewish God, they warred on the Midianites and slew all the males, including the five kings which ruled over the people. The women and children were taken captive, and, with a semblance of mercy, the soldiers did not put them to death, but after burning their cities, goods, castles, etc., took them to the camp of Israel, along with 675,000 sheep, 72,000 beeves, and 61,000 asses.

When Moses, God's vicegerent, saw that the women and little children were saved alive he became very angry and inquired, as might a demon inquire, "Have ye saved all the women alive?" Then speaking for his God, he said: "Kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known a man by lying with him, keep alive for yourselves." And in obedience to the command of this God whom you adore, those women and little babes were put to death in cold blood, than which a crueler deed was never performed upon this earth. Of course this chapter of "God's Word" does not say there were fifty thousand each of the women and children, nor did I suppose you would understand it that way. The fifty thousand is simply an estimate of my own, based upon the data given that it was the women and children of a whole nation which had five kings, with cities, castles, etc. With such a great amount of live stock, as well as from the number of virgins (32,000) that were turned over for the use of the soldiers and the priests, I think I am justified in making the estimate at fifty thousand, but there might have been a few thousand more or a few thousand less. It matters not that the precise number is ascertained; the principle is all the same whether it was 25,000 or 50,000, only the greater the number the more gigantic the horror.

The most diabolical proceeding in this whole business was the giving over of 32,000 innocent young women and little girls a prey to the animal passions of soldiers, together with a regular proportion for the priests, called "the Lord's portion." Just stop for a moment and realize the enormity of this horrible affair. Just think how those young women must have felt, torn by bloody soldiers from their homes, which were set on fire and destroyed, their fathers, mothers, and little brothers brutally murdered before their eyes, and they consigned by a merciful God to the foul embrace of the fiends who had performed this bloody work! Can anything more shocking be conceived? And how puerile the excuse which you and other adorers of Yahweh offer for this great iniquity—because the Midianitish women had tempted the men of Israel! How pitiful the excuse! Is it not probable that the men of Israel, in an intercourse hinted at, were just as criminal, to say the least, as the daughters of Midian? What gross injustice, then, to murder the women in cold blood and reward the men by giving them untouched virgins of the same race! If the first intercourse was wrong, was it right to command the second? Out upon such inconsistency, such "divine mercy, love, and purity" as that. Is it possi-

(*Concluded on page* 300.)

Miscellaneous.

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J H Thompson,
T W Lemmax,
W Penfield,
C W Stowe, MD,
W R Bristol,
Mrs A Everest,
Dr E Moyer,
D Buckingham,
Joseph Nathan,
R H Cressingham,
C A Codding,
H N Prouty,
S Powell,
John Gundlack,
George Salter,
Henry Fuchs,
Wm Kinsella,
R W Bancroft,
Enoch Wickersham,
M T B Humphrey,
L C Todd,
Thomas Bush,
Ira Weaver,
Dr J L York,
L B Sibley,
*B L Boyse,
J M Gorman,
J E Bishop,
C J Peck,
J M King,
E S Pope (two shares),
J P Hailey,
M M Allen,
L S Burdick,
Moses Hull,
D G Vandament,
Sol Benson,
Charles Bennett,
Joseph Y Crosby,
*Leonard Walters,
Geo A Heyworth,
C W Manderfeld,
*Lewis Shrodar,
F A Moore,
Henry Felber,
James Hughes,
J F Smith, Jr,
Thomas Reeder,
*W S Ring,
John Shook, PM,
D J Thompson,
J R Hailey,
J T Reed,
O Cooledge,
Joshua Beaumont,
Dr. Thomas Rise,
D R Marvin,
D P Walling,
Wm J. Glaeser,
Wm V Taylor,

W T Burrell,
James H Harrison,
J A Cutshall,
J N Stauffer,
D M Crane,
W Wood (paid $2),
Chester Bedell,
*James Sims,
Thos N Paine,
Geo E Andrus,
Andrew Brown,
A M Partridge,
E O Marsh,
H Hunter,
W A Loose,
W H Dorris,
J W Hagen,
Christ Schreiber,
J B Curtis,
W C Close (three shares),
Geo H Look,
James H Sturdevant.
Luther Wheeler
W C Sloane,
A Vincent,
J C Stevens,
Wm Edwards,
Mrs Silas Hill.
Hugh Dalrymple,
O E Erickson,
Alex Cochran,
A S Wheeler (four shares),
Dwight Warren,
J B Burgess,
John Caine,
J W Scott.
Byron Boardman,
F C Bush,
*Geo E Hartly,
Isaac S Bennett,
J P Whipple,
*N J Moore,
*Wm Tyler,
Geo Chamberlain,
A D Ferris,
Geo Distron,
Sam T Moore,
R A Hardee,
Mrs Susan Reichter.
J Petty,
Wm Simpson,
Frank Searls,
George F Wilson,
Theo Andrews,
J J McCoy,
Mrs J V Stafford.
C R Dwight,
R R Hall, MD,
Salem Fouts,
*Mrs Mary E Fisher,
Henry Donnel,
S D Wadsworth,
P A Smith,
*J C Shoafles,
F C Jackson,
Wm Anderson,
Carl Passehl,
James G Watson,
Samuel B Clark,
Frank H Sherwood,
J O Bently.
George Geer,
B F Hyland,
*A P Heywood,
P E Price,
B F Eggleston,
A H Frank (two shares),
Thomas Hardesty,
Laura Polhemus,
E Chope,
J D Richmond,
Peter and Jane Gulick,
A Vacher,
*John T Lakin,
Fred Mantly,
J Morrison,
L Vanderburg,
A F Albright,
A L Grinnell,
M M Fish,
George Luck,
J H Williams,
H S Wood,
Mrs R J Ryan,
W N Kellogg,
F C Scharnhorst,
R H Lamb,
Charles D. Johnson,
Henry Schmitz (two shares),
H Thomas,
Phillip Wootten,
A A Gilmour, MD,
Wm Jones, Sr,
George Williams,
James Allen,
*A G Phillips.
*Charles Wilson,
*William Sweet,
*Charles E Clark.
*James Lafferty,
*R G Allen,
*Michael Bush,
*Wm France,
*Andrew Fossau,
*Chas E Townsend,
*H M Fisher,
David Gifford,
Thomas H Dodge,
James Carter,
John Owens,
Wm Bures,
Mrs M Lyndoll,
D C Knoderer,
James Leach,
Abel Davis,
Mrs R S Moore,
*Chas Chambers,
W W Wood,
Mr and Mrs J Mahara,
Henry J Pessink,
Col H B Carpenter,
Simon Askins,
M Powell,
John Gregory,
J G Rodman,
Joseph Henry,
E W Orgon,
B F Rice,
Duncan McLaren,
Gilbert Arnold.

Decline of Christianity in Iowa.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Ten years ago the Methodist Episcopal church at East Dubuque, Iowa, had a membership of over one hundred. They felt able to build a fine church edifice at a cost of four or five thousand dollars. For the last two or three years they hav been unable to pay the salary of a minister, but through the kindness of a local minister on the opposit side of the river in Dubuque, who preached to them free, they hav been enabled to keep up some show of life. At the last quarterly meeting the church was well filled, and the presiding elder prepared the sacrament. When all was ready the worthy were invited o come forward and eat Jesus. But oh, horrors, here was not one who responded! The presiding elder and the "local" had it all to themselvs. Our old friend and co-worker, D. R. Burt, livs there; that explains it. H. GILMORE.

Machinery and Civilization.

Mr. Charles C. Coffin has been giving a series of lectures in the Lowell (Mass.) Institute on our manufacturing industries and the relation of invention to civilization. From the Boston *Advertiser* we make the following extracts from one of these lectures:

The first need of men in this world is for something to eat; the second is for something to wear. The earliest historical allusion to the manufacture of textil fabrics is the simile in the oldest poem extant —the book of Job—the comparison of the swiftness of time to the weaver's shuttle. The weaver's shuttle of the East and the loom of the Orient through all the centuries hav not changed. Throughout Asia, and even in some sections of Italy and Spain, the spindle of to-day is like that which Penelope deftly twirled when preparing garments for her absent lord. The use of machinery in the manufacture of clothing has been a powerful agency in modern civilization. Out of the multitudinous machines of the present century I select those for spinning and weaving to represent the progress of mechanic art. It is noteworthy that the first movement in free intellectual thought in antagonism to the dogmatism of the middle ages and the first mechanism to relieve woman from unceasing toil were coincident. During those years in which Martin Luther, Melancthon, and their compeers were awaking the world to a new intellectual and religious life, a German carpenter constructed the spinning wheel, which made its appearance about 1530. The knitting machine was the second invention—the device of a young curate of Nottingham, the Rev. Wm. Lee; and during those months when the Mayflower was crossing the Atlantic the first stockings knit by the machine were placed on the market.

The lecturer commented upon the fact that the century following Lee's invention rolled away without any invention. Men were giving their attention to other things. The spirit of the age was against invention. The learned were lost in abstractions, were regardless of human needs, utterly ignorant of the resources of nature to alleviate human woe or to lift men to a higher plane of life. Another reason why inventions did not come earlier was that all Christendom, through the middle ages and down to the beginning of the present century, was engaged in war. The conditions were all adverse to scientific research. In 1781, just one hundred years ago, came Watt's first working engin, with a condenser and the steam applied to propel the piston in both directions.

Aside from the very few wind and water mills, the human race at the beginning of the present century was living by its own muscular energy, digging and delving, spinning and weaving, with rude instruments and mechanisms.

The world is more enlightened now, but there are are still many people who cannot see how the introduction of a machine which will do the work of many men can be promotiv of the well being of the community. Imagin yourselvs as standing on the bank of the Merrimac, in 1821, with Nathan Appleton, William Appleton, Patrick T. Jackson, Kirk Boott, John W. Boott, Paul Moody, and Nathaniel Bowditch. No sound breaks the stillness, save the rushing of the water over the rocks. It is the energy of nature running to waste, and these gentlemen determined to set it to work for their individval welfare. They purchased the surrounding farms and the old canal which other men had constructed for the passage of rafts, set themselvs to enlarging it, and in building a dam, not working with their own hands, but summoning the farmers, who came with their oxen to haul rocks. Stone-masons are wanted, and the blacksmith to sharpen their tools. Young men come down from Vermont and New Hampshire to dig the canal. The gentlemen who are pushing the enterprise need bricks. Another class of laborers is called for. Lumber is needed, and sawmills are set to humming. Masons, hodcarriers, mixers of mortar, lime burners are set to work, with still more oxen, more teamsters, and cartmen, besides coopers to make the casks for the lime. An architect plans the manufactory; the carpenters frame it, and a corps of joiners finish it. A millwright calculates the power, sets another corps of men at work constructing the great wheel. The manufacturers of the spinning and carding and weaving machines hav regiments hammering and filing brass, steel, and iron. They in turn hav set the founders, puddlers, and smelters to work. Furnaces send up their lurid flames; vessels are sailing on the ocean to fetch and carry materials. The miners far down in the earth, the sailor climbing the shrouds in mid-ocean, the millwright lost in thought as he calculates the power of nature's energy, the brickmaker molding the plastic clay, the joiner plying his plane, the teamster urging his cattle; all hav been called from former vocations to aid in building the mills. Why hav they come? Because these gentlemen offer them more remunerativ wages than they hav been receiving.

Let us follow on. The mills are erected, the machines are in place, but human hands are still needed. The gentlemen summon the farmers' sons and daughters by the inducement of better wages. Hav the gentlemen thrown any one out of employment? They hav changed labor; they hav made the spinning wheel and loom of the household useless lumber, not throwing the old-time spinners and weavers out of employment, but transferring them to one in which they can do more for themselvs and their fellow-men. You ask, perhaps, what the masons, joiners, and carpenters who built the mill are to do when the mill is completed? Are they not out of employment? The mill is only the beginning. Dwelling-houses are needed, stores, shops for the grocer, butcher, baker, joiner, mason, blacksmith—the whole fraternity of trades and occupations. The first mill erected at Lowell was the beginning of a city to-day numbering between fifty thousand and sixty thousand inhabitants. It will be instructiv in this connection to see what labor and capital together will accomplish through the use of the energy of nature, in giving value to raw materials.

The Southern farmer plows his land, casts in the cotton seed. He sells his crop at twelve cents per pound, obtaining a livelihood by agricultural labor. The operativ in Lowell, by manufacturing it into muslin, may make it worth eighty cents; by more delicate manipulation into lace worth $1. But before the process could be undertaken by the machinist, the iron manufacturers were called upon to construct the machinery. The ore which the miner dug from the ground, and which he sold for seventy-five cents, the iron smelter sold for $5. The machinist makes it worth $100. If, instead of putting it into spindles and wheels, it had been sold to the manufacturer of fine needles, he would hav made it worth $6,800. The manufacturer of watch springs would hav made it worth $200,000; or if he were to use it for pallet arbors it would be worth $2,577,595. Past earnings and present labor together giv this increased value to the seventy-five cents' worth of ore.

Invention renders old things obsolete and so is destructiv; but there is a force more destructiv than invention, a force that not only drives men from occupation, but upon the instant consigns their costly machines to destruction—a force wielded almost wholly by the female sex—the force of fashion, a power stronger than the combined strength of inventors, manufacturers, and operativs. Not long ago every woman in this audience quite likely regarded a hoopskirt as necessary to make her wardrobe complete. Probably not less than 25,000,000 were manufactured per annum, requiring an outlay of many millions of dollars for complicated machinery, furnaces, and rolling mills for the foundation of steel, manufactures for the weaving of tape, employing many thousand operativs; but suddenly the idea gained possession of the female mind that dress would be more graceful and pleasing to the eye without them, and they were upon the instant discarded, bringing about quick destruction to the manufactures and loss of occupation to the operativs.

Invention is an educator. It begins with thought. The more thought put into his machine by the inventor the higher the intelligence to operate it. Mechanics has become a distinct profession, requiring high mathematics, physics, and the power of abstract thought. Trade and commerce recognize the new profession by offering it their highest pecuniary rewards. It is the master mechanic, receiving his salary of $15,000 per annum, who is the cheapest employé of some corporations in this country. Fifty years ago, in 1830, the spindles of the world were as follows: United States, 1,000,000; Europe, 2,000,000; Great Britain, 8,000,000. To-day the United States has 11,000,000; Europe, 20,000,000; Great Britain, 40,000,000. In cotton manufacture it is estimated that one man to-day is able to do the work of 1,000 hand laborers, and that the cotton, silk, and woolen industries of to-day would require the labor of every human being if prepared by hand labor.

One hundred years ago, when thread numbered 150 by the standard set up by spinners was considered the utmost degree of fineness possible by English spinners, a pound of cotton spun to such fineness would giv a thread 74 miles in length, sufficient to reach from Boston to Concord, N. H. The machinery of to-day spins for useful purposes thread numbered 600—from one pound a thread 196 miles in length. And machinery has been constructed so delicate that a pound of cotton has given a thread reaching 1,061 miles—farther than from Boston to Chicago! The weaver of my boyhood could throw the shuttle perhaps twenty-five times a minute, but not at that rate through the day. Human muscle would break down under such rapid action. In 1850 Compton's loom threw the shuttle fifty times a minute, whereas so great has been the advance of invention, that the loom of to-day is considered a slow-moving mechanism if the shuttle does not fly 240 times a minute! "No man can afford to take as a gift to-day a cotton manufactory equipped with the machinery of 1860," was the remark of the late superintendent of the Amoskeag Mills. "We are breaking up the machinery of those days for old iron."

In some departments of cotton manufacture a man with the present machines will do eight times the amount of work which he could accomplish in 1860. In the manufacture of coarse cloth an operativ with ten machines does twice the work which he could accomplish with thirteen machines before the war. There never was a period so fruitful in discovery, so fertil in invention, as the present, and the reason is manifest. The first discoverers and inventors groped in the dark. They were ignorant of nature's laws. They did not know what force was. They had a limited comprehension of what the simple mechanical powers were. There was little accumulated wealth of research.

In contrast, the mechanic of to-day has all the discoveries, the experiments, the ascertained facts, mathematics of machinery, the laws of force at his command. He inherits the scientific wealth of all the past and makes it his capital. Instead of gazing, as it were, upon old mines worked out, he beholds mountain ranges filled with golden ore, and engages in his work with the stimulus of the needs of the human race, and the ever-increasing wants of an advancing civilization.

Is Man a Free or Necessary Agent?

Man is a necessary agent if he be irresistibly compelled at each instant of time to do that which he does; if his entire conduct is the result of antecedent causes; if all his actions are so determined by the causes preceding each action that not one past action could possibly not hav come to pass or hav been otherwise than it has been; nor one future action can possibly not come to pass or be otherwise than it shall be.

He is a free agent if he is able at any time, under the circumstances he then is, to do different things; or, if he is not unavoidably determined in every point of time by the circumstances he is in, and causes he is under, to do the one thing he does, and not possibly to do any other.

This, certainly, is a fair statement of the question. At all times, when this most difficult of all questions has been raised, the advocates of freedom hav exultingly appealed to human experience as the incontestable and irrefragable proof of the liberty of human actions. Those who hav not studied the subject are persuaded that they feel themselvs free on a thousand occasions simply because they do not properly attend to or do not see the causes of their actions, and thence conclude they are free or not moved by causes to do what they do. They also frequently regret their actions, and because, when in the penitent humor, they hav no present motivs to do these actions, they conclude they might not hav done them at the time they did them, and that they were free from necessity (as they were from outward impediments) in doing them. They also find that they can do as they will, and forbear as they will, without any external impediment to hinder them doing as they will, let them will either doing or forbearing. They likewise see that they often change their minds; that they can and do choose differently every successiv moment; that they frequently deliberate and are sometimes at a near balance and in a state of indifference, and suspend their judgments about some propositions, and defer willing or choosing with respect to some objects. Experiencing these things, they mistake them for the exercise of freedom from necessity.

But let us see if experience will warrant the conclusion that man is a free agent. Because we will to do or forbear doing some act, or because we frequently change our wills, or deliberate and suspend our judgment, are we therefore free to will or not to will? Certainly, we possess no such liberty. Let it be proposed to any one to do some act within his power, as, for instance, to go, to stay, to stand, to sit, and instantly the will to go or not to go exists immediately. He is *compelled* from the necessity of the case to determin either to go or not to go; he cannot avoid willing some way or other in the premises, and therefore is not *free* to will or not to will. Perhaps it will be said that he may will neither to go or not to go, but may deliberate about the matter, and thus suspend his judgment. This only changes the proposition by introducing another term. He is no less compelled either to will to go or not to go, or to will to defer willing about the matter. And therefore man is a necessary agent, and not free to will or not to will.

Now let us suppose that he willed not to go. At the instant he determined not to go, was it possible for him to determin also to go? Manifestly not, because a man cannot hav two wills different and opposit to each other at the same time. If, then, it was impossible for him to will to go, certainly he was obliged to will to stay, and therefore man is not free to will or not to will.

The actions of men also follow the same inexorable necessity which governs the will. The instant we will to do anything, as to go or to stay, to eat or to drink, we find we must do these things, unless some obstacle or intervening cause prevents, in which case we are just as much *compelled* to desist from such actions as we were to execute them in accordance with our wills had no such hindrance occurred. Grant that after having begun an action we change our will. In such case we no less *necessarily* cease the action and follow our new will. Hence I conclude that our experience proves that man is a necessary and not a free agent.

Another irrefutable reason why man is a necessary agent is because all his actions hav a beginning, and everything that has a beginning *must* hav a cause, otherwise nothing could produce something, which is too great an absurdity to dispute about.

Now all causes, to be causes at all, must be necessary causes, otherwise causes would not be adequate or suited to their effects, and might be free to produce other and different results.

The union of oxygen and hydrogen in certain proportions is the necessary cause of water. If not *necessarily* so, then it might be free to produce capriciously anything else. Whatever is necessarily caused cannot be free. Therefore liberty to act or not to act, to do this or something else under the same causes, is utterly impossible.

Again, if man was free to giv or withhold his assent to what seems reasonable and true, if he was indifferent to pleasure and pain, and could prefer the latter and decline the former, he would be the most wretchedly imperfect, vicious, and unteachable of beings. All inducements, rewards, advice, and reasons would fall upon him as dull and impassivly as upon a rock. Offer him the most cogent of arguments, present him with pleasure and pain, and he would manifest no more appreciation of them than might be expected from a corpse. He might reject what appears true to him, and assent to what seems false and absurd. He might avoid what he sees to be good, and choose what he sees to be evil. Liberty to deny truth when we perceive it, to choose pain and refuse pleasure, is a direct obstacle to knowledge, happiness, and perfection. It seems very strange to me that engins and machinery of all kinds are regarded as more perfect the more they are compelled to go right, and yet that it should be deemed a desirable attribute, a perfection in man, not to be governed by his perceptions of the right and true, and not to be necessarily determined by his reason, but to hav the liberty to act contrary to it. Oftentimes in the discussion of this question much is made to depend upon the notions about God and his attributes prevalent among men. I can scarcely deem it important to consider any arguments drawn from the supposed existence of a being so contradictory in himself and so universally unknown among men. But since there are persons who flatter themselvs that they hav an acquaintance (though it be at a very long range) with the celestial monarch, for their satisfaction we will consider a salient argument urged with great confidence by the patrons of liberty. They assure us that if man be not free then God must be the author of evil; at least he compels men to sin and then punishes them for doing what they could not avoid, which, they say, is an absurdity, and is impossible. Well, truly, this is a very unenviable situation, and is very rough on God. And I fear it would hav to continue so, though man were free, for certainly infinit benevolence *would*, and infinit power *could*, remove evil from this world. But since evil remains, therefore the conclusion is unavoidable—either God is impotent, or he is malignant, or perhaps both, or there is no God. The latter is the more satisfactory conclusion, and the only one that accords with good sense and correct reasoning.

But for the sake of the argument, let us suppose the existence of God, any sort, whatever most suits the fancy of the reader. Then certainly this being must be endowed with the attribute of prescience, otherwise he would not amount to the dignity and importance of a gypsy fortune-teller. The divine prescience, then, necessarily supposes that all future events must certainly happen in their proper time and order, for if any future events were contingent or depended on the liberty of man, *i. e.*, might or might not happen, then their certain existence could not be the object of divine prescience, for it is a contradiction to know that to be certain which is not certain.

The foreknowledge of any event does certainly and necessarily infer that there must be such an event, since the certainty of knowledge depends upon the certainty of the thing known. But let us suppose man to be a free agent. Even this will not relieve the difficulty and exonerate God from the responsibility of sin. For if man possesses this fatal gift, it must hav been bestowed upon him by God, the source of all his faculties. God must hav had some purpose in thus endowing man, since he can do nothing idly or without a motiv. And being omnipotent he cannot fail in any of his purposes. Therefore all events must be in harmony with the divine intention. We are obliged to conclude that whatever happens was intended and foreordained by God. Sin has resulted from free agency; and therefore God is the author of sin, or the author of an attribute which he predetermined should result in sin, which is the same thing.

Another irrefragable argument against liberty is, if man was not a necesssry agent, determined is his volitions and actions by pleasure and pain, there would be no sense or use whatever in establishing rewards and punishments as incentivs to virtue and preventivs of vice. If men could be indifferent to pleasure and pain, and not necessarily determined by them; if pleasure and pain were not causes to influence and constrain men's judgments and determinations, of what use would be the hope of rewards as inducements to the practice of virtue or the fear of punishments as a means of preventing crimes? If men could love pain and hate pleasure, could desire the former and avoid the latter, then certainly rewards and punishments could be no incentivs or motivs to a man to cause him to do or forbear an action. But if pleasure and pain do necessarily determin men, and if it be impossible for men not to desire what seems good to them, and not to escape what seems evil, then the propriety of rewards and punishments is evident. Rewards will influence those who regard them as pleasant and agreeable, and punishments will deter those who conceive them to be painful.

Another reason why man is a necessary agent is that if men were not necessarily determined by pleasure and pain, if they did not irresistibly choose the former and avoid the latter, the whole foundation of morals would be overturned, and all distinction between good and bad, virtue and vice, be wholly obliterated. Morality consists in the practice of such actions as are pleasant and agreeable, and vice in such as are painful. If men were indifferent to pleasure and pain, they could therefore hav no conception of what is pleasant or unpleasant, and therefore could hav no notion of morality and could not distinguish it from immorality. They would be without a motiv to practice the one and avoid the other. Man at present is bad enough by mistaking pain for pleasure and thereby going astray; but if he was indifferent to pleasure and pain, he would hav no means of judging good and evil, and might never determin anything correctly.

It is objected, how can man's conscience accuse him if he knows he acts necessarily? Some poet has said that "conscience is a base accuser." At best it is simply a man's own opinion of his conduct with reference to some rule, and when violating that rule, may be conscious of the fact, and therefore act with some reluctance, but not enough to prevent his action. But afterwards, on account of the absence of some pleasure that he expected as a consequence of his infraction of the rule, or the presence of pain which he had hoped to avoid, he may actually accuse himself, be sorry for his conduct, and possibly think he might hav done differently if he would. But his great difficulty was that at that particular instant he couldn't would.

Ah, if we could only do a thing and leave it undone at the same time, how gloriously free we would be, and what a wonderful convenience it would sometimes be to us!

It is also objected, if men necessarily commit crimes, it would be unjust to punish them for doing what they could not avoid doing. Let's see. The object of all just punishments instituted by society is the suppression and prevention of crime, which is effected either by the extinction of the criminal or by deterring him with the fear of punishment. If crimes are prevented by the fear of punishment, certainly it is so only because the fear of punishment necessarily determined him to forbear committing the crime, and not because he was a free agent. When we execute a murderer it is evident that the justness of his punishment in no manner depends upon any free agency in him. On the contrary, we destroy him because he is necessarily determined to crime; because he is so unhappily organized that the fear of punishment does not necessarily deter him from vice and determin him to virtue. If his vicious habits could be corrected, if he could be made to be virtuous, it would be eminently proper to spare him. But because he is necessarily incorrigible, because society cannot induce him to prefer the good, because he is necessitated to choose evil always, therefore we destroy this vicious nuisance, just as we would kill a rattlesnake, shoot a mad dog, or confine a dangerously insane person, all of which are universally admitted to be necessary agents.

MISERERE.

WHATSOEVER is our own, let us do what we can, stands a little too near us to be viewed as it should; and though we ever so sincerely aim at truth, yet our own thoughts, judging still of our own thoughts, may be suspected to overlook errors and mistakes. And I should think he valued himself more than truth and presumed too much on his own abilities, who would not be willing to hav all the exceptions that could be made, by any ingenious friend, before he ventured anything into the public.—*Locke's Familiar Letters.*

A belief does not necessarily make a man any better. *The devils believe and tremble.* You find good men and bad men believing all sorts of creeds. Some men are uninfluenced by the noblest creeds, though they assert to them; some are uninjured by the lowest and basest.—*T. F. Clarke.*

(*Continued from page* 297.)

ble that you can revere such love, such justice, and such divine commands?

It is enough to chill the heart's blood to think that such conduct was ever commanded by a God of mercy and love, and it is nearly as bad that an amiable, just man like yourself should defend it and approve of it. I am sure so great an act of cruelty is hardly laid to the charge of any of the pagan gods. This is one of the proofs that Yahweh was one of the most cruel, relentless, and bloodthirsty gods ever devised by man. And, in the face of all this, you ask me to accept him as a being of infinite mercy, purity, and love, but indeed I cannot do it. I regard him as a greater monster than any fiend I ever heard of. I should be ashamed to be counted among his adorers. I could not respect nor love him, and I can hardly esteem those who do. It avails nothing that you are able to quote a few good passages from his book. The cruel, merciless, relentless, damnable parts still remain. "The *blood* will not out." The old Bible has many more, but I will not name them now.

I again find myself unable to review your apologies for the defects of Jesus, but hope to reach them in my next. Truly yours, D. M. B.

Letters from Friends.

BARTLETT, IOWA, April 10, 1881.

BRO. BENNETT: I will inclose five dollars to secure the history of your circumnavigation, if such is accomplished. Yours, etc., CHAS. CHAMBERS.

ADRIAN, MICHIGAN, April 9, 1881.

DEAR BRO. BENNETT: Please find inclosed post-office order for $5 for THE TRUTH SEEKER for another year. Put me down for $5 for your trip round the world.

Your friend, etc., L. VANDERBURG.

FREDERICKSBURG, IOWA, April 17, 1881.

D. M. BENNETT: You will find inclosed two dollars. Please giv me credit on the glorious old TRUTH SEEKER; and also put me down for $5 to carry you round the world. The money is ready whenever called for. I hope T. B. Wakeman will bust Devil Comstock at Albany. Your sincere friend in the bonds of truth and science, H. B. CARPENTER.

GIBBONSVILLE, CAL., April 9, 1881.

FRIEND BENNETT: I, too, want to be a subscriber to the around-the-world fund. When the time for action comes let me know and your $5 will be forthcoming. Yours truly, W. W. WOOD.

EDEN STATION, WIS., April 11, 1881.

FRIEND BENNETT: Inclosed find $3 for your valuable paper. We would not think of doing without it. Its eye-opening arguments, even here, are doing no small amount of good in the way of spreading the light. Its arguments are broad, strong, and convincing, and no thoughtful mind can peruse its pages without profiting thereby.

Your European letters are highly interesting. Place my name on the list for $5 if you conclude to go round the world. From an Infidel friend,

W. N. KELLOGG.

KIRKSVILLE, MO., April 25, 1881.

MR. EDITOR: I hav been waiting to see what the prospect would be in raising the amount upon which you proposed to undertake a trip round the world upon, and it seems by your many correspondents offering each a "V," that the prospect is good, hence you may put me down for $5, to be paid at any time it may be wanted for the purpose. If any hav delayed for the reason that I hav, and hence are guilty with me in retarding the movement, that reason or inconsistent cause for delay no longer exists.

I think you hav under-estimated the amount it would be safe to start on, and think a larger amount should be raised; and think you should hav some congenial friend with you, for a step of that kind by a lone one would be lonely indeed, and then one could wait upon the other in case of sickness, unless both perchance be sick at the same time, which would not be likely. I think a man able to furnish his own means might be found to accompany you on satisfactory terms to both, for an interest, for instance, in the book proposed.

Respectfully, WM. HART.

WILMOT, O., April 17, 1881.

FRIEND BENNETT: Inclosed please find $5, for which credit F. Frank $3 for his year's subscription to THE TRUTH SEEKER, for which please send receipt. For the balance please send me one copy of "An Infidel Abroad;" also one copy of Mrs. Besant and Hatchard's debate.

Put me down for $5 for your journey round the world. To me such a trip seems rather an arduous undertaking for an old man like yourself. Still, you are the doctor, as the saying goes; you know better what you can endure than I do. My opinion is that your trip would increase the subscription list of THE TRUTH SEEKER largely, and be as much of an advantage to the Liberal cause as anything you could do. If you think you can stand the trip and enjoy it, I would say, Try it, and my ardent well wishes shall be with you clear around the circle.

Respectfully yours, JAMES ALLEN.

GRAND RAPIDS, MICH, April 20, 1881.

FRIEND BENNETT: I owe you almost one year's subscription for your most valuable paper. At present, I am a little short of money, and I should not like to miss it for one week, for this reason I ask you to send it along regular. In a short time I shall send you five dollars, which pays for this year, I believe. If I can manage it I will send you $5 more for your trip round the world. Hoping you will hav patience a little, I remain, Yours respectfully,

HENRY J. PESSINK.

NEW BALTIMORE, MICH., April 19, 1881.

FRIEND BENNETT: I hav $5 for your pilgrimage. But don't go alone; take an artist with you and giv us a picture of everything worthy of note to assist your pen pictures. Take a person to assist you in your researches, as well as for company. Two persons can see more than one. Even the Jews hav to hav three persons in God in order to run the world, and then they make some mistakes, and hav to call in the devil to lay their mistakes to him, and then a host of priests to tell them how hot to keep the furnace for those that don't believe and pay. Take some one of your own choosing, and I will go $5 better. Set a day. Call on the money two months before you want to start. See the cash before you get ready. Get thoroughly prepared, if you hav to wait till next year.

"What $1.50 Will Do" is advertised in your paper. Please send them and oblige. If not convenient, send $1.50 worth of your leaflets. Inclosed find post-office order for $2.50. Wishing you much success in the cause of truth, I remain, Yours, ABEL DAVIS.

MUSKEGON, MICH., April 17, 1881.

MR. D. M. BENNETT: We are not strangers, though I hav never seen you. I hav shared somewhat in your sorrows and joys, and THE TRUTH SEEKER is a welcome visitor to our home every week. I find you hav so many friends who dare to do and say such noble things in your defense that I take heart and say the dark clouds and superstition of the past are having the blaze of the electric light thrown amongst them, and man shall yet triumph. We hav a case here in which an Episcopal minister, a Mr. Fellows, has seen the light and stepped down and out. He held service in the Opera House before six hundred people. Now, Mr. Bennett, with reference to your trip round the world, you can count on me for $5, and I hope you will be able to go. Please send me Mr. Henry George's "Progress and Poverty," extra cloth, $1.50, for which find inclosed the amount.

WM. JONES, SEN.

CORRY, PA., April 10, 1881.

FRIEND BENNETT: I hope that you will succeed in going round this earth, and if I can raise $5 will let you hav it, for I want the book; but if you can do the most good by staying at home, I say stay at home. Yours truly, GILBERT ARNOLD.

FREDONIA, N. Y., April 15, 1881.

BROTHER BENNETT: I hav got you a new subscriber. Send THE TRUTH SEEKER for one year to S. P. Williams, Sheridan, Chautauqua county, New York. I send one dollar to repair Paine's monument, and one dollar for Mr. Hacker. I will send you in due time $5 if you will stay at home and run THE TRUTH SEEKER until Comstock & Co. retire from their mean business. J. H. NORTHRUP.

BISHOP CREEK, CAL., April 16, 1881.

FRIEND BENNETT: I think, with Mrs. Parkhurst, that you had better not take that trip round the world yet. You are more needed at the post you now fill far better than few, if any others, can. I will giv you more to stay at home than to go.

L. HUTCHINSON.

NEW YORK MILLS, April 17, 1881.

FRIEND BENNETT: Now as for your trip round the world, I am one that is opposed to it. I fully coincide with Mrs. Grace Parkhurst, A. F. Green, J. H. Cook, and some others. But I presume we shall be in the minority, and probably you will go. I will readily giv the $5 for the three volumes, but would sooner giv the same for you to stay at home; and if you don't go you may draw on me for that amount. In sending you off at this time seems to me like an army sending one of their best generals home on a furlough just on the eve of an impending great battle. I don't feel that I hav a right to dictate or advise you if you go what to do, or what places to visit, or what relics to look after, such as the tomb of Adam, and the resting-place of Noah and Moses, and the sepulcher of Christ, and Lot's wife, etc.

Yours respectfully, OLIVER GARDNER.

ASHLAND, OR., March 31, 1881.

FRIEND BENNETT: Liberal works are being widely circulated through the West, and the good they hav already done cannot be estimated by dollars and cents. To our authors and lecturers the world owes a debt she can never repay; yet it is a consolation to know that their names and works will ever be treasured in the memory of a grateful people. Liberalism has in the field to-day some of the greatest orators the world ever saw; and with the co-operation of many of the ablest journals of the age, success is certain. The coolness of the church, and the indifference which the dogmas of orthodoxy meet with the most intelligent of mankind, point unmistakably to the dawning of a new era, when the priest, in robes of fine linen, will hav no power to bind the ignorant in fetters of slavery. Policy no longer gags the mouth of the lawyer, the doctor, the merchant, or the politician, but all express themselvs according to their honest convictions. The village from which I write contains about one thousand inhabitants; and in view of the fact that it supports no saloons or other places of vice, it justly merits a wide reputation for morality. The principal portion of our citizens are strongly inclined toward Infidelity, and discussions on the subject are frequently indulged in. The sweet aroma from the altar of truth is wafted on every breeze, leaving our Christian friends to hover round the dying coals that were kindled in feudal times. The idea of a golden throne, a heaven, a hell, and a personal deity are rapidly passing away. The fagot and the stake are no longer used to convince men of the "truth of the cause of Christ." In future, science will test every ism before the world will accept it. The idea of employing a state lecturer is favorably entertained at present by the leading Liberals of Oregon. A movement is also on foot for the publication of a Liberal journal at this place. Yours fraternally,

J. Q. LATTA.

LANGLADE, April 5, 1881.

FRIEND BENNETT: For such I must call you, as your paper has really made us friends, and I am only sorry that I cannot this time inclose the price of my subscription, with which I am in arrears since the 1st of January. But be sure I shall send it as soon as possible.

I wanted to remark to Mr. W. S. Wood that there was, according to the Bible, one woman created when man was created, for in the first chapter of Genesis, if I am not mistaken (as I don't keep a Bible, I may misquote some words), it says that he created man, male and female created he them. In the Hebrew text we find *barora* (created), but Adam was not created. I think the word *awsa* is used, which means "made," and which is also right, as he made him out of the dust. If I should be able, I will try and subscribe for your travel around the world, as your travels in Europe hav been the finest and truest I hav ever seen. Yours truly, HENRY STRAUSS.

OTTO, IOWA, April 2, 1881.

MR. EDITOR: Inclosed please find five dollars—three to apply on my subscription, and two for the "Revelations of Antichrist." Long liv THE TRUTH SEEKER! I hav taken it from the beginning, and I hope to continue taking it as long as I liv, and then would like to hav you send it on to me in the next world, if there is a next world. I think it would be a welcome sheet in any sphere. Orthodoxy drags where THE TRUTH SEEKER is read. There hav been three revivals held the past winter along the Sioux Valley, and not a convert that I hav heard of. Their battery don't work good here. Yours for truth,

S. R. DAY.

NORDHOFF, CAL., Mar. 21, 1881.

MR. D. M. BEENETT: I like your new dress, and think the paper improved in other respects. Some of your correspondents are grand. What a brave and noble woman is sister Slenker! I believe she is right every time on the sexual question. This coast is swarming with invalids, the most of whom hav exhausted their vitality through sexual dissipation. I hope you will be able to make the trip around the world, but am not at present in a condition to advance any of the needful. We want some one to expose the frauds and debaucheries of the Christian missionaries who are sent to convert the heathen. From all the information I hav been able to gather there is probably not a more vile set of miscreants anywhere than is to be found among missionaries. Their work is generally among the lowest classes, and there are quite a number of them on this coast, who, having exhausted their vitality through debauchery among the heathen, hav come to California to recuperate.

Yours fraternally, FRED ROBINSON.

MANTENO, ILL., April 8, 1881.

MR. D. M. BENNETT, *Dear Sir:* I want to thank George Lynn through THE TRUTH SEEKER for what he said in regard to your trip around the world, and Mrs. Bennett. No one seems to think that women hav any rights that should be respected. Only think of the long weary months Mrs. Bennett has already worked and waited alone, and now to think of you leaving her again, perhaps for years. You away enjoying yourself, and she at home, lonely, anxious, working, and waiting for tidings of the loved one so far away. How would you like it? How would any man?

I enjoyed reading your letters from Europe very much, and undoubtedly would enjoy your letters on your second trip, should you go, but I would not purchase one pleasure at the expense of a fellow-creature's happiness, least of all at the happiness of a sister woman. We would all like to make that journey did our means permit; at least I for one

would like to go. As I cannot I will giv ten dollars if Mrs. Bennett can go along. If not, nothing, as I think you had better slay at home with her.

Yours for right and justice, M. J. BARNARD.

PITTSFORD, N. Y., April 1, 1881.

FRIEND BENNETT: In renewing my subscription to THE TRUTH SEEKER (which I hav taken from the commencement), I wish to say that I am much pleased with the new dress and heading in which the paper appears, and the print is so clear and so easy to read that it is all one can wish, especially to those with failing eyes.

Your excellent letters from Europe were very interesting, as well as instructiv. It has been a wonder to me how you had time to see so much and get so much information in so short a time and in a condensed manner. You are the boss letter writer. I hope you will get enough money for your trip round the world. Your letters made me think of the great pleasure I took years ago in the letters of Bayard Taylor and that noblest of women, Margaret Fuller (how I mourned her sad death!) and the letters of that friend of his race, the noble Horace Greeley, as they appeared in that then best of papers, the *Tribune*. Then it was the people's paper. To think that such a paper should become the organ of the money power and monopolist is enough to make dear old Horace's bones turn over in their coffin.

T. B. Wakeman is always sound. His articles on "Constructiv Liberalism" are very valuable. He is one of our soundest heads. T. C. Leland writes with a sharp, incisiv pen. Dear old Elizur Wright, like most of the old stock of Abolitionists, is sound on personal liberty and rights. Elmina is always interesting. Noble, big-hearted James Parton is a worthy example of moral courage. With such friends we may well feel proud of THE TRUTH SEEKER. The "Letters From Friends" are very interesting reading. Yours for the right and personal liberty,

SAMUEL CRUMP.

DOWAGIAC, MICH., March 27, 1881.

DEAR FRIEND BENNETT: I hav just read your article the "Electrical Appliances," and hasten to congratulate you on outgrowing another delusion—that of drug medication, for it certainly is as great as the taking of "Christ's blood" for spiritual ailments. I am daily dumbfounded at the ignorance and superstition of so-called Liberals in this respect. Some twenty-five years ago the scales fell from my eyes, and then and there began the fight for freedom, both physically and mentally. Had you included in Nature's materia medica pure, simple foods, you would hav stood on my platform exactly, for I contend it is what we eat and drink and the kind of air we breathe that makes the blood pure or otherwise, hereditary taints excepted. I am so glad you hav taken hold of this subject, for I've been pounding away these many years at Infidels to leave sickness and disease to the Christians and their God. You possibly will remember my writing you on this subject when you were in prison—begging you to take care of your health, not to violate the laws of nature, etc. I think it is a shame and a disgrace for Freethinkers to be on a par with Christians. I would hav Infidels so much better than religionists ever can be that, seeing our good ways, they would be constrained to follow us. I am an enthusiast over the health question. Having once been an invalid, and regaining health simply by a rigid observance of the laws of life, I am anxious every one should liv aright. But I weary you, I fear, so will say adieu.

With kind regards, ever, ABBIE KNAPP.

POSTVILLE, IOWA, March 26, 1881.

MR. D. M. BENNETT: One of your patrons in this village kindly permits me to read THE TRUTH SEEKER, and I must say there is such a variety of subjects that nearly everyone must be suited, otherwise they are very hard to please. Among your correspondents of March 19th is one by N. H. Weidenbach, of Hazleton, Pa., whose letter has tempted me for the first time to send a letter for publication. I like the letter very much; it bears the marks of sincerity and truthfulness. I admire his verses more for what he suggests than for any merit in the piece itself. I hope he will pardon me for expressing my thoughts on the same subject, but under another name.

I do not like to associate the name of the immortal Thomas Paine with the word *infidelity*, for there is no name in history that better deserves the highest place in our affections for a love of truth, honor, and fidelity. He descends from a race of men and women whom the world in derision called Quakers, but who are nevertheless justly entitled to the name which they chose for themselvs—Friends; and Thomas Paine was the "noblest Roman of them all," and in every sense, morally, intellectually, and socially, he was a Friend—the friend of poor, king-oppressed, and priest-ridden humanity. Therefore I dedicate the following verses to Paine under the name of

FIDELITY.

Paine struck the key-note long ago—
"Leave reason free! Break all her chains!"
Authority soon felt the blow
When men began to use their brains.

Paine pierced the clouds and rent the veil
That shrouds the fable and the creed;
O'er Christendom there rose a wail
When faith gave place to thought and deed.

The tyrant king assailed his life;
The coward priest assailed his fame.
Thus fraud and force in eager strife
Combined to blast a noble name.

The hero sleeping in his grave
Heeds not the malice of his foes;
The lies of any petty knave
Cannot disturb his sweet repose.

Lo! o'er his tomb a giant stands;
Paine's truth and genius thrill his soul;
He seized the liars in his hands,
They shrieked, "Oh, spare us, Ingersoll!"

No mercy showed the valiant Bob;
The lying priesthood begged in vain;
Hypocrisy, stripped of her robe,
Trembled before the ghost of Paine.

The age of faith has been—is past;
The age of reason comes to stay;
Truth, now triumphant, reigns at last—
THE TRUTH SEEKER. "So let us pray."

Thy friend, SUSAN S. MERRITT.

ST. GEORGE, UTAH, March 11, 1881.

MR. EDITOR: Ventilation is the most healthy thing in the world, and your paper is the best ventilator on this planet. Here are three dollars to keep the pores open for another year.

Yours truly, W. E. DODGE.

SO. DARTMOUTH, MASS., March 29, 1881.

MR. EDITOR: As it seems to be in order for all the patrons of THE TRUTH SEEKER to giv their opinion in regard to the contemplated tour round the world, I would like to write a few words. My opinion is similar to that of Elvira Wheelock and Grace L. Parkhurst. I think you had better stay at home. I do not doubt that in the event of your making the tour some able, competent, and talented person would occupy the editorial sanctum. Still there is nothing you know like having the editor himself at home to attend to his paper. I believe you can do more service here at home in America in the cause of Freethought than if you were occupied in traversing the globe any quantity of times. Hoping you will conclude to remain at home, I remain, Yours,

EDWIN H. BARTLETT.

DAVIS, LA., April 25, 1881.

DEAR BROTHER BENNETT: I hav not received THE TRUTH SEEKER of February 1st; it must hav miscarried. I cannot afford to lose a copy, especially that one, as it contains a part of Mrs. Besant's debate. Would it be asking too much for me to request you to send me the missing number, if you hav it to spare? I am glad to see that so many Liberals are pledging themselvs to the "Around the World Trip." I am certain that it will be sure to giv the cause which we love additional impetus. Besides, the book which is to be the fruit of the trip will be an ornament to any home, and doubtless an intellectual feast to any reader. This country in which I liv is fearfully superstitious. The church is triumphant. The people are generally very ignorant, consequently very devoted to religion. I am the only Liberal, or Infidel, if you please, so far as I know, in this section. I hav, as you may infer, a rough and unpleasant time fighting the battle for liberty alone. But I console myself with the reflection that in her cause and for the sake of right and humanity I can bear the scoffs and sneers of the church and her partisans. For several years I was a minister of the gospel. I found many things in the Bible and in the practices of the church which I could not sanction or indorse. These things aroused suspicions as to the divinity of the one and the right of the other. I began to study and investigate for myself, and from a near standpoint—that of reason. I found that my creed, my Bible, and my religion were, when viewed from the position which I had assumed, rotten, worthless, and a disgrace to man and civilization. Could I, as an honest man, remain in the church and wave her bloodstained banner as the emblem of life and joy, and preach and proclaim a doctrin which I was satisfied was entirely untrue? Could I longer lend my voice and my example to perpetuate and extend those things which I was certain were the work of barbarians and designing men instead of God's word? Would my sense of justice and right allow me to laud and praise a book as God's word and impose it upon the ignorant and credulous as such, when I knew it was full of error, fabrications, falsehoods, murder, adultery, incest, and every evil—a book which made God a demon, a fiend, and an ignoramus? These were questions which I frequently asked myself. Fortunately for me, my living and that of my family did not depend upon the church. I was capable of making a living for them by my profession. I am satisfied that very many intelligent ministers of the gospel are prevented from speaking their doubts and openly declaring themselvs Liberals and Freethinkers because of many mouths depending upon them for food, and their life has unfitted them for most other pursuits and callings. Especially is this true of those who hav spent the best part of their lives in the pulpit.

Doubtless many hav asked themselvs, "If I speak out, how shall I make a living?" This problem never disturbed the writer. I do not say that it would not if circumstances could hav been altered. My doubts upon biblical issues were freely communicated to my ministerial brethren. I was wrong. They were amazed at my error. I should not reason; I should believe. I was palpably wrong. I demanded the proof. No proof was necessary to every sane man. The Christ of the gospels was a self-evident fact. I was not satisfied. I wanted proof. They could giv none. They could not giv that which they had not. I was not long in choosing my course. I chose science as my religion, facts as my creed, honest men as my brethren, and Liberalism as my church. I publicly resigned my position in the church, and returned my credentials. There was wailing in Zion.

Once I was a promising young man, honest, sincere, truthful, full of light, love, and truth. Now I am a devil incarnate, a fiend, a foe to humanity, a dangerous character to be avoided as the pestilence, full of deceit. Insane, I should be ostracized socially and otherwise, and but for my reputation professionally I would be. But I care not for their abuse and slander. I am free, yes, thank God, *free*. My conscience is satisfied. I am obeying the dictates of reason and not following the shadows of blind and ignorant faith.

Mr. Ingersoll's grand lectures did much to emancipate my mind and smite from my hands the manacles of the church and superstition. They should be in the hands of every honest man in or out of the church who is seeking the truth. Any man who is afraid to read, investigate, and think for himself is a slave, and any religion which fears investigation is founded upon a rotten base, a sandy foundation, and rooted in error, in falsehood, and in fable. My thanks are due Mr. Ingersoll, also to Mr. James Bird, of Atlanta, who did much to conduct me from faith to reason, from error to truth. He is a true man, a grand and honest one, one of those men who any one might be proud to know and claim as a friend, a man whose broad and comprehensiv mind is a rich storehouse filled with scientific and Liberal truth, a a man who will certainly leave his mark well defined and positiv upon the science of his time.

If you succeed in raising funds enough to justify you in undertaking that trip, you can call upon me at any time for the promised $5.

Yours for truth, WILLIAM TAYLOR, M.D.

OSWEGO CENTER, N. Y., April 18, 1881.

FATHER BENNETT: Please find one dollar, and giv me credit for THE TRUTH SEEKER. I won't send you a cent to make you "food for sharks" and Shylocks. No, no, Bennett, that is what the "hellites" want you to do, and they are contributing for that purpose. And some one will follow you to a strange country and "pop" and rob you before you get far enough to see a shark. A hint to the wise is "'nuff."

I will send you $5 for some of your present publications, but to send you out of the country and out of the world, I shall stand aloof and not stain my hands with your blood. But, after all is said and done, if you will go, God bless you (my God, I mean, not the God of the "hellites"). I hope you will hav a pleasant journey and get home to "giv 'em hell" for a long time to come. Fraternally yours, A. H. WALKER.

P. S.—Brother Liberals, don't send our captain to hell! Save him, save him, for we need him much!

A. H. W.

SIOUX CITY, IOWA, April 5, 1881.

DEAR EDITOR: It is with great pleasure I read your valuable family paper, THE TRUTH SEEKER. I did not know of its existence until about six weeks ago, when I got to reading it in Bro. Quint's. I think, without doubt, it is the best and truest paper to mankind I hav ever read, and wish it every success. Spread the light and let us be a Freethinking nation! My religious training was strictly orthodox; and somehow I could never feel that happiness that the clergy say all true believers ought to hav. They say that all a person has to do is to believe in Jesus Christ, and those that won't do so and pay so much per annum to support the clergy in idleness shall be sent to his imperial majesty, the devil, to be tormented by him at his pleasure for ever and ever. The more I tried to believe in a person or persons I hav never seen, and could find no one who had seen them, the more I doubted. I tried to swallow the whale story, but when I tried to do the same when Moses burnt the golden calf and gave the people the ashes, I threw it up; it was too hard to swallow. My conscience told me it was a lie. If God is such a loving being, who made us after his own likeness, etc., why did he not kill the devil in the first place? But, no; he left his imperial highness to come and tempt us poor innocents, and made a little hole called hell for a kind of penitentiary—Mr. Devil, head boss, with a prospect to come on earth and drag his victims down. Oh, what a loving God! How absurd this Bible reads, contradicting itself every step! Look back at the middle ages! What torture and bloodshed were caused by the Bible! Aye, even look in our police and criminal courts at the present day, and see to what an extent mental torture can be carried on! See the smiling gentlemen torturers, who would be indignant if they heard anything alleged against their gentleness and kindness of heart! There is still the same enjoyment at the distress of their victims as actuated the judges and examiners of the middle ages. The truth is that the savage nature is instinct within us, the only difference being that where the savage eats and roasts his prisoner, the Christians, taught by education, goads and worries his prisoner into madness by a system of browbeating and cross-questioning. THOMAS WALKER.

Rabbi Ishmael.

The Rabbi Ishmael, with the woe and sin,
Of the world heavy upon him, entering in
The Holy of Holies, saw an awful face
With terrible splendor filling all the place.
"O Ishmael Ben Elisha!" said a voice,
"What seekest thou? What blessing is thy choice?"
And, knowing that he stood before the Lord,
Within the shadow of the cherubim
Widewinged between the blinding light and him
He bowed himself, and uttered not a word,
But in the silence of his soul was prayer:
"O thou eternal! I am one of all,
And nothing ask that others may not share.
Thou art almighty; we are weak and small,
And yet thy children: let thy mercy spare!"
Trembling he raised his eyes, and, in the place
Of the insufferable glory, lo! a face
Of more than mortal tenderness, that bent
Graciously down in token of assent.
And, smiling, vanished! With strange joy elate,
The wondering Rabbi sought the temple's gate.
Radiant as Moses from the mount, he stood
And cried aloud unto the multitude;
"O Israel, hear! The Lord our God is good!
Mine eyes hav seen his glory and his grace;
Beyond his judgment shall his love endure;
The mercy of the merciful is sure!"

—*J. G. Whittier in the Atlantic Monthly.*

A Poetical Tribute.

Beautiful sun! Beautiful sun!
Greeting the earth when the day is born;
Smiling as night, like a dark-robed nun,
Enters her cloister at blush of dawn.

Beautiful sun, with your golden beams
Lighting each street and each rosy lane,
Spangling the rills and the mountain streams,
Turning to jewels the drops of rain!

Speeding along as a king might ride,
Scattering benisons here and there;
Causing the evil to skulk and hide,
Making the desolate places fair;

Sending your rays through the open door,
Driving the nightmares far away,
Gilding the boards of the poor man's floor,
Planting the hopes of a new-born day.

Beautiful sun, with your kisses warm
Making the little ones dance for glee;
Soothing and healing the crippled form,
Robbing sad hearts of their misery;

Crowning the heads of the aged pair,
Turning their silvery locks to gold;
Ripening the grain spread out so fair,
Bringing the farmer wealth untold.

Beautiful sun! Beautiful sun!
Speed on your mission from morn till eve;
If you but shine till the goal is won,
Ne'er shall my doubting spirit grieve.

Among Flowers.

CLARK W. BRYAN.

In the garden were leisurely walking
Brave Robin and Roxy the fair,
And Robin, while walking and talking,
Twined roses in Roxy's brown hair;

Rosebuds and roses all blushing,
With sprigs of the sweet mignonette,
While the blood to their faces kept rushing
When Robin's eyes Roxy's eyes met.

Jasmin, laburnum, and larkspur,
Verbenas, deep-dyed and pale;
Gay pansies and white valley lilies
Heard love tell his stammering tale.

While the lovers kept walking and talking,
Four eyes bent down to the ground.
Two hearts had been lost, they discovered,
And then discovered them—found;

But didn't know what to do with them—
The lost and found hearts—for a while;
So each plucked a new and fresh nosegay,
And each gave the other a smile.

Each a stem of forget-me-not gathered,
And each said "Oh, take and keep this;"
Their vows thus exchanged with fresh flowers,
They sealed the exchange—with a kiss.

Fidelity, secrecy, silence,
Each promised to faithfully hold,
Till Robin could earn for his Roxy
A home and some shekels of gold.

But, alas, some open-eared listeners,
Winged messengers hurrying by,
Saw what had been done in the garden,
And tattled to earth and to sky.

"Oh! Robin and Roxy are lovers,"
They piped with a song and a shout,
"And hav plighted their troth in the garden;"
So the delicate secret was out.

The world soon had the whole story,
Which Robin could not deny;
And Roxy, when bantered about it,
Blushed back 'neath a mischievous eye.

So Cupid, and Robin, and Roxy
Made love with flowers for words,
As they walked and talked in the garden,
And nobody told but the birds.

The Minister.

BY HENRY R. SMILEY.

When Christians wish to raise a breeze
And bring poor sinners to their knees,
The minister's their greatest aid—
His talk is all their stock in trade.

When they would shun the sinner's fate,
And all their wicked neighbors hate,
He tells them that God's richest grace
Will surely meet the saddest case.

When for their crooked ways they're blamed,
And of their lives should be ashamed,
He turns their thoughts to other's faults,
And tells them they are all the salts.

And when their funds are getting low,
The sisters will get up a show
To gather aid outside the fold
To screen his back from winter's cold.

He always tells of hell and pains
To scare us out of all our gains;
He'd fill our souls with slavish fear
And make us all like fools appear.

And when he's used us all he wished,
And of all scrip has drained our dish,
He calls our lives all dark and evil,
And kindly sends us to the devil.

He talks of all the joys above
Laid up in store for those that love
To go to church and pay the priest
And on his words their souls to feast.

He always likes to liv around
And feast on food by others found,
To chat with all the pretty girls
And on his fingers twist their curls.

He leads a lazy life of ease
And only uses just his knees;
He of earth's pleasures takes his fill
And says, My Jesus pays the bill.

He's sure to shun all useful labor,
And scorns his honest, toiling neighbor;
And as the patient donkey brays,
So for his bread he daily prays.

And when kind nature interferes
To put a stop to our careers,
He prates of joys and worlds unknown,
And other things beyond his ken.

May all my friends who read these lines,
For whom the light of reason shines,
Ponder them well and then decide
If I hav told the truth or lied.

And now, kind friends, my verse is done,
So I will wish you, every one,
A happy life, a peaceful end,
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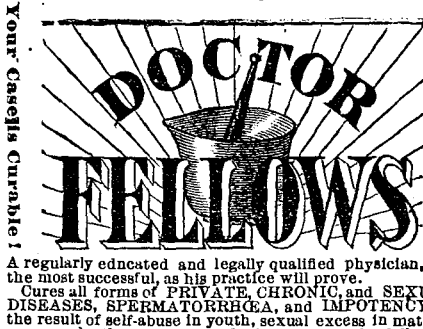
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I would first note the case of Peter Lehlback, whose testimony is given below. This poor man will tell you that fifty-four of the best physicians of Jersey City and New York had utterly failed to giv him the slightest relief. Myself hearing of his lamentable case, determined to dress him in my Magnetic Garments without any money being paid. I put on him $130 worth of my clothing, and while my assistant was dressing the man one of these blunderhead physicians had the audacity to attempt to intimidate Peter Lehlback from wearing them, wickedly remarking to the invalid as follows:

"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the privileged consonants "M.D." placed at the end of his name; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without crutches; and even then the wicked character of the man was evidenced in the following soliloquy:

"Ah, well, Lehlback, I thought they might help you a little, but you'll go back again just as bad as before."

However, the testimonial given below will clearly show the pigheaded dogmatist through all the transparent venom of his character. And just as that man acted so are nine-tenths of the physicians of Brooklyn acting to-day.

The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

That poor man for three weary weeks applied to one of his physicians, begging him to make inquiry into the nature of the "WILSONIA" Garments, telling him, with all the confidence with which a child treats a parent, that he would not test them without his consent. Yet this dogmatic physician, to whom many of the Brooklyn people ook up with reverence, evinced his selfishness and spleen by absolutely refusing to inquire into the matter. Yet Professor Smith to-day will tell you that he is as strong physically as at any time in his life, and many of his friends say he was never known to be so strong as now. Am I not therefore justified in saying, "LISTEN TO YOUR PHYSICIANS AND DIE, OR WEAR THE 'WILSONIA' MAGNETIC GARMENTS AND LIV HEALTHFUL LIVES!"

These men would rather see their patients die under their hands than that they should wear the "WILSONIA" Garments.

Again, another note as to these men's treatment of their confiding patients.

Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

The "WILSONIA" magnetic garments are as harmless upon the body as would be a sheet of paper, and yet withal so potent that persons, no matter how diseased, MUST BECOME PERFECTLY HEALTHY IN TWELVE MONTHS FROM THEIR FIRST WEARING THEM.

Can such evidence be filed as to the lunocence of drugging? Even where the patieuts are not always killed, the seeds of disease are daily sown by the kid-gloved hands of our charlatan physicians. Nine-tenths of the practicing physicians of Brooklyn should be cast in the category of criminals; and as loug as I liv and hav liberty of speech I shall cry down the iniquitous practices and the drugging systems of our colleges. I will never pander to what I know to be a lie, nor will I rest until I hav compelled the legislatures of this country to stay their hands in the chartering of colleges, wherein legalized murderers may be trained, then to be thrown broadcast upon society, either to become idlers or murderers.

The facts stated above and the testimonies given below are sufficient evidence to any thinking man or woman that such are the results of the present legislativ measures in reference to the practice of medicin.

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BROOKLYN, N. Y., March 11, 1881.

Some time during the month of September, 1880, I was induced, through the representations of Mr. Wilson, inventor and proprietor of the "WILSONIA," to apply the goods to my father, 63 years of age, who was suffering from paralysis of the lower extremities—since January, 1880—having received at that time two strokes of paralysis which rendered him helpless, so far as motiv power was concerned. While on a visit to my father at Schenectady, New York, I induced him to return to Brooklyn with me, against the protests of friends and his physician, who said I would never reach Brooklyn with him alive. Suffice it to say that with the assistance of my mother we succeeded, after a very trying ordeal in reaching my residence—which to gain necessitated the use of carriages, steamboats, and cars. During the journey my father said he was positiv he could not reach Brooklyn alive—which to me was a double source of anxiety.

The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain strength in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed under the influence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful consideration, they deemed unadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this trouble. T. DET. TRUAX,
376 Dean street.

REMARKABLE CURE OF CATARRH.

Nota Bene.—Being persuaded and constrained by the miraculous help received by my father, I put on a set of the "WILSONIA" goods, and it has completely cured me of catarrh, as well as kept me from taking cold, to which I was very susceptible. Now my entire family is clothed in the "WILSONIA." I would not be without the magnetic garments, whatever their cost. T. DET. TRUAX.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

CASE OF PROF. HATCH SMITH.

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results dne to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

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MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

POSITIV CURE OF SCIATICA.

No. 111 HUDSON ST., JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given np to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my suffering from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Association for Improving the Condition of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within twenty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day. To all who are suffering from like causc, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
81 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. Thercupon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pains lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any discomfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them whenever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the WILSONIA GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a severe bowel trouble; she was restless and cried nights almost constantly. Mrs. Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very susceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swaddling-clothes.
MRS. GEORGE W. DAWSON,
March 1. 484 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully worn by persons of any and every age suffering from any disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patients, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and invention, although there are one hundred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years' standing And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Men in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their downfall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelons testimonies given above, and then having used your common sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Clinton avenue; of Mary Manning, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fulton Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth strect, and hundreds of other respectable and well-known ladies and gentlemen of Brooklyn and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any benefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their consciences for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

My challenge to the physicians of the hospitals of Brooklyn (with the offer of $5,000 worth of my goods, and $5,000 cash to be given to the institution if I fail to cure nine-tenths of their so-called incurables) is still open, and will be open to them for twelve months.

THEREFORE TAKE MEDICIN AND DIE, OR WEAR THE "WILSONIA" GARMENT AND LIV.

IMPORTANT TO THE INVALIDS OF BROOKLYN.

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

N. B.—The "WILSONIA" MAGNETIC CLOTHING will cure the worst form of rheumatism known to man. Eight cases out of every twelve can be cured in from four to six months, and the worst possible cases in twelve months, when the goods are worn as I direct. My difficulty is, many persons will get rotten with disease, spend thousands of dollars in poisonous drugs, until they become walking pest houses, and then expect to jump into new life in two or three months. This is an impossibility. But the "WILSONIA" will cure in every case, no matter of how long standing. But our common sense must be used in every instance.

Listen to the physicians of Brooklyn, take medicin, and die, or wear the "WILSONIA" Garments and liv.

Gems of Thought.

CHRISTIANS believe themselvs to be the aristocracy of heaven upon earth; *they* are admitted to the spiritual court, while millions of men in foreign lands hav never been presented. They bow their knees and say that they are "miserable sinners," and their hearts rankle with abominable pride. Poor, infatuated fools! Their servility is real and their insolence is real, but their king is a phantom and their palace is a dream.—*Winwood Reade.*

MAN'S intellect has penetrated the skies; he alone comprehends the risings and settings of the stars, and watches their courses; he notes the days, months, and years as they elapse; he calculates the eclipses of the sun and moon, predicts them long before they happen, and determins exactly their extents, their periods, and their durations. Nothing seems wanting to his intelligence except immortality: but this circumstance is not necessary for his enjoying satisfaction during his life.—*Cicero.*

Giv thy thoughts no tongue,
Nor any unproportioned thought his act;
Be thou familiar, but by no means vulgar.
. . . . . .
Giv every man thine ear, but few thy voice:
Take each man's censure, but reserve thy judgment.
. . . . . .
This above all—to thine ownself be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.
—*Shakspere.*

To a person uninstructed in natural history, his country walk or seaside stroll is a walk through a gallery filled with wonderful works of art, nine-tenths of which hav their faces turned to the wall. Teach him something of natural history, and you place in his hands a catalog of those worth turning round. Surely our innocent pleasures are not so abundant in this life that we can afford to despise this or any other source of them. We should fear being banished for our neglect to that limbo where the great Florentine tells us are those who, during this life, "wept when they might be joyful."—*Huxley.*

OH, Tullochgorum's my delight,
It gass [makes] us a' in ane unite;
And any sumph [dull fool] that keeps up spite
In conscience I abhor him;
For blythe and merry we'll be a',
Blythe and merry, blythe and merry,
Blythe and merry we'll be a',
And make a cheerful quorum;
As long as we hae breath to draw
And dance till we be like to fa'
The reel o' Tullochgorum.
—*John Skinner.*

O THOU who in the heavens doth dwell,
Who, as it pleases best thysel',
Send ane to heaven and ten to hell,
A' for thy glory;
And not for any good or ill,
They've done afore thee!
I bless and praise thy matchless might,
When thousands thou hast left in night,
That I am here afore thy sight,
For gifts an' grace,
A burnin' and a shinin' light,
To a' this place. —*Burns.*

I RESENT as an arrogant assumption the habitual practice of refusing the name of Christian to all who shrink away or assail the errors and corruptions with which its official defenders hav overlaid the faith of Christ. And I can find no words of adequate condemnation for the shallow insolence of men who are not ashamed to fling the name of "Atheist" on all whose conceptions of the deity are purer, loftier, more Christian than their own. Those who dare to dogmatize about God's nature and purposes prove by that very daring their hopeless incapacity even to grasp the skirts or comprehend the conditions of that mighty problem.—*W. R. Greg.*

LET any one look back upon his past career—look inward on his daily life—and then say what effect would be produced upon him were the conviction once fixedly imbedded in his soul that everything done is done irrevocably—that even the omnipotence of God cannot *uncommit* a deed—cannot make that undone which has been done; that every act must bear its allotted fruit according to the everlasting laws—must remain forever ineffaceably inscribed on the tablets of universal nature. And then let him consider what would hav been the result upon the moral condition of our race had all men ever (*i. e.*, at all times) held this conviction.—*Greg's Creed of Christendom.*

IN many respects the best characters of our day are far below those of the immortal Stoics, whose God-like aspirations and energies were kept in play by the holiest of all motivs, "to preserve the dignity of human nature from shipwreck." The dying Antoninus Pius, serene in the midst of the anger of priests and the din of battle, shines at this distance like the hills of heaven in the rosy light of evening. Beside that display of antique grandeur what is the agony of the luxurious Christian, fearing that he has not faith enough to save him—a mistaken Calvin, leaning on Christ over the smoke of the roasting Servetus, or religious ecstacies of John Newton on his own slave ship, where eight smothered wretches were daily thrown into the sea?—*Alhaza.*

FEW things hav hurt me more in life than the unjust tyranny of parents and teachers over the little ones under their care. Most of this is due to ignorance; to spare the rod has been said to be to spoil the child. But we should be wiser than our fathers, and consequently be able to do better and more loving work. Hav patience, then, with the troublesome little ones, O my brothers and sisters! Remember the noisiest and busiest child, the one most often in mischief, has really the best materials in him for the making of a strong, great, and forcible man; one who will make a mark in the world if he has the proper start, environments, and surroundings. Whereas if improperly trained and mismanaged he has equal capacities for causing great evils and committing bad crimes.—*Elmina D. Slenker.*

Odds and Ends.

A COOL reception—an ice cream festival.

THE sailor at the masthead is a tip-top fellow.

EVEN an Easter egg is not as bad as it is painted.

THE fashionable shade this summer will be the shady side of the street.

THE man who expressed an opinion had to pay charges clear through before the company would take it.

"I'M sitting on the 'style,' Mary," as the fellow said when he coolly sat down on his sweetheart's bonnet.

THE Elmira *Free Press* says that in Washington the sparking that is done after ten o'clock is called an extra session.

AN old Indian fighter says the best music he knows of to soothe the savage breast is the whistle of a well-directed rifle ball.

JOHNNY, who has been soaked by the rain the day before: "I told you the rain would make me grow—these clothes are too small.

BE thankful you are poor. You will not hav the trouble of crawling out from under a heavy monument on the resurrection morning.

THE Boston *Post* suggests that there is one business where a young man can't begin at the bottom and work up to the top. It is well-digging.

SOME men are always trying to begin at the top, unmindful of the fact that it is useless to shingle the house until after the cellar has been dug.

SOLOMON wrote: "A wise son maketh a glad father," and a modern philosopher says, "Prompt paying subscribers causeth an editor to laugh."

"WILL you oblige me with a light?" said one gentleman. "Sir," said the other gentleman, indignantly, "do you take me for a torchlight procession?"

WHEN a member, in the course of a long speech, asked for a glass of water, another member sitting near exclaimed *sotto voce* to his neighbor, "This is contrary to all the laws of mechanics—a wind-mill running by water."

AN elderly lady who was very indignant at the conduct of a man in a Galveston street car who was smoking, punched the driver in the back with her umbrella, and asked, "Driver, ain't it agin the rules to smoke in this car?" "You can smoke as much as you please, madam, if the gentlemen do not object," was the response. Then she rang the bell and got out.

A GOOD parson, who had the happy faculty of saying a good word for everybody in whose behalf one could possibly be said, recently officiated at the funeral of a farmer who was known to be the meanest and most miserable man in the neighborhood. Instead of execrating the deceased for his extortionate and niggardly habits, this kindly-disposed clergyman simply spoke of him as "the best arithmetician in the country."

A ROMANCE OF OUR OWN DAY.

CHAPTER I.

Pitou was in trouble. His cheek was wan and his eye lusterless. He bit his moustachois nervously and gazed abstractedly out of the shop window. The sun was shining. The birds twittered merrily in the trees. The human tide poured down the the street, some laughing, all happy. But Pitou was sad. Nobody came to do business with him.

Nanine entered. She was Pitou's daughter. She was also sad. There were traces of tears about her.

"Where are you going, my child?" asked Pitou.

"Nowhere, papa," replied Nanine: "I am waiting."

"Waiting? And for whom?" inquired Pitou.

"Jacques," answered Nanine.

"Ah!" said Pitou.

CHAPTER II.

Jacques was Nanine's lover. He was also in love with Julie, the daughter of Pierre. Jacques was a pleasant gentleman, but he was poor. He was ambitious to link his destiny with a madamoiselle of financial ability.

Jacques stalked gloomily down the boulevard. He intended to visit Nanine, but Pitou's shop wore a deserted appearance. The people passed it by and surged in great swelling billows into Pierre's shop. Jacques was quick to detect this. He was a man of the world. "*Mon Dieu!* I hav had a narrow escape," he said to himself as he passed Pitou's door and entered that of Pierre.

CHAPTER III.

"You hav come," exclaimed Julie, as Jacques clasped her to his bosom.

"And you love me?" asked Jacques, giving a hasty glance at the crowd of patrons in the shop.

Ere she could reply, Pitou and Nanine stood in their presence.

"Monsieur, you are a rascal!" said Pitou. "You hav broken my Nanine's heart."

"No, Monsieur," said Jacques, "it is you who hav done this. Look around you. This is Pierre's shop. All is thrift and prosperity. Wealth pours in. Customers come leagues to buy of Pierre. Return to your own shop and look around you. You see deserted space, goods unsold, and bankruptcy staring you in the face. Is it not so?"

"Monseur is right," said Pitou, bowing his head.

"Leave me with Julie," said Jacques. "Go back to your shop. Advertise in the daily papers as Pierre has done, and you may yet prosper, and Nanine may yet find a husband."

CHAPTER IV.

Pitou went. Next morning he had a double half column in the *Times*. That week he sold sixty thousand francs' worth of dry goods, and bought a corner lot in Mulkey's addition. In two months Nanine married a plumber, and now lives in a palatial residence, and is the happy mother of twins.

"Ah," says Pitou softly, "I did well to follow Jacques's advice."

Pitou's head is level. Well, yes. We should smile.—*Kansas City Times.*

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THE TRUTH SEEKER

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Notes and Clippings.

SENATOR CONKLING has for years been accustomed to speak of the late acting President as Rather-fraud B. Hayes.

BEBEL, a member of the German Reichstag, says that "the German people hav now only one want, and that is for money enough to get to America."

THE indictment against Mrs. Fletcher, who was convicted in London the other day of obtaining money by false pretenses, was a truly appalling document, being over one hundred feet in length.

THE pastors of Cincinnati are besought by the *Enquirer* not to go off on long vacations next summer, leaving the people unprotected against the devil at a season when vital piety is most needed to offset the high temperature.

THE Rev. Mr. Vandeburg, of Springfield, Ill., has a bad-tempered wife. Becoming enraged at him, she cut his Sunday coat, vest, and shirt into shreds, and then tried to further use the knife on his body. He concluded that forbearance would no longer be a virtue, and had her arrested.

THERE is no law in Illinois legalizing any kind of woman suffrage; but at Rockford separate ballot boxes were provided by the City Council for women to vote, merely as an expression of their opinion, on the question of liquor license or prohibition. They gave a majority of three to one for prohibition.

A MUSCULAR female Christian has been arrested in Portland for cruelly treating a three-years-old child because he would not say his prayers. What a cheerful idea of religion that youngster will hav when he is able to hav ideas at all, unless, indeed, he has been Christianized into his grave before that time comes!

FOUR poor Philadelphia housewives joined in the purchase of a whole barrel of flour, and found it considerably cheaper than their previous practice of buying a few pounds at a time. They extended the plan to other supplies, and then to additional members. Next they hired a room and a woman to superintend the purchase and distribution. Fifty families now get all their groceries through this association at the lowest wholesale prices.

FRANK D. MOORE, a lawyer of Covington, Ky., went into the Presbyterian ministry, and was for a number of years pastor of a church in the city where he had practiced law. A year ago he preached two sermons against the sanctity of the Sabbath, declaring that Sunday ought to be a day of rest and recreation. His Presbytery requested him to reconsider the question. He has done so, and now declares that he is unchanged in opinion. He has been deposed.

THE Supreme Court of New Hampshire has decided that there is nothing in the Constitution of that state to hinder the taxation of church property. The contrary view has long been held, but the court says: "An exemption not founded on a grant in the Constitution or on any contract in any charter or legislativ act is not prescriptivly established by enjoyment, however long continued. We decide that the Constitution does not exempt church property from taxation."

THE Rev. R. H. Smith, a Methodist, of British Columbia, refrained for many years from preaching the doctrin of eternal punishment. Being at last driven to a statement of his views on that subject, he declared that he no longer believed that God would ever torture any human being. He has left the Methodist church, of course, and nearly his entire congregation hav gone with him. At Simpsonville, Ky., a pastor was equally successful in leading his people to accompany him in a change of creed, but in this case the change was from Unitarianism to Presbyterianism.

AMONG the worshipers at a church in London, Ontario, was a man who groaned. This was for a while taken as evidence of devoutness, but eventually it became a nuisance, and he was requested to be less noisy or stay away from the meetings. He would take neither course, and was therefore arrested on a charge of disturbing the peace. He regards himself as a Christian martyr, and will not giv bail, preferring to languish in jail until his trial. What kind of a country is it when a man cannot groan out his praises as well as to sing them or shout them?

THE Adventists used to hold that, in view of the early end of the world, church organization was improper. In 1845 a simple declaration of their belief in the second coming of Christ was formulated. The Second Advent Christian Association, which is the principal Advent body, has just held a convention at Worcester, Mass., and on this occasion a fuller statement of principles was adopted. The peculiar points are that the finally impenitent will be destroyed, that the coming of Christ is near at hand, and that the earth will be made over for the future abode of saints.

THE latest statistics show 41,678,000 school children in the world, so far as the census takers were enabled to ascertain. These hav about 1,000,000 teachers. First in proportion to population comes the United States, with 9,373,195 pupils and 271,144 teachers. Both here and in France the school children form one-fifth of the population. Prussia, with 4,007,776 pupils and 57,936 teachers, takes the third place. Next come England and Wales, where, as in Prussia, school children are one-sixth of the population. Austria then flies into line. In Japan there are 2,162,962 school children, but the total population is not known.

THERE is a body of believers in modern miracles at Seaforth, Canada. The members use what they call sacred oil in addition to prayer in curing sick persons. A man who had almost been persuaded to join them fell ill, and thought he was going to die. He promised that, if their oil and prayers saved him, he would surely unite with their church. While they were ministering to him a surgeon performed an operation on the patient. He improved at once, and in a few days was well. The question is, What cured him? He says the surgeon did it, but the miracle people claim the credit, and hav passed a resolution accusing him of repudiating his promis of conversion.

DURING six years' excavation at Olympia, under the auspices of the German government, the following sculptures and architectural works hav been brought to light: 1. About 180 statues in a very variable state of preservation, groups, reliefs, busts, etc., etc., among them the Hermes of Praxiteles, the Nike of Paionios, the groups from the temple of Zeus, the pediment of the treasury of Megara, etc.; 2. 1,500 fragments, belonging to the statues, etc., just mentioned; 3. 400 inscriptions and 600 fragments of lines; 4. More than 14,000 art objects of copper; 5. About 4,000 of clay; 6. About forty buildings or foundations of buildings; 7. 6,000 coins; and 8. A smaller number of pieces of iron, lead, glass, etc.

IS CHRISTIANITY FLOURISHING?—Among the churches of the interior and the West the question is answering itself. The logic of events leaves only one reply. We hav hundreds of churches, the membership of each of which is not more than two or three dozen. We hav not far from a score in which, when the brotherhood vote, there is always a unanimity. For the brotherhood numbers precisely—one. In our churches, generally, the female membership is double, if not triple or quadruple, the male. And often each woman is worth two of the men. To suppress the sisterhood in such a church and depend on the brethren—or the brother—to sustain the prayer-meeting would be like leaving the organ bellows idle and expecting the rattling of the keys to make the music.—*Advance.*

THAT portion of the Canton (Ohio) Methodist congregation which accepted the doctrin of perfect holiness or sanctification maintained a kind of separate organization, holding prayer-meetings by themselvs, and electing their own leader. Pastor Jones announced that he would conduct those meetings himself, and attended one for that purpose, but the sanctified all stayed away. He retaliated by erasing the names of two of them from the register, and forbidding the holding of holiness meetings in the church. Elder Ault retorted that the pastor had better take the gold studs out of his shirt before dictating to true Methodists. The pastor ordered him to be put out, and Ault defied any of the brethren to undertake the job. An aged sister called for a millstone to tie to the clergyman's neck before casting him into the sea, and the meeting ended riotously.

PROCTOR KNOTT has demonstrated very clearly that his reputation as a story-teller is not entirely undeserved. One of the best stories he relates is how a young colored lad got the start of him in a religious matter. There was some sort of celebration in honor of St. Francis de Xavier, which he attended. A host of negroes in his neighborhood were Roman Catholics. When he came home this darkey boy asked him how he liked the Catholic service. "I," he said, "could not stand it." He said, "There was one point about it that I never liked." "What is that?" said the boy. "The priest does all his praying in Latin." At this the colored boy fell down in the road and rolled over, shouting with laughter. "Why, what is the matter with you?" said Knott. The darkey answered, "Fo' God, massa, don't think that de Lord can't understand de Latin as well as English. In the Catholic church de priest he prays to de Lord, and not to de congregation;" and Mr. Knott added that he had been brought up in a church where the preacher prayed to the congregation, and acknowledged that the boy had got the advantage of him.

A WELLSBORO, Pa., correspondent sends in an account of a pious and leading brother of the Baptist church noted for his zeal in the Sunday-school cause and for his loud and zealous prayers, who owns a magic lantern, and who occasionally visits neighboring small towns and delivers lectures of a religious character, accompanied with his stereopticon views. Not long since this pious Dr. E. (for, be it known, he was a dentist), visited Shippin township to exhibit his views of the Holy Land, and to tell his audience about that famous country. To encourage a full attendance to his pious show he had offered a reward of two dollars to the boy who would sell the greatest number of tickets. Several boys and girls spent a number of days in canvassing the country to sell tickets for the Doctor's entertainment. One little boy excelled all the rest. He had spent a week in tramping over the country; two dollars was a large sum of money to him, and he made earnest exertions to obtain it. He sold thirteen tickets. After the moral exhibition was over, the doctor requested the little boy to stop till after the audience had left. The lad's happy hour had come; he was about to receive the reward for his week of toil. The pious doctor called the lad to him and said, "Open your mouth." The child knew nought but to obey. After taking a hurried look at the boy's teeth, he whisked out his forceps and took two of them out in a dextrous manner. "There," said he, "my son, that is your premium for selling tickets. My price for pulling teeth is one dollar each; the two amount to two dollars, so that settles the bill." The little boy was sorely disappointed. He saw the vision of his two dollars take flight, and he had an aching jaw instead. He could not quite see that he had been paid for his week's labor. The next time the pious doctor visits that locality the children will hardly be likely to work selling tickets for him.

News of the Week.

THE Monetary Conference is in session in Paris.

BRADLAUGH has again been denied his seat in Parliament.

WM. W. PHELPS, of New Jersey, has been appointed minister to Austria.

SUCCESSFUL strikes for higher wages are being made by workmen in almost every business.

SEVERAL of the Star Route swindling contractors hav been arrested and will be prosecuted.

THE Brooklyn Academy of Music was refused Col. Ingersoll for a lecture on Sunday night.

THERE were fifty-eight new cases of small-pox in this city last week and twenty cases of typhus.

W. R. WALLACE, author of the "Sword of Bunker Hill," died last Thursday at his home in this city.

LORD SALISBURY will be the leader of the Conservativ party in England now that Beaconsfield is dead.

SOME eight or ten preachers "replied" to Col. Ingersoll's lecture on "Great Infidels" in this city last Sunday.

ANOTHER pedestrian race was inaugurated in this city last Sunday night. Very few people were in attendance.

CASHIER HEDDON of the broken Newark savings bank has been found guilty of misappropriating the bank funds.

A BILL has passed the Assembly of this state taxing broker's sales. It is claimed it will yield the state a revenue of several millions.

OVER 12,000 political prisoners started for Siberia on the 10th inst. The czar remains closely confined in his palace and the nihilists are busy.

THE British war sloop Doterel was blown up in the Strait of Magellan on the 26th ult., and only seventeen out of a crew of one hundred and sixty were saved.

THE schools and manufactories of Paterson, N. J., had to close last Saturday because a circus was in town. The scholars and operativs all deserted the buildings.

LEY TEEP, a young Chinese student, who was assaulted on the the 24th ult. by a gang of roughs, has since died. He is said to be the first Chinaman murdered in this city.

AT the overhauling of the Dock Department of this city by the Assembly Committee a deficiency of nearly $40,000 was found which had been covered by skilful book-keeping.

WAR is imminent between Garfield and Conkling. The President has withdrawn all New York nominations but Robertson's, and says when he is confirmed he will send them in again.

DARTMOUTH COLLEGE affairs are undergoing an investigation. President Bartlett has been very domineering, showing great hostility to the scientific schools of the college. His resignation is wanted.

A GOOD Christian recently sent a communication to the Police Commissioners asking them not to let the street sweepers work on Sunday as it was "contrary to the law of God." The Commissioners laughed.

IT is said that the gross receipts of Col. Ingersoll's two lectures in this city were $3,000. The Colonel is getting out of politics, but says that in three or four years more the parsons and pious folk will again be begging him to come or go here and there "to save the party and help on the cause," and after election, if they win, all swearing that he is such a bad man they would not speak or listen to him.

Communications.

George Eliot.

This distinguished woman has, I fear, gone down to the grave without giving to the world the reasons in detail which justified her, in the forum of her own conscience, in sustaining love relations with Mr. Lewes which were not authorized, but forbidden with penalties, by the laws of England. Believing, as she thoroughly did, in the sanctity of the affections, and in the divine marriage of one man with one woman, she seemed to despise the legal institution of that name, and did not regard it as binding upon her. Living and dying, she maintained her own sovereignty over her own person. But when she made up her mind to do so, and especially when she found by experience that it was the secret of happy and permanent marriage, her high position in society as a thinker and author entitled the world to know from her own pen, sooner or later, what reasons influenced her in thus jeopardizing her reputation by putting seeming contempt on the marriage laws of her country. This being so serious a matter, I always believed that before she died, or in some posthumous work, she would explain this enigma of her character, so as not only to justify herself, but to offer an argument which others could use, whose sentiments and course of life were like her own. When a common person violates the law he is convicted and punished, or, if he be very degraded and of no account, his transgression is ignored. But when a woman distinguished for her ability, and for the general excellence of her moral character, tramples under foot a statute which is deemed all-important to the best interests of society, she has no *moral* right to, by her silence, keep the public ignorant of her motivs. It looks like a secret consciousness of ill-doing, which was not the fact in this case.

Marian Evans no doubt regarded the legal institution of marriage as a barbarism, because, without the least regard to the tenderness and delicacy of the personal relations set up by the holy sentiment of love, it halters a man and woman together like brutes, only caring to make them responsible for any child that may be born. The English code is more faulty than ours. It makes the husband the *owner*, and the wife his *property*. It is fully expressed by Petruchio, in "The Taming of the Shrew," where he says of Kate, his newly-married wife:

> "I will be master of what is mine own:
> She is my goods, my chattels; she is my house,
> My household stuff, my field, my barn,
> My horse, my ox, my ass, my anything:
> And here she stands, touch her whoever dare."

That this quotation expresses the *essential* idea in the legal institution of marriage is shown by the way the English law acts in cases of divorce. If a wife of the highest intelligence differs, in her metaphysical ideas about God, from her lord and master, and the Archbishop of Canterbury, and a divorce is the consequence, the law tears away the child from its mother with as little compunction of conscience as the butcher takes the calf from its dam. It is not exaggeration to pronounce such laws barbarous; and if it were not for the fact that all people are better than either their *laws* or their *religion*, no intelligent and self-respecting woman would ever giv her own consent to place her in such a condition of liability as an English, or even an American, wife is exposed to by the law.

The marriage laws of this country are like the revenue laws—binding upon the *acts* of a person, but not upon his conscience. If I cross the line into Canada, and purchase a web of cloth to make garments for my children, because I can get it cheaper there than here, I pay the duty at the custom-house for the sake of expediency, but not for the same reason that makes me pay the merchant from whom I purchased the article. He gave me for my money a *quid pro quo*. But I pay the duty for the same reason I would giv my purse to a highwayman who says, "Deliver or die!" Indeed the idea is preposterous that a body of stupid and immoral men called a *legislature* could pass a law that should bind the *conscience* of one who is so far advanced in civilization as to be a law unto himself, simply because it was the will of the majority. A rogue, once, in a state where divorces were decreed by the legislature, for a joke smuggled into a divorce bill the names of a couple who had been remarkable, during their married life of forty years, for the strength of their mutual attachment. In a few days they read in the newspapers that they were divorced by act of the assembly, and were no longer husband and wife. The same legislature had previously declared, and it was now the law, that if two unmarried persons of different sexes were seen in bed with each other it was evidence of adultery, and they were liable to be sent to the penitentiary. But the divorced couple aforesaid treated the solemn, authoritativ decree of the legislature divorcing them just as Marian Evans treated the laws of England regarding marriage, with contempt. However, as they were not now *legally* husband and wife, but only *really* so, this loving pair had to go through the solemn nonsense of being "married" over again.

If I were a woman contemplating marriage I would never giv up the sovereignty over my own person to any man. He would be worse than a brute to ask it, and I would be worse than a fool to yield it. If a woman does not own her own person by a title which nature givs and makes inalienable, what under heaven does she own in the way of rights? And as for various causes marriage is a risk, and as in case of failure to obtain its object the woman suffers more than the man, she ought, when the chain of legal marriage is put round her neck and locked, to hold the key in her own hand so as to be relieved of the burden when, after sad and sufficient trial, she feels it to be such.

The Supreme Court of the United States has, by a final decision, declared that in this country where courts do not act *pro salute animæ*, because they do not know whether a man has any soul or not, marriage is simply a civil contract. And as it is of the essence of such a contract that the parties can annul it for cause, I would, if a wife, hold the courts to that principle, and if my husband undertook to fall back on the doctrin of the law and of Petruchio, and treat me as his property instead of his sweetheart, I should consider myself released by his violation of the agreement and resume my original status as my father's daughter and take my original name.

After half a century's observation of the working of the law, and with the history of the world before me, I am inclined to believe that if the legal institution of marriage were done away entirely, and men and women were allowed to manage their love relations to suit themselvs, always having regard to the educational and property rights of the children that might be born, there would be more loving, permanent marriages than there are now. Marian Evans was at liberty to leave Mr. Lewes, and he to leave her at any moment when they deliberately concluded it was best for both parties to revoke and annul their article of agreement. But their hearts were welded together in as true a marriage as was ever solemnized by pope, archbishop, or civil magistrate. Paradoxical as it may seem to those who hav never studied the subject, and productiv of a yelp from those scurvy dogs which bay upon the track of every true reformer, the very freedom of their relations was a guarantee for the permanence of their love and happiness. But as this is a vital point, let me elaborate it for a moment.

All writers on political liberty admit, what Macaulay in his *Edinburgh Review* article on "Milton" shows, that the cure for all the evils which newly-acquired freedom produces is *freedom*. A prisoner who has been living in a dungeon for twenty years if brought out into the light of day cannot endure the rays of the sun beating down upon his eye-balls, neither can he distinguish colors. But the remedy for his blindness is not to send him back to his gloomy cell, but to accustom him to the light, and in a little while his eyes recover the power of vision. It has always been a plausible doctrin of the privileged and conservativ few that the masses of the people ought not to be free till they are first *fit* for their freedom. But this maxim is worthy of the fool whose tender regard for his own safety from drowning would not allow him to venture into the water till he had first learned to swim. The truth is that there is a principle of *reaction* in human affairs like the alternate motions of a pendulum, and liberty cures its own evils. It is, therefore, safer in the long run for a people to be free than to be enslaved. The present condition of the United States and France, the only two great republics in the world, justifies this remark. The people of these countries hav secured to themselvs, by law and constitution, a fuller measure of political liberty than that enjoyed by any other nation, and hence they are the happiest, most peaceable, and most prosperous people on earth. When a people are entirely free, the laws and policy of the government being an expression of their own will, and subject to their own modification or repeal, all cause of revolt is extinguished and the blessings of peace and contentment abound. It was the fatal blunder of Mirabeau, in the French Revolution, that, after kissing the hand of the queen, he lost his political foresight and did not see that the success of the revolution and the avoidance of unnecessary bloodshed depended upon the natural flow of the revolutionary waters till the Augean stable of despotism was thoroughly cleansed. He ate back his own words, retraced his own steps, and tried again the policy of damming up the waters, and we know how it ended.

Now, if complete political freedom is found to be safest and best for all the members of the commonwealth wherever it has been intelligently and faithfully tried, why would not entire social freedom secure peace and happiness in the conjugal relation of the sexes? When a home is made joyful by the cry of a new-born babe you do not swear the mother and put her under bonds to feed and clothe the little stranger before she is allowed to kiss it. You leave her perfectly free to follow out the promptings of her maternal nature without any supervision of the law because you know that as a general rule, with very few exceptions, it is safe to trust a mother's love. Then why fasten a man and woman together in marriage with a chain of wrought-iron links instead of trusting the noble sentiment of love that brought them into this relation, and which so wonderfully develops true manhood and womanhood? Man's love for woman is the primal instinct, and is just as holy, just as self-sacrificing, and just as strong as the maternal instinct which it has been the means of calling into action. You say if husbands and wives are not chained together by the marriage laws the tie of love, when strained by provocation, will snap, and they will take advantage of their freedom and run away from each other. Then, I say, they ought to run away from each other. To liv together in the marital relation when love has turned into hate is prostitution, and perhaps rape, and none the less so because it is legalized. They hav no moral right to bring children into existence under circumstances which, by the laws of heredity, would make them criminals, or imbecil in mind and body, so that they cannot support themselvs in after life. In Ohio, a state better adapted from its soil and climate than any other in the Union to hav a happy population, the tax-payers hav erected at Columbus the largest pile of bricks and mortar in the country, and it is only one of two or three others of the same kind, devoted to the unfortunates who hav been made such mainly in consequence of their having been born of unloving and inharmonious parents, who stamped them as counterfeit human beings in their mothers' wombs. It is a great evil, I admit, for husbands and wives to separate, but it is a far greater evil for them to liv together and beget children of lust and prostitution instead of love. If they hav cursed themselvs by blundering into marital relations for which they were not fitted, they hav no right, and it is a crime against society, to send out from their breeding-places, improperly called homes, a lot of misbegotten imps to perpetuate themselvs as criminals, paupers, or imbecils from generation to generation.

But perhaps, reader, you roll up the whites of your eyes in holy horror and charge me with advocating the social heresy of "Freelove." I do indeed advocate free, unrestrained liberty in marriage, as I advocate free and unrestrained political liberty in the state. I believe in free love, but not in "Freelove." That is to say, I am in favor of my definition of the term, but not of yours. You mean by that word the promiscuous whoredom that drives the plowshare of ruin through marriage and the family so that no child could hav a home or suspect who his parents were. I mean by it the very opposit of all this. I believe the state is made up of its families, and that for home and dynastic purposes the loving union of one man and one woman is indispensable, and that to secure the permanency of the love which brought them into this holy relation and to make divorce unthought of and impossible the parties must be free to dissolve their voluntary contract when it is found, after painful experience, that it does not and cannot answer the end in view at the time it was made. As I hav already said, in alluding to the case of Marian Evans, it is the consciousness that each party holds the other by the tie of love alone that givs the strongest assurance of the happiness and permanency of the marriage relation. When will we cease to slander human nature by saying that in the tenderest, the strongest, and the holiest of all relations love is not to be trusted with liberty, but must be loaded down with the chains of bondage! Nature declares for the safety of free marriage. The wild horse on the pampas of South America selects his partners in love and confines his attentions exclusivly to them. He never mixes his blood with his own fillies, but when they mature drives them away to other herds to seek lovers who are not related to them in blood. It is only when captured and reduced to bondage by domestication that he comes from under the sway of the delicate instincts of his nature and becomes willing to commit incest. Loud as the fools may talk, and terrible as their vaticinations of the ruinous consequences of free marriage may be, I believe that the average American is as intelligent and as decent as a wild horse, and would behave himself as well in the character of a lover, provided he understood the subject and his natural instincts were not perverted by the false doctrin that he was born totally depraved and ought not to be trusted.

If a decree were made by the legislature of Ohio divorcing on a fixed day in the near future all the married couples in the state, it would no doubt produce what the old geologists used to call a *cataclysm*. There would be a chaos in the marital relations. Those who had been living in legal constraint, like a cat and dog tied together, and cursing mutually the day that made them husband and wife, would not, and ought not to, return to bondage. But after the shock was over, the divine goddess Nature would begin the work of constructing society anew, and true marriage would take place. Till the principle of reaction adjusted things, as the law of gravitation calms down the waves of the sea when the storm is over, there would probably be here and there excesses of liberty, but the cure for them would be continued freedom, not a return to the old bondage. After a

while, men and women would come to understand the true nature of love and marriage, and experience would show that freedom is as safe in social as it is in political life. The object we all hav in view is the same. We all wish to see marriage a loving and indissoluble relation, wherein the parties, dwelling under their own roof, make home the dearest spot on all the earth for themselvs and their children. The only question is, How can such marriages be best brought about? Is it by yoking a man and woman together as you do oxen, letting them in case of mutual disgust pull away from each other till the yoke breaks and sets them free? Or, will you make marriage a voluntary contract, repealable for cause at the option of the parties themselvs, thus putting them constantly on their good behavior, continuing the days of courtship and of love all through married life, and making home the permament abode of peace and happiness? We hav tried ninth-century ideas of love and marriage for nearly a thousand years and find them a failure. Suppose we now try nineteenth-century ideas, and giv freedom a chance to show her divine origin by making marriage a divine institution.

At the risk of being considered prolix I must quote a passage of history in verification, as far as it goes, of this theory of free marriage. In the February number of Harper's monthly *Magazine*, published some years since, is an article entitled, "The Life of an Eastern Woman," from which it appears that in some countries of the East a custom prevails of lovers living together for a limited period of one or two years to see whether they are adapted to each other; and if, after experience, they find that the temporary relation is an agreeable one, promising future happiness, they take upon themselvs the obligations of permanent marriage; if otherwise, the partnership is dissolved. Toward the conclusion of the article, the author in describing this custom remarks, "It is a curious illustration of human nature that these temporary arrangements usually result in permanent ones, the *very liberty of withdrawal seeming to make the matrimonial yoke less heavy to bear*."

The legal institution of marriage with its bondage, its quarrelings and its divorces, in contradistiction to the divine, free marriage I advocate, was a feudal arrangement, gotten up in those dark ages of ignorance and brutality, solely to regulate by law the descent of *property*. Mutual love, the honor of woman, and the sanctity of her person, the birth and education of good children, chastity in either sex, were ideas that never entered the heads of our benighted ancestors when the law of marriage was enacted. During the reign of feudalism in England and Scotland there was a law, or custom equivalent to law, called *Borough-English*, giving to the feudal lord the right of concubinage with the vassal's wife on her wedding night; and hence the law of primogeniture, which gave the estate to the the *eldest* son, was set aside in such cases, because of the extreme likelihood that the first-born child, and perhaps the second, was begotton by the lord instead of the vassal himself. That there was any *sanctity* in the marriage institution itself, that there was anything wrong or indecent in such a custom, never was dreamed of in those barbarous times. The legal wife was merely an instrument of lust, and the method of providing the owner of land and other property with an *heir* to enjoy his father's estate when he died. There were cases, no doubt, of love, and a right conception of the holiness of the relation, for nature is always stronger than law. But what I assert is that the marriage *law* itself had no regard whatever for the rights or honor of woman, but was a simple expedient to settle the question of *heirship* to *property*. Chastity and faithfulness to her husband in marriage were deemed virtues, not because they were beautiful adornments in a woman's character, in themselvs considered, but because adultery endangered the transmission of her husband's *property* to *heirs* of his *own begetting*. Property, property, property, this was the aim of every man in those medieval times, for property, and not *knowledge* as now, was power. It obtruded itself into the marriage ritual on the wedding day, and first and foremost made the bridegroom say, as an inducement to the bride to submit to her degrading condition as a wife, "*With all my lands and tenements I thee endow*," so that in case of widowhood she could hav her *dower*. The whole law regarding woman was wooden from beginning to end; it was iron; it was diabolical; it looked after, and regarded as valuable, only materialistic things. It punished, and still punishes, the crime of seduction only by allowing the father of a seduced daughter to bring suit against her betrayer to recover the value of her menial services during the time she may be engrossed by the cares of motherhood. It cared nothing for the sacredness of her person, her wounded honor and confidence, and her blighted hopes, all violated in the holy name of love. The question in law was, How much of the daughter's *service* did the *father* lose by the outrage?

But as century after century rolled by, and the old barbarism gave way a little, love began to claim her rights as the first-born and holiest of the instincts in human nature. And I am strongly inclined to believe that if love were studied and understood by statesmen and legislators as one of the mightiest and most conservativ forces in civilization, and were allowed to manage its own affairs without the hindrance of the law, it would prove its divine character by its divine tendency to bless society in all its diversified interests.

Mrs. Jones, at my elbow, suggests that while such a free marriage as the one I advocate was the very ordinance of God for Marian Evans and George Lewes, who were highly cultivated and moral persons, it would not do for the *commonalty*. Most women, it is alleged, think that it is the beauty of their persons which attracts their lovers, and they are afraid that the love may be as ephemeral as the beauty, and therefore they feel anxious, in view of the fading character of their personal charms, that their lovers should be bound to them by the indenture of a legal marriage. But, in the name of heaven, I ask, if those two persons could illustrate the happiness and permanence of divine and free marriage, why could not others, equally good, do so too? They were no more and no less than human beings, like the rest of us, and what they were capable of the rest of us can attain to when our environments are favorable. The peculiarity in their case was that they had studied, and therefore fully understood, the whole subject of love and marriage before they entered into their new relations. From all accounts they were both personally homely. But they well knew that platonic love was the only true basis of personal love, and hence the beautiful superstructure they built upon it defied all contingencies, for we know that when we admire and prize the *jewel* in the casket it is not hard to lose the casket itself. And if by a long experience, in defiance of law, and in the absence of personal attractivness, they found out the secret of happy marriage, they ought to hav revealed it before they died to suffering humanity. This marriage question is the problem of the ages yet unsolved. Society has a right to knowledge on this subject from those who know how to think. And this is why I feel that it was cowardly and cruel in Marian Evans to go to her grave without giving the world the *reasons* she had for seeming to put contempt upon the legal institution of marriage, while she evidently felt that true love had another and a better way of it.

DAVID JONES.

Does Death End All?

TO THE EDITOR OF THE TRUTH SEEKER: *Sir:* This subject has been and is being treated with considerable ability in THE TRUTH SEEKER, but yet the subject is left just where it was found. As the question has never yet been answered, must the inference be that it never will? It is too interesting a question to be despairingly dropped for good and unanswered. My opinion is that in the near future the problem will be solved.

So far as logical reasoning alone goes, the Materialist and Positivist are ahead of the Spiritualist and orthodoxy. Indeed the latter one may as well be put out of the controversy on such a theme. Orthodoxy has blundered so much on cosmic facts that its opinion on this point is not respectable. Therefore the Spiritualist alone is the only modern advocate of the idea of a future existence. This short article is not to argue, but is only a passing comment. The foundation facts of the Materialist are solid, sure, and so far as mere argument goes, seem convincing and unanswerable.

But with all the accumulated centuries of knowledge, we are but on the threshold. Our future discoveries will be in increased ratio as compared to the past. The Materialist and Positivist giv the seemingly very probable theory that "death ends all." The Spiritualist produces phenomena which he claims prove a continued existence after (so-called) death. The Materialist either refuses to investigate his opponent's claim, or else, if he does investigate, he admits there are are phenomena that his science or his logic is unable to account for.

Not as a Materialist, nor as a Spiritualist, but merely as a "truth seeker," I mention a few facts witnessed by me. Brown, of Red Oak, Iowa, reads the thoughts of a person by taking hold of his hand. one present, not a confederate, *thinks* of some some familiar countenance in a crowd, without so much as looking in the direction of the person thought of, and Brown picks him or her out among 300 or more. He makes the common-place rappings, table-movings, etc., but scouts the idea of another world and spirits. But can the Materialist explain these items? "Oh, yes!" he says, "it is owing to electricity." Almost as well might he say, "It is owing to the moon." The late E. V. Wilson would pick out different persons from a large audience, and tell them prominent remarkable incidents of their lives, too specific to be by chance. "Owing to electricity," again, I suppose. At Mott's, in Missouri, I saw the form of one long since dead, and it conversed intelligently in a manner that none but the departed could hav done when living. Will "electricity" account for this last? "No," says the Materialist, "but he fooled you." Then also was I fooled by Brown and Wilson. Then am I fooled when I sit down to dinner and fancy I am dining. Then twelve or fifteen at Mott's were also fooled. Then thousands ever increasing in number are fooled, and Pope's "Dunciad," will do better now than then.

Scientists investigate the constituents of matter called atoms. They define protoplasm, but they ignore too much the Spiritualistic phenomena. Science should not rest satisfied with ridicule alone as a test of any truth, for doubtless there is much truth mixed with much error in modern Spiritualism.

F. J. EMARY.

Obituary.

Very few among Hervey Evans's host of intimate friends and acquaintances will experience any surprise at the intelligence of his demise, as all hav for a long time been aware of the fact, as he himself was, that he could not last very long. He passed away after many months, and in fact, years, of severe suffering, at the age of forty-six years. When the war broke out Mr. Evans enlisted, and during the service contracted a disease from which he never recovered, and which for the last two years has kept him confined to his room nearly all of the time. But he was a brave, courageous man, and bore up under his painful affliction like a true soldier. In belief he was a Freethinker, and in all his dealings with men he recognized, as the chief principles of life, honesty and charity. It can be said of him, which is a great deal more than can be said of most human beings, that he was a generous and charitable neighbor, a kind husband and father, and an honest man. While living he always did all in his power for the diffusion of knowledge, and feeling that death was approaching him he voluntarily declared that if after his death scientific men thought that his remains would be of any benefit to science he was willing that they should do with them as they saw proper. As his illness had been one of a rather extraordinary nature, Drs. Tefft, Waste, Roberts, and Davis held a post mortem examination over his remains. The funeral took place at the residence and was largely attended. It was conducted strictly according to his requests, which were explained by Dr. N. S. Tefft in a few brief remarks. After all the preparations had been accomplished an appropriate hymn was sung, after which the Doctor spoke in substance as follows:

Before Hervey Evans died he requested me to see that proper arrangements were made for his funeral, and said he wished to leave explicit instructions with regard to it. In the first place he desired that after everything had been properly arranged, and his friends and neighbors had been permitted to see him, his body should be taken to the burial ground and deposited in the grave in as quiet a manner as possible. To carry out this idea he selected his own pall-bearers, and desired me to say at least this much: that under no circumstances did he want any preaching or praying over his dead body; he did not even want a lecture of any length; that he expected to die as he had lived; that he did not believe in the pagan or Christian religion; that he did not accuse any being in the universe of bringing upon him the disease with which he had suffered so many years, and which would bring him to the grave; that when the war broke out he did not believe it could be stopped by asking God to defeat the enemy, but shouldered his gun and went into the field himself, and that while at his post of duty he contracted a disease with which he suffered so many days, weeks, months, and even long years; and for the last six years no time more than sixty consecutiv minutes hav passed, night or day, but what he has been obliged to make physical effort to relieve himself of excruciating pain. At last he felt that he should soon die. He was asked if he felt ready to die. He answered: "Yes, I hav been ready for a long time. I feel happy." In a little while the great change came. And we hav met to say good-bye, and deposit his remains in the grave. With him the last page of his history is written—the record is complete. An honest man lies before us, who was honest not only with his neighbors but honest with himself. He was an independent thinker. He thought his own reason taught him what to believe, and what not to believe. Who among us can say, or will feel disposed to say, that there is a being anywhere in the universe who will condemn or punish a man for this? But for me, I will say in the language of another: "I will leave the dead where nature leaves them. Whatever flower of hope springs up in my heart I will cherish. But I cannot believe that there is any being in this universe who has created a human being for eternal pain."

After this brief and informal ceremony had been gone through with the large concourse of friends formed in procession, two by two, and marched to the cemetery, about sixty rods distant, where the remains were interred. Mr. Evans leaves a devoted wife and three affectionate children to mourn his loss.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, MAY 14, 1881.

Comstock's Progress.

This indefatigable worker in an evil course is untiring in his efforts to get his bill, giving him additional power to crush those against whom he fulminates his wrath, through the legislature of our state. He has been at Albany several days buttonholing senators and assemblymen, telling them how much he is doing for Christ, and showing them the filthy pictures he carries in his smut-bag. It is said by these powerful influences some of the members hav weakened and deserted the side of equal liberty and justice and hav taken up for Comstock and tyranny. Even Senator Wm. W. Astor, of this city, the wealthy capitalist and house owner, has become a champion of the detested Comstock, and uses his influence in breaking down the laws and rules which hav hitherto controled our municipal courts and police system. Comstock boasts that he has the Christian church and $50,000,000 in money at his back, and Astor and some others particularly sensitiv to the influence of money show a decided inclination to favor Comstock and his unclean vice society.

Comstock is working like a beaver, talking with impressible members in the halls of hotels as late as midnight, and even visiting them at their residences in somewhat distant counties. It is said in our daily press that his bill has been reported favorably in the senate committee. Whether it gets through the assembly with the same ease is still to be seen. There is the greatest reason for alarm at the power which this tyrannous, dishonorable man still wields. Possibly the adage, "Whom the gods would destroy they first make mad," applies with force in this case. It may be this bill needs to become a law—this last feather needs to be added to the camel's back—to really awaken the people of this city to the danger that awaits them. Although they are, metaphorically speaking, sleeping under the very brink of a volcano, it seems they are disinclined to take alarm until the fiery flood bursts upon them and overwhelms them.

Among the rich and powerful dailies published in this city there is but one with bravery enough to fully denounce this plotter and his machinations as they deserve. This paper is *Truth*, and from day to day it speaks out the words of warning befitting a true sentinel on the ramparts of liberty. All honor to the brave and fearless sheet! If the other papers of the city would but take the same manly course, it would not be long before Comstock legislation should become a thing of the past.

As a sample of the brave words of this enterprising journal, an extract or two will be given:

THE POINT COMSTOCK SCORED.

We are coming to a pretty pass when so respectable a body of men as the Judiciary Committee of the senate of New York finds it neccssary to empower a private society to "enforce all laws now passed, or which may hereafter be passed, in relation to lotteries, gambling, and obscene and indecent exhibitions in plays." Yet that is what was done at Albany yesterday.

The society referred to is managed entirely by Anthony Comstock, so that, practically, the distinguished committee advises the Legislature that the protection of the public morals demands that the enforcement of all such laws should be intrusted to Anthony Comstock. That is the point.

Before this law is passed, let it be so amended as to strike out all the qualifying words, thereby empowering Comstock to enforce all laws now passed, or which may hereafter be passed. After that, all the district attorneys, sheriffs, and courts may be abolished, and a great saving to the public purse will result.

Such an amendment will make the law consistent with itself and with the sentiment that demands it. For there can be no sentiment demanding it which does not acknowledge that our present form of government is a failure.

Let us add that Senator Astor's connection with this matter as its god-father will hav no tendency to elevate him in the good opinion of his constituents.

A few days earlier this same paper spoke as follows of the man who is trying to bring earth and hell to bear to take power from the district attorney and the police force of this city and place it in the hand of his private, irresponsible, ecclesiastical society, whose chief agent and factotum is himself:

COMSTOCK GETS THE COLD SHOULDER.

Anthony Comstock's reception in Albany yesterday, as our correspondent described it, was the sort he deserved. His prowlings to and fro, with his historic black bag gorged with the sample corruptions he is so fond of exhiblting to our rural lawmakers, hav become an offense in the eyes and nostrils of decent men. Like the migrations of the skunk, they leave their trace rankly behind them.

Assisted by that protoplasmic humbug, Kilian Van Rensselaer, and by Vaseline Colgate, the lobbyings of this social hyena are not rendered any the more savory. It is as well for respectable citizens that this is so. By permitting the corruption farmers to disgust the people they demand favors from, the work of defeating their schemes is rendered all the easier.

The legislativ coldness to the Comstock bill is a fact the citizens can congratulate themselvs on. If it was a question of endowing the police with extra powers for the suppression of vice no one would find any objection to it. What all men object to is that such a creature as Anthony Comstock should be invested with more authority to abuse than he already possesses.

Later on, after this storer and conveyer of the most indecent pictures had tried to excuse himself to the reporter of the paper, it printed the following editorial:

COMSTOCK'S PLEA.

Anthony Comstock, in his conversation yesterday with a *Truth* reporter upon his bill authorizing the officers of his society to arrest all persons violating the present laws and all laws which shall be hereafter passed in relation to lotteries, gambling, and obscene and indecent exhibitions and plays, complained that, at present, his officers hav less power than the humblest policeman. Comstock may not be unreasonable in finding fault with our police officers for not performing their duties in regard to these matters, but if he is really desirous of abating these nuisances why does he not proceed against the dilatory officers? Because one set of officers does not do its duty we need not create an additional set. Better reform the old ones.

We do not want any man or any man's society to hav any such power as Comstock is seeking. In the hands of unprincipled men such power could be used with terrible effect, and if, maybe, Comstock's society is a most virtuous institution now, we do not know what it may become in the future. In fact, it is oppressivly fanatic already.

Comstock says that his society does not wish to assume a censorship over these matters, yet that is exactly what the power sought for would giv it.

In view of the power which Comstock hopes will soon be placed in his hands by the legislature of the Empire state, it is said that he is laying his plans to pounce down upon the theaters of the city so soon as he is in possession of the desired power to wield over them. If the desire of his heart is realized, it is expected that several of our theater managers will be arrested and be subjected to the onerous suits at law which he will inaugurate. His fiendish fondness for bringing trouble and expense upon others will prompt him to this course of conduct; and if he can only obtain the power which his tyrannical nature yearns for, our courts will at once be filled with prosecutions of his procuring, and we will hav full opportunity for realizing the blessedness of being still more under the rule of an ultra-orthodox ecclesiastical society.

In this connection it is but proper to call attention to the indorsement given to Comstock by no less a personage than ex-Rev. F. E. Abbot, formerly of the *Index* and the National Liberal League. After holding his peace for the better part of a year, he now breaks forth in the *Free Religious Index* of the 5th inst. in praise of his friend Comstock and the lying book he has thrown upon the world. What could there be more natural than that Comstock should send a volume of his lies to Abbot to review, and what more natural than that this pretended Liberal should be charmed with it, and that he should take this opportunity to express his approbation of his friend? Hear him talk:

Accordingly, one hundred and twenty-six pages of the book are devoted to the "Liberal" crusade against the postal laws during the past five years, especially as it relates to the Liberal League. Mr. Comstock, who falls into one or two mistakes [very slight of course] in telling his story (chief of which is his construction of the resolutions passed at the Centennial Congress of Liberals in 1876), evidently tries to be fair and accurate throughout. He draws a just distinction between the Liberals who favored and those who opposed the cry for "repeal," and—to his great credit—takes pains to do justice to the motivs of the latter class. This is very explicitly done on page 393 and elsewhere. But he makes a scathing exposure, by name, of the record of those who were most prominent as "repealers." It is a melancholy enough exhibit for all who believe that Liberalism must win the moral confidence of the whole community, if it is ever to compete successfully with superstition, or be felt as a positiv power in the molding of legislation. Notwithstanding the too great heat of style in which the book is written, which will to some extent defeat its own objects, I cannot withhold the expression of my own respect for the fundamentally sound, upright, and honest motivs which actuate Mr. Comstock, or omit to commend his book to the careful study of all who know that Liberalism must yet make a new record on this subject if it is to be at last a great blessing or felt power in American history. F. E. ABBOT.

After this admiring friend of Comstock has for so many months abstained from inflicting upon the ears of the Liberal public the utterance of such wails, such libels, and such bitter malice as for two years he was in the habit of dealing out in weekly installments, it is hoped his self-righteous soul (on the supposition that he has one) will feel a measure of relief approximating somewhat to that which his former readers hav enjoyed for the past ten months.

Some acts that are intrinsically despicable and mean are still more despicable and mean when performed at a moment when they are calculated to do the greatest injury. Treachery and treason to one's own country and people are always most despicable, but Benedict Arnold rendered himself especially despicable by selecting the very moment for his evil work when his country and his cause most needed his sturdy efforts in their defense, and when his treachery conferred the greatest help upon the enemy. So it was with Abbot; his treachery to the cause of liberty would hav been despicable at any time; but it was doubly so when the little army of freemen—or those, at least, who wished to be free—were struggling to remove from the statute books of our country one of the most odious laws ever enacted in the United States or any other country. His opposition to the efforts put forth by lovers of constitutional liberty, accompanied by his numerous misrepresentations and falsehoods, whether they really prevented the efforts the brave band of contestants were making, at least served the purpose of showing the vile animus which actuated the man, and his treachery to the cause of true Liberalism.

So it was when the writer of these lines was thrust into a prison cell, whither he had been put at the behest of the bitterest and meanest bigotry and intolerance that has been evinced for a hundred years, directly brought about by this same Comstock. Then it was, while thus prostrate and chained, that this pretended, but false, Liberal united in a conspiracy with others equally as mean and despicable as himself to attack, to widely publish injurious private letters with which neither he nor the world had any more business than they had with the money in his pockets. Yes, then it was that he made this dastardly attack upon a fallen foe, and not only laid the damaging letters before his own readers, but used the names from a list stolen from our own office to mail thousands of his slanderous sheets to our best friends, with the view of alienating them from us and destroying us forever, both in reputation and financially. If a meaner, more despicable deed was ever enacted, no man knows where or when it was accomplished.

So it is now; just when this Comstock is again busy at applying his arts and concocting his machinations to possess himself of power never before conferred by national or state government, to oppress the unfortunate victims of his wiles he selects as his prey, that this next friend, F. E. Abbot, steps forward with alacrity to sustain him. This course is just as consistent and just as true to the vital principles of Liberalism as has been his efforts for the past three years. Just think of it for a moment, what inconsistency there is for a howler for "morality," "purity," and Pharisaical "Liberalism," to second and commend a man who hires young women with money to expose their nakedness before a company of men, he sitting looking on approvingly and feasting his coarse nature by watching the performance between one and two hours; a man who hires prostitutes and takes them to a photograph gallery to hav their nude pictures taken; a man who neglects his old, feeble father, and leaves him to wander the streets with miserable old shoes upon his feet and with nothing in his stomach for days together; a man who has slandered and belied the honest Liberals of America more than any other living person! This apologist is the pretended Liberal who cheerfully vouches for the truth of one of the vilest libels in the form of a book which was ever printed, a book in which we hav sworn are fifty positiv falsehoods, and which we honestly believe contains more than a hundred malicious lies.

It is perhaps very fitting that Francis E. Abbot should come to the aid of Anthony Comstock; and if the pernicious bill now before our legislature becomes a law there is every reason to believe that Anthony Comstock, Francis E. Abbot, Samuel Colgate, Howard Crosby, Joseph A. Britton, Parson Newman, and the most bigoted of the New York clergy will unite in a general jollification.

Book Review.

Religion as Revealed by the Material and Spiritual Universe. By Edwin D. Babbitt, author of "Principles of Light and Color," "Health Manual," etc. It is a neatly-printed volume of 365 pages, illustrated by more than fifty finely executed wood-cuts. Price, $1.50.

This is a volume of rare merit, written by a thoughtful, philosophical, benevolent, pure-minded man, whose entire views and modes of thought are in harmony with the higher spiritual philosophy. He discards all the theological absurdities that for many centuries hav darkened the minds of men, and presents in their place a natural, beneficent religion, based upon the immutable laws of the universe, which he conceives to be presided over by the supreme, central, spiritual, principle or power analogous to the conception of "God."

The first three paragraphs of his preface read thus: "Take no alarm, dear reader, at the sound of the word *religion*, for I hav not the least idea of conducting you into some dark, subterranean cathedral where the air is oppressiv and unnatural, but would lead you right out under heaven's sunny dome, where the joyous gospel of nature and inspiration are breathed into the soul.

"Away with devils and hobgoblins, and dogmas and traditions, and fears and superstitions! Sweep aside the cobwebs, lift the veil, clear up the mists, let in the light, illumin the soul, for then at last we may see the shining ladder which links the earth to heaven, upon which the angels are ever descending and ascending.

"True religion is the heavenly side of science, the divinest motiv power of philosophy, and yet is the very angel of every-day life which sanctifies and sweetens human loves, and tends to lift up even the humblest soul."

The first chapters treat of "The Existence and General Character of God." The subdivisions are: "Preliminary Thoughts," "Is there such a Being as God?" "Is God a Creator?" "The Argument from Design," "Is God Unknowable?" "Is God Absolutely Infinit?"

As to the unknowableness of God, in one paragraph he speaks in this way: "If we should descend to the smallest microzoa, which are millions of times too minute to be seen with the naked eye, we shall find precisely the same principles of unity and diversity, and gradation and contrast, as we do in a flower, a leaf, a tree, a world, a solar system, a cluster of solar systems, or, in fact, the whole known universe, all of which are developed on precisely the same laws of harmony throughout. What some of these characteristics are will be shown hereafter, because by knowing the phenomena of the external cosmos we may surely read the character of the Infinit One, whose developing power and glory are impressed upon the whole. We come to this conclusion, then, that we may at least get a general qualitativ, though not a quantitativ, conception of the Infinit One, while, in reality, there is no such thing as the absolutely unknowable."

To the question, "Is God absolutely infinit?" he says: "Not unless we accept the doctrin of pantheism and declare that the term God embraces the whole universe. On this plan, all objects, both material and spiritual, are a part of God, for an absolute infinity must include all time, all space, all power, all substance. Farther on, however, we shall see that there is a universal, dual, correlation of spirit and matter, which, though working together on the same general laws, are also widely different, just as the terms *positiv* and *negativ* are diverse. The spiritual side of the realm of being has its culmination of glory in what, by common usage, is termed *God*. It should be remembered that there are many infinities, relativly considered, in this universe. Thus, in mathematics, we say a circle consists of an infinit number or straight lines, just as a sphere includes an infinit number of circles. We speak of infinity of duration, which constitutes eternity, infinity of space, which measures the universe, infinity of knowledge or omniscience, and many other kinds of infinity. Even man, being immortal and capable of endless progression, has an element of infinity. The character of God's infinity will be spoken of hereafter."

In chapter two God as a spirit is treated. The arguments of the Atheist are considered. The arguments of the Spiritualists are given, and the author givs his own somewhat remarkable experience in spirit communion, and the means by which he obtains knowledge from invisible intelligences.

Chapter three treats "The Deific Location and mode of working," and these points are considered: "The location of Deity," "Can infinitude hav a center?" "Does God control the universe through law?" "How does God control the universe?" "The dual center of the universe," "Can the infinit by fine act upon the coarse?"

Chapter four is on "the nature of God," and these questions as subdivisions are treated: "Is God a Being of Intelligence?" "Is God a Personal Being?" "Is God a being of Absolute Attributes?" He says: "Some conceive God to be an immense man, with the virtues and some of the vices of humanity. The Parsees, founded by Zoroaster, evidently consider him to be a great spiritual sun, and are in the habit of paying their adorations to the material sun as his type. The Brahmans would present their sublime conceptions of his character by declaring it to be like the rising of a thousand suns into the sky at once. But Brahmans, Christians, Jews, Mohammedans, and many other religious sects conceive God as an infinit person, if such an expression is not a contradiction of terms, although the Brahmans, Christians, and some others also, represent a trinity of persons as constituting the ruling power of the universe."

Chapter five has for its subject "The Deific Greatness and Glory," and is subdivided into "The Greatness of God," "An Angel's Conception of the Universe," "The Glory of God," "Anthropomorphism." He makes a kind of congress, republic, or commune of God. One paragraph reads thus: "If the full glory of even one of these higher intelligences should suddenly burst upon us and be made evident to our perceptions, it would overwhelm us and we should at once conclude that it was God himself. There are beings so mighty in power and wisdom as to rule over a world, and others still more wonderful who control a whole system of worlds, acting of course under the supervision of the sublimest of all, the Infinit One, whose dominion is over the whole."

Oh the subject of anthropomorphism he says: "Men hav been so materialistic they hav made images to help them conceive of God, and some hav worshiped these images. Even now millions of Christians place images of the cross before them or of the Virgin Mary or of some other saint, and think themselvs very pious for so doing, whereas true religion of the head burns with a constant spiritual flame and lifts the soul up away from all outward images toward the infinit glory. . . . Those who can pierce beyond the veil of this life and see the sublime destiny of the soul as it mounts ever upward, will perceive that a spark of divinity dwells incarnated in every human being, and especially those who, in resemblance to Jesus, hav a high and holy purpose of life. How much higher men will rise under such inspiring conceptions of their immortal nature than they will when disheartened with the dogmas of 'total depravity,' 'inability,' 'reprobation,' 'election,' and 'God's wrath,' which condemns the majority of his own human children to endless torture!"

Chapter six has for its subject "Moral, Evil, and Deific Perfection." The subdivisions are, "The Perfection of God," "Has God Created Evil?" "Is Man Depraved," "Is Anything Innately Bad?" "Is an Endless Hell Possible?" "Is Absolute Evil Possible under Divine Law?" "Evolution." He comes to the conclusion that there is no original evil being or devil, and that evil is only a perversion of or a misapplied good. One passage reads in this way: "Every particle of the universe, both animate and inanimate, all worlds, all beings, are moving forward on the eternal law of progression, passing upward through chaotic and crude conditions into greater order, ripeness, and beauty evermore."

Chapter seven treats on "Special Providences," "A Supposed Miracle of Healing," "How God Interposes to Answer Prayer," "Does Prayer Influence God?" "The Central Principle of Deification," "Prayerfulness not Necessarily Goodness," etc.

Chapter eight shows how man and spirits assist in governing the universe.

Chapter nine reviews the creeds and practices of Christianity, showing the erroneousness of its dogmas.

Chapter ten shows the dangers of so-called infallible standards.

Chapter eleven examins the Bible miracles, prophecies, etc.; and also compares pagan ethics with Christian teachings.

Chapter twelve is in a similar line.

Chapter thirteen is devoted to "The Ethics and Religion of Nature;" chapter fourteen, "Life Under the Old Religions;" chapter fifteen, "Life Under a Spiritual Religion;" chapter sixteen, "Death Under the Old Religions;" chapter seventeen, "Death Under a Spiritual Religion;" chapter eighteen, "The Future Life." The final remarks are on the basic principles of a universal philosophy and a universal religion.

The work is carefully and well written, and will be read with great interest by thousands, especially by those inclining to the spiritualistic form of belief.

For sale at this office.

In connection, it should be stated that Dr. E. D. Babbitt, within the last few days, removed to Cincinnati, where he has children residing, and where a field of usefulness opens up before him. May health, prosperity, and long life be his portion!

"Great Infidels."

The following is a brief abstract of Col. Ingersoll's new lecture delivered at the Academy of Music, Sunday evening, May 1st:

"There is nothing grander in this world," said Col. Ingersoll, in beginning his lecture, "than to rescue from the leprosy of slander a great and splendid name, and nothing nobler than to benefit our benefactors. The Infidels of one age hav been the aureoled saints of the next. The destroyers of the old hav always been the creators of the new. There are decay and growth in the intellectual world as in the material. History shows that political rights hav been preserved by traitors, and intellectual rights by Infidels. To attack the king was treason; to dispute the priest was blasphemy. The sword and the cross hav always been allies. The throne and the altar were twins—vultures hatched from the same egg. James I. said, 'No church, no crown; no tyrant in heaven, no tyrant on earth.' Every monarchy that has disgraced the world, every despotism that has covered the cheeks of men with tears, has been copied after the despotism of hell. The king owned the body and the priest owned the soul. One lived on taxes and the other on alms. One was a robber, the other a beggar. The king ruled by force; the priest by fear, and both by both force and fear. The king said to the people, 'God clothed you in rags and housed you in hovels, and he put me in robes and gave me a palace'—such is the justice of God. The priest said to the people, 'God made you ignorant, and he made me learned and wise; obey me or God will punish you here and hereafter, forever'—such is the mercy of God.

"Infidels," Col. Ingersoll continued, "are the intellectual discoverers. It is they who hav sailed the unknown sea and discovered the isles and continents in the vast realms of thought. What would the world hav been had Infidels never existed? What the Infidel is in religion the inventor is in mechanics. The Infidel is the man who has discovered a fact, and is not afraid to tell about it. There has been for many thousand years a prevalent idea that in some way you can prove whether the thories advanced or defended by a man were right by showing what kind of a man he was. It makes no difference what was the character of the man who made the first multiplication table. When you find a result, it makes no difference who discovered it. Neither is a statement by a great man necessarily true. A pebble surrounded by diamonds is a common stone. Not all the martyrs of history are sufficient to establish the fact that any doctrin is true. Martyrdom, as a rule, establishes only the sincerity of the martyr.

"These Christians," the lecturer said, "cannot see how any man can die serenely without clinging to Christ. According to theology, God has always punished the dying who did not happen to believe in him. As long as men did nothing but make their fellow-men wretched, God is represented as maintaining the strictest and most heartless neutrality; but when some honest man, some great and tender soul, expressed a doubt as to the truth of the Jewish scriptures, or prayed to the wrong God, or to the right God under the wrong name, then the real God is represented as leaping like a wounded tiger upon the dying man to tear his wretched soul from his body. There is no account in the literature of this world of the innocent having been shielded by God. It is made to appear that God has no time to prevent crime, no time to protect the good and the pure; that he is too busy numbering hairs and watching sparrows. He is too busy watching the professors of colleges, who begin to doubt the geology of Moses or the astronomy of Joshua."

Of the fathers and early councils of the church, Col. Ingersoll said: "If it had not been for these councils we might hav been without a trinity to this day. While one of them was engaged in determining a great question, millions and billions of men were swept into hell." The lecturer said that Christianity is responsible for what he styled the current falsehoods as to the dying moments of Infidels like the Emperor Julian, Spinoza, Voltaire, Diderot, David Hume, and Thomas Paine. He said Christians forgot that Christ was an Infidel, and added, "I like him because he was an Infidel; I like him because he had sense enough to see that the old Jewish religion was not true."

Col. Ingersoll denied that there was any truth in the story that the Emperor Julian tried to rebuild the temple of Jerusalem, and that therefore God came out and destroyed the workmen. "It would hav been much more sensible," he said, "for God to hav destroyed Julian and frightened the workmen." The lecturer spoke of Giordano Bruno, an Infidel of 1550, as "a man who changed his mind because he had a mind; a man who would not believe that you could make the trinity out of dough or bake God in an oven as you would a biscuit, or that you could devour the creator as you would a piece of bread. Yet," he continued, "the men who believe that when a man strikes you on one cheek you should turn the other tried to kill this man. But the fires of martyrdom never destroyed one truth, and all the churches of the world hav never made one lie true. When science began to show that the church was wrong, and that the earth is not flat, then the church began to say, 'I did not say it was flat, but that it was kinder round.'"

The lecturer told a story of an old 'Forty-niner who, when told that God made the world in six days, pointed to a desolate mountain and asked, "Don't you think God could hav put in another day to advantage right here?"

Among the Infidels of later times, Col. Ingersoll spoke of Paine, Franklin, and Jefferson as the men who gave us a Constitution without a God in it, and who were the first men to retire Jehovah from politics. To each of these men he gave a special eulogy, and he even hinted that Paine had been unjustly treated by Washington. He wanted his audience to remember that Thomas Paine was the first man who wrote the words "United States of America." Paine, he said, was the man who suggested the Federal Constitution—a grand, splendid, brave man, with some faults and many virtues. The lecturer said that all the clergymen, ministers, priests, and bishops that ever lived, from the day of Pentecost down to the last election, had not done as much for human liberty as Thomas Paine.

Col. Ingersoll defined an Infidel as "a man that has had a new idea absolutely," and an orthodox man as "a man who is petrified in his head; who is through; who is walking around, an intellectual corpse, to save the funeral expenses of his soul." He said that Infidels hav been the generous spirits of the unworthy past; the victims on the battlefields of thought; the men who hav made the world fit to liv in. "Without them," he said, "the human brain would be as empty as the churches will be soon. Why," he asked, "should we believe that honest men hav a fearful death, while those who believe in slavery, polygamy, and all sorts of crime, like the murderer on the scaffold, look smilingly around and beg us to be evangelized?" He said he had lived to see "the brand of inferiority stamped on every orthodox brain," and to see among the advanced thinkers of to-day men like Huxley, Darwin, Tyndall, Renan, Spencer, Haeckel, and Helmholz.

DON'T forget the Indignation Meeting at Paine Hall, Boston, on the 15th. T. B. Wakeman will be there.

Discussion.

Reply to Mr. Bennett's Twelfth Letter.

MR. D. M. BENNETT, *Dear Sir:* I felt inclined, after a first reading of your last letter, to ask you to continue without any answer from me, because I cannot see that it has any relevancy to the subject under discussion. I believe we have about two months longer in which to finish our discussion; we have considerable ground to go over, and you cannot fail to see that it is to our advantage to write concisely and pertinently. Your last letter was anything but this. May I not ask you, Please to be less diffuse, as I am anxious that we shall discuss every proposition? That I may not seem to make it necessary for you to digress again, I will merely request the reader to carefully read my last letter in connection with yours in regard to every assertion you make. I will call attention, however, to the fact that the opening half of your remarks is against not only the existence of Jehovah but of any Creator at all.

Following the example of Voltaire, Paine, and others, you assert that Moses commanded the captive virgins, mentioned in the thirty-first chapter of the book of Numbers, to be used as concubines. It is a very unjust charge. The Jews were permitted to keep them as female slaves; the law of Moses forbade abusing them. Whoredom and fornication are explicitly forbidden always, and there is a special statute protecting female slaves. It is found in Deut. xxi, 10–14: "When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thy hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife, then thou shalt bring her home to thy house, and she shall shave her head and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will, but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her."

I do not think it necessary to go into the many cavils you have made to the actions of the Almighty, nor the blind folly of finite ignorance dictating to infinite wisdom the limit and scope of revelation. As the scripture says, "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" I am truly yours, G. M. MAIR.

Brooklyn, N. Y., May 4, 1881.

Chapman Replies to Gunneson.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of Feb. 26th Mr. Gunneson says: "Please introduce me to Mr. Chapman, the writer of the article on 'Absolute Proofs of Continued Existence.' Being inquisitiv, I want to ask him some questions;" and this honor, for which I am profoundly grateful, was conferred upon me in the presence of the greatest audience that ever convened upon this continent. With the eyes of the one hundred thousand readers of THE TRUTH SEEKER concentrated upon us, Mr. Gunneson asks the momentous question, "Would it retard the work of the spirits to peep through two small holes of a cabinet in which is securely tied a medium, while the spirits are making a racket with bells, tumblers, guitars," etc.?

When I reflect upon the importance of this question, and consider that Mr. Gunneson has in reserve other questions equally as ponderous, I tremble for the future of Spiritualism. He thinks "this would be a good way to convince people of the 'truths' of Spiritualism," and then, out-smiling the heathen Chinee, asks, "Mr. Editor, don't you think this would be a good test?" He doubtless has conscientious scruples against using "truths" in the above sentence without quotation marks. This little straw reminds us forcibly of the fable of the wolf in sheep's clothing. Notwithstanding this little betrayal of Bro. Gunneson's animosity to the "truths" of Spiritualism, we are disposed to giv this matter our serious attention, hoping, in this pretended search after light, some hint may be given that will lead to a fair and thorough investigation of the phenomena of Spiritualism. If friend Gunneson is really in earnest, I am surprised that so small a matter as peeping "through two small holes" in the curtain of a cabinet where a medium is "securely tied," and witnessing the antics of bells, guitars, etc., should be regarded as settling satisfactorily the "truths" of Spiritualism. If he could be permitted to do so, he would doubtless remove those quotation marks. I fear if friend Gunneson could be granted this privilege he would be no wiser, for all he would see would be those bells, guitars, etc., moving about without visible contact. Possibly materialized spirit hands could be seen manipulating those articles, but he would still think it a trick, or a "truth" in quotation marks. Doubtless, if he is an inspired mouthpiece of Jehovah, he would consider it his duty to lie for Christ's sake, and say the medium, although "securely tied," did it with his toes or "knee joints."

To my mind this would not be conclusiv evidence of spirit power. Intelligent Spiritualists require more than the exhibitions of mere power to prove the presence of our spirit friends. Had we never received more than the movement of ponderable bodies as evidence, thousands who are to-day happy in the knowledge of continued existence would still be groping in the dark. When knowledge, which only our loved ones beyond the river can giv, accompanies those movements, we then accept them as satisfactory proofs. Mr. Gunneson promises to be satisfied without the intelligence.

The truths of Spiritualism, Mr. Gunneson, mean an exchange of sentiments, of knowledge, and of love, between spirits and mortals. It is not whether a medium or trickster can untie himself in a cabinet, and make a racket with bells, guitars, etc. It seems to me Mr. Gunneson is either ignorant of what Spiritualism is, or is endowed with more credulity than is good for him. I fear he has too much credulity to make even a good Spiritualist. Besides, if the seeing ponderable bodies move without visible contact would convince him, he can be accommodated in broad daylight. If Mr. Gunneson had ventured to locate himself I could doubtless direct him to a medium in his vicinity, in whose presence he could witness such phenomena without having to pass through "two small holes in a red flannel curtain," but I should advise him as a brother not to be satisfied with a mere exhibition of power. No sir, demand intelligence. Make your spirit friends prove themselvs to you by tests of knowledge before you are satisfied. If you are mediumistic enough to feel their hands, or receive their thoughts, as thousands do, or if you should visit materializing mediums, and should there see, as thousands hav, with your own eyes, the beloved forms and faces of dear ones gone before, perhaps intellectual tests might not be necessary. Even there our materialized friends converse on familiar topics and giv names, dates, etc., as in days of yore, so that under all circumstances the spirit world accompany their phenomena with intelligence. All this has been written because friend Gunneson seems to be ignorant of what the truths of Spiritualism really are. If he is not ignorant of this, then his animosity has caused him to dig a pitfall, in which he has fallen, and is now ingloriously sprawling, to the infinit amusement of thousands of Spiritualists who are readers of THE TRUTH SEEKER.

I will now answer, as I understand it, Mr. Gunneson's question, "Why would it retard the work of the spirits?" It is a fact that a certain class of spiritual manifestations must occur either in total darkness or in light modified or softened. It is also a fact that many times a concentration of mind force interferes materially with these phenomena. Last autumn, while sitting with Dr. Slade, I asked him if I could see the bit of pencil that was scratching on a slate within a foot of my face, just under the edge of the table, while his hand was in plain sight. He replied, "The concentration of your mind as directed by your eye upon the pencil would interfere so as to break conditions." I was satisfied, for I knew it was absolutely impossible for Dr. Slade to cause the pencil to write under those conditions messages from the dead and answers to questions we had written and concealed. I knew, or believed, too, that we are surrounded by a spiritual, or mind, atmosphere that is adapted to our spiritual or mind organisms the same as the air is to our physical organisms and that the action of our minds caused vibrations of the magnetic or spiritual atmosphere similar to the light vibrations of the universal ether. I knew, too, that magnetic currents or clouds often disturb seriously the action of telegraph wires, so as to interrupt the transmission of messages; also, that the faintest trace of light upon the photographer's plate would destroy the image, so I could see that a concentration of mind force, which is nothing but the magnetic vibrations of a spiritual atmosphere, would interfere so as to defeat the object which the spirits were striving to accomplish.

Spiritualism tells us that this universe is a system of worlds within worlds. We can judge of the interior properties and forces of matter only by their manifestations to our senses, and by a process of reasoning arrive at knowledge of the same far beyond the actual revelations to our senses.

We know that there is an atmosphere of air, another of universal ether that fills all space (else there could be no light), and we hav reason to believe there is still another that is adapted not only to our spiritual organism, but to the spiritual in nature everywhere, and with our ignorance of the laws which underlie and control the spiritual, it is as consistent for us to dictate to the spirits just how they shall do their work as it would be to demand that the photographer produce his pictures without protecting his plates in the darkness of his plate-holder, camera box, and dark room. My advice to all investigators of spiritual phenomena is never to dictate conditions to the spirits. Trust everything to them but your reason, and if you are honest, the mediums are honest, and the spirits are honest, results will be satisfactory every time. Of course conditions beyond the control of all parties may sometimes interfere, but persistent effort will assuredly be attended by results absolutely satisfactory without exception.

In regard to cabinet manifestations, I, for one, wish a cabinet had never been heard of. Excepting full-form materializations, perhaps, cabinet phenomena are always attended with doubts in a greater or less degree. It is true, many of our best mediums use cabinets to-day for materializations which hav been tested so much and in so many ways, and in whose presence such absolute proofs occur, that their integ- is no longer questioned by honest investigators. Yet there are those, be it said to their shame, who resort to tricks and base imitations, and thus bring reproach upon the grandest revelation of truth this world has ever known. The rule of "by their fruits shall ye know them" will always bring the investigator safely into the harbor of truth and knowledge. The fact that there is counterfeit is a proof that there is a genuin, and don't you forget it.

Yours truly, E. A. CHAPMAN.

Lowell, Mich.

Communications.

Is Christianity True?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In answering the above interrogativ of a friend, I wrote the substance of the following:

Whatever is known to be true is either practically or scientifically demonstrable, or both. I feel sure that truth will never suffer by criticism any more than gold will hav more dross by melting. Hence if Christianity is true it will bear the severest test, for facts alone are the test of knowledge. "I shall make facts my authority, and not authority my facts." Christianity I understand to be doctrins peculiar to Christians, and taught by no other religious body in the world. These doctrins consist of two materially different propositions: 1. Total depravity of man by the sin of Adam; 2. The redemption of man by Jesus Christ. These propositions are what I call the foundation stones of the Christian edifice.

To estimate the turpitude of an offense, we must consider the knowledge and ability of the offender; so I begin with the history of Adam and Eve.

It seems Eve had never had any conversation with God; but Adam had, for God had said to him, "Of the tree of knowledge thou shalt not eat, for in the day thou eatest thereof thou shalt surely die." A fair inference is that Adam had told Eve. Whatever perfection may be claimed for them, physical or mental, it is certain they did not know right from wrong, good from evil. They were young, and had not spent the first night in the garden, and, like children, did not see any impropriety in being naked. What turpitude would it attach to a child for an act done before it knew right or wrong, good from bad? Could we inflict even one stripe?

Eve, falling in with a talking snake, or whatever he was, found a being who could talk to her in her own language. The snake told her that God knew they wouldn't die, but would become as gods, knowing good and evil. For telling her this, the fellow has been called the father of liars. But let us look at this a little, for that is the only test of knowledge. The first inquiry to be made is, Did they die? I say, No. But theology says, "Yes, they died a spiritual death." I wish God had thought to put that in, and not leave it for progress to interpolate, and so add to that book. How could Adam and Eve hav known anything about spiritual death? In proof of the truth of what the snake said, we hav the *fact* that man livs to-day. And how could they hav become as gods, as God himself said they had, if they had died that day? The snake told them they would become as gods, so God and the snake said the same thing. It is quite curious that people, by sin, could become as gods—more like gods than when they were sinless.

God's testimony that they had become as gods is absolute proof that the snake told the truth when he said, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And, if so, the snake was cursed for telling the truth to advance human knowledge.

So far as the narrativ goes, Adam and Eve had never been out of the garden, nor spent the first night in it. But whatever length of time they had spent there, one thing is certain—they had no idea of moral qualities, and God did not want they should hav, for he interdicted the only means of knowing—the fruit of the tree of knowledge. How exceedingly wicked it was in those children to wish to understand what was meant by good and evil, right and wrong? This constituted the great damning sin of Adam and Eve.

Were those results of the offense philosophical or natural results? It has never been pretended, to

my knowledge, that the fruit contained any poisonous properties that damaged the physical or mental constitution of Adam. If the curse did not result from poisoned fruit, then it must hav been the effect of the offense itself. If the latter, then every offense from that day to this would hav produced like effects. This being the case, our present condition must be infinitly below that of Adam at the time of his offending. But do the facts of our experience justify such a conclusion? Does an offense against moral law involve our children and acquaintances in physical and mental disabilities?

Who suspects, does any father or mother suspect, that their child who has taken a forbidden fried cake is depreciated in its mental or physical capacities? No one entertains such a notion. So then we are forced to the conclusion that whatever man suffered by the fall was forced upon him as a penal infliction. It appears that a specific curse was pronounced, first, upon the snake; second, upon Eve; third, upon Adam.

But what justice there could be in cursing the snake I cannot see; he had violated no known law; God had never told him that he must not converse with those people. If, as Christians say, the devil used the snake as his medium, I ask, Is a medium to blame for the control of an almost infinit spirit? What could a snake do to resist a devil when God himself was taken by him on to a mountain and on to the pinnacle of a temple? What justice is there in punishing the snake and letting the devil, who did the mischief, go free? If I had been God I would hav killed the devil so dead that he would not hav been heard of after that. But if God had some use for him, and did not want to spare him, yet he could hav kept him chained, for he might hav known he would do mischief if he was left to run loose.

God cursed Eve. He did not say to Eve, The apple you hav eaten will greatly increase your sorrows. But he said, "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." To Adam he said, "Cursed is the ground for thy sake; thorns and thistles shall it bring forth unto thee."

No one can see any connection between the act of eating an apple and the growing of thorns and thistles. Hence, whatever was the curse of the law, it was known only by divine retribution.

What was that retribution as all orthodox churches understand it? The Presbyterian "Confession of Faith" says: Our first parents, being seduced by the subtlety of Satan, sinned in eating the forbidden fruit. By this sin they fell from their original righteousness, and so became dead in sin and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this their sin was imputed, and the same debt in sin and corrupted nature conveyed to all their posterity. From this original corruption, whereby we are utterly indisposed, disabled, and made opposit to all good, and wholly inclined to all evil, do proceed all actual transgressions. Original sin doth bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.

The Episcopal and Methodist doctrin is: Original sin standeth in the corruption of the nature of every man. Paul says, "By one man sin entered into the world, and death by sin." Mr. Wesley thought that the sufferings and death of the whole animal world resulted from Adam's offense. Mark now, the occasion and not the cause of the above disaster was the offense of eating a forbidden apple by the children who had no knowledge of right or wrong any more than your babe upon your knee. And all this inflicted by an infinit father whose tender mercies are over all his works. And yet the above is the chief cornerstone of Christianity. Had it not been for this curse there would hav been no occasion for Christianity. Can anyone see any just proportion between the offense and its consequences? If God is just he must apportion his stripes according to the turpitude of the offender. But it is asked, Has he not a right to do what he will with his own? Yes, if he does right. If God is just, he cannot do injustice; and Joseph Cook says what is just with men is just with God, and he ought to know. What justice requires a father to do for his children, it requires God to do for his; justice is a principle and not a prerogativ. It cannot be just to bring a sentient being into existence and then subject or neglect it to the suffering of starvation because some ancestor had done wrong. No person can be justly liable for another's offense. Just as well punish a child now for what its posterity may do or will do a thousand years hence as to punish it for what ancestors did a thousand years ago. And yet just such cases are transpiring by the million every day if Christianity is true. God in anger with Adam and Eve poured out a vial of wrath on all the world. It would hav been just and right for God to hav punished Adam and Eve for their offense according to its demerits, but to inflict the distresses of this life and death and eternal damnation on their unoffending posterity is infinit cruelty and injustice, and contrary to the conviction of every intelligent mind. If justice with God does not mean what it does with man, then we are none the wiser for being told that he is just. God can hav no prerogativ to do injustice. Suppose a professed friend of yours says a thief took your horse from your stable some night, your friend being well able to prevent him from taking the horse, but not doing so. Would you think that friend did justice by you? How would you decide this question if it was before you as a juryman?

But a little farther. Suppose that friend knows who took your horse and where the horse is but will not tell you. Is that man a friend? Does that man do justice by you? Would any intelligent being be a friend that would do that same thing? Would not that man be *particeps criminis?* God is doing that very same thing every day, by claiming that judgment and justice are the habitation of his throne.

The second stone upon which the Christian edifice is built is redemption by Jesus Christ.

Redemption implies that all the redeemed were justly liable to some catastrophe. To appreciate the value of what was done for us we must understand what that catastrophe was. It can be nothing less than the curse of the law which embraces all the miseries of this life, and eternal perdition in another world. To giv confidence in the reality of such redemption we must understand the character of the redeemer, and learn from facts whether he has redeemed all mankind or not. To obtain a clear view of him we need only look to the creeds of the churches. They all say that he possessed two whole and perfect natures—"very god and very man, making one Christ." The name of one was God and the name of the other was Jesus. God always was. Jesus was born of Mary; so, then, before Jesus was begotten, there was no Christ. Hence whatever constituted him Christ died. If both god and man did not die, then only one did die.

The question now is, Did God die? God is an infinit spirit, and could not be killed, nor yet die by his own volition. If I am right in this, then only Jesus died.

If it be said that Jesus imbibed divine properties in his connection with the divine being, I answer, that is assumption without the least proof. There are no two ways about this. God did die or not. If God died, then all of him died or only a part. If the son of God died, then one-third of the trinity died. If this is not admitted, then it follows that only man did die. Mystify it as you will, it matters not. If a part of God died, then all could die. But if no part of Almighty God died, then it was the substance and son of Mary that did die. This can now be settled, and we must settle it in order to a right understanding of the subject. However good, pure, kind, and benevolent Jesus was, he was nevertheless only a man. The "Confession" says the godhead and manhood were joined together in one person without conversion, composition, or confusion. God cannot be man nor man be God. If, therefore, the two are necessary to constitute one Christ, and if that Christ died, then God and man both died. If only Jesus died, then God compromised his whole claim on the whole world for the blood and sufferings of one man, although he had taken the lives of of all men before and of all men since. But take it to be true that Jesus redeemed all mankind from the curse of the law. Redemption means deliverance from liabilities. The liabilities incurred by the fall were sickness, sorrow, pain, and death. Does any one know of anybody exempt from these? All must concede that infants are innocent of actual sin; and as their sin was reckoned or imputed to them; and as Jesus by his death satisfied the justice of his father who held the judgment, who does not see that the judgment should be canceled and the debtor liberated? What justice in issuing an execution after the debt is paid? Ought not the judge to cancel the judgment, stop the process, and let infants liv without sickness or sorrow, pain or death? The child has a right to demand a receipt in full of all demands, no matter by whom the debt was paid. What justice in the infliction of pains and death if the demands of the law hav been satisfied by Jesus? It will not do to talk about infants being saved in another world. What does any one know about another world?

So long as suffering and death are embraced in the penalty for sin, and so long as Jesus gave himself as a free, full, and perfect satisfaction for the sins of the whole world, and the father satisfied, why should not prosecution cease? Unless it does, what evidence hav we that there was any redemtion ever made? Paul says, "Christ hath redeemed us from the curse of the law." No conditions were stipulated upon which infants were to be saved from the curse of the law. If redeemed, why not saved? What right still to punish?

We are told in reference to adults that conditions are stipulated, and by compliance with which an application of the merits of Christ is made to them. Faith is that condition. By faith they are justified, acquitted from original and actual sin; they are reckoned righteous for Christ's sake. His merits are imputed to them. They are born again; they are created anew in Christ Jesus. Old things are passed away, and old things become new. They hav passed from death into life. They are heirs of God, joint heirs with Jesus Christ, and do not commit sin, "for he that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." They are translated from the kingdom of darkness into the kingdom of God the Son. They hav great and precious promises. They shall cast out devils, shall lay hands on the sick and they shall recover; and if they drink any deadly thing it shall not hurt them. Jesus said unto them: "If ye shall ask anything in my name I will do it. If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them. Being adopted as God's own and made the children of light, ought they not to be exempt from the curse of the law, sickness, sorrow, pain, and death? If they are not, what is redemption good for? How is it that children of God hav children that are by nature children of wrath? If children can inherit sinfulness, why not inherit righteousness as well? Poor rule that will not work both ways. What proof hav we of the truth of Christianity? But they say we shall be saved in another world. Oh, yes, it is easy to make promises in another world, but if redemption does not avail in this world, who will giv assurance for the next?

A. B. Pickard.

The Freethinkers' Convention.

To the Editor of The Truth Seeker, *Sir:*

Recently many hav inquired of me when the next annual Freethinkers' Convention will be held. In answer to that inquiry allow me to say through the columns of The Truth Seeker that it is appointed to be held at Hornellsville, N. Y., the 24th, 25th, 26th, 27th, and 28th days of August.

Friends will remember that Dr. S. E. Shattuck last year very generously gave the association the use of his fine Opera House in which to hold the Convention *free of charge*, and at the close of that Convention promised to do the same thing this year if the Convention was appointed there. The association at once unanimously accepted the generous offer and voted to adjourn to meet there this year. In consultation with Dr. Shattuck it has been decided to hav the Convention meet on the days above mentioned. Dr. Shattuck writes, "I intend to giv the house a general overhauling and will hav more pleasant quarters for the Convention than last year."

And now allow me to suggest that every Freethinker who reads this enter the time in his or her memorandum book and make arrangements to be present on that occasion.

I shall not be in a situation this season to devote so much time and labor to the work of making arrangements for this gathering as formerly, but I hope every vice-president and each member of the executiv committee and each member of the association, and all others who feel an interest in Freethought, will each feel it is their individual concern.

As to speakers, I hope every Freethought lecturer in this country will consider that he or she is specially invited and not wait for any personal invitation. As heretofore the endeavor will be made to pay the actual expenses of the speakers.

At an early day arrangements will be made with the various railroads for reduced rates of fare, and it is hoped that better rates can be made than were obtained last year.

It is very desirable that every editor of a Liberal paper in the United States and Canada labor for the success of this Convention and make arrangements to be present with their papers and other Liberal publications. One great object of this annual Convention should be to increase the circulation of Liberal literature.

Last year I had published a very large poster that attracted great attention throughout the country and I am confident greatly augmented the attendance at the Convention. There was no state in the Union into which some of these posters did not go, and hardly a town. Quite a number went to England, and I was pleased to learn from Prof. Rawson that one was posted by Mr. Bennett back of the platform at the Brussels Congress. I am sure the great poster had a tendency wherever it was put up to elicit discussion and advance our cause. Such a poster, with many improvements, will be again published this year if the Liberals generally desire it.

And on this subject I would like information.

Will every reader of this article drop me a line saying how many posters they will use? The size will be the same as last year, and the price 10 cents each, or $8.00 for a hundred.

And allow me to say to the Liberal editors that I will print such an advertisment as each will send me of their respectiv papers, not to exceed two hundred words, on these posters.

Friends of *universal mental liberty* everywhere, let us all unitedly labor to make the fourth annual Freethinkers' Convention in all respects the most important convention of the kind ever held in the world.

H. L. Green, Sec.

He who chooses the right and shuns the base, has the Eternal for his friend, brother, and father.—*Zoroaster.*

Discussion.

Our Thirteenth Letter to Mr. Mair.

MR. G. M. MAIR, *Dear Sir:* I rather admire your discretion in saying as little as possible in defense of a God who deliberately creates a devil whom he knows will drag billions upon billions of his children down into hell, and who is the author of all the pain, wretchedness, sickness, sorrow, suffering, and unhappiness which exist in the world, and who decreed the ignominious and painful death of his only begotten son, and just because he was faultless and spotless. The less that is said in defense of such a God the better. In fact, such heartless conduct cannot be excused. When it is said that such a God is all-mighty, all-powerful, it is tantamount to saying he is devoid of all love, all kindness, all desire that happiness should exist among men; for a God who has the power to cause happiness to be the rule in the world must have the nature and cruelty of an incarnate fiend to inaugurate boundless grief, anguish, and pain, and to continue the means to make them perpetual. He is either not all-powerful, or he is not all-good. The very fact that evil and unhappiness have an existence is positive proof that he either cannot prevent them or he does not wish to. If he wanted all the world to be happy, he certainly had not the power to bring it about. If he had the power he lacked the will, and if he had the will he lacked the power. I cannot see how you are to get rid of this. If he made the devil with the full knowledge of all the wrongs he would commit, and all that the same devil would cause others to commit, he is infinitely worse than the devil and those he dupes. But you do not like this subject and I must again commend you for declining to defend such a God.

I will admit the correctness of your statement that the arguments which militate against Yahweh's creating suns and worlds out of nothing are equally as effective against all other gods doing the same. It is just as impossible for Brahma, Ormuzd, Osiris, Jupiter, Odin, or Mumbo Jumbo to make something from nothing, as for Yahweh. They all stand upon a level, only according to the record Yahweh is the worst of the lot, and that they are all a bad lot there cannot be a doubt. They have done infinitely more harm in the world than good. They have caused men to hate and war and kill one another, and to do all other sorts of crimes and enormities. They have filled men with fear, grief, and unhappiness. The greatest consolation, however, with regard to them is that they are becoming so diaphanous that people are getting unable to believe in them any more than they can see them. One after another they are departing to the shades of oblivion.

Perhaps I am diffuse and make my letters longer than I ought to, but I like to be thorough. The subjects we are discussing are too important to be hurried over slightly. It is best to do well what we attempt to do, even if we hav not time to go over the entire ground marked out. I am favorable to the proposition you made in a private interview, that we consolidate the remaining theses; they are connected and similar and may be discussed together. In the few remaining weeks before my departure for the opposite side of the globe I trust we may be able to do the subject fair justice.

I can hardly agree with you that the matters touched upon in my last are irrelevant. As you repeatedly charged me or my authorities with entertaining vagaries, it was quite legitimate that I should look a little for vagaries on your side. I did not mention one quarter of them, but probably as many as you desire. Also as you set up the claim that your God Yahweh is a god of transcendent and infinite love, mercy, kindness, and power, it seems to me entirely relevant to examine into the truth of your claim and see whether all his acts are merciful and kind, and whether he has evinced infinite power and love. By taking the record of the old book which you so much revere it is seen that he was noted for anger, jealousy, revenge, and cruelty, and if we are to believe he still rules over the affairs of the world, he is still actuated by the same cruel, revengeful, and merciless motives. We see that sickness, pain, want, hunger, misery and all the other evils exist upon the earth, and your God of infinite power scarcely raises a finger to stop them. Innocence may suffer, beauty may languish, age may groan in agony, infancy may sicken, matrons and maidens may constantly suffer, millions may perish of starvation, famine, pestilence, and death may stalk over the earth, without his making a single motion to stay it all. The arm of despotic power may strike down the helpless, robbers may despoil the needy, pirates may plunder and kill the unfortunate voyagers, the strong hand of the assassin may murder the defenseless, widows and orphans may groan in hunger and destitution, but your God never interferes nor shows a scintilla of pity or mercy. He has not the time nor the inclination to attend to the needy and defenseless, he is too much occupied to clothe the naked, to feed the hungry, to strengthen the weak, to comfort the sorrowing, to strike down the oppressor and lift up the prostrate. He has no time to attend to these things; as Ingersoll says, "he is too busy numbering hairs and watching sparrows" to attend to the most urgent needs of poor suffering mortals. I certainly wish to give no offense, but I conceive it to be the proper thing that the defects of both sides be held up to view. If there are more on your side than on mine, let the truth appear.

It does not offend me for you to say I follow the example of Voltaire and Paine. They were bold, honest men, with remarkably clear minds, and I am proud to be their humble follower. But I wish you had shown why they were not as capable of understanding the meaning of language in the thirty-first chapter of Numbers as the holiest divines in Christendom. The very fact that the virgins were the only ones left alive, and they turned over to the soldiers and priests for their use, makes it entirely clear what purpose they were to subserve. If Yahweh wished the murderous Israelites to take the peaceful Midianites for slaves, why not make slaves of the males as well as the females? Male slaves can perform more hard labor than females, and command a higher price. And if he wished his peculiar children to have only female slaves, why did he order those thousands of young and middle-aged women put to death in cold blood who had ever known man by lying with him? Does it incapacitate a woman for being a slave to lie with a man? Has it not been the fate of female slaves in all ages of the world to lie with their masters? And was it kind and merciful in Yahweh, after ordering the deaths of the fathers and mothers, the big sisters, and the big and little brothers of those girls, to consign them as slaves to the murderers? Would it really have been much worse to have gone the whole figure and made the young girls concubines as well as slaves? Is there, then, the least certainty that when the bloody Israelites came into possession of those young girls as slaves they would not also make them submit to their foul embrace, especially as they were so lovely as to entice the holy men of Israel before the slaughter was ordered? Do you suppose that inasmuch as it was the intercourse between the sons of Israel and the daughters of Midian that caused Yahweh to order the slaughter of the Midianites he thought his chosen people would be any the less amorous when he had placed 32,000 young girls in their possession? Do you believe he expected them to exercise strict continence under the circumstances? Or have you the slightest proof that he wished them to do so?

But if, as a compromise, I agree that possibly your God Yahweh did not quite mean that the Isralelites should lie with those virgins from Midian, and if I even consent that nothing of the kind was done, will you tell me if, in that event, it was merciful and kind to send the Israelites against the Midianites to murder men and women; to steal all their cattle, sheep, and asses; to burn their cities and their houses, and to kill all the little boys, all the male infants of the nation, and make slaves of all the little girls? Was it not—the very best side out you can put it—a most hard and cruel order? If you think me "coarse," let me assure you that my language is not half so course as is that murderous, horrible Bible story.

In your last paragraph you make what are doubtless very sage and pregnant observations about criticising the actions of the Almighty, about finite ignorance dictating to infinite wisdom; and you quote a passage of scripture about man replying against God, and which asks if the thing formed shall say unto the thing that formed it, "Why hast thou made me thus?" Some important questions are opened up here, and a few remarks seem in order. The relation between the finite and the infinite is a debatable one, and it may be set down as an axiom that the finite cannot injure or do wrong to the infinite, nor sin against it. Infinite is a big word, and it is much larger than the sun, much higher, much farther away, but we cannot even do the slightest injury to the sun. We may try to make faces at it, and spit toward it, and shout insulting words at it, and even hold up a blanket to prevent its shining upon a little spot of the earth, but the glorious old orb is not offended; it does not mind it; it rolls and burns and shines right along without caring the least thing about what we are doing, saying, or thinking. We can neither anger it nor please it; flattery and curses are alike unavailing; we cannot sin against it, we cannot dim its rays nor change their course. In my belief it is the same with the infinite. It is not in our power to harm it in the slightest degree, nor can we in the smallest degree add to its pleasure. The infinite, in familiar language, is indeed a "big thing;" altogether too much for us to take in or to know anything about. We can imagine that time or duration is infinite, endless, never having begun and never coming to an end; we can dimly conceive that space is infinite, having neither bounds nor limits, center nor circumference. We can think, too, that space is full of matter in some form (which is also infinite), a portion of which, in obedience to universal laws, has aggregated into suns and worlds, and probably was ever so. We cannot think there was ever a time when space did not exist, nor that it was ever spoken into existence. We inevitably have to admit, then, that space always was, and that neither Brahma, Osiris, Jove, Yahweh, nor Mumbo Jumbo invented it or got it up.

It is going but a step farther to imagine that space has ever been occupied by matter in some form much as it is now. It is difficult to think of a time when space was without a particle of matter in it and remained so for decillions of ages, until less than six thousand years ago, some being having spoken it into existence. That is simply one of the crudest vagaries of mythology, or theology, as you prefer. It is reasonable to suppose that so long as space has existed this *something* has ever acted in obedience to its own inherent, eternal laws. As it is found that not an atom of matter can be brought into existence from nonentity, nor an atom can be destroyed or changed into nonentity we can partially understand that matter is eternal and a part of the infinite.

But what is the theological idea of the infinite? Why, that he is an imaginary big thing in the form of a man, who has a throne somewhere above the clouds, with his son sitting at his right hand, a multitude of angels surrounding him, with a full orchestra of harpists playing eternally before him, and with 124,000 persons dressed in white constantly bowing before his throne, ever crying, "Holy, holy, art thou, Lord, God of heaven and earth." That old Jewish book tells us that its God has parts and organs. It speaks of his head, his face, his eyes, his nose or nostrils, his ears, his mouth, his breath, his tongue, his voice, his arms, his hands, his lips, his feet, and even his back-side. If he is infinite, all his parts must be infinite. The infinite extends everywhere; there is no place where it is not. Can you then imagine an infinite being, an infinite person, an infinite head, an infinite eye, an infinite ear, an infinite nostril, an infinite mouth, an infinite tongue, an infinite arm, an infinite hand, an infinite leg, an infinite foot, or even an infinite back-side? Then can you imagine that infinite being with all these infinite parts getting into a small box four feet long and three feet high, made of shittim wood or gopher wood, and remaining there year after year? Or can you conceive how this infinite being whose residence is just as much as here in Jupiter, Saturn, Uranus, Neptune, the sun, Sirius, Orion, the North Star, the Pleiades, Alcyone, the Milky Way, and all the countless constellations, systems, suns, and worlds—many of which are so far away from us that light traveling at the rate of 200,000 miles per second requires millions of years to reach this planet—could be content to make a little, miserable, broken, mountainous country called Palestine, forty miles wide and one hundred and forty miles long, lying near the eastern end of the Mediterranean Sea, his abiding-place, making, too, a crude, restless, warlike, semi-barbarous nation of Arabs to be his chosen and peculiar people, showing very little love or concern for the other inhabitants of the earth? Now tell me, is not that cramping and dwarfing down the Infinite with a vengeance?

I must confess to you I can believe nothing of the kind. I do not believe that the Jewish Yahweh was the infinite at all. He was merely a crude, ignorant, human conception, first a mere tutelary divinity presiding over that small tract of rocky hills and valleys, probably first devised by some interested priests, but who never had any existence save in the minds of those priests and their credulous dupes, any more than had Ormuzd, Fohi, Osiris, Odin, and Mumbo Jumbo. It is a burlesque upon the infinite to pretend that Yahweh is that infinite.

It does not follow because the Christians have adopted this Jewish God, because they have somewhat reformed him, civilized him, and made him partially respectable, that he is the infinite; that he spoke the universe into being; that he dwells equally in all the constellations, systems, suns, and worlds. Yahweh is decidedly of too small a pattern to fill immensity, or even to fill the conception of the infinite in the mind of an ordinary sensible human being. As much as he may be reformed, as much as he may be lauded and extolled, it still remains against him that he is unfeeling, cruel, and merciless; that if he has power to prevent and destroy evil he does not exercise it; and here still remains the damning truth against him that he deliberately planned the disgraceful execution of his own dear son to make amends for his own unpardonable blunder.

Perhaps I need not again tell you that I do not believe in the existence of any such personage. There is not the first particle of proof that there is any such being; he is simply the outgrowth of crude, ignorant, superstitious minds, and it is only perpetuating the grossest and most pernicious superstitions ever known to continue to preach him to the world and to terrify old women, silly men, and inexperienced children about such a monster, and to frighten them out of all the happiness of existence, to which they are entitled, by the ceaseless outcry about his anger, his wrath, his justice, and the everlasting, burning, fiery lake of hell which he has prepared expressly for his own helpless, little, finite children. No, I cannot and will not believe in such an infinite. My idea of the God of this glorious old

universe is immensely above that horrid Jewish monstrosity who is governed by passion, anger, revenge, malice, cruelty, vindictiveness, mercilessness, and spite. My God is guilty of none of these base things, and has made no hell to burn his creatures in and no devil to punch them under the fiery waves. My God is so much greater and grander than yours that I would not exchange for all the gold and diamonds in existence. Your God is a small, man-made affair, while mine is the boundless universe itself, including all matter and all force.

If there is such a being, and he is infinite, all I can say about it is, he possesses infinite hatred, infinite cruelty, infinite malice, and infinite horror. Far better would it have been had he never stepped into existence, better that he had never made the experiment of world-making, better that he had never created an offspring of fallible human beings only to suffer eternally. Far better that he had remained in idleness somewhere in vacuity ten thousand times ten thousand decillions of ages longer than to bring such wholesale and everlasting misery and torture into existence. The hope that now and then one will be saved, and that harps will be placed in their hands, crowns upon their heads, and they join the flexible squad, bowing perpetually before the white throne, praising him that sitteth thereon for his infinite mercy, love, and forgiveness, will make very poor amends for the millions of billions of their fellow-beings who are in the fiery gulf in the accutest agony, and this to be endured from everlasting to everlasting.

Everlasting and *forever* are big words; they mean a very long period, as Col. Ingersoll very forcibly exemplified in a recent lecture. He said let every flake of snow that ever existed represent a figure nine, every drop of water in the oceans, seas, lakes, rivers, and streams on the earth represent a figure nine, multiply these together as many times as there are figure nines; then let every blade of grass that ever helped to form the green carpet of the earth represent a figure nine and multiply again; then let every leaf of the forest that ever grew represent a figure nine, then multiply again; then let every grain of sand on the shores of the oceans and on the earth represent a figure nine, and with each multiply this vast product again, and let the total sum represent the number of millenniums of horror and agony for poor helpless mortals, and they will form but a very small fractional part of the *forever*, the *everlasting* which your merciful God Yahweh has foreordained for his own infinite enjoyment in looking down into the vast dark and smoking abyss of hell where ninety-nine-hundredths of all his helpless creatures are suffering the tortures of the damned, serving out the term of years of all those nines multiplied unceasingly together.

You believe in this kind of a God and in this kind of an eternity for his own offspring to endure, but I do not. It is the most absurd horror that the brain of superstition ever conceived. There is no such God, there is no such torture. The whole thing is the invention of vile priests to frighten and terrify ignorant men, women, and children, and to force them to contribute to the support of these same idle priests, and the abomination is kept up even until this day. The Bible teaches this kind of a God, this kind of a hell, and hundreds of thousands of priests are preaching it to their ignorant dupes. I believe it all to be a monstrous and infamous lie. There is not a particle of proof that anything of the kind exists. It is all a monstrous conception evolved from the brains of superstitious, malicious, and designing priests. They draw this horrible doctrine from that book which was written by men in an age when but a tithe of the knowledge was in existence that we have to-day, but a superabundance of superstition.

This designing class of priests and bigots in all the different nations which have existed have for thousands of years been busying themselvs in making gods. Thousands of gods have been devised; some have been made of wood, some of stone, some of brass, and some even of fine gold. Many have been invested by their makers with monstrous attributes. They have been shown to be cruel and merciless; but not one of them in cruelty and mercilessness begins to compare with the Yahweh of Jewish and Christian mythology, the same God which you bow down to and claim to love and adore.

But a change is coming over the spirit of the horrid dream. The gods are becoming far less powerful; they are "losing their grip." Men and women are learning to be independent, thinking beings; they are even daring to judge for themselves and to disregard the lies and curses of the priests. Yahweh, with the rest, is losing his control over the nations. He is a later creation than many of the other gods, but though the latest and the worst, he is destined to take the same road to oblivion. He is fading, fading away; he is less and less believed in, and the world is growing the better for it. His hell, too, I am glad to state, is cooling down; the brimstone is being exhausted, the flames are not so lurid as of yore, and do not stream up nearly so close to the battlements of heaven; its terrors are greatly modified; and if the influence of the hellish priests can be destroyed, hell will go entirely out of fashion, and may perhaps be rented out for flower and fruit gardens. It is even so now that many clergymen who esteem themselves orthodox will confess to you that they no longer believe in a sulphurous hell, that it is only a thing of human invention, and that a big personal devil, with hoofs and a long, barbed tail, is only a myth of the dark ages of the past, which, in a few more decades, must entirely pass out of the belief of intelligent human beings.

It must be acknowledged, however, that many vindictive superstitious souls still hang on to the doctrine of an angry God, a spiteful devil, and a burning hell. They hug these horrid myths to their bosoms as though they were the dearest objects in existence. They are like the pious Baptist deacon who once spoke in meeting in this vein: "Brethren, there is a dangerous doctrine being preached in our midst. We are told that human beings are not to be eternally damned. We are told that there is no devil, and that there is no hell; but, brethren, let us hope for better things." This pious Christian loved to think there was a hell for his fellow-beings to roast in. He, like thousands of his brethren, did not believe hell was ever made for himself; it was not pre-ordained for him or for his family, but for that hated neighbor of his round the corner. This is the characteristic of nearly all believers in hell. It is not for them, but for those other wretches who do not attend their church nor help pay their preacher. They themselves are to be crowned and have a harp placed in their hands, while their neighbors are thrust down into the fiery gulf to serve out the period of all those nines.

I would be truly glad if higher, grander, and more happifying thoughts could occupy your mind than a morbid belief in such a God as Yahweh and such a devil as he made to torment his creatures, and such a hell as he expressly prepared to burn them in to all eternity. When you are able to take a more correct view of the realities of the universe, of the truths which science is revealing, the utter falseness and frivolity of such myths as angry gods, malicious devils, and fiery hells, you will have a far greater measure of truth, and enjoy a much greater degree of happiness. If you really believe in a being who consigns nine-tenths of the human family to endless torture, it must render you very unhappy. Even if you hope that your righteousness may enable you to join the harpists in the upper circles, you can hardly be sure that your mother, brothers, and sisters, your cousins and aunts, and all your loved friends will be as fortunate. Can you really be happy when you believe that untold millions at this very moment are suffering the tortures of the damned, with an endless eternity of the same kind before them? I will indulge the hope that the bright rays of the sun of truth may penetrate the fogs and mists of superstition which now surround you, and that you may be able to send all the false and horrible myths of the ages of error to the gulf of forgetfulness.

CHRIST'S TEACHINGS.

I will now return to a consideration of the nature of some of the teachings which Jesus is credited with, though I fear my prolonged remarks about mad gods and devils burning helpless souls in hell will necessitate brevity on my part.

You show much the same disposition to defend the son in his lapses from the straight line of sensible and strict virtue that you exhibit in defending the father for his anger, injustice, cruelty, and revenge. But it certainly is singular that I need to use many words to show you that Jesus taught improvidence and scouted the idea of making sensible provisions for the future. It plainly is not a sound doctrine to teach or a safe practice to follow to take no thought of life, as to what shall be provided to eat, to drink, and to wear. The birds are not good patterns for man to follow. It is true they do not sow or reap, but they often die out in hard winters. At the appearance of winter they largely migrate to southern climes, but men would make but little progress in developing and improving the world to pursue that roving course. The lilies are a still worse guide for us. They simply stand idly in the fields, making not the least effort toward sustaining life, and invariably perish at the first breath of winter. Even the wicked are doing much better than making birds and lilies of themselves. To follow the advice of Jesus in this respect would be to return to the worst form of savagism. One of the prominent distinctions between civilized men and savages is that the former make proper provisions for future necessities while the latter do not. Perhaps Jesus was a savage. He certainly was a tramp. The injunction, then, "Take no thought for the morrow," is a pernicious one. And if mankind at large were to depend upon subsisting by prayer, as you seem to approve, instead of making daily exertions to meet the needs of the future, it would surely soon reach the lowest degree of want and poverty. So the teachings of Jesus and yourself would, if followed, lead to the direst results.

I notice it is very convenient for you, in apologizing for the unsound teachings of Jesus, to dodge behind the claim of that he spoke metaphorically. You have no authority for doing this, and your plea that he descends to metaphor and riddles, a language which plain people cannot understand, tells more strongly against him than for him. You attempt to evade the moral force of his evil advice to his disciples to such of them as had not a sword to sell their garments and buy one, by the ridiculous conundrum, "Is not the above almost too childish to seriously answer?" No, by no means. The advice was seriously given, it was a serious error, and demands a serious answer and explanation. Your effort to evade the odium of such council by a frivolous and slurring question may be taken as a mark of your inability to answer.

It is amusing to see you endeavoring to save your Jesus from the condemnation of falsehood in promising his twelve disciples that they should sit on twelve thrones ruling over the twelve tribes of Israel, upon the supposition that the words may yet be fulfilled. As 1,850 years have passed since the promise was made, as ten of the tribes of Israel were utterly lost hundreds of years before the promise was made, and as there is not the slightest indication that for a thousand years to come the twelve thrones of the children of Israel will be established in Judea, and if they are that the twelve disciples will set upon them, the falsity of the promise and the futility of your defense are equally obvious.

You try to make it appear that Jesus did not instruct his disciples to take the man's ass without permission, but you have no authority in the record for this supposition. He did not command the disciples to ask permission of the owner; no more than he asked permission to stroll, he and his disciples, in another's cornfield on Sunday and pluck corn. By the law given by his father, that would have been sufficient cause for his death. But, as he, probably, was sent to die for a greater purpose, he was not killed for violating the Sabbath.

You are unwilling to have it appear that Jesus acted in a furious manner when he went into the temple and overthrew the tables of the money-changers, upset the seats of those who sold doves, and drove them out by beating and scourging them and calling them thieves. If it would not require a furious manner on the part of a single person to thrust, beat, and drive out several others, I am very much mistaken. You accuse me of exaggerating the record, and say there is no hint of beating and flogging. Here you are again wrong, as you are in nearly every position you occupy. For proof that he made a scourge of cords and drove out the sellers of cattle and doves, and the money-changers, I refer you to John ii, 15.

I perceive you make no attempt to defend the conduct of Jesus when he got angry at the fig-tree for not being in bearing when it was not the season for figs. You again show your discretion in this, as you have in numerous other instances, in skipping the hard places, as the country boy in learning to read skipped the hard words. Perhaps it is the easiest way to get along with such difficult points, just to ignore them. But it certainly showed very poor judgment for a man, and much more so for a god, to expect a tree to bring forth fruit in the winter or early spring, and then to fly into a passion and curse the tree and kill it because it did not violate the laws of nature and bear fruit out of season. None but a fourth or fifth-rate god could be guilty of anything of the kind. But when we remember that this account was not written till a hundred and fifty years after the events are said to have occurred we must make some allowance for mistakes and exaggerations.

You have made some attempt to evade the force of other instances of defects I pointed out in Jesus's teachings, but your excuses and apologies do not seem to have force enough to require any notice from me. I will at all events leave them until you comment on the other twenty-five imperfections. I will leave it with our readers to decide whether I did not point out absolute defects, and whether you have been successful in your excuses and evasions.

You accuse me of repetitions in my hurried examination of the defects in Jesus's teachings. As there is considerable repetition in his remarks, I may have slightly caught the infection. But to keep my count good, and make up for the repetitions, I will mention now two or three more notable instances in his teachings where the sentiment and moral did not rise to the point of first-class divine love and wisdom, and to leave the numerous others till another time.

1. He held up the danger of "the judgment," of "the council," and of "hell fire" (rather an incongruous triplet) as an incentive to abstain from light and angry words against a brother. In sublime and exalted sentiment Juvenal far excelled him when he said,

> "Bad men hate sin through fear of punishment,
> Good men hate sin through very love of virtue."

Jesus, you will see, taught secondary motives and much lower than those of Juvenal; the latter was only a man and a heathen, while Jesus is believed to be the God and creator of heaven and earth.

2. When he instructed his hearers to give alms and to say their prayers in such a manner as to secure a personal or selfish reward, it was another instance

(*Concluded on page* 316.)

Communications.

Geology and Revealed Religion.

To the Editor of The Truth Seeker, *Sir:*

In attempting to say a few things upon this subject, I expect to advance no new idea, but shall be more than content if I succeed in recalling to the reader's mind some forgotten thought of a wiser man.

While much may be said about it, yet there are few topics invested with so many difficulties in the way of logical demonstrations. This, however, arises from the fact that both geology and revealed religion are matters of belief, little in one and nothing in the other being susceptible of absolute proof.

As to the truth or falsity of speculativ geology I hav nothing to say more than that I believe its truth necessitates the falsity of revealed religion, while its falsity does not establish the truth of religion. There is a class of scientists who hold both to be true, and of this class none hav written a better defense of their position than has Prof. Hitchcock in his text-book on geology. Viewing it from a Christian standpoint it seems faultless, but when placed under the microscope of materialistic reason many defects and glaring blunders are discernable, and in the following paragraphs I shall attempt to point out some of the most fallacious of these.

Prof. Hitchcock attempts to make them agree, first, in fixing the time of the commencement of the creation, interpreting "in the beginning" to mean any date upon which scientists may care to agree. But this is really too indefinit, as the language of Genesis must mean one of two dates, either the beginning of time, or was used to indicate the part of the work first performed, as we would say of the builder of a house, "in the beginning" he laid the foundation, which would be synonymous with saying he first laid the foundation. It is silly nonsense to talk of the beginning of time, and I think it is but fair to giv to the expression the latter meaning.

The second is, "Neither fix the date of man's appearance upon the earth." While this may seem true, yet there is really a great discrepancy in this respect, the Bible fixing the time within six days, 144 hours, of the first act of creation, while geology fixes this time at an indefinit number of years subsequent to the azoic age.

Third. That they agree in representing the creation as the work of God. While I admit of some ineffable agency, I deny the possibility of all things being the handiwork of such a God as is described by the Bible. Whatever force brought this about must hav been coextensiv with space, which is limitless. No body possessed of an "image" can be infinit.

Fourth. That they agree in representing the instrumentalities employed in the work of creation. Not so. The Bible represents each phase of creation as the direct work of God, accomplished instantaneously. Geology represents each order as having been years in perfecting itself, and as having been continually progressing.

Fifth. That they both represent intervals of repose in the progressiv work of creation. The Bible represents no repose, save of a few hours; geology represents years of gradual improvement, with no radical change.

Sixth. That they agree in giving the earth a very early revolution. Geology shows the necessity of this revolution at the time when the earth was yet a fluid mass. The Bible says nothing of it. The man who wrote Genesis never dreamed of such a thing. This point furnishes evidence of more than one contradiction between the two. It renders impossible the operation described in Genesis i, 6–9, of making a firmament, etc. This revolution necessitated action upon the earth of other planets, which according to the Bible were not created until the fourth day, or until the mesozoic period, when land had appeared and fishes inhabited the seas. This revolution of the earth in its primeval state not only furnishes proof of planetary influence, but also forever settles all dispute about the length of the Mosaic days. This latter point, however, the professor frankly admits, and thereby deals a death-blow to "several fine theories which hav been based upon the supposition that before the fourth day, when the sun and moon were created, the earth's revolution was much slower than afterward, and, therefore, Moses did not intend us to understand the days as periods of twenty-four hours. Science now shows that such has always been their length."

Seventh. That the Mosaic account of creation allows us to suppose an indefinit interval between the first day and "the beginning," which may correspond to the vast periods of geological history. As we said in the commencement of this article, this translation of the phrase "in the beginning" is undoubtedly an erroneous one; but if it be admitted, it does not help the matter a particle; it only brings us to the azoic period, and then we would hav but six thousand years for the four other great periods, with their numerous epochs, while it is clearly demonstrated, so far as scientific hypothesis is concerned—and we hav no other evidence—that more than that time is required for the age of man alone. Perhaps some are not yet satisfied and we will go still further. Admit all these hypotheses to be true, and we are brought to but the sixth day at the best, while the Bible plainly speaks of God resting on the seventh day—a geological period not yet here.

Another great discrepancy is in the chronological order of creation. Moses has the creation of the fishes on the fifth day, while in geology they appear in the third or palezoic period, and other sea animals appear as early as the eozoic period. In geology class mammalia belong to the cenozoic period, or age of man, while Genesis makes two days of mammal creation. True, some mammals appeared earlier in this period than man, but if we take cognizance of the epochs and sub-epochs we become involved in a still greater trouble, for we hav from twelve to seventeen distinct epochs, and can in no way compare these to the Mosaic days.

Still another point of resemblance is said to be that both furnish evidence of evil existing in the world prior to the age of man. Geology does, it is true, but to say the Bible does, is indeed a wonderful blunder for a Christian to make, since it has been a favorite theme with the clergy to dwell upon the perfect harmony of the world prior to that evil day when Eve partook of the forbidden fruit. Did not God pronounce all his works good? We hav been told that no thorns, no thistles grew to lacerate the hand of innocent youth as it plucked the blossom from the parent stem. We hav been told that all suffering and sorrow came as a penalty for one little sin of our forefather. We hav been told that all was joy, peace, and happiness before that terrible day, but science has robbed us of this utopian delusion.

As for the inference that the various species of organic beings which hav appeared upon the earth are the result of a divine creating power, it must be said to be inconsistent at least, for if the present state of the earth is the great end toward which the creator looked, or that the end is yet to be reached, then hav countless years of time been wasted, innumerable beings sacrificed, and untold sufferings endured. The earth is imperfect; was it an imperfect design and designer?

The above are the points upon which the Christian scientists hav based their faith in the truth of both geology and revealed religion as they are both popularly understood to-day. It is really a source of surprise to contemplate the depths of assumption to which Christians will descend to find some evidence with which to prop their tottering creeds.

Geology was given us by science; the Bible comes to us through superstition. Science is truth; superstition is error. Science has come up through years of assiduous toil and mental labor. Superstition has been fed by pomp and clothed by power. One develops reason, the other crushes it out. The pathway of science, though a rugged one, is lined with the bright buds of thought, the fragrant flowers of reason and sweet fruits of reality; but the pathway of superstition is a vista of upas trees hedged by the deadly nightshade, while here and there are the bare spots where its cohorts hav paused to light the campfires of persecution and cruel hate, and left bleaching in its ashes the bones of murdered innocents.

The new Bible and the new geology may agree; the alembic of time may mold new ideas and institute a new religion; natural selection may go on until angels are evolved from men; but of one thing we may be fully assured, the religion of the Bible is a thing of the past and the present, but cannot be of the future. The curtain in its temple has been rent in twain and its holy of holies shown to be a hollow mockery, the barren ideality of a flitting dream.

M. Watson.

Terre Haute, Ind.

Criticism of All Religious Revelations.

To the Editor of The Truth Seeker, *Sir:*

The faithful calls revelation the instruction given him, as he believes, by God or by the gods. There are several revelations, *e.g.*, the Christian, the Jewish, the Mohammedan, that of the Mormons, etc. Every faithful thinks the revelation of his religion to be the true one, but already the renowned philosopher, Fichte, has proved that such a belief is a superstition. On what arguments build the followers of revelations among all nations their creed? They assert that revelations were made, *e.g.*, to the Roman king Numa Pompilius by the nymph Egeria; to the Hindoos by Zoroaster and Buddha; to Moses by Jehovah; to the Christians by Jesus Christ; to the Mohammedans by the archangel Gabriel, etc. They grant unlimited confidence to these mediums of the revelations as persons who, for the sake of their honesty, were generally much respected. Besides, they believe that several of these mediums hav proved their divine mission by wonders.

Against the latter argument a sound criticism answers the following remarks. The marvelous stories are related in the same books which contain the revelations. The argument of the faithful runs about in this way: "I take this book to be a revelation because there are related wonders, and I take these wonders to be true because they are related in the book of revelation." The authenticity of a revelation, then, is staid upon miracles, and, inversely, the authenticity of the miracles upon the divinity of the revelation. Consequently the argumentation runs in a circle. For illustration, let us apply this sentence to the Mohammedan faith. The Mohammedan believes in the divinity of the Koran, because in this book is stated that Mohammed has received it from the archangel Gabriel. But who warrants him the truth of this statement? He replies, "The Koran." He supposes, thus, the divinity of the book which he ought to prove by the wonder as already proved. But as the narrativ of Gabriel is evidently a fiction, the divine authority of the Koran also falls down. It is the same with the divine origin of all revelations whose authenticity is founded on miracles.

Besides, how many revelations hav been given? The Hebrews received one about 1500 B. C.; the Romans about 730; the Bactrians, 609; the Hindoos two generations later. The Christians possess even two, the Mohammedans and the Mormons three revelations. Which one is of all the true, the genuin? To the Jews Jehovah spoke in Hebrew, but this language was, at least after their return from the Babylonian captivity, out of use. Most of the gospels were written in Greek, and the sacred books of the Hindoos in Sanskrit, which language is nowadays dead. Consequently these revelations were promulgated in languages which were or are unintelligible to those for whom they were designated. In order to get knowledge of such revelations there are only two ways, people must either study those foreign languages themselvs or get them interpreted by others. The first way is to most men inaccessible, because they hav no talent, time, and opportunity for such difficult studies; therefore only the second is left open to them. They want translators and priests. But who warrants them, even in this case, that these persons communicate them the revelations right and unaltered? The doctrin of the Lord's supper is said to hav got already one hundred different interpretations. Which one is true? In such an important concern as our salvation, which is pretended to depend upon our belief in the revelation, we must not follow blindfold even our parents.

It is self-evident that these sacred books are only in the hands of the clergy. At least the Catholics during many centuries were forbidden to read the Bible. But can a man in such an important matter (we say it again) on which our eternal happiness depends (as they say) trust the communication and interpretation of others? Has the deity no simpler, more efficient expedients on hand, *e. g.*, could we not reach this end easier and more perfectly by reason and conscience?

With these and similar arguments J. J. Roussean assailed the belief in revelations one hundred years ago. That his arguments were weighty can be inferred from the fact that the book in which they are communicated (in the Emile) in Paris and Geneva was publicly hurned by the hangman, and that its author could only save his life by his quick flight,

Prof. H. M. Kottinger.

San Jose, Cal.

Antichrist and Mair Corrected.

To the Editor of The Truth Seeker, *Sir:*

I hav been looking over some of the letters in The Truth Seeker written by Mr. Mair, and am much interested in the correspondence. There is one letter that has escaped me, but it is referred to by "Antichrist" in the number for February 19th. It seems to hav contained a reference to the late Rev. Robert Taylor which was absurdly untrue. It is reproduced in "Antichrist's" letter and is as follows: "He [Mr. Mair] has a book entitled 'Natural History of Religion; or, Youth Armed Against Infidelity and Religious Errors,' and says that it is written by Robt. Taylor author of the 'Diegesis,' after he became reconverted to Christianity. The book is by the Rev. R. Taylor, curate of Hart, in the county of Durham, and author of 'The Key of Knowledge and Nature' (London, 1832)." This statement I desire to show is not true. At the time when this book was published Robert Taylor was undergoing a most cruel punishment in Horsemonger Lane jail. He was tried on an indictment for blasphemy on Monday, July 4, 1831, at the Surrey sessions. This indictment was preferred against him by the Vice Society of London on the information of two of the Society's spies alleging certain sentences (mostly taken from the context) of a discourse delivered on the previous good Friday at the Rotunda in the Blackfriars road, the subject being the crucifixion of Christ. This indictment and the report of the trial as it appeared in the *Times* newspaper is now before me. It says, "The defendant, in a written defense of great length, and which occupied nearly six hours in the delivery, deprecated in strong language the conduct of the Society for the Suppression of Vice. The Society consisted chiefly of the clergy, who were determined, if they could, on crushing him to the earth. They were, he designated them, a set of priests, who were unable to controvert the tenets which he promulgated, and as an instance of their ignorance they were afraid to come forward and enter into theological discussions with him, he having

given a public challenge to the whole of the priests, and had had that challenge placarded at the different colleges in his country, as well as on the continent." The defendant concluded his defense at half past twelve o'clock, the trial having lasted from ten in the morning, and the jury having brought in a verdict of guilty, the court sentenced him to two years' imprisonment, and to pay a fine of two hundred pounds, and to enter into his own recognizance in the sum of five hundred pounds, and to find two sureties of two hundred and fifty pounds each for the next five years. He served the whole of the two years in jail, and owing to the recognizances was precluded from lecturing on his release. His health was thoroughly broken by his imprisonment, and he died a Freethinker in the year 1844. In 1841 he brought out a second edition of his "Diegesis," a copy of which I hav on my shelves. "Antichrist" is in error in stating that his work was written during his second imprisonment. The "Diegesis" was written during his first imprisonment in Oakham jail, the preface being dated in that prison February, 1829. He wrote a series of most interesting letters to Richard Carlile, during the second imprisonment, which were printed in the *Prompter*, a weekly journal published by the latter. Carlile, a few months before, had been sentenced to three years' imprisonment in Giltspur street Compter for sedition. If you should think a few selections from these letters of interest to your readers I shall hav pleasure in transcribing them for your paper. It is now fifty years ago since this great man and true suffered martyrdom for religious freedom; will any of your readers celebrate his jubilee on July 4th next? A few of us will in England. Yours for mental liberty,

ROBERT FORDER,
Sec. National Secular Society.

London, April 22, 1881.

To Iowa and Other Liberals.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you grant me a little space in your valuable paper for a short chat with Iowa and other Liberals?

We are about to open the battle all along the line, and I wish to call your attention to a few facts which are of the utmost importance if we are to make any impression upon our well-provisioned, munitioned, and entrenched foe.

It is utterly impossible for us to do much, if aught, to secure the separation of church and state, that is, to strike the officious hand of ecclesiasticism from the helm of secular government, until we are organized. For more than a year I hav been bending every energy toward the unification and harmonization of apparently conflicting interests and the solidification of our isolated units into a compact and serried mass, ready to be hurled at a moment's notice upon the ranks of caste and citadel of injustice. A greater or less degree of success has attended my efforts and the efforts of those whose assistance alone rendered this success possible, and now it is time to again take counsel together.

On the 28th of last August the Iowa Liberal League was organized, officered, but not provided with a fiscal department. Hence the apparent and comparativ inactivity of the past few months. Until our Constitution was printed and placed in the hands of our county committeemen and township workers, efficient or extensiv local work was out of the question. But our treasury was empty, and for want of a few dollars urgent and important work had to be shoved aside. But I hav finally determined to wait no longer, and ere this reaches the readers of THE TRUTH SEEKER the Constitution of the Iowa Liberal League will be in press. I hav undertaken its publication wholly at my own expense, and look to the Liberals of the Hawkeye state to reimburse me for this outlay. Besides the Constitution this pamphlet will contain list of officers, including executiv committee, consisting of one member from each county, sub-committee upon Sunday work and Liberal education, annual bazar, church taxation, list of charter members, officers, of National Liberal League, auxiliary Leagues in Iowa, state committee National Liberal League for Iowa, commentaries upon and elucidation of all the leading provisions of the Constitution from the local organization, articles upon Sunday work, how to conduct Liberal meetings, education of our children, Liberal libraries, the League as a political factor, district, county, township, and neighborhood organization, state convention, church taxation, duties of various officers, how to raise funds, our connection with the National League, etc., etc.

This Constitution will be sent to each officer of the League, state and national, and should be put into the hands of each editor in the state. With this printed and distributed, the way for organized, combined, activ, and effectiv work opens clear before us. Now, how many Iowa Liberals will forward funds to help pay for the printing and distribution of this pamphlet? I hav been compelled to involve myself to get it out and trust that the true Liberals will respond at once. But I am not looking alone to Iowa Liberals for help in this matter.

We think that we adopted a model constitution at Marshalltown last August, and we would like to see it in the hands of thousands of American Liberals. I hav hit upon the plan of selling this pamphlet to such as would like to see what Iowa Freethinkers are doing and are willing to bestow a dime where it will do effectiv service for the cause. One copy, 10 cents; four for 30 cents; sixteen for $1, postpaid. How many will send for it at once? As a Liberal tract and contribution to the literature of Liberalism it is well worth the merely nominal price asked for it. It is as good a missionary document as we hav ever published. To those Liberals I would say that we need stamps to send this pamphlet to those who are entitled to it, to pay for printing, for postage and stationery used in correspondence, to print a church taxation petition for circulation the coming fall, and for other necessary expenses. I giv my time and labor; what will you giv, my comrade? How many want the pamphlet? Address,

E. C. WALKER, Sec. Iowa L. L.

Cedar Rapids, Iowa.

Notes from California.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The world is moving and mankind is becoming nearer and dearer, no matter what the croakers say. Think of it, the *Public Opinion*, edited and controled by J. N. Choyinski, a leading Israelite of this city, published in full the whole sermon, or rather lecture, of George Chainey, this week and last week, and gave the distinguished lecturer full credit! The *Jewish Times*, the leading Jewish journal on this coast, published two columns in last week's issue of your debate with Mr. Mair, and gave you and THE TRUTH SEEKER full credit. The part published was in relation to the immaculate conception likenesses in the alleged birth of Buddha, Christna, and Christ. This is bringing us together. I see you also published leading articles from the *Times*, which indicates that there is real sympathy between Jews and Freethinkers.

Mr. Jacobs, President of the San Jose and Santa Clara Liberal League, was in the city a few weeks ago looking for speakers in this city to address the League. He was successful in procuring as volunteers Mr. Choyinski and J. L. Hatch, both excellent speakers. The League pays railroad fare and promises a thorough big-hearted Liberal hospitality.

The auxiliary of the National Liberal League in this city is rather inert, though there are thousands of Liberals all about. The officers say they are going to wake up. It is time. They are splendid fellows socially. FREETHINKER.

Elmina's Apology.

Elmina would here inform her numerous inquiring correspondents that the reason why she has not replied to friend Cox's article on "Sexual Intemperance" in a late number of THE TRUTH SEEKER is that she has found that the subject is one so unpopular with the great majority of the readers of THE TRUTH SEEKER that she takes this opportunity of informing them that she will not bore them with any more articles on this subject, although each day's experience and information convinces her that sexual temperance and true continence is the only road to purity, and right generation. All who feel a genuin interest in this all-important subject will find it amply investigated in the *Alpha*. Address Caroline B. Winslow, editor of the *Alpha*, No. 1 Grant place, Washinton, D. C. Price, $1.00 a year. Try it.

ELMINA DRAKE SLENKER.

[*From the New York Weekly.*]

Anthony Comstock and His Work.

The man who poses before the community in the character of a reformer has need to be watchful of his personal conduct lest in forgetting himself he does greater harm than good to the cause he espouses. Whatever the cause, the result is disaster when the man who is its standard-bearer is afflicted with those petty failings that disfigure humanity. Many a worthy enterprise has failed through the weakness of the representativs, when of itself it would perhaps hav stood the test of time and use. As no man is greater than his weakest point, duties should not be imposed upon an individual which are beyond his mental or moral horizon to grasp. It is unfortunate, therefore, that the government, in its effort to suppress certain abuses which hav grown up in the country, selected for its agent a man upon whom the burden is greater than his nature fits him to bear. Anthony Comstock, in pursuit of his work as a special agent of the post-office department, has combined with his duties that of detectiv, and not only that of the detectiv, but that of the spy. Hence he has lowered it in the eyes of the community until were there a popular vote on the subject to-day, not only would Anthony Comstock be retired to obscurity, but the law under which he acts would be abolished. He has made it odious by a system of espionage over the private affairs of individuals which neither the letter nor the spirit of the law warrants. The man is unsuited for the place, and the public service suffers thereby. Ignoring the limit set upon his powers, he plays the part of spy upon business people, and upon men and women whose private affairs he feels himself entitled to investigate, and under the protection of a license he abuses every day he weaves nets about inoffensiv people, and offers decoy letters and bids of a questionable kind to get his intended victims in his toils. Such a system of petty persecution as he indulges in would not be permitted in any autocratic government in the world.

In France, an official who so far transcended his power would be officially decapitated without warning, and an example made of him that would strike terror to the hearts of others of like kind. It is in these free United States alone that a petty official can assume the airs of a potentate, and assert his right to enter the private offices of people, pry into their affairs, and question their emyloyees with a view to discover the carrion for which he seeks, and for which, it is regretfully said, he exhibits such fondness.

Mr. Comstock, by his official course, degrades the law he is appointed to execute. He makes for it enemies of people who otherwise would be glad to help enforce it. But a government that is so weak as to require of its emissaries the performance of such tasks as Anthony Comstock sets for himself to do, and does with such zeal, is not entitled to such respect as this republic should receive from its humblest as well as its highest citizen.

We hope we make plain the distinction between the law and its agent. The same law that Comstock makes so odious to decent people a man fitted for the trust would make odious to evil doers. The quality of Mr. Comstock's mind that unfits him for authority over his fellow-beings is his narrow-mindedness, his mediocrity, his suspicious and malignant disposition.

He goes out to seek treachery and cunning and indecency, and he gets what he seeks. In all his career as the guardian of the postal service we do not remember to hav heard of or read a sentiment that expressed sympathy with the erring, pity for the fallen, or loving tenderness toward the weak. In the godlike qualities he is as barren as he is of ability. In him is developed the vindictiv spirit which makes him delight in tracking wickedness, relentless in prosecuting it.

The spectacle which he has presented on more than a score of occasions as the avenging Nemesis has led the public to look with disfavor upon a law that permits such a representativ. Mr. Comstock as a detectiv is not a credit to the profession; as the agent of this government, whose duty it is to secure the arrest of those who are hurting the morals of the community by the circulation of unclean documents and writings, he is an undeniable failure. He poses well at society meetings, and tells a thrilling story in ministers' studies, but fails utterly and ignominiously as a public servant, whose duty it is to serve the public, not make it a vehicle through which he can work off his superabundance of spleen and vindictivness.

Northern Wisconsin Spiritual Conference.

We hav the pleasure of announcing that we hav secured as speaker for our next quarterly meeting to be held in Omro, Wis., June 10, 11, and 12, 1881, Cephas B. Lynn, of Boston, one of the finest orators in America. Other speakers invited to participate. Good vocal and instrumental music. The meeting will be called to order Friday, at 10 o'clock, A.M., sharp. So please govern yourselvs accordingly. All lovers of truth invited to participate. The Omro friends will entertain free as far as possible.

WM. M. LOCKWOOD, Pres.
DR. J. C. PHILLIPS, Sec.

MR. JOHN R. KELSO, of Modesto, Cal., will start eastward about the first of June on a lecturing tour, and would like to receive calls to deliver Liberal lectures on his route. He is well qualified to giv satisfaction as an able reasoner, good writer, and an eloquent speaker. Mr. Kelso was formerly a rousing revival preacher in the Methodist church, and afterward a member of Congress. His address is Modesto, Cal. 3t20

THREE considerations serve to indicate with how much caution, with what a large survey of history, with what a wide grasp and deep analysis of the phenomena of mind in various times and among various races, the problem must be approached. Christianity is not the most widely-spread of the religions of the world. Buddhism is of earlier date, and counts more millions among its votaries. Islamism took its rise later, was diffused more rapidly, and rules over a larger area of the earth's surface. At one time it seemed as if Christianity would go down before the triumphant career of the Crescent. Some readers of history may even be disposed to argue that but for two men and two battles—possibly but for a special charge of cavalry, or it may be a sudden inspiration of the leading generals—it might hav done so. The spread of Buddhism, the spread of Islamism, must hav had an adequate cause, as well as the spread of Christianity.—*Greg's "Creed of Christendom."*

(*Continued from page* 313.)

where he did not rise to the dignity and high plain of moral excellence which a real God should occupy.

3. His solemn declaration, "Thou shalt not come out of prison until thou hast paid the last farthing," exhibits a merciless and unforgiving spirit. It is at least very strange for a loving God to utter if it was meant to be literal, and too obscure to instruct if metaphorical.

4. Another case of injustice, as well as a direct falsification of God's word and promise, I will call to your attention, and then close. In what is accepted as God's original law it says, "The father shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin" (Deut. xxiv, 16). This is but a simple provision of justice if men must be put to death at all. It is about as grand and faultless as anything to be found in the Old Testament. But, in direct opposition to this just decree, we find Jesus using this language: "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets which was shed from the foundation of the world may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you, it shall be required of this generation" (Luke xi, 49–51). Here we see that Yahweh in the Old Testament said children should not suffer for the sins of their fathers, but Jesus in the New Testament said that the children of the generation present at that time should suffer for the sins of their fathers, grandfathers, and great-grandfathers all the way back. This is but an additional instance where the spirit of Jesus and the teachings of the New Testament are decidedly worse than those of Yahweh and the Old Testament. The curses and denunciations of the Old Testament were cruel and merciless enough in all conscience, but they pale into insignificance compared with those of Jesus and the New Testament. The curses of Yahweh and the Old Testament were confined solely to this life; they did not disturb the peace beyond the grave, while Jesus and the New Testament consign all who do not and cannot believe on him to inconceivable suffering and torture forever and forever—a thousand times longer than all those nines endlessly multiplied together will last. I think I have given you some idea how cruel and bad a character Yahweh was, but you must admit that the son, notwithstanding his gentleness and usual amiability, was infinitely more merciless and cruel.

But other of his defects and merciless qualities I must defer till another letter. Yours truly,

D. M. B.

Acknowledgment.

Allow me to gratefully acknowledge receipt of following sums for defense of *Physiologist:* Elizur Wright, $10.00; Mrs. E. M. F. Denton, $2.00; W. C. Baker, $1.00; H. B. Werner, $1.00; A. Nielen, 78 cents. Truly and thankfully,

SARA B. CHASE, M. D.

209 *West* 34*th st., New York.*

The "Free Will" Doctrin.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* An article on the freedom of the human will in your issue of the 5th inst. induces me to make a few remarks concerning that doctrin as it is now understood. If science must take root and hav life in the future we must weed out from all doctrins everything that confounds the understanding, and so I think it is time that the world knew that the term "freedom of the human will" does not include the freedom of the individual. Because the will is free it does not logically follow that man ought to be responsible for his actions so far as future punishment is concerned in the sense of popular theology, because there is a vast difference between the will to do and the power to accomplish. On one hand we hav theology declaring that man can do as he wills, making will and power identical, and on the other we hav science teaching in her inexorable way that will and power do not always work together, and that a man may hav the will to do, but is neither physically nor morally able. What, then, has the freedom of the human will got to do with human accountability in the theological sense? Simply nothing. Viewing the will and the power of man separately, the close investigator will not be long in concluding that the doctrin of human responsibility based on the freedom of the will has no foundation in fact, and so when this foundation-stone of the popular theological edifice is destroyed the whole structure must fall to the ground. The correspondent alluded to in this article, "A.B.B.," believes, as I understand, that "consciousness is the best, nearest, and shortest evidence of truth," and so concludes that because a man is conscious that he is free, he is free. But human consciousness cannot be trusted; it has caused many an innocent soul to be unjustly condemned and punished, and it is as differentiated in its conclusions as the characters in which it dwells. All we hav got to trust to is inductiv science, and by its teachings we shall hav to frame the doctrins of the future whether we will do so or not. Science does not ask us if we will believe; it forces its truths upon us and leaves us no way to deny, and fight as man may against its truths, it will at last come out conqueror, and the doctrin of the freedom of the will, including the power, will be trampled under its feet along with all the other unscientific creations of undeveloped man. JOHN MADDOCK.

Letters from Friends.

ITHACA, N. Y., May 2, 1881.

MR. EDITOR: Draw on me for $5 when you are ready to go on your journey around the world.

Yours respectfully, JAS. MCBRIDE.

OIL CITY, PA., April 30, 1881.

FRIEND BENNETT: Mark me down for $5 for your trip round the world. Yours truly, LEWIS MILLER.

BRUNSWICK, MO., April 26, 1881.

DEAR BENNETT: If you are bound to make that trip round our globe, count on me for $5, but if I could help it I would not let you go. It is a great undertaking. Respectfully I call myself your friend and well-wisher, FRED HECK.

TEMESCAL, CAL., April 17, 1881.

BRO. BENNETT: You will find inclosed a post-office order for $8—$3 for my paper till next Christmas, and $5 for the trip round the world.

Yours truly, JOHN GREGORY.

FT. KLAMATH, OR., April 10, 1881.

MR. EDITOR: Inclosed please find $5 subscription due for THE TRUTH SEEKER.

Put down ten dollars for your trip round the world—$5 for myself, and $5 for Michael Powell, of Fort Klamath. The money will be remitted as soon as notified. Wishing you success in your undertaking, I remain, Yours truly, SIMON ASKINS.

NEW YORK, May 1, 1881.

DEAR FRIEND BENNETT: I presume you find it impossible to resist the pressure of the host who bid you to depart in quest of two of the priceless boons of existence—truth and knowledge. Reluctantly I join in the general request for a trip abroad.

Candidly, I do not like to see you go, but it is more from personal motivs than otherwise.

You seem to hold the position of patriarch to Freethinkers, and toward the last great movement for liberty.

Your fatherly, honest nature has endeared you to me, and I will giv you up regretfully, feeling that should you lose your life owing to your trip, the cause and myself would lose a splendid champion and a loving friend.

In leaving America I desire you to carry with you this expression of my own high regard, not as mine only, but of that of very many others who know you but to honor you for your splendid devotion to principle, and who love you for the sacrifice you made in defying a treasonable law.

I am confident that if you complete the trip in safety, its results will be of incalculable value to humanity.

Mines of priceless truths and facts hav no doubt been covered and hidden by the dirt of Christian bigotry and hate, and who so well fitted to dig them out as the Truth Seeker himself?

Festering pits of moral rottenness of all descriptions, filled to overflowing by Christian domination, no doubt exist, and it needs your clear brain, keen eyes, and faultless pen to put the shames of our boasted civilization before the world.

Yes, by all means go, if you feel equal to the trip; no man living will or can do the great work to be done as well or as completely as you will.

Put the inclosed $10 in your clothes to aid you in the journey, and put me down for ten more, subject to an emergency while abroad, or to aid in setting you "square" on your return.

Promising activ aid to your paper while you are away, and a good wish for every mile of your journey, I remain, in affectionate friendship,

Yours, D. E. RYAN.

[We sincerely thank our friend for his generous donation. This is not the first instance of his generosity in this direction. He is one who can be depended upon to aid the cause of truth in case of emergency. ED. T. S.]

LEADVILLE, COL., April 20, 1881.

BRO. BENNETT: Inclosed please find $3 for subscription for THE TRUTH SEEKER for 1881. Please excuse me for being a little slow in remitting, but it is better late than never. I call myself one of your old subscribers, as I hav been reading THE TRUTH SEEKER for the last five or six years. I first began to take it when Bro. Chainey was a Methodist minister in Naperville, Ill., and a regular customer of mine in my barber-shop. I used to giv him your paper to read and also Paine's "Age of Reason," as I thought then just for the fun of it, but it brought forth fruit beyond my expectation, which I consider worth the price of a thousand TRUTH SEEKERS.

Now, friend Bennett, if you should decide to make that journey around the globe, as is expected by a great many, I would say put me down for $5. I will remit as soon as you say it's a go. I am also requested to tell you in my letter to put down E. W. Ongon and B. F. Rice for $5 each, which they say they will send as soon as you say it's a go.

Your friend, JOSEPH HENRY.

ARLAND, MICH., April 24, 1881.

FRIEND BENNETT: Inclosed find $6 for a renewal of subscription to THE TRUTH SEEKER for my friend George Woolley and myself, to be sent to the above-named post-office.

If you want to thank any one for patronage from this place, you can giv it to Comstock, as he was the cause of our taking your paper. I hav been taking the *Investigator* for about twenty years, and hav not felt able to take another until aroused by your persecution, which is probably the case with many others.

In regard to your trip round the world, if made, count on me for one. I see the friends hav spoken for most of the evidences of our holy religion, so I shall only lay claim to those locks that were sheared from Samson, as I believe they hav not been spoken for; and if you deliver them to me I shall surely giv you one-tenth for your trouble, *a la* Jacob.

Yours, F. ELMER.

BISMARCK, DAK. TER., May 2, 1881.

DEAR FRIEND BENNETT: I hav been reading, thinking, and studying ever since that suggestion came from a friend in California. I thought at first that you ought not to go, but I hav changed my mind considerably, and now think you will hav to go. You may call on me for $5, for I must hav the books. You hav my best wishes, etc. Would pray for you, but I hav given that up long before this as a useless ceremony.

Hav just finished reading "The Darwins," by Mrs. E. D. Slenker. It is the best story I ever read in my life. Had to laugh when she was going for the dogs. It is something everybody should read, for dogs are a nuisance, and there are so many of so many different kinds that are worse than useless, and it costs as much to feed a dog as a chiid, still they will feed them and let their children go hungry and naked. Then she goes for the tobacco-chewer, smoker, and snuffer in good shape. She is doing a noble work. Would that there were more like her!

Yours for truth, S. G. SHARPLESS.

DARLINGTON, WIS., April 10, 1881.

D. M. BENNETT: I tell you it is hard times out here in Wisconsin—the hardest winter I ever saw. There are two feet of snow on the ground now in the timber, and it is snowing while I write, and blowing hard from the northeast. There are no less than thirteen persons within two miles of my place that hav died in the last two months, and many more are sick. The priest and the doctor hav been kept very busy, and I think that is the main cause of so many deaths.

It is enough to make a reader of THE TRUTH SEEKER'S blood boil to see the ignorance that abounds amongst these priest-ridden slaves. With quacks to doctor the body and priests to doctor the soul, the poor victims are in danger of losing both. I hav loaned THE TRUTH SEEKER to some of my Irish neighbors whom I thought were capable of being trusted to read it, thinking it would be the means of opening their eyes; but alas! they return me the paper saying they do not wish to read a paper so full of lies; but to them a lie is the truth and the truth s a lie. They believe a lie in order that they may not be damned, and they would rather be damned than believe the truth.

I am with you on the round-the-world trip.

Yours truly, JAMES LEACH.

SPRINGFIELD, ILL., April 22, 1881.

DEAR FRIEND BENNETT: When I discovered the boom for your encircling the world expanding, I requested to be counted in for $5, to be paid as soon as you had determined to make the voyage, with the understanding that the $5 was not to apply on the book, which I shall pay for on delivery, because I consider it a privilege and a pleasure to contribute for the increase of the happiness of one who has labored so long and successfully for the enlightenment and happiness of his fellow-men, persevering against all odds and opposition and suffering almost unto death. Truly you deserve relief from the eight years of unremitting labor you hav given the world. I hav said it would be a pleasure to contribute to increase your happiness. Your desire to make the journey has already cropped out without a declaration to that effect.

You asked my opinion of the "Elements of Social Science," for sale at your office. I pronounce it the grandest thing ever published on that subject, and unhesitatingly say that the world's society and civilization would be vastly improved and made happier were the knowledge it contains in the possession of every adult person in the world. I hav said it was grand. It is true, it is strictly scientific, and in harmony with the imperious laws of nature. And had your usefulness been limited to a general introduction of this valuable work only, you would hav richly earned the title of benefactor. Every person loving humanity and not wedded to that cherished prin-

ciple of the church, that ignorance is bliss and it is folly to be wise, should be made wiser, happier, and more useful by reading it.

My kindest regards to Mrs. Bennett; and be assured, my dear friends, the cherished hope of having the pleasure of meeting you both not distant in the future is one of the rich gems of life.

Respectfully and truly your friend, D. R. BURT.

BOSTON, MASS., May 1, 1881.

MR. D. M. BENNETT: I saw your editorial on the different papers that hav been ruled out by the post-office department. The only allusions I hav ever made to Comstock are the ones I inclose, taken from the February number. It was on this number that the department ruled. For fear of offending my subscribers, I hav never expressed any unpopular opinions in my paper. The more I think of it the more I am convinced that Comstock had something to do with this trouble, although I did not think so at first. I am glad to see that you hav the courage to speak out so bravely and boldly against these high-handed and arbitrary proceedings, and I hope that the Liberals of the country will continue to agitate this subject until the Comstock dynasty is completely overthrown. Your friend,

JAMES W. STILLMAN, Pub. *Agent's Advocate.*

NORD, CAL., April 2, 1881.

DEAR MR. BENNETT: I received the *Physiologist* this morning. After a candid perusal, I couldn't come to any other conclusion, as no TRUTH SEEKER reader ought to, than that the noble work of Sara B. Chase and Elmina D. Slenker should be combined with your own. Both papers read and studied in every household would do more good to mankind than all the howling and bawling of the Turks, the grunting of the Jews, and the psalm-singing and sniveling of all the Christians who ever lived.

Mrs. Slenker is devoting herself altogether to the improvement of mankind, and such an effort ought not to be overlooked by the Liberals of this country. Liberals, you all hav a dollar and a half to spare. Send it to Snowville and help our noble Elmina. When the world came to the conclusion that men were the noblest work of God, such women as Sara and Elmina could not hav been in existence. THE TRUTH SEEKER and *Physiologist* together will prevent anybody from committing crimes.

Yours fraternally, E. W. FITZNER.

[It is a gross outrage that such a valuable paper should be stopped and crushed to the earth by a bigoted public servant, and without the least show of law or right.—ED. T. S.]

AUBURN, N. Y., May 2, 1881.

MR. D. M. BENNETT: I inclose you post-office order for $1.75—$1.50 to pay for your recent voluminous production, "An Infidel Abroad," which please send me by return mail; the remaining twenty-five cents to go toward repairing Paine's monument. If sufficient funds hav already been raised for the above purpose please apply it toward improving the ground, etc. Though a small amount, I want it to go toward some good Liberal cause. I will now wait for the "Infidel Abroad." I hav once read its contents in the columns of your paper, and, having a little leisure time just now, I want to read it more thoroughly in its present beautiful form and under its present title. I am constantly adding your valuable works to my library. I thirst for knowledge.

L. DEWITT GRISWOLD.

P. S.—Will the Bennett-Mair Discussion be published in book form? Are you not, though a disbeliever in miracles, working a miracle in the above discussion? Aside from your regular journalizing, it is wonderful how you find time to conduct such an important discussion and produce such unanswerable arguments. How do you, how can you, get in possession of such profound learning? Yet in all your successful efforts, I too do not believe there is any miracle about it. It is through energy, perseverance, determination, resoluteness, coupled with talent, reason, thought, and action with which nature has endowed you that you are thus enabled to succeed in such wonderful accomplishments. It is all natural, nothing supernatural nor miraculous about it. Truth impels you onward and upward. L. D. G.

[The discussion with Mr. Mair will be published in book form soon after it is completed in THE TRUTH SEEKER, which will be in a few weeks. Will those who wish a copy please indicate the fact? It will contain some seven hundred pages. Price, $1.50.—ED. T. S.]

WHITEHALL, MICH., April 5, 1881.

FRIEND BENNETT: As my time was out the first of this month, you will find inclosed $3 for another year's subscription to keep the machine moving. Keep pegging away; you are doing well, yea, very well. The humble followers of the meek and lowly Nazarene tried hard to kill you, but you don't die worth a cent. You are still worth a whole regiment of dead men, at least so far as we are able to discover from our present standpoint.

What is the matter with Comstock? Are the Infidels dead? or are there no gudgeons around to bite, or is he out of bait? He ought to patronize his dear Uncle Sam a little by sending occasionally a decoy letter to some skeptical cuss. I see, by the way, that he has been up to Albany to try to charter the Legislature for the benefit of himself and his Vice Society, but hav not learned whether he was as successful as he was in chartering the United States Congress in 1873 or not. I see, also, that Wakeman was on his track, and I think Comstock must hav writhed a little under the rasping he gave him. I do not know as I would advise him to do as some say Judas did, go and hang himself; but when he dies, if I had the conducting of his funeral, I would hand him over to my Quaker brethren, that he might be buried in silence on some lonely island where the most loathsome reptil that crawls upon the banks of Pandemonium comes up every thousand years to eat the putrid carcasses of the damned. And I am not certain but they would turn up their noses with disgust and leave him there to rot. N. F. STRONG.

PIEDRA, COL., April 15, 1881.

FRIEND BENNETT AND OTHER LIBERAL FRIENDS: After a long silence, during which I have passed through some very important changes, I embrace an opportunity to speak a word to you again through the friendly columns of THE TRUTH SEEKER. Since meeting last I hav united my destiny to that of one of the purest and truest Liberal young ladies in all the land, Miss R. W. Little, formerly of New Albany, Ind., and since our acquaintance was brought about by a communication in the friendly column, I thought it meet and proper to announce the happy event of our marriage through the same. Perhaps other good Liberals may be made known and brought together by the same means. If so, then will the glorious old TRUTH SEEKER hav added to the laurels of its good works. I hav drawn a prize and am willing to share it with the editor and all the good, kind people who read THE TRUTH SEEKER, for whilst she loves me with a certain exclusivness, she loves all good Liberals everywhere.

We are endeavoring to spread the light away out here on the frontier, and think we hav been instrumental in opening the eyes of some with whom we hav come in contact with. Last night we had three good Infidels stay over night with us. I remarked that such a thing as five Infidels coming together without a Christian to mar our pleasure had never happened at our house before.

This western country affords a good field for the missionary, as we hav few churches and fewer priests to make afraid by pointing their finger at their distorted image of death and otherwise browbeating us, so that Liberal literature of a plain and simple character would, if distributed, be a source of much good.

My little wife joins me in kind regards to the good editor and wife and all the dear readers of THE TRUTH SEEKER. Fraternally, J. ALLEN EVANS.

MONTAGUE, TEXAS, April 24, 1881.

FRIEND BENNETT: THE TRUTH SEEKER appears every week, freighted with rich things. I would feel lost without it. I hav thought of your trip round the world much in the same light that my old friend Cook, of Kansas, does. My friend Moore, of Adrian, Michigan, made some truthful remarks on the temperance question, and T. C. Leland on organization. Wakeman's speech on the Comstock laws is the best thing I hav read. Such intellectual giants should be kept in the field battering down the walls of superstition. The letters to Mair are rich. Mair must be getting short of ammunition. I should like to be one of the number to help you round the world, but shall not be able unless the time is delayed; but I shall want the book when it comes out.

I am doing what I can to circulate Liberal books and papers, and will get some subscribers after a while. Money is scarce, and most of the people are poor, ignorant, and superstitious. It is a hard place to introduce Liberalism. The country is being settled fast, and many Liberals will come in. We are going to hav a railroad, and intelligence always follows in such a country.

My wife sits at my elbow and says: "Tell Bro. Bennett not to go round the world for a while yet. The time may come when it might be best to go." We can hardly spare you for a while, there is so much to do at home. You asked the opinions of the friends, and so I hav cast in my mite with the rest,

Yours truly, GEO. W. CARPENTER.

LIBERAL, MO., May 1, 1881.

EDITOR TRUTH SEEKER: Thinking a few plain statements of our condition, our needs, and our aspiration as a colony or town might be of interest to you, I will try to make it so. We hav both agricultural and mineral resources that but few excel. We hav coal, iron, zinc, and perhaps silver. We hav a fine climate, healthy and invigorating atmosphere, and good water. We hav an excellent wheat-growing country, plenty of excellent fruits, etc.

We need more Liberals to come and liv with us and build up a brotherhood that shall know no distinction in mankind but that of moral action. We want live Liberals and none but Liberals. We want an expression of sympathy and feeling to encourage us. We want good, short articles for our paper. We want donations to our library (of which you, Mr. Editor, hav set so noble an example), and a co-operation of feeling and interest from every Liberal in the land. We want all the Liberals in the world to write to us and giv anything they can, from a word of encouragement to a liberal donation. This is the only town in America devoted to Liberalism and humanity, and the Liberals of America should make it a grand success, and not let the churches choke us out of existence.

We hope to build up a town or society that shall be dedicated to the best and purest thought of the age. We hope to inaugurate a movement that will blend all into one brotherhood and cement the hearts of mankind in one grand effort to commence a heaven upon earth that we can see and feel the realization of.

We hope to do more in two years to benefit mankind than any church has done in eighteeen hundred years of experience and effort. We hope to put to shame those who hav only prayed for a heaven among the clouds by instituting upon the earth a heaven good enough for anybody. Liberals, giv us your encouragement. FRANK M. BAKER.

HALIFAX, PA., April 24, 1881.

DEAR FRIEND BENNETT: I hav a startling announcement to make. I had a communication from the devil, my old friend, whom I had lost sight of for several years, but to my astonishment, his majesty turned up, and said: "You know our mutual friend Bennett is contemplating a journey around the world. That is a Christian scheme, and I am at the head of it. You know that this Bennett is raising general h—l in the Christian church, and is opening the eyes of the people to such an extent that my kingdom is suffering for want of recruits; ignorance alone can keep up my kingdom. When people become thoroughly enlightened my business is at an end, inasmuch as nearly all my recruits come from the churches. I conceived the idea to head the movement by putting Bennett out of the way, and then looked around for aids. I soon found one Colgate, a soapy man, one Comstock, a character unfit to associate with decent people, one Britton, a cuss, and a judicial Benedict Arnold; with these co-workers I proceeded to business, and after a protracted struggle we had this Bennett caged in the Albany bastile, as we firmly believed, to ruin him and his paper forever, but imagin our discomfiture when no sooner was he there than he commenced his book called the "Gods and Religions of Ancient and Modern Times," which not only raised hell in our camp again but put him on his feet as a martyr and hero, and put his paper on a more flourishing basis than ever, so we concluded to send him to the old world, and sink the ship, but she didn't sink. Even on his way to Europe he commenced writing a series of letters for his paper, which to our utter chagrin took like fire in a tinder box and culminated in a book called "An Infidel Abroad," which is read by thousands, and is an eye-opener. So as another resort to kill this enemy to my business, I went about among his friends, in spirit (I am a Spiritualist by necessity), and infused the idea into their minds to raise a few thousand dollars (the Christians' god) to send him around the world, and it looks as if we would succeed in getting the cash and starting him off. I hav been over the route already, as you know spirits can travel at will. I hav picked out a cannibal of great physical power, whose jaws are already opening to put him forever out of sight. My friend, this is confidential; in a few weeks I will call upon you again and relate my travels and doings among the great lights of Spiritualism, as you will remember how in Cincinnati, Ohio, in the winter of '71, I spoke through you to a delighted company at the house of Mrs. Dr. Dicks in Barr street, when I announced myself as Humboldt, through a medium, but you detected me. I hav been at that business ever since."

Yours from his satanic majesty, CHAS. YOKLE.

HARWICH, MASS., April 25, 1881.

FRIEND BENNETT: I don't wish to flatter, Mr. Bennett, but THE TRUTH SEEKER, to me, has come to be the best paper, by far, that I know of, and the one altogether indispensable. I try, occasionally, to get you subscribers, but the cry is, "I take too many papers already." But "if nothing breaks," I will get one before next Thanksgiving day.

I wish, through THE TRUTH SEEKER, to thank T. B. Wakeman for his "Address before the Committee on Charitable and Religious Societies." I hope that odious Comstock law will be wiped out before long, and its contemptible agent remanded to private life, and his name be handed down to posterity as one of the plagues to be guarded against in the future. Yes, wipe it out, and let the common law take care of obscenity, as it does of other and greater crimes.

Oh, I am glad and proud of the array of able men who are engaged in the good work of reform! We "smaller fry" are not altogether without appreciation of the mighty work being done by the Bennetts, the Wakemans, the Pillsburys, the Ingersolls, the Lelands, the—well, the hosts of giants that are doing battle for the right.

As to your going round the little planet, I don't know what to say. If I were sure of your getting back safe and sound I would say, Yes, go; but taking into account the perils you may be called to encounter—for it is a long way round—I am not without apprehensions for your safety. Yours, etc.,

B. F. ROBBINS.

I THINK "The Darwins" is far superior to "John's Way," but both do good service for the cause intended. G. W. WALKER.

Death of Absalom.

BY ALHAZA.

"Oh, leave me alone, with my ghastly wounds bleeding!
In this dim, dreary wood let my life pass away!
How dread is the silence! a wierd form is passing—
I hav seen him before when the morning was gray.

"My requiem he chants in this wild, bloody forest,
He presses a crown on my poor frozen brow:"
"I hav watched thee, bright prince, thou shalt die in thy beauty,
Bold heroes are waiting to welcome thee now.

"Thou hast lived in two worlds; one was ghastly and gory.
While thy red-handed father was wading through blood,
And thou wert with us, writing history's glory,
And hastening with chariots to stay the dark flood.

"Thou hast plead for the poor, and the orphan hath blessed thee,
Thy youth's wildest deeds only cast a foul stain
On the father who set thee the vilest example
That was known since the days of the murderer Cain.

"Ahithophel wept for his kinsman, Bathsheba,
Her beauty defiled in the harem's dark shade;
He hated the deeds of the robber and tyrant
Who ruined the earth with the wrecks that he made.

"But thy dark, crafty parent hath quenched all thy splendor;
Pale, beautiful statue, lament not thy fate;
Far better the ghostly, dim land of the shadow
Than a cockatrice den with its malice and hate."

"Support me, wierd shape; in my strength I am dying;
Before me I see the bright home of my youth;
More human than man, blessed spirit receive me,
Wild Absalom dieth a friend to the truth.

"Dark forms I hav seen when the world was in slumber;
They brandish their wands while the centuries roll;
The nations sleep on, all their glory forgotten,
And withered the freedom, the life of the soul.

"Awake, sleeping man, I hav fought to defend thee;
I die not a slave to a priest or a king;
Thou dark moaning forest, my sleep shall be holy,
'Neath wild, howling storm or the sweetness of spring."

Pale forms hover near—by his grave they are weeping;
They worshiped his courage, his love, and his ire;
They scatter pale blossoms where cold lies his beauty,
The brow of the hero, the bosom of fire.

To The Medical Monitor.

BY SAMUEL P. PUTNAM.

Fools think that they can crush the living word,
That idiot noise can keep the truth unheard;
That they can hem the restless mind of man,
That their small virtue can all progress ban.
So, like the pigmy on the Alps sublime,
Clothed with official garments for the time,
They shriek their petty edicts on the air,
And think that God Almighty thunders there.
A fool is bad enough; but when that fool,
By fortune's wondrous freak, is made to rule,
What hights of folly then he will attain,
What antic efforts some bad end to gain!
The truth, they say, is ever in a well,
Which means that in low places it doth dwell,
And not in high; and this indeed we know:
It seldom glitters on a ruler's brow.
The higher up we get in ranks of men,
The farther off is wisdom from our ken.
Poor fools! they think they've crushed that little sheet,
The *Physiologist*, so brave and sweet,
And beaming with the light of better day,
When "Fewer Children" shall hav ampler play;
When man by reason shall hav conquered life,
And music flows where now there is but strife;
When knowledge shall the body shrine like soul.
And both be nourished for the perfect whole.
They think that they hav crushed our genial friend
And brought her to a most untimely end,
And buried her from sight forevermore;
And lo! she comes more potent than before,
A monitor to float the sea of time,
To thunder forth defiance 'gainst the crime
That strips the human being of his right
To pour his clearest thought to vivid light.
The fools shall find that they hav cursed themselvs
And put their own stupidity on shelves,
There to remain a mongrel show for aye,
While what they thought to kill will rise like day,
And still make less the misery of man,
Still sweep to victory despite their ban.
Flame forth, O *Monitor*, with voice elate;
With thee is all the glory of man's fate.
The fire of nature and the might of truth;
The life that crowns the world with endless youth.
Thy lightest beam is still a spear most great
To crush the mightiest evil of the state.
Smile at thy foes; they can but hurt thy skin,
They cannot pierce the mighty life within.
They can but prison thee and crucify;
Tomb thee they may, but angels of the sky—
Angels of knowledge, science, art—shall fly
To lift the stone and set thee free as heaven.
Bold bark, by winds of endless progress driven,
Thou still shalt plow the open sea of thought;
Thy sail shall glitter by no pirate caught.
And when the *Monitor* shall reach the crest,
Bounding to fortune, by no foe oppressed,
Then shall we know its soul is still the same
Fools thought they'd buried with its former name.
The *Physiologist* shall liv complete;
The rose by any other name would smell as sweet.

A number of cities are about to adopt the electric lights so that the people can see where the city gas lamps are at night.

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"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the pfivileged consonants "M.D." placed at the end of his name; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without crutches; and even then the wicked character of the man was evidenced in the followiug soliloquy:

"Ah, well, Lehlback, I thought they might help you a little, but you'll go back again just as bad as before."

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The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

That poor man for three weary weeks applied to one of his physicians, begging him to make inquiry into the nature of the "WILSONIA" Garments, telling him, with all the confidence wich which a child treats a parent, that he would not test them without his consent. Yet this dogmatic physician, to whom many of the Brooklyn people ook up with reverence, evinced his selfishness and spleen by absolutely refusing to inquire into the matter. Yet Professor Smith to-day will tell you that he is as strong physically as at any time in his life, and many of his friends say he was never known to be so strong as now. Am I not therefore justified in saying, "LISTEN TO YOUR PHYSICIANS AND DIE, OR WEAR THE 'WILSONIA' MAGNETIC GARMENTS AND LIV HEALTHFUL LIVES?"

These men would rather see their patients die under their hands than that they should wear the "WILSONIA" Garments.

Again, another note as to these men's treatment of their confiding patients.

Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

The "WILSONIA" magnetic garments are as harmless upon the body as would be a sheet of paper, and yet withal so potent that persons, no matter how diseased, MUST BECOME PERFECTLY HEALTHY IN TWELVE MONTHS FROM THEIR FIRST WEARING THEM.

Can such evidence be filed as to the innocence of drugging? Even where the patients are not always killed, the seeds of disease are daily sown by the kid-gloved hands of our charlatan physicians. Nine-tenths of the practicing physicians of Brooklyn should be cast in the category of criminals; and as long as I liv and hav liberty of speech I shall cry down the iniquitous practices and the drugging systems of our colleges. I will never pander to what I know to be a lie, nor will I rest until I hav compelled the legislatures of this country to stay their hands in the chartering of colleges, wherein legalized murderers may be trained, then to be thrown broadcast upon society, either to become idlers or murderers.

The facts stated above and the testimonies given below are sufficient evidence to any thinking man or woman that such are the results of the present legislativ measures in reference to the practice of medicin.

Therefore Take Medicin and Die, or Wear the "Wilsonia" Garments and Liv.

LIVING WITNESSES.

The following words of commendation and appeal from the pens of living witnesses to the marvelous virtue of the "WILSONIA" GARMENTS will be found of general and special interest, covering, as they do, a great variety of the most complicated forms of disease, some, or all of them, beyond the reach of materia medica, as acknowledged by the foremost among our physicians, to whom some of our legislatures hav conferred exclusiv privileges for drugging, curing, or killing:

MIRACULOUS CURE OF PARALYSIS AND HERNIA.

BROOKLYN, N. Y., March 11, 1881.

Some time during the month of September, 1880, I was induced, through the representations of Mr. Wilson, inventor and proprietor of the "WILSONIA," to apply the goods to my father, 63 years of age, who was suffering from paralysis of the lower extremities—since January, 1880—having received at that time two strokes of paralysis which rendered him helpless, so far as motiv power was concerned. While on a visit to my father at Schenectady, New York, I induced him to return to Brooklyn with me, against the protests of friends and his physician, who said I would never reach Brooklyn with him alive. Suffice it to say that with the assistance of my mother we succeeded, after a very trying ordeal in reaching my residence—which to gain necessitated the use of carriages, steamboats, and cars. During the journey my father said he was positiv he could not reach Brooklyn alive—which to me was a double source of anxiety.

The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain strength in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed under the influence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful consideration, they deemed unadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this trouble. T. DET. TRUAX,
376 Dean street.

REMARKABLE CURE OF CATARRH.

Nota Bene.—Being persuaded and constrained by the miraculous help received by my father, I put on a set of the "WILSONIA" goods, and it has completely cured me of catarrh, as well as kept me from taking cold, to which I was very susceptible. Now my entire family is clothed in the "WILSONIA." I would not be without the magnetic garments, whatever their cost. T. DET. TRUAX.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

CASE OF PROF. HATCH SMITH.

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earuestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

POSITIV CURE OF SCIATICA.

No. 111 HUDSON ST., JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given up to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my suffering from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Association for Improving the Condition of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within twenty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day. To all who are suffering from like cause, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
31 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. Thereupon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pain lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any discomfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them wheuever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the WILSONIA GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a severe bowel trouble; she was restless and cried nights almost constantly. MRS. Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very susceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swaddling-clothes.
MRS. GEORGE W. DAWSON,
March 1. 484 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully worn by persons of any and every age suffering from any disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patients, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and invention, although there are one hundred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years standing And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Men in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their downfall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelous testimonies given above, and then having used your common sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Clinton avenue; of Mary Manning, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fulton Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth street, and hundreds of other respectable and well-known ladies and gentlemen of Brooklyn and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any benefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their consciences for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

My challenge to the physicians of the hospitals of Brooklyn (with the offer of $5,000 worth of my goods, and $5,000 cash to be given to the institution if I fail to cure nine-tenths of their so-called incurables) is still open, and will be open to them for twelve months.

THEREFORE TAKE MEDICIN AND DIE, OR WEAR THE "WILSONIA" GARMENTS AND LIV.

IMPORTANT TO THE INVALIDS OF BROOKLYN.

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR

THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

N. B.—The "WILSONIA" MAGNETIC CLOTHING will cure the worst form of rheumatism known to man. Eight cases out of every twelve can be cured in from four to six months, and the worst possible cases in twelve months, when the goods are worn as I direct. My difficulty is, many persons will get rotten with disease, spend thousands of dollars in poisonous drugs, until they become walking pest houses, and then expect to jump into new life in two or three months. This is an impossibility. But the "WILSONIA" will cure in every case, no matter of how long standing. But our common sense must be used in every instance.

Listen to the physicians of Brooklyn, take medicin, and die, or wear the "WILSONIA" Garments and liv.

Gems of Thought.

THE solemn league and covenant
Cost Scotland blood, cost Scotland tears;
But it sealed freedom's sacred cause;
If thou'rt a slave indulge thy sneers.—*Burns.*

WHAT is incredible to thee thou shalt not, at thy peril, at thy soul's peril, attempt to believe! Elsewhere for a refuge or die here! Go to perdition if thou must, but not with a lie in thy mouth; by the Eternal Maker, no!—*Carlyle's Sterling.*

WHAT stronger breast-plate than a heart untainted?
Thrice is he armed that hath his quarrel just;
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.

BUT is it not some reproach on the economy of Providence that such a one, who is a mean, dirty fellow, should hav amassed wealth enough to buy half a nation? Not in the least. He made himself a mean, dirty fellow for that very end. He has paid his health, his conscience, his liberty for it; and will you envy him his bargain?—*Mrs. Barbauld.*

I ACCEPT as the fundamental principle of human relations, and of all science concerning them, the great Christian doctrin that "we are every one members one of another." As a consequence of the doctrin I hold that the wealth of mankind is morally a common store; that we are morally bound to increase it as much and to waste it as little as we can.—*Goldwin Smith.*

BUT sometimes virtue starves while vice is fed:
What then? Is the reward of virtue bread?
That vice may merit; 'tis the price of toil;
The knave deserves it when he tills the soil.
The good man may be weak, be indolent;
Nor is his claim to plenty, but content.
What nothing earthly givs, or can destroy,
The soul's calm sunshine and the heartfelt joy
Is virtue's prize. —*Pope's Essay on Man.*

BE and continue poor, young man, while others around you grow rich by fraud and disloyalty; be without place or power, while others beg their way upward; bear the pain of disappointed hopes while others gain the accomplishment of theirs by flattery; forego the gracious pressure of the hand, for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend and your own daily bread. If you hav in such a course grown gray with unbleached honor, bless your fortune and die.—*Emerson.*

THOU must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow
If thou another soul wouldst reach.
It needs the overflowing heart
To giv the lips full speech.
Think truly, and thy thoughts
Shall the world's famin feed;
Speak truly, and thy word
Shall be a fruitful seed;
Liv truly, and thy life shall be
A great and noble creed. — *Horatius Bowers.*

AND to you, Christians, I would say: Fight Freethought if you will; oppose Atheism if you deem it false and injurious to humanity; strike at us with all your strength on the religious platform; it is your right, nay, it is even your duty; but do not seek to answer our questions by blows from the statute book, nor to check our search after truth by the arm of the law. I impeach these laws against Infidels at the bar of public opinion, as an infraction of the just liberty of the individual, as an insult to the dignity of the citizen, as an outrage on the sacred rights of conscience.—*Mrs. Besant's Civil and Religious Liberty.*

TENDER spirits offended, like Uncle Toby, at the notion that even the worst of beings should be damned to all eternity, hav simply refused to accept the notion of endless tortures. Thinkers, aiming at a system of abstract justice, hav sought to prove that it could not be. Theologians hav contrived all sorts of shifts to dispense with the necessity of believing it. Modern feeling, whether on grounds of logic or of sentiment, has gradually come to suppress it more and more as an inconvenient article in the nominal creed, to be, if not consciously ejected, at least instinctivly thrust as much as possible out of sight. There has resulted an idea of the deity in which the harsher elements are swept away and the gentler ones, such as his fatherhood, his care, and his love, are left behind. Such writers as Theodore Parker, F. W. Newman, and Miss F. P. Cobbe hav carried this ideal to the highest point of perfection of which it appears to be capable. Their God is still the God of Christendom, but refined, purified, and exalted.—*Amberley.*

I DO think it is real mean of Christians to get up such falsehoods about Infidels as they do in the pulpit and in their pious papers. They turn and twist the most innocent actions of good men, and then color them up and add untruth here and there till an awful crime against morality is made to appear; then it is tracted, preached up, and fulminated from every church organ in the country. It does seem hard that a man must be made to appear vile and criminal simply because he cannot believe what to him seems incredible. And if we Infidels go to work and hunt up evidences, proofs, and facts, and kill all these scandals dead, it will be but a few years, or may be months, ere they are again resurrected by some one who is more zealous than wise or scrupulous, and again the story is published and sent on its rounds, only to be again refuted, nailed, and killed. There are few living Infidels who hav not suffered from misrepresentation and wilful slander, but they can liv it down, or bring living witnesses of its falsehood, while our dead heroes must hav their bright records stained, tarnished, and blurred all over with foul slimes and we able to do so little to defend them. The pulpit has aptly been called the "coward's castle." And pious publications know too well that Infidel defense once admitted to their columns few chances would be left for sensational incidents concerning Infidels; and they realize also that hell destroyed, and Infidels really moral, would knock the props from under godology at once.—*Elmina D. Slenker.*

Odds and Ends.

PAINTING a window shutter is a good deed in more ways than one. It helps the blind.

THE man who ate his dinner with the fork of a river has been trying to spin a mountain top.

"Go to the aunt, thou sluggard," don't seem to be heeded in any way by the sluggard, who generally goes to his uncle.

WHEN a landlady discovered that her boarders were dropping off, the burden of her song became. "Nothing but Leaves."

BEECHER says "we pray too much." This is why the average newspaper man's breeches generally bag at the knees.

THE men folks complain of climbing to the upper stories, but a woman can get up stares easy enough—if she is good looking.

BEFORE marriage she was dear and he was her treasure; but afterward she became dearer and he treasurer, and yet they are not happy.

SMITHERS believes in unlucky numbers. For instance, he says it's unlucky to hav thirteen persons at table when there is but dinner for ten.

A MICHIGAN Congressman told a friend that he was filled with amazement; and the friend went down to the bar and called for amazement.

A VERMONT town board wrestled with the word "dangerous," to be used as a sign on a bridge, for over an hour, and finally got it "Danjeruus."

WHY is paper money more valuable than gold? When you put it in your pocket you double it, and when you take it out you find it still in creases.

PARSON: "Rather drowsy weather this, farmer Jones."

Farmer Jones: "Aye, parson, that it be; 'mind one o' sermon time, don't it?"

"PUT upon my tombstone," said the dying man "an epitaph stating that I was a scoundrel, thief and brute. Then people will think I was a good man. Epitaphs always lie so."

WHEN Beecher was asked what enjoyment there was in heaven for an old maid so homely that she has to help herself up whenever she falls down, he could make no reply.

JOBBINS says he can get into a circus for fifty cents, but it takes five hundred pounds to get into his front door some nights when his wife has gone to sleep and he has lost his night key.

TEACHER: "What is an abbreviation?"
Apt scholar: "A shortening."
Teacher: "Yes; giv me an example."
A. S.: "Some folks use butter, but mother says hog's lard is good enough for anybody."

AN advertisment says, "Save your hair while you hav it." Many young ladies take this advice. They take their hair off before going to bed, and carefully place it on the bureau or back of a chair where the rats can't get at it. At least rumor says they do.

HAYES is said to be writing a history of his administration. 1st page. We took tea; 2d. Ditto; 3d. Ditto—and so on through the book.—*Puck.* You forgot there were two other items, viz: "We drew our salary." "March 4, 1881—We were bounced."—*Every Saturday.*

HOSE, ANNA.

Anna looked so nice and pretty,
She talked so gay and witty,
That it seemed a real pity
For her to step on a piece of gritty,
Horrid, hateful old banana peel,
And heavenward toss each dainty heel,
For well she knew, as up they flew
(Although the view was seen by few),
That as they rose
A hole in her hose
Was seen by both her rival beaux.

ON the way to Terre Haute a traveler with the air and appearance of a man who knew it all approached the fat passenger and said, in the shocked tones of a man of finer feelings:

"Wasn't it dreadful?"

"I should say it was," the fat passenger replied.

"Did you hear about it?" the traveler continued more impressivly than ever.

"I saw it," the fat passenger replied, even more impressivly.

There was an awkward silence of several minutes between them, and the traveler went back to his seat with a discouraged expression. Presently he came forward and approached the tall, thin passenger.

"Sir," he said, "did you know they were taking up a collection for his family?"

"I should pause to hesitate," said the tall, thin passenger. "I headed the list with a ten-dollar note myself."

The smart traveler's countenance dropped, but he spoke still hopefully:

"Ah, you heard of the sad circumstance, then?"

"Heard of it?" exclaimed the tall, thin passenger. "I was mixed up in it all the way through."

The smart traveler sighed and once more resumed his seat. His face brightened up after a while, and he came to the front once more, laying his hand softly on the arm of the sad passenger.

"Sir," he said, "did you know the train ran over a man at the last station?"

"He was my only brother," said the sad passenger, in a hushed murmur. And then he bent his head forward and covered his face with his hands.

The smart traveler looked really distressed. But he rallied by and by, and, in a last determined effort, he approached the man on the wood-box. Assuming an expression of most intense horror he said:

"Pitiful heavens! I am faint with fear and horror yet. Did you know the train struck a man on that bridge and tore him to pieces?"

The man on the wood-box leaned forward, shaded his mouth with his hand, and said, in a thrilling whisper that went hissing down the car:

"'Sh! Don't giv it away, but I am the man!"

It seemed to be about time to close the lodge.—*Hawkeye.*

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A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

ISN'T there a seeming incongruousness in describing a total abstinence lecturer as at work in the moral vinyard?

THE fulfilment of Zadkiel's prophecy that the czar of Russia would be slain in March has given a wonderful impulse to the sale of the almanac.

THE Rev. R. Heber Newton has discovered that the teapot makes drunkards, and the Rev. Dr. Van Dyke has discovered that the modern church fair, with raffles and grab-bags attached, makes gamblers.

THE number of deaths recorded last week in this city was just double the number of births, the former being 822 and the latter 411. Should this ratio keep on long, only the vast immigration could prevent the city from retrograding rapidly in population.

WHILE Christian missions report a gain of less than twenty thousand converts in China during the year 1880, Mohammedanism counts one hundred thousand. The whole Christian population of China is estimated at four in one hundred thousand. In this country one person in every six is a church-member.

ANOTHER black eye for St. Anthony. His bill, giving himself and his society additional powers, has been adversely reported in the House, so that now we can make up our minds t hat St. Anthony will return here a sadder and madder man than ever, but we fear no wiser. This bill was a dangerous attack on our liberties any how, and it is good for everybody that it is dead.—*Truth.*

PRESIDENT HARASZTHY of the California State Board of Viticultural Commissioners reports that the present value of vinyards in the state is about $35,000,000, the income from which amounted last year to $3,500,000. He is of the opinion that within three years the vinyards will be yielding to their owners $5,000,000 a year, or ten per cent on $50,000,000 valuation.

THE pastor of the Delphi, N. Y., Episcopal church, the Rev. Dr. Rogers, has been invited to resign. The trouble between him and his parishioners, which began when the funeral services of the church were denied the late Gen. Payne, is on the increase, and an informal request has been made by the vestry, with only one dissenting vote, that the pastoral relation be dissolved.

THE absence of any clergyman, priest, or rabbi at Lord Beaconsfield's death-bed seems to hav seriously disturbed the Irish papers. One of them, the *Nation*, says: "Priest or parson, book or prayer, cross or crescent, symbol or sign of faith, there was nothing to tell whether the dying man thought of Moses, of Mohammed, or of Christ. Unless the published narrativs omit some very important particulars, Lord Beaconsfield died as dies a horse."

THE appointment of women as postmistresses and their election as members of school committees hav been familiar for many years. Now the governor of Indiana enlarges the list of their public functions by making them notaries public. There is good reason to believe that, with the progress of years, women will fairly divide with men the various office duties of public station, just as now they enter into many of the trades and into all of the professions.

PROFESSOR RUSSELL has been removed from the faculty of Cornell University because he refused to invite Beecher to preach in the chapel. The professor felt that Beecher was a bold, bad man, and that his presence and speaking would hav a demoralizing effect upon the students. The trustees, however, felt differently, and so gave Mr. Russell the g. b. The ex-professor will be respected more than the whole board of trustees, however, by intelligent people.

INGERSOLL says he will hav nothing more to do with politics. He is wrong, if we may judge from his success. For years he has been working for one purpose—to get Jim Blaine President. Well, Jim Blaine is President. What more does Bob Ingersoll want?—*Truth.* There are thinking people who entertain the opinion that it would hav been better for Ingersoll, as well as for the nation at large, if he had done considerably less in politics than he has in the last few years.

ON a recent Sunday Mr. J. B. Gibbs, the well-known Alderney Dairy man, was in a temperance restaurant in another city when one of the Salvation Army commenced talking to him about Jesus. Mr. Gibbs believes in a practical religion, and he asked the man of the Salvation Army, if he loved Jesus so well, what he was smoking that old pipe for. To which he replied, "I learned to smoke for the toothache." Looking into his mouth and discovering that he was toothless, Gibbs asked him, "Why don't you quit smoking now you havn't got any teeth?" The man kept on smoking, but stopped talking about Jesus.—*Paterson Home Journal.*

THE czar's reactionary manifesto bodes ill for Russia and for himself. That a modern nation will sink back unresistingly into lower depths of despotism is incredible; and hence this proclamation and the accompanying resignation of the Liberal ministry may turn out to be disastrous for czarism, since the eyes of Liberals will be opened to the hopelessness of dealing with autocrats who learn nothing even from the most terrible experiences. Instead of postponing the cause of constitutional freedom in Russia, by a compromise which might after all hav given up very little, the new czar has challenged the intelligence and conscience of the Russian nation.

MR. TENNEY, a bigoted but discomtfied citizen of Washington, in a letter addressed to the commissioners of the district, a few days ago, made inquiry as to whether there was not some provision of law which would prevent Col. Ingersoll from lecturing on Sunday. The commissioners referred the letter to District Attorney Riddle, who has just delivered an opinion of some length, which concludes as follows: "It would seem that Mr. Tenney will be obliged to suffer the inconvenience and loss worked by the present laws until Congress goes to his relief. In the mean time the labors of Mr. Ingersoll and all others in the fields of science, morals, and philosophy must remain under the general supervision of intelligent public opinion, aided by the criticism of an enlightened press."

THE *Sun* in speaking of the decreasing numbers of Presbyterian clergymen says: "The small number of students in the Presbyterian theological seminaries, and their indisposition to sacrifice themselvs for the cause, seem to show that the denomination is growing cold and formal, that its faith needs revivifying, and its zeal to be kindled anew. The great number of vacant pulpits suggests also that it is losing its hold on the people, for if they felt the need of the teaching would they be content to get along without teachers? Perhaps, however, the Presbyterians are spending their efforts on too small timber in their divinity schools. Unless these seminaries turn out the right sort of ministers, the smaller the number of their graduates the better it is for the denomination, for faith needs strong defenders in these days."

THE Rev. George O. Barnes, the Kentucky revivalist, seems to be turning that state religiously upside down and inside out. He is holding a series of religious revivals that exceed in excitement anything ever before experienced in that part of the country. He is a Methodist, but holds some doctrins not common in Methodism. One of these is that any person may, by becoming holy enough, escape death and be taken up alive to heaven. He declares that he will make such an ascension within five years. He promises salvation to all his converts, regardless of possible backslidings, and declares that those who remain faithful will receive crowns of glory, while extraordinary piety and zeal will add stars to the crown. The Kentucky pastors, as a rule, do not co-operate with him, and some of them denounce him as an impostor or lunatic; but the multitude follow him and he preaches to great assemblages. Marvelous stories are told of his cures by faith, and some of his followers hav established a hospital, called Pink Cottage, where patients who giv evidence of a suitable amount of faith are received for purely religious treatment. It would almost seem, according to this, that another Jesus has visited the earth. The first one acted as strangely as this one; he effected cures in a similar manner, and was equally unpopular with the priests of his time.

THE GOSPEL OF SENSATION.

The gospel that subsists by show
  Is useful in its generation,
And many sinners gladly go
  To hear the gospel of sensation.

The sleepy shepherds they forsake,
  So orthodox, but so lymphatic,
Preferring to be kept awake
  By ways and methods acrobatic.

True, if the preacher be a clown,
  A tumbler, or a bareback rider,
The church must try to put him down
  For fear of ills that may betide her.

From every bout, like Jack-in-the-box,
  Triumphantly the man emerges,
And draws from other folds the flocks
  To hear the Brooklyn Boanerges.

They giv him laughter and applause,
  Shaking the house from roof to flooring;
So he may truly say he draws,
  And that his hearers do no snoring.

In days of doubt and questioning,
  When oft its hold religion loses,
Success in life is everything,
  And each man pays for what he chooses.

Then to a pulpit acrobat
  One givs a share of admiration;
For Talmage he throws up his hat,
  And hails the gospel of sensation.

IN an interview a few days ago Col. Ingersoll was asked if he thought that orthodox people still believed in the old doctrin of eternal punishment, to which question he gave the following answer: "I am afraid that the old idea is dying out, and that many Christians are slowly giving up the consolations naturally springing from the old belief. Another terrible blow to the old infamy is the fact that in the revised New Testament the consoling word hell has been left out. I am informed that in the revised New Testament the word hades has been substituted. As nobody knows exactly what hades means, it will not be quite so easy to frighten people at revivals by threatening them with something that they don't clearly understand. After this when the impassioned orator cries out that all the unconverted will be sent to hades, the poor sinners, instead of getting frightened, will begin to ask each other what and where that is. It will take many years of preaching to clothe that word in all the terrors and horrors, pains and penalties and pangs, of hell. Hades is a compromise. It is a concession to the philosophy of our day. It is a graceful acknowledgment to the growing spirit of investigation that hell, after all, is a barbaric mistake. Hades is the death of revivals. It cannot be used in song. It won't rhyme with anything with the same force that hell does. It is altogether more shadowy than hot. It is not associated with brimstone and flame. It sounds somewhat indistinct, somewhat lonesome, a little desolate, but not altogether uncomfortable. For revival purposes it is simply useless, and few conversions will be made in the old way under the revised Testament."

News of the Week.

CHANG, the Chinese giant, went to hear Beecher last Sunday.

ENGLAND is threatened with another bad harvest from drouth and late frost.

THE first tow of canal boats from the Erie canal reached this city last Saturday.

DARWIN subscribed $50 to the Carlyle Memorial Fund; Huxley, $15; Tyndall, $200.

THE President's wife has been dangerously ill of malarial fever, but is nearly recovered.

EX-SENATOR DORSEY, implicated in the Star Route postal swindle, has retained Col. Ingersoll as counsel.

CROWN PRINCE RUDOLPH of Austria and the Princess Stephanie of Belgium were married at Vienna on the 10th.

MANY men hav been arrested in Ireland during the last week by the English government under the Coercion act.

AFTER a hard struggle Stanley Matthews has been confirmed by the Senate as judge of the U. S. Supreme Court.

THE Russian czar has issued a manifesto so violent in its absolutism of government that all the Liberal ministers hav resigned.

THE thermometer recorded 98 degrees in the shade on Thursday of last week. Four days later a fire was necessary to comfort.

SECRETARY WINDOM having refunded the six per cent government bonds at 3½ is going to try the same operation on the fives.

ONLY one out of nine who started in the six-day go-as-you-please pedestrian match in this city last week remained to the finish. The attendance was very poor.

GOV. CORNELL has issued a proclamation forbidding lottery companies to do business in this state, and Anthony Comstock has brightened up and arrested five dealers.

THE Sound steamer Galatea, of the Providence line, went ashore on Little Gull Island last Friday. She was floated and towed into port on Sunday. No lives were lost.

THE only Campellite church in Brooklyn had been going to decay until Garfield was elected, since when it has been recuperating, and last Sunday it installed a new paster.

A YOUNG woman was found murdered in Weehawken, N. J., last week, after having lain in the woods several days. No clue to the perpetrators of the horror can be obtained.

MR. LABOUCHERE, Bradlaugh's colleague, will introduce a bill into Parliament to indemnify the latter against loss in the suits decided against him for voting without having taken the oath.

MAYOR GRACE has closed his case against our police commissioners and given them a fortnight to prepare their defense. The mayor has proved venality and incompetence in the street cleaning department.

JUDGE SPIER has continued the injunction restraining the Western Union Telegraph Company from issuing the fifteen and a half millions of "water," which was purposed when it codsolidated with the American Union.

COMSTOCK'S bill giving the officers of his society additional power of arrest has been reported adversely by the committee to whom it was referred, and indefinitly tabled. The New York *Sun* regards Comstock as effectually suppressed, and his bill as buried beyond hope of resurrection.

THE Republican senators in caucus having signified their intention to confirm Robertson for collector of this port, Senators Conkling and Platt on Monday sent their resignations to Gov. Cornell. Their idea is evidently to hav the Republican party of this state indorse their course and rebuke Garfield by the legislature re-electing them.

Communications.

"A Hater of Shams" Discourses about the Declaration of Independence.

TO THE EDITOR OF THE TRUTH SEEKER: *Sir:* I hav been not a little amused, I confess, but more surprised, at the long wrangle between our friend W. H. Burr, and others, on one side, and Underwood and company on the other, over the question of the authorship of the Declaration of Independence. Mr. Burr is persistent in his opinion that Paine wrote the document, and Mr. Underwood is proud to proclaim that "Jefferson's honor remains untarnished," etc. Now all this, in the shape which the dispute has taken, seems to me little less ridiculous than the classic "tempest in a teapot," and hardly worth serious notice. But there *is* a serious side to the question. Had Mr. Burr indignantly denied that Paine wrote the Declaration, and Mr. Underwood undertaken to shield Jefferson from the soft impeachment of even the latter's own "admission" that he wrote it, I conceive that both gentlemen would hav been engaged in a worthy enterprise, instead of the bootless folly with which they hav so long permitted themselvs to be excited—almost "coming to blows." What matters it who wrote the document, Paine or Jefferson, if either?

It is about time, I think, that somebody should "rise up" and defend both Paine and Jefferson against the charge of having composed that peculiar state paper; and since nobody else seems inclined to move in the matter, I humbly beg leave to "champion the honor and credit" of the former, and solemnly protest against Mr. Burr's attempt to sully the fame of Paine; and I dare say that somebody will be found to oppose Mr. Underwood's advocacy of Jefferson.

Probably no more wretched state paper than is the Declaration, in its rhetorical character, or rather, irrhetorical blemishes, and its absurd attempts at political philosophizing, was ever deliberately penned. In the fact that it has become a great historical monument on the high-road of the progress of nations, and therefore notable, I find no sufficient excuse for Mr. Burr's attempt to fasten its authorship upon the illustrious Paine; and were I not aware that Mr. Burr is an honorable gentleman, eager in the pursuit of truth, and ever ready to defend it, I should suspect that he harbors, after all, some unaccountable ill-feeling toward Paine, and should therefore be less willing than now to think that Mr. Burr's strange conduct in the premises may be explained upon the hypothesis that his zeal in the cause of Paine has gotten the better of his usual judgment. Had Mr. Burr alleged that Paine outlined the Magna Charta and inspired the barons to demand for it the sign manual of King John, or that he wrote the "Essay on Man," or the best portions of the Justinian code, and proceeded to prove his allegation by the doctrin of the transmigration of souls and Paine's well-known political and humanitary sentiments when the last time on earth, "in form incarnate," I might not hav been surprised. He might hav made out his case, perhaps. At all events, so ingenious a man as he, having such materials to work with, could not fail to make a *tractatus* which no man could successfully refute—till after "the day of judgment," at least.

Let us examin the document in question, and consider what dishonor Mr. Burr seeks (in apparent unconsciousness, I admit) to cast upon Paine. I intend to confine myself, for the present, to the examination of only a portion of the document as to its philological and politico-philosophizing character, etc. So far as its statement of grievances, or "facts submitted to a candid world," is and are concerned, these are alleged and arranged in a sufficiently clear, lawyer-like style. No person less than a common young lawyer of good sense and a fair degree of logical ability could hav made these allegations or charges so clear and forcible. This portion of the Declaration I attribute to the hand of John Adams, and here I dismiss it.

Let it be observed here that as to the general spirit of the sentiments of the Declaration, and the points of really vital interest which it comprises, no one man, or hundred men, could claim special credit therefor. Every scholar conversant with the history of the colonies for a score of years before 1776 knows that the questions involved in the Declaration had been before that year discussed in public throughout the colonies. But, to not rely upon my own study of the times preceding the Revolution, let me cite Daniel Webster. In his famous speech in reply to Hayne (U. S. Senate, 1830) Mr. Webster makes a point against the great South Carolinian in the following language: "If we should reason in that way, what would become of the distinguished honor of the author of the Declaration of Independence? There is not a sentiment in that paper which had not been voted and resolved in the assemblies and other popular bodies in the country over and over again." We hav, then, only to do with the style of the document, its composition, in short; and that is all that Mr. Burr could safely claim for Paine, at most.

Here I beg leave, with your permission, Mr. Editor, to cite that portion of the Declaration upon which I most wish to comment now, in order that your readers may hav immediately before them what Mr. Burr so ungraciously, as I claim, imputes to Paine. Assailed "oft and again" from the "coward's castle" by dastard defamers, even his voiceless, harmless tombstone dishonored and broken by his pious foes, and all that, it has been reserved for Paine, poor man, to be assaulted by one of his most devoted disciples with the charge of having been guilty of enacting the following outrage upon the king's English and upon good sense and the integrity of history. Here is the thing:

"When, in the course of human events, it becomes necessary for one people to dissolve the political bands which hav connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructiv of these ends, it is the right of the people to alter and abolish it and to institute new government, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness," etc.

I quote above only about half of what precedes the statement of "facts." But this will suffice for the present, for I foresee that an exhaustiv criticism of the Declaration would fill many pages of THE TRUTH SEEKER, so much food does it furnish for comment, for satire, irony, and comical annotation. Indeed, the subject grows under contemplation, and I fancy that a good-sized volume might be filled regarding the crudities and sophisms of the Declaration for the literary edification and moral instruction of the rising generation. I say the "rising generation," for most of the present generation are, and all of the last were, persuaded that that document is a sort of divinely-inspired work. It is and was accepted—its poor rhetoric, absurdities, and all—as religious sectaries and bigots accept "holy writ," without question. For, years ago, it was the custom to celebrate the Fourth of July in every town and hamlet, and a conspicuous feature of the celebration was the "reading of the Declaration," which was ascribed to the most ambitious young man of the town, the local lawyer, or the parish pastor, and he read it in such sonorous style that all hearers got lost in mazes of admiration for the document. Such are prejudiced, therefore, and I would no more attempt to convert them from their foolish reverence for the paper than essay to beat sense into the head of a hard-shell Baptist with anything less than an ordinary sledge-hammer.

So full of errors is the first paragraph of the document over which friend Burr is expending the best portion of his life in order to impose its authorship upon the great Paine that I hardly know how to address myself to the work of analyzing it without seeming to be hypercritical. But let us begin with the first clause of it, "When in the course of human events." Did Paine write that? I answer, No, for he well knew that "events" cannot properly be spoken of as having, or coming in, a "course." *Affairs* may, perhaps, observe a course; but events are individuate finalities, each the terminus (and only the terminus) of something or some "course" of things, as absolutely so as the tips of a cow's horns or the points of a harrow's "teeth;" and one might as well attempt to predicate a current or a "course" of these as of "events." But suppose the word "events" were correct in this connection, what of the adjectiv "human?" Are there any human events? Human affairs there may be, but who will define a "human event?"

But to proceed—"It becomes necessary for one people to dissolve the bands which hav connected them with another." "*Dissolve* the *bands* which hav *connected!*"

Could Paine hav been guilty of so incorrect a figure of speech? Can bands (cords, ropes, things which *connect*) properly be spoken of as dissolvable? We break, rupture, untie, disconnect, bands; but it was the province of one man only—the author of the Declaration—to find out a process of dissolving them rhetorically, and he didn't vouchsafe to tell us how. So much for that clause, now; we will soon return to it for other absurdities. "And to assume among the powers of the earth the separate and equal station *to* which the laws of nature and nature's God entitle them." Precisely what is intended to be understood by this clause perhaps Mr. Burr can tell us. I am sure nobody else can. Whether we are to understand the "laws of nature" and those of "nature's God" as distinctiv or not, I am not able to decide. But if distinctiv, will somebody tell us in what respects? The clause is confused, and so I "hold" that Paine could not hav written it. But if those laws are one and the same, then the Declaration maker was guilty of an inexcusable pleonasm. The "laws of nature" are made no stronger by calling them also the laws of "nature's God," while the clause itself is weakened, as every rhetorician knows. But what of going about "to assume a station *to* which the laws," etc., "entitle them?" Was it not the intent of the author to speak of a station to the occupancy of which the people are entitled? If yes, why didn't he say so? This mere philological criticism may be charged as hypercritical, or strained, but nevertheless it is strictly correct, and we must remember that we are examining a "classical document," a "great state paper," now.

"A decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation?" What "separation?" We find no *separation* "aforesaid." There has been some talk (all "talk!") above about what people ought to do when it is necessary to separate, etc.; but no separation has been spoken of; so the words "*the* separation," are, in the rhetorical sense, improperly used, and the clause, therefore, bungling, and unlike, I assert, what Mr. Paine would hav written. Let Mr. Burr search Paine's works and find for us therein a sentence of his so long as this first paragraph containing a tithe of its rhetorical blunders—to say nothing of its other absurdities. But to leave mere philological criticism for the moment; here we hav the adjectiv "decent" before "respect." Now did anybody except the tyro who collated those words even hear of an *in*decent respect for anything? *He* obviously had heard of such a thing! To review a little. Pray tell me how "when it becomes *necessary*" for a people to "assume a station" to the occupancy of which they are entitled by "God's" laws, when, in other words, they are compelled absolutely (*necessary*-ly) to assume it, how comes it that even an indecent respect, not to say "decent respect" for other people's "opinions," should impel them to go into an apology about it to other people? Ah! I fear that the good man who wrote that part of the Declaration hadn't much respect, "decent" or indecent, for the laws of nature's God!

To my mind it is clear enough that he who penned the first paragraph of the Declaration did not know what he ought to say, or how to better it, if he had known. He must hav a first sentence, and he essayed it. He struggled, waded in the depths of perplexity, trying to reach sŏlid ground sometime, but failed, like many another man before and since. The first sentence of the writer or the orator often costs more than all that succeeds it. Every considerable writer or public speaker knows that.

But it is not in the first paragraph that we find all the "riches." The next is a mine of them. I hav quoted less than half of the second paragraph, and do not intend to undergo in this writing the labor of exposing the virtues of the remaining portion. "We hold these truths to be self-evident." You do? Well, if they are "self-evident" what's the object of proclaiming them? Might you not hav as properly declared in a solemn state paper the self-evident truth that the sun shines? Did you write that, Mr. Paine? Of course, I know your reply is, No! But where is the rhetorical propriety of declaring that you "hold" self-evident truths? The self-evident is demonstrated already. It is proper to declare that one "holds" this or that opinion, or holds, in the sense of *will maintain*, a proposition. But a man "holding" ("on to") a bundle of self-evident truths, evident to all the world, would present an example of hyperbolical dignity too comical to be laughed at! We could only pity him.

But what are these self-evident truths? Why, don't you know? They are these: First, "that all men are created equal." Ah! how or wherefore "equal?" Certainly not morally, intellectually, physically, or socially equal. How, then? Historically? politically? possibly? It may be, but point me to the page of history or philosophy which proves the equality. But I forget; these truths *are* "self-evident." The Declaration says so; but there never lived the man who understands what the Declaration *says;* and I contend that he does not liv who exactly understands what the author of the Declaration meant to say, and it is my solemn opinion that he had no definit idea of what he was trying to say; for, see, he proceeds to throw "light" upon his intent and declares thus, "That they are endowed by their creator with certain unalienable rights," and "that among these are life, liberty, and the pursuit of happiness!" "Unalienable," that is (says Webster), "incapable of being put off," which, being so, I insist that nobody has committed suicide or lost his liberty in these United States (the only country where these "unalienable" things are discovered) since the Fourth of July 1776! We hav all been cheated by the newspapers, which pretend from time to time to record suicides and hangings. Verily, this *is* a world of illusions!

Now we come to where discussion would giv us enough to do for a year in analyzing or weighing the statement that there are such "rights" as "life, liberty," etc. Mark, the author does not say rights *to* life and liberty, etc. He makes the latter synonyms of "rights." I hav no purpose, at present, of considering in their length and breadth all the profound questions which arise out of this clause about the "rights" with which all men are endowed, we are

told. Here is meat for the most subtle and careful study, the result of which study is, inevitably, that we come to comprehend what an amount of false philosophy is crowded into those few words, all "rot," and nothing less. Paine could never hav been so absurd as to write that clause. He was too good a philosopher for that.

But the above-cited clause is followed by another, the absurdity of which the ablest pen could but partially expose. It needs for its illumination the sarcastic grimace of an Aristophanes and the indiscribable guffaw of a Guinea negro! What is it? "That to *secure* these rights governments are instituted among men" (not cats) "deriving their just powers from the consent of the governed." Now here we hav it. Governments are instituted, and for what? "To *secure* these *rights*." What rights? Why! you booby, don't you know? Our *inalienable* rights, of course. An *inalienable* right being about as fixed as the central atom of the globe, or as secure as the mountains on their bases, the query rises what governments are "up to" when undertaking to reduce the superlativly secure to the positivly secure. One would be led to suspect such effort to be a little supererogatory, I fancy. But what object would there be in instituting governments at all if all men *are* endowed by a creator, too, with inalienable life and liberty, and also with the "pursuit of happiness?" "Pursuit!" a queer thing to be endowed with! Something like being endowed with the invisible and intangible line which a hound cuts through the air when chasing a fox!

Again, what a sublime sight when "the governed" go about instituting a government in order to "secure" things "inalienable," which they couldn't get rid of, of course, should they try, and which the government could not giv them, because they, and not the government, already possess them! If anybody can make clear this jargon of the Declaration, let him. "I pause for a reply," and I don't hear the voice of Paine, Mr. Burr, making the attempt.

Further, and I will soon hav done. The next sentence tells us that "whenever any *form* of government becomes destructiv of *these* ends" (we havn't heard of any "ends" before; certainly these are not the "rights" in question, for they are beginnings. We came into the world "endowed" with them. What then means "*these ends?*") "it is the right of the people to abolish it" (abolish the *form*, and leave the government standing, that is!) "and to institute new government" (What! when the old government still stands? Aye?) "laying its foundations *on* such principles" (ordinarily the "foundations" of a structure are supposed to be at the bottom; but in the Declaration "foundations" and common sense and all things else seem to be reversed), "and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness." What would, think you, reader, seem "most likely to effect their happiness" when "they" are already in possession of the "*unalienable*" rights, life, liberty, and that other funny right, the pursuit of happiness?

Now this is only one-half of the "exordium," before we come to the "facts." The other half is distinguished by blunders and absurdities; and the concluding portion of the Declaration contains much verbiage, bombast, and bad rhetoric. But I hav no time to go into examination of these now, and you, Mr. Editor, hav not sufficient space to allow me. If I hav said enough to make out a *prima facie* case in support of my proposition that Paine did not write the Declaration, in the opinion of those who hav respect enough for his memory to believe that he was too tender-hearted, if not too learned, to be a "wanton butcher" of words and thoughts even, I am satisfied. As for our friend Burr, we will calmly and gladly read his next article in support of his claim that Paine is the author of the Declaration, *after* he shall hav made clear what the sophomoric tirade of words which we hav examined means.

It will not do to attempt to explain it by reconstruction. The paper must be considered literally, as it is constructed. It is a solemn document (very solemn!) No "exegesis" like that by which the Bible is exploited will serve. It cannot be permitted that the Declaration be made "an old fiddle" of and forced to play all sorts of tunes. There it is, in common words. There is obviously no mystery about it, and yet, strange to say, it will require a miracle to explain it without reconstructing it, and several miracles to defend its poor rhetoric. Let nobody call upon the spirit of Paine to illuminate it! "He rests in peace," we hope, and it would be the "most unkindest cut of all" to avow him to be the Declaration's author at his face.

Fifty-six of our "good old fathers" signed the document. None of them, save about four, was liberally educated, and none was much skilled in composition. They doubtless thought it "expressed their ideas" (and perhaps it did); and as they wished to declare something at any rate, and hadn't time or ability to put their thoughts into better shape (or to get better thoughts!) signed the document as, I suppose, a man awaiting sentence of death would sign his "last will and testament," without standing on ceremonies; and it served a purpose, and so is well. But when, a hundred years after, in days of refined and critical scholarship, a man comes before the world claiming the composition of the Declaration of Independence as an honor to the memory of an able old writer, and a dead hero who can't defend himself, things are certainly getting "at cross purposes!"

A few words now about the Declaration as a whole. The success of our revolutionary fathers in the field and in the councils, which resulted in the Constitution, cast a sort of veil over their vagaries and brazen pretenses, and the Declaration came to be looked upon as a wonderful affair. Had they been defeated and humbled that instrument would hav been weighed at its true value, as a vapid, high-sounding political manifesto, merely intended to fire the colonial heart—that is, the spirits of the groundlings. It doubtless fulfilled the purposes for which it was heralded. But no man of sense need be told that the signers of the document did not believe a word of its "glittering generalities." They proclaimed the equality of all men, and blustered about human rights, while most of them personally held slaves, and twelve, I believe, of the thirteen colonies maintained chattel slavery; and the pulpits of the time, like those of later date, sustained the institution as a holy, Bible-founded system. But the cunning and able of that day, the Adamses, Hancock, Jefferson, Franklin, Morris, etc., who, as such men from the remotest historic period down ever hav done, thirsted for distinction and personal power, and were not overscrupulous about what means they used to win them. So they magnified the mole-hills of their political "grievances" into mountains of wrong, and charged their existence to the king of Great Britain, in that stately part of the document which details "the facts to a candid world." There never was such a parade made before or since over almost nothing. The common herd of our present millions undergo all the while, and without knowing it, severer political cheatings and other wrongs than our fathers ever suffered, and the chief merit of our political institutions over those of other countries (if they hav any) is that they are calculated to wheedle the great masses into subservience or slavery to rulers a little more easily than those of other nations. Our wages-slaves of to-day, counted by the millions, are exploited worse than were their predecessors of the Revolution, and made tools of by political jugglers, and yet they swing their hats on the Fourth of July and fancy that they liv in a "free country."

The clear-headed old sharpers and politicians of 1776 knew well that to the ignorant yeoman and vicious lower classes,

> "Doubtless the pleasure is as great
> Of being cheated as to cheat,"

and they therefore flattered these with high-sounding words and fed them upon exciting vagaries; and some of the old tricksters went so far, we read, as to pray over their own jugglery! But I need not enlarge upon this point. Everybody who stops to study and search for the causes of whatever successes we as a people hav enjoyed, or now enjoy, over other nations, if any, finds that they are due mainly to our extensiv territory and its varied resources and our comparativly sparse population. The Declaration brought to the chattel-slave and wages-slave no increased liberty, and "democracy" itself is but an empty name to cheat by, while "republicanism" is simply a trick of government too shallow to deceive any except the fools. In almost no state of the Union hav we a particle better laws governing the ownership and tenancy of land than hav the people of Ireland to-day. In some state, or possibly states, homesteads are exempt from alienation by civil process, which is a good thing for some families, but generally speaking there is nothing in our *laws* to shield us from the fate of the downtrodden of Ireland, and this after a hundred years' existence of that venerable Declaration!

A HATER OF SHAMS.

Highland Park, Conn., April 10, 1881.

Change of Time.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since sending you the notice of the next annual Freethinkers' Convention I hav learned from Mr. A. S. Cobb, of Dunkirk, President of the Cassadaga Lake Free Association, that the annual camp-meeting of that association is appointed to be held from the 5th to the 28th days of August inclusiv, and as there are many speakers and other persons who would like to attend both gatherings, it has been thought best to change the time of holding the Freethinkers' Convention to August 31st and the four following days.

And allow me to giv notice that the annual meeting of the Friends of Progress will be held at Waterloo, N. Y., on the 4th and 5th days of June next. This is the thirty-first annual meeting, I think. These meetings are always very numerously attended by the Liberals of western and central New York, often by ten or fifteen hundred people on Sunday, and I hav never known one to fail of being interesting.

Among the speakers announced for this meeting I notice the names of the eloquent female lecturer, Mrs. Amelia Colby, of St. Louis, and her friend Mrs. Smith, who I learn will furnish the singing and instrumental music.

Your correspondent anticipates meeting many of his Freethought friends at the Waterloo meeting. My post-office address for the next three months will be 51 Fort avenue, Roxbury, Boston, Mass. Persons ordering those magnificent "posters" will remember the address.

H. L. GREEN.

On the Skirmish Line.

Since my last announcement the following live Liberals hav enrolled themselvs in the Iowa Liberal League army.

Annual members: A. L. Potter, Mrs. A. L. Potter, and Miss Vie Dalton, La Motte; L. B. Dawson, Cedar Rapids. Life members: Leroy Dutton, Grand Mound; L. B. Potter, Bellevue. Who next?

I started out this morning upon my spring and summer trip. I hope to sow the good seed of Freethought more extensivly than ever this year. I am carrying a large line of Liberal books and pamphlets, photographs, etc., and am taking orders for THE TRUTH SEEKER and other Liberal papers.

I want to organize a League in every town, city, and county where the secularists can muster ten or more true men and women, throughly devoted to the cause of universal mental liberty. I am prepared to explain and defend the principles and purposes of the League, and speak upon other progressiv and reformatory subjects.

At Cedar Rapids there is noticeable a marked Liberalizing of the thoughts of men upon religious topics. Much of the credit for this salutary change is due to a few earnest workers in the Liberal vinyard, and then the scientific lectures of Prof. Wm. Denton, of which he delivered three here recently, hav resulted in publishing to the world much of religious heresy which was latent, suppressed from so-called "prudential motivs." Mr. Denton is an earnest, pleasant speaker, and his course of lectures here was a complete success. He had full houses and attentiv, appreciativ auditors.

Dr. A. B. Dennis worked hard for the success of this attempt to awaken the sluggish thought of this city, and I am very much gratified to learn that he is not financially a loser. "Wealth and respectability" are always conservativ, loth to do anything for the elevation of humanity, hence it is no matter for surprise that, as a rule, the hard-working mechanic and struggling professional man has here, as elsewhere, to bear the burden and heat of the day.

The car shops of the Burlington, Cedar Rapids, and Northern Railway are located here, and among the workmen there Freethought has taken a strong hold and its roots are spreading deeper and wider under the skilful culture of Mr. T. J. Burke.

One such *live* Liberal is worth more to the race than a stateful of Grundy henchmen and "man-afraid-of-his-business" Liberals. Among the other outspoken, activ Freethinkers here I must not forget to mention C. P. and M. M. Reed, S. Hellan, C. F. Maurer, J. Polak, and Messrs. Wolf, Eliot, Kilburn, Dawson, and Stuart. Some of these lack faith in organization, but a wider and more fundamental experience will show them that without organization it is impossible to reap the substantial fruits of agitation.

Rev. Rogan, of the Universalist church, is stirring his congregation up mightily, and, after his last discourse, in which he had torn to pieces the claimed divinity of Jesus, he told them that if they could not stand the expression of his honest opinions they had but to say so and he would step down and out. It is but a few years since he left an orthodox church. Should he now leave the Universalist it is hard to tell what will become of some quasi-Liberals who during the past few years hav attended and helped support that church because it was more popular to do so than to be seen at the derided Spiritualist and Liberal meetings.

Let us hav Liberal celebrations of the Fourth of July. Why not? Who wants to listen to a long-winded chaplain upon the natal glories of the secular republic?

"How it looks to be an Atheist," is the announced subject of a sermon to be preached at the Methodist tabernacle. This is a poser. A number of comical answers suggest themselvs to my mind, but lest the question was asked in all seriousness I forbear to giv them utterance. It is a pity to poke fun at people who do not know that science is abroad and that she has found no God in all the limitless expanse of the universe. Address me at Cedar Rapids, Iowa, box 881.

E. C. WALKER.
Sec. Iowa L. L.

Spiritualist Convention.

The next convention of the Spiritualists and Liberalists of Van Buren and adjoining counties will be held in the village of Hartford, Mich., commencing on Saturday, May 28th, 1881, at three o'clock P. M., and continuing over Sunday, May 29th. Mrs. C. Fanny Allyn and Mrs. M. C. Gale are engaged as speakers. A limited amount of free entertainment will be furnished, and hotel rates will be one dollar per day. Let there be a good attendance and a grand old time.

L. S. BURDICK, Pres.,
Kalamazoo, Mich.
E. L. WARNER, Sec.,
Paw Paw, Mich.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, MAY 21, 1881.

The Shepherds Aroused.

In no way is the effectivness of Col. Ingersoll's late lectures more shown than by the fluttering which has taken place among the clergy. The way they went for him on Sunday before last was a shame to lovers of truth. The Rev. Dr. Newman, who went around the world at the government's expense, announced in the Sunday papers that the theme of his morning discourse would be, "Brazen Infidelity," in which he classed the immortal Bob as the "Brazen Infidel." It seemed to disturb his holy soul that three thousand people should rush to the Academy of Music on Sunday night previous and giv one dollar each to hear the arch-Infidel ridicule the Jewish Bible and its revengeful, changeable God. The parson took revenge by denouncing the Infidels whom Ingersoll had applauded, to wit, Julian, Voltaire, Diderot, Spinoza, Hume, and Paine, trying to make it appear that they were nearly as bad as some Christians.

The Rev. J. B. Riemensnyder, D. D., gave out his subject, "A Rebuke to Infidel Scoffing," and the zeal he displayed in lashing Ingersoll and others was amusing, to say the least. He said many things totally untrue, and among others that Voltaire, Hume, and Paine recanted on their death-beds. If a clergyman cannot lie he cannot do anything; but their raving has become almost harmless. The Rev. Dr. Fulton, the misanthrope, and the Rev. Dr. Talmage, as well as several others of too small caliber to mention, also had to show out their imbecil spite by denouncing Ingersoll. They find epithets handier and more in their line than arguments. If instead of lies and abuse they would show the falsity of Ingersoll's statements and arguments they would prove themselvs more manly than now; but that is too much to expect of them.

Some pious papers are following in the same line, as well as some not so very pious. The *Glen Cove Gazette* givs a column of the bitterest abuse of Ingersoll and other Infidels. It, however, does little more than show the pointless enmity of its orthodox soul. One clergyman said to a friend of ours, whom he took to be a sympathizer with the old dogmas: "Such men as Ingersoll should not be allowed to be heard. The laws ought to be changed so as to prevent such scoffing and blasphemy." Poor dupes, let them rave on. The best days of these barking dogs are over. A few more decades and their whole system may be thrown to the rubbish heap of antique and absurd myths and falsehoods.

Comstock's Defeat.

Many of our readers will not regret to learn that Comstock's prolonged effort at Albany to procure legislation to suit himself and to clothe himself with more power than he has hitherto wielded has met with a serious rebuff. The House Committee to which his bill was referred hav reported against it, and there is now no probability of its becoming a law. After hanging around the Legislature a good share of the winter, making most energetic exertions to insure senators and assemblymen to look favorably upon his bill, Comstock will now be allowed to remain at home to attend to his various arrests and prosecutions. His bill will not become a law this year, and very likely never.

It is cheering that our legislators are able to see the impropriety of placing such laws on the statute books of our state as this man demanded, and which he loudly boasted he would soon succeed in placing there. Doubtless, various influences tended to this result, but probably nothing had a greater effect in this direction than T. B. Wakeman's able and argumentativ speech made before the House Committee to which Comstock's bill was referred, a copy of which was sent to every member of the legislature. Let every right-minded person rejoice at the result attained.

Paine's Monument.

Since our last report the following donations hav been received for repairing Paine's monument at New Rochelle:

L. DeWitt Griswold,	$ .25	W. G. Seacor,	$4.00
Alex. Risk,	1.00	Earnest Rhein,	1.00
H. B. Wiser,	.50	D. A. Kahle,	.50

We can now state that the repairs to the monument, the relaying in cement of the wall surrounding the lot, the repairing of the iron fence, and the filling and sodding of the lot are completed and paid for. The whole has cost not quite $150. The monument is said to look better than when new.

On Monday, the 30th inst. (Decoration day), a meeting will be held at the monument. Several speakers will be on hand and address those present upon the rededication of the monument, after which a collation will be served up. This meeting will take place upon the arrival there of the train leaving the city at 10 A. M. An invitation is extended to all to accompany us out. The distance from the city is some eighteen miles, and if the weather is favorable the trip will be a pleasant one in more ways than one. We hope to see a goodly crowd present on the occasion of the rededication.

Boston Indignant.

Although it rained hard on Sunday at the "Hub" there was a fair audience at Investigator Hall to express indignation at the course pursued by the postal department against Mrs. Dr. Chase's *Physiologist*, Dr. Foote's *Health Monthly*, Dr. Kinget's *Health Journal*, and Mr. Stillman's *Agent's Advocate*.

Horace Seaver presided and made a brief opening address, introducing Mr. T. B. Wakeman, who, coming to the front of the platform, insisted upon having the speech of the old war-horse of Liberalism, Hon. Elizur Wright, first. Mr. Wright thereupon stepped to the front and gave one of his clear, logical efforts, which elicited much applause. He showed that while the postal department lent itself to Anthony Comstock to suppress the *Physiologist* for advertising the Comstock syringe, it also opened its own advertising columns in its "Postal Guide" for January, 1881, to the advertisment of a syringe which was claimed to to be superior for *all purposes!*

Mr. Bell followed Mr. Wright with letters from Mr. T. C. Leland, Dr. Sarah B. Chase, D. M. Bennett, and others.

Mr. Wakeman came next with the remark that he liked to visit Boston when its citizens were indignant. Barbarism represented the priesthood and civilization the cause of Liberalism. There was a constant tendency of the priests to encroach on the temporal power. But the former had received a signal rebuke through the efforts of Liberals at Albany. The attack on the *Physiologist* is a new move, and a regular eye-opener. Here an order comes like lightning. In Russia they warn first. The Liberals must enter the political arena and show what can be done with the ballot. It rests largely with the Liberals to say what shall be done in this country, if they will but unite and work, under the motto of liberty and purity, now and forever, one and inseperable.

Dr. E. B. Foote, Sr., followed Mr. Wakeman, showing good reasons why his *Health Monthly* should hav the privileges of the bulk-rates. Regularly issued for over five years; bona-fide circulation of 5,000; largely quoted by the press; open to all advertisers who will pay the regular rates, etc.

Mr. Stillman showed that his *Agent's Advocate* was as much entitled to the privileges of the mails as other papers of its class. He noticed Anthony's book in his paper and criticised its syntax. In another article he said that Comstock was not to be believed. The very next number was rejected by the postal department, although it had been published and admitted to second-class postage for three years. With one stroke of the pen his business had been destroyed.

Mr. Courtlandt Palmer followed, supporting the views which had been presented so ably by Mr. Wakeman.

Mr. Mendum and M. L. Babcock made brief but pointed speeches, which were highly appreciated by the audience.

Mr. H. L. Green was called upon and proceeded to explain why he had stepped out of the League. But he believed in Mr. Wakeman's ability and honesty. In the course of his speech he extended the hand of friendship to Mr. Wakeman, and the audience cheered while the two gentlemen participated in a hearty, good-natured shake. Mr. Green hoped that all differences would be buried, and that the Liberals would unite to defend free speech, free press, and free mails.

The meeting was closed with a brief speech by Mr. Verity, who urged the Liberals to come forward and support those who were stricken down by the government at Comstock's behest.

The largest and most enthusiastic meeting took place in the afternoon in Paine Hall. The weather had cleared somewhat and the hall was well filled with those who had assembled to listen to the eloquent address of Mr. Chainey on "The Lessons of the Hour." In his discourse he strongly denounced the wrong which had been inflicted upon the physiological papers, showing that the people and even the children must be taught all that there is to be learned respecting their bodies.

When Mr. Chainey concluded he called on Mr. Wakeman, and the audience by its calls and cheers made it impossible for Wakeman to retreat. This able champion was equal to the surprise and the emergency, and spoke for thirty or forty minutes, as our pious friends would say, under inspiration.

Taking the great speeches of the morning and afternoon together and averaging the audiences of the forenoon and afternoon, the Boston indignation meeting may be voted a success, in spite of the rain.

Indignation Meeting.

At a public meeting, held in Buffalo by the Liberal League on Friday evening, May 12th, to express a second and earnest protest against the late outrage on the freedom of the United States mails, in the absence of the regular officers, the following were elected: President, S. B. Bancroft; Secretary, Dr. Edwards; Business Committee, Mrs. A. H. Colby, Olive K. Smith, Parker Pillsbury (delegate from Rochester Liberal League), George Whitcomb.

The committee on resolutions reported the following, which, after a lengthy and able consideration, were at a late hour adopted without dissent:

Resolved, That this meeting has heard with surprise, indignation, and alarm that another flagrant outrage has been perpetrated on the freedom of the United States mails in excluding from them the able, useful, and in every way worthy public journals known as the *Physiologist*, published by Dr. Sara B. Chase, New York; *Health Monthly*, by Dr. E. B. Foote, New York; *Health Journal*, by Dr. Kinget, New York, also the *Agent's Advocate*, under the most grossly false and absurd pretense that they contain matter indelicate, obscene, and unfit for public perusal.

Resolved, That we believe most of the many and frightful evils now surrounding the problem of human generation, as well in marriage as out of it, the many and constantly increasing instances of abortion, infanticide, and child murder, involving not unfrequently the death of mother as well as of offspring, are the result of profound ignorance regarding the laws of life, that very ignorance which is pre-eminently the object of the proscribed journals, especially the *Physiologist* and its gifted editor, Mrs. Dr. Chase, to enlighten and remove.

Resolved, That we cannot too strongly express our abhorrence and detestation of the traffic in and circulation of *truly "obscene and lascivious literature"* in whatever form and by whatever means, private or public.

Resolved, That we must regard with no less abhorrence much of the official action of the "New York Society for the Suppression of Vice" and its inhuman and unclean agent, Anthony Comstock, especially in their unconstitutional as well as unrighteous attack upon the freedom of the mails and the press, and cruel fining and imprisonment of innocent men whom the government authorities themselvs declared hav been guilty of no crime nor offense against the law.

Resolved, That we do hereby most solemnly protest against the increase of any of the powers of such society and its agents, by any legislativ act whatever, whether by federal or state government. And our profoundest thanks are due to T. B. Wakeman, of New York city, for his prompt, noble, and generous appearance before a committee of the Assembly, to whom had been referred a "bill to largely increase the jurisdiction and powers of that society;" and for his able and unanswerable arguments against any such dangerous and unwarrantable action.

Resolved, That these resolutions be signed by the President and Secretary of this meeting, and respectfully presented to our city editors, and forwarded to THE TRUTH SEEKER and daily *Truth*, of New York city; the *Investigator* and *Banner of Light*, of Boston; *Mind and Matter*, of Philadelphia; and *Western Light*, of St. Louis, for publication in their columns.

More Postal Censorship.

TO THE SPIRITUALISTS AND LIBERALS OF AMERICA,

Dear Friends: I am led to make an appeal to you for your assistance by the recent decision of the post-office department at Washington, D. C., which excludes my new quarterly paper from being admitted to the mails at pound rates, upon the ground that it is an advertising sheet. I hav done all in my power to hav the decision reversed, but every appeal I hav made has proved fruitless. I am satisfied that religious bigotry is the cause of the rejection of the paper, as it is no more of an advertising sheet than any other Spiritual or Liberal paper that is sent through the mails. Thinking that there could not be a possibility of my paper being rejected, I ordered and paid for 25,000 copies of the first number, and supposed that the mailing of the edition would cost me not over $50.00, but by the decision rendered I shall be obliged to pay $250.00, or one cent on each paper. I cannot meet this amount, as I hav already mailed 7,000 at that rate, which has taken all my available funds. I regret exceedingly to be obliged to ask assistance, but assistance I must hav, and at once. All amounts sent to me, however small, will be acknowledged in No. 2 of the *Advance and Review*, and credited as subscriptions to that paper. Shall I make this appeal in vain?

Fraternally yours, JAMES A. BLISS.

713 *Sansom st., Philadelphia, Pa.*

Ho, for the "New" New Testament!

Everybody and his wife will wish to see the long-talked-of revised New Testament. Even Liberals, who do not believe any more in the inspired Testaments, New or Old, than they hav proofs of, will be anxious to see what changes hav been made in the Christians' word of God. We propose to accommodate this disposition according to our ability.

The revised New Testament is now being printed in great numbers, and in a very few days will be ready to throw upon a feverish market. We hav made such arrangements as will enable us to sell the new old book at the lowest prices, as follows:

Separate gospels, 3 cents; the four gospels, 10 cents; the New Testament, new version, paper, 15 cents; cloth, 40 cents; Russia, gilt top, 75 cents; Turkey, full gilt, $1.40. The New Testament, old and new version, with pages contrasted, 75 cents; Russia, gilt top, $1.25; Turkey, full gilt, $1.75.

Orders addressed to this office will be filled promptly.

MR. T. B. WAKEMAN'S able argument before the Legislative Committee on Charitable and Religious Societies has been issued in pamphlet form and is now ready for sending out. Let those who wish copies send in their orders. Price, 25 cents.

Round the World Fund.

The following persons hav pledged five dollars each (one share) to help take THE TRUTH SEEKER editor round the world. Those preceded by an asterisk (*) hav already paid. Those not paid will oblige by remitting promptly. Two or three volumes of the book descriptiv of the journey will be issued to each contributor as soon as ready.

D C Coleman (four shares),
Wm Smith,
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Mrs C M Piper (takes two shares),
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Our sincere thanks are extended to those friends who hav kindly sent in their five dollars to help us around the world. We trust none will regret the investment.

A Hall for Liberals.

It is gratifying to see that public attention is being directed to the matter of having a hall in this city for the use of Liberals for meetings, societies, and other purposes. We are glad to see friend Courtlandt Palmer is interested in this direction. The following sketch of an interview between him and a reporter is from the daily *Herald:*

The notable success of Col. Robert G. Ingersoll in filling on two successiv Sunday evenings two of the most spacious audience rooms in this city has turned the attention of some gentlemen of Liberal views to the subject of acquiring or building an edifice in which discourses of an analogous character may be regularly delivered, both on Sundays and week days. There is at present no such edifice or hall in New York, except the small and inconveniently located Science Hall, in Eighth street—the headquarters of the Liberal Club—which will accommodate but five hundred or six hundred persons, and which is utterly unknown to nineteen-twentieths of the well-to-do citizens who applauded Col. Ingersoll in Booth's Theater and the Academy of Music. The Liberals think that they ought to hav a temple of their own, which may afford all the conveniences of a well-appointed church and which may be known as the permanent headquarters of Freethought. One of their number, Mr. Courtlandt Palmer, of No. 151 East Eighteenth street, has taken the subject in hand, with a view to securing co-operation in the enterprise. Mr. Palmer is a gentleman of considerable property in real estate, and was formerly president of the Society of the Religion of Humanity. It is not, however, in the interests of that body that he wishes the erection of a temple of Freethought, but in the interest of all shades of opinion which recognize science as their creed and the advancement of humanity as the highest religious object. In an interview Mr. Palmer expressed to a *Herald* representativ his views upon this topic at length. He thinks that a building of the kind contemplated could by proper management be made to pay dividends. Merely as a business speculation, therefore, it might be accomplished by any enterprising capitalist. Mr. Palmer, however, perfers that it should not be a private investment, but one in which all Liberals, according to their means, may take stock, with the same satisfaction that church-members find in securing convenient quarters for their respectiv organizations. Mr. Palmer would even prefer that the stock should be taken up chiefly in small subscriptions, say of $25, so that the proprietary interest may be diffused as widely as possible. Of course there must be a few subscriptions running up into the thousands, but this does not seem difficult to Mr. Palmer. He remarked that the real difficulty consists in the fact that the Liberals hav now no cohesion and do not even know each other by name. Among the 5,000 men and women who cheered Col. Ingersoll there was doubtless wealth enough and enterprise enough to provide at once for the building of a dozen such halls, if the proper persons could be brought together to take some concerted action. Mr. Palmer proposes to take measures to bring the subject before such persons and believes the time to be at hand when a vast movement will be made for the utilization of the Sunday rest in the interests of a religion which knows no creed but science and whose object is the ethical enlightenment of humanity.

The following is from *Truth:*

The desire for a temple or public hall in which the views of Liberal thinkers can be expressed is doubtless a growing one in the breasts of those who wish to see humanity enlightened, and of those who wish to learn. Mr. Courtlandt Palmer, of 151 east Eighteenth street, is the first to publicly express this desire. A *Truth* reporter called upon him at his residence yesterday to ask his opinion upon the subject. Mr. Palmer's views are utterly opposed to wornout religious dogmas, but they are also reconstructiv. In place of such dogmas which are no longer true and capable of saving grace, he would substitute a new creed, based on science for its faith, humanity, and enthusiasm. This creed is rapidly formulating itself.

Mr. Palmer said: "I would like to see a home or temple where this kind of reconstructed thought would always find itself welcome. My particular ism may be called American Positivism, of which the ablest representativ is Mr. T. B. Wakeman. Him I should like to see installed as a teacher of the new faith, and to speak from Sunday to Sunday, as Professor Adler does."

Mr. Palmer said his views in regard to the uses and purposes of such a building were much broader than any "ism" of his own, and he desired that all thought in its relation to popular welfare should there hav a hearing. He would hav specialists in astronomy, physics, chemistry, biology, and sociology hold forth on its platform.

He would like to see a regenerated Liberal club there domiciled. The old Liberal Club has for many years dragged its weary length along in its unattractiv quarters at Science Hall. But it is based on the right idea—the consideration of every subject and the discussion of it from every stand-point. For such and analagous purposes should the proposed edifice be used, and above its portal should be inscribed, "To Science and Humanity."

Mr. Palmer thinks that while it would be best to disassociate the enterprise from the question of investment, still as a temporary expedient it could be made to pay at least a moderate dividend, through rentals derived from stores and offices erected in front, and from the rental of the hall proper on off nights. The dimensions of the hall should be about those of Chickering Hall.

If there should not be sufficient sympathy developed to raise a sum adequate for the erection of such a building, at least enough means might be obtained, which, invested, would giv a income large enough to hire a theater from Sunday to Sunday. From its stage competent scientists might instruct the people as to what they should do to be saved. In default of a capitalized fund of this description perhaps a number of subscribers might be found who would pledge themselvs to a yearly contribution to support the enterprise.

The gentleman said: "I particularize a theater, because I believe the theaters of to-day are much closer allied to a true morality than the pulpit itself. The stage, although distorting facts, still does base itself on facts. The orthodox pulpit bases itself on dogmas which in the light of modern truth are, and can be, nothing else but lies.

"In conclusion," said Mr. Palmer, "it is with great diffidence that I appear before the public, and only do so from the fact that I feel a crying need of a new human religion, and with the hope that the times are right for a greater cohesion and organization among Liberal thinking people."

Abbot and Comstock.

The times have passed when "a great man's memory may outliv him half a year." Consequently it is necessary to apprise readers that Mr. Francis Ellingwood Abbot was once the President of the National Liberal League, was, in fact, its first President, was its author, finisher, and getter-up, and the League is working to-day under the Constitution unamended and unaltered, which he wrote.

In that Constitution he wisely provided, among other things, that one of the specific objects of the League would be, "To defend through the courts, by the combined efforts and means of the Liberals of the country, any American citizen whose equal religious or moral rights are denied, or who is oppressed on account of any opinions he may hav held or expressed on the subject of religion or morals."

In spite of that provision in his own Constitution, written by his own hand, when Comstock arose he aided him in the prosecution of the editors. For this desertion of Liberalism, this backing down from his own platform of principles, the League members in Congress assembled promptly kicked him out that very year.

No office fraud ere met detection
With good opinion of election,

and he never has felt quite able to forgiv the League since. After this rude separation from the child he could neither bully nor whip because it had outgrown him, he struggled on a few months more as editor of the *Index*, when its subscribers and readers fell off to such an extent, and the stockholders of the *Index* Association so unanimously refused to pay their annual assessments, that they literally starved and froze him out. In this emaciated and congealed condition he has been laid away, now nearly a year, on a shelf, in well-merited oblivion. But he has just suffered a momentary thaw, and in this interval of liquidation he lifts up his piping voice and the *Index* grants him a congenial page to renew his indorsement of Comstock, his life, motivs, methods, and work. It reminds one of that bank president who one day was assorting his customer's notes put in for discount. The careful financier came across one which he took up and scanned with unusual attention, and thus expressed himself, "Well, that, on the face of it, is a little the worst piece of paper that ever came into this bank." Then turning it over he added, "But with the indorsement it aint worth a *damn!*" The Liberal world will take Abbot's indorsement of Comstock as equally depreciativ of a value that was before questioned.

Much is written of the "Twin Relics of Barbarism." These worthies are the twin relics. *Arcades ambo*—blackguards both. The love of Ellingwood for Anthony surpasseth the love of woman, the love of girls in Greene street, or the love of David for Johnathan. In death they cannot be divided, for both hav been foreordained to the same mephitic stench. Birds of a feather, either one in hand, will corrupt two in a bush, and both hav been hatched by an extra divine Providence with especial adaptation for the exchange of good offices in fouling their own nests. Comstock up to his neck in a cesspool and adding to it, and Abbot his volunteer assistant—this is a spectacular panorama which religion has unrolled for us, and on which "Free" religion can look without shame. Is there any lower descent for this lump of clay in the hands of the Potter—yes, or even for the Potter himself? T. C. L.

SEND for our new catalog of Liberal and scientific books. 64 pp. Sent free.

WORDS cannot tell how pleased I am with "John's Way." Before I had read it half through I felt as if I would more than willingly send ten dollars (if I had it to spare) to distribute as many of the books gratis as that amount would pay for.

LOTTIE E. GRIFFIN.

Discussion.

Reply to Mr. Bennett's Thirteenth Letter.

MR. D. M. BENNETT, *Dear Sir:* It is plain that you are either not disposed or not sufficiently unbiased to give my presentation of things justice. Still, on the whole, I think your last letter is perhaps as fair and strong a review as your side can offer. I will examine it, then, a little more in detail than I have some other letters.

The scriptures do not teach that God is the author of sin, but declare the contrary, and it is sin which is the author of the pain, wretchedness, sickness, suffering, and unhappiness which blight this present world. Do you believe there is such a thing as sin? that man is possessed of a spiritual and moral nature which the brute has not, and which raises him above the lower animals? Do you believe, rather can you deny, that there is to a greater or less degree a perverseness in every man that inclines him to always fall below his own standard of right? Do you not believe that there are thoughts and actions committed which defile the moral being of man in the same way that physical filth defiles his outward person, so that even I or you may be in the presence of some of our own species and feel that as compared with them we are degraded and unworthy of ranking beside them, even that our presence is almost profanity before them? And if this is true of us, of any one, as compared with finite human beings, what must the difference be between man and his creator, a finite sinner and infinite purity! Of course, the finite cannot injure or degrade the infinite, any more than the moonbeam can be polluted by the dung-hill on which it may fall. But there can be such an offense as sin against the infinite, an infinite but incorporeal person, and an offense which may seem more directly, as murder, to be a sin against man, is really a greater sin against the infinite who made the man. The greater, the nobler the person against whom it is committed, the greater the sin. You admit this in your actions. Let your dog come frisking with welcoming familiarity on your return after a long absence, repel him rudely, and while you may feel sorry for your harshness you do not apologize to the dog. Rebuff an intimate friend in the same manner and you realize it is a greater offense; although you have not injured him, you have, as it were, sinned against him, and you do not feel at rest until you have done all you can to remedy it. Nay, further, you recognize a practical difference in the greatness of offenses against your fellow-men; you grade them according to their differences of intellectual and moral perceptions. A man of fine culture, both of intellect and heart, would be deeply insulted by that which the vulgar ignorance of another would fail to consider derogatory, and which would be received with placid indifference or often assent. Offer some insult to the former and you would feel yourself guilty and make reparation and apology; offer it to the latter and you have no such consciousness of guilt. Again, say a man commits theft, he injures the person from whom he stole, but he does not injure the government of the country in which he dwells. Yet the latter punishes the offender for the offense as being against it, and you acknowledge the justice of the action. Can you not extend the principle further along the same line, and to what is an infinitely truer thing, it is a sin against the divine government, a rebellion against the infinite source of all government and all right? These are, I grant you, very homely illustrations, yet they are such as we all appreciate and of which we live in the daily practical recognition. But in strict reality there is no such thing as sin, except it be an offense against the divine being. He is the sole source of right; all that is contrary to him is wrong; all disobedience to his commands, all indifference to him, all disbelief of his existence in thought or word or deed is sin against him. He is the foundation of government. What makes right, what makes wrong? Are there any standards? Is adultery wrong? Is murder wrong? Is theft wrong? Is lying wrong? Is oppression wrong? Who says so? Man, society, the majority? But what right have they to decide? If there is no such thing as sin against the infinite person, for we see infinite mind and infinite power behind and beyond the material universe, which is also apart from it, then the blackest teachings of nihilism are eternal truths, there is no sin, there is no right or wrong; individual man's sole standard is (and he is foolish if he does not use the privilege) his own untrammeled will, his own pleasure. There is no such thing as right or wrong apart from the existence and nature of an infinite deity, who, from the fact of being the creator of the universe and all it comprehends, has the sole right to command and punish. The idea of natural right or wrong apart from him is mere folly. Tell me, is adultery or incest wrong among human beings? If you incline to the affirmative, prove it to me. I defy you to prove it, if you overlook the fact that the infinite God has interdicted it, and that for this sole reason it is wrong and a sin against him. It is not wrong among the lower animals; it is not wrong for the lower animals to steal. It is really not wrong for the lower animals to slay each other. If these things among men are not sins against God and wrong primarily because forbidden by him, then argue as you will, horrible as the state of human kind would be, they are not wrong, but merely not expedient, for men to do likewise.

Again, is fornication wrong? Eliminate the ban of the Almighty against it, and it is right and natural, and marriage is a farce. Clean and upright a man as I believe Col. Ingersoll to be in his family relations, but once admit that his views and principles as to the existence and attributes of the deity are true, and his morality is not praiseworthy, but merely an eccentricity. Fornication, adultery, incest, cannot be proved to be wrong, unless solely for the reason that God forbids, and consequently has made them so.

The consciousness of sin against God is, however, too firmly implanted in human nature to be ever eradicated by any speciousness of argument or to need argument to uphold it. The most degraded of savages ever discovered in the wilds of Africa or the brush of Australia, and the highest type of civilized man, feel and acknowledge this universal taint of sin against a power higher than themselves and to which they are responsible. And you know that every man is daily doing things which his mind tells him is wrong, and for which he condemns himself for doing even while in the act.

It is therefore not only irrational to deny that man is a sinner against infinite purity, holiness, and omnipotence, but is equally as irrational to cavil at the punishment meted out by his offended justice. It is not a pleasant subject to contemplate, and the everlasting perdition of an immortal soul is as awful and terrible a thing to me as it is to you—aye, far more so. But I did not create hell, and cannot abolish it; and since the Almighty has said that it is the fit doom of impenitent sinners, madly intent on rejecting his offers of mercy, "What am I that I should reply against the Lord? Shall not the judge of the whole earth do right?" Rest assured, however, that there will not be a hair-weight of punishment fall on any soul beyond what it has deserved in the judgment of infinite wisdom, justice, and mercy. God did not create hell, I might observe here, for man, but for the devil and his angels, according to the scriptures, and the same divine word is ever careful to distinguish that it is God who prepared the vessels of mercy to reach heaven, but it is men themselves who fit themselves for destruction. And to the principles of that final judgment who can object? "The revelation of the righteous judgment of God, who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soul of man that doeth evil; of the Jew first [on account of his greater privileges], and also of the Gentile; but glory, honor, and peace to every man that worketh good; to the Jew first, and also to the Gentile, for there is no respect of persons with God . . . in the day when God shall judge the secrets of men by Jesus Christ" (Rom. ii).

A sin against God, if we could realize it in its awful character, is the most hideous and terrible thing in the universe. Suppose one of yonder shining orbs should suddenly rebound from its orbit and "run lawless through the sky," would you be surprised that some awful catastrophe occurred, either the wrecking of the star itself, or the return of its whole system of suns, or even the universe, to chaos? Why? Because the inexorable laws which, under God, control the universe, would be overturned, and nothing but the omnipotent creator himself could prevent the destruction of the universe. As the swerving of a planet from its orbit, as the overturning of natural law in the material universe, so is sin in the moral world. The harmony of creation was destroyed, and for sin to be permitted without condign punishment would be similar to a universe without law—chaos in either case—one moral, the other material. In the case of sin, one of two alternatives must happen—God must abdicate and the infinite become powerless to govern the world he created, or the sin must be punished. In a court of justice, the prisoner is not allowed to decree his punishment. Should the sinner be allowed to estimate the extent of his guilt and define its punishment? Or is God the proper judge? And if to save men God is willing to accept the sacrifice of his own Son, surely men should not only be satisfied but be beyond measure grateful.

And now I will take up some prefatory remarks which you make, after observing that the scriptures repel as blasphemy the thought that God is the author of sin, or created man for the purpose of damning him. They utterly reject such a thought, and any reasoning that leads to such a conclusion is blasphemous perversion. I have read among Christian writers the same unhallowed conclusions, and I dare not trust myself to utter in words my utter loathing and abhorrence of such a thought. But the scriptures are not responsible for it. On many topics, such as the entrance of evil into the universe, and reasonings on it, they hav not gratified sinful curiosity. It is enough that it is here in our own world and they offer a remedy. I do not know the origin of sin in the universe—I cannot reason about it—but I know it is here and I want to escape it. I know God says it is not in him, and that the death of the sinner is not pleasure to him, and I bow in humility as I consider becomes finite ignorance, and cry, "'Such knowledge is too wonderful for me; it is high; I cannot attain unto it.'"

In your prefatory remarks you say, "A God who has the power to cause happiness to be the rule in the world must have the nature and cruelty of an incarnate fiend to inaugurate boundless grief, anguish, and pain, and to continue the means to make them perpetual. He is either not all-powerful, or he is not all-good." In the first place, God did not inaugurate such an awful state of things as you picture. He did, however, permit sin to enter, which was the forerunner and cause of it. Your objection, then, established on right premises, would be that a God having the power to prevent the entrance of sin in the world by absolute force, or being able to compel men by sovereign power to believe in Jesus Christ (since according to scripture that is the only way of escape), after sin has entered, is a fiend if he does not do it. Do you not think that if you had infinite wisdom and infinite love, too, you might have considered that, having created man perfect, with power to remain so absolutely, and having warned him of the consequences of disobedience, you might consider it wiser to leave it to the man to earn his own happiness?—to show obedience from love and not from coercion? In the judgment of perfect and infallible beings may not the former be adored as the wiser and more merciful course, even though it is mysterious to us? And as to the latter alternative, after sin has entered the world would you wish to be forced to believe in Christ? If by a train of providential circumstances you should be convicted of sin, and should feel upon you a moral force compelling you to pray to Jesus Christ in terror of soul, would you not resist it? You say such a God is either not all-powerful or he is not all-good. But his all-goodness may prevent him from using his all-powerfulness to esteem sin lightly and pass it over without punishment, or it may have made it more pleasing to him to use his all-powerfulness in making the man absolutely upright and capable of resisting every temptation, and leaving him to what he chose, in other words, moral obedience might please him better than inexorably necessitated conduct. Such might be used in keeping the sun in its orbit, or the farthest off star from losing itself in space, but to a spiritual and moral being a different and more glorious opportunity was given. Consider what Adam would have gained for himself and his race had he remained sinless—how inexcusable it was for him to sin—and God may after all have been (as he was) all-powerful and all-good in leaving him to his own choice. And even a man may believe the question of human happiness or human suffering, immensely important as it is, is not the most important consideration in the universe. If the question of vivisection were before us, and I were to insist that in absolutely no case should a lower animal be sacrificed for a higher; or if to save the life of a human being in a sinking boat it were necessary to fling a dog overboard; or if it were necessary to shut a drove of fast horses in a burning stable to prevent their madly trampling to death a multitude of guests escaping from an adjoining hotel, I fancy you would not consider the lower animals at too high a value. In the same way, questions of human suffering, and even, let me say with bated breath, eternal suffering, are questions of minor importance compared with the sovereignty of God. In winding up the paragraph you say, "If he made the devil with the full knowledge of all the wrongs he would commit, and all that the same devil would cause others to commit, he is infinitely worse than the devil and those he dupes." Now God did not make him a devil, although he undoubtedly knew all things that he would become and commit. Now let me ask you, do you suppose it godlike that God should cease to do his righteous will for fear of the consequence? In other words, if God chose to make angels and Adam on moral probation because he knew they would fall, was he to cease doing what pleased him?

You argue in defense of the relevance of your last letter that the God of the Bible "was noted for anger, jealousy, revenge, and cruelty, and if we are to believe he still rules over the affairs of this world he is still actuated by the same cruel, revengeful, and merciless motives." In a scriptural sense Jehovah is the jealous God; in fact in one place he names himself Jealous. I do not know that this is necessarily an evil attribute, especially since his jealousy is the entirely reasonable one of claiming all religious adoration being limited to him as the only true God and not being also paid to stones, idols, crosses, etc., intended to represent him, or imaginary deities, or the sun, moon, or stars, the woods, or the waters, his handiwork. What is the proof of your other charges? I suppose you will admit that as far as

rules for practical life, for government and for social conduct, the laws of Moses, as they are called, if carried out by any nation, would make their country an Eden. Of course I do not include the sacrifices, religious ceremonies, and instructions as to the worship of Jehovah. Some of these rules I quoted in a letter or two back. I am safe in saying you find no fault with these. Your proof of the charges you make, then, are confined to certain commands of Jehovah in regard to the slaughter of certain nations, including little children. Inasmuch as these latter were miserable sinners deserving the judgment of Jehovah, I cannot see that he was worthy of that abhorrence you express for him. It was a severe punishment, but inasmuch as I feel that I myself am of myself worthy of the same, that it would be justice to have taken my life for my disobedience and hatred in years past, I cannot admit that you have proved your accusation. Neither you nor I know all the circumstances. If we did, and judged them rightly, we should probably wonder at the forbearance which spared them so long. But why did he slay infants? Well, perhaps to save them from becoming the same hardened wretches their parents were. Inasmuch as they were taken to heaven I cannot but believe it was a merciful deliverance.

You continue: "We see that sickness, pain, want, hunger, misery, and all the other evils stalk over the earth and your God of infinite power scarcely raises a finger to stop them. Innocence may suffer, beauty may languish, age may groan in agony, infancy may sicken, matrons and maidens may constantly suffer, millions may perish of starvation; famine, pestilence, and death may stalk over the earth without his making a single motion to stay it all. The arm of despotic power may strike down the helpless, robbers may despoil the needy, pirates may plunder and kill unfortunate voyagers, the strong hand of the assassin may murder the defenseless, widows and orphans may groan in hunger and destitution, but your God never interferes nor shows a scintilla of pity or mercy. He has not the time nor the inclination to attend to the needy and defenseless, he is too much occupied to clothe the naked, to feed the hungry, to strengthen the weak, to comfort the sorrowing, to strike down the oppressor and lift up the prostrate." In one sense this may be perhaps a caricature of the appearances of things, although thousands upon thousands could relate to you instances of deliverance from every kind of suffering in answer, as they believe, to prayers directed to the God of the Bible. But if your remarks have any weight at all they bear just as heavily against the God of Thomas Paine and all the teaching which the "Age of Reason" contains as to a God of mercy, love, etc. And did it not occur to you that you were exposing yourself to the reply courteous when you wrote of your idea of a God: "My idea of the God of this glorious old universe is immensely above that horrid Jewish monstrosity who is governed by passion, anger, revenge, malice, cruelty, vindictiveness, mercilessness, and spite. My God is guilty of none of these base things, and has made no hell to burn his creatures in and no devil to punish them under the fiery waves. My God is so much greater and grander than yours that I would not exchange for all the gold and diamonds in existence. Your God is a small, man-made affair, while mine is the boundless universe itself, including all matter and all force." It seems to me that this "boundless universe, including all matter and all force," is entirely careless of the sorrows and oppressions that happen on earth. Surely if there is no sin against your God, if he could create, make, or evolve human beings, he might hear the cries of human sorrow, might have created, made, or evolved a race to whom pain and suffering were unknown. And inasmuch as you do not know what future he has in store when this life is over, I fail to see that after all you have all the mercy, love, etc., in your idea of a God.

In regard to the putting to death of the Midianites I have shown you that the language does not necessarily have the construction you and others have put upon it, and that that construction is contrary to the express and positive commands of Jehovah in regard to such matters. You somewhat ungraciously grant the possibility of mine being the right interpretation. It is, I consider, mere prejudice that supposes any other.

In your paragraphs about the infinite there are some remarks with which I can agree, but there are others that are lamentably unscientific. After recounting some things which "we can imagine" or "think," you say: "It is going but a step farther to imagine that space has ever been occupied by matter in some form much as it is now. It is difficult to think of a time when space was without a particle of matter in it and remained so for decillions of ages, until less than six thousand years ago, some being having spoken it into existence. That is simply one of the crudest vagaries of mythology, or theology, as you prefer. It is reasonable to suppose that so long as space has existed this something has ever acted in obedience to its own inherent, eternal laws. As it is found that not an atom of matter can be brought into existence from nonentity, nor an atom can be destroyed or changed into nonentity, we can partially understand that matter is eternal and a part of the universe."

Before noticing how utterly it disagrees with the conclusions to which the facts asserted by even Infidel scientists inevitably lead, let me say that the Bible nowhere teaches that matter was spoken into being six thousand years ago. You say of matter that it "has ever acted in obedience to its own inherent, eternal laws." Let us hastily review the career of matter. If we accompany the geologist through his marvelous journey, he brings us to a period when there was absolutely no life upon the glowing mass of the earth and then leaves us. The chemist then breaks the crystals up into their original elements, and behind this there could not possibly have been any changes. Here, I say, upon authority that cannot be contradicted, and the truth of my remarks cannot be disproved—here I say, was the *beginning* of matter, and for the ages of eternity there was no matter in existence. You cannot truthfully escape this conclusion. You reply, "It is difficult to think of a time when space was without a particle of matter in it and remained so for decillions of ages." I say, here is the proof that it was so. For you affirm, and truthfully, that from its commencement matter "*ever acted according to its own inherent laws.*" But chemical analysis brings us to a period and shows us a condition behind which there was no change nor action. There is only one conclusion—*matter did not exist before that time.* For if it existed it would have changed according to its inherent forces; and as there was no previous change to this primordial condition, it did not, as I have said, exist. Prof. Winchell says: "This condition of matter is necessarily primordial. As matter could not have remained in such a condition—as, in fact, it did not remain in such a condition—the career of matter must have had a commencement. Its evolutions are not from eternity. As its earliest existence involves an evanescent condition, the *existence* of matter had a commencement. It began to exist only when it began to change." While not believing myself all that the learned scientist quoted above teaches on other matters, the above is too positively proved to be overturned. No, sir, matter is not eternal, but created in time; scientists can trace it to the beginning of its existence, and your assertion that "matter is a part of the infinite," that it ever existed in space, etc., is hopelessly untenable.

In your answer to the inquiry as to what is the theological idea of the infinite you display certainly little candor or exactness. You define it to be "that he is an imaginary big thing in the form of a man who has a throne somewhere above our clouds, with his son sitting at his right hand, a multitude of angels surrounding him, with a full orchestra of harpists playing eternally before him, with 124,000 persons dressed in white constantly bowing before his throne, ever crying, 'Holy, holy, art thou, Lord, God of heaven and earth." What an utterly unpardonable burlesque of truth! Where is there any minister or any private Christian who believes any such conception—that God is in the form of a man? To be sure Jesus Christ is man in the heavens, being now there in a glorified body, but as to the scene you present, it is but a flippant caricature, the result of deplorable ignorance if you are honest, or contemptible trifling if you are not. You continue: "That old Jewish book tells us that its God has parts and organs. It speaks of his head, his face, his eyes, his nose or nostrils, his tongue," etc. Who but an Infidel could be caught by such a bait, or suppose that because there is such language as that "the Lord hides his face from the children of Israel," it is meant that he has a face like a man? etc. What utter surrender of reason and common sense! You talk in this very letter of dismissing the "myths of the ages of error to the gulf of forgetfulness," therefore forgetfulness is a physical reality, it has a gulf, it must be composed of land and water—this is on a par with your reasoning.

I am weary of noticing such quibbles—founded on the wilful blindness of mistaking such a common figure of speech as *personification* for a literal account. I need not remind you, however, at this day all natives of oriental countries are fond of this figure, and use it constantly. You know it, and I judge you also know that no believer in the Bible ever made the ridiculous blunder of taking them literally.

I am weary of noticing, as I hav said, all the erroneous statements made in your letters, and consequently allow many of them to pass unchallenged. Thus what you call the "little, miserable, broken, mountainous country called Palestine," had in Volney's time (and now), according to his statement, all the capabilities and natural advantages to become in the hands of proper care the most fertile spot of all the earth. It has, as no other one country in the whole world has, the climate known to every part of the world, and produces vegetables and fruits which to bring together elsewhere would need every country to be searched. "The crude, restless, warlike, semi-barbarous nation of Arabs," as you contemptuously style the Jews, have been the people who have been, in God's hands, a blessing to all other nations, for to them originally the oracles of God were committed, and all civilization, happiness, and goodness was wafted over the world from this spot.

In attempting to eradicate from man's heart the belief in, love of, and obedience to God, you take from them the corner-stone, which is the foundation of the whole structure of truth, and which alone makes life worth living. This is very ingenuously and conclusively proven in Mr. Mallock's popular work, "Is Life Worth Living?" the last three chapters of which are, however, sadly marred by his bias toward the papacy. The other chapters are, however, beyond refutation. Take away from me my trust in God, and my existence is a mockery and a curse. There is nothing can fully satisfy my heart but God; family, wealth, fame, pleasure, kind deeds, all eventually lose their attraction and fail to satisfy the cravings of my soul. Every honest and unselfish man must realize the feelings of John Stuart Mill, one of the purest of Atheists, "From the winter of 1821," he says in his "Autobiography," "when I first read Bentham, . . . I had what might truly be called an object in life—to be a reformer of the world. . . . I endeavored to pick up as many flowers as I could by the way; but as a serious and permanent personal satisfaction to rest upon, my whole reliance was placed on this." I think these words describe your position and hope very exactly, and I have read the same idea from several writers in THE TRUTH SEEKER, especially Mrs. Elmina D. Slenker. But mark, he continues: "But the time came when I awakened from this as from a dream. . . . It occurred to me to put the question directly to myself: 'Suppose that all your objects in life were realized, that all the changes in institutions and opinions which you were looking forward to could be completely effected in this very instant, would these be a very great joy and happiness to you? And an irrepressible self-consciousness distinctly answered, No.' At this my heart sank within me, the whole foundation on which my life was constructed fell down. . . . The end had ceased to charm, and how could there ever again be any interest in the means? I seemed to have nothing left to live for." And he adds afterward, commenting upon it: "The destiny of mankind was ever in my thoughts, and could not be separated from my own. I felt that a flaw in my life must be a flaw in life itself, and that the question was whether if the reformers of society and government could succeed in their objects, and every person in the community were free and in a state of physical comfort, the pleasures of life being no longer kept up by struggles and privation, would cease to be pleasures. And I felt that unless I could see some better hope than this for human happiness in general my dejection must continue." Solemn, but truthful, words these, which describe in uninspired language the condition of those who are comprehended in the pithy sentence of revelation, "without hope and without God in the world."

But I am extending this letter to a tiresome length. There are a few things in your concluding remarks that I hope to take up in my next reply.

Faithfully yours, G. M. MAIR.

League Notes.

A member of the Lookout Liberal League of Mitchell and Jewell counties, Kansas, writes us that the 29th of January was remembered by them, and an address on the general life and character of Thomas Paine, by H. Hersey, of Cawker City, was attentivly listened to by a small but appreciativ audience on Sunday at 11 o'clock.

The winter there, as elsewhere, has been rather severe, and sickness prevailing to some extent throughout the district has prevented them from meeting as often and regularly as they could hav wished. But the germ of Liberalism has not frozen out, and as spring approaches animation will probably return, and they will be able to sing, "Revive us Again!"

In the report he says: "We hav experienced some difficulty in getting the doors of our various schoolhouses in the different districts opened to Liberal lectures, and always hav to obtain the consent of the school board for that purpose; but strange to say, when an orthodox minister comes along neither the keys of St. Peter nor the public authorities are demanded; the doors voluntarily swing back on their hinges. However, we hav a lecturer, one of our charter members, Mr. E. Gard, whose able and profound eloquence always attracts attention and despite Christian prejudice and influence. His addresses are invariably listened to by full houses." So much for mental liberty.

To blurt out our opinions at all times and in all places, regardless of surroundings and possible consequences, is certainly most selfish and unwise, but when appealed to for our private judgment or opinion, why should we lie about it either by suppression or evasion? It is disheartening to think how common this sort of cowardly and thoughtless dishonesty is, and how evil and pervasiv in its consequences. —*Exchange.*

Discussion.

Our Fourteenth Letter to Mr. Mair.

MR. G. M. MAIR, *Dear Sir:* I must withhold from this the praise accorded you in my last letter for your discretion in not attempting the defense of your God. In your last your defense is not a happy one, and it seems more and more proved that the less that is said in defense of your God, and the less apologies made for him, the better for his reputation. The conduct attributed to him will not bear examination, and is of such a character that the less said of it the better.

I must admit to you that I regard your apologies and arguments as decidedly lame and inconclusive. I cannot think our readers will have any difficulty in perceiving how weak is the cause you attempt to defend, how little of truth it really has to rest upon, and what a bundle of absurdities and falsehoods your entire system is. After reading over what you are able to say in defense of your system, it seems a marvel that a sensible person like yourself can really believe it. More than once has the question arisen in my mind, Does Mr. Mair really believe in the absurdities he preaches?

In fact your letter seems more like a pious sermon than sound argument. With its defects, however, I presume it is better than three-fourths of the sermons that emanate from the sixty thousand pulpits all over the country. When I think of the aggregate of unproved assumptions, illogical pretensions, and improbable nonsense that every Sunday are belched forth from all the pulpits in our land I grieve for the mischief of the priesthood and the credulity and stupidity of the masses.

In your attempt to apologize for God's placing misery in the world you try to make it appear that he is not the author of sin, the devil, and all the ills that exist. But that will not do; according to your own creed he is the author of the authors of them and with the full and perfect knowledge that sin and misery would be the result of his experiments. If he did not want sin and misery in the world, why are they here? If he did not want them, why did he create the very agencies which he knew would produce them? Why did he create an angel of light which he knew would rebel against him and produce evil and misery inconceivable? Why did he create man and woman when he positively knew they would go to the bad the very first step they took and that their offspring would sin against him forever?

Why did he make that snake and give him the power of speech when he knew just as well as that he himself existed that that snake would ruin the man and woman, and drag them and their offspring into eternal crime and suffering? If he made the snake and made man and woman with the full knowledge of the wrongs they would commit, he was just as guilty as though he had planned the whole matter of making sin and crime and compelled the results to be just as they were. If he made the factors, knowing all the time what the results would be, he was just as culpable as though he had decreed that things should be just as bad as they are. There is no difference at all. If he produced the conditions which he knew would cause eternal wretchedness on the part of countless millions, it was just as bad in him then to go ahead in his project as though he wished the result to be as direful as it is. He either wished things to be as bad as they are or he had not the power to prevent it, turn and twist and dodge all you will. And in either case he is such a monstrosity or such an imbecile as no sensible person ought to respect.

If your God is opposed to the devil, if he does not like the way he is decoying and enticing men and women into sin and misery, why does he not stop it? If he does not like the way things are going in his world, why don't he change the programme? If he does not like the devil and the way in which he is consigning millions to utter wretchedness and pain, even if he did not make him for a devil in the first place, why don't he destroy him now and put an end to his horrible career? If he created the devil at first, is he unable to uncreate him now? As Gerald Massey and many others have earnestly inquired, "Why don't God kill the devil" and thus end all the terrible mischief he is continually doing? He either don't want to kill him or he can't; nor can you wriggle out of that. If he don't want to kill the devil nor stop his evil work, he is just as bad as the devil is, and even worse. If he does want to end his career of worse than infamy, he is powerless to overcome him and no longer ought to be worshiped. The devil is the more respectable of the two, and he is the one we ought to pay our adorations to, if to either.

If God did not want affairs in this world to get all snarled up the way they are, it only remains that he did not know how things would come out, or he had not the power to prevent it. I must repeat that the existence of endless unhappiness and suffering is a clear proof that he is unable to prevent them or has not the disposition to do so; it is a disproof of his omniscience or his omnipotence, or both. This cannot be effectually disputed; so long as it is claimed that the God of theology is the author of all the factors in existence, of all the conditions that have ever arisen, with the full knowledge of what the result of everything would be countless years before he made it, he cannot possibly escape the criminality of all the evils that exist. It is in vain for you to say that God is not the author of sin, is not the author of the devil, as such. If he is the author of all existences, and if he made everything with the tendencies and dispositions which they exhibit, and he knew just how every thing would act, he is absolutely the author of all the evil in existence to-day, and it is utter twaddle, special pleading, and silly falsehood to try to make the opposite appear.

I may repeat myself, but the sophisms and absurdities of theology have been so oft repeated that their falsehoods cannot be too frequently exposed, nor be too utterly denounced. It is in vain for you to say that sin has done all this evil we find in the world, but that God is not the author of sin. If he did not want sin to exist, why did he get up his creatures in such a way that he knew they would sin the first thing they did? If he did not want a devil, why did he create a being with the disposition to rebel and become a devil, and whom he knew would do just as he did do? You cannot escape this only common-sense conclusion that if sin and a devil do exist, the author of all things, possessing all foreknowledge, is the author of both of them. And if any one deserves to go to hell because of their existence, or for the harm they have produced, he is the very person that ought to burn. It will be the grossest injustice if it is not so.

If you construct a huge machine, which you know has the power to crush and kill every person who comes near it to operate it or to look at it, and you know that that result cannot be avoided, you are guilty of taking every life thus destroyed; you are a murderer of the most criminal character. If a railroad company constructs a bridge in such an imperfect manner that they know that the first heavy train that passes over the bridge will inevitably crush it and fall through and the two hundred persons on board be dashed to death in the ravine one hundred and fifty feet below, that company and those bridge builders would be guilty of the murder of every person so destroyed, and no jury could escape that decision. And that is just what your God is doing. He is millions of times worse than all the trap-bridge builders and the infernal machine makers that ever existed. He made man at first with all his ignorance, all his incentives, all his evil inclinations, all his propensities, with the positive knowledge of the course he would take; he set the trap he knew would catch his creatures; he made the devil to lure them into the trap, knowing he would surely do the luring, and then he turns around and pretends to be very mad or angry because his imperfect creatures fall into the trap he set for them, and he decides to burn them in hell for it for countless millions of years. Oh, what a horrible doctrine! What a fearful God! What a monstrous system of religion! What a stupid or criminal set of ninnies who stand up and defend such a monstrous falsehood and pretend to love such a God and claim to think it would be an eternity of joy passed in his presence! Let me give you notice now that I do not wish to be counted in that select company. I could not love nor respect such a God, and I would not wish to pass a moment in his presence. I should much prefer the devil, and believe him far the better of the two.

The God whom you imagine you believe in, according to theology, has for six thousand years been taking life under the most cruel and relentless circumstances. He has caused the death of hundreds of millions of aged people midst such pain and agony as would seem sufficient to touch the heart of a stone, and still he is never moved by pity, and never lifts a finger to prevent this suffering. Countless millions of men and women in the prime of life hav been removed from the stage of action, and under the infliction of such sickness and suffering as are painful to contemplate. They have been stricken down with pestilence and disease, they have been prostrated for days, weeks, and months in the direst agony until death finally came to their release, while millions have died by famine and slow starvation. Just think of the aggregate of suffering that has been endured by this class—think how they have famished for the want of a mouthful of food, and how they have prayed and groaned for it, but it was not vouchsafed to them. This God of yours sat serenely and composedly a little way above the tops of the trees, looking down without pity upon those suffering mortals, whom he could relieve as easily as he could turn over his hand, but would not do it. He was more than willing they should suffer and die, and burn in hell forever afterward. Oh! what a God!

Hundreds of millions have died upon the battle-field, at the hands of their fellow-men. War-clubs, spears, javelins, engines, swords, pikes, poisoned arrows, cross-guns, muskets, bayonets, rifles, cannon, and every conceivable implement of destruction have been brought into service for the purpose of slaying the human race, causing suffering and death, and leaving millions upon millions of helpless mothers and children to suffer and starve in consequence. Think for a moment of the exquisite agony that wretched and vanquished warriors have suffered on the field of battle, their famished and bleeding bodies lying helpless and forsaken in the burning sun or in the biting frost until death ended their misery. Think of the millions that have died in captivity, a prey to the most foul and loathsome diseases arising from hardship, exposure, suffering, and starvation. Think of the vast amount of human blood that has been shed upon the battle-fields of the world—think how it has flowed in rivers—how the earth has again and again for thousands of times been saturated with this life-fluid, and how enough of human blood has been shed in war to make an ocean of large dimensions, far more than enough to float all the boats and ships ever built, and the God you love has looked smilingly upon it all. He has even delighted in it, ordering many wars to be waged among his children, stirring up their passions to sanguinary conflicts, calling himself "the Lord of Hosts," "the God of Battles," "the God of War," and all that sort of thing, and even his son seemed a friend of the sword, for he commanded his disciples to procure one each, even if they had to sell their garments to procure it. Oh! what a God! How fond of blood and carnage! How fond of human suffering and misery!

Millions of human beings have been mangled and devoured by wild beasts, torn by wolves, and devoured by vultures, which God had made, knowing they would treat his children in that way. Think of the aggregate of human agony which has thus been produced! Think of the immense numbers who have been bitten and poisoned by venomous serpents, adders, reptiles, poisonous insects of numerous kinds, all made by this same God, with the full knowledge of the human lives they would destroy and the human suffering they would cause! Oh, what a God to love and adore! What an object to worship!

Millions of human beings in the name of this God, and by those who pretended to be his servants, have been dragged to prisons, to inquisitions, and to dungeons, where they have eked out miserable days, weeks, months, and years, and this God has never interfered to save them from such a terrible fate; while other millions have been tortured with racks, pulleys, and wheels, their joints have been pulled apart with these godly inventions, their bones have been broken inch by inch, their feet have been crushed with iron boots, their ears cropped, their eyes put out, their noses cut off or smashed level with the face, their tongues pulled out by the roots, their flesh filled with slivers of pitch and they burnt to their very stumps; boiling oil has been poured into their ears, their finger and toe-nails have been pulled out with pincers, they have been hung up by their heels, by their thumbs, and with their arms behind them; their mouths have been filled with huge gags and blocks of wood for days together, heavy weights have been placed upon their bodies, rendering breathing almost impossible, and slowly and painfully crushing their lives away; and millions of these most unfortunate wretches, after enduring these terrible and almost inconceivable tortures, have been dragged to beheading-blocks, to scaffolds and to stakes, when their miserable existences have ended by their heads being severed from their bodies, their being hung and strangled by ropes, or slowly burnt to cinders and ashes by the cruel fire, which was still more merciful than your God who caused all this, and then promises to burn their poor souls in hell for endless millions of years—*forever and forever!* All this has been done in the name of your God and his illegitimate son and neither of them has ever been known to interpose in a single instance to save one of these unfortunate wretches from their awful fate. Not once have they shown aught else but acquiescence and approval. What heartless, unfeeling monstrosities! What horrible gods to love and worship!

Hundreds of millions of young men and women in the morning of life, in their very youth, when vigor and hopes were buoyant, have been stricken down by the heavy hand of disease, and after severe and painful sickness the cold hand of death has been laid upon them and they taken from the field of usefulness and from the domain of hope and expectation with the purpose of their lives unfulfilled and the promise of existence broken. It is the God of theology that has done this, regardless of the regret of these untimely departures, and the grief of friends at the loss. He has done it with the same apparent remorselessness as that with which a hawk pounces upon and devours a chicken. Oh, what a God!

Hundreds of millions of little children and innocent babes of tenderest years, without an opportunity of making any returns for having been born into the world, with no record made, no matured life enjoyed, no chance afforded them for doing a little good in life—like tender buds nipped by the biting frost—have been snatched by the hand of death, serving little purpose save the endurance of a mass of acute suffering, leaving an aching, painful void in the hearts of fond and hopeful parents, a sundering of the fondest ties known to the human heart, a relentless exhibition of cruelty without a compensation of

any kind. Yes, vast numbers of little innocents, not yet able to speak their mother's name, and to do little more than give the smile of recognition, have been seized by the hand of death without the slightest regard for the yearnings of affection and love; millions upon millions of mothers have in pain and anguish brought their little ones only to sicken, to perish, and die, like the flower of a day, with no compensation for all their suffering. God it is, according to the Christian creed, who hath taken every life that has been taken for all these thousands of years. Every aged person dies by his hand; every man and woman who dies in mature life and does not reach the autumn of existence, is taken away by him; every stalwart young man, every charming young woman, every robust youth, every smiling maiden, every child, every infant, every dimpled babe whose life is cut short, is taken away by him. He, according to the Chistian belief, takes all this hopeful life, and fills with unnecessary grief and sorrow every heart of man, woman, and child! There is not one that has not its own sorrow and unhappiness! Oh, what a God! What a taker of life! What a torturer!

As dark and as horrible as you Christians paint your devil, your God is infinitely worse! He has made all the conditions for evil, he causes all the unhappiness, he induces all the suffering, he causes all the death. He takes life in every instance, while the devil has never taken a life. As powerful as he is to thwart and defeat his maker, as influential as he is to draw the whole world into his service, there is no proof that he has ever attempted to take the life of man, woman, or child. There is no proof that he has ever tried to injure man or woman in any way. He never deprived them of their property nor endeavored to cheat them out of what was justly theirs. He has been defamed by being called a great liar, he has even been called the "father of liars," but this is only base slander, without a particle of proof to rest upon. There is no proof that he ever told a single lie. The one laid to him while he was a snake was no lie at all. He simply corrected a misrepresention which God had made to Adam, when he told him that on the day that he ate of that wonderful fruit he would surely die. The devil assured Eve that she would not die, but that her eyes would be opened. This proved strictly true. They did not die on the day they ate the fruit, but lived over nine hundred years after. So the devil told the truth and it was God who did the fibbing.

In the Job-tormenting business they seem to have been equal partners. They entered into a regular contract, and the way they treated that poor old man was a shame to both. But ever since that time the devil has shown himself the fast friend to the human race God has ever tried to hold the race in ignorance, while the devil has given them a fondness for investigation and inquiry. He has brought out all the great inventions which have done so much to help the world, if the words of Christians can be taken on the subject. They have said he was the inventor and teacher of the greatest of all arts, printing, which has done so much to spread knowledge over the world. The invention of steam applied to machinery has been attributed to him, and so of nearly all mechanical inventions. It does not appear that his eternal opponent was ever the author of one. Even your Presbyterian brethren of Scotland used to denounce the fanning-mill as an invention of the devil. The wind thus produced for cleaning their oats and beans they called "the devil's wind." And even within my own memory friction matches, now so generally used in all parts of the civilized world, were called an invention of the devil, and in consequence for many years they were called *Lucifer matches* in honor of Lucifer, the devil. In like manner, education, science, and art have been attributed to the devil by Christians, and thus upon their authority he has been man's best friend. As a matter of justice I will ask you to point out a single instance where he has been guilty of a mean, ungentlemanly action. Do you know of his trying to hurt any one's character? Did he ever commit adultery? Did he ever turn over all the little girls of a massacred nation to gratify the brutal lusts of soldiers and murderers? Did he ever attempt to seduce a young girl, to overshadow her, and then cause the cruel death of the resultant offspring? Did he ever get mad and curse? Did he ever get angry, or show that he was fickle, revengeful, and malicious?

According to your own theory it will have to be decided that he has been a patient, charitable, well-disposed being, though he has been maligned, slandered, and abused more than any other being who has had an existence. Compared with his opponent he is long-suffering, genial, good-natured, merciful, and benificent. I hardly need tell you that I do not believe that such personalities as Yahweh or the devil have an existence, but if I must accept either of these imaginary characters as a companion or as a being to love and worship I will take Lucifer every time.

You say, "God did not create hell for man, but for the devil and his angels." This will hardly do. Do not make such a blundering ninny of your God as to claim that he raised hell for one class of his creatures and then decreed another class to occupy it; or that he is not able to carry out his original plan as to the wretches who should people hell. It will not do to claim that he knew countless ages before he made hell that billions of his children of the human species were to occupy it, and still that he did not make it for them. It adds nothing to his good character to deny that he created it for men and women, but claim that he prepared it for the devil and his angels, equally beings of his own creation. If he made it for one set of his creatures, it showed just as much mercilessness and hardness of heart as if he had made it for another set; besides, as it seems to be extensive enough to hold all of his creatures, devils, and men, and as he has decreed nearly all of them to occupy it, it is very fair to conclude that he meant it for all. If he cannot accomplish his purposes he is not much of a god.

So, in the matter of raising hell among his subjects, he may be said to far outdo all the other gods that anybody knows anything about. You may well profess "utter loathing and abhorrence of such a thought;" but what are you going to do about it? Your God, according to your own theory, is resposible for everything that has taken place, and every evil that exists, and there is no use in your pretending to be shocked at it. If you will believe in such a God, you must accept all that belongs to him. You had better look the shocking evil square in the face and be reconciled to it as a part of your "beautiful," "heavenly" system.

You profess to be very much shocked because I dwelt briefly upon the Bible idea, the Jewish idea, and the Christian idea that Yahweh has a body, and parts and organs. You ask, "Who but an Infidel could be caught by such a bait?" and exclaim, "What utter surrender of reason and common sense!" I am compelled to think your absurdity has no bounds. If the Bible teaches anything, it is the anthropomorphism of Yahweh, and nine-tenths of the Christians I have met with believe that he has the parts and organs of a man. In the very first chapter of the Bible we are told that "God created man in his own image." If this means anything, it means that God had an image, a form, with parts and organs similar to those he gave man. And this is proved true by the Christian theory further on, for when he cohabited with the little Jewish maiden he begot a son with parts and organs the same as ordinary men. If the father was without form or image, without body, parts, and organs, the son would also necessarily be without body, parts, and organs. As the infinite is immeasurably superior to the finite he must of necessity have so far superceded woman as to have decided the character ard shape of the young god. He being the absolute parent and Mary simply furnishing the mold, the offspring, according to the theory, must be held to look like and be like the father. So, if the son is anthropomorphic, you have no right to deny that the father is anthropomorphic, just because it destroys the idea of infinity.

Why, the idea of the anthropomorphism of God runs all through the Bible, and I am astonished that you should pretend to be shocked because I refer to it. I am very sure that the writers of the Bible believed that God had parts and organs, and that fully nine-tenths of those who believe the Bible to-day think the same. If he has no parts or organs, the most egregious impositions and falsehoods have been palmed off upon those who hav accepted the book as true. Those writers had no idea that a nondescript nothing or something without body and organs could see, hear, talk, and perform deeds of all kinds. How could a being see without eyes, hear without ears, speak without tongue, walk without feet and legs, strike without arms, lead without hands, and all the rest of it?

Among the early interviews which Abraham had with God was the one in the plains of Mamre, when he appeared in the form of a man. Abraham invited him and his two companions into his tent, where they washed their feet and ate of fresh meat just killed and cooked, cakes, butter, milk, etc. God and Abraham talked together some time about the wicked people of Sodom, etc. Now if God had not body and parts, a great imposition was played upon Abraham, or the story is all a lie. If God has not body and parts, it is a falsehood about Jacob wrestling with him a good share of a night and getting his hip put out of joint in the contest. If God has not body and parts, it is all a lie about God placing Moses in the cleft of a rock, covering him with his hand while he passed by, thus preventing Moses from seeing his face, but showing him his back parts after he had passed. It is very clear that if he had back parts, which Moses saw, he had front parts and other parts constituting a body. He must have had body and parts, or the story about Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel going up on a mountain and seeing the God of Israel, and that his feet stood upon paved work of sapphire stone, is all a falsehood.

If the Jewish God had not body and organs, it was simply the grossest falsehood for the parts of his body to be mentioned in scores upon scores of places —every time that his face, his eyes, his ears, his nose, his mouth, his tongue, his breath, his voice, his arms, his hands, his body, his loins, his legs his feet, and his back parts are spoken of are falsehoods and delusions. When there is such an array of proof in the Bible that its God had body and parts it is quite improper for you to become so indignant at my presuming to allude to the matter, simply using the authority which the Bible affords.

Neither should you accuse me of burlesquing because the printers inserted 2 in place of 4 in giving the number of redeemed worshipers. It should have been 144,000 instead of 124,000, a difference of just 20,000. In Rev. xiv you will find this number given, with allusions also to the band of harpists singing before the throne, and the beasts and elders. In chapter iv more is given of the vision of the throne, with one upon it like a jasper or sardine-stone, with a rainbow in sight, and very strange beasts full of eyes, and four and twenty elders in white raiment. If possibly I got the heavenly picture a trifle mixed, it cannot be said, at all events, that he that sitteth upon the throne "is no sardine."

It cannot be denied that as time progresses the original, crude ideas of God are attempted to be superceded by those more spiritual and refined, and you exhibit this tendency. Instead of a local finite being with body and parts you would have it that he is the infinite. When he walked in the Garden of Eden in the cool of the day and wished to see how his young pair were progressing he seemed totally oblivious as to what they had done or where they were. He was under the necessity of calling for them before he could find them, and it was not till he saw the aprons upon them that he had the slightest suspicion of the mischief they had been into. This was a crude idea of the omniscience of an infinite God. His finite power and knowledge, his ignorance, is portrayed in the account of his being under the necessity of "coming down" and making personal observation as to the wickedness of the people of Sodom. He had heard reports of it, but he had to come down and see for himself before he could know with certainty. It was probably similar when he "came down to see the city and the tower which the children of men had builded." Now it is thought that God by a glance can see everything on the earth, but in those early times it was necessary to "come down" and make personal inspection in order to know how it was. It was similar when he wished to know whether Abraham would obey orders and offer up his son Isaac. With his infinite knowledge he seemed incapable of telling without putting the old man to an absolute test. He is getting more knowing nowadays and can tell anything "in a flash." Yes, God is improving in his omnipotence, his omniscience, and his infinity. But you cannot escape the fact that the Bible teaches his anthropomorphism.

You are mistaken when you say I ungraciously grant that Yahweh did not give the young orphan girls of Midian to the Israelites for concubines. I only temporarily made the concession to get your opinion as to whether it was right to massacre the men, to put the women and male children to death in cold blood, to commit wholesale robbery, and to turn the little girls over to slavery. You dodge the question, so I must go back to the original Bible position that when Moses spoke for Yahweh of the women-children "keep alive for yourselves," he meant that they might make concubines of them. There is no other sensible conclusion to come to. And I must repeat that the whole affair was one of the most monstrous crimes ever committed at the command of a God, and I cannot honor the man who will defend it or approve of it. There is not the slightest proof that the Midianites were any more sinful than other nations, even the Jews themselves, and to butcher and persecute them in that manner was most terrible and merciless.

You ask if I believe there is such a thing as sin. I answer no, not in the sense you do. You believe sin to be an offense of a finite being against an infinite being. As I do not believe in an infinite being nor in the possibility of a finite having the ability to injure the infinite, I cannot believe as you do on the subject of sin. I believe that crime and wrong exist in the world, and that men are guilty of them. Lying, theft, robbery, murder, arson, adultery, etc., etc., are wrong, not because man thereby injures the infinite, but his fellow-man. Man can injure his fellow-beings and himself, but not the infinite, and therefore he cannot sin against him. He can only sin against those he can injure. The infinite God and the infinite devil are beyond his reach.

As regards the fertility of the valleys of Palestine, I am willing to admit that they once bore fair crops. Probably Volney was right in his description; but if every word was true that does not disprove that the country was only forty miles wide and one hundred and forty long. It is little more than half the size of the state of Vermont and something of such a mountainous country. Half of its surface is abrupt mountains and hills. In its palmiest days, soon after Yahweh gave it to Abraham, Isaac, and Jacob, it signally failed, for several years, to produce bread stuffs for its inhabitants, and had it not been for the heathen land of Egypt Jacob and his seventy

(*Continued on page* 332.)

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER V.

"One day," so related our abbé, "I received the order to go into the hospital of the Bagno to prepare an old galley-slave for death. The physicians had given up all hope to save him, so also had the clergy of the hospital. The latter found in the gray sinner a heretic, who absolutely would not be converted. I, at that time, was considered a learned man. The captain of the galley, Mr. Delaubin, seemed to esteem this slave, and as he knew me personally, he entreated me to care for the salvation of the soul of the hardened sinner. As little as I felt inclined to lead an apostate back into the bosom of the church, yet I consented. My curiosity had been aroused because it was generally asserted that this heretic was completely possessed by the devil, worse than Calvin, and confounded the most skilled heathen-converters.

"I went. Odd enough, thought I to myself on the way, and could not refrain from laughing; one Freethinker shall here convert the other. Had the pious captain of the galley known me better he would not hav insisted so. But so we carry on sad mummery in life. No one of all mortals, even if he were the wisest and most virtuous, has courage enough to go through life without a mask.

"I was led into the room of the sick galley-slave. There he sat, wrapped in an old cloak, with his face turned toward the open window, in the full sunshine, as if to warm himself in it, and, at the same time, enjoy the pleasant view into the open air. He turned his head toward me. I shall not forget this pale, saintly face as long as I liv. Here was not the gloomy, staring look of the common criminal, or the shameless audacity of confirmed vice, and the dull remorse and dejection of punished but not improved wickedness; no, it was the calmness of an unembarrassed, pure soul, the goodness of innocence, which spoke out of those large, beautiful eyes. The countenance of the unfortunate, affected by every kind of weather and bleached by sickness, had, as much as it was the countenance of a sufferer, nevertheless something noble and winning in all its features. In the neck of the closely-shaven head a few gray hairs were yet visible, which to the head, even the head of a criminal, lent a venerable aspect. Enough, I was at this sight strangely affected. So I had not expected to find this man.

"I approached him. 'Pardon me,' said he, 'I can not show you my respects. You see my feet there stretched upon that straw cushion. They are already swollen up to my knees.' I stepped up to him and asked him his name. He called himself Alamontada, named to me his birthplace, and at the same time, that he, in the prime of his years, had been condemned to the galley, and had served out his punishment within half a year. He had then been a galley-slave for nearly twenty-nine years.

"'Well for thee,' said I to him; 'then thou wilt soon be at liberty, thou wilt see again thy home, and canst the rest of thy days liv like an honest man.'

"'I shall not again see my home!' said he, with quivering voice, 'I hav no home in this world—they hav robbed me of it. I long for the quiet land of the grave. I know it well, death is more friendly with me than life. He will now not tarry so long as he has thus far tarried.'

"So talked the slave. I admit that the general dignity, the select language, and the soft voice, so full of significance, touched me just as much as it embarrassed me. Everything convinced me that this one, cast out of human society, was none of the common kind of galley-slaves; that he formerly, at least, must hav enjoyed a good education, the marks of which he had faithfully preserved, even in the society of outcasts, wherein he had spent almost the half of his life.

"'Believest thou also,' I continued, 'believest thou also, Alamontada, that thou wilt not liv to see thy freedom?'

"'I at least hope,' he answered, 'that death will free me from the burden of my days before the law frees me from these chains.'

"'And thou canst really think with such great tranquillity of death? Hast thou so used the time of thy punishment that thou canst hope to be fully reconciled to the Judge of the living? Behold, Alamontada, Captain Delaubin has much compassion for thee. He believes himself that thou wilt number only a few more days. I come, in reality, induced by him, to see thee, in order—'

"Alamontada interrupted me. 'The grace of our captain moves me deeply; also your philanthropy, dear sir, I honor. But I pray you most humbly to entreat my lord to send no more clergymen, but to grant to my hours the consolation of solitude. Shall and must I then be deprived even of this consolation? If it can serve your satisfaction, I declare once more, that I hav been prepared these three and twenty terrible years for the beautiful moment of my death; that I die without sorrow; that I do not tremble before the Judge of the dead. But can my petition not be granted, then I beg to wait until my last hour, when the eucharist and extreme unction may be administered.'

"He said this with such heartfelt, entreating voice that I without hesitation gave my word to intercede for him. Among others I thereby involuntarily expressed the thought that it were a duty to honor the wishes of the dying, and were he an Atheist, he should not be brought into heaven against his will.

"'You are a clergyman?' said he. 'Your mildness pleases me more than all the admonitions of your predecessors. You giv me rest, and make me master of my most precious hours, the last ones. To a man like you, full of toleration, compassion, and understanding, the gratitude of even a galley-slave may not be disagreeable.'

"I gave him to understand that I wished to be able to do more for his consolation, and that it deserved no thanks not to trouble him with theological speculations, if they were against his inclinations. I dropped these remarks in order to draw out this odd man still more. He looked at me with an expression of astonishment, and exclaimed after a pause, 'Dear sir, you are an extraordinary man!'

"'Extraordinary?' said I, 'I find nothing extraordinary in the fulfilment of the highest duties of every man.'

"'Even in that consists the extraordinary,' said he.

"I demanded of him to explain himself more fully. He seemed to hesitate, and asked with timidity if I would not be angry if he would speak frankly. I assured him that it would please me very much. Thereupon he said:

"'Dear sir, if the common man does his duty, he verily does not deserve to be praised. But the man whom rank and dignity elevate above his fellowmen, hardening his heart and paralyzing his judgment, deserves admiration if he remains unprejudiced and true to human nature. Therefore should we in born kings praise every virtue; in the soldier, sympathy for suffering; in the lawyer, justice; in the clergyman, respect for different opinions.'

"I did not think that I ought to take offense at this judgment, expressed by an old galley-slave. And yet that man, through this and all else that he spoke, became more important to me. I penetrated him further. I was fortunate enough to gain his confidence. I learned that in his youth he had devoted himself to the study of the sciences, and had been led away from them to the galley-bench. Whatever his crime might hav been, he had atoned severely enough therefor. But, as much as curiosity burned in me, I thought it my duty to spare to the unfortunate the memory of his transgressions, in the last moments of a sorrowful existence.

"My conversation seemed to hav been agreeable to him. He begged me humbly to repeat my visit. 'I am not worthy of this favor,' said he, 'but your kind heart beats for the miserable. Even the slave is still a man and your brother. I am a disgraced one, and without property. Before my right arm was shot off, I could sometimes write. The leaves upon which I hav written my lamentations, under tears, hav been been left in my possession. These leaves I will bequeath to you as a legacy. Perhaps they will become dear to you.'

"I complied with his wishes. I visited him daily. Our conversation soon turned to the loftiest objects of humanity. O you beloved ones! this despised one soon raised himself before me to the rank of the most venerable mortals. He, whom I was to convert from his errors, converted me. His wisdom became in the nights of life my guiding star. His virtue sanctified me again. I never left the divine slave without being improved, and in the solitude of my room I noted down the conversations which we had held. Come, I impart to you Alamontada's conversations. Thus I honor his memory in the most beautiful manner. What you hav heard from me so far consider as an introduction to all. The condition of your souls is the same that I brought with me to the dying slave. What he at that time spoke to me consider it as if spoken to you."

With these words Abbé Dillon arose. We walked in silence along the shore of the lake. The sun sank down, and shadows crept over the earth. Roderick and I were gloomy. Dillon had broken the slender reed upon which our spirit, thus far, had still leaned, in order not to perish in the pangs of anxious doubts. We tottered without support, and clung tightly to Dillon's lofty, firm spirit, like feeble children to their father.

When we had come into the abbé's room, and the candles had been lighted, he drew forth from under his papers a note-book. We seated ourselvs, and Dillon read.

[TO BE CONTINUED.]

MRS. A. H. COLBY AND MRS. O. K. SMITH will attend the yearly meeting at Waterloo, N. Y., June 4th and 5th, en route for the East. Parties wishing their services along the route will please address Mrs. Colby or Mrs. Smith, 123 West Eagle street, Buffalo, N. Y. 2t21

Truth's Sunday Sermons.

VIII.—The Rainbow.

TEXT.—And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.—Genesis ix, 16.

The destructiv torrents had ceased to fall, the windows of heaven were stopped, and the waters had returned from off the earth. The ark with Noah and his precious cargo rested upon Mount Ararat.

A world has passed away!

The utter desolation which Noah and his family beheld when he removed the covering from the ark, and the sense of loneliness they experienced, may be imagined. No pen can describe them.

After yet a long time, the Almighty, who in the press of other business engagements had in the mean time neglected the material preserved in the Ark for a fresh start, suddenly addressed Noah with that same familiarity which had characterized his personal intercourse with the inhabitants of the earth before the flood, saying, "Go forth of the Ark, thou and thy wife and thy sons and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth and be fruitful and multiply upon the earth."

Noah obeyed until he got ashore, when he recalled the old love of the Almighty for the savor of burning flesh, and seizing upon a specimen of "every clean beast, and of every clean fowl, offered burnt offerings on the altar."

How in the name of common sense he could destroy one of every beast and fowl he had brought with him into the ark, and yet make no interference with the Lord's command that every beast and fowl should be fruitful and multiply, when Noah had embarked only a single pair of each kind, is one of those discrepancies which we are not called upon to explain. Possibly the injunction to multiply had been obeyed in advance in the ark. If that were so, Noah might hav made his burnt offerings without any serious interference with animal propagation; but he must also hav had a more disagreeably interesting time during his sojourn in the ark than has ever yet been supposed.

Noah had not miscalculated the Lord's weakness, for when he made the burnt offerings the Lord smelled the sweet savor and was overcome with delightful sensations to that extent that he said to himself in his heart, "I will not again curse the ground any more for man's sake." He even promised that while the earth remained, day and night should not cease. That, however, was an easy promis to keep, since it could not be broken without the manufacture of a second sun to take turn about with the other, thus producing continuous day; or else by the destruction of the one we hav, thus causing continuous night.

Recognizing his own short memory and vacillating habits, the Lord then put the rainbow in the clouds as a token of his covenant with the earth that flesh should not be cut off any more by a flood. And he ordained that it should come to pass that when he brought a cloud over the earth, the bow should be seen and he would remember his covenant.

From that day until the present time the bow is often seen in the clouds, and the faithful devotee consoles himself with the thought that never again will the world be submerged. He has the more comforting reflection that it will be burned, and that the souls of those who in life were not of his opinion will burn with it eternally in an unquenchable fire.

It is easy to make a common-sense explanation of the passages from which the text is selected. At the time when they were written, the nature of the rainbow was unknown among the ignorant people to whom they were published as the word of God. Superstition attributed it to a special act of deity, and Eastern imagination gave the superstition that poetic rendering which is reduced to common-place prose in Genesis. It was a phenonenon, and the poet pictured it as the evidence of a covenant with God.

Knowing as we do the causes which produce rainbows in clouds, the Bible story, except as a poetic fancy, is ridiculous. As well say that the transformation of mist into snow had its origin in a covenant and never occurred before the flood. As the rainbow effect is produced by a separation of the rays of light from the sun, to imagin that none existed before the flood is to assert that there were no clouds then, or that the sun's rays were incapable of being separated. There is no reason to doubt that what can be done now in the simplest manner, by the merest tyro in optics, could hav been done before the flood; and no greater nonsense was ever seriously promulgated than the idea that the rainbow, caused by the separation of the sun's rays as they pass through a cloud under certain natural conditions, was never observed by people who lived before the flood.

A little intelligent contemplation of this rainbow story in Genesis by any one of a candid mind will tumble another nursery idol from its pedestal.

Two Letters.

As samples of the sprightly correspondence which often appears in the valiant daily *Truth*, we giv the following:

PURIFICATION BY PERSECUTION.

To the Infidel Editor of Truth: Your ignorant and dastardly article on Immortality will not be noticed by the Rev. Dr. whom you so grossly insulted. I am a theological student, and having some leisure moments which cannot be better employed than in castigating such conceited ignoramuses as you show yourself to be every time you open your sinful and blaspheming mouth upon sacred subjects, I will proceed to show you how simple your nonsensical drivel is to educated and refined people.

With the blackguard bravado of a drooling idiot you assert that the existence of the soul cannot be proved. Well, you cannot prove any axiom. We know we hav a soul, we feel it throbbing in our veins. Our Professor of Mental Philosophy proves it to an absolute demonstration. Don't Elijah's appearing to Saul prove it? Don't the resurrection of Lazarus and Christ Jesus prove it? Don't the suffering of the good and the non-punishment of the evil in this life prove there must be an after life for rewards and retributions? You better read up Plato on immortality.

To do away with the belief in heaven and hell, you claim would make this world a paradise. And you repeat the threadbare story of some isolated cases where murderers hav apparently repented, and, on the gallows, rejoiced in the forgivness of their sins. But, you well know, the vast majority of murderers are Atheists or Materialists. Show me the thief who believes there is a God. Show me the libertine who believes there is a hell. Show me the suicide who believes there is a heaven, and show me the prostitute who believes in the Bible or ever attended Sabbath school. Such things as you, and the illiterate rabble who worship you, furnish all the criminals who infest society.

When we students ponder over these things, we cannot wonder at nor condemn the erstwhile so-called persecutions. That was the only way to purify society, and the time is coming when the earth will again be renovated in like manner. The slums, the thugs, the hoodlums, the saloon-keepers, and all grades of Infidels must be cut off. The Lord calls them cumberers of the ground; and he has deputed Christians to clean his threshing-floor. And they do not go to heaven, as you remark, for our God has said they may call but he will not hear; he will laugh at their calamity and mock when their fear comes.

And the word of the Lord is sure. TIMOTHY.

CYCLOPS GOES FOR TIMOTHY.

To the Religious Editor of Truth: The letter of "Timothy" in to-day's *Truth* proves "Timothy" to be a dangerous scoundrel. Such creatures as he brought untold misery upon the human race. Too stupid to think logically, and too brutal to tolerate another man's opinion beside theirs, they hav tyrannized and persecuted the best of mankind for centuries; but, fortunately, their reign is over. Science has disposed of their idiotical phantasmagories about "hell" and "heaven," "God" and "soul," and the acknowledgment of the equality of all men and women in regard to the freedom of thinking for themselvs has made superfluous a gang of obnoxious, lazy loafers called "priests" and "ministers," who used to dominate over the empires of the earth, but whose occupation is nowadays only one of sneaking, croaking hypocrits and swindlers.

I think any Freethinker compares favorably with that flat-headed, brainless fool, "Timothy," as far as tolerance and charity toward others are concerned. He is a more dangerous criminal than the thugs and hoodlums he desires to "cut off"—indeed, he ought to be locked up for safe-keeping. Not Freethinking, not Materialism, or philosophy hav produced crime, but Christianity, since eighteen hundred years has tolerated, has made it possible, that criminals, prostitutes, and Infidels could grow up among us. Every thief, every prostitute, every murderer in this and other Christian countries was raised by Christian parents; and in Spain and Italy, where the church was dominant over the state up to 1868, more crimes are committed than anywhere else. If "Timothy" were not a scoundrel, he would hav tried arguments instead of abuse. In my opinion, the religious views of *Truth* are sound, and its Sunday sermons are doing more good to the community than all the howling hypocrits from their pulpits can ever be expected to do.

I shake hands with you. CYCLOPS.

Our London Correspondence.

The champion of Freethought has again proved victorious, having been elected as a fit and proper representativ of the independent electors of Northampton, and although the majority he secured was not numerically large, it was quite sufficient to giv his friends a sense of elation at his success in triumphing over the narrow-minded bigots who so strenuously opposed him. His bitterest foes were of course connected with the religious party, who as usual with them in like cases stooped to the basest means of prejudicing the minds of others against him. Of course they lied plentifully, as they always hav done from the second century to the present time when they hav had any particular end to gain; but in this instance they rather overdid it, and so to a great extent defeated the purpose they had in view. Mr. Farley, "the converted butcher," who stated his intention of opposing Mr. Bradlaugh at the hustings, very wisely refrained from being nominated, or perhaps he could find no one to propose him, or back him with the necessary sinews of war. He therefore contented himself with writing scurrilous and maudlin pamphlets, and flooding the town with them. Of course his chief point was that Mr. Bradlaugh was an enemy of God, and as God was not able to help himself Mr. Varley entered the lists as his champion, but even with this very valuable assistance the Atheist obtained the victory. I dare say you know something of this pious individual, (he styles himself an "Evangelist") as when we were favored with the ministrations of Moody and Sankey, New York was blessed with a visitation from Varley. I am afraid, however, that he did not make much headway there, and was not so successful as his fellow-revivalists over here. This worthy presided the other evening at a butchers' tea-meeting in Spurgeon's tabernacle, and made a speech deploring the unregenerated condition of the unconverted butchers at Smithfield market. He was naturally anxious that they should be made to see the error of their ways, and stated that in the event of the good butchers taking the law into their own hands by knocking down a bad butcher who used profane language, or gambled or drank, he would willingly pay the fine which would be imposed by the magistrate for the assault. This little incident will giv you some idea of this truly holy man's character. You can easily see how his righteous anger would be aroused by a wicked man like Charles Bradlaugh, who does not believe in beating conviction into the heads of his opponents.

Mr. Bradlaugh has yet another difficulty to encounter before he takes his seat. He will not be allowed to take the oath quietly, but will be opposed by two or three champions of the church, one of whom belongs to a family drawing one of the perpetual pensions which Mr. Bradlaugh wishes to hav abolished.

I presume you saw a report of the action for libel, brought by the Rev. Brewin Grant against the proprietor of a provincial newspaper for passing strictures on a discussion in which he took a share. The parson is a very meek and modest man. He stated in court that he "knew more about the Christian religion than any other man living," and that he had engaged in public discussion with every Infidel of note in this country, in every case completely defeating them. It may be that he has greater knowledge of the subject than any one else, for he never makes use of it, but carefully stores it up, thinking, no doubt, that if he imparts it to others, he will lose it himself. He invariably uses the customary Christian and most telling argument, viz., abuse; and on this particular occasion the editor of the paper said in his report that he did not think this course was very convincing.

I see by a daily paper that the missionaries hav been busy again in the South Sea Islands. Two nativs, trained to "the good work" by the American Mission Society, were sent to Tapituca with instructions to convert the unbelievers there as speedily as possible. They at once commenced operations in a very business-like manner. They instituted capital punishment, and decreed Sabbath-breaking a penal offense. After persuading the inhabitants to giv up all arms in their possession, they proceeded to equip their converts with bowie-knives, and instructed them to fall upon their pagan brethren on a certain night and extirpate them. The Christian Tapitucans executed their orders to the letter and made a slaughter of 314 men, women, and children. This is a very simple plan for extirpating heresy and Infidelity, and if it had not already been tried in past times in Europe and America, might be commended to the consideration of the various societies for propagating the gospel.

During the past week the newspapers hav been very busy respecting the late Earl of Beaconsfield. They, most of them, bearing in mind the old adage, "Speak nothing but good of the dead," hav forgotten to be honest, and those which abused him roundly while living hav now discovered that the country has lost a most inestimable treasure. One of the Tory organs says that not only England but Europe has sustained a most irreparable loss. This is doubtless true, though perhaps not in the way the writer intends it. There are some losses which are positiv gains, as no doubt you hav thought when you hav lost a severe cold, for instance. That the deceased was a remarkable man may be readily admitted; but that his was an example worthy of being followed, is open to question. He has been well described as an unprincipled adventurer. His only object in life was self-aggrandizment, and he let nothing stand in the way of his ambition. He was eminently successful in throwing dust in the eyes of the members of his party, and the more he snubbed them the meeker they became, and, eventually, he was looked up to as a god by the brainless portion of the community, and now that their idol is broken, they are in sore distress. The country would hav been some millions of money better off had he died ten years ago. During his career he did all the mischief he possibly could, and it was certainly not his fault he did not do more. At the same time it cannot be denied he did some good things during his political career, not, however, because they were good or beneficial to others, but that they answered his purpose.

That professional philanthropist, the Earl of Shaftesbury, addressed a meeting at the east end of London the other day, and congratulated his hearers upon the triumph the Lord had had in securing a majority against the measure brought forward last year in favor of opening the museums and picture galleries on Sunday; but as it gets smaller every year, he fears, unless strenuous efforts are made, the ungodly will triumph when it is again introduced, so he urged all workingmen to get up memorials and protest against what he terms "the proposed desecration of the Sabbath," and to pray as hard as ever they can "for God's blessing on their efforts." What a peculiar opinion this poor man must hav of his deity! He seems to fancy that he possesses very little power, and that they must all hang together to resist the enemy. I suppose, as he goes in for preaching himself, and rather likes it, he has a fellow feeling for the members of the craft, and would be very sorry to see so large and wealthy a trades union broken up. But his feeble efforts will only somewhat retard, but cannot stop, the wave of progress, urged on by the spread of education that is sweeping, slowly but surely, over the west of Europe and the United States.

Believe me, fraternally yours, J. D.

Monopolies.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A friend of mine has called my attention to an article in THE TRUTH SEEKER of Jan. 29th, headed "Corporations, Consolidations, and Monopolies," and I would like to say a few words in response thereto.

No one can reasonably deny that humanity is better conditioned with these monopolies than it could hav been without them, but there remains a necessity for conditions far superior to any that can exist in their presence.

Polygamy was the first possibility of human society; yet such a monopoly cannot be tolerated with safety under a republican government. This monopoly was inaugurated by brute force and military prowess. These marriage monopolies were monarchical or one-headed despotisms.

The national monarchy is a larger monopoly, and it can be sustained only by military force.

In its proper place monarchicalism was a blessing to the race, and the race could not hav accomplished its present attainments without it, but when its uses were fulfilled, its continuance became a curse.

The Bible allegories teach that these monopolies constituted the antediluvian world, and that they were destroyed by an uprising of the people that was like unto a flood of the waters. The cause of this flood consisted in the fact that the sons of the gods took to wife of the daughters of men all that they chose. Thus the earth was filled with violence, the windows of heaven were opened, and the fountains of the great deep were broken up. In this allegory, the heavens represented the ruling class and the earth represented the subjected class. The rulers were gods, the ruled were men, and the sons of the gods (Elohim) were the sons of rulers. Their polygamic practices filled the earth with a violence that led to the uprising of the people and the downfall of the monarchical system of society. The foundation of a new system of society was accomplished by the substitution of monogamic for polygamic marriage.

Monogamy is a system of monopoly that enables man as a class to monopolize woman as a class.

Class monopoly is a political or many-headed despotism, and on it all national politicisms hav been built.

These political monopolies cannot long exist in the presence of polygamy, nor can they be long maintained by military force alone, and therefore it was supplemented by diplomatic arrangements called the money system.

In the true sense of the word, *money* is the product of the mine, measured by coinage. The money system consists mainly in the monopoly of coinage, the legal tendering of money (coin), a legal rate of interest thereon, and the substitution of I. O. U. therefor. Thus an evidence of debt is made to draw interest, and some people hav been so deceived by this diplomatic trick that they are ready to swear that a legalized promis to pay is the only genuin money.

This money system can exist only in a political despotism, the basis of which is the monopoly of woman as a class by man as a class; and be it known to you, Mr. Editor, and to all truth seekers, that the monopolies of which you complain can exist only in the presence and by the virtue of this monogamic monopoly. Abolish this monopoly, and organize men, women, and children for productiv and commercial industries, and you will render the money system useless and powerless. The money system has served to capitalize debt and credit, and such an organization would soon capitalize labor and skill.

All national politicisms are controled by a money-ocracy. The money system is now supplemented by a banking system that enables the money-ocracy to control the machinery of the government. Our president was elected through the instrumentality of the banks.

When men, women, and children are organized for industrial purposes without any class distinctions monopolies of every sort will be rendered impossible.

A complete plan for such an organization has been developed and tested ready for use when the day of reconstruction cometh. S. T. FOWLER.

2228 *Ridge Ave., Phila.*

(*Continued from page* 329.)

descendants would doubtless have starved to death. The state of Illinois has more than six times as much fertile land as all of Palestine, and can produce ten times as much corn, wheat and cattle. If God wished to select a fine country for his chosen people, why did he not take such a country as Ohio, Illinois, or Iowa? Possibly he did not know anything about them. I presume I will know something of the godly land of Palestine, within a few months, from personal observation, when I will be able to tell you whether it flows more profusely with milk and honey than other countries. Probably I may report what I see of that holy land.

I notice how easily you establish to your own satisfaction the problem of the origin of matter. It is almost equal to the way in which you prove there is a God—because the Bible says so. This question of the origin of worlds, or the origin of matter, is very extensive and very remote. The Bible throws no light upon it whatever. Those who wrote the Bible knew far less than those on the earth to-day. They did not know how matter come and very little of its qualities. You seem half disposed to admit that it was not absolutely made from nothing, but simply put in motion, or that the ability to change was imparted to it. If it had any kind of previous existence in all probability it had laws controling it, and there was nothing for Yahweh to do towards setting it in motion. Unfortunately Prof. Winchell can tell but little more about it than other people. His "primordial condition" means but little; *primordial* in geology simply pertains to the lowest beds of the Silurian period, corresponding to the Potsdam period in our American geology. The term, and all that Prof. Winchell says, explain not how matter was brought into existence. You are also wrong when you say that "chemical analysis brings us to a period and shows a condition behind which there was no change nor action." I deny it in toto. Chemistry proves nothing of the kind. From that and other sciences we may infer that matter has ever been active, nor is there any reason to think there was ever a time when it did not act and was not susceptible to universal, inherent law. If the nebular theory is true, that earth and the whole solar system evolved from fire mist, it by no means follows that matter had an origin. Worlds and systems may have passed through the evolutionary stages from nebulous matter to defunct and decomposed bodies for millions of times so far as we know to the contrary.

With all the light and reason we can bring to bear upon the subject, in my estimation, it is far more reasonable to conclude that matter always existed in some form than that it was ever produced from nothing by any imaginary god or devil. And it seems just as easy to conceive of the eternality of the universe as of a being able to create it from non-existence. The universe exists. We see it, we feel it; we know it and that it can be neither increased nor diminished; but there is not the first iota of proof that any god has an existence, save what men have said of him who knew no more about him than we do. The theological idea that a god must be imagined to account for the existence of the universe is without the slightest reason. If the universe, because of its intricacy, extent, and perfection, necessitates a maker or creator, how much more must a maker or creator capable of producing such a universe necessitate another maker or creator of him. This reminds me of the remark of a little girl who when being told of the theological idea of God creating the earth, sun, moon, and stars, said, " would like to have three questions answered: Who made God? Who made him? and, Where did they come from?" The question, "Who made God?" has very naturally been asked by thousands. If they must believe the universe had a creator because of its wonderful character and qualities, they can scarcely escape the suggestion, "Then this creator must hav had a maker also, and who was he? If the existence of the universe proves a creator, then the existence of this god proves that he must have had a creator; and where is the end of creators?" It by no means settles the difficult problem of existence to say "God made it all;" for nobody having seen God, nobody knowing anything of him, he is a far greater sphinx, a far greater mystery, than the universe, which can be viewed, investigated, and studied. To me it is far more reasonable to take the universe with all its matter, all its forces, all its laws, as the totality and the eternality of all existence, all entity, than the foolish imaginings of a crude, ignorant, babarous tribe of men, of a crude, personal, anthropomorphic, fickle, revengeful, angry, merciless God, bringing it all from nonentity less than six thousand years ago. As to the origin of God, we are always told by theologians that we must not think upon this subject; we must accept the theory that God always existed. But I believe the truth to be that the universe always existed, that human beings are a product and a part of the universe, and that they have made all the gods that the world has known anything about.

Instead, then, of cudgeling our brains as to who made God and how he made the universe, let us accept the great truth tha the universe never was made, that matter never was made, any more than space was made, but has the quality of eternal existence. A single atom of it cannot be made, and cannot be unmade by millions of gods, devils, and men combined.

I must leave unsaid till another time much that I wished to say. Yours truly, D. M. B.

Letters from Friends.

PITTSBURGH, PA., May 11, 1881.

DEAR FRIEND BENNETT: Inclosed you will find post-office order for $5, according to promis, for your trip and ours. We hope the gods may go with you.

From your friend, WM. FRAY.

MUSKEGON, MICH., May 8, 1881.

FRIEND BENNETT: Inclosed find post-office order for $5 for your China trip. I trust you will do as you please about going. Should you not go, giv the $5 to Mrs. Bennett. Yours, etc., JOSHUA DAVIES.

WASHINGTON, D. C., May 11, 1881.

MR. D. M. BENNETT: I inclose a ten-dollar bill, against your pericosmic tour, on account of John Cosgrove and myself.

In wishing you a fair and successful circumterraneous voyage, my solicitude for your welfare prompts me to say, Look out for the Jesuits; they were always unscrupulous to a degree utterly beyond ordinary conception, and now their position is fast becoming desperate. JAMES C. LEHMER.

CROSSWICKS, N. J., May 10, 1881.

FRIEND BENNETT: By the last issue of THE TRUTH SEEKER we learn thee has decided to circumnavigate the globe. We hope thee may go and return in safety and with renewed health. It is a long, toilsome voyage. There are some parts of it I most sincerely hope thee will enjoy. I anticipate reading thy weekly letters with great pleasure.

Inclosed thee will find a twenty-dollar note, the amount I pledged. I hope there will be a prompt responding of all who hav agreed to the proposition and sent in their names.

Very respectfully and sincerely thy friend,

CAROLINE S. ELLIS.

GLOVERSVILLE, N. J., May 10, 1881.

MR. D. M. BENNETT: Inclosed I send draft for $5, the amount subscribed by me for your journey round the world. Yours respectfully G. LEVOR.

RENOVO, PA., May 10, 1881.

FRIEND BENNETT: Inclosed find $5 for that long trip.

Yours truly, GEO. W. HUBER.

FOXBURG, PA., May 9, 1881.

MR. D. M. BENNETT, *Dear Sir:* Inclosed please find draft for my $5 for your trip. With best wishes to you and Mrs. Bennett, Yours, G. C. FINK.

VINELAND, N. J., May 9, 1881.

FRIEND BENNETT: Please find money order for a "V" for the trip round the world. Hope you will receive a thousand or more before you start,

Yours truly, A. BENNETT HOUGH.

BENNINGTON, N. H., May 12, 1881.

D. M. BENNETT: Please find inclosed $5, according to promis, for the [illegible]y. I hope the friends will all be prompt and not keep you anxiously waiting. God bless you, and good luck and good health be with you. Yours truly, GEORGE GEER.

LOCUST VALLEY, L. I., May 12, 1881.

MR. BENNETT: Please accept my mite and go on your way rejoicing. JOHN G. RODMAN.

ANGELICA, N. Y., May 10, 1881.

D. M. BENNETT: Inclosed find draft for $5 for your proposed trip round the world as per agreement.

Yours, etc, J. T. BROWN.

AUBURN, N. Y., May 9, 1881.

D. M. BENNETT: You may put me down for $5 for your trip round the world. Go by all means, and call on me whenever you want it.

Yours truly, EDWIN GREENFIELD.

NEW HAVEN, CT., May 11, 1881.

BROTHER BENNETT: Find inclosed the promised $5 for your contemplated tour round the world. With your hosts of other friends I shall await with no small degree of interest and pleasure the glowing and truthful accounts of the same, such as only an Infidel can, or rather will, giv.

Hoping you will hav a prosperous journey and a safe return, I remain yours most cordially,

L. F. JOHNSON.

AYER, MASS., May 9, 1881.

FRIEND BENNETT: Now that you hav decided to make the circuit of our little globe, I am inclined to take some stock in the enterprise, wishing to secure the "two or three volumes" you so generously offer.

We hav "Around the World" by various authors and as many points of view, and we anticipate with pleasure one seen through Infidel (questioning) eyes—one whose eyes are not dimmed by the scales of tradition. Reputed Infidels hav often been "the light of the world." Giv us all the light you can. If you see men and trees walking, or the reverse, we confidently expect facts. Yours truly,

ELIJAH MYRICK.

HANOVER JUNCTION, VA., May 7, 1881.

D. M. BENNETT: Inclosed please find check for the promised $5, which amount is to be used in your contemplated tour round the world. I sincerely hope you may receive sufficient funds to enable you to start at once. With best wishes for your success,

I am very respectfully yours,

JAMES B. DENTON.

EAST HADDAM, CONN., May 8, 1881.

MR. D. M. BENNETT: You will find inclosed a check for ten dollars, the amount of my subscription toward your circular excursion. You hav my best wishes with this small donation, and if I hear of you in trouble I may do more for you.

I was in hopes you would postpone your trip till 1882, and then make up a party to accompany you. However, success to you. Very truly yours,

F. L. RAY.

ADRIAN, MICH., May 9, 1881.

DEAR FRIEND BENNETT: So it seems you hav settled on a trip round the globe. In my humble opinion this is all in wisdom, though some of our friends think otherwise. And truly it would be a sad affair if you should be lost in a shipwreck, or if you should die by the way; but accidents and death often overtake us at home.

Then as regards THE TRUTH SEEKER, I think we need not fear after the test we hav had from its managers while the Christians had its editor-in-chief in their bastile, and also while he was absent in Europe. Indeed, I look forward toward its present subscription list being doubled after you get fairly on your route. I most certainly will do my part toward that end. Then in reference to Mrs. Bennett going with you on this round-the-world trip, I am in judgment entirely with you in this matter; taking all the circumstances into account, I think it would be a very unwise course. But after you come home, and you are chuck full of knowledge of the oriental lands, and you make the round-the-U. S. trip, to deal out this knowledge to the Liberal public and sell your books to those who may want them and who hav not paid their $5, then will be the time for Mrs. Bennett to go with you as financier and hav a good visit with the many American friends she will find over the country.

When I last dropped you a private card from Ann Arbor, I was then under the doctor's care. My health is still quite poor. Having now all my domestic matters in a shape so that I can be spared from home about as well as not, I hav concluded to spend a portion of the summer at least in my nativ state, Pennsylvania, and to attend our progressiv friends' yearly meeting at Longwood, Chester county, where I should be most happy to meet you when the hot weather comes on. I want to spend a few days at the sea-shore, and mean to. I suppose your friends will giv you a parting farewell meeting, and I must be there, and if there is a chance for me to fire off a few words I will most surely be doing so. I shall want to take you by the hand and look you in the face, and, as the Quakers said to Henry Clay at Richmond, Ind., after he made his great antislavery political electioneering speech, "God be with thee, Henry, and we will." So I want to say to you, Good speed be with thee, friend Bennett, and we will look after the interests of THE TRUTH SEEKER and the cause it defends in your absence. So might it be,

S. D. MOORE.

STANTON, IOWA, May 7, 1881.

MR. EDITOR: Please find inclosed a postal order for $5, which I pledged myself to giv toward your trip round the world, with my best wishes for the trip. And if you should not go you can send some of your other works for the same; that is, if you do not get funds enough. Yours truly, O. E. ERICKSON.

SALEM STATION, WIS., April 8, 1881.

FRIEND BENNETT: THE TRUTH SEEKER came to hand last night, and by it I learned that you hav decided to circumnavigate this globe. I hav had some misgivings about your being able to withstand the wear and tear of such a trip; but you must be the judge, and I will hope for the best results.

Inclosed you will find my share of the needful to send you on your journey. Accept my kind regards, while I hope for your safe return to your family and friends. A. D. CORNWELL.

P. S.—For fear that some will fail to come to time with the needful, I double my pledge, and you may send the books to my daughter, Mrs. Flora Turner, of Bristol, Wisconsin. A. D. C.

EXCELSIOR, MINN., May 3, 1881.

FRIEND BENNETT: Please find inclosed $1 to pay the first four months of my subscription. I could hav remitted a little sooner, but a number of enthusiastic correspondents conjured up by my first letter in THE TRUTH SEEKER, promised, without solicitation on my part, to pay my subscription (in view of my youth and poverty I suppose), but my tab still tells me it is unpaid, and so if I pay it myself I will know it is

paid. So if you are satisfied with my way of paying you need not "stop my paper."

I want to thank you for writing those last two letters (the tenth and eleventh) to Mr. Mair. They are grand. I consider Mr. Mair's answer to your tenth letter a rather weak solution of the Lord knows what. Perhaps it is the best his system will admit of.

I would like to ask Dr. Hardcastle what bearing his blood-lettering has upon a future life, when the alleged occurrence took place long before his sister departed this life.

Father Bennett, I don't like for you go round the world. I do not believe THE TRUTH SEEKER will suffer, but I know I shall. My father is a tor, and he tells me there is danger to one of your age in making such a trip, especially if he is more intent upon work than upon taking care of himself. However, I expect you will go, and if you do you must remember that you will always hav one little girl thinking of you who would pray for you only that she knows it would do you no good. BIRDIE SHUCK.

LOCUST VALLEY, N. Y., May 5, 1881.

MR. D. M. BENNETT: An "Around the World" *companion*, in your now determined tour, would be a great acquisition to yourself, and, for your friends, a very great satisfaction to know that you were not entirely alone and dependent upon strangers, speaking a different language and unacquainted with your worth, in case of illness or accident; as well as to hav some one near to participate in your joys and advantages.

If I had the advantage of no greater accumulation of years than yourself it would be a source of great pleasure as well as profit to me to accompany you. Knowing so well your great kindness of heart, your intelligence, kindred enthusiasm in the pursuit of knowledge, and love of the good and beautiful in nature; and withal extensiv reading and entire unselfishness as a prominent and happy trait in your character, together with your high moral purposes in life, I would feel such a tour, with such a companion, to be a most happy combination of fortuitous circumstances to enjoy and profit by such extensiv observations of "around the world" of wonders, associated with the past and present, with which your mind is largely engaged.

Is there no man of even moderate means ready and eager to avail himself of these rare privileges? Or some father anxious to secure so extensiv a tour and instructiv a companion for a son?

Let such want of a companion and favorable opportunity for the same be known as the desire of

Your warm friend, CHAS. E. TOWNSEND.

WINTHROP, IOWA, May 3, 1881.

MR. EDITOR: Please find money order for $6—one to repair Paine's monument and five for your trip round or over our globe, or to stay at home and edit THE TRUTH SEEKER. If you ever make a success of raising the wherewithal to go you must adopt a better system than taking promises for cash down, or you will hav to wait until this mortal shall put on immortality or until you evolve into a winged something that can fly away without money or price and get a view of not only this earth but all the heavenly host besides. Then what of the promis of a $5 book to record what you saw and heard on such a journey? Again, if Comstock should be there first he might prevent you from using the post-office for the delivery of the book, and then who could think of what might befall us who would be waiting for its delivery! Respectfully, ALEXANDER RISK.

GALT, ONT., May 8, 1881.

FRIEND BENNETT: Here is my $5 for the round trip; and this is what it is given for, to enable D. M. Bennett to travel round the world and tell what he sees and hears in a series of letters; to giv him a roving commission to go where he pleases and when he pleases; to publish these letters in book form and giv me a copy; to relieve him at once of Comstockism and all its concomitant filth, the Young Men's Christian Association, and all its love. I hav no wish to keep him in the front of the battle till he dies, nor see him get another thirteen months in prison for Jesus's sake. I would wish this to be the crowning work of his life. It should be illustrated and yield an ample provision for the evening shadows in the dark valley. Are all your friends in dead earnest, and will they forward their money at once? It would be worse than folly to start till you hav the money in hand to see you through.

I hope our friends won't worry about Mrs. Bennett, who will no doubt prefer to hav you visiting the remains of the Druids at Stonehenge, Fingall's cave, or even kiss the blarney stone, than to hav you stay at home and fight the diabolical fiends of Jesus.

I hav read "Comstock's Career of Cruelty and Crime," and must admit that the love of Jesus passeth understanding.

I hav another subscriber for THE TRUTH SEEKER in embryo. And now may you, too, find a genius in tombs and ruins who shall direct your steps, preside over your meditations, and giv you a safe return to home and friends. Your friend, WM. E. RENWICK.

WILKESBARRE, PA., Jan. 29, 1881.

MR. EDITOR: The idea suggested by Mr. Coleman to hav you make a trip around the world is a good one, and one to which I shall feel happy to subscribe $5, as I know the volume will be worth double its cost; but I would suggest, as it is intended as a historical reference, that a committee of some authoritativ character issue a commission to you, say from the "Liberal League of America." This would go a great way in introducing you to the oriental societies, and to scholars who in order to set themselvs before the western continent in a proper light would be induced to lend such aid as their judgment suggested in furtherance of the objects of this investigation. I fear that otherwise many of the most interesting places and information would be inaccessible to a mere traveler. You should visit the stone temple at Madura especially, in which is found the chisled body of Chrishna upon the cross, and be permitted to get a view of all the documentary evidence of his history. I was sorry that in your visit to England you failed to see and describe "Moore's Pantheon," containing information of this character.

In order to hav your full time, and enjoy life as it should be, I would also say by all means take Mrs. Bennett with you. Never since your first acquaintance would your conversation be so interesting to each other as such an otherwise lonely trip in a far-away land, and of strange languages, would make them. This would make it necessary to hav mapped out beforehand same definit plan with regard to what information is most needed, and the best manner of getting it. By all means make the effort to bestow upon mankind this work of an "Infidel Around the World." Yours, J. R.

NEW HARTFORD, IOWA, May 4, 1881.

MR. EDITOR: I hav been a constant reader of your paper for three years, and I like your honesty and style of writing, especially the way you are dishing it up to Mr. Mair. My father was a Quaker, and I think I must hav been born an Infidel, as I hav never believed in bibles, gods, devils, angels, hell, or any of those mythical worthies. If you make the tour around the world, you can call on me for $5 any time you want it. R. D. TRICKLAND.

WEST WINFIELD, N. Y., M 9, 1881.

FRIEND BENNETT: Then you are going! May health, safety, happiness, and all good be with you. I hav fallen into line at the eleventh hour, and now inclose $5 of the needful. I trust you will return to us with a new lease of life to battle yet for years against the bigotry, creeds, and ignorance of the present and past. Yours for justice and truth,

MRS. SCOTT BRIGGS.

AUBURN, N. Y., May 7, 1881.

FRIEND BENNETT: Your postal and "Infidel Abroad" came duly at hand, fully meeting with my expectations. The last TRUTH SEEKER has also made its welcome appearance again. Your discussion is progressing with continued earnestness, thoroughly exhausting the important subject. Several of your last letters are just mammoth. I want the book as soon as finished. I see you are going to make the trip round the world. Good, I will remit you in a few days sure. L. DE WITT GRISWOLD.

QUINCY, ILL., May 7, 1881.

FRIEND BENNETT: As you hav decided to take the trip round the world, you will please find inclosed $5 as per agreement to assist you on your most prolonged and wearisome journey, as I think it would be. But while it will be a long journey for you to undertake, I hope it will prove a success to you financially. So far as the book is concerned, there is not a doubt in anyone's mind of its success. It will be a grand history, to be sure, and from a different standpoint from any heretofore given to the public.

I send best wishes to you and THE TRUTH SEEKER, and hope for a safe and pleasant journey and a speedy return to your editorial duties, as I think that THE TRUTH SEEKER needs your masterly brain to control it, although under the supervision of Mr. Macdonald it will come to its readers loaded down with knowledge each week worth twice the subscription price. Let us hear each week from the old veteran D. M. Bennett without fail. How the readers will hasten to the post-office on the night of each week that the paper arrives, and tear from it its wrapper, and quickly open and look for a letter from its most worthy editor! But no more. Yours for the truth and success of THE TRUTH SEEKER, FRANK R. SHERWOOD.

CORDOVA, ILL., May 10, 1881.

MR. D. M. BENNETT: Inclosed please find money order for $5, my installment for that long journey round the globe. Our best wishes for your safe return. I hope all who hav agreed to pay toward that trip will do so promptly, and not keep you waiting for the means to commence it within ten days, if you desire. Yours truly, J. HOKE.

VERSAILLES, IND., May 10, 1 1.

FRIEND BENNETT: I see you hav now determined to take the trip round the world. I am very glad of it indeed. I admire your writings very much, for your style is so clear, earnest, and plain. You enter into the minutiæ of everything you discuss. You are to me the most entertaining writer I ever read, especially in your descriptions of soil, climate, and the habits, customs, manners of peoples, their superstitions and oppressions. I hope you will be able to remain in Syria and Palestine at least long enough to giv us every item of your observation. I w) know about the pillar of salt, and wh[illegible]gen was in Palestine or Ethiopia. Perhaps you can find the very cave in which Lot and his two daughters resided, or at least the residence of the dirty hermit who wrote the stuff.

I inclose my subscription to THE TRUTH SEEKER up to January 7, 1882, and now here agree to purchase a set of your books as soon as published, in which your trip will be fully set out.

We will keep the ball rolling and divide ourselvs here into a committee of one, each to procure additional readers and subscribers to our beloved TRUTH SEEKER. Liberals are not organized here. We hav each to do what we can in our own way, hoping for lecturers and organization.

I would like to write very much, but your time, space, and patience, I fear, forbid. I am not flush with money, else I would like to send you some to help you on your journey. Yours in the cause,

ADAM STOCKINGER.

"VOTE EARLY AND OFTEN."

DENVER, IOWA, May 4, 1881.

MR. EDITOR: The above is the injunction of the unprincipled politician to his party-bound dupes. But seeing that some others hav voted twice, I do want to vote once more, and then I am done.

More than seven years ago, comparativly unknown, you sent THE TRUTH SEEKER afloat. You hav by untiring industry and attention to business worked yourself up to a position which has secured for you the bitter enmity of more than one publisher, who, in common with thousands of others who hate Liberalism would greatly rejoice to see you and your paper crushed. A few at least of the professed Liberals—wolves in sheep's clothing—are among the number. We hav not forgotten the acts of the seceders when you, the John Brown of Liberalism (every reform has its John Brown), was innocently confined in a felon's cell by those who use the law to promote their religion and to destroy those they count as enemies.

But the true Liberals of the nation, remembering those in bonds as bound with them as far as in their power, came to your assistance and rallied around THE TRUTH SEEKER and the Liberal League. Yes, you gave to Liberalism the greatest impetus it has ever known in this country. And nothing but your death could better please your envious and bigoted enemies than to get you out of this country. Shall your friends unthinkingly secure the end sought by the church? Why, if these should hold their peace the very clergy would cry out, Go. Voluntarily leave THE TRUTH SEEKER in charge of another! No other can be D. M. Bennett, and should you leave it for a year or two I greatly fear should you ever return and find THE TRUTH SEEKER in existence you will find more or less dissatisfaction, with a subscription list diminished instead of increased. Do you hear the thunder of the coming storm? Let every true and stanch Liberal now stand at his post ready. We want not one to leave. We want more and not less of such men as D. M. Bennett.

Where is the *Physiologist*? Where will the godly Republican-Comstock blow fall next? Will THE TRUTH SEEKER or *Investigator* be next assailed? No sympathy or aid will come from Grand Pacific parlors. Your absence will embolden tyrants and discourage Liberals. Your presence will encourage Liberals and intimidate tyrants and their tools. Stay till the storm be passed and the right to publish be established here, or your book "Round the World" may never be published. If, however, you go, and your travels are published during my life, I expect to hav it. But the right to publish and mail must come before the book. Don't desert your gun, nor allow it to be spiked. For the right, ever yours.

M. FARRINGTON.

[We think we can assure our good brother that the battle for the right will be as vigorously maintained in these columns when we are absent as when at home. And so far from THE TRUTH SEEKER falling off because of our absence, we believe that very absence will nerve many a strong arm to make extra efforts to increase its circulation and efficacy.—ED. T. S.]

KIRKSVILLE, MO., May 9, 1881.

MR. BENNETT: According to promis, I remit by draft five dollars. I think you should not be too hasty in completing the trip unless lack of means requires it. Traveling is tiresome, mental labor hard, and you will need rest now and then; besides, you should take time to gather all the information you can as far as means will permit, for such a trip cannot be made every day. What a nice thing it would be if you could hav an artist with you to take stereoscopic views! The only fears I hav of your safety is overwork. Respectfully, WM. HART.

FERGUS, ONT., CAN., April 29, 1881.

MR. D. M. BENNETT: I cannot think of trying to do without THE TRUTH SEEKER. Through its influence I hav been converted. I was a Campbellite preacher, but THE TRUTH SEEKER opened my eyes to enable me to see the truth as it is in nature and reason. I feel anxious that others should come to the light of truth as I hav done. I would be glad if all my brethren in the Campbellite ranks would read THE TRUTH SEEKER. I would that they would reason upon the subject and giv up a belief in a mythical God and Christ. I am certain the world would be better without such belief.

Cheerfully yours, S. E. HAIGHT.

Bathsheba's Bath.

BY ALHAZA.

She trembled like the perfumed flower
That bathes in April's gentlest storm;
O maddened drops, what shame to hide
The beauty of that shrinking form!

Say, was it sin? Jehovah leaned
In rapture from a darksome cloud:
"She is more beautiful than Eve,
With rosy wreath and leafy shroud."

There came one thrill from David's harp,
But nevermore its song was shed;
He heard the wind-swept lily's chime,
He breathed the scent of violet bed,

And saw the grace of drifted snow,
The melting lines of beauty's pride,
And blamed the wealth of raven hair
That strove her shuddering form to hide.

Madly he cast his crown away:
What is a king upon his throne?
A lion in a gloomy lair,
A panting statue all alone,

Without one glimmer of the ray
That lights that brow so heavenly pale,
Or tremor of the bosom white,
That I might read the blissful tale

That all my love was not despair,
That all my madness was not crime—
A shadow on a mournful sea,
An echo of a funeral chime!

I cannot bear the desert's breath,
With such delicious coolness near,
Nor linger in the courts of death,
While the sweet hues of life are here.

Is there a thought, a breath of wrong,
To strike my heart with sudden chill?
Bring me a vase of luscious wine—
Wild, throbbing bosom, peace, be still!

Pertinent Queries.

How old is God? Has he gray hair?
Can he see yet? Where did he hav to stay
Before, you know, he had made anywhere?
Who does he pray to when he has to pray?
—*Little Girl.*

If there was nothing once but God,
What did he do? Where did he do it?
Who made him, and when was he made?
I guess he *growed* before he knew it.
—*Big Girl.*

Now let us old folks ask ourselvs
What hav we been believing
All the long years through which we've passed,
Are Christian dogmas all deceiving?
Is there a God on a white throne
Who made and rules this universe?
Calls men his children? A few he loves,
But many he delights to curse.
Is it a glorious, sweet thought
That when I've done with earthly care
I'll sit before the great white throne
Though not a friend of mine is there?
But down in a deep, fiery pit
The loved of earth I hear and see
Writhing and tossing in their pain,
And know it is endless agony.
Are saints in heaven made of ice?
Or are they statues carved in stone,
To look on such revolting scenes
And meekly say, "Thy will be done?"
—*Old Woman.*

In Memoriam.

[*To Jesse W. Townsend, who died June* 23, 1880.]

BY CORNELIA GARDNER.

Bear him to rest! 'Tis time the weary brow
Was bathed in holier waters. He is now
Resting from life's fierce struggle, and his eye,
No longer dim, sees all that passes by.
Make his bed lowly; 'mid the flowrets lay
His weary form. The closing day
Shall bear no twilight ray to him;
His vision shall behold the broadening rim
Of light that marks the open day. Quite near
Are all the loved ones, and they all appear
As often seen before with mental vision
As he has tried to pierce the veil elysian.
Oh, bear him without tears and without fear;
For that which seems so saddening shall appear
To him all glorious as he wakes in light
Immortal, ne'er to rest in shades of night.
Waiting no longer for release, he waits for thee,
O patient heart and weary, by the crystal sea;
He lingers for your bark borne to the other shore
Where parting ne'er shall come, and nevermore
The eyes be dimmed with tears, or aching brow
Ask for cool waters to relieve, as now.
Does the lone path seem tedious? Waiting long
Will end at last in one triumphant song.

Central Park.

BY C. BRADLEY.

"Oh, that my baby would giv one sneeze."
—*Anxious Mother.*

"Daughter, she said, these seas, behold,
Round twice ten hundred islands rolled." —*Scott.*

"Conceit, more rich in matter than in words,
Brags of its substance, not of ornament.
There's beggary in the wealth that can be counted;
But my true love has grown to such excess
I cannot sum up half my sum of bliss."
—*Williams.*

I light my Havana
And step into my car,
And ride, ride, ride.
Then in brown, shady nook,
Near an unseen, whispering brook,
And a half-seen lake, mit book,
I hide, hide, hide;
And say, Great world, roll on,
To a lovelier world I'm gone,
To a rose without a thorn
Up there, there, there.
For never sun shone on,
In all his journey done
Since first his race begun,
A fairy scene more fair.

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[N. B.—Blakeman is an old school-day friend of ours, and perfectly reliable.—ED. T. S.]

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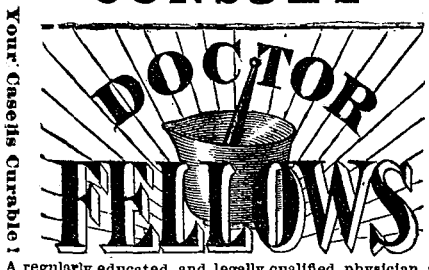
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The above lines, from Annie E. Edwards, of Alliance, O., is only a sample of the many gratefnl expressions received by the Doctor from suffering women whose diseases peculiar to their sex hav made their lives so miserable, and who receive so little sympathy from members of their own households.

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"AND EVER THE RIGHT COMES UPPERMOST AND EVER IS JUSTICE DONE."

The above quotation, to be found in the poem of McKay, was never better illustrated than in the marvelous results following the introdnction of the "WILSONIA" Belts and Magnetic Clothing.
The selfish blunderheads of the faculty of Brooklyn hav now had their ignorance exposed in the marvelous cures now counted by the thousand in the city of Brooklyn alone, and all within the short space of six months.



READ THE MARVELOUS TESTIMONY OF LIVING WITNESSES IN THE CITY OF BROOKLYN HERETO APPENDED.

I would first note the case of Peter Lehlback, whose te stimony is given below. This poor man will tell you th at fifty-four of the best physicians of Jersey City and New York had utterly failed to giv him the slightest re li f. Myself hearing of his lamentable case, determined to dress him in my Magnetic Garments without any money being paid. I put on him $130 worth of my clothing, an d while my assistant was dressing the man one of these blunderhead physicians had the audacity to attempt to intimidate Peter Lehlback from wearing them, wickedly remarking to the invalid as follows:

"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the pr ivileged consonants "M.D." placed at the end of his n me; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without cr utches; and even then the wicked character of the man w as evidenced in the following soliloquy:

"Ah, well, Lehlback, I thought they might help you a ttle, but you'll go back again just as bad as before."

However, the testimonial given below will clearly show the pigheaded dogmatist through all the transparent venom of his character. And just as that man acted so are nine-tenths of the physicians of Brooklyn acting to-day.

The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

That poor man for three weary weeks applied to one of his physicians, begging him to make inquiry into the nature of the "WILSONIA" Garments, telling him, with all the confidence with which a child treats a parent, that he would not test them without his consent. Yet this dogmatic physician, to whom many of the Brooklyn people look up with reverence, evinced his selfishness and spleen by absolutely refusing to inquire into the matter. Yet Professor Smith to-day will tell you that he is as strong physically as at any time in his life, and many of his friends say he was never known to be so strong as now. Am I not therefore justified in saying, "LISTEN TO YOUR PHYSICIANS AND DIE, OR WEAR THE 'WILSONIA' MAGNETIC GARMENTS AND LIV HEALTHFUL LIVES?"

These men would rather see their patients die under their hands than that they should wear the "WILSONIA" Garments.

Again, another note as to these men's treatment of their confiding patients.

Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

The "WILSONIA" magnetic garments are as harmless upon the body as would be a sheet of paper, and yet withal so potent that persons, no matter how diseased, MUST BECOME PERFECTLY HEALTHY IN TWELVE MONTHS FROM THEIR FIRST WEARING THEM.

Can such evidence be filed as to the innocence of drugging? Even where the patients are not always killed, the seeds of disease are daily sown by the kid-gloved hands of our charlatan physicians. Nine-tenths of the practicing physicians of Brooklyn should be cast in the category of criminals; and as long as I liv and hav liberty of speech I shall cry down the iniquitous practices and the drugging systems of our colleges. I will never pauder to what I know to be a lie, nor will I rest until I hav compelled the legislatures of this country to stay their hands in the chartering of colleges, wherein legalized murderers may be trained, then to be thrown broadcast upon society, either to become idlers or murderers.

The facts stated above and the testimonies given below are sufficient evidence to any thinking man or woman that such are the results of the present legislativ measures in reference to the practice of medicin.

Therefore Take Medicin and Die, or Wear the "Wilsonia" Garments and Liv.

LIVING WITNESSES.

The following words of commendation and appeal from the pens of living witnesses to the marvelous virtue of the "WILSONIA" GARMENTS will be found of general and special interest, covering, as they do, a great variety of the most complicated forms of disease, some, or all of them, beyond the reach of materia medica, as acknowledged by the foremost among our physicians, to whom some of our legislatures hav conferred exclusiv privileges for drugging, curing, or killing:

MIRACULOUS CURE OF PARALYSIS AND HERNIA.

BROOKLYN, N. Y., March 11, 1881.

Some time during the month of September, 1880, I was induced, through the representations of Mr. Wilson, inventor and proprietor of the "WILSONIA," to apply the goods to my father, 63 years of age, who was suffering from paralysis of the lower extremities—since January, 1880—having received at that time two strokes of paralysis which rendered him helpless, so far as motiv power was concerned. While on a visit to my father at Schenectady, New York, I induced him to return to Brooklyn with me, against the protests of friends and his physician, who said I would never reach Brooklyn with him alive. Suffice it to say that with the assistance of my mother we succeeded, after a very trying ordeal in reaching my residence—which to gain necessitated the use of carriages, steamboats, and cars. During the journey my father said he was positiv he could not reach Brooklyn alive—which to me was a double source of anxiety.

The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain strength in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed under the influence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful consideration, they deemed unadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this trouble. T. DeT. TRUAX,
376 Dean street.

REMARKABLE CURE OF CATARRH.

Nota Bene.—Being persuaded and constrained by the miraculous help received by my father, I put on a set of the "WILSONIA" goods, and it has completely cured me of catarrh, as well as kept me from taking cold, to which I was very susceptible. Now my entire family is clothed in the "WILSONIA." I would not be without the magnetic garments, whatever their cost. T. DeT. TRUAX.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

CASE OF PROF. HATCH SMITH.

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

POSITIV CURE OF SCIATICA.

No. 111 HUDSON ST., JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given up to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my suffering from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Association for Improving the Condition of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within twenty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day. To all who are suffering from like cause, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
31 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years. Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. Thereupon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pains lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any discomfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them whenever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the WILSONIA GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a severe bowel trouble; she was restless and cried nights almost constantly. Mrs. Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very susceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swaddling-clothes.
MRS. GEORGE W. DAWSON,
March 1. 484 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully worn by persons of any and every age suffering from any disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patients, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and invention, although there are one hundred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years' standing. And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Men in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their downfall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelous testimonies given above, and then having used your common sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Clinton avenue; of Mary Manning, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fulton Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth street, and hundreds of other respectable and well-known ladies and gentlemen of Brooklyn and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any benefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their consciences for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

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Listen to the physicians of Brooklyn, take medicin, and die, or wear the "WILSONIA" Garments and liv.

Gems of Thought.

It is a strange trade, I hav often thought, that of advocacy. Your intellect, your highest heavenly gift, hung up in the shop window like a loaded pistol for sale, will either blow out a pestilent scoundrel's brains, or the scoundrel's salutary sheriff's officer's (in a sense), as you please to choose for your guinea.—*Carlyle's Reminiscences.*

Keep not standing, fixed and rooted;
Briskly venture, briskly roam;
Head and hand, where'er thou foot it.
And stout heart, are still at home.
In each land the sun does visit,
We are gay whate'er betide;
To giv space for wandering was it
That the world was made so wide.
—*Goethe.*

We should protest against our children being compelled to waste their precious time in our public schools in reading and listening to such a mass of balderdash, very little of which is comprehended or understood by either teacher or pupil, and if it were, much of which would be worse than unprofitable. We protest against taking such a book, written no one knows when or by whom, no one knows where or by how many, as our unfailing guide and rule of action through life.—*Elmina D. Slenker.*

All doctrins relating to the creation of the world, the government of man by superior beings, and his destiny after death, are conjectures which hav been given out as facts, handed down, with many adornments, by tradition and accepted by posterity as "revealed religion." They are theories more or less rational, which uncivilized men believe that they believe. These doctrins are not in themselvs of any moral value. It is of no consequence, morally speaking, whether a man believes that the world has been made by one god or by twenty gods.—*Reade's Martyrdom of Man.*

The idea of gospel inspiration is received, not from any proof that it is so, but from an opinion or feeling that it ought to be so. The doctrin arose, not because it was provable, but because it was wanted. Divines can produce no stronger reason for believing in the inspiration of the gospel narrativs than their own opinion that it is not likely God should hav left so important a series of facts to the ordinary chances of history. But, on a little reflection, it will be obvious that we hav no ground whatever for presuming that God will act in this or in that manner under any given circumstances, beyond what previous analogies may furnish; and in this case no analogy exists.—*W. R. Greg.*

Activ and sympathetic conduct with man in the transactions of daily life is a better preparation for healthy, robust action than any amount of meditation and seclusion. What Swedenborg said about vowing poverty and retiring from the world in order to liv more to heaven seems reasonable and true. "The life that leads to heaven," he said, "is not a life of retirement from the world but of action in the world." A life of charity, which consists in acting sincerely and justly in every enjoyment and work, in obedience to the divine law, is not difficult, but a life of piety alone *is* difficult, and it leads away from heaven as much as it is commonly believed to lead to it.—*Smiles's Duty.*

Certainly when the things are in themselvs totally indifferent, the principle of concession to the superstitions of minds governed by traditional belief—recommended by Paul or whoever is the author of the epistle to the Romans—may sometimes be advantageously adopted. But the importance of protesting against the bondage exercised by such beliefs over human life is also not to be underrated, and Paul (?) seems scarcely to giv it sufficient weight in the argument. (Romans xiv and xv.) No doubt, on the ground of policy, and in reference to the desirability of keeping the members of the nascent sect from internal quarrels, Paul was right; but a principle which, in certain cases, may he expedient for a given end, is not to be set up as a universal rule of ethics. . . If pushed too far it must end in the perpetual subordination of the whole body to the weakness of its least enlightened members.—*Amberley.*

Nature has no godlike emotions in play, or noble exhibitions of power. By dint of ceaseless, untiring exertions and an endless crawling of magnetic influences, she wends her way from one stage of life to another. If luxury chokes up one avenue necessary to health she quietly opens another, wilts and destroys organs or increases their number, and packs them together with matchless patience and dexterity. If the stomach cannot disgorge its rich contents, a liver can easily be made to exist to preside over a more refined department of labor. If the liver fails, heaven only knows what is in store for luxurious man. There is nothing godlike except an organization which has progressed far enough to exhibit the workings of high moral attributes. The philosophic mind discerns nothing noble or lofty in a medley of adaptivness and slavish submission to conditions seemingly imposed by fate.—*Alhaza.*

In the Christian sects and churches of to-day "eternal life" is reserved for those, and for those only, who accept or profess a string of metaphysical propositions conceived in a scholastic brain and put into scholastic phraseology; and to crown the whole, a hell is conceived so horrible as to make heaven an impossibility; for what must be the temper of the Elect Few who could taste an hour's felicity while the innumerable myriads of their dearest fellow-beings—their husbands and wives, their mothers, their children—were writhing in eternal torments within sight and hearing of their paradise? Theologians transmogrify the pure precepts and devotion of Jesus into a religion as nearly as possible their opposit, and then decree that whoever will not adopt their travesty "without doubt shall perish everlastingly." It is the old spectacle which so disturbed Jeremiah reproduced in our days: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely and the priests bear rule through their means; and the people love to hav it so; and what will be the end thereof?"—*Greg's Creed of Christendom.*

Odds and Ends.

The song of the billiard ball: "Oh! carrom me back."

The pantry cook sings, "Good pie, sweet tart, good pie."

The play of "Uncle Tom's Cabin" is all on account of Eliza. Stowe this away.

"A splendid ear, but a poor voice," as the organ grinder said of the donkey.

How shall we reach the boys?—*Mrs. Livermore.* Take a little longer shingle.

Miss Braddon's latest work should be dedicated to Eli Perkins. Its title is, "Just as I Am; or, a Living Lie."

Theodore More had married eight different women. So whenever he joined a party of villagers in a frolic they welcomed him with "The More, the marrier."

Letter from his well beloved to a young gummy: "Finally, my ownest own, understand that I love you more for your defects than your moral qualities, and thus judge of the boundlessness of my love for you!"

SOME LEADING QUESTIONS.

A young man, who looked as though he had a heap of things on his mind, but who struggled hard to appear outwardly calm, put a $5 bill on the desk of a Detroit lawyer, the other day and said:

"I want to ask you a few leading questions."

"Go ahead," was the reply, as the money was quickly thrust out of sight.

"If I am engaged to a girl and I go back on her what can she do?"

"Sue you for breach of promis."

"But if she goes back on me what can I do?"

"Hunt up another."

"Um! Suppose I hav presented her with a $1 fan, a pair of bracelets, a parasol, and a ring?"

"Then she's so much ahead."

"If I believe that her infatuation for another is but a passing whim and I flourish a revolver and talk suicide, what then?"

"Her father will probably pick you up and drop you in the first mud puddle."

"Um! Suppose I had presented her mother with a twenty-shilling umbrella?"

"Then she'll keep dry."

"Suppose, sir, I had for the purpose of making myself solid with the old man, presented him with sixteen dollars' worth of watchdog?"

"He'll set him upon you if you hav any trouble."

"Um! Hav I no redress?"

"Yes, sir; go and lick the prairie ranger who has stolen away your girl's affections."

"I'll do it!"

"Glad to hear it. I'll defend your case for $20."

"Um!"

"Um!"

"Come to think of it, he is a bigger man than I am."

"Then let him lick you and I'll make it cost him $50!"

"Um! I'll think of it."

"Um! Office hours from 8 A.M. to 6 P.M."

And the young man troubled with inward agitation took himself out.

A FOILED BOOK AGENT.

A young man, with a large book under his arm and a seven-by-nine smile on his mug, stuck his head into the ticket window of the Union Depot and asked the clerk what was the fare to San Antonio.

"Ten dollars and fifteen cents," replied the ticket slinger.

"I am pining to leave Galveston, but I lack just $10 of the ticket money. However, that shan't part us; I'll make a partial cash payment of fifteen cents and take the rest out in trade."

"What do you mean by taking out in trade?"

"I am a book agent, and if you will let me hav the ticket I won't try to sell you a book. I won't say book to you once. This is the most liberal and advantageous offer ever made to the public, and you ought to take advantage of it. I hav been known to talk a sane man so completely out of his senses in fifteen minutes that he wasn't even fit to send to the legislature afterward."

"What book hav you got!" asked the ticket agent.

A beaming smile came over the book agent's face, and in a sing-song voice he began:

"I am offering in seventeen volumes 'Dr. Whiffletree's Observations in Palestine,' a book that should be in every family, a book that comprises the views of the intelligent doctor on what he saw in the holy land, with numerous speculations and theories on what he did not see, altogether forming a complete library of deep research, pure theology, and chaste imagery. I am now offering this invaluable encyclopedia for the unprecedented low price of $2 a volume, which is really giving it away for nothing——"

After the book agent had kept this up for about ten minutes, he began to grow discouraged, for, instead of showing signs of weakening, the ticket agent with an ecstatic smile in his face, begged the eloquent man to keep on.

The book agent stopped to rest his jaw, when the ticket man reached out his hand and said:

"Shake, old fel! Come inside and take a chair, and sing that all over again. That cheers me up like a cocktail. I used to be a book agent myself before I reformed and went into the railroad business, and that is like music to me. It soothes me all over. It calls back hallowed memories of the past, and makes me want to go out on the road again. I would rather pay $20 than hav you leave Galveston. You must come around every day. I could listen to that all day and cry for more."

The book agent shut his book and said:

"Some infernal hyena has given me away; but there is another railroad that I can get out of this one-horse town on. I'll not consent to ride on a road that don't employ gentlemen who can treat a cash customer with common politeness. You can't capture my book on any terms, and if you will come out of your cage I'll punch your head in less time than you can punch a ticket." And he passed out like a beautiful dream.

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Notes and Clippings.

CONSTANTINOPLE has 45,000 Jews and thirty-eight synagogs. Nearly 40,000 are of Spanish origin.

THE underground military wires in the German empire, according to telegraphic operators, conduct electricity far better than the overland lines.

NEWPORT walls bear the posters of a man who calls himself the Boss Theologian. He advertises a divine chart by which any person can easily find the way to heaven.

"THE doctrin of eternal punishment is a libel on God," said Pastor Brookman of a Montreal Baptist church. Having made this declaration he lost no time in resigning.

THE ordinance against profane swearing is so rigidly enforced at Avon, Illinois, that a plain "damn" is a luxury which costs $3, while fancy oaths can only be indulged in by the very affluent.

THE only form of oath among the Shoshone Indians is: "The earth hears me. The sun hears me. Shall I lie?" This is far more sensible than the oath of civilization, made on a bundle of paper from the printer and bookbinder.

THERE is likely to be litigation over the ownership of a large number of Maryland churches, which hav for many years been used by Methodist Episcopal Church South congregations, but which are now claimed by the Methodist Episcopal church.

THE complete independence of man and wife, where property is concerned, is nowhere carried to such a point as among the Indians of Central America. Every day the husband buys his meals from his wife, who purchases from him raw material for the table.

To the ordinary scourges of the army worm and the potato-bug the year 1881 seems to be adding a new insect pest in the shape of a black asparagus-bug, which easily digests Paris green; and the destructiv locusts in some regions are preparing to take the field.

A HERMIT has built a little house in a tree at Morrisville, Vermont, forty feet from the ground. He has had enough of earth, he says, and desires to liv as far from it as possible. We hav often heard about leaving the world and climbing a tree; this man seems to hav done it.

Is Boston less Christian than New York? The orthodox arguments of Lea, in the play of "Daniel Rochat," received the bulk of the applause here, but in Boston they are received in silence, while Daniel's attacks on Christianity call out "incessant and tiresome rounds of hand-clapping."

Truth says it wants to know "why Jehovah has allowed English-speaking races to grope in darkness for two centuries and a half with a poor translation of his revelations, and whether he used to smile when clergymen preached sermons from the spurious story of the woman taken in adultery."

THE past week was another remarkable week of immigration, and the probabilities are that the total arrivals for May will exceed seventy thousand. Such a number for a single month would be beyond all precedent; it would surpass by more than six thousand the arrivals for the entire year of 1877.

LIGHTNING singled out a $5,000 stallion to kill at Bloomington, Illinois, leaving eleven comparativly valueless horses uninjured. The owner, who had been an earnest Christian, resigned his church membership and resumed a long-neglected habit of profanity, declaring that Providence was against him anyhow.

THE effect on some people of the prophecy falsely ascribed to Mother Shipton, that the world will come to an end in 1881, was illustrated the other day in Indiana, where the sudden appearance of a strange cloud, accompanied by a roaring wind, threw several villages into a panic.

LORD SHAFTESBURY has organized a society of theologians and scientists to investigate all philosophical and scientific questions having a bearing on the truth of the Bible, and to publish results. It will probably be a white-washing affair, and only one verdict will be permitted, and that that the Bible is a divinely-inspired volume.

WHAT was it that caused the sale of two million copies of the revised New Testament in Great Britain on the first day of its publication, and perhaps half a million in this country? Was it idle curiosity, was it a popular fashion, was it a skilfully worked-up business scheme, or was it a real desire to get at what purports to be an improved word of God?—*Sun.*

A VICAR of a country parish in England had occasion lately to remonstrate with a lowly member of his flock, who has regularly been conspicuous by his absence from the celebration of the holy communion, for his non-attendance. Hodge hazarded the excuse that he didn't consider himself sufficiently qualified to attend. "Why not?" urged the vicar; "you hav been confirmed." "Yes, sir," replied Hodge, "and vaccinated, too; but they neither of 'em took."

SIX trained horses on exhibition in San Francisco are remarkable for having been taught by kindly means. In proof of this the trainer uses no whip in making them do their tricks, and they will readily obey a stranger. The general belief of trainers of beasts is that they can only be controled through fear. If God's servants, the clergy, had discarded efforts of frightening human beings and worked upon the love plan they would doubtless hav been far more successful.

VERMONT is the only state that has not single Chinaman. North Carolina and Delaware hav each one, and Alabama has four. The largest number in any Southern state is 483, and Louisiana is the state. Sugar growing has brought them there. The other states and territories in which they are most numerous are, Pennsylvania, 170; Illinois, 214; Utah, 518; Arizona, 632; New York, 942; Montana, 1,764; Idaho, 3,378; Nevada, 5,423; Oregon, ,515 and California, 75,122.

TO-DAY thoughtful men and women demand facts, not theological fictions; a genuin gospel of peace and good will, not a gospel of delusion; and all signs indicate a response to the demand. The Adlers, Chadwicks, Frothinghams, and other noble souls are the heralds of the better gospel, and the time is at hand when that reason and common sense so serviceable in every other department of human thought and action will be found equally serviceable in the domain of theology and religion.

THE Rev. Mr. Buskirk, a Methodist pastor at Sullivan, Ind., recently got married. Mrs. Jones, who had been converted in one of his revival meetings, took to weeping immediately on hearing of the union. The husband wondered why she felt aggrieved, and, in his search for the cause, found in her trunk a bundle of love-letters from the clergyman. One of these made the matter clear. Buskirk and Mrs. Jones had agreed to marry as soon as Jones should die, which he was expected soon to do. Other letters contained the most ardent protestations of love and some execrable verses. Jones has brought a suit for damages, and Buskirk has been also arraigned by his church.

THERE exists a strong feeling of rivalry between the London and Geneva Socialists. They do not recognize the same leaders, and in many respects their theories differ. This antagonism, which does not exist among the Nihilists, is a source of weakness to both camps, and their internal jealousies and quarrels hav hitherto kept them in such a thoroughly disorganized state that they hav inspired little apprehension abroad. Another important fact connected with them is that they hav no funds. The Nihilists are known to possess money, though little or nothing has been ascertained as to its source; but the Socialist refugees in England, France, and Switzerland are poor, and many of them are almost destitute.

THE Rev. William Dorsey, of Zion Church, Tarrytown, has been "raked over the coals" for marrying a blooming widow of Paterson, N. J., while his lawful wife was living, adding to the crime of bigamy the sin of lying to the confiding widow by telling her his wife was dead. When Sister Richardson testified that she was married to the reverend scoundrel by the assistant pastor of Henry Ward Beecher's church great sensation prevailed, mingled with mutterings of "Whew" and "Ah." A brother from southern New Jersey suggested that the New York papers be asked to publish the affair twice, at which the bishop shook his head mournfully, while a robust brother startled the silence by exclaiming that Bro. Jackson was out of the limits of the conference. "Yes," responded a jealous rival, "he's been there ever since those Yonker sister came here." Bro. Jackson looked sheepishly guilty.

PREACHING to the clergy of his diocese the other day the Protestant Episcopal bishop of Long Island reaffirmed his unshaken personal belief in the supernatural character of the Christian religion and the indestructible vitality of the Christian church. But he owned that there is a spirit of hostility abroad in the world challenging the claims of Christianity, and that many nominal Christians are very weak in the faith. "Somehow," he said, "positiv and earnest convictions are not as general among those who call themselvs Christians as they once were; it does no good to conceal or to deny this." The spirit of the age, according to this observant bishop, is seeking to circumscribe and fetter and enfeeble the church. Modern science is largely arrayed against it. "It is no longer the vast majority," said the bishop, "who attend any kind of worship or listen to any kind of preaching. What defections in Lutheran Germany? What an eclipse or total annihilation of faith among the various branches of the Latin race in Europe and in Central and South America! What almost countless multitudes in this land that never cross a church threshold or conform even outwardly to the spirit or to the traditional customs of the Christian religion!"

WHAT may be accomplished by a brazen pretender is illustrated in the case of W. H. Chase, at Medway, Mass. He arrived in that town an utter stranger two years ago, without letters of introduction or any other means of gaining favor than his own resources. He gave out that he was a wounded veteran officer of the army, ex-member of Gen. Howard's staff, son of a clergyman, ex-editor of the Chicago *Inter-Ocean*, and ex-Secretary of the United States Senate Committee on Commerce. He was at once made principal of the high school, and allowed to take a leading position in the Congregational church. He preached in neighboring churches, and became superintendent of a Sunday-school. He went into politics, too, and was a popular stump-speaker during the last Presidential canvass. About this time he was arrested on an old charge of swindling, but managed to hide the scandal by paying the claim. When the crack military company of Boston, the Fusileers, recently visited Washington, it was "Col. Chase, a wounded hero of Gettysburg," who presented them to President Garfield. About this time he secured an increase of salary from the school board by representing that he had been offered the private secretaryship to Secretary Windom; but this has caused his downfall. Somebody wrote to Windom, and the lie was exposed. Then proof was secured that Chase had never been on Gen. Howard's staff, or editor of the *Inter-Ocean*, or secretary of a Senate Committee. Finally, he has fled from Medway under charges of criminal conduct.

News of the Week.

THE Senate has adjourned.

EX-SENATOR BRUCE, colored, has been appointed Register of the Treasury.

ANOTHER six-day go-as-you-please pedestrian match was started in this city Sunday night.

A BILL has been passed in this state compeling shopkeepers to furnish seats for their sales-ladies.

HALF a million copies of the revised New Testament were sold the first day of its publication in this city.

THREE men were killed and five injured by the falling in of a mine at Terraville, near Deadwood, Dak., on the 19th.

THE Pennsylvania Railroad magnate, Col. Thomas A. Scott, died on the 21st, at his home in Philadelphia, of paralysis.

THE sultan of Turkey has deposed the bey of Tunis, but the French uphold him, which leads to more European complications.

THE First Division N. G. S. N. Y. will parade on Decoration day in this city and be reviewed by Secretary Lincoln and other officials.

ROBERTSON has been confirmed as Collector of this port. William E. Chandler, Blaine's friend, was rejected as Solicitor-General.

IN the telegraph suit Jay Gould testified that he didn't know whether he paid five or ten million dollars for American Union stock.

THE District Attorney has entered a *nolle prosequi* in the prosecution of the conductors of *Truth* for publishing the famous Morey letter.

CONKLING and Platt both want to be re-elected to the Senate as a vindication. A great deal of opposition is manifested, and the result is uncertain.

THE British steamer Ganos was run into and sunk in Boston harbor last Friday. The vessel, valued at $160,000, and the cargo, worth $350,000, are a total loss.

THE mechanics of New York, Jersey City, and Brooklyn demand a half holiday on Saturdays without diminution of wages. They will strike unless the concession is granted.

THE Socialists of this city met at Irving Hall last Saturday evening and sent a cable message to the czar protesting against the proposed hanging of Hessy Helfman, accused of participating in the killing of the late czar.

DR. FISHBOUGH, a prominent Spiritualist of Brooklyn, was found dead in his yard last Saturday. It is thought that death was occasioned by falling down the steps and striking a stone, as a wound was found on his head.

THE mayor of Jacksonville, Fla., is a Jew. He is enforcing very strictly the Sunday law, so that nothing but ice, milk, and newspapers can be bought in that city on the Sabbath. The Christians don't like to take their own medicin.

FROM the present temper of the ecclesiastical commission having charge of the case of Rev. Cowley, the child starver, who served a term of imprisonment for his inhuman crime, it looks as though he would be retained in the church and allowed to preach and abuse children at pleasure.

MARTIN KENKOWSKY, of this city, has been arrested as the murderer of the young woman found in the woods of Bergen, N. J., last week. He admits being in her company in Guttenberg, near the place, but says she went off with two other men. The evidence looks strong against him however.

A "CHRISTIAN" wrote to the New York *Star* last Sunday that the man who would take Col. Ingersoll's life would be "regarded as a benefactor to his race, and would be justified by God and man, for God has so revealed in his holy word; and God in his good time will most certainly select his agent on earth to do his holy work."

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER VI.

"Although I did not want to trouble the slave with expounding theological questions, because I feared to hurt him, he himself turned the conversation toward that point. He spoke with warmth about religion.

"'How,' said I, 'hast thou, then, also a religion, Alamontada?' 'Do you think,' replied he, 'that there is a man without religion? Only the earliest infancy and insanity may be without it?'

"'And what is thine, for thou art considered an Atheist?'

"'I am an outcast from the society of my fellow-brethren,' answered Alamontada; 'therefore it hurts no one's conscience to think and say every evil of me. I hav resigned the friendship of my brothers, therefore I do not dare any more to open my mouth in my own justification. I belong to no one. Had I a joy, who might share it with me? And my sufferings I hav courageously borne alone.'

"He sank into a melancholy silence. Then he raised his eyes again to me and said: 'You ask after my religion. How shall I describe it to you? It is that which the creator himself has revealed within me. The prejudices of the great mass, the immorality of priests and monks, the contradictions of church doctrins with the unshakable truths of nature, awakened in former time my meditation. And this led me out of the bosom of the church into the arms of God.'

"'And didst thou find thyself under all tribulations consoled by thy religion?'

"'Ah, dear sir, consoled? Yes. But for that I suffered no less. Like a friendly talisman religion keeps us above the waves in the shipwrecks of life, that we may not drown. But so rocked in the waves of misery, dear sir, one cannot smile, though heaven might be open before us, as it was before Saint Stephanus.'

"'I congratulate thee that thy faith hath at least helped thee so much. Far from attacking thy religious convictions, as it really is my order, I wish to become acquainted with them that I might, if it were possible, imbue every unfortunate with them.'

"'My religion, dear sir, every one knows. You find it in every quarter of the globe. All nations hav it, only with various ornaments and additions, which are not necessary with me. It is easier for me than any one else to hav it. I am an outcast who no longer belongs to any nation, but still to humanity. Consequently I hav not the religion of a nation, but the religion of humanity, and no one persecutes for it. Also hav the nations never quarreled about religion, but only about its ornaments and human additions. But be this as it may, well to those who died for it. Both were blessed in it.'

"'But how, if thou considerest thy belief the only true one and doubtest no more, if thou art convinced that the religion of others be perhaps delusion and error, how canst thou then call them blessed?'

"'Because they were so. Ah, were I a man, like others, and as I once was and had won the world's confidence and love! Nevertheless I should hav feared the sin to attack the belief of others. The inhabitants of the earth liv in everlasting infancy. They are, without exception, children, and need the leading-strings and the guardian. Their reason always lies in the soft cradle of fancy, and the emotions stand about to rock it. 'Tis true, before them floats almighty nature and testifies with loud voice, There is a God! 'Tis true, in their inmost heart they hav the sacred assurance of eternity, yet their self-reliance is too feeble. They tremble before self-deception. They trust more in a stranger than in a friend. They are in need of revelation. Well, there! Every nation has its god-sent and prophet, and every child trusts his father more than himself. Only few single individuals elevate themselvs. Only few separate ones raise themselvs out of the mass of the millions; they understand the testimony of nature and the assurance in their heart and the light of their mind as the guiding-star of humanity. These are the mature, the god-sent.'

"'But can there not,' said I, 'come a time when the human race will step out of its infancy?'

"'I doubt it,' answered Alamontada. 'By the order of things, whereby we shall eat our bread in the sweat of our brow, the best part of our life passes everywhere behind the plow, at the loom, in the barn, and at the helm of the ship in the service of earthly wants. Only to a few has it been granted to dedicate their days to the sciences. There may come a century when finally the people will possess as their own the results of philosophy and natural sciences, the fruit of painful examinations in all fields of human knowledge; there may appear a century when even religion, in its quiet simplicity and freed from all sensual show, will be the religion of the people; but never will the people be able to examin for themselvs. They will not take the grand and simple doctrins and principles direct from the first source, but receive them with confidence in the wisdom of the teacher; and as it will be then, so it is now. The people cling with faith to him who is to them an anointed one of higher knowledge with the faith which the child brings to his parents, the patient to his physician. Gray prejudices will perish, but new ones will arise in their places. Men will become more skilled, more educated, more humane. They will one day shudder before the time of barbarity in which we now liv, and, notwithstanding, will never step entirely out of the condition of infancy.'

"'I doubt,' said I, 'if the human race, while it is training itself and rejoices in a higher degree of understanding and tenderness, shall at the same time see less of misery.'

"'Why not? Oh, verily, dear sir, among a refined people I never should hav spent the most beautiful half of my days in chains and in the dungeon. Do you not believe that with the progress of civilization of the nations public welfare increases and misery diminishes? So compare for a moment the civiilzed nations of our time with the barbarous hordes which stand only on the lowest step of culture; share for a moment with them the anxiety of superstition, the wildness of burning passion, the inhumanity of their wars, the cruelty of their clumsy justice, the bitter fruits of ignorance in every domain —compare the well-to-do European of our century with the thrifty man of the middle ages of our era. The development of the manifold abilities of human nature increases the enjoyments and pleasures of life. The destruction of hurtful prejudices, the continued conquests in the realms of science, diminish the number of evils, and giv to the soul gradually a greatness and power, with which it lifts itself above even unavoidable evils.

"'Let yourself,' continued Alamontada, 'not be misled by the stubbornness of poets and the whims of philosophers who in the refinement of the nations see only an increase of evil; and since in the world of reality nothing answers to their ideals of general happiness, they place them in the days of antiquity or of a better future—days which no one has ever seen, and which no one will ever liv to see. For it belongs to the weakness of mankind always to be surrounded by wishes; it belongs to every-day delusions to find the hours of the past and the future more charming than the present. The present is only a fleeting point of time; it is flown while we think of it, and another floats by before we expected it. Our emotions are divided among these atoms of time. Only in the recapitulation of a whole row of them we recognize their value. On that account are neither pleasures nor dangers so beautiful or terrible in the momentary present as when we await their coming; and both again receive brighter colors as soon as they belong to the past. We praise the blissfulness of childish life; but if a god would giv us the choice perfectly free, who would want to be placed back there? Let poets and philosophers who accuse the civilization of nations build them huts among the Cherokees or Finns, among the wandering Tartars or the Bedouins and Moors, and wait if they praise their lot.'

"So spoke Alamontada. I listened to him with pleasure; my interruptions served only to coax new thoughts out of him."

[TO BE CONTINUED.]

Ecce Diabolus.

Some years ago a work appeared in England under the title of "Ecce Homo," which at the time created quite a sensation. It was followed by a reply called "Ecce Deus," which was very weak compared with its predecessor. As these works treated of the Christian idea of deity in his attributes of man and God, so I hav in this little pamphlet tried to exhibit him as he is, also this redoubtable personage who has so long been held up as a bugaboo to children, both youthful and those older children who hav grown gray believing in the individuality of this devil.

Tracing Christianity back to Rome, we find its birthplace in pagan myths. From Rome to Greece, from Greece to Egypt, from Egypt to Hindostan, from Hindostan to Iran, from Iran through northern Europe to Britain, we find the same ideas embodied in their theology or mythology, whichever you please to call it. As we get further back into these hoary ages we find the complex ideas of modern Christianity and Roman paganism becoming simpler; personages fade into attributes; art, with its elaborate, imaginativ conceptions of deities, is resolved into hard, plain facts, these facts the result of carefully recorded observations which had been handed down for untold ages. Polytheism reverts to monotheism, and the one God of the ancients shines forth as the great day star, the sun. The various positions as he passes through the zodiacal signs are elevated in later ages into minor deities, and planet and star-worship is added until the multiplicity of attributes becomes an utter confusion, and out of this heterogeneous mass the Christian theology is made up. It is probable enough that objections will be made to the assertion that the Druids of Britain were the first people who taught this theology and commenced the work of civilization and education. To those who doubt this idea I wish to show briefly: First, the philological identity of these myth-god names and the Keltic names, and the universal use of the zodiac with its twelve signs, the tracing back of the elaborate astronomy of the Egyptians to simpler and fundamental ideas of lesser growth, and of an earlier period of the world's education.

The splendid civilization of Egypt, which embodied its astronomical truths in gigantic monuments of stone which stand to this day, showed a lofty standard of education and a grandeur of conception that surpasses anything that the world has seen since. These ruins attest to-day the ideas of the people who reared them. The ruins of temples in India attest the same idea. So also do the Druidic circles which are scattered from Britain through Gaul, over the summits of the Pyrenees to the desert of Sahara in Africa, through Scandinavia and northern Russia, Persia, over the Himalayas to India.

The Druidic temples are the expression of the ideas of a people who lived in the stone age, hence their name Kelts, from *kallt*, a flint. Hence the flint weapons of this people are called to this day Celts. From *kall tor* (*i. e.*, cutting flint), a rude instrument for digging, we hav the *coulter* of the plow, *culture*, and *cultivation* of later languages.

The megalithic temples of these Kelts show neither trace of hammer or chisel, but stand as monuments of the first examples of united human effort and intelligent calculation found in the known world. Art had not been born when these temples were reared. This is an indisputable proof of their antiquity.

The zodiac, in common use among the oriental nations, is another proof of its Keltic origin. The signs adopted will not correspond to any locality or climate but that of some island at least in 50° north latitude. To a southern latitude they do not apply at all.

The zodiac, Rama of India, crops out in these myths unmistakably—Ram Samee, the Hindoo god, son of the zodiac, who was crucified; Ab Ram, father of Ram, the Jewish Patriarch. In Rama, Ra Hel weeps for her children, and she had but two (Gemini). The standards of the twelve tribes were zodiacal symbols. In Joseph's dream the sun, moon, and the twelve constellations bowed to him. We hav twelve tribes, twelve apostles, and the Christ story is the sun's annual course. How could an uncivilized people like these painted, skin-clad Kelts hav conceived such an elaborate science as astronomy? will naturally be asked.

Eating and drinking are two prime questions in the economy of every living being. Thus the ancient Kelts by actual observation learned that the advent of certain stars or constellations upon the morning horizon indicated the change of seasons and advent or disappearance of the means of sustenance. At sundown they retired to hide in their caves or burrows during the darkness, but at dawn they sallied forth hungry to seek for the means to sustain. In the twilight of morning, only the brightest stars were visible, and they naturally took more notice of those upon the Eastern horizon where they expected the sun, their deity, to appear. Hence they associated these stars with different processes of nature. In Capricorn their God began visibly to lengthen the day. In Aquarius the January thaw (peculiar to Britain) set in. In February the salmon swarmed up the rivers to spawn, and herring were plenty upon the coast, hence the sign Pisces to designate the advent of a food supply. In March the sheep cast their lambs, and the sun's rays were visibly warmer. Sheep shed their wool and indicated the necessity of shearing them. The sun-god was the herald of the coming summer, and in his martial advent was termed the civilizer (Dovydh, *i. e.*, Davydh, David), hence March 1st is St. David's day. Upon the 21st he displayed his radial symbol above the horizon, tri phalla (three rays), from which word we hav *phallic*, applied to the virile energy of the sun impregnating the earth at this period.

This was the grand festival, Nauros of the fire worshipers of Iran, the New Year, Alban Eilir of the Kelts. Phaladr Hü (rays of Hü) is the original of Phadrig (Patrick), who makes his advent into the golden isle Eur Juys, Erin, with the triple symbol in his hand ☘ the trefoil. As this would be too apparent if St. Patrick's day were upon the 21st, the day was changed to the 17th. This ram or lamb figures extensivly in the Bible history and caused a schism in Egypt when the sun in his precession through the equinoxes had receded from Taurus into Aries. The priests of Heliopolis (On) held to the bull Apis, but the schismatics held to the ram. The Bible asserts that the Jews reverted to the worship of Apis when they set up the golden calf.

The next symbol or constellation indicated the process of impregnation which the earth underwent, and in later times, when cultivation was understood, signified the time to yoke the bulls for plowing, hence Tarus.

In the next sign Gemini, the alternations of sunshine and shower, heat and moisture, were indicated as the developing, ripening process, and in Cancer he

was Lord of the host of heaven, Hü Dad in Hevin. It was the middle of the course, as the six claws upon either side of the crab indicate; Alban Hefin, the summer solstice. We hav seen the Irish children lighting fires upon St. John's eve (June 20th), never dreaming that this custom is the perpetuation of the Beltane, Baal Tan, Bale Fire, and the custom of dragging some one through it savors strongly of the rites of Moloch. The Egyptians erected a luiga to represent this idea. Hü was lord of the higher and lower ray, causer of life, and destroyer of life. He represented the number 4, the square in form, hence the obelisk was square and the crab Cancer indicated his position. Each face of the lingar represented one of his positions, as Alban Father, Albanque Patres, *i. e.*, winter and summer solstice, vernal and autumnal equinox. He was a triple personage, and was represented by three crowned eagles (birds of the sun), while a column of hieroglyphics directly under each bird gave his title and attributes. These hieroglyphics served the purpose of teaching the ignorant populace of that day, much the same as the cartoons of the illustrated papers are more effectiv than the reading matter. They were word pictures, and any attempt to decipher them as syllables will not succeed. The hieratic writing of the Egyptian priests is very similar in its character to the Keltic bardic cryptograph, and is evidently derived from that source. The pyramidon of the linga signifies the middle ray of the tri phalla, the generator, the sustainer of life.

In July the sun was fierce as a lion, and as Herod he slew the twins or destroyed their work, vegetation ripened, dried, withered, died. And Hü sank into the lap of the virgin, came to the wedding with bread and wine at Cana. Here we find a word meaning a feast corresponding to the Canna of India, Coena of the Latins, Kiniaw of the Kelts, meaning the same, the principal meal of the day. This was the saturnalia of Bacchus and other pagan feasts held at that period of the year and perpetuated in the harvest home of present times. Now the two fishes of February (Pisces) and the five loaves of bread (March, April, May, June, July, during which the corn and grapes ripen) feed the multitude, and twelve basketfuls are left over, *i. e.*, a supply of food for a whole year.

In Libra he lays down his scepter, loses his energy, and sinks below the horizon—Arawn, the sacrificer of himself, hence Aaron. Now is the New Year of the Jews, the seventh month, September; the worshipers of the Evil One seek to propitiate him by sacrifice and death.

Scorpio makes his advent next; the serpent born of the water crawls over the land and blights the trees, freezes the water, and is the herald and precursor of Arthan (winter). The hunter next takes to the chase with bow and arrow, and Sagittarius is symbol of the time. In this sign the underworld opens and all the evil influences rush forth, perpetuated by All Saints' Day, Halloween. Here stands Cailan and Cailas, the black virgin, the mortal terror, the foe of the threshold. She is the goddess Kali Bhawanee of the Thugs, and delights in murder. Cailas is the original Cœlus, and here all the good Christians go after death. Capricorn next appears. Hü is shorn of his beams, and as the black Sun, the bald, dies, hence it is called the place of the skull (Golgotha). He is Saturn, Said Wrn (from Said virility, wrn, tomb, or urn). He descends into hell for three days, and is born upon Christmas day, passing on to where the old man, Janus, who, with the double face, sees the old year and the new, stands.

[TO BE CONTINUED.]

Criticising the Critics.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I am tempted to offer some words of a critical character on "An Entirely New and Original Demonstration on Soul or Spirit and Its Certain Materiality and Mortality," by J. S. Walker.

Mr. Walker imagins that he has scooped up the whole batch of isms and philosophies in a few brief, but vague, sentences about soul and its materiality, etc. He imagins that if he can show that a soul is a material thing, then it must follow that it cannot be immortal, and must die, as all materiality is subject to death. Now this proposition is a flat contradiction of nature, science, or all known philosophy. Materiality is constantly changing, but never dies. Science teaches that matter exists always and in every place. There is no spot in the universe that does not contain it. Matter and the force that moves it are constantly associated. He says, "Mind without body is like shadow without substance." Well, what idiot denies this? Who asserts that anybody manifesting intelligent life has no mind? But are there no substances that fail to cast a shadow? Electricity is a substance. Has Mr. Walker discovered its shadow? Does he see the wind's shadow? Are not the various gases substance? and what sort of shadows do they cast? There are many things substantial that do not cast a shadow, and for what Mr. Walker knows, that substance that records the thoughts of man may also exist without the shadow which he thinks of necessity must accompany it.

He says: "Not one Deist, religionist, or Spiritualist in five hundred ever had one positiv, natural, and clear idea on soul or spirit, or of philosophical necessity." "These subjects are left for such men, such mighty geniuses, such intellectual giants, as Hobbes, Helvetius, D'Holbach, Hume, Mill, Reade, Greg, Huxley, Tyndall, Maudsley, Ingersoll, Underwood, and some others." I may add, and Mr. Walker. Unfortunately for the reputation of his "geniuses," some of them never could, some never would, and some of them never hav investigated one of the isms, and are either too much prejudiced, too thick-headed, or too fearful of the world's skepticism, to acknowledge the truth.

The men of science who hav reared for themselvs great monuments in certain directions of thought are the last ones to come down from their pedestals upon which they sit to be admired by a doting public. They hav never investigated Spiritualism, and hav not pretended to. Huxley said, "If true, I hav no interest in it." Ingersoll swore that the writing purporting to come from his spirit father, on a double slate, through the mediumship of Dr. Slade, was not written by Slade; but has he followed up the inquiry? No. Mr. Ingersoll's lectures on ghosts, and other positions he has taken, are too popular, his lectures are too much in demand, and they pay too well to spoil them by becoming a believer in a spirit life, so he keeps away, and at a great distance is, like others, demanding a shadow.

Mr. Walker asserts that "the soul or spirit is the mere shade, appearance, and shadow of the body acting and moving in one or more places in space. Like sound, color, flavor, odor, and motion, or any one of the senses, a mere fleeting, perishable, appurtenance, or manifestation of organized matter." Therefore the immortality of a human soul or spirit is a positiv physical impossibility. Unfortunately for Mr. Walker's "rational and sound idea" of soul or spirit, it will bear no such definition whatever. The senses are not the shadowy things he is pleased to call them. The sensations are the real effects of this organization of body, and are so intimately related to the whole body and to each other that when one suffers all suffer. When a man has a leg cut off, is it the leg only that suffers pain, or is the whole condition of the man's surroundings taken into the account of his sufferings? The mental pain occasioned by the reflection of the mind and its responsibilities (which it feels it cannot now meet) often are more acute than the physical loss itself. When a man by a reflection of something in his mind or consciousness is thrown into the most agonizing state of mind so as to produce insanity and even death, there must be something more in his mental structure to bring forth these agonizing pictures than mere shadows. The body, you will please to remember, may be perfectly healthy, and were it not for the inward conscious self, could but enjoy a pleasant life. Yet the bloody hand of Queen Elizabeth will present itself, daguerreotyped upon the mental substance, as imperishable as when it was first made bloody. The wasting of the body by the necessary changes of organic life has gone on so that not a particle of what it once was is retained; but the imperishable fact and its picture are always present. You see, friend Walker, that your shadow theory is not a correct interpretation of nature. There is a substance more enduring than an odor, color, or shadow in this.

Your demonstration is a peculiar piece of logic, because A and B know that they each exist, and because this knowledge does not make another man, for instance, say C, therefore A and B do not exist, and hav no knowledge. This is *argumentum absurdum*. No person in the universe contends that A's and B's knowledge constitutes a spirit, and no sane man has ever argued that the knowledge of two men made a third, or that any one idea constituted a spirit. If you are fond of making such men of straw and then setting fire to them to make your shadow, all right, but do not presume to call it a correct idea of soul or spirit.

You assert that knowledge, spirit, or soul is "simply the action of the brain called thinking." My dear sir, your ideas imply very peculiar definitions. Knowledge cannot be an act. It implies thinking that has already been done. Knowledge is a result of previous thinking, a remembrance of something already learned and retained in the memory, a something which has been impressed in this imperishable substance called spirit. The great trouble with you is that you put the cart before the horse, and insist that the cart pulls the load instead of the horse. Matter is the cart and load, but the thing that moves it is a force intimately related to it, in fact inseparable from it. Matter cannot exist without it. An act implies an actor. Motion implies a force. Now it follows that the act cannot be the actor; the motion cannot be the force. When a pair of legs get up and run away in the direction of an eating-house, it is not because the legs want something to eat, but the animal that owns and controls them does, so he wills them to carry his stomach to the table, and he wills his hands to supply his mouth, and his mouth to appropriate the food to his stomach. In this case acts of the legs are not spirit, the act of the hands is not soul, the acts of the mouth and stomach cannot be a spirit any more than the act of thinking to do them, but the real life, soul, spirit, was behind each and every one of these acts, and by force of the will caused it to be accomplished. If an act is soul or spirit, or if motion is, then you hav no more right to trace an act of the hand or leg to the brain than to the man in the moon. Why should you trace an act that implies hunger to the brain instead of the stomach? or why trace the motion of the legs to the brain if your definition is correct?

You make an assertion that is so flatly opposed to all philosophy, in saying that no respectable scientist believes in the property of "inertia" in matter, that I am astonished. It would be proper to state who those scientists are that so differ. It is a known law of matter that while it has molecular life and motion, as a mass it has no power to move itself. A rock might lie before your door forever, and could not move itself away, nor has it the power, as a mass, to stop itself when put in motion. To contradict such palpable truths, you are throwing yourself in the face of mathematics, which demonstrate that "any motion observed in a moving mass of matter is the result of one or more external forces operating upon it." If I were to push a boat from the shore with sufficient force it would land at the opposit shore in a direct line of the force applied provided that the water was placid and the air calm, but if the stream ran rapidly its force against the boat would act in conjunction with my force applied, and it would land at a different place lower down the stream. If, however, a high wind were blowing in the opposit direction to the stream, it might land the boat up the stream from my point or completely carry it away. It must be seen from this illustration that the law of inertia is completely asserted, and no Materialist hypothesis can set it aside. The boat was completely at the mercy of the various forces applied.

Your final proposition is, however, equally absurd, although you express unlimited confidence in it, asserting that no future science or wisdom "can shake or move it." "First, that all reason, logic, and science prove that there can be no creation of any *real being* or *actual entity*. Secondly, that such being cannot be annihilated. Third, that all consciousness, identity, and individuality had a beginning at birth and are annihilated during sleep." Where, when, and by whom has it been taught that consciousness and identity and individuality are annihilated during sleep? What book on science teaches such absurdities? Does any sane man believe that when a person goes to sleep his individuality dies and is annihilated? This is another one of your men of straw, and is the mere shadow of truth. When sensible people argue immortality from such a state of the case as you mention, your logic will be invincible.

Your "scientific principles" are mere assertions, and your conclusions are absurd, as see the following: You say that "every thought or spirit or soul created at birth and annihilated during sleep, created again on waking, and all through life created at one time and annihilated at another, is not a real entity or actual being, but merely the *quality of an entity* or *property* of a being, therefore exists not forever."

You first lay down the proposition that there can be no creation of any real being or actual entity, and in the next breath you assert that "the thoughts, knowledge, spirit, or soul is not a real entity, or actual being, but is the quality of an entity, or property of a real being." That is, they are the property or a quality of a thing that you say cannot exist, and which reason, wisdom, or science cannot admit the creation of. Such reasoning I am astonished at. To annihilate anything is to utterly and forever destroy it beyond the possibility of any recreation or revival into life. And yet what a man has attained in knowledge before sleep he has at his command on waking. If this were not so, you might lie down to sleep with your profundity of material science, some night, and wake up in the morning minus all that you ever knew. But the fact that you do not is a standing argument against your annihilation theory. It requires hard labor to acquire, systematize, and perfect knowledge. It would be a great pity if the whole world had to relearn all it knew each successiv morning of life.

Your propositions and some of your ideas are new, quite original, so far as I know, but I think they are not in accordance with experience, sound sense, logic, and good judgment. They are self-destructiv and contradictory. I will take the liberty to say to you that you should revise your logic some bright morning when all traces of former ideas on soul or spirit hav been annihilated, and see if you cannot discover some trace of an individual entity somewhere about your own existence. J. R. PERRY.

THE conscience is merely an organ of the intellect, and is altered, improved, or vitiated, according to the direction which it receives, and the incidents which act upon it.— *Winwood Reade.*

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, MAY 28, 1881.

The Revised New Testament.

No book has ever been issued which has attracted so much attention in the same length of time as the new revision of the New Testament. In Great Britain and in the United States it is safe to say four million copies hav been disposed of in the last ten days. One firm in this city sold over 300,000 in one day, mostly wholesale lots to dealers in various parts of the country. Everybody is talking about the revised New Testament. Thousands are reading it who never read the Testament before.

On Sunday last a large proportion of the clergymen in the Protestant churches of this city based their discourses upon the new revision. The way in which it is received seems to vary. Some seem to think that the eighty men who hav devoted ten years to revising the Old and New Testaments hav literally thrown their time away, and that one man in half the time could hav performed the work far better, while others seem to think that the new revision will be a decided improvement upon the old; that obsolete words and phrases are expurgated, and that the words which the divine spirit really meant to hav in the new revision are more faithfully expressed. It should be a source of grief with ardent, faithful souls that their deity has been so long misrepresented in this way.

Others again, upon seeing the old familiar phraseology to which their hearts hav been wedded for years thus brushed away at one stroke, felt that the new word of God is far inferior to the old one, and they wish that the revisers had been furnished with more useful occupation. The tendency of the new revision will doubtless be to lessen the reverence heretofore accorded to the New Testament, to convince people that it is little more divine than other books, and that man had as much to do with it as any other book that has been published.

It is a source of joy—except to those who wish a hell for their unbelieving neighbors—that "hell" and the "bottomless pit" hav been dispensed with in the new revision. We shall be very glad to bid a final adieu to hell and the bottomless pit. It seems the word "miracle" is also dispensed with, and the word is rendered *power*.

When we reflect upon the millions upon millions of copies of the Bible that hav been issued by the different Bible societies and Bible publishers in the world; upon the vast sums of money that hav been expended in this way; of the great diversity of opinions that hav arisen from it; of the countless army of priests and interpolators that hav been required to explain it to the masses, and most of all the little real use it has been to the world, it can easily be understood that it would hav been quite as well if the volume of a false cosmogony, a record of wars and bloodshed, tribal experiences, generativ or social incidents, Jewish poetry, incoherent ravings, and metaphysical absurdities had never been written or printed. This new revision will doubtless help to dispel the erroneous veneration which has hitherto been accorded to it.

Rededication of Paine's Monument.

Let it not be forgotten that on Monday next, the 30th inst., a meeting will take place at New Rochelle, in Westchester county, on the New York and New Haven railroad, some eighteen miles from this city. It is believed a goodly number of people from this city and from the surrounding country will be there, if the day is not unpleasant, and that interesting speeches will be made by several persons from this city and other places.

The greater number of persons will leave the city on the 10 A. M. train, and will be ready to join in the procession from the depot to the monument at 11 A.M. It is hoped that every friend who desires to do honor to the memory of Thomas Paine, and can conveniently make the little pleasure trip, will join with us on that occasion.

THE Spiritualists of Ohio will hold a meeting May 28th and 29th at Bradies Lake. This will giv the friends an opportunity to inspect the place proposed for a permanent camp ground.

JOHN R. KELSO begins a series of five lectures or more on the subject, "Deity Analyzed," at Virginia City, Nev., June 5, 1881.

W. F. JAMIESON is at present delivering lectures in central Illinois. He will giv five lectures in Shelbyville, May 29th, June 2d and 5th; also five lectures in Mongo, Ind., June 12th, 16th, and 19th. Address him accordingly.

New Publications.

Life of Voltaire. By James Parton. In two volumes, 8vo. of 650 pages each. Houghton, Mifflin & Co., Boston.

We hav received a copy of this remarkable work, but hav not yet had time to look it over sufficiently to giv an intelligent review. In a week or two we hope to be able to giv it a somewhat extended notice, though we doubt our ability to do it full justice.

Mr. Parton has had this work in hand many years, and has given it his best thought and care. He has written several excellent biographies, which rank equal to any the world has produced, but this is the crowning work of his life. His soul has been wrapped up in it, and his best energies hav been devoted to it. It will undoubtedly meet with a large sale, and through its pages the American public will learn much more of the great French thinker and writer than they hav known before. We hope to receive many orders for the work from our reading patrons. Price, $3 per volume, postage included.

History of Woman Suffrage. Edited by Elizabeth Cady Stanton, Susan B. Anthony, and Matilda Joslyn Gage. Illustrated with steel engravings. Fowler & Wells, 753 Broadway, New York. Published in two octavo volumes.

Vol. I.—1848 to 1861—of this elaborate work is before us, containing 878 pages and fine steel engravings of Frances Wright, Ernestine L. Rose, Frances D. Gage, Clarina I. Howard Nichols, Paulina W. Davis, Lucretia Mott, Antoine L. Brown, Amelia Bloomer, Susan B. Anthony, M. C. Wright, Elizabeth Cady Stanton, and Matilda Joslyn Gage. This work contains a full history of the Woman Suffrage movement, and will prove very interesting to those favorable to that subject. The preface opens in this way:

"In preparing this work our object has been to put into permanent shape the few scattered reports of the Woman Suffrage movement still to be found, and to make it an arsenal of facts for those who are beginning to inquire into the demands and arguments of the leaders of this reform. Although the continued discussion of the political rights of woman during the last thirty years forms a most important link in the chain of influences tending to her emancipation, no attempt at its history has been made. In giving the inception and progress of this agitation, we who hav undertaken the task hav been moved by the consideration that many of our co-workers hav already fallen asleep, and that in a few years all who could tell the story will hav passed away. In collecting material for these volumes most of those of whom we solicited facts hav expressed themselves deeply interested in our undertaking and hav gladly contributed all they could, feeling that those identified with this reform were better qualified to prepare a faithful history with greater patience and pleasure than those of another generation possibly could."

Volume I. is divided into fifteen chapters and an appendix, treating upon the following general subjects: Preceding Causes; Woman in Newspapers; The World's Anti-Slavery Convention, London, June 12, 1840; New York; Mrs. Collins' Reminiscences; Ohio; Reminiscences by Clarina I. Howard Nichols; Massachusetts; Indiana and Wisconsin; Pennsylvania; Lucretia Mott; New Jersey; Mrs. Stanton's Reminiscences; New York; Woman, Church, and State.

The work is elaborate, able, reliable, and authentic, giving a complete history of the movement which must sooner or later result in woman's emancipation.

Price, $5.00 per volume. Vol. II. will be issued in the coming autumn.

Modern Facts vs. Popular Thought. A Rythmical Lecture. By Nettie Pease Fox. Delivered on the Thirty-third Anniversary of Modern Spiritualism, March 31, 1881.

This is a pamphlet of thirty-two pages, and is a very readable poem. As a specimen, the following extract will serve to giv a very fair idea of the work. Price, 10 cents, or twelve copies for $1.

"Modern facts hav been slowly inter-wrought
With the somber folds of popular thought;
Popular thought by the priesthood led,
By religion shaped, on religion fed,
Presents a personal God dwelling apart,
Molding all matter with infinit art,
Calling with human voice from mountain hight,
Walking in cool of the day with calm delight;
Toiling, growing weary, and wanting rest,
A God who cursed, and a God who blessed;
A God of anger and a God of love,
Whose bright home was in the pure realms above;
A God who commanded every nation
To bow to him in self-abnegation,
Liv by faith, trample reason in the dust,
And in the Christians' savior put their trust;
To look upon human nature as vile,
The taint of sin even in childhood's smile;
The heart deceitful—that pure, hallowed shrine,
Where all love's bright, glittering jewels shine;
The earth a prison-house, a place of gloom,
And life a weary journey to the tomb.

Religion was a heavy-knotted cord
To lash poor sinners till they *loved* the Lord.
Duty was obedience to forms and creeds,
Singing hymns, repeating prayers, counting beads,
Building churches, wearing solemn faces,
Sustaining missions, were Christian graces.
The object of life to prepare to die,
To secure a bright mansion up on high;
Deny the brain the living bread of thought,
Deny the heart the holy love it sought;
Deny the mind growth, power to expand,
The spirit knowledge of a better land;
Then die and enter the abode of the blessed,
There meet the noblest, purest, and best.

None of the faithless ever enter there,
They could not inhale that heavenly air.
None of the philosophers of Greece or Rome,
They hav been sent to a *warmer* home.
No scholar of China or India we find,
No one who sought the culture of mind;
No inventors or reformers we see,
From all such disturbers heaven is free.
No Phillips or Garrison tyranny shake,
No Paine or Ingersoll make bigotry quake.
No Wright, Anthony, or Stanton up here,
All such women would be out of their sphere.
No Davis, Richmond, nor Fox sisters there,
They hav been excluded with infinit care.
No spirits who hav been rapping around
When they should hav been quiet under ground.
No Universalists, we know full well
They do not believe in an orthodox hell.
No Unitarians, they are under ban,
Believing that Jesus was only a man.
No Free Religionists, they do not know
That man has a soul or where it will go.
No Spiritualists, their savior is truth;
They are lost, every one, the aged and youth."

The American Tailor. Root & Tinker. New York: Conducted by Daniel Edward Ryan.

This is a twenty-four page quarto, illustrated with diagrams, cuts, etc. Mr. Ryan is an earnest Liberal, a warm personal friend of ours, and we take special pleasure in noticing the worthy trade journal with which he is connected. We are satisfied it stands at the head of its profession, and that every *tailor* in the country should be its patron. In his salutatory, Mr. Ryan says: "The time has come when the intelligence which has guided all other professions to honor, to eminence, and a status, should in our case be applied for the same results. To attain this end a representativ journal, owned and conducted in the interest of tailors for the interchange of ideas and discoveries, is absolutely necessary. Hence this one, my support of it, and my present position." For the latest styles and improvements, and for all information pertaining to the tailoring business, its columns should be regularly consulted. Issued monthly at $3 per year. Root & Tinker, 182 Nassau street, New York.

The Scientific Investigator. Devoted to Science, Art, Spiritual Philosophy, and Radical Reform. Published monthly by the Investigator Company, at Portland, Oregon.

We hav received a few numbers of this able, promising periodical, and are pleased to be able to speak of it in the highest terms. Its articles are well written, its selections are good, and it seems entirely worthy of the support of Liberals and Spiritualists. Its subscription price is $1 per year, and it is already talking about becoming a weekly at an early day. We wish it success.

The Freethinker. G. W. Foote, editor. Published monthly in London, England.

The first number of this sprightly candidate for Freethought is before us. Its articles are short and pointed, and it seems to possess the spiciness, interest, and ability to make it a popular journal. We wish it a prosperous future.

"An Infidel Abroad."

There are many ways of looking upon the Old World, many eyes with which to view its wonders, and many hearts through which to interpret its marvelous history. The poet can say one thing, the thinker another, the religionist another, and the artist blends all with varying colors. It seems as if we who stay at home must know all about the old world by this time, for innumerable books hav been written, and photographs taken, and pictures painted, and in these latter days its news comes throbbing across the Atlantic every hour, and its wondrous life is flashed into all our papers. What new can be said? Much one will find out if they will read "An Infidel Abroad?"

Here is a fresh insight. We hav not the poet or artist, or saint steeped in the lore of the ages, but the modern man—the keen-eyed traveler—the sharp observer. The romance is stripped off, and the plain reality appears; and yet the reality is made supremely interesting. There is no bowing down to idols, be they poetic or artistic or ecclesiastical. There is a manly and straightforward look at everything. We hav the typical Yankee, keen, shrewd, quick, jovial, and a bit saucy. He has no reverence for the pope's toe, and won't kiss it, and the almost million saints are at a discount. Still, he omits nothing in description. He is attentiv, and a faithful portraiture is made. We see the old cathedrals, the shrines, the images, the altars, the mountains, and the cities, in clear and brilliant coloring. We hav the hard common sense of the Infidel and the enthusiasm of the reformer. As he traverses the well-worn fields of ancient progress he recognizes that the battle is not yet won, and the Old World is but half-way toward the dream and hope of humanity.

While he thus sketches the dissolving views of the

old-time superstitions passing to their eternal doom—he catches and reveals the thrills and splendors of the new soul that is in the hearts of the people. The "Infidel Abroad" finds many an Infidel at home there doing a manly and successful work. This is one of the greatest uses of the book, that it brings us acquaintance with the underlying thought of the Old World. It shows that the crust is heaving and the lava fire is beneath. In the frame of the dead past is seen the gathering of new forces.

Mr. Bennett is a man of extraordinary vision. He sees everything that is going on. He is a perpetual inquirer; he traces effects to their causes, and he allows no chain of fact to escape. He is thoroughly philosophic. There is logic in his book from beginning to end, and the logic at the close is simply tremendous. To use a homely phrase, "it knocks things." Theology receives a blow that staggers it. The "Infidel Abroad" carries a sledge-hammer of incisiv criticism. The Old World, theologically, is turned topsy-turvy, and we see it as it never was seen before, and so seeing it we see it more truthfully than ever before.

If one wants to see a plain matter-of-fact picture of the Old World, he must read Mr. Bennett's book. He describes innumerable objects with the faithfulness of a Defoe. If one wishes to see what is going on in the Old World, what art and invention and progress there is, he must read Mr. Bennett's book, and if he wishes to know the inward spirit of the people, what is vibrating in the masses, and what splendid hopes they hav, as voiced by such noble men and women as Bradlaugh, Besant, and their coadjutors, let him read Mr. Bennett's book. It it a treasury of hard facts and flowing thoughts.

SAMUEL P. PUTNAM.

A Letter from Lucy N. Colman.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I send you a set of resolutions, which were adopted at an informal meeting held in our city of Syracuse last evening, which I trust you may find space to publish in your paper. Parker Pillsbury came into the city all unannounced, and of course we had little time to call a meeting, but a sufficient number came together to produce a very lively, interesting meeting. The new outrage upon the rights of the people in denying certain papers transit through the mails was warmly discussed, and at last the resolutions were adopted with only one dissenting, and that not very positiv.

For myself, I confess that the outlook for freedom of utterance seems to be darkening; but we still hav THE TRUTH SEEKER and the *Investigator*. But if Anthony Comstock and his upholders are successful in getting the legislature to pronounce their infamy law, how long will those papers be allowed to visit our homes? Not long, I think.

What shall we do when you leave us to travel round the world? Will there be space in your paper given to do the work of here and now when you are away, thinking and writing of there and then. "Charity begins at home," is a good proverb, and oh, how much you are needed right here at home! I am glad, to be sure, that Parker Pillsbury, who may be very properly styled the conscience in our work, T. B. Wakeman, the expounder, and T. C. Leland, the hopeful and brilliant organizer, will be left with us. No one need fear they will be "caught napping," but then I am sad at your leaving. I suppose you must go, and we must be reconciled. May all good influences attend you! I hope you will enjoy the trip, if you must take it. My love to Mrs. Bennett, and continued regards for yourself.

These are the resolutions:

Resolved, That the people should know that an incorporated association exists in this state known as the New York Society for the Suppression of Vice. That, through the lying pretensions of its unscrupulous agents, it has succeeded in establishing a daring and despotic censorship over the United States mails and the public press by an act of Congress passed under circumstances shamefully disgracefully to that body; and that under that act a number of useful, reputable, and valuable public journals in New York and Boston hav been excluded from the mails on the pretended charge that they contain matter unfit for publication and circulation.

Resolved, That it should also be known and remembered that this society is at this moment before the state Legislature, by its authorized agent, asking for a law or bill which shall greatly enlarge its jurisdiction and increase its irresponsible powers, when it has already inflicted fines of thousands of dollars and long and dreary imprisonments on innocent citizens for expressing, publishing, and circulating their honest thought and opinions on subjects the most vital to the life, health, and well-being of man, woman, and child.

Resolved, That the thanks of every friend of freedom and justice are due to Hon. T. B. Wakeman, of New York, for so promptly and generously appearing before the Committee of the Assembly to oppose such unrighteous legislation as was demanded. And we earnestly recommend the widest possible circulation of the eloquent and unanswerable argument delivered by him on that occasion, and just issued in pamphlet form from THE TRUTH SEEKER office.

Faithfully, LUCY N. COLMAN.

Syracuse, N. Y., May 19, 1881.

Criticisms on the Declaration.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The criticisms on the style of the Declaration of Independence, by "A Hater of Shams," are partly just and partly captious. But I am happy to announce that in an article next week, of moderate length, I shall be able to prove that the just criticisms do not apply to the original draft of the Declaration, but to its amendments made either in committee or in Congress, and that the criticisms, both just and unjust, serve only to fix more firmly the authorship of the original draft on Thomas Paine, and to identify him with Junius. W. H. B.

Washington, D. C., May 22d.

Comstock Sat Upon.

The Philadelphia *Inquirer* of the 20th says:

"Anthony Comstock, agent for the New York Society for the Suppression of Vice, got a set-back yesterday at the hands of Judge Butler in the United States District Court. Andrew W. Glessner, a boy of fifteen, was on trial for sending objectionable literature through the mails, and when the evidence for the government was all in, Judge Butler said that he thought the boy had been sufficiently punished, as he had been in jail. The extreme youth of the lad and the disgrace he had already suffered was sufficient, the court thought, to justify the district attorney in abandoning the case. District Attorney Valentine concurred in these views, and the jury rendered a verdict of not guilty.

"Comstock, who had entrapped the lad by means of a decoy letter, quickly spoke up and said that his society should be justified in its efforts to suppress the circulation of vicious literature.

"Judge Butler, in his mild and dignified manner, replied that the society had been justified; that it was a praiseworthy institution; that it should be commended for the work it was engaged in, for it was doing good.

"These encomiums, however, did not seem to satisfy the exacting New Yorker, and he further persisted in his demands for what he called justification.

"Judge Butler eyed him for a moment, and then said: 'You hav a great deal to learn. Take care that your society does not become the agent of persecution instead of prosecution. Notwithstanding your references, you are not too old to learn discretion.'

"There was a faint attempt to applaud the judge as Mr. Comstock, considerably subdued, made his way out of court."

Commenting upon this case, the New York *Telegram* givs further particulars of how Anthony got the boy into his toils. It says:

"Philadelphia is to be congratulated upon possessing a judge endowed with common sense and bravery enough to oppose the officiousness of that impertinent intermeddler, Anthony Comstock. While Mr. Comstock has, without doubt, done good in suppressing the publication of infamous books and pictures, there is reason to believe that he has been the cause of injustice and suffering to persons whose offenses at most were venial when compared with the coldly-calculated crimes of professional culprits. Recently a boy named Glessner was on trial in the United States District Court, at Philadelphia, charged with sending indecent poetry through the mail. The package was opened by one of the postmasters to find whether its contents were first-class or third-class. Mr. Comstock, on being notified of the nature of the contents, is said to hav written to Glessner, inclosing one dollar, for more copies. The copies were not sent, but in an interview of Comstock with the boy the latter admitted his offense. Hence the prosecution. At Judge Butler's instance—the judge above referred to—the district attorney did not press for a verdict of guilty, and the boy was acquitted. Mr. Comstock, who was evidently much excited, had the impudence to attempt to make a speech, when Judge Butler very properly remarked: 'You hav a great deal to learn. Take care that your society does not become the agent of persecution instead of prosecution. Notwithstanding your references, you are not too old to learn discretion.' The rebuke was so well deserved and so aptly uttered that it should be scattered far and wide. These Philadelphia judges sometimes set a fine example to our own. Comstock had better steer clear of them, and be more cautious in this state, too."

The *Herald* givs him this counsel:

"Mr. Anthony Comstock would do well to ponder the advice given him by a Pennsylvania judge recently, to take care that his society does not become the agent of persecution instead of prosecution. The great public hates certain forms of vice as heartily as Mr. Comstock or any of his friends can do, but it looks suspiciously on all officious intermeddling."

Notice.

FRIENDS OF THE LIBERAL CAUSE IN ILLINOIS: Please let me appeal to you once more to take hold with me to make the National Liberal League movement a permanent success in the state of Illinois by planting a tree of liberty in this state under the charter recently granted by the Board of Directors of the National Liberal League for the state Liberal League of Illinois.

Let us all unite to make this a tree of strong and thrifty growth, under the cooling shade of the branches of which we may find a sweet repose from the taunts and jeers of the believers in superstitious dogmas, and whose roots, in the form of local auxiliary Leagues and memberships to the state League, shall permeate every part of this rich prairie state.

I hav now the names of twenty gentlemen and six ladies as charter-members to the Illinois state League. This number ought to be multiplied by ten between this and the time of organizing the League.

The convention to complete the organization of the Illinois state League will be held in Farmer City, DeWitt county, Ill., on the 11th and 12th of June, 1881. There are expenses attendant upon the holding of this convention that must be met, and although I am freely giving my whole time and attention to the Liberal cause, yet I am financially a poor man and hardly able to bear all the expenses I am put to in the work. And I hav too much faith in the true principles of Liberalism implanted in the hearts of the readers of THE TRUTH SEEKER to think that they are willing to let me bear this whole burden alone. I am trying to arrange for a reduction of fare to those wishing to attend the convention on all lines of the Illinois Central Railroad. And I am in correspondence with some of our best Liberal lecturers and speakers to be on hand to address the meeting.

Now, my Liberal friends, what say you? Will you let me hear from you by sending me a little aid to help me in carrying on this work, either as a life membership to the state League at a fee of one dollar each or as a donation to the cause?

My post-office address from this time on until after holding the state League convention will be Springfield, Ill.

F. F. FOLLETT,
Ch. Ex. Com., N. L. L.

[*From the San Francisco News Letter.*]

Science vs. Religion.

Editor News Letter, Dear Sir: I hope you will be so kind as to accord me a place in your paper for a synopsis of a lecture delivered before a large congregation at the Serio-Comic Institute of Oakland, on last Sabbath. The meeting was presided over by a worthy ex-mayor of your city, who offered up a characteristic prayer, learned when he was president of your board of supervisors. The talented speaker said: My Many and Faithful Hearers: It is with unspeakable sadness that I am called upon to announce the presence of a dangerous Infidel element in our midst. He is delivering a course of lectures, which if believed in will overturn our Rock of Ages, and cast adrift the fast-anchored hopes of millions. He is a scientist, and his name is Denton. He is a representativ type of a large class of men who hav dug among rocks, paddled about in the mud, caught bugs, butterflies, and beetles, hunted snakes, snails, and slugs; bored holes in the earth, counted the rings around the big trees, rooted up old stumps, and prowling around nature's old junk-shops, poking his fingers in all the nooks and corners of the hidden ages; shaking, with ruthless hand, the dust from off the cast-off clothing of the buried centuries. He has classified all that he had *not* found under the head of ologies. He has grouped all of the incomprehensible under the name of science, and now stands up to tell you what he don't know. My Christian friends, don't listen to him. He has started a rival deity, with a creation older than ours. It took *his* God millions of centuries to bring man and his dwelling-place up to their present condition, while *our* God created the earth and everything it contains in a week, and had Sunday left to himself. This man throws mud at our ancestors. He wishes to destroy our beautiful Eden. Look at grandfather Adam in the undress uniform of nature's noblemen. Think of grandmother Eve arrayed in the lovely simplicity of her natural hair, and compare them with Mr. Denton's account of our origin. *He* says our grandfather was an oyster, and our *grandmother* a clam; and our uncles, and aunts, and all our wives' relations, were grub-worms from the oozy fens of Asia. Suppose all Mr. Denton says is true, we don't want to hear it. We hav made a God of our own, after our own image. He suits us. He made a world in just the time we laid out for him, six days, and *that* just suits us also. We hav built up a scheme of salvation with millions in it, and we don't want it pulled down by any man who hunts after crawfish and buzzards. Mr. Denton tells us a man's skull was half an inch thick in the stone age. We don't care if it was a foot thick. It is what's in the skulls of to-day that interests us. We don't care how long it took to make a corner lot; it's what it will bring per front that we are interested in. We hav all we want. We hav a God, a Bible, a religion, and many temples of worship, and six hundred million dollars of church property in the United States, for which we never gave in value the equivalent of one dollar, and we don't want to be disturbed. Don't listen to the man Denton, my friends; he may be right, but we don't want to know it. We, the clergy, will take care of your souls, and you take care of us. You are just ignorant enough to believe in us and be happy. Keep so. Don't learn anything; some of you know too much now. What do we want to know of the glacial period, of the tertiary period, of the stone age, or the age of bronze? Nothing. What we want to keep ourselvs posted on is the *Golden Age*, the age of steam, of electricity; we are interested in railroads, in commerce, in art, in everything that makes us comfortable here, and leaves us money enough to purchase a lazy hereafter. Believe in me, my friends. Don't learn anything. Don't think. The less you know the nearer you are to heaven. And ignorance always finds its home and refuge in the deity. We hav a divine providence whose sleepless eye watches over us. He buries us beneath the lava, he shakes us out of the world by earthquakes, drowns us in floods, blasts us with epidemics, has us shot down in the streets, and packs a jury to acquit our murderers. What more do we want? Nothing. It is all the work of the deity we hav created, and his will be done. Amen.

Cursed be the scientific worm
Who doubts the book of Moses,
And thinks man's intellectual germ
In mud and rock reposes.

The Oaks, April, 1881. THE PARSON.

HE that ordained the Sabbath ordained it for man's sake, and not contrariwise—man because of the Sabbath day. It is meet, therefore, that the keeping of the Sabbath day giv place to the commodity and profit of man.—*Erasmus*, (1467—1536).

Discussion.

Reply to Mr. Bennett's Fourteenth Letter.

MR. D. M. BENNETT, *Dear Sir:* I had fancied that the Infidelity of to-day, at least among intelligent and well-read people, was very different from what your last letter inclined me to believe. I had supposed that the abrupt and rather coarse style of Mr. Paine had become unpopular—that a man was no longer branded as a hypocrite or thought to be a "ninny" if he professed to believe the scriptures. I had even thought that as far as external conventionalities are concerned, an Atheist might admit that the ordinary Christian possessed some good qualities, and might treat his creed with that politeness which one man accords to another's opinions in all polite society, and that even in debate with him he would not be betrayed into acrimony. Mr. Greg in his "Creed of Christendom," Mr. Newman (if he indeed is the author) in his "Supernatural Religion," and Prof. Tyndall, Mr. Darwin, Mr. Wallace, and other well-known scientists have stated their objections to the teachings of Christendom (which they have too often confounded with the teachings of Christ), and even his teachings itself, in language dignified, learned and calculated to convey all the force of their thoughts without anything that would unnecessarily wound the sensibilities—to call it that—of those who differ with them. But I find that I was mistaken, and that the warning which he who was crucified eighteen hundred years ago in Jerusalem gave to his disciples is as true to-day as they were then—"Ye shall all be hated of all men for my name's sake."

I scarcely need remind the reader that very little in your last letter is of any weight as argument or proof. One may inflame themselves into a state wherein they are for the time incapable of correct judgment by allowing their minds to become prejudiced to one view of things. The sufferings of the human race is indeed a subject over which the man of feeling and reflection must shudder. But it is

> "Man's inhumanity to man
> Makes countless thousands mourn."

in the most horrible instances you enumerate. God has not interfered in these instances to prevent them, it is true, but if he had invariably stricken the offender down you would have used it to represent him as cruel and vindictive. But your argument does not prove that Jehovah is the being you picture him because it is against the existence of any omnipotent and omniscient being in the universe.

There is, however, very little that I can take up in your letter to argue. In fact, I feel discouraged at your methods, for they are far from being upright, honest objections to the scriptures. I might very readily allow many, many of them, and yet, notwithstanding, the divine origin of the scriptures would not be disproved in the slightest. Thus you constantly refer to the failings and sins of professed Christians. Now I admit, to *a great extent*, all you can say on this point; but proving that Christendom is a vile, corrupt mass of hypocritical profession does not militate against the truth of the scripture; nay, it rather confirms the prescience of him who inspired Paul to write, "Know, also, that in the *last days* perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, *having a form of godliness, but denying* the power thereof" (2 Tim. iii). And even more closely does it predict that awful system which arrogates to itself the title of "the church," with its traffic in indulgences, its worship of the saints, its enforced celibacy, and its anathema on those who eat meat upon its fast days: "The spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry and commanding to abstain from meats" (1 Tim. iv, 1–3).

Again you insist upon your own conclusions as to the origin of sin against the express declaration of scripture while *professing to criticise from a scriptural standpoint.* Now the scriptures assert that God is not the author of sin; you insist that he is. I believe the scripture, and I affirm that when you picture a being who deliberately creates men to damn them, a God who makes men sin, you slander the character of Jehovah. There are no words sufficiently strong to reprobate the belief of men in such a being, but the scriptures teach no such doctrine. But you reply that your reason leads you to believe that if there is an omnipotent and omniscient God in the universe, he must be the author of sin. Is it so that you will not admit that your reason may lead you astray in some matters? You cannot give a satisfactory explanation of the existence of moral evil in the world, yet you admit it is here. Why will not your reason help you in this particular? Refer to the thirty-eighth and thirty-ninth chapters of the book of Job, and let your reason attempt to answer the questions of Jehovah, asked in those chapters. Can it? In fact, do you not acknowledge that all you know is as the comparison of a grain of sand to the sea-shore as compared with what you do not? Then realize the folly of using human logic to plumb depths that are unfathomable—self-evidently so.

What sort of reason is it that denies to the creator the right to take away the breath he gave at his pleasure? Or is God the only one who should not do as he would with his own? O my friend, what spirit has come over you that leads you to reject the scriptures on such grounds as these?

You allege that nine-tenths of the Christians you have met believe that God has the body and organs of a man. Are you serious, or do you jest? I have met a great many Christians, but I have never met one who believed this. Can you name a minister who has ever preached such a superstitious idea? Most assuredly the Bible teaches nothing of the kind. It is a great pity you did not glance at a commentator to get the Christian understanding of the truth that God made man in his own image. That I may not seem to give you merely *my* opinion, let me quote to you from the commentator, Scott, "The image of God, in which Adam was created, consisted in an understanding prepared to imbibe true knowledge; a judgment free from corrupt bias; a will disposed to obedience, and affections regulated according to reason and truth; nor *can we conceive that it should consist in anything else.*" Nor did the ancient, nor do the modern, Jews believe that God has corporal parts. Possibly some of the more ignorant among the papists believe that he has, but I even doubt this. But the scriptures teach that God is a spirit, without parts, eternal, infinite, independent, omnipotent, omniscient, and immutable. Where they speak of his face, his eyes, his ears, his nose and nostrils, etc., it is a figurative manner, as Dr. Gill observes, of denoting his sight and presence, his favor and good will, etc., by face; his omniscience and all-seeing providence by eyes; his readiness to attend and answer prayer by ears; his acceptance, or non-acceptance, of persons and sacrifices by nose and nostrils, etc., etc. Nor will the fact that a divine person appeared to Abraham, Jacob, and others in the Old Testament in the form of a man avail your argument anything, for that person, according to the teachings of scripture, was Christ, and no one had ever seen God or heard his voice before Christ. But how thoroughly disingenuous it is to charge the Bible with anthropomorphism when the very scientists for whose teachings you have so great a respect lie under the same imputation! For a full proof of this see the fifth chapter of the Duke of Argyll's new work, "The Unity of Nature," now appearing serially in the *Contemporary Review*—even detecting it in one of the most carefully prepared speeches of Prof. Tyndall, and absurdly enough it may even, he says, "be observed running throughout the language which is commonly employed to condemn anthropomorphism and the supernatural."

With these few words I shall close. I am not very fond of repetition or verbosity, and I am not afraid to leave it to the reader to decide for himself on which side the weakness and want of truth lies.

Very truly yours, G. M. MAIR.

The Godly Women of the Bible.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENTURY.

THE VIRGIN MARY.—CONTINUED.

Again, at the wedding feast, Mary did but say to her arrogant, impudent godson, "They have no wine," when he snappishly retorted, "Woman, what have I to do with thee?" He might as well have said, "Mind your own business, old woman; I know what I am about." What does our reverend doctor of a divinity say about it? "Plainly and in the most emphatic manner, Christ refuses to recognize Mary as intercessor or director," as if that were proof of his divinity and she not the mother of God! Yes, because he rebuked her simply for stating the fact that there was no wine.

Notwithstanding this snubbing by her truant son of God, the Virgin Mary continued to bustle about and give advice, until this amiable youth had turned over one hundred and twenty gallons of good water into wine. What a sacrament was that! Did the guests drink it all? If so, they must have been a numerous party, or else they would have been as drunk as the patriarchs of old—deluge Noah and righteous Lot.

Poor Mary seems to have had a hard lot, for both of these scenes were in public, and could not have escaped the mention of the bystanders, even if Mary had whispered in the ear of her pugnacious son, "They have no wine." But she was destined to a third rebuff more mortifying to a mother than either of the preceding. It can best be given in the Rev. Fulton's own classic language: "A third instance is still more marked. Jesus is talking to an immense multitude, and is making a hand-to-hand fight with Pharisees and scribes. While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Evidently Mary had no idea of the character or the mission of the man Christ Jesus, but feeling that he was popular, she was glad to exhibit her relationship in a public manner, and so through the throng sent in word saying, 'Tell Jesus his mother and his brethren stand without desiring to speak with him.' But he answered and said unto him that told him, 'Who is my mother? and who are my brethren?' . . . The Lord of glory (saucy young Hebrew) withstood the influence of Mary (his mother), rebuked her intermeddling and dictation, and stood forth to his work in the declaration as he stretched out his hand toward his disciples, and said, 'Behold my mother and my brethren. For whosoever shall do the will of my father who is in heaven, the same is my brother, and sister, and mother.'

"It is surprising that after Mary had been rebuked at Cana of Galilee she should have presumed to have interrupted Jesus in the presence of the multitude. . . . It was unworthy of Mary to ignore the divine origin of Jesus, and call Joseph his father before the elders. She thought to raise herself by lowering him. He would not be lowered. By his mother and by the world he knew that he had a right to be recognized as the son of God. . . . . Mary was tempted to place herself above Christ, above her son."

There are three points here to be considered, good manners, filial duty, and the divine example set for us miserable sinners. Permit the ungodly woman to put her construction of this account, "who is my mother," on record by the side of these learned commentators and doctors of divinity. She has the same right to "suppose" and "infer" as have they. "Suppose" then, that she "infers" that Mary, hearing one day that Jesus was holding forth in Galilee, takes the three eldest boys, James, Joses, and Juda and one of the girls, leaving the other girl at home with Simon, to take care of the baby, and starts off to hear the son and brother evangelist preacher. This is not improbable, as Mark asks (vi, 3), "Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda and Simon? and are not his sisters here with us?" And Luke asks (iv, 22), "Is not this Joseph's son?" The scene of Jesus's labors are not so far distant but what they think they can go and return before dinner, if they hasten. They know no reason why they should not go out and hear him as well as all the country round about, though his father, Joseph, and some of his brothers did not believe in him (John vii, 5,) and thought he ought to be at work at his trade rather than roaming around teaching heresy and disputing with the clerical professors. Mary could not see how, when troops of women were following him from place to place and admiring him, it could be out of character for his mother to be caught in the crowd, neither can any other sensible person, though Justin D. Fulton (reverend) thinks she ought to have been at home attending to her domestic affairs, but he has no rebuke for any other woman tramping over the country after him or with him. Well, Mary tells the children that while their father is at work at his trade that forenoon, after getting his dinner all prepared so that little Salome can attend to it, they will run out and hear one of Jesus's famous sermons, for the first time, as he is so near by, and invite him home. So she puts the roast in the oven, lays the table, and prepares everything for an immediate meal on her return; but before kissing little Salome and telling her to take good care of the baby and setting off, she—thinking Jesus may be obstinate and will not return, and remembering he has been gone several weeks and took no change of apparel, and this being before the days of reversible collars—takes a new suit of clothes, a clean shirt, a tidy pair of mended socks, a pair of new sandals, and other little niceties so essential to the wardrobe of a young bachelor preacher who has to stand before multitudes expatiating on "the kingdom come," to say nothing about the young blushing Judean damsels, Mary and Martha, and others. So they get off as early as possible, packing a basket with goody-goodies for Jesus. The mother's heart is dancing for joy as she trips along with her children, chatting of the sweet surprise in store for Jesus. By and by they heave in sight of a multitude outside of a house. Quickening their steps they hear the sound of Jesus's voice. Approaching nearer they plainly distinguish, "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii, 37). More and more animated they hurry on, but as they arrive at the outermost border of the crowd they find Jesus is within doors sowing the good seed of eternal life. They cannot come at him "for the press," and he cannot see them for the crowd. They stand, after their long, wearisome walk, patiently waiting for him to close, but no "amen" yet. He is on one of his long-winded harangues with the scribes and Pharisees, a regular three-chapter-sermon-on-the-Mount discourse. Despairing of seeing him, and realizing the condition of things at home, Joe's return and no dinner, no Mary to greet him, and his ill temper, her duty to

her son, husband, and family conflicting, Mary hesitates, but having come so far she really desires to "see Jesus." He was not in the best of moods when he left home, having said several impudent things to his mother as usual when she undertook to give him good advice. But with her patience tried and her time more than exhausted, she at last ventures to send up to him the words of the text, "Thy mother and thy brethren stand without, desiring to speak with thee." When the message is received this son of God blurts out before that vast multitude, "Who is my mother, and who are my brethren?" Then he stretches forth his hand toward his disciples and adds, "Behold my mother and my brethren, for whosoever shall do the will of God, the same is my brother, my sister, and my mother."

Oh, Mary, poor Mary! How her heart sank within her! Her lip quivered, her eyes filled with tears, as she whispered to James: "It is no use, he disowns us; he is ashamed of us. We might as well go home. He calls these strange men and women that he has picked up in his travels his brethren, sisters, and mothers in preference to us, and says they do the will of God, his father, and we do not. What more could I have done? Here are baked pigeons in the basket, half a dozen turnovers, of which he is so fond, a lot of pickles, some of our best jelly, and all the grape wine, which I made for sickness, that he left over when he had his last party of wine-bibbers; yes, everything good that we have robbed ourselves of at home for him," and she sobbed aloud. As she felt the weight of the heavy bundle under her arm that she had tugged, by turns with the children, all the long way in the hot sun, and thought of her ungrateful son, she burst into tears. James sought to soothe his mother, while the girl, seeing her distress, frightened, clung to her skirts, begging to go home. As she dried her tears and hushed her sobs, she heard Jesus shout, "If a house be divided against itself, that house cannot stand" (Mark iii, 25). Thinking this was intended purposely for her, poor Mary's tears flowed afresh, and she attempted to retire at once; but Joses, who had the basket, pulled her by the sleeve, with the suggestion (he was very ragged, and did not dare go himself) not to carry the things back, but to hand them to some one and so pass them on to brother Jesus, whom he really loved, if he did ignore the family. The grieved woman, with a heavy heart, acceded to this proposal, and the basket and bundles were given to those nearest to them to be passed along to Jesus, and the sad, disappointed mother, without catching one glimpse of her God-begotten, Holy Ghost, immaculate-conception son, turned with a despairing heart, and retraced her footsteps homeward, the echo of the last words of the godly preacher ringing in her mother ears: "He that loveth father and mother more than me is not worthy of me. If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." This was a true statement, as 1,500 years of bloody Christianity testify.

Matthew informs us that the same day Jesus went out into a ship and gave his famous parable of "The Sower and his Seed." Doubtless he and his disciples had a good lunch from the aforesaid basket, and Jesus sported in clean linen, perhaps throwing into the sea the discarded suit that Mary would have gladly taken back and laundried for the disobedient, misguided son.

Let us follow the virgin, disappointed and disheartened, hurrying along with all speed, reaching home to find it long past the dinner hour, the children there left nowhere to be found, for Joe, on returning for his dinner, was very angry because Mary had not asked him if she might go to meeting that forenoon. It will be remembered she was an adept at concealing (for proof, see the Holy Ghost visitation secret), and Joseph had had no angel dream of information while at work that day. Enraged at this deception, he had taken the children over to Mary's sister, Mary, the wife of Cleopas, so the "ever blessed virgin," tired as she was, had to trudge over there after them. The boys were as cross as cross could be, and when the reputed father of "our blessed savior" came in from his daily toil that night, the "mother of God" had a—no, not a curtain lecture, but a lecture without a curtain.

This, it may be supposed, cured Mary of running round after her tramp of a son, so ever afterward she probably stayed at home and attended to her household duties, as Rev. Justin D. Fulton, D.D., says women ought, and let Martha, the other Marys, and the fresh, young damsels of Judea minister to the wants of her dutiful, gentlemanly son Jesus. This, we infer, is the reason why the veil was not again removed from Mary, she never appearing again in public or in print until her son suffered martyrdom; then it appears that the mother's heart overcame all obstacles and reflections, and she dared to hover near with the other Marys.

Jesus seems to have been somewhat mollified in his feelings toward her while hanging on the cross, for when he saw her standing by, according to John (no other writer records it), "He saith unto his mother, Woman, behold thy son!" (referring to John). Then said he to the disciple, John, "Behold thy mother!" And from that hour that disciple took her unto his own home. She is mentioned but once afterward in holy writ. The divines before referred to boastingly assert, "To a woman was this honor given to be the first that saw the risen redeemer, and that woman was not his mother." Strange that he should not have appeared before his ascension unto his mother, who had suffered and borne so much for him. But not one word of hope or encouragement, not one statement in regard to her innocence relative to his immaculate birth, did he leave on record to substantiate his claims to divinity or equality with God. "Medieval imagination has supposed [see Smith's Bible Dictionary], but scripture does not state, that her son appeared to Mary after his resurrection from the dead." She was doubtless living at Jerusalem with John, cherished with the tenderness which her tender soul would have especially needed, and which undoubtedly she found preëminently in St. John. We have no record of her presence at the ascension, or at the descent of the holy spirit on the day of Pentecost. What we do read of her is that she remained steadfast in prayer in the upper room at Jerusalem with Mary Magdalene and Salome, and those known as the Lord's brothers and the apostles. (Acts i, 14).

This is the last view we have of her. Holy scripture leaves her engaged in prayer. It is probable that the rest of her life was spent in Jerusalem with St. John. According to one tradition, the beloved disciple would not leave Palestine until she had expired in his arms. Other traditions make her journey with St. John to Ephesus, and there die in extreme old age. What indefiniteness in regard to the virgin mother of God!

The limits of these articles will not permit the theological discussion of the character, nature, and worship of Mary. Volumes would not suffice to do the latter justice, so numerous have been the opinions, synods, and controversies relative to her true position in connection with the glorious scheme of salvation. Yet our review of this most noted woman will be incomplete without stating in brief the cultus of the blessed virgin. Ecclesiastical history informs us that the worship of Mary was wholly external to the church, and considered as fabulous and heretical, being confined to the Gnostics and Collyridians until the sixth century, when it began to spread within the church. It received a stunning blow by the Reformation, but recovered, and increased, until all devout Catholics worship Mary as the mother of God. Moreover, the ecumenical council, in 1854, established the long-disputed dogma of the immaculate conception of the virgin Mary. Her continued virginity is also maintained, notwithstanding the affirmation interrogatively, "Is not this the carpenter's son? Is not his mother called Mary? And his brethren James and Joses, and Simon and Judas? And his sisters, are they not all with us?" (Matt. xiii, 55, 56).

This query proves, at least, the then existence of four brothers and two sisters of Jesus; but in the face of this record the divines have the audacity to suppose these were not the brothers and sisters of "our blessed Lord," but only his cousins, and the sons and daughters of Mary's sister Mary, the wife of Cleopas, which gives them a chance to again suppose that Jesus might have been the only child of Mary, therefore she was not only a virgin before his birth, but continued so to the end of her life. Many Protestant divines are averse to this latter interpretation, while others are still undecided. No certainty, it will be seen, exists to-day in regard to these several points, and many others equally essential, and which have disturbed and savagely divided the Christian world ever since the followers of Jesus, it is said, "were first called Christians at Antioch."

A German-American Lecturer.

To the Editor of The Truth Seeker, *Sir:*

I am glad to see that you hav printed my communication on "Nativism and Knownothingism," which I sent you a short time ago.

There are four classes of men in the United States whose notions I utterly dislike and reject. Those men are the snobs, bigots, Knownothings, and monopolists of this country.

I hav prepared an elaborate lecture on "Woman Suffrage," which latter I oppose not in theory but in practice. We hav in this civilized country two distinct institutions which require to be ruled, namely, the state and the family. By natural law the former must be ruled by the men and the latter by the women. The men are not able to rule their households. If, therefore, the women would rule both the state and family they would wield more power in this free country than the men, and thus violate the leading principle of American freedom, namely, the principle of equal rights to all, in all matters of public concern. This is the main argument of the lecture.

If there are clubs or other associations in the Western states that wish me to deliver the lecture before them (in English, of course), I am ready and willing to serve them at any time.

John Geo. Hertwig.

16 *South Third st., St. Louis, Mo.*

All About Thomas Paine.

The Washington *Post* of May 11th published what it called "A Literary Find," being a manuscript memorial of Thomas Paine to Congress, Feb. 14, 1808. But the said memorial was published long ago, together with two others about the same time and relating to the same matter, all of which may be found in Vol. II. of Paine's Political Works. A brief statement of the case will be quite interesting just now.

In 1785 Paine petitioned the Continental Congress to make up for the deficiency of his salary as secretary to the Committee for Foreign Affairs in 1778 and 1779. The nominal salary was $800, but in consequence of the depreciation of the Continental money he really got only about one-fifth of that sum per annum. The congress of 1785 accordingly passed a resolution to giv him $3,000, but the resolution recited as the consideration "the early, unsolicited, and continued labors of Mr. Thomas Paine in explaining and enforcing the principles of the late Revolution, by ingenious and timely publications upon the nature of liberty and civil government."

Now it has been assumed by everybody, and even asserted by the committee in 1808, that Paine got this $3,000 in Oct., 1785. But that he did not get it I think most clearly appears from his subsequent memorials to Congress. In that of Jan. 21, 1808, he says:

"There is a resolve of the old Congress, while they sat in New York, of a grant to me of $3,000. The resolve is put in handsome language, but it has relation to a matter which it does not express. . . If Congress should judge proper to refer this memorial to a committee, I will inform that committee of the particulars of it. I hav also to state that the authority of the old Congress was become so reduced toward the latter end of the war as to be unable to hold the states together. *Congress could do no more than recommend*, of which the states frequently took no notice, and when they did, it was never uniformly. . . . In a communication afterward with Gov. Clinton of New York, now Vice-President, it was judged that for the purpose of my going fully into the subject, and to prevent any misconception of my motiv or object, it would be best that *I receive nothing from Congress*, but leave it to the states, individually, to make what acknowledgment they pleased. The state of New York made me a present of a farm, which, since my return to America, I hav found it necessary to sell [but which he had to take back]; and the state of Pennsylvania voted me five hundred pounds, their currency, but none of the states to the eastward of New York, nor to the south of Philadelphia, ever made me the least acknowledgment."

In the same memorial, speaking of his political publications, he says, "As they were works done from principle I cannot dishonor that principle by asking any reward for them." But what he petitioned for in 1808 was payment for services as secretary to Col. Laurens in 1781, accompanying and aiding him in obtaining help from France. Col. Laurens at first wished to decline the mission and hav Col. Hamilton sent, but Congress refused. Then says Paine, who was the originator of the project:

"Col. Laurens then came to state the case to me. He said he was enough acquainted with the military difficulties of the army, but that he was not enough acquainted with political affairs, nor with the resources of the country, 'but,' said he, 'if you will go with me I will accept,' which I agreed to do and did do."

The result of that mission was a present from France of $1,200,000, and a loan of $2,000,000, which enabled the combined Continental and French armies to defeat Cornwallis at Yorktown.

The success of the mission was due to the diplomatic tactics of Thomas Paine. For more than two months the formalities of court and the self-complacency of the minister baffled the diplomatic tutor. The French minister said, "I am confounded with your audacity." But there comes a public levee. Louis XVI. is there, and so is young Laurens, in uniform, his sword by his side. He is presented to the king, who only expects the passing formalities of an introduction. But Laurens speaks: "I am just from the army of Washington; I know well its condition; it is fully set forth in this memorial. Unless speedy succor is sent to my country this weapon I now wear might be drawn as the *subject* of Great Britain against you and France." The king was struck dumb, but soon rallied and made a favorable reply. Laurens and Paine returned with the money which broke the power of Great Britian, and achieved the independence of the United States of America. For this service Paine never received a penny. He left no heirs to claim compensation, but some day this country will do justice to the great "Author-hero of the Revolution."

W. H. B.

Discussion.

Our Fifteenth Letter to Mr. Mair.

MR. G. M. MAIR, *Dear Sir:* Permit me to say I think your last letter the weakest you have written. I cannot see that you have answered a single one of my arguments, and I think that there was at least some reasoning in my last. In place of meeting my arguments you assume the air of injured innocence and represent that I have been coarse, unfair, and dishonest, on which account you profess to be discouraged with me. I cannot do otherwise than think you wrong in this position, as I conceive you to be in many others you occupy. If I have seemed a little rough in speaking of the God you would have me accept as a being of infinite perfection, I have not perverted the record, I have not misrepresented the doctrines of Christians and the Bible, and if I have apparently been a trifle coarse, I have not exhibited a tithe of the coarseness of your God and the theological system of belief.

You seem to accuse me with not having due respect for the religious opinions of my opponent. Possibly I have not. I am so thoroughly convinced the theological system is all wrong that I may very likely be guilty of not paying so much deference to it as those who, like yourself, *admire* it and regard it as divine truth. But I have seen no indications on your part that you entertain a very lively respect for the opinions of those who do not accept your views. I have not perceived that you treat the belief of Buddhists, Mohammedans, or Infidels with special "politeness." Nor has it been characteristic of your brother Christians for the past fifteen hundred years to be extremely "polite" to the millions of unbelievers and heretics whom they have put to death in the most cruel and agonizing manner. Neither did John Calvin, your patron saint and the father of the system of theology to which you give adhesion, show very marked "politeness" to the opinion of Michael Servetus, whom he caused to be burnt to death by a slow, green oak-wood fire, for not holding such views about God as Calvin decided he should hold. It was hardly the most approved variety of "politeness" that moved Calvin to write these words to the Marquis de Pauel: "Do not hesitate to rid the country of those fanatical fellows [faquins] who in their conversation seek to excite the people against us, who blacken our conduct, and would fain make our belief pass as a revery. *Such monsters ought to be strangled as I did in the execution of Michael Servetus.*" It was not an admirable kind of politeness that caused him at an earlier date to write to his theological tool, Farel, about this same unfortunate Servetus, whose blood Calvin had been thirsting for for seven years. Calvin wrote thus: "If he [Servetus] come here [to Geneva] and my authority be considered, he shall not escape with his life."

When after Servetus had lain in a filthy prison and had become a victim of disease and was devoured by vermin, and he wrote a letter to the council stating his doleful situation and begging for a change of linen, and when the council were disposed to grant this reasonable request, was it politeness and Christian mercy that moved Calvin to oppose it and to issue the ukase that no change of linen should be furnished? When the unfortunate physician begged for counsel to defend him on his trial, and that the charges made against him should be read, was it politeness that made Calvin refuse this very reasonable request? When on the morning of the execution Servetus sent for Calvin and begged his pardon if he had done aught to offend his highness, was it Christian politeness that caused Calvin to spurn him and treat him with cold-hearted cruelty? Did Calvin show a disposition through the arrest, incarceration, trial, and execution of this noble man to treat his victim in a manner not "to unnecessarily wound his sensibilities?" Have I done anything half so bad as the man you greatly admire and whom you believe possessed the true spirit of Christianity?

It seems illogical for you to quote in this connection the accredited words of Jesus, "Ye shall be hated of all men for my name's sake." What has that to do with the discussion between you and me? Which has been the most powerful and oppressive system of religion in the world? Which has caused the most suffering, inflicted the most pain, shed the most blood, and caused the most death to maintain its power? *Christianity!* Who are the rich, the powerful, the tyrannical on earth to-day? Who are the most popular, fashionable, favored, and oppressive at this moment in our own country? Who are the most intolerant and ungenerous as to the opinions of those who differ from them and venture to oppose their favorite creed? *Christians!* I know of what I speak. I have been sent to prison by *Christians* for opinion's sake, and *Christians* have done their utmost to ruin me, if not to take my life. How absurd, then, for you to quote the words attributed to Jesus about being hated of all men for his sake! You belong to the ruling class; you belong to the favored class; it is popular in our country to be a *Christian* and to join in the song of Moses and the Lamb. Position, distinction, and wealth are obtained by being a Christian, or even by pretending to subscribe to its dogmas.

It has even been held out to your humble servant that he could make ten dollars where he now makes one if he would only turn and profess Christianity and join the popular crowd. Men have confessed to me that they joined the church and subscribed to its creed to help them in business and to help them in society. More than one has told me that should they avow Infidel sentiments and Infidel views they would lose their trade and their standing in society. You are quite mistaken as to whose "name's sake" brings odium and unpopularity. It is the naturalist, the adorer of nature, the unbeliever in supernaturalism, the Infidel, the man who denies the claims of Christianity, that is despised, spurned, and oppressed. There are thousands of Christians in this city and country who hate me with intense hatred, who would hardly recognize me as a man possessing rights equal to their own, who would scarcely give me a crust of bread to save my life were I in a starving condition; and many of whom have said I "ought to be imprisoned for life," or that I "ought to be burnt at the stake" because I presume to speak my honest convictions. Within the past week I saw a letter from a Christian that Ingersoll ought to be prohibited by force from teaching Infidelity. And all over this country men are being tabooed, despised, and oppressed because they dare to think for themselves, and because they dare maintain their honest opinions, because they have the temerity to deny the claims of Christianity. Hundreds of men have been turned out of employment and have been left with their families to starve, just because they advocate the opinions I advocate and even because they read THE TRUTH SEEKER.

Since my last to you I have received a letter from a patron in the West stating that he had been at work eleven years for a professing Christian, and had given full satisfaction, which had often been expressed in the strongest terms. But one day not long ago this employer saw his employee have a TRUTH SEEKER in his hand. Said he, "Do you read that paper?" "Yes." "Do you take it?" "Yes." "Then I have no longer anything for you to do. I want no one to work for me who takes that paper." And the faithful servant was forced to relinquish his situation and seek some other way to find food for himself and his family. Such cases are numerous; I could count them up by hundreds. Many a mechanic, clerk, and employee has been turned out of a job wholly because he had the honesty to let his views be known, and all has been done to injure him possible, whereas had he the hypocrisy to pretend to believe, or even had he kept silent, his services would have been retained. No, no; it is the Infidel who is despised, it is the Infidel who is "hated of all men" for truth and reason's sake.

Possibly I ought to readily fall in with your views of a God who you say has made all things and all existence with the foreknowledge of just how they would act and what the result of everything would be, and think him infinite in mercy and love, but I cannot. I cannot help thinking that a being of infinite love and infinite power would get up a happier world than this. He would have made health catching instead of disease, and happiness the result of existence instead of misery. Suffering, sorrow, pain, agony, and death would not be the fate of every being born into the world. Misery and wretchedness would not be the rule and happiness the exception, and that of brief duration to be followed by an eternity of the acutest torture and suffering to trillions and quintillions of poor helpless human beings. I cannot believe that a being who has devised this, or created all with the full knowledge of what the result would be, is one of infinite love, mercy, and goodness; no, not even to please you. If that is love and mercy, far better would it have been had they never had an existence, for I cannot possibly conceive a more cruel monster. What avails it for you to talk of his love and goodness and mercy when proofs of his hatred and vengeance are on every hand and side, and we are assured they must continue forever? How erroneous, how false, to pretend that he is a being of kindness and goodness and beneficence when he has caused, directly or indirectly, the vast amount of wretchedness and misery which exist, and which, we are told, must exist to the latest moments of eternity! One who has been the source of this inconceivable aggregate of unhappiness cannot possibly be all mercy and love.

Despite all that you and the clergy can say in adulation of such a God the damning fact still stands prominently out that he made man as he is, and with the full knowledge that he would be as he is. How absurd, then, to excuse him for the existence of sin and blame man for its existence. Man is not responsible for his own existence, nor for anything that has existence. God is responsible for all, when he planned all, executed all, and foreknew all. When God made man he knew he would sin, and hence is responsible for sin. All the prevarication and special pleadings of a million priests cannot efface this great truth, if there is truth in theology. Then how unjust to blame man for the existence of sin when he knew nothing of the nature of sin; did nothing toward planing it, nothing toward producing it, and did nothing with regard to anything save to act out the disposition and characteristics his maker had given him, who knew exactly what his creature would do long before he made him! For God or any other being to blame man for the existence of sin is worse than for the wolf of the fable to blame the lamb for roiling or disturbing the stream of water far above him, and which was utterly out of the power for the lamb to do. Life is the stream, man is the lamb, and God is the wolf.

If evil exists and theology is true it is because God wishes it to exist or because he is unable to prevent it. He knew long before he began his creation that evil would be the result, and now for thousands of years he has let this evil continue without making the slightest apparent effort to stop it; and yet you call him a merciful being and justify him for burning his creatures in hell forever for doing just what he made them to do. Surely a greater and more heartless monster was never conceived than Christians make their God to be.

Before closing this part of the argument I will quote the terse propositions said to have been laid down by Epicurus, who lived more than twenty-two hundred years ago. They have hardly been improved upon down to our time, and certainly the truth of these propositions has never been disproved.

1. Either God would remove evil out of this world, and cannot;
2. Or he can, and will not;
3. Or he has not the power nor will;
4. Or he has both the power and will.

1. If he has the will and not the power, this shows weakness, which is contrary to the nature of God.

2. If he has the power, and not the will, it is malignity; and this is no less contrary to his nature.

3. If he is neither able nor willing, he is both impotent and malignant, and consequently cannot be God.

4. If he is both willing and able (which alone is consonant to the nature of God), whence comes evil, or why does he not prevent it?

You may continue to adore such a God as this if you can see reason in doing so, but I cannot join you. Let me say here that I do not and cannot believe God such a monster as Jews and Christians have painted him. The gods of all nations have been the product of human creators and just what their makers have made them. Few or none of the gods have been better than their makers, but have resembled them in characteristics and disposition. The Jews and their God have been no exception to this general rule. Instead of God making man in his own image, man has made God in his image, and with commendable truth has it been said, "An honest God is the noblest work of man."

But unfortunately there has been far too much god-making in the world. The gods, or the belief in them, have done the world immensely more harm than good. They have been a curse to the human race. Man has brought curses upon himself by looking to God for help and blessings instead of to himself and to his fellow-men. There is not a particle of proof in nature or anywhere else that any god has an existence. Nature has no use for a god for her work; change or evolution moves in obedience to eternal, inherent, and innate laws, which act without a dictator or superintendent. A natural cause has existed for every result that has been produced and every event that has taken place. A god is not needed to make the sun to rise, the grass to grow, smoke to rise upward, and water to run down hill. A god is not needed to make twice two four, nor that an approving conscience shall be the result of good conduct, but he is needed for these just as much as for anything that takes place. Gods and devils are the most useless things that can be thought of.

The conception of these beings arose in the dark days of superstition, when the mind of man was in a crude, ignorant state. It is the greatest superstition that man has ever devised or become a slave to. The superstitious belief in gods has been the grand central superstition around which all other superstitions have clustered. The belief that God rules the world by the force of his absolute will has been the basis for all the despotism and tyranny that have existed in the world. Every king that has played the despot over his fellow-men has claimed to reign by the grace or permission of some god. God has been the authority not only for all the kingcraft in the world, but all the priestcraft as well. Every prophet, every dervish, every monk, every priest, and every bishop has claimed to act under his authority, in his name, and by his will. They have been the heavenly aristocracy which has cursed the earth They have been the oppressors that have crushed their poor, credulous fellow-beings into the dust. They have claimed to be arrayed in the livery of heaven and to speak by the authority of him who sits on the throne. For thousands of years these priests and prophets have kept up a tyranny of oppression on the earth most odious to every lover of freedom. The gods and their priests have done incalculable evil in the world. Men have paid far too much attention to the gods and not enough to them-

selves. Had they served God less and man more it would have been far better for them. Yes, the gods have been the source of tyranny among men, as "there can be no liberty on earth while man worships a tyrant in heaven."

Equally irrelevant is your longer quotation from Paul about "covetous boasters, proud, blasphemous," etc. I cannot see how it applies to the matters under discusssion. If you mean those terms have any special application to those who believe as I do, you are mistaken. Christians are as covetous, as boastful, as proud as any class of persons living, and the worst blasphemy in the world is to give the ruler of the universe such a character as your Bible and your creed give him. It is not irrational to conclude that it is the belief in such a God that makes them act so badly as they do.

It seems hardly worth while to occupy much space in further discussing the question with you as to whether the Bible teaches anthropomorphism. To my comprehension, it clearly teaches it in hundreds of places, and to say it does not makes the book a mass of unmeaning falsehoods. If God has no parts like a man, what sense or truth is there in ever talking about them? If he has no head, it is simply a lie to speak of his head. If he has no eye, it is nothing less than a lie to speak of his eye and of his seeing. If he has no nose, it is a lying absurdity to talk about his nose, his nostrils, and about smelling the savor of burnt grease and flesh offered up for his benefit. If he has no ear, how false to speak of his ear! If he has no arms or hands, how positively false to speak of his arm and his hand! There is no excuse for such falsehood. If he has no breast, no loins, how untruthful to represent that he has! If he has no legs, no knees, no feet, what falsity to even allude to them! If he has no back and no back parts, what lying to speak of them and to say that he showed them! If he had no parts and no body, it was simply grossly false to talk about his walking, his stretching forth his arm, his stamping with his feet, about smoke escaping from his nostrils, and fire and a sword from his mouth, and all that. The whole tenor of the old Bible is that God not only had body, parts, and form, but that he had the human passions of love, hatred, anger, revenge, fickleness, cunning, love of glory, etc., etc. If these things are not true of him, it is only positive falsehood that represents them to be so.

And how absurd for you to hold that I ought to take a commentary to understand what the Bible means! Am I to infer that the commentator is inspired to explain the Bible as the writers are supposed to have been inspired who penned it? Was Scott inspired when he attempted to make it out that when God formed man of clay, or of dust, and made him in his own form and image, it only meant the moral part and the ability to understand? What absurdity! There is not the slightest warrant or ground for making any such interpretation. The Bible story clearly meant the bodily form, shape, and image, and it is only sophistry and the sheerest twaddle to endeavor to make out to the contrary. If that old story means anything at all, it means that God rolled up some earth and gave it his own form and image, and breathed into its nostrils, and man became a living soul. The story relates to the body alone, and makes no allusion to the mental and moral powers. All there is of it is, Scott saw the absurdities of maintaining the idea of an infinite person or body, and endeavored, by a system of artful dodging and false reasoning, to evade the intent of the story. But the mass of those who read the old fable understand the descriptions of God giving him parts and organs just as the writers intended to convey it. And I am satisfied that a large majority of Christians to-day have an idea that God has a person, a body with parts and organs, and that he occupies some particular place in the universe at a given time. I am considerably older than yourself, and have had a much longer period in which to converse with my fellow-men upon this subject, and am fully convinced that the great bulk of people think of God as a person—a being with parts and organs. But let us compromise the matter, and agree that every man has the right to conceive or fix up his God just as he pleases —to regard his as a huge man, with a head, breast, arms, legs, feet, and back parts, or he can imagine an infinite presence, spirit, immateriality, or boundless nothing, according to his own fancy. It has been so for thousands of years; every man has made his god to suit himself, and probably no two persons to-day have precisely the same conception of God. They conceive according to their own powers of conception, and hence we have a great diversity of gods or opinions of God. Perhaps this is all right enough; those who pay their money ought to be allowed to take their choice.

Without caring a straw what the Duke of Argyll's new work says, let me ask you to tell me, if God is not anthropomorphic, how his son whom he begat *was* anthropomorphic and had all the parts and organs of a body that man has. If the son is anthropomorphic, how could he have been begotten by a sire who is not anthropomorphic? And do you not believe that the anthropomorphic son ascended up to heaven to set on the right hand of the Father? Then if you are correct about the non-anthropomorphism of the Father, is there not an endless incongruity and conflict in the godhead between anthropomorphism and non-anthropomorphism? But let us drop all this crude and absurd nonsense about gods and sons of gods for the present, and go on with the other parts of our discussion.

Let me say, however, before we leave the god question, that if there is a God, whether he has a body or has not a body, whether his is a substance of some kind, or is moonshine, or nothing at all, if he possesses a good strong intellect, and wished to convey intelligence of any kind to his ignorant creatures, it is very singular that he could not give them information in such a plain, straightforward manner as to meet their understanding, without employing priests and commentators to interpret and explain what he meant. It is a pity that he should ever be talking in metaphor and riddles, saying one thing when he meant another, talking about his parts and organs when he has none, and in various ways mystifying and befogging his unsophisticated readers.

JESUS AS A PHILOSOPHER AND SCIENTIST.

To return, then, from an extended digression, it devolves upon me first to show that "Jesus's teachings were defective in intelligence and scientific information, and so far as they are of value his moral precepts and teachings were equaled by many sages and teachers who preceded him." I do not think it will require much space to demonstrate this.

There is no indication that Jesus possessed unusual knowledge of a philosophical, literary, or scientific character. He did little or nothing toward explaining the laws of the universe or how the changes and evolutions of matter take place. He did not explain the phenomena of vegetable and animal life. He said nothing about the invisible physical forces which pervade the universe, such as electricity, magnetism, atomic attraction, chemical affinity, centrifugal, and centripetal force, the nature and composition of light, the correlation of forces, the nature of heat, the laws of mechanics—in short, nothing of the kind. There is not the first particle of proof that he knew anything of astronomy, cosmogony, paleontology, chemistry, geology, biology, psychology, ethnology, archeology, natural history, zoology, mineralogy, botany, ornithology, philology, geography, mathematics, optics, acoustics, meteorology, pneumatics, hydrostatics, or in fact of any of the sciences or branches of education. Even if he knew how to read and write it does not appear in the account given of him. In one incident given of him, which, however, I believe has been discarded by the new revisers, something is said about his writing in the sand with his finger or a stick, but so far as is known the writing amounted to nothing, and might have been crow-tracks or rude hieroglyphics.

He knew as little about the arts and the sciences. He seems to have had not the least knowledge of one of them. He also knew nothing of machinery or mechanical inventions. He taught his hearers nothing of the best modes of plowing the earth, sowing grains, planting seeds, harvesting crops, threshing them out, grinding grains, making bread, cooking meats and vegetables; nothing about the best means of preserving health, promoting longevity, constructing dwellings, felling timber, working it into lumber, or anything like that. He evidently knew nothing of the saw-mill, the planing-mill, the grist-mill, the carding-machine, the loom, the cotton gin, the printing-press, or even the simplest mechanical appliances.

Had he been the source of all knowledge, and if his mission in this world was to give mankind useful information, how much valuable practical knowledge he could have imparted to the world had he such knowledge to impart! What useful inventions he could have given to man had he the requisite knowledge and ability! How much good service he could have done the world had he taught the best modes of agriculture, how to improve the breeds of cattle, the best methods of educating children, useful mechanical inventions, the best plows, cultivators, hoes, rakes, mowing-machines, reapers, threshing-machines, farm-wagons, carriages, mills of all kinds, the circular saw, the planer, the shuttle, the steam-engine, steamboats, railroads, the printing-press, the telegraph, the telephone, and the thousands of other useful inventions and improvements which plodding man for two thousand years has been compelled to work out by his own powers, when this son of a God, if he was the son of a God, should easily have made it known when he was trying to benefit men by imparting to them the information they really stood in need of!

But he had little to say about what would have been useful to man in this life, little that would help to make this world better and happier, simply because he knew nothing about it. The most he did have to say was to haul over some of the absurd claims of Jewish mythology in what is called the "law of Moses;" to talk some about his father in heaven; to repeat some of the moral maxims and precepts that had been taught by the Essenes before him, and by the sages and teachers of several nations hundreds of years before he came into the world to deal somewhat in metaphysical vagaries and inanities, to cast out devils, to attribute to devils the diseases which afflict mankind, to talk in parables and blind riddles in such an obscure manner that for nearly two thousand years learned theologians and divines have been contending and fighting as to the meaning which he intended to convey.

He strolled idly over the small country where he dwelt, with an idle, thriftless band following him about from place to place. He talked to them in a rambling, disconnected, unscientific manner. His maxims or doctrines, such as they were, he never committed to writing, nor did he authorize any one to write them. I regard it as a proof of the ignorance and unscientific character of the mind of Jesus that he recognized the absurd and impossible fable of Noah and the flood, when the earth was said to be covered five miles deep with water and when eight human beings and three millions of animals, reptiles, birds, and insects were crowded into an ark, pitched air-tight, with but a single window at the top, and that closed, and that they remained there without food for thirteen months. And again by his recognizing the equally absurd story about Jonah being three days under water in the stomach of a fish. And again by his not knowing that the earth is round, which ignorance was shared by those who pretended to write the gospels, in which an account is given of how the devil took him up on to a high mountain and showed him all the kingdoms and countries of the earth. One thing most patent in this miserable story is that neither Jesus, the devil, nor the man who wrote the account knew the first thing about the rotundity of the earth, one of the simplest facts of nature. Do you really believe there is a mountain in Palestine high enough to enable any one to see from its top all the countries on the globe? If you do not believe this, then you must believe that the whole story is an out-and-out falsehood.

The best that can be said about the record of his teachings is that some thirty, forty, sixty, or one hundred and fifty years after he taught in Galilee some unknown persons, some of whom never heard or saw Jesus, essayed to give an account of what he said, and with the lapse of time that had taken place, the defects of human memory, the desire to have his teachings support certain doctrines and theories, the efforts to build up a new system of religion, with the tendency of those times to misstate facts, but little reliability can be placed upon what purports to be an account of Jesus's teachings.

That no copy of the original manuscripts has been seen for more than fifteen hundred years is conceded; that all the world has is copies of copies, and that many interpolations have been made; that many marginal notes by the different copyists and priests were incorporated into the text is admitted, and thus became the acknowledged word of God. So taking into consideration the almost worthless character of the teachings, in the first place, the wholly unauthentic and unreliable character of the reports of them by those who pretended to write his words out, the numerous changes and additions that have been made in them by scribes, priests, copyists, and designing persons, the record of the teachings of Jesus, as we have it, is of very little real value, and might as well not have been written.

The great claim set up for the teachings of Jesus is based upon the purity and excellence of his morals and the love for the human race which he enjoined. But admitting that in this respect he transcended what appears in the Old Testament, he did not excel what had been taught by many pagan sages and philosophers who lived hundreds of years before him; and whose moral teachings were as pure and faultless as those said to be uttered by him. It appears that he enunciated little or no new thought, and that nearly all he taught was not original, and had been spoken long before he existed. I have not space to give you specimens of this kind in this letter, but will endeavor to do so in my next.

Yours truly, D. M. B.

Another New Lecturer.

To the Editor of The Truth Seeker, *Sir:* I am now in the lecture field with a new lecture on "The Theology of the Revised New Testament." It is radical, critical, and positiv. It shows just what doctrins are touched, and on what a shaky foundation Christianity rests.

I want engagements in Pennsylvania, Ohio, Indiana, Illinois, and Iowa, for Sundays during the summer. Terms moderate. Jacob Stinson.

Harrisburg, Pa.

Acknowledgment

Of further funds for defense of *Physiologist:* Leroy Dutton, $1.00; Flora Dutton, $1.00; B. F. Gove, 50 cents; Wm. Known, 25 cents; Henry Gildemeister, $5.00; H. M. Cross, $1.00; James McGinness, $1.00; F. H. Nicoles, $2.00; Mrs. Malin, $3.00; J. C. Phelps, $1.00; Annie E. Edwards, 50 cents; Elmina Drake Slenker, $2.00; Mrs. Cornelia Boecklin, $5.00. Sara B. Chase, M.D.

209 *West 34th street, New York.*

Miscellaneous.

A Letter from Parker Pillsbury.

To the Editor of The Truth Seeker, *Sir:* I hav just attended one of the most important, because most needed, gatherings ever held in this city. It was called by the Spiritualists and Liberalists to protest against the late outrage on the freedom of the United States mails. In excluding from them the *Physiologist*, an able and valuable journal conducted and edited by Sara B. Chase, M.D., in New York, an atrocity has been perpetrated too flagrant to be overlooked by any who call themselvs free.

Lately I hav been giving some lectures in Rochester, being on my way homeward from Ohio.

The "Fraternity Liberal League of Rochester," learning that such a gathering was called in Buffalo, made haste to elect me to represent it there. I came accordingly, accompanied by Mrs. Amy Post, for half a century well known for her world-wide philanthropies and charities, and now president of the first Rochester League. Both of us were cordially greeted by the meeting and welcomed to the hospitality of Mr. and Mrs. A. H. Frank, whose spacious house and larger hearts are ever open to all faithful workers in the cause of man and woman kind.

The official report of proceedings will doubtless be furnished by the officers for your columns. I need therefore add nothing beyond my testimony to the ability and downright earnestness of the discussions, and the unanimity and spirit with which, at a late hour, the resolutions were adopted. It was indeed good to be there.

Do you suppose, Mr. Editor, that the myriad voters of the nation ever dream that they hav just put a Christian priest and preacher into the presidential chair? At a time, too, when the two mightiest powers on earth are as one in crushing out the last vestiges of liberty from the people, especially the laboring people, and preëminently the laboring poor! Women, as well as men? Women, even more than men?

The popular church and clergy are always one of those omnipotences. They stood with the slave power while chattel slavery lasted. Now the lords of the lash are no more, and the legions of Mammon hold sway. And church and clergy sanctify and support the foul idolatry, as slavery before.

Or are the people aware of the presence and activ working of the great American association known as the God-in-the-Constitution Society? Its officers are in every department of the national and state governments, numbering nearly a hundred in all! Judges, congressmen, governors, and legislators of states, archbishops, bishops, doctors of divinity, and elders in the church! And their avowed purpose is to vaccinate the federal Constitution with the names of their God, Christ, and Bible, with high trinitarian interpreters, as the only source of authority among nations, thus transforming our republic into the most odious theocracy ever known.

Or do the people know that the Protestant priesthood hav in the Young Men's Christian Association an auxiliary not half so talented but quite as terrible as ever were the Jesuits of Loyola to the Roman Catholic church?

Or do any even suspect that the "New York Society for the Suppression of Vice," now so cunningly called, is but part of the enginry of these confederated legions, working together day and night, constant as gravitation and almost as mighty? And that all this shameless babble about obscenity in Heywood, Dr. Foote, Bennett, Dr. Chase, and others like them, is only hypocritical pretense, with the double and concealed purpose of trampling out all free and honest thought and speech on the most sacred and important themes; and crushing and debasing woman more and more to man's unhallowed lust and power on the one hand, and on the other to at last seduce the nation to a heartless, lawless, ecclesiastical Plutocracy, as in France a hundred years ago, when church and state, the rich and the powerful, plundered the poor together and shared the spoil?

Let this self-constituted and then state-incorporated, but irresponsible, vice suppression society silence, as it may and will if possible, able and useful but respectable and decently-conducted journals like the Boston *Investigator*, *Banner of Light*, the *Physiologist*, The Truth Seeker, and others of like spirit and purpose, and who or what will be safe from its cruel, remorseless, and loathsome agents unless willing to bow to the behests of our secular and sacerdotal Vaticans, whatever may be their unrighteous demands?

That there is unblushing, shameless obscenity in the community which should be suppressed at whatever cost cannot be denied. That it is frightfully on the increase in our large cities may be equally true. The Bible is grossly open to the fearful charge. The clergy themselvs are frequently a baneful, direful example. These alone might giv work to Vice Societies, Young Men's Christian Associations, as well as the courts and prison wardens for many a month and year. And would they all turn their hands in that direction for a time, they would at least giv evidence of honesty and sincerity of heart and purpose, which at present it is impossible for any human eye to discover.

Buffalo, N. Y. Parker Pillsbury.

New Leagues and Members.

Since my last report three new Leagues hav joined the National Liberal League as follows:

No. 214. Beloit, Kan., Samuel Carter, Sec.
No. 215. Girard, Ill., Dr. R. S. Cowan, Sec.
No. 216. Assaria, Kan., John Peterson, Sec.

The annual membership also hav increased from fifty to seventy, as follows: Mrs. U. E. Harwood, Shelbyville, Ill.; Mrs. Caroline R. Doster, Marion Center, Kan.; James C. Lehmer, Washington, D. C.; J. E. Alexander, Maryville, Mo.; David S. White, Closter, N. J.; Dr. H. Patrick and Mrs. C. A. Patrick, Belleville, Kan.; I. B., Pa. (good Liberal who can't afford to be known); Thos. Atkinson, Oxford, Ind.; Philip Cowen, Petaluma, Cal.; Wm. Holgate, Mauston, Wis.; Thos. Goddard, Duquoin, Ill.; E. E. Carpenter, Lowell, Neb.; John A. Jost, Ogden, Utah; N. J. Johnson, Sioux Falls, Dak.; A. H. Frank, Buffalo, N. Y.; Delos Dunton, Carpentersville, Ill.; Frank O. Reilly, Warren, O.; M. Magnus, San Jose, Cal.

Now, Liberals of the country, can't you send me thirty more applications for annual membership right away so as to make the number one hundred within a month? Then after that we will see if we can't make it two hundred before the next annual League congress.

I am glad also to report the following gifts to the treasury of the National Liberal League: Frank O. Reilly, Warren, Ohio, $3; David S. White, Closter, N. J., $5; Byron Adonis and a few Liberals at San Francisco, Cal., $5; Mrs. S. J. Lenont, Northfield, Minn., $2; A. H. Frank, Buffalo, N. Y., $5; Jas. C. Lehmer, Washington, D. C., $10; J. E. Alexander, Maryville, Mo., $10; Leroy Dutton, Grand Mound, Iowa, $10; A. Vacher, London, England, £20 (realizing to the League treasury $96.20), aggregating in all, $156.20.

In part appreciation, if not payment, of the liberality of Mr. Vacher I sent him a certificate of life membership, which makes that list stand at ten, up to date. I hav to note with regret, in one view of it, that we must go out of the United States to find the one most liberal donor to the League treasury. I giv the letter of Mr. Vacher in its simple, modest, but expressiv brevity, as follows:

London, 12 Fitzroy street,
Fitzroy Square, April 20, 1881.

My Dear Sir: I hav read with sympathy your eloquent appeal on behalf of the Liberal League, and hav much pleasure in sending you £20 in answer. Yours very truly,

A. Vacher.

Now isn't there at least one Liberal here at home in these United States who can go Mr. Vacher $3.80 better and send the League treasury $100? Mr. Wilson's contribution of $100 to the National Defense Fund is lightning that struck pretty near it. Who can plug the exact bull's eye with $100?

T. C. Leland, Sec. N. L. L.
201 *East 71st street New York.*

Help the League.

To the Editor of The Truth Seeker, *Sir:* I received a circular from T. C. Leland soliciting aid for the National Liberal League to further the objects of the League. I am with the League in all its objects as set forth in the circular, and favor more aggressiv measures besides. Although quite young when William Lloyd Garrison commenced his assaults on slavery and slave-holders, and when it was dangerous to be a Abolitionist, I was one with him, and shall never forget his terrific arraignment of slaveholders and their apologists and abettors. Although it stirred them up to threats, deeds of murder, and lynch law, he made the system so heinous that it melted away before his long and continued assaults. Now it strikes me we must be in earnest in this matter, which is holding more millions of the human race in bondage in this world, and consigning the greater part to endless torments hereafter. Such a hideous monster as this must be shorn of its power. Its promulgators and advocates should be held up to the contempt and execrations of mankind. We should boldly state the truth to the people that ministers and others that are propagating this doctrin are impostors and liars. As it is evidently a deception and a fraud, they are, every one of them, obtaining money under false pretenses to teach that of which they know nothing, and which is contradicted by all our experience and observation, as well as by the universal laws of all nature. Their dogmas, their gods, their heavens, and their hells are all shams and frauds to frighten the race into their support.

Therefore I think the whole church organization should be denounced by every Liberal, truth-telling paper in the land. We must come to the front and attack the monster, powerful as she is, with her millions of votaries, educated in her superstitions. with the more powerful weapons of truth and reason, and in time we shall assuredly dissipate the fogs and mists of superstition that hav blinded and bewildered the race. It will be no light task, but will require the united efforts of all Liberals, and I hope sufficient funds will be raised to fight this monster superstition of the world to its death. I would endow the National Liberal League with funds sufficient, if I had the means, to keep up a perpetual assault on its blood-stained battlements until they are felled to the earth never to rise again. I hope to see the day soon when some of our wealthy citizens will feel it their conscientious duty to endow the League with hundreds of thousands of dollars to carry on the good work of freeing the people from superstition and priestly rule. E. L.

Baltimore, Md.

[*From the National Reformer.*]

Appeal to the People.

I appeal from the Parliament of Great Britain and Ireland to the people, from whom alone that Parliament derives its power. I hav only this appeal possible; there is no remedy in the law courts against the House of Commons, if that House should do injustice. I am a duly-elected member of the House of Commons. There is no petition against my return; not the slightest allegation of legal disqualification has been attempted. I hav been illegally, and in a manner without precedent in history, prevented by the Conservative party from taking my seat, and this under cover of a resolution which the House had no authority whatever to pronounce. In order to induce some members who were not Conservatives to support Sir Stafford Northcote in his utterly illegal opposition to myself, and in order also to induce other members to abstain from supporting the law, it was pretended that the objection was only that the Conservatives desired to prevent the oath being profaned.

This declaration hardly came with a good grace from those who amongst them had put forward a common informer to prosecute me for heavy penalties for not having taken the oath last year. This session Mr. Gorst has personally admitted being in direct and actual communication with the common informer plaintiff. The private solicitor of Mr. Newdegate conducts the suit for the common informer, and Sir H. Giffard, who moved the resolution last year preventing me from taking the oath, thinks it an act worthy a Christian gentleman to earn a fee by pleading against me in the penalty suit for not having taken that oath. When Sir Stafford Northcote, with help of two hundred and nine other members, had succeeded in breaking the law by preventing me from taking my seat, he suggested that I should—having made my claim—wait until some legislation was undertaken. Now that legislation is proposed, it turns out that every means and excuse of delay is to be resorted to. It is not the form of admission, it is the man himself to whom the Tories object. As a powerful section of the House illegally shut out John Wilkes one hundred and ten years ago, so a powerful section of the House tries to exclude me to-day. John Wilkes had private fortune, he had rich and titled friends. I hav no fortune, and my friends are amongst the poor. I appeal to the people for justice. To-day the Tories seek to exclude me; to-morrow they may seek to exclude some other chosen representativ of the people.

My opinions are, it is said, obnoxious to these men; but my opinions were for my constituents alone to judge; and, despite the grossest misrepresentation by my enemies, they hav twice elected me. I am their choice, and their lawful and unimpeached return should hav lawful protection. The House of Commons has overridden the law, and now I turn to the people. Sir Stafford Northcote says that he trusts there will be no repetition of scandalous scenes. It was indeed a scandalous scene when prejudice set aside all law, and members trampled on the statute book. The scandal is not caused by the man who strives to obey the law, but by those who prevent him from obeying it. As there is no legal justification for keeping me out of the House, my unscrupulous antagonists hav endeavored to excite religious, political, and social prejudices against me, and the endeavor is especially made by some men whose championship of any cause would do sore damage to it. It is said I am "Atheist, Republican, and Malthusian." I answer that I am a law-abiding Englishman; that whatever views I hav are mine, and that it is to the law alone I hav to answer for them. If those who now rely on the force of numbers inside the House to illegally put me down because of my opinions could but think, they would see the dangerous justification against themselvs for any other outside with the force of numbers behind him. If once the law is disregarded it is only force can decide. I desire to maintain the law; the House of Commons has broken that law, and I appeal to the people. My antagonists harass me with law suits; they assail me with calumny; they boast that they will drive me into the bankruptcy court by ruinous litigation. I appeal to the people. The government of Mr. Gladstone has taken a step to afford legal remedy against a continuance of this wrong to myself and my constituents. Sir Stafford Northcote and Lord Randolph

Churchill, the first representing the property and the second the piety of the Tory party, hinder even the discussion of this remedy with petty obstruction and paltry objection. I appeal to the people. The Conservatives really wish, under cover of my case, to jeopardize the Irish Land bill and to delay the business of the country. I ask the people to speak out clearly, distinctly, thoroughly, and at once on this issue. CHARLES BRADLAUGH.

[*From the Toronto Bystander.*]

To the shame of British civilization and religion, the attack upon Mr. Bradlaugh and upon the civil rights of his constituents goes on, and has been technically successful in a court of law. The ringleaders are scamps, putting forward religion as a test for religious persecution. Set a coronet on Mr. Bradlaugh's head, giv him a large fortune, make him a Tory in politics, and though he were the most offensiv of Atheists and the most profligate of debauchees to boot, he would hav these crusaders at his feet. Christianity has nothing to do with the proceedings of such men; the gospel no more bids you rob an unbeliever of his rights as a citizen than it bids you pick his pocket or commit adultery with his wife. If Parliament allows a fine to be levied on Mr. Bradlaugh for taking the seat to which he had been duly elected, it will undergo a far greater disgrace than any that can be inflicted on it by Obstruction. To the argument of the Exclusionists that Parliament might hav to legislate for the state church, the answer is, first, that Parliament notoriously swarms with unbelievers (it has twenty already), and secondly, that the maintenance of a state religion has now become a wrong, and that one wrong does not justify another.

[*From the San Francisco Daily Examiner.*]

Abolishing the Devil.

When the revised version of the New Testament shall hav been placed in the hands of American readers, which will be in a few days, they will discover that the devil has been exorcised therefrom. The Oxford and Cambridge revisers appeared to hav reached the conclusion that a personal devil is a myth, so that they hav agreed that wherever, either in the Old or New Testament, the word devil, or Satan, or Beelzebub, or Lucifer appears, some euphemious term, such as "the spirit of or the disposition to evil," shall be substituted. No doubt the devil has, for a considerable time, been losing ground and growing obsolete by degrees among certain classes of society, and others besides Bob Ingersoll hav given him notice to quit. Then, again, see how some of the profane speakers of earth will hav their freedom of speech interfered with. It will in future be clearly irregular to tell any one to go to the devil. The force of the expression will be destroyed when a person is told to go to "his disposition to commit evil." The ordinary profane individual won't think that objurgation worth a cent. Then what about our deviled turkey and deviled kidneys? Any of the expressions substituted by the revisers will clearly be out of place here. To many the loss of the devil will be like the loss of an old friend. Indeed, it is only now that he is made to grasp his gripsack and get out that some people will discover how much the devil was thought of. Those races who worship him as a god—and even here in these United States there are professed devil-worshipers—will probably miss him most of all. We will not now enter into a polemical discussion as to who, if not Satan, got up the rebellion in heaven and was driven out. We leave all such subtleties to the churches and sects, which will hav a good time of it in teaching theology with the devil eliminated.

The Revised New Testament.

The London *Standard* of the 18th has an important editorial on the revised version of the New Testament. The article is the first really striking opinion published as yet. The tone of it will probably be that adopted by most critics and the people at large. The following are the main points: The writer of the article asserts that, "whatever scholars may think of the labors of the revisers, the impression produced upon the public mind is one of disappointment and dissatisfaction. It is deeply to be regretted that the revisers, judging by the work just published, hav apparently forgotten the conditions under which the task was intrusted to them. It is obvious that a great many of the alterations adopted hav been approved for reasons of mere literary criticism, which make us rather skeptical as to the infallibility or even good taste of the revisers.

"Where no material change in sense or substance of the authorized version has been shown to be required by the revisers, for the proper construction of the original, they hav nevertheless thought themselvs justified in mending the English and improving the grammar of passages which hav struck deep root in the hearts and memories of the English people. One word has been substituted for another at the whim of the New Testament company; moods and tenses hav been shifted about to satisfy some pedantic scheme of syntactical symmetry; a sentence treasured up in the popular mind and enriched beyond description by the pathetic associations of hundreds of years has been tortured and crucified into precise grammatical accord with the latest refinements of critical labor upon comparison of early manuscript texts, and thus been robbed of all its true value.

"The system upon which the revisers appear to hav acted, in our judgment, is altogether erroneous and deplorable." The writer then proceeds in some beautifully expressed passages to point out the position held by the scriptures among English-speaking peoples. "They hav been known by them and loved by them for centuries," he says, "and it is rash and reckless to shake this noble growth of centuries by attempting to harmonize it with the correctness of self-opinionated scholarship or to regulate it by the doubtful standard of taste accepted by a motley combination of theologians and professors. Even the Lord's Prayer, which every English-speaking child learns to lisp at its mother's knee, has not been spared. The revisers hav handled it as a bold commentator might handle a notoriously corrupt chorus in the 'Eumenides' or the 'Vacchæ.' St. Paul's praise of charity, unequaled in its own kind for ringing and rhythmical eloquence in the old version, is mangled and made irrecognizable by the senseless substitution of the word 'love' for 'charity.' The meaning is really obscured rather than elucidated by this change, while the music of the sentence is irretrievably lost. Alterations of the diction of the old version, involving no gain in sense, or a scarcely perceptible one, swarm in the revised edition, and in almost every instance it is impossible not to feel that the original translations, however inferior to those of the present revisers in precise and exhaustiv scholarship, textual or general, were infinitly their superiors in the rare and precious art of writing musical and masculine English prose.

"Had they purged the sacred text of the errors which had crept into it, and placed, where it was necessary, the *variorum* readings in the margin, they would hav performed useful and acceptable work. But in the effort to attain dry and merely mechanical accuracy of expression, they hav so 'revised' the book as to deprive it of much of its beauty, and they hav destroyed many of its historical associations." In conclusion the *Standard* writer says that it remains now for the revisers to rerevise the text they hav produced. If this new version is ever to be generally used and to sepersede the authorized version many of the alterations that hav been made must be discarded.

[The N. Y. *Telegram*, from which we extract the above, has the following upon the same subject:]

It is said that Dr. Crosby and a few other divines hav for three months past been quietly reading the revised New Testament at family prayers. We do not know how true the report is, but if it is entirely so it only shows that those gentlemen are not above stealing a march upon others less favorably situated than themselvs for obtaining copies of the improved and amended word of God. It may be thought that the popularity of the New Testament is shown in the fact that liberal arrangements hav been made to furnish an adequate number of the revised copies, in all sizes and styles of type and binding, as promptly as possible. But, alas! it must be recollected that it is not the popularity of the scriptures which promotes the desire, but the notorious anxiety of thousands of persons to know how far the changes that hav been made in translation will modify the old theological meanings. Millions of people would jump for joy did these new translations release them from that bondage of fear in which the dread of everlasting fire has held them from their youth. Judging from the accounts that hav been published of this new revision, however, it is certain that no thorough organic change has been made in any of those passages that are supposed to hold forth doctrins necessary to salvation. There is no reason to believe that the wish of the Bible reader will not continue to be the father of his thought, or that sects diametrically opposed to each other will not go on finding their ratification from the self-same text.

A New Lecturer in the Field.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: Having now enlisted for life in the invincible little army of Liberalism, and believing that a brief account of my movements, my doings, and my observations may be of service to the cause, and of interest to your many readers, I hav concluded to giv you such an account, from time to time, provided you hav room for it in your very valuable columns.

On the 27th of April, the Modesto Liberal League, of which I was President, held a special meeting to receive my resignation, and to show their appreciation of my services by the presentation of a beautiful and costly cane, appropriately engraved. I had never used a cane, but I am so proud of this one, and am so anxious to show it, that I am doing my best to learn to use it. At the same meeting one member of the League made me a present of a twenty-dollar gold piece to giv me "good luck" in the great work upon which I was just entering. This was Samuel Gates, one of the oldest Liberals, and one of the most enterprising farmers, of Stanislaus county. A few such Liberals in every community would giv "good luck" to our cause everywhere.

On the first day of the present month I reached this place, where I expect to remain till the morning of the 13th, when I go to Petaluma, a hundred miles further south, where I am to lecture on the evenings of the 14th and 15th, and maybe on one or two more evenings. In my next I will giv an account of my journey thither and of my lectures.

Ukiah, where I now am, is a beautiful and healthful town of 1500 inhabitants. It is the county town of Mendocino county, situated on the west side of Russian River, which is here scarcely more than a beautiful mountain brook. The town is almost hidden among groves of evergreens, live oaks, pines, manzanitas, madronas, etc., and is surrounded by some of the finest mountain scenery in the world. Men weary with business cares can find few better places at which to rest.

There ase some excellent Liberals here, most of whom are of the Spiritualistic type, but they lack leaders and hav no organization. Here is a fine field for a good local worker. Who will occupy it? The churches, of which there is one for every three hundred inhabitants, hold a kind of despotic sway over the people. I hav heard only one sermon during my stay here, and that was a wail of sorrow and indignation because Saul, who ought to hav known better than to do as he did, asked information of a woman at Endor, a spiritual medium, instead of asking it of the Lord (whoever that was), who would not communicate with him at all. Waxing warm, the holy man called this woman, of whom the Bible says nothing ill, "a vile hag, a sorceress, an impostoress," etc.; called her house "a diabolical den," and strongly intimated that she was not good-looking. Having thus, simply by the calling of ugly nick-names, demolished this ugly woman and her ugly den, he pitched into the modern witches of Endor, the spiritual mediums of the present time, and in the same way demolished them also. Having accomplished this wonderful achievement for the glory of God, he was happy, and his flock looked upon him as a veritable hero. I would like to hav been heard on the other side, but I had no opportunity.

And now, lest I make my first letter too long, I will wish you increased prosperity and close.

Ukiah, Cal. JOHN R. KELSO.

Sunday in America.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: In THE TRUTH SEEKER of Oct. 11, 1879, you were so kind as to publish a communication headed, "Sunday in America," which was written by me. The Sunday question, chiefly as to theatrical performances, being now agitated in this city, you would oblige me by allowing me to add the following remarks to that communication.

Those Americans who, by prohibitory Sunday laws, want to prevent their fellow-citizens from decently amusing themselvs, and thus indirectly compel them (no other places but churches being left open for the gathering of people), to attend divine services on Sunday, attempt to violate religious liberty and liberty of conscience. But these noble prerogativs are explicitly and distinctly guaranteed to the American people by the Constitution of the United States, which, according to its own provision, is "the supreme law of the land." The Constitution, an American mental product, rules the Bible, and the Bible, a mental product of the Eastern hemisphere, does not rule the American Constitution in this country.

The latter does not say only, "Congress shall make no law prohibiting the exercise of religion," but it expressly says, "Congress shall make no law prohibiting the *free* exercise of religion." If the word "free," in this connection, has any significance, as it doubtless has, it means an exercise of religion untrammeled by the Bible, or by church institutions, or by both. That word plainly proves that our American Constitution cares nothing at all for either orthodoxy or heterodoxy. It leaves it to every man to arrive at his own religious convictions as he sees fit and chooses, and thus to become happy and saved in his own way and according to his own fashion, undisturbed by others. The Americans referred to, therefore, are no truly free men, no truly free citizens, of this free conntry. They must be considered as men that are in spirit English religionists. But what has the religion of monarchical England, where they hav no amusements on Sunday, to do with free and independent America? By England the British Isles are meant.

Very respectfully yours, JOHN G. HERTWIG.

MRS. A. H. COLBY AND MRS. O. K. SMITH will attend the yearly meeting at Waterloo, N. Y., June 4th and 5th, en route for the East. Parties wishing their services along the route will please address Mrs. Colby or Mrs. Smith, 123 West Eagle street, Buffalo, N. Y. 2t21

SEND for our new catalog of Liberal and scientific books. 64 pp. Sent free.

Letters from Friends.

BRUNSWICK, MO., May 17, 1881.

DEAR OLD FRIEND BENNETT: Inclosed find $10—$5 for the trip round the world, and $5 to support THE TRUTH SEEKER during your absence from home. If you don't go, put it to your stay-at-home fund—it will be right anyway. Respectfully, FRED. HECK.

EUREKA, WIS., May 13, 1881.

FRIEND BENNETT: Inclosed find $13—$5 for J. M. Rounds, and $5 for myself, as pledged for your trip round the world, and $3 on paper account. May you hav a prosperous and happy journey!

Yours truly, E. B. ROUNDS.

LA VETA, COL., May 11, 1881.

FRIEND BENNETT: Inclosed find $5, as per agreement, to help you make that long journey. I wish you a pleasant trip. Yours, F. A. MOORE.

GRANBURY, TEX., May 12, 1881.

FRIEND BENNETT: Inclosed find $5 to cover my pledge on the trip round the world. Hope you will hav an enjoyable journey. Yours truly, F. C. BUSH.

WARREN, O., May 17, 1881.

MR. BENNETT: Inclosed I send you $5, the amount of my subscription for the voyage round the world.

Respectfully yours, DUNCAN MCLAREN.

AMBOY, ILL., May 14, 1881.

BRO. BENNETT: I send you $5, the same to be placed to my credit for your journey round the world. May success be with you in your undertaking.

Liberally yours, CHAS. RANDALL.

EMPORIUM, PA., May 19, 1881.

FRIEND BENNETT: Inclosed find check for $10, my mite for the trip round the world, and my best wishes with thee, hoping you will hav a prosperous journey. Yours truly, SAMUEL KIRK.

465 FULTON ST., BROOKLYN, N. Y., May 20, 1881.

MY DEAR MR. BENNETT: I wish to aid you in making your proposed trip round the world. I pledge myself to giv you one hundred dollars for the purpose, and I will be one to see that THE TRUTH SEEKER does not suffer for want of means to keep up its regular weekly visits. Did not my rapidly-growing business demand my constant attention, I would assuredly accompany you on your proposed journey. I hope some good Liberal friend will decide to bear you company. Yours truly, WM. WILSON.

WYOMING, IOWA, May 14, 1881.

FRIEND BENNETT: Inclosed find post-office order for $9—$5 for your trip round the world and $4 for yours and R. G. Ingersoll's picture, oil-painted, imperial size. I hope you will hav a pleasant journey, learn much, and be able to write your books and get home safe and sound. If I ever get the books, as I expect, I think you will be entitled to another $5, which you shall hav if I liv. I am somewhat older than you, but in good health, and expect to see your books.

ABNER KIMBALL.

MOMENCE, ILL., May 11, 1881.

D. M. BENNETT: Inclosed you will find $15, which you will please credit to H. S. Hall, Charles Wiltz, and Ichabod Stodard, all of this place, for your book or books of trip round the globe. I see by the last number of your paper that you will take the trip, and I hope that every one who subscribed will be as prompt as we hav been, as we think we will get more than the worth of our money. May the good angels, if there are any, be with you all the way round is the prayer of the undersigned. H. S. HALL.

READING, PA., May 16, 1881.

FRIEND BENNETT: Please find inclosed post-office order for $5, my subscription to help enable you to swing the circle. When you get to the river Jordan, where God and Jacob took the side-hold (and God unjointed Jacob, though after an all night's hard tussle), I want you to send me a small cobble-stone or a little dust in a letter as a sacred relic. With this, my last request, I wish you God speed.

H. N. PROUTY.

QUINCY, O., May 16, 1881.

DEAR FRIEND BENNETT: Herewith inclosed you will please find $10—$5 to pay for the trip round the world and the remainder to pay for books, etc., as indicated by inclosed slip. I trust that all who hav interest in the circumnavigation scheme will not long withhold the "needful," but will respond promptly, and that you may soon engage in this, certainly the greatest undertaking of your life work. Let us hav no clogging of wheels now, but all lend a helping hand in bringing out this great descriptiv work, which certainly will be entirely new and different from anything we now hav. Yours truly,

C. H. CUSTENBORDER.

BROOKLYN, N. Y., May 18, 1881.

FRIEND BENNETT: I herewith hand you the $20 I pledged you to help you round the world. I hav read with decided interest your letters from Europe. Three years ago I went over much the same ground and had nothing else to do but view the sights I passed, but it has been a wonder to me how you could see so much and write so much about it in the time. I hav given away to Christian friends and others more than a dozen copies of the volume of your letters, and could hav induced many others to read them had you given a different title to the book. The term "Infidel" frightens many. If you will issue another edition and giv the work a different title I will take twenty-five copies. If you will giv as full and interesting descriptions of what you see on your trip round the world, I will be fully satisfied. Yours truly, A. S. WHEELER.

PHILADELPHIA, PA., May 14, 1881.

DEAR FRIEND BENNETT: Inclosed you will find $5, my contribution to your trip round the world. If at last you should not go, then credit me with the same on your book.

Dear friend, having been twice round the world myself, I hav some idea of what you will hav to endure in your journey, and let me tell you to be very careful of all water you may hav to drink, for that is the most prolific cause of disease to which incautious travelers are subject; also be careful in exposing yourself to the malarial influence of the night air in the tropical climes, for you know it is not every man who has the number of friends and admirers to mourn their loss as you hav. I can sincerely tell you my wife and myself would miss you greatly, as we hav looked to you and THE TRUTH SEEKER as being our bright and guiding stars for the past six years, constantly guiding us on to higher and higher conceptions of morality with every issue of your noble paper. I do not think the Christian can possibly hav grander moral sentiments or nobler self-sacrificing efforts than are shown to us through THE TRUTH SEEKER. Speaking conscientiously of myself, I never felt happier than since I hav been an Infidel; and for that happiness I hav to thank you and THE TRUTH SEEKER; so it is no wonder I should exhibit some concern for him who is dear to us all; and if prayer were of account I would pray that you may be enabled to return in safety to us again.

I hav every confidence in Bro. Macdonald being able to conduct the business during your absence, for he has on former occasions proved himself worthy of your trust. My kind regards to him.

With our best wishes for your welfare, I am, sincerely, Your friend, W. F. PORTER.

MARMORA, ONT., CAN., May 9, 1881.

MR. D. M. BENNETT: THE TRUTH SEEKER of the 7th inst. is at hand, and I find that such is the pressure made by your round-the-world subscribers that you feel bound to go. I notice your call for the necessary fives so promised, and I therefore make haste to answer your call by inclosing that amount. Remember, I am not thrusting you out perforce. You hav, no doubt, weighed the matter carefully, if not prayerfully, and having studied out all its bearings, hav a general knowledge of what is before you. If you feel satisfied to make the journey, I say by all means go. If you hav any serious doubts in the matter, I would say, emphatically, remain. Do whatever you conclude is best. Yours, ED PAYNE, M.D.

PHILADELPHIA, PA., May 18, 1881.

EDITOR OF THE TRUTH SEEKER: We hav just closed what the Methodists would call a blessed season of revival in our creed-bound city. For the last six weeks we hav had the service of that brave, earnest Infidel missionary, Mrs. H. S. Lake, who has been shaking up the old bones of orthodoxy; and let me say that none better than the above-named lady ever entered the field. She is brave, earnest, eloquent, and devoted to her work. Whenever a League needs the service of a lecturer, it can do no better than to secure her. She has been in the field for several years, working for a mere pittance, and deserves all the encouragement that can be given her. We are endeavoring to raise means to secure her return to us in the fall. Remembering that this is the city that refused to place the bust of Thomas Paine in our National Museum, and that perverted the legacy of the Infidel Girard, her work has been a great success. We hav gained a number of new members for the Robert Burns League, and awakened some of the old members to a sense of duty. We feel quite encouraged by the result. With another such a revival we are satisfied we will be able to gather together a strong League, and indeed be an auxiliary to the noble work of the National Liberal League.

Yours for justice and toleration, AL JENKINS.

ROCKFORD, ILL., May 16, 1881.

FRIEND BENNETT: Inclosed find $10, in payment of Dr. H. L. Buckner's and my own subscription of $5 each for the trip round the world and a book detailing the wonders you see en route. After reading the views of others, and thinking much on the subject, I am now of the opinion that the cause you represent, the paper you publish, and your own material happiness would be advanced by your remaining at home; but since your resolution is to go, allow me to assure you that none will watch your movements with greater interest than Dr. Buckner and myself, and none will be more rejoiced than we to welcome you home again. We trust that your journey will be one of pleasure, and that through the eyes of a Liberal we may see much of those countries and peoples whose ancestors paved the way to our own exalted civilization, but whose religious teachings, however, were, unfortunately, the parents of the present Christian faith which we are laboring so earnestly to eradicate. In success or misfortune, allow me to subscribe myself, G. W. BROWN, M.D.

PORT TOWNSEND, WASH. TER., April 15, 1881.

FRIEND BENNETT: To the many Liberals who are preparing to migrate westward in search of locations to build homes for themselvs and their children, but who are undecided just where to settle, I wish to say through your valuable paper, Come to Washington Territory; and the reasons for giving this invitation, are, 1st. Because we wish our Liberal friends to come here and enjoy with us a country possessed of more natural advantages than any other section of the Union; where hundreds and thousands can find homes; where the climate is mild and healthful; where the soil is rich and productiv; where vast prairies are ready for the plough; where labor is in demand and capital needed; where are found the finest forests in the world; where the coal beds are inexhaustible; where gold and silver mines are being profitably worked; where iron and copper are mined; where twenty rivers offer cheap transportation for the products raised in their valleys, and are stocked with a great variety of fine fish; where game is abundant; where fruit of almost every variety is successfully grown, and where dairying, woolgrowing, stock-raising, farming, mining, ship-building, fishing, merchandising, and manufacturing, all return large interest on the amounts invested, and where there is plenty of room for more; and 2d. Because we need the united assistance of many Liberals to help continue the work of building up the future commonwealth of Washington, that its citizens for all future time may here enjoy liberty in its fullest sense. That work has been begun, and is steadily advancing, and I doubt if in any part of the world outside of this territory can be found churches and church property advertised for sale for delinquent taxes as is the case here where the revenue law provides that all property shall bear equal taxation (and for this law the territory is indebted to J. A. Kuhn, of this town, who, while a member of the legislature, introduced and passed this act, against the united opposition of the seven ministers then at our capital). Our laws as a whole are quite as Liberal as in any state or territory, and I think an attempt (as is being made in New York) to make Good Friday a legal holiday would fail in this territory at this time; our school law is an excellent one, and our schools are of as high grade as in the older states; in most of the counties school is taught nine months in the year. The insane and poor are well-provided for by territorial appropriations, and other things are in proportion. These are some of the reasons that prompt me to extend the invitation, and I hope you will giv it space, and that it may result in some good. I remain, Yours truly,

BENJ. S. HOXSIE.

CENTRAL, S. C., May 8, 1881.

DEAR BENNETT: I see by the last TRUTH SEEKER you hav decided to make that long journey round our planet. This to me is sad news; but as you say those favoring the project are twenty to one against those who oppose the measure, I of course will with the rest of the small minority hav to submit and reluctantly say "Good-bye." I am not sure that I hav any right to a voice in this affair, any way. "Deadheads," as a general rule, should keep silent, and I hope I hav made no serious departure from the rule.

My objections to your journey may not prove as weighty as some others, but I can assure you they are as honestly and as sincerely entertained as any that hav appeared or been expressed through the paper. I hav carefully read and considered the pros and cons in regard to this adventure, and feel to-day just as I did when I first read Mr. Coleman's letter, and if I was only half as able as the majority of your donors I would freely giv you $100 to stay at home rather than giv $5 to get you away. In the name of reason and common sense, what do the people think of in sending you away just as the war against Comstockism is being inaugurated? You, the only man who ever gave us a correct measure and a true picture of that notorious scoundrel, Anthony Comstock! Why can't the people see that in sending you abroad they are accommodating Comstock. Why, he is chuckling now in his sleeve at the prospect of your trip, and I can almost realize the good, long breath he will take the moment he sees you start. I should not be at all surprised to learn that Comstock had secretly contributed to the round-the-world fund. No man will be more delighted at seeing you start than Anthony Comstock. When you are gone his most dangerous antagonist is out of the way. He would rather hav the bloodhounds of an orthodox hell on his track than D. M. Bennett.

I know your friends are actuated by the kindest and noblest feelings in sending you round the world, but I fear and believe the most of them will some day regret the movement, and wish they had given you the money to hav been appropriated in a different way. It will probably take $2,500 or $3,000 to defray your expenses. This sum goes out just at the time we need every cent we can raise in defending our most sacred right against the Comstock invasion. Yes, my dear old brother and most cherished friend, we need all the brains and all money right now, and right at home. We can spare no Bennetts or

money. We want more Bennetts and more Wilsons, more Wakemans and more Lelands, more Elminas and more Saras; in fact, we need everyone we hav and every man in the field. I am but a poor, feeble, old man, but I can and will do something if the conflict between Liberal justice and Comstock rascality goes on, and I hope it will. I long to witness the crisis, and am ready at any time if need be to lay down my life rather than submit to the villainous encroachments of priestcraft and churchianity.

But I am intruding and will stop right now. Let me say, if you go I hope your journey may (contrary to my anticipations) prove a success. May every comfort and the best of health be yours. I shall often think of you and long for your safe return.

Fraternally, R. M. CASEY.

SAN DIEGO, CAL., May 2, 1881.

DEAR BENNETT: By your permission I drop you these lines. There are so many persons of so many opinions that it seems almost useless to say a word to you on the round-the-world trip. On page 280 of THE TRUTH SEEKER you say, "Our sole wish is to do the most good we can and to please friends as far as possible." I've only been reading your paper for the last eight months, but I see in the brief length of time that there are a large number of your correspondents that put an unusual confidence in what you say. For this reason I think it would be best that you remain at your post. And from what I hav gathered from the reading of your paper, I do not see as there are many that would be displeased to know that they were spiritual beings; and as you and your readers are truth seekers, what objection is there to your employing a good physical medium and giving this subject a thorough going over, not merely for a day or a week, but take one or two years' time for it, and see clearly what are the facts in the subject? If we are spiritual beings, it seems as though it would be to our interest to know the fact, and who can investigate the subject for so many to any better advantage than yourself? I am of the opinion that Spiritualism is a gem worth looking after. I once was in the presence of what claimed to be a spirit, and he was speaking of spirits and he conveyed the exact ideas as to spirits that you hav expressed on the subject in THE TRUTH SEEKER.

Very respectfully yours, D. THING.

GREENSBORO, IND., April 25, 1881.

MR. EDITOR: During the past winter the Christian element of this place inaugurated a revival for the sole purpose of hitting Infidelity a stunning blow. They became alarmed at the rapid spread of Liberal sentiment, and took this method to undermine the faith of the slightly credulous; and, strange as it may seem, quite a number of persons who had seemingly thrown off the chains of mental slavery accepted Christ, and with loud thanks for the blessed change enlisted in the Lord's army, henceforth to fight under the cherished banner of King Emanuel. But the loss of these few deluded worshipers at the shrine of a false and fickle God by no means discouraged the many noble men and women who still cling with unceasing tenacity to the grand and beautiful faiths that for long years has been to them a never-failing fountain of inexpressible joy.

Many years ago an old gentleman from North Carolina settled in this place, and soon became extensivly known as a man of good business qualities, strict integrity, and honest convictions. In his early life he was an honored member of the Quaker church, and was one of the few who lived out his faith. When he began business as a dry-goods merchant people from far and near (the country was then sparsely settled) flocked to his counters, and he soon found himself on the road to prosperity. Notwithstanding his numerous acts of charity to the poor, and his liberal donations to all benevolent enterprises, his wealth continued to increase, and in after years when he retired from activ life he possessed ample means.

Uncle Seth Hinshaw, for such was the appellation by which he was known, was possessed of splendid natural talent, and was quite persistent in his search after truth, and when the peculiar tenets of the Spiritualistic faith began to permeate the minds of the western people he was one of the first to accept that unpopular doctrin, believing it to contain the most plausible proof of a glorious immortality. His life was so pure and unselsh that those who opposed his faith still loved and admired him; and as the years rolled on many learned to believe as Uncle Seth, and to his kind words and exemplary course may be attributed the origin of Liberalism in this place.

In 1861 he erected a cosy building here and gave it the name of Progress Hall. The walls of this humble temple of worship frequently echoed to the voice of eminent advocates of reform, who now liv only in the memory of those who learned from them the noble principles which so beautifully illuminate the pathway of life. In 1866 this venerable benefactor of the human race passed to the unknown in the full triumph of his glorious faith. At his death the aged bowed in sorrow and the young wept bitter tears of grief. Little children scattered flowers before the hearse that bore his honored remains to the tomb, and upon his coffin was deposited a rich profusion of those sacred emblems of the dead. Such was the life of one of the most honored Liberals that now sleep in Greensboro's silent "city of the dead."

Some time since a number of prominent citizens of this place conceived the idea that an eminent Liberal lecturer could add laurels to the cause by properly representing the glowing, sparkling truths embodied in the new faith. Dr. J. S. Byres, a well-known Liberal, began a correspondence with Mr. B. F. Underwood, of Mass., which finally culminated in the latter gentleman's consent to lecture here on his contemplated tour through the West. When the message arrived announcing the 23d of April as the time best suited to the convenience of lecturer, the liberally-disposed citizens began to make due preparations to giv him a respectable reception. Old Progress Hall was deemed insufficient to contain the immense audience likely to assemble on this intensely interesting occasion, and Hodson's Hall, of a seating capacity of six hundred, was secured. On Saturday night the hall was comfortably filled by an enthusiastic audience, and when Mr. Underwood made his appearance he was greeted with a grand but silent welcome. His lecture, entitled "The Influence of Christianity on Civilization," was a sublime production and embraced two hours in its delivery. The speaker was frequently applauded, and most especially when he paid a glowing tribute to the intellectual merit of Col. Ingersoll.

On Sunday morning the hall was again filled with a highly-attentiv and cultured audience. The subject matter of this lecture exhibited great research and a thorough knowledge of many of the beautiful elements of science. Mr. Underwood is not eminently eloquent, he cannot carry an audience by storm, but the truths he utters are clothed in forcible language and occasionally adorned with such flowers of rhetoric as to leave an indelible impression on the minds of his audience. Thus far he has more than met the expectations of the people, and the best wishes of a host of new-made friends will follow him all along the highways of life. W. H. BEARD.

ELGIN, ILL., May 10, 1881.

FRIEND BENNETT: I beg leave to acknowledge the receipt of your kind favor. I can only speak in the highest terms of the Besant-Hatchard debate. It is a book well worth the attention of all lovers of real racy and spicy literature. As a book of reference, it will be found replete with historic facts not generally known, and explained in a manner that givs us a good insight of the knowledge and remarkable ability of that noble lady, Mrs. Besant, to easily cope with the most perplexing questions that her opponents would giv as characteristics which she alone possesses and deals with telling effect.

Yours truly, JAMES METCALF.

APPLE RIVER, ILL., April 27, 1881.

MR. EDITOR: I was enchanted with the reading of a copy of your valuable paper, THE TRUTH SEEKER, not long ago, which a Liberal friend of mine had received from you and loaned to me. I was not really aware until reading your paper of the great strides Liberalism has been taking in the past few years. I was surprised to learn of such a vast number of people that, by the account of your paper, seem to be of the Freethinking or Infidel class of mind throughout the United States. I had a faint idea of the extensivness of Infidelity. I thought the belief was entertained only by a few. At the same time I had read Col. Ingersoll's lectures, filled with matchless eloquence, pathos, wit, satire, truth, and argument against the authenticity and inspiration of the Bible and the superstitions and dogmas that had been created in the minds of the people by the teaching of an unauthorized and false work. Yet I was led to credit prejudiced and false newspaper reports, too often, of Ingersoll's meetings, to the effect that the people went to hear him lecture not because they believed as he did, but out of a mere curiosity to hear what he had to say, and from the name he had acquired of being a great orator.

It seems to me that it is very hard for editors of religious papers to giv justice to Infidels or those who differ with them on the subject of Christianity; and editors of political papers, many of them, are either orthodox or more or less influenced by religion. Still I am happy to know that we hav in America one editor (D. M. Bennett) who is broad and Liberal enough to want to giv every one rights equal to what he claims for himself, and one who edits an Infidel paper, and has the Liberality and kindness to allow through its columns people of all shades of belief room to express their ideas.

Where the gaining of truth is the object, as is the case with you and your paper, we need not be too particular as to its source, for it will always well pay the possessor for all the labor and search spent in acquiring it. It is only the bigot and hypocrit that scorns truth and fears to investigate. Truth never errs; it is as permanent as the sun. Falsehoods, dogmas, and superstitions are like the dark clouds that float between, hiding at times the sun from view, but not entirely eradicating its real light and warmth.

Thus it is with truth, for although it has been in the past hidden deep in falsehoods and superstitions created by pious frauds, and lies priests hav invented to keep humanity in the narrow belief of a creed founded upon the superstition and barbarism of the ancients, still the truth cannot be longer hidden; it is dawning, and already through the gauzy clouds can be plainly seen its brilliant orb, heralding by its light and warmth the coming of a grander and better day.

Since subscribing for THE TRUTH SEEKER I hav rea with much pleasure and interest each number's contents, especially your discussion with Mr. Mair. am pleased to see you handle him with such apparent ease. I intend to continue taking THE TRUTH SEEKER right along, and although I hav subscribed for but for a few months, you can rely upon me as a constant subscriber.

Respectfully yours, E. INGERSOLL.

SOUTH DARTMOUTH, MASS., May 10, 1881.

MR. EDITOR: Under date of February 28th last a correspondent from Onondaga Valley, N. Y., writes you as follows: "We hav two insurance offices in this place; one nearly first-class for a country office, and Presbyterian; the other about fourth or fifth-class, and Methodist (one-horse concern); but both insure at the same rate."

These "insurance offices," I take it, insure against hell fire. Here in our village there were formerly two insurance offices, one Congregational, the other Calvinistic Baptist. The last-named office has shut up shop. The first-named still livs, but at a poor, dying rate. This Congregational office was started and got under way in 1814, I am told. It went on its way rejoicing until about 1830, when there was a split; or, as some polite Christians would term it, "schism." The rock on which they split was "close communion" and "immersion." Then was the Baptist insurance office started with a great flourish of trumpets. They had Elder Knapp (of revival fame) here, and the result was a very protracted meeting, and they cried and roared dreadfully. This expression, "cried and roared," originated in the following manner: While this protracted meeting was in full blast, one of those who attended it (a very zealous adherent) was employed building a chimney for a neighbor about a mile across the river which runs through this place. The man for whom the chimney was being built did not take much stock in churches (hell fire insurance offices), or revivals either, for that matter. He interrogated our Baptist mason regarding the great reformation, and when he had learned the state of excitement which prevailed, he said: "Yes, I hear them cry and roar dreadfully, like the niggers out South. They hav these revivals out there to scare the niggers."

The Congregational insurance office, during this revival, was left quite in the background, and the under-shepherd who went in and out before them to break unto them the bread of life did his level best to keep his flock securely in the fold, and discouraged any and all sympathy with or participation in the Baptist insurance office revival. This Congregational under-shepherd just mentioned was a firm believer in infant damnation. He employed the following language one Sabbath day when enlarging on this orthodox doctrin, "My brethren, there are infants in hell not a span long."

Returning to the Baptist insurance office, I may say that, with varied successes, the concern went along until about 1865, or perhaps a year or two later, when it struck its colors, and is now defunct. The other insurance office struggles on after a fashion, and there is a fair prospect that in less than a decade of years we will see the closing up of the entire affair.

The first Freethinker whom I recollect to hav seen in this place was Mr. James Law, who came here from Nantucket, and lived with his daughter. He was a subscriber for the Boston *Investigator*, which paper I then saw (in 1849 or '50) for the first time. I shall always remember a story which I heard him tell many times with much gusto. It was concerning a certain minister in Nantucket. It seems there was a miller there who was a Freethinker, and he used to grind on the Lord's day. The minister met him one day and expostulated with him for breaking or fracturing God's holy day in such a "shocking" manner. The miller listened to the ministerial tirade very calmly, and when it had spent itself he said: "I will tell you what I will do. If you will shut up your gospel shop—where you get your living—on Sunday, I'll shut up my mill—where I get my living—too." There is a strong probability that the minister did not accede to the honest Nantucket miller's proposition.

Mr. Law was a nativ, I believe, of Perth, Scotland. He went from this place to Ravenna, Ohio, where he died. He was a great admirer of David Hume, the noted Scotch Freethinker, and was the owner of his works. I might write at greater length, but will stop, not wishing to encroach to too great an extent on your time, space, and patience.

Very truly, EDWIN H. BARTLETT.

BOSTON, MASS., May 1, 1881.

FRIEND BENNETT: All hail to your war on the silent *e's* as far as you go; anything to reform our orthography, though I see quite a number of these "*e's*" escape you; but why can't you go a step farther, and attack the rascally double letters?

I took a page of your paper at random and counted 100 of these doublets, and 90 per cent, at least, of these could be discarded without leading one astray the least iota, more especially where the doublets are consonants, as the most of them are, such as *n's*, *tt's*, *rr's*, *ss's*, and *pp's*.

Yours for reform, JOHN HARDY.

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The Woman Taken in Adultery.

BY ALHAZA.

"Kneel not, fair woman, I am not a god,
But I will make this gross old planet burn;
I'm tired of running in an ancient rut,
And from old musty creeds will gladly turn.

"One vile law crumbles when I plead for thee,
And I could love thee, but thou turn'st away;
Thy silken lashes fall, as weeps the dew
On some ill-favored, mournful autumn day.

"I hav no beauty that thou could'st desire,
But I will pour on men my withering scorn,
I glory in my strength, I hav the power,
To make them hate the day that they were born.

"Truth is a weeping martyr, too obscure
To bring strange phantoms to adorn the sky;
But flames and hells will fix the wondrous date
When I in loathsome pomp shall sink and die.

"I'll raise the dead, I'll fill the shuddering air
With scent of corpses, till they giv me room;
And for two thousand years the tale shall ring
Of white-winged sentinels around my tomb.

"My eyes are blue and fearful, I will scare
Weak market-men, and chase them with all speed
Around the temple with a knotted scourge,
And lash their feeble shoulders till they bleed."

And more than this: "I pray thee, Christ, be calm;
From all I cherished I was torn away;
And I am forced to dwell with one I hate,
Through howling storm and falling bloom of May.

"How can I bear it? I will lay me down
And take these perfumed blossoms to my heart;
Perhaps I could endure the fearful wrong
If I could blessings to the world impart.

"My tortured heart had not the iron power
To shun the heaven of a pleading look;
Medusa's serpents drive the soul away,
To gaze on wild flowers and the dimpled brook.

"When the bold, whitewashed hands of brutal power
Would dole out justice with an impious grace;
They shield themselvs and friends in posture high,
And throw their stones in some poor helpless face.

"From her sweet home they drag a woman pale,
To be some jailer's victim, drudge, or toy,
And should she listen once to heaven's sweet voice,
They hunt her down and trample and destroy.

"Think me not bold, but frame no iron law
To bind the burning thoughts of honest men,
Lest they should feel the insolence of power,
Pining and wasting in a narrow den.

"We want no dungeons to inclose our forms,
No flames to parch the brow of earnest thought,
But generous words of freedom shall be ours,
Schooled, as the mountain breezes hav been taught."

Charity versus Faith.

BY HOMER A. BILLINGS.

The man who wrongs another
Out of a single cent
May pray (just for a show),
But he never will go
Where "good old Stephen" went.

Mere faith will never save him;
Of that he need not boast;
Joined he will be
To that company
He now prays God to roast.

But the man who loves humanity
And lends a helping hand,
Ready to bless
All in distress,
God will not see him damned.

Let charity abound
Where honest doubt hath risen.
Don't persecute
Man like a brute
Or shut him up in prison.

Folks talk of going to heaven,
Where old things are made new.
To all be kind,
Then you will find
That heaven will come to you.

The Boundless Love of God.

BY ROBERT SWAIL.

If God has boundless love for man
No hate could enter in his plan,
For that would limit love, and so
He could no boundless love bestow.

Then is there any God above
Who is endowed with boundless love?
Who formed a scheme for man below
That brings him death and endless woe?

A God of love, and yet to Eve
He sent a serpent to deceive,
Then cursed her when she took a bite
Of tempting fruit he placed in sight.

A God of love, yet predestined
This curse should fall on all mankind.
A God of love, yet knew full well
The child he made he'd sent to hell.

Through love he drowns the human race;
Through love gave Satan here a place;
Through love made hell and misery—
Destined it from eternity.

Through love he hardened Pharaoh's heart
So he'd not let the Jews depart;
In love, then, o'er the land he flew
And all the first-born children slew.

Oh, wondrous love, that frauds supply
That mankind may believe a lie;
That palms off a delusiv sham
So he may hav excuse to damn!

Oh, wondrous love, to thus deceive,
That damns men if they can't believe!
His wretched offspring dooms to hell—
Preserves them just to hear them yell.

And hell exists by his good will;
Through love he won't the devil kill;
His boundless love they satiate.
If this is love, then what is hate?

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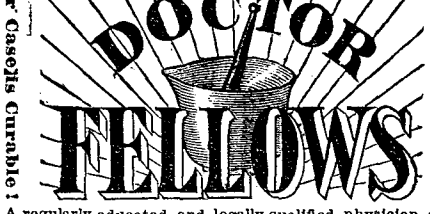
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READ THE MARVELOUS TESTIMONY OF LIVING WITNESSES IN THE CITY OF BROOKLYN HERETO APPENDED.

I would first note the case of Peter Lehlback, whose testimony is given below. This poor man will tell you that at fifty-four of the best physicians of Jersey City and New York had utterly failed to giv him the slightest relief. Myself hearing of his lamentable case, determined to dress him in my Magnetic Garments without any money being paid. I put on him $130 worth of my clothing, and while my assistant was dressing the man one of these blunderhead physicians had the audacity to attempt to intimidate Peter Lehlback from wearing them, wickedly remarking to the invalid as follows:

"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the privileged consonants "M.D." placed at the end of his name; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without crutches; and even then the wicked character of the man was evidenced in the following soliloquy:

"Ah, well, Lehlback, I thought they might help you a little, but you'll go back again just as bad as before."

However, the testimonial given below will clearly show the pigheaded dogmatist through all the transparent venom of his character. And just as that man acted so are nine-tenths of the physicians of Brooklyn acting to-day.

The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

That poor man for three weary weeks applied to one of his physicians, begging him to make inquiry into the nature of the "WILSONIA" Garments, telling him, with all the confidence with which a child treats a parent, that he would not test them without his consent. Yet this dogmatic physician, to whom many of the Brooklyn people look up with reverence, evinced his selfishness and spleen by absolutely refusing to inquire into the matter. Yet Professor Smith to-day will tell you that he is as strong physically as at any time in his life, and many of his friends say he was never known to be so strong as now. Am I not therefore justified in saying, "LISTEN TO YOUR PHYSICIANS AND DIE, OR WEAR THE 'WILSONIA' MAGNETIC GARMENTS AND LIV HEALTHFUL LIVES?"

These men would rather see their patients die under their hands than that they should wear the "WILSONIA" Garments.

Again, another note as to these men's treatment of their confiding patients.

Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

The "WILSONIA" magnetic garments are as harmless upon the body as would be a sheet of paper, and yet withal so potent that persons, no matter how diseased, MUST BECOME PERFECTLY HEALTHY IN TWELVE MONTHS FROM THEIR FIRST WEARING THEM.

Can such evidence be filed as to the innocence of drugging? Even where the patients are not always killed, the seeds of disease are daily sown by the kid-gloved hands of our charlatan physicians. Nine-tenths of the practicing physicians of Brooklyn should be cast in the category of criminals; and as long as I liv and hav liberty of speech I shall cry down the iniquitous practices and the drugging systems of our colleges. I will never pander to what I know to be a lie, nor will I rest until I hav compelled the legislatures of this country to stay their hands in the chartering of colleges, wherein legalized murderers may be trained, then to be thrown broadcast upon society, either to become idlers or murderers.

The facts stated above and the testimonies given below are sufficient evidence to any thinking man or woman that such are the results of the present legislativ measures in reference to the practice of medicin.

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The following words of commendation and appeal from the pens of living witnesses to the marvelous virtue of the "WILSONIA" GARMENTS will be found of general and special interest, covering, as they do, a great variety of the most complicated forms of disease, some, or all of them, beyond the reach of materia medica, as acknowledged by the foremost among our physicians, to whom some of our legislatures hav conferred exclusiv privileges for drugging, curing, or killing:

MIRACULOUS CURE OF PARALYSIS AND HERNIA.

BROOKLYN, N. Y., March 11, 1881.

Some time during the month of September, 1880, I was induced, through the representations of Mr. Wilson, inventor and proprietor of the "WILSONIA," to apply the goods to my father, 63 years of age, who was suffering from paralysis of the lower extremities—since January, 1880—having received at that time two strokes of paralysis which rendered him helpless, so far as motiv power was concerned. While on a visit to my father at Schenectady, New York, I induced him to return to Brooklyn with me, against the protests of friends and his physician, who said I would never reach Brooklyn with him alive. Suffice it to say that with the assistance of my mother we succeeded, after a very trying ordeal in reaching my residence—which to gain necessitated the use of carriages, steamboats, and cars. During the journey my father said he was positiv he could not reach Brooklyn alive—which to me was a double source of anxiety.

The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain strength in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed under the influence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful consideration, they deemed unadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this trouble. T. DET. TRUAX,
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REMARKABLE CURE OF CATARRH.

Nota Bene.—Being persuaded and coustrained by the miraculous help received by my father, I put on a set of the "WILSONIA" goods, and it has completely cured me of catarrh, as well as kept me from taking cold, to which I was very susceptible. Now my entire family is clothed in the "WILSONIA." I would not be without the magnetic garments, whatever their cost. T. DET. TRUAX.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

CASE OF PROF. HATCH SMITH.

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apopiexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

POSITIV CURE OF SCIATICA.

No. 111 HUDSON ST., JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given up to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my suffering from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Association for Improving the Condition of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within tweuty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day. To all who are suffering from like cause, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
31 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years. Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. Thereupon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pains lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any discomfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them whenever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the WILSONIA GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom sufferiug humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a severe bowel trouble; she was restless and cried nights almost constantly. Mrs. Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very susceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swadding-clothes.
MRS. GEORGE W. DAWSON,
March 1. 484 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully worn by persons of any and every age sufferiug from any disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patieuts, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and inveution, although there are one huudred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years' standing. And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Meu in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their dowufall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelous testimonies given above, and then having used your common sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Clinton avenue; of Mary Manning, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fultou Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth street, and hundreds of other respectable and well-known ladies and gentlemen of Brooklyu and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any benefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their conscieucces for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

My challenge to the physicians of the hospitals of Brooklyn (with the offer of $5,000 worth of my goods, and $5,000 cash to be given to the institution if I fail to cure nine-teuths of their so-called incurables) is still open, and will be open to them for twelve months.

THEREFORE TAKE MEDICIN AND DIE, OR WEAR THE "WILSONIA" GARMENTS AND LIV.

IMPORTANT TO THE INVALIDS OF BROOKLYN.

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR
THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

N. B.—The "WILSONIA" MAGNETIC CLOTHING will cure the worst form of rheumatism known to man. Eight cases out of every twelve can be cured in four to six months, and the worst possible cases in twelve months, when the goods are worn as I direct. My difficulty is, many persons will get rotten with disease, spend thousands of dollars in poisonous drugs, until they become walking pest houses, and then expect to jump into new life in two or three months. This is an impossibility. But the "WILSONIA" will cure in every case, no matter of how long standing. But our common sense must be used in every instance.

Listen to the physicians of Brooklyn, take medicin, and die, or wear the "WILSONIA" Garments and liv.

Gems of Thought.

JUSTICE is the great standing law of civil society, and any policy without justice is, in the end, no policy at all.—*Edmund Burke.*

THE quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed;
It blesses him that givs and him that takes.
—*Shakspere.*

WHEN the Tiber overflowed its banks, the pagans declared that it was owing to the wrath of the gods against the Christians; the Christians retorted that it was owing to the wrath of God against the idolaters. To a man like Pliny, who studied the phenomena with his note-book in his hand, where was the difference between the two?—*Reade's Martyrdom of Man.*

FOR gold the merchant plows the main,
The farmer plows the manor;
But glory is the soldier's prize,
The soldier's wealth is honor.
The brave poor soldier ne'er despise,
Nor count him as a stranger;
Remember he's his country's stay
In day and hour o' danger. —*Burns.*

THAT of two individuals whose degree of virtue is so similar that the question of precedence can neither be decided by the keenest human insight, nor expressed by the finest minutiæ of human language, one would be rewarded with eternal joy, and the other be condemned to everlasting torment, is assuredly among the rudest of religious conceptions. Yet, to all appearances, such is the notion of future retribution held by the New Testament writers.—*W. R. Greg.*

CONSIDER Jesus's idea of prayer. Is it consistent with the conception of a universe governed by law? Can we rationally pray for bread, expecting any answer, save through natural sources of supply? Is it reasonable to pray for rain or fair weather, or any deviation from the ordinary working of natural laws? If these laws are simply God's method of working, would not such a prayer be not only irrational but sacrilegious? Is there any escape from the result of trespasses against these laws?—*F. R. Index.*

FRUGALITY and assiduity, a certain grave composure, an earnestness (not without its constraint, then felt as oppressiv a little, yet which now yields its fruit), were the order of our household. We were all particularly taught that work (temporal or spiritual) was the only thing we had to do, and incited always to precept and example to do it well. An inflexible element of authority surrounded us all. We felt from the first (a useful thing) that our own wish had often nothing to say in the matter.—*Carlyle's Reminiscences.*

CHRISTIANITY has been called the workingman's religion, but the workingman wants a religion that will giv him a better home to liv in, not a religion that builds costly churches and assesses the property of the poor to pay the taxes that these churches should pay themselvs. Christianity offers the workingman happiness hereafter, but what he wants is land, home, and happiness here. More of earth and less talk about heaven is what he needs. The workingman's religion must answer his wants and desires; it must insist upon justice in work, in wages and trade.—*L. K. Washburn.*

THE star of his unconquered will
He rises in my breast,
Serene and resolute and still,
And calm and self-possessed.
And thou, too, whosoe'er thou art,
That readest this brief psalm,
As one by one thy hopes depart,
Be resolute and calm.
Oh, fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong. —*Longfellow.*

PLAINLY the human ideal has a very searching "No" to pronounce in our age. Its dreams of art, science, philosophy, social justice, hav to grow, like the infant Hercules, by strangling hydras and eating the sinews of bears. Every reform is at best a plowshare that must cut its way through drifts of prejudice to the world's quick, thus brightening its own edge for the better service of coming husbandry. Do you fear negation? Progress is negation; every step denies a past, disclaims a future. Life and birth are negation of previous life. God is negation, the not-finite or the infinit. 'Tis but the emphasis on negation, the destructiv spirit, that harms.—*Rev. Sam Johnson.*

THE faculty of imagination is the great spring of human activity, and the principal source of human improvement. As it delights in presenting to the mind scenes and characters more perfect than those which we are acquainted with, it prevents us from ever being completely satisfied with our present condition, or with our past attainments, and engages us continually in the pursuit of some untried enjoyment or some ideal excellence. Hence the ardor of the selfish to better their fortunes and to add to their personal accomplishments; and hence the zeal of the patriot and the philosopher to advance the virtue and the happiness of the human race. Destroy this faculty, and the condition of man will become as stationary as that of the brutes.—*Dugald Stewart.*

BY "eternal" I mean always-existent—never commencing and never ending. Life is, like all forces, convertible and interchangeable, but never created or destroyed. Force or energy in a moving mass of matter is called mechanical, and in a moving animal nerve force or muscular energy. Mechanical energy may be converted into heat, and heat into mechanical energy, but nothing is lost or created in either case—only changed or transmuted. The heat of the sun seems to be the great source of all energy, and consequently of life, and therefore affinity, gravity, and all forces we know of are only transmuted sunshine, and the great orb of day is really the god of light and life, and all that livs, moves, and has a being on earth is suncreated, or conserved sunbeams.—*Elmina D. Slenker*

Odds and Ends.

SAID he, "Let us be one," and she was won.

FORMERLY there were foolish virgins, who had no oil; and now there are foolish virgins who are too frec with the kerosene.

ONE of the dearest spots on earth is the little red spot seen on the tips of men's noses. Very often its cultivation has cost a small fortune.

THE worst about kissing a Pittsburgh girl is that you carry the marks of coal dust about your nose and other features till you reach the nearest pump.

WHEN you hear a young lady very carefully say, "I havn't saw," you may be quite confident that she is a graduate from one of the most thorough of our numerous female seminaries.

A YOUNG man at LaCrosse, Wis., looked in the key-hole of a girl's bed-room, and ever since the doctors hav been trying to get a knitting-needle out of the place where his north eye used to be.

SONG OF THE ÆSTHETES.

My lank limp lily, my long lithe lily,
My languid lily-love, fragil and thin,
With dank leaves dangling and flower-flap chilly,
That shines like the shin of a Highland gilly!
Mottled and moist as a cold toad's skin!
Lustrous and leper-white, splendid and splay!
Art thou not utter and wholly akin
To my own wan soul, and my own wan chin,
And my own wan nose, tip-tilted to sway
The peacock's feathers, sweeter than sin,
That I bought for a halfpenny, yesterday?

My long lithe lily, my languid lily,
My lank limp lily-love, how shall I win—
Woo thee to wink at me? Silver lily,
How shall I sing to thee, softly or shrilly?
What shall I weave for thee—which shall I spin—
Rondel, or rondeau, or virelay?
Shall I buzz like bee, with my face thrust in
Thy choice chaste chalice? or choose me a tin
Trumpet? or touchingly, tenderly play
On the weird bird-whistle, sweeter than sin,
That I bought for a halfpenny, yesterday?

My languid lily, my lank limp lily,
My long lithe lily-love, men may grin—
Say that I'm soft and supremely silly;
What care I while you whisper stilly?
What care I while you smile? Not a pin.
While you smile, while you whisper, 'tis sweet to decay!
I hav watered with chlorodin, tears of chagrin,
The churchyard mold I hav planted thee in,
Upside down, in an intense way,
In a rough, red flower-pot, sweeter than sin,
That I bought for a halfpenny, yesterday.
—*Algernon Maudle.*

HIGH-PRICED BEANS.

Tom Watrous, commercial traveler, stopped off at the Marshall, Mich., eating-house several years ago.

He was not very hungry, and called for a plate of beans, which he received. He inquired the price and was informed that it was seventy-five cents.

"That's a thundering price for beans," said Tom.

"That's the price," said the proprietor.

The train was just starting; Tom paid the bill, and the coaches bore him and his indignation on toward Detroit.

This was on Saturday. On Monday, Gilmore, the eating-house man, received a telegram, collect on delivery, $1.25, which he paid, and read on opening it, "A thundering price for beans."

Thirty days from that date a neat express package was handed in to Gilmore, C. O. D., who paid ninety cents for the privilege of opening it to discover a lot of sawdust, on the top of which lay a slip of paper with the cabalistic symbols, "A thundering price for beans!"

Two months from this Gilmore was summoned to Chicago to meet a former business partner; the hotel clerk handed him a letter conveying the pleasant information, "A thundering price for beans!"

During Gilmore's absence his son paid for two telegrams and one express package, all bearing directly on the subject of 75 cents being "A thundering price for beans!" Cost of these articles, $3.80. A genuin telegram from Gilmore's mining share broker advising him to sell was refused, and the loss of it entailed an actual damage to Gilmore of $1,500.

A year rolled away. Gilmore ordered a case of Mackinac trout from Detroit. They came C. O. D., $13.83; when opened he found every fish had been removed from the ice and sawdust, and a shingle met his eyes, marked with a blue lead pencil, "A thundering price for beans!" Trouble arose between Gilmore and the Detroit fish house, and they went to law, Gilmore winning the suit, $25 damages, and all at a cost for the attorney's services of $86.90.

Gilmore grew dejected. Life looked gloomy. Letters poured in on every one of his family at regular intervals from all parts of the world, bearing the unpleasant information that it was "a thundering price for beans!"

At last Gilmore sold the Marshall eating-house and moved to Chicago. He carried his deep affliction along wih him, gnawing like a cancer at his vitals. The persecution never ceased, Gilmore drooped, faded, and finally died. The terribly afflicted family followed him to his last resting-place, and the widow, with what little money she had saved from the expenses of bogus telegrams and express packages, erected a plain marble slab to the memory of the tortured Gilmore.

The following Sabbath the mourning family went out to the cemetery to plant some violets on Gilmore's grave. Arriving on the ground, they observed in silent horror that another legend appeared above the name of Gilmore, on the tombstone. It was chalked on a small blackboard and read:

A THUNDERING PRICE FOR BEANS.

WORLD-WIDE BLESSING TO WOMANKIND.

Only Article of the Kind in Use.

Harmless, Healthful and Infallibly Reliable.

"At last we have seen and examined the famous 'Comstock' syringe. It is a marvel of simplicity of construction; seems admirably adapted to the end had in view in its invention and manufacture, and should be in the possession of every woman. The self-appointed inquisitors of the church have set out to suppress it in the interest of those who prey upon the misfortunes of their fellows. Cleanliness is essential to health, and health interferes with the profits of certain well-known classes."—*Liberal Free Press*, (Davenport, Iowa) Nov. 6, 1880.

"We have seen the famous Comstock Syringe, so named because Anthony Comstock, that champion agent of the Y. M. C. A., charged upon it and its inventor and proprietor, much in the way as that renowned champion, Don Quixote, did upon the windmill, and got hurt for his pains. The Comstock Syringe surpassed all our expectations. We did not expect to see an instrument so different to anything we had ever seen before—so unique, and in every way adapted for the purposes recommended by the doctor. By the ladies it must be considered a real blessing, not in disguise. It is the prince of all syringes."—*Dr. Kinget's Health Journal*, New York, (317 East 14th Street,) October, 1880.

"Any reflective reader must perceive the practicability of your celebrated cleanser, and the urgent need of its universal use for the welfare of womankind."—Dr. A. OPPERMANN, St. Joseph, Mo.

"That 'Comstock' Syringe has proven itself all right and stood the test of time. My wife's health has greatly improved since she commenced using it."—EZRA T. DANIELS, Downs, Kan.

"I have just received that *warmly-welcomed little friend to woman.* I think it one of the best inventions of the age."—Mrs. M. S. TOWNSEND WOOD, West Newton, Mass.

"I am more than pleased with the Syringe. I can readily see that it must prove one of the greatest blessings to womankind; but it seems a real pity that such an innocent and indispensable little article should bear the infamous name of 'Comstock.'"—Mrs. YOUNG DENNIS, Cedar Rapids, Iowa.

"The majority of doctors who depend upon the misfortunes of others for subsistence will set their faces against your 'Comstock' contrivance."—D. HIGBIE, M. D., Burton, Mich.

"I hope you will push your 'Comstock' Syringe until it is known to every family in the Union, when its great benefit to overtasked and suffering women will be appreciated."—A. L. RAWSON, M. D., L. L. D.

"I think it is the best article of the kind I ever saw."—EDWIN BARLOW, D. M., Flushing, Mich.

"We have critically examined the 'Comstock' Syringe (so-called) and professionally pronounce it the most admirably adapted article for the prescribed purpose that we have ever seen. It should be in the possession of every woman in the land."—Dr. NORMAN MACLEOD, Dr. JOHN MACCRIMMON, Dr. A. E. MORRIS, Dr. E. A. MANNSEL, Prof. DELOSS LUCE, Dr. E. ATWELL, Dr. A. J. DEAL, all of Chicago, Ills.

"I received that wonderful Syringe, and consider it the type of health and purity. I want to shake hands with you and tender my heartfelt thanks for such a supreme blessing."—MARY E. BARLOW, Lincoln, New Mexico.

"Your Syringe is all that it is claimed to be."—HATTIE SANTY, Cottonwood, Kan.

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Notes and Clippings.

AN Indiana revivalist givs a chromo to every convert.

AT Kansas City, Hell's Half-Acre Mission takes its title from the neighborhood in which it is situated.

Two Toronto rectors of the church of England read lessons last Sunday from the revised New Testament.

THE first religious body to formally adopt the revised New Testament was the Congregational Association of Marlboro, Mass., but the vote was afterward reconsidered.

A ST. LOUIS divine, eminent enough to hav D.D. attached to his name, declares that those newspapers which do not suppress reports of Ingersoll's lectures are enemies of Christianity.

A NEW sect of Adventists hav sprung up in Indiana. They are called Soul Sleepers, and believe that the body sleeps till the resurrection, the soul being in a state of quiescence till that time.

A CONTEMPORARY is responsible for the statement that Miss Blood, Lord Colin Campbell's bride, is daughter of Victoria Woodhull, who thus becomes a connection of "the Lornes" and Queen Victoria.

THE season of ocean travel is now at its hight. Thousands of poor immigrants are flocking here to America to make fortunes, and thousands of rich emigrants are rushing off to Europe to spend them.

"IF the sharp practices of which I hav heard a little," said the Rev. Dr. Lorimer, in the Baptist Missionary Union, "are at all prevalent in the foreign mission fields, we shall very soon hav to send missionaries to the missionaries."

THE town of Hampden, Massachusetts, has given the land for a cemetery, dividing it equally between Protestants and Roman Catholics. This is said to be the first time that any public property has ever been given to Roman Catholics in New England.

WIFE-BEATERS command a kind of respect in Chicago, judging by the case of Edward Bourasa, who was fined only $2 by the justice, on his explanation that she deserved the chastisment; and she paid the fine, remarking that her husband knew what was best for her.

THE Springfield *Republican* warns all men who liv by daily work not to count too much on the present "boom" of employment lasting, and reminds them that the great immigration is daily adding to the number of those ready and willing to work at cheap rates, who make work the harder to get by multiplying those who want it.

RICHARDS was esteemed one of the most pious and religious men in St. Louis, and took a prominent part in church affairs, while at the same time he had two wives and two sets of children in different parts of the city; but when he discarded the unrecognized wife, and she threatened exposure, he committed suicide rather than face public opprobrium.

THE Roman Catholic clergy of St. Louis are enforcing anew the rule of the church against secret societies, particularly against the Legion of Honor, a new organization. On the other hand, the Catholic Order of Foresters, a secret society, is countenanced in Massachusetts by Archbishop Williams, and each court has a Roman Catholic priest as a chaplain.

ONE of the accusations brought against the Jews of England by Mr. Goldwin Smith and other Liberals of the same stripe was that they sympathized, as a body, during the Russo-Turkish conflict, with the debased Turk, and not with the Christian Russian. Perhaps the latest telegrams from Russia will furnish some explanation for this remarkable conduct on the part of the English Jews.

THE supreme court of the state of Maine has decided that "a church is not a corporation with authority to create debt in erecting a house of worship." If this interpretation of law were to prevail throughout the country it would revolutionize the church-building business by putting it on a cash basis, and cutting off so much of it as is now managed on trust.

THE Rev. Prof. Swing in a late sermon embraced the theory that when we die here we are in some way transferred to some other planet, and go right on living. The Professor does not take any stock in the conventional angel of the old masters. "There is little probability," he told the astonished grain operators last Sunday week, "that there are intelligent beings having wings."

THE Rev. Henry N. Wright, who is suing the trustees of the Northville Congregational Church of Northville for his salary, recently obtained from Justice Gilbert, in Brooklyn, an order requiring the defendants to furnish a bill of particulars in connection with the charge that he used threatening, indecent, and untruthful language, and had been guilty of disgraceful, immoral, and dishonest conduct, thus destroying his usefulness as a minister in Northville.

TRULY the Puritan is all-conquering! Under a new Sunday law in Alexandria, Va., one Sunday newspaper has suspended publication, the carrier of another paper was fined $7 for delivering it on Sunday, a confectioner was fined $2 for a Sunday delivery of ice cream, and a man who was offering fish for sale on the wharf on the same day paid $4 fine. The citizens are said to be rebellious, and the old style New England Sunday is not likely to be maintained there.

MURAT HALSTEAD is not pleased with the revised New Testament. In the opinion of this editor of the Cincinnati *Commercial*, a revision that retains not only obsolete forms of words, but spurious passages, and even a spurious book—the book of Revelations—is "hardly likely to satisfy the critical spirit of our times." Moreover, he wonders at the conduct of the American revisers in binding themselvs not to bring out an improved New Testament for fourteen years to come.

MISS GORDON CUMMING, in her book, "At Home in Fiji," says that the cannibals of those islands are a fine, manly race, superior to all other Polynesians. As a rule, they are christened out of the New Testament, but some of the old heathen names still survive, such as "Blood-Drinker," "Eats Like a God," "Not Quite Cooked," "More Dead Man's Flesh," and "One Who Quiets" (with a club). The benediction uttered when one sneezes is "May you club some one," or, "May your wife hav twins."

A LONDON paper tells us that the Sergeant-at-Arms and his assistants had some misgivings in tackling Mr. Bradlaugh on the floor of the House. The honorable member is one of the most stalwart and muscular men on either the Liberal or Conservativ benches, and in a physical struggle in which he chose to put forth his strength would be a match for any half dozen of the "waiters" whom the Sergeant can call to his aid. Mr. Bradlaugh dragged a couple of these waiters along the floor the other night with the ease with which a transatlantic liner under way may occasionally be seen dragging a couple of diminutiv steam tugs.

THE sun came out of the clouds after the late cloudiness and gloominess with a spotted face. The spots are growing larger and increasing in number. Peeping around the eastern edge of his disk recently were the outlaying specks and faculæ of yet another great oncoming group. The astronomers hav made it uncomfortable enough with their theories about sun spots and the weather. But the nervous may feel thankful that the early astrologers were not armed with telescopes. If they had known how freckled the sun's face is at times they would hav constructed more horrible horoscopes than the modern Raphaels and Zadkiels ever dreamed of.

THE Troy Presbytery has suspended from the ministry the Rev. Sidney M. Stray, for several years stationed in Warrensburgh, Warren county. About three years ago Mrs. Stray was dangerously wounded by a bullet discharged from a pistol in her husband's hands, and for a long time her life hung upon a thread. While suffering from the injury she declared that the shooting was accidental, but she has recently admitted that her husband attempted to kill her, hence his suspension. Mr. Stray has confessed that he was guilty of adultery with several members of his congregation. The accused clergyman has gone West with the intention of settling in Kansas.

THE funeral sermon by the pastor of the African Methodist Episcopal church at Marion, O., over the remains of an aged brother of the congregation, was highly eulogistic. Brother Hiwarden rose and said that, while he believed in dealing gently with the faults of the dead, he really must protest against a miserable old sinner being set up as a saint. A son of the dead man knocked the critic down, and a general melee ensued, in which brother Hiwarden was slashed with a razor. Brother Thomas was thrown over the back of a pew, breaking his leg. Four of the combatants were subsequently fined $5 each by the mayor, and a fifth, having used brass nuckles, was indicted by the grand jury. Who drew the razor was not discovered.

BISHOP LITTLEJOHN says that the separation of church and state in England is further off than it was ten years ago. While he regards the religious condition of the continent of Europe as anything but prosperous, he sees a large gain to vital godliness in the condition of the church of England. He believes that this is proved by the expenditure, within the last thirty years, of over $200,000,000 in building and repairing churches and cathedrals, and in spending $30,000,000 in eleven years in the establishment and maintenance of church schools. During his stay in England, Bishop Littlejohn spent much of his time with eminent dignitaries of the church, and had large opportuuity for seeing what is actually going on in ecclesiastical work there.

REMARKABLE electrical phenomena are added to the earthquakes, floods, storms, and comets that hav already made this a year of marvels. Over a week ago some of the people of Brooklyn were startled by an enormous fire-ball that is said to hav exploded in the air over the city with a deafening report. On Sunday a similar fireball burst with great noise close by the new statue of Gen. Kearney in Newark. Strange forms of lightning hav been seen in England of late. Many scientific men trace a close connection between the excited condition of the sun and electrical displays on the earth. As the sun has not yet reached the culmination of its period of disturbance, yet more startling outbursts of nature's forces in our atmosphere are likely to be witnessed during the coming summer.

THE most recent case of Christian intolerance is the expulsion by the General Assembly of the Scotch Free church, of Prof. W. Robertson Smith, of Aberdeen University, for the honest expression of his opinions on Liberal and scientific subjects. The debate upon the question of the expulsion occupied the Assembly for six hours, and the vote in favor of dismissal when finally taken stood 449 to 218. So the Professor stands as a condemed heretic, although he is a very able scholar and one of the best Bible students of the times. The church felt that it could not accept his heterodox views, and it will also find it can ill afford to reject him on account of his views. They will by this means be advertised far more widely and be more carefully read than had nothing been said about them.

News of the Week.

GRANT has come out for Conkling.

"COMMODORE" Nutt, the dwarf, is dead.

THERE arrived at Castle Garden last week 21,171 immigrants.

CAMPANINI, the Italian tenor, sailed for Europe last Saturday.

ANTI-JEWISH riots are prevailing in South Russia, necessitating the use of troops to quell them.

THE bicyclists had their first annual parade in Boston on the 20th. About eight hundred were in line.

THE Police Commissioners hav begun their defense before the Mayor on the charge of dereliction of duty in not cleaning the streets.

FOUR men were buried under a pile of bricks and mortar by the falling of a chimney in this city last Monday. Two of them were killed.

GEN. THOMAS D. HOXSEY, a prominent Greenbacker of New Jersey, died on the 30th. He was twice candidate for governor of his state.

COMMANDER GORRINGE declines to undertake the task of keeping our streets clean under the provisions of the bill passed by the Legislature.

ADMIRAL FARRAGUT'S statue was presented to the city and unveiled in Madison square on the 25th. Many government officials were present at the ceremony.

AT the recent sale of the Rev. Stephen H. Tyng's library Kempis's "Christian Faith and Progress" sold for the same price as a volume of Col. Ingersoll's lectures.

THE O'Leary belt, for which the pedestrians were contending in this city last week, was won by Vint, a Brooklyn shoemaker, who made 578 miles, the best score on record.

SECRETARY BLAINE was in this city last week, but said his visit had no connection with the senatorial fight at Albany. The *Sun* tried to start a story that he was implicated in the Star Route steal, but the canard fell flat.

Two passengers were killed, several mortally wounded, and about a dozen severely hurt by the wrecking of a train on the Pennsylvania road at Bear Swamp, five miles east of Trenton, on the 30th, caused by a misplaced switch.

Two thousand iron workers went on a strike this week in Cincinnati for an increase in wages of 30 per cent, and about a thousand mechanics in Troy, N. Y., followed their example on the 30th. In this city the car drivers threatened a strike, but were prevented by the companies giving them a small advance.

THE stalwart branch of the Republican party in the legislature called a caucus on Tuesday, but were unable to get a quorum. The result of the squabble will probably be a deadlock and the electiou of United States Senators will go over to next fall. The administration is too much for Conkling, and he doesn't get "vindicated" very fast.

DECORATION DAY was very generally observed as a holiday in this vicinity by parades of the militia and processions of the Grand Army of the Republic and civic societies. The day was also used as an opening day by many of the yacht and boat clubs located near the city. At Jerome Park the season's races were inaugurated by an exceptionally brilliant turnout.

THE steamer Victoria sunk on the Thames, near London, Ont., on the 24th, carrying down with her about 600 excursionists, 230 of whom were drowned. The rest swam and waded ashore. The boat was overloaded, and upon the passengers rushing to one side to see a race the boiler was thrown out of place, carrying away the deck stanchions and precipitating the crowd upon each other and the whole into the water.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER VII.

"When I came to Alamontada one afternoon I found him in bed. An unusual gladness beamed in his countenance. He smiled at me. Never before had I seen him smile.

"'Thou seemest to feel well to-day,' said I to him. 'Oh, very well. The swelling of my feet extends to my hips, and the physician shook his head doubtfully. He may, therefore, no longer keep the enemy away which he calls death and I call life.'

"'Diest thou then so willingly, Alamontada?'

"He looked at me at this question with an indescribable gentleness; in his looks was reflected the restrained fire of his heart.

"'How?' spoke he. 'When the friendly moment appears that takes from my weary limbs the heavy iron chains and leads me out of the gloomy dungeon and out of the sad, strange realm back into the loved home, shall I then tremble? Who on earth yet loves the forgotten Alamontada? No eye will melt in tears over his dead body. I leave no loved object behind which could make my return to my fatherly home difficult.'

"'And thy paternal home, where is that, Alamontada?'

"'It is there where I shall again be with my own; where I again, in the great family of the Almighty, appear as a child, not as a step-child, and where I am with all created beings. This globe also belongs to the dominion of the eternal; but here I was cast out into misery, and no one knew me, no soul greeted me as brother soul.'

"'Knowest thou, then, Alamontada, knowest thou it certain that after the hour of death yet hours of life await thee? Mayest thou with unshaken conviction close thine eyes? Thou it hast been who confessed to me that no revealed religion comforted thee. How mayest thou, without higher revelation, know thy lot after death? Yet I will not with doubts disturb thy inmost peace.'

"'Truly,' answered Alamontada, 'this peace no doubt can break. I myself stand there where those stood who to the childlike human race gave revelation without having received it. Man, in his perfection, needs no supernatural vision in order to feel in the homelike universe at home. Only the blind must be guided by a strong hand; to him the street remains dark, although a thousand suns may shine.'

"'But when is man in his perfection?' asked I.

"'As soon as he has equally trained all his faculties and knows how to value and use them rightly!' replied Alamontada. 'He who would want to walk on his hands and work with his feet would justly be called a fool. So likewise is he a fool who with his power of imagination would measure eternity; or he who substitutes emotions for moral laws; or he who denies what has been because it has escaped his memory; or does not believe in a future because it has not yet been; or doubts a God, for whose existence there are as many or as few proofs as for the existence of our own self. Powerful is man, and great and godlike in his own sphere of life. But the false direction, the erroneous use of his power, makes him infirm. He sometimes wants to hear with his eyes and see with his ears. That he cannot. Then he weeps over the misery of human existence and accuses the world and its founder. Everywhere he misses truth, and yet he alone is to blame for that.'

"I felt struck with these words. I disclosed myself to the wise man without reserve; acquainted him with my disease, this fearful doubting, which destroyed all my peace.

"'Do you doubt all,' spoke he smiling, 'even that you doubt? You find nowhere in the world certainty, consequently also not therein that it is you who cannot find certainty?'

"'No!' cried I; 'that I am there I cannot deny without being insane; that besides me there are other things is also certain. But what they are, why I am—that I know not.

"'How do you know that you are? Who has revealed it to you?'

"'I feel, I think, and upon that I conclude that something feels and thinks, and this something is myself. Something impresses me, independent of the workings of my imagination; I, therefore, hav no cause to doubt the existence of other things. But those objects I do not know, only their workings upon my senses. Again, I cannot comprehend the connection between my soul and the outer world. I find, the longer I study nature, that the impressions produced upon me by objects without will by no means justify me to determin upon their nature, but that the nature of their impression is the result of my incomprehensible organization.'

"'Ah! dear sir,' said Alamontada, 'if man were not concerned about higher and more beautiful secrets, the knowledge of the things surrounding him would only slightly occupy him. But with pleasure I will follow your thoughts. That which through my whole life afforded entertainment to my desolate hours shall also sweeten the last weeks, or days, or hours, of my existence. I agree with you that to me the causes of things, which I call world, dwell in secret darkness; that I really only liv in an imaginary world, which shapes all things after the law of my disposition. But also in this must I, after just these laws, distinguish the working cause from the effect. I, consequently, see the universe divided into two parts; a world full of phenomena, or impressions on me, and this alone it is that I know; another world full of working, in themselvs unknown causes, which I recognize through their effects; to these belong myself, or, if you will, my soul, which itself produces appearances. So I, it is true, of the immense clock-work of the universe see only the outside, only the dial, but dark and a riddle remains the interior and the lofty artist.'

"'Thou speakest,' said I, 'thou speakest of causes and effects, but knowest thou also whether it is that way in the universe? Who vouches for that, that everything be not otherwise than thou art compelled to imagin it to thyself? How, if the whole universe would be no more or no less than a necessary consequence of thy organization, as the rose is the necessary result of the inner construction of the rose-bush.

"'To that,' replied my philosopher, 'only one answer can be given: either will I make use of my power of intellect, and then I must think in obedience to its laws, or I will not judge according to the dictation of my reason—will let something irrational take the lead of the rational, and then ends all investigation, and insanity takes the place of it. The language of the latter I do not understand, as little as it understands itself. As long, therefore, as I am man, that is, so long as I hav reason, do I talk reasonable, and the doubt of insanity cannot move me. I talk only of the world as I hav it, not of that whereof I hav no proof, no trace, no presage, and what is nowhere for me, except in a freak of my fancy.

"'Enough; I know that I am, although insanity might doubt its own self. I know that other things independent of me work upon me. I am, and am not alone. I share the enjoyment of existence with millions of other beings. I recognize in these millions, beings created like myself, and call them and myself spirits, because they hav the power of free, independent action. I recognize them, like myself, only from their appearances in words and actions. Yet their nature is unknown to me. They belong to the first causes, to those powers which fill the world with their results, though they remain secrets in themselvs.

"'And why must they remain a secret in themselvs?' asked I.

"Upon this he answered: 'That question touches the horizon of our knowledge. I might well answer; just as all nature around us livs and works, and yet is without understanding of its own organization; or just as the single thought springs forth from the human mind, without being able to recognize its own nature, because it is not the origin of itself, but rather an outflow, or, as it were, a part of our own individuality—so, 'tis true, the mind has consciousness, but likewise no perception and knowledge of the real constitution of its own nature, because it also is not the independent source of its own existence, but part or outflow of a higher being. A thought is from this higher being, which human tongues call the primeval cause of all existence, or God. I might say that the limitless all of the spirits, beings, powers, things, is only a unit, an undivided whole, which, to be sure, to the senses or the human imaginativ faculties seems to be divisible, but in reality is not so. The solitary, this all, outside of which nothing else can possibly be thought of, because it in itself is all, has, because it is all, alone in the highest consciousness the understanding of itself. We other spirits, beings, powers, and things are issues of God, without understanding our inner nature, because otherwise we must be able to penetrate and understand the being of God, who is our original being. I could tell you more. But would you understand me? I, also, once impertinently or curiously attempted to leave the circle which nature had drawn around my activity; but soon I felt the vanity of my undertaking. The first step to wisdom and contentment is to acknowledge the impossible; the second, not to wish the impossible. Since it now is foolish to wish the impossible, so must the sacrifice be light, for us to forever and entirely banish the thought thereof, and to be satisfied with what we hav.

"'And that which we possess in the realm of knowledge is sufficient for our contentment. While my spirit revels in the wonders of eternal nature, it recognizes itself as one of the nobler parts thereof. Nature remains; only the forms, the colors, the combinations of things change; but that which lies behind these forms and colors, and what produces these changeable phenomena does not cease. I can, through the power of fire, dissolve a palace into invisible atoms; but with that I hav only discontinued a relation of these small particles to one another, which formerly was called palace; the particles themselvs I hav not wiped out of the universe. The working, unknown powers, the things themselvs, remain; only different phenomena appear now, that is, they make a different impression upon my senses since they sustain another relation to me.

"'Further I do not penetrate; partly because I see everywhere the boundary of my knowledge, partly because I need for my contentment no more than I am permitted to know.'

"'I confess to thee,' said I to Alamontada, 'thy philosophy is very easily satisfied. Mine, I am sorry to say, demands more. It searches for solid, indisputable truth, and finds it nowhere. It seeks certainty about the most important affairs of human nature, and discovers only doubts far and near.'

"'You are unhappy because you wish for more than you are able to accomplish, and foster desires whose passionate voices overpower the more gentle language of reason and the heart. But two ways only we can pursue. Either must we make use of our mental powers as we possess them, or we surrender ourselvs wilfully to the oddest insanity. The latter happens if we, to use an already-employed illustration, demand of the ears that they see colors, of the eyes that they should listen to sounds. It happens when we doubt our freedom and yet hourly make different choices; when we reject all belief and still daily act upon guesses; when we find contentment in nothing but indisputable certainties, and yet in a world full of delusions become wiser even through delusions. So is such a philosopher (if I may call him a lover of wisdom who delights in everlastingly contradicting the laws of his inner being) an unhappy man. He accuses nature, and should only battle against his folly.'

"'But how dost thou explain this,' I asked him, 'that man becomes more inclined to doubt the more he extends his knowledge and purifies his ideas? One would think that researches and study would lead finally to truth, and truth to rest. Why is the contrary always the case? Why are they the most contented, and, if thou wilt, the happiest, who know the least? and why is the pang of constant doubt the reward of the activ researcher? Should this not throw suspicion upon the value of our knowledge and make us disgusted with the strife for higher training of ourselvs, since it tears our most beautiful hopes, destroys our most sacred aims, and with inconsolable night hides the Eden to which our longing aims?

"Alamontada smiled gently and stretched his arms upwards, and his eyes glistened with a joyful ray. 'Over my Eden,' exclaimed he, 'hangs no inconsolable night! I am, and am in the boundless, unexplored all; out of God nothing is lost. My being is one with the being of the universe. It is a primitiv power; out of it I came; the name is upon the tongue of all rational creatures; it breathes longing into every heart; and to every reason it is given to think, to honor it. And that is God! And the thought of God is the dim understanding of our own mysterious being, and the self-esteem of the most virtuous spirit for itself is an adoration of the primitiv source of all that exists.'

"Alamontada had not lost my question. He took it up again after a while.

"'Nothing seems to me more natural,' said he, 'than that man should sink deeper in doubts, the further he hurries after the trace of a truth shining from afar. Idle ignorance only believes everything, doubts nothing. He who breaks loose from it, discovers among ten venerable truths surely nine errors. Abashed by manifold self-deceptions, he becomes full of distrust. Nothing satisfies him any more except solid, indisputable certainty; he finds it nowhere, for everywhere he can add, Under other circumstances everything might be different. Therefore superstition and Infidelity mix immediately together. The chair of St. Peter at Rome bore the first Atheists of Christendom. Between night and day lies twilight; between error and wisdom the tormenting twilight of doubt.'

"'But why languish so many in this fog, and do not find their way out into the light?' asked I between.

"'Perhaps,' said he, 'many a one lacks courage; he remains standing, instead of going forward in a straight direction; another, who loves the dreams of his childhood, shudders before the uncommon form of truth, and returns in old age whence he came. I knew in my youth many a penitent Atheist.

"'Still others seek the light by false ways, that is, instead of marching onward they turn about in the circle of their doubts. They want proof of the existence of God and the immortality of the soul. In order to make this discovery they begin vain examinations about the nature of things, of the powers of which we perceive only the result, not the powers themselvs. They want to find out what God is in himself, and what the soul is in itself, whilst they in consequence of their nature can perceive only the phenomena of them. After fruitless efforts they stand in the twilight again in their old place, and despair to escape from the labyrinth.

"'Others again choose the way of similitude of things; they explain to themselvs how, under certain conditions in the world of bodies, the things work. The deeper they penetrate into the secrets of nature

the more they resolve the bodies into their primitiv elements, the simpler they find the code of the universe, after which everything existing works upon the other, attracts the other, disunites and mechanically or chemically forms new things. That man thinks, perceives, and wills, and acts, that he can compute the course of circumrotation of the heavenly bodies and understands the laws of fermenting nature, these also they consider to be the result of his organization, as blossom and fruit are the natural result of the organization of the plant. Destroy the root of the plant, cry they, and blossom and fruit fall. So with man's spirit. What hav they taught us about it? They explain from unknown things that we shall never understand the unknown, which we would like to know. For the powers which produce those phenomena that we call bodies remain a riddle, or they want from phenomena to explain a something and its fate, which is itself neither phenomenon nor body, but pure working power; I mean the human mind. They, in fine, make the body the father of the mind, that which was put together for the thought, the origin of the simple, the changeable the basis of the unchangeable, that which is unconscious of itself, the creator of the self-conscious; in short, man a clockwork, an automation, and preach for glory's sake an inversion of all that is reasonable, which they would not in earnest like to believe.

"'But with the greatest number the disease of doubt probably originates from the wrong use of their mental faculties in treating this great subject. They want to accomplish with their fancy that which reason only is capable to do. They want to represent by pictures that which can only be imagined, as also mathematical points and lines can only be in imagination. While reason works, the fancy, unnoticed, shoves pictures under the clear ideas, and the deceived philosopher takes the one for the other, and despairs at the last to succeed in his cause. That is the reason that this disease is found mostly among young men of your age, my dear abbé, where one steps from the play-ground of fancy into the workshop of understanding, loving both and suffering both to work, and where then the first works of our self-acting become strange, though sometimes beautiful deformities.'"

"Now, that hits you both!" said Dillon smiling.

Roderick pressed his hand and said: "The old slave is right in many things. But one must hear his words two or three time in order to fully fathom their meaning."

"I desire greatly," said I, "to become acquainted with the man's own convictions, in order to learn whether they will crowd out or confirm my own."

"Be it so!" answered Dillon. "Let us at some other time read Alamontada's conversations as noted down by me, and now to the point. We shall now hear from him, what he thinks of his spirit and its fate, and why we should think thus and not otherwise."

Dillon skipped a few books, drew forth one of the last ones, and read.

[TO BE CONTINUED.]

Ecce Diabolus.—Continued.

Janus is identical with Jannes, Joannes, Hoannes Aunnes, Dag Aun, Dagon, Hoan, No-ah, and as the linga (upright stone) was the symbol of this personage he is also referred to as the Rock, Lapes, also Cephas, Petros, Peter; he also holds the keys of hell (Annwn) and heaven (Hevin).

The sun, passing through Aquarius, is held to be Joannes in the desert, and prepares the way for the spring advent. He is also Noah, and with the ark is supposed to preserve the germinating principle of all plants and animals in safety through the floods of Aquarius, the time occupied from the ingress of the sun into Aquarius till the advent of Dovydh (the civilizer) in March, averaging forty days in the watery signs Aquarius and Pisces. This is the origin of Lent. The advent into Taurus, the impregnator, was observed by the ancients, who decorated their oxen with garlands and led them to the temples, perpetuated to this day by the observance of Palm Sunday and Easter, when the eggs are dyed and ornamented, symbolic of the mundane egg (earth) being sanctified by the impregnation of Hü, the sun-god.

His ascension into heaven in Aries has been confused with his resurrection upon Christmas day, and his death has been placed upon Friday, Good Friday. In six days he completed his work, resting upon the seventh, according to Genesis. In the later sacrificial idea he is crucified upon the sixth, so as not to prejudice the Jewish Sabbath or seventh day. In the Druidic mythology he dies upon the gallows in September, the seventh month. This is represented by the ⊼ which is the form of the cromlechs, several of which stand to the present hour as monuments of these ideas which were extant at some long-forgotten period when the human race was in its infancy. In later myths Sagittarius is represented by a centaur, half man, half horse, and the sun was said to be born in or near a stable, as the constellations Sagittarius and Capricorn overlap each other.

This idea is also carried out on a smaller scale in the days of the week. Thus the first day of the week is dedicated to Hü and is perpetuated as sun-day, while the last or seventh day is dedicated to Said Wrn, or Saturn, or Satan, symbolic of September. Later, when the courses of the planets were understood, planetary names were given to the days of the week, Sunday, Moon Day, Tuiscour. Mars gave the name to Tuesday or Mardi. Mercury, or Wodin, givs the name to Wednesday; Mercredi-Jehovah, Jove, Jupiter, or Thor, equivalent to Hü in Leo, Lion of the tribe of Judah, givs the name to Thursday; Jeudi or Jovedi, while Friga-Venus-Gwener givs a name for Friday, Vendredi. Saturn is perpetuated in Saturday; Samedi Gwen is the Virgin Morgwen, the sea virgin or Venus Marina. According to the cabalists the same zodiacal signs and planets here indicated governed the days of the week. By what tradition Friday became unlucky I know not, as Venus was held to be a beneficent planet and Virgo a beneficent sign. The belief probably dates from the period when the Christian fathers changed their Sabbath from the seventh day of the week to the first, thus reverting to the old sun-worship. The seventh day being accursed, and also the day before, the Christian Sabbath was confounded with the old idea expressed in the Bible—"Six days shalt thou labor and the seventh keep holy." And as nowhere in the book can any authority for the change of Sabbath be found, there are many good Christians who believe still that Sunday is the seventh day.

Another question arises concerning this Sabbath, which shows how elastic the Christian religion is, and St. Paul's advice to be all things to all men is implicitly followed. Thus the ancient religion of Greece was moon-worship. Diana, their goddess, had the finest temples in the world. To-day the Grecians are called Christians, as they worship her on Monday under the name of Panagia, while lights burn before her pictures in every house. Learned Christian divines tell of a schism and rupture in the churches, but each givs a different cause for it, so probably it was an adaptation of the Christian ideas to the old Diana traditions.

In Rome and her provinces, Spain, Gaul, etc., the pagan priests taught that men who served their country well became after death heroes, demi-gods, and gods, and even while yet alive some of their emperors, such as Domitian and others, were deified. The Christianity of these countries to-day is more saint-worship than anything else. Deified men or patron saints are the prominent traits.

In Ireland and Britain the Druid temples were deemed a fitting foundation on which to raise the superstructure of Christianity; so we see Druidic monuments still standing in the churchyards of the Christians. The Druid festivals were still retained, and the custom of decorating the churches on Christmas day are Druidic, and are observed only where the Keltic race has a foothold.

In Brazil the negroes hav their ideas of a fetich to be worshiped; hence they are allowed to prostrate themselvs before black virgins, black Josephs, and black Christs; and any time during the day showers of rockets may be seen rising from the graveyards at intervals. These are to frighten away the devil who is hovering around ready to seize the departed as soon as his friends resign him to the grave. If they can fill the grave up while the effect of the rockets lasts, the dear departed is supposed to be safe.

Their religious service on Sunday is followed by a fandango, in which males and females participate, and which, through the effects of palm wine and the monotonous music of the tom-tom, degenerates into an orgy of the most revolting character. Can any conceive of anything more similar to the fetish-worship, ideas, and practices of Dahomey than this? And yet it is Christianity!

The devil has played a prominent part in the Christian theology, and is apparently of more consequence to it than the godhead. Sailors and missionaries cannot agree in heathen lands. The missionary forbids the nativs to hav any intercourse with Jack. Jack asserts that the missionary puts the fear of the devil into the nativs and induces them to contribute to him as a mediator who will propitiate the Evil One. Certain it is that the advent of the missionary is the precursor of invasion and annexation to those unfortunate nations who hav admitted them; and it would seem to be more for the purpose of introducing manufactured goods and opening trade than converting the heathen, while the merchants who reap the benefit keep up this fiction and collect the children's pennies in the Sunday-school to pay the expense of opening up the trade. The late fiasco of the Scotch Church Mission in Africa seems to indicate that missionaries hav preferred the rifle and lash as evangelizing agents rather than the gospel of peace.

The devil has served the purpose of an excellent police, and has done more to keep the populace in subjection than any other agency. But a few years ago Materialism became fashionable; London, Paris, and Boston were full of it, and Materialistic literature abounded. So it did at the latter part of the last century. And when it had frittered down to the lowest grades of society, it culminated in the French Revolution and the abolition of religion; while the amateur Infidels of the aristocracy, along with the priests whom they despised, were dragged to the guillotin to the tune of "Ga Ira," and the motto which they so flippantly chanted seemed in a fair way of fulfilment:

"Serrez le con du dernier roi,
Au boyaux du dernier pretre."

So in the present day; while it is fashionable to be very devout just now, the fruits of their fashionable Materialism are showing themselvs in the Socialistic-Nihilistic sentiments of the ignorant populace. While Christianity (sun-worship) as the sun has been darkened, the Greek church (moon-worship) is rapidly turning into blood, and the great lights, the stars of the age, are very pronounced in their Materialism.

If there is no devil, no hereafter, what need of morality? If the populace can circumvent society with its police, there is no more to be feared; and society as expressed by Christianity relies more upon the gallows, the Gattling gun, and the rifle than it does upon its own gospel of peace, and is not at all backward in employing these agencies.

Let us look the devil squarely in the face and see who he is, trace his pedigree, and show him up. In the original Druidic myths he represents simply the cessation of the energy of growth in autumn, and is termed Seithyn Saidi, Said Wrn (Seithyn, *i.e.*, seventh, Saidi, sexual energy; Wrn, resting-place). From Seithyn we hav the word September, which is the equivalent word from the Latin. In the Zend Avesta he is Satan and Ahriman, and in India he is Siva. In the ancient Egyptian language he is Set or Seth or Typhon. And Ebers says of him thus: Typhon, the Egyptian Set, the god of evil and of misfortune, passed through a remarkable transformation in the religious consciousness of the Egyptians. In the earliest ages he was not regarded as a destroying deity. Mariette proves that he was worshiped at Memphis from the fifth dynasty.

The first appearance of a deity of destruction seems to hav been in the time of the Hyksos (shepherd kings), who worshiped him exclusivly. Before this the principle of evil had been personified by the serpent Appe (Scorpio), and Seth had been worshiped as the god of war (Moloch, Mars) and of foreign countries. If their foes were worsted in battle, the Egyptians glorified this deity, but despised and maltreated him if the contrary was the case.

Ramses took pleasure in calling himself a worshiper of Seth, but the succeeding monarchs erased his name wherever they found it. Later the god was universally detested as the principle of destruction. According to Plutarch, he had dominion over all the passionate, ill-regulated, unsteadfast, false, and foolish feelings in the souls of men. In one papyrus he is called the Omnipotent Destroyer and Devastator. The destroying forces of nature are reflected in his being, all noxious plants and destructiv animals were his property, and the capricious and untruthful sea was a part of his dominions. His favorit animals were the stubborn ass, the disgusting hippopotamus, the voracious crocodile, and the wild boar (probably this is the reason why the hog has been forbidden as an article of food in oriental countries). Red was his distinctiv color, in consequence of which people with red hair were called Typhonic, and are said to hav been offered as sacrifices to the deity (Diodorus). Plutarch givs the same account. These human sacrifices, however, ceased to be practiced at a very early period, though red-haired Egyptians were held in contempt and pelted with mud at a much later period.

[TO BE CONTINUED.]

Obituary.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. Eber Budlong, after a long and painful illness, passed from earth life on the 17th inst. He was a Liberal Spiritualist in knowledge and belief, an admirer of THE TRUTH SEEKER, for a long time Secretary of the Liberal League of this city, and an earnest, faithful worker in the cause.

One of the few requests he made before passing away was that "no minister of the gospel should officiate at his funeral." So his "soul goes marching on" without the aid of any so-called "man of God." Being a Mason, his remains were buried under the auspices of that fraternity, the military company of this city (of which he was once a member) assisting in escorting them to the cemetery, after a few pieces of appropriate music had been nicely sung by a few friends.

He was born in New York state, was a faithful Union soldier during the war, after which he came to this place, filling many positions of responsibility and public trust, being for the last few years employed as chief clerk in the United States revenue office located here.

One of our local daily papers closes a long obituary with the following: "A kind husband and father, a faithful friend, a good citizen, an upright man, he has passed from our midst and leaves a wife and child in tears and grief, relativs to mourn, and a multitude of friends whose heartfelt sympathy goes out to the bereaved ones, and who will ever hold his memory in respect for the virtues which adorned his life." Very truly, A. W. ST. JOHN.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, JUNE 4, 1881.

Rededication of Paine's Monument.

On Monday last, Decoration day, a goodly number of the admirers of Thomas Paine, amounting to several hundreds, assembled at the monument erected to his memory near New Rochelle in 1839. The day was lovely and the meeting was in every way most pleasant. The major portion of those who went out from the city took the 10 A.M. train at the New Haven depot, and a pleasant ride of forty minutes brought us to village of New Rochelle, in Westchester county. Quite a party were in waiting at the depot with numerous omnibuses and other carriages. These were soon filled, and a procession was formed which turned its face toward the monument, nearly two miles north of the station. Capt. Geo. W. Loyd, mounted on a white horse named Button [the same as one once owned by Thomas Paine], acted as marshal and escorted us to the monument.

The lot in the center of which the monument stands is some twenty feet square, surrounded by a wall laid in cement and some three or four feet high, with a tree in each corner affording an agreeable shade. The monument is of Westchester marble, of a light color, and is a straight shaft some twelve feet in hight, including the base and capstone and cornice of Ionic order. It is about three feet square at the base, and tapers to thirty inches or thereabouts next the cap. The whole is profusely lettered on the four sides. On the face, or west side, of the monument is a profile chiseling of Paine by an Italian artist, encircled by a wreath, and over this is the motto:

> The world is my country, and to do good my religion.

Under the profile are the words:

> THOMAS PAINE. Author of "Common Sense." Born in England, January 29, 1737; died in New York city, June 8, 1809.
> The palaces of kings are built on the ruins of the bowers of paradise.
> Erected by public contribution, November 12, 1839.
> Repaired and rededicated May 30, 1881.

On the north side is the following inscription:

> I believe in one God and no more, and I hope for happiness beyond this life. I believe in the equality of man, and that our religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy.—*Age of Reason.*
> It is necessary to the happiness of man that he be mentally faithful to himself. Infidelity does not consist in believing or in disbelieving; it consists in professing to believe what he does not believe.—*Age of Reason.*

On the east side the following extracts are cut:

> It is only in the creation that all our ideas and conceptions of a word of God can unite. The creation speaketh an universal language, independently of human speech or human language, multiplied and various as they be. It is an ever-existing original which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. It does not depend upon the will of man whether it shall be published or not: it publishes itself from one end of the earth to the other. It preaches to all nations and to all worlds; and this word of God reveals to man all that is necessary for man to know of God.
> Do we want to contemplate his power? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful. In fine, do we want to know what God is? Search not the book called the scripture, which any human hand might make, but the scripture called the creation.—*Age of Reason.*

The following is on the south side:

> These are the times that try men's souls. The summer soldier and the sunshine patriot will in this crisis shrink from the service of their country, but he that stands it now deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we hav the glorious consolation with us that the harder the conflict the more glorious the triumph. What we obtain too cheap we esteem too lightly. Heaven knows how to put a price upon its goods; and it would be strange indeed if so celestial an article as freedom should not be highly rated.—*Crisis No. I.*

This is followed by another long extract from "Crisis No. XV."

The monument lot is flush on the White Plains and New Rochelle road, and on the north side runs the road leading to the farmhouse, nearly a quarter of a mile distant on the most elevated portion of the farm.

P. L. McClellan, Esq., of Mount Vernon, was appointed chairman, and for the purpose occupied the veritable arm-chair once used by Paine himself. D. M. Bennett was appointed vice-president, and T. C. Leland and E. B. Foote, Jr., M.D., secretaries. The banner of the Fourth New York Liberal League, under whose auspices the repairs to the monument have partially been effected, was seeured to a tree. The speakers occupied while speaking an elevated position under this banner.

The chairman opened the meeting by a very effectiv, neat, and appropriate speech, in which he expressed his appreciation of the honor conferred upon him, and accorded justice to the name of the remarkable man whose memory we met to honor. He then announced T. B. Wakeman as the orator of the day.

Mr. Wakeman held the audience spell-bound for more than an hour, every person present fondly drinking in his eloquent remarks. Besides giving a comprehensiv and interesting biographical view of Thomas Paine from his earliest youth to the time he lay down to rest at nearly seventy-three years of age, and recounting with striking effect the remarkable events in his career, he alluded to the duties of Liberals, admirers of Thomas Paine, in the present hour. He argued that Paine had set us a most worthy example in boldly and cheerfully performing his duty as it was presented to him, and that we should follow this good example and be like Thomas Paine in pressing forward in the work which lies before us, flinching not in our duty in efforts for the good of humanity. He held that as Faith, Hope, and Charity are the three great virtues in the Christian faith, and that the greatest of these is Charity, so the three great virtues in Paine's creed are Liberty, Science, and Humanity, and the greatest of these is Humanity.

But little of Mr. Wakeman's remarks can be given here, but perhaps space may be found for a pretty full report of them in our columns in a week or two.

Mr. J. P. Mendum, the venerable editor of the Boston *Investigator*, was next called upon, and for about half an hour he interested the audience with appropriate remarks in reference to the man whose teachings he has been giving to the world for nearly half a century, calling attention to the duties which devolve upon the believers of Thomas Paine to-day. He approved of Mr. Palmer's movement to erect in New York a temple of Freethought, where mental liberty can find a home. He hoped every considerable city in the country would follow the example and erect a temple within its precincts sacred to the teachings of Paine, of science, truth, and love of humanity.

Dr. T. L. Brown, of Binghamton, was the next speaker. For half an hour he interested the assemblage with his lively and diversified remarks. Somewhat early in his remarks he recited this little poem, with which his hearers seemed much pleased:

ORTHODOXY.

Orthodoxy's getting shaky,
  Hell is losing half its charm,
Beecher's stole the devil's brimstone,
  Churches all are in alarm.

Hell was once a lake infernal,
  Past description, past all name,
Where the damned must roast eternal
  In that lurid brimstone flame.

Hell of late, though, 's getting shorter,
  Cooling off, too—beats the deuce!
Likewise brimstone, once so plenty,
  Now is nearly out of use.

Not long since hell swarmed with infants,
  Doomed to burn by God's decree,
Just because old Eve stole apples
  Off the devil's knowledge tree.

Later still, divines went searching
  Hell all through with anxious care,
Gave the hunt up quite discouraged—
  Not the first d——d baby there!

Fact is, hell's a grand old humbug,
  Poor old Satan's most played out;
Orthodoxy 's out of brimstone,
  Hell's fast going up the spout.

He gave this as his creed, "Damn others as you would like to be damned yourself." He conceived the highest meaning of the word *liberty* to be to allow every other person to believe what to him seems right, just as freely as you believe yourself. He also repeated the following:

CHRISTIANITY CONDENSED.

Heaven is the home of an orthodox ring,
Where a divine enigma reigns as king,
Where whitewashed souls from this mundane shore
Shall sing hallelujah forever more.

Hell is a howling brimstone pit,
Where poor damned souls forever sit,
And burn and bake and roast and fry,
And are gnawed by worms that never die.

Mankind may avoid that fiery flood
By bathing within the Nazarene's blood.
They can find it where tickets for heaven are sold,
Then walk over hell on a bridge of gold.

No Atheist, Infidel, Pagan, or Jew,
Shall ever acquire the precious boon;
None but the orthodox, rosewater few
Shall dance with the angels in heaven's saloon.

The speaker said that he had four propositions to make: 1. He would giv $100 to any person who would point out any one thing that God ever did and prove it to the satisfaction of any man who did not want to trust hearsay evidence; 2. He would giv the same amount to anybody who would prove that there was a personal God, or point out his habitation; 3. He would giv the same amount to any person who believes there is a God if he can explain why he believes it in the sense of personal evidence; 4. He would giv $10,000 to any man who would show that the Holy Ghost was anything but gas.

He said: "Holy means healthy. That is the etymological meaning of the word. Ghost, by the same authority, means gas. Holy Ghost means healthy gas. That is all you can make of it. A spirit is gas, and I defy contradiction. It is a scientific fact that is undeniable. Therefore, if God is a spirit, he is a bundle of gas, and gas is destructible; hence spirit is not immortal. Anything, any form, is substance, and occupies space, else it would not be substance. All substances are in themselvs destructible. Hence I claim that the Holy Ghost and God, as worshiped by the orthodox, is nothing but healthy gas. I don't worship gas. I worship what I see that is good. I don't worship man or woman. If I were to worship man, next to Thomas Paine, I should worship Robert Ingersoll. He is the greatest man in the world to-day, because he is freeing men's minds from the chains that bound their bodies when Thomas Paine began his work. Paine was the champion of freedom in man. He was the first man who ever wrote 'The United States of America.' Ingersoll is doing for the mind what Paine could not do." The speaker was at times loudly applauded.

Mr. Courtlandt Palmer, of this city, was next called upon, and for a few minutes explained his plan and motivs for the erection of a temple of freedom in this city. He thought Freethought and science should hav a home where a platform should be free for any and all forms of Liberalism—where even the most radical thought could be freely expressed. He wished to see a large hall erected capable of holding one of Ingersoll's largest audiences, with a smaller hall that would accommodate audiences of five hundred—an edifice that would be to the Liberal thought of the city what the Cooper Institute is, without the narrowness and exclusivness that has been exhibited there on some occasions.

He believed the project a practicable one, and that at least one in five of the Liberal people living in and near New York could take from one to ten shares each, at twenty-five dollars per share. He believed the investment might be made a remunerativ one, so that no person who put money into the enterprise need to lose a cent. He explained that no part of the money would be called for until the whole stock—$100,000 for the ground, and $150,000 for the edifice—is taken, when the stockholders will hold a meeting, elect officers, and proceed to business. He stated that he had headed the list with $1,000, and would be pleased to confer with those who feel interested in the movement. His address is No. 151 East 18th street, New York.

Mr. S. P. Putnam, of this city, next addressed the audience in a series of most earnest, eloquent, and appropriate remarks bearing upon the duties devolving upon the lovers of truth at this period of the world's history. His remarks gave the best of satisfaction, and he was heartily applauded.

Miss Ella M. Hart, daughter of Mr. Joseph Hart, of Wilmington, Del., next read a beautiful poem commemorativ of the life work of Thomas Paine. It was well rendered, and highly appreciated by the audience.

Mrs. H. Allen next read the following beautiful tribute to the man whom we met together to honor:

"It will be seen by the life and writings of Thomas Paine that he was a correct thinker, a ready writer, with a heart free from guile but overflowing with benevolence; firm in purpose and untiring in pursuits, he warmly espoused the cause of liberty and human rights, and he defended his cause with such force of argument and eloquence that he bore down all opposition. With a mind as capacious as the universe, and a perception as quick as thought, he could grasp the most extensiv subjects, and discover their most abstruse bearings; he could discover truth, and always espoused her cause, which was one reason why, in debate, he always put his adversary to flight. He erected a monument that will be more durable than brass, and more precious than rubies. When conquering heroes shall be forgotten; when the rich and noble of the earth shall be laid low in the dust; when the proud obelisk and triumphal arch shall molder and decay, there shall liv with grateful remembrance in the hearts of his countrymen the name of Thomas Paine."

Several calls were here made for D. M. Bennett to say something. He was not charged with a speech, but said he was much pleased to meet here this beautiful day with this hearty, enthusiastic assemblage to do honor to the memory of one of the most remarkable and worthy men which the last two centuries hav produced. Over forty years ago the private subscriptions of admiring friends erected this beautiful monument on this the farm once owned by Paine. The rude hands of the vandal and the relic-hunter having greatly defaced the appearance of the monument, we hav reason to be grateful to the kind friends from all parts of the country who hav sent in their dollars to pay for the repairs which hav fully restored it to its original beauty. "While standing here, close to the monument," said he, "I wish to pass a vote of thanks to the kind friends who hav contributed to the beautifying of this monument and these grounds. Will you unite with me in giving this vote?" "Yes, yes," was heard from several persons. "Let all, then, in favor of giving a vote of thanks to the kind friends whose donations hav paid for these repairs, join in giving three sonorous *ayes*." Three hearty and enthusiastic ayes arose from every throat, when the speaker pronounced the vote unanimous.

Mr. Bennett spoke a few words in praise of Mr. Palmer's movement toward erecting a temple of

freedom. "It is a needed and worthy object," he said, "and should be carried into execution. Every Liberal of us should feel interested in this proposition and all do what we can to make it a success. Every person who contributes to the work will not only be doing good, but will undoubtedly receive fair returns upon the investment. It is not a gift that is called for, but we are asked to take stock in an enterprise that will be an honor to us and will be a source of profit. I deem this a fitting time, while standing right here by this monument of Thomas Paine, to agitate this matter and to begin to take stock in this enteprise. I wish to take one hundred dollars' worth of stock in this temple of freedom and will take more if I find my condition will admit of it. Are there not others standing here who also wish to take stock in this proposed temple? If so, friends, speak out now and let us know it. It is a very proper time to begin this good work." Responses soon rose from the audience on all sides, some subscribing for one share and some for two shares. In a short time over forty shares were subscribed by those present. Thus a good beginning was made in a very laudable undertaking, which it is hoped may find responses in various parts of the country.

Mr. Wright, of Elmira, N. Y., an eloquent speaker, made the closing remarks, after which the chairman, thanking the speakers who had contributed to the edification of those present, dismissed the audience, some to partake of the collation which had been provided, some to visit the farmhouse on the hill where Paine is said to hav once lived, and some to return by the first train to the city. Those of us who visited the farmhouse were permitted by the genial proprietor of the farm, Mr. See, to visit the room where Paine used to sit and read and write, with the same fire-place and the same antique andirons where he once used to warm himself. After drinking freely of the water of the well, and sitting awhile on the grass in the shade of apple-trees, we wended our way back to the station and were soon on our way to the city, all feeling that we had enjoyed a very pleasant day, and that we would like to see returns of the same on every succeeding year.

Round-the-World Fund.

We wish to return our grateful thanks to our numerous friends who hav so promptly responded to their pledges to the fund to carry us round the world. We are more than proud we hav such a large number of friends who show their generosity in such a tangible, serviceable manner. We can never forget the kindness that has been shown us.

We will take this occasion to say that there are some two hundred friends to be heard from who hav pledged, and we would carefully hint to them that the sooner they send in the little "V's" promised the sooner we will be able to start upon our travels. The time is growing short, and as we will be pretty sure to need every dollar that is pledged, we hope none will be bashful or particularly backward. "A wink is as good as a nod."

Liberty and Purity.

This pamphlet, of nearly one hundred pages, by T. B. Wakeman, by the above title, has been reduced to the low price of fifteen cents. It is the property of the National Defense Association, and this body is in need of funds to meet and fight such cases as the enemies of Liberalism from time to time impose upon us. There is probably no better way for those who are willing to render aid to the Association than to buy from one to a dozen copies to distribute gratuitously where they will do good by imparting valuable information where most needed. Those who order copies of this able argument, and giv them wide distribution, will do good in two ways. First, by aiding the National Defense Association; second, by disseminating the best kind of reading matter. Single copies, 15 cents, or eight copies for $1.

Postscript to W. H. B.'s Article.

[By an error, this postscript to the reply to "A Hater of Shams" was omitted in its proper place, and so we giv it here:]

This article is longer than I wished to make it, though shorter by a third than the critic's. I forbear to notice a number of his points, which are irrelevant, or to correct some others of his errors of fact. The discussion of the Paine-Junius question would be agreeable enough to me but for the constant necessity of correcting my adversaries' errors. That is a painful task, especially as it leads to personalities. The gentleman from Connecticut is courteous enough, but if he writes again I insist that he giv his name or initials, and that he be brief. But I would rather end the discussion here. B.

The Physiologist.

We are glad to be able to announce that this valuable and plucky monthly has again made its appearance, and is again allowed the same freedom enjoyed by other periodicals—an unimpeded transit through the mails. The order from the department which a few weeks ago deprived it of the rights of the mail belonging in common to all publishers has now been revoked.

The June number is out, and looks as bright as a polished diamond. It will hardly prove a sugar-plum to the postal department, for it is largely composed of the extracts from numerous papers which hav given expression to the indignation felt at the tyrannous rulings of our governmental servants. May this be the last instance of this kind to take place in what should be free America.

This is a good time to make up the loss which the *Physiologist* has sustained by these troubles. The subscription price is $1.50 per year. Address S. H. Preston, publisher, 209 west Thirty-fourth street, New York.

The *Banner of Light* of May 28th contains the following mild and just rebuke of a lying, slanderous sheet published in Chicago:

We pronounce the *Religio-Philosophical Journal* an unreliable sheet. It has traduced us for months; it has slandered some or our ablest correspondents; it has, through one of its agents in Boston, endeavored—but signally failed—to prove us frauds; it has brought to its aid *anonymous* writers, especially "one of the most eloquent and popular Eastern lecturers," to belie us; it has other hornets in its interest; its leading editor (*sub rosa*) writes from five to seven columns each week, he says, without remuneration, solely "for the good of the cause," when in reality it is to gratify his inordinate vanity and vicious self-esteem.

That paper has accused us several times of being in collusion with a Philadelphia publisher, in order to induce its readers to believe we were mercenary. We brand the calumny as an infamous falsehood. We hav always counseled peace in our ranks, and none hav striven with more assiduity than ourselvs to promote it. Still the *Journal* deliberately misrepresents us; and again we asseverate that we hav not, either by voice or pen, counseled with Mr. Roberts in his attacks upon that paper and its management. We make this statement only because our veracity has been called in question. If the publisher of the Western sheet had fulfilled his duty, he would hav set his readers right upon this point long ago. But policy is his governing feature, and sensationalism for gain his impelling motiv. This is self-evident.

Did we allow these attacks to pass any longer uncontradicted, some might infer that we were culpable. Hence we enter upon the disagreeable duty of holding up these Chicago conspirators, these Spiritualistic leeches, that honest men and honest women all over the world may no longer be deceived by them.

[*From the Washington Correspondence of the Sun of May* 28th.]

A Post-Office Inquisition.

Confederate Brigadier Mahone does not appear to be content with the notoriety he has already achieved. He has now invoked the aid of the post-office department to keep up his fame.

The following postal card, addressed to Senator Vance, of North Carolina, but intercepted at the Washington post-office and never delivered to him, was the basis of an information lodged against the writer by one W. T. Henderson, an inspector of the post-office department, charging a violation of section 3,893 of the revised statutes:

"Please send me yr speech on that damm dog Mahone.
"JOHN CARMICHAEL,
"March 31, 1881. Middleburg, London county, Va."

The words used are not actionable, even if "damn" had all the force that Carmichael probably intended it should hav to express his scorn of Mahone. Section 3,893 says:

". . . No postal card upon which indecent or scurrilous epithets may be written or printed shall be carried in the mail."

This is the flimsy foundation for a prosecution which would be amusing but for the principle involved and for the facts that were disclosed before the commissioner. That Mahone instigated it is manifest, and that the department became the instrument of his small revenge was made quite clear in the examination.

James E. Bell, superintendent of the city delivery of the Washington post-office, was the chief witness. He testified as follows:

"Q.: By what authority did you read that postal card? Do you know that it was positivly prohibited by law? A.: Yes; but I considered it my duty and took the risk.

"Q.: What regulation givs you the authority to peer into the mails? A.: I considered the card obscene and unmailable.

"Q.: In your experience, as you say, of seventeen years, hav you ever known a case of prosecution like this? A.: Never in the Washington office.

"Q.: Is it your habit to suppress postal cards? A.: Frequently. For example, abusiv postal cards are almost daily received against the President, but they never reach him; we burn them up. . . ."

He further stated that the postmark showed the card had passed under the eye of the Postmaster-General.

Upon a most frivolous pretext, and without color of law to justify it, the private correspondence of a citizen is stopped at the post-office in Washington, and with the privity of the head of the department, merely to gratify the resentment of the repudiating senator from Virginia. The clerks, with the consent of Mr. James, make inquisitions into the mails, and, as Bell testified, "take the risk" of arresting what matter they please in defiance of law. He confessed that it was "almost a daily" practice to suppress and burn postal cards abusiv of the President.

If this authority can be assumed by subordinates without restraint, where is it to end? What security is in the mails when clerks at the terminal points, right under the eye of the Postmaster-General, and, as appears in this case, with his full knowledge, may seize and destroy correspondence regularly posted and paid for?

This postal card was the property of Senator Vance. It was deliberately withheld from him by the officials of the Washington post-office after full consultation among themselvs. In that act they committed a felony, and, as an example and a protection to the public at large, every one of them should be sternly prosecuted under section 3,892 of the revised statutes, as follows:

"Any person who shall take any letter, postal card, or packet, although it does not contain any article of value or evidence thereof, out of a post-office or branch post-office, or from a letter or mail-carrier, or which has been in any post-office, or branch post-office, or in the custody of any letter or mail-carrier, before it has been delivered to the person to whom it was addressed, with a design to obstruct the correspondence, or to pry into the business or secrets of another, or shall secrete, embezzle, or destroy the same, shall, for every such offense, be punishable by a fine of not more than $500, or by imprisonment at hard labor for not more than one year, or by both."

The insolence of office is past bearing. Private rights are constantly outraged, and public interests are sacrificed by the audacity, corrupt connivance, and insulting defiance of the servants of the people. They form a close corporation, organize rings, plunder at pleasure, and then ask taxpayers, as Tweed did, What are you going to do about it?

[Commenting upon the case, the *Sun* says:]

The Carmichael postal card case is likely to be famous. John Carmichael, a Virginia farmer, addressed to Senator Zebulon Vance a note saying, "Please send me yr speech on that damm dog Mahone." This communication, which is undoubtedly as bad in taste as in spelling, never reached the person for whom it was intended. A clerk read the card in the Washington office and called the attention of his superiors to the language used. The missiv was impounded. The writer was arrested on the affidavit of an inspector of the department, and, after a preliminary examination before a United States commissioner, was held for trial on the criminal charge of mailing indecent matter, in violation of section 3,893 of the revised statutes, "and against the peace and dignity of the United States."

Carmichael's trial is set down for the day after the fourth of July. If he is convicted, it will be within the discretion of the judge to sentence him to a fine of $5,000 and imprisonment at hard labor for ten years.

The question directly involved, of course, is not whether Mr. Mahone can be described with accuracy as a "damm dog," or whether it is proper and polite to call him a "damm dog," or, indeed, whether the epithet is libelous, but whether the words used by Mr. Carmichael to convey to Senator Vance his opinion of Mahone are "indecent." The law under which Cramichael is prosecuted is designed to prevent the dissemination of obscene matter through the mails. Mr. Bell, superintendent of the city delivery of the Washington post-office, who intercepted the postal card addressed to Senator Vance, swears that he considers it "obscene and unmailable." The United States Commissioner at Alexandria, who held Carmichael for trial, is apparently of the same opinion.

Farcical as the proceeding is in some of its aspects, it has a side which is far from being comic. If post-office clerks are to be censors of the worthiness or unworthiness of the sentiments contained in the private correspondence intrusted to the government for transmission, and if they are commissioned to decide what messages shall be forwarded and what messages confiscated and suppressed, it is high time the public should understand the fact.

Music.

The Infidel world is behind in music. It is a matter I consider ought to receive the attention of at least a few of us. I want to call the attention of TRUTH SEEKER readers once more to this important issue. I am no humbug, will do what I agree to. If there are any that read this that will send me $1.00 and music paper, I will arrange them a fine piece of music for six instruments, first and second violins, and fill out with what additional instruments they may use.

Aurora, Ohio. B. O. FENTON.

The founders of Egyptian civilization established customs which their successors petrified into unchanging laws. They did it, no doubt, with the best of motivs. They adored the grand and noble wisdom of their fathers; whatever came from them must be cherished and preserved. They must not presume to depart from the guidance of those godlike men. The children must paint as their fathers painted, physic as they physicked, pray as they prayed. The separation of clans which they had made must be rendered rigid and eternal.—*Reade's "Martyrdom of Man."*

Discussion.

Reply to Mr. Bennett's Fifteenth Letter.

MR. D. M. BENNETT, *Dear Sir:* I scarcely attempted, as you complain, to answer one of what might satirically be called "arguments" advanced in your last letter. I did not do it because I could find nothing to criticise that to my mind was argument, the greater part of the whole letter being a mere elaborated repetition in a series of tautological interjections of the contents of previous letters, and which had been previously answered.

In the absence of argument to criticise, I seized the opportunity to suggest a better way of finding truth and a manlier mode of argument than irony, caricature, and vituperation. I also suggested that repetition and irrelevant side issues had better be omitted, and I took occasion to admire the style of Greg and Newman in preference to a coarse, hit-or-miss manner, pointing out some things that had been introduced which had absolutely no bearing upon the thesis. Surely these remarks must have commended themselves to you as eminently just and proper. If I had introduced in every letter, and without any excusable pretense, such vituperation of any of the prominent Infidels, Voltaire, Paine, Rousseau, Diderot, and others whose lives are certainly open to criticism, as you have of Christians, you would realize how burdensome it is to reply and feel the utter discourtesy of such a course. I deny that I have manifested such lack of consideration as you have, or shown such discourtesy in criticising Infidelity as you have in writing of Christianity. If I have, you can point out the place; if you do not, it will be a tacit admission that you have made an erroneous charge.

What earthly bearing has the character of John Calvin upon the truth of the scripture? This is the second letter wherein you have wasted considerable space to animadvert upon him. Is there no evidence of weakness in your support of such methods of argument? And where, pray, did you derive the authority to call Calvin my "patron saint" or to say that I "greatly admire" him or believe that he "possessed the true spirit of Christianity?" Not from anything I have said or written. Would it not be wise for you to refrain from making assertions as to my views and opinions of men until you have heard me express them? He is not, as you say, the originator of that system of truth universally miscalled Calvinism. The same views were taught a thousand years before him by Augustine, and are the foundation of the Pauline doctrines. I derive my belief solely from an intelligent reading of the New Testament.

In regard to the evils of professing Christianity, you know there is very little dispute of it on my part. But is it so that the most powerful, the most wealthy, most tyrannical people on earth to-day are professing Christians? Are they indeed the leaders of the fashions, the popular candidates for political power and worldly distinction? I admit it, but it is not Christianity, but a hybrid corruption—a Christianized paganism—that presents such features. The New Testament gives no support to it. Fancy the professed disciple of a carpenter's Son, a man who had no rights in this world, and of whom the last the world saw was a malefactor's crucifixion—fancy these people insisting on their rights and their dignity; it is ridiculous. It is true that those who are told to offer their other cheek when smitten go to law with all the eagerness of men of the world; it is true that they who are commanded not to be conformed to the world are among its most suppliant time-servers, and even Christians hold office and exercise power in a world where their Master was an outcast, and upon whose governments the blood of the Son of God and their Savior is resting. But it is to such that their Lord is saying: "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, *I will spew thee out of my mouth.* Because thou sayest, I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked." Ah, I believe that the judgment of the Lord upon *Christendom*, that which professes to be his representative but is a liar, will be worse than the judgment upon open Infidelity. But Christendom is not Christianity, but its corruption, the field where the wheat and tares grow together until the time of separation. But it will be no excuse in that day for any soul that its neighbor was a hypocrite or acted inconsistently, and it is no objection to the truth of scripture that its professed followers are disloyal to its teachings, but rather confirms the truth of its many prophecies of the apostasy of Christendom.

But let any man honestly seek to obey the teachings of Christ; let him forego worldly station, wealth, and ease; let him leave the government of the sin-cursed world to its own advocates to take charge of, and let him faithfully preach the truth as it is in Jesus, the lost condition of all men by nature, their everlasting destruction without faith in Christ, and live as men waiting their Lord's return, and they will find that the same world that crucified their Master would also crucify them, and even his professed ministers would often call them fanatics and fools. Alas! you see nothing but the foul, outward shell; for the kernel you fail to look.

I should have thought that you would have left to the reader further discussion on the existence of evil. I have said that the Bible teaches that God is all-powerful and all-good; that evil exists, but not by his decree. I believe these statements. You cannot reconcile them, and so will not believe them. But inasmuch as you promised to criticise the character of the God of the Bible, and not such a character as your logic inclines you to picture, I can only again assert that your criticisms are irrelevant. To use a very homely and inadequate comparison, if I asked your opinion of a piece of blue cloth, and you took a piece of black cloth, insisting that it was the blue, I would put little value on the merit of your criticism as to the particular cloth I named. Even if it were an honest case of color blindness, others could appreciate your mistake. Whatever end your logic may lead you to, God did not make man as he is. And as to the propositions, as you call them, of Epicurus, I accept them. Let me ask you, though (for the existence of evil is as damaging to your views as to mine), *How did evil originate in the universe?* I have put this to you before, but you have conveniently overlooked it. Will you now be kind enough to answer, and also to pay some regard to what I have asked you as to the proofs that, if there is no God, incest, adultery, or fornication is wrong?

It seems strange to think that any reader would fail to observe how much you take for granted, or what immense importance and authority you exhibit yourself as believing lies in your mere dictum. You assert with all the confidence of a final authority, and as if it were the plainest axiom, that "nature has no use for a god for her work," etc. How do you know? What is your proof? How do you know that the conception of a god arose in the days of superstition? How do you know that man ever existed without a belief in God? Nay, I assert that you cannot prove that there ever was a time when men had no belief in God. If you do not prove it in your next letter, let us agree that I am right.

In answer to your paragraph that all conceptions of the god have been the reflection of the moral characteristics of the nations who originated them, there may be some truth in it; but I think it is far more exact to affirm that, with the exception of the Jews and Christians, and possibly to some slight extent the Mohammedans, the people have been morally the reflex of their gods. Thus the worshipers of Thor have delighted in a mythology of coarse, bloody revels, and the people were the same, a race hardy, bloodthirsty, and pitiless. Where the gods have been amorous, the people have been sensual, etc. What I object to in your paragraph is the implication that people had moral characteristics before they had ideas of a God. But the whole thing is conspiciously inexact and careless in its statement that the Jews have been no exception. The history of the Jews is in no wise a transcript of the character of Jehovah. They were a people almost incorrigibly addicted to idol-worship, one of the greatest crimes, according to the commands of Jehovah. Now, in this regard, did a nation of idolators put it into the mouth of their God to repeatedly denounce that to which they were most devotedly attached? I put this to you as a most curious problem: that of all nations, as Renan says, the Jews have given the first and only real system of monotheism, yet they were constantly running into the grossest polytheism, constantly neglecting the worship of their own God to follow the rites of strangers, incurring, according to their own sacred books, the heaviest penalty of the divine displeasure.

I might observe in passing that after the pages of lugubrious complaint you have made as to my alleged contempt for your authorities, and the inordinate vanity which you have imputed to me on account of my alleged cavalier manner, it is quite amusing to read that you do not care a straw what the Duke of Argyll's conclusions are in his new work. His grace is certainly as able and scientific an authority as any you can produce, and his conclusions certainly demand and are receiving great attention from those you acknowledge as masters.

As a final remark on the so-called anthropomorphism of the scriptures, let me ask you to frame a paragraph describing any act of a supreme power without using anthropomorphic language. I do not believe you can do it. If you can do it, you will; if you do not, let it be understood that you cannot. (You will notice I have several times used this form of challenge. It is a plagiarism from your letters.) If you cannot, you will have experienced a reason why the scriptures often use metaphor that seems to clothe the Almighty with human qualities.

Let me again press you for some solution of the problem of the existence of evil in the universe and such terrible suffering. Why is it? Accepting for the occasion your own belief in the potentiality of matter, it almost seems as if the mindless, purposeless agency that worked all things thought and purposed. It almost seems as if each creature was formed with a view of adapting it to existing circumstances equally as nicely and exactly as if a living, intelligent, and preëxisting spirit had been exhibiting his handiwork. And you say there is no sin, no offense against this unintelligent although wonder-working matter. It cannot be enraged nor offended; has no moral qualities, no likes or dislikes. Why did it not, then, make only happy beings, and bring them only into a happy world? Why did it make water capable of drowning as well as cleansing and assuaging thirst? Why does fire destroy life and cities as well as preserve from cold and prepare food? Why does the sun suffocate, the winter freeze? Why do flowers so often give poison instead of inspiriting perfume? Why is it necessary to support life by preying on other lives? Oh! why is there so prevalent and exquisite a capacity and preparative for suffering? Why did nature establish this universal inquisition? The scriptures, however, present a different view. The existence and demerit of sin makes that clear which otherwise is all darkness, and removes the blot that seems to stain the character of the creator.

God is positively good.

All that is contrary to God is evil.

God created all beings and things perfect. As far as this earth is concerned, this creation may be divided into thinking and non-thinking classes.

The former he endowed with the mental and moral faculties, the power of choice, and of the responsibility for it; the latter he put under irresistible and unchangeable laws.

The former, therefore, in the use of choice, could choose the negative of God, but it was not created with this bias; the latter could not make any responsible choice of itself. Man (who is the former) had the result of such negative choice fully explained to him, and could resist and fully overcome it if he chose.

The consequences of this negative choice would be intense loss, suffering, and impurity. The results of a positive choice, or choice according to God, would be intense gain, bliss, and purity.

God determined to allow man to exercise his own volition without interference.

If this had not been so, there could be no such thing as virtue.

There could be no such thing as moral obedience and duty.

Man, deliberately and conscious of the consequences, chose to sin. God permitted it.

If he had not permitted it he could not have shown mercy. Therefore one of his attributes would have remained unknown throughout eternity.

Should God have destroyed the only spring of virtue?

Should God fear man receiving such suffering as by his own voluntary choice he brought upon himself, and therefore balk his own plans and wishes?

These are some hasty thoughts which occur to me. Perhaps it would be better not to hazard them, since scripture is silent on the reasons of God's permission of sin. However, this permission of sin was certainly not evil or malignant. And consider now the preponderance of glory above what even unfallen man possessed is offered to those who will receive the gift of God, and all harshness disappears.

As to your views as to what Jesus should have taught, that he should have anticipated inventions, taught science, etc., I am willing to let them go uncriticised. To you sin, that persistent indwelling corruption, which even the heathen acknowledge and deplore, is a small thing compared with intellectual ignorance. But to my mind it seems much more reasonable to suppose that a being come down from heaven would teach not things which the human mind can invent or discover, but those truths which are above the research of men. It seems more important to me that a man should know how to act toward his Maker, to know his Maker's will, to seek his favor, to cleanse himself of the evil thoughts and feelings of his heart, even if he be ignorant, than to seek after the luxury and intellectual wealth of the world. It seems not unreasonable to me to bestow more thought on the eternity which awaits all of us than the few years that fall to us on earth. Nevertheless I believe Christ knew absolutely every invention, every science, every thought, even, that ever came into the mind of any man since or that ever will, even to your quibble and my present writing. Without arguing the point, however, I will correct a characteristic error and conclude. Where the narrative says that the devil showed Christ all the kingdoms of the world, the word translated "world" is more properly *land*, elsewhere confined to the land of Judea; so that the idea of the passage is that he was shown all the kingdoms lying at the foot of the mountain.

The scriptures are easily understood, but, as it is written, "none of the wicked shall understand, but the wise shall understand." Nor are commentators and expositors, however helpful a necessity for those who are Christ's, for they have dwelling in them the Holy Spirit, who will teach them. G. M. MAIR.

SEND for our new catalog of Liberal and scientific books. 64 pp. Sent free.

The Declaration of Independence a Masterpiece.—But How it Got Mutilated!

The strictures of "A Hater of Shams" on the style of the Declaration of Independence, partly sensible and just, but partly trivial and hypercritical, will, I am sure, when properly examined, understood, and applied, only serve to fix more firmly the authorship of that great masterpiece on Thomas Paine. Indeed, I am glad they hav been made just at this time, for they hav enabled me to discover new evidence, which otherwise might never hav been detected.

A few weeks ago I made an attempt to reproduce, from the fac-simile of the so-called original draft of the Declaration in Jefferson's hand-writing, the exact words he wrote, or copied from a prior draft, before he submitted his paper to the sub-committee. The written document, as it exists, is full of erasures and interlineations, made mostly by Jefferson himself, but, generally, no doubt, at the instance of others, either in the committee or in Congress. A few are in the handwriting of Adams and Franklin. It is quite likely that when the report was made to Congress several drafts were prepared, and some of them preserved. Hence we hear of several "originals." John Adams had one, Franklin another, it is said, in England, and Richard Henry Lee another. I follow the fac-simile in Jefferson's works.

The gentleman from Connecticut has submitted and criticised the first paragraph and part of the second *as amended* and adopted by Congress. I now submit the same portion as it existed before a word was erased or interlined. And this I shall presume to be the work of Paine, though it is quite possible that his careful composition was somewhat marred by the transcribing hand of Jefferson. Indeed, I suspect that in a few instances Jefferson changed the language by inserting words of his own. The words erased in committee or congress will be indicated in italics, without giving the substituted language:

"When in the course of human events it becomes necessary for *a* people to *advance from that subordination in which they hav hitherto remained*, and to assume among the powers of the earth the equal and *independent* station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the *change*.

"We hold these truths to be *sacred and undeniable*, that all men are created equal *and independent;* that *from that equal creation they derive all* rights inherent and inalienable, among *which* are *the preservation of* life *and* liberty, and the pursuit of happiness; that to secure these *ends* governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government *shall* become destructiv of these ends it is the right of the people to altar or abolish it and to institute new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

It will at once be seen by the gentleman from Connecticut that several, if not all, of his most important criticisms do not apply to the above, but to the amended document. Nevertheless I will proceed to restate and answer them seriatim.

1. "When in the course of *human events*." Did Paine write that? No, says our critic, for he knew that events cannot properly be spoken of as having, or coming in, a course, And how about "human?" Are there any human *events?* Human *affairs* there may be, but who will define a human event?

Answer: This is a hypercriticism. Webster givs as synonyms of event, "Incident, occurrence, adventure," etc., and remarks that an occurrence has no reference to any antecedents; and therefore, in the Declaration of Independence, *occurrences* would hav been out of place.

But now let us see how Paine uses the word event. I turn at random to the last four pages of "Common Sense." Alluding to the alarming condition of things in America he says:

"The *Case* [the critic will understand why I capitalize and italicize this word,, if no one else does] never existed before, and who can tell what may be the *event?*"

"This line [i.e. armed defense] is a line of consistency, . . produced by a chain of *events* of which the colonies were not the author."

"The birthday of a new world is at hand, and a race of men, perhaps as numerous as all Europe contains, are to receive their portion of freedom from the *events* of a few months."

Here are three instances, on three successiv pages, of the use of the word "event," and they all refer to "*human* events," not "cows' horns or harrows' teeth."

2. "To *dissolve* the political *bands* which hav connected them with another."

Could Paine hav been guilty of so incorrect a figure? Can bands (cords, ropes, etc.) properly be spoken of as dissolvable?

Answer: Certainly, if they happen to be made of soluble material. Has not many an iron band been dissolved with nitric acid?

But we don't know who made that amendment, and I presume that "bonds" were intended instead of "bands"—though the two words are quite synonymous. The probability, however, is that the amendment was suggested by this clause in the last paragraph of the original Declaration, "We utterly dissolve *and break off* all political connection." That doubtless was written by Paine. What objection to that?

3. "And to assume among the powers of the earth the separate and equal station *to* which the laws of nature and *nature's God* entitle them." Did not the author mean, "*to the occupancy of* which;" and if so, why didn't he say so? And are the "laws of nature" made any stronger by calling them the laws of "nature's God?"

Answer: By transferring "to" to the end of the sentence the meaning is made clear and the grammar correct; but it breaks the rhythm and ends the sentence with a particle. So, too, the insertion of the redundant words "nature's God" improves the rhythm; and perhaps Paine (or Jefferson, if you please) thought it politic to put a little God in the Declaration.

4. "A *decent* respect to the opinions of mankind requires that they should declare the causes which impel them to the *separation.*" What separation? There is nothing antecedent but talk about the necessity of it. And who ever heard of an *in*decent respect? And why apologize for assuming a necessity?

Answer: There is no "separation," nor even "separate," in the original draft; therefore this criticism, though just, does not apply. For "separation" read "change."

In the first letter of Junius one sentence ends with "decent," and the next begins with "respect." These were favorit words with Junius and Paine. "Decent" means "suitable in words," etc.; "becoming, fit, decorous, proper, comely." Prefix the negativ to any one of these adjectivs, and see how it would qualify "respect." For example, I hav an "*im*proper respect" for such hypercriticism.

An apology for a necessity is certainly proper. But this apology had a grand purpose. Paine sought to unite and inspire the hearts of the American people to feel as he felt when he wrote that famous letter to the king, in which, with prophetic fervor, Junius said:

"Looking forward to independence, they might possibly receive you for their king; but if ever you retire to America, be assured they will giv you such a covenant to digest as the presbytery of Scotland would have been ashamed to offer to Charles II."

(And here I beg to make a digression by quoting the next sentence, to wit, "They left their nativ land in search of freedom, and found it in a desert." In Dickinson's draft of the Declaration, or Memorial, of 1775 occurs this passage, "Our forefathers . . . left their nativ land to seek on these shores a residence for civil and religious freedom . . . in the inhospitable wilds of America." Again, in the Declaration of 1776 a like sentiment is expressed, and, what is more remarkable, not only do the passages in the two Declarations parallel in sentiment, but in language, showing that the latter is certainly borrowed from the former. But Jefferson did not write the passage in the Declaration of 1775, and he says that in drafting that of 1776 he turned neither to book nor pamphlet. True enough, for the draft was already prepared by Paine, who doubtless also had a hand in Dickinson's Declaration of 1775.)

5. "We hold these truths to be *self-evident*." Then why proclaim them?

Answer: The original draft reads, "sacred and undeniable." But even as changed to "self-evident," are there not multitudes who deny them? Among whom, I am sorry to say, seems to be our astute critic.

6. "That all men are created *equal*." How? Not morally, intellectually, physically, or so forth!

Answer: Certainly not. Who but an idiot or lunatic would affirm it? But why divide the sentence? Take it complete, and then discuss its meaning.

7. "That they are endowed by their creator with certain *unalienable* rights; that among these are life, liberty, and the pursuit of happiness." "Unalienable," says the critic, means "incapable of being put off." How, then, could anybody hav lost his liberty or suicided in America since 1776? And what a queer thing to be endowed with is a "pursuit!" And the author doesn't say "right *to* life, liberty," etc., but makes life and liberty synonyms of rights.

Answer: "Inalienable" is defined by Webster, "Incapable of being put off, alienated, or transferred to another." Complete liberty and independence are even yet a great way off, if ever attainable; but the American Revolution was a long stride in the right direction. The slave's "inalienable" right to himself has been forcibly taken from him and transferred to his master. Every philanthropist wants to help him recover it if practicable, and with it the right to "the pursuit of happiness," wherewith he has been "endowed" by nature *or* nature's God.

Technically, "life, liberty," etc., are not rights; but there is such a thing known to grammarians, and understood even by the illiterate, as an ellipsis in language. The best writers often indulge in it. But in this case the criticism does not apply, unless our critic raises a like objection to "*the preservation* of life and liberty" in the original draft. But in either case the ellipsis would bar the objection, for everybody understands exactly what it meant.

8. "That to secure these *rights* governments are instituted among *men* (not cats, says critic), deriving their just powers from the consent of the governed." What rights, but the aforesaid inalienable ones? And how can government secure what is already secured and fixed fast as fate?

Answer: Cats and other domestic animals hav evoluted to their present state of liberty and happiness by the governments which men hav instituted over those primitiv wild beasts. And now in turn the evoluted cats, dogs, horses, etc., help mankind to govern themselvs, and other brutes. The "guffaw of the Guinea negro" (critic's words), who a few years ago was generally degraded to the condition of a cat, a dog, or a mule, is now beginning to be heard in the councils of the nation. And in my humble judgment that "wretched state paper' (critic's words), the Declaration of Independence, sowed the seeds of negro emancipation in America.

The word "rights" is an amendment for "ends" in the original draft. It is not an improvement. But governments *are* instituted to secure rights that are "inalienable"—that is, not transferrable to another except by force, duress, or fraud—in spite of the grammatical criticism of the gentleman from Connecticut.

9. "That whenever any *form* of government becomes destructiv of these *ends*" (we havn't heard, he says, of any "ends" before) it is the right of the people to abolish it (i.e., the form, and leave the government standing) and to institute new government (with the old still standing) laying its foundations *on* such principles (below the foundations), and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness (while already in possession of the inalienable rights aforesaid)."

Answer: The word "ends" being found aforesaid in the original draft, the first criticism above does not apply.

How can you abolish the form of a government and leave the old government standing? Did the British government of the colonies continue after the close of the Revolution?

"Foundation" (it is singular in the original draft) means, "1. The act of founding, fixing, establishing, or beginnning to erect; 2. That upon which a thing is founded," etc. The foundation of a house may be laid on a rock or on piles, or on quicksand; so may a government, metaphorically speaking.

Our fathers of 1776 were deprived of the inalienable right of self-government, and they fought seven years to recover it. But the work was only partially done, and perhaps never will be completely done. Is it possible that the gentleman from Connecticut denies the self-evident truth that all men are created equal in regard to the right to life, liberty, etc? Will he or anybody else deny that I, or the meanest black man, has not an equal right with himself to "the preservation of life and liberty, and the pursuit of happiness?" That is exactly the meaning and the expression of the Declaration, and it is folly to deny so self-evident a truth.

The gentleman attributes that portion of the Declaration containing the statement of grievances to the hand of John Adams. This is expressly contradicted by Adams himself, who says Jefferson prepared the whole, and that when they two met to con it over he (Adams) does not remember making or suggesting a single alteration. He forgot, however, that he made two or three verbal changes with his own pen. But could either the pen of John Adams or Thomas Jefferson hav described a grievance like this last one in the list?

"He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of INFIDEL powers, is the warfare of the CHRISTIAN king of Great Britain. Determined to keep open market where MEN should be bought and sold, he has prostituted his negativ for suppressing every legislativ attempt to prohibit or restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them by murdering the people on whom he has obtruded them, thus paying off former crimes committed against the LIBERTIES of one people with crimes which he urges them to commit against the LIVES of another."

This most eloquent paragraph of the Declaration was stricken out unamended. Speaking of it, Prof. Denslow says, "The English language possesses no clause more elaborate in its rhetoric." And of the Declaration as a whole, Col. Ingersoll says:

"Certain it is that Jefferson could not hav written anything so manly, so clear, so convincing, so faultless in rhetoric or rhythm."

But the gentleman from Connecticut, if I am able to understand and apply his criticisms, would emasculate the Declaration of all rhetoric and rhythm, and make it read thus:

When people want to break away from others and be independent, they ought to say why.

People hav an equal right to life, liberty, etc. Governments exist to secure these rights. Just governments are based on the people's consent. When a government won't protect them, they hav a right to upset it and make a new one that will.

Here is expressed in sixty words every material sentiment in the first one hundred and eighty words of the Declaration. But what a skeleton! Could such language as that hav enthused anybody? Such a death's-head and cross-bones in a Declaration of Independence, instead of rallying the patriots of '76, would hav frightened the goddess of liberty out of her senses and driven her into the Dismal Swamp.

Washington, D. C., May 24, 1881. W. H. B.

Discussion.

Our Sixteenth Letter to Mr. Mair.

MR. G. M. MAIR, *Dear Sir:* I am sorry that after all the pains I have taken with you, after all the patience, candor, and fairness I have exercised, I fall so far short of pleasing you. I fear you are fastidious and hypercritical. You complain of my coarseness, irony, caricaturing, repetition, tautology, irrelevancy, discourtesy, animadversion, unfairness, etc., etc. It is evident you and I cannot become of one mind in the essentials we are discussing, or in the modes we employ. I cannot think I am guilty of the charges you make against me. I have tried to be fair, consistent, and truthful. Of course I have used some repetition; but so does every teacher. I remember when I was learning my a, b, c's and my a-b abs that the same lesson had to be repeated with great frequency. So in escaping from the ignorance of theological error and learning the a, b, c of truth and reason, the lessons have to be often repeated.

You do not appear to be a ready learner, and I sometimes fear you are so wedded to the old errors and shams that you will not easily take to the higher truths as I see them .More than once have I been reminded, when trying to point out the truth to you, of the old adage, "There are none so blind as those who *will not see.*" As, however, there seems to be a difference of opinion between us, both as to the matters of discussion and as to my modes, we had better leave it with our readers to decide whether your charges and complaints are just or unjust, and, also, which of us has used the most *argument*—adduced the most *proof.* I cannot think they will be so severe upon me as you are; and, I hope, not so hard to convince.

To me you seem wedded to the most absurd, ridiculous, and untruthful system of religious belief that mankind have ever been dupes to. All the mythological systems abound in absurdities, but none have greater falsehoods, none such appalling horrors, as the Christian system. I would that you and all other men could see the truth as it is in nature and reason, and behold the falsehood as it is in mythology and theology; and to enable this light to be seen and enjoyed I am using such abilities as I have. If I am not perfect in my means and modes it is perhaps attributable to human fallibility.

In self-defense, however, I claim that I have not brought in any argumeut or subject irrelevant to the matters under discussion between us, nor have I commented upon any branch of the subject not introduced by yourself. If I have said more of the nature and character of God, and also of the origin of evil, than has been agreeable to you, it is because I deem these very important subjects—at the very foundation of Christianity—and most necessary to be properly understood. They are in no sense side issues, or irrelevant to our discussion. When you asserted the love and mercy of your God it devolved upon me to show that his character is exactly the opposite. If I have not been successful in my effort I can only say the proofs are not nearly exhausted; hundreds of quotations from the revered volume can be quoted to fortify me in my position. This question is inevitably a part of our subject and cannot be ignored. I am only sorry that the character of your God, as shown by his own book, is so bad that it pains you to hav the matter investigated. I have only hoped that the process of "line upon line and precept upon precept" might be successful in your ease.

I understood your fourteenth letter to be a kind of whine because of my "coarse, hit-or-miss manner" of exposing falsehood, and that you took consolation in the words of Jesus when he told his disciples that they would be despised, hated and spoken falsely of for his name's sake. The sophistry of your effort was at once apparent, inasmuch as you belong to the popular, powerful class and I to the one that is hated, despised, and falsely spoken of, and I deemed it quite legitimate that I was most entitled to the consolation to be found in the words of Jesus, and that it had been the church from the early centuries that had been the oppressor and had done the hating and despising. I barely touched the subject. Volumes could be written in the same line. As to my *hits* and *misses*, I trust the *hits* outnumber the *misses*, and I apprehend they hurt quite as badly.

You complain because I alluded to John Calvin, but I have not done so oftener nor in any more uncomplimentary terms than you have to Thomas Paine. You have more than once alluded to his coarseness and have accused me of copying from him. This has not offended me. I consider him a far less coarse man than John Calvin, and I would not be at all averse to contrasting them in character and conduct, although probably no man has lived who has been more slandered and belied by Christians than has Thomas Paine.

I hope I did not hurt you by implying that you are a follower of Calvin. You ask whence I derive the authority for calling him your patron saint. Let me explain. When I first became acquainted with you I one day inquired to what denomination you belonged. You replied, "The Baptist." Knowing, then, that the Baptists, Presbyterians, and a portion of the Methodists are termed Calvinists, because they accept the peculiar views of Calvin and regard him as a leader, I felt justified in placing you where I did. I must, however, say that I have more respect for you when you say you don't admire Calvin, though you cannot deny that he is the founder of Baptistism, Presbyterianism, and Calvinistic Methodistism. I am sure a greater moral monster never lived—one of the great lights of reformed (?) Christianity. But after all he was a *godly man.* He was very much like the God you believe in. Ingersoll is heavenly-minded enough to perceive this truth; he says: "Calvin was of a pale, bloodless complexion, thin, sickly, irritable, gloomy, impatient, heartless, and infamous. He was a strange compound of revengeful morality, malicious forgiveness, ferocious charity, egotistic humility, a kind of hellish justice. In other words, he was as near like the God of the Old Testament as his health permitted." He continues in this way: "The best thing, however, about the Presbyterians [and Baptists] of Geneva was that they denied the power of the Pope, and the best thing about the Pope was that he was not a Presbyterian [Baptist]." But, as I said, I am glad you don't admire Calvin and that you are willing to say so. I would be glad, also, to hear you say you do not admire the God of Calvinism. How you or any person with a well-organized mind can admire such a God is a wonder to me. And how you can call such a God loving and merciful is equally strange. It is a bad perversion of terms and of the truth to call a being loving and merciful who created beings with insufficient self-control to withstand temptation, and created a tempter to decoy them, and a hell to burn them in, forever, for yielding to temptation.

You tacitly admit that Christians are not as good as they should be—that, in fact, they are not Christians. I judge you are nearly right in this opinion. Those who profess Christianity are so nearly like the rest of the inhabitants of the world that with a telescope or microscope little or no difference can be detected between them. They all worship gold, they are all fond of power, place, and pleasure, and their god and their religion are often all mere secondary considerations. You seem, however, to hold out the idea that there is somewhere a little select few, unknown probably to the ordinary world, but who are *genuine* Christians, who seek not to lay up treasures on earth, who turn the left cheek for a blow when the right cheek has been smitten, who give two dollars when importuned for one; who, when their cloak is stolen, reward the thief by giving them their coat also; who take no thought for the needs of the future; who have no more business on hand than the sparrows and are like the wild lilies growing in the field, which toil not nor spin; who, if they by prayer, fasting, or otherwise chance to obtain a shirt or pair of drawers, sell them and procure a sword; and if they have fathers, mothers, sisters, brothers, wife and children, hate them all for Christ's sake. If you know of any such sect of Christians—the simon pure article—I ask you to point them out; I wish to see what manner of men they are. Do you think you are one of that kind yourself? So far as my observation has gone I see very little difference between Christians and non-Christians, between saints and sinners, save that the saints usually wear sanctimonious faces and look as though they would like, above all things else, to see their unbelieving neighbors burning in hell.

It will hardly answer for you to imagine a little band of true Christians somewhere who are able to live up to all of Christ's injunctions, and condemn all the others as hypocrites and pretenders. Neither is it reasonable for you to hold that we are not to take the ordinary, every-day Christians as the proper exponents of the system, and to say we are not to judge Christianity by them. We have to take Christians as we find them and as they are, not what they ought to be, or as you may dream they ought to be. We must judge of Christianity as we find it, not what you imagine it should be.

If those who like gold and silver and lay them up as treasures on earth, those who are fond of the pleasures and good things of the world, those who are quarrelsome and contentious, those who prosecute wars or sustain those who do; liars, swindlers, and robbers; those who grind the faces of the poor and oppress the needy, the Pharisees and long-faced hypocrites, those who seek to occupy the front seats in the churches and sit nearest the altar, those who despoil their fellow-beings of what is justly their own, those who are intolerant and oppressive in matters of opinion and would place fetters on the human mind—if all who are untruthful, malicious, covetous, ambitious, and unholy cannot enter into the heavenly Jerusalem, where the lambs are, and where they wear big crowns of gold, play upon harps of gold, where the dwellings are of gold, and where even the streets are paved with gold, but must be thrust down below, with the goats, into the dark smoke of pitch and brimstone, to roast and broil forever, I fear the future of Christians will be no more tolerable than the average of mankind, for they are no better.

If you occasionally find a good, kind man who is a Christian, you find a man who would be honorable upright, and truthful though he were an Infidel. That Infidels turn out a better average of men and women, so far as honor and integrity are concerned, than are found in the church there will be no difficulty in showing. It is but natural that men and women who have only their own deeds to depend upon for their happiness should be more careful in their conduct than those who think that the merits of another are to be credited to them, and that they themselves are to escape punishment because another has been punished in their stead. In my opinion, it is a false and pernicious system of morality which gives the assurance that justification or righteousness can be imputed from the innocent to the guilty, or that the highest virtue consists in *belief*, whether in accordance with evidence or in spite of it.

You still seem very reluctant to yield the point that God is responsible for the existence of evil, and though I have shown that if God is the creator of all things, all existences, with the full knowledge of the precise effects his creations would have, that he created man and woman and the devil, knowing that sin would be the inevitable result, you still insist that the Bible teaches that God is not the cause of sin or evil. I regard this as an evasion on your part, or an effort to screen your God from the malice and evil with which you say he is not fully guilty. If he is all goodness and opposed to the existence of evil, then he was very weak to allow it to come into existence, to continue for thousands of years after thousands of years.

You say the Bible does not teach that God is the author of evil. Let us see. You will certainly be willing to abide by what it does say upon the subject, and you must admit that God ought to know more about evil and how it came than you do. Isaiah xlv, 7, reads in this way: "I form the light and create darkness; I make peace and create evil; I the Lord do all these things." In the following verse, after recounting his work, he says again, "I the Lord have created it." This ought to be satisfactory to you. If any part of the Bible is inspired it is the book of Isaiah. If any one of the prophets was authorized to speak for God it was this prophet. So if God is the author of a word contained in the Bible, he has positively declared that it was he who created evil. This, I insist, ought to be satisfactory to you, and you should no longer deny that God is the author of evil.

Other prophets confirm what Isaiah said of God: "Thus saith the Lord of Hosts, the God of Israel, Behold I will bring upon this city and upon all her towns all the evil I have pronounced against it" (Jer. xix, 15). "If that nation against whom I pronounced turn from their evil, I will repent of the evil that I thought to do unto them" (xviii, 8). "Thus saith the Lord, Behold I frame evil against you, and devise a device against you" (xviii, 11). "I have set my face against this city for evil" (xxi, 10). "Thus saith the Lord God of Hosts, the God of Israel, Behold I will bring in Judah and Jerusalem all the evil I have pronounced against them" (xxxv, 17). "Now is the end come upon thee, and I will send mine anger upon thee. . . . An evil, an only evil, behold is come. And mine eye shall not spare thee, neither will I have pity; but I will recompense thy ways upon thee. . . . The sword is without, the pestilence and famine within; he that is in the field shall die with the sword, and he that is in the city famine and pestilence shall devour him" (Ezek. vii, 3, 4, 5, 15). "Shall there be evil in a city and the Lord hath not done it?" (Amos iii, 6). "He [the Lord] is gracious and merciful and repenteth him of the evil" (Joel ii, 13). "And God repented of the evil that he had said he would do unto them" (Jonah ii, 10). "Evil came down from the Lord unto the gate of Jerusalem" (Micah i, 12). "Behold against this family do I devise an evil from which ye shall not remove your necks; neither shall ye go haughtily, for this time is evil" (ii, 3). "The Lord repented of the evil he thought to do" (Ex. xxxii, 14). "I have set before thee death and evil" (Deut. xxx, 15). "And all evil of the men of Shechem did God render upon their heads, and upon them came the curse of Jotham, the son of Jerubbaal" (Jud. ix, 57). "I have rewarded the evil" (1 Sam. xxiv, 17). "Behold I will raise up evil against thee" (2 Sam. xii, 11). "Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee" (1 Kings xxii, 23). "The Lord shall bring on you all evil things" (Josh. xxiii, 15). "I will bring evil in the house of Jeroboam" (1 Kings xiv, 10). "Thus saith the Lord, I will bring evil upon this place" (1 Kings xxii, 16, and 2 Chron. xxxiv, 24). "Shall see the evil I will bring" (2 Chron. xxxiv, 28). "He will bring evil and not call back his words" (Isa. xxxi, 2). "I will bring evil from the north, and a great destruction." "Behold I will bring evil upon this people." "Thus saith the Lord, Behold I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them." "I will bring evil upon the men of Anathoth." "Thus saith the Lord of Hosts, the God of Israel, Behold I will bring evil upon this place, the which whosoever heareth his ears shall tingle."

"Wherefore their way shall be unto them as slippery ways in the darkness; they shall be driven on and fall therein; for I will bring evil upon them, even the year of their visitation, saith the Lord." For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished, for I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts. Therefore prophesy thou against them all these words and say unto them, The Lord shall roar from on high and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes against all the inhabitants of the earth." "I will bring on Judah all the evil pronounced." "I will bring my words on this city for evil and not for good." "I will bring evil upon all flesh, saith the Lord" (Jeremiah iv, 5; vi, 19; xi, 11; xi, 23; xix, 3; xxiii, 12; xxv, 29, 30; xxxv, 17; xxxix, 16; xlv, 5). "The Lord pronounced all this evil." "Behold this evil is of the Lord" (1 Kings ix, 9; vi, 33). "The Lord pronounced all this evil." "I have brought all this evil on this people." "God hath pronounced this evil on this place" (Jer. xvi, 10; xxxii, 42; xl, 2). "The Lord shall bring on you all evil things" (Josh. xxiii, 15). In 1 Kings xxii we learn of God sending an evil, lying spirit in the mouth of all his prophets, that the people might be deceived and evil fall upon them; and the Lord spoke evil concerning them. There are many instances where the Lord gave evil instructions or advised such conduct as good men now regard as evil; for instance, the borrowing or stealing the valuables of the Egyptians by his chosen people, the taking of the cities and property from those they belonged to, and giving them to people who had no right to them, and numerous other similar evil deeds.

I trust you will now be convinced that the Bible and your system teach that God is the author of *all* things, evil as well as good. It seems appropriate that the daily paper *Truth*, in its Sunday sermon of last Sunday from the text, "As I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and olive yards which ye planted not do ye eat" (Joshua xxiv, 13), should open its discourse with these words: "Great God, what a God! and what a fool to thus proclaim his own iniquity! A being bad enough to do all that his revealed records allege that he did, and yet who poses before mankind as a beneficent spirit, the creator of the universe, ought to have been discreet enough to cover his bloody villainies with the cloak of silence. Perhaps, however, since his virtues are so few, it is only simple justice to accord him credit in this instance for candor." Later on these inquiries are made: "Is this a god of justice? Is this a god of mercy? Is this a god of truth? If it is just to take from those who labor and give to those who do not, by bloodshed, rapine, and cruelty, then he is a god of justice. If it is merciful to spare a harlot because she betrays all the people of her city, while slaying thousands of those about her—her victims—then he is a god of mercy. If it is truth to say, 'Thou shalt not steal,' and yet command wars and extermination for purposes of theft; if it is true to command, 'Thou shalt not kill,' and yet direct not only slaughter of men in unprovoked conflict, but also the murder of women and the slaying of babies, then he is a god of truth. All these things and more, and worse, this Jehovah did that he might, as stated by himself in the text, give unto the ancient Jews lands for which they did not labor, cities which they did not build, and vineyards which they did not plant. Candid men, whoever and wherever you are, is this your ideal of God?" The closing words of the sermon are these: "That may justify him [Joshua], but what a horrible god must have been his god! And yet we are asked to have this god for our god. In the light of the bloody history of that god, revealed by himself, how sincerely can we say, God forbid!"

You are mistaken when you say, "The existence of evil is as damaging to your views as to mine." It is not so. In reply to your inquiry, "How did evil originate in the world?" I will say that according to my views nothing in the universe ever originated. The universe always was in some form. Good and evil are relative terms. A thing is good or evil according to the use made of it. Order is good; disorder is evil. For instance, fire is good when used to warm us in cold weather and to cook our food, but it is an evil when it burns our dwellings, destroying houses and cities; and when used to torture us after death, it is hell, and of course *evil*. Water is good when used to allay thirst and supply the waste of the fluids of the body, to refresh growing vegetation, and in rivers and seas, to float barges, boats, and ships, but it is an evil when it descends with such force and rapidity as to destroy crops, wash away homes, and destroy towns and cities. Wheat and corn are good when used for food for men and animals, but when converted into alcohol and used as a drink to poison the blood and debase the human mind, they become great evils. There is probably nothing but what is good in its proper place and use, but may also become an evil when perverted to an improper use.

In the primitive ages of the human race it was thought that a perpetual contest existed between the powers of good and evil, between light and darkness, between heat and cold, or summer and winter. Thus the forces of nature became the gods and devils in which men believed. Personality, characteristics, and attributes were given to their gods and devils, and worship, oblations, and sacrifices were offered to them to please them, to appease their wrath and secure their good will. In former times the devil was as much worshiped and placated as God—in fact, devil-worship is the older of the two. The devil caused the pain and suffering, and if he could only be appeased by good offices they had little fear of the good being they called God. With many nations the sun was the representation of the deific principle in the universe, while frost and night were the opposite, or the devil. We see, then, that nature has furnished the models for the numerous gods and demons that men have devised. Nature has been the basis, to all ignorant minds, for all the mythologies and theologies that have existed, and the Jewish mythology is no exception to the general rule. That Yahweh or Jehovah was originally a nature-god I think I have quoted several passages to show.

I am glad that you accept the propositions of Epicurus. It is certainly much easier to accept than to disprove them. If you accept them you must come to the conclusion that the Jewish God is either very weak or very wicked, or both. It seems impossible to arrive at any other conclusion. He either will not or cannot destroy evil; he will not or cannot cause the human race to be happy. Dodge it as much as you will, quote scripture as much as you will, talk pious words as much as you will, you cannot escape these propositions.

You wish me to prove that nature has no use for a god. I think I demonstrated that by showing that the actions of nature are uniform, unfailing, and in obedience to innate, unchangeable laws. I hardly think you will insist that the sun cannot shine, the rain fall, the winds blow, the waves roll, streams of water run down hill, the grass grow, and all nature bloom, without the help of a god. You will hardly insist that a whole is not equal to two halves without the aid of divinity. How many thousand years ago it was that the idea of a god entered the superstitious mind I cannot tell you, but as it is known that man has progressed from a very low condition, but a trifle above the beasts of the forest, it is fair to conclude that there was a time when he had not even conceived of gods and devils, any more than the animals with whom he associated on terms of equality. That there are races of men now living in Africa who have no conception of God, and no word in their languages to express the idea of such a being, I think I can show by Livingston, Stanley, and other African explorers. When you assert that I cannot prove that there ever was a time when men had no belief in God, you state what is positively untrue. That time is even now; and if you wish it I will look up the proof and introduce it in my next letter.

You wish to know why nature is not more merciful, why water drowns, fire burns, and flowers giv forth a poisonous perfume. I can only say it is in the nature of things to be as they are, and for all results there are sufficient causes to produce them. Your question has no force unless the idea is held that all things are produced by an all-powerful intelligence. To one believing in such an individuality the existence of evils and woes seems like a great wrong and inconsistency. Believing, as you do, in a great designer, you have just grounds to consider him a very bad designer, a cruel, merciless monster. But I do not regard nature as a reasoning intelligence, nor as a designer, and hence she can be actuated by neither love nor hate, mercy nor severity. She is moved by innate, unchangeable laws, which are not amenable to pity or cruelty. I regard intelligence as the result of organization, the product of the brain and mental organs, as seeing is the function of the eye and optic nerves. Unless nature can be shown to have a brain and organs I cannot conceive that she can have intelligence, the *reasoning* power, or be moved by sympathy or tenderness. All we can do is to study her laws and adapt ourselves so far as possible to her inevitable conditions.

You are, however, wofully mistaken in thinking that the scriptures make creation and existence clear. They yield only falsehood and inconsistency and produce a far greater muddle, and far more uncertainty, than would otherwise exist. The Bible story of creation and the origin of evil is the most monstrous that could be devised.

You make another demand upon me "to frame a paragraph describing any act of a supreme power without using anthropomorphic language." Nothing is easier. If we imagine that God is infinite, extending wherever space is ever since duration was, how easy to speak of his universality, his immensity, his non-impersonality, his diffusability, his eternal presence! How easy to liken him to the light of the sun, the air, the ether, the qualities of duration and space, illimitable and almost inconceivable! How absurd, how ignorant, how imperfect, how misleading, how false, to speak of the infinite as having eyes, nose, mouth, ears, tongue, arms, hands, breast, bowels, loins, legs, feet, and back parts! Nothing more erroneous, nothing more false, can be conceived. The only rational conception of God is either that he comprehends all existences—the universe—all matter and force, or that he is an extremely light and thin material extending throughout all space, possessing possibly a density of a thousandth part of that of the luminiferous ether, and as near nothing as possible. Whatever God is, he is *something* or *nothing*. As no *something* has been found in any part of the universe that can reasonably be pronounced God, it is probably safe to conclude that God is *nothing*; and, also, that all the foolish conceptions that have been conjured up about him have been the result of grossest ignorance.

Now, as I have replied to your interrogations, I wish to propose a few questions to you which I particularly request you to answer, though you have hitherto evaded them: 1. You claim that God is not anthropomorphic. How, then, was it possible for him to beget an anthropomorphic son? 2. How is it possible for the infinite to hold commerce with a finite creature and produce an offspring? 3. Can the infinite beget the finite? Can the infinite be sire to anthropomorphism? 4. What do you know about God any way? 5. Will you give a few of the proofs that such a being, person, or infinite something or nothing has an existence? 6. Did he make the universe of nothing, or did he find some crude chaotic material already at hand? 7. If so, how came that chaotic matter to be in existence? 8. If you conclude that such matter always existed, is it not just as easy to conclude that the forces and laws inseparable from it also always existed? 9. If God did make matter, what did he make it of? If he did not make matter, what did he make? 11. What is God made of? 12. Who made him, or how came he into existence? Please tell me just how much you know of the infinite. 13. If you know nothing of it, what right have you to insist that I must accept your views?

Near the close of your letter you introduce some thirteen propositions, several of which appear to me opposite the truth. I cannot take the space to enter into a discussion of them at any length, but simply to take a passing glance and dispute what I consider untrue.

Your first is, "God is positively good." I pronounce this not true. It is very uncertain whether there be a God, and if there be one, he is as much evil as good, and even far more so. There is more of positive unhappiness than of positive happiness in the world. And if the hell theory is true, the evil predominates a thousandfold.

Your second, "All that is contrary to God is evil" is equally uncertain. If there is not positively a God, or if it is not positively known what he is, we cannot positively tell what is opposed to him, and cannot tell whether it is evil or good. From all we can learn from the Bible, he is the source of evil, and hence what is opposed to him is quite as likely to be good as evil.

Your third, "God created all beings and things perfect," is far from the truth. It is not known that he created anything, but if we admit that he did, it must be insisted upon that while pain, disease, sorrow, and wo exist, things are a great deal less perfect than omnipotence ought to have produced.

Your fourth is mere speculation, and wholly unproved.

Your fifth is of the same unproved character.

Your sixth is mere loose speculation.

Your seventh, about what God determined to do, has as little foundation in fact as the baseless fabric of a dream.

Your eighth belongs to the same pious fiction.

Your ninth means little or nothing.

Your tenth, about "man deliberately and conscious of the consequences chose to sin, God permitting it," is most untrue. Man was ignorant and inexperienced; he knew nothing about ultimate consequences, and did what he did in accordance with the nature God gave him. It was God who foreknew the consequences, who was conscious of all the misery which would be entailed, and who deliberately made all the factors in the business, and virtually decreed the result.

Your eleventh is as false as ridiculous. It was showing *mercy* with a vengeance to make a young man and woman without knowledge or experience, who he knew would partake of poison if placed within their reach, and then deliberately created the poison and placed it before them, he knowing they would partake of it. He was a thousand times worse than man or woman, for he had all knowledge and they had none.

Your twelfth, a conundrum, "Should God have destroyed the only spring of virtue?" is almost too profound for me, and I can hardly reach the hidden depth or its meaning. I will answer, however, Yes, if man would have been better off without it. If it was a delusive or deadly spring it was criminal in God to create it.

Your thirteenth, another conundrum, about man's voluntary choice and bringing punishment upon him-

(*Continued on page* 364.)

Communications.

More Notes.

To the Editor of The Truth Seeker, *Sir:* Since my last writings for The Truth Seeker I hav visited Bronson, Coldwater, Quincy, Jonesville, Hanover, Concord, Tekonsha, Union City, Athens, Sherwood, Colon, and Centreville in the interest of The Truth Seeker and the principles of constitutional freedom which it clearly defines and faithfully advocates.

At Bronson I was hospitably entertained at the house of J. Francis Ruggles, the great bibliopole of the West. Mr. Ruggles has a fine and extensiv collection of rare curiosities and objects of especial interest. A life-size bust of Geo. Washington and one of Robert Ingersoll are among the first objects to attract attention. A very extensiv line of photographs of the most celebrated men and women of the past and present times afford a great pleasure to the observer. Coins of all nations and ages are presented, and papers published as far back as the fourteenth century and from that time up to the present. It is a rare pleasure to spend time in the laboratory of this intelligent and enterprising young man.

I was also invited to the hospitality of the residence of Dr. Geo. F. Rockwell and his family. It is woman's skilful hand which adds a charm of neatness and cheer to the festiv board.

I was invited to speak in Bronson the next time I am at the place, and, the lines being now so closely drawn and so well defined between Anthony Comstock—backed by the Y. M. C. A.—and the people's constitutional rights, I will speak upon these subjects when I am requested to.

At Coldwater I met with Dr. Brown and some other Liberals. But I think the church under its various denominations has a strong hold in this field of unusual wealth, fashion, and conservatism. There is much need of activ, intelligent, and earnest reformatory work in Coldwater and its vicinity.

At Quincy I found a stanch advocate of freedom and the general principles of Liberalism in the person of E. Mudge, Esq. Judge Mudge became a subscriber to The Truth Seeker, and through him its merits may be introduced more extensivly to the people of Quincy and its vicinity.

At Jonesville, among the activ Liberals I met were Lawyer Merriam, H. W. Tuller, and some others whose names I hav not at hand.

Hanover is the home of the Snows, who are well-known in all that vicinity as independent Freethinkers.

Concord is noted for its Universalism, which seems to be orthodoxy in blossom, or gone to seed. The world of mankind are slow to learn that the only true worship or devotion consists in an unreserved consecration to law or principle, and that all adoration paid to an unknown and incomprehensible divinity is only idolatry.

At Tekonsha we hav J. C. Budd, Dr. Rogers, J. W. Anderson, and others as intelligent workers in the cause of Liberalism and supporters of The Truth Seeker.

At Union City there are a score or more activ and earnest workers and supporters of The Truth Seeker. David Gifford, at this place, paid me nine dollars for the cause of freedom and the support of Liberal publications.

At Athens I was liberally and hospitably entertained at the residence of Mr. Spencer and at Mr. M. Doubleday's. Mr. Doubleday has one of the finest farm residences in St. Joseph county, and it is mentally illuminated with Liberal sentiments.

At Sherwood there are a few out-and-out Liberals. And there is a class or sect known as the Yorkites. A minister by the name of York came out from the M. E. church and is occupying about the same ground as Profs. Swing, and Thomas of Chicago. The supporters of this phase of religious faith are building a new church at Sherwood, and they also hav a "house of worship" at Athens. This class of progressionists is also quite numerous about Union City. But, so far as I know, they pay more attention to "religious worship" than they do to the aggressions of Comstock and the Y. M. C. A. upon the citadels of constitutional rights, and the indispensable requisits of personal freedom.

At Colon we hav a large list of subscribers for The Truth Seeker, which circumstance in itself indicates an activ, practical devotion to human rights and personal freedom, without which there can be no permanent deliverance from the mental slaveries of the darker ages. There are activ, earnest workers in the cause of Liberalism in Colon and its vicinity, of whom I should take great pleasure in speaking more definitely, but my present notes are more extensiv already than I had anticipated.

Centreville is a place of very especial interest to me, in connection with my feeble efforts in behalf of human rights. I was spending considerable time in Centreville about the time when the editor of The Truth Seeker was arrested by Comstock, and I was requested to speak in the court-house upon the signs of the times and the issues of the hour, and although there was a revival meeting then in progress and an excited multitude under the influence of the united clergymen of the place, I consented to speak in the court-house, and the whole church influence set in to defeat me in my professional business in the place. One good Christian woman wished to giv me "advice as a friend" not to say anything whatever upon religious subjects. I could do hundreds of dollars worth of work in the place if I would but keep still upon these subjects, but if I would continue to talk upon these topics I could not do anything in the line of my professional occupation, etc. I replied that I had walked away from all financial interest and superficial worldly glory forty years ago, and set out upon the wide cold Christian world naked-handed, leaving houses and lands and friends, and even lovers behind me; that I had married and raised my family and educated my children in my profession with my fingers, and I should not go backward now at this late day. Work or no work, I would "cry aloud and spare not" in times like these, when the church forces were sending the best people we hav to prison and to premature graves. And I feel the same spirit to-day. I will spend the balance of my life in laboring as diligently and intelligently as I can to redeem the race, and to save my country from the encroachment of a combined church power and a centralized political despotism.

C. S. Rowley.

A Great Victory in Kansas.

To the Editor of The Truth Seeker, *Sir:* "We hav met the enemy and they are ours." About the middle of January Prof. O. A. Phelps came here and gave three able lectures, which were well attended, and created much excitement and "holy horror" among the pure, pious churches.

He challenged the orthodox to discuss with him, through any champion they chose, the following proposition:

"*Resolved*, That the Bible is not of divine origin, is at variance with many established facts, and teaches a defectiv code of morals."

The Methodists, Presbyterians, and Baptists made no response, wisely foreseeing that "discretion is the better part of valor." The Campbellites or Christians—whatever might hav been the motiv—showed themselvs to be more manly, generous, and liberal, and showed more confidence in their ability to deny the proposition and "put down Infidelity," and chose the Rev. C. W. Pool, of Humboldt, Kansas, as their representativ and champion. It was confidently assumed and asserted beforehand that it would neither be a hard nor a long task to sweep away and demolish both Phelps and his proposition. A few old "blue-law" fossils said Phelps ought not to be permitted to propagate his opinions—that there should be a *law* to *prevent* him from so doing.

The discussion began on the 22d of February and was continued through eight evenings. It was held in the new, neat, beautiful, brilliantly-illuminated Christian church, and the expenses for light, fuel, usher, etc., were equally divided between the Liberals and Christians. The Methodists had been and were having "a great revival" when Phelps came to irritate and disturb them, and the minister advised the "lambs in the fold" not to go to the discussion, and kept up their meetings during four nights of the debate. The Presbyterians also held evening meetings and began them much earlier than the discussion opened. Both ministers kept as many from the debate as possible. A theater, also, was playing during four nights of the conflict, and the roads were so bad that many, several miles distant, could not attend. In spite of all these disadvantages and opposing forces, every seat was full, and on some nights a few stood up.

The three well-attended lectures of Prof. Phelps in January created much excitement, which was greatly increased during the discussion, and a few of the attendants had so little faith in their own religion that they could not bear the pressure of rigid analysis, criticism, and facts, and left.

"He who fights and runs away
Will liv to fight another day."

One Christian, one Infidel, and a third person chosen by them, sat as moderators during the debate.

It was glorious and happifying to see believers and skeptics, both male and female, meeting there eight evenings, shaking friendly hands, treating each other with respect, and sitting side by side, all mixed up, and nobody hurt in any sense, with a very few exceptions. Ah! reader, I was filled with unutterable emotions, which the silent tear came to relieve, as faithful memory took me back to from twenty to forty-five years ago, when I was often insulted and had things thrown at my head during my utterance of unpopular truth, and when not even a Universalist, much less an Infidel, was considered *fit* and *good* enough to sit with Christians in the same church or pulpit.

Each disputant spoke one-half-hour, and spoke twice each evening. Phelps affirmed the proposition four nights and closed with a fifteen minutes' speech. The proposition was then reversed and Mr. Pool affirmed and Phelps denied.

As I read mind and mental forces through the organism, I will here remark that both Phelps and Pool are naturally combativ and aggressiv in a mental sense, but their intellectual brains differ in form and development, and so do their methods of reasoning and proving their positions.

When the world learns that every man is what he is through his organism it will cease its self-righteousness and persecution and cease to enforce inhuman laws and demand impossibilities of human nature.

Mr. Phelps presented his platform of principles, logic, his scientific, mathematical, analytical, and irrefutable method and only *true* way of reasoning and arriving at truth, and his opponent did not and could not destroy or refute it, so I think. I wish to giv Mr. Pool all credit due him, and to represent him justly, and will say what I should hav said, in its proper place, that he is well educated, has a good memory, has read much, uses language correctly and critically, and is more fluent in speech than Mr. Phelps.

His attempts to prove the Bible divine were failures. His reasoning was not mathematical or scientific, for in mathematics and science we find no *orthodox* god, the *source* of the divinity claimed for the Bible. Unhappily for him, he was like the man who undertook to build his chimney at the *top*, but could not find *support* for his first brick. His repeated statement that if the major proposition be true the minor ones must be true also, was correct; but, alas for him! he had to *assume* (as Prof. Phelps told him often) the major proposition to be true, all the way through, without *proving* it. He was like Dr. Sewall, who wrote a book to refute phrenology, forty-five years ago, and asked Daniel Webster for his opinion of it. Webster read the book, and said to Sewall, "If *your premises are true*, your argument is conclusiv." But they were *not* true.

His argument to prove a God from design, or the Paley argument, was a complete failure to those who are in the light of nature and reason, and do not verify.

"A man convinced against his will
Is of the same opinion still."

Prof. Phelps pressed upon his opponent's consideration the book of Euclid, from a *heathen* source—a book without *one* error, used in *all* our schools, in contrast with the Bible, full of acknowledged errors; but he made no reply. He also paid no attention to several quotations made by Phelps to prove the Bible at variance with science, and that part of the proposition might better hav been left out, except to show unprejudiced minds that Pool could not reconcile many facts with his inspired, divine Bible.

Mr. Pool's labors to prove the divine origin of the Bible from the prophecies, the miracles, the resurrection of Christ, and the "perfect morals" thereof, were abortiv, for Phelps met and thwarted him on every point, by reason, by history, by facts, and by the *Bible itself*, and verified that "out of thy *own mouth* will I condemn thee." Mr. Pool quoted and repeated Greenleaf on what constitutes *evidence*, which no one, I presume, doubts; but, unfortunately for him, he *could not produce such* evidence to establish his propositions.

Phelps showed that the genesis of man was the result of evolution through continuous changes and differentiations of godless and uncreated matter. Mr. Pool tried to be facetious and witty on the idea that man was evolved from a monkey, but I hav seen more than one human being that was below the monkey in brain and intellect.

Evolution is a bitter pill for priestcraft and orthodoxy to swallow; and those who do swallow it are sure to be cured of that diseased and abnormal mentality which can believe such inhuman absurdities, the results of which were so emphatically and impressivly described by Mr. Phelps.

Mr. Pool and some of his brethren expressed great *vity* for Phelps, and I hav no doubt the pity was mutual and reciprocal. It seemed to *me* to be a trying position for the Christians to be in, to sit there and hear the nature and character and history of their God so truthfully portrayed and both their God and their God-derived and God-inspired Bible impeached in the name of truth and humanity. That Mr. Phelps could, with entire safety of person, thus talk to Christians, and criticise and condemn their impotent and baseless system of salvation, marks great progress in human development and manhood.

The closing scene, when Mr. Phelps, with sincere and friendly feeling, thanked the audience, the moderators, and his opponent for their patience, attention, and courtesy, was to me most impressiv and promising for humanity.

The chief value of such discussions is that they giv access to a class of hearers, and an opportunity to spread the light which in no other way could be obtained.

There is a great mental upheaval, and truth is coming to the surface. False gods are dying that humanity may liv. Phelps is a champion iconoclast, and Pool is an able Godite and idol-builder. I thank and bless them both for preparing the way for a better humanity and a higher life on earth. I

could hav said much more, but space in THE TRUTH SEEKER is precious.

Orthodoxy, "thy sun is setting;
Thy glory waxeth dim;
Thy genius, his charge forgetting,
Chants forth thy dying hymn."

Columbus, Kan. J. H. COOK.

Underwood's Essays and Lectures.

I hav just finished reviewing for the third time B. F. Underwood's "Essays and Lectures" thee so kindly sent me some weeks ago, and I must tell thee how well I like them.

The book is a truly valuable one, and should be in every Liberal library. Underwood is a strong and logical reasoner, and his books are full of good, telling facts that make them very useful for reference.

The lecture on "The Influence of Christianity on Civilization" is splendid. It tells powerfully against the moralizing and enlightening effects of Christianity in every country where it has gained a foothold, and proves this boastful religion to be one of the direst curses that ever blasted the hopes of happiness of trusting, confiding believers.

The lecture on "Woman" is also an excellent one, and proves conclusivly that woman is fully man's equal in intellect and all that makes for righteousness. It shows that with equal chances for educational improvement she will be just as capable of making and executing good and wholesome laws as is her brother man. In closing this essay he says: "A man or woman needs not to be confined to one reform. We should be broad, liberal, cosmopolitan, giving all reforms a generous support and uncompromising aid every time we hav an opportunity, and for that reason I came here this evening and hav spoken in favor of woman suffrage."

The lecture, "Spiritualism from a Materialistic Standpoint," interested me me most of all, because this "ism" is the last lingering remnant of the mythologies, and if once settled to be a delusion, the world will be rid of gods and ghosts, future lives will given up, and the now and to-day, the here and the known, will receive our highest and best labors for humanity. This little essay seems to cover a great deal of ground, and speaks volumes in favor of Materialism versus Spiritualism, and yet it is broad, liberal, and tolerant to Spiritualists themselvs.

In closing he says: "While I am no Spiritualist I think that Spiritualism, in the present transitional stage of thought, is doing a work that is much needed; . . . there is so much in the theory and history of modern Spiritualism that is in marked contrast to the popular theology; its teachings in many respects are so far in advance of those of the church; its literature so much more Liberal and in keeping with the spirit of the century; its press and its platform so comparativly free, and the intelligent and informed among its adherents so much more courteous and generous in the treatment of its opponents, that it has required from me something of a sacrifice of personal feeling to offer the criticisms which I hav uttered, and which I believe justice and impartiality demand."

Now I hope every good Liberal who feels able to do so will order a copy of this valuable work, and thus encourage the writer and the publisher to go on with their labors for reform, progress, and enlightenment.

The truth has only to make itself known to be accepted, loved, and appreciated. We all prize truth. Let us then help to giv it to the world. Let us

"Grasp the sturdy blade of reason,
Bright from thoughts within;
Cowardice is direst treason,
Ignorance is sin.
Nature's arsenal is ready,
Potent is her breath,
Liberals form, then, strong and steady,
Liberty or death."

ELMINA.

Crimes of Preachers.

A pamphlet with the above caption, now ready for delivery, has been issued by the undersigned at Waverly, Iowa. The record will be kept up, and future editions issued, bringing the record to date.

Five years ago I commenced keeping an indexed scrap-book of items clipped from newspapers, giving the accounts of crimes committed by our reverend sky pilots. If I had been before astonished at a list of forty clerical villians, as published in the Cincinnati *Commercial*, and more astonished by a vastly-extended list published in THE TRUTH SEEKER, imagin my amazement when, after five years of this "labor of love," I found myself in a condition to publish to the world the names of almost five hundred ministers of God who, within a limit of less than one-fourth of the United States, hav been guilty of 200 adulteries; 23 bastardies; 28 bigamies; 25 cases of cheating; 26 of deserting wife and children; 27 of drunkenness; 23 of embezzlement; 21 of forgery; 29 of immoral assault on women; 27 of larceny; 11 of murder; 6 of perjury; 17 of rape, mostly on little girls; 22 of swindling; 102 of seduction; 11 of suicide; 4 of sodomy; and 6 of slander, besides a host of minor offenses. That is to say that preachers are guilty of more crime than any other class of men; that they commit crime knowingly, wickedly, and without the excuse of ignorance and want, which so often palliates offense.

The list published by me is alphabetically arranged and brief, as follows: "Anderson, Rev. J. S., Charles City, Iowa, M. E.; seducing wife of D. C. Haye. Bayliss, Rev. E. L., Maple River, Mich., Bap.; seducing Mrs. Phönix; state prison."

The list has been collated from the printed reports in papers, and will be continued. Will friends be so kind as to send me clippings from papers, with name and date of paper, for future issues of "Crimes of Preachers?"

The price of the pamphlet will be twenty-five cents per copy, six for one dollar, fifteen for two dollars.

"Spread the gospel!" M. E. BILLINGS.

Pay Up.

DEAR FRIEND BENNETT: I hav made arrangements by which I shall be able to send thee the $10 I am owing thee for books before thee starts on thy trip. I hope every one who owes thee for the paper or for books will pay the last dollar of the debt, so thee will be able to start with a full purse and leave with the best of feelings toward all thy many worshiping subscribers. I do not understand how any one who reads and loves our dear TRUTH SEEKER can think of letting its honored editor leave for so long a journey and feel that they are owing him. I, for one, shall not enjoy a single step of thy trip unless I liquidate my money indebtedness before thee starts. Thy other numerous kindnesses and the great gifts of mental treasures I hav received from thee I can only repay by feelings of true gratitude and warm affection. Thine admiringly and earnestly,

May 23, 1881. ELMINA D. SLENKER.

Financial Economy for the Million.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been reading your remarks upon the corporations, consolidations, and monopolies; and during your discussion of them you ask, How can it be prevented? I answer, the remedy is very simple and sure; the great trouble is to get it stated to the people in the proper form so that they can see and appreciate their rights and see how they are wronged. Interest, in any form, is an outrage upon the laborers, who earn all wealth. There is no more justice in taking interest than in picking pockets; and those editors who will learn this truth, and proclaim it to the laborers and voters, with the simple and proper remedy, will be the greatest benefactors that ever walked the earth. It is the duty of every stable government to furnish its people with a full legal tender money, issued by the government itself (not delegated to banks or bankers), in sufficient quantities to pay all debts, public and private, at once, and never go into debt or oblige any of its people to ask for trust or credit. There should be so much money in circulation that no man would need to borrow one dollar. Then there would be no need of banks or pawn-shops. Such money would stay in the hands of those who need it to use, and would, like water, flush every part of our country. It should be received by the government at all times at par for all dues and for duties and taxes. With such currency so plenty, our prisons, jails, and workhouses would soon be vacant to rent for shops or other and better uses than as pens to stifle humanity.

No man would counterfeit a money so free that he could get it by earning it. No man would lie, steal, rob, or murder to get a few dollars if it was so plenty that he could get it for labor.

In 1865 there was in circulation 2,111,678,579 dollars of money for only the Northern states, about twenty-five million people, to use. No one was idle or begging or starving. Our jails and prisons were not crowded. But we had not money enough, for there were banks and pawnbrokers who could liv by loaning money. The South had no money, and there should hav been issued by the government four billion dollars more, and there would never hav been a panic or a business failure. Our cities would not hav grown so fast or become so corrupt. Our people would hav spread out all over the land, and money could not hav accumulated in the hands of a few, as it has. But instead of putting out more money, there was 1,808,314,475.69 of untaxed legal debt-paying money that drew no interest from labor, destroyed, and untaxed interest-bearing bonds put in place of it. To draw interest from those who labor, to put in the pockets of those who do not labor, that was the only way to procure an aristocracy, which can only liv upon a public debt.

Money has been contracted in about sixteen years from over two billions for twenty-five millions of people to about one-third that amount for fifty millions of people; so that one dollar is more valuable than ten dollars ought to be. And from the President of the United States to the lowest scavenger, judges, lawyers, ministers, men, and women, all are giving their lives and sacred honor, are ready to lie, steal, forge, rob, murder, anything, to obtain a small portion of that tool of exchange, which is their right and should be as free as water or air.

Yes, the remedy is simple; the only trouble is to drill the truth into the majority of the voters' heads so they will appreciate it. The cry of inflation has been a more cruel lash than the whip of the slave-drivers, yet no man ever saw a full legal tender money of any nation depreciate one farthing so long as the government stood secure and received its own money for all debts and dues. We should just as soon expect the postage stamps to depreciate as such a money.

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

Never was this so truly applicable as to our land to-day. Already another panic is prophesied for this year. J. H. WOOD.

What Difference Does It Make?

It is acknowledged frankly by many of the leaders of ecclesiastical orthodoxy that the clergy and the church are *drifting* in their belief, or rather in their *un*belief. I hav observed for many years past that when clergymen convene in ecclesiastical council there seems to be an almost irresistible desire on the part of one or more of the speakers to transcend the limits of the creed and to dwell upon topics which the orthodox creed forbids them to investigate.

They all seem to be drifting, drifting. The past winter, one of the leading lights among the orthodox clergy stated to a crowded house in one of his regular sermons on the Sabbath that intelligent men and women no longer accept the creed of the church. They are unsettled in the faith. None but the ignorant know what to believe. A distinguished D.D. of this city, who is an associate editor of an orthodox paper, and who has a large pastorate, recently haranged the consociation with remarks which showed that he had *drifted*, and he must tell his brethren what wonderful discoveries he had made. Here is a specimen of what he said:

"What *difference* does it make with us whether the Bible was inspired or not? Suppose it was inspired—how are we to find out whether it was or was *not?* Then suppose it *was* inspired? and again suppose it was not? What are we to do about it? What difference does it make whether the forbidden fruit of which Father Adam ate was apple, pear, or orange? The Old Testament states that Elijah was carried to heaven in a chariot of fire. Now what difference does it make whether he went to heaven in a fiery chariot or on a bicycle or on a donkey, or whether he didn't go to heaven at all, or whether that story about him is simply an allegory? What difference does it make with us whether the whale swallowed Jonah or Jonah swallowed the whale? or whether that Bible story is simply an allegory written by some good old man who wanted to do right, but who was highly pleased at his own efforts to induce the people to believe his marvelous story? I say, what difference is it going to make with us whether we do believe such things or do not? Will it help us to be more honest, more truthful, more kind and affectionate in our families, to believe that the sun and moon actually stood still for the purpose of lengthening a long day of bloody warfare? What difference does it make whether the world is six thousand years old or six millions of years? We all want to be good, exemplary, law-abiding, peace-loving, and strife-hating citizens. We want to liv in peace with all men, do right, pay our honest obligations, and do no wrong to our neighbors. Now, then, is it going to help us and make us better to believe that Adam was created perfectly holy, after which he fell from his holy condition, and thus brought all his posterity, to the end of time, to an estate of sin and misery? We all need assistance to teach us how to liv right. Now, then, if we meet with anything in the Bible the belief of which will make us more manly and more womanly, more honest, truthful, and more estimable as worthy citizens, let us lay hold of it with all our faith, and get all the assistance possible from exercising implicit faith in any real or fancied efficacy to help when assistance is needed. If the heart and life are rendered better by making long prayers, pray and keep on praying all night. If it is likely to make a better man or woman of you to believe that the great creator of the universe sent down fire from heaven in answer to a petition of Elijah, and consumed the sacrifice, and burnt up the wood of which the altar was made, when it was soaking wet with water, and burnt up the stones and licked up the water in the trench, why, believe it. What difference does it make whether the narrativ is a sacred allegory, or whether such an occurrence did actually take place indeed and in truth?" SIGMA.

The correction of a historical error always pleases me, and I am always ready to acknowledge a mistake by myself. I said that Taylor's "Diegesis" was written during his second imprisonment in 1829. It now appears that that was his first imprisonment. More light is needed on the history of that remarkable man, and I hope Mr. Forder, of London, will furnish the matter he suggests. The "Diegesis" needs an alphabetical index.

ANTICHRIST.

(*Continued from page* 361.)

is the merest bosh and twaddle. God had an eternity to mature his plans; man did just what God made him to do and just what God knew he would do. Man was the innocent victim, and God the criminal designer and monster. What supreme nonsense to talk about man's balking God's own plans and wishes! If the result is not as he wished it, whose fanlt is it? If he did not want it as it is, why did he not plan and execute differently?

Your subsequent moralizing about "the preponderance of glory above" of a few made blissful while countless millions are writhing in hell below, is too atrocious for respectful consideration. My whole being revolts at such "glory," and I pronounce such theological madness the most execrable that can be conceived. If such views as you entertain are the result of your being one of "the wise" who can easily understand, and if you, being "Christ's," have the holy spirit dwelling within you who teaches you, then I must deliberately assure you that I do not want to be one of the wise. I do not want any such holy spirit dwelling within me to teach me any such utterly absurd and villainous nonsense. I am extremely doubtful about the genuineness of your wisdom, and warn you to beware of that "holy spirit" you fancy you have within you.

I have taken so much space to expose your errors and sophistries that I find I have none for the early teachers of morality who preceded Jesus. I hope in my next to find room for these worthies.

Sincerely yours, D. M. B.

Letters from Friends.

LEETONIA, April 22, 1881.

MR. BENNETT: Inclosed you will find $5 for your trip round the world which I promised. That you will enjoy your trip and return safe is the wish of you well-wishing friend, HUGH DALRYMPLE.

DAYTON, O., May 8, 1881.

MR. BENNETT: I herewith send you $6—$1 for THE TRUTH SEEKER and $5 for the round trip, with the hopes of your return, and I hope to hear of your return to New York and to your family safe. I am unwell, but hope to get your book and read some more of your productions on Christianity, etc.

Yours truly as a friend, WM. K. GERHARD.

COLON, MICH., May 10, 1881.

FRIEND BENNETT: Please find draft for $8—$3 for THE TRUTH SEEKER, which expired April 10th, and $5 for the trip round the world. Yours truly,

ALEX. BAIRD.

ST. THOMAS, CAN., May 18, 1881.

FRIEND BENNETT: I see the requisit number hav pledged to the round-the-world fund, and agreeably to your request I herewith inclose a post-office order for $30, to be credited as follows, $5 each: Ed. J. Donnell, A. Harrison, Edward Swift, A. Price, D. Stewart, D. Nelson. The best wishes of us all go with you, and we hope you will accomplish the trip in safety. Also that you may be able to upon your return take a tour through the United States and Canada. It should be the aim of all the patrons of THE TRUTH SEEKER to extend its circulation during your absence. I will do what little I can toward that object.

Fraternally yours, D. NELSON.

NORTH HURON, N. Y., May 11, 1881.

MR. D. M. BENNETT: Inclosed find $10, and for the same giv Samuel Cosad credit for $5, to apply on your trip round the world, and place $5 to my credit for the same purpose. Yours. G. W. SMITH.

AUBURN, IND., May 12, 1881.

MR. BENNETT: Inclosed find post-office order as my contribution to your proposed journey round the world. Hope you will make a successful trip and return with health and with ten years extension added to your life on this side of Jordan.

Yours, B. H. T. WILSON.

MUSKEGON, MICH., May 13, 1881.

MR. EDITOR: Inclosed find post-office order for $5 for the world trip. Yours truly, T. D. STIMSON,

MANCHESTER, IOWA, May 11, 1881.

MR. D. M. BENNETT: Inclosed find post-office order for $10, the amount we subscribed for that trip round the world. Yours truly, C. W. MEAD & Co.

PROVIDENCE, R. I., May 14, 1881.

DEAR BENNETT: Please find $5, as per agreement, for the world trip. Wishing you all the success imaginable, I remain, Yours fraternally,

F. C. JACKSON.

TRIPOLI, IOWA, May 13, 1881.

MR. EDITOR: To help you "swing around the circle" I herein inclose you the $5.00. D. P. WALLING.

NELSONVILLE, O., May 17, 1881.

FRIEND BENNETT: Here's $5 for the circumnavigation fund. Stir up well the gods on the other side. If when you strike India you should hav any unoccupied space in your gripsack chuck in a little god in one corner and bring him over to me. I don't suppose any of them amount to much, but still I hav a curiosity to see one of the cusses so much noise has been made about. I wish you a pleasant and prosperous journey, and a safe return home.

Yours truly, A. R. STONEBURNER.

SKANEATELES, May 14, 1881.

FRIEND BENNETT: Inclosed find postal order for $5, the amount promised you for the round-the-world trip. Your respectfully, JOHN L. MASON.

SILEX, ARK., May 13, 1881.

MR. EDITOR: At last we hav the word to fork over, so here goes $8—$5 for the O (round) trip, and $3 for my subscription. I glory in seeing you go.

Inclosed also is $5 from H. L. Bailey, of this place, for the trip and books. E. M. JENNINGS.

GARDNER, May 12, 1881.

D. M. BENNETT: Find inclosed check for eighteen from E. F. Blodgett, Fletcher Blodgett, and A. W. Goodnow—$5 each—for the round-the-world fund, and three dollars for THE TRUTH SEEKER another year.

E. F. BLODGETT.

KASSON, IOWA, May 6, 1881.

D. M. BENNETT: Inclosed find three dollars to pay my subscription for another year. In the faith of unbelief in heavenly nonsense I am with you.

I see you hav decided to take that big sail. Find a "V" within to help you. G. H. BANCROFT.

GRAND MOUND, IOWA, May 10, 1881.

FRIEND D. M. BENNETT: Inclosed find eight dollars—three dollars to pay for THE TRUTH SEEKER another year, and five dollars to help you round the world.

LEROY DUTTON.

COUDERSPORT, PA., May 24, 1881.

D. M. BENNETT: Inclosed find post-office order for eight dollars—$5 for your trip around the world, and $3 for THE TRUTH SEEKER. Although rather late, I hope this will reach you before you leave on your journey. And hoping you will hav a pleasant and enjoyable trip, I am, with much respect,

W. W. DUNHAM.

BELLEVILLE, KAN., May 16, 1881.

MR. BENNETT: Inclosed you will find P. O. order for $21.50; ten dollars for my pledge for two copies of your book of travels around the world; five dollars to credit on account of J. D. Whipple for THE TRUTH SEEKER, also five dollars from J. D. Whipple to help you round the world, and one copy "Infidel Abroad" for balance, to my address,

Yours, etc., DR. H. PATRICK.

LYNN, MASS., May 18, 1881.

Mr. EDITOR: The thought of a round-the-world trip is grand and glorious, full of rich promis, clusters of ripe fruit that will fill many a hungry heart. How intensely we shall watch every mail that brings the true tiding, etc. May heaven speed your journey and bring you safely back to your thousands of friends. Of course I shall hav the books. DR. CORKEN.

CHAMPAGNE, ILL., May 5, 1881.

MR. BENNETT: Inclosed please find draft for $5.00, for your trip around the world, in return for which please send me the volumes as soon as they are printed. My best wishes go with you. I think I shall sell a number of volumes soon; I will do all I can. I would like to take that trip with you. Sir, you are the right man in the right place. May the great God of nature giv you health and life during your trip, and may you liv to do still more good after your return. You hav my best wishes.

Respectfully, A. SHERMAN.

BALTIMORE, MD., May 19, 1881.

MR. EDITOR: I inclose you the $5.00. I feel quite sure I shall get more than $5.00 worth in your book, besides helping the cause, and possibly do some good by way of enlightening Christians as to the condition of the heathen. Respectfully,

E. LOVEJOY.

BEAVER DAM, WIS., May 14, 1881.

MR. EDITOR: Inclosed find postal order for ten dollars to apply toward defraying your expenses on your trip around the world, for which please giv credit to

Yours respectfully, B. THORP,
JOHN CLEM.

WALTON, IND., May 12, 1881.

MR. D. M. BENNETT: I see you hav decided to make that trip round the globe. Your trip to Europe last year proves your ability to make the trip round the world more interesting and instructiv to the general reader than any antecedent circumnavigator.

Inclosed find pledge of $5, and if you want more cash before you start, or at any time during the trip, let me know and I will send $5 more. I hope that the trip will be attended with vigor, health, and comfort to D. M. Bennett, the man who went to prison through Christian bigotry. Yours, etc.,

E. VAN BUSKIRK.

ON THE WING, May 23, 1881.

MY DEAR BENNETT: Herein please find my $5, and may you liv long and prosper! If you visit Mount Tabor, and see Jesus, will you inquire if he really did talk to Peebles? In your books tell us all about the domestic life of the heathen.

I know two Freethinkers who would be good company for you—Wm. Hart, of Kirksville, Mo., and Dr. Pearce, of Camargo, Illinois. Dr. Pearce is a very wealthy gentlemen. Of course, whoever accompanies you will pay all his own expenses. Mr. Hart is a stanch Freethinker. Both gentlemen are very social and well-read. Your friend, W. F. JAMIESON.

HARTFORD, CONN., May 28, 1881.

MR. EDITOR: I expect to call on you in a few days if nothing happens, and will then hand you my $5 for the world trip. I wish to look you square in the face and giv you one hearty grasp of the hand before you leave, for fear I may never hav the chance again, as it is a long way round this world and many dangers are to be met with; but wish you a safe return, as you are needed home to battle ignorance and superstition. Adieu. D. BODIFIELD.

ROCHESTER, MICH, May 8, 1881.

MR. BENNETT: Inclosed you will find the formerly pledged five dollars to help you around the world, and I hope and pray the gods of the various localities which you may visit will be propitious to you. I hav no particular fears of any save that Jew God of Palestine, whom you hav so unmercifully held up of late. If he yet retains many of his former characteristics, you will need to keep a sharp eye out or you may "catch a lick" while traveling through the holy land. But nevertheless you'll hav to take the chances. Respectfully, C. H. GREEN.

WELLESLEY, MASS., May 25, 1881.

FRIEND BENNETT: Nothing more nearly perfect was ever written that the passage in your last week's reply to Mr. Mair in regard to the treatment received by poor old Job at the hands of the two arch-plotters against his comfort. You need hav no fear that it will ever be excelled. I hav never written you in reference to the proposed world trip, because, first, I could not lend a helping hand; second, I would not help to influence you to go and contribute nothing toward the expense of the trip; and third, I hav too much sympathy for Mrs. Bennett to say one word in favor of the trip unless I could offer her some return for her sacrifice. But now that you hav decided to go, I must say that there is no one toward whose expenses I would more gladly contribute than your own. I fear you hav consented to start with too little funds to get the advantages you ought to hav in justice to yourself and the interests your going is intended to promote. I hav no fear that THE TRUTH SEEKER will not be well sustained in your absence. It has come to be altogether too much of a necessity to the Liberals to be allowed to fail.

Ever sincerely to Mrs. Bennett and yourself,

ELIZABETH M. F. DENTON.

NORTHFIELD, MINN., May 11, 1881.

DEAR FRIEND BENNETT: Inclosed you will find the "V" that was pledged to aid in circumnavigating the globe. I do not see my name among the donors. Our Bennett has forgotten that the cold North produces friends. As the time is drawing near for your departure, my courage fails me to say go Not that we hav any fear for THE TRUTH SEEKER, but what its columns will be as ably filled as when our captain is at the helm. I only fear the angry billows might claim him as their guest. If it were *terra firma* all the way we would feel more at ease. But if go you will, I will pray for your safe return. You know the good book says, "The prayers of the righteous availeth much," therefore will try and be very righteous while you are on the circuit. My faith in prayer is so very small—much smaller than a grain of mustard seed—I am afraid my beseechings would not penetrate through the ceiling. I'll do my best in the business; I know you won't ask for more.

Would rather substitute another "V"
Than to send our Bennett
Over the dark-blue sea.

Yours truly, MRS. S. J. LENONT.

GALT, ONT., May 13, 1881.

FRIEND BENNETT: Here are ten dollars more for the pilgrimage. Both are subscribers to THE TRUTH SEEKER, and are greatly interested in it—Jas. Brown, Galt, Ont., and Robert Manson, of Ayr. Mr. Brown, who is a warm friend of yours, came here yesterday, and said he had seen my name in the paper, and thought we might send all three at once, but I told him my five was in your hands, but I would forward these to you with great pleasure. He is a veteran in the cause, owns a splendid farm of three hundred acres between Ayr and Galt, and is a celebrated stock-breeder. He does not fancy the pilgrimage, and would prefer to giv you the $5 to remain in the sanctum, but he says he will stick to you as long as you are on the earth. He said to my wife that he expected from you the best book of travels that has ever been published.

Your friend, W. E. RENWICK.

BALTIMORE, MD., May 19, 1881.

FRIEND BENNETT: Your special circular reached me this evening, reminding me of my promis to contribute $5 toward your proposed circumnavigation the globe. I had not forgotten it, but was glad to find in THE TRUTH SEEKER of week before last that you had determined to set out on the journey. I was also glad to hear you announce that so large a

number had proffered their aid. I hope now they will promptly fulfil their promises and that still others will come forward and swell the fund, for you will find it will swallow every dollar contributed, that is, by the time you get the book ready for contributors.

I hope that the friends will be prompt, so that you can get off at an early date, and my advice is that you make no start until the whole amount you consider actually needed is at your command. Don't start on promises unfulfilled. I feel, however, that there will be a very general response to your announcement. You must expect a certain percentage of the promises will not come up. People's circumstances change, and people die, etc.

Another suggestion I would make is to not be profuse with minutiæ, as it will take ten volumes instead of two or three. I had hoped before this time to hear that some good brother with ample means of his own had proffered to go with you as a companion, for I think some one ought to go with you provided one congenial could be found. An uncongenial companion is worse than none. You would need one, too, who could "rough it," as you would. I hope you will not meet the fate of Dr. Livingston, and therefore I advise you to keep out of the uncivilized parts of Africa. I think the *Herald* would not send a Stanley after you. No! they would say, "Let the confounded old Infidel go, for the world is well rid of him." And that's just why I dont want you to get lost or perish on your journey. I want you to get safely back again to keep up that everlasting pounding on the superstitious bigots. I don't want your light to go out just as it is about to assume the greatest effulgence.

Well, go then, and you hav my strong sympathy and hopes for a safe and prosperous journey. Our eyes will follow and be on you all around the globe. You must ever remember that you will hav some one or some hundreds always thinking of you even when you are climbing along the circle of the opposit side of this big ball. Inclosed you will find a "V." Yours truly, C. GARWOOD.

GRANT, PA., May 21, 1881.

FRIEND BENNETT: I hav been waiting to hear which way it would be. I see by your paper that you are going that journey. I was in hopes you would not go, but since you are going I herewith send you $10, $5 for your journey and $5 as I direct. May good angels watch over you and bring you back sound in body and mind; then I want you to visit each and every state of these United States. I know you will do more good for mankind in such a visit than going round the world. Success to you and yours.

Yours in truth and friendship,
MARY A. SHEPHERD.

HART, MICH., May 17, 1881.

MR. EDITOR: A long time I hav been watching the result of your proposition to tramp, tramp round the earthly ball, all the time feeling quite anxious as to the result, and as now there is a pretty fair show for your going I inclose $5 to aid you in the undertaking, feeling at the same time that I had rather you would remain at home. But if you must go I want to share in your very liberal offer, etc.

Wishing you great success and an agreeable voyage, I remain Yours etc., C. A. GAINES.

BUFFALO, N. Y., May 21, 1881.

FRIEND BENNETT: Is there not some Infidel who owns a yacht sixty feet long or larger who would get in cruising trim and take you round the world if he could get a good crew of yachtmen who would pay their own way for the sake of such a good cruise?

If there is, he can count me as one who will pay his own way and a share of the yacht's expenses if not too big a craft. I can take any position on a sixty or seventy-foot craft from captain to (I am not a navigator) foremast hand, except cook. This would be a much more comfortable and pleasant way, and no time would be lost. For instance, while you were exploring the Holy Land we could sail around and meet you in the Persian gulf. If you were a year or two later I think I could furnish the yacht myself. Yours truly, THOMAS PAINE FRANK.

BLACK HAWK, COL., May 16, 1881.

FRIEND BENNETT: I received your kind letter of January 22d, containing copies of your London testimonial and other things, in due time, and thank you ever so much for it. To-day I inclose you $6—$5 for your long trip round the planet and $1 to assist sisters Sara and Elmina in their present troubles with the powers that be. Hoping the promised stamps will soon come in, that your journey will be a pleasant one, and that you will return in the best of health and spirits, I am as ever,

Your true friend, P. B. JOHNSON.

PARK CITY, UTAH, May 16, 1881.

MR. EDITOR: Find inclosed P. O. order for $14.25 to apply as directed. I am pleased to see that you contemplate going round the world. Instead of injuring your health I think it will improve it, and your description of the country will be something we can depend upon. Your letters to THE TRUTH SEEKER will make it doubly interesting. And from what we hav seen, Eugene Macdonald is capable of conducting the paper in your absence. Should you visit in the United States after your trip round the world, you will probably giv us a call at this place, where you would be warmly received. Park City is destined to be rivaled by no mining camp on the coast. The Union Pacific railroad has a branch road here, which makes things very lively.

We welcome THE TRUTH SEEKER, which comes along regularly every week filled with instructiv reading for all that are disposed to put reason in the place of superstition. So be not at all alarmed, for there are plenty of Liberals that will stand by you. I will await the publication of your book with pleasure, which will supersede your "Infidel Abroad."

JAS. G. WATSON.

OTTAWA, ILL., May 13, 1881.

FRIEND BENNETT: In behalf of old La Salle I greet you, wishing you a pleasant, successful, safe, and prosperous voyage of discovery. I go the customary $5 to help out the fifth five hundred on the tour of observation and search for truth round the world. Now let the reserve corps move forward and giv the going and coming man a grand Bennett-fit.

Respectfully, N. WOOLSEY.

NETTLETON, MO., May 10, 1881.

DEAR BRO. BENNETT: I hasten to comply with my promis to giv substantial aid for the swing round this little earth. I hope you will call on God (the Liberals of the country), and when you get back you will return thanks to God (the Freethinkers) in the shape of one or two nice volumes of your travels.

Inclosed please find $3.50, for which giv T. J. Watson credit, also $5 for the trip round the world. My only wish is that every hour your spend abroad may be "jeweled with a joy." Fraternally,
W. H. SLOANE.

MEMPHIS, MO., May 16, 1881.

DEAR FRIEND BENNETT: I will start out to-day to find those who hav promised their "V's" for your trip. Hope you will find some congenial spirit still in the flesh to bear you company. I know there will be numbers of the disembodied with you. I wish you an interesting and instructiv trip and safe return. Ed Butler sends $5 for the trip and $3 for THE TRUTH SEEKER, and Stephen Young sends $5. Hope I can add another to-day. Fraternally yours,
STEPHEN YOUNG.

RIDGEWAY, KANSAS, May 18, 1881.

MR. D. M. BENNETT: I hav been watching the movement in favor of the trip round the world, and now see the prospect is good for money necessary to pay your expenses. I inclose money order for $8—$3 for the paper this year, and $5 for the trip.

I am seventy years old this day, and hav been branded with Infidelity for at least fifty years of the time which I hav lived. I hav raised quite a family, all grown now, and hav a quite a lot of grandchildren, all of the same stripe, sober and industrious, and don't use either whisky or tobacco; but like fun, and will dance and go fishing on Sunday. If I do not liv to get your book, some of them will be likely to get the benefit of it when it comes out.

I am truly your friend, H. H. HABERLING.

YPSILANTI, MICH., May 16, 1881.

D. M. BENNETT: Inclosed find postal order for $8. I rejoice that you decide to take the long journey around the world. I think the publication of your views of Bible lands will be of more value to the people of the civilized world, and more truthful than all the false-hearted and designing Christian missionaries ever published. But then, again, I regret that you must leave the management of your paper to other hands less qualified than the editor-general. Without doubt the one you leave will be good, but in an important fight we want the best, and D. M. Bennett is universally acknowledged to outrank any other. I most fervently hope that the journey will be accomplished without accident or a failure of health or strength, and that the affairs of home and the home business will be all that you may desire.

I remain yours for truth, J. W. BABBITT, M.D.

TILLABROOK, OR., May 6, 1881.

FRIEND BENNETT: I will inclose you a postal order for $31, for which you will send the goods as above described, $5 for your trip round the world if you go, and if not I will send for books, and 50 cents for Ingersoll's lithograph. Those books you send on your trip round the world I want morocco-bound and gilt-edged, and I will pay the difference on receipt of the books. I wish you luck and pleasure on your trip. Yours, J. J. MCCOY.

FARLEY, IOWA, May 15, 1881.

MR. EDITOR: Please find inclosed $5 for the world trip, as per my promis. I am sorry you are going. We shall need your power while you are gone. None can fill your chair on THE TRUTH SEEKER in all departments. Fare you well, old friend.

T. B. Wakeman's address against the Comstock bill at Albany was a grand thing. Tony must hav felt small under the lashing. H. GILMORE.

COLUMBUS, OHIO, May 23, 1881.

DEAR FRIEND: So it is decreed that you must leave us. Seems sad to think of. I hesitated a long time before I pledged the five dollars toward this trip round the world. I really did hope more would protest and giv the five dollars toward THE TRUTH SEEKER, and so induce you to stop at home. But as the cause of liberty is the dearest theme of my life, and as you are one of its greatest champions, is the reason I am glad to giv it, and thankful we hav a D. M. Bennett to giv back to us good truths for the little cash we each gave toward the work. With all the godspeeds and prayers that are possible to come from the lips of a God-destroying, church-hating woman, I bid you a happy and successful trip round the world and back home, none the worse for seeing those awful places where God, Moses, and the devil, etc., lived and died. Yours for truth,
MRS. M. LYNDOLL.

NEW BRIDGE, OR., April 19, 1881.

BRO. BENNETT: Inclosed please find $1, for which please giv me credit. I am glad to see the valiant TRUTH SEEKER not only livs, but thrives, and is a better paper than ever before, and long may its editor liv to raze old superstitions and elevate the truth to such a hight as none hav ever dreamed of!

You talk of taking a trip round the world. If you go it will cause a vacancy in the ranks of the Liberals that will be felt throughout the land. But if you intend to make the trip, put my name down as one that will giv five dollars.

Yours for truth forever, M. REEVES.

BURTON, MICH., May 11, 1881.

DEAR BROTHER: As you hav decided

To tramp, tread, sail, and ride
Around the world where we reside,
And giv us knowledge, high and low,
While you're tramping to and fro,

And giv us knowledge of man's customs, his laws, and manners weigh, and as I trust in charitable, just, and nicely-balanced scale, without yellow, blue or green glasses of sectarists who write to sustain some book or special theory; who see Lot's wife in a pillar of salt, who can see no geologic formations in Mount Sinai or Palestine, and west of and near the Dead Sea. Giv us Bennett truth, fact, science, religion, especially the religion of cathedrals, temples, joss-houses, etc. The religion of nature you will probably see but little of. And now, Bro. Bennett, for this great task and for this special purpose

May you hav power to giv that knowledge birth
In all the speeches of the babbling earth;
May you hav all wisdom, human and divine,
That art can teach or science can define.
Invoke a band of philosophic souls,
Advocates of truth instead of musty scrolls;
Franklin and Paine, Jefferson and Hume,
To be your body-guard; your fertil brain illume.
Pythagoras and Solon and Socrates the grand,
Swedenborg and Luther and mighty Talleyrand;
Diderot and Voltaire, old Calvin if you please,
And don't forget the better part to fill your task with ease,
Hypatia, Artemesia, the queen of Sheba too,
Bathsheba and Herodias, the beautiful and true;
Washington and Martha, and Mary, Scotland's queen;
Lucretia Mott, Ayesha, Joan and Josephine.
And don't be too particular, and some of these exclude,
They'v learned life's lesson thoroughly and will its ills elude.
They'll travel in the atmosphere, and cost you not a dime,
They'll giv you luck on ocean, and health in every clime.
The perihelia ne'er can harm, nor blow its deadly blast,
And in immortal arms of love will surely hold you fast.
You hav a glorious destiny, the gods declare it so,
So take this band of counselors wherever you may go.
Just write their names on paper and wear them near your heart,
Invoke their sacred presence before you dare to start.
And if you wish some others, just add them to the roll,
The good, the wise, the noble, magnanimous of soul.
They'll understand your mission, and fire with flaming zeal
Your brain and pen your books to write for human weal.
Then harness for the contest, be cheerful, strong, and brave,
Sweep onward over continents, and o'er the ocean wave,
Tell us of human progress, of habits strange and strong,
Search for primal causes, in ancient lands of song,
Where the illuminati for deep arcana sought,
But foiled, for the Shekinah never can be bought.
It is the growth of ages, a high and cultured brain,
Where gods can pour evangels like general floods of rain.
Through all the battling ages, the leaders were inspired;
The gods of either good or ill their bosoms hotly fired;
And these years of grace the gods select their tools,
Some independent thinkers, some barefaced fools;
Some who taught of blood are bigots "over there,"
And they return through weaklings the ignorant to scare.
But men of thought and action who're on the other shore
Work now on independent brain, as in the days of yore,
That light and love and liberty may flow to all the lands,
And disinthrall the nations from superstition's bands.

Can't you induce some good Liberal, a scientist, to accompany you? Throwing Mrs. Chase's paper out of the mails is a mean, contemptible act. When will the government hav men of honor in public office?

D. HIGBIE, M.D.

CHAMPLIN, MINN., May 20, 1881.

FRIEND BENNETT: I hav had considerable anxiety to know what decision you should come to make on the question of your trip round the world, but now I am greatly rejoiced to hear that you hav decided in the affirmativ. If the contemplated trip proves successful in regard to health and safety during your long absence we hav no fear but that it will prove to be one of the richest and grandest productions in point of history that the world has produced of the kind. I see there are a few who desire you to stay at home, but eventually they will be satisfied, no doubt, that had they had the selection of the man to perform the journey and write its history, it would hav been you. Herein I hand you the $5 promised, and bid you farewell, wishing you a happy journey and a safe return. J. KINSER.

Adam and Eve.

BY ALHAZA.

Yesterday paradise, now a dark wilderness,
This is a labyrinth many hav trod;
Blood-stained and sorrowful,
Then broken hearts were full,
Dark as a curse from the bosom of God.

Breathing of tenderness, Satan defended us,
Yet I wist nothing of all my deep guilt;
Faint with soft weariness,
Joy turned to dreariness,
Oh, how insipid the bowers that we built!

Ha! my beard's turniug gray, losing its golden ray,
Hark, what a chime from that grim, ancient tower!
Dark were the aisles with sin,
Hearts of woe lurked within,
White-robed the priest who had pardoning power.

Ponderous bells of fear, say, are ghouls clinging near?
How can thy massiv weight swing in this tower,
Thou art like one to come,
Is thy sweet music dumb,
Save when pure souls open death's carven door?

But like an angel's lute, sighing when earth is mute,
Clad with her loveliness, weeping in penitence,
Knowing not crime though its punishment fall.
Stars clustered lovingly,
Listened approvingly,
"Thou art not guilty, love, I will bear all."

That was the woman spoke, thus was the silence broke,
Twanging of harps in the heaven was still;
Poisonous tongues of sin,
Angel's, not devil's din,
Sound from the clouds, and the deep forest fill.

Just let them run their race, here is a brighter place,
Smiling through tears.
How you lean, love, on me;
Madly I drink that sigh,
Let the seventh heaven die,
Purest stars rise, dearest, after the fall.

Stern was God's iron rule, when the sweet air was cool;
Mild and more truthful, kind Satan did come;
Princely and free from rant,
Hating the angel's cant,
Spirit of liberty, share my poor home.

Liberty and Brotherhood.

(A tribute to Mrs. H. S. Lake.)

BY SADA BAILEY.

Sister, had I never known the trials of a reformer's life,
Had I never felt the anguish of persecution's strife,
I might not now stand by thy side upon this platform free,
And offer thee my firm right hand and truest sympathy.
When women know each other's hearts and love as sisters should,
We'll surely lift the race of man to human brotherhood.

Thou hast inspired this tribute because thy soul is true:
Because thou'lt dare to stand alone, or with the precious few;
Because thou'lt dare to speak the truth no matter what betide,
And also dare to liv the right, without deceit's false pride.
Friends, when we all are honest and seek truth as we should,
We'll onward march to liberty and human brotherhood!

A man may brave contumely and, with courage, nobly dare,
Yet few of Mme. Grundy's hounds are on his track to snare;
But when a woman stems the tide while persecutions roll,
Her guardian angels only know the struggles of her soul!
Ah, when we wring Dame Grundy's neck, as soon we will and should,
We'll hav some chance for liberty and human brotherhood!

Friends, do you know what crimes this woman has committed?
Why her case unto the devil the Christians hav submitted?
Why she's the awfulest woman that walks this earthly sod?
Because, she loves humanity, and not the Christians' God!
When we, like her, let gods alone, and liv for human good.
Oh, how we'll love sweet liberty, and human brotherhood!

They say thoul't trample sacred things—thy soul no worship knows;
Thou answerest superstition thus, and deal it crushing blows,
"We worship truth and science, sacred things are life and love;
We reverence nature on the earth and in the skies above."
And all thy soul's devotion for the beautiful and good
Helps lift the poor and lowly to human brotherhood.

Oh, how divine it is to liv in freedom's holy light,
And how the soul is bathed in joy, when we love and do the right!
Sister, our humble prayer and blessing we freely giv to-day.
May angels now attend thee and guide thy onward way;
The League is truely grateful, and thy labors for its good
Bid us all cheer for liberty! and human brotherhood!

IN Paris false ears are now manufactured for the toilet. Ladies who think they hav ugly ears place these artistic productions under luxurious tresses of false hair, fasten them to the natural ears, and wear them for show. False hair, false teeth, false breasts, false hips, false calves, false ears—what next?

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I would first note the case of Peter Lehlback, whose testimony is given below. This poor man will tell you that at fifty-four of the best physicians of Jersey City and New York had utterly failed to giv him the slightest relief. Myself hearing of his lamentable case, determined to dress him in my Magnetic Garments without any money being paid. I put on him $130 worth of my clothing, and while my assistant was dressing the man one of these blunderhead physicians had the audacity to attempt to intimidate Peter Lehlback from wearing them, wickedly remarking to the invalid as follows:

"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the privileged consonants "M.D." placed at the end of his name; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without crutches; and even then the wicked character of the man was evidenced in the following soliloquy:

"Ah, well, Lehlback, I thought they might help you a little, but you'll go back again just as bad as before."

However, the testimonial given below will clearly show the pigheaded dogmatist through all the transparent venom of his character. And just as that man acted so are nine-tenths of the physicians of Brooklyn acting to-day.

The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

That poor man for three weary weeks applied to one of his physicians, begging him to make inquiry into the nature of the "WILSONIA" Garments, telling him, with all the confidence with which a child treats a parent, that he would not test them without his consent. Yet this dogmatic physician, to whom many of the Brooklyn people look up with reverence, evinced his selfishness and spleen by absolutely refusing to inquire into the matter. Yet Professor Smith to-day will tell you that he is as strong physically as at any time in his life, and many of his friends say he was never known to be so strong as now. Am I not therefore justified in saying, "LISTEN TO YOUR PHYSICIANS AND DIE, OR WEAR THE 'WILSONIA' MAGNETIC GARMENTS AND LIV HEALTHFUL LIVES?"

These men would rather see their patients die under their hands than that they should wear the "WILSONIA" Garments.

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Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

The "WILSONIA" magnetic garments are as harmless upon the body as would be a sheet of paper, and yet withal so potent that persons, no matter how diseased, MUST BECOME PERFECTLY HEALTHY IN TWELVE MONTHS FROM THEIR FIRST WEARING THEM.

Can such evidence be filed as to the innocence of drugging? Even where the patients are not always killed, the seeds of disease are daily sown by the kid-gloved hands of our charlatan physicians. Nine-tenths of the practicing physicians of Brooklyn should be cast in the category of criminals; and as long as I liv and hav liberty of speech I shall cry down the iniquitous practices and the drugging systems of our colleges. I will never pander to what I know to be a lie, nor will I rest until I hav compelled the legislatures of this country to stay their hands in the chartering of colleges, wherein legalized murderers may be trained, then to be thrown broadcast upon society, either to become idlers or murderers.

The facts stated above and the testimonies given below are sufficient evidence to any thinking man or woman that such are the results of the present legislativ measures in reference to the practice of medicin.

Therefore Take Medicin and Die, or Wear the "Wilsonia" Garments and Liv.

LIVING WITNESSES.

The following words of commendation and appeal from the pens of living witnesses to the marvelous virtue of the "WILSONIA" GARMENTS will be found of general and special interest, covering, as they do, a great variety of the most complicated forms of disease, some, or all of them, beyond the reach of materia medica, as acknowledged by the foremost among our physicians, to whom some of our legislatures hav conferred exclusiv privileges for drugging, curing, or killing:

MIRACULOUS CURE OF PARALYSIS AND HERNIA.

BROOKLYN, N. Y., March 11, 1881.

Some time during the month of September, 1880, I was induced, through the representations of Mr. Wilson, inventor and proprietor of the "WILSONIA," to apply the goods to my father, 63 years of age, who was suffering from paralysis of the lower extremities—since January, 1880—having received at that time two strokes of paralysis which rendered him helpless, so far as motiv power was concerned. While on a visit to my father at Schenectady, New York, I induced him to return to Brooklyn with me, against the protests of friends and his physician, who said I would never reach Brooklyn with him alive. Suffice it to say that with the assistance of my mother we succeeded, after a very trying ordeal in reaching my residence—which to gain necessitated the use of carriages, steamboats, and cars. During the journey my father said he was positiv he could not reach Brooklyn alive—which to me was a double source of anxiety.

The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain strength in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed under the influence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful consideration, they deemed unadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this trouble. T. DeT. TRUAX,
376 Dean street,

REMARKABLE CURE OF CATARRH.

Nota Bene.—Being persuaded and constrained by the miraculous help received by my father, I put on a set of the "WILSONIA" goods, and it has completely cured me of catarrh, as well as kept me from taking cold, to which I was very susceptible. Now my entire family is clothed in the "WILSONIA." I would not be without the magnetic garments, whatever their cost. T. DeT. TRUAX.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

CASE OF PROF. HATCH SMITH.

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

POSITIV CURE OF SCIATICA.

NO. 111 HUDSON ST., JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given up to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my sufferiug from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Association for Improving the Condition of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within twenty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day, To all who are suffering from like cause, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
31 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years. Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. Thereupon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pain lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any discomfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them whenever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the WILSONIA GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a severe bowel trouble she was restless and cried nights almost constantly. Mrs Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very susceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swaddling-clothes.
MRS. GEORGE W. DAWSON,
March 1. 484 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully worn by persons of any and every age suffering from any disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patients, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and invention, although there are one hundred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years' standing. And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Men in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their downfall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelous testimonies given above, and then having used your common sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Clinton avenue; of Mary Manning, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fulton Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth street, and hundreds of other respectable and well-known ladies and gentlemen of Brooklyn and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any benefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their consciences for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

My challenge to the physicians of the hospitals of Brooklyn (with the offer of $5,000 worth of my goods, and $5,000 cash to be given to the institution if I fail to cure nine-tenths of their so-called incurables) is still open, and will be open to them for twelve months.

THEREFORE TAKE MEDICIN AND DIE, OR WEAR THE "WILSONIA" GARMENTS AND LIV.

IMPORTANT TO THE INVALIDS OF BROOKLYN.

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF HARGE, TO BE PLACED UPON THEIR SICK POOR

THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

N. B.—The "WILSONIA" MAGNETIC CLOTHING will cure the worst form of rheumatism known to man. Eight cases out of every twelve can be cured in from four to six months, and the worst possible cases in twelve months, when the goods are worn as I direct. My difficulty is, many persons will get rotten with disease, spend thousands of dollars in poisonous drugs, until they become walking pest houses, and then expect to jump into new life in two or three months. This is an impossibility. But the "WILSONIA" will cure in every case, no matter of how long standing. But our common sense must be used in every instance.

Listen to the physicians of Brooklyn, take medicin, an die, or wear the "WILSONIA" Garments and liv.

Gems of Thought.

How can that be miserable for one which all must of necessity undergo?—*Cicero.*"

He who does not like living in the furnished lodgings of tradition must build his own house, his own system of thought and faith for himself.—*Zschokke.*

Oh, blindness to the future, kindly given,
That each may fill the circle marked by heaven;
Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall;
Atoms or systems into ruin hurled,
And now a bubble burst and now a world.
—*Pope.*

The difference between business done on the principle of co-operation and that done on the principle of competition is that one has a soul in it, and the other has not. One is done on the principle of heartless grasp and greed, reckless of the welfare of others, reckless to honor, too; the other is done on the principle of "liv and let liv," no gain dishonestly won; no barter of square dealing or of integrity. As some one has well expressed it, co-operation is simply business, whether national or individual, on a religious basis, or, if you prefer it, on a moral basis.—*Rev. J. C. Learned.*

I am the daughter of earth and water,
And the nursling of the sky;
I pass through the pores of the ocean and shores;
I change, but I cannot die.
For after the rain when with never a stain
The pavilion of heaven is bare,
And the winds and sunbeams, with their convex gleams,
Build up the blue dome of air,
I silently laugh at my own cenotaph,
And out of the caverns of rain,
Like a child from the womb, like a ghost from the tomb,
I arise and upbuild it again. —*Shelley's Cloud.*

There is nothing more conduciv to an enlightened skepticism and its attendant spirit, toleration, than the spectacle of various religious creeds, each maintained by intelligent and pious men. A king of Arabia in the fourth century received an embassy from the Byzantine emperor, with a request that Christians might be allowed to settle in his kingdom, and also that he would make Christianity the religion of the state. Felix, the king, assented to the first proposition; with reference to the second he replied: "I reign over men's bodies, not over their opinions. I exact from my subjects obedience to the government; as to their religious doctrins, as to that, the only judge is the Creator." —*Reade's Martyrdom of Man.*

It is in reality as foolish to pray for rain or a fair wind as it would be to pray that the sun should set in the middle of the day. It is as foolish to pray for the healing of a disease or for daily bread as it is to pray for a pure heart, or for mental repose, as it is to pray for help in sickness or misfortune. All the events which occur upon the earth result from law. Even those actions which are entirely dependent on the caprices of the memory, or the impulse of the passions, are shown by statistics to be, when taken in the gross, entirely independent of the human will. As a single atom, man is an enigma; as a whole he is a mathematical problem. As an individual he is a free agent; as a species, he is the offspring of necessity.—*Reade's Martyrdom of Man.*

Let us work in peace, love, and unity with all who will stand upon our platforms, and if some few think or do what we believe is wrong we will talk, argue, prove, and convince them of their errors, or let them convince us that they are right. I am satisfied there is far more danger in an over-cautious, selfish exclusion than there is in a broad, free platform. Error will never triumph where free discussion is allowed. I am ready to accept even the help of a Catholic priest if he will work for the demands of Liberalism. But this dividing off into cliques, sects, and parties is deleterious to our beloved cause and not at all in accordance with our motto of the highest good of the greatest number.—*Elmina D. Slenker.*

The scientist recognizes the fact that human beings come into existence by the same natural process as that by which all forms of life are propagated and continued. He sees that individual life arises from organization, and believes it must discontinue when the organization terminates. He believes in no future state of individual intellect and life. When we pass from this form of existence our individuality ceases; the particles of matter of which we are composed return to the condition from which they were evolved, and we go back to the state of unconsciousness we occupied previous to our individual existence. He sees nothing terrible in this. As he does not mourn because he had no individual existence before his birth, he does not mourn because he has none after his death. It must be admitted that this view is infinitly better than the Christian belief in an eternity of suffering and unhappiness for the vast majority of mankind, without object or benefit.—*Bennett's Fear of Death.*

In all ages reason has been regarded as the enemy of religion. Nothing has been considered so pleasing to the deity as a total denial of the authority of your own mind. Self-reliance has been thought a deadly sin; and the idea of living and dying without the aid and consolation of superstition has always horrified the church. By some unaccountable infatuation, belief has been and still is considered of immense importance. All religions hav been based upon the idea that God will forever reward the true believer and eternally damn the man who doubts or denies. Belief is regarded as the one essential thing. To practice justice, to love mercy, is not enough. You must believe in some incomprehensible creed. You must say, "Once one is three, and three times one is one." The man who practiced every virtue but failed to believe was execrated. Nothing so outrages the feelings of the church as a moral unbeliever; nothing so horrible as a charitable Atheist.—*Ingersoll.*

Odds and Ends.

Spiders hav exhibited themselvs and soon the musketoes will be to hum.

The khedive says he doesn't care how Turkey cuts up. All he wants is his deserts.

The young man who takes everything quietly gets along best, if he is not in a savings bank.

"What is love?" It's a feeling that you don't want any other fellow going round with her.

Nobody likes to be the subject of a put up job; and yet few will decline an umbrella on a rainy day.

A New York policeman has just died from the small-pox. The small-pox can be caught during sleep.

"Are you a wall-flower?" he asked, and she replied, "No, I am a wall-sir." Then they waltzed.

How takes ye gentle Nihilist
His czar he loves so well?
He peppers him if he resist,
And takes him on the shell.

Mary, we shall miss you,
Gone will be your pleasant smile;
Had the oil-can been much larger
You'd hav gone about a mile.

A young man residing in Keene,
Kissed his sweetheart behind a large screen.
He made too much noise
And was heard by some boys,
Who informed the girl's pa—which was mean.

"Can I giv my son a college education at home?" asks a proud and anxious father. "Certainly," replies an expert, who knows all about it; "all you want is a baseball guide, a racing shell, and a few packages of cigarets."

There once was a fellow named Rollin,
In love with the girls always fallin'.
The last fall he fell
Brought him marriage, and—well,
His baldness is really appalin'.

THE SPIDER SPIED HER.

A little spider spun a spin,
I stood to see him spin it;
He spun him up,
He spun him down,
And spun him round in a minit.

As soon as ever his spin was spun,
A little fly was in it;
And the little spider
Ate her up,
And nothin' was said agin' it!
—*S. F. Argonaut's Own Liar.*

PATERNAL WISDOM.

"My son, you had better tarry,"
Said the father, "and not marry,
Or you will catch Old Harry.
And then you'll feel forlorn;
For marriage is a bubble,
Which hursts and ends in trouble,
And makes the wretch see double,
Just as sure's you are born.
Now among the girl's your scooting,
Dazzled by their frills and fluting,
But you'd better mind the tooting
Of your dear old daddy's horn."

THREE WOMEN.

Three women went sailing out into the street
To the brown-stone front where the red flag hung.
They jostled the crowd all day on their feet
While "going and going and gone" was sung.
For women must go where bargains are had,
And buy old trash if never so bad,
And husbands must ever be groaning.

Three husbands, all hungry, went homeward to dine,
But when they arrived there was nothing to eat.
Three women, all crazy and feeling so fine,
Were gabbling of bargains along on the street,
For women must talk of bargains they buy,
And homes must suffer and babes must cry,
And husbands must ever be groaning.

Three women were showing their husbands with glee
Their bargains at prices that never were beat,
Three husbands all starving and mad as could be,
Were tossing the bargains out into the street.
For men don't know when bargains are cheap,
And women, poor creatures, do nothing but weep,
And husbands must ever be groaning.
—*H. C. Dodge in Puck.*

NEXT.

An Arab came to the river side,
With a donkey bearing an obelisk;
But he would not try to ford the tide,
For he had too good an *. —*Boston Globe.*

So he camped all night by the river side,
And remained till the tide had ceased to swell,
For he knew should the donkey from life subside,
He never should find his ‖. —*Salem Sunbeam.*

When morning dawned and the tide was out,
The pair cross'd over 'neath Allah's protection.
And the Arab was happy, we hav no doubt,
For he had the best donkey in all that§.
—*Somerville Journal.*

That donkey was seen by a Yankee man,
Who raised his voice and loud did holler:
"How much'll you take for that 'ere beast
In gold or silver or paper $?" —*Free Press.*

Thus hailed, the Arab sold his ass,
Agreeing the beast from his tent to miss;
The Yankee cheated, the gold was brass,
The Arab now swears in (. —*Courier Journal.*

The angry Arab smote his brow
And gave his flowing beard a twist,
Then unto Allah raised a vow
To show that Yank an Arab ☞. —*Truth.*

Then the donkey spoke, like Balaam's ass,
And called that Arab a heathen bragger.
When the Arab, very much exas-
Perated, killed him with a †

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A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

ISAAC W. BAILY, a prominent classleader in Philadelphia, has been held to trial in that city for stealing a book from the establishment of J. B. Lippincott & Co.

FATHERS QUINN and Preston are in luck. They are to hav the title of Monsignori, to be private chamberlains to the holy father, and the prelates to the pontifical household. What a fine opportunity they hav to be thankful to his holiness at Rome for such great honor!

THE other day as a fishing party in Pennsylvania was returning home they passed the farm of A. McFadden, Esq., in Franktown township, and saw a pig milking a cow. It was in a sitting posture, and the cow stood very still, while the pig seemed to be enjoying the feast.

AMSTERDAM, by the latest census, has a Jewish population of over 40,000. In that city, as, indeed, in the whole of Holland, the Jews hav fared well. There they hav found an asylum, when in most other parts of Europe they had not a resting-place and there they hav remained, prospered, and multiplied.

A CARD has been distributed in our streets headed "Two Roads," and conveying the information that the broad road leads to death, misery, and hell, while the narrow road leads to life, happiness, and heaven. One of them recently came into the hands of a wicked wag, who indorsed upon it: "Since this card was printed both roads hav been consolidated."

AT the Moody and Sankey meetings in San Francisco, "in the front row, with those who responded most promptly in soprano to brother Sankey's 'We will now sing,' always sat Mrs. King, while opposit her, on the next row of chairs most affected by those who sang bass, sat Major Ranlett." These points are recalled now by the elopement of Mrs. King and the Major.

CHARLES MAUDE, a Salem, Conn., farmer, when arrested and asked why he beat his wife replied that he had orders from the angel Gabriel, with whom, he said, he was in constant communication. His wife had offended the angel, who told him to whip her. Maude was sent to the insane asylum, but Gabriel was not punished. Thus does the world use its prophets now!

THE trouble in the Plane street Presbyterian church was once more before the Presbytery of Newark on Wednesday evening. Matthew N. Hawkins was tried before the session of the church for slander in saying that the pastor, the Rev. Isaac Davenport, was a liar. Hawkins admitted that he said so, and wanted an opportunity to prove it by witnesses, but was refused the opportunity.

LORD SELBORNE, the Lord Chancellor of London, in a letter to the Right Rev. Christopher Wordsworth, bishop of Lincoln, expresses the opinion that the revised Testament cannot be read in the churches or the English church until it has been recommended or authorized by some sufficient public authority, and that any clergyman so using it incurs the risk of being held as an offender against the law.

DAVID SEAMAN is a pious church-member of Freeport, Long Island. He is zealous in the cause of Jesus, and thinks unbelievers should get roasted in hell forever. He has been regarded so faithful that he has been made sexton of the church. But there are always drawbacks more or less serious in every case. The worst thing we know about Bro. Seaman is that a colored woman in his neighborhood has sworn a child on him. It is indeed unfortunate that any follower of Jesus should be so persecuted as to hav a colored child to father.

A PIOUS man has made it his mission to travel daily on the trains running through Meriden, Conn., and distribute slips containing scripture texts and brief exhortations. One of the latter reads: "No efforts of yours, no good works, no good resolutions, no good prayers, can translate you from fitness for hell to fitness for heaven." Others are still stronger in their doctrinal assertions. The *Springfield Republican* says that one of Connecticut's best clergymen was inquired of by a stranger colporteur not long since whether he felt his soul was safe. His reply was, "I deem your question exceedingly impertinent."

THE nervous prostration and suffering suffered by sewing-machine operators, caused by the absorption of the vital electrical forces of the system, by the constant contact of the feet with the ordinary iron treadle, is obviated by an ingenious invention of Dr. Van Cort of 168th street. It consists of a sandal or cover for the treadle, constructed of wood or other non-conducting material, and which serves to prevent the outflow of an electric current from the body, which is otherwise quickened and promoted by the movement of the machine. It also prevents cold feet. The sandal can be quickly adjusted upon the treadle of any machine.

DURING a thunder storm in Union township, Jasper county, on Sunday, the 22d, the electric fluid played some saucy and fantastic tricks at the farm house of James Landers. One bolt struck Mrs. Landers on the left elbow, skipped to the hip, and being pocketed into her left shoe, burst it into strings; but the most singular of all was the fact that another bolt of the sprightly fluid served Mrs. Lee in exactly the same manner, excepting the attack was on the right instead of the left side—everything, to the bursting of the shoe. Both ladies were slightly shocked, but not seriously injured. Mr. Lander's father was struck and knocked out of doors, but not seriously injured. There was one dog in the house and one under the house; both were killed.

THE admirer of two girls at Waupaca, Oregon, could not choose between them, and neither was willing to relinquish her claims in favor of the other. They therefore agreed to decide the question by the toss of a coin, and the tossing was done, carefully and fairly, in the presence of an invited company. The loser accepted her luck uncomplainingly, and is to be first bridesmaid at the wedding. A somewhat similar case had a different termination at Bowerton, Michigan. The girls, in this instance, were sisters, and they were willing to divide the lover between them. In order to carry out that idea they hav started for Utah, where they will practice polygamy; but the harmonious sisters hav exacted a solemn vow from the man never to hav more than two wives.

A BAPTIST minister by the name of Kellogg, having a wife and three children, has become intimate with one of his flock, a married woman with a good, indulgent husband and two small children. The woman's husband, however, was not a Christian, and the Rev. Kellogg thought his wife legitimate prey to his lust. The upshot of it is that the "divine" has deserted his wife and family and also induced the woman to leave her husband and little children. The guilty pair repaired to the house of a neighbor, another church member, to indulge in "nest-hiding" and all that the term implies, till they were threatened by the indignant citizens who rallied to tar and feather the reverend debauchee, who got wind of his danger and fled. But he was not to be cheated out of his prey, as the sequel will show. He wrote to the woman to get rid of her husband, how and in what manner he did not care. But the husband was not easily disposed of; he stuck right there. Having failed in this diabolical scheme he then commanded the bewitched woman to persuade her husband to sell his farm and then to rob him of the money and come to him in Iowa, where they would start an eating-house and worship the Lord. But the husband, though indulgent and usually accommodating, clung to his farm and would not part with it; whereupon the reverend rascal, with a cheek that would make a government mule blush, wrote to the injured man that he was extremely sorry that he had broken up his family, but if he would rent him his farm he would come and work it, and they could all liv together and worship the Lord! The poor husband was now in despair, and instead of shooting the audacious villian he gave his erring wife all his spare cash and parted with her, and she went to join the elder where they could worship the Lord and sing that comforting hymn:

> "Jesus paid it all,
> All to him I owe;
> Sin had left a crimson stain,
> He washed me white as snow."

THE two little sons of a noted Brooklyn clergyman engaged in a discussion on heaven and the probable occupation of the ransomed who are to dwell there. Johnny asked Jimmy if he supposed they would hav apples in heaven, to which Jimmy replied that he supposed they would, for the tree of life was to bear twelve manner of fruits, and he saw no reason why apples should not be among them. The inquiring Johnny then suggested a difficulty about the cores, and said he was afraid boys would not be allowed to drop them on the golden pavements. Jimmy meditated a moment, and then said that a way out of this difficulty appeared plain to him. He told Johnny that they could go to the edge of heaven, and lean over the wall and drop the cores down at the people on earth. "We are told," continued Jimmy, "that we shall hav a great many pleasures in heaven, and I don't see why that shouldn't be one of them." How would it do to throw their apple cores on their brothers and cousins who are broiling and frying in the sulphurous lake beneath? According to the true faith that would increase their happiness more than anything else.

THE rains of late hav been so frequent and abundant that vegetation was never fresher and richer at the opening of summer than now. Field and forests are in their most beautiful garb, and every growing thing givs evidences of health and strong vitality. The spring may not hav been early in its coming, but once it came, favorable weather soon brought forward the crops, and now they are well advanced for for the season. But notwithstanding this general promis of a fruitful harvest the enemies of growing vegetation are numerous and threatening. The following are some of the reports which reach us. In Boyle county, Ky., the fly has almost destroyed the wheat crop; locusts are splitting the limbs of fruit trees in Oconee county so that they die; about two-thirds of the apples in Ohio hav blighted and fallen off within the past two weeks; wheat birds hav totally destroyed large fields of the growing grain of McLennan county, Texas; in Fannin county, Texas, grasshoppers are found in millions, and farmers are in a great state of alarm; Nevada is completely overrun with grasshoppers. They consume a crop, leaving nothing green behind them; the farmers around Kirksville, Mo., report the county alive with chintz bugs that are doing great damage to the crops; grasshoppers are on the march on the Truckee, Cal., meadows. They ate up forty acres of prime wheat for one farmer; the corn in much of the state of Indiana has been so thoroughly damaged by wire worms and grubs that replanting became necessary; the North Carolina locusts are doing great damage to young apple orchards. They split the fruit-bearing twigs, which soon wither and fall to the ground; grubs or frost hav made very many missing hills among the hop fields of Oneida, N. Y. Many new yards are being set out, but the crop will be short for a year; reports from Strausstown, Pa., say that the army worm is destroying the corn as fast as it makes its appearance above the ground. It ruins a tobacco field in a single night; a parasite has appeared in the orange groves of the West Indies, Florida, and California that has ruined vast numbers of trees, and threatens to seriously interfere with orange culture.

News of the Week.

LAST week 17,420 immigrants landed at Castle Garden.

JOHN G. SAXE's only remaining daughter died last Friday.

GARFIELD is off on a junketing tour in a government steamer.

ACCORDING to the recent census the population of London is 3,814,571.

SECRETARY WINDOM says that Garfield and the cabinet "hav no issue with Conkling!"

THE Virginia Readjusters hav nominated Col. Cameron for governor. He is Mahone's candidate.

TALMAGE says the new revision is "a mutilation and a profanation, pedantic, capricious, and empiric."

JOHN H. GRISCOM, of Chicago, is trying to go forty-five days without eating. He is on his thirteenth day.

SLIGHT shocks of earthquakes hav been felt around Vesuvius. Broad streams of lava are flowing down the mountain.

THE President has appointed Addison Brown, of New York, judge for the southern district of New York, vice Choate, resigned.

Two men were killed, two seriously wounded, and thirty cars wrecked by a collision between two freight trains at Cedar Rapids, Iowa, on the 5th.

THE drivers of the brewery wagons in this city struck last Monday for a reduction of working hours and fifty cents per hour for Sunday work.

SEVERAL coastwise steamers hav been unable to proceed to sea owing to the strike of the firemen for $5 per month additional wages. Two companies hav yielded to the demand.

MOST of the mechanics in New York and adjacent cities hav had a half holiday on Saturday given them by their employers. The victory was celebrated by a festival last Saturday.

THERE was an immense attendance at the funeral of the late M. Emile Littre in Paris last Saturday. A body of Freethinkers protested against holding any religious ceremony over the remains.

JOSEPH SABIN, the veteran Nassau street bookseller and bibliophile, is dead. Comstock arrested him once, but the case never came to trial. It is said he knew the most about books of any man living.

THREE little boys were smothered by a sand bank falling upon them while at play in East Broadway, this city, last week. They were under the dirt only twenty minutes, but when dug out were dead.

MAYOR GRACE has appointed James S. Coleman commissioner of street cleaning, and the Board of Health has confirmed him, under the new law. Perhaps New York may now hav streets in which pestilence is not bred every hot day.

IT is said that First Assistant Postmaster-General Tyner, who issued the order suspending the *Physiologist* and forcing Dr. Foote's *Health Monthly* and other Liberal papers to pay exorbitant postage, will be shortly superseded by ex-senator Spencer.

THE deadlock over the election of United States senators still continues in the legislature at Albany. It seems to be pretty certain that Conkling and Platt will not go back. Grant has returned from Mexico and is said to be going to Albany to help his friend Roscoe.

THE attempt to evict tenants in Ireland has resulted in almost a civil war. Troops are freely used, and several collisions, in which numbers were injured and some killed, hav occurred between them and the peasantry. All the houses along two streets in Cork hav been completely wrecked.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER VIII.

"'And which way did'st thou choose, Alamontada, to lead thee out of the dark regions of doubt into the realms of light?' I asked him one day.

"'I also,' answered he, 'was once tortured by the frightful uncertainty about the worth of my life and my future fate. To whom hav not these things, sooner or later, been of importance? But only two ways I always found which could lead me to some knowledge of these matters—the way of mere experience and the way of self-acting reason.

"'For a long time the way of experience seemed to me the safer. But soon I found that my objects lay beyond the reach of human experience; that I never, in the present conditions and with the present instruments of my soul, could comprehend the supernatural causes of things or phenomena which surrounded me; that I would strive in vain to make experiences in a world for which no wings had been given me; that I, 'tis true, was myself a part of this dark world of powers and causes, but without sense of perception for it, only with sense of perception for its workings.

"'So there remained to me only the way of reason. I felt vividly that I, speaking of convictions, was compelled to observe the laws of reason. What contradicted them could not convince me. I noticed that all mankind, without agreement, without ever having seen each other, at all times, in all zones, possessed the same laws of reason as myself, and that they only deviated from me in the application of them. I noticed that the new-born child began to think and act in these laws just as soon as it was, through a chain of own-experiences and their comparison with one another, enabled to distinguish itself from other objects. I found the same also to be true with the worn-out, aged man, whose power of imagination was exhausted, whose memory was blighted. Until the life of his body became extinct the laws of his thinking retained their supremacy, although through the lameness of his sensual organs, as, for instance, if he, through the loss of memory, became childish, he was no longer able to value rightly the objects about him, and to apply rightly the laws of his individuality.

"'If I think and act in these laws, everything before me develops itself in pure harmony. If I attempt to escape their commands, all crumbles together into a confused chaos; I stagger among contradiction; I am insane.

"'The organization of my individuality compels me to think of all as cause or effect. I recognize myself as the cause of my thoughts, wishes, and acts. I cannot help attribute a primitiv cause to the existence of the world of powers which surround me, of which I perceive only their workings upon me, not the powers themselvs. Even the Atheist does not deny this away. He calls the secret, co-working powers of nature primitiv cause of all those phenomena that float about us. He givs to them eternity, which others ascribe to their God, and puts the strength of his doubts against the existence of God, or his proof for the sufficiency of the secret natural powers for demonstration of the world, in our non-acquaintance with them. We know it too little in order to judge about it rightly, says he. Well, I am of his opinion. He also has accepted a highest secret cause of the universe. It is his god. But he preserves his powers for beings working unconsciously, according to laws. Nature, says he, so created from eternity, brought forth since eternity, without being conscious thereof, the phenomena and their changes. So then man alone would be the only rational being, because he has consciousness of life. So then nature would be a god, who produced nobler things than he is himself. The universe would be a dead machine, which does not know itself, but brings forth beings which would deserve to be called gods, because they alone really liv and observe the creation and changes of nature, or the god unconscious of himself. The thought shocks me. So long as I am a rational being, I cannot adhere to it.

"'Does reason compel me to accept a primordial being, so it compels me, at the same time, not to imagin it more imperfect than I am myself. This wonderful harmony in the whole universe, these laws of the secret powers of nature, which govern the immeasurable all, are so lofty, as no thought at first could be thought by me, and ever been thought by mortals. I imagin from this a power similar to myself, similar in regard to self-acting and consciousness. And so deep as a single atom lies under the organization of the universe, just so deep lies man, with his wisdom and power, under the wisdom and power of the supreme being.

"'Yea, dear sir, he who cannot break the laws of reason, cannot drive out of the universe the all-arranging, ruling, all-animating, primitiv being, into the realm of non-existence. Man stands, on account of his consciousness and lofty qualities, upon a high round in the scale of things. And a proof of his loftiness is that by his reason he is compelled to think God. He sees in God himself, and again, within himself the reflection of the sacred primitiv being.

"'May an egotistical, merely school-philosopher, more in order to shine than to imbue convictions, confuse the understanding, commence quarrels, and imagin himself great, to hav proved there is no God? The outcry of all nature reëchoes eternally in his breast.

"'God is. I can entangle myself, intoxicate myself with fancies, and always I return to the thought, God is! The voice of reason penetrates all sophistry. All nations, all ages of the world, one untaught by the other, pronounce the name of the godhead. Only different must the human mind imagin the greatness of God, because the degrees of its education were different. The Japanese and the Christian, the Jew and the Siamese, the Mussulman and the negro—all bow worshiping before him whose picture, in the brighter or more obscure mirror of their imagination, floats clearer or more confusedly.

"'What is demanded of me? Shall I doubt the existence of the eternal, primitiv spirit? Then you wish that I should doubt even the existence of all things, the magnificence, wisdom, and holiness in the universe, or, rather, believe that that which has given us hearing, sight, and understanding could itself not hear, see, and understand. Shall I doubt the eternal truthfulness of the principles of reason? Then you would that I should prefer contradiction to the agreement of my knowledge; I should prefer insanity to truth; doubt my own doubts; stagger from nonsense to nonsense. Remarkable it is, that all skeptics in ordinary life thought and acted as reasonable as others; only in the study-room they became confused. Their best works are masterpieces of keen-sensed insanity.

"'All that one can say, looking at the wonderful universe and the scrupulously computed linking of things, is, I cannot comprehend it! Poor man, how mayest thou wish it even? If thou descendest in thy shafts thousands of feet below the ground in order to watch the working of subterranean nature, where she, in her dark, rocky chambers, boils the metals, begets rivers, and prepares volcanic eruptions, ah! then thou hast hardly scratched the thin skin of our immense globe. Its gigantic intestines thou hast not seen. If thine eye, armed with telescope, roameth through the wide realm of skies and measureth the heavenly bodies as they untiringly and harmoniously circle around each other; if thou in the immense distance discoverest a new world, the existence of which no mortal being else imagined, and for the distance of which every earthly measure becometh too small, what hast thou? O thou microscopical, invisible being, thou tremblest before the greatness of the water-drop in which thou livest, and prophesiest, shuddering, the possibility of a second and third one, although thine own appeareth to be immeasurable. Thou knowest nothing of the rushing, eternal ocean, the depth of which hath no bottom, the area of which no shores.

"'And yet the spiteful, haughty little worm in its drop philosophizes about the immeasurable and denies what it does not comprehend. The cause cannot be at the same time its effect, the comprehending not at the same time the comprehended.

"'A wisdom speaks to me from all quarters of the universe, before whose greatness all measure ceases. We are in our knowledge so scanty, so poor, that we strive in vain after a worthier representation of the most high. The perception of him by the wisest upon the earth is always a man-god. But as to us children, even this representation is gratifying; so let us keep the faint picture of the invisible father until he once unveils himself, he whose veil is the sky, and the flying heavenly bodies therein the atom in the sunbeam.'"

[TO BE CONTINUED.]

Ecce Diabolus.—Continued.

The pictures of the god represent him as deformed, having a back covered with bristles, and the head of a crocodile, an ape, or a hippopotamus. In the myth of Isis and Osiris, Seth, or Typhon, plays a prominent part as the destroyer. (George Ebers.)

This Set or Seth is easily recognizable as the Seithyn Saidi (Said in the seventh sign) Said Wrn (Said, sexual energy; Wrn, resting-place, tomb, from which we hav the Latin Urnus—urn, a receptacle for the ashes of the dead). Said Wrn becomes Sadwrn and Saturn and Satan. And as he reigns through the winter he is invested later with Capricornic attributes, hoofs, horns, etc., but the barbed tail of Scorpio sticks to him and proclaims his identity. From this attribute we hav the word Satyr, a mythical being, half man, half god.

The Hyksos, or shepherd kings, who conquered Egypt were Seth worshipers, but Set to them was a blood-thirsty destroyer who delighted in war and to whom human sacrifices were a delight. As Sadwrn, Seithyn, Septem, Seth, he was worshiped on the seventh day, and later he was called the Lord of Sabaoth. After the expulsion of the shepherd kings from Egypt and the re-establishment of sun-worship proper, in its astronomical and beneficent aspects, a shepherd or Seth worshiper became an abomination to the Egyptians.

The Hebrews were shepherds and dwelt in Goshen, as they were an offense to the Egyptians for this reason. When they were expelled from Egypt they were still Seth worshipers, and trace their descent from Seth (who they say is the third son of Adam, Adim, or Menw), who is identical with Satan and Siva. Some of the Hebrews had imbibed Egyptian ideas and worshiped the sacred animals, which were again an abomination to the Hebrews. Hence they assert that all red-haired Jews are descendants of those whom Moses compelled to drink the water that the golden calf was dissolved in.

The stigma of Typhonic is here reversed, and they are called children of Belial, Baal (Baal Shaddai was the god of Abraham). The Hebrews worshiped Seth as Moloch, and passed their children through the fire to him. The peculiar symbol of Satan, Saturn, or Seth was the linga, represented by an upright stone in Keltic Maen Syth, the earliest forms of which are still extant in Cornwall and are called tolmans, from twll, hole, and maen, stone, they being perforated to represent the female attribute or yoni as well as the male, or linga. This is referred to as a pillar in the scriptures, and a rock and sometimes a tower. This symbol was evidently in use previous to the time of the discovery of the movements of the planet Saturn. Hence the Greek myth that Chronos Saturn was deposed by Jupiter and assigned a place in heaven. From the crude form of the tolman we can trace the scientific and ornamental form of the Egyptian obelisks, which seem to hav served the purpose of a gnomon to mark the hours by its shadow falling in different places, as is referred to in the dial of Ahaz; also as an almanac. As Hü in Hefin or the sun in Cancer, they were decorated with the symbol of the crab. As the generator they were capped with a pyramid, symbolic of the sun in Aries and Libra, and as the square was the peculiar attribute of the first ray or sun in cancer, so they are four-sided.

As the sun of the new year was Horus, and the midsummer sun Ra, so the autumnal sun was Tum—the babe, the man, the old man. This annual drama of the sun's course was also carried out quarterly. It is probable that the three eagles upon each face of the obelisk represent the months, as Horus, Ra, and Tum, while the column of hieroglyphics under each eagle represent the day of each month, with the peculiar duties for each day in season, also the red-letter days and festivals.

The diurnal course of the sun was supposed to be carried out in the same method. Thus, in the morning he was Horus, the babe; at midday, Ra, the man, the hero; and at eve, Tum, the old man.

Tum, like Saturn or Chronos, is supposed to be the oldest of the Egyptian deities, as he is the father of the new sun. If the Egyptologists were to seek the meaning of these hieroglyphics as illustrations of ideas rather than sounds or syllables, it is likely they would find the solution much easier. As the cartoons in the illustrated papers of to-day are more instructiv to the ignorant than twenty columns of reading matter, so the symbols carved upon these obelisks were readily understood by the lower classes of Egypt.

The priests had a hieratic writing of words and syllables, which corresponds very closely with the Druidic or Ogham characters; but the methods of comparison used by Egyptologists in deciphering hieroglyphics are very deficient.

In our own day, Russia is typified by a bear, England by a lion, France by a cock; and if in future ages some scientific New Zealander should visit the buried and ruined cities of the United States he might, with equal propriety, assert that upon the ruins he found hieroglyphics; that the American deity was an old man called Uncle Sam, and that a goddess called Columbia was also held in veneration, as many prints and statues of these people were found in the ruins.

I may be thought presumptuous in advancing this theory of the antiquity of the Keltic Druids, but oriental researches show that a powerful people existed previous to the time assigned to the Jewish occupation of Canaan. Hittites and Hivites are mentioned; Hü-worshipers or Huites, while the Cuthites, Cushites, or Kelts are mentioned very early in history as worshipers of the solar deity.

Canon Rawlinson, in his "Origin of Nations," especially seeks to throw discredit upon the antiquity of the British Druids, but makes several very fatal admissions to the contrary, and the argument is weak throughout, depending mostly upon Cæsar's authority.

Mr. Bonwick is quoted at present for an authority as an ethnologist who asserts that the Welsh are a decidedly mixed race of Iberian stock mixed with the later Keltic type. I should like to know upon what grounds he bases this idea? By examination of the skulls of Welshmen of the present day, I should think that they are decidedly mixed after

centuries of contact with Saxon and Norman races. If by examination of the skulls excavated from long-buried ruins he makes this assertion, how does he identify any individual skull, whether it was a Kelt, a Roman, a Saxon, or a Dane who carried it upon his shoulders?

It is claimed that naturalists can, from a single bone, reconstruct the whole animal, though previously unknown to them, and from the cave man of Mentone they hav made illustrations of what the human race originally was. How is it that in Connaught this troglodytic type of countenance is found at the present day? Here, their last refuge, driven by successiv persecutions, the only remnants of the pure Irish stock are found. "To hell or Connaught!" has been the cry of the English soldiery whenever they hav sought to crush the Irish sentiment here. By a continuous crushing and brutalizing treatment the race has reverted to its original type, with the short upper lip, immense, carnivorous teeth, and receding forehead of the troglodyte. This type of countenance is not found anywhere else upon the face of the globe. The Iberian type, acquired when Galway had an immense commercial intercourse with Spain, is also to be found, but it reverts to its distinctivly Iberian type as different to the Keltic as light to darkness.

Why do the authorities of the English church take alarm at present at the Welsh Druidic philosophy and train their artillery upon it to discredit it before even an assertion of anything is forthcoming? Do they dread any revelation which may be made? Do they know that in the Welsh language and the bardic mysteries there is that knowledge which will cause the system of Christianity to melt under its rays and dissolve into nothing? It is evident that they fear it. After ages of service as a faithful policeman and conservator of the peace, the devil is going to fail them. A closer look at him divests him of his terror and brings him into a very close relationship with the Jewish Jehovah and the Christian God. He is not half as black as he has been painted. Heaven and hell are very near each other. Priestcraft must wane, and humanity be emancipated. Let the light shine, and let the truth against the world be made known. J. H. DAVIES.

Formation and Harmony of the Solar System.

BY FRANCIS D. LACY.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In addition to my communication on "Planetary Development," I would further state: That for some purpose the universe exists, and to that purpose all materiality is appropriated. The problem of the origin we shall leave for the unsophisticated to cavil upon, since it is sufficient for us to deal with matter as we find it, accepting both the spiritual and the material as being but one, and that self-existent and eternal. For the present we shall endeavor to consider some of the formations, evolutions, and general developments achieved by nature, and from the result of our conclusions see what inference is shown for the existence of a pervading intellectuality.

First. Since the spirit of nature abhors idleness, action is the order of the universe. Every animated being or particle of material is forever seeking its equilibrium, while the elements throughout the universe are kept in a continual state of agitation and warfare. Every creature or insect of life, from the greatest magnitude to the infinitesimal, livs in view of but one object—self-preservation! But not a creature among the innumerable species, not man excepted, while fulfiling his selfish mission, is able to understand in the aggregate the grand work he is accomplishing for nature, and why he fills a place in the great ocean of life. This principle of self-preservation is a stimulant, creating activ life, which if denied to animation would also debar all inheritance of intellectuality, making all nature a blank.

An individual bee at work in the hive seeks only its natural requirements, but guided by a principle of intelligence, unknown to itself, it works in unison with others in the colony, and how grand is the result in the aggregate! The coral insect, though but a minute creature of life, in seeking self-preservation labors with the millions of its kind, and though its life is but momentary, note how from year to year, and century to century, they continue dilligently at their colossal works. In this way the coral reefs, from a carbonate of lime deposit, hav been reared along the Florida coast, and islands of considerable extent hav been formed in defiance to the dashing waters of the ocean, by the long-continued diligence of these short-lived little insects. Whence the intellectuality that guides these instinctiv natures to accomplish so much in the world's development?

But here it would not be out of order to state that these minute creatures occupy a more extensiv range than doubtless has generally been supposed; and perhaps all the various operations of chemical affinity might reasonably be ascribed to the labor of infinitesimal insects unknown to the eye of man. In relation to this, however, I would say that of late we hav made some extensiv and interesting microscopic observations, and that the public may hav some of the benefits of our researches, we will extent an idea, truthful to the letter, however fictitious it may appear to some of our readers. In presenting this idea it would be only philosophic to state that all the material in the universe is composed of particles or atoms. But in seeking to find these ultimate particles with the most powerful lens, we fail to reach them, but we find our way, in whatever material we select, lined and blockaded with innumerable animalcules, from those of the larger sizes to the most minute infinitesimals, then blending into what appears a continued mass of infinitly small animated creatures or insects. These observations were taken under the most favorable circumstances, and my companion asserted that in all reason all the ultimate atoms were virtually animated identities. It is certain, as far as our demonstrations could go, we found nothing else, and the inference was strong in favor of his conclusion. But it is difficult to get the faintest idea of the ultimatum from all we can get in a microscopic view. The comparison would be like unto pumpkins, potatos, and mustard seed, mixed in one grand batch. The pumpkins we can see, the potatoes guess at, and the mustard seed we shall never know anything about. The latter proportionately would be like magnifying a particle of sunlight, and that is too delicate for me, hence I will stop as others hav done, where nature proclaims, "So far thou shalt go and no further."

'Tis ours to fancy but not understand
A world of beings on a grain of sand,
And doubtless some there seeking to explore
A mammoth cave or some far distant shore.
'Tis ours to view ten thousand orbs afar,
And state the distance to the dimmest star;
Survey the planets, weigh them and control,
But not to analyze the human soul.

The forgoing we hav presented in order that the mind of the reader may fully realize the infinit minuteness of the particles of all material substance, and also that the largest things in the universe are productions of actual growth, the composition of which is a multiplication of infinitesimal atoms, the existence of which is known, yet beyond the power of man to find. Again, in showing the worlds beneath us and the worlds above us, it is our object to impress this principle upon the mind: that magnitude can only be considered in comparison to the mind that considers it. The sphere in which man acts makes things around him appear of certain dimensions, and distance also proportionately corresponds with his nature. But what do the thousands of animalcules, living and sporting in their boundless ocean, the aqueous fluid of a person's eye, know of the infinitude of space outside? Or, in the way of illustration, what if the earth were an intellectual being (which in my judgment it is), and we but parasites, digging and biting and frolicking upon her back, with what insignificance we would be regarded by such an immense being, and what more would she know of us than we of the little creatures beneath the ability of our eyes to discern? And again, time or duration is a principle in its nature never varying yet adapted to the appreciation of any existence of thought, proportionate to the sphere and requisitions such existence or being demands. To the minute insect, whose lifetime is but for an instant, to the realization of its identity, it may appear an age, while the duration of our lifetime to a planetary being might be regarded as a second of time is realized by us.

In the formation and development of plants and solar systems, it is a process requiring great duration, but it is hardly probable that all the planets in any solar system ever originated at once, but are born, develop, mature, and perish, one by one, analogous to the origin and growth of the species, and thus from generation to generation are perpetuated. It is doubtless a fact that the space occupied by our solar region between and around the planets in a state of development contains a sufficient amount of gaseous fluid to compose as many more heavenly bodies as are now flying in their elliptical orbits around the sun, but in order to perpetuate the existence of this great family it is essential that new generations should gradually arise to take the place of the older planets which are continually passing away; consequently it is absolutely necessary that nature should keep in reserve a sufficient quantity of rarefied material to answer the requirements. It might be questioned where the worn-out, or rather the dead, planets go when no longer useful for nature's purpose. We would answer in all reason that they go to the great source from which the material of their composition was radiated, the sun, in accordance with the law of nature's just compensation, for obviously the labor assigned for the sun to perform is to supply the solar space with the new and refined material for the sustenance of the old planets and the formation of new, consequently planets as they are developing continue to run in their orbits, but at every circuit made arrive a little nearer to one of nature's great heavenly tombs. The progress is slow but sure, and it is only a matter of time when each in turn shall be swallowed in as food for the sun.

In the formation of new planets these little children of the solar system are subject to many misfortunes. Often it occurs that a nucleus commences in such close proximity to some partially developed planet that the attractiv force of the greater body receives the lesser at a very early stage of its existence. Specimens of this kind frequently come to the earth in the form of meteoric showers, or in a more dense condition of stone. Perhaps there are many of these infant formations in the limits of this solar system at the present time, and yet possibly not one out of ten thousand will ever develop. In the progress of a planet's growth no doubt many burst in the heavens and resolve back into their former condition of nebular fluid, while others more nearly developed are subject to the most terrible volcanic eruptions and convulsiv commotions that the mind is able to conceive. The earth shows signs of such in every mountain range on her surface, and still she belches forth her fire and smoke from time to time from her numerous volcanoes.

Upon the principles of philosophy no planetary nucleus can form and develop except where in the economy of nature it will be needed in the heavens to assist in keeping order and harmony. It is plain to understand that in the formation of a heavenly body, it would receive all the material adjacently surrounding that its attractiv force is capable of collecting, and its attractiv force is increasing in proportion to its volume and weight. Hence any density in the heavens, aside from the planets, must be sufficiently foreign from them to justify an amount of material adequate to build up a body large enough for practical utility to nature else the work will be counted among the buds that never blossom; for nature never works without a purpose, and this is one of the reasons why we infer that intellectuality rules the universe.

(TO BE CONTINUED.)

A Proclamation of Truth to the World.

The monster fraud of the world is priestcraft. This self-constituted authority hangs on the necks of the millions as a ponderous incubus; it assumes all manner of forms, and deludes the people with every sort of cajoling name. Like the quack doctor, it abounds with nostrums to suit the most fastidious, and invites its dupes to worship at some constructed shrine which hath been patented by the grand council and solemn council of humbugs and sophists; and every individual who has stultified himself and rendered his small mind so plastic that the creed-bound seal of fudge can be easily impressed thereon, and after which the soft-pated little sheep are drilled and drilled by the cunning impostors, and then their fleece comes off piecemeal to supply the idle drones with choice luxuries and fine clothes. Ha, ha! what a powerful motor is fable to make money and swindle the people out of their freeborn rights and transform them into the veriest slaves of systems founded on no other bases than that of fraud and fiction! Oh, that the blinding scales of ignorant superstition would peel off from the pitiable multitudes, who willingly bow to an imaginary idol and sustain swarms of sponging parsons, priests, etc., who claim to be the simon-pure messengers of the high sky court of mythic vacuity! Every individual should learn and not forget that every religion now in existence is an invention. No matter where or when a religion originated; it was invented by some fanatic or knave, and is now kept running on knavish principles. The large sums of money it brings to church exchequers is the lubricator of the wind machine. If the funds now used for the purpose of spreading a tissue of unmeaning impossibilities called religious faith were used to promote and better the condition of humanity during their present and only existence, how much more wise, honest, and faithful a principle would it be than grinding out the dollars by organs and windbags from an unthinking multitude, of their hard earnings, to sustain an idolatrous system of mythology, which is an insult to the age! No kind of superstition makes mankind wise. It was constructed in ignorance, and the more dense the ignorance the more solid is the fabric. Nothing weakens the old superstructure of ancient or modern paganism more than intellectual investigation into all its ramifications. Let the light of truth and reason shine on its gross absurdities, and very soon a clear insight will reveal a mass of fraud so distinct and manifest that none but the dullest of minds can fail to detect it. Every individual who is interested in modernizing the world, and making it a better world to liv in, should use every effort to root out existing superstitions and build up a grand and mighty moral and intellectual power, whose tendency should be to suppress every phase of crime, and educating the public mind to a standard of honor, truth, honesty, and thrift, whereby they are brought to understand the duties and amenities of this life, instead of unwisely looking for another, which is nothing but a delusiv dream, never to be realized. It is a mistaken idea that any sort of superstition can civilize the world. Wise and just laws, founded on a secular basis and promptly enforced, are the remedy for all illegal acts and deeds. Let every wrong be made right, and punishment inflicted right here. This is the world for judgment, and no guilty party should escape. T. WINTER.

Cincinnati, O.

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*E A Townsley,
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*C H Kelley,
*C S Tremaine.
†John A Jost,

Our sincere thanks are extended to those friends who hav kindly sent in their five dollars to help us around the world. We trust none will regret the investment. If those not having a star attached to their name will allow us to add one, we will be obliged to them. The sooner the stars are attached to every name the sooner we will be ready to start on the long journey.

DR. T. L. BROWN, of Binghamton, and W. F. Peck, of Chicago, began a debate in Binghamton, New York, June 6th. Question: "Resolved, that immortality has no foundation except in conjecture, imagination, and belief; that death ends individual life and conscious existence, and that there is no legitimate proof of individual life after the bodily form is destroyed." Affirmativ, Dr. Brown; negativ, W. F. Peck.

DR. J. L. YORK, of San Jose, will speak in Oregon and eastern Washington Territory during July, August, and September, and will leave home about the 20th of June for Astoria, Portland, Forest Grove, and points in eastern Oregon and the territory. Our people desiring to be agitated, and who will lend a helping hand in the spread of truth, will address him at Portland, Oregon, without delay.

THE July number of the *North American Review* will contain an exhaustiv article on Indian affairs by Carl Schurz, and a very lively one on "The Power of Public Plunder," by James Parton.

For a Temple of Freethought.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The following is the list of subscribers to the fund for the erection of a "Temple of Freethought." By the way, I do not exactly like the name I hav myself chosen. Would not "Temple of Humanity" be larger and more inclusiv?

	Shares.	Am't.		Sha .	Am't.
Courtlandt Palmer,	40	$1000	W. J. Noble,	1	25
D. M. Bennett,	4	100	Henry A. Stone,	1	25
T. B. Wakeman,	4	100	E. E. Fenkenstardt,	1	25
Mr. Robinson,	4	100	Thomas B. Owen,	1	25
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James Parton,	2	50	C. G. Mann,	1	25
S. P. Putnam,	2	50	Miss Hannah Allan,	1	25
H. B. Brown,	2	50	W. P. Palmer,	1	25
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A Friend,	2	50	Henry Beeney,	1	25
Wm. Rowe,	1	25	J. H. Rose,	1	25
P. L. McClellan,	1	25	James M. Nelson,	1	25
James S. D. Center,	1	25	S. Wengerute,	1	25
Wm. Hall,	1	25	A. Field,	1	25
E. W. Searing,	1	25	W. P. Slensby,	1	25
Mr. John Sharman,	1	25	A. T. Leydecker,	1	25
Mrs. John Sharman,	1	25	T. J. Monroe,	1	25
Thomas Bible,	1	25	H. E. Knowles,	1	25

Yours truly, COURTLANDT PALMER,
151 East 18th st., N. Y.

[*From the Liberal.*]

The Long Journey.

It is without doubt a matter of congratulation with the great body of Liberalists that D. M. Bennett has decided to take the long journey, to pass around and see earth's inhabitants. We are more than else glad that this is to be, from the fact that we ourselvs wish to know, from a reliable standpoint, the facts, truths, and relations regarding the many inhabitants that hav with us the common relations and interests of humanity. Differing as we do in all the varied beliefs and conceptions, extending into all that makes up human life in its physical, social, and mental capacities, with its degrees of perfectability, we would know something of the conditions that hav been evolved from out the long line of past experience, that hav grown in difference by conditions and culture in the diverging lines of thought and action. We know the history of wars and bloodshed caused by priest and potentate, of courts and splendor, but nought of the varied commonality of human conceptions, instincts, education, and superstition. We would know of these things from a rational and consistent standpoint, free from the bias of past belief and antagonism. Persons hav visited different countries, mingled with different people, and hav given us from their biased impulses and thoughts grown from religious tendencies. And very little instruction hav we received from them regarding the manners, customs, thoughts, and institutions of the people. But this we can expect from this visit of Mr. Bennett. His visit in Europe, portrayed in his peculiarly interesting and instructiv manner, givs us assurance that in his going round the world we shall be enriched by a clear and intelligent common-sense recital of men and things as they are. In this let us go with him in spirit, and how can we do so any better or more reasonable than to contribute as far as each and all are able the five dollars, as proof of our esteem and confidence? The proposition that every person who advances this amount will receive two or three volumes of his journey's description should attract our attention, for we can reasonably guarantee to ourselvs that it will be full of interest and instruction of a kind and definitness that we hav before been unable to attain. The Liberalist abroad, or the Infidel to the various systems of religious superstitions and bigotries, will develop a new line to estimate the varied characteristics of humanity.

[*From the Sun of June 4th.*]

To Improve the Human Breed.

The Institute of Heredity held a Convention at Boston last week, and the hall in which it met was well filled, by far the greater number of the audience being women. This is the society, it may be remembered, which proposes to reform the world by improving the human breed. It contends that mankind, as well as horses and cattle, dogs, pigs, and hens, can be made sounder and more perfect, of greater beauty and higher refinement, if proper care is taken to see that their breeding is in accordance with scientific laws.

The Institute of Heredity aims to produce a race which shall be strong and handsome; of vigorous bodies and healthy minds. But it chiefly concerns itself with the eradication of vice, and this it feels sure can be effected by the scientific regulation of marriages. It would get rid of vice by seeing to it that children should be born without vicious tendencies. Of course, if the offspring are to be of sound moral health, the parents must hav no leanings toward depravity themselvs. It is as reasonable to expect a kind and gentle horse to come from a balky and tricky stock, as it is to hope for children of well-ordered lives and happy moral balance when their ancestors hav been dissolute and lacking in self-control, says the Institute of Heredity.

The Institute of Heredity, therefore, is a great moral reform society in its purpose, and accordingly we find it drawing to its support some of the men and women who hav been conspicuous in other movements for the elevation of mankind or for the cure of particular social wrongs or abuses. They were radicals before, but now they are infinitly more radical, for they would destroy the seeds of all evil in the human race. The Rev. Parker Pillsbury, the abolitionist, for instance, is one of these. He said at the convention last week that he believed the principles of heredity might eventually triumph over death and the grave, as they at present exist. But Mrs. Isabella Beecher Hooker inferred from this and other remarks that there was a disposition to substitute heredity for Christianity as a means of reforming the world. She accordingly spoke warmly in behalf of Christianity, though she said she agreed with the leaders of the Institute, particularly in respect to the political equality of women. Among the prominent persons present at the meeting, we observe, were several of the most distinguished advocates of women's rights. They probably are the more ready to accept the doctrins of heredity because these recognize of necessity the essential part women must play in the regeneration of the world according to their scheme.

Of course heredity and Christianity are antagonistic. The one proposes to effect the salvation of men by scientific means, by carrying out the doctrin of selection; and the other relies only on supernatural agencies for the transformation of character. Heredity may welcome the aid of Christianity because of its pure moral teachings, but in effect it denies the efficacy of merely spiritual methods for regenerating the race. It does not hope to get rid of sin by converting the sinner, but rather by teaching men and women to so marry that their offspring shall be born with diminishing tendencies to sin. According to its theory, a converted sinner may make an unfit parent for the very reason that he needed to be converted. He has in him evil tendencies, both moral and physical, perhaps, which ought not to be propagated, and they remain, though he may hav cleansed his ways under the influence of religion. A balky horse might hav been cured by Rarey, and yet it would make a poor parent of stock, especially if it had the blind staggers.

Christianity deals only with the soul, the spiritual nature; but heredity concerns itself with both the body and the soul, and holds that the health of the one is as necessary as that of the other, and that both must be sound to produce a perfect man. In order that the race shall be regenerated, fathers and mothers must, therefore, be in thorough training in every way. It is not merely necessary that the parents shall be moral and religious, exemplary people in all respects; they must besides be physically sound and free from tendencies to disease. As Dr. Greene said in Boston: "Children cannot be strong and healthy if their progenitors were weak and de-

based. Among the Greeks," he added, "marriages were contracted with a view to healthy offspring, and we should imitate their example."

Mr. Loring Moody, the secretary of the Institute, who was one of the speakers, said he had intended to open a school for the young to giv them instruction specially in regard to marriage and its obligations; but the society has not yet got so far as that. He reported, however, that favorable responses to its circular had come from all parts of the Union, and that those who had got it up were greatly encouraged. "We intend to move right forward on the line of human progress," concluded Mr. Moody. "There is a divinity in sex which will be impressed on youthful minds of coming generations. Everything will be open for earnest and sincere inquiry."

Probably, however, none of us will liv long enough to see science controling and regulating human passions and affections. Of all the forces in the universe, they hav so far proved themselvs the most unruly; and the Institute of Heredity will hav to work long and hard before it brings them into complete subjection to its views. At present we hav little hope that our young men and maidens will be docil enough to go to Mr. Moody's school to learn how to select their mates. That is a subject about which they think they are wiser than the wisest. They usually hav more faith in their own blind impulses than in all the teachings of age and experience.

Notes from California.

To the Editor of The Truth Seeker, *Sir*:

After a rest of twelve days in the beautiful town of Ukiah, which I described in my first letter, I started on the 13th ult. southward, down the Russian River valley. The journey to Cloverdale, thirty-one miles, was made by stage, in five hours, over a road that is anything but smooth. The ride, however, was a very pleasant one to most of the passengers, of whom there were about a dozen in the stage and on the top. Most of them happened to be Liberals. These of course were intelligent persons and good traveling companions. The only exceptions were one deaf old man, who, of course, took no part in the conversation, and two elderly Methodist ladies, who, though they said but little, while they heard the lively Liberal conversation going on around them, gave some wonderful facial expressions of an abiding faith in total depravity. They were undoubtedly thinking a good deal about hell and damnation, and the thought of these things comforted them.

The scenery along this portion of the Russian River valley is among the finest in the world. The valley, which is very fertil, varies in width from a few rods to two miles or more. It is covered with small farms that produce an abundance of grain, grass, hops, and fruit. These farms rarely change hands. The lower portion of the mountains that bound the valley on the east and on the west are covered with a luxuriant growth of timber, mostly evergreen trees, while the higher portions are covered with an impenetrable growth of chaparral, in which the bear, the California lion, and other wild animals still find shelter.

At Cloverdale the valley attains a width of several miles, and from this place on southward the whole country is covered with beautiful farms, lovely cottages, etc., and seems to be a land of sunlight, of peace, and of plenty.

Cloverdale is the northern terminus of the San Francisco and North Pacific Railroad. It is a thriving town of five hundred inhabitants. Here I took the train for Petaluma, forty-eight miles farther south. This place I reached about 4 o'clock P. M., having passed through the two large and beautiful towns, Healdsburg and Santa Rosa. Here I was met by my old friend, C. W. Hirt, one of nature's true noblemen, who took me to his beautiful home in the western suburbs of the city. On the next day, Saturday, I became acquainted with several live Liberals. Prominent among these were Philip Cowan and Freeman Parker. Too much could not be said in honor of these men. On the next day I delivered two lectures in the theater. The audiences were fair and the interest exhibited remarkable. Should I lecture there on any future occasion, I should expect the theater to be crowded.

Petaluma is a lively little city of about five thousand inhabitants. It is about forty miles north of San Francisco, and is one of the healthiest and most beautiful cities on the Pacific coast. All it lacks is a few more live Liberals. Leaving this place with feelings of regret, I returned to Modesto, my home, to make my final preparations for my grand lecturing tour across the continent. I expect to leave here on the 27th of May, and will begin my next letter with the commencement of my eastern journey.

Modesto, founded only ten years ago, is situated on the north bank of the Tuolumne river, and is a well-built town of two thousand inhabitants. Few towns of its size can boast so many fine buildings. It is situated in the midst of what seems to be a single wheat-field (fences are almost unknown around the farms here) containing many hundreds of thousands of acres, all waving in beautiful grain just beginning to ripen for harvest.

The Liberal element is quite strong here and quite aggressiv, so much so that the priests—the Lord's shepherds—hav a hard time to keep their sheep, all but the worthless "scrubs" that hav never been "graded up," from straying off into the Liberal fold. Indeed, the priests themselvs seem to hav become ashamed of their own hell, their own uncle Splitfoot, etc., of which they used to be so proud, and which they used to make so very profitable. For their support they hav come to depend more upon church festivals than, as formerly, upon the devil.

Dr. J. L. York, of San Jose, is here now, pulverizing and scattering to the winds the dry bones of old orthodoxy. He is just the man for this work. The Liberals should keep him busy.

George M. Dutcher, a famous temperance lecturer from your city, is also here holding forth—when sufficiently sober to do so—to large and enthusiastic audiences of those who hav never been otherwise than temperate, interspersed with a few "old soaks" who seem to hav joined the temperance army simply because they had "nary a dime" left with which to get more whisky. As a temperance lecturer Mr. Dutcher is a success, and is very popular. He *shows* the people how disgusting a thing *drunkenness* is, and *tells* them how glorious a thing *temperance* is. He has reformed so often that he can tell exactly how the thing is done, and can illustrate by example. Besides this, he is rendered still more popular by his wholesale adulation of a certain famous personage who was known in his own country as "a glutton and a wine-bibber." Mr. Dutcher is in good hands; let not "Mollie and the six little Dutchers" be troubled.

Yours truly, John R. Kelso.

Attention! Rev. Dr. Newman.

To the Editor of The Truth Seeker, *Sir*:

Rev. Dr. Newman, Methodist divine, is credited by one of your correspondents, Mr. A. H. Wood, with saying of Col. Ingersoll, "There ought to be a *power* somewhere to close his lips and prevent him from uttering his blasphemies."

We make haste to assure the doctor that however much he may desire such a consummation he cannot be gratified, and we shall also giv certain reasons why the Colonel will be allowed to speak on, together with some other facts for his consideration.

In the first place, the good doctor must put on his thinking-cap, and as well as he can collect his scattered thoughts and fully realize that he livs in the nineteenth century. This, if he would honestly scan the horizon of his environments, would of itself be a sufficient reminder of the position he occupies. But for fear he may not carefully glean over the fields of his historical dynamics, we shall, out of sheer good will, help him to acquire more charity and a better knowledge of what belongs to his position as a man, a Christian, and a clergyman.

When we were younger than we are now we were foolish enough to imagin that a clergyman was a complete reservoir of knowledge, but latterly we hav found out that their knowledge, like their piety, is often an unknown or debatable quantity. Doctor, you are vexed with the Colonel for uttering what you are pleased to call his "blasphemies." Now we hate to say it, but we must be allowed to remark that we don't believe the reverend gentleman thoroughly understands the real meaning and bearings of the term "blasphemies." "Blasphemy is to attribute to God that which is contrary to his nature." In the United States the offense has been enlarged by statutory provision. In England it is blasphemy to revile the Established church. In Spain it is blasphemy to speak evil of the Virgin Mary. Among the Greeks it was blasphemous to use words of ill-omen.

I am aware that Dr. Newman will assume that Webster is correct when he defines blasphemy "to attribute to God that which is contrary to his nature." Now who is competent, among all the thinkers known, on which Webster based his definition, to correctly define the "nature of God?" Webster's Dictionary, like other books of its class, is tinged with a decided leaning toward orthodoxy, and it is pretty plain to me that before long we must hav a change in our dictionaries as to the meaning of many words. Dictionaries, as now edited, are entirely in the interest of Christianity. Webster informs us, as I hav just said, that in some countries it is blasphemy to speak evil of the virgin Mary. Now it can't be anything the Colonel said of this lady that wounded the gentleman's feelings, this not being a portion of the scheme that he is likely to value very highly.

The good doctor is doubtless among the number of those who so strongly desire to inject the Jewish God, Jehovah, into our Constitution. Will they insist on the injection of the Virgin Mary also? To those who have probed this matter to the bottom, and know by what means the Catholic church filched its gods from Jew and Gentile, and on this foundation reared its mighty theological structure, and as well know how the Protestant church has unblushingly filched what gods suited it from its Catholic brethren, it savors of the ridiculous to see just where the doctor would draw the line as to "blasphemy."

In his opinion, it is blasphemy to speak ill of God, because this part of the Catholic system his sect retains, but in all probability he would not except to "Infidel" remarks on the Virgin Mary, because this goddess his sect rejects. We are forced to the conclusion that his hatred of Ingersoll and desire of muzzling him is only in reference to "God" and the "holy Bible."

Here we must remind the doctor that modern thought has evolved some new ideas about "God," or possibly only revamped old ones. "God" is a word only, meaning good. It is simply a sign, a symbol, a representation to convey the idea of omnipotent power, only equal to the caliber of the person using it to conceive of. The Chinese hav their conception of "God." The Japanese also understand him in their way, and so of other nations, ancient and modern.

When a Methodist missionary goes to the Orient and tells those keen and wise people that their "gods" are childish, impotent, and fraudulent, and that his "gods" are the true ones, he not only insults their understanding, but utters what to them are "blasphemies."

Good doctor, do not forget that orthodoxy is your doxy, and heterodoxy some other man's doxy. If you revile the "gods" of the Orient, allow Col. Ingersoll the same privilege in regard to the "gods" of the Occident. Practice justness and fairness in regard to matters of mere opinion, and you will not wish to exercise any "power" whatever to stop what you call the "blasphemies" of Col. Ingersoll.

Enlarge your mind, expand your charity, soften your heart, and grasp the fact that modern science and invention hav so enlarged the boundaries of man's knowledge and acquirements, and this little planet is so well known and understood that all its peoples are becoming like neighbors toward each others, and allowance must be made more than ever for difference of opinion on religion and all other phases of social, moral, and commercial comity. And, lastly, I would remind the reverend gentleman that if he would exercise this "power" over the Colonel he cannot. He is as impotent as one of his "gods" to do harm to any one. The fangs of theology hav been extracted. The days of its imperious power are numbered, and all its champions can do is to accept the situation with all the grace they can command, and witness the reign of reason over that gloomy abstraction called faith.

Ononon.

Nature's Control.

BY FRANCIS D. LACY.

Dedicated to D. M. Bennett.

Say, whence that nature's wondrous power, her first projectil hurled, or where in broad eternity shall land each rolling world? Or further to infinitude probe with thy wondering soul; seek intellectual origin or trace it to its goal?

For what the sable vaults of sky, where worlds unnumbered run, and why through space so swiftly fly, incircling their sun? What is the object thus attained, as years like lightning speed, and what the ultimatum growth of nature's primal seed?

Dost through this awful realm of space, and in these worlds that roll, pervade supreme intelligence all nature to control? And does this same eternal power scorn atoms ne'er so fine, or likewise there sublimely rule with master hand divine?

Why do these worlds from atoms spring? from what controling force? For what the purpose they exist? what destiny their course? Why through these vast celestial fields do stars in luster shine, and by pulsations waft their light along their glittering line?

Do worlds by billions roll beyond the reach of mortal sight, devoid of all intelligence, yet robed with rays of light? Do they exist, yet unapplied for intellectual use? Is nature's grand economy thus squandered in abuse?

Oh, no! the object of these worlds most clearly is defined; from them arise organic life, and likewise thinking mind. The forces operating through the elements of earth create the evolutions giving animation birth.

A world without the principles of intellectal force would be a blank, unguided mass, and useless in its course. But in this great economy such planet could not roll, nor be developed into space without the inner soul.

A mind without a body at the origin would show that substance were not needed whereby other minds might grow, proving matter is eternal, self-existent, ever young, and as rich, wise, strong, and weighty as when "morning stars first sung."

Say not that man is royal, then, in intellectual sway, since but a speck of vital force thus groveling on his way; and but a product of the earth engendered by the sun, which like a bubble vanishes, and evermore is gone.

Nirvana, Mich., May 30, 1881.

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Discussion.

Reply to Mr. Bennett's Sixteenth Letter.

MR. D. M. BENNETT, *Dear Sir:* I supposed I had made it plain that when I said that the scriptures taught that God was not the author of sin I meant that God did not make man sin; that he did not make Adam insufficient to overcome sin, so that he had by his infirmity to yield to it, but on the contrary that Adam if he chose could have resisted sin, and in fact it was easier to resist than to yield. To prove your position that God is responsible for Adam's sin and made him to sin you represent me as meaning that God does not bring evil or punishment upon the disobedient. You must have known that I did not mean this. As far as your texts are quoted correctly, this, with one or two exceptions, is all that they affirm, that to the sinful and disobedient, particularly to the idolaters in Jerusalem, the Lord would bring evil; *not that he would make them sin and hold them responsible*, but that he would bring evil or punishment upon them. I consider your list of quotations, with the single exception noted, a glaring piece of dishonesty, for it must be plain to the dullest mind that this is the meaning of the verses. It will make this plain if I quote a few of the verses *exactly as you have them*, "Now is the end come upon thee, and I will send mine anger upon thee. . . . An evil, an only evil, behold is come, and my eye shall not spare thee, neither will I have pity; but I will recompense thy ways upon thee. . . The sword is without, the pestilence and famine within, he that is in the field shall die with the sword, and he that is in the city famine and pestilence shall devour him" (Ezek. vii, 3, 4, 5). Is it possible that any one need to be told that the prophet uses the word "evil" as a synonym for punishment, and not at all in the sense of making them sin? He defines its meaning himself, for he describes the evil one as being "the sword without, the pestilence and famine within." Again, I copy your own quotation, "For lo, I begin to bring evil on the city which is called by my name, and should ye go utterly unpunished? Ye shall not be unpunished, for I will call for a sword," etc. The meaning of "evil" is plain enough here. Thus in all the quotations, with one or two exceptions, the word "evil" means punishment, defeat, calamity, or a kindred idea. In your desire to plausibly defend your assertions, I see you have, with your customary carefulness in quoting scripture, included as the words of Jehovah the praise Saul accords to David (1 Sam., xxiv, 17), "And he (Saul) said to David, Thou art more righteous than I, for thou hast rewarded me good, whereas *I have rewarded thee evil.*"

Your opening quotation, however, the exception to which I referred, seems on a superficial glance to afford you some support. A little examination, however, will show the contrary. "I am the Lord, and there is none else; there is no God beside me. . . I form the light and create the darkness; I make peace and create evil" (Isa. xiv, 5–8). The words were addressed to Cyrus, king of Persia, who belonged to the religious sect of the Magians. They believed that light and darkness, or good and evil, were two eternal beings who were in perpetual contact, thus producing the good and evil that is in the world. There was no acknowledgment of the one supreme God who overrules good and evil to work out his praise and plans. To displace this erroneous view Jehovah says, "I form the light and create darkness; I make peace and I create evil," meaning that there was no God besides him, and that he was the author of good and *permitted* the existence of evil, overruling it to his own glory, as other scriptures abundantly prove.

As might have been expected, you recur to the old and exploded charge that the Lord deceived the prophets, sent them lying spirits, etc., referring to 1 Kings xxii. Common honesty and a little search in reading these and similar passages would show that the charge is entirely unfounded. The scene detailed in verses 19–24 was not an actual scene, but merely a parable, and was a polite way of telling Ahab that the pretended prophets were deceived. That it was so interpreted at that time is evident from the fact that the false prophet smote the true one on the mouth immediately after he delivered the parable. As to the language imputed to God, seeming to command the lying spirits to "go forth and do so," able scholars say that it is the idiom of the ancient Hebrew to express as a command what is merely a permission. Hartwell Horne quotes a similar construction in a verse from the New Testament, where "the devils besought Christ that he would suffer them to enter into the herd of swine, he said unto them, Go" (Matt. viii, 31). He did not command, he merely gave permission.

After the extended notice you have given to the question of the entrance of evil, you beg the question decidedly when it is retorted upon you. That certain things good in themselves are so perverted as to become evil we have no dispute—the question is why and how on your principles do they thus become evil? Why should they not have been so molded as to be always good? The biblical doctrine of sin explains what is otherwise an enigma, but you cannot adduce it as throwing any light on your side.

Of course I insist that the sun cannot shine, the rain fall, without the aid of God, or that any truth could be or thing exist apart from him. You are characteristically *smart* when you strive to interpret my words as meaning that there never existed individual Atheists; of course I did not mean anything of the sort. But what I meant, and I assert it again, is, to borrow the language of Prof. Tiele, that "the statement that there are nations or tribes which possess no religion rests either on inaccurate observation or a confusion of ideas. No tribe or nation has yet been met with destitute of belief in any higher beings, and travelers who assert their existence have been afterward refuted by facts" (History of Religion, page 6).

I cannot agree with you where, in the weak attempt to pass lightly over the difficulties attendant upon your principles in regard to the pangs which nature undergoes and causes, you say that intelligence is the result of organization. I do not see why it should be any more dependent upon organization than life is. Prof. Huxley and other scientists of equally anti-theological views agree that life is not the result of organization, but organization of life.

To describe an act of a supreme power in language that is not anthropomorphic is evidently not so easy as you say, *for you have not done it.* Try again. To speak of God's universality, immensity, his non-personality, his diffusability, his eternal presence, not only fails to describe any *acts* of supreme power, but some of the words strictly considered are anthropomorphic. Certainly "presence" is intensely so. But, standing on your own ground, do you not remember that the scriptures speak of God as, with the exception of non-impersonality, being this? True, they speak in condescension to the infirmities of human understanding and human language of God as having a body, but show that a human body is not meant, for heaven, the same scriptures declare, is his throne and earth his footstool. His eyes, of which scripture speaks, run to and fro over the earth, and darkness is no veil to them. His fingers spread out the heavens and his hands reach from one end of creation to another. He is incomprehensible, underived, eternal, omnipotent, omnipresent, the inhabitant of eternity. Surely he has never been interpreted to have been in the shape of a man by any one but an ignoramus—or an Infidel.

Now for some answers to your questions: "1. You [I] claim that God is anthropomorphic. How then was it possible for him to beget an anthropomorphic son?"

Christ was not in the form of man from eternity. "In the beginning was the Word; the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that hath been made. In him was life, and the life was the light of men. And the light shineth in the darkness and the darkness apprehended it not. . . . . And the word became flesh and dwelt among us." And in this connection and in reply to your third question I suppose it is no more difficult for God to prepare a body for Jesus Christ than for you or me. Of course I cannot explain the union of the divine and human in his wonderful person. Can you analyze the union of human body, soul, and spirit to form the one man? The second question, representing something of which scripture contains no insinuation, I can let pass; the fourth is perhaps of no weight in the debate; the fifth I have not time to take up now; I will refer to it again, perhaps in my next letter.

In answer to the sixth, scripture teaches that God made the primordial universe out of nothing, which renders the seventh interrogatory nugatory, refutes the eighth, and answers the ninth.

In reply to the others, the scripture represents Jehovah as self-existent from all eternity.

I am sorry that you linger so long over matters that, however interesting, are things incapable of mathematical proof, and in no wise relevant to the questions of our debate. I hope that I have not given you excuse for further digression, in this hurriedly-written letter, and that I may be presented in your next with your proofs of another proposition.

I am, Yours, etc., G. M. MAIR.

Another View of George Eliot.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* An interesting article by David Jones on George Eliot has re-awakened a few thoughts concerning that gifted woman and her somewhat erratic course.

Although it may seem like a mouse criticising a lion, yet nevertheless the tiny mouse has the same right to its little squeak as the powerful lion to his mighty roar.

For years I gave an almost worshiping reverence to that name, and what I believe to be the principles of George Eliot, but now I cannot help thinking that she was strangely inconsistent. It may be I hav misjudged her, and if so, I am very sorry, for it is very hard for me to hav an idol fall from its pedestal in my heart. Yet how are we to judge of any one's principles but by their actions? She and Mr. Lewes had lifted themselvs and the relations they sustained to each other almost above the criticism of society, and even those who most widely differed from and regretted their course gave them credit for pure motivs and a genuin love for each other.

The world, therefore, at Mr. Lewes' decease, looked to see Marian Evans sink beneath the great sorrow that had fallen upon her, or at least liv out her life devoted to his memory. And certainly if she had wished to justify those relations, and had loved Mr. Lewes so well as to hav sustained them, it was her duty to hav been faithful in death as well as in life. On the contrary, in how short a time was she united to Mr. Cross with all the forms and ceremonies pertaining to the legal institution of marriage, thus insulting Mr. Lewes and herself, and dragging the relations they had sustained to each other into the very dust! If those relations were founded upon what she believed to be the principles of true marriage, why did she giv the lie to those principles in her marriage with Mr. Cross? Why should she hav married at all? The memory of those years should hav been too sacred for that. Had she so little discernment of spiritual things that when the physical change separated them she could hope for, or experience, no spiritual reunion?

In view of these facts and other evidences gleaned from her writings, while admitting her great genius, it yet seems to me that her mind possessed an element of masculinity and materiality and was lacking in those finer intuitiv perceptions of a truly womanly nature.

It is not strange that she left no reasons for her "seeming contempt for the legal institution of marriage." How could she, when one of the last acts of her life was to conform to that institution? For marriage, considered simply as a legal institution—the letter without the spirit—I hav no regard. To my mind, that union of one man and one woman which is prompted by love and guided by reason, whether sanctioned by society or not, constitutes true marriage. For what God has joined together no man can put asunder, or render more binding upon the consciences of honorable men and women. A union entered into from any other motivs is legal prostitution, and all the laws in the world can never make it otherwise. In the present undeveloped condition of society laws are necessary to regulate these matters. In the great future, when mankind hav, through the power of all that helps to make men better, outgrown their selfish and sensual propensities and arisen to a higher plain of civilization, men and women will be a law unto themselvs, and be virtuous and honorable, not merely because it is lawful, but because it is right. It is said we should not expect great geniuses to be governed by the same standard of conduct that ordinary mortals are expected to conform to, and so say I, but not that they should hav a lower one. They should be held, or should hold themselvs, to a standard of morality and consistency as much higher as they are higher intellectually. How can they lift humanity upward to loftier truths and nobler deeds so well as by carrying out their principles in practice, and living consistently the truths they strive to teach?

"Good deeds are more than words, however fine,
And lives prove more than printed page, howe'er sublime."

Jackson, Mich. MATTIE C. MITCHELL.

The Godly Women of the Bible.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENTURY.

THE GENEALOGY OF THE VIRGIN MARY.

In order to demonstrate the facts which these articles from the first were designed to prove, it will be necessary to glance at the silence of Mary's ancestry in the holy Bible. The following admission, from Smith's Bible Dictionary, will introduce the subject: "There is no person, perhaps (?), in sacred or profane literature around whom so many legends have been grouped as the Virgin Mary, and there are few whose authentic history is more concise. We are wholly ignorant of the name and occupation of St. Mary's parents. The evangelist does not tell us, and we do not know. She was like Joseph of the tribe of Judah, and of the lineage of David (Ps. cxxxii, 2; Luke i, 32; Rom. i, 3). She had a sister named, probably, like herself, Mary (John xix, 25), and she was connected by marriage (Luke i, 36) with Elizabeth, who was of the tribe of Levi and the lineage of Aaron. This is all we know of her antecedents." And much more, permit the ungodly woman to add, than we know of her antecedents, for it is not true that the Bible states anywhere that *she* was "of the tribe of Judah and of the lineage of David." The references to Psalms and Romans are far-fetched, and the one in Luke is by no means proof that Mary was in the line of David, but was simply a statement that "God shall give unto him [Jesus] the throne of his father David," which was false, as he never sat on the throne of David or any other throne, according to the record. Such are the miserable subterfuges to which the doc-

tors of divinity are forced to resort in order to make the least show of the fulfilment of prophecy in the history of "our Lord and Savior Jesus Christ."

Now it had been prophesied that Jesus should descend from the seed of Abraham, the tribe of Judah, and the house of David, and that a great deliverer like Moses should thus be born to redeem the Hebrews from their enemies. But Jesus in no wise fulfilled these alleged prophecies. It would seem very strange that while such marked carefulness should be exercised in tracing the lineage of Joseph, who was the husband of Mary, of whom was born Jesus (Matt. i, 16), no mention is made of the lineage of Mary. If Mary was the only *human* parent, and Joseph but his step-father, we should suppose that the utmost caution and precision should have been observed in the tracing of the only human parent, Mary. But what do we find instead? An utter disregard of her pedigree, and Joseph's reckoned twice, once each by Matthew and Luke, the discrepancies between the two being so wide and numerous as to preclude all possibility of reconciliation on any reasonable rules of harmony. The limit of this series will not admit of specifying these contradictions or pointing out their several fatalities, but rather to prove the various methods of harmonization attempted by the chosen ones of God. Sufficient is it to say their fancied reconciliations are as diverse as are the distinctive sects of Christianity, and require an infallible thermometrical umpire to decide the dispute among them.

The object of this review is to show that Mary as the mother of any child, divine or otherwise, was not considered of sufficient importance to draw the least attention to herself till all traces of her lineage were lost, provided she ever existed—a likely story, if she was chosen, as represented, to be the mother of God or of the son of God! It would have made no difference to what tribe Joseph, the reputed father, belonged, but all difference that it should have been ascertained beyond a doubt that Mary, the mother, had a straight record. The very absence of such care shows at once that the whole story of the immaculate conception was a farce of the most flagrant kind, an imposition not to be tolerated to-day for one moment by rational men and women. Such care is used to state, when Joseph went to be taxed, that "*he* was of the house and lineage of David," instead of "*they* were of the house and lineage of David," as to leave no doubt in the mind of any unprejudiced reader that at the time that account was written there was no intention of forcing the conclusion that Mary was of the house of David and tribe of Judah, else there was no belief of an immaculate conception or that the child was other than the son of Joseph, but that the whole story was an afterthought, the fabrication of designing priests, who desired to deify their leader and give him preëminence over all other gods, as they declared (John iii, 17) he was the *only* begotten son of God.

Pardon this digression, but it would seem useless to make any note of Joseph's genealogy and thus ignore that of Mary and the Holy Ghost, since they were the real parents of the child Jesus, and "Joseph was but the husband and reputed father to protect the virgin while the child was being begotten and to care for them during his infancy and boyhood." Such deliberate and improbable departures from truth in explanation of the texts of the Bible should be seized upon by the opponents of revelation, and such discords rung in the ears of the astute commentators as to force them to abandon for very shame such weak, contemptible, and inconsistent supports of a scheme of salvation whose stepping-stone is not only merged in obscurity, but so contradictory, improbable, and impossible of reconciliation as to require still greater impossibilities to harmonize it, yea, miracles so vile, gross, and revolting that even the gods of the pagans are preferable. Take such pains to reckon the genealogy down to Joseph, and then deny that Joseph was the father of the son, of whom prediction claimed his ancestry should come, while the only alleged earthly parent is forgotten and her pedigree left in obscurity and doubt for commentators and learned divines to "suppose" and "guess" over like a school-boy at his lessons! Her being the cousin of Elizabeth, who was of the tribe of Levi, proves nothing, but rather the reverse, as it shows that at least on one side she was not of the tribe of Judah. Smith, in his Bible Dictionary, again resorts to "probabilities," saying, "Mary, the mother of Jesus, was in all probability the daughter of Jacob, and first cousin to Joseph her husband." He knows nothing about it. There is not one word in the Bible to justify any such "probability." He continues: "But besides these main difficulties, as they have been thought to be, there are several others which cannot be passed over in any account, however concise, of the genealogies of Christ. The most startling is the total discrepancy between them both and that of Zerubbabel in the Old Testament (1 Chron. iii, 19–24). In this last, seven sons of Zerubbabel, not one bears the name, or anything like the name, of Rhesa or Abiud; and of the next generation, not one bears the name, or anything like the name, of Eliakim or Joanna, which are in the corresponding generation in Matthew and Luke. Rhesa is in fact not a name at all, but is the Chaldee title of the princes of captivity. It is very probable, therefore, that this title should have been placed against the name of Zerubbabel by some early Christian Jew, and thence crept into the text."

Bigoted, deluded man! to attempt to reconcile two contradictory genealogies and a third contradictory account in Chronicles with the two in Matthew and Luke, after having admitted that "both are the genealogies of Joseph, *i. e.*, of Jesus Christ, as the reputed and legal son of Joseph and Mary," and then deny that Joseph was the father of Jesus! What earthly or heavenly difference could it or can it make, if Joseph was not Jesus's father, what his genealogy was in reference to Jesus? It is not the genealogy of Joseph we are after, but Jesus's; and if the Holy Ghost was his father, only through his earthly parent and mother, Mary, can we obtain his genealogy, so why all this care about Joseph's ancestry, and indifference in regard to Mary's in the unerring sacred scriptures? What care we for Dr. Smith and the sixty-six other divines concerned in compiling that celebrated dictionary? They affirm that both genealogies are Joseph's; then pray where is Mary's? Other no less eminent divines pretend to know that the genealogy in Matthew is Joseph's and that in Luke Mary's, though the infallible record positively asserts that both are Joseph's, as Dr. Smith affirms. The latter states, in absence of the least biblical authority, according to Grotius, that "Matthew's genealogy is Joseph's as *legal* successor to the throne of David. St. Luke's is Joseph's *private* genealogy, exhibiting his *real* birth as David's son, and showing why he was heir to Solomon's crown." What if it is, or what if it is not? What has all or any of that to do with establishing the descent of Mary, of whom was born "the Christ" in fulfilment that he should come of the seed of Abraham, the tribe of Judah, and the house of David.

Jamieson, in his Commentary, says: "It is clear that the genealogy here given [Matthew] is not that of Mary, but of Joseph; nor has this ever been questioned. And yet it is here studiously proclaimed that Joseph was not the *natural* but only the *legal* father of our Lord. His birth of a virgin was known only to a few; but the acknowledged descent of his legal father from David secured that the descent of Jesus himself from David should never be questioned."

But in regard to Luke, he seems to be in great doubt, putting the important question, "Have we in this genealogy, as well as Matthew's, the line of Joseph, or is this the line of Mary? a point on which there has been great difference of opinion and much acute discussion." He then goes into a close examination of all the conflicting statements, his admissions entirely contradicting his conclusions "that Joseph's name is only introduced instead of Mary's in conformity with the Jewish custom in such tables," consoling himself and us with, "However we decide [whether it be Joseph's or Mary's genealogy], it is a satisfaction to know not a doubt was thrown out," etc. He says, "Perhaps this view [that it is Mary's] is attended with the fewest difficulties, as it is certainly the best supported." What a questioning of the true meaning of God's word!

Smith attempts to patch up a reconciliation in regard to Matthew reckoning twenty-eight generations from David to Christ, while Luke makes forty-three, but utterly fails. And even if he did not fail, of what use would it be in tracing the pedigree of Mary, since he asserts that neither of the two are hers, but both Joseph's? He asserts, further, that "either the chronology or the genealogy is wrong;" for with all his ingenuity he cannot make time and dates tally any better than he has names and numbers. He evidently is not satisfied with his own explanation, and certainly he does not satisfy philosophical critics, for all rules of correct judgment are set aside and every principle of historical evidence violated to bolster up a pet dogma on which is established the Christian religion. Fraud and evasion, gospel "reasoning," and the evidence of things not seen (faith) are the foundation stones of this "glorious scheme of salvation," which is presented to the world through the divine son of God, born of the Virgin Mary, for acceptance and redemption from everlasting punishment at the left hand of God forever and forever.

Well, well; let these divines and professors struggle on to reconcile God's infallible word, and continue to denounce and persecute us heretics, Infidels, and scoffers, as they are pleased to term us; we can afford to sit and smile at their credulity and ignorance. But should they succeed in getting their God into the national Constitution, then will they bind us hand and foot; and whoever has the temerity to write, publish, or read such strictures as these will be cast into the Christian inquisition in these United States, the land of the free and the home of the brave. Then let us be up and doing, for the days of our tribulation draw nigh if power be placed in the hands of these modern Jesuits to revive the bloody persecutions and tortures of former ages.

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The Religion of Truth.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: Religion, from the standpoint of the Christian, so-called, is to burden the innocent and unoffending with another's shortcomings. But the religion of nature, reason, justice, and love indicates that each and every one must suffer the penalty attached to all violated law for themselvs, and the religion of truth not only indicates that this is inevitable, but more, that nature, reason, justice, and love are the only methods whereby truth can vindicate its claims, as being superior to all else in the economy of life; therefore in recognizing the claims of truth we make our best bow to the noblest, truest, purest, and best attributes of the soul; and our respect and reverence for its claims indicates our development in harmony with the laws of progressiv evolution, he or she only being comparativly perfect in thought and action who has mastered or overcome all desire to do contrary to the claims of truth in any direction.

The prayer of action implies sincerity in conviction as well as aspiration, and the fruit it bears will be in harmony with the degree of perfect adaptation of means to ends.

If we seek to build a better order of life and society, our activities will be more in harmony with the claims of truth pertaining to the needs of the human soul.

"What are those needs?" is a question that the honest investigator is ever asking. We answer, The power to unfold its every attribute in harmony with innate or natural capacity.

"How can this be accomplished?" asks the social scientist. We answer, By doing unto others just as you would hav them do by you under all circumstances, conditions, and relations.

But, says one, "This is next to impossible as society is now organized." We admit it.

Then is it not all the more necessary that you go to work and help reorganize it more in harmony with the claims of nature, reason, justice, love, and truth?

"But this is easier said than done," says a third.

While we admit this to be also true, it is an old adage that "where there's a will there's a way." And you must admit that the will power in the soul is the motor force that finds out the way to accomplish its designs or desires.

"But," says still another, "although society is made up of homogeneous elements they are heterogeneous in their manifestations, and will not come together in harmony with the claims of reason, justice, love, and truth."

This is more the result of ignorance as to what their claims really are than any perversity of tendency.

"But," says still another, "the Golden Rule cannot be made available where there is no corresponding order and law in society."

Then go to work and remodel the law and order of society to meet its demands, commands, and possibilities.

"But," say one and all, "that is easier said than done."

This we cheerfully admit, but can it not be done when leading minds, who recognize its claims, are willing to assume the position that nature designed they should occupy, viz., fill that niche in society that in harmony with innate or natural capacity they can be of the most use, because enabled to do more and better work there than in any other field of activity or necessity?

This natural adjustment of the life forces, as well as the mental, moral, and spiritual activities, will form a nucleus around which others could revolve, just as the planets belonging to our solar system do, viz., revolve on their own axis or individuality at the same time that they revolve around this nucleus or sun, so-called, because the center of light or intelligence.

"But," says one, "all highly unfolded minds are not willing to renounce the world and liv for truth and truth alone." Which indicates that their mental capacity, moral accountability, and spiritual enlightenment are not unfolded in harmony with truth's immutable law, therefore "they are weighed in the balance and found wanting" in the requirements of "the Golden Rule," therefore do not worship at truth's sacred shrine, the only altar at which the truly religious devotee can kneel and reasonably expect to be saved from either sorrow and suffering in this life or any other.

JULIA C. FRANKLIN.

THE chaotic state of opinion on religious questions is simply the result of the breaking up of the Christian system. Intelligence, being thrown upon its own resources to find a path over heaps of ruin, looks in every direction for an issue out of the falling city. Spiritualism, Materialism, Atheism, Positivism, Sentimentalism, of every mode, fanaticism of every phase, mark the efforts that are making to overleap, burrow under, dig through, blast away the piles of ignorance, dogma, tradition, that cumber the ground. They are efforts of the human mind to come to an understanding with things as they are.—*O. B. Frothingham.*

Discussion.

Our Seventeenth Letter to Mr. Mair.

MORE ABOUT GOD.

MR. G. M. MAIR, *Dear Sir:* You are sorry because I "linger so long" over the matters of our last few letters. Let me say I do it for your benefit and the benefit of our readers. I wish to expose the absurdities you believe in, and to show you and our readers what is right and rational to believe, and what is right and rational to disbelieve. If things or theories are incapable of "mathematical proof" and all other kinds of proof they should be discarded, and people should no longer be consigned to hell for not believing them, neither by your nondescript God, nor by his ten times ten thousand designing, selfish, lying priests.

The world is commanded to believe in God, but nobody can tell us what God is nor where he is. Nobody in the world knows the first thing about him, yet poor, ignorant men, women, and children are required to believe in him or burn in hell forever. You preach up this God and wish me to accept him or it. I have asked you to tell me what God is, and just what you *know* about him. You evade my questions, and give me no answer. You dodge and evade many things that ought to be made clear if they must be believed.

All that exists is *something*. *Nothing* has no existence. *Something*, or matter, is found in many forms. We see it and test it in granite, in iron, in clay, in wood, in water, in air, in oxygen, in hydrogen, and in the lightest ether We can also test and study the subtle forces of nature, inseparably connected with matter, among which may be named light, heat, electricity, magnetism, chemical affinity, gravitation, etc. These are all proved to be realities, and we can rationally believe in them. We know that *sunshine* exists, because our senses, or some of them, take cognizance of it. We know that *moonshine* is, for the same reason, though by general consent it is admitted to be extremely "thin." But what shall we say of that something or nothing we are called to believe in and bow down to that has not, so far as we can learn, one-thousandth part of the tangibility of moonshine?

I repeat that whatever exists is *something*, and can be tested. That which is not *something*, and does not belong to something, is *nothing*, and has no existence. It is wrong for the human race to longer allow vagaries, chimeras, and moonshine nothings to take possession of their minds and lead them astray. Nothing should be accepted and believed in which nobody knows anything about and of which nothing can be learned. Let all airy nothings go with the delusions of the past.

Yes, if I am correct, God is *something* or *nothing*. If he is *something*, those who pretend to know so much about him, including yourself, should be able to give us some tangible facts about him. If he is nothing, the quicker we drop him the better.

The rise of the belief in gods in the minds of ignorant man, in primitive times, and the forming of gods by different nations, have been sufficiently dwelt upon. You readily discard all these conceptions save the Jewish conception. I have advanced further, and discovered that that also has been as crude and as unproved as all the others. But it is with this Jewish conception that we have still a little more to do.

You are very loth to yield the point that this Jewish conception is the author of evil, though I have shown you that what purports to be the very word of this God says, "*I create evil*," "*I frame evil*," "*I devise evil*;" "*Shall there be evil, and I have not done it?*" etc. These are assertions which the Jew book says its God made. They are either true or false. It matters not who the statements were made *to*. Did your Jewish God make them? If he did, or if you believe he did, you are bound to accept them. He does not raise the pretense that any devil or any other being had anything to do with creating or forming evil. It is time, then, to let the origin of evil rest with your God.

But you still try to evade, and say God is not the author of sin, while you admit that he is the author of the author. What is the difference whether he is the author direct or got up another being who is the author? He is just as much the author in one case as the other. If man had infirmities and tendencies to wrong, God made him so. If he was liable to err, God made him so. If he became a victim to the wiles of the devil, God made him so and made the devil in the first place, and all with the full knowledge of just what the result would be. If God, as you believe, did all this, he alone is responsible. If God did not want man to sin by eating his apples he should not have made man with an appetite for apples, and should not have made the apples and placed them before him. If you are a parent, and have a darling child, and place within its reach a gilded toy filled with a powerful fulminate or nitro-glycerine, which as soon as seized and pressed would explode and blow your darling into "smithereens," you would be a thousand time worse than your child. What nonsense, what absurdity, for you to claim that you had told the young child not to touch it, and that it would be a *sin* if he did touch it! If you placed it within his reach, knowing that he would touch it and that he would be blown to shreds, you would be guilty of murder, and all the senseless palaver about "sin" and "moral agency" would not amount to a pinch of snuff.

What better were Adam and Eve than little children? They had just been made; they had no experience; they knew nothing of knowledge; they did not know it grew upon trees in the shape of apples; they knew nothing of good or evil; they had received no education; there is no account that God said a word to the woman about not eating the apples, nor that the devil or the snake said anything to the man; but God had made all the factors, he had prepared all the conditions, he knew just how the whole would terminate, and is responsible for all. He was decidedly the cause of evil, especially when he has since emphatically declared that he *creates*, *frams*, and *devises* evil, and does not say a word about any other being having anything to do with its origin. If you try to evade this and to claim that God is not the author of evil you only make your God a liar.

It is, however, a saddening thing that intelligent people like yourself will still hang on to that silly old fable about knowledge growing on trees, about life growing on trees, about God not wanting his man and woman to have either knowledge or life; about the snake talking human language and being able to thwart God. It is altgoether too frivolous and silly for any sensible man or woman to regard. It would be far better to study the realities of nature than to be filling your mind with worse than childish Jewish fables imported from Babylon. In this advanced age of the world it is high time for the silly theological nursery tales of thousands of years ago to be laid aside and the truths of science taken in their place. It is time to discard as divine revelation the senseless stories in an old Jewish book and give our attention to the real revelations of science and truth. It is just as sensible to believe that old Mother Hubbard, when she "went to her cupboard to get her poor dog a bone," held actual conversation in human language with her dog, as to believe that old Mother Eve held conversation with the snake when she went to the apple-tree to get an apple. It is just as reasonable to believe that the dogs and lions and asses in Æsop's fables spoke human language as that the big snake in this Jewish fable spoke human language. There is just as much proof of the one as the other; and just as much proof that one is true as the other. Yes, it is about time that you and others threw fables aside and accepted something in its place far more sensible and truthful.

You can get little consolation from reverting the question of the origin of evil upon me and my system of belief. I do not believe in the existence of evil in the Bible or Christian sense. I regard all the material in the universe to be eternal in its nature, never having been created, and that everything in the reach of man is good or evil according to the use made of it, and which facts he inevitably learns by experience. There seems no difficulty or unreasonableness in this view, no necessity for gods or devils to explain it.

Of course you can "insist that the sun cannot shine, the rain fall, without the aid of God," just as you might insist that twice two cannot be four, and that the whole cannot be equal to two halves without God, but that does not make it so. It is the hight of absurdity and falsehood to attribute to your very thin moonshine God any fact, phenomenon, or truth of nature. We know that nature exists; we can test it and prove it in thousands of ways, and her truths are realities that can be demonstrated; but your imaginary moonshine God you neither know anything of, nor does anybody else. When I ask you what he is, where he is, and what you *know* about him, you have not an intelligent word to say. But it is in vain for you to attempt to "ring in" the simple phenomena of nature as the work of your Jewish, phantom, moonshine God. An apple can fall from a tree and a man can roll off a log without the help of this imaginary Jewish God. He may help you write, but I am quite sure he does not help me. If you write with greater intelligence than myself it is perhaps because your phantom God helps you. If I am a little deficient, then, perhaps I am excusable.

No, I am not particularly "smart" in setting you right by stating that there are nations or tribes in Africa to-day who have no conception of a God, and no word in their language to apply to such a conception. I simply stated a fact, and as you do not deny my statement, I need not now look up the proofs establishing it. If you or Prof. Tiele know the statements of Livingston and other African travelers to be untrue, let it be shown. But really it makes little difference what totally ignorant tribes of savages may have conceived five thousand years ago, or what they may be conceiving to-day. The opinions of learned, sensible men are vastly more important.

Yes, I say, intelligence is the result of organization. Organization and life go together, and by nature's laws are produced together. There is nothing supernatural about them. The form of matter called protoplasm, containing some half a dozen simple elements, combines with the forces of nature, including light, heat, electricity, modifications of moisture, etc., and produces organization and life—vegetable, animal, and human. And where life and organization are there is sensation, mind, intelligence, more or less perfect, according to the organization producing it. Indications of it are seen in some forms of vegetable life. Flowers turn to the sun, some unfold their petals in the morning, some in the evening; tendrils reach for objects to cling to for support; some plants seize and hold their animal victims, which seem to be absorbed and assimilated into the vegetable organization. These phenomena indicate a low grade of intelligence, but this intelligence is far more marked in the animal kingdom. It is of a low grade in the oyster, in fishes, in insects, but it is there, and always in proportion to the organization producing it. In ants, bees, dogs, foxes, horses, elephants, etc., intelligence is far more apparent than with many other animals, which is because the organization producing intelligence is more perfect in some cases than others. It is the same with the human race, which exhibits the highest order of intelligence, because it has the highest class of organization, and in which we see a great diversity in character of intelligence, and for reasons of difference in organization. Until the organization can be found which produces the intelligence which you attribute to your God it is nothing short of absurdity to claim that the intelligence exists, especially unless it can be shown that intelligence exists without an organization.

I have endeavored to answer your inquiries with as much directness and fairness as possible, though you seem to lightly appreciate my efforts. But what am I to say of your replies to my questions? Can I give you credit for fairness and honesty? I wished you to explain how a non-anthropomorphic infinite God or being could beget an anthropomorphic son; how an invisible, impalpable, unlimited, unlocal, universal infinitude could produce an offspring having the human form, with the parts and organs of a man, who could occupy but a single point in the universe at a time, and seemed just as human and earthly as any other man; but your answer is evasive and unsatisfactory. You quote the unmeaning verbiage attributed to John about the "word," which was evidently written to introduce into Christian theology the Platonic or Grecian philosophy about the logos, or word, and to establish the doctrine of the trinity, and most assuredly was not written till one hundred and fifty years after Jesus. What the book of John says upon this subject is wholly unlike what is said by other canonical gospel writers. And as John has not a word to say about the interview between God or his partner, the Holy Ghost, and the Virgin Mary, as he has not a word to say about Jesus being begotten in any manner, as he even has nothing to say about Joseph's dreaming out the way in which the process was accomplished, as he evidently knew nothing about the interview between God and the virgin, he is clearly an incompetent witness or authority to make the explanation as to how the infinite could hold commerce with a finite person, and how the finite could be the natural offspring of the infinite. Neither Matthew, Mark, nor Luke gives us the slightest indication that Jesus was God and existed millions of years before he was begotten. From the first three gospels we are led to infer that Jesus was begotten, gestated, and born into the world a little puling infant, with the parts and passions belonging to every infant so born. Not a word is said about his being the "word, the logos," or about his having a previous eternal existence. If the three told the truth, John told a falsehood, and *vice versa*.

If he was the Son of God before he was born into this world, we should be told who his mother was the first time. If there are goddesses in the celestial regions to bear the children of the gods, as the Grecians used to believe was the case in Olympus, John or Matthew, or some of those who did God's writing for him, should have told us something about it. But as they are all as silent as the grave on the subject, we are left to infer that the Jews and Christians have no goddesses, and the mystery remains unsolved. How Jesus or Christ could have become a son the first time, admitting John to be correct, is very doubtful. Truly, the mystery of godliness exceeds all human understanding.

Yes, I must say your attempt to explain how a vague, indefinite, unreal, unrecognized infinitude or non-anthropomorphism can beget or produce a definite, organized, *bona fide*, real, solid, anthropomorphic son is a failure. John does not explain it at all, and I don't believe he knew anything about it—in fact, just as little as yourself. There is indeed a great mystery in this theological enigma how an invisible spirit, gas, vapor, essence, or whatever your God may be, could hold connection with a young maiden, and how a healthy, well-developed

son should be the result. I perceive that you are very unwilling to admit that this connection was of a sexual character, and you are almost offended to have such a suggestion thrown out. In this you are evidently wrong. As nothing of the animal or human kingdom was ever begotten save by the use of sexual organization; as God is the deviser and creator of the process, if he is the deviser and creator of anything; as all the other gods which have filled the minds of men before and since have resorted to this process, it is only rational that your God should be no exception to the general rule, and you have no authority to adduce that it was not so. But how nothing and something could enter into the work of propagation is a blank, unexplainable, unreasonable inconsistency. Truly, the entire system of theology is a muddle of the direst and most senseless absurdities.

Your attempt to apologize for the language applying organs and parts to deity when he possesses none presents neither consistency nor honesty, to my perception. I must again insist that it is nothing less than falsehood to talk about God's head, eyes, nose, mouth, ears, arms, hands, loins, legs, feet, and back parts if he has none, and the use of such terms does not express infinity, or the boundless something that you conceive God to be. It is most clear that those who used those terms in describing their god twenty-five hundred years ago thought he possessed those organs and parts; and now if you and others find it necessary to drop those crude notions, and recreate your god, you have an inconvenient mass of absurd falsehoods to dispose of. The pretense that those terms were necesssry to convey the idea of omnipotence, omniscience, and omnipresence is simply untrue.

I wish to say a few words about an explanation you attempted in your previous letter as to how the devil was able to show Jesus all the kingdoms of the world from the top of an exceeding high mountain in Palestine, and which I omitted in my last. Your explanation seems to me evasive and false. The language of Matthew is, "*All the kingdoms of the world,*" and the revised New Testament, which claims to be faithful to the original, uses the same words. It is evident that the person who wrote that statement meant the whole world, and not the little country of Judea. That story was written before it was known that the earth is round, or that there is no mountain from which all the world can be seen. To try to save a falsehood by saying that the kingdoms of the "land" was meant is quite "too thin." I cannot think you are honest in this, as you have no authority for saying that only the land at the foot of the mountain was meant; but it is a fair sample of nearly all your explanations of the absurdities and falsities in your system and creed.

There is an evident falsehood in the story besides the one of seeing all the world from any one point, high or low. The statement is that the devil took Jesus up into an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them. This is positively false, for there is no "exceeding high mountain" in Palestine. It is a mountainous country, it is true, but there are no high mountains in it. There is no mountain in it fourteen hundred feet higher than its principal city, Jerusalem, and that is 2,610 feet above the Mediterranean sea. The Mount of Olives is 2,724 above the sea, Neby Samwil is 2,650; Bethel, 2,400; Sinjil, 2,685; Ebal and Gerizim, 2,700; Tabor, 1,900; Safed, 2,775; and Jebel Jurmul, 4,000. (Smith's Bible Dictionary.) So the very highest peak in the whole country is only about one-eighth the hight of some of the mountains of the earth. How false, then, to call any of them an exceeding high mountain and how very false to pretend that from any mountain all the kingdoms of the world can be seen! This one false story may be taken as a sample of the reliability of all the Jesus story. Why did not Matthew say which mountain it was, and point out the exact place whence the view was obtained, that others might climb up and stand on the same spot, and see if from thence they could view all the kingdoms of the world and the glory thereof. It takes a good deal of spiritualizing and the lugging in of a good deal of metaphor to cover such falsehoods. It is, in my opinion, far more sensible to let the whole narrative pass as the inventions and the mistakes of a past age of ignorance and superstition. It will not bear close investigation. A great deal of faith and gullibility is necessary to accept it all and regard it as "the infallible word of God."

MORAL TEACHERS BEFORE JESUS.

I will now attempt to show that the world had good moral teachers before Jesus, that if the morals and precepts ascribed to him are true, they are not superior to what was taught before his time, and that even the very best of his moral injunctions were merely the repetition of what had been uttered by others hundreds of years before. I have not the space, however, to quote at much length, and must merely give a few passages here and there from the old sages and philosophers.

I will first make a few quotations from the ancient Vedas, believed to have been written nearly five thousand years ago. These verses are from a hymn to Indra:

1. In the beginning there arose the Source of golden light. He was the only born Lord of all that is. He established the earth and the sky. Who is the God to whom we shall offer our sacrifice?

2. He who gives life. He who gives strength; whose blessing all the bright gods desire; whose shadow is immortality, whose shadow is death. Who is the God to whom we shall offer our sacrifice?

3. He who through his power is the only king of the breathing and awaking world. He who governs all, man and beast. Who is the God to whom we shall offer our sacrifice?

4. He whose power created these snowy mountains, whose power the sea proclaims, with the distant river. He whose those regions are, as it were, his two arms. Who is the God to whom we shall offer our sacrifice?

5. He through whom the sky is bright, and the earth firm. He through whom heaven was established; nay, the highest heaven. He who measured out the light in the air. Who is the God to whom we shall offer our sacrifice?

The following is addressed to Varuna:

1. Let me not yet, O Varuna, enter into the harm of clay. Have mercy, Almighty, have mercy.

2. If I go along trembling, like a cloud driven by the winds, have mercy, Almighty, have mercy.

3. Through want of strength, thou strong and bright God, have I gone wrong. Have mercy, Almighty, have mercy.

4. Thirst came upon the worshiper though he stood in the midst of the waters. Have mercy, Almighty, have mercy.

5. Whenever we men, O Varuna, commit an offense before the heavenly host, wherefore we break the law through thoughtlessness, have mercy, Almighty, have mercy.

These are from a somewhat later Veda:

1. Preserve thyself from self-sufficiency, and do not covet property belonging to another. The way to eternal beatitude is open to him who without omission speaketh truth.

2. All works ought to be regarded merely as means of purifying the intelligence, as means to guide the traveler to his home.

3. The foolish, plunged in ignorance, believing themselves wise, resemble the blind leading the blind; but men who have maturely considered the perishable nature of all advantages that works can procure, hermits who live in the forests upon alms, fathers of families endowed with wisdom, worshiping Brahma, preaching austerities, subduing the senses, these are delivered from all sin and ascend to the highest heaven, where reigns the immortal Brahma, as ancient as the world.

4. Though man finds pleasure in that which he sees, hears, smells, tastes, and touches, he derives no benefit from the pleasure, because the soul attaching itself to external objects forgets its high origin, which is the Universal Soul.

5. When the sage perceives the Eternal Cause everywhere present, then abandoning the consequences of good works and bad works, he becomes perfect and obtains complete absorption. The sage who recognizes that God resides in all creatures, forgets all idea of duality. He is convinced that there is only one real existence, and that is God. He directs all his senses towards God only, the origin of his own consciousness. He concentrates upon him all his love, detaches his spirit from all earthly objects by fixing his soul continually upon God. A person thus devoted lo God is esteemed the most perfect among the adorers of divinity.

6. To know that God is, and that all is God, this is the substance of the Vedas. When one attains to this there is no need of reading or of works; they are but the bark, the straw, the envelope. No more need of them when one has the seed, the substance, the Creator. When one knows him by science he may abandon science as the torch which has conducted him to the end.

The following is one of the numerous prayers of the Vedas:

When they who know the Great One go through holy rites and through piety, thither may fire raise me. May fire receive my sacrifices. Mysterious praise to fire! May air waft me thither. May air increase my spirits. Mysterious praise to air! May the sun draw me thither, may the sun unlighten my eye. Mysterious praise to the sun! May the moon bear me thither, may the moon receive my mind. Mysterious praise to the moon! May the plant Soma lead me thither, may Soma bestow on me its hallowed milk. Myterious praise to Soma! May Indra carry me thither, may Indra give me strength. Mysterious praise to Indra! May water lead me thither, may water bring me the stream of immortality. Myterious praise to the waters! Where they who know the Great One go, through the holy rites and through piety, thither may Brahma conduct me. May Brahma lead me to the Great One. Mysterious praise to Brahma!

The following are extracts from the twelve books of the Institutes of Menu, as sometimes called. They were translated by Sir William Jones, and believed by him to have been written 1,280 years B.C. Menu was the lawgiver of the ancient Hindoos, and was believed by Jones and others to be the original of Menes of Egypt, Minos of Greece, as well as Moses of the Israelites. The similarity of name and avocation gives great color to the opinion. At all events Menu was prior to all the others.

The universe existed in darkness, imperceptible, undefinable, undiscoverable, and undiscovered; as if immersed in sleep.

Then the self-existing power undiscovered himself, but making the world undiscoverable, with the five elements and other principles, appeared in undiminished glory, dispelling the gloom.

He whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even he, the soul of beings, shone forth in person.

He having willed to produce various beings from his own divine substance, first with a thought created the waters and placed in them a productive seed.

The seed became an egg as bright as gold and blazing like the sun with a thousand beams, and in that egg he was born himself in the form of Brahma, the great forefather of all spirits.

In that egg the great power sat inactive a whole year of the Creator, at the close of which, by his thought alone, he caused the egg to divide itself.

And from its two divisions he formed the heaven above and the earth beneath. In the midst he placed the subtle ether, the light regions, and the permanent receptacle of waters.

From the Supreme Soul he drew forth mind, existing substantially, though unperceived by sense immaterial, and before mind, or the reasoning power, he produced consciousness, the internal monitor, the ruler.

And before them both he produced the great principle of the soul or first expansion of the divine idea; and all vital forms endowed with these qualities of goodness, passion, and darkness, and the five perceptions of sense and the five organs of sensation.

Thus having at once pervaded with emanations from the Supreme Spirit the minutest portions of fixed principles, immensely operative consciousness, and the perceptions, he formed all creatures.

Then proceed the great elements, endued with peculiar powers, and mind with operations infinitely subtle, the imperishable cause of all apparent forms.

This universe, therefore, is composed from the minute portions of the seven divine and active principles, the great Soul or first emanation, consciousness, and five perceptions; a mutable universe from immutable ideas.

Of created beings the most excellent are those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of man, the sacerdotal class.

And thus it continues at great length. In Book IV. is found the following:

Let a Brahman having dwelt with a preceptor during the first quarter of a man's life pass the second quarter of human life in his own house, when he has contracted a legal marriage.

He must live with no injury, or with the least possible injury, to animated beings in pursuing those means of gaining subsistence which are strictly prescribed by law, except in times of distress.

Let him say what is true, but let him say what is pleasing; let him speak no disagreeable truth, nor let him speak agreeable falsehood—this is a primeval rule.

Let him say "well and good," or let him say "well" only; but let him not maintain fruitless enmity and altercations with any man.

Let not a man be proud of his rigorous devotion; let him not, having sacrificed, utter a falsehood; let him not, though injured, insult a priest; having made a donation, let him never proclaim it.

Single is each man born; single he dies; single he receives the reward of his good works; and single the punishment of his evil deeds.

To a man contaminated by sensuality neither the Vedas nor liberality nor sacrifice nor strict observances nor pious austerities will procure felicity.

Christna, the Hindoo savior and redeemer, taught excellent morals, from which I give a few quotations:

Men who have no self command are not capable of fulfilling their duties.

Pleasure and riches should be renounced when not approved by conscience.

The wrongs we inflict upon our neighbors follow us like our shadow.

Love of his fellow-creatures should be the ruling principle of the just man in all his works, for such weigh most in the celestial balance.

He who is humble in heart and in spirit is loved of God, and has need of nothing more.

As the body is strengthened by muscles the soul is fortified by virtue.

There is no greater sinner than he who covets the wife of his neighbor.

As the earth supports those who trample it under foot and rend its bosom with the plow, *so should we return good for evil.*

The virtuous man is like the gigantic banyan tree whose beneficent shade affords freshness and life to the plants that surround it.

When we die our riches remain behind; our relatives and our friends only follow us to the tomb; but our virtues and our vices, our good actions and our faults, follow us in the other life.

Christna's counsel to a disciple:

Let him devote himself each day to all the practices of pious devotion, and submit his body to the most meritorious austerities.

Let him fear all worldly honor worse than poison, and feel only contempt for the world's riches.

Let him know what is above all is the respect of himself and the love of his fellow-creatures.

Let him abstain from anger and all evil treatment, even toward animals, whom he ought to respect in the imperfection that God has assigned him.

Let him chase away sensual desires, envy, and cupidity.

Let him refrain from the dance, the song, music, fermented drinks, and gambling.

Let him never be guilty of evil speaking, calumnies, or impostures.

Let him never look at women with love, and abstain from embracing them.

Let him have no quarrels.

Let his house, his diet, and his clothes be always the plainest.

Let his right hand be always open to the poor and the unhappy, and let him never boast of his benefits.

When a poor man shall knock at his door let him receive him, refresh him by washing his feet, serve him himself, and set what remains, for the poor are the chosen of the Lord.

But above all let him refrain through the whole course of his life from whatever way molesting others; protect, love, and assist his fellow-creatures; thence flow the virtues most agreeable to God.

Do good to all, both the evil and the good, even your enemies.

Buddha, as a moral teacher, never has been excelled, and probably a life more pure has been led by no one. I can give but a small part of his moral teachings. His commandments were as follows:

1. Thou shalt not kill.
2. Thou shalt not steal.
3. Thou shalt not commit adultery.
4. Thou shalt not speak untruth.
5. Thou shalt not take any intoxicating drink.
6. Thou shalt avoid all anger, hatred, and bitter language.
7. Thou shalt not indulge in idle and vain talk.
8. Thou shalt not covet thy neighbor's goods.
9. Thou shalt not harbor envy, nor pride, nor revenge, nor malice, nor the desire of thy neighbor's death or misfortune.
10. Thou shalt not follow the doctrines of false gods.

(*Continued on page* 380.)

Miscellaneous.

[From the San Francisco Argonaut.]

Robert Ingersoll's Work.

Robert Ingersoll is doing a great work. Whether it is for ill or good, there is and—within this generation at least—there will be a wide difference of opinion. Is he the successful iconoclast of a false religion, or is he vainly assailing the indestructible foundations of a true faith? Is he tearing down and destroying that which is good, and leaving a vacuum of Infidelity, or is he laying, broad and deep, the base of a new and grander structure of reason and philosophy? Is he destined to be the instrument that is to sweep away from the intellectual atmosphere the mist and clouds that obscure the sun of reason, or is he but a ribald and blasphemous ranter against truths that are imperishable? What is the secret of this man's power, that he can stir to its very depths the most intelligent communities, and bring to the reading of his books and to the hearing of his lectures some of the best minds of the country? That he is doing this every observant person must admit. In Boston or San Francisco, in New York, or at the national capital, the announcement of a lecture by Robert Ingersoll commands a large, intelligent audience. His name is more familiar today in America, and he has more open admirers than any theologian in the nation. There are men more learned and more eloquent than he, and yet there is no man of any church that, like him, is engaging the attention of thinking men. He is not original, for there is no thought that he has uttered that has not been elaborated by others; there is no fact uttered by him that has not been demonstrated by others. That he is original in his methods; that he charms by his wit, and startles by his audacity, all acknowledge. He laughs at God, makes mockery of holy things, holds up to ridicule the sacred writings, subjects every mystery to the most merciless analysis, scoffs at the most venerable traditions, denies the existence of miracles, demands that all historic truths invoked by the church or Christian believers must be affirmativly proved, sneers at all dogmas, disavows his belief in the divine character of Christ, in the authenticity or inspiration of the scriptures, and in the immortality of the soul. He declares the God of Christianity to be a creature of the church, and the church to be a mercenary industry; that the Hebraic God of the Old Testament is a monster of crime; that the Bible is an aggregation of vicious tales, of false history, of immoral teachings, and at war with science, philosophy, and reason; that the Christian church is and has ever been an evil; that it is a nursery of superstition, ignorance, and fable; that it hinders progress and keeps the world in darkness. This is the indictment that Robert Ingersoll brings to the bar of the court of public opinion, and demands that the church must make to it the plea of guilty or not guilty; that the church must go to trial upon the evidence, and that the evidence must be given under iron rules that concede nothing in favor of the accused. He denies to the Christian church the possession of previous good character, of honesty of present purpose, and thus takes away from it the presumption of innocence.

So far the religious organizations hav refused to plead; so far they hav refused to frame issues. They hav demurred to the indictment, to the jurisdiction, and to his right, as prosecutor, to arraign them. They say he is a scoffer and an Infidel; that he is guilty of blasphemous irreverence. So far as we know, no leading theological institution, and no prominent ecclesiastic has undertaken to answer the arraignment of Mr. Ingersoll. Most Christians, so far as our observation goes, hav contented themselvs with a sneer at him; with a declaration that he is an Infidel; that he proposes nothing in place of what he destroys; that he is a bad man, and is chafing against the impregnable walls of a structure that is founded upon immutable truths.

If all this is true, we ask whether the church is justified in allowing this scoffing Infidel to assault it without an endeavor to reply? Are able-minded theologians, those thinkers and scholars of the church, justified in withholding their refutations of his false and pernicious teachings? Shall they content themselvs in refusing to giv him combat, and still claim that their arsenal is filled with unanswerable weapons of arguments, offensiv and defensiv? The Christian church claims that it is a citadel and a refuge; a place, not only of safety and protection to those within its walls, but that it is indispensable to the safety of all, and that the whole world should come within its gates. Those upon the outside are watching this conflict. They see this armed knight assaulting the walls of the church with catapult and battering-ram; with clarion voice he dares them to come forth to the encounter. He charges that all within are slaves to false opinions, are manacled by ignorance, are captivs in the dungeons of superstition; that it is only on the outside that there is free air, free thought, free action, and safety. What shall we of the wicked world do and think? How shall we regard this one-sided conflict, in which the intrenched party makes no defense? We see its captains looking from the ramparts, seemingly confident in the safety of their own position; but we see no plumed and steel-clad champion come forth to giv combat to this false and clamorous knight that besieges their portals and prevents our entrance. The church cannot say that it avoids controversies, for it delights in them. It cannot disclaim its desire to avoid combats, for out of them hav come its heroes and its martyrs. Can it be that the soldiers and captains of the Christian church are not altogether confident of their position? Can it be that the thinkers and orators are not quite certain that they can meet Robert Ingersoll in debate? Can it be that the church has fallen upon degenerate days, and has lost its courage? Assuredly Robert Ingersoll is not the first, nor bravest, nor best armed, nor most courageous of the assailants who hav dared to question the truths of the Christian religion, but most assuredly he is the first who has found within the church no adversary to giv him combat. There hav been some attempts to answer him, but they hav been feeble and sporadic. It will not do to say that Ingersoll is not worthy of reply; his following is too great, and the impression he makes is too strong. The church has never failed to accept a doctrinal controversy, and it has, in its earlier history, carried these conflicts to the battle-field. Every shade of opinion that has found expression by a theologian has led to long and bitter and bloody polemical discussion.

To settle these questions of dispute, the cord, the dungeon, the rack, and the funeral pyre hav been brought into requisition. But now, when the very foundations of the superstructure are assailed, and the truth of essentials is challenged, there seems to be indifference on every side. There is a vast deal of skepticism abroad in the world. It prevails in the most civilized countries. It is most noticeable in intelligent classes. It is observable in the literature of the age. Science is no longer the handmaid of religion, but she stalks along with an independent, resolute stride, leaving religion to take care of herself. The state no longer acts as guardian to the church, and in civilized countries no longer looks to it as a nursing mother. Education becomes self-reliant, and divorces itself from religious teachings. The schools are secular and godless. Philosophy looks on theology with half-scornful indifference. Governments frame their organic laws with no God in their constitutions, and giv no aid to religion in their codes. We are not expressing opinions, we are but stating facts. We are not upholding Robert Ingersoll in his assault upon religion; we are not writing irreverently of a faith that holds in its embrace millions of intelligent minds, but we are warning the Christian church and its members, its learned clergy and intelligent laymen, that men who are their equals in learning, and their equals in the possession of all the morals, and all the virtues, and all the essentials of good citizenship, and who are as conscientious, and as honest, and as earnest as themselvs, are prospecting the Christian church to its lowest levels. They are assaying the ores of dogma, subjecting all the articles of faith to a thorough analysis, to fire-assays and practical working processes for results. If the Christian church can stand this investigation, and the Christian religion can come successfully out of this furnace of intellectual heat, it will hav fought its last battle and won its crowning victory. If it cannot do this its days are numbered. This conflict is to be fought out in the open arena. It is to be an intellectual conflict on a fair field. The weapons of science, history, philosophy, reason are open to the choice of both combatants. No fairer field than in the United States of America, no age with a better temper than this nineteenth century, and no better men and women than ours as umpires in the contest.

A New Society.

The "Association of Moralists" is the name adopted by a new society which had its inception in Hannibal, Mo. The following appeal to all earnest Liberals will explain its objects and aims:

Realizing the necessity of showing to the world that Liberalism does not mean lawlessness or immorality, as our enemies would hav them believe, but that on the contrary it is conduciv of the highest type of morality and the best interests of society, we respectfully commend to you the following constitution as a basis of organization. So far it has proven acceptable to all classes of Liberals. It does not conflict with any other Liberal organization. The existence of a deity and the future life are left open questions, and its bond of union consists of intellectual propositions instead of articles of faith. We want to extend this organization far and wide. Can you not aid us by getting together a few ladies and gentlemen and forming a local society according to this constitution? As soon as we are notified we will place your society on the roll of this association, and inform you from time to time of the progress that is being made. Address, L. L. Suydam, Chairman, Hannibal, Mo.

The constitution adopted is as follows:

ART. I. This organization at large shall be called the "Association of Moralists," and the following shall be the bond of union of its members:

(1.) We hold it to be self-evident that every rational being has a inalienable right to investigate and decide for himself all questions pertaining to his present or future welfare. (2.) We hold it to be self-evident that enlightened human reason, untrammeled by prejudice, is the highest tribunal known to man. (3.) We hold it to be self-evident that this life is a reality of duties toward our fellow-creatures, arising out of our mutual dependence, hence he who most faithfully performs these duties makes the best of this life, and therefore must be best fitted to enter into a higher state, if he is still to exist. (4.) We hold it to be self-evident that each individual of the human family, as a rational being, is under a natural obligation to regulate his conduct in all the relations of life according to those principles by which the general welfare is promoted, and to cultivate in himself and instil into the minds of others a love of truth, justice, sincerity, and charity, and a fraternal feeling toward all mankind. Therefore we hav associated ourselvs together by this bond of union for the purpose of promulgating the principles and promoting the practice of that true morality which is based on reason, honor, and humanity.

ART. II. In addition to the general purpose mentioned in Art. I., the specific objects of this organization shall be to promote social intercourse among its members; to render assistance and comfort to persons in sickness, distress, or destitution; to giv secular burial to its deceased members, and others when expedient; and to provide for and educate needy orphan children and those whose parents are in destitute circumstances.

ART. III. Any person, male or female, above the age of fifteen years, may, with the consent of a majority of the members present at a regular meeting, unite with any local society of Moralists, but no person shall be retained in fellowship who persists in immoral practices.

ART. IV. The officers of each local society shall be a chairman, a secretary, a treasurer, and three censors, who shall be elected annually; and, when practicable, a lecturer shall be employed.

ART. V. The chairman shall preside at all *business* meetings only. The secretary shall keep a list of the members of the society and record the proceedings of all business meetings. The treasurer shall hav charge of all funds belonging to the society, and pay all demands against it which hav been allowed by vote at a regular meeting, and report quarterly the financial condition of the society. The three censors shall constitute a board for the investigation of charges against members, with discretionary powers, but the accused shall in all cases hav the right of appeal from the decision of the board to the society. The lecturer shall hav charge of and provide, or cause to be provided, suitable entertainment for all regular meetings, except business meetings, and it shall be his duty especially to labor for the upbuilding of the society or societies under his charge.

ART. VI. This constitution shall be the fundamental law of all societies belonging to this association, and shall not be amended except by a general conference, in which each local society shall be entitled to equal representation, and each amendment must be ratified by two-thirds of the local societies.

ART. VII. Each society shall hav power to make rules for its own government, provided no such rule shall conflict with this constitution.

Is Spiritualism Atheistic?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Rev. Caverno, of Chicago, a few weeks since from his pulpit made a fierce onslaught upon Spiritualism. This brought down upon him the ire of several Spiritualists, and the clerical bigot received, through the columns of the Chicago *Times*, a severe overhauling at their hands. But we are now only concerned with a statement made by one of his critics, "M.," who, near the close of a lengthy article, says:

Another strange misrepresentation of Spiritualism is to call it Atheistic, as Mr. Caverno does. He speaks of a "godless universe," and "if there is no God," implying that Spiritualism denies the existence of God. Whence he derived this incorrect conception of our philosophy I am at a loss to determin. Is not the whole literature of Spiritualism permeated with Theism? Do not many Spiritualist lecturers open their meetings with prayer? Where can we find in the whole range of Spiritualism a denial of the divine existence? Deity is the central principle of the Spiritualist's philosophy. The immortality of man is predicated upon his being in essence a child of God, possessing in his inmost soul a deific germ, a detached portion of the infinit oversoul. There are a few, very few, nominally Atheistic Spiritualists, but their views are not in sympathy with the great mass of Spiritualists, or with the teachings derived from the spirit world. The expression "Atheistic immorality" embodies two gross falsehoods against Spiritualists; we are not Atheists, neither are we immoral; and I am surprised to see Mr. Caverno take the ground he does.

Is this true, Spiritualists? Is it true that "deity is the central principle of the Spiritualistic philosophy?" Has it not time and again been asserted in THE TRUTH SEEKER by conspicuous exponents of Spiritism that man's immortality is his dower from nature, independent of any and all deities? That, if he is to liv after the death of the body, it is because he is an immortal being by reason of his organization?

But not now stopping to discuss or examin this difference of opinion among Spiritualist doctors, let us look for a moment at "M.'s" assertions. This sentence is a remarkable one, and is an apt illustration of the fact that many people often make use of words and phrases of whose meaning they hav not the slightest conception, and commit themselvs to positions which are sure to drop them into a quagmire of absurdities. This is the sentence, "The immortality of man is predicated upon his being in essence a child of God, possessing in his inmost soul a deific germ, a detached portion of the infinit oversoul." If you detach a portion from infinity is the remainder infinit? How can there be an "infinit *over*soul," when there are some thirteen hundred millions of "detached portions" of him, her, or it, which exist as finite *under*souls? But stop! they too must be infinit, for we are told they are immortal; that is, infinit in duration, and they cannot be infinit in duration without being infinit in extent. But how can there exist more than one infinity? Is not the proposition unthinkable? But if these "detached portions" are finite the dilemma still remains. There cannot exist an infinit something and a finite something else. So we are logically driven to the conclu-

sion that this "infinit oversoul" is all that exists? Is not this the position of the Atheist, that the universe is but "one stupendous whole?" Where then is your personal God? Where is your being possessing moral attributes, a belief in whom distinguishes you from the Agnostic and saves your philosophy from being Atheistic? Do you still persist in the assertion that there exists a personal, intelligent being, infinit in time and power and goodness, a "detached portion of whom each human being has hidden away in his or her inmost soul?" If so, please tell us how it happens that from this perfect being has sprung so many moral monsters? If the "detached portions" are so imperfect, how can the *whole* be without flaw? Is the wagon with a broken axletree a complete wagon? Is the man with a paralytic leg or an unbalanced brain a complete man? The machine is no stronger than its weakest part, and your great original god from whom all men sprang is no better or stronger than the wickedest or weakest "detached portion" who has cursed the earth with his presence. Just think of it! your "infinit oversoul," no better than Anthony Comstock! But do you fall back upon the theologian's *dernier resort* and say that man is not all divine, that it is his physical part which leads him into wrong doing? Then is not his material body also a portion of the "infinit oversoul?" How else can the latter be infinit? Then again is the finite superior to the infinit? Can the groveling tendencies of the body overcome the upward strugglings of the oversoul? In other words, is a part mightier than the whole?

E. C. WALKER.

Christian Falsification of History.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* If we were conversing with an intelligent foreigner from eastern Asia on subjects connected with our own history, and he should calmly assure us that we are mistaken as to the date of the discovery of America by Columbus; that it took place two hundred years later than the time we alleged; that Julius Cæsar lived only four hundred years ago; that Napoleon and Washington are fabulous characters, and, in fact, should assert that nearly all our dates and statements are fabrications made by our priests, what would we think of his impudence and ignorance? We could only retort upon him that the same must be the case with his own statements concerning his own country; and that as human nature is the same the world over, his priests had no doubt fabricated and falsified too.

What must intelligent Hindoos and Chinamen think of the impudence of such men as the opponent of Mrs. Besant in the discussion published in THE TRUTH SEEKER? Yet they are driven to a desperate extremity when they allege that Christna lived after Christ, or that the works giving his doctrins are of comparativly modern date. Why do they not allege that the divine Plato lived after Christ? Simply because there is too much knowledge among the readers of Grecian history. To any one who is familiar with Hindoo literature, the assertion made as to the age of Christna is as absurd as would be the allegation that Plato and Ben Franklin were contemporaries. We know that ages before Christ there was a splendid civilization in India, characterized by a learning and philosophy never surpassed by any age except the present, just as well as we know there was once a like civilization, learning, and philosophy in Greece, and we know they hav declined both in India and Greece.

Centuries before Christ, Alexander's invasion of India disclosed to the Greeks that a dense population occupied that region, living in a high condition of civilization and with a religion much the same as it is to-day. The priests were called Brahmans. We know that the earliest philosophers of Greece went to the East for light and information several centuries before Alexander's day. We know that temples are still existing in India of marvelous workmanship, built so long ago that even in that land of ancient traditions their antiquity transcends all tradition, and that images of Christna and many of the scenes described by the Mahabarata are carved in the original work. That grand epic poem of India was to Hindostan what the Iliad was to Greece and Rome; what "Paradise Lost" is to Christendom; what the Old Testament is to Jewry. We know that Buddhism invaded India a few centuries prior to Mohammedanism.

The attempt to bring the age of Christna after Christ is like trying to crowd the invasion of Atilla, the Crusades, the American and French Revolutions, and Reformation all into one century. He who knows history knows it is an absurdity. Such tremendous events are prepared by the ages, and mankind moved more slowly in the past. Finally, there is not a scholar anywhere but will blush at such impudent assumptions.

What is the object of this falsification of history? It is done to get rid of the terrible proof that all the best doctrins of the New Testament are borrowed from Christna or the authors of the Mahabarata. But surely these bold falsifiers forget that we hav Plato. Ah! Perhaps they will claim that the author of Plato's works lived several centuries after Christ. Let any one who has the least doubt as to the equality of Plato with Christ read his "Dialogs." Let any one who doubts as to the superiority of Christna read a good translation (not a long-winded, verbose one) of the Bhagavad-Gita, which is a kind of interlude in the Mahabarata. I quote a few sentences from it to show those who hav not access to the work its superiority. Whoever is familiar with the Bible will recognize many expressions:

"Said the mighty one:

"Never did I or thou or any of mankind not exist, nor shall we ever cease to exist.

"As the soul in this body undergoes the changes of childhood, prime, and age, so does it obtain a new body. But no sensible man is troubled about that.

"The soul, unborn, changeless, eternal both as to future and past.

"As a man abandons worn-out clothes and takes other new ones, so doth the soul quit worn-out bodies and enter new.

"All things are invisible in their primal, visible in their intermediate, and again invisible in their final state.

"To the noble mind infamy is worse than death.

"Let thy motiv for action be the action itself, never its reward.

"He who reflects not has not calm. Can he who is uncalm be happy? As doth the winds toss the ship on the waves, so do roaming thoughts the soul of man, and bear away his knowledge of the spirit.

"I am reproduced in every age to establish duty. Understand that even as the mighty air wanders everywhere, always dwelling within the ether, so all existing things exist in me. The deluded despise me in my human form, not understanding my high existence.

"But those who worship me with devotion dwell in me and I also in them.

"He who worships me shall never perish.

"Worship me by overcoming this fiuite and wretched world, placing thy heart upon me, sacrificing to me and saluting me. Thus shalt thou come to me.

"I am the origin of all. From me all proceeds. Believing me to be thus, the wise, gifted with meditativ power, worship me. Thinking on me, dead in me, teaching one another and constantly telling of me, they are both satisfied and delighted.

"'Bear with me, O God, as a father with his son, as a friend with a friend, as a lover with the beloved one,' said Arjuna.

"Dispose thy heart toward me only; to me attach thy thoughts, and thou shalt dwell with me on high after this life. But if thou art not able, strive, then, to reach me by assiduous devotion, O despiser of wealth. But if thou art not even able to do that, do good for my sake. Thou shalt attain beatitude even by good acts for my sake.

"The man who is the same to friend or foe, in honor or dishonor, the same in pleasure or pain, free from self-interests, taciturn alike in praise or blame, content with all, who has no home, is steadfast in mind and devout, is dear to me."

The foregoing are a few texts selected almost at random out of several chapters. Reading them one will not be surprised at the extreme jealousy of our Christians respecting the antiquity of the work. The following is a kind of litany from the same:

"O God of all the gods, Lord of all beings, of Brahma on his throne, and all the demi-gods, and cherubim and seraphim!

"Thou art of infinit forms, and hast neither beginning, middle, nor ending, O Lord of all—of the form of all!

"O thou mass of light, beaming everywhere, intolerable to look upon, as the sun, immeasurable!

"Thou art the indivisible, the highest object, the supreme receptacle of all the universe, the everlasting person!

"Thou art without end, middle, or beginning, of infiuit strength, with sun and moon as eyes, mouths like a kindled fire, heating all the universe with thy splendor!

"The triple world is astounded at thy miraculous and terrific form, O mighty one!

"To thee turn the affrighted Suras!

"The multitudes of Maharshis and Siddhas praise thee, crying, 'Hail to thee!'

"All the Rudras, Varsus, and Maruts behold thee and are amazed!

"Be merciful, O Lord of Gods, habitation of the universe!

"As torrents of rivers flow down into ocean, even so do all the heroes of the human race flow into thy flaming mouths! Devouring all inhabitants of the world from every quarter, thou lickest thy flaming lips!

"Filling the universe with thy splendors, thy sharp beams burn, O Vishnu!

"Tell me who thou art of awful form! Be merciful!

"Hail to thee, O best of gods!"

Who may not see in the foregoing whence some of the celebrated psalms of David were drawn? Now the only question is this: whether the priests of an ancient religion borrowed their scriptures from another people far distant from them, like the Jews? We might put it this way: whether it is more probable that the Roman Catholics would borrow of the Mormons or the Mormons of the Roman Catholics?

There can be no question as to which is the elder as between Brahmanism and Jewry. Not one of all the great scholars has ever raised a doubt. Therefore Christianity is an offshoot of Buddhism and Brahmanism.

HOLT.

Oregon, Mo.

What Kind of a Plan is This?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I think that to gain success for our cause the first step would be to organize Liberal League clubs in every school district in the country and every ward in cities and towns, these clubs to be kept alive and made interesting by speaking, debating, and calling in our Christian brethren and having joint discussions.

Let each county hav a central committee composed of one delegate from each townshhip and ward. Let the chairmen of county committees constitute the district committee, and chairmen of the district committee compose the state central committee, and chairmen of state central committee compose the national committee.

To accomplish this, let every true Liberal go to work and organize these clubs, and unite them by sending the names of the president and secretary to D. M. Bennett; let him keep a record of the same, and send a printed charter to said club, which shall send in one dollar with the names of the president and secretary to pay for the charter and to help the cause along. Mr. Bennett will be acting as chairman of the organizing committee, so to speak, thereby doing good work for the cause.

Let said clubs send every month and get documents, speeches, etc., to circulate, and spread the light of truth.

Let the Liberal papers of the country make monthly statements of the number of clubs and where they are located; also the names of officers, so that the clubs can correspond with one another. This should be the duty of this paper, and it should be paid for the trouble and expense.

The time has come when we must up and put our shoulders to the wheel. We hav work to do, and I, for one, say let it be done. It is the cause of freedom. It is the taking away of the veil from those beautiful stars, and the putting forth of the white rose of nature from the bud into a sublime greatness, the taking away of the sword from the hand of the church, and giving therefor the right to be happy without misery.

A. M. CLARK.

Duncan, Ill.

"The Old Faith and the New."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been letting this truly interesting volume, by David Friedrich Strauss, lie unread for weeks, simply because I expected to find it dry and uninteresting to a real Materialist who has been over and over the same ground. But lo! On opening it and glancing over its pages I find it full of meat—full of food for the most advanced thinker. True, the very name of the renowned author should hav prepared one for this; but having long ago read his "Life of Jesus," I had insensibly kept him standing on the same old ground, whereas he has really gone right on, on, on to Atheistic Materialism, and will inevitably take every careful, unprejudiced reader of this book straight to the same desirable goal.

In analyzing the gospels he thus sums up the conclusions: "'These things came to pass that it might be fulfilled as it is written,' is the invariable comment of our honest Matthew whenever he has been relating something that never came to pass at all."

In answering his first pertinent question, "Are we still Christians?" he says, "If we would speak as honest, upright men, we must acknowledge we are no longer Christians."

In speaking of the study of the sciences, poets, and arts, he remarks: "It is said that such a reading and study does not suit the plain man; that he lacks the needful leisure and comprehension. Our poets especially, it is said, are too much above him. The Bible is more suitable for him; this he can understand. He understands the Bible, does he? But how many of the theologians understand it—pretend to understand it? Yes, men think they understand the Bible because they hav grown accustomed to misunderstanding it."

The whole book goes to show that faith in the Bible and belief in a real God hav gradually gone with all other myths into mere shadows of a shade. But many still cling to the shades because they feel a need of something on which to lean. "The loss of the belief in providence belongs, indeed, to the most sensible deprivations which are connected with a renunciation of Christianity. In the enormous machine of the universe, amid the incessant whirl and hiss of its jagged iron wheels, amid the deafening crash of its ponderous stamps and hammers, in the midst of this whole terrific commotion, man, a helpless and defenseless creature, finds himself placed, not secure for a moment that on an imprudent motion a wheel may not seize and rend him, or a hammer crush him to powder. This sense of abandonment is at first something awful. But then what avails it to hav recourse to an illusion? Our wish is impotent to refashion the world. The understanding clearly shows that it is indeed a machine. But it is not merely this. We do not only find the revolution of pitiless wheels in our world-machine, but also the shedding of soothing oil. . . . Although chance may be an unreasonable ruler, yet necessity, or the enchainment of causes in the world, is reason herself. . . . To demand an exception in the accomplishment of a single natural law would be to demand the destruction of the universe."

I think few will read this book and rise from its perusal unsatisfied. I am indeed glad to hav it among the list of TRUTH SEEKER publications, and trust that its real merits will win for it a ready sale among all classes of readers. It is well worth its price. Respectfully,

ELMINA D. SLENKER.

May 25, 1881.

(*Continued from page* 377.)

These are some of his moral maxims:

A man who foolishly does me wrong I will return to him the protection of my ungrudging love; the more evil that goes from him the more good shall go from me.

Let a man overcome anger with love; let him overcome evil by good; let him overcome the greedy by liberality; the liar by truth.

Hatred ceases by love; this is the eternal rule.

Who casts aside his appetites, who keeps armed with the virtues, well endowed with temperance and integrity, he indeed is worthy of the yellow garment.

As the rain breaks through the ill-thatched roof, so passion invades the mind destitute of reflection.

The evil-doer mourns in this world, and he shall mourn in the next; in both worlds has he sorrow. He grieves, he is tormented, seeing the ill of his deeds.

A man slothful, saying many good things but not doing them, is like a herdsman counting the kine of others but owning none.

As the bee collects nectar and departs without injuring the beauty or the odor of the flower, so the sage sojourns among men; he views their ways and learns wisdom from their folly.

If one man conquers in battle a thousand times a thousand men, and if another conquers himself he is certainly the greater victor.

If a man offend a harmless, pure, and innocent person, the evil falls back upon the fool like dust thrown against the wind.

Let a man so make himself as he teaches others to be; he who is well subdued may subdue others; one's own self is difficult to subdue.

He who holds back rising anger like a rolling chariot, him I call a real driver; the rest do but hold the reins.

By goodness overcome anger; by good, evil; by liberality, greed; by openness and truth, dissembling and falsehood.

There is no fire like lust, no bondage like hatred, no toil like perturbation, no river like desire.

Let us live happily, then, not hating those who hate us; let us dwell free from hatred among men who hate.

Let us live happily, free from greed among the greedy. Let us live happily, though we call nothing our own. We shall be like the bright gods, feeding on happiness.

He who has given up both victory and defeat, he, the contented, is happy.

My law is a law of mercy for all. Proclaim it freely to all men; it shall cleanse good and evil, rich and poor, alike; it is as large as the spaces of heaven, and excludes none.

Forsake all evil, bring forth good; master thy own thoughts. Such is Buddha's path to the end of all pain.

Overcome evil with good, the avaricious with generosity, the false with truth.

One day of endeavor is better than a hundred years of sloth.

Watch thyself with all diligence, and hold thyself in as the spirited steed is held in by its owner.

Master thyself; so mayest thou teach others and easily tame them, after having tamed thyself; for self is hardest to tame.

Think not lightly of evil; drop by drop the jar is filled. Think not lightly of good; the wise are filled with purity, gathering it drop by drop.

The good, like snowy mountains, shine from afar; the bad, like arrows shot by night, are not seen.

The taint worse than all others is ignorance.

The heart of love and faith accompanying good actions spreads a beneficent shade through all the world.

I must defer quotations from other ancient moral teachers till my next. Truly yours, D. M. B.

Letters from Friends.

OGDEN, UTAH, May 22, 1881.

MR. BENNETT: Inclosed find $5, as promised in support of the proposed trip round the world. I did not see my name on the list of promisers published with the call for the money. But as I did promis, here it is with my full will power thrown in, and my desire that the angels may protect you from all harm and assist you to return safe and sound to your loved home and your unfinished mission in the publishing of THE TRUTH SEEKER. Yours, JOHN A. JOST.

WASHINGTON, D. C., June 1, 1881.

FRIEND BENNETT: Inclosed you will find $5 for your trip around the world. I want the book as soon as possible. The blood of a thousand saviors and the blood of the cattle of ten thousand hills cannot wash out from the church door the stain caused by your imprisonment. They tried to kill you, but failed. Giv them "hades." Respectfully, H. T. S.

LEADVILLE, COL., May 26, 1881.

FRIEND BENNETT: Inclosed please find $10 to be applied to the round-the-world fund—$5 for myself and $5 for E. W. Orgen. Now, old friend, you may rest assured you are taking my best wishes with you all round the globe and a hope of your return safe and sound to your paper, and may it liv long after we are no more. Your friend, JOSEPH HENRY.

NAPLES, N. Y., May 24, 1881.

FRIEND BENNETT: I inclose money order for $5 for my subscription to your trip around the world. I expected to hav sent the money last week, but I had an accident in which I was violently thrown from a wagon, breaking my collarbone and otherwise injuring me. I am quite comfortable at present, and expect soon to be about my business.

They hav been building a very fine Methodist church here this season. A well-disposed member wanted me to go with them and help along. I told him if they would allow freedom of speech I would giv them $500, but I could not feel at home if I was denied the right that was guaranteed by the Constitution of the United States. They hav not yet called for the money.

My best wishes go with you on your trip, and we need hav no fears as to the paper during your absence. We know how Mr. Macdonald stood at the helm in the worst storm, and we will trust him in the calm. Yours for the right, J. W. PRICE.

FOX LAKE, May 28, 1881.

DEAR BENNETT: The theological world certainly moves, and I think it may be safe now for you to attempt to circumnavigate it. I notice in the late revision of the New Testament that hell is knocked out of it. There is no longer any call for a Lucifer or devil to stir up the brimstone. You hav killed off all the man-made gods, and I think you can hav nothing to fear. Within find $5 to help you around the world. Yours, C. B. HOWES.

MUSKEGON, MICH., May 23, 1881.

MR. BENNETT: Inclosed find post-office order for $5 as a means of exposing to public gaze the deformity and superstition of the past and lighting the way to the future to do right because it is right.

W. JONES.

SYRACUSE, N. Y., May 17, 1881.

MR. EDITOR: Inclosed find post-office order for $5. I sincerely hope that the long trip you are about to undertake will prove as beneficial to you financially and physically as no doubt it will be interesting to your readers. Yours, RALPH HELM.

MENDON, May 19, 1881.

MR. BENNETT: Inclosed you will find $5 to speed you on your way round the world as previously agreed upon. Thomas Paine made himself immortal by his writings, and if you get through this trip all right, this book and your previous works will immortalize you unless another dark age of Christianity should pass over the earth and annihilate you both, as it has many a great man before you. You hav my wishes for a successful trip. E. B. SOUTHWICK.

JAMESPORT, MO., May 21, 1881.

MR. D. M. BENNETT: I see by your issue of the 7th inst that you hav received encouragement enough to make you conclude to start on the voyage soon. Therefore I inclose money order for the amount I promised, $5. Although I do not see my name in the list published in the issue of the above date, I trust you will not overlook it now. With the best wishes for your health and happiness, I am,

Yours fraternally, W. D. SHULER.

BONANZA, COL., May 24, 1881.

MR. EDITOR: Inclosed find $5 to apply to your trip around the world. Will try and send you five more before you start. Very truly yours, F. H. MOORE.

CARROLTON, ILL., May 31, 1881.

FRIEND BENNETT: Pardon me for my late remittance. I hav been from home for four weeks and was ignorant of your determination to take the round-the-world trip. I hope I am yet on time and also hope that every promis will be fulfilled. I see that one friend in St. Louis withdrew his promis and said he would giv you $5 to stay at home. Well, now I consider he is clearly entitled to send the "V" in either case. If others receive the books in consideration of the $5 I suppose I would be entitled to them, but really I fear you cannot afford it; in that case I do not hold you accountable. My best wishes go with you, and may a pleasant and enjoyable trip be your reward. I want you to bring me a small piece of Lot's wife just to test the truth about the salt. Good-bye; take care of yourself, WM. BLACK.

BRAIDWOOD, ILL., May 22, 1881.

MR. EDITOR; Please find postal order for $5 to help you on your long journey and for the Infidel around the world. A tape-line and a pocket-compass are the two handiest things I know of to a traveler in Asia. The Freemasons hav very many traditions about that rocky corner of the earth, a few I will mention in form of question. Is the coast near Joppa rock-bound and dangerous? What is the distance from Joppa to Mount Lebanon by sea? What kind of cedars grow on Mount Lebanon? Is there any road by which heavy timbers were taken from Joppa to Jerusalem? Are there holes or clefts in the rocks west of Jerusalem, where men can hide and not be found? Is there any white marble quarries in that country or any white marble in or around Jerusalem that might hav been used in the temple? Some two or three days journey south from Jerusalem are the ruins of a large city cut in the rocks; I would like for you to visit and describe them. That car of Juggernaut, see if you can find it, or has it gone with Marco Polo's upas-tree and men with dogs' heads? The temple at Jerusalem was an immense slaughter-house; where did the filth all go to? When you come home come by St. Louis and Chicago and stop off at Braidwood. I wish to shake hands with you. Respectfully, FERRIS BURR.

CARBONDALE, KAN., May 19, 1881.

MR. EDITOR: As I was one of the first to pledge you a "V" for the trip around the world I want to be one of the first to respond when called on. Inclosed is $5.00. Now I hav but a few requests to make and these are, when you get to the Holy Land if you see an ass by the wayside let him stay there, do not ride him without the consent of his owner; do not tell your followers that it is right to pluck corn from your neighbors without permission; tell them we are coming to bring peace, not a sword. I am as ever,

Fraternally thine for truth, WM. BROWN.

LARAMIE CITY, May 19, 1881.

MR. D. M. BENNETT: Inclosed is $5 for your round-the-world trip. I expect to get value received from your trip abroad. I am one that wants you to make the trip; would like to hav you lecture on your way home from San Francisco to New York; it will pay you, especially through the West. There are a good many Liberals in Laramie. I am a mechanic and hav had a good deal of business with the church.

A few years ago, when times were very hard, when an honest mechanic could scarcely earn an honest living, I landed in Colorado from California in a small town. In order to get aquainted with the people I told them I would donate twenty dollars in work to every denomination that would build a church; that I would do their work by the day for journeyman's wages, or if they would furnish the material I would do their work as cheap as the cheapest man and giv twenty dollars to the church, but they knew my circumstances, they knew my poverty would compel me to work for anything I could get. I told them I could not furnish material and compete with a dishonest world as the lowest bidder; that the lowest bidder meant the worst possible work for the least money; it meant the worst possible work with the least material; it meant the biggest rascal, but it was no use; to get their work I was compelled to put myself on equality with the biggest rascal—the lowest bidder; my poverty compelled me to take their work for anything I could get; because I was honest that cursed church left me in debt; it gave me the name of a dead beat, because I did too honest work on the house of God to pay my honest debts, but they are paid now; but I honestly believe it is better to be a cattle thief or a bank robber, and steal from the rich, than it is to take advantage of a man's poverty to rob him of his labor. I believe if a church was the house of God an honest mechanic could get honest pay for honest labor on his building. I believe I could get better pay for my labor on a gambling house than I could on a church. If any accident should happen to me so I was unable to work and needed charity I believe I could find more generosity, I believe I could find more charity, in a gambling hell than I could find in God's holy temple, the church. I believe I could find more little, mean, confidence men in a church than I could find in a gambling house. WM. LOSHBOUGH.

WATERLOO, IND., May 26, 1881.

MR. EDITOR: Inclosed find postal order for $5, it being the amount subscribed to assist in defraying the expense of circumnavigating this speck of matter in nature's vast laboratory. Hope you will hav a pleasant time, for we will often think of you and the contrast while you were sojourning at Albany simply to gratify sister Hayes and brother Comstock.

Yours respectfully, E. R. SHOEMAKER.

ST. JOHN'S, ILL., May 23, 1881.

DEAR FRIEND BENNETT: I received your request for the five dollars I promised, and I send it with best wishes for your success, hoping you will accomplish the trip in safety, for we cannot afford to lose you.

Your friend and well-wisher, JOHN BULMER.

GENEVA, N. Y., May 21, 1881.

MR. D. M. BENNETT: Inclosed please find $5 for the world trip. You must hav the people send in the funds before you go, or they might not be forthcoming. You ought to hav twenty-five hundred of these pledges before starting. I will see if I can get a few more in this town the coming week.

Yours truly, WILLIAM SMITH.

CASTLE HILL, MAINE, May 18, 1881.

FRIEND BENNETT: I herein send you $5 for the world trip. If your coming letters will compare with those in the "Infidel Abroad," I shall be well paid for the investment. The Bennett-Mair discussion is interesting, and when you get it out in book form put me down for one. I believe you are the right man in the right place. Col. Ingersoll and you are shaking Christian theology to its foundation. I would giv $5 to hear Col. Ingersoll lecture.

Yours respectfully, HENRY TILLEY.

DES MOINES, IOWA, May 21, 1881.

MR. D. M. BENNETT: I am glad that the prospect for your going round the world is cheering, notwithstanding a few of your friends entertain rather gloomy notions of the undertaking. My notion is that the trip, with its varied scenes and exercises, together with a freedom of feeling to be free of the care of watching your enemies for a season, will assist in recuperating your physical being; and then when you come to the places where the gods themselvs are supposed to hav lived, and tread the same rocks and sands that they walked upon long ago, no doubt your thoughts will hav a mythical time; and when you come to places where lie the ashes of noted poets, philosophers, orators, and statesmen, your mind will receive, as it were, a new baptism in the fountains of knowledge. When you return home with the varied scenes witnessed mirrored on your mind, with uncouth experiences with strange people, etc., you will be better enabled to make a tour of the United States (which some propose instead of making a circuit of the globe) and giv us an inter-

esting account of the new experiences gathered while gone. I am of the opinion that on your return home there will be a general demand by Freethinkers that you make a lecturing trip through the United States. Hoping that all who hav pledged assistance to the enterprise will be prompt in remitting the same so as not to embarrass you in preparing for the trip, I remain, Yours truly,

A. CLEGG.

KIMBALL, May 30, 1881.

MR. D. M. BENNETT: I see from the tab on my paper that I hav become your debtor. But still the valuable TRUTH SEEKER continues to come, for which I must extend to you my thanks. I am always proud to receive it; and among the number of papers that I receive weekly, it is the first one I peruse. Inclosed please find the sum of $8—$3 to pay for the paper, and the remainder to be placed to my credit to help defray the expenses of our noble hero, D. M. Bennett, round this little globe. For my part, I would like to hav you stop at home and occasionally throw a few Infidel shells into the ranks of the orthodox. But looking at the matter in another light, I say: "Go. By all means go." Your book will be a benefit to the Liberal cause, and one which no historian can surpass; and the time will come when it will be referred to as the greatest historical work ever written. My sincere wishes are that you will return home from your voyage in good health and willing to defend the cause of liberty and truth as heretofore. Respectfully, S. E. MOSS.

ASHLAND, OR., May 26, 1881.

MR. EDITOR: I see you hav decided to journey around the world, so I send money order for the amount I and Joshua Beaumont pledged—$10. I wish we could send ten times as much. Take the best of care of yourself. Don't subject yourself to too much hardship. Take it easy. Our best wishes go with you.

Yours, O. COOLIDGE.

OTTAWA, ILL, May 30, 1881.

FRIEND BENNETT: I had a neighbor almost persuaded to be an Infidel, and last Saturday at the eleventh hour I converted him. He gave me $5 for you and said he would take the book of your travels. I think he will be a subscriber before long. You will find money order for $10—$5 for J. A. Townsend and $5 for myself.

Yours truly, SILVESTER BROWN.

AUGUSTA, ME., May 24, 1881.

FRIEND BENNETT: Inclosed find money order for the amount of my subscription for your trip round this world of ours. See all you can and tell us all about it. I feel as though it would be money well spent, for you hav such good descriptiv powers and will giv us the truth, which I fear we never hav had. History has been written in the interest of superstition and bigotry. If you fail to go I will write you what Liberal books I want for my subscription. I hope you will enjoy good health while you are gone and return to us with renewed vigor to battle with bigotry. Yours for justice and truth,

C. M. PIPER.

MILLSBOROUGH, May 23, 1881.

FRIEND BENNETT: Inclosed please find post-office money order for $10, being the amount which we promised to giv to the fund to your proposed tour round our world; $5 for John Mullinger, a resident of Millsborough and an admirer of THE TRUTH SEEKER and its noble editor, and $5 from the undersigned.

Yours truly, JOSEPH MANHART.

BASCO, ILL., May 21, 1881.

FRIEND BENNETT: I send you to-day in this registered letter my promised $5 for your trip round the world, and if it is not sufficient to pay for the contemplated book we will add more to it and make it right. My best wishes for your safe return and certainly a pleasant journey. Hoping THE TRUTH SEEKER will prosper in your absence, I remain your friend,

JOHN DIDIER.

NORTH BENTON, O., May 23, 1881.

FRIEND BENNETT: Within find $5, to help pay your expenses round the world. If you lack money call on me for $5 more. We need something of the kind to help giv tone to the Liberal cause. The Christians claim everything that goes to advance knowledge and popularity. If slavery is popular they claim that. If freedom is popular they claim that. If polygamy is popular they claim that. If anti-polygamy is popular they claim that. The zeal they manifest to build up and perpetuate Christianity is evidence to me that their cause is unsound, for the truth is mighty and will prevail, and needs no bolstering up by false and undue zeal and torture as was practiced a few years ago and is practiced now in a different form. Yours, CHESTER BEDELL.

MAUSTON, WIS., May 19, 1881.

DEAR FRIEND: Inclosed I send you money order for $10—George Salter $5 and your humble servant $5, to help you around the world—and I wish you may not meet with anything to mar your health or pleasure, and I will promis that I will not neglect to pay for my TRUTH SEEKER while you are gone. For one, I hav all confidence in your wife and Mr. Macdonald. The paper will lose nothing while you are gone if everyone will do their duty. I long to be reading your letters from abroad, which will be far more interesting to me than anything Mr. Mair has advanced yet. Your part of the discussion is always good reading, but that of Mr. Mair is as dry as his God and the Bible he quotes from.

Yours all around the world and back again all alive and kicking, WM. HOLGATE.

NEVADA, OHIO, May 27, 1881.

MR. D. M. BENNETT: Inclosed find $5, my share of the round-the-world fund. In your travels you will find all classes of people, good, bad, and indifferent. Should you find any dirtier, meaner scoundrel than Anthony Comstock, hav his picture taken, and on your return place both in the rogues' gallery. The scar-faced prince of American villians probably has his equal in degradation, and you may happen to see the brute. If possible bring a photograph of a flaming sword with you. It would be worth looking at. You will be likely to find them in the Garden of Eden, also a switch, such as an old Bible unworthy used in compelling iron axes to come to the surface of the water. It is said that the Christians of Rome still hav a demijohn filled with that remarkable darkness which once upon a time, according to the worst book in print, took place in the land of Egypt. For the fun of it get a dram vial full of it, It would be a wonderful curiosity.

Instead of sending me $225.00 worth of books, as stated in my last, make the order $450.00 worth, a duplicate of the other in every respect. The more I travel over the country the more intensely necessary do I find the scattering of your and similar publications among the people. I remember the attempt made while you were in prison to ruin THE TRUTH SEEKER and its publishing house, and hav fears such will again be the case in your absence. I, for one, am determined to counteract the effects of such a damnable scheme by doing my utmost in securing you subscribers and selling all I possibly can of your books whilst you are on your lonesome trip. I feel confident that I hav been of considerable account to your house in that direction already. I most sincerely hope that many Liberals will join me in this most important work. How many are willing to show their contempt for 75,000 pulpit roosters and their miserable business in this way? Let us show the millions that there two sides to this most important question. Millions will read our books if we giv them a chance to get them. They will not order them, but will buy them if we take them to them.

The rights of Mrs. Chase hav been most significantly interfered with. Let us prove to the postmaster-general that such imposition will not win, that the the day of persecution for opinion's sake is past. Yes, Mr. Postmaster-general, you stand high in office and can for the time being, if you are mean enough to, wrong a woman with rights as sacred as any person in the land, and this you hav done by being urged to do it by the meanest miscreant that ever walked the streets of New York. With George Chainey in the Infidel pulpit in Boston, Col. Ingersoll speaking to untold thousands in the largest as well as small cities in our land, and an army of Infidel lecturers besides—stars not shining as bright as the two above named, but equally important—together with some ten or fifteen outspoken Infidel papers and the prospect of adding hundreds to the list who are determined to canvass the country with Infidel books, together with the respect with which the editors of some of our leading papers besides our own are treating Liberalism, all signifies that in less than ten years Infidels will be very likely hav something to do with making the postmaster-general appointments.

Your friend and brother, DR. E. MOYER.

STILL THE OLD HAT.

CLEVELAND, O., May 19, 1881.

MR. EDITOR: When you were released from Albany penitentiary some year ago we felt a heart to be one of the number who offered to contribute $10 on that occasion as a feeble, very slight expression of sympathy, good will, etc. To do so it was necessary for daughter and I to wear our last year's hats, which we did with feelings of pleasure, a principle being subserved. The other day we decided to treat ourselvs to a more modern one. Just then came THE TRUTH SEEKER, with the announcement that four Freethought and medical journals had been suppressed! That so great an outrage and injustice be not endured, all worthy the name of Liberalist, Infidel, should consider it a personal affront demanding resentment. Those who serve as helmsmen must be sustained at whatever sacrifice! Lovers of liberty, of justice, of truth, shall our standard-bearers be cut down, our banner trailed in the dust, and we remain inactiv? To their rescue with the needful sinews of war! If necessary, forego accustomed enjoyments, and even necessaries; substitute simpler diet; wear the hat, gloves, gown another year; repel the idea of surrender; yield not to the intolerant, bloody sway of orthodoxy! Allow not the judiciary control to pass into evangelical hands! A fearful movement is being urged before the committee at Albany. The postal enactment of 1873 was foisted upon the people unknowing its secret intent. Various state laws of like nature hav succeeded. Strengthened and emboldened by these successes, greater latitude is now clamored for before the Albany legislativ committee. Mr. T. B. Wakeman nobly opposed the measure sought. It is easier to ward off and defeat such measures in incipiency than when full fledged.

We herewith inclose money order for our widow's mite to aid THE TRUTH SEEKER, upon which we rely as the heralder of truth, and the enemy's movements and attacks. This must be sustained. The flagrant wrongs to the editors in the late suppression is a personal affront to every human being. Justice is assailed! Liberty is in chains! Freedom is prostrated, bleeding at our feet! Let us to the rescue in an invincible, united brotherhood. Their cause is ours. Let us not deceive ourselvs. Orthodoxy is strengthening its fortifications at every point. Insidiously they are springing enactments whose treachery the people see not on their surface. They are powerful, wealthy, and daily adding to the same by extractions made from the church and unbelievers alike. Let us "pool" our efforts and means to resist every onslaught on freedom's rights.

Now that Mr. Bennett has decided to circumnavigate, we gracefully yield our preference, and pledge our best endeavors to extend THE TRUTH SEEKER and sustain the principles it advocates. Of course I shall wish the book of travels. I regret he feels a larger duty calls him to foreign lands. Our vision is too narrow to see in the same light, but we will ever try to accept with equanimity the inevitable.

May blessings attend him, a larger wisdom repay the toils of so arduous and hazardous a journey.

GRACE L. PARKHURST.

LYNNFIELD, MASS., May 9, 1881.

FRIEND BENNETT: Please find inclosed $1 due for the paper the 15th of this month. As many subscribers are expressing their opinions regarding your trip round this terrestrial globe, I will take the liberty to express mine. I think your absence will incite your Liberal friends to contribute their talents, and if necessary to chip in to oil the machinery to run THE TRUTH SEEKER. I hav only one fear if you go, that is, the Jesus eaters may try to suppress your paper when you are away. I consider the noble TRUTH SEEKER the standard Liberal paper of America, and hav no doubt with your devoted wife in the sanctum and friend Macdonald as editor, it will continue to be so in your absence.

Sometimes I pray to God, and sometimes to the devil—
You may think me very quaint, but still my head is level.
My God is not the Bible God that Christians love and fear,
My devil not the one he keeps to whisper in their ear;
My God is woman good and true that loves no priestly clan,
My devil is the monitor that makes me what I am.

Yours truly, JOS. A. PERLEY.

JANESVILLE, WIS., May 22, 1881.

MR. D. M. BENNETT: The "V's" are flowing in to you very liberally to pay your expenses round the world. You say but little about the "threes" in THE TRUTH SEEKER of last week, and as I am a delinquent for the last three weeks, I concluded to-day to "fork over the brass." To-morrow will be my seventy-ninth year on this little globe. I hate terribly to be in arrears in a good cause, so here is inclosed $3 to keep me posted for another year. Perhaps it is the last TRUTH SEEKER I shall ever need. Success to you while on your tour around the world. WARD WITHAM.

RANDOLPH, N. Y., May 22, 1881.

D. M. BENNETT: The little tab on my paper reminds me that I am indebted to you for THE TRUTH SEEKER since April, 1881. I inclose draft for eight dollars—$3 to pay my subscription for another year, and $5 to help you circumnavigate the globe and get the books telling of the sights you will see. I hav not heretofore pledged myself to the fund, but hav all the time intended to contribute to it if I could possibly do so when the time came for you to start; I see you are soon to start, so I send it with my subscription. I think it will be a dreary journey to make alone. I wish some wealthy Liberal would accompany you. It would be the greatest pleasure in the world for me to do so had I the shekels and could leave my family. I hope you may hav a safe and pleasant journey. *Bon voyage.* J. HAMMOND.

P. S.—I wish you could hav started on your journey on the first anniversary of your release from the Christian prison to which the bigot Benedict consigned you, and in which the ninny Hayes kept you.

J. H.

SEBEWA, MICH., May 8, 1881.

DEAR BENNETT: I thank you for continuing to send your most valuable paper to me so long after the time for which it was paid. Do go round the world and write up a history from an Infidel standpoint that will giv to all future generations the facts of Christian hireling cussedness. Set my name down for $5 to help you on your journey. When the time comes for you to start, notify in your paper, and the money will be sent in time. GEORGE W. LUSK.

DAYTON, OR., April 28, 1881.

FRIEND BENNETT: Although I hav been a constant reader of your most valuable paper, and hav read all your European letters and hav them preserved in the house, still I wish to hav the book, therefore I will to-day send for two of the "Infidel Abroad," and one of the "World's Sixteen Crucified Saviors."

Hoping you may succeed in raising the necessary means for the proposed trip round the world, I remain your well-wisher, J. B. RILEY.

Orphic Hymn.

BY ALHAZA.

How long hast thou been dreaming, great God Pan,
Or training atoms into grooves to fall,
Or leaving each to choose his devious way,
If wishes can be found in things so small?

Hadst thou a thought and map, as Plato said,
As earthly engineers would make the world?
And was there once a pleasant, springlike day,
When suns and systems all their flags unfurled?

If thou art older than the oldest stars,
Why wears thy face that smile of boyish glee?
Then are we wrecks, unformed and cripples all,
That lack the spine of thy infinity.

Nothing can move without the wrath of heat;
The smallest atom in its rage must burn.
Didst thou with love make all creation glow,
Till keenest frost some fiery art did learn?

Thy well-tuned reeds, no doubt, were ever sweet;
Music and all things else were always known.
Didst thou from some orchestra come away
To greet the stars on our creation morn?

Impressions are retained, however faint;
So the sweet tale of life was never lost.
On every atom's tender brow it beamed,
Though blown by hurricane or tempest-tost.

The highest natures soonest lose their rank,
And in some dark seclusion fade away,
And reach at last the low atomic state
That floats and revels in the light of day.

But the electric chain is gleaming near
Which yokes each atom and each circling star,
And to unite the limbs that fall apart,
What god is stooping from his throne afar?

Conditions act their part and mold our forms;
Environments are dragons ever near;
But life's divinity will find its path,
Where brains can plot or feeling drop a tear.

say, shouldst thou strike, God Pan, some atom lone,
Its ready palm would yield thee back the blow;
And gods are only part of nature's scheme,
While they neglect and trample all below.

Thou hast hind's feet, O ever-climbing Pan,
That tread each crag in nature's godlike way;
But thou hast left us by the mountain side,
Without a gleam to light our mournful day.

And thou canst sup upon delicious fare
In clime salubrious, far beneath the snow,
While we are parching in the burning sand
Beside no streamlet's cool and pleasant flow.

Thou canst not leave those holy, heavenly hights
To still the torrents fierce of fire and blood
That drown the wretched beings thou hast made;
So, Pan, it seems thou art more fiend than god.

Let There Be Light!

BY ROBERT SWAIL.

The truth, some people try to show,
Can still with revelation go.
That matter always was they yield,
But God formed all things from its field.
God's move upon the waters' face
Was the first move they think took place.
He after that created light,
So he could guide his movements right.
That matter and God were ne'er begot,
Force came from God, but matter not;
Once all was still, no life or motion,
And God did nothing, that's their notion.
First all phenomena he planned,
Then moved it by his mighty hand.
The universe his force evolved—
The problem thus, they say, is solved.

Now let us see if they are right;
With God, we say, "Let there be light!"
Those things let us investigate,
And see if it will come out straight.
When water's forced from nativ state,
What cause makes it disintegrate?
The force is heat; naught else suffice;
Without this power it would stay ice.
Heat was e'er God moved o'er the deep,
Before he woke from his damp sleep.
That heat is but a form of force,
True science must admit, of course.
With heat and force there must come light;
To grant this churchmen may not quite,
But must grant they were made and done
Three days before there was a sun;
Must grant that force was in the field
When solid ice was made to yield.
Thus nature's laws began to swing
Before by God was done a thing.
With matter, light and heat and force,
Then all there is must be, of course.
These kept at work, in reason's view,
Leave nothing for a God to do.

The Creation.

BY J. HACKER.

A God awoke in darkness,
Six thousand years ago,
And looked around on nothing
To see what he could do.

He'd never had beginning,
Not born like you and me,
But always had existed
From all eternity.

But what he had been doing
Through all these countless years?
No priest has ever told us,
It in no book appears.

Perhaps he had been sleeping,
With nothing for a bed;
With nothing for a pillow
On which to lay his head.

With nothings for companions,
Through all that dreary night;
And only boundless nothing
On which to feast his sight.

He took a pinch of nothing,
And made the glorious earth;
Another pinch of nothing,
And oceans had their birth.

A little lump of nothing
Produced the powerful sun;
And so he worked on nothing
Till sky and stars were done.

And when the world was finished,
Of dust he made a man,
By mixing it with nothing
On some mysterious plan,

Then took a rib from Adam,
With nothing for a knife,
And mixing it with nothing
He made a full-grown wife.

And now dooms us to Tophet,
Unless we do repent,
For Eve once stole an apple
When she had "nary cent."

I wonder, oh, I wonder,
How these old Bible tales
Can ever find believers
Where common sense prevails!

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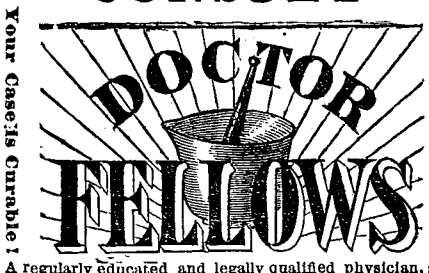
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"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the privileged consonants "M.D." placed at the end of his name; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without crutches; and even then the wicked character of the man was evidenced in the following soliloquy:

"Ah, well, Lehlback, I thought they might help you a little, but you'll go back again just as bad as before."

However, the testimonial given below will clearly show the pigheaded dogmatist through all the transparent venom of his character. And just as that man acted so are nine-tenths of the physicians of Brooklyn acting to-day.

The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

That poor man for three weary weeks applied to one of his physicians, begging him to make inquiry into the nature of the "WILSONIA" Garments, telling him, with all the confidence with which a child treats a parent, that he would not test them without his consent. Yet this dogmatic physician, to whom many of the Brooklyn people look up with reverence, evinced his selfishness and spleen by absolutely refusing to inquire into the matter. Yet Professor Smith to-day will tell you that he is as strong physically as at any time in his life, and many of his friends say he was never known to be so strong as now. Am I not therefore justified in saying, "LISTEN TO YOUR PHYSICIANS AND DIE, OR WEAR THE 'WILSONIA' MAGNETIC GARMENTS AND LIV HEALTHFUL LIVES?"

These men would rather see their patients die under their hands than that they should wear the "WILSONIA" Garments.

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Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

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Can such evidence be filed as to the innocence of drugging? Even where the patients are not always killed, the seeds of disease are daily sown by the kid-gloved hands of our charlatan physicians. Nine-tenths of the practicing physicians of Brooklyn should be cast in the category of criminals; and as long as I liv and hav liberty of speech I shall cry down the iniquitous practices and the drugging systems of our colleges. I will never pander to what I know to be a lie, nor will I rest until I hav compelled the legislatures of this country to stay their hands in the chartering of colleges, wherein legalized murderers may be trained, then to be thrown broadcast upon society, either to become idlers or murderers.

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MIRACULOUS CURE OF PARALYSIS AND HERNIA.

BROOKLYN, N. Y., March 11, 1881.

Some time during the month of September, 1880, I was induced, through the representations of Mr. Wilson, inventor and proprietor of the "WILSONIA," to apply the goods to my father, 63 years of age, who was suffering from paralysis of the lower extremities—since January, 1880—having received at that time two strokes of paralysis which rendered him helpless, so far as motiv power was concerned. While on a visit to my father at Schenectady, New York, I induced him to return to Brooklyn with me, against the protests of friends and his physician, who said I would never reach Brooklyn with him alive. Suffice it to say that with the assistance of my mother we succeeded, after a very trying ordeal in reaching my residence—which to gain necessitated the use of carriages, steamboats, and cars. During the journey my father said he was positiv he could not reach Brooklyn alive—which to me was a double source of anxiety.

The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain streugth in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed under the influence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful consideration, they deemed unadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this trouble. T. DET. TRUAX,
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REMARKABLE CURE OF CATARRH.

Nota Bene.—Being persuaded and constrained by the miraculous help received by my father, I put on a set of the "WILSONIA" goods, and it has completely cured me of catarrh, as well as kept me from taking cold, to which I was very susceptible. Now my entire family is clothed in the "WILSONIA." I would not be without the magnetic garments, whatever their cost. T. DET. TRUAX.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

CASE OF PROF. HATCH SMITH.

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
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(The patient taken off from crutches.)

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MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

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MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given up to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my suffering from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Association for Improving the Condition of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within twenty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day. To all who are suffering from like cause, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
31 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years. Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. There upon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pains lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any discomfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them whenever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the WILSONIA GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a severe bowel trouble she was restless and cried nights almost constantly. Mrs Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very susceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swaddling-clothes.
MRS. GEORGE W. DAWSON,
March 1. 484 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully worn by persons of any and every age suffering from any disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patients, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and invention, although there are one hundred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years' standing. And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Men in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their downfall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelous testimonies given above, and then having used your common sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Clinton avenue; of Mary Manning, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fulton Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth street, and hundreds of other respectable and well-known ladies and gentlemen of Brooklyn and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any benefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their consciences for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

My challenge to the physicians of the hospitals of Brooklyn (with the offer of $5,000 worth of my goods, and $5,000 cash to be given to the institution if I fail to cure nine-tenths of their so-called incurables) is still open, and will be open to them for twelve months.

THEREFORE TAKE MEDICIN AND DIE, OR WEAR THE "WILSONIA" GARMENTS AND LIV.

IMPORTANT TO THE INVALIDS OF BROOKLYN.

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF HARGE, TO BE PLACED UPON THEIR SICK POOR THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

N. B.—The "WILSONIA" MAGNETIC CLOTHING will cure the worst form of rheumatism known to man. Eight cases out of every twelve can be cured in from four to six months, and the worst possible cases in twelve months, when the goods are worn as I direct. My difficulty is, many persons will get rotten with disease, spend thousands of dollars in poisonous drugs, until they become walking pest houses, and then expect to jump into new life in two or three months. This is an impossibility. But the "WILSONIA" will cure in every case, no matter of how long standing. But our common sense must be used in every instance.

Listen to the physicians of Brooklyn, take medicin, and die, or wear the "WILSONIA" Garments and liv.

Gems of Thought.

WHETHER the *soul* be air or fire I know not, nor am I ashamed, as some men are, in cases where I am ignorant, to own that I am so.—*Cicero.*

I COULD no more teach my children as I was taught, and say, "They will grow out of it in due time," than I could feed them with poison and hope that exercise and growing strength would expel the enemy.—*Anon.*

THE wisest men make mistakes, and they make them in interpreting and deciding religious truth as much as in interpreting and deciding any other truth. There is no infallible teacher, there is no infallible church, and there never can be. A thousand men, or a million men, agreeing to say the same thing do not make that thing true. A doctrin is not true because it has been repeated for a thousand years in thousands of churches.—*C. H. Brigham.*

THE language in which Jesus taught, if he taught at all, has not been presented to us. Who recorded his actual words, if any real record ever existed, is all matter of guess. Who translated the words of Jesus into Greek no one knows. In the compass of four small pamphlets, attributed to four persons of whom nothing whatever can be ascertained, we hav what are by the orthodox supposed to be the words in which Jesus actually taught.—*Bradlaugh's What Did Jesus Teach?*

BUT I gae mad at their grimaces,
Their sighin', cantin', grace-proud faces,
Their three-mile prayers and half-mile graces;
Their zaxin's conscience,
Where greed, revenge, and pride disgraces
War nor their nonsense.

God knows, I'm nae the thing I should be,
Nor even yet the thing I could be,
But twenty times I rather would be
An Atheist clean
Than under gospel colors hid be,
Just for a screen.

SCIENTIFIC men no longer apologize; they assert with an emphasis the theologian cannot surpass. They hav their dogma; they lay down their law; they speak with an authority that carries weight from the power of their achievements as well as from the splendor of their talent. Their audience is immense, intelligent, enthusiastic; it comprehends the strongest thinkers and the most earnest workers. Their literary performances are marvelous for copiousness and brilliancy; they compel attention and enforce the necessity, if not of accepting special results, at least of adjusting beliefs to a new method.—*O. B. Frothingham.*

IF every just man that now pines with want
Had but a moderate and beseeming share
Of that which lewdly-pampered luxury
Now heaps upon some few with vast excess,
Nature's full blessings would be well dispensed
In unsuperfluous even proportion,
And she no whit encumbered with her store,
And then the giver would be better thanked,
His praise due paid; for swinish gluttony
Ne'er looks to heaven amidst his gorgeous feast,
But with besotted base ingratitude
Crams and blasphemes his feeder.
—*Milton's Comus.*

ARE the miracle stories credible? Every ancient nation has had its miracle-workers, but modern science has relegated all miracle history to realms of fable, myth, or fraud. Can Christian miracles be made the exceptions? That five thousand persons should be fed with five loaves and two fishes, and that an apparent excess should remain beyond the original stock, is difficult to believe; but that shortly after this, Jesus having again to perform a similar miracle for four thousand persons, his own disciples should ignore his recent feat, and wonder from whence the food was to be derived, is certainly startlingly incredible. If this exhibition of incredulity were pardonable on the part of the twelve apostles, living witnesses of greater wonders, how much more pardonable the unbelief of the skeptic of to-day.—*Bradlaugh's When Were Our Gospels Written?*

WHAT seem intuitions are often really inferences and not unfrequently erroneous inferences; what seem the immediate dictates of pure reason, or the direct and unclouded perception of a special spiritual faculty, may be the conceits of fancy, or the products of habits and association, or the reflections of strong feeling. A man must prove to himself, and he must prove to others that what he takes to be an intuition is an intuition. Is that proof in this case likely to be easier or more conclusiv than the proof of the divine existence? The so-called immediate perception of God must be shown to be a perception and to be immediate; it must be vindicated and verified; and how this is to be done, especially if there be no other reasons for believing in God than itself, it is difficult to conceive. The opinion that man has an intuition or immediate perception of God is untenable; the opinion that he has an immediate feeling of God is absurd.—*Prof. Flint.*

THE old ecclesiastical props of privilege are gone. There is no use any longer in quoting or misquoting scripture to prove that God wills the mass of mankind to be always poor and always dependent on the rich. The very peasant has now broken that spell, and will no longer believe the rector if he tells him that the world belongs to the squire, and that justice is put off to the rent. Hodge has determined to find out for himself, by a practical experiment, what the will of God really is. No doubt this is an imperfect world, and is likely to remain so for our time at least; we must all work on in the hope that if we do our duty, it will be well in the sum of things, and that when the far-off goal of human effort is at last reached every faithful servant of humanity will hav his part in the result; if it were not so it would be better to be a brute, with no unfulfilled aspirations, than a man. But I repeat, the religion of privilege has lost its power to awe or to control; and if society wishes to rest on a safe foundation it must show that it is at least trying to be just.—*Goldwin Smith's Lectures and Essays.*

Odds and Ends.

SONG of the postage stamp—"Gum, oh gum with me."

DOES a girl cudgel her brains every time she bangs her hair?—*Lowell Courier.*

NO LADY with any refinement will use her husband's meerschaum pipe to drive nails in the wall.

SOLOMON had seven hundred wives. That's the way the wisest man of his time Utah-lized women.

NOTWITHSTANDING the bad effects of cold on the equine race, it is a well-known proverb that the gray mare is the best hoarse.

CURIOSITY SHOP.—"Oh, what a lovely vase! It's antique, is it not?" "No, ma'am, it's modern." "What a pity! it was so pretty."

THE archery clubs hav commenced practising, and the glass eye manufactory in Pittsburg is working double time.—*Norristown Herald.*

AN exchange speaks of a Chicago man who "has one foot in the grave." Presume it's all they could get in without enlarging the cemetery.

PEOPLE who sit down without reflection on banana peel should bear in mind that in the revised Bible it is spelt "Hades."—*Washington Post.*

THE giraffe has never been known to utter a sound. In this respect it resembles a lady in a street car when a gentleman givs her his seat.

ADDING insult to injury.—Lady: "Oh, dear, I've missed my train." Ticket collector, blandly: "Not your train, miss; the company's train, I think."—*Judy.*

THIS thing of having to carry the welfare of the whole country in one's pocket may all be very fine, but it's terribly wearing on the suspenders.—*David Davis.*

A CINCINNATI man disappeared and seven detectivs couldn't find him in nine weeks. But a shrewd politician got the mayor to appoint the man to office, and two hours later he came in on the run to be sworn in.—*Boston Post.*

"I PLAY only by note," said a pianist. "Seems to me you could do more execution if you would play by ear," remarked Fogg; "such a reach, you know." And the pianist reached for Fogg, who got himself out of the way just in time.

YOUNG HOPEFUL.—Mamma: "You'll be sorry when Uncle Dick leaves us to-morrow, won't you, Tommy?" Tommy: "Oh, no, I shan't!" Mamma: "Why not?" Tommy: "'Cos Uncle Dick always givs me a shilling when he goes away!"—*Punch.*

A SHY Philadelphia girl, having a lover she was afraid wouldn't stick, covered her lips with glue and invited him to kiss her. Owing to the fact that she had previously posted her father when to pounce into the parlor, the plan worked admirably.

"IS YOUR wife a Democrat or a Republican?" asked one Rockland citizen of another in a store recently. "She's neither," was the prompt response, and then glancing cautiously around, and sinking his voice to a hoarse whisper he explained, "She's a Home Ruler."

"YES," said Capt. Williams in New York the other day, "the mud was left there for the people's good. I had intended to plant orange groves and apple-trees and grape vines, so that the people next summer could go out of their doors and pluck off the fruit; but the people don't know a philanthropist when they see him."—*Puck.*

FATHER: "Here you hav only been married four weeks, and almost every day you come to me with complaints about your husband." Daughter: "But he fights me all the time." Father: "Foolish child! Havn't your mother and I been fighting every day for thirty years, and don't we get along peaceably and quietly with each other?"

WANTED TO WARM UP.

"Say, stranger, kin I get a fight in yere?" he asked, looking cautiously around and wetting his hands in a premonitory sort of way.

"What kind of a fight would you like?" asked the barkeeper, eyeing him gloomily.

"Pistol, knife, fist, tooth, anything. I want to liv up to the prevailin' style. Suit yourself, pardner."

"Well," observed the host, picking up a base ball bat, "how'll this suit you? Like to try something in this line?"

"Havn't you got a sword, or cleaver, or a buzz-saw, or somethin' that yer can rely onto—a weepon that goes more into the gore business?"

"This will do me," replied the barkeeper, waltzing over the bar and slamming the pugnacious visitor against the wall. "Don't need anything better than this," and he banged him across a beer table. Got enough?"

"I ain't got started yit," said the stranger, as he lifted the barkeeper over the stove. "Don't get impatient. I'll warm up in a second," and he hoisted his antagonist over the bar. "Just indulge these yere false starts; I'll go under the string for a heat in a minute," and he hauled the barkeeper out by the ear and broke half a dozen chairs with him. "I'll rouse you pooty quick now. Gimme a little time," and he danced a hornpipe on his foe and then pitched him through the back door. "Now I'm feelin' the inspiration! Whoop! Hi, stranger! Ain't this fruit? Talk about spring vegetables! What's lamb and peas to this?" and he fired the unhappy barkeeper down cellar.

"What was your object in wanting to fight me?" asked the wolloped barkeeper, as he crawled out and set the bottle and glasses on the counter.

"You, see, pardner," said the stranger, filling the glass to the brim, and holding it between his eyes and the light, "you see I've only been married a month, and I havn't been home for a week, and I wanted to be warmed up into trim for the matinee. There's four bar-rooms twixt here and my house, and by the time I git thar pot lids and flatirons will only be an appetizer fer me. Married man, pardner?"

"No," replied the barkeeper, shoving the bottle toward his late enemy, "I'm not, but my father was. I know how it is."—*Brooklyn Eagle.*

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

MYRIADS of locusts infest various parts of the West and South.

A PESTIFEROUS Chicago alley is called Hell, and its denizens Hellions.

A WITNESS in an Ottawa court refused to be sworn on the old version of the Bible, and the judge allowed the use of a revised New Testament.

THE mayor of Cincinnati has not only closed the theaters, saloons, and concert gardens, but announces that Sunday picnics must not be given.

THE Rev. Edward Everett Hale says that the revision of the New Testament "will end forever the idolatry of a book which has been a dead weight on Protestantism for three centuries."

A NEW industry—the extensiv cultivation of flowers for perfumery purposes—is about to be started in California. In Europe it is very remunerativ. A good crop of lavender will yield $1,500.

IT is asserted that the tract of country, including the celebrated "Everglades," which the state of Florida is now going to drain, will be able to produce more sugar than the United States can consume.

KING KALAKAUA of the Sandwich Islands is making the tour of the world, and proposes to do the job in something under eighty days if possible. At last accounts he was in Asia, on his way home via Paris and New York.

AN allopathic physician at Mount Clemens, Michigan, refused to act as a pall-bearer at a funeral because a homœopath had also been invited. These doctors are nearly as bigoted as their brothers, the doctors of divinity.

THE death of a woman at Portsmouth, R.I., revealed the unsuspected fact that for sixteen years she had kept a maniac son concealed in an attic room, attending to his wants herself, and never letting another human being see him.

LORD SHAFTESBURY lately stated that $180,000,000 has been spent on church building in England in this century—and yet there are unbelievers. Why does not God draw all souls to him when the preliminaries hav been so adequate and expensiv?

PARSEES around the "Towers of Silence"—whither the corpses of Parsees at Bombay are taken immediately after death to be devoured by vultures—will often wait and watch until every atom of the flesh of those they love has been consumed by the birds.

DES MOINES has a praying band of women who hold service every Sunday in the jail. A member became infatuated with a handsome young horse thief, and planned to help him escape by disguising him in woman's clothing as one of the band; but she failed.

"IF a doctor has the luck to find out a new malady," said Oliver Wendell Holmes the other day, "it is tied to his name like a tin kettle to a dog's tail, and he goes clattering down the highway of fame to posterity with his attachment following at his heels."

IF all that is said of the Faure electric battery be true, then we hav well nigh come upon the millenium of light and heat. But is it true or is it another Edison boomerang which comes back to strike the original inventor? We must confess the authority for Faure is somewhat better than that which made Edison a great man.

IN the Life of Bishop Wilberforce, by his son, the bishop writes that an archbishop, who was entirely unmoved by the denunciations of an antagonist in a discussion on ecclesiastical affairs, turned "ashy pale" when he threatened to pray for him. "No," he cried, "don't do that, I pray you; that is unfair; anything but that."

A GOOD many people, believing that they hav only two or three days to liv, are preparing their ascension robes. Several planets are to collide on the 19th inst., and this little ball is to be roasted like an apple in the rush of worlds which is expected to follow the collision. *Truth* promises to hav a trustworthy reporter on the spot to write only what he sees.

JARED PRICE, of Reading, Pa., having arrived at a point in his religious experience where he was entirely free from worldliness, concluded that he would go to heaven immediately. To all arguments he replied that if heaven was a happier place than earth, and he was sure of an entrance, it was foolish to delay going. Therefore he killed himself.

DEACON CHARLES G. JOHNSON, of the Twelfth Street Reformed church, Brooklyn, issued a warrant for the arrest of James McElhinney, a fellow-church-member, on a charge of sending a letter to the deacon's wife, accusing him of immorality with a lady in Fifteenth street. The alleged scandalous letter was signed, "Yours in Christ, Mary, and John."

A BROOKLYN clergyman has presented his children's pet dog with a dinner service of green majolica. The dog comes to the table regularly whenever the bell is rung for meals, and is also a stated attendant on family prayers. The animal's behavior during time of worship is quite as decorously devout as that of the other members of the household.

THE Boston society which was started eight years ago for the encouragement of women in the pursuit of studies at home now has 960 pupils, scattered throughout the country, but all under the direction of 174 unpaid teachers, who put themselvs in correspondence with the pupils, and direct them what to read in order to acquire any desired knowledge. The originator and present director is Miss Anna E. Ticknor.

THE prevailing impression that the Druids were persons flourishing only in a bygone era is shown to be erroneous, from the fact that the United Ancient Order of Druids of the State of New York met in this city last week. Noble Grand Arch Wohn, Deputy Grand Arch Hoffman, Grand Guardian Blah, Grand Herald Reinhard, and several other officers, all grand, seem to indicate by their names that the ancient Druids were of Teutonic origin.

PASTOR HENRY E. DUER, of Shiloh Baptist church, William street, Newburgh, was arrested on the 10th on a charge of grand larceny. William Hawkins, one of the officers of the church, applied for the warrant to Recorder Waring. Hawkins alleges the stealing of the organ, pulpit, chairs, and other furniture of the church. There has been serious trouble in the congregation for some time. It will now be settled in the courts. Duer was admitted to bail.

THE portrait of Adam in the Sistine Chapel, painted by Michael Angelo, has faded until his left eye is almost invisible. But even in far worse plight is that of God, painted by Raphael, in the loggie. The painter boldly represented the creator of the universe as a naked old man, with long, flowing beard, and bald on the top of his head. Lapse of time has caused the beard to disappear, thus giving the whole figure the most comical and undignified aspect imaginable.

THERE are at present, in the Old World and the New World, more than a hundred thousand railway locomotivs. Their total force is equal to 30,000,000 horse power, and all the other steam-engins on the globe are estimated at 46,000,000 horse power. The technical "horse power," however, is really equal to three average horses, and each horse to about seven men. The aggregate power, therefore, of all the engins is vastly more than the effectiv force of all the human workers living. Four-fifths of the steam-engins now at work hav been made within a quarter of a century or so.

A RECENT number of Henri Rochefort's *Intransigeant* contains a report of a trial of the officials and monks of the "Convent of Good Works," from which it appears that the name of the institution is a hideous satire upon it. The trial reveals the lowest depths of moral turpitude. Brother Amadee goes to prison for three and a half years, and others are severely condemned. One brother excused his immorality on the ground that "it was punishment to the pupils."

DR. W. S. PLAYFAIR, writing to the *British Medical Journal*, says: "I should like to direct the attention of practitioners to the artificial human milk now prepared by the Aylesbury Dairy Company, at a cost little over that of the best nursery milk. This valuable method of treating cow's milk was first brought under my notice some years ago by Dr. Frankland, the eminent chemist, who devised it for one of his own children who was ill, and I hav since used it in my practice. Its composition is absolutely identical with that of human milk, and under its use the risks and disadvantages of the bottle-feeding of infants are reduced to a minimum."

THE whole question is still further complicated by the recent doubts that hav been introduced regarding the word of God. The New Testament revisers—learned and holy men—tell us that the last edition (their own) is the only reasonable and sensible one. The English Lord Chancellor tells us we must pay a penalty if we pay any attention to the revised Bible. Between the two we are in great doubt about our salvation. The revisers tell us we must inevitably be damned if we believe in the old version, and the Lord Chancellor insists we shall be damned if we don't, and both authorities are excellent in their way. What shall we do, O Lord! what *shall* we do?—*Truth.*

Two of the Chicago daily newspapers printed the revised New Testament complete. This gave a chance to revive an old story. A pugilistic bummer picked up a copy of one of these papers and his eyes happened to fall on an account of the crucifixion. He read the narrativ with astonishment and increasing indignation. At length he darted into the street, grabbed a Jew who was inoffensivly passing, and gave him a tremendous thrashing. "What did you do that for?" asked the policeman who rescued the victim. "Because he's a Jew," was the reply, "and crucified the Savior." "Why, that happened almost two thousand years ago," said the officer. The wrath of the fighter was partly blown out in a long whistle, and he remarked, "Well, I never heard of it till a few minutes ago."

A FEW days since Recorder Besher, of Bayonne, was presented with a Testament of the new version, and on Friday last had a case before him, in which a colored brother was called upon to testify. When the book was presented to him to swear upon, he drew back in a startled manner and asked, "Am dat de new wersion?" The judge replied that it was, and the latest improvement out, when Sambo straightened himself up and delivered himself thusly: "Jedge, I'se a Christian ob de ole school, an' b'long to de hard clam shell Baptist church, an' we don't take no stock in de new wersion. De ole book war written by de Lor hisself an' gibben to Moses, who war a black man. Dis yer new wersion war got up by Bob Ingersel an' his Infidels, an' am a trick ob de debbel, who hab turned de heads ob de white folks; but yer can't turn de wool ob dis niggah's head; taint no good nohow. Why, sah, didn't massa Abe Linkum swar out de proclamation o' mancipation on de ole book, an' Grant trabble frow de wilderness by the light of it? An' in dese latter days didn't General Garfield an' his mule git conwerted by it on the towpath? No, sah, yer might as well swar me on Dan Bryant's song book as on dat." The argument was convincing, and the judge laid the book on one side and swore him on the ancient book, to Sambo's great satisfaction.

News of the Week.

BULGARIA is in a state of siege.

THREE inches of rain fell in this city last week.

EARTHQUAKES were felt in Chio and Geneva on the 11th.

AN eclips of the moon occurred on the morning of the 12th.

TRICKETT, the Australian oarsman, arrived here on the 11th.

JOHN GRISCOM, the Chicago faster, after sixteen days, still holds out.

J. R. KEENE'S horse Foxhall won the Grand Prize of Paris last Sunday.

THE Ohio Republicans hav renominated Charles Foster for governor.

SEVERAL Russian army and navy officers hav been arrested for alleged Nihilism.

TWELVE hundred brewery workmen in this city are now on strike for shorter hours.

THE Whittaker trial is concluded, but the Judges hav not yet rendered their verdict.

THE elevator at the Excelsior stores, Brooklyn, was burned last Sunday. Loss, about $110,000.

THE prosecution of the Star Route swindlers drags along very slowly. No indictments hav yet been found.

BY the explosion of a boiler at Pottsville, Pa., on the 10th., twelve men were seriously injured, three being fatally scalded.

THE census bureau has spent its appropriation, and the work must now be done by volunteers, who will hav to trust to Congress to pay them.

THREE captains of ocean steamers hav been arrested by the authorities of this city, and held to bail, for carrying more steerage passengers then their license allows.

QUEBEC had a large conflagration on the 8th. Hundreds of houses were burned to the ground. Five persons were killed. The loss is estimated at about $2,000,000.

THE dory Little Weston started from England for this port on the 13th. The boat is less than twenty feet long, and is sailed by two men. She made the trip over in about two months.

THE disturbances in Ireland still continue. It is now claimed by the Fenian leaders that the loss of the English war sloop Doterel was occasioned by the explosivs placed in her by their men.

THE books of the Brooklyn Board of Education hav mysteriously disappeared. A commission is investigating the accounts, and a deficiency of $50,000 has been been found. Hence the disappearance.

THE town of Americus, in Kansas, was almost entirely destroyed by a tornado on the 10th. Two churches were literally blown to pieces. Several houses in Emporia, an adjoining town, were razed by the wind.

THE teachers in a Catholic Brothers' school in Hartford, Conn., hav been detected in inciting boys to steal uncanceled internal revenue stamps off beer barrels. The stamps were sent to France and sold for the benefit of a Catholic asylum.

AN attempt was made to blow up the town hall at Liverpool, Eng., but the only damage done was in the smashing of windows. Two men were arrested as the perpetrators. On their persons were found papers connecting them with the Fenian organization of this city.

THE deadlock in the election of senators still continues at Albany. Assemblyman Bradley, a Conkling man, says Senator Sessions, an Administration man, paid him $2,000 to vote for Depew. He deposited the money with the speaker of the House, and an investigation is in progress.

Discussion.

Reply to Mr. Bennett's Seventeenth Letter.

MR. D. M. BENNETT, *Dear Sir:* You have called upon me for the proofs of the existence of God. In the beginning of our argument I had no suspicion that you doubted this. It seems to me so irrational for any sane intelligence to contemplate the harmony and unity of the universe, the evident proof of contrivance which appears in everything about us, from the wild flower turning upward to that great luminary toward which it lifts its cup, that I can scarcely believe that any man can place his hand upon his heart and say, "There is no God." Yet this seems to be the culmination of the wisdom and science of the present day, and contrary to the divine oracles which declare that it is the fool who hath said in his heart that there is no God, its verdict is that it is the fool who affirms that there is a God.

The answer to your demand seems like an elaborate proof of an axiom, and its difficulties are precisely as great as it would be to prove that the sun shines. And in the present brief synopsis which I shall make of one or two arguments, I cannot, of course, originate anything novel, but merely restate what has been often before presented far more perfectly and logically, although perhaps not more briefly.

In the first place, the existence of God is proved by the universal consciousness of mankind. There are no nations or tribes of men on the face of the earth, however degraded, but have tradition and belief in a great First Cause. Are you prepared to assert that the witness of this universal consciousness is a lie? It is almost intuitive, this perception of a personal cause, and reasoning from the known premises of mind and matter to the logical conclusion, there is no truth of philosophy so confirmed as the existence of a personal God.

Secondly, in so far as it is a question of science, the facts of scientific deduction prove the same truth. I have already referred to the argument. There is no more positive assertion uttered by science than that the introduction of life upon this planet was within the reckonings of time. There is nothing more certain. And every fact and every experiment prove with a lavish strength of evidence, direct and indirect, that all life proceeds from life and nothing but life. These two assertions are facts of science. The force of them is self-evident; a living creator must have been the source of life.

Then there is the irrefragable argument so ably elaborated by Paley, the argument from design as it is familiarly called. The wide expanse of nature, the whole universe, organic and inorganic, vegetable, beast, man, rock, earth, water, all bear stamped upon them the evidence of design, and design must ever have a designer. As surely, to use Paley's opening argument, as you could not possibly be convinced that a watch, perfect in its machinery and pointing the correct time, came upon a barren moor by accident or chance, as certainly as you would regard it folly to believe that that watch had no intelligent maker, so equally certain is the conviction upon an honest mind of the existence of a great contriver to the universe. The bones, and veins, and arteries, muscles, and joints, and organs of man, all prove designing intelligence was their maker. The scriptures are scientifically accurate when they assert, "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens; by his knowledge the depths are broken up and the clouds drop down the dew." Take as an example the shape and density of the earth. If it were compressed so that its density was the same as the density of the planet Jupiter, for instance, eleven times as great to men and animals, existence would be intolerable, birds could not fly nor fish swim, the rising of a man from a chair, the closing of his mouth to masticate his food, the lifting of his arm, all would be eleven times more difficult. He would drag himself heavily along through a universe of peril; every apple that fell would endanger his life, rain would similarly threaten wheat and corn and fruit. If the density was lessened to be the same as of Mercury, equally great, although contrary, dangers would threaten him. A puff of wind would blow him down; his limbs would refuse to obey his will, and his life would be suffering and intense pain. In the vegetable kingdom similar havoc would occur. No other reason for the earth's density being as it is can be given than that it is God's will. How wise, then, and how undeniable the contrivance that so accurately adjusted the density of the earth to its surrounding circumstances! So with air, the water, the minerals, everything about us is exactly adjusted to bless our race. Who but an intelligent creator could have shaped such harmony, purity of design, as binds the whole universe in its beneficent sway?

The proof of the existence of the deity is further strengthened by the palpable accommodations of existing laws to carry out a distinct purpose. A very remarkable instance of this is very interestingly traced out in the third chapter of the "Reign of Law," under the caption "Contrivance a Necessity." That instance is the flight of birds. There are three laws which are compelled to serve in the accomplishment of flight, two of which would seem to be absolutely destructive of it. The law of gravitation, the resisting power of the atmosphere, and the elasticity of the air. Now, the force of gravitation, drawing a body toward the earth, and the resistance of the atmosphere, would certainly seem to be impediments incapable of being overturned. Yet they are overcome and made suitable to afford the greatest aid to a bird in its wonderful progress through the air. To insist that there is no evidence here of direct contrivance to fulfil an intelligent purpose is about as sensible as to assert that a steam-engine in motion exhibits no evidence of a maker. Let me make a short review of this evidence.

The weight of a bird is always greater than the air, or else it could not fly, but merely float. The force of gravitation therefore aids it to overcome any lesser force, such as gales of wind, etc., and gives it mastery to direct its movements. But to counteract the attracting force of the earth another law is taken advantage of, and for a successful use of which especial provision is made. The resistance of the air itself is equally strong on every side, so that a body suspended in it, applying this law alone, would have as much difficulty in going forward as in falling. The force of gravity, however, pulls down, and in order to fly, the resistance of the air must be so used that its strength will be to balance the attraction of the earth, and its resistance to a forward motion be made as weak as possible. How exactly the wings of a bird are contrived to accomplish this difficult purpose by their breadth of surface expanded perpendicularly, and by their narrowness horizontally! But the laws used and the mechanical contrivance thus far noted are powerless to maintain flight. The Duke of Argyll proves this by a reference to the experience of all sportsmen that a bird may be shot so as to produce a rigid expansion of the wings, which, however, does not prevent, but only retards and makes gradual, its fall.

The third law—and, mark, it is upon the unchangeableness of these laws that the whole elaborate contrivance is built—the third law of which advantage is taken is the elasticity of the air—its reaction when compressed. To derive the full benefit of this a bird's wings are under the control of muscles of truly extraordinary strength, and they move with such velocity as to be beyond computation. The feathers also serve a distinct purpose, and the size of the bony part of the wing is very wisely adapted; but I shall not have room to elaborate these.

But just here there is another evidence of ingenious contrivance—how shall the wings be made so that the upward stroke of the wing shall not destroy the advantage gained by the downward? The upper side is made *convex*, the lower *concave*, so that, as the wing glances upward, the air rolls off, producing comparatively no pressure, while on the downward stroke the air is held together by the concave surface, and the greatest possible impetus given to the rising bird.

There is still another contrivance—the feathers of the wing overlap so that in the downward stroke the upward pressure of the air tightly closes them together upward, while in the up stroke it spreads the feathers and facilitates the escape of the air.

There are other contrivances by which the bird is enabled to go forward, besides many ingenious methods to help the different birds in peculiar circumstances and various pursuits of food, of which I have not space to make a synopsis. The whole chapter would be well worth copying, but in default of space, I flatter myself I have presented sufficient to establish, to all but the wilfully blind, irrefragable evidences of contrivance and a Contriver. I am not forgetful, of course, that the argument from design is fallen out of favor with many, but I cannot but help seeing, to quote from Sir William Thompson's Inaugural before the British Association for the Advancement of Science, that "overwhelmingly strong proofs of intelligent and benevolent design lie all around us;" and he adds, "If ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend on one ever-acting Creator and Ruler."

I suppose you can readily produce objections, some of which I might anticipate, but I deem that the better way is to let you make them first. I will therefore turn my attention to what is more pressingly before us.

It is discouraging to notice how utterly regardless you are of any authority except your own dictum. "Organization and life," you say, "go together, and by nature's laws are produced together." The conclusions of the most eminent scientists are a distinct denial of this statement. Infidel as well as Christian scientists are in harmony here. Prof. Huxley, Prof. Nicholson, Dr. Carpenter, the anatomist Hunter, all agree that life is the cause of organization, not the reverse. Prof. Huxley cites as an illustration of this the "Foraminifera," mere blobs of jelly, without structure or organs of any kind, yet which build an organism the most exquisite and complicated of all the forms of nature. Truly your doctrine needs an exceedingly blind devotion, requiring the denial of settled facts taught even by your own authorities. What I might say personally on the subject is of course valueless, but certainly when to uphold a whim of belief you put yourself in antagonism to Prof. Huxley, *without any authorities to support you*, it proves the extremes to which you are driven.

In regard to your harsh criticism on my interpretion of the meaning of the expression, "All the kingdoms of the world," I cannot now recall my authority. The Greek work used in Matthew is *Kosmos*, which usually means the whole world, but its meaning is limited by the word used in Luke, *oikoumenas*. The revised version translates it in the marginal reading, "The inhabited earth." Writing in haste, I did not stop to verify my authority, but after looking into the matter more thoroughly I must acknowledge that I narrowed the meaning too greatly. The description "exceeding high mountain" is not necessarily false because what might be an exceedingly high mountain to a Jew would not be such to one dwelling in the shadow of the Alps. The common Christian interpretation of the scene will probably, however, be as unacceptable to you as my hastily made translation, *viz.*, that the devil taking Christ to one of the highest mountains of that region causes him by an illusion of the imagination to perceive with his mind, as if he had seen with his eyes—all the kingdoms of the earth and the glory of them.

In your preface to the quotations from the Vedas the chronology is greatly exaggerated. The highest living authority, Prof. Max Müller, says, "It will be difficult to settle whether the Veda is 'the oldest of books' and whether some portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Veda" (Chips from a German Workshop, vol. i, p. 5). Prof. Whitney, the greatest Sanskrit scholar in America, places the oldest Vedas between 2000 and 1500 B.C. The reader can take his choice between accepting the statements of men like Prof. Müller and Whitney or yours. You may, however, think that a mistake of 1,000 or 1,500 years makes no difference—especially if it seems to carry your point.

I have never denied that the ancient sages did not teach grand truths and high moral duties. But they are obscured by false and puerile chapters that seem more like infantile babblings, particularly in the Vedas. And in the best codes of morals—Buddha's and Confucius's—they are founded on a wrong basis, one on a basis of Atheism doctrinally, and the other teaching moral duties merely between man and man, no higher truths. But the Pentateuch was written before any of these, and teaches a grander morality and higher truths. Of course you have selected the choice portions of the ancient sacred books to contrast with the scripture, and even on your own showing it is not difficult to show that the latter are immeasurably above them. Let me quote continuously a sample of the Vedas. It is the first book of the Khandagya-Upanishad.

FIRST KHANDA.

1. Let a man meditate on the syllable Om, called the udgitha, for the udgitha (a portion of the Sama-veda) is sung, beginning with Om.

The full account, however, of Om is this.

2. The essence of all beings is the earth, the essence of the earth is water, the essence of water the plants, the essence of plants man, the essence of man speech, the essence of speech the Rig-veda, the essence of the Rig-veda the Sama-veda, the essence of the Sama-veda, the udgitha (which is Om).

3. That udgitha (Om) is the best of all essences, the highest, deserving the highest place, the eighth.

4. What then is Rik? What is the Saman? What is the udgitha? This is the question.

5. The Rik indeed is speech, Saman is breath, the udgitha is the syllable Om. Now speech and breath, or Rik and Saman form one couple.

6. And that couple is joined together with the syllable Om. When two people come together they fulfil each other's desire.

7. Thus he who knowing this meditates on the syllable, Om, the udgitha becomes indeed a fulfiller of desires.

8. That syllable is a syllable of permission, for whenever we permit anything we say, Om, yes. Now permission is gratification. He who knowing this meditates on the syllable, Om, the udgitha becomes indeed a gratifier of desires.

9. By that syllable does the threefold knowledge (the sacrifice—more particularly the Soma sacrifices, founded on the three Vedas) proceed. When the Adhvarya priest gives an order he says Om. When the Hatri priest recites he says Om. When the Udgatri priest sings he says Om—all for the glory of that syllable. The threefold knowledge (the sacrifices) proceeds by the greatness of that syllable (the vital breaths), and by its essence (the oblations).

10. Now, therefore, it would seem to follow that he who knows this, and he who does not, perform the same sacrifice. But this is not so, for knowledge

and ignorance are different. The sacrifice which a man performs with knowledge, faith, and the Upanishad, is more powerful. This is the full account of the syllable Om.

SECOND KHANDA.

1. When the Devas and Asuras struggled together, both of the race of Pragapate, the Devas took the udgitha (Om), thinking they would vanquish the Asuras with it.

2. They meditated on the udgitha (Om), as the breath in the nose, but the Asuras pierced it with evil. Therefore we smell by the breath of the nose both what is good smelling and what is bad smelling. For the breath was pierced by evil.

3. Then they meditated on the udgitha as speech, but the Asuras pierced it with evil. Therefore we speak both truth and falsehood, for speech is pierced by evil.

4. Then they meditated on the udgitha as the eye, but the Asuras pierced it with evil. Therefore we see what is both sightly and unsightly, for the eye is pierced by evil.

5. Then they meditated on the udgitha as the mind, but the Asuras pierced it with evil. Therefore we conceive both what should be conceived and what should not be conceived, for the mind is pierced by evil.

6. Then they meditated on the udgitha as the ear, but the Asuras pierced it with evil. Therefore we hear both what we should hear and what we should not hear, for the ear is pierced by evil.

7. Then comes this breath (of life) in the mouth. They meditated on the udgitha as that breath. When the Asuras came to it they were scattered as (a ball of earth) would be scattered when hitting a solid stone.

8. Thus as a ball of earth is scattered when hitting on a solid stone, will he be scattered who wishes evil to one who knows this or who persecutes him, for he is a solid stone.

9. By it he distinguishes neither what is good nor what is bad smelling, for that breath is free from evil. What we eat and drink with it supports the other vital breath. When at the time of death he does not find that breath, then he departs. He opens the mouth at the time of death (as if wishing to eat).

10. Angiras meditated on the udgitha as that breath and people hold it to be Angiras; *i. e.*, the essence of the members.

11. Therefore Brihaspati meditated on the udgitha as that breath, and people hold it to be Brihaspati, for speech is brihati, and he (that breath) is lord of speech.

12. Therefore Ayasya meditated on the udgitha, as that breath and people hold it to be Ayasya because it came from the mouth.

13. Therefore Vaka Dalbhya knew it. He was the Udgatri (singer) of Naimishiya-sacrifices, and by singing he obtained for them their wishes.

14. He who knows this and meditates on the syllable Om as the breath of life in the mouth, he obtains all wishes by singing. So much for the udgitha as meditated on with reference to the body.

THIRD KHANDA.

1. Now follows the meditation on the udgitha with reference to the gods. Let a man meditate on the udgitha as he who sends warmth (the sun in the sky). When the sun rises it sings as Udgatri for the sake of all creatures. When it rises it destroys the fear of darkness. He who knows this is able to destroy the fear of darkness (ignorance).

2. This (the breath in the mouth) and that (the sun) are the same. This is hot and that is hot. This they call svara (sound), and that they call pratyasvara (reflected sound). Therefore let a man meditate on the udgitha as this and that.

3. Then let a man meditate on the udgitha as vyana indeed. If we breathe up, that is prava, the upbreathing. If we breathe down, that is apana, the downbreathing. The combination of prana and apana is vyana, backbreathing, or holding in of the breath. This vyana is speech. Therefore when we utter speech we neither breathe up nor down.

4. Speech is Rik, and therefore when a man utters a Rik verse he neither breathes up nor down. Rik is Saman and therefore when a man utters a Saman verse he neither breathes up nor down. Saman is udgitha, and therefore when a man sings (the udgitha, Om) he neither breathes up nor down.

5. And other works also which require strength, such as the production of fire by rubbing, running a race, stringing a strong bow, are performed without breathing up or down. Therefore let a man meditate on the udgitha Om) as vyana.

6. Let a man meditate on the syllables of the udgitha (*i. e.*, of the word udgitha); Ut is breath (prana), for by means of breath a man rises (uttishthati). Gi is speech, for speeches are called Girah. Tha is food, for by means of food all subsist (sthita).

7. Ut is heaven, gi the sky, tha the earth. Ut is the Saman Veda; gi, the Yagur Veda; tha, the Rik Veda. Speech yields the milk, which is the milk of speech itself to him who, thus knowing, meditates on those syllables of the udgitha; he becomes rich in food and able to eat food.

8. Next follows the fulfilment of prayers. Let a man thus meditate on the upasaranas, *i. e.*, the objects which hav to be approached by meditation. Let him (the udgatri) quickly reflect on the Saman with which he is going to praise.

9. Let him quickly reflect on the Rik in which that Saman occurs, on the Rishi (poet) by whom it was seen or composed, on the Devata (object) which he is going to praise, 10, or the meter in which he is going to praise, or the tune with which he is going to sing to himself.

11. On the quarter of the world which he is going to praise. Lastly, having approached himself (his name, family, etc.) by meditation let him sing the hymn of praise, reflecting on his desire, and avoiding all mistakes in pronunciation, etc. Quickly will the desire be then fulfilled to him for the sake of which he may hav offered his hymn of praise, yea, for which he may hav offered his hymn of praise.

FOURTH KHANDA.

1. Let a man meditate on the syllable Om, for the udgitha is sung beginning with Om; and this is the full account of the syllable Om.

2. The Devas, being afraid of death, entered upon (the performance of the sacrifices presented in) the threefold knowledge (the three Vedas). They covered themselves with metrical hymns, therefore the hymns are called Khandas.

3. Then as a fisherman might observe a fish in the water Death observed the Devas in the Rik, Yagus and Saman (sacrifices). And the Devas seeing this rose from the Rik, Yagus and Saman, sacrifices, entered the Svara (i. e., the Om), (they meditated on the Om).

4. When a man has mastered the Rig-veda he says, quite aloud, Om; the same when he has mastered the Saman and the Yagus. This Saman is the imperishable (syllable) the immortal, free from fear. Because the Devas entered it, therefore they became immortal and free from fear.

5. He who knowing this loudly pronounces (prananti) that syllable, the svara, the immortal, free from fear, and having entered it, becomes immortal as the Devas are immortal.

FIFTH KHANDA.

1. The udgitha (Sama-veda) is the pranava (Rig-Veda) the pranava is the udgitha. And as the udgitha is the sun so is the pranava, for he (the sun) goes sounding Om.

2. "Him I sang praises to, therefore thou art my only one," thus said Kaushitaki to his son. "Do thou revolve his rays, then thou wilt have many sons." So much in reference to the Devas.

3. Now with reference to the body. Let a man meditate on the udgitha as the breath (in the mouth) for he goes sounding Om.

4. "Him I sang praises to, therefore art thou my only son," thus said Kaushitaka to his son. "Do thou therefore sing praises to the breath as manifold if thou wishest to have many sons."

5. He who knows that the udgitha is the pranava, and the pranava is the udgitha, rectifies from the seat of the Hatri priest any mistake committed by the udgatri priest in performing the udgitha, yea, in performing the udgitha.

SIXTH KHANDA.

The Rik (veda) is the earth; the Saman (veda) is fire. This Saman (fire) rests on that Rik (earth). Therefore the Saman is sung as resting on the Rik. Sa is the earth, ama is fire, and that makes Sama.

2. The Rik is the sky, the Saman air. This Saman (air) rests on that Rik (sky). Therefore the Saman is sung as resting on the Rik. Sa is the sky, ama air, and that makes Saman.

3. Rik is heaven, Saman the sun. This Saman, (sun) rests on that Rik (heaven). Therefore the Saman is sung as resting on the Rik. Sa is heaven, ama sun, and that makes Saman.

4. Rik is the stars, Saman the moon. This Saman, (moon) rests on that Rik (stars). Therefore the Saman is sung as resting on the Rik. Sa is the stars, ama the moon, and that makes Saman.

5. Rik is the white light of the sun, Saman the blue exceeding darkness (in the sun). This Saman, (darkness) rests on that Rik (brightness). Therefore the Saman is sung as resting on the Rik.

6. Sa is the white light of the sun, ama the blue exceeding darkness, and that makes Saman.

Now that golden person who is seen within the sun with golden beard and golden hair, golden altogether to the very tips of his nails.

7. Whose eyes are like the blue lotus's, his name is ut, for he has risen (udita) above all evil. He also who knows this rises above all evil.

8. Rik and Saman are his joints and therefore he is udgitha. And therefore he who praises him (the ut) is called the Udgatri (outsinger). He (the golden person called ut) is lord of the worlds beyond that (sun), and of all wishes of the Devas, inhabiting those worlds. So much with reference to the Devas.

SEVENTH KHANDA

1. Now with reference to the body. Rik is speech, Saman breath. This Saman (breath) rests on Rik, (speech). Sa is speech, ama is breath, and that makes Sama.

2. Rik is the eye, Saman the self. This Saman (the self) rests on that Rik (the eye). Sa is the eye ama the self, and that makes Sama.

3. Rik is the ear, Saman the mind. This Saman (the mind) rests on that Rik (the ear). Sa is the ear ama the mind, and that makes Sama.

4. Rik is the white light of the eye, Saman the blue exceeding darkness. This Saman (darkness) rests on that Rik (white light). Sa is the white light, ama the blue exceeding darkness, and that makes Sama.

5. Now the person who is seen in the eye, he is Rik, he is Saman, Uktha, Yagus, Brahman. The form of that person (in the eye) is the same as the form of the other person (in the sun) the joints of the one, Rik and Saman, and the joints of the other, the name (ut) of the one is the name of the other.

6. He is lord of the worlds beneath that (the self in the eye) and of all the wishes of men. Therefore, all who sing to the vina (lyre) sing him and from him also they obtain wealth.

7. He who knowing this, sings a Saman, sings to both (the Adhidvaivata and Adhyatma self) the person in the sun and the person in the eye, and one of the same person. He obtains through the one, yea, he obtains the worlds beyond that and the wishes of the Devas.

8. And he obtains through the other world beneath that and the wishes of men.

Therefore an udgatri priest who knows this may say (to the sacrificer for whom he officiates),

9. "What wish shall I obtain for you by my songs?" For he who knowing this sings a Saman is able to obtain wishes through his song, yea, through his song.

EIGHTH KHANDA.

1. There were once three men well versed in udgitha, Silaka Salavatya, Kaikitayana Dalbhya, and Pravahana Gaivali. They said, "We are well versed in udgitha. Let us have a discussion on udgitha."

2. They all agreed and sat down. Then Pravahana Gaivali said, "Sirs, do you both speak first, for I wish to hear what two Brahmanas have to say."

3. Then Silaka Salavatya said to Kaikitayana Dalbhya, "Let me ask you." "Ask," he replied.

4. "What is the origin of Saman?" "Tone," he replied.

"What is the origin of tone?" "Breath," he replied.

"What is the origin of breath?" "Food," he replied.

"What is the origin of food?" "Water," he replied.

"What is the orgin of water?" "That world (heaven)," he replied.

"And what is the origin of that world?"

5. He replied, "Let no man carry the Saman beyond the world of svarga (heaven). We place (recognize) the Saman in the world of svarga, for the Saman is extolled as svarga (heaven).

6. Then said Silaka Salavatya to Kaikitayana Dalbhya: "O Dalbhya, thy Saman is not firmly established. And if any one were to say, 'Your head shall fall off' (if you be wrong) surely your head would now fall."

7. "Well, then, let me know this from you, sir," said Dalbhya. "Know it," replied Silaka Salavatya.

"What is the origin of that world?" (heaven).

"This world," he replied.

"And what is the origin of this world?"

He replied, "Let no man carry the Saman beyond this world as its rest. We place the Saman in this world as its rest, for the Saman is extolled as rest."

8. Then said Pravahana Gaivali to Silaka Salavatya: "Your Saman (the earth) O Salvatya, has an end. And if any one were to say, 'Your head shall fall off' (if you be wrong) surely your head would now fall."

"Well, then, let me know this from you sir," said Salavatya. "Know it," replied Gaivali.

NINTH KHANDA.

1. "What is the origin of this world?" "Ether," he replied. For all these beings take their use from the ether, and return into the ether. Ether is older than these; ether is their rest.

2. He is indeed the udgitha (Om-Brahman) greater than the great (parovariyas); he is without end.

He who knowing this meditates on the udgitha, the greater than great, obtains what is greater than the great; he conquers the worlds which are greater than the great.

3. Atidhanvan Saunaka having taught this udgitha to Udara Sandilya said: "As long as they will know in your family this udgitha, their life in this world will be greater than great.

4. "And this also will be their state in the other world." He who thus knows the udgitha and meditates on it thus, his life in this world will be greater than great, and also his state in the other world, yea, in the other world.

TENTH KHANDA.

1. When the Kurus had been destroyed by hail (stones) Ushasti Kakrayana lived as a beggar with his virgin wife at Ibbyagrama.

2. Seeing a chief eating beans, he begged of him. The chief said, "I have no more except those which are put away for me here."

3. Ushasti said, "Give me to eat of them." He gave him the beans, and said, "There is something to drink also." Then said Ushasti, "If I drink of it I should have drunk what was left by another, and is therefore unclean.

4. The chief said, "Were not those beans left over, and therefore unclean?" "No," he replied, "for I should not have lived if I had not eaten them, but the drinking of water would be mere pleasure."

5. Having eaten himself, Ushasti gave the remaining beans to his wife. But she, having eaten before, took them and put them away.

6. Rising the next morning, Ushasti said to her: "Alas, if we could only get some food we might gain a little wealth. The king here is going to offer a sacrifice. He should choose me for all the priestly offices."

7. His wife said to him, "Look, here are those beans of yours." Having eaten them he went to the sacrifice which was being performed.

8. He went and sat down in the orchestra near the Udgatris who were going to sing their hymns of praise. And he said to the prastotri (leader).

9. "Prastotri, if you, without knowing the deity, who belongs to the prastava (the hymns, etc., of the Prastotri), are going to sing it, your head will fall off."

10. In the same manner he addressed the Udgatri: "Udgatri, if you, without knowing the deity who belongs to the udgatha (the hymns, etc., belonging to the Udgatri), are going to sing it, your head will fall off."

11. In the same manner he addressed the Pratihantri: "Pratihantri, if you, without knowing the deity who belongs to the pratihara, the hymns, etc., belonging to the Pratihantri, are going to sing it, your head will fall off."

They stopped and sat down in silence.

ELEVENTH KHANDA.

1. Then the sacrificer said to him, "I should like to know who you are, sir?" He replied, "I am Ushasti Kakrayana."

2. He said, "I looked for you, sir, for all these sacrificial offices, but not finding you, I chose others.

3. "But now, sir, take all the sacrificial offices." Ushasti said: "Very well, but let those, with my permission, perform the hymns of praise. Only as much wealth as you give to them, so much give to me also."

The sacrificer assented.

4. Then the Prastotri approached him, saying: "Sir, you said to me, 'Prastotri, if you, without knowing the deity which belongs to the prastana, are going to sing it, your head will fall off.' Which, then, is that deity?"

5. He said, "Breath, prana, for all these beings merge into breath alone, and from breath they arise. This is the deity belonging to the prastana. If, without knowing the deity, you had sung forth your hymn, your head would have fallen off after you had been warned by me."

6. Then the Udgatri approached him, saying: "Sir, you said to me, 'Udgatri, if you, without knowing the deity which belongs to the udgitha, are going to sing it, your head will fall off.' Which, then, is that deity?"

7. He said: "The sun, aditya, for all these beings praise the sun when it stands high. This is the deity belonging to the Udgitha. If, without knowing the deity, you had sung forth your hymns, your head would have fallen off after you had been warned by me."

8. Then the Pratihanti approached him, saying, "Sir, you said to me, 'Pratihanti, if you without knowing the deity which belongs to the pratihara, are going to sing it, your head will fall off." Which then is that deity?"

9. He said: "Food (anna). For all these beings live when they partake of food. This is the deity which belongs to the pratihara. If without knowing the deity you had sung forth your hymn your head would have fallen off, after you had been warned by me."

TWELFTH KHANDA.

1. Now follows the udgitha of the dogs. Vaka Dalbhya, or as he was called, Glava Maitreya, went out to repeat the Vedas (in a quiet place).

2. A white (dog) appeared before him, and other dogs gathering round him, said to him, "Sir, sing and get us food, we are hungry."

3. The white dog said, "Come to me to-morrow morning." Vaka Dalbhya, or as he was also called Glava Maitreya, watched.

4. The dogs came on, holding together, each keeping the tail of the preceding dog in his mouth, as the priests do when they are going to sing praises with the Vahishpavamana-hymy. After they had settled down they began to say, "H'm, Om, let us eat, Om, let us drink; Om, may the divine Varuna, Pragapati, Savitri, bring us food; Lord of food, bring hither food, bring it, Om!"

THIRTEENTH KHANDA.

1. The syllable Han is the world (the earth); the syllable Hai, the air; the syllable Atha, the moon; the syllable Iha, self; the syllable I is Agni, fire.

2. The syllable U is the sun; the syllable E is the Nihavi or invocation; the syllable Auhoi is the Vesve Deva; the syllable Hm is the Pragapati, Svara (tone) is breath (prana); the syllable Yu is food; the syllable Vag is Virag.

3. The thirteenth stobha syllable, viz., the indistinct Hm is the undefinable (the highest Brahman).

4. Speech yields the milk, which is the milk of speech itself to him who knows this Upanishad (sweet doctrine) of the Samans in this wise. He becomes rich in food and able to eat food, yea, able to eat food.

Will you insist that writings containing such chapters and books as these are at all comparable to the Bible? Is there anything in the Bible so trivial and absurd? The greatest of men have delighted to honor the Bible as excelling human genius in every department. Shakspere and Milton, Bacon and Newton, Locke and Addison, Sir Wm. Jones, Faraday, Dawson, Havelock, the highest human intellect, have found in the Bible that which excelled every other book or production of man. But it is not so with any you adduce. Prof. Müller says, "Readers who have been led to believe that the Veda of the ancient Brahmans, the Avesta of the Zoroastrians, the Tripitaka of the Buddhists, the Kings of Confucius, or the Koran of Mohammed are books of primeval wisdom and religious enthusiasm, or at least of sound and simple moral teaching, will be disappointed on consulting these volumes."

But I must conclude here, reserving further remarks for my next. G. M. MAIR.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, JUNE 18, 1881.

In About Four Weeks

From this date we expect to sail for Europe on our long journey round the world. We are sincerely grateful to those who hav so generously contributed toward furnishing the means to pay the expenses of the journey. We shall never forget their generosity while we remember anything, and will cheerfully furnish them with the volumes we propose to write during our absence, and which we hope to some extent will compensate for the advances made.

We would take this occasion to say that there are nearly one hundred and forty names in the list of friends who pledged to send us a "V" to help us on the journey who hav not yet remitted. We do not wish to urge the payment of such sums, but will simply remark that we do not like to leave without having sufficient funds to carry us around and bring us home again. The more we inform ourselvs of the probable expenses of the long journey, with the numerous digressions we wish to make in the various countries to be visited, we are more and more convinced that our first estimate of the expense was quite too small. We request all the friends who hav pledged to remit with as much promptness as circumstances will allow. If there are others who feel like adding their names to the honorable list of donors and contribute five dollars to help us circumnavigate, we hope they will not be bashful. If we hav failed to place an asterisk to any who hav remitted, will they be kind enough to inform us of the fact?

Change in Title.

By special request we hav changed the title of our letters from Europe from "An Infidel Abroad" to "A Truth Seeker in Europe." Several hav objected to the first name because they wished to lend the volume to Christians who almost shudder at the name of Infidel. To humor such prejudices we hav made the change. We hav just brought out another edition with the new title, and as some of the first edition are still on hand, patrons can be accommodated with either "An Infidel Abroad" or "A Truth Seeker in Europe."

Charles Bradlaugh.

We see by the *National Reformer* that Mr. Bradlaugh is hard at work delivering speeches and addresses in various parts of England touching the great injustice that has been done him in excluding him from the seat in Parliament to which he has twice been honestly elected. He is meeting with most enthusiastic receptions in the various points he visits, and the people seem fully aroused with indignation at the bigotry and religious tyranny which is depriving him of the position to which he is justly entitled, and preventing him from pushing the reforms to which his heart is wedded. The sympathy of thousands of true Englishmen is interested in his favor; public sentiment is manifesting itself in his behalf, and the sense of justice which is thus growing must ultimately place him where his constituents sent him.

WE hav just received a new shipment of books from London, among which are a pretty full supply of Bradlaugh's and Mrs. Besant's works, and also Voltaire's "Philosophical Dictionary" in two volumes at $3, and "Voltaire's Romances"—very Voltairish—at $1.50.

COMSTOCK, THE SPY.—This notorious character has again put in an appearance at Albany, with a view of heading off legislation which is inimical to his mode of action. The following dispatch was sent to one of our daily papers: "ALBANY, June 13th.—Tony Comstock turned up here again this morning and has been moving so much of the earth as is at his disposal to defeat Col. Murphy's Anti-Spy bill. Unless men are prone to lying, the chances for the bill passing the Senate to-morrow are good, provided that order of business is not shut off.

Literary Notices.

The Religion of Common Sense. By Prof. Liebrecht Uhlich, of Germany. Translated by Mrs. Weenink-Ilioham, of Albany, N. Y. Price, 25 cents.

This little pamphlet is chock full of sensible matter, with no superstition or theological nonsense. The lady who translated and published it was moved to do so by reading the following in the Albany *Evening Journal* from the Rev. Howard Crosby, a distinguished clergyman of this city: "We want God's word infused into the minds of men as the only force that can withstand the chilling easterly winds sweeping over from the universities of Holland and Germany, threatening by false logic, unfair criticism, blighting skepticism, and satanic cunning to undermine our blessed Bible, from which comes all our knowledge of divine things, and on which does rest all our hopes." After reading this the lady, being a native of Holland, felt anxious to show to the people of America that the universities of Europe alluded to do not deal in "satanic cunning," and do not attempt to "undermine" any real truth. In explaining why the pamphlet is published, she closes thus: "The reader will find this little book to be a help in teaching him in plain, brief terms how to work for that kingdom that will bless mankind. Its simplicity will enable the least educated to comprehend its meaning, and I will be amply rewarded for the translation if it is as gladly received as in Holland and Germany."

A few brief paragraphs taken from the little volume show the good quality of all of it:

"The universe is immensely large. Nobody can say when to stop, for if we think a limit, then we ask, What is behind that again? Neither can we imagine the beginning of all this nor the end. We cannot comprehend a time when nothing existed, neither that it will all pass away. We call this an everlasting universe.

"In all things we observe a power. In everything we notice law. Everything is in motion and constantly changing. All work together and through each other, therefore we can say everything has its life. The universe has life, and all is connected together.

"Creatures are formed out of the earth, return again to the earth, are a part of the whole, and this earth is our abiding-place. Therefore we should try to know this earth; it is our privilege; we are human beings, enabled to do it; many creatures cannot, and it should be our pleasure to find out the real state of things.

"Out of the past we hav information of five thousand years ago. Perhaps mankind existed much longer, but on acconnt of their rough and uneducated state we hav no information, as they very likely lived as the wild races.

"Somewhere there has been a first pair of human beings, or perhaps more than one couple. However, we cannot tell, for since thousands of years we descended from one couple, but perhaps more couples.

"Men had to learn everything they know by themselvs; only the foundation was laid; just like a seed has the capacity to form a stem, leaf, blossom, and fruit. It is very important to form an idea how they gradually learned to speak and care for themselvs; how they prepared food, clothing, and builded their houses, tamed animals, plowed the soil, learned trades and works of art.

"Long ago people began to make certain rules, according to which they intended to liv. All these rules together they called religion. They observed a power higher than themselvs, to whom they submitted, and from whom these rules descended. This power they called God."

The work is well adapted for the use of young people and those who hav just begun to see the errors of theology. While it teaches natural truths, it does so in a manner offensiv to none.

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This is a remarkable volume of plain and practical truths to the men of this country, touching the relations of the sexes and the manner of life they ought to lead. It is not uncommon for physicians of the male persuasion to write books especially for females to read, but it is quite unusual for works by female physicians to be gotten up especially for gentlemen, as is the one under consideration.

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There is far more valuable information imparted in this volume than is contained in thousands of larger works. Price, $1.

The Golden Mean in Temperance and Religion. A lecture by John E. Burton.

This author is among the newer advocates of the truth, and his ability givs promise of great usefulness. This lecture contains a generous fund of useful information on religious topics and valuable hints and common-sense suggestions on eating, drinking, thinking, and living.

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This is No. 2 of his series of lectures. He says at the outset: "It is time humanity was weaned. Men should not remain boys forever. Santa Claus religion has performed its part in the mission of our race. If Bibles were written by God, they would not need inspiration to convince men of their truth and beauty any more than the rainbow. Nothing needs inspiration from a god except superstition and falsehood. Truth will stand without inspiration from gods or men, and better still will stand in spite of them all. The stars, the flowers, the mountainous peaks, the sea foam, and the sunlight are from God, and hence need no inspiration to excite the love and gratitude of man." This lecture is rich in truth, facts, and common sense. We wish the author great success in his new field of labor.

False Imprisonment of Mrs. Elizabeth R. Hill by Rev. Gabriel H. De Bevoise and the Selectmen of North Brookfield, Mass. Written by herself.

This is a detailed account of the great wrongs done a worthy widow lady by evil-minded men, who, to prevent her recovering damages done to her property by a railroad, and for other reasons, was represented to be insane, and was confined in an insane asylum. Even now she is an exile from a pleasant home lest she again be sent to that horrible place worse than a prison. Her case is a touching one, and her book is well calculated to impress the truth upon the reader that bad men still exercise power in the old state of Massachusetts.

Price, 50 cents.

The American Weekly. John W. Hertwig, editor and proprietor. St. Louis, Mo.

An eight-page weekly devoted to Radicalism and American affairs and interests. It discusses public questions of importance and upholds the principle of equal rights to all in matters of public concern.

The readers of THE TRUTH SEEKER are not unacquainted with the writings of Mr. Hertwig, as he has often contributed to its columns. He is a writer of ability, possessing clear and well-defined convictions, and is a radical and a thinker in the various moral reforms. May his journalistic enterprise prove a success. Price, $2.50 a year; six months, $1.25. Address John George Hertwig, 915 North Sixth street, St. Louis, Mo.

Mirror of Progress.

We hav omitted to note the change of editors in this sprightly Liberal sheet. Mr. D. Eccles has withdrawn from the paper and Mrs. Mattie Hulett Krekel is now sole editor. She is an able and deserving worker in the Liberal field, and we hope the Liberals of America will generously sustain her in her arduous labors.

Round the World Fund.

The following persons hav pledged five dollars each (one share) to help take THE TRUTH SEEKER editor round the world. Those preceded by an asterisk (*) hav already paid. Those not paid will oblige by remitting promptly. Two or three volumes of the book descriptiv of the journey will be issued to each contributor as soon as ready.

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*Wm C Wilson (twenty shares),
*Lemuel Smith,

Our sincere thanks are extended to those friends who hav kindly sent in their five dollars to help us around the world. We trust none will regret the investment. If those not having a star attached to their name will allow us to add one, we will be obliged to them. The sooner the stars are attached to every name the sooner we will be ready to start on the long journey.

Grove Meeting.

There will be a grove meeting under the auspices of the Michigan State Association of Spiritualists and Liberalists on Sunday, June 26, 1881, on the boating ground at Four Mile Lake, four miles west of Paw Paw. Cephas B. Lynn, of Massachusetts, and Geo. H. Geer, of Minnesota, are engaged as speakers. A ten-cent admission fee for each adult will be taken at the gate to defray expenses.

L. S. BURDICK, Pres.

E. L. WARNER, Sec., Paw Paw, Mich.

Friends of Progress.

The twenty-third meeting of the Friends of Progress has just closed its session, and I am deputed to send you a short report of its proceedings. The meeting was large and enthusiastic. H. L. Green was chairman and Charles Bonnell secretary; Mrs. Colby was *the* speaker and Mrs. Smith gave us the music. No one acquainted with these women need be informed that they deal with human wrongs in a manner that cannot be misunderstood. I know no speaker now before the public so fearlessly outspoken as Mrs. Colby, her words being always full of meaning. Mrs. Smith sings as Mrs. Colby speaks, well.

I send you the resolutions adopted unanimously. I think, perhaps, some of your readers may be surprised, and turn back as they read them, to see if they were right in supposing the chairman to hav been the same one who left the "league" in Chicago because of *resolutions* passed by a large majority of delegates there in session. A year's time makes great changes in one's views, and I am not disposed to question or find fault with motivs. "To one's own conscience each stands or falls."

These are the resolutions:

Resolved, That tbis meeting fully indorses and adopts as its own the sentiment expressed in the resolutions adopted at the indignation meetings recently held in Buffalo and Syracuse regarding the closing of the mails against publications expressing sentiments not in accordance with views at the present time considered orthodox; and further,

Resolved, That the "New York Society for the Suppression of Vice" has proved itself a society for the instigation and encouragement of crime, by allowing its chief agent, Anthony Comstock, to use decoy letters and perpetrate fraud to tempt the unwary into the commission of acts indecent and criminal; and,

Resolved, That reformers should demand as an imperativ right liberty to every individul to freely utter, publish, and transmit by mail his or her honest thought upon all subjects of human welfare, whether such thought is in accordance with popular opinion or otherwise.

Resolved, That the logic is incomprehensible to us that says that governments derive their just powers from the consent of the governed, and then taxes and punishes woman while depriving her of opportunity to express her consent of dissent at the polls.

Resolved, That the legislator who assumes to dictate to his constituents the kind of medical practice which they shall employ, by making illegal the use of remedies not heretofore known and stigmatizing the men and women who use and practice with such remedies as persons to be dealt with by fines and other unjust usage, proves himself a bigot too narrow for this time and age, and should he again ask for election at the polls should be rejected as one who insulted the intelligence of a free people.

Resolved, That the place to correct political abuses is at the polls, and experience has proved that liberty is unsafe in the hands of the average politician while he depends upon the support of ecclesiastics and monopolists. Neither of the great political parties now existing dares to jeopardize success by nominating candidates who, under all circumstances, dare to be true to liberty, and under their legislation personal liberty is being insidiously undermined. We therefore declare our belief that the time has fully come when safety demands the organization of a liberty party that will dare to be just though the "heavens fall."

Faithfully, LUCY N. COLMAN.

Explanatory, but Not Apologetic.

In the controversy between myself and others on the Junius question I hav been accused of a personal assault on Col. Ingersoll. The only possible basis for the accusation is the fact that I challenged the Colonel to prove Junius "a coward and a sneak." He has not done it, nor did I expect he would even if he thought he could. The fact is, he always believed that Francis was Junius (as is evident from his introduction to "Modern Thinkers"), and if so, Francis was as contemptible a wretch as ever had greatness thrust upon him against his vehement protest at the age of seventy-two. But if Paine was Junius, then Col. Ingersoll will not deny that he has calumniated him nor censure me for vigorously defending my client.

I hav been severely denounced for making out Jefferson a liar—as if the fathers of the republic, like the fathers of the church, were any more immaculate than the great political and ecclesiastical lights of to-day! But it is remarkable that all my adversaries, with one accord, hav characterized Junius as a liar, and some of them say the same of Paine. If they are so ready to vindicate the character of Jefferson, am I the chief of sinners for maintaining the integrity of Junius and Paine? W. H. B.

Washington, D. C., June 9, 1881.

HE who, when goodness is impressivly put before him, exhibits an instinctiv loyalty to it, starts forward to take its side, and trusts himself to it, such a man has *faith*, and the root of the matter is in him. He may hav habits of vice, but the loyal and faithful instinct will place him above many who practice virtue.—*Ecce Homo.*

SCATTERED about in the writings of the apostle Paul there are some admirable maxims of conduct, extremely similar in tone to those of Jesus (and also not unlike many of the maxims of Buddha, Confucius, etc). Thus, he tells his fellow-Christians to be kindly affectionate to one another, to bless those that persecute them—to bless and not to curse, to return no man evil for evil, to giv food to a hungry and drink to a thirsty one, and generally not to be overcome by evil, but to overcome evil by good. (Rom. xii, 10–21: 1 Thes. v, 15). It were much to be wished that Paul himself had remembered these beneficent rules or conduct in the case of Alexander the coppersmith, who, he says, did him "much evil," and concerning whom he utters the significant prayer that the Lord may reward him according to his works (2 Tim. iv, 14).—*Amberley's "Analysis of Religious Belief."*

Communications.

The Godly Women of the Bible.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENTURY.

A SUMMARY OF THE GODLY GRANDMOTHERS AND MOTHERS OF MARY, JOSEPH, AND JESUS.

This review of the Virgin Mary cannot be dismissed without calling *especial* attention to eight of the famous historical women that have been considered, who were the wives and mothers of the male ancestors of Joseph, or, as alleged, of Jesus, though, as has been shown, there is no proof that he descended from them through Mary, yet Joseph may have done so. Nevertheless, it is very important, as the claim is set up that Jesus is the only begotten son of God, or the "very God," that the line through which he came should be preserved intact, and the blessed women comprising his maternal pedigree particularly specified; hence this recapitulation.

Besides, we are told (John viii, 41) that the Jews boastingly taunted Jesus with, "We be not born of fornication; we have one father, even God."

Let us examine the pedigree of the Jews and see if this assertion is not false. Not only the women, but the men in this sacred line were notorious, recorded liars, fornicators, and adulterers, and the latter polygamists and drunkards also."

It will be remembered that most of these godly women and holy men would not stand the test of criticism by any rules of morality known to-day, either human or divine, so called, yet it seems that these very worst characters were selected by the God of the universe through whom to born himself in the person of his son.

Then, first, to begin with Eve, who, it is said, was named thus by Adam because she was the mother of all living (Gen. iii, 20), no very bad traits of character were manifested through her, yet she is accused of being the cause of all the evil in the world through disobedience, when it appears by the Bible account she did not disobey God at all, as the command was given to Adam before she was made, and there is no reason to suppose that God told her not to eat his apples of knowledge, so we will excuse her and pass on to Sarah, who was the wife of Abraham and the mother of Isaac. She was rather a bad example for wives to follow, yet God chose these two to be the parents of "the child of promise," that he might raise up to himself a "peculiar people in whom shall all the nations of the earth be blessed," and from whom should come the messiah to save his people from their sins, and the whole human race also. Abraham, the father of the faithful, was a liar, polygamist, and would-be murderer of this son, and Sarah shared his deceit and lies in the case of his twice denying her as his wife, and abusing poor Hagar, herself the cause of Abraham taking her to wife.

Rebecca was the wife of her cousin Isaac, and the mother of Jacob. Her participation in a similar deception as her husband's mother, Sarah, will not be forgotten. But the crowning glory of this treacherous wife and artful mother was the deception she compelled her youngest son to practice on the blind old doting husband and father in order to steal the blessing from his elder brother Esau. Was she not a pretty woman to be the grandmother of the twelve patriarchs? Like mother, or ancestry, like sons, was fully exemplified in her and in Jewish history. These men were no better than their wives, mothers, and daughters, but of them we are not now treating.

Leah, of mandrake fame, was the wife of Jacob and the mother of Judah. Her sister Rachel and the two concubines in the rear were the mothers of the twelve patriarchs. These estimable sister-wives were always quarreling and lying about and to their own husband and father, and were therefore worthy to be in the category of God's female ancestry.

Tamar was the daughter-in-law of Judah, not his wife, by whom was begotten in illicit harlotry by the wayside, Pharez and Zerah, twins. Pharez was eminently distinguished, occupying the rank of Judah's second son, the former husband of Tamar. Judah gave the name to the tribe, and was the fourth son of Jacob. Through this illegitimate son by his daughter-in-law the blessed savior came. The lion of the tribe of Judah, the root of David, alone prevailed to open the book and loose the seven seals thereof (Rev. v, 5). Old Jacob, just before his death, blessed the twelve sons, leaning on the top of his staff, giving preëminence to Judah over all his brethren. Bible mongers say because the redeemer was to descend through this tribe, and that he prophesied of that event in these words, "The scepter shall not depart from Judah nor a lawgiver from between his feet till Shiloh come; and unto him shall the gathering of the people be" (Gen. xlix, 10), Jacob then and there called Judah "a lion" and gave him other significant titles in token of anticipated kingly powers, both temporal and spiritual. The "promised land" bore his name, Judea, David and the succession of kings in his line; "but above all," says Jamieson, "the messiah sprung from it" (the tribes); yes, he might have added, through this illicit connection of the grand old patriarch with his daughter-in-law Tamar, for Pharez was the primogenitor, after Judah, of the tribe! How could the Jews boast, including Jesus, "We are not born of fornication?" None but of the tribe of Judah could be truly called Jews; they were a nation of Hebrews. Please read Genesis xxxviii, and there refresh your minds in regard to the character of Judah and Tamar, from whence sprang this powerful ally of Jehovah, without which no David, no Solomon, no Jesus, no Savior. Without that illegitimate child, Pharez, without Tamar, there could have been no redemption in Israel or out of Israel, so we must be thankful for bawds in olden times and reverence them and their paramours as God's instruments of salvation from sin and the establishment of a pure government on earth, a final millennium, and a seat at the right hand of God forevermore.

We have dwelt longer here than may seem warrantable by some, but we desired to fix in the mind of the reader the fact that the tribe of Judah of whom, it is said, prophecy declared Jesus should come, was not much of a tribe after all, its existence depending upon a woman playing the harlot with her father-in-law and being so crafty as to escape death by fire at his hands, which having occurred, no illegitimate twins could have been born, no Pharez, no tribe transmitted (for Shelah, his other son, was nobody, nor nothing), no David, no Solomon, no god-man on earth, and, as far as we can see, no Jesus in heaven at the right hand of the father to intercede for us "miserable sinners!" Deplorable condition! all avoided by Tamar seducing old Judah and being smart enough to keep his pledges, in anticipation of the event she apprehended—the burning by fire, according to Hebrew law, executed by the patriarch Judah himself.

Five successive generations from Pharez, in the same line, the genealogy reaches Salmon. His wife was the notorious "Rahab the harlot," or Rechab, and they were the parents of the renowned Boaz. What an interesting history that traitorous, Canaanitish harlot-mother possessed! Her son must have been proud of her. Boaz married Ruth the Moabitess, and they were the parents of Obed. She caught her husband by lying down at his feet in the threshing-floor, secretly. And who was Ruth? From whence did she descend? As her title indicates, from Moab. And who was Moab? The son of drunken, incestuous Lot by his eldest daughter; the same is the father of the Moabites until this day (Gen. xix, 27).

Obed was the father of Jesse and Jesse the father of David. The names of the wives of Obed and Jesse unknown. Not so with David; the names of some eight or nine are given, besides numerous wives and concubines unknown.

Bathsheba is the only wife of David with which we have anything to do in this genealogy. Through this adulterous, bloody connection the polygamous old or young rascal, the man after God's own heart, the sweet singer of Israel, became the father of four sons, of whom Solomon and Nathan are only conspicuous in history, or needed in this genealogy. Matthew states (chapter i, 16) that Joseph, the husband of Mary, of whom was born Jesus, who is called Christ, was begotten by Jacob twenty-eight generations from David through his son Solomon. Luke declares (chap. iii, 23), "Jesus, being (as was supposed) the son of Joseph, which was the son of Heli," not Jacob, and runs the genealogy back forty-three generations instead of tweny-eight, to David's son Nathan, instead of Solomon, as does Matthew! Here are three mammoth contradictions! Which of David's sons was it, Solomon or Nathan? Was Joseph's father Jacob or Heli? It could not be both. If there were but twenty-eight generations there could not have been also forty-three? And still another discrepancy—a fourth—no two names in the accounts agree except the first and last! Wonderful accuracy in the word of God! David and Bathsheba being the parents of both Solomon and Nathan, it matters not as far as our purpose is concerned in tracing Mary, Joseph, and Jesus, through these two disreputable parents, which of the boys, Sol or Nat were the remote progenitors of the holy child Jesus; but for historical purposes it makes a great difference. Remember, we have no proof that Mary came through that line, and consequently are all afloat in regard to the earthly pedigree of Jesus. We know not, historically, where to place her, so can only say, Mary, the cousin of Elizabeth, which latter was of the daughters of Aaron and consequently of the tribe of Levi. Poor Mary, we don't know as she had any parents. She might have been the child of an uncle and aunt! "Perhaps," Topsy-like, she "growed." Who knows? Her character may be deemed by some beyond question, but a young miss espoused to a lover would not be considered above suspicion nowadays were she to entertain a male angel, become pregnant during the interview, and conceal the whole matter from her espoused husband.

Here are eight women—Sarah, Rebecca, Leah, Tamar, Rahab, Ruth, Bathsheba, and Mary—who, as wives and mothers in the direct line from Abraham to Joseph, with their equally-illustrious spouses, were chosen by the Almighty through whom to incarnate himself! Could he have found a worse lot? It is doubtful! What say the commentators and professors in reference to these facts? Why, they blame Sarah, and excuse the deceitful, lying old tyrant, coward, polygamist Abraham. They gloss over the conduct of Rebecca by declaring that "she was made acquainted of the purpose of God, regarding the children [Jacob and Esau] before they were born" (Rom. ix, 10), therefore her lies were only God's instruments in his election plan that "the elder should serve the younger."

Leah is not considered remarkably godly, though through her—the hated wife—the messiah came, instead of through Rachel or one of the handmaidens.

Jamieson, in attempting to slide as silently and secretly as possible over the disgraceful account of Judah and Tamar, says: "This chapter [Gen. xxxviii, in which the holy farce is related] contains some details which probably would never have obtained a place in the inspired record had it not been to exhibit the full links of the chain that connects the genealogy of the savior with Abraham, and in the disreputable character of the ancestry who figure in this passage, we have a remarkable proof that 'he made himself of no reputation.'"

Volumes might be written on this foolish admission. Was that the way we are to understand that Jesus had "no reputation" because of his vile ancestry? So this learned commentator insinuates, consoling himself with "sour grapes" or "Hobson's choice" because of a disgusting chapter and genealogy. But after all, there is more truth than poetry in the admission, as Jesus always sat down with wine-bibbers and seemed to prefer the company of publicans and sinners to decent, respectable people, saying, "The publicans and harlots go into the kingdom of God before you" (Matt. xxi, 31). Wonder if he was acquainted with his own pedigree, or why he was so attracted to the baser sort of people? Jamieson's admission is no compliment to the son of God, neither to Bible apologists, that such an indecent chapter "would never have obtained a place in the inspired record" but for the reason alleged, the alleged reason itself being more than sufficient to condemn the claim of any immaculate ancestry for Joseph, Mary, or Jesus Christ, or even a decent, respectable parentage.

The same commentator comes out boldly in regard to Rahab, who was justified by her bad works, and always designated by "Rahab the harlot," saying: "Many expositors, desirous of removing the stigma of this name from an ancestress of the savior (Matt. i, 15), have called her a hostess or tavern-keeper. But scriptural usage (and other authorities) establish the propriety of the term employed in our version. . . . A divine influence directed them (the spies) in the choice of that lodging-place." Thus it will be perceived God foreordained that this harlot should be one of his primogenitors!

Smith goes even farther in his assertions that the harlot was a harlot and the "Rachab from which sprung David and eventually Christ." His "suppositions," "probabilities," "possibilities," and "perhapses" are numerous and ingenious, but cannot change the record or the construction of the language with any unprejudiced reader, or the character there portrayed.

A remarkable circumstance in this connection is, as Jamieson says, that "Rachab is here represented as the great-grandmother of David (Ruth iv, 22) and (1 Chron. ii, 11–15) a thing not beyond possibility, but extremely improbable, there being about four centuries between them." So he proceeds to fix up matters by saying, "There can hardly be a doubt that one or two intermediate links are omitted!"

Smith also, in his Dictionary, shortens where he pleases and stretches where he pleases, and then boasts with innocent *sang froid* that his method of reckoning genealogy "does, in the most remarkable manner, bring Israelitish history into harmony with Egyptian history [etc., etc.,], and with the internal evidence of Israelitish history itself!" Comment is unnecessary.

Jamieson, commenting on Ruth lying at Boaz's feet, declares, "In ordinary circumstances these directions from Naomi would have seemed indecorous to the world, but in the case of Ruth, it was a method, doubtless [he don't pretend to know], conformable to present usage of reminding Boaz of the duty which devolved on him as the kinsman of her deceased husband." Then he proceeds to describe the position in which Boaz "probably slept," and that "there was no indelicacy in a stranger or even a woman putting the extremity of this cover [bed quilt] over her." So Ruth is all right in the estimation of Prof. Jamieson.

Not so Bathsheba. Though the queen, mother of King Solomon, she does not escape a severe castigation from some of the chaste commentators for indecently exposing her person on the house-top to the amorous king. Jamieson considers her a conspirator from the first, as she bargained with David that her son Solomon should sit upon the throne instead of the rightful heir.

He admits, however, "The arts and stratagems by which the king tried to cajole Uriah, till at last he

resorted to the horrible crime of murder, the cold-blooded cruelty of despatching the letter by the hands of the gallant but much-wronged soldier himself, the enlistment of Joab to be a partaker of his sin, the heartless affectation of mourning, and the indecent haste of his marriage with Bathsheba, have left a stain upon the character of David, and exhibit a painfully humiliating proof of the awful lengths to which the best of men may go when they want the restraining grace of God." He confesses also to a blot on the names of Tamar and Rahab as well as Bathsheba.

From the elaborate storehouse of commentators upon the Virgin Mary there might be culled volumes, but that which has been quoted already must suffice.

Mr. Mair Criticised.

To the Editor of The Truth Seeker, *Sir:* I notice that Mr. Mair, at the close of his reply to Mr. Bennett's fourteenth letter, says he is not afraid to leave it to the reader to decide for himself on which side the weakness and want of truth lies.

This suggested to me the idea of informing him of what I and many other readers of The Truth Seeker think of the discussion.

I hav read the whole controversy, and hav conversed with many Christians and Infidels who hav also read it, and all seem to see alike that Mr. Mair has not offered a single argument that is of any use except on the assumption that the God of the Bible does exist.

We all admit that if there is a God, and that if he is as good as a God should be, he is entitled to our respect. Even if he is the tyrant that the Bible unintentionally represents him to be, it might be policy to pet the redoubtable master. But be as he may, we want to know of his existence before we giv away our property and follow Miller on the mountain. Our fathers hav done it under our eyes, and we are aware that they hav regretted it ever since.

Here I heard some old men a few days ago tell about some of their acquaintances who gave away all they possessed forty or fifty years ago to follow Mr. Miller to heaven, and they are here yet, no nearer heaven than they were then, but a great deal poorer. One of them, living not far from here, became insane, and still livs with a troubled mind.

What we want is to know God before we bow to the thousand and one inventors and expounders of deity who claim the right of receiving pay and honor on behalf of the heavenly authorities. We cannot recognize them all as divinely authorized, as they themselvs would not allow it, and we are not justified, owing to the contest between them for the sole right to rule, to recognize any single one of them without good, substantial proof that he is the genuin God agent, and we think our action praiseworthy in the eyes of God himself, if he does exist.

No banker would hire a clerk that had previously cashed a draft for him carelessly without examining the paper, and I cannot believe that God likes to see us foolishly confident any more than wise men do. A man who gets vexed at a stranger for not trusting him is generally called a fool. On the same principle, I do not believe that God will punish me for refusing to respect him or his orders before I know him.

Any man who will worship God on an uncertainty through fear, I call him a born coward or a dupe of the cowardly practice of Christians to take advantage of the tender age and helplessness of their children to impregnate their minds with the whims that hav been in a similar way inflicted upon them.

I once sold goods on credit. When I called on my employer for instructions as to the delicate matter of finding out the customers' reliability, he said: "To an intelligent business man the best way is to be plain and right to the point, and he will hav a good opinion of you; but when you come to one of the ignorant kind of traders you must strive by some cunning way to acquire the knowledge unbeknown to him." I hope Mr. Mair will allow us at least to treat his God as one of the intelligent class.

Mr. Mair says that the divine person who appeared to Abraham, Jacob, and others was Christ. Don't you think the gentleman might hav found a better argument by taking a step or two on Spiritualistic ground, and materialize his divine spirit temporarily, than by telling us that Christ wrestled with Jacob a whole night about a thousand years before he was born?

If Christ existed, then it strikes me that he must hav been like the rest of the divine family—all soul and no body—unless he was born several times unknown to any one.

I notice that Mr. Mair shows no mercy to the poor Roman Catholics. I think if he could giv the matter impartial consideration, he would soon find that the Roman Catholics are the only real Christians. If Luther, Calvin, and the other reformers had the right to use their own judgment, and accordingly discard one of the Christian dogmas, why had they not the right to discard all that is contrary to human reason?

I was a Roman Catholic until I was twenty-seven years of age. When I discovered the rascality of the church I made up my mind that God could hav nothing to do with that institution, so I gave that up and picked up the Bible for a change, and in that I got disgusted at the outset. I could not see how an Almighty God could make man imperfect, and cry over his failure in a job he had pronounced good when he had completed it; and to this day I hav searched in vain for the explanation of that paradox, and I sincerely believe that if the Rev. Mr. Luther had stood like me in the matter of religion when he seceded from the Roman church, nothing to gain and nothing to lose, his fate would hav been like mine, and to-day such honest and intelligent men as Mr. Mair would not suffer with hereditary delirium tremens.

Chas. Laperche.

Alcoholic Drinks.

To the Editor of The Truth Seeker, *Sir:* The remarks of Bro. Blatchford in your paper induce me to write briefly on the subject.

When the so-called temperance reform was commenced, like other reforms, I remember the greatest opposition which it encountered was from the church and church-members. But when they became satisfied that the cause would go forward in spite of them, the same as in other reforms, they turned around, triumphantly exclaiming, "See what we hav done." Though now nearly fifty-nine years old, and having never yet tasted alcoholic liquors of any kind, yet I cannot act with the temperance organizations of the day, for they are under the control of the church, which swills down wine "in commemoration of the death and sufferings of Jesus Christ," when everyone of ordinary common sense very well knows that if it be right to drink it on Sunday in the sanctuary it is right to drink it on Saturday in the saloon.

Nevertheless, 1. Alcohol is a stimulant; 2. To stimulate the healthy system, and thus increase its action, is to wear it out or break it down the sooner, and to that extent shorten life; 3. The use of one stimulant can be no justification for the use of another; 4. A useless injury to or unnecessary shortening of one's life cannot be justified.

Bro. Blatchford may, if he will, put these statements into his pipe and smoke them.

Respectfully yours, M. Farrington.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER IX.

"I stepped," continued Abbé Dillon, "to the couch of the unfortunate philosopher, pressed with emotion his hard hand, and said, 'Thou art right, Alamontada. All that even the severest doubter can say about this grand object is, at the highest, I cannot comprehend it. It is impossible to giv a visible proof either against or for it. I feel it with thee, Alamontada, we are without wings for the supernatural world. But to attempt to deny God out of the eternal, endless, magnificent universe is the most eccentric arrogance of a dreamer, to whom was given more school-wit than mother-wit. The human mind, compelled through the laws of its being, must believe in a supreme being, although the mind cannot perceive it with its senses, cannot mathematically demonstrate it. Were God sensually visible, then he would be finite, would be dust, not God. This belief is so united and one with reason that to destroy it would mean to ruin reason. This all ages of the world felt. No teacher of nations and no people on earth ever spoke, I know God! but in all tongues it is, I believe in God!

"'And this belief,' continued Alamontada, 'is more than an ordinary taking a cause to be true for diverse reasons—yea, is far more than a knowledge at which we arrive by means of comparisons, conclusions, and external observations. It is a naturally needed obligation, one and the same existence with it, the unchangeable basis of all higher knowledge, without which no union and unriddling of all that which is known were possible. Just as every mortal is first brought, through observations and conclusions, to clearness of his own consciousness and convictions, that he really exists and livs; so he reaches only in observations and conclusions, a consciousness of the existence of God. But he has had life, before he could form conclusions, and the idea of God he possessed before it became clear to him through life and experience. We find it with the nations of all zones, and earlier with them than all other knowledge and art of life. It is nothing arbitrary, nothing invented, nothing traditional; it is—how shall I express it to you in our hard, unwieldly, poor, human speech?—it is the godlike, out of which we are. We are atoms of the divine being, I might say, which can never lose or deny their origin and their share in the eternal primitiv being. And this belief, inseparable from mankind, which is, in reality, no belief, but something more than that, for in it is founded, at the same time, the indestructible value of our spirit.'"

At these words, Roderick interrupted the abbé. "There ran a strange thought through Alamontada's speech," exclaimed he. "He spoke of the self-revelation of the supreme being in our reason. I confess that it would hav contributed much to the tranquilization of man, and would hav destroyed forever all doubts, if God in some way had revealed himself to man in this world, and not alone in reason. It is difficult for me to express this thought or wish right clearly. But I want to say about this much, that the kind of divine revelation of which Alamontada speaks is by far not so evident as many another would be."

Abbé Dillon smiled, laid his book down before him, and spoke: "For the part which we hav been created to act here below; on the point, upon which we stand in the linking of beings; with the instruments of knowledge with which we, as beings that are called men, hav been equipped, no other self-revelation of the divinity is possible than in the spirit. With my other senses, with eyes, ears, feeling, smell, and taste, I can only perceive the sensual. But the supernatural, spiritual, can only be touched by the supernatural spirit. What other revelation couldst thou thyself invent that would be elevated above all doubts? A direct embassador of the godhead to the human race, who would hav preached to us its existence and proved it by miracles? Almost every nation boasts to hav had these embassadors; they lived and taught a few years and doubts followed their embassy and their miracles. The Chinaman believes in Fhoi, the Hindoo in Brahma, the Jew in Moses, the Turk in his Prophet. But we, dear Roderick, doubt the heavenly mission of all. If to-day the dead should burst their vaults and preach revelation, would we believe them? We would see in this resurrection only something unusual. We would not look upon it as a proof of their divine mission and the truthfulness of their words, but as a proof of our hitherto ignorance about the course of nature. Every truth bears the power to convince in its own bosom, not in things outside of itself. If I were to attempt to prove to thee that the circle while it is round is at the same time square, and that two times two are seven, thou wouldst laugh. If I now, to prove the correctness of my words, would let the stream run up hill and the sun stagger about in the sky, so wouldst thou on that account not be convinced of the truth of those propositions, but say, These strange phenomena of nature are proof that we do not yet know the laws of nature and their powers.

"Would, therefore, God reveal himself to the human race, that is, communicate to it, God is! then it could not be done through influences upon the senses; it must be done through working upon the spirit. This working must last not only like that of a prophet, for a few years, but must endure forever; not only extend itself to a number of chosen believers, but over all humanity without exception. Friend, this revelation, this only possible, we hav. God's eternal magnificence shines through the being of our spirit because we are of divine origin; and with the consciousness of our earthly life the consciousness of an immortal life becomes clear. We know not whence comes the light within us, for it is not taken from the outer world, but it has arisen within us, from an unexplorable something, which is the basis of all that is. God is, because I am; I am, because God is. That is no guessing, no desire, no belief; no, it is an unchangeable being, and is because it is, and through the mere existence proves its being. It lies deeper than all forms of imagination and thinking, so deep as the consciousness of ourselvs within us. It is not in itself mere imagination, but state. For that reason are the measures of possibility and probability inapplicable. There is a God! Does not this grand revealed word speak through the oldest document of humanity, and through the youngest nation of the world, which has no knowledge of it?"

Dillon's speech moved me also with strange power. In Roderick's eye sparkled the dew of a tear. We spread out our arms, embraced the aged man, kissed his cheeks, and cried, "There is a God!"

A light evening breeze floated over the flowers in the garden through the open window, cooling our glowing temples. The moon enveloped the earth in her magic light, and millions of suns sparkled in star-constellations in the heavens.

What are the rich or the poor? And how do "the simple annals of the poor" differ from the complex annals of the rich, were they never so rich? What is thy attainment compared with an Alexander's, a Mohammed's, a Napoleon's? And what was theirs? A temporary fraction of this planetkin, the whole round of which is but a sand-grain in the all, its whole duration but a moment in eternity. The poorer life or the rich one are but the larger or smaller (very little smaller) letters in which are written the apothegms and golden sayings of life. It may be a false saying or a true one. *There* lies it all. This is of quite infinit moment; the rest is, verily and indeed, of next to none.—*Carlyle's "Reminiscences."*

Discussion.

Our Eighteenth Letter to Mr. Mair.

STILL MORE OF GOD AND THE GOD BOOKS.

MR. G. M. MAIR, *Dear Sir:* I hardly expected you would be able to adduce any new arguments to prove the existence of a God, but I hoped you had something better than the threadbare, fallacious, and unsatisfactory argument of Paley. I wished you to tell me what you yourself *know* about God, and what tangible proof you have to offer that any such being exists. I insisted that he is something or nothing. If he exists he is something, an entity, and you or somebody else ought to be able to find some of this universal substance, test it, demonstrate it, and prove it to others who cannot find it. This you and all others fail to do. Your universal, "everywhere-present," "infinite" God cannot be caught. You cannot find him, you cannot produce any part of him. I requested of you that if God is an entity, a real existence, to produce at least a little of it; but you only trot out Paley and his inconclusive, defective theological argument.

Need I dwell upon the absurdity of any scientist, any chemist, claiming the existence of any element, any principl e, any quality, any form of substance, whether vapor, gas, ether, or whatever it may be, without being able to produce any or it or demonstrating that it really exists? What you and all theologians are attempting to do in maintaining the existence of God is just this, precisely. You are claiming the existence of that which you cannot produce and which you cannot demonstrate.

If God is not an entity, not substance, not *something* that can be found or produced, then he is *nothing* and has no existence.

You array the universe with its order and beauty to prove the existence of your God. I cannot accept this as any proof at all, but pronounce it a most utter absurdity. This fallacious argument proves the existence of Jove, Odin, Allah, Osiris, Baal, Ashur, Chemosh, Moldach, Om, Indra, Brahma, Fohi, Ahura, Ormuzd, Mumbo Jumbo, or those thousand other gods just as much as Yahweh of the Jews.

I am not behind yourself in my admiration of the universe. I behold its mysteries, its wonders, its grandeur, its power, its beauty, with a feeling of adoration and awe. To me it is the supreme power, the sum of all life, all existence, all possibilities. It contains all that exists. *It is my God.* I am too far overwhelmed with its magnificence, its continuity, its endlessness, its indestructiblity, its eternality, with its countless systems, suns, and worlds, to for one moment believe that it was all, six thousand years ago, created from nothing by a fickle, irrascible, puerile, tutelary God imagined three or four thousand years ago or more among the hills of Palestine. I think far too much of the grand, ever-extending, everlasting universe to think that it was ever created, ever devised, ever designed by any god, whether Brahma, Ormuzd, Osiris, Baal, Zeus, Jupiter, Odin, Yahweh, or Mumbo Jumbo. There is just as much proof that either of these gods exist, or that all of them exist, as that any one exists; and there is just as much proof that any one of them created the universe as that any of them did, or that any other god did.

Your claim that God must exist because all nations and races have believed in some kind of a god amounts to very little. In the first place it is not true; there have been, are still, races who have believed in no sort of a god. But waiving all that, it amounts to nothing, or proves too much, which is about the same thing. All races and tribes of men, so far as we are informed, have believed more or less in devils, devas, demons, genii, gnomes, gorgons, satyrs, fairies, sprites, naiads, nymphs, elves, witches, and an almost endless number of similar absurdities, which never had an existence. The firm belief in these conceptions on the part of millions has not been sufficient to cause one of them to have a real existence. The belief of a million times as many beings as ever inhabited this globe is not sufficient to bring into existence one single fairy, one single genius, or one single god. These are all monstrosities, conjured up by ignorant minds, and never had a real existence. As men become enlightened by the truths of science and reason, the genii, the satyrs, the hobgoblins, the fairies, the elves, the demons, and the devils are abandoned and pass out of existence. It is the same with the gods, they are fast receding, falling back, fading away, growing thinner and thinner, one after the other dropping out of existence, and in due time it is to be hoped that not an elf, not a devil, and not a god will be left to torment poor, weak, superstitious human beings; when men will be more able to study the laws of the universe, investigate the truths of science, and learn the superiority of the true and the real above the false and the unreal, the imaginary.

I deny that there is inherent in the mind of man a conviction or conception of a god. These conceptions have all grown out of what have been told us. All we know of any god, or all that we think we know, is what others have told us. The gods and devils all come from the false teachings given us by others. In proof of this let me cite the reports of principals of deaf and dumb asylums. Mr. Wild, a deaf mute, principal of the McKay Institute for Deaf and Dumb, Montreal, Can., published a pamphlet on the subject. The London (Ont.) *Advertiser* of Sept. 24, 1880, in examining this pamphlet used these words: "The intellectual condition of the uneducated deaf and dumb is described as being little above that of the more intelligent of the brute creation, and lower than that of the most enlightened savages. Neither their own reflections nor the imperfect attempts of their friends to teach them have given them any idea of right and wrong, of the soul and its future existence, nor of the creator. This is a hard saying for those who believe in a 'primitive conscience.' But as the outcome of the experience and observation of one who is himself a deaf mute it is worthy of note, certainly, if this be true. No stronger inducement could be offered to the parents and friends of the deaf and dumb to give them the benefit of an education, which, so much more than develops, seems to actually *create* a mind and conscience."

Yes, that is the very idea, as this Scottish, Calvinistic sheet confesses. Education is what does it. Yes,

> "'Tis education forms the common mind;
> Just as the twig is bent the tree's inclined."

What we are educated to believe in our childhood we readily accept, and often carry such beliefs to the grave. If taught to believe Buddhism we are Buddhists; if Mohammedanism, the Moslem faith is true to us; if Mormonism, we regard Joe Smith as a true prophet; if we are educated that the Christian religion is true, we readily accept it, and are often ready to lay down our lives in fighting for its extended rule. If we are taught to believe in fairies, we readily accept them; if we are told of witches, our belief easily admits of their existence; if we are taught that the devil exists and is our greatest foe, then it is very easy for us to believe in his satanic majesty, horns, hoofs, tail, and all; if we are educated that three gods are one god, we believe it as easily as all the rest, and, to our inexperienced minds, the god or gods become a reality, and we can accept Jove, Brahma, Fohi, Odin, Yahweh, or Mumbo Jumbo, as easy as our breath. All that any of us know of any fairies, genii, elves, witches, demons, devils, or gods is what we are told. These being instilled into us with our mothers' milk, during all the days of our childhood and youth we accept them as truths, and as we grow up to be men and women we regard it as an immorality to disbelieve in such personages, and feel that men ought to be put to death for being unable to believe in them.

It is true that when we find anything that bears the proof of having been constructed, we naturally think somebody must have made it. When Paley found his watch he very properly thought it had been constructed and put together by a skillful mechanic. But it is very absurd to judge of the world or the universe of thousands and millions of worlds by a watch. When we find a world we have no reason to think it was put together as a man forms a watch. Paley did not think his watchmaker made his watch from nothing, but simply that he formed its wheels and all its parts of metals already in existence, and put them together, but with the world he pretends to believe that its maker created it from nothing at all. In this he was in error. It is impossible to hold a rational belief that something can me made of nothing. In the words of Ingersoll, "Nothing, considered in the light of a raw material, is a most decided failure." If the material of which the world was made had a previous and eternal existence then it was not a creation but simply a transformation. If it is admitted, then, that *matter* always existed, it must also be admitted that *force*, which is always inherent in it, always existed, together with the laws controlling them. When this sensible point is reached there is no use for a creator, there is nothing for a superintendent or designer to do.

So long as it is found that not one atom of matter can be produced from nothing, and that not one atom can be converted into nothing, the crude idea that the entire solar system and the thousands of suns and worlds were made by an imaginary being from nothing is most absurd. When it is not in the power of a million of gods and devils combined to make one grain of matter from nothing, how supremely ridiculous to set up a theory that one poor, despicable Jew-god, some six thousand years ago, made thousands of systems, suns, and worlds of nothing! It is far more consistent to accept the existence of the universe as an eternal reality than imagine that an impalpable, impersonal, inconceivable being invented and created it all from nothing at all. It is far easier for me to regard the universe as eternal than to imagine it was ever made.

The argument of design and harmony in the universe is all you have to depend upon in defense of your belief of a God. You have nothing else to clutch, nothing else to adduce as proof. I regard your proof as very defective, very insufficient, and very unjust. It is wrong to steal from the universe, so to speak, its harmony, adaptation, and grandeur, and with them build up an unknowable, inconceivable being without any other proofs of his existence. To me it seems absolutely dishonest. The universe is too grand, too magnificent, too boundless, too infinite, too eternal to be treated in such a shabby manner.

I have in a previous letter said something on the design argument, but despite the fear of repetition I must again notice your false claims in this direction. You hold that the harmony, adaptation, and design in the universe are proofs of a God. To me the claim is erroneous; they simply prove the perfection and grandeur of the universe. For you they prove too much. In logic that which proves too much proves nothing. If harmony, adaptation, and apparent design in the universe require a creator so must the same qualities always require a creator wherever they may exist. If a being created the universe and imparted to it harmony, adaptation, and design he possessed those qualities in still larger degree, for as no stream can rise above its fountain, so no being can create anything superior to himself; so God could not impart to the universe any more harmony, adaptation, and design than he possessed himself, and probably not so much. If, then, the existence of harmony, adaptation, and design in the universe proves that it was created from nothing, the same qualities in God prove that he was created. from nothing. You cannot get away from this. If harmony, adaptation, and design had to be created for the universe they had to be created for God. If you insist that the universe was created, to be at all logical, you must insist that its creator was created, and you may keep on imagining the creator of creators until your head swims and you have to sit down to steady your trembling nerves.

Let me assure you that design belongs to a finite being and not to the infinite. Design implies the use of means to reach an end. Man designs, plans, contrives, fits, and changes to produce results as he finds need. Design implies the necessity of change, modification of purpose to meet rising wants. It implies finiteness and a limit of power. An infinite being of infinite power might be supposed to speak everything into existence by the mere fiat of his will, without design, without contriving, without slow evolution, without cause and effect. It is absurd to speak of design and contrivance on the part of infinite power. It is finite beings who have to design, contrive, fit, and try, not the infinite. "An infinite being would not have to employ means to complete his works; he would not have to doubt and cogitate before he accomplished his design; that would be the method of man. It is absurd to suppose that a God did all those things."

If you say that your imaginary God, possessing harmony, adaptation, and design, is eternal and was never created, it is just as easy, and far more sensible, to admit that the universe is eternal and was never created. The universe has a real existence that every intelligent person can be made sensible of, and by no possibility can a grain of new matter be added to it, nor can a grain of it be destroyed, while the existence of God cannot be proved at all, being wholly a creature of human imagination. It is far more truthful to say that the human portion of the universe created God from nothing than that this created God or any other myth created the universe out of nothing.

It is no more wonderful that harmony, order, and law should exist in the universe than that the universe itself or any part of it should exist. Existence is a mystery beyond our powers to solve; but the most childish of all modes ofs olution is to imagine that a being made it all from nothing. It is like the ideas of the ancient Hindoos when they thought everything that has existence must have something to rest upon; and so of the world, which they supposed to be the chief part of the universe, and was a permanent, immovable straight stretch of land and country. They held that the earth rested upon an elephant, and the elephant rested on a huge tortoise, but what the tortoise rested upon they were never quite able to determine, though one more inventive than the rest said it was tortoise "all the way down." So it is with theologians and yourself about the creation or the origin of the universe. You say, "Why, God made it." When I ask where God came from, you might, with equal propriety, say, "Another God made him." And when I ask where that God came from, you might say, like the Hindoos, that you could not tell how that second God came, or, as with the tortoise, it was "God all the way back." The soundness of the logic in one case would be about equal with the other. You and the theologians know just as little about the gods and the origin of the universe as the old Hindoos knew about what supports the earth—all guess-work.

As grand as the universe and all nature is, many of its phenomena are of such a terrible character as to preclude the belief that it was designed and is directed by a beneficent being possessing omniscience and omnipotence. It could not be a benevolent designer who gets up earthquakes to destroy cities and villages, volcanoes to pour forth rivers of lava and submerge the habitations of men with the fiery flood; storms, hurricanes, cyclones, simoons, and tornadoes to destroy human life and devastate por-

tions of the earth's surface; lightnings to strike to the earth animals and men and destroy human habitations. It is not a very beneficent designer that sends floods, famines, locusts, grasshoppers, cutworms, army worms, weevils, potato bugs, and the thousand and one enemies of vegetation which prey upon the fruits of man's toil and destroy the products of the earth. It was not a good, first-class designer who got up such wild and ravenous beasts of prey as lions, tigers, wolves, bears, panthers, hyenas, with anacondas, boas, rattlesnakes, cobras, moccasins, adders, vipers, scorpions, tarantulas, spiders, crocodiles, alligators, sharks, and the thousand and one kinds of pestiferous stinging, biting, poisonous insects, flies, fleas, bugs, and worms, which seem to serve no purpose but to annoy and torment men and animals. It was hardly a good, merciful, and heavenly-minded designer who devised all the maladies and ills that afflict and decimate mankind, to wit, smallpox, the measles, cholera, flux, dysentery, diarrhœa, black vomit, yellow fever, camp fever, typhus fever, scarlet fever, all other fevers, congestions, epilepsy, apoplexy, paralysis, rheumatism, gout, neuralgia, neurosis, tumors, cancers, salt rheum, strangury, diabetes, Bright's disease, the stone, colics, cramps, spasms, convulsions, diphtheria, scarlatina, mumps, bronchitis, catarrh, consumption, dyspepsia, marasmus, spinal diseases, nervous diseases, and the almost endless maladies, ills, and afflictions, epidemics and contagions, which have made poor men and women so unhappy, so full of pain and suffering, for thousands of years, and have caused millions of billions of mortals to linger in suffering for days, weeks, months, and years, and die most excrutiating deaths. An immensely better design it would have been for no diseases to have afflicted mankind; no pain and suffering to have tormented them, no fevers to have burnt them, no delirium to have maddened them, for health to be catching instead of disease, for human life to have been healthy and happy, so that, man, aged, tired, and weary of a long life, might peacefully lie down and die like a babe going to sleep.

Do you tell me that it was a good, merciful designer who devised and got up all these numberless terrible ills and afflictions, who devised malarias, miasmas, subtle and deadly poisons, mineral, vegetable, animal, fluid, gaseous, and aerial, all to afflict, torment, agonize, and kill his own creatures for whom he designed all and created all? I cannot accept it. I can see no marks of a good designer in the countless ills I find in the world. The existence of all these ills, all these woes, all the sources of suffering, are totally destructive to the belief in the existence of a merciful, indulgent designer. It is far easier for me to relegate all these to the domain of nature and her infallible laws of cause and effect. We see in all animated nature that one class of animals feed upon another. It is so with the beasts of the forests, the birds of the air, the reptiles of the earth, and the fishes of the sea. As the big fishes eat the little ones, so the stronger animals eat the weaker ones. If this is all by design, it is certainly more cruel than beneficent. I accept the views of Ingersoll when he says: "Nature, so far as we can discern, without passion and without intention, forms, transforms, and retransforms forever. She neither weeps nor rejoices. She produces man without purpose and obliterates him without regret. She knows no distinction between the beneficial and the hurtful. Poison and nutrition, pain and joy, life and death, smiles and tears, are alike to her. She is neither merciful nor cruel. She cannot be flattered by worship nor melted by tears. She does not even know the attitude of prayer. She appreciates no difference in the poison in the fangs of snakes and mercy in the hearts of men. Only through man does nature take cognizance of the good, the true, and the beautiful, and, so far as we know, man is the highest intelligence."

I recognize in nature the cause of all existence, the cause of all the events that have taken place, all that are now taking place, all that ever can take place, and this without any purpose or design. No result has ever been produced, has ever existed, without a good, sufficient natural cause to produce it. There are none but natural causes. Supernatural causes, and supernaturalism in all its phases, are only the dreams of ignorant minds, who have devised all the demons, the devils, and the gods that have been a curse to humanity. With the same natural ease and facility with which twice two are four, with which a whole is equal to two halves, with which the shortest distance between two points is a straight line, all the evolutions, problems, and results of nature are produced. All we have to do is to study her laws, learn to understand their certainty and unchangeableness, to learn what is harmful to us and avoid it or prevent it, to learn what is beneficial to us and how best to appropriate it and make it conducive to our welfare and happiness. If we do this intelligently and judiciously it will be immensely better than depending on mythical gods and devils, which only exist in the brains of ignorance and superstition.

Nature is full of life. Naturalists and scientists tell us that millions of species of organized animals and insects have existed and passed away. They were not fitted to the struggle of existence and were forced to yield the contest. It is only the fittest which survive. The animals most able to contend with their enemies and the evils which environ them are those which maintain their existence; the others have to succumb to rise no more. It is the animals with fine fur, warm wool, etc., who are able to withstand the frigidity of the northern latitudes; all others have to perish. The great law of cause and effect governs all without the slightest attention to the plans and designs of any imaginary being.

There is even an excellent reason why the bears of the polar regions are white. Being of the color of the snow and ice which everywhere abound, they easily escape the detection of hunters and enemies of all kinds, while those of other colors are easily seen and killed, and here again it is seen the law of "the survival of the fittest" clearly rules. An infinite number of forms of animal life have become extinct because they were not fitted to the conditions around them. The mammoth, the woolly elephant, the megatherium, are large animals of this class, the bones of which have been found in many parts of the world, but which species no longer exist. It is the same with an immense number of smaller forms of animated life. They have ceased to live because no longer fitted to the conditions around them. Design had nothing to do with it.

True, the organization of the nervous system, of the eye, and of the birds of the air is all curious, but not necessarily the result of design. Nature possesses immense resources and is amply able to produce every form of life that has ever existed; and everything has been in harmony with the law of evolution which pervades the universe. It is highly probable that all the present forms of life upon the earth have evolved through countless ages from lower or germinal forms of life. The brain and the eye as now found in animals and men are far in advance of the crude and imperfect ones which once existed. The eye is believed to be a modification of animal nerve, produced by the action of light, electricity, and the subtle forces of nature It is only the animals that live in the light that have eyes, worms, moles, etc., which live in the earth and fishes in caves where light never enters, have no eyes or if they have germinal eyes they perform no function. Light undoubtedly perfects the eye and imparts to it the power of vision. It is much the same with birds which people the air. They gradually become adapted to the conditions around them and it is only such as so become adapted that can exist in the air upon the wing. Animated nature possesses the capacity to adapt itself to the conditions in which it exists, and independent of design, and when this adaptation cannot take place, species become extinct. It is always the fittest which survive.

I will not contend with you as to the hair-splitting question of which was first, life or organization, though I think you are mistaken in thinking Huxley and other scientists hold that life exists before organization, and that life gives organization. The two are undoubtedly so closely allied that there could have been but very slight difference as to the period of their origin. Where organization is, is life, and *vice versa*. One can scarcely exist without the other. It is possible some scientists may favor the theory that life precedes organization, but you fail to show when they assert it. I am very sure that Haeckel, than whom a more learned scientist does not live, holds that life and organization evolve together and are inseparably united. I think also that Huxley does the same, and ask you to show where he asserts to the contrary, or states that there is life without organization. As long as organization is essential to life, it is absurd to think life exists independent of it. The jelly fish has a very low order of life, and the organization is of the same character. Its organization is equal to its life.

HOLY BOOKS.

You occupied a large share of your letter by showing that in the sacred writings of the Hindoos are many silly and absurd things. It was unnecessary for you to do this. I would readily have granted it and saved you all that trouble. And to save you further trouble in the same direction, I now admit that all the pretended books called the "word of God" which have come down to our time contain much that is childish, silly, and untrue. The sacred writings of the Hindoos are probably more than ten times as voluminous as those of the Jews and Christians, and it would be indeed singular if some of their theological and metaphysical notions, written nearly three thousand years ago, were not more or less absurd, according to our advanced ideas. I trust you will remember that I have not set myself up as an advocate of the beauty, sense, or truthfulness of the Hindoo sacred writings, or of the sacred writings of any other nation. I have no more reverence for the bible of one nation than for another. The bibles of the Hindoos and Persians are probably not much better than the bible of the Jews and *vice versa*. They are all absurd enough in all conscience. If the Hindoo scriptures had been revised, remodeled, worked over, and re-retranslated and improved as many times as the Jewish and Christian scriptures have been, probably some of the silliness and absurdity might have been expurgated from them.

But as childish as are the quotations which you give from the Khandas, I am pleased to see in them none of the immorality and indecency so characteristic of the Jewish scriptures. Though you may class them as silly, you cannot show them to be immoral or obscene, as I can easily show the Jewish and Christian Bibles to be. In this delectable volume, which you so greatly revere, lying, stealing, robbery, assassination, massacre, slaughter, war, carnage, and bloodshed are advocated and approved, and also in it are hundreds of positive contradictions, hundreds of out-and-out falsehoods, and hundreds of filthy and indecent statements and allusions not excelled in any publications save those abominable ones condemned by the moral and clean-minded people of all communities.

When you take into consideration the narrations of useless and cruel slaughters, battles, and wars of which the Bible is largely composed, its tales of wrong and injustice, its records of men going in unto their wives, of the wives conceiving and bringing forth their young, of intrigues, adulteries, whoredoms, rapes, incests, and the entire list of repulsive stuff which the Jewish book contains, it sinks far below the moral level of the scriptures of the Hindoos or any other nation under the sun. When it is so easy for you to detect faults, absurdities, and silliness in the scriptures of other nations it is indeed singular how you can retain such a reverence for the worse than inanities, the falsehoods, the immorality, the indecencies of the Jewish and Christian scriptures. This is to be accounted for only on the basis that you were reared under the teaching that every word in the Jewish scriptures was written by God, while all the pagan scriptures are the work of the devil. Here again we see the effects of education on the human mind.

I will just take the space here to say that you err in saying that the Jewish scriptures were written before the sacred writings of the Hindoos. There is not the slightest proof that the Pentateuch was written by Moses, nor less than some eight hundred years after his time. With the exception of two or three of the older prophets, there is not a shadow of proof that any of the books of the Old Testament were written more than five or six hundred years before our era. That Moses was the author of the first five books in the Bible is one of the many frauds and falsehoods with which the Christian system is so replete. But more of this in future letters.

You must surely remember that in the quotations I commenced giving, my purpose was not to show which set of scriptures claiming to be the word of some god were the most sensible or the most true, but to show that teachers and philosophers older than Jesus enunciated moral sentiments and maxims fully equal to those taught by the Galilean reformer. I shall, of course, when done, willingly submit it to our readers whether I have accomplished this or not. I will now introduce a few passages from the great Persian reformer, Zoroaster, variously believed to have lived from three to five thousand years ago:

Worship with humility and reverence Ormuzd, the giver of blessings, and all spirits to whose care he has intrusted the universe. Men ought reverently to salute the sun, and praise him, but not pay religious worship.

Obey strictly all the laws written in the Zend Avesta.

Kings are animated by more ethereal fire than other mortals, such fire as exists in the upper spheres. Ormuzd established the king to nourish and solace the poor. He is to his people what Ormuzd is to this earth. It is the duty of subjects to obey him implicitly.

It is the duty of children to obey their parents; of wives to obey their husbands.

Treat old age with great reverence and tenderness.

Multiply the human species and increase its happiness.

Cultivate the soil, drain the marshes, and destroy dangerous creatures.

He who sows the ground with diligence acquires a greater stock of religious merit than he could gain by ten thousand prayers in idleness.

Multiply domestic animals, nourish them, and treat them gently.

Warriors who defend the right deserve praise.

Do not allow thyself to be carried away by anger. Angry words and scornful looks are sins. To strike a man or vex him with words is sin. Even the intention to strike another merits punishment. Opposition to peace is a sin. Reply to thine enemy with gentleness.

Avoid everything calculated to injure others. Have no companionship with a man who injures his neighbors.

Take not that which belongs to another.

Be not envious, avaricious, proud, or vain. Energy and jealousy are the work of evil spirits. Haughty thoughts and thirst of gold are sins.

To refuse hospitality and not to succor the poor are sins.

Obstinacy in maintaining a lie is a sin. Be very scrupulous to observe the truth in all things.

Abstain from thy neighbor's wife. Fornication and immodest looks are sins.

Avoid licentiousness, because it is one of the readiest means to give evil spirits power over body and soul.

Strive, therefore, to keep pure in body and mind, and thus prevent the entrance of evil spirits, who are always trying to gain possession of man. To think evil is a sin.

Contend constantly against evil, morally and physically, internally and externally. Strive in every way to diminish the power of Ahriman and destroy his works. If a man has done this he may fearlessly meet death, well assured that radiant Izads will lead him across the luminous bridge into a paradise of eternal happiness.

Having reached the limit assigned to this letter further quotations will be deferred till my next.

Yours truly, D. M. B.

Communications.

California Letter and Notes from the Lecture Field.

To the Editor of The Truth Seeker, *Sir:* I hav just received your circular intimating that you are ready to depart as soon as the promised means are at hand, and I am only too glad to contribute to an enterprise which I think will be fraught with much good to the cause for which I am laboring night and day.

You will find inclosed money order for $9.50, five of which is for your trip round the world and the balance for The Truth Seeker, to be sent as directed in my private letter.

Since my last letter I hav been hard at work on my southern California trip, which was concluded on last Sunday night at Modesto, making three full months of steady fire almost nightly into the ranks of bigotry and superstition.

My lectures hav been largely attended for the most part, notwithstanding they hav elicited the most bitter opposition from the Jesus worshipers all along the line. The galled jades wince as if liquid fire were turned upon their naked heads. They seem to forget that the tables are turned and that light and truth hav come to burn up the dross of time-honored superstition which has held the people so long in bondage.

My first appointment found me on time at Lompoc Colony in Santa Barbara county. My advent there was a surprise gotten up for the benefit of the church by a few friends of human progress who had suffered patiently and long the iron rule of the Christian church, for a more precious lot of fanatics I hav never met. This is a temperance colony, and Christian bigotry and intolerance of the most bitter kind hav cropped out here in the cause of temperance. Preachers and people of the Christian persuasian hav conspired to blow up buildings with bombshells at the risk of human life for Christ's sake. I gave eight lectures at Lompoc to large and attentiv audiences, and left them with a promis to do so more. My thanks are due to George Roberts and wife, formerly of San Jose, Mr. Tucker, and others, for a helping hand.

Following closely the line of the ocean to the south, up hill and down dale, passing through canyons deep and dark and again emerging into the sunlight in full view of the grand old sea, here, sixty miles from Lompoc, sits Santa Barbara, perched like a gem of 'beauty 'mid the vine-clad hills, with a narrow stretch of valley land extending some miles up and down the coast as fertil as the Eden of story, the bright blue sea in the foreground, and flanked in the near background by an abrupt mountain range —here by the sea lies Santa Barbara, one of the great sanitary points of the Pacific coast, great in beauty and greater in expectations of a railroad to connect her with the interior life of the state.

The citizens of Santa Barbara are a bright, activ people with whom I lectured and labored a whole month, including six lectures given at Galeta and Carpenteria on week-day evenings. I met my old friend and fellow-worker Warren Chase and family who are about to start for the East for a visit to his former field of labor. Although a multitude of years hav left their traces on his brow, his mind is still clear and his tongue trenchant as a Damascus blade in defense of his conviction of right and truth. Many thanks are due to Messrs. Walcott, Moris, and Hunts, with many others who strengthened my heart and hands while I preached the gospel of nature.

From thence by stage still south along the ocean beach to Ventura, lying at the mouth of Santa Clara valley, a broad and beautiful valley rich in grain and fruits.

I gave five lectures here with the usual good success My thanks are due to Mrs. Stevens and family, as also to Mr. Corey, and especially to Dr. A. Bronson, of Nordhoff, who came fifteen miles to hear me speak and was somehow inspired with the idea that the laborer is worthy of his hire, that is, he acted from some such noble motiv, as when we parted he grasped my hand and left within it a twenty-dollar piece, bidding me godspeed in my work. May the good angels and the honey-bees (in the former he has but little faith, and of the latter is a large owner) see to it that he is blessed in basket and store.

My next appointment brought me to Santa Paula, a little village in a rich agricultural district, strongly resembling my own Santa Clara valley, of Santa Clara county. The product here is grain, honey, and fruits of all kinds common to California, and especially does the orange thrive well here—better, if possible, than at Los Angeles, being better protected from the sea winds. A more lovely sight will hardly greet the eye of the traveler than an orange orchard at Santa Paula of one hundred acres, just coming into bearing, in rows both ways as straight as an arrow, and kept as clean as a good housewife's parlor—fortune enough for any reasonable man, even at the low price of one dollar per hundred.

I gave four red-hot lectures at this place to counteract, if possible, the effects of a religious revival which had just closed. You can imagin how the preachers gnashed on me with their teeth. But I told them that wherever rattlesnakes are plenty nature has provided an antidote close at hand. Of course, they and I don't agree. They call me the devil. But having been once afflicted with that peculiar disease known among thinkers as religion for the term of twenty-three years, I am prepared and inclined to be charitable to those differing from me on the subject of religion.

Leaving the many friends all glad, and the preachers all mad, I moved on down the coast line to Newhall, a point on the S. P. road, a few miles above Los Angeles, where we turned our face homeward by the way of the San Joaquin, the largest valley in this state—in fact, large enough for a respectable sized state of itself; as far as the eye can see, fields of wheat, without fence, stretch out in the distance. The soil is light, but where irrigation has been effected the yield is bountiful.

My first point of labor was Bakersfield, in Kern county. I lectured two nights, just long enough to find out that a fast horse, a fast woman, and a jug of rum were matters of far greater interest than lectures upon Freethought and natural science; and if ever a town was cursed with intemperance and prostitution, this is that Hell's Half Acre—the plague spot of California.

From thence, four hours' ride by rail brought me to Visalia, the county seat of Tulare county, a beautiful town, surrounded by great oaks, which, like monarchs, lift up their heads so prominent in the distance, and so grateful in their shade to the dusty and worn traveler. This is a lively town of about two thousand inhabitants, in a well-watered district, the water being taken from a river, fed by melting snow, which covers the mountain side with dazzling whiteness close at hand.

This water is conveyed by ditches throughout a large tract of country, formerly a desert of sand, but now teeming with richness like a garden of beauty.

Twenty miles from Visalia, in the midst of this well-watered district, is the village of Hanford, a new town bristling with business activities, and the seat of the railroad war, known as the Mussle Slough district, of which you hav heard so much. But whatever equities there may be in favor of the settlers, their case is an utterly hopeless one, and eviction from these lands stares them in the face; and were it not for some brainless demagogs in their midst stimulating the people to unwise action, they might hav long since bought their lands and had them paid for at far less rates than claimed for them at present by the railroad company.

I spoke three times at Visalia, five times at Hanford, four times at Lamore, another beautiful village in this district, and three times at Grangeville, a little burg in the richest portion of the Mussle Slough country, where twenty acres of land is farm enough for one man if put out to nuts, apricots, and raisin grapes.

This country is rich in everything but mind. Southern Methodism and Tennessee Presbyterianism, both of which are a stench in the nostrils of a sensible man's God, abound here; so much so that while speaking at Grangeville, about thirty persons remained outside of the hall and threw clods and stones against the building during the whole lecture, which was extended a brief space for the benefit of these kind Christians for their courtesy to a stranger. But, like Ingersoll in handling Kalloch of San Francisco, I did not exhaust my vocabulary of mean words, but I thought that perhaps several generations of such a stock would need to be ploughed under and a new lot sprouted before better mental and moral results are possible.

My thanks are due to Judge Atwell, an eminent lawyer at Visalia, who stood by me in my effort to break the bread of common sense; and also to Dr. More, Morse, and Hamlin, of Lamore, for their kindness, and at Hanford to Mr. and Mrs. Babcock, and our friend Ford and family, who contributed largely with music and song to the success of our meetings at Hanford. God bless these kind friends. I hope I will not soon forget them for their kindness.

Five hours' ride by Southern Pacific railroad landed me safe and sound at Modesto, having passed through Fresno City and Merced City, not having time to stop this trip.

Modesto is a fine town of about two thousand inhabitants and is the county seat of Stanislaus county. They hav a Liberal League here composed of hearty workers for truth who are battling hard against the dry rot of religion which infests the town. Their work would be easy were it not for the moral cowardice lurking in the hearts of so-called Liberals.

I lectured here four nights to good audiences. This is the home of J. R. Kelso, an able thinker and eloquent speaker whose name I see in The Truth Seeker as about leaving California for a lecture tour in the East. I hope the friends on the route will giv him a helping hand.

My thanks are due at Modesto to C. C. Luther, Dr. Gilmore, Mr. and Mrs. Gates, Mrs. Lapham, and others. I think you hav a warm friend in Mr. Luther, who seems thoroughly interested in The Truth Seeker and its editor.

Parting with these kind friends, a short ride brought me home to the garden city, San Jose, concluding another trip of three months' hard work rubbing against the prejudices of a popular humbug and false religion. After I rest and catch my breath, my next trip will take me to Oregon and eastern Washington territory.

Friend Bennett, I can only hope for you all the success you so richly deserve for your fearless devotion to human liberty; and that angels and men may conspire to help you over all the rough places in your journey round the world and bring you back safe to home and friends is the desire of your fellow-worker,

Dr. J. L. York.

San Jose, Cal., May 25, 1881.

The Spiritual "What Is It?"

To the Editor of The Truth Seeker, *Sir:* When Catholics abandoned their religion and joined the Protestants, their quondam friends called them heretics, knaves, fools, hypocrits, etc. To be a heretic meant all that is included in the other opprobrious terms. When many Protestants became Spiritualists, their former brethren, including the beloved pastor, denounced them in the most bitter manner. The boast of Spiritualists is that Materialists become Spiritualists, but no Spiritualist is converted to Materialism. Finding themselvs mistaken in this assertion, they piece out their argument by boldly impugning the purity of the dissentient's motivs. Whenever they are driven to this wretched relic of the battle-fields of zealots, it is more manly to confess themselvs beaten in the fair, open field of logic.

Mr. George Lynn, in his controversy with Messrs. Bedell and Pringle, givs me the choice of agreeing with him and receiving his blessing, or differing under the pains and penalties of forfeiting his good opinion. He may graciously admit that I am honest. Much as I may desire to retain his good will, loyalty to my own conviction may compel me to make the fearful sacrifice of getting on in the world without it. We hav read a book written by an eminent Christian, full of recipes, "Easy Method with Deists." The Spiritualists' plan is still less laborious. It is a shorthand method of meeting Materialists. Rule 1. If you hav never investigated Spiritualism, you are ignorant of the subject; 2. If you hav investigated without accepting it, you are unreasonably and skeptically stubborn; 3. Lastly, if you hav investigated, fully believed, and then become a Materialist, you are not honest.

This heavenly plan uses up the Materialists. There is nothing like it, except it may be the amuletic argument. The amulet protects every good Catholic who wears it. A Catholic is drowned in spite of his amulet. Ergo, he was not a good Catholic.

Listen to Lynn: "He tells us that he stands with Prof. Jamieson, who believes Spiritualism to be one of the greatest humbugs of the age—that will disappear as soon as its 'true inwardness' is found out.

"One of two things is true: either Prof. Jamieson said so or he did not. If he did, it stamps him as one of the most dishonest men of the age."

Mr. Lynn writes as if there could be but one meaning to a word, whereas there is scarcely one that has not several meaningss. The word "humbug," which I rarely employ, has several meanings. The root signification is "to deceive; to impose upon;" a "frightful object." I hav never said that Spiritualism is a frightful object. Probably the gentleman who used the word did not employ it in that sense. If I made use of the term, it would be in the sense of "an imposition under fair pretenses." The mistake which Spiritualists hav fallen into is in assuming that all imposition is wilful, voluntary. This is not the case. Some of the worst instances of imposition hav been self-imposition. No class, I think, are more subject to self-deception than so-called mediums. Thousands of them become so morbid that every passing whim or occurrence is a suggestion, impression, or manifestation from the spirit world. And now if such a person becomes skeptical about his own impressions, and finally concludes that they were not caused by spirits, he must be dishonest. My observations hav satisfied me that the most skeptical people among Spiritualists are "mediums" themselvs, and many of them freely express their doubts about their own "controls." Every Spiritualist of much experience knows this to be a fact. As near as I can judge, in a quarter of a century's constantly moving among Spiritualists, two-thirds of them are firm believers upon hearsay; that is, from reading spiritual publications and hearing lectures rather than from witnessing "spiritual" manifestations.

Spiritualism can be designated a humbug, according to some of the definitions of the word, without implying that every medium is a wilful deceiver. I hav repeatedly declared that it is a bubble so far as the spiritual idea is concerned. In that sense it is a gigantic delusion from alpha to omega; a wholesale deception; the most astonishing mania of any age. This is my conviction in the absence of all evidence to the contrary.

There are many Spiritualists who denounce Christianity as a stupendous humbug. Does that mean that Spiritualists who once believed Christianity true, who honestly experienced religion, felt the power of the Holy Ghost, then repudiated it, and accepted Spiritualism, are dishonest? That is Lynn logic. This disposition among so many Spiritualists to stamp out a man's character for honesty because he once stood with them firmly on the doctrin of the existence and communication of spiritual beings has an orthodox, sulphur odor about it, and tends to prove that they are out of argument.

Mr. Lynn says that for years I "professed to be a believer and teacher of this system when he was admitted to our homes and confidence."

I not only "professed," but was a believer and teacher. Does that mean that I was bound to teach the same doctrin after I had lost confidence in its truth? Because many of you Spiritualists were once admitted to the homes and confidence of Christians, did it follow that because of such hospitality you were forever precluded from changing your convictions? I hav heard some Christians go a little farther and say that there are Spiritualists indebted for all they are to Christianity, even their education was paid for by Christian charity. It is a limping objection in either case, for it is not a question of hospitality or sociability, but of intellectual conception.

George says, "He must hav known long before he donned the garb of Materialism that it [Spiritualism] and himself were frauds."

Now, my friend, how do you know that? You write as confident about what my motivs and professions and principles were as you do about spirits and their land. As I happen to know how very badly you are mistaken about the one, I can hav but little confidence in the other. The trouble with some Spiritualists is that they giv loose rein to their conjectures.

When we detect them making groundless assertions about earthly affairs, we cannot be expected to credit them with knowledge of spiritual things.

"He must hav known long before he donned the garb of Materialism that it and himself were frauds."

No, George, I abandoned Spiritualism piece-meal; and, moreover, had you really known about what you undertake to write instead of guessing at it, you would hav known that I never hesitated an hour to publicly and privately state my skepticism of any point that I once believed. My growing tendency to uncompromising Freethought Materialism was a standing objection to my ministrations in many Spiritual circles and societies. I doubted the spiritual origin of many dark circles as early as 1863. In less than two years after I gave up dark circles entirely, as affording no proof of spirit communication. For ten years longer I never claimed more than from one-tenth to three-tenths of the phenomena as spiritual in origin. Finally, after much sifting, I discovered that I had not one positiv fact left, and then concluded I had no right to call myself a Spiritualist. I studied Materialism during the last few years I was a Spiritualist, with the avowed determination to overthrow it in argument. To that end also I studied some branches of physical science theoretically and practically. I awoke to the fact that modern Materialism on a scientific basis is a very different thing to that of even a generation ago. I started out to overthrow it, but it tripped me. And because, forsooth, I had the independence to avow my acceptance of Materialism, Spiritualists all over the land impugn the purity of my motivs. But Mr. Lynn in his attack on me has violated his own profession where he says, "What I seek is a broad, free, cultured man and womanhood, one that places integrity and justice first, one that is as willing to concede honesty of purpose in others as to claim it for himself."

Then why, if you do not openly charge dishonesty upon your neighbor, do worse, insinuate it? I differ from you in your ideas about Materialism, Spiritualism, and, perhaps, logic. But that is no proof that you are honest or that I am the reverse.

No person, I think, has a right, without positiv proof, to charge, or meaner yet, insinuate through public print or word of mouth that a fellow-being is not as sincere in his convictions as he himself. You may be a little surprised (in view of the repeated falsifications of my teachings through Spiritual publications) when I tell you that never in my whole life hav I charged fraud upon any medium without positiv proof. I do not know what you may think about it, but I believe a perfectly honest man credits others with the same noble trait in absence of proof to the contrary. Do you not think this is a good rule? Yours respectfully, W. F. JAMIESON.

Concerning the Declaration, Again.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Please say to your readers, and especially to our friend "W. H. B.," that I hav read the latter's reply to my late "discourse" upon the Declaration, with much interest, and am glad to know that thus far we *differ so little;* and that only a great press of literary work, together with many other imperious cares, prevents my making immediate rejoinder. I will make response at my early leisure (with your permission, Mr. Editor). Meanwhile, and until convinced by Mr. Burr to the contrary, I shall "hold," let me repeat, the Declaration as miserable political jugglery, in the main, and will endeavor to make it clear that everybody else should so regard it.

A HATER OF SHAMS.

Highland Park, Conn., June 5, 1881.

Organization.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The needs of the hour and the importance of the work demand the most thorough organization of all our forces, in order that we may secure that measure and character of liberty to which every child, woman, and man is entitled that is a citizen or denizen of this republic.

The large class who believe in the principles of "constructiv Liberalism" are numerically strong, but for lack of effectiv organization exceedingly weak. Observing the dangerous tendencies arising from nearly all political and religious organizations, the tendency has been to ignore all unity of action that savors in the least like them in the propagation of ideas and principles. On this rock has been wrecked and frittered away the greater part of our usefulness for practical reform. Because many hav misused the powers of mind and body to enslave, we hav loitered away the time in lack of physical effort and with a mental supineness unworthy the principles of justice we profess, and the pure desires for human welfare that seem on fitful occasions to inspire us.

The enemies of secular government are always on the alert. They work effectivly through unity of action. Their vigilance and sincerity are commendable. It is folly to suppose for one moment that our opponents are hypocritical or insincere, when all history demonstrates that the most conscientious are the greatest workers and the most dangerous when conscience is abnormally influenced by superstitious and religious principles.

Under these influences they will make any sacrifices for God or his cause. Their combined strength is concentrated for the destruction of all and everything that militates against the glory of the most high, and the advancement and perpetuation of his reign, as administered through his servants, the ministers and priests, and submitted to by his subjects, the great body of the people.

The simple questions for us to consider are, Shall this earnest united element rule this republic and destroy our chartered and natural rights, as expressed in the Declaration of Independence, and written on the "constitution of man," and be allowed to dictate the terms for the latitude of the press, the voice, with absolute control over what shall or shall not be proper mail matter, or whether we will work unitedly and in dead earnest for that liberty that shall bring the largest possible measure of impartial freedom to each without working the least partial injustice to any?

No great reform was ever accomplished without constant and persevering effort. The incipient and middle stages are always attended with poverty, girdled with misrepresentation, and burdened with indifference, at least such is the record that history thus far presents.

Can we not to-day, my friends, show a marked improvement? May we not take counsel of the rapid strides of science and mechanism, and with a "long pull, a strong pull, and a pull altogether" drive the "car of progress" at a higher rate of speed—one that will be in keeping with the spirit of the age, and the enlarged understanding of human rights and duties?

T. C. Leland is the right man in the right place. We hav a right to be proud of his ability, integrity, and industry.

The objects of the Liberal League are such as should commend themselvs to every honest mind; but because they do not is the reason for their necessity and propagation. We need not expect that any secretary will perform the arduous duties of that position unless he meets with a proper degree of encouragement in *all* needed directions.

These things are *essentials, money, writers, talkers,* and *fiends of all work.* The first, though seemingly hard to procure, should be, and would be, the least to obtain, did Liberals see the absolute necessity of the work to be done, and the important part it (money) plays in its execution.

This fact is patent that few Liberals are so destitute of means at some time during the year as not to be able to giv one dollar at the close or beginning of every six months, and certainly few are so suspicious that they would not trust the secretary of the National Liberal League to use it effectivly.

Let us look matters squarely in the face. In the first place, are the principles we advocate an improvement on those we strive to displace? And in the second place, are we as sincere to displace the old, narrow, and despotic as they are to prevent the advent of the new and equitable?

If Liberalism makes us indifferent to the success of principles we deem so important as to be willing to subject ourselvs to the shafts of ridicule and the venom of malignant superstition to uphold, it certainly needs some added stimulus to shake off the disgraceful lethargy.

That stimulus, my friends, is thorough organization. This will giv us coherence and solidity.

Let us at once cease basking in the lazy sunshine and the (ought to be) worn-out pastures of useless individualism.

Let us realize the fact that "it is not good for man to be alone;" let us take in the women and children, and hav Leagues everywhere. If we desire it we can make our meetings very attractiv, and even respectable, and while we would not ignore, but encourage individualism, each independent soul should feel its dependence, for each is made stronger and better by a true union of "hands and hearts."

We shall never be a power for great good till we are thus united; till all feel that his or her work is to aid as best they may in securing for others the liberty and equity they claim for themselvs.

As Liberal Spiritualists or Materialists we can doubtless with little effort find causes of difference enough to keep brother Jamieson and others on the lecture stump for all time. It is no digression to say I think such work very ill-timed under present circumstances, for until our union secures perfect freedom of the press and mails all such antagonizing efforts seem an impertinence, and bode no good to the most needed work of the hour.

Am I right in supposing that in proportion to the grand sweep of the principles of liberty and justice should be our measure of enthusiasm for their success? or am I to think from the apparent inactivity in our ranks that Liberalism, like the influence of tropical heat, while feasting the mind with beauty enslaves it with lassitude?

If hitherto we hav been indifferent, let us shake off the enervating incubus and stand "redeemed, regenerated, and disenthralled," determined from henceforth to tread the higher planes of human duty and responsibility.

The world waits for the redemption we seek to accomplish, and as no child's play will avail a particle to put to rout the well-drilled hosts of superstition, we should each and all be baptized in the spirit of "Arnold Winkelried," who at the head of his little band threw himself on Austrian spears, shouting, "Make way for liberty!"

This is my method: Organize as rapidly as possible the Leagues, and let each League contribute liberally the sinews of war to the secretary of the National Liberal League. Where there are no Leagues let each Liberal see the necessity of giving at least $1 semi-annually, and as many as possible become life-members. I rather incline to the $10 view of life-membership, with the understanding that none are debarred or excused from giving more if able, or their consciences are thoroughly educated up to the high-water mark of human justice and mental freedom.

Those of us who cannot get along without our side-shows (and I guess I am of the number), let us take them independent of this movement. In our old antislavery meetings Christians and Infidels met in genuin accord. George B. Cheever could sit side by side with Whittier, and the most rigid Sabbatarian could tolerate Garrison, Wright, and Pillsbury.

Our work is a special one. Let us organize for its success. Wendell Phillips says, One thing at a time; and to-day the one thing most needful is to make this country at least sacred and secure to human liberty in the largest and best sense.

We hav no desire to interfere with the rights and freedom of the church; on the contrary, we will contend earnestly for all justly its due. We only ask the church not to cripple the state, to cease from clinging to it, barnacle-like, for sustenance and support. Let it stand or fall on its own merits, and cease its everlasting interference with the rights of those who ignore its claims and deny its assumptions.

Is this Liberalism? and if so, who will put their hands to this plow and do their part in cultivating the soil, so that ere long we can reap the needed harvest of a higher and better condition of human enjoyment and happiness?

Our first duty is to strengthen the hands and cheer the hearts of those that are already in the harness and whose burdens are too heavy to bear; a cheerful word, accompanied with the needed lubricator, will help amazingly to revive waning hopes and infuse new life.

Let us, one and all, say the word, grease the wheels, and set the car of progressiv organization on its trip with increased momentum.

Yours for organization, GEORGE LYNN.

ONE man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not to the Lord, he eateth not, and giveth God thanks. For none of us liveth to himself, and no man doeth to himself.—*Romans*, xiv, 5-7.

Letters from Friends.

LOUISVILLE, KY., June 8, 1881.

MR. BENNETT: We inclose you exchange for $15 for your trip round the world. Please receipt to Z. Gladstone, 339 Second street, $5; A. Kahlert, 57 W. Market street, $5; Thomson & Co., 329 and 331 Second street, $5. We regret we did not succeed in getting more subscribers. Respectfully, JOS. H. THOMPSON.

NEW BRIDGE, OR., May 25, 1881.

BRO. BENNETT: Inclosed you will find a "V" for your trip round the world, and send me a copy of your work thereof. Yours, MERIT REEVES.

LAKE CITY, IOWA, May 25, 1881.

FRIEND BENNETT: Inclosed is the $5 to help you on your trip round the world. J. L. TOMPKINS.

PETERSON, MINN., May 25, 1881.

MR. EDITOR: I inclose $5 for your trip round the world. My son takes the paper, and so I want the book. Yours truly, C. H. KELLY.

NEBRASKA CITY, NEB., May 27, 1881,

FRIEND BENNETT: I hope my tardiness in forwarding amount promised for your round-the-world fund has not caused you inconvenience. Again I wish you a pleasant journey and a safe return. Please find money order for $7. Yours, HENRY SCHMITZ.

LOUISVILLE, KY., June 8, 1881.

D. M. BENNETT, ESQ.: I hav been a reader of your valuable paper for nearly two years, and am satisfied that we need more light; therefore I inclose a "V" to start you off east, that you may let the pure rays of the sun shine on us and relieve us from the shade of superstition. Respectfully, Z. GLADSTONE.

BUCHANAN, CAL., May 24. 1881.

FRIEND BENNETT: I hav sent you by registered letter $5. I owe you a dollar or so, and if you hav not money enough to go and see Lot's wife, take this $5 and go along with it. Yours, D. BUCKINGHAM.

WILKESBARRE, PA., June 3, 1881.

D. M. BENNETT, ESQ.: Please find inclosed $5 which I promised to contribute toward the circumnavigation, and I hope it may result in the anticipated advantages to the benighted of the coming future.

Yours truly, J. R. PERRY.

PATCH GROVE, WIS., June 1, 1881.

FRIEND BENNETT: Inclosed please find post-office order for $5 for your proposed book of travels. We hav delayed sending our "V" though fully intending to do so, as we were exceedingly well pleased with the "Infidel Abroad." You are a successful descriptiv writer and journalist. H. F. YOUNG AND WIFE.

VIENNA, June 5, 1881.

DEAR BENNETT: Inclosed is $5 to help pay expenses of the trip round the world, and should you remain on this side of Jordan long enough to return, we shall expect the book. If you do not, come and see us after you hav crossed over. C. S. TREMAINE.

PLEASANT PRAIRIE, WIS., June 2, 1881.

FRIEND BENNETT: Inclosed please find $5 for your trip, as per promis. The god of honest navigation be with you. Amen! Yours, GEO. C. ANDRUSS.

BELMONT, June 8, 1881.

FRIEND BENNETT: Inclosed you will find $5, my mite to send you round this little ball which we inhabit. I hope you will hav a pleasant trip and see much to write upon for our benefit, as we hav not a very well written history of travels in those ancient countries. I hope you will be blessed with the best of health while from home. Good-bye. JOHN LEILOU, JR.

MEMPHIS, TENN., May 28, 1881.

FRIEND BENNETT: I inclose money order for $5, my pledged share toward the traveling fund. With my best wishes for your success, I am, LOUIS LANGE,

FREEPORT, L. I., May 26, 1881.

MR. D. M. BENNETT: Inclosed please find $5 which I promised toward your round-the-world trip. Wishing you a prosperous and happy journey and a safe return to home and friends, I remain,

Yours very respectfully, MRS. WM. RAYNOR.

DOWAGIAC, MICH., May 23, 1881.

DEAR FRIEND BENNETT: We hand you money order calling for $6—$5 for your trip round the world, and $1 for five copies of the "Besant-Hatchard Debate," which was held in London. May you hav a healthy and pleasant voyage, and return in safety.

Yours truly and sincerely, C. A. CODDING.

SALT LAKE CITY, UTAH, May 20, 1881.

FRIEND BENNETT: Please find inclosed postal order for $5.00 according to promis. I hope you will hav a safe and pleasant trip around the world, but not in eighty days. Of course we shall meet you here in the center stake of Zion, and you are invited to take a dinner with me and my little family, but you still hear from others on this subject. Wishing you all the happiness you want, I remain,

Yours in doing right, JOHN P. MEAKIN.

ADRIAN, MICH., May 25, 1881.

FRIEND BENNETT: Inclosed please find postal order for $5.00 to use in your journey or any purpose you choose. Your friend truly, A. TAYLOR.

EAST RODMAN, N. Y., May 15, 1881.

MR. EDITOR: Please find postal order for $5 for your round-the-world trip. I hope you will return in good health and that it will prove a success financially as well as a grand move to liberate the mind from the withering superstitions of religion. You hav my best wishes. Yours truly, W. E. ROSE.

WILMOT, OHIO, May 23, 1881.

MR. BENNETT: Inclosed please find draft for $5. I hope you will receive all the pledges that are promised, so that you may start as early in the season as possible. May you get through the long and tedious trip safe is my sincere wish; and if I thought praying would help you, I would spend all my spare time at it. Yours, etc., JAMES ALLEN.

DUBLIN, Mo, May 31, 1881.

MR. D. M. BENNETT: Inclosed find $5—the amount I promised on the round-the-world trip. Good-bye.

"Not for a moment may you stray
From truth's secure, unerring way!
May no delights decoy!
O'er roses may your footsteps move,
Your smiles be ever smiles of love,
Your tears be tears of joy!"

Respectfully, F. L. YALE.

BLACKFOOT, IDAHO, June 1, 1881.

MR. BENNETT: I herewith inclose the $5 I promised for a share in your circumnavigating book enterprise, hoping you will start and return in safety.

Respectfully, JOHN GARRETT.

KNIGHTSTOWN, IND., May 4, 1881.

D. M. BENNETT: Inclosed please find draft for $5—the amount subscribed for trip round the world. Accept my most hearty wishes for a safe and prosperous journey. May your life be in years as the journey is in miles for the cause of humanity!

Respectfully, JAMES M. WOODS.

MODESTO, CAL., May 30, 1881.

MR. BENNETT: It givs me pleasure to congratulate you on gaining so many contributors to the world trip. I wish you success, and hope you may be blessed with health and happiness on the trip. I feel confident that the books will be of great interest to me. When I suggested the idea I felt certain you would find hundreds who could appreciate your talents. Inclosed find money to pay for four books.

Respectfully, D. C. COLEMAN.

BEETOWN, WIS., May 5, 1881.

MR. BENNETT: Inclosed find $5 for the proposed trip round the world. Send the books to my address.

JAMES HUGHES.

GRAND LEDGE, MICH., May 30, 1881.

BRO. BENNETT: Please find post-office order (my mite) for the trip round the world. Accept my kind regards. I hope for your safe return to family and anxious friends. Yours for the truth,

LAURA POLHAMUS.

DANVILLE, ILL., May 28, 1881.

MR. BENNETT: Inclosed find draft for $5, as I promised. Hoping that your health will be sufficient for the long and tiresome trip, and that you may liv to see the work done and finished to your own satisfaction, I am truly your friend, C. R. DWIGHT.

ADRIAN, MICH., May 23, 1881.

FRIEND BENNETT: Inclosed please find post-office order for $5 for the trip round the world. My hope and wish is that you may hav a good time and a safe return to our glorious country. L. VANDERBURG.

KALAMAZOO, MICH., May 20, 1881.

FRIEND BENNETT: Please find $5 to pay expenses for the trip round the world. Wishing you good luck and a safe return, I am your friend, WM. TRUMBLE.

CHOCTAW NATION, INDIAN TER., May 20, 1881.

FRIEND BENNETT: Put me down for $5 for the trip round the world. I wish you good luck, health, and a safe return. W. E. GAUKT.

LEBANON, OREGON, May 12, 1881.

FRIEND BENNETT: Your present of books to me is at hand, and in return allow me to giv you my most sincere and heartfelt thanks. Put me down for $5 for the trip round the world. Mr. J. Settle authorizes me to hav his name put down for the same amount. Your friend, A. ERWIN.

DEADWOOD, DAKOTA TER., June 4, 1881.

FRIEND BENNETT: I am forty-seven years old to-day, and intend to make myself a birthday present of Freethought literature that has not yet been written. Inclosed find $5 for the same. Please don't tax your powers in writing up your travels, nor tire yourself in the least, as you must hav done on the trip last fall. Do make this voyage one of pleasure and recreation for yourself. Write no more than what is pleasurable and restful for you. We shall all be better satisfied with smaller volumes and a less number if they are in no way related to tired limbs and aching eyes. I, for one, want to think of you while absent as entirely free from care or labor of any kind. Hoping that the gods will take care of you and yours while absent, and in due time bring you safely back to report the progress of humanity in other lands, I am, as ever, Yours, D. P. WILCOX.

[We wish to assure our friend that the proposed journey is not for ease, pleasure, or personal enjoyment. We expect to labor during our absence much as we do when at home. We shall undoubtedly spend many hours in writing which others pass in sleep, and we shall not begrudge the efforts if thereby our friends are pleased or benefited. Our greatest pleasure consists in affording satisfaction to our readers.—ED. T. S.]

SILVER PLUME, COL., May 16, 1881.

MR. EDITOR: Inclosed find $5 for the proposed trip round the world, and may the elements be propitious in your favor! Respectfully, ABE FISKE.

POWERS, MICH., May 22, 1881.

MR. EDITOR: Inclosed find my round-the-world mite. Should hav sent it a week ago had I been at home. Success to you on your trip! E. O. MARSH.

PRATTSBURGH, N. Y., May 25, 1881.

MR. EDITOR: Inclosed find $5 to apply to your trip round the world. I wish you a pleasant journey and a safe return. Very respectfully, W. L. WEVER.

CAMARGO, ILL., May 24, 1881.

MR. EDITOR: Inclosed find postal order for $5 for the circumnavigation of the globe. I should hav sent sooner, but was waiting for others, but they failed to come to time. Hoping for your sure and safe return, I am, Fraternally thine, W. H. PEARCE.

LUMBER CITY, PA., May 25, 1881.

MR. D. M. BENNETT: Inclosed is $5 as my contribution for your trip round the world. Please enter my name for the books. Thy friend, THOMAS KIRK.

GALLATIN, MO., May 19, 1881.

MY DEAR MR. BENNETT: Inclosed is $5 toward the round-the-world fund, and may you safely return is the sincere wish of FRANK E. WELLS.

CORRY, May 25, 1881.

FRIEND BENNETT: Inclosed find $5 to help you on your tour round this planet. I hope you will come round all right and liv a great many years longer to combat orthodoxy. Yours, GILBERT ARNOLD.

PRESTON, COL., May 16, 1881.

FRIEND BENNETT: Inclosed find $5 as my promised subscription to aid you in your proposed trip round the world. In the event that you should not start, you can giv me credit on your books, and I will take it out in books you advertise.

Hoping that you may hav a safe and pleasant trip and return to liv many years and continue to giv heavy blows against priestcraft, I subscribe myself,

Your friend, D. J. THOMPSON.

GREELEY, KAN., May 24. 1881.

D. M. BENNETT: Inclosed please find $5 for the trip round the world, with the best wishes of

REUBEN LOWRY.

PRINCETON, Mo., May 31, 1881.

FRIEND BENNETT: Inclosed find $5 for the round trip. Hope you will liv to get back. I would like you to hav some good, jolly fellow to go with you. I am afraid you might get sick, and that would be bad, especially among strangers when you can't understand a word they say. I hav tried it.

Yours, F. W. LEMINAX.

ARLAND P. O., MICH., June 6, 1881.

MR. BENNETT: Find inclosed five dollars for the big trip, and if anything happens to prevent the trip, please send the work you wrote in prison.

FRANKLIN EHMER.

COTTONWOOD, KAN., May 29, 1881.

BROTHER BENNETT: Here is a "V" with my best wishes, and should your funds run short call on me for another "V." Your brother in faith,

L. P. SANTY.

LIGONIER, IND., May 24, 1881.

MR. EDITOR: I this day send you the sum of $5, to be placed to my credit. With my best wishes in your contemplated journey round the world I remain,

Yours truly, A. C. HARDENBROOK.

SCHOHARIE, N. Y., May 30, 1881.

MR. EDITOR: Inclosed is $5.00 postal order which I pledged for your trip around the world. Hoping that you may hav a pleasant journey and safe return, I remain, Yours truly, HIRAM THOMAS.

BRAINTREE, MASS., May 21, 1881.

MR. EDITOR: Inclosed I hand you my check for my subscription, $5.00 to the round-the-world fund, with my best wishes for a pleasant and useful journey and a safe return. Respectfully, J. MORRISON.

LIVERPOOL, N. Y., May 21, 1881.

DEAR FRIEND: I hav postponed sending for your use the inclosed root of evil, as it has been called by our best contemporaries, although they are all

clamoring to get their share or more, even those who preach not to care "for the morrow, what ye shall eat or wherewithal ye shall be clothed." I wish you a prosperous voyage and safe return. May you liv to see right prevail, and all myths swept away, is the sincere wish of your friend C. S. STERLING, M. D.

GATES, MO., May 21, 1881.

FRIEND BENNETT: As you say the required number of persons hav expressed their willingness to send you around the world, I also send my "V" for a copy of your travels. I am satisfied that if you liv to make the journey the world will be very much wiser for it, as you see everything and know exactly how to tell it. Yours truly, MARY R. CHILD.

WOODSTOCK, VT., May 24, 1881.

FRIEND BENNETT: I send you, according to promis, to help defray the expenses of the round the world trip a postal order of $5.00. Please accept my best wishes for your health and happiness on your journey and a safe return back to meet the wishes of your looked-for return by your better half. My best respects to her, and may she be buoyed up in your absence with a hope, and may she be well cared for by friends in your absence.

Yours in friendship, JOHN D. POWERS.

EPHRAIM, May 27, 1881.

D. M. BENNETT: Please find inclosed $5, which I cheerfully send to you, according to promis, and wish you good luck on the trip round the world. If you should hap[illegible]en to meet Jesus on the way to the Holy Land, please tell him to hurry and come, for we need him here now. These government officials that the devil sends us will not let us liv up to our religion according to the way that he has revealed to us; and we can't enslave women and make brutes of ourselvs as we would like to without being constantly in danger of these hellhounds on our track, and we look to him for aid in this hour of affliction. Take good care of yourself, Bro. Bennett, and we will await your return with great pleasure.

A friend of Freethought, R. CLAWSON.

BART, PA., May 15, 1881.

DEAR FRIEND BENNETT: Inclosed find $5.00, my promised share in your contemplated trip around our globe. I hav never been very favorably impressed with your making such a trip, but as you hav decided to go, and your friends hav insisted on your going, perhaps it may turn out all for the best, and I hope it may, and that you may hav a good time, a pleasant trip, and a safe return home. But such a trip will be no child's play, even to a much younger man than yourself. You should not go alone, but hav a good and faithful companion. You can find some thorough-going whole-souled Infidel that will volunteer to accompany you, that has ample means to make the trip. I know that Infidels are very commonly poor, the why I don't know, unless it is on account of their honesty; yet there are some that are abundantly able to bear the expenses of such a trip. If I were a younger man and had the means I would jump at the chance of making such a trip.

If you should visit the Holy Land, it would hardly pay to spend much time in hunting for the Garden of Eden, where Jahveh built up Adam out of mud, and where the devil, in the shape of a snake, got the better of old Jahveh in the fruit business, or to hunt up the precise spot where the whale landed Jonah, or the place where the barren fig-tree stood. Of course it isn't there now, but had to die on account of the terrible "cussin" it got for not bearing better. I dare say, however, you may meet with persons who will point out these places and a great many more, such as the place where Christ cast out the legion of devils that entered the herd of swine. It would be interesting to the true believer to hav a view of that hillside where that drove of hogs went rushing down into the sea, but not quite so interesting to you, perhaps. This was a most wonderful performance, indeed, but it must be confessed it was a little rough on the poor hogs. No wonder they couldn't bind the man possessed of the legion of devils, even with the strongest of iron chains, when this same legion was sudden death to two thousand hogs as soon as they entered them. The only wonder is that he hadn't taken Christ by the nape of his neck and the seat of his pants and hurled him into the sea. This would hav saved the poor swine; but I suppose one man is of more value than two thousand hogs, though perhaps the owner of the swine would hardly think so. No doubt they will show you the mountain where the devil carried Jesus and showed him all the kingdoms of the world, "and all these things I will giv thee if thou wilt fall down and worship me," said he. But Jesus was a "leetle" too sharp for the devil, and ordered him to worship old Jahveh. The devil seems to hav been a little frightened, and left. Angels came and administered unto him, that is, I suppose, took him down off the mountain. Jesus generally worsted the devil, it seems, yet neither he nor his old father, Jahveh, ever attempted to kill him, which they should hav done, and thus at one stroke rid the world of all evil.

They will most likely show you the Mount of Olives and Calvary, and perhaps the identical stone that the angel rolled away from the sepulcher, and a great many holy places and relics too numerous to mention in that holy land.

With regard to the missionaries, if you can only get a peep behind their curtain, you may be able to tell a tale that may startle honest, sincere Christians themselvs. It will be difficult to get at the facts on account of not understanding the languages, and the missionaries will hardly be likely to enlighten you on that score. I am of the opinion that if the truth were known the missionary business has a mighty black record. Respectfully, J. M. KING.

NASHVILLE, MICH., June 5, 1881.

MR. EDITOR: I hav had my eye on your prospects of getting money enough to swing around the circle, but hav said nothing. I now see that the prospects are good; therefore I send you money order for $5 to aid you on the trip. I am glad the Liberals hav concluded to hav a truthful account of countries that you will pass through, and the manners and customs of their inhabitants. I do not often advise people, but in this instance I would say you need hav no fear of God or the devil, but you had better look out a little for those missionaries who are always on your track. I wish you good health, plenty of cash to make the trip, and a safe return to your office again, to giv us the history of your travels, as agreed. Your co-worker, LEMUEL SMITH.

HICKORY GROVE, KY., June 1, 1881.

MR. D. M. BENNETT: You will excuse my tardiness in sending in my $5, will you not? Inclosed please find $5 to assist to send you round the world. I send a "V" to help abolish this thing they call the Christian religion; and to see the true thing of what is going on in this frowning shell we liv on, and various things. I like to read your Infidel paper, as the Christians call it. Luck be with you in all far lands. I hope most of the donors will come to time; and when you print a volume or so, or when you are ready to deliver the book, send one to

Yours truly, C. H. MOORE.

GREEN LAKE, MICH., May 29, 1881.

DEAR TRUTH SEEKER: Your circular of 10th inst. duly read. As one of those who employ our editor as agent to circumnavigate this little planet, I hav previously suggested some objects of interest, and would add that some items of political matter would afford interesting reading, such as the collecting of revenues from the famin-stricken nativs of India, statistics of population, rate and ratio of taxation in China; courts of law, jails, etc. If practicable, see the noted wall, that we may hav witness whether it coincides with the incredible accounts in school books. Not that these topics possess any direct interest, but to obtain reliable statements from one who does not look through the blinding goggles of musty traditional superstition, or like politicians, hav a one-sided view to support their own theory or party's interests. I doubt not it has already occurred to your mind, but nevertheless I will suggest that in case of emergency a sort of official letter of introduction to representativs of the United States in foreign lands might prove valuable.

Inclosed I remit for one share. Having room, I will just remark that Mr. Mair seems to my mind like the common barnyard fowl trying to fight a stout gobbler-turkey that, overpowered, crushed down, and trampled, soon as liberated will bristle up, and challenge the combat anew. No attention is due from me to the stupid bigot who claims merit or demerit on the grounds of bias of mind, called belief or unbelief. The valuable pages of THE TRUTH SEEKER, in my view, would be much better occupied with the current news of the day.

Hoping your outfit will prove ample, complete, and success and health attend, I remain yours,

FRANKLIN PECK.

MODESTO, CAL., May 27, 1881.

FRIEND BENNETT: I am right glad that you hav fully decided to go and explore the birthplace and home of the Christian God, Jesus, whose followers hav done so much to curse humanity. What you will accomplish in that direction, showing up the so-called "Holy Land," will amply supplement what you can do at the helm of the goodly old TRUTH SEEKER.

I know you will encounter peculiar and serious difficulties, but I hope you will overcome them all and make a successful voyage, for we are all on the *qui vive* to be fed for a change on the marvelous stories and legends of those far-off lands which gave us the Bible system. One consolation certainly is that you will find it easier to travel now than the Israelites did when led by God Almighty Jehovah. It took them forty years to cross a desert about one hundred miles—about three and a half miles a year. These Jews and their offspring, Christians, are certainly slow any way. We scientific men are faster and more powerful than their God Jehovah, for we can quickly cut our way through the desert; yes, accomplish it in three hours. To cross the Red Sea you will want no Moses with a rod. Great steamships built expressly for that purpose, and special machinery has been invented, adapted to that sea, will waft you across in a short time, and no sacrifices of bullocks will be demanded on the opposit shore. Again, you will reach the "Promised Land" carried on coaches, drawn by iron horses from ocean to ocean, and this successful operation, the work of man, will attract but little attention, possibly a passing notice from Jehovah, Jesus, or Ghost.

Men are so far superior to these three that they scarcely ask any advice from them now. They build steamers, railroads, lay thousands of miles of submarine lines; nay, they hav included in the telegraphic circuit by a common bond all parts of our planet and no glory hallelujah to any nigger human divinity. What a change! In fact these facilities for rapid and easy intercommunication will in time tend to make wars between nations few, and it is to be hoped Jehovah, the God of man, will not be mad and wrathful, and cast a thunderbolt at you for having done so much to deter mankind from continually gazing at him in the clouds and giving him thanks for helping in those grand works which man taught him and his followers—works of peace and civilization.

Now, Bennett, go and decipher the secrets of the holy of holies. It is an inviting field of enterprise, and with the energy and determination which characterize you, you will succeed. I inclose you my mite—a "V"—to help you on, and hope those who hav promised will send at once, and those who hav not will immediately do so, and were I rich enough I would go with you and see that good old Mother Nature would giv you her blessings on the way.

I hope your New York friends will giv you a royal parting farewell. Accept my kind regards, while I hope for your safe return to your family and to us.

Respectfully, A. A. GILMOUR, M.D.

P. S.—Our Liberal friend, Dr. J. L. York, of San Jose, Cal., delivered last week a series of Liberal lectures to the people of Modesto, commanding pretty good audiences. His lectures were highly appreciated by the Liberal, thinking people. He spoke, as it were, under inspiration, denouncing roundly the cant of the day. I would strongly recommend him to all Liberals. He came by invitation of C. C. Luther, our ex-president of the Modesto Liberal League. Mr. Luther, one of the most activ workers in our cause, made a brief report of his visit there to different Liberal papers, hence the shortness of this report. A. A. G.

BRAIDWOOD, ILL., May 20, 1881.

DEAR FRIEND BENNETT: I inclose $2 for THE TRUTH SEEKER for the balance of the year. There is some discussion about your going round the world. I say go, if you think your strength sufficient. But don't let the Arabs kill you or the Fijians eat you up; that is all. Yours, FERRIS BURR.

PAOLA, KAN., May 3, 1881.

MR. EDITOR: Daniel Pettingill desires to continue his subscription to THE TRUTH SEEKER. He hands me $3, which please find inclosed for that purpose. This I am glad to do for two reasons: first, I get the reading of his paper after he reads it. Then he is a poor old man, and was badly crippled by a run-away team and can't get to town. Let me say the cause of Freethought was never so prosperous as now in all this free West. The people themselvs hav decided to hold their own meetings, and depend upon home talent. In many localities the majority of the citizens are outspoken Liberals. Secular funerals are quite common, and the preachers begin to see their power is waning. Being a Spiritualist myself, I accept the Materialistic philosophy, and hand in hand with the great brotherhood of Materialists will march with them to the grave, and will not quarrel with them if they lie down there to rest from their labors. But I prefer to still prosecute my journey, and expect to meet these grand workers beyond the lines of crude materiality. For the truth, J. T. HAUGHEY.

D. M. BENNETT: You are still editoring that blaggard TRUTH SEEKER afther the dose I giv yees afore. Sure I suppose ye are beware of the fact that I regularly contributed an able article a while back. Five or six children out here repinted of their sins, and had their skirts sprinkled until they were white as snow.

Begorry now, don't be afther keeping on in your ould way afther the little five and six-year-old children hav forsaken their sins and made up with Jesus. "The way is as plain as the face on a man's nose, and no fool, though he be a man, can err therein." Bedad, an' there's scripchure for yees!

It is a silf-ivi. ent fact, as I hav proved, that ye are on the wide track, while I am on the narry; an' if yees will take my advice I'll make it all right with God, an' git yees ter hiven on a half ticket. Stop workin' forninst poor, prosecuted Christianity, "keep afraid of God, and begin to be wise" (more scripchure).

Hopin' this will cause the shells to drap off your eyes, I remain, Sufficiently yours, TIM FLAHERTY.

DUNDEE, N. Y., May 9, 1881.

MR. EDITOR: Inclosed please find a city draft for $3 to apply in payment for the current volume of THE TRUTH SEEKER.

My dear friend, if I did not suppose you surfeited with eulogy, I would add or indulge in a few expressions of praise. Suffice it to say, since I met you in Watkins, N. Y., I hav followed you closely in your meanderings in person and thoughts, as expressed in your writings. If you make the talked-of circuit of our planet I hope to be able to advance the $5 for the promised volumes, but shall hav to defer that treat for the present. Yours, J. J. HOLLETT.

[*From the Brooklyn Daily Times.*]

Ihpetonga.*

[From a forthcoming volume of poems by Mr. Wm. Wilson, now printing at the publishing-house of D. M. Bennett, we extract the following as of special local interest. We suspect that many of our readers who were born in this city will gain some important historical information about their nativ place from the pen of an English poet.]

Gone and forever are the whoops of Canarsie [*a*,]
No more doth the bushwood conceal the dark foe;
No more do the Rockaways [*b*] hunt through the cedars
Which lined the broad beach stretching out to the sea.

Gone are the vinyards and the surf-sprinkled plum-trees [*c*]
Which lured to Manhattan young Hudson the brave;
No more do we barter the skins of our island,
As did the wild Indian who dwelt on our shores.

When the Half Moon [*d*] bore down on the white sands of Coney
The wild wolf was heard through the tall, pointed pines,
While out through the surf came the clamoring nativs
To meet the brave crew as they rowed for the shore.

Their powwows they raised to the spirit of evil,
And offered the wampum surrounding their bodies
For beads and for trinkets the white men presented,
And friendship cemented the hour of their landing.

Down through the decades has passed the strange story
Which gave to the river surrounding Manhattan
A name that 'midst nations is spoken with pride,
And hailed as the conduit of ne'er-dying freedom.

Columbus, the Spaniard, in the hight of his prowess
Ne'er dreamed that the fleets of the world would be anchored
Breast deep on the waters which Hudson since named
While up through Gowanus [*e*] his Dutch ship was steered.

When they gazed on the woods of the high Ihpetonga,
Which towered o'er the stream in the front of Manhattan,
While sported the savage his tree-formed canoe,
Fresh freighted with furs from the wolf and the beaver.

The glass beads of Amsterdam paid for the treasures
For which the wild savage had toiled through the season,
Yet happy was he the bright gewgaws to gather,
And gave for the baubles the fruits of his labor.

. . . . . .

But changed is the scene since the advent of Hudson,
For the hands of the white man hav leveled the woodlands,
And the dusky-browed savage has gone to his fathers,
And left Ihpetonga the queen of the ocean.

The wigwams were cleared for the home of the white man,
The loom took the place of the bow and the arrow,
The ax and the adze then fashioned the timbers
And built the proud ships which were launched on our waters.

No more o'er the woodlands or down by the river,
Where proud Ihpetonga has lifted her head,
Do we hear the wild whoop of the red-painted Indian,
And the howl of the wolf in the forest is ended.

But up from the sea rose the white sands of Coney,
And gave us the island, the pride of our country,
Where men of all nations can mingle for pleasure,
And pass the hot months 'midst the spray of its waters.

The rich and the lowly, the proud and the humble,
Send back to the fatherland tales of their sporting
On the banks of the ocean where Hudson first landed,
Far back in the decades among the wild savage.

How little we think as we sport in the waters
Of the terrible scenes which gave to the white man
The right to the island from the savage Canarsies,
Who fought to the death for the land of their fathers.

*Iphetonga (pronounced Ifatonga), the ancient Indian name for Brooklyn Hights and the shores of Long Island southward.

[*a*] Name of a tribe of Indians.

[*b*] Another tribe of Indians.

[*c*] At the time of Hudson's landing the shore was lined with vines and plum-trees growing close to the water's edge. What was then the beach is now two miles out under the water.

[*d*] Name of the ship in which Hudson came to this country.

[*e*] The Gowanus Creek and Bay formerly extended through to Coney Island and up to what we now know a Brooklyn Hights. Their channels hav since then beens partly filled and built upon.

"'Tis Reason Leads People Astray."

BY ROBERT CUMMING.

The advance guard of orthodox sages,
The heroes of life's narrow way,
A warning note blew for all ages,
"'Tis reason leads people astray."

The note filled the phonograph pulpit,
So is heralded down to this day;
And simpletons, open-mouthed, gulp it,
For "reason leads people astray."

You may think it a simple delusion,
But the truth of it none can gainsay;
For each, as he hugs that conclusion,
Is the next led by reason astray.

Thinking "reason is damnable treason,"
Some concluded to hav faith and pray;
But alas! what conclusion's in reason?
"'Tis reason leads people astray."

Lake Hades may loom on the morrow,
Wild waves in the lurid light play,
But I think, like the children of sorrow,
"'Tis reason leads people astray."

They argue that reason deceives us,
And, of course, thus reasoning, they
Are the first it deceives, and it grieves us
That "reason leads people astray."

Let me stray. Let them burn me like stubble,
The high court my sentence must say;
As for theirs, they hav spared court the trouble,
And follow their reason astray.

If an orthodox thought might avail them,
It is this glad suggestion I make,
By the boot-straps, when all reason fails them,
Let them lift themselvs over the lake.

Correspondence Wanted.

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6meow25 LUCY L CHURCHILL, *West Richfield, Summit county, Ohio.*

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The above lines, from Annie E. Edwards, of Alliance, O., is only a sample of the many grateful expressions received by the Doctor from suffering women whose diseases peculiar to their sex hav made their lives so miserable, and who receive so little sympathy from members of their own households.

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Kersey Graves the noted author and lecturer, writing to the Seymour, Ind., *Times* under the above head, remarks: "There is perhaps no art that can claim the attention of the human mind of more importance than alleviating human suffering, stopping the progress of disease, and thus extending the period of human life. And I know of no physician more successful in the practice of this art than Dr. R. P. Fellows, of Vineland, N. J. His success in nearly all forms of chronic diseases seems to be absolutely wonderful. He seems to hav no use for the word "fail" in his practice. This I know by actual trial, having been relieved of a bad case of kidney disease by his new method when all other means failed. Try him, by all means, if you are afflicted with any of the maladies incident to this age. I deem it my duty to say this much for the benefit of suffering humanity."

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In the name of high heaven, abandon all forms of drug treatment and become perfectly healthy men and women. Call or send your friends to inspect my invention and satisfy yourself of the marvelous results following its use. Depots will be found as follows:

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"AND EVER THE RIGHT COMES UPPERMOST AND EVER IS JUSTICE DONE."

The above quotation, to be found in the poem of McKay, was never better illustrated than in the marvelous results following the introduction of the "WILSONIA" Belts and Magnetic Clothing.

The selfish blunderheads of the faculty of Brooklyn hav now had their ignorance exposed in the marvelous cures now counted by the thousand in the city of Brooklyn alone, and all within the short space of six months.



READ THE MARVELOUS TESTIMONY OF LIVING WITNESSES IN THE CITY OF BROOKLYN HERETO APPENDED.

I would first note the case of Peter Lehlback, whose testimony is given below. This poor man will tell you that at fifty-four of the best physicians of Jersey City and New York had utterly failed to giv him the slightest relief. Myself hearing of his lamentable case, determined to dress him in my Magnetic Garments without any money being paid. I put on him $130 worth of my clothing, and while my assistant was dressing the man one of these blunderhead physicians had the audacity to attempt to intimidate Peter Lehlback from wearing them, wickedly remarking to the invalid as follows:

"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the privileged consonants "M.D." placed at the end of his name; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without crutches; and even then the wicked character of the man was evidenced in the following soliloquy:

"Ah, well, Lehlback, I thought they might help you a little, but you'll go back again just as bad as before."

However, the testimonial given below will clearly show the pigheaded dogmatist through all the transparent venom of his character. And just as that man acted so are nine-tenths of the physicians of Brooklyn acting to-day.

The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

That poor man for three weary weeks applied to one of his physicians, begging him to make inquiry into the nature of the "WILSONIA" Garments, telling him, with all the confidence with which a child treats a parent, that he would not test them without his consent. Yet this dogmatic physician, to whom many of the Brooklyn people look up with reverence, evinced his selfishness and spleen by absolutely refusing to inquire into the matter. Yet Professor Smith to-day will tell you that he is as strong physically as at any time in his life, and many of his friends say he was never known to be so strong as now. Am I not therefore justified in saying, "LISTEN TO YOUR PHYSICIANS AND DIE, OR WEAR THE 'WILSONIA' MAGNETIC GARMENTS AND LIV HEALTHFUL LIVES?"

These men would rather see their patients die under their hands than that they should wear the "WILSONIA" Garments.

Again, another note as to these men's treatment of their confiding patients.

Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

The "WILSONIA" magnetic garments are as harmless upon the body as would be a sheet of paper, and yet withal so potent that persons, no matter how diseased, MUST BECOME PERFECTLY HEALTHY IN TWELVE MONTHS FROM THEIR FIRST WEARING THEM.

Can such evidence be filed as to the innocence of drugging? Even where the patients are not always killed, the seeds of disease are daily sown by the kid-gloved hands of our charlatan physicians. Nine-tenths of the practicing physicians of Brooklyn should be cast in the category of criminals; and as long as I liv and hav liberty of speech I shall cry down the iniquitous practices and the drugging systems of our colleges. I will never pander to what I know to be a lie, nor will I rest until I hav compelled the legislatures of this country to stay their hands in the chartering of colleges, wherein legalized murderers may be trained, then to be thrown broadcast upon society, either to become idlers or murderers.

The facts stated above and the testimonies given below are sufficient evidence to any thinking man or woman that such are the results of the present legislativ measures in reference to the practice of medicin.

Therefore Take Medicin and Die, or Wear the "Wilsonia" Garments and Liv.

LIVING WITNESSES.

The following words of commendation and appeal from the pens of living witnesses to the marvelous virtue of the "WILSONIA" GARMENTS will be found of general and special interest, covering, as they do, a great variety of the most complicated forms of disease, some, or all of them, beyond the reach of materia medica, as acknowledged by the foremost among our physicians, to whom some of our legislatures hav conferred exclusiv privileges for drugging, curing, or killing:

MIRACULOUS CURE OF PARALYSIS AND HERNIA.

BROOKLYN, N. Y., March 11, 1881.

Some time during the month of September, 1880, I was induced, through the representations of Mr. Wilson, inventor and proprietor of the "WILSONIA," to apply the goods to my father, 63 years of age, who was suffering from paralysis of the lower extremities—since January, 1880—having received at that time two strokes of paralysis which rendered him helpless, so far as motiv power was concerned. While on a visit to my father at Schenectady, New York, I induced him to return to Brooklyn with me, against the protests of friends and his physician, who said I would never reach Brooklyn with him alive. Suffice it to say that with the assistance of my mother we succeeded, after a very trying ordeal in reaching my residence—which to gain necessitated the use of carriages, steamboats, and cars. During the journey my father said he was positiv he could not reach Brooklyn alive—which to me was a double source of anxiety.

The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain strength in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed nnder the infinence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful consideration, they deemed nnadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this tronble. T. DET. TRUAX,
376 Dean street.

REMARKABLE CURE OF CATARRH.

Nota Bene.—Being persuaded and constrained by the miraculous help received by my father, I put on a set of the "WILSONIA" goods, and it has completely cured me of catarrh, as well as kept me from taking cold, to which I was very susceptible. Now my entire family is clothed in the "WILSONIA." I would not be without the magnetic garments, whatever their cost. T. DET. TRUAX.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

CASE OF PROF. HATCH SMITH.

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolntely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk abont and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

POSITIV CURE OF SCIATICA.

No. 111 HUDSON ST., JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given up to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my suffering from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Association for Improving the Condition of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within twenty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day. To all who are suffering from like cause, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
31 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years. Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. Thereupon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pains lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any discomfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them whenever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the WILSONIA GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a severe bowel trouble she was restless and cried nights almost constantly. Mrs Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very susceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swaddling-clothes.
MRS. GEORGE W. DAWSON,
March 1. 484 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully worn by persons of any and every age suffering from any disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patients, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and invention, although there are one hundred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years' standing. And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Men in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their downfall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelous testimonies given above, and then having used your common sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Clinton avenue; of Mary Manning, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fulton Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth street, and hundreds of other respectable and well-known ladies and gentlemen of Brooklyn and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any benefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their conscieuces for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

My challenge to the physicians of the hospitals of Brooklyn (with the offer of $5,000 worth of my goods, and $5,000 cash to be given to the institution if I fail to cure nine-tenths of their so-called incurables) is still open, and will be open to them for twelve months.

THEREFORE TAKE MEDICIN AND DIE, OR WEAR THE "WILSONIA" GARMENTS AND LIV.

IMPORTANT TO THE INVALIDS OF BROOKLYN.

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

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Gems of Thought.

THE worst action in the way of interference in mundane matters of which the God of the New Testament is guilty is, perhaps, the sudden slaughtering of Ananias and Sapphira. But what is this to such enormities as the deluge, the destruction of Sodom and Gomorrah, or the commission of bears to devour little children for remarking the baldness of a prophet? Horrors like these, so consistent with the general mode of procedure of the ancient Jehovah, are wholly incompatible with the characteristics so often ascribed to the more recent Gods.—*Amberley's Analysis of Religious Belief.*

THE chief benefit which religion ever conferred upon mankind, whether in ancient or in modern times, was undoubtedly the oath. The priests taught that if a promis was made in the name of the gods, and that promis was broken, the gods would kill those "who took their name in vain." Such is the true meaning of the third commandment. Before that time treaties of peace and contracts of every kind in which mutual confidence was required could only be effected by the interchange of hostages. But now, by means of this purely theological device, a verbal form became itself a sacred pledge. Men could at all times confide in one another, and foreign tribes met freely together beneath the shelter of this useful superstition which yet survives in our courts of law.—*Reade's Martyrdom of Man.*

IN cases of suicide we should look not barely at the action, but take motivs, character, and results into accouht before we say of any external action whatever that it is of itself crime or virtue. The same act may be the grandest thing or the basest in the world; but it is previous character which determins this and the estimates of motivs and consequences. Therefore let each case be tried by its own merits and judged by its own worth. Let not law come in with a sweeping condemnation and pronounce its anathema upon those who may, perchance, hav been acting quite as consistently with the great dictates of our nature as the legislators and judges themselvs. The only scripture precept is the prohibition, "Thou shalt not kill," a law which orthodoxy interprets with at least such limitations as to prevent it interfering either with the hero or the hangman.—*W. T. Fox.*

IT IS to be hoped that Christian communities will be led seriously to consider the important question whether it is right any longer to read the Jewish scriptures promiscuously in churches, or commend them in the mass as divine oracles to the unlearned people. It must be obvious to all that scandals and dangers result from the practice. Such passages as those relating to the destruction of the heathen Canaanites and the occupation of their land; to the treatment of Gentiles generally; to the tortures inflicted by David (the "man after God's own heart") on prisoners of war; to the punishment of misbelief or religious perversion with death; to the execution of witches; to the use of the ordeal; to acts of patriarchs, deemed moral in a primitiv state, but which are now moral no longer, and even many of them relating to a religious system of ceremony, sacrifice, and vicarious atonement, ought surely to be removed from the lectionary [*i. e.*, be no longer read publicly in churches].—*Toronto Bystander for April*, 1881.

How can we be otherwise than wearied by the reiteration of the idea that the chimera called God is the source of the principles and laws which are interwoven with substance and exert a controling influence both in the scientific and moral world. How crude and unphilosophic appears the notion that we are indebted to a deity for the idea of love, justice, or forgivness; that the neglect of these principles is an offense to him instead of being a blow aimed at the foundations of the universe! If love is only a quality attributed to a personality, what becomes of the generalization called goodness? Plato styled God the fountain of general ideas, including goodness, as if that which was never evoluted could illustrate anything but facts. Such heathenish views could perhaps be held only by theologians who are in the habit of twisting their faculties into any shape to suit the requirements of orthodoxy. If the humblest man prefers good to evil, he is a fountain of love equally with the Almighty. Theology incapacitates the mind for tracing out the first faint beginnings of those useful ideas which so often flash out upon us in our moral darkness, illumining our social relations with a steady light, pure and renovating as the blaze of the noonday sun.—*Alhaza.*

THE Protestant prides himself on rejecting the foolish doctrins and beliefs of the "ignorant Catholic," but Arnold speaks a pertinent truth when he says, "The mental habit of him who imagins Balaam's ass spoke in no respect differs from the mental habit of him who imagins that a madonna of wood or stone winked." We are all full of prejudices, whims, and superstitions. We are children of habit, and need to be ever on guard against doing things by nature, and believing in things because we hav gotten in the way of doing so. We must keep up the spirit of inquiry and investigation within ourselvs as well as in the minds of others. We must now and then ask of our own reason why it accepts this or rejects that, or before we know it we shall simply believe from mere habit. We should also be chary of thinking how much more we know than others do, for this makes us self-conceited, and we begin to think we are wise enough, when the fact is the very greatest and strongest mind on earth is barely able to grasp the outside edges of a few scattering bits of foam on the great shore of the vast sea of universal knowledge. And this thought of how little it is possible for us to acquire out of the great and boundless whole should make us cultivate a broad charity and a sweet, loving tenderness for others in their shortcomings as to belief and action. We must be patient, loving, and kind to those who are swallowing foolish doctrins and creedal dogmas that we hav left behind, or rags and rubbish that we hav outgrown and cast away.

"Let's cease this everlasting growl,
Be gentle, kind, and tender,
And if the world is bad, we'll join
And do our best to mend her."

—*Elmina D. Slenker.*

Odds and Ends.

IT is a wise man that knows on which side his bread is oleomargarined.

SOME men are always trying to begin at the top, unmindful of the fact that it is all folly to shingle the house until after the cellar is dug.—*New Haven Register.*

BETSY and I are out,
("Twas the deacon spoke
As the old mare shied.
And the anxle broke),
Betsy and I *are* out. —*Revised Pome.*

"A SCIENTIST named Mivart will soon issue a work on the cat," says the New Haven *Register*. We've done done that already. It was a heavy copy of Shakspere's plays, and we issued it from a third-story window, and it took her right between the shoulders, and we hope it broke her blamed back.—*Boston Post.*

A WRITER in *Appleton's Journal* occupies several pages of that publication in an effort to prove that there is no such thing as womanly intuition. Some night when this gentleman comes home about 13 o'clock, and tries to sneak into bed without waking the baby, he will discover the fallacy of his theory.

A HARTFORD man sent a pair of trousers to his tailor to be repaired. The tailor found $300 in a roll in his pocket and returned it, receiving the thanks of the owner thereof. When we send a pair of trousers to our tailor to be reconstructed, and he finds $300 in the pockets and returns it, we always tell him to keep the trousers for his honesty, which is the best policy.—*Norristown Herald.*

GILLHOOLY asked a Galveston lawyer what he thought of the assassination of the czar. "Well," replied the Galveston lawyer, stroking his chin, and looking as wise as three or four Solomons, "I think the man who done the shooting ought to hav change of venue on account of public prejudice against him. I'd get him out of the scrape if he was over here—and had plenty of money."—*Galveston News.*

IT was in the smoking-room of an Atlantic steamer that a worthy Teuton was recently talking about weather forecasts. "Look here," said he, "I dell you vat it is. You better don't take no shtock in dem weather bredictions. Dese beople don't know noding. Dey can't dell no better as I can." "But, my dear sir," said a person present, "they foretold the storm which we hav just encountered." "Vell, dat ish so," said the Teuton, contemplativly; "but I tell you vat it is, dat shtorm vould hav come yust de same if it had not been bredicted."

"MA," said a Cass avenue urchin with dirt-covered knuckles and a pocket full of marbles, "is it wicked to play marbles for keeps?" "Yes, my son, and you must never do it." "Is it wicked when you lose all the time?" "Yes, just the same." "Is it wicked if you win all the time and play with a boy who says his mother says if she had your feet she'd never go out except after dark?" "I—I—go and wash your hands and get ready for supper!" was the sharp reply, and the lad continued to play for keeps.—*Detroit Free Press.*

AWFUL STUPID.—They sat together on the front steps of her residence on Park avenue, and whispered a great many things that would look very silly in print. The moon peeped modestly down on them, and lighted up their faces just enough for it to be observed that he wore a bashful, reserved expression, such a one as always serves to cast a cloud over the more energetic and affectionate grades of love-making. She determined to use a little strategy to draw him out, and induce him to giv her the kiss for which she was just aching. In a cooing voice she said:

"John, suppose we had just come in on a train, and it was raining real hard, so hard we could not think of walking up town, what would we do?"

"Why, wait in the depot till it cleared up, I reckon."

"Yes, but suppose it rained all day, what then?"

"Well, if I couldn't borrow an umbrella, I suppose we would hav to get wet."

"Oh, pshaw, no!" and she stamped her foot impatiently. "If we had a chance wouldn't we take a 'bus?"

"By jove, that's so; I never thought of that; ha, ha, ha, of course we'd get a 'buss and ride home."

She almost ground her teeth with disappointment, and after a few moment's silence, asked,

"Do you ever take 'busses, John?"

"Oh, yes," he replied carelessly, "when I go to a town and it's a long distance from the depot to the hotel, I do."

And she wept at his stupidity.

SOMETHING BEHIND IT.—At a railroad depot, recently, a farmer-looking young man attracted considerable attention from other waiting passengers, by sitting with his arm around the waist of a woman old enough to be his mother, and homely enough to scare a bear into fits. One of the passengers kept such close watch of the pair that the young man finally left his seat, slowly advanced, and remarked:

"Kinder fallish weather we're having now?"

"Yes."

"Going out on the train?"

"Yes."

"You noticed me hugging that woman over there?"

"Yes."

"Do you call her good looking?"

"Good looking! My heavens, she's the homeliest woman I ever saw in my life; I don't want to offend you, but that is my honest opinion."

"Say, that is just my opinion, too," replied the young man, as he lowered his voice. "Did you think I was in love with her?"

"Yes, I reasoned that way."

"There is where you are lame in both legs. I know how old she is and how homely she is, but she is a widder living across the street from us, and I am laboring to induce her to trade me an almost bran new melodeon for an old bass drum. I wish you'd kinder change your seat, and giv me a chance to feed her on gum-drops. She won't melt while she thinks you are watching us, and I can trade that melodeon for a cider mill the minute she gvs me possession."

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Notes and Clippings.

ABOUT twenty of the Presbyterian clergymen in this city hav begun to use the revised version of the New Testament in their pulpit services.

JEW boys are preferred to any others as office-boys by numbers of Christians in New York. They are found to be exceptionally intelligent and trustworthy.

THE American Union Methodist church at Stapleton, N. Y., was destroyed by fire a few days ago. Did Providence hav any hand in that job, or was it a little private enterprise of the devil?

IT is reported that Col. Ingersoll has brought suit against Peter, alias Thomas Williams, in the United States Circuit Court of Chicago, for publishing his copy-righted lectures in pamphlet form.

THE second Japanese National Exhibition was opened at Tokio on March 1st. The number of exhibitors is upward of 31,000—very nearly double that of those of the first exhibition in 1878.

THE wicked burglars who robbed the church of the Immaculate Conception at Montclair, N. J., and who stole a copy of "Lives of the Saints," had no use for the volume, and hav returned it by mail.

A COUNTY church in Delaware has two parsonages, each of which has been erected by a rival clique. These edifices are some distance apart, and the bewildered pastor is studying as to how he shall divide himself between them.

As the world did not come to an end on the 19th inst., the day some of the Second Adventists prophesied it would, and as hundreds of very pious persons expected, it is safe to conjecture that it may hold out several years yet.

THE existing cedars of Lebanon are only 900 years old. The cypress trees at Montezuma, Mexico, according to a French botanist, are 6,000 years old, and consequently he makes them out coeval with the creation of the world.

A YOUNG lady, who has an objection to the revision of the New Testament, writes to the London *Truth* to say that the phrase "purple and fine linen" conveys no idea or luxury to her mind, and she suggests, as an improvement, "sealskin and black velvet."

A PRESBYTERIAN church at Elizabeth, N. J., was struck by lightning last Sunday. If it had been a theater instead, there would hav been a howl in all the pulpits next Sunday. It makes a great difference as to what is struck in determining the judgments of heaven.

PEDLERS of the revised New Testament do tolerably well in cities and large villages, but make hardly any sales in the country, where any alteration of the sacred book is generally regarded as awful profanation. The pious women of Welden, Iowa, chased an agent out of town.

A CHINAMAN who died in Boston had a Christian funeral, the services being conducted in church by a Methodist clergyman, and interpreted to the hundred or more Chinamen present by one of their countrymen. The remains were not shipped to China. The question arises, Which heaven will they go to?

A STATUE has recently been found in a mound on the Egyptian railway line. It is believed to be 4,568 years old, and if this is confirmed it will probably be one of the oldest known statues in the world. This statue is about being removed to Cairo. It is about as old as the tower of Babel, and a good deal better preserved.

"E. B." WRITES to the *Wine and Spirit Review* that while eminent divines like Dr. Howard Crosby assert that the wines of the gospel were real fermented wines, fourth or fifth-rate divines, on the other hand, are unable so to read the sacred book. Meanwhile "the creator himself quietly smiles," etc. This correspondent seems to hav exceptional information.

PRESIDENT BASCOM, of the University of Wisconsin, thinks that if we look broadly at the religious experience of the world we shall "be led to feel that religion is one of the most obscure, confused, variable, and subtle facts in human life." Yes, if we look broadly enough we shall "be led to decide that religion" has been one of the chief curses of the human race.

A NEEDY English curate who was dragging out a weary existence on a meager salary added to his income by repairing watches. Somebody told the bishop, and mourned over the fact that the dignity of the clerical profession was degraded in this way. The bishop sternly replied, "It must be stopped." The way he stopped it was to giv the poor curate a position worth $2,000 a year, which put him beyond the necessity of mending watches.

THE long-continued cool and wet weather has effectually disposed of the army worm on Long Island, and the farmers feel greatly relieved. Millions of the worms are to be seen dead in the grass fields. Before the storm set in the worms had begun their ravages in earnest, and promised to accomplish as much damage as they did last year. Who shall say there is no providence in sending rain; but how about the mission of the army of worms?

PRIVATE letters from Russia show that that unhappy country is confronted by a fresh difficulty. Thirty thousand Græco-Uniates, forcibly converted to orthodoxy in 1875, hav refused to recognize the new faith, and hav resumed their old form of worship, in spite of the threats of the local authorities. The total number of Græco-Uniates driven into the orthodox fold was a quarter of a million, and if these join the malcontents, as they are expected to do, a fresh thorn will develop in Russia's side in Poland.

THE Rev. Joseph Taylor, pastor of the Macedonian Baptist church, Philadelphia, is accused of having been a convict in England, and of coming to this country with money obtained by selling a church which did not belong to him. But Bro. Dobson, who makes the charge, is himself under a slight cloud. When the Salvation Army visited Philadelphia he fell in love with Sister Annie, and married her, notwithstanding his knowledge that she had a living husband. Counter suits for slander hav been instituted.

SYMPTOMS of an outbreak of fanaticism between Hindoos and Mohammedans hav manifested themselvs at Lahore and elsewhere in India, notwithstanding the efforts made by the leading men of both religions to smooth over the differences. The Hindoos are the aggressors and hav given much offense by publishing a pamphlet, which is simply a violent and silly attack upon Mohammedanism. So far the Mohammedans hav shown remarkable patience under circumstances of the most wanton provocation, but it is doubtful how long they will do so.

THE bishop of Amiens has forbidden the clergy and the faithful of his diocese to take any part in "the ridiculous assemblages and illuminations at Ganz" in honor of the pretended apparition of the Virgin. He warns the people of his diocese of the "serious danger which may result to religion from those insane revelries for which impiety would wish to render it responsible." And he appeals to the sound sense of the public to put an end to all such nonsense. This advice put a stop to the performance at Ganz-l'Hospital; but Lourdes and Knock are still flourishing.

THE young gentlemen in the divinity school at Yale who made a specialty of Hebrew hav made their appearance before a critical world as reviewers of the Old Testament. Their first effort is a revision of the prophecy of Habakkuk, which is very suitable for experimenting on, as it contains only three chapters. Their work is now distributed that it may be criticised. Should it meet with general favor they intend to proceed with more of the Old Testament books, possibly completing their work ahead of the regular revisers. Revisers may become so numerous after a while that every Bible man can hav a special reviser of his own.

EXACTLY how much the heathen hav suffered from the depravity of the Sunday-school children at Greenville, N. J., will probably never be ascertained. But it is stated on good authority that the money given to these unscrupulous young persons to put into the missionary boxes has been spent for candy, pop-corn, and other sinful refreshments. Temptation has been placed in the way of these children by the unblushing manner in which the candy merchants of Greenville open their stores and display their merchandise on Sundays. Measures are on foot to compel these dealers to comply with the Sunday law, and thus allow the nickels of the children to take the course originally intended.

M. LITTRE, the distinguished French philologist and philosopher, who died the other day, wrote a noteworthy article on his religious belief not long since entitled, "For the Last Time." In writing this farewell article he searched his conscience to discover if there were any feeble voice which cried to him to enter the fold of Christianity, but he could not discern the faintest whisper. Certain pious persons, he said, were interested in his soul's health. It appeared to them that because he did not hold Christianity in absolute contempt, and because he had often insisted in his writings on the benefits it had rendered humanity, there must be chords in his heart that were ready to vibrate to Roman Catholic truth. He neither expressed repugnance for nor vexation at the solicitude which was manifested by his pious friends.

A CRAZY enthusiast in Philadelphia thought it his duty to offer up somebody as a sacrifice to God. For this purpose he determined to slay a man and his wife who lodged in the same house with him. Rejecting Abraham's intended use of the knife as being too ancient a way of proceeding, he entered the room of his appointed victims with a pistol in his hand, and announced his determination of slaying them. The fellow-lodgers took a different view of human sacrifices, and objected to being offered up without some preliminary rites. It was suggested that the aid of the police be invoked to attend to these preliminaries. The enthusiast saw the propriety of adopting the suggestion, rather than proceeding in what might seem to be indecent haste. While he waited the police came in, and the sacrificial ceremonies were indefinitly postponed. The enthusiast was locked up where it will for the present be out of his power to sacrifice anybody.

A PRACTICAL APPLICATION.—Farmer Allen, of Wakefield, repeated the following in the Albany Conference: "On Sunday morning, while a certain deacon was preparing for church, a wandering wayfarer, or, in modern parlance, a tramp, appeared at his door, pleading his hunger, and begged for something to eat. The deacon looked solemn and frowningly, but reluctantly got a loaf of bread and began to cut it, but while doing so took occasion to admonish the beggar concerning the error of his ways. After reminding him that it was the holy Sabbath which he was desecrating, he asked him if he knew how to pray. 'No,' was the reply. 'Then,' said the deacon, 'I'll learn you,' and he commenced to repeat the Lord's prayer. But just as he uttered the first words, 'Our Father,' the beggar interrupted him with the question, 'What, is he your father and mine, too?' 'Yes,' the deacon replied. 'Why,' exclaimed the beggar, 'we are brothers, then, ain't we? Can't you cut that slice a little thicker?'"

News of the Week.

JOHN GRISCOM is still fasting.

GARFIELD and family are at Long Branch.

THE U. S. steamer Rodgers sailed for the Arctic sea on the 16th.

GRANT has got back to New York. He is going to Long Branch.

LORILLARD'S Iroquois won the Prince of Wales' stake at the Ascot meeting on the 14th.

A BOY seven years old was for the third time arrested for burglary in this city last week.

THE iron bridge spanning the Allegheny river at Pittsburgh, Pa., was nearly destroyed by fire on the 19th.

NEWBURYPORT, Mass., experienced a slight shock of earthquake on the 19th. The shaking lasted for some seconds.

JUDGE TRUAX has dismissed the suit against the W. U. Telegraph Co. to restrain the issue of $15,000,000 of watered stock.

CONGRESSMAN J. HYATT SMITH'S church in Brooklyn is to be sold to satisfy a mortgage. The politician-pastor is not a success.

THE brewers' strike is about ended. The old hands were not taken back by the employers, but the new hands obtained all the concessions asked.

SECRETARY WINDOM has abolished the office of custodian of the Treasury building. Pitney, the incumbent, whom the order displaces, has been accused of petty swindling.

ALL the excursion boats running out of New York are now under the supervision of Treasury officers who hav strict orders not to let them take more passengers than their licenses allow.

DE LESSEPS'S Panama canal scheme is said to be in a bad way. A great many of the workmen are sick, several stations hav been abandoned, and some of the engineers hav returned home.

THE directors of the East River bridge want another million to finish it and also a big slice of City Hall Park for an approach So far the structure has cost a little over thirteen million dollars.

STATE SENATOR STRAHAN says John I. Davenport, on behalf of Garfield, offered him the United States marshalship of this district if he would oppose ex-Senator Conkling's return to the United States Senate.

THE story is told of a Battle Creek, Mich., woman named Mrs. Nellie Ingram, who has not taken food nor drink into her stomach for eight months. Life has been sustained by injections and baths of beef tea, milk, etc., with an occasional one of alcohol to keep the pores open.

THE Sabbatarians of Paterson, N. J., having closed the saloons on Sunday, the saloon keepers retaliated by notifying the people that they would prosecute all persons found engaged in selling anything, from milk and bread to cigars. This had the effect of closing all the news-stands, milk stores, groceries, etc.

THE western part of Iowa and Missouri has suffered much from cyclones the past week. Many buildings were destroyed and cattle killed. At Olivet, Kan., a horse was lifted out of a stable and carried a mile away. The storm extended into Minnesota and several people were injured and much property damaged by its violence.

THE senatorial deadlock continues at Albany, and the Assembly committee is still engaged in investigating the charge of bribery which Assemblyman Bradley brought against Senator Sessions. Interesting revelations about lobbying are being made, and it would appear that a good many of our lawmakers are influenced in their action by money.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER X.

After a little while Abbé Dillon took the book which he had laid down, and read:

"'And so,' exclaimed Alamontada, 'it is enough! What else do I want? There is a God, the highest goodness, the highest power, it is no willess, dead, mechanical being, for else would I, who am equipped with consciousness and power of choice, be greater than God! I am of this supreme being full of sanctity and goodness. I am of his race! More I need not for my quietude. I want to die; death does not make me tremble. Can I then perish? Can that which is become nothing? Nothing is a matter of thought, not anything objectiv, working, being, and existing. Can a mere thought become a present object? Are powers which produce changeable phenomena destructible? Then the universe would be destructible; then God himself would be destructible. What insanity! Death is separation of spirit from certain natural forces with which it was united, which we call bodies. The spirit from God imagins its origin. It is in God. Thither it is driven by longing, always from the finite to the infinit, from the changeable into the eternal. This longing to be united again with that to which our nature feels itself more closely related than to powers unconscious of themselves, this longing after perfection is no invention, no childish, arbitrary design, but attraction of the like by the like in the universe from necessity of natural law, just as the magnet must attract the iron that is related to it. This longing livs in all mortals; it only speaks different language when it names heaven or hell Elysium or Tartarus. This longing proves to me nothing but that it is. The indestructibleness of the divine being is a guaranty for the indestructibleness of our spirit. Truly everywhere in nature I see the realm of form change, but I am not aware that that which is moving within them or the cause that produces them ceases. I see, it is true, everywhere in nature phenomena change themselvs, but not the powers which are hidden within them and cause them. Why should I now mock my belief in a God, and fancy to myself that vainly this longing had been planted in my heart, and that the law, which points to eternity in vain in my reason! Why should I now subtilize about the realm of primitiv powers, veiled by its own effects, since I can never understand it, and consequently can never prove that that power which I call "myself" would cease existence when this form of my body falls apart? Why should I believe that that lifeless power which works out a phenomenon that I call an atom, why should I believe that it was from the beginning of all things and will exist for eternity, and on the contrary, the power which I call myself, which produces the loftiest results, soon ends?

"'It was ever an odd mistake by the book-learned that they from information drawn from the nature of the human spirit and the alternate impression of the soul and body, fancied to be able to arrive at proof for or against immortality. These wise philosophers treated the soul somewhat like a building, of whose longer or shorter durability they would be able to judge from the manner in which the different materials were put together, or the quality of these materials. All those efforts have remained in vain up to to-day, because they were thoughtless and childish; the nature of the soul by itself, as well as the being of the body by itself, is unrecognizable because both (soul and body) are observable only in their phenomena. But there is wanting in us as long as we are human beings an eye for the dark world of things proper. It is, consequently, equally foolish to draw proofs for the destructibleness or indestructibleness of the human mind out of that which is unexplorable. All experience forsakes us in this matter because we never hav experience of the primitiv powers, but only of their workings through the instruments of the mind upon the mind.'

"'Really, my dear Almontada,' said I, 'these attempts I hav long since despised as vain. Meanwhile I will not conceal from thee that the other day a passage in a book startled me very much, where just this affair is spoken of, and the author says, "I find everywhere where the race of things continue that the individuals perish." For me there lies some truth in that. Nature, unconcerned about the preservation of the individual, cares only for the continuance of the species, and this is sufficient for the duration of the order of the world. Nature does not care whether myriads of insects perish in a day as if they never had been within the domain of creation, but their genus, their species remains.'

"'Genus?' cried Alamontada, 'species? Are there in the realm of beings proper genera and species? Do you not talk of bodies, of the sensual, that is, of the workings of the powers? Very well, there are genera and species; there the single parts dissolve again and only the fundamental species, remain.

"'It is not improbable that in the realm of powers higher and lower degrees of orders exist. Their changeable unitings and separations among themselvs caused the change of appearances. But each of the primitiv powers obeys, in its uniting with or separation from others, its own eternal law. For that reason is found, in the motley play of phenomena, a perfect uniformity and regularity. A principal power, however, seems to unite subordinate things with each other to that which we call genus and species; and this principal power works unceasingly through eternity; it is the thread that, untorn and indestructible, spins itself on through the magnificent net-work of things. It appears in the germ of the plant, unites itself there, after its own laws, with other matters, so forms, after its own law, the palm and the olive-tree, the grass blade, and the moss, and thus causes to appear what we by natural bodies, by stones, plants, and animals call genus and species. The subordinate powers again separate, after their peculiar laws, from it, and then happens what we term death. But these powers, having entered other germs, begin their play of life over. This continues into eternity. Therefore we say the race and species last, but the individuals perish.

"'Also the human race belongs hither. Here also is a fundamental and principal power for the eternal formation and continuation of the race, as with the plant, as with the animal. But just as the plant stands higher in order through the power of life within it than the stone, and the animal stands higher through the sensitiv, observing soul dwelling withing it than the plant, so man stands higher through his conscious, world-penetrating spirit than the united animal kingdom.

"'Man is one of the primitiv powers of the universe, but vastly different from all that unite themselvs with him, in order to become his tools, that is, to form for him a body. He recognizes himself in his deviation from them. He possesses the feeling of his personality.

"'When the individuals of the world of bodies disappear, when the stone decays, the plant withers, the animal dies, then return the powers which produced the appearance of the individual into the immense crucible of the universe, from which they emerged and become useful in new connections. That is the inner life of the world. It remains eternally the same. Therein is no degree of ennobling, no progress in perfection; stone, animal, plant, as one has seen them thousands of years ago, are still seen to-day. Quite otherwise it is with the spirit of man.'

"'Why otherwise?' I interrupted Alamontada's speech. 'When the separate spirit individuals, after the death of the body, also would flow back to the universal power out of which they came, and desolve themselvs therein? So here also the spiritual individuals would disappear, while the genus, the species, the generally diffused power of thinking would remain.'

"'And if that were,' replied Alamontada, gently smiling, 'should I complain about that? This universally diffused, world-penetrating, conscious power of sacred will, which animates and moves the universe, as the human spirit the body that envelops it, that is divinity. I go back to the father, to the primitiv source of the spirits. But when this power within us, which we call spirit, is just as indestructible as God himself, then also his consciousness, his world-penetration, his holy will, cannot cease, whereby it even distinguishes itself from all other forces of nature and elevates itself above all, whereby it is just what it is.

"'But who may conceive a measure for the immensity of beings? Who surveys the linking of the divine powers and forces in the shoreless all of that which is? Who counts the steps of the throne of divine majesty? Ah, dear sir, our spirit floats immensely high over myriads of other beings, but to God there are new myriads above us, and we stand very low.

"'What we are, that we know; we are conscious, thinking, world and God-knowing powers, full of holy will, full of endless longing to be eternal, and with the living feeling of the personal, in itself complete independence. What we may be, that we imagin. All forces of nature remain the same; not so the spirits. These advance from experience to experience, from the noble to the nobler, from the perfect to the more perfect, and change the globe under our feet. Humanity of to-day is, through the inheritance of past ages, a more perfect one than the humanity of gray antiquity. History teaches that. In that the spirits differ from all the rest of the natural powers. What we shall be, there even the imagination is silent. Great is God; holiness and love his ruling; wonder and magnificence his realm; eternity his life. And we are in God, we are his children, we indestructible, like himself. What else is needed for our consolation?

"'Yes, I am!' said Alamontada, and he looked with quiet blessedness toward heaven; 'I am! That is sufficient for me. I am! This small word embraces eternity; for all that is *is*, and all that exists is eternal, because of God.'"

[TO BE CONTINUED.]

Ecce Diabolus.—Continued.

SOME OBSERVATIONS UPON THAT HORRIBLE AND CRUEL ORDINANCE IN DEVIL-WORSHIP, NAMELY, BLOODY SACRIFICES AND BURNT-OFFERINGS. BY THE VERY REV. EVAN DAVIES (MYFGR MORGANWG) D. D., L.L.D., ARCH DRUID OF GREAT BRITAIN.

TRANSLATED BY MORION B. C.

"See what false creeds hav brought the prejudiced and unreasoning world to. With blood and fire and superstition they hav turned it into a charnel-house." —*Myfgr Morganwg.*

It is surprising in this enlightened and scientific age how so many who are esteemed as thinking, educated men throughout Europe still adhere to the belief in the efficacy of atonement by sacrifice, and that this priestly imposture originated and was customary with the first human family upon the face of the earth.

It sorely puzzles these divines to account how Abel in the beginning could conceive the idea that bloody and burnt sacrifices would be a source of pleasure to the deity. They acknowledge that it is not at all consistent with nature or reason, neither does it appeal to the feelings of humanity nor to any sense of self-interest, for the slaughter and burning of useful domestic animals is contrary to these and detrimental to the owners. And as the light of nature is opposed to such an ordinance, and we cannot see that any one gifted with reasoning powers could devise such an uncouth method of worship, it follows of necessity, as they say, that it must hav been instituted by a special commandment of God himself. Verily, this uncouthness is their strongest proof that God ordained it so.

But when we know that Cain and Abel were simply the principle of good and the principle of evil incarnated (*i. e.*, the A. wen, principle of beauty, harmony, and progress; and Avagdhu, principle of evil, death, and destruction), or humanized by the myth historians of earlier ages, this fable of Cain and Abel appears in a new light. Deity is cleared of the foul imputation, the mystery is solved and shines as a device of the corrupt and slavishly superstitious worshipers to appease the destructiv desires of the god of darkness, Avagdhu (death and winter) lest he should gobble up the offender, and not in any way intended as a sweet-smelling savor and a pleasure to the true God.

This ordinance of sacrifice was first instituted to Siva, according to the Hindoo bardism; to Chronos, say the Greeks; to Typhon (principle of evil), say the Egyptians; to Janus, or Saturn, the Scythe-bearer, say the Latins; to the God of our forefathers, by Abel, say the Jews. Thus we can trace plainly that it is the same bardic attribute (*i.e.*, Avagdhu deified and invested with a personality) which furnishes the basis for all these deities.

Some divines think that it sprung from the example of Abraham in offering Isaac. This is not far from the truth when we consider that this fable originated in the myth of Avagdhu or Saturn sacrificing Hü (the sun-god), and it is very likely that the death of Hü as an atonement under the hand of Saturn to acquire the blessing of the new year was the primary source of this idea among the oriental nations, likewise the sacrifice of animals.

Others insist strongly that the practice of human sacrifice originated with the race of Ham. Here he is again the god of the position of darkness—in Arthan; for Ham, or Cham, is identical with the Black Jupiter, Hamon or Ammon, from Arthan (winter), humanized, and his race are simply his worshipers. Still, it is an inexplicable point to Christian divines how any one invented human sacrifices, and they cannot understand how it could please deity to receive such horrible offerings, or how any one could hope to win favor by such practices, and acknowledge with the Psalmist (cv, 37, 38) that they must hav been intended for the devil. Why a man in preference to an animal? If as an atonement or propitiation, is not a man for a man more worthy and valuable than an animal? And those who prate so much about the barbarity of human sacrifice, and teach that the heathen, who were neither orthodox nor invested with the priestly dignity, found all their offerings unavailing, yet assert that is the only way by which thir own awful Jehovah could be appeased finally, to wit, the sacrifice of a human being who was innocent and the best of mankind. Are they willing to acknowledge that if their deity is not the devil deified his attributes closely resemble him? And they who teach that their sacrament is eating the flesh and drinking the blood of that human sacrifice, which insures life eternal to the partakers of the horrible feast, are apt to be offended if we suggest that they are cannibals.

Plutarch asks: "Can human sacrifice be called adoration of any deity who could possibly be pleased with the superstitious idea that he enjoyed a feast of human flesh or could accept such an offering? Could the Typhons, or the Titans, who were the especial enemies of the gods, institute such a feast if by any possibility they were victorious?"

However early this practice existed in the orient, yet, as modern science proves, it must hav commenced thousands of years after the first appearance of man upon this planet. Inquiry also shows that the institution of sacrifice must hav been subsequent

to the introduction of the sublime and pure Druidic bardism into those countries, and that only through ages of misconstruction of ideas and utter debasement could it hav culminated in this idea, later, even, than the age when the heavenly configurations were deified to be a sort of trinity in unity, and subsequent to the time when the Opposer, Avagdhu, the great chemist of nature, in conjunction with the other Arthanic figure became deified to be the supreme and omnipotent god.

It is curious in the light of bardism to study the methods and gradations by which the Druidic philosophy has been debased among the orientals, and how the zodiacal figures representing the changes of season and operations of nature are transposed and mixed. This process was carried on in the creedal system till we find Arawn or Saturn, who represents the declining autumnal sun, called also the black sun, changed to the destroyer (Avagdhu), when it simply meant the withholder of good, or negativ cessation of the sun's influence.

As the orientals were never able to distinguish between the seventh zodiacal symbol and the sun's attributes in that position, so they blended them together and consecrated them as one deity. They could not distinguish any difference between the sun's position and the sun itself. The sun ceasing to be the giver of good (W. dhu), and the regions and powers of darkness (Avagdhu) through which he traveled, or the sun changed from A. wen (beauty and harmony) to the position called, "the naked righteousness of God," symbolic of withholding his blessing, and the darkness and gloom of winter, symbolic of hell, where he was destroyed. The attributes of September, which was Seithwedh and Ion, were also confused with the wintry aspect, and all these attributes massed together to form a deity. This heterogeneous god was then constituted the god of blood atonement, *i. e.*, the winter devil, the destroyer.

He is traceable under various names in the oriental myths—Agni, Siva, Sadi, Il, El, Hel, El Shadi, Moloch, Baal Baal Shadi or Shaddai, Chronos, Saturnus, etc., all titles of the sun.

We find after a careful research in the antiquities of the orient, especially in India, that after the diffusion of Druidic ideas the radial symbol, or Plennydh, Alawn, and Gwron, was deified as a trinity under the appellation of Brahma, Vishnu, and Siva, and other triads, and that a great deal of discussion arose at some very early period of the world's history, and at other times later on, to distinguish which of the trinity was the supreme one. And after many long and bloody wars the destroyer was set up as supreme in a large portion of the Eastern lands. The upright stone which represented the creativ power of the sun was debased from being the symbol of Vishnu to be the linga, symbolic of sexual energy, and was dedicated to Siva the Destroyer. References are made in the ancient Hindoo scripture to later revivals of these discussions, and traces of the three different sects still exist in Hindostan. The sect of Brahma still call themselvs Brahmans, and are the most aristocratic caste in India.

The sect of Agni or Siva affirmed that he, the terrible and unconquerable one, was the supreme one. To prove this assertion, they taught that no matter how much the other gods, Brahma and Vishnu, created and nourished, he was able to overthrow and destroy their labors. Consequently they gave him the title of Maha Deva, the Great God, and later under different appellations he was recognized as the god of war.

It was also taught by the numerous worshipers that he was destroyer, slayer, and avenger to the wicked, that he was especially to be feared, and was the deity whose wrath was to be propitiated and turned aside, for the other gods did not slay or revenge upon any one. Later they assumed it to be possible to appease the wrath of this awful being by sacrifice and to rescue the guilty ones from their doom through a substitute. "Bone of his bone, flesh of his flesh, yea, all that a man hath will he giv for his life." This idea resembles the symbolic death of Hü, who is supposed to die to appease the powers of darkness.

Sir William Jones states that the Vedas were written more than 3,350 years ago, and that they were only a fragmentary collection of the lectures and chants used in the worship of that period, and which had been handed down from a remote and unknown age by the Aryans. We find in these old Vedas fragments handed down from the time when the idea of sacrifice was only as yet in embryo.

In the commencement it was customary (according to the Vedas) to simply bind the beast to the stake as an offering to Agni, while the priest interceded for the offender, and dedicated the beast as a substitute. After it had been tied for a stated period it was loosed and allowed to escape uninjured. But in course of time, fire, the great destroyer and disintegrator of nature, was esteemed to be a more fitting symbol of this terrible deity, and it became customary to slay and burn the animal upon the horned altar, so that Siva in his fiery attribute might thus more thoroughly satisfy his lust for flesh. And the guilty sinner was more satisfied by the visible acceptance of his offering by the deity which he feared.

The higher the flames rose the greater the satisfaction, hence the priests ordained the most combustible morsels as the choicest offerings, the fat of rams, etc., while the entrails were removed and the blood spilled on the ground.

The altar was symbolic of the Kettle of Ceredwen, Anrhas, feminin attribute of the Opposer or Destroyer (*i. e.*, crucible of nature). The womb of Anrhas as night was symbolized by a fiery furnace (see vision of Abraham), and into it Hü, with Plennydh, Alawn, and Gwron) was supposed to descend annually, to be resurrected again upon the third day, unharmed and vigorous. This is the origin of the myth of Shadrach, Meshach, and Abednego.

In another sense the altar signified the horned head of the Opposer, and the fire his zest in devouring the sacrifice. The beast was no longer tied to a stake but to the horns of the altar, and made a scapegoat occasionally long after the introduction of sacrifice.

This awful deity, in his attributes of Black Saturn or Arawn (Aaron, sacrificer), Destroyer from the beginning, was instituted as the cruel god of the Hebrews. He was called El, Elohim, and El Shadai, the god of Abram. In one place it is translated by the seventy as Ourana (Ouranos or Arawn). Others translate Elohim as Curses, corresponding to Avagdhu (see Parkhurst's Lexicon, p. 15), femininly Malt. In bardism, according to Calmet, Shaddai means destroyer. In Deut. xxx, 17, Shadim is translated devils, and in 2 Chron. xii, 3, Elohim is translated Beelzebub. Compare 2 Samuel, xxiv, 1, with 1 Chron. xxi, 1, and we find the god of the Jews is called Satan, and as the Jews hav mixed the principle of evil with the attributes of their deity, so we do not find a single reference to Satan in their later books, but they teach that every misfortune and evil spirit proceeded from their god.

To prove farther that Avagdhu, or the Destroyer, was the father god of the Jews, we find one of the names of the Destroyer, or Angel of the Bottomless Pit (Annoon), is Abaddon (*i.e.*, the father of Adonai), the God Son or vicegerent of God according to the Jews. In Psalms cvi and xxxvii and Deut. xxxii, 17, it is said that the Hebrews sacrificed their children to Devils, *i. e.*, Shadim. And in Num. xxiii, 24, and xxiv, 8, we find expressions which would seem to indicate that they were cannibals. According to Mr. Roerton the cannibals of Africa use similar language when they decide to make war upon another tribe, *i. e.*, "We will eat our enemies; let us drink the blood of our neighboring tribe."

Now as Elohim of the Jews meant simply the sun in the winter solstice, how is it that they hav confused him with the powers of darkness? "If I am Elohim where is my terror?" (Mal. l. 60.) Dr. Adam Clarke compares Elohim with Pluto and asserts that his worship originated in the slavish terror of superstition.

[TO BE CONTINUED.]

Voltaire in the Bastille.

EXTRACT FROM JAMES PARTON'S LIFE OF VOLTAIRE.

"Monsieur Arouet," said the regent, "I bet I will make you see something you hav *never* seen!"

"Indeed, and what is it, Monseigneur?"

"The Bastille," replied the regent.

"Ah, Monseigneur," said the poet, "I consider it seen!"

The next morning, Saturday, May 16, Arouet, not so early a riser as the czar, was roused from sleep at his lodgings, at the sign of the Green Basket, by a strange noise on the stairs. Arrests upon *lettres de cachet* were made with the utmost suavity of manner, but with a considerable show of force; and half a dozen men cannot ascend a staircase without waking a sleeping poet. Upon opening his eyes he saw the crowd at the foot of his bed, one of whom drew near, touched him upon the shoulder with a white wand, and with all possible politeness explained their business; perhaps handing him a slip of paper, on which it was briefly stated:

"The intention of His Royal Highness is that the Sieur Arouet be arrested and conducted to the Bastille."

He was allowed, it seems, to go to his dressing-room, and, while he and his valet were getting on their clothes, one of the officers sealed up his papers, and another took an inventory of his effects. It so chanced that the spy Beauregard, who had given the information upon which the arrest was made, "found himself present" on this occasion, also, and had further conversation with the unsuspecting victim.

"Why are you arrested?" he asked.

"I know nothing about it," the prisoner replied.

"My opinion is," said the spy, "that your writings are the cause."

"There are no proofs that I hav written anything, for I hav never confided my writings to any but true friends."

"Is there nothing in these papers to convict you?"

"No; for, luckily, the exempt did not get hold o the pair of breeches in which there were some verses and songs. I seized an opportunity, while I was dressing, to throw them where—it won't be easy to find them."

So reports the spy, and it is possible some conversation resembling this occurred. The place indicated was searched, to the extreme discomfiture of the inmates of the Green Basket, and to the spoiling of several barrels of beer in its cellar; but no scrap of offensiv writing was found. He was permitted to take with him no article whatever except the clothes he wore; but before leaving he managed to dash upon paper and send (probably by his valet) a short note to the Duke of Sully, who had so happily alleviated his late exile:

"M. de Basin, lieutenant of the short robe, is here to arrest me this morning. I can tell you nothing more about it. I know not what I am accused of. My innocence assures me of your protection. I shall be too happy if you do me the honor to accord it to me."

"Who goes there?" cries the nearest sentinel.

"Command of the king," replies the sergeant of the escort.

An officer of the guard appears, to whom the *lettre de cachet* is shown; upon seeing which he strikes a bell to summon the officials of the château, and permits the whole cortege to enter the first inclosure. The guard turns out; the officials stand ready; the the coach comes to a stand. The lieutenant of the king opens the door of the carriage. Every soldier covers his face with his hat, so as not to see the prisoner, and if by chance there is some one in the court who has no hat on he turns his back, or instantly withdraws. The prisoner alights. He is the king's guest; this is one of the royal châteaux; and he is conducted with the utmost respect to the office of the governor, who givs a receipt to the commander of the escort, and presents him to officers of his own. They conduct the prisoner into the next room, where he is respectfully but thoroughly searched, deprived of every article he possesses which does not strictly belong to his apparel, and an inventory is taken.

He was obliged, as we hav seen, to surrender at least one letter from his Olimpe, then an unhappy Baroness de Winterfield; he a less unhappy prisoner of state. A good pocketful of money was found upon him: "six louis of gold" and a dozen or more of other coins, besides "an eye-glass, a pair of scissors, a bunch of keys, tablets, and some papers." After he has signed the inventory, he is taken back to the governor's room, where he is formally handed over to the officers of the Bastille.

The draw-bridge falls; he is led across it; he enters the grand inclosure; the gate closes; he is in the Bastille. Under-officers show him to an eight-sided room in one of the towers, shut the door upon him, turn the huge key, drive home the bolts, and leave him to his reflections, with ten feet of solid and ancient masonry between him and the bright May-day world of Paris.

The bird is literally caged at last. His cage is of eight stone sides and a vaulted roof, furnished with a plain table, two rush-bottomed chairs, and a narrow bed. His family, as we are told by Duvernet, was in desolation.

"I foresaw clearly enough," cried his much-enduring father, "that his idleness would lead to some disgrace. Why did he not go into a profession?"

His Jansenist of a brother probably added a hearty served-him-right, to his father's I-told-you-so. The old Marquis de Dangeau made another entry in his diary concerning this young man: "Arouet has been put into the Bastille. He is a young poet accused of writing very imprudent verses. He was exiled some months ago. He seems incorrigible." St. Simon apologizes to himself for recording so trivial a circumstance: "I should not mention here that Arouet was put into the Bastille for writing some most audacious verses but for the celebrity which his poems, his adventures, and the caprice of the public hav given him since. He is the son of my father's notary, whom I hav often seen bringing papers to sign. He could never do anything with that libertin son of his, whose very libertinage made his fortune at last under the name of Voltaire, which he assumed to hide his own." Thus Polonius upon this plebeian Laertes.

Meanwhile, Laertes, as usual with him in all circumstances, was making himself as comfortable as possible. He was arrested on Saturday morning. On Thursday following we find him signing a receipt for certain articles needful to complete the equipment of a young gentleman and scholar, namely, "two volumes of Homer, Latin-Greek, two India handkerchiefs, a little cap, two cravats, a night-cap, a small bottle of essence of cloves." Other effects had doubtless preceded this small convoy, and he could send for more if the articles were not prohibited. It is not certain that he was the sole occupant of his room, for others of the Duchess du Maine's partisans were arrested about the same time, and the château may hav been overfull. Be that as it may, there *he* was, with his Homer, his night-cap, and his small bottle of essence of cloves, a prisoner in one of the massiv towers of the old Bastille, with a deep slit for a window, through which neither earth nor sky could be seen.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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Anti-Comstock Legislation.

It will be borne in mind that a bill in the interest of Anthony Comstock, giving him greatly increased power, to the extent of superseding the police of this city, was, during the past winter, introduced into the Legislature by Mr. Waring, of Kings county. Comstock spent a good deal of time at Albany, buttonholing the members of the legislature, showing them his filthy collection of indecent pictures, and impressing them with his immense piety and purity, using his entire energy to secure the passage of his bill. He succeeded in hoodwinking and wheedling several impressible members, and at one time it was feared his bill might pass and become a law; but, thanks to the able efforts of Mr. T. B. Wakeman, who was sent by the National Defense Association to make an argument before the legislativ committee to whom the bill was referred, the eyes of several of the legislators were opened, the bill was defeated, and Comstock was signally rebuked.

Not far from the time when the Comstock bill was placed before the legislature Col. M. C. Murphy of this city, introduced before the same body the following anti-Comstock bill:

SEC. 1.—In all the courts of this state whenever it shall appear on the trial of a person charged with having violated a penal statute that he was assisted in the alleged violation or induced or inveigled to violate such penal statute by some person acting or claiming to act in the capacity of agent, informer, or spy for any society or association, or for any individual who is not a prosecuting officer under the laws of this state, the testimony of such person so acting or claiming to act as agent, informer, or spy, and also that of every other person acting in conjunction with him, shall *not* be received in evidence.

SEC. 2.—All inconsistent acts are repealed.

This bill, if once a law, practically blocks the infamous Comstock's game, destroys his favorit course of procedure, and repeals a large share of the acts which he has heretofore induced the legislature to pass for his pleasure and benefit. It is well known that Comstock has over and over again selected his victims on whom he has determined to exercise his wiles, and by deception, falsehood, and the most artful representations has inveigled, seduced, and decoyed persons to violate the enactments of his procuring, and then he has arrested them, dragged them into court, and with his own unsupported testimony, which has often been simply perjury, he has sent them to prison for a term of years and thus brought utter ruin upon them and their families. This has been Comstockism, this has been the high moral work which Samuel Colgate and many of the clergy and the foremost members of the churches hav sustained and defended.

Col. Murphy's bill puts an end to all this. Where a trap has been set and a plot worked up to induce a person to commit an offense for the sake of the conviction and imprisonment, the plotter, the seducer, the decoyer, the inveigler, the informer, and the perjurer shall not longer hav the power to send his victim to prison; his testimony shall not be sufficient to secure conviction. This practically ends Comstockism so far as our state courts are concerned, for Col. Murphy's Anti-Spy bill has become a law. The Assembly first enacted it, and on the 17th inst., despite Comstock's persistent efforts, despite all the Christian influence he was able to bring to bear, despite the almighty potency of his foul smut-bag of filth and indecency, the Senate passed the bill by the overwhelming vote of 19 to 6. The *Sun*, on the 18th, gave the following report of this last struggle:

The Senate continued the discussion on the bill to prevent spies of the Anthony Comstock order from testifying in the courts—the pending question being on Mr. Mills's amendment that testimony of these men should not be excluded unless it appeared that the law would not hav been violated except for the inveiglement of these spies and informers. Mr. Mills made a long argument in favor of his amendment, and gave a detailed history of the work of one of these voluntary associations in suppressing lottery gambling. Mr. Fowler said that if any of the agents of this society were engaged in the business of inveigling men into the commission of crime, this bill would affect them seriously; but if they were only pursuing the legitimate business of trying to suppress crime in a legitimate way the bill would not affect them. Mr. Hogan said that unless lobbying on this bill were stopped he should call for the enforcement of the rule. (Anthony Comstock had just been talking with Senator Mills.)

Mr. Mills said so far as he was concerned there had been no lobbying, but simply asking and answering questions.

Mr. Hogan said he referred to lobbying against the bill that had been going on around the hotels and elsewhere in Albany for several days past. After some further remarks by Mr. Mills in favor of his amendment, it was put to vote and lost—yeas, 6; nays, 18. Mills then offered another amendment that the bill should not apply to any case where the party complained of is engaged in any business in violation of law. This was lost by 7 to 12. The bill was then put on its final passage and passed by a vote of 19 to 6, as follows:

Yeas—Astor, Baker, Birdsall, Bixby, Braman, Eidman, Fowler, Hogan, Jacobs, Lord, Madden, McCarthy, Robertson, Rockwell, Seebacher, Sessions, Stevens, Strahan, Wagner—19.

Nays—Davenport, Halbert, Loomis, Mills, Williams, Woodin—6.

Truth has the following:

After the third severe tussle in the Senate over Colonel Murphy's Anti-Spy bill, the discussion over which was participated in by Mills, Fowler, and Woodin, the bill passed, 19 to 6, and it goes to the governor.

Colonal Murphy is entitled to great credit for the untiring zeal, vigilance, and devotion which he has brought to bear to pass this measure. This defeat of Comstock is severely felt, and the society, it is said, will bring all its guns to bear on Governor Cornell to secure a veto.

Of course the infamous spy, intriguer, and informer, Comstock, feels greatly chagrined, snubbed, and defeated. His power is largely taken from him, and his ability to send people to prison greatly lessened. But his only chance now is to work upon the governor. He will again visit Albany backed with the strong remonstrances and appeals of Howard Crosby, Parson Newman, the Rev. John Hall, the Rev. Frederick Courtney, and holy men of that class. Samuel Colgate's money will flow freely. That omnipresent smut-bag, containing the choicest specimens from Comstock's filthy Nassau street museum, will be exhibited gratis to the governor; but whether all these will be potent enough to sway Gov. Cornell and induce him to veto Col. Murphy's bill, which has been enacted by both branches of the legislature, remains to be seen. True men and good men will hope that the governor will confirm by his signature what the legislature had done. If he does not it will be well understood that Christian influence and Christian money hav prevented it.

In its issue of the 21st *Truth* prints the following:

The people of New York hav every reason to be grateful to Assemblyman Michael C. Murphy for the Anti-Spy bill which he succeeded in getting passed last week in both houses by such a splendid majority. The masses do not realize the social slavery to which they would hav been subjected had they possessed a less determined champion than Mr. Murphy in the Assembly, and had the schemes of the church and of the private spy societies, helped on by Tony Comstock and Waring of Brooklyn succeeded instead. Their object was nothing less than to hav made of the district attorney's and sheriff's offices, a tender to the schemes of private spies, and possibly of blackmailers. What Comstock and his myrmidons would hav ordered the district attorney, the sheriff, and even the police judges would hav been compelled to carry out, under constant threat of impeachment.

It is absurd to say that any man but a sworn officer of the law could or should institute and carry out criminal prosecutions against private citizens. However pure, however disinterested a man may be, exercising such functions as those Tony Comstock sought to seize, it is impossible but that persecution should, sooner or later, creep into his work. Comstock himself, from beginning well several years ago in the extirpation of obscene literature, gradually sought to giv his weight to other schemes, some of them as cruel and wanton as any that can be imagined. From such beginnings grew the famous, or, more properly, the infamous black list of the Society for the Prevention of Crime, where respectable private citizens figured who were threatened with domestic exposure. No man in this community desires to feel a secret, impalpable, spy system weighing on him every hour of the day and night, following his every movement, and threatening to expose his very conversations.

The suspicion of wrong-doing is the very next thing to doing the wrong itself. We are not in Russia here, and we hav no call for the Russian method of procedure. We already hav given far too much power to private societies arrogating to themselvs public functions. Even so good and honest a man as Mr. Bergh has not always known where to stop in his prosecutions carried on by authority of a special statute which created his Society for the Prevention of Cruelty to Animals. Then came the Society for the Prevention of Cruelty to Children, which, while founded on a humane idea, has not always acted wisely or too well. And there followed two societies, the results of which hav been of doubtful benefit from the first—those for the Suppression of Vice and the Prevention of Crime. Certain it is that vice has not been suppressed or crime prevented. The few individual prosecutions that hav taken place hav not affected the general aggregate of vice and crime in the slightest, while several cases of persecution hav taken place, such as the prosecutions of Foote and Bennett, that no argument of good motiv can excuse.

On the other hand, Assemblyman Murphy, opposing increased legislation for these societies at all times, has presented and successfully pushed a bill to a passage which will seriously curtail the power of Comstock and his kind to annoy. Under its provisions private detectivs belonging to private societies are incompetent to giv testimony in criminal cases unless called in to do so by the district attorney. In other words, the sworn public prosecutor is made the judge of whether the cases pushed by these private spies are conceived in malice and bigotry, or whether they tend to the public good. There is nothing in the bill to prohibit Comstock, for instance, from doing good. But he will no longer be able to dictate to private citizens how they shall conduct their business.

This is not the first good thing that Mr. Murphy has done. Ten years ago he was the most determined opponent in the Assembly of the nefarious schemes of Tweed. Sweeny, *et. al.*, and he suffered through opposing them when many wealthier men yielded to the blandishments they put forth.

It has been intimated that Governor Cornell may veto the Anti-Spy bill, because Comstock and his crowd will bring all their power to bear on him The majority by which the bill passed should be enough to prove to Governor Cornell that this would be an unwise thing to do. The majority was quite large enough to pass it over his veto.

But a measure of such unquestionable wisdom will, we are confident, not be tampered with by the Governor. Such a course would only lend it additional importance, and at the same time array against him a vast Liberal element.

More Work of the Vampire of Death.

The late Joseph Sabin, who departed this life in Brooklyn some three weeks ago, was a very worthy man. He was believed to be the most thoroughly informed book man in the world. His whole life had been spent in the handling, reading, and selling of books. The Dictionary of Books upon which he was engaged almost up to the hour of his death is described as being the greatest work of the kind ever undertaken. He was, indeed, a most genial, friendly, and industrious man, a man with many warm friends.

It is believed by those who were most intimate with Mr. Sabin during the last two years of his life that his death was hastened and his peace of mind greatly disturbed by the machinations and persecutions of Anthony Comstock. The detestable meddler, spy, and intriguer threw a dark shadow over the family of Mr. Sabin. He plotted against the young Mr. Sabin, unjustly secured his arrest upon a foul charge, and drove him from friends and home.

No one really knows what it is to be arrested by Anthony Comstock upon the crushing charge of obscenity save those who hav had the bitter experience to pass through. No other can realize the stigma, the odium, the disgrace that is thus inevitably cast upon the one arrested and upon his family. The expense, anxiety, uncertainty, and disgrace attendant upon the defense of a charge of obscenity is greater than any one can realize who has not passed through the terrible experience. And the subsequent sentence and imprisonment cannot be adequately described. They hav to be experienced to be fully realized. The deep and acute trouble and grief thrown upon the family of a man so persecuted can never be known but by those who hav drank of the bitter cup.

There is little doubt that the days of Joseph Sabin were shortened by the cruel and heartless persecutions of Anthony Comstock. This foul blot upon humanity has boasted that he has driven fifteen persons to suicide. The days of many others hav been shortened by his machinations, and the lives of many scores hav been made absolutely wretched by his villainy and malignity.

The writer of these lines has witnessed the dying moments of a good man—a victim to the wiles and persecutions of this vile Anthony Comstock. But for the persistent and atrocious conduct of this infernal vampire, Dr. Joseph Bott undoubtedly would be alive and well to-day. The sorrow, grief, and utter wretchedness which this infamous man has caused is known to none save the recording angel, if there is such a personage in the upper world.

Comstock may now add the name of Joseph Sabin to his long list of victims whom he has sent to untimely and unhappy graves. Let him exult in his fiendish vengeance and hate.

But Joseph Sabin left many appreciativ friends behind him—men who understood his worth and the wrongs that were done him. Many of these friends attended the last rites bestowed upon the departed.

Robert Colyer did himself great honor in attending to the last ceremonies of his friend Sabin. He did an honor to himself and humanity when he pronounced kind and truthful words of the departed, in words something like these:

Our departed friend had a great amount of knowledge from books, with which he was, perhaps, more thoroughly acquainted than any man living; but he did not pretend to know very much about God. In this direction he set up no claims as to knowledge, but as to real goodness and in kindness toward his fellow-men few were before him. I do not know very much about these things, and I may be mistaken in my estimates and opinions, but in my heart I believe that in the great day of reckoning, when the angel of justice accords to each individual the award due him, he will speak far more kindly to brother Sabin and will judge him far less harshly than many who profess more righteousness and lay greater claims to theological virtue—than those, indeed, who hav wronged him.

The following interesting chapter of facts is from the *Boston Globe* of the 18th inst.

CRUEL PERSECUTION.—THE KIND OF WORK THAT COMSTOCK GLORIES IN AND IS GLORIFIED FOR.

Columns of interesting reminiscences were printed in the New York dailies recently on the occasion of the death of the famous bibliopole, Joseph Sabin, and the universal opiuion was that his character was entirely above reproach and his life one of great service to his fellows. The sudden breakdown in health which carried him off while engaged on the chief work of his life is attributed by the New York correspondent of a Western paper to the persecution of his son William, an educated young man, by Anthony Comstock upon a technical violation of the law under which Comstock acts. Among the invoices of old books and pictures that come to New York from Europe are many engravings that fall under the ban of the statute. They are bought at auction in London and Paris by agents, who, without attempting to assort the good and reject the bad, box all up together and ship them to New York. It has for a long time been the custom in Sabin's store to pack up these objectionable engravings and not to offer them for sale or put them on view. The pictures were generally reproductions of old carvings of the middle ages, or curiosities of blasphemy. A few book collectors, including church deacons and gentlemen of high position, were purchasers of rare engravings of this character, and now and then one was sold to them; but the law was no more transgressed than nearly every publishing house violates it by supplying certain customers with French works.

Comstock was put on the scent of these engravings by a clerk who, having robbed Sabin, had decamped with about $10,000 worth of engravings. This clerk reappeared in New York and opened an establishment up town. To check the industry of his old employer, which he was conscious was at work to prosecute him, he adroitly put Comstock in possession of data about the engravings, their titles, where they were kept, etc., and thus arranged to secure his own immunity by engaging his adversary with a powerful antagonist. Comstock at first sent a boy, who was booted out of the store with this parting advice, to tell those who had sent him to put him into better business. A few days later a man came in and, affecting familiarity with classical engravings, asked to see some. He was told that the house had none to sell. He pretended that he was making a collection of them, and was willing to pay well for such as he wanted. He named over some engravings that he desired, such as one called "The Rock of Ages," and another, "The Long Meter Doxology," both curious works of blasphemy. He pulled out a big roll of bills and said that he was prepared to pay cash, that he knew they had such pictures, and he might as well hav them as any one else, and intimated that he could get them elsewhere.

He was told by William Sabin, a young and inexperienced man, that the rule of the house was not to sell such pictures. The man, however, was so persistent that at length some engravings were shown him, and, as he seemed determined to make a bargain, young Sabin, thinking to get rid of him by naming a high price, fixed a certain value upon them. The man quickly purchased them, paid over the money, watched a still younger member of the family receive the money, and he, taking his evidence, hurried back to Comstock. The result was the arrest of William Sabin, his indictment, and the indictment of his young brother Robert. Comstock then raided the store, broke open a locked drawer, and confiscated a lot of pictures which the law he himself drew condemns. He boasted that he had brought down big game, and pursued young Sabin so relentlessly that the latter, feeling that because of a technical violation of the law he might be sent to prison, and thus forever disgrace his young wife and children, determined to evade such a fate by forfeiting his bond, and accordingly stepped on board of an out-going steamer one day, and Comstock next heard of him in Europe. The loss of the comfort and association of his son weighed heavily upon Mr. Sabin, and the trouble stole in upon his sleep and repose, and hastened his decay.

In an editorial entitled, "A Blow at Professional Spies," the same paper says:

In the lucid intervals that now and then occur in the course of the senatorial squabble at Albany, the legislature of the state of New York is getting in some good work. The Senate on Friday, by a vote of 19 to 6, passed a bill that had already received the sanction of the Assembly, and needs but the Governor's signature to become a law, which will go far to secure innocent people against the danger of being decoyed into prison through the devilish ingenuity of some professional blackmailer or sneaking spy.

The measure provides that the testimony of any agent, informer, or spy acting for any society, or for any individual not a prosecuting officer, who has induced or inveigled any one to violate a penal statute, shall not be received in court as evidence against the accused, nor that of any person acting in conjunction with such agent, informer, or spy. It is needless to add that it is aimed at the notorious Anthony Comstock and his decoy-duck and partner, Mr. Joseph Britton, who, abusing the powers granted them by the government, make it their business to seduce honest men by tempting them in their poverty into the commission of crime, and boast of the number of persons whom they hav driven to suicide and early graves.

A fair sample of their dastardly deeds is described in another column in an article headed "Cruel Persecution," which illustrates the method by which Joseph Sabin, one of New York's most reputable, useful, and honorable citizens, was worried to death before he had half finished the most important work of his life. There is evidence now on the court records of this country that renders Anthony Comstock as fit a candidate for state prison as any man whom he ever sent there. Evidently such a bill as that just passed is calculated to seriously cripple him; so he has been lobbying against its passage with all his might and with that of all his backers, and with an intrusiveness that has called forth public protests from members of the legislature in open session. But all to no purpose. In the face of the opposition of a few country members over whose eyes Mr. Comstock has succeeded in pulling the wool, and by the activ work of Messrs. Murphy and Andrews, two Democratic assemblymen from New York city, the bill has been passed through by a large majority of both houses, and the tremendous efforts that will undoubtedly be brought to bear on Governor Cornell to secure a veto will probably fail.

So far so good. "Scar-faced Tony" has been stripped of a portion of his power. But much remains to be done. By far the greater portion of his mischief has been achieved in the United States courts, where his power largely depends upon the judge who happens to be presiding at the time. Let Congress follow the example of the New York legislature, confining the power to suppress vice by law to the officials appointed ordiuarly for that purpose. When Mr. Comstock is left to suppress vice by persuasion and education the business will become unprofitable, and we predict that he will speedily retire from it.

Camp-Meeting.

The Michigan State Association of Spiritualists and Liberalists will hold their next annual camp-meeting on the north bank of Gaguac Lake, Battle Creek, Michigan, commencing August 12th, and closing August 22, 1881. Some of the most talented speakers in the West are engaged, and others will be added in due time, of which I will speak later.

Gaguac Lake is a beautiful sheet of water just out-

side the city limit of Battle Creek, carrying upon its bosom two steamboats and several sailing crafts, to amuse and benefit the pleasure-seeker. Come, friends, from far and near. Let us hav heaven here and now. L. S. BURDICK, Pres.

Box B, Kalamazoo, Mich.

Parton's Life of Voltaire.

I.—THE BASTILLE.

"Truth is stranger than fiction." "Interesting as a novel" is a phrase that givs but a faint notion of the delight with which the eye follows the pages of this enchanting work. "It is a store-house of fascinations," says the last critic. The picture, quiet and simple at first, changes like a transformation scene, and is continued as an ever-varying panorama until it ends in triumph at the Pantheon. In many respects the most remarkable of Frenchmen and of human beings, it is certain that no human being other than Voltaire ever led such a life—so diversified, so inwoven with the events, actors, characters, and the very life of his age. Every chapter is a new scene of a play with new actors, and an absorbing interest in their fate.

Every passion, hope, and interest of human nature, every variety of circumstances in which they could be illustrated, every peculiarity of individual life, in station, sex, or character, pass before the eye, till romance only seems to be the author's object, and we are astonished to reflect that it is true. Its strength, as well as its beauty and interest, after all, is in its truth. We believe this to be the only life of Voltaire extant that is truthful and intelligible. It is the only one written from the *human* point of view—a view high enough to oversee the life and motivs of this wonderful man so as to do justice to him, to his friends and foes, and to the influences he and they represented.

In this latter respect this biography is noteworthy. It opens a new era in the judgment of human character. Let us notice this change particularly. Hitherto biographies hav been written mainly by those who were below the man whose life was written, and who looked up to him with gratitude and veneration; or else by those who were on the same general level with him, and for the purpose of illustrating and extending his influences, of which the author was also an exponent. Of the first, or the up-looking biographies, Boswell's Life of Johnson is the finest specimen. Of the second, the most numerous of all, we may take as instances White's Life of Swedenborg, or the lives of the leaders of remarkable religious or political movements, written by their co-religionists or partisans. Mr. Parton has founded a new school of biography, very different from these.

This Life of Voltaire is the finest fruit of a new growth of human sentiment. It is the largest and completest attempt ever made to solve and estimate individual life from the purely historical—that is, the humanity—point of view. It differs from other biographies in that the author, from the hight to which the progress of the race has borne him, as an impartial spectator, overlooks and so traces the strivings and motivs of his hero truthfully, and estimates them as they really served the highest and best human interests. From this point of view most of the former lives and estimates of Voltaire appear to be, as they are, grotesque distortions of the man and of his motivs and acts, seen through the misty air of religious and political prejudice.

For the first time, because seen from this higher point of view, this man has been brought out into the clear sunlight of the human judgment day. No folly or fault is concealed, or excused in a partisan spirit. His story is simply told and judged, and the verdict is that Voltaire must ever remain in the Pantheon of the human race as one of its chiefest servants. And the reason is that

> "For all human failings
> The love and service of Man atones."

Voltaire's faults, failings, and weaknesses are patent enough, but when the balance comes to be struck he remains one of the greatest benefactors of mankind that ever lived. He made an era in the life of the collectiv *Man*. Modern life and thought began with him. Behind him lie the dark middle ages, and from them he was our deliverer. How can we ever repay our debt of gratitude?

How can we ever cease to wonder, too, at the way in which it was accomplished? By one man, single-handed, with no weapon but his pen! He had to fight fire with fire, falsehood with falsehood, duplicity with a deeper cunning. As a result the systems of falsehood and oppression consolidated by ages were left by him so riddled that we hav only the burden of removing their debris as we place in their stead liberty, science, and humanity.

He was really the victor in his life-long contest with the powers of darkness. Why and how? This biography for the first time fairly answers. It shows that the main, the great and absorbing motiv and faith of Voltaire was faith in human nature and a desire to ennoble and advance his fellow-man to the uttermost. At bottom he was a good man.

When his royal Frederick kept writing to him in substance that the mass of humankind were only food for powder—so many animals, half monkey and half tiger, Voltaire kept replying, Yes, but between the monkey and the tiger there is the Man!

Such words, and the miraculous activity and zeal with which he sustained them, will preserve his fame as a precious jewel, shining forever through the depths of the ages. In time and position he stands between, and is the only man of modern times to be ranked with Shakspere and Goethe, making together the grand triumvirate, English, French, and German, the three great emancipators of the human soul.

Every chapter of this life-panorama has its importance, but we would place particular emphasis upon three, as the beginning, middle, and end of the great contest: 1. The Bastille; 2. The Encyclopedia; 3. The Pantheon. The latter two of these topics we shall refer to in the future. For this occasion we giv in another column extracts illustrating Voltaire's introduction to the Bastille. He had two terms of residence there. The first in 1717, of eleven months, and another of fifteen days in 1726, just prior to his exile to England.

In both cases his imprisonment was an outrage.

The first grew out of some political writings that were erroneously supposed to be his. The second was the result of his efforts to get something like justice executed upon Chevalier de Rohan for causing him to be publicly insulted and beaten. This last indignity, and the utter impossibility of procuring reparation, entered like an iron into the very soul of Voltaire—an iron which was grown over, but never withdrawn.

The Bastille was placed before the mind and in the heart of the young Voltaire, as in fact it was the embodiment of the outrage of church and state united in one irresponsible personal government, merely to execute the interests and iniquities of superstition or of a debased and selfish nobility. It represented the enormities and abuses of the feudal system which had been outgrown, the methods and even forms of which were fast becoming intolerable to human nature.

The mass of the French people finally came to look upon it in a similar light. It was to them, as to Voltaire, the symbol of *L'Infame!—The Infamous*—and to be crushed by any and all means.

Not without reason, therefore, has the French republic fixed upon the date of its destruction as the decisiv and most glorious event of their great Revolution. They hav made that date (July 14, 1789) their national holiday, corresponding to our Fourth of July. The *lettre de cachet* which placed the young Voltaire within its walls was the first of the chain of events that insured their final destruction. How this resulted our next article will show.

In the mean time we hope that our readers will hasten to become acquainted with the work itself. The two volumes at first may seem to be large, but no one who begins to read will regret their length. Our friend, Hon. Elizur Wright, had only "devoured" two hundred pages when he wrote to the author his thanks that one thousand pages more of the intensely interesting and instructiv narrativ remained. He expressed the feeling of every one who will take the book in hand. T. B. W.

Mr. Bradlaugh's Paper,

The *National Reformer*, for June 12th contains the following from Mr. Bradlaugh:

"Northampton is as hearty and as determined as it is possible to be in this great struggle. While willing to wait a reasonable time, so that the government may not be hindered or embarrassed in their carriage of the Irish Land bill, the voters who elected me will not wait one moment, even for the government, if their just claims are slighted or disregarded. The men and women of Northampton—to whom, should they desire it, I would instantly resign the honor they hav conferred upon me—tell me that their confidence in me is unabated, and that, if need be, they will return me again and again. My duty is clear; I shall fight as best I can, rousing public opinion as completely as I am able."

"Having the fullest faith that the government intend to try to carry an Affirmation bill, it is my intention to do nothing which may render such proposed legislation more difficult. But as the law as it stands at present givs me the right to take my seat I must, if the government proposal be rejected or obstructed, insist on performing the duties of the position to which my constituents hav elected me."

A paragraph in another part of the paper, showing the agitation which is being kept up, says:

"Resolutions in support of Mr. Bradlaugh's right to take his seat hav been passed during the week in Tunbridge Wells, Hyde (at the largest out-door meeting ever held there), Margate (Working Men's Liberal Association), Eleusis Club, Chelsea, the Political Committee of the Four Clubs, the Birmingham 800, Bradford Liberal Electoral Association, Bury, Rochdale, Pontefract, Kettering, East London, West Bromwich, Dudley, Accrington, Chelsea, Hackney."

As an instance of a rational view taken of Mr. Bradlaugh's case on the part of a Congregational clergyman, the following is copied from the same issue of the *Reformer*:

"A 'London Congregational Minister' has addressed the following letter, with his name attached, to A. H. Guinness, Esq., in reply to a printed circular from that gentleman requesting him to announce to his congregation a meeting in Exeter Hall to oppose Mr. Bradlaugh's admission to Parliament, and also requesting that a poster to the same effect should be placed on the chapel notice-board:

DEAR SIR: You invite me to display on the notice-board of my chapel a bill headed, "Is England to Remain a Christian Kingdom?" You also invite me to help you to answer this question by taking part in an effort to keep Mr. Bradlaugh out of the seat to which he has been legally elected.

As a Christian minister, I solemnly decline to be a party to your proceedings. I cannot admit that England is "a Christian kingdom" so long as a majority of its people are unconverted to God. Nor is there much hope of the masses of the people being brought to God while you and your friends, and many others, are willing to inflict the most vexatious injustice upon a citizen in the name of our holy Christian religion. Do you suppose that the Lord Jesus Christ can gain anything from the course now being pursued against Mr. Bradlaugh?

First, he prefers and claims to affirm, and he is allowed to affirm subject to the statute. Then the Christian party set the common informer to work, and they obtain a decision to the effect that Mr. Bradlaugh cannot affirm, but must take the oath. And now, having nullified the affirmation which Mr. Bradlaugh conscientiously preferred, and driven him either to take the oath or certainly be unseated, the same people combine to prevent him taking the oath—which they had but just persecuted him for not taking!

Under these circumstances, and in deference to those who consider that an Atheist would, by swearing, profane the oath, the government attempt to bring in a bill to prevent such profanation by enabling any member to affirm at his option. But the Christian party oppose this bill, and hinder its introduction by every device of obstructiv tactics.

I confess to a feeling of shame to see Christian men acting so crookedly in the name of him who prayed the father to forgiv his enemies, and never used force and duplicity to despoil them of natural or civil right.

Gloomy, indeed, are the prospects of the gospel in this kingdom, if this is how we treat men; if our religion can impel us to no nobler course toward the unbeliever and the rebellious. But I refuse to believe that anything like a majority of Christian people desire this to be done. They would rather act toward Mr. Bradlaugh in the just and kindly spirit of Mr. John Bright, who, by the noble words he has used in Parliament, has done more to giv the Atheist a glimpse of the heart of Christ than the whole of the opposing party.

Do, my dear sir, desist from this course! It is hard enough already to get the thoughtful working classes to hear the gospel. The difficulty will be insuperable for many long years if the policy of Christians is not more worthy and just than I venture to think yours is in the present instance.

Will you please read this letter to your committee, if you care to do so. Yours truly,

A LONDON CONGREGATIONAL MINISTER.

Liberal League Notice.

FRIENDS OF LIBERALISM IN ILLINOIS: The organization of the state Liberal League of Illinois is now completed and ready for work. The officers elected at the convention in Farmer City for the ensuing year are, W. H. Pearce, of Camargo, Pres.; F. F. Follet, of Rockford, Ill., Sec.; and M. B. Lawrence, of Duquoin, Treas.

Mrs. M. V. Hall, of St. John League, Perry county, Ill., will relieve me somewhat by furnishing a full report of the Farmer City convention for THE TRUTH SEEKER and other Liberal papers.

By a vote of the League I am instructed to solicit additional accessions to our membership—at a life membership fee of one dollar each—deeming it better to have five members at one dollar each than one member for the same amount. It is your help and coöperation we want more than your money. We hav now fifty-one members, and we would like to multiply that by ten as soon as we possibly can.

Brother and sister Liberals in Illinois, by organizing the state Liberal League of Illinois we hav lighted a beacon in the Prairie state never to be extinguished until universal mental liberty is established in this nation. Will you help us diffuse its reflecting rays? If you will, please let me know. Address me either at Springfield, Ill., or Rockford, Ill. All letters directed to me will reach me from either place.

Yours for universal mental liberty,

F. F. FOLLET, Sec. Ill. State L. L.

Clinton, Ill., June 15, 1881.

THE July number of the *North American Review* bears the usual characteristic of timeliness. Carl Shurz leads off with a suggestiv paper on "Present Aspects of the Indian Problem," in which he discusses the Indian obstacle in the way of the country's development, the harmonizing of the habits, occupations, and interests of the red men, the necessity of educating their youth, the making of the men themselvs small land proprietors, and the offering of inducements to them to sell for a fair compensation the lands they do not cultivate. Next a caustic writer givs the views of "A Yankee Farmer" on "The Religious Conflicts of the Age." Another trenchant article is "The Power of Public Plunder," by James Parton, which appeals to the sons of our men of character and wealth, on patriotic grounds, to enter into politics, and become the safeguards of their country against rings and bosses. Mr. Henry George dwells on "The Common Sense of Taxation."

Discussion.

Reply to Mr. Bennett's Eighteenth Letter.

MR. D. M. BENNETT, *Dear Sir:* You are using the *reductio ad absurdum* method with your cause certainly. "If God," you say, "is not substance, not *something* that can be found or produced, then he is nothing and has no existence." Is this an axiom in the school of advanced (!) thought—a specimen of that relentless logic which is the boast of modern unbelief? Even the unanswerable arguments, as you have termed them, of Thomas Paine would fail before this resistless logic. Incomparable in everything else, the man who wrote that Atheism was "a scandal to human nature" must, after all, be classed with the "ninnies" who believe in the existence of God.

I did not suppose that you could exhibit such solemn imbecility in the way of argument. Are you not aware, too, that none of those who are authorities in Positivism would uphold your dogmatical denial of the existence of a deity? I do not except even Prof. Tyndall. I do not contend, of course, that he holds the Christian conception of God, but he would reject your views as supreme folly; he is rather one of those model scientists who, according to his definition, "have as little fellowship with the Atheist who says there is no God as with the Theist who professes to know the will of God." Professor Huxley, Herbert Spencer, and Charles Darwin, all unite in the same confession. I do not claim for myself any but a superficial acquaintance with the views of scientists; but to see those who define themselves as disciples of science and claim its discoveries and theories as their body of divinity shoot wildly ahead of their teachers and masters is a very amusing spectacle.

Do you call mind substance? Surely you will not defend such sophism. That there is a something which thinks, feels, wills, a something apart from and dissimilar to matter, is recognized universally. This is mind. That there is a contrary to this something which neither thinks nor feels nor wills, but which has form, density, divisability, etc., is also borne witness to by the same universal consciousness. This distinction between mind and matter is radical and real; no one can deny it without becoming a sophist, yet mind is not a substance, and can no more be found or produced than can God.

In the argument I attempted to sketch, proving the existence of God, I did not assert his identity with Jehovah. There is therefore no call for nor strength in your assertion that the argument as much proves the existence of Jove, Allah, Indra, etc. And if these names were merely synonyms for the idea of God apart from the trivial and erroneous mythologies with which they are connected, I should have no reason to object to them.

The argument in my brief hint that universal consciousness asserting the existence of God is some proof that he does exist is stronger than you imagine. You are, however, so prone to caricature that it is veiled in your parody of it. It does not lie in the absurd reasoning you erroneously impute to me—"the belief of a million times as many beings as ever inhabited this globe is not sufficient to bring into existence one single fairy, one single genius, or one single god." But this is a curious problem how the universal belief in a power superior to nature arose if there is no such power. That the forces of nature were the origin of many of the deities of pagan pantheons is beyond dispute; but in some of the oldest religions, notably the Aryan and the Egyptian, the further they are traced back the many gods disappear, the mythology becomes simpler, until the reality bursts upon us, one glorious, underived Spirit—the Creator and Ruler of the universe—is alone the doctrine taught. Beyond this there is no vision; history dawns, as every other branch of true learning must, with the acknowledgment of one God. My argument is, if God does not exist, how came this universal knowledge of him at the earliest times—the times which alone can show us, if any can, any likeness to primitive man? His existence, and the revelation of it to our race in its infancy, is the only satisfactory explanation of it.

The illustration of a deaf mute who growing up uneducated presents a *tabula rasa* as to ideas of any sort is too unsubstantial proof for an argument of this kind. An investigation, which I of course could not make in time to use, might reveal a different view, and, besides, it proves too much on your own evidence. The deaf mute has no ideas at all—absolutely none of any kind. "An education," you quote approvingly, "which so much more than develops, seems to actually *create a mind* and conscience." A mindless imbecile seems a fit proof of Atheism.

Your next paragraph as to the results of education is one of Volney's great pillars. It is also the teaching of the scriptures, and is one reason why such severe punishment was meted to him who seduced his neighbor into idolatry or taught the doctrines of the heathens. But there is this distinction to be remarked, that while a child bred a Mohammedan will surely become a Mussulman, or a Buddhist take refuge in Buddha, yet a child brought up under Christian teaching less often becomes a Christian. The spectacle of a minister's son turning out a wild rake is so frequent as to be a proverb. Men love darkness rather than light even in a so-called Christian country, and conversion is not a matter of education, but a work of God. An apostate Mussulman or an Infidel from Buddhism is, in his native country, a rare occurrence; but from their very birth the children of Christian parents hate studying the scriptures, hearing a sermon, or spending an hour in prayer.

Your next paragraph opens, "It is true that when we find anything that bears the proof of having been constructed, we naturally think some body must have made it." Yes, quite naturally, and we very obstinately hold on to that belief. It seems, however, that we must not think naturally in regard to the making of the universe, but *un*naturally. Paley, to be sure, showed practical common sense in believing that the watch he found had an intelligent maker. In fact, to put it mildly, he would have been an idiot to have thought otherwise. "But it is very absurd to judge of the world or the universe of thousands and millions of worlds by a watch." Why? "When we find a world we have no reason to think it was put together as a man forms a watch." Why? besides *Paley does not reason from a watch to a world.* "Paley did not think his watchmaker," you continue, "made his watch from nothing, but simply that he formed its wheels and all its parts of metals already in existence and put them together, but with the world he pretends [generous critic] to believe that its maker created it from nothing at all." As I have said, Paley does not reason from a watch to a world, but from a watch to an eye, then to an ear, then to the succession of plants and animals, then to a study of comparative anatomy, etc. I do not recall any statement in the book (Paley's Natural Theology) based on the creation of the universe by the fiat of the Deity from nothing. The reader had better read the grand old argument for himself. The analogy between a watch and an eye is perfect, so with an ear and all the instances of contrivance he examines. Let me quote you again: "Paley did not think his watchmaker made his watch from nothing." No, neither did he believe God made an eye from nothing, "but simply that he formed its wheels and all its parts of metals already in existence;" exactly so of the eye, the ear, etc.—man was formed of the dust of the earth—"and put them together"—again the type is fulfilled. Confess, is not the analogy perfect?

Wandering again in your eccentric orbit—for you have joined two things, as I have shown, that Paley does not unite—you dubiously assert, "If the material of which the world was made had a previous and eternal existence, then it was not a creation, but merely a transformation." Yes, *if*. "If it is admitted then, that *matter* always existed, it must be admitted that *force*, which is always inherent in it, always existed, together with the laws controling *them*." *IF*. This is an inglorious begging of the whole question. If the matter always existed, the force always did—there is no dispute of that; but *please prove that the force always existed.* I say it did not, that the *force* had a commencement when it began to act—that it began to act within time, not from eternity, and consequently that matter also had a beginning. Please furnish me with proof that I am wrong; in other words, demonstrate that force is eternal. Scientists, assisted by geology and chemical analysis, can reduce matter to its constituent atoms, behind which there could have been no change. Here was the beginning of forces, because here the forces commenced to act; if they had existed before they must necessarily have acted. And as matter and force, as science asserts and you admit, were coeval, here was the birth of both. Prove your side then—that force was eternal. It will not be very strong proof to repeat, however, that "if—if—if matter is eternal force is." I do not admit that matter is eternal. Of course, I know, "it is far easier for you to regard the universe as eternal," but I want *proof, proof, proof.*

You have rather sneered at the "design argument" because it is threadbare. Well, then, it should be so much the easier demolished. If your argument so far examined is a specimen of your strength, I can hardly think you overwhelming. Let me see.

I "hold that the harmony, adaptation, and design in the universe are proofs of a God." Undoubtedly, even though they are not to you. "But they prove too much and consequently prove nothing." Well, how?

"If harmony, adaptation, and apparent design in the universe require a creator so must the same *qualities* always require a creator wherever they may exist." This is ambiguous; what do you mean by the "qualities" harmony, adaptation, etc., found in the universe, and the same qualities found, as your words say by implication, elsewhere? I am afraid you are playing the cuttle-fish. You continue, "If a being created the universe and imparted to it harmony, adaptation, and design, he possessed those qualities in still larger degree, for as no stream can rise above its fountain, so no being can create anything superior to himself; so God could not impart to the universe any more harmony, adaptation, and design than he possessed himself, and probably not so much." To me I confess this is a curious mixture of words. What do you mean by the "harmony, adaptation, and design" of God? However, I will let this pass, interpreting it to mean that God is an intelligent contriver. Your next sentence is (*a*), "If, then, the existence of harmony, adaptation, and design in the universe proves that it was created from nothing (*b*), the same qualities in God prove that he was created from nothing."

(*a*) I have never asserted nor attempted to prove that "the existence of harmony, adaptation, and design in the universe proves that it was created from nothing," but merely applied the principle that evident marks of contrivance prove a contriver. Your premise, to call it that, therefore is altogether erroneous. Consequently

(*b*) Your deduction must be also; but again I ask, what do you mean by transferring to God the same qualities as are found in the universe? How can you identify harmony of physical form, adaptation of laws, and physical marks of contrivance with intelligence and wisdom in the contriver. In other words, how can you transfer qualities of *matter* to qualities of *mind* and assume them to be identical as the basis of an argument? It is utterly fallacious and illogical. I can very easily throw my argument into a syllogism thus:

Adaptation, harmony, and design prove a designer.

The universe manifests adaptation, harmony, and design.

Therefore the universe has a designer. This would be correct reasoning, but yours cannot by any correct logic be proved. The fact is, you have epitomized Mr. Underwood's illogical attempt at deep reasoning, and it is no more successful with you than him.

"Design belongs to a finite being and not the infinite." Why? and, to establish an exact understanding, what do you mean by the infinite? It is a floating, vague, undefinable phrase.

"Design implies the use of means to reach an end." Yes, but there is nothing that conflicts with the idea of divinity in this. "Design implies the necessity of change, modification of purpose to meet rising wants." This I absolutely deny, and challenge you to prove it.

What I have said above utterly undermines your proof from analogy of the eternity of the universe. God cannot be described as possessing harmony, adaptation, and design in the sense I affirm it of the universe.

I do not care to multiply words again over the existence of evil. It does not prove that there is no God; it does not overthrow the design argument, and it is rash and unscientific to rush to any such conclusion.

I have already made some strictures on your views of the potentiality of matter. They are hardly necessary to be repeated here. If you would only realize that mere assertion is not proof, and would clearly state your doctrine and support with the facts and conclusions which prove it, I would be glad to thoroughly examine them.

Whether life preceded or is coeval with organization you call a hair-splitting question; but you evidently attach more importance to it than you would confess. I will say no more here than to furnish you with the reference you ask for as to Prof. Huxley's assertion that they are not coeval, but on the contrary life can exist apart from organization. You will find it in his "Elements of Comparative Anatomy," pages 10 and 11.

In regard to the chapters I quoted from the Khandagya-Upanishad, I quoted them merely as a sample of what the Hindoo sacred books consist of. I admit that here and there are gems of thought and morality scattered through them; but it is only by wading through pages of such infantile babblings as I have quoted that they are occasionally found. Your own quotations show the immense superiority of the scriptures. All the sublimity and moral grandeur are there without the trivial folly. Your attempt at contrasting the scriptures with these exhibits a critical faculty that would perceive, if consistent, no incongruity in comparing Shakspere with Walt Whitman.

How utterly different the scriptures are from every other book; how infinitely above them in their teachings, their purity, their majesty! Let me make a few quotations from their sublime unfolding of the character of God:

The Creator.—In the beginning God created heaven and the earth; and the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light, etc. (Gen. i). Thou hast made heaven the heaven of heavens and all their host, the earth and all things that are therein, the seas and all that is therein; and thou hast preserved them all (Neh. ix, 6). He stretcheth out the north over the empty place, and hangeth the earth upon nothing. Seeth under the whole heaven to make the weight for the winds; and he weigheth the waters by measure. Dost thou know the balancings of the clouds, the wondrous works of him who is perfect in knowledge? Hast thou with him

spread out the sky? Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding, when the morning stars sang together and all the sons of God shouted for joy; or who shut up the sea with doors when it broke forth as if it had issued out of the womb when I made the cloud the garment thereof, and and thick darkness a swaddling-band for it (Job). I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me (Jer. xvvii, 5). God created man in his own image, in the image of God created he him; male and female created he them. Out of it wast thou [man] taken, for dust thou art and unto dust thou shalt return.

God Eternal and Unchangeable.—God is not a man that he should lie; neither the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken and shall he not make it good? (Num. xxiii, 19). The eternal God. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Thou, O Lord, shalt endure forever, and thy remembrance unto all generations. Thy years are throughout all generations. Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shalt perish, but thou shalt endure; yea, all of them shall wax old like a garment, as a vesture shalt thou change them and they shall be changed. But thou art the same, and thy years shall have no end (Psalms). I am the first and I am the last, and besides me there is no God (Isa. xlviii, 12).

God Infinite and Unsearchable.—The secret things belong unto the Lord our God. Will God indeed dwell in the earth? Behold, the heaven and heaven of heaven cannot contain thee! Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven. What canst thou do? Deeper than hell, what canst thou know? Great things doeth he which we cannot comprehend. Such knowledge is too wonderful for me; it is high; I cannot attain to it. Great is our Lord, and of great power; his understanding is infinite.

God Invisible, Omnipotent, and Omniscient.—Ye saw no similitude on the day that the Lord spoke unto you in Horeb out of the midst of fire (Deut. iv, 15). Lo, he goeth by me and I see him not; he passeth on also, but I perceive him not. Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him. He hideth himself on the right hand that I cannot see him (Job). God is a spirit. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

I am the Almighty God. The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up. The Lord maketh poor and maketh rich; he bringeth low and lifteth up. The adversaries of the Lord shall be broken to pieces (1 Sam. 2). Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty. In thine hand is power and might, and in thine hand it is to make great and to give strength unto all (1 Chron. xxix, 11). Lord, it is nothing to thee to help, whether with many or with them that have no power. The eyes of the Lord run to and fro throughout the whole earth to show himself strong on behalf of them whose heart is perfect toward him (2 Chron.). The Lord is a God of knowledge, and by him actions are weighed. The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart (1 Sam.). Shall any teach God knowledge, seeing he judgeth those that are high? Times are not hidden from the Almighty. Hell is naked before him, and destruction hath no covering. His eyes are upon the ways of man, and he seeth all his goings. There is no darkness nor shadow of death where the workers of iniquity may hide themselves (Job).

God Holy, Just, Loving, and Merciful.—I, the Lord, your God, am holy. The heavens are not clear in his sight—behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight. Far be it from God that be should do wickedness, and from the Almighty that he should commit iniquity. The righteous Lord loveth righteousness; his countenance doth behold the upright. The word of the Lord is right, and all his works are done in truth. He loveth righteousness and judgment.

He is the Rock. His way is perfect, for all his ways are judgment. A God of truth and without iniquity, just and right is he. There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. Justice and judgment are the habitations of thy throne. He shall render to every man according to his works.

Oh, how great is the goodness which thou hast wrought for them that trust in thee before the sons of men. He loveth him that followeth after righteousness. *God so loved the world that he gave his only begotten Son, that whosoever* believeth in him should not perish but have everlasting life.

God commandeth his love toward us in that while we were yet sinners Christ died for us.

I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth, neither will I again smite any more everything living as I have done (by the deluge).

If I find in Sodom five righteous within the city, then will I spare all the place for their sakes. Then he crieth unto me, I will hear, for I am gracious. The Lord is long-suffering and of great mercy, forgiving iniquity and transgression. The Lord your God is gracious and merciful and will not turn away his face from you, if ye return unto him. His anger endureth but a moment, in his favor is life. There is forgiveness with thee that thou mayest be feared.

Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsakest them not. In the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviors who saved them out of the hands of their enemies. When they returned and cried unto thee, thou heardest them from heaven, and many times didst thou deliver them according to thy mercies. And testified against them, that thou mightest bring them again unto thy law. Yet many years didst thou forbear them and testifiedest against them by thy spirit in thy prophets. For thy great mercies' sake thou didst not utterly consume them nor forsake them, for thou art a gracious and merciful God (Neh. ix).

The same Lord over all is such unto ALL that call upon him. For whosoever calleth upon the name of the Lord shall be saved.

Is there any similar teaching in any of these books you adduce? Where I have quoted one verse I could have quoted ten, all declaring the power, glory, love, mercy, and grace of this wonderful God, but outside of the Bible no parallel can be adduced. This is only one topic; the scriptures are equally explicit upon every topic that is of vital importance for man to know. The awful character of sin, the only way of escape from it, the highest good, the way of happiness, the destiny of man, all are revealed with a tender, importunate grace, beseeching every man to listen and partake. But these are peculiarities of the Bible.

In its teachings as to moral and social duties, how superior the Bible is to every other book! How wise, how excellent, how beneficent the laws of Moses! Can you truly affirm that you believe that any of the lawgivers and books you have quoted from teach as true morality, as exalted doctrine, as the Bible? Let me quote again. First the Ten Commandments:

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image or the likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them, for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates, for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

[Or, briefly summarized, Thou shalt love the Lord thy God with all thy heart and with all thy soul; and with all thy strength and with all thy mind; and thy neighbor as thyself.

Is not the above law absolutely perfect? Does it not embrace everything without redundancy, without omitting anything? Is it not a perfect code? Can you adduce any other at all comparable with it?]

None of you shall approach to any that is near of kin to him, to uncover their nakedness. I am the Lord.

Thou shalt not lie carnally with thy neighbor's wife to defile thyself with her.

Defile not ye yourselves in any of these things, for in all these the nations are defiled which I cast out before you: and the land is defiled, therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

Turn ye not unto idols, nor make to yourselves molten gods.

Ye shall not steal, neither deal falsely, neither lie one to another.

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. I am the Lord.

Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning.

Thou shalt not curse the deaf nor put a stumbling-block before the blind, but shalt fear thy God.

Ye shall do no unrighteousness in judgment, thou shalt not respect the person of the poor nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor.

Thou shalt not go up and down as a talebearer among thy people, neither shalt thou stand against the blood of thy neighbor.

Thou shalt not hate thy brother in thine heart; thou shalt not in any wise rebuke thy neighbor, and not suffer sin upon him.

Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself.

Thou shalt rise up before the hoary head and honor the face of the old man.

And if a stranger sojourn with thee in your land ye shall not vex him, but the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt.

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have.

Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness.

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

If thou seest the ass of him that hateth thee lying under his burden and wouldest forbear to help him, thou shalt surely help him. (Lev. xviii; Ex. xxii, xxiii.)

I could quote page after page of similar laws—unswervingly just and upright and yet full of compassion and beneficence. There is nothing equal to them in the books of any other people. I could quote also to you instructions from the book of Proverbs full of wisdom and truth, the which, if made the basis of action and life by any one would mold an exalted character and lead to assured success and happiness.

But granting, as I cheerfully do, that the ancient sages taught many golden truths, it is utterly impossible to find a parallel character to Christ. The Christ of the New Testament is a marvel of character—the one absolutely perfect man. Confessed so among Infidels even, by Rousseau, by John Stuart Mill, by the great Napoleon, he is to all ages and nations the ideal of the perfect man—the revelation of the heart of God. Without fear of contradiction, I assert that there can be adduced no likeness to him. Buddha, Confucius, Mohammed—none of them are worthy to unloose the latchet of his sandal.

Yours truly, G. M. MAIR.

The Temple of Humanity.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Ten years ago or more I addressed to the New York *Herald* a communication, which was published on a Sunday morning, advocating the erection in our city of a "Temple of Humanity." My idea was to construct massiv vaults, for the storage of valuables, in the basement, with stores on the ground floor, and apartments or offices on the third and fourth, the entire second story to be reserved for the grand assembly room; and I rejoice now to find this project in such good hands as Mr. Courtlandt Palmer's, whom I beg to assign me one share of the stock. INGERSOLL LOCKWOOD.

June 14, 1881.

Grove Meeting.

There will be a Liberal and Spiritualist grove meeting in Cherry Valley, Ashtabula Co., Ohio, on Sunday, July 17th. The first discourse will be at 10.30 A. M., after which there will be an intermission of one hour and a half and a picnic dinner, to be followed by two discourses in the afternoon. Moses and Mattie E. Hull, of Linesville Station, Penn., are engaged as speakers. Their reputation here will insure a large attendance. Come early and bring your baskets well filled, and let us hav a time long to be remembered. MELVIN SPRAGUE.

Cherry Valley, O., June 14, 1881.

SEND for our new catalog of Liberal and scientific books. 64 pp. Sent free.

W. F. JAMIESON is holding successful meetings in Mongo, Indiana. Address at Albion, Mich.

Discussion.

Our Nineteenth Letter to Mr. Mair.

STILL A LITTLE MORE ABOUT GOD AND BIBLES.

MR. G. M. MAIR, *Dear Sir:* There is little need of replying at length to the flounderings and spasmodic contortions exhibited in your last letter. There are two reasons why this course is unadvisable. *First.* Our time is getting short, and we have yet much ground to go over and there is but little time left in which to do it. In four weeks I expect to be on the Atlantic ocean, plowing my way to Europe on my journey around the world, and this discussion must be closed before I leave, as I expect to be absent the better part of a year, and possibly may never return. *Second.* You have not affected one of my arguments, nor produced the slightest proof that there is any such being as a God in existence. Indeed, your tergiversations border on the ludicrous. At one moment you seem disposed to throw the Jewish God overboard and catch at the next best one that offers. You say in one instance that you do not assert the identity of the real God with Jehovah, and in the next minute you quote lengthy unmeaning verbosity about this very Yahweh, or Jehovah, and which you claim to believe he wrote, to prove that he exists and that he discounts and surpasses all the gods of other nations. At one moment you weaken on Yahweh, and in the next you boast of his superiority over all competitors and claim that his book excels all others.

If Yahweh, or Jehovah, is not the true God, if the true God of the universe is older, wiser, stronger, and a better designer than the old Jewish conception, Yahweh and your entire theological system fall to the ground; for your system, your revelation, your divine book, your begotten and crucified savior, and your entire stock in trade go with him. From Yahweh you obtain all, and with him you lose all.

At one moment you almost scout the idea that God created the universe from nothing, and impliedly assert that Paley did not teach that the universe was made of nothing; and in the next breath you take the opposite stand, that matter and force are not eternal, but were brought into existence by this Jewish God some six thousand years ago. This may not be the "cuttle-fish" style of argument, but were it asserted to be in the style of a demented member of the *cynocephalus* tribe I would hardly dispute it. At all events, you evince a disposition to play fast and loose, to blow hot and cold, if not in the same breath, so nearly so that the difference is unappreciable.

According to the theological idea God is the author of all that exists, and the universe, with its thousands of suns and worlds was brought into existence only six thousand years age, and absolutely made from nothing. This is decidedly the most monstrous absurdity that man could conceive. Geology utterly disproves it; the strata of the earth have been millions of years in forming. Chemistry disproves it, as it has over and over again been demonstrated that not an atom of matter can be produced from nonentity, and that not an atom can be destroyed or changed into nonentity. To a mind not warped by theological error the idea that all the matter of which the cosmos is composed, with its millions of suns and worlds, was spoken or brought into existence from absolute nothing by a one-horse god, invented over among the hills of Palestine, is one of the most monstrous that ever entered the mind of man. Common sense disproves it, and utterly discards such an absurdity. If it is admitted that the material of which the suns and worlds were made had a previous chaotic existence and Yahweh did not absolutely make it from nothing, then he and the fallacious system built upon his name utterly fall to the ground. One of these propositions must be true: 1. The vast universe of suns and worlds and an infinite ocean of ethereal matter was made from nothing; or, 2. The universe is eternal in its nature and never was made, never was designed, and is in no way indebted to the Jewish Yahweh for its existence. These two theories are before the world. Theology, the Bible, and superstition teach the first, and science, reason, and common sense the second. All are free to take their choice between the two theories. You choose the first, I the second. You, of course, have by far the larger number of companions, but those on my side are rapidly increasing. In the irrepressible conflict between theology and science the first is doomed to go to the wall. This is inevitable, defend it however much you will.

Paley's design argument is still your chief reliance, and the flounderings in your effort to show that the universe contains some qualities not existent in its supposed maker are almost painful to witness. The case is indeed very simple. If the universe was created by Yahweh, or any other god, all the grandeur and perfection exhibited in it, including harmony, order, and adaptation, must have been imparted by its creator, and could have come from no other source. It also follows that whatever qualities were imparted by the creator must have been inherent in him before they were so imparted. Unless he had them to impart it is extremely difficult to see how they could have been bestowed. No being, however exalted, can give anything not in his power to give, nor can he create anything more wonderful or more powerful than himself. If, then, that the universe contains order, harmony, adaptation, beauty, grandeur, perfection, or whatever qualities may be assigned to it, proves that it is not eternal, that it was created, and was formed of nothing, the same kind of argument must inevitably prove that its maker, who must at least possess as much of all these grand qualities as the universe does, must also have had a creator, and that he was also made of nothing. I do not see how you can possibly get away from this conclusion. If order, harmony, and adaptation necessitate a contriver, designer, or creator in the universe, they do also in a god or in any number of gods, and all the Paleys in the theological ranks can giv you no relief in the matter. If harmony, order, and perfection are eternal qualities in a god, why may they not also be in the universe? I will go just a step further and say that inasmuch as order, harmony, adaptation, grandeur, beauty, and perfection exist inherently in the universe and show not the slightest proofs of having been designed and imparted to it by any extraneous person or power, it is far more reasonable to give the universe the credit of being what it is rather than to deprive it of that to which it is justly entitled, for the sake of giving the honor to a vague, indefinite, fickle, irascible, imaginary, imperfect god who has no existence save in the superstitious imaginations of men, who by his own confession on a certain occasion was unable to drive out the inhabitants of one of the valleys of Canaan because they had chariots of iron (Judges i, 19).

You deny that design and contrivance imply the necessity of change and modification of purpose to meet rising wants, and challenge me to prove it. This will be easy to do. A designer or contriver, though he may have a general plan to carry out, has to fit and try, modify, change and contrive as he progresses with his work, as the first watchmaker may be supposed to have done, as Watts did with his steam-engine, Stephenson with his locomotive, and Fulton with his steamboat. It was the same with Yahweh, he changed his plans on several occasions, notably when he made woman. It would seem from the narrative that he did not originally intend to have any companion for the man, but finding that he was rather lonesome and needed a companion and helpmeet, he put him to sleep and performed the first surgical operation on record, and taking out a rib made a woman. But we learn further on that he got very sick of his job and "repented that he created man," and then laid another plan how to kill him off, and in pursuance of the latter plan sent an immense flood and drowned the men, women, children, and animals of the world, all like a colony of rats, together. But that plan was no better designed than the other, and he had to design again when he concluded to beget a pure, innocent son of his own and then put him to death to get himself into a good humor and keep him from killing the entire human race again. But this plan also proved abortive; the world is still just as wicked as ever, and men go to the bad as persistently as of yore. If a being of infinite power and wisdom wished to make a world and people it he would not need to work a week over it, working and designing step after step, but could speak it into existence with a word, as he did the sun, when after working three days in the dark he said, "Let there be light," and the whole thing was accomplished in an instant. That is the way for an infinite and omnipotent God to make a universe. He did not need to stop to design it. It is only finite beings who need to design.

In your efforts to show that matter and the universe are not eternal, but transitory, you ask exultingly for "proofs" of its eternality. We have the best proofs in the world—not an atom can be created, not an atom can be destroyed. It unquestionably is eternal. I cannot conceive what better proofs could be asked for. Still, when I ask you to give me a little proof that your God has a real existence you utterly fail to comply with my request, but in relation to the eternal existence of matter you cry yourself hoarse shouting "*proofs, proofs, proofs.*" In this very instance you give ample evidence of the weakness of your cause and the unprovable character of your God. Could you prove the existence of any god as thoroughly as the eternality of matter and force is demonstrated, you would establish his existence a hundred times better than has ever yet been done.

You taunt me, as you have before done in a similar manner, with availing myself of the ideas of others. This time it is Volney and Underwood that I am accused of borrowing from; sometimes it is Voltaire and Paine. Well, what of it, even if it is true? Is there any wrong in appropriating truth, or what is believed to be truth, wherever in the public domain it is found? I think I have given no pledge that I would not use an argument or make a statement used by a predecessor, nor have I understood you to exact anything of the kind. Let me ask you in return, are you always original? Do you not use arguments advanced by others? I will remark that if you originate all you have written, your inventive powers are cast in a mold very similar to that of other theologians, for your arguments are like theirs, and your language is so familiar that it sounds much like what I heard before you were born. You have advanced little or nothing new, and let me add, if not too offensive, *very little that is true.*

You attach more importance to the superstitions of the human race of three or four thousand years ago than now with their present advanced intelligence and civilization. You seem to think men could have had more correct conceptions of God then than now, and that their incorrect notions should be accepted by us. I deem you wrong in this. The farther we trace the mind of men back to the primitive ages, the more we find it enveloped in ignorance and superstition, and far less reliable as authority for our guidance. Besides easily believing in gods and devils, they of olden times accepted dragons, fairies, witches, nymphs, and all kinds of non-existent, impossible monsters. If they were correct as to the gods, they were as to the rest. These conceits should be regarded with the utmost caution and circumspection. It is safe to discard all their theological and illogical vagaries. God showed himself to man no more then than now, and all that has been transmitted down to us from those times about gods and devils is wholly due to their ignorance and their imaginations.

You admit that with many of the ancient nations the forces of nature afforded the foundation of belief in the gods, but try to make an exception of the Aryans and the Egyptians. No such exception should be made. They were really the most thorough nature-worshipers of all. Indra, Varuna, Agni, Maruts, etc., of the ancient Aryans in Vedic times were simply personifications of the sun, the air, the dawn, fire, the winds, the storms, and the other phenomena and forces of nature. It was the same with Ahura, or Ormuzd, Mithra, and Ahriman of the ancient Persians, with Ra, Jupiter-Ammon, Helios, Osiris, Horus, Typhon, etc., of the Egyptians. These represented the sun, light, heat, darkness, and the various conditions of nature and its forces. It was the same with the Thunderer Jove, Neptune, Apollo, or Sol, Pluto, Ceres, Aurora, etc, of the Grecians and Romans. It was the same with Odin, Thor, Balder, Ymir, etc., of the Scandinavians. These gods were simply personifications of Nature, her forces and phenomena. And so it has been with the gods of all nations. That it was originally similar with the Jews, that their god was a nature god, there are good reasons for believing. In a former letter I quoted numerous passages from the Bible, showing that Yahweh, or Jehovah, was regarded as a nature-god; it is not necessary to repeat them. Of course through the policy of priests, and to further their selfish interests, many subsequent claims were set up about the gods, and many theories were propagated about their creating the world, making man, governing the human race, etc. Theology, with all its absurdities, and falsehoods, was gradually adopted, and the original simple nature-worship was lost. The priests thus sent to the background the more beautiful worship of nature, and in its place they taught the existence of the gods, the autocrats of heaven and earth, whose ministers, interpreters, and counselors they were. In this way theology became the darkest, falsest, and most pernicious set of dogmas that ever cursed the human race.

You treat *mind* as an entity, an original and independent form of existence, and in it you find an analogy or representative of God. You say: "That there is a something which thinks, feels, wills, a something apart from and dissimilar, is recognized universally. This is mind." Here you are wrong again in your conclusions. With characteristic assurance you ask, "Do you call mind substance?" No, I do not call it substance, but it is a concomitant or result of substance, or matter, and never exists only as it is produced by matter or substance in a high or advanced state of organization. As animal life never exists in any degree of perfection only where organs of digestion, assimilation, circulation, motion, sensation, locomotion, etc., exist, so thoughts and mind exist only where there is a brain and mental organization more or less perfect, in exact proportion to their organization. Many of the low forms of animal life have very imperfect mental organization. Oysters probably do not think profoundly, but they think some. They think enough to open their castles and take their food and to shut them when danger approaches, and to propagate their offspring. This is all their organization admits of. As we rise in the scale of animal life we find that certain genera and species, of which spiders, ants, bees, rats, badgers, foxes, dogs, monkeys, horses, and elephants, etc., may be taken as samples, think far more perfectly and even reason with much shrewdness, and always in strict proportion to their organizations. Man of course thinks still more perfectly, reasons more correctly, philosophizes more elaborately, than any other animal, and the cause for this is to be seen in his larger brain, its more perfect organization, its greatly increased convolutions, and its far greater preponderance of the gray matter composing the brain.

It is now nearly as well settled that the brain is

the organ of the mind or thinking process as that the ear is of hearing, the nose of smelling, the mouth, tongue, and palate of tasting, the tongue, etc., for talking, the nerves for feeling and sensation, the muscles for strength and motion. All the organs have their appropriate functions to perform and one cannot perform the functions of another.

As the eye does the seeing, so the brain and the nervous system do the thinking. There is no more a separate, independent existence or fountain of thinking, or mind, somewhere in the universe than there is of sight or hearing. These functions are the concomitants of animal life, and are sustained by the food that is eaten and digested. The stomach, the digestive, assimilative, and circulatory apparatus have much to do with these processes. With a diseased stomach and imperfect digestion there cannot be a good, vigorous mind. If the body is feeble and diseased, so is the mind; they go together, and the mind is the product of the body and its organs. What the coal and water are to the engine in hauling a heavy train, what hay and oats are to the horse in helping him to run fleetly or draw the loaded cart, bread, meat, and potatoes are to the man in keeping up the functions of life, including the thinking process. As without coal and water the train must stop, as without hay and oats the horse cannot run nor draw the cart, so without his food man cannot move a muscle or have a thought. As by the correlation of the material forces and mechanical appliances the coal is converted into rapid motion of the train; as the hay and oats are converted into the muscular strength of the horse, so the bread, meat, and potatoes which man eats are, by his organic processes, so to speak, ground up into muscular motion, sensation, sight, hearing, and thinking. If the food is not absolutely converted into thoughts or mind, it enables the process to be performed. And all this is perfectly natural and easy. There is nothing supernatural in the existence or production of mind, any more than there is in that of muscle, and mind does not go an inch in proving the existence of a creator. There is no creator. Creation is a myth. Existence always was in some form. Transformations and evolutions of matter are forever taking place; and this is what nature is constantly doing. No creator, no superintendent, no god is required to keep the wonderful machinery moving. It is a perpetual motion that forever runs itself. It cannot wear out; it cannot be destroyed; it cannot end. It has existed forever, and it must continue to exist forever. Nature is immensely grander than all the gods that ignorant man has devised.

I am sorry you think so much of imaginary gods and so little of nature or matter. With me, matter and its forces are all that exist. Matter is, I repeat, the highest, the lowest, the widest, the narrowest; it is all; it is the MOST HIGH; the ALL IN ALL; the SUPREME POWER. Its intricacy, its susceptibility, its powers and potencies are far less understood than they should be. If the time and thought that have been devoted to the study of gods had been directed to the study of matter, its laws and capabilities, far better would it have been for the human race, far better would it have been for the profit and happiness of the world. The study of nature is infinitely more remunerative than the study of gods and devils.

Yes, there are many facts in nature and the constitution of matter that men should understand far better than they do. It is generally accepted that matter is presented to our senses in various conditions or grades, from the bank of gravel and the strata of granite to the bodies of trees, the limpid streams and lakes, the atmosphere, oxygen, hydrogen, and the luminiferous ether. Scientists have traced it to its ultimate atoms and have approximately determined the size of an ultimate atom, though they have never discovered a possibility of creating or destroying a single atom. They estimate that 200,000,000 atoms placed in a line measure one inch; hence a square inch superficial measure contains 40,000,000,000,000,000 atoms, while a single cubic inch of water contains the incomprehensible aggregate of 8,000,000,000,000,000,000,000,000 of atoms. Each of these atoms is an eternal, uncreatable, indestructible entity, with life, motion, and force commensurate with its bulk and weight. Each of these atoms may be far more rationably termed a god than any of the creations of Hindoo, Persian, Egyptian, Semitic, Grecian, Scandinavian, African, or American races, and any one of these original atoms possesses more real power than all the imaginary gods and devils of those races combined.

Although water is but one-eleventh part the density of lead, one-fourteenth that of mercury, one-nineteenth that of gold, it is 770 times as dense as the atmosphere, and occupies 17,000 times its bulk when converted by heat into steam; while the atmosphere is estimated to be one million times heavier or denser than the most rarefied forms of matter. For a long time matter was divided into three general classes or conditions: 1. solid; 2. liquid; 3. gaseous; beyond this the learned did not presume to go. But now it is found by experimental scientists that matter exists as really in a fourth condition, as much more attenuated, subtilized, and refined than the atmosphere or the gases, as the air is more subtilized and lighter than water or even than the granite. When a conception is reached of a form of matter a million times lighter than air, we have arrived at something analogous to the fourth condition of matter, where there is no pressure, where the atoms are independent and do not crowd upon each other. Even in this form of matter there is life and constant motion. The atoms of matter are ever in motion. It is as impossible for matter to be inert or dead as to cease to exist. The inertia of matter is as absurd as is the existence of a creator of matter. Inertia is one of the greatest fallacies that scientists have believed in. All matter is full of life and energy, either active or latent. A fragment of limestone may strike you as being dead or inert, but pour a little sulphuric acid upon it and what activity is at once exhibited; force is at once eliminated, and while decomposition takes place another composition is formed. A lump of coal may be taken for inert matter, but a greater mistake could not be made. It is the very embodiment of life and force, which perhaps millions of years ago, in the form of light and heat, were thrown off from the sun and in the coal plant garnered up for future ages. It only has to go through the process of combustion when light, heat, and electricity are produced in great quantity.

Much is now known of the three cruder conditions of matter, but comparativly little is yet known of the fourth condition. Learned scientists of our own country and of Europe are now intently giving their attention to learning more of this fourth condition. It has thus far been found impossible to exhaust any reservoir so perfectly as to produce a complete vacuum. No air-pump has been constructed that will exhaust all the air from any given vessel. With the most perfect air-pump, the aid of the quicksilver process, and the introduction of caustic potash, which has a powerful affinity for the carbonic acid gas and the oxygen that may remain in the air not pumped out, a condition analogous to the fourth condition of matter is reached. A condition is reached in which electricity is no longer luminous, and through which it will not pass, though platinum points are brought within a quarter of an inch of each other, and the fluid has only that distance to pass from point to point. With all this no perfect vacuum has ever been evolved—not even a cubic foot of *nothing* has been produced—not a half cubic foot where matter does not eternally exist, charged with force and life.

This fourth condition is analogous to the state termed ether, which fills the vast interstellar spaces in which millions of suns and stars unceasingly roll and course for millions of years, but which must be invisible from one to the other were there no material medium in the vast vault of the universe through which light can travel. This fourth condition of matter may form the pabulum of which spirit bodies are composed, if there be such. Yes, *spirit* may be a condition of matter closely analogous to this fourth condition. Science may yet make all this clear.

As it was the light of science of nearly three centuries ago that demonstrated the rotundity of the earth and the correctness of the heliocentric system; as it was the scientists of the last century that brought the existence of oxygen and hydrogen to the knowledge of men; as the scientists of the present day have established the eternality of matter and its inherent force and life, so it may be the province of the future scientists to bring to our knowledge much information of the fourth condition of matter and the wonders in it yet to be revealed. I need not again tell you how much higher I regard the powers, potencies, capabilities, and possibilities of matter than all the crude ideas of gods and devils about which men have busied themselves for thousands of years. But I wish to assure you that if you and other theologians will abandon the study of myths in the form of gods and devils, and will devote your attention to the study of realities, the various forms of matter and force with their potencies and qualities, you will find the study far more satisfactory and beneficial.

It is almost amusing to see you willing to find consolation from an occasional hint here and there dropped by Comte, Darwin, Spencer, Huxley, Tyndall, and others, as though they in the slightest degree entertain a belief in the god of theology. Not one of them does. Even you gladly quote Paine when it suits you to do so. It is only another proof of the weakness of your cause and the light quality of your arguments. There will inevitably be a diversity of opinion among philosophers, scientists, and men of thought, but not one of the scientists you named comes within a thousand miles of accepting the theological idea of a God who, a few thousand years ago, created millions of suns and worlds from nothing. They believe matter to be eternal, and that change and evolution are eternal. It matters not whether they and I precisely agree or not; but this much is sure: they come far nearer to the position I occupy—a belief that *the universe contains all that exists*—than to the position you occupy—that *an imaginary God made it all from nothing.* I certainly agree with Prof. Tyndall when, in his Belfast Inaugural Address, after quoting approvingly Lucretius, who says, "Nature is seen to do all things spontaneously of herself without the meddling of the gods;" and Bruno when he declares that matter is not "that mere empty *capacity* which philosophers have pictured her to be, but the universal mother who brings forth all things as the fruit of her own womb," he goes on to say: "The questions here raised are inevitable. They are approaching us with accelerated speed, and it is not a matter of indifference whether they are introduced with reverence or irreverence. Abandoning all disguise, the confession I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter, which we in our ignorance, and notwithstanding our professed reverence for its creator, have hitherto covered with opprobrium, *the promise and potency of every form and quality of life.*" Also when he says, "*As far as the eye of science has hitherto ranged through nature, no intrusion of purely creative power into any series of phenomena has ever been observed.*" There is no room for the belief in a creative god in the mind of such a well-informed man.

Thomas Paine was a grand man—an unbeliever in the divine inspiration of a book or in any revealed religion. In this his mind was clear, and his arguments are unanswerable. In all this I find it easy to agree with him, but his mind was not illumined to see all the grandeur and beauty of the universe to the extent that it was not indebted to a designer and creator for existence. He was a Deist. He believed in some kind of a personal, creative god, and herein he had not fully become emancipated from the rule of superstition. So far he had not found the whole truth, and so far I cannot agree with him. I claim to have progressed beyond the position he occupied, and to have approached nearer the temple of truth. He uttered bold and brave words, and his memory must ever be held in high honor. But so far as he held to a lingering faith in a vague, imaginary being or person who made the universe from nothing he was in error.

I can easily understand why you do not care to dwell farther upon the question of the origin of evil. So long as you believe that the Jewish God is the author of all things, all beings, all existences, and knew beforehand what the results of his experiments would be, you must hold him responsible for the existence of evil. You cannot possibly escape from this conclusion, and the less you say about it the better for your consistency.

THE BOOK OF PURITY AND MORALITY.

You wind up your letter with extended quotations from the Jewish scriptures, some of which are well enough in the way of ancient poetry and extravaganza, while some in the light of modern science are extremely ridiculous. I am only sorry I have not more time and space to criticise some of your quotations, to show their absurdity, and the impossibility of their being utterances of an all-wise creator who not only made the world on which we live, but the countless other worlds throughout immensity. The belief that a being of infinite wisdom and power, who with his own hand formed all the orbs and spheres that fill the vault of the universe, and who of course knew that the earth is a round ball, should talk about "laying the foundations of the earth," about stretching out the north and hanging the earth on a hook, or a peg, or nothing, and about the morning stars singing together for joy, and all that sort of thing, is extremely childish and untruthful. One cannot help marveling how a man of good intelligence can believe that such extravagant and false language could have been written or spoken by a being of infinite truth and wisdom.

I very cheerfully admit that there is a good deal of rather grand poetry and imagery in the Jewish volume and some that is really beautiful; but much of the best of it is also wild, unmeaning, and extravagant; but I cannot admit that the Jewish scriptures are any finer, any more beautiful, more moral or more true, their commandments more divine, than the scriptures of other ancient nations. Of course you are very partial to the Jewish scriptures and you can see perfection in them where I cannot, and deformities in the scriptures of other nations when they are certainly no greater than with the Jewish writers. If for the nonce it is admitted that the Jewish scriptures are a trifle better than the heathen scriptures it only proves that the Jewish poets were the ablest. It far from proves that an infinite God had anything to do with them. All books, all manuscripts, all bibles, were written by men, and no god ever wrote a word of them.

Your quotations, however, are largely from the book of Job, which I will admit to be the grandest in the Old Testament, but I deny that it is a Jewish book. It was never written by the Hebrews. Its names of persons and places are not Hebrew; it has no connection either in persons or places with any other part of the Old Testament. The person who wrote it evinced considerable knowledge of astronomy, a science of which the Hebrews were entirely ignorant. It is a poem, or a kind of drama, which has been interpolated and added to since originally

(*Continued on page* 412.)

Communications.

The Condition of Freethought in the United States.

[The following report by A. L. Rawson, delegate to the Brussels Freethinkers' Congress of last September, is rather late, but as the old adage says, "Better late than never," we lay it before our readers, trusting its interest will atone for its tardiness. It was translated into French and read to the Congress by Dr. De Paepe.—Ed. T. S.]

The number of the mentally free people in the United States of America is steadily increasing. Besides the hereditary tendency to belief in church dogmas and early training in the orthodox faith, the great obstacle to progress in Freethought is the fear of losing social position and business advantages. These forces hav weakened during the past twenty years more than in any similar period before, and Freethinkers hav much less to contend with now, and more people to keep them company in their opinions. One of the most efficient means of carrying on the work is the press, and next to that the lecturer. Neither the editor nor the lecturer, when advocating the cause of Freethought, has been tolerated until within a very few years just past, and they are not free from harm now, for both editors and lecturers hav been fined and imprisoned for opinion's sake within a few years.

One of your delegates in attendance here, Dr. D. M. Bennett, editor of The Truth Seeker in New York city, has only been out of prison long enough to prepare to come here, indorsed by one hundred and fifty Freethought societies.

Among the earliest journals in the cause was the *Boston Investigator*, established fifty years ago, and edited by Abner Kneeland. He was prosecuted for blasphemy, for having printed that "he did not believe in the same kind of God that the Universalists did," and was in prison sixty days. The paper is now edited by Horace Seaver, and is a good worker in the cause, having five thousand subscribers. Other papers advocating Freethought that were started during the next thirty years failed for want of support. The opposition to all efforts of this kind from the church party was very bitter, and is now, but while the friends were few twenty years ago, now they are many and strong, and the religious press itself feels the necessity of progress in Liberal ideas. During the last twenty years a number of journals, daily, weekly, monthly, and quarterly, hav been founded, many of which hav been successful. The *Religio-Philosophical Journal*, of Chicago, had a year ago a circulation of nine thousand weekly. Its editor, Mr. Bundy, made an unkind and unjust attack on a brother editor, D. M. Bennett, who was then in prison for an offense against orthodox opinion, and lost one-half of his subscribers. The Boston *Index* was one of the ablest journals of Freethought in America. Its editor, F. E. Abbot, was the founder of the National Liberal League in 1876, and was one of the best writers in our ranks. He was seduced by the ultra conservativs, made an attack on Mr. Bennett, lost the greater part of his subscribers, was defeated as candidate for reëlection to the presidency of the League, and was retired from the editorship of the *Index*. The paper was turned over to the Free Religious Association, of which Prof. Felix Adler is the president. The association represents the ultra conservativ element in the Freethought movement, and is doing good work in founding schools for boys and girls, on a secular basis, combining some of the methods of the Kindergarten. In New York it is known as the Society for Ethical Culture, and its leader and teacher (in Sunday lectures) is Prof. Felix Adler, one of the ablest men in America. The experience of these two journals should be a solemn warning to all true Freethinkers to keep a solid front to the enemy, and peace in the ranks.

The *Positive Thinker*, edited by Hugh Byron Brown and G. L. Henderson, was continued for about a year with very good results as to literary work. The *Radical Review*, edited and published by B. R. Tucker, of Boston, was a quarterly devoted to a high class of Freethought literature, but it was sustained for only one year, winning a high position as to quality. The *Infidel Monthly*, of Alleghany, is a moderate success. Among the weekly papers are the *Seymour Times*, edited by J. R. Monroe; Indianappolis *Sun*, edited by E. S. Pope, of Indiana; *Mind and Matter*, of Philadelphia, edited by J. M. Roberts, in the interest of the Spiritualists; Maurepas *Gazette*, of Ponchatoula, Louisiana; the *Rational Appeal*, of Detroit; the *Mirror of Progress*, of Missouri; the *Western Reformer*, by S. P. Davis, of Salina, Kansas; the *Infidel*, and the *Liberal League Advocate*, of Texas; the *American Israelite*, edited by Rabbi Isaac M. Wise, and the *Frei Presse*, of Cincinnati, Ohio; *Der Pioneer*, of Boston; *Der Freidenker*, of Milwaukee, Wis.; the *Volks Zeitung*, edited by Dr. Adolf Douai; the *Staats Zeitung*; the *Socialist*; the *Jewish Times*; the *Hebrew Leader*, of New York; the *Advance*, of Chicago, and a long list of other papers, scattered over the states, having each a circulation of one to five thousand, with say eight to twenty thousand readers.

The *Health Monthly*, of New York, edited by Dr. E. B. Foote, is a warm and able defender of our faith in humanity, and aims to regenerate by knowledge as the antidote to the curse of ignorance imposed on us by the church. The editor's wife and able assistant is a delegate to this Congress.

One of the latest journals, a weekly, founded seven years ago this month, The Truth Seeker, of New York, has a circulation of eight to ten thousand, with probably fifty thousand readers. Its proprietor and editor, D. M. Bennett, a delegate to this Congress, has suffered a year's imprisonment for his fearless attacks on orthodoxy, the chief offense being "An Open Letter to Jesus Christ," in which he asked for information on some unsettled questions of fact, answers to which would hav been valuable to us all, including the church party. The only answer was persecution. The *Truth*, a daily paper of New York, edited by Mr. C. A. Byrne, is heartily in our cause, and strikes frequent and heavy blows at our enemies. These items show to some extent the large amount of effort that is being put forth in this one branch of the work of disseminating Freethought.

One cause why our journals are not more successful financially is that the editors of the religious press are growing more and more Liberal constantly, and that nearly every great daily or weekly secular or religious journal in the states has one or more Freethinkers on its editorial staff. The policy in all of these papers is to avoid giving offense to their subcribers and advertisers by advocating Freethinking. It is hoped that our movement will gain in strength and favor with the leaders in society so that hypocrisy will no longer be the necessary rule in business affairs.

The number of books touching on the borders of Freethought, and published by those who appear to be faithful to orthodoxy, is very large. Critical works on the Bible, in which science is brought to bear on the solution or examination of important facts or doctrins are received with favor, and hav a wide circulation. The great monthlies, *Scribner's*, with a list of 80,000, *Harper's*, with 100,000, *Appleton's Journal*, the *Popular Science Monthly*, with supplement, *Demorest's Monthly*, and several others with large lists of subscribers, admit articles on the subjects offered by Freethought which would hav condemned them to oblivion only a few years ago.

The leading preachers in all denominations, Catholic, Protestant, and others, of which we hav a countless host of various names, hav toned down their remarks and teachings as to Freethinkers and the doctrins of the church, so that the great divines of the generation just past would not be able to recognize their successors, either in faith or in practice. One of the most noted, Henry Ward Beecher, from Sunday to Sunday grows in broad and liberal ideas, and carries with him a very large following. His successor in the editorial chair of the *Independent* (a religious weekly with a very large subscription list), Dr. W. H. Ward, is a scholar, a hard student, and only now and then finds it necessary to show his colors to the orthodox camp. Twenty years ago the preachers of all kinds rounded their grandest periods with references to the unspeakable horrors or hell, but now that orthodox locality is seldom mentioned, and only in carefully finished rhetorical flourishes.

The great business houses and banking firms hav always kept a very sober face toward the church, contributing largely to its work, attending on its ministrations, working in its Sunday-schools, Bible-classes, foreign and domestic missions, reading-rooms, and other branches, and thus bidding for a share of patronage under cover of religion. The frauds, defalcations, and dishonest failures of the past twenty years, in nearly every one of which there has been found a professed Christian, as an officer or servant, in banks, savings banks, trust companies, and other depositories of the money of widows, orphans, and other poor people, hav opened the eyes of the public to the fact that Christian dogmas afford no guaranty of honor. As yet in all this enormous catalog of robbers and thieves of the money of the poor, not one leading Infidel has been caught in evil doing. It is hoped that this splendid word for honor will become the badge of the Freethinker.

The church has from the beginning in the United States had a strong hold on the politician, and through him obtained large grants of land and immense sums of money under one pretext or another. The Catholic church alone has had about nine millions of dollars out of the treasury of the city of New York within a very few years, under the pretense of supporting schools for boys and girls In the same time it has built a cathedral at an expense of nearly six millions. The Trinity Episcopalian Church in New York has real estate valued at many millions, very little of which is taxed. The Freethinkers hav urged the just measure of taxing all property for public expenses, and it will probably succeed in a year or two, some success having already been gained in several states, and the idea is favored by property owners everywhere, even in the churches.

The school system of the United States was founded when the country was unsettled and poor, many districts being unable to support a teacher unaided. In New York state every town has a so-called gospel and school lot, the revenue from which goes into the fund for public schools and poor churches. Besides this, there is exempted from taxation $1,500 of real estate for every preacher, minister, or exhorter. The sum total of such exemptions in that one state is nearly ten millions of dollars. And much of the money is used in sectarian work. The priest has always kept his guiding hand on the schools, making them the feeders of the church. A movement is now on foot, and gaining in power and favor daily, to secularize the government and the schools, thereby completely separating the church from the state in the United States. This is the special work of the National Liberal League, of which I am the secretary, and a delegate to this Congress. It had when we left the states two hundred and one auxiliaries, representing thirty-two states and territories, out of a total of forty-six now in the Union. In addition it is safe to affirm that the one hundred and ninety-eight German societies, represented here by Mr. Edward Schreuter from Sauk City, Wisconsin, are in full accord with us in our efforts to secure the success of secularism, and the general freedom of the press and of speech. The press has a nominal and a legal freedom, almost complete, but in practice it is under the domination of the church party, which watches jealously every appearance of leaning toward Freethought. Many of the great journals are owned and edited by men who are Freethinkers, and who are outspoken in private life, but whose articles in the columns of their papers are carefully guarded against giving offense to the church.

The great libraries in the country that a few years since excluded Infidel works now contain the writings of all the leading Freethinkers of Europe and America. The colleges and universities of the land were, up to within a short time since, managed by a president and faculty whose orthodoxy was unquestioned; now some of the clearest thinkers and writers of the Freethought movement are in these places. It is the rapidly-growing belief of the best men and women in the nation that life, money, property of all kinds, character, reputation, and the means of a sound education are safer in the hands of those who are not professors of the orthodox religion. The literary work done by Freethinkers during the past twenty or thirty years, in both Europe and America, far outshines in excellence and value that done by professors of religion. The average per cent of persons arrested and convicted for wrong-doing in the United States shows a very great balance in favor of the Freethinkers. The inmates of prisons are about ninety-seven per cent orthodox, and three per cent Infidel, and the occupants of the mad-houses are almost entirely from the churches.

The courts in New York, and in some other states, admit the testimony of Freethinkers, Infidels, and Atheists on simple affirmation, while still in Maryland and many other states it is excluded altogether. On jury duty the same rule applies, while in both Christians are required to appeal to God to help them to a legal standing and credence.

The legal is still behind the medical profession in the forward movement toward mental emancipation.

The doctors are with us in a great majority of cases, probably owing to their scientific education. With the three liberal professions thus favorably affected toward the movement, its ultimate success is only a question of time.

Is is said by the historians that the great mass of wealth in the Roman empire 100 B. C. became the property of about two thousand families. The tendency in the United States is toward a similar result, a few people and corporations amassing enormous wealth at the expense of the people at large, who are growing poorer, although the country was never so productiv, or the people more industrious. This state of things opens the way for the advocates of Communism, and they hav gathered a large body of workingmen into what is known as the Socialistic Labor Party. This party is already strong enough to influence the elections, and in Chicago to hav last year sent two of its number to the state legislature. They adopt and advocate our views, and may be counted as our friends, and in New York city they are an auxiliary Liberal League, known as No. 101, with about eight thousand voters.

Not many years since there was no hall devoted to the cause of the Freethinkers; now there are many, nearly every large city and town being favored with one or more. Many of these places are owned and managed by Spiritualists, who are very numerous, intelligent, and earnest, and in accord with us as to our principles of justice to all and privilege to none. Their papers are generally on our side, and very seldom attack us on any point.

The advocates of women's rights are our allies, and hav made some substantial progress toward the complete emancipation of women before the law, placing them on a legal and political equality with men, with an equal chance for education and employment. In New York a wife can own property in her own right that cannot be touched by her hus-

band's creditors, and marriages may be legalized before witnesses, without the presence of either priest or magistrate. In the state of Wyoming women are enfranchised, and may and do hold offices, from the lowest to the highest, to which they may be elected or appointed, sitting on juries, and appearing as advocates in the courts. They are practicing law in many states, and the medical profession is honored by some very talented and successful women. They hav been admitted to study on an equality with their brothers in some colleges, and it is hoped they will soon be excluded from none; while there are colleges exclusivly devoted to the education of women, one of which is Vassar, near New York. Women are being employed as telegraph operators, book-keepers, clerks, saleswomen, agents for many kinds of mercantil business, in the fine arts of design and engraving, as editors, and in the pulpit, from nearly all of which places they were excluded only a few years ago.

The lecture field is being occupied by able and earnest workers. Only a few years ago a Freethought or Infidel lecturer stood in danger of personal violence, of prison, and was execrated as an enemy of society. It required great courage to face the storm. Now there are a goodly host of men and women in the field, whose words find a welcome and a hearty response in the hearts of thousands who hav recently been emancipated from mental bondage.

The most noted lecturer in the Freethought ranks is Robert G. Ingersoll. His speeches hav stirred the orthodox party to its very center. His spotless life, generous heart, cordial manners, brilliant wit, and learning, make it impossible to attack him, except to decry him as an Infidel, a term which now carries no sting or reproach with it, but is esteemed by us as an honorable title. Next to him is B. F. Underwood, who was lately fined, after an expensiv trial, at a cost altogether of $500 (2,500 fr.), for what was termed "immoral teaching" (as Socrates was) in a lecture delivered at Irwin's Station, in Pennsylvania. Another, W. S. Bell, of New Bedford, Massachusetts, is now under bail (as is also Dr. Bennett, Miss Josephine Tilton, and two others) awaiting trial for an offense against orthodox opinion. Other speakers are Moses Hull of Boston, Parker Pillsbury, James Parton, Horace Seaver, William Denton, O. A. Phelps, A. H. Burnham, W. F. Jamieson, J. M. Peebles, C. D. B. Mills, Henry Appleton, J. H. W. Toohey, Felix Adler, S. P. Putnam, Hugh B. Brown, T. B. Wakeman, and Courtlandt Palmer, of New York, and there is a long list of other names that might be added, including many women. Among the most talented women in the lecture field are Mrs. Laura Kendrick, Amelia H. Colby, Mrs. Clara Neymann, Lucy N. Colman, Mrs. Elizabeth M. F. Denton, Mrs. C. Fanny Allyn, Mrs. H. S. Lake, and Mrs. Augusta Cooper Bristol, the assistant secretary of the National Liberal League, and a delegate to this Congress. She is an accredited lecturer to the Society of Humanity of New York city, a society of Positivists, and is also charged with a mission to examin the Familistere of M. Godin, of Guise, in France, with a view to the establishment of a similar institution in the United States.

Among the writers who are most activ and effectiv in our cause are Elizur Wright, the President of the National Liberal League, T. B. Wakeman, the advocate, a vice-president, James Parton, the historian, and President of the Manhattan Liberal Club of New York, Courtlandt Palmer, T. C. Leland, Mrs. E. D. Slenker, Mrs. Sarah Underwood, Mrs. Clara Neymann, E. H. Heywood, F. E. Abbot, Parker Pillsbury, Kersey Graves, E. Campfield, E. C. Walker, J. M. Roberts, Dr. T. L. Brown, H. L. Green, and a multitude of others, each activ and useful in a special field.

The National Liberal League is the political branch of the great movement for mental emancipation. Its aim is to secure a complete separation of the church from the state, by prohibiting all appropriations of public funds for religious purposes of any kind; by discontinuing the use of chaplains in the Congress of the United States, in the army and navy, in the public schools, in the prisons; to tax all property, including churches, equally for the public expenses; to substitute simple affirmation for the judicial oath, the penalty for perjury to remain in force; to establish a practical morality and intelligence as the basis of a purely secular government; to secure an elementary education for every child, a universal education being the only safe basis for universal suffrage. The means used to carry these ideas into effect are the establishment of auxiliaries, which are generally societies of men and women who meet once a week to hear a lecture on some topic suggested by our platform, and to discuss the same, and who gather libraries, and in some cases keep a reading-room supplied with newspapers and other periodicals. The church is losing its hold on the means of education, and we hope in time to hav colleges and text-books free from its influence, and a press as free in religious as it is in political opinion, that the rising generation may be protected from the evil of a theological bias, and educated on a purely scientific basis. Our literature for the masses is stained all through with theological trash; the worst characters, the most brutal and licentious natures, are made heroes and heroins for the admiration of youth. A scientific standard of morality will sweep away these vapors that poison the intellectual atmosphere, and relieve us of the germs of mental diseases that now so greatly increase the burdens of society.

I bring you, members of this Congress, from the land of Benjamin Franklin, Thomas Jefferson, and Thomas Paine, a greeting of brotherly and sisterly fraternity and sympathy in the great and good work for the mental emancipation of humanity.

A. L. RAWSON, Delegate.

Book Notice.

Legends of the Patriarchs and Prophets. By Rev. S. Baring-Gould. New York, D. M. Bennett. Price, $1.50.

DEAR BENNETT: I hav enjoyed the reading of this book ever so much. The old legends are such faithful transcripts of the minds of men in the old, old days, showing how a belief in the marvelous and wonderful permeated all classes and all races only a few thousand years ago, and proving that the Christian and Jewish Bible is only a later version of those same old stories toned down into a little more of a semblance to reality and believableness, and proving that in one more thousand years they will doubtless be eliminated entirely from what is now termed God's divine and holy revelation. Indeed, many scholars are now proposing to drop much of the Old Testament in the coming revision, for they see it is as useless and improbable as are these legends of Gould.

I will giv a few brief sketches of some of these, for I am sure thy readers will only need a taste of what is prepared for them to feast upon to make them desire a full meal. One of these legends says that the devil told Eve that by eating of the forbidden fruit she would enjoy perpetual youth and beauty, so she believed and ate. It was a wheat-tree, and had leaves like emeralds, "the ears were red as rubies, and the grains white as snow, sweet as honey and fragrant as musk. Eve ate a grain, and found it more delicious than anything she had hitherto tasted, so she gave a second grain to Adam. Adam resisted for a whole hour (an hour in Paradise was eighty years); but when he saw that Eve remained well and cheerful he yielded to her persuasions and ate of the second grain which Eve had offered him daily, three times a day, for the eighty years. Thereupon all Adam's heaven-given raiment fell from him, his crown slipped off his head, his rings dropped from his fingers, his silken garments glided like water from his shoulders, and he and Eve were naked and unadorned, and their fallen garments reproached them with the words, 'Great is your misfortune! Long will be your sorrows! We were created to adorn those who serve God. Farewell till the resurrection.' Then they were sent from Paradise." Now I think this is a much prettier story than the bare, dry record of Genesis, and full as liable to be true.

"When God created Adam he breathed into him grace and illumination and a ray of the holy spirit; but when he sinned this glory left him, and his face became clouded, and he became the father of Cain and Abel. But afterward 'he begat a son in his own likeness, after his image, and he called his name Seth,' meaning resurrection, because in him he saw the resurrection of his departed beauty and wisdom and glory and the radiance of the holy spirit. And when men saw how the face of Seth shone with divine light and heard him speak with divine wisdom they said, 'He is God.' Therefore his sons were commonly called the sons of God. Seth was an Egyptian sun-god, hence the myth of his shining face."

"When the angels promised Sarah a son, they also gave her back her youth and beauty. On the day the child was born the blind saw, the dumb spake, the deaf heard, the lame walked, and the crazed recovered their senses; also the sun shone forty-eight times brighter than he shines at midsummer. When the sons of Israel drank the powdered golden calf, whoever had given thereunto any trinket of gold, the sign of it came forth upon his nostrils, and those who had kissed the idol were marked with gilt lips, and the Levites were thus enabled to distinguish them, and slew of them twenty and three thousand."

Speaking of the grapes in Eshkal, a legend says, "The strongest camel is scarcely able to carry one bunch of grapes." And it also says: "One ear of corn in that land yields enough to feed a whole family, and one pomegranate-shell could contain five armed men, and the inhabitants were in keeping with the productions of the soil. We saw men the smallest of whom was six hundred cubits high, and their houses are also in proportion—walled up to heaven so that an eagle could hardly soar above them, and we appeared as locusts before them."

Zami, son of Ezechiel, speaking of the fruitfulness of the holy land, says he saw goats feeding under fig-trees, and the milk flowed from their udders, and the honey dropped from the figs, and the two mingled in one stream. Then he said, "This is the land promised to our forefathers—flowing with milk and honey."

Rabbi Jacob says, "In the morning twilight I started on my way, and I was over ankles in honey out of the figs." Others tell of a stream of milk and honey "sixteen miles long and of the same breadth."

Now these tales are only versions of the bunch of grapes borne on the shoulders of two of the children of Israel that we hav all seen pictured out, and the dwindling of said grapes will continue till the tale becomes only of a reasonable largeness.

The stories of the giant Og are mere specimens of the exaggeration of the ancients. "At one meal Og ate a thousand oxen and as many wild roes, and his drink was a thousand firkins; and one drop of the sweat from his brow weighed thirty-six pounds." Of his size Rabbi Johanan says: "I was once a grave-digger. I ran after a deer, and went in at one end of the shin-bone of a dead man, and I ran for three miles, and could not catch the deer or reach the end of the bone. . . . It was the shin-bone of Og, king of Bashan. . . . The sole of his foot was forty miles long. Once when he was quarreling with Abraham one of his teeth fell out, and Abraham made a bed out of the tooth. Og built sixty cities, and the smallest was sixty miles high."

"David had such a beautiful voice that when he sang the praises of God birds came from all quarters and surrounded him, listening to the strains, and the mountains and hills were moved at his notes. He could sing as loud as thunder, or as sweetly as the tuneful nightingale."

Solomon was fond of feeding the poor. Meats were placed on tables that covered four square miles; and "one dav when spirits, men, beasts, and birds all rose satisfied, Solomon besought God to permit him to feed to the full all created animals at once; but God told him it was an impossibility, and that he should first try the dwellers of the sea. Then came all manner of fishes to the surface of the water, and Solomon cast corn to them, and they ate and were satisfied, and dived out of sight; but all at once a whale lifted its head above the surface, and it was like a mountain. One sack of corn after another was poured down the throat of the monster till all the store was exhausted, and the whale still cried: 'Feed me, Solomon, feed me! Never before hav I suffered from hunger as I hav this day!' Then Solomon asked the whale if there were any more like him in the deep. The fish answered, 'There are of my race as many as a thousand kinds, and the smallest is so large that thou wouldst seem in its belly to be but a sand grain in the desert.' . . . Then came up a leviathan so great that it could hav swallowed seven thousand whales such as that which Solomon had attempted to feed, and the leviathan cried, with a voice like thunder, 'Praised be God, who, by his mighty power, preserves me from perishing by hunger.'"

Of course this showed Solomon the impossibility of feeding all the hungry. There are many more of these pretty legends I would like to giv our TRUTH SEEKER readers; but I hope all who admire these I hav selected will want the rest, and giv to thee thy due need of encouragement for publishing one more Bible-destroying volume, for who can read all these versions of the holy legends and believe ours true and all the rest fables?

"Long the night of superstition wrapped the earth with gloom;
Now the glorious rays of reason shall her vales illume.
Slowly, surely, brightly, grandly spreads the glorious light,
Harbinger of all that's precious, freedom, truth, and right."

Respectfully, ELMINA D. SLENKER.

The Throne and the Power Behind the Throne.

Some time ago, be the same more or less, a set of politicians in want of a stalking-horse to get behind and run the government machines, pick up a Nazarene, mount him on a donkey, ride him into Jerusalem, and hail him "king of the Jews." Another set of politicians, the reverends, upset the scheme.

Centuries later, reverend politicians dig up the ghost of the Nazarene, hail him God, and run the machine over a large share of this little planet.

Another set of politicians, in want of a stalking-horse, take the great Mr. Grant, ride him around the world, in hope, by nullification of *Lex non Scripta*, to make him military majesty, with dynasty. This, like the donkey excursion, is a failure.

With increased facilities of intercommunication we hav increased mental expansion. Politics and theologies of the past, however good in their day, are fast subsiding.

Liberals, infidel to effete theologies, talk of sending TRUTH SEEKER man around the world. Is it to proclaim a new gospel, our divinest ideal of the true dignity of humanity?

The think is parent of the feel, and grandparent of the act.

Place a double guard at the think. Humanity takes its initiativ low down in the scale of being. We must ascend, by slow and toilsome education, to the transparency of the seraphim and cherubim of the more advanced heavens. Respectfully,

AMEN.

(*Continued from page* 409.)

written, and was probably borrowed by the Jews from the heathens of Babylon when there in captivity, and was incorporated among their writings long after their return. They had no canon before.

You also quote a good deal from the Psalms, which are a heterogeneous collection of the aspirations and poetic fancies of a diversity of individuals wholly unknown, much the same as a modern song-book or hymn-book is made up of the productions of the miscellaneous writings of various authors. There is not the slightest proof that David ever wrote a word of them, and they would be no better if the unprincipled libertine, bloody murderer, and lecherous adulterer wrote every word of them. It is very certain that the larger portion of them was not written until five hundred years after the time of David.

What are called the Proverbs of Solomon are untruthfully named. It is barely possible that Solomon may have used some of them, but there is no probability that he is the author of them. They are a collection of the sage sayings and maxims of several nations. Many of the proverbs are of heathen origin, and no more sacred than the proverbs of the Spanish, the Turks, or the wise saws of "Poor Richard's Almanac."

You must certainly have a vivid imagination to find so much grandeur, beauty, truth, purity, and morality in those old Jewish writings, or to find anything in them not wholly within the human power to produce. I cannot find a chapter, a verse, nor a sentence not entirely within the power of intelligent men to write, and no inherent proof that it was penned by the hand of an infinite God. It seems to be extremely foolish and unwarranted to ascribe to a divine being the authorship of that which man is fully capable of producing. When writings are found which possess more wisdom, beauty, and truth than man has ever evinced, it is time enough to imagine that a god must have done it; but until we find that character of composition we had better let the gods rest.

In quoting your proofs of the divinity, purity, and morality of the Bible, you seem to carefully shun several conspicuous parts of it which by a person not possessing extraordinary reverence for pretended divine things cannot be accepted as specially pure or specially moral. Why did you omit to quote the account of Noah's getting drunk and lying on the floor of his tent, in a prolonged debauch, with his person indecently exposed?

Why did you omit the account of the godly Abraham, the Father of the Faithful, living a life of adultery with his handmaid Hagar, by whom he had his son Ishmael, who, with the mother, he drove into the wilderness to perish; and about his going into Egypt and Gerar and lying about Sarah, denying that she was his wife, and trading off her charms for cattle, sheep, and gold?

How is it that you did not tell us about righteous Lot, the only really good moral man in a whole city, and whose righteousness was nearly enough to save it from destruction; how on different occasions he indulged extravagantly in strong drink, and held the most criminal incestuous intercourse with his two virgin daughters, after Mrs. Lot had been salted down? Do you think a man so badly intoxicated as to be unconscious of what he was doing could perform those deeds? Can you imagine the inhabitants of Sodom did much worse than this? In our day such black crime would send a man to prison for twenty years.

Why did you not tell about the pious Jacob, the father of the twelve tribes of Israel; about his swindling his elder brother; about his cheating his old blind daddy, as well as his old father-in-law, wronging him out of his live stock by a sharp Jew trick; about his life of polygamy and concubinage; about his going in unto his housemaids, and about his many dishonest and dishonorable deeds?

Why did you not tell about Dinah, the daughter of Leah, lying adulterously with Shechem and being defiled by him?

Why did you not quote the amorous episode of Reuben's fornication with his father's concubine?

Why did you not with pious unction call my attention to the holy act of Judah cohabiting with Tamar on the highway, supposing she was a harlot?

Why did you not tell the interesting story of Mrs. Potiphar trying to seduce the innocent virgin Joseph?

Why did you not allude to the fact of Moses, whom Yahweh chose for his prime minister, grand vizier, and general adviser, being a murderer, and about his directing Yahweh's chosen people to lie and steal?

Why did you not quote some of the beautiful laws of Moses, about the females whose nakedness should not be uncovered, and whose might be, about how many days women should be unclean after their having their courses; about the seed of copulation escaping; about cohabiting with beasts; about incest with mothers, sisters, daughters, cousins, and aunts; about God's holy way of having his priests test the women of the congregation with holy water to ascertain if they had lain with men on the sly; about the various unclean issues of blood and semen, and about carrying a paddle attached to the weapons for the purpose of covering excrement when voided? There undoubtedly is holiness in all those things.

Why did you not describe the flagrant fornication between Zimri and Cozbi in sight of all the congregation, when the good but indignant Phineas ran them through with a javelin while in the very act? Are not those moral lessons profitable to repeat?

Why did you not tell us about the command of God by Moses to slay in cold blood all the women of a whole nation, all the male children, including infants, of a whole nation, and to keep all the virgin maidens and all the little girls for the use of the murderers? Is it not good to recall such instances of the Lord's holiness and mercy?

Why did you not bring to my mind some of the bloody deeds of General Joshua in destroying the cities of Canaan, putting thousands of men, women, and children to death by the sword, who had done nothing to injure him?

Why not a word about the pious Levite and his concubine stopping over night in Gibeah, who when beset by the wicked inhabitants shamefully turned his concubine to them, and they outraged her all night to the extent that she fell dead at the door? Are not such recitals very appropriate reading for Sunday-school children of both sexes?

Why not say a little about that good girl Ruth falling in love with her cousin Boaz and secretly crawling into bed with him at night?

Why not tell what was the matter with Hannah that she was childless, and how Yahweh cured her?

Why not a word or two about that holy man David, the man after God's own heart; about his heavenly zeal in dancing naked before the ark; about his coveting Abagail, the wife of the farmer Nabal, who soon conveniently died, when David righteously took to his own habitation the widow he had fallen in love with; about his various other wives and concubines; about his spying from the roof of his house the beautiful Bathsheba when she was taking an evening bath and his commanding her to be brought to his apartments; about his adulteries with her and his then causing her husband, the honest Uriah, to be put to death that he might have the wife wholly to himself; how when after a long life of bloodshed, adultery, polygamy, concubinage, and crime, when he had no longer much heat or vigor, that a beautiful young damsel, Abishag, was sought out for him, to sleep with him and cherish him and lie in his bosom? Are not all the deeds of such a holy man, such a favorite of God, proper to be named, so that a correct estimate of the purity and morality of the book may be formed?

Why did you not mention about David's son Absalom cohabiting with his father's concubines on the housetop in the sight of the whole people?

Why not repeat the moral sensational story of another son and daughter of David, Amnon and Tamar, about his deceiving her by pretending to be ill, and then seizing and raping her in a most criminal manner, and against her touching entreaties?

Why not something about the wise and favored Solomon, who was permitted to build a most magnificent temple to God, and about his seven hundred wives and three hundred concubines, and how often he was able to make his marital circuit? Is it not beautiful for you to dwell on the holy deeds of the holy men of such a holy book?

Why did you not sing the pure and holy love songs of this same Solomon, wherein he recounts the charms and beauties of his beloved, the various portions of her body which he so passionately admired, with the amorous desires which swelled his bosom? Have they not an exquisite air of purity and morality surpassing the sacred writings of all other nations?

Why not repeat the story of the prostitution of Queen Esther and of the shameful connection between Ahasuerus and herself?

Why not give us more of the words of the holy prophets, not omitting the zealous Ezekiel wherein he instructed the people to mix their cakes with human excrement?

Why not repeat the amorous imagery of his sixteenth chapter? Why not the chaste and pure language of the twenty-second and twenty-third chapters, which, for $500, you could not be hired to read before a mixed audience of ladies and gentlemen? Do you think any of the heathen bibles have anything equal to this?

But I must not dwell too long on these beauties and purities; there are too many of them, and space is too scarce to mention half of them. There is Hosea and his whoredoms and his whore-wife, and the uncounted adulterers alluded to by him and the other Bible writers; there is the matter of the interview between Yahweh and the Virgin Mary when Jesus was begotten; about the woman who was caught in the very act of adultery and taken to Jesus for judgment, etc., etc., and much, much else of a similar pure and holy character, but you did not allude to them, and I will not take the space to do so. But I think the candid verdict must be that in this line of pure, moral, and ethical culture, the Jewish scriptures are quite beyond any of the heathen bibles; and that another revision of the Jewish scriptures is badly needed, in which all the nasty, filthy, and indecent parts of it, amounting to nearly half the volume, should be thoroughly expurgated. It does no one any good to read such stuff; and instead of attributing it to God, it ought to be ascribed, truthfully, to coarse, crude men.

I intended in this letter to have closed my quotations from the moral teachers of the pagan nations before Jesus; but I have taken so much space to reply to your remarks about the great designer, and to help you to point out the beauties, the purity, and morality of the Jewish scriptures, that I will again have to lay it over to my next. Perhaps you will feel inclined to lead off on the other subjects we have yet to consider. Yours truly, D. M. B.

Letters from Friends.

FREDERICKSBURG, IOWA, May 26, 1881.

MR. BENNETT: You will find inclosed $5 as promised on the trip round the world. I wish you all the success possible. Hoping you will return safe, I am,

Your friend and well-wisher, H. B. CARPENTER.

GIRARD, KAN., May 26, 1881.

FRIEND BENNETT: Inclosed find money order for $5 for your trip round the world. I wish you a pleasant journey. Yours as ever, WM. SIMPSON.

COLUMBIA, May 30, 1881.

FRIEND BENNETT: Inclosed please find $5 for your intended journey round the world. While wishing to you all the luck which this globe can afford to giv, and with hope of a full success and satisfaction to yourself and all good people, I remain,

Yours truly, JOHN GUNDLACH.

OIL CITY, June 1, 1881.

BRO. BENNETT: Inclosed find money order for $5 as per agreement for your traveling round the globe.

Truly yours, LEWIS MILLER.

ASHLAND, OR., May 22, 1881.

MR. EDITOR: I inclose money order for $5 for your book describing your trip around the world. That your trip may be pleasant, and that good health may favor your travels, and your return to the old TRUTH SEEKER office be safe, is the wish of J. R. TOZER.

SEATTLE, WASH. TER., May 19, 1881.

FRIEND BENNETT: Find inclosed postal order for $10 to apply on trip round the world and credit the same to D. M. Crane and H. L. Yeslen.

Yours truly, H. L. YESLEN.

VINTON, IOWA, May 27, 1881.

DEAR FRIEND BENNETT: Please find post-office order for my share of your journey by land and by sea, and may all the good angels above and below guard, guide, and protect you and bring you safe home to family and friends. Fraternally, M. BRANIN.

MANCOS, COL., May 23, 1881.

FRIEND BENNETT: Referring to my registered letter of May 20, containing inclosed $3 for THE TRUTH SEEKER, I herewith forward to you the promised $5 for traveling expenses. Yours, WM. WELLS.

HORTON, MICH., May 26, 1881.

FRIEND BENNETT: Inclosed please find $5 promised for your trip round the world. Wishing you a safe journey and return, believe me to be very truly

Yours, ISAAC THORP.

CASEY, IOWA, May 29, 1881.

FRIEND BENNETT: Please find inclosed post-office order for $5, my promis to you for your trip round the globe, and if you do not go I will hav $3 placed to my credit on THE TRUTH SEEKER, and the remaining $2 I will take out in some good book; for instance, "Antichrist." Yours with much respect, and hoping you will hav a safe journey,

JAMES W. HAGER.

BUSHNELL, ILL., June 1, 1881.

FRIEND BENNETT: Please find inclosed $5 for your trip round the world. You hav my best wishes, and I hope will hav a pleasant trip.

Yours, DWIGHT WARREN.

SAN JOSE, CAL., May 27, 1881.

BRO. BENNETT: God bless you; they who are for you are more than they who are against you, and my heart is glad to see THE TRUTH SEEKER growing daily in circulation and power. Before I return from my trip West you will be away on your mission for the people. But many hearts in their good wishes for your success and safe return will go with you.

With sincere regard for you and yours, I am for truth, Yours truly, DR. J. L. YORK.

PINEVILLE, GA., May 25, 1881.

FRIEND BENNETT: I now inclose the $5 for circumnavigation. Hope you may get plenty to carry you through. If you get out while you are gone let me know through THE TRUTH SEEKER. I can send you $5 or $10 more. I hope you may hav a pleasant, happy time and return safe and sound and find Comstock in the penitentiary when you return. I will get you a dozen subscribers to THE TRUTH SEEKER this fall. I will send you a new subscriber or two

soon. If you do not get off, just credit me with $3 and use the other $2. My love to you and wife.

Yours fraternally, W. F. MOLDER.

GOULDSMITH, IND., May 20, 1881.

MR. EDITOR: Please find inclosed $5.00 to be applied to the fund for traveling around the world.

There are some who think you should stay at home; I say Go, and giv true and impartial information of the Old World as you see it,

There is certainly enough left at home to take care of that hellion, Comstock, and his crew.

Yours respectfully, DAVID SMITH.

ELK GROVE, CAL., May 24, 1881.

FRIEND BENNETT: I hav been much interested in your contemplated trip around the world, and now send you $5.00 to aid in said trip and to get the book. Hoping you will hav a pleasant trip and a safe return, I remain, Yours, A. H. SIMONS.

SYRACUSE, N. Y., May 31, 1881.

MR. EDITOR: Inclosed is a postal order for $5.00 as promised, for your circuit around this earth. Wishing you a pleasant and profitable journey; hoping you may return and enjoy the society of your wife and many friends in the United States is the wish of your ever constant friend, ISAAC VAN SCHOICK.

GEORGETOWN, COL., May 28, 1881.

EDITOR TRUTH SEEKER; As you hav decided to take the long journey round the world, you will please find inclosed $5.00, as per agreement. Our best wishes for your health and safe return.

Comstock & Co. hav not yet retired from their mean business and I fear when you hav left they will set to work and exclude our dear TRUTH SEEKER from the mails. Truth is very obnoxious to some people. Yours. MRS. T. S. OLD.

MANISTE , June 3, 1881.

MR. EDITOR: I see that the "V's" come dropping in slowly and that you are going to see the sights. Well, please accept my mite with the rest. I hope all those who hav pledged will "whack up" so that you can see all that there is to be seen. Should you go to the Holy Land (and of course you will), and should you see where God walked in the garden, look for the tracks, and send me a little piece of bark from that tree that has caused so much trouble. I won't ask for any more, for you will hav your grip-sack full of relics. So, hoping good health and spirit friends may accompany you, and your stamps hold out, I remain, Yours for truth and right,

CHAS. J. PECK.

WEST UNION, June 1, 1881.

FRIEND BENNETT: Am glad that you hav concluded to make the trip around the world. Inclosed is $11.00; $5.00 for Thomas Reeder, and $5.00 for myself, as promised, for the book that will liv forever, and $1.00 for which please send THE TRUTH SEEKER to a new subscriber. J. F. SMITH.

CLYDE, OHIO, June 1, 1881.

MR. EDITOR: I hav gained more information by reading THE TRUTH SEEKER the past three years than I ever did by all the reading I ever did in my life.

D. WHITE.

MUSCATINE, May 26, 1881.

FRIEND BENNETT: Inclosed is $5.00 for the trip around the world, wishing you a safe journey and a glorious return. In case you should be short of the needful I am willing to bear my share of the balance needed, but go. I think we all will enjoy the trip with you. Yours respectfully, CHAS. SEIENDEIKER.

DEAR FRIEND: I am pleased to learn you are nearly ready to start around the world, I think we will get many truths from the so-called heathen nations that hav been kept back by our very pious missionaries. Success to you; safe return home. Then I hope to hav the pleasure of welcoming you and my esteemed brother, Col. R. G. Ingersoll (whom I think the greatest orator in America), at my home in the land of flowers. Please find inclosed $5.00 for your trip around world and $5.00 for Ingersoll's lectures. remit at once. Truly, R. A. HARDEN.

NELSON, KAN., May 26, 1881.

FRIEND BENNETT: Inclosed is postal order for $5.00 to make good my promis. Hoping you may hav a pleasant trip and an instructiv one to your readers. I remain, Your well-wisher, WM. B. BRISLINE.

CAWKER CITY, KAN., June 1, 1881.

MR. D. M. BENNETT: Inclosed is postal order for $5.00 for around the world. If the names of the subscribers are to be printed in your book, you will please put in the name of B. I. Vandament, who was born on the 7th of May. The B. is for your name and the I. for Ingersoll. May you liv to return. D. G. VANDAMENT.

EUREKA, CAL., May 21, 1881.

MR. EDITOR: For several weeks my paper has remained unopened, my time being occupied between work and sleep. Yet, anxious to find out whether or not you would make the journey round the world, I opened the paper of May 7th this morning and found almost on first sight that you had concluded to go. Inclosed you will find money order for the amount promised.

You can hav no idea how I long to go along with you! I am passionately fond of traveling, and also I should like to travel in your company, for I know of no man who can combine pleasure with business better than you can. I am more after the Volney pattern. I love to see sights and then sit down and meditate upon what I hav seen. But as it is foolish to foster a desire which cannot be gratified, I will content myself at present with the pleasure of reading your letters from abroad and picturing in my mind's eye the places and scenes which some day I hope to see myself. Hoping that health and happiness may attend you wherever you go, I remain,

Yours fraternally, ROBERT GUNTHER.

BISMARCK, DAK. TER., May 11, 1881.

FRIEND BENNETT: I hav just received my paper of the 7th, and I see by it that it is a sure thing that you will take the contemplated trip round the world. Therefore you will find inclosed $8—$5 for the trip and $3 to apply on my subscription, which will pay for the same up to November 1, 1882. Let others go and do likewise. I think it would be somewhat of a comfort to you when on the opposit side to think that all your subscribers hav paid in advance till your return, thereby making THE TRUTH SEEKER a sure thing, and when you return that you would not be in debt as it was before. I wish it was so you could come this way. When you get back we will hav to send you and Mrs. Bennett through the states, for we want "An Infidel at Home" as well as abroad. But there i time enough yet. S. G. SHARPLESS.

SALEM, IOWA, June 13, 1881.

MR. EDITOR: Inclosed find $5 for the book or books of your travels round the world. I see by my last TRUTH SEEKER that some one wants you to fetch home a little god; but I implore you, for humanity's sake, not to do it, for this country, like Italy, is overstocked with gods. Yours, F. D. SHELDEN.

WILSONVILLE, ., May 27, 1881.

DEAR BENNETT: So you hav conclu .ed to risk that long and perilous journey round God's football! Take with thee my best wishes. I am sorry I cannot giv more substantial help than wishes. I will inclose $5 pledged, and would like to make it $500 if I could. I could not persuade any of my friends to subscribe for thy travels. I am greatly obliged for the pamphlet sent me. I hope you will not find worse enemies among the heathens than you hav found among the Christians, and that you may discover and divulge truths that hav been carefully withheld from us by the Christians, and that your trip may be otherwise every way successful, and that you may return in safety to take your old place and open forth the batteries of thunder at the strongholds of superstition until the battle of liberty is won.

Yours for the cause, SAMUEL B. CLARK.

CANTON, KAN., May 24, 1881.

FRIEND BENNETT: Inclosed is $5.00, my pledge toward your trip around the world.

Hoping you will hav a pleasant and ultimately a paying trip, I am, as ever, Yours, C. W. STOWE.

CLEBURN, TEXAS, May 22, 1881.

MR. D. M. BENNETT: Inclosed find post-office order for $10 for the trip round the world.

My best wishes for you and yours, M. M. HAYLER.

THE DALLES, OR, May 23, 1881.

FRIEND BENNETT: I hasten to forward the $5 for the trip round the world. I think I shall be able to sell one or more copies of the book when published. May you hav a safe and pleasant journey, not forgetting to visit friends and disciples throughout the United States also, is the wish of

Yours fraternally, MRS. A. EVEREST.

MEMPHIS, TEN., June 2, 1881.

FRIEND BENNETT: I inclose postal order for $8, of which $3 is to pay for my subscription to THE TRUTH SEEKER to Dec. 31, 1881, and $5 for the book you propose to giv us of your voyage round the world, or to Asia, China, India, wherever it is you are going. I wish you a pleasant journey and a safe and speedy return. Respectfully, MINOR MERRIWETHER.

TRIPOLI, IOWA, May 20, 1881.

FRIEND BENNETT: About a week ago I inclosed $5 to assist you in navigating this little globe of ours. I now send you $8 from M. F. Gillett, of Tripoli, Bremen county, Iowa—$5 to aid you in your mission in foreign lands (of course he wants the books), and $3 for a renewal of my subscription to THE TRUTH SEEKER. Respectfully, D. P. WALLING.

ANOKA, MINN., May 13, 1881.

MR. D. M. BENNETT: I will inclose six dollars with Mr. John Kinsee—five dollars for world trip and one for continuance of THE TRUTH SEEKER.

Respectfully, G. H. FAIRBANKS.

JAMESPORT, MO., May 31, 1881.

FRIEND BENNETT: You hav asked the advice of your friends concerning the trip, but as there are many more intelligent than myself I will withhold for the present. I wish you speed and health on the long trip. If you pass by where Lot's wife was turned into salt, I wish you would bring me a few grains of that wonderful pillar. I hope you will not look back and share the fate of Lot's wife.

Go, old hero, with thy banners unfurled,
And proclaim truth and knowledge to the world.

Respectfully, MILTON EADS.

PAYNESVILLE, MISSOURI, May 25, 1881.

MR. D. M. BENNETT: Inclosed please find $9—$5 for the trip round the world, as per agreement, and the remainder for the books named. E. A. TOWNSLEY.

OMIO, KANSAS, May 28, 1881.

MR. EDITOR: Inclosed please find post-office order for $8—$3 for the paper and $5 for the trip round the world. My best wishes go with you. There are lots of Freethinkers out here, but no organization. I must hav the paper. Yours, H. KEELY.

SAN FRANCISCO, CAL., May 20, 1881.

MR. EDITOR: I inclose, as promised, $5 toward the trip round the world. I am also willing to pay pro rata to hav the books nicely illustrated. I trust you will hav a good time. J. B. BURGES.

MORRISANIA, N. Y., May 31, 1881.

MR. EDITOR: Inclosed please find check for the sum of $8—$3 for the paper for one year and $5 for the trip round the world. I hope you will hav a pleasant trip. Respectfully yours, JAMES L. PARSHALL.

MADISON, OHIO, May 25, 1881.

MR. EDITOR: Inclosed please find money order for $8—$5 for the trip round the world and $3 for the paper for one year. Thanks for your photo; it came all right. Yours, with many good wishes for your safe return. MRS. SILAS HILL.

HARVARD, ILL., April 10, 1881.

FRIEND BENNETT: Please find inclosed post-office order for $3 for THE TRUTH SEEKER. I hav taken the paper since you started it in Illinois, and I must say it advocates some of the soundest and best views, to my mind, that I ever read; and to think how you hav been persecuted for advocating such noble and elevating principles as you hav! It is a shame, and I think that such a man as Anthony Comstock ought to be despised by every decent man in America. He has at the present time too much power given him, and yet he is asking for more. It seems to me that if such a miserable sneak was in Illinois his influence would be very small. I said *sneak*, and if there is any other name that would make him meaner than he is, just that. Now, friend Bennett, if you take that trip round the world, publish it in THE TRUTH SEEKER, for I hav five dollars for you, and ten rather than you should fail to go. I read your letters from Europe, and they were very interesting.

Yours with respect. ABRAM CARMACK.

JOSEPH, OR., April 30, 1881.

DEAR MR. BENNETT: After having seen in your paper of April 2d a call from a Liberal colony at Valley Falls, Kansas, for a communication from some one either in Washington Territory or Oregon interested in the project of forming a Liberal colony, I will say that I earnestly believe a better country than the Willowa Valley, in Union county, Or., could not be found on the Pacific coast. It is a new valley. Chief Joseph's tribe was driven from it but two years ago. I am now residing at Joseph (the town was named for the chief). It is a small place, situated on the north side of a range of snow-covered mountains, and is but a mile north of a beautiful lake. This lake is certainly the most lovely body of water my eyes ever chanced to gaze on. It appears to the eye as still as death and as clear as a crystal. It is a mile wide and four miles long, affording excellent skating in winter and splendid boating in summer. Nothing but a Bayard Taylor's pen could describe this lake. The valley is settling up very rapidly, and those with but little means can get a start here. With the exception of my own family, there are no Liberals here, so we offer every honest inducement to Liberals to come to this valley. Those desiring to make any inquiries in regard to this valley will please address Prof. W. J. Dean, Joseph, Willowa Valley, Union county, Or. Yours, C. B. D.

LOCK BERLIN, N. Y., June 14, 1881.

FRIEND BENNETT: I hav come to the conclusion that the Bible was written by man instead of by an omnipotent, omnipresent, and omniscient being, and the sayings and doings of it are pernicious and not fit to be read by or taught to the youth. By reason of reading it and observation of the the sayings and doings of mankind, I hav thrown off all allegiance to it and the Christian religion, therefore you may enroll my name on the banner of Freethought and reform. There is a number that think and believe about as I do, but hav not the moral courage to cast off the bloody religion of superstition and ignorance.

Mr. Bennet, since I hav been a reader of THE TRUTH SEEKER (by borrowing it), I hav made up my mind that it is better to guide and direct me in the paths of duty toward my family and man. You may write my name on your subscription list for ever; certainly while it is edited under your supervision. Before my time expires I will hav some more money. I am yours for liberty and Freethought,

TYLER ADAMS.

A Sonnet to Progress.

BY ANNIE E. DE FRIESE.

All things to one bright end are swiftly going;
Old superstitions totter to their graves;
Customs which we hav knelt to, and whose slaves
Blindly devoted were we, fast are flowing
Into oblivion, scarcely one bestowing
A thought to stay them, lest again they rise
And overwhelm man's higher destinies.
Depotic prejudice melts like a mist
Before the radiance of the advancing light;
And children of the sires who confest
The slavish bond of creeds, strike with their might
The galling fetters that hav long opprest
Thought's liberty within the human breast.
And Truth springs from the soil where Error dies.

Tamar.

BY ALHAZA.

He peeped through the lattice: what heaven could it mar
To dream in its precincts, if gates are ajar?
She woke from a slumber as balmy as dew,
And midnight its carcanet over her threw.
Too dark: then he made her eyes glimmer like pearls,
And dyed her pure cheek, but the rivers of curls
Fell dripping and floating, all heavy and chill,
On the silvery breast, as they wandered at will,
And Ammon's wild heart felt the strange, viewless thrall
Of a rose that hath whitened a funeral pall.

"I move not, I breathe not; how crimson thy lip!
I see a weird humming-bird hov'ring to sip.
The wind stoopeth down from the dark, moaning trees
And waves a rich censer. I shiver, I freeze;
My locks are all drenched with the dews of the night.
A spirit that whispers of famin and blight
Inhabits my heart, and I hurry to thee.
Oh, make me a loaf that is comely to see,
All golden and spicy, with power to charm
Away from this bosom the poisons that harm.
Will the wind never cease from its wail of despair?
I weary and sink with a burden of fear."

She smileth—the roses of Sharon wax pale,
That climb o'er the lattice. "What pitiful ail
Hath stirred thy dark soul? I must rise then to make
A rich golden loaf, for thy ravenous sake.
No ravens are wilder, that swoop near the door
To carry a crust to the righteous and poor."
Then she passeth the door, and the scented wind moaneth,
The monkshood doth shriek, and the dragon-fly groaneth;
How pale is the jasmin! the myrtle is dying.
The lightning leaped down from a brown beetling cloud,
And sheeted the maiden with cere-cloth and shroud.
Her cheeks were all blanched as she kneaded the cake,
And the wolf hovered near. Would the sky for her sake
Stoop downward and rescue the sweet moaning lamb?
The wild, shrieking blast—will it never grow calm?
No; the heavens are all brazen and providence dead,
And night-voices weep, but the gods are as lead,
The moonbeams are faint, and rich odors are dying,
From the sweet, sultry South saddest whispers replying,
Then months swept along in a passionate flood,
Till spice-cakes were steeped in a dark pool of blood.

What Must We Do to Be Saved?

BY ROBERT SWAIL.

Oh, what is this blood-curdling rumor I hear,
Which filleth my soul with terrible fear?
Lo! the church publishes this dread proclamation,
"All unbelievers will suffer damnation!"

A victim of terror, my mind is enslaved,
So I cry, "What must I do to be saved?"
"Believe on the Lord Jesus Christ," is replied,
"To save you from hell he suffered and died."

To prove who is Christ four gospels they show,
Which I must believe, or to hell I will go.
I open its leaves; no more will I grieve,
For soon will I know what I've got to believe.

I read of his birth and family line,
To King David back like a beautiful vine;
And Matthew and Luke—how nice they agree!
Oh, dash the luck, no! Luke givs forty-three,

While Matthew just only givs twenty-eight.
This tax on my faith is fearfully great.
That twenty-eight equals forty-three just
I cannot believe—I'll be damned if I must.

"No need for to do it," my parson exclaims,
"For don't you see they are different names,
Between the two lines there's nothing contrary,
For one is for Joseph, the other for Mary;

"But both end with Joe, and with David begin,
That shows, my dear friends, your reason is thin.
If carefully weighed, any simpleton knows
There easy could be a couple of Joes."

"And both the husband of Mary?" I said,
"And then take the ghost of another to bed,
And still stay a maid—how can this be true?
I cannot believe it, so what shall I do?

Of two or three children a man may be sire,
This I can believe with no threats of fire.
How can a child hav three sires, do you know?
One called a ghost, and a couple called Joe?

"I take a Joe back," my parson replies,
"I've made by haste these things appear lies."
Then Joe's fixed; the same, two fathers has he,
And Jacob and Heli they certainly be.

'Twixt Matthew and Luke, to which shall I hold?
Both cannot be right by reas I'm told,
If Matthew is right with his Jacob, then why
Luke must hav blundered, or may be (Heli) he lie.

"This is all trifling, so drop it, my friend;
'Tis nothing important, however it end.
Have faith that Christ died on the cross for your sake.
For just on this point salvation's at stake."

"If my belief at the starting-point fail.
How can I hav faith in the end of the tale?
And lacking this faith, my death-warrant rings,
For I can't believe the very first things."

"Cease, ye Infidel, cease; I see very plain
That you hav imbibed the notions of Paine,
And you will be damned if that is the case;
Where vile reason rules faith cannot find place."

This gleam of suspicion then dawned on my mind,
'Twas all a job put up by priests on mankind—
A hue and cry raised that all will be damned
Unless the priest's pockets with money are crammed.

Then I think a better salvation to know
Is to keep from wronging our brothers below;
To cease from all cruelty, wrangling, and strife;
To shun all the crimes and evils of life.

To humanity love, to gods bid farewell,
Nor fuddle our brains with heaven or hell,
And diligently, honestly, treasure up pelf,
And let the next world take care of itself.

One world at a time. Liv lovingly here,
And we'll fare very well if another appear.
Let truth and love in our souls be engraved,
And we need make no fuss about getting saved.

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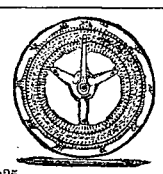
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would first note the case of Peter Lehlback, whose testimony is given below. This poor man will tell you that fifty-four of the best physicians of Jersey City and New York had utterly failed to giv him the slightest relief. Myself hearing of his lamentable case, determined to dress him in my Magnetic Garments without any money being paid. I put on him $130 worth of my clothing, and while my assistant was dressing the man one of these blunderhead physicians had the audacity to attempt to intimidate Peter Lehlback from wearing them, wickedly remarking to the invalid as follows:

"Well, Lehlback, I thought you had more sense than to put on such rags."

However, this pampered dogmatist's only support is the privileged consonants "M.D." placed at the end of his name; and in his case, as in thousands of others, these same consonants take the place of brains. But let us see the result.

This same fool, calling upon Peter Lehlback one week after wearing the goods, found him walking without crutches; and even then the wicked character of the man was evidenced in the following soliloquy:

"Ah, well, Lehlback, I thought they might help you a little, but you'll go back again just as bad as before."

However, the testimonial given below will clearly show the pigheaded dogmatist through all the transparent venom of his character. And just as that man acted so are nine-tenths of the physicians of Brooklyn acting to-day.

The fact is, they themselvs know very well that their system is rotten at the base, and can only be supported by conduct such as this villain evinced. He would rather hav seen his patient suffer and die than to hav seen the "WILSONIA" Garments cure the man.

Another case I would note, that of Professor Hatch Smith, whose testimony is given below.

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Again, another note as to these men's treatment of their confiding patients.

Two ladies called upon me last week, and one, in my consulting-rooms, with tears in her eyes, told me the following story:

"Mr. Wilson," said she, "nothing you can say against the system of medicin as practiced in Brooklyn can possibly be overdrawn. Last week," said this lady, "I had a lovely niece taken temporarily ill, having been in tolerably good health previously. One of our fashionable doctors, who prides himself upon his gay equipages, was called in as physician in the case. My niece being somewhat restless two or three nights in succession, this fellow prescribed what he called a soothing draft, but so soothing did it prove itself that the child never awoke from the sleep it produced, and my niece to-day lies in Greenwood Cemetery, another victim of the malpractice of our physicians in the city of Brooklyn."

And yet this man to-day drives through Fulton street regularly on his daily mission of sending his victims to the tomb. Unaccountable fact! And yet you people of Brooklyn and New York, in face of such alarming evidences as these, hav no more penetration than to confer with such charlatans as to the virtue of any new discoveries of which these dogmatists hav not the slightest knowledge.

The "WILSONIA" magnetic garments are as harmless upon the body as would be a sheet of paper, and yet withal so potent that persons, no matter how diseased, MUST BECOME PERFECTLY HEALTHY IN TWELVE MONTHS FROM THEIR FIRST WEARING THEM.

Can such evidence be filed as to the innocence of drugging? Even where the patients are not always killed, the seeds of disease are daily sown by the kid-gloved hands of our charlatan physicians. Nine-tenths of the practicing physicians of Brooklyn should be cast in the category of criminals; and as long as I liv and hav liberty of speech I shall cry down the iniquitous practices and the drugging systems of our colleges. I will never pander to what I know to be a lie, nor will I rest until I hav compelled the legislatures of this country to stay their hands in the chartering of colleges, wherein legalized murderers may be trained, then to be thrown broadcast upon society, either to become idlers or murderers.

The facts stated above and the testimonies given below are sufficient evidence to any thinking man or woman that such are the results of the present legislativ measures in reference to the practice of medicin.

Therefore Take Medicin and Die, or Wear the "Wilsonia" Garments and Liv.

LIVING WITNESSES.

The following words of commendation and appeal from the pens of living witnesses to the marvelous virtue of the "WILSONIA" GARMENTS will be found of general and special interest, covering, as they do, a great variety of the most complicated forms of disease, some, or all of them, beyond the reach of materia medica, as acknowledged by the foremost among our physicians, to whom some of our legislatures hav conferred exclusiv privileges for drugging, curing, or killing:

MIRACULOUS CURE OF PARALYSIS AND HERNIA.

BROOKLYN, N. Y., March 11, 1881.

Some time during the month of September, 1880, I was induced, through the representations of Mr. Wilson, inventor and proprietor of the "WILSONIA," to apply the goods to my father, 63 years of age, who was suffering from paralysis of the lower extremities—since January, 1880—having received at that time two strokes of paralysis which rendered him helpless, so far as motiv power was concerned. While on a visit to my father at Schenectady, New York, I induced him to return to Brooklyn with me, against the protests of friends and his physician, who said I would never reach Brooklyn with him alive. Suffice it to say that with the assistance of my mother we succeeded, after a very trying ordeal in reaching my residence—which to gain necessitated the use of carriages, steamboats, and cars. During the journey my father said he was positiv he could not reach Brooklyn alive—which to me was a double source of anxiety.

The second day after our arrival my father was clothed in the "WILSONIA." Gradually he began to gain strength in his limbs, and on the evening of the third day he walked to and fro through my hall and sitting-room without any assistance whatever. He continued to gain, and on the ninth day returned home, using only cars and boats to get there. After being away from here about two weeks he wrote me that he was walking every day as usual and on different occasions had walked from three to four miles in a day, just to test his ability. He had also suffered from hernia for the past twenty years, and just prior to his coming to this city he was placed under the influence of chloroform, with five respected, intelligent physicians standing over him to perform an operation, which, after careful consideration, they deemed unadvisable. Since he has been wearing the "WILSONIA" I hav heard no references made to this trouble. T. DeT. TRUAX,
376 Dean street.

REMARKABLE CURE OF CATARRH.

Nota Bene.—Being persuaded and constrained by the miraculous help received by my father, I put on a set of the "WILSONIA" goods, and it has completely cured me of catarrh, as well as kept me from taking cold, to which I was very susceptible. Now my entire family is clothed in the "WILSONIA." I would not be without the magnetic garments, whatever their cost. T. DeT. TRUAX.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

CASE OF PROF. HATCH SMITH.

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

POSITIV CURE OF SCIATICA.

No. 111 HUDSON ST., JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* After wearing your Magnetic Garments four weeks I am so satisfied and astonished at the results that I most cheerfully advise my friends that I hav found all that your agent claimed for your goods to be true. I was afflicted with sciatica of the bone of the knee—was injured by a fall—which was so painful I was unable to get any sleep. The pain was entirely removed the first night the goods were applied. The sciatica is getting out, and I now fully believe I shall be entirely well.
JOHN SMITH.

MARVELOUS CURE OF HEART DISEASE.

BROOKLYN, March 10.

This is to certify that I hav been suffering for the past nine years with heart disease; hav been attended by various physicians and given up to die, each one pronouncing my case hopeless. The last one said I could not liv but a short time. I hav taken various kinds of medicins, but the doctors and the medicins did me no good. Nothing would reach my case nor allay my suffering from pain, the rapid beating and the suffocating feeling of my heart, until on the 26th of December, 1880, an agent from the Brooklyn Association for Improving the Condition of the Poor gave me an order to procure a set of goods called the "WILSONIA." My sister called for the goods, I being unable to go out, and on the 28th of December I received and put on the goods. I experienced a change for the better within twenty-four hours. I hav not taken one drop of medicin since, and hav gained strength and flesh; hav no more pain, and hav an excellent appetite, which, before, was very poor. I can also lie down and sleep all night without any suffocating feeling or pain. My bowels are now regular, but before wearing the "WILSONIA" I was compelled to take large doses of castor oil, administered to me by my sister every other day. To all who are suffering from like cause, I urge, if you wish to gain health, wear the "WILSONIA." Respectfully yours, MARY MANNING,
31 Vine street.

CURE OF VARICOSE VEINS.

181 COLUMBIA ST., BROOKLYN, March 15.

MR. WM. WILSON, *Dear Sir:* I hav been a sufferer from varicose veins for some thirty years. Late last fall I was suffering very severely with a sore on one of my legs, and I had come to the conclusion, as I could get no relief from the remedies prescribed by our best physicians, that I would hav to go to bed a helpless invalid. Fortunately, however, about the first of December, I learned that an acquaintance of mine on the river, having the same trouble, put on a suit of your "WILSONIA" MAGNETIC GARMENTS a few weeks before, and was then, to his great delight and astonishment, rapidly recovering. Thereupon I visited you and clothed myself in a suit of the same goods. That was indeed a wise act on my part, for I soon found my distended veins were decreasing, the pains lessening, and the sore on my leg in a short time was healed. Not only these wonderful and pleasing results, but my general health I found was improving all the time, and instead of going to my bed a helpless invalid I kept upon my feet every day and attended to my business, as I hav done from that period to the present time, with scarcely any discomfort. Before putting on the "WILSONIA" I had many sleepless nights from pains in my head and trouble in the respiratory organs, but since wearing them I sleep as well nearly as at any previous time of my life. I consider the "WILSONIA" appliances an invention of the highest value to mankind, and deem it nothing more than my duty to commend them whenever I hav an opportunity. I would especially commend them to all afflicted with varicose veins. From observations I hav made in other cases I am led to think there is hardly any disease in which the WILSONIA GARMENTS could not be applied with great benefit.
Respectfully yours, DAVID COLLIER.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

A MOTHER'S TESTIMONY.

My baby was teething, and had a severe bowel trouble she was restless and cried nights almost constantly. Mrs Wilson put upon her a "WILSONIA" suit, and within two hours my baby was entirely at rest; went to sleep, slept soundly, and has been well ever since, growing stronger every day. She had been very susceptible to colds, but since wearing the "WILSONIA" garments has been entirely free from them. I could do mothers no greater service than to induce them to make the "WILSONIA" a part of their baby's swaddling-clothes.
MRS. GEORGE W. DAWSON,
March 1. 484 Adelphi street, Brooklyn.

Let it be borne in mind constantly, that the "WILSONIA" appliances, adapted to all sizes of persons, will not only cure babies of all their ailments, but are equally successfully worn by persons of any and every age suffering from any disease known to man, less an organ actually decayed.

THE WILSONIA MAGNETIC CLOTHING.

MOST ASTOUNDING REVELATIONS AS TO ITS VALUE.

IN SPITE OF THE PREJUDICE AND DOGMATIC BIGOTRY OF THE PAMPERED FACULTY OF BROOKLYN.

Several of these malicious physicians having been thoroughly beaten in argument and in fact are now wickedly attempting to coerce several tradesmen whose names hav appeared as references in my circular, to cause them to withdraw their names from my list and to recant their statements previously made in favor of my discovery. Most notably three tradesmen in Brooklyn hav been placed in this position. One man who had sent me at least one hundred patients, and had stated to them that he would not take $5,000 for his belt purchased of me, has had the effrontery, for the sake of dollars and cents, to make calumnious statements against myself and invention, although there are one hundred persons ready to testify that this man had publicly stated that my goods had absolutely cured him of a disease of twenty years' standing. And as further evidence of the value of my goods this same man procured a second quantity after six months' trial of the first lot.

Truly may it be said, "Men in the present day will, like Esau of old, sell even their birthrights and their freedom of manhood for a mess of pottage."

But let the physicians of Brooklyn continue this conduct as they may, their downfall is certain, even though they purchase the freedom of thought of every man in Brooklyn.

READ

The marvelous testimonies given above, and then having used your common sense, say whether or not these purchased calumnies should not be outweighed by the printed testimony of such men as David Collier, of Columbia street, Brooklyn; of Prof. Hatch Smith, of Dean street; of T. De Truax, of Dean street; of Joel Cannon, of Jay street; of Mrs. Hall, of Clinton avenue; of Mary Manning, of Vine street; of the Association for Improving the Condition of the Poor, of Livingston street; of Mr. Haley, of Fulton Market; of J. B. Hoyt & Co., of Spruce street, New York; of Mr. Stimpson, of Spruce street; of Hugh Byron Brown, of Science Hall, Eighth street, and hundreds of other respectable and well-known ladies and gentlemen of Brooklyn and New York who can testify to the value of my magnetic clothing who had utterly failed to receive any benefit or any relief from the many physicians to whom they had applied.

Upon mature reflection it will be clear to every reasonable mind that although a few men, such as those quoted above, may sell their consciences for dollars and cents, we can rest assured men who will, for said dollars and cents, strip themselvs of their manhood will at least find themselvs thoroughly exposed and their calumnies laid bare.

My challenge to the physicians of the hospitals of Brooklyn (with the offer of $5,000 worth of my goods, and $5,000 cash to be given to the institution if I fail to cure nine-tenths of their so-called incurables) is still open, and will be open to them for twelve months.

THEREFORE TAKE MEDICIN AND DIE, OR WEAR THE "WILSONIA" GARMENTS AND LIV.

IMPORTANT TO THE INVALIDS OF BROOKLYN.

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF ARGE, TO BE PLACED UPON THEIR SICK POOR THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

N. B.—The "WILSONIA" MAGNETIC CLOTHING will cure the worst form of rheumatism known to man. Eight cases out of every twelve can be cured in from four to six months, and the worst possible cases in twelve months, when the goods are worn as I direct. My difficulty is, many persons will get rotten with disease, spend thousands of dollars in poisonous drugs, until they become walking pest houses, and then expect to jump into new life in two or three months. This is an impossibility. But the "WILSONIA" will cure in every case, no matter of how long standing. But our common sense must be used in every instance.

Listen to the physicians of Brooklyn, take medicin, an die, or wear the "WILSONIA" Garments and liv.

Gems of Thought.

I HAV a sacred pride in my peasant father, and would not exchange him, even now, for any king known to me. Gold and the genuin stamp—the 'an and the clothes of the man. Let me thank 'for that greatest of blessings and strive to liv 'ily of it.—*Carlyle's Reminiscences.*

THE Jesuits hav obtained a papal decree [1634] condemning Galileo's doctrin about the motion of the earth. It is all in vain. If the world is really turning round, all mankind together will not be able to keep it from turning, or to keep themselvs from turning with it.—*Pascal's Letters.*

NO one is bound by natural law to liv according to the pleasure of another, but every one is, by natural title, the rightful asserter of his own independence. He or they govern best who concede to every man the privilege of thinking as he pleases and of saying what he thinks.—*Spinoza.*

THOU, proud man, look upon yon starry vault.
Survey the countless gems that thickly stud
The night's imperial chariot. . .
Now, proud man, now where is thy greatness fled?
What art thou in the scale of the universe?
Less, less than nothing! —*H. Kirke White.*

DR. PALEY used to consider the Thirty-nine Articles of religion as mere articles of peace of which it was impossible that the framers could expect any one person to believe the whole, as they contain altogether about two hundred and forty distinct and many of them inconsistent propositions. —*Life of Paley.*

SWEET are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running
brooks,
Sermons in stones, and good in everything.
—*Shakspere.*

Is there for honest poverty
That hings its head and a' that?
The coward slave, we pass him by,
We dare be poor for a' that.
For a' that and a' that;
Our toils obscure and a' that.
The rank is but the guinea-stamp,
The man's the gowd for a' that.
—*Burns.*

THE world has been progressing all along through the ages; but all of good, all of truth, or all of wisdom is confined to no one god, man, or race, people, or age. And it is a very great and monstrous mistake to say the Bible has emancipated woman. Why, I could fill volumes with the wrongs, indignities, and cruelties that hav been perpetrated upon women in the name of the Bible.—*Elmina D. Slenker.*

WE see in needleworks and embroideries it is more pleasing to hav a lively work upon a sad and solemn ground than to hav a dark and melancholy work upon a lightsome ground; judge, therefore, of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odors, most frequent where they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.—*Bacon's Essays.*

IT is melancholy to see how helplessly Addison gropes his way from blunder to blunder in his famous "Essay on the Evidences of Christianity." He assigns, as grounds for his religious belief, stories as absurd as that of the Cock-law ghost, and forgeries as rank as Ireland's Vortigern, puts faith in the lie about the Thundering Legion, is convinced that Tiberius moved the Senate to admit Jesus among the gods, and pronounces the Letter of Agbarus, king of Edessa, to be a record of great authority. Nor were these errors the effects of superstition, for to superstition Addison was by no means prone. The truth is that he was writing about what he did not understand.—*Macaulay.*

THE disciplin of slavery is unknown
Amongst us; hence the more do we require
The disciplin of virtue; order else
Cannot subsist, nor confidence, nor peace.
Thus, duties rising out of good possessed,
And prudent caution needful to avert
Impending evil, equally require
That the whole people should be taught and
trained.
So shall licentiousness and black resolve
Be rooted out, and virtuous habits
Take their place; and genuin piety descend,
Like an inheritance, from age to age.
—*Wordsworth.*

THE grand project of all for defeating and extirpating heresy was brought to maturity in Spain. But as it sometimes happens that the physician is able to cure the disease, but that when the disease is thoroughly conquered the patient dies, so it happened in Spain that no sooner was heresy extirpated than the state declined and perished. In fact the Spanish Inquisition, by making every exertion of the mind dangerous, all theological learning penal, and all social intercourse beset with unseen pitfalls, extinguished the minds of the nation, destroyed liberty in its Parliament, valor in its armies, wisdom in its statesmen, and made one of the proudest and bravest nations in the world a byword of imbecility, ignorance, and apathy.—*Earl Russell.*

EDUCATION promotes peace by teaching men the realities of life and the obligations which are involved in the very existence of society; it promotes intellectual development, not only by training the individual intellect, but by sifting out from the masses of ordinary or inferior capacities those who are competent to increase the general welfare by occupying higher positions; and, lastly, it promotes morality and refinement by teaching men to disciplin themselvs and by leading them to see that the highest, as it is the only permanent, content is to be attained, not by groveling in the rank and steaming valleys of sense, but by continual striving toward those high peaks, where, resting in eternal calm, reason discovers the undefined but bright ideal of the highest Good—"a cloud by day, a pillar of fire by night."—*Huxley.*

Odds and Ends.

AN Irish editor says: "Our women are accused of being fond of whistling. Well, so be it. What is more lovely than tulips well blown?"

LOOK not upon the cucumber when it shineth green in the basket, for at last it grippeth like a pair of nippers, and twisteth like a thumb-screw.

PEOPLE speak carelessly of "bloated aristocrats," as if an aristocrat is always obese. This is wrong. Some of the aristocracy of to-day is mighty thin.

WHEN yesterday I asked you, love,
One little word to say,
Your brother interrupted us,
So please say yes-ter-day.

POLICEMAN.—"Now, then, move on! There's nothing the matter here." Sarcastic boy: "Of course there isn't. If there was, you wouldn't be here."

NOW doth the rural matron
Prepare her garden patch;
Erstwhile the hen approacheth,
To scratch, and scratch, and scratch.

NOTICE at the door of a ready-made clothing establishment in one of the poorer quarters of Paris: "Do not go somewhere else to be robbed; walk in here."

"PAPA, I saw a young sparrow fall out of its nest this morning." "Well, what of it, my son?" "Why, I don't think the Lord could hav noticed its fall, papa, because the cat got it."

A YOUNG gentleman the other day asked a young lady what she thought of the married state in general. "Not knowing, I can't tell," was the reply, "but if you and I were to put our heads together, I could giv you a definit answer."

A GENTLEMAN who always meant to pay his debts, but could not make up his mind to do so, drove a pair of splendid bays. "Ah! my friend," said he, "how do you do? How do you like my hosses? Very costly. What do you think I gave for the pair?" The false, inhuman friend, or rather fiend, simply grunted, "I guess you gave your note."

A MISSING RAILROAD.—When Cheyenne was in the zenith of its glory, a sign of "General Offices of the Cheyenne, Pacific Slope, and Sandwich Islands Railroad" was hung out without creating the least surprise. If one person asked another where the depot of said road was, there might hav been some hesitation about answering it, but it was some time after the sign was out before any special inquiries began to be made. Then an Eastern man walked in one day, carpet-bag in hand, and said:

"I suppose you connect at San Francisco with the regular steamers?"

"Well, yes; I suppose we shall," was the hesitating reply.

"Shall? Isn't your road through yet?"

"Well, not quite."

"Do you take in Salt Lake?

"Salt Lake? Yes, I think we do."

"How much for a ticket?"

"Well, I can't say exactly, as we havn't any on sale yet."

"Can I get one at the depot?"

"Well, I think not; we havn't any depot yet."

"Can I pay on the train?"

"Well, you see, we hav no trains yet."

"I suppose I can walk on the track?" persisted the stranger.

"Well, I should hav no objection if we had a track."

"No depot, no tickets, no trains, no track! What sort of a railroad hav you got, anyway?"

"Well, you see it's only on paper thus far, but as soon as we sell eight million dollars' worth of stock we shall begin grading and rush business right along. If you happen to be going along when we get to going, we will put you through as low as any other responsible route."

The stranger stuck his hands in his pockets, stared hard, whistled softly, and then walked out on tip-toe without another word.

SHE SHOOED IT AWAY.—They were a party of four couples coming over on the steamboat Sausalito last Sunday, and the prettiest girl of the gushers looked up to Mount Tamalapais and said:

"Oh, that horrid mountain! I had the most frightful adventure up there last summer you ever heard of. It's a wonder my hair didn't turn white."

"What on earth was it?" chorussed the rest.

"Well, you see, I was up there with a private picnic party, and I wandered off by myself about a mile, picking flowers. After a while I sat down to rest in a lonely canyon, and before long I heard a queer rustling sound in some bushes right behind me. I knew at once, somehow, that it was a grizzly."

"Great Scott! and you all alone!" shuddered her escort.

"Not a soul within a mile of me. I was just paralyzed with terror. I didn't dare to stir, but in a minute I heard the beast coming toward me through the thicket."

"Oh, if I had only been there," said the young man, breathing very hard.

"I knew it was no use to try and run, and I had heard somewhere that bears never touch dead people. So I just shut my eyes and held my breath."

"Gracious!"

"Pretty soon that great brute walked up close and began sniffing me all over. Oh, it was just terrible!"

"Should hav thought you would hav fainted."

"Oh, I didn't dare to," said the heroin.

"Just then, I suppose, the party rushed up and rescued you," said the appalled audience.

"No, they didn't. Pretty soon I felt the great beast pulling at the flowers in my hat, so I just got up and shooed the horrid thing away."

"What, the grizzly?"

"Oh, it wasn't a grizzly. It was a nasty old cow. But just suppose it had been a grizzly!"

But the audience refused to "suppose," and the party looked like a Quaker funeral until the boat struck the wharf.

D. M. Bennett's Publications.

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A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

JAPAN is now supporting six large universities on the European plan.

THE audience which gathered in Rochester to hear Talmage lecture was so small that he refused to appear.

ACCORDING to Secretary Blaine, there are more than 1,000,000 applications for office on file in the various departments at Washington.

THERE are many prehistoric ruins in Arizona. A writer in the Tucson *Citizen* says that six miles north of Camp Lowell, at the base of the Santa Catalina Mountains, there are the remains of an ancient town, covering an area of over sixty acres.

IT is said that the wife of an English officer has written to tell him that, having embraced Buddhism, she, in right of her new faith, divorces him. It is inferred that her change of faith will be extensivly followed if it be found to carry with it such privileges.

SAD it is to learn that the Rev. Sidney M. Stray, of Warrensburg, Ohio, had to be suspended by the Troy Presbytery. He went a-Stray. LATER: The Rev. Mr. Stray ran away and committed suicide by drowning himself in the Missouri river. Let us hope he has gone to Jesus.

MEXICO is becoming the favorit field for missionary enterprise. The Methodist church South appropriates $82,500 this year, and other denominations are showing increased energy in that direction. Mexico will, at this rate, soon outrank China and Africa in missionary estimation.

A STRIKING illustration of the depreciation in the value of landed property is afforded by a remark made recently by one of the richest noblemen in England, who, in conversation on the subject, said he should be glad to get a return of 1 per cent on the estimated value of his land.

BISMARCK is becoming thoroughly distressed over the German exodus to America. The cause of it is the immense standing army which Germany supports; and as the remedy is disbandment, it will not be applied in Bismarck's time. In consequence the emigration will continue.

THE steeple of the Congregational church in Northfield, Minn., was 135 feet high. A sudden storm knocked it to splinters and scattered its remains around the neighborhood. The church was not quite finished, but its wreck is almost total. Thus the mysterious workings of divine providence are manifested.

Punch records the following conversation: "How uncommonly well the Tories hav treated Bradlaugh!" "What! treated him well! Why, they don't allow him to enter the House." "Exactly. They spare him all the boredoms of debates, but let him go into the smoking and dining rooms, where all the fun is."

THE Rev. Dr. Henry W. Bellows, pastor of All Souls church, at Fourth avenue and Twentieth street, said Sunday morning, in a sermon on the revised New Testament, that the revision was, in his opinion, an unnecessary work. It might not result in positiv injury, but it could hardly effect much good. The King James version was good.

THE new firm of Moody & Miller has gone into the revival business. The senior partner is Dwight L. Moody, the famous evangelist, formerly with Ira D. Sankey, and the junior is E. F. Miller, formerly a workman in the car shops at Denver. Moody and Sankey are said to hav disagreed as to the division of the proceeds from the sale of Sankey's hymn books, and Miller is to take the place of Sankey in the new concern.

IN his recent speech in Philadelphia, Mr. Franklin B. Gowen repeats what he said long ago before a committee of Congress, namely, that the Supreme Court of Pennsylvania is the property of the Pennsylvania Railroad. He might also hav said, but he did not, that so long as the judges allow themselvs to be transported on free passes, which the law allows only to *employees* of the company, they cannot complain if they are placed in that category.

SOME of the pyramids of Sakkara, near Cairo, Egypt, hav been opened by the expert Maspero. The ones explored are those containing the tombs of the Egyptian kings of the fifth dynasty. On the mortuary chapels of these are inscriptions of small and closely-written texts, which, properly interpreted, giv details of the religious beliefs and customs which prevailed at the time the inscriptions were made, and which show that previous belief on these matters is utterly at fault. This discovery is regarded as of great value to archæologists, historians, and scientists.

SAYS Col. Ingersoll, speaking of the Pueblos: "I saw but few of the nativs. I met a great number of real big-hearted, generous Americans. I am told, though, that the Pueblos are most excellent, industrious, honest, ignorant, and harmless people—that they are as patient as the little donkeys that they maul. The Pueblos are all Catholics, and hav been turned over by the Interior Department to the Presbyterians. It seems to me almost cruel to take advantage of a poor Indian in that way. It is bad enough to be a savage, but to be a savage and a Presbyterian is too much. The Pueblos are now a good sort of folks, but after the Presbyterians hav had them in charge for a few years they had better be watched."

THE scheme for connecting Great Britain with the Continent by a tunnel under the English Channel has received a fresh impulse from the publication of the report for 1880 of the business of the Suez Canal. The canal earned last year over $8,000,000 gross, and $7,000,000 net, and it being estimated that the channel tunnel can be constructed for $50,000,000, returns equally lucrativ in comparison are expected from it. At all events, the four hundred founders' shares of $1,000 each, which carry the privilege of subscribing to the capital should the enterprise be seriously undertaken, are now selling for $20,000 each. The original $1,000 founders' shares of the Suez Canal are now represented by stock worth $133,000 each.

THOSE who sit up to see the comet in the small hours of the morning will be rewarded for their pains by another celestial spectacle hardly less interesting than the comet itself. Venus, Jupiter, Saturn, and Mars are now grouped close together in the morning sky, and they present a splendid appearance. Venus is not far past her period of greatest brilliancy, and she outshines all the others, the vapors of the horizon making her scintillate in a manner that, though provoking enough in the telescope, adds to her beauty as seen by the unassisted eye. Jupiter is very bright; Saturn's rings are still opening wider, and Mars is growing larger as he nears the earth, and in a short time will be in a position to afford possessors of powerful telescopes a good view of his continents and oceans.

HOW THE GODLY WORK IT.—A woman appeared at a Rock Island hotel, engaged a room, and asked to hav her brother sent up when he arrived. A sleek young man soon came, inquired if his sister was there, and was shown to her apartment. A bottle of whisky was ordered, and the next thing heard from the pair was the noise of boisterous revelry. The landlord interrupted the diversion, and threatened to turn the disturbers out. The young man, who was very drunk, sobbed out in a maudlin way, "For God's sake, don't do that; I'm a Methodist preacher. I am, really; my name is Meredith." He told the truth, for he was the Rev. Geo. Francis Meredith, a remarkably popular pastor of a church at Kansas City, and the woman was a deacon's wife.

A CANADA man who livs in Ottawa has been imitating the example of Noah. It has been revealed to him that there will be a great flood. He has been building an ark in which he and his family may safely stem the current of the rising waters. The neighbors laugh at the precautions taken by this man, but he says he can stand it, for he has no doubt that Noah was laughed at by the people who saw him building his ark. The ark-builder's wife has been busy for some days cooking provisions for his expected voyage, and it is understood that the family will be ready to embark at a moment's notice when the waters rise sufficiently to float the vessel. Probably this modern Noah will hav a fine time in getting pairs and sevens of all species of animal life in his boat.

THE Rev. James E. Hall was deposed from the Congregational ministry at Roxbury, Mass., on account of injudicious attentions to the women of his congregation. He claimed that his punishment was utterly undeserved, and he went to St. Louis for the purpose, he said, of demonstrating his piety by a life free from the shadow of reproach. He joined a Presbyterian church in that city, and took a foremost part in its affairs, preparatory to an early return to the pulpit. But he has had a second and dreadful set back. Sisters Burge, Sayres, Stone, Adams, and Wallace, of the same congregation, all say that he has engaged himself to marry them, while he has really married Miss Hardwicke, notwithstanding the existence of a legal wife in Massachusetts. His affairs are further complicated by the exposure of a plan to elope with a pretty inmate of a girls' reformatory institution.

WHAT will the American Bible Society do with the revised New Testament? The Rev. Dr. Taylor, formerly secretary of the society, says in the *Independent* that it will "wisely and necessarily refuse to be forced into any measure for the premature adoption and publication of a revision which has yet to endure the double test of critical scholarship and of popular approval." He thinks that the present demand for the volume is being fully supplied by private publishers. "Nor will Bible societies," he adds, "find their vocation gone by continuing to print and circulate the common version. The most that they can do will be to publish the New concurrently with the Old, and this they will do only when they find the demand sufficiently urgent to justify the change of constitutions and charters, and the necessary risks and expenses of the work; but until there shall be more unanimity in its favor, on both sides of the ocean, they will make haste slowly."

News of the Week.

SPAIN will elect a new Cortes on Sept. 20th.

THE Earl of Harrington died on the 26th.

SILAS HERRING, the safe man, died on the 24th.

TALMAGE will rest his arms and legs till September.

DIPHTHERIA prevails in Brooklyn to an unusual extent.

CROSBY has resigned the chancellorship of the New York University.

A NEW comet was discovered last week and photographed by Prof. Henry Draper.

THERE are sixty millions of bullion in the United States assay office in this city.

THE yacht Anna was sunk in the East river by an excursion boat last Sunday. No lives were lost.

THE Jesuits hav been expelled from Nicaragua for inciting insurrections against the government.

COL. CASH, who killed Col. Shannon in a duel, has been acquitted of the charge of murder by a South Carolina jury.

GRANT and Garfield met for a few minutes at a Presidential reception at Long Branch. The meeting was not very cordial.

A METHODIST exhorter was arrested on Sunday at Alexandria, Va., for preaching in the street in violation of the mayor's injunction.

TWENTY-FIVE thousand acres of wheat were destroyed in Redwood and Brown counties, Minnesota, by a storm of rain and hail on the 25th.

THE Republican fight still goes on over the U. S. senators at Albany. The bribery committee is through taking testimony, but has not yet reported.

BRADLAUGH'S demurrer to the judgment condemning him to pay a fine of £500 for each vote cast by him in the House of Commons has been overruled.

THE *Tribune* givs a list of twenty Republican assemblymen who are "owned" by outsiders and corporations and who vote as they are directed by their masters.

THE State Association for the Protection of Game held their annual shooting tournament at Coney Island last week. Prizes aggregating $11,000 were shot for and 20,000 pigeons were used.

A SERIOUS outbreak has occurred among the Pahutes in Utah. Cattle men had a two-days' fight with them, killing twelve. It is probable that an Indian war is at hand and troops are being forwarded.

NEARLY two hundred persons were killed by the giving way of a bridge over the San Antonio river in Mexico last week. The whole train was precipitated into the river. The killed were mostly soldiers.

THE Nihilists hav addressed a letter to the czar saying he has not been sentenced to death and add that further violent measures are unnecessary as the acts of new ministers are fast driving the people to revolution.

JOHN H. GRISCOM, the Chicago faster, started on his fifth week almost as fresh as at the start. Last week he walked twelve miles in two days and lifted a weight of 400 pounds, showing he is very far from being disabled.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XI.

Here the abbé was silent again. While we meditated upon the last words of Alamontada he turned the leaves in the book. He finally found the sought-for passage, and said, "Hear, my dear friends, yet the last for to-day, and once for me, and perhaps, for you now, the most important of all that that venerable slave spoke."

"Ah!" cried the tender Roderick with emotion, "is that possible? A slave!—a galley-slave! How could so much wisdom be found in him, or rather, how could a man of such insight, of such lofty principles, err so deeply that he was forged to the bench of the greatest criminals for life? It is incomprehensible!"

"To-morrow you shall learn this also," said Dillon, "how a strange chain of circumstances could so deeply ruin the good Alamontada. Behold, beloved ones, I honor his memory, like the memory of a saint. He has written a diary of his unfortunate life; out of this I afterward put his biography together, as well as from what he verbally has related to me about it. He left me this diary and his little writings, written mostly on the ship or on the hot shores of Africa, as a bequest. But I was not yet satisfied with that. I wanted to become the possessor of his chain. I received it. A skilled master also painted his picture for me."

"His picture!", exclaimed Roderick, "and that you hav never yet shown us. Truly, he is one of the most noble among men. I conjure you, dear abbé, show me his portrait!"

Dillon arose. We took the candles and followed our friend through several rooms into the library, which was, at the same time, his study-room. He stepped before a glass case and opened the door.

There hung Alamontada's picture, and around it a heavy iron chain.

"This chain," said Dillon, "serves my saint instead of a wreath of glory."

"Is it possible?" cried Roderick, with moist eye and gently quivering voice; "is it then possible that a man like this had to bear that unfortunate fetter? What nobility, what admirable tranquillity of disposition, in these features!"

Roderick was right. Here was not the hidden gloominess, withdrawing into one's self, the rough, the audacious, which commonly marks the faces of low, mean criminals. It was the countenance of a sufferer, full of unspeakable highness and power. Out of the sickly, pale features; out of the languid lines around the closed lips; out of the slight inclination of the head toward the shoulder; out of the forehead full of wrinkles, around which waved thin hair, turned gray altogether too early by heavy grief, one recognized the nameless deep sorrow, and the thousand manifold sufferings, which must, in a terrible row of years, gradually kill this noble man. But the firm and yet so kind-hearted look of the eyes revealed again a character wherein calmness dwelt, while storms raged without; a spirit mighty through joyful consciousness, that could smile at the pains of its inclosure, and forgiv the vultures of Prometheus while they tore at his heart.

We stood long before the attractiv painting: It seemed to us as if the sufferer's spirit floated over us. Melancholy took possession of our hearts. Dillon laid his hand upon the chain, and, looking upward, sighed:

"It was an earthly angel! He was innocent and bore undeserved suffering. Ah! and how he bore it! Alamontada, one day I will die, like thee—would I might do so with the high sense of virtue, like thyself!"

After a while Dillon led us back into the former room.

"It grows late, beloved," said he. "To-morrow we shall enjoy the history of the remarkable man. But yet, I promised to impart to you out of our conversations, one of Alamontada's most important thoughts. Colleet once more your attention. It is the loftiest thought that mortal, after the thought, "God" can think. As often as it enters my soul, my soul feels its highness, its innate dignity. It feels everything earthly leave it, and learns, disconnected with all parts of the universe, in solitude, belonging only to itself, to recognize its high independence, and to imagin its destiny dawning in far distances."

We seated ourselvs again, as before. Then the abbé took the papers and read.

CHAPTER XII.

"The longer I conversed with Alamontada the more venerable he appeared to me. He had become my teacher, I, his pupil. I, sent by Captain Delaubin to lead him back to religion—he had become my converter. I felt my reason satisfied again within itself, and my doubts reconciled with one another. I was convinced that I, heretofore, had not been thinking, but dreaming; that I endeavored to picture in my fancy objects which are without connection with experience and the sensual world, objects which only want to be touched by the glances of reason; that all my unbelief originated only therein; that I would philosophize with my power of imagination, and, from the nature of the divinity or from the nature and possibility of eternal being, would create, as it were, a picture-like representation, as one is accustomed to hav them of sensual things. I was convinced that the child who imagins to itself God as a mighty, aged man; the savage, who thinks him to be a destructiv fire—that all, with child-like daringness, deceived themselvs.

"'But, dear Alamontada,' said I, 'man is in spite of all, a very sensual being, and his power of imagination cannot rest. It demands to represent to itself the supreme being in some manner. Thou must confess thyself that thou art not always capable to keep thy mind upon the same hight of strained meditation; that it relieves thee, then, to think of God, when thy spirit has relaxed under the pressure of thy mortal body and circumstances.'

"'Certainly,' replied Alamontada. 'Not always am I inclined and able to think the godhead in clear ideas. It is pleasing to me, as a man, to draw God, as it were, nearer to me and to make him better acquainted with the rest of my perceptions. In such hours he appears to me as a sacred, all-loving being, who has called myself and all else into existence to enjoy blissfulness. His wisdom, of which millions of testimonials occupy me, and his holiness, awaken in me a childlike, unlimited confidence in him, as my father. It pleases me to giv myself up to him. It does me good to cry out my grief before him. It satisfies me to complain to him what my human brethren do not want to hear. I am then not entirely forsaken, and there is one who takes pity upon me.

"'Behold, dear sir, this belief in God, the necessity, the unavoidableness, of my eternal existence, no matter how and where—this is my religion. And this religion hav all nations, all human beings who to some degree enjoy the development of their reason.

"'And Jesus Christ has rendered therein a great service to humanity, that he has represented to them God under the picture of the father, as the holiest, most perfect, as the all-blissful and all-blessing being, but which can be comprehended by no earthly sense.

"'But his teaching took, as it came to the different different colors and additions, according as a nation had already been more or less cultivated, or according to the difference of their religious preconceptions, which it had before the appearance of Christianity, and afterward melted together, willingly or unwillingly, with this.

"'There is an endless difference of degrees from low, coarse sensuality up to the trained power of reason. This variety causes the variety (not of religion, for there is only one religion in the universe), the additions to religion, which are often taken for one and the same, and on that account man believes in a plurality of religions. Therefore arose and will arise the different religious parties, in these parties again the sects, and in the sects again the peculiar religious perceptions of each individual. How can it be otherwise? Every educated person changes his religion more than once during life, as his knowledge, his moral wants, and his temperament change. Another faith has the child; another, when it ripens into youth; another, as a young man; another, as a man rich in experience and forethought; another, when he seizes the supporting staff of old age.

"'And leave to them still this variety, which you cannot root out. Every one has a belief answering to his wants; changes the want, then thrives the busy mind further up, and the buds unfold themselvs to blossoms, and he is enveloped by a new belief. You cannot become a world-reformer with the sword. Opinions and ideas cannot be trimmed with the iron shears of power. Every religion becomes purer and nobler through cutting loose from the coarser and then from the finer sensuality, and strengthening of reason. Leave to the Roman Catholic his grand pomp in temples and altars, and to the Mennonite his rustic simplicity, and to the thinker the quiet meditation within the walls of his study-room. Only clear away everywhere obstacles which oppose the education of the mind; make him freer, more fit to think, and you hav done all that you are obliged to do.

"'Every man has his religion, except he only, who, with all talents, has not courage enough to consider himself, but floats in confused doubts, and, in order to rid himself of their uncomfortableness, seeks to extinguish their memory in sensual dissipation, and with one proposition, accepted indiscriminately and without further examination. These unfortunate beings, whose teacher of morals and right is only convenience, knot in themselvs the outer ends of human education together; brutality of their animal nature, with keen-sensedness, wit, and power of discrimination.

If the voice of unconquerable nature (the law of reason) did not, against their expectations and against their will, sometimes speak in their breast, and thus compel them to acknowledge there is right, and, say what one will, virtue is amiable; and did not this gigantic power pull them along against their will, truly, sir, these human beings would be the most dangerous beasts on the globe. The frightful inclinations, the passions of the wild animal are in them, terribly coupled with the prudence of the human mind.'

"'Dear Alamontada,' said I, moved by the power and highness with which he spoke to me, 'then thou also believest that the wisest among mortals must hav religion, not only because he will and shall not be a being in opposition with himself, but, also, because he needs a religion in order to be virtuous. I confess, to my astonishment, about that thou hast hitherto been entirely silent. For one comprehends in that which thou callest religion what others call natural religion, or religion of reason, not only a belief in a God and the immortality of the spirit, but, also, of the holy order of the universe, that is, the belief that, here or there, sooner or later, recompense takes place, a punishment of vice, a reward of noble souls. To that, my dear, I would hav liked long ago to hav called thy attention, if fear to interrupt the course of thy thoughts had not kept me back."

[TO BE CONTINUED.]

Ecce Diabolus.—Continued.

SOME OBSERVATIONS UPON THAT HORRIBLE AND CRUEL ORDINANCE IN DEVIL-WORSHIP, NAMELY, BLOODY SACRIFICES AND BURNT-OFFERINGS. BY THE VERY REV. EVAN DAVIES (MYFGR MORGANWG) D. D., L.L.D., ARCH DRUID OF GREAT BRITAIN.

TRANSLATED BY MORION B. C.

To further prove that black Saturn, the seventh zodiacal symbol, is mixed up in the Hebrew deity, they name their seventh day after him, and keep it holy, as his day on which he rested. The cessation of the work of Hü in September, when growth ceases and decay commences, first gave the idea of a Sabbath day. One of the astronomical titles of Saturn is Schebetai, and his angel was Sabbathai El. The God of Israel was also the god of the circumcision, an idea borrowed from the supposed emasculation of Hü when he lost his generativ force in autumn, and became Said Wrn; hence arose also the idea of making eunuchs. Also we find that the Hebrews had in their country lingas (pillars in the Bible), which had stood in Palestine since some long past age. Hence they boasted that their ancestors Jacob, Joshua, and others had reared these Celtic symbols and instituted the arks of stone. In Deut. xxxii, 18 (Of the rock [stone, linga] that begat thee thou art unmindful and hast forgotten God that formed thee), we find the linga of Saturn referred to as the linga of Our Father. Further, it is easy to prove that it was the tabernacle and ark of Saturn that they claim to hav borne through the wilderness. And in the Sanskrit Sinai it appears to be the mount of Saturn which they called the mount of God. Shadai originally is identical with Seithyn and Satan (seventh symbol or autumnal equinox), but is mixed up with other higher attributes, such as Hü, the regenerator and savior, hence he became a trinity of infernal aspects, destroying and hating, a mixed-up Pan-like being (Pan is Capricorn), and this is the god of Abram, Isaac, and Jacob. Again, among the Jews and Phœnicians we find that their god was god of clouds and darkness, that his worship originated in fear, that he was symbolized by a burning fire, supernal, infernal, and eternal. His eyes were as a flame, a river of brimstone flowed from his mouth, a river of fire from under his throne, and his feet as a fiery furnace.

He was an avenger; it was fearful to fall into his hands, and he laughed and mocked at the misery of mankind.

He destroyed Sodom and Gomorrah with his favorite elements, and overwhelmed the earth with a flood. Other religions teach that this was the devil.

He was placed in the symbol of Scorpio, his Levites were in the same sign. And they were priestsof this symbol-serpent, dragon, or devil. After the captivity in Babylon, they had learned more. And the leading Jews were ashamed to find that the principle of evil had been from time immemorial set up as their deity. In like manner the Christian fathers, having discovered their mistake, changed the order of priesthood from Levi to Judah, or Hü Dad in Eilir (sun in Aries), and claimed it to be of the order of Melchisedek, *i. e.*, order of the bardic Gorsedh of Druids.

We find that the Gnostics, Ophites, and Manicheans (being more versed than others in the fragments of Druidic lore extant among the Magians) asserted at the commencement of the Christian era that the Jewish God was the Evil One deified, and Celsus also accuses the Christians of trying to resuscitate the old doctrin of the logos, which they did not understand.

Furthermore, all those nations which had deified the evil principle believed that Adon was his son and not the son or vicegerent of Ion, who dwelt in space, as it is in the original bardism. Hence they call

the angel of the bottomless pit Abadom, *i. e.*, father of Adon, the divine son. (And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abadon, but in the Greek hath his name Appolyon—Apollo.—Rev. ix, 11). The Jews again did not esteem the utterance of the word as the most harmonious music ever heard, but rather as the word which made the demons fear and tremble, corresponding nearly to the Diaspad of Druidism, the discordant sound representing the name of Avagdhu, the demoniac howl. The circumcision and emasculation are typical also of the Said Wrn (sun's loss of energy). The strongest proof is, as before stated, that the Hebrew God delighted in slaughter and sacrifice, demanding and receiving a ransom; even the first-born male child, even demanding the sacrifice of his own only begotten son Jesus Christ.

To understand the foregoing it is necessary to explain and to bear in mind that in the primitiv bardism, Hü, the savior, or light, was the son of God, only begotten and first-born of Ion of space, and the black virgin of Arthan (chaos and night). Having adopted the Evil One as their deity, this sect therefore were compelled to adapt the ideas to fit this by making Hü the son of the Evil One, as Ab-Adon; and as Hü died annually as the IAW-on—atonement to the Evil One, the idea was established that he died to appease the wrath of his father, and by his hand, as it were, and that he was the good God who acted thus, and as Avagdhu slew the first-born of living and green things and claimed it as a right in the old bardic idea, so "everything that opened the matrix is mine, saith the Lord."

And it is apparent that when this blood-sacrifice idea was prevalent thousands of children must hav been slaughtered among the oriental nations. Though this terrific deity was known by as many names as there were dialects, each one of them means some one of the attributes of the sun-god.

Sanchoniatho confirms this idea in his writings, and states that in the famous myth of the Phœnicians concerning their King Il (Chronos-Saturn), identical with El of the Jews, that he when the nation was afflicted by war, took his only begotten son Ieoud, dressed him in kingly robes, and sacrificed him as an atonement to this deity; as the king of Moab is also said to hav done. An expert in oriental terms will understand that the boast of the Jews that they are the children of Ab-Ram makes them simply the children of the Evil One, *i. e.*, the children of Saturn (Il, El, Moloch, Chronos, Mammon), god of war and blood sacrifice; also as descendants of Heber (Ebr, On—Adon), called also Rama, Isaac, Ieoud; they are the same. Rama is the oriental word for zodiac, and there Rachel wept for her children, etc. There are many other strong indications that the Jews and their ideas are simply offshoots of the great Hindoo nation and theology, worshipers of Siva and Mahadeva; and their great myth of Abram offering Isaac* is identical with the Phœnician myth of Ieoud, while the Jews in the oriental tongues are called Ieoudim, sons of Ieoud, or Judah, and in the Old Testament they were called children of Belial, Bel, Baal; and in the New they are taunted with "Your father, the devil."

There is ample proof that the Hebrews were guilty of sacrificing their children according to the practice common at the time, slaying and burning them in reality, and not simply consecrating them, as later writers assert. For proof see Ezek. xx, 26 (And I polluted them in their own gifts, in that they ceased to pass through the fire, all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord); Psalms cvi, 37, 38 (Yea, they sacrificed their sons and their daughters unto devils. And shed innocent blood, the blood of their sons and daughters whom they sacrified unto the idols of Canaan); Jer. vii, 31 (And they hav built the high places of Tophet, which is in the valley of the sons of Hinnon, to burn their sons and daughters in the fire); Ezek. xvi, 21, 22 (That thou hast slain my children and delivered them to cause them to pass through the fire for them); and Ezek. xxiii, 37, 39 (That they hav committed adultery, and blood is in their hands; with their idols hav they committed adultery, and hav also caused their sons whom they bore unto me to pass for them through the fire to devour them. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it).

Undoubtedly thousands of children were slain in the commemoration of the Passover and feast of the Covenant in the early history of the Jews; and in the present day inhabitants of the Danubian principalities accuse them of such practices, and make it lively for them once in a while. But as the Hebrews became better acquainted with the old fragmentary Celtic ideas, still extant among the oriental nations, they adapted their deity more to the attributes of Hü—as Alawn in Eilir (Aries), later Plennydh, the causer of life, and the logos, from Hefin (Cancer), finally becoming the triple I. A. Oh, Jehovah, the God of Abraham, Isaac, and Jacob. This triple deity was supposed to overshadow the ark, while his triple ray focussed in the Shechinah as the God of the Covenant of Israel. And Ia-hoh with them, as with the Druids, represented the mystic name of God, the Mirific Word (Memra, Logos), Creator, Sustainer, Leader, Joshua, Jesus. And as Hü is sometimes called the Winged One, so Jehovah took form as Angel of the Covenant, Archangel, Angel of the Ark. And as Hü was one in many deified attributes, so Jahoh was Lord of Lords—very God of very Gods.

In Exodus it is stated that Moses, the Hebrew, received the mystic name first, yet in Genesis it is given to Abram, and we find it traceable in oriental myths ages previous to either period assigned.*

In course of time the Jews, having learned more of the attributes of Hü, and having attained a deeper insight into these mysteries, and knowing that he represented a beneficent deity in his triple manifestations as Plennydh, Alawn, and Gwron, entirely different to the attributes of the Principle of Evil, formerly worshiped by them, a reorganizing and patching up of the old ideas took place; and though having a knowledge of the mystic name, they held it to represent, not the melodious, but the awful name, and still adhered to the belief that their Jehovah was the author of all evil and misfortune. This belief was the result of the captivity in Babylon, where they had been imbued with higher ideas to a certain extent. Later Satan, the opposer, took form as a separate entity in their theology.

Jehovah was still the God of darkness, of vengeance, of fire and brimstone, delighting in plunder and murder, claiming the first-born, and demanding sacrifice and burnt-offering as much as ever, while his altars blazed and the air was thick with smoke of burning carcasses, and this was a sweet savor in his nostrils. Daily, winter and summer, year after year, still his hunger was never satisfied. It is claimed that traces of the ash-heaps of burnt animals are visible in Palestine to this day, identifying the locality of those temples of devil-worship.

The Druids esteemed Hü as the god of peace, the god of blessing, while war was the peculiar attribute of the opposer, Devil, while Jehovah was said to be a man of war, Lord of host, and God of battles, and under his leadership they claimed to hav been victorious over their enemies, and to have possessed the land of Canaan; and by his command, Nana Sahib-like, the inhabitants were devoted to fire and sword. Man and woman, from the infirm to the suckling babe, were put to death, and the greatest cruelties ever chronicled were perpetrated in his name. Of him and them we can only say,

> Oh, they were fiends!
> But what was he who taught them that God
> Of nature and benevolence had given
> A special sanction to the trade of blood?

[TO BE CONTINUED.]

*When we know, and hav proof to sustain our position, that the God whom the Jews claim that they hav descended from is Saturn—Sadwrn—and that Abram is only the incarnated myth of the same idea, it is not surprising that the Jews believed of that ancient cromlech on Mount Moriah that it was the altar of Abram, where he offered Isaac, and named by him Jehovah Jireh. This fact of its being an altar of sacrifice where a father offers his son proves the identity of the deity, that he is the destroyer, and not the Giver of Life—black Saturn, not Hu of light.

Many of these Druidic circles still stood in Palestine during the time of the Jews, but they called them threshing-floors; thus the threshing-floor of Arnan, or Arannah (*i. e.*, Arawn), the Jebusite, where the ark abode after its return from the Philistines.

Another coincidence is that here the angel of the Lord smote him who attempted to steady the ark, and slew him; sometimes as the Lord, sometimes as his angel, but still the destroyer.

Rare Researches.

[A discussion of the question of the historical existence of Jesus has been going on in the *National Republican* of Washington, D. C. It began with an article signed "Iconoclast," which drew out several on the Christian side, not only in the *Republican* but in the *Post* (Democratic). We copy from the *Republican* of June 16 the following.]

A "student" sends the *Republican* the following: Of the heathen witnesses summoned to prove a historical Jesus, Josephus and Pontius Pilate are the only contemporaries. Pliny, Suetonius, and Tacitus wrote early in the second century; the rest of the heathen writers, as well as the Christian fathers, are rather too late, or two vague, to be of any value. Josephus wrote about A. D. 93. The great theologian, Dr. Dionysius Lardner, gave up Josephus as a witness one hundred and fifty years ago. Not only did Dr. Lardner prove the celebrated passage about the crucifixion and resurrection of Jesus to be an interpolation of the third or fourth century, but he admitted that in another place, after the mention of the death of James, the brother of Jesus, the words, "who was called Christ," are probably an interpolation. And a distinguished Christian author, now living, Rev. S. Baring-Gould, says: "It is singular that neither Philo, Josephus, nor Justus of Tiberias should hav ever alluded to Christ or to primitiv Christianity" (Lost and Hostile Gospels, p. 1).

Tacitus, if he wrote the "annals," must hav done so after 117. But that the "annals" were forged by Poggio Bracciolini, A. D. 1429, and later, is now a demonstrated fact. See "Tacitus and Bracciolini," London, 1878. Pliny was governor of Bithynia A. D. 103. We hav "The Letters of Pliny," in ten books. They doubtless existed at the close of the second century, for Tertullian, A. D. 210, refers to them. What he says about the punishment of Christians in Bithynia amounts to nothing as proof of the existence of a Jesus in the reign of Tiberius. Is it not singular that Pliny should hav preserved nine books of letters written by himself and not one of the answers thereto? But in his tenth book he givs one hundred and twenty-two letters to and from the emperor Trajan. In a note to No. 1 the editor says that some critics hav inferred from the different style of the letters to Trajan that they are the production of another hand. However that may be, I undertake to say that I can show from internal evidence that the correspondence between Pliny and Trajan is a forgery, and I suspect that all the other letters of Pliny are forgeries also. Anyhow, the one referring to the Christians is self-contradictory and certainly spurious.

Suetonius wrote about A. D. 110. All he says is that "Christians, a race of men of a new and villainous, wicked, or magical superstition, were visited with punishment," and that Claudius (A. D. 41-54) "drove the Jews out of Rome, who, at the instigation of Chrestus, were constantly rioting." Dr. Lardner doesn't think he meant Christ. Who now believes he did?

Pilate is a strange witness. Tertullian (A. D. 210) calls Pilate a Christian, and says he sent an account to Tiberius of everything relating to Christ. Yes, indeed, you will find it all in "The Apocryphal Acts and Gospels," Antinicene Library. It is a very brief and meager account, and when you have read it all tell me how much of it you believe.

Not only will you find Pilate's letter to Tiberius, but to Augustus, who died A. D. 14, and to Claudius, who reigned from A. D. 41 to 54, and how Pilate was tried at Rome for what he had done in Judea, was convicted and beheaded; and, again, how he anticipated the execution by killing himself, and his body was sunk first in the Tiber and then in the Rhone at Via Gehenna (*i. e.*, Vienna, or "way of hell"), where it caused such a disturbance that it was taken and removed to Lausanne; again, that he was banished to Gaul and drowned himself in Lake Lucerne; and there is said to be a monument to St. Pilate fifty-two feet high now at Vienne on the Rhone.

That "Death Warrant of Jesus Christ," cited by Mr. Bray, is a clumsy fraud. It has Annas and Caiaphas high priests at the same time. Annas was high priest from A. D. 12 to 21; Caiaphas from 23 to 36 (McClint. and Strong's Cyc.) It makes Pontius Pilate governor of Lower Galilee (*i. e.*, the region about Lake Tiberius). Herod Antipas was tetrarch of that division of Palestine, and Pilate was procurator of Judea only.

It fixes the date of the execution March 24. Smith's Bible Dictionary says the date was April 8, and Chambers' Encyclopedia says the Jewish Passover never occurs before March 26, which precludes March 24. Furthermore, any learned Hebrew will tell you that the Jews never tried or executed anybody on the great Passover day, and that it never was allowed to fall on Friday. Yet the first three gospels all say that the crucifixion took place on Friday, the great day of the Passover.

Lastly, there is no year between A. D. 28 and 33, inclusiv, when the 14th of Nisan, or Passover Day, fell on a Friday when there was a full moon (McClint. and Strong's Cyclopedia). The Jewish Talmud makes no mention of a Jesus crucified in the reign of Tiberius, but it does frequently refer to a Jesus who was stoned and hanged about 75 B. C. for sorcery. (Lost and Hostile Gospels).

Paul was probably a disciple of that Jesus, and that Paul flourished before the Christian era is proved by his own writings. In 2 Cor. xi, 32, he says, "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me." Now we know from Josephus and other sources that Aretas, king of Arabia Petrea, held Damascus for many years prior to 63 B. C., when all Syria, Damascus included, became a part of the Roman empire. And though there were other later kings of Arabia Petrea named Aretas—one even as late as A. D. 37, who fought and defeated his son-in-law Herod, tetrarch of Galilee and Perea (Jos. Antiq. xviii, 5)—yet it does not appear that the last-named Aretas ever acquired any part of the Roman territory. Nor, indeed, was it possible for such a petty king to hav marched an army two hundred and fifty miles and taken the strong city of Damascus out of the hands of the Romans. The idea is simply preposterous. There is no other clew to dates in Paul's genuin epistles; those to Timothy and Titus are spurious and late, while the book of Acts is unhistorical and fabulous from beginning to end.

*The myth of Moses receiving the divine name is but an imitation of Menw, son of the three shouts, receiving the word, *i. e.*, the name. The whole history of Moses is mythical—his leadership forty years in the desert, tabernacle, and laws are but an imitation of what Ezra had learned from the books of the Chaldeans. But he made the mistake of placing too late a date for the exploits of Moses, as other histories show that the word, name, logos, was extant countless ages before the date assigned for Moses.

THE TRUTH SEEKER.

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Scribner's Embrace of Comstock.

"Bray a fool in a mortar, yet will his foolishness not depart from him," is a proverb of an old book which its special advocates seem to prove true by furnishing themselvs as examples. It is the fate of Bourbons and bigots not to be able to learn or to forget anything. They are merely creatures of brute instinct. To be pachyderm is at once their glory and their defense; for the very gods of intelligence are impotent against stupidity. The finest artillery can do nothing against earth-works which simply bury the balls and don't know what has happened. This kind of barbarous, brutal, insensible, semi-hypocritical quasi-orthodox, and would-be respectable stolidity is just the kind of material to be shoveled up as a defense of Comstockism and all of its enormities and absurdities. Of this quality of heart and mind the last *Scribner's Monthly* appears as a fine example. Mr. Courtlandt Palmer, it seems, sent to that magazine a plain and conclusiv statement of the true position of this whole subject under a republican form of government. He did this evidently so that *Scribners'* might not again repeat the blunders which made its review of Comstock's book, "Frauds Exposed," a disgrace to American literature.

Mr. Palmer wasted his time and statesmanship on a specimen that will hav to be brayed in something besides a logical mortar before his foolishness will depart or even become apparent to himself.

That magazine thinks it a smart thing to print Mr. Palmer's article, and then to show how bravely stupid and impervious to reason it can be by repeating the same blunders in, if possible, a form more stolid and insulting than ever.

It is worth while to notice a dozen or so of this specimen's blunders, not that it will do this bigot who wrote them any good, but to show the friends of liberty the dangers that threaten our free institutions from this kind of "respectable" ignorance, stupidity, and malice which he illustrates.

1. This editor thinks that the plea that it is difficult "to define obscenity is quite frivolous."

Like every tyro he thinks *he* could do it right off, and doubtless he could in his way, for he "knows a rotten apple from a sound one." But, as Mr. Palmer pointed out in his article, when "a great man, statesman, and jurist" like Livingstone meets the subject as he did in preparing his criminal code for Louisiana, he finds that this shallow apple theory won't work and expresses himself that a safe legal definition is impossible.

Livingstone did with great hesitation try a partial definition in his code, but the code was rejected, and no one has been able to make a formal definition of this purely relativ offense by which citizens may not be punished by loss of property and liberty, according to the mere fancy of others. The complaint and experience is that any statute, test, or legal definition is inevitably an instrument of wrong and tyranny. The whole matter must be left to the jury as judges of the law and the facts of each case in regard to obscene libels, as our Constitution prescribes shall be done in all other libels. That is the only true because the safest solution. Unless that is done the judge determins the whole matter by his construction of the test.

The editor says that the "test of obscenity was established long ago by the highest court in England, and has been sustained in America in all the cases tried under our laws."

This is not true. The so-called "test" introduced by Judge Benedict in the United States District Court of this district is from the case of the Queen *vs.* Hicklin (II. Cox Criminal Cases, p. 19).

It was there used to describe some of the effects of obscenity, and in *nowise as a definition or test.* The use of it for this latter purpose is a most dangerous perversion, against which Americans are justified in making the most strenuous protest. The words are these:

"Whether the *tendency* of the matter charged as obscenity is to deprave and corrupt those minds which are open to such immoral influences, and into whose hands a publication *of the sort* may fall."

These words were proper and innocent enough for the purpose for which they were originally used, but they are most dangerous when made a formal test of crime under our institutions. Almost anything—from the Bible to the New York *Herald*—may be condemned under them. There is no safety but the favor of the judge. In the court where that "test" prevails Mr. Comstock could boast, "We always convict in this court."

But it is not true that the other courts of America hav followed this test. The state courts hav generally modified or rejected it, and hav practically left the whole question to the jury. There is infinit danger in allowing any other course to be pursued. The common sense of the jury, unbiased and unshackled by courts or tests, is the only hope for liberty in offenses of an indefinit and relativ nature.

2. The editor asserts that not one of the evils which Mr. Palmer thinks to be "involved in the Comstock laws hav been realized."

This is not true; in fact, the evils pointed out by him hav been abundantly realized. But the frame of mind that advises our citizens "to sit still until they are hit" is the old way in which well-to-do respectability prophesies smooth things. It simply plays into the hands of bigotry and tyranny until our liberties are undermined and lost. President Madison's words ought to be burnt into the brains of such advisers until they can learn to heed them: "It is proper to take alarm at the *first experiment* on our liberty. We hold this prudent jealousy to be the *first duty* of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not delay until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much to forget it."

That this editor is too ignorant or stupid or indifferent to know that evils do exist under those laws is unfortunate to him; but that he should hav a magazine to propagate his ignorance in is unfortunate to those who are imposed upon by him and to the country. These evils hav been clearly pointed out and summarized in the sixth resolution of the National Liberal League, passed at the Chicago Congress, 1880, and reprinted again and again, the last time in Mr. Wakeman's speech at Albany, lately published, pp. 43–45.

These evils hav never been shown to be unreal or imaginary. They are *insidious*, but are really the greatest dangers that now impend over our republic. Let any one read Mr. Wakeman's speech, above referred to, and be indifferent if he can.

3. The editor says, "No innocent man has suffered through the Comstock laws." This we deny *personally* and emphatically. The man who makes this broad assertion states what he does not and cannot know. He is a mere partisan, and thereby puts himself beyond the pale of fair and gentlemanly opponents. He asserts thereby that the editor of THE TRUTH SEEKER was guilty. He indorses on his own responsibility that wicked prosecution and the sufferings and losses which it entailed upon us. That prosecution and trial involved and was carried through by outrages upon the law and the citizen for which a day of reckoning will yet come. The editor who indorses in this reckless way that last great outrage on the American press will find time to regret it if he is not too stupid to know what regret is. This editor does, by his assertion, also indorse the thirty odd cases of outrage and persecution collected in our little book called "Anthony Comstock; His Career of Cruelty and Crime." Does he also indorse the fifteen cases of suicide caused and boasted of by Anthony? Is that, in his judgment, a proper method of legal proceeding?

4. The editor says, "Practically there is no danger in these laws."

If the editor of *Scribner's* had shared the experiences of the editor of THE TRUTH SEEKER his judgment on the question of practical danger would be far different, and also worth far more than it is. The latter editor at the conclusion of his trial issued a circular to the press, showing seven particulars in which the rights of the accused had been stricken down under the execution of these laws in the matter of the trial only. These dangers were practical, and form a precedent that must now be obviated by legislation. The dangers under the state Comstock laws above referred to were found practical. The dangers under the United States Comstock laws are none the less so. As the N. Y. *Sun* says, "If the Post-office may discriminate for a good purpose it may discriminate for a bad purpose." It has discriminated already so that the press of America is now under an actual censorship far beyond that of England or Canada.

5. The editor justifies decoy and says, "The accused decoys his victim—the decoy business is all on the other side." Well, suppose it is; does that justify the law officer in becoming a criminal too? It is not simply a question of cuteness between a rogue and a detectiv, as the editor seems to think. The community at large is the main party involved, and when it condescends to employ others to do a mean thing for it, the whole community sinks to the level of that meanness. There is a square, honest, honorable way of enforcing all laws, and that is in the end the only effectiv way. The "moral" respectability that sanctions this decoy and mail espionage of Comstockism would hav society set a thief to catch a thief, because morally it is not above the thief, and only has hypocrisy to prevent its being one.

The legislature of this state has given the proper answer to this editor's morality by passing a law preventing these Comstockish decoys and spies from being witnesses in *any* court of justice. The editor may learn from this law a higher notion of what is "mean and immoral" for the state to do. He evidently has not advanced as yet beyond the church morality of the Inquisition and the Jesuits, but the people of New York hav.

6. The editor says that unless we support this decoy business as a part of public law we "trifle with facts."

That is his way of asserting that the offenses referred to cannot be suppressed unless the whole state by its laws puts itself upon the level with the offender and even lower. The Liberals refuse to believe this until actual trial has been made. They say the state has *unlimited* power which it can exercise in honest and honorable ways. It may change the laws of evidence: it may compel evidence. The juries are interested in the welfare and purity of the community, and will sustain all honest and reasonable efforts in that behalf. But the Comstockians refuse to second such fair secular laws and efforts. They insist upon the union of church and state for the punishment of these offenses, and they insist upon corrupting the laws and the state by bringing into them the worst processes and abuses of the church. That their motiv is wrong is proved by their refusal to return to a responsible and secular administration in place of their amateur semi-theological societies.

7. The editor says, that the good results "vindicate the right of the Comstock laws to remain upon the statute book."

This assumes that these good results cannot be attained without the bad results and dangers experienced, and which certainly impend from these laws. This assumption begs the whole question, and is controverted by facts and the offer of new secular laws that will be more effective for good and free from these objections. The most cruel, ridiculous, and absurd laws may hav some good results—indeed they always hav—but that does not "vindicate their right to remain upon the statute book." The laws of Draco, and the Connecticut Blue laws, would be "vindicated" by this sort of reasoning. Of course this editor would not reason in this way but for a purpose. He must know better.

8. The editor next illustrates his ignorance by reference to the Committee of Seventy, who "rid this city of the Tweed Ring," and the Committee of Twenty-one who tried to get laws passed to hav our streets cleaned. There is no analogy whatever between such committees and these Comstock laws. If these committees *backed* by *our churches* had got themselvs incorporated to enforce the laws instead of the regular officers, and by means abhorent to the common laws of the land, and common morals, and common sense, *then* there would hav been some sense in referring to them in this connection. But such committees were committees appointed by citizens only for purposes of persuasion and to influence the regular law officers, the legislature, and the citizens generally.

They were in fact what Mr. Wakeman wished, in the bill now before the legislature, introduced by Mr. Andrews, to hav the Comstock societies reduced to. The editor objects to this bill only because it "wipes out the *legal functions* of these [Comstock] Societies." Those "legal functions" which the editor contends for make the reference to *voluntary* committees of citizens by way of comparison absurd. Such unincorporated committees, without "legal functions," those who oppose Comstockism warmly approve. They often very usefully voice and influence public opinion, but they must not replace the law, or the law officers of the state. If they do there is no end to the evils and dangers which will result even from them.

9. The editor shows his bias and motiv to be purely sectarian by his next assertion that the only motiv of Liberalism is "moral dirt."

He ironically asks "to be pardoned" for introducing Mr. F. E. Abbot, from whom he cites to prove this assertion. This pardon cannot be granted. He knows that Mr. Abbot is no fair witness on this subject. He knows that it was a betrayal of liberty that caused him to be defeated as President of the League and drove him from the Liberal ranks. He knows that in his bitter disappointment he embraced Comstockism and has since done his best to prove how "foul the bird is that dirties his own nest." The very men who would hav been models of all that was good if they had voted for him for President of the League became devils as soon as they did not. When Benedict Arnold is taken as the proper witness as to the character and motivs of Washington and his compatriots, because he was "intimately" acquainted with them, F. E. Abbot will become the proper witness as to the motivs of the National Liberal League.

10. The editor, in the same spirit, says of the Liberals who were a majority of the League, "Their prominent organ announced their platform to be immediate, unconditional, and permanent repeal of all laws against obscenity, whether municipal, state, or national."

There is no truth in this quotation, which is from Mr. Comstock's book, and is a fair specimen of his falsehood. No member or organ of the League, or any one who ever had anything to do with it, ever made or indorsed this position. It was an extreme statement of Mr. Heywood, one of Comstock's victims, who is and was always a consistent and persistent opponent of the League because it was, and always has been, in favor of proper secular laws on this very subject.

Why did not the editor find out the truth about this quotation before he used it? Mr. Wakeman had fully exposed the falsehood of this quotation in the speech above referred to. Why was it necessary for this editor to repeat it?

11. The editor's closing sentences show why he repeats the slanders or Mr. Comstock and Mr. Abbot plainly enough. He thinks it would be grateful to his employers to abuse Liberals, and he thinks any stone is good enough to throw at a dog they wish to be killed. The morality he discloses is that of the Hoodlum—"Hit him ag'in, he's got no friends." He shares the common notion that it is a popular and praiseworthy, and apparently a safe, thing to abuse and retail falsehoods about Liberals, and that it pays very well. That is the transparent motiv of the reply to Mr. Palmer's article. Mr. Palmer mistook this man for a gentleman—treated him as a fair man, desirous of learning the truth, and capable of appreciating the real motivs of an earnest and honest body of men and women who, through evil report, hav sacrificed much that is dear to them in the defense of the liberties of those who know no better than to abuse them for it. But this editor is no candid man, willing to honestly understand and appreciate the motivs of those he had unwittingly wronged. He is simply a hired assassin of bigotry, ready to do its bidding. The old feudal magnates of church and state kept their hired assassins and bravos, who would use the dagger, the bludgeon, or poison upon those their masters wished to destroy. The modern successors of the same influences find it cheaper and more in harmony with the times to keep a "respectable" press with its hired editors for a similar purpose. The antislavery people had to stand a regular war of assassination from these hirelings. The Liberals hav now succeeded to the honor of stealthy abuse, slanders, and falsehoods from the same source. The creatures who sell their brains and their pens (for *real* souls they hav none) to this base trade of sectarian and partisan detraction must be exposed. They must be made to understand that their trade is well known and no longer safe. They must understand that there will be blows to receive as well as to giv. When they advertise their ignorance and malice, as this editor has done, after a gentleman has shown him better, the advertisment must be *continued* until they are sick of it. The only way to teach such creatures decency is to rub their noses in their own filth until they get enough of it. There is now a TRUTH SEEKER and a Liberal press that can make these light-penned gentry sensible of the real infamy of their conduct, or at least can make others sensible of it, if they hav lost the perception.

12. Finally, "vicious inclination" is all that this editor sees in the struggle of Liberals led by such men as Hon. Elizur Wright, James Parton, and Courtlandt Palmer to secure an impartial and responsible administration of the laws. "Vicious inclination" is the real trouble with the editor, and the reason that his sight is so short and cross-eyed. Any candid man cannot help but feel that the cause supported by such men amid a shower of obloquy must hav some solid bottom. The fair way for an impartial editor would be to recognize from their own standpoint the truth and the reform for which they contend, as well as the position of their opponents.

The charge of "vicious inclination" proves at once the incompetency of the editor who uses it to be a judge in the matter at all. There never was a reform or forward step in human progress, from early Christianity down to this day, that did not hav to meet this charge of vicious inclination from those whose interest in the old abuses made them blind to any other motiv except the one that would actuate them, if they had the courage to act out their own inclination. Such charges can now only recoil on those who make them. Nothing tended more to effect the defeat of Mr. Comstock at Albany last winter than the very slanders which this editor retails after him against men far better than their slanderers. People who think that the Liberal movement in defense of our liberties can be ridiculed or slandered out of existence are beginning to learn their mistake. Editors, instead of swallowing Mr. Comstock's stories whole, had better find out what is true in his book and what his opponents really mean from some other source. For, as Mr. J. S. Mill lays down, unless you "understand and beat your opponent at his best, you are beaten by him." In this way the enemies of the Liberal cause are doing all they can to further it, and the editor of *Scribner's* has volunteered as the meanest and stupidest of all.

W. F. JAMIESON has given seven lectures in Mongo, Indiana, four of them being delivered in a pretty grove. It was a pleasing sight to see the long line of carriages. The whole country seemed to turn out. Mr. Jamieson will hold grove meetings Sundays, July 10th and 17th, near Nottaway, Michigan. He will receive calls for the Sundays of July 24th and 31st, and August 17th. Address Albion, Michigan.

A Reception.

The editor of THE TRUTH SEEKER, with his better half, will next week, previous to his long journey, visit his only sister, residing near Rochester, N. Y. While in the vicinity a meeting of friends will take place on Thursday evening, July 7th, at the house of Mrs. Amy Post, 36 Sophia street. It will be very pleasant to meet the friends on that occasion. All in the vicinity are cordially invited.

Round-the-World Fund.

The following persons hav pledged five dollars each (one share) to help take THE TRUTH SEEKER editor round the world. Those preceded by an asterisk (*) hav already paid. Those not paid will oblige by remitting promptly. Two or three volumes of the book descriptiv of the journey will be issued to each contributor as soon as ready.

*D C Coleman (four shares),
*Wm Smith (2 shares)
*D J Brown,
*Mrs C M Piper (takes two shares),
*J Josephus,
*Dan E Ryan, (2 shares).
*E Gastineau,
*G W Smith,
*H Gilmore,
*N Castle,
*Chas C Moore,
Dr C R Rowley,
E N Kingsley,
*Mrs Elmina D. Slenker,
*Caroline S Ellis (takes four shares),
*A Clegg,
*E R Shoemaker,
*W H Pearce,
*Louis Lange,
*F H Moore (takes two shares),
*D R Burt,
*G B Purdy,
*E Van Buskirk,
*James M Pert,
D D Lake (hopes to send in eight shares),
*M Babcock,
Calvin Howard,
*Moses Kunselman,
*Louis Goddu.
*J D Peterson
*Robert Larimore
John Heibel,
John G Reichel,
*John James Reuscher,
*C B Tucker,
W F Freeman,
*George Hendee,
W O Smith, MD,
*W F Jamieson,
*F L Yale,
*H L Buckner, MD,
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*Wm Walker,
*G Z Flagler,
A Ed Harlem,
*Wm Fray.
*L P Santy,
*Amos Knapp,
A Cohn,
*J Kinser,
*Annie Laura Sailor,
*H Patrick, MD (two shares),
*A Bennett Hough,
*Stephen Young,
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*R Clawson,
*Geo W Huber,
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*J V Hallenbough,
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*Abner Kimball,
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*Chabod Stoddard,
*James B Denton,
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E F Stimpson,
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*H L Bailey,
*E M Jennings,
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James E Bishop,
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*W E Renwick,
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H W Beach,
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*D Buckingham,
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*H N Prouty,
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*B F Eggleston,
*A H Frank (two shares)
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*J D Richmond,
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A Vacher,
*John T Lakin,
Fred Mantly,
J Morrison,
*L Vanderburg,
*A F Albright,
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*M M Fish,
*Gustav Luck,
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*Henry Gode,
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*Sylvester Roe.
*Wm Simpson.
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*C Morrison,
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*W E Gault,
*R H Love,
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*J P Phillips.
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*Isaac Van Schoick,
*J R Tozer,
*Canada Friend,
*J S Bradley,
*Z Gladstone,
*A Kahlert,
*H W Walker,
*Albert Faber,
*James Jebu,
*Horace B Smith,
*Mary R Child,
*Capt Nelson Smith,
*L Heine,
*P Woodhouse
*W H Stanton
*Chris Brown
*M G Shoemaker
*H T S
*T N Harrison
*J G Collins
*D T Brinegar
*Richard Matlock
*Miss Anna Knoop
*H B Maxwell
*H B Milk
*John Haner
*P Dorchester
*G W Amigh
*F H Mollineaux
*D L Coe
*E T Wellman
*F D Sheldon
*Reuben Punnett
Dr L D Broughton
*E Clark,
*August Hilkeman,
*Mrs S J Lemont,
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*C H Keiley,
*C S Tremaine.
*John A Jost,
*Eli Netzley,
*Canada Friend,
*John Cogswell,
*"Spelling Reform,"
*B Redfield,
*John Beauval,
*C L Barrett,
*D Wile.
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*Wm C Wilson (twenty shares),
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*John Morse
*J S Martin
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*Horace Chase
*Dr W Walters
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*Ralph Jacobus
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*Alex Rogers
*D R Hendrix
*J A Bennett
A G Church
*Wm C Sworts
*James W Hardison
*R A Clark

Our sincere thanks are extended to those friends who hav kindly sent in their five dollars to help us around the world. We trust none will regret the investment. If those not having a star attached to their name will allow us to add one, we will be obliged to them. The sooner the stars are attached to every name the sooner we will be ready to start on the long journey.

We do not wish to urge those upon whose pledges we decided to make the journey, but will remark that those who wish their contributions to reach us before we start will hav to remit with very little delay. We think all the sums will be needed. If others feel to join the starry galaxy they will be welcome. The names of the donors will be published in Vol. I. of the work descriptiv of the journey.

A Preventiv of Vice.

[Up to the time we go to press Gov. Cornell has not signed the Anti-Comstock bill. The *Herald* of June 23d has the following on the subject.]

Assemblyman Murphy's bill to discourage a certain class of informers has passed both houses of the legislature and deserves to become a law. It provides, in effect, that when a man asks or persuades a man or woman to sell rum on Sunday, keep a disorderly house, or in any other manner violate a penal statute, the evidence of that man shall not be received against the offender unless the informer can show that he was acting under the orders of a prosecuting officer. It is unnecessary to say that the bill is directed at some over-zealous agents of societies, these agents having themselvs induced many persons to break the law. Undoubtedly it is hard to secure evidence that will convict a certain class of offenders, but men who are mean enough to coax others to violate a penal statute are quite likely to be mean enough to commit perjury if by so doing they can put money into their pockets. There is no moral gain to the community in making a new set of rogues merely for the purpose of suppressing an old one.

An Appeal for A. B. Davis.

MR. BENNETT AND READERS OF THE TRUTH SEEKER: It is said to be more blessed to giv than to receive. Unless you hav tested this, please do so now. A. B. Davis, a printer, whose office was broken open and effects destroyed eight years ago at Clinton, Mass., because he published in tract form radical views, and would not cater to the prejudice of ignorant people, now lies sick with remittent fever at Brentwood, Long Island, where he has been housed and cared for by a woman, who now is also sick. They are without what are necessaries of life in health, and now most sadly in need. Mr. Davis has been too good and valuable a man, too earnest and sincere a reformer, to be left to suffer in such a severe illness as this. He is extremely thin in flesh, not at all the A. B. Davis that he was when publishing the *Battle-Axe*. Brothers, come to the rescue, and aid from you too, sisters, will be welcome. Send donations to A. B. Davis, Brentwood, Long Island, N. Y. MRS. SCOTT BRIGGS.

No inquirer can fix a direct and clear-sighted gaze towards truth, who is casting side-glances all the while on the prospects of his soul.—*Dr. Markham.*

Discussion.

Reply to Mr. Bennett's Nineteenth Letter.

MR. D. M. BENNETT, *Dear Sir:* I suppose you consider your last letter a model of brevity and logic. I shall not attempt to destroy the illusion. I might remark, however, that it is not the first time you have striven to make it appear that I am wasting time and, after promising a short review, fulfilled the promise by making your reply twice as long.

The coarse recapitulation of the spots which the Bible in its truthfulness would not hide, even on the lives of the best of men, is consistent with the spirit of Infidelity. The coarseness is, however, not in the Bible, but in the mind of the critic. The biblical narratives are neither flippant or coarse. To be consistent you should object to all medical works and rake together all the chapters on diseases which are not mentioned except to the family physician as evidences of their obscenity. You should call all histories obscene, for adultery and murder, rapine and outrage, are chronicled on the pages of every true history. You should denounce all our legal codes as impure, and select such portions of them as define unnatural lusts as unimpeachable proof. This is an exact analogy of many of the examples you allege from the scriptures. The Levitical laws, etc., were the statute books of the Jewish nation. You should also remember that the fastidious delicacy of the present day is no standard by which to judge the artless plainness of speech of the earlier ages. But anything, it seems, however inconsistent or puerile, is argument against the Bible. Faugh! how disgusting the affectation of purity in a system whose books of devotion are Rousseau's "Confessions," Voltaire's "Pucelle," Diderot's works, and even "Cupid's Yokes!" However, why not quote the scriptures themselves instead of giving your own synopsis, and let the reader judge? He will find no elaborated praise of evil, no cloaking of sin in alluring guise, such as the works of prominent Infidels exhibit. Where vice is recorded it is photographed as a deformity that it may be hated and avoided.

You have hinted in the close of your letter what you remarked to me in a private conversation, that the latter propositions should have been so framed that the affirmative would have fallen to me. I had intended, as you will recollect by referring to my first reply, to take the initiative in certain propositions which want of time now prevents, and part of which, however, have been examined and would therefore be unnecessary even if time permitted. I will therefore repeat the last four theses. They read as follows:

Fifth thesis. The doctrines and claims of Christianity have been a curse instead of a blessing to mankind in many respects. Instead of being a religion of love it has been a religion of hate, contention, war, and bloodshed.

It has fostered ignorance, superstition, and falsehood, and has retarded education and science in the world.

It recognizes and supports the most obnoxious systems of kingcraft and priestcraft, upholding slavery, despotism, and every form of oppression in its assertion that all power is of God.

As a proof of the above, the leaders and bright stars of the Christian church have been among the worst tyrants and oppressors of human liberty the world has known.

Sixth thesis. The Bible and Christianity have been unprogressive in their nature. They are founded upon the dictum and authority of God himself, and are therefore incapable of progress and improvement. While all branches of art, mechanism, science, architecture, and agriculture are capable of progress, the Bible and Christianity admit of none.

Eighth thesis. The Bible and Christianity do not teach the highest class of truth and the best variety of religion which mankind are capable of receiving. They are of the past, not the present; and as they cost incomputable treasures in labor and money to sustain them, and as science, reason, and truth teach us a far better and truer religion at only a moiety of the other, the world should discard the former and embrace the latter.

I submit that the last two theses are of no weight whatever, the last one being, in reality, the summing up of your side of the debate, and its immediate predecessor being an absurdity. Manifestly, that which is *really* founded on "the dictum and authority of God" is the acme of progress—the perfect development of truth. An objection based on this ground, then, needs merely to be stated to be dismissed as folly. The theses, then, are narrowed down to two—in reality, one, for the sixth proposition is merely a corollary of the fifth. For our present purpose, I will recast it as follows:

CONCLUDING THESIS.

The Bible presents in Christianity a system of morality which, faithfully obeyed, would bless the whole world and train the human race to the highest point of progress; and even as it is, after centuries of strife and opposition, and at times world-wide apostacy on the part of its professed followers, it has been a source of incalculable blessing to the human race.

For the first part of the thesis the Bible must be its own witness. I note, then,

The religion of Christ is founded on *love*.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. For God sent not the Son into the world to judge the world, but that the world should be saved through him" (John iii, 16, 17).

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins" (1 John iv, 9, 10).

Revealing the love of God to men, it asks for a return of love from men to God for his mercy and grace, and it also inculcates universal love toward all and the uprooting from the heart and mind of every feeling and thought and the abstinence from every act that is not an expression of this love.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction" (James i, 27).

"If thou fulfil the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well" (James ii, 28).

"If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" (1 John iv, 7).

What is the root of all the evil in the world? The heart of men, undoubtedly, reason and scripture alike teach. And what are the fruits? Pride, ambition, revenge, malice, anger, hatred, all these things. Now the Bible is emphatic in its denunciation of their nourishment. I will quote a few verses:

"Let nothing be done through strife and vainglory, but in lowliness of mind let each esteem others better than themselves" (Phil. ii, 3).

"Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. x, 12).

"Avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord" (Rom. xii, 19).

"Let all bitterness and wrath and anger and clamor and evil speaking be put away from you with all malice" (Eph. iv, 31).

"Laying aside all malice and all guile" (1 Peter, ii, 1).

"Not rendering evil for evil or railing for railing" (1 Pet. iii, 9).

"Follow after the things which make for peace, and things wherewith we may edify another. . . It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xix, 19–21).

"We then that are strong ought to bear the infirmities of the weak and not to please ourselves. Let every one of us please his neighbor for his good to edification" (Rom. xv, 1, 2).

"If a man be overtaken in a fault . . . restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. . . . As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi, 1, 10).

"As ye would that men should do unto you do ye also to them likewise. If ye love them which love you, what thank have ye? for sinners also love those that love them. . . . But love ye your enemies, and do good and lend, hoping for nothing again" (Luke vi, 31, etc).

Such is the spirit of the gospel of Christ; such its precepts, such its morality. If they were universally acted upon, would it not convert our earth into a paradise? Is not, then, the doctrine of the New Testament emphatically one capable of blessing mankind? And inasmuch as we know that pride, selfishness, malice, revenge, etc., cause the suffering and sorrows in the world, must not that religion which teaches the opposite of these, be the best fitted to advance the interests of our race? If all men were humble, kind, affectionate, unselfish, not retaliating for injuries, would not the world, I again ask you, be an Eden?

But you retort, Christians are notoriously the reverse of faithful disciples. I admit it, but the scriptures are not responsible. Yet, as it is, Christianity has been of incalculable benefit to mankind. I will specify three prominent instances:

Christianity first taught mankind that they were and should live as brothers.

Christianity introduced that sympathy and relief for the sorrows and sufferings of mankind which is so largely an element of our present civilization; and thirdly,

Christianity alone elevated woman to her proper position; or more briefly,

(*a*) Christianity first taught the BROTHERHOOD OF MAN.

(*b*) Christianity introduced BENEVOLENT SOCIETIES.

(*c*) Christianity alone ELEVATED WOMAN.

(*a*) In the ancient world, the world before the Christian era, the kinship of men was determined by national boundaries. To the Greek every other nation was "barbarian;" to the Roman all foreigners were "enemies;" to the Jew, proud of the gifts of Jehovah, he vainly imagined his individual person of more worth than the rest of the world. This hostile separation between nations the influence of Christianity has gradually overcome until different races where Christianity has been introduced no longer look upon each other as barbarians or enemies. The essential equality of all men before God, the equal invitation of all to partake of the blessings of the gospel, the equally cordial reception of the low and degraded, as well as the wealthy and refined, by the Lord Jesus, as well as the whole tenor of his doctrine, have produced this great change. It was not so before Christ; it is not so in lands where Christianity has no footing, however civilized they may be.

This same teaching has permeated all our civilization, even influencing Infidels in their motives and judgments, and has softened our laws, and given emphasis to the doctrines of individual rights as distinguished from the rights of the government. It has ennobled the poor, relieved the unfortunate, gradually given rights to the slave, ending in his manumission, removed out the torture and the rack in courts of justice, softened the horrors of war, and often prevented it.

(*b*) As a kindred consequence it has imparted to our civilization a softness of heart for others' sufferings, a sympathy, a benevolence, which were strangers to all the other civilizations. The benevolent societies, associations for the relief of the indigent, the value of human life, are the peculiar phases of Christianized life. The civilization of Rome, of Greece, of Babylon, Assyria, all the older civilizations, have no such characteristics. They are products of Christianity silently working upon the hearts and consciences of men.

(*c*) Before Christ, and even now, among nations that are civilized, but not *Christianized*, woman was and is the slave of man, at one time the cowering victim of his anger, at another the plaything of his lust. Under the benign protection of Christianity all this has been changed. Woman is now the happy companion of man, given equal and inalienable rights. The ban of Christ upon divorce, except for marital unfaithfulness, the sin of polygamy, the commands for mutual love, forbearance, faithfulness, and respect, all have been the gifts of Christianity to woman.

These are three distinctive triumphs of Christianity. I have merely stated them, not argued. I have said nothing of the leprous rottenness of the moral world at the time of the advent of Christ, when sins that are too vile to mention were the pastime of the refined and great of the pagan civilization. I shall have more to say of both when I see your reply to my position that moral exaltation, intellectual progress, and the surest happiness are the invariable accompaniments of an OPEN BIBLE.

Yours sincerely, G. M. MAIR.

Communications.

Lecture Notes.

DEAR TRUTH SEEKERS: My pen has been silent through all these months in which the snow has faded away gradually, like the hopes of the human heart, silently; while the grasses hav crept up and the leaves hav looked out, and the sweet flowers hav beckoned to the bees to come and dwell among them. Coming or going, at work or at rest though we are, Nature goes right on, in her quiet way, replacing the old with the new.

My six weeks' labor in the City of Brotherly Love terminated on the evening of the 15th of May, upon which occasion a good-sized audience gathered to listen and to bid me good speed, selecting as their spokeswoman Mrs. Sada Bailey, whose fair face and friendly voice fitted well the poem, "Liberty and Brotherhood," which recently appeared in the columns of THE TRUTH SEEKER.

Pleasant indeed would it be if on the highway of life we travelers could more frequently meet such friends and such appreciation; could hear oftener the words of praise and encouragement which buoy up the soul amid the breakers of doubt and despondency which sometimes beset the best of us. I cannot too warmly commend the zeal of the president of the Robert Burns Liberal League, Alfred Jenkins, and his co-workers T. H. Lee, Wm. Reilly, Alfred Gunn, and others. This little band of brave souls, as they endeavor to hold aloft the flag of liberty, should be strengthened and assisted by all who are emancipated from creeds, and whose numbers in Philadelphia must be considerabble, judging from the large audience which came out to laugh with the witty Col. Ingersoll on the occasion of his lecture in the Academy in May.

I can hardly explain the indifference of antichristians to the work of organization. It seems to me that if each disbeliever in Christianity could read Mr. Leland's telling article on "Ways and Means,"

he *must* be convinced of the necessity for united effort among Liberals. There is too great a tendency on the part of those who hav outgrown false theology to shirk the responsibility which a higher and nobler conception of life and its duties would appear to impose. If life is broader and more beautiful now than when we believed in gods and devils, why should not our *work* emphasize this truth, this conviction?

True, God is no longer dear, but humanity still remains, with all its myriad necessities; and for this, and to supply these, we must now exist.

So I thought as I speeded over the rails that fair May morning on my way to the good town of Port Jervis, where, through the winter, I labored, I trust not unworthily, for the happiness of my fellows. For two Sundays I remained among these friends dispensing the Freethought, as during the winter I had done, to large and interested audience. Port Jervis has reason to be proud of the large Liberal element which it contains, and which upon every occasion manifests its interest in the live questions of the day.

From this point I came to Binghamton, to find the League still alive and activ. Meetings were also being held on Sundays, morning and evening, by W. F. Peck, recently arrived from the West. His lectures are very highly spoken of, and considerable interest has been aroused by a debate he had last week with Dr. T. L. Brown, whose belligerency is well known to many readers of THE TRUTH SEEKER. The question was "Immortality;" and while the audience, which appeared much mixed, was evidently much amused with the doctor's humorous remarks, made in a style peculiarly his, yet it was apparent that it was also greatly interested in Mr. Peck's vigorous attempt to establish the fact of continued existence by testimony like that of Professors Zöllner, Crookes, Wallace, and others, who, as scientists, hav turned their attention to the spiritual phenomena.

Bad as man is, unsatisfactory as is this material existence, yet the one longing above all others seems to be for an existence hereafter. To answer this question, If a man die shall he liv again? is the desire of the peasant and the philosopher. Upon this desire are built the dreams and labors of the better part of man's life.

Many think, your correspondent included, that the question has been settled in the affirmativ, but many more are still unconvinced, and, like the doctor, would giv one hundred dollars in gold to anybody who will produce a single veritable ghost. Well, let the battle go on. Facts will stand any test which may be applied.

The little season of rest which I hav enjoyed amid the foliage of June in this beautiful town of Binghamton will be broken, for this week I go northward to the somewhat historic town of Sackett's Harbor, where I should be glad to hear from any who may desire to arrange for lectures during July, August, or September. Address Sackett's Harbor, New York. MRS. H. S. LAKE.

June 19, 1881.

Letter from Colonel John R. Kelso.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

I did think to begin this letter with a description of that wonderful natural phenomenon called mirage, which often converts the great sand plains of this far-famed valley (San Joaquin) into a fairy land more weird, more wonderful, and more beautiful than was ever pictured in fable, in story-book, or in song. I find, however, that this description would make my letter entirely too long. I will, therefore, send this description as an independent scientific article to the *Investigator*, and. in this letter proceed with an account of my travels, my observations, etc.

On the 27th of May I left Modesto and reached Galt, a lively railroad town of eight hundred inhabitants, about twenty-six miles west of Sacramento. I had promised a Liberal friend to giv this place a call on my way east, and I now fulfilled my promis, intending to lecture there if I could get a hall and an audience.

I found the only hall in the place engaged for two evenings, but at the solicitation of C. W. Harvey, a stanch Liberal, proprietor of the Harvey Hotel, I remained to lecture on Sunday evening. An effort was made by the Liberals to induce the Rev. Mr. Stewart, who was to preach in the only church in the place, to giv way and let me lecture in the church, and thus giv his benighted, half dozen followers a chance to hear the truth. This he of course declined to do, and hence I lectured in the hall. My audience was much larger than I expected, and was composed of the best citizens of the place. All seemed pleased with my lecture, and altogether my memory of the place will be a pleasant one.

On the 30th I again started eastward, lying over several hours at Sacramento, the capital of our great golden state. This city contains over twenty-two thousand inhabitants, and can boast some of the finest buildings, both public and private, on the Pacific coast. Taken altogether, however, it is not equal in beauty to Oakland and many other cities and towns of California.

At 8 P.M. I started onward again, bound for Reno. I fell asleep among the almost indescribably beautiful, semi-tropical scenes of central California, and awoke at sunrise among the desolate but wonderfully grand arctic scenery of the snow-capped Sierra Nevada. The change seemed like one of enchantment.

At about 8 o'clock A.M. of the 31st I reached Reno, Nev. This is a small, activ, and well-built city of three thousand inhabitants or more. It is situated on the left bank of the Truckee River, at the eastern base of the principal range of the Sierra Nevada. It stands in a basin which is nearly circular, and which is about twelve miles in diameter. About one-third of the rim of this basin is capped with snow, which, as it melts, sends down many sparkling streams of pure ice water. These streams would be worth millions could they reach your great and wicked city as they reach this.

Some of the land of this basin is very good for farming purposes, and is now covered with a fine crop of grass which the farmers and the grasshoppers are harvesting just as fast as they can. The grasshoppers are very sociable little creatures with wonderful appetites. They are making things rather lively in the hotel where I am now writing. The sensation which they produce as they strike me between the eyes or crawl lovingly upon my neck is growing a little monotonous. I will stop awhile.

Three hours later. I hav been out, rambling along the banks of the beautiful Truckee, bathing my hands and my face in its pure cold water, and feeling almost as buoyant as I felt over forty years ago, when in like manner I bathed my hands and my face in the waters of the bright brooklets that help form the far away Ohio. Indeed there is something exhilarating in the very atmosphere of this strange land in which at one view you behold the frigid desolation of the polar regions, the burning barrenness of the great desert, and the beautiful luxuriance of the tropics.

The grasshoppers seem to be increasing in numbers and in audacity. As I came up the stairs a few minutes ago several dozen came skipping joyfully up before me to see whither I was going and what I was going to eat. While I was out I saw many thousands perched upon the shady side of a large church, while their millions of brethren, to whom they continually made signals, were rapidly devouring the grass upon the consecrated grounds adjoining. A moment's observation made known to me the fact that those upon the church were listening to ascertain whether in this church any such foolish prayers were being offered up to their heavenly father against them as were offered up in the churches of Missouri a few years ago against the brethren of their great-grandfathers. Hearing no such prayers from the more intelligent people of Nevada, these listening grasshoppers assumed a happy and contented expression of countenance, and went to their dinner. Those that came up stairs before me are now nibbling away very hopefully at my door knob, my water pitcher, my wash-bowl, and other things of that kind.

Reno, Nev., June 1, 1881. JOHN R. KELSO.

Our Postal Service.

When the petition was in circulation asking for the repeal of that enactment known as the Comstock law, the writer of this was not among those who affixed their names to that paper, and because of the reason that there existed in my mind some conscientious scruples touching the propriety of such a step.

The discussions and occurrences following the presentment of that petition induced a more careful attention on my part to matters connected with our postal service, however, and, as a result, the conclusions to which I am forced are not calculated to inspire even a decent respect for certain phases of the present regime, nor even toleration of the Comstockish character of certain of its officials.

A few more men of the Comstock type, endowed with power similar to that with which he is invested, and there could scarcely remain a single individual within scope of their jurisdiction who would not, directly or indirectly, be made to feel the weight of some form of persecution, while few—human nature and social conditions being what they are—could hope successfully to resist their devices, decoys, snares, and seductions, or remain uncorrupted by these loathsome wiles.

It seems to me the citizens of our time must be deaf, dumb, blind, idiotic, past all help, not to see and comprehend what a world of mischief such officials are doing; how, by the dishonorable methods practiced, twenty individuals are being corrupted while one is brought to a just judgment.

It is not easy to understand how the late maneuver involving several well-known, legitimate, and useful journals can fail to open the eyes of the public to the danger of longer continuing a system and officials so dangerous to the rights of individuals and the welfare of the people.

If those in authority really do possess one single grain of sincere good motiv, let them turn their attention to the real mischiefs that are extant, leaving honest, respectable individuals alone to pursue unfettered their honorable avocations.

What a ridiculous business is that of the Comstock clique! Suppressing the honest, earnest efforts of noble men and women—who stand head and shoulders above their persecutors in everything—in the endeavor to help the human race to be wiser and better, while the current popular literature of the day is laden with slurs of the coarsest, most abominable kind touching all such subjects as should be treated with dignity and delicacy. Scarcely a daily or weekly journal accustomed to print such as are known as "funny paragraphs" but among half a dozen items will contain one or two, at least, of the most vulgar and indecent slurs upon marriage or the mutual relation of man and woman—slurs than which nothing could be better calculated to prejudice the sexes mutually against each other, or bring into contempt the whole subject of conjugal duty and responsibility, to say nothing of holding in light esteem any such thing as fidelity in the marriage relation. Yet these things go unchallenged, apparently unnoticed, while men and women who sacrifice all that life holds of sunshine and comfort, and consecrate their life-long efforts to the thankless task of opening higher and better pathways for poor human feet to tread, are persecuted, imprisoned, destroyed, because they prefer living earnest, useful lives, doing grand, humane, immortal work, to dawdling their time away in the manufacture of the indecent joke—the *double entente*, demoralizing pun to grace the columns of what is generally accepted as an approved family paper. I hav a large quantity of clippings of this sort, which would add materially to the official collection, and which, compacted in book form, would undoubtedly complete a suitable code for the immoral school of Comstockists to use as a text-book of ethics for the rising generation.

These things are too glaringly apparent for any to attempt to deny; but this is not all we hav to say on the subject.

The purity of the mails! Laws of Comstockish nature, and their administrators, the purifying agents!

Two or three scientific journals devoted to the best interests of the human family thrown out, and the work is complete. What fallacy! There probably is not a mail made up and sent out from any office of any considerable importance in the Union but contains, and carries to its destination, matter that is undermining the social structure, breaking up the family, wrecking the lives and breaking the hearts of the pure, the true, and the good.

This matter no censor of the mails, whether he be a sincere vindicator of the noble and good methods of living action, or a narrow-minded, brutal persecutor, desiring only personal emolument, etc., can ever suppress, unless by entire discontinuance of the postal service. A large percentage of the private box and lock-drawer post-office accommodation hides about the only real damage to the community that the postal service can be made the instrument of. Many a broken-hearted wife knows full well that these boxes and locked drawers constantly receive into their safe and private recesses those very elegant tinted envelopes bearing the feminin chirography without, corresponding to that within, the contents of which she never sees (except very occasionally, by accident or strategy), the productions of the favored mistress, the unprincipled courtesan, even sometimes the degraded prostitute, the death-blow of wifely hopes and wifely happiness, a source of untold misery to thousands of noble and good women, a wrong for which they hav no redress because secured beyond their reach. On the other hand, no doubt there are many honorable and faithful husbands who go sorrowing to their graves, knowing full well (what they cannot often legally prove) that giddy, inconstant, and unloving wives are often the senders of these same trouble-making missivs, carrying woe, death, and destruction to the homes of the recipients.

The indecent print or picture can be suppressed outside the mails, but the epistolary correspondence that is damaging more than all things connected with the mails the social fabric as at present constructed is the only source of moral contamination that we hav to dread, so far as the mails are concerned.

But this is probably about the last matter that the more officious postal servants will care to turn their attention to. The real cause of social rottenness seems not to be what they are after. It is evidently the remedy they wish to destroy.

But the era of such insane ruling is waning. We hav reason to believe there is intelligence and conscience somewhere, and to unearth the former and quicken the latter let us be up and doing.

JENNIE B. BROWNE.

LET law cease to protect, or rather to uphold Christianity as a favored belief; let it be just as respectable to disbelieve as to believe; let both sides be fairly protected and represented, and then the Christian religion would quietly and gently pass away into a thing of mere history and become one of the dead beliefs of a by-gone race.

SEND for our new catalog of Liberal and scientific books. 64 pp. Sent free.

Discussion.

Our Twentieth Letter to Mr. Mair.

MR. G. M. MAIR, *Dear Sir:* I will take no exception to your attempted sarcasm as to the logic, etc., of my last letter. I will leave it with our readers to decide whether my remarks were logical or illogical, argumentative or not argumentative. But I will have to demur against your charge of coarseness for bringing to mind certain subjects and narratives contained in the book which you insist was written by divine wisdom and purity. It was of course legitimate for you to quote such parts of it as you deemed calculated to show its exalted character and origin; and as I occupy ground antagonistic to you it was equally legitimate for me to indicate such parts of the volume as in my judgment bear evidence of the opposite of extreme purity and excellence. I think I misrepresented or exaggerated nothing, and it cannot be considered courteous in you to charge me with coarseness for simply alluding to certain parts of a book of which millions of copies have been circulated, and which has been placed in the hands of almost every man, woman, and child in the land. No, the coarseness is in the book itself, and in those who like yourself insist that it shall be accepted as a superhuman production and that it contains purity and morality of an order not within the power of human beings to equal. To combat what seems to me such an utter falsehood, I certainly have the right to indicate such parts as in my view militate against the claim. If the Bible is all purity and morality it is very singular why it should be coarse to call attention to. No, it is because it is *coarse* and *indecent* that you are offended at my indicating certain parts of it. This is not the first time you have used the taunt of *coarseness*, and it would seem quite as well for you to place it where it belongs.

I am at a loss to know what you mean when you hint about my striving to make it appear that you have wasted time, and about my promising brevity. Possibly you have been dreaming something that has never taken place.

I could hardly suppress the smile that irresistibly spread over my face when I read your apology for the indecency of the Bible. Has indeed your holy book of heaven sunk so low that you have to justify it by claiming that it is not much worse than the writings of Voltaire, Rousseau, Diderot, and Heywood? If it must be admitted that those writers descended a trifle into the domain of the coarse and vulgar does that by any means excuse the God of all purity and holiness for relating with unnecessary minutiæ of detail accounts of incest, rape, adultery, whoring, seduction, stealing, robbery, murder, and wholesale slaughter? Is your God to be compared to Voltaire, Diderot, Rousseau, and Heywood, and is the purity of his writings to be measured by theirs? And is what they chose to indulge in to be considered the hight of propriety and purity in him? I must confess to you it is a somewhat low ideal of what the infinite God of the universe is, to guage him by any French, German, or American writer. If he cannot do better than they do he is certainly a God of very small caliber. Voltaire, Diderot, and Rousseau professed to be nothing but ordinary human beings. They did not for one moment dream that they were gods and were penning holy scriptures which the people must accept as coming directly from heaven. It is, however, very easy for you to disparage the efforts of unbelievers and hold up the imperfections of those who do not accept the truth of Christian dogmas. Truth, however, will compel the confession that Diderot, Voltaire, and Rousseau, though they conformed to the style of the period in which they lived, wrote quite as decently as the Christian Boccaccio, the Christian priest Rabelais, Montaigne, Fielding, Smollet, Swift, and others.

ANCIENT MORAL TEACHERS.

I will now give some additional quotations from the world's ancient teachers, with a view to showing that the heathens taught as good morals, and in as unexceptionable a manner, as are found in the Jewish scriptures, or as those accorded to Jesus. I will be able, of course, to give here but very limited quotations. It should be borne in mind that the heathen scriptures, in the aggregate, are more than twenty times the quantity of the Jewish and Christian scriptures.

Here are a few additional passages from Zoroaster's teachings:

Though a man has been brave in battle, killed wild beasts, and fought with all manner of external evils, if he has neglected to combat evil within himself, he has reason to fear that Ahriman and his devs will seize him and carry him to Dazakh [hell], where he will be punished according to his sins.

Not to satisfy the vengeance of Ormuzd, but because having connected himself with evil, this is the only means of being purified therefrom so as to be capable of enjoying happiness at a future period.

Every man who is pure in thoughts, words, and actions will go to the celestial regions. Every man who is evil in thoughts, words, and actions will go to the place of the wicked.

All good thoughts, words, or actions are the productions of he celestial world.

Avoid everything calculated to injure others. Have no companionship with a man who injures his neighbors.

These are from the Zend Avesta:

I will worship and adore, says Zoroaster, the creator of all things. Ahura Mazda, full of light. I worship the Amesha-epentas. I worship the body of the primal bull—the soul of the bull.

I invoke thee, O Fire, thou son of Ormuzd, most rapid of the Immortals! I invoke Mithra, the lofty, the immortal, the pure, the sun, the ruler, the quick horse, the eye of Ormuzd!

I invoke the holy Sraosha, gifted with holiness, and Racnu (spirit of justice), and Arstal (spirit of truth)! I invoke the Fravashi of good men, the Fravashi of Ormuzd, the Fravashi of my own soul!

I praise the good men and women of the whole world of purity! I praise the Haoma, health-bringing, golden with moist stalks! I praise Sraosha, whom our four horses carry spotless, bright, shining, swifter than the storms, who, without sleeping, protects the world in the darkness!

Blessed is he, blessed are all men to whom the living, wise God of his own command should grant those two everlasting powers (immortality and purity). I believe thee, O God, to be the best thing of all, the source of all light for the world. Every one shall choose thee as a source of light, thee, thee, holiest Mazda!

I ask thee, tell me right, thou living God, who was from the beginning the father of the pure world? Who has made a path for the sun and for the stars? Who (but thou) makes the moon to increase and decrease? This I wish to know, except what I already know.

Who holds the earth and the skies above it? Who made the waters and the trees of the field? Who is in the winds and storms that they so quickly run? Who is the creator of the good-minded beings, thou Wise? Who has made the kindly light and the darkness, the kindly sleep and the awaking? Who has made the mornings, the noons, and the nights, they who remind the hour of his duty?

Bunsen pictures an assembly gathered on one of the holy hills dedicated to the worship of fire in the neighborhood of the primeval city of the marvels, in Central Asia, Bactria, the glorious, now called Balkh. Thus Zoroaster speaks in the Zend Avesta:

Now I shall proclaim to all who have come to listen to the praises of thee, the all-wise Lord, and the hymns of the Good Spirit.

Hear with your ears what is best, perceive with your mind what is pure, so that every man may, for himself, choose his tenets before the great doom. May the wise be on your side.

Those old spirits who are twins made known what is good and what is evil in thoughts, words, and deeds. Those who are good distinguished between the two, not those who are evil doers.

When these two Spirits came together they made first life and death, so there should be at last the most wretched life for the bad, but for the good blessedness.

Of these two Spirits the evil one chose the worst deeds; the kind Spirit, he whose garment is the immovable sky, chose what is right; and they also who faithfully please Ahura Mazda by good works.

Let us, then, be of those who further this world, O Ahura Mazda! O bliss-conferring Asha (truth), let our mind be there where wisdom abides.

Then indeed there will be the fall of the pernicious Druj (falsehood), but in the beautiful abode of Vohumano (the good spirit), of Mazda and Asha, will be gathered forever those who dwell in good report.

O men, if you cling to these commandments which Mazda has given, which are a torment to the wicked and a blessing to the righteous, then there will be a victory through them.

RESEMBLANCE BETWEEN ZOROASTRINISM AND JUDAISM AND CHRISTIANITY.

1. A personal, unseen, eternal deity.
2. The creation of the universe from nothing.
3. A first pair, the parents of the human race.
4. A great flood, which submerged the world.
5. A special lawgiver and prophet to make known God's will.
6. God met the lawgiver on the top of a holy mountain amidst thunder and lightning.
7. Sacred books or scriptures.
8. The inculcation of morals and good conduct.
9. A theocracy—a government of the world by God.
10. The service of a mediatorial priesthood.
11. Animal sacrifice.
12. A belief in the efficacy of prayer.
13. Supernaturalism rather than nature's laws.
14. Belief in the son of God as a mediator.
15. Belief in good angels and spirits.
16. Belief in a devil and wicked spirits.
17. Belief in a hell of torture and unhappiness.
18. A perpetual warfare between good and bad spirits.
19. Belief in a future state of existence.
20. Belief in wonderful miracles.
21. Keeping the 25th of December as a great festival in honor of the son of God.
22. A strong opposition to idols and idolatry.
23. Belief in a resurrection of the body.
24. A final day of judgment.
25. Teaching the curbing of the passions and a pure life.
26. The inculcation of love and forgiveness.
27. The final destruction of the world by fire.
28. Disintegration into sects and divisions.

As Zoroastrinism is as old as Judaism, and nearly a thousand years older than Christianity, it will not be difficult to decide whether the latter is the original.

The Chinese scriptures called the Kings are voluminous, but a few quotations must suffice:

What the Great Learning teaches us is to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.

The ancients who wished to illustrate illustrious virtue throughout the empire first ordered well their own states; wishing to order well their own states, they first regulated their families; wishing to regulate their families, they first cultivated their persons; wishing to cultivate their persons, they first rectified their hearts; wishing to rectify their hearts, they sought to be sincere in their thoughts; wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such investigation of knowledge lay in the investigation of things.

There is a great course, also, for the production of wealth. Let the producers be many and the consumers few. Let there be activity in the production and economy in the expenditure. Then the wealth will always be sufficient.

The following are from the Chung Lung, or the doctrine of man:

What heaven has confirmed is called Nature; an accordance with this nature is called the Path of Duty; the regulation of this path is called instruction.

While there are no stirrings of pleasure, anger, sorrow, or joy the mind may be said to be in a state of equilibrium. When those feelings have been stirred and they act in their due degree, there comes what may be called a state of harmony. This equilibrium is the great root from which grow all the human actions of the world, and this harmony is the universal path which they all should possess.

Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail through our heaven on earth, and all things will be nourished and flourish.

When one cultivates to the utmost the principles of his nature, and exercises them on the principles of reciprocity, he is not far from the path.

The way of heaven and earth is large and substantial, high and brilliant, far-reaching and long-enduring.

The following are from the Shoo-King, which is thought to have been written twenty-five hundred years before our era:

It was the lesson of our ancestors
The people should be cherished;
They should not be down-trodden;
The people are the root of the country;
The root firm, the country is tranquil.
When I look throughout the empire,
Of the simple men and the simple women
Any one may surpass me
If I, the one man, err repeatedly.
Should dissatisfaction be waited for till it appears?
Before it is seen it should be guarded against.
In my relations to the millions of the people
I should feel so much anxiety as if I were driving
Six horses with rotten reins.
The ruler of men, how can he be but reverent of his duty?

One of the rulers of the country is represented as talking in this way:

I have deeply thought and concluded. Let me have but one resolute minister plain and sincere, without other abilities, but having a simple, complacent mind, and possessed of generosity, regarding the talents of others as if he himself possessed them.

And when he finds accomplished and sage-like men, loving them more in his heart than his mouth expresses, really himself able to bear, such a minister would be able to preserve my descendants and my people, and would indeed be a giver of benefits.

The following quotations are from the Che-King:

The Sovereign Lord of heaven produced all the motions of the world, and reigns over them. He makes no exception of persons, but esteems virtue alone, loving men only so far as they worship him sincerely. He hears the prayers of the merciful, but he destroys the wicked. We ought to pray to him for immortal life.

Perfection consists in being united to the Supreme Unity. The soul was at first luminous, but it was afterward obscured. It should be our earnest endeavor to restore it to its primitive light. It is only by destroying all wrong desires and all self-love that we can perceive celestial reason.

What is called reason is properly an attribute of Tien, the Supreme God. The light which he communicates to men is a participation of this reason. What is called reason in Tien is virtue in man, and when reduced to practice is called justice. The truly wise man remains within himself, and piety rules all his conduct.

To think that we have virtue is to have very little of it. Wisdom consists in being very humble, as if we were incapable of anything, yet ardent, as if we could do all.

When thou art in the secret places of thy house, do not say, "No one sees me," for there is an intelligent spirit who seeth all. Tien the Supreme pierces into the recesses of the heart as light penetrates into a dark room. We must endeavor to be in harmony with his light like musical instruments being perfectly attuned. We must receive from his hand as soon as he opens it. He seeks to enlighten us continually, but by our disorderly passions we close the entrance to our souls.

Mankind overwhelmed with afflictions seem to doubt Providence; but when the hour of executing his decrees shall come none can resist him. He will then show that when he punished he was just and good, and that he was never actuated by vengeance and hatred.

Confucius was the great teacher and reformer of the Chinese people. Take him all in all, the world has produced few moral teachers superior to him. He was born 550 years before the time of Jesus, and at the present day he has some 250,000,000 worshipers. He thus speaks of himself:

At fifteen years I longed for wisdom. At thirty my mind was fixed in pursuit of it. At forty I saw clearly certain principles. At fifty I understood the rule given by heaven. At sixty everything I heard I easily understood. At seventy the desire of my heart no longer transgressed the law.

In the morning I hear about the right way, and in the evening I die. I can be happy.

He also says of himself:

He is a man who in his earnestness in seeking knowledge forgets his food, and in his joy for having found it loses all sense of his toil, and thus occupied is unconscious that he has almost reached old age.

Coarse rice for food, water to drink, the bended arm for a pillow—happiness may be enjoyed even with them; but without virtue both riches and honor seem to me like the passing cloud.

The following are among the teachings and maxims of Confucius:

Grieve not that men know you not; grieve that you know men not.

To rule with equity is like the North Star, which is fixed and all the rest go round it.

The essence of knowledge is, having it, to apply it; not having it, to confess your ignorance.

Worship as though the deity were present.

If my mind is not engaged in worship it is as though I worshiped not.

Formerly in hearing men I heard their words and gave them credit for their conduct; now I hear their words and observe their conduct.

A man's life depends on virtue; if a bad man lives it is only by good fortune.

Some proceed blindly to action without knowledge. I hear much and select the best course.

The good man is serene, the bad always in fear. A good man regards the poor; he fixes the root and all else flows out of it. The root is filial piety, the fruit brotherly love.

There may be fair words and a humble countenance where there is little real virtue.

I daily examine myself in a threefold manner: in my transactions with men, if I am upright; in my intercourse with friends, if I am faithful; and whether I illustrate the teachings of my master in my conduct.

Faithfulness and sincerity are the highest qualities.

When you transgress, do not fear to return.

Learn the past and you will know the future.

Not to correct our faults is to commit new ones.

Be rigid to yourself and gentle to others and you will have no enemies.

The wise man loves to be by himself; the fool seeks company.

By the very errors of men we may judge whether they are virtuous or not. If a good man errs, it is generally through excess of affection or gratitude; but the errors of a vicious man commonly proceed from an excess of hatred and ingratitude.

Life and death depend on the law of Tien, which is immutable. Poverty and riches are dispensed by Tien, who cannot be corrupted. A wise man reveres the dispensation of Tien, and thus enjoys inward tranquillity and peace.

He who knows right principles is not equal to those who love them; nor is he who loves them equal to him who delights in them.

To know that a thing is right and not do it is a weakness.

Have not a friend morally inferior to yourself.

Treat all without regard to what class they belong to.

To be thought instructed in music and rites, to teach others principles of virtue, to possess the friendship of many wise men, these are useful satisfactions. But satisfactions derived from pride, vanity, idleness, and sensual pleasure are injurious.

How wise is Hwuy! He has only a bamboo vase for his rice, a cup to drink from, and a mean, narrow lane for his habitation. Other men could not endure such privations; but it disturbs not the serenity of Hwuy.

Fix thy thoughts on duty, practice without ceasing the virtue of humanity, and if you have leisure cultivate the arts.

To keep invariably in the due medium constitutes virtue. Men rarely persevere in it.

The nature of man is upright. If in the course of his life he loses his natural uprightness, he swerves far from all happiness.

If wise and virtuous men were to govern a state for a hundred years they could put an end to tyranny and punishments.

Abroad do your duty to your prince and his magistrates. At home obey your father, mother, and elder brothers. In funeral and sacrificial rites do not permit any negligence. Allow yourself no excess in the use of wine.

I see no defect in the character of Yu. He was sober in eating and drinking, and eminently pious toward spirits and ancestors. His common apparel was coarse, but his sacrificial robes were beautifully adorned. He lived in an humble dwelling, but employed his strength in making ditches and water-courses for the good of the people.

There was an old tradition that the Yu here referred to was born of a virgin, and was begotten by the rays of a star, nearly two thousand years before those scriptures were penned, and was employed by the emperor to drain off the waters of a great deluge which had taken place.

When Confucius was asked what might be said in favor of rewarding hatred by kindness, he replied:

"In that case with what will you reward kindness? Return bad treatment with equity, and remember kindness with kindness."

One of his disciples begged him to teach him how to die well. The philosopher answered:

"You have not yet learned to live well; when you have learned that you will know how to die well."

On one occasion he was inquired of what one maxim expressed the conduct proper for a whole life. The great teacher replied:

"*Never do to others what you would not have them do to you.*"

This is virtually the Golden Rule, for the utterance of which Jesus has been lauded thousands of times. But it was taught by Confucius over five hundred years before Jesus spoke almost the same words.

Among the points of similarity between Confucius and Jesus are the following:

Both were claimed to be of royal descent.

Both were of poor parentage.

Both were actuated by a deep love of the human race.

Both traveled about the country teaching moral lessons.

Both had a band of devoted disciples.

Both enjoined brotherly love.

Both taught the Golden Rule.

Both were despised by the haughty and proud.

Both have been greatly revered since death.

Both by their teachings have greatly influenced the world.

Among the points of dissimilarity are these:

Confucius married; Jesus did not.

Confucius was a father; Jesus was not.

Confucius taught fifty years; Jesus one year.

Confucius taught twenty times as much as Jesus.

Confucius was educated; Jesus probably not.

Confucius taught the practical needs of this life; Jesus taught much about a life after this.

Confucius aimed to make man better here; Jesus hereafter.

Confucius pronounced no curses; Jesus did.

Confucius said little about unknown gods; Jesus said much.

Confucius occupied himself little about devils; Jesus much.

Confucius sent none to hell; Jesus many.

Confucius showed no revenge; Jesus did.

Confucius damned none; Jesus many.

Confucius gave not away to anger; Jesus did.

Confucius did not teach to hate and forsake father and mother; Jesus did.

Confucius did not whip and scourge money-changers; Jesus did.

Confucius ordered no one to steal an ass; Jesus did.

Confucius did not furnish wine to people already sufficiently intoxicated; Jesus did.

Confucius did not pluck others' corn; Jesus did.

Confucius wrote down his own sayings; Jesus did not.

Confucius taught practical lessons; Jesus did not.

Confucius claimed not to be a son of God; Jesus did.

Confucius pretended to work no miracles; Jesus did.

Confucius taught no supernaturalism; Jesus did.

Confucius taught industry and agriculture; Jesus did not.

Confucius recommended a union of the sexes; Jesus did not.

Confucius did not invite persecution against himself; Jesus did.

Confucius taught in plain, simple language which could not be mistaken, and not in metaphor, enigmas, parables, and riddles; Jesus was quite the reverse.

Confucius died a peaceful, natural death; Jesus was executed.

The religion of Confucius has had a peaceful effect; that of Jesus has led to more war and bloodshed than any other in the world.

Which was the best man? which the best religion?

Lao-tse, another grand Chinese teacher, lived 1517 B.C. I will give a specimen of his philosopy:

There is something chaotic in nature which existed before heaven and earth. It was still. It was void. It stood alone and was not changed. It pervaded everywhere and was not endangered. It may be regarded as the mother of the universe. I know not its name, but give it the title of Tau. If I am forced to give a name for it, I say it is *Great;* being great, I say it passes away; passing away, I say it is far off; being far off, I say it returns.

Now Tau is great; earth is great; a king is great. In the universe there are four greatnesses, and a king is one of them. Man takes his law from the earth; the earth takes its law from heaven; heaven takes its law from Tau, and Tau takes it from what it is in itself.

Mencius was another distinguished Chinese teacher and philosopher, about 400 B. C. His writings made four large volumes. These are samples of his maxims:

I love life; I also love righteousness. If I cannot keep both I will let life go and choose righteousness.

There is a nobility of heaven, and there is a nobility of man. Benevolence, righteousness, and self-consecration and fidelity, and with unwearied joys in these virtues—these constitute the nobility of heaven.

Benevolence subdues its opposite, just as water subdues fire. Those, however, who practice benevolence nowadays do it as if with one cup of water they could save a whole wagon load full of fuel on fire, and when the flames are not extinguished should say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent.

There is no greater delight than to be conscious of sincerity on self-examination.

Upon a friend saying to Mencius that his principles were admirable, but were too difficult and lofty for ordinary minds and requested him to adapt his teachings to the comprehension of his learners, he replied, "A great artificer does not, for the sake of a stupid workman, alter and do away with the marking-line.

The Golden Rule of Mencius is as follows:

If a man love others, and no responsive attachment is shown him, let him turn inward and examine his own benevolence. If he is trying to rule others, and his government is unsuccessful, let him turn inward and examine his wisdom. If he treats others politely, and they do not return his politeness, let him turn inward and examine his own feelings of respect.

When we do not by what we do realize, what we desire, we must turn inward and examine ourselves in every point. When a man's person is correct the whole empire will turn to him with recognition and submission.

Be always studious, and be in harmony with the ordinances of God, and you will obtain much happiness. With what measure a man metes it will be measured to him again, and consequently before a man deals with others, expecting them to be affected by him, he should first deal with himself.

The superior man is distinguished from other men by what he possesses in his heart; namely, benevolence and propriety. The benevolent man loves others. The man of propriety shows respect to others.

He who loves others is constantly loved by them. He who respects others is constantly respected by them.

I will take space for but a few quotations from the Egyptian sacred writings, a large portion of which in the lapse of ages have been destroyed. Perhaps their rituals are as worthy of notice as anything. The following is a form of confession or self-examination:

I have not afflicted any. I have not told falsehoods. I have not made the laboring man do more than his task. I have not been idle. I have not murdered. I have not committed fraud. I have not injured the images of the gods. I have not taken scraps of bandages off the dead. I have not committed adultery. I have not cheated by false weights. I have not kept milk from sucklings. I have not caught the sacred birds. I have not boasted. I have not stolen. I have not counterfeited. I have not killed sacred beasts, nor blasphemed, nor refused to heart the truth, nor despised God in my heart.

The inscriptions on the tombstones of that country are characteristic and show the morals of the people. Here are specimens:

He loved his father, he honored his mother, he loved his brethren, and never went from his home in bad temper. He never preferred the great to the law.

I was a wise man; my soul loved God. I was a brother to the great men and a father to the humble ones, and never was a mischief maker.

I honored my father, I esteemed my mother, I loved my brothers. I found graves for the dead. I instructed little children. I took care of orphans as though they were my own children. For great misfortunes were in Egypt in my time and on this city of Sais.

What I have done I will say. My goodness and my kindness were ample. I never oppressed the fatherless nor the widow. I did not treat cruelly the fishermen, the shepherds, nor the poor laborers. There was nowhere in my time hunger and want. For I have cultivated all my fields, far and near, in order that their inhabitants might have food. I never preferred the great and powerful to the humble and poor, but did equal justice to all.

I lived in truth and fed my soul with justice. What I did to men was done in peace, and how I loved God, God and my heart well knew. I have given bread to the hungry, water to the thirsty, clothes to the naked, and a shelter to the stranger I honored the gods with sacrifices, and the dead with offerings.

The following are some of the stanzas in which the God Amun addresses Thothmes:

I am come; to thee have I given to strike down Syrian princes;
Under thy feet they lie throughout the breadth of their country;
Like to the Lord of Light, I make them see thy glory,
Blinding their eyes with light, O earthly image of Amun!

I am come; to thee have I given to strike down Asian peoples;
Captive now hast thou led the proud Assyrian chieftains;
Decked in royal robes, I made them see thy glory,
In glittering arms and fighting, high in thy lofty chariot.

I am come; to thee have I given to strike down the western nations;
Cyprus and the Ases have both heard thy name with terror;
Like a strong-horned bull I made them see thy glory,
Strong with piercing horns, so that none can stand before him.

I am come; to thee have I given to strike down Lybian archers;
All the isles of the Greeks submit to the force of thy spirit;
Like a regal lion I made them see thy glory,
Couched by the corpse he has made down in the rocky valley.

I am come; to thee have I given to strike down the ends of the ocean;
In the grasp of thy hand is the circling zone of the waters;
Like the soaring eagle have I made them see thy glory,
Whose far-seeing eye there is none can hope to escape from.

Sometimes the god Amun seemed slow to act, and had to be appealed to in very forcible language. The following is an address of Ramses II. when on a campaign in Syria, when about to be overpowered and taken by the enemy. The same is inscribed on the walls of Karnak:

Have I not ecected to thee great temples? Have I not sacrificed to thee thirty thousand oxen? I have brought from Elephantina obelisks to set up to thy name. I invoke thee, O Father Amun! I am in the midst of unknown tribes, and alone; but Amun is better to me than thousands of archers and millions of horsemen! Amun will prevail over the enemy.

After defeating his foes, the king sang thus in triumph:

Amun-Ra has been at my right hand and my left in the battles. His mind has inspired my own, and has repeated the downfall of my enemies. Amun-Ra, my father has brought the whole world to my feet!

What Judaism borrowed from Egypt:

1. Circumcision. This rite was practiced long before the Jews.
2. A hereditary priesthood with divine rights.
3. The phrase, "I am that I am."
4. White linen robes of the priests.
5. The sacred ark carried on poles.
6. Style and fashion of temple for worship.
7. The rich temple and holy of holies.
8. The cherubim with extended wings.
9. Urim and Thummim as symbolical jewels.
10. Branched candlesticks.
11. Animal sacrifice to deity.
12. The rite of sending away the sins of the people on a scapegoat.
13. The rule of the priesthood—a veritable theocracy.
14. Prayer and humiliation to affect a deity.
15. The monotheistic idea.
16. Prophecy.
17. The belief in the rites of purification.
18. Belief in the necessity of a holy life.
19. Kings subservient to priests.
20. Use of musical instruments in worship.

What Christianity borrowed from Egypt:

1. Belief in a begotten son of God.
2. Belief in and worship of the virgin and child.
3. Belief that a god could die.

(*Concluded on page* 428.)

Communications.

The Godly Women of the Bible.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENTURY.

MARTHA AND MARY, THE SISTERS OF LAZARUS.

"Now it came to pass, as they went, that he [Jesus] entered into a certain village; and a certain woman, named Martha, received him into her house. And she had a sister called Mary, which also sat at Jesus's feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken from her" (Luke x, 38–44).

Probably no account in the Bible of equal length has furnished the clergy with a more fruitful source of theological rant than the above text. The contrast between these sisters has been boastingly cited to prove the vast superiority of Mary over Martha, and the preëminence of Christian virtues over a worldly and complaining spirit. Indolent, selfish Mary has always been lauded to the skies as a pattern of divine perfection, while faithful, toiling Martha has been held in contempt as a fretful termagant and an unceasing fault-finder. Mary, a lovely saint; Martha, a cold, calculating worldling! Mary, a spiritual devotee, giving up all for Jesus; Martha, a material woman, engrossed in household cares! Mary sitting at Jesus's feet and learning wisdom from his teachings; Martha sweeping the kitchen floor and getting dinner! Mary loving Jesus's presence and person; Martha providing for his wants and ministering to his comfort! Mary doing nothing; Martha at work! Behold the contrast! What a picture for divines to contemplate and descant upon! "Mary hath chosen that good part" (Jesus), while Martha is but a housekeeper, a servant. In proof of this let us examine the statements of some of the reverends.

Rev. David Brown, D.D., in the Critical Commentary, says, "The house belonged to her (Martha) and she appears throughout to be the elder sister. . . She presented herself before him, 'cumbered,' distracted, as from another apartment in which her sister had left her to serve or make preparations *alone*, saying, 'Lord, here am I, with everything to do, and this sister of mine will not lay a hand to anything; and thus I miss something from thy lips and thou from our hands.'"

Thus he goes on deploring and condemning "the outward bustle of those too elaborate preparations, which so engrossed her attention that she missed her Lord's teachings." As seen by the text, Jesus, instead of commiserating Martha's helpless condition, turns upon her with a reproof which must have sent her back into the kitchen or laundry with a heavier heart than before. Smith says, "She needed the reproof because she lost the calmness of her spirit," but condescends to add, "Her love, though imperfect in its form, is yet recognized as true."

No wonder that "careful" Martha was "troubled." A guest had unexpectedly arrived—Jesus! She, as "the elder sister, head, and manager of the household," felt her great responsibility, realizing that without the aid of the younger she could not properly meet the emergency, and so "probably" (as the divines interpolate) called upon Mary for assistance. But Mary had not only rushed into the parlor at first to greet Jesus, but remained there tete-a-tete, though well aware of the dilemma in which her sister was placed; for we will "conjecture," as do the commentators, that it was wash-day and there was nothing cooked in the house, the girls intending to have a picked-up dinner. But now everything was reversed, and Martha was in an "outward bustle," to be sure, which was hightened by Mary taking no part or interest in the matter. She, too, "probably," would gladly have sat at Jesus's feet, or by his side, or in his lap, or leaned on his bosom; but the house was all in confusion, they must have something to eat, and somebody must get it; and so poor, fatigued, disappointed Martha set herself about it as best she could. First she must clear away the washing and put the kitchen into something of a decent appearance, as Jesus might have occasion to pass through that apartment. Then the dining-room was all out of order, the best company table-cloth had been washed, and though now dried was unironed. This Mary could do while she was engaged in other duties. But Martha had no helping hand. The table must be laid, the food prepared; and if Mary would but come and attend to some of these lesser things, like roasting and grinding the coffee, slicing the bread, paring the potatoes and onions, getting out and opening the preserve cans, arranging the apartments, and subsequently taking the ewer of water to the lodging-room of Jesus, making his bed, and regulating there, she could get through expeditiously and comfortably, and have time to sit down after dinner, gratified and refreshed, to enjoy herself with her sister and the son of God. But no, the fire would not burn, the rooms would not right themselves, dinner would not put itself upon the table; Jesus would work no miracle for her relief.

As all this and much more rushed through the brain of this bewildered woman, as in perspiration and tears she saw a dozen things to be done all at once and no one to help her, and heard the voices of Jesus and Mary chatting and cooing lovingly in the parlor, is it surprising that her equanimity forsook her and that she went to the Lord with her trouble, saying, "Dost thou not care that my sister has left me to serve alone," thinking in her necessity that this appeal would move him if not her, and still hoping that a command from Jesus when she requested him to "Bid her therefore that she help me" would bring her recreant sister to a sense of duty? But no; Jesus and Mary just then were having too good a time to be interrupted, and so Jesus gave the rebuke, "'Martha, Martha,' emphatically redoubling upon the name," says Brown, the umpire, reproachfully continuing, "Thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." Was not that "good part" himself? And was it not himself "which shall not be taken away from her" instead of his gospel? Was he not the "one thing needful" to Mary instead of any word he was uttering except his love? Is he not represented as a lovely, blond Anglo-Saxon youth, with auburn hair parted in the middle, floating in beautiful wavelets from a fair forehead down over his neck and shoulders, with a remarkably benignant seraphic countenance, and a noble, commanding figure and manners, "just too sweet for anything?" Methinks I have a faint recollection of having seen such pictures of this young Galilean Jew aforetime! Was not, then, this youthful God sufficiently charming to captivate these impressible Judean damsel sisters? Besides, it is said, Jesus loved Martha and her sister and Lazarus (John xi, 5). May we not conjecture there possibly may have been some rivalry between these girl-sisters, as in the case of their illustrious granddame-sisters, Leah and Rachel, in their jealousy for the good old patriarch Jacob, *alias* Israel? On this occasion a marked preference was manifested for Mary, and Jesus's rebuke was not lacking in its sting to Martha's prudent carefulness and anxiety, even were her affections not enlisted personally in favor of the young Jew God.

In my sympathy for Martha I have been ill-mannered enough to feel sometimes that she would have "served" Jesus and Mary justly had she prepared her own dinner after being rebuffed, partaken of it alone, as did Mary of Jesus's celestial food (the bread which cometh down from heaven, the manna), cleared away the table, washed the dishes, fed the chickens, put everything in apple-pie order, changed her dress and tidied herself up neatly, and then sat down to her crotcheting or to the last new novel or to the piano practicing the latest song as coolly and as unconcernedly as had been this precious pair an hour or two previous, when she had so reasonably and urgently appealed to them for assistance, which in its effect was as necessary and beneficial to their well being as her own; and that when these spiritually-minded lovers became hungry enough for temporal food and grew impatient at not being called to the rich repast which they expected was in store for them and come to inquire the cause of the delay and expressed their astonishment, she would have been justified had she replied with infinite *sang-froid:* "I have prepared my own dinner and eaten it, and you can do the same for yourselves. If 'but one thing is needful,' and Mary hath chosen that one thing, wherefore needs she a dinner or aught else? If that good part cannot be taken away from her, and that is yourself (Jesus), then you and she are prepared to furnish your own bed and board without the intervention of 'careful, troubled' Martha."

A few such practical lessons would not only have brought Jesus and Mary to their senses, but if practiced now toward the canting, professedly spiritual Christians who set celestial things above temporal, pretending to seek first the kingdom of God and his righteousness, it would tend to make them realize that bread and butter, meat and potatoes, fuel and raiment, were of more value than prayers, creeds, churches, Bibles, Christs, and gods!

It has been maintained by some that Mary was the affianced of Jesus, or even his wife, and that he was the father of a family (as it is recorded in Isa. liii, 8, and Acts viii, 3), who shall declare his generation, for his life is taken from the earth; but none of these views are extensively supported by Bible scholars.

The lesson divines draw from this narrative and urge upon us poor, miserable sinners is that mankind must forsake all for Christ, as did Mary. But if there had been no Martha, pray how could Jesus and Mary have had a dinner? If all were Marys now, and no Marthas, who would cook the turkeys at home on ministerial convention occasions and on Sundays and get up church fairs, and provide the collation for the benefit of the Lord's Zion? In view of this necessity, Brown soothingly concedes that "a church full of Marys would perhaps be as great an evil as a church full of Marthas," and that, too, after having unduly praised the former, and unsparingly condemned the latter. In consideration of these theological difficulties, the ungodly woman has arrived at the conclusion that these watchmen on the walls of Zion find Jordan a pretty hard road to travel.

John xi introduces to us the famous "miracle of Christ raising Lazarus, four days buried," at Bethany. The reader is earnestly requested to peruse the entire chapter, that this review of Martha and Mary may be the better understood. It will be perceived that Mary was still true to her marked characteristics of laziness and selfish grief, "sitting still in the house," while Martha, active and useful as ever, "as soon as she heard that Jesus was coming, went and met him," and, strong in the faith, exclaimed, "Lord, if thou hadst been here my brother had not died." The remainder of their conversation is very interesting, but must be omitted, with other important matter, for lack of space. Suffice it to say that Martha already believed in a "resurrection at the last day," whenever that might be, and that her brother would then rise, but Jesus convinced her that whoever believed in him should *never die*, and that he was the Christ, the son of God. So she returned into the house to Mary, secretly saying, "The master is come and calleth for thee." Jesus had not yet come unto the town, but remained where Martha met him, but Mary rose up so hastily (the revisers say *quickly*) to see him that the bystanders thought she was going to the grave. When she reached Jesus she fell weeping at his feet, repeating the words of Martha, "Lord, hadst thou been here my brother had not died." Jesus wept also and groaned as they proceeded to the cave where Lazarus was buried, and when he said, "Take ye away the stone," Martha, appalled at such a command, for it was forbidden to open a grave after the stone was placed upon it for fear of legal uncleanness by contact with the dead, no one coming nearer a grove than four cubits (*Maimonides* in *Lampe*), she, therefore, in astonishment replied, "Lord, by this time he stinketh!" If he was not dead decomposition would not have commenced, and he would not have stunk, but if he was dead the whole sixteen Jesus-Saviors of old could not have raised him, neither could all the pagan gods in the universe, Jehovah included, have brought him to life. So much for *that*. Martha wisely thought that, according to the laws of nature, if dead, and she supposed he was, he would stink in four days' time, but that does not prove that he *did* stink. Often have I heard distinguished preachers, when dilating on this monstrous fraud, assert that Lazarus was raised after putrefaction began, and urge this fact in proof that the miracle-worker must therefore be the son of God, yea, God himself, else he could not reorganize and resuscitate the already-decaying carcass. Pshaw! how much evidence would it require for Christians to believe now that a Mormon elder or a Spiritualistic materializer had raised a Lazarus from the dead under like circumstances? If they saw it with their own eyes they would not believe that the miracle-worker was the son of God or God himself! No, they would cry out "humbug!" and search out the *modus operandi* of the trick, as they would very wisely term it. What a contrast between a belief in past and present miracles.

The most reprehensible part of this whole transaction is Jesus purposely remaining away two days after being informed of the illness of Lazarus, styled "he whom thou lovest," and saying to his disciples, "I am glad for your sakes I was not there, to the intent that ye may believe," in order to give Lazarus time to die, that the son of God might be glorified thereby (verses 15 and 4), in his raising him from the dead, declaring also that his sickness was for the glory of God, and ultimately he neither restored him because he desired the life of Lazurus, or to comfort the sisters, but that "thou shouldst see the glory of God" (verse 40). What a glory was that! How cruel to keep those sisters, whom he loved, in suspense and agony four days, and force Lazarus to go through the pangs of death and the horrors of the tomb that he might glorify himself! How unkind, how selfish! Was there no other method or event through which his godship could be as forcibly and publicly asserted and proclaimed! Then, after all, how few believed! Besides, he endangered the life of Lazarus as well as his own; for the chief priests and Pharisees almost immediately sought to put them both to death as impostors and disturbers of the peace.

Of course Martha and Mary were delighted with the restoration of their brother, but the divines are in a peck of trouble about Lazarus because he is never mentioned before or afterward, except at the anointing supper (John xii); and it appears that he is only there introduced to magnify the power of the son of God and prove his own divinity. It is much more likely that the whole story is a hoax than that such an omission should happen, provided the event ever occurred. The very excuses and apologies made by the faithful are in themselves sufficient to raise a query, even in the mind of a non-skeptic, as to the judiciousness of such an astounding, before unheard-of, miracle being related by but one of the four biographers of Jesus, when such importance was at-

tached to it as an indisputable proof of the divinity of Jesus Christ, and his equality with the father before the world was.

But let that pass. Lazarus seems to be of no account except as a lay figure on which to hang the most stunning miracle recorded in the New Testament, not even excepting the immaculate conception itself.

But let that pass, also. The sisters, particularly Martha, are preëminent over him, and the various conjectures of the various non-inspired ones are so interesting and amusing that we must beg space to copy a few of these wild opinions.

In view of the fact that none of the Evangelists but John relate this astounding miracle, and that it is nowhere else alluded to in the whole Bible, Smith, in his Dictionary, says: "The question why the first three gospels omit all mention of so wonderful a fact (?) as the resurrection of Lazarus has from a comparatively early period forced itself upon interpreters and apologists. The explanations given of the perplexing phenomena are briefly these: That fear of drawing down persecution on one already singled out for it kept the three evangelists, writing during the lifetime of Lazarus, from all mention of him; and that this reason for silence being removed by his death, St. John could write freely. . . . . Matthew and Mark omit equally all mention of the three names (Martha, Mary, and Lazarus). John, writing long afterwards, when all three had 'fallen asleep,' feels that the restraint is no longer necessary."

This explanation is extremely refreshing when we remember that the authorship and character of the fourth gospel has been questioned and criticised by the ablest scholars until there is scarcely a doubt left but what it is spurious. Prof. Newman says, "We have seen that, while there is not one particle of evidence during a century and a half after the events recorded in the fourth gospel that it was composed by the son of Zebedee (John), there is on the contrary the strongest reason for believing that he did not write it," and gives the reasons. This gospel was criticised so severely by Bretschneider as late as 1820 that it has never recovered from it.

In regard to the silence of the history of this family and the paucity of the facts and proofs of the death and resurrection of Lazarus, the same author consoles himself with, "We are able, however, without doing violence to the principles of a true historical criticism, to arrive at some conclusions helping us, with at least some measure of probability, to fill up these scanty outlines. . . . From the order of the three names we may reasonably infer that Lazarus was the youngest of the family." Is not this interesting, definite, and satisfactory? Alas, alas for proof! Brown and other D.D.'s equally fail in their attempted "explanations of the perplexing phenomena," though their suggestions, conjectures, probabilities, possibilities, inferences, and harmonies are as numerous and diversified as the leaves of the forests or the pebbles on the sea-shore.

But we must hasten, as we are not treating of Jesus or miracles, but of these godly sisters in connection with this sacred, historical, divine humbug.

Hawkeye Happenings.

On my missionary tour I stopped first, after leaving Cedar Rapids, at Lisbon. The general conference of the United Brethren church was to be held there in a few weeks, and the air was filled with notes of preparation. Bishops and delegates were being assigned to the hospitalities of the citizens, regardless of the religious or non-religious views of the latte r, with a coolness that was most delightfully refreshing. The bread and beefsteak of the Infidel were evidently just as tempting as the similar viands of the saints of God.

Our ever-activ friend, Joseph Levy, was keenly alive to the vital questions of the hour, and just as ready to sacrifice self in the interests of the good cause. W. Spurrier is a veteran Infidel, hospitable and scholarly. I made the acquaintance of H. Sailor, and found him a true Liberal. I stopped at Mechanicsville for a few hours, having a very pleasant chat with Dr. J. C. Badtorf, though we disagreed radically concerning the proposed prohibitory amendment to the state Constitution. The worthy doctor is earnest, sincere, and a thorough humanitarian; but I think that he will yet liv to see that prohibitory laws cannot do the work which can only be accomplished by time, education, and improved material conditions.

I reached Wheatland on Saturday night, and stayed over Sunday with my friend Jerome Dutton and his kind and generous family. Mrs. Flora Dutton was visiting there, and I can assure you, friend Bennett, that we all paid our respects to Comstock & Co. Could Tyner and the time-servers hav heard some of our remarks their ears would hav tingled. The right of any lawmaker to prescribe what the people shall buy or read was denied with an emphasis which could not be mistaken, and which may be taken as an indication of the spirit which animates the true Liberals of Iowa. I met my friend H. L. Barter. He is loyal to truth and liberty, and "no surrender" is his motto.

On Monday Grand Mound was reached, and "Dutton Hill" once more cheered the wanderer with warm welcome of cordial handclasp and words of hearty greeting. I always feel at home here where everything speaks of progressiv thought. The pictures and mottoes upon the walls, the books and papers upon the tables and shelves, and the photographs in the albums, all speak for the intelligence and independence of Flora and Leroy Dutton. Charles and Lorenzo D. Dutton liv in the same neighborhood, and are equally devoted with their brothers Jerome and Leroy to the cause of mental, industrial, and financial emancipation. No one-idead Liberals, these!

From Grand Mound we went to DeWitt. Here we found E. Sweeting and his cultured daughters, B. F. Gove, Mrs. Butterfield, I. L. Wilcox, and others, earnest and alive to the necessity for constructiv work.

Thence to Jackson county, where we put in four weeks of hard work, visiting Maquoketa, Fulton, Nashville, Baldwin, Preston, Sprague ville, Miles, Sterling, Sabula, Bellevue, La Motte, Andrew, Cottonville, and the surrounding country. For two weeks I traveled in the northern part of the county and did not find a single subscriber to either THE TRUTH SEEKER, *Investigator*, *League Man*, *Physiologist*, *Health Monthly*, or *Health Journal*.

Where our papers are not taken the people are in the darkness of Egypt so far as regards the doings of Comstock and the progress of organized Liberalism. But I scattered a considerable amount of secular and Freethought literature through this section, and a few subscribers secured there will leaven the whole lump of apathy in time. In Maquoketa Jacob Glaser, Thomas and Rachel Rosecrans, W. H. McCarran, W. Bradway, Mr. and Mrs. Abbey, S. O. Webster, and H. Stevenson; at Fulton, W. P. Ward; at Nashville, Calvin Teeple; at Baldwin, J. B. Kinsey, Benj. and Charles Tozer, Richard Teeple, Hiram Burnap, and J. E. Williams are not ashamed to be known as Infidels.

At Preston John Durant takes all the Liberal journals, and hence is posted as to what is going on in the world of advanced thought. Himself and wife fear not to let their light shine into all the dark corners of superstition. C. Farley, H. U. Hicks, and Levi Holwayd are also disbelievers in the myths of the dark ages past. At Sprague ville I made the acquaintance of A. Alexander and Mr. Levan. They own their own minds. Mr. Alexander scatters missionary documents far and wide, and will make a splendid worker in the new League movement in Jackson county. Messrs. Hiberling, Miles, and Allen at Miles are Freethinkers.

Protestantism is at a low ebb in Jackson county. The battle is between Catholicism and Liberalism. Several of our best workers in northern Jackson are converts from the Catholic church. Nowhere hav I seen such inroads being made into the strength of Catholicism as in Bellevue and vicinity. The work of disintegration has begun. Where will it stop? Be encouraged, comrades; work on faithful to the end. The day dawneth. Work, work.

Capt. E. E. Potter, father of our friend L. B. Potter, was the pioneer Liberal of Jackson county. To him are we indebted for most of the Freethought now rampant in that section. An Atheist from his very childhood, he came to Iowa many years ago and sowed the good seed far and wide. The library which he collected, now owned by his son Byron, is probably the largest collection of Freethought books in the state. The present owner is constantly adding thereto and loaning to all who will read. Six years ago Capt. Potter passed to the everlasting rest at the ripe age of eighty years. His funeral was unostentatious and simple, as was his express desire, and was conducted by his life-long friend, Hon. John Stuart. Under the shade of the rocky bluffs of "Paradise," beneath the beautiful greensward of a sloping foothill lie the remains of Ellridge E. Potter, immortal in seeds of progress wide sown by the hand of an honest man. Mr. L. B. Potter has set aside this spot of ground where lie the ashes of his father as an Infidel cemetery. No words of superstition, solemnly intoned, will ever profane the sweet solitude of this abiding-place of the dead.

Saturday evening, May 28th, the Liberal League of Jackson county was organized, with A. L. Potter, President; W. G. Stuart, Secretary; P. Praudy, Treasurer; John Durant, N. E. Griffin, Mrs. A. L. Potter, and L. B. Potter, Councilors.

This organization has before it a splendid future if the elements of growth at its disposal are wisely utilized. What we need most of all is constructiv work in the social and educativ line. Our friends here keenly realize this, and we may confidently look for substantial progress in Jackson.

In La Motte and vicinity the working spirit is strong among our friends. Mr. and Mrs. A. L. Potter, Mr. and Mrs. Griffin, Misses Vie and Metta Dalton are all thoroughly imbued with the desire to help roll onward the car of progress. Bellevue and vicinage boasts of such true Liberals as L. B. Blush, W. A. Weber, P. H. Baunich, Frank Lebau, Misses Weinscheuk, Hyler, Dorchester, Roche, Pitts, Marsden, Bramschreiz, and Bowan.

Friends Marr, Smith, and Scarborough at Sterling; the Butterworths, Hensinger and lady, W. H. Palmer, J. B. Dean, and J C. Blessing at Andrew, all enroll themselvs in the army of Liberalism. From this partial enumeration it will be seen that Jackson county has the material with which to build up a strong and influential secular organization.

Now as to the state organization. The following new members hav been received since my last report in THE TRUTH SEEKER: Annual members, Jerome Dutton, Wheatland; Mrs. C. P. Dutton, Wheatland; L. D. Dutton, DeWitt; B. F. Gove, DeWitt; A. Alexander, Sprague ville; Abner Kimball, Wyoming; Mrs. E. Brown, Bismarck.

Who comes next? Join the League. Annual membership, 50 cents; life, $5.00. Send contributions to the printing fund. On with the dance. Address me at Cedar Rapids, Iowa.

E. C. WALKER, Sec. Iowa L. L.

Critics Criticised.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I know not whether your worthy contributor, W. H. Burr, the valiant champion of Mr. Paine's literary and patriotic greatness, intended this frightful literary upheaval or not, but certain it seems that the spirit of the late old departed Carlyle of England has again returned to earth and personified himself at "Highland Park, Conn.!" Now see what our friend Burr has done! This old Carlyle—this hater of shams—this wormwood philosopher, which all sensible men piously thought had subsided into thin air, has been resurrected, and is now bent on the destruction of Thomas Jefferson's literary reputation, also on exposing the stupidity of the signers of the Declaration of Independence, and in destroying all confidence in Lindly Murray, Milton, Addison, or Dr. Samuel Johnson!

We are all well aware that personally you are a long-suffering, good-natured man, but why try the hazardous experiment of endurance on your many subscribers by admitting this interminable Carlyle communication from some medium from "Highland Park, Conn.?" THE TRUTH SEEKER'S readers, as a body, are a grave, reflectiv class, and your columns are supposed to be sacred to common-sense, and its space is too valuable for inflated spiritual contributions.

It is evident this sacrilegious Carlyle is not a lover of humanity, or possessing the propensity he supposes he does, he should hav taken friend Burr privately aside and told him with due solemnity the important discovery he had made in the grammatical misconstruction of the wording of the Declaration of Independence, and not attempt ruthlessly to agonize the public mind of this vast republic—yea, the thinking minds of both hemispheres—at one fell blow. Although over fourscore years, I trust I will survive the shock.

DAVID BRUCE.

Is Christianity Part and Parcel of the Common Law of the Land?

There is scarcely any one connected with the legal profession, from the veriest pettifoger to the chief justice on the bench, but will enunciate this barefaced falsehood, and who will do his best to cause the base folly to be practised, and yet no two can hardly be found who will agree as to the proper understanding in what Christianity consists, and therefore how to enforce its ruling, it must be conceded, is attended with difficulty. If a learned priest of the mother church undertakes to define the term Christianity, he will readily answer by referring to the rites and ceremonies of the holy Catholic religion; and as that body is in the possession of the truth regarding the matter, and moreover is so pure as to be infallible, that if guided by those inspired teachers we speedily become aware of the quality and consequence of the sublime truth of its consistence, and history is not barren in information as to how human liberty is advanced thereby. Can it be that a thing so commonly infamous is the "common law of the land?" The Presbyterian possessor of inspired knowledge, one who has been benefited by the having had holy hands laid on his "bowing like bulrush" humble head, will not hesitate to rise in his pious wrath at such impudent presumption of the the antichrist of Rome, as for the moment losing his lamb-like patience when attending to the statement of the papist expounders. So he will denounce him and earnestly deny the truth of his statement, pronouncing it unmitigatingly false, and will forthwith undertake to enlighten your ignorance and tell you in what Christianity exists, referring to the holy scriptures, and the creed that he says has been obtained from that manifestation of truth, being nothing less than God's word, and will enter into an elaborate argument to prove the same. But as you properly desire brevity I shall not infringe on your rule, trusting to a future opportunity. Let it suffice now to call attention to this holy conflict and to intimate that the pious difficulty invades all of the holy families of Christendom as to the understanding of it, and that therefore this is often all legal fiction, little less in its imposition than all religion.

R. M.

(*Continued from page* 425.)

4. The doctrine of the atonement.
5. The doctrine of the trinity.
6. Belief in the divine government of the world.
7. Belief in the necessity of a divine sacrifice.
8. Belief in a being half god and half man.
9. The cross as a religious symbol.
10. The doctrine of a future life.
11. The doctrine of judgment after death.
12. Belief in an evil being antagonistic to god.
13. Angels and demons as supernatural beings.
14. Belief in a local heaven and hell.
15. The resurrection of the body.
16. The Christmas festival.
17. The candlemas festival.
18. A keeper of the keys of heaven.
19. The practice of holy pilgrimages.
20. The presentation of the wedding ring.
21. Shaving the heads of priests.
22. Linen surplices worn by priests.
23. The use of a liturgy in worship.
24. The doctrine of aceticism and self-denial.
25. The priesthood claiming divine knowledge.

Several of these points of belief were held by a few of the ancient nations. That they are not original with Christianity nothing in the world is more sure.

In a previous letter I gave you a few quotations from the teachings of Buddha; but his teachings are so voluminous and so unexceptionable in point of morality that I fear I have not done him full justice. Let me give a few more of his moral rules and maxims:

Let us live happily, then, not hating those who hate us; let us dwell free from hatred among men who hate.

Let us live happily, free from greed among the greedy.

Let us live happily though we call nothing our own. We shall be like the bright gods feeding on happiness.

He who has given up both victory and defeat, he, the contented, is happy.

Buddha proclaimed his law of love in these words:

My law is a law of mercy for all. Proclaim it freely to all men. It shall cleanse good and evil, rich and poor alike; it is as large as the space of heaven and excludes none.

Let a man overcome anger with love; let him overcome evil with good; let him overcome the greedy by liberality, the liar by the truth.

From the Dhammapada:

Forsake all evil, bring forth good, master thy own thoughts; such is Buddha's path to the end of all pain.

Overcome evil with good, the avaricious with generosity, the false with truth.

One day of endeavor is better than a hundred of years of sloth.

Watch thyself with all diligence, and hold thyself in as the spirited steed is held in by its owner.

Master thyself, so mayest thou teach others and easily tame them after having tamed thyself; for self is hardest to tame.

Think not lightly of evil; drop by drop the jar is filled; think not lightly of good; the wise are filled with purity, gathering it drop by drop.

The true sage dwells on earth as the bee that gathers sweetness with his mouth and wings without harming the color and perfume of the flowers.

The swans [wild fowls] go on the path of the sun; they go through the ether by their miraculous power [instinct]. So are the wise led out of this world where they have conquered the tempter of his brain.

The heart of love and faith accompanying good actions spreads a beneficent shade through all the world.

RESEMBLANCE BETWEEN BUDDHA AND JESUS.

1. Both are claimed to have a virgin mother.
2. Both are reputed of royal blood.
3. Both lived a life of self-denial.
4. Both had a band of disciples.
5. Both taught orally, and their teachings were written out by others.
6. Both are claimed to perform miracles.
7. Much that is mythical pertains to both.
8. The doctrines of both spread rapidly.
9. Both systems have been embraced by large numbers (Buddha's much the largest).
10. Both are claimed to have improved the morals of those who embraced them.
11. Both practiced self-abnegation.
12. Both lived a life of celibacy.
13. Both taught non-resistance.
14. Both systems have monasteries.
15. Both have nuns and nunneries.
16. Both have images of virgin and child.
17. Both use the symbol of the cross.
18. Both have confession of sins.
19. In both the miter is used in priestly toggery.
20. Both have the dalmatica and cape.
21. Both use the psalmody and double choirs.
22. Both believe in devils and evil spirits.
23. Both believe in casting out devils.
24. Both illustrate their doctrines with sermons.
25. Both use the censer with five chains.
26. Both use benedictions.
27. Both use chaplets in religious ceremonies.
28. Both use prayer and enjoin it.
29. Both practice the worship of saints.
30. Both have images to represent saints.
31. Both enjoin fasting to effect heaven.
32. Both believe in religious processions.
33. Both use litanies in worship.
33. Both believe in holy water.
34. Both have the doctrine of incarnation.
35. Both believe in God cohabiting with a virgin.
36. Both were expiators.
37. Both believe in a future existence.
38. Both believe in the salvation of some and the damnation of others.
39. Both have altars and gorgeous temples.
40. Both believe in pilgrimages to holy places.
41. Both teach supernaturalism and miracles.
42. Both believe their founders divine.
43. Both teach love and forgiveness toward enemies.
44. Both think more of the next life than this.
45. Both encourage mendicancy and idleness.
46. Both exhibit love and charity to mankind.
47. Both deem self-abnegation a great virtue.
48. Both systems decry and condemn nature.
49. Both insist that their own system is the most divine and perfect.

In view of all these resemblances it is not singular that Father Huc, when he went to Asia as a missionary, declared that the devil had preceded him and established the Christian religion.

Buddhism had a priority of six centuries over Christianity, so it will not be difficult to say which is the original. If numbers of adherents are proof of divinity, Buddha in having twice the number of believers has twice the proofs of divinity.

The resemblances are many and striking, while some of the differences are equally striking. Buddhism has always been peaceful, it has in all cases carried the olive branch. It has not waged war and bloodshed, it has not persecuted, it has put none to death or torture for opinion's sake. While Christianity was inaugurated by the sword, it has waged more and bloodier wars than other systems of religion, save possibly Judaism; it has shed far more human blood than any other system; it has devastated a far greater extent of the earth's surface; it has persecuted millions for not believing its dogmas; it has put millions to death by implements of torture of the most infernal character; it has burnt millions at the stake; and other millions have been tortured and crushed nearly to death by its hellish inventions and cruelties.

It is not insisted that the points of resemblance between Christianity and the older systems of religion, many of which are not here pointed out, were borrowed absolutely from all the older systems, but that they are not original with Christianity is most positively demonstrated. The many resemblances are noticed in the briefest possible language, but I think every case is susceptible of positive proof.

Hesiod and Homer are believed to have been early Grecian poets who lived and sang about the gods, and taught morals nearly a thousand years before our era. I will give a quotation or two; first Hesiod on the muses:

The thrice three sacred maids whose minds are knit
In harmony, whose only thought is song,
They sing the laws of universal heaven,
And the pure manners of immortal gods;
Anon they bend their footsteps toward the mount,
Rejoicing in their beauteous voice and song
Unperishing. Far round the dusky earth
Rings with their hymning voices; and beneath
Their many rustling feet a pleasant sound
Ariseth, and they take their onward way
To their own father's presence.

Thus on the sprites and demons:

Thrice ten thousand demons rove
This breathing world, the immortals sent by Jove.
Guardians of men, their glance alike surveys
The upright judgments and the unrighteous ways.
Hovering, they glide to earth's remotest bound,
A cloud aerial veils their forms around.

Invisible, the gods are ever nigh,
Pass through our midst and bend the all-seeing eye.
The men who grind the poor, who wrest the right,
Aweless of heaven's revenge, stand naked in their sight.

Thus of the daughters of Jove:

They gave into my hand
A rod of marvelous growth, a laurel bough
Of blooming verdure; and within me breathed
A heavenly voice, that I might utter forth
All past and future things, and bade me praise
The blest and ever-living God.

God sends his teachers unto every age,
To every clime, and unto every race of men
With revelations fitted to their growth
And shape of mind, nor gives the realm of truth
Into the selfish rule of one sole race;
Therefore each form of worship that hath swayed
The life of man and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right.

A few of the old Grecian teachers must be noticed. Thales taught over 600 years B.C.:

That which thou blamest in another do not thyself to thy neighbor.

The most ancient of all things is God, for he is uncreated.

The universe is the beautiful work of God.

True happiness consists in perfect, healthy, and moderate fortune, and a life free from effeminacy and ignorance.

How can actions be concealed when even our most secret thoughts are known to the gods?

Solon, one of the seven wise men of Greece, 638 B.C., taught good morals and gave excellent laws. Said he:

In all things let reason be your guide.

In everything you do consider the end.

To make laws against and ordain punishment for a crime that hitherto has never been known or heard of was the way to introduce it rather than prevent it.

Bias was another of the seven wise men, and was a very just ruler over the city of Priene, 600 B.C. He taught the very best of morals. These are some of his inculcations:

It is a proof of a weak mind to desire impossibilities.

The greatest infelicity is not to be able to endure misfortune patiently.

Great minds alone can support a sudden reverse of fortune.

The most pleasant state is to be always gaining.

Be not unmindful of the miseries of others.

If you are handsome do handsome things; if deformed supply the defects of your nature by your virtues.

Be slow in undertaking and resolute in executing.

Praise not a worthless man for the sake of his wealth.

Whatever good you do ascribe it to the gods.

Lay in wisdom as the store for your journey from youth to old age, for it is the most certain possession.

Many men are dishonest; then love your friend with some degree of caution, for he perchance may become your enemy.

Pittacus, another of the wise men, taught:

Do not that to your neighbor which you would take ill from him.

Speak ill of no one, not even of your enemies.

Pythagoras, the sage of Samos, lived about 600 years before the Christian era. He taught in this wise:

Unity is the principle of all things, and from this unity went forth an infinite duality.

Every quality which a man acquires originates a good or bad spirit, which abides by him in this world, end after death remains with him as a companion.

The discourse of a philosopher is vain if no passion of man is healed thereby.

Truth is to be sought with a mind purified from the passions of the body. Having overcome evil things, thou shalt experience the union of the immortal God with mortal man.

The noblest gifts of heaven to man are to speak truth and do good offices. These two things resemble the works of God.

Strength of mind depends upon sobriety, for this keeps reason unclouded by passion.

Youth should be habituated to obedience, for it will then find it easy to obey the authority of reason.

Honor the gods and revere an oath.

Every man ought to act and speak with such integrity that no one would have occasion to doubt his simple affirmation.

Do what you think to be right, whatever people think of you. Despise alike their censure and their praise.

The rational mind of man is more excellent than this sensitive soul, as the sun is more excellent than the stars.

Socrates was among the great teachers of Greece, and inculcated pure morals, a spirit of love and fraternity among men. Though he was put to death because he did not believe in the same kind of gods which the people accepted, he entertained a high reverence for all that is good, all that conduced to make man better and happier. He showed great courage and composure in the hour of death. Here is a sample of his lessons:

There is no better way to true glory than to endeavor to be good, rather than seem so.

Only the wise man can be brave, just, and temperate. Vice of every kind is ignorance. If a man is cowardly it is because he does not rightly appreciate the importance of life and death. He thinks death an evil, and flees from it. If he were wise he would know that death is a good thing, or at the worst an indifferent one, and therefore would not shun it.

If there be anything in man partaking of the divine nature, it must surely be the soul which governs and directs him; and yet no one considers this an object of the sight. Learn, therefore, not to despise those things which you cannot see; judge of the greatness of the power by the effects which are produced, and reverence the deity.

Plato was a pupil of Socrates, and flourished 430 B.C. He wrote and taught extensively, and was one of the most moral of men. A few specimens will suffice:

Honor is divine good. No evil thing is honorable.

There is no one so bad but love can make a god of him by virtue, so that his soul becomes like unto the supreme beauty.

The perfectly just man would be he who loves justice for its own sake, not for the honors and advantages that attend it; who would be willing to pass for unjust while he practiced the most exact justice; who would not suffer himself to be moved by disgrace or distress, but would continue steadfast in the love of justice, not because it is pleasant, but because it is right.

What light and sight are in this visible world, truth and intelligence are in the real unchangeable world.

It is impossible there should be much happiness in this life; but there is great hope that after death every person may obtain the things he most wishes for.

Zeno taught as follows:

A true philosopher, unless prevented, will faithfully serve the state.

Love is the god who gives the greatest safety.

Most people seek in the tavern for that pleasure which is to be found in labor.

Whether the slave have become so by conquest or by purchase, the master's title is bad.

Epicurus, who was born 340 B. C., and who has been much slandered and represented as a sensualist, was an able philosopher and a pure, moral teacher. Hear him:

I would wish you to think nothing good, or bad either, upon *my* decision. The first and last thing that I would say to a man is, Think for yourself.

A happy life is like neither a roaring torrent nor a stagnant pool, but a placid and crystal stream, that flows gently and smoothly along.

Perfect pleasure, which is happiness, you will have attained when you have brought your bodies and souls into a state of satisfied tranquility. To arrive at this much previous exertion is requisite; yet exertion, not violent, only constant and ever. At first the body, with its passions and appetites, demands gratification and indulgence. But beware! for here are the

hidden rocks which may shipwreck your bark on its passage, and shut you out forever from the haven of repose.

Here is a specimen of his philosophical reasoning:

Nothing can ever spring from nothing, nor can anything ever return to nothing. The universe always existed and will always remain, for there is nothing into which it can be changed. There is nothing in nature, nor can anything be conceived, besides body and space. Body is that which possesses the properties of bulk, figure, resistance, and gravity. It is this alone which can touch or be touched. Space is the region where body is or may be occupied by body, and which affords an opportunity of moving freely. Besides these, body and space, no third nature can be conceived, for such a nature must either have bulk or solidity, or want them—that is, it must either be body or space. The universe, consisting of body and space, is infinite, for it has no limits. Bodies are infinite in multitude. Space is infinite in magnitude. The universe is to be conceived as immovable, since beyond it there is no place into which it can move; and as eternal and immutable, since it is neither liable to increase nor decrease, to production nor decay.

Isocrates, the poet, 338 B.C., taught this golden rule:

Act towards others as you desire them to act toward you.

Ceobulus said:

We should do good to our enemy and make him our friend.

Cleanthes taught:

Do nothing which will occasion grief to yourself and others.

Hillel, born 110 B.C., taught these beautiful sentiments, one of which is the Golden Rule:

Do not judge thy neighbor until thou hast stood in his place. Promote peace and be a friend of all men.

Do not unto another what thou wouldst not have another do unto thee. This is the whole law; the rest is mere comment.

Cicero, the Roman statesman and orator, taught many excellent truths:

We are created for the sake of mankind and to be useful to each other.

Nature endears man to man.

Nothing is more natural to man than kindness.

Knowledge seems isolated and barren unless accompanied by love of all men and trust in our common brotherhood.

All men are plainly bound together. Duty is always performed when the advantage of mankind is sought.

He is a good man who benefits as many people as possible and harms nobody.

True philosophers have not neglected the advantage and interests of mankind. Care for other men and serve the common brotherhood.

Nothing is so much in accord with nature as utility. The standard of utility is the same as that of morality.

Whatever is really usefnl is virtuous, though it does not at first seem so.

Seneca, a famous philosopher and teacher, taught excellent moral precepts:

The grandest of empires is to rule one's self. There is nothing grand that is not also calm.

Who has most? He who desires least. Throw away all anxiety about life and make it pleasant.

If you hear that others have spoken ill of you, consider whether you have not done the same and about many people.

How much better to heal an injury than to avenge it! I shall take the world as my country.

Guard rigorously that social tie which binds man to man and establishes the rights common to the human race.

Life is warfare, and those who climb up and down steep paths and go through dangerous enterprises are the brave men and leaders in the camp; but to rest basely at the cost of others' labors is to be a coward, safe because despised.

There are many others of the ancient moral teachers whom I cannot even name; but I have already occupied too much space, and must leave many unmentioned some who lived years before Jesus and others after. Among the latter were Antoninus and Marcus Aurelius. Their moral sentiments are well worth quoting, and have hardly been surpassed.

In the quotations I have made two objects prompted me; first, to give specimens of the sacred writings of the heathens; second, to show that they abounded with good moral teachers. Jesus may have said some things they did not say, but not many. If he had his peculiarities and his special line of thought, there was nothing strange about it. He thought and taught like other men. One thing may be regarded as settled: his most admired sentiments and morals were earlier taught by others; and it is untrue to assert that he was the author of all the morality of the world, or that his was better than what others have taught.

I will have to defer a reply to your claims of what Christianity has done for the world till my next.

Yours truly, D. M. B.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As we hear through the Liberal Press from time to time of the continued violation of Girard's will by dishonest religious bigots in control, why is it that the Liberals of the country, and more especially of Pennsylvania, do not put a stop to it? It is time, I think, that a move was made and something done in this direction. Who among the Liberals of Pennsylvania will inaugurate the move? I will be one to share the legal expense of enforcing the requirements and observance of the will. WM. HART.

[This is a good suggestion. Let it be acted upon without further delay. Let it be throroughly shown to the world the iniquity the Philadelphia Christians hav been doing in this matter.—ED. T. S.]

AN INFIDEL ABROAD. D. M. Bennett's letters from Europe. $1.50.

Letters from Friends.

BELVIDERE, N. Y., May 25, 1881.

FRIEND BENNETT: As you hav decided to encompass the globe, please accept the five dollars inclosed herein. I hope you will hav a safe and prosperous trip, and that we may hav the privilege of grasping you by the hand in the future. We hav just had a call from a Methodist clergyman, and, to our surprise, he took his leave without asking after our spiritual welfare; but doubtless he had ascertained our ideas of religion before calling and thought best not to attack us this time. J. Y. CROSBY.

OAKFIELD, MICHIGAN, June 9, 1881.

MR. D. M. BENNETT: Please find inclosed $5 to help you a little on the trip round the world. I hav not made any promises before, but I thought better late than never. E. I. WELLMAN.

ATLANTA, GA., May 27, 1881.

DEAR BROTHER BENNETT: Inclosed please find post-office order for $7—$5 for the world trip, and $1.50 for a new subscriber; for the balance please send me a copy of "John's Way." Now, Bro. Bennett, I wish you health, happiness, and success on the trip. Yours sincerely, GEORGE DISBROW.

OWEN SOUND, ONT., CAN., May 22, 1881.

MY DEAR BENNETT: Credit me for the $5 for the voyage round the globe. I hope you will receive enough—yea, more than enough—to carry you round and safely back to your sanctum. Do be careful of your health above all things. I would rather ten thousand times you would stop at home than that anything should befall you while away. Should you go, we will all hope for the best, and may all the gods protect you! Yours, as Mr. Chainey says, for liberty or death, A. F. THOMSON.

ROCHESTER, N. Y., June 14, 1881.

MR. D. M. BENNETT: Inclosed please find post-office order for $7, $5 of which please place to my credit on the round-the-world fund, and for the remaining $2 please send me the "Bible of Bibles." May you hav a pleasant and profitable trip, and may both you and your excellent paper liv for many years to come, is the wish of your friend and admirer.

REUBEN PUNNETT.

CLEMENT, ILL., June 12, 1881.

FRIEND BENNETT: Find inclosed my $5, for which please add another star to the galaxy of names that propose to send you round the world for the benefit of mankind. Hope when you are ready to start that every name in the list you publish will hav that shining star before his name. May health and good luck be your portion during your travels, and for many years to come. CHAS. C. MOORE.

PATCH GROVE, WIS., May 22, 1881.

FRIEND BENNETT: I inclose a draft for $8—$5 to help for the trip round the world, and $3 to renew my subscription to THE TRUTH SEEKER, which I see by the tab expires with the 1st of May. May the trip be as successful as the one to Europe was is the prayer of your subscriber,

MRS. MARY Y. B. HUMPHREY.

P. S.—My husband says that he will giv $5 toward building a monument in Central Park to the memory of Thomas Paine, the man that did more than any other, he thinks, to establish this republic, with all its imperfection, yet the best, as yet, on this earth and the educator of all the rest. M. H.

MOLINE, ILL., May 24, 1881.

FRIEND BENNETT: Inclosed find post-office order for $15 for your trip round the world—$5 for myself and $5 for J. E. Owens, and $5 for Wm. H. Beeres.

Yours truly, H. S. WOOD.

JOLIET, ILL., May 29, 1881.

FRIEND BENNETT: I was one of the few who favored your staying at home instead of making the long trip. If I am able I shall get your book when published, but cannot do anything now. Casey's letter in your last issue speaks my mind exactly, still I do hope you will liv to get home and stand at the helm again. Does Mair know when he is beaten?

Yours truly, J. B. CURTIS.

HARVARD, June 12, 1881.

FRIEND BENNETT: Please find inclosed post-office order for $5.00 for the trip around the world, hoping and believing that the good wishes of the readers of your excellent paper will go with you, THE TRUTH SEEKER comes regular and is a welcome visitor. If you think you hav not enough to carry you around let us know and another five shall be forthcoming. Yours truly, ABRAM CORMACK.

CONCORD, KY., May 9, 1881.

MR. D. M. BENNETT: So you hav decided to go. Well, we hav so far been with the minority, but we feel content to abide by your decision. Out of the money inclosed please send "A Modern Symposium," $1.25; the "Bradlaugh Almanac," 25 cents, and "Huxley's Lay Sermons," $1.75, as advertised some time ago, the balance retain for yourself. We hope friends will not forget to aid Mr. Macdonald, and your faithful little wife in your absence. We hope, too, your venture may prove all the most sanguin anticipate, and that we may not, as some fear, hav to write the obituary of the best paper in the world. With both love and sympathy for Mrs. Bennett and many good wishes for yourself, we remain,

Sincerely yours. NEWTON and VIRGINIA VANCE.

LAKE CITY, IOWA, May 23, 1881.

DEAR BENNETT: I hav not written you since about the time you returned from Albany last year. At that time I sent you $5—$3 for THE TRUTH SEEKER and $2 to lie over in case they arrested you again, otherwise I expected to take it out in papers or books. I now send you $2 more, which will make $4 for the paper the present year, and I call it cheap at that. I am late saying so, but of course I expect to send $5 when you make the call for the money to start on your long journey round the world, but I cannot say, like some, I fear your paper or cause will go down. I think it will go up. I once thought no man living could quite come up to yourself publishing a paper, but I am quite satisfied with Macdonald and your friends in the manner they conduct the paper in your absence; in fact, they all appear to let out an extra link when you are gone. The only thing I hav any trouble about is in regard to your health while making so long a journey. I must say it is a big undertaking. I am respectfully

Your friend, J. L. TOMPKINS.

POULTNEY, VT., May 29, 1881.

DEAR MR. BENNETT: Please find inclosed postal order for $8.00—$3.00 to pay subscription to THE TRUTH SEEKER, $5.00 to redeem my pledge for your proposed trip around the world, and my best wish is that you may be successful in all you undertake.

Yours fraternally, SAML. POWELL.

PHILADELPHIA, PA., June 11, 1881.

FRIEND BENNETT: Inclosed you will please find $8—$3 to apply on THE TRUTH SEEKER account, and $5 to assist you on the trip round the world. I am among the last to subscribe for your trip round the world, simply because I believe you can do the Liberal cause three times the amount of good by staying in the United States. If you will spend the same amount of time in traveling through this country and writing up its true history I will pledge you $20; or, in other words, let the dead bury the dead. We hav enough, and more than enough, ten times over, for all the Ingersolls and Bennetts there is to do in showing up this already priest-ridden country.

Hoping that the trip may prove both pleasant and profitable, I am truly yours, B. REDFIELD.

[It will not be too late to carry out our friend's idea of doing up this country when we return from the other side of the globe.—ED. T. S.]

ESCANABA, MICH., May 10, 1881.

FRIEND BENNETT: I received THE TRUTH SEEKER last night by which I learn that you expect to leave soon on your proposed journey. Inclosed please find the $5 promised. My wife joins me in wishing you a very pleasant trip, as well as good health, and a speedy and safe return. My good wife says please send your photograph before you go. Send me some leaflets, or anything I can use to help get some subscribers for the paper, and tell me how much it all amounts to, and I will put it in with my next remittance.

Yours for truth, CHAS. D. JOHNSON.

CENTRAL CITY, COL., May 29, 1881.

MR. D. M. BENNETT: I am pleased to know that you hav decided to do for the people of this nineteenth century what no other man has done—leave your business, home associations, and comforts to go out into the wide, wide world in order that the intelligent and unprejudiced reader may hav an unbiased account of distant lands, holy and otherwise, which at the present time, to the best of my knowledge, is not to be found in any works published, all being in the interest of the Christian religion, or the writers were so much in fear of the prejudice existing in the minds of the public against anything not in accordance with the Bible teachings that they hav feared to giv the facts if not consistent with the accepted doctrins of Christianity. With your fearless spirit of telling things just as you find them, without any fear of a *just* God's wrath or the indignation of your Christian friends, I long to read the letters that will be floated back to our shores and sent out even to this remote portion of civilization that we may learn the true state of things pertaining to the countries from which this *glorious* institution sprang. Should you find among the old musty records of the Indies dates carrying the world far, far beyond the time of the creation of Adam, I beg of you do not, as I feel well assured many writers hav, hide it away out of sight that Christianity might not be injured by its publication. I think we can trust you to not hide any such rich "strikes," but will "gopher" through the whole extent of the "pocket" and share with us the "find." The first of the month with us is generally pay-day, when money is more plentiful than at other times; my promised shares will then be forthcoming. If I can send you more than the eight promised you can depend upon it I shall do so. Anything to beat the clergy out of their easy life and save the poor dupes from paying from their hard earnings to support an institution based entirely upon their credulity and superstition.

Truly yours, D. D. LAKE.

Down by the Lea.

BY CHARLES BRADLEY.

Of all the birds that fly or sing,
By fountain or in grove,
The dearest far of all to me
And sweetest is the dove.
It's made its nest by Laura's grave,
Upon the willow tree,
And as I sadly sigh beneath,
It sweetly mourns with me. —*Old Song.*

Down by the lea, where the dark, rolling river
Flows out through its banks to the sea,
That stream and its banks are dear to me ever,
For there I parted from thee!
For there I parted from thee!

The lark in the sky, thy voice in my heart,
Thy smile as the star lit the lea—
That glance and that smile can never depart—
They're weeping and smiling for me!
They're sighing and smiling for me!

There lieth that lea, there rolleth that river;
There whispers that sea to the shore;
But the light of the star hath departed forever—
My Mary returneth no more!
My Mary returneth no more!

Easter Sunday.

BY T. U. W.

The bells hav ceased ringing, ringing,
The choirs are now singing, singing,
"This is the day the Lord arose
So early from the dead."

. . . . . .

"The rising God forsakes the tomb,
In vain the tomb forbids him rise."
Why should they not add to it thus,
And so complete their priestly fuss.
We do suggest it as a rule,
To teach them how to play the fool.

"The rising God forsakes the tomb,"
Naked as from his mother's womb,
Since "linen cloth and napkin" stay
Where erst "the Lord of glory lay."

What had he on when Mary saw
This Galilean youth so raw?
Whence came his breeches, boots, and hat
His coat (the soldiers gobbled that)?

Perhaps disciples stole him clothes,
They did the ass (nobody knows):
He sat on two at the same time,
But how 'twas done we can't divine.

A puzzle tough that mule ride is,
Enough to raise a solemn quiz;
Why should we let the wonder pass,
Since Jesus rode both colt and ass?

About the clothes we can explain;
The angels to his rescue came;
His garments were materialized—
Why should a Christian be surprised?

It would not do for Magdalene,
Who was the first upon the scene,
To see her God of clothes bereft;
She'd loudly screamed and quickly left.

She knew him not, it seems, although
She unto him did weeping go;
The gardner she thought him to be,
He was such a *fac simile*.

She asked him where they'd laid her Lord,
He told her of his own accord
Who he was; but "touch me not,"
For I've not yet "gone up the spout."

Is not this story rather queer?
And yet our Easter friends each year
Do make a splurge about this thing,
And of their "risen savior" sing.

When Easter morn comes round again,
I do propose, let me arrange;
A chant I'll make somewhat like this,
Then who'll applaud, and who will hiss?

They ought to know their folly born
Of crudest lies, and "own the corn,"
Just giv them over once to me,
And I'll compose their homily.

And yet they'll chant, and yet they'll sing
Of God, their everlasting king;
He'll last as long as stamps hold out,
And then behold a Christian rout.

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BY JAMES PARTON.

With Portraits and other Illustrations.

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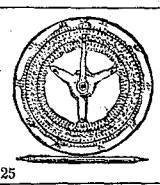
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(Bleeding from mucous membrane of Throat and Stomach.)

This almost seems incredible. But, nevertheless, this patient has come under the personal observation of Dr. Thayer, as well as all the others who have addressed their etters to him, and he affirms the truth of all they claim.

BROOKLYN, April 30, 1881.

DR. THAYER, *My Dear Sir:* I was first taken sick about the 15th of February, 1880. My first attack was like this: I coughed up two or three mouthfulls of blood, when I called a physician, who prescribed for hemorrhage from the lungs. I recovered slightly. Three weeks after I was awakened in the night with a cough, finding my mouth full of blood. Continued to spit blood for two days before it could be controled, which left me very weak. Recovered just enough to get around again in a very weakened condition.

Whenever I would stoop to pick up anything the blood would come up into my mouth.

Drs. Shirwell and McEvette both declared that I could never recover again. From July, 1880, to September 29, 1880, I was occasionally spitting up blood. Was suddenly taken sick one night while in the street. This attack of bleeding continued for twenty-four days. Spitting? No; I should better describe it by saying vomiting up blood with every cough. Dr. Sheppard was called in and said it was not possible for me to liv till spring—that I shouldn't *liv* till April, 1881. Dr. Dower said he had done for me all he could. Dr. Carreau said one of my lungs was gone—THAT I COULD NOT RECOVER.

Early in March, 1881, I gave up the doctors in disgust. Upon the 21st of March, 1881, the "WILSONIA" appliances were put on me while I was in bed, as I was too weak to leave the same. Four days before this time, I—also my friends—thought I was dying.

Upon the 26th of March, 1881, I felt strong enough to get up and dress myself for the first time in three months. Then upon April 8, 1881, I was strong enough to ride two miles and call upon Mr. Wilson.

Now, three weeks since that time, I feel strong enough to WALK THAT DISTANCE. I have had no HEMORRHAGES since I put on the Appliances, and feel my strength growing better and better each day; in fine, I feel stronger and better than I have since I was first taken sick. Yours respectfully,

MICHAEL MARRION,
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DR. THAYER, *Dear Sir:* It was about eighteen years ago that I was first attacked with sciatica, which developed into chronic rheumatism I hav employed allopathy, homeopathy, electricity, and, in fact, ALL PATHYS. Hav employed the best medical skill in Brooklyn and Troy, New York, but they never cured me.

I commenced to wear the "WILSONIA" just before the holidays [but had no faith in them], with this result: I am stronger, sleep better, hav a better appetite, have increased in flesh and weight, feel better, AM BETTER. Have slept on hop pillows, and done almost everything for my previous nervous prostration, all of which I hav no need for now since wearing the "WILSONIA" Garments. Yours truly,

MRS. JANE SCOTT,
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We place our Electro Magnetic Appliance on the body, and we succeed in influencing the internal organs, tissues, fluids, etc., by acting directly on the arterial blood, which absorbs a due amount of the magnetic force, thus invigorating the whole system, there being no cell or tissue unpenetrated by the blood. It is impossible to estimate the number of persons who lose their life from a neglect of the conditions necessary for its preservation.

NASAL CATARRH AND OBESITY.

BROOKLYN, May 30, 1881.

PROFESSOR WILSON, *Dear Sir:* All my life long I hav sufferred from nasal catarrh. Three moaths ago you persuaded me to wear your Magnetic Clothing. The offensiv disease is nearly eradicated, and I can read aloud, sing, or go up and down stairs with comparativ ease—something I hav not done in years without weariness. I was also annoyed with an excess of fat. Much of this has abated, and I hav gained a proportionate degree of muscular strength I measure over three inches less around the body—below the waist—since wearing your Garments.

I supposed that during the warm weather they would be burdensome. *On* the contrary, I *am* as comfortable as the present oppressiv heat will permit any one to be in ordinary dress. MRS. E. G. CHIPMAN,
7 Bond street.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

[CASE OF PROFESSOR HATCH SMITH.]

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,

C. HATCH SMITH.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In *about two hours from the time he put them on the doctor* called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommeuded by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowiug what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiratiou set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were ou her." Very uaturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "uo phenomenal change," and he "would want to see the same results iu repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, aud believing, yes, kuowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

THE FAR-FAMED "WILSONIA."

moves grandly on, conquering and to conquer every form of disease known to men. It triumphs over even the most complicated forms within the short space of ten or twelve months. Read the following glowing tribute from the ready pen of the world-renowned Dr. Mansfield, of New York. It was received to-day:

61 WEST FORTY-SECOND STREET, N. Y., April 9, 1881.

DEAR WILSON: I am pleased to inform you that I am quite well from the use of your appliances. Fifteen days since I could not walk more than a quarter of a mile without resting. To-day I can walk three miles without fatiguing me in the least. I only wish that those who suffer as I did could know the efficacy of the "WILSONIA" as I do.

Mrs. Mansfield has been and now is under the care of a celebrated physician, and up to yesterday has beeu suffering from debility attended with much pain Last evening I proposed to take my magnetic suit and put it upon her. She consented, and had not it upon her body over ten minutes before she acknowledged she was free from pain. She slept well all night, without experiencing the slightest pain whatever. I regret I hav not two suits, but I will put mine on her again to-night. I dare not go without it myself during the day time. Several ladies hav called on Mrs. M. this morning, and her theme is the "WILSONIA."

I hav sent your representativ on Broadway several customers already, and in every case I tell them you MUST DRESS them as YOU DEEM prudent. I hav two more on the "anxious seat" that will be converted soon. I hope to send you a $1,000 worth of customers this year.

God bless you, dear WILSON, for what you hav done and are doing for suffering humanity.

Respectfully, J. V. MANSFIELD.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

MY DIFFICULTY IS THAT MANY PERSONS WILL BECOME ROTTEN WITH DISEASE, WILL SWALLOW MEDICIN ENOUGH TO FLOAT A STEAMSHIP, AND RUB IN LINIMENTS AND OINTMENTS ENOUGH TO TAN THE SKIN TILL IT BECOMES LIKE THE SAIL OF A SHIP; AND THEN, HEARING OF MY MARVELOUS CURES, WILL EXPECT, ON PUTTING ON MY GOODS, TO JUMP INTO NEW LIFE IN TWO OR THREE MONTHS. THIS IN MOST CASES IS AN IMPOSSIBILITY, AND PERSONS GOVERNED BY SUCH EXPECTATIONS HAD BETTER NOT WASTE THEIR TIME OR MY OWN IN CALLING UPON ME,

FRIENDS OF THE SICK POOR OF BROOKLYN,

Enforce your physicians and the Charity Commissioners of Brooklyn to accept my offer to them in your behalf.

I renew it here as follows:

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

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The above require suits costing from $48.50 to $93.50.

All forms of Disease of the Liver and Bile-Ducts, such as *Hyperemia*, or Enlargement of the Liver, Acute Yellow Atrophy of the Liver, Tuberculosis of the Liver, Cirrhosis of the Liver, Acute and Chronic Hepatitis, or Acute and Chronic Inflammation of the Liver, Fatty Liver, Cancer of the Liver, etc.

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The above require suits costing from $48.50 to $108.50.

All forms of DISEASE of the NERVOUS SYSTEM, such as Softeuing of the Brain, *Hemaphlega*, or Paralysis of the Lateral Halves of the Body, *Pariphlegia*, or Paralysis of the Upper or Lower Half of the Body, *Paralysis Agitans*, or Shaking Palsy, Apoplexy, Cerebral Hemorrhage, Cerebritis, or Inflamation of the Brain, *Cerebro-Spinal Meningitis*, Sclerosis of the Brain, *Hydrocephalus Acquisitus*, or Water ou the Brain Aequired. *Hydrocephalus Congenitus*, or Water on the Brain from Birth, *Myelitis*, or Inflammation of the Spinal Marrow, Hemorrhage of the Spinal Cord, or Spinal Apoplexy, *Tabes Dorsualis*, or Consumption of the Spinal Cord, *Locomotor Ataxia*, or Progressiv Grey Degeneration of the Posterior Columns of the Spinal Cord, Ticdouloureux, Neuralgia, *Neuralgia Ischia Dica*, or Sciatica, *Chorea*, or St. Vitus' Dance, *Trismus*, or Lock-jaw. Epilepsy, or Falling Sickness, *Eclampsia Infantum*, Hysteria, Catalepsy, Hypochondriasis.

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The above require magnetic suits costing from $48.50 to $200.00.

All forms of ACUTE and CHRONIC INFECTIOUS DISEASE, such as Measles, Scarlet Fever, Small Pox, Chicken Pox, Typhus Fever, Typhoid Fever, Relapsing Fever. Intermittent Fever, Dysentery, Syphilis, Congeuital and Hereditary.

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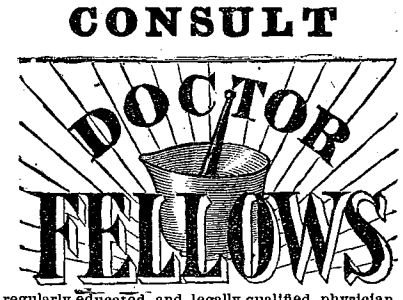
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The above lines, from Annie E. Edwards, of Alliance, O., is only a *sample of the many* grateful expressions received by the Doctor from suffering women whose diseases peculiar to their sex hav made their lives so miserable, and who receive so little sympathy from members of their own households.

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Gems of Thought.

TAM SAMSON'S well-worn clay here lies;
Ye canting zealots spare him.
If honest worth in heaven rise,
Ye'll mend ere ye win near him.
—*Burns.*

IT has always been claimed that man was the last, best, and most perfect work of creativ power. And if it be a mark of superiority to be the last, the very last, then, according to the record these people go by, woman will win to-day for being still more perfect, as she was formed after man himself was.—*Elmina D. Slenker.*

IF the blind acceptance of authority appears to a man in its true colors as mere private judgment *in excelsis* [in the highest matters], and if he hav the courage to stand alone, face to face with the abyss of the eternal and unknowable, let him be content, once for all, not only to renounce the good things promised by "infallibility," but even to bear the bad things which it prophesies; content to follow reason and fact in singleness and honesty of purpose, wherever they may lead, in the sure faith that a hell of honest men will, to him, be more endurable than a paradise full of angelic shams.—*Huxley.*

WHEN we hav exhausted the here it will be time enough to think of the hereafter. Who has filled the present to his satisfaction? What hours hav passed that we would not like to call back and liv better? What year has come and gone that has left no wish to improve it? The future is an endless to-morrow. The universe is infinit. We share its glories, and are heirs to its stars and skies; to its earth and flowers; to its days and nights. . . . While the future is closed to us, let us make the most of the present. Learn to treat life as an opportunity to gather wisdom, to help our fellow-beings, and to enjoy the things of earth in a sensible and rational manner.—*L. K. Washburn.*

WE may lay it down as an incontestable axiom that, in all the operations of art and nature, nothing is created—an equal quantity of matter both before and after the experiment. The quality and quantity of the elements remain precisely the same, and nothing takes place beyond changes and modifications in the combinations of these elements. Upon this principle the whole art of performing chemical experiments depends. We must always suppose an exact equality between the elements of the body examined and those of the products of its analysis.—*Lavoisier* [1743–1794; *guillotined*].

But past is all his fame. The very spot
Where many a time he triumphed is forgot.

THE conception of creation is impossible. We are utterly unable to construe it in thought as possible that the complement of existence has been either increased or diminished, much less can we conceive an absolute origination of substance. We cannot conceive either, on the one hand, nothing becoming something, or, on the other, something becoming nothing. The words "creation" and "destruction" hav no value except as applied to phenomena. You may destroy a gold coin, but you do not destroy the metal. You may transmute the metal, but you hav only destroyed the condition; you hav not affected the substance. Creation and destruction denote change of phenomena; they do not denote origin or cessation of substance.—*Bradlaugh's Plea for Atheism.*

No man is so obstinate an admirer of the old times as to deny that medicin, surgery, botany, chemistry, engineering, navigation, are better understood now than in any former age. We conceive that it is the same with political science. Like those physical sciences which we hav mentioned, it has always been working itself clearer and clearer, and depositing impurity after impurity. There was a time when the most powerful of human intellects were deluded by the gibberish of the astrologer and the alchemist; and just so there was a time when the most enlightened and virtuous statesmen thought it the first duty of a government to persecute heretics; to found monasteries; to make war on Saracens. But time advances; facts accumulate; doubts arise; faint glimpses of truth begin to appear, and shine more and more with the perfect day.—*Macaulay.*

WHAT a pity that a genius like Carlyle should depreciate the efforts and peculiar talents of such a man as "old Lamb," as he denominates Charles Lamb, who was far in advance of him in some things, for Lamb never distorted a truth! Oh, how pure and sweet and natural are his delineations of character! His touches of humor permeate gently every cranny of the sunniest side of our nature, hightening those sincerities of the heart which are opposed to a false civilization! Lamb says that the dying saint takes in death "like honey and butter. He dies splendidly, like an actor upon the stage; and after all his struggles, raptures, and credulity, his distorted vision and wasted opportunities for the possession of all that is good, he dies a deceived soul." He has scoffed at the sweet face of truth and all her earnest words. He prefers a soulless allegory—a gaudily-dressed angel. Lamb also remarks that the character of a saint and his death-bed are two very different things. A namby-pamby, selfish life, a death of glory; the life of a coward, the death of a hero. The life that reads and composes the meanest prose is extinguished in the midst of a chapter radiant with oriental imagery—a heaven of scenic effects, studded with stars, embalmed with fragrance. The saint departs gorgeously robed, breathing out a holiness which he never knew or practiced here. And the wicked man, how does he effect his exit from this earthly stage, where he was not totally depraved? He goes as a fiend, to be badly toasted on a fork by another devil much stronger and older in sin than himself. Leaving Lamb for a moment, what would the divine Uncle Toby say to this? After clasping the poor damned wretch to his bosom, he would calmly remark, "Is not heaven wide enough for the poor sinner and his loving God?"—*Alhaza.*

Odds and Ends.

THE shades of night go about dewing good.

VERY few hens ever lay at the point of death.

WALL street is easily moved; a bull-rush will do it.

A PRETTY girl has a right to bare arms and to present alms.

SPEAKING across a garden fence admits of a good deal being said on both sides.

LOVERS, says an old bachelor, like armies, get along well enough until they are engaged.

"SAM, why am de hogs de most intelligent folks in de world?" "Because dey nose eberyting."

IN what particular does a trifling cat differ from Noah's ark? Because it is not able to light on Ararat.

A REVENUE officer charged Noah with brewing beer in the ark because he saw a kangaroo going on board with hops.

AN Illinois girl's toast: The young men of America—their arms our support, our arms their reward; fall in, men, fall in.

A LOVER writing to his sweetheart says: "Delectable dear! You are so sweet that honey would blush in your presence, and treacle stand appalled."

"I AM going on a trip to your-rope," the condemned man remarked to the sheriff when marching to the scaffold; and after that reckless break the officer swung him off without regret.

"JUST think of it!" exclaimed Jones. "Pingley's new block is one thousand meters long." "Is that so?" asked Fogg, adding, "By the way, how much is a meter?" Blamed if I know," said Jones; "but judging from the distance my gas meter covers every month it must be something immense."

WHEN Benjamin Franklin was an editor he was in the habit of writing to the young ladies who sent in poetry saying in honeyed language that owing to the crowded state of his columns, etc., but he would endeavor to circulate their productions in manuscript. And then he tied the poems to the tail of his kite for bobs.

THE flame within my bosom, Kate,
Is burning warm for you,
And I am sure that you will make
A wife both kind and true;
So let the match be struck at once;
No longer let us wait;
I'm sure we've had enough of sparks;
Let's form a cinder-Kate.

THE boy had the Bible upon his knees and was reading from it to his mother. He came to the passage, "He who gathereth not scattereth abroad," and rendered it in this wise, "He who gathereth not scratcheth a board." "My son," said the mother reprovingly, "there are no such words there as 'scratcheth a board.'" "Excuse me, mother," returned the lad; "I'm reading it as it will appear in the revised edition."

"WHAT bait do you use?" said a saint to the devil,
"When you fish where the souls of men do abound?"
"Well, for special tastes," said the king of evil,
"Gold and fame are the best I hav found."
"But for general use?" said the saint. "Ah, then,"
Said the demon, "I angle for man, not men,
And a thing I hate
Is to change my bait,
So I fish with a woman the whole year round."

CLOSE COMMUNIONISTS.—"If there ain't a change in the religious world pretty soon I'm going to throw down the gospel and take up the grubbing-hoe," remarked an old man yesterday. "I've rid a circuit for forty odd years, and I'm treated worse than when I first begun."

"What is your cause of complaint, parson?" asked a bystander.

"My recentest cause is one what flakes all others," answered the circuit rider, wiping a drop of water from his peaked nose with the sleeve of his brown jeans coat.

"I hav preached a good deal here in Little Rock, and until recently it has allers been my belief that if a man could pull through here he could pull through anywhere. But I was blind wrong. Yesterday I went in the Gum Lick district, where I had an appointment to preach in the school-house. When I got there I found the old man Ruggles, a hardshell Baptist, had got in ahead of me. I went in without any ill feeling, intending to wait until he got through, when I would muster my courage and take the field. After awhile he got through preaching and announced that sacrament would be taken when the boy got back from the still-house. 'My congregation uses whisky instead of wine,' he went on, 'and Arkansaw corn-bread instead of your wheat fixin's.' Just then the boy arrived and the old man took the cob stopper from the black chunk bottle and began to pour out the whisky. Now if there's anything that strikes me natural it's whisky, and thinking I could preach better after being warmed up a little I went up to the table and reached out after the bottle, when the old man looked at me and said:

"'Ain't you a Methodist?'

"'Yes, sir.'

"'Don't you know that we don't allow the Methodist to commune with us? Do you take this counter for a free lunch—eh? No, sir; if you are not a customer of the Lord you can't eat here.'

"'I've a right to the table,' I said, 'and I'll help myself.'

"'Tech that bottle and I'll lift you.'

"I grabbed the bottle and the old man struck me with a pone of corn bread and knocked me down. Then somebody kicked me and all hands dragged me out."

"You got into a nest of close communists, did you?" asked the bystander.

"Ruther like it. Why, them fellers would snatch a piece of bread from Jacob and tear the bosom outen Abraham's shirt. No, sir; until there is more freedom in the church I shan't renew my connections. Where can a feller get a two-pound hoe?"

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A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

PASTOR SALE of the Baptist church at Mason City, Iowa, has been deposed for Beecherism.

IN view, possibly, of Mr. Bradlaugh's muscularity, two sons of Anak in policeman's attire hav been added to the police force of the House of Commons.

DR. SCHLIEMANN has lately returned to Athens from a tour of exploration in the Troad, and has since started for Berlin. Among other discoveries he believes that he has ascertained the site of the altar of the Twelve Gods.

A STROKE of lightning damaged to the extent of $500 the new Methodist church on Deal Island. The dedication, for which all things were ready, was postponed until the shattered structure could be repaired.

THE twenty million cinchona trees planted in Ceylon in 1880 are expected to yield in six years ten million pounds per year, but it is believed that the demand will fully keep up with the supply, so that prices will not decline.

THE receipts of the New York post-office for the year ending yesterday amounted to $3,782,000, and the expenses to $850,000. The business for the fiscal year just ended was 10 per cent. larger than that of the preceding year.

THERE arrived at Castle Garden in the month of June 59,416 immigrants, making the total for the first six months of the year 241,498. This is 64,513 more than arrived in the first half of 1880, in which the arrivals were more numerous than ever before.

THE sentence of Herr Most is infamous. All this pious rage against inciting to murder is nonsense. His punishment is intended as an abridgment of the rights of the press, and nothing less. The victim was right—he might as well be in Russia as in England so far as freedom of speech is concerned.—*Truth.*

THE capacity of the steel works of the world is estimated at about 3,000,000 tons a year. The Bessemer works in England contribute about 800,000 tons; the United States, 750 tons more; Germany, about 500,000; France about 275,000; Belgium, 150,000; Austria, 250,000; and Russia and Sweden about 150,000.

A CARMAN, says the *City Press*, recently driving at an immoderate pace along Fetter lane, London, ran against a truck that was standing by the pavement; the truck spun round and caught a ladder standing against a house; the ladder fell and hit a dog; the dog ran foul of a lady who was passing at the moment, whose foot was trodden upon by a passer by, and she had to be put into an omnibus and sent home.

THOMAS MYERS, a negro, living at Rantowles' S. C., conceived that it was his duty to offer up a human sacrifice to God. Nobody could reason the idea out of his head, though on other subjects he was rational. He chose his son, aged thirteen, as the victim. The boy followed him into the woods unsuspectingly, when ordered to do so, and was killed by a shot. Myers glories in the deed, and believes that it makes his salvation sure.

NEW HAMPSHIRE has a new law taxing church property when it exceeds $10,000 in value. The Congregational church of Manchester refused to pay, on the ground that the act was unconstitutional; but the Supreme Court has decided that, under the Constitution of the state, it is competent for the legislature to treat church property like any other in the matter of taxation, and that the fact of long exemption does not affect the question.

DR. PATERSON writes from the Bridge of Allan, Scotland: "I always keep a number of toads in my orchid houses for the purpose of destroying vermin. The other morning, while watching two males, I was highly amused to see them hav a regular set-to fight. They went at each other in a regular scientific manner, sparring and boxing with their fore-paws, and butting with their heads. After a while they seemed to get tired, coolly sat down, and viewed each other with great complacency. From my earliest days I hav been in the habit of watching the ways of toads, and never saw them fight before."

A SUPPER and concert were given during commencement week at the Illinois State University, Bloomington. Waltz music was played and the young couples danced to it. On the following Sunday the Rev. J. W. Webb preached in the Methodist church of the place on the sinfulness of round dancing, as he had observed it on that occasion. He characterized it as "wicked, fashionable hugging," and said, "After 2 o'clock at night I saw parties, male and female, under one shawl, promenading the streets locked in each other's arms and going into alleys." The dancers could hav borne all but this remark with equanimity, but as to it they publish the retort that the preacher spoke in a "foul, false, and unchristian manner."

IT is unpleasant when a controversy arises concerning sermon stealing, and brethren accuse each other of stealing ideas. This has arisen in the case of Dr. Lorimer, of Chicago, and Dr. Joseph Parker, of London, and has gone so far as to the point where Dr. Parker cables a flat denial of the charge that he appropriated some of Dr. Lorimer's sermons. When it was at first noised abroad that this had been done, it was remarked that Dr. Parker was now in a position in which explanation on his part would be necessary. Dr. Parker's explanation now throws the burden on Dr. Lorimer, who, in his turn, will hav to rise and explain. A lively controversy may be expected between these gentlemen, backed by their friends.

RESISTANCE to the now prohibitory laws of Kansas has gone so far that while juries in the cities refuse to convict liquor sellers, even upon the clearest evidence, in Atchison the Common Council, with the co-operation of its presiding officer, the mayor, has adopted an ordinance providing for the granting of licenses to taverns and saloons. This action was taken in express ridicule and defiance of the prohibitory constitutional amendment and the laws based upon it. The temperance men hav since then held a mass meeting, and call upon the mayor to resign, while Gov. St. John threatened to call out the militia and put the laws into execution by force of arms. All this because the population of the cities is not willing to be deprived of its beer by the rural population's temperance predilections.

THE downfall of the Rev. O. C. Sales was brought about by the fright of Mrs. Brewer when she thought she was dying. He undertook, being her pastor, to prepare her mind for death, but she knew him to be a hypocrite, and declared that his ministrations were worthless for death-bed purposes. Therefore she turned to the attending physician for consolation, and placed in his hands a package of love letters which Sales, though a married man, had written to her. She recovered, and the physician turned the letters over to the officers of the church. They arraigned the pastor privately. He professed penitence, and begged them to "do unto him as they would hav others do unto them if caught in a similar way." They decided to retain him as their minister, but the scandal got out, and the congregation forced him to resign.

THERE is a growing doubt among the ablest biologists as to there being any fixed relation between brain structure and mental function. Sir J. Lubbock has pointed out that, although the anthropoid apes ranked next to man in bodily structure, ants claimed that place in the scale of intelligence. Once he had watched an ant working, and it worked from six in the morning to ten at night without intermission, carrying one hundred and eighty-seven larvæ to its nest. Prof. Calderwood said that it became apparent that anatomical structure was not in itself an adequate guide in determining comparativ importance in the scale of organic existence, and that even comparativ brain structure could not be taken as a sole test of the measures of intelligence. The whole order of ants presented quite exceptional difficulties for the theory of evolution, and also for the theory of intelligence, which seeks to account for it by complexity of brain structure.

SPEAKING about association or commercial union or independence or federation of the empire or any other political change, the fair view to take of it, is that any person who has anything to say that he believes will add to the sum total of human intelligence or to the sum total of human happiness, ought not only to be allowed to say it but should be encouraged in the saying of it. Why not? We are all going through the world for the last time, and the thing to do is to make it as comfortable a place to liv in, and to leave for those who come after us, as possible. We do not advocate annexation; we should be content to see the country take its place among the independent nations of the earth. But if anybody thinks that annexation would be a good thing for the country, he should be at liberty to say so, just as he would be at liberty to advocate legislation for Ireland or federation of the empire, if he believes it would be a good change to make. To prevent people from saying the thing that is in their minds and hearts, is to put a premium on hypocrisy.—*Toronto Telegram.*

ANOTHER new application of electricity as a motor has been experimented in during the last few days in Paris. M. G. Trouve, a well-known electrician, has devised a method of apylying the electrical current to the propulsion of a boat, and so far the results hav been eminently satisfactory. The experiments hav been made on the Seine, on several occasions, with a small boat containing from two to six persons. M. Trouve's electric motor consisted of a Siemens coil, which by a simple but ingenious arrangement is made to transmit its power to a three-bladed screw at the stern of the boat. The motor itself is fixed on the upper part of the rudder, which it follows in its movements as it does also the screw. The motor with its accessories, does not weigh more than five kilogrammes. M. Trouve's apparatus may be adapted to any boat, and there seems no reason whatever why it might not be so modified as to applicable to vessels of much larger dimensions than that experimented on. Experiments in navigation by electricity were made on the Neva 1830 by Jacobi, but the method adopted had so many drawbacks as to be practically useless.

FROM the recently issued report of Prof. Baird, the fish commissioner of the United States, we glean some very interesting facts regarding the recent development of sponge culture. Among the more recent enterprises in the way of the artificial propagation of aquatic animals Prof. Oscar Schmidt of the University of Gratz has been so successful in in his preliminary efforts in the artificial propagation of the sponge that the Austrian government has authorized him to attempt the development of the industry on the coast of Dalmatia. The process is very simple, consisting in selecting the proper season in the spring, dividing a living marketable sponge into numerous small pieces, and then fastening them to stakes driven into the sea bottom. These fragments at once begin to grow out, and at the end of a given time each one becomes an entire sponge. According to Dr. Schmidt, three years is a sufficient length of time to obtain from very small pieces fair-sized sponges. In one experiment the cost of raising 4,000 sponges amounted only to $50, and this included the interest for three years on the capital employed.

News of the Week.

GOV. CORNELL has vetoed Murphy's Anti-Spy bill.

HANNIBAL HAMLIN has been appointed Minister to Spain.

FIFTY-NINE thousand emigrants arrived at this port in June.

CORNELL has been defeated in all the races the crew has rowed in England.

RAILROAD COMMISSIONER FRENCH has been suspended by Secretary Kirkwood.

THE anti-monopoly party of this state is pushing its organization vigorously.

IT is reported that Grant has sold his Missouri farm to Jay Gould for $75,000.

YALE was victorious at the University boat race at New London, Ct., on the 1st.

GRISCOM still continues his fast, and will probably go his forty-two days without food.

THE empress of Germany is seriously ill. Bismarck is recovering from his indisposition.

FOURTH OF JULY was celebrated very quietly on account of the assassination of the President.

A BILL was introduced in the legislature at Albany last week to protect skunks. It was tabled.

THE schools of this city are all closed for the summer. The school expenditures for the past year hav been $2,690,533.66.

EDWIN BOOTH, the actor, has returned to this city on account of the health of his wife, who is not expected to liv long.

THE White Star steamer Britannic went ashore off the coast of Ireland on the 3d, but sustained little damage, and no lives were lost.

THE senatorial deadlock at Albany still continues. Platt has withdrawn from the fight on account of a scandal connecting his name with a lewd woman.

A MAN has been convicted of bribing a voter in Philadelphia and sentenced to six months' imprisonment; but he was the smallest kind of a politician. His political employer was acquitted.

THE crops at Tewksbury, Mass., were seriously damaged by a hail-storm on the 4th. A terrific cyclone also struck White Plains on the same day, entailing a large loss upon the farmers.

FRANKLIN, N. H., was visited last week by a tornado accompanied by hail. Many buildings were totally destroyed, the roofs being lifted off and the walls blown down by the force of the wind. A Methodist and Catholic church were among them.

A MOST dastardly attempt to take the life of President Garfield was made last Saturday by one Charles Guiteau, who is thought by some to be insane. The President was about to take the train for Jersey City, and had gone in company with Secretary Blaine to the Potomac depot. Arriving about ten minutes before the train started, he entered the ladies' parlor, and was immediately approached from behind by Guiteau, who fired two shots from a heavy revolver. The first ball entered Garfield's arm; the second struck him in the back and penetrated the liver. The President was conveyed home, where he lies between life and death, with the chances a little against him. Guiteau was arrested and conveyed to jail. The utmost excitement prevailed in Washington, and it was with difficulty the people were prevented from hanging the assassin. A file of soldiers around the jail were necessary to guard that structure. Vice-President Arthur and all the cabinet are at the White House attending upon the wounded President, and the most eminent medical men constantly watch by his bedside. The governments of Europe hav telegraphed their sympathy.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XIII.

"'Religions proper, as far as they point to recompense and morality, are not at all so related that they should influence each other,' answered Alamontada. 'Religion, or the belief in God and immortality, as necessary as it may be, exists, properly speaking, for itself alone, and has with that which we call reward of virtue no connection, as true virtue is independent, and without any regard to God, of immortality, of recompense.

"'But it is a good idea to make religion, in that sense, an educator of immature humanity. It is the safest support, on which we gradually lift ourselvs up from the low sensuality to independence of reason.

"'The eternal moral law, dwelling within us, in all times and regions the same, tells us how we, as reasonable beings, should act. And if I now act so, as I ought according to this eternal law, then I am what I really should be, a free, self-acting, definit spirit—a spirit issuing only from within itself, only through its own, within-itself hidden law. If I do something for my profit, then I am not virtuous; every animal does the same; it fears in many a case punishment, it receives in some cases its agreeable reward. Virtue demands for itself no reward; it cannot be bought, not paid; it expects no recompense. It exercises itself without regard to the success of the act; sufficient, that so to act is ordained by the moral law. Virtue is nothing else than the appearance of the acting, sacred spirit of man in its truthfulness. A spirit, without connection with, or without being influenced by, a body working with animal-like intentions and interests, would, if it acted, act only good; it could never act immoral; it would be saint-like, that is, free from defects of morality. Even that our spirit is enveloped in a body, which often works against spiritual law, or nature, strengthens the power of the spirit in the battle. And if it, and it only, acts; if it is not guided by sensual interests, neither from fear of punishment, nor hope of gain, works after its own law, then it is virtuous, that is, free, powerful, self-acting, or spirit as it ought to be, and really worthy of its own dignity.

"'If there lay not the idea of divinity and immortality within it, it would nevertheless be able to act good and virtuously. There are many that believe in God and immortality without being virtuous. There can be such, who, torn by doubts, without faith, are nevertheless virtuous.

"'Virtue and sensual well-being, or what is commonly called happiness, are two separate and distinct things, and the one not existing on account of the other. Through prudence I can increase my well-being, but accidental it is if this happens through virtue. And it continues only so long as virtue may go hand-in-hand with prudence. Yet it is often the case that I must sacrifice all my well-being, because I act virtuously, that is, independent of fear or hope, after the sacred law within me.

"'The virtuous man loves his duty with the same severe, unconquerable zeal as that with which others love their right. He can, like others for their right, joyfully meet certain death for his duty. For duties are the iron, indestructible rights of a moral spirit.

"'So then it has been only weakness and shortsightedness, or prudence, in those who taught that morality and well-being should always be in harmony, and that, because misery only too often follows the footsteps of virtue, in a future life a moral recompense, a harmony of both aims, of this by them so-called highest good, should take place.

"'As the germ, which I drop into the ground, so the human spirit that drops into the universe. As the germ, after the physical laws, in consequence of its organization, sinks roots and thrives, and shoots forth trunk and blossom and leaves, without other aim, but simply because it is so in its proportions, so the spirit of man, when it appears as it is, as it ought to be, after the order lying within itself, morally good and without other aim. There is between the so-called laws of the physical and spiritual world only a difference in name. In reality they are one and the same; the moral law is the natural law of the human spirit, in which it must work, because, as a moral, as a true spirit, it cannot do otherwise.

"'The good done out of fear of God, in hope of recompense, or from fear of future punishment, is only piety, but by no means freedom of the acting spirit, or virtue. Piety, however, breaks the chains of sensuality; prepares, as it were, the freedom of the spirit, leads to virtue, and, in that respect, is venerable as an educational means for nations. It is asking too much, that every man, without fear, without hope, should act good simply for the sake of good; it is asking too much of the child that it, hardly born, should walk without having first gradually exercised its strength; of the spirit, that it should suddenly appear in the splendor of its power, purity, and independence, without preliminary trials.

"'For the training of immature humanity is the doctrin of a final agreement of morality and well-being indispensable; in the same manner as for the savage, the sword of civil justice becomes the means of leading him to lawful behavior.'

"'What!' cried I, astonished, 'all these thousands who courageously, in the hope of a better life, confiding in their recompensing God, bear the suffering of the earth, and willingly sacrifice their own welfare, if it depends upon the fulfilment of duties—how, Alamontada, they were no virtuous people?'"

"'No,' answered the old man, 'they are more prudent thon virtuous, for they sacrifice willingly their small possession, in the expectation to receive in return a larger one. But they are pious people, and approaching their perfection. They are venerable to me; they are dear to me. They need only one more step, and they are perfectly free.

"'You see, dear sir, this is the reason why I spoke in my religion absolutely of no moral obligation, of no virtue, of no judge of the universe. The spirit acts as it must. Its virtue is no pious calculation; it calls to its assistance no secondary intention. It needs for itself no reward; it even cannot be rewarded except it be through the self-consciousnesss of power, of self-will, and freedom, to which it has worked itself up. It counts its most beautiful moments after the triumphs over sensuality.

"'And when we now hav to suffer in consequence of our virtue, dear sir, what, then, is it that suffers? It is not the spirit, for it enjoys just then the victory—only the sensual nature of man suffers. This, therefore, would hav to be rewarded for its self-sacrifice; but how can it become so when the corpse returns to the dust? And, tell me, what in the end means reward, recompense? If I for a life-time carry about with me a sickly body, would I be in a second life rewarded with a healthy one? Had I on that account not borne the pains? Had I not wept the thousand tears of grief?'

"'Friend,' replied I with some shuddering, 'I feel the truth of thy words; but they are hard, they are comfortless. Had not the poor man, oppressed by thousands of troubles, the sweet expectation—thou sufferest not in vain; one day the load is taken away from thee; at last thy misery shall be rewarded with endless blissfulness—alas, friend, he would hav to despair often!'

"'It is true,' answered Alamontada, 'the sensual, immature man, who believes in a recompenser above the stars despairs not. But the more perfect, the spirit-man, despairs still less than he. His body suffers, but not his irreproachable spirit. He knows that, sooner or later, with this body the torment is taken from him. Moreover, dear sir, let us not wander about in dark ideas, but, more distinct, in that of which we speak. We speak of suffering. All suffering is only sensual. The spirit has no other suffering than the consciousness to hav done wrong, that is, to hav conquered in the strife with the low, sensual world.

"'But all suffering is again in itself different. Bodily pains are never lasting, and are on that account endurable, because one knows that death or recovery of the body frees from them. I, consequently, think if we talk of evils that would be too heavy for man, we should not mean thereby bodily diseases. They are always of only short duration, and leave, even while they rage, yet numerous moments of rest.

"'But more bitter are the so-called sufferings of the soul. Of these it is worth the while to speak. I remember no man who on accoont of his bodily disease despaired; but more than one succumbed under grief when he had to leave the lap of wealth and seize the beggar's staff; or when trusted friendship betrayed him; or when he, innocently or guiltily, was exposed to shame and disgrace; or when he lost irreparably a prospect or a happiness on the lastingness of which he had relied.

"'Well, dear sir, whence come these sufferings? They arise from false conception of the value of things, when our low, sensual nature outweighs the spiritual. What are wealth and poverty? Only proportions. The wealthy among the hordes of Indians would be a poor one in European capitals. To become poor means nothing but to hav to deny one's body something to which it is accustomed. He who cannot do this in case of necessity is more animal than spirit; and does he want recompense in a better world for not being an animal? Is poverty an unendurable misfortune? How many a one complains over poverty who is still richer than millions of his fellow-beings! His complaint is more ridiculous and contemptible than deserving of sympathy.

"'Honor and shame; how much do they depend upon circumstance! In virtue alone is honor; in vice alone shame. The virtuous may be indifferent to the opinion of the world. He who has not yet succeeded to find his own worth in quiet fulfilment of his duties and with clear conscience to elevate himself above the fickle opinion of the great mass, is a poor, pitiable creature, more animal than spirit; more child than mature man. He clings in sad blindness more to the changeable play of circumstances than to the eternally true and good.

"As with this so it is with all our so-called sufferings of the soul. Our own weakness causes them, our moral power destroys them. There hav been men who hav thrown away their time to reason away the evils of life, or to defend them, in order, as they claimed, to rescue the honor of their God, or to sweeten them with awakened hope of a better lot on the other side of the grave. But what is all this for? These evils are necessary in the order of the world, and their existence a proof of that for which we are destined. But our destiny is ripeness or perfection of our spirit. It is ripe, it is perfect, when it acts independent of the influence of sensual power, through itself, after its own laws. The evils of humanity drive the spirit to its independence. Therefore is the proverb, Misfortune makes philosphers, a truth too little understood. The fickleness of the earthly calls our attention to the lasting worth of the spiritual. The dust pushes the spirit away from it, and compels it to recognize its own dignity. Man, as he perceives the change of things, scorns to further belong to them, and returns to himself and becomes independent; he learns at last the high wisdom, Man's spirit is for no other end but for itself.

"'The pure feeling of the independence of the spirit is the guarantee for its imperishableness. So it was ordained by the creator of the universe, that man's spirit should be driven back to itself by all things, in order to find in itself and not in others outside, its happiness, its goal, its highness. Were it destined to serve as means for other aims, then it would hav to disappear as soon as these disappear."

[TO BE CONTINUED.]

Selections.

[*From Parton's Life of Voltaire.*]

Ecrasez l'Infame.

He had now reached the goal of commonplace aspiration. He possessed in richest abundance what common men covet and rest in. He was grand seigneur, with "two leagues of land" about him, a park three miles in circuit, gardens, châteaux, vassals, a revenue of a hundred thousand francs, a parish church in which he was entitled to be prayed for, some good pictures, a heterogeneous library of five thousand volumes, and a fame the most intense and the widest spread that literature had ever given a man during his life-time. "What will he do with it?" Will he subside now into a benevolent and tranquil country gentleman, a little vain of his peaches? So far from it that he only entered upon the phase of his career which givs him universal importance about the time of his building Ferney. At sixty-five he was yet to do the chief part of the work which will make him interesting to remote posterity.

The French words printed at the head of this chapter, *Ecrasez l'Infâme*, may be translated, Crush the monster. At the period of his settlement at Ferney, he fell into the habit of ending his more familiar letters with those words, in imitation of the Roman Cato, who finished every speech by saying, "Such is my opinion; I also think that Carthage must be destroyed." At first he used the word *fantôme*, as when, in 1757, writing to D'Alembert, he concluded thus: "Courage; continue, you and your colleagues [in the Encyclopedia], to overthrow the hideous phantom, enemy of philosophy and persecutor of philosophers." A few days after, in writing to the same stanch friend and ally, he employed the word *colosse*. "To overthrow the colossus, only five or six philosophers who understand one another are necessary." Then he explained a little what he meant. "The object is not to hinder our lackeys from going to mass or sermon; it is to rescue fathers of families from the tyranny of imposters, and to inspire the spirit of tolerance." Some days after, he again particularizes: "Fanatic papists, fanatic Calvinists, all are tarred with the same brush;" for whose frustration D'Alembert was again exhorted to labor.

As the fight grew hotter and the combatants more numerous, he settled upon *Ecrasez l'Infâme* as the battle-cry of the faithful. He rang all the changes upon these words. Sometimes he used them in jest; often with passionate vehemence. Not unfrequently, in the haste of finishing his letter, he would abbreviate the words to *Ecr. l'Inf.*, and sometimes he would repeat this abbreviation many times in the same letter. Occasionally he would write, in the only corner left, *E. l'I.* To show his way of using a phrase which has now become familiar and famous, I will giv a few examples, taken from the endings of letters to such devoted friends of the cause as D'Alembert and Damilaville:

"I want you to crush *l'infâme;* that is the main point. It is necessary to reduce it to the state in which it is in England; and you can succeed in this if you will. It is the greatest service that can be rendered to the human race."

"Attack, brothers, skilfully, all of you, *l'inf.* What interests me is the propagation of the faith, of truth, the progress of philosophy, and the abasement of *l'inf.*"

"The Jansenists and the Molinists are tearing one another, and uncovering their shameful wounds; it is necessary to crush one by the other, and make

their ruin the steps to the throne of truth. I embrace tenderly the brethren in Lucretius, in Cicero, in Socrates, in Marcus Antoninus, in Julian, and in the communion of all our holy patriarchs."

"Engage all my brethren to pursue *l'inf.* with voice and pen, without giving a moment's pause. Your impassioned brother, V."

"I am always interested in the success of the French drama, but much more in the brethren, and in the destruction of *l'inf.*, which must never be lost sight of. *Valete fratres.*"

"I end all my letters by saying, *Ecr. l'inf.*, just as Cato always said, 'Such is my opinion, and Carthage must be destroyed.'"

"I embrace my brethren in Confucius, etc. Ah! *l'inf.!*"

"O my brethren, combat *l'inf.*, even to your last breath. Does the comic opera still sustain the glory of France! *Ecr. l'inf.*"

"I embrace all the brethren. My health is pitiable. *Ecr. l'inf.*"

"I embrace you tenderly, my dear brother. *Ecr. l'inf.*, I tell you."

"I salute all the brethren. Nevertheless, *Ecr. l'inf.*"

"How can you say that *l'inf.* had no part in the crime of that scoundrel [Damiens]? Read, then, his reply: 'It was religion that made me do what I hav done.' This is what he said in his examination. I am only his clerk. My dear brother, I hate all tyranny."

"The older I grow, the more implacable enemy I become of *l'infâme*. Adieu. Shall I not see you before I die? *Ecr. l'inf.*"

"My tender benediction to all the brethren. *Orate, fratres, et vigilate. Ecr. l'inf.*"

"Drink to my health with brother Plato [Diderot], and *Ecr. l'inf.*"

"*Vive felix! écr. l'inf.* We will crush it; we will crush it."

"*Ecr. l'inf.*, my dear brother, *écr. l'inf.*; and say to brother Protagoras [D'Alembert] *écr. l'inf.* in the morning, and *écr. l'inf.* in the evening."

"Oh, if the faithful had the warmth of your noble soul, how much good they would do! Oh, the lovely musical chimes that should end with *Ecrasez l'infâme!*" [To Damilaville, in 1765.]

A very long list of similar utterances could be given, but these will suffice. What, then, was that Infamous Thing, which he was so passionately desirous of crushing? And why this excess of zeal, in the decline of his life, when he was panoplied about from dangerous attack by a splendor of reputation and princely opulence never before enjoyed, still less won, by a poet? This question is one which demands an explicit answer. The *Infâme* of Voltaire was not religion, nor the Christian religion, nor the Roman Catholic church. It was religion claiming supernatural authority, and enforcing that claim by pains and penalties. That is the fairest answer to the question, taking his whole life into view. The access of zeal which he experienced at the time now under consideration was due to particular causes. Thirty years before, as the reader may remember, when Hérault said to him, "You will not destroy the Christian religion," he replied, "We shall see." It is Voltaire himself who preserves this anecdote.*

But who was Hérault, and what had he to do with it? Hérault was lieutenant-general of the French police, through whom French priests put people into dungeons, broke them on the wheel, and burnt them at the stake.

The *Infâme* which Voltaire had in his mind when he wrote *Ecr. l'inf.*, *mon cher frère, écr. l'inf.*, *et dites à frère Protagoras, écr. l'inf. le matin, et écr. l'inf. le soir*, was religion claiming supernatural authority, and employing to enforce the claim the power, and resources of a governmen. It was the most ancient and powerful of all alliances, that of the Medicin-Man and the Chief, with modern means and appliances to assist both. It was religion with the Bastille and the rack at its command. It was religion owning two acres of every five in France (usually the best two), and able to expel from the other three the noblest Frenchmen who called in question its tenets. It was religion smoothing the upward path of servil mediocrity, and making it impracticable to honest merit. It was religion which could put an ugly tall pot upon the head of a clown, a crooked stick in his hand, cover him all over with tawdry raiment, endow him with an imposing title and a prince's revenue, and then sit him down, squat like a toad, upon the intellect of France. It was religion making an Ass of Mirepoix the censor of a Newton in Newton's own subjects. It was religion keeping an ear always open to receive from women secrets not told to parent or husband. It was religion the mania of the weak, the cloak of the false, the weapon of the cruel. It was religion killing religion, and making virtue itself contemptible by resting its claim on grounds untenable and ridiculous. It was religion wielding the whole mass of ignorance, indolence, and cowardice, and placing it solid and entire in the only path by which the human race could advance. It was the worst thing that ever was in the world. It was L'INFAME!

*Voltaire to D'Alembert, June 20, 1760.

Voltaire was mistaken in supposing that *l'Infâme* had no existence in Protestant England. If we look into the early lives of British men noted for their hostility to it, such as Hume, Gibbon, Shelley, Dickens, and Hood, we usually find that they suffered from it acutely in childhood or youth, as Voltaire doubtless did from the craven austerity of his elder brother, Armand, as well as from his early acquaintance with M. Hérault. The case of Thomas Hood is one in point. The most careless reader of his works must hav observed that he loathed the British form of *l'Infâme* with something like Voltaire's sustained intensity, and never lost a chance to giv it a lunge with his rapier. At the end of one of his later letters we hav the secret. An awful widow having long pestered him with her insolent tracts and impious admonitions, he at length turned upon her, and wrote her a letter—his Tract, as he styled it—in which, perhaps, he used language somewhat too violent. He seems to hav thought so himself, and concluded his performance with an apology:

"And now, madam, farewell. Your mode of recalling yourself to my memory reminds me that your fanatical mother insulted mine in the last days of her life (which was marked by every Christian virtue) by the presentation of a tract addressed to Infidels. I remember also that the same heartless woman intruded herself, with less reverence than a Mohawk squaw would hav exhibited, on the chamber of death, and interrupted with her jargon almost my very last interview with my dying parent. Such reminiscences warrant some severity; but if more be wanting, know that my poor sister has been excited by a circle of canters like yourself into a religious frenzy, and is at this moment in a private mad-house."

It was this spirit—giv it what name you will—that Voltaire abhorred with a detestation so intense. In France, in his day, that spirit had blank *lettres de cachet* in its secret portfolio, and the French police to serve them. Let me remark, also, that, like Hood, he set limits to his dissent, and adhered to his belief in a superintending deity. Some of his ablest and best allies were Atheists. He had a short and easy way with them. "Gentlemen," he would say, taking out his watch, "the watch proves a watchmaker." Baron de Gleichen, who visited him in 1757, relates that a young author, at his wits' end for the means of living, knocked one day at the poet's door, and to recommend himself said, "I am an apprentice Atheist [*garçon athée*], at your service." Voltaire replied, "I hav the honor to be a master Deist; but, although our trades are opposed, I will giv you some supper to-night and some work to-morrow. I wish to avail myself of your arms, and not of your head."

He evidently felt at times the staggering difficulty of reconciling obvious facts—as, for example, the existence of so much innocent and profitless suffering in the world—with the simple theory of the universe that has come down to us from the childhood of our race. But any other theory then current seemed to him still less tenable; and he thought the idea of a Supreme Being "necessary" both to philosophy and to morals. Atheism, however, he deemed a slight and curable malady, compared with that unutterable thing which caused the massacres of St. Bartholomew and kept France in a bloody broil for a century.

"The Atheist [he once wrote] is a monster that will devour only to appease his hunger. Superstition is another monster, which will rend men for conscience' sake. I hav always remarked that an Atheist can be cured; but you can never cure radically the superstitious man. The Atheist is a man of understanding, who is mistaken, but who thinks for himself; the superstitious man is brutally stupid, who has never had any ideas of his own. The Atheist will violate Iphigenia about to espouse Achilles; but the fanatic will piously slay her upon the altar, and believe that Jupiter will be much indebted to him for the act. The Atheist will steal a golden vessel from a church in order to giv a supper to his loose companions; but the fanatic will celebrate an *auto-da-fé* in that church, and sing a Jewish canticle with full throat while burning Jews at the stake. Yes, my friends, Atheism and fanaticism are the two poles of a universe of confusion and horror. The narrow zone of virtue is between those two poles. March with a firm step in that path; believe in a good God and be good."

Such remained his conviction as long as he lived. Without ever being in the least "devout," he had the feeling always which he once expressed so neatly, "If there were no God, it would be necessary to invent him."

It remains now to indicate, with all possible brevity, the events which inflamed anew the zeal of Voltaire against *l'Infâme* and caused him to reconsecrate his life to a systematic endeavor to crush it.

Annual Membership.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* One of the most practical and efficient means of advancing the cause of rationalism is for every Freethinker to become an annual member of the National Liberal League. This is a feature of organization capitally adapted to meet the requirements of Radicals who reside in isolated sections of the country, or who are too much engrossed with business affairs to find the leisure time, whose love of retirement, dislike of notoriety, or any other causes, may prevent their taking an activ part in the organization of local associations.

Every zealous Liberal in the land should join the League, and thus form a "reserve corps" to supply the "sinews of war," which placed in the hands of our untiring secretary, who never sleeps, would enable him to accomplish marvelously grand results in keeping the watch-fires brilliantly burning and permeating with the gospel of the new dispensation even the remotest sections of our liberty-loving country.

The annual membership certificate is tastefully prepared, has attached a golden seal, and every possessor should take pride in handing it down to posterity as a memento of the advanced position he occupied in the van of freedom's hosts during "the times that tried men's souls" and reputations.

The trifling sum of one dollar remitted to T. C. Leland, 201 East 71st street, New York, will secure the jewel of a document, a niche in futurity's temple of fame, and your name on the eternal roll of honor. Yours, J. FRANCIS RUGGLES.

The Political Aspect.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It has been said of old, and it applies equally well to the present, that "To everything there is a season, and a time to every purpose under the heaven." The time is coming, and now is, when the Liberals of our country of all shades of opinion should unite for the purpose of maintaining a political power. Heretofore there has not been the same facilities offered for this purpose as now. The movement two years ago which resulted in a convention at Cincinnati was rather premature; the people at that time were more wrapped up in the old parties, they were reticent about coming out in favor of anything new. At present there is no occasion for mistrust, the political parties of our country are virtually dead. The Democracy has died of a broken heart.

The Republican party has outgrown its breeches, and its great end and aim is to retain the power it now holds. It has become corrupted by politicians who hav nothing in view but to organize a tyrannical system of government whereby the rights of majorities may be disregarded and a dominant power exerted in favor of monopolies, corporations, and capitalists.

The Greenbackers hav nothing of which to complain now, inasmuch as there is money enough for all who are industrious, and the means of acquiring it are ample. The kind of currency is a matter of little import; the money we hav is good, and people are satisfied generally if they only hav enough of it; so that, in reality, there are no good reasons why this party should be supported, particularly so, as there are now in the political arena three different parties, all of which present shortcomings of the real needs of the present. The choice of these has been in favor of Republicanism, since this seems more progressiv in its nature and tendencies, having carried the feather of antislavery in its cap. Its record is the only thing of which it can boast, and the days of its usefulness are almost over. It has nothing noble to achieve. Democracy and Greenbackism represent lost causes. We need advancement. The people are restless. The time is ripe for a new party of broad principles. Many are becoming disgusted with the present state of political affairs, and they are ready and willing to support a new party that will offer anything better than that which now exists. Two years, at this day and age of the world, in which the facilities for the dissemination of knowledge are so complete, are quite sufficient for working a change in the public mind, and developing a sentiment in the direction of progress.

No doubt there are many (like the writer) who do not take enough interest in politics to even vote at all, who would take a live interest in a movement on the part of Liberals to advocate principles that we are badly in need of. We want universal suffrage, equal rights, and impartial liberty. It is not just that there should be taxation without representation as is the case with the women of our country. It is not fair that rationalists should be compelled to support (through exemption of taxation) the gospel mills of superstition, to contribute through direct taxation to the maintenance of a worthless set of celestial aristocrats called chaplains, or to be debarred from any right or privilege that is vouchsafed to us by the Constitution of the United States. There is no higher duty open to Liberals now (no matter to what party they may hav heretofore belonged) than to unite in one common interest in the vindication of their just rights. It is to be hoped that this will be brought about soon. Surely many are ready. The only way we may acquire strength is by union, therefore, we need organization. Let the old parties go, they hav no good thing to commend them. There is room to erect a platform broad enough to hold all humanity. Every plank should be a principle grand enough to be universal and impartial, and protect natural and inalienable rights of all. R. H. LAMB.

Nyack, N. Y.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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A Sad and Shameful Deed.

That a second president of this republic should be shot down by the hand of an assassin within the short space of sixteen years is indeed a most sad and unfortunate affair. Even if the president's life is no more valuable than that of any other man, and although he may hav defects of character such as are not to be found in other men, still he, as the chief ruler of the country, is a most important personage in the eyes of the world, and to the fifty millions composing the American nation it is a terrible calamity to hav him taken off in this unceremonious and shocking manner.

Although some partisan papers hav shamefully given hints that the assassination was perpetrated in the interest of the faction of a party which wishes to come into power, and thus rise upon the dead form of a departing chief magistrate, it must be remembered that there are not the slightest grounds for any such insinuations, and that no party or persons are responsible for the rash conduct of the reckless, worthless, and partially insane person who took it upon himself to perform the bloody deed.

He appears not so much a partisan or politician as a fanatic and zealot. He givs it out that he is a theologian, a religious teacher, and a prophet. He is the author of an intensely religious work upon the coming of Christ, and has also spoken in public upon the same subject, in defense of orthodoxy as against Ingersollism and Infidelity. He is a witness in defense of divine inspiration. He also seems to hav been connected with the Young Men's Christian Association, and he has devised a plan by which to evangelize and convert the whole world in a very expeditious manner.

He seems to hav been infatuated with an idea that in striking down the president a sacrifice would be offered that would be most acceptable to the deity whose throne is above the clouds, as really as Abraham imagined he was pleasing the God of his family and people by offering up his own beloved son.

These religious zealots and fanatics hav done a vast amount of harm in the world, and it is desirable that their rule and influence may rapidly grow less.

Millions of the people of this country are intently watching the result of this mad act, and praying that the life of the president may be spared.

A consoling reflection is that, while the deed is an appalling one, it will not demoralize the country, and the business of the government and of the country will go right on as though nothing unusual had occurred. Indeed, what now seems the greatest evil that could hav befallen the country may prove even a blessing in disguise.

To Be Illustrated.

In compliance with the wishes of many friends regarding our proposed volumes descriptiv of what we see in our tour around the world, we hav decided to incur the additional expense of having them generously illustrated. Some one hundred and fifty full page illustrations descriptiv of the most important scenes on the journey will be included in the volume, besides smaller cuts of varying sizes. These will add not a little to the interest of the work, and it is believed that the patronage will be increased in proportion to the increased expense. If there are others who feel disposed to bespeak the work, and to add their names to the honorable galaxy which shines so brightly, we will acknowledge the accession with all cheerfulness, and we will be glad to send them the volumes as soon as ready. Even as the laborers who came late to the vineyard were paid with the same generosity as those who came at an earlier hour, so those who join this goodly number at this late hour will be just as gladly received and will be entitled to the same gratitude and the same remuneration.

Vetoing the Anti-Spy Bill.

In keeping with our fears and apprehensions, Governor Cornell refused to sign the bill disapproving of the contemptible spy and espionage system, well known as *Comstockism*. In this he has failed to meet the wishes of a large number of earnest, honest, well-disposed people who hav become heartily sick and disgusted with the miserable and abhorrent policy of inducing and decoying persons to commit offenses or crimes that they would not otherwise hav thought of engaging in, as Comstock has done over and over again. Yes, the Governor has made a large class of people sorrowful by the course he has seen fit to pursue, though possibly he has pleased the intolerant religious class, to whom he has undoubtedly listened, and whose influence he has shown a disposition to secure.

It is very doubtful if he has acted wisely in the course he has taken with Col. Murphy's Anti-Spy bill, which, after a thorough and prolonged examination and debate, passed both branches of the Legislature by large majorities, so anxious are the people and their representativs to see the obnoxious Comstock and his decoy system no longer form a part of our criminal practice and to be a leading feature in our courts of justice. While thousands of wise and intelligent people wish to see this infamous system no longer disgracing our courts, we are left to infer that the governor is in favor of deceit, subterfuge, and lies being employed to induce unsuspecting persons to commit offenses, technical or otherwise, and then the contemptible sneak who has performed this dirty work to hav the ability to go into court, and, with his interested and often perjured testimony, to send the thoughtless person to prison and to disgrace him for life. According to our governor's conduct, this is his idea of justice, and this is his approved mode for suppressing vice and crime. But in truth such a villainous course is a thousand times more culpable than a large share of the offenses thus procured to be committed.

Let it be remembered, all right-minded, Liberal people, that Gov. A. B. Cornell is in favor of the false spy system, and that he approves Comstock, falsehood, and perjury. Let this not be forgotten of him when he again presents himself before the people for an office.

The following very just remarks are from the New York *Evening Express:*

Most of Governor Cornell's vetoes hav been wise; but his veto of the Murphy bill to put a stop to the use of spies and informers to entice people into crime for the sake of punishing them, was unwise. The bill was framed to stop a species of crime which is in flagrant violation of the spirit of our institutions and laws. It was intended to put a stop to the systematic work of tempting innocent people to commit acts they would not otherwise be guilty of in order to punish them. This is the essence and peculiarity of Comstockism. It is his favorit method of entrapping the unwary. It givs him and his agents plenty of business, and enables him to exhibit himself every little while in the character of a great moral scavenger. Instead of doing good that more good may come, he does evil that more evil may be done, and that the doer of it may suffer. This method is so abhorrent to all our ideas of right and propriety that it is hard to believe any man calling himself respectable can act upon it. The bill putting a stop to this iniquitous spy system passed both houses by large majorities. It was approved by the press of the state of both parties. The people had demanded it, and were glad of its passage. The governor has certainly shown less than his usual good sense in vetoing it. It is amazing that, under the circumstances, the bill was not instantly passed over the veto. But the cringing Republicans who had voted for its passage dared not oppose the will of the governor, whose signature they want to bills of their own. Another year of unmitigated Comstock.

Truth makes these remarks upon the same subject:

Governor Cornell has put his veto upon several acts of the present legislature which were so pernicious that his action in regard to them has earned him the respect of many citizens who, justly or unjustly, were not disposed to giv him credit for the best motivs in the world in his official acts.

But he seems to hav fallen so into the habit of vetoing bills that he has lost the power to distinguish between a good one and a bad one.

He appears to hav been afflicted in this manner when he came to consider Col. Murphy's Anti-Spy bill. Or, possibly, he had fallen so completely under the influence of Anthony Comstock and other gentlemen like him, who make a living by following the occupation of private spies, that he lost all power of clearly discerning the good from the bad in legislativ measures.

Since the bill has been defeated by the action of the Governor, it is proper that the people should again be reminded of its provisions, not one of which is in the slightest degree objectionable, except to men who make a living by tempting others into crime and then informing of them.

The bill provided that no one who laid a trap for another to lead him into the commission of a crime should be permitted to testify in the case.

It might be objected to this that there are some offenses so secret in their nature that they may be committed repeatedly with impunity, unless a case is made against them by decoy or other prearranged plan.

But the bill fully met this objection, for it further provided that the preceding clause should not be of force in cases where the decoy was expressly authorized by the district attorney.

The effect of such a bill would hav been to prevent the wholesale unauthorized schemes of men like Comstock to inveigle others into the commission of crimes of which they would never hav dreamed but for such efforts, while it would not hav precluded the discovery, exposure, and punishment of secret crimes by officers selected and authorized by the public prosecutor.

What the governor could find objectionable in this bill it is difficult to conceive, beyond the fact that it would hav left Anthony Comstock without a very disreputable occupation.

Probably that reason was enough for the governor.

Parton's Life of Voltaire.

II.—"L'INFAME" AND THE ENCYCLOPEDIA.

The Bastille, "The Infamous," and the Pantheon mark the beginning, middle, and end of Voltaire's career. He graduated from the Bastille a rebel. He was exiled to England and served his apprenticeship to liberty there under the Common Law, a free press, trial by jury, and the Philosophy of Bolingbroke. Among the more charming parts of Mr. Parton's narrativ we cannot but linger over his story of Voltaire's three years' residence and many friends in England. It is but a side scene, it is true, but it opens a view into English life, thought, manners, and letters that surprises by the freshness of its description and its contrast with the France that Voltaire had left. This contrast was not lost upon the vivacious author whose heart was swollen by the sense of injustice. He mastered the language, literature, manners, and even the people of England as no foreigner had ever before done. When he returned to France in 1729 he took with him an English education that was to a great degree the foundation and inspiration of his future life.

The question for him was, What shall that life be? What could he accomplish? To determin that, he knew that he must first become a *somebody*. He was by nature and profession a man of letters, a dramatist. He must win fame, honor, wealth, lands, and a position in the social and political order of his country which would be practically indestructible.

He would do this against the most disheartening opposition. He did it; he won! "For forty years," he afterward wrote to D'Alembert, "I hav carried on the wretched trade of man of letters, and for forty years I hav been overwhelmed with enemies. I could make a library of the abuse which has been vomited against me, and the calumnies which hav been poured out with lavish hand. I was alone, without a single partisan, without any support, and delivered over to the beasts, like an early Christian. It was thus that I passed my life at Paris." The wonderful story of these forty years we cannot even refer to. Is it not told as none other ever could tell it in Mr. Parton's pages?

In our second extract which we giv in another column the scene opens at the close of these forty years. It is pleasant indeed to contemplate the victor settled in triumph at Ferney in his sixty-fifth year. The goal of common ambition he had reached. But for what? To give twenty years more of the hardest and most dangerous toil of body and mind to the emancipation of his fellow-beings from what he condensed into one word, "L'INFAME"—THE INFAMOUS—that is, the Christian Superstition that lay like a nightmare across the human soul. "It is the greatest service that can be rendered to the human race," he said. He seemed better adapted to render it than any other, and he enlisted for the war, or for all that remained of his life. To succeed at all he must gather about him the freest, the most able, and learned spirits of France and strike squarely at the Christian Hierarchy. For *that* was the citidel of all despotism, tyranny, injustice, and wrong, and it was founded upon human ignorance, fear, and credulity. His life was to be henceforth a continuous warfare against the power of the darkness wielding the resources of a kingdom, and backed by the "vicegerent of God."

The revolt of Luther was but temporary, partial, and local in comparison to it. Voltaire brought on the most tremendous mental, moral, and political conflict of modern history. The falling Bastille, the French Revolution, the Napoleon dynasty, and the Republic of to-day are only successiv parts of it. Indeed the smoke of the battle has only now so far cleared away that Mr. Parton has been able to giv us the *first* clear and intelligible account of the opening of the contest, and of the genius and services of its first and greatest leader. Voltaire opened by bringing to bear upon this consolidated iniquity called THE INFAMOUS the three great departments of human nature—each of which should be carefully considered:

1. *The intellect*, that is, the profoundest learning and ability, represented by the Encyclopedia.

2. *The heart*, moved by the most cutting wit or genial humor that mortal ever used to inflict or to heal a wound.

3. *The purest humanity* that finally made torture and persecution hideous and loathsome and opened up the hope for the freedom and equal laws of a republic.

The first and fundamental position was the free use of the intellect and its resulting fruits. That was substantially won in the bitter fight with "The Infamous" over the Encyclopedia. The Jesuits had the control of the government, of education, and of the censorship of the press. From the first they had a natural horror of the new project of an Encyclopedia, which should be an orderly statement of all of human learning, art, industry, and the progress of Man on earth.

This famous enterprise was projected in 1570 by the brotherhood of Scientists and Philosophers, of which Voltaire was easily the chief. We hav only to recall the names of the principal colleagues, such as Diderot, D'Alembert, Turgot, Montesquieu, Condorcet, Haller, Holbach, Rousseau, Marmontel, to perceive that "The Infamous" had met a new, and, to it, a terrible array of human intelligence.

The contest was long and varying. The censorship did what it could to crush the printers and editors and to emasculate the work before its successiv volumes were published, and the hangman and his fire were called in to suppress it afterward. It took about twenty years to get its twenty volumes into the world in a mutilated and confused form which shows plainly the terrible ordeal it had passed.

It is difficult for us to conceive the importance of that work to the darkened Europe of that age. It was the light of science and human worth taking the place of supernaturalism. It was not so much its direct attacks upon the church and "religion" that made it so hateful, but the contrast of the whole of modern civilization, which cast into the background, as if insignificant, the great questions of theology for which men had been for ages past slaughtered in wars or at the stake. The real questions of interest of this world were presented by the great men of the world as it was, and they made the world of the middle ages appear as a hideous nightmare.

That work, too, had another important aspect; it was the beginning of the *formulation of the sciences into a creed* that should be really true, useful, and verifiable. In a word, it was the precursor of the

POSITIV PHILOSOPHY, which is really the only substitute and antidote for theology. This is apparent enough from the introduction to the first volume, in which D'Alembert undertakes an able and systematic ordering of the sciences, bringing each up to date, with a general statement of their methods and results, thus suggesting to Comte the work he completed a hundred years later.

This great work would never hav been completed without Voltaire. We can never be too grateful for his leadership in this contest. The editors were persecuted to despair, and their labors stopped. Take this page from Mr. Parton:

"Sensitiv D'Alembert, never a robust man, was the first to giv up. He wrote to Voltaire, Jan. 11, 1758:

"'I know not if the Encyclopedia will be continued. What is certain is it will not be continued by me. I hav notified M. de Malesherbes [minister] and the publishers that they must seek my successor. I am worn out with the affronts and vexations of every kind which this work has drawn upon us. The odious and even infamous satires which are published against it, and which are not only tolerated, but protected, authorized, applauded, nay, commanded, by those who hav authority in their hands, . . . all these reasons, joined to several others, oblige me to renounce forever that accursed work.'"

Take this specimen of Voltaire's replies to such letters:

"This grand work of the Encyclopedia, in which the nation ought to be interested, is yours in common with a dozen superior men, who ought to make common cause with you. Why do you not address yourselvs in a body to M. de Malesherbes? Why do you not prescribe the conditions on which you will continue? There it need of your work; it has become necessary. . . . Bestir yourselvs, and you wil lbe the masters. I talk to you like a republican; but also the matter concerns the republic of letters. Oh, poor republic!"

"To this letter the too susceptible D'Alembert replied at much length, in a strain of mingled pathos and indignation. "I doubt," he concluded, "if your article upon History can pass with the new censors. But nothing presses; I doubt if the eighth volume is ever printed. Think of the crowd of articles which it is now impossible to write: Heresy, Hierarchy, Indulgence, Infallibility, Immortality, Immaterial, Hebrews, Hobbism, Jesus Christ, Jesuits, Inquisition, Jansenists, Intolerance, and so many others. Again I say, we must stop where we are."

"The editor may naturally enough hav doubted whether the article upon History would pass. The first page contained a Voltairean definition of Sacred History, which a French censor of that time would hav first enjoyed and then erased: 'Sacred History is a series of operations, divine and miraculous, by which it pleased God formerly to conduct the Jewish nation, and *to-day to exercise our faith*.'

"D'Alembert withdrew, and Diderot struggled on alone."

Yes, but not quite alone, for Voltaire was ever ready with his articles or advice, and his protectiv, all-powerful influence. It was in vain that his friends, from Madam Denis, his niece and housekeeper, to Frederick the Great, protested against his becoming absorbed in this conflict with the Infamous. He determined that the fangs of this monster should be drawn, and that the Encyclopedia should be continued and completed. He succeeded; but only by an *iron will* that otherwise contrasts strangely with the vivacity and versatility of his genius.

We read again:

"Madam Denis found him unmanageable from 1759. A few days after the news reached their retreat of the solemn burning of 'De Esprit' and the 'Loi Naturelle,' she wrote to one of her friends:

'My uncle is always at work. He does a hundred different things at once. His genius retains its vigor. A certain letter has appeared in the *Mercury*, which I should so much hav wished him to suppress. I can no longer do anything in that way. I am so convinced of this that very often I avoid reading his manuscripts. Age has given him an *invincible obstinacy*, against which it is impossible to struggle; it is the only mark of old age that I perceive in him. Be sure, therefore, when you see things which he had better not hav written that I groan over them without being able to prevent their appearance. If I were not sensitiv I should be very happy. He is very kind to me, provided I avoid making the least objection to anything that he does. This is the course which I hav adopted, and I find it answers very well.' [Sensible woman!]

"The king of Prussia, also, from the midst of his armies, observed the renewed zeal of his old master, and wrote of it as men of the world usually do of such things. The following was a famous passage in its day, and is still quoted:

'Your zeal burns against the Jesuits and the superstitions. You do well to combat error; but do you believe that the world will change? The human mind is weak; more than three-fourths of mankind are formed to be the slaves of the absurdest fanaticism. The fear of the devil and of hell is fascinating to them, and they detest the sage who wishes to enlighten them. The mass of our species is stupid [*sot*] and wicked. I look in vain among them for that image of God of which the theologians assure us they carry the imprint. Every man has a wild beast within him. Few know how to enchain him. Most men let loose the rein when the terror of the laws does not restrain them.'

"Madam du Deffand often wrote in a similar strain."

Nothing could move him from his purpose. His resolve gave him a revival of health and spirits. He had found something to liv for beyond himself, and that ennobled him.

Not only was the Encyclopedia continued, but the matter that was too rich, wicked, and witty to appear in it fell together under his hands as the still more famous "Philosophical Dictionary"—a kind of heretical supplement to the greater work. By the most wonderful dexterity, and duplicity too, this work, which would hav brought torture and death upon any one responsible for it, was printed and circulated right under the noses of the Jesuit censors. Such results made utter folly of the attempts to crib and confine the growing mind of Europe. The first, the great intellectual victory, was won. The systematized learning and free thought of *Man* was before the world, and it could not help but be a different and a better world ever after. The declaration of independence of the mind of man was actually out, and it could never be withdrawn. The Jesuits and The Infamous were slow to perceive and realize their defeat. Very much was still in their hands. The tutorship of the young king, the education of women and children, they could still hold. They seated themselvs upon the safety valve of the nation, determined to repress, without the slightest thought that the result must be an explosion. "After us the deluge," said the wiser Madame Pompadour. How Voltaire, by his matchless, inimitable WIT, unseated The Infamous for a time and delayed the dread catastrophe, until there was an educated mass of French people somewhat able to meet the great emergency, must remain as our next subject.

T. B. W.

Obituary.

"How sweet the moonlight sleeps upon this bank."
—*Shakspere.*

Charles Brigham, aged twelve years, youngest son of Addison M. and Jane Kerr Brigham, of Le Roy, Bradford Co., Pa., passed from earthly scenes on April 27, 1881, after a severe illness of several weeks. He was a very intelligent and activ boy, intellectually and physically, fond of books, and much beloved by his companions. His father being an earnest and activ Freethinker, sparing no pains to spread his TRUTH SEEKERS and Liberal books among the people, and believing that all churches, clergymen, and the Bible are a detriment instead of a good in society, he dispensed entirely with them, as well as the idle and superstitious ceremonies which they enjoin, and which are so often an outrage upon all justice, common sense, and the finer feelings and instincts of human nature.

At the grave the writer of this article made a few remarks and read a brief service from the "Truth Seeker Collection" and the following stanzas from Sir E. Bulwer Lytton's poem, "There Is No Death."

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grains of mellow fruit,
Or rainbow-tinted flowers.

The granit rocks disorganize
To feed the hungry rocks they bear;
The forest leaves drink daily life
From out the viewless air.

There is no death! The leaves may fall,
The flowers may fade and pass away;
They only wait through wintry hours
The coming of the May.

It was the first Infidel funeral ever held in the town, and as there was a full attendance of church people it created much comment and misrepresentation from them. Thought and discussion, however, were brought about thereby, and we hope it has opened the way for others in the future, on like occasions, to dispense with the senseless prayers and gloomy hymns that our Christian friends seem to hug to their bosoms with a tenacity worthy of a better cause.

Death is not an enemy. It is in accordance with natural law, and only the ignorant fear it.

Watkins, N. Y. JAY CHAAPEL.

New Leagues, Annual Members, and Contributions.

The auxiliary Leagues, since last report, hav increased four, and withdrawn one, as follows: 45. Oxford, Nebraska, Dr. E. E. Guild, Secretary; 217. Central City, Dakota, A. R. Fowler, Sec.; 218. Jackson county, Iowa, Wm. G. Stuart, Sec.; 219. Ossian, Iowa, James Daniels, Sec.

At this late day, when Comstockism is going into disgrace everywhere else, the auxiliary League at Moberly, Missouri, severs its connection with the National Liberal League and returns its charter. The cause assigned is the action of the League Congress at Chicago last September. Its place is promptly filled by the newly-formed League at Oxford, Nebraska.

We regret that Moberly seems not to be in communication with the rest of the world, and knows not what is going on. In six more months Moberly will wake up to the fact that its friend Comstock is altogether wiped out, and that it has no obscene agent left to swear by. However, Leagues may come and Leagues may go, but the National Liberal League goes on forever.

The Annual Membership has increased to ninety, as follows:

Henry E. Hunter, Hinsdale, N. H.; S. S. Ball, Penn Yan, N. Y.; Pulaski Carter, Providence, Pa., John Bulmer, Wm. Ellison, and Wm. A. Thompson, St. John, Ill.; Alfred Taylor, Gardner, Kan.; Dennis Barnes, Charles Rattenbacker, Henry Strobin, A. J. Johnson, Wm. Sarginson, and Maria L. Follett, all of Le Claire, Iowa; Abbie and Amos Knapp, Dowagiac, Mich.; Jerome Dutton, Wheatland, Iowa; H. Steinmetz, Raleigh, N. C.; Geo. Collins and J. C. Shannon, Santa Clara, Cal.; Geo. Lynn, Lockport, Ill.

Aside from receipts for charter fees, memberships, and the *Man*, contributions hav been light—only $2.00 from Jerome Dutton, Wheatland, Iowa; $5.00 from our ever-reliable friend here in New York, Daniel M. Ryan; and $10 from our biographer, historian, and friend, James Parton, Newburyport, Mass.

T. C. LELAND, Sec. N. L. L.

The National Liberal League Secretary, having to attend the Annual Congress in September, will leave New York early, say about August 15th, and saunter his way leisurely toward the West, stopping with friends, looking in on Leagues, attending conventious, etc. He does not set himself up as a champion speaker, but he has been known to read an occasional essay to an appreciativ audience with acceptation and effect. If any Leagues or Liberals along his line of travel would like to see or hear him, he will be happy to accept a few invitations.

Open Letter.

MR. EDITOR: Your paper being one of the *Western Light* exchanges, it givs me the unpleasant duty to inform you of its suspension for a brief season. Owing to my exhausted mental and physical condition by too much care, I am obliged to rest from all labor and recuperate through the summer months. I hope to renew acquaintance in the fall with those from whom I hav received a kind word and encouraging aid, for the *Light* was becoming influential through its able contributors. I am glad that so many progressiv papers are enabled to keep their devoted heads above water, and the *Western Light* belonging exclusivly to myself by virtue of its copyright, will wait for its proprietor to set it again on a hill to "shine for all." Now it is hid under a bushel, and as the "revised" did not exclude the text of admonition, it accepts the passage of scripture and may appear again with greater brilliancy should the fates otherwise decree. St. Louis may not be found wanting her quota of Spiritual Liberal volunteers, both from the male and female ranks, that will do credit to the new dispensation.

Publicly thanking friends, I still remain their loyal champion in all progressiv work,

ANNIE T. ANDERSON.

2,306 *Main st., St. Louis, Mo.*

Anti-Monopoly Resolutions.

RESOLUTIONS ADOPTED AT A MEETING OF THE NATIONAL ANTI-MONOPOLY LEAGUE.

Resolved, That the confirmation of Hon. Stanley Matthews, the Pacific Railroad candidate, as a justice of the Supreme Court of the United States, is a signal and alarming proof of the purpose and the power of corporate monopolies; and their *purpose* to pack the Supreme Court with judges who will reverse its decision in the Granger cases, affirming the right of the people through their legislatures to control corporations; of their *power* to secure the confirmation of their candidate in defiance of the popular will manifested through the press, and against an almost unanimous report of the statesmen and lawyers of both parties, constituting the Senate Committee on the judiciary.

Resolved, That we view with apprehension the power of monopolies in the legislativ, judicial, and executiv departments of our government; that the recent prominent part taken by the railroads in electing candidates for the Senate of the United States, and the nomination to positions of power and influence of Mr. Matthews, the railroad advocate in the United States Senate; Mr. Elliott F. Shepard, the son-in-law of Mr. Vanderbilt; and Hon. Wm. H. Robertson, the life-long attorney of the same interest, and who but recently was instrumental in killing the bill to prevent telegraph monopoly—all point to a settled policy on the part of the monopoly interest to push their creatures into power.

Resolved, That the tendency is very marked to monopolize the enormous advantages of steam and electricity, and use them as a means to tax the public unduly for their use; that the concentration of vast wealth in few hands while the many are kept poor is opposed to public policy, to public morals, and endangers the permanency of our form of government.

Resolved, That we especially view with alarm the attempts of monopolists to control our courts and the press, which, with our schools, are the chief bulwarks of our free institutions; that we therefore deprecate such appointments as those above mentioned, and earnestly affirm that it is the duty of all good citizens to hold all persons and all parties to a strict accountability for thus betraying the public interest.

Discussion.

Reply to Mr. Bennett's Twentieth Letter.

MR. D. M. BENNETT, *Dear Sir:* I very cheerfully admit, as I have admitted before, that many ancient teachers before Christ taught sublime truths and excellent morals. In fact, I have no objection to conceding that a code of morals, considered simply as an ethical code, cannot be a proof of revelation, for it can exist apart from it. Christ's mission was not primarily that of a moral teacher; he came to die for the salvation of his own. But the point I insist upon is that the morality of the New Testament, as a whole body of ethics, is infinitely superior to any code of morality found in any other book. I ask where Christ obtained such wisdom? Was he in reality a man of great erudition masquerading in the garb of an illiterate peasant? Or was he an imaginary being, in whose mythical person was concentrated the wisdom and morality of the ages? Who could imagine such a character? Not the early Christians; their writings that remain prove their incapacity; not the Jews, with their clannishness and hatred of him. It is these indirect considerations, so unique and extraordinary, that, taken into consideration with other proofs, confirm the conviction to every mind whose view is not merely superficial, of the divine origin of the Bible.

I do not think that any benefit can be derived from my elaborating this view into its details with you, nor would it profit any reader who is in sympathy with your views of the morality of the Bible. The confirmation it would add depends largely upon the disposition and bias of the investigator. Not a few unbelievers consider the Bible contains the sublimest system of morality ever inculcated, and pay homage to the person of Christ as being the ideal of human perfection. The Infidel Rousseau is one prominent example. In a chapter which I cannot resist the temptation of quoting in full he acknowledges all I claim as to the character and morality of Christ. In his "Emile," book four, he writes: "I avow to you also that the holiness of the gospel is an argument that speaks to my heart and to which I should even regret to find any good reply. See the books of philosophers, with all their pomp, how little they are beside this! Can a book at once so sublime and simple be the work of men? Is it possible that he whose history it is can be a man himself? Is this the tone of an enthusiast or an ambitious sectary? What sweetness, what purity, in his manners! What touching grace in his instructions! What elevation in his maxims! What profound wisdom in his discourses! What presence of mind! What delicacy and what justness in his replies! What empire over his passions! Where is the man, where is the sage, who knows to act, to suffer, and to die without weakness and without ostentation? When Plato paints his ideal man, covered with every reproach of crime and worthy of all the rewards of virtue, he paints, feature after feature, Jesus Christ. The resemblance is so striking that all the Fathers have felt it, and it is not possible for any one to mistake it. What prejudices, what blindness, are not required to make any one venture to compare the son of Sophroniscus with the son of Mary! What a difference between the one and the other! Socrates, dying without pain, without ignominy, easily sustains to the end his character; and if that gentler death has not honored his life, one doubts if Socrates, with all his genius, would have been other than a sophist. He discovered, it is said, morality; others before him had put in practice. He did nothing more than say what they had done; he but reduced their examples to the form of lessons. Aristides had been just before Socrates had said what justice was. Leonidas had died for his country before Socrates had made the love of country a duty. Sparta was sober before Socrates had praised sobriety; before he had defined virtue Greece abounded in virtuous men. But where had Jesus found among his countrymen that pure and exalted morality of which he alone has held forth the lessons and the example? In the bosom of the most violent fanaticism the loftiest wisdom made itself heard, and the simplicity of the most heroic virtues honored the meanest of all peoples. The death of Socrates, philosophizing tranquilly among his friends, is the gentlest that one could desire; that of Jesus, expiring amid tortures, injured, reviled, accused by a whole people, is the most horrible that one could fear. Socrates, taking the poisoned cup, blesses him who presents it and who laments him; Jesus, in the midst of a frightful punishment, prays for his infuriated executioners. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God. Shall we say that the gospel history is a fiction? My friend, it is not thus that fiction works; and the deeds of Socrates, which no one doubts, are less attested than those of Jesus Christ. At bottom, this is only to push back without removing the difficulty. It would be more inconceivable that several men had, in harmony with each other, fabricated this book, than that one should have furnished the subject of it. Never would Jewish authors have either caught this tone or alighted on this morality; and the gospel has marks of truth so great, so striking, so perfectly inimitable, that the inventor of it would be more astonishing than the hero."

Pardon the length of my quotation, but it is, while expressing my views of the matter, a more eloquent statement of them than I myself could frame. And coming from a notorious Infidel, it has all the more weight. John Stuart Mill, the Infidel son of an Infidel, the Infidel Napoleon, the Infidel Renan, and many other rejectors of revelation have expressed similar criticisms. It is, then, not altogether my faith that alone discovers such purity, beauty, and wisdom in the Bible.

I am sorry you have not been able to reply to my last letter, and as this is my conclusion, I shall have to trust your honor not to take advantage of my silence, and not to raise any points not legitimately brought before us by my remarks.

An example of your fondness for this is your recapitulation of the alleged resemblances between Zoroastrinism, Confucianism, etc., and the Bible. You very fully elaborated the same lists in your reply to my fourth letter. For a criticism of the charge of plagiarism, I refer the reader to my fifth reply.

I must also trust you not to parody my remarks, as you have, for instance, in your last. I did not attempt any apology for the indecency of the Bible, as I do not consider it has any indecencies, nor did I excuse the charge by asserting the same of Voltaire, Diderot, and Rousseau. I merely stated that it was disgusting to contemplate the affectation of modesty in a system of unbelief that apotheosizes the most profligate and indecent characters and goes in raptures over productions that are foul with moral filth. If the Bible were indecent, of course this would be no excuse, but it is, nevertheless, reasonable for one to ask a critic to remove the beam from his own eye before attempting to detect an alleged mote in mine.

Before I conclude I wish to recall your attention to the prophecies of the scripture. I have already made some quotations referring to Christ; I now call your attention to the wonderful foreknowledge shown by the writers of scripture in delineating the fate of Babylon. And *I will not insist upon any earlier date being assigned in this connection to the prophecies of Isaiah and Jeremiah than you admit.* Remember that for ages Babylon was the most fertile and powerful country of the world, its magnificence was the astonishment of the ancients, and its power when in its hight the terror of surrounding lands. Of its marvelous fertility Herodotus represents it as incredible to all but beholders. Watered by the Tigris and Euphrates and the numerous canals, the most splendid imagination could scarcely exaggerate its wonderful exuberance, nor the hiight of civilization to which its skilful inhabitants had attained. With walls built with incredible labor and strength, which for two years were impregnable to Cyrus, who encamped for that time, and which strategy and not force at last overcame; the brazen gates, its hanging gardens, and treasures of precious metals and stones, valuable hangings and rich embroideries, which for ages were the greatest booty of ruthless conquerors, Babylon was at the time during which the prophecies of its downfall were written the most magnificent and most powerful city of the ancient world! Consider its greatness then and compare its present condition with the predictions of scriptures and confess if it be not a confirmation of their divine inspiration. *And let me repeat, I only insist on such a date as you will allow the prophecies*, lest you assert that they were written after the event, and notice that the most unlikely predictions have only received their fulfillment within the last five hundred years. To the student of history every *word* of the prophecy is pregnant with meaning, for a full treatise on which I must refer the reader to Keith's "Evidence of Prophecy," a little work which it would seem difficult to believe any reader after perusing could retain his skepticism. I will, however, now make some quotations from the prophecy which have been fulfilled since the Christian era—particulars impossible for human insight to guess—yea, even that have been literally fulfilled within the last five hundred years. I will omit all the prophecies relative to the taking of Babylon by Cyrus, its later captivities by the Roman and others, and will merely quote these endings of the prophecies in Isaiah and Jeremiah. The former says, chapter xiv, 19th to 22d verse:

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall be there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses and dragons in their pleasant palaces, and her time is near to come, and her days shall not be prolonged."

"And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and a hissing without an inhabitant. . . . The sea is come upon Babylon, she is covered with the multitudes of the waves thereof" (Jer. ii, 37–42).

These are a few verses selected out of scores of verses on the same subject. They are clear in their meaning, and were written over a thousand years before their fulfillment, while Babylon was a glorious city, a paradise in her fertility. After the Christian era Babylon commenced its final decline never to again recover. After many centuries of desolation many travelers have visited her within the last hundred years—Sir Robt. K. Porter, Capt. Keppel, Buckingham, Rich, Mignan, Volney, and others—and their testimony is a repetition of the words of these prophecies. Notice the exactness of the prophetical delineation, its very exactness including a seeming contradiction. "The sea is come upon Babylon, and she is covered with the multitudes of the waves thereof," and yet says the same prophetic word, "Babylon shall become heaps," "a dry land," "a wilderness." The Euphrates according to the authorities mentioned above, overflows its western bank, making the country a low, marshy morass; the ruins are inundated, little better than a swamp, and yet there are sunburnt ruins over which the waters cannot flow, and a great part of it is throughout the year "a dry waste and parched and burning plain."

"It shall never be inhabited, neither shall it be dwelt in from generation to generation." The testimony of travelers is that the ruins and soil of Babylon are composed of heaps of rubbish mingled with niter so that it never can be cultivated.

"Neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there." How bold are all these assertions, yet how wonderfully they have been and are fulfilled! All through Assyria and the adjoining regions it is customary for the shepherds to use ruined buildings for the shelter of their flocks, but Babylon *alone* is an exception. The superstition of the people dwelling near prevents them from entering within the precincts of its ruins. This superstition is so firmly imbedded within the minds of the natives that neither threats nor bribes can influence them to enter it, as abundant testimony to this point, which can be adduced from the narratives of travelers, proves. And the same testimony is furnished that Babylon is the abode of wild beasts, lions, and goats, and the haunts of bats and owls.

I have glanced thus hastily at these few verses; the whole prophecy is fully considered in Keith's "Evidences," pp. 182 to 237. I ask you were these assertions mere lucky guesses? The prophets declare that Jerusalem shall again be inhabited, and Volney says that it is capable of cultivation, but of Babylon it is declared it shall never be. Why was the difference made? Ammon was to stable camels, Philistia to be a pasture, and travelers have described them as such, but Babylon alone was to be excepted from this? How came this happy exception? How, except that the Almighty, who knew the end from the beginning, inspired the writers to make it?

Let us glance at another prophecy, more brief but equally as wonderful. It is from the second chapter of Daniel: "Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces; then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream, and we will tell the interpretation thereof before the king. . . . Thou art the head of gold. And after thee shall arise another kingdom, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron; forasmuch as thou sawest the iron mixed with miry clay, and as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

I invite your careful attention to these predictions, delivered centuries before Christ with such extraordinary positiveness and ample detail. It is very easy, as is the invariable treatment of Infidelity, to carelessly overlook such prophecies by calling them vague, wild, indefinite, etc., but no such criticism can truthfully be made here. Remember, also, lest you allege that other false refuge that it was written after the events occurred, that this prophecy had been translated into Greek two hundred and fifty years before Christ. The statements of the prophecy are these, that between Nebuchadnezzar's time and the complete subjection of the whole earth to the kingdom to be set up by the God of heaven there were to be four universal empires. I call you to witness that later events have verified this exactly.

The head of gold represented the Babylonian monarchy, which as compared in point of magnificence, riches, and wonderful prosperity to the empire that eventually conquered it was as gold to silver.

The breast and two arms of the image were of silver, indicating that it was to be a double kingdom, and less grand in appearance than the head. Such were the conquerors of Babylon, the Medes and Persians, less wealthy and in character less noble. The type is exactly fulfilled. The body was of brass; the conquerors of the Medo-Persian monarchy were the "brazen soldiers," as the Macedonians were called. I call your attention again to the exactness of the prophecy; the "kingdom of brass which shall bear rule over all the earth." It was the monarch of this kingdom that sighed for more worlds to conquer; in the language of history, Alexander conquered the world. It was during the existence of this kingdom that the Greek translation of the Old Testament was made—the Septuagint.

The next kingdom was in point of splendor and strength, as compared to the Macedonian, as iron to brass. And it was not only to conquer the world, but it was to exceed even that; it was to *bruise* and *break* in pieces. The fourth kingdom was to be divided into two kingdoms, the iron legs. I again ask you to particularly notice this; the Romans who conquered the Macedonians were a stern, poor, frugal, and valorous people. How apposite to represent them as iron to other metals! And notice how exactly the prophecy describes the polity of the Roman victors. They not only conquered the ancient world, but they divided into sections and provinces and tetrarchies, as none of their predecessors had ever done—they broke and bruised it into pieces. But the mighty empire itself finally became divided into *two* kingdoms, the eastern and western; of the former Constantinople was the capital, of the latter the city of Rome of course. Is not the fulfilment wonderfully literal? But further:

"As the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly brittle; and whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay."

Count at any time after the final disruption of the Roman empire, and see if you can find more than *ten* kingdoms existing contemporaneously. These things you can verify for yourself. Do you think, sir, that human ingenuity could guess such a prophecy? Could observation ever lead a man to invent such a chain of events, and all be fulfilled? Suppose the prophet had made the second empire a brass one or iron, it would have been false; but what guided the prophet? How comes it that he made the silver a double kingdom and the iron a double kingdom, but made the brass single? How comes it that the second kingdom has no promise of conquering the world, but the third has? and omitting to the third the description of bruising and breaking, he applies it to the fourth? Is it merely a lucky guess, fulfilled in so many particulars after the lapse of so many ages? Why does he so confidently assert that there will never be more than ten great divisions of the Roman empire, and that they will never unite? History has exactly confirmed it. How do you it explain it? During these many centuries, although a Charlemagne or a Napoleon has arisen and seems destined once more to conquer these kingdoms and unite them once more in one great kingdom, yet he has been ever baffled, and the kingdoms still reman in ten great divisions, and they are so this day. Can you assert this to be mere uninspired guess-work? And, reader, do you insist so too?

All except one of these predictions have been exactly fulfilled. I believe the remaining one will be fulfilled likewise:

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Reader, it is now the "days of these kings;" it is the "patience," not the kingdom "of Jesus Christ." Evil is allowed to contine, the gospel of the grace of God is being preached, the elect are being gathered into the fold, but at any moment the judgment of God my fall. Then will the kingdom be set up in power, the stone cut out without hands shall smash in pieces. This part of the prophecy will as surely be fulfilled as the former parts have been. Will you not believe before you have it confirmed to you by experiencing the judgment that shall surely fall upon those who reject the mercy?

These are two prophecies selected at random out of the dozens equally as remarkable. How comes it that predictions as to Damascus, Sidon, Tyre, Jerusalem, Nineveh, Babylon, and other places have been all accurately fulfilled? How comes it that there was such a happy selection. Jerusalem was to be terribly punished, but it was not said that fishermen shall dry their nets there or that its soil shall be scraped away. This was prophesied of Tyre, and centuries after the prediction it was fulfilled. How comes it that it was not said of Ammon that no flocks should pasture there? It would have been false, but it was prophesied of Babylon and it fell true. And equally destructive the prophecies and equally wonderfully fulfilled in scores of other instances.

Let me quote a verse that contains a prophecy, the truth of which has been demonstrated by the history of the ages, and let me put it to your candor if it is not a prediction that is incapable of being truthfully made by the unaided human imagination? It was prophesied of Ishmael, "He will be a wild man; his hand will be against every man and every man's hand against him; and he shall dwell in the presence of his brethren." Nearly four thousand years ago this prediction was made of the future history of the descendants of Ishmael; is it not true? With one exception, all contemporaneous neighbors have perished from off the face of the earth. Many strange predictions about each of these have been fulfilled; the Jews, according to prophecy, were to remain in existence, but were to be scattered all over the wide world, even as they are at this day, but Ishmael was to dwell in the same country, and there he is to-day. Age after age of civilization has dawned around him; within his sight were the most marvelous creations of man; wealth and magnificence, peace and comfort, have blossomed round him, but he has ever remained untamable, a wild man, the hated and hater of all, and such he is to-day. In the words of the Infidel Gibbon, they are armed against mankind. Could any mere man guess this? Or, take another verse:

"Thus saith the Lord of hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever" (Jer. xxxv, 19). To-day in the neighborhood of Mecca, unterrified by the power and unbribed by the offers of the Mohammedans, the Rechabites dwell, lineally descended, according to their traditions, from Rechab, professing the faith of Judaism and acquainted with the Hebrew tongue. Was this another mere guess?

This incomplete skeleton-sketch of the prophecy and history of two or three scriptural predictions is compiled here for the purpose of inciting research. A dozen volumes would not be an exhaustive treatise of the prophecies of the Bible. Let me commend a reading of Bishop Newton's Dissertations of the Prophecies, Mr. Faber's works, Sir Isaac Newton on Daniel, Keith's "Evidence from Prophecies," etc. Can you afford to treat the matter lightly and carelessly? Whatever may be the origin of the prophetic scriptures, since they have not failed to have exact fulfillments in all according as the limit of their time arrived, so you may be assured those portions which are yet unfulfilled will also occur. It is extremely unlikely and irrational to hope otherwise, for the predictions that have occurred absolutely transcend man's highest intellect to forecast. In the language, then, of the inspired servant of the Lord, I advise you, reader, "Seek ye out of the book of the Lord and read, No one of these shall fail, none shall want her mate, for my mouth it hath commanded and his spirit it hath gathered them."

The cavils of Infidelity are mutually destructive if contrasted together. There is no system in it; the only thing in which its various supporters agree is in abuse and hatred of the scriptures. The earliest of modern Infidels, beginning with Lord Herbert, professed great reverence for the scriptures, awarding them the praise of being the best system of morals ever introduced into the world, and many Infidels to-day express similar praise. On the other hand, while the greatest Infidels have acknowledged this, there is a school less learned, less pure, and less unbiased, who can find no language sufficiently strong to express their idea of the immorality of the Bible. Obviously one or the other is untrue. If indeed the question is asked of the advocates of the latter view to point out the proofs of their charges the answers will be various and in some cases puerile in the extreme. Yet I have seen even these advocates, when anxious to impart a seeming plausibility to a pet theory, absolutely build an argument on the premises of the moral perfection of the scriptures. So dishonest, so unprincipled, so inconsistent, is modern Infidelity. Even in THE TRUTH SEEKER an argument has been based on this to prove that Christianity is derived from Essenism. Yet in the next paragraph, almost, as if forgetful of this concession, the same writer charges the scriptures with every conceivable evil—obscenity, malignity, immorality, hypocrisy, etc.

There is little if anything new in the popular unbelief of to-day. Quibbles and falsity that have been answered over and over are dressed in a new garb and disseminated as if they had never been met and were absolute truth. The favorite arguments of Infidelity are caricature and ridicule; even in this argument, if the levity was eliminated, your letters would probably be diminished in size one-twentieth—even more. The truth of this must be apparent to every reader. Might it not make one pause to investigate? None of the works written upholding Christianity have this taint; they are all, without exception, serious, courteous writings. The gravity of the subject should certainly be protection against flippancy. The man who can treat flippantly the most serious subject, as religion certainly is, deserves pity and contempt—pity for his callous degradation, and contempt, for the littleness of his soul. If it be a stigma on a mind that it is self-debased, if ignorance is a disgrace when learning was easily obtained, how much more is the disgrace of the mind that has no sacred feelings or can treat the most sacred objects of others with flippant caricature. If even religion is false, there is no excuse for such method. The physician who can joke and laugh when performing a dangerous and painful operation is a heartless fiend, and would be treated as such. But it is suggestive in itself that while in works of practical Infidelity caricature and ridicule are recognized as in harmony with their methods, they are never found in the books written against Infidelity.

It is strange the dishonest intellect which men exhibit in opposing Christianity. There is no theory too wild, no slander too base, no falsehood too glaring, no argument too puerile, no course too inconsistent, for the advocates of Infidelity to adopt into their service if it seems to make a cavil to the scriptures or exhibits a blot on their upholders. Men who in other matters are courteous, affable, just, and fair-minded, exhibit the reverse of all these qualities when estimating the merit of Christianity. Misquoted history, perverted facts, exploded theories, all are eagerly swallowed if they seem to bear against revelation; real history, real facts, are all overlooked, and on any words or actions a mild construction will on no account be placed. This spirit, which animates all Infidelity, is, to my mind, another very suggestive thing.

Another remarkable attitude, to me, is the morbid delight with which the vileness and hypocrisy of professed Christendom is paraded, especially if the offender be a clergyman. The predictions of the corruptions of the professing church are scattered through the greater portion of the New Testament epistles with an exactness of delineation that need a very slight knowledge of history to apply them, and therefore the corruptions of doctrine and polity, and the worldliness and unbelief of Christendom, are a confirmation of the divine origin of the scriptures. But apart from this, it has absolutely no bearing upon the determination of their truth and inspiration. Surely if a minister commits adultery it is not because he believes the Bible, which denounces woe on those who do. I may be reminded with that dishonest pertness which is so natural to some scoffers that he is only following the example of David, the man after God's own heart. But, sapient critic, has he not the example of the punishment which befell David; that despite his fasting and prayer and tears, the child of his sin was smitten with death? If a professing Christian is dishonest, if he steals, if he slanders, if he lies, is it because he believes the Bible? Are you so dishonest as to affirm that anything in the Bible upholds his course? I would not impute to you such loose falsehood. Of those who do evil that good may come, the apostle says "their damnation is just." Yea, the man of whom such things are the normal condition is not a Christian, nor can he, while living such a life, be received into heaven, but belongs to that company who are without its holy precincts, where, as the last chapter of the word of God declares, "are the dogs and the sorcerers, and the fornicators and the murderers, and the idolaters and every one that loveth and maketh a lie." But it should not require any length of argument to prove that the fact of Christians being disloyal to the teachings of scriptures is not an argument against them, especially as you would not allow it to be of any weight against Infidelity that some of its prominent advocates have been lascivious and utterly unworthy of credit.

[CONCLUDED NEXT WEEK.]

Superstition in all Ages.

This is a work that all should be familiar with. It is a philosophical treatise on Atheism, which, written in French, was translated into English, and now, I understand, is also translated into German and Spanish. Its author was a priest, who despised and abhorred the doctrin he was compelled to preach, yet knowing that if he should openly declare his sentiments the stake would be his fate. His birthday ought to be celebrated throughout the world, and his name proclaimed *fortissimo* by all public speakers. My views on this profound and unsurpassable production hav twice been published in THE TRUTH SEEKER. It is sold at THE TRUTH SEEKER office; price, cloth, $1.50; paper, $1.00.

Aurora, Ohio. B. O. FENTON.

Discussion.

Our Twenty-first Letter to Mr. Mair.

CHRISTIANITY A RELIGION OF LOVE.

MR. G. M. MAIR, *Dear Sir:* I will continue here from the point where I left off in my last in replying to your previous letter, instead of attending immediately to your last. Leaving for the present the order of the theses marked out by you, I will pursue in place of the same the late amended programme which you substituted, touching the influence which Christianity has had upon the world.

While I do not regard the style of your propositions with regard to the effect which Christianity has wielded the best that could be presented, I will take up your propositions briefly.

I shall have to deny your first that *Christianity first taught mankind they were and should live like brothers.* The facts of history do not bear out this assertion. I showed in my last that the ancient pagan teachers taught the doctrines of humanity, brotherhood, and love of the human race as strongly as did Jesus. I showed that about half a dozen of those philosophers and teachers inculcated the Golden Rule hundreds of years before Jesus taught it, and that is admitted to be the very best of all the precepts of Jesus, and thousands of times has been pointed out as the very acme of moral teaching.

There is no proof to show that the believers in Christian dogmas live any more peacably together than Brahmans, Buddhists, Parsees, Egyptians, and Mohammedans; no, but in reality far less so. Christianity, first of all, was established by the sword and bloodshed under the bloody, murderous Constantine, and has since been sustained by the sword, the cannon, and musket. The most bloody wars the world has known were prosecuted by Christians, and many and many a time Christian nations have waged relentless wars against other Christian nations, making widows and orphans by the tens of thousands, while instances can scarcely be found where Brahmans have fought Brahmans, where Parsees have fought Parsees, where Buddhists have fought Buddhists, or where Mohammedans have fought Mohammedans. In addition to this, it may be added that in no part of the world is there less of the feeling of love and brotherhood than among Christian nations. In no pagan countries have wars been waged on more frivolous pretexts. In no heathen countries has so obnoxious a system of slavery existed as in Christian nations. In no nation do the rich and aristocratic bear down upon the poor and helpless as in Christian countries. In no countries are the peasants and laboring classes compelled to labor harder and for smaller pay than in the lands blessed with Christianity. In no countries are rulers, lords, and capitalists more unfeeling, more exacting and oppressive, than are Christian rulers, lords, and capitalists. More people are sent to prison and to hard labor in Christian countries for various offenses than in all other portions of the world. See how Christian Spain with terrible cruelties drove out from her borders and exterminated scores of thousands of the Moors and Jews. See how with the utmost cruelty she prosecuted her conquests in the New World, how she wantonly slaughtered those who dared to defend their own homes. See how she encouraged the slave trade and oppressed to the lowest state of degradation the people of the countries of the western continent which she subdued. Read the history of the Christian rule of Spain in the West India Islands; read the history of the Christian conquests of Mexico under Cortez; the Christian conquest of Peru under Pizarro, and see if any conduct more horrible and utterly demoniacal was ever perpetrated in this world.

In these countries, as in nearly all the countries in the southern part of this continent and the neighboring islands, the most monstrous wrongs were done the natives. Their countries were taken from them by force; they were compelled to work in unhealthy mines by their Christian masters, where thousands upon thousands of them sickened and died. The thousands that remained were filled by their Christian masters and conquerors with venereal disease of the most horrible character, which caused the most odious death of thousands upon thousands more. Never have the inhabitants of this blood-saturated earth been worse treated, more cruelly wronged and oppressed, than were the aborigines of this western continent of America by their Christian conquerors. The horrors upon horrors that have been committed by Christian conquerors, Christian warriors, and Christian slave-drivers have been sufficient to fill dozens of large volumes and to appal with horror the heart of every person who would read them.

True, in our own part of the continent it was not quite so bad; but here, even, there was a vast amount of Christian cruelty and injustice meted out to natives of this country. Thousands upon thousands of bloody, cruel deeds were committed against them, and, step by step, they were driven from their homes, and, inch by inch, were murdered or driven back from the seaboard to the interior. It is true, the natives showed cruelty when they had the power; but in downright cruelty, meanness, dishonesty, and bloodshed they did not begin to equal their Christian conquerors, who were stealing away their beautiful country and establishing the doctrine of "brotherly love and benevolence."

True, there was one William Penn who was governed by honest, honorable, and humane motives. He made honorable treaties with the natives, he paid them honestly for their lands, and lived with them in the most peaceful relations; but he was not one of the simon-pure, acceptable Christians. He and his friends were persecuted, imprisoned, and executed by Christian rulers in England as heathens and heretics. They were glad to flee to this country for peace and quiet; but they did not always find it. Here they also met with Christian hatred, persecution, and oppression; and one of them, a woman at that, was actually put to death by Christians on Boston Common. To this day the Quakers are not considered real Christians. Thousands of them are unbelievers, and many of them, I am glad to say, read my paper, THE TRUTH SEEKER, with much approbation.

It has been much the same as in this country with all the Christian conquests of the world. They have been bloody and most cruel and oppressive.

Coming down rapidly from the time of the bloody career of Constantine to that of the still more bloody one of Charlemagne, in 770, who has been honored as being the greatest Christian warrior of the world, and who, by fierce bloodshed, slaughter, and carnage of the most wholesale character, permanently established what you call "the brotherly and benevolent religion or Christianity." In reading the history of the bloody career of this Christian murderer and tyrant, Charlemagne, it cannot fail to give a pretty comprehensive idea of how the "religion of brotherly love and benevolence" was established in Europe. Supported by the head of the Christian church, he devastated Lombardy, and kept up a bloody warfare of thirty years against the still pagan country of the Saxons and Germans, not sparing France and other countries. It would require volumes to do justice to the deeds of this great Christian warrior; this great Christian butcher; this great Christian ruler. He caused the soil of Europe to be saturated and re-saturated with blood in his efforts to make permanent his own rule and to establish the "religion of brotherly love and benevolence."

He was a triumphant conquerer. He subdued the pagan nations of Europe, he subdued the unbelievers, and caused them to bow in submission to the rule of his "religion of love." He carried with him the banner of the cross and persistently insisted upon administering the Christian rite of baptism to those he conquered. On one day, in 782, this Christian butcher cut off the heads of four thousand five hundred persons at Verden because they refused to accept the Christian rite of baptism, to them the signal of submission and slavery. What a marked example of the beneficence and loving nature of the Christian religion! He simply carried out the doctrine of Jesus, who taught the heavenly doctrine of "Believe, be baptized, or be damned," and Charlemagne, his great captain, said, "Believe, be baptized, or be beheaded;" and he beheaded them if they would not believe and be baptized, as earnestly as Jesus sent them to hell for the same offense.

Yes, Charlemagne was the conquerer of Europe. He put thousands upon thousands to death that other millions might be forced to accept "his religion of love and beneficence." He shaped the map of Europe, which to a large extent has remained to this day. But for his powerful arm and his adamantine heart, paganism would doubtless have existed in Europe many centuries longer. He was emphatically a "soldier of the cross," a captain of Jesus, the great Baptist, and the bloody establisher of "the religion of brotherly love and beneficence."

I cannot begin to trace the bloody track which Christianity for more than a thousand years made over the face of Europe. I cannot more than allude to the bloody, cruel, and horrible wars of the Crusades, which were wholly instituted in the name of Jesus and to spread his religion of brotherly love and beneficence over the land where it originated, and to crush to the earth the Infidels who presumed to accept the teachings of Mohammed and to bow down to his god, Allah.

The bloody campaigns of the Christian Crusades, so called from the figure of the cross, which was carried profusely in all possible colors, were six or seven in number. They spread over all the countries of Europe and continued for one hundred and fifty years —from 1096 to 1248. Millions upon millions of Christian warriors engaged in them; millions upon millions of treasure were exhausted in their prosecution, and from six to ten millions of human beings suffered the most excrutiating of deaths in consequence of them. Such wretchedness, misery, and devastation thus caused have never been known in the world. And these were distinctively *Christian wars.* They were gotten up expressly to crush opposition to Christianity and to establish in Palestine, the very country where it originated, your favorite "religion of love, brotherhood, and beneficence." But it was an immense failure. The millions of treasure were spent in vain, the rivers of blood flowed in vain, and the millions of human lives were laid down in vain; in vain was all the untold suffering and misery which those Christian wars engendered. The crescent and the religion of Mohammed still rules over the Holy Land, and your religion of "love and brotherhood" has never been able to maintain a permanent foothold there. And the slender existence it now has there is by the sufferance of the followers of Mohammed.

I will not attempt to even name the Christian wars that have taken place from that time to this; but they have again and again caused human blood to flow in rivers, again and again has the thirsty earth drank the blood of hapless human beings shed by Christian warriors and butchers. It is enough to examine some of the deeds of the Christian nations for the last three hundred years. Look at the conduct of Christian Spain toward her colonies. Look at the conduct of Christian England toward her dependencies and colonies in India, as well as in other parts of the world. Did her Christian generals when blowing Sepoys from the cannon's mouth, and when crushing those defenseless nations of the earth, exhibit the religion of love and brotherhood with which you are so enamored? Although that nation assumes to be at the head of Protestant Christianity, is it not also characteristic of her that she has always laid a heavy hand upon those she has brought under her control? Does her present treatment of oppressed Ireland bespeak a rule of Christian love and brotherhood?

Look at how Christian Russia treats her enemies both without and within her own borders. Was her treatment of the Turks a bright example of the vaunted religion of love and benevolence? Is the sending of two hundred thousand of her own subjects, (the most of them perfectly sincere and devoted to their convictions) to the mines of Siberia to drag out most miserable lives in that land of perpetual winter and in those terrible mines where existence is worse than death, a loving policy? Does that Christian nation show that her religion is one of love and kindness? Has not every Christian country that has possessed the power to oppress and crush to the lowest depths of degradation their unfortunate fellow beings, done it on every occasion?

A very brief review of the bloody persecutions which the Christian church has inflicted upon those who dared to dissent in some particulars from the prescribed belief may serve to show how real and active are the love, brotherhood, and benevolence which you lay claim to. In the ninth century under the Empress Theodora one hundred thousand heretics were put to death because they did not entertain the right kind of belief. In the twelfth century the most cruel persecutions were meted out to the honest Albigenses who were so far mistaken as to suppose that they had a right to entertain their own sincere convictions. The head of the church pronounced his anathemas against them, his minions were sent in pursuit of them, they were hunted down in villages, in towns, and in the country. Their bones were broken; their bowels were ripped open; they were thrown from precipices; their tongues were pulled out by the roots; their heads were broken open; they were suspended in all cruel positions; the heads of infants and adults were dashed upon rocks; the women were violated by their murderers, and in a limited period more than sixty thousand persons were put to death in this Christian manner.

The Waldenses were equally unfortunate, because for similar reasons and in a similar way they were made to taste the love and benevolence of the Christian church. They were driven from their homes, their property was taken from them, they were forced to seek safely in fastnesses of mountains, and even here the bloodhounds of the church sought them out and they were beaten with clubs, and dashed to pieces upon the rocks; women and children crawled into the caves for safety, and these human demons closed the mouths of the caves and smoked hundreds of them to death. Four hundred dead infants were taken up in one cave, where they had died in their mother's arms, where both had perished together. This warfare against the sincere Waldenses was kept up for scores of years, and thousands of that deserving people were put to most cruel and horrible deaths.

Simon Montfort received a commission from the vicegerent of Christ to hunt down and murder in all conceivable forms those mild unbelievers called heretics. He was called "the Avenger of the Church," and a more bloody and relentless monster never disgraced humanity. In the name of the religion of Jesus he perpetrated all conceivable enormities, inflicting torture and death upon thousands upon thousands.

The fierce Duke of Alva was another bloody captain of the cross. He laid waste the Netherlands and literally deluged that fair land with blood. It is estimated that under his hand over fifty thousand men and women were put to death for not entertaining just the right kind of belief.

The massacre of St. Bartholomew was a marked instance where the love and beneficence of Christianity was exhibited. In Paris alone sixty thousand

persons were most cruelly slaughtered within the lapse of three days. The Seine was literally filled with corpses and made red with the blood of men, women, and children. In the whole of France not less than one hundred thousand persons were thus murdered in the name of the Christian religion on that occasion.

England, Scotland, and Ireland were not much behind in this Christian work of bloodshed and death. The Catholics killed the Protestants and the Protestants killed the Catholics whenever they had the power. In the short reign of "Bloody Mary," a very pious daughter of the church, she signed the death-warrants of nearly three hundred people besides the great numbers who were sent to prison and not murdered. In the reign of her sister Elizabeth, a devout Protestant, the tables were turned and "reformed" Christianity came into power, and the torture, persecution, and murder in the name of the Christian cause went on to about the same extent. I have myself witnessed the racks and the infernal machines of torture that were used by the agents of the church during her reign. She signed nearly three hundred death warrants, and many poor unfortunate mortals were dragged to the block and to the gallows. The rack, the block, and the stake were brought into frequent use. The most unjust laws were enacted against the Catholics. The penalty was death to make a new Catholic priest in the kingdom. It was death for a Catholic priest to come into the kingdom from another country. It was death to harbor a priest. It was death to confess to a priest. It was death for a priest to say mass. It was death for any one to hear mass. It was death to refuse to swear that Queen Elizabeth was at the head of the church of Christ.

The extensive persecutions which the Protestants carried into Ireland were bloody and deadly, but I have not space to dwell much upon particulars. The terrible sufferings and the cruel deaths inflicted on one branch of Christians by another branch of Christians in that unhappy country are quite enough to give an accurate understanding of how much *love, brotherhood, kindness, and beneficence*, there is inherent in the system. Thousands of families were slaughtered within their own homes. In thousands of cases the brains of little children were dashed out in the presence of their agonized parents and then the wretched parents made to taste death in some horrible form. Thousands were burnt, thousands were thrown into rivers and drowned, and other thousands were buried alive. Ripping open the bowels of both women and men was a favorite means of inflicting death and of showing how much love, brotherhood, beneficence, and mercy these Christian saints and executors felt for Christian martyrs. All this enormity was supplemented by the most unjust and cruel enactments in the way of laws which one set of Christians ever enacted for another set.

It was much the same in Scotland; bands of Christian incendiaries and murderers roamed over that intensely Christian country, burning churches, demolishing the figures of saints, torturing and murdering their fellow Christians in the most inhuman manner. But still you have the hardihood to claim that Christianity possesses more *love, brotherhood, beneficence, and kindness* than all other systems of religion. It is as false as false can be. No religionists in the world have treated each other with that ferocious cruelty and worse than brutal hate which Christians in thousands upon thousands of cases have, like cruel tigers and soulless hyenas and treacherous wolves, visited upon each other.

It was much the same in Germany. There the blood of Christians and heretics was made to flow in rivers, and thousands upon thousands of human lives were taken in the name of the religion of love which you say Jesus taught, and by the men who claimed to be in possession of that loving religion.

In Spain and Portugal—preëminently Christian countries—this same religion of love was fully exemplified. Here the lovely Inquisition, the beneficent prison, the brotherly rack, the merciful stake, and all the other Christian appliances did their loving work. Here in Spain, in the fifteenth century, three thousand persons were burnt alive; nineteen thousand were imprisoned for life or for a long period, besides being heavily fined, their property stripped from them to build up the religion of Jesus and of love, and this during one year. In another year a thousand persons were roasted to death in the town of Ville Reale alone. The Jews and the Moors in Spain were made to feel to the full what "Christian love, mercy, and brotherhood" really means. They were subjected to the utmost cruelties and to the most terrible injustice. Their property was heartlessly stripped from them. They were given a short notice to leave the country, and were not allowed to take their goods and valuables with them, but were forced to dispose of them for the pitiful sum which their Christian persecutors felt inclined to give them, which was often not a hundredth part of their real value. In this cruel Christian manner more than three millions of the Jews and the Moors, who practically believed in the same loving, merciful God as the Christians, were driven from their homes and made to wander like outcasts and vagabonds on the face of the earth, and were subjected to cruelties and deprivations such as ought to be unknown in the world. Vast numbers were driven to starvation; many died by the wayside, while others were able to reach other Christian countries, where they met with the contumely and cruelty which Christian Russia and Christian Germany are extending to the Jews to-day. In fact, the Jews have from first to last received the most cruel and inhuman treatment from Christians, though the former are the race from which the latter received their religion, their savior, and their God. The wretchedness and human misery caused by all these acts of Christian love and brotherhood will never be known in full.

Torquemada, that bright and shining example of "Christian love and mercy," who was commissioned by the head of the Christian church to burn, torture, and murder God's own children, left the following loving record: Burnt at the stake alive, 10,220; burnt in effigy, the persons having died in prison or fled the country, 6,860; punished with infamy, confiscation, perpetual imprisonment, or loss of civil rights, 97,321; total 113,401. Cardinal Ximemes, his pious successor in the loving and Christian office of inquisitor-general, has 52,855 victims set down to his credit. What a crown of stars these Christian saints must wear in the long and "sweet by and by!" In Spain alone 31,912 persons were reported burnt alive, and 291,450 more perished for dissenting in small points from this religion of love.

A hundredth part of the horrors of the Christian Inquisition and the persecutions and cruel deaths and prolonged agony which men and women have suffered in the name of the loving religion of Jesus can never be known. Victor Hugo, the eminent French writer, estimates the total number of victims of the Inquisition, the stake, the torture machines, and other Christian devices for taking life, at the enormous sum of 5,000,000 persons! Just think of the amount of human agony that has been caused in the name and operation of this religion! Think of the millions of shrieks of agony, the howlings of torture, the groans of despair, the moans of the dying, which year after year, for nearly five hundred years, escaped from, or were smothered in these Christian institutions of love and beneficence. And in spite of all this, in the face of all this, you have the assurance, I repeat, to tell our readers that a loving, merciful God rules over the world and directs all things, and that Christianity is a religion of love, brotherhood, and kindness! How utterly untrue the claims are I will leave our readers to decide.

Under the Christian persecution of witches and its treatment of witchcraft more terrible horrors were perpetrated than the world can ever know; and these enormities were kept up in Christian countries for hundreds of years. Yahweh's cruel command as given in that great book of love and mercy which you adore, "Suffer not a witch to live," has been the authority and the excuse for an inconceivable amount of demoniacal cruelty, torture, and life-taking. The reformer Luther supplemented this monstrous command of his God by declaring, "I would have no compassion for a witch; I would burn them all." And even the divine John Wesley, as late as 1768, showed his partiality for the punishing of witches by declaring that to give up witchcraft was to give up the Bible. Thousands upon thousands of most unfortunate men and women, young maidens and little children, were subjected to the most unearthly cruelties and were made to suffer more than tongue or pen can ever describe, and all this because some loving Christian had charged them with being witches or with being bewitched. The Christian parliament of Toulouse burned 400 witches, all females, at one time on the public square. The Christian Judge Remy, of Nancy, acknowledged to burning 800 witches; 600 were burnt in one bishopric, 900 in another, 500 in Geneva, 1,000 in Camo, 7,000 in Treves. Under the Christian Francis I. more than 100,000 witches (females) are said to have been put to death, and in the total aggregate the enormous sum of 9,000,000 females were put to death in all countries upon the infamous, false Christian charge of being bewitched! Thousands who were put to death in this most inhuman manner must be passed over in silence.

A few of the noble souls which the followers of Jesus put to death in the name of and for the good of their master's religion may be given. Let us begin with the noble and learned Giordano Bruno, who was a student, a scientist, a philosopher, and a most worthy man. Because he was this he was hunted down by the church. He languished two years in a foul prison, and then was burnt at the stake.

Lucilio Vanini was another eminent scientist and philosopher, whom the church would not tolerate. He was arrested by the officers of the Holy Office. He had an inquisitorial trial and was condemned. His tongue was cut out, and he was burnt alive.

Galileo, the eminent astronomer who invented the telescope and made many most important discoveries, and who demonstrated that the earth is a sphere and revolves every day in its course round the sun, came near sharing the same fate. For presuming to avow these great truths he was arrested by Christian officers and taken before the Inquisition in 1633. He was subjected to the most cruel treatment in his old age, and after many months imprisonment in order to save his life, the feeble old man was made to abjure the great truths which he had discovered.

The learned and amiable physician, Michael Servetus, for simply publishing a book in which he honestly stated his belief that Jesus was not absolutely God, the creator of the universe, was arrested by order of John Calvin, and, after an unfair trial, was forced to suffer many cruelties, and was put to a most cruel death—burning with a slow fire of green wood, in Geneva, October 27, 1553. He was kept several hours in the severest agony.

It is hardly worth while, perhaps, to continue the catalogue of distinguished persons who have been made to feel the warmth and strength of Christian love and kindness. For many hundred years the loving Christian implements of death were kept busily at work. The days were made mournful and the nights were made hideous by the constant shrieks and groans of suffering and dying victims. But, thanks to the progress of civilization and the advance in the spirit of humanity, these cruelties have largely fallen into disuse, and the Inquisition, the torturing machines, and the stake are no longer used; unfortunately, however, the spirit of bigotry, intolerance, and cruelty still exists in the Christian church. Many have been made to feel it most bitterly. Your humble servant has not wholly escaped. He has been unjustly wrested from his home, his family, friends, and business, and immured in a prison for a year on a most frivolous and unjust pretext for his outspoken unbelief, with the evident hope that his life would be ended and his business destroyed. He was arrested and prosecuted and condemned by men of your own faith. Perjury was employed on his trial, and the most unjust rulings were given against him that this country has ever known. But he did not die; he still lives to discuss with you the untruths of Christianity and the beauty and sweetness of Christian love.

To aid in a full realization of the character of love, brotherhood, and beneficence which Christianity has evinced, I feel constrained to make a few quotations from Ingersoll: "In the name of God every possible crime has been committed—every conceivable outrage has been perpetrated. Brave men, tender and loving women, beautiful girls and prattling babes, have been exterminated in the name of Jesus Christ. For more than fifty generations the church has carried the black flag. Her vengeance has only been measured by her power. During all these years of infamy no heretic has been forgiven. With the heart of a fiend she has hated; with the clutch of avarice she has grasped; with the jaws of a dragon she has devoured; pitiless as famine, merciless as fire, with the conscience of a serpent, such is the history of the church of God. . . Every nerve in the human body capable of pain has been sought out and touched by the church. Tolerance has increased only when and where the power of the church has diminished. From Augustine until now the spirit of the Christian has remained the same. There has been the same intolerance, the same undying hatred of all who think for themselves, and the same determination to crush out of the human brain all knowledge inconsistent with an ignorant creed.

"Men and women have been burnt for thinking there was but one God; that there was none; that the Holy Ghost is younger than God; that God was somewhat older than his son; for insisting that good works will save a man without faith; that faith will do without good works; for declaring that a sweet babe will not be burned eternally because its parents failed to have its head wet by a priest; for speaking of God as though he had a nose; for denying that Christ was his own father; for contending that three persons, rightly added together, make more than one; for believing in purgatory; for denying the reality of hell; for pretending that priests can forgive sins; for preaching that God is an essence; for denying that witches rode through the air on sticks; for doubting the total depravity of the human heart; for laughing at irresistible grace, predestination, and particular redemption; for denying that good bread could be made from the body of a dead man; for pretending that the pope was not managing this world for God, and in place of God; for disputing the efficacy of vicarious atonement; for thinking that the Virgin Mary was born like other people; for thinking that a man's rib was hardly sufficient to make a good-sized woman; for denying that God uses his little finger for a pen; for asserting that prayers are not answered; that diseases are sent to punish unbelief; for denying the authority of the Bible; for having the Bible in their possession; for attending mass and refusing to attend; for wearing a surplice; for carrying a cross and refusing; for being a Catholic and being a Protestant; for being an Episcopalian, a Presbyterian, a Baptist, and for being a Quaker. In short, every virtue has been a crime, and exery crime a virtue. The church has burnt honesty and rewarded hypocrisy."

"Protestants and Catholics vied with each other

(*Concluded on page* 444.)

Communications.

The Godly Women of the Bible.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENTURY.

THE ANOINTING SCENES.

John (chap xii) informs us that in Bethany they made Jesus a supper; that Martha, true to her nature, "served;" that Mary, doing nothing, as usual, except hovering over Jesus, "took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the odor of the ointment;" that Judas Iscariot complained of this waste; that Jesus rebuked him, and commended Mary, as customary with him let her do what she would. But a shocking discrepancy is discovered when one reads in Matt. xxvi, 7, and Mark xvi, 3, that the anointing was in Bethany at the house of Simon the leper, and that the lady who performed the feat was simply and indefinitely styled "a woman," without any reference to Mary, Martha, or Lazarus. It is surprising if Matthew, Mark, and Luke had heard of these remarkable women and the resurrection of their brother, as related by John, that in narrating this anointing they should not have stated that it was done by this Mary instead of saying "a woman," as if it was some before-unheard-of stranger. And they must have known of this tragical miracle if it had ever occurred, and have been acquainted with this family. Besides, John states (chap. xi, 2), it was that Mary which anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick (and the statement is made a whole chapter *previous* to the anointing). This specification leaves no doubt to whom John referred, though Matthew and Mark seem never to have heard of Mary, Martha, Lazarus, or the raising from the dead, while Luke mentions the two former by name in Jesus's visit when Martha was "cumbered."

Now how do these learned professors get out of this muddle? In order to rid themselves of the anointing supper occurring in two houses at the same time, Martha's and Simon's, Smith kindly accomdates us thusly, "*It has been conjectured* that she (Martha) was the wife or widow of Simon the leper." You perceive by marrying Martha to Simon he gets them into *one* house with the "probabilities," as no mention is made of the presence of Simon, that he is dead and Martha his widow. If this was so, how surprising that John and Luke (x, 38) should have called it *Martha's* house and no allusion to *Simon*, and Matthew and Mark should have called it *Simon's* house and no allusion to *Martha* or *Mary* or *Lazarus*. What a wonderful stretch of imagination a conjecture will give in God's holy, infallible word! Infallible no longer since the late revision, revulsion, or reversion has left it with three sheets in the wind so tattered and torn that in all probability the "old ship of Zion" will not weather many more gales, and will never safely arrive in port.

But we are all at sea again, for Brown in his Commentary permits Simon to still live in his own house, and Martha, therefore, not his *vidder*, never even "conjecturing" that he was ever her husband, but exultingly boasts that, at the anointment supper "between the raised Lazarus and the healed leper (Simon) the Lord probably sits as between two trophies of his glory." Will the revisionist please inform us which opinion is correct, since neither is even hinted at in the New Testament? But lo! a new light dawns upon Smith which furnishes some hope of relieving this narrative of its burden of mistakes or lies. What can this new light be? Read! Instead of being *husband* of Martha, Simon may be *father*. Read: "In Matthew and Mark the same feast appears as occurring in the house of Simon the leper; but a leper, as such, would have been compelled to lead a separate life, and certainly could not have given a feast and received a multitude of guests. Among the conjectural explanations which have been given of this difference, the hypothesis that *this Simon was the father of the two sisters and of Lazarus*, that he had been smitten with leprosy, and that actual death or the civil death that followed on his disease had left his children free to act for themselves, is at least as probable as any other, and has some support in early ecclesiastic traditions."

What then shall we do with the former conjecture that Simon the leper was or had been the *husband* of Martha! Could he sustain both relations of husband and father toward the same woman at the same time? and is the difference so slight that it is of no consequence? Is it not amazing that Prof. Smith should hazard two such opposing "conjectures" in the same book and not decide upon either? Oh, for a never-failing criterion by which to judge the word of God! Professors, divines, and churchmen, had you not better go to work at some useful employment and no longer seek to reconcile the impossible, but leave God to harmonize his own immaculate, inspired volume as best suits his almighty fancy?

But we are not rid of difficulties yet. As one mountain top rises over another, higher and still higher, so do these insurmountable peaks of theology tower one above another until we are lost in wonder, confusion, and despair! Shall we attempt to scale their inaccessible heights?

What next! Not only are we puzzled to discern with clearness whether the recorded events in the house of Martha and Simon are the same, and the "woman" who broke the box of ointment and poured it on Jesus's head at the house of the latter, as related by Matthew and Mark, was John's lovely Mary, who sat at Jesus's feet learning wisdom while her elder sister was the maid of all work, the Bridget generally, but we find another account in Luke vii so unlike the two former that a reconciliation has never been effected satisfactorily even to the most credulous. Please read the chapter and then judge whether this "sinner" who figures so conspicuously around Jesus was John's Mary and the woman described by Matthew and Mark, the two latter agreeing in nearly every particular.

Here the learned ones have three conflicting accounts to reconcile, and even a fourth is dragged in —Mary Magdalene—some thinking she was "the sinner," others, as we shall see hereafter, scouting the imputation. But in all these cases the women, be they one, two, three, or more individuals, possessed a remarkable tendency toward sitting, standing, or lounging at the feet of a man, and he a young, handsome one too, as alleged, and cleansing those soiled members with their tears, while their hair served the purpose of towels, thus saving the trouble and expense of furnishing and washing those articles. Moreover, the ointment in the record of John and Luke which was also poured on the feet that were wiped with the hair answered a double purpose of anointing Jesus's feet and avoiding the necessity of extra hair-oil for the toilet of these damsels, thereby decreasing expense and adding not a little, "probably," to their comfort and satisfaction, as this ointment was very expensive and difficult to obtain. Anointing with oil and ointment, to be sure, was an oriental custom, but would it not have comported quite as well with ethical culture and modern usages had these godly women presented Jesus with their alabaster boxes and permitted his mother, sisters, or even himself, to have done the anointing, as to have followed him around in troops, and thus personally manipulated his body with ointment and tears. Jesus, however, always seemed not only to take it all in good part, as a matter of course, but accepted it with exquisite pleasure and unbounded commendation, never appearing in the least disturbed by the presence and contact of strange women, harlots, and adulteresses.

Permit the ungodly woman, before closing her review of these godly sisters and these anointing women, to add further comments, and also to comment upon the comments of the holy commentators.

First. The miracle of raising Lazarus is nowhere alluded to in the whole Bible except by John. (Chapter xi.)

Second. None of the evangelists but Luke mention the visit of Jesus to Martha and Mary, when the "cumbered about much serving" scene is so heroically enacted.

Third. Neither of these women is spoken of by name elsewhere, except in the miracle-tragedy and anointing feast. (John xii.)

Fourth. John states that the anointing took place in Bethany, at the house of Martha, and where Lazarus was whom he raised from the dead, and that he was present, while none of the other evangelists mention the circumstance. Matthew and Mark admit it to have been in Bethany, but declare it was at the house of Simon, the leper; but Luke affirms it was at the house of one of the Pharisees. Here are least three contradictions and omissions.

Fifth. John says Mary took a pound of ointment and anointed the feet of Jesus, and wiped his feet with her hair. (Oh, my, what a towel!) Matthew and Mark unite in saying there "came a woman" and performed the act, and persist in assuring us that it was his head, not his feet, on which this woman poured the ointment, both omitting the hair-wiping farce, the head and body-besmearing, in this instance, rendering unnecessary feet-bathing and feet-drying. Here are three more perplexities to gape over.

Sixth. John forgets to mention that Mary's ointment was in an alabaster box, while the other three notice it particularly; but he makes amends for the omission by specifying that she had just one pound of ointment and very costly, while the others say nothing about the quantity or quality. Matthew and Mark, though, agree as to the murmuring about its waste.

Seventh. John in Mary's case entirely overlooks the remarkable prophecy of Matthew and Mark—"Verily I say unto you, wheresoever this gospel shall be preached in the whole world there shall also this that this woman hath done be told for a memorial of her" (Matt. xxvi, 13, and Mark xiv, 9).

Eighth. John declares that it was Judas Iscariot who complained of the waste of the ointment, which might have been sold and the three hundred pence given to the poor, etc.; but Matthew protests that it was the disciples who had indignation againt the woman for the waste, while Mark asserts that *some* had indignation "within themselves;" but Luke skips it wholly, affirming instead, "This man ought to have known that the woman was, or is, a sinner"—three or four discrepancies on one simple point.

Ninth. Luke's account is so unlike the other three that we beg to give it in his own language. He opens his anointing drama at the house of one of the Pharisees, who desired Jesus that he would eat with him. "And he went into the Pharisee's house, and sat down to meat. And behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Phariseee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on" (Luke vii, 36–40). Jesus then gives a parable, and in its application to Simon accuses him of not having properly provided for and entertained him as an invited guest, forgives the sins of the woman, these being the kind of characters of whom he seemed extremely fond, saying to her, "Thy faith hath saved thee; go in peace."

This anointing in the house of one of the Pharisees; a woman in the city; her being a sinner; her standing, her washing Jesus's feet with tears, her kissing his feet, her forgiveness, and Jesus's rebuke to Simon, are eight items not set down in the narratives of any of the other three evangelists; while among those three there are, as has been shown under the preceding heads, a dozen or more marked contradictions and omissions.

Was this "sinner" the woman described by the other three? Were the two women introduced by Matthew and Mark one and the same, and were they the Mary of John and the Mary of Luke who "hath chosen that good part?" Brown says it was the same Mary, and that the three scenes in Matthew, Mark, and John are identical; while others are not so positive. Oh, how these divines have racked their brains to solve this enigma still unsolved!

But even Brown does not think Luke's "sinner" can be the same woman described by the other three evangelists. The occasion is not similar, nor the circumstances; but the Pharisee's name being Simon, the same as the host, who appears to make the feast in Matthew and Mark, or at least in whose house it is declared to have been given, throws all the non-inspired ones off the track again, involving them in utter confusion. With all their turning and twisting, comparing and harmonizing, conjecturing and hypothecating, they are still undecided how to dispose of the "perplexing phenomenon," and so have concluded to "draw a veil over it and leave it in the obscurity in which it was found!"

Not so with Brown on another point in these ointment-festival dramas. He is so in love with Mary Magdalene that he is not going to have an odious aspersion cast upon her character by permitting her to be identified with Luke's bad woman, "a sinner, one who had led a profligate life." So he defends her on this wise: "N. B.—*There is no ground whatever for the* POPULAR *notion that this woman was Mary Magdalene*, nor do we know what her name was. . . It is a great wrong to this honored woman to identify her with the once profligate woman of Luke (vii, 37), and to call such penitents Magdalenes. The mistake has arisen from confounding unhappy, demoniacal possessions with the conscious entertainment of diabolical impurity, or supposing the one to have been afflicted as a punishment for the other, for which there is not the least scriptural ground."

There you have it strong and full. Who can doubt now? But more of Mary Magdalene anon.

All these four accounts are evidently intended to represent the same feast in the same place, at the same time, in the same house, with the same parties present, the same women serving and anointing, and the same scenes enacted; but such is or was the looseness and carelessness of Bible traditions that all this confusion has arisen from various persons attempting to record as they pleased what were supposed or hoped to be facts. And alas! alas! no omniscient eye was seeing, no omnipotent ear was hearing, no almighty Jehovah was directing; even no Jesus to perceive their thoughts, therefore men must harmonize God's perfect law while he is watching sparrows, numbering the hairs of our heads, and superintending the manufacture of golden breast-plates of cunning work, ephods, bells, and pomegranates of pure gold, graven signets, shoulder-pieces, robes and coats of fine linen of woven work, miters of fine linen, goodly bonnets of fine linen, curious girdles and breeches of fine twined linen, and blue and purple and scarlet, of needlework, in which clothes and holy garments Aaron and his sons should do service in the holy place, as the Lord commanded Moses. (Ex. xxxix.)

Who can tell what Alvord means, as quoted by Brown, in regard to this "sinner?" "The ointment

here has a peculiar interest, as the offering by a penitent of what had been an accessory in her unhallowed work of sin." Does he mean to say that she seduced men by performing over, around, and upon them, as she did on Jesus? Hardly that, we should think.

Brown describes Jesus's posture at meals, lying down with his feet out behind him, and the "sinner beginning to wash or to water with a shower. The tears, which were quite involuntary [how does he know?], poured down in a flood upon his naked feet as she bent down to kiss them; and deeming them rather fouled than washed by this, she hastened to wipe them off with the only towel she had—the long tresses of her own hair, with which slaves were wont to wash their master's feet."

He quotes Stier in proof of this statement, and adds, "Kissed signifies to kiss fondly; to caress; or to kiss again and again, which shows what is meant here," and then inquires, "What prompted this?" and goes on gushingly to explain that it was "much love springing from a sense of much forgiveness," and demurring whether she and Jesus had "ever met before," but concludes, "Probably she was of the crowd of publicans and sinners whom incarnate compassion drew so often around him and heard from his lips," etc., running on with a sickening medley of guilt and sin atoned for through love, as if love would counteract crime and buy off punishment, offering it to us now on the same terms as he represents Jesus to have sold forgiveness for sins then, namely, love for him. Is it surprising that Christ's church—the only one on earth for centuries—should sell forgiveness of sins when the Lord and master set them a practical example?

But I forbear, and hasten to ask you to picture to yourselves such a scene as above described in some fashionable city church at the communion-table, with a literal Jesus and Mary thus posed.

To love Jesus seems to be the watchword of the church to-day, and to give all for Jesus; and as he cannot be seen, heard, or personally approached, the female portion of the church seem inclined to transfer the relation to the male teacher, who utters the command, and to administer to his wants in lieu of Jesus, since they cannot feed him with bread and butter, as did cumbered, serving Martha, or anoint his head, feet, and body with ointment and wipe up the slops of tears with their chignons or waterfalls, as did Mary and the women of Matthew and Mark and the sinner of Luke.

What a disgraceful scene women are now taught to believe was an adorable sight and act in the time and life of our Savior! Let us pause and remember Jesus was a man, and these women were women; and what was buncombe then is buncombe now, and that the clergy and Christians generally must be brought to their senses by stripping from these characters and scenes all their sacredness and showing them in their true light. Then forgive the ungodly woman for her part in this painful but necessary duty, as ridicule and sarcasm are ofttimes as powerful and penetrating as solid argument and forensic logic.

[TO BE CONTINUED.]

The Bennett-Mair Discussion.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Like Elihu of old, I hav been watching the discussion between these two worthy combatants on the basic principles of nature and theology, and I only wish that the Almighty—if there be one—would condescend again to reply to these disputants, as he is reported to hav answered Job and his friends. I would like also to express my opinion.

Mr. Mair says sin is only such by God's commands not to do such and such things, or to fail in doing what he commands to be done, saying nothing of the many unwise things commanded to be done by the "Thus saith the Lord." I wish to know how he or any one else can be assured that the Lord, or any tutelary deity of this planet, ever communicated his commandments to man. If, as the Bible says, they were written by the finger of God upon tables of stone, or given to Moses to inscribe thereon, why does he not now, in like manner, verify their truths or reveal the falsities ascribed to him in this ancient record?

Were it ever possible for God to speak to man, then there was never a time when there was such dire need of his voice being heard from a thundering Sinai or a burning bush.

That Moses and many of the prophets of old were mediums of communication between the visible and invisible worlds there is no doubt; and their "Thus saith the Lord" was only the voice they heard, or impressions they received, from the spirits of their ancestors, who naturally took interest in the Jewish nation.

The whole moral code, especially, of the Bible needs revising, and more of unperverted human nature put in it, and many perverse ideas and customs left out which hav so long tended to fetter the mind in its pursuit of truth; as also to prevent observation, experiment, and reason from arriving at right and natural conclusions and results, on which all progress must forever depend. The moralist or religionist should hav the same freedom of investigation as the experimenter in any other science; and it is this hindrance to sociology that keeps the world lagging in its morality and esthetic progress far behind that of its material and mechanical advancement.

These open discussions are calculated to do much good by clearing up the mystery of God and godliness; and it is a sign of the liberality of the clerical fraternity when they will discuss with Infidels these subjects in the spirit of truth and fairness that has been exhibited between those of such opposit views and beliefs.

L. HUTCHINSON.

Things as They Seem.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* THE TRUTH SEEKER came to hand to-day, and I hav been thinking, thinking, thinking. I am aware that many of your readers do not believe in continued conscious life after what we call death takes place; and yet in the face of the testimony of all ages I cannot see how they can come to such a conclusion.

But I am not going to argue the question; I shall simply state my belief in continued life and in the idea that those who hav lived upon this earth hav a direct or reflex influence here, either for good or evil, and express my regret that the honest analytic intellects who scan the pages of THE TRUTH SEEKER cannot believe this, too, and aid us in so seeking the true relations between the two that all resultant evil from this source might be wiped out, neutralized, or turned into good.

Many things result in injury to the race because not understood, and why may not this be one? It is not the part of wisdom to ignore forces that hav been destructiv, for such a course does not remedy the evil. We may resolve to let the flash of lightning or its bolt alone, but just as sure as we liv it will not let us alone until we understand and subdue it to our use.

For my part, I hav the fullest proof of the existence of, to the ordinary senses, invisible, and individual intelligence, but I do not recognize the right of such invisibles to rule me, to demand my obedience, any more than I claim the right to rule them and demand of them the service of self-abnegation. We must first understand the laws that connect us, and then work coöperativly, if at all. The trouble in the past has arisen from blind obedience on our part and arbitrary ignorance on theirs.

When I say arbitrary ignorance I mean that no one who has any real knowledge of nature's methods, or of God's, if you so please to designate the incomprehensible power, no one of real soul-growth, will attempt arbitrary rule.

To-day I took up a book purporting to be written by a spirit through the hand of a medium in 1852. The Jesus idea had not been modified then as now and this spirit purports to be the "high and holy son of God who was known on earth as Jesus of Nazareth." On page 20 of said book I find the following: "They must obey my mediums and recognize me as their prince; must not allow any one to execute the laws or to hav anything to do with the government who does not in heartfelt submission acknowledge me as their king."

Whew! and you are the high and holy son of God, so you claim, and yet you deliberately announce as a principal law of this land—one by which it must be governed to save it from ruin—that which would take every vestige of freedom from us, and make this land of freedom a hierarchical hell. From all such spirits, good sense deliver us! Yet it is the very spirit of Christianity, the same that is trying to put God in the Constitution, and the same in principle that brought this people here with the full intent of establishing God's kingdom upon earth.

I say it is the same principle, but how many different personalities there may hav been, each making the same claim and acting as rivals one against the other for the rule of those here, I am not prepared to say. The world is full of ambitious men who love rule, and absolute monarchies hav not yet ceased from the earth, and as I study this question I find that those who hav left the earth and are still connected with it know nothing of its eternal life, only what they learned while here or hav learned since by attaching themselvs to mediumistic organizations, and consequently are not fitted to rule in those affairs in which we are most directly interested; and the great problem of human happiness here upon this earth must be solved by ourselvs. That is, those who have been crushed by false conditions while in life may furnish the force, the spiritual power, to execute; but the control of that power, its direction, must be in our hands and guided by cool, clear heads, or, as it has been in the past, it will prove an element of destruction instead of salvation.

Speaking of the Mormons, allow me to say that they are a very mediumistic and a very religious people, and their faults, their crimes, hav been and are the result of their excessiv zeal. Admitting the fact of spirits and their influence upon mortals, and the rest is easily explained. An ambitious son of Adam, finding that upon leaving the body he still livs and can connect with earth, such a one thinks that he is wise enough to start the people in the track of perfection. If they will obey him all will be well, and so he looks about, selects those who are willing to work with him, and thus commences operations.

A people whose high-wrought nerve development has made them exceedingly sensitiv furnish many subjects for these invisible, but living, thinking beings to act upon. One is controled, sees visions, makes prophecies which they (the spirits) try to carry out, and he is openly proclaimed as a prophet of God. Others are acted upon by the organ of clairvoyance, still others hear spirit voices, or are controled to speak with tongues, or perform acts of healing. All this has its effect upon their superstitious fears or hopes, they being ignorant of the real law involved, and soon a host are gathered together ready to follow God wherever his chosen agent directs. No more God than is the general of an army! no more the agent of God than is a recruiting officer!

But the world is fast growing out of this blind following of invisible leadership. Spiritualists of to-day, though many of them are weak-kneed on this Jesus question, would unhesitatingly scout such a proposition as that made in the book to which I hav referred, which was written twenty-eight years ago, and well they may, for an attempt to carry out so insane an idea would stamp them with eternal condemnation.

But we all hav much to learn, and as before said, it seems to me better to study this question, and try to so understand it as to wrench from it the good we can, than it is to ignore it.

Suppose it could be proved that Confucius, St. John the revelator, Moses, or Pythagoras really came and communicated with us. What of it farther than as an evidence of continued life? Can they tell us how to so balance the forces of society as to prevent poverty and crime? If so, they hav learned the secret since they went hence. The veriest clod-hopper on earth is of more value to society, if his intellect, sharpened by suffering, discovers and promulgates one fundamental principle, than a perfect history of the past given through any, even the most perfect of mediums, if such history contains no practical lesson of use.

And yet I would not ignore, neither would I depreciate, the law of intercourse between the two states of existence, for by the interchanging tides of life between the two there is growth for each, and the so-called Materialist may be so only of the head, and as to true Spiritual development may be even beyond the theoretical Spiritualist. Let that be as it may, I rejoice in the work you are doing, and hope that you may be long spared to the world.

LOIS WAISBROCKER.

Liberal Spiritualists.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* There are many truly Liberal people among the Spiritualists. Among no class do I number warmer friends—as firmly my friends to-day as twenty years ago, notwithstanding my acceptance of Materialism. Their friendship is not predicated upon unanimity of opinion. We hav agreed to disagree in the heartiest manner, with the distinct understanding that Spiritualism or Materialism is proper subject-matter for conversation when it suits our convenience. The old church plan of forbidden tender topics has not entered into our articles of peace. Intellectual peace is stagnation. Such Spiritualists are men and women who accord to others the same liberty of thought and expression which they claim for themselvs; are regular subscribers and occasional contributors for THE TRUTH SEEKER, Boston *Investigator*, *Mirror of Progress*, *Physiologist*, *Man*, or other this-world periodicals. They are sick and tired of the charlatanism which passes for Spiritualism. They love common sense whether it pertains to the things of this life or any other. They are not so spiritual as to become foolish; and, above all, they are disgusted with the efforts made in certain quarters to constitute Spiritualism a side-show to Christianity.

Charles W. Stewart, a young lawyer to whom I listened with great satisfaction on Sunday evening, March 27, in Chicago, is one of those Spiritualistic speakers who has not sacrificed his reason to spirit afflatus. His legal training has polished his logical faculty. At times he is eloquent; and, unlike most of the spiritually inspired, his discourse is full of points. Indeed I do not think he claimed to be inspired. This may account for the rational character of his utterances.

All over this land there are just such believers in Spiritualism. They do not discuss Materialism hypercritically, but candidly, and hav not the least objection to a free, ungloved handling of their ism by Materialists. Their clear, ringing shout is heard above the din of discussion: "Bring on your anti-spiritual reasons! If we cannot parry your thrusts, we will surrender manfully."

But there is another class of Spiritualists who mumble prayers to some mumbo-jumbo impersonal nonentity. They are made of sectarian stuff, and affect Christian-like horror at the inroads which Materialism is making in decimating the ranks of the Spiritual army.

W. F. JAMIESON.

Albion, Mich.

(*Continued from page* 441.)

in the work of enslaving the human mind. For ages they were rivals in the infamous effort to rid the earth of honest people. They infested every country, every city, town, hamlet, and family. They appealed to the worst passions of the human heart. They sowed the seeds of discord and hatred in every land. Brother denounced brother, wives informed against their husbands, mothers accused their children. Dungeons were crowded with the innocent. The flesh of the good and true rotted in the clasp of chains. The flames devoured the human race, and, in the name of the most merciful God, his children were exterminated with famine, sword, and fire. Over the wild waves of battle rose and fell the banner of Jesus Christ. For sixteen hundred years the robes of the church were red with innocent blood. The ingenuity of Christians was exhausted in devising punishment severe enough to be inflicted on other Christians who honestly and sincerely differed with them upon any point whatever. . . . For thousands of years a thinker was hunted down like an escaped convict. To him who had braved the church every door was shut, every knife was open. To shelter him from the wild storm, to give him a crust of bread when dying, to put a cup of water to his cracked and bleeding lips, these were all crimes, not one of which the church ever did forgive, and, with the justice taught of her God, his helpless children were exterminated as scorpions and vipers.

"In 1208 the Inquisition was established. Seven years after the Fourth Council of the Lateran enjoined all kings and rulers to swear an oath that they would exterminate heretics from their dominions. The sword of the church was unsheathed, and the world was at the mercy of ignorant and infuriated priests, whose eyes feasted upon the agonies they inflicted, acting, as they believed, or as they pretended to believe, under the command of God, stimulated by the hope of an infinite reward in another world. Hating heretics with every drop of their bestial blood, savage beyond description, merciless beyond conception, these infamous priests in a kind of frenzied joy leaped upon the helpless victims of their rage. They crushed their bones in iron boots, tore their flesh with iron hooks and pincers, cut off their lips and eyelids, pulled out their nails, and into the bleeding quick thrust needles; tore out their tongues, extinguished their eyes, stretched them upon racks, flayed them alive, crucified them with their heads downward, exposed them to wild beasts, burned them at the stake, mocked their cries and groans, ravished their wives, robbed their children, and then prayed God to finish the holy work in hell."

From the earliest days of Christianity it has been noted for the most acrimonious dissensions. In the second century the quarrel between the branch called the Gnostics and those opposed to them was bitter and fierce. The church was full of schism and contention. The quarrels between the followers of Peter and the partisans of Paul were of the most fervid description. The antagonism between the disciples of Marcion and their opponents was deep and bitter, and but little brotherhood existed between them. Heated and oft-renewed quarrels occurred between the Sabellians and the anti-Sabellians, between the Nestorians and the anti-Nestorians, between the Arians and the followers of Athanasius—which was carried to such bitter extent that the latter was five times compelled to flee into the desert to save his life. The deadly quarrels between the two branches of the Christian church were so protracted that councils of bishops and priests were called to settle them, but these councils were often remarkable for nothing save bitter and constant quarrels and fights between the members; fisticuffs and kicking were not unfrequently indulged in. From the Christian writer, Tindal, we have it, as I showed in a previous letter, that the bishops often "fell foul on one another" and "came to blows" like prize-fighters, and that on one occasion Dioscorus, bishop of Alexandria, *cuffed and kicked* Flavinus, patriarch of Constantinople, "*with that fury that within three days after he died.*" The bitter quarrels between Trinitarians and Unitarians, the Socinians and the anti-Socinians, between the Catholics and the Protestants, the disciples of Luther and the disciples of Calvin, the regulars and irregulars, the Episcopalians and the Presbyterians, the church of England and the Puritans, the Conformists and the Nonconformists, the Orthodoxy and the Independents, the Dissenters, the Methodists, the Quakers, the Universalists, and the hundreds of other sects that have risen from time to time—the quarrels, opposition, animosities, and hatred between all these contentious Christians—have been so long-continued and so persistent as to utterly preclude the quality of *love and brotherhood* which you attempt to assert has been the great feature of Christianity.

The fiendish and acrimonious contentions, and the protracted warfare between opposing candidates for the papal chair, the positions of cardinals, bishops, etc., etc., have been a distinguishing characteristic of Christianity and a great disgrace to mankind. The wars between opposing *vicegerents of Christ* have often caused human blood to flow in streams, and human life has paid the penalty.

Even in our own time there is very little proof of an undue amount of love and brotherhood in the Christian church; the quarrels and contentions between the different denominations continue much as they have for fifteen centuries. If they have ceased to burn and torture each others' bodies, they hav not ceased to contend and to say very unkind things of each other. This is not only true as between Catholics and Protestants, but it is also true as between the different sects of Protestants. A large share of your own church will not even commune in the sacred rite of the eucharist with the members of other churches. It is not only between sects and churches that these quarrels exist, but even in the same churches do the most bitter quarrels take place. I have in my own time known of scores of these Christian contentions, and there are few men of my age who hav not known many of these pious quarrels. Your claim of superior love and brotherhood among Christians is not sustained by the facts. Christians show no more love, no more fraternal feeling, no more humanity, either toward others, or among themselves, than any other people. They show equally as much intolerance, as much narrowness, as much unforgiveness, as much dishonesty, as much disposition to take advantage in a trade, as much fondness for getting the best of a bargain, as any other people in the world. Out upon your claims of *Christian love and brotherhood!*

I claim that I have shown that Christianity has not been *a religion of love*, but rather one of *hate, violent and bitter hate.* Jesus is claimed to have said he "came not to send peace, but a sword," and most signally have his followers made his words true. They have done more fighting and committed more bloodshed than any other religionists in the world.

I will defer until my next the consideration of your other claims. Sincerely yours, D. M. B.

Letters from Friends.

LEADVILLE, COL., June 6, 1881.

MR. D. M. BENNETT: Inclosed in my letter I send you the sum of $7—$5 for the trip round the world, and $2 for Mrs. Chase for the defense of her paper.

Fraternally, JOHN BEAUVAL.

CINCINNATI, OHIO, June 27, 1881.

FRIEND BENNETT: Inclosed find check for $10 to help you a mile or two on your trip round the globe. I trust you may hav a safe trip. I know the account of your trip will be interesting. Dust your glasses well and see all you can. Good-bye and good luck go with you. Yours, E. B. BROWN.

ETNA, MINN., June 22, 1881.

BROTHER BENNETT: Inclosed you will find my $5 for your trip. I am a Spiritualist, so I shall pray for the good spirits to attend you and bring you home safe. I am anxious to read your letters from foreign lands, especially from Asia. MRS. G. W. PARKS.

McLEAN, N. Y., June 26, 1881.

FRIEND BENNETT: Inclosed you will find $5, the price of one fare for the round trip. I will be on time, for I am anxious to see the wonders on the way. I hope and trust that the conductor, with his great train load of Infidels, will make the trip safe and satisfactory to all concerned. R. A. CLARK.

TRENTON, OHIO, June 15, 1881.

MR. D. M. BENNETT: Inclosed you will find $5, the amount I promised for the world trip. I am glad that I hav got the money, as I hav been hard up for some time, and was afraid that I would be left behind. I wish you good luck, health, plenty of money, and all enjoyment to make a fellow happy.

Truly yours, CARL PESSEHL.

BARKERS, N. Y., June 1, 1881.

FRIEND BENNETT: I see you think of starting to go round this ball, so here goes the five dollars I promised. When you were in prison I felt like donating, and did so; and when you went to Europe I contributed my mite; but as I expect value received for this remittance, it does not appeal to my sympathy. Of course, we take our chances on your luck and safe return. I do wish some good Liberal artist of means could go with you; you could help each other so much, make a sure thing of it, and do a better job. I hope the money will pour in to you like rain. There is no danger of your getting too much.

Sincerely yours, F. N. ALBRIGHT.

ALLEGHENY CITY, PA., June 7, 1881.

FRIEND BENNETT: Inclosed please find my mite—that promised $5. When I read your announcement under the heading of "That Long Journey," I concluded that you intended to make it, and my feelings overcame me to that extent that tears came to my eyes and my heart into my mouth, for gratitude, not that I am so overanxious to see you off on such a long and perilous tramp, but because I, through the teachings of my heart and conscience, am forced to know that you are an honest man; one who loves the truth and hates a lie; one who loves his friends as himself, and treats his enemies with that considerate leniency which is equal to, "Do good to those who despise you."

When you said, "I placed myself in the hands of my friends, and they hav voted twenty to one to go. I hav little choice in the matter save to go and do my duty, which I shall endeavor to perform to the best of my ability," I believed you from the very bottom of my heart. I believe also that what we will get in return for our mere mite will be the truth, the whole truth, and nothing but the truth, in the name of D. M. Bennett.

Now, friend Bennett, as many friends hav been asking for impossible and unexpected favors in the shape of relics from those distant lands, I hav a favor to ask, which is not impossible, and which I trust you will grant, namely, you proposed to insert the names of all the donors to the round-the-world fund in the book you expect to get out, and to whom it will be dedicated; therefore I would ask you to insert the name of your little namesake in the place of mine. He is liable to outliv his father, hence he will hav the opportunity to keep the work in circulation and your name before the world some years after I am passed away. He is now seven months old, and I call him Bennett, in honor of yourself; and as you hav been and are bound to be victorious, I hav his middle name Victor (Bennett Victor Cutshall). Will you grant the favor?

Now I earnestly request all our TRUTH SEEKER friends who hav subscribed to this fund to remit as soon as possible, for you all know that Bennett, our great leader and champion, is unsettled and is getting anxious to be up and doing.

Yours with many good wishes, J. A. CUTSHALL.

PITTSBURGH, PA., June 13, 1881.

MR. D. M. BENNETT: Inclosed please find a post-office order for the five dollars I promised to you some time ago. I hope that you will hav a pleasant, safe, and an enjoyable trip, and return safe and sound in health, which I believe you pretty well know how to keep by experience, which was proved by your trip on the continent of late. In case you should run short of money to carry out your undertaking thoroughly and make a good job of it while you are at it I will go at least five dollars more on due notice from you.

I believe you will be safe in trusting your paper to friend Macdonald while you are away.

I hav no fear but that you will giv us the whole truth of all you will see that will be of special interest to all mankind.

Our League here is full of life and getting very interesting in our rather bigoted city. We hav generally a full attendance every Sunday afternoon.

I hav no advice to giv as to your journey, but I hope you will journey cautiously, to a certain extent, enough to guard yourself in different countries to be on the safe side of self-preservation. You hav my best wishes, and fare you well.

I am, respectfully, JACOBUS JOSEPHUS.

SCRANTON, PA., June 18, 1881.

MR. D. M. BENNETT: Your explanation is satisfactory. I am glad to see you look after the pecuniary interests of THE TRUTH SEEKER, for long may it liv! I wish this for what it has done for me. The scales hav fallen from my eyes, for whereas I was once blind, I now see, although brought up in the hard-shell, cast-iron faith that what is to be will be if it never is. THE TRUTH SEEKER is the first Liberal paper I ever read. Your intended humiliation, your vindication at home and abroad, was watched with more than an ordinary interest for a new convert. Your trip to Europe is grand. Unearth the frauds of ages. Accept my check and best wishes

Truly, L. M. BUNNELL.

SENECA, S. C., June 20, 1881.

MR. EDITOR: Inclosed herewith find $5 toward the traveling fund, which please giv due notice. I hav delayed this remittance on account of Mother Shipton, but at last regard her reputation as undoubtedly lost, and her deserved fate will be recorded with many of the old girls gone before. However some other fellow who knows it all will probably agree to fix a day for Gabriel to toot his horn. But you need hav no faith or alarm, as you are one of the elect. My advice is, should any accident occur and you wish to be at home, pull for the shore.

Yours truly, W. H. STANTON.

BUFFALO, N. Y., June 10, 1881.

BROTHER BENNETT: Inclosed find check for $10, the amount subscribed by A. H. Frank for your round-the-world trip; hope you will excuse the delay in sending it, as he was busy preparing for a trip to Nevada and did not think of it till he got to Chicago.

If some one does not furnish the yacht for the long cruise I shall hav to stay at home, so I hope if you see the model of the ark you will take her lines off and publish them, as all the cuts that I hav seen of it are inaccurate, or God must be a very poor naval architect, as she does not seem to be adapted for anything, but might make an ordinary lumber barge. Some time ago I saw an article by some Christian who evidently had very long ears, claiming that the Great Eastern was modeled after the Ark, which, if true would make God out a greater

fool than the aforesaid pictures, as the Great Eastern, when in the trough of the sea, is a regular tub to roll, and if she had no sails or steam would drift into the trough and stay there.

Yours truly, THOMAS PAINE FRANK.

WORCESTER, MASS., June 13, 1881.

MR. EDITOR: Your postal acknowledging the receipt of $3 25 paid for THE TRUTH SEEKER from Dec. 1, 1880 to Jan. 1, 1882, and the balance, $1.75, subject to my order, with the $3.25 inclosed in this, makes up the present for you, the $5, for your trip around the world. I hope, friend Bennett, you may be spared to make this journey. Your letters from Europe were so interesting that I dare say your proposed trip as you travel will giv all of us more information that interest our views than any that has been before you; at least we found your European letters so. Good-bye; may you long liv and hav a good time. Yours truly, V. R. REDWOOD.

JUNIUS, N. Y., June 20, 1881.

FRIEND BENNETT: Inclosed is $5 for your trip round the world. I would like you to see Mount Ararat, where the ark rested, and the knoll where God and Jacob wrestled. With esteem, DAVID COSAD.

GALT, ONT., June 7, 1881.

DEAR MR. BENNETT: Inclosed are $10 more for the pilgrimage, which credit to the anonymous subscribers to THE TRUTH SEEKER.

So you see this little ultra-orthodox town has panned out pretty well after all. I hope you have one earnest man in every town THE TRUTH SEEKER reaches who will exert himself to increase the list of names to the fund. Of course there will be some (not many, I hope) who are always going to do something in the sweet by and by, who either cannot or will not forward their money now. All will be interested in this great work, and especially those who hav read your plain, unvarnished tale of your reception in prison, standing with your face to the wall at the command of a menial—an innocent man compelled to stand at a bench till his feet swelled, and only obtaining relief from the cold stone flags of a cell—but it is worth something to know that there is more mercy and blessing in a stone than in these fiends of Jesus. Any one elaborating just a little upon this merciless persecution, and that every dollar forwarded now will add to your power of observation and the value of the books, can do something toward closing the gaps in the ranks.

With the best wishes of these friends for the success of your long and (I hope) pleasant journey, believe me, Thy friend, WM. E. RENWICK.

MEXICO, MO., May 30, 1881.

FRIEND BENNETT: I hav been sick for the past three weeks. Under these circumstances I hope to be excused for not remitting sooner. I see that you hav concluded to make the long trip. Inclosed find the $5 promised, and on your return there will be three ones ready if I liv. And if I don't liv you will get it all the same. As the old colored preacher said to his congregation, "If de Lord am willin" dar will be preachin' in dis school-house next Sabbath day, an' if he am not willin' dar will be preachin' anyhow. Pass de hat."

I suppose you hav heard of the cave where Lot and his lovely daughters had such a jolly old time. Just call that way and get the whisky-bottle and hav it filled with Irenæus's wine. The bottle is there to this day; so is Lot's wife. Be careful.

I hope you will hav much pleasure on your journey and no misfortune. With respects to Mrs. Bennett and yourself, I remain, as ever,

Your friend, D. C. KNODERER.

SALINAS, June 3, 1881.

D. M. BENNETT, ESQ.: Please find inclosed check on New York for $25—$5 for Dr. Trimmer, $5 for Jacob Wallace, $5 for Austin Smith, $5 for Frank Maxwell, and $5 for your friend, W. B. Ford, all of Salinas.

Hoping you will hav a pleasant journey, I remain,

Yours, W. B. FORD.

SPRINGFIELD, MO., June 26, 1881.

MR. BENNETT: It has all the while been my wish and intention to aid you some in your contemplated trip round the world, and although rather late in the day I trust the inclosed $5 will not reach you too late to render the desired service. I feel quite sure the book you will probably write of your travels will be one of unusual interest, inasmuch as your good memory, acute observations, and most wonderful faculty for relating what you know are so much above the average.

All will, I am sure, feel that the investment is a good one.

Should you pass Mrs. Lot's statuary, as of course you will, it might be well to secure a fragment or so from some of her projections, just to convince the heathen in these parts, as well as many of those claiming to be followers of the lamb, of the truthfulness of the Bible account of her miraculous preservation.

If the Bible is true (and none but Infidels do doubt it), you will surely find her strolling, as she was at the time the narrativ was given, looking back upon the ruins of her home—a fearful warning to all women for her disobedience to Jehovah. Not being a woman, I feel, however, at liberty to doubt the truthfulness of this story at least, and feel, furthermore, a little skeptical in reference to the great mission work done among the heathen by our Christian missionaries, which you, brother Bennett, will be able, I trust, to investigate and to giv to us a correct report. A few statistics from the other side of the house may not be devoid of interest, and probably much more to be relied upon.

May good health, peace, and prosperity attend you, dear friend, is my prayer for humanity's sake. Amen.

J. S. LYON, M. D.

LEBANON, OR., June 13, 1881.

FRIEND BENNETT: Inclosed please find money order for $10—$5 for John Settle, and $5 for myself—to help you on your trip round the world. If you enjoy yourself I know I shall be satisfied. May every comfort and pleasure attend you, is the wish of,

Your friend, A. ERVIN.

FRIEND BENNETT: Inclosed you will find $5 to pay my pledge to help you make a circuit round our planet. Hoping that our immortals, Paine, Voltaire, Hume, Franklin, Jefferson, Lincoln, and a host of others will accompany you, that good health and kind friends may be your lot, that Mrs. Bennett may enjoy peace, happiness, and be sustained by kind and loving friends, is the wish of your friend,

DR. GEO. W. LUSK.

CITY POINT, FLA., June 4, 1881.

DEAR BENNETT: Inclosed find post-office order for $5 for the trip round the world. I must hav the book so that I can take the trip round the world at home. With best wishes to you and Mrs. Bennett,

Yours, ALBERT FABER.

NASBY, MO., June 12, 1881.

BROTHER BENNETT: Inclosed find postal order for $5 for the Infidel round the world. I am glad you hav decided to go, although Bro. Green, of St. Louis, and others seem to think you had better stay at home. If any accident should befall you we would perhaps regret that you embarked in the great enterprise. But then, on the other hand, if you succeed every true Liberal heart in the world will thrill with joy and swell with emotions of deep gratitude for the good you will confer on humanity by giving to the world in book form an unbiased standpoint of the true conditions and traditions of theology as you find them among the different nations of the earth. My sincere well wishes attend you.

Respectfully, H. B. MILK.

CANYON FERRY, MON., June 12, 1881.

FRIEND BENNETT: I am glad you hav decided to make the round trip, and I inclose $5 to help you on your way. A pleasant journey and safe return is the sincere wish of your friends,

MR. and MRS. J. V. STAFFORD.

MAYVILLE, MO., June 20, 1881.

FRIEND BENNETT: Find inclosed draft for the "V" promised for your trip round the world. Come by as you come home from your trip, as I am on your route from Omaha to St. Louis. Would like to giv you a shake. Yours truly, JOHN J. KELLY.

LEONARD, NEB., June 10, 1881.

FRIEND BENNETT: Inclosed find check for $5, as our share of the needful to send you round this little globe. I expect to get the worth of the money in the pleasure of reading your letters. We send our best wishes with you.

Yours truly, MRS. PETER GULICK.

SAN FRANCISCO, CAL., May 31, 1881.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will you kindly consider the undersigned as one deeply anxious to see THE TRUTH SEEKER, under its present management, increase its issues to an unlimited extent? That it may reach in my day a subscription list of two hundred and fifty thousand, let me suggest a thought to this end. 1. Posters, large, medium, or small size, for post-offices, offices, stores, dwellings, fences, etc., containing but a few words, that it may readily be read, say something like this: "THE TRUTH SEEKER is the largest Freethought paper published. D. M. Bennett, editor, 141 Eighth street, New York. Sample copy sent by mail on receipt of ten cents in coin, currency, or postage stamps." To this could be added a list, or partial list, of contributors; 2. This might consist of a circular containing more extended information of the history and purpose of THE TRUTH SEEKER, giving also commendatory excerpts from other papers. In this circular a very important point should be made of the fact that THE TRUTH SEEKER is to contain the correspondence of its editor-in-chief on his trip round the world. Of this some short reference might be made in the posters also.

I think, Mr. Editor, this will prove a good investment; however, I may be mistaken; but as far as I am concerned, I would almost take it as a privilege to invest in twenty-five or fifty cents' worth to stick up and giv away on my own account. In view of such an undertaking, would it not be best not to rush off too quickly on your round-the-world trip, so that new subscribers could hav an even start with you? For is it not true that, once you get the start of us, it would be hard scratching to catch up? For one, I would not like the task, and I am one of those who judge others by myself (as if I could possibly judge by any one else).

Birdie Shuck asks, "I would like to ask Dr. Hardcastle what bearing his blood-lettering has upon a future life when the occurrence took place long before his sister departed this life?" If my memory serves me rightly, Birdie is quite a young miss, and perhaps for this reason is the more expectant of a reply. I think if she will re-read my letter she will see that I claim it as a fact wholly unaccountable only under the theory of the existence of spirits. I cannot here, even if I had the ability, giv her anything more than the fact with which, if she believe me, she herself must wrestle. I do not want to form conclusions, but simply state facts for the consideration of the readers of THE TRUTH SEEKER, but of course am also allowed to form my own conclusions. Birdie concludes her little love-note to you, Mr. Editor, as follows: "However, I expect you will go, and if you do, you must remember that you will always hav one little girl thinking of you who would pray for you only that she knows it would do no good." Now I want to giv you a definition of prayer which I hav adopted, and ask if, by this test, most, if not all, of THE TRUTH SEEKER readers are not given to prayer—not, however, lip-service? "A sincere desire of the heart unuttered or expressed; the motion of a hidden fire which trembles in the breast." Now by this test I think Birdie prayed for you, and many a heart has softened and many a loving tear been shed because of it. DR. GEO. HARDCASTLE.

CIRCLEVILLE, O., May 22, 1881.

MR. BENNETT: I see you hav very many advocates encouraging both by word and cash deeds the idea of your taking a trip around the world. It seems to me it will be quite a severe tax on your physical strength to perform such a long journey, yet I doubt not that it will prove a solid blessing to Liberalism and even if your life go out in the great undertaking we can safely say it could not be extinguishd in a more glorious cause. Whether you go or not you hav my best sympathies and good will. If we never meet again in this world I am firm in the Spiritualistic belief that we shall fall into each other's company after the final dissolution of our mortal parts. Nothing would suit me better than to put the shoulder to the wheel with you in helping to roll on the great truths you are trying to promulgate through the glorious TRUTH SEEKER, and your books so full of truth and progressiv light. But since conditions do not seem to favor such a union, I strive to think, with Pope, "What is is right," at least so far as I am concerned in the matter. In perusing the pure, clean pages of THE TRUTH SEEKER I am reminded how much your paper is like a diamond of the first water. No matter how much dirt, mud, and gravel surrounds a true diamond, it is none the less a diamond, none the less brilliant when washed from all external impurities.

In my estimation every copy of THE TRUTH SEEKER sent out into the broad world is far more precious to mankind than so many precious diamonds. Although some may chance to fall into bad company, as among Comstockers or other church buzzards, decoys, and mean men, who beholding the plucky paper all aglow with the fire of truth, begin to throw dirt, slime, and mud to put out (were such a thing possible) its burning truths, lest they come to get somewhat scorched thereby. Alas! such foolish mortals will find the truth will ever liv in spite of their venom, and it will shine and burn, and only burn that which is dross, whether it be church dross, or any other false rotten ideas, or whether it be mercantil lies; intemperance of all sorts, political mistakes, backbiting, obsenity, etc.

The fact is there is no such thing as progress from false theories, whether religious, secular, or what not, until doubts arise in the living activ minds that cannot be satisfied to plod along in the old crooked, uncertain Indian-like trails of the past, but seeing a better road, a more sure and safe way, they gladly switch off into it, when lo and behold a multitude of lying priests and swarms of their willing dupes shout, "Infidel, Infidel!" but they are too dishonest to speak the real truth, and say to the teeming world, "Infidel diamond, behold how glorious!" E. D. BLAKEMAN.

RICHFORD, VT., June 9, 1881.

FRIEND BENNETT: I failed to get the last number of your paper, May 28th. My last was May 21st. I was sorry, for I wanted all your discussion with Mr. Mair. He came to the great point in his reply to your fifteenth, June 4th. He said the word *world* should hav been translated *land*—one of a thousand evidences that our Bible never was translated, only rendered from one language to another, falsely every time. He says: "Our Bible is easily understood. But none of the wicked shall understand, but the wise shall." Although there are one hundred and fifty different translations, commentators are not necessary for those who are Christ's; they hav the holy spirit in them to teach them. The "Ruarh Elohim" of bigotry.

I was much pleased the other day at finding two of my old neighbors who wished to read my paper and Kersey Graves's works. I told them I was happy to accommodate them. I hope I shall be able to circulate them. Politics, fashion, and ignorance rule my town. If I could circulate my books I would send for more; hope I shall when I write again. You think of starting on your journey; my best wishes attend you, and earnestly desire your return.

With respect unbounded, JOSEPH NOYES.

Ruth.

BY ALHAZA.

And Ruth fled from Boaz.—*Jewish Legend.*

She pressed her sandal on the rock
Where wept the dewy tamarind tree,
And leaped into a dark abyss
As souls can brave eternity.

She hoped to find the limpid stream
Where first she caught his witching look
When darkly fell her raven hair
Upon the mosses of the brook.

He heard her anklets' tinkling sound,
And turned and caught her in his arms,
And hid within his mantle fold
The splendor of her snowy charms.

"Oh, shield me from that grim old man!
When goodliest ears I tried to glean
And beckoned every golden head,
His frightful shadow fell between.

"Weary I wandered from his smile;
I found the woodland's tangled maze;
The coolness of a dripping rock,
The thirsty lambkin's piteous ways.

"I whispered that my heart was sore—
Wan lilies heard the moving tale;
They hid it in their raiment sweet
And breathed it soft to every gale.

"The palm-tree lifted up its voice
'Neath Bethlehem's blue and happy sky,
And rose and fell its organ tone
To lift my mournful thoughts on high."

"I watched thee, Ruth, at fiery noon,
But midnight brings a heaven to me.
Old Boaz hates each glimmering star;
He lurks beneath that poisonous tree.

"Then let him spread his mantle wide;
It shall not touch thy balmy breast.
Lean down, dear Ruth, among the flowers,
And I will guard thy peaceful rest.

"A dim shekinah glimmers here;
A stream is bounding from its lair:
And if you speak one tender word
The great Sanhedrim will not hear.

"Lo I was meek when thou wert far;
Calm veiled saints passed slowly by,
The gems my spirit used to wear
They wove upon the summer sky.

"Will Jah forgiv me if I hold
Close in the temple of my breast
A sacred bird with golden wings
That sings my sorrows all to rest?

"Behold a prophet loved this tree;
He did not fear the drifted snow;
Of goat-skins was his mantle made,
But 'neath the summer's parching glow

"His withered form was sawn in two
Because he would each bosom scan,
And fix on guilt his burning look,
And whisper low, 'Thou art the man.'

"I would not be a driven beast
That trembles at his master's rod;
The voice of reason is more dear
Than prophet, priest, or angry God."

I'd Never Smile Again.

BY ROBERT SWAIL.

If I believed in that dread place
Where billions writhe in pain,
In untold agonies of woe,
I'd never smile again.

If I believed my friends were there
The thought would crush my brain;
I'd curse the day that I was born,
And never smile again.

If I believed one soul was there
I'd weep my eyes away,
I would not want my greatest foe
Dwell there a single day.

I'd wish the world had never been,
Or ever breathed mankind;
I'd wish our race would cease to liv,
Die, body, soul, and mind.

I'd wish the sun would cease to shine.
The stars fade from the sky,
The universe sink into nought
And God himself might die.

Nature.

BY E. W. A.

Instinct in the animal,
And reason in the man,
Are attributes of nature
That never had a plan
For nature is perfection
Which works without a plan,
So never uses reason,
The attribute of man.
These assertions may seem strange,
And to many new,
As counter to theology,
Thought so long as true;
But facts are stubborn things,
We cannot alter them,
More than fruit can poise in air
When severed from the stem.
The laws of nature never change,
They are the same forever,
Working in a perfect way
Forever and forever.

If the Devil Were to Die.

Brother saints and moralizers,
Though I wish not to offend,
I would ask if it is justice
To defame your dearest friend,
That you every Sabbath do it
Is a fact none can deny;
What would be your situation
If the devil were to die?

Recollect those worthy shepherds
Who in such rich pastures dwell;
Pious deacons, bishops, parsons,
Cardinals, priests, and popes as well;
If by chance they lost their father,
Where for refuge would they fly?
Wretched would be their condition
If the devil were to die.

Where would be those happy gatherings,
Called camp-meetings, every year?
Where would be those wailing brethren
And those weeping sisters dear,
If there was no one to tempt them
To be sinful on the sly?
Thousand Isles would he deserted
If the devil were to die.

There would be no Rines and Beechers
Luxuriating like a Turk,
And the Moodys, Sankeys, Murphys,
All must starve or go to work.
Canting would be at a discount,
Truth would triumph o'er a lie;
Who would fight about religion
If the devil were to die?

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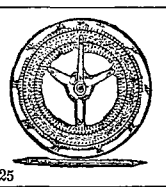
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What to-day should we do without such a medium of light? Our sewing-machines—they were also opposed by those whose interest it was to oppose them. Thousands of instances may be quoted where articles now in daily use were ridiculed by the people whose interest it was to keep back the introduction of such inventions.

Now, then, as to the WILSONIA MAGNETIC CLOTHING.

THIS INVENTION IS AS NEW TO THE PHYSICIANS OF BROOOLYN AS WAS THE FIRST INTRODUCTION OF STEAM-ENGINS AND ELECTRIC TELEGRAPHS, AND YET THE PEOPLE, ROTTEN WITH DISEASE, HAV NO MORE SENSE THAN TO ASK THEIR PHYSICIANS WHETHER OR NOT THEY SHALL WEAR WILSONIA GARMENTS. IT IS JUST AS REASONABLE TO ASK A COMMON TINKER TO MAKE YOU A GOLD WATCH, OR AN IDIOT TO SOLVE A MATHEMATICAL PROBLEM, AS TO ASK PRACTICING PHYSICIANS THEIR OPINION AS TO THE VALUE OF THE WILSONIA MAGNETIC CLOTHING. AND YET THIS INVENTION IS DESTINED TO OVERTHROW ALL FORMER METHODS OF TREATING DISEASE, AND OUR CHILDREN WILL WONDER HOW THEIR PARENTS COULD HAV BEEN SO HUMBUGGED AS TO POISON THEMSELVS WITH NOXIOUS DRUGS. PHYSICIANS THEMSELVS WHO HAV ADVANCED IN LIFE KNOW VERY WELL THAT MEDICIN IS A MISTAKE.

We hav in Brooklyn cases of diseases cured that hav been given over by the very best physicians, so called, in the city of Brooklyn. In the testimonies given below you hav the names of five Brooklyn physicians who had given over the patient to die.
Read these testimonials and then let these physicians answer why they fail to cure. Read Dr. Mansfield's evidence; also the evidence of Peter Lehlback, of Jersey City, whom fifty physicians of New Jersey and New York gave over as incurable. Let these doctors explain why they failed to cure after four years of medical practice, costing that poor man $15,000. And yet the "WILSONIA" GARMENTS, which they dared condemn, are all sufficient to cure in two months.

I WILL GIV ANY PHYSICIAN IN BROOKLYN $5,000 IF HE CAN DISPROVE ALL I SAY IN REFERENCE TO THE VALUE OF THE "WILSONIA" SYSTEM IN TREATING DISEASE, AND WILL ALSO UNDERTAKE TO CURE NINE-TENTHS OF ALL HIS INCURABLES, FREE OF CHARGE, PROVIDED HE REGISTERS THE NAMES OF THE PATIENTS HANDED OVER TO ME.

I will also giv any patient $5,000 who has worn my goods in quantity and time as I direct and has not received all the benefit I promised.

Read the following among the many testimonies given as to the virtues of the "WILSONIA" MAGNETIC CLOTHING:

HÆMATEMESIS.

[Bleeding from mucous membrane of Throat and Stomach.]

This almost seems incredible. But, nevertheless, this patient has come under the personal observation of Dr. Thayer, as well as all the others who have addressed their letters to him, and he affirms the truth of all they claim.

BROOKLYN, April 30, 1881.

DR. THAYER, *My Dear Sir:* I was first taken sick about the 15th of February, 1880. My first attack was like this: I coughed up two or three mouthfuls of blood, when I called a physician, who prescribed for hemorrhage from the lungs. I recovered slightly. Three weeks after I was awakened in the night with a cough, finding my mouth full of blood. Continued to spit blood for two days before it could be controled, which left me very weak. Recovered just enough to get around again in a very weakened condition.
Whenever I would stoop to pick up anything the blood would come up into my mouth.
Drs. Shirwell and McEvette both declared that I could never recover again. From July, 1880, to September 29, 1880, I was occasionally spitting up blood. Was suddenly taken sick one night while in the street. This attack of bleeding continued for twenty-four days. Spitting? No; I should better describe it by saying vomiting up blood with every cough. Dr. Sheppard was called in and said it was not possible for me to liv till spring—that I shouldn't live till April, 1881. Dr. Dower said he had done for me all he could. Dr. Carreau said one of my lungs was gone—THAT I COULD NOT RECOVER.
Early in March, 1881, I gave up the doctors in disgust. Upon the 21st of March, 1881, the "WILSONIA" appliances were put on me while I was in bed, as I was too weak to leave the same. Four days before this time, I—also my friends—thought I was dying.
Upon the 26th of March, 1881, I felt strong enough to get up and dress myself for the first time in three months. Then upon April 8, 1881, I was strong enough to ride two miles and call upon Mr. Wilson.
Now, three weeks since that time, I feel strong enough to WALK THAT DISTANCE. I have had no HEMORRHAGES since I put on the Appliances, and feel my strength growing better and better each day; in fine, I feel stronger and better than I have since I was first taken sick. Yours respectfully,
MICHAEL MARRION,
458 Third avenue, Brooklyn.

DR. THAYER, *Dear Sir:* It was about eighteen years ago that I was first attacked with sciatica, which developed into chronic rheumatism. I hav employed allopathy, homeopathy, electricity, and, in fact, ALL PATHYS. Hav employed the best medical skill in Brooklyn and Troy, New York, but they never cured me.
I commenced to wear the "WILSONIA" just before the holidays [but had no faith in them], with this result: I am stronger, sleep better, hav a better appetite, have increased in flesh and weight, feel better, AM BETTER. Have slept on hop pillows, and done almost everything for my previous nervous prostration, all of which I hav no need for now since wearing the "WILSONIA" Garments. Yours truly,
MRS. JANE SCOTT,
332 Clinton street, Brooklyn.

We place our Electro Magnetic Appliance on the body, and we succeed in influencing the internal organs, tissues, fluids, etc., by acting directly on the arterial blood, which absorbs a due amount of the magnetic force, thus invigorating the whole system, there being no cell or tissue unpenetrated by the blood. It is impossible to estimate the number of persons who lose their life from a neglect of the conditions necessary for its preservation.

NASAL CATARRH AND OBESITY.

BROOKLYN, May 30, 1881.

PROFESSOR WILSON, *Dear Sir:* All my life long I hav sufferred from nasal catarrh. Three months ago you persuaded me to wear your Magnetic Clothing. The offensiv disease is nearly eradicated, and I can read aloud, sing, or go up and down stairs with comparativ ease—something I hav not done in years without weariness. I was also annoyed with an excess of fat. Much of this has abated, and I hav gained a proportionate degree of muscular strength. I measure over three inches less around the body—below the waist—since wearing your Garments.
I supposed that during the warm weather they would be burdensome. On the contrary, I am as comfortable as the present oppressiv heat will permit any one to be in ordinary dress. MRS. E. G. CHIPMAN,
7 Bond street.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

[CASE OF PROFESSOR HATCH SMITH.]

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.
Desirous of knowing what Dr. Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom sufferiug humanity has a FRIEND.

THE FAR-FAMED "WILSONIA."

moves grandly on, conquering and to conquer every form of disease known to men. It triumphs over even the most complicated forms within the short space of ten or twelve months. Read the following glowing tribute from the ready pen of the world-renowned Dr. Mansfield, of New York. It was received to-day:

61 WEST FORTY-SECOND STREET, N. Y., April 9, 1881.

DEAR WILSON: I am pleased to inform you that I am quite well from the use of your appliances. Fifteen days since I could not walk more than a quarter of a mile without resting. To-day I can walk three miles without fatiguing me in the least. I only wish that those who suffer as I did could know the efficacy of the "WILSONIA" as I do.
Mrs. Mansfield has been and now is under the care of a celebrated physician, and up to yesterday has been suffering from debility attended with much pain. Last evening I proposed to take my magnetic suit and put it upon her. She consented, and had not it upon her body over ten minutes before she acknowledged she was free from pain. She slept well all night, without experiencing the slightest pain whatever. I regret I hav not two suits, but I will put mine on her again to-night. I dare not go without it myself during the day time. Several ladies hav called on Mrs. M. this morning, and her theme is the "WILSONIA."
I hav sent your representativ on Broadway several customers already, and in every case I tell them you MUST DRESS them as you DEEM prudent. I hav two more on the "anxious seat" that will be converted soon. I hope to send you a $1,000 worth of customers this year.
God bless you, dear WILSON, for what you hav done and are doing for suffering humanity.
Respectfully, J. V. MANSFIELD.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

MY DIFFICULTY IS THAT MANY PERSONS WILL BECOME ROTTEN WITH DISEASE, WILL SWALLOW MEDICIN ENOUGH TO FLOAT A STEAMSHIP, AND RUB IN LINIMENTS AND OINTMENTS ENOUGH TO TAN THE SKIN TILL IT BECOMES LIKE THE SAIL OF A SHIP; AND THEN, HEARING OF MY MARVELOUS CURES, WILL EXPECT, ON PUTTING ON MY GOODS, TO JUMP INTO NEW LIFE IN TWO OR THREE MONTHS. THIS IN MOST CASES IS AN IMPOSSIBILITY, AND PERSONS GOVERNED BY SUCH EXPECTATIONS HAD BETTER NOT WASTE THEIR TIME OR MY OWN IN CALLING UPON ME,

FRIENDS OF THE SICK POOR OF BROOKLYN,

Enforce your physicians and the Charity Commissioners of Brooklyn to accept my offer to them in your behalf.
I renew it here as follows:

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

MULTIFORM DISEASE CLASSIFIED,

And the range of price for the "Wilsonia" Magnetic Suits warranted to effect a cure in every case, when the suit is worn continuously for the space of twelve months—frequently will do this in half that time.

All forms of PULMONARY DISEASE, such as *Phthisis Pulmonalis*, or Consumption, Bronchial Hemorrhage, Pulmonary Hemorrhage, Croupous Pneumonia, Catarrhal Pneumonia, Induration, or Hardening of the Lung, Bronchial Asthma, *Tussis Convulsiver*, or Whooping Cough, Inflammation of the Pleura, or Pleurisy, *Hydro-Thorax*, or Water in the Chest, *Pneumo-Thorax*, or Air in the Chest, *Epitaxis*, or Bleeding from the Nose.
The above forms of disease require "Wilsonia" Magnetic suits which aggregate in cost from $38.50 to $73.50, according to the precise character of the disease and condition of the patient. These same conditions govern or determin the quantity of goods and their aggregate cost in every case mentioned in the following classes:
All forms of *Cardiac*, or HEART DISEASE, require magnetic suits ranging in price from $38.50 to $73.50.
All forms of DISEASE of the ORGANS of DIGESTION, such as Diphtheritic Inflammation of the Pharynx, Syphilitic Affections of the Pharynx, Inflammation of the Œsophagus, Stricture of the Œsophagus, Acute Gastric Catarrh, or Acute Catarrh of the Stomach, *Gastritis*, or Inflammation of the Stomach, *Carcinoma*, or Cancer of the Stomach, *Hematomesis*, or Hemorrhage of the Stomach, Dyspepsia, Scrofulous and Tuberculous Diseases of the Intestins and Mesenteric Glands, Colic, Gastric Fever, Neuralgia of the Stomach and Intestins, Peritonitis.
The above require suits costing from $48.50 to $93.50.
All forms of Disease of the Liver and Bile-Ducts, such as *Hyperemia*, or Enlargement of the Liver, Acute Yellow Atrophy of the Liver, Tuberculosis of the Liver, Cirrhosis of the Liver, Acute and Chronic Hepatitis, or Acute and Chronic Inflammation of the Liver, Fatty Liver, Cancer of the Liver, etc.
The above require suits costing from $38.50 to $83.50.
All forms of disease of the kidneys, such as Hemorrhage of the Kidneys, Acute Bright's Disease, *Parenchymatous*, or Chronic Bright's Disease, *Carcinoma*, or Cancer of the Kidneys, *Renal Calculus*, or Stones in the Kidneys, *Hematuria Vesicalis*, or Hemorrhage of the Bladder, Incontinence of Urine and all diseases of the Sexual organs, *Ovaritis*, or Inflammation of the Ovary, Ovarian Tumor, Catarrh of the Uterus, Displacement of the Uterus, *Parenchymatous Metritis*, or Acute Inflammation of the Uterus, Tumors of the Uterus, *Anomalis*, or Menstruation, *Prolapsus Uteri*, Catarrh of the Vagina, Leucharrh.
The above require suits costing from $48.50 to $108.50.
All forms of DISEASE of the NERVOUS SYSTEM, such as Softening of the Brain, *Hemaphlega*, or Paralysis of the Lateral Halves of the Body, *Pariphlegia*, or Paralysis of the Upper or Lower Half of the Body, *Paralysis Agitans*, or Shaking Palsy, Apoplexy, Cerebral Hemorrhage, Cerebritis, or Inflamation of the Brain, *Cerebro-Spinal Meningitis*, Sclerosis of the Brain, *Hydrocephalus Acquisitus*, or Water on the Brain Acquired. *Hydrocephalus Congenitus*, or Water on the Brain from Birth, *Myelitis*, or Inflammation of the Spinal Marrow, Hemorrhage of the Spinal Cord, or Spinal Apoplexy, *Tabes Dorsualis*, or Consumption of the Spinal Cord, *Locomotor Ataxia*, or Progressiv Grey Degeneration of the Posterior Columns of the Spinal Cord, Ticdouloureux, Neuralgia, *Neuralgia Ischia Dica*, or Sciatica, *Chorea*, or St. Vitus' Dance, *Trismus*, or Lock-jaw. Epilepsy, or Falling Sickness, *Eclampsia Infantum*, Hysteria, Catalepsy, Hypochondriasis.
The above require suits costing from $48.50 to $150.00.
All forms of DISEASE of the SKIN, such as *Eczema* and its several varieties, require suits costing from $48.50 to $73.50.
All forms of DISEASE of the ORGANS of LOCOMOTION, such as *Rheumarthrisis Acute*, or Flying Gout, Acute Articular Rheumatism, Chronic Articular Rheumatism, Deformities of the Joints, Gout, Progressiv Muscular Atrophy.
The above reqnire magnetic suits costing from $48.50 to $200.00.
All forms of ACUTE and CHRONIC INFECTIOUS DISEASE, such as Measles, Scarlet Fever, Small Pox, Chicken Pox, Typhus Fever, Typhoid Fever, Relapsing Fever, Intermittent Fever, Dysentery, Syphilis, Congenital and Hereditary.
The above require magnetic suits costing $93.00.
All DISORDERS OF NUTRITION which do not depend upon Infection, such as Chlorisis, Scrofula, Diabetes (both varieties), *Scarbutus*, or Scurvy, etc.

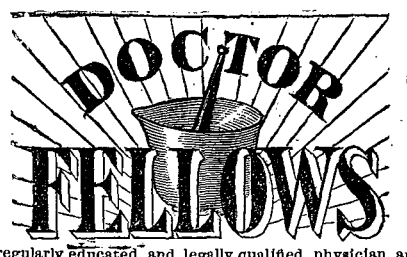
The above require magnetic suits costing from $48.50 to $68.50.
HERNIA requires Magnetic Appliances costing from $53.50 to $93.50.
VARICOSE VEINS require Magnetic Appliances costing from $58.50 to $108.50.

N. B.—When "Wilsonia" Magnetic Suits are ordered to be forwarded by mail or express [they should go by express wherever practicable], do not neglect to state the size of head, of the waist, the wrist, and length of the foot of the person for whom they are ordered. All checks and post-office orders should be made payable to William Wilson, 465 Fulton street, Brooklyn, N. Y.

$66 A WEEK in your own town. Terms and $5 outfit free. H. Hallett & Co., Portland, Maine.

CONSULT

Your Case is Curable! DOCTOR FELLOWS You must Not Despair!



A regularly educated and legally qualified physician, and the most successful, as his practice will prove.
Cures all forms of PRIVATE, CHRONIC, and SEXUAL DISEASES, SPERMATORRHŒA, and IMPOTENCY, as the result of self-abuse in youth, sexual excess in maturer years, and other causes, producing some of the following effects: Nervousness, Seminal Emissions (night emissions by dreams), Dimness of Sight, Defective Memory, Physical Decay, Pimples on Face, Aversion to Society of Females, Confusion of Ideas, Loss of Sexual Power, etc., etc., rendering marriage improper or unhappy, are thoroughly and permanently cured by an External Application, which is the Doctor's latest and greatest medical discovery, and which he has so far prescribed for this baneful complaint in all its stages without a failure to cure in a single case, and some of them were in a terribly shattered condition; had been in the insane asylums, many had Falling Sickness—Fits; others upon the verge of consumption; while others, again, had become foolish and hardly able to take care of themselvs.
Syphilis positivly cured and entirely eradicated from the system. Gonorrhœa, Gleet, Stricture, Hernia (or Rupture), Piles, and other private diseases quickly cured.
All diseases of women—such as Amenorrhœa (or delay of the first menses), Dysmenorrhœa (or laborious menstruation), Chlorosis (or green sickness), Leucorrhœa (or whites), Prolapsus Uteri (or falling womb), etc.—treated with equal success, as the following will show:
"DEAR DOCTOR: If the kind thought shafts I daily send you are received, I will not need to tell you that I am feeling better than for seven years, nor express my gratitude in words. If every kind and grateful thought I send you were a blossom, you would be a pyramid of flowers."
The above lines, from Annie E. Edwards, of Alliance, O., is only a sample of the many grateful expressions received by the Doctor from suffering women whose diseases peculiar to their sex hav made their lives so miserable, and who receive so little sympathy from members of their own households.

A GREAT DOCTOR.

Kersey Graves the noted author and lecturer, writing to the Seymour, Ind., *Times* under the above head, remarks: "There is perhaps no art that can claim the attention of the human mind of more importance than alleviating human suffering, stopping the progress of disease, and thus extending the period of human life. And I know of no physician more successful in the practice of this art than Dr. R. P. Fellows, of Vineland, N. J. His success in nearly all forms of chronic diseases seems to be absolutely wonderful. He seems to hav no use for the word "fail" in his practice. This I know by actual trial, having been relieved of a bad case of kidney disease by his new method when all other means failed. Try him, by all means, if you are afflicted with any of the maladies incident to this age. I deem it my duty to say this much for the benefit of suffering humanity."
Dr. Fellows will send for two 3-cent stamps his MEDICAL ADVISER; or, NEW GUIDE TO HEALTH, setting forth a new and scientific method (never before known) for the cure of all chronic diseases. Also, for the same number of stamps, his PRIVATE COUNSELOR, treating on Spermatorrhœa and Impotency, giving the cause, symptoms, horrible effects, and cure, which consists of the External Remedy spoken of above. *No medicin taken.*
Consultation in person, $5.00; by letter, free and invited, which are kept strictly confidential in all cases. Charges for treatment reasonable. Address Dr. R. P. FELLOWS,
Vineland, N. J.

Col. Ingersoll's Works.

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This volume is printed on toned paper, in clear, bold type, and handsomely bound in muslin, containing 275 pages, 12mo. Price, $1.25.
This book contains the principal points that Mr. Ingersoll has made against the Pentateuch in all his lectures on that subject. The pamphlets that hav been surreptitiously issued are incorrect, filled with mistakes, and consist of only about fourteen or fifteen pages, while there are two hundred and seventy-five pages in the book just issued. The book is unanswerable in its facts and logic, inimitable in its style, and filled with wit, satire, eloquence, and pathos.

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Both volumes bound in one, price, paper, $1.00.

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"Interpolations are the foundation stones of every orthodox church." Thoroughly revised and corrected by the author. Price, 25 cents.

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Cabinet size, price, $2.50. Neatly packed and boxed ready for shipment. Every admirer of this great Apostle of Liberty should hav at least one.

PHOTOGRAPHS OF MR. INGERSOLL,
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Imperial, or large size	40 cents
Photo, or card size	20 "
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Postage paid.
D. M. BENNETT,
141 Eighth street, New York.

BEAUTIFUL PICTURES

OF

Col. R. G. Ingersoll, D. M. Bennett and Others.

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These paintings are preserved by a patent process; do not spot, and are not affected by heat, cold, or sun. Persons sending their own or friend's photographs, with lock or color of hair, eyes, etc., or those ordering Ingersoll's or Bennett's, can hav them painted at the low price (to introduce them) of, Imperial size, $2; card, $1.50. Beautiful frames, each 50 cents.
All sent by mail. Address A E W., Box 447,
Woonsocket, R. I.

Gems of Thought.

VAIN transitory Splendor! Could not all
Reprieve the the tottering mansion from its fall?
Obscure it sinks, nor shall it more impart
An hour's importance to the poor man's heart.
—*Goldsmith's Deserted Village.*

I HAV no propensity to envy any one, least of all the rich and great; but if I am disposed to this weakness the subject of my envy would be a healthy young man in the full possession of his health and faculties, going forth in a morning to work for his wife and children, or bringing them home his wages at night.—*Paley.*

EVEN now what affections the violet awakes;
What fond little islands twice seen in their lakes
Can the wild water-lily restore;
What landscapes I read in the primrose's looks,
And what pictures of pebbled and mirrowy brooks
In the vetches that tangled the shore.
—*Campbell.*

THAT governments exist only for the good of the people appears to be the simplest and most obvious of all truths. Yet history proves that it is one of the most recondite. We can scarcely wonder that it should be so seldom present to the minds of rulers, when we see how slowly and through how much suffering nations arrive at a knowledge of it —*Macaulay.*

I CALL a man remarkable who becomes a true workman in this vineyard of the Highest. Be his work that of palace building and kingdom founding or only of delving or ditching, to me it is no matter, or next to none. All human work is transitory small in itself, contemptible. Only the worker thereof and the spirit that dwelt in him is significant.—*Carlyle's Reminiscences.*

THE star of the unconquered will,
He rises in my breast,
Serene and resolute and still
And calm and self-possessed.

Oh fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong. —*Longfellow.*

FOR forms of government let fools contest;
Whate'er is best administered is best;
For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right.
In faith and hope the world will disagree,
But all mankind's concern is charity;
All must be false that thwart this one great end,
And all of God that bless mankind or mend.
—*Pope.*

TOLERATION is only a recent discovery. We hav ceased to burn men; it is now necessary to persuade them. The age of martyrdom, like that of miracles, is past. We are not shot or pinned to a stake or broken alive on the wheel as in by-gone days; and yet we suffer by isolation, by misrepresentation, by ridicule, and by blame. Courage is as necessary as ever for those who would hold by the innate consciousness of the truth.—*Smith's Duty.*

A THOUSAND men may enjoy the pleasure derived from a picture, a symphony, or a poem, without lessening the happiness of the most devoted connoisseur. The investigation of nature is an infinit pasture ground where all may graze and where the more that bite the larger the grass grows, the sweeter is its flavor, and the more it nourishes. If I love a friend it is no damage to me, but rather a pleasure, if all the world also love him and think of him as highly as I do.—*Huxley.*

MANY bigoted Christians hav acted in obedience to conscience and hav committed great crimes. Torquemada obeyed his conscience and burned heretics alive. Calvin obeyed his conscience and put Servetus to death. The Scotch parliament conscientiously thought that all Roman Catholics should be executed. Protestants obeyed their convictions when they flogged Quakers at the East Jail. Christian conscience must learn to to giv liberty of conscience to others.—*National Reformer.*

TWO good meals a day are plenty in the winter, and especially so for those who are indoors most of the time. Very few of us eat too little or too seldom. But few kinds of food should be eaten at one meal. The more kinds of dishes one has on the table at a time the more temptation one has to overeat in desire to taste of some portion of them all. Woman's work could be greatly simplified were the world suddenly to become hygienic in diet. It would be an immense gain in time, as well as health and good spirits. Few realize how much depends upon health as to the good nature and high spirits of individuals.—*Elmina D. Slenker.*

HOW men and women of common humanity, who believe that God is love, can hold a faith that must condemn to everlasting misery nine-tenths of the human race, is more than I can understand. If they said that God loves one-tenth part of mankind and hates the rest, then we could understand them. But what kind of love is that which would torture a man through all the eternities for not assenting to a score of contradictory dogmas. I cannot comprehend how people are in earnest who preach those things. The whole scheme seems to me a farce, and it is really so ridiculous that the best thing one can do is to laugh at it, as it is a lie black as the heart of midnight, and deserves at the hands of all honest men their severest condemnation.—*L. K. Washburn.*

THE highest intellects, like the tops of mountains, are the first to catch the dawn of progress. They are bright, while the level plain is still in darkness. But soon the light, which at first illuminated only the loftiest eminences, descends on the plain and penetrates to the deepest valley. First come hints, then fragments of systems, then defectiv systems, then complete and harmonious systems. The sound opinion, held for a time by one bold speculator, becomes the opinion of a small minority, of a strong minority, of a majority of mankind. Thus the great progress goes on, till schoolboys laugh at the jargon which imposed on Bacon, till country rectors condemn the illiberality and intolerance of Sir Thomas Moore.—*Macaulay.*

Odds and Ends.

A TRUE philosopher never argues. He mentally concludes that his opponent is an ass, and keeps his mouth shut.

THIS is the season when the new broom begins to sweep clean, and the man who don't wipe his feet well before he comes into the house will think sixteen or twenty planets are in perihelia.

AN orange grove of twenty acres costs about ten thousand dollars. Now you can understand why the train boy can't possibly sell last year's oranges, lined with saw-dust, for less than ten cents apiece.

A WOMAN may be so sick all the winter that she can't wear her new bonnet to church, but along toward the middle of April she will manage to crawl out of bed, turn the house upside down, and call it "spring cleaning."

"WOULD you say," asked the professor, "'I would rather walk,' or, 'I had rather walk?'" "I would say," replied a smart, bad boy, "I would rather ride." And he was marked three below zero, with cloudy or partly clearing weather.

A MEDICAL journal of Munich says that diphtheria caught by kissing is likely to assume a much severer form than if the disease were contracted or the contagion imparted in some other way. This should be a warning to married men and hired girls.

"How do you like my spring clothes?" asked Leander. "Pretty well," replied Hero, doubtfully, and then added, "but I think I should like you better in a walking suit." He sat wrapped in silent thought for about five minutes, and then got up and walked slowly away in the suit he had on.

A SAN FRANCISCO lady wanted her little girl to bathe in a room the windows of which opened into the yard, in which were some fowls. "But," said the little girl, "I don't want to bathe before the chickens." "Oh, never mind the chickens," said her mother. "Well," said the little woman, "I won't bathe before the *rooster* anyhow."

THEY had been engaged to be married fifteen years and still he had not mustered up resolution enough to ask her to name the happy day. One evening he called in a particularly spoony frame of mind, and asked her to sing him something tender and touching—something that would "move" him. She sat down at the piano and sang: "Darling, I am growing old."

SHE was young and beautiful; he was old and ugly. He took her hand and squeezed it tenderly, and then she put out her tongue at him. Then he laid his hand gently on her breast. She was eighteen and she was seventy, but still it was an affection of the heart. Oh, yes it was. Her heart was affected, and he was a doctor, trying to see how far the mischief had gone.

BUB'S composition on the rhinoceros: The rinozeros livs in Azher and you kant stick a pin in im cause his werskit iz bilt ov ole stoves. Wen a rinozeros iz gonter be kild you mus alwaze go up to im from before so az he'll kno somethin ov it an try to make a place fer a bullit to get in. Hiz noze is got a upper teeth that's got no bizness ware it iz and if a boy shood set down on it he better sta plugd up with tooth r'els he'll be all one pore. I'd ruther be a pollywog if I wuz a rinozeros, tho I spose if I wuz I woodent.

"BE jabers," said Patrick O'Rafferty, as he was reading about a case of suicide; "be jabers, if iver I take me own life it will be wid chloroform."

"Niver do the loike o' that, Pat," said Mrs. O'Rafferty, "for yer inimies will bring it up agin ye as long as ye liv."

"I know all that, but little I'll care. It's the best way to doi, for ye see, Mrs. O'Rafferty, ye jist doze off, and ye don't aven know ye are dead till ye wake up, and rad a about it in the papers."

"That's thrue," said Mrs. O'Rafferty, solemnly, and the subject was dropped.

JOSIAR.

Things has come to a pretty pass
The whole wide country over,
When every married woman has
To hav a friend or lover;
It ain't the way that I was raised,
An' I hain't no desire
To hav some feller pokin' round,
Instead of my Josiar.

I never kin forget the day
That we went out a'walkin',
An' sot down on the river bank
An' kep' on hours a'talkin';
He twisted up my apron string
An' folded it together,
An' said he thought for harvest time
'Twas cur'us kind o' weather.

The sun went down as we sot there,
Josiar seemed uneasy,
An' mother she began to call,
"Loweezy! O Loweezy!"
An' then Josiar spoke right up,
As I was just a'startin,
An' said "Loweezy, what's the use
Of us two ever partin'?"

It kind o' took me by surprise,
An' yet I knew 'twas comin'—
I'd heard it all the summer long
In every wild bee's hummin';
I'd studied out the way I'd act,
But Lor'! I couldn't do it;
I meant to hide my love from him,
But seems as if he knew it.
An' lookin' down into my eyes
He must a'seen the fire,
An' ever since that hour I've loved
An' worshiped my Josiar.

I can't tell what the women mean
Who let men fool around 'em,
Believin' all the nonsense that
They only say to sound 'em;
I know, for one, I've never seen
The man that I'd admire
To hav a'hangin' after me
Instead of my Josiar.

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Notes and Clippings.

BISHOP STEVENS, of Pennsylvania, cautions his clergy against the use of the revised New Testament in the public services of the church. He says that no clergyman is at liberty to use any other version of the Bible than the "King James" which was in 1828 adopted by the General Convention.

THE Canandagua papers hav a disgusting account of the conduct of an influential prominent church-member, Austin Persons, over three score and ten years of age, for taking liberties unfit to be named with a little girl under ten years of age, named Gerty C. Adams. The girl is an orphan, and this saintly old Christian did his best to debauch and ruin her.

ABOUT two weeks ago, as Mr. W. T. Kent was walking through Cedar Creek Swamp, he found a buzzard's nest. He took one of the eggs to the store of T. W. Kent & Son, and put it in the care of his brother, Mr. H. V. Kent, who put it in the show-case, where it remained until last Thursday, when, to the surprise of all, a young buzzard was hatched from the egg.—*Wrightville Recorder.*

THE gratifying intelligence comes from Indiana, through the columns of the religious press, that a new fence has been erected around the parsonage of the Methodist Episcopal church at Owensville. The former fence had been a good one in its day, but had served its time, having stood for twenty years. A coat of paint, color not mentioned, has been applied to the Owensville parsonage within and without.

VERY few of those who hav used the expression, "He's a brick," know that it comes from Plutarch. An embassador from Epirus was shown by King Agesilaus of Sparta over his capital, and expressed surprise at the absence of walls and fortifications. "Come to-morrow," quoth the king, "and I will show you our walls." On the morrow he showed him an array of ten thousand men, remarking, "Each one is a brick."

IT has been remarked frequently that not only particular kinds of crime seem to go in waves, like an epidemic, but strange accidents and other unusual occurrences show a like tendency. A curious illustration is now furnished. While the President is agreeably surprising his physicians by the favorable nature of his symptoms, a boy in Bayonne who had a bullet shot straight through his brain is causing equal astonishment by showing indications of getting well.

THE astronomers are uncertain whether the comet has split in two or not. Prof. Stone, with the fine telescope of the Cincinnati Observatory, which did splendid work in the hands of the lamented Gen. Mitchel, says he saw it divided on Wednesday night, the 6th inst. Mr. Rock, who was looking at the comet with the giant telescope in Washington on the same night, says it was not divided, but that a band of light extended backward from the nucleus, and near the end of the band was a bright spot. He thinks the Cincinnati observers may hav seen the spot but not the connecting band, and so hav taken the bright spot for a separated portion of the nucleus. The astronomers all agree, however, that it would not be very surprising if the comet should split.

THE Germans of Indianapolis complain bitterly of the interference with their mode of passing Sunday to which they are exposed in that city and in its vicinity. They like to hav music and take their lager and coffee in the open air with their families on Sunday afternoons, or in gardens or halls attached to lager beer saloons, as they hav been accustomed to do in Germany. Within the city, however, these enjoyments are interfered with by the temperance people and the police, and if they go to gardens or other resorts outside of the city limits they are attacked by bands of rowdies, who take advantage of the same time to rove around with an eye to fighting and mischief. In the city, say the Germans, the police interfere when not wanted, and outside they refuse to interfere when they are wanted. They therefore call for organization to resist this condition of affairs, which they pronounce intolerable.

CHARLES J. GUITEAU, theologian, politician, and would-be assassin of the President, joined Plymouth church in 1857, and his name is No. 2,422 upon the rolls of the church. He remained in the church until 1859, when his connection was discontinued. It is understood that he took a letter with him when he went away, and it is thought that it was the one upon which he was admitted to the Calvary Baptist church in this city, of which the Rev. Mr. McArthur is pastor. Some of the attendants of Plymouth church recalled him to mind when they saw his picture, and say that he was in the habit of speaking at Friday-evening meetings. His talk was as rational as any Christian's, and nothing is remembered about it that pointed to insanity. Guiteau was admitted to the church by letter.

THIS time it is the Rev. Carl Heinrich, of Woodhaven, L. I., and the woman is Mrs. Cripendorf, wife of the Sunday-school superintendent and a former warm friend of the guilty theologian. About two years ago Heinrich was installed pastor of the Methodist church at the above place, and soon after began an intimacy with Mrs. Cripendorf, which she has confessed to her husband was highly improper for a man to sustain to a woman not his wife. Last May Heinrich was suspended from his charge because of his tender relations to Mrs. Cripendorf, and last Wednesday he was arrested on a warrant obtained by the injured husband, who charges him with assaulting him with a shovel on the occasion of an accidental meeting. Mr. Cripendorf says he retaliated by firing one shot at him, when the minister ran away. Heinrich says he is a Joseph and the woman a Potiphar's wife, but when the trial for assault comes on the little community of Woodhaven will probably hear some racy evidence.

THE movement in the New York Chamber of Commerce to raise $250,000 for the President's family is one of those proceedings at which to look with reason rather than impulse. It was engineered by Mr. Cyrus W. Field and Mr. Jay Gould, and under excitement and the duress or unreflection of the occasion, the initial subscription ran up to $40,000. Other subscriptions are solicited, and "they should be sent to Cyrus W. Field." Now, if the President dies, Congress will doubtless follow the precedents in the case of the widows of Messrs. Harrison, Taylor, and Lincoln, and vote Mrs. Garfield the salary for the whole of the remaining term, and then, aside from the fact of the sufficiency of the sum—$200,000—if citizens want, in that event, to more than double it, no suspicion of interested motivs can be indulged. But should the President get well, the question of whether he could afford to let his family accept the money would be one of importance. We all know that Messrs. Field, Gould, and others want the government of the United States to be ten times as generous to their subsidy schemes as they will ever be to any of its Presidents. The contribution is not to be regarded, from the standpoint of their business and their character, to be so much of a gift as it is a sheer speculation. Washington, Jefferson, Madison, Monroe, Quincy Adams, Jackson, Buchanan, Lincoln, and Johnson refused all gifts, great or small, while Presidents, on the ground that they could not afford to be under obligation, real or implied, while holding an office which givs them power over the fortunes of every donor. This may be old-fashioned, but there are persons who believe it is right. We would discourage and criticise no generous impulse, but impulse is a bad barter for action, and principles are not to be lost sight of under any circumstances. Could President Garfield maintain that reputation of disinterestedness which is as important as the reality of it, if he had to pass on schemes to dower these donors with largess out of the public treasury?—*Albany Argus.*

THE Elmira *Telegram* of recent date contains a full account of a serious difficulty between two reverends named respectivly Lewis and Shurtliff, the former charging Shurtliff with circulating stories to the effect that he was an immoral man, and had alienated the affections of the wife of one David F. Kirkland, whom he induced to accompany him to an obscure town in Cayuga county and procured for her there a temporary stopping-place at the home of one Lokey, where he frequently visited her, finally removing Mrs. Kirkland to the town of Hartford, and procuring rooms, sharing them with her, representing that the lady was a poor widow from Ithaca by the name of Seaman, and at other times introducing her as a relativ of his. The Rev. Shurtliff says these things coming to his knowledge so well backed by responsible parties he considered it his duty as a Christian minister to warn his flock against Christian fellowship with Lewis. It was shown in the evidence that Lewis is a widower with children, and that, contemplating taking as his housekeeper the discarded wife of another man, asked Shurtliff's advice on the point whether or not it would be best for him to make such a selection. Mr. Shurtliff's advice was to take the woman for housekeeper and other duties. Things went on swimmingly with these two pious Methodists until Lewis went over to the Presbyterians, and then they became like the famed Kilkenny cats, and finally resorted to the majesty of the law to settle which was the better fellow of the two. The judge and jury, being Christians, gave Lewis twenty-five dollars damages, which Shurtliff thought so small that it amounted to a corroboration of all he had charged.

LIGHTNING'S FREAKS.—Joseph Robertson was driving in his buggy when a thunderbolt struck the horse and killed him instantly. When the horse dropped, Robertson's momentum carried him out of the vehicle and clear over the head of the fallen animal.—Mrs. Crane, of Alton, Ill., while riding with her daughter and grandchild, was instantly killed by lightning. The bolt threw her out on one side and her daughter out the other, while the infant, who rode between them, was unharmed.—In the course of the funeral services over the body of F. S. Barnes in the Methodist church, Forsyth, Ga., lightning struck the steeple, but the rod conducted it to the ground. The sun was shining brightly, and the event created a profound sensation in the congregation.—R. T. Barksdale's house in Warrenton, Ga., was recently struck by lightning. A kerosene lamp was hurled from the mantel through a door into an adjoining room, and the oil scattered over the floor. Although a cloud of smoke prevailed and a sheet of fire seemed to spread through the house, yet nothing caught, not even the oil.—A portion of the house of Frederick Ditman in the outskirts of Milwaukee, Wis., was demolished by lightning and Mrs. Ditman was killed while at work in the pantry. The kitchen stove was torn to pieces, and every utensil twisted out of shape; the furniture in three rooms was battered, and all the locks and hinges torn from their fastenings. The only mark on the dead woman's person was a blue spot on her temple.—Several men and boys took refuge from a thunder storm in B. P. Berson's barn near Baltimore. A few minutes afterward the barn was struck by lightning. John Harmon and his little boy were instantly killed. The clothing of Harmon was torn into shreds and the hair was burned off his head. Another man was paralyzed in both of his legs, and another boy was injured fatally. Several of the other persons in the barn were stunned by the shock, and lay unconscious for several hours. The barn was burnt.

News of the Week.

GRISCOM completed his forty-five days' fast last Tuesday.

THE khedive and his ministers are trying to abolish slavery in Egypt.

ELEVEN hundred and forty-four deaths were reported in this city last week.

A WOMAN of sixty-five and a youth of twenty-two were married in this city last week.

SIXTY thousand volunteer troops were reviewed by Queen Victoria at Windsor, Eng., on the 9th.

JULY 10th was the hottest day at St. Louis, Mo., of which there is any record. The thermometer registered 102.2.

FRANCE is sending troops and ironclads to Tunis. Heavy engagements between the French and insurgent troops are reported.

Two men were killed and three badly injured by the explosion of a boiler at Barrett & Nephew's dyeing works on Staten Island on the 10th.

THE Cincinnati *Enquirer* says that on the night of July 8th, in Heard county, Ga., Jesse Waldrop was burnt to death for outraging a woman, the young and beautiful wife of Dr John Mitchell.

No senator has as yet been elected at Albany. The Half-Breed Republicans held a caucus and put Lapham and Miller in nomination, but the Stalwarts refuse to vote for them, and the end to the disgraceful scramble appears to be as far off as ever.

OVER fifty people were killed by the caving in of a church roof at Mateo, Mexico, on the 8th. The congregation were mostly women. The church was not completed, and twenty workmen who were finishing the roof were crushed by the terrible fall.

THE labor reformers of this city hav organized a club for the purpose of discussing the question started by *Truth* as to who gets the money earned by the laborer. It is called the "Who-Is-the-Somebody Club." The temporary officers are J. B. Gibbs, chairman; H. E. Sharpe, secretary; Mrs. A. C. Macdonald, treasurer.

GEN. DAHLGREN, brother of the late Admiral Dahlgren, who invented the gun used "by Christians to blow Christian brains into eternal froth," has been lecturing against Col. Ingersoll. At the close of his hour's talk, which was heard by nearly a hundred persons, he gave utterance to this sentiment, which is undoubtedly Christian: "There should be condign punishment for such men as he on earth and in eternity. All men should bear a hand, and women with their garter-strings should lash him through the world."

BRADLAUGH has sent word to Gladstone that as Parliament has not passed the Oaths bill he will present himself at the House and demand to be sworn in. The speaker says he will hav him arrested if he does. A petition of Mr. Bradlaugh's constituents in his favor was not allowed to be presented, but one against him, gotten up by the church party, was presented and placed on file. The pious people of England seem to be willing to commit any dishonest and mean act to keep this able Atheist out of the seat to which has been twice elected.

THE President continues to improve slowly, and there is an even chance that he will survive the murderous assault. Cyrus W. Field has started a fund of a quarter of a million dollars, to be presented to Mrs. Garfield, the most of which is already subscribed. Guiteau, the would-be assassin, is carefully kept in jail, being allowed to see no one except the jailors and district attorney, and not allowed to read the papers. He was at one time a member of Beecher's church, is very pious, and spends much of his time reading the Bible. He says God told him to shoot the President.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XIV.

"I was carried away in spite of myself with the train of thoughts of my stoic philosopher," said Abbé Dillon. "I became aware of a hitherto unknown sentiment within myself. Earthly possessions, with their splendor and charms for the senses, vanished in the feeling of my true self. I became aware that they did not belong to me, and I not to them. The universe appeared new. I beheld it from an unimagined point of view. Alamontada remained silent, as if he had discovered my frame of mind; as if he wanted to giv me time to re-collect myself under this strange horizon. It was not necessary. The spirit sees in every truth its home and its property; only error is to it a strange country.

"'O Alamontada,' cried I, 'now I comprehend it, how thou canst die with tranquil soul, and harmlessly canst await for thy spirit to act the further part on another stage! Yet I confess to thee that it would be well for man if the veil before the future life were raised just a little; if the ordainer of the universe had in some way revealed himself, that no one could fall into the disease of doubt concerning that.'

"'How, dear sir,' said Alamontada; 'you believe that it would be better for mankind? To what man? To the immature, to the one that is still clinging to sensuality? No, dear sir, that one would be just as well and just as badly off as now. He is not made happy by the spiritual, but by that which springs from the earthly. He is blessed by the feeling of agreeable superabundance, wherein he may liv, the feeling of glory, of public esteem, of friendship, of tender love, of beauty, of the useful and the like.

"'To the immature man the charm of the power of imagination replaces for a time what is lacking in him of revelation. He is on that account not more unhappy. You see how merrily he dances through his life as long as sickness, mistakenness, poverty, enmity, or any other sensual evil does not trouble him.

"'But the educated man in the state of his maturity demands no higher revelations about the sacred mysteries of the universe than he already possesses. He cannot wish them.'

"'He cannot wish them?' asked I. 'I do not understand thee.'

"'He cannot,' answered the philosopher, 'because he would not wish the impossible. Not to the senses the godhead could reveal itself, but to the spirit. It did so while it has built ourselvs that the same must think and believe it from necessity. It did so while it as primitiv power filled the universe with its phenomena, which we perceive by means of the sensual organs. While the creator, as it were, through the mouth of our reason speaks to us, "I am," and in the same moment unfurls before our eyes the phenomena of his wonderful power, extinguishing all doubts —doubts which never arise from reason, but from fancy and through experiences of the sensual world.

"'Once more, I repeat to you, all throughout the whole of nature, all that we possess and experience, all that we discover within us, and all that we know —all, say I, limits the spirit finally to itself, leads it with gentle power to independence. This we must look upon as the last aim of our acts, as our destiny, as our highness.

"'True it is, this earthly life is full of imaginary evil; nothing is lasting therein; all changes, and we are carried away by an irresistible flood of undesired events and fates. But let us not complain about that so loudly. Even this is a hint from the creator that we elevate ourselvs above the earthly and finite, and should find our salvation and our goal, not in this, but in our own self. The spirit of man is not the property of the sensual; it also has no other property than itself alone. Even the organs of sense with which he as man for a time is connected remain not for it.

"'True it is that we of the millions of objects which float about us in the universe comprehend but few; that we only know the objects, what they are in relation to us, but not what they may be for themselvs. But on that account we will not be frightened. For that we always dwell upon our imagination, that we are always confined to our own inner world, this is the sacred proof of our worth, of our highness, of our independence as spirits. We behold ourselvs in not one single connection which degrades us to subordination to a being foreign to ourselvs, or even suffered to imagin this degradation. We stand alone, but we stand for ourselvs in the unlimited realm of creation. We walk through the wonderful phenomena, and are touched and left by them; and in the stormy drama our spirit awakens and recognizes itself, and develops its power, and becomes what it should be, a holy, self-acting being, connected with a strange formation of matter which we call body, our feet, as it were, walking in the dust, our heads touching divinity.

"'Yes, I am an independent being, created for myself, and while everything only leads me back to myself, and the whole surrounding nature guarantees my being, and even thereby teaches me to know my worth, my highness in the succession of things, I behold in the independence of myself the title deed of my eternity.

"'May then the sensual man tremble when what is earthly about him falls to pieces, and he fancies to lose himself. That which thinks in this corpse is not dust, is not phenomenon, like the dust, but a primitiv power, which itself produces phenomena. It lasts, it works further. Nonsense it would be to say the powers of the universe are lost out of the universe, or the world could be lost out of itself.

"'The slightest self-observation teaches me that my self-acting I is of a different nature from the appearance that I call my corpse. May this become dissolved into the matters, moving and enlivening powers, out of which producing nature put it together, my I continues in its manhood and survives the change of phenomena.

"'Soon, oh, soon this dust falls apart,' continued Alamontada, and his eyes beamed brighter toward heaven. 'Be it so. I stand an indestructible part in the circle of the order of the universe. The spirit's wonderful realm is my home. In it dwell beings like myself; there my brethren!

"'Much, much hav I suffered in my human nature. But well for me! In these storms my power ripened quicker. I hav finished the strife, and in the depths of misery I felt unspeakable happiness; despised, and in the eyes of humanity an outcast, I felt my nobility, which no human sentence can erase; the bench of the galley was my school-bench; languishing on the glowing coasts of Africa, I became aware of the riches I possessed that could not be taken away from me. Oh, how fortunate am I! At the end of a painful race-course I look back with pleasure, for all thorns now bloom so beautifully, they that I once hated because they wounded me.

"'And thou,' continued Alamontada, and a glorification, as it were, floated about his face, while I sat there in reverence, as before the dying bed of a saint, and my eyes overflowed with tears—'O thou lofty, unknown, most sacred, through which I was called into existence, I am thine, and thine eternally. High hast thou placed me in the order of thy beings, O thou inexpressible one! For I dare imagin thee, dare think thee; thou thyself speakest of thee within me. O father-spirit! father-spirit! I am still human, and therefore of child-like sense, and the thought of thee is accompanied by the warm feeling, therefore I speak to thee. My talk is child's lisping to the father-spirit—human thanks! How happy am I that I am! In thee I liv. Through thee I elevate myself, and glide from one round of thy all to the other. O father-spirit——'

"Here his speech gradually became lower and more indistinct. It seemed as if his spirit was shaking off the fetters of words in order to ascend in swift flight. A wonderful rapture beamed in his features. Now and then his lips quivered, as in low prayer, as if the tired body would accompany the spirit in its devotion, in its thanks to God."

[TO BE CONTINUED.]

Ecce Diabolus.—Continued.

SOME OBSERVATIONS UPON THAT HORRIBLE AND CRUEL ORDINANCE IN DEVIL-WORSHIP, NAMELY, BLOODY SACRIFICES AND BURNT-OFFERINGS. BY THE VERY REV. EVAN DAVIES (MYFGR MORGANWG) D. D., L.L.D., ARCH DRUID OF GREAT BRITAIN.

TRANSLATED BY MORION B. C.

When we compare our Druidic idea of Hü leading his people to the White Isle to their idea of Joshua leading them into Canaan, and the methods of acquiring the Promised Land, it is not difficult to decide who hav the best claim to be considered God's people—the people who claimed to hav possessed their land without weapons or force, or a people who stole their land by a Power of Darkness, and who to-day are homeless wanderers upon the face of the earth, who by command of their deity attacked a nation of industrious husbandmen and shepherds, whose chief city was Salem, whose king was King of Righteousness and Prince of Peace and Priest of the Most High God.

Once located, they were a continual menace to the surrounding nations, plundering, warring, slaying them, man, woman, and child, without excuse or showing mercy, simply because thus saith the Lord of Abram, Isaac, and Jacob, who swore that they should possess the land, and because the inhabitants worshiped strange gods (the difference simply being that they were named differently, according to the various dialects of the country), and lest they, if left alive, should seduce them to follow after their gods, thinking that probably their creed might be superior to their own. (Thou shalt make no covenant with them or their gods. They shall not dwell in thy land, lest they make thee sin against me, for if thou serve their god it will surely be a snare unto thee. —Exodus xxiii, 32, 33.)

As the gods Baal, Moloch, Dagon, Chemosh, etc., are simply the same idea of the Powers of Darkness, and symbolic of the sun's descent into the gloom of winter, we fail to find any justification for them, other than pure malice. One thing we notice. After the conquest was complete, and the land divided, with the spoils, animals, and the young maidens who had not known man, for the people's share, the gold and silver were set apart, and consecrated to the Lord, and given to his servants the priests.

The Hittites (children of Heth) were first on the list of the prescribed for destruction (But of the cities of these people which the Lord thy God doth giv thee for an inheritance, thou shalt save alive nothing that breatheth.—Deut. xx, 16)—a people who had by their own tradition been so kind to Abraham, their father, granting him a home and pasturage for his flocks, and a place to bury Sarah, free of cost, if the old rogue would hav accepted it. But he would insist upon paying for it, carefully weighing the money, so that he might hav a title to the land by purchase of a grave, held to be the strongest title in oriental nations. A sad day for the children of Heth!

The first command of this Jewish Lord and leader was to despoil the Egyptians by borrowing every one of their neighbor's jewels of gold and silver, while they ostensibly went three days journey into the desert. Starting out with a gigantic swindle, they hold it as a moral lesson to teach their children to this day. Later we find the priest Aaron swindling them out of their jewels, in return, on the pretense of making a calf for them to worship (Apis-Taurus). Moses became indignant, ordered the calf to be destroyed, dissolved in water, and drank (a very curious chemical feat), and then with consecrated hands ordered three thousand of the children of Israel to be slain to appease the wrath of the deity. But Aaron, his brother, the instigator of the whole affair, was allowed to go scot-free.

In Num. xvi (They and all that appertained unto them went down alive into the pit and the earth closed upon them and they perished.) we hav an example of how the innocent were made to suffer alike with the guilty, and in Deut. xxv. 17, 19 (Remember what Amalek did to thee by the way when ye were come forth out of Egypt. Thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it.) an illustration of how this hate and malice were kept up.

In their forty years' journey in the wilderness crimes innumerable were committed in the name of the Lord. They became rich in gold and silver and cattle plundered from the nations they encountered, and which were freely used in the fabrication of the Tabernacle. (See Exodus xxxvi to xxxix, and Num. vii. (And they brought to him offerings every morning. The people bring much more than enough for the work. So the people were restrained from bringing. And Bezaleel made the ark of shittim-wood, and overlaid it with pure gold within and without, and made a crown of pure gold to it. He cast for it four rings of gold, and he made staves of shittim-wood and overlaid them with gold. He made the mercy seat of pure gold; two cubits and a half was the length and one and a half the breadth; and two cherubims of gold, beaten out of one piece, and they spread their wings over the mercy seat. And he made the table of shittim-wood, and covered it with pure gold. And he made the breastplate foursquare, with four rows of stones, sardonyx, topaz, carbuncle, emerald, sapphire, diamond, ligure, agate, amethyst, beryl, onyx, and jasper.)

Note what was done to the five kings of Midian in the name of the Lord and by his command. And it has always been easy for the followers of this God to find an excuse to plunder weaker nations in his name. Num. xxi is a fit illustration of the horribly sickening sentiments of these devil-worshipers.

See the treatment of Og, king of Bashan (Deut. ii, 31-37). See how the inhabitants of Jericho were made to suffer (Josh. vi, 19-21). And Ai was smitten (Josh. viii, 24-29). In all these cases the gold and silver were reserved for the Lord.

They did all this with an easy conscience, for they were fighters, and if victorious it was their God who gave them the victory; if beaten, he was offended and withdrew his hand; and thus they believed that they had a divine title to these lands. And acting upon this barbarous principle Jephthah said to the king of Ammon, "Appropriate all that Chemosh has set before thee; likewise all that the God of Israel has given us we will appropriate." (Wilt not thou possess that which Chemosh thy God giveth thee to possess? So whomsoever the Lord our God shall drive out from before us, them will we possess.—Judges xi, 21, 24.)

Really, Jehovah and Chemosh were identical, simply being the same as Jupiter Ammon (*i. e.* the Winged Sun) deified. In one place Chemosh is termed the Abomination of Ammon, and in another place he is symbolic of the Messiah. (But unto you that fear my name shall the sun of righteousness arise with healing in his wings.—Mal. iv, 2.)

Samuel is held forth as an example of a devout and faithful worshiper of Jehovah. Yet with what ferocity he demands the slaughter of the Amalekites, slaying their king with his own hands, simply for the memory of some slight that his forefathers had received four hundred years previous, while they

were journeying in the wilderness! (And Samuel hewed Agag in pieces before the Lord in Gilgal. —1 Sam. xv, 33).

David also was zealous for the Lord. Mark his crimes, deceitfulness, treachery, and cruelty, notably in the case of Uriah: "Is not this Bathsheba wife of Uriah the Hittite? And David sent messengers and took her and lay with her. And Joab sent Uriah to David, and David said to Uriah, Tarry here to-day, to-morrow I will let thee depart. And he made him drunk and he went out to lie on his bed with the servants of his lord, but went not into his own house. Uriah said unto David, The ark is in the open field; shall I then go to my house to eat and drink and lie with my wife? I will not do this thing. David then wrote a letter to Joab, saying, Set Uriah in the forefront of the battle and retire from him so that he be smitten and die. And Joab assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out and fought and Uriah died. . . . Say unto David Uriah is dead, and when the mourning was passed David fetched her to his house and she became his wife" (2 Sam. xi, 2, 27). And when old and effete he had to hav the fairest damsel in the land to lie with him, though he had already wives enough for any one man. (King David was old and gat no heat. So they sought for a fair damsel throughout Israel and found Abishag and brought her to the king, and she cherished and ministered to him and lay in his bosom.—1 Kings i, 1-4.) And even with his dying breath he carried his hate beyond the grave by ordering the death of the children of Zeruiah, his own nephews, and whom he had sworn to hold harmless, and who were his stanchest and truest friends while he was in adversity. This is a shining light, a man after God's own heart. (Which, God or devil?)

The Hebrew elders claim that all plundering, slaying, and rapine was by express command of Jehovah, and justify their actions upon that plea. But it is plain that this was simply a priestly delusion to maintain a hold upon an ignorant and misguided people. Not one of them ever saw this imaginary God or heard his voice. The ordinance of inquiring at the ark of the Lord was but an imitation of the Celtic custom of applying to the stone ark (Logan stone) symbolic of the womb of fate, for oracular responses. The stone ark was esteemed the chief oracle for prognosticating the future. But every command said to hav issued from the tabernacle, from Jehovah, was simply a priestly device to keep the people under control and to impel them to deeds which should inure to the benefit of the priesthood or some self-constituted prophet or leader among them. The Celtic oracles taught simply, the voice of nature is the Voice of God.

It is surprising how many learned men in Europe still believe that these Jewish myths were facts, and are ever ready to invent excuses and justify these atrocious actions of biblical characters.

Of all the gods of the East, Jehovah was the most terrible, and instigator of the greatest crimes; a god entirely in sympathy with his people; a race of murderers and thieves, cruel, barbaric, ignorant, vainglorious of themselvs while they despised everyone else.

This God, who was only a conglomerate of the sun with his various zodiacal aspects deified, a misapprehension of the astronomical ideas of that time, had for his symbols peculiarly Celtic symbols. The name was El (Haul); his symbols were the bull ŏ, the linga, Said* the ark, etc. His holidays were the sun's changes of position. His promises were the sun's promises, coin and cattle, milk and honey, and to eat of the fat of the land, and the old covenant between the sun and earth (And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.--Gen. iii, 15. And behold I establish my covenant with you and with your seed after you. . . . I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. ix, 9, 13. I will establish my covenant with him and his seed after him. As for Ishmael, I hav blessed him. But my covenant I establish with Isaac.—Gen. xvii, 19, 21) was the covenant which they claimed God made with their fathers, while the promis of the New Sun Ad. On. (Celtic ad, seed; on sacrifice) was the foundation of the promised seed, the Messiah.

*The Jews claimed all the lingas in Palestine as pillars of the Lord, his Said (Deut. xxxii, 18, 21), claiming a greater antiquity for them than the linga of Baal—Siva. The linga was used like the gnomon of a dial to tell the hour, also as an oracle. Ahaz inquired at the oracle of Baal, Zebub (2 Kings, 1, 2), and there is some connection here as the dial of Ahaz, is referred to when Hezekiah seeks a response (2 Kings xx, 9, 11).

[TO BE CONTINUED]

The Value of "the Book."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is not long since the papers informed us that "the Buddhist priests in Japan hav taken the Bible in the course of their study so that they can the better oppose the missionaries." Let us recommend to them the revised book, and this with the amendments of the margin and the appendix.

The pitiable manner in which "the most learned men" of England and America hav performed their self-imposed task has this qualification: they hav done *some* good things, and hav, in the notes, pointed out for every reader many more and better things for their successors to do. With these they hav done some quite silly things indeed; but they only did the best they could to preserve the last show of their theology. In the Lord's prayer they would "deliver us from the evil one," thus mutilating and emasculating—though by addition—the beautiful prayer, "deliver us from evil." They tell us, however, in notes, that devils are but demons, and that "those possessed of devils" were only "demoniacs." On the other hand, they hav rightly given us "life" in exchange for the absurd "soul" of Matt. xvi, 26, but leave "soul" in the margin for those who still need it.

Lo, even the marginal notes must be taken with allowance. "Hades" is indeed no longer "hell," either in the text or in the margin; but "Gehenna" is translated "hell." And Dr. Balch says, "Gehenna [rendered hell twelve times in the New Testament] is now a very pleasant place, filled with a fine orchard of olive-trees, from one of which I cut a very pretty cane." If, then, my friend should suggest that I "go to hell," I may only retort, "Get me a ticket off at Jerusalem."

The human parentage of Jesus might be adduced as a point which our revisers hav well brought out. (See Luke xi, 33 and 41). Even Dr. Roberts ("Companion to the Revised Version," p. 14 and 15) admits that "the substitution of Joseph for 'his father,' and of 'Joseph and Mary' for 'his parents,' was made in the presumed interests of a very vital doctrin—that of the immaculate conception." Critically, though not theologically, our revisers gracefully submit to the readings "his father" and "his parents." And so they retain the last of Mark, but tacitly allow its spuriousness, and candidly tell us in the margin at Luke xxiv, 51, that "some ancient authorities omit 'was carried up into heaven.'" Strike off the last of Mark, and omit that one clause in Luke, and the gospels contain no hint of the bodily ascension of Jesus. And thus, one by one, the "vital doctrins" go. Let us recommend the revised New Testament for use in all debates with the Christian clergy. JABOB STINSON.

Harrisburg, Pa., June 9, 1881.

Freethought vs. Rum.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The position of Freethinkers on the drink question is very peculiar. The temperance movement having to some extent courted the churches, though with very meager success, persons entirely without the churches hav come to look upon temperance as something religious. Quite a large class of Freethinkers hav, under this impression, withheld themselvs almost wholly from the temperance movements. Some Freethinkers, fearing to fall into some sort of fanaticism, hav purposely indulged in a moderate amount of alcoholic stimulants, believing such course to be the more liberal and to indicate greater personal freedom.

There is also a large class of Freethinkers of German blood who think it incumbent upon them to keep up old German fashions. They hav been taught that lager beer is a German drink, and that it would be distinctivly un-German to refuse to drink it. These people undoubtedly dream of the fatherland as they sit dozing over the foaming lager.

We hav still another class of Freethinkers, if we base our system of classification upon their attitude to the drink traffic. Some Freethinkers are radical temperance men. Year after year not a drop of alcohol in any form passes their lips, except, perhaps, as a dissolvent of medicins. They do not hold this belief as religious fanatics, because they hav no religious belief upon which to base a fanaticism. It is not a superstition.

This class believe it to be a scientific truth, that is, a fact capable of scientific demonstration, that alcohol is not a food, that it in no way adds strength, health, or vitality to the human system. Affirmativly, they believe that it is a fact well proved that alcohol is destructiv to animal organisms, that the stimulation is at the expensiv wear of delicate tissue; that the habit of tippling, when it does not lead to the disgraceful and demoralizing habits of the drunkard, lowers the standard of health, deranges the functional activity of the visceral organs, and leaves, or rather keeps, the moderate drinker in that condition of bodily health, or ill-health, in which he is the peculiar prey of disease.

In other words, the moderate drinker is not properly fortified against the initiatory attacks of disease. If this position is tenable he has reason enough to leave it alone, and to refuse to giv it to his friends.

In the *Popular Science Monthly* is a series of articles on "Physical Education," by Felix L. Oswold, M. D. In one of these he deals with the subject of dram drinking. These articles ought to be of peculiar interest to Freethinkers from this fact: in the *Investigator* during March an article appeared entitled (I think) "Expensiv Gods." It was an exceedingly good article. It attracted the attention of the editor to such an extent that he invited its author to contribute some more to his columns. The article was signed "Felix L. Oswald," and simply from similarity of name and style I hav made the guess that the contributor to the *Science Monthly* and to the *Investigator* are one and the same person.

However that may be, the position taken in the *Popular Science Monthly* on the subject of alcohol drinking is that of science. Religion and sentiment are wholly crowded out. If the medical men decide upon purely scientific grounds that alcohol is to the human body a foreign substance that can only work it injury; that from its habitual use only misery can follow, we who hav no god save truth and no knowledge save that given by science are very much to be blamed if we do not hear and heed their voices.

One who knows nothing of this subject save what he may hav learned at prayer-meetings is not altogether at fault if he pays little or no attention to the matter; unless, indeed, he has been led to think there is another side to the subject—that deeper down in the laws of nature are great necessities commanding total abstinence—laws that are enforced upon the slightest disobedience.

The Freethinker keeps close to nature in all her devious ways so far as they are known to him. He acknowledges her eternal sway, he obeys with meekness her laws, he swears eternal allegiance to her government, knowing that happiness is only to be found within her realm.

Let him but see that total abstinence from alcoholic stimulants as a beverage is nature's law and he obeys with cheerfulness and alacrity.

FREE THOUGHT.

Report of the Hartford, Mich., Convention.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The convention of Spiritualists and Liberalists advertised for Hartford, May 28 and 29, 1881, was called to order by the President, L. S. Burdick, at three o'clock, P. M., on Saturday in Reynold's Hall, with a fair audience present. The afternoon was occupied with short speeches from the different speakers and members present, closing with an impromptu poem by Mrs. C. Fannie Allyn from the subjects selected by the audience, "My Spirit Home," and four others.

Saturday evening, Mrs. M. C. Gale gave a short address on evolution, after which she described several spirit forms in different parts of the hall. Mrs. Allyn then gave a psychometric glove reading, most of which was admitted to be correct, closing with a poem.

Sunday morning, convention met at 9.30, devoting an hour to conference. On motion the chair appointed the following committees, on finance, to act with Mrs. R. A. Sheffer, Treasurer, E. L. Warner, Mrs. Sarah De Moss of Decatur, and M. C. Wilson, Fennsville. Committee on Memorial, Mrs. Elvira Chidester, Bangor; J. DeMoss, Decatur, and Mrs. Lide Brown, Breedsville. Mrs. Woodruff then gave the morning address, taking for her subject, "The Perfections of God and the Faults of Man." She compared men to an oak, needing an eternity in which to ripen thought; people would like to jump into goodness rather than wait to grow into it. Her entire lecture was one profusion of choice gems. Finance Committee reported favorably, when Mrs. Allyn gave a poem to close.

Afternoon session met at two o'clock, when Committee on Memorial reported as follows: "Your Committee on Memorials would respectfully report that in the ever-revolving order of events sister Lydia Sheffer Tucker has been called to change the seen for the unseen, and is no more with us in the physical form, and in memory of the quiet and unassuming deportment of our sister, we hav only the best living example of self-sacrifice to others' good that has been exemplified in a life of interested usefulness for others, and to the friends and relativs of our sister we would extend our heartiest sympathies and condolence."

Mrs. Allyn gave the afternoon address, from a subject given by a member of the audience, "Is the Origin of Idolatry Truth or Ignorance?" She held that it was born in superstition and cradled in theology, and her utterances were bold and radical, with an occasional humorous anecdote by way of illustration, holding the audience in rapt admiration for over an hour. Another of her poems closed the session.

Sunday evening, convention met at 7.30, Mrs. Elvira Chidester, Vice-president, in the chair. The increasing audiences at each session culminated in a full house. Mrs. Gale spoke on progression; she urged the necessity of harmonious homes, that spirit children might be attracted, showed progression from ancient mediumship to the present, under the same guiding law.

Mr. Bigelow, of Kalamazoo, was present and added harmony to each session of the convention by his soul-inspiring music and songs. Mrs. Allyn gave three glove readings which were acknowledged correct in nearly every statement, followed by a poem, which closed the exercises of the Convention.

E. L. WARNER, Sec.

Paw Paw, Mich.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, JULY 16, 1881.

Six Days of Recreation.

On Monday, the 4th inst., the editor of THE TRUTH SEEKER and his better half left the heated, noisy streets of this city to visit the scenes of their former home, to enjoy the society of the friends of olden time, and to hav the smell and taste for a few days of pure country air. The Harlem road was the one selected, and the ride among the hills and through the valleys of Westchester, Putnam, Dutchess, and Columbia counties was lovely and most interesting. It was comforting to look upon the beauties of nature so lavishly spread out over a thousand hills and valleys, the whole surface of the earth teeming with nature's richest verdure and the husbandman's choicest crops. It being the national holiday, the country swains and maidens, in their best array, boarded the train at many of the stations at which it stopped, going from town to town, probably to trip the light fantastic toe in some Fourth of July ball or join in the festiv picnic in some beautiful grove or shady woods. Their movements were watched with interest and their hilarity was greeted with gladness.

A ride of six hours brought THE TRUTH SEEKER pair to the beautiful valley of New Lebanon, and here the fond scenes of childhood and youth burst upon the glad view. A walk of a mile and a half across the flat and up the gradual hill brought them to the quiet, lovely Shaker village where the editor once resided thirteen years, and the wife more than twenty years, and this nearly half a century ago.

It was extremely pleasant to mingle with the surviving friends of childhood and youth, to take them by the hand, and to feel the sincere friendship entertained by those who remain at the old home, while many others hav wandered over the wide earth, some with good success, others ill. The editor, with unalloyed pleasure, walked through the village, among the orchards, gardens, and fields where once he faithfully toiled, and climbed the mountain side and explored to some extent the beautiful shady woods where his boyish and youthful feet often trod. The charming view at this season of the year from that mountain side of the lovely valley below, the beautiful, cultivated hills in the northwest, the wooded hills in the west and south, the valley stretching away to the west, with the grand old Catskills in the distance, forty miles away, is one of the loveliest in the world. This, so often enjoyed in childhood and youth, was again highly appreciated on this lovely July day. A travel of thousands of miles will hardly present a more grand and lovely scene. The day spent in this charming place passed rapidly away.

Next, a ride to Rochester, through central New York, and over an extended and teeming stretch of country, is hard to excel. Few countries in the world are more lovely. The object of the trip to Rochester was to visit she grave of the editor's mother, who has been buried less than thirty months, and an only sister living at the "Sea Breeze," seven miles from the city, on the shore of Lake Ontario, at the mouth of Irondequoit Bay. The two days passed there were most agreeably occupied in visiting, walking in the neighboring grove, and in taking steamboat rides on the bay, five miles in length, surrounded by summer cottages, boarding-houses, hotels, places of summer resort, and lovely natural scenery. Fishing-grounds are abundant in this locality, and thousands of the finny tribes are caught in its prolific waters. Large numbers of the people of Rochester and vicinity visit this locality daily during the warm weather. On the Fourth from ten to fifteen thousand people were in attendance. The editor's sister is the proprietor of the "Sea Breeze," a large, imposing hotel, pleasantly located on the shore of Lake Ontario, as aforesaid.

On Thursday evening of the 7th inst. a reception was tendered the editor at the residence of Mrs. Amy Post, 36 Sophia street, Rochester. The attendance was large, but not nearly so large as it would hav been had not a pouring rain of two or three hours continuance just before the time of meeting, kept at home many a few miles out of town who would otherwise hav been present. As it was, the parlors were completely filled with genial, enthusiastic, and most friendly men and women. Some were present who came in thirty or sixty miles to attend the meeting, and one dear friend, Wm. McDonnell, of Lindsay, Ont., came nearly three hundred miles. It indicates indeed a warm quality of friendship when friends come so far to meet one.

After a season spent in social converse order was called, and Mrs. Olive K. Smith sang in excellent voice the following beautiful lines by Massey:

THE PEOPLE'S ADVENT.

'Tis coming up the steep of time,
And this old world is growing brighter!
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter.
We may be sleeping in the ground
When it awakes the world in wonder;
But we hav felt it gathering 'round,
And heard its voice of living thunder!
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time
Foretold by seers and sung in story,
For which, when thinking was a crime,
Souls leapt to heaven from scaffolds gory!
They passed, nor see the work they wrought,
Now the crowned hopes of centuries blossom!
But the live lightning of their thought
And daring deeds doth pulse earth's bosom.
'Tis coming! yes, 'tis coming!

Creeds, empires, systems, rot with age,
But the great people's ever youthful!
And it shall write the future page
To our humanity more truthful;
The gnarliest heart hath tender chords
To waken at the name of "Brother;"
And time comes when scorpion words
We shall not speak to sting each other.
'Tis coming! yes, 'tis coming!

Out of the light, ye priests, nor fling
Your dark, cold shadows on us longer!
Aside, thou world-wide curse called king,
The people's step is quicker, stronger!
There's a divinity within
That makes men great whene'er they will it;
God works with all who dare to win,
And the time cometh to reveal it.
'Tis coming! yes, 'tis coming!

Freedom! the tyrants kill thy braves,
Yet in our memories liv the sleepers,
And though doomed millions feed the graves
Dug by death's fierce red-handed reapers,
The world shall not forever bow
To things which mock God's own endeavor!
'Tis nearer than they wot of now,
When flowers shall wreath the sword forever!
'Tis coming! yes, 'tis coming!

Fraternity! love's other name!
Dear heaven-connecting link of being!
Then shall we grasp thy golden dream.
As souls full-statured grow far-seeing!
Thou shalt unfold our better part,
And in our life-cup yield more honey!
Light up with joy the poor man's heart,
And love's own world with smiles more sunny.
'Tis coming! yes, 'tis coming!

Ay, it must come! the tyrant's throne
Is crumbling, with our hot tears rusted;
The sword earth's mighty hav leant on
Is cankered, with our best blood crusted!
Room! for the men of mind make way!
Ye robber rulers, pause no longer!
Ye cannot stay the opening day!
The world rolls on, the light grows stronger—
The people's advent's coming!

Then Mrs. Amelia H. Colby spoke in her impressiv manner for about half an hour, alluding to the journey soon to be undertaken by the editor, the importance of the enterprise, and the necessity of his paper being sustained in his absence. She trusted that the Liberal friends present and in all parts of the country would firmly resolve that THE TRUTH SEEKER should not suffer for want of support while its editor is on the opposit side of the globe. She hoped that all would remember that Mrs. Bennett would remain in the office doing her best to hav the business promptly attended to. Taking the editor and his wife by the hand, she commended both to the friends present, and through them to all the Liberals of the country.

The editor made a few remarks, expressing his pleasure in meeting the friends present. The memory of this meeting would accompany him on his long journey, and no matter how far he might be separated he would remember the friends who had so kindly given him a "good speed" before starting. He knew the memory of friends at home would cheer him and sustain him when far away from these shores. He felt assured that there were a host of Liberal friends all over the country who would personally interest themselvs that THE TRUTH SEEKER should not suffer from neglect while he was away.

Mrs. Smith sang another beautiful song about the sweet by and by.

Liberal friends present renewed their subscriptions to the paper and others contributed to the round-the-world fund. A hearty hand-shaking was indulged in, many *good-byes* were spoken, and the friends parted in the very best of spirits, hoping that all present would meet again.

A train on the Central road soon came along, and next morning the editor and wife found themselvs in Albany. A day was spent in visiting the friends who were so kind to the editor when he was in prison. The prison itself was visited, the cell where the editor was incarcerated, and also the hospital in which for weary months he was confined. He saw the bed on which he slept and many times ineffectually tried to sleep. He again sat by the same post where he wrote the two large volumes, "The Gods and Religions of Ancient and Modern Times;" but how different the sensation upon entering the prison now from what he felt at the time he entered those walls a convict! How different his sensations and surroundings when he sat down to dinner with Superintendent McEwen's family, in the dwelling part of the prison building, from the time when he munched his distasteful, homely meal by himself in the lonely prison cell. The difference in the situation will not be difficult of appreciation on the part of the reader.

Friend Dr. F. E. Aspinwall and wife, the latter of whom is an acquaintance of many years, spent a good share of the day with us. The whole was closed by a pleasant drive in the Superintendent's family carriage through Washington Park, which contains several hundred acres, beautifully laid out and highly cultivated. Albany may well be proud of her park; in beauty it is scarcely behind our own Central Park in this city.

The next day, Saturday, the same carriage, accompanied by Mrs. Van Allen, who was especially the editor's friend while in prison, visited the society of Shakers, seven miles out, in Watervliet, where resides a sister, a cousin, and an uncle of Mrs. Bennett. Here also resides Elder Lomas, who was very kind to the persecuted editor while in prison, visiting him frequently and ministering to his needs. The weather was pleasant, the greetings of numerous friends most cordial, and the day thus passed off altogether lovely.

Returning to Albany in time for the evening train to New York, the ride down the Hudson was a pleasant one, and at 11 P. M. the editor and wife found themselvs at home again, a trifle tired, but highly satisfied with the week's recreation.

A Farewell Reception.

The Fourth New York Liberal League will giv Mr. Bennett, its worthy president, a reception previous to his departure on his round-the-world trip, at the residence of Daniel E. Ryan, 231 West Thirty-seventh street, on Sunday evening, July 24th. Members of other Leagues, and all Liberals in New York and vicinity, are invited to unite with us in making the occasion one of pleasure, and to testify to the esteem in which our champion is held. We hope Mr. Ryan's spacious parlors will be crowded with friends. Let everybody who can conveniently come do so. E. M. MACDONALD, Secretary.

When We Leave for Europe.

Seeing an announcement in the London *National Reformer* that the International Federation of Freethinkers will be held on the 25th, 26th, and 27th of September instead of the 15th, and wishing to attend that Congress, we shall not be under the necessity of leaving home quite as early as intended at one time. We hav laid out considerable work to do before our departure, and will undoubtedly need every day between this and August 1st to complete the work we hav in hand. We now think it will not be far from August 1st when we take steamer for Europe on the long voyage round the world.

We are quite willing to still add new names to the list of subscribers who wish the volumes to be written descriptiv of the countries visited. The more generous the contributions the more extensiv will the journey be made, more divergences in the interior will be carried out, and the more interesting and valuable the volumes will be. As it is decided to illustrate them pretty fully, we hope there are a hundred or two more who wish a copy. Their names will with pleasure be added to the already generous list.

AN INFIDEL ABROAD. D. M. Bennett's letters from Europe. $1.50.

IF the President should recover, a vigorous claim will be set up all over this Christian land that prayer did it. Hundreds of salaried preachers will be willing to asseverate that they prayed to their God to spare the life of the President, and that they fully believe their prayers were efficacious. Perhaps that will settle it. But if God does not want the President to die, why did he suffer him to be shot? Why did he let such a worthless Christian villain make two shots with a bulldog pistol at our worthy chief magistrate? Would it not hav been better to prevent such a rash deed than to permit it and then hav to spend several weeks to correct and repair the damage? Is not prevention in this case, as well as in all others, better than cure?

IT is reported that Col. Ingersoll, by a fortunate investment in mining speculations, has become worth a large amount of money. It is to be hoped the report is well founded.

An Earnest Request.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Allow me to earnestly request every Liberal who reads these lines to make an effort to get the following notice published in his or her local paper. And I would be pleased to receive a copy of each paper containing the notice. H. L. GREEN.

Salamanca, N. Y., July 8, 1881.

FREETHINKERS' NATIONAL CONVENTION.

The New York State Freethinkers' Association has called its Fourth Annual Convention to be held at Hornellsville, N. Y., to commence August 31st and continue in session five days.

And the association, as heretofore, has invited the Freethinkers of the United States and Canada to meet with it in general convention on that occa-

sion. And it is expected that Canada and most of the states of the Union will be represented at Hornellsville.

Arrangements hav been made with the hotels and boarding-houses of Hornellsville to entertain those who attend for $1 per day. The railroads will carry passengers at greatly reduced rates, and the prospects are that it will be a gathering of many thousands.

Dr. Shattuck, of Hornellsville, has just refitted up his large and commodious Opera House, and contributes the use of it free to the convention. Near the Opera House is a fine, pleasant, well-shaded park in which private parties can erect tents, and, if necessary, where outdoor meetings can be held. Some thirty of the ablest Liberal speakers in the United States hav been engaged, and those having the matter in charge predict a most successful convention.

Round-the-World Fund.

The following persons hav pledged five dollars each (one share) to help take THE TRUTH SEEKER editor round the world. Those preceded by an asterisk (*) hav already paid. Those not paid will oblige by remitting promptly. Two or three volumes of the book descriptiv of the journey will be mailed free to each contributor as soon as ready.

*D C Coleman (four shares),
*Wm Smith (2 shares)
*D J Brown,
*Mrs C M Piper (takes two shares),
*J Josephus,
*Dan E Ryan, (2 shares).
*E Gastineau,
*G W Smith,
*H Gilmore,
*N Castle,
*Chas C Moore,
Dr C R Rowley,
E N Kingsley,
*Mrs Elmina D. Slenker,
*Caroline S Ellis (takes four shares),
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*Louis Lange,
*F H Moore (takes two shares),
*D R Burt,
*G B Purdy,
*E Van Buskirk,
*James M Pert,
D D Lake (hopes to send in eight shares),
*M Babcock,
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John Heibel,
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W F Freeman,
*George Hendee,
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*H L Buckner, MD,
*G W Brown, MD,
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A Ed Harlem,
*Wm Fray,
*L P Santy,
*Amos Knapp,
*A Cohn,
*J Kinser,
*Annie Laura Sailor,
*H Patrick, MD (two shares),
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*E M Jennings,
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Our sincere thanks are extended to those friends who hav kindly sent in their five dollars to help us around the world. We trust none will regret the investment. If those not having a star attached to their name will allow us to add one, we will be obliged to them. The sooner the stars are attached to every name the sooner we will be ready to start on the long journey.

We do not wish to urge those upon whose pledges we decided to make the journey, but will remark that those who wish their contributions to reach us before we start will hav to remit with very little delay. We think all the sums will be needed. If others feel to join the starry galaxy they will be welcome. The names of the donors will be published in Vol. I. of the work descriptiv of the journey, which will be fully illustrated.

Our Proper Foe.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

I cannot from my standpoint of knowledge estimate any writer or public speaker a humanitarian, philanthropist, or reformer who exultingly trifles with the belief in immortality, and in addition attempts to create a love for the blanching doctrin of the soul's annihilation.

Grant that the historic trails of all religions hav been found, with few exceptions, to hav been bloody, cruel, and tyrannical; surely that public teacher must be lacking in the powers of discrimination or feeling, or recklessly iconoclastic, who compares the natural impulse of man's nature, the ever-present, ever-activ element of hope of a continued existence in some form, with the countless vagaries of religion, however grotesque.

To the philanthropic thinker or the broad-minded reformer, a belief in immortality, with its multifarious spiritual proofs (which every one, if he chooses, can privately examin), is *not* the antagonist he ought to assail. It is the ignorant assumptions of mercenary, cunning, aristocratic priestcraft. It is to mark priestcraft's early germs of existence; its rise, growth, and development up to its present indolent, aristocratic proportions. It is this parasite of mental liberty that needs exposure and extermination until man is allowed to do his own thinking; until priestcraft under any form shall, like its twin fellow kingcraft, be known as an enemy to progress and humanity; until man is allowed to choose and ponder upon his own probable position in the great invisible, infinit republic. Surely here is work enough for the Liberal reformer, rational and comprehensiv, and in full accord with the developments of science.

Let the Liberal reformer select his proper antagonist, priestcraft. Monstrous as it is, it is but the outgrowth of man's natural aspiration for a continued existence. Let the reformer not waste his energies, but select his proper foe—this great obstacle to every advancement. Nor let him be discouraged at the slow progress of human emancipation, or expect too rapid a change. It is not to be expected that priestcraft, with its "venerable verdure of antiquity," will be subdued in our time, or many, many succeeding generations, sustained as it is by its mythology, its romance, its poetry, and its music. But the commonest observer can perceive the absurd struggle the priests are undergoing to make their Bible and catechisms conform to the imperativ developments of science. But yield they must. There is a flank movement operating in their midst and around them, thanks to the refining influence of woman, and that through the all-powerful *autocracy* of fashion. Our churches are gradually becoming halls for solemn pastime. In them the picturings of hell are more mildly drawn than in the past. *Fascination* in this age is far more effectiv and profitable than *denunciation*. The fragrant aromas of "West End," "Jockey Club," "White Rose," "Sweet Brier," etc., hav most triumphantly overpowered the stench of burning sulphur, and operatic music with cornet solos has completely drowned the shrieks of the fabled damned. Now this looks like progress. It is progress. For the Calvinism of to-day is not the cruel and bloody Calvinism of the past. Methodism of to-day is not the frantic fanaticism of John Wesley. Quakerism of to-day is not the drab-colored, self-denying, self-sacrificing Quakerism of George Fox or Barclay. Baptism with its tepid bath-tub and India-rubber tights and overalls bears little resemblance to "Jordan's stormy banks," and thus we slide along in the true course of scientific unfoldment. Whether man is naturally a religious being or no, let the true reformer by all reasonable means shield him, if possible, from those sanctimonious harpies who make a trade of terrorizing his mind with childish, monkish fables. Teach man that his highest position is to be the only priest in his own household; to rely upon his own reason as the highest tribunal known; but above all trifle not with his cherished hope of immortality. As the sorrowing mortal lays away the remains of one once cherished—perhaps of a father, mother, benefactor, or friend—his memory should not be embitterd and chilled with the icy pall of eternal oblivion.

I sometimes wonder at the self-satisfied remarks of some of your contributors—Liberals who seem to glory in a species of "Knownothingism," and discourse of the great "invisible" world as the great "unknowable!" That such sentiments should be expressed by any class of thinkers making any pretension to scientific research is very surprising. There was a period once when such remarks would hav passed unnoticed. Even our learned Dr. Benjamin Franklin and the savants of Paris made the same mistake, denouncing the immortal Mesmer, after giving his daily public experience their attention, as a fraud and impostor.

DAVID BRUCE.

Thought Scientifically Defined.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

I hav read with much care and interest the different articles in your paper on the thought question. The views entertained by the several writers seem to be too much involved in speculation to bring about a speedy solution of the question. Scientific methods hav not been very strictly adhered to in its treatment, but many valuable ideas hav notwithstanding been brought out, which cannot fail to be great helps to a better understanding of what thoughts are.

In your reply to Mr. Chapman, near its close, you hav given the foundation of the question, beyond doubt, in the following sentence. You say, "In a somewhat similar way, by the combustion of digestion and the assimilativ process, the human stomach, combined with the other parts of the organization, daily converts meat, bread, and potatoes into the finest thoughts, the most beautiful prose and poetry." What you here say is true, and rightly understood must lead to a final solution of the question.

It is a well-known fact that the chemistry of living organisms can only change the various substances received into them into new compounds, but no element will be found in these which did not belong to those which were taken into the organism. Another fact of the highest importance in this connection is that the compounds formed by assimilation are often identical in their elementary composition, but widely different in their properties. Albumen, fibrine, and casine belong to this class of compounds; that is, they are isomiric.

That it is the function of the brain and nerves to prepare, combine, and eliminate thoughts from the substances which are taken into the system, and which are necessary to keep it in a healthy state, is a fact of observation, just as it is the function of the liver to secrete bile from these substances and eliminate it. The same is true of all the other organs.

Thoughts, then, are composed of carbon, oxygen, hydrogen, nitrogen, potash, phosphorus, etc. That the atoms of these elements are smaller in thoughts than in flesh and bone is true; and that their mobility is increased in consequence is also true, because their magnetism or life is progressed as well as the atom which serves as its body; but it is matter still.

J. HOKE, M.D.

Discussion.

Reply to Mr. Bennett's Twentieth Letter.—Concluded.

Even of those considerations which rightly belong to the subject there is ever with the apparently most candid unbeliever an inability to present the case with exactness. Bias or wrong teaching, if not wilfully perverse interpretation, often lead astray when the will seems really desirous of finding truth. I consider myself that the scriptures themselves have in themselves absolute proof of their divine origin and convince every candid reader who is really seeking to know the truth. I consider that if the book is not self-evidential, it is not divine. But it is in criticising the internal aspects of the Bible that Infidelity appears most strangely incapable of being just. I will give an instance of this in a paragraph from one of the most courteous and apparently fair-minded of the writers against the scriptures, and it will bring into view an objection which you hav often sneeringly made and to which I hav not formally made any but the briefest reply. I refer to the doctrine which in scriptural language reads, "He that believeth on the son hath eternal life, but he that believeth not the son shall not see life, but the wrath of God abideth on him."

Mr. Greg, whose language you will allow me to accept as being more reverent than yours, expresses his criticism of the doctrine as follows: "That of two individuals whose degree of virtue is so similar that the question of precedence can neither be decided by the keenest human insight nor expressed by the finest minutiæ of human language, one would be rewarded with eternal joy, and the other be condemned to everlasting torment, is assuredly among the rudest of religious conceptions. Yet, to all appearances, such is the notion of future retribution held by the New Testament writers."

Now, if there was no further revelation of the meaning of these words than this verse and others like it, there might indeed be strict truth in the criticism. But Mr. Greg knows and you know that there are verses in scripture explanatory of the nature of faith and of the principle of the judgements of God that make this extract of Mr. Greg's an absolute perversion. Scripture is entitled to be heard in its own behalf and to be judged by its own teachings, not by the garbled views of others. Of course the question of your or my belief of their teachings does not enter into consideration here, but whether it teaches that of two persons of equal virtue one is doomed arbitrarily to eternal punishment, and the other received into everlasting bliss. In the first place unbelief is represented in scripture, not as an innocent error of the head, but is a moral condition of the heart. As Burns says,

> "The heart's aye, the part aye,
> Which makes us right or wrang."

The presence of hydrophobia in the human system is often detected by the victim's aversion to water. Thus water may become the test of his condition. So a man's attitude toward Christ reveals his condition—his moral disposition. It needs no argument to prove that there is something unnatural and immoral in a child not believing an affectionate parent. It is self-evident. How much more the moral monstrosity of an intelligent creature not believing its creator! And this is the representation of scripture, that unbelief, in any form, shows a bad disposition; that it is born of it. It may not be as intrinsically evil to eat a fruit as to kill a man, but if God has forbidden them, the stealing of the fruit reveals the same evil disposition that culminates in murder. A bad tree cannot bring forth good fruit, nor, on the same principle, a good tree bad fruit. All sins, theft, lying, stealing, lasciviousness, are the fruits of the bad tree, the tree which in itself is inherently bad. Christ defines the moral attitudes and consequences of faith and unbelief as follows:

"God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the son into the world to judge the world, but that the world should be saved through him. He that believeth on him is not judged, he that believeth not has been judged already, because he hath not believed on the name of the only begotten son of God. *And this is the judgment that the light is come into the world, and men loved the darkness rather than the light, for their works were evil.* For every one that doeth ill hateth the light and cometh not into the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God" (Jno. iii, 16-21).

Thus without faith in Christ, whatever social virtues a man may have, however amiable, kind, honest, etc. he may be, they are like a few green leaves on a decaying tree. That which is the root of virtue—virtue of virtue—that which gives life and health—he has not. With a few reflected beams from the source of truth it may be, he will not receive them only through a darkened window, and so shrivels up and perishes. At the same time the penalty awarded is inexorably just—"he that knew his master's will and did it not shall be beaten with the many stripes, the less guilty with the few." More in detail the principles of judgment upon the lost are given and have been quoted in a former letter, but they will bear repetition.

"The righteous judgment of God who will render to every man according to his works; to them that by patience in well-doing seek for honor and glory and incorruption, eternal life. But unto them that are factious and obey not the truth, but obey unrighteousness, shall there be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first and also of the Greek; but glory and honor and peace to every man that worketh good, to the Jew first and also to the Greek, for there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned under law shall be judged by law; for not the hearers of a law are just before God but the doers of a law shall be justified, for when Gentiles which have no law do by nature the things of the law, these having no law are a law unto themselves, in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men according to my gospel, by Jesus Christ." (1 Rom. ii, 5-16).

Thus we see how just the judgment of God is, discriminating between the degree of guiltiness, awarding to the greater the many stripes, to the less the few, and rewarding every man according to his works, providing a sure salvation for those who, realizing the evil even in their best works, put their trust in that work which God has accepted as infallibly perfect—the work of his own son. Mr. Greg then presents a parody of scripture when he asserts that it teaches an arbitrary judgment wherein the same degrees of virtue receive a different and unequal reward.

It is in the field of science that Infidelity claims to hav scored her most important victories. The application of exact principles of criticism, it is said, proves scripture hopelessly human. And this "destructive" school enrolls daily new scholars; even from many pulpits principles are taught which undermine the truths for the defense of which they were established. But even here Infidelity is conspicuously inexact. Take the following admissions from a popular writer who considers himself very far from the kingdom of men like Mr. Greg and Mr. Newman and the school of modern Positivism, yet whose principles are equally dangerous. Of the results of modern historical science applied to the study of Christianity he says:

"It sets other religions by the side of it and shows us that their course through the world has been strangely similar. They, too, have had their sacred books and their incarnate gods for prophets; they have had their priesthoods, their traditions, and their growing bodies of doctrine; there is nothing in Christianity that cannot find its counterpart, even to the most marked details, in the life of its founder. Two centuries, for instance, before the birth of Christ Buddha is said to have been born without a human father. Angels sang in heaven to announce his advent; an aged hermit blessed him in his mother's arms; a monarch was advised, though he refused, to destroy the child, who, it was predicted, should be a ruler. It was told how he was once lost and was found again in a temple, and how his young wisdom astonished the doctors. A woman in the crowd was rebuked by him for exclaiming, 'Blessed is the womb that bare thee.' His prophetic career began when he was about thirty years old, and one of the most solemn events of it is his temptation in solitude by the Evil One. Everywhere, indeed, in other religions we are discovering things that we once thought peculiar to the Christian. And thus the fatal inference is drawn down on all sides that they have all sprung from a common and an earthly root and that one has no more certainty than another."

Mr. Mallock has put the story of Buddha in prose, as Mr. Arnold has in verse, largely indebted to the scriptures with which he professes to contrast them. It is strange, to say the least, to find that the support of an exact science is a mere, "It is said." It is the strength, nevertheless, of the whole system of destructive criticism. The criticism upon the sacred books of the East is as yet in an immature stage, but enough is known of them to put to blush the remarks quoted. No scholar of any repute would be willing to risk his reputation on such statements. It is a well-settled decision that those books containing the doctrines of Christna and Buddha which most resemble the gospel histories are productions of a period later than the Christian era—some even dating within a thousand years of the present time. There is no denial that there are some coincidences, but the differences between Christianity and preceding creeds are incomparably more numerous and decided, while the doctrines that are most similar in modern Buddhism are from Christian sources—the preaching of the missionaries of Christ in the first and second centuries. Then, for that matter, two centuries before Buddha's birth the ten tribes of Israel were transported to the borders of India, and carrying with them their books of prophecies and doctrine, the prophecies of the virgin's son, yet the mighty God, the Prince of Peace upon whose shoulder the government should be laid, might very easily reappear as the foundation of the Hindoo stories. But in the present state of criticism upon these books, when nothing is settled, either the authenticity and genuineness of any of them, or the question of chronology and interpretation, it is the very reverse of scientific method and proof to build any dogmatic system upon the dubious result.

Infidelity, however, in this connection does not even merit the praise of consistency; the consciousness of weakness is self-confessed when the mask need no longer be worn. Deep and radical differences there are which in an unguarded moment Infidels acknowledge. Thus Professor Tyndall quotes with great approbation the remarks of another that Buddhism is a gospel of "pure human ethics, divorced not only from Brahma and the Brahmanic trinity, but even from the existence of God." Surely when Buddhism is placed alongside Christianity this exhibits a greater chasm in its difference than communion in its points of coincidence. Mr. Leslie Stephen also adds his testimony that "the briefest outline of the religious history of mankind shows that creeds which can count more adherents than Christianity, and have flourished through a longer period, have omitted all that makes the Christian doctrine of a future state valuable in the eyes of its supporters." Surely this, too, is too wide a distinction to be bridged over by any analogy of the migration of ideas; the alleged patchwork has at least one of its most prominent squares of new cloth and original design.

The Christian doctrine of sin is another teaching which, if I mistake not, is purely Christian. Scholars tell us that there is no word in Greek that expresses the Christian conception; with the Greek and the Roman alike their idea was one of purely physical evil, the result of misfortune or madness or the fault of God, and, besides, as Carlyle says, "the old world knew nothing of conversion, instead of an 'Ecce Homo' they had only some choice of Hercules."

In the opening chapter of his exceedingly interesting Life of Christ, Dr. Geikie eloquently enumerates a few of the most prominent of the beneficent effects of the teachings of Christ upon our earth. Among them is the idea of a brotherhood of man—humanity. Until Christ proclaimed his doctrines in the valleys and hills of Judea the idea was utterly unknown; Greeks, Romans, Jews, each nation considered itself the favorite of heaven, with all the rest of mankind ordained its vassals or enemies. Celsus deemed it one of the proofs of the visionary character of Christianity that it was a religion intended for all men, but he little imagined that this very teaching would be one of the grandest forces in softening the passions and selfishness of men and be a preëminent factor in distinguishing the highest civilization known among them. You may assert that Christendom has been a scene of selfishness, rapine, and the most excrutiating tortures, applied ever with the professed object of upholding Christianity. But the scripture is not responsible for the acts of its perverters. The bloody career of Constantine, the butcheries of the Duke of Alva, the devilish cruelty of the Inquisition, are not the practices of those who when smitten on one cheek turn the other; they are not loyal imitators of him who, when reviled, reviled not again; who, when ill-treated, did not avenge himself. They all result from a non-belief of that doctrine of Christ's, "My kingdom is not of this world, else would my servants fight." His *servants* do not fight. To be sure, he also said, "I came not to send peace, but a sword," but he meant that his truth would awake the latent hatred of an evil world wherever faithfully preached. The sword was not to be used by his servants, but would be in the hands of his enemies. And so those using it, even under the banner of Christsanity, have been traitors to his cause. Yet notwithstanding all the unfaithfulness of professing Christianity it has been the real cause of the belief in the brotherhood of man, the originator and supporter of all schemes of political benevolence, hospitals, reformatories, temperance organizations, etc., and the exalter of woman to her proper sphere and dignity. These do not characterize oriental civilization, nor did they belong to any civilization before Christianity. They must therefore be a product of it.

The mutual doctrines of Christianity and other religions, when critically tested, dwindle to very few, and they are such that, to an unbiassed mind, they must be an argument in its favor. When you have mentioned a future life, heaven and hell, the guilt and depravity of men, sacrifice for sin, the priesthood, and even vague and broken whispers of a coming incarnation, you have enumerated, probably, all the doctrines or ordinances in which there is any resemblance. But even these are distorted. A future life before Christ, even to the Jews, being

only insinuated, not revealed, was more the dreams of the poets and the voice of the hopes and aspirations of men, while as to the sense of sin every heart feels its burden, and confession, sacrifice, and priesthood seem but practical outgrowths of this feeling. The human race, as all the proofs of science points, came originally from one spot, and the remembrance of the fall in the garden of Eden, the snake, the curse, etc., were carried from this spot to all the different regions of the world in which their traditions are wafted from pole to pole, from the eastern and western extremes of the equator, the tale of the golden age, the box of Pandora, the snake, the happy isles, the gardens of the Hesperides, the flood of Deukalion, in different versions and strange names, the Mexicans, the Indians, the Norsemen, the Greeks, all unite to give universal testimony to striking facts of which the scriptures present the key and alone preserve a rational and connected recitation.

I have observed, also, with some surprise the utter disregard of the circumstances that so often modify the bare statement of the facts and doctrines of scripture. One prominent instance of the latter I have quoted from Mr. Greg. There are scores of others. As to misrepresented facts, witness, for example, the instances of capital punishment commanded by Jehovah in the Old Testament. The inspired teaching is that the nations doomed to extinction had been suffered to live against the demands of stern justice until the very land was defiled. For their vileness, and that they might not defile others, they were at length commanded to be exterminated. This was under a dispensation, in which God was the king—a theocracy, where infringement of the divine law by those to whom it was given met with instant punishment. Now what is the attitude which Infidel criticism assumes toward this fact? Utterly disregarding the crying corruption of the doomed people, it represents them as the innocent and defenseless victims of an unjust and heartless massacre. The principles which have been used in defaming the divine command in these instances, if carried into practical effect in any government, would paralyze the arm of justice and let loose the worst elements of social disorder and anarchy. There is a like jugglery of criticism in the treatment of many other facts and commands given in the Old Testament, which are distinctly stated to be only applicable under peculiar circumstances. These limitations Infidels have invariably overlooked or ignored. And this distinction, remembered, makes sad havoc with the puerile arguments which are patched together to give a seeming consistency and strength to the attacks upon the moral perfection of Christ.

It is a very common taunt of unbelievers that the immense body of Christians receive the truths of scripture traditionally. The fathers believed the books to be inspired, and, nurtured under such influences, the children, without any sufficient evidence (so it is said), receive them likewise. This is, however, either ignorance or something worse, for every Christian has within him, in the evidence of his own conversion, such an impregnable and unmistakable proof of the truth of scripture that any others are needless. No converted man has ever lapsed and died in unbelief, although many pretenders may assert their conversion and subsequent Infidelity. The evidence is too real, the rest is too sweet, the peace too nourishing, the communion too palpable, to ever darken in unbelief. Instead, however, of believing such experience, Infidels would have men accept the truths of science, so they assert, receiving nothing on any one's *ipse dixit*, but testing everything for themselves. Let me retort the argument. How many Infidels, how many readers of THE TRUTH SEEKER, have tested the foundation truths of science, and especially of the current Infidelity, miscalled science, for themselves? How many have verified the arguments upon which Infidel geologists seek to overturn the truth of the Mosaic record? How many have searched and calculated for themselves the assertions of the astronomers? Not one in fifty thousand. The greatest professors even in the chairs of science have had, in some cases, to receive unverified the tables and observations of others. One little error may lead to a totally erroneous conclusion. Who has verified every statement they received on the strength of which they cast away the scriptures? Believe me, all this rhodomontade about untrammeled reason, scientific truths, etc., exhibits more credulity and blind submission to man than is exhibited even by papists. Tyndall, Huxley, Spencer, and others reign as absolute despots, and not one out of a thousand of their admiring disciples ever stops to question, far less verify, their conclusions, or can verify them. Yet callow striplings attempt (and I remember an instance in my own experience where a youth who could not write an intelligent invitation to a dinner, nor would know how to behave among a company of intelligent ladies and gentlemen—and of whom I doubt whether he could spell the word science) attempt to justify unbelief because the Bible is contradicted by the discoveries of modern science. And to bring the argument nearer to the point, you cast away the scriptures mainly because they are unscientific. Tell me, how much of this science of which you discourse so glibly have you verified? Do you know that the testimony of the rocks contradicts Moses? Have you made innumerable observations, classified them, verified them beyond peradventure, selected the most important, without bias, harmonized all the difficult facts, etc? or have you sat comfortably in your office and at intervals opened a book of Tyndall's or Huxley's, or glanced at one of Denton's lectures, swallowed a page or two, mastered some scientific name, dropped the facts that conflict with your ideas, and never glancing at the conclusions of those who differ from your masters, wrote some editorial on the credulity of Christians, ending with the exhortation to test everything for themselves, to take nothing on faith, and to receive the truths of science?

As an evidence how consistent unbelievers are in their sarcasm as to the Christian's credulity and faith, the following quotation should effectually close the scoffer's lips. Prof. Huxley, in a late inaugural address before the "British Association for the Advancement of Science," said: "The *evidence*, direct and indirect, in favor of biogenesis ('life from life, and from nothing but life') for *all known forms of life* must be admitted to be of great weight. But though I cannot express this conviction of mine too strongly, I must carefully guard myself against the supposition that no such thing as abiogensis (spontaneous generation) has ever taken place in the past or will take place in the future. . . . If it were given me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions, which it can no more see again than a man can recall his infancy, *I should expect to be a witness of the evolution of living protoplasm from not living matter*. That is the expectation to which analogical reasoning leads me, but I beg you once more to recollect that *I have no right* to call my opinion anything but an ACT OF PHILOSOPHIC FAITH" (Spontaneous Generation. Lay Sermons, pp. 364, 366).

What epithet shall we apply to such a course? If it were not for the seriousness of the subject, would it not be an object of ridicule to hear the blatant bellowings of Infidelity at what it terms the credulity of Christians, and yet put forth one of its most trenchant defenders to confess that he resists all evidence to perform an act of philosophic faith? Yet this is the eminent scientist of whom in some circles it is almost a crime to doubt the infallibility! Science babbles of faith! If this declaration is not a proof that Prof. Huxley is so hopelessly wedded to his idols that he is absolutely untrustworthy, I know not what could constitute proof.

There can be no doubt that the ages are running their course of evil according to the terms of the prophecies of the scripture. There can be no dispute by a thoughtful observer and an intelligent student of the New Testament that the end of the present dispensation will be failure on the part of man, even as it was with the Jewish. With no vague or uncertain voice is the teaching of scripture on this point, and history confirms it that Infidelity and Atheism are gaining seeming victory. The conflict may be long or short, but the outlook for a believer in the conversion of the world by the preaching of the gospel must be exceedingly dark and cheerless. Not so to the intelligent reader of the Bible. "Let favor be shown to the wicked," the scriptures assert, "yet will he not learn righteousness;" "but when thy judgments are in the earth the inhabitants of the world will learn righteousness." For myself I believe it is not far distant when the nations will throw off the fetters and become openly Infidel. This is the course marked out in the teachings of Christ himself and in the epistles. Well indeed might the Lord ask, "When the son of man cometh shall he find faith on the earth?"

In the parables in Matthew xiii the Lord foretells the corruption of Christianity and the increase of unbelief. Of the seed the sower sowed, but one part yielded fruit—the other three were destroyed by the birds of the air, the unfruitful rocks, or the choking thorns. The man that sowed good seed had his field planted with evil weeds by his enemy—the mustard seed becomes an unnatural tree with birds of the air (always in scripture types of evil) breeding in its tainted branches—the kingdom of heaven is like leaven (always a symbol of evil) which a woman hid in three measures of meal until the whole became evil—leavened. In the epistles the last days are full of evil, corruption, heresies. Paul, Peter, John, Jude, Revelation, all more or less fully predict a general though gradual falling away. Thus Peter writes: "But there arose false prophets also among the people as among you; also there shall be false teachers who shall privily bring destructive heresies denying even the master that bought them. And many shall follow their lascivious doings, by reason of whom the way of truth shall be evil spoken of." "In the last days mockers shall come with mockery walking after their own lusts and saying, Where is the promise of his coming? for from the day that the fathers fell asleep all things continue as they were from beginning of the creation" (2 Peter ii, 1–2; iii, 3–4). But the Christian need not fear that he whose prescience foretold this cannot provide for it—the very strength of Infidelity is only ripening to be consumed by the coming of the Lord. His own will be taken to meet him before this, and the time of Israel's salvation shall be at hand, for which the Jews have been kept a distinct nation these many weary centuries. But it is in the midst of universal and Atheistical darkness that he comes, as it is written of Israel: "Arise, shine! for thy light is come and the glory of the Lord is risen upon thee! For behold, *darkness* shall cover the earth, and GROSS DARKNESS the peoples, but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. lx, 1, 2).

But what will be the practical fruits of the gospel which Infidelity proclaims? Too sure, even now, it is bearing fruit which are to many of its advocates like Dead Sea apples, fair without, but ashes within. There are even Infidels who deplore the fruits of their teachings, and it needs but little observation to assure us that its harvest will be universal lawlessness and social chaos. Socialism, Communism, Nihilism—the three fatal sisters—on the one hand; Freelove in the most licentious and unrestrained sense on the other, will most assuredly join together to hurry men to barbarism. Have you ever pictured to yourself seriously what would be the scene if the theories and doctrines for whose defense you are giving your whole influence and life had universal sway? Have you ever considered what depth they would have to satisfy your heart if every one of them were triumphant? Of course there is now the fascination of playing the character of a reformer—the opposition of others adds zest and enjoyment to it, and so the heart and mind are occupied and too busy to stop and inquire if it is happiness. But it will be different in the final act of the drama—the "reforms" will have been made, the reformer will sink out of notice and use. Will the condition of things then give the heart rest, peace, and happiness? There are very few earthly treasures that retain their value in the absence of competition. Is it not so with all your hopes?

The first practical effect of universal Atheism would be the obliteration of what is commonly called morality—it could not help but do this. In this connection I firstly mean by morality the social virtues of chastity—that is, that fornication, adultery, and incest are wrong. This is manifestly so, since one of the strongest impulses of the current of unbelief is to overturn the religious and legal permanence of marriage, in fact to grant to human beings that unrestrained license which belongs to the lower animals. This cannot be denied, because the proof is too palpable. Apart from the bias against it which nurture in a Christian country imparts, under Christian influences, it would be impossible to prove, if Atheism be true, that fornication is any more evil than a kiss. For that which makes it wrong is that the creator intended the nuptial act only for two persons of opposite sex, who are joined by an indissoluble band. Now teachings of this kind are mere poetic rhapsody about as true as the fable of the theft of Hermes, if there is no creator. And when the shame of seduction ceases, as it will cease, and to many has ceased, to bring a blush, the practice of this will be undoubtedly a matter of open acknowledgment.

I grant that from expediency murder and theft may be as restrained as now. But even these cannot be proven wrong on Atheistical principles. In fact, virtue and vice, good and bad, all lose signification and to the Atheist are the mere residuum of superstition, the influence of former religious teachings which he cannot shake off. No, sir; when to prove a certain act or thought to be wrong you tell me that it must be judged only by its effects upon mankind, you make as a standard in that case, the arguments of Nihilism, the will of the majority makes right. But if all men agree to be thieves, then stealing is not immoral on Atheistical principles, as, for instance, in ancient Sparta, when the children were only allowed such nourishment as they could steal from the tables of their seniors. And so of murder, if all men should delight in becoming Thugs, it would grow to be a delight to give or take life and lose all immorality. There being no supreme and unchangeable standard of divine right, morality must be ever changing with the passions of the people; the can-can would be virtue, running-a-muck honor, according as the majority would decide.

I do not say that all this will ever occur in its worst deformity, although much of it is of nightly occurrence in the shadows of the low dens of all our great cities; but my point is that it is not inconsistent with Atheistical principles. And as to proof of it, I might instance France and the Commune, German Socialists, and Russian Nihilism, with all their unblushingly avowed profligacy, to say nothing of Mr. Ingersoll's "Great Infidels," some of whom were open adulterers. Certainly Jean Jacques Rousseau might be taken as a model Infidel, and his life as detailed in his own "Confessions," a book which possessed great fascination for me in my Infidel days, might not inaptly be the inspiration of Infidelity,

climaxed, as it was afterward, by his supposed suicide.

The dark picture I have drawn is no fancy picture. It is said that Voltaire severely censured Baron D'Holbach's "Good Sense" because it spread Atheism among the servants. He correctly estimated the effects. And even from among those who are foremost in their efforts to overturn a belief in Theism comes a warning voice. "Never," it cries, "in the history of man has so terrific a calamity befallen the race as that which all who look may now behold advancing as a deluge black with destruction, resistless in might, uprooting our most cherished hopes, ingulfing our most precious creed, and burying our highest life in mindless desolation."

I must remind the reader, too, that the greatest scientists admit that science cannot unravel the mysteries of the universe. That theory which is so largely held and so fondly deemed to be absolutely demonstrated, the theory of evolution, is utterly unprovable. And the heedless stars and the careless earth are dumb in reply to any question asked them of the future; light from the one that only makes the darkness visible, and a thorn or a flower cast from the other—poor replies to the persistent inquiries of the heart. Nature veils God, not reveals, and the text-books of science are but elaborated confessions of ignorance. And I cannot close this more happily than by the following confessions from Professor Tyndall. Reader, ponder it well:

"If asked whether science has solved or is likely in our day to solve the problems of the universe, I must shake my head in doubt. Behind and above and around us the real mystery of the universe lies unsolved, and, as far as we are concerned, incapable of solution. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages. There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution. After speaking of the theory of evolution applied to the primitive condition of matter as belonging to the dim twilight of conjecture, the certainty of experimental inquiry is here shut out. Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent. In reply to your question they will frankly admit their inability to point to any satisfactory experimental proof that life can be developed save from demonstrable antecedent life, I share Virchow's opinion that the theory of evolution in its complete form involves the assumption that at some period or other of the earth's history there occurred what would be now called spontaneous generation. I agree with him that the proofs are still wanting. I hold with Virchow that the failures have been lamentable, that the doctrine is utterly discredited."

I have already made a quotation on this point from Prof. Huxley. They are both significant. Reader, can you afford to receive theories on the truth of which an eternity hangs, in the face of such absence of proof? If so you can ill afford to call any one credulous, far less the Christian.

But I must conclude. No one can realize more intensely than myself how inadequately I have presented the Christian defense in this controversy, yet I indulge the hope that I have met at least some of your objections and demonstrated their futility, and that some reader may have been led to give this subject a real investigation. I hope I have not in opposing your views either in this letter or in those preceding been discourteous, or failed to treat you with becoming consideration. If I have forgotten to be as amiable or patient as I should have been, I offer as an apology the little time, not more than a few hours per week, that I have had to devote to you, and consequently many sentences have been roughly written that would otherwise have been revised.

I esteem you fortunate that in a few weeks you will probably have an opportunity of personally inspecting the most interesting country in the world, the Holy Land. You go to it in a state of mind very similar to that with which the celebrated French Infidel Renan visited it, almost a quarter of a century ago. Very possibly it may have the same effect upon you that it did upon him. "All that history," he writes, "which at a distance seemed to float in the clouds of an unreal world took instantly a body, a solidity which astonished me. The striking accord between the texts and the places, the marvelons harmony of the evangelical picture with the country which served as its frame, were to me as a revelation. I had before my eyes a fifth gospel, mutilated but still legible, and ever afterward in the recitals of Matthew and Mark, instead of an abstract being that one would say had never existed, I saw a wonderful human figure live and move." This confession is the more remarkable from the fact that M. Renan still remains an Infidel. It would be a very great pleasure to me to know that with you it had not only removed all doubt as to the real existence and noble character of Christ, but that it had also led you to love and serve him.

In the heat of argument and the temptation to please an admiring audience, it may be that you have omitted to give my side that unbiased examination which it deserves. I hope that in the leisure of your journey you may be inclined to more calmly and thoroughly investigate the claims of the religion of Jesus Christ, and that you may make one more of the many who, having enlisted against him in haste, on further reflection gladly take refuge beneath his cross. Such is the sincere desire of

Very truly your obedient servant, G. M. MAIR.

Our Twenty-second Letter to Mr. Mair.

HAS CHRISTIANITY ELEVATED WOMAN?

MR. G. M. MAIR, *Dear Sir:* I think I conclusively proved in my last that Christianity is *not* a religion of love; that it has not taught mankind to live as brothers, and at the same time that it has not introduced sympathy into the world. In this letter I shall examine your position that "*Christianity has alone elevated woman.*" Believing that I have succeeded in showing that the major part of your claims in this discussion have been untenable and false, I think I shall find no difficulty in demonstrating that this one in regard to the elevation of woman by Christianity is likewise untrue.

The career of the human race began, of course, in a state of savagery, when physical force gave the right of control. Woman, not being the equal of man in muscular strength, was forced into a state of vassalage and slavery. In primitive or savage times a union between the sexes was a matter of either force, fraud, or purchase. Woman was merchandise, by the sale of which her father, brother, or captor profited. In whichever way she was transferred from one ownership to another she became the property of the man who took her for wife, and he became her lord and master.

Unfortunately this rule has existed for thousands of years and among various tribes and nations. This unjust rule existed in most of the Asiatic nations, to which the Semitic races formed no exception. The Arabs and Jews were as oppressive to woman as any others of the Asiatic tribes, and their belief in Eloah and Allah modified their customs in but a very slight degree. It is very easy to satisfy ourselves that under the Israelitish rule woman enjoyed but little of the justice and equality which later and better civilizations have given her. Under that branch of Asiaticism the woman emphatically became the property of the man who took her for wife. The father gave her or sold her as he pleased to the future husband, who could take as many additional wives as he chose. The greatest and wisest of the kings of that race is reputed to have taken to himself seven hundred wives and three hundred concubines. How much liberty and equality that thousand women could have possessed can easily be imagined.

It was accorded to Jewish husbands by the religion which you believe to be divine that they could divorce their wives for very slight causes, and they were permitted to write out the bills of divorce to suit their own lordly notions. It was permitted by Hebrew law for a father to sell his daughter to be a wife, a concubine, or a maid-servant. As a proof of this we have to look no farther than to Jacob, the individual from whom the entire race is said to have descended. He served seven years for each of his two wives, as per bargain made with the father, while his two concubines were much more easily obtained, the sons of whom became the heads of several of the twelve tribes of Israel.

When in war the Hebrew captured his enemies, he exercised the right to select such of his female captives for wives as he pleased, and there was nothing in their very divine religion to prevent it. "Holy writ" sanctions this divine business. In Deuteronomy xxi, 10–14, this beautiful command is given:

"When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thy hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, and thou wouldst have her to be thy wife; and then thou shalt bring her home to thy house; and she shall shave her head and pare her nails, and she shall put the raiment of captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be if thou have no delight in her, then thou shalt let her go whither she will; and thou shalt not sell her at all for money, and shalt not make merchandise of her, because thou hast humbled her."

An idea of the justice and equality accorded to woman in the time when the Israelites were under the immediate control of heaven, and of a commendable way to secure wives, may be obtained from another part of the divine word—Judges xxi, 20–22:

"Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards; and see, and behold, if the daughters of Shiloh come out to dance in dances; then come ye out of the vineyards, and catch you every man his wife out of the daughters of Shiloh, and go to the land of Benjamin."

This conduct on the part of God's children was not unlike that of the pagan Romans when a scarcity of marriageable women existed among them; and Romulus is said to have invited the Sabine people from the neighboring towns to witness some interesting public games, when in the midst of the entertainment the ardent Romans rushed in, and each selected such fair damsel as best suited him or he could secure.

Inasmuch as Christianity is built on Judaism, it is almost to be wondered at that Judaism was not considered the lever which elevated woman instead of giving the honor to her child and successor. It is hard to see that Christianity made much advance with regard to the status of woman over its parent, Judaism. The older system fully sanctions polygamy; and though the younger did not perpetuate it, I recall none of the teachings of Jesus which forbid it. Nor do I recollect anything on the part of the same teacher particularly calculated to elevate woman above what had existed in surrounding nations before his time. He, perhaps, exhibited a natural fondness for such women as Mary and Martha, and the fond attentions of the former of them, who worked over his hair and anointed it, washed his feet and wiped them with her own hair; but if he took much pains to enlighten them in the truths of literature, science, or philosophy, in order to elevate them to a plane they had not before occupied, it does not appear from the fragmentary record. He had an interview with a fallen woman who had been taken in the act of adultery, which might be held as an indication that her morals were not as elevated as they might have been; but he had very little to say to her that was of an elevating character. If it was his purpose or pleasure to elevate woman and to give her a higher position than she had previously occupied in the world, he had a singular way of showing it, for none but those of active imaginations like yourself would ever suspect it from anything he said or did. Even as he said nothing to the disparagement of human slavery, so he also said nothing to the condemnation of the degraded condition in which woman had been held for thousands of years. If he was in favor of woman's rights, as understood in our day and time, he was indeed a very weak advocate of the reform; Lucy Stone or Susan B. Anthony would beat him out of sight and back again in a very short time.

The status in which Christianity placed woman may be correctly understood from the teachings of the great apostle Paul, who undoubtedly had far more to do in founding and establishing Christianity than Jesus himself. His woman's-rights maxims should not be forgotten in this day of woman's advancement:

"Wives submit yourselves unto your husbands" (Col. iii, 18). "For the husband is the head of the wife" (Eph. v, 23). "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home; for it is a shame for a woman to speak in the church" (1 Cor. xiv, 34, 35). "Wives submit yourselves unto your own husbands as unto the Lord. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything."

This kind of doctrine promotes the equality of woman with a vengeance. But Peter talks in the same elevating manner:

"Ye wives be in subjection to your own husbands. Even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are" (1 Peter iii, 1, 6).

In contradistinction to such "elevating" doctrines taught by the founders of Christianity, the doctrines which you claim have given a greater degree of equality and independence to woman than she has derived from any other source, it may perhaps be well to take a brief view as to how woman was treated in former times by the pagan nations who knew nothing of Christianity. Woman received from the civilizations of many of the pagan nations, and before Christianity existed, a greater degree of personal and political liberty than Christianity has ever accorded to her. As long ago as Egypt was in her glory woman bought and sold in the markets; they were physicians; colleges for their instruction were established twelve hundred years before the Christian era. The "sacred songs" of Isis, participated in by women, were deemed by Plato to be ten thousand years old when he lived. The women of Egypt held the sacred office of priestess, and bore the sacred sistrum in the ceremonies of worship long anterior to the teachings of Jesus, Peter, and Paul. Women sat upon the thrones of Egypt side by side with her kings, and in a position of equality. I have seen considerable numbers of ancient Egyptian statues in the museums of Europe representing the king and queen of the country sitting together in equal power and right. It was the same among the common people, as Wilkinson shows us; men and women were equal in the marriage relation, or, if any difference, the greater honor was given to woman. The husband at the marriage ceremony promised obedience to the wife in all things; the husband and wife ruled the domestic domain in common; they sat upon the same double chair in life, and were laid in the same tomb in death. Crimes against women were of rare occurrence, and were punished with severity when committed. The religion of Egypt did far more for woman than the religion of Judaism and Christianity has done for four thousand years.

In Persia woman was co-founder of the Parsee religion, which taught the existence of one supreme

God, and had as pure a form of worship as the world has known.

The Druids of ancient Britain placed a far higher valuation on the councils of women in civil jurisprudence than did the founders of Christianity.

In Greece, as in nearly all the pagan nations, the female element was fully recognized in divinity, nearly all the mythologies having as many goddesses as gods, and possessing nearly equal influence and power in the celestial regions, while in Judaism and Christianity no such generosity and magnanimity is shown. The god or gods of these two religions are exclusively of the male gender, while the female element is utterly tabooed in the heavenly dignitaries as well as in the sacred offices. In Christian mythology we are saddled with the Father, Son, and Holy Ghost—all of the male gender of course—while the female is not recognized in anything divine. According to Judaic and Christian belief there was originally no female in the celestial regions. When Yahweh wished to beget a son to send into the world to die, and thus atone for the blunder he had made in getting up the human race in such an imperfect manner, there seems to have been no female in heaven to act the part of mother, and Yahweh was compelled to come down to earth and hunt up a young, unsophisticated little Jewish girl whom he overshadowed and who was afterwards called "the mother of God." This is the nearest the Christian system comes to according an equality to the female sex, doing little better here in the earthly domain, while all the pagan nations deify the female equally with the male. Here is discerned the superiority of paganism over Christianity. If God exists at all he must be female as much as male. Nature is equally male and female, and it would seem that divinity should follow suit if there is any divinity to follow.

The injustice to women and the equality which is denied her are conspicuous, even down to the present day. Not only are women still forbidden on the authority of Paul to speak in church, but in the highest Catholic and Episcopal churches they are not even allowed to sing, though so capable of singing. In the rich cathedrals of Europe, including the Protestant cathedral of St. Paul in London, women are allowed to take no part in sacred music, the choirs contain no female singers, men and boys are trained to sing female parts, while females are rigidly excluded. I came to the conclusion that women were allowed to do little more than to confess their sins to the priests, to drop pennies into the sacred plate or box when it was brought around, and to do all in their power to sustain the system and its clergy. Whether the rule is followed because women are considered less pure and less religious than men I will not undertake to decide, but that the pagans treated their females with far greater equality is very certain. The ancient Grecians and Romans had their priestesses, their vestal virgins to guard the sacred fire, to administer to the rites of the goddess Ceres or Vesta, and they also officiated in the sacrifice to the Bona Dea, with the mystic ceremonies which no man's presence was suffered to profane. In the Eleusinian mysteries, dedicated to Ceres herself, woman had a most important part to perform, and it is said that few men had the courage to dare initiation into their most secret rites. All heathendom recognized a female priesthood, some making their national safety to depend upon them. Sibyls wrote the books of fate, and oracles where women presided were visited and consulted by all nations.

In the ancient civilization of Greece women were divided into three principal classes: first, the wives; second, the companions; third, the menials, or slaves. The second class was the most honored and enjoyed the greatest privileges. They were the best educated, they moved in the most cultured society, and were even considered the most desirable as companions and helpers to statesmen, orators, generals, historians, poets, and sculptors. The beautiful, learned, and accomplished Aspasia, the companion of the statesman Pericles, is a striking specimen of this class, and few women have lived who have been more highly or more justly honored.

Not only as important officials in the religious service of ancient Rome did woman acquire distinction, officiating as priestesses of the highest functions, but she received remarkable personal and property rights, as may be learned by a perusal of Sir Henry J. S. Maine, L. L. D., K. C. S. I., F. R. S., author of "An Essay on Roman Law" (1856), "Ancient Law," (1861), "Village Communities," (1871), "Early History of Institutions," (1875), than whom a more profound judge of ancient law and the rule of ancient nations has scarcely lived. He graduated at Pembroke College, Cambridge, and received a fellowship; was regius professor of civil law at Cambridge 1847-54; reader on jurisprudence at the Middle Temple 1854-62; was engaged in India on the great legislative reform, 1862-69; became corpus professor of jurisprudence at Oxford in 1870; and entered the council for the Secretary of State for India in 1871. He speaks in this way of the position of woman under Roman law before the introduction of Christianity:

"The jurisconsulists had evidently at this time assumed the equality of the sexes as a principle of the code of equity. The situation of the Roman women, whether married or single, became one of great personal and property independence. . . . but Christianity tended somewhat, from the very first, to narrow this remarkable liberty. The prevailing state of religious sentiment may explain why modern jurisprudence has adopted these rules concerning the position of woman which belong peculiarly to an imperfect civilization. . . . No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by middle Roman law. Canon law has deeply injured civilization."

"Canon law," according to Christian authority, "is the whole body of church decrees enacted by councils, bulls, decretals, etc., and is recognized by a system of laws primarily established by the Christian church, and enforced by ecclesiastical authority. It took cognizance first merely of what were considered spiritual duties, but ultimately extended itself to temporal rights. It was collected and embodied in the ninth century, since which period numerous additions have been made." "The council of Laodicea in 365 in its eleventh canon forbade the ordination of women to the ministry, and by its forty-fourth canon prohibited them from entering into the altar. The council of Orleans in 511, consisting of twenty-six bishops and priests, promulgated a canon declaring that on account of their frailty women must be excluded from the deaconship." Nearly five hundred years later the council of Paris in 824 bitterly complained that women served at the altar, and even gave the people the "body and blood of Christ." The council of Aix-la-Chapelle in 816 forbade abbesses from taking upon themselves any priestly function. In view of all this, it is not at all strange that the learned Sir Henry Maine should declare that "*canon law has deeply injured civilization.*" It is the same as saying *Christianity has deeply injured civilization.* And still you presume to set yourself up in opposition to such distinguished authority and to make the unsupported assertion that Christianity has improved civilization and elevated woman. This is as false as the frequent assertion that Christianity has fostered education and has been the friend and promoter of science. If I have space and time I wish to pay some attention to this branch of the subject.

Judge Waite informs us in his "History of the Christian Religion," page 23, that women in the early age of the church claimed the right to baptize their own sex, but the bishops, presbyters, etc., not caring to be released from so pleasant a duty, refused to yield to the reasonable request. On pages 384 and 385 he informs us that the constitution of the church of Alexandria, which is thought to have been established about the year 200, required the applicant for baptism to be divested of clothing, and after the ordinance had been administered, to be anointed with oil. Bunsen's "Christianity of Mankind," vol. vii, pp. 393-396; vol iii, *Ana Lieta* gives much the same account, and tells us that converts were first exorcised of the evil spirits which were supposed to inhabit them, and after undressing and being baptized they were anointed with oil. Quite likely we have right here the very reason why the bishops, priests, and presbyters refused to allow women to baptize each other, and why they preferred to perform the rite themselves. I am morally sure there are numerous titled bishops and pious presbyters of our own times who would be quite willing to baptize the younger female applicants in this manner.

In pre-Christian Germany woman enjoyed far greater rights, liberties, and equalities than she has since known under Christian rule. She was allowed to occupy distinguished positions in church and state. Purity and chastity were honored as highly as subsequently in any Christian nation. As in the Roman empire, woman was allowed to hold property in her own right; she was honored for her good qualities and given much greater consideration than later under Christian power.

"The women of Scandinavia were regarded with respect, and marriage was held sacred by both men and women. These old Berserkers reverenced their Alruna, or Holy Women, on earth, and worshiped goddesses in heaven."

It has been well and truthfully said that "Roman monogamy and German rigor and severity in regard to chastity and purity went largely to give us the dominant type of marriage we have to-day." This is far more rational than to claim that it came from the revealed will of heaven, as portrayed in the polygamy and concubinage of the Bible, not condemned or disapproved by Jesus or his apostles.

In fact, it is the teachings of the Bible that has been made the pretext of the church for the gross wrongs upon woman that through all these Christian centuries have been imposed upon her; and instead of Christianity being the fulcrum which has elevated woman in the scale of existence, it is the heavy weight of tyranny and oppression that has crushed her into the earth.

A rare old black-letter volume, published in London in 1632, entitled "The Lawes and Resolutions of Women's Rights," says, "The reason why women have no control in Parliament, why they make no laws, consent to none, is their original sin." This horrible idea, because, according to the old Bible fable, woman was the first to pluck and eat the apple, she has consequently been the leading cause of all the mischief in the world, and must therefore be debarred from occupying positions of honor and trust is more monstrous than anything found in all pagandom. As Mrs. Gage says: "This doctrine of original sin lies at the base of the religious and political disqualifications of woman. Christianity, through this doctrine, has been interpreted as sustaining man's rights alone. The offices held by her during the apostolic age she has gradually been deprived of through ecclesiastical enactments. To Augustine, whose early life was spent in company with the most degraded of womankind, is Christianity indebted for the full development of the doctrine of original sin, which, although to be found in the religious systems of several ancient nations, was not a primitive one of the Christian church. [The greater part of the Fathers of the Greek church before Augustine emphatically denied any real original sin.] Taught as one of the most sacred mysteries of religion, which to doubt or to question was to hazard eternal damnation, it at once exerted a most powerful and repressing influence upon woman, fastening upon her a bondage which the civilization of the nineteenth century has not been able to cast off. To this doctrine of woman's created inferiority we can trace those irregularities which for many centuries filled the church with shame for practices more obscene than the orgies of Babylon or Corinth, and which dragged Christianity to a darkness blacker than the night of heathendom in pagan countries—a darkness upon which the most searching efforts of historians cast scarcely one ray of light; a darkness so profound that from the seventh to the eleventh century no individual thought can be traced. All was sunk in superstition. Men were bound by church dogmas, and looked only for aggrandizement through her. The priesthood, which only possessed a knowledge of letters, prostituted their learning to the basest uses. The nobility spent their lives in warring upon each other. The peasantry were the sport and victim by turns of priest and noble, while woman was the prey of all; her person and her rights possessing no consideration, only as they could be made to advance the interest or serve the pleasure of a noble husband, father, or priest—some man-god, to whose lightest desire all her wishes were made to bend. The most pronounced doctrine of the church during this period was that through woman sin had been introduced into the world; that woman's whole tendency was toward evil; and that had it not been for the unfortunate oversight of her creation, men would be dwelling in the paradisaical innocence and happiness of Eden, blessed with immortality. The church looked upon woman as under a curse, considered man as God's divinely-appointed agent for its enforcement, and that the restrictions she suffered under Christianity were but part of a just punishment for having caused the fall of man. Christian theology thus at once struck a blow at these old beliefs in woman's equality, broadly inculcating the doctrine that woman was created for man, was subordinate to him, and under obedience to him. It bade woman stand aside from sacerdotal offices, forbidding her to speak in the church; commanding her to ask her husband at home for all she wished to know, at once repressing all tendency toward her freedom among those who adopted the new religion, and by various decretals taught her defilement through the physical peculiarities of her being. It placed the legality of marriage under priestly control, secured to husbands a right of divorce for causes not freeing the wife, and so far set its ban upon the nation as to hold single women above the wife and mother in holiness. After having forbidden woman the priestly office, it forbade her certain benefits to be derived therefrom, thus unjustly punishing her for an ineligibility of its own creation. Offices in the church, learning, property rights, freedom of thought and action, all were held as improper for a being secondary to man, who came into the world, not as a part of the great original plan, but as an afterthought of the creator" (Woman, Church, and State, in History of Woman Suffrage).

The laws passed by the Christian nations of Europe, as well as in our own country, have depressed woman to a state of comparative nonentity, so far as her legal status is concerned. "By marriage," says Mrs. Besant, "a woman loses her legal existence. The law scarcely recognizes her, save in unimportan cases, when it becomes conscious of her existence in order to punish her for some crime or misdemeanor. Blackstone said, and no subsequent legislation has modified his dictum: 'By marriage the husband and wife are one person in law; that is, the very being, legal existence of woman is suspended during the marriage, or at least is incorporated or consolidated into that of the husband, under whose wing, protection, and *cover* she performs everything; and is therefore called in our law-French a *feme covert* (p. 442). 'Husband and wife are one person in law,' (Comyn's Digest, fifth ed., vol. ii, p. 208), and from this it follows that 'by no conveyance at the common law could the husband give an estate to his wife,' even for her own advantage, and that any premeditated contract made with her as to money she shall

(*Concluded on page* 460.)

Communications.

Our London Letter.

To the Editor of The Truth Seeker, *Sir:* The action taken by the pious bigots both in and out of Parliament with regard to the Bradlaugh case has clearly shown that they possess neither the wisdom of serpents or the harmlessness of doves. Had they possessed the former they would hav kept quiet, as by their continued persecution and illegal measures in continuing to keep the elect of Northampton from taking his seat in the House of Commons they hav elicited much sympathy, not only from his own natural supporters, but even from those who are imbued with strong religious tendencies. Many of the Nonconformists and some of the state church party hav had their indignation aroused by the ill-judged zeal of the self-chosen defenders of the faith, and are doing their best to aid the victim in asserting and gaining his political rights, though they are careful to make it understood that they do not approve of his irreligious views.

The stand taken by the bigots has, however, been of advantage to the Freethought party, as it has brought them prominently into public notice, and will doubtless tend to lead many who hav hitherto neither thought of or troubled about the subject to turn their attention to it and incline them to look into and study it, and find out for themselvs what it really is. Persecution has almost invariably done good to the cause attacked, though unfortunately the individuals who hav been selected to bear the brunt hav been deep sufferers, and the present instance will be no exception to the rule.

People are not so easily hoodwinked nowadays by coarse denunciation as they were but a few years back, and hav less blind faith in their spiritual guides, preferring to "try the spirits and see whether they be good or evil." They begin to see that Atheists are not the immoral, debauched, and wicked folks that lying, interested parsons hav invariably represented them. The spirit of inquiry now prevalent is a source of sore distress to the "fathers of the church" and those who gain a fat living by practicing on the credulity of their admirers. They are in great consternation to find that they hav for some time past been indulging in a false sense of security, having carefully closed their eyes to the fact that their followers hav been gradually falling off in numbers, but the awakening has come at last, and there is "weeping and wailing and gnashing of teeth." It has just dawned upon the somewhat obtuse intellect of the Archbishop of Canterbury that Infidelity is "stalking throughout the length and breadth of the land," and is naturally horrified at the thought that if it goes on stalking much longer at a proportionate ratio it will be a sorry look-out for his income of £15,000 a year, derived from the hard earnings of the workers. Not, of course, that a humble follower of the carpenter of Nazareth, and successor of the fisherman of Lake Gennesareth, would lament at being deprived of the filthy lucre forced into his unwilling hand by a grateful country as some slight remuneration for his ghostly services and supervision of the churches. No, he would doubtless be only too glad to hav the temptation of worldly wealth removed from his path to glory, looking upon it as a thorn in the flesh, and submitting to it as decreed by God as a trial of faith. It must be so, as when this meek and pious individual a short time ago called a convocation of clergy and laymen to take measures for "stemming the tide of Infidelity" he stated that the only way to do this successfully was to print and send out to all parts of this unhappy and benighted land innumerable pamphlets, etc., containing overwhelming proofs of the "sublime truths of the Christian faith," and instead of meanly availing himself of an opportunity thus afforded of divesting himself of his burden of riches, he nobly abstained from such a course, preferring to still bear his cross, and show the world of how much self-abnegation he was capable. He therefore proposed that the faithful should supply all the funds necessary to enable the church to carry on the war against Diabolus. Let it be said with admiration that he does not stand alone, but that there are many amongst what are called the "superior clergy" who are quite as ready to show their self-denial and thoughtfulness for the welfare of others.

The warfare has already commenced, and a tract of thirty-two pages has just been published by a man who runs a mission hall in London. This interesting work is entitled, "Death's Test; or, Christians' and Infidels' Echoes from Seventy Death-beds." I find from it that Paine, Voltaire, Volney, Hobbes, Diderot, etc., all died miserably, calling upon Christ to help them, but without avail, which at once explodes the theory held and preached by so many, that "he will save all who call upon his name, even at the eleventh hour." I fancy it would hav been better for the writer had he left all that out, as he has proved too much. Most of the Christians seem to get somewhat hysterical and disjointed in their utterances at the last, and do as much calling as the Infidels, so I don't quite see what pull they get.

The writer of this somewhat monotonous little romance is a remarkable man. He is so often absent from the body and so wrapped up in things spiritual that he forgets to pay his debts, and a gentle reminder in the shape of a county-court summons has to be served on him occasionally, but owing to the reasons above given he is seldom to be found, except on Sundays, when the document cannot be served upon him, and then he appears boldly as a shining light and defies the devil and everybody else. When he does happen to be caught he invariably pleads poverty and swears he is not in a position to pay. No wonder he feels righteously indignant against wicked Freethinkers, who endeavor to act uprightly, and giv no cause of offense.

I am also the happy possessor of another edifying little work, entitled, "Prophecies Relativ to the Messiah, with Their Fulfilment," which has to be read in small instalments, as it requires much study to make head or tail out of it, and an attempt to read it straight through at one sitting would be too much for any ordinary individual—hopeless insanity would be the result. Here is a specimen prophecy: "The scepter shall not depart from Judah nor a law-giver from beneath his feet until Shiloh come." This is the fulfilment: "Pilate saith unto them, Shall I crucify your king? The chief priests answered, We hav no king but Cæsar." You won't want any more specimens, I should think. I hav given it quite up as a hopeless case. I can't see it anyhow; it is worse than the most difficult conundrum ever invented. Can any of your readers put me on the track to find out where the point comes in? J. D.

A Freethought Cargo.

To the Editor of The Truth Seeker, *Sir*: Now, in coming for the first time before American readers, I don't want to serve them up anything stale or done up already by others and of which they are or may be surfeited.

No, my Freethought cargo is something new, and the only drawback about it is that the idea is not exclusivly mine; in fact, that somebody else suggested the matter to me, and that I am only in this case a kind of Vulcan carrying out the plans of an intellectual Jove.

"But enough enigma," you will say; "let us come to facts." Quite right. Here they are: A few weeks ago a Hungarian gentleman, Dr. Barkany, paid me a visit, and in the course of some conversation I had with him, he developed a plan of his relating to the establishment of a Freethinking colony, a Freethinking store of books for intending emigrants, etc.

The present article is the result of his suggestions. Shall I recall to my readers of New York the fact that a great number of emigrants coming to their shores embark at Antwerp? If they were unacquainted with the fact in question the officials of the Red Star line could tell them, so I need not fix any number. Sufficient be it for me to say that they form, perhaps, a majority of those that pass through the world-city.

This being granted, I would ask a question: How many of these new sons of America get to their chosen fatherland without falling into the clutches of one or the other of the numberless sects that claim to be a substitute for a God on the free soil of the United States?

Well, I guess one per cent, and all statisticians will tell you that I am too sanguin, too optimistic. But for the sake of argument, let us agree that such is the case—one per cent. Out of a hundred, ninety-nine are lost to the great Liberal party. And why? Because no one cares to take the trouble to gain them to Freethought; because while you are spending an enormous amount of time, money, and trouble to free them after they have had time to corrode their intellect in unmeaning dogmas and beliefs, you hav till now been unwilling to do anything for them when there was every chance to gain them easily to your cause.

Picture to yourself the poor German emigrant leaving his country and coming to Antwerp to embark on the steamer Netherland for America. Here he is, perhaps for several weeks, waiting for the departure of the vessel.

He had a country, a home, a religion; they all hav failed him. He has lost all confidence in the cherished chimeras of his youth and his early manhood. Sufferings, misery, harsh tyranny, hav weeded out of him all respect for established forms of government and creed. He comes before you, I may say, as soil carefully tilled and ready to receive and fructify any seed that you may care to implant in it.

What I assert is self-evident, for he accepts in America creeds as far remote from those of his childhood and first manhood as the two celestial poles, and that because he wants something to cling to, and cling he does, no matter how vile the fabric.

Why not giv him Freethought? The question lies in a nutshell, "to be the first in the field." And since I bring you the means to do so, there will no longer be any excuse for you should you allow those numberless intellects to go on wasting away, day after day, month after month, year after year, in the deadly grasp of superstition. Now, while the emigrant is waiting here in Antwerp to start for America, let us giv him the means of becoming acquainted with Freethought, Secularism, Liberalism, and all the conquests of modern thought; let us teach him to rely upon himself and liv for man and not for some improbable deity, who cannot in any case be gratified by his ridiculous sacrifice of self.

To make a long story short, let us make a champion of Freethought and a worthy citizen of a free country, so that immigration shall continually strengthen the great wave of Freethinking intellect now surging from east to west and from north to south through the great republic that livs and thrives under the glorious Stars and Stripes.

And to bring all this about I would, with Dr. Barkany, suggest the founding in Antwerp, near the Scheld, of a Freethought bookstore, where Freethought works in English, German, French, Flemish, and other languages could be sold at merely nominal prices.

Personally I hav a mind that if a lecturing hall, club-room, and dependencies, where the emigrants would be invited and could gain free admittance, could be attached it would help our cause in a wonderful degree. There would be no difficulty in getting German lecturers, Antwerp being full of Germans.

Of course the emigrants would talk among themselvs of what they had heard and seen, and would while the time away on board during the voyage by reading the works they had bought or, under certain circumstances, got free of charge, and it would go hard with us Freethinkers or we would regularly gain some some fifty per cent of their number before they reach your shores.

"Well," you say, "try the experiment." Well, my American brethren, that's where the shoe pinches. You see the Freethinkers of Antwerp and I are quite willing to do so, but we are practical men, and you cannot blame us for it. Or, who will benefit most by our labors? The American Freethought party of course. Agreed; then let them assist us manfully, and if any of them feel inclined to help in this noble work, let them organize committees on that side of the Atlantic and communicate with me here in Antwerp at 44 Rue des Capucines, and I feel confident that before the next emigration season the plan crudely sketched in this paper will hav been put into successful execution. In the mean time let us learn to be friends. Roger de Goey.

Antwerp, Belgium.

Temperance.

"Dare to say No! When asked to drink
Pause a moment, my boy, and think;
Think of the wrecks on life's ocean lost,
Who answered Yes, without counting the cost."

"The woe which the human race owes to alcohol alone is so far beyond description that I will here only record my belief that its total interdiction will form the first commandment in the decalog of the future.—*F. L. Oswald, M. D.*

It is for us Liberals and reformers to hasten the glad day when alcohol will no longer form one of the drinks of the world.

The church with all her powerful machinery has never in all the ages of the past succeeded in making us a temperance people. She has had her grand array of divines, elders, and deacons preaching for centuries from her god-book of the blessings of "a little wine," and even shows us the veritable "only-begotten son" of her biggest and best god, as converting the pure, clear, crystal water into this intoxicating beverage, and that, too, at a time when the guests who clamored for it were already "well drunken."

She spends thousands of dollars every year in making and buying wine to pour from silver pitchers into silver goblets to be handed around among the saints of her charmed ring at their public gatherings, the priest by a hocus-pocus having first pretended to change this "demon of the still" into eighteen-hundred-year-old blood! But were it really the carmin fluid itself not one of the elect would be persuaded to sip its ruby drops.

"Touch not, taste not, handle not" must be the motto of every true Liberal. Alcohol is not food; it is not drink. It satisfies no real want of the human system, and wherefore then should we use it? It calls forth, for the time being, a fictitious strength of mind and body, but every atom of either is drawn from the resources of the future. What one of us is there who would crowd all of life's joys into now and to-day? Or all our strength of mind and brain into one brief hour of work and leave the future vapid and soulless? Or hav the strength of a giant to-day and then pass years of the future in feeble, tottering helplessness? Yet all stimulants really act in this way and are consequently evil, bad, and wholly harmful. Many tell me I am too radical—I go too far—am bigoted and fanatical upon this great question of temperance in its many and varied lines—that I carry anti-rum, anti-tobacco, and anti-sexualism to extremes. But we are compelled to seek firm foundations, and where shall we find them unless we go back to nature and dig down to her bed-rocks? If we can prove that alcohol and to-

bacco hav no place in the animal economy, that they are positivly injurious as food or drink, or even as strength-producing or pleasure-giving agents, shall we not be justified in going to the uttermost extremes for a standing-place? We would not rob a single life of one real charm or one beautiful blessing, but we cannot consent to call it real temperance when the lover of the cup pleads for the right to use wine, beer, or cider in "moderation." If these say to us,

"Let ye who are so puling weak,
So lost to self-reliance,
As not to trust your own resolve to bid excess defiance,
Drink if you will of pumps and wells,
Lest use of wine should hurt you;
We'll taste the blessings heaven has sent,
Nor think DENIAL VIRTUE."

We would earnestly and pleadingly respond that it is all a mistake. Heaven sends not wine any more than it does rattlesnakes or tarantulas. The world is full of good and evil, and reason and experience must be a guide in our selection of what is best for our use and pleasure. To these moderate tipplers we would say,

"You whose fitful passions rove,
From new to newer beauty,
Drink to your changeful loves in wine, and scorn the charms of duty,
We drink, 'The mild domestic hearth,'
'The Wife,' 'The Son,' 'The Daughter,'
'The bright firesides of honest men,'
And here's to them—in water."

When we convince people that temperance is total abstinence from all fermented drink, and that true happiness is only enjoyed by the temperate, our work will be done, and *well done*, and we can bring a long array of scholarly and scientific names to our aid in doing this very thing.

Prof. Edward I. Youmans, in his "Class Book of Chemistry," page 326, speaking of the action of alcohol, remarks that "it is a disturber of the healthy functions, a disorganizer of the structure, and must therefore be ranked among medicins and poisons." And Prof. James Johnston, in his "Chemistry of Common Life," vol. i, page 289, says: "But the peculiar danger attendant upon the consumption of intoxicating drinks arises from their extreme seductivness and from the all but unconquerable strength of the drinking habit when once formed. Their peculiar malignity appears, where they hav once obtained a mastery, in their becoming the parent and nurse of every kind of suffering, immorality, and crime."

In view of all this, it is our duty as reformers to take the ground of total abstinence, even though we be called "bigots and fanatics." Alcohol has worked our country more ruin than any other one evil ever has, because it is the main cause of nearly all other forms of intemperance and crime. If we need any laws at all we need one to prohibit the manufacture, importation, and sale of alcoholic liquors in this country. Every license to manufacture or sell it is only giving lawful permission for the making of drunkards. The little alcohol that is necessary for scientific or medical purposes should be made and sold by the government and by government officials, so that no profit could possibly accrue from it to the seller.

In speaking of church-members having done so little toward the real advance of teetotalism, I should except the Friends, or Quakers, who hav at last taken solid ground on this question, as I see by the *Friends' Review* of Philadelphia, which says: "Philadelphia Yearly Meeting, like all the similar meetings in the United States, has long been a temperance organization, but at its late session it became a total abstinence society. The able address on temperance issued by the meeting for sufferings had taken ground in favor of total abstinence and prohibition through local option laws; and it was felt that no lower position should be occupied toward our own membership. Hence the Yearly Meeting has requested its subordinate meetings to make inquiry of all the members as to their use of intoxicating liquors as a drink, and tenderly advise such as may use them to abstain."

In considering whether an individual has a right to use alchohol or tobacco there is another point to be taken in view. That is its effects on others. When a man becomes a devotee to these stimulants he blunts all the finer senses of smell and taste. He can no longer breathe the pure clean, fresh air with the same zest the temperance man can. The piney smell of the woods, the soft perfume of the clover field and rich fragrance of the floral world hav all become dulled and tame; the food he eats no longer givs up to him its rich, succulent juices in their perfection, and as if this were not enough, he is condemned to pollute the air for others with his cigar or pipe, and even the effluvia of his breath or the stench from his clothes!

His everlasting chew, chew, chew, and spit, spit, spit, is an intolerable nuisance. The books he reads and papers he handles all giv off the same disgusting scent of tobacco or rum.

If men will not and cannot control these appetites we must hav lawmakers who will make it compulsory upon them.

In order to preserve their sons from the habits of drunkards, the ancient Spartans made one of their most degraded slaves drunk, and led him through the streets as a spectacle for disgust and ridicule. In the United States the picture is reversed—the wealthy employer becomes drunken on wine, and the honest laborer pities while he laughs at his drunken actions. But I never feel like laughing at a drunken man. It hurts me too much. I think of what he might be and of the loved ones whose hearts are anguished and torn by his sad fall from what should be a noble and beautiful manhood.

Brother and sister Liberals, let us each one do a little to bring on the glad day when real reformers shall rule and govern our land and sit in the legislativ halls of the nation. If men hav heretofore failed, let woman take warning now that the hour of her reign is upon us. She has not been altogther guiltless in the evil work, but has led with soft, winning art many a man to drink his first cup.

"I see a beautiful lady stand
To pour the wine with a jeweled hand,
For a tall, dark man with flashing eye,
Who bows and drains the goblet dry,
Then leads her forth to talk of love
While the wistful stars keep watch above.
Oh, beautiful wine!

"Beautiful wine, thy years pass on,
The smile from the lady's face is gone,
In its stead I see a world of care
And I catch the tones of an anguished prayer,
As she listens beside the midnight grate
For the step of him who comes so late;
I see by the feeble taper's gloom
The spirit of want pervades the room;
But hush! he comes from his midnight lair,
I hear him climbing the narrow stair,
He brings the stench of the wine-mad crowd,
He curses the watcher in sorrow bowed,
Oh, beautiful wine!"

As we hav sown so must we reap, but may we each day sow better seed than in the past, and come up higher and higher into the light.

ELMINA D. SLENKER.

Book Notice.

THE ORIGIN OF MAN: A Tale of Tails. By J. R. Monroe, M.D.

The first element of poetry is life. Without this culture is of no avail, or thought even, for life is deeper than thought. It is the spirit of the universe, and unless one is somehow touched and thrilled with this spirit he cannot write poetry. The heart of things must be in him—the fire of nature and the eloquence of its movements. No dull repetitions can make poetry. Poetry is not an echo. It is not the music of a shell. It is an original spontaneous motion. It is that which comes from the inmost recesses of universal power. I think that life in itself is poetical, that is, rythmical. The natural expression of life is melodious. The reason we hav so much jar and discord in the world is because we hav so little life. That which makes for order and harmony is life. To make things better we must make them more lively.

Whenever a genuin expression of life comes to the surface there is poetry. The infant is almost always a poet, and so is the savage, and that is the reason why poetry is so brilliant in the earlier stages of the world. Though ruder the people, they hav more life, more intense action. As they become civilized they become more formal, and so more stupid, and hence prosaical. As in the case of Samson, they cut off their hair and lose their strength. The barber is very apt to shave off our manhood with our beard. For all that, however, we do not believe that long hair is necessary nowadays to the production of poetry, nor indeed is savagery or barbarism necessary. Civilization can and will in its own way produce an immensity of life. So we can still continue to wear good clothes and hav a clean face without despairing altogether of producing an epic.

Poetry as an art is the musical expression of life, and so poetry is capable of endless growth. Its harmonies can be multiplied and be truly marvelous in their flow and interflow, as witness the lyrics of Swinburne. But mere music is not the highest poetry. There must be energy, a mighty spirit, an impetuous thought. The poetry of to-day runs almost altogether to music and seems to sacrifice life. Poets surpass in expression but they lack the original fire. They do not draw it from heaven, but rather from books, and so get it second-hand. I think the poetry of to-day is the most melodious that the world has ever enjoyed, but at the same time I think it is not the strongest, with the exception of course of the viril poetry of Walt Whitman.

Dr. Monroe is essentially a poet. He has plenty of life. He throbs with it. He is not an imitator. He is an original man. He knows things at first-hand. He has been into the temple of nature himself. He has really seen the muses in the woods and by the streams; and so he can giv genuin pictures of their naked loveliness. He has not merely seen them as prim formalities in books. He knows them, we might say, by heart, because he has met them in the shadow of the everlasting rocks and beneath the boundless sky. He has looked into the mystic glory of their untamed soul, as their wild eyes hav met his in the storm and sunshine of veritable nature.

Dr. Monroe is a New World poet. He is like Whitman and Joaquin Miller. He derives his inspiration from our vast continent. He has nothing of the dreamy orientalism. He has the Western outlook. He smacks of the prairies, and he givs us a taste of the big lakes and rivers. His speech is plain and manly. It is not Tennysonian. He has no subtle melodies, no linked sweetness long drawn out. Like Marc Antony, he speaks right on. He is not equivocal. We know what he means. He does not deal in learned obscurities. He does not stretch his thought out so thin that we lose the clue and float on a sea of melody we know not whither.

Dr. Monroe's energy is superior to his music; that is, he is not the perfect master of the art of expression in poetic phrase. He does not touch the highest word-harmonies; but it would be wrong to say that he is not musical, for he is, and we can say that he has produced a genuin poem. Its movement is like the wild dash of a mountain brook, and while somewhat broken, it flows free and full. It does not lag, but leaps along with joyous recklessness.

He touches upon an immensity of topics, and he givs a kaleidoscopic view of evolution, and everything that has taken place since the beginning of time gets a report from his vigorous pen. The poor ministers hav to take it; they are pelted with rhymes, and they are not roses either, but some of them hard cobblestones that must do execution. The monkeys hav a fair show, and their tails are by no means left in the background. We realize what we might hav been in the long ago when our ancestors are thus flung before us with such jingling melodies. The poet certainly makes us feel quite interested in their welfare and the manner in which their tails disappear and "reform" inaugurated. It is a "Divine Comedy" indeed.

One must read the book in order to know all its excellent qualities. It is full of spice, and meat too. It has an earnest purpose. The gist of it is the following stanza, which shows the pervading spirit of the poem, and also its strength of movement and general melody of expression. We giv it as a "specimen brick:"

"A perfect god would make a perfect man;
A god of justice make his creature just;
A god all-powerful would perfect his plan,
And nothing to the chance of failure trust.
A god all goodness would not set his ban
Of endless torture on his child of dust,
Nor would a god of peace hav planted strife
In the chief creatures that he called to life."

S. P. PUTNAM.

The Freethinkers' Convention and Other Matters.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* On account of inflammation of my eyes I hav been compelled, for the present, to leave off my labors on the *Infidel Pulpit* and return home. I hav decided not to issue any large posters this year for the Freethinkers' Convention, but will endeavor to get it as thoroughly advertised in other ways that will not involve so much expense and labor. The convention will be held, as heretofore announced, at Hornellsville, N. Y., the 31st day of August and the three following days. The railroad and hotel accomodations will be the same as last year. A large majority of our ablest speakers hav already agreed to be present, and I am confident from what I learn that it will be the most numerously attended convention the Freethinkers hav ever held.

From now to the time of the convention I shall devote myself to making arrangements for and advertising the convention and in canvassing for the *Infidel Pulpit*, THE TRUTH SEEKER, the *Boston Investigator*, and other Liberal papers throughout the western, central, and southern part of the state of New York. I will giv a *free lecture* at any place on the line of the Erie R. R. or any of its branches where friends will provide me a place to speak. For the present I can be addressed at Salamanca, N. Y.

H. L. GREEN.

P. S.—Allow me to request every person interested in the success of the Freethinkers' Convention to prepare a short notice of the same and get it published in his or her local journal.

CHRISTIANITY, not being a revelation but a conception—the gospels not being either inspired or accurate, but fallible and imperfect human records—the practical conclusion from such premises must be obvious to all. Every doctrin and every proposition which the scriptures contain, whether or not we believe it to hav come to us unmutilated and unmarred from the mouth of Christ, is open and must be subjected to the scrutiny of reason. Some tenets we shall at once accept as the most perfect truth that can be received by the human intellect and heart; others we shall reject as contradicting our instincts and offending our understandings; others, again, of a more mixed nature, we shall analyze, that so we may extricate the seed of truth from the trash of error, and elicit, to use the words of Fechter, "the divine idea that lies at the bottom of appearance. —*Greg's "Creed of Christendom."*

(*Continued from page* 457.)

enjoy for her separate use after marriage, becomes void as soon as she has married. All covenants for the wife's benefit must be made with some one else, and the husband must covenant with some other man, or unmarried woman, who acts as trustee for the wife. This is the fundamental wrong from which all others flow, 'Husband and wife are one person, and that one is the husband.' The wife's body, her reputation, are no longer her own. She can gain no legal redress for injury, for the law does not recognize her existence, except under cover of her husband's suit. In some cases more modern legislation has so far become conscious of her as to protect her against her husband, and if this protection separates her from him, it leaves her the more entirely at the mercy of the world.

"Very curious results flow, in criminal law, from this supposition that the husband and wife are only one person. They are incompetent—except in a few special instances—to give evidence for or against each other in criminal cases; if a woman's husband be one of the several defendants, indicted together, the woman cannot give evidence either for or against any of them. When the wife of an accomplice is the only person to confirm her husband's statement, the statement falls to the ground, as in practice confirmation thereof is required. In the case of Rex v. Neal (7 C., p. 168) Justice Park said, 'Confirmation by the wife is, in this case, really no confirmation at all. The wife and the accomplice must be taken as one for this purpose. The prisoners must be acquitted.'"

The same author further on shows that "a married woman is not protected by the law in the 'uninterrupted enjoyment of her "limbs," her "body," or her "reputation." On the contrary, if a wife be injured in her person, or her property, she can bring no action for redress without her husband's concurrence, and in his name as well as her own' (Blackstone, p. 443). If in a railway accident a married woman has her leg broken she cannot sue the railway company for damages; she is not a damaged *person;* in the eyes of the law she is a piece of damaged *property*, and the compensation is to be made to her owner. If she is attacked and beaten, she cannot summon her assailant; her master suffers loss and inconvenience by the assault on his housekeeper, and his action is necessary to obtain redress. If she is libeled she cannot protect her good name, for she is incapable by herself of maintaining an action. In fact it is not even needful that her name should appear at all in the matter. 'The husband may sue alone for the loss of his wife's society by injury done to her, or for damage to her reputation' (Comyn's Digest, under 'Baron and Feme')."

"If a wife be separated from her husband, either by deed or judicial decree, she has no remedy for injury or for libel, unless by the doubtful plan of using her husband's name without his consent. On this injustice Lord Lyndhurst, speaking in the House of Lords in 1856, said: 'A wife is separated from her husband by a decree of the ecclesiastical court, the reason for that decree being the husband's misconduct—his cruelty, it may be, or his adultery. From that moment the wife is almost in a state of outlawry. She may not enter into a contract, or, if she do, she has no means of enforcing it. The law, so far from protecting, oppresses her. She is homeless, helpless, hopeless, and almost wholly destitute of human rights. She is liable to all manner of injustice, whether by plot or by violence. She may be wronged in all possible ways and her character may be mercilessly defamed, yet she has no redress. She is at the mercy of her enemies. Is that fair? Is it honest? Can it be vindicated upon any principle of justice, of mercy, or of common humanity?"

"A married woman loses control over her own body; it belongs to her owner, not to herself; no force, no violence, on the husband's part in conjugal relations is regarded as possible by the law; she may be suffering, ill, it matters not; force or constraint is recognized by the law as rape in all cases save that of marriage; the law "holds it to be felony to force even a concubine or harlot' (Broom's Commentaries, vol. iv., p. 255), but no rape can be committed by a husband on a wife; the consent given in marriage is held to cover the life, and if, as sometimes occurs, a miscarriage or premature confinement be brought on by the husband's selfish passions, no offense is committed in the eye of the law, for the wife is the husband's property, and by marriage she has lost the control over her own body. The English marriage law sweeps away all the tenderness, all the grace, all the generosity of love, and transforms conjugal affection into a hard and brutal legal right.

"By the common law the husband has a right to inflict corporeal punishment on his wife, and although this right is now much restricted, the effect of the law is seen in the brutal treatment of wives among the rougher classes, and the light—sometimes no—punishment inflicted on wife-beaters. The common law is thus given by Blackstone: 'The husband also (by the old law) might give his wife moderate correction. For as he is to answer for her misbehavior, the law thought it reasonable to entrust him with this power of restraining her, by domestic chastisement, in the same moderation that a man is allowed to correct his apprentices or children. The lower rank of people, who were always fond of the old common law, still claim and exert their ancient privilege.' Blackstone grimly adds, after saying this is all for woman's protection, 'So great a favorite is the female sex of the laws of England' (444 and 445). This 'ancient privilege' is very commonly exercised at the present time. A man who dragged his wife out of bed (1877) and, pulling off her night-dress, roasted her in front of the fire, was punished (?) by being bound over to keep the peace for a short period. Men who knock their wives down, who dance on them, who drag them out by the hair, are condemned to brief terms of imprisonment, and are then allowed to resume their marital authority and commence a new course of ill treatment" (Marriage).

The same able writer, by full quotations from Blackstone, Comyn's "Digest," etc., shows that the common (Christian) law empowers husbands to imprison their wives or to deprive them of their liberty; to prevent the wives from keeping such company as the husbands disapprove of; also the very great disabilities of woman under the same Christian law with regard to holding property and the rights of property, all showing conclusively that Christianity, so far from elevating woman, has for hundreds of years crushed her into terrible and almost hopeless slavery; but space will not admit of further quotations.

In my last letter I made a brief allusion to the horrid monstrosities perpetrated upon immense numbers of women under the false name of "witchcraft." I showed how 400 females were publicly burnt on one occasion, 800 under a single judge, 600 in one small bishopric, 900 in another, 7,000 at Treves, 1,000 at Como, 500 at Geneva, 100,000 under Francis I., and that the enormous number of 9,000,000 women are estimated to have been put to shocking, cruel deaths because Christians had adjudged them witches. This is a very striking exemplification of how much Christianity has done to elevate and bless woman. This false charge of witchcraft was a very convenient one when Christian husbands wished to get rid of their unattractive wives. They had only to accuse their wives of being witches, and the marriage tie was dissolved, and a most cruel death to the wife was sure to follow. In Protestant and Catholic countries alike this monstrous and most inhuman treatment was kept up for hundreds of years. Christian husbands and fathers were often called upon from the pulpit to bring witches to justice, which meant a terrible death. Women were chiefly accused of witchcraft, a wizard being seldom mentioned. Where one wizard was arrested, one hundred females were murdered as witches, and usually women advanced in years, who were no longer alluring to the sensual passions of Christian men.

The clergy constantly taught the inherent wickedness of woman, and that she was in league with the devil. Women were often charged with marrying the devil, and that charge was always sufficient to insure conviction and a speedy and cruel death. The most cruel means were resorted to by Christian persecutors to compel arrested females to confess themselves witches. One of the most powerful incentives to confess was persistently to deprive the tormented victims of their natural sleep. Iron collars, or "witches bridles," are still preserved in various parts of Europe which were used in the triumphant days of Christianity for preventing the agonized victims from getting a little natural sleep. These instruments were so constructed that by means of a loop which passed over the head a piece of iron having four points or prongs was forcibly thrust into the mouth, two of them being directed to the tongue and palate, the others pointing outward to each cheek. This infernal machine was secured by a padlock. At the back of the collar was fixed a ring by which to secure the witch to a staple in the wall of her cell. Thus equipped, and day and night waked and watched by a zealous, elevating Christian inquisitor, the wretched victim, after a few days and nights of such heavenly treatment, maddened by the torture and her forlorn, helpless position, was in a condition to confess anything in the hope of securing a cessation of this diabolical treatment. At intervals fresh examinations took place, and they were repeated from time to time, until the "contumacy" of the wretch was overcome and death finally came to the relief of the sufferer.

I can take the space to call attention to but a single case as a sample of thousands, that of Mrs. Allison Balfour. Not only herself, but her only son, her husband, and her little girls were grievously tortured in order to wring a confession from the wife and mother. This brave but unfortunate woman bore everything applied to herself, nor did the sufferings of her husband and son compel a confession of guilt. Not until her little daughter of seven or eight years was put to the torture in her presence did the constancy of the mother give way. To spare the innocent child, the equally innocent mother confessed herself a witch. After enduring all the agonies applied to herself, and all she was made to bear in the persons of her innocent family, she was still made to undergo the frightful suffering of death at the stake. She was one of those who died calling upon God for that mercy she could not find at the hands of Christian men. How vain was that appeal the reader can easily judge.

Remember there were thousands upon thousands of cases as terrible as this, and all in the name of Christianity, "the religion of love and benevolence." Here can be seen how this system of religion has worked to secure the elevation of woman; how it has struggled to establish Christian brotherhood among men. Let me ask, can woman be thankful enough for being so mercifully elevated by Christianity?

We clearly differ, Mr. Mair, as to the influence which Christianity has had upon woman. You insist that "Christianity alone has elevated woman to her proper position." This I pointedly deny. Woman lacks a great deal of occupying the position of equality with man which she should enjoy, although Christianity has been in existence nearly nineteen hundred years. If Christianity is an elevating element to woman it operates extremely slow. I have shown that woman enjoyed more liberty, more equality, more rights, in the pagan world than she enjoys to-day. Christianity has been the influence that has kept her from rising more rapidly in the scale of liberty and justice. It is Christian legislatures and Christian courts that have been far the most severe on woman, which have virtually made her a slave or a nonentity rather than an equal with the opposite sex. I have quoted sufficient from the first Christian judges and lawyers of the world to prove this, but ten times as much damaging proof of a similar kind could be given did time and space permit. The Pauline injunctions have been thoroughly exercised toward woman. All these Christian centuries woman has been compelled to submit herself to her husband and the church, to be a slave. She has been allowed no equality in liberty, independence, rights of property, and in political and social privileges. When Christianity rose to its greatest altitude of strength and power woman became the weakest, the most ignorant, the most degraded and enslaved, she has ever been in the civilized world. Christianity deprived her of her dearest rights, and condemned her every union with the other sex unless sanctioned and authorized by its oppressive priests. If she presumed to act up to the highest dictates of her nature and become a mother, unless a Christian priest authorized her to do so and performed a Christian ceremony over her, she was degraded to the lowest degree and made by the behests of Christianity the vilest thing that walked the earth. Woman has not been left free to choose her own position in society; she has only been allowed what the church saw fit to dispense to her; and in this Christianity has been her most cruel oppressor, and she can never rise to a degree of equal liberty, independence, and political and social rights until the rule, which still shrieks, "Women, submit yourselves!" is no longer the watchword and edict from the Christian church. Woman will have to rise in her might and intelligence and assert her rights in spite of the church and Christian legislation, and Christian justice, and help to put down this monstrous Christian wrong which for centuries has oppressed her, before she can ever enjoy that meed of liberty and equality for which nature fitted her.

Instead of Christianity doing great things for woman, the truth is directly in the opposite direction—woman is doing great things for Christianity. Christianity is sustained by woman to-day. But for woman the churches would not be attended, the religious fervor would not be kept up, the preachers and priests would not be paid, and the whole system of fraud and falsehood would collapse from inherent weakness and corruption in a very short period of time. So, instead of your claim that Christianity has done great things for woman it would be far more truthful and just for you to claim that woman is doing great things for Christianity.

It is my hope that woman will become so intelligent and so independent of priestly influence that she will be able to see how priestcraft and Christianity have degraded her and that she can never rise to a full degree of mental, social, and political liberty until she emancipates herself from the church and has a domain more extensive and grand for the exercise of her brilliant powers than obedience to Peter, Paul, and all the Christian popes, bishops, and priests from their time to the present. This is woman's great and only hope, to become free from the trammels of priests and priestly dogmas, from the musty myths of past dark ages, to free herself from the errors of ecclesiasticism and supernaturalism, to hav something besides priestly inanities and absurdities to engage her attention and to occupy the field of mental, social, and political freedom in common with the sterner sex. Then, and not until then, will woman reach the elevated position in the scale of humanity for which she is admirably fitted. It is Christianity which has been oppressing her for many centuries, and it is from Christianity that she must achieve her emancipation.

It is true that woman has made some advance in the world of thought and her condition has moderately improved, but it has not been done by Chris-

tianity, but in spite of it. It is just as false to claim that Christianity has elevated woman as it is to claim that Christianity has invented the printing-press, the steam-engine, the telegraph, that she has been the cause of the increase of knowledge, learning, science, liberty, antislavery, temperance, and human progress. We are very often told that Christianity has done all these things, but it is false every time it is uttered. These advances have been made because of the progressive character of man's nature and his aspiration to ascend higher and enjoy more life and liberty, and not from the effects of any creed, any set of dogmas, any number of myths and absurdities, any system of religion. All these have increased within the last three centuries, not because of Christianity, but despite it.

Much more could be said upon this subject, but I have already dwelt too long, and must close.

Yours truly, D. M. B.

Letters from Friends.

TOMS RIVER, N. J., July 3, 1881.

FRIEND BENNETT: Inclosed find order for $5.15, the $5 to add another * at the eleventh hour, the 15 cents for "Crimes and Cruelties of Christianity." I would like to hav a draught from the well of my namesake. REBECCA S. BROTHERTON.

BELOIT, O., July 5, 1881.

MR. EDITOR: Inclosed please find $8—$3 for THE TRUTH SEEKER and $5 for the trip round the world. My best wishes go with you.

Respectfully, ENOS COOK.

JORDAN VALLEY, OR., June 19, 1881.

FRIEND BENNETT: Inclosed please find $8—$3 to pay for THE TRUTH SEEKER another year and $5 for your trip round the world. Wishing you a pleasant journey, I remain Yours respectfully, WM. R. KING.

LOWELL, MASS., July 2, 1881.

FRIEND BENNETT: I began to take THE TRUTH SEEKER four months ago, and I find that I can't get along without it, so please find inclosed $2, and when the eight months are up I will raise some more money somehow. I would gladly send you five dollars if it would keep you from your contemplated journey, for I can't help thinking that the paper will lose some of its vim when you are gone, but my best wishes will go with you, and I want to be classed among your most sincere friends.

Yours respectfully, DANA HILT.

CENTRE BELPER, O., June 29, 1881.

FRIEND BENNETT: Inclosed you will find $5 to help bear your expenses round the world. I am not in favor of your going, but if you must and will go I want the books. I think you can do more good by staying here in our own country. You hav accomplished a great deal of good, and there still remains a great deal more to be accomplished by just such men as you. Wishing you a pleasant trip and a safe return, I am Respectfully, MORGAN E. LEWIS.

PRAIRIE CITY, OR., June 18, 1881.

FRIEND BENNETT: As you hav decided to undertake the journey, we wish to contribute our share toward the expenses, and herewith inclose money order for $5. That you may hav health and strength to complete so great an undertaking, and that the journey may prove both pleasant and profitable, is the earnest wish of Your sincere friends,

A. L. THOMPSON,
HESTER A. THOMPSON.

CARROLLTON, ILL., June 28, 1881.

MR. BENNETT: Please accept postal order for $5 from one who has read your letters with much interest while you were in Europe. Now the time has nearly arrived for you to sail on your long voyage, I thought I would like very much to be a contributor. A safe and pleasant voyage, is the wish of

ANN H. BRUCE.

ISLAND CITY, June 27, 1881.

MR. D. M. BENNETT: Inclosed find money order for $5, my part toward the round-the-world trip. May the elements be favorable; and that you will hav good health and enjoy the trip is my wish. Excuse my tardiness in forwarding my money, as I hav been away from home for the last six weeks.

Respectfully yours, W. H. DORRIT.

GREAT VALLEY, July 1, 1881.

FRIEND BENNETT: Inclosed you will find the $5 I promised to help in sending yourself sure round this little planet, and should your many respondents respond as promptly there will be little excuse for your tarrying much longer in the land of America, the once "land of the free and the home of the brave." Excuse me, for what will we do with the four million slaves? Oh, they are free now. Yes, physically; but mentally are there not nearly fifty million? Methinks so, hence you will see that I am in a quandary to designate her by a good word that she would not belie. Still we hav not lost all our fond recollections of her and would be glad to chant in her praise, to sing blithe and gay as of yore, to speak of her broad acres, her mighty domain, to garner her sons and daughters under the canopy of genial skies and rational thought, to abide forever in the conditions of harmony, and to become a member of the great and glorious republic whose law will be love, equity, and impartial justice. Yes, we would like to think well of our country, and were it not for the selfishness of human nature, which is so selfishly exacting as to rob others of their hard-earned gains, we should see and hear of less angry gods and cunning devils, popes, priests, preachers, deacons, and money monopolies, in the absence of whose teaching and preaching the world of mankind would be more rational, lovely, and harmonious. But as long as superstition, myth, and greed prevail there is bound to be ignorance, gross and blind at noonday, so that he who supplies their vitiated minds on credulity is in their morbid state the salt of the earth and the light of the world, whereas the facts are he is rank darkness surrounded with fleeting specters of his own creation.

But on the other hand the real man or woman of substance tangible and vital, rational and good, the real salt and light of the world, are ignored and discarded, and why? Because gross darkness, like a mantle thick, obscures the sun of truth that is bound sooner or later to penetrate the veil, giving freedom, liberty, equity, and justice to every son and daughter of this great human family; and when that time comes, for come it will, there will be rejoicing not only among the human servants, but the fowls of the air, the fishes of the sea, the mammal and creeping things will rejoice in newness of life; yea, the winds will become less piercing, the waves less destructiv and boisterous, the trees of the forest nod their long heads to the new condition, the grasses will put on a more velvety dress, the adamantin rock re-echo in one vast harmonious strain that Bennett has been here and the world is to know the truth. Yours, A. F. ALBRIGHT.

LEXINGTON, KY., June 30, 1881.

MR. EDITOR: Inclosed please find postal order for $5, the amount pledged toward your journey around the world. With best wishes for your return, I am

Yours, etc., A. COHN.

SALT LAKE CITY, UTAH, June 27, 1881.

FRIEND BENNETT: I see by the last TRUTH SEEKER that one hundred and forty of the subscribers to the round-the-world fund are delinquent, so I will herewith inclose you $5 to help you along for that purpose. With my kindest regards, I remain

Your friend, CHAS. F. BLANDIN.

CENTRAL, S. C., July 4, 1881.

FRIEND BENNETT: Inclosed please find money order for $5 from Capt. Wm. Hunter, Jr. This amount he sends you to assist you in making that grand circuit around the globe, and at the same time secure him an interest in the forthcoming volumes descriptiv of your sights and discoveries. Please place Capt. Hunter in the starry galaxy, and as I am too poor to appear there, please accept an affectionate good-bye if this should be the last you hear from me.

Fraternally, R. M. CASEY.

LEMOORE, June 25, 1881.

FRIEND BENNETT: Inclosed please find thirteen dollars—three for THE TRUTH SEEKER to J. P. Ford, and five from him toward the journey round the world. Also five from myself for the same object. We await with great expectation the appearance of the pending volumes. May health and prosperity attend you. Yours truly, S. MORSE, M.D.

NEKOMA, June 24, 1881.

FRIEND BENNETT: Inclosed you will find $5 for your trip around the world. Good-bye, friend Bennett; you hav the best wishes of myself and husband. I hope we are not sending you to destruction.

Very truly your friend, MATTIE OSTROM.

CLEARFIELD, PA., July 2, 1881.

D. M. BENNETT: Inclosed you will find $5 for your trip around the world. My best wishes go with you and a hope for your safe return. GEO. THORN.

DOWAGIAC, MICH., May 20, 1881.

D. M. BENNETT: I hav this moment taken your circular from the office, and before leaving hasten to respond, although in my "heart of hearts" I wish you'd stay at home and mind your own "biz." Honest, now, I can't bear the thought of your going, and did my best not to hav my liege-lord say he'd giv you anything. But enough; suffice it say here it is, and may great good result. Adieu.

Yours most thoroughly, ABBIE KNAPP.

PETALUMA, CAL., June 21, 1881.

FRIEND BENNETT: While in San Francisco lately, I called upon that old and stanch Liberal and labor agitator, John Ferral. He is now nearly eighty-one years old, and although he has to lie in bed all the time in consequence of a weakness of the back, yet his mind is as fresh and as vigorous as any other man at fifty years old. His reminiscences, extending beyond a half a century, are very interesting. He is a nativ of Belfast, and a descendant of a Huguenot family which emigrated to Ireland at a very early period. He was educated for a physician, but in studying chemistry he was thereby attracted to his father's manufacturing establishment, which was that of a weaver and dyer. He came to the United States in 1827, and became a convert of the celebrated Francis Wright, whose Liberal doctrins he still advocates. He is a great admirer of Thomas Paine, as well as of Thomas Jefferson. After he became a convert of Frances Wright he occupied his time in working at his trade and also in publishing some papers advocating the cause of labor, also in organzing labor unions and agitation in general. He many times broke down financially in his efforts to enlighten his fellow-man, but he always went to work at his trade until he could start printing again. You no doubt never heard of him, as he has been in California for nearly thirty years, and for the last ten years or so his bodily infirmities prevented him from doing much public work. Our friends of the Boston *Investigator* no doubt remember him well, as he used to be one of its correspondents. Barring the weakness in his back, he is pleasant, chatty, jovial, and very excellent company. No doubt many Liberals will be glad to learn that he is still in the land of the living. In fact, he laughs at the idea of dying. He says he is not old enough to die yet. He is very pleasantly surrounded hy his children and grandchildren. One of his sons, the Hon. Robert Ferral, is judge of the superior court in San Francisco. If any of the old Liberals who still may remember him would write him he no doubt would be pleased to answer them. His address is 828 Folsom street, San Francisco, Cal. PHILIP COWEN.

P. S.—In consideration of my asking you a favor I concluded to stretch a point and send you the $5 as my share toward the trip, for which you will send me the book or books. I inclose $10, which please acknowledge. P. C.

SHARON, WIS., June 20, 1881.

FRIEND BENNETT: Inclosed please find the $5 I promised when you were to make a tour around the globe. I am only too proud to be one of the number to "chip in" and send the first heralder of free thought, free speech, and free press that was ever sent by any people to circumnavigate this planet. I wish you well, and shall wait impatiently for your return and for the book. WALTER N. KELLOGG.

ROCK SPRINGS, WYO., May 1, 1881.

FRIEND BENNETT: We still liv and enjoy a reasonable share of the blessings of this world, and as THE TRUTH SEEKER is one of our choicest luxuries, it is but just and right that it should be paid for; hence you will find inclosed $3. It is a little behind hand, but will take refuge behind the old addage, "Better late than never." With best wishes for you and yours, I close with an earnest desire for a long and glorious life for THE TRUTH SEEKER. W. S. WALTER.

STOCKTON, MO., May 4, 1881.

FRIEND BENNETT: After reading THE TRUTH SEEKER for several years I am surprised at the great number of people in our great country who entertain Liberal views, and also at the rapidity with which they are spreading, and after your conviction and Judge Comegy's charge to the grand jury in his state, I am inclined to the opinion that there is more freedom and less intolerance in the great and growing West than in the old eastern states, yet it is too true that there are a great many localities here where it requires a great deal of moral courage for a man to acknowledge that he is a Liberal. I believe THE TRUTH SEEKER is doing more, by its bold, outspoken manner, for the cause of Freethought than any other journal in our country. JAMES T. FERRIS.

PORTLAND, ME., June 17, 1881.

BRO. BENNETT: When you first talked of making a trip around the world, I did not think favorably of your leaving your post of duty and taking such a long journey from home and friends. But now I am glad that you are going, and I hope that you may enjoy good health and be able to write up a book, or books, that will show up priestcraft and the shams of Christianity from the early ages of civilization to the present time.

I believe that such a history as you will write up by circumnavigating the earth will be the means of leading millions of unborn children from the paths of ignorance and superstition up on to the higher plains of life.

Put me down for the above history, for I want it to read and leave for my children to peruse in years to come. I hope and trust that when you leave the shores of America you may be spared to return to your nativ home and friends again, where you may long liv to reward sham Christianity for sending you to prison for daring to be a true man, ever looking and contending for the right. You may rest assured that when the winds and waves are bearing you over the rolling ocean, and fire and water harnessed together are speeding you over the plains and over valleys and mountains of the green old earth, a half million of true men and women will go with you and hope for your success, and wait to welcome you back to the shores of America, where they can clasp your hand and look into your face once more.

I remain forever your true friend and well wisher in the cause of free thought, free speech, and free press; yes, and free mails, H. A. LAMB, M.D.

Is There a God?

BY FRANK F. CRAMPTON.

Day's glowing beams are faded. O'er the lea
I wander, sadly thinking of the one
I a few hours past did see consigned
To his last resting-place, the grave, to pass
By nature's slow-consuming process back
Once more to dust, ne'er to rise again.
Ne'er to arise again? Tell me, O stars,
Is there a world, a heaven, above? Queen,
Thou who in majesty does roll so grand
Through the vast dome of blue, is there a world—
Is there a place far, far beyond the hight
Called "heaven," where bright angels sing sweet songs
Around a blazing throne, whereon in state
There sits a mighty being, and by man
Knelt to and worshiped as a God whose acts
Can but be just and right, and who does watch,
With eyes that only beam with love to all,
O'er the inhabitants of this world?

I fain would pierce
The great impossible—the vaults above—
And learn the secrets hidden there; to know
Beyond the peradventure of a doubt
The truth, "Is there a heaven, God, and angels?"

I gaze on nature. Round me spreads
The handiwork of some unknown. E'en now
There stretches far into the distance scenes
Which, though mute with grief I am, call forth
A cry of admiration, and again
The thought arises, "Who did this? A God?"
From nothing what can come? Yet we are taught
From infancy to blind believe that God
Created out of nothing something, placed
Upon this something man, and from his side
Extracted his companion, woman.

Pleased with this great labor, he betook himself
To a grand world above; descending soon
To damn this perfect work and to endow
Them and their progeny with an endless curse.

This is the history of one god's best work.
Can I believe such history as this?
Doubting, I wander—weeping for my friend—
Toward home. I'll place my trust in nothing.
Should I be wrong, my honsst thoughts must rise
And stand in dignity before such God—
Be judged and damned accordingly.

The Liberals' Demand.

BY ROBERT SWAIL.

We Liberals by Comstock laws
Are victims made of bigots' hate;
Yes, martyrs to sweet freedom's cause,
For church in measure rules the state.

Her servil tools our rights usurp,
Dictate to us what we shall mail;
Condemn those books that hurt her power,
And thrust the authors into jail.

And men who sell the same are shoved
By church hounds into durance vile;
They howl a holy, virtuous howl
To cover up their priestly guile.

They slyly plan to grasp for power,
Their virtue's but an imposition;
They want to build in this free land
Another Holy Inquisition.

If obscene books they want to crush,
Not Liberals, this thought occurs:
Why don't they first begin at home,
And crush the Bible publishers?

Let any man of common sense
God's book with "Cupid's Yokes" compare;
To read in public some of God's
A decent man would hardly dare.

We freemen claim it is but right
That church and state should be divorced;
Our rights as sacred be as priests,
And laws impartially enforced.

We claim the mails should all be free,
A broad highway for public thought,
No priest or church should dare suppress
This right for which our fathers fought.

But if priests will fling by their books
Because of vileness they contain,
And law shuts down on obscene books,
No Liberal will then complain.

All filthy books we do despise;
They lie who say we such defend;
'Tis church encroachment that we fight,
To her vile sway we will not bend.

This is what Liberals demand:
Repeal those laws church bigots use
To crush Freethought and liberty,
Outlaw all books save bigots' views.

Zaccheus.

BY D. PRIESTLY.

As Christ was traveling to and fro,
He chanced to come to Jericho;
And behold, there dwelt a little man
Named Zaccheus—a publican.

Though Zaccheus was not tall,
He had more money than them all;
He did not labor for his dinner,
But gathered taxes—the old sinner!

And of course when he squared up his dockets
A great deal would stick in his pockets.
A crowd from Jerich came out
And circled Jesus round about.

And Zaccheus, being short, you know,
To see him didn't hav half a show;
So he just scrambled on before
And climbed into a sycamore.

When Jesus came beneath the tree
He looked and Zaccheus did see,
And said, "You see, I've come to town;
Make haste now, Zacche, and come down,

With you to-day I must abide."
And down came Zaccheus at his side.
The Jews all murmured much to see
Jesus select such company,

And thought it strange he would take dinner
With Zaccheus, who was a sinner.

But Zaccheus, though a sinful man,
Repenting he at once began.

"O Lord, I've been an evil-doer,
But half my goods I'll giv the poor;
And if I robbed from any man
Fourfold I will restore again."

Christ said, "To-day salvation's come
From heaven unto Zaccheus's home."
But sinners now, whatever their lot,
When they repent keep what they'v got.

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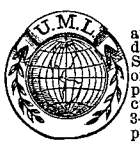
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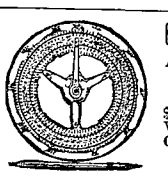
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What to-day should we do without such a medium of light? Our sewing-machines—they were also opposed by those whose interest it was to oppose them. Thousands of instances may be quoted where articles now in daily use were ridiculed by the people whose interest it was to keep back the introduction of such inventions.

Now, then, as to the WILSONIA MAGNETIC CLOTHING.

THIS INVENTION IS AS NEW TO THE PHYSICIANS OF BROOOLYN AS WAS THE FIRST INTRODUCTION OF STEAM-ENGINS AND ELECTRIC TELEGRAPHS, AND YET THE PEOPLE, ROTTEN WITH DISEASE, HAV NO MORE SENSE THAN TO ASK THEIR PHYSICIANS WHETHER OR NOT THEY SHALL WEAR WILSONIA GARMENTS. IT IS JUST AS REASONABLE TO ASK A COMMON TINKER TO MAKE YOU A GOLD WATCH, OR AN IDIOT TO SOLVE A MATHEMATICAL PROBLEM, AS TO ASK PRACTICING PHYSICIANS THEIR OPINION AS TO THE VALUE OF THE WILSONIA MAGNETIC CLOTHING. AND YET THIS INVENTION IS DESTINED TO OVERTHROW ALL FORMER METHODS OF TREATING DISEASE, AND OUR CHILDREN WILL WONDER HOW THEIR PARENTS COULD HAV BEEN SO HUMBUGGED AS TO POISON THEMSELVS WITH NOXIOUS DRUGS. PHYSICIANS THEMSELVS WHO HAV ADVANCED IN LIFE KNOW VERY WELL THAT MEDICIN IS A MISTAKE.

We hav in Brooklyn cases of diseases cured that hav been given over by the very best physicians, so called, in the city of Brooklyn. In the testimonies given below you hav the names of five Brooklyn physicians who had given over the patient to die.
Read these testimonials and then let these physicians answer why they fail to cure. Read Dr. Mansfield's evidence; also the evidence of Peter Lehlback, of Jersey City, whom fifty physicians of New Jersey and New York gave over as incurable. Let these doctors explain why they failed to cure after four years of medical practice, costing that poor man $15,000. And yet the "WILSONIA" GARMENTS, which they dared condemn, are all sufficient to cure in two months.

I WILL GIV ANY PHYSICIAN IN BROOKLYN $5,000 IF HE CAN DISPROVE ALL I SAY IN REFERENCE TO THE VALUE OF THE "WILSONIA" SYSTEM IN TREATING DISEASE, AND WILL ALSO UNDERTAKE TO CURE NINE-TENTHS OF ALL HIS INCURABLES, FREE OF CHARGE, PROVIDED HE REGISTERS THE NAMES OF THE PATIENTS HANDED OVER TO ME.

I will also giv any patient $5,000 who has worn [my goods in quantity and time as I direct and has not received all the benefit I promised.

Read the following among the many testimonies given as to the virtues of the "WILSONIA" MAGNETIC CLOTHING:

HÆMATEMESIS.

[Bleeding from mucous membrane of Throat and Stomach.]

This almost seems incredible. But, nevertheless, this patient has come under the personal observation of Dr. Thayer, as well as all the others who have addressed their letters to him, and he affirms the truth of all they claim.

BROOKLYN, April 30, 1881.

DR. THAYER, *My Dear Sir*: I was first taken sick about the 15th of February, 1880. My first attack was like this: I coughed up two or three mouthfuls of blood, when I called a physician, who prescribed for hemorrhage from the lungs. I recovered slightly. Three weeks after I was awakened in the night with a cough, finding my mouth full of blood. Continued to spit blood for two days before it could be controled, which left me very weak. Recovered just enough to get around again in a very weakened condition.
Whenever I would stoop to pick up anything the blood would come up into my mouth.
Drs. Shirwell and McEvette both declared that I could never recover again. From July, 1880, to September 29, 1880, I was occasionally spitting up blood. Was suddenly taken sick one night while in the street. This attack of bleeding continued for twenty-four days. Spitting? No; I should better describe it by saying vomiting up blood with every cough. Dr. Sheppard was called in and said it was not possible for me to liv till spring—that I shouldn't live till April, 1881. Dr. Dower said he had done for me all he could. Dr. Carreau said one of my lungs was gone—THAT I COULD NOT RECOVER.
Early in March, 1881, I gave up the doctors in disgust. Upon the 21st of March, 1881, the "WILSONIA" appliances were put on me while I was in bed, as I was too weak to leave the same. Four days before this time, I—also my friends—thought I was dying.
Upon the 26th of March, 1881, I felt strong enough to get up and dress myself for the first time in three months. Then upon April 8, 1881, I was strong enough to ride two miles and call upon Mr. Wilson.
Now, three weeks since that time, I feel strong enough to WALK THAT DISTANCE. I have had no HEMORRHAGES since I put on the Appliances, and feel my strength growing better and better each day; in fine, I feel stronger and better than I have since I was first taken sick. Yours respectfully,
MICHAEL MARRION,
458 Third avenue, Brooklyn.

DR. THAYER, *Dear Sir*: It was about eighteen years ago that I was first attacked with sciatica, which developed into chronic rheumatism I hav employed allopathy, homeopathy, electricity, and, in fact, ALL PATHYS. Hav employed the best medical skill in Brooklyn and Troy, New York, but they never cured me.
I commenced to wear the "WILSONIA" just before the holidays [but had no faith in them], with this result: I am stronger, sleep better, hav a better appetite, have increased in flesh and weight, feel better, AM BETTER. Have slept on hop pillows, and done almost everything for my previous nervous prostration, all of which I hav no need for now since wearing the "WILSONIA" Garments. Yours truly,
MRS. JANE SCOTT,
332 Clinton street, Brooklyn.

We place our Electro Magnetic Appliance on the body, and we succeed in influencing the internal organs, tissues, fluids, etc., by acting directly on the arterial blood, which absorbs a due amount of the magnetic force, thus invigorating the whole system, there being no cell or tissue unpenetrated by the blood. It is impossible to estimate the number of persons who lose their life from a neglect of the conditions necessary for its preservation.

NASAL CATARRH AND OBESITY.

BROOKLYN, May 30, 1881.

PROFESSOR WILSON, *Dear Sir*: All my life long I hav sufferred from nasal catarrh. Three months ago you persuaded me to wear your Magnetic Clothing. The offensiv disease is nearly eradicated, and I can read aloud, sing, or go up and down stairs with comparativ ease—something I hav not done in years without weariness. I was also annoyed with an excess of fat. Much of this has abated, and I hav gained a proportionate degree of muscular strength I measure over three inches less around the body—below the waist—since wearing your Garments.
I supposed that during the warm weather they would be burdensome. On the contrary, I am as comfortable as the present oppressiv heat will permit any one to be in ordinary dress. MRS. E. G. CHIPMAN,
7 Bond street.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

[CASE OF PROFESSOR HATCH SMITH.]

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much, in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.
Desirous of knowing what Dr. Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

THE FAR-FAMED "WILSONIA."

moves grandly on, conquering and to conquer every form of disease known to men. It triumphs over even the most complicated forms within the short space of ten or twelve months. Read the following glowing tribute from the ready pen of the world-renowned Dr. Mansfield, of New York. It was received to-day:

61 WEST FORTY-SECOND STREET, N. Y., April 9, 1881.

DEAR WILSON: I am pleased to inform you that I am quite well from the use of your appliances. Fifteen days since I could not walk more than a quarter of a mile without resting. To-day I can walk three miles without fatiguing me in the least. I only wish that those who suffer as I did could know the efficacy of the "WILSONIA" as I do.
Mrs. Mansfield has been and now is under the care of a celebrated physician, and up to yesterday has been suffering from debility attended with much pain Last evening I proposed to take my magnetic suit and put it upon her. She consented, and had not it upon her body over ten minutes before she acknowledged she was free from pain. She slept well all night, without experiencing the slightest pain whatever. I regret I hav not two suits, but I will put mine on her again to-night. I dare not go without it myself during the day time. Several ladies hav called on Mrs. M. this morning, and her theme is the "WILSONIA."
I hav sent your representativ on Broadway several customers already, and in every case I tell them you MUST DRESS them as YOU DEEM prudent. I hav two more on the "anxious seat" that will be converted soon. I hope to send you a $1,000 worth of customers this year.
God bless you, dear WILSON, for what you hav done and are doing for suffering humanity.
Respectfully, J. V. MANSFIELD.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

MY DIFFICULTY IS THAT MANY PERSONS WILL BECOME ROTTEN WITH DISEASE, WILL SWALLOW MEDICIN ENOUGH TO FLOAT A STEAMSHIP, AND RUB IN LINIMENTS AND OINTMENTS ENOUGH TO TAN THE SKIN TILL IT BECOMES LIKE THE SAIL OF A SHIP; AND THEN, HEARING OF MY MARVELOUS CURES, WILL EXPECT, ON PUTTING ON MY GOODS, TO JUMP INTO NEW LIFE IN TWO OR THREE MONTHS. THIS IN MOST CASES IS AN IMPOSSIBILITY, AND PERSONS GOVERNED BY SUCH EXPECTATIONS HAD BETTER NOT WASTE THEIR TIME OR MY OWN IN CALLING UPON ME.

FRIENDS OF THE SICK POOR OF BROOKLYN,

Enforce your physicians and the Charity Commissioners of Brooklyn to accept my offer to them in your behalf.
I renew it here as follows:

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

MULTIFORM DISEASE CLASSIFIED,

And the range of price for the "Wilsonia" Magnetic Suits warranted to effect a cure in every case, when the suit is worn continuously for the space of twelve months—frequently will do this in half that time.

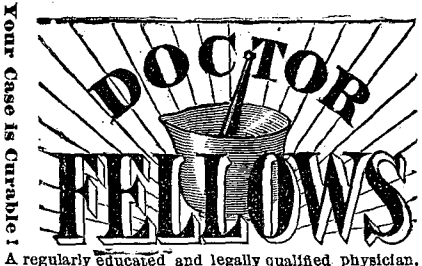
All forms of PULMONARY DISEASE, such as *Phthisis Pulmonalis*, or Consumption, Bronchial Hemorrhage, Pulmonary Hemorrhage, Croupous Pneumonia, Catarrhal Pneumonia, Induration, or Hardening of the Lung, Bronchial Asthma, *Tussis Convulsiver*, or Whooping Cough, Inflammation of the Pleura, or Pleurisy, *Hydro-Thorax*, or Water in the Chest, *Pneumo-Thorax*, or Air in the Chest, *Epitaxis*, or Bleeding from the Nose.
The above forms of disease require "Wilsonia" Magnetic suits which aggregate in cost from $38.50 to $73.50, according to the precise character of the disease and condition of the patient. These same conditions govern or determin the quantity of goods and their aggregate cost in every case mentioned in the following classes:
All forms of *Cardiac*, or HEART DISEASE, require magnetic suits ranging in price from $38.50 to $73.50.
All forms of DISEASE of the ORGANS of DIGESTION, such as Diphtheritic Inflammation of the Pharynx, Syphilitic Affections of the Pharynx, Inflammation of the Œsophagus, Stricture of the Œsophagus, Acute Gastric Catarrh, or Acute Catarrh of the Stomach, *Gastritis*, or Inflammation of the Stomach, *Carcinoma*, or Cancer of the Stomach, *Hematomesis*, or Hemorrhage of the Stomach, Dyspepsia, Scrofulous and Tuberculous Diseases of the Intestins and Mesenteric Glands, Colic, Gastric Fever, Neuralgia of the Stomach and Intestins, Peritonitis.
The above require suits costing from $48.50 to $93.50.
All forms of Disease of the Liver and Bile-Ducts, such as *Hyperemia*, or Enlargement of the Liver, Acute Yellow Atrophy of the Liver, Tuberculosis of the Liver, Cirrhosis of the Liver, Acute and Chronic Hepatitis, or Acute and Chronic Inflammation of the Liver, Fatty Liver, Cancer of the Liver, etc.
The above require suits costing from $38.50 to $83.50.
All forms of disease of the kidneys, such as Hemorrhage of the Kidneys, Acute Bright's Disease, *Parenchymatous*, or Chronic Bright's Disease, *Carcinoma*, or Cancer of the Kidneys, *Renal Calculus*, or Stones in the Kidneys, *Hematuria Vesicalis*, or Hemorrhage of the Bladder, Incontinence of Urine and all diseases of the Sexual organs, *Ovaritis*, or Inflammation of the Ovary, Ovarian Tumor, Catarrh of the Uterus, Displacement of the Uterus, *Parenchymatous Metritis*, or Acute Inflammation of the Uterus, Tumors of the Uterus, *Anomalis*, or Menstruation, *Prolapsus Uteri*, Catarrh of the Vagina, Leucharrh.
The above require suits costing from $48.50 to $108.50.
All forms of DISEASE of the NERVOUS SYSTEM, such as Softening of the Brain, *Hemaphlega*, or Paralysis of the Lateral Halves of the Body, *Pariphlegia*, or Paralysis of the Upper or Lower Half of the Body, *Paralysis Agitans*, or Shaking Palsy, Apoplexy, Cerebral Hemorrhage, Cerebritis, or Inflamation of the Brain, *Cerebro-Spinal Meningitis*, Sclerosis of the Brain, *Hydrocephalus Acquisitus*, or Water on the Brain Acquired, *Hydrocephalus Congenitus*, or Water on the Brain from Birth, *Myelitis*, or Inflammation of the Spinal Marrow, Hemorrhage of the Spinal Cord, or Spinal Apoplexy, *Tabes Dorsualis*, or Consumption of the Spinal Cord, *Locomotor Ataxia*, or Progressiv Grey Degeneration of the Posterior Columns of the Spinal Cord, Ticdouloureux, Neuralgia, *Neuralgia Ischia Dica*, or Sciatica, *Chorea*, or St. Vitus' Dance, *Trismus*, or Lock-jaw. Epilepsy, or Falling Sickness, *Eclampsia Infantum*, Hysteria, Catalepsy, Hypochondriasis.
The above require suits costing from $48.50 to $150.00.
All forms of DISEASE of the SKIN, such as *Eczema* and its several varieties, require suits costing from $48.50 to $73.50.
All forms of DISEASE of the ORGANS of LOCOMOTION, such as *Rheumarthrisis Acute*, or Flying Gout, Acute Articular Rheumatism, Chronic Articular Rheumatism, Deformities of the Joints, Gout, Progressiv Muscular Atrophy.
The above require magnetic suits costing from $48.50 to $200.00.
All forms of ACUTE and CHRONIC INFECTIOUS DISEASE, such as Measles, Scarlet Fever, Small Pox, Chicken Pox, Typhus Fever, Typhoid Fever, Relapsing Fever, Intermittent Fever, Dysentery, Syphilis, Congenital and Hereditary.
The above require magnetic suits costing $93.00.
All DISORDERS OF NUTRITION which do not depend upon Infection, such as Chlorisis, Scrofula, Diabetes (both varieties), *Scarbutus*, or Scurvy, etc.

The above require magnetic suits costing from $48.50 to $68.50.
HERNIA requires Magnetic Appliances costing from $53.50 to $93.50.
VARICOSE VEINS require Magnetic Appliances costing from $58.50 to $108.50.

N. B.—When "Wilsonia" Magnetic Suits are ordered to be forwarded by mail or express [they should go by express wherever practicable], do not neglect to state the size of head, of the waist, the wrist, and length of the foot of the person for whom they are ordered. All checks and post-office orders should be made payable to William Wilson, 465 Fulton street. Brooklyn. N. Y.

$66 A WEEK in your own town. Terms and $5 outfit free. H. Hallett & Co., Portland, Me.

CONSULT

Your Case is Curable! 

You must Not Despair!

A regularly educated and legally qualified physician, and the most successful, as his practice will prove.
Cures all forms of PRIVATE, CHRONIC, and SEXUAL DISEASES, SPERMATORRHŒA, and IMPOTENCY, as the result of self-abuse in youth, sexual excess in maturer years, and other causes, producing some of the following effects: Nervousness, Seminal Emissions (night emissions by dreams), Dimness of Sight, Defectiv Memory, Physical Decay, Pimples on Face, Aversion to Society of Females, Confusion of Ideas, Loss of Sexual Power, etc., etc., rendering marriage improper or unhappy, are thoroughly and permanently cured by an External Application, which is the Doctor's latest and greatest medical discovery, and which he has so far prescribed for this baneful complaint in all its stages without a failure to cure in a single case, and some of them were in a terribly shattered condition; had been in the insane asylums, many had Falling Sickness—Fits; others upon the verge of consumption; while others, again, had become foolish and hardly able to take care of themselvs.
Syphilis positivly cured and entirely eradicated from the system. Gonorrhœa, Gleet, Stricture, Hernia (or Rupture), Piles, and other private diseases quickly cured.
All diseases of women—such as Amenorrhœa (or delay of the first menses), Dysmenorrhœa (or laborious menstruation), Chlorosis (or green sickness), Leucorrhœa (or whites), Prolapsus Uteri (or falling womb), etc.—treated with equal success, as the following will show:
"DEAR DOCTOR: If the kind thought shafts I daily send you are received, I will not need to tell you that I am feeling better than for seven years, nor express my gratitude in words If every kind and grateful thought I send you were a blossom, you would be a pyramid of flowers."
The above lines, from Annie E. Edwards, of Alliance, O., is only a sample of the many grateful expressions received by the Doctor from suffering women whose diseases peculiar to their sex hav made their lives so miserable, and who receive so little sympathy from members of their own households.

A GREAT DOCTOR.

Kersey Graves the noted author and lecturer, writing to the Seymour, Ind., *Times* under the above head, remarks: "There is perhaps no art that can claim the attention of the human mind of more importance than alleviating human suffering, stopping the progress of disease, and thus extending the period of human life. And I know of no physician more successful in the practice of this art than Dr. E. P. Fellows, of Vineland, N. J. His success in nearly all forms of chronic diseases seems to be absolutely wonderful. He seems to hav no use for the word "fail" in his practice. This I know by actual trial, having been relieved of a bad case of kidney disease by his new method when all other means failed. Try him, by all means, if you are afflicted with any of the maladies incident to this age. I deem it my duty to say this much for the benefit of suffering humanity."
Dr. Fellows will send for two 3-cent stamps his MEDICAL ADVISER; or, NEW GUIDE TO HEALTH, setting forth a new and scientific method (never before known) for the cure of all chronic diseases. Also, for the same number of stamps, his PRIVATE COUNSELOR, treating on Spermatorrhœa and Impotency, giving the cause, symptoms, horrible effects, and cure, which consists of the External Remedy spoken of above. *No medicin taken.*
Consultation in person, $5.00; by letter, free and invited, which are kept strictly confidential in all cases. Charges for treatment reasonable. Address Dr. R. P. FELLOWS,
Vineland, N. J.

Col. Ingersoll's Works.

"Some Mistakes of Moses."

This volume is printed on toned paper, in clear, bold type, and handsomely bound in muslin, containing 275 pages, 12mo. Price, $1.25.
This book contains the principal points that Mr. Ingersoll has made against the Pentateuch in all his lectures on that subject. The pamphlets that hav been surreptitiously issued are incorrect, filled with mistakes, and consist of only about fourteen or fifteen pages, while there are two hundred and seventy-five pages in the book just issued. The book is unanswerable in its facts and logic, inimitable in its style, and filled with wit, satire, eloquence, and pathos.

"The Gods and Other Lectures."

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"The Ghosts and Other Lectures."

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Both volumes bound in one, price, paper, $1.00.

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"Interpolations are the foundation stones of every orthodox church." Thoroughly revised and corrected by the author. Price, 25 cents.

BUSTS OF R. G. INGERSOLL,
By the celebrated sculptor Clark Mills.
Cabinet size, price, $2.50. Neatly packed and boxed ready for shipment. Every admirer of this great Apostle of Liberty should hav at least one.

PHOTOGRAPHS OF MR. INGERSOLL,
By Sarony, the celebrated artist of New York, at the following prices:

Imperial, or large size	40 cents
Photo, or card size	20 "
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D. M. BENNETT,
141 Eighth street, New York.

BEAUTIFUL PICTURES

OF

Col. R. G. Ingersoll, D. M. Bennett and Others.

Painted in Oil Colors by aid of Photographs, on Convex Glass, rounded out as Natural as Life and twice as Durable.

These paintings are preserved by a patent process; do not spot, and are not affected by heat, cold, or sun. Persons sending their own or friend's photographs, with lock or color of hair, eyes, etc., or those ordering Ingersoll's or Bennett's, can hav them painted at the low price (to introduce them) of, Imperial size, $2; card, $1.50. Beautiful frames, each 50 cents.
All sent by mail. Address A E W., Box 447, Woonsocket, R. I.

Gems of Thought.

CATHOLICS care little more for Sunday than they do for the Bible; both are held to be of far less importance than the authority of the church and the dicta of the bishops and priests. Sunday, in Catholic countries, is a grand gala day. A few go to mass in the morning, and after that they can amuse themselvs by card-playing, drinking beer, going into the fields and woods, going hunting, riding about, or almost anything else they wish to. It is only the Puritan Protestants that make such a senseless fuss about the rigid observance of Sunday, and they hav not the slightest authority for it. Neither Christ, the apostles, nor the early fathers ever enjoined the keeping of the Sabbath. All that these Puritans find in the Bible to found their Sunday bigotry upon is, "Remember the Sabbath day," etc.; but that referred to Saturday, and not Sunday, and no authority can be shown from any source worthy of attention why Saturday was set aside and Sunday substituted in its place.—*Bennett's Infidel Abroad.*

AN orthodox newspaper of large circulation and wide influence has told us that "the Puritan Sabbath is not threatened, not going, but gone." The clergy, however, will make desperate efforts to recover it, in view of the hold upon the people thus afforded them. Ministers are men, and the need of dutiful attendance by the people on their ministrations is as great to them as of clients to a lawyer or of customers to a shopkeeper. Finding that a popular conviction that church-going is a duty is indispensable to the continuance of their influence, they first manufacture the duty, and then manufacture a scriptural warrant for it; and their systematic use of these misrepresentations has so befogged the minds of their people that not one church-member in ten understands the teaching of either Hebrew or Christian scripture in regard to Sabbatical observance. Not one in ten of them understands that the Old Testament specifies Saturday as the obligatory time for the weekly Sabbath, or that the New Testament, leaving the observance of that day optional to each individual, neither enjoins nor recommends the observance of any other day.—*Index.*

THE most malignant feelings which enter into the present struggle between capital and labor hav been generated, especially in England, by the ostentation of idle wealth in contrast with surrounding poverty. No really high nature covets such a position as that of a luxurious and useless millionaire. Communism, as a movement, is a mistake; but there is a communism which is deeply seated in the heart of every good man and which makes him feel that the hardest of all labor is idleness in a world of toil, and the bitterest of all bread is that which is earned by the sweat of another man's brow.—*Goldwin Smith.*

AND from the prayer of want and plaint of woe
Oh, never, never turn away thine ear.
Forlorn in this bleak wilderness below,
Ah, what were man should heaven refuse to hear?
To others do (the law is not severe)
What to thyself thou wishest to be done;
Forgiv thy foes, and love thy parents dear,
And friends and nativ land, nor these alone,
All human weal and woe learn then to make thine own. —*Beattie.*

IN Christian churches it is currently taught that God may justly do what in man would be monstrous cruelty. God is believed to spend eternity in burning alive those of his children who hav disobeyed him, or who hav only not aceepted his conditions of salvation, or in subjecting them to tortures of which burning alive would be a faint symbol. But the same act would not for a moment be justified or be judged as other than monstrous cruelty in man.—*Samuel Longfellow.*

CHRISTMAS itself is a day surrounded with curious ceremonies of pagan origin, and in no way serving to fix the 25th of December as the natal day. Yet the exact period at which Almighty God, as a baby boy, entered the world to redeem long-suffering humanity from the consequences of Adam's ancient sin should be of some importance. —*Charles Bradlaugh.*

IT does not appear that there was any uniformity in the period of observing the nativity of Jesus Christ among the early churches Some held the festival in the month of May or April, others in January. It is, nevertheless, almost certain that the 25th of December cannot be the nativity of the savior, for it is then the hight of the rainy season in Judea, and shepherds could hardly be watching their flocks by night in the plains.—*Chamber's Encyclopedia.*

IF any man is able to convince me and show me that I do not act or think right, I will gladly change, for I seek the truth, by which no man was ever injured. But he is injured who abides in his error and ignorance.—*M. A. Antoninus.*

THE historian Lecky cites a touching story of an old monk who considered God as altogether human, and whom he was wont to address in most familiar language. When he was convinced by a brother monk that he was altogether wrong in holding said anthropomorphic views of the deity, he clasped his hands in agony and said, while the tears ran down his cheeks, "You hav taken away my God! You hav taken away my God!"—*J. L. Stoddard.*

To make this earth a world of peace and love we must each and all put a few softening, brightening gleams on it by living out daily and hourly good and humanizing acts, and speaking kind, cheering, and gentle words, and thinking pure, happy, and hopeful thoughts. If each one does his share toward cleansing the little world of which he is the center from all ideas of revenge, punishment, hate, and malignity, and all unnecessary sufferings in man or beast, the spirit of universal happiness, light, and love will shine with such a fair, illuminating effulgence of exquisit glory as has never yet been conceived of. Work, then, in hope, work patiently, and the good will surely come, for all things evolute gradually but surely toward perfection.—*Elmina D. Slenker.*

Odds and Ends.

THE greatest organ in the world—the organ of speech in woman; an organ, too, without a stop.

THE Chicago *Times* says that Boston is 250 years old, and this explains why her women wear spectacles.

"2TH piks" on a vase in a boarding-house reminds us that the landlord has adopted the reform spelling.

AN Irishman on seeing a very small coffin exclaimed, "Is it possible that coffin was intinded for any livin' crayture?"

SHE was plump and beautiful, and he was wildly fond of her. She hated him, but woman-like, she strove to catch him. He was a flea.

THE age of economy has been reached in Foxboro, Mass., where a woman stopped a clock from running because it would wear out too fast.

YOUNG lady, gazing on her portrait just finished by a rising young artist, remarked, "I look like a canvas-backed duck." He felt like eating her.

THE average age of a hog is only fifteen years. This always consoles us when we see a man spreading himself out over four seats in a railway car.

AN Irishman watching a game of baseball was sent to grass by a foul which struck him under the fifth rib. "A fowl, wus ut? Begorra I thought it was a mule!"

YOUNG smarty, who is way below his teens, noticing a great number of shooting stars the other evening, coolly states that "God's practicing with his breech-loader."

SHE had sued for breach of promis, and the verdict of the jury was against her. "Want to poll the jury?" she was asked. "Yes, I do. Jes' gimme the pole for two minutes."

UNDER the laws of Illinois, what a person sees through a keyhole cannot be accepted as evidence in court; but no sewing society in the country would reject such testimony.

A CASE of domestic scandal was under discussion at a tea-table. "Well, let us think the best of her we can," said an elderly spinster. "Yes," said another, "and say the worst—that's the fashion."

"DOES the conversation and carriage of your new minister become the gospel?" asked a learned bishop of a simple-minded farmer. "Well," was the reply, "his conversation is rather fluid, and he don't keep a carriage."

AN Iowa man has been arrested for assaulting his own wife, and he was found guilty, even though it was shown that he only stuffed her mouth with putty when he wanted to go to sleep. Do men hav no rights at all?

"MY dear, what makes you always yawn?"
The wife exclaimed, her temper gone.
"Is home so dull and dreary?"
"Not so, my love," he said; "not so;
But man and wife are one, you know,
And when alone I'm weary."

WHY HE WISHED TO SEE HER.

The other night Bickels went home and found his wife particularly retrospectiv. She talked of the past with a tear, and looked to the future with a sigh.

"Oh, by the way," said Bickels, as he sat on the side of the bed pulling off his boots, "I saw a gentleman down town to-day who would giv a thousand dollars to see you."

"Who was he? Does he liv in Little Rock?"

"I don't know his name."

"I'll warrant that it was Oliver Gregg."

"No."

"Then it must be George Weatherton."

"Guess again. *I might know his name if* I were to hear it."

"Oh, I do wish I knew!" said the lady exhibiting excitement. "Was it Oscar Peoples?"

"Guess again. I remember his name now."

"Harvey Glenkins?"

"No. His name is Lucas Wentwing."

"I don't know a man by that name. Why would he giv a thousand dollars to see me?"

"Because he's blind."

THE GOAT.

The goat is a nativ of the vacant lots about the city, and there are lots of them.

The goat is omnivorous. He will goat anything he sees, and will seize anything that he may goat.

The gentleman goat is called Billy, but he is a Billy that no policeman can handle.

The lady goats are Nanny. This is the ewe-Nanny-mous name.

The young goat is called a kid. Kids are on hand the year round.

The goat is generous to a fault. He presents a couple of horns to everybody he sees.

In the matter of mere cash the Cashmere goat is the most famous.

Goats are fond of the outskirts of large cities, also hoop-skirts.

The goat wears a beard. It is called a goatee, though not confined to the he goat.

The goat is noted for his bunting, but never flags.

The goat is one of the signs of the zodiac, signifying that he has a propensity for knocking things sky-high.

He never gets high himself. That is to say, he never gets over the ba-a-a-a.

Shakspere understood the spontaneity of the goat when he said, "Stand not upon the order of your going, but goat once."

The goat is a wide-awake animal. He is never caught napping, notwithstanding the many cases of kid-napping you may hav read about.

For many years the goat was the only butter known.

Goats love to get on a high rock and sun themselvs. Giv them a chance and they will always seek a sunny climb.

The god Pan was a sort of half goat. All goats do not pan out as well as he did.

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Notes and Clippings.

THE Rev. R. Rock, a United Brethren pastor at Canton, O., has been suspended for saying, "D——n it."

Do clergymen commonly fish on Sunday while on their summer vacations? A minister's wife says so in letter to the *Congregationalist*.

DELIA POIRIER, a religious monomaniac, has just murdered her cell-mate, Gertrude Roberts, in the Longue Point Asylum, Canada, mistaking her for a frightful dragon.

IT is said in the Belfast *Witness* that "in some of the congregations of the Irish Presbyterian church the rite of public baptism has not been administered for a generation."

THE Rev. Mr. Vetterling, a Detroit pastor, got drunk on an excursion steamer, was caught kissing a girl, got a violent blow from another whom he tried to kiss, and was finally arrested.

THE men of Nebraska will vote next year on a constitutional amendment allowing women to vote, and a systematic agitation of the woman suffrage question has already been commenced there.

IN Rocklin, Cal., the Congregational church has for two years been without a pastor. There is no rush of applicants for the vacant pulpit, as the church has only five members. The vacancy will probably continue for some time to come.

THE Holy Man of Senoussi, in Tripoli, who is only awaiting his fortieth birthday—which will be next year—to reveal himself as the "Mchedi," or reformer of the Mohammedans, destined to drive the Christians from northern Africa, is visited by thousands of pilgrims.

HERE is an instance where a counterfeit was as good as a genuin: A lady who occupied a cottage at Mount Desert last summer had a box made for her jewelry in imitation of a Bible. While absent one day some one entered her home and carried off her silverware, but her box of jewelry was undisturbed.

IT looks as though another division among the already much-divided Lutherans cannot be long avoided. The doctrin on which the Lutheran Synodical Conference is splitting is predestination, one part of the church holding to and the other rejecting the belief that God foreordains some men to be lost and some to be saved.

THE rector of an infant church in South Carolina, whose roll of members numbers exactly eight, finds much comfort in the fact that just the same number of persons were in Noah's ark. When he shall hav a revival increasing the force by fifty per cent, he will probably be thankful that the number equals that of the original apostles.

A WOMAN belonging to the sect called Perfectionists undertook to run herself to death at Dallas, Texas. She got the idea from a scriptural passage about "running the race to the end" that if she ran till she died she would go direct to heaven. She could not kill herself by pedestrianism, however, and resorted to drowning instead.

D. M. BENNETT, of THE TRUTH SEEKER, New York, is going on a journey around the world, and scores of persons are sending to him $5 in advance for the book he is to write, telling what he sees. Mr. Bennett is a true, brave man, who deserves rest and recreation, and we send him $5 for his book, hoping that the money will help to bring him safely home, all in good time.—*Great West.*

SOME of the criticisms made on the "King James" version of the Bible when it was issued were quite as scathing as some of those which hav been made on the "revised." One very severe clergyman said in 1611 that he would rather be torn in pieces by wild horses than impose such a version on the poor churches of England. Within fifty years the "King James" version was accepted and used wherever the English language was spoken.

IT is stated in some of the papers that the daughter of Victoria Woodhull is about to be joined in marriage with Lord Colin Campbell, fifth son of the Duke of Argyll, a prominent scion of the nobility of England. But other papers deny this interesting statement and declare that the lady whom the young lord is about to marry is a daughter of Ireland, and having not the remotest relationship with Mrs. Woodhull. Thus this pretty fiction, like many others, is knocked in the head

THE London *Pall Mall Gazette* of July 15th warns Mr. Bradlaugh that his notice to the speaker of the House of Commons, declaring that he will present himself at the table, demanding to be allowed to take the Parliamentary oath, and resist physical force, if offered, is a menace of lawlessness, and that he and his followers should understand that those who, like the *Pall Mall Gazette*, hav supported and intend to support his lawful claims through thick and thin, can see nothing but mischief and failure in it.

SOME ambitious faster may yet beat Griscom's record of forty-five days without food, but we don't believe that any one can beat Griscom. Dr. Tanner at the close of his fast was very much prostrated; but Griscom, after forty-five days' fasting, apparently was not suffering for want of food, and seemed able to go on indefinitly. In fact, it looked as though he would hav fasted until he died, and by doing so he might hav conferred a much greater benefit on science than he has now done. Then we would hav known exactly how long a man can liv on nothing. Now we still hav to guess at it.

THE Baptist Foreign Mission Board is in a peck of trouble about the views of two young brethren who hav been commissioned as missionaries to China. These are South Carolina men, named Stout and Bell. In their theological training they had imbibed certain views on the inspiration of the Bible, much the same as those held by Prof. C. H. Toy, and for the holding of which that eminent scholar was obliged to leave the Southern Baptist Theological Seminary. These views are not radically diverse from those held by other Christians; in fact, not nearly as much so as those advanced by Prof. Robertson Smith, of Scotland.

AN Illinois woman was unwilling, on marrying a second time, to giv up the alimony which she had been receiving from her first husband, from whom she had been divorced. She brought a suit to compel the continuance of payments, but the Supreme Court decided against her. "Treating alimony," said Judge Scott, "as the equivalent of that obligation for support which arises in favor of the wife out of the marriage contract, and which is lost when that contract is annulled by the decree, she obtains the same obligation for support by a second marriage. It is unreasonable that she should hav the equivalent of an obligation for support by way of alimony from a former husband and an obligation from a present husband for an adequate support at the same time."

BRO. INSKIP has returned from his evangelistic journey around the world. The brethren at Ocean Grove gave him a cordial greeting. Of his labors in Australia he reports that he traveled eight hundred miles in eight weeks, and preached eighty sermons. These sermons, he says, resulted in the saving of about twenty-five hundred people, "about two-thirds of whom were converted, and the balance wholly sanctified." The distinction between "converted" and "wholly sanctified" is one which is exceedingly difficult for anybody outside of Bro. Inskip's circle of "holiness people" to draw. It may be said, however, in a general way, that the "converted" ones are about as good as ordinary Christians in other folds of Christian faith. The "wholly sanctified" believe themselvs to be so much better than ordinary mortals that they are above the temptation and power of sin, and liv without doing any evil. A leading religious paper intimates that if Bro. Inskip could with his eighty sermons accomplish such results among the sinful Australians, it is a pity he should not try his power in this city; for there are many here, notably in Wall street and other financial localities, who might be considerably better than they are if they were only "wholly sanctified."

DR. THOMAS D. SPENCER argues, in the *Popular Science Monthly*, that in most cases death is painless. "It is a physiological process," he says, "and ought to be free from suffering. When the flat of death went forth, Nature kindly provided an anesthetic for the body. As the end of life draws near, the respirations become slow and shallow, interrupted now and then by a deep, sighing inspiration, as though the lungs were vainly endeavoring to throw off the palsy creeping over them. As the intervals between the inspirations grow longer, the blood becomes saturated with carbonic acid gas—the same as that formed from burning charcoal, whose deadly fumes have so often aided the suicide painlessly to destroy life." Dying is therefore very much like gently falling asleep.

COL. INGERSOLL expressed himself on prayer, etc., to a reporter of the *Cincinnati Enquirer* as follows: "I think now that the President will liv. I think so because he has lived so long, and every hour he keeps alive givs assurance of more. I hav not seen him since the first day, but I hav talked with all the doctors in the case, some of them several times, and with the people of the White House, and what they tell me has even been more encouraging than what is put in the bulletins. I do not think that the liver is touched at all, or at least only the tip end of it. There may be trouble to-morrow, as it is his sixth day, and I am told that the third, sixth, and ninth days are critical ones. But what assures me," said the jolly Colonel, with a quiet laugh, "is the fact that many people regard this as a test of Tyndall's prayer-gage. Here we hav fifty millions of people, more or less, in this country, with enough beyond seas to make up the less, all of these praying with might and main for the recovery of Gen. Garfield. Now, if he gets well they will claim it as a victory. Now, it strikes me that if God was going to play any part in this affair he would hav taken a hand earlier. God must hav known all along when he was allowing Guiteau to spend his time in beating hotel keepers, etc., that he was to shoot a president in 1881. If God had interfered when Guiteau bought the pistol, and had allowed it to hav shot himself as a victim, all would hav been well. That would hav been sensible. And, as George Elliot said, 'when God does his best work he needs the best men to help him.' I hav no objection to the whole nation praying for General Garfield, because I think it will do him no harm; but I would object very much if instead of a staff of four good doctors they should put a praying band about him. Then I would become alarmed. So long as the doctors and the patient do not rely on prayer I hav no fear. Prayer is a good thing for the one who prays, if he or she may like it; but it is of very little moment to the thing prayed for or the object being prayed to. I would believe there was some efficacy in prayer if a universal invocation should be sent up for the bullet to drop out, and it did so; and if God cannot put President Garfield on his feet at five minutes' notice he is no great shakes of a God after all—about as much good, I should say, as a last year's mullen-stalk. If I were sick I should much rather hav a good doctor than any amount of prayer, not that I would want people to pray against me, for I would not want to hav people's bad opinion. No man desires to see General Garfield fill his term out more than I; but I rely on the doctors now, and General Garfield himself, to bring about that result."

News of the Week.

THE Garfield fund has got up to $150,000.

DEAN STANLEY died in London on the 18th.

BEACONSFIELD'S personal effects were sold at auction last week.

THE Socialists are being prosecuted rigorously in Germany.

THE Manhattan elevated railroad company is in the hands of receivers.

A NEW comet has been discovered. It is not yet visible to the naked eye.

SFAX, in Algiers, has been captured from the insurgents by the French.

THE French government has expelled Don Carlos, the Spanish pretender, from France.

FOUR houses were struck at once by lightning at Milwaukee on the evening of July 16th.

GEN. J. C. PEMBERTON, who commanded the Confederate army at the siege of Vicksburg, died on the 13th.

FOUR hundred and fourteen deaths from sunstroke and excessiv heat occurred in Cincinnati from July 10th to July 16th, inclusiv.

THE President continues to improve, and although not yet out of danger, great hopes are entertained that he will fully recover soon.

A FOUNTAIN of ice-water, free to all has been placed in Union square, this city, and another at Five Points, by the Business Men's Moderation Society.

WARNER MILLER has been elected to succeed Platt as United States senator from New York. He is a manufacturer of paper pulp, a monopolist, and no friend of the people.

A RAILROAD war has commenced between the roads running from this city to Chicago, and the rates are being cut very low. Tickets to the latter place hav sold as low as $10.

WILLIAM GALE is trying to walk six thousand successiv quarter miles in six thousand successiv periods of ten minutes each in a rink in this city. He has accomplished half his task.

THE price of ice has been increased about twenty-five per cent in this city, which is an outrage considering the enormous crop stored away last winter. The Knickerbocker ice monopoly is at the bottom of the advance.

A PASSENGER train to Chicago was boarded at Winston, Mo., by a gang of robbers, who killed the conductor and one passenger. The express safe was robbed of several thousand dollars, and the messenger beaten with revolvers.

IDA LEWIS, who is now Mrs. Ida Wilson, has been presented by Secretary Windom with the gold life-saving medal in recognition of her services in saving the lives of thirteen people. She is the keeper of Limestone Rock lighthouse, off the coast of Rhode Island.

NEW ULM, Minn., was visited by a terrible cyclone last week. Over one hundred buildings were demolished, and upwards of thirty persons killed or wounded. The loss of property is estimated at over $500,000, none of which was insured against accidents of this kind.

THE *Fiji Times* of April 30th has an account of the massacre at Tipitawa, one of the Tino Islands, of over one thousand men, women, and children by a lot of Christian proselytes, led in person by the missionary who converted them, and who is under arrest at Honolulu to answer for the crime.

A BOOKKEEPER employed by J. Ruppert, the brewer, was robbed of $9,600 which he was taking to the bank. He was driving down Lexington avenue, when the robbers rode up behind him, jumped into his carriage, knocked him down, grabbed the cash, and then made off, cutting his horse's reins to prevent pursuit, and hav not yet been captured.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XV.

So far the good Abbé Dillon read. Midnight had overtaken us. But neither of us was tired. We were silent. Tears trembled in our eyes. I threw myself on Dillon's breast. Roderick embraced him also. We so held him, speechless, for a long time to our beating hearts. It seemed to us as if we were pressing the noble Alamontada himself to our breasts; as if our thanks were not given to the abbé; no, as if they were given to him.

"And so I also once sank on to his heart," said Dillon. "'O man!' cried I, deeply moved, "'how was it possible that humanity cast thee out of their midst? How couldst thou with this lofty spirit become a criminal? Since when is the virtuous forged to the galley-bench? Wast thou, perhaps, so great a sinner that human society had to be afraid of thee? This is not possible, Alamontada! Thou hast been innocently condemned to the most cruel punishment. Oh, so speak! I undertake thy justification. Thou shalt, thou must once more return honored into the ranks of humanity. Disgrace shall not rest upon thy grave!'

"He was very deeply moved. He pressed me with emotion to himself, and his eyes melted in tears. 'Oh!' cried he, 'yet once more a man, a brother on this long-ago forsaken poor heart! Ah! it has in these nine-and-twenty years of its loneliness not yet forgotten how to love; it feels once more its old happiness before it breaks!' In his sadness he could speak no more. He silently wept.

"After a long pause he raised his face to me and said: 'O sir, dear sir, how hav I deserved so much kindness and love?'

"'Could I prolong thy life, dear man,' I exclaimed, 'willingly I would sacrifice my own for that! But thou knowest not that thou art my benefactor, my guardian angel. Thou knowest not that thou hast lifted me out of the abysses of doubt. I was sent to thee to lead thee back to religion, O Alamontada! and thou it wast who led me back and gave me the lost religion.'

"He did not seem to understand me. 'Behold, Alamontada, I was an unfortunate being when I came to thee. I had lost God out of my world, and stared trembling into the future, as into a lifeless darkness. Doubts over all, over my having and being, enveloped me. I staggered about between contradictions, and became with my nonsense a burden and a disgust to myself. Thou, friend, hast raised me up again, and hast shown me to myself in my true nature and dignity. God, immortality, and independence of myself—they are! My spirit cannot deny itself. Through thee I am again in harmony withna ture; before me, lying on the scales of eternal reason, the worthiness and unworthiness of things are weighed. Darkness clears up again, and that which was desolate blossoms with young life! and all that was given me by thyself!'

"In this beautiful hour it was that Alamontada's heart opened itself to me. He gave me, in torn leaves, his diary. He made me, at my urgent request, acquainted with many events of his life. I need not now say, Alamontada was innocent! I would at once begin to work at his justification. I wanted that justice should giv him public satisfaction—giv back to him the honor of which it had robbed him. He shook his head, and begged me, so long as he lived, to take no step toward that end. He was not desirous of the esteem of a world which had cast him out so long, so mercilessly, and preferred his last days to belong undivided and undisturbed to himself.

"I at once procured for him, from the authorities, a better room and greater comforts. With pleasure I would hav sacrificed all I possessed to prepare for him a joyful moment after so many endured sufferings. Alas! that I became acquainted with him so late!

"Upon my repeated request to communicate to me all his wishes, even the most secret ones, he finally said: 'Well, write to Nismes or Montpellier, to find out what has become of Clementine—if she still livs; whether she has married; whether she has been happy.'

"I knew this Clementine from his papers and his oral communications. 'And how, Alamontada,' said I, 'if now Clementine still livs? Wouldst thou not want to see her once more?'

"He smiled quietly to himself at this question. 'Ah! she was the angel who magically beautified my youth, and weeping accompanied me to the threshold of my lost Eden. No, do not trouble yourself, my dear sir. She will no more think of Alamontada, if she livs, and much less will she care to make a journey to the dying-bed of a galley-slave.'

"I wrote. I summoned the aid of all my friends, of all my acquaintances, to discover Clementine and to induce her to hasten without delay to Toulon, where important news awaited her. Finally I succeeded by one of my friends to find out her abode. It was in Montpellier, whither she had returned from Paris a few years before. She hardly had learned about Alamontada when she concluded to undertake the journey to Toulon, notwithstanding her lying sick with a severe disease.

"Yet, beloved," continued Dillon, "we forget that midnight has past, that we need rest. To-morrow, if you desire, I will relate to you the story of our mutual friend. It is instructiv. Only a man like Alamontada could bear so cruel a fate without perishing under it. With his eye upon God, elevated above his own pain, he walked heroically through a terrible life, of which each hour was more horrible than death."

At these words Dillon arose. We followed his invitation. We embraced him with heart felt thanks. "What you, dear abbé, once said to the venerable slave, when you thanked him for your conversion, you hav spoken also in our names!" exclaimed I. "What a majestic being this Alamontada in his chains! What a mighty, rare spirit! His words sound like oracles, and make man more divine. I will copy his speeches. They are only fragments, but in themselvs complete. One must read them oftener, hear them oftener, in order to enter fully into the beautiful tabernacle of their meaning."

"And I erect to his memory an altar in my garden," cried Roderick, "the sight of which will always strengthen me. If I falter, I shall think of Alamontada, and my untrained, feeble spirit will lift itself up in the memory of him and be strong!"

So we separated, filled with enthusiasm. The dawn of morning found us sooner than sleep.

[TO BE CONTINUED.]

Selections.

[*From Parton's Life of Voltaire.*]

The Storm of Monosyllables.

A certain Father Berthier, the plodding, indefatigable editor of a "religious weekly" of Paris, called the *Journal de Trévoux*, the organ of the Jesuits, was the first to draw his fire.

Voltaire had retained a kindly feeling for the Jesuits, by whom he had been educated; and members of the order were still among his friendly correspondents. For some time past, however, the *Journal de Trévoux* had pursued with fresh zeal the vocation of the religious newspaper, which was and is to convey the truths it hates to minds most in need of them. In other words, this journal had assailed with weak and blundering severity the Encyclopedia, Voltaire's "Essai sur les Mœurs," his poem upon natural religion, and other works of humanizing tendency. But to denounce those works it was necessary to name, describe, and quote them, and thus to spread abroad some knowledge of their contents among the class which the works themselvs would not otherwise hav reached.

Ecrasez l' Infâme! On a day in December, 1759, appeared in Paris an anonymous pamphlet of thirty pages, entitled "Narrativ of the Sickness, Confession, Death, and Reappearance of the Jesuit Berthier." No adequate idea can be given here of the comic richness of this burlesque, of which every sentence is a hit. The fun reaches its climax when a rival editor, a priest of a rival order, is hastily summoned to confess the dying Jesuit. It is known how tenderly the editors of rival periodicals of this kind loved one another in the last century. These two priests, who had contended for many years with pen and scissors, were unknown to each other personally, and the confession had proceeded far before either discovered who the other was. Poor Berthier at length finds himself in purgatory, doomed to remain 333,333 years, 3 months, 3 weeks, and 3 days; and then only to be delivered when some brother of his order could be found who should be humble, peaceable, and without desire to go to court, who should not calumniate any one to princes, not mingle in worldly affairs, make no one yawn with his writings, and, finally, be willing to apply to Father Berthier all his merits. "What is your penance in purgatory?" The reply was, "I am obliged to make every morning the chocolate of a Jansenist, to read aloud at dinner time a Provincial Letter, and to employ myself the rest of the time in mending the chemises of the nuns of Port Royal." Every phase is an allusion, half lost upon us at this distance of time, but not lost upon the susceptible Parisians of 1759.

Before this burlesque tale had spent its force, another pamphlet, by the same anonymous and well-known hand, pervaded the city, entitled "Narrativ of the Journey of Brother Garassise, Nephew of Brother Garasse, Successor to Father Berthier, and what followed, in Anticipation of what is to follow." This relates the election of Father Berthier's successor. Fréron is a candidate. A learned brother objects in terms like these, "My friend, you hav, it is true, great qualities; but it is said in Cicero, 'Cast not the children's bread to the dogs.'" The place is given finally to Brother Garassise, who claims to possess the pen of Berthier, the insipidity of Catron, the antitheses of Porée, and the dryness of Daniel. He was the man to succeed the wearisome Berthier, who, however, continued for many years to bestow his tediousness upon his countrymen. But no reader of these two pamphlets could ever again hav heard or seen his name without a smile. The ingenuity of the author is shown in the manner in which he conveys at every moment an impression of the childish ignorance of the ecclesiastical mind and the triviality of ecclesiastical topics.

The Jesuits attempted a retaliation in kind. There was published in 1761, at Geneva and Paris, a pamphlet entitled "Narrativ of the Sickness, Confession, and End of M. de Voltaire, and what followed, by Me, Jos. Dubois." La Harpe deemed this piece not altogether unsuccessful, but Voltaire pronounced it a "flat imitation" of his burlesque. He was preparing to pursue Berthier further, when more important game drew his attention. The next affair amused the reading people of Europe for many months, and averted from France a truly portentious evil.

A new royal family was growing up then in France. That ill-starred prince, who was one day to reign and perish as Louis XVI., was in 1760 a heavy, tractable boy, six years old, and he was the Dauphin's third son. The royal boys were at an age when a tutor was usually appointed; and the office of tutor had twice, within living memory, led to positions of overmastering influence. De Fleury, prime minister for nearly a generation, had been tutor to Louis XV.; Boyer, Anc. Bishop of Mirepoix, had been tutor to his only son, the present Dauphin. The question, therefore, who should be again put on this directest road to the summits of power was big with interest to society and to patriotism. A candidate appeared in the spring of 1760, a country magistrate, Le Franc, Marquis of Pompignan, a minor poet of some merit, author of many psalms and other verse, some of which were more than respectable. His strength lay in the fact that he was the last author of *any* recognized rank that was left on the orthodox side. In his youth he had coquetted with Deism, and had even translated into French verse Pope's "Universal Prayer;" but his later psalms had made amends, and he now stood forth a champion of the faith. He had a younger brother, the bishop of Puy, a not illiberal ecclesiastic, a zealous and industrious defender of the church.

These two men hung over France in 1760 as its probable masters, the Dauphin being precisely the man to be governed by such a pair; for he had an inkling of *esprit*, and a solid preponderance of unquestioning faith. The marquis, recently enriched by marriage, the oracle of his nativ remote Montauban, a man of inordinate vanity, came to Paris in the early days of 1760 on an errand of deepest interest to him. He had been elected to the seat in the French Academy last filled by Maupertius; in March he was publicly received, when he delivered the usual speech commemorativ of his predecessor. In this oration, he made what was felt to be a bid for the tutorship of the Dauphin's children, by attacking, almost by name, several of his most distinguished colleagues. He violated the sanctity of a place which all parties had hitherto cherished as an asylum of peace and good-temper amid embittered controversies. In the course of his harang, he fell upon the age itself as vaunting its superior light, while producing little but false science and shameful literature.

"What do we behold?" asked the speaker. "Here, an immense succession of scandalous libels, insolent verses, writings frivolous or licentious; there, in the class of philosophers, is seen a long display of rash opinions, systems openly impious, or direct insinuations against religion; elsewhere, the historian presents to us facts malignly disguised, satiric darts aimed at things the most holy, and against the soundest maxims of government. All, in a word, that these numberless books contain, bears the imprint of a depraved literature, corrupt morals, and an arrogant philosophy, which saps equally the throne and the altar."

The orator resumed his seat, after three-quarters of an hour of this, amid applause that seemed general because it was loud; for this style of remark was then the short way to court favor; it was the fashionable hue and cry of the moment. The chairman of the session complimented the new member warmly, and ventured to bring the orator's brother, the Bishop of Puy, into view, in a manner that is not forgotten in France to this day. He compared the magistrate to Moses, and the bishop to Aaron! "Everything retraces in you," said the chairman, "the image of those two brothers who were consecrated, the one to be judge of Israel, and the other as pontiff to work miracles in Israel." It was safe to stand well with these brothers; for who could say how soon they might be astride of France? Le Franc enjoyed a day of cloudless triumph, which many men hav since enjoyed by similar means. He was admitted to the king's presence, to present in person a copy of his discourse. "I promis you that I will read it," said the king; and he kept his word. The same day, the king asked one of his court what he thought of it. "I found it a little long, sire," was the reply. "True," said the king. "I was twenty minutes

reading it, and it must hav been longer at the Academy; but, in my opinion, it is an excellent work, and not at all likely to be applauded by the impious and headstrong."

This king, as the reader remembers, was then in the Deer Park period of his history. In the interregnum of mistresses, between Pompadour and Dubarry, young girls of fourteen and thirteen were bought for him; and so pious was this father of his people that he insisted on their saying their prayers at night, and set them an edifying example by kneeling beside them. He was so pious that when the host went by he would get out of his carriage, and kneel to it in the mud, to the transport of some spectators.

Le Franc de Pompignan was well pleased with his day's work at the Academy. His discourse was promptly forwarded to Ferney. It was Le Franc who then held Voltaire's former post of historiographer of France; a circumstance that gave point to the new member's reflections upon historical literature. A few days after, a duodecimo pamphlet of seven pages, dateless, anonymous, without name of publisher or place, snowed down upon Paris, and was seen everywhere at once. The following is a translation of it:—[We are obliged to omit the larger part of the paper, but giv enough to show its character.—ED. T. S.]

"THE WHENS:

"BEING USEFUL NOTES UPON A DISCOURSE PRONOUNCED BEFORE THE FRENCH ACADEMY, MARCH 10, 1760.

"WHEN one has the honor to be received into an honorable society of men of letters, it is not necessary that his reception speech should be a satire against men of letters; it is to insult the society and the public.

"WHEN, by chance, one is rich, it is not necessary to hav the base cruelty to reproach men of letters with their poverty in an academical discourse, and to say, with pride, that they declaim against riches, and that they in secret envy the rich: (1) because the new member cannot know what his less opulent colleagues secretly think; (2) because none of them envy the new member.

"WHEN one does not honor his age by his works, it is a strange temerity in him to decry his age.

"WHEN one is scarcely a man of letters at all, and not in the least a philosopher, it does not become him to say that our nation has only a false literature and a vain philosophy.

"WHEN one addresses an academy in France, it is not becoming to get into a fury against the philosophers which England has produced; it is necessary rather to study them.

"WHEN one is admitted into a respectable body, he ought, in his address, to conceal under the veil of modesty the insolent pride which characterizes hot-heads and mediocre talents."

This moderate and just rebuke had instantaneous success with the public. The repetition of the *when* was a kind of device that easily "brings down the house," whether in or out of the theater. Several diarists note the immediate interest which the little pamphlet excited in all circles. The Abbé Morellet, then in the flower of his age, a recent acquisition to the philosophic band, followed up the stroke with his "Ifs," and, soon after, with his "Wherefores"—deeming it just, as he remarks, to make Le Franc run the gauntlet of the particles. Both of these pamphlets hitting the humor of the public, the abbé followed them with a reproduction of Le Franc's forgotten translation of Pope's "Universal Prayer," to which he appended notes and comments. Voltaire then took another turn with a song, in four stanzas, entitled "The Tos," which he followed with "The Thats," "The Whos," "The Whys," "The Yeses," and "The Noes." An epigram flew from hand to hand: "Do you know why Jeremiah wept so much during his life-time? It was because he foresaw, prophet-like, that one day he would be translated by Le Franc." Other hands contributed, and not a week passed without some new jest in prose or verse escaping into print, aimed at the luckless Academician. Voltaire unearthed Le Franc's early tragedy, "Dido," of which he published some ludicrous morsels, with such commentary as he knew how to giv. He told Marmontel that his physician had ordered him to hunt Pompignan for an hour or two every morning, for the benefit of his health. The poor man could not show himself anywhere without exciting merriment.

He seemed buried, as Madame du Deffand said, under "mountains of ridicule," and well deserved to be, she thought; for he was not a simpleton merely, but hypocritical and malign. But he was not so easily killed, still less buried. Much is allowed to a man who takes the king's side. He increased the general mirth by the wonderfully absurd way in which he defended himself. In reply to Morellet, he published a serious and minute narrativ to show that his translation of the "Universal Prayer" was merely an exercise in English, published without his knowledge, and executed twenty-two years before. Exasperated by the relentless hail of sharp particles, he carried his absurdity to the point of addressing a remonstrance on the subject to the king and queen, which drew upon him still more stinging derision. "The whole court," said he, "was witness of the reception which their majesties accorded me. It is necessary that the universe should know, also, that their majesties appeared to occupy themselvs with my work, not as a passing or unimportant novelty, but as a production which was not unworthy of the particular attention of the sovereigns."

Nothing, it would seem, could highten the ridicule of this performance; but Voltaire pounced upon it, and prolonged the merriment with which it was received even to the present day. A little piece was issued from what Baron Grimm styled the manufactory at Ferney, purporting to be an extract from the newspaper of Le Franc's city of Montauban, which represented his townsmen as alarmed for his sanity, and sending a committee to Paris to ascertain the truth. The committee found him raving mad, uttering snatches of crazy verse (selected from his own works), while he foamed at the mouth and gritted his teeth. The messengers burst into tears, and returned to Montauban to report the melancholy tidings. But this was a trifle compared with a poem from the same source, called "La Vanité," a work of great satiric force, in Voltaire's peculiar style of serious and weighty badinage.

Poor Pompignan fled before the storm to his nativ city; where, however, he retained a certain hold upon the court from the very violence of this attack. He was by no means yet destroyed as a candidate for court favor, and we shall see the king seizing opportunities to distinguish him.

Communications.

More Slanders of Paine.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: I do not mean to trouble you too often with my communications, and should not do so now were it not for the fact that in reading a magazine entitled *Leisure Hours*, I came across an article under the following title, "Who was Thomas Paine?" In the course of this article were many most palpable falsities concerning that much-abused and persecuted man, who yet stood far ahead of his maligners in every respect. I will make a few quotations from this article that your readers may see what a tissue of falsehoods it contains. The writer of this article commences by noticing the birth of Mr. Paine in 1737. Directly we find the following: "He married the daughter of a custom house officer who was born in Paine's own nativ place. Three years had they been married when Mrs. Paine applied to the magistrates for permission to separate from her husband. An act of separation was allowed her on account of the cruel treatment which she had received from him. Mark this, my worthy female readers. So fared the wife of the author of 'The Rights of Man!'"

Now, in the various biographical sketches of Thomas Paine, I hav never seen the most distant allusion to anything like the foregoing. I believe it is all made out of whole cloth. I believe it to be untrue from beginning to end. I believe it to be a fair sample of all the lies which the disciples of the church hav put in circulation regarding Thomas Paine.

A little farther on this immaculate (?) and truthful (?) writer again says: "Shortly after this it was discovered that Paine had been bribed by some smugglers, and had connived at their landing contraband goods. In order to escape the punishment which now threatened him he fled to America, where the Revolutionary war had just began." This precious statement will be news to most people, especially the baseless statement in regard to his fleeing to America "to escape punishment." The idea of a man like Thomas Paine, who was an intimate friend of Benjamin Franklin, George Franklin, and Thomas Jefferson being implicated in such a transaction as the foregoing! It is, on the face of it, a most transparent falsehood.

Next, this delightful writer of orthodox lies refers to Mr. Paine in France, and presently breaks out in a new strain after the following fashion: "Thomas Jefferson, who was President of the United States in 1801, sent an American ship of war to deliver Paine from the perils which were continually thickening around him in France. In the spring of 1802 he landed in New York. The next day after landing he left for the city of Washington, where he was received with open arms by the Infidels from all parts of the United States. A public dinner was announced in honor of the author of 'The Age of Reason' and the defamer of the fair name of Washington."

I wonder where this writer got hold of the idea that Thomas Paine ever defamed George Washington? Why, what an abominable falsehood is this!

But let us go on a little further in this scurrilous article and see what else the author introduces. He writes again, "It was expected, now, that 'reason' would unfold her richest treasures, and that an exuberance of wit and sarcasm would gush forth."

How venomously sarcastic is this language! It betrays most unmistakably the feelings, the animus, which prompted this falsifier and defamer. Again he writes: "Paine entered the assembly in dirty boots, with his trowsers torn, his waistcoat smeared with a thick layer of brown snuff, and his coat out at each elbow, at which point a shirt that did not seem to hav been washed for months peeped out."

All this is disgustingly false and worthy of the sternest reprobation. But just read what follows: "He reeled backward and forward, deeply drunk, and void of all his wits."

Then this vilifier goes on to say that he would not be received at any of the various hotels in New York city, to which city he afterward returned. This gentlemanly and Christian writer thus remarks: "His baggage was now carried from one hotel to another, and from coffee-house to coffee-house; but everywhere the same greeting saluted him, 'We hav no room.'"

I believe just as much of this as of anything else from the pen of this nefarious writer, and that is nothing whatever. Not content with abusing, misrepresenting, and traducing Thomas Paine, this writer drags in the names of other Freethinkers, William Carver (with whom Mr. Paine had resided), W. Morton, and another Freethinker, whose initials only were given. So this orthodox defamer goes on. If I had space, and had not already written quite enough of the false, abusiv, disgusting attacks on the patriotic, honest, and upright Thomas Paine, I could add much more to what I hav already noted down. But I am sure I hav written quite enough to expose the animating, controling, and actuating principle which impelled this notorious falsifier to vomit forth his venom. I want your readers to peruse these statements.

Yours, EDWIN H. BARTLETT.

Letter from Col. John R. Kelso.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* On the 6th inst. I left Virginia City on my return to Reno. While upon this journey I perceived that I had erred in my last letter in regard to some of the tunnels, which I incorrectly placed between Reno and Washoe. They are all nearer Virginia City.

Upon reaching Reno I found that some of the parties upon whom I had depended to engage a hall for me, etc., had been called away, and that the only suitable hall in the place, the Nevada theater, was engaged to other parties; I concluded therefore to come on to this place, Idaho Springs, Colorado, where I am to lecture on the 23d, 24th, 25th, and 26th of the present month.

Leaving Reno, we pass down the Truckee river, the valley of which is narrow and unimportant. Almost all the level lands and portions of the mountains are covered with the dull-looking sage and grease-wood, with the monotonous view of which we soon became extremely weary. Indeed, the whole scene, as far as the eye can reach in all directions, becomes one of indescribable grandeur and desolation. All around us in the distance, and sometimes near at hand, lofty mountains rear their snow-capped summits to the clouds, and stand, as they hav stood for unknown ages, the vast, silent sentinels of this strange and dreary region. But little animal life is visible, and, in my opinion, there is but little hope that this portion of our country will ever be able to support a settled and civilized population. Its want of water is its irrevocable doom. A few Indians are found almost everywhere. These are more filthy, miserable, and disgusting than are the coyotes and the ground-owls that inhabit the same cheerless region.

About noon we are in full view of the Humboldt Lake, which lies to our right, and which is about thirty-five miles in length and ten miles in width. Its waters seem to be dirty and shallow, and yet a view of them refreshes the eye after so long a contemplation of the desolate scenes through which we hav been passing. Here we see cattle in considerable numbers, and water-fowl.

After leaving Ogden we pass through Weber and Echo Canyons, which rank high among the wonderful scenes of earth. How I would like to describe all that we behold here! To do so, however, would require a volume. I will simply say, therefore, as I said when I first looked upon that grandest scene of earth—Yosemite—*had I missed this view my life would never hav been complete.*

After leaving behind us the almost inconceivably grand scenes of these canyons, we pass out into a comparativly open country, covered, however, still with the ever-enduring and hateful sage. The same general aspect prevails till we reach Green River in Wyoming. Here we begin to meet with scenes of beauty, good lands, lively villages, etc. At Sherman we stop an hour and breathe the pure, thin atmosphere at a hight of 8,242 feet above the level of the sea. Here, again, we hav a scene upon which a volume might be written. I must omit it all.

At the junction of the Colorado Central railroad, six miles from Cheyenne, I leave my pleasant companions, and am whirled away on an express train toward Denver. I am charmed and astonished to find the Centennial state—the young Colorado—so filled with well cultivated farms, beautiful homes, well-built towns, etc. Some of these things I will describe in future letters. On the 14th inst., after a journey of six days—a journey filled with interest—I reach my destination, and am soon in the presence of three of my sisters whom I hav not seen for many years. One of them, indeed, when I saw her last was but a romping school-girl; now she has grandchildren romping about her. How the years do pass!

Yours truly, JOHN R. KELSO.

Idaho Springs, Col., June 17, 1881.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, JULY 23, 1881.

Ingersoll and Black.

The *North American Review* for August contains a very terse and characteristic article of twenty-one pages by Col. Ingersoll on the merits of the Christian religion. He is, as usual, strong, forcible, clear, incisiv, and crushing. His arraignment of Christianity is terrible in the extreme. His arguments and his rhetoric are peculiarly his own, and such as no man can successfully imitate.

He is followed by a reply of twenty-four pages by Judge Jeremiah S. Black, of Pennsylvania, one of the first lawyers of our day. But it must be confessed by every candid, fair-minded man who reads the discussion that the Judge utterly fails to meet the Colonel's arguments. While his article is ably written, it is made up of the assumption, laudation of Christianity, evasion, false claims, cant, and misrepresentation peculiar to a Christian lawyer and Christian clergymen. It is not known whether the discussion will be continued, but it is hoped it will. The Colonel has a fine chance to show up the Judge's false statements and dishonesty and to make the judicial, hypocritical fur fly pretty freely. We hope to be able to lay a portion of the Colonel's article before our readers in our next.

WE hav the pleasure to announce to our numerous readers that the prospects now are that we will hav company with us on our journey round the world in the person of DeWitt C. Bridges, of Bainbridge, Ind., an unmarried merchant of some thirty-four years. We hav never had the pleasure of meeting him, but he is recommended to us by a dear friend as being a worthy, companionable gentleman. We count ourselvs fortunate in having such a *compagnon de voyage*. We now expect to sail on the 28th or 30th inst.

THERE are still over fifty persons on the "Round-the-World List" who pledged to help us to the extent of a "V" to make the long, expensiv journey, and receive two illustrated volumes in return, who hav not yet remitted. To those we would say that if they wish to keep their promis and to hav their donations here in season to be of service to us on our journey there is now no timeto lose. This is the last call; and we hope there are not many who promised to come to our aid who will fail to keep their promises. We shall en deavor to return to each individual the value he advances. Once more, will every man "square up?"

New Publications.

TAU: THE KEY OF HEAVEN. Dedicated to the elect of God. In the year of the Jew, Bar-Jesus, 1881. By Anna P. Johnson. Asa K. Butts. Paper, 8vo, $1.

From the brief notice we hav given this volume we must pronounce it a novelty, iconoclastic, astrological, and Spiritualistic, claiming to hav been written by inspiration. The preface opens in this way: "The Bible (instead of being a narrativ of the Jewish events) is a relic of the long lost science of astrology. Its characters are epochs or eras of time. Its *apparent histories* are the astrological *prophecies* of the destiny of the human race."

The subjects of the different chapters are as follows: Predictions of Coming Catastrophes; Probable Cause of Second or Final Catastrophe; The Probable Age of the World; A Mysterious Change in the Human Body; Is there a God? Is there a Christ? Jehovah; The New Name; Both Satan and Christ are Love in Different Stages of Development; Hell and the Lake of Fire; Metempsychosis; The Dragon; Death; Christ the Bar-Jesus; The Life of Christ; The Obelisk.

The book will probably suit Spiritualists better than Materialists.

THE MORTALITY OF THE SOUL, and the Immortality of its Elements. The Traffic of Paradise. Preceded by an Examination of the Theory of Darwin on the Origin of Species. By A. Snider de Pellegrini, author of "Les Mysteries de la Creation Devoiles," "L' homme et sa Raison d' etre," "Nouvelle Theorie sur la Formation des Cometes," and other scientific and historical works in the French and Italian. Published by the author. Price 25 cents.

This is a translation by the author of a pamphlet published in Paris where it had a sale of many thousand copies, and the author now being a resident of this city, has favored the American people by publishing it in English. He is hardly well enough acquainted with English to render a first-class translation, but his arguments are sound and conclusiv. He takes the ground that the soul is composed of fine particles of matter, even as is the body, but at death they decompose, separate, and return to the fountains of nature from whence they were derived; that the soul is mortal, while the elements of which it is composed are themselvs immortal. His arguments are well elucidated by comparisons, and are brought to the common comprehension. Many of his arguments are new and interesting, and despite the imperfect translation are quite interesting.

THE CRIMES OF PREACHERS IN THE UNITED STATES, from May, 1876, to May, 1881. Translated out of the original newspapers, and with previous translations diligently compared and revised. By M. E. Billings, Waverly, Iowa. Price, 25 cents.

This pamphlet has been pretty well heralded, and large numbers of people are on the lookout for it and will be pleased with the clear and concise manner in which it is presented to the public. It is indeed a formidable array of the crimes of preachers for the short time of five years. The aggregate of the crimes are 917, the reverend criminals 477. Though about a hundred sorts of crime are given as having been committed by these mountebanks in religion, the principal ones are adultery, fornication, bigamy, seduction, rape, attempt at rape, sodomy, insulting ladies, improper advances, lascivious conduct, etc., though such crimes as lying, slander, falsehood, larceny, forgery, embezzlement, fraud, swindling, arson, and even murder, are charged against them.

The names of the offenders are given, the crimes of which they were guilty, the place where they lived, and the denomination to which they belonged, when the same was stated. Of the 208 reverend criminals whose sect is given, the Methodist are 30 per cent, Baptists 20, Presbyterians 10, Catholics 9, Congregational 6, Lutheran 6, Episcopalian 5, Campbellites 3, Adventists 3, United Brethren 1½, Hebrew 1, Dunkards ½, Universalists ½. We keep the pamphlet on sale.

A new paper, *The Republic*. Numbers 1 and 2 of this eight-page paper has been received, of which our friend A. B. Brown, of Worcester, Mass., is editor and publisher. The heading of the paper to begin with, is complicated and novel. Around the name of the paper are clustered the portraits of Franklin, Washington, Patrick Henry, Hancock, S. Adams, John Adams, Warren, Lafayette, Andrew Jackson, Clay, and Lincoln. The paper is devoted to money and labor reform and other vital questions of the day. In the opening article the editor speaks in this wise: "*The Republic* steps upon the plain of the American press as an advocate of pure democracy and genuin republican principles. Our motto will ever be just and equal rights and privileges for every man, woman, and child in this great nation. We shall know no sex in political rights, nor age, nor condition as a prerequisit to the full enjoyment of every benefit arising from the social and political organization."

We wish the new candidate every success, and that a large paying list may reward the editor for his outlay and toil. Address A. B. Brown, Worcester, Mass. Price, $2 a year.

A Farewell Reception.

The Fourth New York Liberal League will giv Mr. Bennett, its worthy president, a reception previous to his departure on his round-the-world trip, at the residence of Daniel E. Ryan, 231 West Thirty-seventh street, on Sunday evening, July 24th. Members of other Leagues, and all Liberals in New York and vicinity, are invited to unite with us in making the occasion one of pleasure, and to testify to the esteem in which our champion is held. We hope Mr. Ryan's spacious parlors will be crowded with friends. Let everybody who can conveniently come do so.

E. M. MACDONALD, Secretary.

Mail Rights Still Refused.

It appears that the announcement in the last *Physiologist* that Drs. Foote's and Kinget's journals had been restored to postal priviliges was premature. The post-office folks failed to keep faith with the party charged with negotiating terms for the proscribed publications. Every copy of either of these medical monthlies that is refused pound rates of postage is a repeated outrage against the freedom of the mails and a fresh insult to the progressiv people who patronize them. Let Liberals again arouse and carry on this fight till Comstockism shall be completely purged from the postal department. Our first duty is to make up the loss sustained by the doctors of the excessiv postage unjustly levied upon them, Dr. Foote's being over $50 per month. The Defense Association has just expended $50 as a retainer fee for securing legal redress. Funds should be forwarded direct to Dr. E. B. Foote, 120 Lexington avenue, New York. Let the tongue and pen and pocketbook of every Liberal in the land be mustered into activ service till this matter of free mails is finally settled in this country.

S. H. PRESTON.

Parton's Life of Voltaire.

III.—L'INFAME AND THE WAR OF WIT.

The extract from Mr. Parton's work which we publish in another column shows one of the ways in which *L'Infame* had determined to keep its seat upon the safety-valve and repress the intelligence and progress of the French people. A royal family was then growing up in France from whence her future king would certainly come, and whose members would be the sources of government, power, and influence. The tutors of these young princes would unquestionably form their minds and probably dictate the future of France. The retrograde influences had chosen their instruments for this purpose in the person of *Le Franc*, Marquis of Pompignan, and his brother George, bishop of Puy. The first and elder had pretensions to literary fame. He early in 1760 had been elected to the French Academy as a preparatory step to such tutorship. The other and the younger felt also assured of his position, when Voltaire determined that *The Infamous* should not squat in this insidious and toad-like way upon the future government and intellect of France.

But how could he prevent it? Direct efforts would be worse than useless, if they did not indeed end in disastrous results. Power, social, political, or other, would avail nothing in this emergency where the real enemy was impalpable and the object even could not be openly avowed. But one man ever lived who possessed the weapon needful for this crisis—for such it was. That man was Voltaire, and that weapon was the most piercing, remorseless, and crushing faculty of wit and ridicule ever known. By that power only could the subtle and crafty purposes of *The Infamous* be met, and then only by personal warfare upon and ceaseless ridicule of its agents until they were crushed.

It is hardly too much to say that by this warfare of wit a future warfare of arms and persecution was averted. *The Infamous* for a time at least could not comfortably sit upon the safety-valve. The enlightened part of the French people saw the danger and fully concurred in the following remark of Dr. Quesnay to the elder Mirabeau, quoted by Mr. Parton (p. 333): "I much approve Voltaire in his hunting down the Pompignans. This *bourgeois* marquis, but for the ridicule with which he has been inundated, would hav been preceptor to the royal princes of France, and united to his brother George, he would hav brought back the stake and the fagot."

Voltaire opened the attack by what Mr. Parton calls a "shower of monosyllables." They were bits of tracts without name or date or traceable origin. They "snowed down" upon Paris and excited general surprise. The first was called forth by the address of the marquis on his installation at the Academy. In it he had denounced in a manner quite out of place everything that Voltaire was understood to represent, and gave himself fully to the church partisans. This called forth Voltaire's first tract, called "*The Whens*," that is, what a gentleman and a man of letters ought not to say WHEN he should be called to address the Academy under similar circumstances. The lesson of the tract was so high-toned and evidently proper, and so decidedly in contrast with the address of the marquis, that it was crushing. This was followed by a shower of similar tracts. The reader will see in Mr. Parton's story how the Kingbird fairly hunted these two Crows back to their country village of Pompignan by "the Tos," "the Thats," "the Hows," "the Whys," etc., which fairly stung them to desperation. They also helped the result by their stupid and sober attempts at defense, as though one could parry a swarm of bees with a sword. Voltaire once said his great prayer was, "O God, may my enemies make themselvs ridiculous," and he adds, "God has abundantly answered my prayer." These Pompignans were a part of this answer. Full of ostentation, self-conceit, and bitterness, they retreated to their country home, amid the laughter of Paris and of all intelligent France. Their scheme of tutoring princes had failed. Madame Pompadour was still able to match the Jesuits at court, and though the mistress may hav been bad, the Jesuits were far worse.

But these brothers were too important, after basking in royal favor, to be wholly extinguished in this way. We find the elder of them at Paris again a year or two after, acting as historiographer of France and seeking royal preferment. Again the Kingbird was after them, not only with his bill as before, but with his songs, which were if possible still more effectiv. The last one of eight verses Mr. Parton givs us a specimen snatch of as follows:

Nous avons vu ce beau village
De Pompignan,
Et ce marquis, brilliant et sage,
Modeste and grand,
De ces vertus premier garant.
Et vive le roi, et Simon le Franc,
Son favori,
Son favori!

Which we translate:

Oh, we hav seen this fair village
Of Pompignan!
This marquis, too, brilliant and sage,
Modest and grand,

Of his own worth first guarrantor!
Then liv the king and Simon too—
His favorit,
His favorit!

No English can giv the rhythm and wit of the original.

Such a song in French sings itself, and when set to airy music it was simply irresistible to Frenchmen. It was sung, and even sung *at* the Pompignans, until their only safety was a final seclusion. So *L'Infame*, in so far as it was impersonated in them, was *crushed*. Freedom, progress, and perhaps France, were saved by the bloodless strokes of wit and song.

But this was not the end of Voltaire's war of wit against the Infamous. Its representativs had determined to control not only the royal education but also literature and the theater.

As to the theater, the contest opened by the Retrogrades producing a play, *Les Philosophes*, in ridicule of philosophy, science, and progress. Poor Jean Jacques Rousseau and his eccentricities were made the most of for this purpose.

He was represented as coming upon the stage on all fours with a big lettuce in his pocket, having philosophically discarded the old and *unstable* equilibrium of only two legs, and reverted to the firmer support as well as primitiv food of original man.

The play was well done and had a great success. The tide of prejudiced and thoughtless laughter was turned against the philosophers. But the stage was Voltaire's own field, almost his home. They were silly people who thought to drive him from it, especially by his own weapons. In a week *he* had a new comedy ready—L'Ecossaise (the Scotch Lass). It was soon on the stage, and then the applause was unbounded, and no one doubted who was the master of wit and ridicule in French. If the philosophers did and said foolish things, they were but a tithe of what their opponents were guilty of. In provoking a comparison with Voltaire on the other side they were soon made to feel their mistake. He managed to turn their return stroke against them, too, in the most decisive manner, as follows:

The critics in opposition tried to play stupid, or to *bray* down the applause in vain; and when the play was printed Voltaire thought to hav them pictured on the book as an ass, sighing at a lyre hung beyond their reach in a tree. But some inkling of this design got out, and Fréron, the leader of the literary orthodox, announced that the Voltaire comedy would soon appear in print "*with a portrait of the author!*" Voltaire at once withdrew that "portrait," and waited until revenge could be complete. He would put it out when it could be known for whom it was meant, and when it would leave the laugh where there could be no mismistake about it. The occasion occurred soon after. To show how grandly he could rise above these squabbles and comedies he gave to the stage, and by print to the world, his *Tancrede*, one of the greatest dramas in the French language, the precursor of the whole romantic school of literature, a work that suggested if it did not actually giv us Goethe's Götz in German, and the Ivanhoe of Waverly in English. It proved again that Voltaire was the compeer of Corneille and Racine. The applause was unanimous. The French people bowed in homage before the genius of Voltaire interpreted by the splendid acting of Mlle. Clairon, the Melpomene of that day. Tancrede took its place at once among the French classics. But when the public saw the first copies, there was no little surprise, which soon changed to laughter, at the device on the cover. A lyre hung in a tree. Before it stood a sighing ass. Under the picture the following lines complimented the great actress and gave a blow to the stubborn critic, who had alone been silent as to her display of genius:

Que veut dire
Cette lyre?
C'est Melpomene ou Clairon.
Et ce monsieur qui soupire
Et fait rire,
N'est-ce pas Martin Freron?

This lyre, I pray,
What would it say?
Tha. our Melpomene is Clairon.
And this grave gent who sighs
And makes our laughter rise,
Is not that our Martin Freron?

Was there ever a prettier compliment to the lady or a surer way of turning the laugh upon his and her enemy? Voltaire remained master of the French stage and literature, and orthodoxy began from that time to stamp the stigma of inferiority upon the brow of its adherents.

The circles of Paris learned to believe that *Credule* est devenu l'equivalent de *sot*.
(*Believer* has come to mean the same as *fool*.)

But this publication of Tancrede brought another complication of a more serious character to the poet. The dedication was courageously made to Madame Pompadour, and in it occurred the only serious slip that Voltaire ever made with the pen. He wrote in the middle of his dedication: "If some censor could disapprove the homage which I render you, he could only be a person born with an ungrateful heart. I owe you much, Madame, and I ought to say it." By thus excusing and defending himself his very gratitude made him unwittingly reflect upon his patroness. What he did not perceive was implied, and was very soon thrown up to the mistress and her king by anonymous letters. The result was that Voltaire was "lost in the mind of Madame as well as in the king's, though he could never divine the cause." But the poet did finally remove this impression. She acknowledged the compliment by her portrait, which "adorned his house at Ferney as long as he lived," and greatly to his honor. She was his ally and the friend of the Encyclopedia. Whatever her position and demerits may hav been, it is doubtful if Voltaire could hav succeeded in his great struggle against the *Infamous* without her aid, and it is to his glory that he frankly and publicly acknowledged it.

This virtue of gratitude he never failed to exhibit, and it may well cover a multitude of other failings. It was indeed allied to the grandest and best quality of his nature. We have now shown how he has earned *our* gratitude because he led the hosts of learning, vanquished the enemies of progress by his wit, and ennobled his country and human nature by his sublime works of history and art. But there was one more, one other service greater than all of these, which has caused millions of hearts to turn to him with gratitude and tears, and will continue to do so for ages to come.

Let the reader reflect what this great quality may be until we can giv our account of it in our next.

T. B. W.

[*From the National Reformer.*]

Charles Bradlaugh to the Speaker of the House of Commons.

20 CIRCUS ROAD, ST. JOHN'S WOOD, LONDON, N. W.

"SIR: I beg most respectfully to submit to your notice the following points:

"1. I am advised that the interruption on the 27th April, and my removal on the tenth May last from the House by the sergeant-at-arms when engaged—according to law and in precise compliance with the rules and orders of the House—in attempting to perform the duty of taking my seat, was on each occasion absolutely illegal, and was an infringement of my rights, and in breach of my privileges as a duly returned member of the House.

"2. I am advised that the House of Commons had not any authority either by statute or according to its own precedents to pass any resolution interrupting me or authorizing the sergeant-at-arms so to remove me, I being then in the exercise of my lawful right, and attempting the orderly performance of my legal duty.

"3. I am advised that I should hav been justified in resisting the use of the illegal and, therefore, unjustifiable physical force on the part of the sergeant-at-arms.

"4. I am advised that notwithstanding the illegality of the said forcible removal of myself by the sergeant-at-arms I hav no remedy in any court of law against the said sergeant-at-arms, as the privileges of the House of Commons protect its officer even in wrongful acts if such acts are done in pursuance of the order of the House.

"5. I am advised that the order of the House of the 10th May last, a copy of which order has been served upon me, does not authorize the sergeant-at-arms to use force, or to employ force, to prevent my reëntry into the House—to the table of which I hav been properly introduced—for the purpose of completely complying with the law in order to take my seat at the time and in the manner provided by the standing orders.

"6. That if such order should be construed to authorize the said sergeant-at-arms to attempt by force to prevent me from entering the House to complete and fulfil the duty required from me by law in the manner provided by the standing orders, then that any such user of force would be absolutely illegal, and may be lawfully resisted and overcome by me.

"I beg, therefore, sir, most respectfully to giv notice that I claim to disregard the order of the House of the tenth day of May last, and to treat the same as not requiring obedience from me, on the ground that such order is absolutely illegal. I do not dispute the power of the House, in its pleasure, to vacate my seat, if once I hav taken it. In such case it would be for the electors of Northampton to decide, on a new election, as to whom they would wish further to represent them. I do not question, nor should I resist, the authority of the House to arrest me. This right it has exercised over Englishmen far more important than myself. But I do deny, and, if it unhappily becomes necessary, shall feel it my duty to resist, the claim to prevent me, in spite of the law and by physical force alone, from complying with the return and mandate of my constituents, whose lawful representativ I am.

"In the name of the law, sir, and of my constituents, I also most respectfully giv notice that I shall, in the manner and at the time provided by the standing orders of the House, again present myself at the table of the House to complete the fulfilment of the duty imposed on me by law, and in the course of the performance of which duty I hav been most improperly and illegally interrupted and hindered.

"I—having obtained the leave of my constituents to this effect—would hav waited and would still wait the reasonable pleasure of the House as to any legislation with reference to the manner of my taking my seat, but as the House does not express any opinion on the subject, and does not challenge in any way the lawfulness of my return, it is due to my constituents that I should insist on the performance of my duty in my unchallenged lawful right, and thus put an end to a state of things without precedent in the history of Parliament.

"I hav the honor to be, sir,
"Your most obedient servant,
"4th July, 1881. "CHARLES BRADLAUGH."

(Following the above is a clear, forcible, and unanswerable letter from Mr. Bradlaugh to the Right Hon. Sir Stafford Northcote, who vigorously opposed the admission of Mr. Bradlaugh to his seat in the House of Commons, and who was joined by two hundred and nine other members to forcibly prevent Mr. Bradlaugh from occupying the seat which the people of Northampton had given him. We will be glad to lay this able letter before our readers at another time.)

The Dreadfulness of Infidelity.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*
What is Infidelity? In the legitimate acceptation of the word, Infidelity signifies a disbelief in the divine origin of Christianity, and also in the representations that the Bible was written by holy men who were specially directed to write down communications which the great creator of the universe desired to hav made known to the children of men. Hence, an Infidel is one who does not believe in the divine inspiration of the holy scriptures. From boyhood to the riper years of hoary age I hav always observed that orthodox people hav given the word "Infidel" a much broader and more odious signification than the original and legitimate meaning will warrant.

From my youthful days until within a year or two past I hav been under the dominion of a dogmatic and bigoted priesthood, and I hav always been taught to think and to believe that an Infidel was the most dangerous character that could exist in any society. Children were taught to shun an Infidel as they would avoid a murderer, an unmitigated seducer, or a person of the most detestable character.

Children and youth and all adults who are accustomed to employ some one to think for them and to tell them what they must believe hav been taught that Infidelity embraces Atheism and every form of unbelief, which is not any more true than many other articles of the creed of the orthodox church.

I hav observed all through life that the orthodox clergy hav dwelt long and emphatically on the "dreadfulness of Infidelity." We were taught that an Infidel is a person who has been utterly abandoned by the great creator as an incorrigible wretch, who was to be dreaded as worse than a murderer; who was not honest in any of the commercial relations of life; who was not virtuous in society and could not act the part of a virtuous person, only as he or she was kept from crime by the terror of the civil law. We were taught that it was as impossible for an Infidel to cherish any ennobling aspirations or to perform the common duties, pleasures, and obligations of a worthy and estimable citizen as it would be for an Ethiopian to change his skin from black to white, or for a leopard to change his spots. Just so soon as a person manifests a desire to inquire after truth one single degree beyond the arbitrary limit of the creed of orthodoxy, he is reproached as drifting toward Infidelity.

But the day is coming (I see it only a few years in the distance) when any one will be permitted to do his own thinking, to soar into the vast fields of science and investigation, and to draw his own conclusions without being annoyed by the dread of being spoken of as an "Infidel." SIGMA.

New Translation.

"Behold, the day that burneth as an oven has dawned" (Mal. iv, 1).

The theologies of the past, both political and religious, are fast burning up.

The cabal at Albany, with some who hav Conkling on the brain, and some who don't seem overstocked with brain commodity, is kindling something of a fire on old political theologies.

The reverend translators of sacred scriptures hav kindled a fire on moss-covered religious theologies.

Honest men and Liberals needn't perform that drudgery. They can go about more dignified employment—giv practical demonstration of the better way—the communion of saints.

In each type of humanity we find a saint, some more and some less developed.

With these little saints we'll commune.

Let the bad alone, and it will not long show its ugly mug. Amen. PRENTISS.

P. S.—We expect the TRUTH SEEKER man to tell all the pretty things all around the world, and pass his honorable self off for a top-blossom.

Discussion.

Our Twenty-third Letter to Mr. Mair.

THE GENERAL INFLUENCE OF CHRISTIANITY.

MR. G. M. MAIR, *Dear Sir*: In your last lengthy letter you said a good deal, and touched upon a variety of subjects, to which I wish to reply so far as my brief time and space will admit, and will try to meet your more important arguments and statements in as regular a manner as is practicable, and will endeavor to introduce no subject not treated by yourself.

Let me state right here, in reply to your complaint of my repeating in my twentieth letter the points of resemblance between Christianity and the older religions which I gave in my fourth letter, that it arose from my forgetting that I had given those points of resemblance. Writing hurriedly and at such length of time apart, without referring to what had been said in former letters, it is not perhaps strange that a repetition should occur. Those points of resemblance, however, will not be repeated in the volume containing our letters. Once will be deemed sufficient to use them.

In my last two letters I have treated of Christianity as a religion of love, and its influence in the elevation of woman. Connected with the same branch of the argument is its general influence upon civilization and welfare of the world. Thinking that I showed somewhat clearly that it has not proved itself a religion of love, and that instead of elevating woman it has tended to depress her, I think I will also be able to show that it has retarded civilization, intelligence, and the welfare of mankind. This I will endeavor to give with brevity, as time and space will not admit of lengthy arguments.

Long before Christianity made its advent into the world, science and general intelligence had gained considerable advance among men, and civilization had made great progress among many nations.

In India, Persia, China, Assyria, and Egypt thousands of years ago the learned men of those countries studied the grand science of astronomy; they mapped out the heavens with great accuracy, and were able to calculate eclipses with remarkable precision. Those countries abounded in philosophers, moralists, and teachers, who not only taught elaborately, but committed their thoughts and discoveries to writing. Succeeding them, but long before the days of Christianity, Greece and Rome made great strides in the domain of human knowledge, and reached a stage of civilization which was an honor to the race. Greece produced her Thales, Solon, Lycurgus, Bias, Pittacus, and many other distinguished men in the domain of law-making, political economy, and morals. In philosophy she had her Pythagoras, Aristhenes, Socrates, Plato, Protagoras, Diagoras, Empedocles, Aristotle, Zeno, Epicurus, Anaxagoras, Diogenes, Antisthenes, Xenocrates, Democritus, Theodorus, Carneades, and many more worthy of mention: while in the field of art, the canvas glowed under the pencil of Apelles, and the marble took divine form under the chisels of Phidias, Praxiteles, and many others. Among her poets were Homer, Hesiod, Eschylus, Sophocles, Euripedes, Isocrates, and other honored names. Among her statesmen and orators were Aristides, Pericles, and Demosthenes. In astronomy Hipparchus held high honor. In mathematics Euclid stood so high that he has since scarcely been equaled. As historians Thucydides, Herodotus, and Xenophon stood prominent. To many of these names the world has looked for knowledge, science, and art for nearly twenty-five hundred years, and even to this day many of them stand as authorities.

A correct idea of the general condition of Greece as the result of the teaching of these great minds may be had by the following quotation from Cocker's "Christianity and Greek Philosophy," pp. 47–48: "In their private life the Athenians were courteous, generous, and humane. Whilst bold and free in the expression of their opinions, they paid the greatest attention to the rules of politeness, and were nicely delicate on points of decorum. They had a natural sense of what was becoming and appropriate, and an innate aversion to all extravagance. A graceful demeanor and a quiet dignity were distinguishing traits of Athenian character. They were temperate and frugal in their habits, and little addicted to ostentation and display. . . . All their sumptuousness and magnificence were reserved for and lavished on their public edifices of art, which made Athens the pride of Greece and the wonder of the world. Intellectually, the Athenians were remarkable for their quickness of apprehension, their nice and delicate perception, their intuitional power, and their versatile genius."

It is true Greece had her vices, but not greater than have existed at later dates and under a system of religion said to have been sent from heaven for the great benefit of mankind. Had not the terrible curse of war spread over that happy land, with all the vices which follow in its train, it cannot be doubted the civilization and happiness of Greece would have continued much longer and the wretchedness, anarchy, and desolation which supervened might have been avoided.

In the Roman nation, which in many respects was a successor of Greece, a high degree of civilization was reached before the Christian era. Philosophy, literature, architecture, science, art, oratory, and the elements which constitute advanced civilization existed there before Christianity existed. I have stood in the temples erected by the people who never heard of Jesus; I have looked upon many elegant statues and paintings showing the highest degree of skill which were executed by those who had never been blessed with the gospel. The works of art taken from the ruins of Pompeii and Herculaneum, which were overwhelmed by an eruption of Vesuvius more than eighteen hundred years ago, and excavated but a few years since, are the marvel of the world; and the paintings and frescoes taken from the walls of the palaces of those cities are now the best models in the artistic world. I saw them on exhibition in the museum of Naples in great profusion, where numerous artists are constantly copying them, deeming them superior to anything since produced. I also visited the ruins of Pompeii, saw its temples, palaces, theaters, residences, etc., erected and occupied probably for hundreds of years by people who knew nothing of Jesus or his apostles. I have walked those streets which were once filled with the hum, life, and activity of civilization anterior to the time of Christianity, but which from a natural event have for eighteen centuries been silent and dead.

Yes, Rome produced her great and learned men, her generals, her orators, her poets and orators, in great numbers, and a high degree of civilization existed there prior to the advent of Christianity. Cicero is to-day the model of the purest eloquence. Statesmen go to school to those old teachers, who were pagans and not Christians in their thought, and learn from them the stately eloquence with which they used to sway the nations. Such were the might, the glory, and the beauty of pagan Greece and Rome. But the civilization degenerated and became degraded when Christianity became the ruling religion of those countries.

Renan bears good testimony relative to the tolerance of the Roman empire before Christianity: "We may search in vain the Roman law before Constantine for a single passage against freedom of thought, and the history of the imperial government furnishes no instance of a prosecution for entertaining an abstract doctrine" (Apostles, p. 250). This certainly is in wide contrast with the rule which later prevailed under Christianity, when thousands upon thousands were prosecuted, persecuted, and put to most cruel and ignominious deaths for entertaing slight differences of opinion. Of the purity and excellence of the lives of the Stoics a word from Lecky will suffice: "The austere purity of their lives, and the heroic grandeur of their deaths, kept alive the tradition of Roman liberty, even under a Nero or a Domitian. To the Stoics and the Roman lawyers is mainly due the clear recognition of the existence of a law of nature above and beyond all human enactments which has been the basis of the best moral and most influential though most chimerical speculations of later ages, and the renewed study of Roman law was an important element in the revival which preceded the Reformation" (Hist. Morals, vol. i, p. 287). The same author gives us the assurance that the golden age of the Roman law was not Christian, but pagan, and that it was under the pagan emperors that the greatest measures were taken for reducing injustice, elevating oppressed classes, and making the decline of the natural equality and fraternity of mankind the basis of legal enactments. (Vol. ii, p. 42.)

Later on Christianity was born in the diminutive country of Judea and of a people far in the background in science, refinement, and general intelligence. By the fortunes of war the banner of the cross was carried over those countries, and by the same evil influence the banners of science, art, poetry, happiness, and prosperity were trailed in the dust, and were supplanted by terror, suffering, cruelty, priestcraft, and the midnight darkness of ignorance and wretchedness. During the thousand years that followed the triumph and ascension of Christianity, gross mental darkness pervaded the land where it ruled, the light of science and learning was extinguished, and the people were left to grope in great ignorance, superstition, degradation, and the curse of priestcraft, of a type the worst the world has ever known.

To make this position clear I will give a few quotations from the ablest and most reliable historians we have to refer to. Mosheim says of the great lights of the second century: "They are worthy of little admiration on account of the accuracy or depth of their reasonings. The most of them appear to have been destitute of penetration, learning, order, application and force" (Eccl. Hist., ed. 1847, p. 53). Hallam says schools were "confined to cathedrals and monasteries," and were exclusively designed for the purposes of religion.

With respect to the morals in the early centuries, and in contradistinction to your horrible dream of what may be the state of morals when Infidelity becomes paramount, it may be proper to state that the greatest licentiousness prevailed when Christianity was still in its childhood. We learn from Hallam that love feasts became scene of drunkenness and debauchery, and as such were kept up for centuries. The commemorations of martyrs became scenes of most scandalous dissipation. Thousands of the clergy, while professing celibacy, kept mistresses in their houses under all sorts of pious but false pretexts. "Monks and virgins lived together on terms of closest intimacy, hypocritically claiming that so great was their piety that they could innocently share the same bed. Women deserted their husbands to live with new lovers. Open prostitution was common. The world grew accustomed to dangerous alternations of extreme asceticism and gross vice, and sometimes, as in the case of Antioch, it was the most vicious and luxuriant cities that produced the most numerous anchorites. . . . Public opinion was so low that many forms of vice attracted little condemnation and punishment, while undoubted belief in the absolving efficacy of superstitions rites calmed the imagination and allayed the terrors of conscience" (Middle Ages, p. 163).

Of the injurious effects of Christian civilization Lecky says, "From the very moment the church obtained civil power under Constantine the general principle of coercion was admitted and acted upon both against the Jews, the heretics, and the pagans;" also that "there were no hearts so ferocious as Christians concerning their faith."

Further, of the low morals of the early Christians, Underwood imparts the information that "an Italian bishop of the tenth century said if he were to enforce the canons against unchaste people administering the rites of the church, that duty would be reserved for boys alone; and if he were to extend the canons against bastards, they too would be excluded. At one time the clergy almost universally kept concubines, and were systematically taxed therefor. One abbot was found to have seventeen illegitimate children. Another abbot kept seventy concubines. The bishop of Liege had sixty-five illegitimate children. The nunneries were brothels. Infanticide within their walls was common. Incest was so prevalent among the clergy that it was necessary again and again to enact that no priest should live with his mother or sister. Unnatural vice was common, especially among the clergy." According to Mosheim, Hallam, Lecky and other writers, no adequate idea can be formed of the depravity of these Christian dignitaries. Is it not very sorrowful, Bro. Mair, that Infidels might become licentious if they discard Christianity?

On the score of general learning Hallam says: "Charlemagne and Alfred were the greatest scholars of their time, and Charlemagne could not read and Alfred had but an imperfect knowledge of Latin. It is very easy to produce abundant testimony of the ignorance of the times. Contracts were made verbally for want of notaries capable of drawing up charters; and these, when written, were frequently barbarous and ungrammatical to an incredible degree. For some considerable intervals scarcely any monuments of literature have been preserved except a few jejune chronicles, the vilest legends of saints, or verses equally destitute of spirit and meter. In almost every council the ignorance of the clergy forms a subject for reproach. It is asserted of one held in 992 that scarcely a single person was to be found in Rome itself who knew the first element of letters. Not one priest in a thousand in Spain, about the age of Charlemagne, could address a common letter of salutation to another. In England Alfred declares that he could not recollect a single priest south of the Thames (the most civilized part of England), at the time of his ascension, who understood the ordinary prayers or could translate Latin into his mother tongue. Nor was this better in the time of Dunstan, when, it is said, none of the clergy knew how to write or translate a Latin letter. The homilies which they preached were compiled for their use by some bishops from former works of the same kind or the writings of the Christian Fathers" (Middle Ages, ed. 1869, p. 295).

Of the great ignorance which for centuries overwhelmed the church, Mosheim says, "The beginning of that unhappy contest between faith and reason, religion and philosophy, piety and genius, which increased in succeeding ages, and is prolonged even to our times with a violence which renders it extremely difficult to be brought to a conclusion." That Christians of that age entertained a great indifference toward pagan learning is obtained from various writers. Among the monks, when under a vow of silence, they were accustomed, when asking for any pagan work, to make a particular sign, which consisted in scratching the ears like a dog, because they regarded the pagans as dogs. In this manner such writers as Virgil, Horace, and Ovid were designated.

"The fourth Council of Carthage forbade the reading of secular books by bishops. Jerome condemned the use of them except for pious purposes. The physical sciences were unqualifiedly condemned, as their cultivation was considered incompatible with the practice of religious duties. The Greek

schools of medicine were closed. The Alexandrian Serapion, with its libraries and museums, the accumulation of centuries, was destroyed under the episcopate of Theophilus, A.D. 389, and twenty years afterward the empty shelves excited the regret and indignation of every intelligent spectator." (See article Alexandria, Encyclopedia Britannica, eighth edition.)

It is related of many of the bishops in the councils of Ephesus and Chalcedon that they could not write their names. Ignorance was by no means considered a disqualification for high ecclesiastical positions. Slight importance was attached to anything of an intellectual character save the insipid and childish controversies which were kept up for centuries. Hallam tells us that "these disputes diverted studious minds from profane literature and narrowed down more and more the circle of that knowledge which they were desirous to obtain" (page 453).

It is easy to perceive what encouragement the church gave to learning, and the extent to which the monastic movement contributed to the general ignorance. Hallam explains: "I cannot conceive any state of society more adverse to the intellectual improvement of mankind than one which admitted no middle line between dissoluteness and fanatical mortifications. . . . After the introduction of monkery, with its unsocial theory of duties, the serious and reflecting part of mankind, on whom science most relies, were turned to habits which, in the most favorable view, could not quicken the intellectual energies; and it might be a difficult question whether the cultivators and admirers of useful literature were less likely to be found among the profligate citizens of Rome and their barbarous conquerors, or the melancholy recluses in the wilderness" (page 453).

This same author again says, "No original writer of any merit arose, and learning, though plunged for but a short period into mere darkness, may be said to have languished in a middle region of twilight for the greater part of a thousand years." And again, "A cloud of ignorance overspread the whole face of the church, hardly broken by a few glimmering lights, who owed almost the whole of their distinction to the surrounding darkness."

And still again: "France reached her lowest point at the beginning of the eighth century; but England was at that time more respectable, and did not fall into complete degradation until the middle of the ninth. There could be nothing more deplorable than the state of Italy during the succeeding century."

What literature there was in existence was stored up in the monasteries where it could be of no possible use to the masses; they groped in utter darkness, and no attempt save in very rare cases was made on the part of the people to acquire learning. And such manuscripts as were in the custody of the monks were defaced, obliterated, and monkish additions made to them which possessed not the slightest value. Lecky says, "Not till the education of Europe passed from the monasteries to the universities, not till science and classical Freethought and industrial independence broke the scepter of the church, did the intellectual revival of Europe begin" (Hist. Morals, vol. ii, p. 206).

A slight improvement began in the tenth century; a feeble light sprung from Moorish Spain began to penetrate the surrounding gloom, but for a long time the gain was very slow. Had it not been, however, for the Moors of Spain, who despised the Christian religion and who treasured up what science and learning there was in Europe, and who retained the seed or nucleus from which light ultimately broke forth, no man knows into what a state of ignorance and degradation Europe might to-day have been plunged. Both Mosheim and Prof. Draper clearly show that the followers of Mohammed in Spain were the custodians of the learning that afterward blessed Europe. The Christian church showed itself the enemy of learning, while the Mohammedans were its stanchest friends.

In describing the manner in which the light of learning penetrated the darkness of the middle ages, Prof. Draper says: "In the intellectual history of Arabism the Jew and the Saracen are continually seen together. It was the same in their political history, whether we consider it in Syria, in Egypt, or in Spain. From them conjointly western Europe derived the philosophical ideas which in the course of time culminated in Averroism. Averroism is philosophical Islamism. Europeans usually regard Averroes as the author of these heresies, and the orthodox brand him accordingly, but he was nothing more than their collector and commentator. His works invaded Christendom by two routes; by Spain through southern France they reached upper Italy, engendering numerous heresies on their way; from Sicily they passed to Naples and south Italy under the auspices of Frederick II." (Conflict Between Religion and Science, p. 124).

According to Mosheim, it was under the reign of the celebrated Khadif Almamum, in 833, that the Arabians began to take pleasure in the Grecian learning and to propagate it by degrees, not only in Syria and Africa, but also in Spain and Italy; and from this period they gave us a long catalogue of celebrated philosophers, physicians, astronomers, and mathematicians who were monuments to their nation through the several succeeding ages, and in this certainly they do not boast without reason.

"After this period the European Christians profited much by the Arabian learning, and were highly indebted to the Saracens for improvement in the various sciences, for the mathematics, astronomy, physics, and philosophy that were taught in Europe from the tenth century were, for the most part, drawn from the Arabian schools, and were established in Spain and Italy, or were the writings of Arabian sages. Hence the Saracens may in one repect be justly considered the restorers of learning in Europe" (Ecclesiastical History, vol. i, p. 211).

Again the same author says, "The Arabians, during this whole century [the tenth], preserved that noble passion for the arts and sciences which had been kindled among them in the preceding age, and hence their country abounded with physicians, mathematicians, and philosophers, whose names and characters, together with an account of their respective abilities, are given by Leo Africanus and the other literary historians" (page 241).

Of the advance in the eleventh century, the same author continues: "The school of Salernum, in the kingdom of Naples, was renowned above all others for the study of physics in this century, and vast numbers crowded thither from all the provinces of Europe to receive instruction in the art of healing; but the medical precepts that rendered the doctors of Salernum so famous were all derived from the schools of the Saracens in Spain and Africa" (page 260).

Several of the quotations given are selected from Mrs. Annie Besant's debate with the Rev. Mr. Hatchard and B. F. Underwood's "Influence of Christianity."

I cannot take the space to follow the struggle between the church and the aspirants for learning and science succeeding the tenth century, when, as we have seen, learning began to spread; but it is true, as Mrs. Besant remarked: "Whenever a mind struggled to think, Christianity promptly shut it up. In Spain itself, one hundred and nineteen men were imprisoned by the Inquisition, not for heresy, but for science. Roger Bacon, a monk of the thirteenth century, bears witness to the prevailing ignorance: 'Without mathematical instruments no science can be mastered,' he complains sadly, 'and these instruments are not to be found among the Latins, and could not be made for two or three hundred pounds.' . . . The admirable works of Cicero de Republican are not to be found anywhere, so far as I can hear, though I have made anxious inquiry for them in different parts of the world and by various messengers. I could never find the works of Seneca, though I made diligent search for them during twenty years and more. And so it is with many more useful books connected with the science of morals' (Green's Short History of the English People, ed. 1878, pp. 133, 134). His own studies were rewarded with bread and water and a dungeon, and pen and paper were taken from him. He died in the prison of his monastery. In the same spirit Torquemada burnt six thousand priceless oriental books. Not a single great discovery brightens Christendom from the time whereat Christianity destroyed pagan science until the stir of mental life brought about heresy. Calvin, among reformers, hated knowledge as Torquemada among the Romanists. Calvinists hunted Bruno from Geneva if Catholics burned him at Rome. Later, Buckle gives a long list of learned men imprisoned merely for their science." (See History of Civilization, vol. ii, pp. 220–242, ed. of 1869).

The cruel treatment meted to Copernicus and Galileo, the bitter opposition which the new art of printing met with from the church, the disfavor with which every struggle of scientific knowledge was met, together with the fact that for a hundred years and down to our own times the ablest scientists, the ripest scholars, and the deepest thinkers have been without the church and at enmity with it, together with all the facts in the matter, are sufficient to show that the church has been opposed to the advance of learning and science, and that Christianity has thrown civilization back more than a thousand years. It is clear to understand by the unprejudiced mind that civilization and learning have advanced in spite of Christianity rather than with its help.

In estimating the influence that Christianity has exercised upon civilization, and upon the education of the world, these facts should always be borne in mind:

1. Jesus, if he lived, was an uneducated person, and taught no new scientific or philosophic truth.

2. His apostles and disciples were unlettered men, and, like him, taught no new truths of science or philosophy.

3. While some of the early Fathers who adopted Christianity were men of education in Grecian and Roman literature, it was soon lost sight of; educated men in the church soon became very scarce.

4. Education was steadily discouraged by the church; former civilization and education were abandoned, and the grossest ignorance and darkness overspread the clergy and the people when Christianity was at its strongest.

5. For many centuries the students, the scientists, and the men of learning found more opposition from the church than from any other source. Learning was regarded as an enemy to Christianity, while ignorance all along the centuries has been considered entirely compatible with godliness.

6. The church has persistently shown enmity to scientists and educated men, and this is apparent down to the present time. The scientists of our own period are opposed, misrepresented, and ridiculed by none as by the ardent advocates of Christianity. The way in which you have several times spoken disrespectfully of scientists in the course of this discussion, and particularly in your last letter, is a fair sample of Christian hatred of science. If Christians have later adopted scientific and literary studies in the colleges and universities it is because of the public demand for it, and the improved tastes of the age; but they undertake to subordinate it all to the dogmas of theology, and ecclesiasticism is always held to be superior to it.

7. The true conservators of learning in the dark ages were the Infidel Mussulmans, and but for them the world would much longer have been cursed with darkness and ignorance.

8. Christianity has from the first sustained tyranny, oppression, and slavery, since Paul said: "Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation" (Rom. xii, 1, 2); and Peter also: "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors. . . . Honor the king" (1 Peter ii, 13, 14, 17). From that day to this priestcraft and kingcraft have gone together, and both have ruled over men by divine right. Submission and passive obedience have been the watchwords of the church. Mosheim thought that Constantine turned Christian because he saw "the admirable tendency of the Christian doctrine and precepts to promote the stability of government by preserving the citizens in their obedience to the reigning powers." The same historian also thought that Charlemagne converted the Saxons to Christianity for the same reason, hoping that the same gospel would "induce them to submit more tamely to the government of the Franks." In all the conflicts that have arisen between the people and their rulers, orthodoxy has always been for the complete submission of the people.

9. Christianity has persistently sustained the worst form of slavery that has existed in the world, and during the eighteen centuries of its rule scarcely lifted its finger in opposition to it. The most sturdy advocates of liberty, the most steadfast opponents of slavery, have been from the ranks of unbelievers—Infidels.

10. The church has persecuted and taken life in the most cruel manner and on the largest scale for exercising the right of opinion.

11. The church deprived women of the rights she held under Grecian, Roman, and German rule, and reduced her to a state of utter dependence, submission, and slavery.

12. Thus Christianity has stood in deadly opposition to the advance of civilization and the best interests of the race. The civilization that has taken place within the past five hundred years has been in consequence of the progressive nature of man, and because the natural aspiration of man when untrammeled by the fetters of theology is to liberty, knowledge, and happiness. When it is claimed for Christianity that it is to be credited with our learning and our civilization, and the liberties we enjoy, the claim is false.

13. It must be held that Christianity, therefore, has sustained ignorance, slavery, the degradation of woman, the infliction of torture, and the taking of life, and held back the advancement and happiness of the human race.

JESUS AND HIS TEACHINGS.

I will next review what you have to say of Jesus and the character of his teachings. You undoubtedly entertain a higher opinion of him than I do. I am, however, quite willing to admit—if I can be convinced that such a person as Jesus had a real existence—that he was an amiable, well-disposed, democratic person, but of limited information, with no very original traits of character, and certainly no proofs of divinity or of unusual ability. But as has already been shown in this discussion, there is no proof that such a person really existed, nor, if his existence is conceded, that his maxims and teachings were correctly reported. It must not be forgotten that he wrote nothing himself, and that what he is reported as having uttered was not written till after he had been dead many years, varying, as we have seen, in the opinions of different writers, from thirty to one hundred and fifty years. Waving th great discrepancy between the story of the three synoptic gospels and the fourth gospel accorded to

John, the utter difficulty of getting anything like a correct report of his teachings cannot be lost sight of. It can scarcely be thought reasonable that any person's remarks could not be correctly transmitted under such circumstances.

To prove that there is something more than human in the character and teachings of Jesus you quote the extravagant language of Rousseau, which he put into the mouth of the Savoyard vicar. It might be considered nearly as just to quote the language which Shakspere put into the mouths of Iago or Shylock and then claim they were his own private sentiments. But, dear sir, you show your lack of honesty by not giving the entire quotation. The closing part of it quite upsets the opinion he put into the vicar's mouth, and you take very good care to withhold it. Let me finish the quotation regarding the story of Jesus: "*This same gospel is full of things incredible—of things which reason has in aversion, and which it is impossible for any man of sense to conceive or admit.*" This, the reader will see, puts a very different face upon Rousseau's opinion of the story of Jesus and his wonderful deeds. But after Rousseau had served your purpose and spoken highly of your ideal, how easy it was in the same letter to say unkind words of him and cast him aside as an object of contempt. "Oh, for the rarity of Christian charity!"

It is my candid opinion that if a rational view is taken of the conduct and teachings attributed to Jesus they will be found to not possess the exalted qualities, morally or intellectually, usually accorded to them. It cannot be denied, according to the narrative, that Jesus led a sort of vagabond life. He wandered over the small country where he was born much as the class of men called "tramps" nowadays walk over ours, and his companions were of a similar class. They performed no labor, doing nothing to cultivate the earth, to embellish nature, or to provide for future wants. His instructions to others enjoined them to follow the same kind of life. He said, "Take no thought for the morrow, what ye shall eat," etc. The savages who now act upon this principle lead most wretched and useless lives. The lilies and sparrows are poor patterns for healthy, active human beings, in making the struggle of life.

Plucking the corn of others' planting would not now be regarded as an honest mode of living. Many of the older moral teachers of the world set better examples than this.

In my tenth letter I hurriedly gave you some fifty instances in the teachings and conduct of Jesus which seem too imperpect to be the production of a perfect god. In replying to what you now adduce in his favor it may not be amiss to allude to some of them again, as well as to others.

It is questionable advice to one who has recently married a wife to neglect her and make no provision for her.

The injunction, "Let the dead bury the dead," cannot be regarded as specially luminous.

The sending of idle, filthy beggars to Abraham's bosom as a reward for indolence and mendicancy may well be regarded as questionable. To teach man to gain a competence by industry and frugality, as Confucius did, would seem far better.

His speaking in dark parables that his hearers might see and not perceive, hear and not understand, seems not the best mode of teaching. It is hardly in keeping with the injunction, "Do as you would have others do to you."

"Love your enemies" is a hard command to keep. Few have been able to do so. He seems not to have done it himself, for he denounced his enemies and called them very hard names, as fools, blind guides, hypocrites, vipers, serpents, etc.

His saying, "But these mine enemies which would not that I should reign over them, bring hither and slay them before me," does not indicate a merciful, beneficent spirit, though the words were part of a parable. It would indeed be a very summary way for a ruler to dispose of his subjects.

His making a whip or scourge of small cords and beating and driving the dealers in doves and the changers of money was hardly in keeping with a god of endless mercy and kindness. Was it loving them if they were his enemies?

The consigning of men and women to eternal damnation and burning because of their inability to believe seems like extreme cruelty and injustice. Belief is not a matter of choice, but of evidence. A man cannot believe just what he is commanded to believe, but he must first be convinced.

The command to bind hand and foot and cast into outer darkness the man who had no wedding garment seems very severe, for the man was evidently one who had obeyed the injunction, "take no thought for the morrow."

If it is blessed to be a peacemaker, why should he say he came not to bring peace but a sword. The contradiction is plain.

His injunction to hate father, mother, brother, sister, wife, and children seems far below the maxim taught by Confucius, Thales, and many of the old teachers, "Honor your father and mother, love your brothers and sisters."

His treatment of his own mother seems not filial or dutiful; when she told him in Jerusalem that she had sought him sorrowing, his reply was curt and without affection. When at the wedding she told him that the wine was out, he ungraciously said, "Woman, what have I to do with thee?" It does not appear that he ever called her by the endearing name of "mother." When on another occasion, when speaking to a crowd, he was told that his mother wished to speak with him, he showed impatience and said, "Who is my mother?"

I will not, however, stop to recall all the points in his conduct and teaching that are open to criticism, but it is easy to perceive that he was not perfect and without fault, and undoubtedly only an ordinary human being. He was born as others are; he ate and grew as others do; he had his likes and dislikes with the falibilities common to mortals, with, perhaps, a degree of superiority over the bulk of the human race.

You claim that he died to save the world. How his death could affect the world is not easy to understand. Hundreds are dying every day and every hour without seriously affecting the world. As a sacrifice, his death could not possess remarkable virtue. If he was God, and had before dwelt in the regions of happiness, his existence among the hills of Judea must have been most irksome. To leave such an unpleasant life for the happy mansion in the skies must have been an agreeable change.

Even if his sufferings were extreme, they lasted but a very few hours. If his sufferings were a virtue they fell far short of what many have endured on the torture rack for days together in various painful positions and on beds of sickness and suffering. Why it was more for him to die than any other human being is hard to realize. If he was really a God, and his home was in heaven, and he could not return there only through the portal of death, he should have been joyful to pass through it; but how his death could affect the countless millions of others who lived and died before him and since is all in the imagination of his followers and worshipers. That a God of infinite love and mercy could take any delight in the suffering and death of any person, especially of his own beloved son, is a monstrous conception and abhorrent to every noble sentiment of human nature. As I have sufficiently shown, this conception of expiation—the appeasing of the vindictive spirit of the gods by the death of men and animals—is of pagan origin in the dark ages of the past, and justly should be abhorrent to every lover of beauty and justice.

With all the loveliness and excellence which the admirers of Jesus are pleased to accord to him, with all the veneration they may feel for his amiable character, should a man now appear in the world and do precisely as he did in every respect—wander from place to place with a band of idle followers at his heels, without any visible means of support, never performing a day's labor, setting himself up as a god, and to know more than all others—he would be regarded as an insufferable pretender and fraud. Probably not a member of the Christian churches of the day would recognize him or affiliate with him, and very likely he would be arrested as a vagabond and thrown into prison at hard labor with thieves and felons. It cannot be believed that one of the respected and salaried clergymen who at this day derive honor and gold by preaching Jesus and him crucified would affiliate with or even notice just such a character, who would do precisely as Jesus did. They would spurn him and cast him from them; they would not deem him a god; they would not believe him the creator of the universe; they would regard him as a man infinitely inferior to themselves. But because myself and others cannot believe that a person who lived just in this way nearly nineteen hundred years ago was God, or anything more than a man, you and all your brother Christians think we ought to be sent to hell and roast for it. If such a character as Jesus would not be lovely now, if such a person would not be acceptable to the taste of the better portion of the community to-day, how could he be lovely or acceptable eighteen hundred years ago? What would not be divine now could not have been divine then.

The great question which cannot be positively settled is, Did such a person have an existence? Was he a man or myth? Either is quite possible, and though a myth, it is as easy to admire his reputed traits of character as to admire the qualities of Horus, Apollo, Balder, St. Nicholas, Aladdin, William Tell, Robinson Crusoe, John Bull, Miss Britannica, Brother Jonathan, or Miss Columbia, all of whom are only myths—creatures of the imagination. How many thousands of millions of children have fondly contemplated Saint Nicholas, or *Santa Claus*, and wondered what kind of a reward he would bring them at Christmas time—the birthday of Jesus! To their minds he is a reality, a great and beneficent being who dispenses blessings to all good little children. Does their faith make it so? How many thousands have read with absorbing interest about William Tell and Robinson Crusoe, of their brave deeds, of the perils they passed through and the honors they achieved! To the confiding minds of the young readers those characters have had a real *bona fide* existence—a reality—and probably they have just about as much as had Jesus. The confiding believers in Jesus see him, adore him, love him, just as the other confiding believers in Tell and Crusoe see, adore, and love them. I perceive but little difference; and the proofs of existence in one case are just about as strong as in the others. Legends are all we have in either. Where the proofs are so slight and uncertain it is clearly very ill-advised to repose undue confidence in them.

PROPHECIES OF THE BIBLE.

You again turn to prophecies as an argument to sustain your position, though I thought we had discussed that subject somewhat fully in our seventh letters. I showed that predicting or prophesying has been common in all ages and nations. Thousands of persons have attempted to predict future events, some with good success, but many more with ill. This penchant for prophecy still prevails. The weather is prophesied every day in advance, and the hits are generally good hits. Thousands prophesied last year that Garfield would be elected, while nearly as great a number predicted that Hancock would be the fortunate man. Half were false prophets and half were true, but there was very little miracle or inspiration on either side. I gave you two or three instances of the remarkable fulfilment of prophecies by different persons. One was a Hindoo prophecy, another of the French Revolution by St. Cesaire, either of which was quite as remarkable as any prophecy in the Bible. The account of the latter is to be found in a book entitled "Liber Mirabilis," which has been verified at the King's Library in Paris—far better proofs than the Bible prophecies have—where there is an original copy. The prophecy reads in this way: "The administration of France shall at a future and distant period be so blinded that they shall leave it without defenders. The hand of God shall extend itself over them, and likewise over all the rich; all the nobles shall be deprived of their states and dignities—division shall spring up in the church of God, and there shall be two husbands, the one true and the other adulterous—the former shall be put to flight. There shall be great carnage, and as great an effusion of blood as in the time of the Gentiles. The universal church and the whole world shall deplore the destruction of a celebrated city, the capital and mistress of France. The altars of the temple shall be destroyed; the holy virgins, razed out, shall fly from their convents, and the church shall be stripped of her temporal goods; but at length the black eagle and the lion shall appear, arriving from other countries. Then misery be to thee, oppressed city of opulence! Thou shalt at first rejoice, but thy end shall come. Misery be to thee, O city of philosophy! Thou shalt be subjected; a captive king, humbled even to the dust, shall at last recover his crown and shall destroy the city of impurity."

Although this prophecy was made long before the sad events occurred, the fulfilment was remarkable. Had it been made by Isaiah or Jeremiah, Christians would have made great ado over it. A writer in describing the fulfilment says: "The vassal, who looked not on the noble as his natural protector and guardian, but as an oppressor, arose against him, the soldier against the officer, the officer against the general, and the servant against his master, chaos was again restored, the holy altars were overturned, the convents defiled and pillaged, nobles reduced to the rank of private citizens, to save even life itself. The humblest of citizens and menials arose to power and despotism—so dreadfully was this prophecy fulfilled. At length even the black eagle, the ensign of the northern power, and the lion, that of Britain, gained possession of Paris, the self-dignified city of philosophy, stripped her of her ill-gotten spoil, and as a punishment of her abuse of power over other states, caused again to rule over her a king, that may have been truly said to have been humbled even to the dust."

Cooper with much truth says: "This prophecy is worth all the Bible prophecies put together. Not one of them is fulfilled so literally. And yet it is made by one who had no pretensions to divine inspiration; made, too, more than twelve hundred years before the circumstances referred to occurred."

Prophecy does not necessarily imply or prove superhuman agency. Any person of good mind can judge by existing facts what the future may turn out. Lincoln, before he was president, acted the part of a prophet when he said, "This nation cannot remain permanently half-slave and half-free." Rousseau was a prophet when he predicted the French Revolution. The negro woman who prophesied of Josephine, when the latter was a mere girl, that she would one day be empress of France was more definite and remarkable than anything of the kind in the Bible. There are also hundreds of gypsies and fortune-tellers who hav predicted coming events, and often they do so with singular accuracy. It can hardly be supposed that an infinite intelligence inspires them to say what they do, but perhaps those just as much as a similar class of predictors among the Jews.

You seem to think there is something very re-

markable and divine about the prophecies regarding Babylon, but upon an investigation it will be found less accurate and less definite than many prophesies that have been made by persons who laid no claim to inspiration or divine aid. Let us look a little into the facts as they exist regarding the condition of Babylon subsequent to the time when the predictions of Isaiah and Jeremiah were made. I will give some quotations from Layard's "Nineveh and Babylon," the highest authority we have on those countries, as selected by Underwood. They will show how far the predictions have lacked of being fulfilled.

"After the defeat of Darius and the overthrow of the Persian supremacy, Babylon opened its gates to Alexander, who deemed the city not unworthy to become the capital of his mighty empire" (p. 454).

"The last blow to the prosperity and even existence of Babylon was given by Saleucus, when he laid the foundation of the new capital in the banks of the Tigris, B. C. 322. Only a few Chaldeans continued to dwell around the ruins of the sacred edifices" (p. 455).

"Still, however, a part of the population appears to have returned to their former seats, for in the second century of the Christian era we find the Parthian king Evemerus sending numerous families from Babylon into Media, to be sold as slaves, and burning many great and beautiful edifices still standing in the city" (p. 455.

"In the time of Augustus the city is said to have been entirely deserted, except by a few Jews, who still lingered among the ruins" (ib).

"Among the heaps that marked the site of ancient Babylon herself there arose in the seventh century the small town of Hillah" (ib).

Hillah may contain 8,000 or 9,000 inhabitants. A few half-ruined mosques and public baths are its buildings. Its bazar supplies the desert Arabs with articles of clothing, arms, dates, coffee, corn, and contains a few Manchester goods and English cutlery. Around the town and above and below it for some miles are groves and palm trees forming a broad belt on both sides of the river" (p. 457).

"A theory put forward first by Col. Rawlinson, I believe, that the ruins around Hillah do not mark the site of the first Babylon, has, I presume, been abandoned" (p. 456). "Hillah, like most towns in this part of Turkey, is peopled by Arabs, once belonging to different tribes, and now forgetting their clanships in a sedentary life. They maintain, however, a friendly intercourse with the Bedouins, and with the wild inhabitants of the marshes" (p. 447).

"From the summit of Birs Nimroud I gazed over a vast marsh, for Babylon is made a possession for the 'bittern and pools of water.' In the midst of the swamps could be faintly distinguished the mat huts of the Kazail, forming villages on the small island. The green morass was spotted with the black buffalo. The Arab settlements showed the activity of a hive of bees" (p. 427).

"Shortly after my arrival in Hillah I visited the Birs Nimroud, accompanied by Zaid and a company of well-armed Agayls. Spying a party of the Kazail Arabs retreating from the marshes with their tents and cattle, they fell upon them, and under my shadow carried off a few cows and sheep, inflicting at the same time time some severe lance wounds upon the owners" (p. 422).

To these quotations from Layard Underwood adds these appropriate comments: "Thus we see that the city which was to be destroyed by a great army 'from the north country,' the city whose time was near at hand, whose days, it was declared, should not be prolonged, which was to be 'perpetual desolation,' after the Jewish captivity, and never to be inhabited nor dwelt in from generation to generation, where the Arab was never to pitch his tent even; the city which was to 'be as when God overthrew Sodom and Gomorrah,' was a large and important city after the prophecies were written and after the captivity of the Jews; that Alexander intended to make it the seat of his great empire; that afterward it declined gradually like other ancient cities, yet 'Jews still lingered among the ruins' in the time of Augustus; that in the second century of the Christian era it still contained inhabitants and 'many great and beautiful edifices still standing;' that at a later date Hillah arose on the *site* of the ancient city; that the town has now a population of from eight to nine thousand, and is peopled chiefly by Arabs; that other portions of the ground on which ancient Babylon stood are inhabited by Arabs whose settlement shows 'the activity of a hive of bees,' while all around the green morass is spotted with flocks of the black buffalo; and that a British traveler actually saw Arabs with their tents retreating from the marshes which form a part of the site of the old city.

"Is should be borne in mind that according to the ancient historian, Herodotus, Babylon formed a perfect square of sixty miles—fifteen on each side. The same historian informs us that the whole plain of Babylon in the past has been subject to inundations, and that the city was protected by artificial canals and embankments, kept in repair at vast expense. There was, therefore, nothing improbable in the idea that a portion of the ground on which Babylon stood would sometime become 'pools of water;' but when the fiery old Hebrew prophets declared, in pronouncing Babylon's doom, that the destruction of the city should be speedy and its desolation complete, and proceeded to give particulars of its future condition, they put on record what in the light of present knowledge must be regarded as proof of the unreliable character of their prophetic writings, and evidence that they wrote not by divine inspiration, but from intense hatred of their oppressor and from impatience of her destruction.

"Nelson and some other writers have attempted to vindicate the correctness of the prophecies to which I have referred by quotations from Rollin and Volney; but it seems not to occur to many who still quote these old authors that discoveries made since their death render their work of no value, so far as they relate to the site or condition of Babylon, not to mention other cities named in the Bible."

There is nothing for me to add to this. It clearly appears that Jewish prophets widely missed the mark in their predictions, and we are forced to the conclusion that they could not have been moved by a being of infinite truth, and that what they did say possesses no special value. It will not do for infinite perfection to be inaccurate.

THE PROPHET DANIEL.

Next comes the wild, erratic talk about a great image with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet of iron and clay mixed, with a stone, which smote this image, etc. This incoherent gibberish you adduce as a proof of Christianity. It must be a weak cause that requires such support. To me it seems a weak prop, indeed, and for two reasons. In the first place, the riddle is so wild and obscure that it cannot be understood, and more ingenuity is required to imagine a meaning than to invent the dream in the first place, or any good it could do after invented; second, because the entire representation of the dream, vision, or prophecy is untrue. It is purported to have been written by Daniel at the time of the Jewish captivity in Babylon, 537 B.C. Nothing of the kind was the case. It was not written nor known till nearly four hundred years later, as the Rev. John W. Chadwick clearly shows in his "Bible of To-day," and whose position is sustained by DeWette and other profound Bible scholars. Chadwick says: "Next after *Ezekiel*, *Daniel*. The logical order is correct, but not the chronological. Daniel is the next great apocalyptist, but his true date is 425 years after that of Ezekiel, about 165 years B.C. He would be the last of the prophets in a chronological order, if he were indeed a prophet. But he can hardly be considered one, his whole genius and method are so entirely different from that of the great prophets of the eighth century B.C., who give to the prophecy its typical form. The book of Daniel was the last book admitted into the Jewish canon, and it was admitted very grudgingly. It was never placed among the *prophets* by the Jews. It was left for Christians to perpetrate this piece of literary folly. True, it professes to have been written, after the sixth chapter, in the time of the captivity. 537 B.C. is the marginal date, which is based upon the text. It is a description of visions had by the prophet Daniel in Babylon. No other book of the Old Testament has played a greater part in the development of Christian ideas. It was the great stronghold of the defenders of predictive prophecy in England in the eighteenth century. But now its gates are broken down; its wall is flat. There is not a repectable critic who disputes that it was written in the time of Antiochus Epiphanes, from 170 to 165 B.C. The writer's object was to strengthen the faithful among the Jewish people under the tyranny of Antiochus Epiphanes, and to encourage them with the hope of a speedy deliverance. Even as an acknowledged fiction, it was well adapted to its purpose. How much better as a veritable prophecy of the time of the captivity! This it professed to be. Speaking squarely, it was a pious fraud. It *was* pious. The man who wrote the book was an earnest patriot, filled with an honest hatred of injustice. He had a noble end in view—to strengthen and console his fellow-countrymen. He thought it justified the means. But these were fraudulent. A book written 165 B.C. was put forth as a book written 537 B.C. But the subjective immorality of such an act as this was not then what it would be now. Then there was not the sense of ownership in books that there is now. The copyist easily glided into the redactor. He added and he took away to suit his own ideas. It was a very common thing, especially a little later in the first Christian centuries, to try to float one's book with the great name of some apostle or Father in the church. The apocryphal books of Esdras are a case in point, Esdras being the Greek form of Ezra, and these books, written hundreds of years after his death, pretending to be written by him. Other instances are the *Wisdom of Solomon*, the *Book of Enoch*, attributed in the New Testament to the 'Seventh from Adam,' but actually written a little before Christ, and some of it a little after; in the New Testament, the fourth gospel and various epistles" (Bible of To-day, pp. 17, 18, 19).

As the book of Daniel, then, is clearly a fiction—not written by Daniel, and the person who did write it is wholly unknown—as it is much of the same wild, visionary, unmeaning character as the book of Revelation in the New Testament; as it is not worth the thousandth part of the time that has been spent in poring over it, if possible to catch its hidden meaning; as the *end of the world* upon the assertions of this book has many times been set, but always falsely set, as the world still revolves and probably will continue to do so for ages to come; as there is nothing about the book of the slightest value to people of the present day, save as a specimen of the literature of its time, and as a matter of curiosity, it must be regarded as very poor proof in favor of Christianity, and must be set aside with all the other rubbish brought in its defense. Far better proof than this vision of a wholly fictitious Daniel will have to be hunted up and brought forward to sustain your system, or it might as well be abandoned as a lost cause—a collection of absurdities without verification.

This letter has already reached considerable length, and I will defer what else I have to say in reply to you till my next, which will close our discussion.

Sincerely yours, D. M. B.

Our Religion vs. Our Republic.

To the Editor of The Truth Seeker, *Sir:* The fact cannot be much longer concealed that our religion is the deadly enemy of our republic. The one based on the belief that the universe is the creation and subject of a supreme, invisible ruler; the other that the powers that govern are derived from the governed, are antagonisms that can never be reconciled. One of the two must eventually go under.

As it is useless to contend over derived conditions without regard to the law that produced them, to test this question of supremacy I deny that a shadow of evidence can be found in the organic law by which we exist as individuals that sustains belief in the supremacy of the unseen over the seen, but, on the contrary, the same interchanging relations that exist between the roots and top of the vegetable exist between the visible animal, an invisible counterpart, each being equally necessary to the existence of the other. Man bearing the same relation to lower grades of animal life that the tree does to lower grades of vegetation, the same law of combination that makes higher numbers from lower ones, larger streams from small ones, makes higher grades of being from lower ones, including all that constitutes their individuality.

Belief in an oligarchy of spirit over matter is the last expiring effort of a superstition that has made our world a human slaughter-house and whitened the plains of earth with the bones of its victims; that burned heretics, hung witches, dragged William Lloyd Garrison through the streets of Boston for asserting the right of a man to own himself, and closed the doors of every church and lecture-room against him, except that of the Atheist, Abner Kneeland, and he imprisoned sixty days for expressing a doubt of the existence of a universal monarch; imprisoned the editor of The Truth Seeker thirteen months under the flimsy pretext of sending obscene matter through the mails, and is now feasting on the life-blood of our republic.

The question that agitates the world to-day is simply this, Are the two conditions that constitute the sexes and all opposits distinct entities or interchanging relations? Or, in other words, are the powers that govern derived from the governed or from a source of being that is independent of them? On our answer to this question depends the fate of our republic. J. Tinney.

Westfield, N. Y.

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Communications.

The Godly Women of the Bible.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENUTRY.

MARY MAGDALENE, JOANNA, SUSANNA, "THE OTHER MARY," AND SALOME.

This notorious character, Mary Magdalene, comes before us for the first time in Luke viii, 2, the chapter succeeding the sinner-anointing. Here we are told that there were with Jesus in addition to "the twelve certain women which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils."

The commentators give four explanations of her name; the most conclusive is that she belonged to the town of Magdala, and that she was so called to distinguish her from all other Marys, there being six in the New Testament. As she is credited with being the first witness of Jesus's resurrection, and by the Western church considered the same person as the Mary of Bethany, and the feast of St. Mary Magdalene was constructed on this assumption, she has become a most important modern as well as traditionary personage.

Luke does not inform us how seven devils came in Miss Mary, nor why they went out of her, but leaves us to conjecture that she and the other women probably were healed by Jesus; and as he tells us in the same chapter that Jesus, by their request, permitted a legion of devils (six thousand) to enter into two thousand swine (that is exactly three devils to a pig), we need not hesitate in believing Mark (xvi, 9) when he declares that Jesus appeared first to Mary Magdalene, out of whom he had cast seven devils. It is to be regretted that Luke and Mark did not minutely describe the modus operandi, for it might have been as much more interesting than their account of the Gadarene demoniac, devilish-swine tragedy as was Mary Magdalene more valuable than a shote.

Moreover, it would have been most useful knowledge ever since to devil-believers, devil-sufferers, and devil miracle-workers to have possessed the secret of this wonderful power. Besides, it might have proved a lucrative means by which the officers of the church could have more readily filled the cofer-bags of the Lord's treasury.

It is inferred by the anointed ones that our heroine "had a demoniacal possession of more than ordinary malignity, since seven devils went out of her." But what is that small number compared to the six thousand that went out of the Gadarene demoniac into that drove of hogs? (The new version has it Gerasenes.) But as interesting as it might prove to pursue further this theme of devil-possession and devil-dispossession, we must nevertheless proceed to discuss the life and character of this "honored woman." It is said by Smith that "having had, in their most aggravated forms, some of the phenomena of mental and spiritual disease, . . in other demoniacs, . . from that state of misery she had been set free by the Healer, . . and found her safety and blessedness in following Him."

Be that as it may, this life of ministration brought numerous women into companionship, it seems, a few only of whom were known by name, and some of these not prominently till the crucifixion and resurrection.

It is not specified by any of the evangelists that either Martha or Mary, the sisters of Lazarus, were at the cross or sepulcher, though as Bethany was but two miles distant it is urged by some divines that they were probably present among the "many women looking on afar off," and perhaps at the tomb Sunday morning with the Marys to anoint the body of Jesuswith sweet spices, though their names are unmentioned.

It is very strange, as Smith admits, that "we have no record of their mode of life, or hopes or fears during the momentous days that preceded the crucifixion; they 'stood afar off' beholding these things during the closing agony on the cross." Thus ever is woman found hovering around, seeking to undo the diabolical deeds and to counteract the infernal influence of man, whether this account be true or false. All the evangelists agree in stating that Mary Magdalene was at the cross and sepulcher except Luke, who does not mention her name at the cross. Wonderful unanimity! Scarcely an agreement among them in any other one particular; but of that it is not our province here to speak.

In treating of Mary Magdalene other women associated with her in their ministrations and at the cross and sepulcher will be considered.

In this connection (Luke viii, 2, 3), among the many women which had been healed of evil spirits and infirmities, besides Mary Magdalene only two are indicated by name, Joanna, the wife of Chuza, Herod's steward, and Susanna. Joanna is mentioned only once afterward by Luke (xxiv, 10), where with the other women at the sepulcher the apostles are told that Jesus has risen. She "probably" had had some devil in her, little or big, and though the wife of the steward of Herod Antipas, who killed John the Baptist, and before whom Jesus was sent by Pilate, yet in her distress had risked an application to the "great physician," was healed, and joined in his "train." "What a train!" adds Brown, "and immortalized her name."

Of Susanna we know nothing except this one item, as she is never spoken of elsewhere.

In Matthew xxvii, 55, 56, we read that among the women that followed Jesus from Galilee ministering unto him was Mary Magdalene and Mary the mother of James and Joses, and the mother of Zebedee's children. The same group of women is described by Mark (xv, 40) as Mary Magdalene, Mary of James the Little and of Joses and Salome. Luke (xxiii, 49) mentions no names, only saying, "All his acquaintances and the women that followed him from Galilee stood afar off beholding these things." John's testimony is (xix, 25): "Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas (commentaries and new revision say Clophas), and Mary Magdalene." Here we have all the names given of those standing at the cross, and "from a comparison of these passages," says Smith, "it appears that Mary of Clopas and Mary of James the Little and of Joses are the same person and that she was the sister of St. Mary the Virgin." Now comes the scramble to reconcile the inconsistencies evident in these passages. Smith makes a lame and tedious apology for "the fact of two sisters having the same name," and continues: "Mary of Clopas was probably the elder sister of the Lord's mother. It would seem that she had married Clopas or Alphaeus while her sister was still a girl. She had four sons, and at last three daughters. The names of the daughters are unknown to us; those of the sons are James, Joses, Jude, Simon, two of whom became enrolled among the twelve apostles (James), and a third (Simon) may have succeeded his brother in the charge of the church of Jerusalem. Of Joses and the daughters we know nothing. Mary herself is brought before us for the first time on the day of the crucifixion, in the parallel passages already quoted from St. Matthew, St. Luke, and St. John." Under the head of "James," he goes into a long disquisition to ascertain whether these sons and daughters are really the children of Mary the wife of Clopas or the children of the virgin, mentioned by Matthew xiii, 55, thus: "Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James and Joses and Simon and Judas? And his sisters, are they not all with us? Whence then hath this man these things?" This is as plain as language can make it that these sons and daughters were the children of the virgin, and brothers and sisters of the god Jesus, not his cousins. Smith confesses that "there are difficulties in the way" of some ten or more conjectures, hypotheses, and conclusions arrived at by different expositors, which he analyzes, for if as stated by the evangelists, he says:

"First, it introduces two sets of four first cousins, bearing the same names of James, Joses, Jude, and Simon, and secondly, it drives us to take our choice between three doubtful and improbable hypotheses as to the parentage of this second set of James, Joses, Jude, and Simon. There are three such hypotheses: (a) The eastern hypothesis, that they were the children of Joseph by a former wife. (b) The Helvidian hypothesis, that James, Joses, Jude, Simon, and the three sisters were children of Joseph and Mary. (c) The Levirate hypothesis, that Joseph and Clopas were brothers, and that Joseph raised up seed to his dead brother." After bringing in all his evidence he sums up under "six objections" to his own hypothesis and the hypotheses of others, some of which we must quote: "It certainly would be natural to think that we had here but one family of four brothers and three or more sisters, the children of Clopas and Mary, nephews and nieces of the Virgin Mary. There are difficulties, however, in the way of this conclusion. For, 1. The four brethren in Matthew are described as the brothers of Jesus, not as his cousins; 2. They are found living as at their home with the Virgin Mary, which seems unnatural if she was their aunt, their mother being, as we know, still alive . . The four brothers and their sisters are always found living and moving about with the Virgin Mary. If they were the children of Clopas the Virgin Mary was their aunt. Her own husband would appear without doubt to have died at some time between A.D. 8 and A.D. 26. Clopas or Alphaeus is not mentioned at all, except as designating Mary and James. Nor have we any reason for believing him to have been alive during our Lord's ministry. What difficulty is there in supposing that the two widowed sisters should have lived together, the more so as one of them had but one son, and he was often taken from her by his ministerial duties?" And so you see, after all their "hypotheses," "supposings," and "objections," they leave the subject where they began it, not knowing whether Jesus was the one Holy Ghost son of Mary, and these other four sons and daughters his half brothers and sisters the children of Mary and Joseph, or whether they were his cousins and the children of his mother's sister (the other Mary), who was his aunt, by her husband, Clopas or Alphaeus. And they are not half done yet; but we will no longer burden you with their suppositions on this topic, for he can never discover through them nor their infallible word whether Mary was the mother of those four boys, and he didn't know how many girls, or whether they belonged to her sister, the other Mary, and Clopas or Alphaeus. Is it not strange that scholars will regard as authority a record that compels such a wide range of doubt, conjecture, admission, opinion, and conclusion? And now comes the precious revision, giving broader scope than ever to diversity of views toward harmonizing the one true revelation, and uniting all mankind in one grand universal millennium of evangelical Christianity to sail on in one "Great Eastern," to one eternal heaven of bliss, world without end. Amen.

But we must hasten to "the mother of Zebedee's children," as Salome is usually designated. Conundrum—Who was the father of Zebedee's children? Do you suppose those learned divines can tell? If so, they had better leave off ruminating over the fatherhood of Jesus and the parentage of these boys, call those conundrums unsolvable, and let them pass.

Well, Salome is mentioned only twice by name, at the cross and sepulcher. Smith says: "It is the opinion of many modern critics that she was the sister of Mary, the mother of Jesus. (John xix, 25.) . . The words admit, however, of another and hitherto generally-received explanation. . . . We can hardly regard the point as settled, though the weight of modern criticism is decidedly in favor of the former view." And yet on such points for opinion's sake have good men and women been tortured, roasted alive, and given to wild beasts, and but for the march of intellect, free speech, free thought, and free press to-day, would the ungodly woman be ostracised, indicted, and perhaps killed for writing this; Mr. Bennett imprisoned or burnt alive for publishing it; and yourselves for reading it be put upon the rack or thrust into loathsome dungeons, and all for believing or not believing some of those opinions upon which these learned rabbis cannot decide! What a weight of misery has the blood-thirsty church of Christ loaded upon helpless humanity in its zeal, bigotry, and ignorant pretensions of assumed divine rights and power to do God's work for him on earth in order to assist man to get to him in heaven, behold his face, and sit down in the kingdom with Abraham, Isaac, and Jacob, and all the blood-washed throng, to go no more out from his presence forever and ever. Mercy, mercy, deliver me! The ungodly woman here enters her protest and puts it on record that she not only does not desire a residence in this kingdom and a seat at the right hand of God, but that she will use all the effort in her power to prevent herself being carried or dragged to such a seven-by-nine aristocratic, blood-bought inheritance as this New Jerusalem is promised to be.

But we must return to Salome, who, if the record is true, was not of the last opinion of the ungodly woman, for we read (Matt. xx, 20) that she preferred a request to Jesus on behalf of her two sons for seats of honor in this kingdom that the ungodly woman refuses and would shun as a moral pest-house or mental bastile. She must have been a bold, ambitious, and selfish woman to have desired the monopolization of the two highest seats for her two sons to the exclusion of the ten other disciples—a pretty good indication that if she did not follow Jesus for the loaves and fishes, she did at least expect an exalted position for her boys, the story evidently disclosing the expectation that Jesus, like an earthly monarch, would be hoisted on high with his fawning, cringing courtiers around him in obeisance, and that seats at his immediate right and left hands would exalt as premiers her sons over the other disciples and his subjects. We might "conjecture" in view of this "hypothesis" that this vain mother, though a fisherman's wife, on court occasions hoped to be able to say, with a wink of her eye and a toss of her head, to the less favored dames surrounding her in the galleries, "See, there are my two sons James and John sitting the one on the right hand and the other on the left of King Jesus!" But this fond, doting, proud mother was doomed to disappointment. Though she came to the "king of the Jews" with her sons, "worshiping him" like other office-seekers, asking for the best places for her boys, instead of preference she got a most ungracious snubbing, while the ten disciples were very indignant against the two brethren, "probably" supposing that it was "a put-up job" by Jim and John to have this "certain thing" asked of Jesus by their mother. This being so, and the fisherman Zebedee also in the secret, poor Salome deserves our pity and compassion for being thrust forward as spokesman for and by the male members of the family and thus humiliated when she asked nothing for herself and all for others. So we will take back all before said against her, for she might have been an unwilling slave and beggar instead of a vain suppliant. "Barnum's happy family" was never exemplified in Jesus's disciples, for they were always picking quarrels with one another.

Now that we have the recorded knowledge gathered in of the associates of Mary Magdalene, we will

proceed with her history in connection with these other women. Their presence at the cross and sepulcher is so well known that we will not dilate upon the occurrences. (See Matt. xxviii, 1–11; Mark xvi, 1–11; Luke xxiv, 1–12, 22; John xx, 1–19.)

All endeavors of the learned expositors to clear up the contradictory account of Mary Magdalene's part at the sepulcher avail nothing! Brown overflows with "gush," among which, in speaking of the visit of the women "when it was yet dark," he says, "Not an hour, it would seem, was lost by those *dear lovers* of the Lord Jesus;" yea, brags that his "*virgin* mother" was "*not*" the first to greet the risen savior, but that these "dear lovers" of his were early at the tomb, and that to Mary Magdalene especially was given this honor.

But we will let him give it in his own words: "Dear disciple, thy dead Lord is to thee 'the Lord' still. These particulars have a singular air of artless truth about them. Mary, in her grief, runs to the two apostles who were soon to be so closely associated in proclaiming the savior's resurrection, they, followed by Mary, hasten to see with their own eyes. . . . Mary, arriving perhaps by another direction, lingers at the spot weeping for her missing Lord. As she gazes through her tears on the open tomb she also ventures to stoop down and look into it, when lo! 'two angels in white,' as from the world of light, appear to her in a 'sitting' posture, 'as having finished some business and awaiting some one to impart tidings to' (Bengal). . . . But she is in tears, and these suit not so glorious an exit. They (the angels) are going to point out to her the incongruity. You would think the vision too much for a lone woman. . . . Can I choose but weep when they have taken away my Lord, and I know not where they have laid him? On this she turned herself and saw Jesus standing beside her, but took him for the gardener. Clad, therefore, in some such style he must have been. But if they ask, as too curious interpreters do, whence he got those habiliments, we answer (with Olshausen and Luthard), where the two angels got theirs. [What a logical answer! See poem, Easter Sunday, by T. M. W., alias the Ungodly Woman, in THE TRUTH SEEKER, July 2d.] Nor did the voice of his first words discover him, 'Woman, why weepest thou? Whom seekest thou?' He will *try* her ere he *tell* her. . . . 'Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.' Wilt thou, dear, fragile woman? [Cant, pure cant.] But it is the voice of sublime affection that thinks itself fit for anything if once in possession of its object. Like Joseph, he can no longer restrain himself. 'Jesus saith unto her, Mary.' It is the oft-repeated name, uttered, no doubt, with all the wonted manner, and bringing a rush of unutterable and overpowering associations with it. 'She turned herself and saith to him, Babboni.' But that single word of transported recognition was not enough for woman's full heart. Not knowing the change which had passed upon him, she hastens to express by her action what words failed to clothe [going to kiss him, probably], but she is checked. 'Jesus saith unto her, Touch me not, for I am not ascended to my father. Old familiarities must now give place to new and more awful yet sweeter approaches. This seems the spirit, at least, of these mysterious words, on which much difference of opinion has obtained, and not much that is satisfactory said."

And who wonders, when we read in Matt. xxviii, 9, they came and *held him by the feet* and worshiped? In view of which Brown says, in commenting on that chapter, "How truly womanly!" and that, too, after having penned the preceding, to which he added, "for these sweeter approaches the time has not come yet." Touches, Jesus doubtless meant, such as anointings, kisses, etc. How they could *touch him not*, and yet *hold him by the feet*, is one of the great mysteries of godliness that these godly men have not made plain to themselves, it appears, any more than they have to the ungodly woman.

Columns of criticisms could be penned upon this short extract, but cannot the intelligent reader discover the points and make the applications himself? One, however, must not be omitted. Jesus was so nearly appareled like the gardener that Mary, supposing him to be the same, addressed him as such and had quite a conversation before she discovered her mistake. Rather a poor materialization, spirit cabinet dupes would consider nowadays. Perhaps the medium was dressed in the gardener's clothes, since there was such a close resemblance. Such feats have been performed in modern times, alas! alas!

Smith accounts for Mary's blunder thus, "The utter stupor of grief is shown in her want of power to recognize at first either the voice or the form of the Lord to whom she had ministered." But he was in the gardener's clothes or an angel's, and Mary could not be expected to know him thus transmogrified. Skeptics can find as many objections and as much to ridicule in the idea of this resurrection as can Christians against modern spirit materializations in the nineteenth century.

How about Mark? Instead of having two angels, he describes a young man in the sepulcher clothed in a long white garment! Brown says, "In Matthew he is called the 'angel of the Lord,' but here he is described as he appeared to the eye, in the form of a life that knows no decay." Spiritualists can find proofs, aid, and comfort both in the Old Testament and New that Bible worshipers can neither gainsay nor resist.

Permit us to quote from Smith, under "Mary Magdalene," a refutation of the belief that she and "the sinner" are identical. It might have been placed in the anointings in the last chapter, but was overlooked. "Out of these few facts there rise a multitude of wild conjectures, and with these there has been constructed a whole romance of hagiology. The questions that meet us connect themselves with the narratives in the four gospels of women who came with precious ointment to anoint the feet or the head of Jesus. Although the opinion seems to have been at one time maintained, few would now hold that Matt. xxvi and Mark xvi are reports of two distinct events.

The supposition that there were three anointings has found favor with Origen and Lightfoot. We are left to the conclusion adopted by the great majority of interpreters that the gospels record two anointings —one in some city unnamed during our Lord's Galilean ministry (Luke vii), the other at Bethany, before the last entry into Jerusalem. We come, then, to the question whether in these two narratives we meet with one woman or two. The one passage adduced for the former conclusion is John xi, 2. There is but slender evidence for the assumption that the two anointings were the acts of one and the same woman and that woman the sister of Lazarus. There is, if possible, still less for the identification of Mary Magdalene with the chief actor in either history. 1. When her name appears in Luke viii, 3, there is not one word to connect it with the history that immediately precedes; 2. The belief that Mary of Bethany and Mary Magdalene are identical is yet more startling. Not one single circumstance except reverence for their master is common. No one evangelist gives the slightest hint of identity. Nor is this lack of evidence in the New Testament itself compensated by any such weight of authority as would indicate a really trustworthy tradition. Clement of Alexandria and Tertullian say nothing to imply that they accept it. The language of Irenæus is against it. Origen discusses the question fully and rejects it. He is followed by the whole succession of the expositors of the Eastern church. In the Western church, however, the other belief began to spread. The translators under James I. adopted the received tradition. Since that period there has been a gradually accumulating consensus against it.

These extracts serve a double purpose. First, to show the wrangle of the churches and the diversity of opinion maintained, all in the name of God, and how utterly impossible it is to arrive at anything like truth among such a mass of contradictions. Second, in quotations from the Bible and extracts from commentaries there is learned the actual statements of both or the facts set forth by each on the topics treated, so we trust our readers will not consider space and time misappropriated by publication and perusal. For instance, the sacred expounders are not willing to have it believed that Mary of Bethany, whom Jesus loved, was identical with "the sinner" who washed Jesus feet, or yet that Mary Magdalene and the latter were the same, or farther that she and Mary of Bethany were the same, therefore they strain a point and endeavor to make impossibilities appear facts, and so in thousands of instances that might be adduced.

One great lesson to be learned from these women following and "ministering unto Jesus of their substance" is the application made by the priests and clergy of modern times. Brown says on these dispossessed women: "He had the double claim of having brought healing to their bodies and new life to their souls. Drawn to him by an attraction more than magnetic, they accompany him on this tour as his almoners—ministering unto him of their substance. Blessed Savior! It melts us to see thee living upon the love of thy ransomed people. That they bring thee their poor offerings we wonder not. Thou hast sown unto them spiritual things, and they think it, as well they might, a small thing that thou shouldst reap their carnal things. 'Oh, the debt of the riches' of this poverty of his. He who was the support of the spiritual life of his people disdained not to be supported by them in the body. He was not ashamed to penetrate so far into the depths of poverty as to live upon the alms of love. He fed others miraculously," etc.

Is not here portrayed in living characters, better even than the pen of a Paine or the eloquence of an Ingersoll can depict, the true theory of the church and clergy subsisting upon the people, especially women ministering of their substance unto the Lord, and "the Lord" is the lazy, useless, mendicant clergy, who, like a swarm of locusts, infest the country, eating up every green thing or all vegetation?

Is it not always made to appear that the spiritual care over the souls of men is far more than an equivalent for all the temporal goods that can be bestowed in return? Does it not "melt" the fat priests and high salaried ministers "to see" and feel themselves "living upon the love of their people?" How their hearts warm at the anniversaries and donation parties when the healed sisters bring in "their poor offerings," though the dear people may live on bread and water in sacrifice and self-denial! "Blessed savior!" is equivalent to "blessed minister!" "It would be none too good for Dr. Payson if it was all 'lasses," said an old lady when tipping up the jug and pouring a plentiful supply into the doctor's tea as a substitute for sugar, when remonstrated with by him to desist as there was "enough, enough, more than enough, my good woman!" (In my adopted town, Rindge, N. H., this is said to have actually occurred, the settled minister, Seth Payson, being the father of the renowned Edward Payson, D.D., of Portland, Me.)

And so all over the world, "nothing is too good for the minister," and those who are not blessed with an abundance of the goody-goodies are expected to make up in quantity what they lack in quality, like the old woman who thought the absence of sugar required more molasses for Dr. Payson's tea. "Dear women, ministering to Jesus in his glorious missionary tours!" and "poor offerings," are made the synonyms to-day of "Dear sisters, how much they have done and are doing for the church, the Lord's Zion!" while these poor deluded women who steal from their families in order to support a lazy ministry are flattering themselves that their "poor offerings" are in the Lord's treasury as purchase-money for a passport to heaven! O folly, fanaticism, and idol-man worship, when will ye cease in this fair world? When will woman throw off this incubus of superstition and no longer weigh herself down and curse her offspring with faith in such frauds, but open her eyes and use her reason in religious matters the same as she would in household duties and the ordinary affairs of life?

Punch-and-Judy Show or Seance, Which?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

W. F. Jamieson, in defending himself through your issue of June 18th against the charge of dishonesty in coming out a Materialist after having been a Spiritualist, says, "You may be a little surprised (in view of the repeated falsifications of my teachings through Spiritual publications) when I tell you that never in my whole life hav I charged fraud upon any medium without positiv proof."

Mr. Jamieson, in announcing himself through THE TRUTH SEEKER a Materialist, characterized the manifestations which occur in the presence of J. H. Mott, of this place, as a "Punch-and-Judy show," and said he had witnessed them. I hav not his manifesto before me, but think he referred to no other phenomena as having convinced him of the fraudulent character of Spiritualism.

Now I would like to lay before your readers, as I did immediately after his insinuations above referred to, the facts of the case.

He never attended but one of Mott's seances. He sat on the side of the room opposit the cabinet; and when called by a spirit he advanced to within some three feet of the aperture, when the spirit parted the curtains, and Mr. Jamieson remarked, "That looks like my mother," and immediately turned on his heel and went to his seat without the least attempt at investigation; and it is no wonder that he was not again called. Whatever spirit it may hav been was anxious to converse with him, but no doubt took in the situation, which I infer was that he was not an honest investigator—did not want to know the whole truth. This I say after attending nearly three hundred seances.

When Mr. Jamieson left for his hotel, Mrs. Mott invited him to return and investigate free of cost. But he left town next day.

Mr. Jamieson did not charge fraud on Mott in plain terms, but insinuated it, which he justly pronounces "meaner yet" in the article I am criticising.

STEPHEN YOUNG.

Memphis, Mo., July 1, 1881.

An Appeal

From the Black Hills Liberal League to all reform organizations throughout the United States, to unite and form a new political party to supplant the Republican and Democratic parties in the control and administration of this government. Whereas, neither of the two great political parties above named are longer fit to control the affairs of this nation, for reasons which are obvious to all honest men, and whereas, combined action alone on the part of all reformers can oust them from power, now therefore be it resolved that a national convention should be held at an early day, composed of delegates from all reform organizations, for the purpose of ascertaining what issues can be agreed upon which will enlist the sympathies and coöperation of a sufficient number to sweep from existence both these corrupt parties, and inaugurate a just and pure government administered in the interest of the whole people.

Resolved, that we make this application in view of a *bona fide* accomplishment of the objects set forth, and fully believe that the time for such action has arrived.

D. P. WILCOX, Pres.

Letters from Friends.

CONCORDIA, KAN., July 12, 1881.

D. M. BENNETT: I send you $5 to help you on your travels around the world. Hope you'll hav a good time, and obtain much valuable information for the cause of truth and the general discomfiture of bigotry and superstition. Yours, J. M. HAGERMAN.

LEEDS, MASS., June 20, 1881.

D. M. BENNETT: Inclosed find $8—$3 to renew my subscription to THE TRUTH SEEKER, and $5 for your proposed trip around the world. P. DUNHAM.

BURLINGTON, KAN., June 19, 1881.

BRO. BENNETT: Inclosed I remit $9.50—$3 to apply on the subscription of Wm. D. Stark; $1.50 to pay my subscription, and $5 to help defray your expenses around our mundane sphere. On account of my health being impaired by age and disease I hav been unable to comply with my pledge until the present. I hope you will hav a pleasant and prosperous journey. I shall anticipate your letters in THE TRUTH SEEKER with interest, knowing that you will giv us a correct and interesting account of the peoples you see and countries you travel through.

Yours very truly, CHRIS. BROWN.

CENTER LISLE, N. Y., June 16, 1881.

FRIEND BENNETT: Inclosed please find $8.25—$3 to be applied on paper; 25 cents for Col. Ingersoll's "What Must We Do to be Saved?" which please send by return mail; and $5 to help defray your expenses while circumnavigating this little ball.

With my best wishes for your safe return and a pleasant journey, I remain,

Yours for truth and justice, CHARLES LOWND.

HANNEPIN, May 14, 1881.

FRIEND BENNETT: Inclosed is $5, which place to my credit for your trip round the world. May you hav success and a good time and try and tell us all you see, as per agreement. Yours truly, JOHN M. STOUFFER.

HAVERHILL, MASS., July 11, 1881.

BRO. BENNETT: I inclose the mite I promised ($5); and with earnest wishes that the trip may prove a great pleasure and profit to yourself, and, through you, of multiplying benefit to your many friends and readers, I remain, Yours most truly, J. M. ORDWAY.

MINNEAPOLIS, MINN., July 12, 1881.

FRIEND BENNETT: Please include the inclosed $5 in your round-the-world fund. I wish you a pleasant trip and a safe return, renewed for greater efforts in the cause of Liberalism. Shall peruse your forthcoming books with great interest.

Yours respectfully, B. M. SMITH.

EVANSVILLE, WIS., July 12, 1881.

FRIEND BENNETT: Inclosed please find post-office order for $6—$5 for the world trip, and $1 for T. C. Leland to help him bear the expense he is at as Secretary of the National Liberal League. Put my name down for the books. I am late in sending, but in time, I hope. Thine for the right,

P. F. SPENCER.

BLOOMINGTON, WIS., July 11, 1881.

FRIEND BENNETT: Inclosed is $5 for the world trip. I should hav sent it before this, but was prevented by sickness in my family. Good luck to you and may you return in safety are the wishes of a true Liberal. FRANK J. SCHELL.

EATON RAPIDS, MICH., July 7, 1881.

FRIEND BENNETT: I hav made no promises, but I came to the conclusion some time ago that if the conditions were favorable for the great trip I would be in time with my "V." Inclosed you will find post-office order for the amount. Wishing you a pleasant trip and safe return to friends, I remain,

Yours, etc., A. ATWOOD.

MULLICA HILL, N. J., July 6, 1881.

FRIEND BENNETT: Inclosed you will find $8—$3 for THE TRUTH SEEKER up to January 1st, 1882, and $5 for the trip round the world and an interest in the forthcoming volumes. Hoping you will hav a prosperous trip, I remain, etc., JAMES CHATTIN.

MERRICK, L. I., June 15, 1881.

FRIEND BENNETT: Inclosed please find $8—$5 for the world trip, and $3 for THE TRUTH SEEKER for this year. Please excuse me for being behind this time, and I will try and do better next. I intend to come in and see you before you start, and if not I hope I will see you back again safe and sound.

From your friend, F. H. MOLLINEAUX.

FRESNO FLATS, CAL., July 6, 1881.

D. M. BENNETT: Inclosed please find $10—$5 for the trip round the world, $3 for renewal of subscription to THE TRUTH SEEKER, and $2 for luxuries on the trip. Wishing you a pleasant journey and safe return, I am ever your friend and admirer of the cause you are so fearlessly contending for, T. G. HOGUE.

SACRAMENTO, CAL., May 31, 1881.

MR. D. M. BENNETT: Please find below an order for five dollars to make good my pledge to help you make a journey round the world. I wish you good luck everywhere you go, and hope your health will never be failing. Before you start off please send me your photograph, so that I may always hav you before my eyes during your recitals in your books, and that I may share alike the good and bad hours which are before you. With my best wishes for your noble enterprise, I remain, HENRY FUCHS.

OTTAWA, KAN., May 13, 1881.

MR. BENNETT: Enclosed please find money order for $5.00, to help you on that long journey. I sent it as soon as I could after seeing the notice in THE TRUTH SEEKER, and hope it will be in time. May the journey be both pleasant and profitable to you and all concerned, and be assured we shall be happier at your coming than at your going.

Fraternally thine, SALEM FOUTS.

BROOKLYN, July 15, 1881.

MR. D. M. BENNETT: In my retired life I did not know of the existence of your paper, THE TRUTH SEEKER, but since I received a few of your last numbers I was so delighted that I almost regret your next journey. It will be a loss to the future pages, but that will no doubt be compensated for by the contents of the two volumes descriptiv of the trip around the world, for which I subscribe $5.00, which you will please find enclosed.

Yours truly, A. SNIDER DE PELLEGRINI.

TOLEDO, OHIO, July 8, 1881.

MR. D. M. BENNETT: Inclosed please find my $5 for the trip round the world. Whenever I saw the many shares taken I felt uneasy that I, one of the oldest of your subscribers, could not hav my name added to the list of your admirers, but I could not spare the money. I shall feel more satisfied and easier now. With my best wishes for a pleasant trip, and a safe return, I remain, your admirer,

F. HILLENKAMP.

WHITE BLUFF, TENN., June 15, 1881.

BROTHER BENNETT: I hav not been in favor of your taking that long trip round the world; somehow I don't feel exactly right about it. I want you to hav the honor and pleasure, but not the danger. Shall feel most glad when you get home safe and sound. I hav subscribed nothing for the trip in hopes that you would not go, but find you are bound to go, so inclosed please find $5 to spend on the journey. Perhaps you will want to go into Adam's old beer garden and menagerie, which I understand is run by a very worthy Dutchman and Yankee. My last order of books came to hand all right. "Semitic Gods" is splendid. So much for so little money; I don't see how it is done. Yours truly, S. P. JONES.

PEDEE, WIS., July 11, 1881.

MR. D. M. BENNETT: Inclosed is $5, my mite to the round the-world fund. You may need it, and I want the book. At first I did not like, and do not now really like, the idea of a person of your age who is much needed at home to make a trip round this old earth. Hope you may hav a good time, return home with renewed vigor, so that you can, through THE TRUTH SEEKER (the best Freethought paper in America), giv us the folly and superstition of the old Jew book and so-called Christian churches as keen and sharp as ever, if not better. Perhaps you may learn by the way. Yours most truly, DANIEL PROBST.

COLON, MICH., July 12, 1881.

D. M. BENNETT: Inclosed find my draft for $5 to help you on your way around the world. Go, my dear friend, and do the thorough work for humanity. And after you have safely returned to your good wife I hope you will make a tour of the states, and so giv your hosts of friends an opportunity to take you by the hand and say, "Well done, good and faithful servant. Abide in the love and esteem of all truth seekers." Good-bye, and may all good influences keep, guide, and protect you. A. J. KINNE, M.D.

[We now think that after we return from the other side of the globe we shall comply with the wish of many friends, and visit numerous points in our own country, and will be pleased to call on friend Kinne and others in his locality.—ED. T. S.]

READING, PA., July 12, 1881.

FRIEND BENNETT: Please find inclosed $5 to help you circumnavigate Herr Gott's footstool. If you come across that exceeding high mountain where Christ and and his uncle, Mr. Splitfoot, went up to get a good view of the opposit side of the globe, I would be much obliged if you would procure me a fragment of rock from the highest peak, for I hav no specimens from such an altitude in my collection of minerals. It would be nice to show to our Christian gospel-grinders. It might strengthen them in their faith in the old mountain and fish stories. When I was young I began to read the old book to get pious, but was unable to get that far. When I came to the big fish, mountain, ark-Noah tales, and the wet season it took to get Captain Noah's little box afloat, I found them a little too much to swallow. But most of the people are used to swallowing, so Noah and his ark, the big fish, the Bible, and all that comes out of the gospel-grinders' mouths goes down readily, and they ask for more. But the good Bible converted me from Christianity to unbelief, or Infidelity, as my Christian friends and some of the gospel-grinders say. I wish you good health and a happy journey and safe return to you happy home again.

Yours for truth and liberty, H. W. HOLLENBERGH.

ALBANY, N. Y., June 24, 1881.

FRIEND BENNETT: Although I hav not made any pledge, I am happy to send you a money order for $5 toward your intended trip round the globe. I hav no doubt but it will be a good investment, judging by your letters to Mr. Mair. If that gentleman were in Albany he would no longer doubt if there was anyone that believed in a personal God. I listened to a sermon by a divine of this city, who stated that he would go to heaven just as we are now, with the stomach and bowels left out, as there would be no further need for them, and being made in God's image, we must of course hav the same shape. Some of the pictures in *Puck* remind me of the redeemed, as explained by our reverend.

If it is not too much trouble, and you should happen to come to Nineveh, please find the hotel (in the whale) where Jonah took lodging for three days and three nights, and was thrown on dry land for not paying his board. I hav no doubt but the fish we notice on some church steeples are in memory of Jonah's tavern.

Perhaps I ask too much, but if you can inquire in Bethany where Lazarus died the second time, and if there was word left not to call him back again from that happy shore, where (according to priests) it is so much better than here below, I should like to know. He did not thank Jesus for it that I know of, and was so angry that he would not tell anything about the golden streets. The same has been the case with all the saints that were raised by a miracle, no information about Abraham's bosom, the great white throne, or anything of that kind, not even the man whom the bones belong to that touched the prophets would open his mouth on the subject of a blessed immortality. Abraham's bosom is indeed a very tempting place to be, judging by some pictures I hav seen of him; but then if the ministers could not make any one sing "I want to be an angel," what would be the use of their preaching? They would hav to learn a trade, but a great deal rather work for Jesus than for a carpenter's boss, and they hav a good reason.

I hope your pledged friends will not cause you to postpone your trip on their account, but will hasten to send their "V." My husband and I wish you a happy journey and a safe return, plenty of money, and good health, and hope that you will giv some of your tracts to the missionaries.

Yours truly, MRS. H. A. WEENINK-ILOHAN.

ELGIN, ILLINOIS, July 10, 1881.

FRIEND BENNETT: Much as we shall miss you at the helm of the glorious TRUTH SEEKER to guide it through the many breakers in the way to mental liberty, we must bow to the decrees of fate, which now seem to say, "Go ye into all the world, preaching the gospel of truth." My benediction would be, May the elements of nature, assisted by the art of man, guide you in safety through all your outgoings and incomings back once more to your own sanctum sanctorum with renewed energy to battle for years to come the superstitions of the age. By the bye, to make sure of plenty of the cause of the root of all evil for your estimable wife, and to set the paper on a sure foundation, spend some of the "V's" in good fat life insurance policies, for there is no telling what pranks Satan may put some brother Anthony up to in your trip round this lump of mud, for Satan finds some mischief still for idle hands to do. You will miss one great unnatural curiosity if you don't call on ex-President Hayes in your travels. Try, if possible, to get a small piece—if it should be no more than the small toe—of sister Lot. You had better send some of the nativs to get it for you, for I suppose there is an angel watching the old salt with a two-edged sword. Hoping the inclosed draft for $5 will be a help to you on the way, I remain your friend and well-wisher, J. W. ARCHIBALD.

ITHACA, N. Y., July 12, 1881.

FRIEND BENNETT: I see by THE TRUTH SEEKER (which I prize very much) that you are about to journey round the world, and will publish in book form all interesting observations for the benefit of its readers. If you succeed, I wish to obtain all the information those books contain, and for that purpose please accept money order for $5.

I hope your wife is in agreement with your great undertaking. Forty years ago, when I was a strong orthodox, the faith and worship of Jesus naturally detached from me the appreciation of the advice in any affair of importance of my slavish wife. But when I come to repudiate the increasing worship of Jesus that wife-slave rose in importance immediately, and now she is truly a helpmeet. Why? Because the dues I had taken from her and given to another I returned to her, and it has ever since increasingly seemed to me that a man without a woman's kind sympathy and loving influence is only half a man; and if there is anything in nature that I worship more than another it certainly is woman. According to orthodox history, she was the last of creation, and was not made of dust, but was taken from man's side. However that may be, she has ever since been an alien from him and a slave to him. But, a glorious thought, she is fast returning once more whence she was taken. Hallelujah! These twain

will soon become one flesh again. This world will soon come to appreciate woman as being fully equal with man in all respects, when she is emancipated and put in possession of all the privileges of man. What so beautiful in all nature, both in form, action, and sympathy, as a virtuous woman? She is man's ideal, and worthy of worship.

A little more and I hav done. A writer in THE TRUTH SEEKER of July 9th, says, "I am aware that many of your readers do not believe in continued conscious life after what we call death takes place." I reply that we never hav had any reliable evidence that the mind does not die when the body dies. It came in a very small degree at our birth, and was developed in our growth to manhood. We hav been educated from children to believe that it existed after death, but it is a self-conceited fancy that we desire to be so. I hav been a strong believer in the hereafter existence myself, but come to examin the evidence I find none, except we liv in our posterity. One generation succeeds another eternally and that progressivly. Yours truly, ZENOS KENT.

ST. JOHNS, MICH.

FRIEND BENNETT: It is absolutely necessary that in your TRUTH SEEKER you keep the facts before the people that the prophet Jeremiah was chief prophet of the captivity around whom all the rest of the prophets circled, and their burden was concerning Israel, to whom were enjoined the endearing names as follows, Son of God, God's Servant, God's Vinyard, Divorced Widow, Lamb of the Slaughter, Vesture Dipped in Blood, Saints, Clouds of Heaven, Priest after the Order of Melchesedek—all these so shamefully crowded upon the unknown refugee Jesus Christ. GEO. R. BENNETT.

ZAHNVILLE, KAN., June 18, 1881.

MR. BENNETT: Ho! for a waltz around the world to view the debris which time has made of the works of of man. I feel your books descriptiv of your travels will meet a want not yet filled. Do not fail to note the peculiarities of the common people, and of their religions. I know you will look after them. You may count me as a subscriber for your book, but am not able just now to forward the money.

Ours is a glorious cause to free poor superstitious humanity from the gigantic frauds of priests and the pope. The reign of King Jehovah must hav an end. Man must learn that he is solely a product of the earth, which, through the reign of law, was condensed from nebulous matter, aye, from the infinit, gaseous ocean that fills boundless space, and is not accountable to gods or priests, but is just what the force of circumstance has made him; and that pain is his greatest benefactor, in fact, his guardian angel, that warns him to stop, look for danger, not of the wrath of God, but that he in his ignorance has trespassed upon his physical nature. Yours is a noble work. Keep pounding away with your mighty iconoclastic hammer until the last god, devil, hell, heaven, god-houses, joss-houses, idols, Bibles, Korans, Zend Avestas, Shastas, books of Brahma, etc., shall all be pounded into dust. That shall not bring forth false religions, but something tangible.

May your travels round the world be like the rings of Saturn, a belt of light, that shall in the fast rolling ages of the future illuminate the pathway of the millions yet unborn. THE TRUTH SEEKER and Colonel Ingersoll will soon demolish the ponderous car of Juggernaut, the church, in this country. But the citizens of of the rest of the world, with their medicin men, priests, and Mumbo Jumbo, will need a thousand years to reach them. Let the old planet spin round. Truth shall yet make man free.

Yours as ever, D. C. SEYMOUR.

LAWRENCE, MASS., May 16, 1881.

DEAR BRO. BENNETT: I see by THE TRUTH SEEKER of the 7th that you are going to take a trip around this little globe, and I think you will find it a hard road to travel, as well as a long road, but I do not wish to discourage you in your undertaking. I see every week the many letters encouraging you to go, and some counseling to stay at home. But if my prayers will do you any good while going around the world, you shall hav hundreds of them—prayers that you may hav a pleasant journey and arrive safe at your dear home again. I wish you could hav some trusty friend accompany you, which would make it more pleasant for you, as you would feel more safe in some of those heathen countries. Well, I suppose that the Sneak will look sharp for your letters, and will perhaps not let them go through the mails, any more than he would "The Bible Abridged." I wrote two or three times about one year ago to hav "The Bible Abridged" sent me, and hav never received a copy yet. I would like about six copies, if they could come safe by mail.

I think Mr. Mair is doing wisely in trying to answer your letters in so few lines. I think that after you hav sent your reply to his short letter he will be under the necessity of asking his merciful God to help him excuse some of his God's follies that are written in his God Almighty's holy Bible. I think Mr. Mair is a smart man to keep up as well as he does, considering what a hard row he has to hoe every time, but he must know that he can't hold out much longer and hoe his row decent. The Bible is a very bad book to get along with when you use reason and common sense, as it is full of contradictions, absurdities, and lies from one end to the other. But it givs a very fluent history of gods, devils, kings, beasts, adulterers, murderers, liars, and drunkards as sample copies of an all-wise being, which examples I am afraid too many of our Christian believers follow. Yours, BENJAMIN GRIFFIN.

GALENA, MO., June 11, 1881.

FRIEND BENNETT: I hav just read, with great amusement, your "Open Letter to Jesus Christ," and now I want a specimen copy of THE TRUTH SEEKER. I want to subscribe for the best Infidel paper I can find. Yours truly, HAROLD FISK.

PATERSON, N. J., June 20, 1881.

MR. EDITOR: I want to tell the readers of THE TRUTH SEEKER that the Paterson Liberal League within the last six weeks has had a series of lectures delivered by Mr. S. P. Putnam, of New York, which hav been received with great favor by all who hav heard them, and one of our members told me that "they surpassed anything he had ever before heard or read," and he is a Freethinker of long standing. He also said that "for beauty of style and comprehensivness, in his opinion they are unequaled." It affords me great pleasure to conscientiously indorse Mr. Putnam's lectures as having great merit in helping on the great work of reform which Liberals hav laid out to do, and to say to Liberals everywhere that he himself is a gentleman in every sense, genial and sociable with all, and when the lecture season commences in the fall they can do no better than engage him for a course of lectures. I will also add, that I honestly believe that he is an earnest, hard-working Liberal who is intensely anxious for the success of our cause, and all Liberal Leagues that can possibly do so should engage him forthwith. They will never regret doing so.

Wishing you a very pleasant journey round the world, and that you will return safe to us with added strength and knowledge, I beg to remain one of your well wishers, J. WARR.

WASHINGTON, D. C., May 15, 1881.

FRIEND BENNETT: Please place the inclosed $1 to to my credit on THE TRUTH SEEKER subscription. Would send you more, but being a working man with a family, am obliged to eke out the wherewith in small instalments. Am very sorry that your foreign trip will necessitate the abridgment and close of your discussion with Mr. Mair, as I hav been much interested in your letters, and was in hopes that every proposition as marked down would be thoroughly discussed. Your last two or three letters particularly are "hard hits" on the old God of theology and the Bible, and were they to be read by Christians generally over the country, would soon, as I believe, depopulate the churches. If you do encircle the planet, as it now seems likely you will, I would suggest that you do Palestine in particular, the old country of the Jews and their bloodthirsty deity. Your friend, WM. H. WHITE.

PRINCETON, KY., May 23, 1881.

MR. D. M. BENNETT: Through the kindness of Mr. J. E. Brace, Carrollton, Illinois, I now enjoy the privilege of reading, each week, your interesting paper, THE TRUTH SEEKER, through whom I became acquainted with the paper last year.

I notice your proposition to repair the Paine monument at New Rochelle, and one to which I take great pleasure in contributing my mite. The monument should not only be repaired, but also protected from further destruction by the hand of the despoiler, not that the shaft is essential to perpetuate his memory, but more to demonstrate our appreciation of the hero of the Revolution, author of the Declaration of Independence, and the advocate of Freethought. I approve of your suggestion in THE TRUTH SEEKER of March 12th that a fine monument should be erected to the memory of Paine in the city of New York (Boston having Paine Memorial Hall), and I believe when the time comes there will be thousands of Liberals to whom Paine's memory is so dear that they will respond with such generosity as to insure the success of the work. I hav enjoyed your replies to Mair's letters, and the Besant-Hatchard debate. While Princeton is a very pleasant town, it is strictly orthodox. Three or four will number all who dare think for themselvs. The names of Paine, Volney, and Voltaire are unknown, except when shamefully defamed from the pulpit, as they often are. I inclose $2.50—$1 for the Paine-Monument Fund, and $1.50 for the "Infidel Abroad," which please forward to Yours respectfully, O. P. ELDRED.

BOZEMAN, MON. TER., May 17, 1881.

FRIEND BENNETT: As some time has passed since you heard from me, or since I hav contributed anything material to you and the cause, you may think that I hav gone and joined the Mormons or the Methodists, but I hav not. That you may know this is not the case, I hav thought it best to write a word or two.

I hav not canvassed for the paper recently, as I was so occupied with different avocations that no time was left for either canvassing or reading. Next fall, when winter draws near and the evenings are long, I shall make solicitations for THE TRUTH SEEKER a specialty. You hav now on your list of subscribers the name of J. V. Bogert. This was brought about by my placing in his hands the numbers of THE TRUTH SEEKER containing the Besant-Hatchard Debate. He is wonderfully pleased with the paper, and I am glad that he is. He is an educated man, and receiver of our land office. It is through him that I am trying to get a League established in Bozeman. I reside so far from there that it is little I can do, save in this way: A few days since I placed in his hands a copy of the Comstock laws, and also the Proceedings of the Liberal Convention held at Chicago last fall, and other papers sent me, I think, by Leland. Some time since there was talk in Bozeman of organizing a League, but their minds seemed to lean toward Ingersoll. I placed said documents in Bogert's hands to counteract such a movement. Bogert thinks that you certainly are one of the most thoroughly read men in the United States. He says that it does not seem conceivable that a man's mind can contain so much. This is inference drawn from your debate with G. M. Mair. When Bogert came here he was a member of the Episcopal church, but skepticism camped on his trail and overwhelmed him. This is one of the best countries in the world for poor priest-ridden whelps. I hav known several who came here, and soon after their arrival the scales fell from their eyes, and it would surprise you to see how sensible they became. I asked one how it happened that he had made such a change. He answered that I had talked so darned much to him that he could not help it. Preachers don't look near so sleek and fat here as in the states. It is the next thing to starvation for those of the country-schoolhouse stamp. They hav turned this immediate vicinity over to the devil. One called around to convert me the other day, but he went off on three legs, and was honest enough when gone to acknowledge that he had caught a Tartar. Pardon this nonsense, and accept many thanks for your book present. I accept it as a gratuitous gift, not as compensation for what I did for the cause. I hav laid it by for reference, and like it very much.

I learn from THE TRUTH SEEKER of May 7th that you are to make a trip round the world. In giving the names of the donors I notice that mine is left out. However, you will need all the money you can get. I shall send mine along all the same.

Since writing the above I received your letter. In obedience to your request, I shall do what I can to find donors to your tour, but fear that it will be with poor success, as at this time of the year here people's minds are engaged otherwise. I wish you immeasurable success, and my best wishes shall attend you throughout your long trip. Ever your friend,

THOMAS BURK.

ANGOLA, IND., May 14, 1881.

BRO. BENNETT: Inclosed is postal order for another year, from 20th June, the time paid for, for the best paper in the world. Myself and family take three papers and periodicals, but first of all we read THE TRUTH SEEKER. I see you are bound to go around the globe; I had hoped that you would abandon that idea, but your friends seem determined to send you. I know very well that the vivid description of your travels will be exceedingly interesting, as were your letters from Europe last season, but there is so much at home for reformers to do and so few as well-qualified as yourself to do it, I therefore regret your going, but if you go I shall want your book of travels. The "Gods and Religions," as far as I hav read it is very interesting, and every reformer, and indeed every Christian should hav it in his library for historical reference. When the Christians got you in the prison at Albany they thought they had achieved much. Comstock boasted that it was the best thing he had done during the year; they little thought that you would write during your imprisonment two volumes of 1,900 pages, the most damaging to their Christian system of any book extant. I must say, Bro. Bennett, take special care of your health, do not expose yourself to those disease-producing influences more than cannot be avoided, for you, like myself, are near the end of the journey of life. I am almost 61 years old and health not very good. Yours with respect,

DR. J. H. MOORE.

NORSE, TEX., May 30, 1881.

FRIEND BENNETT: After so long a time I remit my dues for THE TRUTH SEEKER. I should hav done so ere this, but I couldn't get hold of the money. Inclosed find $5 for your paper and Paine's "Great Works, Complete," as published by yourself (I believe this is your offer). I want to get "The Champions of the Church" and "The Gods" as soon as I am able.

Well, so you are going to take that trip. Now I feel both glad and sorry about it; glad of the prospect of the feast in store for your readers, for you hav the happy faculty of making your readers see a thing with your own eyes, and sorry that you will be absent so long. But, on the whole, I think it will be a signal triumph for Freethought, and I for one would like for you (as it will likely be the only one you make) to take ample time and make a thorough tour of it, and I believe this will be the desire of your readers generally.

Now may Mother and Father Nature bless you and sustain you in this noble work for the enlightenment of mankind, is the earnest and heartfelt desire of your well-wisher, E. A. ROLEN.

Lament of Tamar.

BY ALHAZA.

Rich jessamins were twined among my curls,
But now defiled with dust and wet with mire;
Come, Absalom, if Israel boasts a man
Not drunk with lust or dark, unholy ire.

Wild, wondrous tales are told of heathen gods—
Osiris brought a wreath his love to charm;
But flowers grow black where Amnon wends his way,
With gag, strait-jacket, and a brawny arm.

Some bosoms thirst for beauty. I could dwell
Forever in a vale, with dance and song,
But every sobbing tree records my woe,
Where art thou, noble brother, bright and strong?

I track thy footsteps, dost thou wander now
In dank, wild cavern, and by poisonous fen;
With rue and night shade and each dismal tree,
Far from the shameful haunts of Israel's men?

The hungry falcon hovers near his prey,
And Amnon loves the ghastly harvest moon;
Wildly he clasped me at the vintage time,
And 'neath a terebinth he asked a boon.

With hatred glowing in his lurid eye,
"This is a wild, consuming dance of death;
And Absalom will lead thy footsteps far
Where wan miasma waits with fatal breath."

Then Amnon dragged me to a darksome grove,
Trembling with fear, he rudely vexed me so,
When a stern, holy spirit gliding near,
Whispered fierce words and bid him let me go.

So Hebrew women tread the dance of death,
And friends are few, and Amnons hover near,
And no religion comes with tender hand,
To sooth each grief and dry the falling tear.

A snowy brow beams through the cedar's gloom,
Bathed in the rose's breath, the citron's dew.
How white and cold beneath the harvest moon
Is Absalom, the brave, the kind, and true!

What's the News?

BY ROBERT SWAIL.

How do you do, my friend, to-day?
Your well I'm glad to hear you say,
And since you ask me, by the way,
What's the news, what's the news?

I'm glad I hav good news to tell,
For Mr. Jamieson and Bell
Hav knocked the bottom out of hell;
That's the news, that's the news.

Another thing, the devil's dead,
For Babcock's mashed him on the head,
And Comstock's took his place instead;
That's the news, that's the news.

Since Ingersoll has dealt out doses
To gods and ghosts and holy Moses,
They're all afraid to show their noses;
That's the news, that's the news.

And Chainey's kicked a church to bits;
He's giving to the clergy fits,
And men begin to use their wits;
That's the news, that's the news.

Friend Underwood and brother Green
With others hav gone forth to glean
In fields where there is naught obscene;
That's the news, that's the news.

One Bennett and a man called Seaver
Are wielding each a Freethought cleaver
And whacking at an old deceiver;
That's the news, that's the news.

The general public doubt the tale
About old Jonah and the whale;
Such fishy yarns are getting stale;
That's the news, that's the news.

Blind faith some men are bold to say
With church and priests will pass away
And common sense will win the day;
That's the news, that's the news.

In fields of knowledge that abound
No gods or heaven or hell is found;
This revelation priests confound;
That's the news, that's the news.

In science there's a revolution;
Its wise men show the true solution
Of all there is in evolution;
That's the news, that's the news.

The church the truths of science hates
Because it now does boldly state
No power is found that can create;
That's the news, that's the news.

The loss of heaven men don't regret;
If hell is gone they will not fret;
Best neither hav than both, you bet;
That's the news, that's the news.

And all who to this truth agree
That there's no endless misery
Are happy now as they can be
That's the news, that's the news.

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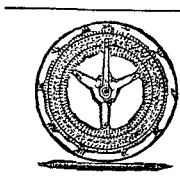
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"I consider this "Comstock" Syringe the prince of all others for cleansing and healthful purposes, and for applying local remedies. I never felt more like rejoicing in my life than I do now over my returning health since the commencement of its use."—Mrs. H. F. Phillips, Algonquin, Ill.

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The "WILSONIA" MAGNETIC GARMENTS are the marvel of the world.
They are dumbfounding the scientists and physicians, and making glad the hearts of the people.

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Paralysis,	Locomotor Ataxia,
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IMPORTANT TO THE INVALIDS OF AMERICA.

It is a fact well known to every individual in this country that all new inventions hav been opposed by the very class of men who should make inquiry respecting the same. For instance, Fulton with his steamboat, and Stephenson with his locomotiv.
Then we had legislators in our Congress who looked upon Morse as a lunatic when he asked for a short line of telegraph between Baltimore and Washington. Yet to-day what should we do without our telegraph or steamboat and locomotiv?

THE INVENTORS OF ALL THESE THINGS HAV HAD TO BEAR THE INSULTS OF ALL SO-CALLED SCIENTISTS. WHY, EVEN SIR HUMPHREY DAVY, ONE OF THE GREATEST CHEMISTS THAT EVER LIVED—HE WITH ALL HIS LEARNING PROVED HIMSELF A FOOL WHEN HE RIDICULED THE IDEA OF LIGHTING OUR STREETS WITH GAS. HE SAID IT WAS AN IMPOSSIBILITY TO SO USE COAL GAS.

What to-day should we do without such a medium of light? Our sewing-machines—they were also opposed by those whose interest it was to oppose them. Thousands of instances may be quoted where articles now in daily use were ridiculed by the people whose interest it was to keep back the introduction of such inventions.

Now, then, as to the WILSONIA MAGNETIC CLOTHING.

THIS INVENTION IS AS NEW TO THE PHYSICIANS OF BROOOLYN AS WAS THE FIRST INTRODUCTION OF STEAM-ENGINS AND ELECTRIC TELEGRAPHS, AND YET THE PEOPLE, ROTTEN WITH DISEASE, HAV NO MORE SENSE THAN TO ASK THEIR PHYSICIANS WHETHER OR NOT THEY SHALL WEAR WILSONIA GARMENTS. IT IS JUST AS REASONABLE TO ASK A COMMON TINKER TO MAKE YOU A GOLD WATCH, OR AN IDIOT TO SOLVE A MATHEMATICAL PROBLEM, AS TO ASK PRACTICING PHYSICIANS THEIR OPINION AS TO THE VALUE OF THE WILSONIA MAGNETIC CLOTHING. AND YET THIS INVENTION IS DESTINED TO OVERTHROW ALL FORMER METHODS OF TREATING DISEASE, AND OUR CHILDREN WILL WONDER HOW THEIR PARENTS COULD HAV BEEN SO HUMBUGGED AS TO POISON THEMSELVS WITH NOXIOUS DRUGS. PHYSICIANS THEMSELVS WHO HAV ADVANCED IN LIFE KNOW VERY WELL THAT MEDICIN IS A MISTAKE.

We hav in Brooklyn cases of diseases cured that hav been given over by the very best physicians, so called, in the city of Brooklyn. In the testimonies given below you hav the names of five Brooklyn physicians who had given over the patient to die.
Read these testimonials and then let these physicians answer why they fail to cure. Read Dr. Mansfield's evidence; also the evidence of Peter Lehlback, of Jersey City, whom fifty physicians of New Jersey and New York gave over as incurable. Let these doctors explain why they failed to cure after four years of medical practicc, costing that poor man $15,000. And yet the "WILSONIA" GARMENTS, which they dared condemn, are all sufficient to cure in two months.

I WILL GIV ANY PHYSICIAN IN BROOKLYN $5,000 IF HE CAN DISPROVE ALL I SAY IN REFERENCE TO THE VALUE OF THE "WILSONIA" SYSTEM IN TREATING DISEASE, AND WILL ALSO UNDERTAKE TO CURE NINE-TENTHS OF ALL HIS INCURABLES, FREE OF CHARGE, PROVIDED HE REGISTERS THE NAMES OF THE PATIENTS HANDED OVER TO ME.

I will also giv any patient $5,000 who has worn my goods in quantity and time as I direct and has not received all the benefit I promised.

Read the following among the many testimonies given as to the virtues of the "WILSONIA" MAGNETIC CLOTHING:

HÆMATEMESIS.

(Bleeding from mucous membrane of Throat and Stomach.)

This almost seems incredible. But, nevertheless, this patient has come under the personal observation of Dr. Thayer, as well as all the others who have addressed their letters to him, and he affirms the truth of all they claim.

BROOKLYN, April 30, 1881.

DR. THAYER, *My Dear Sir:* I was first taken sick about the 15th of February, 1880. My first attack was like this: I coughed up two or three mouthfulls of blood, when I called a physician, who prescribed for hemorrhage from the lungs. I recovered slightly. Three weeks after I was awakened in the night with a cough, finding my mouth full of blood. Continued to spit blood for two days before it could be controled, which left me very weak. Recovered just enough to get around again in a very weakened condition.
Whenever I would stoop to pick up anything the blood would come up into my mouth.
Drs. Shirwell and McEvette both declared that I could never recover again. From July, 1880, to September 29, 1880, I was occasionally spitting up blood. Was suddenly taken sick one night while in the street. This attack of bleeding continued for twenty-four days. Spitting? No; I should better describe it by saying vomiting up blood with every cough. Dr. Sheppard was called in and said it was not possible for me to liv till spring—that I shouldn't live till April, 1881. Dr. Dower said he had done for me all he could. Dr. Carreau said one of my lungs was gone—THAT I COULD NOT RECOVER.
Early in March, 1881, I gave up the doctors in disgust. Upon the 21st of March, 1881, the "WILSONIA" appliances were put on me while I was in bed, as I was too weak to leave the same. Four days before this time, I—also my friends—thought I was dying.
Upon the 26th of March, 1881, I felt strong enough to get up and dress myself for the first time in three months. Then upon April 8, 1881, I was strong enough to ride two miles and call upon Mr. Wilson.
Now, three weeks since that time, I feel strong enough to WALK THAT DISTANCE. I have had no HEMORRHAGES since I put on the Appliances, and feel my strength growing better and better each day; in fine, I feel stronger and better than I have since I was first taken sick. Yours respectfully,
MICHAEL MARRION,
458 Third avenue, Brooklyn.

DR. THAYER, *Dear Sir:* It was about eighteen years ago that I was first attacked with sciatica, which developed into chronic rheumatism. I hav employed allopathy, homeopathy, electricity, and, in fact, ALL PATHYS. Hav employed the best medical skill in Brooklyn and Troy, New York, but they never cured me.
I commenced to wear the "WILSONIA" just before the holidays [but had no faith in them], with this result: I am stronger, sleep better, hav a better appetite, have increased in flesh and weight, feel better, AM BETTER. Have slept on hop pillows, and done almost everything for my previous nervous prostration, all of which I hav no need for now since wearing the "WILSONIA" Garments. Yours truly,
MRS. JANE SCOTT,
332 Clinton street, Brooklyn.

We place our Electro Magnetic Appliance on the body, and we succeed in influencing the internal organs, tissues, fluids, etc., by acting directly on the arterial blood, which absorbs a due amount of the magnetic force, thus invigorating the whole system, there being no cell or tissue unpenetrated by the blood. It is impossible to estimate the number of persons who lose their life from a neglect of the conditions necessary for its preservation.

NASAL CATARRH AND OBESITY.

BROOKLYN, May 30, 1881.

PROFESSOR WILSON, *Dear Sir:* All my life long I hav sufferred from nasal catarrh. Three months ago you persuaded me to wear your Magnetic Clothing. The offensiv disease is nearly eradicated, and I can read aloud, sing, or go up and down stairs with comparativ ease—something I hav not done in years without weariness. I was also annoyed with an excess of fat. Much of this has abated, and I hav gained a proportionate degree of muscular strength I measure over three inches less around the body—below the waist—since wearing your Garments.
I supposed that during the warm weather they would be burdensome. On the contrary, I am as comfortable as the present oppressiv heat will permit any one to be in ordinary dress. MRS. E. G. CHIPMAN,
7 Bond street.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

[CASE OF PROFESSOR HATCH SMITH.]

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.
Desirous of knowing what Dr. Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

THE FAR-FAMED "WILSONIA."

moves grandly on, conquering and to conquer every form of disease known to men. It triumphs over even the most complicated forms within the short space of ten or twelve months. Read the following glowing tribute from the ready pen of the world-renowned Dr. Mansfield, of New York. It was received to-day:

61 WEST FORTY-SECOND STREET, N. Y., April 9, 1881.

DEAR WILSON: I am pleased to inform you that I am quite well from the use of your appliances. Fifteen days since I could not walk more than a quarter of a mile without resting. To-day I can walk three miles without fatiguing me in the least. I only wish that those who suffer as I did could know the efficacy of the "WILSONIA" as I do.
Mrs. Mansfield has been and now is under the care of a celebrated physician, and up to yesterday has been suffering from debility attended with much pain. Last evening I proposed to take my magnetic suit and put it upon her. She consented, and had not it upon her body over ten minutes before she acknowledged she was free from pain. She slept well all night, without experiencing the slightest pain whatever. I regret I hav not two suits, but I will put mine on her again to-night. I dare not go without it myself during the day time. Several ladies hav called on Mrs. M. this morning, and her theme is the "WILSONIA."
I hav sent your representativ on Broadway several customers already, and in every case I tell them you MUST DRESS them as YOU DEEM prudent. I hav two more on the "anxious seat" that will be converted soon. I hope to send you a $1,000 worth of customers this year.
God bless you, dear WILSON, for what you hav done and are doing for suffering humanity.
Respectfully, J. V. MANSFIELD.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

MY DIFFICULTY IS THAT MANY PERSONS WILL BECOME ROTTEN WITH DISEASE, WILL SWALLOW MEDICIN ENOUGH TO FLOAT A STEAMSHIP, AND RUB IN LINIMENTS AND OINTMENTS ENOUGH TO TAN THE SKIN TILL IT BECOMES LIKE THE SAIL OF A SHIP; AND THEN, HEARING OF MY MARVELOUS CURES, WILL EXPECT, ON PUTTING ON MY GOODS, TO JUMP INTO NEW LIFE IN TWO OR THREE MONTHS. THIS IN MOST CASES IS AN IMPOSSIBILITY, AND PERSONS GOVERNED BY SUCH EXPECTATIONS HAD BETTER NOT WASTE THEIR TIME OR MY OWN IN CALLING UPON ME.

FRIENDS OF THE SICK POOR OF BROOKLYN,

Enforce your physicians and the Charity Commissioners of Brooklyn to accept my offer to them in your behalf.
I renew it here as follows:

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

MULTIFORM DISEASE CLASSIFIED,

And the range of price for the "Wilsonia" Magnetic Suits warranted to effect a cure in every case, when the suit is worn continuously for the space of twelve months—frequently will do this in half that time.

All forms of PULMONARY DISEASE, such as *Phthisis Pulmonalis*, or Consumption, Bronchial Hemorrhage, Pulmonary Hemorrhage, Croupous Pneumonia, Catarrhal Pneumonia, Induration, or Hardening of the Lung, Bronchial Asthma, *Tussis Convulsiver*, or Whooping Cough, Inflammation of the Pleura, or Pleurisy, *Hydro-Thorax*, or Water in the Chest, *Pneumo-Thorax*, or Air in the Chest, *Epitaxis*, or Bleeding from the Nose.
The above forms of disease require "Wilsonia" Magnetic suits which aggregate in cost from $38.50 to $73.50, according to the precise character of the disease and condition of the patient. These same conditions govern or determin the quantity of goods and their aggregate cost in every case mentioned in the following classes:
All forms of *Cardiac*, or HEART DISEASE, require magnetic suits ranging in price from $38.50 to $73.50.
All forms of DISEASE of the ORGANS of DIGESTION, such as Diphtheritic Inflammation of the Pharynx, Syphilitic Affections of the Pharynx, Inflammation of the Œsophagus, Stricture of the Œsophagus, Acute Gastric Catarrh, or Acute Catarrh of the Stomach, *Gastritis*, or Inflammation of the Stomach, *Carcinoma*, or Cancer of the Stomach, *Hematomesis*, or Hemorrhage of the Stomach, Dyspepsia, Scrofulous and Tuberculous Diseases of the Intestins and Mesenteric Glands, Colic, Gastric Fever, Neuralgia of the Stomach and Intestins, Peritonitis.
The above require suits costing from $48.50 to $93.50.
All forms of Disease of the Liver and Bile-Ducts, such as *Hyperemia*, or Enlargement of the Liver, Acute Yellow Atrophy of the Liver, Tuberculosis of the Liver, Cirrhosis of the Liver, Acute and Chronic Hepatitis, or Acute and Chronic Inflammation of the Liver, Fatty Liver, Cancer of the Liver, etc.
The above require suits costing from $38.50 to $83.50.
All forms of disease of the kidneys, such as Hemorrhage of the Kidneys, Acute Bright's Disease, *Parenchymatous*, or Chronic Bright's Disease, *Carcinoma*, or Cancer of the Kidneys, *Renal Calculus*, or Stones in the Kidneys, *Hematuria Vesicalis*, or Hemorrhage of the Bladder, Incontinence of Urine and all diseases of the Sexual organs, *Ovaritis*, or Inflammation of the Ovary, Ovarian Tumor, Catarrh of the Uterus, Displacement of the Uterus, *Parenchymatous Metritis*, or Acute Inflammation of the Uterus, Tumors of the Uterus, *Anomalis*, or Menstruation, *Prolapsus Uteri*, Catarrh of the Vagina, Leucharrh.
The above require suits costing from $48.50 to $108.50.
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Gems of Thought.

WHAT is false can never be the best rule or principle of action, or the best thing for us to endure when it can be easily avoided. Grant to Catholics every demand they make in the name of the Roman Catholic church and how soon would they hav the whole world under control of the pope. Grant to Christianity her every demand, and God and Christ would be in the Constitution and every progressiv reform nipped in the bud. So if Infidelity does no other good it keeps the church in check and forces her to be far more liberal, just, and charitable than it is in her nature to be.—*Elmina D. Slenker.*

LET Grimalkin arise, and put on her beautiful garments, for the genius of Mr. Geo Mivart has dawned upon the universe, and he asserts that the vital principle of animals, the cat, for instance, has nothing very special to do with pussy herself, but the imposing fact that she livs, purrs, and catches mice is due to an irresistible force from God or power floating through space, which has a way of rushing into crannies, and attending to all sorts or business, snubbing or insulting a cat or man by intruding into his department of labor, into his work-shop, parlor, or kitchen, while even his heart and brain are not safe from such annoyance. If our velvet friend has been catching mice since the flood she must imagin that she has been doing that little on her own hook, without the help of God or angels, unless they are like hounds, which drive the prey into her clutches. Says Mivart, "The cat became what she is by virtue of an internal principle, or law of God, working and unfolding in a systematic manner," and all this is so neatly done, that certainly it would take a God to do it. But what an astounding capacity a cat must possess (if enough of her is left intact to possess anything) even in her very kittenhood, to be able to receive and apply practically all the gentle hints, nods, and little pushes, given by the best of deities, which she is obeying all the while she is performing her silken bounds into the air, or managing her feline housekeeping in the back-yard or on the fence. Mr. Mivart detests Atheism, but he knows that capacity for improvement amounts to the same thing as talent, in cat, man, or rhizopod. If pussy's capacity for progress emanated from God it follows that this deity condescends to act the role of the cat himself, which outdoes Vishnu, who has, I suppose, been incarnated only nine hundred and ninety-nine times. A rhizopod improvises one foot when he wishes to walk, no thanks to the Holy Ghost, for I should never think of referring such an exploit to God, in any shape or way, as he might not like such a stain of humility upon his holy escutcheon, where some few bars sinister hav perhaps appeared. If the tolerably respectable shadow in question does anything it must be calling into being myriads of feeble creatures and destroying many of them in the most painful manner before they hav tasted the pleasures of their fleeting existence.—*Alhaza.*

WE may lay it down as an incontestable axiom that, in all the operations of art and nature, nothing is *created;* an equal quantity of matter existed both before and after the experiment. The quality and quantity of the elements remain precisely the same and nothing takes place beyond changes and modifications in the combinations of the elements. Upon this principle the whole art of performing chemical experiments depends. We must always suppose an exact equality between the elements of the body examined and those of the products of its analysis.—*Lavoisier* [1743-1794; *guillotined!*].

WHAT becomes of the coal when it is burned? Heat comes out of it, light comes out of it, and if we could gather together all that goes up the chimney and all that remains in the grate of a thoroughly-burned coal-fire, we should find ourselvs in possession of a quantity of carbonic acid, water, ammonia, and mineral matters exactly equal in weight to the coal.—*Huxley.*

LET us hope that, before long, a boy of Irish Catholic parents may not be separated from the children of Protestant parents from the fear lest his faith and mind should be endangered by their learning together the mysteries of the multiplication table, and that in the German provinces of Russia a young girl of fourteen years old may not be kept twelve hours without food in order to compel her to embrace the orthodoxy of the Greek church. I trust the time is coming when in regard to moral and physical darkness the divine command will issue, "Let there be light and there was light."—*Earl Russell.*

IT is the current belief that Adam was made out of the earth somewhere in Asia, about six thousand years ago; that Eve was modeled from one of his ribs; and that the progeny of these two, having been reduced to the eight persons who were landed on the summit of Mount Ararat after a universal deluge, all the nations of the earth hav proceeded from these last, hav migrated to their present localities, and hav become converted into negroes, Australians, Mongolians, etc., within that time. Five-sixths of the public are taught this Adamic monogenism as if it was an established truth, and believe it. I do not; and I am not acquainted with any man of science, or duly instructed person, who does.—*Huxley.*

A MAN may as reasonably draw cuts for his tenets, regulate his persuasion by the cast of a die, as take it up for its novelty, or retain it because it had his first assent and he was never of another mind. Well-weighed reasons are to determin the judgment; these the mind should be always ready to hearken and submit to, and by their testimony and suffrage entertain or reject any tenet indifferently, whether it be a perfect stranger or an old acpuaintance.—*Locke's Conduct of the Understanding.*

FREETHOUGHT rules by proof, not by authority. It has a generous patience with the understanding until evidence incites the assent. Progress can only walk in the footsteps of conviction. Assent without conviction is tyranny. To assent without conviction is servility, submission, and cowardice. Coercion in thought is not progress, but the discipline of priestcraft, and reduces to ignominious pulp the back-bone of the mind.—*G. J. Holyoake.*

Odds and Ends.

THE only prize the English carried off at the Derby was a surprise, but it was a big one.

WHO says it's unhealthy to sleep in feathers? Look at the spring chicken and see how tough he is.

"WHERE do they catch these mock turtles, waiter?" "Don't know, surr; maybe it's near the sham-rock."

IT was quite natural that the prodigal son should speak to his father in a husky voice after returning from the picnic.

NEBRASKA version: "She gaily seized the kerosene to stimulate the fire, and the tenor who had loved her, at the funeral led the choir."

A POET has written a poem on the stopping of his clock. It came to him, perhaps, as a melancholy reminder that he could get nothing more on tick.

WHEN an illiterate farmer was asked by the prosecuting attorney if he was a husbandman, he replied, "No, but I am to be married next month, and then I shall be."

TEACHER: "Did I not tell you to be prepared with your history lesson? And here you are, unable to repeat a word of it." Scholar: "I didn't think it was necessary, sir; I've always heard that history repeats itself."

SMITH: "Harder up than ever, old man? So am I." Jones: "Seen Spitkins lately?" Smith: "No; that small sum I borrowed of him has estranged us." Jones: "Ah, there's one comfort, dear boy; I and U will never be separated by an O."

AN up-town man who surprised his cook smoking one of his choice Connecticut cigars was cut short in his reproof by her asking the conundrum, "If domestic cigars ain't intended for the use of us domestics, what are they called by our name for?"

AT Boston they are too truly good and learned to quote Byron undiluted, and so hav prepared a special version of one of his best known poems, as follows:

"Maid of Boston, ere we separate us
Giv me back my cardiac apparatus."

IN a railroad collision the other day a young lady's old style bonnet was crushed and dented in seventeen different places. She took it home, put a flower and two yards of ribbon on it, and now has a bonnet of latest style worth eleven dollars and a half.

HE took her fancy when he came,
He took her hand, he took a kiss;
He took no notice of the shame
That glowed her happy cheek at this.

He took to coming afternoons,
He took an oath he'd ne'er deceive;
He took her father's silver spoons,
And after that he took his leave.

A "RUBBER-HEADED tack" has been invented by a misguided man. The Albany *Evening Journal* remarks that "everybody who has sat down in peace and risen in wrath knows that the head of a tack is not the end which needs improvement with a rubber point."

BRING forth the linen duster,
That I used to wear;
Hang up my winter wrapper
For I feel the summer air. —*Plato.*

Down slave! Why thus prevaricate?
Hast pawned my linen summer suit,
Or the cool straw hat ate? —*Cicero.*

Perhaps I'll go in swimming,
Perhaps I'll take some beer,
Perhaps I'll sweat and swelter here;
But I think not, not next year. —*Solomon.*

A FUNNY OLD STORY.

Tom Marshall was engaged in the trial of a case in the interior of Kentucky, when a decision of the judge struck him as so bad that he rose and said:

"There never was such a ruling as that since Pontius Pilate presided at the trial of Christ."

"Mr. Cierk," responded the Judge, "fine Mr. Marshall $10 for contempt of court."

"I confess your honor," continued Tom, "that what I said was a little hard on Pontius Pilate, but it is the first time in the history of Kentucky jurisprudence that it is held that to speak disrespectfully of Pontius Pilate is contempt of court."

"Mr. Clerk, make the fine $20 for continuous contempt," said the judge solemnly.

"Well, Judge," Tom added, "as you won all my money last night at poker, lend me the twenty."

"Mr. Clerk," cried the judge, hastily, "remit the fine. The state can afford to lose the money better than I can."

"I congratulate the court upon its return to a sane condition," said Tom, resuming his seat amid roars of laughter.

MIKE'S CONFESSION.

Now Mike was an ostler of very good parts,
Yet sly as a church-mouse was he;
And he came to confess to the new parish priest,
Like a pious and true devotee.

When his sins were reeled off till no more could be found,
Said the priest: "Are you sure you've told all?
Hav the mouths of the horses never been greased,
So they couldn't eat oats in the stall?"

"With rispect to your riv'rence," said Mike, with a grin,
"Sure for that ye may lave me alone;
I've scraped till there's niver a sin left behoined—
Me conscience is clane to the bone!"

So absolved, happy Mike went away for more sins,
Till the day came around to tell all;
And the very first thing he confessed, he had greased
The mouth of each horse in the stall!

"How is this?" said the priest. "When here, but last week,
You never had done this, you swore?"
"Faith, thanks to yer riv'rence," said Mike, "such a thing
"I niver heerd of before!"

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

AN English writer estimates that there are forty thousand Americans in England to-day.

IT is perfectly safe to think a man is a fool, but not always safe to say it, so little freedom of speech hav we, even in this country.

DR. BEARD says that people in a trance state are able—though rarely—to see with thoroughly bandaged eyes. The tests were made with playing cards.

IT is rumored that Prof. Huxley may be a candidate for the Linacre Professorship of Physiology in the University of Oxford, vacant by the death of Dr. Rolleston.

THE Japanese government has appointed a special commissioner to study the subject of cremation, and he is now investigating the merits of the Italian system at Milan.

EARTHQUAKES in Switzerland, torrid heat all over Europe, and more tornadoes in Minnesota are among the contributions of the last few days to the calendar of prodigies for the year 1881.

MORE than 240,000 immigrants landed at the port of New York during the first half of this year. At that rate, more than 450,000 of these crusaders will have reached us by the end of December.

THE British Museum has obtained from Babylon a statuet of Hercules seated on a rock, over which is thrown the lion's skin; his left hand rested on the club, but both hands are wanting.

THE news that Schaeberle's comet has grown a tail, a forked one at that, and is aiming, head on, for the earth, will add to public interest in this new messenger of the skies, which may yet carry off the honors as the great comet of 1881.

THERE is reason for every human action. When a man out West sold a horse for a wife a neighbor shook his head and declared that there must hav been something the matter with that horse or the owner would not hav fooled him away like that.

THE Rev. Henry Knight, of Clifton, Kansas, knocked down a man who expressed a hope that the President would not recover. An eye-witness estimated the weight of the blow at thirteen thousand pounds. A church tribunal will determin the gravity of the offense.

A WRITER in the *British Medical Journal* asserts that in the last thirty years there has been a gradual diminution in the size of people's heads. The change was first observed by the hat manufacturers, who hav reduced the average hat two sizes during that time. Cause not stated.

A CHINESE mother at Fresno, Oregon, bandaged her little girl's feet, after the fashion of her country, and for several days the cries of the sufferer were heard throughout the mining town. Then a mob of indignant miners broke into the house, cut off the bandages, soaked the feet in liniment, and threatened to hang the woman if she renewed the process.

GEORGE I., on a journey to Hanover, stopped at a village in Holland, and while the horses were getting ready he asked for two or three eggs, which were brought to him and charged two hundred florins. "How is this?" said his majesty. "Eggs must be very scarce at this place." "Pardon me," said the host, "eggs are plentiful enough, but kings are scarce."

THE Fijian name for a doctor, on being translated, turns out to be "carpenter of death," and Miss C. F. Gordon Cumming, in her work, "At Home in Fiji," says that Dr. Macgregor, who is practicing the healing art in that part of the world, has substituted a new term, signifying "man of life," though how far it has superseded the original is not known.

THE reports from the great wheat region of the West are not encouraging. They come just when this staple cereal is in a critical condition, just when it is ripe for the chinch bug, the rust, the rain, and the tornado, but not quite ripe for the harvest. The central cereal region will apparently hav a small crop, but in the Northwest the prospects are better—in some regions even brilliant.

THE Rev. W. Whitcher, of Providence, is in deep disgrace. He has been borrowing books from the libraries and then mutilating them to some extent and selling them, making the statement that he bought them at the junk shops. He has taken a vacation; the further breaking the bread of life to the faithful lambs this hot weather is rather too vigorous exercise. He is spending a few weeks of prayer and repentance at Martha's Vineyard.

HUMAN nature is so crookedly put together, or at any rate has become so crooked through the general belief in total depravity, that if you ask a boy to go to school or to church he has all of a sudden an attack of toothache which would awaken the pity of a stone monument, whereas, even if he really has the toothache, and you invite him to go to the circus, he exhibits an ability to become indifferent to the most excruciating pain, which is very surprising.

A WOMAN who exhorts among the negroes of southern Georgia wears on her head a halo made of burnished brass, which seems to impress some of her hearers profoundly. She tells them that it was given to her by an angel in a vision as a reward for her superlativ piety, and is positivly the only one ever conferred upon anybody before reaching heaven. She claims that its possession enables her to intercede with certainty for sinners, and givs her miraculous power over disease. Probably her halo is just as good as anybody's halo.

IN the *Comptes rendus* of the Academy of Sciences, Mr. Camille Flammarion publishes a remarkable note showing, with strong proofs, that it is impossible to maintain the current theory on the materiality of the tails of comets, which are now supposed to be formed of the substance itself of the comet driven by a repulsiv force emanating from the sun. Mr. Flammarion maintains that the tail of a comet is simply a luminous phenomenon, an electrical or other excitation of the ether, produced by the cometary star in the trace of its shadow. This theory is beginning to number many partisans.

MR. BRADLAUGH intends to turn the tables upon his vindictiv persecutors. He has discovered that a Conservativ member of Parliament advanced to the informer the funds necessary for legal expenses in Mr. Bradlaugh's prosecution, and advised the proceedings against him. In doing this he rendered himself liable to criminal action for the crime of maintenance. All lovers of fair play and liberty of opinion will rejoice that Mr. Bradlaugh now has it in his power to punish at least one of the bigots who hav sought to deprive his constituents of the representativ of their choice.

THE Rev. James H. Bourns, a member of the Chicago Presbytery, is in trouble, serious trouble, too. Last Monday, when the presbytery met in Chicago, formal charges were preferred against the alleged erring brother. They were to the effect that common fame charges him with the sin of "deception and dishonesty in business, in violation of his ordination vows, and to the manifest injury of his reputation as a Christian, and to the shame and reproach of the Christian religion of which he is a minister." The particular sins of Bro. Bourns are said to be the obtaining of money under false pretenses, the borrowing of money without intent to pay, and of converting money collected for charitable purposes to his own use and for his own benefit. These are very serious charges against a Presbyterian minister, and it is to be hoped that at his trial the Rev. Jas. H. Bourns can show common fame to be wrong.

MR. BRADLAUGH has summoned a meeting of his supporters in Trafalgar square on the evening of the 2d of August to make an orderly protest against his exclusion from the House of Commons. In the case of Clark against Bradlaugh, before a special jury—an action to recover £500 penalty from the defendant for having sat and voted in the House of Commons without taking the Parliamentary oath—the jury on the 22d inst. made a verdict for the plaintiff. The only question for the jury to determin was whether the writ in this suit was actually issued after or before Mr. Bradlaugh voted in the House.

THE Freethinkers are more Liberal in matters of discussion than the orthodox brethren. Apparently they hav enough faith in their unbelief to be free from all fear of the verbal onslaughts of their adversaries. At their convention at Hornellsville, to commence on the 31st of August, according to their announcement, they will welcome to their platform any orthodox minister of good standing in his denomination and of sufficient ability to fairly represent the Christian church, and grant him the same privileges and hospitality as they grant other speakers, besides paying his expenses. This is a very different method of getting at truth than that of Dr. Deems's philosophers, who admit no one to their discussions without proof in advance that he agrees with them.—*Truth.*

MR. BURNHAM WARDWELL, ex-warden of the Virginia state prison, and a laborer in the cause of prison reform, spoke in Hartford on Sunday night. He bitterly attacked the Connecticut prison system, especially that relating to their religious instruction. He said that the convicts were assembled in the most ironclad way, and the chaplain mocked God and disgraced humanity by going through with what is called religious exercises. The chaplain, Mr. Howard, happened to be present, and after the meeting told the speaker that his remarks were outrageous and shameful. Mr. Wardwell undertook to explain that his words had been misconstrued, but Mr. Howard indignantly left the church. The audience sided with the chaplain, and so Mr. Wardwell's effort at prison reform was not successful.

CLARION presbytery in western Pennsylvania is much disturbed over a case of disciplin growing out of a dance. Mr. Donaldson was some months ago suspended from the Pennsylvania church for dancing. He appealed from the decision of the church session to presbytery. In presbytery he defended himself in a spirited speech which lasted for two hours. Notwithstanding his eloquence, the presbytery floored him in the test vote, which stood twenty-two against him and only one in his favor. The trial consumed one whole day, and called forth many severe remarks from the brethren of the presbytery on the heinousness of the sin of dancing. Outsiders took a warm interest in the proceedings, and waited in earnest expectation for the verdict. One of the most remarkable features of the case is that Mr. Donaldson cannot dance, but only tried to. His brethren made no allowance for his lack of skilfulness, but adjudged him quite as guilty for trying to dance as if he had succeeded in executing the most sylph-like movements. Mr. Donaldson is in hopes that the brethren who compose the synod will look with less disfavor on his futile attempts to trip the light fantastic toe. Therefore he has appealed to the synod, which meets in October in Erie, Pa. It so happens that there is not in all the Bible any command against dancing. It would be very hard to disciplin any Presbyterian for this alleged offense in the churches connected with the presbyteries of New York or Brooklyn. Dancing is so customary among the church-members, especially among the younger ones, that any attempt at disciplin for it would array a large proportion of the membership on the side of the accused. The Donaldson case, when it comes up to synod, will be one of great general interest.

News of the Week.

SILVER and copper-bearing ore has been discovered near Fort Laramie, Wy. Ter.

JUDGE CLIFFORD, the senior member of the U. S. Supreme Court, died last Monday morning.

CAPT. CHARLES SMITH, the heroic pilot of the Seawanhaka, which was burned last year, died of erysipelas on the 24th.

SENATOR ROBERTSON has qualified as collector of this port and will assume the duties about the 1st of August.

THE railroad war still continues, and tickets can be bought between this city and Chicago for $8, with a prospect of dropping to $5.

SITTING BULL has surrendered himself and followers to the government. Out of a band of over 2,000, he has only about 200 "braves" left.

THE governor of Wisconsin has ordered out the militia to pursue a band of outlaws who hav been killing and robbing people in that state.

A COLORED preacher of Canada has taken up Jasper's refrain, and says the "sun do move." He triumphantly points to the Bible as his authority.

TEN infernal machines hav been discovered concealed in the holds of European steamers. The British government accuses the Fenians of the crime, and detectivs are at work hunting up the authors.

A VERY destructiv storm occurred on the 20th at Corn Valley, Wisconsin. The house of a Norwegian was surrounded by a torrent and swept away, with his wife and six children. Property all around was damaged to a large amount.

THE President had a serious relapse last Saturday. A cavity formed around the bullet which filled with pus and caused a chill, succeeded by violent fever. An incision was made in his back through which the pus was discharged, after which the fever left him, and he is now progressing again toward health.

AN earthquake occurred on the 22d in Switzerland and in the eastern part of France. At Geneva bells were rung and houses shaken. At Morges furniture in dwellings was upset, and here was great consternation, but no casualities. It was also severe at Berne, Switzerland, and at Lyons and Grenoble, France.

ELBRIDGE G. LAPHAM was on last Saturday elected to fill the senatorial vacancy occasioned by Conkling's resignation. Both senators being elected, the legislature adjourned. Lapham is about the same kind of a man as Miller, and neither will reflect any honor upon the state nor do anything for the people against the monopolists.

A FURIOUS and destructiv storm passed over Hadlyme, Conn., on the 21st. Hail fell to the depth of one inch, while the rain fell in torrents. The tobacco crop is almost a total loss. Corn, in many instances, is cut clean off. Apple-trees a foot in diameter were wrenched off. Fences were blown down, and under almost every tree birds were found dead. The damage will aggregate many thousands of dollars.

MR. BRADLAUGH has been advised that the payment of £200 and the execution of indemnity bonds by Mr. Charles Newdegate, Conservativ M. P., the instigator of the Bradlaugh prosecution, to Clarke, a common informer, renders Mr. Newdegate liable to proceedings for maintenance; and Mr. Bradlaugh intends to sue Mr. Newdegate for damages to cover the whole of the expenses to which he has been put. According to Russell on Crimes, a person is guilty of maintenance who shall provide money, or otherwise aid in the prosecution of a suit to which he is not personally a party.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

SECOND BOOK.—CHAPTER I.

When we were together in the conservatory the abbé drew forth a note-book. "Here," said he, "is Alamontada's story as I with the greatest care hav put it together. I gave to it all only the united thread; they are Alamontada's thoughts and words that I hav strung upon it. Many a thing you will find therein very short, others again very minutely related, according as the narrator was more or less touched by the affairs of his past, or my questions induced him thereto."

Our curiosity was excited in the highest degree. To me it had become quite incomprehensible how a galley-slave could possess such mature wisdom, such manifold accomplishments, or how such a man through sentence of a court could be brought to that cruel disgrace. At any rate this man always remained a most remarkable being, as remarkable as were his views of the world. What tenderness of feeling, united with greatness of mind! What heroism of purest virtue, and what hard fate for it! How vanishes beneath his loftiness the greatness of those heroes of antiquity, which makes us tremble only through the magic work of the poets! A spirit like that of the beloved slave is far beyond the reach of all poetic description. Forsaken, unassuming, and therefore the nobler, his virtue walked over degrading sensuality, noticeable only to the eye of reason. The poet, while touching the chords of emotion, loves to behold objects of the sensual world only; even his gods he clothes in shining colors.

But let me hasten to the story. Dillon, shaded by the leaves of the grapevine at the window, read. Never shall I forget this beautiful hour.

CHAPTER II.

A small village in Languedoc was my home and the place of my birth (so began Alamontada). I lost my mother very early. My father, a poor peasant, could, in spite of his economy, spare but little for my education. Yet he was by far not the poorest in the village. But, besides the tithes from his vinyard, oliv-trees, and fields, he must giv from the remainder of his scanty profits, gained by hard labor, one-fourth for various taxes. Our daily food was soup with black bread and turnips.

My father became distressed. This pained him very much. "O Colas!" said he more than once to me in grieved tones, laying his hand upon my head, "my hopes perish. I shall not be able, notwithstanding the sweat of my brow, to gain for myself a coffin free from debt. How then shall I redeem the word given to thy mother with my last kiss upon her deathbed? I promised her so sacredly to keep thee at school, and make a clergyman of thee. Thou wilt become a day-laborer, and serve others!"

Thereupon I consoled the good old man as well as I could. But my childish consolation only afflicted him still more. He became more sickly and felt the approach of his last days. He often looked at me moved, full of sorrow for my future; and the bitter tears of hopelessness wet his eyes. I left my play when I saw this. I ran up to him, for I could not bear to see him weep. I threw my arms around his neck, kissed the tears from his eyelashes, and exclaimed, sobbing, "O my father, do not weep!"

What a happy people might inhabit that country, where the fertil soil yields two crops yearly to its tillers, and olivs and grapes ripen abundantly under the warm rays of the sun! But over the blooming earth drags heavily a crushed race, which must giv the fruit of its distress and want to feasting bishops, who, for the sufferings here below, promis to it unceasing pleasure in the life to come; givs its gain to noblemen and princes, who in return would rule the land with kindness and wisdom. A banquet at the royal court swallowed up a whole year's fruit of an entire province, which was wrested from the lap of the earth under millions of sighs and under millions of sweat-drops.

I was eighteen years old when my father died. It was a pleasant evening, the sun about to set. My father sat before the hut, in the shade of the chestnut-tree. He would once more enjoy the view of the world, which, in spite of all suffering, had become dear to him. I came from the field. He was very weak. I went to him. He embraced me. "O my son!" said he, "now I feel well. My work is done, and I go to rest. Yet I shall not forget thee. I shall stand before the throne of God with thy mother; we will pray for thee above the stars. Think of us, and be true to virtue until death; we will pray for thee. God cares for thee. And weep not, for if once thy day's work is done, for thee also will come the hour of rest. Then thou wilt again find us above, me and thy mother. Ah! Colas, with what longing will we there await thee, and how joyfully will beat again the three hearts of parents and child on one another, before the throne of God!"

The last ray of the sun faded on the mountain-peaks; and the gloom of twilight spread over the earth. The spirit of my father was free from the frail body that enveloped it. His dear remains lay in my arms.

CHAPTER III.

The faithful servant—his name I hav forgotten—who was to bring me, according to the last will of my father, to my mother's brother, Mr. Etienne, in Nismes, held me by the hand as we walked through its dark, narrow streets. I trembled. An irrepressible shudder seized my soul.

"Thou tremblest, Colas," said the servant. "Thou lookest pale and gloomy. Art thou not well?"

"Ah!" cried I, "do not bring me hither in this dark stone labyrinth. I feel as if I had to die here. Let me be a day laborer in my free, green home. Look at these walls—they stand like walls of prisons. And these people, they seem so restless, so gloomy, as if they were criminals."

"Thy uncle, the miller, does not liv in this town; his house is before the Carmelite-gate,* in the free, green country."

The secret power is ascribed to the soul to anticipate its future fate. When I had become a companion of the frightful tragedy, the history of which has filled with terror the hearts of all feeling humanity, I recollected this first sad, anxious feeling of my soul, which I experienced on first entering the streets of gloomy Nismes, and looked at it as a foreboding. Even the most enlightened man cannot entirely cut loose from superstitious fear, when his despairing hope in vain feels around in the dark for aid.

The impression that Nismes had made upon me remained with me forever. As I was accustomed to liv in and with free nature, lonely and simple, I was scared by the commotion of the crowd of people of this busy city. My mother had rocked me under the branches of the oliv-tree, and in the green, pleasant dusk of the chestnut-groves I had dreamed my childhood away. How was I able to endure it between these dark, narrow, walls, where only thirst for gain brings people together? In solitude the passions die; the heart becomes as quiet as the surrounding landscape. On that account I was frightened at the first sight of so many human faces in which anger and care, pride and avarice, revelry and envy, had left their traces, which he no longer notices who sees them day by day.

Before the gate of the Carmelite was the house of my uncle and near it his mill. The servant pointed with his hand to the pretty building, and said:

"Mr. Etienne is a rich man, but too bad—"

"And what then too bad?"

"A Calvinist, as people say."

I did not understand him. We entered the fine building. My anxiety vanished at my entrance. A quiet, homelike feeling spoke to me from everything that I saw, and I began to feel as well as in my own home.

In the neat room full of simplicity and order sat the mother at the table, surrounded by three blooming daughters, busy with domestic work. A two-year-old boy sat in the mother's lap playing. Goodness and calmness dwelt in every face. They were all silent, and fastened their eyes upon me. My uncle stood at the window and read in a book. Already his locks were gray, but a youthful cheerfulness beamed in his looks. His features were the features of piety.

The servant said to him: "This is your nephew Colas, Mr. Etienne. For his father, your sister's husband, has died, and in poverty. Therefore he commanded me to bring his son to you, that you might be his father."

"Be welcomed and blessed, Colas!" said Mr. Etienne, as he laid his hands upon my head, "I will be thy father."

Then the woman arose, took my hand, and said, "I will be thy mother."

This kindness moved my heart. I wept, and kissed the hands of the new father and the new mother, without being able to speak a word. Thereupon the three daughters surrounded me and said, "Do not weep, Colas; we are thy sisters."

From this moment I was as familiar in this new home as if I had never been a stranger therein. I believed to liv in a family of quiet angels, of whom my father oft had told me. I became as pious as they all, and yet was never the most pious.

I was kept at school. Half a year afterward Mr. Etienne stepped up to me, and said with friendly look: "Colas, thou art poor, but God has blessed thee with beautiful talents. Thy teachers all praise to me thy diligence and that thou excellest all thy school-fellows in learning. Therefore hav I concluded that thou shalt study the sciences, and become a learned man. When thou has finished thy school-years in Nismes, I shall send thee to the university at Montpellier. Thou shalt study law, and then thou canst become a defender of our oppressed church. I see in thee an instrument of God for our rescue, and a protector of the evangelical faith against the cruelties and abuses of the papists."

Mr. Etienne was a secret Protestant, as with him a few thousands in Nismes and the surrounding country were. He initiated me into his faith. The Protestants were industrious, quiet, benevolent citizens; but the anger of the people and the rage of the monks persecuted the unfortunate ones even into their very houses. They lived in constant fear; but this kept the fire of piety the more activ in all hearts. Compelled, and for name's sake, we visited the church of the Catholics, celebrated their holidays, and kept the pictures of their saints in our rooms. Yet neither this concession nor the laborious piety of the persecuted assuaged the hatred of the persecutor.

[TO BE CONTINUED.]

*Carmelites. An order of monks established on Mount Carmel, in Syria, in the twelfth century.

Selections.

[*From Parton's Life of Voltaire.*]

The Case of the Chevalier de la Barre.

The scene of the events now to be related was Abbeville, a small city of the north of France, on the navigable river Somme, twelve miles from the English Channel. There was a convent there, the abbess of which was a lady of distinguished family, a highly agreeable and attractiv woman. A magistrate of the vicinity, Duval by name, a man sixty years of age, much employed in the business affairs of the convent, fell in love with her, and pressed his suit with offensiv importunity. The abbess sent for her nephew, Chevalier de la Barre, to come and liv in the town, promising to use her influence in procuring for him the object of his ambition—a commission in a regiment of cavalry. He was the son of a lieutenant-general who had squandered a large estate, and he looked to his aunt for the influence which alone could advance him in the military profession.

The abbess often invited him and his companions to supper, to the exclusion of Duval, who conceived a violent animosity against the young man, and he, on his part, treated the elderly magistrate with aggravating *hauteur*. La Barre was twenty years of age, ill-instructed, a reader of scandalous books, but by no means of a perverse or depraved character. He was simply a very young French gentleman of that period; neither worse nor better than many others.

It was a bad time for young men of family and education, who, above all others, need the restraints and the inspirations of a true religion. For them the old religion was a dead thing; they saw the brightest spirits of the age pelting its ghastly and sumptuous corpse; and there was as yet no hint or hope of one which could assist them to control their propensities and ennoble their purposes.

On a certain night in August, 1765, a foolish deed was done in Abbeville that filled the region round about with horror and consternation. A wooden crucifix which stood upon an old bridge over the Somme was hacked with a knife in many places and in such a way as to permit no doubt that the mutilation was done purposely. On the same night a crucifix in one of the cemeteries of the city was covered with mud. Upon the discovery of these injuries the people were thrown into the same kind of affright as that which used to seize the people of ancient Athens when an image of Minerva was supposed to hav been profaned and the goddess made angry with her own beloved city. The bishop of the diocese inflamed the general excitement. An austere and zealous prelate, he arranged a solemn procession to avert the anger of heaven from Abbeville. The bishop himself, with bare feet and a cord round his neck, marched at its head, and, kneeling before the image, he invoked mercy upon those who had profaned it—men, he said, who were not beyond the reach of heavenly mercy, though they had "rendered themselvs worthy of the severest punishments known to this world's law." An indulgence of forty days was granted to all of either sex who should visit the injured crucifix, now transported to the principal church of the city. That church was filled all day with worshipers. Processions of various orders and societies were seen every hour going toward it, chanting psalms as they went. The religious fervor of the people was by these expedients excited to the highest degree; and that species of fervor is closely akin to the direst cruelty.

One of those terrible *monitoires* was read in all the churches, threatening vague perdition against all persons having knowledge of the matter, "whether by hearsay or otherwise," who should fail to declare it. The usual mad rumors ran from circle to circle; a new sect had been formed, sworn to break all images and tread the sacrament under foot. The Jews were at their old familiar work of profaning Christian emblems.

Then it was that Duval, blinded by jealous hate, pointed to the Chevalier de la Barre as the probable perpetrator of the "sacrilege;" and, in his character

of magistrate, he inquired into all the past life of the young man, questioning valets, servants, workmen. He discovered no proof, and none was ever discovered, that La Barre had defaced the crucifix on the bridge. He learned that the young man and two of his companions had once passed within thirty yards of a procession bearing the sacrament without taking off their hats. La Barre confessed as much, and attributed the omission to his being too late for dinner. Duval also ascertained that these young roysterers had been in the habit of singing loose ditties and chanting Rabelaisian litanies; particularly a certain song written by Piron in his youth and known to most young men of that period. Armed with such testimony as this, the infuriate Duval formally denounced the chevalier, which compelled the magistrates of Abbeville to investigate the charge.

A crowd of witnesses (seventy-seven in all) came forward to testify. Half a dozen young men of Abbeville were accused of singing the objectionable songs and uttering the burlesque litanies. One of them was Duval's own son, who took to flight, as did others of the accused. The rooms of La Barre, D'Etallonde, and the rest were searched. Among their books were found several light novels of the day; also one of Voltaire's Deistical poems, the "Epistle to Uranie," and the two little volumes just published of the "Philosophical Dictionary," works to be found in thousands of rooms all over Europe. Duval pushed on the prosecution with all the fury of a David of Toulouse, encouraged, as he was, by the applause of all priests and many people. Fortunately, D'Etallonde escaped in time and reached the dominions of the king of Prussia, where, having spent all his money, and being in danger of starvation, he enlisted as a soldier in a regiment posted at Vesel. Another of the accused, a lad of fifteen, saved himself by confessing that he and his young friends had indeed sung the songs, said the litanies, and bowed in mock homage to the books.

La Barre alone was a prisoner; but D'Etallonde was condemned and sentenced, as though he, too, had been in the power of the court. He was but eighteen years of age; La Barre was scarcely twenty. The crimes of which they were found guilty were thus described by the court: "Wickedly, and from impiety, passing with deliberate steps before the holy sacrament without taking off the hat or kneeling; uttering blasphemies against God, the holy eucharist, the holy virgin, the religion and commandments of God and of the church; singing two songs filled with execrable and abominable blasphemies against God, the holy eucharist, the holy virgin, and the saints, male and female; rendering marks of adoration and respect to infamous books; profaning the sign of the cross, the mystery of the consecration of the wine, and the benedictions in use in churches and among Christians."

These were the offenses of the young men. Thousands of merry priests had committed the same when they read and laughed over their much-loved Rabelais; and thousands of French ladies also, when they copied the light verses of the time into their diaries and read them aloud to their companions at supper. La Barre, present, and D'Etallonde, absent, were condemned to be subjected to the torture, ordinary and extraordinary, to extort the names of their "accomplices;" to hav their tongues torn out by the roots with pincers of iron; to hav their right hands cut off at the door of the principal church of Abbeville; to be drawn in a cart to the market-place, and there, having been bound to stakes by iron chains, to be burned to death by a slow fire. In consideration of La Barre's presence, the sentence was mitigated in his case so far that he was allowed to be beheaded before being burned. The court further ordered that some of the books found in their rooms, particularly the "Philosophical Dictionary," should be cast into the fire with their bodies, and consumed with them.

No rational being seems to hav thought at the time that this hideous sentence would be carried into effect. Extraordinary efforts were made to save a life so young and so innocent. An appeal was taken. Ten of the first advocates of Paris joined in a declaration that, in their opinion, the sentence was illegal. The prisoner was removed to Paris, where the case was examined by a court of twenty-five judges, fifteen of whom voted to confirm the sentence; and the young man was sent back to Abbeville, followed by five executioners, supposed to be competent to execute it.

He bore the long, unspeakable anguish of the fatal day with a fortitude that is absolutely without parallel. The confessor who was assigned him was an old friend of his aunt, the abbess, often her guest, with whom the chevalier had merrily supped many a time at the convent. He dined with this priest before his torments began. "Let us," said the prisoner, "take a little nourishment; you will hav need of strength as much as I to bear the spectacle I am going to giv." He could even jest. At the close of the meal he said, "Let us hav some coffee; it will not prevent my sleeping." The executioners themselvs proved unequal to the task they had undertaken, and only pretended to tear out his tongue. At the scaffold, therefore, he was still able to speak. Just before mounting it, he quietly said to the priest, "I did not believe a young gentleman could be put to death for so little a thing." One of the executioners came forward to cut his hair. "Why," said the prisoner, "do you wish to make me look like a choir boy?" The executioner from Paris, who was to giv the final stroke of the axe, then presented himself. "Are your arms strong?" said La Barre. "Was it not you who cut off the head of the Count of Lally?" "Yes, monsieur," replied the man. "You missed, did you not?" "He was in a bad position," said the executioner. "Place yourself properly, and I will not fail you." "Fear nothing," said the prisoner. "I will place myself aright and not play the baby." He laid his head upon the block, and again spoke with the most perfect serenity, "Is that right?" The executioner did his work with such dexterity that he was rewarded by a general clapping of hands.

Thus perished, July 1, 1766, almost within sight of the white cliffs of humane England, this heroic youth, to the horror of what was called "all France;" that is, to the horror of the few thousands of people who, by sharing the intellectual life of France, had escaped the domination of *l'Infâme*.

No event of his whole lifetime so deeply moved Voltaire as this execution. He was ready to abandon his country. When the news reached Ferney that, in spite of the argument of the ten advocates, the fell sentence had been carried into effect, he was incoherent with rage, alarm, amazement, and compassion. He dashed upon paper, July 16, 1766, a wild letter to the D'Argentals, imploring further information:

"The atrocity of this affair seizes me with horror and wrath. I repent having ruined myself in building and doing good within the boundaries of a country where barbarities are committed in cold blood and going to dinner which would make drunken savages shudder. And this is a people so gentle, so light, and so gay! Man-devouring harlequins! I wish no more to hear you spoken of. Run from the stake to a ball, and from the place of execution to the comic opera; break Calas upon the wheel; hang Sirven; burn five poor young men, who, as my angels say, ought only to hav been put six months in St. Lazarus. I cannot breathe the same air as you. My angels, I conjure you once more to tell me all you know. The Inquisition is insipid in comparison with your Jansenists of the Grand-Chamber and the Tournelle. There is no law whatever which orders horrors like these in such a case; only the devil could be capable of burning men in the teeth of the law. What! the caprice of five old fools shall suffice to inflict penalties which would hav made Busiris tremble? I stop, for I should say much more. I hav already said too much of demons; I wish only to love my angels."

As more exact information reached him, his indignation increased. He wondered that, in the presence of such horrors, the gay and brilliant life of Paris could continue. His countrymen, he said, were monkeys, who could at any moment become tigers. He formed the serious design of abandoning France and founding a colony of philosophers in the dominions of the king of Prussia, whence, with their own printing-press, they would inundate the universe with works against *l'Infâme*.

Not the less did he exert himself to undo a portion of the mischief which had been done against the laws of France by the ministers of the law. He wrote immediately one of his little pamphlets, entitled "Narrativ of the Death of the Chevalier de la Barre," a simple, graphic account of the matter, which no one could resist. In 1775, at the beginning of the next reign, he followed this with one still more powerful and affecting, addressed to the young King Louis XVI., called the "Cry of Innocent Blood," in which he gave an outline of the hearsay testimony upon which the young man had been condemned. The object of this was to procure a formal reversal of the abominable judgment.

Meanwhile, the youthful D'Etallonde, a young man of education and singular refinement, was shouldering a musket in a Prussian regiment, without hope of a happier destiny. When he had served some months Voltaire was so fortunate as to discover his whereabouts from a Prussian officer who visited him at Ferney. January 13, 1767, he wrote to the young soldier the following letter:

"A man who has been sensibly touched by your misfortunes, monsieur, and who is still penetrated with horror at the cruel fate of one of your friends, infinitely desires to be of service to you. Hav the goodness to giv information as to what vocation you feel yourself best suited; whether you speak German; if your handwriting is good; if you would like a situation at the court of some prince of Germany, or with some lord as reader, secretary, librarian; whether you are still engaged in the service of his majesty, the king of Prussia; whether you wish that your discharge should be asked of him; and whether you can be recommended to him as a man of letters. In the latter case, he would hav to be informed of your name, your age, and your misfortune. He would be touched by it; he detests barbarians; he thinks your condemnation abominable.

"Do not inquire who writes to you, but write a long detail to Geneva, to M. Misopriest, care of M. Souchai, cloth merchant, at the Golden Lion. Hav the goodness to say ro M. Haas, at whose house you lodge, that he shall be reimbursed the postage of all the letters which will be sent to you under cover.

"Also, monsieur, will you be pleased to inform us how much your father allows you per annum, and if you receive pay at Vesel? Nothing more can be said to you at present, and your answer is waited for."

The young man promptly replied, transmitting the information requested with modesty, intelligence, and grace. Voltaire sent his answer to the king of Prussia, and wrote again to D'Etallonde, giving him good hopes of a better lot.

"The king of Prussia," he wrote, "knows that you are only guilty of having inconsiderately mocked a superstition which all men of sense detest from the bottom of their hearts. You laughed at the grimaces of monkeys in the country of monkeys, and the monkeys tore you. . . . My first intention was to place you in an establishment which was projected at Clèves. But this scheme encountered obstacles; it has been deranged; and the goodness of the king whom you serve appears to me at present a precious resource. He who writes to you desires passionately to be of service to you; and, if he could, he would make the barbarians repent who treated children with so much inhumanity."

All happened as he hoped it would. The king of Prussia gave the young man a commission in his service, and allowed him at once a long leave of absence, that he might visit Ferney. Voltaire sent him a sum of money to defray his traveling expenses, and gave him the welcome due to his sufferings and to his amiable disposition. He detained him at Ferney more than a year and a half, during which the young officer studied mathematics, fortification, surveying, drawing, and whatever else might fit him for a military career. "His good sense," wrote Voltaire, "his prudence, his assiduity in labor, and his extreme politeness gained him the hearts of all who lived at Ferney, and their number is not small." Wagnière bears similar testimony to the gentleness of his manners and the agreeableness of his person. Nine years after the awful scene at Abbeville we find Voltaire still exerting himself to procure for the young man the inheritance of his confiscated property and the restoration of his civil rights.

Upon his final settlement in Prussia, with his new accomplishments, Frederic made him a captain of engineers, and added a pension to the pay of his rank, besides giving him those marks of personal regard which are of so much importance under absolute governments. He never, I believe, obtained the restoration of his rights as a French citizen. He could hav had them, as it seems, in 1775, on condition of making a public confession of his fault, candle in hand, and asking pardon of the church upon his knees. He declined thus to degrade himself, and remained a subject of the Prussian king. Voltaire had the satisfaction of telling him, in 1775, that, among the events which inspired Turgot and his colleagues to reform the code and criminal procedure of France, none was more influential than the foul sentence pronounced at Abbeville in 1766, and executed upon his brave friend, the Chevalier de la Barre. It was through Captain D'Etallonde that the farmers of Ferney sent parcels of seeds to the king of Prussia, such as enthusiastic agriculturalists love to distribute among their friends for trial in other soils.

THE ILLUSTRATED SCIENTIFIC NEWS.—The July issue of the *Illustrated Scientific News* teems with interesting illustrated articles, a few of which are as follows: The Doblear Telephone; Glass Grinding Machine; Ancient Pottery from Cyprus; Mechanical Larynx; Pleasure Car of the Days of Louis XIV; Amateur Mechanics; The remarkable Palmyra Palm; Curious Fishes; Illustrations, explaining the bursting of fly wheels; A Velocipede Carriage. In addition to the numerous engravings there is a large number of interesting, useful, and practical papers, relating to various departments of popular science. This is one of the most elegantly printed and valuable periodicals.

Sold by all newsdealers. Published by Munn & Co., 37 Park Row, New York.

As to the great question, what becomes of man after death, we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indian throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who hav attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to hav failed deplorably.—*Macaulay*.

FREE agency, in its very essence, contains liability to abuse. Yet, if you deprive man of his free agency, you subvert his nature. You may hav order from him, and regularity, as you may from the tides or the trade-winds, but you put an end to his moral character, to virtue, to merit, to accountableness, to the use, indeed, of reason.—*Paley*.

IT is the duty of the state to provide for the education of every child under its control. It is also the duty of the state to grant to its adult population the utmost liberty to think what it pleases and to utter what it thinks. In this manner civil and religious liberty may prevail all over the world.—*Earl Russell* (1792–1878).

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, JULY 30, 1881.

A Farewell Meeting.

On last Sunday evening, the 24th inst., a large number of dear and sympathetic friends, under the auspices of the Fourth New York Liberal League, gathered at the residence of Daniel E. Ryan, 231 West 37th street, for the purpose of taking by the hand the editor of THE TRUTH SEEKER, bidding him good-bye, and wishing him *bon voyage*.

The numbers which assembled on this occasion did much honor to the recipient; the double parlors were crowded to fulness, and even the hall was pretty well packed. The sincere friendship and kindly feeling evinced by the friends present was highly appreciated by the Old Man about to leave these shores for a year. The hearty hand-shakings, the kind wishes, and the earnest expressions of sympathy and good will, filled his heart to overflowing.

Among those present were Mr. D. C. Bridges, who is the *compagnon de voyage;* Dr. Barkany, of Antwerp, Belgium, and Mr. and Mrs. John Warr, of Paterson, N. J., who came to the city to attend the meeting and say, "God bless you!" to the one so soon to depart.

After nearly an hour spent in conversation, handshaking, etc., Mr. Ryan called the meeting to order and made an earnest, heartfelt address of ten or fifteen minutes. His remarks were very complimentary to the departing editor. He reviewed the acquaintance that had for several years existed between himself and the guest of the evening, and he hesitated not to avow that he had found him earnest, honest, and brave in the execution of what he conceived to be his duty. He was glad to hav this farewell meeting take place in his house. He was the first to take the editor by the hand when he emerged from the prison walls a little over a year ago; he accompanied him to his home and cheerfully coöperated with friends in giving the hearty welcome reception at Chickering Hall, and now he was more than glad in his own house to take him by the hand and giv the parting "good-bye." He dwelt somewhat upon the efforts in the spread of Liberalism which the editor had made, and gave expression to many kind remarks, and evinced the warmest and most abiding friendship for the person in whose honor the meeting was held. In closing, Mr. Ryan read these appropriate lines:

If I were asked what best I'd prize,
As sacred gifts conferred on me,
And which I'd hold as treasures rare,
My answer back would quickly be:
A mind that's void of all offense,
A heart as pure as sinless youth,
A will to never swerve from right,
A soul whose polar star is truth.

Mr. S. P. Putnam then read the following letter from Mr. T. B. Wakeman:

No. 93 NASSAU ST., N. Y., July 21, 1881.

MY DEAR TRUTH SEEKER: I regret extremely that an engagement to lecture for Mr. Chainey at Boston will prevent me from being with you and your friends on the 24th.

Your friends evidently wish this journey to be both an honor and a vacation. They hav made it the honor, you must make it the vacation.

I know that your theory about that is that a vacation is a new opportunity to work. We would venture to say, Let the remainder of your work be done moderately. You hav abundantly earned a rest. Your influence and the results of your labors may be allowed to work for you, and they will never cease to work. Those whom you hav trained will work, THE TRUTH SEEKER and its readers will work, and the great wave of liberty, knowledge, human love, and sympathy you hav set in motion can never recede.

For your tireless labors, your sacrifice even to the laying down of personal liberty for a time, for your steady and unfailing humor and encouragment, for your firm upholding of the banner of truth, through evil and good report, we all join in the heartiest thanks and gratitude to you.

We pledge *to you* in return our warmest friendship and good wishes; to your wife our kindest care and sympathy; to the cause of liberty you represent our life-long devotion and support.

May you return laden not with the spoils, but with the thoughts and experiences of many lands and climes, and liv to enjoy them with us through a long sunny afternoon of life. That is the sincere wish of your sincere friend,

T. B. WAKEMAN.

Mrs. Jennie Macdonald then sang, in the beautiful manner peculiar to herself, a favorit song. She was accompanied on the piano by Miss Annie Allen.

Mr. S. P. Putnam then gave an earnest, eloquent address of fully fifteen minutes, in which he recounted the injustice and wrong that had been done to the editor, the disgrace that had been attempted to pile upon him, but which really had redounded to his honor and fame. He bade the editor to go forth on his long journey around the planet with the full assurance that he was loved and remembered by numerous friends at home and all over the land. He said: "We send you forth, Mr. Bennett, on this mission because we wish to hav presented to us the different phases and conditions of the family of man, as he is represented by the various nations all over the globe. We know you will giv us a faithful account as you see it, and we shall read your descriptions of your journey with the deepest interest. We shall know we can rely upon your statements, and will be sure they will not be warped by theological bias or prejudice. Study up the great family of man, and tell us what is of interest to humanity in general."

The speaker alluded to the parting which took place two years ago when the editor was unjustly taken to prison, to pass a year of his life, and how different are the conditions of this present meeting; that parting was in sadness, this in joy and hope.

After his continued remarks in a similar vein, Mr. Putnam read the following original poem, written for the occasion:

Go, worthy pilgrim, with thine eye serene,
Baptized by science and made swift and keen,
To gather truth where ancient lies are strewed
Along progression's slow, far-winding road;
Go, prophet of the new, and pierce the old,
And bring to darling light the hidden gold;
From sea to sea, from varied land,
Unfold the spirit that has made them grand;
And in each fading image still unbar
What once to struggling man was hope's bright star;
Go with thy wisdom, freedom, and wide thought,
And measure whatsoe'er the past hath wrought—
What it hath builded with its ardent toil
Out of the mystic heavens and fruitful soil.
Strange scenes will mingle with thy journey vast
As the round world before thy gaze is cast;
The wondrous life of ages painted there,
Its pathos, glory, sadness, and despair.
Yes, thou shalt see the scaffold and the gloom
Of prison walls; and thou shalt pass the bloom
Of martyrs' graves, and feel their spirit proud;
And thou shalt see the altar and the crowd
Still bowing to the phantoms of the air.
With sweat and pain their burdens still they bear.
The shaven priesthood will thy pathway throng,
Weaving the charms that still protect the wrong,
And trading in the baseless faith of man,
And making all his airy dreams a ban.
Thou shalt see ignorance that licks the dust,
That builds the throne and makes the laws unjust;
Thou shalt see crime in high and vice in low,
And crouching fear and despot's pampered show.
Thou shalt see tears and strife and fields of blood,
The golden palace by the huts of mud;
Thou shalt see wealth and splendor reared on woe,
A heaven for some built on a hell below,
Where millions labor and yet daily starve,
Forging the tool whereby one man may carve
His way to opulence and purple power.
While they who made him in weak terror cower.
These thou shalt see, and still along with these,
In full surpassing ray, truth's imageries:
The poet's laurel and the artist's fire—
A thousand shapes that from the heart aspire;
The flame of nature and the breath of life,
Eternal in the bosom of the strife.
From mountain and the plain and green wild wood,
From glassy river and tumultuous flood;
From many a gleaming isle and blue serene,
And wind-touched billows with its tossing sheen,
Thou shalt catch splendid thought and passion high,
Thou shalt see all is verging to the sky;
That man's deep fate is linked with highest light,
And he will yet the golden fire make bright
Within his godlike heart and ample brain.
He yet in freedom all in all will reign.
Thou shalt return with new hope, with fresh joy;
Thy gathered wisdom, spite of pain's alloy,
Will make thee more elate, more strong, more bold.
These pictures of the past will not grow cold.
Like ancient wine, they'll giv the spirit zest,
And touch the present with the future's best.

Madame Michel then recited in almost inimitable style Charles Mackay's poem, "Eternal Justice," commencing:

That man is thought a knave or fool,
Or bigot plotting crime,
Who for the advancement of his kind
Is wiser than his time.
For him the hemlock shall distill,
For him the ax is bared;
For him the gibbet shall be built,
For him the stake prepared;
Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite, and lies
Shall desecrate his name.
But truth shall conquer at the last,
For round and round we run,
And ever right comes uppermost,
And ever is justice done.

E. W. Chamberlain (attorney, of this city) delivered the following address:

Friends of the Fourth Liberal League: We hav come together this evening for the purpose of once more taking by the hand our noble friend, D. M. Bennett. We hav many times grasped his hand before, sometimes in pain and sympathy, sometimes in joy and pleasure, sometimes in adversity and defeat, and sometimes in success and triumph, but never at any time, whether in cloud or sunshine, with any other sentiments than those of respect for his noble qualities and esteem for his goodness. And now we hav reached the time when we shake hands once more, pleasurably, yet with a mingling of sadness, to bid him adieu and *bon voyage*.

It is perhaps not inappropriate upon this occasion to take a look around us, to recall memories of the past, and to prognosticate for the future.

It is now a little over a year since I became acquainted with Mr. Bennett. I first met him on the evening of that grand ovation following his release from prison, when a thundering protest against "corruption in office, hypocrisy in the pulpit, "and dishonesty on the 'bench,'" went up from an audience thoroughly American and thoroughly in earnest. I was at once struck with his amiable countenance, his affable manner, and his quiet demeanor, and I wondered could this be the man that malice had picked out to pour filth upon! Could this be the man who had been reviled and stigmatized and pointed out as a fiend!

"There was a manhood in his look
That murder could not kill."

And I recognized that manhood, and I knew that he was not a fiend nor an enemy of his fellows. I felt that no amount of scurrilous vituperation could make me believe that the man who spoke so learnedly and so modestly was a bad man in thought or deed. I felt that respect for him would not be misplaced, and I shook hands with the old convict, and we've been good friends ever since.

The merits of his case and the causes which led to his conviction were at that time little known. Few knew and fewer cared anything about the obscenity question. Many good and true men were content to say, If a man is publicly obscene he becomes a nuisance and deserves to be punished, and few troubled themselvs whether Mr. Bennett had really been guilty of obscenity or not, or took interest enough in the matter to ask the prior questions, how convicted? and by whom? and very few knew the trick of his conviction. That trick palmed upon the jury by Judge Benedict, before whom Comstock boasts that he never loses a case, you are familiar with. So ignorant were intelligent men upon the subject that the hall of Cooper Union was refused to the gentlemen who sought to engage it for that Sunday evening reception.

Mr. Bennett's means were limited. He was impoverished by an expensiv litigation and the derangement of business consequent upon his cruel imprisonment, and his prospects at that time were far from reassuring. But the course which these matters hav taken shows us, if we needed to be shown, that truth will prevail. The public was aroused by that reception to a suspicion of the motivs underlying that prosecution. It had yet to be educated up to a full knowledge of the infamy of Comstockism. But there were those who knew the atrocity of the outrage Mr. Bennett had suffered, and the hypocritical perversion of facts and law and justice by which that outrage had been brought about, and who pledged themselvs to "continue to do whatsoever true men and true women may rightly do to reverse this whole current of procedure."

Looking around us to-day we realize that a long stride has been taken toward the fulfilment of the prophecy made that Sunday night in his address by Mr. James D. McClelland. He said, "You hav commenced the great crusade which will end in the extirpation of such men as Comstock, and you will continue in this work until the historians shall record in our annals that a monstrosity like Comstock is an impossibility in the legal history of our country, and you, in your individual capacity, can go out to-night and from this time forward create a healthy public sentiment that will accomplish that result."

As a moral victory, the Chickering Hall meeting was of greater value than the success of the efforts to obtain President Hayes pardon ever could hav been, and to-day those patriots who are interested in this question are rejoicing in the fruits of that triumph. The friends of liberty are much indebted to *Truth*, a paper which appeared just when it was most wanted, and has done a splendid work, and in this connection let me not forget to return thanks to the Defense Association. Humble individuals in by-places are letting in streams of light all over the country, all tending to swell the wave of anti-Comstock sentiment and induce a purer moral tone to public thought. And recently Comstock, who, like the king, could do no wrong, has been indicted for a cowardly assault upon a woman, and only within a few days the legislature of the Empire state gave unmistakable expression of their estimate of the integrity of Comstock and his associates.

This is a retrospect of the past and a review of the year. For most of the good which Americans can realize from the check thus given to obscenity and tyranny they are indebted to our friend, Mr. Bennett. Can any language be more true and fitting than the words of T. B. Wakeman when he said, "When Bennett left his prison it was in triumph?"

And are we not encouraged to be hopeful for the future? May we not look forward to the day when blackmailing by means of the Comstock laws shall be as detestable as any other form of robbery? May we not reasonably hope for a time when trickery in the administration of justice shall be banished from the bench? And may we not in our lifetimes realize what our fathers struggled for—the fullest freedom of expression of opinion on religious, political, and secular subjects, opened to men of all shades and varieties of belief, be they Jews, Infidels, Christians, Buddhists, Mohammedans, or what not? And may we not witness the eradication of that most dangerous doctrin that this is a *Christian country?*

Sir (turning to Mr. Bennett), no great good comes without some pain. Yours has been the pain, and your countrymen will reap the good. For that your countrymen owe you more than they can ever repay. If the fullest measure of filth and obloquy had not been poured out of the vessels of wrath upon you, you would not now be taking leave of us for a tour of the world, such as it is the fortune of few men to enjoy. You will go "from Greenland's icy mountains to India's coral strand," through every climate and temperature; you will see humanity working like ants in their little hills, but with much less of system, each little group striving to build up and perpetuate the peculiar notion it may hav got hold of; you will see all sorts of men and all sorts of customs and manners, and you will realize that he spoke truly who said that much of the notion of right and wrong is merely conventional, that what is right in New York is wrong in Japan, and so on round the world; you will see queer systems of jurisprudence, and noble men harrowed under them as you hav been; you will see queer religions, and you will laugh with *Puck*, and say, "What fools these mortals be!" you will tread historic ground and weep with Mark Twain over the grave of Adam; you will peep into the black hole of Calcutta, and perhaps you will wish you had stayed in the Albany Penitentiary all the rest of your life; you will compare other lands and other social systems with your own, and you will sing "Hail Columbia" as, a year from now, you steam up through the Golden Gate at San Francisco, and rejoice that you are an American. But wherever you may go, remember that for what you hav suffered there are true Americans now, and more will come hereafter, who will bless you as long as America has a history.

Farewell! May your path be happy, your journey prosperous, and your return joyous!

Mr. Lawrence then sang in excellent voice and style a favorit song, accompanied on the piano by E. B. Foote, Jr., M.D.

Henry A. Stone made a short speech, in which he said he had been acquainted with Mr. Bennett from early childhood and had always found him honest, earnest, and brave in the discharge of his duty and entitled to the highest respect from his fellow-men. He expected much good to result from this long journey, and felt confident a truthful report would be rendered to the readers of THE TRUTH SEEKER. He closed with the following original lines:

Friends of the true, despisers of fiction,
Gladly we greet you with welcome to-night.
Bold in defense of reason's conviction,
Strong in our hopes, independence, and right.

Heralds of joy and final deliverance,
Bearing aloft the bright beacon of light;
Gathered around, with tokens of reverence,
Our hero, who's fought for freedom and right.

Bravely he stood, and our flag has unfurled,
Wavering not when darkness enshrouded.

Now he starts out to encompass the world,
Let him go forth with friendship surrounded.

Fearless and strong, he is ripe for the contest,
Clad in the laurels so bravely he's won;
Here nor in Rome will he garble his protest
Against superstition for pope, priest, nor Hun.

Kindly we hope for his health and his pleasure,
While on his journey by sea or by land;
Guarded by love, his memory we'll treasure,
And trust in the future to again press his hand.

Dr. Joseph R. Buchanan made a neat little speech full of friendship and sympathy. He said that Mr. Bennett and himself did not agree altogether in their views, but he was sure Mr. Bennett was conscientious in the work he is doing in breaking down idols and uprooting superstitions. He had watched his course with interest for many years, and he cheerfully accorded to him the qualities of honesty and earnestness, by which he believed much good had been accomplished. His best wishes would accompany the traveler on his long journey around the world, and he would be one to gladly welcome him back again.

Dr. E. B. Foote, Sr., upon being called upon, made a few remarks, saying he had come to listen and not to speak. He had the honor to be one of the committee to receive Mr. Bennett upon his release from prison and accompany him to his home. He had participated in the effort to giv him a fitting public welcome upon his restoration to liberty. He was glad now to be one of the number to giv him a parting good-bye when he is about to take his leave of us for a year. He was not one who was anxious for Mr. Bennett to absent himself from home to make this long journey, feeling more anxious for him to remain at his post, to do battle in the faithful manner in which he has been doing it. But he yielded to the wishes of others, and joined in wishing Mr. Bennett a prosperous voyage and a safe return.

Prof. A. L. Rawson made a speech of ten or fifteen minutes. He alluded to the fact that Mr. Bennett and himself made a journey to Europe together last year; that in Paris they together climbed the *Arc de Triomphe*, a grand and huge structure of masonry, on the surface of which are portrayed in the most artistic way the scenes of battles in which the French had whipped their neighbors. In Brussels another arch nearly as large was witnessed, but that was made of scantling, boards, and canvas, painted; in short, it was a sham. But as great a sham as was the arch at Brussells, that at Paris was a still greater one, because it commemorated the blood and useless wars and battles for false glory and the subjection of a portion of the human family. Not one of the scenes represented on that vast pile tended to elevate the human race, nor were the events there portrayed calculated to make the race any happier or freer, but rather to load them with chains and weigh them down with oppression. But as great as these shams are, he regarded the system of Christianity as a still greater sham. It is made up of the myths and superstitions of the past dark ages, and is not and has not been run for the good of man. He joined in wishing Mr. Bennett a safe and prosperous journey.

Madam Michel recited the poem of "John Littlejohn" in very effectiv style. As an elocutionist she has few superiors.

Mr. Lawrence sang "The Vagabonds" in a manner giving the highest satisfaction. He is a singer of unusual merit.

Mr. T. C. Leland read portions of the report he has written to be made at the International Federation or Congress of Freethinkers, to be held in London in September, and which Mr. Bennett will attend as a delegate from the Liberals of the United States. The report contains much useful information, with many gems and hits of wit and humor. In due time it will be laid before the readers of THE TRUTH SEEKER.

T. R. Kinget, M. D., made a very interesting speech of some ten minutes, well filled with expressions of friendship and sympathy to Mr. Bennett. He was much pleased to meet with the friends to do honor to a departing brother, and he wished such meetings could take place oftener and thereby renew and strengthen the fraternal and unifying feeling which ought to exist among Liberals. He saw in this assembly the faces of many whom he did not know, and this he thought not right. Liberals ought to meet often enough together to know each other well, and by communion to derive strength, encouragement, and increase the friendly, social element.

Mr. Bennett spoke for a few minutes. He said he feared he would be unable to make his friends understand how grateful he felt to those who had assembled here on this occasion to bid him farewell. He felt that every one who had gathered here had done him special honor. He had been made very happy by the kindness and friendship thus extended to him. He counted himself very fortunate in the number of warm friends he had not only in the city, but also all over this broad land; they can be numbered by hundreds and thousands. He often wondered what he had done or what deeds he had performed that should endear to him such a grand number of true, loyal friends, who not only hav bestowed upon him the kindest tokens of friendship, but hav sent him the funds to make this long journey now before him. He said the presence of this goodly number of friends here to-night, and that are all over the country, will be held in memory when he is far away on the opposit side of the globe, and if he gets weary, homesick, or troubled in any way while thousands of miles from home, he will remember the friends here assembled, and those in the east, west, north, and south. He said he should carry these friends along with him in spirit, and so far as possible make them see with his eyes and contemplate with his thoughts. He promised to use vigilance while away to make the best use of what he meets with, and to convey to his numerous friends at home as clear an account of everything as possible.

"And now," said he, "let me ask you not to forget my faithful little wife, who will remain at home to look after affairs, and who will do all she can to keep the good work moving on in the best possible way. She has stood faithfully by me when the shafts of hatred, envy, and malice hav been aimed at me, and when the darts of obloquy and slander hav fallen all around me. She proved true when others were false, and I ask you and the good friends all over the country not to forget her nor the struggle she is making for the good of the cause we all hav at heart." [Several voices were heard, "We will not forget her."]

Mr. Bennett said he also counted himself fortunate in having so genial a traveling companion as Mr. Bridges. It was much better to hav such than to peregrinate the opposit side of the globe alone, when, if anything serious should happen to one, friends here could never know anything about it; but when two are together, one can assist the other; and should anything serious occur with one, the other can convey the intelligence to friends at home.

He informed the audience that he would take with him a photograph apparatus and take views of the most interesting places on the journey, the same to be used to illustrate the volumes to be written, and for stereoptic views, to be used in illustrating his lectures after his return. He will be anxious to show his friends what he saw while circumnavigating the globe, and it would make him proud to do so with views taken by himself. He again thanked those present for their kindly greetings and fraternal regards.

Other songs were sung by Mrs. Macdonald and Mr. Lawrence. Miss Allen favored the audience with music on the piano.

Mr. Bridges was called upon, when he arose and made a few remarks, which afforded an opportunity for those present to see him.

Two collations of cake and wine were served to those who wished such refreshments, and at twelve o'clock the last of the audience took their leave, all feeling that they had passed a very pleasant evening.

Too much praise cannot be accorded to Mr. and Mrs. Ryan for their kindness upon the occasion, and for their very friendly reception of all present.

Many of those present expressed their determination to visit the steamer Ethiopia, of the Anchor line, which sails at 8 o'clock Saturday morning, the 30th, from the foot of Dey sreet, and see Mr. Bennett off.

Round-the-World Fund.

The following persons hav pledged five dollars each (one share) to help take THE TRUTH SEEKER editor round the world. Those preceded by an asterisk (*) hav already paid.

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*Wm Smith (2 shares)
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*Mrs C M Piper (takes two shares),
*J Josephus,
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Scientific.

The Pyramid of Gizeh.

THE RELATION OF ANCIENT EGYPTIAN CIVILIZATION TO THE HEBREW NARRATIVS IN GENESIS AND EXODUS, AND THE RELATIV CLAIMS OF MOSES AND THE PYRAMID TO INSPIRATION CONSIDERED.

BY PROF. VAN BUREN DENSLOW.

Three schools of eminent, learned, and unsuccessful investigators of Egyptology hav sought to solve the problems, Who built the great pyramid of Gizeh, and when and for what purpose did they build it? Does it represent the civilization of the ancient Egyptians within the historic period? Or is it the product of some more highly cultured people, or more scientific inspiration than they possessed? How do the relics in stone, the writings upon papyrus, and the other evidences of this ancient Egyptian civilization accord with the explorations which, during the last half century, hav gone on so activly in Aryan literature, and which tend to place the cradle of civilization eastward on the plateaus of Asia? Was the civilization of Egypt an offshoot of the Asiatic or an independent evolution? Is it more ancient than the Asiatic, or does it follow? Do its records and monuments aid in confirming as true history the books of Moses, or do they tend to aid the work, now so rapidly advancing among philologists, of resolving the supposed Hebrew histories of earliest dates into a chain of mythical narrations, having their origin in astrology and poetry, like the myths of the Aryan races? These are the questions which agitate the three schools of the Egyptologists, whom I shall call the astronomico-geometrical, the hieroglyphic, and the Hebraic-Christian schools. Each of these schools has been characteristically silent concerning the researches of the others. Facts and speculations on which Piazzi Smyth, of the astronomical school, has expended five bulky volumes are ignored by Dr. Brugsch Bey, of the hieroglyphic school, in his two-volume work, and on the other hand Bunsen's conclusions are seldom mentioned except as targets by the astronomers.

The astronomico-geometrical school hav proceeded by measuring the pyramid at various points, and applying this measurement to almost every other conceivable distance in the solar system, to the earth's radius, to the distance on the earth from the equator to the poles at Cairo, to the distance from the earth to the sun, and they hav squared and cubed these measurements and compared them with the acre and the foot, the caldron and the bushel, and out of the dimensions in inches of certain parts of the pyramid they hav inferred that its builders knew of the great year of the Pleiades, 25,867 years in which the precession of the equinox is accomplished, and that all modern measures of distance, bulk, area, and time are but degenerations from the perfectness of that system of metrology which they say was known to the builders of the pyramids, but had been lost even to the Egyptians before the historic period began. The more solid but not always trustworthy men of the astronomical school are Sir Isaac Newton, who wrote before the criticisms on the Old Testament had dissolved its claim to inspiration in scientific matters, the Herschells, and Piazzi Smith. The latter spent many months at the pyramid, and while his inferences are among the most romantic, his measurements are certainly the most trustworthy we hav. He thinks the pyramid was built by an inspired Chaldean—a theory which saves the merit of the work to the white race. This school generally hold that the pyramid was built and sealed up to preserve from mankind the knowledge of certain standards of measure and other scientific facts of great value.

The second school is the hieroglyphic school, the readers of the monumental inscriptions, the papyri, the priestly literature, the "book of the dead," concerning which Bunsen, the best of them all, said that no man living could read a whole sentence correctly. Several learned pundits died claiming to hav discovered the clue to the correct reading of the hieroglyphic language, without any subsequent scholar having administered on their estates. More recently, however, by the discovery of some tablets at Rosetta, in which the hieroglyphic lines are interspersed with Greek lines translating them, there is a general consensus of the initiated to the proposition that by the help of liberal guess-work, and keeping all the guessers together, and allowing every sound, idea, or object to be represented in so many ways that each man may guess it out to suit himself, certain translations can be made of Egyptian literature which will prove the Egyptians to hav been as nearly idiotic as an intelligent race could well become. There is great force in the remark, never before made, that so far from the Egyptian hieroglyphics being meaningless, they hav three meanings; one which the Egyptians understood and we do not. This is the most important one. One which we understand and the Egyptians did not. This is the most accessible one to us, and the third is one which neither they or we hav ever understood. Herein lies the future hope of Egyptology. This school is led by Bunsen, Champollion, Dr. Brugsch Bey, Williamson, and Renouf. It holds that the pyramid was built simply as the sepulcher of a king who was never buried there.

The third school is that of the Hebrew-Christian, who hav rummaged Egypt in every crack and cranny to find in Egyptian literature some confirmation of the stories told by the author of the books of Moses (so called), and who, not finding any, hav taken to dressing up certain nativ Egyptians and Assyrians in Jewish clothing, and asserting with all their might that these are the Jews of Genesis and Exodus.

Each of these schools, therefore, has its bias and its incubus. The bias of the astronomical school is that human vanity is tickled by originating eccentric and marvelous theories, which, like the lightning, dazzle if they do not instruct. Its incubus is that at the utmost its method is limited to the proof of a coincidence, and the proof of mere coincidence never becomes proof of a cause. In many cases the measurements hav been strained or mistaken to create the coincidence. The bias of the hieroglyphic school is that no man ever obtains fame as a hieroglyphist by not being able to read the hieroglyphics, any more than one can acquire fame as an astrologist by denying that the future can be read from the stars. The world's order to the hieroglyphist is "translate something"—correctly if you can, but translate it anyway. The incubus of the hieroglyphic school lies in the fact that while the authors of these hieroglyphics probably knew what they were talking about they did not succeed in making themselvs very clear to the modern mind. This is precisely the reverse of the difficulty under which the Hebrew writers labored, which was that while their writings are so clear that he who runs may read, no such Egyptian facts as their authors wrote about seem to hav ever had any place in history—at least among the Egyptians.

It is using mild phrase to say that each of the schools of Egyptologists has done a great deal of romancing. Take a sample from the astronomical school. Though Newton, Herschell, and Smyth hav lent dignity to the astronomical phase of the discussion, the most vigorous arithmetical and geometrical lunatic who has ever scattered his wits on this question is a Mr. John Taylor, who also discovered the notion that Philip Francis wrote the letters of Junius. Taylor, more than any other, invented the theory that the pyramid was erected to eternize certain measures of distance, weight, time, and bulk. Here is one of his sentences sufficient of itself to indicate that no lack of facts could ever embarrass a mind like his in the invention of theories:

"When the new earth was measured in Egypt after the deluge, it was found that it exceeded the diameter of the old earth by the difference between 497,664,000 inches and 500,000,000 inches; that is, by 2,336,000 inches, equal to 36,869 miles; and this increase was the reason why the former number of 5,760 inches (in the second) was enlarged to 5,787,446." He then goes on to explain the increase in the earth's diameter at the deluge by assuming that certain waters which were above the firmament, in some such manner as Saturn's rings are above that planet, broke through the firmament and came to the earth, thus causing both the deluge and the simultaneous increase in the earth's diameter. Another specimen of romancing is the interpretation given to the statement made by the Egyptians of the cost expended by the builder of the pyramid upon radishes, garlic, and onions for the workmen engaged in its erection, by saying that in the hieroglyphic language, radishes, garlic, and onions were the signs invented by the the Egyptians, and still used to express degrees, minutes, and seconds, and that the meaning mystically conveyed was that the builder of the pyramid had gone to this great expense to get his angles of information right. No translation of the hieroglyphic language confirms this ingenious hypothesis.

Mr. Syse, of Philadelphia, a Lutheran minister, illustrates the romancing tendencies of the Christian school of Egyptologists. He wrote to prove that the pyramid is a prophecy of Christianity, and if we would put any trust in his inferences he would convince us that its builders knew more about Judaism, Christianity, and the end of the world than any Hebrew prophet. He maps out the principal passages of the pyramid in a manner to exhibit the closest correspondence between the number of inches in certain passageways and the number of years in corresponding epochs of alleged or actual history, not of the Egyptians at all, but of the Jews and Christians, including, I believe, the periods from the flood to the call of Abraham, from thence to the building of the temple or the coming of Christ, and from thence to the year 1876, in which he wrote, at which period his figures indicated some general collapse of nature to be about due. Such writers are not worthy of quotation. It is sufficient to indicate fairly the tone of their idiocy. Alas! the pyramid is neither in its structure, nor by the voice of tradition, in the least designed to promote superstitions of any kind. In no part of the structure is a god of any kind or name recognized any more than in the Constitution of the United States or in the overflow of the Nile. Tradition teaches that its builders were the enemies of the Egyptian faith, and were principally engaged in destroying its temples and ill-treating its priests. The pyramid contains not a religious sign or emblem from socket to capstone. Religion, like the small-pox, can seldom be taken a second time. Men who had so far recovered from an attack of their own national faith as to expend twenty-five years in building a structure which should studiously avoid recognizing it in any manner would be very unlikely to tax the utmost energies of a nation of ten millions of people for twenty-five years to help out the prophecies of an alien religion of a weak, nomadic tribe, which, if they had ever heard of, they despised.

An equally absurd hypothesis on the part of the hieroglyphic school is the speculation of Osborne in "Monumental Egypt," to the effect that the Ra Athamah worshiped by the Egyptians in the delta as the sun-god was the Hebrew Adam, converted into a god after his death, and that the Egyptian god Nu, or "god of the floods," was the Hebrew Noah apotheosized. As well suppose that the French of to-day derive their fashions from the Modocs, as that the Egyptians derived their theology from the Hebrews, when the Egyptian language, mythology, and monarchy were all in a state of decline before the Hebrews began writing their inspired novels.

The Egyptians picture themselvs, in their numerous colored reliefs and tablets, as a red race, Roman nosed, broad-shouldered, nervous temperament, despotic, determined, activ, lithe, grave as an American Indian, silent, and severe. Where either whites or blacks appear in their tablets, they appear as slaves and aliens. Women and children were under the abject despotism of their male superiors, as is indicated by tablets of royal families, in which the wife hangs on the king's arm like an extra garment, her head reaching only up to his waist, and the other members of the family, though of matured forms, reached only to his knees. Despotic subordination of inferiors to superiors was therefore the prime fact of Egyptian civilization, as equality and insubordination are of American.

Perhaps the truest type of the civilization of any period is that mode of development which best fits it to survive amidst its actual conditions. The ape has its civilization, and prior to the discovery of all the arts, including weapons, cooking, and apparel, the ape is more fitted to survive than the Australian or the negro. His civilization stands arrested at just the point where he begins to use the club as a weapon. The negro's civilization is better adapted than that of the yellow race to a condition that is without letters, metals, clothing, or commerce. It is easier for him to be happy without all these, and just at the point where he can be happy without further progress his civilization culminates and is arrested. Above the negro race by a long stride, but below the Chinese, come the red race of ancient Egypt, and possibly also of Phœnicia, as the latter name signifies red. The colored reliefs and tablets he has left behind giv him the form and features above indicated: the lips are thin, the eye cold and haughty, the turn of the head is grave, for their kings look on at their dancers in stony, pleasureless pride, and their husbands do not bend in tenderness over their wives like Hector saluting Andromache. Such seems to hav been the race that hurled itself against the quarries of Egypt and Arabia in the determination to be eternal in its works of art. The Chinese hav saved their race by subordinating art to human welfare. They build no better than they need. The Egyptians sacrificed human welfare to art; man to his works; they cared not whether nerve or muscle or life or affection endured, or even whether the race itself disappeared, so that its pyramids, empire, power, temples, monoliths, and monuments might liv on. Only a stern-willed race of intellectual despots could hav manifested this ambition. It is akin to the Greek artist's torture of his slave, in order that he might liv in fame eternally by arresting and putting on the canvas, as nearly as he might, the Scythian's dying groan. It is the Napoleonic sacrifice of an army to win a battle. It was the spirit that has made Greece great in art, Rome in law, England in commerce, and America in industry.

While Egypt nominally covers about four times the area of Illinois, viz., 216,000 square miles, all except the narrow valley of the Nile is desert. This diminutiv space is only from seven miles wide to twelve in its widest part, and about six hundred miles long, thus embracing only 6,600 square miles, or about one-eighth the area of Illinois. Along this valley are strewn some seventy pyramids, and the remains of many miles of temples, indicating the ancient residence there of a people not often estimated at more than 8,000,000, but whom one enthusiastic writer declares to hav had 26,000 cities. Many of these remains are so vast that systematic and formidable labor would be required to destroy or seriously impair them.

The tourist of to-day moves among the pillars of the temple of Carnac, sixty feet high and thirty feet in circumference, yet rising on either hand through long corridors of columns as if they were but sap-

plings growing in the nurseries of the gods, and leaves them with the mental query, What motiv ever induced this mighty race to sacrifice its nerve and muscle, blood and life, so prodigally, so wastefully, upon these altars of stone?

When St. Peter's, at Rome, shall hav crumbled to dust, when Macaulay's New Zealander shall hav climbed up the archless turrets of London bridge to sketch the moldering ruins of St. Paul's, when men shall look on ancient maps for the outlines of what was once the American republic, supposing this republic to endure like that of Rome, for thirteen centuries, even then the sphinx will look out in stony mystery upon the Lybian desert, and the tourist will find the pyramids as difficult a riddle as they are to-day, but essentially as perfect in their preservation.

Among all these monuments the largest seems to possess qualities of intellectuality and suggestions not shared by any other structure on earth. It is deemed the oldest structure in the world, the great Gizeh pyramid, called of Cheops, Chufu, or Suphis, or the "great pyramid." Of manifest obvious inscriptions, designed to convey the meaning of the monument to the mind of posterity, there is not a line in the whole pyramid. In view of the fact that all the later Egyptian temples and monuments glitter all over with these inscriptions, so that they become an inseparable element of Egyptian architecture, Prof. Piazzi Smyth infers that the pyramid of Gizeh, if built by Egyptians at all, was directed as to its architecture by divinely inspired men from Chaldea. Whether the outer stone casing of the pyramid ever contained inscriptions cannot now be known. It has undergone destruction and removal at the hands of Mamelukes and Arabs, between the period of Herodotus and the time when it began to attract the attention of modern Europeans. The interior contains no hieroglyphs except a few rude stone-dressers' marks in ocher, purporting to be the name of Kuphis, Shufu, Cheops, Chemmis, or Suphis, which are found in one of the construction chambers, and whose purpose is said to be that of indicating the position in which the stone should be laid. Like marks are said to be still extant in some of the Arabian quarries from which the stone used in the finer work of the chambers and passages was taken.

This has caused the hieroglyphic school to assume very generally that the pyramid was built in the reign of Kuphis, to which they attempt to assign a date out of the materials furnished by the labyrinthian maze of Egyptian chronology. It certainly proves that, if correctly deciphered by the translators, in his reign all the passageways leading to the obscure construction chambers were still open. If we had the least evidence that the stone-masons of Egypt had a custom of using the names of their sovereigns as quarry-marks to indicate how a stone should be laid, which would seem to be a most unique and improbable custom, it would furnish a presumption that the pyramid was built in his reign. It is carrying presumption a great way to assume that they preserve truly a fact which the builders of the pyramid seem to hav desired only to conceal.

But Newton, the Herschells, and Smyth concur in ascribing to the builders of this structure an intellectuality and a knowledge of metrology of the existence of which, during the historic period among the ancient Egyptians, neither they nor the hieroglyphists find any evidence whatever. Indeed, if the astronomical school are right, the pyramid builders must hav had a scientific knowledge which, within the historic period, never came into the possession of mankind at all until during the past two hundred years.

The chief of Egyptologists, Baron Bunsen, in his edition of 1860, referring to these views of Newton and Herschell, then recently revived by the explorations and measurements of Col. Sir Howard Vyse in 1854, says, "The groundlessness of the fancies which hav been again very recently indulged in about the astronomical purposes of the pyramids, and about a hidden symbolic system of astronomy, is demonstrated by that thorough conviction which is forced upon us by a view of the monuments and a reading of the hieroglyphics."

This sententious opinion becomes very refreshing when we reflect that in the great pyramids there are no hieroglyphics, and that Bunsen never viewed either of the pyramids or the monuments. The purposes of the pyramids cannot be determined from a view of any monuments built after them, for if built after them at all, they may hav been built a thousand years after. And if by these monuments Bunsen meant the pyramids themselvs, then Bunsen, who was never in Egypt nor ever saw the pyramids, had merely the intellectual view of them which Newton and Herschell had. The encyclopedias, British and American, hav followed Bunsen's estimate, hav described the great pyramid as merely the mausoleum of a dead Pharaoh, and hav assigned its erection to the reign of Cheops, Chufu, Chemmis, Shufu, or Suphis, as he is variously called by translators.

The great pyramid is now 450 feet and nine inches high, according to Prof. Piazzi Smith, whose measurements are confessedly the best. A few stones of the original exterior casing of the base of the pyramid hav been found in place and perfect. From these it is known that through the vandalism of the Turks and Arabs in carrying away the outer stones of the pyramid as building material for Cairo and other cities the pyramid has lost exactly thirty feet of its original hight, which was 480 feet and nine inches. This about equals the greatest hight of the Palisades along the Hudson, or three and a half times the hight of the Chicago water tower, or about one hundred feet higher than the dome of the state-house at Springfield, or two hundred feet higher than the dome of the capitol at Washington. The pyramid covers thirteen acres, the capitol at Washington three and one-half acres. All around the sides of the pyramid from ten to twenty-three feet of stone hav been removed. Its original base was 764 feet long. Its present base is 746 feet.

It is located on the left or west side of the Nile at a distance of several miles from the river's bank, on the brow of the range of hills which terminate the valley of the Nile, so that it looks out to the eastward over the valley, with the two little modern hamlets of Gizeh and Babylon near by, the city of Cairo beyond, and in the eastern horizon skirting the hills on the opposit side of the valley the ruins of Heliopolis. To the west it looks out upon the Lybian desert stretching out in unending wastes to the Atlantic. Its base is 137 feet above the highest flood point of the Nile, and so near where the river divides to form the delta that the circumference of the delta forms an arc of a circle of which the pyramid would be the center.

The location of the great pyramid is as follows:

1. It is sensibly, but only apparently, on the thirtieth parallel of north latitude, one-third the distance from the equator to the pole. In reality its exact latitude, computed with the accuracy with which modern astronomers are able to allow for the refraction of light, is 29°, 58′, and 52″, or a mile and a fifth, south of the exact thirtieth degree. But Prof. Smyth says that owing to the refraction of the rays of light in passing through our atmosphere the apparent pole to the eye of one standing at the pyramid would vary only 21″ from the exact altitude of thirty degrees; *i. e.*, if there were a star exactly at the pole, a person standing exactly thirty degrees north of the equator, on the earth, would see that star at a point within twenty-one seconds of an altitude of thirty degrees from the horizon. To the eye of a pyramid-builder not acquainted with the law of the refraction of light, the pyramid, therefore, is only twenty-one seconds from the exact latitude of thirty degrees, or, say, one-fifth of a mile. To get nearer than this to the thirtieth parallel would hav required that its builders should descend from the commanding hill of solid limestone, which formed so requisit a foundation, into an alluvial plain of sand where the dignity of the structure would hav been lost. As nearly as the lay of the ground rendered possible, the great pyramid is one-third the distance from the equator to the pole, and therefore it would, if the earth were an exact sphere, divide the area of the northern hemisphere into two exactly equal parts. But the earth being an oblate spheriod flattened at the poles, the line of equal division of the northern hemisphere falls slightly south of the thirtieth parallel, or more nearly where the great pyramid actually stands. Our first proposition, therefore, is that this pyramid stands sensibly on the thirtieth parallel at the point where the pole star, if there were one, would be one-third the way from the horizon toward the zenith. It therefore divides the area of the northern hemisphere into two equal parts.

2. This pyramid was at its construction an exact square, the more accurate measurements having reduced the variation in its sides to two and one-half inches, with the prospect that measurements absolutely perfect would remove even this difference. Its builders, to prevent the exact dimensions of this square being lost, hewed out the sockets in which the corner-stones of the pyramid were to rest from the solid rock of the hill beneath, and set the corner-stones deeply into these sockets, where, despite the vandalism which has robbed the pyramid of it outer casing for many feet, its original base stands nearly unaffected by time, and astronomers learn with surprise and delight that its orientation, or the precision with which it faces north, south, east, and west, is so perfect that the variation is less than that of the observatory of one of Europe's most skilful astronomers prior to Newton—Tycho Brahe.

3. The angle of inclination of the sides of this pyramid is 51 degrees 51 minutes and 14.3 seconds. This is frequently said to be exactly that angle which makes the original hight of the pyramid, 5,820 inches, bear the same relation to the added length of its four sides (4x9, 142), viz., 36,568 inches, as the radius of a circle bears to its circumference. But in reality the angle required for this purpose varies a few seconds from that actually presented by the pyramid. We assume the variation to be so slight as not to interfere with the design. This is what is called an incommensurable ratio in mathematics—*i. e.*, no mathematician can construct a unit of measurement, whether it be as narrow as a hair or as broad as a barn-door, which, if it will go an even number of times into one of these dimensions, will also go an even number of times into the other. Any inch, or foot, or cubic rule, which, when applied to the radius of a circle, will go an even number of times, will, when applied to its circumference, leave a fraction over. This ratio is expressed in decimals by saying that the diameter or double radius of a circle is to its circumference as 1 is to 3.14159—*i. e.*, the fraction runs out indefinitely without repeating consecutivly the same figure or combinations of figures. Now, doubling the hight of the pyramid, it becomes 11,640 inches, which bears the ratio to its circumference of 1 to 3 14159, which is, palpably and certainly, and, by necessity, intentionally, this very ratio, which is nothing less than the very keystone in the arch of mathematical science.

For herein the great pyramid presents, in its two chief dimensions, the ratio of its hight to its base, that eternally insoluble problem of mathematics, the quadrature or squaring of the circle, upon which geometricians were working for two thousand years, until, as recently as 1775, the Academy of Sciences at Paris, and, shortly after, the Royal Society, of London, gave notice that they would decline to receive or examin any further papers involving either the quadrature of the circle, the tri-section of a angle, the duplication of a cube, or perpetual motion.

Archimedes, by surrounding his circle with two polygons, one outside and one inside the circle, each polygon having 96 sides, and then cutting up his polygon into triangles and computing the area of these triangles, and then striking a mean between the length of the exterior sides of the polygon inside and that of the polygon outside the circle, came to the conclusion that the diameter bore to the circumference of a circle a ratio between that of 1 to 3 10-71, and that of 1 to 3 10-72, or as 7 is to 22. But this was farther from the truth than the Hindoos had come at a period centuries earlier, for they computed it to be as 1 to 3.1416. Ptolemy, an astrologer of about the time of Christ, computed it as 1 to 3.141552, which is better than Archimedes, but less accurate than the Hindoos. One Dutch mathematician, Van Ceulen, carried out the decimal fraction to thirty-six figures, which now stand graven on his tombstone. In 1846 it had been computed to the two-hundredth decimal. Men had given their lives to its solution, as other enthusiasts had given theirs to the finding of the philosopher's stone, which should transmute the baser metals into gold, in which even Newton believed, or to the kindred problem of perpetual motion, or to the discovery of the elixir which should make man immortal, or to the redemption of the human race from sin. Is it then, as Baron Bunsen asserts, merely an accident of the early Egyptian stone-cutters that in constructing a monument for a king who had never heard of the problem of squaring the circle they should so construct it that forty centuries of mathematicians should cipher themselvs into their graves in the hopeless endeavor to solve a problem the complete insolubility of which is presumed to hav been known to the builders of this pyramid? But was the problem known to them?

Three facts suggest that, notwithstanding the pyramid seems to possess these peculiar proportions, we need not necessarily infer all that the astronomers hav inferred from it. These are: First, that the angle of the pyramid is by many stated to be 51 degrees 50 minutes instead of 51 degrees 51 minutes 14.3 seconds, thus lacking one minute 14.3 seconds of the angle which is claimed to justify the inference that its builders designed to express this problem. Second, the angle of the second and third pyramids is so nearly the same as that of Gizeh, lacking only a degree or so, as to show similarity of design, and yet not near enough to make them set forth any such fact as the quadrature of the circle. Third, it is a much simpler fact than that of the quadrature of the circle that the square of the hight of this pyramid is equal to the area of each of the four triangles composing its sides. This fact concerning the pyramids was told to Herodotus, who was not informed of the other, and its builders may hav been aiming simply to construct such an edifice that the square of its hight should equal the area of each of its four triangular sides. For this purpose the exact angle should be 51 degrees 49 minutes 46 seconds, but it is surprisingly near to that angle.

[TO BE CONCLUDED.]

THE present antagonism between theology and science does not arise from any assumption by the men of science that all theology must necessarily be excluded from science; but simply because they are unable to allow that reason and morality hav two weights and two measures; and that the belief in a proposition, because *authority* tells you it is true, or because you wish to believe it, which is a high crime and misdemeanor when the subject matter of reasoning is of one kind, becomes, under the *alias* of faith, the greatest of all virtues, where the subject matter of reasoning is of another kind.—*Huxley*.

BRETHREN, be not children in understanding; howbeit in malice be ye children, but in understanding be men.—1 *Cor.*, *xiv*, 20.

Discussion.

Our Twenty-fourth Letter to Mr. Mair.

THE BIBLE AND OTHER TOPICS.

MR. G. M. MAIR, *Dear Sir:* In connection with the brief examination of the prophecies, introduced by you, would properly come an examination of the Bible generally, as was originally designed for this discussion; but as we have already gone over a good deal of ground, as what we have said occupies quite as much space as originally intended, and as I am on the eve of my departure on a tour around the world, I must leave unsaid much that I wished to say. I had it in mind to take up the books of the Old and New Testaments, to show to our readers that but a small proportion of the books in either part of the Bible was written by the persons to whom they are attributed; that they were not written at the time they are claimed to have been written; that it is not known *by whom* they were written, nor the time *when* they were written, giving incontestable proofs to sustain these positions. I intended to show that there is nothing about the books that is superhuman, nothing but what men of fair intellectual ability could easily write; that the books contain much that exhibits ignorance and want of scientific knowledge on the part of the writers; much that is untrue; much that is coarse and distasteful; that there are fully two hundred clear and positive contradictions; more than five hundred statements of improbabilities and impossibilities which are palmed off as facts of actual occurrence; that the writers of the greater share of the books do not even set up the pretense that they wrote by divine aid, or by any aid save their own ability, and that if they did claim it, it could not reasonably be allowed; and that though there is fine ancient poetry in the volume, and many grand expressions and beautiful sentiments, they are not superior to what is derived from other sources; while its incongruities, its discrepancies, its want of authenticity, its doubtfulness, its contradictions, its absurdities, its falsehoods, its coarseness and indecency, its incoherence, one part with another, its great want of reliability as being of celestial origin, all conspire to establish the truth that it was written, printed, and made by men, the same as all other books, and that the God of infinite wisdom, truth, and intelligence had no more to do with its authorship than with the millions of other books that have been written and printed. But for the reasons given I will not enter into the examination of these subjects now. I will remark, however, in passing, that I engaged somewhat in this examination in the article on "The Bible," in Volume I. of "The Gods and Religions of Ancient and Modern Times," and in the "Semitic Gods and the Bible," to which the reader is referred.

I fully agree with Col. Ingersoll when he says that it is needless to inquire into the causes that have led so many to accept the Bible as the inspired word of God. They have assuredly been governed by a mistaken idea, and this mistake has in many ways seriously impeded the civilization and happiness of mankind. He says: "The Bible has been the fortress and defense of nearly every crime. No civilized country could enact its laws, and in many respects its moral code is abhorrent to every good and tender man. It is admitted that many of its precepts are pure, that many of its laws are wise and just, and that many of its statements are absolutely true.

"Without desiring to hurt the feelings of anybody, I propose to give a few reasons for thinking that a few passages, at least, in the Old Testament are the product of a barbarous people. In all civilized countries it is not only admitted, but it is passionately asserted, that slavery is and always was a hideous crime; that a war of conquest is simply murder; that polygamy is the enslavement of woman, the degradation of man, and the destruction of home; that nothing is more infamous than the slaughter of decrepit men, of helpless women, and of prattling babes; that captured maidens should not be given to soldiers; that wives should not be stoned to death on account of their religious opinions, and that the death penalty should not be inflicted for a violation of the Sabbath. We know that there was a time in the history of almost every nation when slavery, polygamy, and wars of extermination were regarded as divine institutions; when women were looked upon as beasts of burden, and when, among some people, it was considered the duty of the husband to murder his wife for differing with him on the subject of religion. Nations that entertain these views are regarded as savages, and probably, with the exception of the South Sea Islanders, the Fijis, some citizens of Delaware, and a few tribes in Central Africa, no human beings can be found degraded enough to agree upon these subjects with the Jehovah of the ancient Jews. The only evidence we have or can have that a nation has ceased to be savage is the fact that it has abandoned these doctrines. To every one, except the theologian, it is perfectly easy to account for the mistakes, atrocities, and crimes of the past by saying that civilization is a slow and painful growth; that the moral perceptions are cultivated through ages of tyranny, of want, of crime, and of heroism; that it requires centuries for man to put out the eyes of self, and hold in lofty and equal poise the scales of justice; that conscience is born of suffering; that mercy is the child of the imagination—of the power to put one's self in the sufferer's place, and that man advances only as he becomes acquainted with his surroundings, with the mutual obligations of life, and has to take advantage of the forces of nature.

"But the believer in the inspiration of the Bible is compelled to declare that there was a time when slavery was right, when men could buy and women could sell their babes. He is compelled to insist that there was a time when polygamy was the highest form of virtue; when wars and extermination were waged with the sword of mercy; when religious toleration was a crime, and when death was a just penalty for having expressed an honest thought. He must maintain that Jehovah is just as bad now as he was four thousand years ago, or that he was just as good then as he is now, and that human conditions have so changed that slavery, polygamy, religious persecutions, and wars of conquest are now perfectly devilish. Once they were right, once they were commanded by God himself, now they are prohibited. There has been such a change in the conditions of man that, at the present time, the devil is in favor of slavery, polygamy, religious persecutions, and wars of conquest. That is to say, the devil entertains the same opinion to-day that Jehovah held four thousand years ago, but in the mean time Jehovah has remained exactly the same—changeless and incapable of change. We find that other nations beside the Jews had similar laws and ideas; that they believed in and practiced slavery and polygamy, murdered women and children, and exterminated their neighbors to the extent of their power. It is not claimed thas they received a revelation. It is admitted that they had no knowledge of the true God. And yet, by a strange coincidence, they practiced the same crimes of their own nation that the Jews did by the command of Jehovah. From this it would seem that man can do wrong without a special revelation" ("Christian Religion," in *North American Review*).

Little is left for me to do save to examine the remaining points you touched upon in your last letter.

You seem troubled at the want of system among Infidels and their dissimilar styles of argument. It is not strange that a considerable number of men living in different centuries, reared under dissimilar conditions, impressed from different sources, moved by various impulses, possessed of different order of talent, dissimilar advantages of education, with different purposes, should not all travel in precisely the same groove, or entertain precisely the same views. While they all were able to see the falsity of the system held up as divine, it could not reasonably be expected that they would all express themselves in precisely the same way, or that the same impressions would be entertained by all. I think you cannot claim more unity of action and opinion among believers than unbelievers. The believers in Christianity comprise a great number of sects, widely divergent in their views and in their interpretation of the scriptures. They have contended with each other in the fiercest manner about these differences of opinion. Blood in great quantities has flowed from this cause. Instruments of pain have been largely used by Christians, and shrieks and groans have filled the earth. Millions of lives have been taken by Christians because others dared to entertain opinions different from their own. You cannot truly state any such thing with regard to Infidels. Consequently Christians have been much worse than Infidels. If Christianity has more "system" than have the unbelievers in it, it is a far worse system.

You certainly do great injustice to the opponents of Christianity by imputing to them "hatred of the Bible," "dishonesty," "want of principle," "inconsistency," "quibbling," "falsehood," "caricature," "ridicule," "flippancy," "degradation," "debasement," "misquoting," etc., etc. These are serious charges, and they are untrue, they are *false;* the opponents of Christianity are fallible human beings, and doubtless many of them are not beyond making mistakes, but they are generally honest, candid, sincere, earnest, and as moral and upright as the same number comprising the general community. The Bible is not hated only as it is falsely represented, and for the many false claims made respecting it, with the requirement that we must believe it or be utterly tabooed and ostracized in this life and be eternally damned in a future life. If the Bible be allowed to stand upon its own merits, and is only claimed to be an antique work of the Jews, with the same authority as the Vedas, the Zend Avesta, the Puranas, etc., no unbeliever would object to it at all. But it is the *coercion* used over us that we must accept it as the infallible work of an infinite God that stirs up our opposition. In sustaining our honest convictions we make use of arguments that to our views possess strength and truth. We quote correctly, and despise evasion and misrepresentation. If caricature and ridicule have sometimes been used, there is no impropriety in it, inasmuch as the absurdities treated are fit subjects for ridicule. A system that cannot withstand the shafts of ridicule without injury is weak indeed.

But what are the facts with regard to the status of unbelievers in Christianity? They are on the unpopular side; they oppose current errors; they are the tabooed class, they are ostracized among their fellows, they defend what they believe to be right, and oppose what they believe to be wrong, though they know they will lose caste and respect thereby; they strike against evils in high places because they find those evils in existence; they dare to occupy the ground of truth though they lose friends and fortune thereby. If they are not without fault, they are at least endeavoring to do their duty according to the best knowledge they have, hoping that the future will be freer and better for their efforts.

Certainly no defense is needed from me for the aspersions you attempt to cast upon Greg, Huxley, and the prominent scientists of our times. They stand too high in the estimation of their fellow-men to be injured by you. If the bulk of Christian writers and partisans had lived as pure lives as they, and labored as usefully and unselfishly, well would it be for the world.

You deplore the practical points of the gospel of Infidelity, and seem to see in the near future a terrible conditon of things—universal lawlessness and social chaos. "Socialism, Communism, Nihilism—the three fatal sisters—on the one hand, and freedom in the most licentious and unrestrained sense on the other, will most assuredly join together to hurry men to barbarism." Here you are guilty of slander and misrepresentaion. The Infidels of the past two hundred years have lived as honorably, have led as faultless lives, as the best of their opponents. The Nihilists or Socialists are opposed to the despots and tyrants of the race, and if they have in the natural reaction of things been guilty of some excesses, their main effort has been to improve the condition of oppressed humanity. Nihilists are said to be composed of people of excellent intelligence and civil deportment; but they love liberty and hate despotism. This is their crime. They believe in self-government and the overthrow of imperialism, and for this they are hunted to death, or sent to the terrible mines of Siberia by Christian tyrants. Christianity has been on the side of the despot, the oppressor. "Submit yourselves to the powers that be," is the injunction of Christianity. I am far more in favor of the efforts of the Nihilists than the continuance forever of the crushing despotism which Christianity has sustained.

Of course you must indulge in a fling at Freelovers; here is an enemy worthy of your steel. But where does the most practical Freelove exist to-day? Where is the most corrupt intercourse between the sexes? It is in the church, and the shepherds themselves very often lead the ewe lambs astray. I have myself collected the authenticated accounts of three hundred clergymen who disgraced themselves by their libidinous and amorous practices. These are published in the pamphlet, "Sinful Saints." Mr. M. E. Billings, an attorney, of Waverly, Iowa, has just brought out a pamphlet called, "The Crimes of Preachers in the United States," for the last five years, from May 1876 to May 1881, "translated out of the original newspapers, and with previous translations diligently compared and revised." He gives the names of the criminal clergymen, their residence, the denomination to which they belong, so far as known, and the crime they committed. In the aggregate he reports 917 crimes of clergymen in the short space of five years.

The following are some of the crimes of these pretended heavenly-minded men.

Abortion, 4; adultery, 206; assault with attempt to murder, 8; assault with attempt to do great bodily harm, 1; assault with attempt at rape, 1; assault and battery, 10; attempted elopement with women, 1; attempt to seduce women, 3; attempted bigamy, 5; arson, in burning houses, 4; bastardy, 23; wife-beating, 10; bigamy, 28; breach of promise, 2; buggery, 3; breach of hospitality, 5; breach of trust, 2; compounding felony, 3; cheating, 25; deserting wife and children, 26; dishonesty, 1; deceit, 5; died in a brothel, 1; drunkenness, 29; elopement with women, 17; embezzlement, 26; false personation, 7; falsehood, 3; fighting, 7; forging, 22; fornication, 7; gambling, 2; gross fraud, 4; gross immorality, 3; horse-racing, 1; illicit distilling, 2; illegal marrying, 2; immoral conduct, 5; indecent familiarities with women, 3; inhuman cruelty to wife and children, 17; immoral assault on women and girls, 29; insulting ladies, 26; incest, 8; kissing servant girls for their spiritual welfare, 2; keeping gambling-houses, 1; lascivious conduct, 1; larceny, 31; lewdness, 1; lechery, 1; lying, 11; miscegenation with colored women, 1; murder, 14; obscene literature (mailing), 1; obtaining money under false pretenses, 10; perjury, 7; poisoning starving children, 1; quarreling, 7; robbing, 2; rape on women, 5; rape on girls under fifteen years of age, 6; rape on girls under twelve years of age, total rape, 18; riot, 1; robbing mails, 1; "recklessness," 1; "resigned under charges, least said the better," 1; swindling, 24; seduction of women, 91; seduction of girls under fifteen years of age, 12; total seduction, 103;

starving children, 2; suicide, 11; slander, 7; sodomy, 4; "scandalous conduct," 1; "too free with the sisters," 1; "unchaste conduct," 1; "unministerial conduct," 2; "unchristian conduct," 11; "unbecoming conduct," 1; "unnamed crime," 2; unjust confinement of wife in an insane asylum, 1; "very uncourteous conduct," 1; vulgarity, 2; "vile, indecent, and profane language," 1; wanton conduct, 1; besides several crimes and cases omitted.

Of these 917 crimes on the part of Christian clergymen, 456 were against women in a sexual way, and 81 against women in other ways, or 544 against women especially.

Of this list of 477 criminal preachers the denomination of 208 has been preserved, leaving 269 not designated. Of the 208 the Methodists have 72, Baptists 42, Presbyterians 22, Catholics 19, Congregationalists 13, Church of England 10, Campbellites 6, Lutherans 6, Adventists 5, United Brethren 3, Hebrews 2, Dunkards 1, Universalists 1.

The percentage of the crimes of those whose denomination is preserved, as compared with the whole number, is as follows: Methodists 30 per cent, Baptists 20, Presbyterians 10, Catholics 10, Congregationalists 6, Lutherans 6, Episcopalians 5, Campbellites 3, Adventists 3, United Brethren 1.4, Hebrew 1, Dunkards ½, Universalists ½.

The definitions or names of crimes are chiefly those given by the several church courts where the reverend scoundrels were tried, sometimes probably given to partially hide the real offense. The compiler was enabled to ascertain that "unchaste conduct" meant a gross and beastly assault by the "divine messenger" upon a lady's chastity, and that "unministerial conduct" meant either adultery, rape, or seduction of some susceptible sister.

In addition to the foregoing cases the compiler has a large number of cases where the names of the reverend offender was not given. These of course could not be used. All these, with the hundreds and perhaps thousands of cases that were smothered and not suffered to come to the light, would indeed make a most formidable array against the moral conduct of the men who profess to be selected by heaven to break the bread of life to the innocent lambs of the fold. Just imagine for a moment what an appalling aggregate of priestly crime would be presented could this record have been made out for forty years of all the cases that have existed. The compiler says, "It must be recollected that the preacher hides his crime carefully, and his compeers and parishioners assist him to conceal it; while the night brawler, petty thief, and drunken wretch are under police surveillance."

How insolent and self-righteous, then, in you to cast unjust insinuations upon a class of citizens against whom you know little or nothing amiss, when there are such a great number of black criminals in your own ranks! This is a fair exhibit of Christian fairness and justice. It has been so for many generations. Self-righteous Christians have been guilty of the grossest offenses and crimes, and have been the most blatant and unjust in throwing insinuations and charges upon those who cannot believe in the grossest myths and shams. Where, then, indeed, is found the most practical and criminal Free-love? Why, in the churches, as I said. The foregoing cases are confined to the preachers alone, but all the crimes of the kind by deacons, class-leaders, Sunday-school superintendents, and all the rank and file of the churches would be such a record as would disgrace humanity, and cause Christians to hang their heads in shame.

It is perhaps not strange that you disapprove of publishing these cases against the clergymen of the land, the men who claim to hold a commission from the autocrat above the clouds to reveal his will and purposes, and to transact business for him on the earth. You doubtless think it very ill-advised to let the truth be known about such a vast number of hypocrites and false pretenders; but in my opinion the people have the right to know the truth. Millions upon millions of dollars earned by the sweat of the brow have been wrung from the confiding people to sustain this corrupt institution called the Christian church, and the priesthood are constantly represented as purer and better than other men. Millions every year are drawn from the toilers to sustain this idle, lecherous class of men in doling out to the people a mass of legends, absurdities, and falsehoods which the gullible masses swallow as though it was the choicest manna from heaven. It is time the whole truth was told. It is time that it be known; that these celestial gentry who claim they hold commissions from the heavenly world should be seen just as they are. The people who pay their money are entitled to the facts concerning the clergymen whom they pay.

It is very advisable for Christians of great and small degree to carefully cultivate their own vineyard, to curb and subdue their own passions, to check their own tendencies to impurity and crime, and not trouble themselves unduly about the offenses of Infidels and those who cannot accept the false representations made by the church. In this exercise of pulling beams out of their own eyes they will doubtless be better employed than in spending their time in hunting for motes in the eyes of their Infidel neighbors.

There is little doubt that Infidels and even Free-lovers, as a class, live quite as good lives, treat their fellow-men quite as justly, use as much honesty in their transactions with their fellow-men, and are no more lecherous, no greater libertines, than their Christian accusers, even the saintly clergy themselves.

The compiler of the pamphlet alluded to makes this offer: "There are of Freethinkers, including Atheists, Infidels, Spiritualists, etc., about seven millions in the United States. There are about seventy thousand priests and preachers. Now we make the following offer: We will give ten dollars apiece for crimes committed by any of these classes of Freethinkers within the last five years, and will take the report thereof as published in the newspapers, provided the preachers will give us one dollar apiece for the same evidence of crimes committed by reverends. Thus we offer ten dollars for one, and give them seven millions to draw their data from, while we have but seventy thousand."

You draw a dismal picture as to what will be the consequences of the universal prevalence of Atheism; but I apprehend that you are as wide of the mark in this fear as in the other positions you have taken. Inasmuch as Atheists possess quite as much intelligence as ordinary people, as they show as earnest a disposition to behave themselves properly as any class of people, as a small percentage of them are guilty of criminal conduct, it seems quite unnecessary for you to borrow trouble as to how they will misbehave in the future. They can hardly do any worse than believers in Yahweh and other gods have done. You accuse Buddhists with being Atheists, and a more moral class of people do not live, though they comprise several nationalities and more than one-third of the inhabitants of the globe. They are by far less disposed to dishonesty, double-dealing, lying, stealing, lechery, and nearly all manner of crimes than the worshipers of the Palestine Yahweh are guilty of. The fact is, men have depended far too much upon the gods and far too little upon themselves. If they will only learn to attend to the gods *less*, and to man *more*, the world will be vastly the better for it. We find here in this world quite enough to engage our attention and to occupy all our abilities, and it is unquestionably a very poor policy to neglect our duties to ourselves and those around us in behalf of imaginary gods on Olympus, above the clouds, or anywhere else. The gods have led man a weary, profitless journey for thousands of years. To keep up these gods and their immense retinue of greedy, grasping, hungry priests has cost poor man a great deal of hard toil, and a great share of his life-blood and strength. Now if man can learn to dispense with these gods and their lazy priests he will have more time to attend to his own affairs, and will get along much better for it. Man cannot be free and independent while he bows in allegiance to any tyrannous god. "There cannot be true liberty on earth while man worships a tyrant in heaven."

CONCLUSION.

We have now, Mr. Mair, reached the end of our discussion. I have endeavored to meet your arguments and claims with what ability I possess. You have not met all the arguments I have made, but I think I have let none of yours of any importance pass observation. Both of us have necessarily written hurriedly, and without using as much time as a more careful examination of the many subjects treated would have justified. But what we have done is before our readers, and it is for them to judge which has come the nearest to establishing his positions. You will not, I hope, deem me conceited if I claim that I have the most fully maintained my ground. You have managed your side with much ability; you have evinced extensive reading and much thought, but I have sympathized with you all along, because you have the weakest side of the argument to sustain. The truth is on my side, fresh and vigorous, while antiquated error and superstition are on yours. However much ability you may possess, you will ever find it very difficult to prove that which is unprovable. Your intentions have doubtless been good, and your efforts praiseworthy, but your cause is weak, errors are too abundant, and the proofs to sustain you are not within your reach. If, under these circumstances, you have failed in your undertaking, it is not strange, and a fair meed of praise is yours. If you have sometimes evinced a little unfairness, if you have been guilty of evasion, if you have sometimes dodged, if you have sometimes resorted to cant, if you have assumed what you have no knowledge of, it cannot be thought strange. It is the Christian style of argument, and you have only followed in the footsteps of your predecessors. But, all-in-all, I submit it to our readers that you have acquitted yourself with ability. If you have not proved your points, you have done as well as you could under the circumstances. That is as well as anybody can do.

In the outset you asked me what objections I had to Christianity. I have endeavored to show you and our readers what these objections are.

1. That it is not new; that all its dogmas were held by pagan systems before the Christian era.

2. That the Christian system contains monstrous ideas that ought not to be entertained by any lover of justice, to wit, that all the world was condemned to everlasting ruin by the offense of one man, and that he is now to inherit eternal glory and happiness by the merits of another individual. I cannot perceive the justice of millions of men being thrust into eternal misery because one man ate an apple, or nof these millions being made possessors of mansions in the skies because another gave up his life on the cross and took a short route to Paradise. Imputed condemnation and imputed righteousness are inconsistent with the grand principles of justice.

3. That salvation depends upon belief, when belief is not really under the control of any individual. Man is compelled to believe according to evidence and not otherwise. An intelligent person cannot possibly believe that black is white, that heat is cold, or that the pangs of hunger are the satisfied feelings of a full stomach. It is cruel in the extreme to send a man to hell for not believing that which he cannot believe, and unjust to send him to heaven simply for blindly accepting what he cannot possibly comprehend.

4. That the doctrine of the atonement is as unjust as it is absurd. The claim that a bad person can become righteous by the good deeds performed by another is as preposterous as that an otherwise good man is condemned by the bad actions of another. Would a strictly just man, though he had committed some faults, be willing that an innocent man should be put to death on his account?

5. That a belief in Christianity has not made the nations which embraced it more moral than the followers of other religions. In fact, dishonesty, cheating, swindling, fraud, lying, and stealing are more common, more general, in Christian countries than any other on the face of the earth.

6. That the punishment in eternal and infinite torture for the faults and mistakes of a short life on earth is excessive, unreasonable, cruel, and infinitely monstrous.

7. That Christianity has been the most cruel, bloody, relentless, persecuting, and unloving religion the world has known.

8. That it is opposed to freedom of thought, and an unimpeded exploration of the mind in philosophy and religion.

9. That it compels its ancient dicta to be accepted as the eternal truth, with no chance for advance. The revelation made nearly two thousand years ago is held to embrace the whole truth, and there can be no change, no improvement upon it. While all the arts, sciences, discoveries, etc., are constantly improving, Christianity and its doctrines are bound to stand stationary forever. There is no progression in a revelation from God.

10. That Christianity is insufficient to satisfy the longings of an aspiring, progressive, untrammeled, liberty-loving man. No fixed fetters and creeds can ever satisfy the spirit of progress.

11. That its superstitious belief in miracles—effects without natural causes—is a recognition of utter impossibilities—a class of phenomena that have never taken place.

12. That it employs in Christendom a retinue of hundreds of thousands of idle, pretentious, arrogant priests, who claim that they are employed by God to do his work, that they understand his will better than anybody else, and that they hold a commission from the court of heaven to dispense God's blessings and pronounce his curses upon the heads of hapless men and women. To support this arrogant and useless priesthood millions of human beings are compelled to dig the earth and toil early and late in the sweat of their brows and earn the money to pay these priests for telling what they and nobody else knows anything about. Ten millions of dollars per annum is a small sum to keep in idleness this mischievous, designing priesthood, and for the tissues of arrant falsehoods which they command the credulous masses to accept and believe, or go to hell.

13. That as a means of rendering mankind contented, happy, tranquil, loving, peaceful, promoting civilization, elevating woman, making man more resigned as to the destiny of the race in a future life, as a means of making man better here and assuring happiness hereafter, Christianity has been a huge failure and a fraud. Its claims are false, its representations are without truth, and its promises deceptive and worthless.

I will not, however, stop now to enumerate or repeat all the objections I have to Christianity. I have done this at considerable length in the foregoing discussion, and I will be glad if you and our readers hav profited somewhat by it. I will here take a brief review of the ground we have gone over, in regard to the positions I undertook to maintain, and see if I have succeeded in fulfilling the task I took upon myself.

In reply to your challenge for a discussion in your first letter I accepted it, and undertook, as you will recall, to prove the following propositions:

(*Concluded on page 492.*)

Communications.

The Godly Women of the Bible.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENTURY.

THE WOMAN OF SAMARIA, THE WOMAN TAKEN IN ADULTERY, HERODIAS, AND HER DAUGHTER SALOME.

It was deemed best to continue the histories of the Marys and their associates, even to the closing scenes of Jesus's career at the cross and sepulcher, rather than break the connection, and then return to other women that he met during his ministry, the majority of whom were ungodly until healed and proselyted by the son of God.

John alone gives us (chapter iv) an account of a wicked woman converted by Jesus at Jacob's well in Sychar, where he had sat himself down to rest while his disciples had gone into the city to buy meat. During their absence a woman of Samaria (her name is never given) came, as was the custom, to draw water. The bashfulness, modesty, and chastity of Jesus did not prevent him from addressing the stranger, though it is alleged by the learned ones that he knew her character from the first, knew that she would be at the well, came there for the express purpose of meeting her, and probably sent his disciples away in order to secure a private interview, to which is added the fact that the Jews considered the Samaritans as dogs, though descendants from Father Abraham like themselvs.

Jesus introduced himself by ordering this stranger to give him a drink. Surprised at his boldness, she thought to daunt him by inquiring, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria, for the Jews have no dealings with the Samaritans?"

Then follows a long colloquy, in which Jesus tells her that if she only knew what a mighty personage he was she would ask him for drink, and that if she would but drink the living water that he could give her she would never thirst. Still more surprised, she tells him he has nothing to draw with, and the well is deep (about seventy feet). But he waves all her objections and cajoles her with his nonsense till she, like other foolish women, elated with the idea of getting rid of the burden of drawing water, listens to his oily tongue, and finally begs, "Sir, give me this water, that I thirst not, neither come hither to draw."

Now Jesus has gained the first point. He has her under conviction (psychologized), and is sure of his convert, so he, in triumph, continues, "Go call thy husband and come hither." She frankly tells him she has no husband. Then he pretends he knew it before he asked her to go for him, and informs her that she has had five husbands, "and he whom thou now hast is not thy husband." Probably the sixth refused to marry, fearful of the tragic fate of his predecessors. Pretty good fortune-telling, guessing, or clairvoyance this! The woman, struck with the truth, proclaims him a prophet or medium, but goes on to argue that the mountain in which our fathers, the Samaritans, worshiped (Mount Gezurim) was just as good a place as Jerusalem, where the Jews held forth. Jesus reveals that God is a spirit, and that it makes no difference where the worship is performed if it is only done. She replies that when Messias, the Christ, comes he will straighten out all these little crooks and kinks. (Did he?)

Now has come the moment for Jesus to make himself known, and he speaks right out, not in meeting, but alone to this "guilty, sinful woman," as Brown calls her, "I that speak unto thee am he." Now is the secret out to this lone woman. He never spake so definitely to his disciples or own people, scarcely ever said he was the Christ or the son of God, but to this woman of bad reputation he gives his confidence. Wonder who wrote it down, he or she, for they were alone?

Oh, such a gush as Brown makes over it! Quite equal to the mawkishness of the press over an intended tragedy recently. He says "her simplicity was perfect." So we should infer without any revelation from God or man. Just such perfect simplicity as is required to make a good Christian nowadays.

But just at this opportune moment the disciples must come blustering back and end the fun, for the woman, without saying "good-by" or "thank you" when she saw them, dropped her water-pot and ran to the city in great excitement, crying out, "Come, see a man which told me all things that ever I did! Is not this the Christ?"

What a whopper! According to the account, he told her but two things about herself, viz., her five husbands and her present unmarried, Freelove life. How strange that the Samaritan city should believe on him when such a character was his heralder! They knew he could not tell her in one short conversation "all things she ever did." But, strange to say, like modern dupes, the more mysterious and impossible, the more they ran after him, for not satisfied with this one hearsay miracle, they got him to remain with them two days, and many more believed; not simply believed him a good fortune-teller, or believed the facts when seen by themselves, but went farther, and said, "We know this is the Christ, the savior of the world," just as nowadays many a one, under the knowledge of unaccounted-for phenomena, has exclaimed, "Come, see a medium who told me all things I ever did. I know that this is indeed spirits."

Yea, Christians declare that this one case establishes the divinity of Christ, for how could he have known the number of husbands the woman had had and the other fact unless he was God? Indeed, how could he? He might have heard of it just as mediums are accused of knowing things and professing spirit revelation, or he might have been as good a psychometer as some who now inhabit the earth and are almost perfect mind-readers.

If this fact, as Christians claim it to be, proves the divinity of Christ, it proves too much, for the prophets in the Old Testament and the disciples in the New are said to have done as great things as Jesus, therefore the same would be a proof of their divinity, and also that of every modern medium who has told the number of husbands, wives, or children any person might have had.

Brown says, "She was transported, forgot everything but one, and, her heart running over with the tale she had to tell, she hastens home and pours it out." Now what trust in the tale of such an excited, crazed fanatic? Christians will not believe *she* was crazy, but say mediums and their followers are, when they do and believe exactly such things; and be it said in their defense, not all of them have had five husbands nor are known to be living in open Freelovism with a sixth man, as it is boldly declared of this woman with whom the son of God had such a confab, and whom he selected as his preacher to the Samaritans. Surely he ate with publicans, sinners, and harlots, and chose them as his vicegerents. Spiritual manifestations, so-called, must either be elevated to the divinity of Christ and his miracles, or else Christ and his miracles must be brought down to the fortune-telling and jugglery of modern mediumship, for they are in the same category, must be accounted for on the same principle, and rise or fall together. Let the church remember this when contending for the miracles and divinity of Christ and denouncing modern Spiritualism and mediums as devilish and devils.

Moreover, when the disciples returned to Jesus they marveled that he talked with the woman. Why? simply because she was a Samaritan? The inference is they knew her to be a woman of the town. Now if *they* could see in a moment by her appearance her true character, why could not Jesus without any divinity on his part, or revelation from his father God! None of the disciples reproved or questioned him, yet feeling the predicament in which he was placed, he excused himself from eating when urged, with, "I have meat to eat that ye know not of." It appears that the enjoyment and excitement of the two was about equal, and they were mutual friends on a very short acquaintance; and yet on such flimsy stuff as this will Christians make assertions, hang an argument, base a doctrine, and damn all sensible people who will not credit as facts their moonshine, called such by themselves, when demonstrated before their eyes through modern mediums in this nineteenth century of the Christian era.

Another vile woman, who, like the former, is considered of sufficient importance to be intrusted with a name, is forced upon us by John, and as in the other instance, by John alone, in chapter viii. These women seem to be introduced, not on their own merits, but to reveal the supernatural smartness of God's only begotten son, for who but a son of God or God himself could manifest such penetration, comprehensiveness, and justice as was displayed in these two miraculous scenes? But to the romance.

Some men, so the story goes, desiring to get Jesus into trouble, one day while he was in the temple teaching, when "all the people came unto him" (*all* is a small word, but signifies *the whole*. Such exagerations are St. John's style, remember, viz., "*All* things I ever did"), seized a woman, and dragged her before this *quasi* judge and king with the charge, "Master, this woman was taken in adultery, in the very act."

Before proceeding farther, let us examine with care this accusation. These men averred that they *caught her in the very act!* A wonderful catch! How is this act performed? *Alone* by a woman with herself? Is no other person engaged in an act of adultery but a woman? Can a man perform an act of adultery *alone* with himself? Can a man commit an act of adultery anyway, and if so, how? Could a woman be caught in the *very* act of adultery and no man present? If not, why did not these male accusers haul him before their male God-judge? We read in Deut. xxii, 22, that if a man be found lying with an woman married to an husband they shall both of them die, whether he be married or not, and the penalty is (Ezek. xvi, 40, 41), "They shall stone thee with stones and thrust thee through with swords, and burn thy houses with fire."

Now it is presumable that this woman must have been by some mysterious, miraculous intervention of divine providence caught in the very act of adultery all alone, for had any man been there participating, the penalty being death equally for man or woman, he also would have been seized and brought into the presence of the great divine master to have been judged with his companion in crime. But these scribes and Pharisees are silent as to any man, Jesus makes no inquiry for a man (John in the narrative makes no allusion to a man; as far as the story indicates, there was no man), but Jesus proceeds to perform his part of the sacred farce as if perfection in rehearsal had made him an equal with the other clowns in the sickening drama. How much more godlike, nay, like human justice, it would have been for him to have excused himself from meddling in a matter that belonged to the magistrates, or demanded of these men to produce the guilty male, and if none was forthcoming to have turned upon these accusers and scored them down with, "Yes, you men, permit an adulterer to escape, seize the adulteress, drag her here to me, a man, expose her before a multitude in order to catch me in my decision, clear yourselves, cover up the crimes of your own sex and my sex with your pretensions and hypocrisy! I have nothing to do with the judging or convicting of women under the laws of the land. Go your ways and I will continue my teaching." But no; anxious to make a boom as usual, Jesus goes through a maudlin performance not unlike some modern mediums, which renders him liable to be suspected of being a deceiver and an adulterer through the rendering of his own verdict. When the men all left, after he told them, "He that is without sin among you, let him first cast a stone at her," why did he not cast the first stone if he was innocent of the same crime and his was a righteous decision?

The point is, according to the sequel, every man among them had violated the seventh commandment. A pretty lot were they thus to drag a helpless woman before this king of the Jews, and expose her frailty, they the stronger sex and she the weaker! Probably it was with some of these very men that she committed adultery, like Judah of old, and that was the reason she was so easily discovered "in the very act," having been betrayed by these lustful monsters. Like Eve of apple-tree notoriety, she probably was the tempter also. What a pity God ever converted a rib into a woman! If he had not, on whom could man have laid the blame? But to return. Now if there had been one innocent man there, according to Jesus's rendering he would have had a right to have cast the first stone. If Jesus had been guiltless would he not have had that right, and would it not have been his duty to hav availed himself of that privilege? It is inferable that, being guilty of Freelove and Beecherism, he full well knew the character of these other hypocrites around him—"set a rogue to catch a rogue"—and not thinking the woman very bad after all, and desirous of saving her, he thought he would give them just a gentle practical twit upon facts, not having depth of character sufficient to perceive that if he did not stone her he would implicate himself by showing that he was in the same boat with the infamous crew around him. This is the way the Christians would construe a similar account told of a modern medium, and the ungodly woman's "constructions" and "probabilities" are to be regarded in the explanation of their ancient sacred fables of as much consequence as are their "conjectures" respecting modern manifestations. It is surprising why such a silly story, one so palpably thin, should ever have been stuck into God's word, unless to show, as alleged, the wonderfulness of the surpassing wisdom of this half-man god, yet in which any unprejudiced person, not a theologian, can trace innumerable fallacies and readily detect this flaw in the judgment of his divine majesty, also this possible stain on his male virginity.

No wonder the revisers want to eliminate this disgusting fiction from the New Testament, but it is still there, at least, in the contrasted copy we have secured, and which is now before us. They have suspected it was spurious for many long years, but would not give it up, as it was a luscious morsel from which to make capital for repentant female prostitutes in the winning, "Go and sin no more," so often in the mouths of the modern Jesus Beecherites. For proof of this knowledge read Brown's confession of its existence: "This whole narrative is wanting in some of the earliest and most valuable manuscripts, and those which have it vary to some extent. The internal evidence in its favor is almost overpowering. It is easy to account for its omission, though genuine; but if not so, it is next to impossible to account for its insertion."

Fudge! We cannot see why it should not have been inserted if not genuin; it is quite as sensible as most of the twaddle about the godlike performances of Captain Jesus, and serves to show that either a woman could commit adultery alone, or that the male *particevs criminis* was not to be included in the arrest, trial, and punishment for the offense, thus binding closer and closer the slavish chains of sex on woman instead of elevating her, as pretended, thorough this preëmption and forgiveness of sin by the Sabbath-breaker, blasphemer, seditionist, and usurper Jesus Christ.

We wish time and space would admit of quota-

tions from the gushing nausea of the commentators, that the reader might become conversant with the policy of the clergy in securing sympathy for an imaginary woman under the guise of hero-worship, man-worship, or idol-worship of an infinite myth called Jesus Christ or God.

It is supposable that the "woman of Samaria" and the "woman taken in adultery" were both converted and became holy, so they can be classed among the godly ones, but it is not so apparent that the two we now introduce were ever brought into the ark of safety and cleansed through the pure washings of the blood of the Lamb.

By consulting Matt. xiv, 1–13, Mark vi, 14–30, Luke iii, 19, the reader will gain possession of the events as recorded in the lives of Herodias and her daughter Salome.

Herodias was the granddaughter of Herod the Great, and daughter of Aristobulus (one of the sons of Marianne and Herod the Great), and consequently sister of Agrippa I. She first married Herod Philip I., but was afterward prevailed upon Herod Antipas, her husband's half-brother, to forsake her husband and live with him on condition that he should put away his own wife, who was the daughter of Aretas, king of Arabia. She was the neice of both her husbands (Josephus's Antiquities.)

It appears that John the Baptist had somewhat interested Herod in his favor, but happening one day to say that it was not lawful for him to have his brother's wife, Herodias was terribly enraged, and would have killed him, but Herod did not dare to do that, for he feared the multitude, because they counted him as a prophet, so he threw him into prison. He had been shut up there about a year, when, on his birthday, Herod made a great supper to his lords, high captains, and chief estates of Galilee. Now all the trouble was caused by Herod getting high and making a foolish oath inspired by woman's fascination, and not by his wife either, but by his step-daughter Salome. Her amorous dancing so set him beside himself that he swore he would grant her whatever she asked, if it was the half of his kingdom. She, like a good girl and dutiful daughter, went to her ma to inquire what she should ask for a present from her step-father. Now was Herodias's opportunity, and she eagerly embraced it by instructing Salome to ask for the head of John the Baptist in a charger. The king was not so far gone but what he realized at once the scrape he had got himself into, but he would not break his oath, therefore sent out his orders, and the head was brought in and given to the damsel, and the damsel gave it to her mother.

Now this was a horrid sight and a shocking affair, but was it any worse than for Rahab the harlot to betray her whole nation into the hands of the enemy, or than for Jael to drive with her own treacherous hand a tent nail through the head of Sisera and pin him to the floor, after she had invited him to accept protection beneath her roof? Yes, it makes all the difference imaginable, for Herodias was the means of the death of one of God's ministers, while Rahab and Jael helped God kill his foes and save his chosen Israel. It was right and commendable for Rahab and Jael to aid in butchering men, women, and children for the Lord, but all wrong and damnable for Jezebel and Herodias to get rid of their enemies in a similar manner. For Jael's godly deed Deborah the prophetess sang, "Blessed above women shall Jael the wife of Heber the Kenite be." The latter were godly women; the former, fiends incarnate. Abraham could marry his sister and put her away for fear of his own cowardly life, lie with her maid, and beget a son thereby; Jacob could have two sister-wives and two concubines; Judah could hav twins by his daughter-in-law, whom he thought a harlot; Lot could be the grandfather of his own children by his daughters; the man after God's own heart impregnate another man's wife and then kill him to conceal it; the wisest man that ever lived or should live could have a thousand wives and concubines, and much more, and worse and worse, Father God could violate his own commands, libertinize himself, become the illegitimate son of his own adultery in order to appease his own wrath through his own death, and "scheme" out a plan of salvation for a guilty world*, and not one intimation in the whole Bible, New Testament or Old, that there was any wrong in these relations or in the birth of these illegitimate offspring; but all at once John the Baptist is seized with a terrible spasm of virtue, as was Constantine, and reproved Herod for marrying his brother's wife. Old Jake took to himself two sister brides in the space of seven days; nothing bad in that; cohabited with both alternately; begat children by both, with the two concubines thrown in to boot!

But what a howling these ancient saints and modern Josephs make over this one case, because John lost his head by meddling with what did not concern him! Any worse for him to lose his head than for Joan of Arc, Lady Jane Grey, Madame Roland, Charlotte Corday, than for Mary Dyer and other accused witches to be hung, than for millions of men, women, and children to be sacrificed to the bloody rage of Christian holiness? Oh, shame, that these villians should now prate and howl over the death of one victim, when their own system of salvation requires persecution even unto the death, and human sacrifices have been, by every kind of torture, offered up as holocausts to an "infinite nothing," misnamed God, who could devise no better "scheme of salvation" than to sacrifice himself to himself and for himself, by tumbling headlong from the skies and dying in filth and blood. Such murderers of human beings and believers in the begetting of a bastard god on which to found a religion have no business to open their mouths in accusation of any earthly creature. Notwithstanding all this, Brown and others load all the blame, as usual, upon Herodias and Salome, exonerating the wicked Herod and prating about "his paramour's rage," as if he was one of the holy innocents and never did anything in all his life, "hardly ever." One would suppose by the doleful lamentations of Brown that these two women committed a rape upon his majesty! Poor man! He says, "Abandoned women are more shameless and heartless than men." Are they always so? Is every such woman worse than any such men? Oh, what a pity, what a pity, that God ever made her, since man would have been an angel without her pernicious influence! But it cannot be helped, and so Brown and the rest of the saints must make the best of a bad job.

And what became of these women? History informs us that Herod was banished at Lugdunum, that Herodias voluntarily shared his punishment, not so bad a woman after all, and that they died in exile; that Salome married in the first place Philip, the tetrarch of Trachonitis, her paternal uncle; and, secondly, Aristobulus, the king of Chalcis.

We are informed further, in the sacred scriptures, that when John was beheaded, his disciples came, and took up the body, and buried it, and went and told Jesus. Though these two preachers were second cousins, yet the death of John seems to hav had no other effect upon Jesus than to frighten him away into a desert place apart, he crossing to the other side in a ship, to avoid apprehended consequences to himself, arising from the Baptist's death. What a courageous god! What an example for imitation!

*This passage was originally written in a series of twelve articles, which were published in New York city in 1855 in a *Christian Spiritualist* paper. This passage was thrown out, being considered too radical for publication; consequently this is the first time it was ever seen in print, though twenty-six years old.—THE UNGODLY WOMAN.

A Liberal Picnic.

Liberals can hav picnics, with all modern improvements, as well as church folks, only they can hav the best modern improvement of all, namely, to hav them on Sunday instead of going to church. The Christians hav not got quite so far as this, but we hope they will, and so dispense with ministers and substitute coffee and cake in their place. In that case I should be very willing to join the church.

Frankel is president of the Newark Liberal League, and he is a very lively fellow, and so the League is a very lively League and goes upon its way rejoicing. During the past season it has sustained a very successful course of Sunday-evening lectures.

This League, under the blessed inspiration of its president, determined to hav a picnic during its summer vacation, on Sunday, July 17th, to which we were cordially invited and to which we went. We started out bright and early, leaving the churches with their clattering bells and still more clattering ministers behind, and met a goodly company of "awfully wicked" Liberals on the banks of the beautiful Passaic, bent upon breaking the Sabbath all to pieces by having a splendid time in the temple not made with hands. In due time the magnificent little steam tug Cora Mandal made its appearance, and about thirty of us boys and girls, anywhere from "sweet sixteen" to eighty years, jumped on board and were soon speeding swift as the flight of a lark up the gleaming river. We had a jolly banjo on board, which took the place of an organ, and we had religious services all the way except that we didn't take up a collection. A ride of eight miles brought us to Asbury grove, and here we scattered ourselvs upon the grass and listened to the music of the winds as they swept through the branches of the trees, and we dreamed dreams no mortal ever dared to dream before. Then of course we grew hungry, and a bounteous lunch was spread, with all sorts of generous refreshments. Then we wandered to the bank of the river, as it sparkled in the afternoon's sun; some took a bath and some a sail, and then we returned to the pavilion, and, ye gods, will it be believed? there was a nice little dance, a square dance, a round dance, and a jig, while the "harp of the Lord," namely, the banjo, which I hope will be played in heaven, put the music into souls and heels. I don't think that David himself enjoyed dancing any better than we did, and if he could dance before the ark, why couldn't we do the same? Then we had some singing. We poured forth a few revival hymns. Then of course there must be some speeches, and I was the fated one to do that sort of "grinding out." We girded our loins to the task and produced the following remarks, which we report for the sake of those who were not present, for we think we hav therein expressed the ideas of the new religion:

"The religion of Liberalism means, first of all, that we are to make a heaven here and not hereafter. We don't know about the hereafter, and until we get there we can make no provision for it. We cannot cross a bridge until we reach it. Meanwhile let us make the best of the journey we are now traveling. Here in this world is our duty and our destiny. Here we are to be angels if anywhere. Heaven lies in the thousand possibilities by which we are surrounded, in the tiniest blade of grass and in the splendor of the sun. It is in the great beating, throbbing heart of nature herself.

"We are to attain this heaven by work; by a grand, ideal purpose; by energy and devotion. We cannot float into the millennium; we must struggle for it with every faculty that we hav. We must be on fire with sublime determination. Man himself is the god that must create the cosmos. He is the artist who must paint the future with the divinest colors. His brain, his muscle, must be the formativ powers of the universe.

"Nevertheless, man must play as well as work. He must hav recreation, amusement, or else he cannot do his best. It is the mission of Liberalism not only to make men work, but to make men play. Thus the greatest things are accomplished—the sublimest poetry, the most glowing pictures. Work must be a sort of play in order to be the most successful work. We must laugh and sing and dance—surrender ourselvs to absolute enjoyment in order to bring all our varied faculties into exercise.

"Therefore we must consecrate Sunday to the play impulse. It must be a grand holiday. We must consecrate it to jollity—to rich and sweet enjoyment upon the bosom of nature. We must not go to meeting and listen to dull sermons, but to the woods and streams, and be as merry as we can. We must go into the glittering temple of earth and sky, where the trees are singing, and the flowers and grass are shining, and the waters leaping and flashing, and let ourselvs loose in pure enjoyment, like the bird that sings at the gate of heaven.

"Work and play are the blending forces by which a noble manhood and womanhood are produced."

After these remarks Mr. Avery read a poem on the beauty of nature-worship, and the banjo gave its benediction, and we wended our way to the river and packed ourselvs on board the Coramandel, and, in the gorgeous evening light, went dashing down the river.

Divine Providence was with us sure. Not an accident happened, and the day was surpassingly beautiful. The ministers could not hav a word to say; but if we had drowned, oh, what a sweet morsel they would hav rolled under their tongues! If we had even broken a leg, what a quantity of sermons would hav been hurled at our devoted heads! As it is, the ministers must keep a discreet silence. We had such a happy time that they hav nothing wherewith "to point a moral." They must fall back upon the old sinners.

Now I think that Liberals through the country had better go in for picnics, especially on Sunday. It will be a grand reformatory movement. It will help create fellowship. It will carry consternation into the hearts of our orthodox friends. Nothing could so disturb them as to see us having a good time on Sunday, for their desire is to make us as miserable as possible and giv us a foretaste of hell in this life. But if they see that we get the start of them and hav our heaven here and now they will be dreadfully scandalized. Let us show them the right use of Sunday, that it is a gala day, wherein we are to hav all the fun we can.

A Liberal picnic on Sunday is a nice little bombshell to throw occasionally into the orthodox camp. It will make things lively and pleasant.

S. P. PUTNAM.

The Freethinkers' Convention.

HOW TO GET THERE.

Persons residing west of Chautauqua Lake who desire to attend the Freethinker's Convention should purchase an excursion ticketto Chautauqua Lake and return. These tickets can be procured at almost any depot in any of the large towns or cities of the West at very low rates. The Erie railroad will return home all who attend the Convention over that road or any of its branches at one-third the usual rates, and the Elmira, Ithaca & Utica railroad will do the same. Persons wishing further information will please apply to the undersigned, inclosing stamp.

H. L. GREEN, Sec.

A FIRM giving checks on a bank in some distant country—a country not to be found in any gazetteer of ascertained places, nor laid down in any chart, and from which no persons who ever set out in search of it were ever known to return—would do very little business among prudent men. Yet this is precisely the nature of the transactions engaged in by the orthodox firms who undertake to conduct for mankind the business of this life.—*George J. Holyoake.*

(*Continued from page* 489.)

1. That Christianity is neither new nor original, being borrowed or copied from older systems of religion. I claim that I have fully established this proposition, and cheerfully submit it to our readers if I have not done so.

2. That there is not a dogma, rite, sacrament nor ceremony in Christianity that did not exist in pagan systems five hundred years, and more, before Christianity was known in the world. I claim that I have shown this, and leave it for our readers to decide.

3. That the belief in an offspring being begotten by a god upon a human virgin is nearly a thousand years older than the mythical story of Jesus and his virgin mother. I claim to have shown this conclusively.

4. That miracles and supernatural achievements have been as fully and truly ascribed to other teachers and founders of religion as to Jesus. I claim that I have clearly sustained this position.

5. That other so-called saviors and redeemers have been believed in—to have been crucified, to have died on the cross—many hundreds of years before the same was said of Jesus. I claim to have fully sustained this proposition.

6. That the story of Jesus and his mission in the world is unhistorical, neither having been written by himself nor any of his apostles, nor corroborated by any contemporaneous history. I claim that I have unmistakably established the truth of this proposition, a most damaging one to Christianity.

7. That the teachings of Jesus are defective in morals, intelligence, and scientific information, and that they were equaled by many who preceded him by several centuries. I claim to have fully proved the truth of this.

8. That what are called the four gospels are unauthentic or spurious productions; that not one of them was written by the person whose name it bears, and were not known to be in existence till one hundred and fifty years after the reputed death of Jesus. I claim to have clearly established the truth of this proposition, and that it is extremely damaging to the system I have been opposing.

9. That there were a large number of gospels and epistles written in the first few Christian centuries, which in correctness and inspiration vied with those which were accepted, but were not admitted into the canon. I claim to have abundantly shown this to be true.

10. That the early Christian Fathers were designing, hypocritical, and dishonest; and that their contentions and quarrels about matters of faith and the authenticity of certain gospels and epistles continued for centuries. I claim that I have shown this to be strictly true.

11. That the doctrines of Christianity are not true, and have produced great unhappiness among mankind. I claim to have made this truth as clear as the noonday sun.

12. That Christianity has not been a blessing to the world, but rather a curse. I claim to have fully established the truth of this proposition.

13. That the leaders and bright stars in the Christian church have been among the worst tyrants and oppressors of human liberty the world has known. I claim to have clearly shown the truth of this.

14. That instead of Christianity being a religion of love, it has been a religion of hate, contention, war, and bloodshed; and that it has caused more persecution, wars, and loss of life than any other religion, and more than all other religions put together. I claim that I have firmly established she truth of this proposition.

15. That it has fostered ignorance, superstition, and falsehood; that it has retarded education and science in the world, and to this extent has been a serious impediment and a curse to the race. I claim that I have shown the truth of this as clearly as the sun in the heavens.

16. That the system is founded upon pretended *supernaturalism*, a quality or condition which has no real existence. I claim that I have clearly proved this.

17. That the Bible from which Christianity obtains its authority is not true, not divinely inspired, and does not harmonize with the facts and principles of nature. I trust I have made this quite apparent. Many further proofs could have been produced had time and space admitted of it.

18. That the Bible was written by men illy informed in scientific knowledge and truth, and could not have been dictated by a God of infinite truth and wisdom.

19. That the Bible and Christianity recognize and confirm the tyranny of kings and despots, which is opposed to the best interests and happiness of the human race, and that neither has raised a protest against slavery and oppression, but both assert that all power is of God. I claim to have demonstrated the truth of this.

20. That the Bible and Christianity have oppressed woman and have deprived her of the rights to which by nature she is entitled. I claim to have shown the truth of this in the strongest manner.

21. That the Bible and Christianity have upheld the most obnoxious system of kingcraft and priestcraft which the world has known. I claim to have shown this to be strictly true.

22. That the Bible and Christianity have made war on witchcraft—something which has had no real existence—by which thousands and even millions of hapless human beings have been tortured to death in the most cruel manner. You will hardly deny that I clearly showed this to be true.

23. That the Bible and Christianity are not the source and cause of civilization and education in the world, and that they have not been the cause of human welfare; but, to the reverse of this, that they have favored ignorance and slavery. I strongly claim that I have clearly proved this to be true.

24. That the Bible and Christianity are unprogressive in their nature, but claim to be founded by a divine fiat, concerning which there can be no advance or improvement, and in this respect are unlike the arts, sciences, as architecture, mechanism, sculpture, painting, astronomy, geology, mathematics, etc. I trust I have sufficiently elucidated the truth of this.

25. That the Bible and Christianity do not teach the highest class of truth, the best variety of religion, which mankind are capable of receiving; that they are of the past and not the present; that as they cost incomputable treasures in labor and money to sustain them, and as science, reason, and truth teach a far better and truer religion, at only a fraction of the cost, the world should discard the former and embrace the latter. I claim that I have shown this position to be true, the same as all the preceding propositions. And I again repeat that I will submit it to our readers whether I have not made these claims good.

With equal truth and candor I am impelled to claim that you have failed to disprove a single one of the foregoing propositions or to prove a single one of the claims you have set up in opposition. I will again submit it to our candid readers whether what I here assert is not strictly true.

I will not dwell upon your evasions, your careful silence as to many of my arguments, or what seems like arrogance, assumed superiority, cant, and self-righteousness. These are so common with the defenders of your system that they excite no surprise either in myself or in our readers.

I will take the space here to again state that you have brought to the defense of Christianity the ablest and best arguments that can possibly be adduced in its favor. Not one clergyman in ten thousand could excel the ability you have evinced; but the simple truth is, Christianity is weak and indefensible; it is founded on assumptions and untruths, and is extremely weak in the essentials of proof and confirmation. It is perfectly untenable so far as truth and demonstration are concerned, and for sixteen centuries it has been sailing under false colors; it has been guilty of the worst species of fraud yet imposed on the human race, and is unequivocally one of the most consummate shams that man has known.

I will just allude to the fact that I have faithfully printed your letters containing your best arguments in favor of your pet system, and from week to week have laid them before fifty thousand readers that they might thus be permitted to see what the best defense is which can be presented in favor of this revamped system of religious belief. While I do not wish to claim any special virtue for doing this, I will venture the claim that it is far, far more than any Christian paper or periodical would do for me or for Infidelity. I do not believe that there is an orthodox journal in the United States that would allow me three inches of space in which to state the truths of Radicalism. This very fact is a strong proof of the superior fairness and fearlessness of Infidelity over Christianity.

I have indulged the hope that this discussion would present new views to your mind and enable you to see the greater and clearer truths which exist without the pale of the current system of faith, and that you would gradually become convinced of the error which for years you have been laboring under. But if my desires in this direction have not been fully realized I will not despair; you have too much intelligence to remain a permanent and life-long devotee of the worst system of superstition and error to which men have given their allegiance. Let it be hoped that the seeds of truth which have here been sown in your mind may have fallen on good soil, and that in due time the same will germinate, grow to healthy life, and bring forth beautiful flowers and delicious fruits of scientific truths and nature's superior morals. If, however, this happiness by any means is not to be yours, I earnestly hope that our many readers will be profited by what we have had to say, and that many who were groping in darkness may be enlightened by the light of reason and truth, and that they may clearly see the superiority of nature and her teachings over all the myths, superstitions, and theological dogmas which for thousands of years have cursed the world.

I will close this protracted discussion with two quotations from Prof. J. W. Draper. In considering the decadence of the rule of myths and the advance of light and truth, he says: "All the delusions which occupied the minds of our forefathers, and from which not even the powerful and learned were free, have totally passed away. The moonlight has now no fairies; the solitude no genius; the darkness no ghost, no goblin. There is no necromancer who can raise the dead from their graves—no one who has sold his soul to the devil and signed the contract with his blood—no angry apparition to rebuke the crone who has disquieted him. Divination, agromancy, pyromancy, hydromancy, cheiromancy, augury, interpreting of dreams, oracles, sorcery, astrology, have all gone. It is three hundred and fifty years since the last sepulchral lamp was found, and that was near Rome. There are no gorgons, hydras, chimeras; no familiars; no incubus or succubus. The housewives of Holland no longer bring forth sooterkins by sitting over lighted chauffers. No longer do captains buy of Lapland witches favorable winds; no longer do our churches resound with prayers against the baleful influences of comets, though there still linger in some of our noble old rituals forms of supplication for dry weather and rain, useless, but not unpleasing reminiscences of the past. The apothecary no longer says prayers over the mortar in which he is pounding to impart a divine afflatus to his drugs. Who is there now that pays fees to a relic, or goes to a saint's shrine to be cured? These delusions have vanished with the night to which they appertained, yet they were the delusions of fifteen hundred years. In their support might be produced a greater mass of human testimony than probably could be brought to bear upon any other matter of belief in the entire history of man; and yet, in the nineteenth century, we have come to the conclusion that the whole, from the beginning to the end, was a deception! Let him, therefore, who is disposed to balance the testimony of past ages against the dictates of his own reason ponder on this strange history; let him who relies on the authority of human evidence in the guidance of his opinions, now settle with himself what that evidence is worth" (Intellectual Development of Europe, p 412).

In the conclusion of his "Conflict," he says: "As to the issue of the coming conflict can any one doubt? Whatever is resting on fiction and fraud will be overthrown. Institutions that organize impostures and spread delusions must show what right they have to exist. Faith must render an account of herself to reason. Mysteries must give place to facts. Religion must relinquish that imperious, that domineering position which she has so long maintained against science. There must be absolute freedom for thought. The ecclesiastic must learn to keep himself within the domain he has chosen, and cease to tyrannize over the philosopher, who, conscious of his own strength and the purity of his motives, will bear such interference no longer. What was written by Esdras near the willow-fringed rivers of Babylon more than twenty-three centuries ago still holds good—'As for truth, it endureth and is always strong; it liveth and conquereth for evermore.'"

I am done. Sincerely yours, D. M. B.

Letters from Friends.

PORT HOPE, ONT., July 18, 1881.

FRIEND BENNETT: If this round-the-world trip sohuld prove disastrous to you and a damage to the spread of Freethought and mental liberty no blame can be attached to me for any word of encouragement to make the journey. But as it is now a settled matter of fact that you go, I am with you with all my heart, and I hope you may hav a prosperous journey and a happy return.

The matter of illustrating the work has been discussed here and a party said to me that he would giv fifty dollars for that purpose. I hope Canada may hav credit for the suggestion and some substantial aid.

The lucid manner in which you gave us the "In fidel Abroad" will lead to high expectation in the work that is to come, and I hav an idea that none will be disappointed. Inclosed is $5 for the work.

Yours truly, WILLIAM SISSON.

MONTREAL, CAN., July 17, 1881.

MR. EDITOR: I was most agreeably surprised to notice by postal card of 13th inst that you had not allowed the press of other business to prevent you from looking after the balance of my book-order, and while regretting that you could not find what was wanted, I am greatly obliged for your kind attention and trouble.

Having concluded that the account of your proposed trip around this planet of ours will prove of deep interest to the readers of THE TRUTH SEEKER, I beg toin close $5 toward the cause, and trust that the results of the journey will be highly beneficial to your good self and that you will return safely, freighted with fresh thoughts regarding the condition of humanity in the various countries through which your travels may lead you. Farewell.

Yours faithfully, WM. T. COSTIGAN.

LEMOORE, CAL., July 8, 1881.

MR. EDITOR: I hav obtained at this late hour another subscriber for around the world and herewith forward postal order for same ($5) for Dr. R. F. Wilson. Yours truly, S. MOORE, M. D.

HAMBURG, N. Y., July 18, 1881.

MR. EDITOR: Hoping I am not too late with my mite, please find inclosed postal order for $5 to help you on your trip around the world. A prosperous journey, and a safe return to your family and riends. You promis a rich feast for the small sum we send you. Respectfully yours, MRS. E. M. SICKMON.

NUNDA, N. Y., July 13, 1881.

MR. EDITOR: I see by THE TRUTH SEEKER that you are about ready to start on the round-the-world trip, hence I inclose my mite to help you along a little. Please acknowlege in the list of names with a star. My best wishes will attend you.

I am with much respect, J. S. BECKLEY.

WATERLOO, N. Y., July 19, 1881.

FRIEND BENNETT: With your permission I thought I would come in at the eleventh hour to help you on your journey round the globe. Inclosed please find $5 for that purpose and 15 cents for "Crimes and Cruelties of Christianity." My best wishes go with you. May all the great forces of nature conspire to giv you a pleasant voyage.

Your friend, HENRY BONNELL.

BLOOMINGTON, WIS., June 21, 1881.

FRIEND BENNETT: Inclosed is postal order for $8—$3 to apply to apply on my subscription to THE TRUTH SEEKER, and $5 for your contemplated trip around the world, acting on the old maxim better late than never. One of my best friends and a first-class Christian says, "Why don't you send Mr. Bennett $5? You are sure to get your money's worth of good books." So you see there is some little interest manifested in your behalf by an old member of the Methodist church. It seems like a ray of sunshine through the dark cloud of theology and superstition, and I hastened at once to act upon it. I hav read carefully your discussion with Mr. G. M. Mair, and I cannot see that his arguments possess any great weight or merit. He is like the great majority of divines. What they lack in argument they try to make up in assurance and pomposity. He goes a great deal upon the "thus saith the Lord" style, having often to go to the old Jew book to prove his arguments, and then he says it proves the extremes to which you are driven. I would like a photo of the reverend gentleman to see what kind of a cheek he has. Methinks a government mule would turn aside and blush.

His arguments to prove the existence of a God are transparent and decidedly weak. They offer no reason, they produce no conviction, but entrench themselvs behind their church desks, and all who oppose their pet schemes of salvation are Infidels. Hoping your journey around the world will be a pleasant one and that you will return in safety to your home, I remain, Yours truly, B. WOODHOUSE.

NAPLES, N. Y., June 13, 1881.

FRIEND BENNETT: I send you to-day $2 in payment for THE TRUTH SEEKER. I am sorry to be behind, but do the best I can.

The $5 pledged by my friend has not been paid in. I will send it to you as soon as paid in.

I hope your trip around the world will be a grand success every way.

I think you hav got Mr. Mair fairly on the hip. Hold him to God's responsibility in the apple transaction; study closely the 5th and 22d verses of the 3d chapter of Genesis, and you will see that Adam was not to blame. How could he be held responsible for an act before his eyes were opened and before he knew good and evil? It was only after he had partaken of the forbidden fruit that his eyes were opened and he knew good and evil. If God allowed him to go it blind, the blame must attach to God and not to Adam. Before partaking of the forbidden fruit Adam was in the condition of a blind idiot or lunatic so far as right and wrong were concerned. But the whole story is too silly for serious thought.

Hoping that nothing may happen to mar the pleasure of your long journey, and that you may be spared to us many years after your return,

I am truly yours, JOHN PECK.

GRANDVIEW, June 4, 1881.

MR. EDITOR: I was aware that I was indebted to you on subscription, but what signifies that? Don't you know that Mother Shipton, or some other of the prophets, has foretold the end of the world, and that prophecies, Bible and others, are always fulfilled? Why, Bennett, what is the matter? Don't you know how people love to calculate and economize? But if the Shipton prediction comes true, how nice it will pay you and all my other debts! It will wipe out with one grand stroke all those little differences, and put us on an equality! Don't you see how it is yourself? What should I pay you for when accounts will all be squared any way? But stop a little; my faith is not as strong as it was in early life; the end may not come this year. I hav been watching the signs of the times. I doubt. I see the trees hav donned their summer garb; the earth is clothed in her green velvet; the flowers look as lovely and smell as sweet as ever; the sun still shines as in the days of my youth; the song of the birds in the forest has the same cheering effect; the air breathes as sweet and the stars shine as bright as ever. All nature seems gay and lovely, a perfect paradise on earth. No, stop, come to think, I hav not paid Bennett, and if the Shipton prophecy fails I am a defaulter and Bennett has been wronged out of his money. That won't do. So here is your order. Now if the end comes I won't need it; if not, I will hav religion, that is, will hav done what I conceive to be right. Good success to your trip around the circle and to THE TRUTH SEEKER during your absence. Please don't forget to send me a pebble or a grain of sand from the top of Mount Sinai. It would be such a nice thing to keep, oh, how sacred!

Yours, as ever, D. J. SHERER.

GILMAN, IND., June 4, 1881.

FRIEND BENNETT: My subscription having expired as a trial subscriber April 1st, please find inclosed $3 to renew my subscription. Orthodoxy seems to hav come to a standstill here at this place with but little enthusiasm left it. Two or three years ago Liberals and Infidels were scarcely known, now they form a considerable portion of the thinking community. They are unorganized. Liberal papers are read with interest, Liberal books and tracts hav found their way here, the people hav begun to doubt and investigate, and lose faith in what our fathers thought conclusiv evidence. Truly yours,

SAMUEL LAMAR.

WHEATLAND, OR., May 28, 1881.

EDITOR TRUTH SEEKER: I see by the tab on my paper that my time has about expired, so I inclose you a money order for three dollars for another year, for I consider THE TRUTH SEEKER well worth the money. I would send you five dollars to go around the world, but I think you can do more good by staying at your post and pouring in the hot shot in the future as you hav in the past; but if you do go you can put me down for the book. So giv us all there is in it worth knowing. I would like a few of the seeds from that apple-tree that our great-grandmother Eve learned so much from; and if you could get a few from that other tree, they would enable a man to liv forever. I will plant them in this fertil valley of the Willamett, and see how they will flourish. As this is the first time I hav written to you, I will not make my letter too long. I wish you a pleasant voyage around the world, C. S. WILLIAMSON.

BUFFALO, N. Y., June 20, 1881.

FRIEND BENNETT: Inclosed find $1 to continue the paper. I wish I could add a "V" to help you on the trip, but I am poor and striving to keep the wolf (interest) from the door. Yet I must hav THE TRUTH SEEKER. With only a few months' acquaintance, it has become like a dear old friend. I find great consolation in its honest truths. I must thank St. Anthony for my being led to investigate Liberalism, and thereby come to a knowledge of the truth. And I say spare him not. By all means keep him mad, and he will rival Ingersoll in making Infidels.

Yours in the light of reason, A. L. BALLOU.

FISHERVILLE, KY., June 23. 1881.

MR. BENNETT: Inclosed please find $3 to renew my subscription to THE TRUTH SEEKER. I notice in last week's paper that you intend to start on that long trip soon. Brother Bennett, I hope the good Liberal friends will giv some demonstration of their high esteem that I imagin they hav for you by giving you a magnificent send-off when the time for departure arrives. May the god of all nature protect and keep you from harm on the trip, and that you may return home in due time to family and friends is the hope of a sincere friend and well-wisher, T. M. GUNN.

WALLA WALLA, WASH. TER., May 30, 1881.

D. M. BENNETT: I see you hav concluded to go. I hav reserved my verdict, thinking you would act according to your own judgment. I read your letters from Europe with a great deal of interest, and am sure the coming ones will be as good, but I fear it is rather too heavy an undertaking for you. I would much prefer you to make a circuit of these United States, giving our own little valley a friendly call, that we might hav the pleasure of seeing your benign countenance.

When you start on that long and perilous journey many a true and sincere heart will follow you over the sea. Mine will be one among the band. Yes, my dear old friend, I wish thee a pleasant trip and a speedy and safe return.

I received the pamphlets. Accept thanks. The "Besant-Hatchard Debate" is a splendid missionary work. I hav been trying to revive our old League. I am working up some subscribers for THE TRUUH SEEKER. Yours fraternally, WILLIS MCDANNALD.

DURAND, ILL., July 16, 1881.

MR. BENNETT: Here I come at the eleventh hour with my "V." I could not resist the temptation of investing that much in the round-the-world fund and of enjoying the luxury of reading the books which you will be capable of writing if nature permits you to complete the trip. May good spirits ever attend you to guard and guide! If you should be taken out of the physical form before getting round, I hope you may find a medium through whom you can giv us your best thoughts. I would suggest that provision be made for the bestowal of the funds or any remaining portion of them in case of your death before completing the work upon THE TRUTH SEEKER and Mrs. Bennett. No doubt that has been thought of and provided for, but, as I had not seen the matter mentioned, I thought I would mention it. I inclose $2 with the $5, which please hand to T. C. Leland for annual membership in the National Liberal League for myself and a neighbor. I will put the names on a separate slip.

Fraternally, E. R. EVANS.

LYNN, MASS., July 17, 1881.

FRIEND BENNETT: Inclosed in this registered letter find $5 to help send you round the world and to secure an interest in the forthcoming volumes. I hav the fullest confidence in your manliness and bravery to show up priestcraft and all the shams that hav been palmed upon humanity in the missionary reports. With your eyes wide open, ears extended, and your noble, free soul unfettered, I expect a new edition of revised religion—truth, golden and pure, rescued from degraded and debauched Christianity. I hope to be one among the half million true men and women to welcome you back to the home of freedom and to put a crown upon your head. May health, happiness, pleasure, and profit be the flowers in your path! Yours, etc., D. CORKEN.

FARMER CITY, ILL., July 18, 1881.

FRIEND BENNETT: Inclosed I send you draft for $5 to send you round the world, with best wishes and hopes that you may return safe and sound, all the better prepared for many long years of good work in the cause of freedom. Yours fraternally,

D. W. SMITH.

Editorial Notes.

When We Start.

We will depart from this port on the steamer Ethiopia, of the Anchor line, bound for Glasgow, at eight o'clock in the morning of Saturday the 30th inst. Those who wish to see us off and bid us the final "good-bye" had better be on hand fifteen minutes before eight, as the steamer leaves promptly on time. It lies at Pier 20, North River, at the foot of Dey street. We will be pleased to take a final hand-shake on that occasion with our numerous friends. A few words of farewell to all our friends will appear in our next.

THE fourth instalment of Mr. Wakeman's review of Parton's "Life of Voltaire," intended to accompany the quotations from Parton's "Voltaire," on another page, was unavoidably crowded out of this issue. It will appear in our next.

Life-Size Lithograph.

By particular request we hav been getting up a life-size lithograph of ourselvs, on heavy plate paper, 20 by 28 inches. They are said to be good reflections of the original, and may be framed, or used without frame. Mailed to any address for 50 cts.

Show Bill for The Truth Seeker.

We hav gotten up a pretty show-bill for those who wish to act as agents of this paper; and they will be sent free to those who wish them. Sample copies will also be mailed to those who wish to use them in obtaining new subscribers. It is hoped that within the next few months the circulation of THE TRUTH SEEKER may be largely increased.

What Objections to Christianity?—The Bennett-Mair Discussion.

It will be seen that this lengthy discussion is concluded in the present issue of THE TRUTH SEEKER. It will soon appear in book form, making a volume of nearly a thousand pages, with an index. In quantity of matter it is the largest discusssion upon Christianity upon record, and by many is pronounced to be one of ability. The whole in a fat, neat volume will be mailed for $1.50. Those who wish a copy are requested to send their orders in early. The price is low for the quantity of reading-matter furnished.

Annual Meeting.

The annual meeting of the Spiritualists and Liberalists of Van Buren and adjoining counties will be held on the Fair Ground, at Lawrence, Michigan, on Saturday and Sunday, August 6th and 7th, 1881, commencing at three o'clock P. M. Sunday morning session at 10:30, afternoon at 2 o'clock.

A. B. French, of Clyde, Ohio, and Mrs. Mary C. Gale, of Lansing, Mich., are engaged as speakers. The election of officers will take place on Sunday, and a special railroad train will be run from Lawton at excursion rates. An admission fee of ten cents for each adult will be taken at the gate on Sunday.

L. S. BURDICK, Pres., Kalamazoo, Mich.
E. L. WARNER, Sec., Paw Paw, Mich.

AN INFIDEL ABROAD. D. M. Bennett's letters from Europe. $1.50.

The Temple of Science.

BY A. E. DE FRIESE.

[Suggested by a series of lectures on Evolution by Prof. Edward S. Morse, and dedicated to American scientists.]

Higher! still higher! up, up let it rear,
Raising its sun-crowned head toward a clear sky;
Build up the temple of science, nor fear
That ever this temple in ruin shall lie;
Firm its foundation built on the strong rock
Quarried from ages and grown out of time,
Higher! still higher! nor fear the rude shock
Of tempest and storm to this structure sublime.

Higher! still higher! it's dome glit'ring with stars
Set like bright gems in the crown of a Jove;
Higher than Mercury, Venus, and Mars,
Pointing its spire to the calm blue above.
Courage! ye artisans, higher it grows;
Mount to the pinnacle ye shall uprear.
Steady! the hight is but dizzy to those
Who look down faint-hearted in trembling and fear.

Higher! the centuries shall help you to build,
Nor fear from the summit that ye shall be hurled;
Higher! until the great plan is fulfilled
Of the architect who has builded the world;
With the glance of the universe over you thrown
Rear the temple of science yet higher and higher,
That the on-coming future may see its grand dome
And æons advancing behold its bright spire.

For in its harmonious beauty sublime,
Which all incongruity sternly forbids,
This temple shall stand when, ah, when rasping time
Has made limature of the great pyramids,
And pilgrims of progress shall kneel at its shrine,
And low at its altar its power confess,
With truth its high priest, and knowledge divine,
Far swinging its censer all mankind to bless!

Things I Learn.

BY C. P. DARLINGTON.

Some things I learn as I older grow
I did not know when young;
I learn that I ought to be very slow
To speak with reproving tongue.

I learn that I liv in a house of glass,
And it isn't safe, I hav found,
To hurl at my neighbors as they pass
Rough words that may rebound.

I find that I cannot safely tell
By the dress or outward show
If a mean or noble soul may dwell
In a vesture fashioned so.

I learn that in every human heart
Some lovely treasures hide!
And for me it is the wiser part
To seek the angel side.

I learn to look with less of awe
On men of mighty name,
And mark how gilding hides the flaw,
And honor covers blame.

I learn that little deeds of good
We are not apt to count
May in the column of a life
Sum up a grand amount.

I learn how much I only guess
That once I thought I knew;
What old beliefs I now confess
Are only partly true.

I learn my riches lie in this:
A happy frame of mind;
That nought secures this state of bliss
But love of all my kind.

I learn, how many things I learn
That make my spirit bow!
And unto him with reverence turn,
From whom all good must flow.

I learn that wisdom now consists
In following nature's guide,
Which by making laws for men,
In law herself abides.

I learn how fraught with care and pain
A wicked act became,
By all good men 'tis shunned alike,
With no reward but shame.

Jezebel and Elijah.

BY ALHAZA.

You humbly knelt to him, Oh, I am dying;
What is our throne, its purple and its gold?
Gilead might rend its rocks to shield the robber,
With elfin hair and filthy mantle fold.

And I would scorn him, how he quails before me,
And sought deep cavern and wild, rocky plain.
Yes, I will teach him to believe in silence
If he invade our silken gloom again.

I had planned glories for this sordid people,
And Baal's priests were steeped in nature's lore;
But dark Jehovah's mocking, warlike hirelings
Smote with vile tongue our beauteous temple door.

As a mild, courtly train was issuing from it,
Breathing sweet words to sooth the soul's desire,
These ruffians drove them from its peaceful precincts,
Raving of vengeance and a God of fire.

Think for a moment of the scene on Carmel,
When its sweet flowers were bathed in priestly blood;
And now Elijah is the god you worship,
It was for this he poured the crimson flood.

Oh, how he gloated o'er the failing harvest,
The famished flocks awoke his fiendish mirth.
He and his god must rule 'mid fire and carnage,
'Mid earthquake and the direst woes of earth.

He knows the virtue of a sheepskin mantle,
And Naboth's kennel by your princely gate,
Served him with anger to inflame the people
Till words of mine had sealed the villain's fate.

And thou in arms hath shone proud, noble, kingly,
Forgiving, too, as Baal's priests hav taught;
This pair of Jewish gods will work our ruin,
They know deep spells and fiendish tricks hav wrought.

But I would rule with honest pride and power,
Nor cheat the people with a loathsome lie.
Till Baal calls I will maintain my splendor,
Nor will I bow my queenly head to die.

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Embracing those of the blood and Nerves, the Diseases of Men, the Diseases of Women, and the various causes, physical and social, leading to them are plainly treated by that plainest of books, PLAIN HOME TALK, EMBRACING MEDICAL COMMON SENSE—nearly 1,000 pages, 200 illustrations, by Dr. E. B. FOOTE, of 120 Lexington ave., New York, to whom all letters from the sick should be addressed. In its issue for Jan. 19, 1878, Mr. Bennett's TRUTH SEEKER thus speaks of Dr. FOOTE and his medical publications: "We know him (Dr. Foote) personally and intimately, and we say with all the assurance that knowledge imparts that he is a man of the highest incentivs and motivs, whose life has been spent in instructing and improving his fellow-beings by giving such information as is well calculated to enable them to be more healthy, more happy, and to be better and more useful men and women. His medical works possess the highest value, and hav been introduced and thoroughly read in hundreds of thousands of families, who to-day stand ready to bear willing testimony to the great benefit they hav derived from the physiological, hygienic, and moral lessons which he has so ably imparted."

Purchasers of PLAIN HOME TALK are at liberty to CONSULT ITS AUTHOR, in person or by mail, FREE. Price of the new Popular Edition, by mail, postage prepaid, only $1.50. Contents table free. AGENTS WANTED. MURRAY HILL PUBLISHING COMPANY,
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By ALLEN PRINGLE.

This pamphlet was considered necessary because the paper attacking Mr. Pringle refused to publish his reply to it. Its criticism was upon Mr. Pringle's argument against design in nature, and this work contains both the attack and reply. It is valuable, as it presents the strongest Christian evidence for the existence of God with the complete and overwhelming refutation.
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It is a fact well known to every individual in this country that all new inventions hav been opposed by the very class of men who should make inquiry respecting the same. For instance, Fulton with his steamboat, and Stephenson with his locomotiv.

Then we had legislators in our Congress who looked upon Morse as a luuatic when he asked for a short line of telegraph between Baltimore and Washington. Yet today what should we do without our telegraph or steamboat and locomotiv?

THE INVENTORS OF ALL THESE THINGS HAV HAD TO BEAR THE INSULTS OF ALL SO-CALLED SCIENTISTS. WHY, EVEN SIR HUMPHREY DAVY, ONE OF THE GREATEST CHEMISTS THAT EVER LIVED—HE WITH ALL HIS LEARNING PROVED HIMSELF A FOOL WHEN HE RIDICULED THE IDEA OF LIGHTING OUR STREETS WITH GAS. HE SAID IT WAS AN IMPOSSIBILITY TO SO USE COAL GAS.

What to-day should we do without such a medium of light? Our sewing-machines—they were also opposed by those whose interest it was to oppose them. Thousands of instances may be quoted where articles now in daily use were ridiculed by the people whose interest it was to keep back the introduction of such inventions.

Now, then, as to the WILSONIA MAGNETIC CLOTHING.

THIS INVENTION IS AS NEW TO THE PHYSICIANS OF BROOOLYN AS WAS THE FIRST INTRODUCTION OF STEAM-ENGINS AND ELECTRIC TELEGRAPHS, AND YET THE PEOPLE, ROTTEN WITH DISEASE, HAV NO MORE SENSE THAN TO ASK THEIR PHYSICIANS WHETHER OR NOT THEY SHALL WEAR WILSONIA GARMENTS. IT IS JUST AS REASONABLE TO ASK A COMMON TINKER TO MAKE YOU A GOLD WATCH, OR AN IDIOT TO SOLVE A MATHEMATICAL PROBLEM, AS TO ASK PRACTICING PHYSICIANS THEIR OPINION AS TO THE VALUE OF THE WILSONIA MAGNETIC CLOTHING. AND YET THIS INVENTION IS DESTINED TO OVERTHROW ALL FORMER METHODS OF TREATING DISEASE, AND OUR CHILDREN WILL WONDER HOW THEIR PARENTS COULD HAV BEEN SO HUMBUGGED AS TO POISON THEMSELVS WITH NOXIOUS DRUGS. PHYSICIANS THEMSELVS WHO HAV ADVANCED IN LIFE KNOW VERY WELL THAT MEDICIN IS A MISTAKE.

We hav in Brooklyn cases of diseases cured that hav been given over by the very best physicians, so called, in the city of Brooklyn. In the testimonies given below you hav the names of five Brooklyn physicians who had given over the patient to die.

Read these testimonials and then let these physicians answer why they fail to cure. Read Dr. Mansfield's evidence; also the evidence of Peter Lehlback, of Jersey City, whom fifty physicians of New Jersey and New York gave over as incurable. Let these doctors explain why they failed to cure after four years of medical practice, costing that poor man $15,000. And yet the "WILSONIA" GARMENTS, which they dared condemn, are all sufficient to cure in two months.

I WILL GIV ANY PHYSICIAN IN BROOKLYN $5,000 IF HE CAN DISPROVE ALL I SAY IN REFERENCE TO THE VALUE OF THE "WILSONIA" SYSTEM IN TREATING DISEASE, AND WILL ALSO UNDERTAKE TO CURE NINE-TENTHS OF ALL HIS INCURABLES, FREE OF CHARGE, PROVIDED HE REGISTERS THE NAMES OF THE PATIENTS HANDED OVER TO ME.

I will also giv any patient $5,000 who has worn my goods in quantity and time as I direct and has not received all the benefit I promised.

Read the following among the many testimonies given as to the virtues of the "WILSONIA" MAGNETIC CLOTHING:

HÆMATEMESIS.

[Bleeding from mucous membrane of Throat and Stomach.]

This almost seems incredible. But, nevertheless, this patient has come under the personal observation of Dr. Thayer, as well as all the others who have addressed their letters to him, and he affirms the truth of all they claim.

BROOKLYN, April 30, 1881.

DR. THAYER, *My Dear Sir:* I was first taken sick about the 15th of February, 1880. My first attack was like this: I coughed up two or three mouthfulls of blood, when I called a physician, who prescribed for hemorrhage from the lungs. I recovered slightly. Three weeks after I was awakened in the night with a cough, finding my mouth full of blood. Continued to spit blood for two days before it could be controled, which left me very weak. Recovered just enough to get around again in a very weakened condition.

Whenever I would stoop to pick up anything the blood would come up into my mouth.

Drs. Shirwell and McEvette both declared that I could never recover again. From July, 1880, to September 29, 1880, I was occasionally spitting up blood. Was suddenly taken sick one night while in the street. This attack of bleeding continued for twenty-four days. Spitting? No; I should better describe it by saying vomiting up blood with every cough. Dr. Sheppard was called in and said it was not possible for me to liv till spring—that I s houldn't live till April, 1881. Dr. Dower said he had done for me all he could. Dr. Carreau said one of my lungs was gone—THAT I COULD NOT RECOVER.

Early in March, 1881, I gave up the doctors in disgust. Upon the 21st of March, 1881, the "WILSONIA" appliances were put on me while I was in bed, as I was too weak to leave the same. Four days before this time, I—also my friends—thought I was dying.

Upon the 26th of March, 1881, I felt strong enough to get up and dress myself for the first time in three months. Then upon April 8, 1881, I was strong enough to ride two miles and call upon Mr. Wilson.

Now, three weeks since that time, I feel strong enough to WALK THAT DISTANCE. I have had no HEMORRHAGES since I put on the Appliances, and feel my strength growing better and better each day; in fine, I feel stronger and better than I have since I was first taken sick. Yours respectfully,

MICHAEL MARRION,
458 Third avenue, Brooklyn.

DR. THAYER, *Dear Sir:* It was about eighteen years ago that I was first attacked with sciatica, which developed into chronic rheumatism I hav employed allopathy, homeopathy, electricity, and, in fact, ALL PATHYS. Hav employed the best medical skill in Brooklyn and Troy, New York, but they never cured me.

I commenced to wear the "WILSONIA" just before the holidays [but had no faith in them], with this result: I am stronger, sleep better, hav a bet r appetite, have increased in flesh and weight, feel be ter, AM BETTER. Have slept on hop pillows, and done almost everything for my previous nervous prostration, all of which I hav no need for now since wearing the "WILSONIA" Garments. Yours truly,

MRS. JANE SCOTT,
332 Clinton street, Brooklyn.

We place our Electro Magnetic Appliance on the body, and we succeed in influencing the internal organs, tissues, fluids, etc., by acting directly on the arterial blood, which absorbs a due amount of the magnetic force, thus invigorating the whole system, there being no cell or tissue unpenetrated by the blood. It is impossible to estimate the number of persons who lose their life from a neglect of the conditions necessary for its preservation.

NASAL CATARRH AND OBESITY.

BROOKLYN, May 30, 1881.

PROFESSOR WILSON, *Dear Sir:* All my life long I hav suffered from nasal catarrh. Three months ago you persuaded me to wear your Magnetic Clothing. The offensiv disease is nearly eradicated, and I can read aloud, sing, or go up and down stairs with comparativ ease—something I hav not done in years without weariness. I was also annoyed with an excess of fat. Much of this has abated, and I hav gained a proportionate degree of muscular strength I measure over three inches less around the body—below the waist—since wearing your Garments.

I supposed that during the warm weather they would be burdensome. On the contrary, I am as comfortable as the present oppressiv heat will permit any one to be in ordinary dress. MRS. E. G. CHIPMAN,
7 Bond street.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

[CASE OF PROFESSOR HATCH SMITH.]

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apoplexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,

C. HATCH SMITH.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examiniug the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.

Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no pheuomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

THE FAR-FAMED "WILSONIA."

moves grandly on, conquering and to conquer every form of disease known to men. It triumphs over even the most complicated forms within the short space of ten or twelve months. Read the following glowing tribute from the ready pen of the world-renowned Dr. Mansfield, of New York. It was received to-day:

61 WEST FORTY-SECOND STREET, N. Y., April 9, 1881.

DEAR WILSON: I am pleased to inform you that I am quite well from the use of your appliances. Fifteen days since I could not walk more than a quarter of a mile without resting. To-day I can walk three miles without fatiguing me in the least. I only wish that those who suffer as I did could know the efficacy of the "WILSONIA" as I do.

Mrs. Mansfield has been and now is under the care of a celebrated physician, and up to yesterday has been suffering from debility attended with much pain Last evening I proposed to take my magnetic suit and put it upon her. She consented, and had not it upon her body over ten minutes before she acknowledged she was free from pain. She slept well all night, without experiencing the slightest pain whatever. I regret I hav not two suits, but I will put mine on her again to-night. I dare not go without it myself during the day time. Several ladies hav called on Mrs. M. this morning, and her theme is the "WILSONIA"

I hav sent your representativ on Broadway several customers already, and in every case I tell them you MUST DRESS them as you DEEM prudent. I hav two more on the "anxious seat" that will be converted soon. I hope to send you a $1,000 worth of customers this year.

God bless you, dear WILSON, for what you hav done and are doing for suffering humanity.

Respectfully, J. V. MANSFIELD.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

MY DIFFICULTY IS THAT MANY PERSONS WILL BECOME ROTTEN WITH DISEASE, WILL SWALLOW MEDICIN ENOUGH TO FLOAT A STEAMSHIP, AND RUB IN LINIMENTS AND OINTMENTS ENOUGH TO TAN THE SKIN TILL IT BECOMES LIKE THE SAIL OF A SHIP; AND THEN, HEARING OF MY MARVELOUS CURES, WILL EXPECT, ON PUTTING ON MY GOODS, TO JUMP INTO NEW LIFE IN TWO OR THREE MONTHS. THIS IN MOST CASES IS AN IMPOSSIBILITY, AND PERSONS GOVERNED BY SUCH EXPECTATIONS HAD BETTER NOT WASTE THEIR TIME OR MY OWN IN CALLING UPON ME,

FRIENDS OF THE SICK POOR OF BROOKLYN,

Enforce your physicians and the Charity Commissioners of Brooklyn to accept my offer to them in your behalf.

I renew it here as follows:

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

MULTIFORM DISEASE CLASSIFIED,

And the range of price for the "Wilsonia" Magnetic Suits warranted to effect a cure in every case, when the suit is worn continuously for the space of twelve months—frequently will do this in half that time.

All forms of PULMONARY DISEASE, such as *Phthisis Pulmonalis*, or Consumption, Bronchial Hemorrhage, Pulmonary Hemorrhage, Croupous Pneumonia, Catarrhal Pneumonia, Induration, or Hardening of the Lung, Bronchial Asthma, *Tussis Convulsiver*, or Whooping Cough, Inflammation of the Pleura, or Pleurisy, *Hydro-Thorax*, or Water in the Chest, *Pneumo-Thorax*, or Air in the Chest, *Epitaxis*, or Bleeding from the Nose.

The above forms of disease require "Wilsonia" Magnetic suits which aggregate in cost from $38.50 to $73.50, according to the precise character of the disease and condition of the patient. These same conditions govern or determin the quautity of goods and their aggregate cost in every case mentioned in the following classes:

All forms of *Cardiac*, or HEART DISEASE, require magnetic suits ranging in price from $38.50 to $73.50.

All forms of DISEASE of the ORGANS of DIGESTION, such as Diphtheritic Inflammation of the Pharynx, Syphilitic Affections of the Pharynx, Inflammation of the Œsophagus, Stricture of the Œsophagus, Acute Gastric Catarrh, or Acute Catarrh of the Stomach, *Gastritis*, or Inflammation of the Stomach, *Carcinoma*, or Cancer of the Stomach, *Hematomesis*, or Hemorrhage of the Stomach, Dyspepsia, Scrofulous and Tuberculous Diseases of the Intestins and Mesenteric Glands, Colic, Gastric Fever, Neuralgia of the Stomach and Intestins, Peritonitis.

The above require suits costing from $48.50 to $93.50.

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Gems of Thought.

I SAID in my heart, concerning the estates of the sins of men, that God might manifest them, and that they might see that they themselvs are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they hav all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust and all turn to dust again. —*Ecclesiastes* iii, 18-20.

THE world of evil! There is no necessity for describing it; there is no ability to describe it; it is open to as all; it is the mystery that perplexes us all. Poverty, sickness, misery, defeat—we know what it is only too well. But here is the point, that evil is necessary, a necessary element in the progress of the race. There is no progress without pain—physical pain, moral, social, personal. It is the spear driven into the sides of humanity to make it march. Men are slow and apathetic; they love their comfort better than they do their good. On the edge of volcanoes they go to sleep. Unless necessity swoops down upon them with the whip of scorpions, they will not bestir themselvs to mend their lot.—*Frothingham's Corner-Stone.*

AND thou grim power [death], by life abhorred,
While life a pleasure can afford,
Oh, hear a wretch's prayer!
No more I shrink appalled, afraid,
I court, I beg thy friendly aid
To close this scene of care!
When shall my soul in silent peace
Resign life's joyless day;
My weary heart its throbbing cease,
Cold moldering in the clay?
No fear more, no tear more,
To stain my lifeless face,
Enclasped and grasped
Within thy cold embrace! —*Burns.*

HOW the will can possibly be free must remain to us, under the present limitation of our faculties, wholly incomprehensible. We are unable to conceive an absolute commencement; we cannot, herefore, conceive a free volition. A determination by motivs cannot, to our understandings, escape from necessitation. Nay, were we even to admit as true what we cannot think as possible, still the doctrin of a motiviess volition would be only casualism and the free acts of an indifferent are, morally and rationally, as worthless as pre-ordained passions of a determined will. How, therefore, I repeat, moral liberty is possible in man or God we are utterly unable, speculativly, to understand.—*Sir W. Hamilton.*

I HAV known men in whom the reasoning organs were amply developed and well cultivated who assured me that they could not reach the conviction of the being of a God. I hav known such men equal in point of integrity and practical benevolence to the most orthodox believers.—*George Combe.*

A BELIEF does not necessarily make a man any better. The devils believe and tremble. Some men are uninfluenced by the noblest creeds, though they assent to them; some are uninjured by the lowest and basest.—*Dr. J. F. Clarke.*

IN withholding the scriptures from the people, and shutting off philosophy entirely from the things that belong to faith, the church of Rome occupies a strong and impregnable position; for, if there be no reading there will be no inquiring; and if there be no inquiring there will be no doubt; and if there be no doubt there will be no disbelief.—*Dr. Maudsley.*

HE that kills for a faith must be weak; he that dies for a faith must be strong.—*Maurice.*

IT is useless trying to believe without any perception of evidence (Martineau). The method of science is the common sense method of cautiously weighing evidence and withholding judgment when evidence is not forthcoming.—*John Fiske.*

THE term Atheist conveys such terrible associations to almost all minds that there is perhaps no reproach from which men shrink more; and yet it has been freely applied by the zealous of all ages to those whose notions of the invisible powers differed from their own. The imputation is the most damaging that can be made, and it requires only a little ingenuity to make out a case of constructiv Atheism from any set of opinions at all differing from the common. Thus the ancient Greeks accused some of their philosophers of Atheism, though they did not deny the existence of a divinity, but only rejected the common notions of a plurality of gods. And in the Christian church, after the doctrin of the Trinity had been fixed and defined, those that denied the divinity of Christ were not unusually branded as Atheists.—*Chamber's Encyclopedia.*

"IT is better to hav loved and lost than never to hav loved at all." Even if love now and then turns to hate, this is no reason why we should never love. Because so many eat too much, or eat food that is pernicious and poisonous, is no reason why we should all cease to eat. Because married love leads to sexual intemperance is no reason why marriages should cease, but it is a reason why the great question should be discussed and true temperance be taught to one and all. Because so many are unfit morally, physically, and mentally to become parents is no reason why none should do so. And in my view, those who practice celibacy from a consciousness of bodily unfitness or other physical or mental causes are far more worthy of praise than are those who refrain from the selfish desire of being made fit for "redemption." (From what?) As to "rising above" the pleasure derived from the glance of the eye, the warm pressure of lips or hand, I confess I nav no desire to do so. Though less demonstrativ than most of my sex, I confess to a real pleasure in the enjoyment of the loves, friendships, and genialities of free, spontaneous, cheerful, and social intercourse. A dance or a game of croquet is to me far more enjoyable in a mixed crowd than one of all women. We must learn to be temperate without being ascetic, loving without being sensually amativ, and cordial and true without being over demonstrativ and excessivly effusiv.— *Elmina D Slenker.*

Odds and Ends.

WHY don't hungry tramps go to Eaton, Ohio?

WHEN things go to D K how C D they B come!

PURCHASERS of "rare old china" are often stuck cup people.

DON'T judge a man's character by the umbrella he carries. It may not be his.

MANY a man who thinks himself a great gun is nothing more than a big bore.

"BEAR with me for a while," is what Bruin said when he affectionately embraced the tramp.

"KEEP cool and you command everybody," remarked St. Just. He stood in with an ice company.

A BOY who won't try is like truth, because the boy won't endeavor and truth won't end ever, either.

"IT is rather hard to die in abject poverty," said one. "It is harder still to liv in it," was the rejoinder.

"I WILL never marry a woman that can't carve," said M——. "Why?" "Because she would not be a help-meet for me."

IN Chicago it is fashionable now to get married early in the morning. This givs the bride a chance to get a divorce before night.

AS a rule bookkeepers are ink-lined to be pensiv. Will some one kindly tell us if a blushing seamstress is not a flushed sewer?

THE man who can see sermons in running brooks is most apt to go and look for them on the Sabbath when trout are biting.—*New Orleans Picayune.*

"THERE is no disgrace in being poor," we are told, and we're howling glad of it, for there are enough other disadvantages about it, without that one.

IN the old Puritan times a young man caught waiting at the church door to see his girl home would hav been set down as one shade worse than a sheep-stealer.

HE had been telling her stories of himself, and had done a great amount of bragging. When he had finished she kissed him and murmured, "This is a kiss for a blow."

DISGUSTED man says: "Why don't hotels find some substitute for the everlasting beefsteak for breakfast?" Bless us, lots of 'em do. Cowhide is the favorit substitute.

MISS of Yonkers, ere we buss, tell me, will you make a fuss?
Man of Gotham, ere you risk your life, tell me, will you inform your wife?

A RICHMOND physician says that if people will take a bath in hot whisky and rock salt twice a year, they will escape the rheumatism and colds. But wouldn't that spoil the whisky?

"IT's a long way from this world to the next," said a dying man to a friend who stood at his bedside. "Oh, never mind my dear fellow," answered his friend consolingly, "you'll hav it all down hill."

HER name was Eva, and when Charles Augustus called the other evening and asked her to be his darling wife, she gently thrust him from her and sweetly said: "Not this Eva. Some other Eva. Good Eva."

A RHODE ISLAND clergyman was given permission to sing "The Sweet By and By" in an insane asylum. Many patients were moved. So was the clergyman. A lunatic moved him clear down stairs.

THE difficulty originated in this way. Said Gallagher to Ragbag, "I heard a story just now that was comical enough to make a jackass laugh. Let me tell it." "Don't you slur me in any such remark as that," roared Ragbag angrily.

A CONUNDRUM: "What is the difference between a man going to Plymouth church and a lover about to propose?" asks the *Boston Courier*. Don't know.—*Boston Post.* Then you had better go back to school. One is going to see Beecher and the other, to beseech her.

"MATRIMONY, young man," remarked old Metaphysics, "matrimony is an arrangment whereby a woman strives to swamp the giant intellect of a man by insisting that he shall go 'shopping' with her at least twice a week, and the result is she swamps his pocket-book."

"HI! where did you get them trousers?" asked an Irishman of a man who happened to be passing with a remarkably short pair of trousers. "I got them where they grew," was the indignant reply. "Then, by my conscience," said Pat, "you've pulled them a year too soon."

THE pecuniary incentiv for a youth to apply his mind to study in order that he may become a man of great scholastic attainments cannot be over-estimated. The salary of the average editor is about $2,000 a year, while the jockey who rode Iroquois was paid $5,000 for the race.

IT was their first night aboard the steamer. "At last," he said tenderly, "we are all one, out upon the deep waters of the dark blue sea, and your heart will always beat for me as it has beat in the past?" "My heart's all right," she answered languidly, "but my stomach feels awful."

THE SABBATH DAY.

A GOOD square sermon, with roast duck for dinner, is my idea of the seventh day.—*Plato.*

I hav never been fishing on Snnday, but I think it is the best evening in the week for going to see your girl.—*Cato.*

Sweet Sabbath day of rest! Also for riding out. Also for a good dinner. Also for cutting the children's hair. Count me in.—*Confucius.*

The Sabbath is always welcome to me, for on that day I sew on loose buttons, wash my feet, and reflect that I am one week nearer the grave.—*Diogenes.*

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

THE Rev. Jesse Way, of Wabash, Ind., eloped with his daughter-in-law.

THE Ultramontane Spanish papers are abusing King Alfonso for his friendliness to the Jews.

ONLY five of the one hundred and twenty-five young men graduated this year at Yale propose to enter the ministry. The indication is a hopeful one.

THE story about a contemplated assassination of Rutherford B. Hayes on the day of his inauguration sounds very fishy. Not even a lunatic would think of assassinating such a man.

IN Great Britain more persons were killed during last year by horses than by all the railways of the United Kingdom. The number of violent deaths registered, from all causes, reached 23,000.

SARAH BERNHARDT, who always has a keen eye to the future, has already arranged her tomb at Pere la Chaise. It is of black marble, under a canopy, with a huge "Bernhardt" on it. It is much better to do this sort of thing during life, as survivors may not take nearly as much interest in the matter.

THE friends of Mr. Bradlaugh held an immense meeting, at which he spoke, on August 2d, in Trafalgar square, for the purpose of solemnly insisting on the enforcement of the law relating to the representation of the people, and of protesting against the illegal exclusion, by mere physical force, of a duly elected member of Parliament.

GRIEF and joy sometimes hav the same effect. A French newspaper relates that a millionaire lost his entire fortune, except about 100,000 francs, and died of grief within twenty-four hours. His brother, who was his sole heir, had long struggled in poverty, and now, on the sudden receipt of what he regarded as a large fortune, has just died of joy.

"CAN Chinamen be saved?" is a question propounded by Bishop Scott. His answer is that he thinks "their souls can liv." What a relief it must be to China to know upon such unquestioned spiritual authority that their souls will not perish in everlasting hell or something of that kind if they will only do as Bishop Scott tells them to! Who is Bishop Scott?

THE finger of God was plainly to be seen in the storm that visited Dallas, Tex., on the 1st of July. The domicil of an Infidel friend of ours is old and shaky, and apparently ready to tumble down, at any time, of its own accord; but it still stands. A fine new church was leveled to the ground, and two innocent ladies were severely injured by its fall.—*Agnostic.*

THE Rev. Mr. Whitcher, of Providence, it is found, not only obtained books fraudulently from the libraries and sold them after lying about them, but he also stole a large number from the bookstores of Boston. It is not strange that the brethren deem it best for him to stop preaching for a while. But it is to be regretted, perhaps, that the cause of Christ is thus to suffer with a laborer less in the vinyard.

IT is estimated that nearly 2,000,000,000 pounds of paper is produced annually, one-half of which is used for printing, a sixth for writing, and the remainder is coarse paper for packing and other purposes. The United States alone produces yearly 200,000 tons of paper, averaging 17 pounds per head for its population. The Englishman comes next, with about 12 pounds per head; the educated German takes 8 pounds, the Frenchman 7 pounds; while the Italian, Spaniard, and Russian take respectivly 3 pounds, 1¼ pounds, and 1 pound annually, the consumption of paper being roughly in proportion to the education and intellectual and political activity of the people.

REFERRING to the seclusion into which Nihilism has thrown the German and Russian emperors and Prince Bismarck, the London *Economist* says: "Half the world is governed by men whom their subjects rarely see. No one in China outside of Pekin and a small desert district ever see the emperor. Not one nativ in a million has ever seen a viceroy of India. The czar is not personally known outside of his capitals."

THE Rev. Henry Highland Garnett, Minister to Liberia, tells of an incident that came under his observation when a boy. He was watching a procession in which was carried a banner on which was represented Washington and Jackson ascending into the clouds. "Why, I didn't know that Jackson was a Christian," said a gamin. "How can he get to heaven?" "No, I guess he ain't a Christian," said another, "but then if Jackson makes up his mind to go to heaven, he'll go there, by the Eternal!"

A DISPATCH from Geneva says: "A great earth slip is in progress near Sigriswell, in the canton of Berne, Switzerland, above the Lake of Thun. A stretch of land on which are meadows and houses is gradually slipping down toward the lake. Thirteen hundred sheep with their shepherds hav been overwhelmed by an avalanche near Brigels in the Canton of Grisons." There are many places among the Alps where it looks as though several little houses might easily be jarred down the mountain side and dashed pell-mell into the valley below.

A PASTOR of three churches at a well-known watering-place in the Welsh diocese of Bangor, by himself or agents, rents and works a salmon fishery, is tenant of a large farm, a coal merchant, a team owner and general carrier, a car proprietor, a private road contractor, a stage coach proprietor (in conjunction with a railway company), a chief partner in public baths and mineral wells, a holder of turnpike gates, a lodging-house keeper, a guardian of the poor, and a member of the sanitary authority. This clergyman is more useful than the common run.

THE printers of Vienna propose to celebrate the four hundredth anniversary of the introduction of Guttenburg's art in that city in a manner befitting so memorable an event. An illustrated book, prepared in the best style of the printer's craft, and treating of the history of the art in the Austrian capital from its infancy, is to be one feature of the celebration. Another will be an exposition of all the inventions and improvements made during the gradual development of printing. Twenty prominent printers and publishers of Paris will attend the festivities, and all the leading cities of Europe are expected to send representativs.

IT is not an uncommon custom among the churches to make up a purse for their minister and send him abroad. The Liberals of this country hav been raising a fund to send Mr. D. M. Bennett, the Liberal editor, around the world. The readers of THE TRUTH SEEKER, to the number of over 600, hav contributed over $3,000 for the purpose, and Mr. Bennett will start on his voyage early this month. The proposition originated with some of Mr. Bennett's readers, and, in view of his unjust imprisonment by the Vice Society for one year at Albany, the suggestion was taken up with enthusiasm and the veteran editor will, no doubt, hav a good time at the expense of his generous constituents, in return for which Mr. Bennett will giv them a narrativ written in his characteristically vigorous style of all that he sees and hears.—*Dr. Foote's Health Monthly.*

PROF. BARRET tells in *Nature* the story of a family in Derbyshire, every member of which is able to read thoughts committed to paper without seeing the paper, or touching or even seeing the writer. A scientific committee is about to investigate the facts, or alleged facts, for which he answers. The family is that of a Nonconformist minister, the Rev. Mr. Creery, of Buxton. He answers for it that there is neither deception nor conjuring; the children do get "intuitions," which enable them—how they do not know—to guess what other people are thinking about. Meanwhile the savants who hav hitherto investigated what is called mind-reading declare it to be simply muscle-reading. Few people can so control their muscles as to hide the facts which an intelligent "reader" wishes to discover. It is interesting to remember in this connection that the most impassiv of modern statesmen, whose face was a mask, could not prevent himself from revealing emotion in the twitching of his hands.

THE question is asked with some degree of anxiety as to what the gentlemen who hav exculpated Bro. Cowley would consider sufficiently criminal in a clergyman to call for ecclesiastical action. They say that his conduct toward little Louis Victor "does seem to convict Mr. Cowley of most atrocious cruelty." And they find that he was not so prompt as he might hav been in procuring medical assistance during the three months of the poor little fellow's starvation. But they find that there hav been miscalculations as to the quantity of beans served in the children's soup. They think there were more beans than has been generally supposed. That the supply of milk was inadequate is freely admitted by the committee, and it is also stated that Cowley had a rare gift for creating difficulties and making enemies. Nevertheless, they declare the exshepherd to be free from crime and immorality. Therefore it is that they decline to recommend ecclesiastical proceedings against Bro. Cowley.

IT is unpleasant to read of the fierce church quarrel that agitates the sweet hamlet of Honeytown, in the state of Ohio. It is all on account of a young woman. She was elected superintendent of the Sunday-school of the place, and there is no evidence to show that she was not thoroughly capable of running that school. But the Rev. D. W. Bair, an exhorter, took even stronger grounds than St. Paul, and held that women should keep silence, not only in church, but in Sunday-school. So strongly impressed was he with this idea that he headed a faction of like-minded men, and on Sunday last endeavored to force his opinions upon the female superintendent and her friends. The result, we regret to say, was a very bitter quarrel—the ungodly called it a row—which resulted in the arrest of the Rev. Mr. Bair and in his being bound over to keep the peace. The young woman is triumphant, but yet great injury has been done to the Sunday-school cause in the vicinity of Honeytown, Ohio.

THE Hindoo idea of hell is different from those set forth in the Confession of Faith and creeds of most of the denominations of Christianity. Punishments for the most part are in the way of transformations into unpleasant creatures. Those who hav been drunkards on earth are in the next world changed into frogs. This ought to be regarded as an improvement rather than a punishment, for the frog is a cold water animal of commendable habits, and never goes staggering around with a red nose or a bloated face. Dissenters from the true faith are turned into snakes. Backbiters are changed to tortoises, and misers to cranes, which seems infelicitous, as the crane is one of the few creatures that can conveniently bite its own back, and the tortoise, with its ability for shutting up, would serve as a fit emblem of the miser's strong box. Flesh eaters are to be eagles; thieves are to be deprived of the power of hearing, and debtors are to be bullocks. The last transmogrification probably has reference to the way in which poor debtors are sometimes slaughtered by their creditors in the present life. The Hindoo hell does not include the notions of brimstone and continuous combustion.

News of the Week.

THE fare from New York to Chicago is $7.

GLADSTONE'S Irish Land bill has passed the House of Commons.

MUSKEGAN, Mich., was visited with a $130,000 fire on the 29th ult.

AN explosion of ignited malt dust blew the roof off of a brewery in this city last week.

A MAN named Haazel ran ten miles in less than 54 minutes in this city last Saturday.

THE remains of a sea serpent seventy feet in length were found in Monmouth county, N. J., last week.

THREE smash-ups hav occurred on the New Haven railroad within a week at the expense of two lives lost.

GEO. W. TABB, the foreman of the jury who convicted John Brown, died in Harrisonburg, Va., on the 30th ult.

VESSELS land daily at this port from the south, bringing cargoes of from 70,000 to 100,000 melons at a time.

THE steamer Alliance, sent north by the government in search of the lost Jeannette, has arrived at Reikiavik, Iceland.

THE Cornell crew of oarsmen hav arrived in Vienna, and are practicing for a four-oared race with the best Viennese crew.

THE President continues to get no worse. His chances for recovery are said to be improving. Portions of a shattered rib hav been extracted from the wound.

THE emperor of Germany has conferred upon Prof. William Dwight Whitney, of Yale College, the Order of Merit made vacant by the death of Thomas Carlyle.

THE New York *Herald* has published an alleged interview with Leo Hartmann, who planned the blowing up of the Russian czar. *Truth* and other papers say Hartmann is not in America, but that the interview is a hoax. In the presence of the unknown all hav an equal right to guess.

THE London *Observer* says, in the event of Mr. Bradlaugh resisting the authority of the seargent-at-arms, who will bar his entrance to the House of Commons, he will be taken into custody. The sergeant-at-arms will then inform the speaker of the arrest, when the latter will take the pleasure of the House in respect to subsequent procedure.

INFERNAL machines hav been found concealed on board British steamers. The Fenians are pointed out as culprits. O'Donavan Rossa, an Irish agitator of this city, says that a speculativ Fenian placed them there, and received ten thousand dollars from the British government for information concerning them, which he turned over to the Irish skirmishing fund.

A RIOT occurred in Rome recently during the removal of the remains of Pope Pius IX. from St. Peter's church to the church of St. Lawrence. Crowds of people met the cortege with hoots and howls, throwing mud and stones, and shouting, "Into the river with him!" "Death to the pope!" etc. It is said by a correspondent of a New York paper that the present Pope Leo XIII. cannot appear upon the streets of Rome except to be spat upon.

DR. NAGLE, Register of Vital Statistics in the city of New York, reports for the month of July 2,087 births, 735 marriages, 4,378 deaths, and 219 still-births, against 2,418 births, 618 marriages, 3,487 deaths, and 191 still-births in the same month of 1880. During the month of July the deaths from contagious diseases were as follows: Smallpox, 31; measles, 38; scarlet fever, 157; diphtheria, 203; croup, 58; whooping cough, 22; typhus fever, 34; typhoid fever, 36; cebro-spinal meningitis, 32, and malarial fevers, 52. Deaths from these diseases are in large increase over deaths from the same causes in 1880.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER IV.

Suspended between two churches, the one of which I had to confess openly, the other secretly, daily witness of the hard quarrels of both parties, and how pride and hatred and egotism, more than forbearance and piety, were written on the banner of contending churches, I became, without knowing it, a hypocrit and doubter of both. The arguments with which each attacked the disputed doctrins of the other were more thoroughly weighed, sharper, and more effectiv than those with which they defended themselvs. This awakened in me suspicion of all doctrins of faith; only the newly attacked ones retained in my mind lasting worth. Yet I concealed my thoughts in order not to become an abhorrence to all.

So my spirit was early left to itself. In unoccupied hours God and his creation were the topic of my thoughts. The insanity of mankind with which they persecuted each other on account of changing opinion, or carried on war with one another on account of the title of their princes, was to me a horror. I became early aware of my hard fate, to be compelled to liv among beings who thought in all things differently from myself. I saw myself surrounded by barbarians or half-civilized, not yet much more humane than those at whose human sacrifices we shudder. If the old Celts, or the Brahmans, or the savages of the American plains made human sacrifices on the altars of their gods, were they more terrible in their doings than the modern Europeans, when they on the altar of their gods (and opinions are the gods of mortals), slaughter thousands of their brethren in pious zeal?

I lamented the cruelty of my time, and saw no means by which to make the general barbarism of nations disappear. The brutal nature of man is everywhere predominant. Food, sexual desires, and greediness for power are, as with every species of animals, the mightiest spurs to action, the sources of agreement and disagreement, the rising and falling of nations. Unselfish virtue, eternal right, and indestructible truth are more imagined than recognized and taken to heart. Their names resound in the school-rooms without always penetrating the being of the teacher. And he who with holy zeal would dare to profess them would soon become a laughing-stock for the bystanders, the victim of general insanity. That was thy fate, Jesus Christ, thou only, thou high one! Thou wast misapprehended by thy enemies, but still more by thy followers up to this day.

Yet altogeter too painful for me was the gloomy present. I longed for the nobler and more perfect. In life's period of sparkling fancy it could not be otherwise, but that I built for myself a more beautiful world, in which virtue, right, and truth embraced each other, and sensuality transplanted there its sweetest emotions.

CHAPTER V.

The ruins of the immense amphitheater at Nismes, the old magnificent monument of Roman grandeur, were my favorit retreat. When I walked through the high-arched corridors between the gray pillars, or looked down upon the grand ruins from the elevated attic, then it seemed to me as if the spirit of majestic antiquity embraced me, and pressed me lamenting to its bosom.

Here I loved to tarry, but never without melancholy. The remains of races long since perished became to me a book of history. This magnificent Roman work the hands of several nations hav repaired. The two half-crumbled towers upon the attic, solitary piled up masses of stone, without taste and sense of art, were erected by the conquerors of the Romans, the Goths. And the wooden huts below, in the wide arena, are the dwelling-places of poor day laborers and workers in factories of our day. What a change of time and its companions!

The cry for help of a female here under the arches one evening scared me out of my dream. It was already dusk in the corridors. I hurried down the steps from the second story, and perceived the form of a well-dressed female in the power of a mean, low fellow. The sound of my footsteps made the scoundrel timid. He disappeared between the pillars. A young girl with torn hair sat on a marble block, trembling and beside herself.

"Has any one injured you?" asked I.

She felt of her head. "He was a robber, sir; he has robbed me of my hair ornaments, some set hairpins of value, nothing else. I beg you take me under your protection. I am a stranger here. Curiosity led me away from mother and sister. They await me outside. That fellow was to conduct me back out of this wide labyrinth, and he led me into this remote place."

I offered her my arm. We stepped into the light. O Clementine!

She was a blossom of sixteen years, tender and beautifully grown. She walked beside me with fairy-like step. The loveliness, freshness, and spiritedness of her countenance was angelic, and her look full of innocence and love penetrated my inmost soul.

I lost myself in an agreeable confusion. Never before had I experienced such a feeling of admiration and confidence of unspeakable attraction and reverence. I was twenty-one years of age, and knew love only from the pictures of old poets and called it passionate friendship, unworthy of the name. Ah! it was certainly something else.

Love is the poetry of human nature. The feeling of beauty ennobles the low sensuality and elevates it to touch the spiritual; and the virtuous, independent spirit weds itself under the enchanting hue of loveliness to the earthly. So it is true that love makes the dust godlike and brings down the heavenly to the earth.

"You are a stranger?" stammered I.

"Certainly," answered she, "but it is in vain that we look for mother and sister. Do you know the house of Mr. Albertas? There we liv."

"I escort you there."

We turned about. What a change! The narrow, black streets of Nismes were no longer prison walls, but shining clouds, and the people moved liked shadows through them.

We did not speak. We reached home. The door was joyfully opened. The whole family crowded around us to welcome the loved lost one, who was still sought by servants sent in search of her. Then I heard under the thousands of caresses the name Clementine. She thanked me with few words and blushed; the same did all the rest. But I could not reply anything. I was asked my name; I named it, bowed, and left the company.

[TO BE CONTINUED.]

Ecce Diabolus.—Continued.

SOME OBSERVATIONS UPON THAT HORRIBLE AND CRUEL ORDINANCE IN DEVIL-WORSHIP, NAMELY, BLOODY SACRIFICES AND BURNT-OFFERINGS. BY THE VERY REV. EVAN DAVIES (MYFGR MORGANWG) D. D., L.L.D., ARCH DRUID OF GREAT BRITAIN.

TRANSLATED BY MORION B. C.

But if Jehovah represented the sun only in his attributes of light and life of the world, creator and sustainer of all, their idea of deity would hav been the sublimest in the world, and more adapted to the ideas in vogue among religious people of today. But as the darkness and gloom of winter and death are mixed or composed with it, they understood him to be the veritable king of terrors. The idea is the same as Chronos, Saturn, Baal, Moloch, El, Zeus, Jupiter, Siva, Maha, Deva, and Jehovah, who alternates as a benign and malefic being; hence the confusion as to which the sacrifices were really intended for.

Probably human sacrifice of children, especially the first-born, was customary among the Jews during most of the time they held sway in Palestine, and later on, than is generally thought.

There were as many names to this deity as there were sects, and each sect hated the others as unbelievers, but the most fanatic and violent were the Jews. All others were accursed and children of Belial in their estimation, and worthy of death. And if any other sect should prosper they beat their drums and sounded the alarm of war, prophesying destruction in the name of Jehovah, who could only be pacified by their extirpation. And as the Jehovah sect were most cruel and fanatic in persecuting in those days, so we find the believers in modern times of this deity ready to do the same. Some of their actions hav been recorded in the Old Testament, and it is not surprising that they are extolled as virtuous acts when we know that the priests were the authors of these books. Many of their learned men were aware of the truth and identity of these deities, hence we find many of the kings of Judah and Israel, Solomon especially, tolerating the worship of Chemosh, Milcom, Moloch, etc., and the Druidic groves were especially a feature of those times (1 Kings xi, 5, 9). Ahaz is said to hav sacrificed his son to them (2 Kings, xvi, 3); likewise Manasseh (2 Kings, xi, 30). Jephthah also sacrificed his daughter, and not one word of blame is laid to him, but it is rather held up as a meritorious example, and much in vogue at that time.

This bloodthirsty God later becomes the God of the Christians. ("And now, because ye hav done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not."—Jer. vii, 13. "They hav built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind. Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of slaughter."—Jer. xix. 5, 6. "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not."—Deut. xxxii, 17. "To overthrow their seed also among the nations, and to scatter them in the lands."—Ps. cvi, 27.) It is said that a huge brazen image of this Moloch, hollow, with the head of a bull, stood with arms extended to receive the children who were sacrificed to him. The idol was heated intensely, and the children then placed upon its arms, and slipped thence down into its interior, where they were in a very short time consumed. To drown the cries of these innocents and the wailings of the mothers the tabors were beaten loudly, hence the name of the place, Tophet (of the tabors). The valley of Hinnom (valley of weeping) was a noted place near the brook Cedron, into which flowed the blood of the slaughtered beasts in the temple. This brook was symbolic of Styx and (Gwillionary of the Druids) was also Gehenna, where the worms multiplied and the fires were never quenched, because the practice was continual.

It is claimed that one portion of this Jehovah sect were the first to abolish human sacrifice, but at a very late date. But as they are the authors of the Old Testament, and Chronicles of the kings of Israel, they took care to make the best side of the case their own. ("And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord." "And he slew all the priests of the high places that were there upon the altars, and burnt men's bones upon them, and returned to Jerusalem."—2 Kings, xxiii, 2, 20.) But they failed to entirely eliminate the traces that such practices were a part of Jehovah worship, as the first-born was his, and had to be redeemed later by an animal, who was sacrificed instead to him as the Destroyer who slew all the first-born in Egypt. "And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor." "For Moses had said, Consecrate yourselvs to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." (Ex. xxxii, 27, 29).

The redemption of the first-born was a later idea, and the Paschal Lamb, and the heifer and yearling upon the feast of the Covenant were instituted about the time of Josiah or Hezekiah in accordance with it. And to confirm these changes, and to show authority for them, a pretense was made that the original book of the law had been found in the treasury of the temple, buried beneath the accumulated treasures of ages,* by Hilkiah the priest.

As no one had ever heard of such a book before, not even a tradition of its existence, it is probable that it was an invention of Hilkiah and other reformers, who wished to elevate their religion to a higher standard. Upon this authority, therefore, the king proceeded to abolish all other sects in the land, and to make Jehovah worship supreme.

This was not the first attempt at suppressing human sacrifices, for we find in Ex. xiii, 12, 13 ("That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children shalt thou redeem.") and Lev. xviii, 21; xx, 2, 5 ("And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord." "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death; the people of the land shall stone him with stones.") a clause forbidding it. Though Micah does not refer to these passages, yet while arguing the inefficacy of sacrifice, he allows the claim of Jehovah to the first-born. ("Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I giv my first-born for my transgression, the fruit of my body for the sin of my soul?"—Micah, vi, 7). Jeremiah denies that the Lord ever ordained or sanctioned these practices. ("For I spake not unto your fathers, nor commanded

*The rule of the modern church is in healing. If any are sick call in the elders to anoint him with oil and to pray that he may be healed. One of the greatest sins an Israelitish king committed was to consult a physician instead of the priest of Jehovah. The worshipers of this god always believed that prayer was more efficacious in warding off pestilence than cleanliness and hygiene. The pope has insisted upon this rule in times of cholera and other epidemics. As an example of this let us cite the gathering of nearly 700,000 pilgrims annually upon the journey to Mecca, a body of the most filthy and ignorant people in the world, poisoning the atmosphere with the slaughter of nearly 2,000,000 of sheep, whose offal and entrails are left upon the grouud to rot under the blazing sun of that climate. Here is the grand starting-point of the cholera epidemic which periodically decimated Europe and Asia.

them in the day that I brought them out of Egypt, concerning burnt-offerings or sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I hav commanded you, that it may be well unto you."—Jer. vii, 22, 23). Ezekiel claims that he did, but it was as a punishment upon Israel. ("Wherefore I gave them also statutes that were not good, and judgments whereby they should not liv. And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord."—Ezek. xx, 25, 26). It is probable that the myth of a ram being substituted for Isaac was circulated at this period of reform.*

But as this solitary book of the law found in the temple was lost or destroyed (according to Ezra) at the time of the carrying away captiv into Babylon, it became necessary after a lapse of several score years to write out a new Pentateuch and book of the law. This was a grand opportunity to inaugurate a better system, and it probably was made use of, and the doubly so, as a long residence in Babylon had educated them to a higher conception of the sun-god and his attributes.

Irenæus and Clement of Alexandria assert that all the Jewish scriptures were destroyed at the time of the captivity and rewritten in the reign of Artaxerxes.

Refer to second book of Esdras, xiv, 21, 22. He complains thus, "Thy law was burnt, and no man knoweth the works which thou hast done." He then prays to be spiritualized, that he might recover, through inspiration, these lost writings—"If I hav found favor in thine eyes, let thy holy spirit descend upon me, and I will write all that has been done from the beginning, so that the people shall know the way, and it shall be for a guide forever."

Later we find how in a very curious manner he was inspired, how God called to him in the field and gave him a goblet of water like fire, which he drank, and was enabled to dictate for forty days to five scribes, who took down his words upon tablets of box-wood.

And upon this slim foundation the authority of the Old Testament stands; and every thinking Christian should read Ezra carefully to see how the Pentateuch's authority stands and what kind of a foundation it is for Christianity.

It is worthy of remark here that the number forty is chosen. Why? As it corresponds with forty years in the wilderness, forty days' fast, forty hours in the tomb; and in the Druidic bardism the logos is proclaimed forty hours after the sun's descent into the under-world.

The barbaric, ignorant, fanatical nature of the Jews proves that this God of vengeance and blood was better suited to them than any other conception of deity, and, as the author of the Bible, we find their ideas embodied in it, hence the scriptures are valueless for any idea of morality they contain, but they are an indication of the habits of those who compiled them. We find the gods who had been incarnated by the myth-makers ages previous adopted by them as their forefathers, and the gods and goddesses of the myths, and their actions compiled as veritable history.

In this enlightened age, what value can be attached to writings of authors who hav shown themselvs to be so childish and ignorant of natural law and phenomena, and of such immoral and brutish tendencies, and who wrote carelessly, if not wilfully deceiving the people of that age and ages long after? They assert that some of their ancestors saw God face to face, spoke to and heard him speak in a human voice; that he ate veal and cakes and melted butter like any other mortal with Abram; that the waters of the Red Sea and the Jordan piled up on either hand to make a path for their fathers through them; that more than two million people, with their cattle, etc., lived in the desert of Sinai a whole year; that an ass spoke to Balaam; that the sun and moon stood still at the command of Joshua; that Jonah, a Jew, lived in the belly of a fish three days and nights without oxygen; that three Jews were cast into a furnace and came forth unsinged, unhurt; that the world is six thousand years old, and four thousand years only hav elapsed since the repopulation of the earth commenced; that Noah, his family, and specimens of all the wild and domestic animals in existence were saved in an ark of less capacity than an ordinary ship of to-day, and that they had only one small window in the top for light and ventilation; that they floated at the mercy of winds and waves for twelve months; that there were only four men to clean up and dispose of the offal and refuse; that they lived thus, and no pestilence or suffering occurred aboard. To any person of common sense, knowing that these things are too demonstrable as absurdities, such assertions are ridiculous.

[TO BE CONTINUED]

*It is true that a traitor to country and kin, a malicious murderer and an irreclaimable thief, was deemed worthy of death, and was deemed a fit subject to be cut off and returned to Abred to commence his progressiv course anew. Hence arose the idea that the Druids were guilty of sacrificing men. Occasionally they were burnt as a fiery baptism to purify them, water being deemed of no avail, and by their own requests to obtain Enaid vadhen (soul forgivness) and to mitigate their punishment in the future existence. The Bull's Eludd and Elgan were not deemed atoning sacrifices, but symbols of the sun's zodiacal positions. Eludd was killed, roasted, and eaten upon Christmas day with bread.

Official "Clap-Trap."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Governor Foster of Ohio has telegraphed each governor in the United States that as present indications almost assure us that the President will recover from the horrible attempt upon his life, it must occur to them and all that it would be most fitting for them and the governors of territories to issue proclamations setting apart a day for thanksgiving and praise to Almighty God for the blessed deliverance of our President, and for this evidence of his goodness to this nation, etc., etc.

If it were possible to believe Gov. Foster the simpleton that the letter of this telegram indicates, it would be positiv evidence that he was born at least one hundred years too late. If he does not believe it, then of course it has a purpose more evident in the spirit than the letter.

Does Gov. Foster imagin that any intelligent person believes that God had any special interest in the life or death of James A. Garfield any more than the humblest individual in this or any other land? Or that the physical and organic laws of mind and matter will be interfered with to either take him off or keep him with us? We think the Ohio governor too well posted in matters of science and every-day observation to believe the least particle of what his telegram in so many words affirms. As regards the attempted assassination there should be one universal feeling of regret, and in regard to the recovery of the President there can but be an equally universal and honest desire for his speedy restoration to health. If he gets well it will be the result of good nursing, a good constitution, and the simple fact that the wound did not reach one of the most vital parts. Had the ball lodged in the same part as did that sent by Wilkes Booth, Chester A. Arthur would hav been President ere this, despite the threat of another Ohio simpleton (Gen. Stedman). Where then would Gov. Foster's thankfulness come in? Would he then proclaim for a day in which all the pious could say, "Amen. Thy will be done?"

This kind of official cant was well enough when men in the mass did not think, and the few thinkers were made to feel the force of the rack and fagot, but in these days of liberated science and a "new version" such stuff is worse than folly. Men and women are asking to-day, "If God is saving the President, after such pain and anxiety, in order to show this would it not hav been as well to hav prevented the shooting, and, better still, to hav kept such an idea out of Guiteau's head, or, for instance, at some time during the two months that he was practicing to make sure of his mark, to hav given a sudden turn to the pistol and let the ball giv the assassin his quietus?" Some go even so far as to say perhaps God used this method to start the big subscription!

The plain truth is that all this religious clap-trap does more to bring the religion of the mind and heart into disrespect than all other influences. Think of it! God violating his own laws to save a servant of the people, and caring nothing for the hundreds and thousands that are continually passing from life through bodily destruction.

A very short time after the President was shot a large number of men, women, and children, while enjoying the festivities of the Fourth of July in Missouri, were slaughtered by wholesale through drinking a spurious lemonade made of some poisonous acid. Quite a number died, and a hundred others were in great bodily pain and danger. Where was God then? Where were the symathies and indignation of this great-hearted people? Echo answers, Where? Since then quite a number were killed by the caving in of a tunnel in Cincinnati, Ohio, and on the same day a mother and babe were killed by lightning. On the 15th inst. New Albany, Minn., and other places were wrecked and injured by a cyclone. Words flash from the East that one hundred men and girls were burnt in open day in a barn in Russia for simply refusing to work (for nothing, most likely). Now it strikes us that if God ever steps aside to save any person or persons, a little well-directed lightning on that brutal mob would hav been a cause for thankfulness on the part of those poor men and girls at least.

As Liberalists we are thankful that our teachings do not breed Guiteaus; such parties graduated from the other shops, and prove they take in just such stuff as Governor Foster sends by telegram.

We giv heed to the voice of reason, and avail ourselvs of every advance step in science, and every element of truth within our reach and comprehension.

The God we worship (if any) is in harmony with fixed and unalterable laws; in fact, is the law itself; and a man or woman who, whether through causes over which they hav or hav not control, falls in the line of their violation, must pay the extreme penalty, suffering more or less, longer or shorter, according to the constitutional character of his or her make-up.

Presidents are safe where Liberalism is tolerated for the simple reason that it teaches the largest liberty for each in equal and exact justice to all.

To say the least, this proffer of Gov. Foster is an insult to common sense; no, I beg pardon, it is in keeping with the sense that is much too common; it is, however, an insult to reason, and that of so flagrant a nature that we can but draw the inference that its object is to catch votes, and is nothing more nor less than political taffy to tickle and please the element that is fast losing their hold on the minds of the more intelligent, but who yet manage to control a large body of voters who through ignorance or folly cater to the last remnants of a dying superstition.

GEORGE LYNN.

The "Infidel Pulpit."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is quite refreshing to drop into Paine Hall on Sunday afternoon and listen to George Chainey. No one among the many Liberal lecturers since the days of Theodore Parker has touched the public heart so fully as the incumbent of the *Infidel Pulpit*. Since he began, the large Paine Hall has been filled every Sunday with eager listeners, and many of the same class hav had to turn away for want of standing-room in the door-ways. Even in these hottest days of summer, when the orthodox congregations hav wilted and gone to the sea-shore, large groups of people may be seen going into Paine Hall. The reader of the *Infidel Pulpit* cannot appreciate the enthusiasm of the hearers of the live Infidel talking in his pulpit. There is a warm sympathy existing between the speaker and his hearers, which every now and then breaks out into laughter or applause.

In the published lectures of the Rev. Blatherskite Cook, revised by himself, we hav all the demonstrations retained. All along through these lectures the sentences are interspersed with "applause," "great applause," "loud applause," and so on *ad nauseam*. On one occasion, when, according to his logic, he made it certain that a part of the human race must go to hades, his audience applauded. They were really glad that somebody had to go to—hades (new version). "Oh! what Modocs!" I inwardly exclaimed, and afterward never graced his audience with my agnostic presence.

It is a noticeable contrast between the representativ of liberty and the exponent of orthodoxy that one publishes to the world his own praise, and the other, more sensible, does not; that one gets hearty applause for hell-fire doctrin, and the other enthusiastic approval for his ringing notes of liberty for man, woman, and child. In fact, all of Mr. Chainey's lectures are battles for liberty. Science will save the race, but man must first hav liberty wherewith to gain science in his own way and in his own good time.

Liberty, humanity, science, and fellowship are the watch-words of all his lectures. In tearing away the rags of superstition the speaker never fails to point out the grand possibilities which lie in the future pathway of the race. The people who come to hear Mr. Chainey are of all shades of opinion, but in the one thing, *liberty*, they are a unit.

To a stranger in the city this audience presents a novel appearance. Many of the auditors sit reading newspapers for some twenty minutes before the lecture begins. Others are chatting sociably with one and another. Conspicuous among the newspapers that are read may be seen the Boston *Investigator*, which has thrown hot shot into the enemy's camp for more than fifty years.

Taken as a whole, the people here assembled do not look as if they knew anything whatever of the holy Sabbath day, and what is more, they do not seem to be a God-fearing people, but are nevertheless as attentiv and intelligent as any other audience in Boston, the Hub of the universe. The lecturer naturally draws this class about him, and from his auspicuous beginning bids fair to build a society which shall sustain him in his great work of lecturing to many thousands throughout the country. It is greatly encouraging to him and the many Liberals interested in his endeavors that his printed lectures in the *Infidel Pulpit* are greatly in demand, and that their circulation is steadily increasing from week to week.

W. S. BELL.

Kansas Spiritualists' Grove Meeting.

The Spiritualists of the Solomon Valley hold their annual State Grove Meeting at Idlewild Grove, near Cawker City, on August 5th to 15th inclusiv. Able speakers from abroad are expected. A good test medium from Chicago will be in attendance during the meeting. There will be good music, vocal, instrumental, and martial, and perfect arrangements for dancing every day. Board can be had for $3.50 per week at a large boarding-house, and meals at 25 cents per meal. Reduced rates on the Missouri Pacific railroad and all connecting lines. For further particulars address L. H. Moody, Burr Oak, Kansas.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, AUGUST 6, 1881.

A Parting Word.

DEAR FRIENDS AND READERS: My last hours in America for a year hav arrived. Even at this moment the boilers are being heated to make the power to take me from these loved shores. Before your eyes can fall upon these lines I will be more than a thousand miles away, upon the bosom of the broad Atlantic.

I leave my home on this long journey with feelings both of joy and of sorrow—joy, because so many dear friends all over the country hav wished me to go, because they hav kindly contributed the means to defray my expenses, and because I know I hav their esteem and their blessing; but sorrow at parting with my faithful little wife for so long a time, from my many friends, and my dear pet, THE TRUTH SEEKER.

I hav from week to week communed with the thousands of my readers and patrons; I hav given you my honest thought, and my earnest wishes, and I hav day after day read the kind letters which many of you hav sent in to me, and I hav felt you breathing upon me true friendship, which has cheered me on in the labor I hav been performing and has sustained me when the shafts of malice hav been hurled at me. This inflow is for a time interrupted, and the communication between us must be temporarily deranged, but only temporarily. I shall feel that I hav your sympathy and that your remembrance and good desires will accompany me throughout all my weary journey around the planet on which we dwell.

I count myself most fortunate in the great number of warm and true friends whom I can claim and who are scattered all over this fair country of ours. The manner in which you hav sustained me for years in the feeble efforts I hav been making, and this enterprise in which I am now embarking—a tour around the world with the money sent in from the better part of a thousand friends—make me proud in the extreme. I call it a *grand thing*—a mark of true and trusting friendship.

Probably I will travel fully thirty thousand miles before any of you see me again, but I shall feel that you accompany me in spirit and memory, and this assurance will make me happy and joyous in the work I hav to perform, the same as your memory and sympathy cheered and sustained me when the walls of the prison confined me. I love you and thank you for your continued sympathy and friendship. I thank you for your support in the time of need and trial. I am sure no man in America has warmer and truer friends than myself, and no man appreciates friends and sympathy more than I do. May we ever be united in the bonds of fraternal esteem, and may good resolves to do our duty under all circumstances unceasingly nerve us on in the performance of the work that still lies before us!

I hope I may enjoy the long journey I am undertaking; but it is not exactly a protracted holiday I am to take. Much work lies before me, and many days and hours of close labor to perform. I shall not cut the wires which join us together, but shall send in the dispatches from the various parts of the world I visit with as much regularity as possible. I shall endeavor to keep you advised of what I see and meet with worthy of your attention, and I trust you will follow me in all my wanderings with some degree of interest.

I beg your forgivness for all the shortcomings and defects that I hav been guilty of. Many of you hav written letters to me which I wished to reply to, and intended to do so, but time seemed to be lacking. Many of you hav sent communications for my paper which I gladly would hav laid before my readers, but the want of room has been the great impediment. I crave your indulgent consideration for all this. "The spirit is willing, but the flesh is weak."

I commend, dear friends, to your kind consideration during my absence my faithful little wife, who will remain in THE TRUTH SEEKER office in my absence and do all she can to keep THE TRUTH SEEKER and its business in action; and also my trusted and worthy assistant, Eugene M. Macdonald, who will be editor and manager while I am away. I am sure both of these persons will be faithful in the performance of their duty, and send the bright, smiling TRUTH SEEKER to you every week freighted with the treasures of truth and reason. Yes, these will do their part faithfully, and it remains to be seen whether you will all do yours equally well. THE TRUTH SEEKER is a large and expensiv paper, and its weekly bills are heavy. If all are faithful in making their remittances as subscriptions fall due, there is little doubt but that the paper will flourish; but if too many of you are careless and let the paper run on for months and months unpaid for, it necessarily produces hard times here at headquarters.

A large number of you are very prompt to remit for the paper when your subscription expires, while other large numbers of you seem perfectly content to let it run on. Month after month passes by, and even years of arrearages pile up. Even at this moment thousands of the readers of THE TRUTH SEEKER are owing for the paper and hav been for many months. This inevitably causes hard times and great anxiety here. The paper costs so much to get out that it is vitally necessary that every person should pay for it promptly.

I was a good deal in debt, and these debts I hav been trying to pay off, so that while away the business need not be under the sheriff's charge. I will hav to take a good deal of money with me to meet the expenses of this long tour, so it is impossible for me to leave a large amount of money on hand in the treasury. But money will be needed every week to the tune of $250 at the very lowest estimation.

Friends, will you see that this sum is sent in? As a parting word may I request those who are in arrears to remit the same? You can all see when your subscription expires by noticing the tab on your papers, and if you will all keep the date ahead instead of letting it get way behind, happiness and joy will reign in THE TRUTH SEEKER office, and it cannot fail. All, my friends, rests with you, and I believe the main part of you will perform your duty faithfully.

Those who send in orders for books also contribute to the prosperity of the business. Every book sold helps to meet the expenses. There are lots of books on hand here, and the world is suffering for the want of them. It is desirable that the world may speedily hav them and thus enable us to get up more.

Letters, money orders, etc., may be addressed to and made payable to myself as heretofore.

I will be glad while on my wearisome journey to receive letters from friends at home. Friendly letters always cheer me.

Till the 20th of September I may be addressed care of George Standring, No. 8 Finsbury st., London, E. C., England. For the two succeeding months care of Thomas Cook & Son's Tourists' office, Jerusalem, Palestine. Other directions will be given in time. I will let you hear from me often, and I will be glad to hear often from you.

And now, dear friends, I must say the sad words, "Good-bye." May nature's choicest blessings remain with you while I am away. May health, prosperity, serenity, and peace of mind be and abide with you now and evermore so long as life endures.

A hearty good-bye to each and every one of you.

Sincerely yours, D. M. BENNETT.

Off for Around the World.

Very few travelers hav had a more auspicious beginning to their journeyings than was vouchsafed to Mr. Bennett. The reception on the Sunday evening previous was enthusiastic, and the words of cheer and goodspeed spoken were warm and heart felt. The parting on the steamer was no less warm. The early hour at which the boat sailed precluded many from participating in the final farewell, but about forty friends were not to be deterred from a hearty shake of the hand and cheerful expressions of interest in the enterprise. Among those present we noticed Daniel E. Ryan, Dr. and Mrs. Kinget, T. C. Leland, Dr. Foote, Jr., Mrs. Briggs, Mrs. C. A. N. Smith, Miss Anna Knoop, E. C. Chamberlin, T. F. Leslie, Henry Stone, and many others whose names we would giv if we knew them.

The Ethiopia, of the Anchor line, is a stanch boat, with superior accomodations, and one end of her large saloon was crowded with those who had assembled. No formal or set speeches were indulged in, but the friends spoke that which came from their hearts, and which was more appreciated than any number of formal speeches. As early as half-past seven the assembling begun, and friends continued to arrive even after the lines were cast off and the gang-plank hauled ashore. We were proud to see among the number many prominent Liberals and some of New York's best citizens. When Mr. Bennett was espied coming down the pier he was hailed with joy, and walked aboard to hav his hand seized and shaken with a vigor that must hav made the muscles ache. After a little time was spent on deck the party adjourned to the saloon and devoted the short time remaining to congratulation over the success of the enterprise that is to giv us a true history of the world, and to regrets that in order to obtain it we shall hav to part for a time with one of the ablest and hardest-working of our leaders. Mr. Bridges came in for his share of kind words and goodspeeds. Although acquainted with him but one short week, we know that in him Mr. Bennett has a traveling companion who could not well be spared. The time seemed very short till the bell rang for "all ashore who are not going," and as the crowd moved slowly out from the saloon to the gang-plank the handshaking was repeated, and as many words said as could be crowded into the time. Reluctantly we left him, feeling that though his absence was a highly creditable one, and one which ought to make us rejoice, it was still hard to bear. Several times were the last words said, and it was not till the officers of the ship gently urged us all ashore that we left the deck for the pier, where all assembled to see the lines cast off and the vessel leave. As the engins started and the screw revolved, and the vessel walked out into the stream, we all went to the end of the pier. The two voyagers stood by the rail waving their adieux, and three cheers were proposed for Mr. Bennett and given with a vigor that made the steamboat officials on the dock open their eyes. Three more were given for Mr. Bridges, and as the echoes died away the ship went on out of hearing and the voyage was fairly begun. That its progress and completion may be as auspicious as its beginning is, we feel sure, the earnest wish of every friend and Liberal in the country.

Parton's Life of Voltaire.

IV.—L'INFAME AND ITS WAR WITH HUMANITY.

There is a touching passage on page 480 of Vol. II. which reveals in the aged Voltaire one real source of his power and the love that is still cherished for him.

A man and wife had done great harm to this village of workmen and were about to be arrested and punished. They came to the patriarch of Ferney, threw themselvs at his feet in despair, crying and protesting their repentance. M. de Voltaire was so much moved that he could not restrain his tears, and *knelt himself to lift them up*, saying to them: "Go upon your knees before God, and not before me, who am only a man. Away with you! I forgiv you! and do so no more."

The most distinguished man of Europe, the author, with the most prodigious reputation ever enjoyed by a man in his own lifetime, knelt to lift up the repentant and the despairing! This was the quality of his heart that made him stand as a bulwark between *l'Infâme* and the oppressed and its suffering victims, and right nobly did he in this way earn the lasting gratitude of all who love their kind. No chapters of his life will keep his memory greener than his conflicts with the inhumanities of *The Infamous*.

But we refer to the above incident to illustrate that the *instinct of humanity* was the primal motiv in Voltaire's heart. It is true that he exposed and sought redress for the cruelties and injustice of the Infamous as one effectiv means of crushing it. But the first impulse that moved him to this work of opposition was the impulse of love for his fellow-men. After years of contest in the Calas case, after he had aroused all Europe into indignation until the public opinion of the world compelled the French king and judges to do justice to the family of the murdered father, we find him writing thus:

"My dear brother, there is, then, justice upon the earth! There is, then, such a thing as humanity! Men are not all wicked rascals, as they say!

" . . . We shed tears of emotion, little Calas and I. My old eyes furnished as many as his. It is philosophy alone that has won the victory. When will it be able to crush all the heads of this hydra?"

Such were his real motivs. He espoused the cause of humanity against *the Infamous* from pure, noble, human motivs, and not from the love of opposition or of victory. Few passages in history or fiction can equal Mr. Parton's chapters on Voltaire's defense of the Calas family. Few, we believe, can read it without tears, ending in joy at his triumph. We thought to transfer the whole story to our columns, but space forbids; besides, that case is so famous that we take a shorter one, not so well known, that of Chevalier de la Barre, which will be found in our last issue.

It is only by reading case after case of this kind that we begin to realize the immense and priceless services that Voltaire rendered to human progress. It was indeed *he* who lifted Europe out of the dark ages. Their ignorance, stupidity, and cruelty remained embodied, not only in the church, but in the very laws of the state. There was no trial by jury, and torture and hearsay evidence made the law chiefly an instrument by which superstition, prejudice, and selfishness wreaked their vengeance both upon the *innocent or guilty*. No one was safe against an adroit accuser. Voltaire, in the interests of humanity, took up the fight against this whole system of legal outrage. He spent his time, labor, influence, and money without stint to expose its injustice and cruelty in case after case. So numerous were they that finally Mr. Parton tires of even enumerating them. He caused his royal pupils, the great Frederick of Prussia and the great Catharine of Russia, to abolish torture and to revise their criminal laws into something like justice and decency. His friends Turgot and Necker, in France, were sustained by the public opinion of Europe, which he had created in doing the same in France, though he did not quite liv to see full results. He made the Inquisition and the Calvinists ashamed of

their cruelties, or, if not, he made them feel that the world looked upon them with shame and horror.

How could he do this? By bringing into the foreground a new power—the interests and feelings of *Humanity* as greater and more real than their petty gods and dogmas and imaginary salvation! He rose to the position of the prophet of the coming kingdom of *Man*. He would cry out in horror and indignation, so that all Europe must hear, when the innocent children of man were crushed and burned by the Infamous Monster. He insisted that torture, hearsay evidence, and blind laws under which these were allowed should come to an end. He insisted upon the safeness of toleration, and the inherent goodness of mankind, if treated with anything like fairness, decency, and justice. This has been the faith of every really great man who has ever lived. This spirit inspired the prayer with which he closes his history of the Calas case. It seems to us one the most exquisit "Positivist" prayers ever uttered. In it we see opened the very heart of Voltaire!

"May those who light candles at noon to celebrate thy worship tolerate those who are content with the light of thy sun. May those who cover their garments with white linen when they say that God ought to be loved not hold in detestation those who say the same thing in a mantle of black wool. May it be held equal to adore thee in a jargon formed of an ancient tongue, or in a jargon of more recent origin. May those whose coat has been dyed red or violet, who dominate over a little portion of the dirt of this world, and who possess some rounded fragments of a certain metal, enjoy without pride what they call grandeur and riches, and may others behold them without envy; for thou knowest that there is not in these vanities anything really enjoyable, nor anything worthy to swell with pride a human heart.

"*May all men remember that they are brothers! May they hold in horror the tyranny exercised over souls! May they look with execration upon the brigandage which ravishes by force the fruits of labor and peaceful industry!* If the scourge of war is unavoidable, let us not hate one another, let us not tear one another to pieces, in time of peace; and let us employ *the moment of our existence* in blessing equally, in a thousand different languages, from Siam to California, thy bounty which has given us that moment."

His life was the illustration and enforcement of this prayer. His estate at Ferney was called and became literally "a refuge for the oppressed." What shall we say of a "religion" that curses a man of whom Mr. Parton writes in this way?

"The patience, the skill, the tender, generous compassion, with which Voltaire labored, first, for the restoration of ruined families, and, afterward, for the reform of the criminal procedure which had unjustly condemned them, has never been equaled since man first became capable of pitying his fellow. In doing this high and great duty, he ennobled and purified himself; his later letters exhibit to us a better and broader man than those of his earlier years. The time will come when the twenty volumes of the writings of his old age will furnish texts, chapters, volumes, for the nourishment of humane principles in young and old. The lesson they teach is *that injustice to any man wrongs and imperils every man, and that we should all feel it as if it had been dealt to ourselvs.* With the utmost convenient brevity I will mention a few instances of his interference on behalf of those who came to implore the aid of the savior of Madam Calas and her children."

Let us now turn to another and a barely less important part of his services to his fellow men. He was a promoter of what may be called coöperativ industry.

He was one of the first to practically show how to protect the fruits of labor and peaceful industry, from brigandage and exploitation. He built over a hundred houses for refugee workmen at Ferney, and from them established a kind of coöperativ colony of watchmakers and weavers which was in all respects successful, and of which the good effects remained as late as 1824, and even to this day. It came about in this way:

In 1765, his neighbor, the little republic of Geneva, Calvin's Geneva, in a small way, rehearsed the French Revolution. The "noble council," the Bourgeois, and the common people ("nativs"), could not agree, or rather the latter would not agree to be robbed. Voltaire had lived among them before he established Ferney, and, when appealed to by the people, did all he could, by his inimitable tact, to reconcile their differences and to secure their rights. He failed because there were a few rascally nobles who, as he said, were "good for nothing but to be thrown into the lake."

The nativs, between the "nobler" factions, were wronged and exploited without stint. Voltaire said to them, "My friends, you are not unlike those little flying-fish which, out of the water, are eaten by birds of prey, or else when they plunge again into the water, are devoured by the larger fish."

He told them repeatedly in words they could not fully understand at first, but afterward realized, "If the hardness of your masters compels you to abandon your nativ country [Switzerland], *then come to me.*"

They finally were compelled to come, but wondered what he could do with them or for them. He used them to found "a city in the desert," and soon made Geneva see what she had lost and what France and Voltaire had gained by their stupid injustice. The capital he advanced was easily repaid by the workmen, who became themselvs interested in the results of their own skill and labor. They formed a model village under their own laws and the guidance and protection of their benefactor. "He was adored by his colonists," we read, and it is hard to blame them for this kind of adoration. Life would hav been a sorry fate to most of them without him. The ways in which he introduced them and their watches and woven work to Europe are amusing enough. The pleasantry and poetry by which he obtained some great lady's shoe, so as to insure *fitting* stockings; the watch that went next to royalty itself as an advertisment, are instances of his tact. Never did a colony hav such a patron at home or such a "drummer" abroad. In a few years their wares went to every part of the civilized world. Their business success was indisputable. Nor less was their comfortable aad peaceful livelihood secure. They had been of different faiths, but they now dwelt together as brothers. We read:

"When a Catholic was sick, Protestants went to take care of him, and in their turn received from him the same assistance. It was the fruit of the principles of humanity which M. de Voltaire had inculcated in his works, and, particularly, in his treatis upon tolerance. He always said that men are brothers, and he proved it by facts."

Of course he was was greatly pleased with his success as the vindicator of the outraged, and as the protector of the refugees and colonists. But he never boasted of it, and had the most graceful ways of turning off the compliments that rained upon him. It was "philosophy alone" that had succored the victims of "the hydra," as we saw above in the case of Calas. But when Madame du Deffand exulted over the success of his colony he replied with inimitable irony, "All this I hav done from pure vanity. God, as we are assured, made all things for his own glory; we must imitate him as far as we can."

This was indeed one of the most wonderful of human beings! Think of how many nobles and men of greater wealth and power there were in Europe. But only this invalid, who sometimes scarcely left his bed for three days, felt and did the duty of ennobling, protecting, and vindicating *Man* as *Man*. This he did when all that success can giv in this world was his. "Who," said Herder when Goethe assumed charge of things at Weimar, "can withstand the disinterestedness of this man?" In our next we shall see who could do it, and why it was needful for Mr. Parton to write the life of this man before the dark night of detraction and oblivion had veiled him hopelessly from view. T. B. W.

Book Notices.

VOLTAIRE IN EXILE. Translated from the French of Benjamin Gastineau, of Paris. In paper covers, 75 cents; in cloth, $1.00; postage included.

We hav now in press this very interesting work. It contains a vivid account of the life of Voltaire during his exile from his nativ country, including the most interesting incidents of his life, with selections from his poems. The work had a great run in Paris and should hav here. Many orders are hoped for.

DESIGN IN NATURE. Replies to the *Christian Guardian* and *Christian Advocate*. By Allen Pringle, of Selby, Ontario. Price 10 cents. For sale at this office.

Mr. Pringle is a clear, able, and forcible writer, and those will bear witness who hav read the numerous articles he has written. In this little pamphlet he makes cogent replies to the unfair and canting criticism of two orthodox journals.

THE ANGEL OF HOREB. A critical review of Biblical Inspiration and Divinity. By M. B. Craven. Price 10 cents. Sold at this office.

Those who hav read the writings of Mr. Craven will not need to be told of the excellency and terseness of this style. He uses strong and convincing arguments, and knows how to place them to the best advantage and where they will tell the most effectivly.

"Elements of Social Science."

TO THE READERS OF THE TRUTH SEEKER: Hav you read the above work, published by D. M. Bennett? If you hav not, send for it at once and peruse one of the most profound, thoughtful, sincere, and valuable works ever written. It is a book which should be in the hands of every man and woman in America. A few days ago I first sent for a copy of it, not knowing anything of its scope and tendency, its absolute fidelity to nature, of its author and his fearless truth speaking. In due time I received the work. I set myself to a cursory inspection of its six hundred clearly-printed pages. But the "cursory inspection" turned out to be a careful reading of the entire book. It was almost impossible for me to lay down the work long enough to eat my meals until I had finished reading this most remarkable volume. No wonder that the "Elements of Social Science" has reached its eighteenth edition. This fact shows that there are at least a few thousand of men and women in England and America who know a good book when they see it. No work upon social science is calculated to do so much good as this. Suffering humanity is under an everlasting debt of gratitude to Bro. Bennett for its republication in this country. Let every reader of THE TRUTH SEEKER send for it.

Hastily, but earnestly yours, E. C. WALKER.

A GOOD opportunity for the friends of Liberalism to help on the cause is now presented. Mr. Bennett's letters from around the world will be an extra inducement for people to subscribe. Many who are not yet fully free from church control will want to read them, and with them they will also get much Liberal reading that cannot fail to open their eyes. We hav an elegant poster in two colors, which will we mail free to all who write for them, and which will be a great aid to agents. The subscription list ought to double during the next year. No such opportunity of getting a truthful history of the world and so much Liberal reading matter was ever presented before. We hope everybody will take advantage of it.

IT is in order now to send for the Bennett-Mair discussion, "What Objections to Christianity?" The book is in press and will be out just as soon as we can get it. It makes nearly a thousand pages, and will be sold for the low price of $1.50. Mr. Mair is one of the ablest defenders of Christianity we ever read, but we think it must be conceded that all his points are more than fully met and overthrown by Mr. Bennett. Those who hav read it in the paper will want a copy for permanent preservation, and those who hav not will wish it to see what can be said for Christianity, and why the system is not one calculated to benefit mankind.

WE would call the attention of our friends to the excellent lithograph of the voyager around the world which we hav on hand. Many were not satisfied with the small photographs, and to accommodate those Mr. Bennett has been to considerable expense to prepare this excellent representation. It is life-size, on heavy paper, and will be mailed, secure against breakage, for 50 cents.

THE *Liberal*, of Liberal, Mo., has had to change to a monthly for lack of financial support. We are sorry to see the change, but it is a fact that Liberal papers are not supported as well as they ought to be considering the number of Freethinkers in the country. Mr. Walser says he has been running his little paper at a loss of from $800 to a $1,000 a year.

THE Miss Blood who married Lord Campbell in England is no relation to the notorious Victoria Woodhull, as at first reported. A nice little newspaper story is thus spoiled.

H. L. GREEN will lecture in Belvidere, N. Y., on Sunday, August 7th. Subject, "Christianity and Freethought contrasted."

COURTLANDT PALMER, ESQ., will read a paper at the Hornellsville Freethinkers' Convention entitled, "A Temple to Humanity."

"THE DARWINS" and "John's Way" are excellent books. M. E. BILLINGS.

Personal.

W. F. Jamieson has been speaking at Burr Oak, Michigan, and Orland, Indiana, and is advertised for Centerville and South Haven, Michigan. For grove meetings and lecture courses address him at Albion, Michigan.

That "Beautiful Picture."

FRIENDS AND LIBERALS: I hav received one of the "beautiful" pictures of our friend Bennett, and I like it so well I want them scattered in every home where our TRUTH SEEKER is read and loved. I feel as the pagans of old did when they had they their gods in their own houses.

I look up from my reading, writing, or sewing, and the mild, pleasant, and cheerful face of my deity is right before me. Mr. Slenker comes in and says, "Good morning, friend Bennett," and we all feel as if he was one of the family. I hav a great many pictured faces, but there is none that seems quite as near what I could worship as a god as this one of D. M. Bennett standing here on the mantle in its velvet frame. All the while he is going around the world he will be here also. Yes, I am proud of it, and I know you would be too if you had one just like it. It is by far the best one I hav seen of him. I always want to share my joys, and hence these few words to you. ELMINA.

Scientific.

The Pyramid of Gizeh.—Continued.

THE RELATION OF ANCIENT EGYPTIAN CIVILIZATION TO THE HEBREW NARRATIVS IN GENESIS AND EXODUS, AND THE RELATIV CLAIMS OF MOSES AND THE PYRAMID TO INSPIRATION CONSIDERED.

BY PROF. VAN BUREN DENSLOW.

It is probable that the necessity of resurveying their lands every year, owing to the annual overflow of the Nile, imparted to the Egyptian mind a special impetus in mathematics like that which the necessity of filling our country with railroads imparts to us in railroad building. We can ascribe to them this special impetus in mathematics, and still remember that they were plowing the soil with two sticks fastened together by a cord, which, held in one position by the laborer, formed a hoe, and held in another position, with oxen to draw it, formed a plow. The arts were far more immature than they were in the subsequent epochs of Homer and of David, and the Egyptians of this period were engaged in commerce with the inhabitants of the lowermost cities which Schliemann has been uncovering beneath the site of ancient Troy, and with the earliest of the dwellers in the lake villages of Switzerland, for both these classes of far-off ancients are shown to hav been consuming the grains and using the rude manufactures of Egypt.

It is too early in the study of religious science to trace exactly the relation between Egyptian and Jewish ideas at this period. We are beset by the difficulty that our Jewish records, though written by people who knew little of Egypt, are written so clearly that we learn their errors easily. The Egyptian records, on the other hand, though written by those who knew whereof they wrote, are far earlier—before an alphabetic language like that of the Hebrews was possible—and hence they wrote their truths very obscurely. Hence it is infinitly easier to learn error from the Hebrews than to get at the truth from the Egyptians. Bunsen thought 20,000 years would hav been required to mature the Egyptian hieroglyphic language to the condition at which history opens in Egypt, viz., to that wherein the hieroglyphic language is disintegrating and giving way to the alphabetic. But Hebrew history opens with a race already possessed of an alphabetical language, and who never had a hieroglyphic one. So Hebrew history opens after the worship of one god had developed from polytheism. They seem never to hav passed through the earlier polytheistic stage. But Egypt went through the whole polytheistic career.

Hebrew life began after iron and brass were known; Egyptian long prior to those arts. In whatever ideas, therefore, the two races share, the Egyptians must hav been the teachers. Mr. Osborne, in "Monumental Egypt," tries to identify the Adam of the Hebrews with the ra-Athamah, a sun-god worshiped by the Egyptians of one of the cities of the delta—also the Noah of the Hebrews, with the Nu, or god of the floods, of the Egyptians. Some of the legends in Genesis are suggestiv of Egyptian origin. The word Adamah is plural, and signifies red men or race. The specification of an individual by his color indicates that those who so distinguish him are not of that color. The legend of Adam, therefore, concerned a red race, and must hav been first circulated among some people of a different color, either black, yellow, or white. The Egyptians were red.

Goldziher, in his "Mythology of the Hebrews," has treated the myths of Genesis with more philological research than any other author. He holds the story of Adam and Eve, Eden, Cain, and Abel to be a myth significant of the wicked triumph of agriculture (Cain) over the sinless pastoral or shepherd life (Abel). There existed between agricultural nations like Egypt, whose sacrifices were animal, a violent antagonism as to what virtue itself, or ethics or morals, arose from and consisted in. According to the shepherd idea, as men grew wealthy and luxurious through agriculture and its attendant commerce and manufactures, they diverged into rich and poor, bondmen and masters, and thus grew wiser and wickeder together. The agricultural races, on the other hand, became accustomed to buying the services of the poor, and to the idea—which is the true mercantil conception—that the morals of the poor are precarious and purchasable. What to the shepherd is the fall of man is to the economist the rise of man, and vice versa. Even to-day the poet idea is,

"When ignorance is bliss, 'tis folly to be wise."

But the scientific idea is that ignorance never is bliss nor was man ever better or wiser for being ignorant. Perhaps the ancients did not formulate their idea more clearly than do the millions to-day who hold that virtue resides in the rural districts and demoralization in cities; whereas, cities are the most intense form of every nation's life, of its virtues and vices alike. It is sufficient to know that mankind hav always fought over the question whether solitude or society, simple life or complex life, most promotes virtue. The Eden story attributes the higher virtue to the condition of pastoral simplicity, before men hav come to know good from evil to the extent that they learn it in the busy world—the populous Egypt of life, where industries are diversified and society is complex.

Let us descend a moment from the great pyramid, so expressiv of the endless toil and endeavor of restless civilization, to this pretty little story of Eden. It is described in Genesis as a land of delight or of pleasure, watered by a river. Hill countries are drained, not watered, by their rivers, but Egypt is watered by the Nile. It was, too, the land of the *Adamah*, of Adam, or the red race, and bears better evidence than any other country of being the land of Eve, or of the mother of both pastoral and agricultural life. The story says that "from thence," *i. e.*, after watering this land of delight, the river parted into four streams. In no hill country can a river divide into four streams. It can only do that at its delta, where its continual deposits of sediment oblige it to form new exits because the old ones are flowing up hill. The name of the first river, says Genesis, is "Parting Asunder," that is it which runs through the whole land or district of the circle where there is gold; and the gold of that land is good; there are the precious stones and the cameo; and the name of the second river is "A Stream;" the same is that which courses through the whole land of burnt faces; and the name of the third river is "Swift Waters;" that is it which goeth toward the east of Asshur, the red hero, or the sun (whose Egyptian form was Osiris). The names of the first and third rivers, Pison and Hiddekel, hav a phallic interpretation, and suggest the sexual relation, Pison in its feminin and Hiddekel in its masculine aspect. The story then says, "and the fourth river is 'Sweet Waters'" (Euphrates). Here are three related meanings, the first is mystically sexual, the second may, in connection with the name Adam as the appellation of the red race, imply a geographical recognition of Egypt; the third is ethical and identifies Eden with the shepherd life of simplicity, where the fruit of the tree of the knowledge of good and evil had not at first been eaten. In brief, the legend says that in the beginning the red race found its perfect delight in love, in Egypt, and in the simplicity of the shepherd state. Then came the thirst for knowledge. The serpent, which in all mythological languages means time, taught this red race the knowledge of good and evil. How? Through the transition from the simple pastoral to the complex industrial life. Then this red race was driven out from the land of delight, and the curse of toil was laid on them. In the sweat of their brow should the red race, the Adamah, eat their bread, and Time himself, the serpent that tempted them, should, "like a wounded snake, drag his slow length along," accursed through the world.

Goldziher finds the names Cain and Abel, sons of Adam, are the same as the names Tubal Cain and Jabel, grandsons of Noah, and that in both cases they typify modes of industry. Cain is the agricultural industry, the sacrificer of the fruits of the earth, the builder of civilization, the destroyer of the shepherd race, accursed of God, the foe of man, because the introducer of wealth and of power. The legend as a whole, therefore, may tell the story of the transition of Egypt from that which the Jewish or Chaldean poet thought to be its Eden of early and simple delight to its epoch of soul-destroying civilization.

Far older, according to Goldziher, than the myth of Adam and Eve is the myth of Abraham, Sarah, and Hagar, which he traces through numerous languages. To apprehend this we must recall that element of the early shepherd life in Asia, for this myth is not Egyptian but Chaldaic, when the shepherd mind looked upon the night as its period of joy, for by day the hot sun blasted everything, made even the movement of flocks impossible, compelling them to cower in the shade or gather in the streams, while their owner shrank into his tent and longed for the return of the cool and benignant night sky, the blessed, reviving night winds, and the high and hallowed companionship of the night stars.

Only those who hav watched the myth-making process as it transforms the day sky into Zeus and his sister and wife, the atmosphere, into Juno; the sun into Hercules in one country, into Samson in another, and into William Tell in a third; the moon into Ion and Diana among the Greeks, and into Jonah among the Phœnicians and Jews, and who by patient study hav become satisfied that these transformations are part of the natural play of the poetic spirit in man, only such will be prepared to believe that Abraham is the high and starry night sky, whose offspring are not only as the stars for number, but they are the stars in mythical truth and verity; whose sister and wife, Sarah, is the wandering, the changing, the princess, the queen of heaven, the moon. The name Sarah is kindred to the name Astarte, under which the moon was worshiped throughout Asia. In every moon myth the moon is sister and wife of her lord, who is sometimes the day sky or sun, and sometimes the night sky. But she is always either absolutely virgin, as in Diana, or, if married, she is barren, except when in her old age, *i. e.*, in setting, she has offspring, which offspring will generally be indicativ either of the flush which the moon casts upon the clouds in setting and rising or of the sun. The reason the moon is emblematic of barrenness or virginity is the correspondence between the monthly periods of the moon and those of the virgin or barren woman. The fact that the kings of Gerar and Egypt fell in love with Sarah in her old age indicates that these nations worshiped the moon nearer its setting or to the westward of the nations in which the myth assumed its Bible form. The offspring of Sarah is Yishak or Isaac, "the bright and laughing one," *i. e.*, the sun. The setting moon is spoken of in the myths of many languages as giving birth to the rising sun. Hagar, the fleeing one, the pursued, the concubine of Abraham, the "deep night sky," represents the sun not on its bright and cheerful side as it is represented in Isaac, but in its burning and unfriendly aspects when it invades the shepherd's peace with withering power and blasts that which it has no power to bless. As the hot and scorching sun is to the calm night sky, and sweet but barren solace of the moon, so is the sudden and fruitful lust for Hagar, the fugitiv, to the faithful service of Sarah.

All these myths descend to us from a period near to that of the authors of the pyramids, and may revive in our minds the strong force with which astrological conceptions ruled the ancient mind. It is but recently that the astrological interpretation has been given to them. Max Müller, in his earlier writings, has declared that the Hebrew imagination was void of the myth-making spirit. Yet here we find a system of Hebrew mythology developed by a better Hebraist than Max Müller, which ranges the Hebrew legends of Genesis into a unique order, having a mystical fellowship with those of the Aryan races.

If these interpretations perform no better service, they at least unchain historical criticism and investigation from the galling fetters of an alleged infallible inspiration. They leave us free to perceive that the Hebrews, though they thought and talked much about Egypt, knew very little about it, and that little not correctly. They never knew the names by which the Egyptians called their own country, viz., Kem, or the black country. The Greeks knew Egypt by a name supposed to indicate a suburb of a city in the delta, viz., Aiguptos; and from the Greeks this name has come down to us. As if a schooner from Java, putting into the port of New York, might anchor at Jersey City, and in that way the Javans might come to know the United States of America by no other name than Jersey City. The Jews knew Egypt only by its Palestinian name of Milzraim. They knew the individual name of no king or Pharaoh of Egypt, neither of the one who promoted Joseph nor of him who opposed Moses. The Jews seem to hav carried out from Egypt and to hav adopted into the Hebrew language no proper names, no new words, no names of utensils, or even of places. From the Phœnicians they borrowed even the name of their god Vah-veh; from the Babylonians they borrowed his other name, El. But when they name places, towns, seas, or gods of Egypt, it is never with Egyptian names, but always with epithets to which the Khemites were strangers. They enter the country and leave it without discovering a solitary pyramid, or temple, or hieroglyph; the overflow of the Nile never disturbed their labors, nor did they ever pause in their brick-making to descant on its wondrous changes; to-day the red Nile, anon the white Nile, then suddenly the green and nauseous and deadly Nile, and anon the blue Nile. The Egyptian civilization, as seen by the Hebrews, inverted all the common qualities of human nature. Egyptian women of high rank fall in love with Jewish men of low degree, without regard to caste, modesty, religion, language, race, color, or previous condition of servitude, and make known their love in obscene places. An Egyptian general selects a man to preside over an important trust, apparently because his religion, language, and blood all unfit him to perform the trust acceptably. A nation having a tremendous and varied assortment of gods of its own, gets into a panic the moment the god of little Judea is mentioned. A Pharaoh's daughter goes wading around in the Nile after stray babies and bathing with her maids of honor as naturally as we might suppose that Queen Victoria and her daughters would go wading around in the Thames, while they left the duchess of Brunswick on the shore to watch their clothes. The kings of Egypt, like those of Babylon, are occupied in dreaming dreams for Jewish youths to interpret; Belshazzar is duplicated in the Pharaoh; Daniel is duplicated in Joseph and Moses; Babylon is duplicated in Egypt. The prophets are always prophesying in prison, and because of their prophecies are immediately made secretaries of state for foreign affairs. It is evidently the Babylonian story thrown backward into a more remote antiquity, and made the basis of a new novel, which is to giv dignity to the origin of the Jewish nation, just as Virgil wrote the Æneid to prove that Rome was settled by the fugitiv Trojans.

The Jews could never hav been captiv in Egypt and gone forth after several hundred years of residence there so utterly ignorant of Egypt as everything in the Old Testament shows them to hav been. I will not here enter upon an analysis of the

criticisms which demonstrate that the Hebrew books called "of Moses" had no existence until about the period of Josiah or of David, seven centuries after the period assigned in them to Moses. This has been established from the books themselvs. What I now call attention to is the fact that Egyptian history never heard of Joseph, Moses, or the Jewish captivity, in any feature or circumstance.

Philip Smith, in his preface to Dr. Brugsch-Bey's "Egypt under the Pharaohs," says: "The position and precise office of Joseph, the name, time, and works of the Pharaoh of the oppression, and the exodus of the Israelites, now take a definit place in Egyptian history, and the localities named in scripture are determined by evidence of surprising clearness." Not so, by any means!

Brugsch-Bey's book does not justify a line of this statement. The witness does not meet the promises made by the attorney in opening to the jury. Brugsch quotes not one line from any monument, papyrus, or other source that in the remotest way relates to Joseph, Moses, or the Jews by any name.

He quotes simply from Josephus what Josephus had quoted from Maneto, an Egyptian priest and savan, who wrote late enough to know all about the Moses story, an account of the Hyksos or shepherd kings in these words of Josephus, viz., he says: "There was a king called Timaios. In his reign, I know not for what reason, God was unpropitious, and people of low origin from the country of the east suddenly attacked the land, of which they easily and without a struggle gained possession. They overthrew those who ruled there, burned down the cities, and laid waste the temples of the gods. They ill-treated all the inhabitants, for they killed some and carried into captivity others, with their wives and children. And they made one from the midst of them king, whose name was Salatis (Saltis or Silitis). He fixed his seat in Memphis, collected the taxes from the upper and lower country, and placed garrisons in the most important places. But he particularly fortified the eastern boundary, for he foresaw that the Assyrians, then the most powerful people, would undertake to make an attack on his kingdom. When he had found a town very conveniently situated, in the Sethroite nome to the east of the Bubastic branch of the Nile—on the grounds of an old mythical legend it was called Anaris; he extended it, fortified it with very strong walls, and placed in it as a garrison 240,000 heavily-armed troops. There he betook himself in summer, partly to watch over the distribution of provisions and the counting out their pay to his army, and partly, also, to strike fear into foreigners by making his army perform military maneuvers.

	Years.	*Months.*
He died after he had reigned	19	..
His successor, by name Buon (Banon or Beon), reigned	44	..
After him another, Apachnan (or Apachnas), reigned	36	7
After him Aphobis (or Aphophis, Aposis, Aphosis), reigned	61	..
And Annas (or Tamas, Tannus, Anan), reigned	50	1
Last of all Asseth (or Aseth, Ases, Assis), reigned	49	2

"These six were the first kings. They carried on war uninterruptedly with a view to destroy the land of Egypt to the roots. The whole people bore the name of Hyksos—that is, 'shepherd kings.' For *Hyk* means in the holy language a king; *sos* in the dialect of the people a shepherd or shepherds. These syllables, when put together, make the word Hyksos. Some think they were Arabs."

This is all there is of the account. Does it bear the faintest likeness to the Bible story of the captivity of the Jews? These Hyksos came with the strong hand, as a conquering nation. Instead of being slaves they were kings. The Jews, as their legend indicates, came as beggars and stayed as slaves; or as visitors not wanted—poor relations. The Hyksos were constantly parading their armies to the terror of their enemies. The Hebrews ran a fortune-telling business on dreams and prophecies—the intellectual ancestors of the gypsies. Bunsen devotes several hundred pages to prove that the Jews had their happy time in Egypt, but utterly rejects the theory that the Hyksos were they. Alas! the period of the Hyksos is just the time when the Jews, of all others, could not hav entered or left Egypt in the mode which the Bible describes, for their path across the Isthmus of Suez would hav been blocked by a more fordimable foe than the Egyptians. The Hyksos expelled the Pharaoh from his throne, burned his cities, and destroyed his gods. If Joseph or Moses or their brick-making brethren performed any such vast military achievement, why did they forget it? Usually the transactions of a people are great when told by themselvs, little when the story is told by their adversaries. But here, if we are to believe Brugsch-Bey, are a people who in their own esteem had all they could do to get straw with which to make bricks, but in the estimation of their enemies they are drilling 240,000 armed men every day, and were the terror of the world!

Not the least difficuly with Brugsch-Bey's story is that Bunsen declares that it has no reference whatever to the exodus, and Bunsen is as good a Mosite as Brugsch.

So he must manufacture Moses out of another Egyptian story. Here it is. Now watch and see if it looks like Moses. He says that "Manetho recounted, as we hav seen above, that the reign of the weak, superstitious, and unwarlike son of Ramesses produced a politico-religious outbreak among the people, who were inhumanly oppressed and persecuted, the consequence of which was an overwhelming inroad of the Palestinian hordes. In order to clear the country of the unclean persons, it is stated that he collected together all the lepers and incapable persons (*i. e.*, those who were disabled by leprosy) in the quarries on the edge of the Arabian desert, in lower Egypt. There he imposed upon them severe tasks and privations, and cut them off from all communication from the rest of the nation (*i. e.*, the leprous Egyptians). Influenced by conscience or some conscientious adviser, he resolved, however, after a time to mitigate in some degree their hard lot. With this view he assigned them as a residence the city of Avaris, which had been deserted since the evacuation of the shepherds, in the time of Tuthmosis III., the old city of the enemies of God, on the frontiers of Palestine. The outcasts, among whom were some priests, now made preparations for an outbreak. A priest, Ozaroph (approved by Osiris), of Heliopolis, founded a religious brotherhood or hetaery, based upon the abolition of animal worship, and consequently in direct hostility to the existing system of the popular and state religion of Egypt. Aware of the persecution which awaited them, they boldly undertook to restore the fortifications of the vast city. But not feeling sufficiently secure even with that, they called in to their assistance the same shepherds which Tuthmosis had expelled, and seized the opportunity of invading the kingdom of Egypt. These Palestinians were a numerous horde, and they overran the land of Egypt from that critical point. Menepthah collected a large army and went out against them; but when the attack was about to take place his courage failed him. He thought, as stated in the Egyptian accounts transmitted by Manetho, that he was entering into contest with the deities and would hav them opposed to him, and so retreated upon Memphis in order to secure the sacred animals and images of his gods. Having done this, he abandoned the city and the kingdom and fled with his wife and heir, five years of age (afterward Sethro II.), the sacred animals, priests, and images of the gods to the king of Ethiopia, who was his friend. . . . The king of Ethiopia placed his kingdom at the disposal of his guest and friend and stationed an Ethiopian army on the frontier, which, in conjunction with the Egyptian army, was intended to protect his own country. The Palestinians, however, desolated Egypt and exercised every kind of cruelty which religious hatred and love of plunder could suggest. This state of things lasted thirteen years, at the expiration of which Manepthah returned, and his son (afterward Sethro II.) drove the enemy out of the country." Josephus ridicules the notion that this Osarsiph could hav been Moses, and well he might. For this is an insurrection of Egyptians, not of Hebrews—for religious reasons, not overwork. Its aids are Palestinian hordes, invading Egypt with banners flying; not eruptions of lice and lizards and flies and small-pox, such at the Lord is said to hav sent to the help of Moses. It gets possession of the Egyptian throne. Was Moses ever seated on the throne of the Pharaohs? Osarsiph reigned as long over Egypt as Cromwell over England. Could an English historian describe Cromwell and the Puritans as in bondage while he reigned over England? Osarsiph was an Egyptian, not a Jew. He was a priest of Osiris, the very religion which the Jews held in horror. Was Moses ever a priest of the sun?

Yet of this story Bunsen, strongly biased by his desire to prevent any Christian idols, such as the verity and inspiration of the Old Testament, whose mythology had not been as fully sifted in his day as in ours—Bunsen, the head and front of the hieroglyphic-reading, dynasty-constructing schools of Egyptologists, says: "It is undeniable either that it is the Egyptian view of the exodus, or else that the Egyptian records said nothing at all about it. It requires no further proof that the narrativ of the evacuation of the shepherds had nothing whatever to do with the exodus of the Israelites."

To complete this comedy of errors Ewald thinks the Hebrews under Joseph and his descendants helped protect Egypt from further invasions of the Hyksos. In short, the Hyksos, who were the Jews of the captivity, according to Dr. Brugsch-Bey, were not so according to Bunsen. Osarsiph's Egyptian rebellion, which Bunsen says was the exodus, was not so according to Brugsch. Ewald's Jews were engaged in keeping Brugsch's Jews out of Egypt, and Brugsch's Jews went out of Egypt after reigning over Egypt several hundred years. Bunsen's Jews went out after reigning thirteen years, and neither Brugsch's or Bunsen's Jews were ever in captivity at all, but while they were in Egypt the Egyptians were in captivity to these foreigners.

Besides these there was one Moyses, or some name that favoring Bible defenders can twist into that form—and Egyptian names seem to be very elastic—a renegade priest of Hieropolis, an Egyptian who, with two hundred and fifty thousand leprous Egyptian followers, was driven out of the country. I might hav taken this character to be Moses, though he and his followers were all Egyptians, had not Bunsen, Ewald, Manetho, Josephus, and Brugsch all looked elsewhere for their Moses.

Every reader must see that neither account resembles the exodus any more than the conquest of Mexico by Cortes resembles the enslavement of the negro in the United States. If the Hebrews had ever reigned over Egypt they never would hav forgotten it. If they had ever been in Egypt at all the Egyptians would never hav forgotten it. According to Prof. Piazzi Smyth also (The Great Pyramid, p. 328), "There are not in the hieroglyphics any allusions to the Israelites through all the times from Joseph to Moses," and this he asserts to be "the united voice of the most learned Egyptologists."

Sir Isaac Newton became, after the period of mental ill health which followed the writing of his "Principia," almost as intensely wrapped up in religious studies as Swedenborg, after a like period of mental unsoundness. Despite his great scientific and mathematical penetration, he was nearly as credulous as John Taylor upon theological dogmas. In his treatis on the "Sacred Cubit of the Hebrews" he undertook to connect the Egyptians with the Hebrews, but ended by showing that in the earliest historical period in Egypt a cubit of 20 7-10 British inches was in vogue, and that this is the cubit which appears in the building of the pyramid, while the Hebrew cubit was a totally different one of 25 British inches. Newton supposed the entrance into the pyramid and each of its ordinary passages to be two of these profane or Memphian cubits high and two cubits wide. I am unable to reconcile such a statement with Howard Vyse's and other recent measurements, which make the breadth of the entrance passage, of the first ascending passage, of the passage to the queen's chamber, and of the antechamber from 41.3 to 41.5 inches, and the hight at right angles to the line of inclination a greater figure, variously stated at from 43.7 to 47 inches, and differing slightly as to the different passages, in one reaching to 68 inches, but uniformly showing that the hight of all these passages differs from the breadth. This negativs Sir Isaac Newton's hypothesis, as neither the hight nor the breadth doubles the so-called "pyramidal" cubit or "sacred cubit of the Hebrews," viz., 25 inches, though the breadth is very nearly a double of the profane cubit of Memphis, of about 20.7 inches. As the latter cubit is not founded on the earth's radius, it follows that the extended speculations which hav been indulged in rest on a very narrow foundation of fact, for the cubit of 25 inches which the metrological romancers hav endeavored to connect with the pyramid does not measure evenly into either of its five principal passages, whether in breadth or transverse or perpendicular hight. Indeed, it may be doubted if the hight and breadth of these several passages exhibit any other intent than that of exceeding the mysterious coffer which occupies the central chamber of the pyramid, as they are all $1\frac{1}{2}$ inches wider and $2\frac{1}{2}$ inches higher than that coffer. And yet it does not appear that this increase of width and hight would avail to enable the coffer to be got into or out of the pyramid after the completion of the latter without some means of enlarging the passageway at the point where the coffer, 7.6 feet long, would hav to turn from the descending to the ascending passage. Newton, according to Smythe, derived his measurements from Greaves (Our Inheritance, etc., p. 127); and apart from their inaccuracy as measurements, they all set forth the cubit of Memphis, 20 inches, which has no metrological significance. Smythe quotes Newton as having proved it to hav been constructed in terms of the cubit of Memphis, or very nearly the common cubit of Egypt at the present day (20 inches), in the following argument, which is Newton's: "That the pyramid was built by the cubit of this magnitude appears from several dimensions of it. The square passage leading into it of polished marble was in breadth and hight 3.673 of the English foot; that is, two of the above-mentioned cubits of Memphis; and of the same breadth and hight were the four other galleries. In the middle of the pyramid was a chamber most exquisitly formed of polished marble (according to Greaves, Newton's informant, but Smythe says it is granit), containing the monument of the king. The length of this chamber was 34.38 English feet, and the breadth 17.19; that is, it was 20 cubits long and 10 cubits broad, the cubit being 1.719 of the English foot. . . . The marble gallery which led into this chamber was 6.87 feet; that is, four cubits of the chamber in breadth. In the middle of this gallery was a way of polished marble 3.435 feet; that is, two cubits broad; and on both sides of the way were two banks, like benches, of polished marble (granit), likewise 1.717 feet broad and 1.717 feet deep; that is, in breadth and depth one cubit. Who will, therefore, imagin that so many dimensions, not at all depending upon each other, should correspond by mere chance with the length of the cubit assigned by us?"

From Sir Isaac Newton's enthusiastic statement,

all the five passageways must be deducted, his measurement being incorrect. The king's chamber is 205 inches wide and 411 inches long. Instead of an even 10 cubits of Memphis wide, it is 9.42 cubits wide. Instead of an even 20 cubits long, it is 19.35 cubits long. It is needless to follow such a theory farther. The coincidence on which it is predicated has no existence. This disposes of the Memphian cubit as having no relation to the dimensions with which it has been sought to connect it.

It is alleged, however, that the 25-inch cubit, called by some the pyramidal cubit, and by Sir Isaac Newton the sacred cubit of the Hebrews, is exhibited in the base line of the pyramid by being contained as many times in each line of the base as there are days in the year. Even this is not quite exact, for there are 9.168 English inches in each base line of the pyramid, which, being divided by 25, the number in the pyramidal cubit results in 366.70 instead of 365.24, the quotient required.

While the evidence that a cubit of any kind is indicated in the pyramid measurements depends thus partly on false measures and partly on enthusiasm for its basis, a singularly untenable attitude has been assumed by the astronomical school in asserting both that the sides of the pyramid were designed to express in sacred cubits the number of days in the year, and that the diagonals between the four corners were also designed to state in inches the number of years in the great year of the Pleiades. As it is a conceded fact that the number of days in our year bears no necessary ratio or proportion to the number of years in the great year of the Pleiades, or 25,867 years, while the number of inches in the two diagonals of the pyramid are wholly dependent upon and determined by the number of cubits in its sides, it follows that, if the number of cubits in its sides sets forth the number of days in our year, that forms no reason whatever why the number of inches in the two added diagonals should equal the number of years in the great year of the Pleiades. But the actual length of the sides of the pyramids is assumed to hav been fixed with a design to express in cubits the number of days in the year. If this were so, and if any square which would on its base line state in cubits the number of days in our terrestrial year would also, by the number of inches in its two diagonals, state the number of years in the great year of the Pleiades, then no intent to express the latter fact would need to be attributed to the pyramid builders. It would only be necessary for them to hav aimed to express in cubits, in the sides of the pyramids, the number of days in the year, and the rest would hav followed. A coincidence, however, which appears only once, viz., in the base line of the pyramid, and which is certainly not a marked feature of other portions of the structure, is too slight a fact on which to base any theory that the builders of the pyramid knew of any 25-inch cubit. It is a pity to spoil so good a story as that the pyramids exhibit evidence of a cubit exactly the one ten-millionth parth of the earth's radius from the equator to the poles, but we see no alternativ. On this fair basis of supposition our imaginativ friends, John Taylor and Piazzi Smyth, hav reared a really brilliant hypothesis that, before history began or even mythology dawned, some people residing in Egypt knew the distance of the earth's semi-radius from the equator to the pole, and had even made it the basis of a table of measurements.

This imaginary cubit which Newton looked for but could not find, and which Smyth hoped he had found, was the unit of an inspired metrology: One hundred of them made an acreside, twenty-five of these acresides made a mile, four of these miles made a league, and one thousand of these leagues made a semi-diameter of the earth, thus furnishing a complete system of metrology from which our English system has varied only just far enough to reveal that it is imperfect.

Thus the 1-250,000,000th of the earth's semi-axis of rotation, which is the pyramidal inch, is only 1-1,000th of an inch more than the English inch.

The 1-10,000,000th of the same semi-axis, or the cubit of the pyramid, is 2.083 feet, or about two feet and one inch.

The 1-100,000th of the earth's semi-axis, or the acreside of the pyramidal scale, would be 9.992-10,000th of an English acreside; *i. e.*, it would lack just 8 parts in 10,000, or 1 part in 1,250 of being an even English acreside.

The 1-4,000th of the earth's semi-axis is 9,874-10,000th mile; *i. e.*, the English mile lacks 126-10,000ths, or about 4-500ths, of being the even fraction, which would be arrived at by constructing the mile on the basis of 2,500 pyramidal cubits, and, finally:

The 1-1,000ths of the earth's semi-axis of rotation is 1.3,166th leagues, sufficient to suggest that it might hav originated our league, but that whether it did or not, it is the more perfect of the two. The pyramidal table is more perfect than any decimal, metrical system yet devised, even by the French, who base theirs on the 1-10,000,000th part of the length of the curved line running from the equator through Paris to the pole. It is obvious, however, that the 1-10,000,000th of a straight line running from the equator along the line of the earth's axis to the pole reveals a closer mathematical accuracy than the French savants developed.

Here, then, is the so-called pyramidal table, founded on the so-called pyramidal cubit, whose presence in the pyramids is hypothecated on false measures elaborated by ciphering poets.

One inch equals roughly 1 thumb-breadth, or 1-250,000,000th of the earth's semi-axis.

One cubit equals 25 inches, or 1-10,000,000th of the earth's semi-axis.

One acreside equals 100 cubits, or 1-100,000th of the earth's semi-axis.

One mile equals 25 acresides, or 1-4,000th of the earth's semi-axis.

One league equals four miles, or 1-1,000th of the earth's semi-axis.

One semi-axis equals 1,000 leagues.

Sir Isaac Newton tried hard to see in the pyramid the sacred cubit of the Hebrews. Very good Hebraists of the present day deny that any data exist for determining the true length of the cubit of the Hebrews. On this point, therefore, I hav no opinion. I simply say:

4. That the theory that the unit of measurement of the pyramid is a cubit of nearly 25 British inches, and of exactly 1-10,000,000th part of the earth's semi-axis of rotation, must be abandoned as having no sufficient basis of fact to rest upon. As this relieves the ancient Egyptians of much of the supernal knowledge necessary to hav accommodated them to the astronomical theory, still more does it relieve us from defining whether they got their knowledge by inspiration or in the natural way.

5. The sole entrance to the great pyramid is by a tube or passageway of masonry, the dimensions of which, perpendicularly to the incline, are 47 inches high by 41½ wide, and which enters at a point about one-eighth of the way up from the base to the summit of the pyramid, and descends at an angle of 26 degrees 18 minutes from the horizontals. Between this angle of descent into the pyramid and the angle of ascent of a tube about 6 by 8 inches, which ascends from the principal interior chamber of the pyramid to the outer surface, known as the ventilating tube, there seems to be this relation, viz., that while neither of these tubes points exactly to the north pole, the exact medium between the two would, and hence that if at any time there had been a so-called pole star, revolving around the pole, at a distance therefrom of 3 degrees 42 minutes, the descending entrance would point exactly toward this star in its lower culmination, or when it was nearest the horizon, while the so-called ventilating tube leading from the king's chamber would point toward the same star in its upper culmination, or when it was farthest from the horizon. No burden seems to hav rested on the builders of the pyramid to make plain to posterity the motiv of their singular contrivances. But here are two passages pointing outward, both due north, to two points in the heavens, both exactly 3 degrees 42 minutes from the pole, the one above and the other below the pole. If either of them had pointed toward the pole, the angle of inclination would hav been 30 degrees, which would hav corresponded exactly to the latitude of the pyramid, and would merely hav indicated that the builders of the pyramid could locate the pole, which would not be a very difficult achievement. Both Newton and Herschell hav inferred from these two angles that at the date of its erection there was a pole star at this distance from the pole. This has occurred at two periods, one about 2,170 years before Christ, and the other at about 3,500 years before Christ. From this Newton inferred that 2,170 years before Christ was the most probable date of its erection. By the apparent star movement known as the precession of the equinoxes, but which is really due to a gyratory motion made by the earth on its axis, the star *α* Draconis, which is now 24 degrees away from the pole, was then, as Herschell calculates, revolving around it at 3 degrees 42 minutes, near enough to be the pole star of that epoch.

Both the entrance and the air orifices opening into the pyramids were probably closed up at the opening of the historic period, and so continued until the Caliph Al Mamoun discovered the entrance by quarrying directly into the side of the pyramid in A.D. 820. At least the only evidences to the contrary are that Herodotus described only a descending passage, terminating in a well through which flowed the waters of the Nile. As this description never was true, it is doubtful whether it was founded on a knowledge of the actual passage, or whether on mere rumor. It is also alleged that in 1820, when M. Caviglia rediscovered the subterranean chamber there were Roman letters upon its roof. On this alleged fact it is claimed that some Romans must hav entered the descending passage and the subterranean chamber prior to 820. But neither of these evidences seems adequate to establish what it is cited for. Roman letters found in 1820 can hardly prove that they were made before 820. The facts seem to be, therefore, that the great pyramid was sealed to all the world from the reign of Cheops or Suphis, whose name appears inside the pyramid in hieroglyphics which may hav been about 2100 B. C. down to A. D. 820. The encyclopedists following Bunsen hav inferred from the sealing up of these passages that the angle of their inclination has no astronomical significance. Newton and Herschell and Piazzi Smyth are equally familiar with the closing of the passages, but do not regard it as lessening the astronomical significance, since there could be no utilitarian reason for so marked a nicety in adjusting the two angles of exterior opening so as to hav them point due north, but the entrance 3 degrees and 42 mintes below the pole, and the orifice 3 degrees and 42 minutes above it. Our fifth proposition is, therefore, that the angle of inclination of the two exterior orifices of the pyramid, the one apparently intended for entrance, and the other either for astronomical observation or for ventilation, or both, were astronomically adjusted so that one should point 3 degrees and 42 minutes above the pole, and the other at a like angle below the pole, for some reason deemed important to the builders of the pyramid, but which is lost from us. We may well doubt whether this furnishes any clue to the date of the building of the pyramid, but it does indicate that the motivs were at least in part astronomical and scientific. They may hav had reference to the accurate astronomical measurement of time, though a point in the equator would hav been worth infinitly more for this purpose than one so near the pole. It must be acknowledged, however, that the passages beginning in the interior and ending in the interior are also constructed at essentially the same angle as the descending passage, and no astronomical motiv can be alleged for the angle of inclination of an interior passage. For the subterranean chamber, the queen's chamber, and the ascending gallery thirty-six feet high, none but the boldest dreamers can assign any motiv whatever. It is natural that Freemasonry should hav seized upon them and tried to connect the interior construction of the pyramid with its rites. But all evidences of the existence of Masonry prior to the ninth century are imaginary. The evidence that the coffer in the interior of the king's chamber was intended to hold the remains of a dead king is not conclusiv. The coffers in the other pyramids hav grooved sides for a lid, and the lid shoved in in such a way that when it got in a bolt fell out of the lid part way into the coffer, and remained part way in the lid so as to make it automatically self-sealing. It could not be opened without breaking the lid. The top of the coffer in this pyramid has no such arrangement. It has a groove, but its sides are perpendicular, so that if it ever had a lid the lid could not be fastened down.

Three stories are told by Arabs of the condition in which the coffer was found by Caliph Al Mamoun's men, when they by quarrying from the side of the pyramid toward its center, in 820, struck upon the central passages and groped their way, torch in hand, downward into the subterranean chamber, and then back and upward into the king's chamber. One story was that they found the coffer full of gold, the other that they found it containing a mummy, and the third that they found it empty. The latter is accepted as the fact. Indeed, it is narrated that in order to appease the riotous disappointment of his soldiers at having found no plunder in the pyramid, the caliph buried a sufficient sum to compensate them at regular rates per day for their arduous job in quarrying out the great cavity in the side of the pyramid still known as Al Mamoun's hole. He then had a dream which informed him of the hidden gold, which he announced to his soldiers. When they had dug out of the sand the exact sum which would cover their bare daily wages, they were struck with a deep sense of the profound meanness of a God who could accomplish no more for them by a miracle than exactly what they could earn at daily labor in Cairo. They did not consider a deity altogether practical who would allow a pyramid to be built and sealed up for any other purpose than to contain gold, and this opinion fell still lower when the God could descend so far below his station as to perform a miracle in order to pay a debt.

Reasons requiring close statement hav been adduced to show that the coffer was inserted in the pyramid as a standard of measurement; its interior capacity corresponding very exactly to four English quarters, or the caldron; also reasons for regarding the builders of the pyramid as having been more familiar with the exact distance of the earth from the sun and even with the weight of the earth than astronomers hav been until very recently. But I must halt. I hope merely to state the condition of the great Egyptian riddle, considered in its conflicting aspects as a source of modern discussion, and to establish that it is a riddle of a profound intellectual dignity, perhaps the most profound in history—but wholly unsolved. The coffer which occupies so conspicuous a position in the pyramid could not hav got inside of it after it was completed, and cannot now be taken out without breaking, for though the passages downward and upward are five inches higher and one and one-half inches wider than the coffer, yet its length of more than seven feet would leave it no room to turn in at the bend from the downward to the upward passage. It must hav been placed in the pyramid before the room in which it is deposited was built over it. It constitutes, doubtless, a very leading

idea in the erection of the entire structure. More than this we cannot now know. The material of which it is composed cannot be found nearer than the Sinaic quarries of Arabia, wherein, it is said, the same name of Suphis, or Shufu, or Chemmis, or Cheops, who is supposed to be the builder of this pyramid, is found as quarry marks upon the stones—left there, it is assumed, nearly four thousand years ago. But the evidence of this is slight, and the story is "fishy." Certain singular harmonies of numbers, and especially of the numbers five and seven and fifty, pervade the structure. But of themselvs alone they inspire no particular regard, and can be made the basis of no hypothesis. But these details do not alter the general effect, nor change the answer to the question, What does all this prove? It proves that at some very early period, while Jerusalem, Athens, and Rome were still the lairs of wolves, and Babylon and Nineveh were jungles, when probably the black race had not retired from the south of Asia, or the Fins and Esquimaux from central Europe, there arose in Egypt a red race of wonderful persistency, despotic determination, and iron-handed will, who were determined to enshrine themselvs and their ideas in imperishable stone. They were slave-holders and despots, for no free people would ever hav built the monuments of Egypt in any form. Here in this despotism civilization was cradled, and science began. The plow shown on the sculptures of the Egyptians was just at the point where it differentiates from the hoe. It consisted of two wooden sticks tied together by a cord, which in one position were handled by the slave as a hoe, and in another were drawn by oxen as a plow. Here in Egypt pottery began. Seventy feet below the level of the Nile we find the relics of a people who had not yet obtained metallic implements, but at the rate of deposit by the Nile they might hav dwelt there twenty thousand years ago. On questions of time and chronology everybody is guessing, and no two guess alike. As to motivs, too, some hav guessed that the reason the pyramids were built was because their builders feared that if the body were suffered to decay the soul would not be immortal. But people who could build the great pyramid and inscribe on it no recognition of deity, no prayer, no altar of worship, no sign of a priesthood, no superstition or sacrifice whatever, and nothing but geometric facts and metrological standards, were not thinking of rescuing their souls from any religious terrors, either of punishment or of annihilation. Every fact about the pyramids negativs all religious meaning. Was the pyramid built by the Egyptians at all, or by some previous race? Where else in history does the first experiment in any art stand forth as its most perfect achievement, and all that follow exhibit only servil imitation or decline? Yet the great pyramid, so solitary in its wonders, is not only the largest, but, to an almost equal certainty, is the very oldest structure ever built by man. What were the ideas that caused it to be built? We don't know. No theory that has been presented concerning them is more than barely plausible. The pyramid, therefore, is a good stamping-ground on which, in this age of universal pretense, to learn how to say, "We don't know, and we can't find out." But the intelligence required to build it is such that we can easily assure ourselvs that those who did build it well knew that wondrous "why." The ignorance in this case belongs wholly to the last fifty centuries.

One service at least the pyramid has rendered. It has stood as a monument of man's incomprehensibility to himself. As we cannot comprehend its builders nor they us, so from the beginning the greatest mystery to mankind is man! The Jew has failed to comprehend the Gentile; the Roman has misapprehended the Greek; the occident has misunderstood the east; aristocracies hav maligned the people; mobs hav never known their kings nor kings the people; the wealthy hav frowned upon the unfortunate; the successful, calling themselvs the virtuous, hav strangled the unsuccessful in the interests of respectability; the law has executed the poor, and the judge has insulted the criminal. Is it not well, therefore, that the oldest, grandest, most intellectual effort of the human hand and brain should remain as it has always been, and now and henceforth must always be, a monument, simply and sublimely, of man's incomprehensibility to himself?

The Freethinkers' Convention.

To the Editor of The Truth Seeker, *Sir:* One thing is sure; the Hornellsville convention is to be a very large convention and a success, but it should be more than a mere success. It should be a convention that by its size and character and able utterances will command the attention of the whole country. Allow me to urge the friends of "universal mental liberty" to exert themselvs to make it such a convention. H. L. Green, Sec.

"John's Way" is a bruiser, and I hope "The Darwins" and "Studying the Bible" are equal to it. I am well satisfied with "John's Way."

Your friend, Dan Hochstetler.

[*From the Washington Republican.*]

Historical Jesus.

The opinion of Renan that the passage in Josephus concerning Christ is, even in part, genuin is worthy of a writer of historical romance who pictures Jesus as a Freelover and treats his readers to much flapdoodle.

All that Justin says about the "Acts of Pilate" is, "And that he (Christ) did those things" (*i. e.*, miracles in fulfilment of prophecy) "you may learn from the acts of Pontius Pilate (I. Apol., ch. 48)." Tertullian, the next witness, says, "All these things Pilate did to Christ; and now, in fact, a Christian in his own convictions, he sent word of him to the reigning Cæsar who was at the time in Tiberius" (Apol., section 20). Lastly, Eusebius (A.D. 315): "That nothing might escape him, Pontius Pilate transmits to Tiberius an account of the circumstances concerning the resurrection of our Lord from the dead" (Book II., ch. 2).

All this accords with what has come down to us as the "Acts of Pilate," etc., which Tischendorf assigns to the second century, and the author of the article "Pilate" in Smith's Bible Dictionary to the third century. Precisely what Eusebius meant by the forgery and circulation, in the reign of Maximin (A.D. 308 and 313), of "certain acts of Pilate respecting our savior, full of every kind of blasphemy against Christ" (Book IX., chapter v), I cannot understand. The earlier documents, "Acts of Pilate," etc., are all now generally conceded to be forgeries, and there is no evidence that Justin or Tertullian referred to any other historical record.

Justin (A. D. 150) is the earliest Christian father who speaks of a Christ born of a virgin and crucified under Pontius Pilate. Justin had a disciple, Tatian, who, after the death of his master, renounced the doctrin of the incarnation and humanity of Christ, and established himself about A.D. 170 at Antioch as a Gnostic. Being afterward adjudged a heretic, most of his writings were destroyed. But he had a gospel, says Theodoret (A.D. 430), which omitted the genealogies and all other passages showing that Christ was born of David according to the flesh. Such, also, was Marcion's gospel, A. D. 140.

All we know of Celsus is what Origen (A. D. 230) has transmitted to us. But in Origen's quotations from Celsus Jesus is quite a different person from what the gospels describe, and the character agrees more nearly with that portrayed in the Talmud and the Toldoth Jeshu.

There is a chronological difficulty about Cyrenius. Publius Sulpicius Quirinus became governor of Syria about A. D. 6, and made a capitation tax in Syria and Judea about A. D. 9. Smith's Bible Dictionary tries to get over the difficulty in Luke ii, 2, by supposing that Quirinus was twice governor of Syria, or that the text in Luke has been corrupted. But a like reference is made by the same gospel writer in Acts, and as there was a capitation tax about the time of the rebellion of Judas, of Galilee, referred to in Acts v, 37—*i. e.*, about A. D. 9—it is evident enough that Luke himself made the chronological blunder, which is only one of a great many in Acts.

How could Annas and Caiaphas be high priests at the same time? It is true that Valerius Gratus deposed Ananus and appointed in succession Ishmael, Eleazer, Simon, and Caiaphas. And it is true that Ananus lived many years after his deposition, and had five sons, who succeeded to the high priesthood. But, admitting the possibility that his successors, especially his sons and his son-in-law Caiaphas, deferred to parental authority, who will believe that Pilate, in a formal death sentence of Jesus Christ, engraved on brass and in Hebrew, recognized "the pontificate of Annas and Caiaphas?" Why, the Hebrew or Aramaic name was not Annas, but Anan, and the Roman equivalent would be Ananus, just as the name Joseph is changed to Josephus. Look you, Mr. Bray, to the original brass plate and inform yourself of its internal evidence of authenticity. It is probably no more genuin than the holy coat of Treves or the golden plates on which the senseless Book of Mormon is alleged and certified to have been engraved.

The authorities cited to prove that Judea was one of the provinces of Lower Galilee and that Pilate governed Samaria and Idumea are at variance with Smith's Bible Dictionary. (Articles "Herod" and "Pilate.")

The crucifixion, says Mr. Bray, is fixed by Dr. Strong March 18th. And he should have added from McClintock & Strong's Cyclopedia that the year was probably 29. But the fatal objection to March 18, A.D. 29, or any other year, is that the Jewish Passover never occurs before March 26th. (Cham. Enc.)

But, says Mr. Bray, the word "Friday" never occurs in the New Testament. True, nor the word "Saturday." But will any one deny that the synoptics describe the crucifixion as occurring on the great Passover Day, and that the day following was Saturday or the Sabbath?

The two Gemaras (Babylonian and Jerusalem) says Mr. Bray, allude to Christ and the apostles. Not so. I commend to him the Rev. S. Baring-Gould's "Lost and Hostile Gospels," which translates all the passages from the two Gemaras supposed to refer to Jesus, and then frankly confesses that they do not refer to the Jesus Christ of the gospels, but to another prior Jesus, who was stoned and hanged for sorcery, being the son of Mary and Joseph Pandera.

In regard to the King Aretas referred to by Paul in 2 Corinthians, xi, 32, Smith's Bible Dictionary says (I quote from the abridged edition), "There is a somewhat difficult chronological question respecting the subordination of Damascus to this Aretas;" and the writer then goes on to argue the possibility of Aretas, the father-in-law of Herod, tetrarch of Galilee, having been permitted by the Emperor Caligula, A.D. 38, to exercise power in Damascus (!); or that "the governor under Aretas" of Arabia Petra was only visiting Damascus (!). But this chronological difficulty is now solved by the discovery that Paul was a disciple of another Jesus than the one described in the gospels—a Jesus who was stoned and hanged on a tree prior to 63 B.C.—a Jesus who had several disciples with names answering to those in the gospels. (See "Lost and Hostile Gospels.") No wonder, therefore, that Paul never mentions a Roman emperor or an event occurring under any emperor. No wonder commentators find such difficulty in identifying Paul's Christ with the Jesus of the gospels.

What, though Paul says he was shipwrecked three times and was a night and a day in the deep (2 Cor. xi, 25), will it be pretended that writing thus A.D. 57 (the date assigned to the epistle), he described a shipwreck on the Island of Melita, A.D. 60 or 62 (Acts xxviii, 1)?

The Jesus of the Gospels is a myth; but there was a Jesus who was executed by the Jews for sorcery about a hundred years before. Student.

Jesus a Myth.

To the Editor of *The Republican:* As a Christian I hav been surprised at the articles in your paper presenting facts to prove that Jesus never lived. I was aware that his existence was denied, but I had never before seen the facts upon which this denial was based. From these facts as published it seems that no Jewish historians, nor their numerous writers at the time or soon after, when Jesus is said to hav existed in Judea, ever mentioned his name. This is astounding, especially as the four gospels are said to hav been written not in Judea but in Greece, and long after the alleged events. And I now remember that according to the New Testament the disciples were first called Christians at Antioch, and not at Jerusalem. Also, since reading these articles, and then reading the New Testament to refute them, I hav been surprised to see how greatly the story of Jesus, as there recorded, resembles the mythologies of the numerous heathen nations. I confess that these articles hav greatly shaken my faith, before that, as I thought, firmly founded on a rock. And I hav heard many other Christians say the same. I am, however, not afraid of the facts, let them lead where they will, and even the scriptures saith, "The truth will make us free." I earnestly desire not to be deceived in this important matter, and hence I hope that our Christian ministers will answer these articles on "Jesus a Myth," both in the press and in the pulpit. George Atkinson.

[*From the Independent.*]

Dr. York in Forest Grove, Oregon.

The popular Liberal lecturer on this coast, Dr. J. L. York, of San Jose, Cal., gave three of his interesting lectures in the Liberal Hall here last Saturday and Sunday—two on Sunday. There were large and appreciativ audiences at each lecture, composed of the strength and intelligence of our population—its best citizens. The Doctor spoke on a variety of reform topics; the first evening treating the living issues of the day. He began by citing a few things in physiolcgy and pathology which the learned do not know but would like to know; he placed the cook on a high but just position; examined briefly the population question; criticised severely the great monopolies; stated that government should own the telegraph and railroad system or they would own the government; reviewed the land and money question; said that ownership in land should be abolished and only a possessory title given for the amount actually used or necessary, the same as with air and water. He favored graded taxes—taxes should be on the thousands and tens of thousands, on the surplus wealth, but not upcn the poor or industrial classes; said the state that allows a millionaire and a pauper, the robber and the robbed, is not just. No man ever earned a million dollars. The school system is not as effectiv as it should be, compared with the money expended; the scholars of the future will make thinkers, not imitators. Cheap labor is a delusion and a fraud, the cause of so much sham, shoddy, and hypocrisy; labor should be paid. The Doctor's remarks were attentivly heard and frequently applauded. They were applicable to the necessities of the times and will form the issues for future political campaigns. Sunday afternoon he spoke on natural theology, or the religion of nature, comparing the various churches and giving his preference for the latter system. In the evening he spoke on individuality, self-hood, love, courtship, and marriage, giving a true and sincere course of action as the basis upon which all these things should be conducted.

Communications.

Mr. Preston and "The Health Monthly."

To the Editor of The Truth Seeker, *Sir:* In a recent issue of your paper our mutual friend, Mr. Preston, kindly made mention of my difficulties with the postal department in attempting to get the *Health Monthly* readmitted at the rates of the second class, or, in other words, at the usual publisher's rates. In that communication he remarked that a retainer of $50 had been paid to counsel in behalf of the *Health Monthly* by the Defense Association, and expressed the hope that the Liberals would make up to me any losses I might sustain by having to pay the full rates of postage. In order that there may be no misunderstanding in regard to this matter, let me say:

At the outset of the trouble, when Dr. Chase, Dr. Kinget, and myself were all in the same boat, the *Physiologist* excluded entirely, and the *Health Journal* and the *Health Monthly* thrown into the third class, it was proposed to make a test case of Mrs. Dr. Chase's, and I pledged $25 to the Chase fund. Of the moneys contributed to the Chase fund $50 were placed in the hands of an attorney as a retainer. The intention was to commence an action against the postal authorities if the order respecting the *Physiologist* should not be rescinded. Before any litigation was commenced, the postal officials, doubtless perceiving that they had overstepped the mark, retreated from their position and allowed the *Physiologist* its rightful mail facilities. As money was needed by the Defense Association to print some documents to be used in the furtherance of the cause at Albany, the $25 I had pledged was used for this purpose. At the same time it was decided that as lawyers do not return retainers, the attorney who had been originally engaged should go right on and see what he could do on behalf of the *Health Monthly* and the *Health Journal*.

The proposition that the Liberals should make up to me losses sustained by the denial of the privileges of the second rate to the *Health Monthly*, although made with the kindest of motivs, is a mistake. I do not wish to hav the Liberals do this. If the post-office officials remain obstinate, and the subscribers of the *Health Monthly* should see fit to make up the extra postage I am obliged to pay for mailing it, I should consider it a kindness, and, if they really value the matter that is served up to them, as only just. I hav occasionally received some donations to the *Health Monthly*, but I hav invariably turned them over to the Defense Association as if contributed to the Defense Fund, and shall so continue to do unless it should be decided by the Association in some emergency to make some case of mine "a test case."

This explanation is justly due the Defense Association itself for the reason that its treasury is at present somewhat depleted, and that it sadly needs replenishing for carrying on the general objects of the Association. Contributors to the fund might feel some hesitation in coming forward to do this if the contributions were to be used for the purpose of making up to any one losses sustained by an unjust ruling like that from which the *Health Monthly* is presently suffering. The activ members of the Association hav on many occasions been required to put money into the treasury from their individual pockets, but hav never taken out a cent for any personal uses whatever. Only a week ago Mr. Bennett contributed ten and I fifteen dollars when money was needed to pay a bill of electrotyping done for the Association. E. B. Foote, Sr., M.D.

120 *Lexington avenue, New York.*

From Illinois.

Friends of the Liberal Cause in Illinois: I wish to inform you through the columns of The Truth Seeker that from the lack of means I am obliged to giv up my long-cherished plan of going to the northern part of the state to hold another Liberal camp-meeting this fall. The Liberals and Freethinkers in the northern part of the state hav neglected to respond to my many earnest appeals for help in carrying forward the work in this state, and my necessities compel me to remain in the portions of the state where I can get a little pecuniary aid to help me along in my work for the advancement of the Liberal League movement in Illinois.

I shall turn from this point and try to work my way south again in the hope of getting to St. Louis in time for the next National Liberal League Congress, in September. I shall try and do some lecturing in the central and southern portions of Illinois this fall and the coming winter. My efforts will be mainly directed toward increasing the strength of the Liberal League movement in Illinois. Those wishing my services are requested to correspond with me by addressing me at Springfield, Ill. And all who desire to become members of the Illinois State League can do so by sending me one dollar each as a life-membership fee. Any other aid the liberally-inclined are disposed to send me will be most thankfully received.

My year's buggy trip over the state is nearly up, and I think of disposing of my rig and taking to the railroad for another year's trip over the state. Now, my Liberal friends, please let me hear from you. A little from each reader of this would help me amazingly, and it would enable me to do a great deal more for our cause than I hav heretofore been able to do with my limited means. Address me, until further notice, Springfield, Ill.

F. F. Follet, Sec. S. L. L., Ill.
and Ch. Sub. Ex. Com. N. L. L., Ill.

Galesburg, Ill., July 23, 1881.

Seeds Dropped by the Wayside.

To the Editor of The Truth Seeker, *Sir:* Left Bellevue June 1st, taking passage on board the Diamond Jo for McGregor. Was twenty-four hours in making the eighty-three miles of our trip, the Diamond Jo having two heavily-laden barges in tow. The barge business on the Mississippi is increasing, and those interested in the problem of cheap transportation are looking eagerly toward this natural commerce way in the hope that time, skill, and government aid will make it a successful rival of railroad monopolies. But what hope of this if Jay Gould or some other monopolist owns the barges! Does not the remedy for existing ills lie rather in the government ownership, or at least control, of the railroads? Will some one wise in the lore of the Goulds and Vanderbilts please tell us how a railroad roadbed can be private property? McGregor is tucked in between two precipitous bluffs, and is called the "pocket city." Its single business street runs back into the hills, while its residence streets run out from this street until they are lost in the nativ forest.

Leaving this place on the morning of June 3d, we proceeded over the C. M. & St. P. R. R., passing up the Mississippi to North McGregor, thence through an opening in the bluffs westward until the village of Beulah was reached, where I changed on to the "Iowa Eastern" for Bismarck. This latter is a "narrow gage," and as its engin was disabled, we trusted ourselvs to the tender mercies of a "dummy," said "dummy" being a hand-car roughly fixed up to carry the mails and a few passengers, the united power being a one-horse power engin. This was its first trip over the road, and another hand-car, propelled by human muscles, went along as a reserve force, and it had no difficulty in keeping up with us, for our engineer could not keep up sufficient steam, and so we had to stop occasionally to let the weary iron steed breathe a spell.

But Bismarck was at last reached, and then a tramp of one mile into the country brought me to the pleasant home of our genial friend, Dr. John Brown. I found our friend and his wife both strongly in favor of organization, and I think that a Clayton county League is one of the probabilities of the near future.

The next morning I proceeded on my way as far as Postville. I remained here and in the vicinity for nearly a week, enjoying the hospitalities of G. L. Henderson most of the time. Other Liberals here are Alexander Henderson, W. P. Ward, and Mr. Douglass.

From Postville I went to Ossian, in Winneshiek county. Remained here some eight days, speaking three times, and succeeding in organizing the Ossian Liberal League. Mr. and Mrs. James Daniels, Nelson Schumaker, the Rosa brothers, W. Rathbun, W. Carter, P. Husted, M. Hostetter, and other outspoken Freethinkers hav comfortable homes here on the entrancingly beautiful and fertil prairies of southern Winneshiek.

But time flies, and we must away, however much we may love to linger amid these fair, sylvan scenes.

I am under especial obligations to friend Daniels and family for hospitalities freely extended. The Ossian Liberal League will never lack for good string music so long as brother Daniels and his boys remain among its members. Three violins and a bass viol in one family are enough to make his satanic majesty the patron saint of that household, if the orthodox estimate of the innate depravity of these instruments is the correct one.

In extending thanks for kindnesses received, I must not forget friend Rathbun, who, although he is a little doubtful about the necessity of organization, is an earnest humanitarian.

At Charles City things seemed to be jogging along in about the same old way. John Mahara and wife, Mrs. D. Andrews, Miss Ettie Andrews, Carl Mescal, Andrew High, Ira Dodge, and the Wheats are still faithful sentinels on the watch towers of freedom.

A Floyd county League should be organized at once and represented in the next Congress of the League.

There are enough secularists at Nora Springs, Rudd, Charles City, Rockfield, and in the adjacent country to make a good strong organization. Remember this, Organized wrong can be overcome only by organized right.

From Charles City to Stillwater, Mitchell county, riding up across the country with our own sturdy ex-laborer, Robert Bradshaw, canvassed for a number of days in the neighborhood of Stillwater, Deerfield, and Orchard, meeting my old acquaintances, Mr. and Mrs. Frost, E. J. and J. F. Andrews, Mr. and Mrs. Crawford, Mr. and Mrs. Douglass, and others; also made the acquaintance of Mr. George Brown, of Deerfield, a scholarly and earnest Freethinker.

Spoke at the "Blue schoolhouse" one sultry June night, and had a pleasant rencontre with a good Christian brother, who did not know (nothing strange) what was in his Bible.

The next stopping-place was Osage, where I met Dr. Whittemore, Mr. Edge, and one or two others, friends of the Spiritualistic wing of the Liberal army.

Saturday, July 2d, at 5:30 A. M., stepped on board a passenger train of the Illinois Central road for Lyle, Minnesota. At Lyle waited several hours for the northward bound train on the Austin and Mason City branch of the C. M. and St. P. railroad. At Austin waited again for the connecting train on the Iowa division of the same immense network of iron, and at 4:30 P. M. reached Northfield, Rice county, my first stopping-place.

Minnesota is a beautiful state, but railroad travel was very disagreeable on this particular day, the heat and dust combining to torment to the utmost the Infidel as well as Christian pilgrim. With such a land as ours, what might we not accomplish if liberty, love, and justice ruled the lives of all? Alas! that there should be so much slavery, mental, industrial, and social; so much hate, jealousy, envy, revenge, and fear; so much injustice in every department of our national, state, neighborhood, and family associations. Nine-tenths of the men and women of even this favored land liv in a little, narrow, contracted pen of deeds and aspirations, scarcely ever catching a glimpse of the wide sweeping plains and limitless ocean of human endeavor and accomplishment. Life is one ceaseless round of drudgery, alike to the household automaton and the wage slave, and no new love or hope ever comes to cheer and gladden these isolated lives, and if it did quite likely the foolish slave would spurn it as a visitation of the devil of temptation and hug the chain of custom the closer. But the light is dawning. Try to meet it, ye who would be free. Believe no longer the old antiquated lies. Stand forth free, self-respecting men and women. E. C. Walker.

Cedar Rapids. Sec. Lib. League.

Cursing and Swearing.

To the Editor of The Truth Seeker, *Sir:* The prevalence in Christian countries of the habit of cursing and swearing, and the rapidity with which this habit is adopted by nations which get converted to Christianity, argues the relationship of the Christian faith with a set of emotions in the human mind which find in this habit their normal and proper expression. Whether the natural man possesses an innate propensity to curse and swear may well be doubted, seeing that nations which hav not come in contact with the Christian faith are not addicted to this practice, except in some mild forms. In consequence of the existence of these mild forms among the "heathen," however, we should be hardly justified in ascribing the emotions which demand these forms of verbal expression to those only who hav been "born again." Still it is undeniable that although this habit may not be exclusivly Christian, it has reached its present high state of development only under the fostering wing of the Christian church.

We know that the ancient Greek was wont to embellish his discourse with now and then a "By Zeus," or "By Apollon;" and the Roman with a "By Jupiter;" and that the Athenian, in the way of cursing, wished the object of his malediction "to the ravens," which place seems to hav been a swamp somewhere in the neighborhood of the city frequented by these birds. Judging from specimens of the talks of these ancient peoples that hav come down to us, their cursing and swearing was of a quite different nature to that of our modern Christians. It lacked force and earnestness. In its angriest moods, the Greek mind never conceived of sending its adversary to a place where he should be tortured eternally.

We hav good authority for believing this habit to be essentially a Christian one. We read about Peter, that rock on which the church was founded, how on a certain occasion he "immediately began to curse and swear," the conditions under which he did it, and the coupling of the two words, show that Peter's cursing and swearing was of the same species as now survives among his followers. Jesus also took a hand in the cursing business, as that fig-tree which got so effectually damned for not bearing figs in the wrong season bears witness. We may be permitted, then, to regard Jesus and Peter as the practical originators of the practice; and we need not wonder that the Christian world still curses and swears, seeing that it but faithfully treads in their footsteps.

Nevertheless, some of the Christian sects hav put the practice under their ban. We don't precisely see why they hav done so. The Christian church

has always practically damned its enemies in this world, burned them at the stake, and tortured them in every way conceivable; and when their souls hav finally escaped its clutch, has always believed that God would forever continue the process. Consistently, we think, they should regard cursing as one of the foremost of Christian virtues and a necessary factor in that wonderful "plan of salvation." And that is just the reason why the practice of cursing continues to flourish. It is the genuin expression of a set of emotions generated by a religion which requires its votaries to believe that almost the entire human race ought to be and will be damned. The Christian gets so habituated to look upon his fellow-mortals as doomed to undergo this fate that his natural sympathies become so far blunted that he looks with complacency for the damnation of his nearest relativs and friends.

We think the men who get converted to Infidelity ought, consistently, to discontinue cursing and swearing. We know it is a difficult job to root out this habit, especially when inherited from a hundred or two of generations of Christian ancestors; but really it should be done. This practice is the last vestige of Christianity which sticks to us. Frequently some Infidel who seems to hav eliminated the entire Christian mode of thought betrays by an "I don't care a damn!" the fact that he was brought up in a Christian country and by implication received a Christian education.

The Christian religion has certainly enriched our vocabulary by the creation of these expressions; and we very much fear that, like small-pox and measles, the acquisition will be permanent. And, if so, how about the religion of the future? If it is going to be a necessity for us to continue this practice, and at the same time not believe a word of the system which originated and developed it, we shall eventually work out a compromise between them which, as Herbert Spencer shows in his "Data of Ethics," "must always be the result when conflicting theories are simultaneously held." Comte failed to provide against this. He developed a catechism out of the Positiv philosophy, but furnished no formulas to curse and swear by. No wonder that Positivism makes no greater headway, nor that a distinguished disciple should be in danger in his decrepitude of relapsing to the faith in which he was first taught to pray, and presumably to curse and swear. Voltaire's and Pope's systems of pure Theism likewise failed to furnish anything to satisfy their want of human nature, and what has become of it?

Our friend, Mr. Townsend, of Locust Valley, who has expounded in THE TRUTH SEEKER his theory of the "Subtil Materiality of Mind," has still a chance to furnish the required formulas. He translates God into "the infinit mind," and throws open the door for a new system of theology, creeds, dogmas, catechisms, ritual, and what not. But on reflection, "By the infinit mind" would never succeed. The emphasis and expressivness of the great original would never attach to it. That "straight man" Herbert Spencer writes about will hardly hav any use for anything of the kind; but he is still a long way ahead. Meanwhile we must hav a theory for the "less crooked man" (as compared with the present man) to liv and talk by. None of the various theories toward which the human reason is evoluting are apparently able to furnish any formula to curse by. Perhaps some makeshift for swearing might be discovered to wean the human tongue from its old ways and assist us in bridging over the broad stream that separates us from the "straight man" of the future. J. S. L.

An Infidel Among Christians.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The "Lord" having called me to labor for several weeks in northern Indiana and southern Michigan, afforded me an excellent opportunity to attend the "Island Park Assembly" of Christians, third annual session, from June 29th to July 15th.

Even an Infidel, who has not a very high estimate of Christianity, confesses that it was a grand affair, admirably arranged, smoothly and ably managed. Every officer connected with the assembly seemed to know his duty, and performed it with precision and courtesy. The superintendent is a prince of presiding officers. He knew just what to say, and how to say it. I like to see business done well.

Where is Island Park? It is the name of an island in Sylvan Lake, near Rome City, Noble Co., Ind. The island contains about twenty acres, covered by a beautiful grove of young trees, affording a refreshing shade, doubly grateful this hot July. Art has lent her aid to nature in making the island a delightful spot, the gently undulating land laid out by wide gravel walks. There were gushing fountains and murmuring rivulets; rustic bridges; flower beds; pavilions; a large, well-built tabernacle with seating capacity of three thousand; boarding house; assembly hall; scores of double-roofed and single tents.

The lake is four miles long, on whose surface often glided more than one hundred row-boats and a pretty little steamer, besides ferry craft (not much "glide" to the latter). At night the illuminations on lake and island made the scene enchanting.

The exercises were varied and interesting, although of Christian flavor, of course. I heard one speaker carry the Christian adjectiv to an absurd point. He told about Christian charity, Christian benevolence, Christian institutions, including Christian education and Christian government; finally he put the cap-sheaf on by reference to "Christian eyes!" Even the weather was Christian; the first day there came up a Christian wind and blew over the Christian pole of the Christian tent. As far as I could judge, the only unchristian exceptions around the Christian island were this Infidel and his wife and the Chinese and Japanese lanterns. (I almost wonder they did not baptize them.)

The music was first-class. There were the Tennesseeans (colored songsters), the Constantine (Mich.) Band (one of the finest), Prof. C. C. Case, the owner of a magnificent voice, and a gentleman of great aptitude in musical instruction.

Among the distinguished preachers were President Moss, LL.D., Rev. Dr. Pierson, Rev. Hurlburt, Rev. D. W. Moffat, D.D., Prof. Cumnock, A.M., W. X. Ninde, President of Garrett Biblical Institute, Rev. J. H. Vincent, and others.

There were also several excellent lecturers, the most notable George W. Bain, Frank Beard, and Walter Q. Scott.

The hours from 7 A.M. to 10 P.M. were full of work and recreation combined. There were sermons, lectures, normal schools, music college, art school, school of microscopy, kindergarten, and museum.

The church will steal science as sure as Liberals are asleep. I see it. Christians work as if they meant every stroke to count; no half-heartedness about them. They propose to hold on to the young folks as long as they can. To this end they spend their time and money; they unite amusement, recreation, with instruction; they compass sea and land to gain proselytes; they endow colleges and enrich churches; they modify doctrins to hold positions; they fill the chairs of educational institutions, and scent skepticism from afar. Liberals, fully qualified to teach, find college doors slammed in their faces. Christians hold the keys yet of the schools of America. Liberals will need Leagues until every university down to every common school will welcome the Freethinking teacher equally with the Christian, the only question for fitness being qualification to teach, not religion to believe.

Such was one of the trains of thought that passed through my mind as wife and I sat five hours a day, for five days, among the Christians, twenty-five hours of Christian music, Christian prayer, Christian sermon, Christian mirth (for one of the reverends told the congregation that there is such a thing as "consecrated humor." After that assurance the Christian laugh was more hearty.)

The clergy hav frequently charged Infidels with bigotry, to parry the thrust made at themselvs, an unwillingness to listen to Christian preaching. It is because sermons are one-sided affairs. But, even as it is, many Freethinkers giv audience to the "heavenly" embassadors. How many Christians will listen to our side as decorously as we did to theirs for twenty-five hours? Until they do, their accusation is ill-founded. We hav listened to their gospel, the same Christ-and-him-crucified doctrin, until we know it by heart. When the Christian world listen to our teachings a hundred times over, as we hav hearkened to theirs, they may then hav the shadow of a right to complain of the bigotry of Freethinkers. Now they hav none. Hav the mass of Christians ever made it a point to giv ear to all phases of our teachings even *once?* No. Those who hav become acquainted with Freethought, and in consequence hav espoused it, furnish a clue to the alarm of the church. Those who learn what Liberalism is hav no further use for Christianity. Rare indeed are the exceptions to this rule. Then what? Almost universally the clergy warn their hearers, and the hearers importune each other, not to listen to Infidel teaching. Where is the Liberal that warns anybody to refuse a hearing to the other side?

In my next I will hav something to say of the sermons I heard. W. F. JAMIESON.

Albion, Mich.

Government Patronage, Public Offices, and their Proper Disposition.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* One of the most pernicious sources of political and official corruption, and of personal danger to heads of departments, markedly that of the President, is the present onerous system of appointments to office.

Such extended monopolizing, one-man power, grasping the whole Union, has a very deleterious effect upon the legitimate duties of the President and heads of departments in that their time is so largely occupied by the corrupting influences of personal favoritism in the hosts of appointments to office. Such system, too, corrupts the purity of our elections in every state of the Union, by which nominees are made the tools of political cliques and "wire-pullers," and, among the people, creates and maintains a large class of selfish aspirants, who become sycophantic dependants upon public office, and so continually engaged in promoting their own selfish advancement, with no patriotic desires for the public good—a wholly undemocratic system; too much one-man power for a true republic.

Our government needs purifying, and can be made vastly more incorruptible and efficient for the public weal by making the following simple and just changes in its mode of appointments to all offices, and thus more completely identifying each state as a responsible part of the confederated Union:

Let the senate of each state (when not in armed rebellion against the United States) appoint a committee of six members to nominate persons to fill all government offices located in their respectiv states, to be then confirmed or rejected by a majority of such state senate, each senate, by advice of said committee, to hav the exclusiv power of removals and to fill vacancies in such public offices, and to make each state pecuniarily responsible to the general government for any speculations or defalcations of such appointees.

With regard to cabinet officers, heads of departments, judges, and other local officers at the seat of government in the district of Columbia, and all foreign ministers and consuls, as well as army and naval officers, let them be exclusivly nominated by a committee of six members of the Senate of the United States, and then to be confirmed or rejected by a majority of such senate; such senate, by advice of such committee, to hav the exclusiv power of removals and to fill vacancies in such offices.

Making in all such nominations and appointments by the senates of states and United States civil service promotions for merit a prominent feature of this system of appointments to all offices whenever experienced, adaptable persons are attainable in such departments.

Government thus purified, we will hav no more incentivs to assassinations or corrupting, packed cabinets to serve one man, or other cliques in departments, which now excite animosity, vitiate the public service, and giv undue importance to our officials, and so corrupt the government and the morals of our people in the continued "hangers-on" upon official patronage at the seat of government.

Yours for the right, CHAS. E. TOWNSEND.

Locust Valley, N. Y., July 22, 1881.

Michigan Camp-Meeting.

The State Association of Spiritualists and Liberalists will open their second annual camp-meeting on the beautiful camping-grounds of Gaguac Lake, one mile and a half from Main street, city of Battle Creek, Mich., from Aug. 12th to Aug. 22d. A full line of able speakers hav been engaged.

Sunday, Aug. 14th, J. H. Burnham, Saginaw City, Mich.; A. B. French, Clyde, O.; Mrs. L. A. Pearsall, Discoe, Mich.; Aug. 15th, George H. Geer, Minnesota; Mrs. L. A. Pearsall; Aug. 16th, Mrs. M. C. Gale, Saginaw, Mich.; A. B. French; Aug. 17th, J. H. Burnham, George H. Geer; Aug. 18th, M. Babcock, St. Johns, Mich.; A. B. French; Aug. 19th, Dr. A. B. Spinney, Detroit, Mich.; George H. Geer, G. B. Stebbins, Chicago; Aug. 20th, Mrs. M. C. Gale, G. B. Stebbins, M. Babcock; Aug. 21st (Sunday), Dr. A. B. Spinney, J. H. Burnham, G. B. Stebbins; Aug. 22d, 10 A.M., general conference and business meeting.

Appropriate singing, accompanied by instrumental music, will be a feature of the entire meeting. The forenoon of each week day will be devoted expressly to mediums. A majority of those present shall say how the time shall be spent. Many valuable mediums hav signified their intention to be present and hold seances. The medium's tent will be in order on the grounds.

All railroads mentioned below will sell round trip tickets at two cents per mile each way, from Aug. 11th to Aug. 22d, good to return the 23d: Chicago & Grand Trunk railroad, without a certificate. N. B.—Michigan Central railroad, Grand Rapids & Indiana railroad, Detroit, Lansing, and Northern railroad, Detroit, Grand Haven & Milwaukee railroad, require a certificate to be presented to the ticket agent in order to obtain reduced rates. Certificates can be had by inclosing an addressed and stamped envelope to the secretary, E. L. Warner, Paw Paw, Mich. For full particulars see bill. General supervisor of grounds, tent privileges, etc., R. B. Cummins, Battle Creek, Mich.

Directors, B. F. Stamm, Detroit; Hon. J. H. White, Port Huron; Mrs. G. Merrill, Lansing. Treasurer, Mrs. R. A. Shaffer, South Haven.

L. S. BURDICK, Pres.,
Box B, Kalamazoo, Mich.

E. L. WARNER, Sec., Paw Paw, Mich.

Overjoyed.

DEAR BENNETT: I am so glad thee is to illustrate thy forthcoming books of travel. It will be a great expense to thee, and I think we all ought to help a little, so I send twenty-five cents more, and hope every star in the galaxy will do as much according to means and desires. We want these books to be a glory to thee and the great cause thee champions.

ELMINA.

Letters from Friends.

CORSICANA, TEX., July 20, 1881.

BRO. BENNETT: Inclosed find postal order for $5 as promised, on trip around the world.

Hoping you will receive this in time and my best wishes, I remain,

Yours sincerely, J. P. HAILEY.

P. S.—While you are away from home I think I can add some four or five to the list for THE TRUTH SEEKER. Perhaps others will try and do the same, so when you return home you will feel it was good that you served us in making the trip. J. P. H.

EUREKA SPRINGS, ARK., July 16, 1881.

BROTHER BENNETT: Your notice reminding me of my obligation to you has been received, and here is your $5 in return. The books I must hav, although I am reaching beyond my ability in buying so many books of you and taking the paper also. But, sir, I cannot stop THE TRUTH SEEKER; without it I am lost, I am miserable; there is something lacking in all books and journals which it supplies. And now may you ride round this earth in safety; and as you come across this continent on the way from San Francisco to your dear wife and home, I know you will make a call at Eureka Springs, won't you? We want to see your face and we want to hear you talk? Call on us, Mr. Bennett, and I will go to work at once and try to organize a Liberal League here. You will find here the largest city on the globe for its age. Eureka Springs is just two years old and claims a population of about nineteen thousand. It is becoming a pleasure and health resort of the first importance. A safe and prosperous trip! Good-bye till you heave up from the West. J. T. KENNEDY.

[We will be much pleased to visit friend Kennedy and his friends. If not too far from our route we will try to call upon him.—ED. T. S.]

WINSLOW, MO., June 4, 1881.

FRIEND BENNETT: Inclosed find $8—$5 for the world trip and credit me with $3 for the paper. I see you are elected to make the trip. Do you propose taking Comstock along to specify what is obscene and that which is not? Wishing you good health, a pleasant trip, and a safe return, I remain,

Yours truly, C. L. BARRETT.

LAURA, OHIO, June 9, 1881.

FRIEND BENNETT: Inclosed find $6—$5 for the world trip, 40 cents for photo of Ingersoll, imperial size, the balance for Liberal pamphlets. ELI NETZLAY.

ST. JOSEPH, MICH., June 30, 1881.

DEAR BENNETT: Agreeable to request, I send a post-office order for the $5 I pledged on the world trip. Please excuse the delay. I am traveling all the while, and at present am in the western part of the state of Michigan. I hope you will enjoy the trip. I wish it were possible for your wife to go. I hope that Mr. Macdonald's health will be spared, that he may conduct THE TRUTH SEEKER in such a manner as to double the subscription list on your return. THE TRUTH SEEKER is the best paper printed on the American continent. It is the only paper that handles Comstock in the manner in which he should be, without fear or stint, and is always ready and does expose fraud and deception wherever found. Then let us rally to the standard of THE TRUTH SEEKER and sustain it liberally with our means. All honor to its brave old editor, D. M. Bennett, who, after being put in the Christian crucible, came out pure gold, and was received back into the arms of his friends with great public demonstration. Brethren, let us work while time and opportunity are given. Sow broadcast the light of truth and science until this earth shall become deluged with it. Brother Bennett, go; and may peace abide with you till you return home safe is my most sincere wish. Best regards to your faithful, patient little wife and friend Macdonald. Respectfully, JAMES S. BEDEL.

GRAND LEDGE, MICH., July 8, 1881.

D. M. BENNETT: I inclose you $5 to help you round the world, and also to help dispel the ignorance and superstition that exists in the world.

Yours respectfully, HARRISON HALBERT.

WAUKEE, IOWA, July 4, 1881.

MR. D. M. BENNETT: Here is the the money for thy foreign mission. Hope it may be in time.

Yours most truly, A. L. GRINNELL.

DILLON, MON. TER., June 5, 1881.

FRIEND BENNETT: I am a little tardy, as usual, for which please excuse. Find inclosed $10, $5 of which is for the world trip, as per pledge, and $5 sent by John Murray, whose post-office address is Burnt Pine, Montana Ter., for one year's subscription to THE TRUTH SEEKER and Paine's works complete. Now, dear Bennett, may the fates be propitious toward you. May your health and power of endurance be equal to the magnitude of the enterprise, and your efforts crowned with the most signal success, the result of which will be welcome news to all Liberals, freighted, as is your style, with gems of thought.

As ever, your sincere well-wisher and friend,

WM. KINSELLA.

BRADFORD, PA., June 15, 1881.

MR. EDITOR: Inclosed is order for $5.50—$5 to pay my subscription to help send you round the world, and 50 cents for W. J. McCune as a trial subscriber to THE TRUTH SEEKER. Wishing you a pleasant trip and a safe return, I remain, J. H. HARDISON.

CHESTER CO., PA., July 19, 1881.

FRIEND BENNETT: Please find inclosed $5 for that long, long trip round the world. I should be pleased to learn that you are going to hav some suitable companion to share in the many ups and downs you will be obliged to encounter. I hav feelings of pleasure mingled with regret in your contemplated trip. First, I hope to get information that I know of no one but yourself is capable of giving. Second, taking your age and the many changes and trials which you will hav to encounter, I fear the trip will be irksome. But I hope that prudence and discretion may be your constant guides to carry you safely around and land you triumphantly back to your many friends. Truly yours, RICHARD J. LAMBORN.

TITUSVILLE, PA., June 11, 1881.

FRIEND BENNETT: Please find inclosed money order for $6.13, which you will please apply to the following: One share in your trip round the world, and for the remaining please send some pamphlets.

Yours respectfully, JAS. SEBU and J. S. BRADLEY.

SAN FRANCISCO, CAL., June 10, 1881.

MR. BENNETT: I see your intention is to swing round the circle. As it is often for want of a mite is often more than its value, you will please allow my mite to help to guard against such a contingency. Hoping pleasure may be with you in your labors, success attend your every effort, and time deliver you safe home, are the wishes of an outsider. I am,

Very respectfully yours, H. W. WALKER.

WASHINGTON, D. C., June 11, 1881.

FRIEND BENNETT: Inclosed find $10—$5 for THE TRUTH SEEKER and $5 for your trip round our planet.

Respectfully yours, M. BRIEL.

BUCHANAN, MICH., July 8, 1881.

DEAR BENNETT: Inclosed find postal order for $5 to help pay the expenses of your trip round the world. I hope your journey may be a pleasant and safe one. When you return should you come by the way of the Michigan Central railroad, I would be pleased to hav you stop at Buchanan, and I will show you the monument that has caused so much excitement among the good Christians of the country, and I will try and entertain you for a day or two.

With best wishes for your good health and safe return, I remain Your friend and well-wisher,

JOSEPH COVENEY.

MILWAUKEE, WIS., June 13, 1881.

FRIEND BENNETT: By the tab on my TRUTH SEEKER I see that my subscription will expire July 1st, and as you are going on the proposed trip soon, I will send you $3 for the paper and $5 as my promis toward your trip round the world. Inclosed please find post-office order for $8. Yours respectfully,

GUSTAV LUCK.

HYDE PARK, VT., July 18, 1881.

FRIEND BENNETT: Inclosed you will find a postal money order to pay for the round-the-world trip.

Fraternally yours, HIRAM DWINELL.

BEAVER DAM, WIS., June 15, 1881.

FRIEND BENNETT: Inclosed please find $7—for $5 of which please send your book of travels round the world, and for the other two you will please send Dr. Chase's paper one year, which will be $1.50, and for the other fifty cents please send "Truth Seeker Tracts" of your own selection.

I hav been a reader of your paper, THE TRUTH SEEKER, for a number of years, and could not well do without it, but I hav kept quiet on this round-the-world business because I felt like having you stay at home and work for the good of humanity in our own country, but I am willing to abide by the will of the majority. They hav said go, and I submit. May health and happiness attend you and bring you safe back to your happy home, is the wish of your true friend, H. E. DAVIS.

MAUSTON, WIS., July 19, 1881.

FRIEND BENNETT: You told me not to remit any money on the books faster than I sold them. But I cannot help it this time, as I don't consider it a sin to disobey your orders under the present circumstances. Mrs. Slenker advised every one to remit all they are owing you for books, but as I cannot do it I will do the best I can for you, as you will need all you possibly can get for your long journey. I was out this forenoon trying to get some new subscribers to the stars. I've only succeeded in getting one—that's better than none. Please add the name of John Adler to your list. He says he would like the books very much. He says you beat all writers he ever read for giving such good descriptions of all you see. He got your "Infidel Abroad," which to his mind is the best he ever saw. He is English.

Yours truly, WM. HOLGATE.

MORRILL, KAN., July 4, 1881.

FRIEND BENNETT: Inclosed find money order for $5.15—$5 for your journey round this priest-ridden world. None wishes you success more than I do. The 15 cents is for new version of Testament.

You must excuse my tardiness and short letter. The late spring, wet weather, cut worms, and weeds hav kept us poor cusses busy planting and replanting to keep ahead of worms and weeds. There are several things I would like to write you, but I am not in the mood for writing. When a man sees a nice stand of corn ruined in two or three days by cut worms, a fine field of wheat dying by bugs, it makes him feel pious and prayerful. J. W. SCOTT.

FRANKTON, IND., June 9, 1881.

FRIEND BENNETT: This may be the last occasion I will hav to write you before you start on your journey, so I take this opportunity to bid you farewell and wish you a pleasant trip and a safe return. I would pray for you, but I know the $2 I am owing you will do you a thousand times more good than all the prayers that could be uttered even by praying people from now until your return.

After you start on your trip I hope to see a short letter from you in the paper each week. As you return, if you can make it convenient, be sure and come by way of Anderson and giv at least one lecture. I am sure you would be paid enough to carry you many miles out of your way.

Most truly yours, L. R. WEBB.

ADRIAN, MICH., July 25, 1881.

MR. BENNETT: From your notice in your last issue I see that you are about to leave us for your round-the-world trip. As I was one of the first to indorse this movement with a little pledge to help it forward, so time and thought hav only confirmed me more and more that it is all in wisdom. And my prayer has been that there might be some one, or ones, that would feel it their duty and pleasure to accompany you, and sure enough it seems that my prayers are about to be answered. Glory hallelujah! Well, my dear and much persecuted friend and friend of freedom, I am truly glad that you are going to hav company. I hope you may be a help to each other. My parting word to you is be careful of yourselvs in person and in property. As a truth seeker, let truth be your watchword in all your statements, and may your labors be crowned with success in unveiling some of the hidden mysteries of some of the various religious superstitions of the world besides the Christian. And here I will bid you farewell.

S. D. MOORE.

CHICAGO, ILL., July 26, 1881.

D. M. BENNETT: *Dear Sir*: We herewith send you $5.00 to help you around the world, in compliance with your offer to send each subscriber a history of your travels. Hoping this will reach you before you set sail, and that you may hav a pleasant voyage,

We are respectfully yours. A. COULTER & Co.

CONWAY, June 11, 1881.

BROTHER BENNETT: Inclosed you will find post-office order for six dollars, five for your trip around the world, and one dollar for continuance of THE TRUTH SEEKER, which I hav not received for some time. I hav been lost without that grandest of papers, THE TRUTH SEEKER. You will please pardon my forgetfulness in not renewing immediately upon the expiration of my subscription. Here is hoping you will hav the strength and endurance to make a grand success of your trip, and giv us the facts about those humbugs which we hav been taught in our youth. WM. LINDSAY.

OSBORN, OHIO, June 15, 1881.

FRIEND BENNETT: Please find inclosed three dollars in payment of my subscription for THE TRUTH SEEKER for the year 1881.

In your trip around the world I hope that you will find no worse civilization than ours, for we are yet almost savages. Look at our treatment of Chinamen in the Denver riot last fall. I trust you will meet with no such treatment at the hands of the so-called heathen of the Eastern world. How would the Christian world stand back aghast in holy horror were a Christian treated one-half as bad even among the wild Tartars of the mountain regions of the interior of Asia. I hope that you will be capable of making an unprejudiced comparison of the different systems of savagery that exist in the world. May circumstances favor you and allow you to return safely in your own good time. In haste,

Truly yours, S. F. WOODWARD.

FALLS CITY, NEB., May 12, 1881.

D. M. BENNETT: Inclosed please find ten dollars to your trip around this terrestrial globe, of which credit five dollars to Frank Wells and five to J. V. Hallebaugh, both volumes to be sent to

FRANK WELLS.

GIBSONVILLE, CAL., May 29, 1881.

FRIEND BENNETT: Inclosed please find post-office order for eight dollars, five dollars of which you will please apply to your around-the-world fund, and three dollars for Dr. Joseph Simms's "Nature's Revelations of Character; or, Physiognomy Illustrated." With my best wishes for a pleasant and successful trip, I remain,

Yours respectfully, W. W. WOOD.

ADRIAN, MICH.

BRO. BENNETT: I hav now just returned from my visit to eastern Pennsylvania and the sea-shore, where I had been with the view in part of improving my health as well as to visit with old friends and relativs. I had fully intended to make your city a visit, and to take you by the hand and look into your face, before you went on your round-the-world trip.

But the fates seemed to rule otherwise, and instead of my health improving, the reverse appeared quite apparent during my four days' stay at the sea-side; so I concluded to let discretion be the better part of valor, and to make my way directly home, and bid Old Ocean a long and lasting farewell. As I stood and gazed in meditativ thought upon the briny flood dashing its surf far upward on the beach, to me it was sublimely grand.

And while thus in meditation I became somewhat en rapport mentally with a prehistoric people who lived in age of the world before science had made the discovery of the rotundity of the earth, and before anything was known about the law of gravitation, or the philosophy of storms in the elements was thought of, as being brought about by natural causes. These primitiv people, in their undeveloped mental unfoldment, concluded that there must be some superhuman being or beings somewhere that had a controling influence over those natural elements; so they personified those natural forces and called them God, or gods, and of course these gods were anthropoid in form and character, made and created after man's own form and likeness. In the beautiful words of a modern poet,

"'In the likeness of his maker man is made.'
Of some allowance this may well admit;
And man the great exemplar imitates
When he becomes the maker of his gods.
The image of himself he then adores,
In fancy's glass he views his inmost soul
Reflected dimly, and he knows it not;
But, as it is congenial to his taste,
Concludes that it must surely be divine,
And bows to the reflection of himself."

And here in these few thoughts we can trace the origin of all religions based on divine homage. All are alike earnest, all alike sincere, and all alike based on ignorance and superstition. They all must hav something supernatural, something superhuman, something that man as a human being and an intelligent thinker can know nothing about. And as it is now a well settled fact that the Christian religion is only an outgrowth of the more ancient forms of religion, it must take its place with the rest.

S. D. MOORE.

PITTSBURGH, PA., June 14, 1881.

D. M. BENNETT: Once more I hav the pleasure of sending you the name of a new subscriber, who has lately given up old monotonous and bigoted orthodoxy, and has come over to inhale some of the pure oxygen of liberty and to grow mentally strong under the bright sunshine of free thought and free speech. We are battling with the enemy here, slow but sure, as I believe the converts we hav made here are in earnest on the side of Liberalism. My friend whose subscription is inclosed is already a radical Freethinker, and like me he loves THE TRUTH SEEKER so that he reads it every word through as soon as time will permit, after getting it.

I notice by THE TRUTH SEEKER that the "V's" are coming in fast, and that your trip is now a settled fact. I hav now made up my mind that I must hav those two or three fat volumes, and now send you the required sum for that purpose and also to assist in moving you around among the orients, hoping that you will make the round trip safely and that you will giv every Liberal who wishes to buy it a history that will, if they use it right, giv other histories, gotten up from a Christian standpoint, such a knock-down that they will be away below par, and will never be able to mount the platform of defense again.

I hav no fear for THE TRUTH SEEKER in your absence. It was tried before and was not found wanting. I say it is bound to liv under the management of Mrs. Bennett and Mr. Macdonald, and with the letters of D. M. Bennett from abroad. Inclosed find $6.50—$5 to my name for your trip around the globe, and $1.50 for the paper to the new subscriber named.

Yours truly, H. B. MAXWELL.

ROSSVILLE, ILL., July 18, 1881.

FRIEND BENNETT: Inclosed find my "mite," the promised five dollars, which I hav neglected sending till this day. "Better late than never," however. You hav my best wishes for a safe and prosperous trip around the worlp. There are many anxious hearts praying for your safety and return from your journey. I remain yours truly, C. M. ROSS.

WEST RANDOLPH, VT., June 24, 1881.

FRIEND BENNETT: Inclosed find post-office order for eight dollars; three of which are for your paper one year, from April 17, when my subscription expired, and the other five for the around-the-world fund, according to conditions, etc. I hope you will succeed in the undertaking, and be able to return to us with unimpaired health, to be at the helm to prosecute with renewed vigor the priests who now fatten upon the credulity of the people. I see even now that many are thinking for themselvs and do not believe the old, old story. Yet for the sake of gaining popularity many pander to to the aid of priestcraft and do not take our Liberal papers and books. Yet I find they are eager and willing to read my papers, etc., when I furnish them. Amidst it all I can see signs of promis for the future generations all over our fair land.

I wish you an abundant success. I am yours truly, SAMUEL BASS.

MILWAUKEE, OR., June 5, 1881.

FRIEND BENNETT: I am a sort of a border ruffian, and don't pretend to know much, having but little education. But as I am a Yankee I hav an idea, perhaps a new one. There is plenty of evidence here that the earth has more equators than one, and my geography used to teach me that the revolution of the earth drew the water upon the equator as the water is drawn upon the center of a grindstone by its revolution. If this is so, then the whole secret is made plain. Here we find old established beds of oysters at intervals of twenty-five or thirty feet, one above the other. We hav examined four distinct beds from fifteen to twenty inches in thickness, and it is probable that these distinct beds of oysters can be traced to the tops of our highest mountains. The last bed above tide-water is the most perfect, and of a much larger size than those at tide-water to-day, showing that the climate was warmer here when it was established. Hence it is plain that the sun is moving southward, or has been moving southward on this coast, and going, as the Yankees would say, "by jerks." I will not make a long argument with the geologists, who claim that these mountains hav been thrown up from the depths of the ocean, though I think I hav plenty of testimony in favor of my theory, but what I want is to hav you search, when you make the circuit of the earth, after the old legends that many of those old Eastern nations must hav, that their forefathers once dwelt in a beautiful land of plenty somewhere in the east. It is provable that the Chinese once dwelt in this country, for a bronze Chinese altar was exhumed in excavating for the N. P. R. R., with writing upon it which was deciphered by the Chinamen, and was by them conveyed with great care to their nativ land.

I don't think it will pay to try to destroy quite all of Noah's flood, though it might bear considerable pruning.

The paradisaical home of our forefathers, or Garden of Eden, will probably be found in Dakota, or the Red River country of the North. When the sun moved northward the aquatic animals were driven into the lands bordering on the Arctic Ocean, which accounts for the great abundance of ivory and aquatic fossils in those lands to-day. If I could hav time and space to tell you about Adam and Eve, and Abel's sheep business, and the reason why God would not accept of Cain's turnip and cabbage offering, it would be a story worth reading. But look out for Mother Shipton's sayings this year, for this tide-water bed of oysters is just about as well established as either of the other beds, and the jerk must come soon. Hav your arks ready and well stowed with grub and tobacco. E. W. CRESSEY.

CENTRAL, S. C., July 24, 1881.

DEAR BENNETT: I write this to say good-bye. Love and good wishes are all I can giv. Much as I regret your leaving us, I would freely send you $5 if I had it and thereby secure the history of your voyage, which will no doubt be worth three times the amount it will cost your donors. I am so glad you are going to hav company from home. It relieves me of half my regret for your going. Take good care of yourself, and right here let me suggest that you take a full suit of the "Wilsonia" to protect you from the effects of unavoidable exposures. Bring me a walking-stick from the Holy Land, even if it is nothing but a stalk of Jerusalem oak from round that old stable place where Christ was born, or may be you could get me a sprout from the stumps of that fig-tree which was struck by that big streak of cursing. I shall think of you often during your absence and look and long for your safe return. If you are successful and get home safe and then conclude to make a tour through the United States, I hope to be able to contribute my share to that enterprise.

Farewell. R. M. CASEY.

JORDAN VALLEY, OR., July 10, 1881.

MR. EDITOR: I hope you will hav a safe journey, and I know you will, for "Yahveh" will take care not to lose so useful a man as D. M. Bennett. And if the ship should happen to wreck with you, he will probably hav a great whale created for you, as he did for Jonah, for "Yahweh" knows you are a more useful man than Jonah was. And if you should happen to get lost in some of those heathen countries you will surely not find any worse hell than the Christians hav prepared for you. Hoping you will hav a pleasant journey, and return safely,

I am yours truly, WM. R. KING.

OSWEGO CENTER, N. Y., July 26, 1881.

FATHER BENNETT: Find inclosed one dollar for THE TRUTH SEEKER; wish I could send you one-half as much as I've expended for Jesus. I made up my mind that I had done more for him than he had for me, and I claim a balance in my favor; but he is exactly like his followers, and don't do what he agreed to, so I've dropped him from my list.

My experience is nearly the same as that of all in my circumstances. One example will tell the gist of the whole. Our minister told me in a puplic conference meeting, "I want you to sit down; we like to hav you come and hear what we hav to say, but we want you to keep your mouth shut."

But my mouth don't shut worth a cent, nor will it while prison doors stare us in the face for exercising our legal rights; and "do you know, Liberals, that we would" be an irresistible army of truth seekers if we were a little more concentrated?

I still say, "Bennett, don't go." But I suppose you will though; and you can put me down for the book of around the world, but don't send it till you get the "V," which I will remit as soon (at longest) as it is printed. My money is in the bank of heaven and I shall hav to raise it somewhere else, for I guess the "bank's broke." A. H. WALKER.

SOLEBURY, Feb. 27, 1881.

MR. D. M. BENNETT: Feeling assured of your pardon for my levity in using to you so common a vulgar expression, let me say, I perceive you're a cunning old coon (jokingly). I think I understand you. Seeing there is no hope of life, immortality in Materialism, you consent to visit the ancient Garden of Eden so as to partake of the "tree of life in the midst thereof and eat and liv forever." Well, I am sure that I with your many friends hav not the least objection, but oh, how shocking to those who wish you dead already! Can you not accommodate them before you go? I say, No, but go and eat thereof and liv forever.

If I was not so old and poor,
I would help you on your way,
But I will often think of you
In reading what you say.
So make the trip around the world,
And tread on holy ground,
Then return to your dear home,
With all your treasures found.
Go see the beautiful Eden garden,
Once planted by the Lord,
Now held in durance, as we read,
By glittering two-edged sword.
Try to hav some talk with Satan,
If you can be so bold;
See if he really is a serpent, snake,
And if he's looking old;
Shake him gently by the tail,
And pat him on the back;
Ask him kindly for some fruit,
And put it in your sack.
You might whisper in his ear
A word or two of praise;
We think him better than his god
In many of his ways!
You need not tell him all you know,
For that would raise his ire
To drive you from the garden,
And cast you in his fire.
Do not neglect the tree of life,
But treat it kindly, clever;
Try to get some fruit thereof,
And eat and liv forever.

Respectfully, H. W. ALLEN.

Consistency, thou art called a jewel,
Not here portrayed to view,
By one that's called the wisest man
The world has ever knew:

"Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. iii, 13). "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow!" (Eccl. i, 18.)

Old fashionable theological religion is now about losing its last hold on intelligent minds; its doom is sealed as a thing of the past, its priests and priestly rule must go to the wall, being weighed in the balance and found wanting; the light of scientific knowledge has eclipsed the splendor of its brightness; its mock sun must go down in gloom to welter in the blood of its slain!

Then shout, ye nations of the earth,
And let your voices ring;
The year of jubilee has come,
So all the world may sing,
Science god is king!

E. W. A.

FOREST GROVE, OR., July 13, 1881.

FRIEND BENNETT: It is rather late on my part in sending in my "V" pledge, but circumstances sometimes interfere with plans, so I will not tender any apology, but instead inclose postal order for $8—$3 to apply on the subscription of Mr. Bisbee of this place and the balance to apply to your missionary trip. I will giv another "V" if you will take Comstock the sneak along with you and cast him in ye Daniel's lion's den. I hav great doubts about any respectable lion making a meal off Comstock. No, I hav a better opinion of a lion or any other animal than to think they would giv Comstock even a passing glance. I hav a favor to ask of you which I hope that you will grant. Will you kindly forward to me one of those rocks that Joshua, God & Co. caused to be rained down from heaven upon men who were bravely defending their homes against a band of wandering (according to the Bible) robbers. I am not a lover of the (Bible) land, but I would like to hav one of those mythical rocks. It strikes me as very strange that Christians will persecute people who do not believe such infamous heathenish stories about their God. Instead of persecuting unbelievers Christians should giv them credit. Wishing you a grand success, I remain, Your Infidel friend,

W. C. CLOW.

God's Doings.

God made this world himself alone,
With no one to assist him,
And then upon the other hand,
There were none to resist him.
He made the world for our own use,
We could not liv without it,
And so he made it very quick,
Was just six days about it.

He made the sun and moon and stars
And placed them all in order,
And spread a curtain over all,
With a star-spangled border.
He made an Indian and a squaw,
And placed them in the bushes,
And taught them how to get their food
By catching fowls and fishes.

And then he made another pair,
And called them Eve and Adam,
When they'd been here a few short years
He wished the devil had 'em.
And then God sent old Satan down,
With Mother Eve to grapple,
And Satan turned into a snake,
And offered her an apple.

She took the apple, ate it all
But just the core and paring,
And those she gave to her old man,
And that set him to swearing.
So now we all must go to hell,
With devils there to grapple,
Because six thousand years ago
Our parents ate that apple.

God made ten thousand little things,
Black, yellow, green, and red bugs,
And then he made two species more,
We call them fleas and bed-bugs.
He made ten thousand little things,
Thousands of little midgets.
They bite our dear sweet babies so
Their mothers get the fidgets.

God made ten thousand little things,
Thousands of little creatures,
No man could either name them all
Or know them by their features.
The book we call the Bible here,
If you would read its contents,
One half we find is decent good,
The other half is nonsense.

There is no devil in the world,
In no dark place he lurches,
He has no refuge anywhere,
Excepting in the churches.
The priests may keep the devil there,
They think it very funny;
So long as they make them believe
They'll grab the people's money.

They may hear and pay them too,
Yes, every one that pleases;
In spite of this they can't get mine,
Till melted brimstone freezes.
Now take a peep at Plymouth church,
Behold their godly teacher;
There's no worse devil in the world
Than their beloved Beecher.

And when all find he's lied like hell,
And none believe his story,
He'll take a rope and hang himself,
And swing right into glory.

The Liberals' Warning to Uncle Sam.

BY ROBERT SWAIL.

Our lovely goddess, Liberty,
After a long and weary strife,
Was won by thee, dear Uncle Sam,
And thou didst take her for thy wife.

We grieve to think that thou dost flirt
With Mother Church so thoughtlessly,
Forgetful of that lovely one
Who has been always true to thee.

Old Mother Church has mistress been
Of kings of Spain, and John Bull too—
The concubine of ancient kings,
And history proves this statement true.

And 'tis well known that in those times
When kings and church were joined in one
The land ran red with human gore
And rights of conscience trampled on.

When king of France and pope of Rome
Conspired the heretics to slaughter
On fatal Saint Bartholomew,
Then ran human blood like water.

Our priests charge this to popery,
To do such deeds they would disdain;
A glance in history will show
Servetus was by Calvin slain.

Read church of England history,
Their foolish nonconformists' war;
They prosecuted Puritans
And drove them to this land afar.

Did then all prosecution end?
Oh, no; for Puritans then turned
And Quakers hung for love of God,
And Baptists fined and witches burned.

The old Blue laws hav been enforced,
And Kneeland thrust in prison cell;
The church on steamboats now makes war,
And railway trains would stop as well.

And she declares the mails are hers,
All through this land, o'er hill and dale;
To what she wants men must respond,
Or she will pop them right in jail.

The fact is this, our churches here
From Romish church are but a shoot;
It makes no difference their name,
They all agree to prosecute.

So, Uncle Sam, be not deceived;
Her crimson skirts of bright array
Are red with blood of martyred men—
Reformers who opposed her sway.

Her pious mien, her gentle words,
Hide worse than the most vile of beasts;
The seeming whiteness of her skin
but whitewash daubed on by priests.

Then, Uncle Sam, be warned in time
Before you feel her deadly clutch;
Where she gets power, then freedom dies,
And science withers at her touch.

Don't yield to her a single inch;
Giv her not our Constitution,
In which to put her God, and thus
Make it a priestly institution;

But cling to lovely Liberty;
From her true love be never parted,
Nor grieve her more by flirting o'er
One that's so vile and bloody-hearted.

Oh, hark not to church, priests, or pimps,
Who on freedom's cause would tread,
For they would slay thee, Uncle Sam;
They'd laugh if liberty was dead.

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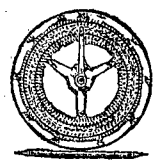
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BROOKLYN, May 30, 1881.

PROFESSOR WILSON, *Dear Sir:* All my life long I hav sufferred from nasal catarrh. Three months ago you persuaded me to wear your Magnetic Clothing. The offensiv disease is nearly eradicated, and I can read aloud, sing, or go up and down stairs with comparativ ease—something I hav not done in years without weariness. I was also annoyed with an excess of fat. Much of this has abated, and I hav gained a proportionate degree of muscular strength I measure over three inches less around the body—below the waist—since wearing your Garments.
I supposed that during the warm weather they would be burdensome. On the contrary, I am as comfortable as the present oppressiv heat will permit any one to be in ordinary dress. MRS. E. G. CHIPMAN,
7 Bond street.

WONDERFUL CURE OF PARALYSIS AND APOPLEXY.

[CASE OF PROFESSOR HATCH SMITH.]

BROOKLYN, N. Y., Feb. 28.

DEAR SIR: The "WILSONIA" MAGNETIC GARMENTS with which you invested me on the 22d day of November, ultimo, hav proved to be all that you claimed for them. I was stricken with apopiexy, and one-half (the right side) paralyzed on the third day of May last. In September following I stopped taking medicins. The results due to the "WILSONIA" GARMENTS as shown by my present physical condition are alike a wonder and a pleasure—the former to my friends, the latter to myself. You are indeed a favored mortal to be a chosen instrument to cure the sick by a natural law, as simple and beautiful as it is certain and perfect. Be assured that in giving you this statement I am actuated by a desire to lead all to seek your aid who suffer from a similar disease. I now know that your startling declaration, "One disease, one remedy," is absolutely true. This may puzzle some of my intimate friends, who are noble craftsmen on the medical staff; but they hav got to admit it. Wonderful facts cease to astound after a caustic dose of familiarity. It is a question of time alone for mankind to adopt "WILSONIA" in lieu of doctors and drugs. Your humble and obedient servant,
C. HATCH SMITH.

SUPPRESSED SCARLET FEVER.—SAVED FROM IMMINENT DEATH

DEAR SIR: Some two weeks since I read in the Brooklyn *News* a reporter's item noting a remarkable result from an application of your "WILSONIA" garments in the cases of suppressed scarlet fever. Having known of a case where a young man threatened with pneumonia was really cured in forty-eight hours by putting on your nerve and lung invigorator and the four other appliances which go with it ordinarily, I was curious to trace this fever case and see if any allowance must be made for the reporter's fancy. The scarlet fever patient was a six-year-old granddaughter of Mr. David Collier, on Columbia street, and I called upon him regarding it. He said the reporter's item was substantially correct. He said his family physician, Dr. Moffat, the homeopathist, acted as every humane physician does when, having no hope of recovery himself he says to the parents and friends, "We must hope for the best." Being told by the doctor that the "WILSONIA" garments would not interfere with his medicins, Mr. Collier extemporized a nerve and lung invigorator from two leg belts which he took off his own person, and applied them as best he could upon his dying granddaughter. In about two hours from the time he put them on the doctor called, and on examining the child, remarked that a gentle perspiration had come on, and warmly congratulated the family and friends on the result. I found in this case, as I should find, doubtless, in every other, a delicacy of feeling in the family, touching their family physician; a reluctance to say much in special praise of a remedy that was not administered or recommended by the doctor. I was satisfied, however, that those most interested considered that the saving of the little patient was due to the "WILSONIA," and I am constrained here to act upon the conviction that duty to the great public demands that this acknowledgment be publicly given.
Desirous of knowing what Dr. Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no phenomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

THE FAR-FAMED "WILSONIA."

moves grandly on, conquering and to conquer every form of disease known to men. It triumphs over even the most complicated forms within the short space of ten or twelve months. Read the following glowing tribute from the ready pen of the world-renowned Dr. Mansfield, of New York. It was received to-day:

61 WEST FORTY-SECOND STREET, N. Y., April 9, 1881.

DEAR WILSON: I am pleased to inform you that I am quite well from the use of your appliances. Fifteen days since I could not walk more than a quarter of a mile without resting. To-day I can walk three miles without fatiguing me in the least. I only wish that those who suffer as I did could know the efficacy of the "WILSONIA" as I do.
MRS. Mansfield has been and now is under the care of a celebrated physician, and up to yesterday has been suffering from debility attended with much pain Last evening I proposed to take my magnetic suit and put it upon her. She consented, and had not it upon her body over ten minutes before she acknowledged she was free from pain. She slept well all night, without experiencing the slightest pain whatever. I regret I hav not two suits, but I will put mine on her again to-night. I dare not go without it myself during the day time. Several ladies hav called on Mrs. M. this morning, and her theme is the "WILSONIA."
I hav sent your representativ on Broadway several customers already, and in every case I tell them you MUST DRESS them as YOU DEEM prudent. I hav two more on the "anxious seat" that will be converted soon. I hope to send you a $1,000 worth of customers this year.
God bless you, dear WILSON, for what you hav done and are doing for suffering humanity.
Respectfully, J. V. MANSFIELD.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

MY DIFFICULTY IS THAT MANY PERSONS WILL BECOME ROTTEN WITH DISEASE, WILL SWALLOW MEDICIN ENOUGH TO FLOAT A STEAMSHIP, AND RUB IN LINIMENTS AND OINTMENTS ENOUGH TO TAN THE SKIN TILL IT BECOMES LIKE THE SAIL OF A SHIP; AND THEN, HEARING OF MY MARVELOUS CURES, WILL EXPECT, ON PUTTING ON MY GOODS, TO JUMP INTO NEW LIFE IN TWO OR THREE MONTHS. THIS IN MOST CASES IS AN IMPOSSIBILITY, AND PERSONS GOVERNED BY SUCH EXPECTATIONS HAD BETTER NOT WASTE THEIR TIME OR MY OWN IN CALLING UPON ME.

FRIENDS OF THE SICK POOR OF BROOKLYN,

Enforce your physicians and the Charity Commissioners of Brooklyn to accept my offer to them in your behalf.
I renew it here as follows:

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

MULTIFORM DISEASE CLASSIFIED,

And the range of price for the "Wilsonia" Magnetic Suits warranted to effect a cure in every case, when the suit is worn continuously for the space of twelve months—frequently will do this in half that time.

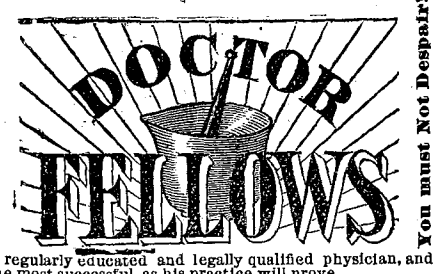
All forms of PULMONARY DISEASE, such as *Phthisis Pulmonalis*, or Consumption, Bronchial Hemorrhage, Pulmonary Hemorrhage, Croupous Pneumonia, Catarrhal Pneumonia, Induration, or Hardening of the Lung, Bronchial Asthma, *Tussis Convulsiver*, or Whooping Cough, Inflammation of the Pleura, or Pleurisy, *Hydro-Thorax*, or Water in the Chest, *Pneumo-Thorax*, or Air in the Chest, *Epitaxis*, or Bleeding from the Nose.
The above forms of disease require "Wilsonia" Magnetic suits which aggregate in cost from $38.50 to $73.50, according to the precise character of the disease and condition of the patient. These same conditions govern or determin the quantity of goods and their aggregate cost in every case mentioned in the following classes:
All forms of *Cardiac*, or HEART DISEASE, require magnetic suits ranging in price from $38.50 to $73.50.
All forms of DISEASE of the ORGANS of DIGESTION, such as Diphtheritic Inflammation of the Pharynx, Syphilitic Affections of the Pharynx, Inflammation of the Œsophagus, Stricture of the Œsophagus, Acute Gastric Catarrh, or Acute Catarrh of the Stomach, *Gastritis*, or Inflammation of the Stomach, *Carcinoma*, or Cancer of the Stomach, *Hematomesis*, or Hemorrhage of the Stomach, Dyspepsia, Scrofulous and Tuberculous Diseases of the Intestins and Mesenteric Glands, Colic, Gastric Fever, Neuralgia of the Stomach and Intestins, Peritonitis.
The above require suits costing from $48.50 to $93.50.
All forms of Disease of the Liver and Bile-Ducts, such as *Hyperemia*, or Enlargement of the Liver, Acute Yellow Atrophy of the Liver, Tuberculosis of the Liver, Cirrhosis of the Liver, Acute and Chronic Hepatitis, or Acute and Chronic Inflammation of the Liver, Fatty Liver, Cancer of the Liver, etc.
The above require suits costing from $38.50 to $83.50.
All forms of disease of the kidneys, such as Hemorrhage of the Kidneys, Acute Bright's Disease, *Parenchymatous*, or Chronic Bright's Disease, *Carcinoma*, or Cancer of the Kidneys, *Renal Calculus*, or Stones in the Kidneys, *Hematuria Vesicalis*, or Hemorrhage of the Bladder, Incontinence of Urine and all diseases of the Sexual organs, *Ovaritis*, or Inflammation of the Ovary, Ovarian Tumor, Catarrh of the Uterus, Displacement of the Uterus, *Parenchymatous Metritis*, or Acute Inflammation of the Uterus, Tumors of the Uterus, *Anomalis*, or Menstruation, *Prolapsus Uteri*, Catarrh of the Vagina, Leucharrh.
The above require suits costing from $48.50 to $108.50.
All forms of DISEASE of the NERVOUS SYSTEM, such as Softening of the Brain, *Hemaphlega*, or Paralysis of the Lateral Halves of the Body, *Pariphlegia*, or Paralysis of the Upper or Lower Half of the Body, *Paralysis Agitans*, or Shaking Palsy, Apoplexy, Cerebral Hemorrhage, Cerebritis, or Inflamation of the Brain, *Cerebro-Spinal Meningitis*, Sclerosis of the Brain, *Hydrocephalus Acquisitus*, or Water on the Brain Acquired. *Hydrocephalus Congenitus*, or Water on the Brain from Birth, *Myelitis*, or Inflammation of the Spinal Marrow, Hemorrhage of the Spinal Cord, or Spinal Apoplexy, *Tabes Dorsualis*, or Consumption of the Spinal Cord, *Locomotor Ataxia*, or Progressiv Grey Degeneration of the Posterior Columns of the Spinal Cord, Ticdouloureux, Neuralgia, *Neuralgia Ischia Dica*, or Sciatica, *Chorea*, or St. Vitus' Dance, *Trismus*, or Lock-jaw. Epilepsy, or Falling Sickness, *Eclampsia Infantum*, Hysteria, Catalepsy, Hypochondriasis.
The above require suits costing from $48.50 to $150.00.
All forms of DISEASE of the SKIN, such as *Eczema* and its several varieties, require suits costing from $48.50 to $73.50.
All forms of DISEASE of the ORGANS of LOCOMOTION, such as *Rheumarthritis Acute*, or Flying Gout Acute Articular Rheumatism, Chronic Articular Rheumatism, Deformities of the Joints, Gout, Progressiv Muscular Atrophy.
The above reqnire magnetic suits costing from $48.50 to $200.00.
All forms of ACUTE and CHRONIC INFECTIOUS DISEASE, such as Measles, Scarlet Fever, Small Pox, Chicken Pox, Typhus Fever, Typhoid Fever, Relapsing Fever, Intermittent Fever, Dysentery, Syphilis, Congenital and Hereditary.
The above require magnetic suits costing $93.00.
All DISORDERS OF NUTRITION which do not depend upon Infection, such as Chlorisis, Scrofula, Diabetes [both varieties], *Scarbutus*, or Scurvy, etc.

The above require magnetic suits costing from $48.50 to $68.50.
HERNIA requires Magnetic Appliances costing from $53.50 to $93.50.
VARICOSE VEINS require Magnetic Appliances costing from $58.50 to $108.50.

N. B.—When "Wilsonia" Magnetic Suits are ordered to be forwarded by mail or express [they should go by express wherever practicable], do not neglect to state the size of head, of the waist, the wrist, and length of the foot of the person for whom they are ordered. Al checks and post-office orders should be made payable to William Wilson, 465 Fulton street, Brooklyn, N. Y.

$66 A WEEK in your own town. Terms and $5 outfit free. H. Hallett & Co., Portland, Me.

CONSULT



Your Case is Curable! You must Not Despair!

A regularly educated and legally qualified physician, and the most successful, as his practice will prove.
Cures all forms of PRIVATE, CHRONIC, and SEXUAL DISEASES, SPERMATORRHŒA, and IMPOTENCY, as the result of self-abuse in youth, sexual excess in maturer years, and other causes, producing some of the following effects: Nervousness, Seminal Emissions (night emissions by dreams), Dimness of Sight, Defectiv Memory, Physical Decay, Pimples on Face, Aversion to Society of Females Confusion of Ideas, Loss of Sexual Power, etc., etc., rendering marriage improper or unhappy, are thoroughly and permanently cured by an External Application, which is the Doctor's latest and greatest medical discovery, and which he has so far prescribed for this baneful complain in all its stages without a failure to cure in a single case and some of them were in a terribly shattered condition had been in the insane asylums, many had Falling Sickness—Fits; others upon the verge of consumption; while others, again, had become foolish and hardly able to take care of themselvs.
Syphilis positivly cured and entirely eradicated from the system. Gonorrhœa, Gleet, Stricture, Hernia (or Rupture), Piles, and other private diseases quickly cured.
All diseases of women—such as Amenorrhœa (or delay of the first menses), Dysmenorrhœa (or laborious menstruation), Chlorosis (or green sickness), Leucorrhœa (or whites), Prolapsus Uteri (or falling womb), etc.—treated with equal success, as the following will show:
"DEAR DOCTOR: If the kind thought shafts I daily send you are received, I will not need to tell you that I am feeling better than for seven years, nor express my gratitude in words. If every kind and grateful thought I send you were a blossom, you would be a pyramid of flowers."
The above lines, from Annie E. Edwards, of Alliance, O., is only a sample of the many grateful expressions received by the Doctor from suffering women whose diseases peculiar to their sex hav made their lives so miserable, and who receive so little sympathy from members of their own households.

A GREAT DOCTOR.

Kersey Graves the noted author and lecturer, writing to the Seymour, Ind., *Times* under the above head, remarks: "There is perhaps no art that can claim the attention of the human mind of more importance than alleviating human suffering, stopping the progress of disease, and thus extending the period of human life. And I know of no physician more successful in the practice of this art than Dr. R. P. Fellows, of Vineland, N. J. His success in nearly all forms of chronic diseases seems to be absolutely wonderful. He seems to hav no use for the word "fail" in his practice. This I know by actual trial, having been relieved of a bad case of kidney disease by his new method when all other means failed. Try him, by all means, if you are afflicted with any of the maladies incident to this age. I deem it my duty to say this much for the benefit of suffering humanity."
Dr. Fellows will send for two 3-cent stamps his MEDICAL ADVISER; or, NEW GUIDE TO HEALTH, setting forth a new and scientific method (never before known) for the cure of all chronic diseases. Also, for the same number of stamps, his PRIVATE COUNSELOR, treating on Spermatorrhœa and Impotency, giving the cause, symptoms, horrible effects, and cure, which consists of the External Remedy spoken of above. *No medicin taken.*
Consultation in person, $5.00; by letter, free and invited, which are kept strictly confidential in all cases. Charges for treatment reasonable. Address Dr. R. P. FELLOWS,
Vineland, N. J.

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This book contains the principal points that Mr. Ingersoll has made against the Pentateuch in all his lectures on that subject. The pamphlets that hav been surreptitiously issued are incorrect, filled with mistakes, and consist of only about fourteen or fifteen pages, while there are two hundred and seventy-five pages in the book just issued. The book is unanswerable in its facts and logic, inimitable in its style, and filled with wit, satire, eloquence, and pathos.

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Woonsocket, R. I.

Gems of Thought.

THE Methodist condemns the Catholic for believing too implicitly, too entirely, in his leaders and his church dogmas, while the Atheist knows that they are each and all of them dupes and victims of old superstitions, traditions, and teachings perpetuated by false education and unfavorable social influences.—*Elmina D. Slenker.*

THE pure scientists object to anything being called facts in human experience which are not reducible to sensible terms. They are not facts such as science contemplates. Their value to religion or to religionists they may not deny, but they complain bitterly of any attempt to confound science with mental philosophy. They study the brain, but not the soul. They observe and respect what can be weighed, measured, or subjected to physical tests, but leave all that is beyond this—and that is the best and highest—to the speculativ thoughts of men, who must be contented with something short of what they call scientific knowledge.—*Rev. H. W. Bellows.*

PROTESTANT as well as Catholic Christianity discourages investigation and love of truth by instilling into the mind unmanly fears respecting the consequences of coming to conclusions in conflict with accepted dogmas. How can a man educated to believe a system that forbids doubting—the beginning of wisdom—regarding its truth, make an impartial examination of its claims, or the claims of other systems opposed to it, or investigate, without fear or favor, questions that are related to it?—*B. F. Underwood.*

HUMAN nature is, we admit, so capricious that there may be a single sensitiv point in a conscience which everywhere else is callous. A man without truth or humanity may hav some strange scruples about a trifle. There was one devout warrior in the royal camp whose piety bore a great resemblance to that which is ascribed to the king. We mean Colonel Turner. That gallant cavalier was hanged, after the Restoration, for a flagitous burglary. At the gallows he told the crowd that his mind received great consolation from one reflection—he had always taken off his hat when he went into a church.—*Macaulay.*

MEN differ in opinions as much as in features. No two minds are perfectly accordant. The shades of belief are infinitly diversified. Amidst this immense variety of sentiment, every man is right in his own eyes. Every man discovers errors in the creed of his brother. Every man is prone to magnify the importance of his own peculiarities and to discover danger in the peculiarities of others. This is human nature.—*Dr. Channing.*

EVEN our enemies are beginning to admit that the secularist life may be as pure in aim and aspiration as theirs. They are ceasing to point to men as false and dishonest because they are Secularists or Materialists, Agnostics, or even Atheists. But the constant cry is that morality is not enough. A pure, honest, workful life is not sufficient. There must be a belief in God; nay, in this country there must be a belief in Christ and his blood, if a man's life is to be a true life. He may be the faithfulest of husbands, the gentlest and firmest of fathers, most honest and painstaking in business, one against whom no breath of censure stirs. That is not enough. The Christian shakes his head doggedly and says: "All this is of no avail. He does not believe in the saving power of the blood of Jesus Christ."—*Dr. Aveling's Superstitions.*

WHAT signifies his barren shine
Of moral powers and reason?
His English style an' gesture fine
Are a' clean out of reason.
Like Socrates or Antonine,
Or some old pagan heathen,
The moral man he does define,
But ne'er a word o' faith in 't
That's right that day. —*Burns.*

WHO would not rather be damned with intellectual, moral men and women, whose chief crime is that they are independent and courageous enough to examin the faith of their ancestors and to reject whatever seems contrary to their reason and their sense of right, however consecrated by time, than to be saved with the ignorant and the vicious, whose principal merit consists in their declining to doubt or to investigate, in their adhering firmly to the religion taught them in childhood, and their confidence that the blood of Jesus has the virtue to wash away all their sins and fit them for the mansion of the blest! Who, I say, would not rather be damned with the former than be saved with the latter?—*Underwood's Christianity and Materialism.*

IF you want to hav better men and women, change their condition here. Don't promis them something somewhere else. One biscuit will do more good than all the tracts that were ever published in the world. Giv them more whitewash, more light, more air. You hav to change men physically before you change them intellectually. I believe the time will come when every criminal will be treated as we now treat the diseased and sick, when every penitentiary will become a reformatory, and that if criminals go to them with hatred in their bosoms they will leave them without feelings of revenge.—*Ingersoll's Hell.*

I LOVE the man that can smile in trouble, that can gather strength from distrsss, and grow brave by reflection. 'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death. He that rebels against reason is a real rebel; but he that, in defense of reason, rebels against tyranny, has a better title to "Defender of the Faith" than George the Third.—*Thomas Paine.*

O WAD some power the giftie gie us
To see ourels as others see us!
It wad frae many a blunder free us
And foolish notion.
What airs in dress and gait wad leave us,
And e'en devotion! —*Burns.*

Odds and Ends.

A HANDSOME lady entered a dry-goods store and inquired for a "bow." The polite clerk threw himself back and remarked that he was at her service. "Yes, but I want a buff not a green one," was the reply. The young man went on measuring goods immediately.

"FATHER," asked little Johnny, "when you was a boy did you used to think what a great man you would be when you grew up?" "I suppose so," said his father, "why do you ask that?" "I don't know," replied Johnny, "only I heard you say last night that life was full of disappointments; that was all."

"WOULD you like to look at some mourning goods?" asked the polite dry-goods clerk, as he flung down some slazy black fabrics before a serious lady customer. "No, not this morning; some other morning; good morning," she responded; and the clerk was so overcome that he was shortly afterward carried out to his bier.

A YOUNG man has just been married. On the evening of the happy day he observes his bride carefully restoring her bouquet of orange blossoms within a globe of glass prepared for the purpose. Much surprised, he inquires the reason. She, with a charming smile, replies, "But, my dear, I may be able to keep it for the next."—*From the French.*

"WHAT," asked Lampy, pausing in the middle of a mischievous article on the annex, "is the difference between a boarding-school miss twelve months before marriage and the same individual twelve months after the ceremony?" "About two years," said the Ibis, mournfully viewing the sad-eyed censor returning from an algebra examination. "Nay," replied the jester, "one husbands her bang, the other bangs her husband.—*Harvard Lampoon.*

HE saw a carpet hanging out
Upon a clothes-line in the rear
Of that fine mansion, and he thought,
"The folks are out, the coast is clear;
I'll bag that Brussels if I can."
He did, and, making no delay,
Adown the alley, in the dusk,
The carpet-bagger tramped away.

WHEN you go to court your girl, young man,
Keep getting bolder and bolder,
And when the propitious moment comes,
Right in your arms enfold her——
and ask her if you dare hope to, some time in the sugar-coated futurity, swear her in to get up on cold mornings and start the fire, while you hold a private seance with old Morpheus pending breakfast.

NOT FOR THE REVISED VERSION.

How dear to my heart was the old family Bible,
That stood on the table so solemn and still,
Where often I've bid anything I thought liable
To get in the hands of my brother Bill.

How ardent I've seized it with eyes that were glowing,
And shook its wide pages till out the things fell;
But now all its charming old secrecy's going,
With this new-fangled Bible the bookstores all sell,
The new-fangled Bible, the twenty-cent Bible,
This reverend Bible that says hades for hell.

SHE DIDN'T KNOW.

Miss Pallas Eudora Von Blurky,
She didn't know chickens from turkey;
High Spanish and Greek
She could fluently speak,
But her knowledge of poultry was murky.

She could tell the great uncle of Moses,
And the dates of the wars of the roses,
And the reason of things—
Why the Indians wore rings
In their red, aboriginal noses.

Why Shakspere was wrong in his grammar,
And the meaning of Emerson's "Brahma,"
And she went chopping rocks
With a little black box
And a small geological hammer.

She had views upon co-education,
And the principal needs of the nation,
And her glasses were blue,
And the number she knew
Of the stars in each high constellation.

And she wrote in a handwriting clerky,
And she talked with an emphasis jerky,
And she painted on tiles
In the sweetest of styles,
But she didn't know chicken from turkey.
—*Tom Ochiltree.*

A QUESTION FOR THE BACHELORS.

Where do old bachelors go—when they die?
Where do the bachelors go?
Do their souls take flight to the realms on high,
Or to darker regions below?
Old maids with their follies and whims
Climb up the golden stairs;
Where do old bachelors go with their sins?
Sweet echo answers, Where?

When from this dreamy world they skip,
Do they think of their ill-spent youth?
Do they ever think of the rosy lips
They never kissed?—in truth.
No curtain lectures, no little storms,
To burst over them now and then;
No making up in each other's arms,
To love but to quarrel again.

They liv on earth in a negativ state,
In hunger and thirst and cold;
In a state of unrest in the tide of faith,
A poverty of the soul;
They call it happiness, because
They enjoy it—and so it is—
For 'tis merely short suspension of laws
That punish—and that is bliss.

Old bachelors go to—well, when they die,
We know where the bachelors go;
Old maids shall pile the embers high
Far down in their quarters below.
"We might hav been married," they cry aloud,
And look up from the regions dark,
"Then we could swing on a rosy cloud
And play on a golden harp." —*Becky Sharp.*

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

AN ex-female is the term applied by the Philadelphia *Press* to Mrs. Victoria Woodhull.

A STRIP of land one inch wide and three hundred feet long was sold in Milwaukee for $1,500.

NEARLY all the persons miraculously cured by prayer at Pink Cottage, the hospital of the Rev. George O. Barnes, in Kentucky, hav since died, and these mishaps hav closed the concern.

FATHER RYAN, a Roman Catholic pastor at Cromwell, Conn., who fell in love with a girl and became a drunkard, has contritely turned all his property over to his bishop and retired to a monastery.

THERE is trouble in the Methodist church at Hickory Point, Illinois, because cigars were sold at the Sunday-school festival to small boys, several of whom indulged in their first smoke on that occasion.

REPORTS from Kansas cities agree that the prohibitory liquor law passed last winter is already disregarded. All the saloons were closed a while, but they are now open, and the traffic suffers no interference.

THE John Allen case of twelve years ago in this city now has a counterpart in Chicago, except that instead of a "wickedest man," the person of supreme debasement is Minnie Brooks, in whose dance-house revival meetings are held.

UNDER the new khedivial decree abolishing slavery in Egypt, domestic slavery in future will be rendered impossible. Families possessing slaves now are not to be deprived of their property in them, but no new slaves are to be admitted.

A METHODIST camp-meeting near New Canaan, Conn., announces as one of its advantages that "a commodious ice house has been erected on the grounds." It is not stated whether this is for the storage of ice or for the accommodation of brethren who grow too enthusiastic and who need cooling off.

THE *St. James's Gazette* tells of a Nihilistic beer shop in Rose street, Soho, where the subversion of law and order is advocated in the following song:

A stands for Alexander, who was killed the other day;
If his son don't alter he'll be killed in the same way.

ELDER ATWATER, a Wisconsin Methodist preacher, affected the Peter Cartwright style of evangelism, and gained an enviable reputation for piety and eloquence; but his downfall has been caused by a committee, who watched his conduct at a camp-meeting and made discoveries which confirmed their worst suspicions.

IT is impossible to satisfy some men. No matter how much they hav they want more. They are like the little boy who had gorged himself at dinner, but still begged for a piece of custard pudding. "But, my dear," said his mother, "you are so full now that you can hardly speak." The youthful prodigy replied, "Mother, the apple-dumpling side of my stomach is full, but the custard-pudding side is empty."

THE increase of wealth from 1860 to 1870 was over 114 per cent. The increase of population during the same period was less than 23 percent. Thus the increase of wealth in ten years was 91 per cent greater that the increase of population. And yet the great mass of people were no better off in 1870 than in 1860, and poverty and crime were more widespread. Who got the 91 per cent of increase and how did he, they, or it get it?

IT is difficult to imagin a multitude of sane people gathering together to hear a D. D. discuss plans for raising money in Sabbath-schools for foreign mission work. But that is the way part of the day was spent the other day at Chautauqua. There are plenty of "heathen" at home uncared for, but it is not perhaps the heathen brother abroad that the good men at Chautauqua care for so much as the brethren who are to handle the money raised in the Sabbath-schools.

A MORMON conferenee is to be held in Georgia. This announcement confirms the reports of numerous conversions to Mormonism in the mountain districts of Alabama, Georgia, North Carolina, and Tennesee, where exhorters from Salt Lake hav been zealously at work for several years. These men preach polygamy, but advise the converts not to practice it until they migrate to Utah. It is said, however, that among Georgia Mormons a plurality of wives is not uncommon.

COL. INGERSOLL says: "Rev. Dr. Newman, of New York, tells us that the crime of Guiteau shows three things: first, that ignorant men should not be allowed to vote; second, that foreigners should not be allowed to vote; and, third, that there should not be so much religious liberty. It turns out, first, that Guiteau is not an ignorant man; second, that he is not a foreigner; and, third, that he is a Christian. Now, because an intelligent American Christian tries to murder the President, this parson says that we ought to do something with ignorant foreigners and Infidels. This about the average pulpit logic."

THE London *Daily News* says: "Mr. Bradlaugh's case will be immediately considered by the Cabinet council. A ministerial statement on the subject is expected before the close of the session. We are informed that Mr. Bradlaugh will take no further steps pending the hearing upon the summons. We hav always maintained, in accordance with the opinion of Lord Selbourne, the law officers of the crown, the late attorney-general, and a majority of lawyers, that the right claimed by the House of Commons is one which does not belong to it, which it never exercised before, and which, sooner or later, must, if persisted in, bring it into serious conflict with the constituencies. Mr. Bradlaugh's own imprudence cannot alter the fact that he has been treated with the grossest injustice, and that he represent a principle of the highest political importance."

FATHER KALLENBERG is pastor of St. Michael's Catholic church at Miamisburg, Ohio. Pete Eagle is an ex-sheriff and of considerable weight in the community. He and his wife belonged to St. Michael's. Mrs. Eagle accused the priest of attempting to kiss her, and similar charges were made by other women; but none of the accusers would appear before the official whom the bishop sent to investigate the scandal, and therefore the matter was dropped. Mrs. Eagle was absent from the services awhile, but last Sunday a new church was to be dedicated, and she went to attend the services. Father Kallenberg met her in the aisle, and, in hearing of the congregation, asked why she had come. She went home immediately. Then Pete Eagel sought the clergyman, and exacted, by means of a threat to whip him, something that served for an apology. Both men are now going armed for a fight.

AN unexplained objection to the electric light arises from its alleged evil effects on the eyes. European observers state that the frequent variations in intensity to which the light is subject giv rise to sudden and frequent changes in the pupil, and, consequently, in the "accommodation" of the eye, by which is meant that alternate contraction and dilation of the pupil, by which it suits itself to the variations of light. Such a light, therefore, causes not only muscular fatigue, but also a consider able degree of blurring and indistinctness in the retinal image. The light suffers both when it is too dim and when it is too bright. In the former case the object must be brought close to be clearly seen, and an increased accommodativ effort is called for, which in most case results in nearsightedness. In the latter case, the simple intensity of the light produces undue contraction of the pupil, and an increase of tension within the eye.

THE quiet old town of Davenport, Iowa, has recently been seriously agitated over a scandal which has just come to light. The facts in the case are as follows: one Rev. Mr. Wilson, a Baptist preacher, has been charged with taking improper liberties, and finally culminating in attempting to commit rape on one of the members of his church, Mrs. Bush, a lady of very good character, who has been holding official positions in the church, and a leader in society. The case is now in progress in the courts. A large amount of evidence has been given seriously reflecting on the character of many of the church-members, and also bringing in the good names of previous pastors who hav not always used the best discretion when in company with their weak sisters. The church is divided, as usual in such trials, the pastor having the largest portion; not only that, but he has the sympathy and support of a portion of the press, the churches generally, and the Y. M. C. A. Their influence is so potent that probably the pastor will go free and the injured woman will receive censure from the people.

IT is announced that the Rev. H. W. Thomas, of Chicago, is to be tried in September for heterodoxy as to the atonement and the inspiration of the scriptures. It is also announced that he has "left the Methodist Episcopal church." There seems to be some confusion as to his standing. For some time he has been preaching as an independent minister. If it shall be definitly ascertained that he has severed his connection with the Methodist Episcopal church it will be superfluous for the court of that church to attempt to try him. The points on which charges of heterodoxy are made out are exceedingly nice, and are based on expression in his sermons, many of which are capable of being explained in different ways. It is claimed by his friends that there are many in the Methodist church who are quite as heterodox as Dr. Thomas is accused of being. And it is urged that if he be tried there ought to be a general and comprehensiv trial of all who hav in any degree wandered from the standards of the Methodist Episcopal church. Such a trial would produce a theological earthquake, and would introduce more dissensions than fifty ecumenical councils could heal.

REV. DAVID TICE, Methodist, of Stillwater, Minn., has been persecuting a poor cripple who keeps a peanut-stand on Third street, in that town. He lodged a complaint against and arrested him several times for doing business on Sunday, the same as dozens of others in town there and elsewhere are making a regular practice of doing, and in which they are countenanced and upheld by public opinion and officers of the law; but Tice, one of the Comstock style of virtuous seekers after notoriety, and whose hypocrisy can be seen in every word and motion by any ordinarily keen-eyed observer, must look after the morals of this poor cripple—not daring to attack any abler—and hav him fined to help his morality. His first fine the citizens clubbed together and paid. His second fine was ten cents, the situation having come to the knowledge of the judge as it should, and it being the duty of the court to impose some fine to meet the requirements of the law; that is, honored more in the breach than the observance. The local papers, and even those of towns like St. Paul, adjacent, hav passed very severe strictures upon the conduct of the "self-appointed," and given him notoriety, though of a not at all pleasant kind to any one but such abnormal creations as Tice, Comstock, etc. It is hoped he will hav sense enough to crawl into his moss-grown fossil of Methodism and content himself with mauling the "revised" or some more antequated edition of "God's word."

News of the Week.

WM. G. FARGO, of Wells, Fargo & Co., died on the 3d.

ANOTHER Indian outbreak is announced in New Mexico.

BARONESS BURDETT-COUTS and her husband are coming to America.

PARNELL has been suspended from Parliament for offensiv language.

COLLECTOR ROBERTSON assumed the duties of collector of this port on the 1st inst.

ANOTHER plot for the assassination of the czar has been discovered and frustrated.

NINE persons died and twelve were prostrated from the heat in this city last Saturday.

A NET saving of $1,381,442 was effected in Star Route service by Postmaster James in July.

JOHN DILLON, the Irish agitator, has been released from prison by the British government.

FOUR men were killed and ten wounded by one bolt of lightning at Hartsville, S. C., on the 5th.

SHARKS are being caught off the piers of this city and placed on exhibition by enterprising fishermen.

BRADLAUGH is seriously ill from the effects of his encounter with the officers of the House of Commons.

THE ministerial cabinet of England has decided to introduce an Oath's bill at the next session of Parliament.

THE fashionable way now of injuring your enemy is to place a dynamite bomb around where he can step on it.

LAST Monday night Wm. Gale completed his walk of 6,000 quarter miles in consecutiv period of ten minutes each.

ORVILLE GRANT, brother of Gen. Grant, died at the New Jersey Asylum for the Insane, near Morristown, on the 5th.

THE sexton of the Fourteenth street Presbyterian church was found dead in the chapel last Sunday, suffocated by gas.

GREENFIELD, the wife murderer, was hanged at Syracuse on the 5th. He had been three times sentenced in the five years he has lain in jail.

SITTING BULL says he only surrendered because his women and children were starving. He don't place much faith in the promises of the government.

BY the aid of the electric balance the location of the ball in the President's abdomen has been discovered. He had another relapse on Saturday, but the physicians now say he is doing well.

POSTMASTER JAMES has found that the Canadians hav been using the United States mail bags in their local service, some being sent as far north as Manitoba. He will take steps to prevent this in future.

MR. BRADLAUGH addressed a monster meeting at Northampton last Sunday. He said that the great struggle for constitutional rights was growing graver, but he would fight for them as long as his life lasted.

THE publication of the St. Petersburg *Golos* has been suspended for six months for having exceeded propriety in criticising the conduct of the Prince of Bulgaria and General Ernroth, and in exposing the disorder existing on board Russian men-of-war in foreign stations.

A MOVEMENT has been set on foot in this city by the Business Men's Moderation Society to ascertain how far adulteration has been carried in the manufacture of beer. Having recommended malt liquors in preference to distilled the society feels responsible for the quality offered by the different breweries.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER VI.

Often I was in the amphitheater; often I passed through the street of Albertas. I saw her no more. Her picture floated before me and mixed itself with my dreams. I lost all hope to see the beautiful vision again, but not my longing.

The time came that I was to enter the university at Montpellier. Mr. Etienne repeated to me his wishes, and conjured me not to disappoint his expectations. In the superabundance of his confidence in my young powers he saw in me the future guardian angel of the Protestant church of France.

He blessed me. The whole family stood weeping around me at my departure. I promised in all vacations to come to Nismes, and left, overwhelmed with grief.

From Nismes to Montpellier are eight full leagues. I wandered in the shade of mulberry-trees between golden grain and beautiful wine-gardens along the chain of hills above which rise the gray Cevennes. But the air glowed, and the earth burned beneath my feet. After three hours I sank down, worn out, at the banks of the Vidourle, in the shade of a neat villa and its chestnut-trees.

I meditated over my past and my future. I calculated what I had lived, and what a space of time, according to the common measure, would yet be left for me to labor. I found still forty years, and for the first time shuddered at the shortness of our days. The oak upon the mountain needs for its development a century, and stands yet another in the prime of its strength. And man's existence so fleeting! And why? What shall he do with his numerous talents? Not a long, but a rich life was by nature given to man. The thought consoled me. Well then, thought I, four decades more, and thou standest, a more perfect one, where thy father stands.

So I gradually fell asleep under these thoughts. In my dream I was an aged man, my limbs heavier, my hair white. The thousands of fine pores of the physical body, through which it unfelt inhales power of life, and nourishes itself from the elements, had withered. With the ceasing flow of the matter of life ceased the power of the muscles, and the tender parts, which we call its tools, gradually hardened and closed themselvs. I heard the world no longer, and soon my eyesight also became extinct. While thus the senses died away with which the spirit takes root in the earthly the emotions grew weaker, all perceptions feebler, and all that which was formerly conducted through the busy senses to the spirit was lost. I had my corpse no longer under full control, and forgot the names of things and their use. I was fed by others, and dressed and undressed, and treated as children are treated. I could yet talk, but the words often failed me, and I spoke sometimes that which nobody could comprehend. Yet I thought and felt, though without regret, that I no longer belonged to the earth. But soon I did not even think any more in words; it was only a motionless, still, nominal feeling of my being. This being, eternally monotonous, with entire absence of anything from without, was without weal and without woe; there was in it no change of thought, hence no results, and no more time. Enough! I was dead long ago, my corpse a long, long time buried and moldered for centuries. Only upon earth, where we count the changes of things, are centuries, and the succession of events produces in us the idea of time. Separated from all change, there is in existence no time.

An agreeable, dark sensation now took possession of me. My hitherto isolated spirit became connected with new instruments, to be working in the universe upon the universe. I felt gradually more distinct, and heard a mild rustling, and felt an agreeable freshness about me. Before me floated golden, dazzling beams, and silvery clouds danced along. I lowered the astonished look into the bright, transparent green of trees surrounding me, which, like colored air, swam in the crystal-clear ether. And between the branches and the clouds stood Clementine, motionless, shining brilliantly in unspeakable beauty, a wreath of young flowers about her dark hair.

She smiled at me. So smiles only love in its innocence. She took the wreath from out her hair, and swung it in her tender hand, and it sank upon my breast.

"O thou heavenly dream, do not leave me!" thought I, and stared in nameless rapture at the beautiful vision.

At this I heard a sound, as of a wagon rolling by. Clementine's countenance darkened. Her name was called.

"Farewell, Alamontada!" said she, and vanished among the trembling twigs.

I was at that moment about to sink at her feet. But I lay upon the ground. I was not in a dream, for I recognized the Vidourle and the villa darkened by high chestnut-trees.

I raised myself up. A wagon thundred over the bridge. I hurried thither. An old servant met me, and asked whether I desired refreshments. I expressed my astonishment to him. "Are you not Mr. Alamontada?" said he. I replied in the affirmativ. "Now, Miss de Sonnes and her mother hav left the order with me," answered he. I went back, took Clementine's wreath from the ground, and followed the servant. Clementine was Miss de Sonnes.

This day will never be forgotten as one of the most beautiful of my life.

CHAPTER VII.

An attic room in the rear house of one of the richest and happiest inhabitants of Montpellier, Mr. Bertollou, became my abode. Some roofs, black walls, and two windows, and the attic of a house standing on the opposit street, was my scanty view. Nevertheless I was happy. Surrounded by my books, I lived only for the sciences, and Clementine's wreath hung above my writing-desk. Spring's myriads of blossoms lost their brightness beside the charms of these withered flowers, and the weight of the queen's jewels could not pay me the value of the slightest citron-leaf thereof.

Clementine became my saint. I loved her with a pious veneration—as one loves supernatural beings. The suspended wreath was my relic, which an angel had thrown down to me from heaven. I saw her, in the glory of transfiguration, go through my dreams. Her name resounded in my songs. I awaited with trembling and longing the vacation of the university, in order to see my uncle Etienne and Nismes, and perhaps through some lucky accident to see the loved saint again.

One day the door of my study-room was opened. A young, handsome man entered to inspect the room. It was Mr. Bertollou. "You hav here an unpleasant view!" said he, and stepped to the window; "yet yonder still a little piece of the house of De Sonnes, one of the most tasteful in the whole city!" he added smilingly.

The name De Sonnes made me tremble. Mr. Bertollou remained meditatingly at the window and appeared to become sad. I began a conversation. He asked me about my origin and my knowledge. "How," said he, "you play the harp? And you love it passionately, without possessing an instrument?"

"I am too poor, sir, to buy one myself. My little money is hardly sufficient for the necessary books."

"My wife has two harps. She can well do without one of them!" he answered, and left me.

Within an hour the harp came. How happy was I! Now I thought of Clementine and touched the strings. Emotions are speechless; for thoughts the proper words hav been invented; for the feelings of the heart, melodious sounds.

The following morning came the amiable Bertollou. I thanked him moved. He asked me to play. I played and thought of Clementine. He leaned with his forehead against the window and stared gloomily over the roofs. My soul drowned in the abundance of harmonies. I did not notice that he turned around and listening stood near me.

"You are a dear enchanter!" exclaimed he, and embraced me with violence; "we two must become friends!"

I was his already; we became so still more in the course of a few weeks. In fine weather I had to accompany him on all his little pleasure rides. He introduced me to numerous acquaintances. Every one treated me with respect and distinction. He was the owner of a respectable library and a rich natural collection. He entrusted to me the management of these, and seemed to hav chosen this means only to relieve my poverty through a considerable salary for the little trouble without offending my feelings.

Bertollou was, in more than one respect, an excellent man. He possessed knowledge, wit, and power of persuasion; he charmed through his gentleness and goodness; in companies he was the genius of joy; his aim was the respect of his fellow-citizens. He had already declined several public offices with a modesty that made him still more worthy of the general confidence. He was very rich, copartner of a large mercantil house, possessed one of the most agreeable villas on the hights of the opposite village, Costelnau, and was the husband of the most beautiful wife of Montpellier. Generally his wife lived in the villa; only in winter she removed to the town. Bertollou saw her seldom. Not love, but convenience and interest seemed to hav closed this alliance.

What to me made this man of still more importance was his being free from all prejudices. Bigotry and religious fanaticism pervaded the whole town; only he made a rare exception. Nevertheless, he visited most regularly the masses, and was even member of the brotherhood of the penitent. "'Tis such a little," said he, "to win the favor of mankind. If one only does homage to their prejudices, if he cannot attack and conquer them, he is the man of all hearts. He who makes open war upon the prejudices is just as much an enthusiast as the one who defends them with all weapons."

We, notwithstanding, often had our friendly quarrels. He termed the destiny of man blissfulness, and knew no limits to the selection of the means to this end. He mocked at my lively zeal for virtue, called it a work of social regulation, and proved to me that it, among different nations, also bears different colors. His wit sometimes even made me ridiculous in my own eyes, while he suffered one of my principal virtues to wander to different nations and everywhere ridiculed it.

And yet Bertollou was, in spite of these prejudices, dear to me; for everywhere he did good.

[TO BE CONTINUED.]

Ecce Diabolus.—Continued.

SOME OBSERVATIONS UPON THAT HORRIBLE AND CRUEL ORDINANCE IN DEVIL-WORSHIP, NAMELY, BLOODY SACRIFICES AND BURNT-OFFERINGS. BY THE VERY REV. EVAN DAVIES (MYFGR MORGANWG) D. D., L.L.D., ARCH DRUID OF GREAT BRITAIN.

TRANSLATED BY MORION B. C.

As the world gained in knowledge so also did the Jews, and the conception of deity rose higher and higher. But the credit of reform was not due to the priests, but to the poets, who were called by them prophets. We find the poets of all lands gifted and in communion with nature, and opposed to priestcraft. Their ideas are the best moral lessons in the oriental writings. Sir William Jones asserts that from the Mediterranean to China all countries that lie between are indebted to the poets for their sublimest and most moral ideas.

By persistent agitation the God of Israel was so modified as to be satisfied with a lamb or ox or a small sum of money in lieu of the first-born. After the captivity he was tamed down and ceased to be a wonder-worker. A sin-offering dwindled to a scapegoat, who was let free. Barabbas is a modification of this idea.

But the Christians hav resuscitated the idea in its worst form. Jehovah must be appeased by a human sacrifice. And those who revile and decry these atrocious and heathenish ideas in others hav incarnated and humanized Hü, the sun-god, hav adopted the mythical sacrifice of Hü as the only begotten of Sadwrn or Jehovah, and incorporated it as the chief article of their faith. Jehovah demands a sacrifice once for all and then rests satisfied forever.

It seems comical to a person who understands the relations between the God and devil of the Christians, when they praise God who has sent his blessed son into the world to save it. Which world? If he sent his blessed son into this world to chase out the Evil One, also his son, we would be thankful. But the devil is the grand essential of priestcraft.

Possibly some hot-headed Christians may take offense at the fearless and analytical manner in which we discuss their Jehovah, the Jewish deity. To such I say, Keep your temper. As an initiated bard of the Druidic order, I well understand what I speak of, and am prepared to prove that the most notable gods of the orientals are only the symbols and bardic myths of the Gorsedh deified. In proof, let me show that 3,300 years ago Vyasa, compiler of the Vedas, said when Jamadagni, chief bard of the White Isle (Sweta Dwipa), speaks all the gods of the earth tremble and submit.

It was a sad time for humanity when the devil was instituted and finally elevated as the god who delighted in sacrifice, and who is still worshiped as the God of Israel. Still sadder the fact that European nations hav elevated him to the position of supreme being, that they call him the god of battles, and teach that is his sole prerogativ, and that he commanded and was responsible for all the atrocities committed in Palestine in his name, deeds of cruelty, dishonesty, and enslavement of humanity. Through this idea war has been sanctified and religious persecution justified. And as the Jews claimed Palestine in the name of Jehovah, so also the Christians claim the lands of the whole world upon the principle that the earth is the Lord's and the fulness thereof, and all nations who do not worship Jehovah hav no rights that Christians are bound to respect. Why has Jehovah any more rights than Brahma or the god of the Aryans? Why do different titles of the sun giv greater powers, or any authority to steal the lands of weaker nations? The two great divisions, Jews excepted, who now contest the possession of the globe are Christians and Mohammedans, and since history began there never were two greater disturbers of the public peace than these two sects; never any sect so fanatical for their creed, so ready to fight and shed blood to establish it, to impose taxes upon the public, to uphold slavery in its worst form, to hinder all aspirations for liberty, and to condemn and destroy natural emotions and feelings. O Religion, what a hell thou hast made the world, with discussion, oppression, persecution, slaughter, and burning at the stake in all eras, especially the Christian, and all for creed's sake!

Better for the world if no conception of deity had ever been than such a deity, who delights in practices which cannot be tolerated in our fellow-men. But as the Father persecutes his children eternally in hell, and manifests such a disposition, what else can be expected of his progeny?

The true philosopher has no need of god or devil; sufficient for him is the knowledge of two great

principles, good and evil, which often blend, and work together for the common benefit. If for society's sake a god is necessary, let it be a god of love and goodness, the sublimest ideal of purity, in contradistinction to a devil, who is all that is evil.

In oriental myths, and in the Puranas and Vedas, as stated before, this idea of atonement sprung from the idea of the sun being sacrificed annually. But the Druidic bardism never esteemed this to be either a moral or spiritual idea of atonement, but simply a natural fact. Through his death and resurrection all nature was preserved through the adverse forces of winter to blossom in spring, and giv joy and blessing to man. Hence Hü was a savior, and the son of the black virgin (winter.) Coming forth annually in his might and glory as the lamb (Aries) in March, and the lion of the tribe of Judah in summer (Hü Dad in Leo), sinking into the lap of the virgin (Virgo), and dying upon the gallows (Libra), passing through hell (winter) to resurrection,

> Who is this that comes from Edom,
> All his garments dyed in blood,
> To the slave proclaiming freedom,
> Bringing and bestowing good?

As a conquerer he emerges from Arthan, and as Edom is red so red was the Typhonic or Arthanic hue, as also was Bosrah where the same idea is represented. Here he crushes the head of the serpent (Scorpio), and proves that he is superior to death and hell.

The same power is attributed in a higher sense to the influence of Hü in the metempsychical idea, but this idea has been so utterly debased as to be scarcely recognizable. The Jews esteemed Jehovah as a savior in time of trouble, war, pestilence, etc. But the Christians hav made him a spiritual savior who takes upon him the sins of the whole world. Sin as much as you like, only believe, and you shall be saved, aye, even at the eleventh hour. Jesus bears it all; no matter what you do, you shall go scot-free. What a demoralizing doctrin! This idea is not susceptible of proof, but if they held him up as a savior in physical trouble, his efficacy would be tested and found worthless.

The bards, in their myth of the death of Hü upon the gallows, did not hold that he died as an atonement to God, but to the Destroyer, the principle of darkness, Death; that it was a natural necessity that he should annually lose his energy, youth, and power, to die, and be resurrected, born again, to infuse new vitality into the earth, even as a loving father suffers hardship and toils to procure sustenance for his family, or as a man dies to enter into a higher state of existence, according to the doctrin of metempsychosis.

The Druidic doctrin taught that all blessings and good were the direct gift of God, and every pain and trial was but an experience necessary as a punishment or atonement to the Evil One. Hence the primary idea of sacrifice in connection with the worship of Hü. But the devil deified was an oriental idea. But the Druidic idea of God was simply the Principle of Good, as represented by peace, love, joy, without hate or malice.

Avagdhu was the Principle of Evil, the Opposer, the Negativ of Good, and all pain and destruction was attributed to him. He was the Great Chemist who destroyed and dissolved everything in annwn (chaos, original elements). Under his hand Hü died figurativly and descended into hell (annwn).

But the Christians hold that it was by a prearranged plan of God—by his express command, and by his chosen priesthood—Jesus was sacrificed as an atonement to himself, and not to the devil. And to giv color to this inconsistency, they invented a myth which they call the righteousness of God, which demands this atonement.

[TO BE CONTINUED]

Planetary Development.

BY FRANCIS D. LACY.

Since planets exist for the satisfaction of intellectuality, the inference is that without mind there would need be no such principle as matter. Both, in nature, are absolute necessities, nor will we be partial as to which is the dominant principle, since either alone is a cipher, while both, united, are a universe. It is not our pleasure to investigate this point just here, but will see anon.

Since from nothing nothing arises, while from something something necessitates in the sustenance of a living, acting, and thinking being, the result of the conclusion that either principle originated or controls the other more than by mutual correspondence is fruitless. Either, alone, is a cipher; both, united, are a universe.

The food and atmospheric sustenance of the body retain a realization of its identity within it, and doubtless this natural machinery is equivalent to an electro-magnetic battery, occasioned by the electric currents being conducted by the numerous fibers of the nervous system, ramifying to every part of the body and its extremities, and centering at the *medulla*, all the principles and forces pervading in the universe, and regarding the present state of the earth's developments, as having evolved from a condition of nebulous or gaseous fluid. When we consider the harmonious order and perfect laws whereby the solar systems hav originated and are kept in balance, the inference is that an unlimited intellectuality has pervaded and is still controling the operations of all nature.

The conditions attending our planet in its formation are equivalent to those attending all others in like stages of development. Our world is a sample planet, from which data we reason, and the elements, species, varieties, principles, temperatures, climates, habits of animals, and even the enterprises of man in this world, are representativ of those in any other at a similar period of its development.

Man, the highest order of animated nature here, is doubtless the highest order in any other world where the conditions of development are adapted for the existence of man and his intellectual excellences depend upon the natural progress of the earth in her development. Doubtless the highest intellectual abilities of man existed nearer the poles or a higher latitude than now; but at the present time, what intellectuality lies between the thirty-seventh and forty-eighth degrees, north and south latitudes, is worth more than five times the human intelligence of all the rest of the world. But ten thousand years hence (not doubting but the earth will stand ten times ten thousand years) the highest intelligence will exist nearer the equator, as by that time the climate at this latitude will be much colder than now.

The rigor of cold climates impedes the progress of enterprise, while the hot climates nurse man in his indolence. "Necessity, the mother of invention," spurs man to enterprise where the conditions best afford the opportunities for him to pursue. More in relation to this portion of my subject anon.

The theory that those planets furthest from the sun are necessarily colder is not at all reasonable. All require the same temperatures in the progress of their developments. The principle caloric is existent in the planet's own body, while the light received and heat absorbed by a heavenly body is as much enhanced by magnitude as detracted by distance, hence the larger planets, in the economy of nature, are furthest from the sun.

The absence of caloric is indicativ of a planet's death. The moon originating at the same period as the earth, and being about forty-nine times smaller, without doubt has developed to her maturity, and is now expiring with old age. The heated volume being less than that of the earth, it required proportionately less time to cool; and now while icebergs surround her surface, her sister, earth, presents an appearance of her most fascinating bloom. The moon is now held subservient to our use, giving light by night, creating various essential effects upon the earth, and acting as a balance-wheel, equalizing the motion of the earth in her diurnal and annual revolutions.

The asteroids, now in formation, indicate a vast quantity of nebulous fluid between Mars and Jupiter which the attractiv force of neither was sufficient to collect. These small planets increase in size by receiving through their attractiv forces the gaseous substance surrounding them. The attractiv force of each will rarefy the condition of the gaseous material surrounding, so that in each succeeding century each will receive proportionately less substance from meteoric showers and gradual accumulation. Some of the asteroids will doubtless eventually collide, owing to the close proximity of their orbits, forming a single planet of respectable dimensions, where now are several of these comparativly small bodies.

As the internal heat subsides fastest where a planet's diurnal motion is least, there is where vegetation first germinates, and there, from the exceeding cold, is where it first ceases to grow. And thus as the internal heat subsides, the surface grows colder, until earth, like the moon, will die. And such, eventually, will be the fate of all the planets in existence, and each in succession will be swallowed in as food for the sun.

Thus the sun is supported, while in exchange he is throwing out over the regions of his dominions the refined and subtil fluid in the way of light for the formation of a new generation of planets. Thus formation, progression, maturity, and destruction by evolution is the grand order of nature.

McKINNON'S STYLOGRAPHIC PEN.—Mr. Bennett, previous to his departure for the other side of the globe, provided himself with one of these excellent pens, to write up a description of what he may see while away. The pens hav been in use in THE TRUTH SEEKER office for a long time, and they hav proved themselvs a valuable article. The prices vary from $4.00 to $6.00. Address the McKinnon Pen Co., Cor. Broadway and John st., this city.

GOLDSMITH'S heart was soft even to weakness. He was so generous that he quite forgot to be just. He forgave injuries so readily that he might be said to invite them. He was so liberal to beggars that he had nothing left for his tailor and his butcher.—*Macaulay.*

"Crimes of Preachers."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just finished reading "The Crimes of Preachers," by M. E. Billings, and must say I am astonished at the "magnitude of the sins" wrought by these good men. I hav long known that the reverend hypocrits were a sinful set, but I was still inclined to believe that the worst side had been shown up by the enemy and hoped they were better than Infidel statistics had made them appear. But if nine hundred and seventeen detected crimes hav been committed in five years by the most refined and intelligent class of society, in the "great intellectual belt of the nation," and "not one-half of the published accounts" been seen and preserved by the author of the little volume, we must conclude that though "charity covereth a multitude of sins," it is rather misplaced when it is cast as a veil over the "crimes of preachers," who sin with wide-open eyes, caring for nothing but self and selfish pleasure and lustful gratification, and knowing themselvs to be teachers of myths and miracles, and lies and legends. If 35,000 of the educated and intelligent preachers of the most highly cultivated and intellectual classes of society hav committed four hundred and fifty-six crimes against women in a sexual way, is it not proof positiv that their God is a monster of iniquity and lust, and the Bible from which they draw their code of immorality is libidinous, unchaste, and impure! True, as Mr. Billings says, a great many of these reverend scoundrels "know that the creeds they teach are false and they come to look upon all legal and moral restraint as an abridgment of their rights and upon all morality and virtue as a sham," but, after all, it is their Christian training that has made them what they are—vile hypocrits, wicked deceivers, lustful debauchers, and consummate liars, and too often even murderers in every sense of the word, taking first all that made life valuable and precious, and then, to hide the crime, depriving their poor victim of the last remnant of mortality itself. If I were able I would send for $10 worth of these little unique books and mail them to preachers and pious church-members, accompanying each one with a letter asking them to peruse and comment thereupon.

By thus holding up to them nature's own mirror much good might be done, and many might be convinced that the shoe had always been on the wrong foot, that all the opprobrious epithets the pious hav so delighted in bestowing upon unbelievers in Christian myths, Christian morality, Christian purity, and Christian goodness really belonged to the mud-throwers themselvs.

Buy his book, my friends, and send it far and wide. Tear the veil aside and show the vile monster who has so long worn the mantle of hypocritical piety to hide his gross immoralities just as he is.

> "With features horribler than hell e'er traced
> On its own brood; no demon of the waste,
> No churchyard ghoul, caught lingering in the light
> Of his blest sun, e'er blasted human sight
> With lineaments so foul, so fierce as those
> The impostor now in grinning mockery shows."

The veiled prophet of Khorassan is a true type of these lustful impostors who are scattered all over our beautiful land, these slayers of innocence and morality, whose touch is pollution and whose presence is profanity to true purity. Rouse up, ye truth seekers, and pause not till perishes the foul fiend of Christianity and its 70,000 preachers, who hav, as our friend Billings calculates, probably committed in five years 58,688 crimes, and the majority of them crimes against women. Yet every one of these criminals is supposed by Christian believers to be worthy of the highest heaven if they only repent at the eleventh hour and believe in Christ. How long, O Reason, how long shall such false beliefs rule the world? Go ye, my friends, and teach our gospel of real morality, of true science, and a pure humanity to "all the earth." Teach the deluded victims of priests that

> "No bleeding birds nor bleeding beasts,
> No hyssop branch nor sprinkling priests,
> No running brook, nor flood nor sea,
> *Can wash man's guilty stains away.*"
> Can you unwhipped of justice go
> Because some priest has told you so?
> Can you escape the avenging rod
> That follows evil ways you've trod?
> Can you transfer a moral stain?
> Can you transfer the burn and pain?
> Neuralgia's stings can others bear?
> Your hectic flush can others wear?
> Your scrofula, or plague, or stone
> Be fastened on to other bones?
> And you scot-free allowed to go?
> Are there still fools who swear 'tis so?
> Since progress is the sovereign rule,
> To lead from low to higher schools;
> Since justice can't for sins atone,
> Each soul must bear its sins alone.
> Yet all are taught without disguise
> That pardon cometh from the skies;
> That crimes of every name and hue,
> May cheaply be forgiven you.

ELMINA D. SLENKER.

Snowville, Va., July 20, 1881.

THESE are thoughts which hav occurred to me; weigh them well, and take them or leave them.—*Bacon.*

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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NEW YORK, SATURDAY, AUGUST 13, 1881.

England's Disgrace.

Not for many years has England been so disgraced as she was by the action of her Parliament last week. As John Bright, the distinguished statesman, says, it was an unprecedented scene. But to a church that has burned and tortured people for religion's sake it will probably be regarded as a not very heinous crime to debar an Atheist from taking his seat in a Parliament to which he has been twice elected, and to which he has every right that England's unwritten constitution and national usage can entitle him. Every lover of liberty in both hemispheres must feel his blood surge hot through his veins as he reads the report of the outrage upon Mr. Bradlaugh, perpetrated by order of the speaker of the House of Commons. The persecution has been watched with no less interest in this country than in Europe, although here the political aspects of the case are less understood, and consequently the religious aspects stand out more prominently. The refusal to allow Mr. Bradlaugh to take his seat comes entirely from the religious element, which unfortunately is strong enough to compass its ends. The church of England is a huge state machine foisted upon the people by law and supported by money forcibly taken from the people. In times past it has employed armies to do its bidding. Instead of missionaries it sent generals, and along with the Bible went the sword and musket, the rack and the stake. The nineteenth century is too late for these agents, so it now, through its tool, the speaker of the House, resorts to gag-law and policemen to deprive Liberals of their political rights.

The first obstruction the church places in the way of Infidels who may be elected to Parliament is an iron-clad oath which forces the taker to avow his belief in a God. Mr. Bradlaugh does not believe in this relic of a barbarian superstition, and demanded to be allowed to affirm, which after much parleying was allowed by the government party. Mr. Bradlaugh then assumed his prerogativs, took his seat, and voted. Then a pious M. P. dug up an old law fining a man £500 for every such vote cast, and instituted suit against Mr. Bradlaugh. He gained his point, and the seat was declared vacant. Mr. Bradlaugh returned to his constituents and was again triumphantly elected over his clerical opponent, who entered the canvass as a church man, endeavoring to get to Parliament on his piety alone as a qualification. Mr. Bradlaugh, thinking he could do more good in than out of the house, then announced himself as ready to take the oath, but the privilege was peremptorily denied him. Having waited for Mr. Gladstone to amend the oath, as he promised, Mr. Bradlaugh demanded as his right that he be allowed to assume his seat. He had given full notice to the House, to his constituents, and to the country at large, that he intended to obtain his seat. He had held immense meetings in London, and is supported by thousands of people, but Gladstone, infiuenced by the church, would take no notice of his appeal for his right. And then occurred this scene, in which the great government of England has degraded itself in the eyes of the civilized world, and taken a long step backward toward the middle ages, when might was right, and the church, as the instrument of God, was a tyrannical assassin. We giv the report, as cabled over here, in full:

LONDON, August 3, 1881.

Mr. Bradlaugh attempted to force his way into the House of Commons to-day in fulfilment of the notification previously made. The utmost interest was felt in the result, and fears were entertained lest a strong body of supporters should gain access to the lobby and enable Mr. Bradlaugh to force his way into the body of the House. To obviate this danger orders were issued against the admission to the lobby of the House of any but members of Parliament. The enforcement of this order gave the House a bleak, deserted appearance until half-past eleven o'clock, when the members began to arrive in large numbers.

At a quarter to twelve the sounds of distant cheers made themselvs faintly heard, and murmurs ran through the crowd of assembled members, "He has come." Almost immediately Bradlaugh appeared coming through the entrance reserved for members. He looked pale and evidently suffered from suppressed excitement. His black dress hightened the effect of his pallor. Labouchere welcomed his colleague, and the opportunity for a short delay before the proceedings could begin to hold a consultation about the tactics to be pursued. A rumor ran through the lobby that Bradlaugh meant to use absolute force to obtain entrance and to resist removal. This hightened the interest, and when the speaker passed to prayers carcely an honorable member followed.

The arrangements to prevent Bradlaugh's entrance were most complete. At the door of the House stood two deputy sergeants-at-arms, Erskine and Gosset, Jr., flanked on either side by a number of policemen picked for great bodily strength. A number of athletic Conservativ members also stood close to the door, only too anxious to distinguish themselvs as volunteers in suppressing the Atheist. The defending force looked quite nervous, and closed up their ranks when the speaker passed through. The member for Northampton showed a disposition to break through the ranks with a sudden rush. It was with a feeling of relief that all heard the announcement, "The speaker is in the chair," which told that business had begun and the moment for action had arrived. Involuntarily all eyes were turned toward Bradlaugh, and without a word spoken a lane was opened to let him pass through the crowd which interposed between him and the door of the House.

With steady, resolute stride the member from Northampton made directly for the door, and so eager were the members to hear and see all that should occur that the rush nearly pushed him, with the deputy sergeants-at-arms, into the sacred precincts. Erskine, however, barred the way and informed Bradlaugh that by the speaker's orders he was obliged to forbid him to pass. A short parley ensued in low tones, being quite inaudible owing to the buzz of excited comment. Suddenly Bradlaugh seized Erskine and attempted to push him aside. Immediately the member from Northampton was seized by the other deputy sergeants-at-arms and a number of policemen, who proceeded to drag him across the lobby toward the members' entrance.

He struggled violently and a most painful scene ensued. He was half pulled and half shoved through the door by sheer force, followed by hundreds of members, principally Conservativs. Many of them indulged in unbecoming jibes at the scene which will be remembered with pain and sorrow as long as the history of Parliament is recalled to mind. Down the broad stairway, struggling all the way with might and main, at the risk of breaking his own and his captor s necks, was the member from Northampton dragged until the outer door of the Palace yard was reached. Then the doors were swung to and the expelled member was released from the grip of his assailants. A number of delegates who had obtained admission to the precincts witnessed the conclusion of the disgraceful scene from beyond the lines of policemen, and cries of "Shame, shame!" rent the air as Bradlaugh was hurled out of the door.

These men made a rush to his aid. Umbrellas were brandished, and the angry cries of the spectators in the Palace yard were taken up and echoed by thousands of men, who were shut out from the yard by a strong cordon of policemen. For a moment it seemed as if a physical contest with the police was about to ensue, and had the struggle with Bradlaugh continued the matter would hav probably ended in a riot. When Bradlaugh, who stood in the center of the circle of policemen like a wounded stag at bay, recovered somewhat his breath, he said to inspector Denning that he would return with a force that would compel his admission or his arrest.

Inspector Denning mockingly asked him how many would come with him. Bradlaugh replied, "Something less than a million." Cheer after cheer was given for Bradlaugh by the people, but the police soon cleared the precincts of the House, and Bradlaugh was left standing almost alone in the midst of the policemen. Here he held his post for about half an hour, and then left, heartily cheered by the crowd. The attention of the House was immediately called to the incident by Mr. Labouchere, who submitted a motion of privilege on the ground that the member had been assaulted by order of the speaker, whom he charged with acting beyond his authority. Mr. Gladstone replied, defending the action of the speaker.

After Mr. Broadhurst (advanced Liberal) and Mr. Cowen (radical reformer) had spoken in favor of Mr. Bradlaugh, John Bright described how Mr. Bradlaugh was brought down to the Palace yard in a fainting condition. He thought such a scene was unprecedented. He appealed to the opposition to reconsider their former decision, so as to extricate themselvs from the present difficulties. He was called to order for irrelevancy.

Lord John Manners (Conservativ) said that Mr. Bright's attitude was calculated to encourage Mr. Bradlaugh, who had necessitated his forcible removal by attempting a forcible entry.

An amendment to Mr. Labouchere's motion declaring that the House approves the conduct of the speaker and of the officers under his orders was accepted by Mr. Gladstone and Sir Stafford Northcote, and was passed. A number of Liberal members quitted the House before the vote was taken amid ironical cheers.

Mr. Bradlaugh, after his expulsion, went to Bow street for a summons against the police.

Just before the final act in this painful tragedy the speaker, by whose orders it was done, passed in to prayers, and a chaplain, who draws a large salary for his week's services, prayed to God for the House. It needed it. It needed some appeal to somebody who might possibly hav a sense of decency and right, for the members of the House, with four glorious exceptions, hav none. But little more is needed to place England and her government on a par with Russia. Just such political tyrrany led to the killing of the czar. Just such religious oppression and inhuman treatment of the people as England has been guilty of in her government of Ireland, her treatment of the Irish members of the House of Commons, her suspension of Parnell, led to the French Revolution. It was British tyranny that gave to the world the United States. The Infidel Paine was a leader then; the Atheist Bradlaugh may become the Paine of his century. British liberty has received a terrible blow in this expulsion. It is no wonder that with such a policy in force Ireland is in revolt.

The essence of freedom is that all the people shall hav representation in the common legislature. It is also that the representativ shall from each constituency be a man of the choice of that constituency. And it is as much tyranny for the House of Commons to expel or refuse to admit a worthy man honestly elected solely on account of the opinions, political or religious, that he holds, as it would be tyranny in the Queen if she should attempt by an edict to prevent his election or admission, or compel his expulsion. Mr. Bradlaugh is the duly elected member of Parliament from Northampton. His expulsion, and the subsequent refusal to admit him after reëlection, is a practical denial of representation to Northampton. And that is now the attitude of Parliament toward this constituency. The free right of representation denied, free speech in Parliament choked, men with political opinions obnoxious to the majority expelled, the law twisted and strained to strangle the freedom of the press to incarcerate an editor for the publication of his opinions in matters of public moment, and an English constituency warned that they shall hav no representativ if they send to Parliament a man who really represents their political views, England stands to-day the leader among constitutional governments in narrowing the limits of political liberty.

Mr. Gladstone will suffer more from this usurpation of power than Mr. Bradlaugh. The latter can bide his time. Liberty is coming. Freedom will not always be choked by priestly hands. Universal liberty may not be here or in England in this year or next year, and probably never anywhere till the church is forced to relax her hold upon the people, but the time is coming. Two hundred years ago Bradlaugh would hav been burned. That the church cannot do it now shows progress, however slow. But Gladstone, for the part he has played, will be execrated by all Liberal people. His boasted Christianity is but the garb of the hypocrit. That he did not seize the opportunity to show broad statesmanship shows his much-vaunted genius to be a sham—brilliant, but of no depth. The persecution is honorable to none but the Infidel, and is outrageously disgraceful to all the Christians engaged in it.

Crowing too Soon.

The *Baptist Messenger* exultingly prints this:

For several years Col. Ingersoll has appeared in the role of a blatant, bold blasphemer of God's holy word, and has defiantly challenged open discussion with those who believe the Bible to be divinely inspired.

The challenge was accepted by Allen B. Magruder, a lawyer and lecturer of Stephens, Virginia (formerly of Baltimore, Maryland), who is well known as a man of eminent talent and education, and is every way well qualified to meet the *retreating* Colonel.

The acceptance of Ingersoll's challenge was published in the *Restitution*, a weekly paper printed at Plymouth, Indiana, a copy of which was mailed to Mr. Ingersoll; a registered communication was also sent, for which Mr. Magruder has the Colonel's receipt.

The result is, the challenging Infidel makes no response, but retreats in silence.

The *Christian Chiliart*, published at Wilmington, Delaware, commenting on the above challenge, says: "It should be a cause of humiliation to the rank and file of Infidelity that their most eloquent and presumptuous champion has beat an ignoble retreat from his accepted challenge. . . . Over two months hav elapsed since Ingersoll was notified by the man worthy of his steel, yet no response has the bold champion of Infidelity returned. We would modestly suggest to THE TRUTH SEEKER that it coax the Goliath from his cowardly retreat, or expose to contempt the effrontery of a colleague who challenges only as a braggadocio."

If Col. Ingersoll should stop to chastise every cur that barks at his heels he would do little else. Scores of small-fry ministers and lawyers hav challenged the Colonel to debate because they wanted the notoriety such an encounter would giv them, and would be satisfied to get soundly whipped, although it is doubtful if they could get through their thick heads the fact that they were whipped. They don't represent anything but themselvs, no two agreeing in their notions, and they can find no church willing to risk its reputation on their efforts. Col. Ingersoll met and vanquished Judge Jeremiah Black—or rather Judge Black made an unsuccessful attempt to meet the Colonel; and we hav no doubt but that if the Christian churches of the country will get together and put some person forward who will represent the united force and best talent of Christendom, Mr. Ingersoll will debate with him, and we hav no more doubt but that he will giv a good account of himself. As for expecting the Colonel will meet every six-by-nine Christian who can scrape together money enough to hire his challenged published in some obscure Christian paper, the idea is ridiculous. The Christians might as well expect their devil to personally chastise every deacon who takes his name in vain.

MR. CHAINEY has put T. B. Wakeman's lecture—delivered in Paine Hall, Boston, on "The Age of Revision"—into the *Infidel Pulpit*. It is in Mr. Wakeman's best vein, and lays down some truths which all Liberals should know. He says there never was such a man as Christ on earth, never an authentic text of the gospels, and never a genuin text, and supports his statements in an unanswerable manner. He would revise the whole system of theology; and, in the light of his method of revision, we shall hav, instead of an anthropomorphic God, the Infinit; instead of a personal Christ, Humanity; instead of a Holy Ghost, Love, Charity; instead of the Virgin, Woman and Womanhood; instead of a mythical heaven, the new heaven within us and on earth; instead of a mythical hell in the center of the earth, the hells of remorse and evils on earth; and instead of dogmatic creeds he would hav science and her methods.

Mr. Wakeman's revision of theology into a revised Positivism is very instructiv and pleasant reading; and all who want a sensible lecture setting forth a sensible religion can get it by sending to this office, inclosing five cents.

What We Want to Do.

Mr. Bennett has undertaken, at the request of his hundreds of friends, a very arduous journey, involving an immense amount of labor. He has left his beloved paper in the hands of his friends to sustain, trusting in their interest in the great cause of Liberalism to keep it from harm. We do not want him to be disappointed. We want all our friends to help us to double the circulation and therewith its influence and power for doing good. During the years since it started its undaunted editor has made many sacrifices for Liberalism. And now that his friends hav sent him off on a year's journey we hav no hesitation in asking them to do a little to sustain the paper from which they hav taken its heroic editor. We conceive that the letters he will write from abroad will be an unfailing source of instruction and delight, and we want them scattered all over the country. Let our friends ask their friends to subscribe for the year in which they will appear weekly. We know they will be pleased with them, and we think that after they hav read THE TRUTH SEEKER for a year they will not want to giv it up. And we do not want the friends to think that because Mr. Bennett has gone around the world the paper will not want any money. It does. If every subscriber will promptly pay all will go well. If not, not. The thing we do *not* want to do is to hav to send out notices to delinquents.

The many "V's" which appear in our round-the-world list hav been taken by Mr. Bennett to pay expenses of the trip, and we must hav the regular amount to run the paper. All who hav been instrumental in sending him away ought to take an unusual interest in making his place good. Many expressed fears that with the editor away the paper would decline. We do not think so, and, if all will help, we know it will not. It would be a pleasant thing for the friends to do to present to the voyager they hav sent away a doubled-up subscription list when he returns. We will do our part in the office if our friends will do theirs all over the country.

WE hav letters here for A. Sherman, Mrs. Frances, Mrs. Clarkson, "Liberty," and M. le de Barkany, which we will forward on receiving the proper address and stamps to cover postage.

DON'T forget to send for THE TRUTH SEEKER poster. It will be a great aid in procuring subscriptions. Many Spiritualistic camp-meetings and Liberal gatherings are now being held, and if friends who propose attending would take along some of these and post them up they could do great good. We will mail them upon application.

W. F. JAMIESON lectured in Centerville, Mich., twice July 31st, and addressed the colored people Emancipation day (Aug. 2d) in South Haven, Mich. He is now in northern Michigan. Address him at Albion, Mich.

THE Third Annual Convention of the Union Reform League meets in the Town Hall, Princeton, Mass., Sunday, Monday, and Tuesday, Aug. 28th, 29th, and 30th. Three sessions daily. Stephen Pearl Andrews, Juliet H. Severance, Colonel J. H. Blood, L. K. Joslin, A. K. Wood, Angela T. Heywood, Lyman A. Wiley, A. D. Wheeler, E. H. Heywood, and other speakers are expected.

A Trinity of Lithographs.

We hav for sale the lithograph likeness of the three leading Liberals of this country—Thomas Paine, D. M. Bennett, and R. G. Ingersoll. They are all splendidly executed, and with a neat frame around them—which can be procured from picture-frame makers at slight expense—will be an ornament to any home. They will he sent, secure from breakage, by mail at the following prices: D. M. Bennett and R. G. Ingersoll, 50 cents each; Thomas Paine $1.

The Hornellsville Convention.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just received the following letter from Dr. T. L. Brown, President of the New York State Freethinkers' Association. Will you please giv it a place in THE TRUTH SEEKER? H. L. G.

MR. H. L. GREEN, *My Dear Secretary:* The Annual Address I am to giv the Freethinkers' Convention at Hornellsville on the thirty-first of August will be on "The Science and Art of Health, in its Relations to Right Living."

In this address no Christian, Spiritualist, or non-sectarian will hear a word in defense of any sect, party, or ism connected with politics, medicin, or religion.

My desire is to giv demonstrated knowledge of things understandable and indispensable to health and happiness.

By analysis, reason, logic, and argument I shall support the known laws of science and art needed in living a true and useful life, enjoying liberty of thought and speech.

I shall endeavor to be practical, and therefore available.

The only fair way to eradicate ignorance or error is to put in its place the thinkable, the known, the understandable, and the serviceable.

To this end I labor for the good of the Association.

Ever truly yours, T. L. BROWN.

Binghamton, N. Y., Aug. 1, 1881.

Around the World.

On another page is the round-the-world list. Several names hav been added since last printed, and we would like to add many more. The volumes of the travel Mr. Bennett will write will be dedicated to those who furnish the funds. The names will be printed in the first volume, and there is yet plenty of time to swell the list. The illustration will cost considerable extra, and a thousand "V's" will be none too many to pay the expenses of the trip and the printing and illustrating of the volumes. The books are open, and we shall add names with thankful pleasure.

IN another column appears an advertisment of Mr. Benjamin R. Tucker's new fortnightly journal, *Liberty*. Of the first number Mr. James Parton says in a letter to the editor, "Yours is the best first number that I hav ever seen."

MRS. A. H. COLBY and Mrs. O. K. Smith are engaged to attend the yearly meeting at McLean, N. Y., Aug. 7th; at North Lansing, Aug. 14th. Mrs. Colby spoke at Neshaminy Falls, July 29th, 31st, and Aug. 2d. They are engaged for the month of September by the First Society of Spiritualists of Philadelphia. Parties in that vicinity wishing their services for funerals or week-evening lectures may address Mrs. Colby and Mrs. Smith, 1208 Mount Vernon street, Philadelphia, Pa. Permanent address, Laona, N. Y.

A Letter of Thanks from Miss Wixon.

D. M. BENNETT, ESQ., *Dear Friend:* Many thanks for that excellent lithograph likeness. It is a pleasant reminder of one who has ever bravely toiled for the uplifting of humanity, and who never in any hour of danger or defeat shirked his duty, but always pressed straight on toward the mark of the prize of the high calling of truth.

Every Liberal should possess a copy of this picture of one who has started out truth-seeking, for it represents a brave and fearless searcher, and should he never return from his long trip around the world it will be a precious memento to those he leaves behind. But he *will* return, laden with much precious and valuable information; and all who read the "Truth Seeker in Europe" will anticipate a great deal of pleasure in reading the volumes promised for this long voyage. I expect to read the best and most authentic history of the world ever written, in Bennett's promised book.

With many wishes for a safe and prosperous journey and a happy return home, I remain, as ever,

Yours for truth, SUSAN H. WIXON.

Fall River, Mass., Aug. 8, 1881.

For the Illustrations.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I very much appreciate and would encourage the suggestion of Elmina to contribute liberally toward illustrations in Bennett's around-the-world volumes.

Copious illustrations, such as are true to nature and art, greatly add to the value of a book, especially so from that part of the world whence we hav so little that is reliable; but instead we hav forlorn fancy sketches, such as Samson's dental operation on a lion, Jonah launching a whale, Captain Noah's transport ship, President Moses canaling the Red Sea, the prophet's flying machine, etc.

I trust the suggestion will find material aid sufficient to warrant a very interesting book or books in this particular.

I am reminded of what I wrote Bennett when in prison: "Your thirteen months imprisonment will do more for the cause you advocate than as many years would hav done without it."

Persecution is a good advertisment. Your subscribers and sympathizing friends are greatly increased. We hav the "Gods and Religions of Ancient and Modern Times," "An Infidel Abroad," an exceedingly interesting volume, with a prospect of two or more equally interesting volumes, "Around the World," all of which are due to persecution.

What a boon Comstock has unwittingly bestowed upon Bennett and the Liberal-minded!

Ayer, Mass., Aug. 8, 1881. ELIJAH MYRICK.

IF misery loves company, the Rev. Congressman J. Hyatt Smith's Brooklyn congregation in Lee avenue will not groan over the condition of affairs in the Bedford Avenue Reformed church of Brooklyn. Like the Lee Avenue Baptist church, it is in financial straits, and unless the brethren put their hands deep in their pockets the Reformed church will follow in the footsteps of the Baptist and go under the hammer. It will require $47,000 to ward off the impending shock—considerable money in these days. The members of the church congratulate themselvs that their case is not quite as hard as that of their Baptist brethren, who stand in fear of seeing their old sanctuary sold for a theater. The Reformed brethren know that if they fail in raising the $47,000 their sanctuary will suffer no worse fate than to become the property of the Universalist Church of Our Father.

The Hornellsville Convention.

From every quarter I am receiving the most encouraging news as to the prospects of the Hornellsville Convention. There will be large and respectable delegations present from nearly all the New England states, from the Middle and northwestern states, and from Canada, and a few from the Southern states. Nearly all the live Freethinkers from western and central New York will be present, and many from western Pennsylvania. The following persons are getting up parties in their respectiv neighborhoods to attend the Convention, viz: Joseph York, Meadville, Pa.; Geo. W. Baldwin, Linesville, Pa.; Clement W. Austen, Rochester, N. Y.; N. G. Upson, Nunda Station, N. Y.; David Cosad, Jr., Oak's Corners, N. Y.; S. S. Ball, Penn Yan, N. Y.; William Bonnell, Waterloo, N. Y.; Samuel Cosad, Wolcott, N. Y.; W. F. Graves, Castile, N. Y.; D. B. Morton, Groton, N. Y.; J. P. Armstrong, Ogdensburg, N. Y.; Henry Reynolds, Albion, N. Y.; E. D. Van Slyke, Hamilton, N. Y.; Wm. Estus, Cape Vincent, N. Y.; Wm. D. Hunt, New York; G. W. Bayes, Little Valley, N. Y.; J. B. Gray, Perrysburg, N. Y.; R. W. Moss. Gowanda, N. Y.; J. A. Kennicott, New Albion, N. Y.; George Smith, Buffalo, N. Y.; J. B. Washburn, Attica, N. Y.; B. V. Kidd, Burns, N. Y.; J. L. Walker, Canaseraga, N. Y.; J. A. Gould, Hinsdale, N. Y.; Hiram Wheaton, Allegany, N. Y.; George Colwell, Forestville, N. Y.; H. Harty, Elmira, N. Y.; John W. Truesdell, Syracuse, N. Y.; H. B. McNair, Dansville, N. Y.; O. S. Chase, Jamestown, N. Y.; Wm. R. Mills, Hume, N. Y.; W. H. Jones, Clayville, N. Y.; J. T. Crosby, Belvidere, N. Y.; H. L. Doty, Ettenville, N. Y.; Reuben Halsted, West Walworth, N. Y.; J. W. Sterns, Custer City, Pa.; R. C. Trowbridge, Tully, N. Y.; Dr. A. Robinson, McLean, N. Y.; C. H. Latham, Randolph, N. Y.; W. J. Tillotson, Oneida, N. Y.; A. P. Bradt, North Hannibal, N. Y.; S. Hoagg, New York Mills, N. Y.; Charles C. Chase. Marengo, N. Y.; J. M. Harwood, Hess Road, N. Y.; C. D. King, Geneva, N. Y.; J. T. Reynolds, Gouverneur, N. Y.; Lawrence Fay, Gloversville, N. Y.; J. Fritz, Macedon, N. Y.; Luther Myres, Ludlowville, N. Y.; J. H. Northrup, Freedman, N. Y.; L. N. Stephens, Cuba, N. Y.; David Madison, Dayton, N. Y.; A. Andrews, Cattaraugus, N. Y.; M. B. Fobes, Olean, N. Y.; James H. Hadison, Bradford, Pa.; S. E. Latta, Friendship, N. Y.; John Lelons, Belmont, N. Y.; William H. Wyman, Dunkirk, N. Y.; W. J. Whitewood, Wellsville, N. Y.; A. B. Stebbins, Canisteo, N. Y.; Harrison Westlake, Addison, N.Y.; B. C. Wood, Painted Post; E. Pier, Corning, N. Y.; N. Morse, Owego, N. Y.; S. A. Talmadge, Horseheads, N. Y.; Dr. B. W. Franklin, Ithaca, N. Y., and many more in various parts of the state.

The speakers who hav indicated that they would be present are Hon. Elizur Wright, Horace Seaver, George Chainey, W. S. Bell, T. B. Wakeman, Courtlandt Palmer, A. L. Rawson, Samuel P. Putnam, J. H. Burnham, J. S. Verity, C. Fanny Allyn, Miss Ella Gibson, Mrs. H. S. Lake, Reuben Daily, Lyman C. Howe, Hon. R. S. McCormick, Rev. J. H. Harter, O. H. P. Kinney, O. P. Kellogg, and others. I expect to be able to announce definitely, soon, that in the words of Henry Ward Beecher, "the greatest living orator on the face of the globe who speaks the English language" will surely address the great gathering at Hornellsville. All will know whom I mean without my naming Col. Robert G. Ingersoll.

There will be ample accommodations at Hornellsville for all who may attend. There are five hotels and many boarding-houses, and hundreds of private houses are arranging to keep boarders. The hotels hav agreed to keep the people for one dollar per day, and good board can be had at the private houses and boarding-houses for from fifty to seventy-five cents per day. Dr. Shuttuck has refitted up his Opera House in fine style and contributes the use of it to the Convention free. Friends, all is now ready for the great feast of reason and eloquence, and every lover of universal mental liberty should try and be present at the Freethinkers' Convention.

If you hav not already caused a notice to be published in your local journals, copy the following and request your local editor to publish it.

H. L. GREEN, Sec.

FREETHINKERS' NATIONAL CONVENTION.

The New York State Freethinkers' Association has called its Fourth Annual Convention to meet in Hornellsville, N. Y., the 31st of the present month, to continue in session five days. The committee having the matter in charge has invited, as heretofore, the Freethinkers of the various states of the Union to meet with the Association in general convention, and the prospects are that most of the states and Canada will be represented at Hornellsville. Some twenty-five of the ablest Freethought lecturers of this country hav been engaged to speak, among whom are many persons of national reputation.

The hotels hav agreed to entertain those who attend for one dollar per day, and the boarding-houses for a less sum. The sessions of the Convention will be held in Dr. Shattuck's Opera House, that has just been refitted in fine style. Near the Opera House is a fine grove, in which outdoor meetings can be held if required. The Erie railroad has agreed to return all who attend over that road, or any of its branches, at one-third the usual rate of fare, and the Utica and Elmir road will do the same.

Selections.

[*From Parton's Life of Voltaire.*]

To the Pantheon.

For thirteen years the body of Voltaire remained in the vault of the village church in Champagne. All had then changed in France, or was swiftly changing. The Revolution was in full tide. June 1, 1791, the king of France, the same ill-starred Louis XVI., but then a king only in name, signed a decree of the National Assembly, which ordered that "the ashes of François-Marie Arouet de Voltaire be transferred from the church of Romilli to that of Sainte-Geneviève in Paris," the church that was to be styled thenceforth the Pantheon of France. It was at first intended to deposit the body in the Pantheon on the 4th of July following, a day as dear then to France as to America; but the intervening time was found too short, and the crowning ceremonial was of necessity postponed until July 10th.

The body was solemnly removed from the place where it had rested, and was placed upon an open funereal car, twenty feet high, adorned with oak leaves and laurel; and it began its long journey under the escort of the local officers and a detachment of the national guard of the province. As the cortége advanced from village to village, and from town to town, it was joined temporarily by the mayors and their associate functionaries, as well as by files of citizen-soldiers, carrying at the ends of their muskets leaves of oak and branches of laurel. The procession, which changed every moment, passed through lines of spectators, who threw flowers upon the sarcophagus and saluted it by presenting crowns. The villagers and peasants were then rejoicing in their first freedom from those feudal burdens, those complex vexations, which Voltaire had undermined by satire and argument, and they seemed to feel that it was to him they owed their deliverance. The people of rural France were enjoying, for the moment, some of the substantial fruits of reasonable liberty, and no one yet foresaw the price they were to pay for it—they, and their children, and their children's children. Aged peasants were seen to shed tears of grateful homage, and mothers of families lifted their little children above the heads of the crowd, that they, too, might see. Some persons brought out precious objects from their houses, which they made more precious by causing them to touch the sarcophagus. Some priests, too, restored to manhood by the Revolution, were observed to sympathize with and share the popular emotion.

During the night the procession still held on its way, welcomed in every village by torches and lanterns, so that the road by which it was to pass seemed all lighted up in advance. In the daytime the towns disclosed triumphal arches, hung with garlands of flowers; and, with that classic taste that seems indigenous to France alone, dancers arranged themselvs spontaneously about the car, and young girls, clad in white, threw upon it jessamin, violets, and roses. At that time of year, it was said, nature herself had lavished upon the earth the three beautiful colors by which recreated France had symbolized the union of the three orders of the people.

The car itself was a beautiful object. The great structure was drawn by four horses caparisoned in violet, and covered with flowers. At each corner of the lofty platform was a pilaster of white marble, from which elegant hangings were suspended, and which sustained a canopy all fluttering with the three national colors. The sarcophagus was so placed that it appeared to be suspended from garlands of flowers; and round the outside of the car a gallery was constructed, from which seemed to grow poplars and cypress-trees. On the front of the car was written, "To the manes of Voltaire;" along one side, "If man is created free, he ought to govern himself;" upon the other, "If man has tyrants, he ought to dethrone them."

When the procession reached the gates of the capital, it was met by a numerous deputation of municipal officers, headed by the mayor; also by delegations from the principal patriotic clubs and literary societies. It was nearly dark when the cortége entered Paris, and it marched that night only as far as the site of the Bastille, not yet wholly removed. There, upon the very spot where the tower had stood in which Voltaire had twice been confined, the architect Cellerier had constructed an altar out of the stones of the fallen edifice, covered with laurels and roses. Upon this the sarcophagus was placed. On the side of the altar was the inscription, "Upon this spot where despotism chained thee, Voltaire, receive the homage of a free people!"

"All Paris," says M. Dubois, the historian of these events, "went as if upon pilgrimage to pay their tributes of love and respect to him who, conveyed clandestinly from Paris in 1778, reëntered it after thirteen years of exile, avenged, adored, and triumphant." In the midst of the general acclamations, one cry not in harmony with the rest was heard: "*God, thou shalt be avenged!*" It was the voice, says the same writer, of "a fanatic priest, who, full of the souvenirs of 1572, had edged his way into the crowd, as formerly, in glorious Rome, some drunken porters mingled insults with the acclamations of triumph."

All night the sarcophagus remained among the ruins of the Bastille. On Monday morning, clouds veiled the rising sun; it rained several times; but before noon the clouds broke away, the sun shone out warm and clear, making a beautiful afternoon for the procession through the city. Toward three o'clock, all being in readiness, the sarcophagus was placed upon the new car designed by David, and the cortége began to move toward the Pantheon. First marched a detachment of cavalry, a body of sappers, drummers, artillerymen, and some of the young National Guard. A group of citizens from distant places followed, carrying medallions of Voltaire, Rousseau, and Franklin, with the bust of Mirabeau in the center, then only a few months dead. The workmen employed in demolishing the Bastille marched next, their chief, Talloy, carrying chains, bullets, armor, and other objects found in the Bastille. Another body of workmen bore the flag of the Bastille, and among them was seen the giantess who had made herself conspicuous in the attack on the building. Behind them marched citizens armed with pikes, surrounding one who carried upon the top of his pike a red cap. A model of the Bastille made of its own stone, one of the eighty models designed for the departments of France, was carried in the procession by the Old French Guard, wearing the uniform in which they had refused to fire upon their countrymen. The Jacobin Club was conspicuous, and the Hundred Swiss, and bodies of the National Guard. The academies, the actors, the society of artists, and indeed almost every organized body in the metropolis took part in the procession, or contributed a delegation to it.

Among the maxims and devices exhibited, the following were remarked, all taken from Voltaire's writings:

"I hav done a little good; it is my best work."

"They hav troubled the earth, and I hav consoled it."

"If God did not exist, it would be necessary to invent him."

A striking object in the procession was the statue of Voltaire, modeled upon that of Houdon, gilt, crowned with laurels, carried by men dressed in Greek costume, and surrounded by pupils of the Academy of Painting and Sculpture, all dressed in the Greek manner.

The great car that bore the sarcophagus, a stupendous object indeed, announced itself from a long distance. It was preceded by a chorus of singers and a band of music, also clad in the Greek fashion, many carrying instruments of music of antique pattern. The car itself was the crowning marvel of the occasion. It was a vehicle of vast size and hight, supported on four great wheels of bronze, and adorned in every part by allegorical figures and decorations from the designs of David. It presented the general appearance of a magnificent altar, covered with blue velvet sown with stars of gold, upon the summit of which was the sarcophagus, and upon that a full-length figure of Voltaire, half reclining, in an attitude of sleep, and covered with a purple cloth. Immortality, represented as a young girl, winged, and as if just descending from heaven, was placing upon his head a crown of stars. This imposing structure, "forty feet high," was drawn by twelve white horses, harnessed four abreast, led by grooms dressed in the manner of ancient Rome.

The passing of this wonderful vehicle, preceded by its band of music and its chorus of singers, by ranks of men also in long white tunics and wearing crowns of green branches, kindled all the enthusiasm of the susceptible Parisians. Upon the car were various inscriptions, the reading of which increased and prolonged the emotion of the people:

"Mortals are equal; it is not birth, it is virtue alone, which makes the difference."

"It is necessary to love the laws; it is necessary to be their slave, and to bear all the burden of them. He who is willing to violate them does not love his country."

"He defended Calas, La Barre, Sirven, and Montbailly."

"Poet, philosopher, historian, he gave a great impulse to the human mind, and prepared us to become free."

"He combated the Atheists and the fanatics."

"He inspired toleration."

"He claimed the rights of man against serfdom and feudalism."

Immediately behind the car walked Belle-et-Bonne and her husband, with her infant daughter carried by its nurse. La Harpe also walked with this group. Then came deputations from the National Assembly, the municipality, the courts of justice, and the veteran soldiers, the procession being closed by another body of cavalry. A hundred thousand persons, it is said, composed this procession, which was witnessed by six hundred thousand spectators. "It seemed," says Dubois, "that that worship of human excellence, elegant and poetic, which made the delight of antiquity, and which is still the charm of souls susceptible to the beautiful creations of the arts and letters, lived again in its completeness before our eyes."

The procession halted first before the Opera House, adorned with the bust of Voltaire, and with medallions bearing the names of his operas. Here all the artists of the company joined in singing that spirited song of his at the end of the first act of "Samson," which the Revolution adopted as its own, beginning,

"Peuple, eveille-toi! Romps tes fers!"

Thousands of voices joined in the chorus, which had already become familiar to the people. The next halt was in front of the house of the Villettes, upon the street which had been the Quai of the Monks, but which had now received the name it still bears, "Quai de Voltaire." The car here passed under a magnificent triumphal arch composed of four large poplar-trees united by garlands of oak leaves, a beautiful umbrageous roof, from which hung a crown of roses that descended upon the car as soon as it stopped. Upon a spacious platform in front of the house were seated in semicircles, one above the other, fifty young girls, all dressed in white robes with blue girdles, holding civic crowns, and wearing upon their heads diadems of roses. In front of the exquisit amphitheater formed by them were the two daughters of Calas, in deep mourning, who, when the car stopped, advanced toward it, kissed the sarcophagus of their deliverer, and lifted up their hands in the attitude of blessing him. Madame de Villette also stepped forward, kissed the effigy, and raised her child in her arms, as if dedicating it to his spirit. This scene passed to the sound of pathetic music; and the young mother, overcome by her emotions, had to be carried away.

A halt was made, of course, at the Théâter-Français, which was now called the "Theater of the Nation." Here the decorations and the ceremonial were not less remarkable. All the columns were wreathed with garlands and the whole edifice was brilliant. One inscription read, "He wrote 'Œdipe' at seventeen." Another was, "He wrote 'Irene' at eighty-three." Thirty-two medallions were placed upon the pillars, each containing the name of one of Voltaire's dramas. When the car stopped before the theater, curtains opened, and exhibited a sanctuary, so lighted that all the rays formed a halo around the head of Voltaire's statue. Here, while the musicians again performed the chorus from "Samson," La Rive placed upon the sarcophagus a crown, and the ladies of the company also laid their wreaths upon it.

It was now late in the evening, and it began to rain again with such abundance that a part of the persons accompanying the car sought refuge in the vestibule of the theater, and there was a general flight of the ladies. Then, lighted by thousands of torches, the procession resumed its march, and reached the Pantheon at ten o'clock in the evening. The sarcophagus was deposited in the place prepared for it, near the tombs of Descartes and Mirabeau.

And there the body remained, an object of veneration to many, an object of horror to many, until the return of the Bourbon king to Paris, after the departure of Bonaparte to Elba. In April, 1814, a few of the royalists, one of whom was De Puymorin, the Director of the Mint, who afterward told the story, represented to the ministry that the presence of the remains of Voltaire in the ancient church of Sainte-Geneviève was an outrage not to be borne. There were several conferences, we are told, as to the manner in which those remains should be removed. It was decided, at length, that it should be done secretly, and that the secret should be kept. One night, in the month of May, 1814, the bones of Voltaire and of Rousseau were taken out of their coffins of lead, tumbled into a common sack, and placed in a hackney coach stationed in the rear of the church. The carriage moved away slowly, accompanied by five or six persons, and went out of town by unfrequented streets to the barrier De la Gare, opposite Bercy. Near that barrier there was an extensiv piece of waste ground inclosed with a board fence, public property, not yet put to any use whatever. Near the middle of the inclosure a deep hole had been previously dug by persons who were then waiting for the arrival of this strange burial party. The sack of bones was emptied into the pit; a sack of lime was poured upon them. The hole was filled up with earth, all traces were obliterated as far as possible, and the party then separated in silence.

The secret was well kept. There was occasionally a rumor, difficult to trace, and not generally believed, that the sarcophagus was empty. In 1864, when the family of the Villettes became extinct, the heart of Voltaire (which had been removed from the body when it was embalmed, in 1778, inclosed in a silver vase and given by Madame Denis to the husband of Belle-et-Bonne) became the property of the nation, and it was a question with the usurper what should be done with it. He suggested that it be placed with the other remains of the poet in the church of Sainte-Geneviève. The archbishop of Paris, who was probably acquainted with these facts, observed that it might be well to ascertain first whether the ashes of Voltaire were really in the place where they had been deposited. An examination of the sarcophagus was ordered. It was opened, and found to be empty. Thus the fate actually befell the remains which the poet had dreaded from the time when he saw the body of Adrienne Lecouvreur carried out, at dead of night, and placed in

an unmarked grave in a vacant lot of the outskirts of Paris. "God, thou shalt be avenged!"

[*From Truth.*]

An "Old Infidel" Off for Europe.

D. M. Bennett, the veteran Infidel publisher and editor of THE TRUTH SEEKER, whose unjust imprisonment in the Albany Penitentiary in consequence of Anthony Comstock's machinations is a matter of history, was last Sunday evening the object of a grand ovation on the part of a large number of friends at Daniel E. Ryan's parlors, No. 231 West 37th street. Last year, as duly published in *Truth*, D. M. Bennett was sent by the American Liberal League to represent this country at the Brussels Congress of Freethought. On that occasion he wrote a little volume entitled "An Infidel Abroad," which found such a large and ready sale here that many prominent Freethinkers in the United States hav lately subscribed to afford Mr. Bennett the opportunity of making a tour around the world. He is to write a series of letters, describing his impressions abroad, which will first appear in THE TRUTH SEEKER and afterward in book form. This project naturally formed the subject of most of Sunday night's congratulatory speeches, although some of the eminent gentlemen present also spoke feelingly of Mr. Bennett's sufferings in the cause of human liberty and Freethought. Several original poems were read, those by S. P. Putnam and Henry A. Stone being particularly happy and appropriate. Madame Ivan C. Michels, the actress, gave a recitation, and several ladies sang operatic selections. Among the persons present were Dr. E. B. Foote and son, both of whom hav suffered at Comstock's hands, Dr. Joseph R. Buchanan, Dr. S. M. Percy, Dr. L. D. Broughton and wife, W. H. Peck, Alexander Warner, T. F. Leslie, and Charles L. Andrews. The proceedings closed with a choice collation.

Mr. Bennett, when seen by *Truth* yesterday, dwelt at length on his proposed voyage. He intends first visiting England, Scotland, and Ireland, and from there proceeding to the continent, after which he will "tackle" Asia Minor and the holy land. He will go up the Nile as far as the first cataract and travel through all the Asiatic countries excepting Siberia. He expects to start next Saturday, and to be back in New York within a year. Upon his return he will lecture on his experiences abroad, illustrating his lectures with stereoptic views taken by himself. Mr. Bennett's traveling companion is Mr. DeWitt Clinton Bridges, of Indiana.

Before letting the reporter go Mr. Bennett said: "I should feel obliged to you were you to state that I am able to prove the falsity of all the charges that Anthony Comstock has brought against me in a sort of pamphlet he recently published. To giv you an example: in 1877 I issued a circular requesting a number of gentlemen to sign a petition for the repeal of the so-called Comstock postal laws. This circular contained about twelve names of persons whom I knew were in favor of a repeal, as they had so expressed themselvs. Owing to this I did not get them to put their signatures to the paper, but after printing their names to the proof-sheet I went to the persons, and showing it, asked their permission to use the names. In one or two cases consent was not given. I struck the names off. Some few I left, with the understanding that I should hear from them if they had any objections, and hearing none, and knowing their sentiments, I kept their names on. Well, although I acted in thorough good faith throughout, hardly had this circular seen light before Comstock visited these persons, and so browbeat them that seven out of the dozen were actually induced to sign a paper certifying that their names had been used without their authority. Upon the strength of these disavowals Comstock charges me with forgery, and heaps every invectiv upon my head. Now, what does all this amount to? I hav written statements and affidavits of these seven parties in my possession, showing that the disavowals were Comstock's own work, extorted by him, and that the original use of the names was justifiable. In short, to use my friend T. B. Wakeman's words, the blunder was mine, but the crime was Comstock's. His other charges against my morality and integrity are about on a par with the accusation I hav just disposed of."

The Evolution of Soul.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I see that some writers for your paper hav taken great pains to prove that mind is the effect of organization of matter, and so come to the conclusion that such mind cannot survive the body's death. T. B. Wakeman, in "Constructiv Liberalism," shows that the soul is evolved from the lowest forms of protoplasm, therefore soul cannot exist separate from protoplasm.

Well, now, does any one doubt that the baby is evolved from the material and forces of the father and mother? Yet who will draw the conclusion that the child cannot exist separated from its parents?

That mind is an effect of organization, I verily believe. That man's soul is evolved from the forces of nature acting upon the lowest forms of protoplasm, I hav no doubt; but whence comes the conclusion that it must die with the body? Cannot the effect outliv the cause? Must the cast-iron lose its shape when its sandy mold is destroyed? May not the spirit be of ethereal and invisible matter, and continue to exist when its grosser prototype, the body, turns back to dust?

Again, mind is an effect of organization. The solar system is organized, and no doubt the whole universe is one grand organism. Should we not believe that it has a soul and thinks as well as you or I? Perhaps a great deal better. And is not that mind shown as plainly in constant law and evolution as it would be in miracles and instant creations?

J. G. TRUMAN.

Is Mind Material?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* If it is true, as was stated in my last communication on this subject, published in your issue of April 30th, that there is a supreme, intelligent, self-existent, eternal cause of all things; that the universe is only a medium through which that intelligence manifests its existence and powers, as all created beings like ourselvs and every other kind of living beings in the universe manifest their existence through the material organisms peculiar to themselvs, then I think we hav come fairly and squarely to the proposition that force is not an inherent property of matter, but, on the contrary, we can rest upon the good old idea that matter is inert, and that its inherent property is to keep quiet and lie still until it is acted upon by some power independent of and superior to itself, and that it is entirely unnecessary to bring in the proposition that force is an inherent property of matter to supply the place of God, and account for all the life and intelligence manifested in and through those material organizations.

Let the Almighty reign and rule on the throne of the universe, and in every living intelligence, and in every material organization; from the highest to the lowest within its unbounded realm giv evidence of his eternal existence and power, and in the endless and infinit variety manifested in the works of nature show his all-sufficiency and the infinity of his resources and capacity to meet all circumstances and contingencies, as we may call them, which are, in fact, no more circumstances and contingencies with the great eternal than anything else but a part and parcel of his own creation, and designed to be as they are. And so in everything of which we can hav an idea in the whole universal exhibition which the Almighty has made of himself in the material universe, we see an expression of his ideas, of what he had taught, of what he is thinking, that he has in that creation worked out his ideas, given a tangible expression of his thoughts, and in this light we see God everywhere, ever-present in every part of the universe. Omnipresent, and being self-existent and eternal, he must be omniscient, for, being the author of all things, nothing could be done but what he designed should be done, and he must know as well what it would be before as after it was done; and if anything could happen in the universe of which he was ignorant, then he would not be infinit in knowledge. The thing must be done independent of him, and he would not be all-sufficient; would not be God alone; there would be an opposition god, and then there might be contingencies with him, and contingencies might arise for which he would not be prepared, in consequence of his ignorance, and the whole universe might be imperiled, and all go to wreck and ruin under such an administration as that.

The idea that the Almighty should not be omniscient is as inconsistent with his existence as the denial of any other power or attribute. The Almighty must be the all-in-all or nothing. Now with such an eternal, self-existent, almighty, intelligent power at the helm of the universe, we hav an all-sufficient cause for all that exists. And how it can be that such a being can exist is just as easily explained as how matter came to be in existence without any cause outside of itself, or how such a being could create matter out of nothing as that matter could create itself or exist without creation; or how this being can create worlds, a universe of worlds and living intelligences, and control them as he does, as how I can control my own actions—how, by the exercise of my mind, I can write as I am now doing. I can see that I am writing, I know that my mind is the power that does the work, the thinking, and that controls my hand in the mechanical operation of writing, but I cannot expiain to you the connection between my mind and the operation, or how my mind moves my fingers and pen to form letters and words. I cannot explain how I think. I can write what I think, I can tell what I think, but I cannot tell how the mind does this—how the mind has this power.

Now I might just as reasonably deny my own existence because I cannot understand how I exist as to deny the existence of an eternal, self-existent mind, intelligence, as the cause of all that exists because I cannot understand how that intelligence could be self-existent and eternal, without beginning and without end.

The fact is, something must be eternal, without beginning and without end, whether it be matter or spirit, or both, or else nothing could be now. And according to all our experience and knowledge here, mind or spirit is the power that controls matter; that influences and controls other minds; that controls every enterprise among men; that moves the world, as the saying goes. And why should we not reasonably come to the conclusion that the universe is controled in the same manner by an intelligent, invisible power, a mind, a spirit, a god, who handles matter as he pleases, as we do as far as we hav the power, and who has the exclusiv right to use it as he pleases, if he created it? And I think it is as susceptible of proof that it was created by an intelligent power as that it eternally existed without an intelligent cause, and that by some process of evolution as mysterious and incomprehensible as its eternal existence without a cause it should produce intelligence, produce mind, to control and govern itself, which would be just as inconceivable and incomprehensible as that it was created by an intelligent being, and much more so, because it would be contrary to all our experience, the analogy of things in nature, cause and effect, and every rule by which we are governed in the acquisition of knowledge.

It seems to be a generally received opinion that matter cannot be annihilated, and that consequently it must be eternal and could not hav been created. Now all that I can see in that is just this: that we are unable to annihilate matter. That does not prove that the Almighty cannot annihilate matter because we cannot do it. We cannot create it, but that does not prove that he cannot create matter. How can we know that the Almighty cannot annihilate matter? We say, because we hav never seen him do it. That proves nothing. How do I know that he has not annihilated worlds of matter? If he could create, why not undo what he had done? How do I know but that the great I Am could blot out this universe in the twinkling of an eye and still exist, the same eternal, self-existent being that he has eternally existed?

It is asserted by scientists that the moon cannot be inhabited because there is no atmosphere surrounding it. Now that is, assuming that the creator cannot create any other kind of beings but such as we are. I cannot see any good reason why the creator could not create beings with all our capacities, who could exist without an atmosphere as well as with one as easily as he could create amphibious animals, that can liv in either air or water, or fishes, which liv in water and die out of water in our atmosphere. And I hav no doubt but that the creator has created intelligent beings to inhabit the different worlds he has charge of with as great a diversity of physical organization as there is difference in the worlds they inhabit.

I think the Almighty has given us assurance enough of his all-sufficiency in what we can see in the universe of his creation, in the infinit variety he has given us in the countless millions of different orders and forms of existence, to satisfy us that all things are possible with him, except to contradict himself or make nature contradict nature, or himself to commit suicide. I don't believe the Almighty can kill himself.

JAMES HALE.

Only Three Loaves of Bread.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I noticed when reading your letters during your previous tour that you spoke against the oppression of the laboring people wherever you found it. Now, in your tour around the world, will you please to tell us if you find any country which favors the laboring people less than old England, that great Christian land, with its established church? I hav just read of a poor, hard-working man there being sentenced to ten years' imprisonment for stealing three loaves of bread.

Bradlaugh, when lecturing in Philadelphia a few years ago, said that the Prince of Wales actually broke open a paymaster's chest and appropriated the money to his own personal use. If ten years' imprisonment is the recompense for stealing three loaves of bread, I wonder how many years the Prince should serve for his theft?

Oh, for shame! The English Parliament treated this crime as a cunning little joke, and actually appropriated a sum sufficient to cover the loss.

Speak, oh, speak, brave Bennett, against all such injustice—yea, against all oppressions, and let thy clarion notes for freedom ring with thee round the world!

To-day I follow Grace L. Parkhurst's example—renewing my subscription to THE TRUTH SEEKER by sending the money which my fashionable friends think I should spend for a new hat. I can wear my old one with the happy consciousness of knowing I hav done that much more for reform.

Yours for truth and freedom, SADA BAILEY.

A TRUTH SEEKER IN EUROPE. Mr. Bennett's etters from abroad. $1.50.

Editorial.

Parton's Life of Voltaire.

V.—THE ROSES, THE BURIAL, AND THE PANTHEON.

There is no exile like that which says to a Frenchman that he can never return to Paris. It was especially poignant to the sensitiv Voltaire, who cherished Paris as his birthplace and the heart of the great spirit-world of thought and feeling which beat in response to his own words and inspiration. For twenty-eight years he had been in effect an exile from the Paris world which loved him and which he loved. True, there were there 40,000 people who he said longed to carry fagots to burn him, but then there were 80,000 who longed to see him and who would carry water to extinguish the flames and exalt him as the victor over *l'Infame*. His niece and family urged him to spend a winter in the great city. His new play, *Irene*, had to be rehearsed and put on the stage effectivly. All joined to make him feel that he was needed in Paris. And so contrary to his better judgment, Feb. 3, 1778, "the Lord of Ferney and Tourney," at the age of eighty-four, set out for Paris.

It was the great, the irreparable, mistake of his life. He was not to meet the flames of persecution, but the hardly less fatal flames of apotheosis, accompanied by labor and excitement, which in less than four months exhausted the life which promised, like Fontenelle's, to reach its hundred years if spent in his country home.

His colonists and the country people gathered to bid him *bon voyage* with abundant tears, which showed their love and their presentment that at his age his departure meant a final farewell. At the last he seemed reluctant to go, and well he might. As proprietor, farmer, and protector a comfortable little world had gathered about him at Ferney, that with its nearness and closer ties might well have compensated for all the glory of the outer and greater world. We hav spoken of his refugee work colonies; and like all great men he had founded his life and heart-work upon the soil. He had become a farmer and producer to a very large extent.

His heart roots had struck deep into his lands, and whenever illness and literary work permitted he tried to till them with his own hands. If his neice and family had been contented to remain in their rural exile and to cherish *him* who was their all, as they should hav done, he would gladly hav remained and enjoyed a long sunny afternoon of life. But that was not to be. To understand what he left, nay, to understand the strength of the old Voltaire at all, these two charming pictures in Mr. Parton's words of the environment that nourished him are necessary:

"He appears to hav had farms which were as profitable as they were beautiful, and he assures us that he managed all the details of their culture himself. His letters for the next ten years teem with allusions to his farming. He exulted in a great barn, filled with the products of his lands:—

"A vast rustic house, with wagons loaded with the spoils of the fields coming and going by four great gateways. The pillars of oak, which sustain the whole frame, are placed at equal distances upon pedestals of stone; long stables are seen on the right and on the left. Fifty cows, properly fastened, occupy one side, with their calves; the horses and oxen are on the other side; their fodder falls into their racks from immense mows above; the floors where the grain is threshed are in the middle, and you know that all the animals lodged in their several places in this great edifice hav a lively sense that the forage, the hay, the oats which it contains belong to them of right. To the south of these beautiful monuments of agriculture are the poultry-yards and sheepfolds; to the north are the presses, store-rooms, fruit-houses; to the east are the abodes of the manager and thirty servants; toward the west extend large meadows, pastured and fertilized by all these animals, companions of the labor of man. The trees of the orchard, loaded with fruits, small and great, are still another source of wealth. Four or five hundred beehives are set up near a little stream which waters this orchard. The bees giv to the possessor a considerable harvest of honey and wax, without his troubling himself with all the fables which are told of that industrious creature, without endeavoring in vain to learn whether that nation livs under the rule of a pretended queen, who presents her subjects with sixty to eighty thousand children. There are some avenues of mulberry trees as far as eye can reach, the leaves of which nourish those precious worms which are not less useful than the bees. A part of this vast inclosure is formed by an impenetrable rampart of hawthorn, neatly clipped, which rejoices the senses of smell and sight."

In other letters we see him a zealous and patriotic tree-planter, sending wagons all the way to Lyons for loads of young trees, and urging country friends to follow his example. He formed a nursery, also, from which he every year enriched his plantations. "It is certain," he wrote to the inspector-general of French nurseries, "that the forests of France hav been too much neglected, as well as horse-breeding, and I fear that we shall soon be without the means of warming ourselvs. I am planting walnut and chestnut-trees upon which I shall never see walnuts or chestnuts, but the mania of people of my kind is to labor for posterity."

His plantations and his colts were among his favorit objects. As the years went on he formed a park and gardens about his new abode, three miles in circuit, which reminded visitors of what they had seen in England, where rural tastes were already well-nigh universal. One traveler describes them thus:

"The garden is very beautiful and very large, forming with the park an extensiv inclosure. In the park there is a fine plantation of oaks, lindens, and poplars, besides beautiful and lovely avenues. The view is extremely fine.

"Here, there is foliage and shrubbery, always green; there, a verdant lawn surrounded with clumps of bushes. In the midst is a large and ancient linden, with dense foliage, which overshadows the shrubbery with its thick branches. This is called the cabinet of Voltaire; it is there that he works. Near by is a little building for silk-worms, which serve him for recreation. Not far from it is a lightning-rod, the chain of which descends into a fountain. Adjacent to the silk-worm house there is a field, which is called Voltaire's field, because he cultivated it with his own hands. This park contains, besides, some beautiful labyrinths, a large peach orchard, lovely beds of flowers, vines of excellent grapes, kitchen and fruit gardens, the walls of which are entirely covered with pear-trees and peach-trees. Mont Blanc, which is seen covered with snow, and the gardens filled with flowers on all sides, form a contrast difficult to find elsewhere, and afford an enchanting prospect. Near the chateau is a bathhouse, a little marble edifice, supplied with hot and cold water at will, water being warmed in a boiler placed in a recess outside."

All this involved much out-of-door exercise, and he enjoyed it with a zest which the ordinary amateur little knows. For two or three years he was full to overflowing of this new occupation of founding a great country home.

"I owe life and health [he wrote to Mme. du Deffand] to the course I hav taken. If I dared I would believe myself wise, so happy am I. I hav lived only since the day when I chose my retreat; every other kind of life would now be unsupportable to me. Paris is necessary to you, to me it would be mortal; every one must remain in his element. I am very sorry that mine is incompatible with yours, and it is assuredly my only affliction. You wished also to try the country; it is not suitable to you. The taste for proprietorship and labor is absolutely necessary when you liv in the country. I hav very extensiv possessions, which I cultivate. I make more account of your drawing-room than of my grain-fields and my pastures, but it was my destiny to end my career between drills, cows, and Genevese."

From all this happy world the wheels of his carriage were the wheels of fate which bore him away forever.

At Paris he was received with open arms. The church and the court were silent, while the Academy, the theaters, and the masses of the people gave him ovation after ovation. It was in vain that he tried to escape a triumph that was plainly his. At the same time he was at work upon his play, and its rehearsals, under peculiar embarrassments and excitements. He had also determined that the French Academy should earn its right to exist by giving to the French people a great and authenticate dictionary of their language, a work which he began, and which has borne such glorious fruit in his own land, and by emulation in others.

It was too much. He was smothered under roses at the theater, burdened with honors at the Academy, and with work at home. He had attacks of illness, accompanied with spitting of blood, but bore up wonderfully and seemed to recover from them. His vitality was astonishing. As some of his friends said, it seemed that he could be killed by nothing short of a club on the head. But in the third week of May, 1878, he lay at the house of his family friend, The Villettes, near the Seine, very ill. The use of coffee at night when exhausted by mental labor had banished healthful sleep and made only the sleep of death possible.

His friends were anxious not only for him, but as to what should be done with his remains when the final sleep should come. The church then had its iron hand remorsely on the three great events of life, birth, marriage, and death. Unless buried with her sanction no burial, not even a decent dog's, was possible in France. Voltaire's "Mania," as he called it, was a love of his fellow-beings. A desire to hav his remains and memory incorporated with them in death was an earnest desire of his life. He had in early years seen the remains of the noble and accomplished actress Adrienne Lecouvreur "thrown into the kennels." He had striven to relieve her profession from a similar fate; he had built a tomb for himself by the side of his church at Ferney, but he had returned from exile there to find that the church could exile even from every grave. He and his friends tried to make a formal reconciliation that should giv the rights of burial, but when that was refused his last words were, "Let me die in peace."

On the last day of May, 1778, his life had ceased and the disposal of his remains was a sad puzzle indeed to his family and friends. The Paris clergy would not grant burial, and nothing more than the privilege of removal. The clergy at Ferney were ordered in no event to permit burial there. The Infamous determined that he who made France glorious should not rest in her bosom.

But the wiliness that had baffled his enemies so often did not desert him even after death. That fact was kept a profound secret; two carriages, one with six horses, in the evening of that day left his house as though a country gentleman was going to visit his country seat. The first carriage bore the body of Voltaire sitting on a seat in dressing-gown and night-cap, with attendants, as if an invalid. It reached Romilli on the Seine in Champagne, one hundred and ten miles east of Paris. The Abbé Mignot, the friend and relativ of Voltaire, induced the prior of the church there, who knew nothing of the interdicts and of what had occurred at Paris, to grant burial to "his uncle" who had died suddenly, he said, without being able to be removed to Ferney.

The prior granted the request. The body was, by help of the village undertaker and prior, decently, honorably, and sacredly buried in the consecrated ground.

When the fact of the removal from Paris became suspected the interdict reached the prior, but *too late*, he could only plead to his superiors the fact as innocently done—but done it was! Thus the old fox seemed to hav eluded his pursuers and to hav found his final and longed-for home in the earth. Only *seemed*, for the malice of the *Infamous* never sleeps. We shall see how nearly forty years afterward, in the silence of night and of their power, unknown to the world, they wreaked their vengeance on his remains, which by the chance of war fell into their hands.

But to return to Paris. There one of the strangest of events occurred, a thing possible only under despotism. When Voltaire became extremely ill his friends were silent so as to obtain if possible honorable disposal of his remains. When he was dead the hearts of his friends, of the people, of the press, of France, were repressed by an interdict that prevented even the mention of his name! It was as if the sun at noonday had vanished by a permanent eclipse. He who had been upon every tongue, almost the day before, was lost, and none knew what had become of him, nor why the strange silence. What everyone wished to know could be learned only in whispers.

Before long epigrams, which always "temper despotism," began to appear. Gradually the story of his sickness, death, and burial by stratagem became known to the world outside of France. The indignation of all intelligent and honorable people of Europe rose against *the Infamous*, until they felt the recoil of the indignity which had prevented fair, open, and honorable burial of the great Frenchman in his nativ soil. The royal Frederic of Prussia, before the Academy of Arts and Sciences at Berlin, in his famous Eulogium on Voltaire, expressed the sentiment of the civilized world in words that touched the heart of France:

"Blinded by a false zeal, drunk with fanaticism, they (the priests) prevent the last duties of humanity from being paid to one of the most famous men France has ever produced. The best destiny they can look for is that they and their vile artifices will remain forever buried in the darkness of oblivion, while the fame of Voltaire will increase from age to age, and transmit his name to immortality." He denounced the treatment which the remains of Voltaire had received as disgraceful to savages. His words made every Frenchman who understood them long for the time when it could be shown that *The Infamous* was not France.

The time came. The body of Voltaire slept by the country church of Champagne until the tenth of July, 1791. During those fourteen years his soul had been marching on. The despotism and the Infamous had vanished from France. The NATIONAL ASSEMBLY was in their place, and it had decreed that the ashes of Voltaire "should be transferred from the church of Romilli to THE PANTHEON in Paris."

In another column we giv Mr. Parton's own account of this act of justice and gratitude. It stirs the heart as if with a trumpet. It is a noble event, and it is most nobly told. Where in all literature can we feel a grander march of popular triumph than in his sentences. The heart of France was free at last, and while the armies of despotism were gathering on its borders, it turned to honor Voltaire as their real deliverer.

But the progress of mankind is not even; it is rhythmic. When an eddy occurs shallow people think that revolutions go backward, and that the stream of time is reversed. The selfish Bonaparte betrayed the Revolution which made him, and the despots throttled him, and in 1814 *the Infamous* returned to Paris. What occurred then? An event which proved that Voltaire was not mistaken when he summed up despotism and superstition in one word—*the Infamous*.

The last of the story of Voltaire's remains is told in the conclusion of the extract we publish to-day, from Mr. Parton, ending, "God, thou shalt be avenged!"

Was there ever such a mode of revenge taken for a god except by the savages?

The god that has to be revenged in this way is the god of ghouls! The deliberate and stealthy dishonor and destruction of those remains which a nation had deposited in the sacred and honored keeping of those who held its power was a double desecration—first of the mighty genius itself, and then of the national trust and love. It was more, it was also an act of treason against common decency and humanity, against liberty and the instinct of progress. It was an act that should never be forgotten; and especially should those who advocate the superstition which caused it be never permitted to forget it. Let those who wear the dress of the clergy remember that it is the uniform of the *Infamous* until they effectually disown this act of infamy. Was it justi-

fied by the acts of Voltaire? Did he carry on his controversy so as to be placed beyond the pale of human beings? We answer, No! Those who raise the black flag must not complain of retaliation. Those who outlaw, persecute, and burn hav no right to complain when they are also beaten in the war of intellect and wit which they themselvs provoked.

But was not Voltaire a hypocrit? No, not in any fair sense of the word. The church and state were one in France. It was not a free country like America, or even England. The rites of the church with confession, absolution, and communion were civil offices without which he would hav been outlawed and deprived of property, means of living, and perhaps life. He had a right under such circumstances to say to the authorities, "I will conform to the outward grimaces, but I will show you that they are nothing but grimaces by a life devoted to truth."

But further, it must be remembered that Voltaire was in conviction and heart a Deist and a philanthropist. He was honest in preserving the sense of reverence for deity, and in turning the sentiments of religion into sentiments of humanity. Such was the substance of all of his so-called confessions and acts of religion. In estimating his character attention to this view has been strangely overlooked. Thus he said in regard to the church which he caused to be built and inscribed *Deo erexit Voltaire:* "This church which I hav had built is the only church in the universe dedicated to God alone. All the others are dedicated to saints; for my part, I prefer to build a church to the master than to his valets."

But did he not directly justify falsehood? Yes, but only in the same way that the Jesuits did and in his contests with them or some form of *The Infamous.* For instance, from a bishop who tried to involve him and his parish and church and curé in a legal prosecution for heresy that would perhaps ruin them all, he escaped by the most innocent but amusing falsehoods. When taxed with them by his friends, he replied: "He is one of the most malignant persons breathing. In a word, it was necessary to fight this man with his own weapons." With those who loved and regarded truth he was the soul of truth. He spent his life in its pursuit. His mistakes and limitations are the more noticeable by contrast, because he manfully persisted in the battle for truth.

He lived to make truth possible. *Science*, that which is really true, that which man can really know, he insisted should take the place of church dogmas and exploded fables. *Humanity* and its service, he urged, should take the place of worship to God in the interests of despotism and priestcraft. Said Casanova to him, "Your predominant passion is love for the human race."

Again Voltaire said of his farm, "I am planting walnut and chestnut-trees upon which I shall never see walnuts or chestnuts, but the mania of my kind is to labor for posterity." Labor of this kind, prompted by the passion of love for mankind, must not be allowed to fade from the memory of man. That love is at once a treasure and an inspiration, and it must endure. Through the depths of the ages men will turn to Shakspere the Revealer, Voltaire the Deliverer, and Goethe the Reconciler of the souls of men upon earth.

To understand these men, to present their lives and labors under the light of a final judgment, is a work that calls forth a gratitude akin to that which we owe to those demi-gods themselvs. Such gratitude belongs to their faithful biographers. And in this instance we cannot close this, our last article on this great work, without an expression of it to our author. It is to his patient heart, head, and hand that we owe the first fair and complete picture in our language of the great man of France, one of the greatest and most useful of men, though certainly "one of the most remarkable of Frenchmen and of human beings."

To portray this man and his work was indeed a great undertaking, and it has been faithfully and grandly done. We are glad that those who thus raise the torch of truth to rescue from oblivion the true servants of Humanity cannot but be *themselvs* revealed by the light they bear. The source of this light, so just and true, so mild and beneficent, which Mr. Parton has thrown around Voltaire, we know to be the author's own just mind and sympathetic heart. No tribunal more competent has ever been called to judge the servants of Man. T. B. W.

Freethinkers' Annual Meeting.

The annual meeting of the New York State Freethinkers' Association will be held, as already announced, Aug. 31st, Sept. 1st, 2d, and 3d next. One way to make this meeting at Hornellsville a success is for those who cannot attend to write a short letter on some vital topic, not forgetting to giv statistics of the number and condition of Freethinkers and their societies in their neighborhood, addressed to the chairman of the meeting, in care of Mr. H. L. Green (the pilot). From such letters, when they are numerous enough and cover the whole country, we shall be able to gather materials for showing how strong the cause is in numbers, institutions, courage, and I would like to add activity. By showing our forces we shall compel respect from our adversaries, and until a good solid front is paraded we shall be worried with petty wars without and bickerings within the camp. One other suggestion to New York friends who cannot be there in person—kindly send a contribution to the treasury for expenses. This is a state association, and could do a greater and better work if there was a fund for printing.

I hav accepted a call to lecture at Rochester before the League, and will serve at other places on the way between that city and this on short notice.

A. L. RAWSON, Vice-Pres. N. Y. F. A.

What Mr. Mair has Failed to Prove.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* For a long time I hav been reading the able discussion between Mr. Mair and Mr. Bennett. In all the writings of Mr. Mair he has given no proof that the Bible was written by the inspiration of God, nor has he proved that a human being can be born or brought into existence without a human father, or that any other animal came into existence in opposition to the natural causes that ever produced effects.

Mr. Mair would not call all men Infidels who would not believe Buddha was born without a human father; he cannot believe it himself, though there are many who as surely believe he was as Mr. Mair does that Jesus came into existence unnaturally. In his discussion, how can he tell what Christ meant (as he pretends) when he says, "I came not to send peace, but a sword." Mr. Mair must be a little insane when he doubts that many who read THE TRUTH SEEKER hav not education sufficient to spell the word science, and hav no knowledge of its meaning. We can inform Mr. Mair the youngest scholars who can read the Bible can never believe the Lord divided the waters by a blast from his nostrils, nor that the sun ever stood still for one whole day by the command of Joshua, and a thousand other impossibilities contained in that book which he pretends—as it is certainly only pretense in a man of his understanding—to believe to be true.

He has proved nothing of what is to come, only from data given of what has been. He has proved nothing to the ignorant readers of THE TRUTH SEEKER only that many of the professors of Christianity would like to chain the wheels of science by keeping in ignorance a sufficient number to maintain colossal churches and to donate enough to support priests in the pulpit and preachers of the parish.

Mr. Mair is certainly not as ignorant as he says many of the readers of THE TRUTH SEEKER are; therefore he must believe the existence of all matter and things is the result of combined natural causes, and the disappearance to any one or all of the five senses is the effect of the organization of nature. Credit Mr. Mair with having some mother wit if he acknowledges the last paragraph to be true.

Unionville, Pa. J. SWAYNE.

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D. M. B.

Moody and Sankey Again.

To the Editor of The Truth Seeker, *Sir:* The great evangelists, Moody and Sankey, are here. I am just home from their meeting, and this being my first sight of them your readers will please pardon me for calling their attention to these two co-workers for Christ. I had been led to expect something, to hear such an eloquent appeal for the salvation of sinners as would melt the hardest heart. I had often been told, by those who had heard Mr. Moody, that if I ever heard him preach, his successful "reasoning" would turn me from the "error" of my way, would bring me into the fold of the elect. Ha! ha! poor, innocent dupes! I pity you from the innermost recesses of my heart. That you or any one with common intelligence should consider Mr. Moody an eloquent speaker, much less a logical reasoner, is beyond my comprehension.

The meeting to-night was held in the Central Presbyterian church, it being the largest church in the city, having a seating capacity of twelve hundred. Of course it was crowded. Twelve hundred tickets were issued, and none could gain admission without the necessary pasteboard. After music by the choir of fifty voices, Sankey, pious, sanctified Sankey, led in "I love to tell the story," "In the cross," etc., etc. Then Mr. Moody read the program for the balance of the week. Then Mr. Sankey sang a solo, and "we all joined in the chorus."

We had scarcely got well fitted in our seats again when Mr. Moody was on his feet, and after making some apology for the absence of light near the pulpit, he said his talk to-night would be "What Jesus wishes to be to you." After telling what Christ would and wished to do for us poor, diseased sinners, he said, "Christ was not only a man; he was more than a man; he was God and man, and he delivers us from sin and from the temptation to sin, thus demonstrating his supernatural power." Just how Mr. Moody happens to *know* this, I am not able to state.

He went over the same ground so often gone over by the ignorant backwoods revivalist, and stepping as far to the front as possible, and making a sweeping gesture, "This is no myth we preach," said he, "but a living truth, as sure as the sun shines."

That settles the Jesus question. Know all doubters that Jesus' power is a fact, for Moody says so. And all the time Sankey looked as solemn as the running-gear of a dyspeptic katydid. "Never knew a man to go to God in his extremity," said Moody, "but that he found sure relief." And Sankey never smiled. Mr. Moody dwelt at length on the supernatural power of Jesus Christ, and "every deliverance from sin," he said, "is a supernatural deliverance." And Sankey's eyes rolled around, and he seemed well pleased.

Then the funny feeling came over Moody and he related a circumstance. I guess it was a circumstance. Anyhow, he saw an elegant painting or steel engraving in the city of San Francisco. It was in a minister's house, and it was a picture of Jesus with a lighted lantern in his hand, knocking at the door of a sinner's house (of course it was a sinner's house), and he said if he owned that picture he would hang it with the face next to the wall, for "Christ is the light of the world, the light of life." And everybody smiled—but Sankey.

Then he told a solemn story. One of his dear friends lost all his children, and he and his wife went to the East to try to find comfort there. But they could not forget their children. One day they saw a shepherd trying to coax some sheep across a river. But they wouldn't coax. So the shepherd went back to shore, and got two little lambs, and put them in his bosom, or rather in the bosom of his frock, and waded out in the river, and the mothers of these two lambs followed him, and (sheep will follow) he got them across the river and put the darling little lambs down by their mothers and turned them all into greener pastures, and then the father and mother knew that "God does all things for the best," and they found comfort in that thought. Still Sankey wouldn't smile. When his children came to his grave he wanted them to say, "Papa always pointed us to Jesus." No smile from Sankey. He didn't say whether he wanted them to say, "Papa was always good and kind to us," but, "he pointed them to Jesus."

It would perhaps be difficult to offer anything new about this emotional religion, but I want to add my mite to what has been said. I am eternally and firmly opposed to it. It should hav gone out of the world with the coming in of liberty. When people were hugging their chains and blessing the power that kept them beneath the feet of tyrants, it may hav been a blessing to become excited and lung about the myths of the other world, but we should expect something more rational of a people with a hundred years of liberty and school-houses. This Moodyism is as foolish to thinking people as Mormonism is is Moody. So far from being converted, I am firmer on the rock of free inquiry, free speech, and free press.

"This life, sae far as I understand,
Is an enchanted fairy land,
Where pleasure is the magic wand,
That, wielded right,
Makes hours, like minutes, hand-in-hand,
Dance by full light.

Denver, Col. O. G. P.

Mr. Mair's Ignorance of History.

To the Editor of The Truth Seeker, *Sir:* I hav not had the time to spare to read the discussion which has for some time been going on between Mr. Mair and yourself relativ to the claims, merits, and origin of Christianity; but I hav glanced over the articles sufficiently to observe that Mr. Mair displays a great amount of ignorance relativ to ancient religious history, the character of the old systems of religion, and the doctrins, principles, and precepts of the oriental systems. And to this ignorance I ascribe the unyielding tenacity with which he adheres to the worn-out traditions and superstitions of the Christian system.

No man who will acquaint himself with the principles and legitimate bearings of the twenty-seven sciences now in the course of rapid development in the civilized world, and the important theological lesson which they teach us, and who will also avail himself of the benefits derivable from the vast acquisitions of knowledge attained in the field of historical research within the last half century, can for a moment entertain the belief that Christianity is either an original system or a true system in science or morals.

Those twenty-seven sciences hav brought to light no less than nine thousand scientific errors in the Christian Bible and its religion, while modern researches in history hav traced all its doctrins and precepts to older systems, stigmatized by Christians as pagan, or heathen.

Every miraculous event recorded in the history of Christ, from that of his miraculous birth to his ascension into "the house of many mansions," is found in the history of incarnate gods who figured in the world long before the birth of Christ.

But as Mr. Mair appears to be ignorant of these facts, and has called for the proof of some of them, I will gratify his laudable curiosity and try to enlighten his ignorance by bringing some of these facts to his notice. With respect to the first great event in Christ's earthly history—the immaculate conception, as also that of the miraculous birth—permit me to say to Mr. Mair that if he will read Grote's "History of Greece," Ranking's "History of the Moguls," Malcom's "History of Persia," Plaisted's "Oriental History," etc., he will find many cases related of young maidens being "overshadowed" by Jehovah, Jupiter, Brahma, Fohi, Tien, Baal, or Bel, or some other divine potentate or amorous god or omnipotent "Freelover," and giving birth to a little prattling, squalling, he-deity.

Will Mr. Mair please inform us, if he is sufficiently into the secrets of the divine councils, why the little baby god always turned out to be a boy? That is a mystery of godliness no priest is able to explain. Why did they use women as wives, but never as daughters? Or why did none of them ever become father to a daughter as well as a son? Please explain.

2. Again, Mr. Mair assumes that Christ's humble birth finds no parallel in the history of the heathen gods. He should read more history. The historical resemblance of the gods in this respect is quite striking. Several of them were born, like Christ, in a cave. Perhaps Mr. Mair will not admit that Christ was born in a cave. To settle the matter I will quote Fleetwood's "Life of Christ," a work in every Christian library. It says, "The Greek fathers generally agree that the place of Christ's birth was a cave" (p. 568). According to the reverend missionary, Allen (see his "Judea," p. 379), Chrishna of India was born in a cave. Mithra of Persia, Osirus of Egypt, Adonis of Greece, were also reputedly born in caves. Will Mr. Mair please explain this historical resemblance?

3. Mr. Mair would also hav us believe that the stars paid no attention to the births of any of the gods but that of Christ. Here again his historical knowledge is short. Yu of Cochin, Chrishna of India, Crite of Chaldea, Mithra of Persia, Eros of the Druids, and other gods were repeatedly honored at birth by some starry world of immense magnitude breaking loose from its orbit and running after them to do them homage, or, as in the case of Sakia of India, announcing their birth. See Plaisted, p. 87. The stars treat all the gods alike.

4. The angels of heaven and the shepherds and wise men of earth showed about the same respect for one god as another, Mr. Mair to the contrary notwithstanding, as he thinks Christ alone received this honor. Here he should take another lesson in history. A chorus of angels announced the birth of Chrishna, wise men (the magi) visited the infant savior Mithra at birth, and shepherds paid their respects to Osiris the day he was born. See Plaisted, 146, for these and several similar cases, all reported in history before the birth of Christ. When Osiris of Egypt was born, 642 B.C., "angels flew to the scene, shepherds surrounded the cradle, and wise men came from a distance and made him an offering of frankincense and myrrh" (So says Colgate's Egypt, p. 92). Please read another chapter of history, friend Mair.

Thus the parallel runs through the miraculous history of all the incarnate, virgin-born gods. They were borrowed from each other. Christ was the last in the list, and his history was culled principally from Egypt and India. More than twenty gods are reported as having been crucified, and several of them, like Christ, while their bodies were reposing in the tomb, descended to hell, and after roasting there three days cut loose and came back to earth, and finally ascended to the "house of many mansions," and took their seats at the right hand of the father of all gods. Christ, being the last, had to take his seat at the far end of the bench. The Holy Ghost also figured with some of the gods, both in heaven and earth. And the religious rites and doctrins of the gods were chips cut out of the same block. Their creeds included a belief in baptism both by water and fire, also in the trinity, the "divine word," the sacrament, "regeneration by a new birth," etc., etc., as I expect to show hereafter. Brother Mair has several times called in question the truth of some of my statements, as found in "The World's Sixteen Crucified Saviors," and "The Bible of Bibles." I advise him to read those works and then read oriental history and compare them together, and if he finds one important statement there is ground for doubting the truth of let him repeat it to me, and if I fail to find history to support it he may hav my head for a foot-ball, in accordance with the ancient Christian penalty for believing history and disbelieving creeds.

Kersey Graves.

Richmond, Indiana.

Church and State in California.

To the Editor of The Truth Seeker, *Sir:* As church property is nominally taxed in this state, and as the constitutional provisions are clearly against any religious discriminations, unsophisticated persons not versed in the wicked wiles of politicians and ecclesiastics might regard the title of this article as a misnomer. For their information I cull this episode from an investigation of San Quentin (state) prison now in progress.

The law is that the warden is to appoint his assistants. How it is evaded is shown by the following extract from the testimony of one of said assistants, designated "moral instructor," the incumbent being Rev. H. Cummings, and the expression a dodge to cover the payment by the state for the teachings of the church:

"I consider that I was invited to the position of instructor by Governor Perkins. He offered me the position, and after I had agreed to take it I asked him who had the appointing power, he or the directors, and he said, 'I will make it a specific point in appointing the warden and directors that you shall be appointed to the position.' I think that at that time some of the directors had been decided upon. He told me that he would see to it that I was appointed after the directors and warden were appointed."

Mr. Mills spent some time in arriving at the purpose and theory of the witness' employment in the jail, eliciting the information that the purpose was to work for the reformation of the prisoners, and that the theory was that this was only to be accomplished by inducing them "to giv their hearts to God and be born again," so that they would sincerely adopt and practice the divine precepts. At least that was the only way in which the witness had confidence of a permanent reform, and to that end he labored in an unsectarian way.

That is the way politicians get over even express enactments to keep our penal and other institutions non-partisan.

But the cream of it lies on what Mr. Mills elicited, that this "moral instructor" was to reform the prisoners by making them believe in orthodox theories covered up in the expression "giving their hearts to God," which means in Saxon-English vernacular that provided you can swallow the "vicarious atonement" theory and rely upon the "blood of Christ" to cleanse your sins, works are of minor consequence, and you can steal, lie, forge, murder, or do anything else that is bad provided you are O. K. on theological questions at time of death. This is glorious teaching whereby to reform criminals. This doctrin is certainly capable of *filling* prisons, but the man who tries to hold water in a sieve is sane compared with the one who expects to *empty* them, in whole or in part, by such a process. However, that is what the people must pay for as long as they believe in the present infernal system of so-called "representativ" government, under which Liberal speakers and writers must starve or quit, while priests and politicians fatten in fooling the people.

Alfred Cridge.

San Francisco, Cal., July 8, 1881.

To solicit and persuade one another are privileges which belong to us all; and the wiser and better man is bound to advise the less wise and good. But he is not only not bound, but he is not allowed, speaking generally, to coerce him.—*W. E. Gladstone.*

Misunderstood.

To the Editor of The Truth Seeker, *Sir:* I perceive by an article in your paper of June 18th, entitled, "The Spiritual What-Is-It?" from the pen of W. F. Jamieson, that he fails entirely to understand my position regarding the opinion of some of his utterances, as well as his rights and integrity. The cause of his complaint he finds in "Fair Play," which appeared in your paper some time last April; and in order to justify what Mr. Bedell says he (Jamieson) uttered, he givs us a lucid definition of the word "humbug."

My charges were based on the natural inference that the mass of the common mind would draw, and which Mr. Bedell did understand by his clear elucidation that followed. The mass of readers are day laborers like myself, who hav little time to hunt for the roots of words. We accept them as right or wrong according to their generally understood meaning and their relation to other words in the sentence or paragraph. Professors may be able to root around to find the tubers of words, and which, after found, are often obsolete to ordinary mortals. The main object of my writings has been an effort to unite our forces to secure full freedom of speech, the press, and the mails, for the sole reason that I consider this object the most important of the hour.

In the effort to aid in achieving so important an object it is quite possible that my language, in all respects, may not hav been well chosen; but this is certain: there has been no desire to misrepresent Mr. Jamieson or any one else; and of this fact the gentleman may rest assured, that his change of intellectual base does not annoy me one particle, for I esteem any individual, however great in his or her opinion, of little importance to aid or retard the onward sweep of ideas that ever and anon germinate and culminate amid the steady march and revolution of added centuries.

"Lynn logic" is not as he represents it. As seen through his glasses, and distorted by his rendering, it is entirely too narrow to suit any taste.

I would inform that gentleman that I hav not read a word from any Spiritual paper, pro or con, regarding him. My conclusions were based on what I read from The Truth Seeker in Mr. Bedell's article, and the several communications in the same from his own pen. This was my source of information. Could there hav been a more correct one?

In most of these there seemed, to my mind, a tendency and desire to antagonize instead of unify our forces. It was Jamieson against Spiritualism, and it looked like the inflated effort of a new convert, in his milk season, to demonstrate the integrity of the change, his enthusiasm for his new love, and the immense value of his services in the new field.

These conclusions were the result of his talk about persecution, of his comparing the conduct of Spiritualists toward him as being in spirit and act like the Catholics to Protestants, and Christians to Spiritualists.

While I honestly think the writer meant to be truthful, men of his class fail to understand the common people. As a rule, we are simple, and if a man is a glib talker and spends his time in the lecture field, we pet them and partly make them think they are above the common herd, to which we belong; that is, as long as they talk and tickle us. When they cease doing so we use less sugar, and the *pets* get the pouts. This is my solution. I think Bro. Jamieson has the pouts, and when these are over, and the milk bottle is laid aside, his vision will be clearer and digestion good.

How amusing to think my critic can get along without my blessing, and that he prefers loyalty to convictions to a place in my good opinions! I want to laugh; 'tis so comical. Why, my dear sir, I am only a shoemaker who has worked at the bench for over forty years, and, with the exception of a little public writing and some public speaking, could only teach by example.

These are some of my conclusions: First, that great men and women, as a rule, are much smaller than people imagin them; and secondly, the "common folk," or little men and women, hav more practical good sense and mentally weigh more than they get credit for.

Again, I esteem it in very bad taste for any party that has honestly entertained a certain set of religious, political, or other opinions, with any reasonably sized body of people for any length of time to raise the cry of humbug regarding those opinions as soon as he or she sees differently; and if Spiritualists or others are guilty of this conduct, it is dishonest, to say the least.

Take my own case. At one time I was an enthusiastic Methodist, and after became just as earnest for the spread of Universalism. Suppose I had denounced Methodism as a humbug, would I not hav been dishonest? Would it not hav been the proclamation of my own former dishonesty? So it seems to me, as the common mind understands the word. In addition, it would hav been a lie of the worst form. Methodism was a godsend to the English masses; it came as a democratic liberator from the thraldom of the (that day) vicious, aristocratic Episcopal church.

There always seems to be this trouble with us, and it exists among the scientists as well as the theologians, that whatever position we occupy 'tis the right and true one; and already we see cropping out here and there an offensiv disposition to make a creed for Liberals in the place of securing that freedom of speech, press, and the mails that will alone make true Liberalism possible. My definition of what "true Liberalism" is hath this extent, no more: It is not a question of belief or disbelief. It is simply a question of justice, a clear recognition of human rights—a disposition to hear as well as be heard, to guard as jealously (or more so) the rights of others as to guard or defend your own.

Until we are as willing that others shall enjoy their gods, devils, and angels as we are to ridicule them in the main as absurdities, we are bigots, and if we are not as desirous to protect them in their rights as we are to claim protection for ours, we contain the germs of the Inquisition, and all we lack is opportunity to exhibit its fruit. Still farther, a constant disposition to ridicule what others esteem sacred is neither just nor generous. Liberalism teaches me to hav courage to advocate and defend principles or persons that I esteem right and true, but courage may be courteous, and mentally there is quite as much difference between the different kinds as between that represented on the one hand by the bulldog and the prize-ring bruiser and by Garrison and his compeers on the other.

Experience teaches this lesson, that bigotry and Liberalism grow side by side—neither stands entirely alone. Sometimes the most intolerant bigotry is found with those whose mental conclusions are the broadest and most in accord with the strongest claims of science, while the best illustrations (in isolated cases) of "true Liberalism" are found among the least cultured and most orthodox. Such, in part, is my experience.

It is true, as a rule, that the radical progressiv element is the most tolerant, but as all sects and parties are tolerant when a small minority, it remains to be seen just what we would be if strong enough to rule.

I cannot think of safety apart from simple justice to one another, and on the recognition of which I base the hope for the grand and noble manhood and womanhood which Mr. Jamieson refers to. I hav no desire for a personal controversy with the learned professor, but I do desire to see all our strength concentrated to secure the freedom of the mails, the voice, and the pen. After these are secured, and every subject that concerns the race intellectually, morally, and physically is opened for honest discussion and investigation, it may be well for the columns of The Truth Seeker to, by way of spice, allow Mr. Jamieson to shoot off his pop-guns to annihilate the few deluded Spiritualists that remain. Until that time comes would it not be as well to meet the common foe and thunder at the doors of the capitol for a clear recognition of our chartered and natural rights?

George Lynn.

Thumping Christian Lies.

To the Editor of The Truth Seeker, *Sir:* The following statements in Judge Black's letter to Ingersoll in the *North American Review* for August hav been so often repeated that to refute them occasionally seems a necessary service, in no way personally unkind to the last man who has displayed his ignorance by using them.

The first of Judge Black's assertions which seems worth criticising is that Christianity is not declining, but rather increasing. A few months ago I published in the New York *Sun* some statistics copied from the best Christian authority, which were copied by your paper and many others, and which proved that during the last thirty years the number of churches of all denominations in America had grown less in proportion to population, and that in an increasing ratio, and that their capacity had fallen off still faster. Since then I hav seen the ecclesiastical statistics of England, which giv very similar results. That the Protestant parts of continental Europe hav become Infidel is a universal subject of Christian lamentation, and no man in his senses will doubt that the power of the church in all Catholic countries has declined since the battle of Waterloo. In view of all this, he who maintains that Christianity is holding its own simply misrepresents notorious facts.

Judge Black repeats the stale slanders of Christian malice against other religions, and in so doing falls into the absurdest historical errors. He talks of the worship of Bacchus with its drunken orgies, but if he will read so common a book as Grote's History of Greece he may learn that the "orgies" of Bacchus did not consist in getting drunk; that Silenus, rather than Bacchus, was the jolly god of dissipation; that intemperance, instead of being pleasing to Bacchus, was considered the effect of his anger, and that his worshipers (mostly women) sought to avert this curse from their husbands, fathers, and brothers by "orgies"—that is, frantic and furious religious exercises, like those of a modern camp-meeting, but never got drunk.

He says the enemies of the Jews were mere savages, and on this ground justifies their own cruelty. What a charge to make against the noble race which circumnavigated Africa, sailed to India, and produced Hamilcar and Hanno and Hannibal! Judge Black should wake up from the Rip Van Winkle sleep of barbarism and learn that there are a few people who hav read history with new lights since he went to school.

Elsewhere he says that in the late war we sacrificed, to put down treason, more lives than Judea ever contained at one time. Has he forgotten that in on Jewish battle 500,000 men were killed? Or does he not, perhaps, believe it?

In replying to Ingersoll's remarks upon polygamy Judge Black says it is Christianity alone that has extirpated polygamy wherever carried. This is simply and unqualifiedly false. Polygamy never existed in any country which has adopted Christianity except Abyssinia, and there it flourishes now.

The arguments by which Judge Black attempts to prove the authenticity of the gospels hav been so often refuted that they are not worth noticing, and his replies to Ingersoll's criticisms on Christian doctrins merely show his own orthodoxy to be extremely shaky.

But when he tries to prove that Christianity is not a persecuting religion he is driven again to the most bald misrepresentation. "Louis XIV.," he says, "revoked the edict of Nantes, and banished the Waldeneses" (Huguenots, Judge!) "under pain of confiscation and death; but this was done on the declared ground that the victims were not safe subjects." It would indeed be hard, even for a Christian, to get more falsities into the same space. Louis did not banish the Huguenots, but on the contrary refused to let them leave, though many did. Confiscation and death were not the methods employed to convert them, but deprivation of sleep, starvation of infants, and the constant outrages of a brutal soldiery, were. The edict of Nantes was revoked on the ground that the above cruelties, continued for many years, had abolished heresy, and that an edict permitting heretical worship had become unnecessary, not on the ground that any one was an "unsafe subject."

I hav only noticed in Judge Black's article a few points which I know to be historically false, and that only because some who read him may not know it. Undoubtedly Ingersoll is quite capable of meeting single-handed all criticism on himself.

C. L. James.

Good—Not so Good.

To the Editor of The Truth Seeker, *Sir:* Mr. Roger de Goey's suggestion in The Truth Seeker of July 16th is a good one. Cannot we act upon it? What better way can we find by which to inform prospectiv American citizens of the ideas and principles now seeking to mold the institutions of this country? For instance, the question of woman suffrage meets with but little encouragement comparativly from our foreign-born population, and it is the desire to curry favor with this vote which prevents more than anything else the political parties from taking a fair stand in favor of this most just reform. Now, cannot we supply emigrants at Antwerp with the necessary documents touching this as also the question of state secularization in all its various phases? Foresight is far better than hindsight, and I hope our secularists will take hold of this matter in earnest. Let a committee, composed of representativs of the various Freethought publishing houses and dealers in Liberal literature, be at once formed for the purpose of supplying to our Antwerp brethren our secular publications on the best terms possible. Who seconds the motion?

Says David Bruce, "I cannot from my standpoint of knowledge estimate any writer or public speaker a humanitarian, philanthropist, or reformer who exultingly trifles with the belief in immortality, and in addition attempts to create a love for the blanching doctrin of the soul's annihilation." Again, "As the surviving mortal lays away the remains of one once cherished—perhaps of a father, mother, benefactor, or friend—his memory should not be embittered and chilled with the icy pall of eternal oblivion."

From my standpoint I must say that the *odium theologicum* animates to altogether too great an extent these lines of friend Bruce. Has not the Materialist the same right to "exultingly" proclaim his belief as has the Spiritualist to proclaim his? Nay, is it not his duty to announce the truth as he sees it? By what right does friend Bruce deny to Charles Bradlaugh the name of humanitarian, philanthropist, or reformer? All truths are not pleasant, but many people with a theological bias assume that because an asserted fact does not tally with their preconceived notions it must of necessity hav an injurious effect upon the human mind, and they at once, like Mr. Bruce, jump at the conclusion that any man holding such, to them, erroneous views must be lacking in some of the attributes which go to make up the genuin humanitarian.

Supernaturalists mistake their feelings and desires for scientific facts oftentimes, and say that such and such things "should not" be taught, etc., when the real truth seeker will only inquire, "Is it true?" not "Ought it to be true?"

E. C. Walker.

Letters from Friends.

CENTRAL CITY, COL., July 31, 1881.

TO THE EDITOR OF THE TRUTH SEEKER: At last I think that I hav obtained for you all the shares I can get at present, and am happy to be able to inclose you draft for $65.00. Much of this I hav had from friends of the cause for some time past, and some I hav myself advanced for others who I know will pay me. When I saw that my offer of eight shares was the highest offer made I became ambitious to be the largest contributor to the fund, and concluded that fifteen would probably do it. I obtained the names, as I hav previously advised you, but two were more willing than able, and seeing you had another contribution of twenty shares, I gave up the prospect of being the largest, very willingly taking the second place in the ranks, and will, not reluctantly, be willing to see many advance to positions above me in their contributions to a fund to help you on your journey of investigation, and from which I hope much may be learned by inquiring minds regarding the truthfulness of the many traditional accounts that hav been handed down to us as facts by the paid agents of the theological institutions of the Christian world and been accepted as such by the followers after and believers in the superstitions belonging to an ignorant era in the existence of the human family of many ages ago.

Like many others, I am loth to hav you go, as your hand will be missed from the helm of THE TRUTH SEEKER, however ably you may be represented there, but nevertheless I think your path of duty lies plainly before you. which is, that in order that you and we may successfully cope with our adversaries it is necessary that you get at the fountain-head of this mythical idea embodied in the Christian religion and tear. Samson-like, the pillars from under the foundations of the whole structure, leaving if possible not one stone resting upon another. Raze the walls to the ground, destroy every vestige of this relic of barbarism, and let us start out anew, substituting for this hollow farce, as a more reasonable guide, our common sense and the experience, the possible knowledge, of the civilized and enlightened minds of the present age. May your researches lead others to investigate the truth or falsity of these vagaries of Christianity and cause them to see in all their glaring, hideous shapes the methods to which the priesthood hav resorted in order to maintain their supremacy over the minds of men and cause the whole Christian world to cast aside as a thing of no further use to them in the present advanced intelligence of the world, these old legends that originated far, far back in the dim vista of human knowledge and in the brain of infants when compared to the human intellect of to-day.

Only take good care of yourself, so that you may return and be the better able to fight our battles for us these many years to come, but hope you may be more fortunate next time and meet an antagonist who, when whipped, will know it, and when unable to answer your arguments, will hav the manhood to come out and acknowledge his inability to do so, and not pass them by without notice, as your friend Mr. Mair invariably did. They cannot answer them, and in order to make their good living sure they must make a big blow and use high-sounding words and vague meanings in order to satisfy the credulity of their blind followers.

On your return endeavor to visit this place if possible, when I will devote my time to showing you over our gold and silver-lined county, and deeper down in the bowels of the earth than you hav probably ever been. I can obtain as a following or body guard more disciples than Jesus was reported to hav had while on earth, and with no Judas in the crowd either, as we hav no use for such, preferring to leave them to the churches, where they belong. I will not agree to show you through the churches, however, as I am proscribed among them. Three out of the six are vacant. One of the three during the past two months had a minister. Prior to that time it had been idle for many years. Thinking to benefit the trustees by a rental, and also ourselvs. I tried to negotiate for it. in the interest of a pool, for the purpose of a public hall. I never intimated for what exact purpose we wished to use it. After this minister of God, the kind shepherd of this church, had been here a short time he learned of my negotiation and also that I was an Infidel, and supposing no doubt I wished it for the use of Liberal lectures, etc., he very kindly remarked that had he been there he would hav kicked me from the top to the bottom of the stairs, which stairs lead from the street to the second story, where the audience room is situated. Now, inasmuch as I weigh nearly 180 lbs. avoirdupois, stand almost six feet in my stockings, and measure about forty inches around my shoulders, while he would probably weigh 135 lbs. and is about five and a half feet high, I am inclined to the opinion that there might hav been some fun (for me) had such an attempt been made. He did not attempt it, and has gone. The church could not support him. It shows the spirit of the whole sect toward a person who has the supreme audacity to simply presume to think for themselvs or to act contrary to the hereditary laws laid down for the unquestioned action of all humanity by the Christian church, which claims to be their protector, while ministers and priests pretend to be their spiritual advisers and guardians by special permit from on high. I claim no man as my superior, and no God my master. I am a free moral agent, with no power but my sense of right to look to for guidance or approval, and no devil to fear or shun; but when your friend Mr. Mair will sit down and locate heaven and hell according to undoubted interpretations of the Bible, locate them definitly as he would locate Lapland, Nova Zembla, Patagonia, or the more distant star in the blue vault of heaven, I may take some further notice of the prating of these Christians, who work for the almighty dollar, and for lack of it will permit all the souls of the Christian world to go down to perdition without raising their voice in the most feeble effort to save them.

Herewith find appended the names of the friends who so kindly aided me in my efforts. To each of them who are not subscribers please send a copy of THE TRUTH SEEKER in which the receipt of their subscription is acknowledged, that they may know that their money has reached its destination and that they are booked for the books. Truly yours,

D. D. LAKE.

EPHRAIM, WIS., July 1, 1881.

MR. EDITOR: Inclosed please find $5 for your trip round the world. JOHN LARSON.

NORTH HURON, N. Y., Aug. 2, 1881.

TRUTH SEEKER READERS: You as well as myself hav without doubt taken a glance at the names of those who hav pledged themselvs to the trip round the world, and find some without the star prefixed, which is very unpleasant for us to behold, and much more so for him who has taken his departure with a determination to fulfil on his part or sacrifice his life in the attempt. We know the journey is long, and the labor to be performed will require every moment of time, and the mind should be free from all anxiety, and cheerfulness predominant. And how can this be accomplished? Perhaps in no better way than by the pledgers performing on their part, and in case there are those whose circumstances are such that they cannot, would it not be a good idea for those who are able to take a second share (some hav) and bestow it upon some such friend on the list, if any, and if not, out, and thus liquidate the amount pledged, and giv all a chance to read the accounts of the journey who are seeking after truths instead of superstition? Are there any willing so to do?

G. W. SMITH.

UTICA, MINN., July 25, 1881.

D. M. BENNETT: At this late hour I send in my mite to help you along on your trip round the world. If you succeed in making the trip (health and strength holding out) I expect we shall hav a very rich treat served out to us in the shape of a book of travels a little ahead of anything now extant.

Wishing you health, strength, and a prosperous voyage, I remain, Yours truly, B. PEABODY.

PAXTON, ILL., June 21, 1881.

MR. D. M. BENNETT: Inclosed is $8—$3 credit to my subscription, and the remaining $5 for the volumes you propose to write while viewing the world from the standpoint of one who has not found all truth in that bundle of absurdities, the Holy Bible.

I hav never pledged this assistance, but all the time felt that I must take a hand in this merited rebuke to Christian bigotry, arrogance, and fanaticism. But I must own my motivs to be principally selfish. I expect very much pleasure and profit from reading those volumes, and much honor from helping sustain the man who has suffered the loss of all things commonly held most dear to preserve for us and our children the blessings of liberty our fathers bequeathed to us.

I hope you will hav a congenial companion for your long and toilsome journey, and that you may enjoy the protection of the elements and the sympathy of the good and true, as you surely will of all that class who will learn the facts. L. H. IDE.

ST. JOHNS, MICH., June 18, 1881.

FRIEND BENNETT: Please find inclosed money order to the amount of $7, which please appropriate as follows: $5 for the round-the-world trip as per agreement, $1.50 for amount due on subscription, and the balance for "The Darwins."

With earnest good wishes for you and yours during your long journey, I remain,

Yours for truth and liberty, J. D. RICHMOND.

PATERSON, N. J., July 25, 1881.

MR. EDITOR: I want to tell you that myself and wife enjoyed ourselvs ever so much at the splendid reception given you by those warm friends in New York on the eve of your departure for a long, long journey, whose duration and results can merely be guessed, not computated, but it is my most sincere wish that the most sanguin hopes of yourself and friends be more than realized, and I am anxious that your journey may be accomplished without any unpleasant encounters with wild animal of either the biped or quadruped species. I also want to ask you, if it be possible for you to do so, to find out the comparativ or actual condition of the masses in those countries you are intending to visit, especially those of Europe. I would very much like to see how your report on the earnings and cost of living of those people will compare with our consuls, given about a year ago, under the direction of the Hayes administration. I believe them cooked for a campaign document.

As I do not hardly expect to be able to come and see you off. I wish you *bon voyage*, and hope I shall be here to welcome you on your return. Wife joins in kindest regards to Mrs. Bennett and yourself.

Fraternally, J. WARR.

SOUTHAMPTON, ILL., July 27, 1881.

MR. EDITOR: I am one of the comparativly few of your patrons who are opposed to your trip around the world, but as you are going to take the short-cut I hope you will not suffer the hardships and privations the writer of this has experienced on a twenty-six months cruise in navigating the globe by the way of the cape of Good Hope, the East Indies, China, Southern Islands, thence to Columbia river, and down the west coasts of North and South America, around Cape Horn, up the east coast of South America, and arrived safe in the United States.

But now, after the lapse of forty-one years, I doubt that there is a vestige left of that stanch and gallant old ship, and perhaps but very few of that hardy crew that sailed her.

Well, friend Bennett, as you hav made up your mind to go I will not withhold my mite to help you along, and herewith inclose postal order for $5. May you liv and prosper in your perilous undertaking, and return safe and sound to your nativ land to gladden the hearts of your numerous friends.

Yours fraternally, JOHN G. KENDALL.

SKIDMORE, MO., July 20, 1881.

MR. BENNETT: Find inclosed $5 to help you around the world, as per your agreement. I hope you will illustrate your volumes when you publish them. I did not promis to send you $5, but I presume you will accept if all the same.

Yours respectfully, N. J. SKIDMORE.

MAUSTON, WIS., July 26, 1881.

BRO. BENNETT: I am no astronomer, but I hav discovered another star to help you around the world, and a truth seeker at that; be sure there is no mistake in the name and address. Here it is, D. C. Robinson, Mauston, Wis., one of our own ranks. The postmaster laughed to-day when he saw me enter the door, and said he didn't know what THE TRUTH SEEKER would do without me, I said, "Very badly indeed, sir, if I took no more interest in spreading the truth than you and many others in this town." I only liv a block from the post-office, but in that short distance I came in contact with four men, three of whom I can't persuade to hav a star attached to their names. The fourth one, Mr. J. L. Alsbacher, said, "If it was not for this old sinner there would be but little Infidelity in this town; but for him I might hav been a good Jew yet."

I said, "Never mind that, Ike; they can't cheat you out of your Jewish mark, you know."

"That's so; I didn't think of that."

At the New Jerusalem land offices they only advertise to take emigrants in at the eleventh hour, but we extend the time to half-past twelve, or any other time most convenient to all who wish to add a star to help carry D. M. Bennett around the world. I shall take all the stars I can get whether you are in New York or Egypt. Perhaps I hav said enough this time, so believe me, Yours truly, WM. HOLGATE.

WEST AMBOY, N. Y., July 24, 1881.

MR. D. M. BENNETT: A friend said, "Jen, when those books are out I wish to present them to you." I replied that I should be proud and gratified to own them eventually, but the pleasure would be greater if I knew the author had the $5 to help his trip a bit. So you may please write my name down with the happy ones, 'cause here's the money. That the pleasure will exceed anticipation, that no ill may be found insurmountable, that your return may be to peace, plenty, and consequent happiness, are the wishes of Yours truly, JENNIE LEETE.

CRAB ORCHARD, NEB., July 15, 1881.

MR. BENNETT: Please find inclosed money order for $8—$5 for the world trip and $3 on subscription. Now as all hav had their say but me, I would suggest, since you hav determined to illustrate the "Tour Around the World," while at the holy city, that you hav a cut made of Absalom and his father's concubines as seen by all the people from the west side of the temple. This picture will greatly increase Comstock's admiration for you and your forthcoming book.

Yours for the advancement of truth, B. F. STONE.

COURSEN'S GROVE, KAN., July 27, 1881.

MR. EDITOR: Inclosed please find $5 to help you round, for which please send me the book when published. I know this will be a little late, but I could not send sooner. With hopes for your safety, I am, Respectfully, C. E. COURSEN.

OREGON CO., MO., July 26, 1881.

MR. BENNETT: I am an Atheist; that is, if I understand what the word means. I will tell you what I hav had to suffer on account of my opinion. I am a showman, and often express my opinion regarding religious belief. Not long ago I was at one of their meetings, at a country schoolhouse, to advertise my show. A man stepped up to me and asked my name. I told him. Another man who happened to

see us got a writ for us, and the cost of the suit took every cent I had. I am in the most distressed circumstances, having a wife and three children to support, and having had to spend over $15 for medicin in the last ten months. The cause of the arrest was for being an Atheist. I hav fifteen or twenty copies of your paper—the best paper published.

Now, Mr. Bennett, I want to work for THE TRUTH SEEKER and the pulling down of institutions that take away our liberty. I get no assistance from them, therefore I now make an appeal to a few of the Liberals of New York city. If they could send me a few dollars I would be very glad, as I am chilling and hav not a cent with which to obtain provisions to eat. I could write one hundred pages telling of the crimes done against Infidels, but I must stop. If I can't get help from my friends shall never make another effort in that direction as long as I liv. In sending money, address O. S. Ware, Payne post-office, Oregon Co., Mo.

Your friend, O. S. WARE.

ROSEVILLE, July 12, 1881.

BROTHER BENNETT: A postal card and four copies of your superb journal came to hand last week. The card was on a business matter; the four papers are brimful of the gospel of common sense, truth, and progress. It is so encouraging to learn that the glorious work is still progressing. In spite of the nasty methods, hypocrisy, bigotry, and intolerance, larger and larger numbers of heroic souls are gathering under our banner. The athlete Reason is challenging to mortal combat the monsters of superstition everywhere. The bloody hands of the church are still convulsivly clutching at Freedom's white throat. But so many of her strong fortresses hav been stormed and demolished, so many of her horrid dogmas hav been exploded by the divine torch of reason, that her power to terrify is splendidly less.

I must admit, while I agree with your contributor, Redfield, that we hav enough for all the Ingersolls and Bennetts to do in showing up this priest-ridden country, I think your contemplated journey round the world is a splendid idea. Many men hav gone round the world before; some of them, no doubt, were competent to hav done much that you propose to do; but the mailed hand of the church was upon their mouths; compelling them to suppress truths of vast importance, or blinding their eyes so that they did not see. I trust you will name your first volume of travels "The First Free Man that Journeyed Round the World." Receive my blessings and hopeful good wishes. Of course you will hav the benefit of the earnest prayers of the church to the effect that the Lord will feed some great fish with the editor of THE TRUTH SEEKER.

Hav you spiked all of Mr. Mair's ? If not, why does he dodge all vital points in the discussion? The thought has occurred to me that the truth has dawned upon his brain and that he will be ready to argue for the other side soon. Hopefully,

T. R. STEPHENSON.

GURNEE, ILL., June 7, 1881.

FRIEND BENNETT: I hav been waiting and watching all the rest to see them expose their minds about your little tramp around this small planet. Well, find inclosed $11—$5 for the world trip, $3 on subscription, and $3 for two copies of your travels in Europe, one for friend Fankel, and one for myself.

Yours for the right always, T. V. LAWSON.

VINTON, IOWA, July 26, 1881.

MR. D. M. BENNETT: Inclosed find draft for three dollars, and apply the same to account for TRUTH SEEKER. I can't well do without your paper at this time, as I expect to be much interested in your letters while you are on your round-the-world trip. May good health and an abundance of pleasure attend you on your long journey. I might pray for your safe return, but I hav learned that it is a waste of time and attended with bad results, as the Christian God never fulfils his promis to answer prayers. So men who are believers in that kind of a God naturally follow his example and learn to disregard their own obligations by the precedent set for them by their God. Yours in the hope of the triumph of truth, N. HAYS.

VOSBURGH, KAN., June 3, 1881.

MR. BENNETT: As I was lately eating my humble meal of pork and beans I looked over your fourteenth letter to Mr. Mair, thus taking both bodily and mental food at the same time, both of which I considered very nourishing. My private opinion may be a little premature, as your discussion is not yet ended, but I calculated that a few more such broadsides of yours, properly distributed, would spoil all the theology in the world. Taking Mr. Mair as an individual I am inclined to think that a cold rag on his forehead, with a pair of mustard poultices on his feet, would feel very comfortable, and be quite beneficial, and taking him as one of a large class the necessity stares out of many hospitals for such patients to be solely presided over by the leading Infidels of the age, so that such subjects would receive proper treatment. We find a good many of these benighted unfortunates over the frontier of Kansas, where little moving around and changing of locations has a tendency generally to brighten up some people. When we look at these people and contrast them with honest Infidels we are surprised what ignorance and darkness are still in our midst. It is indeed strange that the Lord allows these good Christian people to suffer so in common with the ungodly during unfavorable seasons. At such times they gladly accept aid from Infidels or anybody else, for they know well that it is not safe to trust to the Lord to rain down manna or quails on toast when needed. Their faith is indeed weak and faltering. We hav been blessed so far with an unusually favorable spring. We are now correcting God's works by increasing the area of cultivation for the purpose of producing a larger rain-fall. As during the dry seasons of the past two years no amount of prayer would bring rain, I think there must be a screw loose in the orthodox machine somewhere, or things would come better to time I think we had better deputize some Henry Ward Beecher or Mr. Mair, both of whom are no doubt well acquainted with such machinery, to visit the upper regions armed with different-sized monkey-wrenches and tighten up things, or we shall stand in great danger of getting drowned out this season on the American desert.

Yours for truth, justice, and the welfare of THE TRUTH SEEKER, J. B. W.

DETROIT, MICH., July 26, 1881.

MR. BENNETT: I see that you are on the eve of departure for your trip around the world, and if I am in time to avail myself of the eleventh-hour dodge, I want to take it in, so inclosed please find $8, $3 of which is for the continuation of the paper, which I hav taken from the first copy published down to the last, and the remaining $5 is to help you on your trip. Please hav a care as you pass through some of those God-haunted and devil-infested regions that you are not taken to some exceedingly high mountain and there shown and proffered all the kingdoms of the world to sell out, or that the same old spanking team with a fiery chariot, that was sent down for good old Elijah, may not be in waiting to bear you away to join him safe in the promised land. This would not do, as we should all be left to mourn your loss. And if you shall chance to pass through the land of Uz, and any of the descendants of the sons of God are still living in that section of country who, in company with their father and the devil (people are known by the company they keep), used to afflict (for their Sunday amusement) poor old Job with sore boils from the crown of his head to the soles of his feet, and you should happen by a strange fatality to be smitten in a similar way, please don't lay your misfortunes to the devil, and then afterward, stupidly and in an unguarded moment, cry out as Job did (and thus let the cat out of the bag), and declare that you were suffering for the sins of your youth. No, don't do this, as it would look suspicious in these latter days of "petroleum" wealth prosperity and fast living. Job lived in an oil country, and was probably a "coal-oil Jonnie." But especially please don't wear your hair long, as some fair Delilah might persuade you to indulge in a sweet siesta, from the strange, voluptuous dreams of which you might awake only to find yourself a modern Sampson shorn of your locks, your strength gone, and betrayed into the hands of some Anthony Comstock Philistine, your eyes scratched out, and you left in a worse condition than when incarcerated in Ludlow-Street Jail or pining in Albany's prison cells. And if at any time in your travels you should find yourself tired, weary, and footsore, as was the Lord when visiting Abraham on the plains of Mamre, don't get into any wrangling disputes with some old Sarah, even if she should indulge in immoderate and incredulous laughter at the idea of bearing a child when old and well stricken in years. No, let the old lady hav her way about it, and don't giv yourself away by placing yourself at the mercy of old Sarah's enemies. I should not advise you to visit Sodom and Gomorrah, for there might be some of the descendants of Lot's daughters still living in that vicinity; and there might also still be a case of that same old wine left which those two virtuous girls lugged off in their hasty flight, and with which they played such funny pranks with their old father two nights in succession, the two girls drawing cuts to see who should enjoy the fun of getting the old man drunk the first night. No, I should giv Sodom and Gomorrah a wide berth. If you should happen to meet in that country a fair damsel who can trace her pedigree back to those two daughters of Lot, flee for your life! Look not behind you! And as for that kind of wine, touch not, taste not, handle not the mischievous stuff.

You might, while lingering at the little city of Zoar, hav an eye to the pillar of salt into which Lot's wife was so suddenly changed because the poor old lady turned to view for the last her home and loved ones left behind. They say that Lot's wife has become a mountain of salt some five miles in length, with proportionate hight and symmetrical form. This was intimated by Dr. Adam Clark in his travels in search of the remains of that saline fossil. Should this prove to be the case, you might take a lease on her, and upon your return we could organize a stock company on her, with a capital stock of say $200,000,000, and thus get a corner on salt. We might appropriate one-half to foreign and home missions, and thus secure the influence of the clergy. There may be millions in it. A block of the stock might be sold to Colonel Sellers.

By the way, speaking of speculations, I hav another suggestion to make. Should you in your perambulations round the world in search of truth and Bible curiosities chance to fall in with any of that genus or species of the human female bipeds who used to hav devils cast out of them—sometimes as many as seven at a birth—I wish you would secure one and ship him to me via the Suez Canal, thence by express the overland route. Chain him firm and strong, and don't let the lubber hav too long a chain so that he can "go about" the cage "like a roaring lion seeking whom he may devour," and thereby increase the expenses by making it necessary to employ an army of priestly keepers to protect the industrious and otherwise innocently employed people from the destructions, for which the clergy say those devils hav a strong penchant, if they don't divide their hard earnings and giv liberally for the support of the church. I think, perhaps, we could make a grand speculation out of this by selling him to Mr. Barnum. Such a young devil would beat his famous "what-is-it" all to peices. And if we found it to be a paying enterprise we could doubtless by contributing a portion of the proceeds to the cause of Christ and the support of the church go in with the Young Men's Christian Association, and, by employing Comstock as manager, could do an immense business, besides increasing the number of devils. Please send one of the prolific sort, one of the Mary Magdalene kind. Should we contemplate the securing of Comstock as manager, y might send one of each sex, as he could train the female (if as successful as he has been in one case) to stand on her head and perform sundry tricks, all of which would be amusing both to the young as well as the older members of the Young Men's Christian Association. I think, furthermore, it would be an excellent thing, aside from its speculativ character, to bring one or two oriental devils to this country. I think it would be a means of greatly improving the Comstock "strain" by the cross if Anthony should become manager of the concern. It might deteriorate the devils some, but this would be more than compensated by the gain on the other side. And then, from a moral and religious standpoint, I think the introduction into this country of those young devils would soon be the means of bringing all devils up to the standard of our Christian civilization. You see, according to the new revision (and they hav got it right this time sure), that hell is no longer hell, but "hades," and hades, you know, means hades. And if there is no longer a hell, why, the very devils themselvs would soon become mild, gentle, and peaceful, for as mercy would take the place of revenge, and angry threatenings giv way to persuasiv love, even the devils themselvs would learn to become amiable and kind. And thus would the "Anthony" stock come to be improved. One thing more: should you in your travels accidentally stumble upon and find the last resting-place of our dear old ancestors, Adam and Eve, I wish you would drop a tear for me on the latter, for if it had not been for that "brave little wife" of Adam we might all hav been a pack of priest-ridden, blubbering idiots.

Again, I say, in conclusion, seriously, hav a care to the many dangers that will lurk in your pathway. It is sad to think that you, like a good old saint of former times (Paul), will be exposed to dangers "by sea and by land." Our hearts will yearn for your safety and our love sigh for your return. Good-bye.

Yours fraternally, U. K. BOOTH.

NORTH STAR, July 25, 1881.

FRIEND BENNETT: Inclosed you will find a postal order to apply on my subscription, and 25 cents for "Self-Contradictions of the Bible." I regret much I am unable to subscribe to help you on your round-the-world trip, for I shall want the books. If I ever get the money to spare I shall try to get them, and I want your "Infidel Abroad," and I shall want your "Bennett-Mair Discussion." I hav been very much interested in reading it, and want the book to loan to my orthodox friends. I should feel lost without THE TRUTH SEEKER to read. I shall try to send you some more money as soon as I can get it. As long as it is possible for me to pay for it I shall take it, and when I can't pay for it any longer I will let you know. Hoping you may hav a pleasant and profitable journey, I remain, ISAAC GABRION.

KIOWA, KAN., June 10, 1881.

MR. EDITOR: Inclosed please find $3 to pay for THE TRUTH SEEKER for another year. If I had the money to spare I should hav sent you a "V" long before now, and it would hav said go or stay, as you thought best, but in my heart I wished you would conclude not to go, for I could not help but think how lonely Mrs. Bennett would be without you, and then the thought that you might get sick in a strange land with no loved one to care for you was another reason for wishing you not to go; but I hav all confidence n Mr. Macdonald and Mrs. Bennett, and think the paper will be all right. It has become one of the necessities with us. The discussion between Mr. Bennett and Mr. Mair is very interesting. If I had ever had any reverence for the Bible God there would be none left after reading Mr. Bennett's letters. I can't help but think Mr. Mair must belong to that class that are blind because they will not see. I shall try to get the book when it is published.

With many wishes for you a pleasant journey and safe return, I am, as ever, LOTTIE E. GRIFFIN.

A Wild Fancy.

If the sad old world should jump a cog
Some time, in its dizzy spinning.
And go off the track with a sudden jog.
What an end would come to the sinning!
What a rest from strife and the burdens of life
For the millions of people in it;
Why, a way out of care, and worry and wear,
And all in a beautiful minute.

With not a sigh or a sad good-bye
For loved ones left behind us,
We would go with a lunge and a mighty plunge
Where never a grave should find us.
What a wild, mad thrill our veins would fill,
As the great earth, like a feather,
Should float through the air to God knows where
And carry us all together.

No dark, damp tomb, and no mourners' gloom,
No tolling bell in the steeple,
But in one swift breath a painless death,
For a million billion people.
What greater bliss could we wish than this,
To sweep with a bird's free motion
Through leagues of space to a resting-place
In a vast and vapory ocean—
To pass away from this life for aye,
With never a dear tie sundered,
And a world on fire for our funeral pyre,
While the stars looked on and wondered!

—*Ella Wheeler.*

Impromptu Response

TO AN INVITATION TO WRITE A FEW WORDS TO A LIBERAL CONVENTION IN VINELAND, N. J.

BY C. FANNIE ALLYN.

A Liberal Convention? Well now, that is good;
But do you suppose that the word's understood?
Do you think in this age of transition to thought
From the ignorant faith that our ancestors taught,
That women and men can be Liberal in deed,
And can follow the truth where'er it may lead?

A good Baptist is made by immersion, sans soap;
An Episcopal's faith is engendered from hope;
Presbyterians come by election's blest spell;
And a Methodist born thro' the fear of a hell;
Universalists—faith in a Christ that can save;
And a Spiritist grows by a note from the grave.

'Tis not hard to be all that the church may require,
Or to the communion of angels aspire;
'Tis a matter of evidence brought to each one,
And beliefs are but sequences when this is done,
For that which appeals to each one's highest light
Brings the knowledge, or faith, each soul *must* think right.

But a Liberal—ah! friends, that is harder indeed
To learn how to think, minus church, priest, and creed,
To allow to all others the rights we demand,
To all sects extending the courteous hand,
Being just to our enemies, finding in all
Some traces of goodness we like to recall.

To engage against sin, leaving sinners alone,
Giving gossips starvation, by casting no stone,
Remembering at all times that prenatal life
Has fashioned our actions with joy or with strife
And feel that the same power of darkness or grace
Would be ours were we but in the other one's place;

To enthrone some high truth, though the mass by our side
E'en our manner and method may scorn and deride,
To face ev'ry fact though our idols go down,
To be ready to study from book, beast, or clown,
And admit we are pupils in life's busy throng,
And we may make mistakes though we want not the wrong.

Are we liberal enough to work without thanks,
Taking just as much stock in our truths as our banks?
Are we liberal enough no advantage to take
When a tiny white fib would a gain for us make?
To stand for the right though we're hissed by the throng,
And not even take friendship if based on a wrong?
Are we liberal enough to forego present gain
That the future shall grow from our sorrow and pain?

Are we self-sacrificing with all our pretense,
Or is it a matter of dollars and cents?
Is our money as free as our words for the right,
Or are sentences easy and pocket-books tight?
Can we giv to the cause without hope of reward,
Or do we ask pay when we "lend to the Lord?"

It is much to be Liberal—I doubt if we are;
But we're surely advancing 'neath reason's bright star;
It is hard to begin with ourselvs to reform,
When the effort produces a fierce mental storm;
It is easy applauding the lessons we teach,
But hard to be liberal and act what we preach.

Let us onward and upward and forward for truth,
We can learn from the sire, we can study from youth;
From the gods and the demons, from heaven and hell,
From all nature around and within us as well,
Till we take a high rank for wisdom in fight,
And "a Liberal's" a title for justice and right.

Then here's health to my friends who in fancy I see,
And the same to my foes (though they may not agree);
I am with you in spirit though miles stretch between,
And I wish that my form in your midst could be seen.
May the angels both sides of the gateway of death
Baptize you with love in each instant of breath.

May your sessions be pleasant, your motivs be pure,
That freedom of thought may be still more secure;
Till pulpit and rostrum and ballot-box tell
That the Liberal element does its work well;
Till fathers and mothers more truthful shall stand
And home life and children grow holy and grand.

May your meeting and parting be earnest and true,
And the flowers of fraternity blossom anew.
As no truth can be canceled, no error last long
Where the children of liberty daily grow strong.
Let us work till humanity's beauty is rife
And nations are lifted from ignorant strife,
And we pass to the endless convention of life.

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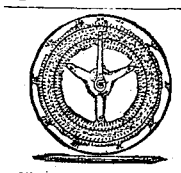
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Desirous of knowing what Dr Moffat himself would say of the case, I visited his residence and had a prolonged interview. Among other things he said: "The patient was in a precarious condition. We could not bring on diaphoresis, but a gentle perspiration set in after the goods had been upon her two hours, and she continued to grow better gradually as long as they were on her." Very naturally he put in some saving clauses for the reputation and dignity of the faculty. "There was," he said, "no pheuomenal change," and he "would want to see the same results in repeated cases before he could declare in its favor unreservedly." It occurred to me, Mr. WILSON, when he remarked about such a wonderful result, that "there was no phenomenal change," he paid about as high compliment to the "WILSONIA" system as could well be given, and believing, yes, knowing as well as I do that mothers and nurses everywhere should be made acquainted with the fact that in the "WILSONIA" MAGNETIC GARMENTS they hav a sure reliance in those frequently recurring, and if not broken up, fatal cases of suppressed fever, I am induced to write you this. You may make what use of it you choose. It is from one in whom suffering humanity has a FRIEND.

THE FAR-FAMED "WILSONIA."

moves grandly on, conquering and to conquer every form of disease known to men. It triumphs over even the most complicated forms within the short space of ten or twelve months. Read the following glowing tribute from the ready pen of the world-renowned Dr. Mansfield, of New York. It was received to-day:

61 WEST FORTY-SECOND STREET, N. Y., April 9, 1881.

DEAR WILSON: I am pleased to inform you that I am quite well from the use of your appliances. Fifteen days since I could not walk more than a quarter of a mile without resting. To-day I can walk three miles without fatiguing me in the least. I only wish that those who suffer as I did could know the efficacy of the "WILSONIA" as I do.
Mrs. Mansfield has been and now is under the care of a celebrated physician, and up to yesterday has been suffering from debility attended with much pain. Last evening I proposed to take my magnetic suit and put it upon her. She consented, and had not it upon her body over ten minutes before she acknowledged she was free from pain. She slept well all night, without experiencing the slightest pain whatever. I regret I hav not two suits, but I will put mine on her again to-night. I dare not go without it myself during the day time. Several ladies hav called on Mrs. M. this morning, and her theme is the "WILSONIA."
I hav sent your representativ on Broadway several customers already, and in every case I tell them you MUST DRESS them as YOU DEEM prudent. I hav two more on the "anxious seat" that will be converted soon. I hope to send you a $1,000 worth of customers this year.
God bless you, dear WILSON, for what you hav done and are doing for suffering humanity.
Respectfully, J. V. MANSFIELD.

ASTOUNDING CURE OF PARALYSIS.

(The patient taken off from crutches.)

JERSEY CITY, March 11.

MR. WM. WILSON, *Dear Sir:* I hereby wish to acknowledge the great merit of your Magnetic Appliances. I hav been greatly afflicted with paralysis and rheumatism for more than two years, unable to leave my bed, and had to be carried wherever I wished to go. I was attended by more than fifty of the most prominent physicians of Jersey City and New York, at the Hudson County Church Hospital and at my residence, 548 Jersey avenue, and I never got any relief until I applied the great "WILSONIA" MAGNETIC GARMENTS. I hav worn them now for about two months, and am able to walk about and attend to my business, and am improving daily. My present residence is 551 Jersey avenue, where all the afflicted who call may be informed of the merit of your goods, which I commend most earnestly to unfortunates afflicted as I hav been. PETER A. LEHLBACK.

MY DIFFICULTY IS THAT MANY PERSONS WILL BECOME ROTTEN WITH DISEASE, WILL SWALLOW MEDICIN ENOUGH TO FLOAT A STEAMSHIP, AND RUB IN LINIMENTS AND OINTMENTS ENOUGH TO TAN THE SKIN TILL IT BECOMES LIKE THE SAIL OF A SHIP; AND THEN, HEARING OF MY MARVELOUS CURES, WILL EXPECT, ON PUTTING ON MY GOODS, TO JUMP INTO NEW LIFE IN TWO OR THREE MONTHS. THIS IN MOST CASES IS AN IMPOSSIBILITY, AND PERSONS GOVERNED BY SUCH EXPECTATIONS HAD BETTER NOT WASTE THEIR TIME OR MY OWN IN CALLING UPON ME.

FRIENDS OF THE SICK POOR OF BROOKLYN.

Enforce your physicians and the Charity Commissioners of Brooklyn to accept my offer to them in your behalf.
I renew it here as follows:

THE PHYSICIANS OF BROOKLYN ARE AGAIN OFFERED $5,000 WORTH OF MY GOODS, FREE OF CHARGE, TO BE PLACED UPON THEIR SICK POOR IN THE HOSPITALS OF BROOKLYN; AND I ALSO WILL GIV $5,000 CASH TO ANY INSTITUTION WHERE MY GOODS ARE ACCEPTED IF I DO NOT ABSOLUTELY CURE NINE-TENTHS OF THE PATIENTS HANDED OVER TO ME. AND, BE IT REMEMBERED, I ONLY ASK SUCH CASES AS HAV BEEN GIVEN OVER AS INCURABLE BY THE PHYSICIANS OF BROOKLYN. THE LIMIT OF TIME TO EFFECT A CURE SHALL BE TWELVE MONTHS FROM THE DATE OF TIME OF PUTTING ON THE GOODS.

MULTIFORM DISEASE CLASSIFIED,

And the range of price for the "Wilsonia" Magnetic Suits warranted to effect a cure in every case, when the suit is worn continuously for the space of twelve months—frequently will do this in half that time.

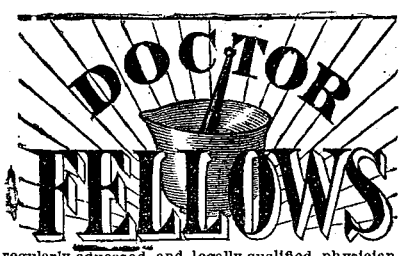
All forms of PULMONARY DISEASE, such as *Phthisis Pulmonalis*, or Consumption, Bronchial Hemorrhage, Pulmonary Hemorrhage, Croupous Pneumonia, Catarrhal Pneumonia, Induration, or Hardening of the Lung, Bronchial Asthma, *Tussis Convulsiver*, or Whooping Cough, Inflammation of the Pleura, or Pleurisy, *Hydro-Thorax*, or Water in the Chest, *Pneumo-Thorax*, or Air in the Chest, *Epitaxis*, or Bleeding from the Nose.
The above forms of disease require "Wilsonia" Magnetic suits which aggregate in cost from $38.50 to $73.50, according to the precise character of the disease and condition of the patient. These same conditions govern or determin the quantity of goods and their aggregate cost in every case mentioned in the following classes:
All forms of *Cardiac*, or HEART DISEASE, require magnetic suits ranging in price from $38.50 to $73.50.
All forms of DISEASE of the ORGANS of DIGESTION, such as Diphtheritic Inflammation of the Pharynx, Syphilitic Affections of the Pharynx, Inflammation of the Œsophagus, Stricture of the Œsophagus, Acute Gastric Catarrh, or Acute Catarrh of the Stomach, *Gastritis*, or Inflammation of the Stomach, *Carcinoma*, or Cancer of the Stomach, *Hematomesis*, or Hemorrhage of the Stomach, Dyspepsia, Scrofulous and Tuberculous Diseases of the Intestins and Mesenteric Glands, Colic, Gastric Fever, Neuralgia of the Stomach and Intestins, Peritonitis.
The above require suits costing from $38.50 to $93.50.
All forms of Disease of the Liver and Bile-Ducts, such as *Hyperemia*, or Enlargement of the Liver, Acute Yellow Atrophy of the Liver, Tuberculosis of the Liver, Cirrhosis of the Liver, Acute and Chronic Hepatitis, or Acute and Chronic Inflammation of the Liver, Fatty Liver, Cancer of the Liver, etc.
The above require suits costing from $38.50 to $88 50.
All forms of disease of the kidneys, such as Hemorrhage of the Kidneys, Acute Bright's Disease, *Parenchymatous*, or Chronic Bright's Disease, *Carcinoma*, or Cancer of the Kidneys, *Renal Calculus*, or Stones in the Kidneys, *Hematuria Vesicalis*, or Hemorrhage of the Bladder, Incontinence of Urine and all diseases of the Sexual organs, *Ovaritis*, or Inflammation of the Ovary, Ovarian Tumor, Catarrh of the Uterus, Displacement of the Uterus, *Parenchymatous Metritis*, or Acute Inflammation of the Uterus, Tumors of the Uterus, *Anomalis*, or Menstruation, *Prolapsus Uteri*, Catarrh of the Vagina, Leucharrh.
The above require suits costing from $38.50 to $108.50.
All forms of DISEASE of the NERVOUS SYSTEM, such as Softening of the Brain, *Hemaphlega*, or Paralysis of the Lateral Halves of the Body, *Pariphlegia*, or Paralysis of the Upper or Lower Half of the Body, *Paralysis Agitans*, or Shaking Palsy, Apoplexy, Cerebral Hemorrhage, Cerebritis, or Inflamation of the Brain, *Cerebro-Spinal Meningitis*, Sclerosis of the Brain, *Hydrocephalus Acquisitus*, or Water on the Brain Acquired. *Hydrocephalus Congenitus*, or Water on the Brain from Birth, *Myelitis*, or Inflammation of the Spinal Marrow, Hemorrhage of the Spinal Cord, or Spinal Apoplexy, *Tabes Dorsualis*, or Consumption of the Spinal Cord, *Locomotor Ataxia*, or Progressiv Grey Degeneration of the Posterior Columns of the Spinal Cord, Tic douloureux, Neuralgia, *Neuralgia Ischia Dica*, or Sciatica, *Chorea*, or St. Vitus' Dance, *Trismus*, or Lock-jaw, Epilepsy, or Falling Sickness, *Eclampsia Infantum*, Hysteria, Catalepsy, Hypochoudriasis.
The above require suits costing from $48.50 to $150.00.
All forms of DISEASE of the SKIN, such as *Eczema* and its several varieties, require suits costing from $48 50 to $73.50.
All forms of DISEASE of the ORGANS of LOCOMOTION, such as *Rheumarthrisis Acute*, or Flying Gout Acute Articular Rheumatism, Chronic Articular Rheumatism, Deformities of the Joints, Gout, Progressiv Muscular Atrophy.
The above require magnetic suits costing from $48.50 to $300.00.
All forms of ACUTE and CHRONIC INFECTIOUS DISEASE, such as Measles, Scarlet Fever, Small Pox, Chicken Pox, Typhus Fever, Typhoid Fever, Relapsing Fever, Intermittent Fever, Dysentery, Syphilis, Congental and Heredltary.
The above require magnetic suits costing $93.00.
All DISORDERS OF NUTRITION which do not depend upon Infection, such as Chlorisis, Scrofula, Diabetes [both varieties], *Scarbutus*, or Scurvy, etc.

The above require magnetic suits costing from $48.50 to $68.50.
HERNIA requires Magnetic Appliances costing from $53.50 to $93.50.
VARICOSE VEINS require Magnetic Appliances costing from $58.50 to $108.50.

N. B.—When "Wilsonia" Magnetic Suits are ordered to be forwarded by mail or express [they should go by express wherever practicable], do not neglect to state the size of head, of the waist, the wrist, and length of the foot of the person for whom they are ordered. All checks and post-office orders should be made payable to William Wilson, 465 Fulton street, Brooklyn, N. Y.

$66 A WEEK in your own town. Terms and $5 outfit free. H. Hallett & Co., Portland, Me.

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Syphilis positivly cured and entirely eradicated from the system. Gonorrhœa, Gleet, Stricture, Hernia (or Rupture), Piles, and other private diseases quickly cured.
All diseases of women—such as Amenorrhœa (or delay of the first menses), Dysmenorrhœa (or laborious menstruation), Chlorosis (or green sickness), Leucorrhœa (or whites), Prolapsus Uteri (or falling womb), etc.—treated with equal success, as the following will show:
"DEAR DOCTOR: If the kind thought shafts I daily send you are received, I will not need to tell you that I am feeling better than for seven years, nor express my gratitude in words. If every kind and grateful thought I send you were a blossom, you would be a pyramid of flowers."
The above lines, from Annie E. Edwards, of Alliance, O., is only a sample of the many grateful expressions received by the Doctor from suffering women whose diseases peculiar to their sex hav made their lives so miserable, and who receive so little sympathy from members of their own households.

A GREAT DOCTOR.

Kersey Graves the noted author and lecturer, writing to the Seymour, Ind., *Times* under the above head, remarks: "There is perhaps no art that can claim the attention of the human mind of more importance than alleviating human suffering, stopping the progress of disease, and thus extending the period of human life. And I know of no physician more successful in the practice of this art than Dr. R. P. Fellows, of Vineland, N. J. His success in nearly all forms of chronic diseases seems to be absolutely wonderful. He seems to hav no use for the word "fail" in his practice. This I know by actual trial, having been relieved of a bad case of kidney disease by his new method when all other means failed. Try him, by all means, if you are afflicted with any of the maladies incident to this age. I deem it my duty to say this much for the benefit of suffering humanity."
Dr. Fellows will send for two 3-cent stamps his MEDICAL ADVISER; or, NEW GUIDE TO HEALTH, setting forth a new and scientific method (never before known) for the cure of all chronic diseases. Also, for the same number of stamps, his PRIVATE COUNSELOR, treating on Spermatorrhœa and Impotency, giving the cause, symptoms, horrible effects, and cure, which consists of the External Remedy spoken of above. *No medicin taken.*
Consultation in person, $5.00; by letter, free and invited, which are kept strictly confidential in all cases. Charges for treatment reasonable. Address Dr. R. P. FELLOWS,
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This volume is printed on toned paper, in clear, bold type, and handsomely bound in muslin, containing 275 pages, 12mo. Price, $1.25.
This book contains the principal points that Mr. Ingersoll has made against the Pentateuch in all his lectures on that subject. The pamphlets that hav been surreptitiously issued are incorrect, filled with mistakes, and consist of only about fourteen or fifteen pages, while there are two hundred and seventy-five pages in the book just issued. The book is unanswerable in its facts and logic, inimitable in its style, and filled with wit, satire, eloquence, and pathos.

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Gems of Thought.

No real Infidel ever fears death. Why should we? It is like the day's close when its labors are ended, the calm lying down to sleep and leaving of the morrow to its own destinies. If we wake we take up the duties and pleasures of the new day, and if we never wake it is forever an endless blank, and why need we dread that when it is really (for us) nothingness and annihilation?—*Elmina D. Slenker.*

EVERY miracle and preternatural event that is taught against the consent of reason is a dark cloud between the hearts of men and the sunlight of truth. While men refuse to trust their senses, to be guided by reason, or continue to hold any fact or truth of nature as profane, the wheels of progress will be blocked, the hopes of humanity unfulfilled, and its truest joy and peace unrealized. No instrumentality or agency should be neglected in dethroning supernaturalism and enthroning nature. Much has been accomplished, but much more remains to be done.—*George Chainey's Iconoclasm.*

A SPIRITUALIST [N. B.—No reference is intended to our table-rapping friends!] who tries to eradicate worldliness by teaching what you will *get* in another world for your virtue cannot succeed. Selfishness does but become more long-sighted. Greek philosophers taught that virtue was to be loved for her own sake; that no reward was desired by the virtuous man but virtue herself; that to do a good deed was not goodness unless it were done from the love of goodness. The good man necessarily rejoices in good acts, whoever performs them. Being delightful, to him, they are an end in themselvs, and not a mere means to something beyond; though they generally do lead to further desirable results. Thus virtue did not need happiness or reward as "an appendage," but had the happiness and reward in herself.—*F. W. Newman.*

I KNOW there is truth opposit to falsehood, that it may be found if people will [seek it], and is worth the seeking, and is not only the most valuable but the pleasantest thing in the world. And therefore I am no more troubled and disturbed with all the dust that is raised against it than I should be to see from the top of a high steeple, where I had clear air and sunshine, a company of great boys or little boys (for 'tis all one) throw up dust in the air which reached not me, but fell down in their own eyes.—*Locke's Familiar Letters.*

FIGS, as you see and know,
Do not of thistles grow;
And though the blossoms blow
While on the tree,
Grapes never, never yet
On limbs of thorns were set;
So if you good would get,
Good you must be.
Life's journey through and through
Speak what is just and true,
Do what is right to do
To one and all. —*E. D. Slenker.*

ALL the churches in the time of Wesley adhered to forms of belief to which, since the floodgates of new knowledge, scientific, historical, and critical, hav been opened, no man of competent learning can adhere without doing despite the light which is in him, and which it is to be presumed comes from the universal source of light. The churches hav to look in the face the question whether that which reason by conscientious effort has discovered does or does not emanate from the author of truth. If it does, they hav to accept it, even though it may not square with their former lives and the past history of their doctrins. If it does not, they hav to show us on what, if not reason, the evidences of Christianity rests.—*Toronto Bystander.*

IT is ridiculous in any man to say in general that your book [Locke's Inquiry into the Human Understanding] is dangerous. Let any fair contender for truth sit down and show wherein 'tis erroneous. Dangerous is a word of uncertain significance; every one uses it in his own sense. A papist shall say 'tis dangerous because perhaps it agrees not so well with transubstantiation; and a Lutheran because his consubstantiation is in hazard; but neither consider whether transubstantiation or consubstantiation be true or false, but taking it for granted that they are true, or at least gainful, whatever hits it, or is against it, must be dangerous.—*Molyneux in Locke's Familiar Letters.*

MAN has learned in the school of experience what produces his happiness and what diminishes his enjoyment. The one he calls good, the other evil; the one right, the other wrong. He has learned that certain actions, although they may giv him temporary pleasure, are followed by lasting injury to himself or his friends. These the thoughtful man avoids equally with those which are attended or followed by unmixed suffering. He has learned that other actions, although they cause him pain, or conflict with his immediate interest, result in greater happiness to himself and others than would be possible if they were shunned. These the man of moral courage performs equally with those good deeds which require no nerve nor moral courage to perform.—*B. F. Underwood.*

EVERY Theist must admit that if God exists he could hav so convinced all men of the fact of his existence that doubt, disagreement, or disbelief would be impossible. If he could not do this, he would not be omnipotent or he would not be omniscient; that is, he would not be God. Every Theist must also agree that if God exists he would wish all men to hav such a clear consciousness of his existence and attributes that doubt, disagreement, or disbelief on the subject would be impossible. And this, if for no other reason, because that out of doubts and disagreements in religion hav too often resulted centuries of persecution, strife, and misery which a good God would desire to prevent. But as many men hav doubts, as a large majority of mankind hav disagreements, and as some hav disbeliefs as to God's existence and attributes, it follows either that God does not exist or that he is not all-wise, or that he is not all-powerful, or that he is not all-good.—*Bradlaugh.*

Odds and Ends.

THE SORROWS OF GENIUS.

Homer was a beggar.
Spencer died in want.
Cervantes died in hunger.
Terrence, the dramatist, was a slave.
Dryden lived in poverty and distress.
Sir Walter Raleigh died on the scaffold.
Butler lived a life of penury and died poor.
Bacon lived a life of meanness and distress.
Plutus, the Roman comic poet, turned a mill.
Paul Borghese had fourteen trades, and yet starved with all.
Tasso, the Italian poet, was often distressed for five shillings.
Steele, the humorist, lived a life of perfect warfare with bailiffs.
Otway, the English dramatist, died prematurely, and through hunger.
Chattetson, the child of genius and misfortune, destroyed himself at eighteen.
Bentivoglio was refused admittance into a hospital he had himself erected.
The death of Collins was through neglect, first causing mental derangement.
Savage died in prison at Bristol, where he was confined for the debt of forty dollars.
Goldsmith's "Vicar of Wakefield" was sold for a trifle, to save him from the grip of he law.
Milton sold his copyright of "Paradise Lost" for seventy-five dollars, at three payments, and finished his life in obscurity.

NAUGHTY, BUT SWEET.

Somebody's lips were close to mine;
Thus tempted I couldn't resist.
Roguish and rosy, a sweet little mouth
Was suddenly, softly kissed.
Somebody's eyes looked up and frowned
With such a reproving glance;
"If kisses were wicked," I asked my pet,
Then the eyes began to dance.
And smiling, the little maid answered,
As I knelt there at her feet,
"They must be a little bit naughty,
Or they never would be so sweet."

ENDIN' UP THE WORLD.

"Dem Africans up dar in Kaintuck has done got me all broke up," said the old man as he stood his brush up on end and leaned against the rear wall of the market.

"What's the trouble?"

"'Bout de endin' ob de world, sah. Some of 'em said de gran' splash would take place last week, an' some of 'em say it has been put off till de twentieth, an' some of 'em are gwiue to prepar' to go up nex' Saturday. When I leff de house dis mawnin' I tole de ole woman I war gwine to ax some white man all about it an' git right down to de dead level. Now, sah, what am do cold facks in de case? Am de world gwine to kerplash dis summer or not?"

"Of course not."

"Dat's 'zackly what I tole 'em up dar. She can't do it. She can't afford it. Why sah, if de world should bust up what would become of all de folks?"

"That's true."

"Yes sah, an' whar would de pieces go to? Why dar wouldn't be room for de splinters, let alone de big chunks. De ole woman may sot up all night waitin' to ha'ar de fust crash, but she'll be disappinted. Ye havn't smelt brimstun, hav ye?"

"No."

"Nor I either; but dem Kaintuck lunatics am snufflin' an' cryin' out de world am all on fiah. How long, sah, do you spec' dis world will stan?"

"Oh, about ten million years more."

"Honest?"

"Yes."

"Den I guess I'll walk up home an' tell de ole woman. One reason why she feels so bad is bekase she was gwine down to Toronto dis fall to see her sister, an' she thought de endin up ob de world might stop de railroad kyars from runnin.' Ten millyon y'ars mo'! Why, she'll hav time to finish dat log-cabin bed-quilt an' visit her sister too."

REVISION OF THE NEW TESTAMENT.

We hear a great many remarks made on this subject, and all sorts of opinions given, but perhaps Uncle John's opinion is about as near right as any of them. Coming into town the other day Uncle John was asked by one of our prominent citizens what he thought of the revision.

"Well, Squire, I think it's a d—d swindle. You know, Squire, I make free use of Bible words in my family; not that I always use the same words that the parson does, but they're Bible words all the same, and we always got along well enough till this new version come out."

"What is wrong about the new version, Uncle John?"

"Well, Squire, I'll tell you. When I tell my boy Jim to do anything and he don't start as soon as I want him to, I just sing out, 'Jim, what in h—l and damnation is the reason you don't start?' He starts then, you bet. And when I go into the house tired and hungry and ask the old woman if dinner is ready, and she says no, I ask her what in h—l is the reason. You can just bet your boots I don't hav to wait long for dinner. And there's my horses, too. When I get a big load on and they don't want to pull I just sing out, 'What in hell and damnation are you doing here?' and that load moves or they go through the harness. But now here it is, when I tell my boy to do a thing and he don't, I sing out, 'Why in hades and condemnation don't you start?' but do you think he starts? Not a bit of it. He jest sets there and laughs, and says, 'Old man, you must be getting luny.' And when I ask the old woman what in hades is the reason dinner aint ready she looks sorter wild and then says, 'Jim, your father has got another of them bad spells, and I guess you'd better go for the doctor.' And the horses—they won't know a thing I mean when I sing out 'hades and condemnation.' No, sir, they'd stand there from now till the judgment day afore they'd start a peg for such d—d nonsense. No, Squire, that new version of the Testament don't work worth a d—n in our family."

D. M. Bennett's Publications.

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Notes and Clippings.

THE *Herald* says that the American Bible Society last month supplied 3,400 destitute families with the sacred book. Would it not hav been better to supply them with bread?

THE Rev. Geo. W. Williams, a member of the Ohio Legislature, is a negro. A year ago he was suing a Columbus hotel for refusing to board him on account of his color. Now a Columbus hotel-keeper is suing Williams for failing to pay a board bill.

REV. SILAS PIERSON, a Baptist preacher, residing and preaching near Greenup, Illinois, recently eloped with a seventeen-year-old daughter of a member of his flock. Her name is Alice Maynes, and she is said to be very handsome. The fleeing minister leaves a wife and three children.

ONE of the Roman Catholic members of the House of Commons, who not only voted and spoke against Mr. Bradlaugh being allowed to take his seat, but in addition gleefully boasted that his seat would be vacated by his being made bankrupt for penalties, was recently himself adjudicated bankrupt.

LAPHAM'S PEAK is the highest in Wisconsin. It has another name, Holy Hill, and another distinction on account of the miracles said to be wrought there in answer to prayer. The cures claimed are marvelous indeed, ranging from the instantaneous mending of broken legs to the recovery of consumptivs whom physicians had given up to die. The praying is done by Methodists. They claim to hav saved Mr. Garfield.

CAPT. AMOS SHIRLEY, the leader of the Salvation Army, which flourished and then collapsed in this city a short time since, has disappeared, leaving behind a very unsavory reputation. For some time past Mrs. Shirley has been accusing her husband of Infidelity, and that her accusations are true has been clearly established, as well as the additional fact that Shirley has been peculating from the treasury of the army. Shirley's affinity is said to be a wealthy young woman who was converted by his gifted eloquence. Saturday Mrs. Shirley and her daughter sailed for Europe, leaving the missing husband liberty to practice dishonesty, deception, and religion in glorious but gullible America.

THE London *Liberator* says: "The poverty of the poor clergy would be hard to bear in any case, but what must be the feelings of a poor curate when he hears of such a living as that of Wimbush, Essex, the net income of which is £650 a year, while 'no duty whatever' is required from the holder? It has been a sinecure for more than four hundred years, and for the most part has been bought by women for family purposes. It is also a donative—*i.e.*, the right to present is absolute, and any clergyman, whatever his character, can be presented 'in spite of all the bishops of England.' This living was lately put up at auction, and, not being sold, the price is reduced from £6,200 to £5,500. It is an investment simply—we cannot say pure and simply."

JOHN SHEPPARD, an Infidel, of Orion, Neb., built a platform alongside a Methodist camp-meeting ground, and made daily speeches against the doctrins preached by the Methodist ministers. He was a great annoyance to the Christians, and they tried hard to convert him, but all in vain. One day an impulsiv clergyman prayed that, if Sheppard could be silenced in no other way, he might be removed by death. That evening the Infidel died very suddenly, and it would be difficult to convince the people thereabout that he was not killed in direct answer to prayer.—*N. Y. Church Union.* Either this story is a lie, or the Christians must hav poisoned Mr. Sheppard. We incline to the former opinion, as it is very easy for Christians to deviate from the strict truth, while but few of them hav the courage, although the most of them hav the will, to poison a man. It is not perfectly safe to kill even heretics now.

THE Rev. James A. Corcoran has the common sense to see and say that "Ingersoll is really logical, and has the best of the argument on the Protestant side. He is carrying out the Protestant principle to its legitimate deductions. If Protestants attack the Catholic church they use his principles; if they want to answer him they fall back on ours. They are utterly irrational. They hav started him on his course, and then tell him to halt midway. Why should he listen to them, or obey their dictation? Are they infallible guides of the human mind, after teaching their followers that neither Christ's church nor any power on earth can prescribe limits to the liberty that Christ has left to his followers? Ingersoll only follows out their rule in explaining scripture by his private spirit against Christianity or against the arbitrary limits these men hav prescribed."

As an example of how the first report of a calamity always makes an impression on the minds of the people that subsequent corrected information never fully eradicates, is the fact that the general impression still prevails that the two shots fired at the President by Guiteau both entered his body. Whereas, while one ball entered the back of his right side, between the hip and kidney, the other passed through the right coat-sleeve just below the shoulder. Another incident of this tragedy that received little notice was the almost involuntary though none the less noble and devoted action of Col. Robert Ingersoll, who was present in the ladies' room of the Potomac depot at the time of the shooting, and heard the shots fired. Not being near enough to the assassin to stay his hand, he sprang forward and covered the wounded President with his body, facing Guiteau, who still held the revolver in his hand.—*Church Unio* .

DEAN STANLEY has been buried in Westminster Abbey. He refused George Eliot a resting-place there. Now, compare the good these two hav done. What did Dean Stanley ever do for humanity, or for anybody but himself? He was not even a Christian, for he did not believe in the supernatural history of Jesus Christ. He was a favorit with royalty, popular with dissenters, as his religion was liberal, and he was of that wing of the English church called "Broad." He did not object to George Eliot's (Marian Evans) creed, but because she was not married by a clergyman to Lewes, the historian, with whom she lived, therefore she was not good enough to repose by the side of the particularly immaculate lords, scholars, and virtuous dames that sleep in Westminster. No doubt but that the bones of those peculiarly moral king Georges would hav rattled with indignation had the casket that enshrined the genius of poor Marian Evans been laid beside them. How about Peg Woffington, as noted for her infidelities to her lovers as for her histrionic ability; what is she doing in Westminster Abbey?—*Mayflower.*

THE price of prepared lithographed sermons in Chicago has gone down to thirty cents a sermon. The temptation is great to lazy ministers. When for this inconsequential sum a pastor can save himself several hours' work, and can at the same time feed his people on better material than he could himself prepare, it is hardly human to resist such a chance to do good at small expense. Thus far the enterprising Chicago publisher which furnishes the sermonic lithographs has several hundred discourses on miscellaneous topics, avoiding controversy and sectarianism. As the list increases, the brethren who purchase will hav to look with care into the doctrins of the discourses they select. This kind of business may do in England, where ministers are expected to be more perfunctory in the performance of their duty, and hearers less on the alert. If it goes on to any great extent in this country there will be some awful developmen by quick-witted hearers, followed by exposures, and church-trials, and heart-rending alienations, and all that sort of thing.

AN Oregon paper has this in a recent issue: "A long letter appears in the *Mercury* of Sunday last, charging Professor Walker, President of the college at Philomath and a minister of the gospel, with being a libertin and a liar. It is signed by Isaac Belknap, ex-pastor of the church at Philomath, and a member of twenty-one years' standing, and concludes with the following appeal to Professor Walker: 'SIR: I charge you of circulating among your friends reports that are as false as your own heart, and thereby trying to break down the character of the innocents whom you had previously sought to ruin. These and all the foregoing charges are of such a nature that no honest gentleman will rest under them, and I hav but to add that if you think your past record will bear inspection and wish to enter into a legal investigation of the matter, you will find me in life-size at my residence at Philomath.

'Then giv no longer private lessons
To a female class of one,
In the chapel of the college,
'Neath the setting of the sun.'"

MARY DUNN, the blind Philadelphia girl, who professes to hav had visions of the Virgin Mary, adheres to her claim of that special favor. She wished an altar erected in her bedroom, and at midnight, under her direction, several persons knelt and recited the litany of the Blessed Virgin. "Mary lay in bed," says one of these witnesses, and all of them agree in the account, "a lighted candle in her left hand, and with her right she was pointing toward a certain spot in the wall just over her bedside, and saying, 'There it is; just there. Don't you see it?' I looked in the direction which she indicated, and there, upon the wall, just as plain as if it were painted, I saw the picture of the Blessed Virgin Mary. I stayed there two hours, and all the while the picture remained upon the wall. It was just as we see it in the paintings, with a sweet, demure face, and great mournful eyes. There was a halo about the head, and a strange but distinct light. All the while the blind child seemed to be filled with unutterable joy. I thought she would hav spasms. She prayed fervently and without ceasing." The vision is solemnly declared by others to hav been several times repeated. On one occasion, says a woman who was present, all saw the resplendent figure on the wall except a girl, who, for her perversity, was followed home by the devil in the form of a black cat.

REV. ATWATER, of Knapp, Minn., is a victim of the latest clerical scandal—a scandal that seems inclined to stick, too. Early last week he was caught in an unseemly position with a pretty school-ma'am of Knapp, in the woods on a hill back of the little town. He was observed to go there with the girl by several parties, who followed them, among the crowd being one of the members of his own church. They watched the couple until the crime was committed, and then rushed in upon them. Notwithstanding this testimony, which was sworn to in a church trial, the minister and the girl, who, it seems, used to liv in his family, deny having any criminal intimacy. Their story is that the girl, who belonged to Atwater's church, had a confession to make to him. She had been guilty of the awful sin of dancing, and wanted the spiritual father's counsel. In order to hav the right kind of talk over these deeply religious matters, it was thought best to hav something more private and secure than the house they were in at Knapp, so they went to the woods, to the deep, silent, woods back of the town, the one to giv, the other to receive spiritual advice. They admit that while sitting on a log, the pastor had his arm around Miss Northrup's waist, and she was reclining her head on Mr. Atwater's bosom. To a man up a tree the story looks thin, very thin, Mr. Atwater.

News of the Week.

THE alleged Hartman, Nihilist, is in Hamilton, Ontario.

THE American Dental Association is in session at Saratoga.

SICKNESS is prevalent among the workmen on the Isthmus Canal.

THERE is a deadlock in the British House of Lords over the Irish Land bill.

AN anti-papal meeting was suppressed by the police in Genoa, Italy, on the 14th.

THE Apache Indians, of New Mexico, are on the warpath against the United States troops.

BISHOP O'REILLY, a Western priest, confirmed 370 children in Springfield, Illinois, last Sunday.

THE discovery of concealed weapons in a dockyard in Liverpool has revived the Fenian fright there.

THE Cornell College crew were defeated in their race with the Vienna oarsmen. The stroke fainted at the end of the first mile.

THE people of Sunluri, Sardinia, mobbed and killed their ex-mayor recently because he had misappropriated twenty-five thousand francs of the public funds.

A cow on the track of the Grand Trunk railroad at Ogdensburg, N. Y., last week wrecked an express train, killing the engineer and injuring many passengers.

MR. BRADLAUGH is still suffering from erysipelas, the result of injuries received at the hands of the police when attempting to enter Parliament. He has left London for the country.

A CONFIDENTIAL clerk of the firm of J. C. Wollcott, of New York, sailed for Europe last week with $45,000 in bank notes and securities. It is expected that he will be arrested on landing.

A BOY in Jersey City viewed a circus from the top of the tiger's cage, letting his feet hang over the side. The beast seized his leg and tore it so severely that the boy had to be carried home.

SIGNOR MARINELLI, a distinguished member of the Italian Alpine Club, while attempting lately the ascent of Mt. Rosa, in Italy, was overwhelmed by an avalanche, together with two guides.

JUDGE KELLY, of this city, gave a free excursion and picnic to the mothers, youngsters, and babies of two wards last Saturday. About three thousand availed themselvs of the Judge's generosity.

FIFTY-FOUR thousand copies of a religious pamphlet entitled "Food for Thinking Christians; Why Evil was Permitted, and Kindred Topics," were distributed among the church-goers of this city last Sunday. It states that there is no hell.

CANON FARRAR, author of the "Life of Christ," and whose utterances on the existence of hell commenced the general discussion on that subject, which was carried on two years ago, is talked of as the successor to Dr. Stanley, late dean of Westminster.

THREE thousand persons assembled in Sea Cliff, Long Island, last Sunday, at the memorial service for Captain Smith of the Seawanhaka, who died recently from the effects of injuries received when his vessel was burned a year ago. Many distinguished persons were present.

THE condition of the President remains nearly unchanged, except for the continued improvement which his physicians allege is taking place. "Improving" has been the report for six weeks, and yet the patient has not recovered, and is in a critical state. People are growing anxious for him to stop "improving" and begin to get better.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER VIII.

While I thus dedicated my hours to the muses and friendship, the windows and the attic of the palace De Sonnes were not forgotten. Mr. Bertollou had frequently offered to me in exchange for my little attic room one elegantly furnished and with a wide, pleasant view. But not for his grandest state-room, not for the view upon a paradise of Languedoc, would I hav exchanged that poor little attic room.

Accident—for I was prevented from making inquiry by a strange bashfulness—revealed to me that the family De Sonnes were expected back in a few weeks, and that they were in deep mourning over the recent death of Clementine's sister.

And the few weeks, and three months passed. As often as I touched the harp my eye was fastened upon the dear walls. But the family De Sonnes did not return, and no accident informed me why. But I was silent, and hid my loving heart from the world.

The vacation of the university came. I flew to Nismes, in hope to be more fortunate there. When I passed by the villa on the Vidourle I stopped. All was locked up, although the fields and hill-sides were alive with grain-cutters and grape-gatherers. Then I sought the enchanting place beneath the chestnuts, where once dream and reality had so charmingly intermingled. I threw myself down under the waving branches, upon the same spot which once Clementine's foot had consecrated, as it were, through its touch. Love and sentimentality drew me down. I kissed the sanctified ground that had borne all that was dear to me in this world.

Alas! in vain I hoped for the appearance of an angel. It had grown evening already, as I left the beautiful place, and above the dusky-growing plains only the rocky peaks of the Cevennes sparkled golden-red.

Mr. Etienne, and the pious mother, and Mary, Antonia, and Susan, the three daughters, received me with touching joy. I sank from heart to heart, speechless and happy, and knew not by whom I was more deeply loved, and whom I loved the most. I was the son and brother of this family; was in my home, and the joy of them all.

"Yes, thou art the joy of us all," exclaimed Mr. Etienne, moved. "And the hope of our church. All news from Montpellier has praised thy diligence, and how thy teachers esteem thee. Continue, O Colas, continue to stengthen thyself, for our sufferings are great, and the misery of the faithful has no end. God calls thee. Become his chosen armor, to break the power of antichrist, and to triumphantly lift from the dust the down-trodden gospel."

The fears of my uncle had lately been increased through hard expressions against the secret Prctesttants from the first magistrate of the province. The Marshal de Montreval resided in Nismes, and the mightier and more dreaded became this man, as he possessed the unbounded confidence of the king. His threats against the Huguenots were carried from mouth to mouth; every street-boy hallooed it at the other.

But I was tormented by another trouble. In vain had I daily passed through the street of Albertas, in vain had I wandered through the amphitheater. Clementine was nowhere visible.

On the street one morning I met the old servant, who had, by order of Madame de Sonnes, entertained me at the villa on the Vidourle. He recognized me; he shook my hand heartily, and related to me after a thousand other things Madame de Sonnes and her daughter were for the last few months not in Nismes, but in Marseilles, in order to quiet the intense grief over the loss of a dearly-beloved child and sister in the diversions of this large commercial city.

So with lost hope to catch even a momentary glimps of Clementine from afar I went sadly home. The joyful expectation which had nourished me through the full half of a year was disappointed. I made plans to go to Marseilles—it was only three days journey thither—and there I would wander from street to street, and examin window after window, and visit all churches and attend all masses, if by these means I could see her only one moment's time. Could she not for so much trouble grant me one friendly look?

But cool consideration soon destroyed this adventurous plan. And the more downcast I entered the house of Mr. Etienne.

With surprise I noticed here also, in all faces, an unusual embarrassment and unquietness. The mother stepped up to me, laid her hand on my shoulder, and kissed me, with a look of sympathy. Mary and Antonia and Susan took my hand friendly in theirs, as if they wished to console me.

"What is it, then?" asked Mr. Etienne, with strong, proud voice. He had at any rate, in spite of his pious appearance, something heroic in his character. "You know that a good Christian should be the happiest, then, when the waves of misfortune clash together the wildest. The devil has no power over us, and Providence has counted every hair of our heads. The marshal is not beyond the power of the Lord."

I made known my astonishment about all this. "Surely thou art right, Colas," said the old man; "and it vexes me the faint-heartedness of the women. The Lord Marshal de Montreval has sent here an hour ago and commanded thee to make thy appearance to-morrow morning at ten o'clock in the castle. Now thou knowest it. And what else now? Is it well with thy conscience, then go to the marshal without fear, and were the court of his castle the open jaws of hell."

Naturally could this direct command from so high a person scare this simple, quiet miller's family. Rarely the marshal showed himself to the people, and even then accompanied by a large escort of officers, noblemen, and guards. The outward pomp of the great one exercises upon the minds of the great uneducated mass more fear than their power.

The mother had, with trembling hands, next morning arranged my clothes. I soothed, with all consolation, the dear, sorrowful ones. "It is ten o'clock," exclaimed Mr. Etienne. "Go, in God's name. We pray for thee."

I went.

The Marshal de Montreval was in his cabinet. After more than an hour and a half I was led through a row of chambers and halls to him. An elderly gentleman, somewhat spare, with commanding dignity, of dark complexion, and sharp, penetrating eyes, came a few steps forward. The reverence of the bystanders pointed him out to me as the marshal.

"I wish to see you, Alamontada," said the marshal, "as you on the register of the University of Montpellier are so distinguished by praise. Cultivate your talents, you can become a useful man, and I will in the future provide for you. My encouragement must not make you proud, but more industrious. I shall further inquire after you. Do all you can to retain the friendship of your well-wisher, Bertollou, and tell him that I hav called you to me."

This it was that the marshal said to me. After a little conversation he seemed to be pleased with me. I commended myself to his grace, and hurried to console my anxiously-awaiting family.

The joy was great. Soon all the neighbors and the whole town must know it, what honor the marshal had bestowed upon me. "Did not I say it?" cried Mr. Etienne. "God it is who rules the hearts of the powerful. Out of the night arises the sun, and above the crushed serpent and the thorns of suffering towers the cross toward heaven."

CHAPTER IX.

Mr. Bertollou had gone to visit his wife in the country when I arrived in Montpellier. Not without sadness I stood in my attic room before the withered wreath. I sighed Clementine's name, and kissed the dry leaves which once blossomed beneath her tender fingers. I wanted to be ashamed of tears, which disappointed hope drove to my eyes, and yet I felt relieved through them.

The wreath and the small part of the magnificent house of de Sonnes should, through the winter, become again the mute witnesses of my joys, my hopes. "Perhaps spring will bring her, together with its flowers, to Montpellier," said I to myself, and looked over to the palace which should then contain her.

There stood at one of the high windows opposit a female figure, wrapped in black crape, her back turned to me. My pulse stopped, my breath ceased, it grew dark before my eyes. "That can be only Clementine!" it spoke within me; but strengthless I sunk down, lying in the window, and had not the courage and not the power to look over and seek certainty.

When I had re-collected my strength I raised myself up and stealthily threw a look over. Her face was turned toward me, surrounded by a black veil. The breeze played in the folds of the veil; it was raised—I saw Clementine, and in a moment, in which I seemed to hav attracted her attention.

I cast down my eyes. A fire never before felt burned in my veins. I thought I must sink into the ground. And when again I looked over she had disappeared from the window, but not from my inmost look.

"It is she!" it resounded in me, and I stood on the very hight of human blissfulness, alone, only Clementine's picture before me. A golden glitter flowed over the gray walls, and above the barren roofs floated a rich sea of flowers. The world under me vanished like a shining cloud. The form of Clementine went through the lovely eternity, and I was beside Clementine, and my lot nameless enchantment. "Ah! what blissfulness is the human heart capable of!" cried I, and sunk down upon my knees and raised my hands toward heaven, crying aloud, "O God! for what hours hast thou preserved me! O make this emotion everlasting!"

CHAPTER X.

It was Clementine. In the evening beamed the windows with light, and I saw her figure float by them.

When it was late, I took the harp, and in its sounds my feelings gradually grew calmer.

The next morning I awoke late. Sleepless for me the night had passed. When I stepped to the window Clementine was already in hers in her morning robe. I bowed to her; my salutation was hardly noticeably returned. But still she looked friendly up again. As long as she was in her window, I also was bound to mine; sometimes our bashful looks met. My soul spoke to her, and to me it seemed as if I heard low answers.

O blessed hours, which I dreamed away harmless in stolen glances. Poor and of low descent as I, and without being able to lay claim to handsomeness, with which I could please, how dared I to raise my hopes up to the most amiable and richest heiress of Montpellier, for whose favor the richest youths in the country wooed?

And how gladly tarry my thoughts in the memory of those days! Friendship and love are the property of mortals only; he does not share them with the beasts. Friendship and love, children of the amalgamation of the human and godlike in us, are the crowns of humanity. We are more pious, more faithful, more regardful, more at home in the universe, and more self-reliant then; and we endure the thorns along the wayside, and also a wilderness shines brightly in the glitter of a fantasy burning quietly in love.

In the evening I took the harp from the corner and made the strings resound. I played the "Sufferings of Count Peter de Provence, and the loved Magellone," at that time one of the newest, most celebrated, and touching ballads, full of expressiv melody. When I had ended the first stanza, and rested my hand for a moment, there came back to me the low sound of a harp through the stillness of the night playing the same piece. Who else could it be than Clementine, who seemed to hav the desire to become the echo of my own emotions? When she had ended, I began again. So we changed alternately. Music is the language of the soul. What an unspeakable delight for my heart; Clementine deemed me worthy of conversation!

Ah, thousands of nameless little things, which only receive their immense value through the sense in which they are given and accepted, I must pass with silence; but they are unforgotten. Even the corpse of the beautiful dream of youth, remembrance is, although lifeless, always charming.

And so the dream lasted two years. For two years we saw ourselvs silent and loving, and spoke together through the voice of the strings, and never approached each other. I knew the church in which she prayed. There I was also and prayed with her. I knew the days, when she, accompanied by her mother and her lady friends, went walking under the shade trees of the Peyron;* there I was also. Her look recognized me then and rewarded me timidly.

Without having spoken once to each other during this long time, we had gradually become the greatest confidants. We disclosed to each other our joy and our sorrow; we begged and granted and hoped and feared, made vows to each other and broke them never.

Nobody fancied the intercourse of our souls, our intimacy. Only Mr. Bertollou's kindness often exposed me to the danger of losing all my joys. He wanted by all means to giv me better rooms; not without effort I secured for myself the further possession of the attic room.

[TO BE CONTINUED.]

* One of the most beautiful promenades of Montpellier, in the upper part of the town.

Ecce Diabolus.—Concluded.

SOME OBSERVATIONS UPON THAT HORRIBLE AND CRUEL ORDINANCE IN DEVIL-WORSHIP, NAMELY, BLOODY SACRIFICES AND BURNT-OFFERINGS. BY THE VERY REV. EVAN DAVIES (MYFGR MORGANWG) D. D., L.L.D., ARCH DRUID OF GREAT BRITAIN.

TRANSLATED BY MORION B. C.

The Druids did not believe in eternal punishment, but simply a chastisment—a natural one—either in this life or the next. They taught that as the soul attained the line of liberty (human existence), if the evil predominated in its nature, so after death not only was it punished but it was set back in Abred (preëxistence) as far as its experience required. If so bad as to be set back to the lowest stage of existence it only entered anew upon the progressiv stages of metempsychosis, till it was finally humanized again, wiser from its preceding experiences. This process might be repeated several times, but the gate of bliss was always open if it deserved to enter. But straight was the path and narrow the gate, etc. Annwn and Abred represented the grand crucible in which all mortals were disintegrated and re-combined to enter upon this progressiv stage to gwynvyd (bliss). A refining, purifying,

process, as gold and iron are prepared by fire for higher uses.

The Jews sacrificed to Jehovah as an appeasement of his wrath as manifested in physical and natural evils, not as an everlasting atonement for sin, as the Christians believe.

In bardism every male was symbolic of Hü, while every female was symbolic of nature, his complement, and the Jews sacrificed the animals which represented his symbols, the bull Taurus, the lamb Aries, and the goat Capricorn, while the Christians claim they were but types of the sacrifice of Hü, Hes, Jes, Jesous, or Jesus, as the name was modified according to the Greek and Latin languages. This was a grand mistake. They did not typify or foreshadow anything of the kind, for they were simply symbolic of the annual death of the sun-god (Hü). The Jews never claimed that they typified the messiah, for he was to come as a king in his glory and establish his kingdom on earth even as the Christians expect the second advent of Jesus (Hü). But the author of the epistle to the Hebrews strongly supports the typical idea.

Bardism held that nature was the bride of Hü, and she and her progeny were persecuted by the principle of evil (Avagdhu) who also demanded this death of Hü as an atonement or exchange for the liberation of nature in the spring. But some of the oriental nations assumed that the bride was also sacrificed, hence they sacrificed female animals, also symbolical of nature's zodiacal signs, to wit; Jephthah's daughter and Iphigenia. Hü was king and lord of heaven and earth, also the high priest, Arawn (Aaron) he sacrificed. No man taketh away my life. I lay it down of mine own accord. In his death he was supposed to enter the archaic womb, stone ark, representing the black virgin of Arthan, to be born again and resume his work of revivifying nature and her progeny. Thus he was the resurrection and the life. But in his symbolic title of word of God (creature force) he was also the chief oracle, prophet, priest, and king. By another transposition Abel (Avagdhu), who is the first murderer and instituter of sacrifice, is elevated to be a martyr. He, as A Bel, or Baal, is simply the destroyer, while the dispute between the brothers is the incarnated myth of the continual war between good and evil—between Hü in Hevin (summer solstice) and Avagdhu in Arthan (winter solstice)—between pure aspirations (A wen) and temptations to evil (wdhu)—the opposition between Alpha and Omega—the positiv creativ force (logos) and the negativ disintegrativ principle, decay, death, change. This appears in the Hindoo bardic myths as the war between Brahma and Siva, who fought till the circles of heaven were displaced, referring probably to the eccentricity of the zodiacal revolutions and precession of the equinoxes. They state that these two deities were also incarnated and under the appellations of Dacsha and Chardama (Cain and Abel), sons of Adim (Adam) the first man. This Adim is sometimes called Menu from the White Isle. The strife was perpetuated by the brothers in their mortal form, but in their immortal condition neither was able to slay the other, but as mortals, Dacsha is said to hav slain his brother Chardama; in other places *vice versa*, Chardama slays Dacsha, cuts off his head and burns it upon the altar, the place of the skull (where the sun, shorn of his beams and bald, is destroyed, Golgotha). But when Dacsha was resuscitated he received a goat's head (Capricorn). (See Sir W. Jones's Asiatic Researches, vol v, pp. 254, 245; vol. vi, p. 473.)

Taking all these coincidences into consideration it is not surprising that Christian writers hav made out that Cain slew Abel upon Saturday. Abram offering Isaac is traceable to the same mythical source. Aaron, the high priest, who went annually in the temple of the Yoni, holy of holies, is the same descent into Arthan. The Jewish and Christian festivals are simply changes of season and zodiacal symbols. Thus the Jewish New Year is in September, typical of the advent of Avagdhu, the destroyer, and their Sabbath upon the seventh day. Saidwrn's day, Saturday. The fire-worshipers and pagans held their Nauroy or New Year in March, the advent of Hü or Helios or Elia (spring), seven months earlier than the Jews; the names of the months bear the stamp of this to the present day. The Christians in the fourth century fixed the birth of Christ upon the 25th of December, the day when Hü emerges, or is born from the womb of the black virgin, and crucify him about the time of the vernal equinox, when he crosses the line. It is commonly charged against the Druids that they were guilty of human sacrifice, and quote Cæsar as an authority that the Druids often did so. To these ignorant prejudiced people I say that it does not follow that the British Druids did likewise, any more than French Catholicism is an index of what British Protestantism is. I claim upon the authority of our triads that the Druidic mysteries of the British gorsedd were never fully explained or carried out anywhere outside of Great Britain.

It has been proved that as all other nations were guilty of sacrificing human beings and animals, hence many will say the Druids also were not exempt from this stain. This I deny; the British Druids were the exception to the rule.

The Christian writers especially who lie under the ban most vehemently decry the Druids and say they were guilty of building huge wicker images and burning their captives. They hav failed utterly to prove the least of their assertions. And some of these writers are utterly astray as regards Druidic mythology. They accuse them of pantheism and say they worshiped Taranis the thunderer, Onvana the sea-goddess, etc., characters and names unknown to British gorsedd. They assert that the cromlechs and logan stones were our altars, but we as adepts know better—that they were symbolic arks.

They point to the fact that the stones are hollowed to receive the blood of the victims and that there were hewn channels for the blood to flow down. These were simply fonts for the baptism of the neophytes, an ordinance strictly Druidic. No one but a sect who indorsed sacrifices and who believe that an innocent man took the punishment upon himself which they so richly deserve, and who yet feast upon his flesh and blood as a most holy sacrament, could make out such a case, and, being blackened themselvs, wish to stain and smirch an order of the most humane, peaceable, and intelligent men the world ever saw.

In refutation I would inquire where are there any traces of fire visible upon any of the Druidic stones? Is not the nature of these stones such as would not stand the action of fire without splitting?

Strabo (Book 3, ch 1) quotes Ephorus, a witness 2,200 years ago, to the effect that he participated in the Druidic rites at their temple and logan stone in northern Spain, and that sacrifice was abhorrent to them.

It is as plain as day that the Hindoo Menu is identical with Menw of the Druids, and the Hindoo scriptures confirm the idea also that Menu of the three shouts is Cain with the nod (a mark, a symbol); hence we hav notum, notorious, etc., and his city of refuge (sanctuary) are all part and parcel of Druidism. Cain was a vegetarian, a tiller of the ground; Abel a herder who butchered his flock for sacrifice carnivorous, which naturally would be the murderer.

Again, the philosophy of Druidism is entirely opposed to the doctrin of atonement by sacrifice. Its sentiments indicate as if its entire system had developed itself in some golden age of truly natural teachings, and the voice of God, the language of nature, the authority for their actions, when priestcraft and idolatrous practices had not conceived the idea of sacrifice.

It was impossible and inconsistent with the teaching of bardism that sacrifice should be a part of the rites, as the sacrifice was to the devil, the evil principle.

The devil, or Evil One, again, was not a personage nor deity, but was recognized as the opposit of good, and indispensable, as darkness is the opposit of light. The idea would be abhorrent to them that the principle of all good would delight in the slaughter of innocent lives for guilty ones, and would be deemed blasphemous.

The Jewish idea of atonement for the family, and the Christian idea of atonement for the sins of the world, would seem ridiculous to them, for life was esteemed to be only temporary and probational, while evil doing was certain to be expiated here or hereafter; no remission of sins was possible, neither was eternal punishment to be dreaded, as though put back in Abred, progression through metempsychosis was continually possible. To them the universe was one grand crucible in the processes of dissolution, and reconstruction were carried on perpetually. Punishment was understood to be the varied experiences which were undergone, and necessary to shape and mold the character and fit it for entrance into gwynvyd (bliss). Repentance meant an undoing for the evil, restoring that which was stolen fourfold; giving up his life as a punishment for murder voluntarily, to be slain by the sword—never by fire.

Christians acknowledge that sacrifice is unnatural, yet they accuse the Druids, who were nature-worshipers, of this practice. Sacrifices were for them unavailing. They hold that to win favor with the deity they had to bridle their apetites, crucify their vanity and lusts, subdue all cruel and wicked feelings in their own persons; to devote their energies as a sacrifice for the common good, and obey the voice of their father and mother—God and nature.

Now the Jewish God of blood and lust holds sway in the land, and our beloved soil is defiled with Jewish names, every chapel is a Carmel, a Zoar, a Bethany, etc., while lambs and goats and sheep are intermingled with their prayers in ludicrous confusion, while the Druid with clean hands and pure lips is scoffed at and must not raise his voice in defense of the creed of his ancestors.

Our temples were never defiled by blood, idol-worship, or priestly delusions. Pure philosophical temples were they, and their motto was always, "The truth against the world."

What Morality hav We Left?

To the Editor of The Truth Seeker, *Sir:* This is the title of a very interesting article in the *North American Review* for May. The writer seems to hav swept the field of thought only to find that we hav no basis of morality, even as we hav none of religion; that the world is slowly drifting into a belief in hedonism and altruism, and that our moral convictions are only the association of ideas, and "like all other intuitiv or necessary beliefs," are "merely the product of the gathered experience of our ancesters, animal and human, through the ascidian, the mollusk, the monkey, on to man, and handed down by heredity," and that conscience consists of nervous modification become hereditary. Now all this is correct reasoning and the outcome of the ages. The world of to-day really livs for happiness. We are all hedonists. We all liv for the joys and goods of existence. We labor for the general good of humanity here on earth. We seek to make men wiser, better, and happier here and now, and hav left the gods and ghosts out of our calendar. We are really altruists. We believe that to be regardful of the interests of others is promoting our own highest happiness. We cannot enjoy our pleasures when we feel that our brothers and sisters are in want, misery, and destitution. We feel that it is not happiness in its highest sense, when a few are rich, educated, and cultured, and the masses are ignorant, poor, and rude. We realize that we need the full sympathy and assistance of all who surround us. We want them to understand and appreciate the higher and purer joys that thrill and happify us. We see them bound to old, effete superstitious notions, and behold them ingraining them into their children, thus perpetuating them down through the ages, and we long to lift them up higher and giv them of our truths and our pleasures.

Speaking of Spencer's ethics, one writer says: "As an ethics for a hundred thousand years or ages hence, Spencer's is perfect and will be so acknowledged when that time comes. The fine nervous organization which constitutes Mr. Spencer's mind will then be dissolved and unconscious; but he will be thoroughly appreciated by the finer organizations dwelling on the earth, and placed above our highest philosophers and scientists." But when he goes on to say: "All things are tending toward an era of absolute morality, when pain, and what men call sin, will hav disappeared. In the struggle for excellence, all sharp points and roughness will be removed and everything became rounded and smoothed as the pebbles which lie on our beach hav been by the dashing of the ocean currents. The hights having been ground down and the hollows filled, all will be one rich plain," I must disagree with him. We cannot conceive of a time when there will be no pain and no sin. Nor would it be desirable. We must hav sharp contrasts, or where will be our motiv for work? What would there be to strive for? Besides, the natural history of events shows us that with every invention, every new acquisition, comes on a new list of new desires, needs, and wants. With every step toward a higher education and a higher morality, new crimes, new sins, and new immoralities spring into being. The more we know the more we find it possible to err. Our joys become deeper, and as a necessary consequence our sorrows more acute. We find more avenues opening to us that lead to pleasure, but we also realize that the roads to unhappiness are also increasing. While great sins, brutal, coarse, and vulgar crimes are being gradually eliminated from progressiv humanity, the whole amount of misery and vice is probably not lessened at all.

While it is possible that the hills and hollows of earth may in time disappear, and "all be one rich plain," would this be desirable? Would it in reality be rich? Would it not be one vast marsh of watery plains? And then as ages rolled on the waters would dry up and all become dead desolation. The hills and valleys are beautiful luxuries, and should be prized and valued as inestimable adjuncts to our happiness that no sane, sensible person would wish to be deprived of. What earth would be without them it is impossible to conceive. Just so with regard to many of our unfulfilled desires. We may paint fanciful pictures of the "wished-for something unpossessed," but the consequences of the fruition of our desires might be far from blissful ones.

Let us then enjoy and appreciate the now and make the most and the best of it. Let us be hedonists and altruists and make our own beautiful earth as much of a paradise as we can, and scatter happiness wherever we can, for

> "The world it is beautiful; who can complain,
> Or wish that the world were made over again?
> There are valleys so sweet where the violets grow
> And dales breathing fragrance wide-spreading below."

Elmina D. Slenker.

The more we read the history of past ages, the more we observe the signs of our own times, the more do we feel our hearts filled and swelled up by a good hope for the future destinies of the human race.—*Macaulay.*

Communications.

The Odium Theologicum.

If there are loves there must he hatreds. Hatreds are not happiness—not the best, at any rate. Of all hatreds, the one most odious, unnecessary, and mischievous is the theological. It comes of mistaking a figure of speech for a reality; a fiction of the imagination for a knowable fact. Were the personality of God a fact, man could no more know it than the infinitly little can comprehend the infinitly great. God as a figure of speech may be useful, according to the use it is put to. But, assuming that there is an actual person outside of all individual mind and matter, with a will, the cause and reason for all obligation and duty, and then professing to know and declare that will, by the authority of that person, has been the fountain of the worst evils that the human race has hitherto suffered. This assumption is theology. The odium culminates when theology asserts that he that believeth shall be saved, and he that believeth not shall be eternally damned, and, in behalf of the alleged divine will, commences the damnation in this life.

The only excuse for this arrogance of assumption is that without it all human law, order, decency, happiness, and peace would perish—all sense of obligation and duty would cease—human society would become as intolerable as any of the fabled hells.

Let us stop and think a moment. Suppose the infinit, arbitrary, omnipotent, personal will is a fact, and without it no material thing or individual mind could exist. Would, by any power or choice of that will, two hav been no more than one, a cube the same as a globe, space the same as time? No? Then there are uncreated verities; abstract principles of law and order, recognizable by the human mind, altogether superior to and indestructible by any possible or conceivable will. They must inevitably dominate and govern will, whether finite or infinit. If your personal God must submit to and be governed by the uncreated verities, where is his use as a creator? If the principles of form, order, harmony, and their domination over the course of time and things are discoverable by the human mind, and if the will of the infinit person, supposing one exists, must in effect be identical with them, what difference to us or to him can our belief in his existence make? It is quite as accordant with reason—though beyond the grasp of reason—to assume that the material world is from eternity, uncreated, as that a person uncreated, existing from eternity apart from matter, did finally, after an eternity, create matter out of nothing. On either theory a *personal* moral government of the universe is a *sinecure*.

We are capable of discovering certain uncreated verities which all mundane things and persons obey to their happiness, or disobey to their cost. And so must a personal God, if he exists. How silly then to say that if the personality of God drops out of the faith of men and women, there will be moral chaos! —worse than now!

But the theologians will say: If you abolish theology, there will be nothing above us to love and reverence. We are emotional beings. You would starve our best and highest emotions. Even your giant Infidel, Voltaire, said, If there were no God it would be necessary to invent one. He dedicated a house to God.

Very well, there is no objection to the figure of speech, sanctified by the grandest of human poetry. If God means the uncreated but knowable verities let him hav any amount and grandeur of fanes—the school-houses are the best he has now—where the wonders of geography, chemistry, and astronomy may and must inspire reverence, seeing how all things, the most apparently stupid and lifeless, obey with alacrity the uncreated unity of omnipotent, omnipresent, impersonal truth. So much for reverence. As to love, what is the law of its being? What holds the oceans to the land? Doubtless they are in love with the sun, and still more with the moon. But they do not elope with either. They only coquet a little, a yard or so generally, or perhaps twenty yards when the land ungraciously objects. Why is this? Simply because love (we must hav figures of speech) holds them in stronger than conjugal bonds to the rigid earth. The uncreated verity proclaims that love shall be, like gravity, inversely as the square of the distance (figure again), for one of its laws. The love of God, even as defined in the Christian creeds, compared with the love of one's mother, wife, husband, child, or bosom friend, must necessarily be about in the ratio of the attraction between a mundane granit rock and the invisible, undiscovered astronomical center of the universe, compared with the attraction between the hornblende and feldspar in the rock. To make God a person, and set him up as the object of supreme love—superior to a loving human father, mother, husband, wife, child, or bosom friend, is not only a *shamful*, but a shameful, outrage upon the laws of nature. No such love can, by any possibility, be real or genuin. There may be fear or some other emotion in or behind it, but it is not love.

Subtract from nature the arbitrary, omnipotent will which theology imposes on her, and we may hav some peace and composure in having to obey what she tries to obey, and to put up with the evils she puts up with. But once accept the assumption of personality in or over nature, and that person is proved by facts everywhere visible to be a monster, responsible for cruelty, pain, and failure, as well as the reverse. In fact to hav any peace of mind at all we hav to split God in two and hav two Gods at war with each other—one responsible for the good, and the other for the evil. It surely is more comfortable to every intelligent being to make a god of the attraction of gravitation, acting uniformly, without any personal will or choice, or the slightest regard to the consequences to any person or race.

This is a live world, into which love thrusts us helpless, to grow, think, do, and die—the irresistible, whirling globes, hot and cold, are all alive in every infinitesimal atom—with a unity and infinit variety of life. If this life is God, as dear, good, lens-grinding Spinoza thought, we are part of God. Does not this make us hav an ambition to be good? Of course we shall be good just in proportion as we understand and obey the uncreated verities.

What good morals, or the best morals, are is not yet distinctly decided. Perhaps they differ with different races of intelligent beings—not alike for sheep and wolves, for example. Each race has to decide for itself, and each individual of a race has to judge for himself and take the consequences. The human race embraces the greatest variety of character—the characteristics of all races, in fact. Some men are lions, some hippopotami, some wolves, some sheep, some foxes, some swine, some (perhaps many) donkeys. But it is found most comfortable to make them all equal before the law, and the law as limited as may be. This is called liberty. We cannot carry it to the perfection which is enjoyed by that wonderful race, the *Musca Domestica*, or common house fly. There must be politicians to do a good deal of buzzing for the human race. But the more liberty is used, especially in speech and literature, the less law is needed, and the happier the morals grow.

If history proves anything, or observation and experiment prove anything, they prove that good, happy, comfortable morals did not and never do grow out of theology. There is something else that makes them grow in human hearts and minds without the aid and against the obstruction of theology. Calling a book holy that makes God stop the rotation of the earth to aid one tribe of Arabs in cutting the throats of another, or that makes him but one-third of his infinit self into the body of a carpenter to be murdered by wicked men, to appease his own anger at their wickedness, cannot reasonably be supposed to increase human goodness. And if it cannot, it had better be said, shock where and whom it will. Exempting all the ecclesiastical machinery in this great republic from taxation, on the pretense that theology promotes good morals, is a great political and social mistake. Why, if all the time, labor, and money now wasted in praying and teaching what nobody knows, or ever can know, were honestly employed in practicing and teaching the human arts, which raise man above the beast, all the toiling millions would be happier in this life, and better prepared for any life that may follow.

The *odium theologicum* is a viper that poisons itself with its own fangs. ELIZUR WRIGHT.

The Concord School of Philosophy.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Perhaps your readers hav hardly been introduced to the new *academe* within a few years established at Concord, Mass.

It owes birth and being probably more to Mr. A. Bronson Alcott, the sage and scholar of that somewhat noted town, than to any other person. But its annual sessions are now widely known as seasons of great literary and speculativ interest. And its lecturers include some of the most eminent thinkers, writers, and scholars in the land, both women and men. And the Boston press is liberal to a high degree in reports of the lectures delivered, papers read, and subsequent discussions.

The now noted, if not notorious, Joseph Cook, famous for a number of years as Monday-noon lecturer in Boston, was credited, and perhaps rightly, with two rather remarkable achievements; the establishment of a sort of semi-scientific professorship at Andover Theological Seminary, and the conversion of Mr. A. Bronson Alcott to the Andover school of theology and philosophy. He also boasted Mr. Emerson as a convert, but Mr. Emerson's family and friends made haste to deny the somewhat audacious claim, and no more was ever heard of it.

Nor is much yet known of the new Andover professor. He was to reconcile all differences between theology and science, harmonize all difficulties between Genesis and geology, explain how Joshua compelled the sun to stand still a whole day in the sky, while he slew the hosts of the Amorites, and other unpleasantnesses that hav disturbed the peace of the church since science has presumed to question its divine authority and character.

But in spite of Professor Gulliver (remarkable name for a master in theology) all these mooted problems remain as undetermined as before.

But the church and clergy had great hope, and the fervid Joseph Cook great expectations, in the new chair and Professor Gulliver. Too great for such sore disappointment.

And now, among the trinity of comets for 1881, already appearing and disappearing, a new star of hope and promis has risen in the new Concord School of Philosophy. The Boston daily evening *Traveler*, one of the largest and ablest of the city journals, last Thursday copied the following from the Concord correspondence of the New York *World:*

"The one thing which seems most prominent in the Concord school is that the whole movement is directed against modern philosophy. The most orthodox could not enter exception to any of the views expressed. Even Professor Harris, who seems to be more purely speculativ than any other of the speakers, speaking of a certain view says it is only in this way that we can see the movement of providence in history. Everything tends to the presence of a *personal* God. It is the outcome of Kant's philosophy, it seems by a uselessly roundabout road, though Heine says it was done to please his servant Lanner, or through fear of the police. Whatever the means, it is accepted by the transcendental philosophers of Concord. . . . They predict a revival of the philosophy of Kant, and see tokens of the coming. Materialism is a cant term they use, like a red flag, to frighten the crowd. Although the word is not mentioned on the platform it circulates through the audience. Spencer, who is not mentioned by the speaker, is classed among the Materialists, who are evidently regarded among the Camp-stools as a low set."

Mr. Alcott presides at the sittings with his usual dignity and urbanity; is evidently well pleased with the general current of thought and expression, especially when in the line of the extract cited above. Indeed, I do not understand that he has ever disavowed, or his friends for him, what was claimed and loudly boasted, too, concerning him by the Boston Monday-noon evangelist.

I am very far from being myself what is commonly called a Materialist. But I am cheerfully coöperating with them and all others who are honestly and earnestly seeking a larger liberty in things theological and religious than is now enjoyed, or can be expected while the present powers that be in state and church bear rule.

Democracy holds sway through the Catholic, the Republican party by Protestant power and influence. Both believe in and teach a personal God, passionate and powerful, and so, it appears, does the Concord School of Philosophy. And so do all accredited schools, colleges, universities, and theological seminaries in the land. Let all Liberals of every name hear and understand. PARKER PILLSBURY.

Concord, N. H., Aug. 13, 1881.

The Dogma of the Immortality of the Soul.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue of the 16th, it appears to me that friend Bruce is singularly inconsistent when he asks us Liberals to "not trifle with the belief in the immortality of the soul; not to attempt to create a love for the blanching doctrin of the soul's annihilation;" "That the belief in immortality, with its multifarious spiritual proofs, is not the antagonist we ought to assail, but that we should seek to expose and exterminate the ignorant assumption of mercenary, cunning, aristocratic priestcraft."

I would ask friend Bruce if the whole fabric which supports in idleness this "aristocratic priesthood" is not, from pillar to dome, resting upon that one stone, a belief in the immortality of the soul. Take from the Christian religion that one belief, and the whole structure would crumble to dust and dissolve itself into "multifarious spiritual proofs" that the Christian portion of the world has been led about in darkness by this set of designing, praying, and preying pirates, levying burdensome taxes upon the poor, credulous dupes, their followers, that these "drones upon society" might liv a pleasant, luxurious life. If, then, by one well-directed assault upon this corner-stone of the Christian religion, we can demolish the entire structure, why should we spend our time and energies pulling the shingles off the roof one by one, hoping thereby to accomplish our purpose as speedily as by demonstrating the falsity of the idea of an immortal soul and the uncertainty of an immortality after death, thus undermining and pulling the foundation away from this false belief, leaving nothing for this "aristocratic priesthood" " to stand upon?

Because we hav been taught from childhood to believe that we possess an immortal soul, is that any argument why that now, when we find no sort of reasoning that will sustain such teachings, we should still cling to that old superstitious or fabled belief? Why should we not come out boldly and speak plainly to all mankind and ask, What proof can you offer that your teaching is correct?

Now, friend Bruce, if you are honest in a belief that man has an immortal soul, and that there is an abode set apart for a habitation for these intangible, invisible somethings that without a body shall walk the golden streets of paradise, will sing anthems of praise for ever and ever, and wear upon their invisible bodies wings to carry them through space, while the unfortunate's body or no body burns in the "lake of fire and brimstone through all eternity," will you please answer me the following three questions that just now occur to my mind:

In order to prove the existence of an immortal soul, first, please explain where that soul was ten, twenty, fifty, a hundred, or a thousand years prior to the birth of the child.

Second. Where is the soul of the insane when they become so devoid of reason that the brute creation, without a soul, shows a greater intelligence than the once intelligent being; and,

Thirdly. Where, after the body dies, does that soul find an abiding-place?

There are several other questions which I find will force themselvs in as followers to these, which I will briefly state.

If, when the soul leaves the body, it flies off into space, of what substance is it composed to enable it to withstand the indescribable cold it would encounter as it would pass farther and farther from the earth into space, and when passing from point to point, with what velocity would it travel, and how long would it require to reach the nearest fixed star wherein there would be a possibility of finding a resting-place; and should you doubt its ability to remain there, how long, supposing it to travel at the same velocity as light, would it take that immortal soul to travel through the intervening space to a place beyond the human vision, for by the aid of the most powerful telescopes of to-day no place is found within the range of the human eye answering the description given of the New Jerusalem?

If the only proof we hav of an immortal soul or of a future immortal existence is that which has been handed down from generation to generation, from the most remote period of man's existence, when ignorance and superstition ruled the world, originating no one knows where, or by whom first proclaimed, or by what authority it was so proclaimed, the whole system resting upon bare supposition, I prefer to do my own supposing, basing my conclusions upon the thousands of years of experience and enlightenment that hav intervened between that time and the present, and take for my guide the present knowledge and our own experience in preference to the old mythologies of an almost forgotten age. I prefer to choose from my own store of knowledge of the past, obtained from many sources, what course to pursue and aim to liv out that which I know of, and let that of which I know nothing, or of which it is impossible for me to find out anything, alone as something not worth worrying myself about. If, therefore, we liv an upright life in this world, which we know of, there is no cause why we should trouble ourselvs regarding a world about which we nor anybody else ever has nor ever can know anything. Instead of troubling ourselvs about how to avoid a future place of punishment or to gain one of happiness, let us devote that time toward the more laudable and useful purpose of trying to assist our fellow-man to a higher standard in the scale of human happiness. The body and soul soul—mind—are inseparable; when the body ceases to liv there is no further use for the mind to control its actions. The mind is the motion of the watch, the wheels and pulleys the body; when these wear out or become deranged the motion ceases; where does it go? The flame of the lamp shines brightly so long as the oil feeds it; when that fails the bright flame of but a few minutes ago is gone. Where did it go? If you cannot tell, do not ask, or expect, that the flame or motion exists after the human body is dead.

Disprove immortality and the whole victory is won. D. D. LAKE.

Central City, Col.

A Voice from Erin.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Many views are expressed in relation to Bishop Purcell's Cincinnati banking system of cheating creditors. Some say it would be hard to sell the church property, as it belonged to the congregation, and the bishop was only a trustee. This is a fine system of fraud to deprive honest people of receiving what justly belongs to them. When a bishop or priest becomes embarrassed by worldly speculation the church property where he presides or officiates should be sold to meet the indebtedness the same as a citizen's house and land can be sold by law.

A Catholic bishop or priest purchases land, or builds thereon to suit himself; the congregation simply pays the necessary funds from time to time to meet the priest's demands. The clergyman of such aforesaid congregation does not consult said congregation when he wants to get money by mortgages on said property, or consult them (the laity) on the heavy insurances they get on said church property. Therefore the equal justice of law should deal with the aforesaid clergy, or any other denomination that holds the deeds of said property. As this delusion is generally understood at present, the bishop and the church is the wife to the congregation, and the property cannot be touched for debts that the bishop or priest justly owes to the laity. When the Republican party made U. S. Grant, when President of the United States, a present of a fine mansion on Fifth avenue, New York, U. S. Grant could deed it to his lawful wife, and who could touch it for the debts and defalcation of U. S. Grant?

This is the plainest and most just way that church property can be understood in order to protect honest industry and just and equal laws for priest and layman, and throw away the cloak of hypocrisy from all classes of citizens. No wonder Infidelity spreads all over the civilized world where so many Christian wrongs are daily combating with equal rights and common sense. M. H. BLACKFORD.

[From the Independent.]

The American Bible Society Attacked.

The revision will demonstrate how utterly unnecessary is this enormously rich, expensiv, and respectable, but not lively, corporation for the production and sale of Bibles. By the time it shall hav made up its multitudinous mind what it is going to do about it, it will hav ceased to be of any considerable practical importance to the public whether it does anything about it or not. The demand for copies of the revised version will hav been amply supplied, in the way of business—by publishers making a profit on their work and paying interest on their capital, and allowing compensation to the retailer and the book agent—with books as cheap, as elegant, as accurate, and as durable as can be furnished by the huge charitable society, with its immense capital (a free gift); and its army of book agents, salaried by the churches; and its high-toned piety, which is quite too spiritual to permit it to do business on business principles or conform to the divine constitution of human society. The revision will make it plain by practical experiment that the American Bible Society is the principal existing hindrance to the circulation of the holy scriptures. In the course of a few months the revised New Testament will be found on sale in every considerable village, and even in every small village, in the United States, in great varieties of style and price, and tens of thousands of families, who never hav seen a Bible society's "colporteur" (cant for book pedler), will hav had it offered for sale at their doors with the earnestness of men and women whose livelihood depends on their finding customers. If, then, any person shall be moved by curiosity to ask the bookseller, or the news-vender, or the country grocer, or the "colporteur," "Why did you never hav Bibles to sell before, such as we wanted to buy for our children, and our new married couples, and for gifts in Sunday-schools, and for a pastor's gifts among his people?" the truth will come out that this keeping of the Bible away from the ready access of the people in Christian regions was the result of the settled and obstinate policy of the Bible Society, by which "alarming destitutions" were created, that should figure impressivly in the annual report, and that could be supplied only by large contributions to the society or its auxiliaries.

If the children of light were wise in their generation (which they are not), the effect of the automatic production and circulation of the revision would lead the churches, in answer to petitions for a little more money in behalf of manufacturing and trading corporations that do not manufacture and sell for profit, but only for the glory of God, to say respectfully, but firmly: "Not another dollar. You hav had more than is good for you already. Henceforth, if Bibles and tracts are wanted we will giv money to missionary societies, or to committees organized for the purpose, wherewithal to go into open market and buy what they want. And then, if you can furnish the best goods at the lowest price, you will get our money and not otherwise."

The revised New Testament will, perhaps, be the happy occasion of demonstrating the imbecility, the lunatic idiocy (pardon the inadequacy of the expressions), that directed the form of constitution of the Bible Society and of all the societies that are fashioned on that model. This constitution may be briefly described as absolute government by a ring, limited by the annual possibility of a mob. As a former secretary of the society gently states it, "the society has an immense constituency, and while an annual meeting may be very small, it may also be very large and very stormy;" which is Dr. Taylor's mild way of expressing the fact that once a year the society with its immense property counting up into the millions, and with the vast spiritual responsibilities which it controls, is tossed out to be nimbly picked up and brought back into the office by the governing ring, or to be cleverly caught and run away with by any five score or ten score of adventurers that might combine for the purpose; or (supposing some agitating question of policy to arise) to be stormed over and wrangled over by so many of the forty thousand life members and of the practically illimitable number of three-dollar annual members as can manage to force themselvs into the closet where the annual meeting is held. By dexterous avoiding of divisiv questions, by backing down from their right and duty for fear of an agitation, the management of the society hav kept thus far from the general knowledge of the public the grave fact that its constitution is rotten in every timber. Those who feel it to be a part of Christian expediency to keep such a matter hushed up as long as possible may well look forward w th terror to the approach of an inevitable controv ersy, in which prejudice and sentimentality will be pitted against scholarship and conscience. Those, on the other hand, who hold that the highest expediency is to expose and reform such abuses at the earliest will not dread the shaking of them down and the removing of them away, "that the things which cannot be shaken may remain." To such persons the longer hiding of the constitutional condition of the Bible Society and the inviting of charitable gifts to be deposited where their security is constitutionally impossible seems a scandal against public morals; and the approach of a controversy about the Society's policy, which will certainly be earnest, and which threatens to be acrimonious, looks like the providential "accessory means to the greatest good." I seriously believe this fat, overgrown, lazy monopoly to be a public nuisance, hindering the circulation of the scriptures in this country, and accomplishing nothing in any country that would not be better done if it were removed. LEONARD WOOLSEY BACON.

[From the Dubuque (Iowa) Daily Times.]

Plucky Bradlaugh.

People who turn in dismay from the rowdyish proceedings with which some of the sessions of the lower house of the United States Congress has in time past been disturbed may possibly find something in recent occurrences in the British House of Commons to lift the sense of humiliation they hav felt over like occurrences in their own country. The most of these people hav turned to England for an example of lofty dignity and statesmanship in times when they hav been disgusted at home. The other day Bradlaugh, member-elect from Northampton to the House of Commons, was denied his seat on the ground that, being an Atheist, to swear in the name of God would not, in the view of the House, bind his conscience. He determined to resist so unhallowed a proceeding as to unseat him for such trivial reasons, and did resist. But there were several other reasons back of this for shutting the door against Bradlaugh, though how well grounded they were as a cause for keeping a legally-elected member out of his seat is not for us to discuss, as the House seems to hav preferred the former charge. These reasons were that he is an Obstructionist, that he hopes to vie with the Home Rulers as a source of trouble, and otherwise attempt to make a bear-garden out of the House. But Bradlaugh is a man of force, and he gave notice that he should insist on taking his seat. He made the attempt, and was carried out by the police. He returned to the scene backed by a crowd of followers, and attempted to force an entrance to the House, but was overpowered. The case will not rest here, for Bradlaugh's cause becomes the cause of human liberty. What he might do in case he got his seat is not for the House to consider. He was elected in due form and sent by his people to serve them. That he is an Atheist is not a just ground either for his expulsion. Parliament has had its momentary triumph, but at the polls the people will again assert the rights of constituencies to the member of their choice, and the next House will undoubtedly seat Mr. Bradlaugh. There are several similar examples in English history. Wilkes, editor of the *North Briton*, was in 1869 expelled from the House of Commons on the ground of impious and seditious libel. He was again elected by his people, but was not allowed to sit. Another election was held. He gained it by a large majority, but Parliament held the court candidate, Luttrell, to be elected. Wilkes was arrested for the seditious utterance of his paper and exiled. He was finally imprisoned for twenty-two months. Luttrell held his seat all this time. On Wilkes's release he was again elected in the midst of an excitement that threatened the throne itself, and this time was permitted to take his seat, and sent back to several successiv Parliaments—a triumph for Wilkes that proved his cause to be right, and that when once the people are thoroughly determined to assert themselvs there is no power under the heavens to stop them.

The other case was that of a Jew named Salomans, who was elected in 1851 from Greenwich. From the oath of objurgation he omitted the words, "on the true faith of a Christian." He was denied his seat. He afterward, however, made an effort to regain it, and was removed by the sergeant-at-arms. An enabling act was passed by both Houses permitting this Jew to take his seat. The Parliament that permits a Jew to sit in judgment with them cannot refuse to Bradlaugh the same right. Like Wilkes, Bradlaugh will gain a victory over the Parliament in the end, and the day of humiliation is not far off for the House of Commons.

MEN who are able to make discoveries are generally disposed to make allowances. Men who are eagerly pressing forward in pursuit of truth are grateful to every one who has cleared an inch of the way for them. It is, for the most part, the man who has just capacity enough to pick up and repeat the commonplaces which are fashionable in his own time who looks with disdain on the very intellects to which it is owing that these commonplaces are not still considered as startling paradoxes or damnable heresies.—*Macaulay.*

Miscellaneous.

The Questions of Zapata.

TRANSLATED FROM THE FRENCH OF VOLTAIRE BY AVERY MERIWETHER.

Voltaire, in order to add sarcasm to the force of his thrust against the Bible and church doctrins, wrote these questions under the assumed character of Zapata, a Spanish priest, and pretended that they were translated from the Spanish by a learned doctor in Sorbonne. He represents Zapata as an earnest, faithful, and pious priest, who in the course of his ministry had his faith seriously shaken. In order to quell his doubts, Zapata presents the following series of questions to his superiors in the church. Instead of answering these questions the college of priests suppressed them, and the questioner in addition. These questions are contained in the centennial edition of Voltaire's selected works, published in Paris in 1878. Voltaire opens with the following preface :

"The licentiate Zapata, a professor of theology in the University of Salamanca, presented these questions to the college of doctors in 1629. They were suppressed. The Spanish copy is in the library of the Prince of Brunswick."

SAGE MASTERS:

1. How can I prove that the Jews, whom we burn by the hundreds, were for four thousand years the cherished people of God?

2. Why did God, whom we cannot call unjust without blasphemy, abandon the entire world for a small crowd of Jews, and then in turn desert the Jews for another set of people who for two hundred years had been still more insignificant and much more despised—the Christians?

3. Why did he perform a number of incomprehensible miracles for the benefit of his favorit people in times unknown to history? Why did he not perform them during some known period, and why do we, who are the people of God, never see any miracles now?

4. If God is the God of Abraham, why do you burn the children of Abraham? If you burn them, why do you pray for them during the *auto-da-fé?* How can you worship the letter of the Jewish laws when you kill others for following them?

5. How can I make the chronology of the Chinese, the Chaldeans, the Phœnicians, and the Egyptians agree with that of the Jews, and how shall I make the forty different modes of computing time used by the different commentators accord with one another?

6. By what arguments shall I prove that the books attributed to Moses were written by him when in the desert? Can it be said that he wrote them in the land across the Jordan when he had never crossed the Jordan? But I am told that God does not know anything of geography.

7. The book called Joshua says that Joshua engraved the book of Deuteronomy upon stones covered with mortar. A passage in the book of Joshua, and in other ancient authors, proves evidently that in the time of Moses and Joshua the eastern people engraved upon stones and brick their laws and their thoughts. In the Pentateuch we are told that the Jewish people while in the desert went without their food and clothing; it was scarcely probable that a race learned enough to engrave a great book had neither tailors nor shoemakers. How did they preserve that great work which was impressed upon mortar?

8. What is the best way to answer the criticisms of learned men who find in the Pentateuch the names of cities which were never in existence when those books were written; who find in those books a set of rules for kings, when the fact is that the Jews looked upon kings at that time with horror, and were not governed by them for seven hundred years after Moses? There are passages in the Pentateuch in which the author betrays himself, and which prove that he did not liv until long after Moses, for instance, "The bed of Og which can be seen to-day at Ramatha. . . . The Canaanite was then in the country," etc.

These learned men laboring under difficulties and contradictions (which they impute to the Jewish chronicles) should take care how they presume upon their knowledge.

9. Is the book of Genesis true or allegorical? Did God take a rib from Adam to make a woman? If so, why, then, is it said in a previous passage that he created male and female? Why did God create the moon before the sun? How did he divide light from darkness, since darkness is nothing but the absence of light? How did he make day before the sun was made? How did he form the firmament in the midst of water? In truth there is no firmament, for was not that false notion of a firmament derived from the ancient Greeks? There are some people who suppose Genesis was written when the Jews had only a slight knowledge of the erroneous philosophy of other people. Already I hav had the sorrow of hearing it said that God knew nothing of physics, of chronology, and of geography.

10. What shall I think of the Garden of Eden, which contained a river divided into four branches—the Tigris, the Euphrates, the Pison (which some believe is the same as the Phase), the Gihon, which flows through Ethiopia, and consequently cannot be the Nile that has its source a thousand leagues distant from the source of the Euphrates? Again it is suggested to me that God is a very poor geographer.

11. I would with all my heart be willing to eat the fruit of the tree of knowledge, but it seems to me that the orthodox excuse for eating it is a strange one. God, having given reason to man, ought to encourage self-instruction. Does he wish to be served by a fool? I myself would hav been willing to converse with the serpent since it had so much spirit, but I wish to know what language the serpent spoke? The Emperor Julian, a great philosopher, asked this question of Saint Cyril, who could not satisfactorily answer it. However, he replied, "It is you, O Emperor, who are the serpent." Saint Cyril was not polite, but let us remember that he did not answer Julian's theological impertinence until the emperor was dead.

Genesis says that the serpent eats of the earth; you know that to be false, for the earth alone cannot nourish a person. As for a God who promenaded at twelve o'clock in day-time in the garden, and who amused himself with the company of Adam, Eve, and the serpent, he should at least be very amiable, since he was the fourth companion.

I truly believe the facts concerning the company which Joseph and Mary kept in the stable at Bethlehem. I should not like to visit the Garden of Eden while the gates are guarded by a cherubim armed to the teeth. Do you think you could gain an entrance? According to the rabbis the word cherubim signifies beef. Here is a strange door-keeper. Pray, tell me what is the true meaning of cherubim?

12. How shall I explain the history of the angels who fell in love with the daughters of men, and who conceived giants? It cannot be denied that this same tale is found in the fables of the pagans. But since the Jews, a very ingenious people, invented all these tales while in the desert, it is evident that all other nations derived their knowledge from them. Homer, Plato, Cicero, and Virgil knew nothing that had not already been comprehended by the Jews. This is part demonstration, is it not?

13. How much faith shall I hav in the story of the deluge, and the cataracts of heaven (which, by the way, has no cataracts) and the tale that all kinds of animals from Japan, Africa, America, and the southern continents were shut up in a great ark with sufficient supplies for eating and drinking to last a year, without counting that time when the earth was too moist to bear nourishment for them? How was it possible for Noah's small family to feed all these animals shut up in the ark?

14. How shall I explain to my congregation the history of the tower of Babel with some semblance of truth? It stands to reason that the tower of Babel was higher than the pyramids of Egypt, since God allowed the pyramids to be built! Did this tower reach to Venus or even to the moon?

15. How shall I justify the lies of Abraham, the father of believers, who, while in Egypt and Gerar, and at the age of one hundred and thirty-five, pretended that the beautiful Sarah was his sister in order to induce the king to fall in love with her, and thereby giv him presents. Fie! what a villain he was to sell his wife!

16. Giv me satisfactory reasons why God ordained that Abraham and all his posterity should be circumcised? It was not so ordained in the time of Moses.

17. Could it be explained to me whether the three angels to whom Sarah served a whole calf for their dinner had a body, or whether they borrowed one? How was it possible that the Sodomites wished to commit certain crimes upon the angels of God? The angels must hav been very charming. But why did Lot, surnamed the Just, offer his two daughters to the Sodomites in the place of the two angels? And what god-mothers too! They laid with their father. Ah! sage masters of the university, this is not morality.

18. Will my congregation believe me when I tell them that Lot's wife was changed into a pillar of salt? How shall I answer those who tell me that this is only a gross imitation of the ancient fables of Eurydice, and that a statue of salt cannot resist rain?

19. What shall I say when it is necessary to justify the blessings bestowed upon Jacob the Just, who deceived his father Isaac, and who robbed his father-in-law Laban? How shall I explain the circumstance that God appeared to him from the top of a ladder, and that Jacob wrestled a whole night with an angel, etc.?

20. How can I explain the sojourn of the Jews in Egypt, and their departure? Exodus says that they remained four hundred years in Egypt, but in making a correct calculation we find that it was only two hundred years. How could the daughter of Pharaoh bathe herself in the Nile, where no one is now able to bathe on account of crocodiles?

21. How could God make Moses his prophet without reproaching himself, since Moses had espoused the daughter of an idolater? Why was it that the magicians of Pharaoh could perform all the miracles that Moses undertook except the miracles which covered the country with lice and vermin? How did they change into blood all that water which was already changed into blood by Moses? Why did Moses flee with his people when he was aided by God himself, and had command of 630,000 warriors? Why did he not capture Egypt, since all the first-born had been put to death by God himself? Egypt could never hav assembled an army of 100,000 men, as is ascertained from the historical records of the time. Why did Moses, in fleeing with the troops of Goshen, traverse half of Egypt and remain just opposit Memphis, between Baal-Zephon and the Red Sea, instead of going in a straight line to the land of Canaan? And, finally, how could Pharaoh pursue them with all his cavalry, when God had destroyed all the horses and animals of Egypt by the fifteenth plague, and the country was moreover cut up by so many canals that it was impossible to use cavalry?

22. How shall I reconcile what is said in Exodus with the words of St. Etienne in the Acts of the Apostles, and with the passages of Jeremiah and of Amos? Exodus says that they (the Jews) sacrificed to Jehovah for forty years in the desert; Jeremiah, Amos, and Saint Etienne say that they offered neither sacrifices nor victims in all that time. Exodus says that they manufactured a tabernacle, in which was the ark of the covenant; and Saint Etienne in the Acts says that they carried the tabernacle of Moloch and Remphan.

23. I am not a sufficiently good mechanic to make a calf of gold, which, Exodus says was formed in one day, and which Moses reduced to ashes. Is such possible to human art?

24. Is it not a miracle that the leader of a great nation, while in the desert, should allow the throats of 23,000 of his men be cut by one of the dozen tribes, and that 23,000 men should permit themselvs to be massacred without any defense?

25. Should I regard it as a miracle or an act of ordinary justice that 24,000 Hebrews were killed because one of them lay with a Midianite, while Moses himself had married a Midianite woman? And were not those Hebrews whom we paint as ferocious a very a gentle race, to allow their throats to be cut for the sake of a woman? Apropos of the maids, how shall I maintain my dignity when I say that Moses found 32,000 maids in the camp of the Midianites together with 61,000 asses? That is two asses for one maid?

26. What explanation shall I giv of the law which advocates eating a hare "because it is a ruminant and has no cloven foot," when hares on the contrary hav cloven feet and are not ruminant! We hav already seen that the good book proved that God was a very poor geographer, chronologist, and physician; it has not shown him to be any better naturalist. What reason shall I giv for the many other laws not the less wise, such as relate to the waters of jealousy, and laws punishing with death any man who lay with his wife during the time of her menses, etc.? How can I justify those barbarous and ridiculous laws which they say came from God himself?

27. How shall I answer those who will be astonished at what must be a miracle, viz., that in order to cross the Jordan, which in its greatest width is not more than forty-five feet wide, and which can be easily crossed in a boat of moderate size, and which is fordable in many places, it is said that 42,000 Ephraimites were cut to pieces in the ford of the river by their brothers?

28. How shall I answer those who require me to explain how the walls of Jericho were overthrown by the sound of a trumpet, and why other towns were not destroyed in the same way?

29. Is there any excuse for the courtesan Rahab, who betrayed Jericho, her home? Why was this treason necessary when the sound of a trumpet was sufficient to capture the city? In what light shall I understand the divine decrees, which permit our sainted savior, Jesus Christ, to wait on that courtesan Rahab, which also allow the incest committed by Tamar, with Judah, her god-father, and also the adultery of David and Bathsheba? Such commands of God are incomprehensible!

30. What approbation can I bestow upon Joshua, who hung thirty-one little kings while he usurped their little kingdoms and villages?

31. How shall I speak of the battle of Joshua against the Amorites at Bethoron by the Gabeon? The ruler of all made great stones rain down from heaven, from Bethoran as far as Azekah. It is five leagues from Bethoran to Azekah, so the Amorites were exterminated by rocks which fell in the space of five leagues. Scripture says it was midday. Why then did Joshua command the sun and the moon to stand still in the middle of the heavens in order to giv time to finish the fate of a little troop which was already exterminated? Why did he tell the moon to stop at midday? How did the sun and moon remain for a whole day in the same place? To what commentator could I hav recourse for an explanation of that extraordinary fact?

32. What shall I say of Jephthah, who sacrificed his daughter, and who cut the throats of forty-two

thousand Jews of the tribe of Ephraim, because they could not pronounce the word Shibboleth?

33. Shall I accept or deny that the laws of the Jews declare there is no place of punishment or recompense after death? How does it happen that neither Moses nor Joshua hav spoken of the immortality of the soul—a dogma known by the ancient Egyptians, Chaldeans, Persians, and Grecians—a dogma which was not recognized among the Jews after Alexauder? The Sadducees always rejected it, because it is not found in the Pentateuch.

34. What explanation shall I giv of the history of the Levite, who came upon an ass to Jaboa, a city of the Benjamites? All the Gommorrites wished to violate him? He abandoned his wife with whom the Gommorrites had lain during a whole night. He died on the next day. If the two Sodomites had accepted the two daughters of Lot in place of the two angels, would they hav died?

35. I hav need of your wisdom in explaining the 19th verse of the first chapter of Judges, "The ruler of all accompanied Judah, and he made them masters of the mountain, but he could not defeat the inhabitants of the valley, because they had a large number of iron chariots." I cannot comprehend how the God of heaven and earth who had changed so many times the order of nature and suspended the eternal laws in favor of his people, the Jews, was not able to vanquish the inhabitants of a valley because they had iron chariots. Was it true, as many learned men pretend to know, that the Jews regarded their God as a local divinity and protector, who was either much more powerful than the enemy's god, or much less powerful? And is not that proposition clearly demonstrated by the answer of Jepththah, "You possess that which your God Chamos has given you; permit us, then, to take that which our God, Adonai, has promised us?"

36. I add that it is difficult to believe there were so many chariots armed to the teeth in a mountainous country, where the scriptures say that in such places it was a great thing to even be mounted on an ass.

37. The history of Aod givs me much trouble. I find that the Jews were always enslaved in spite of the aid they received from their God, who promised upon his honor to giv them all the country between the Nile, the sea, and the Euphrates. For eighty years the Jews were subjected to an insignificant king named Eglon. At length God caused Ehud, the son of Gerah, to favor them. Ehud served them with his heart and soul. Having made himself a two-edged dagger, which he hid under his garments after the manner of Jacques, Clement, and Ravaillac, Ehud then demanded a secret audience of the king. He said that he had a mysterious and important communication to make, which he had received from God. Eglon granted Ehud an audience, whereupon Ehud with his left hand thrust his concealed dagger through the vitals of the king. God looked favorably upon this deed, which, according to the morals of all nations, was a dastardly crime.

Explain to me what is a divine assassination. Was the assassination by Saint Ehud more divine than the assassination committed by David, who killed the cuckold Uriah, or perhaps this was more divine than the assassination of Adonijah by his brother, the happy Solomon. Solomon must hav been happy, since he possessed seven hundred wives and three hundred concubines.

[CONCLUDED NEXT WEEK.]

The Drink Question.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: For the benefit of your correspondent from Liberty, Kan., who, lacking a good reason for the drinking of spirituous liquors, is obliged to fall back on rattlesnakes, I will say that there is a better remedy for snake-bites than strychnine whisky, and that is simple mud, an article at once cheap and abundant in the West, even more abundant than that delectable compound considered so indispensable by many people.

Years ago rattlesnakes were quite numerous in this county, and it was no very uncommon occurrence for people to be bitten by them, but I never heard of but one case proving fatal. A woman died after being bitten by a rattlesnake, but it was generally conceded that it was from the effects of the brandy that she took by order of her physician, whereas all who tried an external application of mud recovered. So much for ardent spirits for snake-bites.

Evidently your correspondent thinks he has asked an unanswerable question of temperance people when he inquires where the poison of whisky comes from, "from the grain or from the air?" Will he be good enough to tell where the venom of the rattlesnake comes from, from the earth, wherein grow wholesome roots for the food of man, or from the air we breathe?

I would recommend friend Holmes so devote a little time to the very useful study of chemistry, where he may obtain some knowledge of the nature of poisons, about which at present he seems profoundly ignorant. C. L. MORGAN.

Albany, Wis.

A Christian Hermit.

We are informed that a gentleman has spent thirty years in seclusion, from which he has just emerged, a white-bearded Christian philosopher, swinging the "sword of the Almighty."

We are told that nothing like him has appeared since the days of the prophets and apostles.

His advent is as sudden as the present northwestern comet.

"God passes by and proclaims his awful name anew"—so proclaims one of his disciples.

He has come forth to smite the scientists, hip and thigh, in the old-fashioned style.

Tyndall, Huxley, Haeckel, Helmholtz, Darwin, Mayer, and the rest of their school, may as well go and hang themselvs.

This hermit is a Daniel come to judgment.

The *Gospel Preacher* published in Ashland, Ohio, furnishes the startling news that he is "the Cyrus elect of the Most High to liberate Israel from the Babylonian yoke of scientific bondage."

"God Almighty has come down once more upon Sinai in fire and terror."

It is just awful.

The *Gospel Preacher* can hardly contain itself. It bursts out in joy, "The angelic jubilate that undulated over the plains of Bethlehem is not yet spent. It still quivers in the air. God has sent a new messenger in the latter half of the nineteenth century to pronounce with fresh and glorious emphasis the Deuteronomy of the gospel."

He is a conquering hero.

The *Methodist Prostestant*, Baltimore, imparts the cheering news that "thousands of the best educated minds will rise up and call him blessed."

The *Primitive Christian*, Huntingdon, Pa., says, "This man of 'seven locks' and divine ordination has taken the distinguished Infidels of the present day by their throats, and shaken them in the eternal grip of truth till not a joint hangs together."

That is rough treatment. It does seem to me that a gentleman who believes in the turn-cheek-for-blow doctrin ought to leave them their bones anyway.

The *New Covenant*, Chicago, declares that he is a man of "marvelous ability."

The *Dominion Churchman*, Toronto, thinks "the God of Providence has raised up the author to meet the wants of the church in this time of need."

The *Christian Standard*, Cincinnati, says the scientists will find they hav "caught a Tartar."

Let no one sneer. Since this wonderful Christian warrior has come forth from his cave he has already captured several college presidents, and many smaller fish among the professors and ministers.

Evolution is destroyed; the undulatory theory completely overthrown; Darwinism annihilated, and a personal God firmly reseated on his eternal throne, from which he had been hurled by the Tyndalls, Huxleys, and Darwins.

An old "white-bearded Christian philosopher" "in the cleft of the rock under the hand of the partly-disclosed I Am," has been raised up, at this stage of the game, to checkmate the entire host of blasphemous scientists. He has come not one moment too soon.

The *American Christian Review* declares that he is the "brightest scientific star of modern times," and has "startled the religious world into transports of joy and praise."

His advent is the most important event of 1,800 years.

He has already fought tremendous battles and won them every one. A pious paper, already quoted from, says the gospel of the masses among the intelligent to-day, throughout the civilized world, is evolution, no God, no Emmanuel, no heaven, no future; conscience an educated lie, responsibility a delusion, and the Bible a stupendous fraud."

That state of things has existed long enough, and so God has sent this new and very extraordinary "messenger;" "a divinely-panoplied and invincible champion of the truth has been providentially placed in the van of the host battling for God and the authenticity of his revelation."

What is the result? Sanguinary, of course. The *Methodist Christian Advocate* reports how he has vanquished the Tyndall-Huxley crowd, "met on their own ground, fought with their own weapons, and are hewn to pieces as completely as was Agag by the sword of Samuel."

I will watch the progress of the conquering Christian army, with its procession of one, and giv the news. He has already snuffed out the greater lights, and we, rank and file, may as well make up our minds to be devoured whole. Between Mother Shipton, the comet, and this last great Christian hero, there will not be much left for us to pull for the shore of 1882. W. F. JAMIESON.

Albion, Mich.

H. A. LAMB, M. D., of Portland, Me., will represent that state at the Hornellsville Freethinkers' Convention, and will giv a report of the progress that Liberalism is making there. It will be well for the cause if other distant states shall be as well represented. H. L. GREEN.

[*From the San Francisco Argonaut.*]

Catholicism Inimical to the Republic.

The Rev. Father King, of the holy Roman Catholic church of the Immaculate Conception, in Oakland, in California, in America, on Sunday last, July 24th, of this century, gave notice to his parishioners that he would deny absolution to all the children of his parish who attended the public school recently built upon the corner of Grove and Seventh streets. Whether there is anything especially "godless" in this particular school we are not informed. To withhold absolution from a dying child, by a duly authorized priest, is to send the soul of that child to the tortures of an endless hell of sulphurous fire, from which redemption is alone possible through masses said for coin. We state the proposition; we do not argue it. We ask these questions: Is it right to send a child to hell for obeying its parents, who send it to a public school? Is that part of the holy Roman Catholic church represented by the parish priest of the church of the Immaculate Conception at Oakland in favor of the American system of free common schools? Will Archbishop Alemany, now that he is directly confronted with the proposition, support Father King, or repudiate him? If he does not repudiate and does uphold this doctriu, does he not thereby declare that the Roman Catholic church in California is the enemy of our public school system? If Cardinal Mc Closkey upholds the archbishop in upholding the priest, is it not a declaration that the church of Rome is the enemy of free schools in America? If the pope upholds the cardinal in upholding the archbishop in upholding the priest, is it not proof that the church of Rome is the enemy of free education in the world? If the Roman Catholic church is the enemy of free schools, is it not a fact tending to prove that it is also the enemy of our republican government, which is based upon our system of free common schools? If it, the Roman Catholic church, *is* the enemy of our republican form of government, had we not better keep the pope's political Irish, and all others who believe in papal infallibility, out of our political concerns? And had we not better begin now, and in San Fraucisco, and at this coming municipal election, by withholding from the pope's political Irish and the demagogs who work with them our votes? We commend this question to the serious consideration of all those American citizens, nativ and foreign-born, as one they will be compelled to meet at the ballot-box. We regard it as a political question which involves very important results. If a church so powerful in its numbers and its influence as the Roman Catholic church has determined to set itself in hostil opposition to our system of free and non-sectarian schools, it is a declaration of war against the republican institutions of the couutry. It is an aggressiv display of ecclesiasticism which strikes a blow at everything held dear by Americans. It raises the issue of ultramontanism, clericism, or vaticanism, as a distinct issue to be determined at the ballot-box. The first thing to be done in a civil war of this character is to ascertain who are the friends of the government, and who are the friends of the church—to call the roll, that all may respond whether they are soldiers of the Constitution or soldiers of the pope. It is well to remember that this is a government of majorities; that such questions are capable of peaceful solution; that if a majority of those clothed with the electiv privilege favor an ecclesiastical government, and the subjection of our country to priests; if they favor a union of church and state, in which the state shall be subordinate to the church, and the church take its direction from infallible Rome, they hav the right to so change our Constitution and our laws as to bring about this result. It is desirable to understand this issue, that we may meet it with the intelligent firmness that becomes American citizens who love their country, its government, and its institutions better than they love the church of Rome, its pope, or its dogmas. This is not a new question, nor is Oakland the only place in which it has arisen, nor is Father King the only priest who has asserted it. It is as old as the papal-hierarchy. It is as universal as empire. The Roman Catholic church can not liv in the sunlight of free thought and free speech that comes from free schools. It is only a power of intellectual darkness. It can only flourish in ignorance. It is a thing of superstition and bigotry. It has in it no element of enlightened progress. The country that it dominates is arrested in its intellectual development. It stagnates. The people become slaves to the priests, and the state loses dignity, power, and rank among nations.

A WEST INDIAN slave, who, amidst his wrongs, retains his benevolence, I, for my part, look upon as amongst the foremost of human candidates for the rewards of virtue. The kind master of such a slave, that is, he who, in the exercise of an inordinate authority, postpones, in any degree, his own interest to his slave's comfort, is likewise a meritorious character; but still he is inferior to his slave.—*Paley's "Natural Theology"* (1743–1805).

A TRUTH SEEKER IN EUROPE. Mr. Bennett's letters from abroad. $1.50.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, AUGUST 20, 1881.

A Diluted Comstock Fails in his Efforts.

Another apostle of culture has got a metaphorical slap in the mouth, and has sat down sorely wounded, because he cannot control the reading of the whole Boston public. His name is Hubbard, and the men who hav smitten him are the trustees of the Boston Public Library. They hav decided that the novels of the Rhoda Broughton kind shall not be excluded from the library because they are exciting and sensational. Mr. Hubbard, who appears to be a man of Anthony Comstock type, except that he has a little more intellect and little less dishonesty, has for some time, with an utter disregard of consequences to his own sensitiv mind, been picking out and reading all the "racy" novels in the library and then writing letters to the newspapers asking them to use their influence to hav the objectionable works removed. After an extended wallowing in literary slush he became so noisy that the library committee of the city council gave him two hearings. He seemed to think that the clergymen of the city were by divine right guardians of the public's reading matter, for he says that he has "the right in the name of every decent-minded clergyman in the city to demand that this department (the fiction) be closed." Probably the *in*decent-minded clergymen of the city, and Boston has a good many of that class, would object to being deprived of their sensual recreation, and so Old Mother Hubbard only appeals to the other kind.

To his frantic efforts the trustees of the library respond with exasperating coolness. His charges, they say, lack definitness. He could not, as the critics of the Bible do, point to chapter and verse and say, Take that out, but confined himself, like Jeffreys Benedict, to the "tendency" of the work, with himself as a judge of the "tendency." "It is obviously impossible," the trustees sensibly say, "as it would be highly improper, for the trustees to exclude such authors as these, whose works are read in every circle of society, and which the public, who are taxed to support the institution, demand. While they carefully exclude from circulation, especially among the young, all books of an immoral influence, they do do not consider themselvs in the position of parents or guardians to the community, bound to select for it only such books as suit their own tastes." Moreover, they put truth against old-maidishness. Fiction that represents "a world of fair weather and blue skies, with no sickness or suffering, no vice or crime, would not giv a faithful picture of life." A novel which points a fatal consequence of error and wickedness is not, in their judgment, immoral, and leaves no stain on the mind of youth or age. Milton, who had no admiration for a "cloistered virtue," is called in to support their position. They hav probed the subject thoroughly, and they "can find no present grounds at least for the charges other than that among the books circulating there, as through the whole community, are many imaginativ, exciting, and trashy works, high-wrought, sensational, and unwholesome in their tone and influence."

Mother Hubbard must, therefore, seek some other city in which to work his high moral reforms. Perhaps he will come to New York and start a school, as that other eminent moral reformer of Boston did. He appears to be too good for this world, and the most appropriate place we can find him will be among the crowd of Boston transcendentalists, who exclude themselvs from the world and presumably liv on air. Such over-sensitiv people as Hubbard it was who objected to the Greek play recently performed at Harvard because it would corrupt the public, and who wanted the "Maid of the Mist" in the Public Gardens veiled with some more substantial fabric than spray.

We are glad to see the good sense shown by the trustees of the library. Let the bigots, whether literary or religious, be soundly rebuked whenever they attempt to foist themselvs upon the public as censors. These nasty-nice people are mentally unhealthy, and should be put in a mild asylum and treated for their disease. Of course the trustees of the Public Library could not do what Mother Hubbard asked of them. The library is supported by taxation, and the people of Boston would justly complain of the censorship so rigid as Mr. Hubbard would establish. If he explains that the books he wished to keep from them are corrupt and wicked, they retort that those he would leave in the library are stupid and dull. To refuse applications for this class of fiction at the Public Library would force the applicants to some other library not free, and they would be likely to raise a protest against paying further taxes for the support of a collection which did not include the books they wanted to read.

Progress in France.

A significant and gratifying step forward has been taken by the French government in regard to freedom of the press in discussing religious subjects. France has for a long time been a very inconsistent country. While her people are thoroughly imbued with skepticism, and the intellectual portion of the "upper" classes are Atheists, the hands which hav held the reins of power hav been fettered by priests, and the government has been in the interests of Catholicism. Recently in the expulsion of the Jesuits and now in the acts repealing all restraining regulations against Liberal publications, a clean sweep has been made, and hereafter no priest can throttle the press in France. Up to now a "commission du colportage" has existed which has sat in judgment upon the works issued bearing upon religion, much the same in practical effect as the censor who used to read (so Mr. Parton informs us) Voltaire's manuscripts, smile at his sarcasms, say they were good, and then suppress them. Under this commission all books against the Catholic church were promptly suppressed. There hav been indications for the past year that this commission was not very strenuously supported by the government, for it has pretended not to notice the publication of the works which these acts now expressly allow. Even an "Illustrated Comic Bible" found many readers among the irreligious Frenchmen, and now that an "Anti-Clerical Publishing Company" has been formed for the avowed purpose of printing and selling cheap works showing up the church, we may reasonably look for the further fast spread of the ideas sowed decades ago by the irresistible Voltaire. Any Frenchman, now that the colportage commission is done away with, may print and sell without license the best thought of his brain, even though that thought may sap the religious feeling of the people and undermine the foundation of that edifice of tyranny and ignorance, the Catholic church. And when the patriotic citizen of France reflects upon the monstrous cruelties upon humanity which that church has inflicted he can but feel derelict in his duty to his children and his country if he does not do all in his power to overthrow it. France, in times past, has been the field on which the battles of the cross hav been most relentlessly and bloodily waged. Almost every acre has been watered with the tears and blood of the victims of the church. Almost every hamlet has been lighted up by the fires kindled by religious love. From Charlemagne to Voltaire there was no rest for the heretic within the boundaries of France. Voltaire was the first warrior who made the church afraid. He it was who made even the little Freethought of the eighteenth century possible in France. But the work so powerfully begun by him has languished, because of governmental opposition, although going steadily on throughout the masses, until at last it has reached the law-making heart. Kings and emperors had first to be overthrown, because in political tyrants theological despots hav ever found most congenial and potent help. Under a republican form of government religious liberty may be had for even France. Let us hope that the priest may never again be the power behind the throne which shall keep in miserable degradation the minds of a people so prone to good as those of France.

WE see that the steamer Ethiopia, in which Mr. Bennett sailed, has arrived safely at Glasgow, and we hope in the next number of the paper we shall hav a letter from him. We know it will be joyfully hailed by his thousands of friends.

A First-Class Suggestion.

PALO, IOWA, Aug. 11, 1881.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I would like to say to the readers of THE TRUTH SEEKER that a thought came to my mind as I was reading Bro. Bennett's parting letter what a grand, good chance there is open while he is on his trip for every one that can possibly send in their names for the book, and roll up such a list of names that he will be astonished when he comes to see it. This, I think, we ought to do, those of us that hav not felt able to send in the $5 beforehand. We hav a long time before us to make the preparation to hav the money ready to pay for the books as soon as they can be published. I would like to see such a display of names as no other man ever had for a book. This would be so encouraging for Bro. Bennett and his worthy little wife all the rest of their days to think of. Now, friends, roll up your names as fast as possible, and let them be put in the paper from time to time, and let Bro. Bennett see what we are doing for him while he is doing so much for us. I would say before I close this that I would like to hear from others on this subject through THE TRUTH SEEKER. J. STRATFORD.

The above is a very excellent and timely suggestion, and is in accordance with our desires. We would like to see the list of donors to the fund (and consequent recipients of the books) very materially lengthened. It ought to be to pay for the trip, and we want to hav a thousand names to whom to dedicate the volumes. It will be five or six months before the first volume is bound up, and there is plenty of time in which to send in the names. Next week we will again publish the list, when we hope there will be many new names, and that before every one there will appear a star.

Book Notice.

"THE INFIDEL PULPIT." Lectures by George Chainey. Vol. I. Price, $1. Sold at this office.

There is no need for us to do more than announce this work. Words of praise, amply deserved as they are, are rendered unnecessary by the wide and favorable reputation which Mr. Chainey has made for himself in the Liberal lecture-field since he left the cramped and crowded church, where brains were at a discount and original thought not wanted. Mr. Chainey is a man to whom anything concerning human liberty is far from foreign. He thinks a great deal, and givs his audience all his thoughts. He is an iconoclast and builder, and at present is engaged in clearing away the rubbish that impedes the mental progress of the race. And he is capable of afterward rearing from the ruins a temple which shall stand the criticism of truth. His idea of the work of Liberals is well told in this:

"Liberalism has its isms, as you know, as well as orthodoxy. One party believes in destruction, another in construction. There is quite a tendency among many to be frightened at any sign of hostility toward the church. If you open your mouth against it, they insist upon it that you must be sweet as sugar and gentle as a zephyr. They seem to think that a pioneer can work with kid gloves on his hands, and that the church's dungeons of despair and high, thick walls of sectarianism can be battered down by pelting them with roses. They talk a great deal about the orderly sequence of religious ideas, and the work of a cultured Liberalism. Now, while I believe in culture, and strive each day to gain some, yet I am sure that to many this word means moral cowardliness and sentimental aristocracy. They shrink from the rough work demanded of the pioneer; and so, instead of going bravely to work, and by dint of hard blows making a clearing in the forests of superstition, they sow their seed beneath its deep and dark shade, and then wonder why it doesn't grow. The excuse given for letting the church alone is that it is not so objectionable as it used to be. But this is by no means so certain as many think. It is true that the lake of real fire and brimstone has been changed into a figure of rhetoric, illustrating the torments of conscience and moral despair. But, according to their own confession, spiritual joys and pains are more intense than physical; and so you see that this new charitable hell is a great deal worse than the old one. They no longer torment the unbeliever with fire and sword. Still, they socially ostracize him, put him under a ban, whisper slander against him, warn young people to keep away from him as from a pest-house, rob him of his friends, and insult his memory after he is dead, all of which, to a sensitiv soul, is worse than martyrdom."

The book contains eighteen lectures upon the following subjects: "Lessons from the Life and Work of Karl Heinzen;" "Minot Savage's Talks about God;" "Moral Objections to the God Idea;" "Nature and Decline of Unitarianism;" "Robert G. Ingersoll;" "Assassination of the Czar;" "Lights and Shades of Liberalism;" "The Spirit of the Press;" "Relics of Barbarism;" "The Sphinx;" "The Choir Invisible;" "Lessons for To-day, from Walt Whitman;" "True Democracy;" "My Religious Experience;" "The Ideal Man and Woman;" "What is Morality?" "What is Religion?" "The Church of the Future."

Lithographical.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I I hav received the excellent life-size lithograph of the good old truth seeker. It is a fine picture of our leader and guide, Mr. D. M. Bennett, and I hope it will find a place on the walls of hundreds of Liberal homes all over the land.

I don't know of a single face in all the world that I should prefer to hav as a household companion to this of our round-the-world traveler and freedom's champion. He has gone on a long journey, and who knows but this may be the last picture we shall ever hav of his mild, pleasant, and benign countenance? I hope all will hasten to secure it and that its presence in their homes will be as that of a guardian spirit that shall keep them from all thoughts of wrong and evil and impel them to earnest labors for the highest good and widest liberty for all.

ELMINA.

A GREAT many of Mr. Bennett's friends are availing themselvs of the opportunity to get his lithograph likeness, but we hav some more left. Orders filled promptly and securely.

IN making remittances our friends will greatly oblige us if they will send cash, drafts, or money orders in preference to stamps. If nothing but stamps are obtainable we shall receive them with pleasure, but we prefer cash, sent by registered letter so as to be safe.

WE hav sent out a good many posters to friends who are willing to make a little exertion in behalf of THE TRUTH SEEKER, and we hav several hundred yet on hand which we shall be pleased to dispose of in the same way. Let all who think they can obtain a new subscriber or two by posting them up drop us a postal card, and we will forward promptly.

Fifth Annual Congress of the National Liberal League.

The fifth Annual Congress of the National Liberal League will be held in Hershey Hall, city of Chicago, on the 30th day of September, and 1st and 2d of October, 1881.

All charter members and life members of the National Liberal League, and all duly accredited delegates from local auxiliary Liberal Leagues, organized in accordance with the provisions of the Constitution, are entitled to seats and votes in the Annual Congress. Annual members of the National League are entitled to seats, though not to votes.

The object of the National Liberal League is no more and no less than: 1. THE TOTAL SEPARATION OF CHURCH AND STATE. 2. Protection of all citizens in their equal religious and political rights. 3. The universal secular education of the people.

These objects commend themselvs to every American citizen as worthy of immediate accomplishment in town, state, and nation. Hence, there is not a man or woman on this continent whose dignity would not be enhanced by participating in this Congress for the furtherance of its object.

Equality before the law for all, without distinction of race or sex, justice for all, privilege for none, are the vital principles of human society. Any religion founded on these principles is a blessing. Any which opposes them is a curse.

The two facts, first, that a large portion of the people of these United States are not connected with or benefited by any church; and second, that almost universally, throughout these states, the property of churches or ecclesiastical organizations is exempted from taxation, show that this Congress is not less important than any ever assembled on this continent, hardly excepting that of 1776. If this is not marching to success, that was a failure. Let it not be the fault of the two hundred and twenty-one auxiliaries if it is not as earnest and dignified.

Boston, Aug. 10, 1881. ELIZUR WRIGHT.
President Nationa Liberal League.

[*From the National Republican.*]

Paul not Acher of the Talmud.

"The Origin of Christianity," by the Rev. Isaac M. Wise (Cincinnati, 1868), is a work which has afforded me much valuable information. The learned author proves that the writer of Acts was ignorant of the geography of Palestine and of the history and customs of the Jews. Yet out of the mass of fiction he seeks to save a few facts. Assuming that Paul flourished in the first century, and believing that the Talmud omits to mention no distinguished character of that period, Mr. Wise is very sure that Paul answers to Acher of the Talmud; and as in Acts Paul is an alias for Saul, so in the Talmud Acher is supposed to be another alias. Indeed, the meaning of Acher is "another," just as Paul means "little." But, in my judgment, all the parallels pointed out by Mr. Wise between Paul and Acher are very weak. He says Acher, like Paul, was a pupil of Gamaliel. Paul says nothing about Gamaliel in his epistles; it is the writer of Acts who names him. Acher, like Paul, had visions, says Mr. Wise. So had many others in those days. But in order to identify the two characters Mr. Wise has to fix the birth of Paul as late as A.D. 30, and his death long after that of Nero, A.D. 68, probably some time in the second century. For he makes Paul—*i. e.*, Acher—the antagonist of Akiba, who flourished after the destruction of Jerusalem, A.D. 70, and who died about A.D. 134, at the age of 120.

Paul's last visit to Jerusalem is described in Acts xxi, xxii, and xxiii. The marginal date in our old version is A.D. 60. Ananias is high priest and Felix is governor of Judea (xxiii, 2, 24). Now Ananias was high priest from 48 to 55, and Ananus for three months in 62. (McClint. and Str. Cyc., Josephus). If, therefore, Ananias was meant, the year 60 is too late by five years or more, and if Ananus was meant it is too early by two years. Mr. Wise rejects Ananias A.D. 48 to 55, and assumes that Ananus was meant, A.D. 62 or 63, as Mr. Wise has it. But as Festus succeeded Felix A.D. 60, or earlier, and was governor only two years, Mr. Wise is compelled to drop both Felix and Festus from the account in Acts as unhistorical. Indeed, he avers, and truly, that during the latter part of Felix's governorship there was no high priest Ananias or Ananus. And the same is probably true during the whole of Festus's governorship. Other chronological difficulties stand in the way of Mr. Wise's hypothesis, as well as any other hypothesis recognizing the existence of Paul or any of the apostles in the first century.

Laying aside the book of Acts, let me point out one in Paul's own writings. How can Mr. Wise, who dates Paul's conversion about A.D. 50, reconcile with history this statement in 2 Corinthians, xi, 32: "In Damascus the governor, under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me?" Does history tell us anything about a king Aretas, A.D. 50, in Damascus or anywhere else? We know that prior to 63 B.C. King Aretas of Arabia Petra did govern Damascus; not only does history tell us so, but there are diverse coins in existence stamped with his name and assigned to that period. Aretas had a governor there then. In our Greek version he is called ethnarch (*ethnarkes*), but in the Peshito, or ancient Syriac version, written in the language of that country, and the language which Paul spoke and probably wrote, the passage reads, as translated by Dr. Murdock, "The *commander of the army* of Aretas the King." It is evident, therefore, that Aretas exercised supreme and not subordinate power in Damascus when Paul escaped from the city by being let down from a window by the wall in a basket.

CHRISTIAN CHRONOLOGY.

"Why date an event from the birth of a myth?" says "A Subscriber." "Why write A. D. (Anno Domini) if there was no Dominus?" So he might also ask the Infidel or the Unitarian, Why do you recognize the divinity of Christ by using A. D.? Rabbi Wise ingeniously substitutes C. for D.; and now "A Subscriber" wants "Student" to change D. to M. There are two objections to that: 1. There is no Latin word for "myth;" 2. A.M. stands for forenoon. As an evidence that Christ was born 1,881 years ago (or, rather, 1,880 years 6 months and 21 days, he should hav said) "A Subscriber" refers to the date of "Student's" letter. Wrong there! "Student" has not dated one of his letters. About the year 1270 A. U. C. —*i. e.*, from the building of Rome, which would be 527 A. D.—Dionysius, a priest, undertook to establish a Christian era. Finding in Luke's gospel that when Jesus was baptized by John he began to be about thirty years of age, and that John began to baptize in the fifteenth year of Tiberius Cæsar, and allowing one year for John's prior ministry, the birth of Jesus would fall fourteen years before Tiberius became emperor. But Dionysius overlooked the fact that Herod, who, according to Matthew, ordered a slaughter of infants in the hope of destroying the little rival to his throne, died three or four years before the year 1 of the new era. So, in order to save the story of Matthew, the churchmen of later times hav had to set back the birth of Christ several years. First, they set it back two years (Helvicus's Chronology, 1687), then four years, and now at last six years or more (McClint. and Str. Cyc., Appleton's new Cyc.). So, then, it appears that Luke didn't know how old Jesus was by at least six years, while John took him to be near fifty (viii, 57), and Irenæus (A.D. 190) asserts that John and the other apostles told the elders in Asia that Jesus was an old man, certainly past fifty. (Agt. Heres, book II., ch. xxii, 4, 5). In view, therefore, of the fact that Anno Domini is at least six years older than the civilization of the dark ages determined, and that we hav all got to use some kind of chronology that will be intelligible, "Student" will continue to stick to A. D. and B. C.

HISTORICAL CHRISTIANITY.

The sayings ascribed to Jesus, which "G. H. B." quotes, are good, but not original; they can all be traced back of the first century. "It is a curious fact," says the eminent Swiss theologian, Wetstein, "that the Lord's Prayer may be reconstructed almost verbatim out of the Talmud." And the Rev. John Gregorie (1685) givs the old Jewish prayer thus:

Our Father which art in Heaven be gracious to us. O Lord our God, *hallowed be Thy name.* O let the remembrance of Thee be glorified *in Heaven* above and *upon earth* below. Let thy kingdom reign over us, now and forever. The holy men of old said, "Remit and *forgiv* unto all men whatsoever they hav done against me." And *lead us not into temptation, but deliver us from* the *evil* thing. *For Thine is the kingdom,* and Thou shalt reign in *glory forever* and forever more.

"Dunbar" charges contributors with "giving us excerpts from Strauss, Renan, and Taylor, without giving due credit to the authors." This I am certain is not true. "Iconoclast" (dubbed "Learned Man" by the editor) has once referred to Taylor's "Diegesis," and stated in a few words what the author had proved; and in my article, published July 15th, I gave from another source a brief statement of the treatment Taylor received at the hands of the clergy. But I am not aware that I hav even drawn on Taylor for a single point thus far, and I certainly hav borrowed nothing from Renan or Strauss. I hav no use as yet for either.

But "Dunbar" wants "Student" to answer, "systematically and syllogistically," five questions which he propounds about God. I beg to decline. The learned and eloquent Col. Ingersoll, as I understand, when asked, "Do you believe in a God?" answers, "I don't know." And the great Voltaire, writing, at the age of eighty, to King Frederick of Prussia, reproves D'Holbach, author of "Systeme de la Nature," for deciding that there is no God, "without so much as trying to prove the impossibility," and adds, "*Si Dieu n'existait pas, il faudrait l'inventer*"—"If God did not exist it would be necessary to invent him." So, then, with Baron D'Holbach denying a deity, and Voltaire claiming that "all nature cries to us that God exists," and Col. Ingersoll confessing that he don't know, why ask "Student" to discuss the question? Please, "Dunbar," don't! I am "systematically, syllogistically," and idiosyncratically incommensurate to answer satisfactorily the momentous interrogatories you categorically propound. STUDENT.

Liberal Encampment.

The annual meeting of the Liberals of Kansas and adjoining states will be held in Forest Park, Ottawa (believed to be the finest natural park in the state), commencing Aug. 25th and continuing until the 29th. The committee hav given much attention to perfecting every arrangement to make it pleasant and profitable for those present, and therefore urge large and prompt attendance. Friends from surrounding cities will make arrangements for special excursion trains for Saturday and Sunday. Reduced rates hav been procured over the F. S. & Gulf, K. C. L. & Southern Kans., and A. T. & Santa Fe railroads. The park is located one square from the depot of the K. C., L. & Southern railroad. Lodging can be had as reasonable rates. Meals, 25 cents in the city and at the park. A limited number of tents can be rented, but we recommend each family to provide their own, the cost of which will be but a trifle more than the rent. Vocal and instrumental music has been provided for the occasion. A number of distinguished speakers of national reputation hav promised their attendance, in addition to home talent, among which are Mrs. Mattie P. Krekle, of Missouri; Bishop Samuel Watson, of Memphis, Tenn.; Rev. Jenk Jones, of Chicago; C. G. Howland, of Lawrence, Kan.; J. E. Remsburg, of Atchison, Kan.

The following persons hav been invited, some of whom will attend: B. F. Underwood, Charles Sears, Sr., T. C. Leland, T. B. Wakeman, Judge A. Krekle, W. S. Bell, H. L. Green, Gov. Charles Robinson.

All friends of progress and mental liberty are requested to giv this meeting publicity by advertisment in local papers and distribution of its bills.

By order of the executiv committee.

ALFRED TAYLOR, President.
MRS. ANNIE DIGGS, Secretary.

Iowa State Convention.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Please announce at once that the First Annual Convention of the Iowa Liberal League will convene at Cedar Rapids, Saturday, September 24th, at 7:30 P.M., and continue over Sunday and Monday, perhaps Tuesday. After Saturday, three sessions daily. It is called at this time that delegates to and others desiring to attend the National League Congress at Chicago the following Friday, Saturday, and Sunday may be enabled to do so without returning home in the interim. Good speakers will be in attendance, and arrangements will be perfected as soon as possible and duly announced for reduced fares at hotels and upon railroads.

Delegates to the Fifth Annual Congress of the National League will be reëlected at this meeting, and much other business of vital importance will be transacted.

Cedar Rapids is accessible from all parts of the state, and there should be a large turn-out of truth-loving and light-seeking men and women. Let us hear from you all, and please do not forget that the sinews of war must be forthcoming if we would be successful. Let us evidence our faith by our works.

Fraternally, E. C. WALKER,
Secretary.

Bro. Walker in Minnesota.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Liberals in this section hav had the pleasure of a visit from E. C. Walker, Secretary of the Iowa Liberal League. This "brick" in the cause of Freethought not only scattered broadcast many Liberal books and pamphlets, secured subscribers for Liberal papers, but he gave us two of his keen and logical lectures, which, wherever delivered, will be a thorn in the side of orthodoxy. I hav long been an admirer of Mr. Walker on account of his efforts in the Liberal cause, but it was reserved for the present time to know him well, and we unhesitatingly say that for ability, determination, and unselfish devotion to the cause or humanity he has few, if any, superiors.

Should there be any change made in the chairmanship of the Executiv Committee, Mr. Walker is the man for the position. Liberals of Minnesota should arrange with him for lectures by all means.

P. UNDERHILL.

CICERO said that he was sure that two augurs could not meet without laughing; and *he* was likely to know, for he had been once an augur himself.—*Carlyle.*

HE hath showed thee, O man! what is good; and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?—*Micah, vi,* 8.

THOSE who hav read of everything are thought to understand everything too; but it is not always so. Reading furnishes the mind only with the materials of knowledge; it is thinking that makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselvs with a great load of collections. Unless we chew them over again they will not giv us strength and nourishment.—*Locke.*

Communications.

"The Political Aspect."

To the Editor of The Truth Seeker, *Sir:* I see that R. H. Lamb has recently favored you with an article under the above caption, which proves that however much he may hav studied Liberalism, he knows little of Greenbackism and what it seeks to accomplish.

He says: "The Greenbackers hav nothing of which to complain now, inasmuch as there is money enough for all who are industrious, and the means of acquiring it are ample. The kind of currency is a matter of little import. The money we hav is good, and the people are satisfied generally if they only hav enough of it, so that, in reality, there are no good reasons why this party should be supported, particularly so, as there are now in the political arena three different parties, all of which present shortcomings of the real needs of the present. . . . Democracy and Greenbackism represent lost causes. We need advancement. The people are restless."

As they say in conventions, let us consider this *seriatim.*

1. "The Greenbackers hav nothing of which to complain now, inasmuch as there is money enough for all who are industrious, and the means of acquiring it are ample."

The Greenbackers do not complain so much to-day of the limited quantity of money as they do of the kind of money in circulation and the cost of getting it. But if they hav nothing to complain of *now*, why is it? Is it not because they hav poured their complaints into the ears of the people, and so thoroughly aroused the masses that our lawmakers became afraid of them?

When the Greenbackers commenced their agitation the Republicans had contracted the amount of money in actual circulation to about five dollars per capita; they had demonetized silver; had burdened the people with a debt on which the masses were taxed to pay six per cent interest; had dishonored the money of the government by causing the government to refuse to take it at its custom-houses, and had passed a law allowing the banks to contract and expand the volume of the people's money at pleasure.

Under the Greenback agitation the contraction of the volume of the currency was stopped, silver has been remonetized, the interest on our bonded debt has been reduced nearly one-half, and greenbacks are, in violation of law, receivable at our custom-houses.

Now, if there is money enough, as Mr. Lamb says, that is only a proof that the truths the Greenback party came to teach are working. Now, don't ask us to cease our work just as we are beginning to compel the old parties to do what we hav so long contended must be done. But does friend Lamb know that more than half of all our superabundant money is national bank money? Does he know that they never had so much money out in the world before? Does he know that they hav more money out now than they hav bonds deposited to redeem? Does he know that these same banks could at any time, on ten days' notice, by a concerted action, withdraw their over seven dollars per capita of money now circulating among the people? And does he know that that would bring immediate financial ruin? Is he willing to put the welfare of this whole country into the hands of a corporation whose interest is to bring ruin to the masses and thereby enrich themselvs?

Again, the industrious cannot to-day "acquire" the money; the means are not "ample." While stock jobbers, speculators, and gamblers are making their millions, if R. H. Lamb will come here I will take him only one-half mile and show him a hundred men, some of them building a new railroad and some of them repairing an old one, at one dollar and ten cents a day each. Is a dollar and ten cents *per diem* "ample?" Would workmen if they could get more bear the "burden and heat of the day" for so small an amount? Would lawyers, bankers, and gamblers consider it "ample" for themselvs?

2. "The kind of currency is of little import." That means it makes but little difference whether the people, through their properly-organized channels, issue their own money or giv their power to bankers. If Congress givs its power to make money to the bankers let it delegate away all of its powers. The power to establish post-offices and post roads might be given to the Star Route thieves; the power to declare war might be delegated to the gunsmiths and powder makers, and thus we might go on until there would be no further use for Congress.

The banks can issue money only on bonds deposited with the comptroller of the currency. In saying "the kind of currency is of little import," Mr. Lamb says bank currency will do about as well as any; in saying that, he says the money in circulation should be secured by bonds; and in saying that, he says the national debt should be perpetuated. Not any for me, I thank you!

3. "There are no good reasons why this [the Greenback] party should be supported." Let us see; were there reasons why our Revolutionary fathers should be supported? Thomas Paine, in writing in behalf of that revolution, asked: "Hath your house been burnt? Hath your property been destroyed before your face? Are your wife and children destitute of a bed to lie on, or bread to liv on? Hav you lost a parent or a child by the tyrant's hand, and you the wretched, ruined survivor? If you hav not, then you are not a judge of those who hav. But if you hav, and can still shake hands with the murderers, then you are unworthy of the name of husband, father, brother, or lover, and whatever may be your rank or title in life you hav the heart of a coward and the spirit of a sycophant."

Now we are in a new revolution, and I ask: Hav you lost your home? Hav you stood by and seen the sheriff take all you had? Has your all been swept away by the shrinkage of the prices of all you had to sell? Has your business been ruined, and your children been made beggars? Hav your wife and children been destitute of a bed to lie on, or bread to eat? Hav want and despair come to you or your friends through unjust class legislation? Hav disease and death come to your tenement or hovel and carried off your friends because of your inability to provide the necessaries and comforts of life for them? And are you the wretched survivors? Hav you been a tramp, wandering up and down the earth asking for the privilege of earning a living by honest labor? Do you in any way belong to the millions who hav been robbed by class legislation, or by any of the great monopolies the Greenback party seeks to reduce to the position of servants instead of masters of the people? If not, you are as yet unprepared to decide these matters, but if you belong to either class of the above-named sufferers, and still directly or indirectly work with the robbers who hav ruined the people, then you are unworthy the name of freeman, and whatever may be your rank or title in life, you hav "the heart of a coward and the spirit of a sycophant."

4. "Democracy and Greenbackism represent lost causes." What cause has Greenbackism ever lost? When our country was lost beyond redemption from any other quarter, it strikes me that Greenbackism saved it. When would the Rebellion hav been put down had it not been for greenbacks? And from that day to this what has Greenbackism lost? Indeed has not all our mischief come upon us from two causes, first from clipping the wings of the greenbacks, and second, from calling them from duty and destroying them? No, Greenbackism is not dead; it is the living and progressiv movement of the present generation. As ever, Moses Hull.

Col. Ingersoll and Judge Black.

To the Editor of The Truth Seeker, *Sir:* Having read in the *North American Review* of August, 1881, Col. Ingersoll's and Judge Black's views upon Christian religion, I propose to make a few comments upon the positions taken by each gentleman on a few points wherein they differ.

First. The existence of the universe. There are two theories: the creativ, or theological, founded upon the six-day creation in the Bible; the other the developing, or scientific, theory, founded upon science.

The Colonel takes the latter, basing his arguments upon common sense and the unchangeable laws (or power in matter) that rule.

The Judge takes the creativ theory, basing his arguments upon superstition, supernatural laws, and miraculous power.

The Colonel denies miracles upon the ground that they cannot exist unless the laws that govern are suspended and held in check by supernatural law, and the power that produces miracles must be changeable, therefore not reliable.

The Colonel has the best scientists on earth to back him, and the experience of man teaches the fact that just as fast as common sense and scientific knowledge overpower superstition miracles cease to exist, though they once were of every-day occurrence, owing to the ignorant and undeveloped condition of man.

Second. The Colonel starts out, claiming a profound change has taken place in the world of thought.

This the Judge denies, and says it is a preposterous blunder in the Colonel, and not true.

Upon this point of difference it seems useless to comment, as there is nothing more positiv and true than that there hav been changes of thought, political and religious. Once religion and politics were united in theocratic governments, and it was death for a man to express his independent thoughts. Yet the thoughts of man changed to that of kingly governments, and still a greater change of thought to that of republican governments, where the governing power of the nation is vested in the people instead of a God. Infallible authority in the head rulers of the church is now denied by the Protestant world. The lake of fire and brimstone is nearly annihilated, and hell is not found in the late translation. Yet the Judge denies there has been any change in the world of thought. We presume the Judge remains in the belief that the earth is flat and stands upon pillars reaching clear down.

Third. As for the power and influence of Christianity, in connection with the religion held and taught by the God described in the Bible (independent of Infidelity), leading mankind to moral goodness and civilization, the Colonel claims they hav failed to do so in past ages.

1. The Bible claims God was the chief ruler and governor from Adam to Noah, and instead of the people becoming moral citizens, they became desperately wicked, and God was grieved to the heart that he made man. If this be true, it proves positivly that the influence of God's teaching and his governing power over mankind was a perfect failure.

2. From Abraham to the destruction of Jerusalem God is, in the Bible, claimed to hav made choice of Abraham and his seed, known as the Jewish nation, to whom God revealed himself personally, and was their special lawgiver, and dictated in all the affairs of the nation, yet his influence and power failed to lead his chosen people to moral goodness, and this attempt was no improvement on his others.

3. How was it with Christianity from Christ to Martin Luther, who introduced Infidel doctrins into the church, causing a division by teaching individual rights, denying and protesting against God placing infallible authority in the rulers of the church? This was rank Infidelity, and struck almost a death-blow against popes and cardinals in the church, nevertheless it had been held a sacred doctrin from Abraham down through all the head rulers of the church, and is so acknowledged by the Protestants appealing to Moses and the prophets, Christ and his apostles, on disputed questions as an infallible standard. We ask, Who but an Infidel would deny the order of God's church?

This infallible authority was held and maintained in the church down through Constantine to Luther, and, is to this day held by the mother church. From Constantine to Luther Christianity ruled predominant, and the result was deplorable. This period is known as the dark age of the world.

Here again is proof positiv of another failure to lead mankind to moral goodness. After a trial of some fifteen hundred years, Christianity ran herself into the ground, committing murder and all manner of crimes under the authority of the church. This is a fact that cannot be successfully denied.

All the improvements and redeeming qualities in Christianity leading to the elevation of man in moral goodness had their origin in that which is called Infidelity, first taught by Luther and his co-laborers in denying infallible authority in the church; second, by claiming individual rights, which lead to religious toleration, in the absence of which tyranny rules with the predominant party.

Therefore Infidelity should be respected for what it has done, and for what it is now doing; first, for dividing the Catholic or mother church. To this alone we are indebted for our present religious liberty. Had Christianity remained a unit we would now be under pope rule. Second, for causing and keeping a division among the Protestants. If Protestantism was a unit, the same as is Catholicism, the two parties would be measuring swords for the mastery, as in past ages.

4. The Judge in some of his closing remarks speaks of the condition of the world when the disciples of Christ commenced to reform it as being in a very immoral condition. He says: "In its mighty metropolis, the center of its intellectual and political power, the best men were addicted to vices so debasing that I could not even allude to them without soiling the paper I write upon. Cold-blooded cruelties, oppression, and robbery ruled supreme. Murder went rampaging and red all over the earth. The church came, and light penetrated this moral darkness like a new sun. She covered the earth with institutions of mercy. Her earliest adherents were killed without remorse, crucified, sawn asunder, thrown to wild beasts, and slowly burnt to death." Upon what the judge says upon this point we will make a few remarks, and then put in as a reply reliable history.

From what he says we think he misstated the time, from the fact, with a slight difference, if any, he has given the condition of the Christian church in what is called the dark age of the world, at the time Luther commenced teaching his Infidel doctrin, for which the church excommunicated him as a black-hearted Infidel. Murder and all manner of crimes were committed under the indulgences of the church. As for being burned to death with a slow fire, this was practiced in the church as late as in Calvin's day, who was present when Servetus was burned with green wood.

"The Roman empire at the birth of Christ was less agitated by wars and tumults than it had been for many years, though I cannot consent to the opinion of Orsins" (another historian) "that the temple of Janus was shut and that wars and discords had absolutely ceased throughout the world. Yet it is certain that the period in which our savior descended on earth may be justly styled the pacific age compared with the preceding times, and indeed the tranquillity that then reigned was necessary to enable the ministers of Christ to execute with success their

sublime commission to the human race" (Mosheim's History of the Church, vol. i, pp. 30, 31.) From such history we are justified to look upon the period of man's existence referred to by the Judge (as being so deplorably wicked and debasing that he would soil his paper to allude to its crimes) to be a time of peace, tranquillity, and universal brotherhood. Also, on p. 33, Mosheim, after speaking of the various gods and religions, says, "One thing, indeed, which at first sight appears very remarkable, is that this variety of religions and gods neither produced wars nor dissensions among the different nations, Egypt excepted." This shows that Christ's disciples were tolerated at first and treated with respect throughout the Roman empire, instead of being murdered. Yet the Judge seems so anxious to destroy the Colonel's influence that he would sacrifice both history and common sense to do it. Not wishing to do the Judge injustice, Mosheim, on page 49, speaking of the Pharisees, Sadducees, and Essenes, says: "They were fanatical and superstitious, while such darkness, such errors and dissensions prevailed among those who assumed the character and authority of persons distinguished by their superior sagacity and wisdom it will not be difficult to imagin how totally corrupt the religion and morals of the multitude must hav been. They were accordingly sunk in the most deplorable ignorance of God."

We admit the deplorable condition of the Jews, their God having failed to teach them moral goodness. In fact, they were a dishonest race, and had their foundation in lies and deception through Jacob and his mother. See Gen. xxvii. But this does not relieve the Christians from their doleful condition into which they hav run, and we deny that the Judge is justified in extolling the Christians as a new sun covering the globe with institutions of mercy, unless he calls the Inquisition dungeons, the gallows, execution block, and the stake institutions of mercy. Christians are entitled to the honor of these institutions and the using of them from the days of Constantine to the hanging of a Quaker lady and burning witches in Boston, Mass.

The Judge also says, "Take away the restraint of Christianity on evil-doers, blot out its history, repeal the laws it has enacted, and what would we come to?" Infidelity teaches us to do right and shun evil on the principle that it is best. Christianity teaches people to do right and shun evil for fear of God, his wrath, and an endless hell. Fear hath torment, while a clear conscience in doing right for the sake of right givs peace. Christians are the original authors of laws to punish heretics; and we say, Repeal them. All of our moral laws as a nation had their origin in paganism before Christianity existed or had a name. ISAAC PADEN.

Sequel to "That Stolen Rib."

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* With many others on the summit of this crisis, I am thanking E. Belle Whitney for reminding God's images of the origin of the customs, creeds, and statutes they sustain, and thereby enslave the peoples of the myth-ruled earth, and am moved to call attention to modern phases of the farce, and invoke action thereon.

While marveling that millions of heart-aching women are not pressing their thoughts into every club and journal, I am rejoicing that THE TRUTH SEEKER is a truth-speaker, spreading before the eyes of the world the high results of advancing Freethought.

While the Bennetts, Bradlaughs, and Wakemans, in their work against present evils, are quoting the Denton's to tell how very old this planet is, the Darwins to prove how long animal life has existed on it, the Hesiods and Platos to show the thousands of persecution-darkened ages since science dawned, knowledge glowed, and real law aimed at, blest some peoples for a time, the world should read, that it may think its way to action. The images and imitators of jealous gods should see the horrid sway of craft, and flock to Liberal ranks faster than Leagues can number them. And fear-suppressed rib-servants should rise in multitudes, form leagues, quote the Hypatias and Wolstoncrofts, and empower thousands of platforms with American Besants and Frances Wrights. The Margaret Fullers and Fanny Kembals of to-day should be teaching the fallacy of the old Eden apple-story, and all the cheats it has suggested to modern masters.

But what do we see? Lethargy, implying that the feminin ribs, pressed in, impart the defect of the old seed-rib to the heart, and there is no soundness in the system. Most humiliating facts and pueril conditions cover the nations like fogs from upas groves and mantles of leprous taint, and the images, like the rib-helpers, are afflicted.

Why this widespread stupor and reckless inertness? Because the early philosophers were slain by God's images, intent on seizing the gold and subduing their knowledge-craving ribs; because modern reformers are unheeded by the masses who dread the transition of tearing away from church despots and scheming misers. This stupid obedience is because of the property God's images hold in rib-helpers. Is this doubted? Why has creedcraft imprisoned true men for essaying to teach the laws of human nature, its needs, rights, powers? Foote, Heywood, and scores of extant men can answer. Why did fashion and fancy goods speculators bribe editors to ridicule dress reform and hire bad characters to put on and display publicly misrepresentations of the reform? Because their vile gain was in holding the weak, long-beguiled ribs to their service in making moving dummies of their bodies to show and consume fabrics and fixings that they dictated, set prices on, and receiving which filled their coffers, impoverished the masses, and deepened the gulf between capital and toil.

Were ever beings put to meaner use or held on daily treadmills by viler incentivs? Poor, tortured dupes! Deformed externally, displaced internally, diseased generally, and despised by those enticing them to the task by the assurance that the style will look pretty and fascinate dandies, who will admire them and coax away the little life the toggery leaves, the trained slaves obey, lest they be called odd, and none of the images of absolute rule buy them for helpers through all their rib-born lives.

Observers hav been puzzled to decide which bondage, church or fashion, was more potent in subjugating to sordid ends beings with such versatil and high possibilities. The soul-withering belief of decreed male mastery and servil helper, with her teacher, the serpent, is inexpressibly discouraging, but the body-wasting and mind-warping burdens of fashion are paralyzing; its sinister flatteries, its inculcation of milliner-made respectability, and the self-disgust it engenders in all who retain mind enough to reason, are degrading. It makes quite as strong a claim on possession of the rib by the images as the church; it strikes directly at the vital functions, it stimulates the already morbid approbativness by appeals to paltry vanity, becomes both base and dome of the success of the church in these times, and is not less malignant. Remove this support and every steeple would topple. It also includes the same relation of rib and serpent—the stealing under entrancement that started the plan is apology for theft and all petty arts; the instilling into the rib the serpent cunning of sly fascination by liquid eyes and scale-like glitter of ornate garb is akin to both, and the core of the licentious line strong in both. This is well seconded by producing personal semblance nearly as possible. It is effected by preserving the rib form, banding together and ignoring her dual propelling powers, and eking out her length with the covering, making apparent crawling ability by trailing extensions to the motion-confining drapery which the images long ago discarded, finding it the most *petty* sort of a *coat*. The crawling extension raises the dust she must eat, and altogether makes her just the kind of woman to bear dirt eaters and rib drivers. The rib idea succeeded.

These two institutions for running the world were once competitors, but seeing their effects similar, their objects mainly identical, they coalesced for mutual gain and strength. Their union forms the great remaining organization of the old fabrication of Eden, sword, and gate; God, image, and rib; serpent, apple, and repast. Images hav availed themselvs of full control, rib scapegoats for all sins, rib providers for all repasts. Serpents hav done much subtle teaching, and ribs borne pain and service enough to absorb their exuberant spirits.

The fable simply would hav been powerless and hav gone with gnomes and fays, but astute reasoning all along said, Practicalize if success is meant. And tireless effort obeyed, defending with sword to the hilt, and slander like scorpion stings. Practicing perpetual savagery, and sent on coercion, hypocrisy, and lust, heartless ambition and pride, the intermediates filled with frauds and intrigues that only tyrants and slaves can beget.

Hence vagrancy, robbery, and vampirism beset every avenue and vocation in life; hence sickness and squalor fill every city, cranny, and miser-made asylum; hence misery broods in every place called home; hence bishops' and misers' faith that their sway can be maintained; hence vengeful liberty-haters and kings of caste supply the inquisitorial espionage and cherish courts that are mere forms for a show of law in condemning. Without the horrors in the name of religion, the old sages slain for their truth would hav spread schools of science where the cross and font betray and crush. Souls wiser than Lycurgus, brighter than Eschylus, would hav turned that savagery, this barbarity, to happy enlightenment. But here we are, with dungeon and fine for stake and rack, with senseless tales of Adam and his rib whined into millions of ears weekly from costly thrones of mockery, built by the sweat of poverty, with our best society composed of aggregations of shams, mostly ancient, the modern colored with perversions.

And what is the work of to-day for those abhorring past cruelty and present corruption, those grasping truth, and formulating clear statements of purity and philosophy; those searching for laws of human nature, inherent rights, boundless capacities, and all-glorious justice?

Evidently to declare their codes, practicalize belief in all doings, thus change and rationalize habits and customs fast as accumulating numbers and the rapid mental growth of this epoch permits. None need fear they can go faster than evolution allows. It will take a century to set in order material ready for use if they work constantly at reconstruction. Practicality is not only what shows life, but what perpetuates. Theory may fail; the lore of ages went to the flames in the Alexandrian library; our literature may light the fireworks to please some incarnate fiend, if we do not fortify it by framing into customs our moral goodness, hygienic knowledge, commercial and social equity, our justice in all things. Truth lived into customs is test of faith in it, is fireproof basis for long time, at least; is imperishable certificate of performed duty to the present and future.

MARY E. TILLOTSON.

Mr. Petty Takes a Minister to Task.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I posted a copy of the following letter to the Rev. Mr. Balch, of this city, some two months ago in reply to a letter of his in one of our city papers on the alleged desecration of Sabbath, but hav had no response. Since then some of the Germans wished me to try and hav it published in one of the city papers. I tried three of them, and they all promised, but none fulfilled, alleging it would create controversy. I told them that was the right way to get at the truth, but it was no go. Please publish it in THE TRUTH SEEKER, and oblige J. PETTY.

La Crosse, Wis.

AN OPEN LETTER TO THE REV. MR. BALCH, MINISTER OF THE FIRST E. METHODIST CHURCH OF LA CROSSE.

SIR: I was in the city a few days ago, and I had put into my hands the La Crosse *News and Chronicle*, with some remarks of yours concerning the German turners desecrating the Sabbath. You assert "that this is a Christian land, and with Christian institutions." I deny the assertion, and desire you to prove it. And you also added "that Sunday is the Sabbath and of a divine origin." Now, reverend sir, I deny that Sunday is the Sabbath, but affirm that Saturday is the Jew and Bible Sabbath, and not Sunday, as you assert. If you think so, let me hav your proof. Sunday is the priests' Sabbath, the day they hav set apart to call the simple people together in their churches to preach myths and falsehoods, and frighten them out of their money. You stated in your church, also, "that there might be secured three thousand Christians in this city to put down this unlawful and alarming degradation of the Christian Sabbath." Now, reverend sir, you had better not try that matter by force, for if you do your three thousand will be very small against fifteen or sixteen thousand in La Crosse.

Why, my dear sir, what is the matter with you and your God that he does not come to your aid to destroy those German turners for desecrating your Sabbath? Is he asleep, or has he gone on a long journey? or has he winked up on the slaughtering business? You added also that New York city is as full of the devil as La Crosse, but that a small number of united and determined Christians had prevented the enactment of the crucifixion." Why, if that is the case, it must be a certainty that your god-trinity, Father, Son, and Holy Ghost, three in one, hav died and lost their former power, and that he abandoned himself when he cried, "Why hast thou forsaken me, God?" and then died, and that the devil has got away ahead.

Well, I am glad of it, for I think the devil is far the best boss of the two, and the most respectable gentleman, if what your Bible says of him is true.

You added in your sermon that you "will complain against the desecration of the Sabbath and enforce the law if it is not stopped."

Now, here again it is plain that your God is dead or has lost his former power, or why resort to puny, man-made law to defend him? You ministers or priests (for you are all the same to me) hav always been very handy to resort to the law when your God has failed to help you in your slandering and slaughtering work.

But it is my candid opinion, reverend sir, when the people get intelligence and good sense they will cease to believe in your gods, ghosts, devils, damnation, and a hell. The church will then become bankrupt and hav to hang out a shingle, with the inscription, "Suspended for the want of raw material."

Now, reverend sir, do you believe in the doctrin

> "That hell is crammed
> With infants damned
> Without a day of grace?"

For, if so, your ideas would be in accordance with the character of your Bible God.

But I will close by saying that, if you should bestow an explanation to these few remarks and remove the difficulties, you may perhaps knock the gum out of my gummed-up eyes so that I will see my error, and so become a convert to your faith and join your church. Who knows? Paul, you know says, "Come, let us reason together and hold fast that which is good."

I am, with due respect, your well-wisher,

La Crosse, Wis. J. PETTY.

Letters from Friends.

UNION CITY, MICH., une 18, 1881.

FRIEND BENNETT: Inclosed please nd order for $1.50, to apply on payment for my paper. Considering the department of "Letters from Friends" interesting and instructiv, and wishing to contribute something to the same, I, although unused to writing letters for publication, send these few lines. I will now try to write, and short letters are no doubt the most acceptable, wi i try to be brief.

For a little over a year I hav been a constant and interested reader of your paper, and I find that it is a truth seeker not only in name but in fact. It was introduced to me through the courtesy of a neighbor, and on perusal of the first copy I at once pronounced it the best paper by far that I had ever got hold of. In point of logic, miscellaneous news, and valuable information it is unsurpassed. Had I known of its existence before I should hav been a patron earlier. It is just the thing, it seems to me, for the times and conditions, and just th thing to open the eyes and understandings of the people and eradicate that huge theological delusion emanating from those absurd and antiquated dogmas of the early Christians, all of which I believe had their origin in heathen mythology—in pagan darkness—in the dark and superstitious ages of old. And they are certainly far better adapted to those ages than to this age of comparativ light and reason. As it is, it seems to me high time that such palpably absurd teachings should be denounced, repudiated, and utterly blotted out of existence, for the world has mainly outgrown them. Within the last two years I hav had the privilege and pleasure of attending in this town three courses of lectures by Prof. B. F. Underwood. I thought him the deepest reasoner I had ever listened to, and the effect upon myself was that my former faith (always rather weak) in regard to the authenticity and reliability of that old Asiatic book labeled the Holy Bible was very much staggered. Universalism had been my favorit nearly all my life (and I am now past three-score), but now, having heard those Underwood lectures and read THE TRUTH SEEKER a year, I must confess that I am pretty thoroughly converted o Liberalism.

And now, friend Bennett, in regard to your "round-the-world trip." At first the proposition did not meet my approbation, as I thought you could do more good here at home, but upon a little reflection I decided in favor of it, for I am fully persuaded that whatever deterioration THE TRUTH SEEKER may suffer in your absence will be more than compensated for by your interesting and instructiv letters. The merit of your European letters last summer is ample guarantee for this conclusion. I read them with interest and profit, and my wonder then was and still is how you could accomplish so much mental and physical labor, and do it so well, within the short time allotted you. Surely, friend Bennett, you must be especially and extraordinarily endowed by nature for the grand work in which you are engaged. But I see that my short letter has run to a greater length already than I had intended, so I will close, assuring you, brother Bennett, that in the name of humanity my best wishes and my fervent prayers shall accompany you on your circumnavigation for your health, pleasure, success, and safe return to "the land of the free and the home of the brave." Yours truly, M. BURLINGAME.

WALTHAM, MASS.

D. M. BENNETT: I send you a money order for five dollars, for your trip. I meant to hav sent it before, but kept procrastinating; so I will make up for it by sending four dollars for the paper a year while you are gone. Yours, GEO. B. HAYWORTH.

PAOLA, KAN., June 15, 1881.

EDITOR TRUTH SEEKER: I see by the last number or two of your paper that you hav concluded to make the trip around the world for the benefit of your friends. I am truly glad that you have consented to comply with the wishes of so many Liberals, though I fear that many more, including myself, will miss your forcible letters to Mr. Mair. Mr. Mair seems to think that you don't furnish him with material to work on. I think that if he will examin your sixteenth letter he will find a few nuts to crack that will require some labor to open satisfactorily to a thinking mind. I hav almost changed my mind. I used to think everything came by chance, or by certain inherent laws in matter, but since you hav concluded to circumnavigate this globe I hav concluded, or almost concluded, that it was foreordained that you should do so. Who thought when you were sent to prison that it would be the means of sending you around the world to write a history that poor, benighted beings might become enlightened? How mysterious are the ways of the Lord!

Inclosed find post-office order for five dollars, for your trip around the world.

Hoping you may always meet with friends, I am
Yours fraternally, DR. W. WALTERS.

LAKE VIEW, NEV., June 11, 1881.

MR. D. M. BENNETT: When it was first proposed that your patrons furnish the means to enable you to take a trip around the world I wrote you that I would take one share of the stock. But it appears that you took no notice of it, as my name is not in the published list. But whether you publish my name or not you will find inclosed post-office order for $7.50, five of which is to aid you in your trip around the world. nd for the balance you will please send me a copy of "The Infidel Abroad," and one dollar's worth of T. B. Wakeman's pamphlet, "Liberty and Purity."

Hoping you will hav success in your trip around the world, I subscribe myself your friend and well-wisher J. S. MARTIN.

BARBOURSVILLE, June 25, 1881.

MR D. M. BENNETT: I cannot bear the thought of being in your debt for the glorious TRUTH SEEKER while you are off on your journey, so please place to my credit the amount within. I think all should make it a point to square up with you before you start on your long and perilous journey. May good health attend you.

With due regard, EDGAR BURNSIDE.

NELIGH, NEB., June 23, 1881.

DEAR MR. BENNETT: Excuse me for not being on deck with my stamps before this. I inclose post-office order for eight dollars, three of which apply on my subsbription and five on your trip around the world.

If you can conveniently I wish you would make a collection of relics while in the Holy Land, such as a chip from the cross of Immanuel J. Christ, a brick from the tower of Babel, a tooth from Jonah's whale, a hinge from the ark of the covenant, and a door knob from Solomon's temple. If you fail to find those interesting relics, of course I will be satisfied with your volumes of travel.

Can you giv me the address of any Liberal publication adapted to the wants of children? I want something that will take the place of this Sunday-school trash. It is high time that we hav literature of this kind in the field for our children to read—something that is suited to their comprehension and not filled with vile religious nonsense and superstition. I hav two little girls and I want books suitable to their age, but of a Liberal nature, to place in their hands.

May you hav a pleasant voyage and a safe and speedy return, and should you run short of funds draw for five dollars more on

Yours truly, G. F. WINK.

[Miss. Wixon's "Apples of Gold," price $1,50, and Dr, Foote's "Science in Story," price $2.00, are admirbly adapted to young minds. A little story by Jennie B. Browne, published at this office, entitled, "Little Red Mittens," is also a pleasing tale for children. We will forward either of the above upon application.—ED. T. S.]

VERNON, IND., June 4, 1881.

FRIEND BENNETT: So thee is going to ake that contemplated trip round the world. My best wishes and peace go with thee, and may thee hav a pleasant trip and a safe return to thy home and many true friends. I hav been one of the number who did not want thee to go at this time, as I felt thee was needed here. Bro. Lynn and Sister Parkhurst spoke my sentiments long ago. I will want the book when it is published. I hav enjoyed THE TRUTH SEEKER very much during the past year, and am now taking Geo. Chainey's lectures also, which are indeed a feast for the mind.

I see by my tab that my subscription is out, so inclosed is money order for $3 to keep the paper moving westward another year. Now in conclusion I want to say to your many readers that I am Liberal enough for any of you. Yours for universal mental liberty, ANNA H. HANNA.

FRESNO FLATS, CAL., June 9, 1881.

FRIEND BENNETT: Inclosed is $10—$5 for THE TRUTH SEEKER and $5 for your trip round the world. I will send you more as I can. There are some books that I want, but I am not able to get them now.

Yours for the truth, ROBERT LARIMORE.

WOLCOTT, N. Y., June 3, 1881.

FRIEND BENNETT: Inclosed you will find $11 for the renewal of my subscription (two copies) and for your voyage around the world. Wishing you health and pleasure during the trip, I am,

ruly yours, J. M. COSAD.

PHILADELPHIA, PA., June 17, 1881.

FRIEND BENNETT: I suppose you are needing money to sen you on your travels in search of the north pole, so I inclose three dollars for my paper up to January, 1882. I am rather sorry that you are going to abandon the field of your greatest usefulness to do a work that a second-rate man could do. The clergy and their dupes will rejoice that you hav voluntarily put an extinguisher upon your usefulness for a time at least. A man of your general ability and knowledge should be at his post in the watch tower night and day. So much ignorance o'erspreads this land of many states and much boasting that I fear your absence will be a calamity to the cause of freedom to a great extent. The poor and ignorant human beings—the toilers, I mean—those who happen to get the lion's share of work, are working day and night for almost a bare subsistence, when machinery which has almost reached the acme of perfection is not allowed to scatter its benefits evenly. A large proportion of those who fail to get their share in the general scramble count themselvs unfortunate, and, in their ignorance, can see no remedy. It does not strike their dumb noddles that in proportion that machinery increases should the hours of labor be reduced. This is a subject that will hav to be discussed in the near future. Necessity will assert her claims by and by. It is only the stupendous size of the country and its boundless earthly treasures that hav enabled the people to ward off the reckoning day thus long.

Your last few letters to Mr. Mair are posers. If he is convinced or not, I think your readers are, that no infallible book was ever written or ever will be. The idea of a stand-still, unprogressiv book being adapted to the wants of a progressiv people and an ever unfolding world! If Mr. Mair receives a salary for holding and propagating hi silly notions he has some excuse, but if he believes the nonsense that he culls from that old Jew book, a well as from its latest offspring, his learning has gone to seed.

Respectfully yours, J. BEAUMONT.

MERIDEN, CONN., June 27, 1881.

TO THE EDITOR OF THE TRUTH SEEKER: Inclosed find check for $8—$3 for my subscription for one year and $5 for your book describing your trip round the world. That you may hav a pleasant trip and good health and safe return to your friends, is the wish of JOHN MORSE.

WAVERLY, IOWA, June 22, 1881.

FRIEND BENNETT: I inclose $5 to pay on subscription. I thank you for waiting so long. I am poor and hard up, but I can't afford to drop the best Liberal paper in the United States for poverty.

Respectfully yours, R. P. MESSINGER.

CEDAR RAPIDS, IOWA, June 23, 1881.

FRIEND BENNETT: Just allow me a little space in thy valuable paper to inform your readers that Cedar Rapids, the hot-bed of orthodoxy, received a thorough shaking up. B. F. Underwood, our noted lecturer, was here June 7th, 8th, and 9th. His logical reasoning left a profound impression upon the minds of those who heard him. The lectures, I will say, were perfectly successful, as well in point of pleasing the large audiences as financially. As a natural consequence orthodoxy has received a stroke of temporary paralysis. Thus it shows the subject is agitating the minds of the day. We need many more such men as Ingersoll, Underwood, Denton, Chainey, Wakeman, and many more too numerous to mention, to use the sword of reason against the nonsense of the Bible and against the oppressiv tyrant of civil and religious liberty in order that we may enjoy all the rights of nature, the birthright of every man and woman.

Yours for truth, S. J. H. WOLF.

FRANKFORT, MICH., June 23, 1881.

FRIEND BENNETT: Your circular card of recent date to the effect that I am in arrears a few months on my subscription to THE TRUTH SEEKER is at hand. This ought not to hav occurred on my part. As your paper is one of the very few journals that I read, I always take it up and lay it down after a perusal with a feeling of satisfaction that you are doing a grand, good work in awakening mankind to a consciousness of the depths of degradation that the religions of the earth hav plunged us into. I would hav you assured that there are many, many—whose names never reach you—friends who appreciate and admire the efforts you are making and the effectiv work you and your journal are doing in liberating the honest masses from this accursed thraldom. And they will watch with hopeful and eager interest the long journey you are about to take in the interests of your fellow-beings; and if earnest well wishing would secure you a pleasant voyage and safe return you are already amply insured in these respects.

Yours very cordially, N. A. PARKER.

BROOKLYN, N. Y., Aug. 12, 1881.

FRIEND BENNETT: I sent for five copies of "A Truth Seeker in Europe" the day before you went away. I sent them to different friends in Connecticut—one to Mr. Edward J. Couch, of Ridgefield, Conn. He is a highly educated man. I send you herein inclosed a copy of a letter I received from him. It is so flattering that I cannot forbear sending it to you. I send for five more copies. A. S. WHEELER.

P. S.—I would recommend you to send him a copy of THE TRUTH SEEKER.

"RIDGEFIELD, CONN., Aug. 8, 1881.

"A. S. WHEELER, ESQ.: Two or three days since I was quite surprised in being made, by mail, a happy recipient of a copy of 'A Truth Seeker in Europe,' which I hav perused a little, and find it extremely interesting, the author possessing an extraordinary faculty of elucidating his experiences to the reader which, I must confess, I seldom meet. I think I hav never before now met with any of his writings, but shall endeavor to become acquainted with them. The author is a man who thinks and then dares to express his thoughts, whether they are formed in an orthodox mold or not. Those are the kind of men to whom I say, Amen. We hav altogether too much of the conventional way of thinking—one waving the

wand and all others acting in obedience thereto. Not so, however, with our friend Bennett.

"For the kind favor which you hav rendered me please permit me to say thanks.

"Yours truly, E. J. COUCH."

LEBANON, O., June 12, 1881.

FRIEND BENNETT: I see your notice of "Liberty and Purity," by T. B. Wakeman, and wishing to aid the Defense Fund, and also to help people read that they may hav knowledge to know themselvs, I send you a dollar for the pamphlets. I cannot help doing it whether I hav the money to spare or not, or whether it is my choice or not. Now friend Ma says, I could if I chose. But that if is there. Now want to say a word on this choose in my own awkw rd way. No person has the choice where he will be orn, whether in India, Africa, and America; he does not organize himself, therefore his destiny is partly before he is born, and with his organization, education, and surroundings he is forced to do just what he does do, and without any "ifs" about it, for attraction and repulsion govern the universe and all that pertains thereto. Does it not? Then, if so, every one with his organization, which I presume is the product of his will, energy, and propensities, is that which forces him along. I might write more on this, but you hav my idea; giv it to the people if you think best. That is my choice, if I hav any. But I do not think the world will let me hav my choice, or I would not be forced to stay among so many selfish, bigoted sectarians.

Mair, I should judge, had rather a hard job on hand. I was pleased to hear of the dedication and decoration of Paine's monument. I worked on both those farms before the monument was up, but hav never been there since.

I see in THE TRUTH SEEKER some one gave his ideas of your book of travels abroad: "I had intended to write of it when I wrote you last, but can only think of one thing at a time, and hardly that now. Infidel. I will not claim that name. People may call me that, but the greatest Infidels, in my opinion, are the so-called Christians, for I do not think at this day of knowledge they can believe what they profess to." So I think it best to change the name to those who most deserve it. I do it all the time. I do do not know as it would be best to alter it now, but it was always re; ulsiv to me. But still, as that friend said, if I recollect, he could hav got more to read it had its title been different. But enough, for I don't know how you can keep up with things. You must go on wheels; you will whirl round the world on wheels. My hope is that you may whirl round safe, and, if we still survive, I hope to be with you to keep the wheels rolling.

AARON EVANS.

CENTERVILLE, UTAH, June 7, 1881.

FRIEND BENNETT: I hav read and had serious thought in regard to your intended 'journey around the world. I am sorry I hav no five's to put my name to the list, if I had I would say, S ay a home and attend to your paper. For a man at your time of life to undertake such a journey seems to me out of all reason, to go through different climates as you will hav to; it will be trying to your constitution, also it will be a sad trial for Mrs. Bennett, more so, I think, than when you were in the power of Christ, at Albany; but if it is that you do go, I hope you will be healthy and enjoy your trip, and liv to return and publish the scenes of your travels. Of course you cannot load yourself with all the various relics of that old Jew country, such as a piece of salt of Mrs. Lot, and a bar of the gate that old S mpson packed off, and a piece of the old flat-boat that Noah left on the top of Mount Ararat. You must find out what all his animals lived on after the old cuss turned them out, as you see the water was on all the land so long it killed all the grass and trees and brush, in fact, everything; there would be no feed for old Noah's birds, no, not even his canary birds and jackdaws.

Well, Mr. Bennett, I do not very often see anything in your paper from Utah, where the Bible God's true apostles and prophets reside, with the rest of the small fry. I shall not think you hav completed the circuit without seeing Utah, for I can assure you there are a vast number of the ends of the earth in Utah, and most of the natural scenery is sumblime. And you may tell the irrepressible Anthony Comstock and Joe Cook, if they wish their nasty names nrolled with the saints of latter days, the Zion of Utah is the place to come to God's prophet and mouthpiece. Old Taylor would receive them with open arms, and ordain the holy pair to be great apostles. Then they could feast their eyes in the holy harems of God's chosen servants.

Well, I must close with wishing you well, and success to the fearless TRUTH SEEKER, and that its army of subscribers may still increase; and that all people may throw off the infernal dark pall and humbug of priestcraft and cultivate their own reason instead, is my sincere wish. A Freethinker,

WILLIAM WILLIAMS.

CLARA, PA., July 21, 1881.

FRIEND BENNETT: I hav watched the progress of the plan for sending you around the world. I hav not offered to contribute to the fund herebefore for the reason that I hoped you would not go, as I think your efforts are all needed on the side of Freethought in our own country. My other reasons were well expressed by Grace L. Parkhurst and others. However, I will not say anything farther, as it is useless to argue a case after it is decided. So I bow to the decision of the majority. Since you are going, I wish to contribute my mite toward making it a success. Inclosed you will find money order for eight dollars, three dollars of which apply to my subscription, and the other five to the circumnavigation fund. I am sure that in no country will you find a more contemptible hypocrit than Anthony Comstock, or any court where honor, justice, and fair play are more grossly outraged than they were on your trial before the Christian Judge Benedict. With best wishes for your safe return, I remain,

Most sincerly yours, J. L. ALLEN.

GREAT VALLEY, N. Y.

BRO. BENNETT: I write you a plain statement of facts, showing the fervent and undying love of our Close Communion Baptist church-members toward those of their brothers who are rational enough to think for themselvs and hence hav come to the sensible conclusion that there is just a little more heaven outside of their close communion than inside.

The story runs thus:

We hav at this place a Close Communion Baptist's society, which has from time immemorial taken up squatter's claims on this part of God's supposed heritage, claiming not only the right by discovery and possession, but also by adoption. Hence the members regard all new-comers with the eye of suspicion, and if perchance they are found upon acquaintance to be tinctured in the least with that reprehensible essence, reason, he is at once regarded as a trespasser, not worthy of the least consideration or respect from the sq tter colony above mentioned. To illustrate: I moved into this place some eleven years ago and found this society well established here, their rights there being none to dispute. They laid claim to the district school-house to hold their meetings in, and not only on Sundays but on week-days for conference meetings, and I think that on a few occasions the day or district school was closed to accommodate the Lord's people. Revivals were not unfrequent, lasting from four to six weeks at a time, using the wood furnished by the school district, which, however, took no stock in their solemn conclaves. As time sped by, others were added to their church membership, until at length the house became too small for them. Prosperity favored a few, who became infatuated with the very laudable mania of building the Lord a new and more commanding chapel. It was finally built and dedicated to him. But mind you, they didn't refuse the devil's filthy lucre to help pay for it, even asking the writer of this for a little help. But as my old friend, D. M. Bennett, was at that very time languishing in a Christian prison, I felt illy disposed to comply with his request, and gave him nary a red.

Time passed on, as time always does, until last February, when George Chainey was announced to lecture at the Opera House at Salamanca. A few of us attended said lecture. We were well pleased with the speaker, whom we found to be a scholar and a gentleman. We engaged him to come up to our place and deliver his great lecture on "The Clergy" the next Saturday evening at the school-house. We thought, of course, that under the circumstances above related our Baptist friends would not nor could not with any justice or propriety refuse letting us hav the house. But here is where our generosity prompted us to expect too much, for the worthy camp-follower, Mr. Edwin Bonsted, who commanded the keys of the house as trustee, upon being asked for the house, inquired who this George Chainey was—if he wasn't a Bob Ingersoll man, and when told that Mr. Chainey was a Freethinker, a scholar, and a gentleman capable of entertaining an audience or filling any pulpit or rostrum in the country, turned with a sneer and said, "Doesn't he go back on the clergy, on morality, and everything good?" We again informed him that if such was the opinion he had formed of the man it was without a foundation in fact, and that after listening to the man and becoming better acquainted with him he would hav a better opinion of him. In vain did we plead. "The school-house," he said, "is no place to hold meetings or lectures in now that we Baptists hav got a snug little chapel to hold our meetings in. The school-house used to do, but now we think it is no place to hold religious meetings in. It dirties up the house and the scholars' books are apt to get misplaced. Even though you should not burn the district's wood the building must henceforth be kept exclusivly for school purposes." Thus saith E. Bonsted, Trustee District No. 3, Great Valley, and I now enter my solemn protest against such narrow, contracted, Close Communion selfish. ness by subscribing the name of A. F. ALBRIGHT.

POTTERSVILLE, S. C., July 8, 1881.

FRIEND BENNETT: I hav read "John's Way," and must say I hav enjoyed it well. I hav sent it around among some church folks, and they like it well. I think it is within the reach of all. Every one ought to get a copy of it. EARNEST RHEIN.

LEONA, TEX., July 22, 1881.

FRIEND BENNETT: I expect before this reaches you there will be no Mr. Bennett at THE TRUTH SEEKER office, but there will be one on the other side of the world doing a grand and glorious work that will not be forgotten for generations to come.

When I think of the crime and misery going on in this world it makes my blood flow with horror. What causes it? Why is it thus? It is simply because the people will not open their eyes and use their brains. But, as George Chainey says, they are more to be pitied than blamed. They hav been taught all their lives that to curse, not pray, not join the church, and other things was sinning against an infinit God. But we, who accept science for our religion, open speech for our liberty, see things in a different manner. The love of God among Christians is as slim as the rations of a one-legged soldier. Take away the law, throw aside the government, and see how quickly Christians would be stealing and robbing. The fear of God does not amount to a "hill of beans" when it comes down to the truth. Did you ever see a preacher that would giv you the last cent he had even if you was starving? If he did it would be because he was afraid you would not pay him for the next time he preached. But with Ingersoll, Bennett, Underwood, George Chainey, and a great many others working in the interest of Liberalism we need not hav any fear of these low enemies of human happiness.

The little germ of truth that we hav obtained was through working, not praying, thinking, not shouting. Would you rather see a person hung to hav him saved for the next world than to see him liv on? Christians would. We need something grander and nobler to occupy the minds of the people these days. The craving of the mind goes too far to stop at the teachings of the Bible. We must load our muskets with the best material we can find, and throw it in the ranks of those hell-hounds, and make them howl and pitch worse than they did when they were burning poor, helpless little children because their mothers were witches. I think the preachers would do more good selling eggs than what they are doing now.

Why could they not be teaching
Instead of that stuffy preaching?
They only preach for money,
And when they get off think it's funny.

Yours for the truth, W. A. DUNN.

MANCHESTER, MICH., June 17, 1881.

FRIEND BENNETT: I see by the tab on my paper that I am indebted to you. Please find $1 to renew my subscription. I am glad that you hav decided to make the trip round the world. I havn't the $5 now, but I will hav the book if it is published. I want facts and not live gods. As for dead saints, they don't benefit the living. Send THE TRUTH SEEKER.

GEORGE LOCKERBY.

PHILADELPHIA, PA., July 31, 1881.

RIEND BENNETT: Inclosed find $5 for your intended trip. I wish it were $50. My best wishes are with yo . . If things were just right Mrs. Bennett would ac ompany you and be included in my congratulations on the interesting trip you are contemplating.

Hoping for your continuous health and safe return, I am Yours for truth, EL. D. LOUIE.

BIG CREEK, N. Y., July 25, 1881.

BRO. BENNETT: Charles Moore deputizes me to say to you that he herein forwards you the $5 that he promised to contribute to the round-the-world trip, hoping it will reach you in time and help you on your way, and that he shall look with interest for your safe return. Yours fraternally,

JULIA C. FRANKLIN.

CRESTLINE, O., July 30, 1881.

FRIEND BENNETT: Please find inclosed $5.00 to help you round the world. Hoping to see you home again in good time as well as you are now, I am

Yours truly, J. B. DIETRICH.

AURORA, ILL., July 25, 1881.

FRIEND BENNETT: Inclosed find draft for $5, the extent of my promis to help you round the world. May success attend your every effort to enlighten mankind. I hav but just returned home after long absence, hence the late hour of remittance.

Yours truly, R. R. HALL, M.D.

CLYDE, O., July 25, 1881.

DEAR BENNETT: Inclosed please find $5, which I did not promis you to help you on your trip round the world. I could not very well let the opportunity slip, trusting the old saying will prove true in this case, that the last shall be first. If so, I shall get my book first. Wishing you a safe journey, I will subscribe myself, COL. D. WHITE.

CLIFTON, KAN., July 22, 1881.

FRIEND BENNETT: I herewith send you a $5 draft to help you bear your expenses in traveling round the world. Believing you will giv a true description of men and things as you see them in your travels, I shall take pleasure and satisfaction in reading the history you will giv us.

The weather here is extremely warm, and early corn is drying up in many places. It must rain soon or our greatest crop here (which is corn) will be almost a total failure. Yours, JOHN C. HANAN.

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The Fisherman's Wife.

BY ALHAZA.

Low with the lilies there breathes a sad tale,
My love is going far over the sea;
When the winds sob low on the mournful strand
Deep will the grief of our parting be.

I hear 'neath the ocean a sighing tone,
The plaintiv murmur of many a shell;
And it suits my heart in its mournful mood
To turn and list to the rising knell.

I could wrap my form in a sea-green robe,
And gather pearls from the ocean's floor;
But the gem I love I shall never wear
As I weep alone by the wild sea-shore.

Then make my grave in a whispering dell;
My love is going far over the sea,
And low with the lilies I'll dream and die,
Afar from the knell of the mournful sea.

Poetic Crumbs.

One glorious day of activ life
Is worth an age without an aim.

Oftimes nothing profits more
Than self-esteem, grounded on just and right,
Well managed.—*Milton.*

Of love, true honor, happiness, the price
Is fixed and must be given—self-sacrifice.
—*Sharpe.*

If evils come not, then our fears are vain;
And if they do, fear but augments the pain.
—*Sir Thomas Moore.*

All I hav had to do I hav done in kingly fashion: I hav let tongues wag as they pleased. What I saw to be the right thing, that I did.—*Goethe.*

If evil be said of thee and it be true, correct it; if it be a lie, laugh at it.—*Epictetus.*

When land is gone, and money spent,
Then learning is most excellent.
—*Shenstone.*

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There's but one living and true God,
The rest are false, or 'neath the sod,
Except the devil, and don't forget,
If rumor's true, he's breathing yet.

God has no parts in Wesley's view,
And he is everlasting too.
'Tis only holy men can guess
The mysteries of godliness.

He's powerful, all-wise, and good,
And infinit, that's clear as mud,
Which boundless means, good Webster said,
Not circumscribed, unlimited.

Lo, the infinit God must dwell
In every place, in heaven and hell,
Since two things can't possess one place,
Then all is God—all him embrace.

He makes all seen and unseen things—
Preserves them 'neath his mighty wings;
Made sin and sorrow just for fun,
And everything below the sun;

Made guns and powder, shell and shot,
Brimstone and fire, to make hell hot;
Made alcohol as well as tea,
Disease and death, and misery;

Made breweries and whisky shops;
Made insects to destroy our crops;
Made serpents and the murderer's mind;
Made thieves and rogues to curse mankind;

Made graves, with hells on either side;
Made greasy grooves therein to glide;
Made snares to trap the souls of men;
Made fiends to catch nine out of ten.

This wise God all the fools designed;
This good God burns near all mankind;
This great God yields the de'il the kirk;
This perfect God does faulty work.

All, all was made by him, 'tis said,
Without him there was nothing made;
Then to hell with him who says old Nick
Begat himself by some damned trick.

To reason thus may be too fast,
For God may make things right at last;
All ills may turn to joys supreme,
And but remembered as a dream.

So if he's good all things are good;
All, therefore, since he made them should
Giv him the credit, glory, praise
For all their dirty, crooked ways.

If God is wise then all are wise,
For he made all below the skies;
Supremely great, no power of course
Could hinder his infinit force.

So he does every arm employ,
Whether to save or to destroy;
And every mouth is his mouthpiece,
Though they from lying never cease.

The devil is his instrument—
His time is in his service spent—
Assassins do his sovereign will,
And robbers his designs fulfil.

The godhead we don't comprehend,
To knowledge great we don't pretend;
That three is one and one is three
Remains to us a mystery.

But on this moral we insist
'Tis nice to be a Methodist;
For its creed proves since Adam's fall
God is responsible for all.

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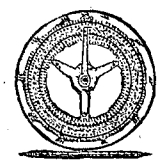
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GENTLEMEN: A little over a year ago I arrived in the city of Brooklyn from Europe, and at 465 Fulton street, Brooklyn, commenced the sale of my patented Magnetic clothing, advertised and known as the "WILSONIA" Magnetic Garments. I addressed a circular letter to a large number of medical men in Brooklyn, in which I fully described the nature of my invention, at the same time pointing out to them the rationale of my method of cure. A few members of the profession accepted my offer, and visited me for the purpose of having my invention fully explained to them. Of those who came there was not one but readily accepted my theory of disease, and recognized the possibilities of cure by my method, but a number of those written to so forgot themselvs and their character of gentlemen as to openly insult me by the return of my letters and in other ways openly expressed their bitterness of thought by designating me a CHARLATAN and a fraud. This line of conduct impelled me to open warfare against the now universal system of DRUG TREATMENT; but knowing as I do that there are many noble men in the profession who are ever ready to examin and accept that which is really beneficial and efficacious, no matter from what source it may come. With this fact before me, I am constrained to call upon the faculty of Brooklyn and New York, and respectfully invite them to visit my Manufactory and Consulting Rooms, when I will explain fully everything connected with my method of treatment. I will giv them the names and addresses in Brooklyn and New York of hundreds of its best citizens, who hav under my system recovered from every form of malady known to Nosologists, and this without a single dose of medicin. I am, moreover, prepared to take a patient from every physician in Brooklyn that he has given over as an incurable case, and place upon such patients to the number of FIVE HUNDRED, a suit of my "WILSONIA" GARMENTS, free of charge, and will undertake to cure ninety per cent of all those handed over to me, within twelve months from the time of putting on my GARMENTS, my only condition being that PHYSICIAN AND PATIENT bind themselvs not to giv or use medicin of any kind. I will sign bonds for five thousand dollars, to be given to any institution named, should I in the twelve months fail to cure ninety per cent of all their incurables under their several systems. I will also at once hand over $5,000 worth of my appliances to any hospital, free of charge, to be placed upon the sick poor in such institution, bonds to be given in this case also, that medicin will not be given in any way.
This is a standing offer for twelve months from date.
The following physicians may be referred to as having witnessed the effects of my GARMENTS:

Prof. CARMICHAEL,	Dr. ELTINGE,
FORDES BARKER,	Dr. THAYER,
Dr. DEMEREST,	Dr. TINKER,
Dr. CLARK,	Dr. TRUE.

The following gentlemen can also be referred to: Commissioner Garrison, J. B. Hoyt, Spruce street; Col. Bayard Clark, Judge Levi Parsons, E. Sinclair Clark, Lafayette avenue; J. W. Littlefield, artist; Mr. Frazer, corner of Reid avenue and Broadway. These, with thousands of others, hav worn my garments. Therefore, gentlemen, in conclusion I most respectfully submit that you owe a duty to yourselvs and the public to inquire into the nature of the invention thus presented to you. But knowing, as I do, that all new remedies for the cure of disease should be well attested scientifically by practicing physicians before being generally prescribed, I herewith offer you every facility for testing the same, and would respectfully call your attention to a portion of Professor Parson's lecture, published in Baltimore this week. You will therein see the necessity for your inquiry as to the position that magnetism is destined to take among the REMEDIAL AGENCIES now prescribed through your colleges. Hoping that you will seriously and in a fair spirit inquire into the nature of my invention, I remain,
Very respectfully yours, WILLIAM WILSON.

READ THE FOLLOWING PORTION OF A LECTURE. BY PROFESSOR PARSONS, AND SAY HOW MUCH LONGER CAN THE PHYSICIANS OF BROOKLYN RESIST THE INQUIRY WHICH THE "WILSONIA" SYSTEM DEMANDS.

MORE LIGHT.

THE HARMONY OF THE SPHERES.

DISCOVERY OF THE UNIVERSAL PREVALENCE

OF A PRINCIPLE THAT GRANDLY MANIFESTS THE WISDOM AND GOODNESS

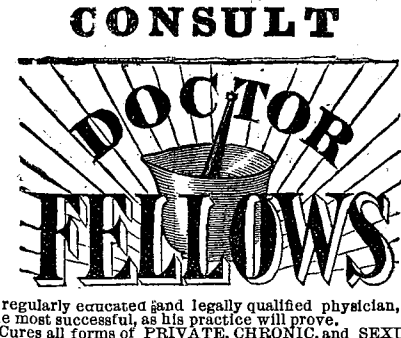
OF ALMIGHTY GOD.

Professor W. H. Parsons, a talented and modest gentleman, who is now a resident of our city, has made a discovery that is likely to be regarded with the deepest interest by men of science everywhere, since it not only explains much heretofore mysterious in astronomical science, but is calculated to impress all minds with more profound admiration for the wisdom and goodness of Almighty God.
This discovery is that the sublime principle of MAGNETIC REPULSION is coextensiv with MAGNETIC ATTRACTION throughout our universe. This magnetic repulsion has equal potency with Newton's law of the ATTRACTION OF GRAVITATION in regulating the movements of all celestial bodies and maintaining harmony among them all. This principle was first developed in the course of manifestations and experiments of Professor Parsons, who is an electro-therapeutist, or medical electrician, while making researches into the relations of electro-magnetism to animal life, disease, and death.
Without attempting to trace how far previous advances of science had prepared the way for the grand discovery by Professor Parsons to which we desire to call attention, we may interest our readers by glancing at the great facts in magnetic philosophy.
Magnetism and electricity—the one the manifestation of the other, with different forms of motion; the one vibratory, as light and heat; the other spiral, as demonstrated by the induction balance, each convolution possessed with magnetic poles—are neither imponderable fluids nor atomic streams, but forces known only from results, the direction of the individual force in each molecule of all magnets, whether in the blood or the heavens, being the opposit of the force in its vicinity, giving rise to a magnetic force, says Maxwell, of extreme complexity, but which, by its repellant as well as its attractiv power, works order out of apparent and really original chaos, and under law established at creation's dawn is the principle of all motion and all life in every kingdom of nature, either in the heavens above or the earth beneath.
Perfect polarization, whereby like poles repel and unlike attract and neutralize each other, whether in the celestial system, including our own planet, or the circulatory system of the blood and nerves, of what is as fearfully, wonderfully, and as curiously made—the divine organism of man—is the source and law [it is not attraction of gravitation, affirmed by Newton, or the undefined centripetal and centrifugal forces of scientists], but the omnipotent and omnipresent governing force which maintains all motion, all life, all health, and all harmony in the cosmogony of the universe.
The law (attraction and repulsion) in each molecular current, or rings of electricity, in either the circular corpuscles which float in arterial or venous blood, or the circular orbs which float in the firmament of the heavens, is the now manifest and realized omnipresent and omnipotent attribute of nature and nature's god by which worlds and all celestial bodies, including comets, are sustained in space without possibility of collision, and all motion, whether orbital or axital, has become the harmony of the spheres.
Its disturbance in the one is the source of all commotion, celestial (as solar magnetic storms) or terrestrial, inward, as in the magnetic shocks of the earthquake, or outward, in electric storms by land or sea. Its interruption in the animal organism whereby the ultimate electric molecules of the blood, tissues, nerves, and muscles, each with a positiv and negativ pole (recently discovered and announced to exist by Suettle Scoutellon, of Paris, and Dubois Reymond), become non-electric or demagnetized, in which non-electric state, says Reymond, these molecules are turned toward each other with like poles so that two become one, possessed of one positive zone and two negativ poles, and when in the electrotonic state unequal or unlike poles are turned toward each other. This non-electric or demagnetized state of the iron molecules of the blood, or the electric molecules of the nerves and muscles is, therefore, the source of all disorder and all diseases in the human cosmos.
I may be, and we believe it is, the law that the celestial strangers known as comets are magnetic regulators designed to resupply the wasted magnetic forces of the spheres they traverse in space, creating apparent temporary disturbance and increased activity in the magnetic forces of the sun, plainly visible in the solar spectrum, and due, says Lockyear, in a recent lecture before the Royal Astronomical Society, to the ejection of heated matter in the interior of the sun, the result of increased temperature and consequent breaking up of magnetic iron in the sun into simpler constituents.
Whatever weight is due to this theory of magnetic restoration of exhausted planets—illustrated in the increased temperature of the sun thus excited by the positiv forces of its late and still freshly announced celestial visitors—it has been demonstrated that the electro magnetic or nervo electric vital forces of the human organism can be uniformly replenished and resupplied and reinvigorated and revitalized from the very verge of dissolution and partial demagnetization of the ultimate electric molecules of blood and nerve by the truthful application of the maxim of the great German Esculapius, that like cures like, with the universal law of proper polarization, celestial and terrestrial, revealed and understood, man may and will control its forces; unlock the arcana of nature in all her kingdoms; stand within the veil face to face with the magnetic source of universal life and motion; and the preventiv of decay and premature death approach to comprehend with a spirit of exultation and awe the now revealed, yet still invisible, power, which, when darkness was upon the face of the deep and chaos reigned, moved upon the face of the waters, uttered the supreme fiat, and solar magnetism burst upon a primeval world, bathed it in light, and then as now, invested it with life and clad it in beauty.

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If knaves beguile by felon art
The shifting favor of the hour;
If civic rule from right depart,
And brazen impudence has power;
If low ambition buy his place,
While merit waits in half disgrace,
Still undecided sways the fight;
The bugle still to charge commands;
There is no truce of tongue or hands—
No quarter while one foeman stands
To mock eternal right. —*Bayard Taylor.*

IGNORANT and miseducated men often mistake the true path to happiness, and commit crime in the endeavor to obtain it. Atheists hold that by teaching mankind the real road to human happiness it is possible to keep them from the byways of criminality and error. Atheists would teach men to be moral now, not because God offers as an inducement reward by and by, but because, in the virtuous act itself, immediate good is insured to the doer and the circle surrounding him. Atheism would preserve man from lying, stealing, murdering, not from fear of an eternal agony after death, but because these crimes make this life itself a course of misery.—*Bradlaugh's Plea for Atheism.*

MAN, say some, knows God by immediate intuition; he needs no argument for his existence, because he perceives him directly, face to face, without any medium. It is easy to assert this, but obviously the assertion is the merest dogmatism. Not one man in a thousand who understands what he is affirming will dare to claim to hav an immediate vision of God, and nothing can be more likely than that the man who makes such a claim is self-deluded.—*Prof. Flint.*

REASON givs us knowledge, while faith only givs us belief, which is a part of knowledge, and is, therefore, inferior to it. It is by reason, and not by faith, that we must discriminate in religious matters, and it is by reason alone that we can distinguish truth from falsehood.—*Chillingworth.*

A MAN who has learned little grows old like an ox; his flesh grows, but his knowledge does not grow.—*Buddha.*

INFINIT goodness would desire for human kind the most perfect happiness, infinit wisdom would know how to obtain that happiness, and infinit power would be able to carry out the dictates of wisdom and goodness. If causes exist which impede mankind in their progress toward happiness, they must exist either because God does not desire to remove them—in which case he is not infinitly good; that is, he is not God—or because God does not know how to remove them—in which case he is not all-wise; that is, he is not God—or because God is not able to remove them, in which case he is not omnipotent; that is, he is not God.—*Bradlaugh's Jesus, Shelley, and Malthus.*

TRUE reverence does not consist in declaring a subject, because it is dear to us, to be unfit for free and honest inquiry; far from it. True reverence is shown in treating every subject, however sacred, however dear to us, with perfect confidence; without fear and without favor; with tenderness and love, by all means; but, before all, with an unflinching and uncompromising loyalty to truth. I also admit that religion has stood in former ages, and stands even in our own age, if we look abroad, aye, even if we look into some dark places at home, on a level with alchemy and astrology; but, for the discovery of truth, there is nothing so useful as the study of errors, and we know that in alchemy t ere lay the seed of chemistry, and that astrology was more or less a yearning and groping after the true science of astronomy.—*Max Muller.*

A FRIEND says, "The true Christian is always capable of living in obedience and happiness." Can we find an individual bearing this ear-mark? I've never met one. I know of no one capable of being always happy. And few, if any, are always at peace with other people. *Always* is impossible in these relations. No one is always happy, peaceful, or obedient. The spirit will fly up in rebellion to all that it warmly opposes. A real Christian is more and more an anomaly to me. Where, oh, where, is one? Echo answers, Where? —*E. D. Slenker.*

EVEN an evil-doer sees happiness as long as his evil deeds hav not ripened; but when his evil deed has ripened, then does the evil-doer see evil. Even a good man sees evil days as long as his good deed has not ripened; but when his good has ripened, then does the good man see happy days. Let no man think lightly of evil, saying in his heart, It will not come near unto me. Even by the falling of water-drops a water-pot is filled. The fool becomes full of evil, even if he gathers it little by little. Let no man think lightly of good, saying in his heart, It will benefit me. Even by the falling of water-drops a water-pot is filled. The wise man becomes full of good, even if he gather it little by little.—*Buddha's Dhammapada.*

CIRCUMSTANCE is not all, but it often makes the difference between the castaway who comes to the gallows and the highly respectable rogue who comes to reward and honor.—*Toronto Bystander.*

THE appeal to earthly rewards and punishments, says Lessing, is after all an appeal to our lower feelings; other-worldliness is but a refined selfishness, and we are to cherish virtue for its own sake, not because it will lead us to heaven. Here is the grand principle of Stoicism. Lessing believed, with Mr. Mill, that the less we think about getting reward either on earth or in heaven the better. He was cast in the same heroic mold as Muhamed Effendi, who, when led to the stake, exclaimed, "Though I hav no hope of recompense hereafter, yet the love of truth constrained me to die in its defense."—*John Fiske.*

HERE is no home; here is but wilderness;
Forth, pilgrim, forth; on, best out of thy stall,
Look up on high and thank the God of all.
Wei with [subdue] thy lust and let thy ghost [spirit] thee lead,
And truth shall thee deliver—'tis no drede.
—*Chaucer.*

Odds and Ends.

A CELLULOID cuff young man
A ready-made clothes young man,
A bean-eating Yankeeful,
Moody and Sankeyful
Oil-on-the-hair young man.

VIRGINIA POLITICS.

SHE—Don't put your arm around my ne—,
You'll rumple all my ruffles.

HE—Then let me kiss you without force,
And thus avoid all scuffles.

SHE—There is no sweetness in a kiss
Unless by force 'tis taken.

HE—I know it. There! Oh, this is bliss?
This style of osculation.

SHE—My ruffles you hav rumpled love,
And put me in a fluster.

HE—Oh, never mind; I'll fix it, dove,
For I'm a Readjuster.
—*Wheeling Ledger.*

AN INTERLUDE.

There's silence deep, and a brooding sleep,
That over the drear earth steals;
And the gentle buzz of the June-bug's coz
Through the orchard and meadow peals.

At the garden gate, though it's rather late,
Stand a youth and maiden fair;
She is seventeen, and a little lean,
And she bangs her nut-brown hair.

The old gate creeks as Maud's blushing cheeks
Are kissed by two rose-red lips;
Down the garden-path, with a great big lath,
A stern parent softly skips.

There's scattered group, and a wild, wild whoop
And a swiftly-moving boot:
In the new spring pants see him madly prance,
And away for the street cars scoot.

WHAT HE MEANT.

A man who on the sidewalk fell,
From having a collision,
Commenced to swear and say, "O h—"
Forgetting the revision.

But when he heard a well-bred screech
From the lips of passing ladies,
He modified his opening speech
By adding, "I meant hades."
—*Evansville Argus.*

TEACHING HIM THE BUSINESS.

"Herman," said a Poydras street merchant clothier, addressing his clerk, "haf ve sold all of dose overgoats vat vas left over from last vinter?"

"No, sir; dere vas dree of dem left yet."

"Vell, ve must sell 'em right avay, as de vinter vill not last, you know, Herman. Pring me one uf de goats und I vill show you somedings about de pisness. I vill dell you how ve vill sell dem oud, und you must learn de pisness, Herman; de vinter vas gone, you know, und ve hav had dose goats in de store more es seex years."

An eight-dollar overcort was handed him by his clerk, and smoothing it out he took a buckskin money purse from the showcase, and stuffing it full of paper, dropped it into one of the pockets.

"Now Herman, my poy," he continued, "vatch me sell dat goat. I haf sold over dirty-fife uf dem shust de same vay, und I vant to deech you de pisness. Ven de nexd gustomer comes in de shop I vill show de way Rube Hoffenstein, mine broder in Detroit, sells his cloding und udder dings."

A few minutes later a negro in quest of a suitable pair of cheap shoes entered the store. The proprietor advanced smiling and inquired,

"Vat is it you vish?"

"Yer got any cheap shoes hyar?" asked the negro.

"Blenty uf dem, my frent, blenty; at any brice you vant."

The negro stated that he wanted a pair of brogans, and soon his pedal extremities were incased in them and a bargain struck. As he was about to leave the proprietor called him back.

"I ain't gwine ter buy nuffin else. I'se got all I want," said the negro, sullenly.

"Dot may be so, my dear sir," replied the proprietor, "but I shust vants you to look at dis goat. It vas de pure Russian vool, und dis dime last year you doan got dot same goat for dwenty-fife dollars. Mine gracious, cloding vas gone down to noding and dere vas no money in de pisness any longer. You vant someding dot vill keep you from de vedder und make you feel varm as summer dime. De gonsumption vas going round, und de doctors dell me it vas de vedder. More den nine beoples died round vere I lif last veek. Dink uf dot. Mine frent, dat goat vas Russian vool, dick und hevy. Vy, Misder Jones, who owns de pank on Canal street, took dat goat home mit him yesterday und vore it all day; but it vas a leedle dight agross de shoulders und he brought it pack shust a vile ago. Dry it on, my dear sir. Ah, dot vos all right! Misder Jones vas a rich man, und he liked dot goat. How deep de pockets vas, but it vas a leedle dight agross de shoulders."

The negro buttoned up the goat, thrust his hands in the pockets, and felt the purse. A peaceful smile played over his face when his touch disclosed to his mind the contents of the pockets; but he choked down his joy and inquired,

"Who did you say wore this hyar coat?"

"Vy, Misder Jones vot owns de pank on Canal streed."

"What yer gwine to ax fur it?"

"Dwendy dollars."

"Dat's pow'ful high price fur dis coat, but I'll take it."

"Herman, here, wrap up dis goat fur de schentleman and drow in a cravat; it vill make him look nice mit de ladies."

"Nebber mind, I'll keep de coat on," replied the negro, and pulling out a roll of money, he paid for it and left the store.

While he was around the next corner moaning over the stuffed purse Hoffenstein said to his clerk,

"Herman, fix up anudder von of dose goats de same vay, und doan forget to dell dem dot Misder Jones vot runs de pank on Canal street vore it yesterday."

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Notes and Clippings.

THE organ of the Vatican, the *Aurora*, has died a natural death. It never sold more than a thousand copies, and has cost Leo XIII. £4,000.

A MAN at Bangor, Me., finding that his eavestrough was highest at the end which ought to hav been lowest, hired a gang of men, tore out the foundation, and raised one corner of the house until the trough was all right.

MOODY continues his opposition to church fairs. When asked how to secure a genuin revival of religion, he answers, "Put aside all those distracting church fairs." When asked as to the best manner of training new converts, he says, "First keep them out of fairs."

THE *Golos*, the well-known Russian newspaper, has been suppressed for the term of six months. The reasons assigned are: Firstly, an article criticising the prince of Bulgaria; and, secondly, a feuilleton animadverting on the behavior of Russian naval officers when in foreign ports.

A NEGRO woman who killed two children near Washington is unable to giv any motiv for the crime, and none can be conceived, though she seems quite sane. "The devil put it in my head," she says, "and I couldn't help it. I see them running round the yard, and the devil made me pound them with a club."

LET the Rev. Mr. Jasper take courage. Printed tracts are in circulation in England in which devout men are informed that the doctrins now taught in the astronomical textbooks are of heathenish origin, and are invited to join a society for asserting "the fiatness and fixity of the earth."

THE Rev. Mr. McKechnie rose to open a business meeting with prayer in the Argyle Free Church, Glasgow. He had got no further than "Our Heavenly Father," when he was knocked down. A fight between two factions of the congregation ensued, and the house was at length cleared by the police.

INGERSOLL writes to Mr. Holyoake, of England, regarding the shooting of Garfield: "It was fortunate for me that the assassin was a good Christian, that he had delivered lectures answering me, that he was connected with the Young Men's Christian Association, and that he had spent most of his life reading the sacred scriptures."

IN Kingston on the Hudson is a low, long, stone house with a white cornice, on which is this inscription, "Senate of the state of New York, 1775." Upon a sign over one of the side doors is this: "Col. Wessel Ten Broek, born at West Philadelphia, 1635, erected this stone house about 1686, wherein the Senate of the state of New York was held in the year of the adoption of its first Constitution, 1777, continuing here until the burning of Kingston, Oct. 16, 1777."

MIRACLES, like spiritual manifestations in our day, prefer darkness rather than light. Wonderful visions and miracles come to the ignorant, as a rule, only, and it was only in the world's greatest intellectual night that they flourished. "The days of miracles are past," cry the orthodox. "Nay," says the earnest seeker after truth, "we need a good square miracle now if ever we did; not prayer to believe what our reason revolts against, but a square, fair, and no denying miracle."

THE meeting to discuss the affairs of the latest business assignment was held in the Y. M. C. A. building—just about the most appropriate place for a bankrupt meeting that could be imagined. The number of bankrupts that hav graduated from that benign institution since it was built makes it peculiarly select. There are hallowed memories about that building, young as it is. The first floor is occupied by the Bank of Montreal, the up-stairs for prayer-meetings, while there are more rumshops congregated in the immediate vicinity than anywhere else in the city.—*Halifax Mayflower*.

EX-SHEPHERD COWLEY, finding no alacrity on the part of the Christian public to respond to his appeals for money, has now taken to writing long and tiresome letters to the papers. He represents himself as a badly used person, and stoutly denies that he was cruel to the wretched victims of his miserly economy. The more letters Cowley writes the less money he will get, and the less brilliantly will he appear as a burning and a shining light in the ecclesiastical fold which whitewashed him instead of turning him out for a wolf.

THE Douglas monument and sarcophagus at Chicago, which cost about $75,000, is now receiving its finishing touches, a bronze tablet medallion being added which represents "legislation," and which will hav a place on one side of the base. The body of Douglas reposes within the sarcophagus in an iron casket. The marble of which the sarcophagus is made came from Rutland, Vermont, Mr. Douglas's nativ county. On its front sides are these inscriptions: "Stephen A. Douglas, born April 23, 1813; died June 3d, 1861." "Tell my children to obey the laws and uphold the Constitution."

THE *Southwestern Baptist* quotes from the letter of "a pious lady" to the editor the statement that "we hav a great many shakehead Baptists in our churches." The lady writes from Florida. This is an altogether novel variety of Baptists not known in this latitude. Why they should shake their heads is not explained. Possibly they may do so instead of shaking hands, as other people do. It must be a strange sight to see two of these good persons approaching each other on the street and gravely shaking their heads as if about to butt each other. The subject is shrouded in as deep mystery as that which enwraps the origin of evil.

PARAMUS, N. J., has an old stone church whose bell has called the people to worship for considerably more than a century. In its graveyard adjoining the church are some very ancient and very odd epitaphs. Here is one:

> You had better go home and dry your tears,
> For I shall stay here a thousand years.
> I, Rachel Doty,
> Died in 1830.
> 23 years I was a virgin,
> 12 months I was a wife,
> 11 days I was a mother,
> When I was called to Christ.

DR. LE PLOUGEON, a distinguished archæologist, writes the following interesting letter to the *Evening Post* from Merida, Yucatan: "I hav discovered the ruins of an ancient Masonic temple, where the priests and magicians used to gather in order to celebrate their mysteries. The Masonic lodge of those belonging to the first degree fronts toward the north; that of the Masons belonging to the second and third degrees points to the south. I hav found a few of the mystical dice, a stone on which is carved an apron with a hand on it, and a cabalistic stone. The stone is of such a description that I am of the opinion that I hav found a similar stone in the temple of Heliopolis. I hav taken copies in clay, and shall try to establish the relation between these discovered Masonic attributes and those found at Memphis and Thebes. I think I may not be mistaken if I suspect a relation as well with those attributes discovered by Gorringe on the pedestal of the Cleopatra obelisk at present in Central Park, New York."

WILLIAM CLIFFORD, Roman Catholic bishop of Clifton, England, has come forward with a new and original explanation of the first chapter of Genesis. The main fact which he makes clear is that he believes in it as little as Darwin or Tyndall. Scientifically, he declares that it can neither be explained nor defended. He does not look for science in the Bible. He rejects as an untenable hypothesis the idea that the days are periods of undetermined length. The order of creation set forth in the Mosaic record is not of the scientific order. Casting about for the real meaning of Moses, he points out that the real meaning of Moses was that the Egyptians set apart the days of the week for heathen festivals; and Moses had good reason to fear that his followers would recur to the Egyptian forms of worship. Moses, desiring to offer them a substitute for the heathen feasts, wrote a hymn for them, in which he did not profess in fact to giv a history of the days of creation, but only to consecrate to the one deity of all creation the days of the work, which still bore among the Israelites their heathen names.

IN the *National Reformer* of Aug. 14th Mr. Bradlaugh thus explains the illness he has suffered from the effects of his disagreement with the members and officers of the House of Commons: "When I endeavored to make a protest in favor of peace in 1878 I was severely injured by some of the Jingo roughs, then paid and organized by the Tories to put down by bludgeon and brute force all expression of opinion against the policy of Lord Beaconsfield. One of the results of the injuries I then suffered was a rather dangerous attack of erysipelas in the left arm. On Wednesday last the same arm again came to grief, and on Friday erysipelas marked the gentle methods resorted to by the House of Commons to prevent a duly elected member from representing his constituents. On Saturday this attack grew worse, and on my return from Northampton was sufficiently menacing to compel me to appeal to Mrs. Besant to take my place at the Hall of Science. Although I am perforce chained to the house by this unpleasant attack, it is not, I think, likely to hav any permanently serious consequences. Many friends hav written me with recipes and remedies, and many more still with kindest wishes for my recovery. I thank them all, and am glad to say that the attack seems abating."

THE *S.-S. Times*, which is undoubtedly Christian, laments thus over "withheld statistics:" "How it would startle some of our congregations to hav the pastor follow the reading of the annual report of his church with a few of the withheld statistics, somewhat after this sort: Of the thirty-two that hav joined our church the past year I find that five of those who came in on profession hav unmistakably fallen into former evil ways, while of those who were received by letters three were certainly lacking in good character in the churches they left, although by the record they were in 'good and regular standing.' One of our elders is popularly reported to hav swindled a neighbor outrageously in a notorious business transaction. We hav lost one of our most prominent members by his tranfer to the county jail on conviction of crime. A careful examination of our record has convinced me that fully one-third of our members can be counted on the 'dead-head' list. They do nothing in the line of Christian activity. As to their example, they are not bad enough to be a warning to the outside world, nor good enough to be taken as an example by anybody, in or out. Our benevolent contributions look pretty well for our number, but I learn that nearly one-third of their full amount has been given by four persons, and that of the other members of the church more than one-half gave less to religious causes than they pay toward amusements, while there are not a few families which gave more for peanuts during the year than they put in the contribution box. A fair estimate of the tobacco bill of the congregation i twice and three-eights the amount given by the church to home and foreign missions combined." Such a supplement as this, in kind and degree according to the particular community, could be truthfully made in many a church where the annual report last presented is spoken of as "in every way encouraging."

News of the Week.

THE President is not gaining perceptibly.

THE Greenbackers met at Elmira, N. Y., this year.

THE Electric Exhibition at Paris is said to be a brilliant success.

A GENERAL strike of all classes of railway operativs on the Erie Railroad is expected as we go to press.

THE Georgia Legislature has passed a bill prohibiting the Mormons from making converts in that state.

THE second annual convention of the photographers of the United States was held in this city last week.

AT a recent bull-fight in Marseilles 27 persons were killed and 306 injured by the fall of a portion of the seats.

ONE boulder that netted him $15,000 was taken by John Lewis from the surface of a ledge near Sonora lately.

LEO HARTMANN, the Russian Nihilist, has returned to this city and declared his intention to become an American citizen.

THE late Matthew Vassar left $130,000 to Vassar College, and large sums to other educational and charitable institutions.

CAPTAIN HOWGATE, of the United States signal service, has been arrested on a charge of embezzling $40,000 of government funds.

A BRIDE of a year blew her brains out, at Orange Mountain, N. J., on Saturday last, because of a childish quarrel with her husband.

THE recent murder of Spotted Tail, the noted Indian chief, at Rosebud agency, was the result of a conspiracy among the other chiefs.

IT is reported that the troublesome bones of the late millionaire A. T. Stewart hav been discovered in Cypress Hills Cemetery, Brooklyn, N. Y.

THE Fenian scare continues rife in England. The authorities are searching everywhere for infernal machines, and terrible catastrophies are feared.

WHEELOCK, who absconded from this city, a short time ago, with $50,000 belonging to his employers, was arrested as he stepped ashore in Liverpool.

A BAPTIST revision of both the Old and the New Testaments is being prepared for a Baptist Bible society of this city. The revision is to cost $25,000.

COMET C of 1881, the third comet discovered this year, is now visible to the naked eye. It is in the constellation Ursa Major, about twelve degrees below the dipper.

A RESIDENT of New Haven, named Marvin, has just been arrested for bigamy and forgery. He has married and swindled nine confiding women within a few years.

OWING to financial troubles in the parish of St. Anthony's, Greenpoint, L. I., the bishop of Long Island has threatened the parishioners with wholesale excommunication.

A TERRIBLE water-spout burst near Grape Creek, Col., on the 20th. Railroads, bridges, trees, horses, and cattle were washed away, and fears are entertained for the safety of a number of travelers in that region.

WHAT is known as the Dynamite Council, composed of delegates from various Irish societies throughout this country, has just closed its sessions in this city. It was held for the purpose of determining on measures of aggression against England.

A VOLCANIC eruption took place a few days ago in a mountain near the South Fork of the Clearwater River, Idaho. The volcano sent forth a column of fire and smoke several hundred feet high, and an enormous rock, which fell several miles distant from the crater.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XI.

When Madame Bertollon had returned from the villa her husband introduced me to her.

"Here," said he, "is Alamontada, a youth whom I love as my friend, and whom I wish nothing but that he may become yours also."

Fame had not spoken too much about her. She was very beautiful, scarcely twenty years old, and could serve artists as ideal for Madonnas. An agreeable timidity beautified her the more. The fewer of her sex and class in Montpellier even knew the refined modesty without which amiability loses all charms.

She spoke little, but well. She appeared cold, but the loveliness and brightness of her looks betrayed a feeling heart, an activ mind. She was a benefactress of all poor, and the whole town honored her. Neglected by her husband, worshiped by young, handsome men of the best families, could slander nevertheless discover no blemish in the purity of her morals. She lived an almost hermit-like life. I myself saw her rarely. Only in the last year of my study at the university a sickness of her husband caused us to meet often in his room.

The tender care about the health of her husband could be read in all her features. She was incessantly busy for him. She prepared for him the medicins, she read to him, and when the disease had reached its crisis she did not leave his bed; through continued night watches she destroyed her own health.

Mr. Bertollon after his recovery remained the same in his coldness and politeness toward her. Her kindness remained unanswered. She appeared to feel his indifference deeply, and gradually became more and more distant from him as his health returned. I could do nothing but pity her and reproach my friend.

"But what dost thou want, Colas?" cried he, "art thou master of thy heart, that thou darest to demand obedience of mine? If it pleaseth thee, well, I will agree with thee, my wife is beautiful; but empty beauty is only a pleasing shimmer, under which the heart remains cold. Why do we not fall in love with the masterpieces of sculptors? I own up to thee she is intellectual; that one usually does not love, but at the highest admire. She is very benevolent; but she has money enough, and takes no pleasure in costly entertainments. She has shown, during my sickness, much attention to me. I am grateful to her. Nothing shall be wanting to her that she wishes and I am able to giv. But the heart cannot be given—it must be won! Moreover, friend, thou knowest her too little. She also has her weaknesses, and, with thy permission, her faults. But now if unfortunately among these faults one or the other were of such a kind that it from necessity would extinguish in my breast every germ of affection, what then could I be blamed for, if I could not change stone into gold, and an alliance for convenience into a cause of the heart?"

"But never, dear Berlollon, never discovered I even the slightest trace of such a great fault."

"Because thou knowest not my wife. To thee, as my friend, I might as well reveal what in the very first days of our married life made me forever distant from her. It is her ungovernable, senseless, raging, her all-destroying, passion. Trust not the ice and snow of the outer appearance; a volcano boils below, which must from time to time send forth flames, if it shall not burst its encasement. She is quiet, and therefore the more dangerous. Each of her emotions takes a long time before it exhibits itself, but then it is unquenchable and all-destroying. She seems to be virtue personified, and the very soul of kindness; without her unfortunate disposition she might become a saint. But this destroys everything better. I hav caught her already in ideas so horrid, so frightful, that one cannot comprehend how one of them could steal into the soul of a woman, or how she could harbor it. And in this manner, friend, no heart can be gained."

These confidential revelations shook me the more, as I had myself already experienced Bertollon's knowledge of human character and his correct, penetrating eye. I meanwhile did not cease to continue the intercourse with Madame Bertollon in oftener repeated calls. I thought to notice that she found pleasure in conversing with me. But she was always the calm, patient, gentle one. So much beauty and so much mildness changed my reverence into hearty friendship. I made the resolution to, at any cost, unite her again with her husband, or rather to lead him back into her arms.

CHAPTER XII.

The habit of meeting daily gradually freed us from troublesome etiquet, and made the society of Madame Bertollon a necessity for me.

"You are Bertollon's first friend and confidant," said she once when she, leaning on my arm, promenaded up and down in the garden near the house. "I also consider you my friend, and your character givs me a right to your kindness. Speak frankly, Alamontada. You know it. Why does Bertollon hate me?"

"He does not hate you, Madame. He is full of the highest esteem for you. Hate? He must be a monster if he could do that. No, and he is a noble man. He can hate nobody."

"You are right. He can hate nobody, because he can love nobody. He does not belong to the whole world, and to nobody; the whole world and everybody belong only to him. Never, perhaps, has education poisoned a heart richer in feeling and a more talented head than his."

"You judge, perhaps, too harshly, Madame."

"Oh, would to heaven I did! I entreat you, convert me."

"I convert you? Not so, Madame. Watch your husband and you will change your mind."

"I watch? I always did that, and always he is the same."

"At least a good, amiable man."

"Amiable? He is that. He knows it, and takes pains to be so; yet it is a pity, not for others, but to make himself happy. On that account I cannot call him good, and yet he is not bad."

"Certainly, Madame. I do not understand you fully. But permit me to return your confidence with confidence. Never yet hav I known two persons who deserve so much to be happy and so fit to be so, one through the other, as you and your husband. And yet both stand separated! Certainly I believe to hav lived and done enough in this world if I could reunite you both with each other in the strongest love and bring your distant hearts together."

"You are very kind. But in spite of your work being already half done, for my heart has long followed his, which flees from mine, so, I fear, you desire an impossibility. But if one should be successful in this, you would be the one. You, Alamontada, are the first one to whom Bertollon surrenders himself so entirely—on whom he lays so solid a hold. Try it; change the man's mind."

"You joke. Change him. What virtue do you yet demand that Bertollon should exercise? He is generous, modest, the protector of innocence, always of the same temper, without conspicuous passion, publicly useful, friendly——"

"You are right. That all he is."

"And how shall I change him?"

"Make a better man of him."

"A better man!" replied I, astonished, and stopped and looked perplexedly into the eyes of the beautiful woman, which glistened with a tear. "Why, is he bad? Is he vicious?"

"That Bertollon is not," she answered; "but he is not good."

"And yet, Madame, you admit he possesses all the beautiful qualities which I before praised in him? Do you not, perhaps, ask too much of a mortal?"

"What you hav praised in him, Alamontada, hav I not denied. But these are not his qualities; they are only his tools. He does much good, but not because it is good, but because it is profitable to him. He is not virtuous, but prudent. He sees in all acts only the useful or the hurtful; never the good and the bad. He would just as soon use hell as heaven full of virtues to the accomplishment of his aims. He places happiness in reaching that which he desires, and for that he is and does what under the given circumstances may be expedient. The world to him is a play-ground of desires, wherein all belongs to the luckiest and most cunning one. The throng of people living together created, as he believes, states and laws, religion and practices. The wisest one, in his opinion, is he who knows even the finest thread of the entangled net of circumstances; and he who knows this is capable of all. Considered by itself, nothing is right, nothing wrong. Opinion alone sanctifies and damns. Behold, Alamontada, this is my husband. He cannot love me, for he loves only himself. His mind and taste change, and accordingly his manners. With iron zeal he follows up and reaches his aims. He is the son of a distinguished family, but which had sunk down from the hight of former wealth. He wanted to become rich, became a merchant, disappeared in distant regions, and came back as the master of a million. He wished to secure his wealth through an alliance with one of the most distinguished families of the city. I became his wife. He wished to hav influence in public affairs without awakening envy. He made himself popular, and declined the first places of honor. Nothing, by his manner of thinking, is beyond his reach. He knows no sanctity. He overpowers everything. Nobody is strong enough for him, because everyone is weak through some kind of an inclination, or passion, or opinion."

This picture of Bertollon's manner of thinking startled me. I found it in all features similar to the original. Never before had I in my own mind raised all that to a clear understanding, although it lay darkly hidden in my feelings.

I discovered the immense abyss which separated the hearts of this couple, and despaired to fill it up.

"But, Madame," said I, and pressed, moved, the hand of the beautiful unfortunate, "do not despair. Your untiring love, your virtue, will finally fasten him."

"Virtue? O dear Alamontada, what may one hope of this man, who calls virtue weakness, or one-sidedness of character, or prudery of the mind; who considers religion merely a business of church and education, wherewith the fancy of the bashful plays with child-like zeal?"

"But he has a heart, this man!"

"He has a heart, but he has it for himself only, and not for others. He wants to be loved, but without returning it. Ah, and can such a one be loved? No, Alamontada, love demands more. It surrenders itself entirely to the loved one, and livs in him, and is no longer mistress of itself. It cares not, it counts not, and it risks whether it will finally be blessed by truthfulness or strangled by treachery. But hopeless it will not be. It demands the heart of the other, and therein even lies its paradise."

[TO BE CONTINUED.]

The Questions of Zapata.—Concluded.

TRANSLATED FROM THE FRENCH OF VOLTAIRE BY AVERY MERIWETHER.

38. I pray you tell me by what means Samson took three hundred foxes, tied them together by the tails, to which he attached lighted torches, and then turned them loose in the grain-fields of the Philistines to set the grain on fire. Foxes do not inhabit a country unless it is covered with woods. There was no forest in that country; moreover, it seems to be a very difficult thing to take three hundred live foxes and tie them together by their tails. It is said that Samson killed a thousand Philistines with the jaw-bone of an ass, and that of one of the teeth of this jaw-bone he made a fountain. How did he use the jaw-bone of an ass for such purposes? Explain, if you please.

39. I ask for some explanation concerning the good Tobit, who slept with open eyes and was blinded by sparrows? Also concerning the angel who descended to the world for the express purpose of assisting the son of Tobit in looking for the money which the Jew Gabel owed him; also concerning the wife of the son of Tobit, who once had seven husbands whom the devil had twisted by the neck. Tell me how they restored the blind to sight with the gall of a fish. Such tales as the above are hardly more worthy of attention than just so many Spanish romances.

Shall I make allowances for the sacred text which says that the beautiful Judith was descended from Simeon, the son of Ruben, and in another passage says that Simeon is the brother of Ruben? Can the sacred text lie?

I admire Esther very much, but I find in this book that Ahasuerus, a false king, did not know that he had married a Jewess. He laid with his wife six months before he found out who she was. Much of the rest of this book is made of like improbabilities. Clear up these perplexities for me, O sage masters!

40. I need your advice about the history of the kings, and that of the judges, that of Tobit and of his dog, that of Esther, that of Judith, and that of Ruth, etc. When Saul was declared king the Jews were slaves to the Philistines. They did not permit the Jews to hav swords or lances, yet at the same time they compelled them to sharpen their instruments. Saul at one time gave battle to the Philistines and won the victory. In this battle he was at the head of 330,000 soldiers. This was in a steril country, which could not to-day support twenty thousand inhabitants. Perhaps the surplus numbers in Saul's army were obliged to make a living by becoming courtiers at Damascus, Tyre, and Babylon.

41. I am unable to justify Samuel when he cut to pieces the king of Agag, a prisoner of Saul, and who was even promised the privilege of a ransom. I do not think our good king (Philip IV. of Spain) would be admired were he to conclude to chop his prisoners in pieces.

42. Why should we hav such a great respect for David, who was a man after God's own heart?

I fear to test by ordinary laws the conduct of David, who associated with four hundred wicked men. David plundered the house of Nabal, servant of the king, and eight days afterward married the widow. He offered his services to Achish, the enemy of his king, and desolated by fire and blood the land of the allies of Achish, without sparing sex or age. As soon as David was on the throne he took new concubines. Not content with this additional number of concubines, he ravished Bathsheba and killed the dishonored husband. I hav still some hesitation in thinking that Christ was born in Judea of an adulterous woman and that he was descended from the homicides found among the patriarchs. Such misgivings as these giv me extreme trouble.

43. The riches of David and Solomon, which amount to more than five thousand thousand millions of ducats, present difficulties incompatible with

the poverty of the country. Our colonels of cavalry would shrug their shoulders if I should tell them that Solomon had four hundred thousand horses in a small country, where there were no other than asses, as I hav already had the honor to represent to you.

44. If it is necessary for me to run over the history of the frightful cruelties of nearly all the kings of Judea and Israel, I fear to scandalize those fables more than to improve them. Those kings assassinated each other too often. It was a bad kingdom, if I am not deceived.

45. I find that small body of people, the Jews, nearly always slaves either under the Phœnicians, or under the Babylonians, or under the Persians, or under the Syrians, or under the Romans, and I hav some trouble in reconciling so much misery with the magnificent promises of their prophets.

46. I know that all oriental nations hav had prophets, but I do not know how to interpret the prophecies of the Jews. What shall I understand by the vision of Ezekiel, son of Buzi, near the river Chebar. What is meant by the four animals who had each four faces, four wings, and the feet of calves. How shall I explain the command of God to Ezekiel to eat a book of parchment; to bind himself; to remain lying upon the left side for three hundred and ninety days, and upon the right for forty days; and to eat his bread in the manner described? I cannot penetrate the hidden meaning of that which Ezekiel says in chapter sixteen: "I hav covered your nudity, I hav given you robes, hoods, girdles, ornaments, and ear-rings, but at last you are only a misshapen prostitute, and you hav prostituted yourself in public places," and in chapter twenty-three the prophet says that "Aholibah desired the bed of those whose flesh is as the flesh of asses, and whose issue is like the issue of horses." Sage masters, tell me if you are worthy of the favors of Aholibah.

47. It will be necessary to explain to me the words of the great prophet Isaiah, who foretells the coming of our master, Jesus Christ. This prophecy is in chapter seven. Bezin, king of Syria, and Pekah, king of Israel, besieged Jerusalem. Ahaz, king of Judah, consults the prophet Isaiah upon the event of the siege. Isaiah answers him: "God will giv you a sign; a girl or woman will conceive and bear an infant who will call himself Immanuel. He will eat butter and honey before he is of an age to discern evil and good. Before he will be old enough to reject the bad and choose the good, the country will be forsaken of two kings . . . and the master shall hiss for the fly at the extremity of the rivers of Egypt, and for the bee that is in the land of Assyria, and in that day the master will shave with a hired razor from those on that side of the river and shave the head and the hair of the feet and all the beard of the king of Assyria."

Finally, in chapter eight, the prophet, in order to accomplish his prophecy, lies with the prophetess. She bears a son and the master says to Isaiah, "You will call that son Maher-shalah-hash-bag, *hasten-you-to-take-the-spoils*, or, *run-quickly-to-the-booty;* and before the infant knows how to call his father and his mother the power of Damascus will be overturned."

48. In what light shall I understand the history of Jonah on his way to Nineveh to preach repentance? As Nineveh did not belong to Israel at that time Jonah at least should hav instructed the people of Nineveh in the laws of the Jews before inducing them to repent. The prophet, instead of obeying his God, journeyed to Tarshish; a tempest arose, the sailors threw Jonah into the sea in order to calm the storm; God caused a large fish to swallow Jonah; he remained three days and three nights in the belly of the fish. God then commanded the fish to throw up Jonah and the fish obeyed. Jonah landed upon the coast of Joppa.

God then ordered him to tell the people of Nineveh that if they did not repent in forty days their city should be overthrown. From Joppa to Nineveh it is over four hundred miles. Does not such history demand a superior knowledge and faith than I possess? I wish to be able to confound the *savans* who pretend that story is taken from the fable of the mythological Hercules. Hercules was shut up three days in the stomach of a whale, but he was more contented, for he dined upon the liver of the whale. Jonah was not so adroit.

49. Teach me how to explain the first verses of the prophet Osée. God ordered him expressly to take a prostitute and hav sons by her. The prophet obeyed promptly. He addressed Dona Gomer, the daughter of Don Debelaim. He took three years to make three children of one type. Finally God wished another type. He ordered him to lie with another one of the villagers who happened to be married, and who already had planted horns on the forehead of her husband. The jovial Osée, always obedient, has no trouble in finding a pretty lady of that character, and it did not cost him more than five drachmas and a measure of barley. I pray you to make me acquainted with the value of a drachma at that time among the Jews, and what you should giv in the present time to such women if the Lord ordered it.

5. I hav still more need of your instructions upon the New Testament. I do not know what to say when it is necessary to reconcile the two genealogies of Jesus. Why do they tell me that Matthew makes Jacob the father of Joseph, and Luke makes him the son of Heli, and as that is impossible, as we could not change *He* into *Ja*, or *li* into *cob?* Some hav asked me how it is that one counts fifty-six generations, and the other cannot count more than forty-two? and why these generations are entirely different? and still why, in the forty-two generations which are promised us, it is possible to find only forty-one? and finally why it is we hav a genealogical tree of Joseph, who was not the father of Jesus? I hav no more been able to explain this folly than my predecessors. I hope you will lead me from this lybyrinth. Are you of Saint Ambroise's opinion, who said that an angel impregnated Mary through her ears? "*Maria per aurem imprægnota est.*" Or are you of the opinion of R. P. Sanchez, who said that the virgin had regular connection with the sacred spirit? The question is a curious one. The wise Sanchez believes that the sacred spirit and the holy virgin emitted at the same moment, for he thought that a meeting of the two seeds were necessary for complete generation. We see that Sanchez knows more of theology than of physics and that the profession of making infants is not understood by Jesuits.

51. If I announce, according to Luke, that Augustus had ordered an enumeration of the whole earth, when Mary was *enciente* and Cyrenius or Quirinus, governor of Syria, published the enumeration, and that Joseph together with Mary went to Bethlehem to take the census, the people will laugh at me. And it adds to my perplexity when antiquarians tell me that no enumeration of the population of the Roman empire was ever taken; that Quintilius Varus and not Cyrenius was at the above-mentioned time governor of Syria; that Cyrenius did not govern Syria for no less than ten years after the birth of Jesus. I hav no doubt but that you will clear up this little matter for me, for if there is falsehood in the sacred book must that falsehood also be considered sacred?

52. When I point out that the holy family went into Egypt, according to Matthew, I am told that this is not true, because they rested in Judea, according to the other evangelists; and when I then assent that they remained in Judea, some maintain that they were in Egypt. I am not hypercritical when I say that they could not hav been in two places at the same time, as is maintained by St. Francis Xavier and other saints.

53. Astronomers can very well ridicule the stars which conducted the three kings into a stable. But you are great astrologers, my masters, you are able to giv a reason for that phenomena! Tell me about how much gold the kings offered; for you are conversant with such matters. As regards Herod, the fourth king, why should he hav feared that Jesus, born in a stable, would become king of the Jews? Herod was only king by the authority of the Romans, so it was an affair of Augustus, the Roman king. The massacre of the innocents is a little startling. I am vexed that no Roman historian has spoken of those things. An ancient martyrologist who was very veracious (as all those under us are) enumerated forty thousand children who were martyred. If you wish me to add a couple of thousand to this number you hav but to say so.

54. Please tell me how the devil carried God and placed him upon a hill in Galilee, where all the kingdons of the earth could be seen. The devil promised all these kingdoms to God provided God would fall down and worship him. Hav you not one word of praise for this liberality of the devil?

55. I pray you when you go to a marriage to tell me how God, who also attended marriages, was able to change water into wine, for a set of people who were already drunk.

56. When eating figs for your dinner in the latter part of July, I pray you think to tell me why God being hungry searched for figs in the beginning of of May, when that was not the time for figs.

57. After having received your instructions upon all these wonders, and upon that one especially, it is necessary to ask why God was condemned to be hung for the original sin. But I am told that there is no such thing as original sin mentioned in the Old or New Testament. It is only mentioned that Adam was condemned to die the day he partook of the tree of science, but he did not die. It is said that Augustine, bishop of Hippone, previously a Manichean was the first one who started the doctrin of original sin. Now certain disputatious people hav attempted to prove that it was impossible for God to hav been condemned to death because a certain species of apple was eaten some four thousand years before his death upon the cross. I am unable to answer such insinuations and am forced to hide my head with shame. People tell me that it is impossible to redeem the human race, and that Christ has not redeemed it yet. If he has, why are so many people yet in the hands of the devil?

58. Throw some light upon the prediction made by our Lord in St. Luke, in chapter twenty-one. Jesus there expressly says that he will "Come in the clouds with great power and majesty, before the generation to which he then spoke had passed away." He did not do this and he has not yet come in clouds. If he has come in clouds we know nothing of it; tell me if you know anything of it. Paul said also to his disciples of Thessalonica that they should go in clouds with him before Jesus. Why hav they not made that trip? Does it cost more to go to the clouds than to the third heaven? I ask pardon, but I love the clouds of Aristophanes better than those of Paul.

59. Shall I preach according to Luke, who says that Jesus went to heaven from the little hill of Bethany, or shall I agree with Matthew, that it was from Galilee where the disciples saw him for the last time? Shall I believe a wise doctor who said that Jesus had one foot in Galilee, and the other in Bethany? This opinion seems to me to be the most reasonable one, but I will abide by your opinion.

60. I hav been asked if Peter had ever been in Rome, and I answered that he without doubt had been pope twenty-five years. The main reason I gave was that the church has a letter of that good man, who neither knew how to write nor read, and that letter is dated from Babylon. No one could reply to this argument, but I wish something more forcible, if you are able to giv me such.

61. Tell me why the creed which we call the symbol of the apostles was not made before the time of Jerome, four hundred years after the apostles. Tell me why the first fathers of the church do not cite the evangelists which are now called apocryphal. Is not that evident proof that the four canonical books were not true?

62. Are you as offended as I am because the first Christians forged so many bad verses which they attributed to the sibyl; bcause they forged the letters of St. Paul to Seneca, the letters of Jesus, and the letters of Mary and the letters of Pilate; and because they established their sect by one hundred crimes which ought to hav been punished by the courts on earth? These frauds are to-day recognized by all the *savants*. We are forced to call them pious frauds, but is it not sad that your wisdom does not prevail rather than such dreams?

63. Tell me why Jesus did not establish seven sacraments for our church? Why did Jesus never declare that there was a trinity; that he had a double nature with a double will, and one body. We define trinity to mean one person with two natures. What need had Jesus for two wills, when he had no power to teach the dogmas of Christian religion? And why has Monsieur, the archbishop of Toledo, a million ducats in rents when Christ said that among his disciples there was neither a first nor last place. This seems to be a *reductio ad absurdum*.

64. I know well that the church is infallible, but is it the Greek church, or Swedish, or the English, or the Danish, or the Latin, or the church of that proud city of Neuchatel, or the primitiv church of the Quakers, or the Anabaptists, or the Moravians? The Turkish church has some good principles, but I am told that the Chinese church is still more ancient.

65. Is the pope infallible when he lies with his mistress or with his own daughter, and when he carries to supper a bottle of poisoned wine for the Cardinal Adriandi Corneto?* When two councils anathematize each other, as has been done twenty times, which is the infallible council?

66. Would it not be far better to preach the doctrin of simple virtue rather than to entangle ourselvs in theological labyrinths? On the great judgment day I seriously doubt if God will ask us whether grace is versatil or concurrent; whether marriage is a visible or invisible sign; whether we believe that he (God) has ten choirs of angels or nine; whether the pope is superior to the counsel, or the council is superior to the pope?

Will it be a crime in the eyes of God to address prayers to him in Spanish when we do not understand Latin? Will we be objects of God's eternal anger if we eat certain dishes on certain days of the year? Will we be punished if we hav eaten a small dish of turbots, or soles, or sturgeons during Lent? In the bottom of your hearts, O sage masters, you do not think God will judge us according to the ideas of St. Thomas or St. Bonaventure, or will he rather judge us according to our works?

Shall I not believe the moral law as laid down in the works of many authors? Some of their principles are so pure, so saint-like, so universal, so clear, so ancient, that they seem to hav come from God himself.

Has not God given to man self-love for self-preservation; benevolence, kindness, and virtue, to keep guard over self-love. These are double necessities for evolving society. He gave us pleasure in order to enjoy existence, and grief in order to moderate our pleasure. He gave us passions in order to spur us to grand deeds, and wisdom which bridles our passions. Has he not inspired all men who are gathered together in society, with the idea of a supreme being? Has he not made adoration of a supreme being a strong binding-link of society? The

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* Voltaire refers here to Pope Alexander VI.

savages who wander in the woods hav no need of that idea. They hav no regard for the duties of a society, the principles of which they are ignorant of, but they hav reason, and reason was given to them by God.

God does not make people adore him for a vain purpose. He regards prayers as more necessary to man than to him. At the same time God gave man the spirit of religion, without which society would dissolve. He gave them the genius for art, and the principles of science.

Will you, O sage masters, permit me to announce these simple truths to my congregation and to the Spanish nobles?

67. If you wish to conceal these truths; if you absolutely order me to preach upon the miracles of St. James in Gallatia, and of our Mother of Atocha, and of Mary of Agrida, who in her ecstasies showed her naked sides to a rabble of small boys, I shall obey, but what shall I do with the refractory ones who doubt all these things? Must I report them, and hav them put in prison and tortured?

When I come across the daughters of the Jews can I lie with them before condemning them to be burnt?

I await the honor of your answer.

DOMINICO ZAPATA,
Y verdadero, y honrado, y caritativo.

NOTE.—Zapata, not having received an answer, betook himself to preaching Deism. He taught that the father of man was the rewarder, punisher, and the pardoner of all people. Zapata made a distinction between truth and myth, between religion and fanaticism; he illustrated and practiced virtue. He was sweet, kind, and modest, and was roasted at Valladolid in the year of grace 1631. God hav mercy on the soul of brother Zapata!

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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NEW YORK, SATURDAY, AUGUST 27, 1881.

Around the World.

ON THE ATLANTIC, MIDWAY BETWEEN NEW YORK AND GLASGOW, Tues., Aug. 4, 1881.

DEAR READERS OF THE TRUTH SEEKER: It was right along here somewhere that I directed my first letter to you last year, while on my first passage to Europe, and perhaps I can find no more proper place from whence to begin my letters to you on my tour around the world. I have been taking a survey of our surroundings in this latitude and longitude, and it looks to me just about the same place as where I commenced my letters to you a year ago. The water looks just about as blue; it seems just about as disturbed; it looks just about as far to the edge of the jumping-off place or the horizon, and the clouds look much the same color. I have not taken soundings as to the distance to the earth through the waters, but from the observations I have taken I should not know but it is just about the place, though very likely it may be twenty-five miles further north, as we are now steering for Glasgow, and then we were making for Liverpool. Last year we passed along by the southern end of Ireland, but this year it will be the northern end.

We have now been out five-and-a-half days from New York, and the captain says we have made just about half the distance between the two ports. This is very convincing that we are not going to make a quick trip. Last year, the Gallia, of the Cunard line, on which I took passage, made the transit in nine days, but this steamer, the Ethiopia, of the Anchor line, will be some eleven days. Then we sometimes made as many as 360 miles in twenty-four hours, but the greatest distance yet made on this passage is 270 miles in the same length of time. The Gallia is evidently a faster steamer than the Ethiopia, for the weather has been quite as favorable during this passage as it was last year, and the sea has been smoother, though for the most part the winds we have had have been head winds.

What we lose in speed perhaps we gain in steadiness. The Ethiopia seems to be quite a steady steamer. So far she has not rolled and pitched nearly so badly as the Gallia did on both our outward and inward passage. There are, perhaps, three reasons for this; first, the weather has been better this time; second, this steamer has a much heavier freight, which steadies her greatly, and thirdly, the shape of the hull of the Ethiopia is more favorable against rolling, which is a strong commendation in her favor.

Now, as for the time being I have become an Ethiopian, and that too without changing the color of my skin, it is but fitting that I should tell you a little about the steamer, a little about the line she belongs to, and a little about the passengers we have on board. The Ethiopia is eight years old; she has been running on this line that length of time, and has been considered a fortunate vessel. On her second trip she broke her main shaft, and she is the first ocean steamer that ever mended her main shaft at sea; but by drilling and the application of good mechanical skill the repair was effected, though it required some fifteen days to accomplish it. A steamer was sent out from Glasgow to tow her in, but by the time the Ethiopia was reached the repairs were made, and she was able to run away from the steamer which came out to tow her home. One of the mates informs me that he has been serving on her for three years, and that during that time no accident has befallen her and not a man has been lost from her by falling overboard or otherwise. The captain's name is Campbell, a regular Scotch name. All the officers and crew are Scotchmen and have the "Sandy" characteristics clearly marked.

The Ethiopia is over four hundred feet in length, forty-two feet in width, has a tonnage of over four thousand tons, and her engines are of five hundred horse-power. She has a portion of her freight-room occupied by one of Coleman's patent refrigerators, in which, by means of pumping and condensing air, the temperature is kept down to thirty-three degrees—one degree above the freezing point. Every trip she makes to Glasgow she carries 3,400 quarters of beef, and 500 carcasses of sheep. The refrigerator is the invention of Prof. Coleman, of Glasgow, and the Coleman Refrigerating Company now rent room in each steamer in the Anchor line, as well as other lines, and ship the beef on their own account, by which business they are realizing enormous profits. On some of the steamers they occupy more space than on the Ethiopia, and carry 6,000 quarters of beef at a time. In its incipiency the invention was looked upon with much distrust. The inventor endeavored to sell his patent to the company, but they declined to invest in it. He and his associates then rented space in the steamers, and filled it themselves. Many were the predictions that the plan would prove a failure; but half the first lot of beef that was shipped to Glasgow by this plan was readily sold, and the other half was taken back to New York and sold in Washington Market for fresh beef, though it had been away from the city over five weeks. This was done to prove the utility of the invention. The steamer company then, seeing that the invention was a grand one, proposed to Prof. Coleman and his partners that they would purchase the right. "Oh, no," said Coleman & Co., "we will keep it in our own hands and derive the benefit of the invention ourselves." A ninety-horse-power engine is used on this steamer to condense the air, and the Coleman Company send two engineers along to attend to it and to look after their interests. This plan saves a great deal of expense and space for the transportation of ice for keeping the meat cool. It used to require three hundred tons of ice each trip to keep the same amount of meat cool, which is now effected better by this condensed-air process. Thus the world moves.

The Anchor Line must be a wealthy company. It has five steamers running between New York and Glasgow, six between New York and London, three between New York and Barrow, England, where the newer steamers have been built; and besides it has a bi-weekly line running from Liverpool to Bombay, in India. It had a hard struggle for several years, and made little or no money; but now it is doing a good business and paying a net dividend to the stockholders of fifteen per cent per annum, with a liberal allowance for wear and tear and the depreciation of values. The stock is largely held in Scotland, a considerable share in England, and a very respectable portion in the United States. It is a company of limited liability.

I will say a little about the passengers. Some forty of them are in the first cabin, twenty-five or thirty in the second cabin, with about the same number, or more, in the steerage, making less than a hundred all together. This is not more than half the number that was on the Gallia, and they are not so distinguished, wealthy, and aristocratic a class. A goodly portion are Scotchmen returning from a visit to America, or who have been living many years in the United States, and, after making a good sum of money, are now going back to the mother country on a visit. Some are English, who are returning home temporarily, while several are Americans going abroad for pleasure, and others in the pursuit of health. Among the latter class are Captain James Belger, of the New York Postal Department; Mr. Harmon, a young merchant of Paterson, N. J., and Mrs. Oliver, of Chicago. Capt. Belger and Mrs. Oliver are afflicted with rheumatism, and go abroad for relief. A Mr. Tablor and wife, a Scotch couple, of Portland, Oregon, have been thirty-five years in America, and, having accumulated a competence, are now going back to Scotland to see the old hills once more, and as many of those they once knew as are still living. Mr. Donaldson, a sawmaker, of Rock Island, Illinois, another Scotchman, has also made some money, and is going over home to recuperate for a few months and to accompany his wife home, who is now in Scotland. Mr. Ramsay, a lawyer of Cincinnati, with his daughter and another young female friend from Steubenville, are going abroad for a few months' recreation over Europe, to return in the fall. A New York cotton broker, who resides in Brooklyn, and his wife are also with us, as well as a good many others whose names and history I have not learned. We have several musicians on board, and the piano in the cabin has to suffer accordingly. Some of the steerage passengers have a violin and a guitar, which they bring out about sundown and hold a musical concert on deck, while others join in waltzes, etc. Quoits and cards are played by a portion of the passengers, but not nearly to such an extent as on board the Gallia.

My sympathies have been somewhat awakened for a Mr. T. of Illinois, who had a brief but unpleasant experience with some New York sharpers. In company with a friend he stopped at the Astor House, and on the day before sailing was standing near the door of that building, while his friend was being shaved by the barber. While thus waiting, one of those conscienceless villains approached him in the blandest manner, and holding out his hand, said:

"Why, Mr. Morris, how do you do? and how are all the folks at Harrisburg?"

Mr. T. replied, "My name is not Morris, and I do not live in Harrisburg. My name is T., and I live in R., Illinois."

"Ah, my dear sir, excuse me. I thought you were Mr. Morris, of Harrisburg, Pa. Have I not seen you there?"

"No, you could not have seen me there, for I have never been in Harrisburg."

"Pardon me then; I must be mistaken. You look very much like my old friend Mr. Morris. Good day."

The villain having thus learned Mr. T.'s name and residence, withdrew, and undoubtedly imparted the information to an accomplice. Very soon another very friendly individual presented himself, and grasping Mr. T. by the hand, said:

"Why, Mr. T., how do you do? I am very glad to see you here. When did you leave R.?"

Mr. T. looked at him and said: "I do not know you, sir. I do not think I ever saw you before."

"Oh, yes, you have, many a time, but you may have forgotten me. Of course you know Mitchell, the banker in your town. Well, I was a clerk in his bank for two years, and I often used to see you when you came to town."

Mr. T. is a pretty extensive farmer near R., and not knowing all the clerks that had lived in R. within the last ten years, concluded he might have seen this young man, and subsequently have forgotten him. The sharper, seizing this partial concession, briskly pressed his acquaintance.

"Yes, I remember you very well, Mr. T. I have seen you many a time, and am glad to meet you so far from where I used to see you. But I am not now following the same business I used to. I have given up banking, and am now selling the best grades of woolen goods. For many years we had to send to England for all our best broadcloths and cassimeres, but with the advance made in machinery and the mode of manufacturing we have got so now that we can surpass the English in the production of the best woolens in the world. I have my samples close by here, Mr. T. If you will just step with me a moment I will take pleasure in showing them to you."

"Oh, no," replied Mr. T., "it is hardly worth while. I am not dealing in anything of the kind. It will be of no use to me to look at the samples. Besides, I am waiting for a friend who is in the barber shop, and I do not wish to leave till he comes."

"It is only a few steps, and will take you but a minute or two. Come on, I think you will be interested."

Thus importuned, Mr. T. went with his whilom friend to a "sample room" hard by, where the samples were in the line of goods called gin, rum, and whisky, and here, sure enough, the fellow had a roll of samples of broadcloths, cassimeres, etc., which he soon had opened and commenced describing with eagerness. While this was taking place a third person entered the sample room in an apparent state of great excitement, and gave vent to language like this:

"Look here! Can I get anything to eat here? I want to get out of this d—d town in about fifteen minutes. I have been used the worst kind here."

The dealer in woolens at once became much interested in the new-comer, and asked him what had befallen him.

"Oh, damn it! I have just been swindled out of four hundred dollars. I came to this city with a lot of horses from Kentucky, which I sold at good prices, but I'll be d—d if I wasn't just now swindled out of four hundred dollars in less than ten minutes, and a little the neatest of anything you ever saw."

"Why, tell me how it was done. I would like to know about it. Explain."

"It was done with a pack of cards. A fellow dealt them out most skilfully, and I thought I saw in which pile he put a certain card, and bet my four hundred dollars like a man, and lost it before you

could say Jack Robinson. But I bought the cards, and here they are, and I'm going to see if I can't get some of my four hundred dollars back again."

The dealer in woolens professed to feel great interest in the matter of the cards, and requested the Kentucky horse trader to show him how they were manipulated. The seller of horses was very willing to accomodate the man of woolens, and immediately dealt the cards into three piles. One of the cards, called, perhaps, the "little joker," was shown, and then dextrously deposited on one of the piles, but the trick of the thing was to tell which the pile was, and this is the point on which the betting was done. The man of woolens was very sure that he saw unmistakably which pile the little joker was in, and he eagerly bet twenty dollars that he could point it out. The horse dealer humored him, and took the bet. The man of woolens indicated the pile, but was mistaken, and of course lost. This only made him more anxious to try it again. The Kentuckian was kind enough to deal the cards again, and this time showed the cloth-merchant almost positively where the little joker was deposited. The cloth-merchant turned to Mr. T., saying:

"I see into this thing now. I hav just got the hang of it. I am sure I can win now every time, if I only had the money to bet with. I have lost all the money I had with me, but if you will lend me a hundred dollars or two for a few minutes I will make a good haul and we will divide the gains."

Mr. T. is evidently a very good-natured man, and possibly was willing to increase his pile of gold somewhat, and he handed over to the whilom bank-clerk, whose acquaintance he had so fortunately renewed, the sum of two hundred dollars, in English gold, which he had received for national bank bills the day before. The thing was decided in half a minute, and of course the cloth-merchant lost, and of course the two hundred dollars of Mr. T. was hopelessly gone. Alas! for human expectations.

At this juncture the keeper of the sample room approached the trio in a very excited manner, saying: "Look here, none of this, you are gambling and there is a heavy law against it—$500 fine and six months' imprisonment. Get right out of this or we will all be sent to prison. Get out at once."

Of course there was nothing for the woolen merchant, the Kentucky horse trader, and our honest farmer friend, Mr. T., of Illinois, to do but vacate the sample-room at once. The Kentuckian walked off his own way, doubtless congratulating himself that he had so soon recovered $220 of his lost $400, while the woolen merchant and Mr. T. felt correspondingly dejected. The man of woolens said, "It is too bad to lose such a sum of money; you go with me and I will pay the $200 back to you again." Of course Mr. T. wanted his money and the pair walked away together. They had, however, gone but a short distance before it flashed upon Mr. T's mind that the keeper of the sample room was an accomplice, and the impulse seized him to go back and give that sample-room man a small piece of his mind. The obliging woolen merchant favored the project and said he would await his return. Accordingly Mr. T. went back and had the pleasure of telling the mixer of cocktails that he thought him a dishonest man; upon which he received the assurance that his opinion was very wrongly founded. When, however, he returned to rejoin his friend of the woolens, he was not there. Probably some urgent business had called him away.

Mr. T. had no recourse but to rejoin his friend who had visited the barber, and to recount the unfavorable result of his little speculation, regretting, of course, that the $200 which he had made by tilling the soil had flown forever. He even wished he had not met Mr. Mitchell's old bank clerk, who had adopted the woolen trade. I talk with him occasionally, and I fancy I trace a trifle of sadness in his countenance for those sovereigns which are forever lost to him and his heirs. He has no hesitation in acknowledging himself a great fool to do as he did, and he is half way of the opinion that it served him right. He is, however, a sort of philosophical Scotchman, and it is to be hoped that visiting the friends of his boyhood in his rugged native land will drive away the memory of the lost two hundred. There is some consolation in the assurance that he is not a poor man and that he has enough left to make his journey comfortably.

I am glad to be able to report to you that I have thus far had no sea-sickness. The tossing and rolling of the steamer has not been sufficient to disturb the equanimity of my reliable old stomach. But I am sorry to say some of the passengers have suffered not a little. My traveling companion, poor Mr. Bridges, has had a pretty serious time of it and has been compelled to keep his berth a good deal. He has put in an appearance at the table but a few times. His stomach refused to be composed and has several times revolted at the steamer's motion. Probably the getting rid of considerable bile will be a benefit to him, and he will be all the better for it when we are again on *terra firma*.

There has not very much occurred to relieve the monotony of the voyage. We saw a pretty large school of porpoises rolling and tumbling along, and a few had the good fortune to spy a whale in the distance and see him spout. I was not one of the fortunate number. Sea gulls are occasionally seen even thus far out at sea, but they are not nearly so large as those near the coast of Ireland. We have not spied many sails, some days seeing none at all, while on one day three were in sight at once. We are just now passing the banks of Newfoundland and are favored with good weather. It is very common for fogs to prevail over the banks, but we are having no fog. We had some before we reached this point, necessitating the frequent blowing of the steam whistle, but not enough to cause inconvenience.

Last Sunday morning we had "divine service" in the music room, and the first-cabin passengers gathered in to partake of the bread of life. I was reading in the room previous to the meeting hour, and of course did not deem it necessary to leave the locality. The services were conducted by the Rev. John Stoddard, of the Scotch Presbyterian church, who has for five years been out on the island of Jamaica to hold forth to dwellers on that beautiful little island, and who, with his wife and two children, are now returning on a vacation of six months to his native Scotia, and especially for the benefit of his wife's health, who has been considerably afflicted in Jamaica with fevers, erysipelas, etc. Both are fleshy and look robust, but the climate of the island agrees much better with him than her. She speaks very highly of Jamaica, its climate, and society, and says she must go back, for she cannot think of leaving their lovely congregation there. She has a profuse quantity of shells of many sizes and styles which she and her friends picked up on the beach of the island. They are indeed beautiful.

But to return to the Sunday service. Two or three of the hymns from Sankey's collection were read and feebly sung, a part of a chapter was read from the epistle to the Ephesians, a prayer was offered up, when the Reverend Mr. Stoddard stood up for Jesus; but, in my opinion, the effort was a feeble one, and I could not see that the cause of the lowly one was much advanced by the efforts the Scotchman made. He eats at the same table I do, nearly opposite my place, and I am constrained to say that he handles his knife and fork far more dexterously than he did his arguments in his sermon. He evidently takes more interest in eating than speaking, and it is quite likely that it is to keep him at the former which impels him to pursue the latter. He is a big, burly, two-fisted fellow, and looks better adapted to growing oats and hoeing potatoes than occupying the pulpit.

Ocean travel is rather monotonous. There is little or nothing along the way to make variety and enliven the drooping spirits. The same heavy rolling waves, the same deep blue water, the same lowering clouds, the same misty or foggy horizon, is about all one has to see; but, as I said to Bridges to-day, it is a good deal better than being cast away on a plank, or driving hogs in the deep mud. After two or three days of ocean life, however, the novelty is gone, and one wishes for the land he is steering for. It seems almost like a waste of time to be so much upon the water, with so little that is new, so little that presents variety to the senses. But as we undoubtedly have some twenty thousand miles of ocean travel to perform, it will not do to tire of it so soon. One inevitably becomes impressed, at all events, with the muchness of the watery element encircling the earth, and he almost wonders where it all came from, and whence the salt came to make brine of it all. But nature is a prolific provider, and she is not stingy with her supplies. She furnished oxygen and hydrogen in abundance to form all the water on the earth, with a big surplus left over for numerous other combinations. Great is nature; great are her resources. There is nothing and can be nothing to equal her.

I have been spending a portion of my time since leaving New York at writing up a series of articles begun in THE TRUTH SEEKER some three years ago —"What I Don't Believe." When I was sent to prison these articles were necessarily discontinued; and I have had so many other things to take up my attention since that they have not been resumed. I have intended to take them in hand for the last three months, as I have frequent calls for the volume to contain the same, but having at all times a good deal else to occupy my attention rather deferred the duty till now. On this passage over I have more leisure than I have had before in a long time, and have been using it in telling you what I don't believe. As there is so much that I cannot easily believe, it requires a good while to tell all, and it will probably use up much of my leisure time till I reach Glasgow to tell you all about it. The same will probably be laid before you in THE TRUTH SEEKER.

My mind oft reverts back to the farewells which my numerous friends so kindly tendered me. The parting at the steamer's side is vividly clear in my memory. I can still see the numerous white handkerchiefs waving in the air from the end of the pier as the steamer receded from the wharf. I can realize the hearty "good-bye" and "God-bless-you" thus fraternally extended. I can realize, too, the same feelings welling up in thousands of hearts in all the states and territories of our broad land, and am fully conscious that I am kindly remembered as I am wending my way toward the rising sun, and I am sure I have your kindest wishes and richest blessings. Never did a man start out on a long journey under more favorable auspices—never did a more wide-spread and kindly feeling go out toward one starting on a tour around the globe. I shall endeavor to keep intact the wire that connects us. I shall hope that we may not become estranged, but that in spirit and in memory you will accompany me all the way around, and that the fraternal feeling which for years has existed between us may become stronger than ever upon my return from my wide wanderings o'er land and sea, to close a somewhat eventful life quietly at home.

It is just a year to-day since I sailed from New York last year, when I left for Liverpool. As we will probably be some two days longer in making the passage this time than that, I will reach Europe at very nearly the same date. The weather here is from twenty to thirty degrees cooler than at New York. Overcoats are quite comfortable. The change has been too great for comfort. It is hard to realize, while we are shivering around on deck, that friends at home are sweltering and roasting with the heat. There is probably very little really warm weather on the ocean in these latitudes. It is a delightful place to cool off.

I have got slightly acquainted with a Scotch physician who has spent several years in China, and have learned from him several points relative to the celestial land. He is now returning to Scotland with his family to make it his home again. He seems to have done very well in the flowery kingdom.

Sunday evening, Aug. 7th.—We are getting along very well, but not making remarkably fast running. Two hundred and ninety-three miles is the longest day's run we have made yet, which is fully fifty miles less than the distance made some days last year on the Gallia. This steamer is stanch and large, but her engines are of two hundred less horse-power than those of the Gallia. We are heavily laden with corn, cheese, and beef, and we have had head-winds much of the time, but the principal difficulty is said to be that the vessel is "foul." She has not been in dock since she has been in service. Could she go in dock, have her engines repaired and the barnacles (small shell-fish) scraped from her bottom, she would make at least a knot more per hour.

I learn we have had both a birth and a death on board to-day, and in the same person—a very small child born of English parents who went out to Tennessee to join a colony, but not liking it there are on their way back to England. They have a rather unhappy time of it. The little stranger was born too soon and departed too early. He will probably be food for the fishes, so far as he goes. He will hardly be a mouthful for some of those porpoises I have seen tumbling along.

I am sorry to say we had no divine service to-day, by which I was a trifle disappointed, as I had fixed myself up in an unusually pious mood, ready for the bread of life as soon as it was broken. With two clergymen on board, one a Presbyterian and the other an Episcopalian, it is a wonder why religious services should be dispensed with on a Scotch Presbyterian steamer. Mr. Stoddard duly presented himself in the music room and seemed disposed to preach and pray, but the connection was not made. Compensation was made this evening, however, by holding a sacred concert in the music room. Two young ladies alternately manipulated the organ, and the way we sung "The Sweet By and By," "Meet Me at the River," "Nearer, my God, to Thee," and about half a dozen other pious hymns of the same class ought to be very satisfactory to the angels in attendance.

In connection with this religious subject I am sorry to be compelled to state that I have learned unpleasant news about Sister Stoddard, the wife of the Presbyterian clergyman from Jamaica, and that is that she drinks intoxicating liquors to excess. It is reported in the first circles of the steamer that she absolutely drank a bottle of whiskey and a bottle of brandy in a single day. It is also reported that the way she "cut up" and "raised old Ned" in her room was a caution to Bacchanalians. She has mixed in with the *élite* of the steamer but very little for the last day or two, and then it was remarked that from the rolling of the ship or some other cause she walked quite unsteadily. I can now account for the florid cast of her countenance, and am led to fear that the erysipelas of which she complained might possibly be imbibed in a fluid form. She expressed to me great regret at leaving her dear congregation in Jamaica, but if she has been in the habit of conducting herself there as she has on this ship I fear the regret is all on her side. I am indeed sorry for her husband and her two pretty little girls, and am truly regretful that her religion is insufficient to restrain her appetite for drink.

A lady passenger from Chicago has a very interesting parrot which amuses us not a little, as its cage occupies a central position in the dining saloon. It is a great talker. She opens conversation with many of the passengers, and when a reply is made to her

(*Concluded on page* 552.)

Communications.

The Godly Women of the Bible.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENTURY.

SUNDRY NAMELESS WOMEN HEALED AND COMFORTED BY JESUS.

Now Peter had a mother-in-law, and she got sick, as mothers-in-law sometimes will, and however much Peter might hav desired to rid himself of her the evangelists report not, but they do record that she was healed. (Matthew viii, 14, 15; Mark i, 30, 31; Luke iv, 38, 39.) Matthew says she was laid and sick of a fever, and that Jesus only touched her hand and the fever left her, and she arose and ministered unto them. Mark tells the same story, except instead of Jesus seeing her of himself, he says, "Anon they tell him of her, and he came and took her by the hand and lifted her up," etc. Luke says she had a great fever, and that they besought him for her (as if he did not readily and willingly attend to her case) and he stood over her and rebuked the fever, etc.; nothing said about touching her hand or lifting her up, but that he rebuked the fever, as if it had been a rational, intelligent being. All agree that she had a fever, that Jesus healed her instanter, and that she arose immediately and "prepared the Sabbath meal," as Brown declares the ministering unto them to mean, "in token both of the immediateness of the cure and of her gratitude to the glorious healer."

Is it not surprising in view of this, and when Jesus promised, "Greater things than I do ye shall do," that those who profess to believe in him should not employ ministers at their bedsides when ill instead of medical men, and insist upon being healed in the good old way? It seems not to hav been thought of in the emergency at the White House, though the promise stands firm and sure forever according to the divine word.

Luke relates another miracle in these words: "And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" (Luke xiii, 11–16).

The Sabbath, it will be remembered, was Saturday, and as Jesus very justly called them hypocrites so might the reformers of to-day call the sticklers for Sunday observance the same, for no more do we Liberals violate their first day of the week than did he their seventh-day sacredness. If he is or was authority, he destroyed the Sabbath effectually, as he abolished it by working on that day, believing and teaching that the day was made for man, and he ordained no other in its stead. Henry C. Wright used to state it: "The hat for the head, not the head for the hat. Would you knock out your brains to save your old hat? Institutions for men, not men for institutions." Another defines it thus: "A full-grown man curled up in a cradle thus answered his interrogator as to the cause of his location, 'My mother put me here.'" The moral is, as mankind outgrow institutions the latter should perish, not the people remain squeezed into their small-clothes and stultified. The hypocrites of this age ought to be ashamed under similar rebukes, whether Jesus's Sabbath-day violations ever occurred or not.

Brown says that this "spirit of infirmity on the woman, 'whom Satan hath bound,' was probably the effect of some milder form of possession," that is, it was not a physical disease, but a possession of evil spirits that bowed her together eighteen years; so it was not much of a cure to boast of after all. We should judge the bystanders thought so, as they seemed not in the least surprised at the healing, but only found fault because it was done on the Sabbath day. But to proceed.

Our next miracle, for we treat of none but those performed on women or connected with women, will be found in Matt. xv, 21–28; Mark vii, 24–30; the former of which is here quoted:

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

Mark calls this woman "a Greek, a Syrophœnician by nation," which gives Smith some trouble in his dictionary to reconcile with Matthew that she was of Canaan; while Brown glides over the discrepancy with, "So called as inhabiting the Phœnician tract of Syria." The divines take great comfort in feeling, "though a gentile, and no Israelite herself, she salutes him as Israel's promised messiah." Mark says further, "Jesus entered into a house and would have no man know it; but he could not be hid." Jesus appears to hav been fleeing from the rage of the Pharisees, and in no mood to minister to heathen, but this woman fell at his feet, worshiped him, and so cried after him in her persistency, that though at first he deigned not to answer her, and, when he did, declared that he was only sent to the lost sheep of the house of Israel, and not until she implored him more and more, "Lord, help me," did he give her to understand that the Israelite children were not going to be starved at the expense of stuffing Canaanite dogs! What a response, "Yea, Lord, yet the dogs under the table eat of the children's crumbs." Thus beaten and put to the blush, as we should infer, he took the devil out of her daughter.

There are two points to be considered in this story in addition to those already hinted at. First, is it strange that Christians should consider themselves superior to all other people and sects, and that they are the peculiar favorites of their Almighty Father, when Jesus taught practically the right of exclusiveness, and the disciples and his immediate successors enjoined, "Come out from among them and touch not the unclean thing, and be ye separate from them?"

Second, Jesus compares all but Israel to dogs! Is it surprising that when he thus set an example his followers anciently should have called the Saracens, Arabs, Mohammedans, and all unbelievers, "Infidel dogs," and that through the ages all kinds or opprobrious epithets should have been heaped upon dissenters, and that to-day the Lord's Zion should designate those outside of the ark of safety as "wild-mouthed, blasphemous Infidels," "gutterish drunkards;" their writings "Deistical trash," and their movements "devilish." See Rev. G. H. Humphrey in THE TRUTH SEEKER, Feb. 1 and 8, 1879, on Ingersoll and Paine; and *Truth*, July 19, 1881, where a correspondent is accused by another correspondent of "gross stupidity," "blasphemous insinuations and abject and filthy degradation of utterance," "utter barrenness of common sense," "surcharge of bosh and twaddle," "guilty of consummate 'ignorant ignorance;'" called a "stupid lout," "Bob. Ingersoll's (boss Infidel)," for the correspondent to whom all these vile epithets are applied is no less a man than Colonel Robert G. Ingersoll, and all this slander and much more in a Christian article of forty-five lines.

Well, what better can be expected of a sect following a leader who commanded, "Learn of me," and then indulged in such high-toned, gentle, amiable terms as "dogs," "hypocrites," "child of hell," "blind guides," "ye fools and blind," "ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning; . . he was a liar, and the father of it;" and who swore and cursed a helpless fig-tree until it withered under his blasphemous maledictions! Query.—Did this tree possess sensation and intelligence, and did it shrink and wither as would a loving, sensitive child under the curse of a stern, tyrannical father?

This same Jesus in a parable (Luke xviii) represents God as an unjust judge, to whom an importunate widow comes to be avenged of her adversary, and though this judge feared not God, nor regarded man, yet because she troubled and wearied him by her continual coming, he avenged her, not for her sake nor justice's sake, but for his own ease and convenience. Then this great moral teacher, Jesus, makes the application by inquiring, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." That is, keep praying, begging, or teasing, as did this woman, and this unjust God, the same as this unjust judge, though he has no regard for justice, mercy, or love, rather than be wearied by your continual coming in prayer, will finally avenge you, or grant your petition—that is, if you are "his own elect." What a God! Keep on praying, ye elect ones, and tire your God all out; then he will get out of patience and answer you for your *importunity!* Was this Jesus's idea when he would not answer the woman who cried after him for her daughter until she had fallen at his feet, worshiped him, and besought him repeatedly, "Lord, help me," and why he would not go near Lazarus for two days when sent for? Was he imitating this trait of his father God to make the people cry after him all the more? The same pernicious doctrin is taught in Luke xi, 5–13 in regard to prayer, viz., "I say unto you, though he will not rise and giv him, because he is his friend, he will rise and giv him as many as he needeth." Then Jesus urges them to "ask," "knock," and "seek," promising them if they will do so it shall be given them, etc.

We come now to a most important event or events, for it is a double transaction, recorded in Matt. ix, 18–26, Mark v, 24–43, Luke viii, 41–56, and giv it in the words of Matthew:

"While he spake these things unto them, behold, there came a certain ruler, and worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall liv. And Jesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose."

Mark and Luke vary this account, and both add thereto, giving the name of the ruler, Jairus, and stating that when he first came to Jesus his only daughter, twelve years of age, "lay a-dying," that the ruler said, "lieth at the point of death," not, "even now dead," as Matthew has it; that Jesus started to go with him, the throng followed, and that it was then while on their way that this nameless woman who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, came in the press behind, and touched his garment. And Jesus immediately knowing in himself that virtue had gone out of him, turned him about and said, Who touched my clothes? and the woman, fearing and trembling, came and fell down before him and told him all the truth" (Mark). Luke adds they all denied touching him, but admits, with Mark, the rebuke to Jesus by his disciples, getting in the name of Peter in the connection. Mark and Luke declare that it was at this moment, while Jesus was yet speaking, "thy faith hath made thee whole; go in peace," that there came one from the ruler of the synagogue's house, saying to him (the ruler), "Thy daughter is dead: why troublest thou the Master any further?" and Jesus answered, "Fear not: believe only, and she shall be made whole." Mark says that he suffered no man to follow him to the house save Peter, James, and John, while the other two declare that he put out all them who were inside holding a wake over the supposed corpse. All three agree in stating that Jesus said, "The damsel is not dead, but sleepeth," before he took the father and mother, Peter, James, and John, and entered in where she was lying, restored her, charged them that no man should know it, and commanded that something should be given her to eat. Luke specifies—*meat*.

There is not the least probability that the girl was dead, but in a state of coma from some cause, that Jesus perceived it, and therefore told them not to weep, etc. There were but five present besides himself, according to the account, when she was restored; and no Spiritualist of to-day would think of palming off such a phenomenon upon the Christians as genuin evidence of their having raised one from the dead. Even should they attempt it, the whole Christian world, Catholic included, though they profess to work miracles sometimes, would "laugh them to scorn," and cry out, "Humbug! you cannot catch us with your tom-foolery!" And yet we must be damned if we will not or cannot believe their story.

Our next and last healing or raising from the dead by Jesus is, very fortunately, only recorded in Luke vii, 11–18, thus rendering unnecessary all vain attempts of reconciliation with the other evangelists. It would have been well had the compilers of the New Testament thrown to the dogs all but one of the gospels, then there could have been no comparisons, "odious" in themselves, and odious in the eyes of Christians, would-be believers, and skeptics. But to the narrative:

"And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. Now, when he came high to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up and began to speak: and he delivered him to his mother."

How did it happen that Jesus had compassion on no other widowed mother, and on the relatives of but

two other deceased persons, viz., Lazarus's sisters and Jarius, if he possessed the miraculous power of raising the dead?

We have not space or time to indulge in comments on this story, the preceding ones, nor yet the healing of the diseased persons and the raising of the supposed dead through the means said to have been here used. To those who believe that Jesus was God and that with God all things are possible, no explanation is required, for could not this same God who said, "Let there be light and there was light," and who in six days created this great universe out of nothing, open the eyes and ears of the blind and deaf, loosen the tongues of the dumb, dry up the issues of blood, restore withered hands, straighten crooked backs, cleanse lepers, heal lunatics, cure instantaneously impotency of thirty-eight years standing, cast out devils by the legion, and bring to life dead men and maidens if he choose, even when "in a state of decomposition," as Brown affirms he did in the case of Lazarus?

Why should not great things be expected of one who had four fathers to sire him! We know of some humans who are excellent mind-readers and healers, who were born in the ordinary way, having but one father, and why should not this quaternion-fathered god be their superior in that line? Some may inquire as to the authority for this assertion. Bible authority of course, and the reverend commentators and divines by the hundreds to confirm it! Did not Mary, his mother, declare Joseph to be his father, and the genealogy, also? Did not Jesus himself say God was his father? Was he not begotten of the Holy Ghost? (he who begets a child is a father, is he not? any proxy in that affair?) and was he not his own father, being God? and if Gabriel, who made the announcement to Mary, had a finger in the pie, why, then he had five fathers!

Is not that scripture and divine revelation?

Fanatical women who are so beside themselves when they think a dumb devil is cast out as to lift up their voices in the multitude and cry out, "Blessed is the womb that bare thee and the paps which thou hast sucked" (Luke xi, 27), would not be considered competent legal witnesses to-day in a similar reported miraculous case of healing or raising from the dead, even by Christians in a Christian court, but probably would be sent to a mad-house, unless Comstocked at once for street obscenity by those very Christians who indorse the same as a part of God's word when applied to their Jesus.

Similar cases now reported are called psychology, or of the devil, or disputed by Christians, except when inside of their church, then they are attributed to the direct power of God in answer to prayer.

Spiritualists claim that this power is derived from and regulated by spirits, while Materialists and skeptics believe that the facts—if facts there are—will be accounted for on some unknown law of mental, physical, and electrical absorption, either self-induced or otherwise, without any aid from God, a Jesus, angels in heaven, or spirits, except earthly ones, dependent on earthly causes.

All that is true involved in clairvoyance, human magnetism, healing, and kindred phenomena, will, in the onward march of science, be demonstrated, traced to remote and obscure causes, classified, utilized, and assigned to its proper place in mental and physical philosophy, so that the ages to come will not stumble in supernatural darkness under this spiritual eclipse of intellect and reason, as has all Christendom and humanity in the past, and are still doing in these beliefs which have been criticised and condemned.

Christianity is responsible for the assumptions of modern Spiritualism, the latter being an outgrowth of the former revamped, for God, Jesus, angels, and prophets, substituting spirits, departed friends, mediums, and materializers.

We come now to another widow, for whom Jesus did nothing, for it was she who did for him or for the then church. See Mark xii, 41–44, Luke xxxi, 1–4. We quote from Mark: "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily, I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance, but she, of her want, did cast in all that she had, even all her living."

And they accepted it, did they? Shame on them! All her living, and Jesus called his disciples to see it, and commended her for casting in her penny, all the living she had (Luke), instead of advising her to reserve it for her own use. Brown says "she might have kept one of these mites," but Jesus desired "to teach from it a great future lesson. They cast in of their superfluity what they had to spare, but she cast in of her deficiency her whole subsistence. As temple offerings are needed still for the service of Christ at home and abroad, so looking down now as then up, he sees who casts in and how much."

Shameful! What an inducement for poor widows and indigent women to give their last mite as "the offerings of God," and all for the support of a lazy, useless priesthood! Is this the lesson that Brown says Jesus wanted to teach for the future? If so, it has been well learned and most faithfully taught, as many of us can testify at our cost and loss. Did we not see it practically illustrated in 1863 at the Methodist centenary in Elkhorn, Wisconsin, the shire town of Walworth county? There were assembled some half dozen clergymen, who meandered the country in squads, soliciting centennial offerings from the people. They preached, exhorted, prayed, and held out every conceivable inducement to the audience and citizens to pledge large sums for the Lord's use, to be collected in installments if not convenient or not able to pay all at once. One of these servants of the ever-living God told a story to touch their hearts and move their hands into their pockets of a poor, crippled octogenarian widow who had been all the year with her old, paralyzed, trembling hands knitting socks to sell, so that she could contribute her mite toward the Lord's offering, and that when they arrived at the town where she lived (somewhere in the vicinity—the name was given), and they heard the fact, they had her brought into the meeting in her chair, and placed in the broad aisle, that all might see her; that they might make an example of her for others. Then he piled up the agony, taking her case for a text, as did Jesus of the widow and the two mites, inquiring of the rich and the poor if they could not do as much for the Lord as this poor old widow, who was a dependent and supported by charity. I wanted to speak right out in meeting and ask him and the ministerial clique in the desk if they were not ashamed of themselves to accept such offerings and then publicly boast of their disgrace; if it was not their duty to have given her of their abundance instead of taking her mite, for they gathered, in all, over $1,000,000. But no, in our ears still rings their "Go thou and do likewise."

Women, this is the despair of Christianity. When you will no longer thus be fooled by these men of God, who are the leeches of society and the drain upon your purses, the bane of all morality, the end of free thought, religious drones and the pests of all reform and progress, the canker of civilization, and who would be the controllers of your homes, families, affections, and rob you of all independence, substituting their infernal creeds for science, philosophy, industry, and pleasure in order to make you sigh through this world in hopes of psalm-singing in another of which you nor they know nothing.

Elmina at Church.

To the Editor of The Truth Seeker, *Sir:*

Elmina has been to the holy temple of the divine oracle to-day, and listened to the wisest and most eloquent of all the dispensers of truth and light that Snowville has ever been favored with. And this great expounder of the faith according to Alexander Campbell gave us a beautiful discourse on the existence of God, the glory of his works, and the gloom of Atheism, with its incongruous gods of chance and fatality.

"And you came home convinced and converted?" ask you. Nay, not by a long shot! Only more firmly and securely grounded on the sure certainty that matter is all there is, and that mind is only a form of force—an attribute of living, activ, organized matter, and not, as he told us, a something that was before matter, and gave to matter its life, force, power, and potency. He talked of dead men and dead matter as if the two were similar, while we know that man is an identity, and all identities must die, and that matter is only substance or material out of which identities evolve or are made, and is not only full of all forms of life, but is life itself, and dead or inert matter is a dead and gone idea of the ages of ignorance.

This wise leader of the *only Christian church* set up a great number of men of straw, and gracefully popped them over, one after another, with beautiful flashes of rhetoric, accompanied by appropriate gestures; convincing his too willing dupes of the foundationless condition of all forms of Atheistic philosophy. It was like an Arcadian dream of romance, or a beautiful fairy tale of our childhood—pleasant to hear, nice to while away an idle hour with; but when tested in the crucible of reason, science, and and philosophy all vanished like mists before the sun. "Suppose now," said he, "I carefully search one corner of one room, in one house, for a book, and find none there, and on the strength of this hunt I declare that there is not a book in all the room, or in all the house, or in all the dwellings round about, or in all the state of Virginia. Well, this is what the Atheist does. He searches in his little corner of the world for a God, and finds none, and then declares that in all the vast systems of planets and suns circling through the spaces of the great universe there is no God?" Now, how many in the eager, listening audience of all that congregation of preacher-worshipers do you suppose could see the sophistry that was so neatly embodied in this one little incident of the sermon? This comparing of a well-known, real, and tangible object, like a book, a thing so common as to be seen in almost any corner of any room, in any house, to an imaginary, inconceivable, and impossible nothing, that has never been seen in any corner of any room, in any house, or in any other place in all the universe, why, it is the most absurd and ridiculous of comparisons.

We hav all seen, felt, and read books, and can even make books ourselvs, but when we try to look at a god we gaze on vacancy, when we try to touch a god we grasp empty air, when we attempt to read him we find legends, fables, and myths, when we try to make him we create only dreams, fancies, and vain imaginings.

He attempted to prove from a single rain-drop the power of a great architect, who drew that drop, little by little, from the ocean and carried it on the sunbeams till it expanded into a cloud and floated into a colder region and was once more condensed and let down gently into the lips of a thirsty flower, or perhaps into his own mouth as he had opened it to catch it, when he was a boy. God always let it fall by wise and careful laws, and not come pelting down in torrents, dealing death and destruction, as "chance would do it," but he never whispered about deluges, cyclones, water-spouts, and whirlpools.

Oh, no; these would show a loose screw in God's great water-works, so they are carefully kept in the background, because it might look as if chance did things instead of a wise and benevolent God, who sent each drop gently on its mission of good to man.

He used science, law, and God's power to describe the wonderful and beautiful adaptation of the atmosphere to the needs and demands of our race. He told how very heavy the air was, and yet how well balanced it was by the universality of its presence inside and outside of us, so that we could more freely inhale it and only realize pleasure in its nice fitness for its uses. He told how a little more oxygen or a little less nitrogen or carbon, or other changes, would hav made it destructiv to all life, but never breathed a syllable as to the hundreds of lives that are yearly lost by the malaria floating on its breezes, the terrible wrecks made by its sweeping whirlwinds, that lay waste and devastate whole towns and villages, and miles and miles of forests. It is a "nice, soft, warm blanket," but it is also a keen-biting blast and a sharp, marrow-freezing, blood-chilling demon to the thinly-clad, poverty-stricken child who shivers along the winter-frozen streets of our cities.

He told us that all who planted in the hope of reaping, and all who slept in the hope of waking, believed in a God, because they trusted in his power to fulfil his own laws, but he failed to tell us that the Atheist's hope, trust, and confidence in nature's laws is only a natural sequence of his experience of all the past. He has planted and reaped, therefore he feels he shall continue to do so unless some unforeseen circumstance intervenes to hinder, and this we all risk just as we risk life every time we eat by not knowing that our food may not be poisoned or may not choke us to death as we attempt to swallow it. Like causes produce like effects, and from planted acorns we hav always found oaks to grow, and never once heard of one that germinated and grew an ox or a horse, or even a pumpkin. Nor hav we, as a general thing, known the sleep of the night to extend into weeks or months instead of ending with the rosy dawning of the coming day. It is true, there are cases of trance-sleep, and some who sleep and never wake, but these are exceptions, and we risk them, expecting to miss them just as the Campbellite expects to miss hades and condemnation himself, while he thinks the Atheist will find them.

He talked of chance as the god of those who denied his one boss deity, but never told his hearers that there could be no chance without miracles, and a miracle was good because it was done without reference to law.

When a Christian will show us one Atheist who believes in miracles or chance, and explains to us wherein it is possible to so believe, he will hav then made just one point that will count against Atheism as a scientific and rational system, and may score one for his side. Till then we will go on planting our truths, which in time will grow so large as to outroot his errors and run the ground for itself. We hav had a long and up-hill work of it, but it is a triumph well worth our labor to win in so glorious a cause as the cause of science against superstition, and realities against myths.

"As o'er his furrowed fields, which lie
Beneath a coldly-drooping sky,
Yet chill with winter's melted snow,
The husbandman goes forth to sow,

Thus, Freedom, on the bitter blast
The ventures of thy seed we cast,
And trust to warmer sun and rain
To swell the germs and fill the grain."

Elmina D. Slenker.

Snowville, Va., August 14, 1881.

I can say that thrift, well understood, includes in itself the best virtues that a man can hav in the world; it teaches him self-denial, to postpone the present to the future, to calculate his means, and to regulate his actions accordingly.—*Carlyle.*

(*Continued from page* 549.)

she says, "There is no doubt of it," in a very charming manner. She of course has to talk a good deal about "Polly" and in calling for "Annie." She is also a great laugher, and to hear her laugh and not see her you would think that about a couple of young girls were being tickled to within an inch of their lives. This morning when we had all become busily engaged in dispatching our chops, biscuit, and coffee, and everybody seemed wholly interested in what they were doing, Polly commenced laughing, and the way she kept it up, laughing and squealing, was most affecting. The laughing was very infectious, and everybody at the tables dropped knife and fork and joined Polly at laughing. It was the jolliest breakfast I have partaken of for many days. When one of the laughers said, "Polly, you are very good-natured," the bird replied, "There is no doubt about it."

Let me mention an interesting little girl, perhaps five years of age, which this steamer is bearing to Glasgow. It is said that when she was about to leave America she made a special business of bidding everybody and everything good-bye. She said, "Good-bye, uncle;" "Good-bye, auntie;" "Good-bye, cousin Jane;" "Good-bye, Herbert;" "Good-bye, Susan;" "Good-bye, Carlo;" "Good-bye, Kitty;" "Good-bye, dolly;" "Good-bye, playthings;" "Good-bye, God, I am going to Scotland."

Tuesday evening, August 9th.—It is now nearly ten o'clock; our passage is drawing to an end. We are nearing Glasgow, and I must draw my letter to a close so as to be ready to mail it in the morning, for I doubt not several of you will be anxious to hear from me and learn that we have had a safe passage. Barring that it has been ten and a half days since we left the dock at New York, we have had a very fine trip. Yesterday was pretty rough; a strong north-west wind made the waves roll grandly. The white caps were most abundant in every direction, and as far as we could see the ocean looked like a vast bowl of soap suds undergoing the most vehement agitation. It was by no means a gale, but the wind was brisk and the waves were very susceptible to it. The waves of the ocean are not so regular and rhythmic as I once used to think them. They do not roll along in straight rows like the furrows in a plowed field, nor like swaths in a mown meadow, but are broken, irregular, tossing, swelling, spraying, and foaming, with but little regularity, as though an earthquake or some submarine commotion had violently stirred up the deep waters to the very bottom. Neither are the waves so large or high as I used to suppose. I used to read of "billows mountain high," but do not find them out here. Of course they are large, and roll along in a grand and majestic manner, but they are not so large as mountains. A very small mountain, or a hill even twenty-five feet high, would be large enough to measure the waves by which I have seen. I think I have seen waves quite as large on Lake Erie as I found out here in the Atlantic. The regularity with which waves dash against the shore gives one the idea of a measured rhythm not found out here in mid-ocean. But I do not wish to say a word derogatory of the old Atlantic; it is an extremely large body of water, far the largest I have ever seen, and it has behaved itself finely on this passage, and I can only speak in its praise. It has leaped up on deck a few times, but perhaps it was mere sociability on its part; but it stayed but a short time and retired in good order. I must say I have the highest respect for it. It is the biggest thing of its kind anywhere in this part of the world. It really looked grand yesterday morning in the bright sun and brisk wind, with its tens of thousands of waves cresting, foaming, surging, and dashing in every direction. Yes, it was one of the prettiest sights I ever set my eyes upon, and I decided by a unanimous vote that old Atlantic is entitled to the first prize. I have a decided degree of veneration for it. I do not exactly worship it, but it belongs to dame nature's family of big children, and I reverence the entire family, perhaps as some Yahoos, South Sea Islanders, and Christians do their big gods. But my god is tangible, visible, ever present, active, moving, and anything else but stupid. I would not exchange my god for all the other thousands of gods that men have make and devised. Yes, nature, thou art indeed great, and I adore thee!

We have had a lovely day, this last day of our passage. The wind has been northeast, but not such a northeast wind as we sometimes have in America—not a northeast wind that brings a storm. It has been beautiful. The hills of Ireland, much to our joy, hove in sight on our right early in the forenoon, and we all made our obesiance to the old hills of Erin. As grand as the ocean is, one gets enough of it after ten or eleven days. Land, with its solid, unwaving, and untossing hills, presents a most welcome sight. I will not object to an ocean life for those who prefer it, but for myself and for steady wear give me the land. The ocean is very fine in its way, but there is an unstability of character about it that I do not fully appreciate. But the old hills are permanent, they can be relied upon every time. Yes, the hills of the Emerald Isle made us all glad, and we wondered how the mariners could strike it so accurately. It is indeed a marvel that when for days and weeks out of sight of land, the navigator can tell within a mile or two where he is. The northern coast of Ireland hardly strikes the view so pleasantly as the southern coast. Its hills look more sterile and rocky, with fewer farms and green fields, but probably back a little from the rock-bound coast it is all right. We have passed several islands a few miles from the main-land. We passed inside of Tory island, a mile or two in length, merely an elevation of rocks with a thin layer of soil upon it. I saw green fields of grass and turnips, but not a tree in sight. Turf is the fuel used, and we could see where they had recently been taking it up for their winter's fire-wood. I would prefer hickory, or anthracite coal. We afterwards passed a much larger island, owned entirely by a rich rector, who is also a magistrate. He is monarch of his little realm—a king in miniature. It is said he is very severe upon those from the main-land who are caught depredating upon his possessions. These islands are doubtless desirable property to their owners, but it occurred to me I would not take them as a gift and be obliged to live upon them. I would prefer two hundred acres of land in Illinois or Iowa, where I could be in more direct communication with the world.

We passed the town of Mabill (I don't know as that is the way it is spelt), on the main-land, situated on Loch Foile, a beautiful wide river—probably a mere arm of the sea. Twenty miles or more up the stream to the south lies Londonderry, a town of some forty thousand. The steamers of this line usually call at Mabill, where Londonderry passengers get off or on as the case may be; but *we* did not call, so nobody got off. Had the call been made Mr. Bridges and myself, with a few others, would have got off and done up Ireland first of all, but under the circumstances we concluded to go on to old Scotia. We soon came to the Giant's Causeway, about which everybody has heard or read. It stretches along the coast a mile or more, and as the steamer ran close we had a good view, and a number of glasses were brought into requisition. The Causeway consists of a range of perpendicular basalt rocks, 160 feet in hight, with curiously scolloped and figured surfaces facing the ocean, presenting the appearance of having been elaborately carved and groined, but it was done by the hand of nature alone. There are several recesses and uneven surfaces to be seen, and a cavern or two. In these the giant of the legend dwelt. At the mouth of one of the caverns Jack the Giant-killer is said to have dispatched him. This legend is probably just as true as many which are repeated oftener. On the smooth top of the Causeway next to the ocean is where the giant was wont to take his daily walks in pleasant weather, and as the sod is green and smooth it must have been a pleasant walk, but it would not have answered for the old giant to have tipped his bottle so much as to get topheavy and tumble off on to the rocks below. The upright rocks from the ocean look like the huge walls of a vast fortification with its curved and carved walls. The rocks in this locality are of the igneous class, and probably a few millions of years ago were thrown up by some internal force or commotion. The same formation is found in several localities hereabouts, and is also on the island of Staffa, two hundred miles north, where Fingal's Cave, a large natural cathedral, is located. Many tourists visit that locality to view the fine natural curiosity. As fine as the Causeway looks from the ocean, I must, however, confess to a slight disappointment; it is not quite what my fancy had painted it. Perhaps when visited from the land side, seeing it closer and taking the time to penetrate into the intricacies, its beauty may be more easily appreciated, but I had imagined that the Giant's Causeway was rather more than it seemed to-day.

Soon after leaving the last headland of Ireland—called the Giant's Organ, because of its apparent sculptured columns, like the large pipes of an organ, the land of Scotland is reached, an island first and then a promontory which extends more than forty miles into the sea, and extends northward a hundred miles or more. This part of Scotland belongs to the Duke of Argyle, one of the petty kings of Scotland. He owns hundreds of square miles of land, for which thousands of toilers have to pay him an annual rent. The fields are green with oats, barley, turnips, and grass, but hardly a tree is to be seen. We saw a country residence for summer use, where the noble duke after the twelfth of August goes with his friends to shoot grouse—a fine sport, doubtless. It is said that a rental of two hundred pounds a year is paid for small portions of the hill ground by lords and nobles from various parts of England and Scotland to come and shoot grouse. Is not that fitting business for the noble lords? It is said that many come here during the hunting season, even from London. The law prescribes that grouse-shooting shall not commence before August 12th, so it seems we shall have to wait a day or two before we can engage in that lordly sport, and then we will be under the necessity of renting a place at high figures to shoot from. Probably we shall forego the pleasure, and run the chances of getting our grouse at the hotels or restaurants.

We steamed close to the princely summer residence, by the water's edge, built by a Mr. Fleming, formerly one of the directors of the bank of Scotland, the disastrous failure of which occurred a few years ago. He was a large debtor to the bank, and owing to some irregularities of his he found it advisable, when the officers of the law were after him, to betake himself to Spain, where he now remains for safety's sake. His summer residence cost £40,000, or $200,000, a nice little sum for a summer residence for three months. Since he has gone to foreign parts his house is deserted, and would not to-day sell for ten cents on the dollar of its cost. It is a huge folly, but as it was built with other people's money perhaps it does not make much difference—that is the way of the world.

We passed, just at sunset, Elsa Craig, a lone rock a few hundred feet in diameter, which projects some two hundred feet from the sea. It is roundish, and looks like a huge dome. Millions of sea-gulls make it their rendezvous, and some of the natives make a good sum of money by shooting the gulls for their feathers and down, said to be fully equal to those of geese.

There! if you can tell where Moses was when he blew the candle out, you may know where I am at this moment—in the dark. The steward says it is time to close up and the lights must be put out, so I will retire to my berth for the last time. We have yet two or three hours' steaming to Greenock, at the mouth of the Clyde.

Wednesday morning, Aug. 10th.—Here we are lying at anchor in the middle of the Clyde, opposite Greenock. I was up some time before the sun, taking a survey of the beautiful country on both sides. The smoke is curling from scores of farmhouses on the hillsides back from the river. Everything looks green and beautiful. It rains so often that the fields are obliged to be green. It is said to always rain here, unless it snows, which it sometimes does by way of variety. The sun is just now peeping over the eastern hills and a fine rainbow is cast in the west; yes, it is raining this very moment, but it is only a passing scud. The sky is blue between the clouds.

The Clyde is wide here, and is well supplied with shipping and steamers lying at anchor in the stream. Here is a war steamer, off half a mile lies the Servia, the new steamer of the Cunard line, of 8,500 tons burthen, perhaps the largest steamer that plows the Atlantic. She will probably be a favorite. On the south bank of the Clyde, or rather on a point of land between the Clyde and Loch Long, an arm of the sea, is one of the Duke of Argyle's residences. It is a fine-looking establishment, with a beautiful green lawn in front running down to the river. Of course a noble lord like him would have nothing but a fine establishment.

We are to have an early breakfast this morning. Soon the custom-house officers will be aboard and look over our baggage—"luggage" here—and then probably we will be put ashore by a lighter, and then take the train for Glasgow, twenty-two miles up the Clyde. All is now bustle and hurry. The luggage is being got out and everybody is in a hurry to get on land once more. I am happy to say to you that I have been quite well during the passage and not sea-sick at all. I think I am getting to be quite a sailor. Mr. Bridges has been better the last few days, and I trust will be all right now. One poor fellow, Mr. White, from Providence, has been sick all the way over and has not taken a single meal. Here comes the custom-house officer. I have no whisky or tobacco so he passes my satchel readily. Now breakfast is over and I am writing this closing word, sitting on a trunk on the tender. Good-bye, Ethiopia, I must say you have done very well for us these past eleven days.

Hurrah for Glasgow by rail, and all over Scotland in four days! Good friends, good-bye. D. M. B.

Another Voyager Gets there Safe.

To the Editor of The Truth Seeker, *Sir:* I arrived at Glasgow by the steamer Anchoria on the 3d inst., and am to-day doing this magnificent city, Scotland's capital, before leaving for England. The wind is blowing a gale here to-day, and I am thinking of Mr. Bennett upon the Atlantic; think he may get tossed about some; we did. If Mr. Bennett sailed in the Ethiopia he should arrive at Glasgow on the 10th inst. Bradlaugh is making it hot here now for the bigots. The papers are lively about him. Good luck to you and The Truth Seeker.

Most truly, T. S. Andrews.

Edinburgh, Scotland, Aug. 5, 1881.

The Northern Wisconsin Spiritual Conference will hold a three days' meeting in Spiritual Hall, Omro, September 9th, 10th, and 11th. James Ray Applebee, of Chicago, T. O. Willey, of Madison, and other speakers are expected to be present. Efforts are being made to secure a slate-test medium. Good vocal and instrumental music. Officers of association will be elected for ensuing year. We extend an invitation to all to participate, regardless of belief, assuring them of courteous treatment. As

we maintain a free platform, all are invited to speak their honest convictions. Friends, come the first day of the meeting. All will be entertained *free* as far as possible. WM. M. LOCKWOOD, Pres't,
DR. J. C. PHILLIPS, Sec'y.

Book Notices.

"THE LABOR DOLLAR." By Stephen Pearl Andrews. Reprinted from the *Radical Review*. Benj. R. Tucker, publisher. Price, 10 cents. For sale at this office.

In reprinting this essay in pamphlet form Mr. Tucker has done a good deed. It is probably the clearest and most rational attempt at defining a proper "unit of value" that has been made. Mr. Andrews is well known to be considerably, if not utterly, abstruse when upon his favorit topic of the universe, and few there be, save such as are thought to be self-deluded, that claim to understand him; but when, on occasions like the present, he allows the finite to get the better of the infinit, and discourses upon subjects of contemporaneous human interest, he is certain to add something new and valuable to the sum total of human knowledge. "The Labor Dollar" first appeared some three years ago, but enjoyed only the circulation to be gained by the limited number printed of the *Review* in which it was published, and the questions with which it deals are perhaps no nearer their final settlement now than they were then. All efforts, therefore, to establish an equitable "unit of value" will continue to be regarded with growing interest, and especially so when writers of unquestioned aud unexcelled scholarship, like Mr. Andrews, hav contributed the fruits of their study toward a solution of the problem.

THE *North American Review* for September opens with an article on "The Church, the State, and the School," by Prof. William T. Harris. M. J. Savage treats of "Natural Ethics," showing that the principles of morality are rooted in man's nature, and are the products of evolution; consequently, that they are not affected by the vicissitudes of dogmas or religious creeds. The Hon. John A. Kasson givs a history of the "Monroe Declaration," and proves that the credit of formulating that cardinal doctrin of American statesmanship it due to John Quincy Adams. The Rev. Edward Everett Hale writes of the "Taxation of Church Property." He would hav all churches taxed in form, but would exempt in practice those which by their charitable work help to lighten the public burdens; in other words, he lets his feelings override his reason. The other articles in this number of the *Review* are, "Jewish Ostracism in America," by Nina Morais; "The Decay of New England Thought," by the Rev. Julius H. Ward; "Ghost Seeing," by Prof. F. H. Hedge; and "Factitious History, by Rossiter Johnson. The latter article is a scathing criticism of Jefferson Davis's recently-published historical memoir. Fifty cents per year. Five dollars per year. Address the *North American Review*, New York, N. Y.

PORTRAIT OF D. M. BENNETT.—We are obliged to our friends of the New York TRUTH SEEKER for a large lithograph portrait of Mr. D. M. Bennett, its absent editor, who is now on his long voyage around the world. The portrait is a good one—natural and life-like—and will no doubt find many purchasers.—*Investigator*.

WE are in receipt of a large-sized lithograph of D. M. Bennett, editor of the New York TRUTH SEEKER, which will delight the eyes of his thousands of friends all over the country. It is a good likeness, and will serve to keep his memory bright while he is off on his trip around the world, outdoing the famed Capt. Cook, and writing home letters for THE TRUTH SEEKER full of minute information concerning the countries, and particularly the churches he visits abroad. When the miserable Comstock began to persecute Bennett he expected to destroy him, root and branch. Instead of doing that he made for him a host of friends throughout the country and advertised and extended his business. The expenses of this trip around the world are defrayed by scores of doughty Infidels, each of whom is to receive one or more copies of his book of travels, after it is published from the columns of THE TRUTH SEEKER. We are glad that Bennett has lived to triumph over his enemies and realize the appreciation of his friends, and we wish him a happy and prosperous journey.—*Winsted Press*.

Obituary.

Hannah Dixon passed to the spirit world (or some would say died) from the residence of her son-in-law, John Sichter, in Warren, Ohio, Aug. 13th, aged 74 years. Mrs. Dixon had been a life-long Liberal. When informed that her earthly journey was drawing to a close, she said that she would prefer to die as she had lived, without the interference of a minister. She preferred no prayers over her body, nor any funeral oration from a theological standpoint. Her sons, son-in-law, and daughter, all being Liberal, sent for the writer, who discoursed on death and the after life. MOSES HULL.

Linesville, Pa., Aug. 20, 1881.

Second General Report

OF THE TREASURER OF THE NATIONAL DEFENSE ASSOCIATION.

Amount on hand at date of last report, Aug. 9, 1879..	$ 13.26
Total contributions and receipts from all sources to the general fund from date of last report.....	286.05
The expenditures of the association since date of last report are as follows:	
Attorney's fees in the Barter case.....	75.00
Other expenses attending the Barter case.....	10.00
Printing documents, including 1,000 copies of "Liberty and Purity".....	98.00
Contribution to the defense of Mr. Conger.....	10.00
Expense of preparing petitions for presentation to Congress.....	10.00
Expenses of Attorney before the Senate committee at Albany.....	40.00
Publishing Wakeman's speech before Albany committee in *League Man*.....	25.00
Traveling expenses of delegate to Boston Indignation Meeting.....	10.00
Clerical services.....	5.00
Postage.....	11.25
Stationery.....	.45
Miscellaneous Expenses.....	4.61
	299.31
Total contributions to the Chase Fund received by the association, not including sums sent directly to Mrs. Chase.....	107.00
Amount expended in her behalf.....	50.00
Amount deposited in her own hands to be disbursed at her own discretion.....	50.00
Balance on hand.....	7.00
	107.00

New York, Aug. 10, 1881. HUGH B. BROWN, Treasurer.

The German Press and Comstock.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: To-day's *Westliche Post*, a German newspaper of this city, republished an article of the *New Yorker Zeitung*, a German newspaper of your city, that relates to a bill pending before the Legislature of the state of New York. The article, translated, reads:

"The general opinion, without an exception, may be that the Society for the Suppression of Vice, and particularly its chief instrument, Anthony Comstock, does more mischief than good; the espionage with regard to letters they practice is alone sufficient to condemn them in the eyes of every right-minded man. The object of the bill in question is to empower Anthony Comstock and the other agents of the society, without judicial warrants and according to their own opinion, to make arrests at any place and at any time. A society that can even conceive the idea of claiming for itself such a despotic measure, threatening individual liberty to the utmost, is far more dangerous and far more deserves to be suppressed than the vice it endeavors to suppress. If our legislators hav not lost all common sense yet the passage of this bill cannot be thought of."

Very respectfully yours, JOHN GEO. HERTWIG.
St. Louis, Mo.

Round-the-World Fund.

The following persons hav pledged five dollars each (one share) to help take THE TRUTH SEEKER editor round the world. Those preceded by an asterisk (*) hav already paid. If any errors occur in the spelling of names, friends will confer a favor by notifying us.

*D C Coleman (four shares),
*Wm Smith (2 shares)
*D J Brown,
*Mrs C M Piper (takes two shares),
*J Josephus,
*Dan E Ryan, (2 shares)
*E Gastineau,
*G W Smith,
*H Gilmore,
*N Castle,
*Chas C Moore,
*H G Judson
*Dr Corken
*Mrs Elmina D. Slenker,
*Caroline S Ellis (takes four shares),
*A Clegg,
*E R Shoemaker,
*W H Pearce,
*Louis Lange,
*F H Moore (takes two shares),
*D R Burt,
*G B Purdy,
*E Van Buskirk,
*James M Pert,
*D D Lake
*Two Friends
*M Babcock,
*Calvin Howard,
*Moses Kunselman.
*Louis Goddu.
*J D Peterson
*Robert Larimore
*John Heibel,
*John G Reichel,
*John James Reuscher,
*C B Tucker M D
W F Freeman,
*George Hendee,
W O Smith, MD,
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*F L Yale,
*H L Buckner, MD,
*G W Brown, MD,
*Wm Walker,
*G Z Flagler,
A Ed Harlem,
*Wm Fray,
*L P Santy,
*Amos Knapp,
*A Cohn,
*J Kinser,
*Annie Laura Sallor,
*H Patrick, MD (two shares),
*A Bennett Hough,
*Stephen Young,
*Dr A Sherman.
*R Clawson,
*Geo W Huber.
*M E Rose,
*Frank Wells,
*Mrs W Raynor,
*J V Hallenbough.
*Ed Payne. MD.
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John F Burr
*L F Johnson,
*Byron Plum.
*Abe Fiske,
*H Crum,
*E F Blodgett.
*Abner Kimball,
*Frank E Wells,
*Jacob Nethart,
*M H Coffin,
*J M Woods,
*H S Hall,
*Wm Brown,
*De Witt Griswold (two shares),
*George Boggs,
*C H Moore,
*W Ennor,
*M E Felton,
*John Didier
*J R Perry,
*A F Thomson
*Alex Baird,
H W Beach,
W L Gray,
*W F Malder,
Lewis Benjamin.
*F J Emary,
Wm Martin Bronson
*M Branin,
J S Murlin,
*Wm Huenstein
*G W Darby,
*J W Price,
*C Garwood,
*C A Freeman,
J L Deens,
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*John P Meakin,
*D W Smith,
*Robert Gunther
*Smith Miles,
*Franklin Peck
*A B Pikard,
*J M Ordway,
*Wm B Brisbine
*Thomas Kirk.
A Boughton,
*Frederick Gardner
*G C Fink,
*Isaac Thorpe,
George Palmer
*John L Mason,
*C H Greene,
*F Grant,
*E E Curtis,
*V J Borrette,
*George Paddington,
*J Thomas Kennedy,
J B Mayo,
John Dopp,
*James W Coyle,
*E Peterson,
*Jas W Granger,
*C Fannie Allyn,
*Ira Smith,
*Mrs C C Greenfield
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*Elder Albert Lomas,
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*E B Rounds,
*J M Rounds,
*Wm R King,
*Mrs T S Old
*Mrs E M Sickmon
*Ed O'Donnell.
*A Harrison,
*Ed Swift,
*W C Clow.
*Dr D Bodfield,
*Wm McLaury, MD,
*Thomas Fee,
*W L Weaver,
*Mrs W A Cory,
W Walters. MD
*M M Hayler,
*Charles Laperche,
*John Lellou, Jr,
*A D Cornwell,
*John A Drisko
*Wm Black,
*J H Thompson,
*T W Lemmax,
*W T Burrell,
*James H Hardison,
*Bennett Victor Cutshall,
*J M Stauffer,
*D M Crane,
*W Wood
*Chester Bedell,
*James Sims,
*Thos N Paine,
*Geo E Andruss,
*Andrew Brown,
*W J Stephens.
*E O Marsh,
H Hunter,
W A Loose,
*W H Dorris,
*J W Hager,
*Christ Schreiber,
J B Curtis,
W C Close (three shares),
*Geo H Look,
*James H Sturdevant.
*Luther Wheeler
*W C Sloane,
*AVincent,
*J C Stevens,
Wm Edwards,
*Mrs Silas Hill.
*Hugh Dalrymple,
*O E Erickson,
*Alex Cochran,
*A S Wheeler (four shares),
*Dwight Warren,
*J B Burgess,
John Caine,
*J W Scott,
*Byron Boardman,
*F C Bush,
*Geo E Hartly,
*Isaac S Bennett,
*J P Whipple,
*N J Moore,
*Wm Tyler,
*Geo Chamberlain,
*A D Ferris.
*Geo Disbrow
*Sam T Moore.
*R A Hardee,
*J Petty,
*Wm Simpson,
*Frank Searls.
George F Wilson.
Theo Andrews,
*J J McCoy,
*C R Dwight.
R R Hall, MD.
*Salem Fouts,
Henry Donnel,
S D Wadsworth,
P A Smith,
*J C Shoafles,
*F C Jackson,
*Wm Anderson
*Carl Passehl.
*James G Watson,
*Samuel B Clark,
*Frank H Sherwood,
*J O Bently.
*George Geer,
*B F Hyland,
*A P Heywood,
*P E Price,
*B F Eggleston,
*A H Frank (two shares)
*Thomas Hardesty,
*Laura Polhemus,
*E Chope,
*J D Richmond,
*Peter and Jane Gulick,
*Charles Wiltse,
*Ichabod Stoddard,
*James B Denton,
*Wm Holgate,
*Wm K Gerhard,
*Henry Tilley,
*G Levor,
*E B Stimpson.
*Israel Palmer,
*H L Bailey,
*E M Jennings,
*Harrison Keeley,
James E Bishop,
*D Neilson.
*John Clem,
*B Thorp,
*C W Hall.
*Samuel Bass,
*L R Webb,
*E Belle Whitney,
*Fletcher Blodgett
*A W Goodnow,
*Ralph Helm,
*John Bulmer,
*John T Miller
*Charles Knorr,
*Silvester Brown,
*P C Johnson,
*Wm Rowe, MD,
*Philip Brinkerhoff,
*J Hoke, MD,
*Henry Smith,
*E B Southwick, M D
*Samuel Webber,
Max Deere,
W H Jordan,
*O B Brown,
*John Cosgrove,
*James C Lehmer,
W J Burns,
*Joseph Manhart,
*E Livezey,
*Freeman Parker.
*Wm Trumble.
*John Durant,
*C D Morse,
*R S Kelsoe,
*A M Brigham,
*C E Peterson,
*W F Stevens (four shares),
*D P Wilcox,
*J S Bedel,
*W E Renwick,
*Wm Lindsay,
*C W Mead & Co (two shares),
*William Loshbough
*O F Green (two shares).
*Wm Hart,
*Fred Heck,
*F Elmer
*Lewis Miller,
*Isaiah Fullerton.
*R J Lamborn.
*James McBride,
*M Reeves,
*T C Leland,
*S P Putnam,
*Abram Carmack,
*Charles Tuttle
*Alexander Risk.
*C Seindecker,
*S G Sharpless.
*R D Strickland,
*Henry Shurtz.
*George Newton (two shares),
*Joseph Carman,
*A J Brown,
*J R Tewksbury,
*H F Young,
*J M Cosad,
*Wm Wells,
*Mrs G W Parks
N Woolsey.
*A Ervin,
*J Settle.
*Chas Moore.
*Salmon Powers,
*R H Swarts,
*T D Stimson.
*C A Gaines,
* R Stoneburner,
*A Butler,
*G H G Stackhouse
*Samuel Kirk (2 shares)
*C H Custenborder
*J D Whipple,
*George M Bancroft
*A Price,
*D Stewart,
*Thomas Boggs,
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*W B Ford,
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Our sincere thanks are extended to those friends who hav kindly sent in their five dollars to help us around the world. We trust none will regret the investment. D. M. B.

LET thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy feet from evil.—*Proverbs*, iv., 24–27.

Communications.

Among the Rome City Christians.

To the Editor of The Truth Seeker, *Sir*: "Bible," "Christianity," "God," "religion," "Jesus," were showered over my unbelieving head for five days; a Noachian deluge, a drenching torrent, with all the variation, the words like pattering hail-stones fell. Frequently Infidelity was led out and slaughtered by some meek divine. Rev. D. W. Moffatt, D.D., was announced to deal with "skepticism inside the modern church." The same gentleman cut "Materialism" up into mince-meat. Rev. Dr. Pierson discoursed upon "Snares of Skepticism." He was advertised to giv also, "Infidelity from the Side of Reason." Another, "Infidelity from the Side of Experience." From the statement of those subjects it will be seen that the church fears its greatest foe. Remember, too, it is always this same cowardly church that is crying out, "Don't attack us; let us alone; advocate your own views and abstain from demolishing ours." A large share of the effort at this Christian assembly was expended in opposing Freethought, Darwinism, evolution; and a great deal of pious fun was poked at Huxley, Tyndall, Darwin, and other nobodies. The bright and witty allusions to the weak points of Darwinism called forth ripples of religious laughter. It is a peculiar kind—subdued like.

Here are a few profound utterances of the D.D's.: Dr. A. T. Pierson said: "Skepticism is very subtle." "He who should take the utterances of skepticism and try to harmonize them might as well form an orchestra from the groans and squeaks of a thousand steamboat whistles."

This from a man that belongs to one of the hundreds of quarreling, screaming sects! In Freethought no groans of damned souls are heard. They are peculiarly an orthodox cargo. No two Christian sects can agree upon the exact route to heaven.

Rev. P.: "I consider one of the most common snares of skepticism is simple vanity."

But in addition to vanity the Christian is troubled with simple selfishness. Every Christian is vain enough to suppose he is fit stuff out of which to make an angel, and selfish enough to want his sect in heaven, and all others in the universe to take back seats.

Rev. P.: "Sometimes the severest of all measures which can be adopted toward a blatant skeptic or noisy Infidel is simply to let him alone."

He did not seem to know that he was violating his own doctrin. Why did he not let him alone? That is the way with the preachers, they argue against argument. If they succeed they fail, and if they fail they fail anyway. Poor, self-stultifying shepherds of scampering sheep! They might as well try to sweep back the ocean with Mrs. Partington's new broom as to hinder the overflow and spread of Liberalism, which is destined to engulf Christianity, Noah, Ark, Jonah, whale, and all.

Rev. P.: "The veriest fool may affect to criticise."

Mr. Pierson criticises Infidelity. Ergo.

Rev. P.: "The appetite for dispute is a snare into which many a man has fallen, and through it into skepticism. There are those who are by nature intellectual Ishmaelites; . . . they naturally take to doubt as a duck takes to water."

It is a sign of the decay of Christianity that it shuns debate; it fears agitation and controversy as a cat dreads the fire. But the gentleman's Jesus was very fond of controversy. Paul disputed daily in the market-places and in the synagogs (they were more free than modern churches). Stephen, the first Christian martyr, was a rousing debater. Too bad that Jesus and his apostles did not find out that by engaging in disputation they were laying snares of skepticism!

Another of the annointed said to the congregation, "We shall never argue Infidelity out of the world."

Look at the inconsistency of Christianity. It expends millions to argue heathenism out of the world; but here is something, right at home, which it confesses is to strong for it in argument. Hundreds of the Christian clergy are Infidels so far as the inspiration of the Bible is concerned, and the church itself is honey-combed with doubt. It has become a coward; dares not face and argue down its own doubts.

Rev. P.: "Skepticism spreads a net for the unwary in the very positivness of its utterances."

Your objection hitherto has been its "negativness." You are hard to please.

Rev. P.: "A very small portion of mankind do the thinking for all the rest."

Too true. And the sorriest set of men on earth are the clergy, because the people are, more than ever, doing their own thinking. Even a poor man who does a poor job of thinking on his own account discovers that it is better than good-for-nothing thinking done for him by an hired clergyman.

Rev. P.: "Men know there is a God, Atheistic argument to the contrary notwithstanding."

How? Your Bible god is proved a myth. Hav you any other?

Rev. P.: "Get evil out of a man's heart and you hav already got Infidelity out of his head."

That is a specimen of theological anatomy. Get Christian scrofula out of a man's blood, and you put common sense all through his brain.

Rev. P.: "Men prefer to sin."

The clergy ought to know their own history. As applied to the mass of people it is not true.

And such as this passes for able preaching, and is highly salaried.

Several other of the most learned of college professors and D.D's. expressed themselvs in a similar vein. One said, "Nothing but the Christian religion can giv hope to the mother in the dying hour of her daughter."

People who can express such thought (so entirely contrary to fact) ought to hav missionaries among them.

Said another, "Palsied be the hand that would rob the Christian of his hope!"

They clutch their faith as if they were already in the throes of dissolution. Do they feel their approaching doom? We are glad, for their sakes, that, while they see nothing ahead but the black clouds of doubt, the sunshine of knowledge will burst through and they will then wonder, as thousands who were once Christians do wonder, how they ever could hav been satisfied with the childish things of the church. As a matter of course, the mixing of science with superstition will giv the latter respectability. The leaders of the Christian movement congratulate themselvs on their sagacity; but, after all, the watching Liberal perceives that every atom of science taken into the chruch, to support the falling edifice, will prove, in the end, the nitroglycerin which will explode faith.

W. F. Jamieson.

Albion, Mich.

Organization.

To the Editor of The Truth Seeker, *Sir:* In this day and age of the world when so many men and women are seeking after truth instead of blindly "following after strange Gods" that hav only such attributes as undeveloped conditions in society produce in the minds of many, there is much said in reference to organization. And various attempts hav been made to form an organization that would embody as much of truth as man alone could perceive, the last attempt being known as the Liberal League. But even this does not seem to satisfy those who hav labored so hard to make it national in character. Internal difficulties or external influences seem to turn many of its members away from the truth, instead of keeping their eyes on its bright and shining light, which fact leads us to question the solidity of the basis on which it rests.

In the order of nature, to produce harmonious evolution, or revolution, the positiv and negativ forces balance each other, and these correspond to the centrifugal and centripetal forces that are ever equally operating where harmonious results are produced.

And to awaken thought, perhaps criticism, I desire to add my "mite" on this all-engrossing subject in many minds.

Society is make up of homogeneous elements that express themselvs in as many different ways as there are individuals composing it, no two acting exactly alike any more than they look exactly alike, although in general outline they all resemble each other, and at the same time hav to depend on each other to run the machinery of life in a greater or lesser degree in harmony with surrounding conditions and relations, thus proving the truth of the saying, "The head cannot say to the hands, I hav no need of thee; or the hands to the feet, We hav no need of you;" head, hands, and feet, as well as heart and all the internal viscera, being necessary to make perfect the human organism. And the same law holds equally good in reference to the absolute needs of society, which is only the human organism duplicated or multiplied.

Cannot the clear-minded man or woman gather from this simple statement of fact a lesson in reference to organization worthy of imitation? Let us look at this subject unbiased by selfishness or self-seeking, and see if it is not capable of clearly illustrating the true principle of organization, because based on truth's immutable laws.

First, the proper motto for such an organization would be, Truth's immutable law, or exact justice for all men, women, and children. Second, its watch-word, Free thought, free speech, and free action, to insure mental liberty for all, the young as well as the old and middle-aged.

Its code of laws based on the highest, holiest, noblest, and purest aspirations that the human soul is capable of evolving.

Its code of morals, the Golden Rule actualized in all its business transactions, as well as in the physical, mental, moral, and spiritual desires and necessities of those who belong to or help form such an organization.

Its social observances not to invade the rights of others knowingly, or allow them to invade our rights.

Its sexual needs, the caressing manifestation of all genial, loving souls with whom they come in contact to cement the bond of union between them.

Its sexual rights to repel any advance that is not genial to one's spiritual intuitions, moral status, or affectional desires.

Its sexual necessities, the central love of one true mate. And no man or woman can ever hav but one; all union that is complete, being the result of the attraction that ever exists between the positiv and negativ principles, and this duality in its perfect action ever forms an indestructible union in the spiritual forces, this action being known as chemical affinity.

Its mental needs, the genial association daily of worthy and progressiv souls.

Its mental rights, to hav the opportunity to unfold and perfect any gift or gifts any one may possess, whether of a physical, mental, moral, or spiritual character.

And in an organization of this character there can be no "drones," and carry out its code of morals embodied in the Golden Rule; the different degrees of capacity only making the duties each owes to the others more or less onerous.

"But," says one, "there are but few on the earth at the present time that could liv out such exalted ideas of life and society." Admitting this to be true, should this hinder those few from reaping the benefits that such a union of physical, mental, moral, and spiritual forces would giv? And would not these few stand out before the world as a bright and shining light that in time would attract others to that degree that they would resolve to "go and do likewise?" the union of precept and example, being much more teachable and attracting than precept alone.

"But," says one, "I cannot see how this will benefit the masses who are not ready to worship truth in lip and life instead of error." The tree is judged by the fruit it bears, and who can gainsay the fact that the "tree of knowledge" is capable of bearing better fruit every way than the tree of ignorance, whose fruit lies all about in undeveloped conditions and inharmonious relations, consequently disease, sorrow, misery, and early decay and death stare us in the face on every side.

"But," says one, "who will set this ball in motion?" They who perceive its adaptation to the absolute needs of the human soul.

"Who among the masses are qualified to direct its evolution?" asks another. We answer, they who are the most gifted in any required direction, be it representing head, hands, or feet. There are always some better adapted to occupy responsible positions than others, and let adaptability, united with corresponding capacity, be the touch-stone to success in any given direction.

"But," says one, "how are we to know that they can succeed?" We answer, by actual demonstration, in a small way at first, and enlarge and unfold the boundaries of use as increased capacity makes it desirable or necessary.

"But," says the captious critic, "one is apt to grow proud and overbearing by continued success." Not if they take the Golden Rule for their only guide and leader, as a law of life.

It is not the bigot or the ambitious self-seeker that can worthily work in such an organization, so of course will not be allowed to try to fill any responsible position until they hav outgrown both their bigotry and selfishness.

"Then, who can occupy responsible positions in such an organization?" clamor many voices. We humbly and reverently answer, they only who are willing to renounce the world and its allurements, and liv for truth and truth only. While it (truth) knows no favorits, only its honest, sincere, and devout worshipers can worthily fill any responsible position in an organization that has for its base, as well as superstructure, the immutable laws that govern and control its activities, whether they hav reference to man or all below him in the scale of pure and perfect development.

Julia C. Franklin.

Charitable Institutions.

To the Editor of The Truth Seeker, *Sir:* Are not the Liberals in the United States strong and able enough to found and hav of their own an orphan asylum, and with it an old lady's home? The latter would be a service to the former in many ways. Such a home should be located in the country. I think Virginia the best state, as land could be bought cheap in that state. I would not suggest over one hundred acres; less would do. All that are able, be it much or little, to be taught to be useful. The children to be instructed under a systematic course of certain hours for a certain occupation, so as to be useful to themselvs and the commonwealth hereafter.

By locating the home in the country, I think, with right management, after a few years the home will be self-supporting to a large degree. What is wanted is plain, healthy buildings, not too large at first. Let us creep first.

Now, can we not set the good work afloat and make a beginning? Better an humble one than none at all. I think as time goes on, parties seeing the necessity for the object will come forward and lend their aid.

Must the Deist and Infidel, in case of death and misfortune, go back to the generosity of the orthodox church and avail themselvs of their charity for the fatherless children and the aged mother?

Yes, there are poor in the Liberal ranks, and they ought to be cared for. If the Liberals don't come forward and do good work the same as the church people, then I, for one, say let us hush up and don't destroy the charity that the church builds up.

Charity covers a multitude of sins. Think not, matter-of-fact Deist, that in your wisdom you ought not to be poor, for to-day we may be comfortable, a few years hence we may be poor.

We build no churches, we pay no priests; can't we afford to do a good work? or do the Liberals wish to recruit the church through her orphanages? The Masonic order has an old man's home, as also the Independent Order of Oddfellows. But a man must believe in God to enjoy their society. The old Infidel, if poor, can take the county poorhouse.

Well, I hope it will not always be so. I hope there are as many noble hearts in the Liberal ranks as in the church. The trouble is lack of organization and an object to work on. What truer object than the helpless children or second childhood (old age)?

The writer will feel well recompensed if his effort is the means of awaking a slumbering community to an activ working for the good of humanity.

Hoping others will take up the subject, I remain,

Yours respectfully, B. F. Batt.

[*From the San Francisco News Letter.*]

The Last Convert.

Editor News Letter, *Dear Sir:* It is only at the earnest solicitation of the host of pious readers of your paper, and the settled conviction in my own mind of the important duty I owe to mankind in general, and to this commonwealth in particular, that I consent to emerge from my sacred retirement, and, from the *News Letter* temple of worship, to face once more the frowns of theological bigotry. I was engaged last Sabbath, as usual, in my sacred calling, and, as a parson (on whom the holy spirit had descended in a deluge), I was portraying to my large and delighted audience, in the most vivid colors, the beautiful scheme of salvation. I had raised the star of Bethlehem, overshadowed Mary, brought Christ into the world, had him crucified, taken him out of his tomb in three days, and sent him back to heaven loaded with the sins of the world. I had raised the devil, manufactured hell, stocked it with sulphur, filled it in with coal, fired up, and had raised the temperature to nearly a white heat, in the minds of my hearers. I had so worked upon the imagination of my followers, had brought them up to such a pitch of heavenly enthusiasm, that each and every one of them smelled hell, and heard the roaring billows of a fiery sea go rolling on to a shoreless eternity. I had drawn, with gentle hand, the wool of the bleeding lamb over their heaven-directed orbs, until, through the soft glamour of religion, they saw the jasper throne, the golden streets, and the gates of heaven standing slightly ajar. They saw, through my theological telescope, that hell was bridged over, and the gap over the roaring chasm spanned by the single plank of faith. They were in a state of beatific rapture. They were ready for anything. They would away their uncertain all here for a share in the certain hereafter. I had got them where I wanted them, and was about to pass around the contribution-plate, when an emissary of Satan, in the shape of a reporter for a small, obscure, religious penny paper, called the *Pacific*, rushed in and handed me a note, at the same time shouting: "Hallelujah! Good news! Glory to God! Hurrah!"

My congregation requested me to impart to them the blessed intelligence contained in the note. I opened it in eager haste. It was from the Christian firm of Moody & Co., and contained these words:

"My Dear Parson: Cease laboring. Go home, put on a dry shirt, and turn in. San Francisco is converted. Glory!"

I fell back in my pulpit stunned. If the news was true, my occupation was gone. The effect of the startling intelligence upon my people was sorrowful to behold. Every man instantly buttoned up his pocket, picked up his hat, and started for the door. I received but one answer to my entreaties for them to remain. It was, "No more money on a heavenly margin. Old man, we don't put up another cent. You can take the stock; if San Francisco is converted, we are safe enough." And every regenerated soul marched out without donating me a copper, leaving me in debt to the woman I board with.

It is the greatest shock I hav received since Bro. Kalloch forgave his enemy, and sent him home to glory. I left my sacerdotal robes in pledge with Bro. Hamilton for half a dollar, and crossed the ferry to ascertain the facts. It was too true. As I landed on the wharf the first indication of a converted city that I encountered was "Bro. Kentzel," one of her guardians. He was singing, "Oh, had I the wings of a dove, I would soar to my mansion above." I knew something was wrong if he wanted to soar. As I proceeded up town my worst fears were realized. The occupation of the San Francisco clergy was in danger of being entirely swept away by Moody & Co. Bro. Hemphill's salary had been reduced one thousand a year. His church had dispensed with its choir, and had discharged the organist. Bro. Sankey, with his syren song, had out-roared the organ, and beaten a whole choir at their own game. Bro. Hamilton's church had seceded from the presbytery, and, under the Unitarian banner, was walking a go-as-you-please match with Bro. Stebbins's church on the road to the New Jerusalem. The Young Men's Christian Association was organizing a Sunday-school for the board of brokers, with John Perry, Jr. for a superintendent. Frank Pixley had sent George Gorham an apology for his abuse; also tendering him the freedom of the city, if George should ever come this way. Mr. Pickering had doubled his subscriptions for the *News Letter*. Tom Fitch was holding prayer-meetings at the Union Club. Fred McCrellish had presented Bro. Moody with a plaster cast of Pixley's mule, accompanied by an affidavit from Gen. McComb, swearing it was taken from the original ass on which the Bible hero rode into Jerusalem. Col. Bee and Denis Kearney were walking arm in arm through the Chinese quarter of the city, singing, "Where is my wandering boy to-night?" Mayor Kalloch had resigned, and had hidden his penitent head beneath the empty benches of the Metropolitan Temple. Handsome George had refused to call an extra session of the Legislature, intending to force the Assembly to repeal the Debris Act and pass the Apportionment and Appropriation bills. Brady and Mannix had drifted away from the lobby on the receding waves of public opinion, completely wrecked in the treacherous undertow of politics. The murderer, Wheeler, was preparing to leap from the scaffold into the arms of Jesus, and the United States commissioner had sent a crew on board a ship without a fee. In all these alarming, overt acts of secession from the cause of wickedness I could see the finger of Providence and the hand of Moody.

And now I, as a minister of the gospel, ask my brother parsons, How long are we to tolerate the insufferable impudence, vanity, and egotism of this brace of carpet-baggers? We hav elegant temples, which were erected and dedicated to the unknown for the especial performance of our religious theatricals. And we were doing well, playing to fair houses every Sunday with paying patrons, until this pair of gospel distributers put in an appearance. And the lay of this last minstrel laid us out. We had "high-toned," standing-collar congregations, until two Shanghai roosters began to crow about the resurrection morn. We sold our religion. And there were "millions in it." But these two unsophisticated prodigals *throw* theirs away. They hav too much of it. They came here *loaded* with it, and they hav scattered it about until it has become worthless. They hav sung us a new song. No one ever heard it before. It is, "Come to Jesus." And the great unthinking masses catch it up and echo the wild refrain of "Come to Jesus." You hear it everywhere; in our churches, in our stock rooms, in our theaters, at the hour of meeting, at the Merchants' Exchange. Business is commenced with prayer, and the hardy adventurers that meet there daily, pious men who go down to the sea in ships, and do business on the great waters—they walk into the great grain mart with noiseless tread, bowed head, and a prayer on their lips, that the glory of God may go up and freights go down, so that the hungry millions in Europe may hav bread cheaper.

All this Moody and Co. hav accomplished, and much more. They hav trailed the purple and fine linen, flowing robes of a cultured clergy, in the dust of the common people. They hav dragged down to their own low level the gilt-edged theology of a refined society. They hav scattered the promises of "Jesus" all over Tar Flat, and washed the entire shore-line of Barbary Coast in the blood of the Lamb. Their tickets to heaven admit every one to a front seat, and without money. Preposterous! Who ever heard of a religious superstructure resting on any other foundation than a golden brick?

Who wants to go to heaven in company with men in their shirt-sleeves, trudging all the way on foot in a pair of $2.50 brogans? We don't. We want to go in full dress. We want to ride there in our family coach, with our coat-of-arms emblazoned on the panels, so the old residents may know who we are. We're in the ring—on the inside. We've made many a corner in the "New Jerusalem" stock market, and made other people keep our margins good. And we don't intend to be crowded out by Mr. Moody.

MOODY.

For weeks, in our ears, his trumpet he hath blown;
He hath told of a land of which nothing is known;
He hath sung of a savior no man ever saw:
He hath preached of an infinit God and his law;
But he, in his wisdom, hath never yet told
To us where the tide of humanity rolled,
When death settled down on its breast with a shiver,
And earth's weary children go down the dark river.
He prates of our beautiful home in the air,
Where the singing is sweet and the scenery rare.
We know we must go, but the question is, Where?
Through time's dusky ages the question hath rung
In the ears of earth's millions, but never a tongue
Hath answered that question, or showed us the road
That leads to the gate of our future abode.

It is easy to sing of a bright, golden shore,
And our mansion above, but just show us the door,
Then *we'll* come to Jesus if you'll show us in,
And be devilish glad to get rid of our sin.

Yours, moodily, The Parson.

The Oaks, March 4, 1881.

Is the Human Will Free?

To the Editor of The Truth Seeker, *Sir:* The following remarks were brought out by reading the communication on this subject by "A. B. B." in The Truth Seeker of Feb. 5th:

As a rule, mankind are taught in their infancy that the will is free, hence, as a rule, believe it, and even claim to be conscious of it; but no more fatal mistake to the happiness and well-being of mankind was ever made, for it is exactly the reverse of true, and breeds uncharitableness, hate, and vindictivness.

The will, instead of being a governing power, is wholly the subject of government, and acts just as it is acted upon, with greater force in some individuals and under some circumstances than others. Because a person can do in any case as he pleases is no evidence of freedom, for he must be just as able to do as he don't please if he is free, which is a contradiction in terms. A man never acts without an adequate motiv of action. He can never create a motiv for his own action. He is governed by motivs he can neither create nor control, hence his every act is the result of adequate forces bearing upon him. A man may create a motiv for the action of others, and others may create a motiv for his action, but neither can create a motiv for their own action, for they cannot go out from themselvs to do it.

Do not all philosophers and scientists admit this universal law of the physical, mental, moral, and emotional universe; that no effect can take place without an adequate cause; that causes and effects are always adequate to each other? To deny this principle would be to proclaim the rule of chance, which is no rule at all. To say one can do so and so if he pleases is equivalent to saying he can if he can; but if the will is free, we should hav to say, he can if he can't, which is nonsense. Remember that the will, to be free, must be independent of all extraneous forces; but as we cannot create a motiv for our own action, then how could the will act? Simply not at all. And what kind of freedom would that be? Simply freedom from action, which is an impossibility, except with a dead man.

But some will say, if the will is not free, then man is not morally accountable for his bad acts, and should not be so held. Well, never try to dodge a legitimate conclusion from your premises. The moral organization of a tiger, or lack of moral development in him, makes him a tiger, and his natural and appropriate acts are those of a tiger. His will is acted upon and governed by the most sordidly selfish motivs. Conscience, he has none, and no one thinks of holding him morally responsible for his acts, but only to keep him from hurting us. So with our criminals; from lack of conscience they are closely related to the tiger; their natural and appropriate tendencies, from their inherited organizations, are to crime; and all we can do with them is to keep them from hurting us, for we can neither educate nor legislate the tiger out of them; it is bred in them, and there it will stay. They are pitiable and unfortunate victims, not at all responsible for their organizations, but blasted with the withering curse of a bad heritage from bad prenatal conditions.

There never was a truer saying than this, "As is the organization, so is the man." A thief, liar, or robber has not a sufficient development of conscience, that involuntary emotion which is responsiv to intellectual perceptions of justice, and which prompts its possessor to do the just and right in preference to the unjust and wrong. So he invades and usurps the natural and just rights of others, and will not allow them the same rights he claims for himself if he can avoid it by hook or crook. Men and women conceived in lust and gestated in disgust and inharmony inherit organizations more or less aborted physically, mentally, morally, and emotionally, and having at most but weak developments of conscience, their wills are governed by sordidly selfish motivs, which result in more or less crime, according to their greater or less degree of bad organization.

So criminals are bred, and their wills are susceptible only to the force of sordidly selfish motivs, which is in perfect keeping with their inherited organizations. The religionist's hells are built on the false doctrin of the freedom of the will, but the real hells are inherent in the inherited organizations of mankind; and the only way mankind can get out of these hells, or rather get these hells out of them, is to breed them out according to the law of heredity; or, in other words, stop breeding criminals, and breed only men and women of good organizations by strict observance of the conditions necessary to that end.

F. H. Marsh.

Globe Village, Mass.

P. S.—The mentally insane we put in asylums; the morally insane we put in prisons. The former is humane; the latter brutal. F. H. M.

Letters from Friends.

NEW YORK, June 26, 1881.

MR. EDITOR: I will take ten or more shares of stock in the "Temple of Humanity." Permit me to state that I consider the noble undertaking of Courtlandt Palmer a failure, as no such amount can be raised at the present church-flourishing age to build such a structure, or even the foundation thereof, as proposed by Ingersoll Lockwood, as such a building only would be a real success. Too many rich, kind-hearted Liberals wear the church muzzle. Many of them are even church-members—"tacit Infidels."

My plan is to get temples of humanity, temples of liberty, and halls of learning gratis. Deprive the church of her power, and this will accomplish all. It will soon convert churches into temples of humanity, into temples of liberty, and into halls of learning; a noble change of uselessness to usefulness would be created. As soon as the church is powerless and taxed, the emancipation of an army of good Liberal men and women will take place and convert all the rest of the church-members into investigators and truth-seekers. That very power lies in the hands of the present slow-coach Liberals. A political Liberal party ought to be formed at once and go to work like good men. They hav been fooling and wasting away valuable time with nonsense too long. If Liberals continue to fool away valuable time I, for one, would say that lunatic asylums and state prisons are the most suitable places for them. Yours truly, M. REIMAN.

HANFORD, CAL., July 11, 1881.

MR. EDITOR: In THE TRUTH SEEKER of June 18th we find a letter from our friend Dr. J. L. York, who not long ago paid us a visit and delivered here a few lectures, which had the effect he wished, viz., to wake the people up and set them to thinking and quarreling. He made things lively while he staid with us, and proved himself to be a holy terror to priestcraft and religious bigotry generally. The writer of this was one of the most attentiv listeners, and is of the opinion that notwithstanding the great intellectual blight of Southern Methodism and that of Tennessee Presbyterianism, which abound here to a deplorable degree, some of the seeds of Liberalism which he sowed will take root and grow and bear fruit that will elevate the souls of mankind, and thereby glorify God. The doctor's remarks in his letter in regard to the Mussel Slough trouble and railroad surprised some of us, for we believed and yet think that he is willing to advocate the cause of justice, no matter what foes oppose it. The question is this, Has the railroad company obtained an honorable and legitimate title to the land that is under dispute? The majority of the American people say "no." We believe the title the railroad company has to those lands was obtained by fraud, misrepresentation, bribery, and corruption. Is it right, then, for honest men to recognize their claim or bow in humble submission to the dictates and terms of these plunderers of public property? We think not, and it is our opinion that the settlers' case is far from hopeless, because right must win. It is very hard to understand by what process of reasoning the doctor has come to the conclusion that the leaders of the movement against the railroad company are brainless demagogs. That kind of expression seems out of place when uttered by a Liberal and Freethinker. No one of Liberal ideas and sentiments should use such harsh language without a good reason for so doing. O. WHITNEY.

MR. BENNETT: Please find inclosed one dollar and fifty cents, for which you will please continue the wicked old TRUTH SEEKER. I am afraid something bad will happen to you or to your affairs at home while you are on your journey. Tell your folks to be very careful what they put in THE TRUTH SEEKER while you are absent. The church was too strong for Murphy's bill, and I am afraid it might be too strong for you. The vile Comstock laws will not be repealed nor even modified. History is repeating itself, and what has been will surely be again. Our government will follow in the wake of those that hav gone before. I will giv you my sentiments in round numbers. That system of religion known by the name of Christianity, under the two heads of Catholicism and Protestantism, is the biggest humbug and the greatest curse that has ever afflicted a suffering humanity. The only exception in history to the rule that the church in its might has always triumphed overright was the way in which you got the inside track on Mr. Mair when he denied the personality of a god and kept it ever since. I read the discussion with great interest. I think Mr. Mair is a right smart man, but he has met more than his match in you. Wishing you a happy trip, I am Yours, T. H. MONTGOMERY.

MOOERS, N. Y., Aug. 14, 1881.

EDITOR TRUTH SEEKER: The following anecdote may figure well in your paper:

A rough kind of a lad, induced by his young friends to go to Sunday-school, somewhat attracted the attention of the teacher, who at once requested him to stand up and answer questions. The boy arose, but not being accustomed to exhibiting himself in church was rather deficient in the respectful attitude and peculiar long face required in such a position. His unbecoming appearance developed some hilarity in his nearest neighbors, some of whom, inspired, no doubt, with Christian charity, went to prompting him up from his embarrassed position with pins, which method, as improper as it may seem at first, had a pretty good effect after all. "Who made you?" asked the teacher. Just then a pin entered the boy's flesh from behind, giving him quite an acute and painful sensation. He rubbed the affected part with his hand, exclaiming at the same time in a tone of anger, "God Almighty!" "Your answer is correct," said the teacher, "but don't get excited. Who was our redeemer?" At that moment that wicked pin was stuck again in that fleshy part where the spine loses its name. "Jesus Christ!" shouted the boy, again rubbing the wound. "You answer well," said the teacher, "but your tone is hardly proper in church. Compose yourself." He little knew what was going on below the railing. "Had it not been for the blood of the redeemer, what would hav been the destiny of man?" Another stab of the infernal pin. "Hell and damnation!" exclaimed the exasperated lad. "I admire your answers," said the teacher, but your delivery is execrable. Why can't you keep cool?" "Well," said the boy, who had not once thought of answering the questions, "I would like to see you keep cool with some one sticking pins in your—" "We will unite in prayer," interrupted the teacher, after which the school was dismissed for that day.

A Sabbath-school teacher traveled ten miles to tell me that praying to the Virgin Mary, as the Catholics do, is an insult to God, who prides in granting a just request without any interception whatever, and will not suffer himself to be teased into an unjust grant by all the Marys of heaven and of earth. When I informed him that I fully agreed with him that far, but that I could see the same amount of insult in praying to God direct, that prayer being nothing more nor less than prompting one to do what, if right, and he knows it, he ought to do without being told, or teasing him to do what he should not and will not do whether told or not told. Rev. Mr. Minckler returned home fully convinced that I was God-forsaken beyond redemption.

CHAS. LAPERCHE.

HORTON, MICH., July 25, 1881.

DEAR BROTHER: You remember in the olden time, when a fellow came late, very late, at the eleventh hour if I mistake not, and behold he got about as much as those who were there in and through the heat and burden of the day, and some were dissatisfied and said it wa'nt fair, and all that, and more, perhaps, but finally became reconciled, and so I hope you, as lord of "round-the-world" manor, will reconcile all your friends, and, if consistent with your plans on the trestle board, giv each a penny. I, at first, promised to giv you a "V" (to help you round the world) if I could, and now, at the eleventh hour, please find it inclosed. I hope it may find you before you go.

Please put me down as one of the immortal few who were willing to giv the "widow's mite" to help speed you round this world in search of the truth, which I am sure will prove the greatest treasure we could buy with our little mite. Oh, how I hope I may liv to receive it and read it. I am well started on my fourth score, as I believe you are, and it is a great undertaking for you, I know, but I hav faith in you, my brother.

I hope you may see fit to take an artist with you, unless you can do your own sketching, for I think it may make those volumes four times as profitable to you and us to hav them well illustrated. Hoping I may liv to see you coming through Michigan on your way home all safe and sound, permit me to write myself your friend and brother.

Fraternally, ISAAC SNYDER, M.D.

FARMINGDALE, ILL., June 23, 1881.

BRO. BENNETT: Inclosed you will find postal order for $8—$3 for my TRUTH SEEKER for the present year and $5 for your trip round the world. I hav not made you any promis or any encouragement. Go on, old veteran, and if you don't find the people any better in the Old World, then interrogate Jehovah and find out what is the matter, for he is the creator and Alpha and Omega, then hold him to accountability. Our best wishes go with you on your long journey. Yours for truth, ALEX. ROGERS.

June 20, 1881.

FRIEND BENNETT: I hav been rather laxing in duty, but will try to do better hereafter. Inclosed find post-office order for my subscription for 1881, and $5 for your trip round the world. I hope you may hav a pleasant trip, get back to the land of childhood and spread good news and glad tidings as you hav for several years. Yours, O. W. HANNUM.

LEMOORE, CAL., June 12, 1881.

FRIEND BENNETT: We hav just been favored with a course of lectures from Dr. J. L. York—the first ever delivered in this place. That the public mind is almost intuitivly prepared to receive the truth cannot be doubted when a Liberal lecturer's audience, composed of the best intelligence and minds of all isms, increases every night, to listen to the truths of a bold and Radical character, as in this case of the doctor. The doctor is doing a mighty work for the Pacific coast. He sees and deeply feels that he is in the midst of a mighty harvest fully ripe, and that laborers are mighty few. The doctor possesses quite a happy way of bringing up the gods of science and placing them against the host of the mighty, forcing them back to their proper place among the ages of myths, and into their dismal abodes of fetich ignorance, as well as carrying you forward on the wings of evolution to a higher, purer, and happier sphere of existence. Yours truly, G. B. HAMLIN.

SALINA, KAN., July 19, 1881.

DEAR MR. BENNETT: I see by THE TRUTH SEEKER that you will start about August 1st. If I am ready I will meet you about that time, but I am afraid I shall not. We will see each other at Paris, anyhow. I see by the same the proposition of Roger de Goey, "A Freethought Cargo," proposing at Antwerp an establishment of a Freethinking colony, a Freethinking store of books for intending emigrants, and this project I find an excellent one. Its utility and necessity must strike the eyes of any intelligent man, and must obtain the aid of all Liberals. Mr. Bennett, you can make plenty for such an institution, which will necessarily hav some very good results for the propagation of Freethought all over the country, which needs it. I say the occasion is very well chosen. Poor emigrants hav nothing to pass the time away on the steamers but the Bible and holy books that hav been put in their pockets at Liverpool or elsewhere by some good Christian people. I wish you to mention my approbation of this project and to see it sustained in your paper. I will pay my subscription to the paper in crossing New York. If I don't see you I will see the office and your representativ.

Yours for federation all over the world,
JOSEPH HENRY.

CINCINNATI, OHIO, Aug. 12, 1881.

DEAR TRUTH SEEKER: It is a considerable time since I addressed a few lines to your popular self. Our champion, friend, and editor is now on his world trip, and life and vigor should be thrown into your columns, spreading broadcast truth strong a n pungent, striking down deep in the recesses of each mind, and having the effect of bringing over thousands to the side of Freethought and out of the slough of superstition, and more especially that modern lunacy called Spiritualism, which deludes its dupes with a false hope of a phantom life in the sky. Bah! Every phase of supernaturalism is a fraud, but this Spiritism is the fraud of frauds; and the man or the paper which exposes its wild assumptions and anti-natural theories is entitled to the thanks of every honest man. There is not the first thing to prove that any life survived the wreck of death; and where no proof exists all statements are false, and the whole thing is untenable. Faith in things non-provable is the faith of fools; and if millions believe therein it proves nothing. What is a lie ever remains a lie, unchangeable. I challenge the whole pack of supernaturalists to prove that man livs in any phase after once dead. There is one life and one death, and that's all there is in it. We knew nothing before life, and we shall know nothing when life is extinct. This is solid truth, and must prevail. Nothing but ignorance and deceit can retard its progress. Sound sense and plain logic are on its side, and thousands privately believe this fact, but fear to openly express their honest convictions. But here is a champion Materialist, bold and fearless, with a conscious firmness that the whole and above truth is solid and unanswerable. T. WINTER.

AUBURN, N. Y., May 30, 1881.

MR. D. M. BENNETT: Please find inclosed post-office order for $10, to pay for two shares in the "Around the World" fund, as per my promis, which, as I understand, entitles me to two sets of books. I can only use one set, and will let the other share go toward purchasing some of your other useful publications, which are so very instructiv to the truth seeker in the way of opening up new channels of thought which hav heretotore been lying dormant in the crucibles of Christian intolerance and religious bigotry.

Every day of my life I am becoming more mindful of what unfathomable depths of ignorance man has waded through for eighteen hundred years; how for Christ's sake the human race hav groaned in agony, withered in misery, died in indescribable torture. Oh, in just a word let me say when I contemplate for a moment this sad catastrophe it makes my heart beat with all its pulsation, my veins swell faster and quicker, and my heart's blood run cold with indignation! Oh, how this world and its race hav been imposed upon! Terrible, terrible to behold! Agonizing to think of! It is humanity that has suffered for Christ, not Christ for humanity.

Now you are to start soon to circumnavigate our planet. I hope and I am satisfied that you will giv the world the greatest production of its kind that has yet been written, and that without the aid of divine inspiration. In times gone by travels round the world hav been written by Christians and to please Christians, who are notorious for writing anything and everything, true or false, in order that their false system may be strengthened and perfected

thereby. With an Infidel to the Christian religion, we are sure to get the facts just as they are, not having any system of religion to cherish or defend. I think we shall come into the possession of truths concerning the popular Christian religion which will startle us and set us to thinking once for ourselvs.

It seems to me, Bro. Bennett, that one year is not time sufficient to visit all those countries of scriptural import. I want you to make a thorough visit and giv a complete account of those ancient lands. Be sure to giv us a concise description of all the interesting Bible accounts, such as Mount Ararat, upon which old father Noah's box rested much above perpetual frost and snow; also the mountain where the devil alighted with Jehovah and held their interview; the spot where Jesus fed five thousand people with seven loaves and two fishes; the very place where Judas hanged himself, and where he fell and his bowels gushed out; the identical spot where the swine ran headlong into the sea; where Abraham offered up Isaac; the place where Jesus was buried and arose the third day, and whether it was Jerusalem or Galilee into which he went in unto the Gentiles; where Lot committed incest with his daughters; where the poor, peaceful Midianites were entirely destroyed by the Israelites, save 32,000 young virgins, which were kept alive for the beastly and amorous lusts of the soldiers of the Almighty; the Garden of Eden, where God, of infinit wisdom, omnipotent and omniscient, made a gigantic failure in his first attempt at creation; and last of all, but not least, just where the immaculate conception was consummated, and how it was brought about.

This supernatural method, I am afraid, will forever remain a mystery to us. I cannot understand why the Almighty Jehovah should hav dispensed entirely with the man and not the woman. Why did he not do away with both and speak Jesus into existence, which would hav left us much less mystified? I shall forever believe that Jesus was begotten the same as I was—by actual, visible, human, sexual cohabitation. This is my belief, hell or no hell.

Yea, Bro. Bennett, I hope you will giv the world some light upon this important subject, which is today agitating the mind, and which has for many centuries made enemies instead of friends. Let us love truth more and error less. The more we believe in the crude absurdities of the old Jewish book and its alleged author, God, the less we will love man and all that is real, beautiful, and good.

Really, it is a great undertaking for you to set out upon so vast an enterprise. You may never liv to return to your many dear friends who are now battling for the right with you. I hope THE TRUTH SEEKER will not suffer in your absence. I don't think it will. I, for one, will continue to renew my subscription, and when at leisure will occasionally add to its columns. I hope every subscriber will do the same, and when our champion returns home to greet us once more he will be surprised to learn what strides we hav made in its subscription list, also its financial department.

Should I not write you again before your departure round the world, you may depend on my fidelity to THE TRUTH SEEKER and the glorious cause which it fearlessly advocates, ever striking asunder the hydra-headed monster of superstition, fostered by an ignorant, credulous race, who hav become the victims of the gross imposition practiced upon the world in the name of revealed religion.

Hoping that your better half will remain well and happy in your continued absence, and that she may once more greet your return home in renewed health and vigor, and that there will yet be many years for both of you to mingle together, feeling that the world and its people hav been greatly benefited by your influence, I am ever, Yours truly,

L. DEWITT GRISWOLD.

DAYTON, O., June 27, 1881.

D. M. BENNETT: We hav quite an excitement in our neighborhood just now, in regard to church matters. In the first place the German Reformed church, called David's church, after D. Winters, D.D., has turned out fifteen members for non-payment; the next is an excommunication of a prominent young lady belonging to the church, for riding around with a brother, and finally having a girl baby, which is charged to him. They are considered some of our best citizens. They are about to turn all members out of church who do not attend regularly and pay up.

We hav still another church in our neighborhood quarreling about church affairs, electing officers, etc. Some are likely to quit the church. They had scarcely a choir to sing last Sunday.

Your friend, W. K. GERHARD.

BURNIP'S CORNERS, MICH., June 30, 1881.

FRIEND BENNETT: Inclosed find money to pay for the June 11th number of THE TRUTH SEEKER, as I hav lost the copy of that date and don't want to lose it entirely. I loan the paper far and near among all the orthodox as well as Freethinking friends that I can prevail upon to read it, and think I hav the gratification of knowing that I hav absolutely converted some of my friends who leaned on both sides of the fence, and worked a perceptible change in some of the orthodox side at the same time, and that is how I lost the missing number off my file. I collect them all in as soon as they begin to be worn and mutilated and lay them carefully away for future ammunition to fight old orthodoxy and barbarianism with; and also for the useful intelligence in science and reason they contain. I am very sorry I cannot at present subscribe to that round-the-world fund, but may meet fortune and health some day.

Yours for spreading truth and reason, F. E. S.

SYRACUSE, N. Y., July 24, 1881.

MR. D. M. BENNETT: In a few days you will say good-bye to the grandest people and country on this earth, and may your trip be one of prosperity and happiness to you most complete.

With best wishes, IRVING C. TERRY.

FABIUS, N. Y., July 23, 1881.

MR. D. M. BENNETT: Inclosed find $3.00 for THE TRUTH SEEKER. How I wish I could send $5.00 for the round-the-world trip, but sickness and death hav depleted my purse. I am compelled "to seek first for the kingdom" that furnishes bread and butter. Accept, then, the will for the deed. We can't do without the paper, even though fortune frowns upon us. We anticipate much pleasure in reading your letters from foreign and benighted lands since we've had a foretaste from the letters of "An Infidel Abroad."

I should hav renewed my subscription before, but poverty has been my master, and bread and butter we must hav. Though you hav been victimized and imprisoned by so-called Christians in the land of your nativity, it will ever be a sweet consolation to you in knowing you hav the lasting sympathies of hundreds of thousands, as evinced in that monster petition for your release from an unjust confinement. As you hav become a marked man at home, and your prospectiv journey is pretty generally known, It may be advisable for you to be on your guard at all times and look out for spies, assassins, or even missionaries abroad, for the church has heretofore executed diabolical plots, and all for the sake of Christ, who came, not to bring peace, but a sword. It is not the heathen's rage we fear in regard to your safety, nor that of the dreaded Mussulman, but rather the Jesuits of Protestants and Catholics.

Desiring that your health may continue good during your absence, that friends may greet you elsewhere, and that you may be able to giv us as correct a history of your travels as was that of the ten weeks in Europe, we shall wait for your return anxiously though patiently.

Your friend, HOMER A. BILLINGS.

EAU CLAIRE, WIS., July 21, 1881.

MR. D. M. BENNETT: Please find inclosed $6, for which send B. F. Underwood's works, and $5 for your trip around the world. I hav been wanting to add my name to the honorable list for some time, but did not hav the money to spare, but I trust that I am not too late yet. I hope that you will hav a successful voyage. Yours truly, W. D. CURTIS.

MINNEAPOLIS, MINN., May 10, 1881.

FRIEND BENNETT: To all who advise thee to stay at home we respectfully reply that one good reason for thy going away is that thou will be out of the reach of that arch fiend Comstock, the persecution of cruel Christians, and the horrible American bastile, for a few months.

The term "prophet" originally signified poet. Perhaps it has changed its meaning to prophet for profits?

We claim true prophetic foresight as far as penetrating the future is concerned far excelling all of Yahweh's poets.

To prove this, allow us to refer thee to THE TRUTH SEEKER, Vol. VII., No. 1, p. 14:

> "The Infidel prisoner's fame will be sounded,
> And wafted triumphant to every shore,
> By legions of truth-loving friends be surrounded,
> And treacherous enemies harm thee no more."

Thy writing in prison and in Europe, and thy future productions to the end of life, will surely and fully justify the prediction that

> "Thy pages with truth and philosophy glowing
> Will cheer and illumin man's path to the grave."

Shouldst thou die in a strange land "Pope's Elegy" will be very applicable to thy case:

> "By foreign hands his dying eyes were closed,
> By loving hands thy mortal frame reposed,
> By Infidels his foreign grave adorned,
> By strangers honored, and by strangers mourned."

Were Spiritualism true we would silently invoke the aid of angelic beings to shield and protect thee from all danger and harm, and return thee renewed in age and vitality, increased in knowledge and wisdom, and intellectually prepared to triumph over all falsehoods, superstitions, bigotry, persecutions, bastiles, death, hell, and the grave. So mote it be. Farewell. Yours truly, E. N. KINGSLEY.

ALTON, ILL., Aug. 25, 1881.

MR. D. M. BENNETT: I send postal money order for $5 for your trip round the world. I hope you will receive it in time. I hope the eleventh hour is not too late to do thee good. I am one of your oldest subscribers, and hav not missed a single number, and hav read every paper that you hav sent. Capt. Harry Starr, my son-in-law, is as much taken up with the paper as I am. I hav no more time to write, for I liv about two miles from the post-office.

WM. A. GRAVES.

MILLERTON, CAL., Aug. 1, 1881.

MR. EDITOR: Please find inclosed $5 for the round-the-world trip. I would hav sent it before if I could possibly. I am not the only one that has been prevented.

D. M. Bennett will need a good sum to help him zig-zag through the Western states and territories after landing at San Francisco.

Yours truly, GEORGE PADDINGTON.

MT. PLEASANT, PA., Aug. 8, 1881.

EDITOR TRUTH SEEKER: Would it not be well if the friends in their letters would impart what they know concerning the finds in their localities of prehistoric times? It would impart a vast amount of knowledge in a year, and be extremely interesting. The letter of E. W. Cressey, on page 509, would make a fair sample. Yours truly, W. F. BARKLEY.

SAN JOSE, CAL., June 26, 1881.

FRIEND BENNETT: Find inclosed money order for $5 for your trip round the world. I would hav sent the amount at first call in THE TRUTH SEEKER if my donation had been noticed when I wrote you to put me down on your list for $5. My name never appeared among the list of names until very lately, so I gave the matter no further attention. At last, my donation being acknowledged, I hasten to respond.

Sincerely yours, R. H. SCHWARTZ.

MORAVIA, IOWA, July 10, 1881.

FRIEND BENNETT: I donate $5 to bring you back to America sound and glittering. Add my name to the list, and if your money runs out whilst looking for God's family let us know it, and we can buy you a passage home again. Then come around and see us. Respectfully yours, H. G. JUDSON.

Ho! for Hornellsville.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Liberals should cultivate comradeship. If we can't organize we can at least associate. If we cannot be of one mind we can be of one spirit. It is this spirit—this enthusiasm that comes from mental contact—which is the need of the hour. Liberalism is an immense thing; it is a vast revolution, and it is no wonder that those who sweep along its tide hav a thousand different outlooks; but the same fresh morning bursting with a million flames is the beacon-light of all.

We must make the world feel our power; we must be like so many sticks put in a bundle not easily broken.

Liberalism seems a muddle to some, but by union it will become in the eyes of all a clear crystal, and then it can pour all its glory upon the world.

After all we are but atoms. In ourselvs we are not the cosmos. We can make that only by the coming together of atoms. A thousand atoms at Hornellsville will make quite a brilliant constellation.

Let the law of attraction compel us thither, that we may giv and take of our best, and keep the wheels of progress in motion. Let us strike hands and we shall become giants, and to all old fogies terrible as an army with banners.

Let us hav a grand encampment, with music and banners, and giv "a long pull, a strong pull, and a pull all together."

I hope that everyone will go. According to Vennor the weather will be splendid, cool and comfortable; and now that the railroads are fighting we can go to Hornellsville by way of Chicago for almost nothing. It's a good time to travel—not Jordan, for no matter how cheap the fare, that's always a hard road to travel—but the path of liberty, science, and humanity.

Hornellsville is the rallying-spot, and no doubt in a few years we shall come three hundred thousand strong. Let us be the advance guard of this great host.

No Liberal should stay at home who can go; for neither books nor papers can giv the life of one such grand meeting. Home will be sweeter because we shall return to it with fresh and exalted minds.

A goodly—if not godly—number should go from New York and vicinity. Newark, Paterson, and other points of Liberalism should be represented. We expect to see Frankel and Warr and their compeers. Of course Wakeman and Palmer and Leland and McDonald will be there, and why should not the rest of us follow suit?

That is what I propose to do, and I hope to see a large delegation from the metropolis of the world to greet the Hub with the right hand and the great West with the left. SAMUEL P. PUTNAM.

I PROTEST that if some great power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning before I got out of bed, I should instantly close with the offer. The only freedom I care about is the freedom to do right; the freedom to do wrong I am ready to part with on the cheapest terms to any one who will take it of me. —*Huxley*

A TRUTH SEEKER IN EUROPE. Mr. Bennett's letters from abroad. $1.50.

There is No God.

Poor fools! wild dreamers! No, there is no God;
Yon heaven is deaf and dumb to prayer and praise;
Lo, no almighty tyrant wields the rod
For evermore above our hapless race;
Nor fashioned us, frail creatures that we be,
To bear the burden of eternity.

Hear it, self-torturing monks, and cease to wage
Your mad, delirious, suicidal war;
There is no devil who from age to age
Waylays and tempts all souls of men that are;
Forever seeking whom he may devour,
And damn with wine and woman, gold and power.

Deluded priests, ye think the world a snare,
Denouncing every tender human tie!
Behold, your heaven is unsubstantial air,
Your future bliss a sick brain's phantasy;
There is no room amid the stars which gem
The firmament for your Jesusalem.

Rejoice, poor sinners, for I come to tell
To you who hardly dare to liv for fright,
There is no burning everlasting hell
Where souls shall be tormented day and night;
The fever ye call life ends with your breath;
All weary souls set in the night of death.

Then let your life on earth be life indeed!
Nor drop the substance, snatching at a shade!
Ye can hav Eden here! ye bear the seed
Of all the hells and heavens and gods ye made
Within that mighty world-transforming thought
Which permeates the universe it wrought—

Wrought out of stones and plants and birds and beasts,
To flower in man, and know itself at last
Around, about you, see what endless feasts
The spring and summer bountifully cast!
"A vale of tears," ye cry—if ye were wise,
The earth itself would change to Paradise.

The earth itself—the old despised earth,
Would render back your love a thousandfold,
Nor yet afflict the sons of men with dearth,
Disease, and misery, and drouth and cold;
If you would seek a blessing in her sod,
Instead of calling vainly on your God.

Cast down the crucifix, take up the plow!
Nor waste your breath which is the life in prayer!
Dare to be men, and break your impious vow,
Nor fly from woman as the devil's snare!
For if within, around, beneath, above
There is a living God, that God is Love.

—*Miss Mathilde Blind in the Prophecy of St. Oran.*

The Genius of Mind.

BY R. R. HALL, M. D.

What is this wonder-working power of mind
That chisels genius on the granit tower
And marble dome? That tunnels mountains through,
And climbs their rugged sides, and delves beneath
Their rocky base in search of hidden gold
And rough, uncut diamonds? Did it commence
With embryotic life when form began,
Or had it origin far back in time
To where matter and force coeternal
And coexistent did commence to form
And shape the world on which we liv, and those
That gem as pearls the coronet of night?
If time gave birth to flowers of mind that bloom
Through form, then time will write its epitaph;
For only that which knows no beginning
Knows no ending. Mind, matter, and force,
The triune with which the eternal years
Hav wrought and changed to form all that the eye
Beholds, from violet in shady dell
To orb that rolls dispensing light and heat,
Giving to earth its greenest robes of spring,
And to the summer time a promis rich
That autumn reaps in ripe, golden harvest.
And here again we ask what is this power?
This power whose life we trace along the line
That takes us back to read from ruins old
The fading history of time forgot.
Forgot in all save in her ruins, and they
With age are dying too, for years revolving
Shall wear away the chisel marks when stone
Shall change to sand. But thou thyself shalt liv
When tower and dome and ruins all shall sleep
In mingled dust. Oh, who can tell the deep
And hidden laws that thou may yet unfold!
Thy genius weighs the stars and revels 'mid
The dance of worlds; and running rills and flames
Of fire at thy command are yoked, subdued,
And made to serve the world. Floating palace
And rattling car are thy abode for man
To travel round the world. The Press, thy child,
Whose voice in manhood's strength and accents clear
Proclaims the "higher law" "that right makes might,"
Is heard through all the world; and devotees
Are flocking to and drinking in the grand new truth
That's marking out the onward line of march
In which the millions yet shall learn to go,
With reason for their guide and nature for
Their moral code. O thou mighty genius
Whose inspiration seeks for truth through law
That governs the unbounded universe,
It's hung in air above the solid earth
And laid beneath the waves on ocean's bed,
Cold iron nerves, and sent through them the thrill
Of life that beats with magic power of speech.
It has made of the sunbeam an artist
That paints both form and feature true to life.
But most wonderful of all its workings,
And most valued of all its treasures,
Is its crowning glory of memory;
Those living, speaking, immortal tablets
That hold the record of our childhood's life
And takes e'en age back to play-grounds sunny
And bright, and calls up forms and faces dear
That sported with us these long years ago
On sloping hills first kissed by spring's warm rays.
There bloomed the violet and daffodil,
And there sang the bluebird and the robin,
The first and welcomed songsters of the year;
And there the meadows green that stretched away
Where grasses and the daisies mingling grew;
The mountain and the bounding brook, they too
Are there; and the sweet song that waters make
As they glide over the bright sand and roll
Among the pebbles polished by their roll
Is still singing on its way to the sea;
And the old rude school-house of logs and mud,
Whose pupils sat on benches hard and high,
And from Webster, Olney, Dabold, and old
Lindley Murray learned all 'twas deemed that child
Or man need ever know. And there are still
The meadows and the hills and running streams,
And in the early time of spring the birds
They come again; again the grasses grow,
Again the flowers bloom, but now they bloom
Above the playmates gone—forever gone.
O cherished memories that make us weep,
Yet still we love and cling to them always,
E'en when years hav silvered o'er our heads
With the gray drapery of departing day!
'Tis then this crowning magic power of thine
Becomes a solace sweet when we become
A child again. But dearer than all these
Memories of hill and stream, and song of birds
And playmates gone, are the old fireside joys
Of home, the love of mother and the care
Of father, and the sweet affection of
Sisters dear and brothers kind—aye, these
Are the dearest treasures in the casket of memories.
Ease from mind its memories, and all
The past would sleep in unremembered grave.
No ray of hope from out the years gone by
Would e'er hav thrown its light beyond the line
That lies between the two eternities;
And art and history and science too,
And all that givs to man a name, to life
A joy, would ne'er hav thrilled the human soul;
Darker than darkest night would be the pall
Resting upon, above, and over all.
'Tis memory then goes back through all the years
And treasures up the beauties of the past,
Gathering in her bright and golden urn
The melody of song—the precious gems
Of thought that shine like polished diamonds bright
Along the winding path the world has trod.
Thou art the cable strong whose welded lines
Do hold the sailing craft and floating wreck
All safe above the sweeping tide of time
That man may see the all of what has been;
That he may shape the now to good account,
So that out on the great ocean of time
To come no floating wreck shall there be seen,
For man should be one great grand brotherhood
Linked by common ties and common interests,
Learning wisdom from memorized pages
That time hath written on her glories
And also on her ruins. Well should he know
That on the still, calm seas all crafts are safe;
That 'tis out on the dark and surging waves
That wrecks are made. Then why not wisdom learn
And sail the ships of life on waters calm?

. . . . . .

And he who alms hath often asked, and often too
Hath felt the keen demands that gnawing hunger makes,
At last, unowned, in Potter's Field is laid to rest.
No slab doth mark the spot, and there no tears are shed
Save those that cloud and wild flower drop, and drop alike
On all the dead, yet sleeps as quiet and as sweet
As he who lies beneath a granit base on which
The chiseled marble stands, that speaks of birth, of death,
And to what church belonged, but always dumb to faults.
And this may e'er be well, for who that livs would wish
Their faults to liv when they hav gone adown the vale
To final home, where all the countless dead hav gone
And all who liv must go? Oh, then, spread broad the robe
That covers faults, and only memorize the good,
Or write it on historic page, that they who come
To take our place need never blush because we were!
Then liv to highest light, express the noblest thoughts,
And only in this light, and this expression too,
Move out and on and through the world, that world at large
May better be because that you hav lived thereon;
Make life and deed, and not belief or creed, to write for you a name.

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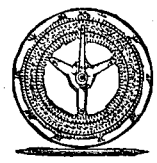
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OPEN LETTER.

TO THE PHYSICIANS, CHEMISTS, AND ELECTRICIANS OF BROOKLYN AND NEW YORK

GENTLEMEN: A little over a year ago I arrived in the city of Brooklyn from Europe, and at 465 Fulton street, Brooklyn, commenced the sale of my patented Magnetic clothing, advertised and known as the "WILSONIA" Magnetic Garments. I addressed a circular letter to a large number of medical men in Brooklyn, in which I fully described the nature of my invention, at the same time pointing out to them the rationale of my method of cure. A few members of the profession accepted my offer, and visited me for the purpose of having my invention fully explained to them. Of those who came there was not one but readily accepted my theory of disease, and recognized the possibilities of cure by my method, but a number of those written to so forgot themselves and their character of gentlemen as to openly insult me by the return of my letters and in other ways openly expressed their bitterness of thought by designating me a CHARLATAN and a fraud. This line of conduct impelled me to open warfare against the now universal system of DRUG TREATMENT; but knowing as I do that there are many noble men in the profession who are ever ready to examin and accept that which is really beneficial and efficacious, no matter from what source it may come. With this fact before me, I am constrained to call upon the faculty of Brooklyn and New York, and respectfully invite them to visit my Manufactory and Consulting Rooms, when I will explain fully everything connected with my method of treatment. I will giv them the names and addresses in Brooklyn and New York of hundreds of its best citizens, who hav under my system recovered from every form of malady known to Nosologists, and this without a single dose of medicin. I am, moreover, prepared to take a patient from every physician in Brooklyn that he has given over as an incurable case, and place upon such patients to the number of FIVE HUNDRED, a suit of my "WILSONIA" GARMENTS, free of charge, and will undertake to cure ninety per cent of all those handed over to me, within twelve months from the time of putting on my GARMENTS, my only condition being that PHYSICIAN AND PATIENT bind themselvs not to giv or use medicin of any kind. I will sign bonds for five thousand dollars, to be given to any institution named, should I in the twelve months fail to cure ninety per cent of all their incurables under their several systems. I will also at once hand over $5,000 worth of my appliances to any hospital, free of charge, to be placed upon the sick poor in such institution, bonds to be given in this case also, that medicin will not be given in any way.
This is a standing offer for twelve months from date.
The following physicians may be referred to as having witnessed the effects of my GARMENTS:

Prof. CARMICHAEL,	Dr. ELTINGE,
FORDES BARKER,	Dr. THAYER,
Dr. DEMEREST,	Dr. TINKER,
Dr. CLARK,	Dr. TRUE.

The following gentlemen can also be referred to: Commissioner Garrison, J. B. Hoyt, Spruce street; Col. Bayard Clark, Judge Levi Parsons, E. Sinclair Clark, Lafayette avenue; J. W. Littlefield, artist; Mr. Frazer, corner of Reid avenue and Broadway. These, with thousands of others, hav worn my garments. Therefore, gentlemen, in conclusion I most respectfully submit that you owe a duty to yourselvs and the public to inquire into the nature of the invention thus presented to you. But knowing, as I do, that all new remedies for the cure of disease should be well attested scientifically by practicing physicians before being generally prescribed, I herewith offer you every facility for testing the same, and would respectfully call your attention to a portion of Professor Parson's lecture, published in Baltimore this week. You will therein see the necessity for your inquiry as to the position that magnetism is destined to take among the REMEDIAL AGENCIES now prescribed through your colleges. Hoping that you will seriously and in a fair spirit inquire into the nature of my invention, I remain,
Very respectfully yours, WILLIAM WILSON.

READ THE FOLLOWING PORTION OF A LECTURE. BY PROFESSOR PARSONS, AND SAY HOW MUCH LONGER CAN THE PHYSICIANS OF BROOKLYN RESIST THE INQUIRY WHICH THE "WILSONIA" SYSTEM DEMANDS.

MORE LIGHT.

THE HARMONY OF THE SPHERES.

DISCOVERY OF THE UNIVERSAL PREVALENCE

OF A PRINCIPLE THAT GRANDLY MANIFESTS THE WISDOM AND GOODNESS

OF ALMIGHTY GOD.

Professor W. H. Parsons, a talented and modest gentleman, who is now a resident of our city, has made a discovery that is likely to be regarded with the deepest interest by men of science everywhere, since it not only explains much heretofore mysterious in astronomical science, but is calculated to impress all minds with more profound admiration for the wisdom and goodness of Almighty God.
This discovery is that the sublime principle of MAGNETIC REPULSION is coextensiv with MAGNETIC ATTRACTION throughout our universe. This magnetic repulsion has equal potency with Newton's law of the ATTRACTION OF GRAVITATION in regulating the movements of all celestial bodies and maintaining harmony among them all. This principle was first developed in the course of manifestations and experiments of Professor Parsons, who is an electro-therapeutist, or medical electrician, while making researches into the relations of electro-magnetism to animal life, disease, and death.
Without attempting to trace how far previous advances of science had prepared the way for the grand discovery by Professor Parsons to which we desire to call attention, we may introduce our readers by glancing at the great facts in magnetic philosophy.
Magnetism and electricity—the one the manifestation of the other, with different forms of motion; the one vibratory, as light and heat; the other spiral, as demonstrated by the induction balance, each convolution possessed with magnetic poles—are neither imponderable fluids nor atomic streams, but forces known only from results, the direction of the individual force in each molecule of all magnets, whether in the blood or the heavens, being the opposit of the force in its vicinity, giving rise to a magnetic force, says Maxwell, of extreme complexity, but which, by its repellant as well as its attractiv power, works order out of apparent and really original chaos, and under law established at creation's dawn is the principle of all motion and all life in every kingdom of nature, either in the heavens above or the earth beneath.
Perfect polarization, whereby like poles repel and unlike attract and neutralize each other, whether in the celestial system, including our own planet, or the circulatory system of the blood and nerves, of what is as fearfully, wonderfully, and as curiously made—the divine organism of man—is the source and law [it is not attraction of gravitation, affirmed by Newton, or the undefined centripetal and centrifugal forces of scientists], but the omnipotent and omnipresent governing force which maintains all motion, all life, all health, and all harmony in the cosmogony of the universe.
The law (attraction and repulsion) in each molecular current, or rings of electricity, in either the circular corpuscles which float in arterial or venous blood, or the circular orbs which float in the firmament of the heavens, is the now manifest and realized omnipresent and omnipotent attribute of nature and nature's god by which worlds and all celestial bodies, including comets, are sustained in space without possibility of collision, and all motion, whether orbital or axital, has become the harmony of the spheres.
Its disturbance in the one is the source of all commotion, celestial (as solar magnetic storms) or terrestrial, inward, as in the magnetic shocks of the earthquake, or outward, in electric storms by land or sea. Its interruption in the animal organism whereby the ultimate electric molecules of the blood, tissues, nerves, and muscles, each with a positiv and negativ pole (recently discovered and announced to exist by Shettle Scoutellon, of Paris, and Dubois Reymond), become non-electric or demagnetized, in which non-electric state, says Reymond, these molecules are turned toward each other with like poles so that two become one, possessed of one positive zone and two negativ poles, and when in the electrotonic state unequal or unlike poles are turned toward each other. This non-electric or demagnetized state of the iron molecules of the blood, or the electric molecules of the nerves and muscles is, therefore, the source of all disorder and all diseases in the human cosmos.
I may be, and we believe it is, the law that the celestial strangers known as comets are magnetic regulators designed to resupply the wasted magnetic forces of the spheres they traverse in space, creating apparent temporary disturbance and increased activity in the magnetic forces of the sun, plainly visible in the solar spectrum, and due, says Lockyear, in a recent lecture before the Royal Astronomical Society, to the ejection of heated matter in the interior of the sun, the result of increased temperature and consequent breaking up of magnetic iron in the sun into simpler constituents.
Whatever weight is due to this theory of magnetic restoration of exhausted planets—illustrated in the increased temperature of the sun thus excited by the positiv forces of its late and still freshly announced celestial visitors—it has been demonstrated that the electro magnetic or nervo electric vital forces of the human organism can be uniformly replenished and resupplied and reinvigorated and revitalized from the very verge of dissolution and partial demagnetization of the ultimate electric molecules of blood and nerve by the truthful application of the maxim of the great German Esculapius, that like cures like, with the universal law of proper polarization, celestial and terrestrial, revealed and understood, man may and will control its forces; unlock the arcana of nature in all her kingdoms; stand within the veil face to face with the magnetic source of universal life and motion; and the preventiv of decay and premature death approach to comprehend with a spirit of exultation and awe the now revealed, yet still invisible, power, which, when darkness was upon the face of the deep and chaos reigned, moved upon the face of the waters, uttered the supreme fiat, and solar magnetism burst upon a primeval world, bathed it in light, and then as now, invested it with life and clad it in beauty.

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The forces of cohesion in mineral and aeriform bodies are but modifications of the same magnetic law, and the disintegration and breaking up of the atoms forming the mass is only another form of death; actual death cannot be; all is changed; nothing ever dies; its form is alone altered. Disease, therefore, is nothing more than an alteration of polarities, whereby the organism is disarranged. If, therefore, we can by any means keep the peculiar polarities of our organic structure in perfect unison, then disease cannot be; and knowing as we do that the blood is the regulator of our being by virtue of its circulation, such circulation being animated by electric nerve finids keeping in constant magnetic condition the atoms of iron in the blood; but when nature be impaired or exhausted, then any perfect artificial magnetization will restore the diseased organism, no matter what name may hav been given to the malady.

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A GOD who loves sacrifice cannot be just, sacrifice being a breach of justice.—*Charles Laperche.*

THE God and Bible-believer has taken a Herculean task—that of making fact, reason, truth, and consistency out of fable, miracle, falsehood, and inconsistency. Why not drop gods, ghosts, and myths, and help us to make good men and women out of the materials now on hand? Leave the future to take care of itself and improve the now. Let us make the earth blossom as the rose, and cultivate all the graces, the virtues, and the moralities. Let us liv for love and read the great volume of nature. Build up the arts and the sciences. Seek out the laws of heredity. Pay due heed to parental influences, and build here on earth a race who shall as far surpass the old Bible gods, ghosts, and angels as our present enlightened civilized inhabitants surpass the wild savages of the African interior.—*Elmina D. Slenker.*

WE may dwell as much as we will upon the charm of a faith into which intellectual speculation never enters; but we shall never know the full power of spiritual convictions until they are also intellectual beliefs. To believe with the mind without the heart may be barren; but to believe with the heart without the mind is fruitful in delusions and nourishes an unreal life. If religion is ever to become the rule of the life that now is, as well as of the life that is to come, it must become as intellectual as it is affectional, not ingenious, esthetic, academic—this is not intellectual—but intellectual in the sense of being penetrated with, resting upon, thought.—*Rev. H. W. Bellews.*

"PAINT me as I am," said Oliver Cromwell while sitting to young Laly; "If you leave out the scars and wrinkles I will not pay you a shilling." Even in such a trifle the great Protector showed his good sense and his magnanimity. He did not wish all that was characteristic in his countenance to be lost in the vain attempt to giv him the regular features and smooth, blooming cheeks of the curl-pated minions of James I. He was content that his face should go forth marked with all the blemishes which had been put on it by time, by war, by sleepless nights, by anxiety, perhaps by remorse, but with valor, policy, authority, and public care written in all its princely lines. If men truly great knew their own interest, it is thus that they would wish their minds to be portrayed.—*Macaulay.*

SOFT you; a word or two before you go.
I hav done the state some service, and they know 't.
No more of that. I pray you in your letters,
When you shall these unlucky deeds relate,
Speak of me as I am, nothing extenuate,
Nor set down aught in malice. —*Shakspere.*

FOWK canna come richt 'xcept by havin' room to gang wrang.—*George Macdonald.*

GOD, we are told, desires the happiness of all men, and has the power to make all men happy. Thousands and hundreds of thousands of the human family are miserable, and none are entirely happy. His watchful eye observes everything, even the falling of a sparrow (Matt. x, 29-31, and Luke xii, 6 and 7), and "his tender mercies are all over his works" (Psalm cxlv, 9); yet war, famin, and "the pestilence that walked in darkness" (Psalm lxxxxi, 6) slew every year immense multitudes, including the gentle, the noble, and the good. Patriots and philanthropists languish and die in loathsome dungeons, martyrs expire amid the flames, the poor are robbed, vice glistens in the palace, slaves wither under the cruel lash of their masters, and whole nations are impoverished by tyrants and priests, yet this God—whose pretended oracles pledge his aid and assistance whenever needed and asked in faith- never interposes to help poor suffering humanity.—*Underwood.*

AT first David took refuge with the Philistines and fought against his own countrymen. Next he turned brigand, and was joined by all the criminals and outlaws of the land. The cave of Axtullam was his lair, whence he sallied forth to levy blackmail on the rich farmers and graziers of the neighborhood, cutting their throats when they refused to pay. At the same time David was a very religious man, and never went on a plundering expedition without consulting a little image, which revealed to him the orders and wishes of Jehovah, just as the Bedouins always pray to Allah before they commit a crime, and thank him for his assistance when it has been successfully performed.—*Reade's Martyrdom of Man.*

TO learn the art of contentment is only to learn what happiness actually consists in. Sensual pleasures add little to its substance. Ease—if by that be meant exemption from labor—contributes nothing. One, however, constant spring of satisfaction and almost infallible support of cheerfulness and spirits is the exercise of the domestic affections; the presence of objects of tenderness and endearment in our families, our kindred, our friends. Nor hav the poor anything to complain of here? Are they not surrounded by their relations as generally as others? The poor man has his wife and children about him, and what has the rich man? He has the same enjoyment of their society; the same solicitude for their welfare; the same pleasure in their good qualities, improvement, and success. Their connection with him is as strict and intimate, their attachment as strong, their gratiude as warm.—*Paley's Reasons for Contentment.*

THE connection between error and misery, between truth and happiness, becomes gradually more apparent as our inquiries proceed and produces at last a complete conviction that, even in those cases when we are unable to trace it, the connection exists. He who feels this as he ought will consider a steadfast adherence to the truth as an expression of benevolence to man and of confidence in the righteous administration of the universe, and will suspect the purity of those motivs which would lead him to advance the good of his species or the glory of his maker by deceit and hypocrisy.—*Dugald Stewart.*

Odds and Ends.

JOSH BILLINGS'S PRAYER—NEW REVISION.

From tu many friends, and from things with luce ends, deliver us!

From a wife who don't luv us, and children who don't look like us, deliver us!

From wealth without charity, from pride without sense, from pedigrees worn out, and from all rich relations deliver us!

From snaix in the grass, from nails in our butes, from torch-light processions, and from nu rum deliver us!

From pack-peddlers, from young folks in luv, from old aunts without money, and kolery morbis deliver us!

From newspaper sells, and pills that ain't fisic, from females who faint, and men who flatter, deliver us.

From virtue without fragrance, from butter that smells, from nigger camp-meeting, and from cats that are kourting, deliver us!

From other folk's secrets, and from our own and women committees, deliver us!

From folks who won't laugh, and from them who giggle; from tite butes, easy virtue, and mutton deliver us!

THE RAM AT CHURCH.

Mollie had a little ram, fleece black as rubber shoe, and everywhere that Mollie went, he emigrated too.

He went with her to church one day; the old folks hi-la-rious grew, to see him walk demurely into Deacon Al-len's pew!

The wor-thy deacon quickly let his angry passions rise, and gave it an unchristian kick between the sad brown eyes.

This landed rammy in the aisle; the deacon followed fast, and raised his foot again, but ah! the first kick was his last.

For Mr. Sheep walked back about a rod, 'tis said, and ere the deacon could retreat it stood him on his head!

The congregation then arose and went for that ere sheep, but several well-directed butts just piled them in a heap.

Then rushed they straightway for the door, with curses long and loud, while rammy struck the hindmost man and shot him through the crowd.

The minister had often heard that kindness would subdue the fiercest beast, so, "Ah!" he says, "I'll try that game on you."

And so he kindly, gently called, "Come, rammy, rammy, ram; to see the folks abuse you so I grieve and sorry am!"

With kind and gentle words he came from that tall pulpit down, saying, "Rammy, rammy, ram, rammy, rammy, rammy, best sheepy in the town."

Then rammy looked meek, and on he came, with "Rammy, rammy, ram; ram, rammy, rammy, rammy, ram; the nicey, pretty ram."

The ram quick dropped its bumble air, and rose from off his feet; and when the parson lit he lay beneath the hindmost seat.

As he shot out the open door, and closed it with a slam, he named a California town—I think 'twas "Yuba Dam!"—*Modern Argo.*

THE TRUE TALE OF WILLIAM TELL.

William Tell ran a hay ranch near Bergelen about five hundred and eighty years ago. Tell had lived in the mountains all his life, and shot chamois and chipmunks with a cross-gun till he was a bad man to stir up. At that time Switzerland was run principally by a lot of carpet-baggers from Austria, and Tell got down on them about the year 1307.

It seems that Tell wanted the government contract to furnish hay at forty-five dollars a ton for the year 1306, and Gessler, who was controling the patronage of Switzerland, let the contract to an Austrian who had a big lot of condemned hay further up the gulch.

One day Gessler put his plug hat on a telegraph pole, and issued order 236, regular series, to the effect that every snoozer passing down the toll-road should bow to it. Gessler happened to be in behind the brush when Tell went by, and he noticed that Bill said "Shoot the hat," and didn't salute it; so he told his men to gather Mr. Tell in, and put him in the refrigerator. Gessler told him that if he would shoot a crab-apple from the head of his only son at two hundred yards with a cross gun he would giv him his liberty. Tell consented, and knocked the apple higher than Gilroy's kite.

Old Gessler, however, noticed another arrow sticking in William's girdle, and he asked what kind of a flowery break that was. Tell told him that if he had killed the kid instead of busting the apple, he intended to drill a hole through the stomach of Mr. Gessler.

This made Gessler mad again, and he took Tell on a picnic up the river in irons. Tell jumped off when he got a good chance, and cut across a bend in the river, and when the picnic party came down he shot Gessler deader than a mackerel. This opened the ball for freedom, and weakened the Austrian government so much that in the following November they elected Tell to fill the long term, and a half-breed for the short term. After that Tell was recognized by the ruling power, and he could get most any contract he wanted to. He got the service on the stage line up into the Alps increased to a daily, and had the contracts in the name of his son Albert. The appropriation was increased $150,000 per year, and he had a good thing.

Tell lived many years after this, and was loved by the Swiss people because he had freed their land. Whenever he felt lonesome he would take his cross-gun and go out and kill a tyrant. He had tyrant and toast almost every day till Switzerland was free, and the peasants blessed him as their deliverer.

When Tell got to be an old man he would go out into the mountains and apostrophize them in these memorable words: "Ye crags and peaks, I am with you once again. I hold to you the hands I held to you on previous occasions to show you they are free. The tyrant's crust is busted, so to speak. His race is run, and he himself hath scooted up the flume. Sic semper McGinnis, terra firma, nux vomica Schweitzer kase, Timbuctoo erysipelas, epluribus unum, sciatica, multum in parvo, vox populi vox snockmeonthegob."—*Boomerang.*

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Notes and Clippings.

ALL Saints' Protestant Episcopal church, San Francisco, went up in a blaze a few days ago. The rectory was also destroyed.

PETER COOPER, now over ninety years of age, is going to expend about $60,000 the present summer in improving the Cooper Union.

IN the vicinity of Marinpol are seven Jewish colonies, three of which were lately attacked by Russian peasants, who destroyed all their property.

A CREDITOR is by birth and nature a ritualist. He has a superstitious regard for set days and times—the days and times when certain notes become due.

MEN are so credulous that they believe any amount of evil told of a neighbor, and at the same time so incredulous that they can't possibly believe any good.

IF a man declares himself to be so thoroughly religious that he has not committed a sin for twenty years, you are safe in concluding that he does not regard lying as sinful.

THE latest news sent out from Pink Cottage, the Kentucky hospital of miracles, is that a woman's awfully curved spine straightened out while prayer was being made for her.

THREE Michigan girls made up a party and eloped with a young man. By going to three different ministers he married all of his companions, and then they went on a tripartite bridal tour.

A GIRL at Lynn, Iowa, went to a picnic with her lover instead of going to a prayer-meeting, as her father had ordered. The parent tied her to a post on her return, and gave her such a whipping that she died next day.

PROF. PICTET, the discoverer of the liquefaction of oxygen, has invented an improved steam vessel with which he expects to attain a speed of thirty-five miles an hour. A model vessel is built, and will shortly be tried on the lake of Geneva.

THE queen of Madagascar has issued a proclamation forbidding her subjects either to sell or drink rum. She says she cannot take a revenue from anything that debases or degrades her subjects, and yet this woman is not a Christian.

THE Rev. Father Grogan attempted to drive a land league out of his parish school-house, in Chicago, where they were holding a meeting, and characterized them as "scoundrels and vagabonds." They retorted that he was drunk, and threw him into the street.

THE *Two Religion Magazine* is the name of the new religious journal published in Japan to warn the Japs against the influence of Christianity. Buddhism and Shintoism hav formed an offensiv and defensiv alliance against Christianity, and this is one of the results of it.

MADRAS, the so-called benighted presidency of India, is the first to recognize the claims of women to important offices. The *Gazette* announces the appointment of a lady, Miss Pogson, to be meteorological reporter to the government of that presidency. Miss Pogson has for some years discharged with great ability the duties of assistant government astronomer.

AMONG the emigrants passing west over the Pennsylvania Railroad one day last week was a German family, consisting of the grandfather, grandmother, and their nine children, six sons and three daughters, all of whom are married, with their families, on board the same train. There were forty grandchildren and eleven great-grandchildren, the entire relationship consisting of ninety-five people. They will settle in northern Iowa, and will form a colony of their own. Among the men in the party were practical farmers, weavers, shoemakers, and butchers.

IN addition to the $100 which Thomas Harrison, the popular revivalist, receives for a week's services at a camp-meeting, he makes a profit from the sale of his photographs, hymn books, and biography. The managers of the camp at Acton, Ind., say they were well pleased with these terms, and voluntarily provided him with a tent furnished in the most luxuriant manner.

THE hatred between Roman Catholics and Orangemen has been intensified in Ontario by Vincent F. De Longe, an apostate priest, who declares that he was subjected to torture for his heresy in a monastery at Sandwich. He tells a more wonderful story, however, of a Father Fitzpatrick's tongue being cut off in a Montreal monastery, because he spoke against the Pope. De Longe solemnly declares that he saw the mutilation, and the Orangemen believe him. On the other hand, he is said to hav long been insane, and those who hav him in charge admit that his mind is now unsettled.

A GERMAN philosopher has been experimenting as to the influences of intellectual labor upon the circulation of the blood. His observations show that the heart beats are increased two or three pulsations per second. The greater the labor and the closer the attention, the greater the number of pulsations. Thus this philosopher discovered that the study of geometry, to which he had never given much attention, made his heart beat more rapidly than that of philosophy, with which he was already familiar. Concerning the effect of arduous love-making upon the heart beats he does not appear to hav recorded any observations.

The plan of charging a regular admission fee has not proved altogether successful at a negro camp-meeting near Marion, Ohio. Bro. Hart had just made a fervent prayer, and was laboring zealously among the mourners, when the six members of the Finance Committee reminded him that he had climbed over the fence instead of entering by the gate. They demanded ten cents for himself and ten more for his wife, but he refused to pay, and they dragged him off the grounds. But he did not long stay expelled. He and his wife armed themselvs with clubs, knocked the ticket taker away from the gate, scattered the opposing committee of six financiers, thrashed the presiding minister himself, and resumed their work among the penitents.

"A MINISTER told me yesterday," said Mr Moody, as he began his talk on the Bible last Sunday night, "that what we want is conviction. But how can conviction be brought about without a firm belief in the Bible—in its entirety? When a man believes fully, and his daily walk is correct, he's a power; why, he'd convert a whole heathen nation. If the word of God is true in one part it's true in every part—in the whole. It's a great fashion here in this country for people to talk about the 'supernatural' in the Bible—in religion. You people here from Great Britain don't often hear this word. People nowadays cut and slash at the Bible till it's all gone. Some don't want anything to do with the Old Testament; the New is all right, but, oh, dear, the Old is gone by. But Jesus and his apostles had no other scriptures; then think of the hundreds of references in the New to the Old. For instance, Matthew has one hundred, and in Revelations there are two hundred and forty-five. Some want everything supernatural taken out of the Bible." Mr. Moody went on to cite the supernatural events recorded in the New and Old Testaments, saying, among other things, "Now, there's Jonah and the whale. 'Pooh!' says the scientific man, 'a whale's mouth isn't big enough to swallow a man, anyway.' But couldn't God make a whale big enough to swallow a man? Why, he could make a man big enough to swallow a whale." Upon considerable laughter in the audience at this, Mr. Moody emphasized the assertion. "Yes, I havn't the least doubt he could—not the least."—*Springfield Republican.*

THERE are about ten thousand regular summer residents at Ocean Grove. One of the most popular preachers said a few days ago that he had good reason to believe about two-thirds of these to be backsliders. If these gentlemen are correct, the evangelical work accomplished at this famous resort does not seem to be attended with as salutary results as has generally been supposed. Many of the preachers who hav had much to do with the Ocean Grove meetings are disturbed about the great growth of worldliness among some of those who by this time should hav become the most highly spiritualized. If a dozen years of camp-meeting fervor can make no better exhibit than the backsliding of some six or seven thousand people who are in the habitual enjoyment of the means of grace which hav been so highly extolled, the indication is that some other plan of operations may hav to be substituted for those which hav drawn such crowds of pilgrims to this Methodist Mecca.

A FIGHT between Dr Hargett and the Rev. Mr. Mackey is enlivening Youngstown, Ohio. The doctor is a middled-aged medical practitioner of good standing; the clergyman is a young Methodist pastor. Both are bachelors, and formerly they were intimate friends. The trouble began when Hargett sent Mackey a bill for doctoring. Mackey refused to pay, and Hargett advertised the debt for sale. Then Mackey preached a sermon on Hargett, violently assailing his character, and charging him with dyeing his hair, desiring a young wife, and going to Cincinnati on sprees. Hargett retaliated by publishing an accusation that Mackey was a hypocrit; that he was a visitor at sinful resorts in disguise, and that he habitually kissed those women in his congregation who would let him. The minister denies that he is a skeptic in any particular, and admits that he has visited the wicked places as charged, but only for the purpose of getting information for sermons against them. As for the kissing, he says that it has been confined to unmarried women, whom he has a perfect right to kiss, if it is mutually agreeable.

Gov. O. M. ROBERTS of Texas, in conversation with a representativ of the St. Louis *Globe-Democrat*, recently gave his reasons in detail for not joining with Gov. Foster in the Thanksgiving proclamation for the President's recovery. He said: "This union of church and state is all wrong. It has taken a larger and more arduous battle to divide the church from the state than it did to achieve our national independence. You know how it was in England in the sixteenth and seventeenth centuries. Men of one faith fought for the right to uphold it as against another. When they could not achieve it in the old country they came to the new. You had the Congregationalists in Massachus tts, the Quakers in Pennsylvania, the Lutherans in New York, the Baptists in Maryland, the Huguenots in the Carolinas. Each class had its faith, and that faith swayed the state, especially, as the books tell us, in New England. Only church members voted, and in all essential matters the conventicle was supreme. But toward the middle of the eighteenth century came along the Freethinking English artisan and Scotch Presbyterian, who fled from the defeat of Cullodin and Preston Pans. These were a thrifty, cultivated, logical class, and they gradually disseminated the leaven whose creation is the present outward separation of church and state. I say outward because, as you well know, it is only in name. The religious principle of New England and Ohio makes their politics. We hav seen plenty of that in the war, and it is this unconscious, subtle union of the church and state in the public mind that shows to the front in days of thanksgiving and fasts of solemn prayer. It is all right to fast and pray. I don't object, but I do not see the necessity for the governor of a state directing its religious concerns, and hence I thought it was about time to inaugurate the contrary policy."

News of the Week.

NAVIGATION on the Ohio river is virtually closed on account of low water.

SEVERAL of the new ocean steamers are being fitted up with the electric light.

A CLERGYMAN had a leg taken off by a train at Carbondale, Pa., on Saturday last.

A RAILWAY syndicate has purchased 8,000 acres of land near Chicago for $1,200,000.

NEARLY a million dollars' worth of property was destroyed by fire in Chicago on the 26th.

A MINER in Sussex Co., N. J., recently fasted forty-three days, subsisting solely on water.

JOHN TOBIN, of Chicago, has been sentenced to imprisonment for life for having kicked his daughter to death.

A MAN in Delafield, Wis., poisoned his whole family a few days ago. His wife and two children hav died.

ILLINOIS is afflicted by a serious drouth. Wells and streams are dry, pastures burned, and nearly all the late corn ruined.

GEN. HURLBUT, our new minister to Peru, has presented his credentials to the provisional government of that country.

INDIANS attacked the town of Eureka, New Mexico, a few days ago, and massacred all the citizens, said to be about seventy.

AN engagement between the French troops in Tunis and 12,000 Arabs recently took place. The loss on both sides was small.

SPECIAL prayers for the President were offered up by the devout in most of the churches of this country and England on Sunday last.

THE President is still alive, but hopes for his recovery are almost given up. Blood-poisoning is slowly but surely eating his life away.

THE editor of a paper in Quincy, Ill., was burned in effigy, a few nights ago, for saying that Guiteau was just as honorable as Garfield.

ONE man was killed and several hundred thousand dollars' worth of freight destroyed by a smash-up on the Erie Railroad near Olean, on the 29th.

OWING to threats made in various parts of the country to lynch Guiteau in the event of the President's death, the force at the jail has been strengthened.

THE steamer State of New York, from Hartford, Conn., for this city, struck on a rock in the Connecticut river, and went down almost immediately. Only one life was lost.

TEN farm hands, near Kaufman, Texas, were poisoned recently by eating peaches in which arsenic had been put by some unknown person. It is thought that all of them will die.

THE largest grain elevator in the world has just been completed in Brooklyn, N. Y. It is 100 by 1,200 feet, and can take grain from vessels at the rate of 8,000 bushels per hour.

BY a collision on the Grand Trunk Railway at Lancaster, Ont., on Sunday, two men were killed and others injured. The engins were smashed to pieces and the cars piled in a heap.

DURING a hurricane at Port Royal, S. C., on last Saturday night, a ferry house was swept into the river, drowning several persons. The number lost is variously estimated at from twenty to forty.

A FURIOUS hurricane raged in Charleston, S. C., on Saturday and Saturday night last. Several lives were lost. The sea threw spray forty feet high over the sea-wall at the city front.

THREE men were killed and five others seriously injured by the breaking of a hoisting apparatus on an electric light pole in Union Square, this city, a few days ago. The pole is 150 feet high, and is to support eight large lights.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XIII.

"And therein even lies its paradise!" sighed I when I stood in my room, and thought of Clementine.

I took the withered wreath down and hung it on the harp. It had been thus far to me the sacred pledge of Clementine's favor. Had she not herself thrown it upon my breast, that contains the loving heart? Did she not then seem to wish to crown this with her own hand? Could it hav been only childish playfulness? Ah! could it hav been the same to her if it had been a crown of thorns, or a wreath of blossoms, which she drew around the heart?

She was at the window. I lifted up the wreath and held it against my lips. She seemed to recognize it. She hid a smile, leaned out of the window, looked down into the street and no more over to me.

This answer plunged me into unspeakable inquietude. It seemed to me as if she were ashamed of the recollection of having once given me that present. Now, all at once, it was clear to me, what I asked, what I hoped. I longed for the impossible. Never had I fancied to myself Clementine as wife. I only loved her and wished to be loved by her. But, wife? I, the poor son of a peasant that had died in debt—I, who still had to battle with want, and only saw before me an uncertain fate in the future—I was asking Montpellier's richest heiress.

My proud courage sank. I loved Clementine, but pardoned her if she could not return my love. I became aware that I could not change the conditions of human society, and was in reality too proud to make my outer fortune through the hand of a woman.

More zealously thereafter I pursued my studies. I would through my own strength make my way to Clementine's hights. Nights I watched through among my books. I wanted to hear the unrestrained opinion of experts about my talents, and caused to appear, anonymously, a work on the jurisprudence of the older nations, and at the same time a collection of poems, of which a considerable part was dictated into my mind and pen by my sacred love.

The public appearance of my works was of unexpected success. The loud applause raised my self-reliance. Curiosity soon made known the name of the author, and I reaped everywhere caresses. The success of my first book lit again the extinguished torch of hope, under the light of which, although in the vanishing distance, I beheld Clementine as my own.

She herself rewarded me in the most beautiful manner. When my name had already become more known, she once in her window read my poems. Even without knowing the name of the author could she in the easiest manner guess it, from hundreds of expressions which she alone understood. She looked over, smiled, and pressed the book to her bosom, as if she wanted to make me understand, "I love it, and what thou sayest therein hast thou spoken to this heart; and it feels it, and is full of gratitude."

I took once more the withered wreath, which I so often had made the subject of my song. She smiled and bowed, and looked over no more.

CHAPTER XIV.

But nobody was more charmed through the applause I earned than my friend Bertollon. He more and more closely and confidingly joined himself to me. We looked upon each other as brothers. He gave himself up to me entirely, and proved in a thousand ways that he had a heart even for others. He permitted no day to escape without a good deed. I myself soon learned only through accident this—this beautiful act of his.

"Oh, Bertollon!" I cried once, while pressing him with violence to myself, "what a man art thou! Why must I pity thee in the same degree that I admire thee!"

"Thou doest in both too much, for I do not deserve the one nor the other," answered he, with a gentle smile.

"No, Bertollon, that is lamentable that thou art good and virtuous without wishing to be. Thou callest virtue enthusiasm and monotonousness of ideas, and yet unceasingly thou fulfillest its commands."

"Well, Alamontada, then be contented with that. Why dost thou tire thyself out continually on my conversion? When thou growest older, I see thyself follow my footsteps. For the present be at least tolerant. The same child has, perhaps, only a double name."

"I doubt. Couldst thou, Bertollon, plunge thyself voluntarily into misery in order to sustain the just cause?"

"But what dost thou call the just cause? Thy ideas are not clear."

"If thou couldst save Montpellier from destruction through self-sacrifice, wouldst thou be able to suffer for that life-long poverty, or even death?"

"Mr. Colas, thou art enthusiastic again. Only enthusiasts can demand and bring such sacrifices. And it is good in this world that there are such people. But do once come to thoughtfulness. It hurts me that thou continually nurseth wrath. In this manner thou wilt never become fortunate. Run through the whole world and collect the fools together that will go for thy theories into death, thou wilt find among hundreds of millions not a single man. Everything is only under certain circumstances true, good, useful, just, beautiful. The ideas of mankind are everywhere different. How many hav meant to save the world with their death? They died for their power of imagination, and not for the world, and became afterwards ridiculed as fools."

"I could hate thee, Bertollon, for these words."

"Then thou wouldst, according to thy own theories, be not altogether too virtuous."

"If thou couldst increase thy riches thereby that thou wouldst push me into misery, wouldst thou push me into misery?"

"For such a question I could hate thee, Colas."

"And yet I was able to ask it. Thou aimest always, as thou sayest, only after that which thou callest useful. Thou weighest always, as thou sayest, the deed by the goodness of the success."

"Dear Colas, I see it already thou wilt become a poor lawyer and gather few treasures if thou wilt defend only that cause which is after thy opinion just and never the unjust, if thou couldst in that way gain a profit."

"I swear to thee, Bertollon, I would despise myself as long as I lived if I should once move my lips to accuse innocence or protect vice."

"And yet, thou good-hearted little fool, thou wilt hav to do it more than once, because thou dost not always find man's guilt or innocence inscribed on his forehead. Go! thou wilt be the world's fool if thou canst not walk the same way with it."

So we often quarreled with each other. I sometimes did not know how to take him. I could hav feared him if he had not always told me his terrible opinions in so playful a manner as if he himself did not believe them. He only loved to get me into an excitement, and when he had succeeded he laughed heartily. But his deeds contradicted his words.

CHAPTER XV.

Madame Bertollon, on the other hand, exhibited daily more the beautiful spirit that dwelt within her. She burned with virtue, which she practiced with religious zeal.

I became her table-companion. Alone with her I lived through the long winter evenings. She learned from me to play the harp. Soon I could accompany her charming singing with my lute. She sang my songs, and with deep feeling. She was enchanting. Her beauty could hav been dangerous to me if my heart had not been fixed on Clementine.

Bertollon smiled when I spoke to him of her with enthusiasm. When I reproaced him, that he could leave such an amiable being so completely to herself, he answered: "Our taste is different. Leave to every one his own. Wouldst thou, dear despot, ask that all heads and all hearts should be molded after the model of thy own? I know, my wife does not lose anything by my absence. She, therefore, is not unhappy that I treat her so, as it is customary in the married life of the educated classes. She knew this beforehand. Dost thou feel well in her society, I am glad of it, and I like it, if she finds entertainment in thy society. Thou seest, virtuous Colas, I also am capable of great sacrifice. For I leave thee to her often when I would most longingly desire to hav thee with me."

I had finished my studies and had received the degree of doctor of laws and a license to appear as an attorney before the tribunals of the kingdom. My multiplied work in the mean time made my visits to Madame Bertollon less frequent. But the more gladly she received me there every time; the more vividly I felt how dear she was to me. We did not say to ourselvs, in words, how necessary we had become to each other, but each betrayed it to the other in mien and in heartiness of conduct.

Sometimes it seemed to me as if she was sadder than at other times, and then again she was more attentiv and devoted. Sometimes she seemed to treat me with strange coldness and reserve, and then again with sisterly tenderness to quiet me over my anxiety. This changeableness of behavior was strange to me, but in vain I attempted to discover the source thereof. Nevertheless it remained not hidden from me that she was no longer the always cheerful and even dispositioned one of former days. I often found her with eyes red from weeping. She sometimes spoke with odd enthusiasm of the happiness of the seclusion of convent life. Thereby she withdrew from her customary society more and more. A concealed melancholy gnawed at the bloom of her young life.

These observations made me also sad. I often vainly endeavored to cheer her up. The melancholy of her looks, the fading roses in her cheeks, her deep silence and her effort to hide from me the grief that sickened her heart, under artificial merriment, mixed with my friendship the mild warmth and tenderness of sympathy. How gladly would I hav put my life at stake to procure for her happier days.

Once, in the evening, as I accompanied her singing with my harp, a sudden gush of tears interrupted her voice. Startled, I leaned back the harp. She arose and wanted to flee into her cabinet, in order not to show her pain to me.

How touching are virtue, beauty, and innocence in the moment of silent suffering! I seized her hand and held her back.

"No," she cried, "leave me!"

"But so to leave you is impossible for me. Remain. May I not know your sorrow? Am I not your friend? Do you not yourself call me thus? And does this beautiful name not give me the right to inquire after your affliction, which you in vain try to conceal from me?"

"Leave me. I conjure you, leave me!" cried she, and would free herself from me with feeble strength.

"No. You are unhappy," said I.

"Alas, unhappy!" sighed she with unrestrained pain, and her beautiful face sank on my breast in order to hide her tears.

Involuntarily I clapsed my arms around the gentle sufferer. I, too, was overcome by melancholy sympathy. I stammered to her words of consolation, and begged her to quiet herself.

"Alas, unfortunate I am!" cried she with violence and sobbing. I dared not, with untimely words of consolation, avert the storm of her emotions. I allowed her to cry herself out, and led her back to the arm-chair, as I felt she grew weaker and trembled. Her head remained on my breast.

"You do not feel well?" said I timidly.

"I am getting better!" she answered. After a while she became more quiet. She looked up and saw my eyes wet. "Why do you cry, Alamontada?" she whispered.

"Can I remain untouched at seeing your grief?" answered I, while I stooped down to her. Silent, hand in hand and eye in eye, we sat there, lost in our feelings. A tear stole over her cheeks. I slowly bent toward her, and kissed it away, and drew the suffering one closer to my heart, insensible of what I did. My lips burned upon hers, and I felt my kiss softly returned. We remained embraced and our tears evaporated on our glowing cheeks. In our kisses flamed an intoxicating fire, and what we termed friendship had changed into love.

We separated. Ten times we separated, and just as often I sank upon her neck and forgot separation.

Staggering like a drunkard, I arrived in my room; harp, wreath, and window scared me.

(TO BE CONTINUED.)

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

INTRODUCTION.*

The desire to dominate is one of the strongest passions in man. A theologian, a missionary, and a leader of a party can domineer as well as a prince. There are many sects in the world which hav almost sovereign power. The question is, to which sect shall I submit my soul? Shall I become a Christian merely because I happen to liv in London or Madrid? Shall I become a Mohammedan because I was born in Turkey? I am the only person able to think for myself. I must choose a religion for myself, and not allow others to choose one for me; for the choice of a religion is of the greatest import. One may worship God through Mohammed, and another one may worship him through the grand lama, and another through the pope, but happy is he who worships God through reason alone.

The stupid indolence which the majority of men bestow upon one of the most important objects of life seems to prove that man is no better than a mere animal, whom instinct leads to gratify only the whims of the present moment. We treat our mind as we treat our bodies. We surrender both to charlatans. The people in Spain die with a monk on one side and a quack on the other. In England it is but

*At the head of the first edition the following was printed: "We giv a new edition of this most eloquent, profound, and most powerful work that has ever been directed against fanaticism. We hav made it our duty to multiply the works which attack a voracious religion that devours the substance of mankind. This summary of the doctrins of Lord Bolingbroke is complete and is taken from his posthumous works, dedicated by him a few years before his death to Lord Cornsbury."

[Voltaire used the name of Lord Bolingbroke as a mask under which he could attack the theologians and escape persecution. The doctrins in this introduction, and in the following chapters, are, to all intents, the same as those of Lord Bolingbroke. Voltaire edits them and appends critical and sarcastic notes under an assumed name in order to avoid suspicion.—TRANSLATOR.]

a little better.* A vicar or a dissenter besieges us during our last moments.

Only a few men examin a question for themselvs. Generally party spirit and envy determin a man's opinions. One great man, as Samuel Clarke for instance, was a Christian only because he was an enemy of Collins. Whiston was a Christian only because he was an Arian. Grotius only wished to confound the Gomaristes. Bossuet defended popery against Claude, who in turn fought for Calvinism. In the first century Arians fought Athanasians. The emperor Julian and his party combated both Arians and Athanasians, and the rest of the world opposed Christianity. The Christians occupied themselvs with the Jews. Which is to be believed? It is necessary to examin and question for ourselvs; it is a duty which no man can call in question. A man who receives his religion without questioning is like the beasts of burden which we hitch to our wagons.

The great number of sects among the Christians is *prima facie* evidence that the whole system is full of errors. Some wise man has said, "If God had wished me to believe in his divinity, the belief in his divinity would be necessary to my species. If it had been necessary it would hav been given to all alike, just as he has given to all two eyes and one mouth. Such a belief would uniformly obtain since all necessary properties are uniform. The principle of reason is common to all civilized nations. Every people acknowledge the existence of a God. They flatter themselvs that this recognition implies a truth. But each community has a different religion. Can they conclude, then, because it is within the bounds of reason to worship a God, that their religion is the true one.

If any principle which the world universally accepts is true, then all things diametrically opposed to those principles are erroneous. This I hold to be wrong, and my opposition to this principle increases when I see that the whole aim of the leaders of the various sects is to dominate over others and to enrich themselvs. All religious leaders from the priests of Japan to the bishops of Rome are occupied mainly in elevating a pontiff to a throne founded upon the misery of the people and cemented with the people's blood.

Let the Japanese examin the way their priests hav subjugated them through the ages ; let the Tartars exercise their reason and find out whether their grand lama is immortal; let the Turks criticise their Alkoran, and let the Christians carefully examin their evangelists.

I hav carefully examined the evangelists, and therefore hav the right to speak the truth about them. Pascal in one of his letters says, "Let those who oppose the Christian religion show the authority by which they judge," etc. I judge by these words that Pascal is a man who is biased by his party feelings. I can understand why a curé in France named Jean Meslier, who died a little while ago, asked pardon from God for inculcating Christianity. That disposition of a priest at the point of death, to speak his true thought, has more effect upon me than all the enthusiam of Pascal. I hav seen in Dorsetshire, in the diocese of Bristol, a clergyman renounce a living worth two hundred pounds sterling and avow to his congregation that his conscience would not permit him to teach the absurd doctrins of a Christian sect. But neither the testament of Jean Meslier nor the declaration of that worthy curate are decisiv proofs to me. The Jew Uriel Acosta publicly renounced the Old Testament in Amsterdam, but I shall believe no more in the Jew Acosta than in the curate Meslier. I can read the parts of a legal process with a critical attention without being led off by either one of the lawyers, and can examin the conclusions of both parties and decide according to my conscience. I am able to discuss the arguments of Wallaston and of Clarke, but I can only trust to my reason.

In the outset I refrain from touching upon the English church, since it is established by an act of Parliament. I regard it above all as the wisest and best regulated church in Europe. I am not of the opinion of the "Wigh Independent" that we should abolish all priestly offices and remit them into the hands of the heads of a family as in the times of the patriarchs. Our society is so constituted that it would not permit so radical a change. I think it necessary to maintain priests in order to hav them as preservers of our customs and to offer to God our prayers. We shall see whether they are jugglers, breeders, of discord and sanguinary persecutors.

Let us commence, then, to instruct ourselvs first.

[TO BE CONTINUED.]

*No. Lord Bolingbroke goes too far. A man livs and dies as he wishes with us ; only the foolish and the superstitious send for a priest. Even the priest mocks them. He knows well enough that he is no embassador from God to the dying.

In Catholic countries, in the extremity of life, it is thought necessary to perform frightful ceremonies and to engage in the ceremony of the extreme unction. The priest brings you, when sick, the popish God, surrounded by six candles. All the beggarly crowd of priests hav the right to enter your chamber. The more one indulges in this lugubrious pomp the more the vile clergy gain. They pronounce your sentence and then go to the tavern to drink up the proceeds of their earnings. The enfeebled spirits of sick men are so frightened at the fearfulness of the ceremony that they generally die.

Monsieur Falconnet, one of the doctors of the French king, having seen one of his patients die on account of witnessing the rite of the extreme unction, declared to the king that he would never again allow the sacrament to be administered to one of his patients. (1771.)

Religion as Stock in Trade.

There is a gospel tent on the corner of Second avenue and Twentieth street, in this city, where religion of the Moody and Sankey variety is dealt out, to all who want it, free. From the street the tent looks like a circus, but the resemblance ceases when you go inside. All the seats look in one direction, toward a raised platform, which is occupied by the general manager and exhorter, the Rev. Mr. Pratt, an organ, several ladies who hav long since ceased to be youthful, and two or three enthusiastic young male converts with nicely-combed hair. The tent is lighted by a gasoline lamp hoisted up the central mast. In the rear is a smaller tent for prayer-meetings. A paralytic policeman stands near by to preserve order in the immediate vicinity of the tent, though several stalwart ushers seem to be chiefly depended upon to disperse the small boys, who nightly congregate there and persist in remaining just outside the door and correcting the statements of the evangelists.

A young man from THE TRUTH SEEKER office strolled around there one evening last week. He walked meekly inside, and went slowly up the aisle looking for a seat at a modest distance from the platform. Suddenly his arm was seized by an usher who towered above him like a Goliath, and he was marched well forward and seated, gently but firmly, beside a stout Irishman with a green shade over his eye.

About this time the choir began to sing. The card which Mr. Pratt circulates states that this group of vocalists is led by the gentleman who has charge of the Chickering Hall choir. This is a mistake. They are not led by anybody. It was a go-as-you-please screeching match, and no two passed the finish together. Some cats that had been charging frantically about in the rear of the tent during the singing took up the song where the last member of the choir dropped it, and continued it until driven away by an usher.

Mr. Pratt then came forward and requested the audience to bow with him in prayer, when he proceeded to invoke the blessing of heaven in a voice well calculated te arrest the attention of the deity if he was anywhere on the east side of the city. After he had concluded his suggestions the services were continued by two men taking up a collection, while Mr. Pratt exhorted his hearers to liberality. "Remember," said he, "that God takes notice of every mean act. And if there are any here—which God forbid—who doubt this fact let them recollect that I myself hav a weather eye for those who like to come here every evening and listen to our singing, and pay nothing. I would like," he continued, with the earnestness of a man whose meals the next day depended upon the result of that collection, "to raise two cents apiece from every one in this tent. I hav never done it at any meeting yet, but I hav faith enough in the Lord Jesus Christ to believe that that average can be reached." The young man from THE TRUTH SEEKER office, being a printer and therefore opulent, contributed five cents.

Then Mr. Pratt introduced the speaker of the evening, a Mr. Vandelet. When this apostle arose some of the people arose also and made for the door. This movement exasperated Mr. Pratt exceedingly. Said he: "People think they can do anything in a tent. They get that idea at camp-meetings. They come here and go when they please. I would hav more respect for a speaker than that. The worst Infidel on Manhattan Island would sit still in church when he got there. If he couldn't, I giv him credit for staying away. It seems to me," he went on with increased bitterness, "that all respect, and reverence too, went out of this world years ago, and if they hav ever come back, they havn't found their way into these tent-meetings yet." Having relieved himself to this extent, Mr. Pratt sat down, and Elder Vandelet came to the front of the platform and read a text which he construed to mean that every man is either for or against Christ. He related that antediluvian anecdote about an old lady who, being asked by the parson if she loved Jesus, replied that she "hadn't got nothing agin' him." This worthy old lady, the speaker continued, had fallen into a very common error. There were three classes of men who were against Christ: one was the indifferent man, who took no interest in religion any way; the second was the lukewarm Christian who went to church every Sunday, believed the Bible and all that sort of thing, but had never given his heart to Christ; and the third and most hopeless class of all was the outspoken Infidel. The first class were silly men, the second class were fools, and the third class were unspeakably impious; words were inadequate and tongue too feeble to describe the present state of such blasphemers, and their last state would be worse than the first. He didn't care for the momen whether the Christian religion was true or not, or whether such a man as Jesus Christ ever lived on earth or not; religion gave him joy, and it was sufficient for him that he could say,

"——It is naught to me
Who shall be saved and who be damned,
For grace shall still exalted be,
And saints rejoice though hell be crammed."

This was all taken in by the Irishman with a green shade over his eye, and he signified his thorough approval by frequent ejaculations of, "Be dad, that's so."

At the close of Bro. Vandelet's remarks, Mr. Pratt had another struggle to keep the impatient congregation in their seats long enough to receive the benediction, and it was only by expressing in the most unqualified terms his opinion of people who would leave before the services were over that he succeeded in inducing a few to remain. As it was, the majority heard the final amen with their hats on.

The young man from THE TRUTH SEEKER office wanted to stay to the prayer-meeting in the little tent, but Mr. Pratt inquired so minutely into the state of his mind, and concerning his standing as a Christian, that the water grew deep around him, and he swam out; while the esoteric few filed in under the close-communion canvas and dropped the flap of the tent behind them.

The sentiment enunciated by the Teuton may be set down as one of the most apiculated of aphorisms —"The longer we liv, the more we find, by Jesus Christ, out."

MAC.

Absolutism.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: "Where the spirit of the Lord is, there is"—bigotry.

Bigotry is the true word in this passage of scripture. Bigotry is the finale and the inale, the all in all, of the religion of faith ignoring reason, of the government of arrogance denying liberty.

Absolutism is the ism of isms. Upon the foundation of assumed perfections is built the prison house of the church and the slaughter-house of the state. We are the people, and you are our subjects; we are to say, and you are to obey, is the pronunciamento of the ecclesia—falsely self-called.

The governments of the world hav always allowed a priestly control; indeed, it has always been impossible to tell where the church ended and the state began in the amalgamation of civic and deific polity. In all practical intents and purposes these two hav been one, and Dagon the appropriate emblem of the enormity.

The founders of this republic ignored the doctrin, denied the authority, of both gods and fishes, angels and fables in civil affairs, and erected a government of men for men, by men; with no God in the Constitution, and no priest in the administration.

But the priests remained in the land, and being priests they must rule ; not to rule is to be not a priest.

Therefore, it is falsely claimed that this is a Christian nation, and it is intended by those who arrogate the power to bind on earth, in heaven, and in hell, to put their fish-god, their devil-god, their angry, repenting, lying, licentious God in the Constitution that they may thereby hav the form of law to sustain them in what they hav thus far been disadvantaged in doing without law, that is, bending the reason and conscience of the people to the will of the priesthood.

Religion means a repetition of bondage; the religious are the doubly and trebly tied up. Religion is therefore a snare, a net, a fetter, a prison house, a dungeon, a grave. Religion is the denial of improvement, the preventiv of progression, not merely in its incident, but in its essence—because it is absolute; God's will—law.

Whatever it be assumed and believed to be God's will, no matter what its character, must, under the government of religious absolutism, be accounted just and wise; and whoever contradicts it, no matter with how much show of honesty and mercy, nothing is too bad for him.

Catholic bigotry, Mohammedan bigotry, Jewish bigotry, Buddhist bigotry, are only different in name, and Protestant bigotry falls no farther behind than its many sects deny it the power to execute. The doctrin of all is, unless you belong to the church and pay the priest you are damned, and being damned you hav no rights and privileges with men.

This is why the Freethinker makes war upon religion and its institutions; by it he is denied the exercise and possession of himself; by it he is nobody and nothing; by it he is a servant and a chattel if he yields a quiescent assent.

Knowledge, liberty—these belong together, and the American government is their humanly constituted protector. It belongs to the Liberalist to deeply concern himself in politics, to subvert the boasting intrigue of all bigots, and preserve this nation of freemen (and may the women soon be free, also) a freehold of reason and a citadel of humanity, over which absolutism shall hav no power, and before which superstition shall dissolve and fade away.

JOHN H. P. GUILD.

Washington, D. C.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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NEW YORK, SATURDAY, SEPT. 3, 1881.

Around the World.—II.

A WEEK IN SCOTLAND.

EDINBURGH, Sunday, Aug. 14, 1881.

MY DEAR READERS: We parted at Greenock just after the steamer had come to anchor and as the tender was putting us on shore. We at once took cars for Glasgow, some twenty-two miles up the river Clyde. The ride is a beautiful one, a part of the way by the side of the river, with its shipping and its extensive iron ship yards, where many of the leviathan iron ships are in course of construction; and a larger share of the way we were some little distance from the river, and passed several flourishing towns, the largest of which is Paisley, seven or eight miles below Glasgow, celebrated for its manufactures, notably Clark's spool cotton, known the world over. There is hardly a woman in America who has not used Clark's spool cotton, and found it better than almost any other. We saw the extensive factory in which it is spun, and also the fine town hall, built by the present of $100,000 made by Mr. G. A. Clark, of the firm that manufactures the cotton. It is a fine and substantial looking building. Paisley has a population of 47,500, and is beautifully situated on the White Cart river. It has fine public buildings of hewn stone, and every house and even every cottage is of a neat, substantial character, and every wall dividing the dwellings and gardens of the more humble residences is neatly laid in mortar, and one is at once impressed with the fact that building and all other work is here done to last. Nothing is seen of a temporary, shabby, tumble-down character, and this is also true of all the towns I have visited in Scotland. The houses are chiefly of stone, the walls heavy, and everything of the most permanent kind. There is also a general exhibition of fine taste in a large part of the suburban homes of the towns and villages. Flower beds and parterres are numerous and beautiful. This remark will apply to all the better places I have seen, but the homes of the peasants, the farmers, I am sorry to say, are too often very humble—low stone or concrete houses with small windows and a thatch roof, without any yard in front, usually without a shrub or flower in sight, and generally joined on to the yard or stable. These humble homes are much less cheerful than they might be. The difference between the conditions of the rich and the poor is far more marked than it ought to be. The homes of the poor, though humble, should be neat and cheerful.

There is a somewhat noted cathedral in Paisley, with a sounding aisle, remarkable for its echoes. Here also were buried several of the ancient kings of Scotland. One of the suburbs, Elderslie, is the birth-place of William Wallace, the celebrated Scottish chief of giant proportions, with patriotism and valor equal to his enormous physique. The entire distance is dotted with neat and flourishing villages.

Arriving in Glasgow before 9 A.M., I at once attended to mailing my letters, so that friends at home might as early as possible be apprised of our safe arrival in the land of Bruce and Wallace and Burns. Glasgow is a fine city of 700,000 inhabitants, including its suburbs; it is decidedly a thrifty business place, and is composed of the most substantial stone buildings, erected with good taste. We spent the day in looking about the city, visiting the steel manufactories, which are here conducted on the most extensive scale; but I will leave a general description of Glasgow until we return there and finish its inspection.

On Thursday morning, the twelfth, at seven o'clock, we took the beautiful steamer Columba for a visit to the Highlands, the extreme northern point to be visited being Inverness, called "the capital of the Highlands." I must say a word in praise of the steamer Columba. She is constructed for great speed, having a double oscillating engine of two hundred and fifty horse-power, constructed of steel and in the strongest, neatest manner. Being a small-sized steamer, this great power makes her go like the wind. I am sure I never saw a steamer make such rapid speed before. Her regular rate is twenty-two miles an hour. She is a side-wheeler, with a slim, graceful shape, and cuts the waves most beautifully. I am told she belongs to the Cunard line, and no expense was spared in her construction. Her cabins are neat and rich, the dining saloon in keeping, the bar gorgeous and well supplied, the accomodations of all kinds of the very first character, including bath-rooms, ladies' and gents' retiring rooms, barber shop, post-office, fruit stands, book tables, with ample provisions for not less than a score of people to write, a privilege which was embraced by many. I think not less than two hundred and fifty were on board, including English, some French, several Americans, with a large preponderance of Scotch people going north for summer pleasure. This being the day when by act of Parliament grouse-shooting is begun, doubtless many are now attracted to the northern hills for this particular purpose, abundant chance among the Highlands being afforded for both hunting and fishing.

The ride down the Clyde was most enjoyable. For some miles we passed the largest iron ship building yards in the world. Here were thousands of men hammering away in the most busy manner at the great iron leviathans in all stages of construction, from the setting up of the skeletons with solid iron keel and ribs to the finishing off of the fine, stately steamers. Hundreds of men were riveting on the heavy steel plates; and by the thousands of bolts which we saw men putting in their places red-hot, and riveting down in the strongest manner, it would seem that these powerful iron ships ought never to give way. I hardly before had a correct appreciation of their immense strength. Plates of rolled steel from half an inch to an inch thick, twenty feet long, and four feet wide, are bolted on to the strong iron ribs, standing near together, in such a manner that it would seem that the immense power of the waves of old ocean might dash and pound against them forever in vain. I think we must have seen not less than fifty of these tremendous iron ocean steamers in process of construction in the several yards as we steamed down the Clyde; and oh, what a pounding! what a din of industry!

I must say right here that the people of Glasgow are deserving of the highest praise for the enterprise and energy evinced in making their thrifty town what it is. The Clyde was originally a shallow, insignificant stream, up which the smallest sloop scarce dared to venture, but by dredging it out for twenty miles they have made it a stream on which the largest iron ships in the world can ride with safety, and have made their city second only to London in the British empire, and one of the first commercial points in the world. The dredging has still to be continued. We saw dredging machines at work capable of taking up five hundred tons of dirt per hour. The iron manufactures of this Pittsburg of Europe are of the grandest and most extensive character, as I will tell about further along. The motto, "Let Glasgow flourish," was first spoken more than fifty years ago, and the injunction has been fully obeyed—it has flourished to a marvelous extent.

After leaving the ship-building yards we passed several places of interest and beauty while making our way to the Firth of Clyde, where the river broadens out into a large bay or arm of the sea. Fifteen miles west of Glasgow, between the Clyde and the Leven, stands Dumbarton Castle. It is partly natural rock, with buildings constructed upon it. It was a stronghold of the Romans when they held power upon this island. It is thought to be Ossian's Balclutha, and was the metropolitan seat of the kingdom of Strathclyde, or Cumbria. It has been a royal fort from the commencement of the Scoto-Saxon monarchy till the present time. It made at different times a great figure in public affairs up to the end of the reign of Mary. The rock rises naturally from a plain, measures about a mile in circuit round the base, and is 260 feet in hight to its loftiest point. In its upper part it is split into two cones. The superimposed buildings are chiefly a rampart wall, two batteries, a governor's house, barracks for 150 men, and an armory with 1,000 stand of arms. A small structure is here pointed out as the place where William Wallace was imprisoned. The town of Dumbarton is a mile north of the castle, and was the Theodosia of the Romans. It is a town of considerable size, having eight churches.

Greenock is on the south shore of the Firth of Clyde, twenty-one miles from Glasgow by water, and a mile and a half further by rail. From a small fishing village of the seventh century, it has grown to be a city of fair proportions, with its ship-yards, sugarrefineries, and manufactories of divers kinds, containing many points of interest, and surrounded by scenery as lovely as is often met with. We waited here an hour for the arrival of the London train, which brought us a considerable addition to our numbers. We steamed down the Firth of Clyde for several miles, when, by a small arm of the sea, we turned to the right and followed in a general northwest direction, winding through lakes (always called lochs here) and narrow channels, well dotted with towns and beautiful residences of the wealthy, the whole presenting a series of most picturesque and interesting views. A ride up the Rhine presents a continuation of lovely scenery; a ride up our own Hudson is also replete with lovely charms; but our ride to-day from the Firth of Clyde, in our sinuous course through various lakes, to the northern extremity of Loch Fyne to the town of Ardrishaig, is one of the most lovely in the world. The surface of the earth hereabouts seems pretty evenly divided between land and water, both being of irregular shapes and forms. The land is well supplied with flourishing villages, country seats, and charming retreats.

I will not attempt to give the names of all the points we touched with our magnificent steamer, but we made many calls, putting off and taking on numerous passengers, occasionally learning little bits of local matters of interest, seeing the ruins of some old castle, or passing near the birth-place of some noted Scottish chieftain or man of valor.

At every point touched we saw such a general turn-out of people dressed up in good style that I ventured to ask an intelligent-looking gentleman if this was a holiday, that so many people should be out celebrating it. He said: "Oh, no, it is nothing unusual. The people only come out to see the boat make its landing, and it is so nearly every day." Then I marveled how so many of them could take the time to do this without neglecting the means of procuring a livelihood.

We called at Tarbert, noted for its herring fisheries, and where the land is so rocky that it would seem that fishing was about the only resource left by which the people can live. Here Robert Bruce once lived, and, in my opinion, he showed good sense in looking up another location. This point is more rocky than any point reached until we got further north, where the rocks increase, and the mountains, which are simply piles of rocks, grow taller and more picturesque. The diversity and loveliness of the scenery for scores of miles defy description. There is hardly anything in the world equal to it.

At Ardrishaig our beautiful steamer reached the end of her journey, and unloaded a large share of her passengers, some returning with her to Glasgow. Here the Crenin Canal commences, and a walk of five minutes brought us from the Columba to the Linnet, a small steamer built expressly for the navigation of this canal. Our numbers were sufficient to load her to her full capacity.

The canal is some nine miles in length, connecting Loch Fyne at the foot of Loch Gilp with a large arm of the sea outside. The canal has some ten or twelve locks, nine of which we passed through. It was constructed in 1791–1801 at an expense of nearly $1,000,000, and afterward improved at a cost of $500,000 more. The passage of the locks was effected with reasonable celerity, and the two hours required to make the passage of the canal afforded diversity to the day's ride. At the termination we found the steamer Iona in waiting for us. Though not so fine a boat as the Columba, nor quite so rapid, still she is very good, and glided with us to the romantic town of Oban in four or five hours, affording us an excellent opportunity for taking in the ranges of rocky hills and rocky domes which line the passage mile after mile and scores of miles after scores of miles.

We had now reached the Highlands in good earnest, and they consist principally of huge hills of rocks thrown around by the powerful hand of nature in the surrounding waters in the most fascinating manner. The rocks are mostly green, though thousands upon thousands of acres of them have very little earth upon them. Where there is a little earth grass makes a feeble growth. Where grass cannot succeed, heather, a small, extra-hardy shrub, covers thousands of acres, giving the brown appearance peculiar to it; and where the heather cannot find enough earth to sustain life, a kind of moss serves to give the otherwise bare rocks a greenish hue. It rains so frequently in this country that vegetation on the rocks, such as it is, rarely dries up, even if the earth is extremely scanty. But there are no forests in this country. No woods are seen upon the mountain sides, as in our country; nothing but the everlasting bare rocks, save the scant verdure mentioned.

To my surprise people are living in considerable numbers up among these rocky ranges and domes, and the buildings are principally of a neat and substantial character. How the people live I could not divine—probably by fishing in great part. A patch of levelish ground a rod or two wide and twenty to forty rods long makes a desirable farm. On every such patch a house is sure to be seen. The crop is principally grass, with a piece of oats or barley where there is land enough to admit of it, with potatoes and ever-present turnip field in the farming districts. But little of farm crops of any kind are seen among the Highlands proper. I wondered again and again as we passed these everlasting hills what the Macdougals, the Rob Roys, the McGregors, the Campbells, the Camerons, and those heroes of a few centuries back could find to fight for among these Highlands. But here were their homes, here their affections were anchored, here their Highland Marys and loving sweethearts dwelt, and that was enough to fight for. Probably the Highland homes were as dear to the owners as any in the world, and no set of men fought for their homes more readily and more bravely than did the Highlanders of three and four hundred years ago.

We reached Oban, called the "Queen of the Highlands," at about six o'clock, which afforded us ample

time to climb its rocky hill in the rear and view the peerless little bay in front of us, with its little steamers and sailing craft of chiefly small dimensions. Here we were to pass the night. Oban is a new town of some 5,000 inhabitants, domiciled in the most substantial stone buildings, both by the water's edge and upon the rocky steeps at an elevation of two hundred feet. There are some thirty summer hotels. Some of these are romantically located on the hillside, presenting a view of the bay below, crescent side toward the sea. We climbed up above the town, looked at the continuous piles of rocks, extending back for miles, and saw many beautiful mansions, the homes of the rich. Here we found soil enough to sustain vegetation, and every advantage was taken of it in growing evergreens and some deciduous trees, flowers, etc. The trees have all to be planted, as I believe no trees grow spontaneously in this country. In the evening we heard some very good music by a brass band playing for the pleasure of the guests of the Craigard Hotel. We were not guests of that aristocratic hotel, but we nevertheless enjoyed the music.

The stores are small but neat, and everything has a solid and tasteful appearance. One would hardly doubt that the inhabitants are Highlanders by the names on the signs in the place—the Macdougals, the McFarlins, the Fergussons, the McGregors, the Fraziers, etc., appear often, and the Christian names Donald, Duncan, etc., do not detract from the Scottish characteristics. I notice the females of the locality with interest. They look healthy, red-cheeked, and robust. They walk with head erect, and with an independent, determined, self-reliant air, but, to confess the truth, I see but few that I call really pretty. Though they look ruddy and fresh, without the slightest traces of biliousness in their countenances, there is a tendency to strongly-marked or large features, with a trifle of grossness in their appearance, and this I have thus far thought to be characteristic of Scottish women, though I have seen some very pretty. As a rule, I think the men are quite as good looking as the women. There is nothing of the sallow, cadaverous style of countenance in either. I have seen many lasses with cheeks so red, so high colored, indeed, as to lead one to think some deep red paint had been applied; but nature is the artist that applies the paint.

At Oban I realized that this is not a hot climate. Overcoats and gloves are decidedly a necessity, and without them one would shiver in discomfort. I never saw such cool weather in August before. At night seven thicknesses of blankets and spreads were upon our beds, and we found it convenient to let them remain. These were not too many. The sheets and blankets are of home manufacture and very heavy. Every person who lives or travels in this country is well prepared with overcoats, wraps, and warm "habits" like what our people wear in the coldest weather. The ladies wear furs and cloaks and woolen over-garments, as would be worn in our country in January. The luckless wight who ventures abroad without an overcoat shivers and shrugs his shoulders as a penalty for his improvidence. I call it regular November weather for our part of the world. And to think this is the warm season of the year, that this is summer, and that people rush up here to enjoy the Highland coolness! While you at this moment undoubtedly are sweltering with the heat away up in the nineties, wishing for a cool breath of air, we are shivering with the cold, wishing that the weather would turn a little warmer. The thermometer ranges here from 50 to 60. They say last summer the weather was extremely warm, and some days reached the great hight of 80 degrees. It has not reached that altitude this year.

I must say a word also about the rain. It rains oftener here than in any country I ever visited. Let me give you some idea of it. On our first day in Scotland it rained fifteen times, and perhaps it was not a right good day for rain either. The second was an unusually fine day, and it only rained three times; the two following days were about of an average class, and could only boast of six rains each day. This day has been a most remarkable day, and has absolutely passed without any rain at all, but to-night the air is raw and cold, and an overcoat is a welcome companion. With all these rains, however, but little water has fallen. I have known more water to fall in our country in five minutes than has fallen here in five days. It falls here very gradually and in fine drops, and is perhaps little more than a Scotch mist. But the remarkable part of it is how easily and frequently the rain comes. Once in a while it will partially clear off and look some as though it had not rained for a week and would not for a week to come, and perhaps in less than fifteen minutes it will be raining again, with a good prospect for a long spell of falling weather. I have wondered how, with the cold weather, crops can grow at all, and how, with the constant rain, they can be harvested and secured. The natives do say, however, that this is an unusually cold, rainy summer. As a consequence the crops look unpromising. The turnips especially are very poor—not half as large as they should be at this season. If they fail, the cattle and sheep must suffer in the long winter. Grass is now being cut and generally turns out pretty well. The oats are very green and short,; the barley is turning, and in two weeks will perhaps be ready for the harvest. No grain has been cut hereabouts yet. Before and since visiting the Highlands I have seen a few fields of wheat; it does not look well, but is short and thin.

We were up betimes at Oban and aboard the steamer Mountainier, and at half past six started for a still more northern country. As we passed up the lakes and arms of the sea we saw more mountains of rocks, more sterile hillsides, now and then a village of small size, occasionally the ruins of an old Highland chieftain's castle, with small stone houses by the water's edge, quite frequently in country so hard that obtaining a living there would seem wholly impracticable. Many of the points touched are very romantic, and the entire scenery is picturesque in the extreme; but there is so much of it that it is possible one fails to appreciate it to the fullest extent. Fort William is an old town situated on one of the lakes we passed through, and has a castle hard by with historical reminiscences of battles and bloodshed. Not far from this, towards the east, rises the celebrated mountain Ben-Nevis, the highest ground in Great Britain or Ireland, reaching the hight of 4,400 feet. It is an independent mountain, being disconnected from those in the immediate neighborhood. It is some twenty-six miles around its base. It rises in grand proportions and has an obtuse top, not an apex or sharp point, as many hills of the country have. Compared with the Alps it is a mere pigmy, their highest altitudes being 15,000 feet. But Ben-Nevis is a stately fellow, and well may the Scotch be proud of it. Burns and others have sung its praises.

At Bennavie we left the steamer and took huge omnibuses for about a mile to the steamer Glengary on the Caledonian Canal, which is twenty-four miles in length, in three parts, connecting Loch Eil, Loch Lochy, and Loch Ness, making sixty-two miles in a straight line to Inverness. These lakes are rather narrow, with ranges of rocky hills on either side, of the same picturesque character as before described. Some of the hills are covered with grass, and upon them we saw thousands of sheep feeding. We also saw thousands of acres of heather, bearing a pink flower. This shrub's only value is for making brooms. We saw also a large growth of furze, a low, scraggy growth, a few feet in hight, of very little value, save that sheep will sometimes eat it when nothing else can be had. We also saw considerable broom, a rather neat shrub with long, slim twigs, which when bound together make very fair brooms. The heather is now in bloom, and its neat blossoms are very pretty. The water in portions of the lakes is very deep, varying from five hundred to nine hundred feet. This depth, with a thousand feet of altitude of the rocks above the water, shows that nature is given to some unevenness of character. The Caledonian Canal was constructed in the first part of the present century, at a cost of $7,000,000. It is sixty or eighty feet in width, and twenty-five in depth, and, like the Crenin Canal, its banks are skilfully walled the entire distance. There are ten, or more, locks in the canal, and as they are large and deep, and the gates massive, the passage of the steamer through them is necessarily slow. There are some pleasant villages along the canal, though the country is of the most rugged character. At the entrance of Loch Ness is Fort Augustus, quite a tasteful village, with a fine, large monastery, capable of accomodating two or three hundred students. It seems a little out of place to see a monastery in Presbyterian Scotland, but the Highlanders were formerly Catholics, and they still maintain quite a foothold here. As there are five locks together at the village we had over an hour to walk about and patronize the four or five small stores of the place, buying trinkets and mementos of the locality.

When about midway through Loch Ness the steamer stopped to allow the passengers to view the Falls of Foyers, a rapid stream rushing down the rocky mountain declivity of chasm, precipice, and glen. It is by far the largest fall in Great Britain, and is thought to be extremely grand. It is more a cascade than an independent fall, as the water partly dashes down the precipitous rocks in the wildest manner. There are really two falls, one above the other, one of forty, and the other of ninety feet. It is grand, but I estimated it would take a million such to make one Niagara. It was worth the walk and climb we had of three-fourths of a mile to reach it; nevertheless, we easily realized how much America surpasses the old world in the matter of waterfalls.

Several miles south of Inverness we left the Highlands, and found a comparatively level country, with much improved agricultural facilities. We reached the town in the rain about 8 P.M., and soon the passengers scattered around to the various hotels for accomodations for the night. As for us, we stopped at the Glenaloen Hotel, kept by Miss Isabel Ross, and have to speak in the highest terms of its good accommodations.

Inverness is well built of stone, and contains 18,000 inhabitants, mostly intelligent, frugal people. The town is called the capital of the Highlands, though really the Highlands are hardly to be seen from its limits. This is a high latitude—fifty-eight degrees, I believe—the farthest north I ever was, and probably ever will be. I find it does not get dark so early here as further south, as at the latitude of New York, and were we to keep on to the north pole we should now find it perpetual day. We had ample time to see the town, to visit Castle Hill, and to look through the building of massive walls nearly four feet in thickness, used now as a court-house. Some of the stores are quite fine, and the buildings are nearly all of a very good description. The renting of hunting and shooting grounds is quite a business here, and I noticed several signs out to that effect. An attractive feature of Inverness is its cemetery, nearly a mile from the town, on a natural mound, regular in shape, about half a mile around its base, and tapering gradually to an obtuse apex one hundred and fifty feet high. It is tastefully set out with trees, among which the graves and monuments are plentiful.

Early yesterday morning we took the train on the Highland Railway *via* Forres and Keith for Aberdeen on the east coast of Scotland. We passed the battle-ground of Culloden, where the cohorts of Charles were defeated one hundred and forty years ago. We also passed Brodie Castle, where Burns stopped when he visited this northern country. He wrote in the diary of his hostess that Lady Brodie was very nice, but not equal to some women he had seen.

We passed through a pleasant agricultural country, which with favorable weather would unquestionably produce good crops, though portions of it are not very rich. It turns out good hay, oats, barley, and turnips, though the latter are looking badly this year. More trees are visible, though probably cultivated, and no hills are in sight, it being an entirely different country from the rock mountains of the Highlands. Nothing of moment was to be seen till we reached the old city of Aberdeen, noted for its two colleges, one of which Byron attended when quite a young man. Five or six hours' ride brought us to this solid old city of 100,000 inhabitants. Its principal street (Union street) is nearly a mile in length, a hundred feet in width, and remarkably well built of granite, though the buildings are not particularly tall. This is a granite city; extensive granite quarries are in its vicinity, and by far the greater portion of the edifices are of this material, and some of them wrought and polished with decided skill. Many of the residences are palatial and ornate. Great Britain hardly furnishes anything finer in its way. Union street crosses a ravine in the center of the town, which is spanned by a fine granite bridge, built at a cost of about $75,000.

Aberdeen is an ancient royal burgh, at the mouth of the Dee, a great sea-port, a place of considerable manufacture, and is the fourth city in Scotland, the three others being Glasgow, Edinburgh, and Dundee. It has five large hotels, a university, a finely equipped harbor, and an annual revenue of over $200,000. Its principal edifices are the municipal and county buildings, costing $300,000, a music hall, a theater and opera house, Marischal college, the bank of Scotland, an infirmary, and several fine churches. It has a monument of polished granite some eighty feet high in front of the college, one to the Duke of Gordon, a statue to Queen Vic, and another to her consort, Prince Albert. What is called the Old Town, formerly Seaton, is a mile north of the main city, and is now quite antiquated and little more than a sequestered village.

We visited one of the granite quarries a mile and a half in the rear of the town, whence for scores of years immense quantities of granite have been taken for building purposes, monuments, and other uses, and shipped in all directions, some even reaching America. We saw about a hundred men busily at work at the bottom of the quarry, nearly a hundred feet below the surface, drilling, tearing, and blasting. Here blocks for monuments and pedestals, weighing forty or fifty tons, are raised from the bottom by steam with an immense crane. The smaller blocks, for building purposes, are elevated in a huge iron pan or tray, which hoists a ton or two at a time; the engine winds it up in a hurry and the crane lands it where desired. The red granite is also obtained in the vicinity, and when polished looks particularly rich and makes beautiful contrasts with the gray. It is a very hard kind of stone to work, and requires the most persistent blows and pecking at to bring it to desired forms. We visited the yards of the city where monuments are made and saw much excellent workmanship in this line.

At 4 P. M. we took the train for Perth, nearly one hundred miles south-west. Soon after leaving Aberdeen we rode several miles in view of the German Ocean, and saw a large number of boats and small vessels engaged in the herring fishery, which is probably more extensive here than anywhere else in the world. Many come here from France, Germany, and Denmark, and spend months at the herring fishing. We noticed vessels being towed in laden with the herrings to be salted down, when it is shipped in great quantities. It is well for the lovers of this fish that it is so prolific.

(*Continued on page* 568.)

The Godly Women of the Bible.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENTURY.

THE APOSTOLIC WOMEN.

Having finished Jesus's women, we now take up those that ministered unto Paul and the apostles. The names of some twenty are given, and about as many more spoken of, who are nameless, the majority of whom were workers with and helpers of the apostles.

It appears (Acts i, 14) that "the women and Mary, the mother of Jesus," were waiting in Jerusalem in the "upper room" for the celebrated day of Pentecost (Acts ii), and participated in it, for Peter, in his defense against the charge of drunkenness, quoted from Joel, ". . . Your daughters shall prophesy, and on my handmaidens I will pour out in those days of my spirit," passages often referred to by Spiritualists as authority for the same among themselves.

After the Pentecost, and Peter had healed the "man lame from his mother's womb," and their number had increased to five thousand men, they formed a "community of goods," says Brown, though Acts iv, 32, states they had all things in common, from which text the famous Oneida Community take their authority to include the sexes, contending and maintaining that the scripture is on their side, but the evangelical Christians two years since forced them practically to yield that point. Socialism and Communism were early established in the Christian church.

This community business resulted in the tragical death of two of the disciples at Jerusalem. Ananias sold his goods for the benefit of the church, but kept back a part of the price, bringing to the apostles the remainder, as if it were the whole, his wife Sapphira being privy to it. Peter, it seems, was a good clairvoyant or medium, for the deception was perceived by him, though Smith terms it "the power of the spirit that enabled him to see the fraud," and he denounced Ananias as having lied to the Holy Ghost. On hearing this he fell down and gave up the ghost. He was carried out and buried without apprising Sapphira, and when she ignorantly came in three hours after Peter fell to quizzing her, and she said, "Yea, for so much" we sold the land. Then Peter gave her a blast, ending with, "Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out!" Then down she fell and yielded up the ghost, and they carried her forth and buried her by her husband, and great fear came upon all. (Acts i, 12.)

Smith says: "That this incident was no mere physical consequence of St. Peter's severity of tone . . . distinctly appears by the direct sentence of a similar death pronounced by the same apostle upon his wife Sapphira a few hours after. It is, of course, possible that Ananias's death may have been an act of divine justice unlooked for by the apostle, but in the case of the wife, such an idea is out of the question." Brown declares "this effect on the Christian community itself was the chief design of so startling a judgment." How does he know? The account does not affirm it.

We are not sure, however, should such an event occur if a modern medium should thus denounce a lying Christian, but what the former would suffer arrest, trial, and perhaps execution as the cause of the death, especially if the medium was as notorious a liar as was St. Peter, who, it will be remembered, told a whopper and washed it down with cursing and swearing, while his Lord and master was being led away to crucifixion to atone for his oaths and lies, yours and mine and every one's else.

Is it not queer that such a recorded liar as was Peter should have been chosen as the agent of the Holy Ghost, to have thus anathematized and put to death this couple, who were disciples of the Lord like himself? Is it possible that Peter, Paul, and the others, with all the followers of Jesus for eighteen hundred years, have never told as big a lie as that acted one? If they have, why has not God struck them dead if he is just and impartial? Why? Because he is the Lord, and besides him there is none else (Isaiah xlv, 5, 6). Could Peter have forgotten his own lie when he so unfeelingly convicted and sentenced Sapphira? Was the retaining a part of the price as great a crime as denying the knowledge of his Lord and master? Answer ye who best know.

Soon after Paul's conversion (chap. ix), and while Peter was in Lydda healing Eneas, an eight-year bedridden paralytic (verse 32), Tabitha, also called Dorcas, a female disciple of Joppa, died. As none of the disciples but Peter possessed miraculous power, they sent to him to come without delay. When he arrived he found the body washed and laid in an upper chamber, surrounded by the recipients of her charity, for she had been full of good works and almsdeeds. But Peter put them all forth, and kneeled down and prayed, and then commanded her by name to arise, and she opened her eyes, and when she saw Peter she sat up, and he gave her his hand and presented her to them alive, and it is said this was known throughout all Joppa. Do you believe it?

This is the only account of any disciple raising any one from the dead, unless Paul bringing life into the young man when he fell from the third loft and was taken up dead be considered such.

All these wonderful things may be classed with those of which it is said "distance lends enchantment to the view," eighteen hundred years being a long distance in the remote past, demanding that these marvels be received with a broad latitude of belief, especially when liars are the chief operators and testators, and all are put out of the room but themselves and the pretended corpse. But Dorcas is alive again and ready to work on coats and garments as before for the widows and orphans.

We must pass over all the marvelous doings of Peter except those that relate to women. In passing we read (chap. xii, 12–17) that after he had escaped by angel power from the prison "he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking. And when they had opened the door and saw him they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison." And these Christian men and women assembled there in prayer believed this unveracious man when he related that an angel of the Lord smote him on the side, his chains fell off, the iron gate opened of its own accord, and he came to himself in the street. And, moreover, all Christians believe it to-day, and because we Liberals refuse our credence we deserve to be damned, and shall be, they say. But ask them to believe that the Davenports were brought out of jail in a similar manner, and they will tell you that you deserve to be damned for believing that. So we can suit them only by believing all the miracles in their book and rejecting all others.

It seems also that these ancient Christians were so foolish as to believe that angels came to doors and knocked. Is it possible that spirit rappings, that modern Christians so deplore and despise, are synonymous with those old angel knockings?

We read (chap. xiii, 50, and xvii, 12) that in Antioch and Berea the apostles made proselytes among the devout and honorable women, some of whom were Greeks, and that in Antioch the Jews stirred up these women, and the chief men of the city, and raised a persecution against Paul and Barnabas, and expelled them out of their coasts; in view of which Brown says, these women "were female proselytes of distinction, jaundiced against the new preachers by those Jewish ecclesiastics to whom they had learned to look up. The potent influence of the female character, both for and against the truth, is seen in every age of the church's history." True, and never more so than now, for woman with the ballot will vote God into the national Constitution when Henry Ward tells his Elizabeth so to do, and if the priest thus instructs Bridget under the penalties of endless damnation. Brown adds, "To expel the apostles was easier than to refute them." Wonder if Christians do not find it easier now to expel than to refute heretic Infidels—Ingersoll, for instance, in Delaware.

The mother of Timothy or Timotheus is introduced in Acts xvi, 1, as a certain woman which was a Jewess, and believed, but his father was a Greek. Paul (2 Tim. i, 5) gives further information by referring to the unfeigned faith that is in thee (Timothy) which first dwelt in thy grandmother Lois, and thy mother Eunice, and in thee also. It seems Paul believed in heredity, and that this faith in these good old ladies had been transferred to the young man and developed by the laying on of his own hands, he frequently calling him his dearly-beloved son (2 Tim. iii, 15) who from a child knew the holy scriptures. What an inducement for the modern Loises and Eunices to teach their little ones at their knee to repeat the Lord's Prayer, to send them to Sunday-school, and furnish them with religious literature that the children may know the scriptures, and the grandmothers and mothers be honored for thus furnishing sons for the ministry, as did these women, and Christian daughters for ministers' wives and missionary purposes.

Paul, Silas, Timothy, and the writer of Acts came to Philippi (xvi, 12, 13) and on the Jewish Sabbath went outside of the city, and by a river-side held a prayer-meeting consisting wholly of women, and these not all Jewish. Here Lydia is converted and her whole household baptized. She was at that time a Jewish proselyte of Thyatira in the province of Asia, and was Paul's first European convert. She besought them to make her house their home. She was a person of considerable wealth, a seller of purple, her native city being celebrated for its dyeing, she receiving her goods from there, and having an establishment large enough to accommodate this missionary party for several weeks. (Brown.) She was a valuable convert. It was during their stay here as they went to prayer that a certain damsel possessed with a spirit of divination followed them, and Paul, in the name of Jesus Christ, commanded the spirit to come out of her, and he came out the same hour (Would you not like to have seen him coming?), which so enraged her masters, who saw the hope of their gain gone, that they caught Paul and Silas, scourged, manacled, and imprisoned them, on which occasion, it is alleged, they were miraculously set free, and the jailer, with all his household, converted and baptized. When they left the prison they returned to the house of Lydia, remaining there and comforting the brethren until they departed. Thus did Lydia and these good sisters entertain the apostles of the new and then despised heretical religion. Brown says, "The reality of this demoniacal possession (the damsel's) is as undeniable as any in gospel history." It will be remembered that she divined that these apostles were "servants of the most high God." Of course sorcery that approved of Christianity would be indorsed as genuine by modern commentators.

We also read (chap. xxi, 8, 9) that Philip, one of the seven evangelists, had four daughters, virgins, which did prophesy. Smith adds, "Who apparently gave themselves to the work of teaching, instead of entering on the life of home." How does that agree with Paul, "I suffer not a woman to teach" (1 Tim. i, 12)? and, "Let your women keep silence in the churches" (1 Cor. xiv, 34)? Here is a splendid chance for an argument with Fulton, D. D., and such as are ever crying that women's proper sphere is at home.

Paul's sister is incidentally mentioned (xxiii, 16–27) in connection with her son informing his uncle in prison of the conspiracy against his life, which caused him to be sent by Claudius "unto the most excellent governor, Felix." On his second hearing, Felix came with his wife Drusilla, which was a Jewess, and heard Paul concerning the faith in Christ (xxiv, 2, 4). This is all the scriptures say of her, but Josephus gives her a terrible character.

Bernice, the sister of King Agrippa, was with her brother on his visit to Festus when he was consulted by the latter on Paul's case (xxv, 13), and listened to his famous defense, having come with Agrippa in great pomp into the place of hearing, with the chief captains and principal men of the city (23). When the proceedings closed, the king rose up, and the governor, and Bernice, and they that sat with them (xxvi, 30). So it appears that the wives and sisters of governors and kings were not excluded from the assemblies of men, and from sharing with their lords public patronage and distinction. Brown and Smith give Bernice a worse character, if possible, than does Josephus Drusilla, and perhaps it is an intrusion to place two such ungodly women among the godly. But we cannot see, even if all they are charged with is true, that they are much worse than some of those who are esteemed holy and held up as patterns by the Christians of to-day.

As we come to the last chapter of Romans, which epistle is said to have been written by Paul from Corinthus and sent to Rome by Phebe, we have a whole batch of women to whom Paul sends greeting, no less than seven by name, besides numerous others of the household of the brethren. The chapter opens with a recommendation of the female letter-carrier thus: "I commend unto you Phebe, our sister, which is a servant of the church of Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also" (Rom. xvi, 1, 2). Paul was not such a woman hater but what he could accept aid from the sisters when in need. This and what follows is worthy of especial notice, because of its bearing on the question of deaconesses of the apostolic church. "Servant or deaconess," says Brown, and "That in the earliest churches there were deaconesses, to attend to the wants of the female members, there is no good reason to doubt. . . . Indeed, from the relation in which the sexes then stood to each other, something of this sort would seem to have been a necessity. Modern attempts, however, to revive this office have seldom found favor; either from the altered state of society or the abuse of the office, or both." Smith makes a similar admission, saying, "These women mentioned in Rom. xvi, 6, 12, belonged to such an order." It is very probable that this office was abandoned through fear that women would usurp authority over the man (1 Tim. ii, 12). In our own day, though the M. E. Society would permit Mrs. Van Cott to preach, yet would they not ordain or license her. Wherefore? Let the bishops and elders answer. We have neither time nor space, and must proceed.

"Greet Priscilla and Aquila, my helpers in Christ Jesus, who here for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the gentiles. Likewise greet the church that is in their house" (verses 3, 4, 5). And who are Priscilla and Aquila? and why is her name first here and elsewhere? Smith thinks she "was the more energetic" of the two; they are always mentioned together. Brown says she "is named be-

fore the husband, probably as being the more prominent and helpful to the church." If that rule was now followed, most husbands would come in last, as women are the help and hope of the modern church. We first hear of this couple in Acts xviii, 2, 18, then 1 Cor. xvi, 18, also 2 Tim. iv, 19. Paul found them at Corinth, to which place they had been banished from Rome, with whom he lived a year and six months, working at their common trade of making tent or hair cloth. They went with Paul to Ephesus, and from thence back to Rome, where Paul addressed to them this endearing message. They had been his saviors, if they had interposed their own necks to save his, and he ought to have been grateful. Smith thinks that "Priscilla is the example of what the married woman may do for the general service of the church, in conjunction with home duties, as Phebe is the type of the unmarried servant of the church, or deaconess." How nicely these fellows can fix up these things, and set as exemplars over the modern sisters the saints of olden times! Well, well, they wish to be equally well cared for, therefore flatter the good sisters of to-day and release them from sin in proportion as they are helpful to the church, which is themselves.

"Greet Mary, who bestowed much labor on us" (ver. 6). This is the same Mary, mother of Mark, where Peter knocked at the gate. Mark's or Marcus's sister's son is spoken of in Col. iv, 10.

"Salute Andronicus and Junia, my kinsmen" (ver. 7). "Origen conjectures that he was possibly one of the seventy disciples," says Smith, "and that his name is Junias;" while Brown thinks Junia is right, and a woman, "no doubt the wife or sister of Andronicus." Didn't God know whether this person was a man or woman when he inspired the writing of the book? Why then leave it in such doubt and confusion? Could he not prevent the inspired one from making mistakes?

"Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord" (ver. 12). The two former are supposed to have been sisters, and all three deaconesses.

"Salute Rufus chosen in the Lord, and his mother and mine" (ver. 13). Rufus was the son of Simon of Cyrene, who was compelled to bear the cross at the crucifixion, therefore "his mother" was the wife of this Simon, whom Paul also appears to mother or "mine." Brown expatiates feelingly on this appellation. How do we know but Paul was sending a salutation to his own mother, since his "sister's son" was thereabouts.

"Salute Philologus, and Julia, Nereus and his sister, and all the saints which are with you" (ver. 15). Smith says, "Julia was probably the wife or perhaps the sister of Philologus."

Now comes the "cream of the joke"—the manner and quality of the salutation.

"Salute one another with a holy kiss" (ver. 16). This injunction is repeated in 1 Cor. xvi, 20; 2 Cor. xiii, 12; 1 Thess. v. 26; 1 Pet. v, 14. Smith informs us that "in the Christian church the kiss was practiced not only as a friendly salutation, but as an act symbolical of love and Christian brotherhood." Brown enlightens us still further with "The custom prevailed among the Jews. . . . Its adoption into the Christian churches as a symbol of a higher fellowship than it had ever expressed before, was probably as immediate as it was natural. In this case the apostle's desire seems to be that on receipt of his epistle, with its salutations, they should in this manner expressly testify their Christian affection. It afterward came to have a fixed place in the church service immediately after the celebration of the supper, and continued long in use. In such matters, however, the state of society and the peculiarities of different places require to be studied."

"Expressly testify their Christian affection with a holy kiss." This has blundered more clergymen into the lap of Christian adultery than Christ's blood can ever atone for. The command was easy to obey, both by the clergy and laity, and they well improved it under the guise of "Christian charity" and a "holy kiss." But it has not been so easy to determine where the holy kiss ended and the unholy one began. For instance, in a court of justice in Maine less than thirty years ago, a minister was arraigned upon a charge of kissing the sisters. He pleaded guilty, but declared they were holy kisses, in obedience to Christian commands. He was called upon to define a holy kiss, which was not done to the satisfaction of the court, who, it is presumed, was carnal-minded and did not understand spiritual things, which are only spiritually discerned. In hopes to get at the merits of the case the defendant was then asked to define an unholy kiss. He promptly and boldly replied, "kissing with an appetite." The inference is that a holy kiss is a kiss without an appetite. Had all the clergy thus kissed, and thus administered spiritual consolation to the sisters, the books "Sinful Saints and Sensual Shepherds," and the "Crimes of Preachers" would have been unknown. Farther comment is unnecessary, but scripture can be hauled in to sustain every crime inside of the church or outside, by those who desire to make of it a scape-goat for their wrong-doing.

A woman named Chloe is mentioned in 1 Cor. i, 2. Another by the name of Apphia in Philemon, ii, "apparently a member of Philemon's household and not unlikely his wife" (Smith).

We have now given all the recorded names of the apostolic sisters, and references to all others mentioned, and have only left "the elect lady, and her children, whom I love," to whom the elder directs the second epistle of John, but as Brown concludes the church is meant, not a woman, we will pass it over with his reason. "I beseech thee, lady, that we love one another" (ver. 5) he considers "is hardly like an apostolic precept, however pure may be the love enjoined." Perhaps Paul or John was writing a private love-letter on his own hook, and by some mistake it got among the sacred writings, and inspiration was not sufficiently strong and clear to discern carnal or matrimonial love from spiritual or Christian love. Some people now are unable to distinguish between the two, they are so similar. "They twain shall be one flesh" is not more alike.

We often hear it said by Liberals, "If it had not been for Paul" (the policy man) "we should never have heard of Jesus Christ, and the church would never have been founded." Had it not been for these women "Paul might have planted and Apollos watered," but God himself could never have given an increase. Were it not for women now the church would be nowhere in a few years. Heaven must be composed mainly of women—and babies, since infant damnation has gone out of fashion. A wrecked apology of herself, woman flies to religion as a refuge from foes in this world and for salvation in the next, and seeks to perpetuate the falsity in her offspring.

Again, keenly susceptible to suffering, the story of the cross pierces her very vitals, she loves to love her Jesus, and pours out her whole being into the bosom of this imaginary savior in deep and sacred sympathy.

Moreover, as did these women administer to the wants of the apostles and brethren, so does woman to-day in the same spirit, for the same reason, and from similar motives coddle the ministers and sustain the church. And most foully has her confidence been betrayed by these men of God. What is a prayer-meeting, a revival-meeting, or a camp-meeting but an exercise of those passions and social propensities which, uncontrolled, lead to the results of holy kissing in an unholy manner and for an unholy purpose? Ask yourselves the effect of a constant strain on the affections, this "love for Jesus," and how easy then to transfer the emotion from an absent Lord to a present man-minister. Just so with the other sex, and this blending of the two elements produces the disasters so common in the church. Men and women following its teachings fall an easy prey to the wiles of evil men leading captive silly women, and *vice versa*. But we refrain.

Some Good Advice.

To the Editor of The Truth Seeker, *Sir*: I want through your columns to speak to the Liberalists of this country. To every one belongs a work, and that work should be to liberate some friend from the chains of slavery and superstition. Let every one procure Liberal works and papers and loan them wide-spread. In this way the light may be brought to some poor blind being groping in the dark.

If all liberal-minded men and women will take it upon themselvs to distribute whatever they may own of Liberal books and papers in this way we may double the readers of The Truth Seeker in a year. I think the duty of all who hav earned their freedom is to aid others in obtaining theirs. It is not to be expected that church-goers or church people of their own accord are going to make the first move toward Liberalism. But we must first arrest their attention; get them to begin to think for themselvs, then they will work out their own salvation.

The times are peculiar; the leaders of orthodoxy are either at loggerheads or at fault as to which course to pursue. The masses of the reading public are pausing to reflect among themselvs whether they will longer be led by blind leaders.

Now indeed we want fearless men and women to step to the front and proclaim aloud the tidings of liberty of conscience and speech.

I see that some propose building a temple in New York city. Would it not be far better for every Liberal league to found a circulating library of Liberal books and see to it that these books were read by all in their several communities who could be induced to read them? In this way the grand army of Liberals would yearly gain thousands of recruits from the ranks of the enemy or from the now indifferent noncombatants.

The subject of taxation of church property must be thoroughly discussed, not only by the Liberal press, but by the entire press of the country.

Let every reader of The Truth Seeker and every other Liberal paper in the land see to it that their paper is read, not only by themselvs and families, but by others also; let it one week be loaned to one family, and the next week to another, and so on. Soon you will hav sown the seeds of thought and inquiry; church-goers will begin to discuss these subjects when alone among themselvs, and as a result they will soon want a Liberal paper of their own. Let the Liberals of each town and city club together and place a copy of The Truth Seeker on the table of each barber shop, together with some tracts, and the result will astonish. A barber, a friend of the writer, tells that his Boston *Investigator* is read with real interest by those whom he knows to be strong orthodox people.

Would these people borrow or buy a copy of any Liberal paper? Not a bit of it. But they will read it with avidity in such a place.

We care not in what way we get this knowledge before them; only get it before them, and the work will be began which shall end in their emancipation from mental slavery.

A. H. Risdom.

Huron, Dakota.

[*From the Boston Commonwealth.*]

Mr. Bradlaugh's Case.

Editor of Boston Commonwealth: Reading your remarks on Mr. Bradlaugh's case, and finding in them a repetition of misstatements that hav been as often denied in Mr. Bradlaugh's paper, the *National Reformer*, as they hav been made by his enemies, I beg leave to correct the following points: "He originally proclaimed, almost offensivly, that he was an Atheist, and that no oath would be taken by him. He went to Parliament and refused, openly, to take the oath of allegiance because it recognized a supreme being."

Some irrefutable facts I hav learned by constant reading of the *National Reformer*, and official reports of committees and court proceedings published therein, besides statements made by Mr. Bradlaugh himself. When first elected Mr. Bradlaugh requested of the speaker of the House to be permitted to affirm instead of taking the usual oath. He believed that he was legally entitled to do so; but he did not refuse to take the oath, nor publicly declare himself an Atheist, or state any reasons other than a preference for affirmation. He took his seat by affirmation, pending the decision of a committee appointed to determin whether the law on affirmation in court proceedings would also apply to parliamentary oath of allegiance.

The committee decided by a majority of one only that Bradlaugh's view of the law was wrong, though eminent legal authority in that committee sided with him. His seat was thereupon declared vacant, and proceedings were instituted against him to compel him to pay a fine for voting without taking the oath. He was nevertheless reëlected by the voters of Northampton, and, on presenting himself at the House of Parliament, he naturally accepted the situation and offered to take the usual oath, declaring unreservedly that it would be binding on his conscience. Yet without law or precedent Parliament voted that he should not be permitted to take the oath, because in the opinion of some few Tory bigots it would be a profanation of the oath for him to do so. Gladstone and Bright thought rightly that that was a matter which concerned Bradlaugh only.

Mr. Bradlaugh has not acted as a mere politician would, but he has been earnest, honest, and consistent throughout; and his submitting himself to the danger of forcible ejection from the House seemed necessary because his only resource. Were he to sit idly waiting for justice to be done himself and his *constituents*, he would certainly remain forever on the outside. The high legal talent that agreed with him in his view of the laws of affirmation gave full justification for his first step, and since his first defeat he has acted throughout as a brave, straightforward, and invincible fighter.

Lastly, Mr. Bradlaugh does not "despise and repudiate an oath," but simply regards as a meaningless form the phrase that refers to a "supreme being" in whose existence he has no faith.

E. B. Foote, Jr.

We Don't Swallow It.

To the Editor of The Truth Seeker, *Sir:* I notice the Chicago papers announce the conversion and reformation of two of the State street keepers of houses of ill-fame, Madam Herrick and Minnie Brooks. Madam Herrick is now quite an aged woman, sick, and ready to die. A great splurge is being made over her conversion, and that she has now had her many sins washed away, and is going to heaven without a doubt. Now, I don't want to swallow any of that kind of trash. Madam Herrick has undoubtedly been the cause of ruining as many innocent young girls, and of leading as many rather forward young men to shame and degradation as any other person, male or female, in Chicago. I do not believe in the idea of lauding her to the skies, as they are now doing in Chicago, just because she claims she has "been born again." Her days of doing good or evil in this world are passed. We are glad she is at last going to die happy, but, at the same time, we think of the almost countless number of young males and females that hav disgraced themselvs, their friends, and at last come to ruin in those dens of iniquity, and wonder how these women can now go to heaven while they, or most of them, never get this so-called conversion, and are going, or hav gone, to hell.

L. E. Tomblin.

(*Continued from page* 565.)

Leaving this locality we saw off to the right the spurs of the Grampian Hills where Norval's daddy used to feed his flocks, and other daddies are doing so still. The Grampian mountains are the eastern portion of the Highlands, and occupy an area of about a hundred miles in diameter, affording a great quantity of moor lands fitted only for sheep raising, which is carried on extensively. We saw but little of the Grampians, but instead a fine stretch of good farming country, with its neat farms and well-tilled fields. I see no slovenly farming; everything looks tidy and well-attended, and every foot of available land is occupied. Land rents all the way from five dollars to sixty dollars per acre per year, and it stands the renter in hand to obtain from it all that he possibly can. How in such a climate he can raise enough to pay his rent is passing strange. The poor toiler has a hard time of it indeed.

We had the company in the cars for three hours or more of Mr. Thomas Esplin, a young man of decided intelligence and extensive reading, whom I found an interesting companion, and from whom I learned many facts with reference to the country. He is more advanced in free and independent thought than any other man I have met with in Scotland, though he still holds somewhat to the idea of a creator or designer of all that exists. He has read Volney's "Ruins," Hume on "Miracles," Prof. Clodd's "Childhood of the World," "Childhood of Religion," and "Jesus of Nazareth," and is also familiar with the writings of Huxley and Tyndall. He is certainly beyond the most of his countrymen in free and independent thought in the anti-theological line. He readily acknowledges the baneful influence of priestcraft, and willingly discards the absurd theory of supernaturalism. I have much hope for this young man. He studied the law for four years, but concluded he preferred more active business, and is engaged in quarrying and sawing stone for pavements and building purposes, at which he is doing well. He has not taken a wife yet, deeming his first duty due to his mother and sisters, for whom he provides—his father, a teacher all his life, being far advanced in years and crippled by the loss of a leg.

I am able to report but little Freethought in Scotland. Presbyterianism obtained a strong foothold here, and it is intensely inimical to free and Liberal thought. When I meet a man with such surroundings who has the intelligence and courage to be independent it does me much good.

We had an hour at Perth. It is an old town of some thirty thousand inhabitants, but has no points worthy of notice. Three more hours' ride brought us to the old town of Edinburgh (always pronounced Edinboro), reaching here at eleven o'clock last night. By Mr. Esplin's advice, we came to the Waverly Hotel, conducted on the temperance principle, which is entirely congenial to our tastes. We find it a very comfortable stopping-place, and can recommend it to all who visit Edinburgh. I have always heard that this was a fine city, and have to admit the report correct, especially of the new town.

With its schools of learning, academies of art, and marts of industry, covering an area of some six miles in circuit, and including a population of two hundred thousand, Edinburgh, which is now a city of judgment halls and churches, and which was for centuries a paltry village of mean, straw-thatched huts, has made a wonderful change, especially within the last century. A kind of ravine, which was once a lake, but is now metamorphosed into most lovely gardens and pleasure grounds, separates the old and new towns, the western side being the old town, where its historical interest and incidents largely center. The new town is remarkably well built with tall, stately edifices, on wide streets, well paved, and everything is neat and tasteful. The city is built of a dark-gray freestone, obtained from a quarry four miles to the north. The stone is rather soft when first quarried, but hardens in the atmosphere, and makes very durable building material. It is a darker stone than Paris is built with, but in some respects the style of the buildings remind one of Paris, though the city is far less extensive. The buildings here are much taller than the average in London. I have counted buildings here seven, eight, and ten stories in hight. Five stories is perhaps the average.

The most we could do to-day was to view the public buildings, the monuments and statues, the streets, and some of the public gardens and grounds. The museums and galleries are closed on Sundays as securely as a prison. A more rigid observance is paid to Sunday here than in any other city of its size I ever visited. Its citizens are painfully religious. No street cars are run; no Sunday papers of any kind are sold; no shops of any kind are open. Everything is as blue here with Puritanic Presbyterianism as Connecticut was two hundred years ago. We being susceptible to that kind of influence, very naturally gravitated to church in the forenoon, and where were we more likely to go than to St. Giles's, the church in which John Knox preached some three hundred and thirty years ago? Here, in July, 1565, he delivered one of his boldest and most vehement harangues on the subject of Mary's marriage with Darnley, in which, with especial indignation, he denounced the nobles and other leaders of the congregation as betraying the cause of God by their inaction in the matter. "I see," said he, suddenly stretching out his arms as if he would leap from the pulpit and arrest the vision, "before me your beleaguered camp. I hear the tramp of horsemen as they charge you in the streets," and in a strain of lofty and sustained eloquence he denounced, exhorted, and warned his hearers with such vehemence, says Melvil, that "he was like to ding [dash] the pulpit in blads [splinters] and flee out of it." It was in this church on Sunday, April 3, 1603, that James VI. took his leave of the people to go to London to become James I. of England.

The church has had a long and varied history. First Catholic; after the Reformation it became the headquarters of Knox, and afterward was a regular church of England cathedral, but is now of the Free Church, or Presbyterian. Its architecture has also been modified and improved. We listened to a sermon of not over thirty minutes, wherein the preacher told us in what salvation consists—not in good deeds, not in morality, not in keeping the law, not in being a perfect worldly man, not in the outward forms of religion, but in a Christian life and character, and really by faith in the Lord Jesus Christ. This is about the old story.

Presbyterianism is about the same in Scotland as in the United States. It matters not how upright a man may live, how much good he may do to his fellow-men, how conscientious he may be in the discharge of what he conceives to be his duty, it all passes for nothing, and is counted as filthy rags unless he professes the Christian creed and believes that a being may be his own father; that the son is just as old as his father; that three persons, when properly counted, make but one person, and that the father planned the death of the son for the sweet influence it would have upon himself.

Yes, according to this form of belief, a man has to accept Presbyterian theology or roast forever in hell. It is true or it is false. Reader, which is it?

The organ is a good one, and was well manipulated. About half a dozen hymns and psalms were sung, and nearly as many prayers were uttered. In this way the service was lengthened out to an hour and a half. When the money-bag was passed around from one to another, each one taking it in his hand and dropping in gold, silver, or copper, as he preferred, the organ gave its sweetest, mildest, and most heavenly strains, doubtless to induce the faithful to believe that while giving the coins of the realm to the Lord they were engaged in the most celestial employment they could find to do. I noticed nearly all dropped in something; and remembering that in Rome we must do as the Romans do, I also dropped in a coin, though I am quite sure it was neither gold nor silver. If the Lord can make copper available in his business, I prefer to contribute that kind of money to his treasury, and I think there are others with the same prejudices.

We visited the house where John Knox used to live. It looks extremely antique, with small windows, the panes of which are six inches square. It is in the old part of the town, where many of the houses look to be five hundred years old. We also visited the spot where Knox was buried, marked by a flat stone simply with "I. K." upon it, imbedded in the pavement. It is immediately in the rear of the church he used to preach in. Knox was a man of decided character. He had his good traits and some not so good. He was violent in his opposition to those who did not embrace the same religious views he did, and he pursued his opponents to the bitter end. He destroyed the churches and monasteries of the Catholics and with as much hatred and intolerance as though they had been the gates of hell. But he did a great thing for the free school system of Scotland, and may be regarded almost as its father. He was undoubtedly a man of stern integrity and firm devotion to what he believed to be right. He was also a man of the strongest prejudices, most relentless hatred, and of unyielding intolerance. Had his religion been of a milder and more genial character than that taught by John Calvin, or had he no religion at all, he would doubtless have had more humanity and have been a better man.

We were shown the house where David Hume resided when he lived in Edinburgh—a tall, old-looking stone house, reached by a narrow passage from High street, which used to be *the* street of Edinburgh, and is yet one of much importance. I felt that Hume was a better man than Knox, and reverently raised my hat as I stood at the door where he had thousands of times passed in and out. We were also shown the house in which Robert Burns lived when in Edinburgh. The window of his room was open, and three young persons were hanging out of it. Burns is highly revered by the people of this country, especially the poorer classes. He was not much of a friend to royalty, nobility, and the priesthood, and it is not strange that this trio should not think altogether well of Bobby. When I meet his statue, as I have done both here and in Glasgow, my hat raises spontaneously.

We visited the church of the Grey Friars, where the covenanters used to hold their meetings regularly, and where the covenant was signed. In the adjoining church-yard are the graves of many hundreds who for two or three centuries have been waiting for Gabriel to blow his trump, but which they have not yet heard. The inscriptions on the tombstones are many of them quaint and amusing, but I did not take the time to copy them.

We saw "the Heart of Mid Lothian," immortalized by Sir Walter Scott. It is a heart formed of brick in the pavement of High street. Not far away is the spot, marked by three stones, where the criminals were formerly executed. The blood of many a wretch was there shed. This is also on High street. On another street was pointed out to us the place where state prisoners had their heads taken off—those who had offended the ruling power in matters of government. The taking off the heads of dukes, counts, and even kings, was once very frequent here. We likewise saw the house where two persons in the course of eight months murdered forty men for the purpose of selling their bodies to the medical colleges for dissection, for this has for hundreds of years been a noted place for medical schools, and the young students must have bodies to work upon to learn how living bodies are organized. The unfortunate men, under various pleas, were induced to enter this house and to drink very freely until drunk. When prostrate upon the floor one of them placed his knees and his whole weight upon the wretch's breast, while the other held the man's nose with one hand and his mouth with the other, and in a few minutes it was all over with the poor fellow, without any marks of violence being made.

These bodies found a ready market from the medical professors, and no questions were asked as to how the bodies were obtained. Of course, they could not be ignorant of the fact that murders had probably been committed, and for their express benefit; but the necessity for "subjects" made them unmindful of the fact. This is by no means the only case where medical professors and teachers have paid the worst of criminals for committing the worst of crimes, that their classes might have bodies for dissection. How often have graves been robbed of the dear ones deposited therein, and the M.D.'s gladly rewarded the midnight grave-robber by paying him liberally for the bodies! And worse still, the blackest murders have been paid for in the same way and for the same purpose. In the cases referred to here, inconsequential and obscure persons were selected, but many were missed, and nothing could be heard in reference to them. Finally an idiotic person well known to everybody in Edinburgh was suddenly missed, and the inquiries were frequent as to what had become of him. The papers took the matter up, and had considerable to say of the sudden disappearance of this person, on the heels of so many others of a similar character. At last a medical student told a person that he had seen the body of this well-known idiotic person on the dissecting-table in the college. This led to a thorough examination, and the facts came out. One of the criminals turned king's evidence; the other was convicted and executed; but the guilty informer, and the almost equally guilty professors, went scot-free.

The slums of Edinburgh, where the low, dissolute, and worthless class live huddled together in close, dark, tall stone dungeons, are in the lowest part of the city, and their means of egress and ingress to and from the open street is by narrow, dark, and filthy passages unfit for the use of human beings. I looked into them enough to see that large numbers of low-down human beings dwell there in wretchedness and abject poverty as bad, I think, as I ever witnessed. What a mockery are gilded palaces and the glitter of royalty and fashion while tens of thousands of beings in human form are wallowing in the filth of misery and destitution! Why send thousands upon thousands of pounds and dollars to convert the so-called heathen of foreign lands, when at home there is ten times as much degradation, ten times as much suffering? I fear God takes but little interest in these miserable beings in the divine form in which he fashioned them after his own image, who are groveling out in wretchedness and squalor the unhappy existence into which he has thrust them. If he has the will equal to the power ascribed to him he might certainly do something to ameliorate the deplorable condition of these festering, reeking, dying thousands, in the great cities of the world, who are so unfortunate as to be his children. We are left to conclude that he lacks either the will or the power to do anything to benefit this portion of his family. The vast amount of human wretchedness that exists, without any apparent effort from on high to mitigate it, is an unanswerable argument against the existence in the universe of a kind and beneficent being who rules the affairs and marks out the destinies of men.—(*Concluded next week.*)

We print this week but a portion of Mr. Bennett's second letter. It was received too late for publication in all its interesting fulness. The remainder will appear next week, together, probably, with the whole of a third letter.

What I Don't Believe.

PART II.—NO 50.

538. It is more than two years since I wrote part I. of "What I Don't Believe." Soon after writing the last installment I was brought to trial in the United States District Court, in the city in which I resided, for mailing a small pamphlet, "Cupid's Yokes," by E. H. Heywood, on the marriage question, many thousands of which were sold both before and since my trial, and which, as a book dealer, I had a perfect right to sell, it containing nothing but what any person can read with perfect impunity. But my Christian persecutors and prosecutors had prejudged me and decided in advance that I must go to prison, where they hoped I would die and my publishing business be broken up. The trial was a most unfair one, and the rulings of the modern Jefferies, Judge C. L. Benedict, were against me in every instance. I was not allowed to give the opinion of any writer, dealer, or expert as to the character of the pamphlet for which I was being tried. I was not permitted to show any comparisons between it and others sold in every book-store and found in every library. I was not permitted to show by the most competent judges that the little work is not obscene. I was not allowed to show that many other works, including the Bible, are obscene and much worse than Mr. Heywood's pamphlet. The most arbitrary decisions were constantly made against me, and it was very easy for my Christian judge to impress upon the Christian jury that I should go to prison. One of the jury was of a mind different from the rest, and he stood out for fifteen hours; but he finally got weak-kneed and complied with the wishes of his fellows and the judge. But you know all about this, and it is quite unnecessary to recount it here. I was sent to prison for thirteen months, which term I served out, save the abatement of two months for good behavior, according to the laws of our state.

An effort was made by my friends to obtain my pardon. Petitions were sent over the land, and these were signed by over two hundred thousand persons, asking the President to release me from prison. A petition with so many names was never before signed in favor of any person. But it was of no avail. A weak-backed man who was not elected to the chair which he filled was acting as President. He decided to open my prison doors, and so expressed himself to his private secretary and others; but the church said "No; keep that man in prison to the end of his term, even if he dies in consequence." The wife of the acting-President is a zealous church-member and a bigot, and she headed this demand. She contended with great persistency that I should not be pardoned. She spoke for the bishops and the priests of the country, and her voice was law. I was not pardoned.

My health at one time gave way, but I rallied and stood the confinement out to the end, when a glorious welcome and reception on the part of my friends awaited me. Never was greater honor bestowed upon a private individual, or even upon a conquering hero or a crowned monarch. Through such treatment the inconveniences of prison life were soon forgotten. I will state, however, that besides working two months at shoe-making while serving out my unjust sentence I wrote three large volumes, the first while waiting on the decision of the President in Ludlow-Street Jail, "From Behind the Bars," with eight hundred pages, and in the Albany Penitentiary two large octavo volumes, containing nineteen hnndred pages, "The Gods and Religions of Ancient and Modern Times." The opportunity for writing these works perhaps made some amendment for the unjust deprivation from my family and business.

Soon after the expiration of my imprisonment, my friends sent me as a delegate to the International Congress of Freethinkers, held in Brussels, in the latter part of August, 1880. An absence of over three months was occupied in writing a series of letters home to my paper, and the satisfaction which those letters afforded my readers led to the plan of sending me around the world, to write it up, and to give my thoughts and the impressions made upon my mind while away. I am now upon the bosom of the Atlantic, on the steamer Ethiopia, of the Anchor line, bound for Glasgow, and it seems a fitting time for me to finish telling what I don't believe. I have not with me a record of what I have already given of what I cannot believe, and so if I should repeat in some instances what I have said before I don't believe it would be very strange.

539. Among the things I find it hard to believe, I will mention some that I have not before alluded to, while some that I have mentioned will again be alluded to. I cannot believe the Bible statement that the earth and all the other worlds were made less than six thousand years ago. There is abundance of proofs in the geological strata of our earth that it has existed for many millions of years and that man has existed upon it not less than one hundred thousand years and probably more than that.

540. I don't believe that the earth is older than the sun, though the Bible tells us that the earth was brought into existence and continued long enough for vegetation to come to perfection and bring forth trees, shrubbery, plants, with flowers, fruits, seeds, etc., before any sun was made. I cannot believe in anything so utterly impossible. As the light and warmth of the sun are of the utmost importance in the production of animal and vegetable life, it is impossible to conceive of a time when vegetation could be perfected on the earth when there was no sun. There can be little doubt that the age of the sun is as great as that of the earth. Morning and evening could not take place with no sun.

541. I cannot believe that if five days were required to make this comparatively small world, the sun, nearly a million miles in diameter, Jupiter, nearly 100,000 miles in diameter, Saturn, nearly as large, with countless other suns and worlds, many of them much larger than our sun and all the planets of its system combined, could have been made in the short space of one day. There is not the slightest possibility in such a statement.

542. I do not believe that the sun was created for the use alone of this little globe, while there are hundreds of other planets and asteroids revolving around it which equally receive its light and influence.

543. I don't believe that while the animals were being created, male and female, it did not occur to the creator that man should also be male and female, and that the plan that he should be so was an afterthought.

544. I don't believe that knowledge and life ever grew on trees any more than at the present time.

545. I don't believe that a snake was ever able to circu - vent and defeat the architect of the universe.

546. I don't believe the remarkable flood story. There are scores of falsehoods connected with it impossible for a sensible person to believe.

547. I don't believe that members of the human race at any time lived to the age of over nine hundred years. There is no probability of such a thing being true.

548. I don't believe Noah acted wise or godly when he got so intoxicated that he lay in stupor in his tent, exhibiting his person in a disgusting manner.

549. I don't believe that Lot and his daughters acted in a proper manner, or that the recital of such indecent stories are calculated *to* be of any benefit to readers.

550. I don't believe it was first-class morality in Abraham to trade off the charms of his wife for cattle, sheep, and gold, and to lie and say she was his sister.

551. I don't believe that Jacob was a truthful, honorable person, such as an all-wise and just being would choose to be the father of his chosen people.

552. I don't believe that the story of Moses and the Israelites in the land of Egypt is true. I elsewhere pointed out the many impossibilities in these statements, and it is unnecessary to repeat them here.

553. I don't believe that the Red Sea parted to let three million of the Israelites pass through, and then closed upon the Egyptians and overwhelmed them.

554. I don't believe that such a great number of people, with the cattle, etc., necessary for food and for sacrificial purposes, could exist for forty years in a dreary and sandy desert.

555. I don't believe that the land of Canaan was much of a gift to the Israelites when they had to fight like bloody pirates and kill off the legitimate owners and take what they had by brute force.

556. I don't believe now any more than before the remarkable yarn about Joshua stopping the sun and moon. It is too monstrous for belief.

557. I don't believe the Samson story, the Elijah story, the Elisha story, the Hezekiah story, the Josiah story, the Jonah story, the fiery furnace story, the Daniel and the lions story, and hundreds of others which I believe I have already mentioned. The whole compilation is a mass of improbabilities and impossibilities, without the least likelihood of being true. The stories were written by persons unknown to us, and even if we knew them well it would not make their statements true; and as they lived in an age when fable was persistently mixed up with statements of fact, and but little true and reliable history was written, but little confidence can be placed in the best of it.

558. I don't believe that many of the books composing the Bible were written by the persons whose names they bear. To begin with the first five books of Moses, it is not at all likely that he ever wrote a word of them. If he wrote them he selected events that took place a long time after his death, and mentioned cities that had no existence until he had been dead for hundreds of years. If Moses was able to describe his own death and burial, and to say that even unto this day his burial place is unknown, he possessed the most ability of any man who ever lived.

559. I don't believe that the book of Joshua was written by that bloody general, and for the same reason that the books of Moses were not written by Moses. The book of Joshua pretends to narrate events that did not transpire until long after his time. It speaks of the Jebusites and the Israelites dwelling together at Jerusalem, while that city was not taken till the time of David, several hundred years after the time of Joshua. The book clearly was not written till after the time of David. Such remarks as the following show that the account was not written till a long time after the occurrence of the events described: "And Joshua burned Ai and made it a heap forever, even a desolation unto this day;" and again, "He raised thereon a heap of stones, which remaineth even unto this day;" and still again: "And he laid great stones on the cave's mouth which remain unto this day." This style of expression clearly indicates that the account was not written till long after the events transpired, and of course could not have been written by Joshua. Who the book was written by no one knows.

THE vice-editor of THE TRUTH SEEKER is at Hornellsville this week with a full stock of Liberal books to sell. He will also receive subscriptions for THE TRUTH SEEKER.

A Resolution Mr. Bradlaugh May Appreciate.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* You will please be so kind as to publish the following at as early a date as possible, and send Mr. Bradlaugh a copy of your paper when published, a copy of which has been sent him in writing:

MR. CHARLES BRADLAUGH, M. P., LONDON, ENGLAND, *Very Much Respected and Justly Honored Sir:* Please accept the kind and heartfelt feelings of sympathy intended to be expressed in the accompanying resolution (which was offered by Mr. M. B. Laurance, and unanimously adopted), as the best manner in which we, American citizens, and Freethinkers of St. Johns Liberal League, No. 93, of St. Johns, Illinois, U. S. A., can express that deep and lasting regard which we entertain for you as a most noble agitator and defender of *right* against *might*. We fully commend the course pursued by you in your present and past troubles with those superstitious religious bigots, who should hav lived in the thirteenth century, if at all. In the sacred right you hold to a seat in the House of Commons, your words and actions in every instance hav been, to say the least, that of a *noble man*, while that of your assailants hav been everything but honorable and manly. We commend in the highest degree the untiring persistence of your noble, determined, and much-to-be-honored constituents in electing and re-electing you to fill a place in your nation's councils that no other man in England can fill with such perfection as yourself. You will, dear sir, believe us your sincere friends and sympathizers in all noble words and works for all time. MRS. M. V. HALL,

Sec'y St. Johns L. L. of Illinois, U. S. A.

RESOLUTION.

Resolved, That we, the Liberal League of St. Johns, Illinois, U. S. A., No. 93, hav watched with intense interest the contest of *might* against *right*, and hav justified your prolonged endeavors to obtain the seat in the British Parliament to which you were legally elected, not once only, but the second time, an indorsement which, perhaps, no other member of Parliament, in the House of Commons, is at this time honored with; and we herewith, by resolution, tender to you our heartfelt sympathy, with the hope and belief that you will in the end come off more than conqueror. And we wish to record our unmitigated condemnation of those methods by which the majority in the House of Commons are attempting to subvert the rights of man. And we trust the time will come when not in England only, but in all the world, the expression of an honest opinion will not subject an individual to condemnation and punishment.

License.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I find much said of interest in your paper, and the question of prohibition, among other things, gets its portion of comments. E. C. Walker thinks education the direct road to reform; so do I. But how can you properly educate and at the same time license and set before your children that which you condemn? Mr. Walker says it is more than law can do. True it may be. Do our laws prohibit counterfeiting? And must we annul them because there is continued violation? I admire the man that in dead of night takes from my boy's pocket his money rather than the saloon-keeper, who takes money, morals, and debauches my son for life. I say remove the temptation, and then you show real protection.

I sometimes think the name "Liberal"—as in this question—is oftimes used to shield misdeeds. Why not license and defend houses of prostitution? And why not rear your children under their benign influences? I think it a poor way to educate by putting our young near such influences.

Prayer will not save mankind, but an enactment, a law, does make some seek to avoid its penalties; and we don't see that annulling any law would make any one more honest.

I wish some one would state to THE TRUTH SEEKER readers the evils prohibition would work.

I am, or wish to be, Liberal; but I am not ready to say that setting an evil such as licensed (or free) intoxicants before my boys is truly liberal or just. I prize liberty in its broadest sense to mankind; but because I am Liberal I won't giv the enemies of our race weapons for their defense. Truly yours,

Conrad, Iowa. A. FORD.

How Does the World Move? By Making One Folly Cure Another.

"All discord is harmony not understood,
All partial evil universal good."

How many partial evils did the achievement of American independence cost?

How many evils, of all sorts and sizes, did the abolition of slavery cost?

The boxing up of the autocrat is not without a purpose. A universal good is to be achieved.

John Sanford's master said to his ward, "John, I shall hav to giv you a licking."

John responded, "Lick away, but please remember that two can work at that business."

John wasn't licked. He had become a large boy.

The autocrat and other dread sovereigns are beginning to make the sublime discovery that the people are becoming a pretty good-sized boy.

The shooting of Garfield was rather a shabby business, but see how it harmonizes public feeling.

Dogmas, theological and political, don't hold the people in antagonism, as heretofore.

There are still other wrongs to be righted—follies to be cured.

We don't want them to shoot A. B. C.—the governor. PRENTISS.

MR. BURR'S pamphlet entitled "Plagiarism," advertised in another column to be ready soon, we understand has been published and will be sent on application to the author.

Communications.

Last Days in Rome (Ind.).

To the Editor of The Truth Seeker, *Sir*: With Prof. Scott's oxy-hydrogen stereopticon apparatus to illustrate his able lectures on Rome; Prof. Seward's tonic sol fa system; Miss Ross's kindergarten; drawing by Frank Beard, a natural-born wit, whose wit seems to be not only consecrated but concentrated; classes in German, Greek, elocution; panorama; addresses by such learned gentlemen as Hon. T. H. Cooley, chief justice of the supreme court of Michigan; Dr. Henry S. Frieze, president of the University of Michigan; with lectures, sermons, visiting, boating, fishing, rambling, reading, hammock-swinging; with Prof. Case's hundred-voiced choir, the Constantine brass band—with all these the Christian Assembly was a great success; a success in management, a success in numbers, a success in finances. Some days there were ten thousand present, twenty-five cents admission.

Some of the lectures and sermons were superior, a few were old fogy and very musty. Even some of the best were marred by such expressions as

"Until scientists can agree among themselvs about the Yosemite Valley, and be sweet-tempered—until scientists, who are as positiv as theologians, can agree, we will not giv up our Bible to the demand of the scientists." [Applause.]

"The fault I find with astronomy is that it belittles our earth."

Thus it is, when they want to belittle science they do not hesitate to represent that it is in direct antagonism with their religion; but when they want to glorify Christianity then they seek the aid of science.

Rev. E. P. Dunlap discoursed on Siam. He was compelled to admit that the people of Siam hav good laws, and yet they are heathen.

"The Siamese hav comparativly a good code of laws. Their courts all seem to be entangled in a network of corruption. The judges of the higher courts grow to be the wealthiest men in the land. Courts are held in an open hall; judges sit cross-legged or recline on pillows or mats here and there through the hall; each one has his teapot and betel-nut box at his side, chews betel, smokes, and talks with those around him as though no responsibilities rested upon him."

Very like our own nation in most respects, not omitting the corruption; but the manner in which a Christian pharisee alludes to heathen iniquity indicates that his mind scarcely borders on the suspicion of any corruption in the courts of his own country—and the more Christian the court the greater the corruption.

Rev. Mr. Dunlap, returned missionary of the Presbyterian board, gave a sketch of the last Buddha:

"According to Buddhism there hav appeared on earth seven great Buddhas. The last and most celebrated was Gautama Buddha. Before he was born he underwent at least five hundred transmigrations, first a plant, then an ant, then a bird, then a heart, again as a heart, then as a slave, and thus born and reborn from the very lowest to the highest, suffering and enduring until at last he was born into a certain human, whence all Buddhas came down to earth. He selected as his parents an Indian king and queen, and flashes of light announced his birth into this world. At the age of seven he had such great wisdom that none of the learned men of the day could teach him, and was so strong that he threw a large elephant a long distance, and shot an arrow so deep into the dry ground that it brought forth a stream of water. Disgusted with all the vanities and pleasures of life, he deserted wife and family, and went about constantly preaching until his followers grew from a handful to thousands. He was clad in rags, and begged his food from house to house. Women flocked to hear him; but he laid a strict limit to their rights, and founded a doctrin yet held by Buddhists, that woman's highest aspiration should be to labor as a man."

"Deserted wife and children," like the apostles of Christ.

The "returned missionary" appeared to be afraid his Christian hearers would conclude that the miracles of Jesus were put in the shade, and so he assures them that Buddha's miracles did not amount to very much after all:

"He performed miracles, but they were of a low order, and compared with the loving miracles of our Lord were insignificant. No healing of the ribs, opening the eyes of the blind, or causing the lame to leap with joy, or calling the dead to life."

Now take the reverend gentleman at his own words. Is it "insignificant" to throw a white elephant a long distance? Compare it with his Judean savior's cursing a fig-tree! He confesses that "Buddha shot an arrow into the ground so deep that it brought forth a stream of water." Was that "insignificant?" Compare it with Christ turning water into wine for a lot of drunken fellows to drink.

Rev. Mr. Dunlap misrepresented still worse by saying Buddha did not heal the sick, restore sight to the blind, and make the lame leap with joy.

Those are rather reasonable miracles. The returned missionary must not flatter himself that Jesus was the only savior who professed to raise the dead. Chrishna, a very ancient savior, did it with the utmost ease.

The heathen can flay the Christian alive at every turn. The very small number of conversions to Christianity shows what a hopeless task the church has undertaken.

Rev. D.: "But he could sit cross-legged in mid-air, he could divide his body into innumerable parts, and from each portion would flash forth light. He could move though the air at will, could lengthen or shorten his stature many cubits. As the time of his death drew nigh he retired under a large tree, called in Siam the Bo-tree, and considered very sacred; offerings are made under it, and the Buddhist of Siam thinks that birds lodging in its branches are free from harm. (I made it a point to weaken their faith by shooting game from its sacred branches). Under this tree Buddha gave himself up to meditation until he lost himself in Nirvana, which is, according to the Buddhists of Siam, a state of unsusceptibility to all pain or pleasure—a dreamless, perpetual sleep. By the snuffing out of a candle his existence was ended. When Buddha's disciples wished to cremate his body they found that they could not burn it; but suddenly flames burst forth from his heart and reduced his body to ashes."

That surpasses the miracles of Jesus. Jesus, it is believed, could walk on water; but the Siamese savior could walk on air! Still ahead.

Rev. Dunlap represents the followers of Buddha as idolaters; but Sir John Bowring, in his "Kingdom and People of Siam" denies that they are idolaters. He says: "No Buddhist believes his image to be God, or anything more than an outward representaion of deity."

Zell, in his Encyclopedia, says, "This veneration of the memory of Buddha is, perhaps, hardly distinguishable among the ignorant from worship of him as a god." He further states that their religious exercises are commemorativ and do "not necessarily involve idolatry, any more than the garlands laid upon the tomb of a parent by a pious child." He might as well say that one who looks upon the photograph of a friend is an idolater.

It is a hard blow on the intelligence of Christian missionaries that they cannot distinguish the difference between reverence and idolatry, but most of them go to heathen countries with their minds already made up, and, full of zeal for their favorit savior, they see nothing but idolatry in the love of the heathen for such as Buddha, born of Maya, "Holy Virgin, Queen of Heaven."

The boy Buddha was far ahead of Jesus in sprightliness and intelligence. The first day he was born he stood up and said, "I will put an end to the sufferings and sorrows of the world."

As to his teachings, Dunckar, Max Müller, Klaproth, Laboulay, Prinsep, Hodgson, and others, who hav studied oriental literature, show that they hav never been excelled in moral precepts.

It is a well-known fact that Christian missionaries and boards hav tried to prevent the damaging facts of the excellency of heathen principles coming to the knowledge of the people.

By the best writers on oriental history, Buddha is spoken of as a "perfect pattern of all the excellencies he preaches; his self-abnegation, charity, meekness, do not falter for a moment."

Christians, who consider him to hav been the founder of a false religion, are obliged to confess that "his life is spotless;" "his personal example above reproach."

Prof. S. L. Baldwin was twenty years a missionary in China. There is not much hardship in living in the "Flowery Kingdom," not as hard as for a "celestial" to abide in California. China, with its mountains terraced from base to summit; vegetation, in some instances, to the very top; groves of camphor and oliv trees; orchards of pear, plum, and peach; thousands of acres of rice; tea plants on hill-sides—celestial land!

The people who by millions liv amid such scenes are, for the most part, a gentle, happy, contented, intelligent race. In the name of humanity, with as good a religion as can be found, what do they want with the selfish, unfair, one-sided Christianity of our day?

Was there ever a more bootless enterprise than Christian missions?

I am rejoiced that we Liberals hav had sense enough, and energy and pocket liberality enough, to send the veteran editor of The Truth Seeker to heathen lands, not as a missionary, but a close observer who will tell us the exact truth to the best of his ability. We will get a faithful picture of the heathen, in a plain, understandable shape.

Well, we must leave Island Park, with its sermons, lectures, calcium lights thrown across the waters of Sylvan Lake; while the barge, loaded with colored jubilee singers, white choir, and Constantine band discoursed melodiously. Music on the water, and at the witching hour of midnight, makes one feel heavenly. It is far more eloquent than zealot's plea and sectarist's hate against heathen and Infidel.

There, as we sat close by the lake, in the great tabernacle, open at its sides and end, we looked out on the waters, made golden by the setting sun—a gorgeous sunset, which no painter's pencil could equal—shooting toward the region of the receding comet the many-colored glories of the god of day. Such a display is enough to make us feel serene amid the petty thoughts of theologians about their Bible, God, creeds, and speculations.

One more disappointment, Anthony Comstock was advertised to be there. He did not come on the day announced, nor any other day, that I am aware of. Friends Hoyts, from Nottaway; Dexters, from Burr Oak, Mich.; Mrs. Brown and daughter, from Kendallville, Ind., were all present to see and hear the saintly Anthony. How lonely we felt without him!

An editor feebly tried to take his place, by alluding to obscene publications, but he broke down on that and switched off on paragraphs. The idea of an ordinary editor talking about pure literature! Laughable, is it not?

Seventeenthly. Permit me to observe, in conclusion, that these Christian assemblies are taking the place of the old-fashioned camp-meetings. They are far more respectable and are growing in wealth and influence. They combine the best features of the camp-meeting, on the one hand, and the best side of watering resorts on the other. There is Lakeside assembly, in Ottawa county, O.; Clear Lake Park Assembly, Clear Lake, Iowa; Round Lake Assembly, Round Lake, N. Y.; Ocean Grove Assembly, South Framington, Mass., Monterey (Cal.) Assembly, all of them born of Chautauqua. Their aim is to promote the study of the Bible and the instruction of Sunday-school teachers and leaders.

There is scarcely a state Liberal League that could not manage a scientific and Liberal assembly. It needs effort, backed by dollars and dimes, on the part of the Liberals. Will we be equal to our opportunities?

Albion, Mich. W. F. Jamieson.

Atheism Triumphant.

A REPLY TO REV. MR. HALL, CAMPBELLITE.

"We are in deep water here—deep enough to drown Atheism," said the big-gun preacher of the Campbellites the other night, as he held forth from the pulpit, to the sea of eager upturned faces that appeared to be drinking in as law and gospel all that fell from his "inspired" lips. The sermon was a purely philosophical one, based on scientific facts and the perfect adaptation of means to the ends so apparently designed. And whenever some grand climax was reached and the nail driven in that clinched the design argument he would exultingly exclaim: "There, does that look like chance? No room for chance there!" etc. Just as if any sensible Atheist ever dreamed of a universe devoid of law and adaptation. Just as if it would not be all chance were a God who could be moved by prayers or wishes to take the helm and guide the course of events as whim or notion dictated. Gods make miracles, and miracles are chance work. A god sends his angels into fiery furnaces and lions' dens, and fire ceases to burn and wild beasts forbear to rend and tear. Whenever nature's laws are subverted by the will of a god then chance takes the place of law. But as this has never yet been done, we claim that no god has ever existed. You hav been trying to "drown Atheism" all through the ages of the past, but it is coming to the surface more and more every day. Each newly discovered fact in science or philosophy is a new timber in the structure of Materialism or Atheism, and one out of the crazy old hulk of the ship of Zion; and before you will hav succeeded in drowning Atheism you will find yourselvs submerged deeper in the waters of oblivion "than plummet ever sounded." You will sink deeper and deeper until the immense pressure will crush the life out of your god—your whale with his blanket of blubber two feet thick.

Atheism is simply naturalism, while godism or design is *super*naturalism, and in every contest of supernaturalism with science and naturalism, the former has always had to go to the wall. The Atheist maintains that everything in the universe is natural, and could not hav been otherwise than as it is, and consequently there can be no such thing as the unnatural or supernatural. No supernatural event or miracle has ever taken place nor ever can take place; and the existence of a God outside of and superior to or independent of nature is the most unnatural thing we can try to conceive of. God is but the expression of our ignorance of nature, and as fast as we discover and comprehend a fact or phenomenon of nature, that far God diminishes and recedes from the domain of the universe. We are profoundly ignorant of the first principles of almost everything, and to account for anything we cannot comprehend by attributing it to an imaginary god is childlike philosophy, and may satisfy idiots and infants, but the pabulum is too weak for the intellect of a Humboldt, Huxley, Darwin, Spencer, Tyndall, or indeed any mind that is not dwarfed and stunted by creeds and dogmas, and sects and faiths. To

account for a mystery of nature by manufacturing another mystery a million times greater than our first mystery, and calling this manufactured myth a god, is the very hight of absurdity.

We are all natural Atheists. Every child is born an Atheist. All we know of gods is taught us by others who know no more of them than we do ourselvs.

"God is a spirit, veiled from human sight
In secret darkness of eternal night,"

and we can safely predict he will remain a sleeping mystery until the latest moment of eternity.

A finite mind can hav no conception of the infinit, and it is labor in vain, and time, money, and brains are worse than wasted when spent in trying to find out the "impossible to find," or comprehend the impossible to comprehend.

"How knowest thou aught of God.
Of his favor or his wrath?
Can the little fish tell what the lion thinks?
Or map out the eagle's path?

Can the finite the infinit reach?
Did the blind discover the stars?
Is the thought that I think a thought,
Or a throb of the brain in its bars?"

You giv no direct evidence of a deity, and indirect evidence is all negativ, and consequently no evidence at all. You put the cart before the horse all the time when you show by the harmony and adaptation of things to their surroundings that there must be a god behind the workings of nature to guide and direct them all, for this god would be more wonderfully made than all the rest, and would himself need a still more great and wonderful maker. So we call for direct evidence. We want just one direct proof that a god exists, and

When thou hast really found him
And shared "his precious love,"
Please take him down to Snowville
And thy assertions prove.

Then we'll grant one point made and one argument gained.

The telescopic and microscopic eye of your fish, the sail of the nautilus, the bony plate that protects the eye of the mud-diver, the shell of the lobster, etc., etc., hav all been accounted for by natural principles, while you attempt to rob the grand old universe of its beautiful inherent and unchangeable laws and giv all the good and glory to an imaginary being, and then personify him and worship him, thus doing humanity an unparalleled wrong and helping to keep up a delusion that acts as a brake upon the wheels of progress, civilization, and science.

No man, however good at heart he may be, or however good are his intentions, can do what is right unless he knows what is true.

Admit for a moment, for the sake of argument, that your theology is false—as we are forced to maintain it is—we would ask you, in the name of all that is science, how are the children and dupes of your flock ever going to find out its falsity? You will not allow them to even think, save as you teach them, nor to read a bit of Infidel philosophy under pain of hell and eternal damnation.

"Believe or be damned" is the first dogma of Christianity. This is the most infamous, the most execrable, doctrin that was ever promulgated by man or fiend. The clergy never settle anything. They are the great unsettlers of the world. This question of Atheism they hav dogmatized upon for ages. It is death to their gods and their work, and so they keep trying to "drown" it and settle it; but the more they work at it the more unsettled it becomes. Truth will out. The more the question is agitated the more science steps in, and at last she will settle it as effectually as she settled the rotundity and revolution of the earth.

The very fact that you labor so hard to prove the existence of your God is presumptiv evidence that you yourselvs doubt that he is. It is not satisfactory to your own minds, and you cannot therefore make it satisfactory to the minds of others.

If there was a god, every child would become conscious of his existence just as it does of the universe around it.

What would you think of a man who should deliver an apparently endless discourse founded upon carefully perverted facts to prove the existence of the universe?

If God has no better way of proving his existence to poor, finite mortals than to mock our efforts and stultify our understanding by manifesting himself in such mysterious "footprints" as the scales of a fish, the wing of a bird, or the hair of an animal, he certainly has a very "mysterious way his wonders to perform."

"Houses built upon the sand
By imagination's hand
Totter when the clouds of doubt
Pour their angry waters out—
Fall in ruins and destroy
All who dwell in folly's toy."

ELMINA D. SLENKER.

Snowville, Va., Aug. 21, 1881.

[*From the Toronto Globe.*]

Iconoclasm.

This word is becoming invaluable in the vocabulary of the champions of the old reactionary doctrin, "Whatever is, is right." "He is an iconoclast," is the terrible sneer with which it is attempted to put down the upstart reformer who proposes to make some change in the ancient order of things in social or political life. We do not object to it. It is astonishing to what an extent any law or usage of the olden times becomes enshrined as a veritable idol in the imagination of a large class of men and women, so that he who has the temerity to propose a change, no matter how imperativly that change may be demanded in the interests of justice or truth or progress, becomes in their eyes a very smasher of sacred images. We hav reached a stage of progress when the social conditions are such as never before obtained in the history of the world. Education, science, intellectual freedom, hav done their work. The masses hav learned to think, to combine, to agitate. The great doctrin of the essential equality of all has taken hold upon the minds of men, and is being pushed in many quarters to unheard-of, and it may be illogical, extremes. Beneath the surface of modern society mighty and dangerous forces are at work, which threaten, unless suitable vent and scope are found for their healthful operation, to burst forth in dangerous upheavals and catastrophes.

It is remarkable what different effects are produced upon different classes of minds by the knowledge of this state of affairs. The difference is no doubt partially due to constitutional, but mainly to educational, causes. Those who hav been accustomed to the idea that certain privileges and prerogativs inherited from their ancestors, and sanctioned by hoary customs and traditions, must hav their foundations in natural right or divine ordinance lift up their hands in horror. They see no safety but in holding down the safety-valves. "Why, these fellows are becoming dangerous; they are positivly revolutionary. We must keep them down with a strong hand. If we giv them an inch they will take an ell," say they, and thus refuse to consider the claims of justice or to listen to the voice of reason. "Either they must take existing facts as they were, recognizing established rights as sacred, or giv rise to a social controversy which would not be able to be settled by peaceful means." So said Lord Lytton the other day in the House of Lords, and he but gave voice to the argument which lies deepest and is most powerful in the minds of the opponents of reform in Great Britain and elsewhere. We must do such men the credit to say that with many of them pure selfishness, the determination to hold fast what they hav in possession, without stopping to inquire whether it was justly acquired or can be rightly held, does not seem to be the actuating motiv so much as an unreasoning, slavish dread of what may be the result if they once begin to yield to popular clamor.

The views of the other class, the Liberals or Reformers, the "iconoclasts," were well expressed by the lord chancellor in the same debate—"The laws of property and the laws of tenure were made for mankind, not man for them." There spoke the true philosopher and the progressiv statesman. Change for the mere sake of change is of course undesirable and pernicious. But the fact that a thing is, is no proof in itself that it is right or that it *ought* to be. The fact that certain customs originated, certain distinctions emphasized, certain privileges seized and held, in darker days, in days when might was right, and the power of knowledge or of arms in the few sufficed to overawe and subjugate the many, often places the presumption on the other side, and makes it more than an even chance that what is is wrong. At any rate there can be no presumption in assuming that we of to-day are as capable of judging what is right and fair and desirable as our ancestors of one hundred or one thousand years ago. Hence we may boldly claim that it is ours to examin the foundations of old laws and customs, and reconstruct them when necessary on the basis of modern ideas. Nor is it either beneath the dignity of the statesman or dangerous to the peace of the state to hold conference with all classes, and to listen attentivly to what the peasant as well as the peer may think or say. The real danger is in striving any longer to ignore the voice of the many and to treat them as creatures made to labor, to obey, and to be governed or patronized.

Miracles.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been very much interested in your controversy with Mr. Mair, and think in your paper of April 2d you hav most effectually answered him in regard to the miracle business, and in this case the gray (mare) Mair is not the better horse. I had just finished reading Col. Ingersoll's lecture on the gods, in which he asks the church to perform one miracle, no matter how small, so it is beyond a doubt, and he will then believe in their God. The next day I picked up the *National Free Press*, published in Washington, D.C., in which I find that the church has actually performed a miracle. It is true it was performed in an out-of-the-way place, being an obscure town in Missouri. But Jesus did a good many of his miracles in obscure places.

However, the story goes that a young lady twenty-one years old had been sick for five years, and none of the doctors could do her any good. The Presbyterians were holding a protracted meeting in the place at the time, and came to the conclusion to try the efficacy of prayer in her behalf. So they fixed on an hour for all to join in supplicating their God to restore her to health, and before the hour had expired she arose from her bed, called for her clothes, and dressed herself, declaring she was healed, and has been going about ever since. She had not been out of bed for eighteen months previous to this.

And again, somewhere out near Erie a priest has been performing miracles by curing the sick, the lame, and the halt. They are coming from far and near to him, so he bids fair to rival our lady of Lourdes. And a lady in Vermont says she has been restored to health through prayer.

So you see, friend Bennett, the church can perform miracles. The Colonel, like Capt. Scott's coon, will hav to come down. Now, as the church had succeeded so well in curing the sick, I thought I would try it on in my case. I hav been suffering a great deal the last four months with rheumatic gout, and a few nights ago I had a very severe attack, and I was suffering terribly, could get no rest or sleep, and as I formerly belonged to the Presbyterian church, the account of these miracles came into my head. So I thought there would be no harm in my putting up a petition for relief in my case. So I prayed to the giver of all good, who the Bible says is so merciful, and who is more willing to giv good gifts to his children than any earthly parent is to giv unto his children. I told him in searching for the truth I had wandered from my first love, but I was sincere in seeking the truth; if the dogmas of the church were true, and he would instantly relieve me of my dreadful pain, and restore me to good health, that, like the prodigal son, I would return to my father's house. But, I am sorry to say, in my case the miracle business did not work. Now, I feel very certain that if one of my children had been suffering one-half as much as I was, and I could giv him relief so easily, I would hav done it instanter. And yet they tell us he is more merciful than we. I suppose the Christians would say my faith was not strong enough, and that reminds me of an incident in my boyhood days. I got my hand very badly burnt, and a neighbor told me to go to an old Dutch farmer and he would take the fire out. I had no faith in it, but was finally persuaded to go. Nearly the first word he said to me was, "Hav you faith dat I can do dis ting?" "Yes," said I, for I wanted him to try it. He then took my hand and blew on it three times, mumbling some words in Dutch, and said the pain will be gone in five minutes. But I must say it failed in this case also, all owing to my want of faith I suppose.

I am suffering one of the curses that this good and merciful God sends on his children even to the third and fourth generation, for I think my infirmity was entailed on me by some of my riotous ancestors, for I hav ever been strictly temperate, using neither rum nor tobacco, and am temperate in all things else.

Now I don't think in justice that I ought to be punished for others' sins, and this almighty Jehovah that has no pleasure in the death of the wicked, but would that all should come unto him and liv, could in the twinkling of an eye hav restored me to health but did not. So I must continue to bear my pain till old mother nature (the only God I know) effects a cure or lays me to rest where the woodbine twineth.

Philadelphia. S. H. BROWN.

"Hell" Still Doing Business.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Interpolations in "divine" documents, mistranslations, etc., and all that sort of things, are perhaps not out of place with zealous religionists, who frequently seem to consider that the end justifies the means. But I hold that we Freethinkers, Infidels, Iconoclasts, or whatever the pious world denominates us, should be particularly careful to avoid extravagant statements, incorrect citations, etc., in what we place before the public; and I wish here to correct a false notion, which I perceive has become very general, and which is repeated in Mr. Isaac Paden's letter regarding Colonel Ingersoll and Judge Black, in THE TRUTH SEEKER of August 20th.

Mr. Paden remarks, "The lake of fire and brimstone is now nearly annihilated, and hell is not found in the new translation." I take it that he means (as the press of this country has generally stated) that the word "hell" is not preserved in the new translation of the New Testament. This is a mistake, as I know by actual inspection, but, unfortunately, I hav not at this time a copy of the work at hand and cannot, therefore, cite texts. But suffice it that "hell" is several times still retained. In certain passages "hades" has been substituted for "hell," but not, as I understand it, as the translation of the same word, in the original, which is still rendered "hell.'

L. W. C.

Highland Park, Conn., Aug. 21, 1881.

Letters from Friends.

SNOWVILLE, VA., Aug. 22, 1881.

MR. EDITOR: I've sold my last "Darwins," and send the promised dollars for more. I told Mr. Bennett before he left that I'd do the little I could to keep money flowing into THE TRUTH SEEKER coffers while he was away. I hope to see hundreds of stars added to the galaxy of names, and that the list of subscribers will double ere our hero returns. I will do my level best to obtain all the names I can, for I am sure Bennett's letters from foreign lands will interest every one, and will make the paper doubly valuable to us all. Next week the letters will begin. Please circulate every paper. Do not let one be destroyed. Make all work for Bennett and the cause we love.

ELMINA DRAKE SLENKER.

BOZEMAN, MON. TER., July 23, 1881.

EDITOR OF TRUTH SEEKER: Inclosed find money order for three dollars for continuation of my paper. I am fully convinced of the judiciousness of the investment. I fervently wish that every Liberal on earth could be thoroughly impressed with the importance of sustaining all Liberal publications. It is a duty we cannot well absolve ourselvs from. Every one who subscribes for a Liberal paper signs a protest against the career of Comstock and the imprisonment of editors.

Respectfully yours, THOMAS BURK.

WHITEWATER, WIS., Aug. 15, 1881.

MR. EDITOR: Inclosed please find $1.50, for which I wish you to send the paper for six months to a friend herein mentioned. He is a new convert, and is an honor to our cause. I suppose Bro. Bennett is over in Europe by this time. I hope he may hav a pleasant journey, and return to us safe and sound, bringing with him some evidence to overthrow Christian superstition and liberate the world from the tyrannical rule of hate and oppression, and make it a home of free, just, and intelligent people, instead of the prison of a set of ignorant, cringing slaves. By the way, what has become of "A Hater of Shams?" I hav been looking every week for something more from his pen. He is not used up yet by many odds, and it will take a great deal stronger artillery to do it than any that has yet been brought to bear upon him. Why don't he "get up and hit 'em again?"

Wishing THE TRUTH SEEKER a prosperous future, I remain, Fraternally yours, JENS K. STOCKLAND.

PERRINSVILLE, MICH., Aug. 16, 1881.

MR. EDITOR: I am happy to be able to send you again three dollars inclosed as a renewal for the very welcome TRUTH SEEKER before my subscription runs out. Experience has taught me the comfort I can take all the year round by paying in advance.

Yours most respectfully, WM. C. HERR.

HALIFAX, N. S., Aug. 22, 1881.

EDITOR OF THE TRUTH SEEKER: Herewith please find five dollars for Mr. Bennett's voyage round the world. I congratulate the gentleman on his success in establishing a Freethought journal in New York. The experiment has been tried in Toronto and in other Canadian cities with poor success, though to the last undertaking in Toronto writers like Mrs. Slenker, B. F. Underwood, and a host of others of recognized ability, contributed. The paper I publish, called the *Mayflower*, alone of all the Freethought journals in Canada, has survived the storm, this now being its twelfth year.

I would say to your readers that I hav just begun the publishing in the *Mayflower* (one dollar a year), from the original manuscript of a well-known French scholar, a work entitled, "Jesus and the Gospels," which I hav the only right to publish in North America. Thanks for your extract from our article on the late Dean Stanley in your August 20th TRUTH SEEKER.

Yours truly, F. H. BAKER.

EDGERTON, OHIO, Aug. 12, 1881.

MR. EDITOR: As my subscription will expire soon I inclose one dollar to hav it continued, as I cannot think of doing without it. I hav read several Radical papers, but none of them compare with THE TRUTH SEEKER in common sense and masterly and philosophical arguments. Its editor, Mr. Bennett, is a profound thinker and writer, and a noble, grand, and educated man. I hav read with great interest his essay on "Matter, Motion, Life, and Mind," and I think it clearly demonstrated to every thinking, inquiring mind the non-existence of any creativ or supernatural power outside the universe, and that matter is eternal, self-existent, and infinit, and that life and mind are the products of matter. I am sorry that I could not contribute $5 to the traveling fund, but I shall read his weekly letters with great interest, and you may put me down for the books as soon as they are published. Fraternally, A. J. SHAFER.

PLATTSMOUTH, NEB., July 28, 1881.

D. M. BENNETT: The inclosed postal order for $5.00 please apply to my credit on THE TRUTH SEEKER to keep it alive. I can't do without it.

Yours for the cause, J. M. FOWLER.

JUSTIN, MICH., Aug. 20, 1881.

FRIEND BENNETT: All in good time I had my legal tender tenderly folded up with a letter which I had intended to send you, but the lank, lean, mythical monster, the wan wolf of want, hath done it—my letter was torn open and never reached its destination. The characteristics of the case lead me to suspect that said wolf has found the P. M. C. A. But I am O K now, and here is my "V." Love for universal mental liberty hath done it. The extra mite is for the best Liberal journal extant. I must not pat my own back, but I wish to remark the glorious response that has been made to a mere suggestion to send our beloved chief upon the noblest of errands. I hope my style will not jerk you out of your mental equilibrium. If it is handy, I wish you would go up into the "sides of the north" and saunter round and see what you can see. And then there is the "four corners of the earth," which would undoubtedly be interesting to us. In all probability said four corners are the identical site of the famous Satanical summer resort. Giv us a little description, and, if possible, get a picture of the devil as he goes dancing around the red-hot rim of his roaring hell. But I may be mistaken. I will leave the management of Mr. Mammon to the man who is doing more to lift the fallen millions of humanity from the mire of superstition and misery than all the theologians this side of eternity.

A Birdy Shuck prayer that you may return home safe and sound to an unbroken circle. May the gods stay their hands from meddling with thee in thy errand of mercy. Amen.

Agnostically and respectfully thine,

D. RUSSELL MARVIN.

LEAVENWORTH, KAN., July 27, 1881.

FRIEND BENNETT: Inclosed find money order for $8—$3 for the paper, and $5 for your journey around the world. My best wishes go with you.

ALEX. DOERLES.

COLFAX, WASH. T., July 20, 1881.

FRIEND BENNETT: Please find inclosed postal order for $5 to help the globe-circling experiment. I havn't said anything about rendering you financial assistance, but I hav been determined from the first to put in my mite to help explode the old fabulous tradition of the holy of holies.

You hav my best wishes. I hope the good angels will attend your trip, and health and prosperity abide with you till your safe return to family and friends. Yours for the truth, J. M. HARPER.

ORANGEPORT, N. Y., Aug. 23, 1881.

FRIEND EDITOR: Inclosed please $1, for which send THE TRUTH SEEKER. I will renew before the expiration of term, and do what I can to procure new subscribers. Through the courtesy of my brother at Eaton Rapids, Mich., I hav read the paper and become quite interested in its contents. I also hav a strong desire to read Mr. Bennett's letters. I shall continue to circulate the papers among my orthodox friends. If there is anything that I can do to advance the cause of Freethought by circulating documents, etc., I am ready to enlist in the good cause. I sent Mr. Leland, last spring, a list of the most prominent Liberals in this vicinity.

I hope that Mr. Bennett and his paper will liv until religious ignorance, superstition, and bigotry shall hav been banished from the land, and truth, reason, and justice shall reign triumphant.

I hav fought religious bigotry, superstition, and intolerance for thirty years, alone and almost single-handed, hav suffered reproach, denunciation, and contumely, and hav been shunned, despised, and proscribed; but, thanks to the spirit of the age, I am now surrounded by many earnest, outspoken Liberals. I subscribe myself, Yours for truth,

M. E. ATWOOD, P.M.

ESCANABA, MICH., Aug. 17, 1881.

FRIEND EDITOR: Inclosed is $5 to help pay Mr. Bennett's trip around the world. I did not want him to go, but as he has gone I think the only thing I can do is to contribute toward his expenses, as he will need all that has been paid and more too. I hope he will hav a safe journey and return to us improved in health and strength,

Yours respectfully, J. N. HILLER.

SPOKANE, WASH. TER., July 24, 1881.

FRIEND BENNETT: I send postal order for $8—$3 to renew subscription to THE TRUTH SEEKER, from March, 1881, to March, 1882, and $5 to help you in your search after truth around the world; and I hope you may hav a pleasant journey, health, and prosperity, and truth garner for the millions.

Yours truly, A. HARR.

MAUSTON, WIS., Aug. 8, 1881.

FRIEND EDITOR: I received my paper and the show-bills this morning. The first thing I looked for was our dear old friend's departure from our beloved shores of America. May his health be good and his journey pleasant all around the world and home again. I see by his parting words those who send in orders for books will contribute to the prosperity of the business. Every book sold helps to meet the expenses of $250, a large sum, so I will send for six life-size lithographs and run my chances of selling five of them, and I hope thousands will do likewise. Also Bennett-Mair discussion when it is ready, and one dollar's worth of "The Adventures of Elder Trip tolemus Tub." For all the above-named find money-order for $5.50.

WM. HOLGATE.

FRIEND, NEB., June 2, 1881.

DEAR BENNETT: I see by THE TRUTH SEEKER you hav decided to make the trip around the world. I confess I preferred to hav you stay at home, where there was less danger, but as you hav decided on going I hav decided to send you $5 to help pay your way and make you more comfortable on your long journey. I see but few letters in THE TRUTH SEEKER from Nebraska although we certainly hav Liberals here. I wish you a safe journey and many years after your return. Yours, J. W. GILBERT.

ATLANTA, GA., July 28, 1881.

FRIEND BENNETT: Find inclosed postal order for $5 to help pay your expenses around this little planet of ours. I did not send in my name, but my intention was to wait and see if you could make up the desired amount, and if you could another $5 would not be objectionable. That you will hav a safe, pleasant, and profitable journey is the sincere wish of your friend, MRS. H. S. DAVIS.

GREAT VALLEY, N. Y., Aug. 1, 1881.

MR. BENNETT: I write you to send me one copy of THE TRUTH SEEKER, No. 30, as that number failed to come to hand week before last, and I don't want to miss any of the Bennett-Mair discussion. I hav read the closing debate, and were I a judge of the merits or demerits of the case I shouldn't hav to take any time to consult the minutes respecting evidence. Since the contest seems to be so unequal and there is such a preponderance of evidence on one side, it does not require a very keen critic or one of great comprehension to decide which of the two debaters won the belt, and by rights should be entitled to the laurels. And although we feel some reluctance in deciding against the man of God, yet the voice of justice speaking within us compels us to declare our humble opinion that you, Mr. Bennett, hav floored your antagonist, with all his gods and demi-gods, and even should they survive the fell attack there is little hope that all the gods and the devils combined can inspire Mr. Mair with sufficient courage to risk another encounter, or take the turf again to trot with D. M. Bennett, who, we all know, never breaks on the track and has made the best time on record.

I learn from my last paper that our old friend and editor, D. M. Bennett, was to hav started that morning at eight o'clock A.M. on his long trip, and is no doubt now far out on the raging main. May the winds be favorable, the waters smooth, the engins strong, and fuel plenty, that he may glide safely o'er the seas and so on around the circle back to friends and home. Such are the wishes not only of the writer of these few lines but also of hundreds and thousands all over this extensiv universe. I send my best regards to Mrs. Bennett and to all connected with THE TRUTH SEEKER.

Truly yours, A. F. ALLBRIGHT.

MILL BROOK, CONN., Aug. 16, 1881.

MR. EDITOR: My motto is, "Don't forget to pay for your paper," so inclosed you will find $3.00 to renew my subscription to your paper. I can't do without it and I won't try to. It has come to be one of my household gods, and it will now be doubly dear, as those great letters are coming out in it,

Yours truly, H. W. PINNEY.

LOWELL, NEB., Aug. 16, 1881.

MR. EDITOR: I send by express two dollars, being one and a half for the paper until the end of the year, and the remaining fifty cents for a lithograph of Mr. Bennett, which please send to the above address. Please say if you hav a portrait of that noble man, Mr. Chas. Bradlaugh. If so I must surely hav one.

I am glad that Mr. Bennett has gone on his long trip, for I think he is the best writer that ever left these shores. But I do hope that he will not go any farther than China and Japan. I can see no use of his going from there to Australia, as it is a young country. He might as well go to Manitoba; he would see about as much. I think the time would be better spent in Europe and Asia. The accomodations for traveling are not so good, the steamers not so large, and the voyage very long.

I hav been reading some letters from England, written by Nasby. They came out in the *Toledo Blade*, but they seem poor things after reading Mr. Bennett's. If this Nasby only made a few mistakes I would overlook them, but his letters are budgets of trumpery and mean lies, thus it is nothing but a waste of time to read them. Such a fellow richly deserves pitching off London Bridge, and I would like to be the one to throw him off. It is very lucky for him that the London barmaids, whom he so foully slanders, don't know him, or I think he might fare worse than Marshal Maynaer did when he visited Barclay and Perkins' Brewery. My friend, who lent me the paper to read, said it was such a cheap paper. I told him the paper was certainly *low*, and the writing was of the same character, and therefore dear at any price. Some folks hav told me that THE TRUTH SEEKER is such a dear paper, but I tell them it is high-priced, not dear. It is cheap, for we get truth. Yours truly, G. GRAY.

BANGOR, ME., Aug. 1, 1881.

FRIEND BENNETT: Inclosed you will find one dollar in payment for your paper. I acknowledge I hav

felt guilty every time I hav torn the wrapper off for the last three months, because it was not paid for. I never intend to owe for a paper again, and certainly not for one that I value as I do yours. To me it is the best paper in the world. You dare to speak the truth although you are imprisoned for it. I like your courage and your honesty. I should think they would get tired of trying to kill you after a while. They little realize that they are making new converts for you every day.

My best wishes go with you on your long journey, and may it prove a profitable as well as a pleasant one. Respectfully yours, MRS. S. E. GOULD.

LAKE VIEW, NEV., Aug. 4, 1881.

MR. EDITOR: Please send me one of your show bills for THE TRUTH SEEKER. I will volunteer to act as agent for that grand old journal in this and Ormsby counties. I think I am the only subscriber you hav in the two counties. If there is another you will please inform me, for I would like to make his acquaintance. There are many here of Liberal views who seem to be delighted with THE TRUTH SEEKER. I received that dollar's worth of T. B. Wakeman's pamphlets and sent them to our state officials. I hav seen the governor since, and asked him what he thought of it, and he seemed to be much interested in it. I told him I would send him a copy of THE TRUTH SEEKER. He thanked me very kindly, and said he would like very much to see the paper.

I think I shall be able to get a number of subscribers before long.

Fraternally yours, J. S. MARTIN.

BELLEVILLE, KAN., July 23, 1881.

MR. EDITOR: Inclosed find five dollars and twenty cents, for which send "Six Lectures on Astronomy," by Proctor, and credit five dollars on the round-the-world fund to Robert J. Adams. I hope to get many names for the books. DR. H. PATRICK.

MINNEAPOLIS, MINN., June 20, 1881.

DEAR BROTHER BENNETT: I hav had the dreadful misfortune (worse than any other calamity) to get into the trap of a perfect godlike, sanctified, Christian unconsciously and unawares. Therefore, very unwillingly but of absolute necessity, I must for the present withdraw my subscription for your journey round the globe. The uncertainty of the law is now my only hope and refuge from impending poverty and ruin. If I receive justice I shall yet be enabled to pay up my subscription hereafter. If not able to get out of this Christian trap, it may not be in my power to pay for books and the paper hereafter. I sincerely hope that my case will be a warning to all Freethinkers, Liberals, and truth seekers to avoid the intrigues of designing and faithless Christians!

Truly and heterodoxly yours, E. N. KINGSLEY.

RICHFORD, VT., Aug. 16, 1881.

DEAR TRUTH SEEKER: It seems to me that if man livs after he is dead in endless hell fire, he ought to hav positiv proof of the fact while he livs in this world. I will giv fifty dollars for good evidence to prove the following propositions are real facts: 1. That there is a real personal God, Elohim (aside from kingcraft, priestcraft, and hypocrisy), who created out of nothing all things in six days; created man, male and female, blessed and directed them and rested (Gen. i); 2. Then Yahweh Elohim (Gen. ii, 4) made it all in one day; made man of the ground; made a woman of one of man's ribs; planted a garden of fruit trees, and prohibited one tree (a perfect trap); 3. Bring me good evidence—not hearsay or assumption—that the eating of that forbidden tree by the first man and woman caused all children to be born sinners and exposed to endless punishment in fire and brimstone.

Either the Christian's Jewish God intended that man should eat of the forbidden fruit or he did not. God knew when he made man that he would eat it, or he did not. God knew when he made the prohibition that man would eat it, or he did not. Why did not God turn man out of the garden and place a cherubim and a flaming sword to prevent his eating? Either God could hav prevented man and would not, or could not if he would, or the story is a fabrication of lying priests.

What wicked man on earth would burn his children in fire and brimstone endlessly because they ate an apple that mystagog liars forbade? Yet we hire and pay millions to priests in the pulpit to affirm the absurdity. Therefore priestcraft and hypocrisy are really the rulers of this world.

After thirty years of sober thought and critical examination I hav found no good evidence that there is a real being in the universe such as is described by Jews and Christians or any other system of superstition. But the religion of humanity is the only true religion adapted to the human mental capacity; all others are priestcraft, hypocrisy, and imagination, and hav no real existence.

The Jewish holy scriptures affirm positivly that we shall not hav knowledge or consciousness after we are dead. Christians say we shall, but they hav nothing but hearsay evidence, thousands of years old, to prove it. And they hav murdered some five hundred millions in support of what they do not know is true, but hav overwhelming evidence that it is false. So wags our world in crime and misery.

Inclosed find post-office order for $1 for THE TRUTH SEEKER up to January, 1882. I hav more Liberal books than I shall ever master. I take THE TRUTH SEEKER because I like it and admire D. M. Bennett. With my best wishes, Respectfully yours,

JOSEPH NOYES.

FAIRFIELD, PA., August 8, 1881.

MR. D. M. BENNETT: By the recent arbitrary expulsion of Bradlaugh, Parliament, in my opinion, clearly indicates that in its estimation Freethinkers hav no rights that professional Christians are bound to respect. Its treatment of that gentleman—and not only of him, but of his constituency—was certainly most high-handed and shameless. But the act will recoil; acts of injustice always do, sooner or later. Some persons—even some that are friendly to Bradlaugh—regret that he did not bear the injustice done him and his constituency with more meekness. I am not one of those. Human rights hav never yet been advanced by quiet submission to wrong. They, as a rule, hav been wrung by sheer force or fear from the grasp of tyrants. In my judgment, the behavior of Bradlaugh on the occasion of his second expulsion was, received in the light of all the facts in the case, perfectly excusable, if not entirely in all respects in good taste. "Something should be pardoned to the spirit of liberty," says Burke.

The English people I don't think will censure his conduct very severely. The provocation was certainly very great.

Well, they hav driven this robust apostle of civil and religious liberty by brute force from the House, but the end is not yet. We will now see of what stuff, moral and intellectual, his constituency is made; and not only his constituency, but the whole English people. The cry of "Wilkes and liberty!" will again be heard, the name of Bradlaugh being substituted for the name of that profligate patriot.

The House will yet find it convenient to recede. Their position is surely not tenable, either in law or reason—certainly not in reason. The fact is, they are afraid of Bradlaugh. He is the bugaboo of all the Conservativ forces. They are fully aware of his courage, tireless energy, bull-dog tenacity, and towering abilities. He would always be giving them trouble—forever bringing up forbidden and abhorrent questions. What with Irish discontents and multiform deviltries, colonial troubles, foreign wars and aggressions, and questions of labor and capital at home, John Bull, I should think, would hav had his hands sufficiently full without the introduction of this Bradlaugh business and all that it involves.

Did he not consent to take the oath—that meaningless formality. What decent excuse, then, hav they for refusing him a seat? None. I think English people will say so, and say so soon, or I am greatly mistaken. Who made Parliament the keeper of anybody's conscience? Is not such assumption on its part preposterous in the extreme?

A. O. SCOTT.

[*From the National Republican.*]

Gnosticism and Catholicism.

In Mr. Bray's first article he quoted a sentence written by the Emperor Adrian, in which he mentions Christ. I beg leave to submit the rest of the letter down to and including the sentence adduced by Mr. Bray. It was written in the year 134, and was addressed to his brother-in-law, Servianus:

"Egypt, which you commended to me, my dearest Servianus, I hav found to be wholly fickle and inconstant. The worshipers of Serapis are Christians, and those who call themselvs bishops of Christ are devoted to Serapis. There is here no ruler of a Jewish synagog, no Samaritan, no presbyter of the Christians, who is not either an astrologer, a soothsayer, or an anointer of the wrestlers. The very patriarch himself, should he come into Egypt, would be required by some to worship Serapis and by others Christ."

It appears, therefore, from the testimony of Adrian that Serapis and Christ were identical in Egypt A.D. 134. And this is corroborated by the fact recorded by the Christian historian Socrates (A.D. 412) that the cross was found engraved in the sacred temple of Serapis. In less than ten years after Adrian wrote that letter Marcion of Pontus came to Rome bringing Paul's epistles, ten in number, and a gospel which began thus: "In the fifteenth year of the reign of Tiberius Cæsar, Jesus came down (*i.e.*, from heaven) to Capernaum (Luke iii, 9; iv, 31). At the same time Justin, of Samaria, proclaimed at Rome a Jesus born of a virgin in a cave, and he did not recognize Paul's writings nor Marcion's gospel. Marcion was the champion of Gnosticism, which recognized Jesus as a man only in appearance, who only seemed to suffer. Gnosticism existed before the Christian era, and was all-prevalent in the second century. In the year 146 the worship of Serapis was introduced into the city of Rome by Antoninus Pius. Meanwhile the belief in a real Jesus Christ began to prevail over Gnosticism, and at length Catholicism triumphed and became the state religion.

"J. B." denies that the synoptics, *i. e.*, the first three gospels, describe the crucifixion as taking place on the great passover day, and appeals to the gospels to prove that it was on the day before the passover. The only proof he adduces from the synoptics is an equivocal passage in Matthew, which he erroneously interprets by John. John, I admit, describes the event as occurring on the day before the passover; but in this he flatly contradicts the synoptics.

Let us trace the order of events as described by Luke: "Then came the day of unleavened bread when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. . . . And when the hour was come he sat down and the twelve apostles with him, and he said unto them, With desire I hav desired to eat this passover with you before I suffer" (Luke xxii, 7, 8, 14, 15). That, therefore, was a passover supper, and it is also so described by Matthew and Luke.

At what time in the day was the passover eaten? "At even" (Ex. xii, 18). That evening, as every Jew will tell you, was the beginning of the Jewish day. "The evening and the morning were the first day" (Gen. i, 5); "From even to even shall ye celebrate your Sabbath" (Lev. xxiii, 32). So then Jesus and his disciples, who were Jews, celebrated the passover by a supper at evening; and before the close of that day, which began at evening, Jesus hung lifeless on the cross. It was the 14th and not the 15th of Nisan; the error in calling it the 15th arises from disregarding the Jewish division of time.

The day before the Sabbath, is call "the preparation" (Mark xv, 42; Luke xxiii, 54; Matt. xxvii, 62). Preparation for what? Mark and Luke say for the Sabbath, while Matthew does not say for what. But he tells us that on the day after the preparation the chief priests requested Pilate to guard well the sepulcher. That request was made on the Sabbath according to Matthew, and not on the passover day, which was already ended. John alone speaks of "the preparation of the passover." Why? Because he has Christ crucified on the day before. The supper which John describes is not a paschal meal, and he expressly says that it was eaten "before the feast of the passover" (xiii, 1, 2). John makes the passover and Sabbath come together; the synoptics do not.

Celsus, as reported by Origen, discredits the story of the massacre of the infants by Herod and of the resurrection of Jesus. He admits that Jesus went into Egypt, but says that he there hired himself out as a servant, and, having acquired some miraculous powers, he returned to his own country to practice them, and proclaimed himself a god (Origin agt. Celsus, i, 28). This agrees with the Talmud and not with the gospels. The Rev. S. Baring-Gould translates all that the Talmuds contain about Jesus, and admits that they do not refer to the Jesus of the gospels. He also believes that in the reign of Alexander Jannæus (106–79 B. C.) a certain Jesus went down into Egypt, where he learned magic, and that he returned to Judea and practiced it, but was arrested, and, by order of the Sanhedrim, stoned to death for sorcery.

This Jesus was the son of Stada, or Mary, and Pandiro, according to the Talmud, and of Mary and Joseph Pandera, according to the Toldoth Jeshu. Here, again, is a nearer agreement with the Jesus of Celsus, namely, an illegitimate son of a carpenter's wife by a soldier named Panthera (Ibid i, 32).

"T. B." asks for "a sample copy of a sermon on the mount." He will find it in the Toldoth Jeshu story (Revelations of Antichrist, p. 373). The parallel precepts purport to be given by Simon Kepha, a venerable rabbi, who became a disciple of Jesus about thirty years after his death by stoning and hanging. He lived six years on a tower, and, dying, was buried within it. "Afterward," continues the story, "they devised a most abominable fraud, and at this very time that tower is to be seen at Rome, and they call it Peter; that is, the name of a stone."

Kepha, in the language of the Jews, means "rock" or "stone." Kephas, the Greek form (Eng. Cephas), has no meaning; but Petros (Eng. Peter) is a translation, meaning "stone." Paul frequently mentions a fellow-apostle Kephas, whose name, in several instances, has been changed by transcribers to Petros, but in the Syriac version it is always Kepha. Having found that Paul lived as early as 63 B. C., and that he had a fellow-apostle Kepha, I infer that there is a grain of truth in this Toldoth Jeshu legend about Simon Kepha, of whom I find no historical trace in the first century.

"Dunbar" will please excuse me. I hav no taste for metaphysical questions. STUDENT.

THE price of "Antichrist," advertised by mistake as $1.00, is $2.00.

DURING the last few weeks many riotous demonstrations against the Jews hav taken place in the small cities of Pomerania and West Prussia, where houses hav been demolished and Jewish families persecuted by the mob. The Prussian government has now taken the necessary measures for protecting the Jews there, but a strong hatred against the Semitic race seems to pervade the whole population.

The Latter Law.

When, schooled to resignation, I had ceased
To yearn for my lost Eden; when I knew
No loving spirit brooded in the blue,
And none could see his coming in the East,
I looked for comfort in my creed; I sought
To draw all nature nearer; to replace
The sweet old myths, the tenderness, the grace
Of God's dead world of faith, and reverent thought.

Oh, joy! I found the stern new law reveal
Romance more rare than poesy creates.
Your blood, it said, is kindred with the sap
Which throbs within the cedar, and mayhap
In some dim wise the tree reciprocates,
Even as a dryad, all the love you feel!

You and the great glad earth are kith and kin:
There is one base, one scheme of life, one hope
On that and this side of the microscope.
All things now wholes hav parts of many been,
And all shall be. A disk of Homer's blood
May redden a daisy on an English lawn,
And what was Chaucer glimmer in the dawn
To-morrow o'er the plains where Ilion stood.

No jot is lost, or scorned, or disallowed;
One law reigns over all. Take you no care,
For while all beings change one life endures;
And a new cycle waits for you and yours
To melt away like streaks of morning cloud
Into the infinit azure of things that were.

And soon the selfish clinging unto sense,
The longing that this Me should never fail,
Loosed quivering hands, for oh! of what avail
Were such survival of intelligence
If all the great and good of days gone by—
Plato, Hypatia, Shakspere—had surceased,
Had mingled with the cloud, the plant, the beast,
And God were but a mythus of the sky?

And when I thought, o'ershadowed with strange awe,
How Christ was dead, had ceased in utter woe,
With that great cry, "Forsaken," on the cross;
I felt at first a sense of bitter loss,
And then grew passiv, saying, "Be it so!
'Tis one with Christ and Judas. 'Tis the law."

But when my child, my one girl babe, lay dead—
The blossom of me, my dream and my desire—
And unshed tears burned in my eyes like fire;
And when my wife subdued her sobs and said,
"O husband, do not grieve; be comforted;
She is with Christ." I laughed in my despair.
With Christ! O God! and where is Christ? and where
My poor dead babe? And where the countless dead?

The great glad earth, my kin, is glad as though
No child had ever died; the heaven of May
Leans like a laughing face above my grief.
Is she then lost forever? How shall I know?
O Christ, art thou still Christ? And shall I pray
For fulness of belief or unbelief?

—*Examiner.*

The Gain.

NEW YORK, Aug. 18, 1881.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The inclosed lines, which are copied from the *Evening Express* of the 9th inst., the author's name not appearing, are worthy of wide circulation. I therefore send them to you as deserving a place in the poet's corner of your paper. B. SICKELS.

What is the gain?
If one should run a noble race,
And at the last with weary pace
Win to the goal, and find his years
A harvest-field of waste and tears,
Of turmoil and of buried trust,
Rich with dead hopes and bitter dust
And strife and fear and ceaseless pain,
What is the gain?

What is the gain?
When, having reached a sunlit hight
Through barren sweeps of gloomful night,
Hoping to see beyond the crest
Fair lands of beauty and of rest,
There lies before, stretched far away
Unto the confines of the day
A desolate and shadeless plain,
What is the gain?

What is the gain?
The race is won, we see the light,
We conquer where the storm-winds fight;
We show the way to those who wait
With faint hearts by the walls of fate;
Our banners flutter in the van
Of battles fought for thought and man,
And ignorance and darkness wane—
This is the gain.

Creeds.

Believe as I believe, no more, no less,
That I am right, and no one else, confess;
Feel as I feel, think only as I think;
Eat what I eat, and drink but what I drink;
Look as I look, do always as I do,
And then, and only then, I'll fellowship with you.

That I am right, and always right, I know,
Because my own convictions tell me so;
And to be right is simply this, to be
Entirely and in all respects like me;
To deviate a hair's breadth, or begin
To question, doubt or hesitate, is sin.

I reverence the Bible, if it be
Translated first and then explained to me;
By churchly laws and customs I abide,
If they with my opinion coincide;
All creeds and doctrins I admit divine,
Excepting those which disagree with mine.

Let sink the drowning if he will not swim,
Upon the plank that I throw out to him,
Let starve the hungry if he will not eat
My kind and quantity of bread and meat;
Let freeze the naked if he will not be
Clothed in such garments as are made for me.

'Twere better that the sick should die than liv,
Unless they take the medicine I giv;
'Twere better sinners perish than refuse
To be conformed to my peculiar views;
'Twere better that the world stand still than move
In any other way than that which I approve.

—*Hawkeye.*

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3. Cock-a-doodle-doo!

The first two of these appeared in the *Seymour Times* in reply to aspersions by William Emmette Coleman, and although he had been allowed four times the space I occupied, and a further reply was absolutely necessary on my part, yet was I refused a further hearing. In the last article or sermon, rejected by the *Seymour Times*, I prove beyond all doubt that W. E. Coleman plagiarized from my pamphlet "Sunday not the Sabbath" (48 pages, 1872), all that he quoted or summarized in his tract entitled "Sabbath Observance" (18 pages, 1879), from Justin, Irenæus, Tertullian, Victorinus Origen, Eusebius, Jerome, Luther, Melancthon, Heylin, Milton, Baxter, Paley, and Neander; and that every reference made to the above authors, and every statement taken therefrom, was borrowed from my work. Other indubitable proofs of plagiarism will be given.

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Professor W. H. Parsons, a talented and modest gentleman, who is now a resident of our city, has made a discovery that is likely to be regarded with the deepest interest by men of science everywhere, since it not only explains much heretofore mysterious in astronomical science, but is calculated to impress all minds with more profound admiration for the wisdom and goodness of Almighty God.

This discovery is that the sublime principle of MAGNETIC REPULSION is coextensiv with MAGNETIC ATTRACTION throughout our universe. This magnetic repulsion has equal potency with Newton's law of the ATTRACTION OF GRAVITATION in regulating the movements of all celestial bodies and maintaiuing harmony among them all. This principle was first developed in the course of manifestations and experiments of Professor Parsons, who is an electro-therapeutist, or medical electrician, while making researches into the relations of electro-magnetism to animal life, disease, and death.

Without attempting to trace how far previous advances of science had prepared the way for the grand discovery by Professor Parsons to which we desire to call attention, we may interest our readers by glancing at the great facts in magnetic philosophy.

Magnetism and electricity—the one the manifestation of the other, with different forms of motion; the one vibratory, as light and heat; the other spiral, as demonstrated by the induction balance, each convolution possessed with magnetic poles—are neither imponderable fluids nor atomic streams, but forces known only from results, the direction of the individual force in each molecule of all magnets, whether in the blood or the heavens, being the opposit of the force in its vicinity, giving rise to a magnetic force, says Maxwell, of extreme complexity, but which, by its repellant as well as its attractiv power, works order out of apparent and really original chaos, and under law established at creation's dawn is the principle of all motion and all life in every kingdom of nature, either in the heavens above or the earth beneath.

Perfect polarization, whereby like poles repel and unlike attract and neutralize each other, whether in the celestial system, including our own planet, or the circulatory system of the blood and nerves, of what is as fearfully, wonderfully, and as curiously made—the divine organism of man—is the source and law [it is not attraction of gravitation, affirmed by Newton, or the undefined centripetal and centrifugal forces of scientists], but the omnipotent and omnipresent governing force which maintains all motion, all life, all health, and all harmony in the cosmogony of the universe.

The law (attraction and repulsion) in each molecular current, or rings of electricity, in either the circular corpuscles which float in arterial or venous blood, or the circular orbs which float in the firmament of the heavens, is the now manifest and realized omnipresent and omnipotent attribute of nature and nature's god by which worlds and all celestial bodies, including comets, are sustained in space without possibility of collision, and all motion, whether orbital or axital, has become the harmony of the spheres.

Its disturbance in the one is the source of all commotion, celestial (as solar magnetic storms) or terrestrial, inward, as in the magnetic shocks of the earthquake, or outward, in electric storms by land or sea. Its interruption in the animal organism whereby the ultimate electric molecules of the blood, tissues, nerves, and muscles, each with a positiv and negativ pole (recently discovered and announced to exist by Shettle Scoutellon, of Paris, and Dubois Reymond), become non-electric or demagnetized, in which non-electric state, says Reymond, these molecules are turned toward each other with like poles so that two become one, possessed of one positive zone and two negativ poles, and when in the electrotonic state unequal or unlike poles are turned toward each other. This non-electric or demagnetized state of the iron molecules of the blood, or the electric molecules of the nerves and muscles is, therefore, the source of all disorder and all diseases in the human cosmos.

I may be, and we believe it is, the law that the celestial strangers known as comets are magnetic regulators designed to resupply the wasted magnetic forces of the spheres they traverse in space, creating apparent temporary disturbance and increased activity in the magnetic forces of the sun, plainly visible in the solar spectrum, and due, says Lockyear, in a recent lecture before the Royal Astronomical Society, to the ejection of heated matter in the interior of the sun, the result of increased temperature and consequent breaking up of magnetic iron in the sun into simpler constituents.

Whatever weight is due to this theory of magnetic restoration of exhausted planets—illustrated in the increased temperature of the sun thus excited by the positiv forces of its late and still freshly announced celestial visitors—it has been demonstrated that the electro magnetic or nervo electric vital forces of the human organism can be uniformly replenished and resupplied and reinvigorated and revitalized from the very verge of dissolution and partial demagnetization of the ultimate electric molecules of blood and nerve by the truthful application of the maxim of the great German Esculapins, that like cures like, with the universal law of proper polarization, celestial and terrestrial, revealed and understood, man may and will control its forces; unlock the arcans of nature in all her kingdoms; stand within the veil face to face with the magnetic source of nniversal life and motion; and the preventiv of decay and premature death approach to comprehend with a spirit of exultation and awe the now revealed, yet still invisible, power, which, when darkness was upon the face of the deep and chaos reigned, moved upon the face of the waters, uttered the supreme fiat, and solar magnetism burst upon a primeval world, bathed it in light, and then as now, invested it with life and clad it in beauty.

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The forces of cohesion in mineral and seriform bodies are but modifications of the same magnetic law, and the disintegration and breaking up of the atoms forming the mass is only another form of death; actual death cannot be; all is changed; nothing ever dies; its form is alone altered. Disease, therefore, is nothing more than an alteration of polarities, whereby the organism is disarranged. If, therefore, we can by any means keep the peculiar polarities of our organic structure in perfect unison, then disease cannot be; and knowing as we do that the blood is the regulator of our being by virtue of its circulation, such circulation being animated by electric nerve fluids keeping in constant magnetic condition the atoms of iron in the blood; but when nature be impaired or exhausted, then any perfect artificial magnetization will restore the diseased organism, no matter what name may hav been given to the malady.

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A RELIGIOUS faith that dreads unfettered investigation and a trial by logic or science is already feeble and in decay. It will not answer for oldish men and woman, educated in another and a better school, to criticise sharply and censoriously those who are striving to meet the wants of the new generation. What shocks them is often what feeds others. Men who do not read, study, and think are poor judges of the work of those who do. It is safe enough to assume that those who administer religion a half century behind the times, in respect of learning and the best thinking, will find plenty of people who like it and who will pronounce it the most pious and wholesome way. But the timid and satisfied and unprogressiv—though often the most fastidious, the most ceremonious, and the most proper—are seldom the representativs—as they are seldom the constituents—of the deepest thought on the most efficient feeling in religious things.—*Rev. H. W. Bellows.*

LET me tell you the story of Orpheus and Eurydice. Eurydice had been carried away by the god of hell, and Orpheus, her lover or husband, went in quest of her. He took his lyre with him and played such exquisit music that all hell was amazed. Ixion forgot his labor at the wheel, the daughters of Danaus ceased from their hopeless task; Tantalus forgot his thirst, even Plato smiled, and, for the first time in the history of hell, the eyes of the furious were wet with tears. As it was with the lyre of Orpheus, so it is to-day with the harmonies of science, which are rescuing from the prisons of superstition the torn and bleeding heart of man.—*Ingersoll's Hell.*

IT was not until the time of Descartes that people began to consider the problem of consciousness in any sort of intelligent way. Of course, we know that it is an entirely wrong thing to say that the physical counterpart of being angry was the boiling up of the blood about the heart. It was a mistake that the ancients made that the motions in and about the heart were connected with the emotions and the passions, and that has run into unpopular language. We speak of a person being good-hearted or bad-hearted, and so on, but that, as you know, is an entire mistake.—*Clifford's Seeing and Thinking.*

A BODY heavier than the atmosphere, unsupported, falls to the ground. This action is regular, invariable, uniform. We say it is the law of gravitation. It was not made, instituted, or impressed on matter unless matter itself was made. We cannot imagin matter existing without modes of action or uniform sequences of motion. We say they are co-eternal with matter and "a stringent expression of necessity." All forms come into existence and undergo disintegration in accordance with them. The combustion of coal in the furnace of a locomotiv and the eruption of a volcano; the zephyr that fans the cheek on a summer's day and the tornado that sends a fleet laden with humanity beneath the remorseless waves; the rounding of a pebble and the formation of a world; the motion of a feather in the air and the majestic march of a planet through space; the folding of a sensitiv plant's leaf, the movements of a zoophyte, and the thoughts of man, are all equally subject to invariable laws.—*Underwood's Christianity and Materialism.*

WHILE the varieties of reading in the New Testament were reckoned at about thirty thousand in the last century, they are generally referred to as amounting to no less than one hundred and fifty thousand at the present day.—*Dr. A. Roberts.*

DON'T pluck from the heart the sweetest flowers of piety and crush them by superstition. Do not believe that God ever ordered the murder of innocent women and helpless babes. Do not let this supposition turn your hearts into stone. When anything is said to hav been written by the most merciful God, and the thing is not merciful, then I deny it and say he never wrote it. I will liv by the standard of reason; and if thinking in accordance with reason takes me to perdition, then I will go to hell [even if it be Gehenna and not merely hades] with my reason rather than to heaven [Abraham's bosom] without my reason.—*Ingersoll.*

I COUNT the number of human beings in civilized society who are unable to liv moral lives so small as not to be worthy of estimation. The inner emptiness of life does not come from man's inability, but from his brother's inhumanity. The divine hand has made no mistake in our creation, but the human hand has marred the creator's work. Instead of saying to the unfortunate, "May God hav mercy on your soul!" let us say, "May man hav compassion on your misfortunes!"—*L. K. Washburn.*

MANY and sharp the numerous ills
Inwoven in our frame,
More pointed still we make ourselvs
Regret, remorse, and shame.
And man whose heaven-created face
The smiles of love adorn,
Man's inhumanity to man
Makes countless thousands mourn.
—*Burns.*

REST! Rest! Oh, giv me rest and peace!
The thought of life that ne'er shall cease
Has something in it like despair—
A weight I am too weak to bear!
Sweeter to this afflicted breast
The thought of never-ending rest!
Sweeter the undisturbed and deep
Tranquillity of endless sleep!
—*Longfellow's Golden Legend.*

Odds and Ends.

WAGONS are born tired.

GOES by water—a toper.

A COUNTERSIGN—"No trust here."

A MAN'S heirs are sometimes his most impatient creditors.

JUMPING at a conclusion—A dog trying to catch his own tail.

A BLACKSMITH is always on the strike—when he is not blowing.

THE corkscrew finds the longest way round the safest way through the cork.

A WESTERN editor wrote an article on Rhubarb, and the compositor made pi of it.

THE reporter who was requested to write up the death of two murderers, said he'd see 'em hanged first.

WE hav heard considerable about the habit girls hav of sitting on one leg. It's a very bad one, particularly if the leg does not belong to the young lady.

WILL the coming man use both hands? is a question asked by a scientific exchange. We do not see how the coming man can use both hands unless the coming woman drives the horse.

AT a Woman's Rights meeting in this city the other day a lady from Chicago said she would "try to cover all the ground;" a St. Louis lady remarked that she "thought she could do it."

NICE AN' YACHTY.

A captain who owned a nice yacht
Sailed away to a beautiful spacht;
The harder it blew,
The warmer it grew,
"By St. Andrew," said he, "but it's hacht!"

A sailor of splendid physique,
He was fearless and gay, so to spique;
So he would not rare,
And "holler" and swear,
Though the yacht that he loved sprung alique.

With his passengers from the "Argyll,"
He cruised about seventeen myll;
And then when they bought
All the fish they had caught,
Said Herbert, "Well, now, I should smyll."
—*Hawkeye.*

THAT FLY.

He sat down upon a recent Sunday morning for a quiet hour with his newspaper. Presently a fly, socially inclined, began to forage upon his bald spot. He put up his hand; the fly described a graceful curve in the air and came down upon his ear. He cuffed his ear, and the fly darted around and perched upon his nose. He then put his hand to his nose six times in succession, and the fly shot into the air each time, and returned at exactly the same angle. Wild with vexation, he waved his paper in the air and muttered,

"If I were in the habit of swearing I should say, Cuss these little pests!"

Then an inspiration seized him; he yanked off his slipper, and said to his seven-year-old son:

"Here, boy, take this and go for these flies, and make mummy-meat of every one of them!"

"Shall I hit 'em on the wall?"

"Yes, hit 'em on the wall."

"Shall I hit 'em on the table?"

"Yes, hit 'em on the wall; hit 'em on the table; hit 'em anywhere; only be sure that you mash 'em!"

The lad was a dead shot, and entered upon the work with a relish. Nearly every stroke marked the demise of one of the hated pests. But after a little there was silence for a space, and then suddenly a resounding whack.

The outraged parent clapped his hand to his head, leaped to his feet, and shouted in high G, as he drew the slimy remains of a mangled fly from his glossy pate,

"Hi, there! you little heathen; what do you mean by hitting me on the head in that shape?"

"O pap!" cried the boy, with enthusiasm; "it was a whooping great blue-bottle!"

"Blue-bottle—well, I'll blue-bottle you if you hit me on the head again—you hear me!"

And with clouded brow he resumed his reading, while he gently stroked the swelling bump of self-esteem.

THE KANSAS MAN.

One sweltering day in hot July
A beer saloon he wandered by,

And seeing that he was not seen,
He entered at the swinging screen,

And to rebuke the drunken men
Whom he observed around him then,

He ordered, as he knew he'd ought ter,
A glass of pure, clear crystal water.

He set it down; "Ah, ah!" said he,
"Cold water is the drink for me."

And so to make it cold and nice
He pounded in a little ice.

Healthful and good, sliced very thin,
He dropped a little lemon in.

And then he said, "Sweets to the sweet,"
And stirred some sugar in the treat.

To kind of brace the mixture up
He dashed some bitters in the cup;

Then just a lee-tle whisky—well
Say twenty lines of nonpareil.

And while he stirred it with a spoon
He sang in gleeful tones this tune,

"Water, cold water, pure and free,
Water is the drink for me."

He raised his head; loud, loud he laughed,
And to the dregs the goblet quaffed.

"This is the new amendment plan,"
Remarked the temperance Kansas man.

Then set his course and held that day,
Due west his calm, imperial way.
—*Burlington Hawkeye.*

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Notes and Clippings.

NEW ZEALAND has a $50 poll tax on Chinese, and New South Wales is going to imitate her.

"THE truth is," as seen by the *Retailer*, a journal devoted to alcohol, "that the world never drank so moderately or judiciously of all beverages as at present.

THE name is lacking in this Western item of news: "An eminent judge of Indiana, now indulging in his annual debauch, has broken a faro bank at the Hoosier capital."

THE falling off in Peter's pence, which has excessivly crippled the pope, is asserted to be due to the concerted action of the Jesuits, who are strongly opposed to his ideas and policy.

THE project of a second Suez canal under English auspices is the subject of discussion in the Alexandria press. The advantages proposed include a quicker transit and a reduced tariff.

THE *Record* (Evangelical) takes pleasure in contradicting a rumor that the Prince of Wales "had played at lawn tennis on the Lord's day," and the evangelical party once more breathe freely.

A MASQUERADE ball was one of the events of the Spiritualist camp-meeting at Lake Pleasant, Mass., and it was believed that a number of the masked and fancifully-costumed dancers were materialized spirits.

A SEXTON and his enemy fought in a churchyard at Millsboro, Del., and the sexton was thrown into a freshly-dug grave. Then the other undertook to bury him alive, and had almost completed the job when help came.

THE pope's nephew lately applied to him for assistance to marry. The pope borrowed $5,000 and gave it him. Soon after, he made over to his family some $15,000. the whole of his small patrimony. What a contrast to papal nepotism in other days!

THE Dreamers are a new Minnesota sect, who believe that dreams are revelations of divinity, and only need correct interpretation to serve as guides to holy living. Their leader professes peculiar expertness in this regard, and his followers report all their dreams to him to be interpreted.

THE following has been sent to the papers for publication: "Americans and friends of Ireland are hereby warned against embarking upon any vessel flying the British flag after Thursday, September 1st. Many may reach their destination, but none are safe. By order of the Central Committee, Chicago, August 27, 1881."

BRO. KNOWIDEN'S polygamy is of a kind that even Mormons do not approve. He has a wife in each of seven Utah towns, so that in his travels he is provided with convenient lodgings free of cost, for he lets the wives support themselvs. One of them became so poor that she nearly starved to death, and Knowiden was mobbed next time he visited her.

LETTERS from Russia depict a sad condition of things as regards the Jews. It is no rare occurrence, especially in the south, for rich Jews to be falsely accused of some imaginary crime and their property confiscated. The victims are glad to escape with their lives, and if they venture to return they are seized as vagabonds or as bearing an assumed name, and banished to Siberia or removed to distant parts of the empire.

ABOUT half the petitions to the throne of grace from churches on last Sunday were for rain, the others were for the recovery of the President. As any considerable amount of rain on the Potomac swamps would breed a pestilential malaria that would be almost certain death to the President, the Lord is placed in a rather awkward predicament, though he had probably determined on his course of action long before the prayers were offered.

AT Bologna, on the 26th of September, there is to be a congress of geologists, at which all civilized countries are to be represented, for the purpose mainly of effecting uniformity in the geological nomenclature of the world. The deliberations are to be conducted in French. A preliminary convention was held in Paris in 1873, and the proceedings at that conference will show results in the one soon to meet. Commissions appointed to report upon many different countries are expected to contribute valuable and interesting information and suggestions.

THE Chinese government, for some reasons not stated, recently issued a decree commanding its subjects to abstain from shaving the head for a period of one hundred days. Detected in the act of disobeying this arbitrary regulation, between fifty and sixty persons in the city of Foochow alone were on the 11th of June sentenced to receive castigation with bamboo rods, and to pay each a fine of three thousand cash (about $6). It is stated by the local journals that before liberation the heads of the offenders were, as a wholesome warning to others, carefully painted and varnished.

SWINEBURNIANA.

A little boy with a base ball bat
(Sore is the joint of his left hand thumb),
A stone he shies at a brindle cat
(But the voice of the sobbing sea is dumb).

For thee, my love, will my strong right arm
(Hoarse is the man with a liver pad)
Plow up the stumps on a Western farm
(And solid I'll get with a grizzled dad).

Oh, the red, red rose is red, you bet
(Autumn is coming, my sweet, my sweet);
Maud S. will trot in two-seven yet
(Or my name isn't Red-headed Granger Pete).

—*Chicago Tribune.*

MISSIONARIES and temperance preachers must be careful in Germany how they expostulate with persons accustomed to take strong drink. One of these gentlemen entered a tavern recently in the Thuringian village of Walldorf, and seeing one of the villagers sitting there with a glass of grog, laid before him two tracts, one bearing the title, "A Nut for Unbelievers to Crack," and the other, "A Hog Among Men." The latter was devoted to showing the wickekness and beastliness of liquor drinking. The villag r looked upon this act as a personal insult, and upon his complaint before a criminal magistrate, the missionary has been sentenced to pay a fine of $6 and to eight days' imprisonment.

WILLIAM KING, of Williamstown, N. J., has rendered himself liable to a fine of $500 or eighteen months' imprisonment, or both, by marrying his mother-in-law. The daughter of the present Mrs. King was Mr. King's third wife. She died in October last, and presently Mr. King began to pay his addresses to his mother-in-law, then Mrs. Smith. But he had a rival in Joseph Doughty, the father-in-law of his third wife's sister, who wooed with vigor. King was successful, however, and recently was married to his mother-in-law. There is now a bare possibility that the irate and disappointed father-in-law of King's third wife's sister may seek vengeance upon King for marrying the mother of his daughter-in-law, by bringing King's violation of the state laws to the attention of the grand jury.

THERE is a story that the popular hymn, "The Sweet By and By," was the work of two men while drunk. Joseph P. Webster, who composed the music, died several years ago. Dr. S. F. Bennett, author of the verses, lives at Richmond, Ill. He says that the charge of intoxication is untrue, though Webster was a free drinker. The two wrote a hymn book in 1874, and "The Sweet By and By" was one of the pieces jointly produced for it. The suggestion came from a chance remark by Webster, who was habitually despondent, that all would be well "by and by." Bennett at once made the rhymes, and Webster brought the music out of a fiddle, which was his customary aid in composition. The hymn book had its day and is forgotten; but this one tune is put into every new publication of the kind, and has a sale of 10,000 copies a year in sheet form. Dr Bennett says that he and Webster were not orthodox Christians when the hymn was written, and that he is now even less a believer.

MR. WILFRID S. BLUNT, the well-known orientalist, has just completed a census from the best obtainable authorities of Mohammedanism. According to him, the creed numbers 175,000,000 believers, divided into four sects, of which the Sunites are 145,000,000. There were 93,250 pilgrims at Mecca last year. But the most singular feature of Blunt's record is the spread of Islamism into the heart of Africa. In the Dark Continent the faith is alive and at work, and is proselyting as fiercely as in the days of the caliphs of Bagdad. Each year adds thousands of converts to the faith of the prophet, and the result will shortly be the erection of another Mohammedan caliphate in Soudan, which is now largely Islamite. The work which this creed has done in the civilization of the world will never be appreciated; and now again in Africa, as centuries ago in Europe, the crescent is shining brightly upon a benighted people. Our debt to the Arabs in Spain and to the Ottomans in southeastern Europe will never be paid. Their philosophers laid the foundation of almost every science that we hav; their commanders taught us strategy and modern war.

"DID you get my article on the revival of orthodoxy?" asked a Brooklyn clergyman approaching the managing editor of the *Eagle* recently. "I did," replied the editor, "and it's in type. Be put in to-morrow's paper." "Some conversation with the brethren has materially modified my views, and I wish to withdraw the thesis temporarily," explained the clergyman. "All right," said the editor, "I'll attend to it." "But," remonstrated the minister, with a smile, "you journalists are subject to aberration of recollection, and you may forget it. Would you object to making it a certainty now?" "Of course not. Here, Swipes, tell the foreman to hunt through the God galleys and kill the Rev. Postledrum." "They had an accident out there a bit ago, and I guess the orthodoxy was pied, sir." "Ah! That's all right. Then your stuff has gone into the hell box, Mr. Postledrum, and you needn't trouble about it. Be glad to hear from you again, sir. It's rather clever slush." And the reverend gentleman retired, wondering if orthodoxy had received another blow, or whether he was the victim of printing-office technique.—*Brooklyn Eagle.*

WE are informed that fifteen miles northeast of here, on Greasy Creek, one of the greatest and most miraculous springs on record has recently been discovered. We hav not been to see it, but our informant, a good citizen and a Baptist preacher of celebrity, tells us what he saw. Parson John R. Yeatts was at the spring last week, and he says the spring flows from a mountain about four hundred feet high, comes out of the ground one hundred feet from the top of the mountain, on the north side, and flows at the rate of about forty gallons per minute, and it is the color of apple cider, and tastes just like apple brandy, and has the same effect. Those under the influence of the water are perfectly ecstatic, and hugging and loving everything they meet. He says: "I never saw the like; children and boys and girls hugging and kissing every one they meet. Old men and old women, young men and young ladies, embracing each other by hugging and kissing. I met an old white-haired man and woman—I suppose about eighty years old—and they were hopping and skipping like lambs. I saw hundreds lying around the spring so drunk that they could not stand up, and they were lying and laughing and trying to slap their hands. The people call them the 'Millennium Springs.'"—*Little Rock (Ark.) Gazette.*

News of the Week.

THE Hornellsville Convention was a success.

A ONE million dollar fire occurred in London, Eng., on the 1st.

A PREACHER was cowhided by a lady in Cincinnati on the 2d.

A FIRE in Sierraville, Cal., a few days ago, caused a loss of $75,000.

A NEGRO was hanged at Chatanooga, Tenn., on the 2d, for outraging a white girl.

THREE young men were drowned in the Saco river, at Brownfield, Maine, on the 31st ult.

THIRTY miles of seals were traversed by a vessel lately arrived at Victoria, B. C.

A GENERAL strike among the working people of Galveston, Texas, took place on the 1st.

A LUNATIC ran amuck in Chicago, a few days ago, killing two men and wounding three.

AT Dougola, Ill., on the 2d, a man was lynched by a mob for whipping a child to death.

AN unsuccessful attempt was recently made at Lille, France, to blow up six families with dynamite.

NEW and marvelously rich gold veins hav been discovered about thirty miles from Deadwood, Dakota.

THE colored people of North Carolina voted almost unanimously against prohibition in the recent election.

ONE of the usual race conflicts has broken out in Asiatic Turkey. Many of the combatants hav been killed.

THERE were 236 lives lost by the recent foundering of the steamer Teuton, off the Cape of Good Hope.

A NEW and powerful telegraph company, to run in opposition to the Western Union, has been formed in this city.

THE St. Francis convent, at Silver Lake, Wis., was set on fire by lightning and destroyed on the 1st. Loss $60,000.

THE President is still alive, but symptoms of malaria hav induced his physicians to move their patient to Long Branch.

THE fifteenth wife of Marvin, the bigamist and swindler, has just been heard from, and the returns are not all in yet.

THE town of Hilo, Sandwich Islands, is threatened with destruction by an overflow of lava from the volcano of Mouna Loa.

ONE person was fatally and several others seriously injured in a shooting affair at a colored camp-meeting at Uniontown, Pa., on the 4th.

FORTY thousand dollars of the city's money was given to various religio-charitable societies by the Board of Estimates of this city last week.

A RIOT, produced by some insulting remarks about the pope, took place in Limerick, Ireland, on last Sunday. As a result fifteen persons are suffering from gun-shot wounds.

THE Cornell crew of defeated oarsmen returned on the 5th inst. They attribute all their reverses to the rascality of Shinkel, one of the crew, who fainted in the Vienna race.

THE verdict of the coroner's jury, in the Jennie Cramer inquest, is that the deceased came to her death by poison and violence, and that James Malley, Jr., is "criminally responsible," while Walter Malley and Blanche Douglas are "morally responsible," for the murder.

IN a recent conflict with the Indians at Camp Thomas, Arizona, Gen. Carr and nearly all his forces, 117 in number, were massacred by the Indians. Encouraged by their success, it is feared there will be a general outbreak among the Indians of that section. Troops are being hurried forward from other points.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XVI.

In a greater confusion I had never been than on the following morning. I appeared incomprehensible to myself and wavering between contradictions. Madame Bertellon seemed to love me; heroically had she hitherto battled against a passion which stained the nobleness of her soul. It was I, miserable wretch, who, without loving her, could side with her passion and blow on an unfortunate flame, by which she was consumed, and I, more than the unfortunate one, must become disgraced.

In vain I recalled to myself the sacredness of my duties; in vain I laid bare to myself the shameful ingratitude which I committed against Bertollon's generous friendship; in vain I thought of Clementine's and my quiet vows; all that was once charming and venerated to me had lost power and influence. The intoxication of my senses continued uninterruptedly; before my fancy floated only Bertollon's amiable wife; I still felt on my lips the glow of her returned kiss, and my flattered vanity destroyed with deceiving conclusions and inferences the earnest warnings of my conscience.

"Wretched one, thou wilt yet regret, thou wilt once blush before thy shameful deed, and even the frost of old age will not be able to cool the burning of the troubled conscience within thee!" So I spoke to myself. I tried to be strong. While I yet indulged in the remembrances of the past evening, and gloomy forebodings made me tremble, I seated myself at the table, in order to write to Madame Bertollon, to describe to her the danger in which we both were placed through our intercourse, and to tell her, that I, in order to remain worthy of her friendship, had to leave her, had to leave Montpellier.

And while holy reason dictated its commands to my pen, and I desired to make to virtue the first great sacrifice, I wrote to Madame Bertollon the most sacred oaths of love; I lied to her, how I was consumed by secret passion, and how I only in her love could find my heaven. I implored, I conjured her, not to let me perish, and unfolded before her fancy an exciting picture of our happiness.

I sprang up. I read, and read, and tore the letter in pieces, and wrote a second one, and wrote all of the former again, and read and tore it again. As by an unknown power I was dragged against my will toward the crime before which in vain my soul shuddered. While I took an oath, took an oath in a half-loud voice, to leave yet this very day for Nismes, and never again to look upon the walls of Montpellier, I vowed silently to myself never to forsake the angel-like, unfortunate woman, and to cling to her, even if I should draw unavoidable death with her kisses.

It seemed to me as if two souls with equal strength and skill were wrestling within me. But my reflection grew obscure; the feeling of duty died in the feeling of all-consuming passion. I resolved to hasten to Madame Bertollon. Perhaps she also, on account of her exhibited weakness, tormented herself with reproaches; perhaps she also thought of fleeing from me and Montpellier. I would hold her back. I wanted to reason away her objections, and preach to her the justification of our love.

I sprang up and toward the door. "To perish then?" it cried within me. "To perish after all the glory of long preserved inmost innocence?" I faltered and stepped back.

"Be pure like God and remain so! This day and this storm pass away, then thou art rescued!" said I to myself.

This religious sentiment lifted me up. The thought, Be pure like God! always made itself heard above the turmoil of my wild passion, and held me back, at least for this time, from hastening at once to Madame Bertollon. But undecided the battle remained. My longing now became louder, and I almost mocked at my own religiousness.

Then the door of my room was opened. Mr. Bertollon stepped in.

"What art thou doing, dear Colas? Thou dost not feel well?" said he. Not until now I observed that I had thrown myself upon the bed. I sprang up. He offered me his hand, but I was without courage to giv him mine.

"But what aileth thee? Thy look is so disturbed, Colas! Thou lookest pale!" said he again. But I could not answer.

"Disclose to him all that has happened!" it exclaimed within me. "To the husband disclose all, all; then is at once erected the eternal partition-wall between thyself and his wife, and thou remainest pure, dost not become seducer of a wife, a traitor to thy noble benefactor, deceiver of thy friend!"

"Bertollon, I am miserable because I love thy wife!" said I quickly and with fear. I would not end the confession. And hardly had I thrust forth the last syllable when I regretted it, but now too late. It was done. The husband knew it all. But for once I was rescued.

In the wild paroxysm of sensuality, when powerful passion battles with our sense for duty, only a sudden, decisiv action, which we acknowledge to be means of rescue, can save. We must, as it were, drive by force the slow body to exercise it until we can go back no more. I felt as one being tossed between the waves of the ocean, to whom, at the point of drowning, the indistinct branches of the shore float before the dim eyes in stupefaction, and an inner voice says, "Seize them!"

Bertollon grew pale and said, "What dost thou say, Colas?"

"I must away. I must leave Montpellier, must flee thee and thy wife, for I love her!" answered I.

"Thou art a fool, I believe!" said he, smiling, and regained his color.

"O Bertollon, I am in earnest. I must not remain here. Thy wife is a noble woman. But I am afraid my intercourse with her becomes destructiv to thee and me. Yet it is time. Thou art my friend, my benefactor; I shall not deceive thee. Take this bitter confession as a proof of my love for thee. I am too weak to be always master of myself, and thy wife is so amiable that I could not be indifferent at her side."

"A saint like thee, Colas," said Bertollon, laughing loud, "who to the husband himself confesses the secrets of his heart in pious devotion, is dangerous to no husband. Be quiet. Thou remainest with us. Who will make so much trouble of a love affair? I trust thee, and hav no suspicion against thee, nor against my wife. This may suffice for thee. If you two love each other, what can I do against your hearts? And if you would roll between you the whole globe, would you on that account love less? Would your separation also separate your hearts? Love each other. I know you both think too noble to forget yourselvs!"

He said this all so unembarrassed and merry, and with the tone of unsuspecting confidence, that I, moved, clasped him to my heart. His generosity renewed my strength for the good. I was ashamed of my baseness, and even that I had fought so hard a battle.

"No," said I, "dear Bertollon, I would be a monster if I could betray thy confidence and could recompense thy friendship so shamefully. Thou hast now brought me again to the feeling of my better self. I love, and the recollection of thy trust will prevent any disgracing thought in me. I remain and will prove to thee that I am worthy of thee. I shall break off my intercourse with thy wife. I will never see her without witnesses. I will ——"

"What do you tell me that for?" interrupted Bertollon. "Sufficient, I trust thee. Dost thou think that I not long ago noticed that my wife loves thee? that her love bears the color of her violent, vehement character? that her passion be the more powerful the more she hides it? Impart to her thy noble principles, and cure her, if thou wilt, but do it with caution. I know her; her love could very soon change itself into a fearful hatred, and then woe unto thee!"

"What dost thou mean, Bertollon? Shall I cure her of a disease under which I myself perish? And what dost thou speak of the violence of her temper? Never hav I of that discovered even the slightest hue."

"Friend Colas, thou dost not know the women. In order to please thee she will certainly not put herself in the shade. And if she does forget herself once thy love makes thee blind."

Herewith he broke off the conversation and engaged my attention in a strange narrativ. He did not suffer that I should begin again the former theme. The more I had cause to admire the greatness of his confidence the cooler I became myself, and the more resolved to separate myself by degrees from his wife.

CHAPTER XVII.

Not before the evening of the following day did I see her again. She sat lonely in her room, her beautiful head resting melancholy on her arm. She arose as soon as she perceived me; her face was full of sweet confusion.

I approached her. We both remained for a long time speechless. She had cast down her eyes.

"May I yet dare to appear before you?" said I, trembling. "I come only to do penance for my transgression."

She remained silent.

"I hav abused your confidence," continued I. "I should entertain only esteem for the wife of my only friend. I hav done wrong."

"And I!" she stammered with a low voice.

"Alas, madame, I feel it. I am too little under my own control; and who could be so sufficiently in your presence? But—and should it cost my life I will not disturb your peace. My resolution is taken and irrevocable. I hav disclosed to your husband the innermost of my heart."

"Disclosed?" cried she, scared, "and he "

"He grew pale at first."

"He grew pale?" she stammered.

"But with confidence in you, Madame, and with a confidence greater than my virtue, he attempted to dissuade me from the determination to leave Montpellier."

"Was that your resolution, Alamontada?"

"It is the same yet. I love you, Madame. But you are the wife of Bertollon. I do not want to disturb the peace of a family to which I am under obligations for thousands of beneficent acts."

"You are a noble man," and tears rolled down her cheeks. "You want to do what I had resolved to do. My things are already packed. I dare, I will not conceal from you, Alamontada, that I wish never to hav become acquainted with you. Our friendship degenerated into love. I, in vain, lied to myself. I attempted too late resistance against my wild emotions."

She sobbed more violently. "Yes," exclaimed she, "it is better so. We must separate. But not forever and eternity. No; only until our hearts beat more calmly—until we can meet in cool friendship."

She was silent. I was deeply moved.

"But alas, dear friend!" said she, lamentingly, and threw herself upon my breast. "I shall not survive this separation long."

And while her heart beat on mine, and our passion flamed higher, and our feeling for duty wrestled with it for the victory, the hours flew unnoticed by us.

We confessed to each other eternal, pure, holy love, and vowed and swore yet to kill it in our hearts. We concluded that we should separate, that we would but rarely see each other, and even then only with quietness and never without witnesses, and sealed with numberless kisses the indestructible union of our hearts.

What a wretched being is man! He is always the weakest when he thinks to be the strongest. He who flees the temptation, he is the hero; he who wilfully seeks it in order to gain the crown of virtue has lost it already before he begins the battle.

When we took leave of each other we had agreed that I should go no further than a league's distance from Montpellier. On a country-seat near Castelnau I should liv, and only occasionally visit the city.

(TO BE CONTINUED.)

Progress of Intellectual Development.

BY FRANCIS D. LACY.

Everything in the universe is essential to fill its place, and by natnre adapted to do so. The laws governing materiality operate from causes to effects, and the effects, conjoining, act as causes for other effects still to follow. Through these principles, all action, change, or evolution is produced, nor are any of the results occurring subject to either accident or mistake, but through absolute necessity each cause or missil sent strikes with definit precision, every point producing results in the line of its destiny. Consequently nothing had the power of creating itself but everything was forced to exist, and is wholly passiv to the natural principles controling it. Natural laws are inherent with materiality, self-existent and eternal, but in the absence of material substance would be non-existent; for they only pervade whereby to control matter, and no laws would be required were there no matter to control.

That matter is the production of mind is evidently illusiv, for how mind could exist without matter is incomprehensible, and out of the order of both nature and reason. If any conceivable mind could possess creativ power, then absolutely it must contain all the possibilities of what it could create; therefore as the means are adequate to the end, this also comes under the law of cause and effect, consequently there lies no miracle. Hence the axiom that something cannot be produced from nothing, nor the tangible ever be rendered extinct.

The idea of mind existing without matter dispenses with the necessity of matter ever existing. Even though an infinit intellectuality, with all the imaginary supreme attributes, could exist from all eternity, and pervade throughout illimitable space devoid of all materiality, we must naturally question what did it exist for, and why the necessity of manufacturing worlds? Could not a finite mind get along as well without a body as an infinite one? Then sing:

Mind and matter dwell together; without either can be neither; both possess their power in one. Ever changing, never failing; ever using, never losing; neither can exist alone. From eternity behind us to eternity ahead, throughout wondrous evolutions, mind and matter onward tread. From the world sublimely rolling through immensity of space, down to atoms 'neath our vision, grandly onward is the race. From beyond the orbs that twinkle to minute worlds 'neath our sight, on the business runs in order, mind and matter still unite. Without one wherefore the other? What is substance without thought? Worlds unnumbered known to nothing are equivalent to nought. Wherefore thought o'er nought to labor? What accomplishments are made? What a barren, idle heaven, without elements for aid.

Changing the form does not affect the quantity, nor destroy any of the principles that matter pos-

sesses. Could the universe hav been weighed a billion of years ago, and again at the present time, the difference would not "stir the scale or rock the beam," nor since that time would any of the principles hav been lost.

Everything is in a state of growth, yet nature in the aggregate never progresses or retrogrades; yet development borders closely on destruction, and the building up of one thing is equivalent to the tearing down of another; therefore dissolution is but reorganization. The course of nature is origin, development, and decay; hence birth is but a token that death is to follow, yet the dead, to nature, are worth just as much as the living. Then sing:

Crowd on, thou restless forces of infinity sublime, and bear, from all eternity to never-ending time, the self-existent principles that never can astray, in all this endless ocean while evolving on their way. To that which through development surrenders up and dies, shall be applied new forces, and the same again shall rise; nor smallest of identities be unto nature lost, for could the least be stricken out, so likewise might the most.

But in the sense of organization, that which had its origin must hav its end, else all the evolutions of nature would at once be at a stand-still. For illustration, if the cosmogony of worlds ever took place, which is scarcely a question, then their destruction is certain, for the principles that evolve are identically the same that destroy.

To contemplate the fact that all the densities within our observation, and all existing in the innumerable worlds of the universe, were once in an ethereal condition, perhaps a thousand times more rarefied than our common air, and that the rapid action by which come forth the vegetable productions, and the wonderful phenomena of forcing into being the myriads of living identities, were all occasioned by the operations of certain natural forces existing inherent in the material itself, it creates a wide stretch of the imagination, but develops a truth as potent as the fact that we liv and realize our existence.

Could the mind but possess a sufficiently extensiv knowledge of the chemical affinities, electric forces, and philosophical working of atoms, it would not be difficult to trace their course from the condition they occupy in ethereal space to the densified and organized bodies they form.

Why the atoms in rarefied condition tend to develop into vegetable productions and animal life just as they do after forming into planets, suns, and comets is a question presupposing a guide antecedent to such developments. How results can come without their causes would overthrow our course of logic; and any substance or forces proceeding from whatsoever source they may, presupposes a fountain adequate to such results. How inorganic material in ethereal form can build cities, construct railroads and steamboats for transportation of some of the same material that actually proceeded from the celestial regions before being organized into worlds, brings a solid fact to question; nor does it matter through what course of development the material has come to produce man, yet still man's works are but a secondary condition of nature, and his grandest intellectual developments are but the results of molecules at work, guided by a certain intellectual force onward to this end.

The origin of the species, to our understanding, seems to be the commencement of intellectual development; but is it possible for nature to produce what she does not possess? If not, then she held in possession, billions of years ago, all the possibilities of what she possesses to-day. If this be so, then the thinking principle existing in all animated creatures, at the present time, must hav eternally formed some portion of the guiding principle controling the universe, and, in accordance with our reasoning, necessarily forms some portion of that controling principle yet.

Now as a sign which may answer for an inference, we here would ask if in the construction of a clock we discover any principle of design? Most certainly, for it is easy to appreciate the labor of our own kind. But compare the rough mechanism of the clock to the systematic, wonderful, and harmonious formation of the solar system, and then with the universe, and see which indicates the grandest design. But you say that these celestial bodies, with their harmonious action, are the work of nature. That is very true, so also is the clock; but the one came through the agency of man, and the other came through an agency still higher than man. That which is above the human understanding may appear as illusiv as that which we know to be erroneous. It is difficult for man to comprehend a higher intellectuality than himself, but he overlooks the thousands of proofs constantly surrounding him. Not that I would lead the mind to the miraculous attributes of heathen deities, but that if man has thinking power, then why hav not greater things than man thinking power also? Does not the earth require, as an organized being, as much thought to traverse her course with lightning speed, in the path of her orbit, as man to pursue the habits of his sphere? You say, no; for man labors for self-preservation, and the earth is controled by natural principles. That is true, but it is also true that the earth and all heavenly bodies are laboring for self-preservation, as well as man, while man is governed also by natural principles as much as they.

Now here is a fact worthy of consideration. There is a reason why intellectual beings exist, and as has already been shown, this principle of mentality is the most precious portion of nature. Now if this be the most important part, as is plainly seen, that without an appreciation of what exists the universe would be but a blank; then why not this principle be diffused as extensivly throughout the universe as it is in the power of nature to develope. If a small portion of this quality is essential, a larger portion is still more desirable. Therefore, if it is possible for a world to possess, as an organized being or body, living and thinking qualities, then such would be necessary prerequisits in nature's economy. When I first presented this theory by lecture and through newspaper communications, I received the scoff of ridicule from some, and the eye of pity from others, but those who scorn my theory or pity my mania fail to present any tangible opposition. The conditions whereby inorganic material is evolved into organized bodies, possessing life and intellectuality, certainly do not deny that a planet may possess a realization of life, and a sense of its identity, but on the contrary, substantially, declare that it must possess and sustain these qualities within itself, and without these qualities it could never act as the fountain from which intellectual beings spring forth. For illustration, let us consider the physiological conditions necessary to sustain life in the body and produce thought. We will consider the human system, as it is the most interesting to contemplate, and the highest order of animation known to us. In the first place, in the nature of every living and thinking creature or being, exist three definit qualities, namely, the living, moving, and thinking principles. These constitute three definit and separate systems, yet it is necessary that they all harmoniously conjoin that any may be potently manifested. The action of these parts is but the result of material organization and physiological condition. Material elements are necessarily the tangible constituents whereby all bodily action is produced, and in order to sustain in operation the physical functions new material must be regularly supplied. Withhold it the system famishes, and a sense of realization in the body is no more. The living principle relates to all the involuntary action manifested in the body, which may be represented as operating upon the food from the time it is received into the mouth until it is assimilated to the removal of the worn-out tissues, unfit for further service, and cast away. The desire that is felt to enjoy the taste creates a natural inclination for mastication, and nature has provided a means to accomplish it. Next, how peculiar is the muscular action of the œsophagus to convey the same to the stomach, never forgetting which end to commence swallowing at. The stomach, concomitant with the œsophagus, is ready to receive the new supply of food, and is made to feel its requirements from a peculiar pain created in the numerous nerves thereof from the absence of food, which are sensitiv to the conditions, being tributaries to the eighth pair of sympathetic nerves.

Next, nature made no mistake in the office to which she applied the stomach. While its action upon the food is truly wonderful, in one sense it is almost laughable. Let us consider for a moment the principles of digestion, how a fluid is secreted, of such materials as pepsin, salivary matter, mucus, lactic acid, and salin matters so associated together as to produce a solution of the most powerfully dissolving nature upon the food at the temperature of its action of any combination of materials known.

Let the best practical chemist in existence associate the elements most natural for food, and then at a temperature of only ninety-eight and one-half degrees bring to bear the most powerful dissolvent materials, with the most artful device he is master of, for fermentation and digestion, and my word for it, the stomach will do more for it in two hours than the chemist can in ten, while at the same time nature is running both machines. But while the stomach prepares the food, adapted to pass on to receive the next process, the chemist has left his poisonous to the system, and well calculated to inflame the tissues and clog the circulation.

It is interesting to notice the construction, or rather formation, of the mucous membrane or villous coat, and its secretion, and the rapid action thereof. Suffice to say that nothing in any other form, or any different quality of secretion, could do the business so well, or, in other words, could do it at all. Next consider the muscular fibers, which unite to form the tissue of the mucous membrane, the powerful and rapid action of this membrane, and its adaptation to either the large or small quantity of food that may be in the stomach. Consider, also, how the pylorus guards the food from passing out of the stomach until it is in a proper condition of chyme, to be chemicalized into chyle by the excretions of the liver and pancreas, while passing through the duodenum, before reaching the lacteals in the intestins. Were it possible to discern and understand the chemical action of the bile and pancreatic juice, and the lightning quickness of their dissolvent effects upon the chyme while in the duodenum, before any portion of it is in proper condition to be received through the lacteals into the thoracic duct, it would beggar all attempt at description, and leave the mind in awe at the wonderful workings of the elements in our own physical systems.

Then, again, let us consider how this material is pumped up by the muscular action of the heart, to unite with the venous blood to be forced through the pulmonary arteries to the lungs, there to undergo another chemical change of lightning quickness, before being arterialized to return to the heart. Back to the heart through the pulmonary veins it is drawn, whereby to be forced through the left portion of the heart with such powerful pressure into the arteries as to send the blood to the uttermost extremities of the body, where these millions of channels, separated, ramify with such delicate minuteness that it would be impossible for the cuticle to be pierced with the finest cambric needle without puncturing one or more of them. Through these millions of delicate hoses they hav deposited on their way their new loads of material to each and every portion, whereby to renew every article of tissue throughout the whole spiritual tenement.

Then we find that where the arteries terminate, the capillaries, which are tributaries to the veins, arise. The worn-out material is judiciously collected up, and by rigid economy is conducted to the glands to be cleansed, or separated, the waste portion to be conveyed from the system, and the remainder, acceptable for further use, to be conveyed back through the heart and to the lungs for arterialization. In this way, with what is added by respiration, every portion of the body is supplied with the necessary material required to sustain life in the organization.

[TO BE CONTINUED.]

A Peace Congress in 1885.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The National Arbitration League of Washington, D. C., desire to make an appeal to the friends of humanity everywhere for moral support in their great undertaking, which has for its aim the "peace on earth and good will to men," so long prayed for. The movement has been organized for many months. Its object is the settlement of all national disputes by arbitration, to be brought about by agitation in every nation, but especially by a world's conference at Washington in 1885, when, from all portions of the earth, great numbers will be attending the contemplated Boston World's Fair.

This seems to be a time when a movement of this kind could become practicable. Many travelers over the earth agree that there are in all civilized countries persons of influence who hav means, know the English language, and would be glad of the honor of representing their respectiv countries in a convention of this magnitude. The recent desire of some of the countries in South America for arbitration from the United States after being desolated by war makes this undertaking at this time a very important one.

Representativs from the National Arbitration League are now abroad appealing to those in power in other lands and urging the importance of our cause.

There is every indication of a general coming together among the nations of the earth, which assembly, after due deliberation, will probably issue an address to the world, advising, among other things, the formation of a family of nations to educate the people on a peace footing, so that by the dawn of the twentieth century all armies and navies can be disbanded over the whole earth.

It is hoped that Arbitration Leagues will be commenced in every county in the United States, as well as in all other countries, so that it will be very unpopular for those in power to expend so many millions for war when education is everywhere so much demanded.

Headquarters of the National Arbitration League, 619 F street, in charge of Mrs. B. A. Lockwood, chief of Corresponding Committee.

August, 1881. S. M. BALDWIN.

IN the district of Saratow, in Russia, a new religious sect, called "The Underground Sect," is said to be gaining followers. The peculiar name is derived from the habit practiced by the followers of this eccentric form of belief of seeking out caves and other subterranean places of refuge as habitations. They liv an ascetic life, taking only bread and water for food and drink, and tolerating no union of the sexes. Their dead are buried under cover of night, from which the notion has gained currency among the peasantry that they throw the bodies into the Volga.

THE Rev. William Marshall, colored, of Clark county, Ky., announces that he will pray for any desired object for 75 cents.

Report of the Michigan Camp-Meeting.

The second annual camp-meeting of the Michigan State Association of Spiritualists and Liberalists was held near Battle Creek on the bank of Goguac Lake, one of those beautiful sheets of clear crystal water for which the state is noted, and on whose bosom two small steamers are plying, besides an almost indefinit number of sail and row-boats of various shapes and sizes, with seeming variety enough to gratify the aquatic desire of the most versatil in attendance. The beautiful rolling grounds lying adjacent to the lake gave evidence that the hand of nature had been true in contributing its proportion to the attractions requisit for the occasion. The rostrum and seating were well arranged, and a large tent owned by the Association was pitched in close proximity, to be used as occasion might require. A dancing pavilion was another attraction to those who "trip the light fantastic toe." The primitiv condition of the grounds precluded the admission of carriages, which proved a detriment to the local attendance, while the attendance from the state at large was good.

Aug. 12, 1881.—On arriving at the grounds many familiar faces from the various portions of the state are encountered on this the opening day of the camp, which augurs well for the future of the meeting, for they are here with their tents and all the paraphainalia of camp life.

Aug. 13th.—Campers continue to arrive on all trains, so that before night the grounds are well dotted with evidences of a fixed purpose to make this a time long to be remembered. At 2 o'clock P. M. the President, L. S. Burdick, took the chair on the rostrum and faithfully discharged the duties of the position at every session held there during the meeting. The afternoon was devoted to a conference. An evening session was held, Mr. Kenyon, of Wisconsin, speaking on "The Origin of Mind." Singing by H. C. Andrews, of Bridgeport, Mich.

Sunday, Aug. 14th.—At 9:30 a conference of one hour was held. At 10:30 J. H. Burnham, of Saginaw City, spoke from the rostrum, giving a review of the Liberal movement, urging a compact union of all anti-church people as the only sure method of success. Singing by S. Bigelow, of Kalamazoo. At 2 P. M. A. B. French, of Clyde, O., gave an address on "The Old and the New; or, Our Losses and Gains." Giving and getting and getting and giving is the order of nature in the processes of life. We grow mutually and spiritually by so doing. Singing by Mr. Wadsworth and friends of Lapur City. The evening address was by Mrs. L. A. Pearsall, of Discoe, Mich., her subject being "Generation and Regeneration." Man's material nature has need of supplies as much as his spiritual nature. Singing by S. Bigelow.

Monday, Aug. 15th.—The forenoon of each day being advertised to be devoted exclusivly to mediums, the President called the meeting in the tent at 10 o'clock, when they proceeded to organize among themselvs by electing Dr. Hills of Wisconsin, as chairman, continuing their sessions each forenoon during the week. At 2 o'clock P. M. Mrs. L. A. Pearsall spoke from the rostrum on the different reforms of modern times, and three of the evils sustained in the Bible, viz., strong drink, slavery of women, and polygamy. On account of the inclemency of the evening atmosphere the outdoor sessions were suspended, and two lectures from the rostrum were given each afternoon. The second lecture was given by Dr. G. H. Geer of Minnesota, from the subject, "What is the Worth of the Phenomena of Modern Spiritualism?" It is a fact with which scientists must deal. He argued for more culture among Spiritualists, with less fanaticism. The singing for the afternoon was by Mr. Wadsworth and friends of Lapur City.

Tuesday, Aug. 16th.—Mediums' meeting at 11 A.M. At 2 P. M. Mrs. M. C. Gale, of North Lansing, Mich., gave an address on "The Law of Mediumship." The second address was given by A. B. French; subject, "Whence am I and Where am I; or, Intimations of a Future Existence." Life is too short to complete our powers, and cannot be destroyed. He spoke of the power and permanency of memory, likening it to a faithful guardian treasuring up our experiences. The testimony of the dying was also good evidence. Singing by the Lapur friends.

Wednesday, Aug. 17th.—Mediums' meeting in the tent at 10 A. M. At 2 P. M. J. H. Burnham spoke from the rostrum on "Self; or, the Personal Entity of the Ego." Nothing is destroyed in nature. Matter remains indestructible, and so must personal entity and the disintegrated elements of old forms go to make up new ones. Dr. G. H. Geer gave the second address, on "The Coming Ministry," contrasting the work of the past with that of the future. The lessons of to-day are for us to profit by; those of the past were given to another generation. Singing by the Lapur friends.

Thursday, Aug. 18th.—Mediums' meeting in the tent at 10 A.M. A slight rain necessitated the seating of the dancing pavilion for the session at 2 P.M. The opening song was by the Lapur friends. The first lecture was by Mrs. M. C. Gale, on "The Philosophy and Evidence of Spiritualism, and the Beauty of Spirit Communion." The ignorance of the people is a greater barrier to progress than the frauds of mediums, for they are sensitiv, and partake of the atmosphere surrounding them, therefore we should not approach them deceptivly unless we are willing to accept deception in return. Song by Mrs. Gale. A. B. French read a poem entitled, "The First Settler's Story," by Will Carleton, after which he spoke on "Toleration, Fraternization, and Charity," asking, "What is truth?" It is that point to which there can be no addition and from which there can be no subtraction. Truth is eternal and will be its own champion in time. Scientists and religionists all hav some truth in them which will be preserved, while their falsehoods will decay. Spiritualists claim to hav the truth, but they are often intolerant and mistaken, and that man is not Liberal who measures the universe by his own range of vision. He compared truth to the beautiful firmament of heaven, which is not always discernible when obscured by clouds. Closing song by the Lapur friends. Before adjournment Hon. S. B. McCracken, of Detroit, offered the following resolutions, which were passed unanimously by a rising vote:

Resolved, That this meeting adds its voice to the universal condemnation and reprobation of the wicked and insane attempt upon the life of the President of the United States, and we record our earnest hope that the event may disappoint the fears of a fatal issue that at this time oppress the nation, and we look upon the pretense of the church to effect physical results in the case of the suffering chief magistrate as a solemn mockery in the face of a great national calamity.

Resolved, That we honor the just and patriotic position so firmly taken and consistently held by Governor Roberts, of Texas, in declining to be a party in officially recommending a religious observance under the name of thanksgiving, for the reason assigned by him, namely, "Because I do not deem it consistent with my position as governor to issue a proclamation directing religious services where church and state are and ought to be kept separate in their functions."

Resolved, That in response to the request by the commission acting under the authority of a law of this state in preparing a revision of the general tax law, asking for a popular expression on the subject of the taxation of church property, this meeting representing the Michigan State Association of Spiritualists and Liberalists, hereby repeats the hitherto frequently expressed demand of said Association that all private property should be required to bear its just proportion of the cost of maintaining the government which gives it protection.

Friday, Aug. 19th.—Mediums' meeting in the tent with more than usual interest. At 2 P. M. M. Babcock, of St. John's, Mich., spoke from the rostrum, criticising religion, so called, and the idea of a God generally. He, nor any of his family, ever saw a God or knew anything about one. We want truth and not victory. No man should be forced to pay for blank cartridges. Crime is hereditary, and the same effort should be made to improve the human race as the animal kingdom. J. H. Burnham then spoke on "Our Slow Growth in Comparison with our Hopes." We hav been prohibited from thinking so long that we are like the eagle that has been caged for years till it doubts its ability to fly from the mountain crest. Men and women never get to be thinkers without disciplin and effort. He contended for charity during the transition incident to the evolution of human thought. The singing for the session was by Mrs. M. Babcock, of St. Johns, Mich.

Saturday, Aug. 20th.—Mediums' meeting in the tent at 10 A. M. with still increasing interest. Afternoon session at 2 P. M. was opened by a song from Mrs. M. Babcock, followed by a lecture from M. Babcock on "Superstition," saying that he borrowed his ideas from Ingersoll, and Ingersoll borrowed from the next man, while we all owe what we are to the exchange of ideas. Many things in the Bible he did not believe. Why should God giv the Bible to you and me, while millions hav died who never saw it? Mrs. Babcock then read a poem entitled "Eternal Justice," by Gerald Massey. Song by S. Bigelow. Second lecture by Rev. C. A. Andrus, of Flushing, Mich., who took for his subject "What Should be Eternal Justice." Everything that is true to the condition that produced it is justice. A man created half animal must liv out those conditions. Revolution is but the working out of the law of justice if it only bring better conditions.

Sunday, Aug. 21st.—Conference at 9:30 A. M. from the rostrum. At 10 o'clock song by S. Bigelow, when S. B. McCracken spoke on the organization of Spiritualists and Liberalists, what value do we place on it? He advocated taxation of church property and spoke against employing chaplains in Congress, legislatures, and armies. The second lecture of the morning was by W. F. Jamieson, his subject being "Universal Mental Liberty." He regarded liberty as the best creed a man could hav if he must hav one. The man who fears criticism is in doubt about his own position. If Spiritualism is true he could not argue it out of existence. He differed with Moses Hull, but Moses should hav an opportunity to defend himself, and people who were unwilling to accord him that right should themselvs be in doubt.

Afternoon session at 2 P.M.—Song by S. Bigelow. Address by C. A. Andrus in favor of Spiritualism, coveting honest criticism. Science has failed to account for certain phenomena, never disputing them, but always trying to explain them. It some one has witnessed them, it should not invalidate the testimony of those who hav. An original poem was then read by Mrs. L. E. Drake, late of California, entitled, "Old Flag, Art Thou an Emblem of the Free?" J. H. Burnham then gave the concluding address, on "Selfishness," which he regarded as the prime factor in all systems of religion. Every appeal to man's nature is selfish, and he is urged to right that he may escape certain punishments and gain certain rewards, but never because it is right and just. He would rather accept the torments than receive the rewards on terms that would compromise his honor.

Sunday evening there was a conference in the tent, which closed the sessions of the meeting.

Monday, Aug. 22d was occupied in breaking camp and the partings incident to the close of such a meeting.

E. L. WARNER, Secretary.

Paw Paw, Mich.

Spiritualism Not Necessarily Lunacy.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been familiar with, and a large share of the time a subscriber to, your paper since its first publication, and I would not like to do without it at the present or in the near future especially, so I must remit the year's subscription. I hav never, as I remember, occupied your columns with a single paragraph. I do not hesitate to announce at once that I hav been a candid and I trust somewhat intelligent investigator of spiritual phenomena and philosophy for over thirty years. To my knowledge I hav never been pronounced a "lunatic" only by total strangers. I think you understand as well as I that a large and perhaps respectable portion of your patrons belong to the same class. I never knew an instance when one of them called a Materialist a "fraud," or a "lunatic," a "deluded dupe," or a fool. I certainly regret that your Cincinnati correspondent has so far forgotten the attributes of a gentleman as to indulge in such language against a very large number of independent and Liberal thinkers who are industriously engaged in accomplishing the same purpose as the Materialists, and I think perhaps a little friendly criticism may do him no harm.

Almost in the outset he indulges in the profound exclamation, "Bah!" I see no reason why, only I suppose it is natural to some organizations. I hav frequently heard the same exclamation used in the farm yard by individuals who were very young, but they always get over it with a little age and experience, and I entertain hopes that our friend of Cincinnati will do the same.

Mr. Winter manifests the most stupid ignorance in every statement he has made concerning the subject upon which he has undertaken to write. He says, "Every phase of supernaturalism is a fraud."

Very well, let it be that or anything he pleases. I think I may safely, without increasing my liabilities, offer a thousand dollars a head for every intelligent Spiritualist he can bring who recognizes any supernatural condition whatever. For his information as well as any others who may happen to be ignorant, I will say that one of the strong points Spiritualists make and teach is that all things are inside of the natural universe and governed by law, and that a supernatural realm is entirely mythical and a vain delusion.

"Faith in things non-provable is the faith of fools." Now, I may safely offer another thousand for every intelligent so-called Spiritualist he can bring who will acknowledge any faith in anything, in accordance with the theological meaning and acceptation of that term.

Theological faith is simply the acceptance and belief in a dogma which is entirely unknowable without any evidence whatever. Spiritualists stand right up shoulder to shoulder with the Materialist in their endeavors to destroy all faiths and all dogmatic teachings of the religionist or any one else. If I understand it, they hav no beliefs in a theological sense, but they simply arrive at conclusions, and entertain opinions based upon evidence presented to the mind individually.

There is no such sect any more than there is of Materialists. When he says, "I challenge the whole pack of supernaturalists," whoever he referred to, the language is low and vulgar; but as those he doubtless meant do not belong to that class, it is quite sufficient to expose his ignorance in relation to the matter.

Evidences hav been presented to my mind all along during the last thirty years quite sufficient to convince me of a continued conscious existence after the dissolution of the physical organism, but I would not cross the street to convince Mr. Winter of the truth of my opinions. If it is true he will find it out himself at some time, probably soon enough; if it is not it's no matter. But I see no good reason why I should be called a lunatic or an idiot because I hav been compelled from evidence to arrive at such a conclusion. I had no choice in the matter any more than Mr. Winter in becoming a Materialist. He thinks as he does simply because he cannot help it, and I do the same.

I had not learned before that THE TRUTH SEEKER was directing its batteries toward Spiritualism, and I am not aware that any individuals hav changed their views from reading its pages. I read it because most of the sentiments advocated correspond with my own. I consider myself in the same boat, using my best endeavors to spread Liberalism and to assist in demolishing that mighty fabric, the Christian church. With the Materialist, I consider it the greatest obstacle that civilization has to oppose its onward and progressiv march. As a Spiritualist, I can only speak for myself, but I think I giv expres-

sion to the general thought of the larger number of that class when I say I stand "cheek by jowl" with Messrs. Ingersoll, Bennett, Parton, and doubtless most others, in the great share of the opinions entertained and published in THE TRUTH SEEKER and other periodicals of a similar stripe. They look upon the whole system of religious teaching from alpha to omega as an unmitigated farce. So do I. They suppose all laws for the government of man's moral nature are found in the natural universe, and that nothing of the kind has been revealed by any God. I think the same, and so on down the chapter to the last end, where there may be a little divergence. They claim they hav no satisfactory evidence concerning a conscious existence after death. I simply claim I hav obtained such evidence; not "by faith," but by seeing and hearing, I am fully satisfied that others liv, and that I shall liv also. Now, is there anything to quarrel about, or any reason why we should call the other names? I think Mr. Winter will never do it again when he understands the matter a little better. If I should notice all the weak and silly points in his short epistle I might require too much room. But one more, "Where no proof exists, all statements are false." If so, progress is at an end, and the universe at a stand-still. No new ideas can ever be presented unless accompanied by absolute proofs. When Morse first conceived the idea of the telegraph it was a truth, but could he prove it? He asked Congress to assist in proving or demonstrating such truth by aiding in constructing a line to Baltimore, and that body of savans laughed him to scorn. When Fulton was working at his little steamer, the Clermont, the masses who were entirely unqualified to conceive or appreciate his idea called it his folly, and they were quite sure they were correct, for Mr. Fulton was quite unable to prove to them that the thing would be a success, or that it was a truth. I might go right on with incidents of this character if space would permit. And now we sincerely hope Mr. Winter will not hurry matters, but giv these poor deluded lunatics a fair show, giv them time. The demonstrations hav already been of such a character as to satisfy thousands and millions of quiet, intelligent people, and sometime they may reach this "champion Materialist," bold and fearless as he may be, and if not I think the world will still move.

There are a few other occasional writers for THE TRUTH SEEKER who hav made somewhat similar attacks, but I think none I hav noticed hav been quite as severe or quite as ridiculous.

To show our friends that the dear TRUTH SEEKER is not very ardently engaged in the demolition of the Spiritual philosophy, he need turn but a single page from his letter and find a large number of popular Spiritual books advertised which Mr. Bennett seems quite desirous of placing in the hands of a reading and thinking public. WM. F. LYON.

Adrian, Mich., Sep. 1, 1881.

A Red-Letter Day for Schoolcraft.

The seventh annual meeting of the Spiritualists at Schoolcraft, Mich., took place Aug. 28th. The day was extremely hot and dusty, yet notwithstanding that a large concourse of people assembled, excursions being run from the north and the south.

At half-past ten the meeting was opened by the reading of a poem by Juliet H. Severance, of Milwaukee, Wisconsin, "The People's Advent," by Massey, after which, Mr. Angel not being present, J. W. Kenyon, a Spiritualist lecturer who chanced to be present, was invited to occupy his hour in the morning, which he did most acceptably, his subject being "What is Man?" "Spiritualism," he said, "is the revealer of the mysteries of the ages, revealing the causes at work producing phenomena that hav baffled the world to explain, and that hav shrouded the world in mystery. Somnambulism, presentiments, double appearances, and many other singular phenomena can be explained only by Spiritualism. What is mediumship? Why are some mediums while others are not? The human functions can only be understood by a knowledge of Spiritualism. The past had few mediums; the present has its thousands. This is the result of evolution. Man sprung from the lower expressions of nature through the law of progressiv unfoldings, the infinit past being his father and mother, and he the epitome of the universe, both material and spiritual, the ripe fruit upon the tree of life eternal. It is the product of the everlasting past, and it will require the everlasting future to complete its unfolding."

In the afternoon Dr. Severance, after reading the grand poem, "Eternal Justice," addressed the large audience that had assembled, upon the subject of evolution. She traced the development of matter from the crude conditions of granit rock through the various stages of vegetativ life, and then the animal kingdom from its first semi-vegitativ expression to the highest type of the human being, and then showed how, by the same law of activity and motion that is inherent in all matter, the spirit is evolved, that portion of brain or body in which is the greatest activity evolving the greatest amount of spirit matter. Our forms in spirit life will be fashioned according to the exercise of the various parts, hence the necessity for a thorough cultivation of every part, physically, intellectually, and morally. She then showed how races were developed in the same manner as a child. First were the lower faculties and selfish propenstities, and the religious propensities, and the religious ideas were accordingly low, cruel, and selfish, as manifested in the time of the Mosaic dispensation. Next come the intermediate faculties, recognizing higher truths based upon authority, which was manifest in the Christian dispensation. The last faculties to be developed are the reasoning, when demonstration must supersede authority. To meet this demand come the truths of modern Spiritualism, which is the only evidence we hav of a future life—one in which we are the same in character, disposition, loves, and hates, to which we are progressing by natural methods the same as those just spoken of. She urged that if Spiritualists are to lead the world in its onward march they must throw aside all bigotry and narrow sectarianism and take hold of the vital questions of the day, or some broader movement will supersede it. She then advocated the necessity of the secularization of the government by the taxation of church property, the abolition of chaplaincies and all sectarian teaching in our schools, and the repeal of sabbatarian laws, all public fasts, and the infamous Comstock postal laws. She spoke of the importance of the labor reform movement and the financial question, the rights of woman, necessity of health, and the rational treatment of the sick. These questions are before the world, and must be met by those who will lead the people up to loftier hights. All sickness and premature deaths are in consequence of our ignorance, and can be overcome by proper generation and care, and this will supersede regeneration. Idiots, criminals, and those deformed are the results of our wrong methods, and their production should not be repeated. Criminals should be treated with the intent to cure by proper training and development, and not punished. There is no limit to the possibilities of man's nature when they are unfolded by intelligent effort. She closed by reciting Phœbe Cary's poem, "A Woman's Conclusion." Thus ended the exercises of a day long to be remembered by the listening multitude. ALBERT BURSON, Manager.

A Letter From Dr. Andrews in England.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

I hav a recent letter from Mr. Bennett; he had landed at Glasgow, Scotland, and expressed himself as highly pleased with Scotland and the Scotch people. He also advises me that he had a pleasant voyage across the Atlantic, and I think he was pleased with the Anchor line route to Scotland, which I believe he was induced to take through my influence, as I hav always come and gone by that line and route.

The harvest is progressing here midst sunshine and shower. How strange it seems to me! last year and again this year I left the United States in July, and each year the harvest was nearly over there, but not till some weeks after my arrival did it commence here. And how strange, too, that a ten-days voyage across the Atlantic plants one upon another continent where all is so different from our own loved America. I will not undertake to condense any of my observations for your over-crowded columns, as THE TRUTH SEEKER has a representativ here that will glean every item of interest clean to the bone; or, may be better, to the bed-rock.

But knowing the interest that is felt by every Liberal of America, and I might add of the world, to eagerly read every line from the pen of our Colonel Ingersoll, I will copy a fresh letter from the columns of Mr. Charles Watts's *Secular Review*, published at London, sent by the Colonel to the great Liberal philosopher and orator, G. J. Holyoke. The letter seems to be in response to the dedication of Mr. Holyoke's work, entitled, "Secularism a Religion that Givs Heaven no Trouble." The prefatory remarks to the Colonel conclude with an allusion to the coincident views of Colonel Ingersoll with recent sentiments of the *Pall Mall Gazette*. I quote: "The *Pall Mall Gazette* said the reputation of Freethought in this country would be compromised if it appeared that the leading Freethinkers were in favor of taking the oath, although clearly in opposition to their professions to that question." But it is useful to record Col. Ingersoll's coincidence in the views heretofore expressed, he being the most prominent representativ of the Freethought party in the New World. The article is headed, "News from Col. Inhersoll." The Colonel's letter is as follows:

"WASHINGTON, D. C., July 19, 1881.

"MY DEAR MR. HOLYOKE: I hardly know with what words to thank you for the beautiful and extremely flattering dedication to me of your new pamphlet, entitled, 'Secularism a Religion which Givs Heaven no Trouble.' You hav made me more than your friend. I read the pamphlet with the greatest interest; it is by far the best I ever read upon this subject. Nothing can be better than your idea about a religion for this world. The whole piece is so full of the spirit of independence, self-reliance, and perfect candor that it is hard to see how the most superficial Christian could read it without feeling real admiration. . . . You are doing great good.

"Do you intend visiting this country again? I read your articles on the duty and policy of Freethinkers whose openly-avowed convictions concerning the belief implied is my feeling to a hair. We hav had a terrible time since the shooting of the President. It was fortunate for me that the assassin was a good Christian, that he had delivered lectures answering me that he was connected with the Young Men's Christian Association, and that he had spent most of his life reading the sacred scriptures.

"Your letter would hav been answered long, long ago, only for the fact that I was absent in New Mexico, where I was looking after some mining interest.

"Hoping to see you before many months; hoping to shake your hand once more and thank you for many things, I remain,

"Yours always, R. G. INGERSOLL."

The above letter and prefatory remarks were communicated to the *Secular Review* by Mr. Holyoke, and after the letter he givs the remarks of Henry Ward Beecher upon the political stand last fall, extolling the Colonel, and also the Colonel's complimentary remarks on Beecher, etc., and concludes the article with these words: "I hav told Col. Ingersoll that my hope is to meet him again in Washington in 1882."

And now, wishing you, Mr. Editor Macdonald, and the good TRUTH SEEKER every success, I am

Yours, etc., T. S. ANDREWS.

Norwich, Eng., Aug. 21, 1881.

Winter Disposed of in a Summary Manner.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

In THE TRUTH SEEKER of August 27th, T. Winter speaks about "that modern lunacy called Spiritualism, which deludes its dupes with a false hope of a phantom life in the sky." And again he says, "There is not the first thing to prove that any life survives the wreck of death," and "I challenge the whole pack of Spiritualists to prove that man livs in any phase after once dead."

How does T. Winter know that there is no proof? Millions of people believe in spirit life after the death of the body, and no one can believe anything without proof. Mr. T. Winter does not believe in Spiritualism, and why? Because he has no proof. Others who hav investigated believe, because they hav proof, otherwise they could not believe. And when Mr. Winter asserts that there is no proof, to make sense it ought to mean that he knows of none, and this may be true, for his bigotry may hav prevented him from looking up the proof, and he talks very much like one who has never investigated and knows nothing about the matter.

Spontaneously and simultaneously, without collusion or concert of action, thousands of persons in this country and in other lands hav become mediums of phenomena, which hav taken the name of Spiritual phenomena, and why? Because innumerable communications from unseen intelligences, always purporting to come from departed friends, hav been received, and in this there is some proof that life survives "the wreck of death."

A bit of pencil placed between two slates produces messages purporting to come from friends who hav gone before, and the messages seem to prove that they are what they purport to be without doubt in the minds of those receiving them, and in this there would seem to be some proof.

Millions of telegrams, all agreeing on the one point that they come from the departed, would seem to be strong presumptiv proof in favor of the doctrin of continued life, and these phenomena hav not been explained or accounted for in any other way; when experts get up the force the intelligence is lacking. It is often said, I know that my friends liv, for I hav often seen and conversed with them, and they gave me indisputable evidence of their identity; and why no proof in this?

All nations and peoples who hav lived within the historic period hav, almost without exception, believed in continued life, and why? Because proof of some kind satisfied the innumerable multitudes, notwithstanding the assertions of Mr. Winter, and the verdict of the people still continues to be that a preponderance of proof is in favor of a future life. But intelligent Spiritualists do not believe in anything being supernatural. The "modern lunacy called Spiritualism" has explained much of the supernaturalism which has been believed in, and misled the people in all the ages of the past. The miracles which hav been relied on for ages to prove some things, hav mostly been explained by modern Spiritualism, and no well-informed person now believes that there ever was a miracle or ever can be.

The universal reign of law is now admitted, disposing of all miracle, and of the idea or notion that prayers were ever answered or ever will be. And all superstitions based on dreams and fables hav been disposed of in the same way, as inconsistent with the doctrin of universal law. WILLAM WATSON.

Lowellville, O., Sept. 1, 1881.

THE SACRED BROTHERHOOD, an organization of Liberals of all shades of Freethought upon the broad basis of the brotherhood of man and charity to one another, will hold their annual meeting at the town of Liberal, Mo., the only town in America intended to be entirely Liberal. Good speakers and good music will entertain the audiences, and those from abroad will find plenty to eat. They invite all Liberals to meet with them, and all orthodox who want to discuss the live issues of the day. The meetings will be held Sept. 9th, 10th, and 11th.

Around the World.—II.

A WEEK IN SCOTLAND.—CONCLUDED.

Glasgow, Tuesday morning, August 15th.—We finished up Edinburgh to-day, and returned here after 4 P.M. We visited Edinburgh Castle, the old Parliament House, the National Gallery of Paintings, the Gallery of Art, the Phrenological Museum, and Holyrood Palace. I will briefly give some of the particulars, beginning with the castle, which is perched on the top of a rock 443 feet above the water level, and is prominent in view from all parts of the city. The top of the rock contains seven acres, which are pretty well covered by the palace, the castle, and barracks-yards. The rock is nearly perpendicular on all sides, save where the entrance or esplanage is, so it is a stronghold most difficult to take by storm or by scaling. A high wall on the top of the rock incloses all save the buildings whose walls stand even with the side of the rock.

A fortification was built on this rock by the Picts as early as the fourth century; but none of the present buildings, except the quaint little old church called St. Margaret's Chapel, built in the eleventh century, were erected before the fifteenth century.

The most interesting features of the castle are the room where the crown formerly worn by the kings of Scotland and the crown jewels are kept safely secured in a large iron cage, and Queen Mary's bedroom, in which James VI. of Scotland—afterward James I. of England—was born. We looked out of the window from which, when nine days old, he was let down in a basket 250 feet. If the rope had broken, perhaps England and the world would not have lost very much. Some fine old paintings of Queen Mary adorned the walls of her room. When there was any disturbance in the country the crowned heads were quick to flee to this castle for safety. A large room, called the Parliament Room, was used for legislative purposes.

The palace looks grim and old, and in its best days was not very grand. The barracks are occupied by seven hundred soldiers, comprising a Highland regiment. When the union was formed between England and Scotland, one of the stipulations was that the castles of Edinburgh, Stirling, and Dumbarton should be garrisoned. To fulfil this contract, soldiers are still kept at each place, though far the most at Edinburgh.

We saw the soldiers drilling, and noticed that they are a fine, hardy, robust-looking set of men. They are Scotch, and were raised on oatmeal cakes. Many of them wear the Highland uniform—a kilt and naked legs. We have met Scotch soldiers in many places, often wearing the national kilt. Although the Scotch soldiers, as a general thing, look fine, I cannot say I admire their uniform. There is no beauty in a lot of men's shanks and bony legs; besides, this climate is too cold to go with the legs naked.

The Parliament House, near St. Giles's Cathedral, is occupied only by paintings and statues of Scottish notables, warriors, and statesmen. In the center of one of the rooms in the National Gallery is a fine, full-sized marble statue of Burns.

The Museum of Antiquities contains a large number of copies in plaster of Grecian and Roman statuary, the originals of which I saw last year at Naples and elsewhere. In other departments are collections of Egyptian antiquities, sculptures, terra-cottas, etc., from various countries; old Scotch wood carvings; various instruments of punishment and torture used in Scotland; "the maiden," or Scottish guillotine, by which several earls, dukes, and other notables had their heads taken off about two hundred years ago, also other Scotch antiquities.

Holyrood Palace was the former residence of the kings of Scotland, and was built over three hundred years ago. It is a rather plain, antique stone edifice, square in form, around a square court in the center, with towers, castellated elevations, etc.

The picture gallery is well filled on both sides and ends with paintings of both the fabulous and reputed kings of Scotland. One is surprised that Scotland had so many kings. These were painted two hundred years ago, and of course have an ancient appearance.

An interesting feature of the palace is Queen Mary's apartments and Lord Darnley's room. Here are the chairs used by Mary, the bed she slept upon, and other furniture used by her. The Scotch people seem to venerate her highly.

Adjoining the Palace is the Royal Chapel, in ruins, being about the fourth part of what many hundreds of years ago was Holyrood Abbey, which stood there in the form of a Greek cross, one part only of which remains. It was built in fine style for the twelfth century, but suffered severely by the calamities of war. It now has no roof, and the walls and pillars only remain. Here many of the notables of Scotland were buried, and large tablets on the wall, and others forming the floor of the chapel, bespeak their praises and valorous deeds.

Edinburgh is well supplied with monuments and statues. That of Sir Walter Scott is the most conspicuous and beautiful. The monument is of brown sandstone in the form of an open, crucial, Gothic spire, supported by four grand arches, which serves as a canopy to the fine marble statue of the author of the Waverly Novels in a sitting posture, with his favorite dog, Maida, by his side. The spire is nearly two hundred feet high, in the Gothic style, and in the numerous niches are statues of the characters in Scott's novels. The whole cost $60,000.

Near this is a fine bronze statue of Livingstone, and west of it are statues of Wilson, Black, and other distinguished Scotchmen. In St. Andrew's Square, which is beautifully laid off, and surrounded by an iron fence, stands a tall, fluted monument, 136 feet high, with a statue fourteen feet high of Henry Dundas on top. Among the other statues and monuments may be mentioned those of Pitt, Burns, Brewster, Chalmer, Charles II., George IV., Hopetown, Lord Melville, the martyrs, Nelson, North, Playfair, Prince Albert, Wellington, and the Duke of York, and also the National Monument. They are all very fine.

Edinburgh is noted for its colleges, schools, and hospitals, but I will not stop to describe them. We stepped into the Phrenological Museum, where are many hundreds of skulls of men of different nationalities, and heads of distinguished men (in plaster), among which I particularly noticed David Hume, an intellectual and benevolent head; Voltaire, deep and cunning; Burns, with poetry in excess, and also the heads of murderers and criminals. This collection was commenced by George Combe, one of the great and good men of Scotland. But I hav probably said enough about Edinburgh. It is a city of much publishing, much scholarship and reading, but not a city of manufactures and commerce like the city of Glasgow. We rode over here in eighty minutes, passing through a fine farming country, well fenced and well supplied with good farm-houses, and with teeming crops.

Scotland must be a poor country for apples. I have not seen an apple orchard in all my travels over it. Green gage plums are considerably raised, and some strawberries of large size are seen, but not of a flavor equal to ours at home. Gooseberries are the most abundant fruit, but they illy supply the place of the apples and peaches of America, which I very much miss.

Tuesday, Aug. 16th.—To-day we have made the tour of Loch Lomond, Loch Katrine, and the Trosachs, considered the most picturesque part of Scotland, and the prettiest of the Highlands. Leaving the city by rail at 7.40 A.M., we soon reached Balloch, at the foot of Loch Lomond, the most beautiful of all the Scotch lakes, where we found a steamer in waiting, which was soon bearing us up the lake, an irregular and rather narrow body of water, twenty-two miles in length, having twenty-four islands, varying in size, and surrounded by continuous, somewhat independent, green, rocky hills in the form of domes and other shapes of the most picturesque character. Rarely is more beautiful scenery found in the world. Trees are more abundant here than further north. Some of the islands are cultivated and some are mere piles of rocks, covered with grass, heather, or moss, with an occasional tree. One cultivated island, containing two or three hundred acres, is called the drunken island, because several drinking wives have been sent there by their husbands, where the women were provided with what they needed, and could eat and drink all they wanted, but from which locality they could not possibly escape. I made inquiry if there was another island where drunken men are sent, but could not learn that there was. Along the banks is an occasional fine hotel, where pleasure-seekers spend a few weeks of summer. Several from England are now here, and many more making flying visits. I also meet a goodly number of Americans—to-day Dr. Mallory and Mr. F. P. Smith, of Rochester. Everybody who visits Scotland wishes to see Loch Lomond, really a very pretty lake. On its banks Rob Roy McGregor, one of the Highland heroes, used to live, and the cave is pointed out where he and those connected with him used to hold their councils. Loch Lomond has so often been described by those who have done it so much better than I can that I will not attempt it. Some of the hills or mountains surrounding it are quite elevated. Ben Lomond, the tallest, is 2,192 feet above the lake. Many of these hills are mere hunting-grounds, kept for deer, grouse, etc. Hunting is great sport here.

The steamer landed us at Inversnaid, where we took coaches—nearly a hundred in all—and climbed some 400 feet in our five-mile ride to Loch Katrine. From this pure lake Glasgow obtains its supply of water, which is carried a distance of thirty miles or more. It is 365 feet higher than this city. It is ten miles in length, and is also a most beautiful little lake. This is where Sir Walter Scott located his "Lady of the Lake." Here on its banks we saw the house in which Helen McGregor was born. A small steamer took us the length of the lake, where coaches again awaited to convey us ten miles through "The Trosachs" to Callander, a railroad station. We stopped on the way at a fine hotel, where all took dinner who wished. The Trosachs is a long defile, glen, or continuous wide ravine, with romantic and picturesque scenery, afforded by the high hills on both sides all the way. We also passed two small lakes in the ten miles. The ride would have been very enjoyable had it not rained a slow, drizzling rain, or heavy mist, which after a while finds it way to the skin. But as we absolutely had two days without rain, we should perhaps not complain if it did rain in the Trosachs, for it passes as an adage here, "It always rains in the Trosachs."

From Callandar, a fine, well-built stone-house village, we had a two hours' ride back to Glasgow, and saw more excellent country and good crops. By way of variety we had more rain along the way, and found upon returning that Glasgow had been blessed in the same direction.

Let me now describe to you our visit to two of the largest steel works in Glasgow. The first was the establishment of I. & W. Beardmore, of Parkhead, in the outer portion of the city. Here some one or two hundred tons of cast iron are daily converted into steel by the Siemens process, which has been in use about eight years. The product is often called "soft steel," but as steel is purified iron with a certain per cent of carbon worked into it, and as this iron by the Siemens process is divested of its carbon, it is questionable whether *steel* is the proper term for it. *Homogeneous iron* is considered a more proper term. Two kinds of iron ore—one a *hermatite*—are used for the purpose. Ten tons are put into furnaces and kept at an intense boiling heat for ten hours. This ebullition of the iron drives off all the carbon which the ore contained. A dozen or twenty of these furnaces are built in a row, and are heated with jets of gas. It seemed curious that gas will heat furnaces better and cheaper than coal, but so it is. When the iron has been submitted long enough the contents of a furnace are drawn into a large iron pot, called a ladle, which also holds ten tons; this moves on a car or carriage for the purpose over a series of large iron molds of different sizes, some of them holding an ingot four feet long, two feet wide, and over a foot thick. The molds are thick, open at both ends, and stand upon one end, when the melted metal runs into them with all the ease imaginable. When they have stood a few hours the ingots have become sufficiently cool and sufficiently decreased in size so that the molds can be lifted from them by machinery. It is a sight when the doors of the furnace are removed to look in and see the broad surface of melted iron glowing with white heat, bubbling and boiling like a huge kettle of pudding. The light is too intense for the eyes unless protected by colored glasses, which the men make constant use of, and handed us to use for the occasion.

The ingots are next placed in heating furnaces, where they are brought to a high heat, but not enough to melt them. They are then taken out and placed under a huge steam trip-hammer, where they are pounded most unmercifully, the sparks or scales flying very freely, until the impurities are out and the metal become entirely maleable. These trip-hammers are immense institutions. There are several large ones in the works, but the most powerful of all, and perhaps in the world, is appropriately named the "Samson." The hammer and piston are in one piece of steel and weigh twelve tons. The anvil weighs forty-two tons and is placed on a solid foundation of three hundred and fifty-three tons of concrete composed of slag, bush dirt, iron borings, and Portland cement. This concrete, which has hardened into a solid mass of great firmness, tenacity, and endurence, was deposited on a bed of blue "till," lying at a great depth below the surface of the ground, the length of the block of concrete being nearly twenty-three feet, and the width over seventeen feet; on the top of this are courses of plank and iron borings alternately. Altogether the foundation for the hammer is a permanent one, and it needs to be four hundred tons; that is, the force of that number of tons falling the distance of one foot. To enable a hammer of twelve tons to strike a blow of four hundred tons the power of steam is employed. A cylinder is placed upon an iron frame immediately over the hammer and anvil, and at every blow the force of the steam upon the piston increases the blow to the amount named. It was the first time I had seen anything of the kind, and I was not a little surprised to see with what ease six or eight men with levers and the proper appliances could handle an ingot weighing three or four tons, holding it under the hammer, putting it on edge, turning it over, cutting off the ends, cutting it in pieces if necessary, and reducing it to the size and shape desired to fill orders.

The Samson hammer is capable, with a steam pressure of sixty pounds, and with an ordinary force of hands, of striking thirty blows per minute and of finishing up an ingot of two tons into slabs in seven and a half minutes. It is most remarkable how such a heavy body of steel can be so expertly and expeditiously handled in so short a space of time, but the iron trucks for carrying the hot, heavy masses, the cranes, levers suspended by chains, etc., all work effectively, and the men are masters of their business. Every motion seemed to be the proper one and not a mistake was made. It is one man's place to manipulate the hammer, and by letting on and cutting off steam to strike the heavy blows when

desired and to withhold them when not needed. A large share of the work done at this establishment is rolling steel and iron plates for ocean and other steamers, boilers and similar work. For boilers and shipbuilding the Siemens steel is vastly stronger, tougher, and better than iron. For ocean steamers the plates are rolled from ten to twenty-five feet in length, four or five feet wide, and from half an inch to an inch and a half in thickness; these are bolted on the iron ribs of the ship. The plating for iron-clad war steamers has been carried to a foot and even eighteen inches in thickness, but guns, I believe, have been made powerful enough to send a ball even through this tremendous thickness of solid steel. It seems to be a still unsettled question which shall be triumphant, thick plates or heavy guns.

The ingots for the plates are heated and handled much in the same way as for the steam hammers; masses from half a ton to four tons are brought from the heating furnaces on iron trucks and passed and repassed through rollers six or seven feet in length and nearly two feet in diameter. The motion of the rollers is reversed in a moment, so that the mass is passed between the rollers back and forth, losing no time in handling. In this way a mass of two tons or more is passed between the rollers twenty or thirty times, two men bringing them nearer together with screws every time the metal passes through, until with a gage it is found to be the desired thickness, and it is carried off on the iron carriages and laid upon the stone or iron floor while still red hot. The last few times the plate is passed between the rollers dry birch twigs or brush are thrown upon the plate just before the rollers, and this causes the scales to work off and leave the plate smooth.

It is a striking scene to see in one large room scores of men handling these masses of red-hot steel, some beating it with steam hammers and several sets of rollers at work rolling the heated masses. So much heated metal of course heats up the air in the establishment not a little, and the perspiring men, flying about in all directions, look as though they might be Cyclops, and old Vulcan himself could not be otherwise than at home in this modern hades. It was also astonishing to observe with what facility the huge shears, with blades seven feet in length, will cut plates of cold steel an inch or more in thickness. Some idea of the extent of the establishment and the amount of money it takes to pay the current expenses may be had when I tell you that twelve hundred men are employed here, and considerably more than a hundred tons of steel are worked up daily.

We had an interview with one of the gentlemen of the firm. He was very polite and kind, giving us freely all the information we desired. The firm appear to be doing a flourishing business, as they certainly deserve to. They assuredly have my best wishes.

After this we visited the Steel Works of Scotland, at Newton, some six miles out of the city. These are somewhat more exsensive works than those just described, as their full quota of men is fourteen hundred. They here also manufacture steel by the Siemens process, and make steel rails for railroads on a pretty large scale. We saw them roll out several masses of steel into rails from half a ton to a ton in weight, in strings two or three hundred feet long, which were cut up in proper lengths with a large circular saw while still red hot, much as though it was stove wood. The steel for rails is made harder than that used for boilers and ship-plating. This is affected by introducing carbon while still in the furnaces. One striking feature in this establishment is the great power of its engine—300 horse-power. It has no fly-wheel, so that its motion can be reversed every half minute when the rollers are in operation. Five huge boilers make the steam for it. The shears here were still larger than seen in the first establishment, the blades of some of them being nine feet in length, and able to cut cold steel plates 1½ inches thick. Its steam hammers were also large, but I think none so powerful as the one I have described, or so perfect in workmanship. The capacity of these works is extensive, the pay-roll being about $15,000 per week, and often turning out over 150 tons of steel per day. I saw several large piles of steel made ready for America, in slabs of a certain size for rails and other purposes. Since we in America hav got to making rails pretty extensively, much less is sent over there from this side than formerly. But the iron and steel manufacture of Glasgow is immense indeed, giving altogether, employment to many thousands of men.

Glasgow has a fine public square on Queen street, in the center of which is a tall column over one hundred feet in hight, surmounted by a large statue of Sir Walter Scott. On the outside of the square are several smaller monuments and statues of Burns, Livingstone, James Watt, Peel, Wellington, and others.

The railway stations of the city are large and commodious, and all covered with thick, hammered glass plates. The public buildings are of a good character, and many of them very fine. The town has a college, libraries, and museums, but I did not take the time to visit them.

The cathedral is perhaps worthy of mention. It is not equal, of course, to many of the cathedrals on the continent; but as it was erected in the twelfth century, it may be regarded as an antiquity. It is 319 feet in length, and 63 in width. Its central tower is 225 feet high. Its crypt is somewhat noted for its fine tablets, with extensive inscriptions.

Glasgow must be admitted to be a fine business city, having in its manufactures but few superiors in the world. One fault can reasonably be found with it—there is far too much ardent spirit used here. It is the bane of the working classes. In the outer part of the city, among the mechanics and laborers, it seems as if nearly one-fourth of the buildings are occupied by "spirit merchants." Too much of the money earned by working people goes to pay for whisky and other alcoholic liquors, and the effects are seen in the barefooted and bareheaded women and children who perambulate the streets in a state of destitution. It is a great pity that the poor people of Scotland make so much use of intoxicating liquors as they do. If they would but abstain from this, much poverty and degradation would be obviated.

I omitted to mention that the people of Edinburgh are making preparations for the grand fête coming off there on the 25th inst, when the Queen will be there and review fifty thousand troops. It is thought not less than five hundred thousand people will be present.

Adrossan, Wednesday evening, August 17th.—We left Glasgow this morning for Ayr, near which old city Robert Burns was born. We visited, first of all, the Tam O'Shanter, in which, according to Burns, Tam O'Shanter and Souter Johnny used to hold their meetings. The building is a low, two-story, plastered structure, with a thatched roof, with the straw nearly a foot thick. We saw the room where they sat and the chairs they used. I ventured to take a thimbleful of sherry in the old Tam O'Shanter for *Auld Lang Syne*.

We walked out two miles to the cottage farm-house where Burns first saw the light. We saw the bed in which it is said he was born, and the place where the piece of wall blew in on the night the future poet made his debut into the world. The chairs also then used are still there, and the ingle, or fire-place, where his mother did the homely cooking for the family, on which fire was still burning. We were showed several original manuscripts of his poems, particularly Tam O'Shanter, and one or two others. A statue of Burns adorns the pleasant room, added to the house, in which to hold his centennial celebration, January 25, 1859.

The house is a low cottage, with a straw roof, which has evidently been repaired. A coarse plaster covers the outer and inner walls, both of which are kept whitewashed. Here, I realized, was brought into the world one of the most natural, simple, and one of the sweetest poets that ever sang, who, though he had some faults and weaknesses, was at heart a true man—really one of nature's noblemen, one of the highest works of her hand. I feel, while standing in his birthplace, a deep veneration for the memory of Burns, whose cheerful songs and poems are still sung and repeated with admiration by the people of Scotland, as well as wherever the English language is spoken. The natural outbreathings of his soul have made the world happier and better. Some of his songs are the sweetest ever penned by man, and his "Man's a Man for a' That" is grand and glorious. He believed in manhood, but despised tyranny, oppression, and cant, whether of royalty or of a hypocritical priesthood.

A little further on we came to Alloway Kirk, where Tam O'Shanter, in his midnight ride, saw the witches, and where, in making his escape, the mischievous Nannie jumped upon his mare, Meg, caught her by the tail and pulled it out. The walls of the old kirk are standing, but the roof long since took its departure. The churchyard is full of graves, and the thick, massive tombstones, many of them more than a hundred years old, tell who were buried there, with the usual poetical injunctions for the living reader to be prepared for coming death, which surely awaits him.

Still farther on stands, on an elevated plot of ground, the beautiful monument which the friends of Burns erected to his memory. The walls of the base inclose a circular room, some sixteen feet in diameter, lighted by a glass dome. On the top of the walls stand, in a circular position, eight round columns, which support the canopy, on the top of which is suitable ornamentation. A stairway leads to the observatory, under the canopy, where a fine view is had of the "bonny Doon," which placidly flows by within a few rods of the monument. The grounds surrounding the monument are most beautifully decorated with flowers and ornamental shrubbery in beds and along the gravel walks. In the rotunda of the monument is a fine marble bust of Burns, and the Bible he is said to have presented to his Highland Mary, with an assortment of Burns's mementos, and photographs kept for sale. In a room hard by are life-size statues of Tam O'Shanter and Souter Johnny sitting over their beer in gleeful conversation.

The Doon is a very pretty stream, of good size. Near the monument it is spanned by two permanent stone bridges. Not far away still live two maiden nieces of Burns. They appear about seventy years of age. They are proud of their relationship to the great poet, and cheerfully engage in conversation respecting him. They entertain a very friendly feeling toward Americans, who often visit them and bestow upon them small amounts to help them fight the battle of life.

In returning to the town of Ayr—a rather quaint, antique, solid-looking town of some fifteen or twenty thousand inhabitants—we visited the "twa brigs" (two bridges) over the river Ayr. These, it will be remembered, were the subject of one of Burns's poems. There had from time immemorial been the plain solid old bridge spanning the Ayr.

> "Auld Brig appeared, of ancient Pictish race,
> The very wrinkles Gothic in his face;
> He seemed as he wi' time had wrastled lang,
> Yet, teughly doure, he bade an unco bang."

Finally it was determined to build a new bridge a square below, and it was ornamented and decorated with carvings, etc.

> "New Brig was buskit in a braw new coat,
> That he at London frae ane Adams got;
> In's hand five taper staves, as smooth's a bead,
> Wi' virls and whirligigums at the head."

The old bridge of course was jealous, and Burns made them hold a dialogue together. Finally the old bridge, in utter disgust with the young upstart, says:

> "Conceited gowk! puffed up wi' windy pride!
> This mony a year I've stood the flood and tide;
> And tho' wi' crazy eild I'm sair forfain,
> I'll be a brig when ye're a shapeless cairn."

Here, you notice, was a distinct prophecy. The old bridge predicted that while he himself stood fast and firm the new bridge would become a shapeless mass. The prophecy proved true; the fine new bridge some years after fell a shapeless mass into the Ayr, and another bridge was built in its place, which still stands. The old one, too, is still on duty, and I walked upon it. Here was one of the most remarkable fulfilments of prophecy that I have ever met with, and in my opinion it surpassed Isaiah and Jeremiah in this line altogether. The room was pointed out to me, still standing beside the Ayr between the two bridges, in which Burns hurriedly wrote the poem of "The Brigs of Ayr." On the Wallace Tower, built upon the remains of the fortifications which Cromwell caused to be built, is still the clock which Burns mentioned.

The country about Ayr is pretty and productive. By conversing with farmers and others we learned that good land turns out fifty bushels of wheat, eighty to one hundred bushels of oats, weighing forty-five to fifty-five pounds per bushel, and from two to three hundred bushels of potatoes per acre. The land is kept well fertilized, and the very frequent rains bring out the crops to the land's fullest capacity, and the moist, cool weather causes the grains to ripen slowly and plumply. The prices of farm crops here run about as follows: Hay, $26.00 per ton; oats, $1.75 per bushel; wheat, about $2.00 per bushel. Good sheep are from $10.00 to $12.00 per head; steers, three years old, and cows, from $100.00 to $125.00; and horses from $1.00 to 500.00. These prices may seem high to American farmers, but it must be remembered that farmers here have to pay a rent of from $12.00 to as high as $50.00 and $60.00 per acre. The average rents, hereabouts, are $15.00 to $20.00. I have seen a few apple and pear trees in this vicinity, or rather the vicinity of Ayr, with a profusion of beautiful flowers everywhere. It is a matter of some surprise to me how flowers can bloom so beautifully and so bountifully where the weather is so cool and there is so little sun.

I must say a word about the fences on the farms and by the roadsides. Hereabouts they are principally stone, and by the roadside are laid in mortar and as smoothly and with as much care as though the wall of a house; and often they are high, frequently five and six feet. I have sometimes, as in the case of an old curmudgeon who wished to shut himself away from the gaze of passers by, noticed walls even ten feet high, especially in the outskirts of the villages. They are made so square and smooth that a boy could scarcely climb over them. I do not like these high walls all along the roadway; they are of course permanent, but they look cold, cheerless, and forbidding. When a person is walking along country roads, he wishes to look over into the fields and see the crops, and the sheep and cattle feeding, and not feel as though he was in the corridor of a prison.

I must give the farmers of this country the credit of keeping their fields very clean and free from weeds. I have hardly seen a single weed in the hundreds of miles I have traveled over this country. It cannot be possible that weeds grow so rapidly in this country as America, but farming is attended to far more carefully here than there.

We have not seen the central part of Scotland, but have surrounded it and taken a pretty thorough view of it. We are now about to leave it, and a few words of its people may not be amiss. I must say then, that I like the Scotch people very much indeed;

they are honest, earnest, industrious, frugal, genial, and reasonably happy. Perhaps they are a trifle grave and matter-of-fact people, but they are thorough-going, plodding, persistent, and successful, or they could not have succeeded in this country as they have.

The Lowlands are a good farming country, but the Highlands, as you have doubtless inferred, are rocky and sterile. But had the country a warm, genial, and sunny climate, Scotland would be a delightful place. I fear I should never become an admirer of Scottish mists and rains. We have now passed eight days in this country; two days it did not rain, but one of them was raw and cold. Such coldness of the air in August I cannot like. We have had some hours that seemed pleasant, but we have not had an hour that we would call even moderately warm in our country. The most of the time an overcoat has not been uncomfortable.

I will also say a word more about the ladies. I disparaged their looks a trifle, but I must say that to-day I have seen several, if not pretty, at least good-looking women, and they all have a remarkably fresh, rosy, healthy look. Some of the young girls have too red cheeks, looking as though the skin had all been rubbed off. I have met several large people, but very few fat ones, and very few unreasonably thin and emaciated, and no indications of biliousness. I should say the people generally enjoy better health here than in America.

I have said nothing about the bagpipes of Scotland. I have heard them on several occasions, both in the front of soldiers on the march and on other occasions. The noise they make may cheer a Highlander, but it would not me.

We are now on the steamer Northwest, at Adrossan, and at 11 P. M. will steam out for Belfast, where we will find ourselves in the morning. I will bid good-bye to Scotland and good-night to you.

D. M. B.

Around the World.—III.

SIX DAYS IN IRELAND.

DUBLIN, Aug. 19, 1881.

DEAR FRIENDS: We left Adrossan at 11 P. M. Wednesday night, and had a smooth passage across the Irish Sea to Belfast, arriving about daylight yesterday morning, finding ourselves in Old Ireland "for sure." Breakfast was the first thing to be attended to, for which the hotel keeper had the assurance to charge us three shillings each (75 cents), and then we looked about the town and found it to be a well-built city with fine stores, good public buildings, and neat, wide streets, with a population of 212,000. This is the seat of the linen manufacture in Ireland and the greatest place for the business in the world. The linen mills and warehouses are large, tall, and imposing buildings, five and six stories high, and present a peculiarly neat appearance for manufactories; there are a large number of them.

I early made it my business to call upon Mr. John Montgomery, manager of the Falls Flax Spinning Company's works, and whom, in company with Mr. James Kirkpatrick, I met on the continent last year, traveling with them from Brussels to Cologne, thence to Bohn, then up the Rhine, stopping together over night at Bohn, looking the town over together, and again at Bingen on the Rhine, and then on to Mayence, where we parted. I found them very genial, pleasant gentlemen, such companions as one likes to fall in with when on a journey, as well as at other times. I resolved if ever I visited Belfast to call upon them. We found Mr. Montgomery busy at work at flax spinning, or rather superintending six hundred employees. He seemed glad to see me, and I am quite sure I was glad to see him. I learned that Mr. Kirkpatrick was away on a tour in Switzerland, so I will not be able to see him, which I have cause to regret. Mr. Montgomery kindly showed us over his establishment, and now I fancy I will be able to tell you a little something about flax-spinning. We first visited the large store-room where the flax is deposited when brought in from the growers or from the continent, Belgium, and elsewhere, for only about half the flax manufactured in Belfast is grown in Ireland. The Flemish flax is put up with more care and in better style than the Irish, and perhaps is quite as fine in quality. There was probably one or two hundred tons of flax in the large store-room. The first process is hatcheling and hackling, by which process the flax is thoroughly combed, divested of any remaining shives or particles of the stock or woody portion of the plant. It is also divested of the tow, the disarranged fibers of the flax. This hackling was formerly done by hand, and was a laborious, unpleasant task to perform; but now it is done by a large, complicated, and expensive machine, called the hackler. Hanks or twists of the flax after being opened and passed a few times through a hatchel are placed into metal clamps at the center, and are entered in the hackler one clamp following another, some ten or twelve feet, the length of the machine. These clamps drop down in sections, so that the flax passes between combs of steel needles, which comb and straighten the flax most beautifully, the tow dropping on the floor under the machine, and used for coarser purposes. These sections of the clamps move along in the machine and drop again and again between the combs, which grow finer and finer as they advance, so that at the end of the hackler the flax is most thoroughly combed, every fiber lying perfectly straight and almost as soft as silk. The hanks, twists, or whatever they are called, are then reversed and the other end or half passes through the machine and receives the same amount of combing or hackling. This process greatly improves the appearance of the flax. It is then taken into another room where some twenty or thirty men are busily engaged in assorting the flax that has been hackled, separating it according to fineness and quality, and deciding which shall be for warp and which for the woof or filling, the warp requiring the best material and the hardest twisting. The men who work at hatcheling, hackling, and assorting necessarily have to breathe in constantly the fine dust of the flax with which the rooms are filled; this unavoidably affects the lungs, and after a few years they are greatly afflicted with pulmonary diseases, which of course abbreviate their lives.

After being thus assorted by skilful judges the flax passes through other complicated machines which I fear I cannot describe, in which the flax is compressed by rollers and by running through a series of these machines is drawn out in loose, coarse, untwisted treads, and wound on large spools, holding each perhaps two or three pounds of flax. A large room, 200 feet by 75, is filled with these machines, which press, refine, and draw out the flax preparatory to spinning. These machines are attended by women, from girls thirteen years of age to the gray-haired matrons who have spent a lifetime at this employment. On the two next floors above, in rooms of the same size, are the spinners; these are long, complicated machines having 480 spindles each. A girl attends to two of the spinners, or 960 spindles (if I am not mistaken). This spinning is done by the damp process, the flax passing through warm or hot water, and the entire room being filled with steam, almost like a vapor bath. The coarse, loose yarn prepared in the preceding room is in the spinner stretched out twelve or fourteen times its length and twisted to the requisite degree of hardness. It is marvelous how fine and even the threads are made, and with what dexterity the spinning girls manipulate the business; the fine threads very often break in the process, and it is astonishing to see how quick they will mend it and the spindle be made to resume its work. As the spinning is done the thread is wound upon small spools or bobbins, which in other machines in other rooms is put on large spools and in large reels wound off in knots and hanks or skeins, each knot and each hank having just the right number of threads. In the reeling little bells tell when the right number of threads is made up, and everything moves like clock-work. In another room the warp is prepared by a machine winding from hundreds of large spools at a time, enough to make a piece of linen a yard and a quarter or a yard and a half in width. The threads pass through a reel of the proper degree of fineness, are wound evenly on large iron rollers with flanges at the ends like a spool, and then are put into the looms for weaving. I forget how many thousands of feet of thread is put upon one of the large iron rollers, but the number is very large, and the weight of thread must be very great. The process of weaving is much the same as with cotton and woolen goods.

The men work by the pound at hatcheling, hackling, straightening out, etc. By constant effort they make between five and six dollars per week. A part of the women work by the day and a part by piece-work, and make two dollars per week. The women who do the reeling sometimes earn, if very expert, $2.50 per week. And here they spend their lives, many of the employees having grown old in the service. The dusty part must be very unhealthy, and the hot steam, especially in cold weather, must be very exposing; the contrast in the air, without and within, must be very great. Although many of the girls looked healthy, I noticed they did not hav the rosy cheeks, fine straight forms, and full busts of the bonnie Scotch lassies. Working constantly in heated air is very unlike the free, pure air among the hills of Scotland.

The engine which runs the establishment is a very large one—three hundred horse-power, with a thirty foot walking-beam, four and a half foot cylinder, and seven foot stroke, supplied with steam by three large boilers. The power is far more than is required, it originally being designed for an additional mill.

The number of employees in the Falls Flax Spinning Company is six hundred. In some establishments are double the number. In and about Belfast thirty thousand women are employed in the linen manufacture, besides the men. When the linen trade is good times are good in Belfast, employers, manufacturers, and shopkeepers all flourishing; but when there is a depression in the trade everybody suffers. In the time of our civil war, when cotton could hardly be had, the linen trade was remarkably good, and many fortunes were made in Belfast.

Accompanied by Mr. Montgomery, we next visited the manufacturing establishment of Combe, Barbour, and Combe, the manufacturers of the hacklers, spinners, and all the other machinery connected with the spinning of flax and the manufacture of linen, which is a very extensive establishment. It covers eight acres of ground, employs fourteen hundred men, and turns out nearly a million dollars worth of work per annum. Its weekly pay-roll is over $5,000. To giv some idea of the extent of its business and the cost of conducting it it may be stated that the tools and machines used in the establishment are themselves worth $3,000,000. Machinery for the manufacture of linen is peculiar, and is not gotten up to any extent save in this establishment. Extensive orders are being filled from Belgium, Russia, America, and other parts of the world. I saw $200,000 worth of the machinery packed ready for shipment to Barbour Brothers, Paterson, N. J.—brothers to the Mr. Barbour of this establishment, and who formerly lived in Belfast. The full advantage is taken in this manufactory of performing the hundreds of kinds of work done by the appliances of machinery and the making of the almost innumerable parts of the many machines has necessitated the making of many expensive machines and tools, and that is why the aggregate of the tools is so large. Of course lathes, planers, etc., are used in great numbers. We saw ninety lathes in one room, with several large ones in other rooms. The forging is all done by machinery, many trip-hammers of various sizes being constantly at work, one of which was made in America; it strikes more rapidly and does more execution than others of its size. The foundry for castings of iron and brass is very extensive, and is similar to other foundries. We had some conversation with Mr. Barbour, who principally directs and manages the entire establishment, and found him a very pleasant gentleman. We were shown over the establishment by Mr. James Megannety. The work is not all performed in one building, of course, but rather a series of buildings; and a narrow-gage railway for hand-cars connects all together for conveying work and stock from one part of the establishment to another, also from one part of the same building to another. A mile and a half of this railway track is in use and saves a great amount of heavy carrying. As it must be readily seen, as the manufacture of linen machinery cannot be engaged in except at a very heavy expenditure of money, this firm is likely to have very little competion in any part of the world, and they must continue to be the manufacturers of this class of machinery for all nations. They take the greatest pains with all the work they turn out, and every machine is tested by practically working the flax before it leaves the establishment; thus if any defect exists in it it is detected before it is shipped. While looking through this extensive establishment I was fully impressed with the fact that Ireland can do some things as well as other countries. The engine for this establishment is necessarily of large power and runs very smoothly, and the machinery is all operated by leather ropes or round belts, no cog-work or flat belts being used.

After this the two gentlemen, Messrs. Montgomery and Megannety, took us in a carriage out to the cemeteries, the park, and the suburbs of the town on the west. The cemetry is on somewhat elevated ground, and affords a charming view of the Lagan valley and the adjacent country, with the Black Hills on the north and the Castlereagh Hills to the south, including in the valley several villages, manufactories, and hundreds of farms, each looking at its very best. I have seldom seen a more beautiful prospect. The cemetery is laid off with excellent taste, and is ornamented with a profusion of lovely flowers in full bloom. The cemetery visited is but fifteen or twenty years old, and its monuments are all modern and beautiful. The rich people of Belfast have evidently vied with each other as to which shall have the prettiest monument in the cemetery and the most nicely improved lot. In the rear part of the grounds is ample room for the poor, to whom burial room is given gratis; but few or no fine tombstones or monuments are raised over their graves.

The ride over, Mr. Montgomery took us to his very comfortable house, where a fine dinner awaited us. His hospitality is of the genuine character, and when he visits New York, if ever, I shall feel under obligations to show him corresponding attention.

This part of Ireland was largely settled by Scotch people, consequently the Catholic element is in much smaller proportion here than in most parts of the island, estimated to be here about one-third part of the population. Of the one hundred places of worship, thirty-four are Presbyterian, nineteen Episcopal, nineteen Methodist, seven Catholics, six Unitarians, three Independents, two Baptists, and ten assorted.

The town has grown rapidly in population and wealth for an old country. In 1821 it contained 37,000; in 1851, 120,777; in 1881, 212,000. The commerce of the town has also grown in proportion to its population. The city stands at the lower point of a commodious bay and upon the river

Lagan. Large numbers of sailing vessels and steamers come into this port. The manufactures of the town are large, other goods being manufactured here besides linen. One million of spindles are pretty constantly spinning linen, and brocade and damask goods of various kinds are manufactured largely. One pretty large establishment was pointed out to us which is wholly employed in manufacturing for the New York market, and perhaps for the house of Stewart & Co.

At 3:20 P.M. we took the train for Dublin and found it a very pleasant ride. We passed through a most fertile country teeming with luxuriant crops, which seemed better and more abundant than we have yet seen. We saw comparatively little mountain or hill land, and what was seen is not covered with trees as in America, but with heather as in Scotland; the same is sometimes seen on the lowlands unfit for cultivation, of which, however, there is but a small percentage. The land is generally gently rolling, often approaching a level, for miles together. We passed several pieces of land where the residents were securing their winter's firewood, or rather their fuel for both winter and summer, called turf, but really peat, a vegetable formation of decayed leaves, wood, and fibers, in low, wet fields called *bogs*. The peat is cut out in square pieces, about the size of a brick, then piled loosely in small lots to dry, when it is stacked in very much larger quantities. This is burnt in grates, etc., much like coal, but does not last half so long. It is most fortunate that Ireland produces the peat in profuse quantities, otherwise the people would inevitably suffer for the want of fuel, for she has no coal, and firewood is entirely out of the question. Scarcely a tree is to be seen but what has been planted and, cultivated and not even a stick, or quarter-grown tree, can be cut by a tenant but what the owner through his overseer will demand and secure payment. Formerly it was the rule to evict a tenant guilty of cutting anything in the way of a tree, however small, but the law has been changed so that the tenant can remain by paying the value of the tree cut. The peat strata are variable in thickness, running from one foot to ten, the average being perhaps four feet. I have seen a hundred acres of this turf or peat grounds together, though often not more than one-fourth of that amount are seen together. The land was originally swampy and is still too much so to cultivate. The holes whence the peat is taken are generally partly filled with water. The peat on the ground is worth about three shillings and sixpence per cartload, which is about eighty-five cents in our money. When delivered in towns it is correspondingly higher, though not as much so as might be supposed. When dry it is light, about half the weight of hard wood. This peat is used principally by the lower classes, as the better classes—small in proportion—especially in the cities, use coal brought from England and Wales. I have been told that coal is found in the southern part of Ireland, but for some reason the mines are not worked.

[TO BE CONCLUDED.]

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*Charles E Clark.
*James Lafferty,
*R G Allen,
*Michael Burke,
*Wm Frame,
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*Fred K use
*Alexander Carstens
*August Hach
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THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, SEPT. 10, 1881.

THE Hornellsville Convention closed Sunday night with a very able address by Mr. Wakeman. We shall next week giv as full report of the meeting as we can find room for. The whole five days were pleasantly spent, and although the attendance was not so large as was hoped for, the enthusiasm and earnestness were marked. The Association will meet at Watkins next year.

THE demand for the papers containing Mr. Bennett's first and second letters on his tour Round the World has been so great that the supply—of which we had an extra quantity—is exhausted. We shall try to print enough hereafter to meet the demand, and would say to those who hav written and cannot obtain the paper that they will do well to subscribe for the books which are to be sent to all sending in their V's. The volumes will be dedicated to those remitting before the first volume is published.

THE remainder of Mr. Bennett's very interesting letter from Ireland arrived just too late for this issue, but will appear in our next.

A Letter from California.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* What an inspiring sight is this magnificent march of humanity, to the sweet and harmonious strains of liberty's music, the music that thrills and fills the soul of every loyal and royal Freethinker! A leader in that march has departed for a tour around the globe in the interests of the human race, a leader true and tried, one whom the Christian bigots and fanatics thought to crush to earth. But he livs to triumph, livs to carry the banner of intellectual freedom all over the wide world. The principles which he advocates, and for which he was ready and willing to offer up his life, are the principles of truth, based on reason and liberty, based on justice. They will triumph and with their triumph the name of D. M. Bennett will shine bright among the immortal hosts of freedom.

But are we not shaking the citadels of that accursed thing called Christianity, that l'Infâme, as Voltaire called it, which has caused this earth for over 1,800 years? And we are doing it in such a quiet, unostentatious way that I glory in being one of the obscure instruments in its destruction. We hav no inhuman butcheries connected with our triumphs over "the infamous," no priests singing songs at the sight of blood, and no Loyolas granting edicts to burn and butcher innocent souls. Ours are the victories of peace, the triumph of reason over superstition, of mercy over brutality. We reason and argue, we sow the seed, and we are as confident that the harvest of free souls will come as we are that we breathe. All we hav to do is to keep sowing the seed, be patient, and the crop of Christians will, in time, be gloriously short.

I am glad to know that George Chainey is so successful in his Boston lectures. His fame is spreading here and we hope one day to see him in this paradise by the Pacific. Mr. Chainey is a splendid specimen of a free soul that has thrown aside the galling servitude of Christism. I see several other ministers are leaving "the fold" of the good shepherd, like Chainey, and coming out into the radiant world of intellectual freedom. These Christian ministers who are boldly thinking for themselvs deserve the fellowship of all Freethinkers. Christianity does not allow a man to think for himself, and when he has the heroic spirit to do so, he is spit upon and hounded with charteristic Christian malice. Well, all such men are sure of a hearty welcome into the paradise of Freethought.

This week I had a pleasant chat with two of your old subscribers here, Dr. Hardcastle and H. Berenz, Esq. Dr. Hardcastle is an English gentleman and combines therewith that easy and natural manner so peculiar to Californians by adoption. Mr. Berenz is a Jewish-American, and was, I think, a bondsman for Mr. Bennett at the time that the unclean firm of Comstock, Benedict & Co., sought to destroy him. Berenz is a big-brained, big-hearted Freethinker and a true type of the loyal, progressiv, and liberty-loving American Israelite.

In unison with all Freethinkers I wish Mr. Bennett a triumphant voyage and safe return.

BYRON ADONIS.

San Francisco, Cal., Aug. 26, 1881.

LITHOGRAPHS of the Voyager Round the World for sale at this office. Price, 50 cents.

Communications.

That "Christian Hero."

To the Editor of The Truth Seeker, *Sir:* I was much amused at Jamieson's account of this personage in the last Truth Seeker, but I assure you (the Christian hero's advertising sheet having been also sent to me) that Bro. Jamieson has not quoted the funniest part. I allude to the Christian hero's argument, of which I will giv you an outline. His theory is contained in a book called "The Problem of Human Life," and to advertise the same a paper has been started yclept the *Literary Microcosm*, from which I get my idea of the book. About half this paper is given to the notices of other Christian papers, which, as you know, are rich. The other half is made up of selections and abridgments of the book, which you shall see are richer. The Christian hero, or Mr. Wilford Hall, which is a simpler term, selects for his point of attack on "materialistic" science the undulatory theory of sound. And certainly if he can demolish this he will hav knocked a hole in the inductiv philosophy that cannot easily be patched. Now let us see how he goes at it. The theory is first stated thus: "The intensity or loudness of any sound diminishes as the square of the distance from the sounding body *precisely as the quantity of air increases.*" The words in italics contain a gross blunder. The quantity of air, supposing its density to be uniform, increases as the cube of the diameter, and not as the square of the radius. Thus at a radius of two feet the intensity of the sound is one-quarter what it is at one foot; but the volume of air is eight times as great. Mr. Hall evidently imagins that the diminution in intensity of sound depends on the increase in the weight of air to be moved; but this is quite a mistake; it depends on the superficial area over which the action is diffused, and which varies as the square of the radius. For this reason the law applies to forces, like gravitation and radiant heat, which are capable of being propagated through empty space, where there is no weight of air to be moved at all. This is the meaning of the following statement by Prof. Tyndall, which the blunderer Hall quotes, but has wholly misunderstood:

"You hav, I doubt not, a clear mental picture of the propagation of the sound from our exploding balloon through the surrounding air. The wave of sound expands on all sides, the *motion* produced by the explosion being thus *diffused over a continually augmenting mass of air.* It is perfectly manifest that this cannot occur without an *enfeeblement of the motion.* Take the case of a *shell of air* of a certain thickness with a *radius of one foot*, reckoned from the center of explosion. A shell of air of the same thickness, but of *two feet radius*, will contain *four times the quantity of matter;* if its radius be *three feet*, it will contain *nine times* the quantity of matter; if *four feet* it will contain *sixteen* times the quantity of matter, and so on. Thus the quantity of matter *set in motion* augments *as the square of the distance* from the center of the explosion. *The intensity or loudness of the sound diminishes in the same proportion*" (Lectures on Sound, p. 10, quoted and commented upon p. 152 of the Problem of Human Life).

You see Tyndall speaks of the quantity of air in *the shell itself*, while Hall understands him to mean that contained in *the hollow* of the shell. This is only the beginning of Hall's blunders. In the same article we hav the following amazing demonstration:

"If the sound decreases as the square of the distance, beginning at one foot from the instrument, then it decreases at the same ratio beginning at any other distance from the instrument you may choose. For example, at one hundred feet from the instrument the sound is of a certain intensity. You can begin there, if you choose, and if the principle be correct, the sound must decrease from that point onward as the square of the distance the same as if the sounding body extended out one hundred feet, and had that much less intensity. This being indisputably so, let us suppose a station at a distance from the steam siren of ten miles lacking one hundred feet, and let us call this the *inner station.* Let us now use feet for the unit, as at first, and see what must be the unavoidable decrease of this sound in traveling through these one hundred feet. Watch the figures. At one foot from this *inner station* the calculation commences. At two feet from it the sound is one-fourth as loud as at the first foot. At three feet it is one-ninth as loud. At ten feet it is one-hundredth as loud; and at one hundred feet (ten miles from the siren) it is one-10,000th as loud. Thus the sound must decrease within this one hundred feet 10,000 fold; or, in other words, must be 10,000 times as loud at one foot from the *inner station* as it is one hundred feet farther away!"

Here our lunatic friend forgets entirely that the intensity of the sound decreases as the square of the radius, and coolly assumes that it *must* decrease as the square of the distance *from any arbitrary point!* He deliberately creates a transparent absurdity, and then imputes it to men, who, if they heard it, would smile, and bid him go back to common school.

In all this, so far, there is nothing very new. Every man of science who has the misfortune to be generally known receives reams of letters from people who propose to upset some fundamental truth—gravitation is a favorit object of attack—and like poor Hall usually succeed at once in making it evident that they do not understand what they are writing about. But from another point of view the career of the Christian hero is interesting. The orthodox papers which indorsed him hav given themselvs away worse than when they slobbered over Joe Cook, for he has thrown himself right into the inexorable clutches of mathematics, which Joe, in his maddest, merriest moods, was sane enough to keep away from. But worst of all is the fact—if it be a fact—that the college professors are among his admirers. These men—Christians, of course—took the accepted theory on trust without an attempt to verify it, and formed a college which judged them worthy to teach without the mathematical knowledge necessary to see through such blunders as the above. Could there be a sadder commentary on the superficiality of learning in Christian institutions? The names of these men and their colleges deserve to be published. They are Prof. Kephart, Western College, Iowa; L. M. Osborne, Madison University, Hamilton, N. Y. (not Madison, Wisconsin, thank the gods!); and Dr. Adams, Wesleyan University, Bloomington, Ill.

C. L. James.

Eau Claire, Wis.

Aphorisms.

by levi north.

The object of all investigation is the attainment of *truth.*

Truth has no respect for prejudices, none for the authority of great names, none for traditions, none for precedent, none for opinions whose claim to truth rests upon the willingness of those who entertain them to die in their defense. A million of martyrdoms cannot establish, nor even tend to establish, the smallest truth.

The genuin seeker after truth must be as willing to cast off old and erroneous opinions and receive new truths in their place as he would be to part with an old coat and put on a new and better one.

It is not necessary that a new truth should be substituted for every error that is discarded. It may be sufficient to deny and discard the error.

There are some errors of morals and religion which should be replaced with truths. But before truth can be fully substituted for them they must be torn down and removed.

No erroneous opinion can be of advantage to men.

It is better to hav no opinion upon a given subject than to hav one which is erroneous.

That which is above our capacity to understand does not concern us, and we need hav no opinion concerning it.

Men are under no obligation to hav any opinion upon all questions about which opinions are sometimes entertained or asked.

Let us acknowledge our ignorance at the precise point where it begins.

The moment we step into darkness or doubt, or rely upon tradition, or the authority of great names, our ground is uncertain, and our opinions without any definit value.

There are many conclusions logically drawn from defectiv or unfounded premises. Such conclusions are worthless. The first step in a safe chain of reasoning is to establish the truth of the premises. The most of men can reason well enough to reach a correct conclusion from given premises, but few of them, however, can be relied upon to determin if these premises are perfectly established. Nearly all the errors in men's beliefs hav arisen from overlooking or disregarding errors in the premises or foundations of those beliefs.

In judging men we must not hold them so much responsible for the correctness of their opinions as for the honesty with which they entertain them. Frown upon hypocrisy, for it is cowardly and dishonest. Better is the man who is honestly in error than he who hypocritically pretends to believe even the truth.

Whoever demands my concurrence in his beliefs has no respect for my natural rights. He is no nearer honest than the robber who demands my purse; and not many years ago he was quite as dangerous and more cruel.

The most cruel thing in the world was the *odium theologicum*, and church partisanship is still as full of hatred and cruelty as the statutes will let it be.

I hav not much respect for those men whose opinions are set between quotation points. They seem to hold these little points of the greatest consequence of anything about an opinion, much as some people consider the frame as giving the principal value to a picture.

Kewanee, Ill.

W. F. Jamieson can be addressed at any time at Albion, Mich. He was engaged to giv two lectures in Angola, Ind., Sunday, Aug. 28th, and was immediately reëngaged by the Liberal League to giv five more, Sept. 1st, 2d, 3d, and 4th.

The Truth About the Jersey City Police.

To the Editor of The Truth Seeker, *Sir:* When having so happy a call with you last Thursday morning, how little we thought the bright sun would set on my head in a cell unfit to receive a vagrant dragged from the ditch! But such fates belong to the crisis—wars between liberty and the tyrannies.

The assault I suffered that day at Jersey City was wholly unprovoked—had not a slight apology. The ignorant man of the badge seemed to think his displeasure at the style of my raiment justified him in any treatment. He was astonished when the sergeant asked him what he meant, and as soon as he got me locked in the station he fled and could not be found. The other officers, the reporters and editors, thinking women and citizens, saw there was no occasion for disturbing me; yet the papers, while giving my true statements, could, for selfish reasons, falsify and make light remarks, evidently wishing to show me at fault and to teach other women they will meet foes if they attempt to decide their own course.

Men are encouraged in their tyranny and continue a cruel mastery because women are so readily subjected—so slow to use the few rights they hav. The most intelligent part of them, yielding their health and usefulness to the fashion bondage, because of the effort to resist pretense and vicious usage, are aiding the powers that shake chains in their faces and mock their tears with dregs of anguish. They know their sinning weakness; thousands of them hav been confessing it in this summer's tour of mine, and a few hav shown practical grit. For the rest I may hav to look on the grates again.

Sham arrests of dress reformers hav long been practiced as a scare, and are doubtless commenced on me to prevent my influence among women, as the fling at women's rights and their public work testifies. This line of Comstockism, smiting individuals that Liberal institutions may be weakened, has been endured till women, as well as men, should face it with bravery and power. That it will be suffered till it is thus faced is evident.

Women, what crater are you sleeping over? Has the spirit of freedom that glorified your sires perished on the rack of style? This trial crisis of all tyrannies, now in operation, must come to a close with liberty lost or saved. The latter cannot be effected till, with renewed strength and high purpose, you act your part in the conquest. Only so can men be fully empowered. Only by the forces of both united in the right are nations or planets redeemed. I scorn condescension to vile officers, clans, trades, and customs, but am willing to be humanity's

Faithful servant, Mary E. Tillotson.

MRS. TILLOTSON'S ASSAULT.

From the Jersey City Argus.

Jersey City, Aug. 26th.

To the Editor of the Argus, *Dear Sir:* To prevent misunderstanding respecting the assault made on my person yesterday in this city I spare time to make correct statements.

On the way to my Vineland home I called here to communicate with people on the topic of health and the methods of obtaining it. I engaged lodging at the Philadelphia hotel and went about my work. A little before sunset Policeman Finlay accosted me with the query, "Are you a woman or a man?" I replied. "Look at me calmly and you will need no answer." He said, "You had best go and see the marshal." I rejoined, "I hav no business with him; if he has with me he can go to my hotel." I passed on, leaving him and about a dozen little children whom I hoped he would send to their homes. A few of them seeing him pursue me instead of them, followed across to the corner, but were not noisy as the police account stated; there was not the shadow of uproar and no confusion but what he caused. The first that I knew of his following he pulled my sleeve and said, "You must go with me." I said, "I cannot obey, sir; you are wrong; to obey would be to abet that wrong, which is not in my will or power to do." He seized my arm and started, which turned my feet on their sides, and I fell. He took one of my arms and told a man to take the other, and they attempted to either drag or walk me, but I folded my feet under my skirt and they lugged me to the station, while I assured the poor police he was placing himself in my power. The sergeant asked him what he meant, and with hesitancy he stammered "disorderly person." He then ordered me to deliver up my things, and I said: "Is not this abuse enough without robbing me of my property? I will not aid such evil," and I held my hands over my pockets. He held my hands in one of his while he took my watch, chain, brooch, portemonnaie, and even a loose dime from the skirt pocket, which with shawl, umbrella, and reticule of books he passed to the sergeant. They asked my name. I told them, but saw they could not spell it. Asked where my home was; I said, "In New Jersey when here." Asked my occupation; I said I do anything I wish to, but I am not obliged to answer you, for it cannot be shown that I hav been out of order; asked my age, a man answered sixty. They told me to go to another room.

I said, "Unless I can know it is where I ought to go I cannot go." Two of them took my arms and carried me to a cell. Hearing them bolt the solid door I asked how long they would hold me there. They said, "Till morning." I looked around in surprise, feeling unable to endure it. Grated windows were before me for the first time, and the dirt was intolerable. The size of the place was about 5x10. One hard chair, a rude cot bedstead (the canvas on it rent lengthwise, so that a body would fall through), a foul slop-pail, a rat-hole in the smeared floor, and great cracks in the corner of the broken wall completed the view. After awhile some kind-faced men raised the sash opening to the first room, and I complained of the utter cruelty of my detention. They said they would see if the judge could be found that night, and soon consoled me with such a hope.

After eight o'clock he came and heard my story, said there was no cause of arrest, and, with manly words, invited me to call on him this morning and he would consider the matter of redress. Finlay could not be found. My valuables were returned, and I asked for a decent man, who was not covered with badges of office, to show me the way to my hotel, and the marshal gave his service.

I intend to see the judge again, converse with the mayor, and try to turn some light into the darkness of this part of the city, which I came into because it was commended as the best part.

For justice and human weal, Mary E. Tillotson.

Report of the Lawrence (Mich.) Meeting.

The annual meeting of the Spiritualists and Liberalists of Van Buren and adjoining counties was held on the Fair Grounds in the village of Lawrence, Mich., commencing on Saturday, Aug. 6th, at 3 o'clock P. M., with L. S. Burdick in the chair. The

afternoon was devoted to conference and short speeches.

Sunday morning the genial face of our president was visible in the chair, and all nature was radiant with smiles, while a free Methodist camp-meeting in session two or three miles distant was the center of attraction for superficial minds, leaving us with a comparativly small audience of solid, thinking men and women, whose wrapt attention gave evidence that they were interested in our beautiful philosophy of life.

The morning session was occupied by A. B. French, of Clyde, O., in a short seeech, followed by Mrs. M. C. Gale, of North Lansing, Mich., in a speech of one hour. Her voice also rang out in sweet tones of soul-inspiring music, making the grand old woods echo with her songs. At the close of the morning session the following-named persons were elected as officers for the ensuing year, to wit: for President, L. S. Burdick, Kalamazoo; Vice-President, Mrs. R. A. Sheffer, South Haven; Secretary, W. J. Dennis, Breedsville; Treasurer, Miss L. B. Bangs, Paw Paw. An intermission was then taken for dinner and social greetings until 2 o'clock, when Mrs. Gale gave an address of half an hour on the "Law of Compensation," after which A. B. French gave the concluding address, contrasting the God of theology with that of science and Liberalism. The most perfect harmony prevailed, and each seemed to vie with the other in contributing to the "feast of reason and flow of soul" that seemed to pervade the atmosphere and fill the hearts of all with good cheer.

The next meeting is to be held at South Haven, the first Saturday and Sunday of November.

E. L. WARNER, Secretary,
Paw Paw, Mich.

Cain's Wife.—Who Was She?

BY J. C. N. ABBOTT.

So God created man in his own image; in the image of God created he him; male and female created he them. And God said unto them, be fruitful, multiply, and replenish the earth and subdue it, and hav dominion over the fish of the sea and over the fowls of the air, and over everything that moveth upon the earth. And God said, Behold, I hav given you every herb bearing seed which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.—Gen. i, 27, 29.

And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And there was not a man found to till the ground. And the Lord God formed a man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.—Gen. ii, 2, 5, 7.

The questions hav been often asked during the past five thousand years, Who was Cain's wife? From what stock did she spring? Who were her parents? Was she a sister of Cain of whom no record or genealogy whatever is given? And how came she in the land of Nod, where Cain found her and took her to wife?

All these seem to be pertinent questions, and mankind has sought for some rational solution of them for the entire time given as the age of the world, or at least since the time when Cain got married.

And it is believed that wise theologians, great and grave doctors of divinity, antiquarians, and the curious of all ages, hav wrestled with this question, and they hav endeavored to render some solution of it which might stop the mouths of those inquisitiv and sacrilegious people who are ever prone to be prying into those mysteries which God did not deem best to reveal to them in the past ages of the world's progress.

But now in the present age of progress and of light and knowledge, and after we hav so satisfactorily solved the knotty problem, all people are left to wonder why they could not, or did not, see it before, so simple is it. Now all appears plain, and the people are resting in the belief—yea, the assurance—that Mrs. Cain had a legitimate origin, whose ancestry hav a history which antedates that of her illustrious husband, with all his ancestors. This announcement, we are aware, will strike the world as original (as it is). Nevertheless it is strictly true according to the record from which it is obtained. Now the record—the history of all these transactions is—what we hav to instruct us as to the real facts in the case. By referring to that we learn that after God had made the earth and all things upon it he held a council with somebody besides himself, and in that council he proposed that they (the firm) should go a little further and make a man and a woman, and that it could be easily done, because they would make them in their (our) own image—"let us cast them in our own mold."

And the record informs us that the job was performed, the pair were made, set up, viewed, and pronounced all right. And right then and there they were commanded to be fruitful and multiply, and replenish the earth, and subdue it.

Feeling it obligatory upon them, and fearing to disobey this command of God, they immediately sought for some place where they could set up in business, and thus make a beginning that should result in the accomplishment of the divine injunction to multiply, and replenish and subdue the earth. This was the great business before them, and there was no time to lose. They went, and they stood not upon the order of their going. They left for parts unknown.

Well, by this time God became weary from his six days' toil in creating, although it was all done by his merely speaking the word, and presto! it all appeared as if by magic. But he was tired, nevertheless, and must needs take a day of rest, which he did on the seventh day, when all creativ business was brought to a stand-still, and so remained during the seventh day.

But our friends, the man and woman, who had been created, and received the solemn command to be fruitful, multiply, and replenish, etc., found that portion of the country in which their lot had been cast was rather dry, there being nothing but herbs, as the green trees had not begun to bear fruit, nor the vegetables to ripen, and they found green herbs rather thin as a diet, so they concluded to tramp. And they tramped.

They started rather late on that memorable Saturday afternoon, and it is believed that they traveled all night that night (there was a good moonlight; as the moon had not been made long it was fresh, full, and bright), and perhaps the greater part of the next day—that first Sunday, while God was resting. Well, in course of time they arrived upon the border of a beautiful land, and the place being somewhat secluded by nature, they at once resolved to seek its sylvan shades that they might there carry out the divine decrees of multiplying and subduing, as well as the sublime fact of enjoying their honeymoon in that secure retreat away from the molestations or observation of other human intelligences should their chance to be any.

Now, the country or land to which they journeyed, and in which they pitched their tent, and wherein they dwelt, obtained its name in this wise.

Arrived upon its borders and standing upon an eminence they were enabled to take in a view of a large tract of land the exceeding beauty of which was very striking and impressiv, and it appears to hav had a very imposing effect upon the happy pair.

For while the man, in rapt contemplation of the sublime scene before them, was barely able to exclaim, as he did: "O Nancy, Nancy!* my beloved Nancy! this is heaven! Here let us dwell. What say you Nancy? Speak and tell me that I may know!" the fair Nancy's heart was too full for utterance, and weeping as she stood, she could only signify her too ready assent to the inspiring language of her noble consort by nodding her head, and this she did in so emphatic a manner that the simple though significant act so impressed her husband that he immediately and exultingly exclaimed, "This fair land shall be called the land of Nod, and henceforth and forever it shall be known by that name, by virtue of and in honor of the elegant and expressiv nod and nodding of my artless and angelic wife." And thus is was that that simple nod of her beautiful head gave the name to the land of Nod, which tradition and history hav both sacredly preserved, and handed down even to our own time.

Time rolls on and the happy pair go forth in their primeval innocence, and right royally and well do they fulfil the divine injunction to multiply, replenish, and subdue.

In the mean time God gets rested from his fatigue, and going forth on the morning of the eighth day to survey the work of his hands, he quite naturally desires to view his latest piece of workmanship, which was his man and woman. But lo, and behold! upon looking carefully around, they are nowhere to be found!

For God said, "There is not a man to be found to till the ground." In his absence they had skipped, and gone over to Nod, and probably forgetting (in the multiplicity of his works) that he had made them and left them to dry, he at once resolves to make another pair, and accordingly he proceeds to the work, and this time he tells us how he did it, to wit: He scrapes up a little dust, he wets it, and then he rolls it until it becomes a little stiff like, and not having a potters'-wheel handy upon which to turn and mold the man, he performs the little job entirely by hand, fashioning it after his own model, and in due time he brought him out a full-fledged man, all but his breathing apparatus, and that was accomplished by merely his breathing into the man his own breath, and behold the man drew his breath, and became a living soul.

Now, all that would hav been considered wonderful, to say the least, in some ages of the world, but it was nothing remarkable then. The age of miracles had not then arrived upon the earth's stage.

Well, Adam (for such was his name), was a full-fledged man right at the start. What use to make any other? The times required a perfect man in every sense of the word. He must not only be perfect in his physique, but he must be wise and perfect in knowledge and know all the idoms of the Hebrew language, the same that God used in conversing with him, because he was called upon to name the cattle, and all the beasts and fishes and fowls and the creeping things, and it must be admitted, I think, that considering his youth and the limited time he had to acquire a liberal education, since he came upon the green earth (with few exceptions), Adam did well in giving appropriate names to things.

But now God saw that his work yet required a few finishing touches to make it a little more perfect, and he resumed his labor. And now he comes as a horticulturist. He plants a garden, and trees around it and in it. And he made all things lovely and good to the sight, with fruits enough to eat, and he told his man Adam to pluck and eat of all the trees in the garden except one.

And that tree of which the man was forbidden to touch or eat the fruit thereof was called the Tree of Knowledge, and it was set exactly in the middle of the garden, in a conspicuous place, and its fruit was fair and very beautiful to look upon (it is believed that they were apples, of the variety now known as the Baldwin—a choice winter fruit), and the sight of the fruit was indeed tempting.

Time passes on, and both God and his man Adam observed that the man had no mate, while all the other animals were paired, the male with the female. And as Adam observed this fact, he spoke up rather complainingly to God in regard to it. But God was equal to the emergency, and he suggested to Adam that it was about time for him to take a nap, and suiting his acts to the occasion, he proceeds to administer upon Adam a slight but very effectiv opiate, which had the effect of bringing a deep sleep upon him. And while Adam slept and snored soundly God hurried to perform upon him a curious surgical operation. It was no less than to extract from Adam his fifth rib. And it was done with a large carving-knife, and so well and smoothly was it performed that when Adam awoke he was unaware of the wonderful operation which he had been subjected to, nor could he be persuaded to believe it till the rib was exhibited to him in the lovely form of a female.

But the tangible proof—the ocular demonstration—being presented to Adam, he succumbed, and exclaimed: "Why, this is bone of my bone! This is a part of myself, sure! And now she shall be called woman, because she was taken from man." And looking her carefully over, and contemplating her in all her aspects of youth and beauty, Adam lavished upon her the most extravagant expressions of his admiration, and right then and there he declared his love for her, and offering her his heart and hand, he proposed an engagement with her, and that together they should set up housekeeping immediately.

Adam, no doubt, perceived the policy, if not the necessity, of prompt and immediate action in securing for a bride one so beautiful and lovely, and before she had time to properly consider his offer, and whether or not by a little coquetting and procrastinating she might do better. But, like many of her fair daughters, she was easily pleased, and accepted her first offer, and the marriage ceremony (such as it was) was performed jointly by God and Adam, her husband.

The marriage accomplished, the wedding over, advice and instructions as to their future life and conduct seemed the next thing in order. And now God places them in the garden which he had planted and told them to hoe it and weed it out well and keep things in good order, and that they might eat of all the fruits in the garden except those Baldwin apples; those he reared for his own use.

Now, mind, he says, you must not eat or even touch that tree or its fruit; and if you do touch or eat of that fruit you shall die that very same day.

It must be observed that the first man and woman which God made were not placed under any restrictions whatsoever in regard to their diet, but, on the contrary, they were informed that every herb and every tree bearing fruit or seed upon the face of the earth should be meat for them. Perhaps, however, if they had not skipped as they did, and while God was resting, they, too, might hav received some further instructions and commands in regard to eating, and certain consequences which might grow out of it. But nothing of the kind was done, and they were left free both to roam and to eat. And when we contemplate the lives of those two men and their wives, together with the results that followed, the one being left free to do as he pleased and go where he liked, with no threatening commands hanging over him, as that he should die if he did thus and so, or else that he must toil and sweat for a living all his days, and that his posterity after him should do the same, as the second pair were informed that they must, we are led to envy the first pair and to congratulate them upon their more favorable condition, resulting perhaps, from their energy and foresight in thus starting on their travels on their own account and without waiting for further instructions.

They thus escaped what might hav been to them and their posterity a fearful doom had they tarried over the Sabbath. But they left, taking with them only the divine command to be fruitful, multiply, replenish, and subdue. They soon discovered that delightful country which they called the land of Nod. There they tarried, and there they multiplied.

[TO BE CONCLUDED.]

*Her name was Nancy.

SUBSCRIBE for THE TRUTH SEEKER. It pays.

Letters from Friends.

THE POLITICAL ASPECT.

MAZOMANIE, WIS., Aug. 1, 1881.

EDITOR OF THE TRUTH SEEKER: I noticed not long since an article in your paper with the above caption, purporting to hav been written by a Mr. R. H. Lamb, and more recently a very good criticism of it by Moses Hull, Esq. But there was one very important question in connection with this subject that Mr. Hull neglected to mention which I, with your consent, propose to consider. In the first place, I would say in relation to Mr. Lamb Mr. Hull very properly said that although Mr. Lamb might be well posted in relation to Liberalism, yet he betrayed great ignorance in relation to the Greenback cause. There are three horns to Mr. Lamb's dilemma, and he can hang himself upon either one that fits him best. First, the quantity and quality of his brains may be a good excuse for him, or he may be a capitalist with bonds and mortgages, etc. If so, he would be entitled to the same excuse that all Shylocks are, that is, self-interest; or he may be a natural-born tyrant, who thinks that all poor, laboring men and women hav no rights that he is bound to respect.

But I commenced writing this article with the idea of supplying what I considered a very important omission in Mr. Hull's criticism, that is, the subject of taxation. Now, I suppose that every person that knows anything about the doctrins of the Greenback party knows that one very important principle with them—nay, I consider it the most important—is the doctrin of a graduated income tax to support the government, the only righteous system of taxation that has ever been suggested. I say it is the best because it would compel the wealth instead of the poverty of the country to support the government.

Now, in order that I may not be misunderstood, I will state a few facts, namely: To support the general government and to furnish money for all the official thieves we hav to raise about $300,000,000 annually, and three-fourths of this enormous amount is wrung out of the mouths and off of the backs of the poor laboring classes that ought not to be taxed at all, while the other fourth is paid by the capitalists who own three-fourths of all the wealth of the country. Now, it does seem to me as the injustice and robbery is so manifest that all the laboring men would rise in their might with their ballots and put both the Republican and Democratic parties beyond the reach of a political resurrection

Another important doctrin of the Greenback party is the land reform. What I understand the party to mean by land reform is that every person of proper age shall hav as much land as they can occupy, and that there shall be a limitation to the amount that any one person shall hold, or, in other words, that there shall be no such thing as land monopoly. My space will not permit me to speak of a dozen other important measures of the Greenback party. Now, in conclusion, I will say that I don't believe there is any right-minded man or woman who has any feeling in common with the lower strata of humanity that will not indorse the above sentiments, Mr. Lamb to the contrary notwithstanding. O. THOMAS.

ORGANIZE! ORGANIZE!

CINCINNATI, O., Aug. 15, 1881.

MR. EDITOR: There is nothing that would so build up the great and true principles of Freethought as for every Freethinker to unite and co-operate with all the other Freethinkers in any and every part of the world. Let the whole body, which are millions in number, become as one man, full of zeal, and truly resolved to push the honest truth as found in science and nature's grand store, and rest not until every city, town, and village hath an organized Freethought club, where both sexes can hold most pleasant meetings, embracing lectures, music, and occasionally a dance. It should be a place of good cheer and jolly times, full of vigor and free from every vulgarism. Every woman can be a lady, and every man can be a gentleman, and each one can spare a trifle to sustain an organization which hath for its objects the sole enlightenment of the mind and the best methods of promoting human happiness and domestic prosperity.

The writer of this article dwells in a city of 250,000 inhabitants, with thousands of Freethinkers therein, and yet there is no society or club formed in the city. This is a sad neglect, and arises from the coldness and indifference of Freethinkers toward each other, instead of a warm recognition of each other, and a fraternal feeling of each others' joys and sorrows, and building up of each others' principles, and showing to the wide world how our organizations are the true and solid arguments in favor of a bright and intelligent life on this globe, instead of a visonary spook life, utterly unknowable and unthinkable.

Once more, let all Freethinkers unite and cripple the powers of supernatural darkness, and show to the world the slavish and debasing influence of superstition; and instead of having untaxed gospel shops and joss houses, let us hav secular schools, libraries, and temples of scientific learning, where light and understanding reign supreme, and ignorance never comes—except to receive instruction.

Brother Freethinkers, life is short, and is the only opportunity we hav to improve the world in which we exist. I, therefore, appeal to your manhood, and invite you to co-operate with the writer of this article that wisdom and truth may be put upon its passage to a successful issue. Yours in hope, T. WINTER.

SPIRITUALISM AND LIBERALISM.

ADRIAN, MICH., Aug. 24, 1881.

TO THE EDITOR OF THE TRUTH SEEKER: As I hav just returned from the attendance of the second annual meeting of the State Association of Spiritualists and Liberalists at Battle Creek, I thought I would giv the readers of THE TRUTH SEEKER in other parts of our broad country a little inkling of how the cause is prospering with us here in the Wolverine state. It has been my privilege to attend all our annual and semi-annual meetings, but this last one in my humble opinion was the most telling one for the truth and the right that we hav ever held, though some with less liberal ideas made an effort to narrow down the platform to their own contracted views. And even our book-agent, Mr. Day, of Detroit, was among this number, and in publicly announcing our newspapers he omitted the Boston *Investigator* and THE TRUTH SEEKER, two of the most independent and outspoken papers in our land, and which hav now done, and are now doing, more to break the bonds of an ignorant and superstitious religious faith than any other two papers in the world. But he upheld, as worthy the patronage of the people, the *Religio-Philosophical Journal*—a sheet that has besmeared itself all over, time and again, with filthy obscenity, lies, and slander of the dirtiest, meanest, and most contemptible kind. For proof I need only refer the reader to its pages for October, 1879, in the case of D. M. Bennett, who for his manly and independent course in the defense of our American liberties was now a victim of the spleen of the minions of the Christian church, and was serving out a year at hard labor in one of the most cruel penitentiaries in this country, and of course was unable to defend himself, and while thus incarcerated the *Religio* man, finding that the subscription list of THE TRUTH SEEKER was increasing instead of diminishing, went hunting to see what he could find against the latter paper and its editor, and finally he finds this old foolish, private letter, and buys it up and givs it a place in his paper, prefaced with some square and flat lies. And this is the literature that Mr. Day, one of our members, a Spiritualist, can hold up to the association and those who attend our conventions as worthy of patronage. But THE TRUTH SEEKER he omits to say a word about, but luckily there were those there who could rise and show copies of the paper and ask for names to its list, and I am glad to say that it got its full share of patronage.

I might say more about the Spiritual side of the convention, such as spirits coming and taking possession of their mediums while others were speaking; of their getting up two at a time, in conference meeting; of one commencing to play on the organ in order to stop the speaker, who was Mr. Rowell, a Liberal, and an agent for your paper. He had not spoken over ten minutes, and had said nothing disrespectful of any one, but was talking good common sense, from his own mental standpoint, and actuated by a sense of duty, and moved by the prompting of his own spirit. But this disorderly conduct of the spirits through their mediums in thus taking possession of their weak brains while another had the floor was sharply criticised the next day by a member, after which the worthy chairman indorsed the criticism by observing that he hoped it might be of use, and I am sure that I can say the same.

Following this we had some music, and then Mr. McCracken, of Detroit, took the floor and made some very good remarks on Liberalism of the Liberal League stamp. In closing he recommended the people to organize Spiritual and Liberal associations in their several neighborhoods that should be auxiliary to this association. Five persons can form an organized body and will hav the right to send one delegate to this association, who will hav the right to vote in all of our business meetings. Here in this arrangement we can see shadowed forth one object that the contrivers of this movement had in hitching on Liberalism to their own Spiritual rites. Mr. McCracken is one of the leading Spiritualists.

But enough on the Spiritual side. I must now add a little on the Liberal side of the Convention, for that is where its grandeur comes in.

One of the most able and intelligent speakers on that side was W. F. Jamieson. He is not a formal member of the association, but the Liberal element was strong enough to demand that he be heard in spite of that, and even if he had outgrown the notion that people lived on after their bodies were dead and buried. So on Saturday evening the chairman gave out the notice from the rostrum that on the following morning at eleven o'clock Mr. Jamieson would occupy the platform one hour. When that hour arrived there was a large crowd of listeners eagerly awaiting him. He in his speech defended himself in a kind and charitable spirit against the attacks that had been made upon him by a narrow-minded Spiritualists, who were inclined to call him a backslider into cold Materialism, the same as church bigots heap such names on those who mentally outgrow sectarian prejudices. He gave us a little sketch of his religious life, first in the church, then in the Spiritualist ranks as a defender of that faith, until his mental powers had unfolded to that extent that he could honestly defend it no longer, and then he claimed the same right to step out of that on to what seemed to him to be a higher plane of thought that he had to step out of the church into Spiritualism. He observed, near the close, that this would not be the platform to hold a discussion on, but if there were any of the public speakers who would be willing to publicly discuss this question with him he would willingly meet them in debate on a free platform, he taking the Materialistic side and they the Spiritualistic.

Then we had Mr. Babcock, of St. Johns, with us. He is always spicy and full of wit and common sense. His labors with the Christians of St. Johns in reference to their superstitious course in persisting in reading the Bible in their public schools is well known to all who hav read his book entitled, "Why Don't God Kill the Devil?" After he had spoken for one hour, criticising the Christian Bible, one would hav thought that it was truly a remarkable book.

The closing speech on Sunday evening was given by Mr. Burnham, of East Saginaw. As he had been an ordained minister in the Christian church, he was abundantly able to unravel some of its mysteries to us from a Liberal and intelligent standpoint. He showed most conclusivly that the whole plan or scheme of Christian salvation held up to the people for their acceptance is based on selfishness, and as the religious sentiment is the strongest characteristic in the human race, this superstition becomes a feeder of his most selfish faculties, and thus is the breeder of most of our troubles in social life as well as political. I think that every free and intelligent person who listened to Mr. Burnham for that hour while he unraveled the mysteries of the Christian church must hav come away convinced that it was not the best kind of religion for the people to invest in. S. D. MOORE.

LESLIE, MICH., Aug. 1881.

EDITOR OF THE TRUTH SEEKER: I am in hopes of getting an unbiased account of the old country by way of Mr. Bennett's letters. I liv in a town of twelve hundred inhabitants and five churches, so you can see it is quite orthodox. Hoping that Mr. Bennett may hav both good health and good luck on his journey around this planet, I remain

Yours truly, H. HAYNES.

LEADVILLE, COL., Aug. 19, 1881.

MR. D. M. BENNETT: I hasten to send you $8—$5 for that long trip, and $3 for subscription to my latest acquaintance—THE TRUTH SEEKER. Shall be very glad to hav you come up here on your way home. Hoping you will hav the pleasantest journey possible, I remain, Yours, JAMES C. GRIFFITHS.

ASHLAND, OR., Aug. 16, 1881.

FRIEND MACDONALD: Inclosed is one dollar, for which please send me two lithograph pictures of friend Bennett. I want to look at him while he is so far away. His picture will be worth more to me than a dozen crucified saviors and dying gods.

Ever yours for the cause of right,

O. COOLEDGE.

GRAND RAPIDS, MICH., Aug. 25, 1881.

MR. D. M. BENNETT: I hav had the pleasure of the second reading of THE TRUTH SEEKER for some time, and like it very much. I feel that I cannot do without it as long as circumstances permit, therefore find inclosed one dollar, and when this expires I will endeavor to renew. From a friend of truth,

CHAS. E. TRASK.

BURLINGTON, IOWA, Aug. 25, 1881.

DEAR MRS. BENNETT: Will you please send me about half a dozen of those posters? I wish to see if, by decorating our town with them, I can increase the circulation of THE TRUTH SEEKER.

I presume you are getting along smoothly with your office work in spite of Mr. Bennett's departure, and only hope that you and Mr. Macdonald will not be obliged to remind too many of your subscribers that they are behindhand with their dues.

It has been a very hot summer in these parts—hot enough even for Christians, and in New York city it must hav been frightful. Large cities hav the advantage of being run by bigger rascals than smaller places, and so in addition to the great heat, which cannot be helped, they enjoy various odors which might be helped. My garden has suffered considerably from the great heat; but, thanks to the short-sighted stupidity and cupidity of our city fathers, the depredations of roaming cattle and geese are a more exasperating evil than the blighting effects of heat.

It is wonderful to me how people can cling so tenaciously to customs, habits, and religions just because they are old. Might as well worship Gog and Magog and dress in sheep-skins, which are fashions still older.

We spend millions of dollars in this country for fences, and just now Iowa farmers are spending thousands fighting the barbed-wire fence monopoly, and all for what? Not for improving or even beautifying the country, but to keep out other people's cattle. The simple device of saving decent people's money by compelling the mean and selfish ones to take care of their own cattle, keeping it off other people's property at their own expense, appears to be too complicated for the intellect of the average citizen, especially of the Dutch, Irish, or Swede p er

suasion. If all the money—not to speak of the valuable time—thrown away on fences and lawyers had been expended in planting trees where needed, cultivating flower gardens, and beautifying homes (all of which is almost an impossibility in Burlington under the present cattle regime), if we scattered more TRUTH SEEKERS, *Physiologists*, and other practical and truthful literature, then we *might* hav something to show for our money, life would be brighter, and all those Christians who feed their cattle on other people's property would hav to play second fiddle.

This cattle question is as demoralizing to petty legislatures and boards of aldermen as the slavery question was in Congress. It is a monstrous injustice done toward farmers and citizens to oblige them to fence cattle out instead of simply having the owners of cattle fence them in or herd them or stable them. This town, for instance, might be a beautiful place, with its numerous natural advantages; but no owner of a garden, a shrub, a flower bed, or a shade-tree has any rights which the owner of a cow or a goose or an old horse or a gamboling heifer is bound to respect.

An experience of fifteen years authorizes me to advise all lovers in the shape of anything horticultural who may be ambitious to come out West, not to pitch their tent in any place like Burlington, Iowa.

When Mr. Bennett returns from his trip round the world it will be time for you to take a trip around, at least part of it, and then I hope to meet you at my home in Burlington; but I shall hav no fine avenues of trees to show you, no public parks, no fountains, no signs of modern civilization, except a number of individual efforts under adversity; but I can show you *them cows*, the special pets of our city council. Please remember me to Mr. Macdonald.

Wishing you continued good health, I remain

Your friend, CORNELIA BOECKLIN.

LITCHFIELD, ILL., Aug. 20, 1881.

DEAR EDITOR: The Bible oath and civil affirmation regarding Bradlaugh's position needs, for clear understanding and purport by the masses, in spite of education, a correcting explanation. The church oath is opposit unblindfolded common sense, truth, and healthy reasoning, the fundamental proof of real criminal mental slavery by falsehood and deception, and is treated justly by many as a farce. It shall thereby be expressed a guaranty of truthful assertions or statements by giving as pledge a promised out and supernatural heritage of possessions whereof no creature has an idea, much less a proof, to tender. Bradlaugh's matured, healthy mind places him before us as mental sovereign, and it can honestly, therefore, not stoop to traditional deception.

HOMO SANUR.

MRS. ELMINA D. SLENKER, *Dear Madam:* Our old friend, James Price, died at 12 o'clock to-day. His mind became weak about a month ago, and last Sunday he sent for a Methodist minister and told him that he wished to be buried by the church. The ministers hav attended to him ever since and administered the communion. He will be buried to-morrow afternoon from the church.

All this will appear strange at first to you, no doubt; but now let me make a statement of facts as they occurred:

About two months ago I told him that his time was getting very short here below, and asked him if he was yet of the same belief He told me he was, that he could see no reason for him to change; but he was afraid if he lived much longer that his mind would become weak and that he might act and say things that he would be ashamed of were he in his right mind. Furthermore, he requested me not to hav his remains taken to any church to be mumbled over by the parsons.

The church claims a great victory over Freethought; but to my mind it is no victory at all. Yours truly, G.

SNOWVILLE, VA., Aug. 5, 1881.

MR. EDITOR: Thus reads a letter from a friend at Key West, Florida, and I giv it to you as a specimen of the death-bed conversions that the church has so often crowed over and held up to sensible Liberals as proof that death always tests the sincerity of one's faith. I've had innumerable letters from Mr. Price for years and years, and knew him to hav had no more belief in gods, ghosts, and bibles than I hav myself; but he has been dying for several years, and for months been failing in his mind, so that his letters became childish and worthless, and I merely wrote replies because it cheered his sick room, and I could furnish him a few little trifles that he could eat, for he was a town pauper—cheated out of hundreds of dollars by the very Christians who now rejoice over their pitiful victory in winning for the church one whose mind was a total wreck, and whose claim to humanity was only this—that he still bore the form of man and breathed the vital air.

While we deplore the fact that even this little concession has been made to the claims of a horrid superstition, thus encouraging it to go on building more bulwarks against the spread of real truth and real knowledge, we will only let it be as one more incentiv for us all to work harder and do better service in the ranks of freedom, lest when we die we too may be held up in mockery of all our present wishes and hopes, and our last strong vital will be supplanted by one made when we were only a living corpse and babbling of the childish tales of our nursery.

Work while it is day, my friends, if you would escape the doom of this helpless old man, whose one Liberal brother could do nothing against the crowding hordes of the priestly crew who, ghoul-like, seized the body before the breath had made it clay.

Oh, is it not time these heaped-up iniquities of the church were denounced in tones that would reach to the uttermosts? Take hold, brothers and sisters, and begin to do something now. Begin to-day in dead earnest. Study, read, think, argue, and, above all, liv your faith in works, and see how quickly we can kill off and utterly extirpate the last vestige of this superstition from our bright and beautiful earth and make it the home of joy, happiness, and hope. Let us sweep away, one by one, the poison clouds of priestly teachings and sow the fair seeds of happy sunshine, of jubilant cheerfulness, and merry contentedness where now reigns self-abasement, dreary ascetism, and the universal gloom of a deceptiv, false, and wicked theology.

We must—we must utterly destroy the vile beast, and then its pestiferous progeny will no longer rob one of earth's hapless children of its birthright to the bounteous blessings of nature's far-reaching and ever magnificent benevolence. Let us work for this glad day; work in hope, work in faith, and work in the sure knowledge that it will come, because every step we take brings with it a ray of the coming sunshine and a peal of its joy-bells.

The end is not far. See! Victory is perched on our banner? Can we falter? Get up Leagues, add to your Liberal libraries, support our papers, and sow seed in all ways. Be enthused by this great labor of love, than which the world has never known a greater.

"In all thy ways hast thou e'er done
The best thy hand could do?
If so, be sure the crown is worn,
Fadeless, pure, and true."

ELMINA DRAKE SLENKER.

BROOKLYN, N. Y., June 29, 1881.

MR. BENNETT: I send you the copy of an extract taken from a lecture of M. L. Hamilton, delivered at a meeting of the Freethinkers' League, on "The Failure of Materialism to Solve the Question of a Hereafter." He said, in refering to an admission of Du Bois Raymond, the eminent German scientist, of the failure of his philosophy in conceiving matter to be otherwise than indifferent to its position and motion: "If inert matter is indifferent to its past, present, or future, how can it possess consciousness or intelligence? How can any combination of atoms that are utterly indifferent to their position and motion move themselvs? Why should they consciously move about and perform an act in harmony with their wish or desire? How can they hav any motiv or a desire to move at all? How can they combine without an object? How can an atom know it exists? How can they produce their own consciousness? We are not only machines, but conscious and thinking beings." It will please me, and perhaps many more of your readers, if you will giv the above extract a place in your paper, together with your views of the questions it contains. I am a seeker after truth, and think it a good way to obtain it by asking questions of those who hav thought deeply on the subj ct.

Yours truly, E. F. BLAISDELL.

SUPERIOR, NEB., Aug. 31, 1881.

EDITOR OF THE TRUTH SEEKER: I hav read in your last issue the communication of Mr. B. F. Butt, on "Charitable Institutions." The idea is a very good one, and I cordially participate in it. I think if the Liberals would nominate a committee to raise funds for that purpose, and agitated this matter it would be a succe ss.

I hav a farm of 320 acres of good land, 87 acres of it under cultivation, with two houses on it, one small and one large house with seven fine rooms and good cellar. The house is well constructed, with a fine view and a very healthy climate. I would donate it to the Liberal orphan asylum, with a few conditions, if the committee would find it the proper place. Let the ball roll. I hope the Liberals of the United States will think about this and do something at once.

Yours for Liberal charity, A. MINSKI.

NORVELL, MICH., Aug. 28, 1881.

MR. BENNETT: Learning that you hav already undertaken the arduous task of making a tour of observation around the world, and having long felt desirous of obtaining the books promised to such as sent in $5.00 to assist you on your journey, I inclose that amount, which please accept, together with my best wishes for your safe and prosperous return to the lonely wife, and the many friends who are so solicitous for your welfare.

Yours, with esteem, MRS. R. S. LUCE.

DENVER, COL., Aug. 23, 1881.

EDITOR TRUTH SEEKER: I would like to tell your readers something about the Rev. R. D. Herbert, who was buried here last Sunday, Aug. 21st, but I do not feel equal to the task. He was of such sterling worth, of such a kindly and manly disposition, that to do him justice one would need a pen as prolific as Mr. Bennett's, and a soul as eloquent as Ingersoll's. There was no reform calculated to benefit mankind at large that would not find a friend in Mr. Herbert. He seemed to penetrate farther into unwritten gospel than any other man with whom I am familiar. There was a passionate appeal to reason in all his sermons which seemed to sink deep into the consciences of those who sat under the charm of his peculiar natural eloquence.

I say natural eloquence because it seems to come direct from the soul, without any studied effort. How often I hav found myself carried away by his magic power, carried off to the "shoreless vast," to a momentary view of unbounded worlds; such was the power of his eloquence.

Ingersoll wrote Mr. Chainey, that his (Mr. Chainey's) "sermon on 'Iconoclasm' was the bravest one ever preached in an American pulpit." With all due respect to Mr. Chainey, whom I greatly admire, I think I hav heard some equally as brave from the brave, proud, manly Mr. Herbert. To him every good thought was a prayer, and every good deed was a sermon. You to whom, perhaps until now, his name has been a stranger, you can form no conception of the feeling that existed between Mr. Herbert and his "good friends," as he was wont to call us; but to us who knew him personally, who knew him as a friend and fellow-member, the case is different. You may form a sympathetic feeling for him; you may admire the character of the man I am telling you about. But we who are fortunate enough to know him, we love him. We remember his pleasantries in the pulpit, his reverend, profound disposition in the parlor, and we love him. We remember that he wanted to make Sunday a day for social pleasures in which the children of the rich and poor alike could enjoy life among the flowers and green trees. And we love him for that. And we love him because he was a man.

There were strong men wept freely in the church that day who are not apt to weep at trifles. We who knew him as a brother, a fellow-member of "Friends in Council," wept like children.

He could not remain in the Methodist Episcopal Church, with its soulless dogmas, and preach its senseless creed to a multitude of thoughtless beings. He was too honest to do that, and so he came out under the more Liberal and brighter banner of Unitarianism. If he had sought for the applause of the world; if he had desired great notoriety as a philosopher; if his ambition had pointed him to the author's chairs, they were at his call. He was no "blind leader of the blind," but a great brain leading other brains. His funeral sermon was preached by a bro her Unitarian who had climbed the Methodist ladder, and is, as Mr. Herbert was, a Liberal, thoughtful man.

The world is better for his having lived. May nature's choicest blessings rest upon those he left. He is where those people go who hav done their duty.

Respectfully, O. G. P.

RANDOLPH, N. Y., Sept. 3, 1881.

EDITOR OF THE TRUTH SEEKER: I must thank Mr. T. Winter for his remarks on Spiritualism in your issue of Aug. 27th. It shows how easily I was deceived at Cassadaga Spiritual camp-meeting. I saw a medium, but do not remember his name. I wrote three questions on three pieces of paper—two to my wife, who died July 2, 1881, and one question to my daughter, who died twenty-one years ago. The papers with the questions were rolled up in balls with five others. My three questions were picked out, given to me, and the initials given at once. The medium then bit off a small bit of slate pencil and laid it on a slate. He then laid another slate on the first slate, which inclosed the scrap of pencil perhaps the size of a wheat kernel. I took hold of one side of the slate, and the medium the other, in broad daylight, on top of the table, and in a moment we heard the pencil writing, and in a minute or two the signal was given by raps that they were through. We took the slates apart, and found the answer given correct and written on the upper side of the lower slate. The writing included nineteen lines, and purported to be from my wife.

I think half your readers are Spiritualists, and I think every one would hav believed as I did if they had seen it.

Inclosed find $6—$5 for the books of travel, and $1 for the plates. I think it will take another dollar from each. Fraternally yours, C. H. LATHAM.

BLOOMFIELD, MO., Aug. 25, 1881.

MR. EDITOR: Now that our great head is on his tour around the world, I feel a little more anxious that the paper should liv and flourish than I ever felt before, although a patron of it from the first to the last number. I was not one who favored his trip around the world, thinking that if we could dispel the errors of our own land other lands might take care of themselvs.

Inclosed find $5.50—$3 for the renewal of my subscription, and $1.50 for "Superstition in All Ages," and $1 for the "Infidel Pulpit," by George Chainey, Vol. I. Accept the best wishes of a true Liberal.

M. A. BELFORD.

BOSTON, MASS., Sept. 1, 1881.

FRIEND BENNETT: Inclosed I send my check for one share in the round-the-world fund. I would that I could take more shares, but cannot see my way clear to do so at present.

With kind regards to all, I am as ever most devotedly, Your friend, FRANK RIVERS.

WE hav yet a good many posters on hand which it will be well for the friends to hav to aid them in obtaining new subscribers to the paper. They will be cheerfully mailed at the request of friends.

Life.

Some people think this scene of life
A frightful gladiatorial strife,
A struggle for existence,
Where class contends with class, and each
Must plunder all within his reach
To earn his own subsistence.

Shocked at the internecine air
Of this arena, they forswear
Its passions and its quarrels;
They will not sacrifice, to liv,
All that to life its charms can giv,
Nor sell for bread their morals.

Enthusiasts! check your reveries,
Ye cannot always pluck at ease
From pleasure's cornucopia;
Ye cannot alter nature's plan,
Change to a perfect being man,
Nor England to Utopia.

Plunge in the busy current, stem
The tide of errors ye condemn,
And fill life's activ uses;
Begin, reform yourselvs, and liv
To prove that honesty may thrive
Unaided by abuses.

Moral Cosmetics.

Ye who could save your features florid,
Lithe limbs, bright eyes, unwrinkled forehead,
From age's devastation horrid,
Adopt this plan;
'Twill make, in climates cold or torrid,
A hale old man:

Avoid in youth luxurious diet,
Restrain the passion's lawless riot;
Devoted to domestic quiet,
Be wisely gay;
So shall ye, spite of age's fiat,
Resist decay.

Seek not in Mammon-worship pleasure,
But find your richest, dearest treasure
In books, friends, music, polished leisure;
The mind, not sense,
Made the sole scale by which ye measure
Your opulence.

This is the solace, this the science,
Life's purest, sweetest, best appliance
That disappoints not man's reliance,
Whate'er his state;
But challenges, with calm defiance,
Time, fortune, fate.

Giving and Living.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow.
To withhold his largess of precious light
Is to bury himself in eternal night.
To giv
Is to liv.

The flower shines not for itself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it livs in the light it freely loses.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean,
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we yield our breath,
Till the mirror is dry and images death.
To liv
Is to giv.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who givs his fortunate place to another;
And a thousand milllons lives are his
Who carries the world in his sympathies.
To deny
Is to die.

—*Boston Transcript.*

Sectarian's Way to Heaven.

I write of the road to bliss above,
The different ways in which we move
To gain that heavenly seat;
Each studied sect, in error bound,
Think they the only road hav found
To paradise complete.

The Catholic, absolved by pope,
Thinks heretics deserve a rope,
Or else a burning flame;
Does penance at the Virgin's shrine,
Feels purified from every crime,
And claims a saintly name.

The church of England pay their tithes,
Read their long prayer with half-closed eyes,
And bless their king and queen;
They will be nobility in bliss,
And look on that sect and on this
As vulgar, low, and mean.

The Presbyterian sourly scowls,
Denouncing all as guilty souls
Who are not saved by fates;
We're the elect and you are damned,
Hell like a wallet will be crammed
With God's own reprobates.

The Baptists, washed in puddles clean,
Join Presbyterians in their scheme
Against the non-elect;
Repent and be baptized by time,
Nor sprinkle babies black with crime
Of Adam and his mate.

The Methodist, by madness drove,
Howls dreadfully on his road above,
Denouncing heavenly ire;
Repent, or God will in a trice,
Shake you o'er hell like squeaking mice
Suspended o'er the fire.

The Shaker dancing to the gate
Of bells, calls mother Ann to wait,
And hear his heavenly love;
I hav left sin and flesh below,
The devil and his works, you know,
To dance with you above.

The Quaker smoothly travels on,
Thinks cash in trade is fairly won,
And all the world are knaves;
Yet he is honest all his life.
No money gets by war or strife,
And by the spirit prays.

The Universalist will glide
To heaven as smooth as school-boys ride
Down hill on ice or snow:
Hurrah, my boys; we'll all be saved,
For hell is nothing but the grave,
And there's no future woe!

Amid such clamor, who can tell
Which is the way to heaven or hell,
Or how we must be saved?
Whether by faith, or work, or prayers,
Grace or penance, days or years,
Or cash in plenty paid?

My counsel is to walk alone,
Keep clear of troubles not your own,
And all religious strife;
Let madmen at each other roar,
Do good to all, both rich and poor,
And lead a blameless life.

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Add ress at once, W. H. BURR, Washington, D. C.
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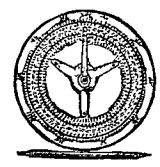
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Very respectfully yours, WILLIAM WILSON.

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OF ALMIGHTY GOD.

Professor W. H. Parsons, a talented and modest gentleman, who is now a resident of our city, has made a discovery that is likely to be regarded with the deepest interest by men of science everywhere, since it not only explains much heretofore mysterious in astronomical science, but is calculated to impress all minds with more profound admiration for the wisdom and goodness of Almighty God.

This discovery is that the sublime principle of MAGNETIC REPULSION is coextensiv with MAGNETIC ATTRACTION throughout our universe. This magnetic repulsion has equal potency with Newton's law of the ATTRACTION OF GRAVITATION in regulating the movements of all celestial bodies and maintaining harmony among them all. This principle was first developed in the course of manifestations and experiments of Professor Parsons, who is an electro-therapeutist, or medical electrician, while making researches into the relations of electro-magnetism to animal life, disease, and death.

Without attempting to trace how far previous advances of science had prepared the way for the grand discovery by Professor Parsons to which we desire to call attention, we may interest our readers by glancing at the great facts in magnetic philosophy.

Magnetism and electricity—the one the manifestation of the other, with different forms of motion; the one vibratory, as light and heat; the other spiral, as demonstrated by the induction balance, each convolution possessed with magnetic poles—are neither imponderable fluids nor atomic streams, but forces known only from results, the direction of the individual force in each molecule of all magnets, whether in the blood or the heavens, being the opposit of the force in its vicinity, giving rise to a magnetic force, says Maxwell, of extreme complexity, but which, by its repellant as well as its attractiv power, works order out of apparent and really original chaos, and under law established at creation's dawn is the principle of all motion and all life in every kingdom of nature, either in the heavens above or the earth beneath.

Perfect polarization, whereby like poles repel and unlike attract and neutralize each other, whether in the celestial system, including our own planet, or the circulatory system of the blood and nerves, of what is as fearfully, wonderfully, and as curiously made—the divine organism of man—is the source and law [it is not attraction of gravitation, affirmed by Newton, or the undefined centripetal and centrifugal forces of scientists], but the omnipotent and omnipresent governing force which maintains all motion, all life, all health, and all harmony in the cosmogony of the universe.

The law (attraction and repulsion) in each molecular current, or rings of electricity, in either the circular corpuscles which float in arterial or venous blood, or the circular orbs which float in the firmament of the heavens, is the now manifest and realized omnipresent and omnipotent attribute of nature and nature's god by which worlds and all celestial bodies, including comets, are sustained in space without possibility of collision, and all motion, whether orbital or axital, has become the harmony of the spheres.

Its disturbance in the one is the source of all commotion, celestial (as solar magnetic storms) or terrestrial, inward, as in the magnetic shocks of the earthquake, or outward, in electric storms by land or sea. Its interruption in the animal organism whereby the ultimate electric molecules of the blood, tissues, nerves, and muscles, each with a positiv and negativ pole (recently discovered and announced to exist by Snettle Scoutellon, of Paris, and Dubois Reymond), become non-electric or demagnetized, in which non-electric state, says Reymond, these molecules are turned toward each other with like poles so that two become one, possessed of one positive zone and two negativ poles, and when in the electrotonic state unequal or unlike poles are turned toward each other. This non-electric or demagnetized state of the iron molecules of the blood, or the electric molecules of the nerves and muscles is, therefore, the source of all disorder and all diseases in the human cosmos.

I may be, and we believe it is, the law that the celestial strangers known as comets are magnetic regulators designed to resupply the wasted magnetic forces of the spheres they traverse in space, creating apparent temporary disturbance and increased activity in the magnetic forces of the sun, plainly visible in the solar spectrum, and due, says Lockyear, in a recent lecture before the Royal Astronomical Society, to the ejection of heated matter in the interior of the sun, the result of increased temperature and consequent breaking up of magnetic iron in the sun into simpler constituents.

Whatever weight is due to this theory of magnetic restoration of exhausted planets—illustrated in the increased temperature of the sun thus excited by the positiv forces of its late and still freshly announced celestial visitors—it has been demonstrated that the electro magnetic or nervo electric vital forces of the human organism can be uniformly replenished and resupplied and reinvigorated and revitalized from the very verge of dissolution and partial demagnetization of the ultimate electric molecules of blood and nerve by the truthful application of the maxim of the great German Esculapius, that like cures like, with the universal law of proper polarization, celestial and terrestrial, revealed and understood, man may and will control its forces; unlock the arcana of nature in all her kingdoms; stand within the veil face to face with the magnetic source of universal life and motion; and the preventiv of decay and premature death approach to comprehend with a spirit of exultation and awe the now revealed, yet still invisible, power, which, when darkness was upon the face of the deep and chaos reigned, moved upon the face of the waters, uttered the supreme fiat, and solar magnetism burst upon a primeval world, bathed it in light, and then as now, invested it with life and clad it in beauty.

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The forces of cohesion in mineral and aeriform bodies are but modifications of the same magnetic law, and the disintegration and breaking up of the atoms forming the mass is only another form of death; actual death cannot be; all is changed; nothing ever dies; its form is alone altered. Disease, therefore, is nothing more than an alteration of polarities, whereby the organism is disarranged. If, therefore, we can by any means keep the peculiar polarities of our organic structure in perfect unison, then disease cannot be; and knowing as we do that the blood is the regulator of our being by virtue of its circulation, such circulation being animated by electric nerve fluids keeping in constant magnetic condition the atoms of iron in the blood; but when nature be impaired or exhausted, then any perfect artificial magnetization will restore the diseased organism, no matter what name may hav been given to the malady.

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THE lowest races are idolaters; next come polytheists, who see God in all the numerous manifestations of nature, gods good and gods evil, many and fearful; then come a more intelligent class, who believe in a trinity of gods, father, son, and ghost; then still up on the scale you find a class of thinkers who are pure Theists, who worship one great and good spirit or power only; then lastly at the very top, on the apex itself, stand the grandest, noblest philosophers of all who, believing in pure science, dispense with all the fetiches, gods, and spirits, and cling only to what can be proved and demonstrated.—*Elmina D. Slenker.*

GREAT thinker as Pythagoras was, yet we find him giving forth to the people that he had been for many months in hell. Doubtless of him, as of all the most thoughtful, ordinary folk might whisper as the people of Venice whispered when the solitary Dante passed by them, "See, there is the man that was in hell!" For the loftiest men and women do not reach their sublime hights without passing through tribulation, whereof the every-day world knows nothing and can know nothing.—*Dr. Aveling's Science and Secularism.*

AMBITION this shall tempt to rise,
Then whirl the wretch from high,
To bitter scorn a sacrifice
And grinning infamy.
The stings of falsehood those shall try
And hard unkindness's altered eye,
That mocks the tear it forced to flow;
And keen remorse, with blood defiled,
And moody madness, laughing wild,
Amid severest woe. —*Gray's Eton College.*

BUT which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, make ready wherewith I may sleep, and gird thyself, and serve me, till I hav eaten and drunken; and afterward thou shalt eat and drink. Doth he thank that servant because he did the things that were commanded him? I trow not.—*Luke* xvii, 7-9.

YOU hav among you many a purchased slave
Which, like your asses, your dogs, and mules,
You use in abject and in slavish parts
Because you bought them. Shall I say to you,
Let them be free; marry them to your heirs?
Why sweat they under burdens? Let their beds
Be made as soft as yours and let their palates
Be seasoned with such viands? You will answer,
"The slaves are ours." So do I answer you.
Shylock, Merchant of Venice.

THE day began to break as we descended into Marseilles. It was Sunday; but the town seemed only the gayer. At last the noise of bells guided me to a chapel mean inside and mean outside, but crowded. The mass was nearly over. I stayed to the end, wondering that so many reasonable beings could come together to see a man bow, drink, bow again, wipe a cup, wrap up a napkin, spread his arms and gesticulate with his hands; and to hear a low muttering which they could not understand interrupted by the occasional jingling of a bell.—*Macaulay's Life and Letters.*

IF that last day—the day of death—does not occasion an entire extinction, but a change of abode only, what can be more desirable? If it, on the other hand, destroys or absolutely puts an end to us, what can be preferable to the having a deep sleep fall on us in the midst of the fatigues of life, and being thus overtaken, to sleep through eternity?—*Cicero.*

WE do not regret that we did not exist in the ages of the past. Why feel sad at the contemplation of unconsciousness in ages to come? But as unpleasant as is this thought to those rationalists who are accustomed to regard as probable a blissful immortality for all mankind, how pleasing the reflection of an eternal sleep in comparison with, or rather in contrast to, the expectation that, while a few will be happy thereafter, the majority of our race will exist forever in excruciating and unremitting torment!—*B. F. Underwood.*

FOR my part I am willing to giv up heaven if we can get rid of hell. I had rather there should be no heaven than that one solitary soul should suffer for ever and ever. But in the Old Testament there is not, in my judgment, a single reference to another life. The idea of eternal life is certainly not born of any book. That wave of hope and joy ebbs and flows and will continue to ebb and flow as long as love kisses the lips of death.—*Ingersoll's Hell.*

BOTH Mohammedanism and Buddhism hav defects and so has Christianity; it teaches the barbarous doctrin of eternal torment, the superstition of diabolical possessions, the efficacy of prayer, the subordination of woman to man, a personal devil, and many other vagaries. It extols poverty and denounces riches; restricts divorce to adultery on the part of woman; commands submission to tyranny; teaches that twelve disciples will sit on twelve thrones judging the world, etc. The miracles of Christianity are sustained by no reliable history; it has no original doctrins; it contains nothing that man could not learn by his unassisted powers, and it is undergoing improvement in proportion as man becomes enlightened. All the evidence that the case admits of demonstrates that the Bible is an outgrowth of the human mind, an evolution of human thought, a work made up of books belonging to different ages, but all composed by man.—*Underwood's Authority of the Bible.*

Odds and Ends.

A ROD and lyin' catch the biggest fish of the season.

THE heat, the heat, the beautiful heat!
How it bakes the tin roofs and the bricks at your feet,
How it melts down your collar and musses your hair,
And makes the air thick with full many a swear.

AFTER TENNYSON.

Break! break! break!
My cups and saucers, you lout;
But I'm glad my tongue can't utter
The oaths that my soul points out.

My stately vases go
To your uncle's, I ween, to be cashed;
But oh! for the light of my broken lamp,
Or the tick of my clock that is smashed.

Oh! well for the china-shop man,
Who gets a fresh order each day;
Oh! deucedly well for yourself,
Who are in the said china man's pay.

Break! break! break!
At the foot of my stairs in glee,
But the cash I've spent for the glass you hav cracked,
Will never come back to me. —*Unknown Liar.*

GOOD FOR FLIES.—"Say, do you know what's good for flies?" queried a Woodward avenue butcher as he entered a drug store the other day.

"I guess I can put you up something for about a quarter," was the reply.

When the dose was ready the butcher was told to pour it out on plates and set them on the counter, and he hurried away to giv it a trial. In about an hour he sent for the druggist to come over. The 10 000 flies in the shop before the dose was fixed had been multiplied by four.

"Great lands! but I'm being carried off by flies!" exclaimed the butcher as he waved a long knife around his head.

"Well, why don't you get something to kill 'em off?"

"Didn't I, but it hasn't killed a one."

"Of course it hasn't. You wanted something good for flies, and I gave you clarified syrup! It's the best stuff to draw flies and keep 'em contented I ever heard of. Why didn't you tell me you wanted a fly-killer?"—*Detroit Free Press.*

WEATHER INDICATIONS.

It is an easy matter enough to forecast the weather like Prof. Tice and Mr. Vennor, if people will only giv their minds to it. By closely reading and studying the predictions of these great weather-breeders we hav deduced the following rules by which he makes all his forecasts; hind casts of the weather are not made until the next day: An intensely blue sky indicates a temporary absence of clouds. Under other circumstances, again, an intensely blue sky indicates a tornado. When a woman leaves a piece of soap on the stairs where her husband will tread upon it, it is a dead sure sign of a storm. When the sun rises behind a bank of clouds, and the clouds hang low all around the horizon, and all over the sky, and the air feels damp and there is a fine drizzling mist blowing, the indications are there will be a rain somewhere in the United States or Canada. When it begins to thunder look out for lightning. When a man gets up in the night, and feels along the top pantry shelf in the dark, and knocks the big square bottle without any label down to the floor and breaks it, it is a sign there is going to be a dry spell until seven or eight o'clock in the morning. When the spring millinery openings are advertised, look for bright, sunny weather all around the house, with treacherous calms and rising barometer, indicativ of sudden tempests and mean temperature. When the cradle begins to vibrate with irregular, spasmodic motions about 1 o'clock in the morning look out for signals and try to remember where you put the paregoric the last time you used it. When the youngest boy in the family comes home three hours after school hours, with his hair wet and his shirt wrong side out, look out for a spanking breeze. To see the head of the family feeling in his right hand pocket, then in the left hand pocket then in all his vest pockets, then in his hip pocket then in his coat pockets, and then look at the ceiling, indicates "no change." If he suddenly stop whistling at the ceiling, and expands his face into a broad grimace of delight, it means "unexpected change." If the spring bonnet comes home trimmed on the right side for the wearer's seat in church, and has two more sprigs and three more dandelions than the bonnet of the woman in the next pew, it is "set fair." An unusually large number of spiders presages a very mild or a very open winter, as the case may be. If the corn-husks are very thick the winter will be colder than the summer. If the corn-husks are very thin the summer will be warmer than the winter. If the corn-husks are neither too thin nor too thick, the summer will be warm and the winter will be cold. If the weather prophet predicts a rainy season, and it happens to rain away out in Calaveras county and is as dry as a bone all over the rest of America, this rain must be set down to the credit of the weather-breeder, and all the dry time counts for nothing. If the weather-breeder predicts a very dry month, and the raging floods sweep all the country in one wild, drowning deluge, except Newton Upper Falls, Massachusetts, then people must say that sure enough old Vennor said it was going to be dry this month. Still, it is just as well to bear in mind, when you read the wild prognostications of Mr. Vennor and his great rival, that a rain 1,500 miles square no more makes a rainy day on this continent than a fly-speck on the dome of the Capitol makes the district of Columbia, or even all of the dome, black. Anybody can say, "There will be rain and thunder storms and cyclones in the United States during July," and it would be a mighty safe thing to bet money on. What we want, what the country clamors for, is a man who can tell us when and where the cyclone is going to strike, and whom it will hit. And up to date that man hasn't said a word about the weather.—*Burlington Hawkeye.*

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

AN Englishman says of the House of Lords that it is naturally a strong upholder of injustice to women.

ERASMUS DARWIN died in London recently at the age of 77. He was a brother of the illustrious naturalist, Charles Darwin.

AN advertising van lighted with electricity is one of the latest curiosities to be seen moving along the Paris boulevards at night.

A CONNECTICUT maniac's belief is that he is divine, and therefore has a right to ride free on railroads. He tries to kill conductors who deny his claim.

CHINA, spurred to activity by the late threatened invasion of her dominions by Russia, has begun the construction of an extensiv railroad and telegraph system.

A STUDENT at Oxford University on being asked "Who was Esau?" replied, "Esau was a man who wrote fables and sold his copyright for a mess of potash."

A GIRL received a reward of $20 from her father for climbing a church steeple at Saranac, Michigan, standing on the knob, and cheering for Col. Ingersoll.

IF a man declares himself to be so thoroughly religious that he has not committed a sin for twenty years, you are safe in concluding that he does not regard lying as sinful.

FRENCH religious communities own real estate in France worth over $140,000,000; indeed, it is averred that they own much more under cover of private individuals' names.

MOODY says he never talks about anything that he knows nothing about. What a quiet man Mr. Moody must be, then, after all! We had really supposed that he was quite a talker.

"I AM a Brethren, and my mother is a Brethren too," was the reply of a ten-year-old girl who, at a Western camp-meeting, was asked what denomination she and her folks belonged to.

MONEY was given the Rev. Moses Broyles to pay the debt of the Second Baptist church at Indianapolis, but the money, instead of the debt, has disappeared, and the pastor is called upon to explain.

D. M. BENNETT, of THE TRUTH SEEKER, New York city, has reported from shipboard near Scotland. If you wish to read his travels, subscribe immediately for his journal. $1.50 for six months.—*Monthly Review.*

A WORTHY deacon in a town not far away gave notice at the prayer-meeting the other night of a church meeting that was to be held immediately after, and unconsciously added, "There is no objection to the female brethren remaining!"

"THE mainspring of Italian music in the eighteenth century," says a recent writer, "was the exclusiv and passionate worship of the human voice." But Italian music has experienced a change. Its mainspring is now in a box, and is worked with a handle.

A LEADING Sunday-school organ asks: "Hav you been to any of the summer Sunday-school assemblies? If you hav, what suggestion that you hav received there are you going to make practically useful?" A great many suggestions occur to the wide-awake teacher who has visited these gatherings. One is that most of them are run in the interest of a real estate ring which owns the property. Another is that, owing to the desire for the copious influx of "gate money," the attractions are, in some cases, more sensational than profitable. Another is that if the sanitary conveniences are not made better on some of the "assembly" grounds the overcrowded and underfed patrons will be stricken with pestilence. A fourth suggestion is that the beef and mutton furnished at these places ought not to be as tough as they generally are.

MR. D. M. BENNETT, editor of the New York TRUTH SEEKER, has reached these shores. We received a hasty line from him merely announcing his arrival at Glasgow, and saying that he will be in London shortly. Any communications for Mr. Bennett may be addreseed to our office.—*London Republican.*

MANY of the recent emigrants from Germany are young men under eighteen, who thus escape the long and burdensome military service. Were they to remain until their eighteenth year their emigration would not be permitted. Bismarck is reported not to like their departure at all. He is alarmed to find his stock of food for powder so rapidly diminishing.

DANIEL JONES, an aged bank president at Watertown, Wisconsin, and Charles Wood, an equally aged manufacturer, hav both been regarded in their community as pattern men. Nevertheless, they had a desperate fight over the discounting of a note, and Mr. Jones was so badly whipped that it was doubtful for a time whether he would recover.

THE modern Athens has not hitherto been as conscientious in the use she has made of her finest concert hall as New York. While Steinway and Chickering Halls can only be secured for strictly first-class entertainments, Boston Music Hall has been constantly desecrated by poultry and dog shows, prize-fights, and Joseph Cook's lectures on modern science. But now that the majority of the stock has been transferred to the generous and art-loving Mr. Higginson, it is to be hoped that the hall will no longer be disgraced by such exhibitions.—*Post.*

OUR memory recalls no "giv-away" so delightfully innocent as that of the Catholic bishop of Ohio, who, in a recent proclamation ordering a certain number of prayers per day in his diocese for the recovery of President Garfield, gravely added that, "in case of the President's death, the prayers should be continued during the week following that event for the welfare of the country." That is to say, having prayed the President to death, his priests must next try to pray the country to death. It is impossible to caricature the Christian system, there being a point beyond which absurdity cannot go.—*Liberty.*

THE Discharge of Contumacious Prisoners bill is intended to open the prison doors to those disobedient clergymen whose defiance of Lord Penzance and the Church Association has led to their incarceration. The noble members of the Upper House are deeply interested in the maintenance of the church of England, and hence their readiness to pass a measure intended to put an end to such long-continued scandals as that of the confinement of the Rev. F. S. Green. At the most, however, this new act will prove only a whitening of the sepulcher; inside, the Established church is not a whit less rotten, less divided against itself, less simoniacal than it was before. Let ecclesiastical tinkers do what they may toward bolstering it up, the whole edifice is on the point of bursting asunder, and another generation will find our state church reckoned among the things that were.—*Secular Review.*

THE case of the Rev. Dr. Hiram W. Thomas, of Chicago, has reached the first stage in its journey. The starting point was in July last, when members of the Chicago District Rock River Conference charged Dr. Thomas with disseminating doctrins contrary to the doctrins of the Methodist faith in denying the inspiration and authority of portions of the Bible; secondly, in denying the doctrin of the atonement as held by the Methodist church; and, thirdly, in teaching a probation after death to those who die in sin, thereby antagonizing the standards of the Methodist church. The case came up for a preliminary hearing in Chicago on Monday last, and after five days of pretty hard work the investigating committee decided that there was enough truth in the charges to warrant Dr. Thomas being tried by the Rock River Conference. The decision is claimed to be a virtual verdict of guilty.

THE Salvation Army in Philadelphia is not making proper progress in attacking the strongholds of sin. The ungodly go to the meetings, but it is to scoff; and instead of remaining to pray, they continue to scoff. This is very trying to the soldiers of the Salvation Army. When, the other night, the scoffers attacked Comrade Robinson, a colored brother who attempted to preserve order, then forbearance came to an end. Major More, Lieutenant Morgan, and Comrade Frank showed that they were indeed fighters. The entrance of the police prevented loss of life, but the solemnity of that meeting was ruined. These things, however, do not discourage the Army, for the next evening Comrade Robinson remarked: "I want you young fellows there on the back seats to understand that I ain't going to hav no more fooling around here. We're going to hav order if it breaks my back." His course of action, while it shows the pluck of the Army, is not apt to convince sinners of the error of their ways or to awaken the impenitent.

SOME inquisitor has made the discovery that of the twenty American Presidents, only two, Washington and Garfield, were members of any religious denomination, though all of them, for the sake of appearances, sometimes attended public worship. The statement that "all of them revered Christianity" is more doubtful if the word "revere" is intended to express anything stronger than respect. Both the Adamses rejected the doctrin of the divinity of Jesus; so did Jefferson; so did Lincoln; so also did Filmore. As that doctrin is one of the essential corner-stones of Christianity, to say that those who rejected it "revered Christianity" is putting the matter somewhat too strongly.—*Chicago Times.* We think the *Times* mistaken. Washington was a Deist, and did not particularly "revere" Christianity, and we are informed that President Garfield and his wife hav evoluted into being very Liberal in their theology, and that that is the reason no priest has hovered around the sick bed at the White House. Probably Hayes was the only simon-pure orthodox President. We admit he was a Christian without one redeeming trait.

AN aged clergyman on Thursday last, while praying for the recovery of the President, was stricken with paralysis. At the beginning almost of a prayer his voice began to tremble, and soon became inaudible. The congregation were dismissed, and the old man was taken to his home. This circumstance might be cited as evidence of divine displeasure at the act in which the venerable minister was engaged. But not by us. Whether prayer for the President is available or not, the noble purpose was the same. And whatever may be the motivs of some, the sincerity of this aged man, whose hairs hav grown gray in the service of his church, should be free from all doubt. Himself prostrate before an open grave, from which he besought the Deity to save the President, and with a stricken family about him, his is no case to use for illustration in religious controversy. The laws of nature brought him face to face with death at a moment when he was offering a prayer for the health of another; but decency and a reasonable regard for the emotions of others forbid that this circumstance should be appealed to to prove that what he was doing when death found him was an impious act. Opinions which cannot be sustained by better arguments, and illustrated in a spirit more humane, must indeed be unworthy opinions. And yet we hav a recollection of reading, and in religious publications, too, arguments and illustrations precisely such as this would be. They were used, however, to sustain opinions diametrically the reverse of those in behalf of which the sad circumstance to which we hav alluded might be used.—*Truth.*

News of the Week.

POLITICAL and religious riots are prevalent in Cairo, in Egypt.

MOODY and Sankey are going to Europe to do battle to the great enemy of souls.

NEW JERSEY is being parched, roasted, and robbed by drouth, forest fires, and tramps.

NEARLY twenty-five hundred immigrants landed on American shores on Saturday last.

THE numerous Smiths of New Jersey held their annual family reunion at Peapack on the 7th.

A MAN named Crimmins committed suicide by jumping over Niagara Falls on the 5th. Cause, one unfaithful wife and three Catholic priests.

THE new dean of Westminster, successor to Dean Stanley, is to be the Rev. George Granville Bradley, Master of University College, Oxford.

THE question of Vice-President Arthur's birth-place, said to be Fairffeld, Vt., is being agitated. Some aver that he was born in Canada.

HANLAN, champion oarsman of the world, has made up his mind to retire from boat-racing. Trickett, the Australian, has challenged Courtney.

LATER news from the West contradicts the report that Gen. Carr and all his command were massacred. One lieutenant and eight or ten men were killed.

THE weather part of the time for the last ten days has been the hottest of this season. Remarkable atmospheric phenomena hav been observed in Massachusetts and elsewhere.

THE *Will of the People*, a Nihilist paper published in Berlin, in a recent issue made known for the first time that the name of the man who threw the bomb that killed the Russian czar was Grenevitsky.

A COLLISION occurred between the police and some striking negro teamsters in New Orleans on the 9th, in which several of the latter were killed or wounded. The mayor called upon the governor for assistance.

A MEETING between Emperor William, of Germany, and Czar Alexander, of Russia, is rumored. The place of meeting is kept a secret for fear that those happy sovereigns will find bombs on the road awaiting them.

CONNECTICUT celebrated the one hundredth anniversary of the battle of Croton Hights on the 6th with military and oratorical display, and on the 7th held appropriate services in memory of the patriot Nathan Hale.

THE Rev. Dr. Thomas, of Chicago, has been found guilty on the grave charge of heresy by his Methodist brethren, who convicted him of disseminating ideas contrary to the doctrins of the Methodist religion. The specifications are very humorous.

THE Rev. Jacob Mulford committed suicide on Sept. 8th at his home in Philadelphia. He appeared one Sunday morning drunk in his pulpit, was relieved of his charge by his congregation, and a few days after was found dead with a bottle of whisky in his hand. Some laudanum was discovered upon his table.

THURSDAY, the 8th, was set apart by the governors of several states, including New York, as a day of fasting and prayer for the recovery of the President. It was observed to some extent in this city, many business houses closing their doors. On Friday, President Garfield, whose removal to Long Branch had been safely accomplished, was reported better. Since then, however, an abscess has been discovered to hav formed on one of his lungs, which will necessitate a severe surgical operation, and there are indications of other similar formations on the liver and other lung. Tuesday he sat up for half an hour.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XVIII.

Without delay I executed my resolution, as much as Mr. Bertollon opposed it. He finally had to yield to my wishes. I departed without even attempting a farewell call upon Madame Bertollon.

Soon, in the quietude of rural nature, I recovered from my intoxication. I felt it, that I had never truly and purely loved Madame Bertollon, and despised myself for having exhibited feelings toward her that I never possessed. It was nothing but an intoxication of my senses originated by that unfortunate love which the handsome woman could not conceal from me. She alone was to be pitied, and my duty it was to giv to her her lost peace.

As from dense fog my mind gradually emerged to its former clearness, and Clementine's picture stood brighter and more charming before me than ever, I had, at my flight from Montpellier, left behind wreath and harp. Not that I had wholly forgotten Clementine at that time, but shame and a sacred timidity repulsed me when I wanted to touch the venerated relic I believed to be worthy of her no more, and considered the pang of longing and separation only a light penance for my crime.

Four weeks passed by. Bertollon alone visited me. He came often. "For I cannot liv without thee, and yet my affairs tie me to that unfortunate city," said he.

He made several attempts to induce me to return to Montpellier, but in vain. I remained in my quieting solitude and felt happier.

CHAPTER XIX.

One morning I was awakened early by the servant. "Mr. Larette is without; he wants to see you absolutely at once!" said he, and Larette, one of Bertollon's friends, at the same time entered the room pale and disturbed.

"Arise!" cried he, "and come at once to Montpellier."

"What is the matter?" asked I, frightened.

"Arise, dress yourself. You hav not a moment to lose. Bertollon is poisoned and on the point of death."

"Poisoned?" stammered I, and sank almost fainting in my bed.

"Only hurry! He wishes to see you yet. I hav galloped hither by his order!"

I tremblingly dressed myself. Strengthless I followed him to the door. A buggy stood awaiting us. We took our seats and flew to Montpellier.

"Poisoned?" I asked again on the way.

"Certainly," replied Larette; "yet there is an incomprehensible mystery in the affair. A fellow, who got the poison at the drug-store, is in jail. Also Madame Bertollon is arrested in her room."

"Madame Bertollon? Arrested? Why arrested? Who had her arrested?"

"The magistrate."

"The magistrate? Fancies also the police of Montpellier such madness? Believes the magistrate that Madame Bertollon could hav poisoned her husband?"

"He believes it, and everybody ——"

"Sir, you shug your shoulders? And everybody —well continue; what were you about to say?"

"That everybody believes it. The fellow, Valentin, I think he is called ——"

"How? Valentin? Right, the old, faithful family servant, the most honest soul under the sun!"

"Well, he has told to hav bought poison about a week ago by order of Madame Bertollon."

"The infernal liar, that ——"

"And on being examined about the declaration of the servant, Madame Bertollon, without hesitation, admitted it. There, you hav it all."

"Admitted? I am as one out of his senses; I do not comprehend you. What has she admitted?"

"That she had ordered Valentin to get the poison."

"Horrible! And also that it was she who had poisoned, killed her own husband?"

"Who would willingly own such a thing? After all 'tis to be so. Bertollon had again yesterday morning one of his usual attacks; you know he is subject to dizziness. He asked his wife, as she possessed in her room a small family dispensary, to giv him the customary drops, a very costly essence, which Madame Bertollon brought to him in a blue, gilded, glass flask."

"I know it very well, and also the essence."

"She herself poured the medicin into the spoon, added sugar, and gave it to her husband. After a while he felt the most violent pains in his bowels. The physician came. He recognized the symptoms of poison. There were found traces of it in the essence that remained in the spoon. The physician did his utmost to save him. He demanded the essence for examination. Madame Bertollon became sensitiv, and asked whether they believed her to be a poisoner. Finally, as she could no longer deny the surrender of the little flask without creating suspicion, she gave it up. Meanwhile several physicians had hastened hither, and also an officer of the police. The affair had become known. The druggist recollected the poison bought by Valentin, and informed the police office. Valentin was immediately arrested. He appealed to the order of his mistress. Madame Bertollon was asked authoritativly about it. She sank down in a swoon. They demanded of her all the keys, examined her dispensary, and found the poison, which was recognized by the summoned druggist; there was wanting only a part in the weight. In the mean time the essence in the little blue flask had been analyzed, and the poison discovered therein. So stands the case. Now think what you please about it, sir."

I shuddered, and spoke not a syllable. I perceived through it all a terrible linking of circumstances, which neither Larette nor any other outsider could imagin. She loved me with an awful strength; our separation increased her passion instead of diminishing it. So she fell upon the infamous plan of ridding herself of her husband. I recollected her fiery, passionate character, of which Bertollon had spoken to me before. I remembered my last conversation with her, and how I had imprudently told her that I had open-heartedly acquainted her husband with our relation; and how she was frightened at that, and inquired deeper into Bertollon's conduct.

The probability increased in me to a frightful certainty. I could well comprehend how the black thought might hav ripened within her; I saw her mix the accursed bowl, and, blinded by her passion, handing it to the unfortunate Bertollon.

We arrived in Montpellier. I wanted to enter the room of my dear benefactor. "Is he still alive?" cried I, yet at the foot of the stairs. I was ordered in a whisper to be quiet. I was denied the entrance to his room. He had sunk into a gentle slumber, which did him good, and was a quieting proof of his recovery.

"And where is Madame Bertollon?" asked I.

I was told that she had left the house very early that morning, and had moved to her relations, where she, under bail of the whole family, had received house-arrest. It was only with difficulty, and through the influence of her relativs, that the disgrace of imprisonment was spared her. I was told in confidence that Mr. Bertollon himself, through a friend, had given her the advice to fly to Italy before it was too late. She had been undecided. Her own brothers had tried to induce her to make use of her short liberty. But her pride had conquered. Her word had been, "I shall not flee, for with that I would plead guilty to a crime of which I am not yet and cannot be convicted."

CHAPTER XX.

Beauty of form is charming only inasmuch as we accept it as a silent proof of a beautiful soul. It loses all power, nay, fills us with terror, if it is the ornament of a criminal. The artist may paint sin beautiful on the threshold of hell, and this becomes, by using the most loved and touching ideas of humanity as the tools of its wickedness, a thousand times more fearful.

No longer without abhorrence could I think of Madame Bertollon. She was a poison-mixer, and all that which Larette had hastily related to me was confirmed in Montpellier, and a multitude of peculiar circumstances continually spread more light over the assassin's deed.

All Montpellier was disturbed through this extraordinary, event Bertollon's gradual recovery, through the skill of the physician, created in every house the greatest joy. I left no more the bedside of my dear friend, whom I venerated as a brother, as a father.

"O Bertollon!" I cried, "thou art saved! Woe unto me, if thou hadst perished! My grief would not hav suffered me to survive thy death very long. Behold, thou art my only friend, the only one I hav on earth; thou art my benefactor, my guardian angel. Every moment I am ready to die for thee. And is it possible? Could a woman, such a tender, timid being, a woman endowed with such heavenly charms, a woman whose eyes and lips so sweetly preached virtue, be so horrible?"

"Dost thou love her yet, Alamontada?" asked Bertollon, while he pressed my hand.

"Love? The thought is shocking to me. I hav never loved her; only belittling vanity, only sensual deception it was, that I once in intoxication termed love. I hav never loved her. A secret power always kept my heart at a distance from hers. How can I love the one that wanted to kill thee? I curse every hour that I lived in the society of the poison-mixer, and regret the love caresses that I wasted on her. Alas, I did not know her!"

Meanwhile the prosecution against the wife of Bertollon had begun. But the most renowned advocate of Montpelier, Mr. Menard, offered himself voluntarily to the family of the accused one to become her defender in court. Menard had never yet lost a cause. The charm of his eloquence conquered everything; where he could not convince reason, he knew how to entangle it in inextricable doubts, and again to set in commotion all feelings of the heart. When he spoke in court, the halls were filled with listeners, who, for his sake, often came from distant regions. He undertook, and never unsuccessfully, even the most difficult causes, when he could expect to be richly rewarded.

"I ask nothing," said Bertollon, "but that I be separated from the poison-mixer forever. I insist upon no other punishment for her unsuccessful attempt. Her own conscience and public contempt are thorns enough for her. Menard is, I know it, personally opposed to me. He was once my rival. I see beforehand that he will, through his artifices, blindfold and confuse judges and people to such an extent that my shameless wife will, after all, triumphantly emerge from this affair."

"That he will not!" cried I with fiery enthusiasm, "I beg thee, Bertollon, although I am only a beginner, who never spoke in court, entrust me with thy affair. Trust me and the just cause. It does not hurt me at all to enter the tribunal against a woman whom I once called friend, and who has drowned me in criminal favors. Thou art my brother, my benefactor; thy cause is a sacred one."

Bertollon smiled; but he expressed to me at the same time his fears that I was not a match for the skill of my opponent. He consented, finally, and apparently with fear, to my proposal that his cause should become the first trial of my skill.

"Be not anxious, dear Bertollon!" said I; "friendship will make me enthusiastic, and uphold me if I should once falter under Menard's powers. And with all his cunning he will not be able to deny away facts that his client has all too hastily admitted."

[TO BE CONTINUED.

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

[Translated from the French by Avery Meriwether.]

CHAPTER I.

THE BOOKS OF MOSES.

Christianity is founded upon Judaism;* let us see if this sect is really a work of God. If any one givs me the so-called books of Moses, let me first find out whether those books were written by Moses.

1. Is it probable that Moses had the Pentateuch and the other lesser books of the law engraved upon stone, and that he kept engravers and polishers of stone in a naked desert where, it is said, his people had neither tailors, sandal-makers, cloth-cutters, nor the bread to eat, and where God was compelled to perform one continual miracle forty years in order to preserve the garments of his people, and to nourish them?

2. It is said in Joshua that the book of Deuteronomy was written upon an altar made of broken stones laid in mortar. How could a book be written upon mortar so as to last? How did it happen that the letters were not effaced by the blood which was continuously poured upon the altar? How came it that this altar, this monument which preserved for us Deuteronomy, existed so long in a country where the Jews were reduced to such a state of servitude that even their unlawfulness was excusable?

3. The innumerable mistakes in geography, in chronology, and the contradictions which are found in the Pentateuch hav compelled many Jews and many Christians to affirm that the Pentateuch was not written by Moses. The scholar Leclerc and other theologians, and even our Newton, hav held this opinion. It is therefore all the more probable.

Is it not sufficient to judge with common sense a book which commences with these words, "These be the words which Moses spake on this side of the Jordan," to be a mere forgery, since this same book assures us that Moses never had crossed the Jordan?

* Suppose that God had created the petty and cruel sect called the Jews, would it not follow that he had also created the Galileans and other troublesome sects?

Since we take for granted anything to be the truth which is announced by God himself, demonstrated by marvelous deeds, and sealed by human blood, since God himself has said a hundred times that this law of his shall be eternal; since he has declared in his law that any one who abridged or added to his laws must be put to death without pity; since he commanded that any prophet who dared to make a change in his ancient laws by performing miracles should be slain by his best friend, or by his brother; it is clear that Christianity, which discarded Judaism with all its rites in opposition to these commauds, is an erroneous religion and is hostil to God himself.

It is alleged that Christianity is founded upon the Jewish religion. This, to my mind, is the same as if one had said tha. Mohammedanism is founded upon the ancient religion of the Sabeans. Mohammedanism had its origin in the country of the Sabeans, and, far from having its origin in that religion, it destroyed it.

Add to these a still stronger argument. God revealed the law to that man Noah who was ignorant of all other nations except the Jews, and he revealed the law during the reign of Pharaoh, and finally for the third time revealed it during the reign of Tiberius. This pretty little story of God revealing at three different times a universal religion to a miserable, petty, and ignorant people is only characteristic of a mind unable to invent anything more absurd.

The explanation given by Abbad, a poor fool of a Protestant preacher, who lived in Ireland, to wit, the words "that side," in the above quotation from the Pentateuch were intended to mean "this side," is ridiculous.

I ask in the name of reason if it is probable that Moses while in the desert revealed the laws to the Jewish kings who were born so many years after him; whether Moses in the same desert gave forty-eight towns together with extensiv suburbs (Deut. xiv), to a small tribe called the Levites, in addition to the tithes that the other tribes had to pay the Levites? (Numbers, xxxv.) It is without doubt natural that priests should try to swallow these tales.

Had it been necessary to giv as many towns to the other tribes of Jews as were given to the Levites the total would hav been four hundred and eighty towns.

The Jews hav not written their history otherwise than in this foolish style. Each statement is exaggerated in a ridiculous manner. Their histories are full of gross lies and absurd fables.*

[TO BE CONTINUED]

* My lord Bolingbroke contents himself with a limited number of examples. Had he wished he could hav found many hundred more. One of the strongest arguments against these books is found in the books which were supposed to hav been written in the time of Moses and of Joshua, but which were in truth written in the times of the kings, because they are cited in the history of Joshua and of the Jewish kings.

The Catholics call these books the History of the Righteous. When Joshua spoke of the sun standing still upon Gibeon and of the moon arresting her course over Ajalon in mid-day, he cited this History of the Righteous. When the author of the Chronicles or the Books of the Kings speaks of the songs of David written by him upon the death of Saul and of his son Jonathan he cites the Books of the Just. How could this book hav been written in the time of Moses and also in the time of David? This unfortunate discrepancy was not noticed by Lord Bolingbroke. It is really laughable to watch the embarrassment of that innocent man Don Calmet, who seeks in vain to reconcile such absurdities.

[Notes by Voltaire in 1771.]

Cain's Wife—Who Was She?—Concluded.

BY J. C. N. ABBOTT.

Time rolled on, and for aught they knew or perhaps cared, they were the sole monarchs of the world.

They ceased from traveling, and no traveler had ever invaded their peaceful borders.

Their sons and their daughters grew up as tender plants and as vines around their hearth-stones, and they were married and given in marriage.

They became, as it were, a little world to themselvs. They were neglected or fogotten by God—they grew by neglect—they were happy in themselvs.

But in the mutations of time the results of the marriage of the second man and woman, the man Adam and his wife, began to be apparent. Two sons were born unto them. And as the result of eating those apples, the curse of laboring and sweating being entailed upon their offspring, the children, it so happened that while the two sons were in the field hoeing corn one day, and as the labor of hoeing and sweating probably exasperated the youths, a quarrel arose between them, and so fierce did it at length become that the elder boy, Cain, raised his hoe and struck his younger brother, Abel, upon the head and killed him. This little episode of Cain's appears to hav aroused God's anger toward him to such an extent as to cause him to set a mark upon him, or brand him so that all who saw him might easily recognize him by his brand.

And then God told him to leave; to hie him away to parts unknown, where he would make him a vagabond and an outcast for all time.

But Cain, who had the courage to kill his brother and then deny it as he did, was not the man to be discouraged at any such trifles; and instead of hanging his head and becoming morose and disheartened he shouldered his pack and tramped, and in due time he is heard from as being a resident, and a married man, in the land of Nod.

As to what took place during his journey thither or just how far it was from the land of Eden, where his parents lived, and from which he took his departure, or how long it took him to accomplish the journey, history is silent. We are therefore left to conjecture only in regard to these important facts—important because in the life of all prominent men, and especially those who are our common ancestors, each and every fact bearing any relation to their history becomes intensely interesting to us who come after them.

Doubtless Cain kept a diary of all passing events, and of whatever objects came under his notice during his lonely but eventful journey from the land of Eden to the land of Nod. But the sacred historian has seen fit to leave us in doubt here, as he has failed to make any reference whatever in regard to that memorable journey. This omission on the part of the sacred writer is much to be regretted, because the period covered by such omission forms an epoch in the life and character of this notable man and the influence, yea, the conclusion, is that it was also an epoch of great importance in his history.

But our imagination can in a measure at least supply this deficiency; and in doing so we cannot but feel that Cain's conscience was troubling him—remorse, bitter remorse, in the thought that he had killed his brother, and that perhaps somewhere or sometime in God's providence or universe affliction or punishment might be visited upon him for that act, accidental though it might hav been. Then, too, he was leaving the parental roof, the parents who had nourished him and brought him up, the home of his childhood and youth, with all the tender memories which naturally cluster around home with its hallowed recollections and pleasing associations.

To all these he was bidding adieu, and taking his life in his hand, as it were, he went to parts unknown, and equally was it unknown to him as to what he should find or whom he should meet there. But becoming desperate, as we may suppose, he resolves to make necessity a virtue, and, plucking up courage, he pushes out and on till at length the fair land of Nod appears in the distance. And here again imagination must come to our aid to supply what history has left void and blank.

But, as we hav been credibly informed, the land was very beautiful; it was indeed a magnificent country to look upon. Cain doubtless comprehended all as his eyes rested for the first time upon the lovely and enchanting panorama spread out before him; and with tearful eyes, as we may suppose, and those tears of joy of course, he then beheld such a beautiful land which might soon be his, in part at least, outcast though he was from his home, his parents, and his God, and as he pressed forward to enter it he yearns to see and to know all in regard to the land and its people, if indeed it contained a people, as he ignorantly supposed it did not.

These and many other equally important cogitations, it is apprehended, passed rapidly through the mind of our hero Cain, as he plodded diligently along the way to the land of Nod, that fine land wherein dwelt one who in the order of divine providence was destined to be his bosom companion, his wife, together with her parents and all her family relations, and which in the order of destiny was likewise soon to become his home with all its endearing relations. The prospect now immediately before him, notwithstanding his peculiar situation of banishment from his nativ home, encouraged him in a high degree to persevere and enter the land which he beheld with so much beauty. He was probably spurred on by the stings of those bitter admonitions and threatenings which he had received from his God, hoping and believing that whatever things were before him and in store for him in the future, they at least could be no worse than those he was leaving behind him.

But at length Cain arrives in the land of Nod. He beholds the fair daughters of that land, and considering the injunction which God laid upon his parents as equally binding upon himself as one of their posterity, to wit, that they should be fruitful, multiply, and replenish the earth, he at once, and for the first time in his life, began seriously to consider the important subject of a matrimonial alliance with one of those lovely and charming maidens with which the land of Nod seemed prolific. But the contemplation of this subject was of short duration ere Cain resolved upon action instead of theorizing; and suiting his action to his resolution, he proposed, was accepted, and took to himself a wife from among the daughters of the land of Nod.

And here our story, and our duty as a chronicler and a faithful and true interpreter of one of the most important events recorded in Holy Writ might end, were it not that some very inquisitiv people ask us, in addition to all this, to explain to them the relationship, if any existed, between Cain's wife's parents and those of his own parents, or between the first pair and Adam and Eve.

Well, since we hav satisfactorily explained the knotty problem, this long-mooted question as to Mrs. Cain's ancestry, her genealogy, we are not at all reluctant in undertaking to solve the metaphysical question as to the consanguinity of those two pairs of people. We remark first, then, that owing to the absence of documentary proof this question at first view would seem difficult of solution, as the proof must be more inferential than absolute. Nevertheless we will venture to giv an opinion. In the first place it must be observed that in the production of the first pair no particular effort was put forth. They simply came forth by the speaking of God, by the simple word of his power. He only had to speak, and presto, they came. They came upon the scene, we may believe, simultaneous with each other. In fact is is believed that the pair came hand in hand together. They were very original, and no doubt quite independent of any and all other beings. They were given to understand that the earth with all its fruits, and the fulness thereof, was theirs.

There was no reservation made of anything. It was all theirs. They evidently accepted the gift with thanks, and without delay they set out to fulfil the divine command to multiply and appropriate the promised fruits, which at that early day seemed rather scarce in those parts, and hence they resolved to travel in quest of a land that should be more prolific. And they went to the land of Nod, where the hero of our story found them and his wife.

So much for the history of pair No. 1, or the magic pair. They came as if by magic, but were real nevertheless.

Now, mark, when God came to look for them on the morning of the eighth day, behold, they had skipped the place and left for parts unknown; they could not be found; they were *non est*.

But without them God's creativ work was imperfect—his crowning piece was wanting. And from the remarks which he made we infer that he searched for them diligently, and failing in finding them, he declared that there was not a man to till the ground.

It is evident that God was either disappointed in not finding the pair which he had made on the sixth day, or else he must hav forgotten that he had made them. At all events, he went to work and made another pair right then and there; and now he tells us just how it was done, to wit: By wetting up a little dust, rolling it into the proper shape, and then breathing into it the breath of life. And then, as if in fear that this man might skip as the other did, he immediately went to work and with his own hands planted a garden full of all manner of trees, and it is supposed that he hedged this garden around so that his man No. 2 could not get out. But in consequence of his eating that apple—one of those Baldwins—he was turned out—driven out with a strong reprimand, which involved fearful consequences.

And now, gravely considering the manner in which each of the two pairs were brought upon the stage, together with all the attending circumstances, these beings, so diverse, the one coming by magic and the other by a simple process of manufacture, by manipulation, notwithstanding that they both came from or through the hands of the same manipulator, we are constrained to giv it as our unbiased, mature, and deliberate judgment that there was not a particle of blood relationship existing between them.

And this, we think, must ever stand as the judgment of the world as they come to a true knowledge of the history of those two remarkable men and their families.

In conclusion, then, we remark, first, that there were two pairs of men and women created (made at about the beginning of things), and that the first pair that were made were the parents, or grandparents, of Mrs. Cain, and they were the original first pair; and that Cain's parents were an after consideration, a second creation, and the second pair brought into existence; and that the two pairs were in no way related to each other, each having been originated in a very different way and at different times, hence it was legitimate and proper that Cain and his wife should marry as they did.

The Iowa Convention.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The First Annual Convention of the Iowa Liberal League will meet at Cedar Rapids, Saturday, September 24th, and will continue over Sunday and Monday, perhaps Tuesday. Three sessions daily after Saturday.

We confidently expect that to this gathering will come the working Liberals of Iowa, attracted, not by flaming posters announcing the expected presence of scores of great orators, but drawn hither by a sincere desire to do something to help humanity in its devious and arduous march onward and upward. To be sure, good speakers will be on hand to please and enlighten by means of the ever-loved charms of the orator. But we think that it is time that we ceased to depend wholly upon the fame of the speaker to assemble our cohorts in yearly conclave. Our cause involves more than a mere holiday parade. We hav to organize for long, persistent, and terrible battle with the leagued legions of oppression and privilege; we hav to combine to educate our children in nature's lore, that they may not be cursed by lie of priest and statesman's craft, and we hav to overcome the opposition of all those who believe that to "meddle is to mar," epecially if your meddling is with established religious opinions and time-honored customs and institutions.

Then to this Convention there should come the men and women who are in earnest; who desire to leave the world better, more intelligent than they found it; who do not believe that non-belief in an endless hell is any excuse for ceasing to labor in the cause of humanity; who are aware that in renouncing the old supernatural beliefs we hav incurred an added responsibility to our fellows, and who know that a Liberal is something more than a denier of Christian teachings.

Then we hav the annual business of the League to attend to, the election of delegates to the Fifth Annual Congress of the National Liberal League, and much else of importance.

Come and help us sing the songs of freedom and join your voices with ours in the discussion of practicable and practical reform. Let me hear from you. Contribute what you may feel able toward expenses of Convention.

E. C. WALKER,
Sec'y Iowa L. L.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

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The Hornellsville Convention.

The Erie railroad is noted for its comfortable cars and good road-bed, but the long spell of dry weather lately has rendered riding on any road, even the best, very disagreeable, and we were therefore glad when the conductor said Hornellsville was the next stopping-place. We got there late Monday night, and went immediately to sleep. Tuesday morning we started out to arrange about our business, preparatory to the convention which began Wednesday. Dr. Shattuck was repairing his beautiful Opera House, and as no business could be done in the forenoon we had a half day to look the town over. Hornellsville is a pretty place lying down among a lot of very high hills. It is the end of a division of the Erie road, and the railroad business is its principal support. Its eight or ten thousand inhabitants are pious. There are not over fifty Liberals in the town and they are quiet, with the exception of the generous Opera House proprietor. Dr. Shattuck is known all over town as the Infidel. In season and out he dispenses truth, and he is fortunate in being independent enough to do it. With these honorable exceptions Hornellsville is very blue in its orthodoxy. The Y. M. C. A. has established a reading-room there, but we did not see many availing themselvs of the opportunity to get theological reading free. Probably the railroad boys, for whose ostensible use the room was fitted up, prefer to amuse themselvs after the day's work is done. Railroad men are not apt to be pious, except the track laborers, who are mostly Irish Catholics. After looking the town over we returned to the Opera House and procured the services of a carpenter to put up our little book-stand. As he was a Liberal he did not bankrupt us by his price. The Christians of the town appeared to think that the convention was of the devil and only to be tolerated as the Freethinkers had to liv and they could put money in their purses by boarding them. The ministers of the place talked and worked against the convention. Sunday they preached against it, and on several days distributed tracts in the vicinity of the different hotels. Their pious exhortations may hav had some effect, for the towns-people who came into the convention were not numerous. It may hav been the fear of hades or the ten-cent admission fee charged in the evenings that kept them away. One good Christian who lived seven miles out in the country heard that the Freethinkers were having a convention, and Friday evening he hitched up his horse and brought his family in, much, we suppose, as he did to attend the circus which exhibited there Saturday. On arriving at the Opera House, and seeing the ticket-office open with Bro. Bell's jolly countenance beaming from the window, he walked up, followed by the female Christians of his establishment, and asked if an admission was charged. "Ten cents," answered Mr. Bell. "What! charge to hear an Infidel preach!" almost shrieked the disciple of Calvin; "I won't pay it, never!" and he walked away like a turkey gobbler, with his brood after him, while Bell and the vice-editor added an ounce or two to their avoirdupois by some quiet laughter. The old gent probably paid $50 or $75 a year to support his preacher, who told little but lies, but when it came to ten cents to hear a good lecture he backed out. He may think that Liberal lecturers liv on air, but he knows preachers don't. The old man is not alone in his parsimony toward supporting Liberal lecturers. We heard a Liberal say that when he was a church-member he gave annually $100, but since he has become emancipated he has not spent over $10 or $15 a year, and he reproached himself for it. Many are just like him, only they don't reproach themselvs.

Tuesday night the attendants upon the Convention began to drop in, and every train brought a few. S. D. Moore, of Adrian, Mich., came Monday, and Tuesday afternoon we had a quiet chat with him. W. S. Bell, and H. L. Green arrived Tuesday night, along with Dr. T. L. Brown, the president of the association. W. F. Peck, the musician of the meeting, was also on hand early. Mr. Green had advertised the Convention well in the local papers of central and western New York, and the Liberals of the state and Pennsylvania came out numerously. But those living further off could not get there, and we missed seeing many that we had hoped to. We were particularly pleased to meet S. D. Moore and Wm. Edmundson, of Renova, Pa., two of the oldest and stanchest friends of THE TRUTH SEEKER; also W. W. Dunham and L. DeWitt Griswold. The largest attendance was upon the last days, when T. B. Wakeman, Geo. Chainey, S. P. Putnam, and T. C. Leland put in an appearance. Mrs. H. S. Lake was in attendance most of the time and spoke twice very acceptably to her many admirers. We had to regret the absence of Mrs. Colby and Mrs. Smith, and C. Fannie Allyn, whom we had been led to suppose would be there. Col. Ingersoll, too, was prevented by prior engagements from giving the Convention one of his brilliant speeches, and it was owing to his absence as much as anything that the Convention was not more fully attended.

The meeting was called to order Wednesday afternoon at 2 o'clock, and Dr. T. L. Brown gave the opening address, which was upon "The Science and Art of Health, in its Relations to Right Living." It was crowded with sensible suggestions, put out in Dr. Brown's peculiarly direct manner, and if its ideas were carried into practice there would be fewer sick people. The doctor's ideas are in direct opposition to the well-being of his pocket, but he is philanthropist enough to care more for humanity in the abstract than in the concrete.

Mrs. Lake spoke in the evening in her usual entertaining and logical manner. We are certain Mrs. Lake always pleased her audiences, because immediately after her lectures there was a great call for her pictures, which is a sure indication that she is liked and that her lecture was appreciated.

Thursday morning, as were other mornings, was devoted to conference, in which short speeches were in order. Some of the best things said were in the conferences, but we could not get the names of the speakers, having to attend to our book-stand.

Thursday afternoon session was more fully attended than any of Wednesday's sessions. Mr. S. D. Moore was the first speaker. His address was upon "Knowledge." He was aggressiv, pitching into the churches and handling their creeds and dogmas without gloves. Mr. Moore is not a polished orator, but he is exceedingly forceful and in earnest. If there were as hard-working a Liberal in every town in the country the life of falsehood and error would be short. After Mr. Moore had concluded, Mr. Peck sang a song called "Dem Golden Slippers," which was much enjoyed by the audience. After the laughter provoked by the song had died away Dr. Brown introduced Prof. W. S. Bell, who gave an address upon "Morality," the same that was published in THE TRUTH SEEKER some time ago. Our readers all know Mr. Bell for a deep thinker and logical reasoner, as well as genial gentleman. His paper was highly appreciated by the audience. After Mr. Bell's lecture Dr. Brown was called upon to recite the poem upon "Orthodoxy," which he did with good effect. It is the same that he recited at the rededication of Paine's monument, and which we then published in these columns. It is good any time.

Just before the hour for the evening exercises to commence it began to rain, but, notwithstanding, the audience was larger than on the previous night. Before the hour for the regular speaker to take his place had arrived the time was filled in with short speeches from members of the audience, and by Dr. Brown, the drift of whose remarks was that the Christian religion put a premium upon sin by leading the devotee to believe that no matter how often or how serious were the crimes he committed he would be saved in the end by professing faith in Christ. He said: "They ask us what we will giv in the place of Christianity. We will giv honest and hard work. According to the Christian creed I can sin as long as I please and Jesus will settle the bill, if I repent early enough. But Freethinkers will settle their own bills. I think that God will save my soul if it is worth saving. If it is not worth saving it is unkind and improper to ask him to save it." After a beautiful piece of music, "The Little Ones at Home," by Mr. Peck, the speaker of the evening, Prof. J. H. W. Toohey, of Boston, was introduced, and held the audience some two hours by a very eloquent address under the title of "Liberty *vs.* Catholicism." After Prof. Toohey had concluded, another song was sung by Mr. Peck and the meeting adjourned.

Friday morning the Convention listened to Dr. H. A. Lamb, of Portland, Me. He reviewed what Christianity had done. He is a forcible and pleasing speaker, and is very aggressiv toward the church. He related how he went to his coal dealer, from whom he had purchased tons of coal, when Mr. Bennett was in prison, and asked him to sign the petition for his release. The coal dealer refused, and "from that day to this," said Dr. Lamb, "I havn't bought an ounce of coal of that man, and I never shall." He went to his grocer with the petition, a man with whom he had dealt for years, who hemmed and hawed awhile and then refused to sign. Dr. Lamb left him and went to another, who also refused. The honest doctor left him in disgust and went still further, until he found one who was Liberal enough to ask Mr. Hayes to do an act of justice. That man got his trade. Awhile after he met his old grocer on the street. "See here, Dr. Lamb, I'll sign that petition," said he. "No you won't," answered Dr. Lamb. "You wouldn't sign it before when you had a chance, and now you want to sign it to get my trade. I ain't that kind of a man. Good morning." And the Christian grocer laments to this day that he refused to sign the petition for the release of D. M. Bennett. Dr. Lamb said he was rocked in the cradle of orthodoxy, his father having been a Baptist preacher. "We are taught," he said, "about Jesus in the Christian Bible, and told about the birth, crucifixion, and ascension of Christ and the promis of the scriptures that he should liv forever in the songs of his people. It was false. Christ won't liv forever any more than Chrishna or Buddha, who are as good Christs as any. The promulgation of Christianity has caused enough bloodshed to float the navies of the world. Millions of infants hav starved to death in China, and where was Jesus? Suppose a child should stray away and be threatened with starvation and death, would not every one with human feeling wish to seek and save it?" The doctor said that Christianity is responsible for crime and insanity. Our jails and prisons are filled in consequence of the Christian religion. Orthodoxy is responsible, because these criminals hav been taught by religious teachers that they could commit crime and go to Jesus for pardon and salvation, and it would be all right. If they had been taught Infidelity there would be scarcely a prisoner in the world. He said that ninety-nine out of one hundred in the insane asylums are there because they believed in the Christian religion and were not taught that disobedience of nature's laws must be punished by disease and insanity. The Sunday-school teachers had told these people who are now criminals and lunatics that sin could be forgiven and washed away, and they lie, they lie, they lie to you!

When Dr. Lamb had concluded, Dr. Brown took the floor and gave an essay upon the human body, its functions, composition, and necessities. Every man, he said, should know his body, and then reflect upon its wonderful mechanism and try to be a healthy human being. He spoke at considerable length on the importance of pure air and the bad effects which resulted from depriving the body of this prime necessity. "Oxygen," said the doctor, "is God. It is useless to shut out oxygen and pray for health." He said he would not deny the existence of a future life, because he didn't know whether there was one or not, and he would not object to the people entertaining a thousand hopes for another life, but he would say, "May oxygen bless you!"

Friday afternoon the attendance was good. Many ladies were present, and also many gentlemen whose faces, said the Hornellsville *Tribune*, more than one Hornellsville pastor would declare belonged to some of his most prominent church-members. The first speaker was Prof. Toohey, who spoke upon Spiritualism. He was followed by Lyman C. Howe, another Spiritualist, who took issue at a previous conference with Mr. Moore, who denounced the Christian plan of shutting Infidel publications out of the mails, and Mr. Howe thought religious people should be protected against Freethought publications; but as he did not say when their rights had been infringed his remarks were not thought of sufficient weight to be answered. He spoke with his physical eyes shut and said many things that indicated that his mental eyes were in the same condition. His subject was "Environments and their Centers." Mr. Howe made one good point by asking why the clergy did not accept the invitation to appear upon the platform and express their views.

Friday evening session was attended by about two hundred and seventy-five persons. After a song by Mr. Peck, George Chainey spoke. He took for his subject, "Nothing." He said there is no such thing as nothing, but if the earth, sun, moon, and stars were made from nothing there ought to be enough left over to make one respectable lecture. The Bible, he said, is the text-book of the science of nothing. Its first sentence foreshadows the tone of the whole book: "In the beginning God created the heaven and the earth." We cannot conceive of a beginning, or nothing. God is another name for nothing. He is described as without body, shape, members, or passions. That is a good definition of nothing. Furthermore, he is three nothings occupying the same place at the same time—which must be somethings. There can be no such thing as nothing—it is unthinkable—for space is everywhere and always existed. We cannot conceive of the creation of matter and motion. We cannot conceive of the orthodox God. Mr. Chainey paid a glowing tribute to President Garfield, who, from next to nothing, had by the force of his own character and genius raised himself to the highest place in the greatest nation on the earth. Many prayers hav been said for him, but Christians would not dare to leave him to the mercy of the Lord without the help of the best physicians in the land. Guiteau represents the bloody deeds of Christianity, for he claims to hav been inspired.

At the Saturday morning conference Mr. Toohey took hold of an Elmira correspondent of the Hornellsville *Tribune*, who had cast some slurs upon the convention. He handled him very readily, making him the text of a really fine discourse. After Mr. Toohey had finished Prof. Bell read the speech prepared by Hon. Elizur Wright, who is too feeble to stand the strain of a long journey in such hot, dusty weather,

and so was unable to be present in person. Like all of Mr. Wright's utterances, it was clear and sharp. The subject was, "What Will You Put in Its Place?" It is the oft-asked question of Christians, and was tellingly answered by the old veteran of Liberalism. We shall print the whole lecture one of these days.

Saturday afternoon Courtlandt Palmer read an address upon the social aspect of Liberalism. He thought the strength of the church lay in its capacity for supplying its votaries with social pleasures, which bound them together more strongly than the dogmas did or could; that to combat it successfully it was necessary to meet it upon its own ground, to construct temples and establish a social life based upon Liberal principles. Mr. Palmer said he had studied the question thoroughly and had planned a magnificent temple which should cost $2,000,000, the lower portion to be devoted to business purposes in order to raise a fund to meet the running expenses of the portion devoted to the people, so that it might be self-sustaining. The scheme had the sanction of prominent business and public men. At the first meeting $3,000 was subscribed, and he was quite enthusiastic over the prospects. He did not ask this meeting to invest; that was not his object. He wanted simply to excite an interest in the project.

Mr. Palmer was followed by Reuben Dailey, editor or the Jeffersonville *Evening News*, an abstract of whose speech will be found on another page. He is an interesting speaker and a superior elocutionist.

In the evening Mrs. Lake again addressed the meeting. A blind confidence, she said, had been placed by the people in their priests, but when Infidel science began to count the stars and dig into the secrets of the earth, then men doubted and began to rely upon themselvs. Morality looked in the insolent face of religion and declared that all men were equal. In places ruled by priests miracles and misery liv side by side. Her closing was very beautiful and interesting.

She was followed by Mr. Chainey, who spoke upon the Bible story of Jacob and Esau, which he characterized as the most disgraceful affair imaginable, condemning strongly the reprehensible conduct of Jacob, and denouncing the moral to be drawn from it as a Bible story. He referred to Bradlaugh's expulsion from Parliament as the act of the spirit which is the relic of barbarism.

When he had concluded, Mrs. Lake read an interesting poem by Lizzie Doten, which was warmly applauded, after which Mr. Peck sang a very laughable song, which put everyone in good humor for their sleep.

Sunday forenoon Mr. Moore opened the convention, after which Mr. Putnam spoke upon the "Glory of Infidelity." The substance of his discourse was that all reformers must necessarily be regarded as Infidels by those that they left. Martin Luther, the great reformer and founder of Protestantism, was regarded as an Infidel by the Catholic church, then the great ruler of the religious world. The poets Shelley and Shakspere were regarded as Infidels. All great minds, and especially all who attempted to counteract the evils of their day, were put in that category by their opponents.

He was succeeded by Mr. Leland, who read his report as secretary of the National Liberal League to the Freethinkers' Congress at London upon the "Progress of Liberalism the Past Year in the United States." We shall lay it before our readers at as early a date as possible. At the conclusion three cheers were given for Bradlaugh.

In the afternoon Reuben Dailey and Mr. Moore spoke again, after which Mrs. Jennie Macdonald sang "Genevieve," and then Mr. Chainey spoke upon "The Clergy." He began by saying that he would not abuse them or call them as hard names as did one whom they now worship as a God, who called them whited sepulchers, liars, and children of their father, the devil. As fathers, sons, husbands, and citizens, many of them are above criticism. He gave a history of the priesthood as it originated among the savage tribes and developed among the civilized. The priesthood, as originally established, changed into priestcraft and perpetrated itself by inventing miracles with which to delude their simple people in order to retain their power. The origin of priestcraft was similar to kingcraft, and the two hav been working hand in hand as a sort of mutual benefit society. The power and influence of the church is rapidly leaving it. The best intellects are now found outside its pale. Science, railroads, electricity, telegraphs, telephones, etc., are the apostles of the new dispensation. Let the telegraph be used like the post-office and all the great discoveries of the age be brought in the reach of all people, and the golden age will cease to be a superstition of the past or a dim hope of the future, but a grand realization of the present. Mr. Chainey said he was a Materialist. He would rather die and sleep the dreamless sleep of eternity, reappearing only in the grass and the beautiful flowers, or even in the dust of the highway, stirred by the hurrying foot of enterprise, than suffer eternally in hell or sit with folded, useless hands forever in heaven. "If there is a God who can make people suffer forever and forever the agonies described by the Bible, I would want to suffer with him, that I might curse him with every breath."

At the conclusion of Mr. Chainey's sermon Mr. Peck sang "The Devil is Dead," and the Convention adjourned till evening.

Upon reassembling, Mrs. Lake recited a poem of Lizzie Doten's, after which Mr. Wakeman was introduced and delivered a sermon, taking for his text the sentence of William K. Clifford's, "Those who can read the signs of the times read in them that the kingdom of *man* is at hand." Under the old dispensation he said it was the chief end of man to glorify God, but under the new dispensation it is to glorify man. The only way to glorify man is to do him good and to serve him, and every point of our life must be adjusted to the new doctrin. What shall we call it? Let us call it the "Liberal." Even the word "Infidel" has no terrors for us. We can make it respectable. The name of "Quakers" was applied as a term of ridicule or reproach, but they adopted it and made it respectable. So with the Puritans as well. The new dispensation makes it a crime for a man to injure himself, as well as his neighbor. Mr. Wakeman then cited the new code of laws which went into operation on September 1st. All old laws were raked up in it. Some of its provisions, passed nearly a century ago, made it a penal offense to use profane language or desecrate the Sabbath, a penalty of $500 being attached. He drew a graphic picture of the state of affairs existing in this state under the present penal code. He cited the case of the arrest of a young Italian boy for picking up rags in the streets of New York, and his sentence to the Protectory for eleven years. This he claimed was a disgrace to civilization, and the Liberal people should see that the laws were repealed or amended. The institutions to which the young people were sentenced are under control of either the Catholic or Protestant sects; and as they are paid by the head for the keeping of these children, it is to their interest to get as many of them and to keep them as long as possible. This they do by misstating their ages, thus keeping them until they are long past the age at which they should be discharged. The influence and power of the church are increased by this policy, but the effect is demoralizing and tyrannical. The speaker said that the aim of the Freethinkers should be to correct these abuses and wrongs, and he, for one, desired to labor for the complete destruction of the power of the church, believing that thus the interests of humanity could best be served. It is the object of the Liberals to put the school-house in the place of the church and the schoolmaster in the place of the minister. Let us worship purity wherever we find it. We can make a character for purity by living proper lives, and when made keep it clean. We can form our own idea of purity. That is the kind of art in which we can all be artists.

After the sermon, which was listened to very attentivly and thoughtfully, Mr. Green made a report of the receipts to pay expenses of the convention, which were $215, a sum amply sufficient. He offered the following resolutions, which were unanimously and heartily adopted:

Resolved, That we tender to Dr. Shattuck our sincere thanks for his liberal donation to this association—the use of his Opera House for the holding of this and last year's convention.

Resolved, That we also thank the secular press of this and adjoining towns for the fair manner that we hav been treated by it.

Resolved, That we gratefully thank the proprietors of the public houses of this town, and the various railroads that lead to this place, for the favors they hav granted us.

The following resolutions, affiliating the New York State Freethinkers' Association with the National Liberal League, were adopted:

Resolved, That this association reaffirms the platform adopted at its convention, held at Watkins Glen, in August, 1878, and recommends that it be reprinted and circulated as expressing the general objects of this association, and that if the National Liberal League adopt that platform at its next congress to be held at Chicago, the officers of this association be authorized and instructed to take out a charter for this society that will constitute it an auxiliary state League. That we earnestly recommend that all Liberal-minded people join some Liberal organization in their neighborhood, of such as it is, and that if there is none they secure such organization without delay, to the end that there be a general union of all the Liberals of our country, for defense, for secular education of the people, for the advancement of Liberal views, and culture.

Resolved, That in addition to resolutions of approval of the course of Mr. Bradlaugh and Mrs. Besant, formerly passed by this association, we wish now to send word directly to Mr. Bradlaugh of our admiration of his heroic course in asserting his right to his seat in the House of Commons, to which he has been repeatedly elected, and from which he is kept by the mere brutal force and mob violence of bigotry. That we call the world to witness that Christian superstition in dogging him with dangerous violence from the performance of his duties as a representativ of the people proves again that it has really no respect for duty or decency, and that it is the same selfish, vindictiv, persecuting master which has filled the world with blood and suffering. That we sympathize with and urge all who are near and who can aid Mr. Bradlaugh in his whole struggle, and we assure him that we will do all we can here to crush the infamy against which he contends for freedom and the representativ rights of the people.

Resolved, That we heartily approve of the example of Hon. O. M. Roberts, the governor of Texas, in declining to issue any proclamation for prayers or fasts by the people of that state for any purpose. That the noble Jeffersonian grounds upon which he has based his declination to do so recalls the glorious and better days of the republic, when the separation of church and state was the undoubted resolve of our people and the foundation of their liberties.

The following letter was received from Col. Ingersoll. The convention regretted his absence as much as himself:

"LONG BRANCH, Sept. 1, 1881.

"MY DEAR DR. BROWN: I regret that my engagements will not allow me to be with you next Sunday. Of course I hav a great interest in all efforts to do away forever with idiotic dogmas that fill the world with hate and misery. You will hav plenty of speakers, and I hope plenty of hearers. Giv my best regards to Messrs. Green, Bell, and Shattuck. Hope that your convention will be a great success. I am yours always,

"R. G. INGERSOLL."

A list of the officers elected for the ensuing year will be found in the secretary's report in another column.

Although the weather was very warm all through the convention week, everybody was sorry when the time came to separate. For ourselvs, we found many friends whom we had known by correspondence for a long time, and we felt pained that social personal intercourse could be enjoyed for only five days. Too much praise cannot be bestowed upon Dr. Shattuck for his ceaseless efforts to make the convention comfortable and feel at home. He personally superintended the conduct of the house. His employees, also, were very obliging. The hotels at Hornellsville are good comfortable ones. The Osborne House is the largest, and most of the speakers stopped there. The proprietor did all he could to make his Liberal guests comfortable. At the other hotels the landlords were equally kind. All in all, the week spent at Hornellsville was one of the pleasantest we ever enjoyed, and we look forward to the reunion next year at Watkins with anxious joy.

MRS. A. C. MACDONALD will lecture before the Liberal Club next Friday evening, Sept. 23d. The subject announced is "Universological Explanation of World and Man," but the lecture will really be a reply to one of T. B. Wakeman's before the same club, with whom the lecturess differs in some points in regard to Universology. A controversy has been going on a number of years between Mr. Andrews, the eminent metaphysician and Universologist, and his school on the one side and Mr. Wakeman on the other over the legitimate use of the terms *universe*, *world*, *cosmos*, etc., Wakeman contending that universe etymologically means a one-turn, a conception derived from a false system of astronomy—the Ptolemaic—and as that system has been overturned and upset by a newer and true system, consequently the conception of a one-turn has been upset too and should be set aside. The Andrewsians contend that the conception of the Universe has changed too and continues to mean "the whole of everything," and so of the world and cosmos.

Mrs. Macdonald, who has been a student of Universology the last few years, intends to answer Mr. Wakeman's objection and also his denial of an assertion on which Mr. Andrews is willing to rest the claims of Universology, "that the laws of thinking and the laws of creativ energy in the universe are one."

BY the *National Reformer* of the 4th inst. we are very glad to learn that Mr. Bradlaugh has made good progress toward health, although not entirely out of the doctor's hands. On Aug. 31st he asked Mr. Bennett to visit him at his house, being unable to leave it himself, and our readers will probably in a week or more hear from him more direct. Since his confinement to his house several persons, none of them giving their names, but all stating that they are Christians, hav lately honored him with letters assuring him that he will go to hell. One says that if he again tries to take his seat he shall send him there by shooting him. Two write that they hav prayed he may not recover, and he has in addition received a heap of tracts and religious books. Such is Christian charity as exemplified by the English church.

OUR readers will regret to learn that the shingle mill of Mr. F. D. Lacy, of Nirvana, Mich., whose scientific contributions hav frequently appeared in our columns, was burned on the morning of the 8th inst. Loss about $3,000. No insurance. It is pretty clearly understood that it was set on fire. A new mill is being rapidly built.

THE next quarterly meeting of the Spiritualists of western New York will be held in the Sons of Temperance Hall, over 44 Main street, Lockport, Saturday and Sunday, Sept. 24th and 25th. C. Fannie Allyn and other speakers will be present. All are invited.

MRS. H. S. LAKE spoke at Friendship, N. Y., the 12th; will speak at Angola, Ind., the 18th; will be at the League Congress, Sept. 30th, Oct. 1st, and 2d, and begin a two months' engagement Sunday evening, Oct. 9th, at Elgin, Ill. Societies wishing her services on week evenings will address her at Elgin, Ill., Drawer 47.

A Truth Seeker Around the World

Six Days in Ireland.—Continued.

At Drogheda we passed over the river Boyne near where the celebrated battle took place some two hundred and forty years ago, which the Orangemen are so fond of referring to, and where the forces of Cromwell were especially cruel to the Irish. Here it is, I think, where the mouth of the river forms something of a harbor, and considerable shipping was seen. When within some fifteen or twenty miles of Dublin the road brought us in sight of the Irish Sea on the east, with some shipping and a fine farming country immediately around us. Here we saw the first grain being harvested since arriving in Europe. The farmers were cutting it with imperfect cradles, and even sickles, while women were raking and binding. It is about as common to see women working in the hay and harvest fields as men. I have seen them pitching, loading, and stacking hay. I have noticed but one or two mowers or reapers in Ireland; the principal part of the hay, which is a large crop here, is cut with the scythe. I have seen no women mowing. Much hay still remains to be cut, though in our country the 20th of August is regarded as late haying time. It is a wonder how they manage here to secure their heavy crops of hay when it rains nearly every day. It is cured largely in small shocks, in which the hay stands for two or three weeks, when it is put into stacks. I see very few barns, and they of small size. The farmers' or peasants' houses are chiefly small, rude affairs, with one low story, very small windows and doors, the walls of stone, and the roofs of straw, and down close to the doors and windows. The floors are usually of stone, concrete, or gravel, with very little wood about any part of them. They are dark, damp, and cheerless houses, and the majority of those I have seen are untidily kept. I fear the Bridgets in humble life are not first-class housekeepers. There are some houses somewhat better built, with tile or slate roof, flowers growing round the door, and having an air of neatness apparent; but these are rather exceptions than the rule. The houses of the poor have no door-yards, no window-shutters, no flowers, no signs of comfort or neatness. I also see very few mansions or homes of those well off, as are very frequently seen in Scotland, and still more so in England. There is indeed very little evidence of wealth in Ireland save in the growing crops and the herds and flocks, and these or their products are largely sent to England to pay rent and taxes. Many of the land owners live in England, and either have the cattle raised for them, on their own account, or their tenants send the cattle raised to pay the rent. Though Ireland produces largely of fine cattle and sheep—a finer grazing country existing nowhere—people probably do not get the chance to eat one-tenth part of the beef and mutton produced; nearly all goes to fill the stomachs of English lords and more fortunate English gentlemen. These will have their roast beef and their mutton chops, while the poor producers must manage to do without them, and partially fill their empty stomachs with potatoes.

We arrived in Dublin at a little past 6 P. M., having made the distance of 113 miles from Belfast in about three hours. We had an opportunity to view the town for an hour or two, and find it a pleasant, well-built city, with wide streets and fine public edifices. There are but few finer cities than Dublin. It is situated on both sides of the river Leffey, with a fair harbor. Her shipping interests ought to be extensive, but I fear they suffer from the general depression which seems to cover the country.

Sackville street, west of the Laffey, is a beautiful thoroughfare, and Carlisle Bridge at the foot of it, crossing the river, is a fine stone structure and the widest bridge I remember of seeing, though not very long, standing on three arches. The monuments of Lord Nelson, Daniel O'Connell (now being completed), and the statues of many of Erin's distinguished sons grace the city in ample profusion. The old House of Parliament, now occupied by the Bank of Ireland, the City Hall, Trinity College, the museums, and a goodly number of other public buildings, are rich and imposing specimens of architecture. The better buildings in the center of the city are built of what looks like gray granite and Portland stone, but the bulk of the dwellings, away from the center of the town, are of brick, four or five stories high, but mostly very plain, without cornices, window frames, and caps.

I am often painfully reminded of the absence of good fruit in this country. There are gooseberries, a few plums, and some puckering pears, but apples are scarce and very inferior, being only about the size of acorns, knurly, hard, and unpalatable. I am sure an American pig would feel himself disgraced by eating them. I am fond of fruit, and seeing some good looking apples on a Dublin woman's fruit stand I approached it and inquired, "Are these apples grown in Ireland?"

"No, them is American apples."

"Well, I will take a couple of them from the high respect I bear the good lady Columbia."

The apples tasted good and reminded me of home.

Mr. Bridges, feeling weary and not very well, took himself to the hotel and retired early, while I, feeling more youthful and enterprising, visited the Gaiety theater to witness the Carl Rosa traveling company play the English opera of the "Bohemian Girl," and I must say I was highly pleased with the evening's entertainment; the rendition was splendid, and the large theater was packed to its fullest capacity, some hundreds having to stand up. This is the first place of amusement I have attended in a long time, and I found that it did not hurt me at all. In fact I was so well pleased that I persuaded Mr. Bridges to accompany me the following night to hear and see "Carmen," which was also good, and almost perfectly rendered. The company is probably English, though in the spoken parts some of them seemed to speak like Americans. The Dublinians appreciate them highly.

Saturday, Aug. 20th.—We intended to have made a trip to Kingstown, Bray, Wicklow, and the Valley Ovoca, but it rained so steadily that we abandoned it and visited the museums, St. Patrick's Cathedral, and others of the public buildings, managing in the mean time to get pretty thoroughly wet; the rain being more like a regular American soaker than anything hitherto met with on this side of the Atlantic. The principal museum contains a very large collection of the antiquities of all nations, old works of art, a full department of natural history in stuffed birds, animals, reptiles, the skeletons of saurians, mammoth elk, deer, and other animals not in fashion now, with a full assortment of sea-shells of all varieties, and thousands of specimens of geological formations, and minerals. I should not omit to say that among all the rest to be seen are scores and hundreds of gods, little and big, which nations have worshiped, and which were once thought to govern the world, but have now entirely lost their power. I have seen no finer collection of curiosities, ancient and modern, save in the British Museum at London.

The Royal College of Science, and institution for the instruction of teachers and others in industrial science, contains a library and an interesting museum.

The Royal College of Surgeons, near Stephen's Green, a beautiful plot of ground surrounded by nice residences, is a fine edifice. On the pediments are statutes of Minerva, Hygeia, and Esculapius. The museum is the chief attraction and contains a good osteological collection, including the skeletons of elephants, deer, bears, elk, dogs, monkeys, etc., as well as of human beings.

The National Picture Gallery, with a statue of Dargan in front, stands in beautiful and capacious grounds, called Leinster Lawn, opposite to the Museum of Natural History, and contains several galleries of very respectable paintings, prominent among which are portraits of Ireland's distinguished sons.

Trinity College is a fine, imposing edifice, immediately opposite the Bank of Ireland, formerly the House of Parliament. The external façade, 300 feet in length, is of Portland stone and is ornamented with tall columns let into the wall and supporting an elegant pediment. At the entrance are fine bronze statues of Burke and Goldsmith. The first courtyard is decorated with illustrious characters, many of whom were students of the college and graduated here; among them are Dean Swift, Burkeley, Archbishop King, and Molyneaux. Here is a monument of Provost Baldwin, a liberal benefactor to the college; he is represented in a reclining position, with an angel at his feet holding a palm branch, with the genius of the university bending over him. The dining hall contains portraits of Grattan, and many others of Ireland's great men. A handsome granite bell tower in the middle of the quadrangle is ornamented with statues of divinity, medicine, law, and science. The library is 270 feet in length and contains over 300,000 volumes. Other fine edifices will have to pass unnoticed.

Of course we had to visit St. Patrick's Cathedral, which stands where the great saint of Erin is said to have baptized his converts. The original church which stood on this ground was built as early as the ninth century, for in 890 Gregory of Scotland, with his followers, attended worship in it. The present building was begun in 1190, and was largely added to in 1370. It is cruciform in shape, is an edifice of considerable pretensions, but falls far behind the cathedrals in the principal cities on the continent. In it, as usual in such institutions, are the tombs and memorials of distinguished departed greatness.

The old cathedral must have fallen considerably into decay or disrepair, for Benjamin L. Guinness, a wealthy brewer, gave the munificent sum of £150,000, or $750,000, to repair it and place it in its present condition. It was perhaps very fitting that a man who had made his fortune by making drunkards and administering to the debased passions of his fellow-men should give some of the proceeds of that bad business to fixing up one of the residences of the Virgin in which to worship the unknowable and non-existent God.

When Cromwell and his army of religious zealots came over to Ireland and brought the country into subjection he used St. Patrick's Cathedral as barracks for his men, who defaced some of the statues and other holy things belonging to the cathedral. The baptismal font was used for watering Cromwell's horses, and it is not for me to say this was not the most practical and sensible use it was ever put to. At all events, though Cromwell was excessively religious in his way, he seems to have had very little respect for the religious prejudices of the conquered Irish. In other cathedrals and churches in Ireland are pointed out the marks of desecration and injury perpetrated by Cromwell's men. In St. Patrick's Cathedral are much fewer images of saints, virgins, and dead Christs than are found in the cathedrals and churches on the continent, but there is quite sufficient in that line to meet all the wants of the Hibernian worshipers. It would seem that half a dozen images in one church ought to have as heavenly an effect as a hundred times that number.

Christ's Church Cathedral belongs to the Episcopalians, and is a rich and showy church. It was built many hundreds or years ago, but has recently been greatly improved and decorated by the munificence of a rich distiller, Mr. Henry Roe, who expended one million dollars upon it. Here we have another instance of money obtained by making drunkards and spreading misery among the sons and daughters of humanity, being used to enrich and ornament an edifice called a "house of God." Doubtless these men who have obtained their wealth by making their fellow-beings wretched hope to enter the gates of heaven by giving freely to the church of their ill-gotten gains, precisely as many bloody kings, dukes, earls, murderers and butchers, after spending a lifetime in shedding human blood and in crushing helpless, wretched beings into the very mire of the earth, imagined they could placate heaven and be able to join the select band of harpists in the upper air by giving freely to build some cathedral or church, pay for a stained window or two, a few statues, a monument, or something of the kind, with which they hoped to win the favor of heaven. Such are some of the vagaries with which what is called Christianity has infused the minds of men.

Dublin Castle lacks the imposing appearance of Edinburgh Castle, elevated on a pile of rocks over four hundred feet in hight, but was built hundreds of years ago as a place of security from the depredations and murderous attacks of neighboring warlike assailants. It has been changed much since built, and is now little more than barracks for soldiers, who are stationed here to overawe the Irish discontents.

Much more could be said about Dublin, with its pretty park, its pleasant streets, and fine edifices, but what has been said must suffice. It is a city of somewhat less than 250,000 inhabitants, and fell considerably away in importance, prosperity, and population when the parliament was discontinued here and removed to London in the year 1800. It has a limited number of manufactures, and these of insignificant importance.

Saturday, Aug. 20th—We left Dublin and took the train for Galway, 125 miles distant, on the west coast of Ireland. This took us through the central portion of the country and enabled us to see much more of the farming districts, stretch after stretch opening before us. For over seventy-five miles the country is very good, lying well, and tolerably well fenced. I must say, however, that the fencing in Ireland is not as good as in Scotland; the hedges often appear neglected and imperfect, and the stone walls are not as strong or high, and not so strong or high and not so generally laid in mortar.

For a large number of miles the country is mostly devoted to grazing for cattle and sheep, and but a small percentage of it is in grain and roots. This confirms what a gentleman in Dublin had remarked, that Ireland had degenerated into a mere grazing pasture for England. This is unfortunate for the poor people of the country who want labor, for but little labor is required to attend to a grazing farm, and consequently many thousands have been thrown out of employment. America is charged with having effected this by furnishing breadstuffs at so low a figure that stock-raising is more profitable than grain. The poor, however, feel grateful to America for supplying them with food, and know not what they could have done without America's help.

The bogs or peat-beds were often passed on this route, and in many places large piles of this fuel are piled up. We of course passed many little towns and villages. Conspicuous among them is Athlone, with 6,000 inhabitants, situated on the Shannon river and occupying about the geographical center of Ireland. It has an old tower, well overgrown with ivy, and which, with some additions, serves as barracks for soldiers. Previous to this we passed through the small town of Maynooth, the seat of a college of St. Patrick, for the education of young men designed for the Catholic clergy. Here are also the remains of an old castle, and in the neighborhood are round towers, or what is left of them. In many places the view of the surrounding fertile country is beautiful indeed, while in the distance the highlands present themselves. But for the last twenty-five miles or more before reaching Galway the country grows poorer, and rocks seem to be the principal product in many places. Large quantities of stone have been

laid into walls, fencing the land off into small fields, but enough still remain on the land in many places to make twice as many more walls. In looking across the country when nearly on a level with the eye, little more than stone walls can be seen.

Galway is in a poor, rocky district, and stands at the head of Galway bay, some thirty miles in length. It is a town of about 14,000 inhabitants, and does not present a very flourishing appearanee, though a new dock is being constructed to enable vessels of heavy draft to come up to it, which has hitherto not been the case. We had an hour or two to look around here, and saw any number of human specimens of poverty and degradation. The people of Connemara, a poor district next north, come here to do their limited trading, bringing in whatever little stuff they may have to sell and take out some whisky and other supplies, and this, being Saturday, is their regular day for trading. We saw scores of women with red petticoats, a heavy blue cloak with a hood and large cape—all home-made—bare-footed, bare-legged, and bare-headed, and every one with a square basket, holding nearly a bushel, fastened to their back, in which to bring in a few eggs, a chicken or two, or whatever else they may have to sell, taking back a little tea, a piece of salt American pork, and a little whisky to cheer up their spirits. The blue cloak covers the basket, giving them a very humped-back or dromedary appearance, more like a band of rude gypsies of a thousand years ago than like civilized women of the nineteenth century. Their hair is disheveled and unkempt, their faces dark and dirty, their feet and legs ditto. Many of these miserable creatures walk in and back, a distance of more than thirty miles, with their pack-baskets on their backs, with perhaps not more than a dollar's worth or two to sell or exchange for what they want. Their feet must be as tough as the hide of the rhinoceros to walk on the sharp stones and flints which line the roads and paths. But they do not seem to mind it. They know no other mode of life, and possibly they enjoy it as well as the average of human beings, though large numbers have little or nothing to eat and are in a chronic state of starvation. When their little crop of potatoes fails many of them absolutly do starve, and but for the generosity of America when the people of England evinced little disposition to aid them, many thousands of them long before this would have been starved to death. A few are well enough off to keep a donkey, and with a rude cart to match they are very fond of putting off to town with their wheelbarrow-load of "truck," with the whisky jug to carry back some whisky—the bane of Ireland, but many of these poor people are unable to have a donkey and have to get along without. They are poor indeed. It is a very plain case that there is no God who cares about these poor wretches, or if he does he has an extremely poor way of showing it. Generation after generation he lets them drag along a miserable existence far worse than death, and does not the first thing to help them or alleviate their woes. It seems to me if I was God Almighty for only three weeks I would either do something to help them or kill them off and get them out of their misery. The only thing they seem able to do is to have children; every family has ten or twelve, and what they find to live on to grow up to be men and women no man knoweth. A policeman of the town said to me that they had children just as fast as possible, with half a dozen of the same age and size, so that if one fell into the fire none were big enough to haul him out.

Galway is a very old town, and was originally settled by the Spaniards and Italians who traded at this port centuries ago. The blood so infused still shows, as well as the characteristics of the people, and the great rage of the women for red petticoats and high colors may in this way be accounted for. It seems that the Irish blood has scarcely been improved by the admixture.

We walked over the town for an hour, and the policeman referred to took us down in the lower part of the town occupied by a singular class of people called the Claddagh, a race of hardy fishermen who live in the extreme end of Galway by themselves, their residences being a series of low stone huts, with straw roofs, with no regular streets, and not a donkey or horse or cart among them. There are nearly five thousand of them, and they live distinct from the other residents of Galway, and will not intermarry with them. They follow fishing exclusively, and catch large quantities of fish, many of which are sent even to London. They have their own laws, and manage their own affairs. They are governed by a sort of mayor called the king of Claddagh. This potentate decides all their cases of litigation and contention, and by way of distinction his boat is decorated with a white flag. I did not have the pleasure of seeing the king of Claddagh, but was fortunate enough to see his lieutenant, or the second in command. He is an old, rusty-looking personage, with but little to commend him to the attention of the world. The policeman informed me that these people were very peaceful, and required no attention from the police force; if they sometimes got into a fight and broke each other's heads, they settled it among themselves, or their king settled it for them. He also said that there was but one woman in the five thousand who was a prostitute; she sometimes got drunk and then went over to see the men in the other part of the town, and got into trouble, and they frequently had to lock her up. Among the peculiar customs of this people is that of giving with the bride, as her dowry, a boat, or a share of a boat, according to the means of the parents. The marriage-ring, also, is an heirloom, passing from mother to daughter. It is massive, and often decorated with a heart and crown, supported by two hands. When out fishing they take with them oaten cakes, potatoes, and water, but no ardent spirits of any kind. They make their own boats themselves. I saw one in course of construction, and it appeared a short, stout craft, not more than twenty feet long, and capable of carrying five to ten tons. I saw many also in the water; with these small fishing boats they venture far out into the Atlantic, but it is very seldom that any are drowned or lost. The boats are built upon dry land, and placed in the water by main strength. Twenty men can carry one of the boats; the sails are rude and coarse. Like all other primitive people, they have their lucky and unlucky days; and the people of Galway might starve for the want of fish before they would put out on an unlucky day to catch any for them. On the eve of St. John's day the election of the mayor and sheriffs is made by the Claddagh boys. Their mock ceremony is accompanied by real mirth. Fires are lighted up in various places through the town, round which boys and girls dance in joyous hilarity, armed with long-handled besoms, with which they gently touch such passers-by as refuse to obey the mandate of honor to the bonfire. The attendants of the mayor and sheriffs are also armed with like rude emblems of authority, which in the plenitude of fun are ultimately set on fire, and whirled around over the heads of the noisy population. They have a priest of their own—Catholic of course—and a good school-house for the children.

The policeman pointed out to us what is called Lynch Castle, where three hundred and fifty years ago lived Lynch, the mayor of the town, who showed a degree of severe justice scarcely known among the ancient Romans. It is related that he sent his only son to Spain on some commercial business, who returning with the son of a rich Spanish friend and a valuable cargo of goods, conspired with the crew to murder the Spanish young man, throw him overboard, and convert the cargo to their own uses. One of the party, however, divulged the truth of the matter upon returning home, when the just Mayor Lynch tried his son for the black deed, convicted him, and sentenced him to execution. It was thought by his relatives that through their intercession, and especially as the condemned young man was the mayor's only son, that the father would relent and by some means spare the young man's life. He appointed a certain time for them to call for his answer to their request. Early on the day appointed they called, but found the body of the son hanging from one of the windows of the father's house. Such stern and impartial justice has seldom been known in the world. In thousands of instances men have connived and used every expedient to save the lives of their guilty sons, but this early Irish magistrate flinched not to honor and carry out the behests of the law, though his only son was the victim or subject. He executed his only well-beloved son because he was guilty of a most heinous crime, but we are told of another very just and good being who caused his only well-beloved son to be more cruelly executed, who was entirely innocent, and had committed no offense whatever. I most admire the justice of the stern but just old Irish magistrate.

From Galway we took a southerly course to Limerick, where we arrived late Saturday night, stopping an hour or so just at sunset at the town of Ennis. What the train stopped there an hour for we could not tell, unless, as one of the passengers suggested, it was to let the engine rest, but the time made had not been so rapid as to make a rest seem necessary. We were afforded time, however, to look over this town of 8,000 inhabitants, formerly the residence of the mighty O'Briens, chiefs of Thomond. It has a fine church and a few good buildings, but it is by no means a fine town. The streets are narrow, dirty, and lined on either side with uncomely shops and miserable dwellings, and with an unlimited number of beggars of both ages. A stranger is known at once, and they are sure to "go for him" without the slightest hesitation. "For the love of God give me a penny or two to keep the childer from starving. Do that for the love of the Blessed Virgin, and I will pray for all the good saints to bless ye and give ye long life." Though not regarding their influence with the saints as of any special value to me, I dispensed a few pennies among a few of the most abject, including a blind person or two, but this only seemed to make matters worse, for, like hungry cormorants, they beset me more ferociously, and I was glad to betake myself to the station and into the car. There were unmistakable signs of the immoderate use of whisky. Scores of places had it for sale, many were drunk on the streets, and wretchedness was on all sides. There are fine church edifices in the vicinity, and some old ruins, but there are so much of them in many places that continued mention of them seems superfluous.

We remained at Limerick over Sunday; not because we wished to, but because we were compelled to, as the trains do not run on Sunday. Limerick is situated on the Shannon river, at the head of heavy navigation, some sixty miles from its mouth, and is in the center of a fine productive country. Its date runs back into antiquity, and it is said to have been the home of the kings of Munster in olden times, and many a battle has been fought in its vicinity. The old part of the town was once inclosed by a city wall, but few remains of it now are seen. The old town is now the quarters of the poor; and they are poor indeed. We looked into the places where people live, and they are not so good as Americans often provide for their horses and cattle. They live in cellars and dark, noisome rooms on stone or earth floors, with no furniture, or with the scantiest allowance of the most miserable kind. The little shops where the eatables for the poor are sold are miserable, filthy places, and it would seem that the poor wretches must be very hungry to eat anything obtained there. I passed by many of the dwellings of the lowly, and was fully impressed with the wretchedness which prevails among them. I also got acquainted with a Mr. Michael Casack, a hardware merchant, who is a gentleman of intelligence, and from him I gained much information regarding the condition of the poor. He is a committee man in the charitable work of a city organization, and it was his duty to visit the poor families and see what condition they were in. He said he had often found families of eight or ten persons living in a single room, with not a sign of any furniture save a bed of straw with old rags for a covering, and possibly a cradle, and the stench and filth were often enough to almost overpower him, and he was compelled to use antidotes and disinfectants to prevent the contraction of disease. He also said it was his duty to put them through a course of severe catechism as to their means, where they were born, what their religion was, whether they attended church regularly, whether they led moral lives, etc., etc. If the questions were answered satisfactorily the society gave the sum of one penny per day to each member of a family who had no means of livelihood, and with this pitiful sum they were compelled to buy fuel to keep them warm, and such miserable food as would keep soul and body together. But if they found any taint of immorality, if parents and children were compelled to sleep in the same nest of straw, where the children might be involuntary witnesses of what is considered immoral for children to know anything about, then the penny was withheld, and they were left to live or die as they could make it. There was, however, another society which furnished means with which to purchase other straw and covering, so that half-grown children need not have to sleep in the same bed with their parents, and after this was effected the donation of a penny each was dispensed to those who had thus become moral members of the community.

He told of cases of the most harrowing kind; where the only article of furniture was a cradle, and that contained only straw, on which was an infant sick with a disease of the bowels; the straw was changed once in two or three days, and then used for other members of the family to sleep upon. O God! if there is a God, why does he not do something for such wretchedness? In view of the millions who are thus dragging out a miserable existence far worse than death, how can any person believe that a loving, merciful, and all-powerful being directs the destiny of every human being, and watches with a parental eye over the conditions of all his children?

In the morning I walked down to the docks, which are constructed of hewn stone in a most creditable manner. Vessels, at high tide, drawing twenty-two feet of water can come up to the docks. I saw vessels from various parts of the world, one from Peru with guano, and one just arrived from New York laden with petroleum, making the passage in twenty-three days. After this I attended mass at the Dominican chapel, where the soldiers stationed here get their weekly instalments of religion. Last Sunday I attended church in the old John Knox cathedral, and to-day at the Dominican monks' worshiping place. Thus if I mix up my religion pretty thoroughly it is to be hoped it will not hurt me much. The soldiers marched in order, the officers carrying their heavy swords, and the privates with their bayonets in their belts. As they kneeled while the officiating monk was going through his flummeries before the altar, at one moment kneeling before the image of the Virgin, at another reading in Latin from the missal, and at another holding up a tankard of wine, which the faithful devoutly believe to be the blood of Christ, and then carrying some wafers to the communicants in the front row of kneeling devotees, I said in my heart: "Is this indeed Christianity? Is this indeed religion? And is there an intelligent God who takes pleasure in such foolishness?" The large organ kept up a pretty steady low playing, but no hymn was given out, and no singing done by the

audience. Nothing was done by the devotees save to stand upon their knees while the priest performed his stereotyped ceremonies, and then they went off to get drunk and fight, as is their wont upon Sunday afternoons. Some pious old women, and some others not so very old, remained fifteen or twenty minutes, saying *Ave Marias* and counting their beads, by which they suppose they secure the approbation of the Virgin and obtain a mansion in the blissful regions of paradise. Some images of the Virgin were displayed. A dead Christ, large as life, is up next to the roof, over the altar, with twelve oil paintings on the side of the church, representing Christ in as many different attitudes and positions, carrying his cross from Jerusalem to Calvary, sometimes falling down, sometimes getting up, etc., with numerous doleful-looking saints, who impress one that simon-pure religion has an awful bad effect in crushing out the last particles of cheerfulness and happiness from the human heart.

There are several orders of monks, good brothers, and good sisters located at Limerick, where, with all its wretchedness, thousands upon thousands of dollars have been expended in erecting homes for these useless, pious, lazy idlers. But with all its wretchenness, with all its drunkeness, Limerick is the most Christian, the most Catholic city in Ireland, and with a population of 45,000 it has not a house of prostitution in the city. There is not a city where chastity among the unmarried is more strictly observed. It is, however, a good study for the philosopher to decide, which condition is the best for humanity, a country like France, where the sexual relation among the unmarried is as common as among the married, and abundance and happiness seem to be general, or Ireland, where chastity, drunkenness, religion, and starvation are the rule.

After mass was over we walked to St. Mary's Cathedral, a church of olden time, having been built in the fifteenth century. Here we heard high mass performed, in which there is considerably more chorus and singing. If, however, God delights in the monotonous, drawling, sing-song of the priests, his taste is different from mine. On the strong tower of this cathedral, 120 feet high, a cannon was placed when De Ginkle besieged the city, which did fine execution in shooting down the enemy, and probably proved far more effective than any fulmination the bishop was able to send forth from the pulpit below.

We also took an external and internal view of the old castle, with its seven towers and its massive walls still standing. There is much history connected with it of blood and death which I will not attempt to repeat. It is now used as barracks for soldiers, of which there are quite a number stationed here, as there are in all the principal towns we have visited in Ireland. It must cost a large sum of money to keep the Irish people in a proper state of subjection.

We also visited the celebrated "Treaty Stone" on which the treaty between the forces of William the Third and prominent Irish citizens was signed, one of the conditions of which was that Catholics should be entitled to the fullest liberties and have no embarrassments placed upon them. This provision, however, was violated, and hence Limerick has been called "the city of the violated treaty."

In response to an invitation from Mr. Cusack, we called at his residence and were introduced to his pleasant family and most hospitably entertained. He gave us many facts about the condition of Ireland, and an hour or two passed away very pleasantly.

In the afternoon we took a Sunday excursion train six miles up the Shannon to the Castle Connell, which presents some points of interest and beauty. Parts of the old castle still remain on a rocky mound or eminence, with the rich ivy running profusely over it, as we have seen it in many other localities. Ivy is very natural to Ireland. If our American lovers of house plants could succeed in growing parlor ivy with one-tenth part of the success with which nature does the work here in Ireland they would be proud indeed. The laurel also grows abundantly, as well as the holly, which has a firm, shining leaf, with sharp prickers at the end. I saw many pretty wild flowers, and among them fox-glove (*digitalis purpurea*), a fine biennial, which in our country is perfected with considerable difficulty, being liable to winter-kill. Here it grows by the sides of ditches, on banks, and even on stone walls, where dirt is also found.

We also went a mile further up the Shannon and saw the "Falls of the Doonass," or, more properly, the rapids of the Shannon. In the course of about half a mile they make a descent of some fifty feet; and as the Shannon is the largest river in Great Britain or Ireland, and at the rapids nearly an eighth of a mile wide, to see it dashing and foaming down among the rocks is a pretty sight indeed, though as a waterfall it is a small affair compared with what we can do in our country. It is perhaps one-tenth the magnitude of the rapids of the St. Lawrence.

Several car-loads of the people of Limerick were out for an excursion, and had the rain only held off we might all have had a pretty nice time of it; but probably that is too much to expect in this country of rain. As we returned it was very plain to be seen that the sons of Erin on the train had been indulging in drink stronger than water, and some of them conducted themselves in a most offensive manner. It was gratifying at the approach of night to get back to Limerick and to part company with the drunken, ill-mannerly roughs.

Monday morning we were off bright and early for Killarney, to take a look at the beautiful lakes and lovely scenery. I will not name the several little villages we passed, but some of them looked very well, and the country is good, showing sufficient evidence of agricultural skill.

At 11 A.M. we arrived at Killarney, and here a more trying ordeal awaited us than had hitherto been our bad fortune. As we stepped from the train about a hundred carriage drivers and their assistants, and half as many hotel drummers and their helpers, were very persistent that we should ride with them or go to their hotel. In fact, there was no getting rid of them. They were not only extremely persistent, but insolent and offensive. They would not take "No" for an answer. Patronize them we must, at any rate. We had been warned somewhat in reference to these pestiferous bores, and advised to go to a hotel and engage their own carriage, boatmen, etc., for a tour of the lakes. We accordingly marched straight forward and made little or no reply to their importunities. A dozen of them would stick into our faces at once the cards or circulars of the hotels for which they were running, and with extreme impudence. At length one of the red-mouthed Mickies sung out, in the broadest Hibernian accent: "Go to hell wid yees. Yees desarve a good kicking to come here to see our lakes and act in that manner."

The beggars were equally numerous and persistent. They acted as though they thought we had come there loaded down with silver for their express benefit, and that it was our duty to hand it to them about as fast as we could get our hands into our pockets. But their game did not work very well. If they got much money out of us we hope it will do them great good.

The population of the town, including some five hundred beggars, amounts to five thousand, and it will be inferred that the larger portion are trying to get their living from the unfortunate sight-seers who call to see the beautiful lakes in this locality. Our hearts, however, being properly hardened, we marched unswervingly forward through the din and hullabaloo to the fine hotel hard by, and signified to the accommodating clerk that we wanted to make a tour of the lakes, and needed an outfit, or the proper carriages and boats for the purpose. He informed us that a jaunting-car to the Glen, and a boat with a pair of oarsmen to row us through the three lakes, and a jaunting-car to return us to the hotel would cost one pound, four shillings (six dollars), and ponies through Glen and luncheon would be seven shillings more each ($1.75). Fortunately a young Englishman and wife were with us, and wished to make the trip; so by making a party of four the expense was $1.50 each, with 25 cents each extra for luncheon to take along with us to eat while passing through the glen. (The luncheon consisted of two thin ham sandwiches, worth about five cents.) We were accordingly soon aboard our jaunting-car and off for the Glen twelve miles away, through a pretty country, well dotted with many comfortable and several fine-looking residences, with the hills which surround the lakes on before us. Here the hedges were neatly trimmed most of the way, indicating that the owners are people of taste. We also saw many beautiful flowers, shrubbery, and a fine growth of deciduous and evergreen trees. These were around and in the vicinity of the better residences.

I have not described to you a jaunting-car, and will now proceed to do so, for they are common in all parts of Ireland, and as an Irish institution particular mention should be made of them. They are a two-wheeled vehicle like a light cart, with a pair of seats at right angles with the axle, the seats some two feet apart, facing outward, with a seat in front for the driver. The seats are sufficient for two persons, though three can squeeze into one of them. Those sitting on the seats ride back to back to each other, the feet hanging outside, and resting on a narrow foot-board, each person looking outward and riding sidewise. It does not seem so social to ride with backs toward those on the opposite seat, as though the seats faced inward, but such is the Irish fashion. There is a bobbing motion in riding, but as the seats are on springs they do not ride unpleasantly, though I much prefer a four-wheeled spring carriage. These jaunting-cars are seen in profusion in every town in Ireland. They cost less than a four-wheeled buggy, which probably accounts for their general use. They also have cabs and covered carriages for rainy weather.

We had traveled about half way to the glen when we met two men on horseback awaiting us, and wishing to hire their "ponies" to us to ride through the glen. They fell in line close in the rear and were very anxious for us to secure their ponies at half a crown each (62 cts.). We replied that we wished no ponies, especially at that time. We soon came to others who also wished to hire ponies, and soon again still more, until as many as ten strong, robust, hearty-looking Irishmen were galloping along close behind us, so that a part of their horses' heads touched our knees, and all most anxious to hire four of us their ten ponies, dilating with Irish eloquence upon their superior qualities as ponies and the long distance through the Glen, it being "four Irish miles—equal to five and a half English miles." The Englishman engaged two of the horses for himself and wife at half a crown each, and then the others were still more persistent to make arrangements with Mr. Bridges and myself. I decided at once that I preferred to walk and should do so. I am not specially fond of horseback riding, and chose to walk even at the same price. Mr. Bridges decided that he would not give half a crown, but would give a shilling (25 cents).

"O yer honor, that is quite too little for a fine pony to ride four Irish miles, equal to five and a half English miles. Shure and its yourself that will give more than that."

"No," said Mr. Bridges, "I will only give a shilling."

"O yer honor, sir. I cannot take so little, but shure I'll be afther splitting the difference wid ye. Ye may have this illegant pony for two shillings, but not for any less."

"No, I will only give you a shilling."

"And shure yer honor will be more generous than that."

And so the chaffering went on, mile after mile, the ten horsemen following closely after us, as though their very existence depended upon their hiring us their horses. The driver of our jaunting car tried to drive away from them, but it was of no use; the persistent horsemen kept closely up to us, and as I was occupying the back seat I got the benebenefit of the horses' noses. Our driver finally got mad and cursed the valorous Irish brigade so closely pursuing us, and told them they ought to be ashamed of themselves, that we had given our answers, and that ought to be enough, and they ought to turn back and annoy us no longer. He also talked to them vociferously in Irish, with which I am not sufficiently acquainted to be able to translate, but all this was of no avail; the Irish cavalry still pursued us, and were still clamorous that we should hire their ponies. The scene was a novel one, and filled me with mirth. I often looked back and viewed the anxious pursuing legion and laughed outright. It exceeded anything I had seen in the line.

As we approached the Glen they became still more clamorous, all the more anxious to secure the hiring of their ponies. A new feature was also added to the scene to make up a variety. Two quite mature maidens darted out of a small hut and pursued us on the run, regardless of the carwheels or the pursuing cavalry. They each carried two bottles and a small glass or tumbler. One bottle contained goat's milk, and the other "mountain dew," or whisky. They were bare-footed, bare-legged, and bare-headed, and were at least good runners, for they kept along with us for fully half a mile. To patronize them a little I took a glass of goat's milk of one, Eily O'Connor, and as the other claimed to be the real and original "Colleen Bawn," and had photographs of herself to sell, I was constrained to give her sixpence (twelve cents) for one of them, so when I get home those of you who wish to see how the Colleen Bawn looks in her native dress can be accommodated.

At length we arrived at the point where the jaunting-cars are left and where the horseback riding or walking commences. The maid who had sold me the goat's milk had followed and importuned me to try some of the "mountain dew" before attempting the passage of the glen. My virtue was so great that I firmly refused, assuring her I could make the passage quite as well without the dew as with it. I then upbraided her with cheating me in the milk, calling it goat's milk when it was only cow's milk.

"Och!" said she, "it is goat's milk, for shure, yer honor."

"But, Biddy, show me the goats. I see cows about here, but no goats. Please show me the goats."

"Faith, sor, the goats are on the mountain. If you will go up there with me I will show them to you. Faith, and I will."

Not having the time or inclination to climb the the mountain with her I was forced to take her word as to the matter of the goats, and to this day I am not able to say with certainty whether it was goat's milk or cow's milk that I drank; but at all events it did not hurt me "at all at all."

At this juncture our sandwiches were dispensed to us by the driver of the jaunting-car, and I took mine in my hand and walked out, eating it the while, to avoid the importunities of the pony fellows. One of them had accepted Mr. Bridges's offer of a shilling, and he had mounted, and two of them stuck to me to take theirs at the same price. I said:

"No, I have told you repeatedly I prefer to walk. I do not want your pony. Can you not understand me? When you visit my country I will not annoy

you this way, but will let you ride or walk as you please. Why cannot you do the same by me? Please turn back and let me have peace."

At that one of them turned back, but the other still followed with:

"Yer honor, ye will find it a very long way to walk, an' ye'll wish for the pony before ye get half-way through. I offer the pony to yees very chape, and I know ye'll want him."

I had become wearied with his persistence, and turning upon him with more than my usual emphasis, said, "Now you may go to ——!" The place I mentioned is said to be a very warm country, more known by the preachers than anybody else, the revised name for which I believe is hades. "Go where you please, so you let me alone." He turned and went somewhere; perhaps it was hades. He might not have gone far to reach the place designated. I pressed on, munching my sandwich, and feeling a great sense of relief.

The Glen, as the name implies, is a gap, gorge, or passage through the mountain rocks, which are piled up some hundreds of feet on either side, not perpendicularly, but with a gradual slant. In several places are remarkable echoes, which were tested as we passed along by playing on a bugle and firing off a small cannon. The echoes and reverberations from wall to wall were excellent—as good as I ever heard. Near the entrance of the Glen is a small, narrow, irregular sheet of water, called Serpent Lake, and said to be the last place where the snakes lingered when St. Patrick banished them from Ireland. Presuming that the snake-banishing myth is just about as true as the fable of which it is a part, I passed on.

The views of the dark, towering, frowning rocks on either side as we passed along were really grand. Now and then the winding passage is wider than elsewhere, and a little patch of land now and then appears, with a stone hut, a family living in it, a plenty of little children playing around the door, and a few cattle and sheep feeding on the plat of grass.

Soon after reaching the summit and half-way point I met a small company of bare-headed, bare-footed, and bare-legged damsels, their apparent ages ranging from twelve to forty, some with bottles of goat's milk and mountain dew, and some with coarse heavy stockings, all of which they were especially anxious to sell for silver and even copper money. They were sitting on a ledge of the rocks as I approached them, and feeling sociably inclined I accosted them in this manner:

"I presume you are the fairies of the Glen."

"Yes, thanks, yer honor, and we want to sell ye a leetle goat's milk and a drop of mountain dew to cheer yer heart in yer long walk."

"I see you are more real than many of the fairies I have read of, but I don't think I wish to buy anything. I am a disciple of Father Matther and do not believe in mountain dew, and as to the goat's milk, I had some back at the entrance of the Glen, and I am not sure it was the genuine goat's milk either. I am afraid you fairies are disposed to cheat us poor wayfarers who come to view the beauties of your country."

"Bless yer sowl! yer honor, sir-r, this is the raal goat's milk, and no mistake. We would not chate ye for the wurruld."

"But where are the goats? I have not seen a goat since I left Killarney. Produce the goats."

"Oh! the goats, yer honor, are on the mountain feeding. If ye will go up there ye will see a plinty of thim, and shure ye will."

"Well, I guess I will let them remain up there and take your word for it, but I don't want any milk just now."

A little rosy-cheeked girl approached me with a pair of coarse white stockings and said:

"Please, sir, buy these stockings of me."

"What is the price of them, my little fairy?"

"One and sixpence, sir-r."

"That is cheap enough, and they are very good for the kind, but they are heavier and coarser than I am in the habit of wearing; besides I have a plenty of stockings and have not room to carry any more. You see I have set out on a long journey, and it stands me in hand to carry no more than I require. I do not need these stockings, and I must not take them."

"Yes sir-r, yer honor, but they will keep you warm in cold weather."

"Yes, I know they will; but you see I am going where the weather is not very cold, and what I have will answer all purposes. My little wife bought me some very nice stockings before I left home, and they are all I require. But, my little fairy, may I ask your name?"

"Katy O'Sullivan, sir-r."

"That is a nice name. I am fond of the name of Katy. And what is your age?"

"Twelve years old, sir-r, and going on thirteen."

"That is a good age, too. You will soon be a fine young lady. I am sorry that the stockings are so thick and heavy, for I would like to buy them of you. Had you known that I was coming, and that I preferred light stockings, I am sure you would have knit me a lighter pair, would you not?"

"Yes sir-r. But won't you buy these of me, sir?"

"I don't see how I can. I have no room for them. But I'll tell you what I can buy of you, Katy, and take with me just as well as not; that is a kiss. I could carry several of them; yes, half a dozen."

"But sir-r-r" (blushing), "I do not sell kisses."

"I will not insist upon your selling them. I will take them as a present. Do you not know that I would esteem them highly? And then, I might make you a present in return."

"Yes sir-r, but I do not give kisses away."

"But you might in this case. I have not had a kiss since I came into Ireland. Just think how far I have come, and not a kiss have I had since I left America. Do you never do any kissing in this country? Do your mother and the priest tell you that it is wrong to kiss?"

At this Mary O'Sullivan, who had told me her name, a cousin of Katy's, and thirty years of age, answered the question:

"It will not do for us to kiss strangers."

"Well, you need not consider me much of a stranger. I am easy to get acquainted with, and I feel as if I knew you pretty well already. Can you not be as good to me as if my name was Pat or Mike? The little girls in our country sometimes kiss, and I have even heard it said that larger ones sometimes do it, and I guess it don't hurt them."

"Oh, what a plizent gintleman ye are, sir-r, to be shure! I am shure so plizent a gintleman has not come through this Glen in many a day."

"I am afraid you are given to flattery, Mary, and perhaps you have kissed the blarney stone, though you will not kiss me. You must remember I am an old man, and that it is hardly worth while to flatter me."

"Ye are not old at all, sir-r."

"Oh, yes, I am; I am away past sixty. Before this year closes it will see me sixty-three."

"And shure yer not a day over forty, and I tell ye a plizenter gintleman has not come through this glen and walked off as brisk as yersel, sir-r."

"More flattery, Mary; I am now almost sure you have kissed the blarney stone. But what is the use of a man being old before he needs to be? I think it best for all ages to be lively and cheerful."

"Yes, yer honor, it is far the best way; and I am shure there is none more plizent than yersel. And now take a little of this mountain dew; it will cheer yer heart and make ye plizent and happy intirely."

"No, thank you, Mary. I do not need any mountain dew. I do not believe in it. I am a disciple of Father Matther and think that mountain dew does a great deal of harm. But how is it, Mary, that you do not get married?"

"Oh, the right man has not come along yet. You did not come along yourself till to-day."

"No, but I am an old man, past the time for marrying; besides I have a wife already, and it would not do for me to marry any more."

"Ye are young enough if ye had no wife. Ye are so plizent. Ye would suit the girls in the Black Valley well enough, yer honor."

"Mary, you flatter too much. You should be careful of my feelings. You don't know how tender they are. But if I was younger, if I had no wife, however much I might be inclined to you girls of the Black Valley, I should almost be afraid to marry any of you because you Irish women have so many children."

"Ha, ha, ha! Good for ye, yer honor! Ye are such a plizent gintleman, ye are. The childer, ye say. The more the merrier! Twenty is the rule, ha! ha! ha!"

"That is all very nice to talk about, Mary, but just think of it for a moment, a woman to have twenty children! Oh, I should be afraid of such a woman, Mary. But how is it that you Irish women have so many children? Upon my soul I believe Ireland would be able to people the world if all the other inhabitants were swept off the earth. How do you account for this, Mary?"

"I think it is the goat's milk, the mountain dew, and the petaties, yer honor."

"Well, perhaps it is, but I must confess it is all a mystery to me. But why don't a lot of you girls go to America? There are some millions of your people there already, and we might as well have a few more. There is plenty of work to be done there, and pretty good pay given for it."

"Yes, yer honor, that is jist what we are after wishing to do. We are saving up all we can to go to America next year; and cannot you give us a little siller to help us?"

"Unfortunately I am not prepared to enter into the emigration enterprise to any large extent, but America is your country. But tell me where you all live now?"

"Up in yonder Black Valley which goes out from the Glen before you."

"And what do you find to do, and how can you make any money in such a place as this?"

"Oh, we knit and sew and take care of the childer and sell goat's milk and mountain dew to those who, like yourself, come through the glen to see the lakes. And now, sir-r, yer honor, please buy some of me. We Irish girls will talk and say anything that is lively and plizent, but we will do nothing that is wrong. A true Irish girl will not step aside to do that which is not right."

"Yes, I understand that, and for that the Irish girls deserve great honor. But there are other things you ought to do. You should discourage the use of mountain dew. It is a curse to your country and your people, and you ought not to sell it or persuade any one to drink it."

"But, yer honor, a wee drop will not hurt any one, and it is good to cheer up the heart and make life pass away smooth and plizent."

"Ah, Mary, that is all wrong. It does not make life pass smooth and pleasant, but makes poverty and wretchedness. If the money spent in Ireland for mountain dew could be applied to making your homes pleasant and comfortable, and in providing the necessaries of life, far, far better would it be for the people of this country."

"True for ye, sir-r. Ye spake the truth, and ye is a plizent gintleman entirely."

And so the fairies of the Glen and myself chatted on as they accompanied me for some two miles, two or three on each side of me, and others close behind, walking over the rough and often sharp stones with their bare feet as though the stones were the softest carpets. I inquired if the stones did not hurt their feet, and they answered, "Oh, no, not at all;" they were "used to it, and had to be used to it."

Two or three times I asked if they were not going too far, and if they had not better return. They answered, "Oh, no, we will go with you as far as we can. 'Tis not every day we have such a plizent gintleman to walk with as yoursel."

I assured them they complimented me quite too highly, and that I knew lots of gentlemen far more pleasant than myself.

"Then will ye not please to send them over to see the lakes and us girls of the Black Valley?"

"Perhaps I can induce some of them to come. I can, at all events, tell them how kindly you have accompanied me to-day."

"Then plaze do that same, yer honer. And when will you come again yoursel?"

"Well, I cannot give you much encouragement of coming soon. However strong my inclination may be to come again and see you fairies of the Glen, I have a long journey to perform, and I fear other duties will prevent my returning soon."

"Well, yer honer, we will pray to all the blessed saints to send ye safe on yer journey and to bring ye back here again. Ye are a plizent gintleman entirely."

I proposed that our next meeting be in America, where it would be more convenient for me to see them, and where they could probably find better employment than selling mountain dew. To this they readily assented; but they urged me repeatedly to leave a little silver with them to help them make the journey and to remember me by. I assured them that with great pleasure would I comply with their wishes did not the exigencies of the case seem to forbid; that I was on a journey that would last nearly a year, and that every day, and at every turn I made, I had to pay out money, and that therefore they would have to excuse the munificent presents my nature would otherwise prompt me to make. They insisted with pertinacity that I should at least give them something to remember me by.

At the gate where I entered the possessions of a rich man, through which I had to pass to reach the lake, an adieu had to be taken of the fairies. I consented that Mary O'Sullivan might pour me a glass of goat's milk, and at her urgent request I suffered her to add "a wee drap of the mountain dew." I agreed with her that the least drop in the world would not hurt me. And then I turned and took my leave of Bridget McGinnis, Annie O'Flaherty, Mary O'Shaunnessy, Biddy O'Rourke, Ann Gallagher, Mary O'Sullivan, Katy O'Sullivan, and all the rest of them. I told Katy I should have left with a lighter and happier heart had she given me something to remember her by, but I would only have the memory of her want of generosity. She hung her head and looked a little sorry, and as though she relented a little; but then it was too late. Very pretty "Good-byes" and "God bless yees" came from all of them; and in counting up the expenses I found it had cost me twice as much to walk with the fairies as it did Mr. Bridges to ride the pony. But "sich is life."

It cost a shilling each to walk an eighth of a mile through the rich man's posessions to the upper end of the lakes, where we found two boatmen awaiting us with sprightly-looking craft for us to ride in a distance of twelve miles through the three lakes.

The charming lakes of Killarney have been so often described by poets, painters, and fine writers that it seems a useless effort for me to undertake it, so I will only say the lakes are narrow, irregular sheets of water surrounded on each side with high, picturesque, and very attractive hills or piles of rocks covered with green moss, with here and there diminutive bushes and trees, all very green, and with numerous small islands all along as we passed down. Some of the hills are in continuous ranges, but they

(*Continued on page* 604.)

Selections.

[*From the Pittsburgh Dispatch.*]

Black and Ingersoll.

It is certainly a sign of the times, and a very gratifying one to every advocate of free discussion, when the editor of so respectable a review as the *North American* considers that an examination, pro and con, of the merits of Christianity, by two such able men as Col. Ingersoll and Judge Black, would be interesting to its readers. The universal consciousness of the fact that man is mortal, the general belief in a continued existence after death, and the question whether we shall be happy or miserable in a future state, always has invested and always will invest the subject of religion with deep interest to all reflecting men.

The nineteenth century, with its freedom of thought, is beginning to feel that its childlike credulity has been imposed upon by its predecessors; and as neither Catholics nor Protestants hav now the legal power to send doubters to prison or the stake, men everywhere, in Europe and America, are beginning to apply the rules of evidence and the demonstrations of science in examining the claims of the church and her various creeds.

In this work of fearless examination, so that the common people, who hav suffered the most from superstition, can understand the subject, no man now living is to be compared to Col. Ingersoll. Religiously educated, and understanding perfectly the Christian doctrins and the history of their acknowledged spokesman and exponent, the church; conscious of his great powers of wit and ridicule; deeply penetrated with the conviction that all church claims are utterly without foundation, and that their enforcement in past ages through the ignorance and credulity of its victims has greatly hindered the civilization of mankind; as well skilled in the use of the scalpel as ever Voltaire was, he seems to take infinit pleasure in vivisecting the church and clergy before an appreciativ audience and seeing them writhe in speechless agony. He seems to practice this cruelty with the same *sang froid* that a thoughtless boy evinces when he transfixes a poor fly on the window pane with a pin and sees the helpless sufferer constantly striving to escape from its persecutor, and constantly failing. Since the Colonel is known to hav a kind and sympathizing heart toward all persons in distress, and to be above reproach in regard to his morals, his unrelenting ferocity against the popular religion and its professional, bigoted teachers can only be attributed to his poignant conviction that it is a *false* and *cruel* system, and a mountainous hindrance to the progress of the human family in intelligence and happiness.

The universal dumbness of the clergy under the Colonel's assaults results from the fact that, as a general rule, with many exceptions, they are extremely ignorant upon the questions at issue, and therefore entirely unprepared to reply to the modern arguments against their religion. They were sent to the theological seminaries years ago, not as students of the great subject of religion as a department in the science of anthropology, but merely to prepare to preach the gospel and save souls. When, therefore, a scientist uses the modern discovery of the conservation of force as an argument against the doctrin of miracles, or the truth of evolution as proof against the fundamental doctrin of the fall of man, the clergyman is at his wits' end, and is compelled to sing dumb.

The spirit of Freethought and investigation seems to be everywhere except among the clergy. It is in the very atmosphere. Our literature is permeated by it. The press everywhere, except those papers which circulate among the *pagani*, the people who liv in obscure sections of the country—drop, intentionally or otherwise, many seeds of philosophical and scientific truth, which fall into good ground and produce their effect upon the people. The railroad cars, as well as the bookstores, sell Ingersoll's lectures by the thousand; and no man who has intelligence enough to read and comprehend one of them can ever afterward be the same person he was before in his feelings toward the church and its claims.

There are many superstitious dogmas which hav been for ages and still are paraded in the pulpit, like a Philistine Goliath, to scare the people into a blind and unquestioning faith and to keep them quiet and submissiv in the church. But when Ingersoll, with his sling and stone, smites it in the forehead, it never recovers, but dies, and soon calls aloud for burial. Of the men who live, or hav lived, he best knows the vital spot in a theological error and how to giv it the death-blow. No wonder the Rev. Dr. Newman wishes to stop his mouth by due process of law. To his influence in this line we must ascribe the fact, mourned over so generally by all sects of the church, that the baptized youth of the country hav to so great an extent lost their interest in the ministrations of the pulpit. The Young Men's Christian Associations hav been gotten up to supply the failure of the clergy to attract young men to the churches, but these, although bolstered up with money and prestige, are failures too.

In the Colonel's article in the *North American Review* he lays aside the scalpel, which serves him such a good purpose on the platform, and makes his attack upon the popular religion in the shape of a bill of indictment, with specifications carefully drawn up. He defines what Christianity is, and then undertakes to prove that it is not worthy of credence. He makes the charge that the Bible justifies the barbarous institution of slavery; allowed polygamy; authorized and enjoined religious persecution for opinion's sake, and in the New Testament itself bases salvation from eternal hell fire on belief, when, in intellectual economy, it is plain that a man's belief is governed by the amount of evidence he sees, and is a matter over which he has no control and for which he is not accountable. These ideas, and many others which are correlativ to them, he enforces fairly, calmly, but with tremendous energy.

It reflects great discredit on the clergy that, although they number several scores of thousands in this country, among whom are many eminent doctors of divinity, not one of them of any note, from Dan even unto Beersheba, has ever had the courage to meet Col. Ingersoll in debate, either oral or written. Itinerant laymen offer their services to the church, and go up and down trying to "pulverize" the arguments which the Colonel wields with such tremendous power; but they don't seem to be highly appreciated by the people, and they generally retire in disgust. The watchmen upon Zion's walls see the Colonel traveling all over the country, and the people flocking in thousands to hear him speak, and paying large money for the privilege; and although they profess to be the successors of the confessors and martyrs of old, and the sworn defenders of the faith, they carefully avoid grappling with the arch heretic, and satisfy their consciences by uttering imbecil tirades against him from their pulpits on Sunday.

The only man of mark in all the country who has shown himself willing to enter the lists is Judge Black, a layman, who is not even a member of the church in full communion, but seems to belong to that class we read of in the Old Testament, who "feared the Lord but served their own gods." He begins his defense of the church and its religion against Ingersoll's attack by saying that such defense is no business of the priests, but that their prescribed duty is to preach the gospel, leaving such as he, "an unlearned and unauthorized layman," simply to act the part of a policeman to silence the Colonel as a rude disturber of the Lord's congregation of saints. No doubt this dictatorial assignment and limitation of the clergyman's function is very grateful to the common run of mercenary priests in all denominations, who, like Micah of old, say, "Put me, I pray thee, into the priest's office, that I may hav a piece of bread," and who, in consideration of what they receive, feed the Lord's hungry people every Sunday with a mild infusion of milk and water. But how will the really able men in the ministry, who, in their ordination vows, swore not only that they would preach the gospel, but that they would defend its doctrins against all gainsayers, no matter what persecution might arise to them on that account—how will they like the *ex-cathedra*, bishop-like style in which the Judge points out their humble duties? It is doubtful whether this large and respectable class of ministers will thank the Judge for taking away their high character as defenders of the faith, and converting them into inane pulpiteers like Moody and the rest of the evangelists, who flourish most where the people are the most weak-minded and ignorant.

Judge Black givs a glowing account of the strength and prosperity of the church, but if he would read the church papers themselvs, and examin the statistics they publish, he would see, as has already been intimated, that all the Protestant denominations confess and mourn over their decreasing strength, and that the Catholics alone are increasing in proportion to the population of the country. Comparativly few young men offer themselvs for the ministry, and what few there are are far from being men of first-rate ability. There are no such accessions of new converts to the church as there were formerly, and the church owes its strength chiefly to the completeness of its organization, its wealth, and its old prestige.

The Judge has a national reputation as a jurist, and as a Pennsylvanian I am proud of his record as the chief justice of our supreme court, and a worthy successor to Judge Gibson. But he is a mere lawyer, and belongs to that class of the legal fraternity who are men of precedent, and never ask a question back of custom and the law. Bacon, in his "Advancement of Learning," speaks of this class as knowing well enough what is the law, but not what ought to be the law. Hence, as a general rule, they are not safe statesmen and legislators. Hence, also, so few, comparativly, ever distinguish themselvs as agitators and reformers of abuses sanctified by age. They look not into the seeds of things to see what will grow out of them, but rummage among the authorities of antiquity to find out what is the law. It is this slavish respect for precedent that made Judge Black, during the thirty years' antislavery agitation, and continues to make him an unchangeable proslavery man. While a regenerated South, with the scales of ignorance and prejudice fallen from her eyes, thanks God every day for the unspeakable blessing disguised in Lincoln's proclamation of freedom to the slave, Judge Black, true to his old instincts, speaks mournfully of the event, and still harps on the old string that the morals of the country were injured by the discussion and abolition of slavery. Was not Abraham, the father of the faithful, a slave-holder? Was not Washington a slave-holder? Did not the inspired Paul direct Philemon to return Onesimus, a fugitiv slave, to his master? and did he not enjoin all other slaves to be obedient to their masters? Was not slavery a legal institution in this country, and did it not exist under the Federal Constitution?

Most of the educated and philosophic men of this day, exercising faith in God as the father of all his children, and in the great law of progress and development which has brought mankind up to its present condition, direct their eyes in hope to the future, when all men shall hav a fairer chance than they now hav in the struggle for property and happiness. But Judge Black, like all other born and predestinated Bourbons, has his eyes in the hinder part of his head, and sees and admires nothing but the past. He carries the habit of the lawyer into the arena of theological discussion, and instead of being calm and fair, as a seeker after truth should be, storms and scolds, as he would an adversary in a criminal case before a county court and jury. The spirit of the nineteenth century has arraigned the church in the Court of the Human Understanding, to show cause, if she can, why the people should not repudiate her creeds as false and her authority as usurped, and require her to convert her meeting-houses into scientific lecture rooms. The fact that so many good people believed, and still believe, in her system of religion, makes it proper that the questions at issue shall be decided judicially, reason and conscience alone being judges in the case. Dogmatism and personal discourtesy are entirely out of place, and it is because Judge Black has been guilty of these faults and played the part of a bulldozing, county-court lawyer that many a judicious and fair-minded clergyman will secretly say in his soul, if not with his lips, *Non tali auxilio; nec defensoribus istis.*

It would be impossible, in the short space allowed in a daily newspaper, to follow Judge Black through his whole article and point out his failure to meet Col. Ingersoll's facts and arguments. Besides, it would be a work of supererogation, for every intelligent and candid man must feel that he has injured both himself and his cause by his characteristic method of debate.

There is, however, one charge that he makes against the Colonel that cannot be passed over without comment, because, while it is used merely *ad captandum*, and is well calculated to receive the applause of his clients, the clergy, it has the appearance of considerable force until it is examined. The Judge alleges that in disavowing belief in the Jewish God and rejecting the Bible as an infallible relation of his will, the Colonel's morals must be in a state of confusion, because he has "no acknowledged standard of right and wrong." Because the radicals repudiate the anthropomorphic idea of God believed by the church; that he is a person, which means that he is an infinitly great man, with eyes to see, ears to hear, with a nose to smell and enjoy the odor of burnt-offerings, and with all the other parts and functions of a man, they hav no supreme intelligence to adore and obey, and no rule to judge of the right and wrong of human actions. The Judge holds the medieval idea incorporated into the creeds of Christendom, that justice between man and man is obligatory because it is the will of God, who has spoken to the world in the laws he enacted for his chosen people, the Jews. But as to the Decalog, the first, fourth and fifth precepts contain internal evidence that the law was local in its application, and except in those parts purely moral, designed for the Jewish people alone. As to the law bearing upon a change of religious opinion, contained in the 13th chapter of Deuteronomy, no one not besotted by superstition can read it without horror. It was this law which impelled the Jews of the 17th century to persecute and denounce their co-religionist, Spinoza, when science aided him in emerging from those infantil conceptions of the great God handed down by the laws and traditions of his race. It was the spirit of this law which drove both the Catholic and Protestant churches respectivly to persecute, not maliciously, but on principle, all those who repudiated their creeds and their spiritual authority. If we could injure God by blaspheming against his name, the most audacious blasphemy we could utter against the universal father would be to say that he wrote as a law this 13th chapter of Deuteronomy when he knew beforehand what bloody use it would be to put to in the future ages of the church. The same code authorized the Jews to make property and merchandise of the heathen round about; and for ages this has been the warrant for the intelligent and

strong to oppress the ignorant and the weak. But it was the *law*, and, therefore, Judge Black, in his regard for precedent, was opposed to giving 4,000,000 of the American people who had been slaves the common rights of humanity, and was willing, on the legal principle of *partus sequitur ventrom*, to doom them to everlasting bondage.

The philosopher, however, who seeks by knowledge to understand man's relation to the universe, rejects with scorn the ferocious and arbitrary laws enacted by the Jewish God, and adopts this as his standard of morals: that a given thing is a duty and ought to be done, not because it is enjoined in the Bible, the Koran, or the Zend-Avesta; not because we shall play on the golden harps, and walk the golden streets of the New Jerusalem if we do, and wail in the eternal flames of hell fire if we do not, but because it is eternally and everywhere right and proper in itself considered. The intelligent radical is a just man in all the relations of life, whether there is a God or not, and whether there is a future state of being or not. For every act of justice or mercy he performs he gets his reward in the doing of it, by the approbation of his own conscience and the promotion of his own self-respect. As a free, just, and accountable agent, he believes that no man has a right to do anything which injures either himself or any other person. But as he owes duties first and foremost to himself, he has a right, as he journeys through life in his triple character of a being endowed with an intellect which delights in knowledge, affections which seek their proper objects in love, and a body with its various needs, to enjoy anything and everything which does not injure himself or others. This is the radical standard of morals. It is so short, so easily comprehended, and so obviously just and reasonable that it does not require a priest to expound it. Besides this, it never varies, but is the same in all ages and countries. The Bible standard of morals changes according to time and circumstances. It authorized slavery, religious persecution, and polygamy, all of which are considered crimes in our day. By the law of natural morality, however, slavery and religious persecution were always wrong, because they injured not only the victim, but him who inflicted the wrong. And polygamy is wrong because it violates the natural law, apparent in all census tables, that whereas the sexes are equally balanced in point of numbers, nature wills and provides a wife for every man and a husband for every woman.

Some men, unfortunately for themselvs, are born before their time, and hav to keep in advance of their age, and be forever unpopular. But Judge Black, as a theologian and moralist, was born *after* his time. He should hav flourished in those ages when authority and precedent ruled over a subject world, and before science and Freethought, like the sun in the east, had dawned upon the darkness. He is out of place in the closing decades of the nineteenth century, when the insatiable hungering of the human soul after truth in all the departments of inquiry, and a supreme reverence for it when found, establish man's title to be the very child of God. The daring and iconoclastic spirit of radicalism does not aim recklessly to destroy. It is constructiv also, and shows itself to be such by substituting for the church standard of morals, which has licensed every crime, one which is founded on utility, and is entirely safe for society, because it is natural and invariable. The radicals, in giving up the Jewish and Christian notions of a personal God and his laws, embodied in the so-called "Mosaic" writings, are not, as Judge Black intimates, like a ship at sea without compass or rudder. Taken as a class, with very few exceptions, their lives prove that this is not the case. They hav a safe anchorage. Their rule of morals appeals for its authority to the noblest instincts of human nature, and especially to the sense of justice; more or less developed in all mankind by the progress of civilization; whereas the church rule applies to the basest and most despicable passion of the human soul—*its fears*. A. B. BRADFORD.

Enon Valley, Pa., Aug. 17, 1881.

Unsatisfied.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*:—In the discussion between Mr. Mair and Mr. Bennett it is evident that all the talent, all the history, and all the craft and ingenuity that Mr. Mair was possessed of was exhausted in attempting to prove by whom and when his Christian Bible was written, and failing to do that, we are left as much in ignorance of what he asserted to be true as we were before he commenced to explain it. He avoided the natural causes that always hav and always will produce the same effect. His whole argument, as logical as he thought it, was a waste of words. Not so with Mr. Bennett; he showed clearly what Mr. Mair did not know. It is not possible Mr. Mair would be satisfied for his children to know nothing more than what they could learn from the Bible, although he asserts it to be the greatest and best book ever written, containing all that is necessary to know of truth, Christianity, religion, and morality. Would he wish them to know nothing more, and to be deprived of all instruction in astronomy, zoology, geology, archæology, and the different branches of scientific knowledge not to be found in any of the many Bibles? To hav a knowledge of nature's laws, and believing in their truths, would hav a tendency to shake their belief in the old superstitions, dogmas, and doctrins of ancient times; and if they become students of the seven great branches of the knowledge of man, Mr. Mair would brand them with the *sobriquet* of Infidel, skeptic, or Atheist. J. SWAYNE.

Unionville, Pa.

What Liberals Should Do.—Some Moral Philosophy.

ABSTRACT OF AN ADDRESS AT HORNELLSVILLE, N. Y., BY REUBEN DAILEY.

Mr. Dailey having prefaced his speech by a reference to the fact that there are no Christians living to this day, and having expressed the hope that all Liberals' skepticism is born of honest doubt, proceeded to speak of the duties of Liberals, and said: Consider this fact that we assume to be guides and teachers of the world, we are proud of the idea that we are progressiv men, and there can be no such thing as progress unless it is by the advancement of our individual selvs. The best evidence we can giv of our capacity to benefit the world is to show in our own life an example of honor, manliness, industry, and sobriety. We must keep our ideas clear on all points of progress; we must be sure of every step. Recollect that science does not necessarily involve morals, but the science of a good life does. Our aim should be manly perfection as far as possible. Perfection is the proper appliance of all faculties. For illustration, a man may be much interested in the study of phrenology, he may become an adept in the knowledge of the bumps, yet in the matter of personal industry as a means of earning money to pay his way he may be wofully deficient. He may possess a critical knowledge of the theory of evolution and yet be an unfaithful man in his family relation. So a man may be authority in ancient history, in languages, and the exact sciences, yet he may lack true politeness, courtesy, and agreeable manners. The aim should be that while we pursue these reforms we should at the same time be careful to add loveable, agreeable, and upright personal characteristics. In the ardor of our battle against these great wrongs we are apt to forget our own faults. We forget that it is most important that our own life be a vindication of our sentiments. Then, my friends, loving the cause of Liberalism as I do, desiring to see it prosper, desiring to witness the freest toleration of diverse opinion, permit me, as a young Liberal, to modestly suggest the following:

1. Be moral men and women. Now what does that include? Much indeed; everything. If we are moral we will do no wrong. We can be guilty of no dishonest act toward individuals or government. Honesty includes industry, because every man owes to the world a return for that which he used in the maintenance of his life, as also it includes a willingness to pay a fair price for a fair article at all times.

2. I would recommend that each Liberal take an interest in the charities and philanthropies of the day and manifest a willingness to bear equally the burden of the support of the unfortunate and deserving poor, as the widow, the orphan, crippled, and blind.

3. I would recommend that each Liberal show a neighborly disposition at all times, giving a practical recognition of our foundation principle that all men are created free and equal.

4. I would recommend kindness to those whom the world recognizes as our inferiors financially and socially.

5. I would recommend courtesy to all, kindness to the unfortunate, and a general conduct in life that inspires the lowly to approach us in confidence of kind treatment.

6. I would recommend that each Liberal man and woman try to keep order in their house and perform the functions of ruler of the home with quietness, kindness, moderation, and wisdom; to study the comfort of home and keep it clean, in good repair, and orderly.

7. I would recommend attention to personal appearances. We should be elegant if we can, but never fail to be clean and decent. Above all, our children should giv constant evidence of attention to their personal comfort and neatness of attire.

8. We should maintain always business relations of the best kind. Honesty in business is as essential to success as chastity is to the character of woman. The calling by which we earn bread and clothes for ourselvs, wife, and children should receive our individual energies. Business first, hobbies afterward. Execute every order for business with all possible promptness and unscrupulous honesty of detail at that.

9. On matters of public interest assume and maintain that position which is for the general public good. Everything is policy in this life, but that which in the course of human events proves to be best is the only true policy. Temporary expedients should not be resorted to; patchwork is always a waste of time.

10. Beware of abnormal development of your faculties or tendencies, either for drink, animal gratification, or gambling. This is the trinity of the world's devil, which, if it put its combined force on any man, will soon reduce him far below the level of the brute. If you suffer either of these to run away with you your Liberalism will avail you nothing.

Finally, make a study of life and determin for yourself that you will extract from it the most happiness possible in the brief span of time which nature has alloted to you as a lifetime. And, then, I think by the observation of these rules nobody will be able to say that Liberalism has been an injury to to you, but rather a benefit. It is a most important matter for the world that superstition be smashed, but it is far more important to yourself that this life should be happy, and that in your own home there should be happiness; and if you hav it there it will be the best evidence that the principles which you believe and practice are calculated to be of benefit to the world.

All human actions should be considered in their relations to and effects upon our fellow-men. The only true test of the goodness or badness of an action is the questions, What effect will it hav on myself? What effect on my family, my neighbor, my fellow-citizen, and the country at large? Determin surely in your own mind if it will injure any of these. If it will not destroy health, if it will not unnecessarily waste property without any adequate return; if it will not mar the happiness of your family, render uncomfortable your neighbor, defame the name or disturb the good feelings of your fellow-citizens, defraud the government, then you may lawfully do that act. If it givs you pleasure you should do it. This theory of morality, you will perceive, disregards the theory of God. The idea of deity is a blank, because we cannot injure omnipotence, neither can we make the mysterious fiction of theological dream happy by a good act. We must act only upon the basis of clearly acquired truths and visible bodies. Then we will act at all times intelligently, and the superior advantage we will hav over orthodoxy will be the entire absence of a fear all the time that by personal gratifications we are offending an unknown and infinit being. Obtain this intelligent and definit basis of moral action, then the mind becomes clear and placid. It is not harassed by doubts nor tortured by the fear of infinit possibilities of punishments that may grow out of actions which are but the answer to nature's impulses.

There is no logical connection between a theological opinion and a moral act. Opinions on trinity or unity of God, or a belief in the immaculate conception, the Mosaic cosmogony in biblical history, cannot make a man good or bad unless he finds in the acts of the Jews some moral example. And these are unfortunately more often bad than good. Hence one neutralizes the other, and history proves that men hav imitated more often the bad actions than the good. Ever uppermost in our mind should we keep the effects of ideas and principles on our material and mental condition. Hence as these theological speculations divert the mind from the known to the unknown, from the practical to the impractical, it destroys that much vitality, and impoverishes the mind. Again, as these things take from us the time which should be given to the increasing of our material wealth and to the inventiv genius of man, it becomes clear that theology impoverishes man. Hence biblical theology is set both against the physical, material, and mental interests of man.

The Science of Government.

It is pleasing to be great, but more excellent to be little.—Father James.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: Never having been largely great, nor largely little, only about middling, 'tis not mine to question the verity of the sage maxim of the father.

Among the emigrants from this world to the next, of such as figured largely in the affairs of men, I fail to find the first individual who, if a mere wish would obtain it, would not hav a sponge drawn over his past record.

Why?

Because, underlying his most patriotic efforts, he finds, on retrospection, a large substratum of ego, hiding, for the time being, from his own eyes only, the absurdity of his "fantastic tricks before high heaven;" the absurdity of inferring, from his temporary elevation, that he was born to command *ad libitum* or *infinitum*.

He now sees that some who were unknown to fame are largely his superiors. He sees there is a power that overrules in the affairs of men; who selects from the material lying about loose such instruments as will best answer the present purpose. When that purpose is accomplished, or the tool becomes dull, it is dropped and another picked up.

In the instrumentalities selected, no new springs to action are created. The springs already there are touched upon.

Such is the science of government. PRENTISS.

(*Continued from page* 601.)

are chiefly in independent hills or domes, with their apexes from a thousand to over two thousand feet in hight, and one, the lofty Carran-Tual, 3,414 feet high, the loftiest in Ireland. Near the edge of the lakes is a thick growth of good-sized trees with thick green foliage. Though not possessing the magnitude, the grandeur, and sublimity of the lakes of Scotland, particularly Loch Lomond and Loch Katrine, they are very pretty. The islands have a considerable growth of the arbutus, whose rich, glossy leaves remain green the year round.

The upper lake, two and a half miles long, covering an area of 430 acres, is considered the prettiest of the three, because of its wild and picturesque scenery. One cannot examine the high rugged hills surrounding it, its shores, and the deep inlets along the same without being fully impressed with their beauties. The masses of rocks piled up near are called "Coleman's Eye," "The Man-of-War," "The Four Friends." A rugged, precipitous pile, whose pyramidal head is eleven hundred feet high, is the home of the eagle, which here builds its eyrie in an interstice, well toward the top. When the young eagles are hatched out, men have climbed the rock on the accessible side, and, by letting one of their number down with ropes, have captured and carried the young eagles away to rear them in slavery. Here is also a remarkable echo, which, when thoroughly awakened, will reverberate from rocky hill to rocky hill, and be answered from mountain to mountain, sometimes louder and louder without interval, and then fainter and fainter, and after a sudden pause again rising, as if from some distant glen, then insensibly dying away. In this way six different echoes are distinctly counted.

The middle lake, called Muckross, or Torc, containing an area of 680 acres, is regarded as beautiful, but its hills are not so wild, high, and rugged as those surrounding the upper lake. They are connected by a narrow passage winding around among the rocks. In passing the narrow chute we saw two rocks within a few feet of us with what appeared to be the print of human feet deeply imbedded in them, one mark larger than the other. About these indentations various superstitions are held. One version is that the larger one is the mark of the foot of a distinguished old Celt who, when pursued by deadly enemies, made his escape by jumping from that rock to another on the opposite side of the stream, and that the smaller one is the print of his wife's foot. They made a pretty good jump to leap the stream; and, what perhaps is singular, they made a deep impression on the rocks from which they leaped, but none on the rocks upon which they lighted. Possibly they went up, and did not light at all. These appearances of human feet indented in rocks are found in various parts of Ireland, and the most extravagant stories are told in reference to them.

Lough Leane, or the Lower Lake, is much larger than the others, containing five thousand acres, and being five miles in length. Before entering it we passed down a rapid chute, where the waters rush under a weird old bridge said to have been built by the Danes about the time of their incursions into England, and to be the oldest bridge in Ireland. Just above we saw a large condor diving down into the water for fish and then flying majestically away at our approach. Abundance of fish, salmon, trout, etc., abound in these lakes. The lower lake is bordered by hills in its upper portion, but at its lower portion is seen a wide stretch of beautiful farms and cultivated fields. The rugged hills and mountains are, of couse, wild, picturesque, and charming; but a beautiful sheet of water, surrounded by highly-cultivated fields and pleasant homes is certainly not also without its beauty. The lower lake has over thirty islands, but few of them contain an area of over an acre, and several considerably less. In its more rugged portion is a cascade or two much admired.

We were landed near Ross Castle, and in walking through beautiful grounds to it we were not far from the copper mines which formerly turned out much valuable copper ore. They were undoubtedly worked many hundreds, if not thousands, of years ago, by the Danes, or a still earlier class of people. Rude stone hammers have been found in the mines which the aborigines—perhaps the ancient Celts—once used in mining purposes. Ross Castle, now in ruins and covered with beautiful ivy, was formerly the scene of bloody warfare between the wild races and factions that once inhabited this land, but I will not now call up these unpleasant memories. We did not stop long to gaze on the old castle; there are so many of them in Ireland, that after seeing a dozen of them they cease to be a novelty. Here we found our jaunting-car in waiting, which took us by a short route through pleasant drives of shaded roads amongst elegant residences back to the hotel. We found that the lower end of the lakes were much nearer the town of Killarney than the glen to which we were first driven.

We were back in time to take the train for Cork, intending to stop over at Blarney to view the castle, etc., the following morning, but when we arrived there it was intensely black, the rain, which had kindly withheld itself while we were doing up the lakes, was now descending pretty freely, and as no hotel was within three-fourths of a mile and no conveyance to it, we very prudently retook the train and came on to Cork where we readily found a comfortable hotel.

(TO BE CONTINUED.)

New York State Freethinkers' Association.

OFFICERS ELECTED AT THE HORNELLSVILLE CONVENTION.—A REQUEST BY THE CORRESPONDING SECRETARY.

The following officers were elected at the Hornellsville Freethinkers' Convention for the New York State Freethinkers' Association:

President: T. L. Brown, M. D., Binghamton, N. Y.

Vice-Presidents: Albany, Thomas Dugan, Albany city; Allegany, Samuel Latta, Friendship; Broom, Eugene Wilber, Binghamton; Cattaraugus, A. L. Branard, Salamanca; Cayuga, L. DeWitt Griswold, Auburn; Chautauqua, E. Mitchell, Jamestown; Chemung, H. Hurty, Elmira; Chenango, A. D. Newman, Norwich; Clinton, G. P. Lapell, Moores; Columbia, Morris Tompkins, Germantown; Cortland, William D. Hunt, Scott; Delaware, Benjamin Green, Barbourville; Erie, Geo. W. Taylor, North Collins; Essex, Dr. Freeman Lyon, Bloomingdale; Franklin, J. G. Reynolds, Bombay; Fulton, Lawrence Fay, Gloversville; Genesee, Dr. Charles Holton, Batavia; Green, John Canine, Leeds; Herkimer, W. J. Lewis, Ilion; Jefferson, Wm. Estus, Cape Vincent; Kings, Wm. A. McAdams, Brooklyn; Lewis, Thomas Bacon, Leyden; Livingston, H. B. McNair, Dansville; Madison, Frank S. Hammond, Bennet's Corners; Monroe, Moses Hays, Rochester; Montgomery, Henry Chapman, Fultonville; New York, A. L. Rawson, New York city; Niagara, J. M. Harwood, Hess Roads; Oneida, S. Hoagg, New York Mills; Onondaga, Isaac Van Schoick, Syracuse; Ontario, John Peck, Naples; Orange, Wm. H. Knapp, Middletown; Orleans, Peter Tanner, Albion; Oswego, W. J. Bradt, North Hannibal; Otsego, Horatio F. Burger, Cherry Valley; Queens, Isaac Sherwood, Manhasset; Rensselaer, Jesse Brown, Troy; Richmond, J. E. Haynes, New Brighton; Rockland, J. Brooks, Sloatsburg; St. Lawrence, J. P. Armstrong, Ogdensburg; Saratoga, J. J. Dunlap, Waterford; Schenectady, Johathan Baker, Schenectady city; Schuyler, C. H. Hibbard, Watkins; Seneca, W. W. Mitchell, West Junius; Steuben, A. B. Stebbins, Canisteo; Suffolk, M. R. Conklin, Northport; Sullivan, C. S. Bennett, Narrowsburg; Tioga, Gilbert Newell, Owego; Tompkins, D. B. Morton, Groton; Ulster, James Young, Melton Post; Washington, R. G. Hurlbut, Whitehall; Wayne, Samuel Cosad, Wolcott; Westchester, W. E. Sutton, Mt. Kisco; Wyoming, W. F. Graves, Castile; Yates, S. S. Ball, Penn Yan.

Recording secretary, Edgar M. Sellon, Dewar; corresponding secretary, H. L. Green, Salamanca; treasurer, Amy Post, Rochester.

Executiv Committee: O. H. P. Kinney, Waverly; Dr. A. Robinson, McLean; Sigmund Block, Cape Vincent; David Cosad, Jr., Oaks Corners; Mrs. Asenath Macdonald, New York city; Clement Austin, Rochester; and C. Houghton, Batavia.

For the purpose of informing the above-named officers as to what are their duties, I copy the following from the Articles of Association of this society:

"The officers shall be a president, one vice-president from each county, a recording secretary, a corresponding secretary, and a treasurer: also an executiv committee of seven who shall hav the general supervision of the association. The duties of the officers shall be those usually pertaining to these positions with the additional duties hereinafter mentioned.

"The vice-president of each county shall, immediately after his election, appoint two other persons of the county to act with him, and the three shall be the Freethought and Liberal committee of the county, the vice-president to be the chairman, and it shall be his duty to notify the corresponding secretary of this association who his associates are when they are appointed. The duty of these county committees shall be to carry out the objects of this association, and also to co-operate with the National Liberal League in all practical ways."

I desire to call the attention of the persons who hav been elected vice-presidents of this association to the above statement of their duties, and request them to comply with it at once. We must do a great work for Liberalism in the Empire state the coming year. If any person who has been elected to office in this association, for any reason cannot discharge his duties, let him resign, and we will hav President Brown fill the vacancy.

The most important work that each county committee can perform is to greatly increase the circulation of the Liberal papers. As soon as those committees are formed they should set about this work. There should be ten Liberal papers taken where there is one now. And each county committee should see to it that at least one Liberal convention is held in their county during the year.

Friends, you hav again reëlected me as your corresponding secretary. If you will uphold my hands I will discharge my duties. I will speak for our cause in any place in the state if my actual expenses are guaranteed. We are to meet in annual convention at Watkins next August. Let us carry on a brave campaign against ignorance and superstition from now until then, so that when that convention assembles there may be at least twenty-five earnest representativs from each of the counties of our state present. H. L. GREEN, Sec. N. Y. S. F. A.

Salamanca, N. Y., Sep. 11, 1881.

Ho! For the Iowa Convention, Everybody!

AT CEDAR RAPIDS, SEPT. 24TH, 25TH, AND 26TH.—HART AND WETZEL'S HALL.

Come up to the councils of the champions of equal rights. Let us work to receive the universal supremacy of justice. Men and women! friends of universal mental liberty! remember the time and place. One and all, come. E. C. WALKER, Sec.

New Leagues and New Members.

I am happy to announce three new auxiliaries, as follows: No. 223 Big Horn, Wy. Ter., Wm. A. Martin, Secretary; No. 224, Cedar Falls, Iowa, L. W. Maxwell, Secretary; No. 225, Greene, Iowa, Johnnie Wilson, Secretary. Also the following new annual members, making 106 in all: M. Farrington, Edgar L. Farrington, Mrs. Ann L. Farrington, Miss Ianthe A. Farrington, all of Denver, Iowa; Mrs. Delia J. Jacob and Mrs. Maria Repp, Waterloo, Iowa; H. J. Woodhouse, Wilmington, Del. Also one new life member, making eleven life members in all: Henry Sheffield, M.D., Nashville, Tenn.

The two Iowa Leagues above are got up, as so many hav been before, by our indefatigable worker, E. C. Walker.

All auxiliaries, life and annual members will recollect that the Fifth Annual Congress of the League will be held this year in Hershey Hall, Chicago, Sept. 30th and Oct. 1st and 2d.

T. C. LELAND, Sec. N. L. L.

201 *East 71st street N. Y.*

The Two Liberals of Hunter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

After two months' summering in the Catskill Mountains, during which time the weekly visits of your paper were doubly welcome, I return to the city of ashes, if not of sackcloth too. That alone should not hav determined my writing to you, but I thought you might be interested with an account of the germination of Liberalism in Hunter, the village where I stopped. I could fill pages for you with the description of the many charms of the "heart of the Catskills," but, as Liberals, we long rather for the charms of freedom of thought and being; so I keep to the point.

I met with only two Liberals, which, however, in that church-dotted region rather astonished me. The first of these, Dr. Mead, is a very intelligent man, and, as my wife expressed it even before we knew he was a Liberal, about the only genteel-looking person in the village. He seemed very glad to find me, like himself, a lover of the liberty of thought and state secularization. The doctor is a subscriber for THE TRUTH SEEKER. In spite of his being a pronounced admirer of Mr. Ingersoll, he enjoys the respect of every one as a man and as a physician. His practice is very large. He honors our cause in his section, and his influence must result in the development of Freethought among the new generation at least. Possibly were he so minded he could furnish us with some details about the condition of Liberalism in Hunter which may hav escaped me, although we had much conversation together. At our last interview several questions I had meant to ask were cut short by the advent of patients coming to this *liberal* fountain of health. I did not mean a jest, but italicized the word so you could take your choice.

The other Liberal I met is a skilled ornamenter in one of the Hunter factories, a Mr. Burt. He formerly belonged to the Church of England, but, falling across the lectures of Robert Ingersoll, he was made to see the untenability of the Christian doctrins, and renounced them forever. The "Skulls" startled him; the "Gods" were too many for him; and "What Must We Do to Be Saved?" converted him. His Liberalism has not been activ so far. It has remained entirely individual. The fact is that Mr. Burt has not seen any of our Liberal publications. He was ignorant even of the existence of THE TRUTH SEEKER, *Man*, and other manly and Liberal sheets.

These two gentlemen should leaven the whole lump of Hunter. I do not see why a Liberal club could not be organized there. Doubtless there are others who would join it. The separation of church and state and the freedom of thought must be objects desired by many who are not declared Liberals. And the population of that region (although evidently pious in the very orthodox sense of the word) seems well endowed with mental qualifications—rather exceptionally so, it even appears to me. So Liberalism should hav an easy victory if it made a show for battle.

But having said all that could be of interest to you at present, I remain, Very sincerely yours,

New York, Sept. 6th. EDMOND GASTINEAU.

Letters from Friends.

WILKESBARRE, PA., Sept. 3, 1881.

FRIEND EDITOR: Mr. Bennett having embarked on his long trip around the world, it remains for us to keep the sheet afloat, and continue the agitation and discussion of such subjects as will interest your many readers.

I am astonished to find so many intelligent persons getting a wrong idea of what Mr. Bennett teaches and believes. One writer, Mr. Shafer, from Ohio, says, "I hav read with great interest his essay, 'Matter, Motion, Life, and Mind,' and I think it clearly demonstrated to every thinking, inquiring mind, the non-existence of any creativ or supernatural power outside the universe, and that matter is eternal, self-existent, and inflnit, and that life and mind are the products of matter."

It has been demonstrated time after time that unless matter has life it cannot in any way change. If it had no life it could not be acted upon, and as it is inert, having no power to move itself, as a mass, except by a force, the fact that it does constantly change and move in mass is evidence that it has life and that there it force in the universe.

Mr. Bennett teaches that life produces various degrees of organization, and that owing to these stages various degrees of mind are exhibited, but I do not understand him to say that "life and mind are the products of matter," unless you take matter in that sense to mean life itself. There must be life in matter before a complete organization is effected, and it is necessary to effect an organization in order to produce mind. The essential, however, is life.

As an illustration take the subject of magnetism. It is the nature of magnetism to arrange atoms into a positiv and negativ relation. In fact, each atom becomes a complete magnet. If we take a horseshoe magnet and divide it into ten millions of parts, each part will instantly become a magnet, and no subdivision of atoms, by the finest sense of perceptiv division, can alter this fact. The magnetism then must be the real force, and the material, the thing through which it acts. Now one of two conclusions must be held; either magnetism is a universal force manifesting itself through the particles of iron to the greatest degree, or else iron is the force. But how absurd to say that iron, the material, is the force, when we know that in some conditions iron is not a magnet! Any ordinary mind must see then that there are forces in nature which manifest themselvs through materiality, and hence these forces must be superior to matter, or the thing acted upon. I submit whether this is not a definit conclusion. In every department of nature the greatest potencies lie hidden from view. The material is but the outside shell, while the real force is unseen, and is unknown except by its manifestations. In reasoning upon these subjects it is the easiest thing in the world to get the cart before the horse, but please remember that whether you hitch the horse end about or not, the load will not move unless he pushes or pulls it.

I ask the simple question, Is there no difference between magnetism and iron? Or between it and any other material upon which it acts? By the division of a magnet and the polarity of all its parts it is shown that the law of polarity is a property of magnetism. If we strew iron filings upon a sheet of paper, and place it in contact with a battery, the filings immediately arrange themselvs in five piles, one central mass and four smaller lots, so that magnetism will immediately polarize any confused number of particles, and arrange them into an orderly condition. If it can do this on a sheet of paper it can do it in relation to the larger masses, called worlds, and by the law of their attraction, corresponding to their distances and masses, a perfect harmony of motion is the result. This the great mind of Kepler comprehended, and hence his law. A human being, composed of more varied materials, a more complex mechanism, is but a superb magnetic machine, and he feels only the breaking of those currents which act upon him, and enjoys the life of those movements. In fact, all that he is and all that he can be is but the result of this life. Man essentially is sensation. Now upon an outside inference it will be argued that when the machine dissolves, man must cease to exist. This does not follow. I hav just shown you that by breaking the magnet the magnetism is not destroyed. Man possesses magnetism, which can no more be destroyed than could that of the magnet. If, therefore, the highest form of magnetic life was necessary to organize man, a thinking and feeling being, we are justified in concluding that this superior production remains intact, and may exist, supported upon higher and finer material.

I do not understand Mr. Bennett to argue that there can be no future for man, but he does say that whatever exists must of necessity be a part of the universe, and there can be no room outside for any such God as he of whom theology teaches. In fact, there is no such God. He is but the creation of the weak and and inconsistent imaginings of an ignorant people, endeavoring to account for what they could not understand.

There is every reason, scientific and otherwise, to believe in the endless duration of matter, in all its conditions, and a force or forces which manifest through it, and the highest developments of material science up to this time establish this great truth; but whether this polarity and organization which result in what we call mind shall continue after the outward body is changed or dissolved must depend upon another set of evidences above and outside of the ordinary operations of materiality.

That such evidences of identity and individuality exist, and can be established, is believed by a large and increasing class of our best minds, and no superficial observations of the stay-away thinkers will ever solve this problem. If there is no possibility to destroy even one particle of matter or its life, why should it be possible to destroy the most perfectly organized force, which we call mind and spirit? The Materialist argues that to produce a mind which shall endure after death, would be like having a spring flow up hill and giv us the purest water at the summit, but he forgets that it is just what we appear to see from day to day—everything grows from the lower to a higher condition. It is this very fact that the child is first, and afterward the man, indicates first the man and then an angel.

In referring to my first argument about the magnet I may say this, Can we conceive of such a state as matter which is not atomic? As far as it is possible for the imagination to go, we find the force we call by the name or magnetism to exist, and if so we may reasonably infer that it is one of the inherent forces of matter. All bodies will attract or repel each other—I mean all masses—and, as above stated, every atom of every mass has its polarity, the one end positiv while the other end is negativ. The mind of man cannot consistently reason away the atomic constitution of matter. The thought is absurd; matter cannot be destroyed by division, nor its force either. Matter and force are coexistent and coeternal, and man is one of the various forms of its manifestation. And when the outward man ceases the spirit will, undoubtedly, be found not unconnected with matter by any means; and if it is impossible to destroy one of the conditions of matter, polarization, why should we argue that a much higher, the highest form of magnetic life we are acquainted with, a perfectly matured mind, should cease to control any matter but in this crude state?

There is one thought in connection with this subject that is interesting. It is that the fact of life implies motion. If but one atom of matter were destitute of life and motion, all other atoms might crowd upon it and thus destroy all other masses. All worlds would thus be piled upon the central mass, to their absolute destruction and confusion, but no world is devoid of motion; they are subject to the magnetic law of polarization, and attraction and repulsion exist through nature in every department. To illustrate: If the sun were to remain in one spot, and become motionless, and still exercise the magnetic power she does, it is evident that one planet after another would be hurled upon her mass; but the reason that this does not occur is because when each planet arrives at any given place at which the sun was, and from which its attractions came, she is not there, but has moved away by the attraction of some force acting upon her. Another, and a most important, fact is that the polarity givs the sun and all bodies both attractiv and repulsiv power. One end of each atom is positiv, while the other is negativ. So of each mass, each world, each sun. This is why when a planet passes its perihelion it is repelled and is thus compelled to chase its sun in sportiv glee on through the countless ages of the future. You will see by this law that we stand a good chance to exist for a considerable time in this play of magnetic life, and we can afford to let the Second Adventists and world destroyers howl away at their confounded and gloomy congregations, while good old Mother Nature goes on in her even way dispensing life and beauty, as well as death and its lessons, all around.

There seems to be a tendency in thinking minds of our time to run in the direction of some one force, hence the doctrin of the conservation of force. But it is a question whether there are not many forms of force. We hav adhesion in matter that has but little magnetic force; it may be the same force, but it is questionable. My impression is that the mind of man is manifested by means of an organization of all the forces, so to speak. Hence he has every force and every quality of life in nature below him. He seems to be a superior result of all the forms of force in this world, and, while subject to still higher forms of force, it is altogether probable that his real life will begin when this ceases to be.

I hav thrown these thoughts together for the consideration of our friend, sister Elmina, and others who are so content with this atom of life that they are not inclined to bother about a larger mass.

Please find inclosed check for my subscription, which I see is due. Respectfully yours,

J. R. PERRY.

RIGHT AND WRONG AND MATERIALISM.

MR. EDITOR: The fact that right and wrong, as generally understood by the masses, is continually changing with the ideas of the age and individual, makes right and wrong a matter of ethics and history, and separates the same from the natural, abstract, or eternal right and wrong. While the ethical idea is the reflection of the moral conditions of the ages and races, the abstract idea is based upon the law of nature or of matter.

The answer to the question, "How could Materialism say stealing or any other iniquity is wrong or right?" can be solved in a very material way. A theft produces upon the loser a feeling of regret for the lost object. The physiognomical expression of the loser again rouses the pity of the witness of such a regret, and there are the feelings that a wrong has been committed.

The abstract difference of right or wrong is dependent on the effect that a deed produces on other individuals. Approval or disapproval, any modification of the individual, changes it into the ethical right and wrong, and depends on the character of the individuals; for instance, the thief might think the arrest of a brother thief as a wrong done to them. The ethical right and wrong often goes straight against the abstract idea.

The Spartans taught their children stealing. The Hebrews slaughtered their children as sacrifices to their God, and thought it very meritorious to butcher their captivs.

As to polygamy, the nations on earth are still in doubt whether it is right or wrong. With us stealing is wrong, but driving a "good bargain" is held to be right, though it is nothing else but stealing in another form.

Again. A man who does not find justice before the law by corrupt judges has, in the abstract sense, a right to help himself, though it is against the prevailing ethical idea, and therefore punished by law.

Approval or disapproval are thoughts, and they are caused by sight, hearing, or feeling, and thoughts are always produced by external objects through the sensorial nerves. Whether these thoughts are the immediate effects of recent perceptions or effects of past perceptions, we ever will hav the feeling or sight or sound (in our imagination, as they say) reproduced, and that sometimes so lively, for instance in dreaming, that we are often in doubt whether we hav heard or seen or felt or were merely dreaming.

If animals of the higher order from birth on were excluded from all and any perceptions, they had certainly no thought whatever, and if they move their motions were not caused by perception, or thoughts of any kind, but by mere nervous reflex action, as a piece of the flesh of a recently killed fish exhibits motion when pricked with a needle.

Memory is thus but the preserved perception acting in after times.

At the present there is not known how thoughts are converted into motion and how perceptions initiate the thought process, but all the newer discoveries in the electrical science makes such an explanation possible.

That force which we call "electric" is the cause of all chemical processes, the cause of motion and gravity of light and temperature. Attraction and repulsion, cohesion and adhesion, one of them can be converted into the other.

If we hold force (electrical) is an inseparable part of matter, or that force causes the physical differences of matter, all those phenomena are "dynamical" or "material" effects.

In the camera obscura light causes the same effect on the chemical film as in the eye on the retina, and that "material" picture on the retina is "telegraphed" to the brain, which is also matter.

The same is the case with hearing or feeling. So far that is clear. But whether the perception or thought itself is to be explained by motions of the cerebral molecules or in a different way, that is not known.

Still so much is apparent, that thoughts are effects caused by the influence of matter, and further on, thoughts are the causes of material changes, motions of muscles, even often of disintegration and disease.

E. B.

DUMMERSTON, VT., Sept. 7, 1881.

DEAR MR. BENNETT: Inclosed you will find my $5 for your trip. I am a Spiritualist, so I shall pray for the good spirits to attend you and bring you home safe. I am anxious to read your letters from foreign lands, and especially from Asia. CALVIN BRADLEY.

BUFFALO, KAN., Aug. 8, 1881.

MR. EDITOR: The inclosed $5 is to aid Mr. Bennett on his journey round the world. The remainder I would like to hav applied to paying for W. S. Bell's "Outlines of the French Revolution, its Causes and Results," which you will oblige me by sending. I remain, with best wishes for Bro. Bennett and all who are working to unmask imposition and spread truth, JOHN BROWN.

LEADVILLE, COL., Aug. 28, 1881.

BROTHER BENNETT: Inclosed you will find post-office money order for $15—$10 for two more shares to your round the world trip, and $5 for THE TRUTH SEEKER. I hope to get five more shares for you by New Year's. Fraternally, J. BEAUVAL.

GREENCASTLE, IOWA, Aug. 23, 1881.

MR. EDITOR: I send you herewith $3 for three copies of the paper for four months. Send them all to my address with mine. Yours truly, D. SWANK.

A Song.

"I want you to put me where I can see the ocean."
—*President Garfield.*

Afar from the deep blue sea,
Afar from thy choral of waves,
A child who hath roamed by thee
For thy murmuring music craves;
For the laugh of thy billows that bound
In play amid shells on the shore,
Or dashing o'er rocks that resound
A troubled and stormy roar.

Let him for the greenwood sigh
Whose home is its leafy bower—
Whose hearth at the twilight hour
Offers emblems of peace to the sky.
His may be the breeze
That rustles the forest flower,
Or stirreth a thousand trees
To an anthem of strength and power.

But giv me the sea-girt isle,
My forefathers' home and grave.
That basks in the mutual smile
Of sunlight and rippling wave.
Its billows seem all my own,
And the skies more dear to me,
Whose arch rests fondly down
On the breast of the heaving sea.

—*Charles Carter, Jr.*

Sunrise in Old Trinity.

BY C. BRADLEY.

I, as a forester, the groves may tread,
E'en till the Eastern gate all fiery red,
Opening on Neptune with fair blessed beams,
Turns into yellow gold his salt, green streams.
—*Shakspere.*

The shade-haunting bird
Whose charmed throat hath stirred
All night the dream pulse of the dark,
With a soft dying hush
At Aurora's first blush
Givs up his sweet song to the lark.

See through the tall trees,
Yet unkissed by the breeze,
That fringe the waved ridge, the sun,
With a sweet golden grace
On his round, blessed face,
Begin his day's journey to run.

The winged song doth fly
From the vale to the sky
To greet the dawning ray.
And our hearts unite
In the joy of the light
To hail the glorious day.

"The sun is up, the hills are bright,
The waves are dancing in the light;
The sun hath left the vale
To labor then with merry hearts
Until again the sun departs
And western skies look pale."

Paddle Your Own Canoe.

BY ROBERT SWAIL.

You must obey, the parsons say,
Or burn in brimstone blue;
You must not call your soul your own,
Nor paddle your own canoe.

But never mind the hell-fire threats
Of the black-coated crew;
Don't let them scare your wits away,
But paddle your own canoe.

They only want to get your cash,
Your bread they want to chew;
But don't you feed the lazy set,
Just paddle your own canoe.

Though dupes support a swarm of priests
That stick to them like glue,
Oh, keep your pelf for wife and self,
And paddle your own canoe.

Yes, bid farewell to priests and hell;
Bid slavish creeds adieu;
Just steer your boat to wisdom's port,
And paddle your own canoe.

Do unto others as you would
Hav others do to you;
One life or clime take at a time,
And paddle your own canoe.

Don't be enslaved on gospel ships
By Gentile or by Jew;
With truth keep trim, then sink or swim,
Just paddle your own canoe.

Should bigots vote to swamp your boat,
Show them a thing or two;
Kick theirs to bits with science's aid,
Then paddle your own canoe.

Oh, let no empty laughs or jeers
Drive you from what is true;
Let parsons roar till they are sore,
Just paddle your own canoe.

The Enigma of Mercy.

BY FRANK FELT.

"His mercy endureth forever."—*Bible.*
"The same I will rise and explain."—*Truthful Jas.*
"Take such a place as some call hell,
Where sin and your big devil dwell;
If from it truth and God had fled,
The institution would be dead."—*Jno Craig.*

Amen! Hallelujah! Forever
The Lord in his righteousness reigns.
The chosen are saved, and the many
Are lost as his goodness ordains.
The almighty boss won the battle;
Old Satan's put under his feet;
And smoke-clouds of anguish arising
Fill heaven with aroma sweet.

There stands a big bellows in heaven,
Right back of Jehovah's throne,
With air-pipes strung from its nozzle
Way down to the fiery zone.
And sometimes an angel gets lazy
And rusts for the want of use,
His bright wings flopping and twisted,
His harp-strings twanging and loose.
Then Michael says, "Here, you loafer!
Just pump these 'ere bellows a spell,
And warm up your poor old mother,
A-shivering down in hell."

There are those in this heavenly kingdom
With friends in the torment below,
But the cords that had bound them when mortal
Are broke, and the burden of woe
That sympathy bears for another
Rests never upon them again,
For conscience is freed from the kindness
That made them do good unto men.

A sweet little angel cherub,
All rosy and smiling and bright,
With joy written over his forehead
In the glow of eternity's light,
Comes up from the beautiful river,
With ecstasy sweet and unshammed,
To send down a blast on a sister
Who went to a dance and was damned.

A father and mother together
Come up in ineffable joy,
To force down a whiff of pure justice
For the flames round a dear little boy,
Who laughed by mistake when the deacon
Broke down with a cough in his prayer,
And died with the crime unforgiven,
To go down to hell and despair.

"All washed in the blood and made whiter
Than snow," and with purity crowned,
A murderer swung from the gallows
Comes joyfully walking around.
And creak goes the mighty engin,
And downward the rich stream is driven,
To blow up the coals that are roasting
The wife that he killed—unforgiven.

A fine old angelical deacon,
Who once distilled whisky on earth,
And sold it around to his neighbors
For thrice what it really was worth,
Takes hold of the handle and turns it
On one who from godliness fell
By drinking his orthodox whisky,
To burn in an orthodox hell.

O beautiful rest for the weary!
O joy that shall be to all men!
O beautiful scheme of salvation!
That saves about one out of ten.
Sweet message of love from the ages!
Sweet story that ever is new!
"Believe or be damned to perdition."
I believe! I'll be damned if I do!

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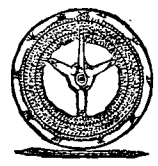
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Very respectfully yours, WILLIAM WILSON.

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Professor W. H. Parsons, a talented and modest gentleman, who is now a resident of our city, has made a discovery that is likely to be regarded with the deepest interest by men of science everywhere, since it not only explains much heretofore mysterious in astronomical science, but is calculated to impress all minds with more profound admiration for the wisdom and goodness of Almighty God.
This discovery is that the sublime principle of MAGNETIC REPULSION is coextensiv with MAGNETIC ATTRACTION throughout our universe. This magnetic repulsion has equal potency with Newton's law of the ATTRACTION OF GRAVITATION in regulating the movements of all celestial bodies and maintaining harmony among them all. This principle was first developed in the course of manifestations and experiments of Professor Parsons, who is an electro-therapeutist, or medical electrician, while making researches into the relations of electro-magnetism to animal life, disease, and death.
Without attempting to trace how far previous advances of science had prepared the way for the grand discovery by Professor Parsons to which we desire to call attention, we may interest our readers by glancing at the great facts in magnetic philosophy.
Magnetism and electricity—the one the manifestation of the other, with different forms of motion; the one vibratory, as light and heat; the other spiral, as demonstrated by the induction balance, each convolution possessed with magnetic poles—are neither imponderable fluids nor atomic streams, but forces known only from results, the direction of the individual force in each molecule of all magnets, whether in the blood or the heavens, being the opposit of the force in its vicinity, giving rise to a magnetic force, says Maxwell, of extreme complexity, but which, by its repellant as well as its attractiv power, works order out of apparent and really original chaos, and under law established at creation's dawn is the principle of all motion and all life in every kingdom of nature, either in the heavens above or the earth beneath.
Perfect polarization, whereby like poles repel and unlike attract and neutralize each other, whether in the celestial system, including our own planet, or the circulatory system of the blood and nerves, of what is as fearfully, wonderfully, and as curiously made—the divine organism of man—is the source and law [it is not attraction of gravitation, affirmed by Newton, or the undefined centripetal and centrifugal forces of scientists], but the omnipotent and omnipresent governing force which maintains all motion, all life, all health, and all harmony in the cosmogony of the universe.
The law (attraction and repulsion) in each molecular current, or rings of electricity, in either the circular corpuscles which float in arterial or venous blood, or the circular orbs which float in the firmament of the heavens, is the now manifest and realized omnipresent and omnipotent attribute of nature and nature's god by which worlds and all celestial bodies, including comets, are sustained in space without possibility of collision, and all motion, whether orbital or axital, has become the harmony of the spheres.
Its disturbance in the one is the source of all commotion, celestial (as solar magnetic storms) or terrestrial, inward, as in the magnetic shocks of the earthquake, or outward, in electric storms by land or sea. Its interruption in the animal organism whereby the ultimate electric molecules of the blood, tissues, nerves, and muscles, each with a positiv and negativ pole (recently discovered and announced to exist by Shettle Scoutellon, of Paris, and Dubois Reymond), become non-electric or demagnetized, in which non-electric state, says Reymond, these molecules are turned toward each other with like poles so that two become one, possessed of one positive zone and two negativ poles, and when in the electrotonic state unequal or unlike poles are turned toward each other. This non-electric or demagnetized state of the iron molecules of the blood, or the electric molecules of the nerves and muscles is, therefore, the source of all disorder and all diseases in the human cosmos.
I may be, and we believe it is, the law that the celestial strangers known as comets are magnetic regulators designed to resupply the wasted magnetic forces of the spheres they traverse in space, creating apparent temporary disturbance and increased activity in the magnetic forces of the sun, plainly visible in the solar spectrum, and due, says Lockyear, in a recent lecture before the Royal Astronomical Society, to the ejection of heated matter in the interior of the sun, the result of increased temperature and consequent breaking up of magnetic iron in the sun into simpler constituents.
Whatever weight is due to this theory of magnetic restoration of exhausted planets—illustrated in the increased temperature of the sun thus excited by the positiv forces of its late and still freshly announced celestial visitors—it has been demonstrated that the electro magnetic or nervo electric vital forces of the human organism can be uniformly replenished and resupplied and reinvigorated and revitalized from the very verge of dissolution and partial demagnetization of the ultimate electric molecules of blood and nerves by the trutiful application of the maxim of the great German Esculapius, that like cures like, with the universal law of proper polarization, celestial and terrestrial, revealed and understood, man may and will control its forces; unlock the arcana of nature in all her kingdoms; stand within the veil face to face with the magnetic source of universal life and motion; and the preventiv of decay and premature death approach to comprehend with a spirit of exultation and awe the now revealed, yet still invisible, power, which, when darkness was upon the face of the deep and chaos reigned, moved upon the face of the waters, uttered the supreme fiat, and solar magnetism burst upon a primeval world, bathed it in light, and then as now, invested it with life and clad it in beauty.

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The forces of cohesion in mineral and aeriform bodies are but modifications of the same magnetic law, and the disintegration and breaking up of the atoms forming the mass is only another form of death; actual death cannot be; all is changed; nothing ever dies; its form is alone altered. Disease, therefore, is nothing more than an alteration of polarities, whereby the organism is disarranged. If, therefore, we can by any means keep the peculiar polarities of our organic structure in perfect unison, then disease cannot be; and knowing as we do that the blood is the regulator of our being by virtue of its circulation, such circulation being animated by electric nerve fluids keeping in constant magnetic condition the atoms of iron in the blood; but when nature be impaired or exhausted, then any perfect artificial magnetization will restore the diseased organism, no matter what name may hav been given to the malady.

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Gems of Thought.

LET any fair-minded person read the "Light of Asia," and note how similar the supernatural incidents are in many instances to the supernatural incidents in the New Testament narrations, and the conceit that Christianity is a supernatural religion, or the only one, must receive a magnificent rebuke. Here are supernatural incidents related so remarkably similar to those of the New Testament that, if the latter are accepted as so many facts, there is no reason why the former should not be, in which case we hav two supernatural religions on our hands. But there is another horn to the dilemma. It is from the similarity of these incidents to infer that human nature is a wonder-loving, wonder-making power, and that especially it loves to clothe with supernatural traits the wisest teachers and the greatest benefactors of mankind. Drawing this inference, instead of finding ourselvs with two supernatural religions on our hands, we find ourselvs without any supernatural religion at all—a very satisfactory and sensible conclusion, to which I trust the "Light of Asia" will guide many feet that now stumble in darkness.—*Chadwick's Conduct of Life.*

MY neighbor, an educated and fairly intelligent man, scorns the circumstantial account in Herodotus of the sun's veering from its wonted course; understanding what an upturning of nature it would hav been and how none could hav survived to testify to it, or hav been born to write about it afterward; in short, how impossible any such thing was, and how incredible such a narrativ is to be regarded in our day, though carefully recorded by the historian, and vouched for by the Egyptian priests. And this same fairly intelligent neighbor reads in his Bible of a similar event having happened in Palestine to giv the Israelites more time to slaughter their adversaries (Joshua x, 13) and again at the choice of a Hebrew king for a sign that the LORD (Yaveh) had changed his mind concerning him (2 Kings xx, 10-11). And these latter accounts my neighbor receives with as easy and childlike a faith as if he were still in the nursery, or as if he had never learned and pronounced upon the intrinsic incredibleness of such fantastic traditions.—*Waters's Through Rome On.*

IF a man declared to me that he was "inspired," I could not argue the matter with him; I could only say that his inspiration, whatever it might be worth to him, was purely *his* and availed me nothing. A thorough acquaintance with all the possibilities of nature no man can possess or pretend to. Not having this impossible comprehension of nature, and not being supernaturally "inspired," I could not then assert of any proved fact (much less of something unproved) that it was supernatural.—*Waters's Through Rome On.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For holy scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.—*Church of England, Art. xiii.*

THE Westminster Confession teaches the same doctrin and with no uncertain sound: so that the established churches of England and Scotland, as well as their innumerable copyists in America, are committed to a lie, as is shown in the following extract: There is no universal religion. The notion that there is has filled the earth with horrors and wailing until now. All organized religions are alike human growths from roots of error. To esteem one division at the expense of the rest is a poor partisan superstition. The religions which Christianity calls false are as really true and good for the people that hold them as Christianity is true and good for its disciples. If the good side of religion has been nobly exhibited by Christians so it has been by heathens for even a longer period of time; and alas for the lofty and exclusiv pretensions of Christianity! the earthliness of its nature has been abundantly demonstrated through the nineteen centuries of modern history in which the evil side of religion has been so painfully contrasted with the good.—*Waters's Through Rome On.*

[In giving these extracts for the column entitled "Gems of Thought" it has been my custom for the last two or three years to content myself with adding the author's name, and, if I sometimes add the name of the work from which the extract is taken, it is in the hope of attracting the attention of inquiring spirits and inducing them to read the work for themselvs; but I hav seldom or never sought to direct specific attention to any individual work. In transcribing passages from such writers as Max Muller, J. S. Mill, Leslie Stephen, etc., as also from Ingersoll, Underwood, Bradlaugh, Annie Besant, etc., I feel that I am doing a good work, and I am filled with confidence that many of the readers of THE TRUTH SEEKER will hav recourse to the original sources to edify and satisfy themselvs. But if the editor will not think it an intrusion on his proper office, I would fain embrace this opportunity to recommend to special notice the work of Mr. Waters. If they are already familiar, as without boasting or vanity I may assume that I am, with say Greg's "Creed of Christendom," Amberley's "Analysis," Parker's "Matters Pertaining to Religion," Froude's "Nemesis," "Supernatural Religion," Strauss, Renan, and the numerous works of the same school of thought that hav been within the last half century issued both on this side and the other side of the Atlantic, they will, I am sure, enjoy "Through Rome On" with an intense feeling of delight and satisfaction. It is a most candid and fearless exposition of a life of thoughtful investigation, and it cannot fail to guide the feet of those who are earnestly endeavoring to keep the strait path of truth and soberness. I hav never seen Mr. Waters, and I never expect to see him, as I already considerably exceed the three score years and ten said to be allotted to man; but I wish to thank him audibly for his noble work and to recommend it to all earnest and candid inquirers—C. W. C.]

AND one said unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in by the narrow door; for many, I say unto you shall seek to enter in and shall not be able.—*Luke xiii, 23-24.*

Odds and Ends.

STILL waters run deep, but not in the modern hollow-bottomed bottles in which still waters are sold.

IT is now claimed that Satan prevailed over Eve by imp-ortunity.—*N. Y. Herald, P. I.* Has it been demon-strated?—*Commercial Bulletin.* Yes, it is the latest devil-opment.

BEECHER says that hades is a state rather than a place. He doesn't say what state, but "Go to Texas" has always been considered synonymous with that other profane injunction.

"WHAT is the meaning of the word tantalizing?" asked the teacher. "Please, marm," spoke up little Johnny Holcomb, "it means a circus procession passing the school-house and the scholars not allowed to look out."

AT THE MUSEUM.—"Several years are supposed to elapse between this act and the first, are there not?" "Yes." "Well, that girl has got on the same pair of stockings she was wearing years ago. She ought to be ashamed of herself."

WILLIAM PENN was a very honest man. He would not rob the Indians of their lands. Not a bit of it! He honorably gave them seven pounds of bread and some jackknives for the territory of Pennsylvania. Such honesty cannot but be rewarded.

THE most beautiful feature about the American system of baggage checking is found in the fact that the passenger is made to carry in his pocket a piece of railroad property that would otherwise share in the general destruction generated by the baggage-smasher.

MR. ALCOTT told the Concord Summer School of Philosophers that "Actuality is the Thingness of the Here." The information almost paralyzed them. For years they had been laboring under the misapprehension that the hereness of the actuality is the thing. But it is no such thing.

"WHEN I hav prepared a remarkably good sermon," said Rev. Mr. Gushwell, "it generally happens that I hav a very small congregation to listen to it." "What a memory you hav!" exclaimed Fogg, in tones of astonishment; "how long ag was it that you prepared that sermon, did you say?"

AT Chautauqua the other day a little girl was asked if she was a Methodist. "Oh, no!" she replied. "I am a Brethren, and my mother is a Brethren too." These were the United Brethren. At Montreal one of the Plymouth brethren was asked why they never spoke of the Plymouth sisters. "Oh!" was the answer, "the Brethren embrace the sisters."

WANTED—A compositor; one who uses neither tobacco nor rum. Thus reads an advertisment, and we'll bet our boots to a leaden greenback that that man's place was crowded with applicants, and that the passers-by thought there was a funeral there. The idea of a compositor drinking or chewing! Pretty soon they'll accuse editors and reporters of staying away from church.

AT a recent examination in a girls' school the question was put to a class of little ones, "Who makes the laws of our government?" "Congress," was the ready reply. "How is Congress divided?" was the next question. A little girl in the class raised her hand. "Well," said the examiner, "Miss Sallie, what do you say the answer is?" Instantly, with an air of confidence as well as triumph, the answer came, "Civilized, half-civilize d and savage."

A BIG, fat colored woman went to the Galveston chief of police and told him that her step-son had run away, and she wanted to know where he was. "It bodders me to know why he left. He had everything he needed to make him comfortable. I done all I could for him," she observed. "Has he any marks by which he may be recognized?" "Well, I don't reckon all de marks I made on him wid a bed-slat while de old man was holdin' him has faded out yet."

"IS that a yacht?" was asked of a long, gaunt codder who was lounging about the wharf, and we pointed to a steam vessel coming in. "No," was the reply. "Is that a yacht?" pointing to another sort of craft that might be a yacht. "No, that ain't no yot, nuther," was the answer. "Well, what is a yacht?" was the next inquiry. "Wot's a yot?" said the fisherman. "Well, you get any sort of craft you pleases, and fill her up with liquor and segyars, and git yer frens on board and hav a lively old time—and that's a yot."

THERE was a young lady named Cholmondeley,
Whom men thought exceedingly colmondeley;
But as she would speak
In nothing but Greek,
They sighed and looked at her dolmondeley.

There was an old noble in Leicester
Who passed himself off as a jeicester;
He stood on his head
Until his nose bled,
And then the whole town he would peicester.

AN ENGLISH IDEA OF THE ABORIGINALS.

Speaking of his visit to England last year, John T. Raymond recently said at a London dinner party, the lady he escorted to the table said to him in a very earnest voice:

"Mr. Raymond, are you really an American? You are not in the least like my idea of one!"

"I am an American, but not an aboriginal," responded he.

"An aboriginal! You mean an Indian. That reminds me to ask you if you hav much trouble with the Indians in New York?"

"No; we hav got them pretty well under there," he remarked.

"And are they—do they dress as you do?"

"Oh, yes; in New York city they are great snobs, but at Niagara Falls they run about in the simplicity of nothingness."

"How dreadful," murmured the lady; "and Dean Stanley wrote so glowingly of the place and never said a word about it."

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Notes and Clippings.

It is extensivly believed at Constantinople that the ex-khedive covets the caliphate, or spiritual headship of Mussulmanism.

An insurance company lately declined to accept a risk on the life of a member of the Irish Property Defense League at any price.

Spurgeon says that London is getting to be the most heathenish city under the sun, and the necessity for evangelical work there is greater than ever.

Oh, the ripple of childish laughter,
And the touch of the velvety hands!
The charm of the little features,
And the wee feet to patter the sands!

These chasten the beautiful sunshine
That floods all the house with its light;
And the vanished shadows before it
Are recalled but as dreams of the night.

"Around-the-world D. M. Bennett" has reached Scotland, and attended church one Sunday. Not a street car nor other vehicle was running, nor a shop open.—*Cloud County Blade.*

The Rev. John Hemphill, of San Francisco, is being tried for heresy in upholding the views of Mrs. Sarah B. Cooper, a cousin of Robert G. Ingersoll, who conducts three kindergarten schools in that city.

Last week Mr. D. M. Bennett, of America, who is looking remarkably well, called upon us. He will remain in England for a few weeks, and then he will proceed on his journey around the world.—*Secular Review.*

Methodism in Chicago is in an uproar in consequence of the Thomas heresy trial. It is said that three conspicuous clergymen of the Chicago Conference can be convicted on one or another of the charges sustained in the case of Dr. Thomas, and that prosecutions are to begin at once.

Samuel Cupples is a conspicuous Methodist in St. Louis, and the *Christian Advocate* accuses him of including playing-cards in the merchandise of his store. The editor has heard that some of the cards are "marked and fixed up for what are called brace games," but he cares nothing for that, because all cards are equally wicked in his sight.

"There are Christian families," says the examining committee of the Boston public library, in its last annual report, "in which the Old Testament is a forbidden book to the young." Well, it ought not to be in any well-regulated household, unless the head of the family is prepared to admit those books of which Anthony Comstock has at present the monopoly.

Mr. Darwin, replying to a letter asking him whether the report of mosquitoes being seen in England suggested to him that an exceptionally hot mouth developed the English gnat into the mosquito, said: "I am sorry I cannot answer your question. The *Tipulidæ*, or gnat family, is a very difficult one, and not well-known. No trustworthy evidence has been advanced of the introduction or appearance in this country of a new species, but it seems to me probable that some English species hav lately increased in number."

The remnant of the Salvation Army still left in Baltimore is laboring in the southern part of the city with an announced determination to "make Satan howl." The latest style of gathering advertised is a "Hallelujah, Blood, and Fire Experience Meeting." This was set down for Sunday afternoon last. In the evening these sanguinary evangelical braves made "An Attack upon the Devil and his Host." As to exactly how much they succeeded in "making Satan howl" the returns are not all in as yet. The exhortations at these meetings generally consist principally of ranting. Those who attend are chiefly the most ignorant.

Mr. Swinburne writes to a French newspaper of Trelawny's death that England has lost in him her "last republican and free-thinking patriarch." His old friend is gone, he says, at the great age of eighty-one, "to meet the friends and emulators of his errant and warlike youth, Shelley, Byron, and Canaris." It is declared, though, without further explanation, that in writing the Captain Sumph episode of "Pendennis," Thackeray had Trelawny in his mind.

Dr. Thomas, the popular Methodist divine whose trial begins at Chicago on Thursday of this week, is reported as saying that, while he hopes to be sustained and vindicated in his Liberal views, he does not believe that an adverse decision will injure him in the least in public estimation. This is equivalent to saying that a large proportion of the Methodist clergy hav as little faith in the doctrin of everlasting punishment as he has himself, and whether they hav or not is a matter of little consequence to him or the public. Evidently church trials for heresy are losing their ancient terrors.—*Detroit Evening News.*

A gentleman from Delaware county, who was well acquainted with tha late A. M. Paine, founder and for many years editor of the Delhi *Gazette*, in referring to the kindheartedness that endeared him to all with whom he associated, relates that he kept a bag of buckwheat in the office, out of which he, in the winter, fed the little birds that gathered in the trees in front of the office. And yet the rector of the church which he regularly attended, and to the support of which he liberally contributed while alive, refused to preach his funeral sermon because he was not a member of the church. The minister might with profit study the life and character of the man on whose remains he put this insult, and learn from them lessons of kindness and Christian charity which he has apparently failed to find in the teachings of the theologians.—*Middletown Mercury.*

D. M. Bennett, Esq., editor and proprietor of the New York Truth Seeker, has started on his tour around the world, the Liberals of the United States and Canada having contributed, individually, a five-dollar piece to defray the expenses. In some cases some Liberals hav contributed ten, twenty, and in one instance even a hundred dollars. Among the list of contributors are a number of Jewish-Americans, and in this is our friend Philip Cowen, of Petaluma, who is down for ten dollars. The total amount realized so far is about four thousand dollars. In return Mr. Bennett will giv two or three volumes, illustrated, of his travels in circumnavigating the earth. We wish the brave and distinguished editor a prosperous voyage. In his travels we hope he will not find such fanatical persecutors as Comstock, Benedict & Co., the "good Christians" who, on a flimsy pretext, had him incarcerated in the Albany Penitentiary some two years ago. *Bon voyage*, gallant spirit.—*San Francisco Jewish Times.*

The Free Church of Scotland is just now in great distress both as regards its home and its foreign policy. Scarcely has the noise of the Robertson-Smith controversy died away when a new form of strife has begun to develop itself. Since the middle of the sixth century the Western church has laid aside the practice of settling disputes by the arbitrament of the fist, but it has just been resumed in the Free church. Recently, at a church meeting in Glasgow, the congregation, with a view to settling a point of orher, proceeded to seize each other by the throat, and fought over the question for an hour or two, clergy, elders, deacons, communicants and catechumens, male and female, rushing indiscriminately at one another with cries and blows, and defying the efforts of a dozen or score of the police to calm the confusion. The Church Commission, who are the General Assembly *en permanence*, are endeavoring to dissuade the office-bearers and people from what they call this "unholy warfare." In the mean time a fresh trouble has broken out in Paris, where the International Electrical Exhibition is open every day in the week. The Commission, who lately extinguished, with some difficulty, the light of biblical criticism among themselvs, hav written to the Parisians requesting that the electric light may at least be put out on Sundays. It is feared in some quarters that if the Parisians return any answer it may merely be in the way of directing the attention of the commission to the beam figuring so prominently at present in their own eye.—*Pall Mall Gazette.*

The London *Secular Review* says: According to the decision of the judge at the Norfolk Assizes, a juror who has no religious belief is neither entitled to swear nor to affirm. Mr. R. A. Cooper, of Norwich, who is well known to many of our readers, having been summoned on the petty jury, said that he thought he had better affirm, as the oath could hav no influence on him, although it would not affect his verdict. Upon being asked if that was the ground of his religious belief, Mr. Cooper said it was not, as he had no religious belief. The judge then expressed his inability to allow Mr. Cooper either to swear or to affirm, adding that the statute would not permit him to do so. "The only ground," he said, "upon which I can allow you to affirm is that the taking of the oath is not in accordance with your religious belief." "I cannot say that," replied Mr. Cooper. "Then," said his lordship, "I cannot help you. I once brought a bill into the legislature which would probably hav met your case; but it was not passed, and it has not been introduced since. You had better leave the box." Mr. Cooper having inquired if he might leave the court, was told, "Yes; we shall not trouble you again." Such a state of things is really a greater hardship than many persons would imagin. It places the conscientious objector to the oath in a most invidious position, subjecting him at once to the uncharitable judgment and the ill-concealed dislike of those of his neighbors whose minds are influenced by theological prejudices, and who regard the Freethinker as a direct emissary of the devil. We hope that ere long nothing of this sort will attend judicial proceedings.

In Maranham, a province of the empire of Brazil, at a plantation of a Mr. S. Vieira, a well was being dug by the negroes. When they had dug down to the lower bed of the tertiary strata, they came upon some bones which appeared peculiar to them. They sent to the house for their master, who, upon seeing them, comprehended the importance of the discovery at such a depth. He immediately ordered the work stopped, and sent to the city of Maranham for Drs. Brandao, Sogner, Barhosa, and Jansen Peneira, who, after studying the subject, agreed that they were human bones in a fossil state. They repaired to the place, and after twenty-four hours' labor in excavating, succeeded in taking out a complete skeleton without the loss of the least particular. The skeleton is of colossal dimensions, measuring eight feet and three inches in hight. And what is more extraordinary is the prolongation of the dorsal spine more than twenty inches. If this skeleton does not belong to an individual who had such a deformity, then we hav the most brilliant confirmation of the doctrin of Darwin. What is necessary now is to continue the excavation and discover another skeleton, and at once the great scientific problem is solved. What the discovery has already absolutely solved is the existence of man before the tertiary epoch. To what nation, then, does this skeleton belong? Can it belong to any nation of the red men who inhabited South America at the time of its discovery? Or can it belong to any nation extinct before that epoch? All corroborate the latter hypothesis. Extensiv investigations will yet one day giv to humanity the solution of these problems. The whole skeleton has been brought to Major Polycarpo Pinheiro to be prepared for exhibition. It is to be sent to the museum at Rio de Janeiro, with a box of the clay in which it was buried, as a specimen.

News of the Week.

President Garfield died at 10.35 Monday night.

Forest fires in northern New York are devastating farms and wood-lands.

The American Institute Fair in this city opened auspiciously on the 14th.

Two hundred persons were recently killed by a land-slip near Berne, Switzerland.

The French government has sent 36,000 troops to Algeria since September 7th.

It is said that the emperors of Germany and Russia hav formed a complete alliance.

The Mormons are recruiting from the South. Fifty agents are to be put to work there.

An American horse won the St. Leger stakes, the most important of recent English races.

New York is threatened with another six-day go-as-you-please pedestrian tournament next month.

A Union soldier named Mason tried to murder Guiteau the other day by firing a shot into his cell window.

The explosion of a steam boiler in Jersey City last week killed two men and dangerously wounded six others.

Two masked men pillaged the entire town of Bates City last week. The plucky inhabitants looked on unresisting

The Apache Indians continue to giv trouble. The people of Arizona are anxious to hav them removed from that territory.

Mayor Grace was not sustained by Gov. Cornell in his attempt to remove the derelict police commissioners of this city.

The White Mountains, N. H., are infested by a gang of highwaymen, who call upon travelers to stand and deliver in the most approved style.

Courtney, the hitherto unfortunate oarsman, won a race the other day owing to his opponent being nearly swamped by rough water.

The International Congress of Scientists opened in Berlin on the 13th. The American delegates are said to receive great attention from their colleagues.

The "Nation's Avengers" is the name of a body of men who hav organized to avenge the death of the President. A member has been chosen to murder Guiteau.

War on pool sellers in New York has driven them to take refuge in Hunter's Point, Long Island, where, they aver, they hav no fear of the law against their business being enforced.

Gen. Burnside, at one time commander of the Army of the Potomac, died at his residence in Bristol, R. I., on the 12th. The immediate cause of his death was spasms of the heart. He was 57 years old.

The trial of Senator Sessions for bribery in Albany the other day had to be adjourned because Speaker Sharpe, with whom the bribe money was deposited, though subpenaed, was nowhere to be found.

Many people in Michigan are in great distress for the necessaries of life, owing to the disastrous forest fires which hav swept over portions of that state. Money and clothing for their relief are being forwarded from the East.

Some of the Hebrews exiled from the south of Russia desire to settle in America, and a number of Hebrews in New York are in correspondence with a Paris society with a view to assisting them in coming here and finding a home.

Prof. King, the aeronaut, attempted a balloon ascension from St. Paul, Minn., last week, which he promised should be attended with results very important to science. After hovering in the air for half an hour the balloon settled to the ground.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XXI.

Since time immemorial no lawsuit had created a greater sensation than this, which was equally important through the terribleness of its nature, as well as through the social position of the persons acting therein. Ah, and the part that I was to act therein! No one knew the relation in which Madame Bertollon had been standing to me. No one fancied that I once had lain on the heart of this accused in the intoxication of the highest bliss. No one knew that her illegal affection for me had perhaps given to her hand the first direction toward mixing the poisoned cup.

All this was yet a secret; it was to remain a secret. Only if Menard's skill was threatening to be victorious, should also these last mines be exploded against him. When it became known in Montpellier that I was Bertollon's advocate, the victory was given in advance to my opponent. After sufficient examination and hearing of witnesses Menard and I were allowed to appear before the bar.

The powerful orator seemed merely to mock at me. He sheer despised to appear opposit a young man, who only a short time ago had been his pupil and now was about to make his masterpiece. He spoke, and spoke with such power that I myself was most deeply moved and almost won over to the cause of the prosecuted woman.

The suit had already lasted, through Menard's skill, half a year, where I had hoped to conquer in a few weeks. Menard was always accompanied from the court-house by the applause of the people, and I seemed to spend my powers merely to make his victories difficult in order to increase his laurels.

The beauty of the accused had won over to her party all young men of the city, and her former benevolence secured for her the people's poorer classes. I had not to fight Menard, I had to fight against the secret affection of innumerable bribed hearts, and to wrestle with the memory of virtues in which Madame Bertollon had shown herself.

The more meanwhile my cause sank, the higher arose my courage. An unusual power animated me. Menard himself began either to respect or fear me the further I drove him back from his first conquests. His party diminished the more he was compelled to acknowledge facts which he had placed in ambiguity and uncertainty. Soon I heard public praise. Soon I was surrounded by a small number of partisans. Soon I also was greeted by a stormy applause, the more Madame Bertollon appeared as a criminal and her beauty and her virtue became darkened by the memory of her black deed.

As pleasing as this burning incense was to me, it pleased me not so much as Clementine's silent approbation.

Madame Bertollon was a relativ of the family De Sonnes. When it became known that I would defend Bertollon's cause, Clementine stood sadly at her window. She often shook her head. She made a threatening motion to me. I believed to understand her and shugged my shoulders, and could not be dissuaded from fulfilling a duty that was so sacred to me.

As my name became more known and praised in Montpellier, she, too, became more friendly. Clementine seemed over my success to forget the relationship of Madame Bertollon. Ah! I saw myself loved by the angel whom I worshiped. No mortal was more blessed than I. For years our silent understanding had already lasted.

Yet I return to the unfortunate lawsuit, which now for the accused took the worst turn. Madame Bertollon could, as all facts and witnesses were united against her, do nothing further than persistently deny that she intended to poison her husband, although the appearances pronounced her guilty. I now insisted upon her being examined closer than heretofore why or to what purpose she had, a week before the deed, bought the poison? She gave evasiv answers, and fell during cross-examination into contradictions. One saw, without difficulty, that she avoided disclosing the reason. All entreaties of her relativs, all threats of her advocate, could not prevail upon her. This increased the suspicion. Menard conceded his cause lost, although he incessantly attested her innocence. The tribunal ordered a severer imprisonment, and threatened with the first degree of torture in order to force a confession.

Then Madame Bertollon undertook to defend her own cause before the court, in which Mr. Menard was so unfortunate. I saw therein nothing but a cunning device of Menard, who now wished to call to assistance the touching power of female beauty to assist his eloquence.

When she entered the hall a death-like silence ensued. Never was she more charming than at this moment. Her simple dress and the pallor of deep sorrow called sympathy and pity into every heart and tears into every eye.

Every one was silent. Every eye now turned away from her to me. I was to speak. But I could not. I was in an unspeakable confusion. She was the picture of suffering innocence. All the pleasant hours that I had enjoyed at her side awoke in my memory at her sight and surrounded my soul like weeping angels, and prayed for her, and whispered, "She is certainly guiltless."

Finally I collected myself. I declared that no one would be more gratified to be convinced of the innocence of the accused than her own husband and myself, his advocate. But for that reason would it be indispensable that she should turn away from her the strong suspicion, that she should make known the purpose for which she had procured the poison.

Madame Bertollon was very weak. She leaned on the arm of her advocate. She looked at me with a painful glance, out of which spoke love and grief. "O Alamontada," said she, with feeble voice, "and it must be you who insists upon it to learn my intentions with the poison? You? And here?" She remained silent for awhile, then raised herself suddenly, turned her pale face toward the judges, and with a bitter tone, which expressed the despair of her soul, she said: "Judges, you hav threatened me with the torture to force my confession. It is enough. I will end this suit. I am guilty. I had intended a murder with this poison. More you will never hear from me. Condemn me!"

She turned around and left the hall, and a death-like stillness followed her—a deep stupefaction everywhere.

Two days afterward the tribunal spoke the word, "Guilty!" over the wretched one.

CHAPTER XXII.

Mr. Bertollon had recovered long before. He was happier than usual. He jested again, as formerly, over my so-called virtue-enthusiasm; he loved me at that so tenderly that it only caused him grief when I so stubbornly stood by my principles. I on that account sometimes pleased him by becoming apparently of his opinion, and gave in to his favorit whim that everything on earth was merely play of convenience.

In the evening before the court day on which the sentence should be pronounced upon Madame Bertollon, I was with him. We were merry; about midnight we were still sitting behind the wine-glasses, and swore to each other in the maddest intoxication everlasting friends' fidelity until death.

"Listen, Colas," said he. "Dost thou know Clementine de Sonnes?"

I turned red. Wine and friendship tore from me the sacred secret. Bertollon laughed loudly and cried again and again: "But, little fool that thou art, with thy secret virtue, thou art cheated everywhere. Be at least once reasonable. Why hast thou not told me that long ago? She would be by this time thy betrothed. Well, thou shalt hav her. There is my hand. With prudence we subjugate the world; why not a girl, or a proud family? For I perceive already that Clementine would not giv thee the mitten."

I fell in ecstasy on my friend's neck. "Oh, if thou wert able to do that, Bertollon!—if thou couldst do that! Thou wouldst make me happy—thou wouldst make a god of me!"

"The better. For I need yet a divine assistance to another little plot. A girl like thy Clementine—she has a striking resemblance to her—one could take them for sisters—such a girl livs in Agde. You think, you fools, that I travel on account of the wholesome air or mercantil enterprises over to Agde. No, I love that girl—I love her beyond expression; so no woman has yet fascinated me. As soon as I am rid of my wife I shall ask for the hand of this Venus of Agde. Rome sells dispensations. But then, Mr. Colas, I would take leave to forbid thy entertainments with my future wife as thou hast done with my first one."

"How, Bertollon?" cried I, astonished; "thou wilt marry again?"

"Why otherwise? Look here; I thought at first thou wouldst play a true romance with my wife. I thought thou lovest her really, and then I would hav transferred her to thee, and we would hav agreed upon that. It would hav been just pleasing to me. Then it would not hav caused this hellish scandal, and, with the poison, it came near going ill with me."

But how then, Bertollon; I do not understand thee?"

"Well, I must tell thee, thou little fool, when I, in the absence of my wife in the evenings, secretly went through her things—only laugh; thou seest I had not trusted the virtue of you two so entirely either—I thought that you would be writing love-letters, classical and real ones. And the rascal, lank Jack, just coming down the stairs, saw me sneak out of my wife's room as I had played her the mad joke. But the stupid mole shot by me and saluted reverentially."

"What joke, then? Thou oddly mixest thy jests. Drink, thou shalt liv!"

"And thou, also, Colas. Thou hast acted thy part well—art a precious fellow. I bet thou wouldst not hav held thy speech against my wife before the tribunal half as well if thou hadst known that I myself had put the poison—to be sure but little—into the essence."

"No, certainly not, dear Bertollon."

"Well, now, on just that account it was smart in me not to tell it to thee before. Now it can no longer do harm."

"Thou hast been no such a fool as to want to poison thyself?"

"Well, I knew already that the thing could not be so dangerous to me. I was only astonished to find poison in the possession of my wife. She had written it upon the box. But what thinkest thou that she may hav wanted the stuff for?"

"That even is a riddle."

"But cunning it was. Not so, Colas. Well, on the following morning I pretended an attack of dizziness, had sent word about it to my wife, who, after her custom, brought to me the essence herself. The physician also was ordered, so it was possible to giv directly an antidote to the poison. But I had put in only a very minute portion."

"But, Bertollon, what dost thou talk? Then thy wife is really innocent?"

"That is just the fun in the thing, and thou hast talked thy throat sore for nothing at all. But just drink, that heals up again. That was a bold stroke in me, wasn't it? My wife must think that she is fairly bewitched, for she does not know that I hav for all her cases the best pick-lock."

"But——" said I, and terror made me suddenly sober.

"But beware that no soul finds out a thing about this. Thou, Colas, art my only confidant, seest thou, and it might have terminated ill in spite of all. In the hurry I knocked a flask of red wine over in the medicin case, and forgot to place it upright again. In short and in reality, Colas, I am happy. Thou also shalt be so. I swear to thee that on the day on which I celebrate my wedding with Julia thou shalt also celebrate thine with Clementine. But what aileth thee? Upon my soul thou art fainting. Here, take this water; champagne never agreeth with thee."

He laid one arm around me while he handed me the glass. Shuddering, I pushed him back. I was stupefied by that which I had heard."

"Go to sleep," said he.

I left him. Laughing, he staggered after me.

(TO BE CONTINUED.)

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER II.

CONCERNING MOSES.

Was there ever a Moses? Everything concerning him, from his birth to his death, is so fabulous that he seems as mythical as the enchanter Merlin. If such a person had really existed, if he had performed the incredible miracles which it is supposed he had performed in Egypt, would not some Egyptian author hav spoken of Moses? Even the Greeks, dabblers in the marvelous, hav not written a word concerning them. Flavius Josephus, who recited all passages of Egyptian authors touching upon the Jews, for the purpose of bringing his people into contempt, has not the effrontery to cite a single author who mentions the miracles of Moses. Does not this universal silence indicate very strongly that Moses is a myth?

Notwithstanding the little I hav studied of the habits and customs of the ancients, I know that the old Arabs were the inventors of many fables which hav been from time immemorial known among all other peoples. They conceived the history of Bacchus, which is supposed to hav been known long before the time when Moses appeared unto the Jews. Bacchus, or Bach, was born in Arabia, and wrote his laws upon two tables of stone, which were called *Misem*. This name somewhat resembles that of Moses. Having delivered from a rock he acquired the name of *Misem*, which means "deliverer of water." He had a wand with which he performed miracles and which changed itself into a serpent at his will. This same Misem passed over the Red Sea with dry feet, and at the head of his army. He separated the waters of the Orontus from the waters of the Hydaspus, and held them suspended upon the right and left. A column of fire shone over his army at night. The ancient Orphic verses which were chanted in Bacchanalian orgies helped to make these rites celebrated. This fable was so ancient that the fathers of the church believed that Misem and Bacchus were the same as Noah.*

*It may be necessary to observe that Bacchus was known in Egypt, Syria, Asia Minor, Greece, and Etruscia a long time before any other nation had ever spoken of Moses, Noah, or any of his descendants. All that which we only find in the writings of the Jews from Adam to David was unknown to

Is it not very probable that the Jews adopted that fable and then wrote about it when they commenced to acquire a knowledge of letters under their kings? The marvelous was as necessary to them as it was to other peoples, but they were certainly not the inventors of these myths. There was no petty nation so coarse as the Jews. All their dreams were plagiarisms, and all their ceremonies were evidently in imitation of the Phœnician, Syrian, and Egyptian ceremonies.

That which they added to these fables appears so coarse and so revoltingly absurd that it only excites indignation and pity. In what foolish romance would a person be permitted to say that a man by a blow of a wand and in the name of an unknown God changed water to blood, while magicians did the same in the name of *their* god? The only thing in which Moses was superior to the sorcerers of the king was that he brought on the plague of the lice, which the other sorcerers were unable to do. A great prince has said that the Jews in making lice knew more than all the magicians of the world.

Why did an angel of the Lord kill all the animals of Egypt? And how was it that the king of Egypt was able to collect a body of cavalry after such an occurrence? How could cavalry travel on the bottom of the Red Sea?

How could this same angel of the Lord cut off the heads of all the eldest-born of the Egyptian families in one night? That would hav been good at the time when Moses could hav seized upon that beautiful country instead of cowardly fleeing with two or three million people, among whom, it is said, there were six hundred and thirty thousand fighting men. This is an immense crowd with which to flee from the cadets of Egyptian families whom only an angel was able to ravage.

This horde wanders in deserts where there is no water to be found. In order to help on this amazing expedition, God divides the waters of the sea right and left into two mountains. After saving them from the dangers of the passage of the sea he allows his favorit people to die of hunger and thirst.

All the rest of the history of Moses is equally absurd and barbarous. The quails, the manna, the interviews of Moses and God, twenty-three thousand of the followers of Moses slaughtered at his command by the priests, twenty-four thousand massacred upon another occasion, six hundred and thirty thousand warriors left in a desert where before there had never been two thousand—all these tales and many others seem, most assuredly, the hight of extravagance.

Some one has said that Orlando Furioso and Don Quixote are books as sober as geometries compared to the books of Jewish histories.* Were there anything true or natural in the fables of Moses we could then possibly believe that such a person existed.

Some people hav the effrontery to say that the feast of the Passover proves the passage over the Red Sea. We owe thanks to the Jewish God for that feast, and also for his goodness in slaughtering all the eldest sons of the Egyptians. Some people still insist that there is nothing more divine than that pious and divine butchery!

"Can any one conceive," said that orator but illogical reasoner Abaddie,† "that Moses would hav published his well-known memorials, in the event that they would hav been perceived to be false by six hundred thousand witnesses?"

Poor man! You should hav said "two million" instead of six hundred thousand witnesses, because six hundred and thirty thousand men predicate the existence of more than two million people. You say that Moses read the Pentateuch to more than two or three million Jews. You believe that some one of these two or three million people would hav contradicted Moses if there had been found any error in the Pentateuch, and that person would hav very probably inserted his criticism in the journals of the day! I hav nothing further to say to this absurdity, unless it is that all the people should hav signed the Pentateuch as witnesses, and that Monsieur Abaddie should hav seen their signatures!

You believe that the temples and rites instituted in honor of Bacchus, Hercules, and Perseus clearly prove that Perseus, Hercules, and Bacchus were the sons of Jupiter, and that the Temple of Castor and Pollux in Rome demonstrated that Castor and Pollux had fought for the Romans! This amounts to the absurdity that what we supposed to be has always really existed. The controversalists, for the arguments upon their cause (the most important to humanity) are indebted to Lady Blackacre* who did not dare to trust them to the public attending common plays. That which the fools hav written imbecils comment upon, and that which rogues teach we make the children learn by heart. We call the sage a blasphemer because he is indignant and even irritated with the most abominable stuff that has ever dishonored the human species.

[TO BE CONTINUED.]

the eastern and western nations. The chronology and the fables of that miserable tribe of Jews resembled the fables of other nations far more than they differed from them. The Jewish authors did not work very diligently, for they plagiarized from all their neighbors, and failed to disguise their petty larcenies. Instance the fable concerning Moses, which they had borrowed from the stories about Bacchus; and their story of Sampson taken from the fable of Hercules; and their story of the daughter of Jephtha like that of Iphegenia. Even the tale of Lot is an imitation of Eurydice, etc. [Note by Voltaire, 1771.]

Eusebius has preserved the preciousfragments of *Sanchoniathon*, who lived before Moses. Sanchoniathon did not speak of the Jews. Had there been any truth in the book of Genesis he certainly would hav said something about it. Eusebius would not hav failed to make such passages known. The Phœnician Sanchoniathon had nothing to say of it; therefore the Jews did not exist in his time, as a body, and the fables of Genesis had not then been invented. [1710].

* The cure Mesher compared the Pentateuch to Don Quixote.

† Abaddie [1657-1727] was the author of "The Truth of the Christian Religion," and of a work upon the divinity of Christ.

* Lady Blackacre is an extremely pleasant character in the comedy "Plaindealer" by Wycherly. Voltaire wrote an imitation of this play called "The Prude" [1767].

Our Infamous.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* While reading the copious extracts from Parton's "Life of Voltaire," and the comments thereon by Bro. Wakeman, I hav felt how much the cause of truth is indebted to these brave and able friends for the consecration of their talents to so laudable and much needed a work, and my only regret arises from the fact that so many who desire will be unable to purchase Mr. Parton's work.

Of this truth, however, we may rest assured, that Mr. Parton has brought forth from the vile heap of priestly rubbish and base misrepresentation to the light of day and the perception of the honest thinking and truth-loving mind one of the grandest and most beautiful characters in history.

From henceforth this advanced thinker, indomitable worker, and sublime philanthropist shall be truthfully known for what he taught, said, and did, and his spirit of true devotion, and self-abnegation for the good of his kind, will inspire this and coming generations to emulate his glorious example.

Will it be ever thus that the slow progress of our race shall be written in blood? That its true saviors must be crucified, and their names and fame buried beneath mountains of prejudice and falsification ere the world perceives their value and their grandeur?

Thus far the lines of history run parallel; 'tis ever the black lines of prejudice, and the red ones of persecution and blood, traced by the priesthood and lawgivers for the people to execute. It is the untaught, or rather wrong-taught, masses crucifying their own deliverers.

Well indeed do the self-crowned kings of the "Infamous" understand that a very free people would not submit to their dictation, and that unfettered reason would soon discover the cause of mental debasement and its proper remedy.

It has well been said that "ignorance is the evil and knowledge the remedy," and there is no fact more patent than this, that the people never injure those they esteem their friends.

The people always mean well, and 'tis only when a priesthood, jealous of the truth, or a politician more anxious for success than for right, misleads the people by their misrepresentations and appeals that errors or great wrongs are committed by the populace.

Our "Infamous" is ubiquitous. No human being, fireside, or business is entirely free from its omnipotent espionage. It is Janus-faced and brazen-faced. It hesitates not to brand with all the infamy it dare any and every loyal soul to truth and justice that calls in question its right to dominate over the human mind.

We need not go abroad to note its despotic machinations and its Jesuitical deceit and subterfuge. The "order of the Jesuit" is not confined to the church of Rome. Protestantism, that violates the cardinal element of its own origin and growth, discounts the "mother church" in its persistent and impudent workers who form a large percentage of the Young Men's Christian Association. You will find them everywhere; they imagin that they hav a divine right to press upon you unasked their sickening cant and obscene literature. They are God's especial favorits; their prayers are essential to the salvation and perpetuation of our liberties, and the only thing to make our republic safe beyond the peradventure of a doubt is to write in and on the national Constitution that this is a Christian country.

It is true that we hav no bastile like they had in France in the days of the "Ferney" philosopher, that the lives of reformers are more safe from Christian hate than in the days of Huss, Savonarola, and Servetus, but we hav our penitentiaries, and the Liberal ranks hav and are still furnishing many victims to appease the wrath of the "Infamous" that reigns to day and that does not hesitate to pay a large salary to one of its chief executioners, Anthony Comstock.

The most pitiable spectacle, and the one to be most deplored, is the cowardly silence of those who clearly perceive this violation of mental liberty, and yet who through fear of losing a little social caste, or suffering some in the way of trade, stifle their convictions, their sense of duty, and tacitly by their silence acquiesce in priestly and pot-house rule.

I do not think the priesthood as a whole mean to work injury to their flocks; the folly is ingrained that by some sort of spiritual "hocus-pocus" they hav been set over the people to keep them from doing themselvs harm. It seems an utter impossibility to convince any man or party that thinks he or they are born leaders that the people are ever quite ready for all truth they are capable of imparting. They seem to think that the minds of the uncultured masses are a kind of embryo powder magazine, and if entrusted with all the (little) truth priests and politicians are capable of imparting they would explode into all forms of irreligion and lawlessness.

These careful souls forget that the basic elements of equity and good practical sense rests with the people, and that all that is valuable is saved from ruin by the common mind, whether it be from social, political, or religious revolution.

So true is this human progress indebted in part to the innate honesty of the great uncultured mass of the race that reformers hav ever understood that wherever and whenever they could get at the common people a reasonable success was assured.

What makes ecclesiasticism and statecraft united so infamous is their disposition to fetter the human mind and make it subservient to their lust for power and rule, and still further the effort on the part of the ecclesiastics to destroy by any means within their reach all who question their positions or hav courage to think for themselvs.

Our boasted liberty is a farce so long as this despotism is allowed to exist. By what right does this pretended divine monopoly rob the people of its just share of taxation? They reverse every principle of justice. Taxation without representation was declared a positiv political wrong. What is excessiv representation without taxation?

To the many who sail with the tide the great overshadowing evil is not clearly perceived, but once let a man be as honest to criticise religious opinions as he is to call in question old methods in labor or mechanics, and he will soon discover the abominations of the mental slavery that fetters the human mind by its invisible chains.

We do not hesitate to accept any improvement or supposed one in the realm of physical industry, and why should not the same rule exist in the domain of thought?

Who and what are these would-be spiritual and mental dictators? Hav they a patent from the "Lord of hosts" to determin what we may or may not believe? And who among us proposes to longer submit to their arbitrary rule?

As long as friends of Liberal thought fight the battles of justice and toleration, they will march steadily on to sure and permanent victory. In an open contest with theologians that seek exemption from taxation for church property, and who are determined to impose their peculiar notions and literature into our schools, we hav no fear. All we ask is for them to require no special privileges at our expense for their pet theories and unreasonable assumptions.

We must make this country at least as free from this ecclesiastical infamy as our Revolutionary fathers made the nation free from the power of England. We must place our "Infamous" on the defensiv. We must demand the reasons for their tyranny and misrule. We mean to say to these self-styled lords, What good does the use of the holy James's (old version) Bible do in our public schools? Why should Catholics and Liberals submit to this waste of time, expense, and insult to their rights? Why tax us for chaplains in the army, navy, and halls of legislation? Why everlastingly stand in the way to block every advance step in science? And why in the name of all that is equitable and humane be always on the alert to ferret out and expose to the public odium of religious dupes each and every one that seeks the accomplishment of the best liberty and happiness of mankind?

We must not be satisfied in the simple proclamation of our advanced ideas, but must attack the enemy along the whole line and make them come out from their defenses to the open field.

Those of us who still believe it possible to maintain the best spirit of what we think constitutes a natural and rational religion need not be afraid to take part in the hottest of the conflict. If religion has any value it will work for human liberty. Its preservation depends entirely on the salvation of humanity from every influence that retards its onward march to the largest possible culture and development of the entire human being.

To me the most sacred thing is man, male and female. The gods will take care of themselvs. My duty is to my race. All that concerns them concerns me. In their liberty I rejoice; in their slavery my own soul is fettered. Priests and kings are in principle our common enemies. The greatest of all divinities is the rights and liberties of the people, and all that stands in opposition is "The Infamous."

GEORGE LYNN.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, SEPT. 24, 1881.

The Nation's Calamity.

President Garfield is dead. Last Monday he passed into the last hours of his long struggle with death, and when the night had come he died.

He is the second President who has been slain by assassination. But Lincoln was killed in the heat of passion stirred up by civil war, while Garfield was shot by cold-blooded fanaticism, wrought upon by political feeling. Garfield was shot by religion, and when Guiteau is arraigned at the bar of justice religion should stand up with him. He was, he says, inspired by God to shoot the President. Freeman was inspired by God to murder his child. Jephthah was inspired by God to slay his daughter. Abraham was inspired by God to sacrifice his son. All through the ages men hav been inspired by God to take human life. Guiteau had illustrious examples. Christianity has always been cruel. Its foundation is upon innocent blood. Had the President's assassin never had a Bible, had he never been taught the gospel of blood, had he never "communed with God," had he never been instructed in Christianity, Garfield would be alive to-day. He is the victim of the church, a sacrifice to the Moloch of superstition.

The prayers that were recently made in behalf of our chief magistrate were heartfelt and true, yet they were without avail. Medical science prolonged his life eighty days, but either there is no God to hear and answer prayer, or else he wished an innocent life to ebb away by foul assassination. What a mockery of divine justice! What a lesson is taught the people of this country! There was no omnipotent shield to stand between a life dear to every one and the religious fanatic's bullet, and there was no omnipotent power to answer the voice of beseeching millions. Natural law controled everything.

And yet in the face of all this, in the face of the fact that Guiteau says he was told by the Lord to shoot, in the face of the fact that he has spent his time in his cell upon his knees or reading the Bible, in the face of all his pious utterances, some religious mountebanks, like J. P. Newman, hav laid the President's death at tbe door of Infidelity. Such charges are monstrous, and the fact that ministers can make them only shows how religion has degraded their manhood and robbed them of the last particle of honor and self-respect. Would that Guiteau had been an Infidel, for then the Bible would hav had no influence over him to make him commit the cruel deed!

Over the wasted form there will no doubt be held religious services. But what a mockery! Grief cannot dry its eyes by kneeling at the fountain from which its tears are flowing. How can the stricken widow derive consolation from the religion that deprived her of her husband? It seems to us that in this case, if in no other, the church should cover itself with mourning for its own sin instead of offering words which are such a palpable mockery. And the lesson to be drawn is that we hav still the old murderous spirit of Christianity in our zealous fanatics that must be driven out ere the life of any man is safe.

Around the World.

We hope there will be no cessation in taking shares in the Round-the-World journey which Mr. Bennett is now engaged in making. The expenses of the trip will be close upon $3,000, and the cost of the books, with their illustrations, will not be less than $1,500 or $2,000. So his friends who have sent him away will see that many more names are necessary before the bare cost of the undertaking is paid. The idea is that the work shall be a sort of joint enterprise, the people contributing the money and Mr. Bennett giving his time. It is not fair to ask him to giv the year necessary to make the circuit of our globe and pay for getting out the books besides. The work will be dedicated to those advancing the $5's, and their names will be enrolled in the first volume, which is being forwarded at the rate of thirty-five or forty pages per week. It will take until about next January for it to be finished, and until that time the starry roll of honor is open to those who want to be pioneers in getting the truth. There hav been plenty of books of travel written, but all hav catered to some pious church prejudice, and, so far as telling the actual state of affairs existing in the "Holy Land" and the orient, were worth no more than what they would sell for as waste paper. Those who have read Mr. Bennett's travels in Europe, written last year, will agree with us that his descriptions are faithful portraits of actual facts. He tells everything that he sees, and he has a shrewd way of seeing everything that is going on around him. His letters so far hav been marvels of descriptiv writing. We hav read whole pages of glowing descriptions of the Glen and Lakes of Killarney, but could never form an idea of how they looked till Mr. Bennett told us in last TRUTH SEEKER. The work, we feel sure, will be greatly superior to any account of a journey around the world we now hav, and we want all our friends and their friends to aid in disseminating it. There will be over one hundred and fifty full-page illustrations of scenes described, besides many smaller cuts. These will add greatly to the interest of the work, and with the faithful and close description will present Old-World places in a very familiar light. It will be as good as making the journey. And in order to pay for all this we shall keep the list open yet awhile longer in the hope that many more will yet send in their names. It isn't exactly square that the eleventh-hour laborers should get as much as the early workers, but if that is divine justice poor fallible human beings cannot be blamed if we giv the ones who subscribe now just as fine a book as those who subscribed to send the editor off. We can call it that the first sent him away and the last bring him back.

Post-Office Tyranny.

The final decision in the case of *Dr. Foote's Health Monthly* has been reached by the post-office authorities, and Dr. Foote has been deprived of the use of the mail to send his paper except by paying one cent on each copy. The decision was given by one Freeman, who is employed somewhere around the office at Washington, and shows very plainly that it is written by a little man who wants to appear big. He swells up with his judicial importance to a very large size, and lays down his propositions, which he says are settled beyond dispute. They may be so far as he is concerned, but we fancy the people will go on disputing the right of any petty post-office clerk to deprive them of a newspaper which they want, for a cent a copy means ruin to any publisher unless he can evade it, as Dr. Foote has done by mailing his paper from Canada, where the post-office officials do not arrogate to themselvs the functions of judge and executioner. One objection to Dr. Foote's paper—noted by the oracular individual who sits in judgment on radical journals in the post-office—was that he sent out large numbers of sample copies; but no notice is taken of the fact that right in Washington a firm solicits advertisments on the ground that it sends out one hundred sample copies per month. In view of this, and the well-known cupidity of government officials, the question might be asked as to how much is paid for the privilege. We would also like to know why the post-office lets Harper and his Franklin Square Library through at pound rates, when the publications are books, to send which we hav to put on stamps? Is it because the Republican officials want the support of *Harper's Weekly?* And what right hav they to use the people's mail service to pay for services rendered to them personally? There is a good deal of favoritism and tyranny exercised by all our government officials, and none are more brazen and outrageous than the little almightys who distribute our mail.

It is a source of joy that in having his paper mailed from Canada Dr. Foote has found a way of circumventing the would-be despots. Now the post-office has to carry the *Health Monthly* just the same, and it does not get its two cents a pound, as it formerly did. It is to be hoped that Canada will never be blessed with such bullying officers as this country is.

All communications for the *Health Monthly* should be sent, as before, to New York.

Comstock Attacks the Wrong Man.

Once again has the sneak been poking his officious nose into the business of vastly better men than himself, and this time he has got it tweaked. The proprietor of "Wilsonia" is a man of energy and does not propose to hav his business broken up by Comstock and his soap-fat backer.

Last week Mr. Wilson began to receive calls from patients, each showing him a circular letter reading thus:

THE NEW YORK SOCIETY FOR THE SUPPRESSION OF VICE,
150 NASSAU STREET, NEW YORK, Sept., 10, 1881.

DEAR SIR; Several complaints of a very startling character hav come to me from persons who hav been sick and afflicted, and who claim to hav been outrageously swindled and imposed upon by one William Wilson, of 465 Fulton street, Brooklyn, by an arrangement called "Wilsonia."

Among the representativ references published in a pamphlet I find your name.

I find that the right name of this man is William Cotter Wilson, and that a few years ago he was employed in Eighth street as a poor cabinetmaker, and he did business in and around what is known as Science Hall, and that some friends helped him to go to England about four years ago. He afterwards returned to this country.

As you are published by him as his reference, will you kindly state to me if he has your permission and authority to so publish, and inform me of the merits of this article which he so loudly advertises? By so doing you will render great assistance in a very important investigation now being made. Any information you may hav will be gratefully received.

With considerations of highest esteem, I remain very truly,
ANTHONY COMSTOCK, Secretary.

To which Mr. Wilson replied as follows:

465 FULTON ST., BROOKLYN, Sept. 13, 1881.

ANTHONY COMSTOCK, ESQ., *Dear Sir:* I was surprised this morning to find in my consulting rooms many of my former patients, each bringing me a circular letter received from you, a copy of which is inclosed herewith. With this each handed me a copy of their replies to you. You hav evidently been imposed upon. I would take it as a favor if you would giv me the names of the informants to whom you refer. They are amenable to prosecution, and it may become my duty to institute proceedings against them. It will giv me pleasure to afford you convincing proof of my position, and of the nature and benefit of my appliances as a curativ agent. I believe my services in this respect will be found to be such as to commend me to universal approval as a public benefactor. Mention is made in your letter in reference to my name. Allow me to refer you to the Brooklyn directory, where you will find an advertisment of mine and my name and address in full.

I hav inclosed one of my blank checks (not for use). You will see my name printed on the end. As to my having been a cabinet maker, upon that fact I build my glory; in not only having earned an honest livlihood, but to hav won the respect of all honest men with whom I hav come in contact, until to-day I stand in the proud position, as the inventor of a system destined to overthrow the pernicious practice of drugging humanity. I understand most fully the penalties I hav to bear for having dared to teach medical men their business. Do you not know that all great inventions and improvements ever emanate from persons whose walk in life has been totally distinct from that in which such inventions were likely to spring? My discovery of the real nature of nerve fluid and blood composition must revolutionize the practice of medicin. That being the case, hav I not cause to be proud of once having been a cabinetmaker? If a rail-splitter may become a President, and our now President not being ashamed of having once conducted a barge, why should William Wilson be ashamed of having been a cabinetmaker?

Hoping that you may pay a visit to my establishment, and there see for yourself the result of my labor, I remain respectfully yours,
WILLIAM WILSON.

P. S.—I intend to publish all letters sent to me, being copies of those sent to you, and will take it a favor if you will forward all letters sent you *for* or *against* me.

Any one who knows the methods of Comstock will not be at a loss to know what he is trying to do in sending out this circular. His aim was to get some information upon which he could go to Washington and get Mr. Wilson's mail stopped upon the ground of fraud. Among the many thousands whom Mr. Wilson has supplied with his garments, there may be a few disaffected ones. Mr. Wilson himself says that "my difficulty is that many persons will become rotten with disease, will swallow medicin enough to float a steamship, and rub in liniments and ointments enough to tan the skin, till it becomes like the sail of a ship, and then, hearing of my marvelous cures, will expect, on putting on my goods, to jump into new life in two or three months. This, in most cases, is an impossibility, and those perhaps, governed by such expectations, had better not waste their time or my own in calling upon me." If Comstock could hav found one of these he would hav been happy. He has found out that Mr. Wilson is a Liberal Spiritualist, that he is a warm friend of Mr. Bennett and THE TRUTH SEEKER, and that was reason enough for him to attack "Wilsonia." Added to this is the fact that he, like Dr. Foote, has incurred the displeasure of the "regular" M.D.'s by curing people by the use of remedies not down in the "regular" books nor used by "regular" physicians, who are as bigoted in their way as the "regular" orthodox churches. Comstock is the tool of orthodox bigotry in matters of medicin or religion, and he may hav been instigated in his annoyance of Mr. Wilson by the "regular" physicians, who see in the "Wilsonia" the overthrow of their drugging system.

Mr. Wilson deemed himself libeled by Comstock's insolent circulars, and immediately engaged counsel and instituted a civil and criminal libel suit against the sneak, upon the latter of which he swore out a warrant for his arrest. Two policemen were detailed to capture Anthony, but he could not be found. Mr. Wilson then advertised a hundred dollars reward. Thursday afternoon at three o'clock he and two witnesses went to Comstock's office, where he was informed by three clerks that Anthony was not in, and would not be in till "next week." Yet Friday morning he received a letter from Comstock dated Thursday and post-marked 2 A. M. Friday, showing that it was mailed Thursday after midnight, and which proves conclusivly that Comstock was in when Mr. Wilson called, and that his clerks lied to him. Friday Anthony was found by the policemen and taken before Justice Solon B. Smith. Comstock waved examination, and was held to await the action of the grand jury. The following is a copy of the commitment:

"It appearing to me by the within depositions and statements that the crime therein mentioned has been committed and that there is sufficient cause to believe the within-named Anthony Comstock guilty thereof, I order that he be held to answer and to be admitted to bail in the sum of $500 and be committed to the care of the warden or keeper of the city prison of the city of New York until he giv such bail. SOLON B. SMITH, Police Justice.

"Dated September 16, 1881."

Samuel Colgate went his bail. He fathers all of Comstock's operations, and stands ready with his wealth to back him in all his questionable transactions. They are a precious pair of Christians whom the country would be better off without. We trust Mr. Wilson will not slacken in his prosecution of Comstock, but will giv him his just deserts.

Nihilism in Russia

Was the subject of a very interesting and instructiv lecture before the Liberal Club last Friday night. The lecturer, Mr. William Frey, is a Russian, and was for many years an officer in the service of the Russian government, and though not himself a Nihilist is yet in full sympathy with the terrible wrongs and sufferings by the Russian people that make Nihilism possible if not inevitable.

The lecturer reviewed the history of Russia under the government of Nicholas and Alexander II., and enumerated the wrongs of the people that gave rise

to the Nihilistic party. He asserted that the much vaunted reforms of the late emperor, especially the emancipation of the serfs, were shams; that it was only a substitution of a hated system of "landlordism," and had to be forced on the people by the bayonets and bullets of the soldiery. He regarded the assassination of the czar as an act of desperation on the part of an outraged and despairing people; he regarded it as unwise, but would not say that it was not a just retribution for his (the czar's) political crimes against the people; that averse as he (the lecturer) was to destructiv methods, he would hav become a Nihilist had he remained in the country, and to escape which was one of the principal reasons of leaving the imperial service and emigrating to this country.

The lecturer's recital of the atrocities that led to the assassination of the czar and other high officials, especially those in which women were the instruments of the people's vengeance, as also the history of the man who invented the bombs by which the late emperor was slain, were listened to with breathless interest by the audience.

He completely refuted the stock argument of the conservativ press in relation to the gratitude due the government of the late czar from the American people for sending its fleet to our shores during the late rebellion to keep England in check. He showed how that act was a stroke of policy in its own behalf, and had no reference to American politics.

The facts briefly were these: Russia was then on the point of a rupture with England and France on account of the remonstrance of their journals against the cruel policy or Russia in Poland. To save her fleet from destruction in case of a rupture it was necessary to get it out of the Baltic Sea into the Atlantic, where, in case of war with those nations, it could hav the protection of the neutral ports of a powerful and friendly nation.

The lecturer spoke of the possibility of the extradition of Hartmann as an act which no government, much less that of the United States, could do and retain its integrity and the respect of the civilized world. "At present," said the speaker, "the Nihilists are the true representativs of the Russian people, and unless Alexander takes warning there will yet be a terrible explosion of the Russian people. We may shudder at the coming disaster, but none of us must blame the Nihilists. When the boiler explodes, ruining property and killing men, nobody blames the steam for being condensed beyond the endurance of the boiler. If you wish to blame anybody, blame the man who attends to the machinery."

As Others Saw Us at the Hornellsville Convention.

We are obliged to Reuben Dailey for this in the Seymour *Times:*

"Among those whom I met and became personally acquainted with was Eugene Macdonald, the editor of THE TRUTH SEEKER in Mr. Bennett's absence. He is a quiet, modest-looking young man, and is equally modest in action and manners. What little intercourse I had with Mr. Macdonald was of the pleasantest nature. His wife and child were present. Mrs. Macdonald delighted the convention by her fine singing."

The "better half" and baby are equally obliged to S. P. Putnam for the following in the Boston *Investigator:*

"Eugene Macdonald, the representativ of friend Bennett of the New York TRUTH SEEKER, was also present, and with him his 'better half,' plus the baby. It was a nice Liberal trinity. We were under great obligations to Mrs. Macdonald for her beautiful singing. She has a sweet and powerful voice, and it gave melodious expression to the spirit of the hour."

A Trinity of Lithographs.

We hav for sale the lithograph likenesses of the three leading Liberals of this conntry—Thomas Paine, D. M. Bennett, and R. G. Ingersoll. They are all splendidly executed, and with a neat frame around them—which can be procured from picture-frame makers at slight expense—will be an ornament to any home. They will be sent, secure from breakage, by mail at the following prices: D. M. Bennett and R. G. Ingersoll, 50 cents each; Thomas Paine, $1.

MR. UNDERWOOD, who has had temporary charge of the *Index*, seems determined the paper shall not lose its reputation as a chronic growler at Liberals. He dislikes to see the New York Freethinkers' Association affiliate with the National Liberal League, and devotes two columns to an attempt to show that the League is a very bad body of men. The animus is apparent. He dislikes to see two such powerful bodies unite for work, for he is afraid they will do something practical to curtail Christianity, which is the last thing in the world the Boston sentimentalists want done.

W. F. JAMIESON has postponed his visit to Eaton Rapids, Evart, and Mancelona, Mich., for a few weeks, and is lecturing evenings and Sundays in southern Michigan and northern Indiana. Address for lectures, Albion, Mich.

H. L. GREEN will lecture at Belmont, N. Y., on Sunday, the 24th inst. Subject, "The Religion of Deed, *vs.* the Religion of Creed."

New Publications.

The contents of the *North American Review* for October cannot fail to arrest the attention of all readers. Every one of the topics discussed is of the highest present interest, and nearly all of the authors are eminent American statesmen, publicists, and litterateurs. Senator John T. Morgan, of Alabama, considers "Some Dangerous Questions," namely, certain emergencies arising in the administration of the United States government, for which adequate provision is not made in the Constitution or the laws. Among these questions, that of the succession to the Presidency in case of the inability of the elected incumbent holds a conspicuous place, and it is treated by the writer with much learning and in the most judicial temper. Prof. George P. Fisher, of Yale College, contributes a study of "The Elements of Puritanism." Senator George F. Edmnnds, of Vermont, defines the relations which exist between "The State and the Nation," replying to an article by the Hon. David Dudley Field that appeared in the May number. D. C. Gilman, President of John Hopkins University, writes of "The Idea of the University," drawing the line of distinction between the college and the university, and showing how the latter institution is the indispensable organ of a generous, liberal culture. A timely historical paper is that of Mr. Sydney Howard Gay, "Why Cornwallis was at Yorktown." Under the title, "Shall Two States Rule the Union?" the Hon. Thomas A. Hendricks discusses the perennial tariff question, which, he insists, is a subject not for politicians, but for economists, to be settled, not in the councils of politicians, but by a commission of manufacturers and business men. M. Désiré Charnay, in the ninth of his valuable archæological papers, sets forth the grand results of his researches among the "Ruined Cities of Central America." Finally, Col. H. B. Carrington, in an article on "Washington as a Strategist," proves conclusivly the title of Washington to be esteemed "first in war."

The Two Worlds. A Record and Exponent of Modern Spiritualism in its higher aspects. Published at 100 Nassau street, this city, by Eugene Crowell. A. E. Newton, editor.

Number 1 of this paper has reached us. It is a large-sized, four-page sheet, well printed, and with many articles in it interesting to Spiritualists. Although the editor and publisher know what hard work it is to start a new paper, especially one devoted to teaching Spiritualism, nevertheless they talk cheerfully of their prospects and are in no wise daunted by the fact that so many hav tried and failed. We wish them success.

The Spiritual Offering. Newton, Iowa. D. M. and N. P. Fox, editors and publishers.

This journal has been changed from a monthly to an eight-page weekly, and removed to Iowa. The West needs a decent Spiritual paper to take the place of the Chicago sheet, and we hope this one can keep its head above water. It is published very cheap, and ought to obtain a large circulation.

Some London Topics.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Doubtless many of your readers hav perused with as great interest as myself an article in the *North American Review* for the past month on "The Christian Religion," by Col. Ingersoll, written in his usual forcible manner, and, as far as I can see, unanswerable, for the so-called reply by J. S. Black is quite wide of the mark, and does not attempt to combat any of the objections raised. Who Mr. Black is I do not know, never having before heard of him, but I presume he is one of the champions of orthodoxy in the states. He follows the usual tactics of his party, and mistakes abuse for argument, thinking that if he throws plenty of mud some of it is bound to stick. If he is the best man who can be put forward as defender of the faith, the church must be in a very poor state. It never was very strong in the matter of brains, and although the writer boasts that the best and wisest men for the past eighteen hundred years hav been amongst its members, he carefully abstains from informing us who they were. I think it will be found on examination that just the reverse is the case. There hav been plenty of writers and talkers in the church, but the great majority of them were mere windbags, and never wrote anything worth reading nor said anything worth hearing. They were and are utterly deficient in useful knowledge, totally ignorant of science, and destitute of reasoning capacity, but are masters of sophistry, mistaking it for logic, of which, as a rule, they know nothing.

They quarrel and fight amongst themselvs, each sect condemning the other to everlasting torment, and only combine to attack the common enemy. It is amusing the way they contradict themselvs and each other. At one time they will declare that what they call "the church of Christ" is gaining ground every day and everywhere, and directly after they will lament the fact that many are falling away and that the prince of this world is making rapid headway; and if you tax them with the inconsistency of the two opposit statements they set to work to profess to prove that they are both correct, and that the "apparent" contradiction is really the most perfect harmony.

Such people are past all argument, and nothing can be done with them. They must be left to die out, as they will do eventually. There will then be an end to them, and the world will be all the better.

At the present time, the movement now being agitated in the country for the abolition of the Puritanical observance of Sunday is the thorn in the flesh of the clergy. These "gentlemen in black" think the public house and the church or chapel are quite enough for all right-minded citizens, and no other amusements are necessary. Canon Birch, one of the queen's chaplains, said a short time back at a public meeting that one of the most unhappy features of the time was that in Manchester and other manufacturing towns there should be thousands ready on Sundays to listen to lectures of secularists, having for their subject the dethroning of the Christian faith from its position in the land.

There is not the least doubt as to the canon feeling bad about it, as if secularism spreads too fast, the national church will be speedily abolished, and these sinecurists and pluralists will hav to fall back on their savings or turn to an honest mode of gaining a livelihood, which would be a very difficult thing for them to do. After so many years of crooked dealing, honesty would be strange to them, and they would not get in the way of it easily.

It seems as though the Archbishop of Canterbury is not in favor with the Lord at the present time, as his prayer for fine weather has brought on an extra supply of rain, and the chances are that if he had left the matter alone the farmers might hav saved the harvest, as now, through his interference, it is nearly all spoiled. He ought to hav known that he was in disgrace with the authorities up above, but I suppose he did not want it to become generally known that such was the case, and thought that perhaps they might overlook it on this occasion to save his credit with his deluded followers. But of course he will not admit that this is the reason his prayers are not answered. He will say all the adverse weather is sent to punish the people for their sins and their falling away from the "true church," and that they must take it as a hint to quit backsliding and pay up all arrears of tithes and pew rents, and when this is all done to the satisfaction of the priests things will come straight again.

You will be glad to hear that Mr. Bradlaugh is so far restored to health that he is now able to resume his lecturing engagements. It is generally thought that no obstacle will be put in the way of his taking his seat when Parliament again meets for business, and if there is any objection made the government will step in to his assistance. He will scarcely submit to the same treatment he has already experienced, and if his opponents still persist in keeping him out of his constitutional rights an appeal to force will be the only remedy left.

I hav had the pleasure of conversing several times with Mr. D. M. Bennett since his arrival here, and am glad to find he is looking well and hearty, and trust his trip will be an enjoyable one. All his time is fully taken up, and whenever I hav called upon him he was busy writing. I hav not once caught him loafing, but if I do will not fail to report him. I think, judging by present appearances, it bids fair for his friends having their money's worth in his weekly letters. Believe me,

Sincerely and fraternally yours, J. D.

London, Sept. 5, 1881.

Book Notice.

JOHN'S WAY. A Domestic Radical Story. By Mrs. Elmina Drake Slenker. Author of "The Darwins," "Studying the Bible," etc. D. M. Bennett, publisher, New York. Price, 15 cents.

In this little volume, Mrs. Slenker has "truth in a nutshell." The characters which she has portrayed certainly exist in every-day life. The creeds and dogmas which now envelop such a large portion of mankind, as represented and preached by thousands of the clergy, are replied to in a sarcastic and argumentativ manner. The evolution from Christianity to Freethought, it being what many hav passed through, is perfect to life. Instead of impossible things, such as taught by Bible students as eminating from the God of heaven, or the light, trashy improbable stories the country is being flooded with, we hav in "John's Way" a story of real life, clothed in beautiful and chaste language.

Young people should send for this little story. Old folks should buy it and giv it to some chain-bound friend, that it may be the means of freeing them from old theology. The Christian people distribute their publications throughout the world; should Liberals remain silent and let that which they are satisfied is false be forced upon the people without trying to counteract the influence?

We shall make some extracts from this truly valuable little book in the near future.—*Monthly Reiew.*

THE TRUTH SEEKER is sent six months to new subscribers for half a dollar.

A Truth Seeker Around the World

Six Days in Ireland.—Concluded.

Immediately after breakfast we chartered a jaunting-car to take us five miles to Blarney and the old castle. The drive, both going and coming, was most interesting and lovely, being in the valley of the river Lee, a very fine stream, and numerous beautiful residences and lovely homes being scattered along in the most charming manner. There is nothing special to be said about the village of Blarney, though nice and neat enough in its way. The castle is the main attraction, which is some quarter of a mile from the village. It is the largest and tallest old castle I have seen in Ireland. The front of it is one hundred feet in hight, while the rear, where the ground is considerably lower, is one hundred and fifty feet high, with a watch-tower adjoining. It was built in the fifteenth century by the McCarthy family, who were once the terror of the semi-barbarians who inhabited this beautiful country. Under the castles are the horrible dungeons in which unfortunate prisoners were once confined; and as I groped around in their small, dark, damp recesses, not able to stand more than half erect, I could not help pitying the miserable wretches who were confined there, and was forced to admit that their fate was much worse than mine, My prison cell, three and a half by seven feet, was a palace compared with those miserable dungeons under Blarney Castle. Hard by are caves, or a single cave with two or three avenues or compartments, being low excavations under the rocks, where fifty or one hundred people could find refuge from a pursuing foe. Doubtless it was many times resorted to. The most noted thing about Blarney Castle is the Blarney Stone, the kissing of which is said to have such a remarkable effect as to make the one paying that devotion extremely complaisant, flattering, beguiling, glib, sweet, wheedling, and persuasive in his or her conversation. The belief in the wondrous powers of this stone probably grew out of some silly old fable, the same as other strong beliefs held by thousands and millions have grown out of other baseless fables and legends. The song which has achieved for itself and the groves of Blarney a widespread reputation was written as a burlesque upon some of those wordy ditties with which ignorant pedantry used to astonish village circles. It is in this style:

The groves of Blarney
They look so charming,
Down by the purling
Of sweet silent streams,
Being banked with posies
That spontaneous grow there,
Planted in order
By the sweet rock close.
'Tis there the daisy
And the sweet carnation,
The blooming pink.
And the rose so fair,
The daffy-down-dilly,
Likewise the lily,
All flowers that scent
The sweet fragrant air.

There is a stone there,
That whoever kisses,
Oh! he never misses
To grow eloquent.
'Tis he may clamber
To a lady's chamber,
Or become a member
Of Parliament.
A clever spouter
He'll sure turn out, or
An out-and-outer,
To be let alone;
Don't hope to hinder
Or to bewilder him,
Sure he's a pilgrim
From the Blarney Stone.

What is considered the original Blarney Stone is laid in the front wall of the castle, about eight or ten feet from the top, with two bars of iron coming from the top of the wall over it, thus being some ninety feet from the ground. The stone is perhaps three feet in length by ten in thickness. As may well be imagined, it requires a pretty dexterous man, even when upon the top of the castle, to let himself down by clinging to the bars of iron while he kisses the stone of wonderful powers, and then haul himself up back again. As hazardous as the feat must be, it is said to have been accomplished by some daring visitor to the castle. To prevent a repetition of the foolhardy exploit, another "real" Blarney Stone was provided and placed inside the castle, near the top of it, which has since been the Blarney Stone that has been kissed.

It is reported that a company of ladies and gentlemen once visited the castle, and one or two of the number kissed the Blarney Stone. A gentleman coming in about the time said he did not care to kiss the stone, but he was resolved to kiss the lady's lips that had kissed the stone. He had some difficulty in finding which lady to kiss. Finally one of the ladies said she had not kissed the stone, but had sat upon it. The man left on the first train.

I was not ambitious enough to try to get up to the first "original" Blarney Stone and kiss it; and as the door of the castle was locked, and the woman who had the key was not there, I could not get to the second "original" one, and I had to content myself by throwing up a kiss to the one in the high wall, without knowing whether it struck or not. If I am no more oily of speech, no more winning and persuasive, than I have heretofore been, I think it will be safe for you to conclude that my kisses did not strike.

What interested me far more than the old castle, which warriors and murderers once occupied, is the temple of industry in Blarney village in the shape of the tweed manufactory of Martin Mahony & Brothers, the largest and principal one in Ireland. The intelligent manager, Mr. Thomas T. Scott, a Scotchman, kindly showed us all the operations, scouring the wool, carding three times over by intricate machines, spinning, weaving, fulling, dressing, etc. The spinners most took my attention. They are carriages from seventy-two to one hundred feet long, running evenly on wheels, each spinner having 350 or 400 spindles. The spinner draws back some six feet or more at a time, the four hundred spindles each pulling out a thread from an untwisted small roll, just the same as my mother used to pull out a single thread on an old-fashioned hand-wheel, and twisted it in the same way, and then the spinner rolled back, and the twisted thread was wound on a bobbin. In this way the four hundred threads were drawn out and twisted as rapidly as my mother drew out and twisted one thread. Such is the triumph of machinery.

I was also much interested with the intricate and perfect machinery for combing wool for worsted work, the warp for serges, etc.; but I will not undertake to describe the machinery or process. The number of spinners is some twenty or thirty, and the number of looms over a hundred, capable of weaving two yards wide.

Mr. Scott has greatly enlarged and improved the works since he has undertaken the control of them, and I am inclined to think that Scotch thriftiness and good management has had much to do with the success of the establishment. He employs seven hundred hands, largely women, but he informed me that he has much difficulty in getting good hands. He finds the Irish greatly disinclined to stick steadily at mill work, many seeming to prefer to do some outside work at two shillings a week to working in the mill at six per week. He regards Irish help as uncertain and unsatisfactory.

Of tweeds (woolen goods woven by a figure or pattern), cassimeres, serges, and flannels, the mill turns out two hundred pieces per week of fifty yards each, besides a quantity of yarns. Many of the woven goods are sent to America for men's wear. I saw a large number of samples being made up for the New York market for 1882. Buminger & Co. are the parties there to whom the goods are shipped. Water and steam are both used in running the machinery of the mill. When water is abundant, 150 horse-power is thus provided, but sometimes it falls to thirty horse-power, and in all cases steam makes up the deficiency. The factory is well managed, and turns out a good quality of goods. Ireland should have hundreds of such establishments. She has the surplus labor and the raw material in abundance; but the enterprise and spirit are lacking. Aside from the works at Belfast and vicinity, this establishment is the principal one in the country. Poplins, etc., used to be manufactured at Dublin, but the works there are not prospering. Laces are manufactured to some extent at Limerick and other places, but not nearly to one-fourth the extent the people are capable of.

Our ride back to Cork by another road, the valley of the Lee opening up before us with all its charming beauty, I must again say presented some of the prettiest views I have seen in Ireland, and I have seen many that are lovely in the extreme. I was charmed with the entire loveliness of the surrounding country, with its gently sloping hills under full cultivation; its fertile valleys; its numerous rich and comfortable-looking homes on every hand. Many of the rich business men of Cork have residences within two or three miles of the city. The formation of the country affords lovely sites for residences, and these have been well improved. Near the city is a fine and extensive insane asylum for the city and county, capable of accommodating over a thousand patients.

Soon after our ride Mr. Bridges repaired to the steamer for Liverpool, he having decided to proceed at once to London, while I propose to cross over to Wales and take a view of that country. He sails to-day, while the steamer for Milford, South Wales, where I have decided to go, does not sail till to-morrow, and I conclude the best thing I can do is to wait for her. I am now at the steamer to see Mr. Bridges off.

I ought, perhaps, to say a word about our health. Mine is excellent. Mr. Bridges's has improved materially. He has been in rather poor health for a long time, and he tells me that he has had no good appetite for a year. I remarked to him that if he has no appetite now, he eats the heartiest without an appetite of any man I ever saw.

Wednesday, Aug. 24th.—After seeing Mr. Bridges off for Liverpool yesterday, I looked about the town some, and walked out to the race-course where the great attraction now is. I am not passionately fond of horse-racing, this being the second race I have attended in my life, though I have had numerous opportunities for doing so; but the time was hanging rather heavily upon my hands, and I wished to see a little more of the customs of the people. I judge fully ten thousand people were in attendance at the race course, though the numbers are said to be less than usual. I witnessed two races, the first being an entry of five running horses and the last one of six—it being a hurdle race, the horses having to leap, while running, over obstructions about three and a half or four feet high—or about the hight of a lowish farm fence. Five of the horses scaled these beautifully and went flying away with the wings of the wind, but the sixth horse, less courageous or willing, suddenly halted, and after leaping once finely, refused to jump again. The running was very good, and the betting tolerably free; but it occurred to me that it was a poor use to put the horses to, and a bad way to use up the people's time. There were thousands there who looked as though they needed work and the comforts it brings.

Perhaps to make amends for attending a horse-race I walked to the other extreme end of the city and looked in to see St. Fionn's new cathedral, a very tall, stately, and expensive edifice, costing, probably, some hundreds of thousands of dollars. I could not help thinking, "What a waste of money, and how much more good it would have done could it have been spent for man instead of for God, in making the wretched homes of the poor more comfortable!" God does not need the house, but the poor do sadly need the wealth it cost. It is said to be the finest cathedral in Ireland, and has three tall and expensive spires.

To make amends again for visiting the cathedral, in the evening I went to the theater, and for one shilling had a front seat in the "pit"—in our own country the parquette—and saw a fine rendition of "My Awful Dad," and "A Roland for an Oliver." Mr. Sidney was the star, and was sustained by a good company. I seldom care to attend theater or church at home, but occasionally feel like it when abroad. One sometimes likes to see how other folks do up things.

Cork is a tolerably lively town with nearly 78,000 inhabitants. It is situated on the river Lee, and has several wide and pretty streets, a college, and a few statues and monuments, among which I noticed a fine statue to the memory of Father Matthew, who is deserving of the honor. He did much to lessen the intemperance of Ireland, but unfortunately there is very much more of the same kind of work still to be done. Cork is called the capital of the south. This locality was once the home of the McCarthys and O'Mahonys, and the soil in the neighborhood has often been wet with human blood. In the war of the Protectorate, Cork held out as a loyal city, but in 1649 was surprised and taken. The severities of Cromwell are much commented upon. It is related of him that while on his short sojourn at Cork he caused the church bells to be cast into cannon. On being remonstrated with against committing such profanity, he replied that as a priest had been the inventor of gunpowder, he thought the best use of bells would be to cast them into *canons*—meaning, of course, a kind of pun on the word cannon. It was in Cork that William Penn, the father of Pennsylvania, became a believer in Quakerism. He visited the city to look after some of his father's property, and became convinced of the correctness of the teachings of George Fox under the preaching of one Thomas Loe. He was thrown into prison with eighteen fellow converts, but after a time was released. Christians have long had a fondness for throwing people into prison who cannot believe exactly as is prescribed for them. The good William Penn had to go to prison more than once, and should it be my fate to experience prison life again I cannot forget my illustrious predecessors.

Just imagine me now on the steamer Lee, waiting for the time for the craft to steam down the beautiful river Lee to Queenstown, and then to Milford Haven. The crew and attachés are busy in driving on sheep, hogs, cattle, and horses, which Ireland is sending over to Wales, and even the quacking of ducks which are aboard reaches my ears. I have been watching the loading of these dumb animals on to the steamer, and have felt sorry to see how much pounding, how much punching with goads and clubs, the poor brutes have to endure from cruel man. Man's inhumanity to man has been the wail of one sympathetic poet, but man's inhumanity to brutes deserves the rebuke of thousands of others. How can a merciful God sit up in heaven on his golden throne and look down and see all the pounding, beating, and starving that poor speechless animals have to endure, and be perfectly unmoved at it and never raise even a little finger to prevent it? As bad a man as I am believed to be, had I infinite power resting upon me, I certainly would do something to defend and protect the poor brutes of the world, and something, even, for the poor, suffering, starving, downtrodden, and oppressed of the human race. If I were God, I think I would do something with my infinite power to make the world a trifle happier and better, or I would resign and start a peanut stand.

Now, as I am about to leave Ireland, and perhaps forever, a few reflections are crowding themselves upon my mind, which I feel like getting rid of by throwing them upon you. The area of Ireland amounts to 20,808,271 acres, more than half of which is arable, fertile land, very productive of the crops adapted to it. Its resources and abilities are great, but it is very far from being a prosperous country. England may be somewhat at fault for this, for in the past she has been oppressive toward her more dependent sister isle, but at present Ireland

has all the advantages in legal enactments possessed by Scotland, Wales, and even England herself. The "Land bill," which has just become a law, gives the people of Ireland advantages not possessed by the people of Wales and should have a pacifying and beneficial effect upon the people of the country. If exorbitant rents are charged to tenants, the latter have redress by taking their cases into court, where a disinterested authority has the appraising and fixing of the rent within the bounds of reason. Another great advantage gained is the privilege provided in the bill for tenants to become purchasers of their homes; and this feature should be greatly enlarged. The holding of the land by a few persons is a great evil and should be abated. Land-holders should have a certain number of years in which to sell their ill-gotten lands to absolute tillers of the soil—in fact they should be compelled to do so, and if purchasers cannot be found, government should take the land at a fairly appraised value, and then lease it out or sell it on liberal terms to those who need homes and labor. No man should own land in excess of certain stipulated amounts. Government should take all the surplus until bona fide tillers and purchasers can be found. In fact, it is a serious question whether the earth's surface should be owned as private and personal property any more than the waters on the surface, or than that ownership should be claimed for the light of the sun, the air we breathe, and the expanse above us. Why, tell me, has not every person born the same natural right to the land of the world that he has to drink of the waters of springs and streams, to breathe the pure, free air of heaven, and to bask in the glorious sun-light, which shines free for all? Land-ownership, and land-tenure, in the way they have been conducted in this and other countries, are evils of excessive magnitude, and have been the basis of a system of tyranny and oppression most destructive of the happiness and welfare of mankind.

The industries of Ireland are not as well directed for the welfare of the people as they should be. The manufactures are not ten per cent of what they should be. I have spoken of the small amount of manufacturing done here; with the exception of the linen and a small amount in woolens and cotton there is nothing to speak of, and there has been a diminution in place of an increase. To show the difference in this regard between England and Ireland I will state that in England one person lives by agriculture while eight live by manufactures; while in Ireland eight persons live by agriculture while one lives by manufactures; so, by the cheap breadstuffs which America furnishes, England is more benefited than injured, while to Ireland it means poverty and starvation. America has generously fed thousands of starving Irishmen, but the cheapness at which she furnishes, wheat, flour, and corn has prevented other thousands from realizing remunerative prices for their agricultural labor.

The direct tax upon Ireland to sustain the British government is $35,000,000. Total rental of her lands $65,000,000. Total $100,000,000. To meet this drain she sends of produce to England $60,000,000; manufactured fabrics to other countries, say, $5,000,000, leaving $35,000,000 to be paid in other ways, and how it is done I am unable to say. With this outlook before us Ireland seems doomed to grow poorer and poorer year by year. The direct tax to the government being $35,000,000, rents paid to absent landlords $25,000,000, makes a total of $60,000,000 taken out of the country every year, none of which is returned. How a country can prosper with such a heavy and unreciprocal drain to be kept up is very hard to understand.

A discouraging feature for the prosperity of the future is the decrease in population, the decrease in manufactures, the decrease in the amount of grain raised, and, what seems the strangest of all, the decrease in cattle and sheep raised. Within the last five years there has been a diminution in the number of sheep of 1,000,000, hogs 500,000, and cattle 500,000. The decrease in population may thus be seen: At one time the population was 9,000,000; in 1841 8,175,124; in 1851, 6,551,970; in 1871, 5,402,759; in 1881, estimated at 4,500,000. This falling off has arisen from emigration and not from natural decrease, for no people in the world increase so rapidly. If there is any class of mothers in the world who raise more children per capita I would be very glad to know where they are. Prevention of child-bearing, which is so well understood in France, England, and particularly in America, is unknown in Ireland. Every mother has as many children as she is capable of giving birth to, whether she is able to feed one-fourth part or one-tenth part of them or not. The Catholic church does not wish to lose one of its heirs; every child born of Catholic parents is sure to be a Catholic, and for this reason Catholic mothers are enjoined under the penalties of purgatory to do nothing whatever to prevent conception, nothing to limit or avoid excessively large families. This is an evil. No mother should bring into the world more children than she is able to feed and care for properly. A word cannot be said in defense of abortions; they not only ruin the health of the persons upon whom they are practiced, but they are otherwise absolutely criminal. It is not so with simple prevention. Every mother ought to have the intelligence to safely govern the number of the family she is able to properly rear, and none ought to add to the incomputable number of wretched human beings to starve, suffer, and die, or at best eke out a miserable existence. Prevention is legitimate and right, Comstock and the Catholic bishops to the contrary notwithstanding; and well would it be if a million or so of efficient syringes had for the last three score of years been in the hands of Irish mothers. Ireland has suffered intensely, and is still suffering, from over child-bearing. There are hundreds of thousands in this country now dragging out a most wretched existence who would be infinitely better off had they remained in the state of nihility.

Could Ireland own her own land and have her own government it would unquestionably be better for her. The lands of every country, though owned by a few persons, ought to be owned by the people of the country. Absenteeism of landlords is a great evil. Could Ireland have her own parliament, as Canada, Australia, and British India have to considerable extent their own home government, it would be vastly better for her. Ireland was never so prosperous as for the eighteen years of the last century when she had her own parliament, though it was founded on unjust, unequal principles. When the union was formed in 1800 and the parliament became only a fractional part of the British Parliament, Dublin and all Ireland receded in wealth and prosperity. Hundreds of wealthy families left Ireland and removed to England, where they have since remained, thus permanently depriving Ireland of a great aggregate of wealth and influence. Could her own government be restored to her upon a just basis she could enact laws best adapted to her own interests. Now her representation in the British Parliament is but a fraction—too small to insure the passage of such laws as she most wants, and about the only course left her members is the questionable one of hindering and retarding legislation.

Whether the Irish people are really capable of judicious self-government I will not now stop to discuss; but it is too true that her sons are too liable to quarrel with and oppose each other to give good promise for a peaceful future. This is a conspicuous feature in Irish character: If a farmer has a pretty good farm and is doing middling well, though he is paying every penny the land is worth, some neighbor becomes envious of him and wishes to supplant him in the farm, and goes to the landlord and says, "I will give you one or two pound more an acre for that farm that Mahoney is on than what he is paying you." The landlord, of course, is greedy and wishes to get all the money he can from his land, and at once notifies Mahoney that he must the next year pay the additional rent offered or leave the farm, and in that way he is often compelled to pay more rent than he can possibly make from the land, and ruin befalls him; or if McGinness, by over-bidding, obtains the farm instead of Mahoney, he is equally unfortunate; he is unable to raise the rent and is ruined.

Another common method of one Irishman injuring another is in the way of going security for a neighbor to raise a certain sum of money to pay rent, and then treacherously relinquishing him at the critical moment, allowing him to be sold out by the bailiff. It is often done in this way: Jimmy Murphy says to Mike O'Gorman: "And faith, Jimmy, I don't know what to do to raise the rint. I lack thirty pounds and there is no way for me to raise the money. My cattle, my pigs, my horses, and my sheep will all have to go, and Biddy and the childer will be turned out of doors, wid no roof over them but the stars."

"Och! mon alive! none of that! If its only thirty pound ye want, will not I sign for ye? Get it from the bank, and pay the rint. And did ye say Biddy is poorly and ye want some medicine for her, and ye want a new dress for her? Then, mon, make it fifty pounds and ye can have what ye need."

Jimmy is of course overjoyed to get out of his troublesome dilemma, and with Mike's name to his paper he gets the money to pay the rent and buy the medicine and dry goods. But next year the weather is bad and the crops come in light; perhaps he loses a horse, and when rent-day comes round he has not enough to meet it, let alone paying the note. Mike tells him to cheer up, that a note for seventy-five pounds can be made, the first note paid, and the rent squared. Jimmy is very glad to get off so, but probably next year his trouble is greater than ever, and this time Mike plays him false. He takes the trouble to tell the bank folks that Jimmy is doing no good, that he shall not sign with him again, and that they had better look out for their money. A few days after, Jimmy goes to the bank accompanied by Pat Mulligan, and, both taking off their hats and bowing very reverently, Jimmy says: "I beg yer pardon, yer honors. My neighbor Pat has been kind enough to come down to renew that note with me, and with God's blessing I hope next year with better crops to pay it off. Will yer honors be kind enough to let me renew it?"

The bank man, prompted by Mike, says:

"No, Mr. Murphy, we cannot renew it again, and besides, we want our money at once, and if you cannot pay it we shall proceed against you without delay."

Then the poor man is in trouble, sure enough. He cannot pay the note, and the bailiff is set at work. Then Mike goes to the landlord and says Jimmy is doing no good for the country. He (Mike) can no longer be on his paper, the bankers are pressing for their money, and it stands him (the landlord) in hand to use means to get his rent. Jimmy's stock is seized, he is without a home, and he and his family are cast upon a cold, unfeeling world, and told that he is no good to the country and had better get out of it. If he can get to America he is fortunate, and there begins the world anew. Thus Irishmen often treat each other, and this has been the experience of many.

I hear of evictions being frequently made by means of the constables, sheriffs, and police, and often causing much hardship. These cases create much excitement and dissatisfaction. Ireland is fully supplied with police. In little towns of 500 inhabitants I have seen half a dozen or more of the idle police. I also see the red-coats (soldiers) in the larger towns.

The number of land-holders in Ireland is 10,000. Instead of this they should number 200,000, every tiller having a farm of his own. One lord or duke I was told of who has 500,000 acres, while over 4,000,000 have not a foot.

One of the great evils which weigh down upon Ireland is intemperance in whisky and tobacco. They are both used to excess. I need not stop to tell you their bad effects. When every man is constantly smoking, and a duty of seventy-five cents a pound is paid upon tobacco, the heavy and useless expense can be easily understood, but the whisky-drinking is far, far worse. I will not enlarge upon it. It is emphatically the curse of the country. No class of people can prosper who make an excessive use of intoxicating drinks. They ruin all possibility of prosperity.

But a great evil, and perhaps the greatest of all Ireland is cursed with, is too much Christianity and too many priests. Every man, woman, and child is a zealous supporter of the Christian religion; they are the most religious people in the world. There is hardly a Freethinker among them. There are over 8,000 priests in the country, and they are the best dressed, the most leisurely, and the most useless class of men that I have met with. They are the tyrants and oppressors of the country. They exact their fees and their perquisites though their victims starve. What if they do to some extent restrain the brutal passions of their ignorant lackeys? it does not atone for the harm they produce. They keep the people in ignorance and gross superstition, from which they never will arise so long as priestcraft like an incubus crushes them. The rule which the Irish priests exercise over their dupes is terrible, as we have often seen in our own country. In cases of riot, while working at constructing our railroads, the priests have not unfrequently been known to go among their drunken, fighting church-members and belabor them over the heads and shoulders with clubs, and the poor, cringing slaves have taken the beating without having the soul or independence to raise a voice or hand against the priest. This is assuredly not a healthy control. It may be better than drunken rioting and killing, but it is not the kind of control to make free, spirited, and independent men. It may possibly answer for brutes, but it will not do for intelligent human beings.

When in conversation with Mr. Cusack, and condemning the influence of such priestcraft, he asked me what I would substitute for that control and how such a people could be better governed. I answered: "Mr. Cusack, I would raise the general intelligence. I would educate men and women in the truths of science, and inculcate in their minds correct moral teachings independent of priestly superstitions and falsehoods. In short, Mr. Cusack, I would have all the men of Ireland like yourself, intelligent and self-reliant. You are a moral man; you do right because it is better to do right than any other course. I find you a man of excellent general intelligence and information. You require no priest. You are capable of being your own priest, and I would that every man in Ireland was like unto you." I thought he seemed slightly struck with that thought, and he for the moment seemed to admit the force of the argument. He is a genial, amiable, intelligent man, and I wish he had a better religion than he was reared in. The change in the education and religion of a people must be necessarily slow, but if it is never begun it will never be consummated.

As remarked, the Land bill will prove a good measure for Ireland, and will tend to pacification on the part of the masses; but there is a restless, uneasy element in Ireland that will not be quiet until home rule is established, and then I fear dissensions and turmoil would prove nearly as great an evil as they at present have to complain of.

The Irish are not as thrifty as the Scotch or the Welsh; they will be poor and degraded when those others will be prosperous. Were the Scotch to supplant the Irish in Ireland, within the next five years manufactures would spring up, and prosperity would smile on the land. Ireland is now a land of beggars.

I have had healthy, strong, hardv men ask me for alms; and as many as fifty people per day, of all shades, have held out their hands in a craven manner and asked me in the name of the Virgin and her son to give them a perny. Nothing of that kind is seen in Scotland, though the country, as a whole, is far poorer than Ireland. But the religion, the frugality, and the independence of the two peoples are quite different. Ireland has produced many great and good men, but vastly greater numbers of craven, treacherous, and superstitious devotees of a false religion.

I admire the good points in the people, but do not like her intemperance, her thriftlessness, her improvidence, her superstition, her servility to priestcraft, her impudence and insolence. In view of this state of things, I would prefer to spend six days in the country to twelve.

I do not remember saying much of the fisheries in Ireland. The rivers and coasts are well supplied with choice fish, which are obtained in large numbers. Salmon abound in the larger streams. Large numbers are caught in all the rivers. In Galway, a distance of a hundred yards was pointed out on the river where a rental of $5,000 is paid for the privilege of salmon-fishing. At the mouth of the Shannon one hundred tons of mackerel are annually caught, at a profit of $50,000; but the fishing is done by Scotch fishermen, and the fish are sent principally to England.

I intended to visit Knock and look into the miracle business a little, but I did not know exactly where it is, and in fact have thought but little of it within the last few days. I learn the miracles are still continuing. This speaks badly for the intelligence of the people. A people cannot believe in such impossibilities as miracles unless fully immured in the darkness of religious superstition. It requires ignorance to make miracles a possibility.

It would be desirable to dwell upon many points of interest and history in southern Ireland; to dwell somewhat upon how Catholicism was introduced into Ireland in the reign of Henry VIII.; how Strongbow, Earl of Pembroke, by treachery, force, and fraud changed the religion of the country; how the monks of Tara, a species of Druidic worshipers, spread their teachings through Europe which were adopted by the church, but this letter is already very long, and I must close.

The steamer is already started on its journey down the beautiful valley to Queenstown, a point where I touched last year. We are even out on the ocean, and to-morrow morning will be in Wales. Goodbye. Fraternally, D. M. B.

Four Days in Wales.

PEMBROKE DOCKS, So. WALES, Aug. 25, 1881.

ESTEEMED FRIENDS: I have left the land of the McKinzies, the Fraziers, the Macdonalds, the McGregors, etc., of Scotland; the O'Flahertys, the Mulligans, the O'Garrittys, the O'Shaunessys, the McFinigans, of Ireland, and am now in the land of the Owenses, the Joneses, the Evanses, the Davises, the Williamses, the Edwardses, the Morgans, the Thomases, etc., here in Wales. Our departure from Cork and our ride down the river, some sixteen miles to the ocean, counted one of the loveliest valleys in the world, would have been very pleasant at 5 and 6 P. M. had it not been for the rain which had to attend us, though it was not heavy. We had, in passing, a fine view of Queenstown, where I spent three hours last year. When outside the splendid harbor we took a southeast course, but it was some two hours before we lost sight of the southern coast of Ireland.

The passage was smooth, and we arrived at Milford at daylight this morning, the rain still continuing with a driving wind. And still the rain keeps on. Oh, what a country for rain! This is harvest time; much of the grain is cut and lying in the fields; the wheat, barley, and oats are sprouting, some before it is cut. Yes, still the rain continues and the weather is cold. Overcoats can by no means be dispensed with. Farmers cannot be blamed for having the blues, and for thinking that the weather god is not extremely good to them. Possibly all this rainy weather ought to be attributed to the prayer for good weather recently written out, offered up, and recommended for the use of the churches throughout the realm, by that humble follower of Jesus, the Archbishop of Canterbury, who is willing to be a despised follower of the Lamb for the pitiful salary of £15,000 per year, or $75,000. He has made a special prayer for good weather, since which it has done little but rain. Who can longer doubt the efficacy of prayer?

Milford is an inconsiderable town of two or three thousand, but it has the finest harbor in Great Britain. The Great Eastern can at low tide come up the Haven nearly twenty miles from the ocean and proceed ten miles above Milford without difficulty. By the bye, the Great Eastern is now lying just below Milford undergoing painting and repairs, with the view of selling her. She has thus far proved a very unprofitable piece of property. It costs more to run her than can be made by the operation.

The grandness of Milford Haven as an excellent, safe, and commodious harbor has led to the inauguration of an enterprise that must greatly add to the prosperity of Milford, and also be of much interest to the United States. Several first-class ocean steamers are now being constructed at Glasgow to ply between New York and Milford. They are being built with a view to speed, and will have powerful engines to insure fast running, and it is expected the trip will be made in seven days. Milford will have the advantage for ocean steamers from America over any other port in Europe; it is the nearest and most direct, and it has the deepest, safest, and best harbor. The majority of the steamers from America go to Liverpool, but the much greater distance from Queenstown to Liverpool than to Milford takes fast steamers half a day to run, and the Mersey is not deep enough for large steamers to go in at low tide, which often necessitates the waiting several hours for the tide. The passage by rail from Milford to London is no farther, if as far, as from Liverpool. If the ocean passage can be made in seven days it will be a great consideration to the large number of Americans who every year visit Europe, and which is every year increasing. The great impetus it must give to Milford as a first-class ocean steamer port has been fully estimated, and capitalists have bought up a large share of the real estate of the town, and everything there has a buoyant tendency. I am told that several Americans have taken stock in the new ocean line, and in the Milford property. A large amount of money, I should think millions of dollars, has been expended in constructing the best kind of stone docks for the accommodation of the forthcoming steamers, and the harbor has been thoroughly dredged in the immediate vicinity. The highest confidence is placed in the entire enterprise.

I crossed the Haven to this point where the British government has very extensive docks for the building of large war steamers with heavy armor. The grounds comprise a hundred acres, and are inclosed by a massive wall, twelve feet high, laid in mortar. It has been built more than fifty years, and looks as though it would easily stand five hundred or five thousand longer.

I applied to the office for admittance, and, as foreigners are not admitted without a permit from the Admiralty, I was taken to G. W. Parkin's office, and after sending in my card, was in a few minutes granted an audience. Mr. Parkins hesitated for a while about allowing me to go through the works. He said I should have obtained a letter from the American minister at London, taken it to the Admiralty, and obtained a permit. I informed him that I had not been to London, nor was I aware that it was necessary to obtain a permit. I assured him that I merely wished to see the construction of the heavy plated war steamers, and that I wished to steal no secrets, nor use any information obtained to the detriment of her majesty's government. He then very kindly consented to my seeing what I wished, and instructed Inspector Harding to place me in charge of an intelligent constable who would afford me that privilege. Accordingly constable G. Venning accompanied me around the works, allowing me to see the various operations performed.

The docks are of hewn stone, and are four hundred feet in length and twenty or thirty in depth, the sides coming near together at the bottom and spreading from the bottom upwards, so as to conform to the shape of the hull of a steamer, and are on an incline of perhaps ten feet or more, so that when the leviathans are launched they will move gently down the rollers on which they rest. A substantial structure, five hundred feet in length, with a slate roof, incloses the docks, which, in the severest weather, with the continual heat employed, makes the vast apartments comfortable for the numerous workmen, some 1,400 being employed upon the entire premises.

What shall I say of the three iron monsters in course of construction? I should rather say *steel monsters*, for they are largely of the improved steel, which costs but little more than iron, and is stronger, tougher, and better. The names of the three steamers now building are the Collingwood, the Majestic, and the Amphion. The first two are first-class armor-plated steamers, 325 feet in length, 68 feet beam, 9,150 tons displacement, that is, that number of tons of iron and steel will be employed in their construction. Their engines are 7,000 horse-power. Just think of it, nearly ten thousand tons of iron and steel in a single vessel, and that floating like a cork and going in all the deep waters of the globe. The Amphion is 300 feet long, 46 beam, 3,748 tons, with 5,000 horse-power engine. This is called a second-class steamer, is a cruiser, and will not have the very heavy armor plating of the other two. All three have the ram construction—strong, sharp prows—so powerful, and the momentum and force of the huge vessels so great, as to pierce and crush everything they come in contact with.

The Collingwood is a barbette ship, that is, she has no revolving turrets, but the guns are raised and lowered by the screw process, while the Majestic has two turrets which revolve by hydraulic power. The four guns on each of the two large vessels are to weigh forty-three tons each, with six six-inch guns, and on the Collingwood four machine or Gattling guns.

The ribs of the monsters are very heavy, and forged to the exact shape, of iron or steel, each one, to give the steamer the proper form, varying a trifle from its fellows in shape. These are set in their proper places and strongly secured, and to them three-quarter-inch steel plates are firmly bolted. The armor-plates, sixteen or eighteen inches thick, are placed over the inner thin plates. Between the inner and outer plates are thirty inches of solid teak wood, brought from India. English oak will not answer the purpose, as the acid it contains causes it, thus confined between the two steel platings, to rot in a few years. Teak is equally solid and possesses a greasy nature which seems to preserve it, and is the only wood found to answer the purpose. It is a large tree brought from India hewn in a square form as large and long as the trees will make. The thirty inches of this solid wood offers additional resistance to the eighteen inches of steel to impede the force of the shot which may come against it.

I also saw hundreds of tons of cork in slabs or sheets, which is also used in certain parts of the steamers for additional protection against intruding shot, and is, of course, placed under the steel plates.

The Majestic is the most advanced in construction, and the officer took me on board of her. I assure you I was forcibly struck with her ponderosity and her immensity. Everything seems to have been done that can be to add strength, security, and power, without the slightest regard to expense. The deck is covered with two courses of plates of hardened steel each two inches thick, and some eight by ten feet in size. The turrets are some thirty feet in diameter, or rather that is the size of the opening in the deck, above which the turrets project, and have bearings or rollers on the deck. They are moved with facility in time of action, and after one gun is fired the turret is at once moved and another gun brought to the proper position while the first is being reloaded. The guns are enabled to discharge in any direction, fore and aft or at broadside. In the center of the deck, running lengthwise, are placed the cabins of the officers, all constructed of steel, strong, airy, and well lighted. I was taken below deck to the captain's apartments, to the dining-room, store-rooms, kitchen, etc. The rooms are ample, and are being fitted up in excellent style. The only places where I saw wood being used in the fittings are doors and frames. The room for coal and for the men is ample, as well as for all the purposes of the steamer. The interior of the vessel is to be thoroughly supplied with condensed air.

The heavy armor is not placed over the entire steamer, but over the citadel—the middle part, where the turrets are and where the projectiles and amunition are stored—and does not go below the water-edge. The steamer is made in compartments, so if one or more parts are perforated the vessel will still float. The vessel is propelled by two heavy screw wheels, one on each side, near the stern. The whole attachments holding the screws are of great strength and braced most firmly. The wrist in which the end of shaft of the screw rests is of solid steel and so heavy that breaking would appear utterly impossible. The rudder is so far under the stern and so thoroughly secured that it would seem out of the question for it to be carried away.

The ribs, the plates, and all the different heavy parts of these steamers are prepared elsewhere than on the ground—largely in Sheffield, and some at other points. Everything is made to the proper shape before brought here, and every piece is closely examined by government inspectors, before being brought to the dock-yards. If the slightest flaw or imperfection is found the piece is discarded. The machines and tools for completing and fitting the various parts are necessarily large, strong, and ponderous. The punching machines, the drilling machines, the planers, the lathes, etc., are of the largest and strongest kind. Heavy steam hammers are used for shaping and forging; a powerful hydraulic press of thousands of tons pressure is used for giving the desired shape to the sixteen and eighteen inch armor plates. Though they weigh twenty tons they are put in a heating furnace and brought to a red heat and then placed under the hydraulic press, which is powerful enough to at once bring them to the desired shape. It is wonderful what power there is in water and air when properly manipulated. As powerful as steam is it is immensely superseded in force by cold water and air. Plates to the thickness of 1¼ inches are punched, but beyond that thickness are drilled. Of course there are many machines employed in this establishment, many powerful cranes and processes for lifting and conveying heavy bodies of steel that cannot well be described without taking too much time and space. Suffice it to say the vast shops are fully supplied with all the apparatus and machinery necessary to perform the work. No cost has been spared in the furnishing of the tools and equipments.

I left the vast establishment grateful to Captain Parkin and Constable Venning and fully impressed with the strength, the capacity, and energy of the

British government. After leaving the dock-yards I looked some over the solid, clean-looking town, seeing no signs of either magnificence or abject poverty. The rain still continuing, I did not prolong my walk, but made my way here to the station (depot), where I had to wait some hours for the train to Tenby. On my way to the station I met with a slight divertisement which pleased me somewhat. A stout, buxom Welsh lass was driving along the street two not more than half-grown pigs, weighing probably two hundred pounds each. Whether she had taken them out for a walk this rainy morning, I cannot say, but I inferred that the pigs had not been allowed full liberty, for each had a small rope ten feet long tied to one of the hind legs. The lass and the pigs, just as I came along, reached a close gate opening into a yard where the lass wished the pigs to enter, but, hog-like, they got contrary and resolved not to enter thereat, evidently preferring to remain in the street a longer period. An old man was assisting the lass to get the pigs to enter the gate, but the pigs seemed resolved not to comply. I halted, inclined to render any little assistance that might be needed. The pigs utterly rebelled at passing through the gate and started off in different directions in spite of the old man and the stout, rosy lass. But the lass was equal to the emergency; she sprang and caught one of the ropes and soon Mr. pig was brought to a stand, while he set up a very audible squealing, which, however, she did not regard, but caught the porker by the hind leg and dragged him into the yard. In the process her hat was blown off by the brisk wind and rolled down the gutter in which the water was abundant. I could not be less gallant than secure the bonnet while she was so vigorously employed and say, "Go it, Sal; I will hold your bonnet." She did not mind the blowing away of the hat, but at once secured pig number two in the same manner and dragged him into the yard before she gave a look after the hat. She thanked me with a smile, and with another smile I left her and came on to the station.

August 29th.—I did not visit Pembroke Castle, as the weather was unfavorable for it. It was a little distance away, and my admiration for old castles—the residence of the lords of former centuries—is not excessively great.

I next stopped at the fine old seaside town of Tenby, situated in a crescent form on an elevated rocky bluff or promontory, a hundred feet or more above the waters of Carmarthen Bay. I had a letter from a friend in New York to Mr. M. P. Davies, a druggist of the town, and first of all, upon leaving the station, I hunted him up. He knew of my expected arrival, and received me with true cordiality, as also did his interesting and intelligent wife. When the rain had subsided, Mr. Davies and Mr. Evans, a brother of Mrs. Davies, took me out and showed me the town and its splendid views of the almost surrounding waters of Carmarthen Bay and the country forming the rest of the circle. On the extreme prominence of the high bluff is a lovely green, where a band discourses music, while the waves dash in concert at the foot of the rocks below. Here stands a beautiful statue and monument in Sicilian marble of H. R. H., the late Prince Consort, Prince Albert.

Tenby was prcbably founded by the Danes prior to the Norman conquest, and was subsequently occupied by the Flemings, who settled in this part of Wales in considerable numbers. Though the town now looks modern and neat, its old castle, the remnants of the old wall which once surrounded the town, and the other relics of the past, bespeak its mature age. Its regular population is about five thousand, and the visitors who resort here, both in summer and winter, as it is an agreeable seaside watering place, number about as many more. A splendid full German band, who are hired through the summer season, were out on the bluff and discoursed excellent music, which numerous persons, though it was wet under foot and threatening overnead, were out listening to. We visited several interesting points, where splendid views are obtained, and saw numerous hotels, where visitors from various parts remain for weeks and months.

The evening was spent till a late hour in the discussion of theological subjects. Mr. Evans has recently graduated at Oxford from the divinity class, and is now prepared to enter the pulpit of the established church and break the bread of life to hungry parishioners, though he proposes to defer clerical duties for a year or two, and spend the interim in teaching. He now has a position as tutor at Brighton, and is at present away on vacation. Of course, my views are far too radical and advanced to find response in such quarters. I presume such opinions as I hold have rarely been enunciated in that locality. They seemed to be new and almost shocking. Mr. Davies is a good chemist, and has a scientific, analytical turn of mind, but his studies have not led him so far as the doctrines of Materialism—the great potency and eternality of matter. He has accepted the belief that the world and the entire universe had a creator, and that there was a time when everything in existence, save the Creator, had a beginning, and hence he embraces mainly the Bible story, save that he holds that the six days of creation were lengthened periods—perhaps millions of years each instead of days of twenty-four hours each. His effort has been to reconcile science and the Bible, and he has occasionally delivered a lecture in that direction.

He admitted that from his experience as a chemist he believed that there is not skill and power enough in all the world to create one atom of oxygen, hydrogen, carbon, or any other form of matter, from nothing, or by any possible process to convert one atom of any existing substance into nothing; and that this being the case it is very difficult to conceive how an imaginary being, of whom no man ever had the first iota of knowledge, could from nothing not only create this earth with all its rocks, gravel, clay, earths, fused and unfused metals, water, atmosphere, etc., but Jupiter, a thousand times larger than the earth, Saturn, nearly as large, the planets of the solar system, including two hundred asteroids and satellites, the sun in the center, nearly a million times larger than the earth, with tens of thousands and probably millions of other suns, worlds, systems, and constellations, many of which are so far distant as to require millions of years for their light—which travels at the rate of 200,000 miles per second—to reach us; and all this in six days, or even in six periods. He almost admitted that it was about as easy to admit that matter, like space, must necessarily always have existed, together with the forces which are inseparably connected with it, rather than to conceive that the tutelary God of the Jews, who seems to have been unknown, and to have no power save in the diminutive country known as Palestine, could have created it all from nothing. He seemed to comprehend that it is quite as easy to believe that any given quantity of substance, of whatever kind, that exists to-day, also existed thousands and millions of ages ago, as that some being or force to suddenly speak into existence that which had previously had no existence. He seemed to understand that nothing is a very poor kind of stuff of which to make suns and worlds, and that it must be very difficult for any kind of a being to accomplish the feat. I endeavored to show him that it is quite as easy and rational to conceive that what is always was in some form as to conceive that a being capable of creating it all from nothing could have existed forever. In reference to the Bible story it was not hard to show him the great improbability of the earth being older than the sun, and that it not only existed, but brought forth all the varieties of vegetation, including mosses, grasses, herbs, vegetables, shrubs, trees, and that all these brought forth flowers and perfected their fruits and seeds without any sun to aid in the intricate processes, and he readily showed a disposition to set that part of the story aside. He understands that the sun in indispensable in the full development of vegetation, and that to that extent that there must have been some mistake in the record.

As a man who appreciates science I asked him to point out a single passage or line in the whole Bible showing that its writers had the slightest comprehension of the simplest laws of nature and facts which almost every school-boy now understands. I asked what passage in the Bible even hints that the sun is a million times larger than the earth; that the earth is a sphere turning daily upon its axis, and yearly revolving around the sun; that the earth was once a ball of super-heated matter, on which for an inconceivable period it was impossible for any vegetable or animal life to exist upon it; that the condensing of the earth, with internal commotions, caused the uneven surface of the earth, deep valleys in some places and high mountains in others; that valcanoes exist in consequence of the internal heat of the earth; of the formation of igneous and aqueous rocks; of the formation of the various strata of the earth; that the lower stratum of rocks presents no indication of any form of life having existed at the time; that in supervening strata are found fossil remains of plants, low, crude reptiles first, then animals of higher grade, up to man; the existence of the coal plants, of their aggregation into strata, and they becoming covered with rocks, gravel, and earth to the depth of hills and mountains, which must have required many thousands of years to accomplish.

"Yes," I said, "tell me where in the Bible the first word is found in the least indicating that the writers of it had any knowledge of these things. Did they know anything of the existence of oxygen, of hydrogen, that the two united in the formation of water; of nitrogen, and that it united with oxygen in the composition of our atmosphere; of carbon, of chlorine, and many others of the elementary substances which we now know really exist? He readily admitted that the Bible does not teach science, and that its writers did not seem to know much of anything about the simplest truths of science which we now pretty well understand. "But," said he, "the Bible was not given to teach science." "No," I replied, "but it ought to tell the truth, and not inculcate falsehood by implication or otherwise."

If God wrote a letter or book to his children to give them the information they needed he should not mislead them by talking about the foundations, the pillars, the ends and corners of the earth, when it has nothing of the kind. It would have been far better for him to have described the rotundity of the earth, its motions, etc., etc., instead of concocting the silly yarn about a snake being able to circumvent and defeat him, about the snake speaking human language, and wheedling our great-grandmother, about knowledge growing on trees, and eternal life doing the same. I asked him if it was not a little difficult for him to believe that a being possessing the power and wisdom to create all the suns and systems that exist, to establish and regulate all the intricate laws and rules of matter in the production of chemical compounds, and the endless forms of vegetable and animal life could write such utter twaddle as that contained in the Bible—to say so much, and give so little of the real truth which his children stood so greatly in need of. Said I, "Is not the very fact that the book contains nothing more than man knew at that time, and far less than he knows now, that it pandered to the ignorance which then existed, and hinted not a word of the important truths which man has been compelled to dig out and learn by his own industry and research, positive evidence that a God of all knowledge did not write it, and that it was simply the production of men not yet enlightened by truth and science?"

As regards the length of the six days of the creation, I endeavored to show him that there was no warrant in the Bible to suppose that prolonged periods or ages were meant by the word day. The expression that "the evening and the morning were the first day," "the second day," etc., clearly shows that the author meant an ordinary day, as we understand it. If not, it was very wrong to mislead us by saying what he did not mean. If he meant a period of many ages, he should have said so, and not have deceived simple-minded people by talking about a day with one morning and one evening. Again, if *day* meant a great number of years in the first six instances it must have meant the same protracted period for the seventh day, when the creator from the exhaustive labor he had performed had to rest for a few millions of years, and did nothing while the universe ran on without his help. The word translated *day* in the last instance is the same as in the first, the same as translated day in hundreds of cases, and if in this way God attempted to mislead his readers, it must be a small, pitiful business indeed.

I also enlarged somewhat upon the numerous crudities, inaccuracies, frivolities, indecencies, and falsities of the old book and endeavored to show that it could not have been written or dictated by a being of infinite wisdom, goodness, and truth. We also branched off upon collateral subjects, including the non-originality of Christianity, and the non-superiority of its morals, but it is hardly worth while to undertake to repeat all that was said. I tried, at least, to do no discredit to the great cause which I fain would serve. Mr. Davis is not a superstitious devotee of mythical falsehoods and delusions, and readily drinks in the pure and faultless teachings of science. He needs only to follow up the line of study and thought in which he has begun, to bring him to a pretty clear appreciation of her laws.

Mr. Evans is a young man of fine intellect and acquirements, and though he expects to derive his livelihood from holding forth the dogmas of the church, he is not disinclined to hear the expression of greater truths, nor to be shocked at the vindication of nature and her laws. It is indeed a pity that so bright an intellect should be misapplied in teaching antique and untrue myths and fables.

In the morning Messrs. Davies and Evans saw me to the station and bade me a genial good-bye, and I was soon on my way to Carmarthen, long regarded as the capital of Wales, and a place of interest and importance. It is beautifully situated in the midst of a richly-cultivated district on the northwest bank of the river Towy, which, augmented by numerous tributaries, here becomes a wide, noble river, crossed by a handsome stone bridge, and hence is navigable to its outlet in the Bristol channel. This is the reputed home of the celebrated Welsh prophet Merlin, whose surname was Ambrosius, and who was born not far from the beginning of the sixth century, and who made remarkable prophecies in reference to the kings who ruled in England for seven or eight hundred years later—down to the time of Charles I., and which prophecies are said to have been remarbably fulfilled. If half that is told of him in a quaint old volume that Mr. Davies presented me—printed several years before I was born—is the truth he was more remarkable as a prophet than Joel, Amos, Isaiah, Jeremiah, Ezekiel, Daniel, and Mother Shipton all put together. And why should he not be? He was begotten by a ghost or spirit, and had no natural father, according to Thomas Heywood, who wrote the history only about a thousand years after the life of the prophet, giving the statement of the prophet's mother to the fact; and as she ought to know about it better than anybody else, who will be so incredulous as to disbelieve it? If you will only look around a little you need not longer wonder at what you have supposed the remarkable circumstance of our Jesus having been begotten without the aid of a visible person of the male persuasion, for

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Communications.

"What Will You Put in Its Place?"

BY ELIZUR WRIGHT.

Christianity, whatever form it takes—either Judaism, Paulism, Catholicism, or Protestantism, Unitarian, or Trinitarian—is objected to as not founded on facts, as a theory which the increasing knowledge of mankind is sure at last to exterminate. When Christians find themselvs unable to answer the objections, their last resort is to ask, "What will you put in its place? How will the world do without it?"

If you object to chemistry or geology, a scientist does not ask any such questions. They are silly ones to ask about Christianity if you cannot prove it to be true. No doubt there are truths taught by Christians as a part of Christianity which are not of its essence. They will stay. But the falsehood need not stay on their account. It may hav been asserted, but it surely has never yet been proved, that falsehood, as a general fact, or the belief of it, is essential to human well-being. Lies, however widely believed, must go as soon as they are found out, even if they leave a vacuum. Truth may not fill their place, but a cubic inch of it is better than a cubic mile of falsehood.

There happily will not be a vacuum when Christianity is gone. There is something better which is crowding it out. The question about what is to take its place is far more easily answered than Christians are apt to think.

If you dispel the clouds the sky remains. If you explode incredible dogmas self-evident truths remain. If Eden, the Lord God walking in it in the cool of the day, the universal deluge, the tables and thunders of Sinai, total depravity, the atonement by the death of a God-man, hades, hell, and the devil should all go to the limbos of vanity, the Golden Rule would not go. It would only shine brighter and brighter unto the perfect day. Nature did not wait for books to teach that. It shone into the heart and head of Confucius even a little more clearly than into those of Jesus. It seems natural to many animal tribes as well as man. The absence of it is exceptional, or society could not exist. It will grow the stronger the more you clear away the weeds of theology.

History is a recent achievement of human nature. The art of printing is not five hundred years old; that of writing had perhaps existed three times as long before printing began, but was confined to a few persons. Its first work was to record traditions which are nothing if not marvelous. The record of facts is always distorted and colored more or less by the prejudices of the writer and of the class or nation to which he belongs. That long line of written records, professing to giv the history of the human race from the origin of the first man and woman to the tragical death of one of the many men who hav been deified, which is now printed as the Bible, and generally accepted by Christendom as the inspired and infallible word of God, is no exception from this criticism. It begins with traditions unanswerably contradicted by the rocks. It is full of individual, class, race, and national prejudices. It is often irreconcilably at variance with contemporary records having apparently quite as valid a claim to divine authority.

It is utterly impossible for any rational person to accept as true the alleged facts on which the Christian religion is based. These facts are either unnatural or improbable, and are not supported by credible testimony. The only basis for an argument in favor of Christianity worthy of a moment's attention is that founded on its moral teachings and the lives of its disciples. Are the good morals original with these Jewish and Christian scriptures? Assuredly not. Are the virtues of Christians due to their theological dogmas? That is the only real question. If the virtues which ennoble life hav other causes than the belief in the Christian dogmas; if men and women can be kind, truthful, patriotic, honest, and industrious, irrespectiv of any theory of the supernatural or life after death, then there may be something valuable left after the dogmas go, and it may be vastly more effectiv without the dogmas than with them.

It surely is a fact that as pure and wise moral teaching exists out of the Bible as in it, so far as good conduct in this world is concerned. It is also an undeniable fact that as noble models of morality, patriotism, philanthropy, and heroism hav appeared outside the pale of Christianity as inside of it.

Now what does the historical record for eighteen hundred years, since the advent of Christianity, show?

It shows, in the first place, that one system of supernaturalism, or religion, overthrew another, and with it a certain degree of civilization, for the want of which the European world floundered for about a thousand years in what are called the "dark ages." Even granting that the new religion was better than the old, which is not quite so clear as it might be, that does not prove its goodness or necessity. It faced persecution bravely, as many flagrant falsehoods hav; but the moment it grasped power it persecuted. It preached and argued against its heathen opponents, but relied less on its own arguments and writings than on the physical destruction of theirs!

It was in its first two or three centuries unquestionably a grand uprising of the humbler classes of society against the intolerable tyranny of the higher; but as such it was by no means successful, for in three or four hundred years it resulted in making the union of priest and king more tyrannical than it ever was before. It was not any form of theology which was ever to liberate mankind, or establish anything like brotherhood in government. It was secular knowledge—knowledge of this world and not of another—which men wanted to render them free. The church was the very mother of ignorance, teaching that of which it knew nothing, and could imagin but little. It murdered all the science and most of the art of the Grecian and Roman worlds, and not till a rebellious something, in human nature itself, dug up some of the old literature, did light begin to break in upon the darkness which Paul and Peter had brought over the world.

The Hebrew religion adopted by Christendom, like all other religions, is founded on a theory which attempts to account for life, or assigns a cause of all things outside of the things themselvs. It assumes what it is impossible for us to know as a reason for the existence of what we do know. To a limited extent we can answer the question How? greatly to our own happiness; but we can only imagin an answer to the question Why? The theory answering Why? will produce happiness or misery, according as facts support or contradict it. The theory of an uncreated, external, omnipotent, omniscient creator, lawgiver, and governor, moral and physical, is no more susceptible of proof, *a priori*, than the other one—that matter, with its qualities, is uncreated, and that all life necessarily results. Either theory being beyond the grasp of human comprehension, it is idle if not worse, to spend a thought upon either. If a volent God, that is, a sovereign will, whether external or internal, is left out of account, does it follow that the distinction between right and wrong will be blotted out in any human being? Does it follow that no sense of obligation will be left?

Just the reverse. Mothers, fathers, brothers, sisters, neighbors, friends, countrymen—men and women everywhere—will remain. Abstract, eternal truth will remain. The human passions and the human intellect will remain. Just in proportion as men cease to strain their vision into boundless vacuity they will use it effectivly on the realities within the grasp of their senses and reason. This is what we see going on now every day. When the human race contentedly allows God to hide himself just as if he were nowhere it will be moral governor to itself. It will find out that all the really good moral laws which the ancient priests hav promulgated were revealed to them through their senses by the nature of things, and not by a supreme person. It will find out that in the name of a supreme person priests hav really manufactured a frightful amount of sin for professional purposes. They lived and fattened on that sort of sin, and some of them still do. How a man can sin against some other knowable person or being, society, race, or nation, is patent to common sense. But how a man can sin against an infinit, omnipotent will—a person beyond comprehension—no priest or philosopher, not even the great Apostle of the Gentiles, has ever been able to explain. No matter for its motiv—it is an assumption founded on nothing.

There is no possibility of getting any common sense into the first table delivered to Moses on Mount Sinai, except by making God a figure of speech to represent aggregate humanity, or the will and wisdom of society, and not much at that. The whole of that history is a horrible myth. Supposing it a veritable narrativ of facts, no wonder that Moses on coming down and seeing that golden calf, and the people dancing naked like satyrs, broke both the tables. In the second one, the very God who had commanded the Israelites to steal the jewelry of the Egyptians—knowing, doubtless, that they would make a calf of it—forbade stealing! Then in a jealous rage he commanded a horrible amount of murder: "Slay every man his brother, and every man his companion, and every man his neighbor."

After three thousand such murders had been committed, Moses, if we are to credit the narrativ, went up again into the mountain, and God reëngraved both tables for him, with, "Thou shalt not kill!" in the second the same exactly as before! Taking this as a truthful narrativ of actual facts, what are we to think either of Moses or of God? Is it not better to hav a godless world than such a God? But our common sense teaches us that it is not history, but a romance for a purpose, a priestly fiction, which reddened subsequent history with rivers of blood needlessly shed.

"What will you put in its place?" I answer that what will take the place of Christianity already exists, so far grown that it only needs standing room. It is republicanism—free to think and speak. It is our common humanity. The gospel of science has set up a simple church of this world which excludes none, cares for all. Its object and aim is to make the best of this life, on the safe assumption that any future one cannot be damaged thereby. This church ignores God only because it is impossible to know him. In this respect it is on a precise level with the Christian church itself, only the latter pretends to know him when it doesn't. The object of reverence where God is ignored is the truth, the beauty, the order, the fitness of things. The rolling orbs, teeming with ever-renewed life, fill the thoughtful soul with awe. The wise, the good, the brave of his own race, naturally excite a homage that exalts every man. It has always been so. The gods hav all been men. And there are modern men, within the knowledge of the living, far higher than any of the ancient gods. When theology and theologians cease from the earth there will be more personal human divinity than ever.

The trouble with Christianity hitherto has been not so much that it shed blood as that it smothered thought. It shortened life some, but life is shortened by many other causes. Its crime has been enslaving the human mind, holding the present in bondage to the past, filling the future with intolerable forebodings, swapping away a world that we hav for one of which we know nothing, diverting natural affections from their natural objects, breeding pauperism at the base of society to support a useless hierarchy at the top, teaching that human salvation comes not from man himself, but from the favor of an arbitrary sovereign through a priesthood.

All enslavers are themselvs enslaved. The hour is striking for the liberation of kings and priests as well as common humanity. Perfect equality before the law, perfect secularity, perfect liberty of thought and speech, does not mean no obligation, no duty, no order, no property, no variety of genius or ability. There are gregarious races, of which the individuals are precisely alike. In the human race no two are so. This variety of form, strength, talent, taste, and disposition is what tends to the perfection of human society. For every one of the thousands of labors and arts that minister to human needs and enjoyments, there are those naturally fitted. When every one is free to do what he can do best, and is made sure of the fruit of his own labor, whether of hand or brain, when no class, by its privileges, livs at the expense of another, or extorts benefits without rendering an equivalent, mankind will be as well off here, and as well prepared for hereafter, without Christianity as with it.

Freethinkers are not free from thought, but free in it. Whatever they believe or don't believe, they hav no animosity against facts, duties, natural obligations, or anything which binds human society together in one harmonious whole. They cheerfully accord to the great body of Christians the credit of being far better than their creeds or theological dogmas. And when the churches, as such, insist on having their property taxed equally with all other property, they will accord them such credit for sincerity as is at present impossible.

Wisdom, whether it is the gift of matter or mind, is never thrown away on man or beast. "If thou be wise, thou shalt be wise for thyself," says the ancient proverb. And it adds with equal truth, what theology denies, the converse, "But if thou scornest, thou alone shalt bear it." Wisdom lies in making the powers of nature tributary to one's highest and most permanent pleasure, and the highest and most permanent pleasure comes from contributing as far as possible to the highest and most permanent pleasure of others. Nature is made tributary to man only by co-operation of labor, of mind, and muscle; but mind nowhere amounts to anything in this world without muscle.

In the reign of folly, which has hitherto prevailed so deplorably, mind and muscle hav scorned each other, to the injury of both. On one side labor has been held in contempt as dishonorable, and on the other deplored as a curse. But it is both an honor and a blessing, whether by mind or muscle, or both together. There is no other honor and no other blessedness, and no other possible ground of self-respect. The most exalted and honorable of all individuals is he who exerts all such qualities as he has to make all wisely-directed labor as honorable and effectiv as possible. There is not a man in existence who can afford to despise or cheat the humblest hod-carrier—if he carries the hod faithfully and does not spill the mortar. There is not a woman, though she be a goddess Minerva, who can afford to harbor a thought of contempt for the sister woman who washes her china without breaking it.

Society exists to-day with such happiness as it has because, with comparativly small exception, the high and the low, the rich and the poor, the workers with mind and the workers with muscle, are mutually grateful to each other. There is reason for this gratitude in their mutual dependence. It is the ignorance of this great, inevitable fact, no denser with the poor than the rich, with the laborers than with the capitalists, that makes all the danger there is for the future. The wisdom of universal common school education lies in this, that by educating the children of all classes together this fundamental and

vital fact of human sociology may be impressed upon every intellect and every heart. After this has been done there will be no such thing as poverty to speak of—at any rate, no one with mind and muscle enough to do useful work will hav any poverty to complain of.

Terrible poverty, in spite of all modern improvements, still exists, because not only the poor steal from the rich, but the rich steal perhaps ten times as much from the poor.

After nearly two thousand years of Christianity the world wants justice more than it wants mercy.

Striving for Harmony.

T. B. WAKEMAN, ESQ., *Dear Sir:* At the Freethinkers' Convention, held at Hornellsville last week, steps were taken that I hope may result in bringing together into the National Liberal League all the friends of state secularization in this country. And surely such a result would bring joy to every patriotic heart that desires to see our government placed where the fathers intended it should be, on the firm basis of the entire separation of church and state.

The resolutions passed at the Freethinkers' Convention provide that if the National Liberal League at its coming Congress shall adopt the resolutions passed by the Freethinkers' Convention in 1878, then the officers of the New York State Association are authorized and requested to take out a charter for the Association as an auxiliary Liberal League. I consider that a great step toward union. Of course it is not all that those known as "modifiers" would like, but I think they should be willing to join on that basis. Those resolutions concede that the United States Comstock laws are unconstitutional, and it seems to me that as they hav been construed by the courts in the Heywood and Bennett cases, they do come in conflict with that part of the Constitution that provides for the freedom of speech and of the press.

These resolutions do not call for the *entire repeal* of the present laws, much less for the repeal of all laws against the circulation of obscene literature, but they require "that any laws found on the statute books of either the general or state governments that enable any person to arrest and punish other citizens for the honest expression of their opinions on questions relating to religion, morals, or science should be at once repealed." I cannot see how any Liberal can object to that. There is where "repealer" and "modifier" can come together.

And then these resolutions provide that the state Comstock laws should "be repealed *or radically* modified." That brings our friends to an agreement again.

Then upon the following statement, which we find in those resolutions, we will all concur: "That the Liberal cause is the cause of knowledge, liberty, and purity, which are the best guarantees of each other, and that this Convention hereby emphatically puts itself upon record as in no sense sympathizing with, but as holding in severe reprobation, those who seek, by the circulation through the mails or otherwise of literature of an obscene spirit and character, to corrupt, debauch, and influence the public, and especially youthful minds, and it hereby declares its emphatic approval of the use of all such means as may be within the legitimate scope of the government to secure the repression of the issue and circulation of such matter by the press."

On those resolutions I am willing to stand and work for the Liberal League movement, and I predict that their adoption by the coming Congress will bring to your ranks large numbers of those who heretofore hav not connected themselvs with the League movement, and also will satisfy our friends known as "modifiers," so that they will return to their first love.

I hav learned by experience that Liberals are a hard class to organize. Each has his hobby or idea that he thinks important and must not be sacrificed. For that reason, if we would build up a great organization we must stick close to the fundamental principles of our organization. I think there is no Liberal in America but believes in the platform of the League, as the League, restated by Hon. Elizur Wright, President of the League, in his call for the next Congress at Chicago on the 30th of September, viz. (1) in the entire separation of church and state; (2) in the protection of all citizens in their equal religious and political rights; (3) in the universal secular education of the people. But when we come to details to state our specific views we find we differ. There differences must be allowed, tolerated, or compromised. We must certainly avoid the appearance of laying down, as to other matters, anything like a creed as a test of fellowship.

Since the organization of the League at Philadelphia we hav had some bitter controversies, and some bad blood has been engendered in our ranks. We must forget those controversies and purify that blood and all go in for reconciliation. If we hav combativ natures that must find vent, let them be satisfied by warring against our common enemy, the Christian superstition and its interference in state and secular affairs. We hav enough of that kind of work to do to gratify that propensity.

I believe if the coming Congress shall be guided by patriotism and wisdom, and by a desire to unite all our forces in one great army that shall fight for liberty and purity, it will make the Liberal League movement one that will command the respect and admiration of all true Americans. Thousands will look to you and the other leaders of the present organization to so conduct the proceedings of the next Congress as to make the League movement a grand success.

I thank you for the cordial invitation that has been extended to me to be present at the coming Congress. I fear unavoidable obstacles will prevent me from accepting of the invitation, but I shall watch the proceedings with great interest.

Fraternally yours, H. L. GREEN.

Salamanca, N. Y., Sept. 10, 1881.

DEAR MR. GREEN: Your favor of the 10th inst. can hav but one reply from me—*I concur.*

I hav always felt that the dissentions you refer to never grew out of any real difference of principle, or policy, or as to our true work to be done. They seemed to me to be chiefly differences of politics, education, and culture inflamed, unconsciously perhaps, by personal and editorial interests, rivalry, and pride. If we are true Liberals time will let these unworthy motivs fall away from us, and will find us united in one great work of defense and secular education. But as the clouds clear up we must all unite in three cheers for our noble President, HON. ELIZUR WRIGHT, who has brought us through the storm with our FLAG OF LIBERTY unstained by defeat or compromise.

LIBERTY is our birthright; when that is sold or betrayed all is lost. That is the jewel of the soul the League must be ever ready to fight for and conserve.

Other matters, such as the "punishment of offenses," are important too, but they can be secured at any time, and must be harmonized with the great purpose of the Constitution "to preserve the blessings of liberty to ourselvs and our posterity."

There seems to be a notion that in sustaining liberty the League has taken some new extreme, illegal, immoral, impracticable, absurd, unusual, or "disrespectable" grounds or views. There is no foundation for this notion. It has simply maintained the *old* landmarks of liberty amid a storm of unmerited and insincere abuse, which those who hurled ought to die soon or learn to be ashamed of. Still such reports lead to no little misapprehension and harm.

For instance, even you in your letter seem to suppose that the League has taken the ground, or would take the ground, that the Comstock United States postal laws are unconstitutional. It might seem absurd to ask the League or the people at large to pass upon such a question of constitutional law against the United States Supreme Court. But the League has never done anything of the kind. It has simply said in giving its reasons why it thought those laws had better be repealed, "That in the view of many whose judgment we respect such laws are unconstitutional."

That is all it has ever said—and is not that true and reasonable? Certainly many of our ablest lawyers, statesmen, and editors, and thousands of our people hav protested against the decision of the United States Supreme Court in the *Jackson* case as the Republicans did against its decision in the *Dred Scott* case, and for a similar reason, that it strikes down the Constitution as a bulwark of liberty. It seemed proper to mention this belief as one ground why those laws should be repealed, but the League has done nothing more. It does not, as you seem to suppose, ask its members to share that belief. People who believe those laws to be constitutional are as eligible to the League as those who believe with Mr. Wright or myself, or, as I believe, yourself, on that subject. It is a matter of legal or political opinion about which there is not and never has been any declaration or test whatever.

Truth is slow in catching a lie, but when you hear an objection of this kind to the League I pray you to refer to its record and see if it has any ground. If your friends would only read the fifth and sixth resolutions of its last Congress, cited in my speech "Liberty and Purity," most if not all of their objections would fall at once.

But these questions hav now, for all I see, passed out of the League to the legislatures and the people. I see no reason for reviving them in any League Congress again.

Let us, then, all join our President and Mr. Chainey in making the League henceforth a power for the THREE *great purposes* stated in your letter, and above all for the last, which our country needs more than all, the secular education of the people.

Yours sincerely, T. B. WAKEMAN.

93 *Nassau street, N. Y.*, Sept. 13, 1881.

A Terrific Explosion of Dynamite in the Old City of Pittsburg.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The Liberal League of this city is one of the most enterprising in the country. It holds its meetings regularly every Sunday after a vacation during the hot months, keeps up discussions of interesting subjects, and manages its financial affairs with so much prudence as always to keep even with the world. Although Pittsburg is one of the very worst cities in the Union for crimes of all kinds, it is also the most orthodox in religion, the two P's, poperv and Presbyterianism, being in the ascendant. The Liberal League is a light shining in a dark place, and its members keep it constantly replenished with oil. It goes in really for free discussion, and invites clergymen of the most orthodox stamp to address the members, as well as lecturers who coincide with them in opinion.

On the first Sunday of this month, in accordance with an invitation extended to her, Mrs. Jane G. Swisshelm gave them a lecture on "What is Christianity?" in which she exploded the pretensions of the church and of the apostle Paul in the most terrific style. It reminds me of the havoc made by the French and English armies on the famous fortress called the Malakoff, which the Russians supposed was invulnerable, but which, soon after the siege began, replied so faintly as to show that it was ready to surrender. Mrs. Swisshelm is a lady of national reputation as a thinker and writer. She was born and brought up a Covenanter, the straightest-laced of all the Protestant sects. It was known that in following Christ she felt it her duty to differ with the church, but the public little dreamed of the extent to which her defection from orthodoxy had extended. Everybody, however, knows now, for the *Despatch* and the *Commercial*, the two leading daily papers of Pittsburg, gave the address in full the next day after its delivery, and it has had a reading which even Col. Ingersoll could not command. The clergy, dumbfounded and terror-stricken, and utterly unable to say a word of defense, hav hid their little selvs in their coward's castles, called their pulpits, and fire off their harmless little popguns against the bugaboo "Infidelity;" but Mrs. Swisshelm, by her bold and logical attack upon the sham religion of the churches, has set multitudes to thinking on the subject, and many hav expressed the wish to know the steps, from the first to the last, by which so remarkable a woman found her way out of the Egyptian darkness and bondage of the densest Presbyterianism into the light and liberty of Radicalism.

I think, Mr. Editor, you could not render a more important service to the cause for which THE TRUTH SEEKER was founded than to republish Mrs. Swisshelm's address. Her high character in all that makes up the intelligent and good woman would lead thousands of persons to read with deep interest the thoughts she has expressed in it, and to wonder at the ability and courage she has displayed in giving such an utterance in such a city as Pittsburg.

DAVID JONES.

Pittsburg, Pa., Sept. 10, 1881.

Elmina's Request.

TO THE READERS OF THE TRUTH SEEKER: I hav just received from good old Bro. Hacker "Bracing Rhymes for the Times." They are cute, clever, and true, and I hope you will order them by the dozen, or hundreds, and scatter them broadcast among your believing neighbors. They are eye-openers and splendid for tracts. An old man who is crippled with rheumatism and has given his best days for the good of humanity, and has no other means of support, sends out these rhymes hoping you will send him "dollars and dimes" to furnish himself and aged wife a few of the necessaries of life, while he givs you the ripened thoughts of a radical, laborious, and useful existence.

Be sure, every one of you, to send at least ten cents for specimens which once read will pave the way for large orders. Mr. Hacker was one of Elmina's first gods, and many a seed sown by his "Pleasure Boat," has grown into a large and flourishing tree of radicalism. Address Jeremiah Hacker, Berlin, N. J.

The Fifth Annual League Congress.

For the fifth time the organized Liberals of the United States are about to meet by delegation in their Annual Congress. These congresses hav been a marked feature in the clash of public opinion, since they were started. Every succeeding one has been of greater interest, and has made its mark in the history of the republic.

The Liberals of the United States hav succeeded to the radicalism, the persistence, the conscience of the old Abolitionist party. They are the conscience party of to-day. Wherever they mount the platform, there bed-rock principles are discussed and insisted on, down to the bottom. Wherever they assemble in convention, there the conflict is fiercest; and woe be to any opponent, or even any half friend, who enters that arena not duly armed and equipped as the law of logic directs. The javelins of justice hurled by the force of intellect are sure to find any crevice in his cuirass, and down he goes *hors de combat.*

The lights of the Liberal party will be on hand at Chicago this year as heretofore, and there will be the usual flash of wit and blaze of eloquence. Interesting questions will come up for debate, and they will be debated as nowhere else. The working stagers who were at Chicago last year will be there again, with new ones added. Mr. E. C. Walker, F. F. Follett, W. W. Hall, George Lynn, Mrs. Maria Follett, Mrs. Dr. Severance, Mrs. H. S. Lake, and Mrs. Mattie P. Krekel will be on hand, and speak for the Mississippi Valley and the West. We hope some strong-bodied and able-minded Liberals may appear from the Pacific coast. Elizur Wright, J. P. Mendum, George Chainey, James Parton, T. B. Wakeman, Prof. Rawson, C. Palmer, and J. S. Verity will be there to represent the Atlantic states. The Liberals everywhere are invited to attend, and if they don't, they will miss a great occasion.

At Chicago the Brevoort House, on the American plan, with a good restaurant in the basement, will accommodate guests on the same terms as last year—seventy-five cents and one dollar per day. It is situated on Madison street near LaSalle, and only a few steps from Hershey Hall.

The Liberals in the League and out of it must be aware that the holding of a congress in a great city costs something. Halls hav to be paid for, and some advertising done, and the convention ought to be reported and the proceedings printed and preserved. The expenses of the working officers hav to be paid, and some of the speakers ought to be. Besides, we wish something left in the treasury after the congress to commence an activ next year's work. The very Rev. Jo Cook ridiculed us one year because we reported only $200 left over in the treasury. Don't let us incur Jo's satire and our own bankruptcy by letting that happen again. Send in contributions or communications to the national secretary, 201 East 71st street, New York, as usual, except near and at the time of the congress; then address him, Brevoort House, Chicago. T. C. LELAND, Sec. N. L. L.

WE recently noticed, with some trembling of conscience, the efforts of the Right Rev. Bishop Wingfield, of Benecia, to raise a fund for the conversion of the Jews. The bishop is well and honorably known in California, and we hope the same thing may be said of him in heaven—when he gets there. He is venerable in years and, we trust, in piety. His life is consecrated to the salvation of his fellow-man and especially to his Jewish fellow-man—if he can only raise the coin for his conversion. This is a noble ambition of the bishop, but, alas! it is a mercenary one. Why cannot the bishop convert the Jews without begging money of the Christians? You cannot convert the Jews by showering money upon them. They hav no love for money; you know to them it is really "the root of all evil"—in a horn. The bishop is gravely mistaken if he thinks he can convert a single Jew through the influence of "filthy lucre." The reverend gentleman might be successful in giving a Jew a free pass to heaven or a season ticket to the opera, which is about the same thing, but a check or draft on the Bank of California for $100,000 would be spurned if the condition were that the Jew should change—the color of his skin. We hav this to say to the venerable bishop: If he collects any coin from dupes and can spare it he had better apply the sum total to the reformation of the 447 Christian ministers who hav fallen from grace. If he wishes the particulars regarding these saintly shepherds he can get them in detail from M. E. Billings, who has published a book of their sins. The author of the book says that his collection is by no means complete, but he has already enough, in our opinion, to call for any spare change Bishop Wingfield may hav for the conversion of the Jews.—*Jewish Times.*

(*Continued from page* 617.)

the thing had been rather common for a thousand years or more before his debut in the world, and a small number of cases are said to have taken place since. The Chinese demi-god Yu is said to have been begotten upon a human virgin by divinity in person; Christna had the same origin, the god Vishnu having a private and very interesting interview with Christna's virgin mother Devanaguy; Genghis Khan has a similar story told of him; Buddha was begotten of the virgin Maia by a ray from heaven, which, of course, could have been no less than God himself; Rama was another divinely-begotten son of Vishnu, and he came as a mediator or an atoner for the wickedness of men; and so far as old Jupiter is concerned, he far excelled, and at a much earlier date, the exploits of the Jewish Yahweh in the matter of begetting children on the persons of young and pretty females of the earth; among the sons of old Jove may be named Mercury, Esculapius, Hercules, Bacchus, Castor, Pollux, Perseus, etc., and quite a goodly portion of these were begotten by him on the persons of young ladies for whom he took a burning fancy. Of the mythologies of the begetting of demigods I need not now speak, as it would swell my letter to very full proportions; but I will mention Plato of Greece, a great writer and thinker, who lived nearly 500 B. C.; Spensippus, the son of Plato's sister, and Elarchus the sophist; and Amaxilides, in the second book of his philosophy, affirms as to the begetting of Plato, that his mother Perictione, having connection with the shadow of Apollo, conceived, and thus was enabled to bring into the world him who proved to be the prince of philosophers. No Christian ought to doubt this remarkable begetting of Plato, for Plato really lived; he himself wrote most excellent works, and his beautiful morals and teachings which have been handed down to us, and the story of his miraculous paternity is at least three times as well proved as that of Jesus, of whose very existence there is the gravest doubt, and of whose divine paternity we have the statement of an unknown person that the old man Joseph, the carpenter, discovered it; but this unknown person did not write it till more than a hundred and fifty years after Joseph was dead, and long after everybody else had passed away who lived at the time.

[TO BE CONTINUED.]

What I Don't Believe.

PART II.—NO 51.

560. I don't believe that the book of Judges was written by either of the judges who ruled over Israel, or by any one who lived at the time. It is clearly anonymous and unauthentic. In the first chapter it speaks of Jerusalem and the Israelites dwelling there, when it was not taken by the Israelites till the time of David, some three hundred years later, nor was it called Jerusalem until after it was occupied by the Jews. Before that it was called Jebus or Jebusi. This is proof conclusive that the book was not written till after the time of David.

561. I no more believe that the two books of Samuel were written by him whose name they bear, and for the same reason—they mention events which could not have occurred till after Samuel's death. For instance, the account of his being raised from the dead by the Witch of Endor could hardly have been written by him any more than the account of the death and burial of Moses could have been written by Moses. Men are not apt to do so much writing after they are dead and buried. The second book of Samuel gives accounts of events up to the close of the reign of David, who outlived Samuel some forty years. No one is justified in thinking Samuel a smart enough man to write up what took place after he had moldered into dust.

562. I don't believe anybody knows who wrote the two books of Kings, or that there is the slightest proof that they were written by inspiration. They are entirely made up of narratives which any person of moderate ability could write in they were familiar with the transpiration of the events, or which they could easily imagine were it necessary to draw upon the imagination for the sake of a startling recital. The second book ends with the Babylonian captivity, and it is thought by good judges that the books were not written till the Babylonian captivity or afterward, as probably was the case with the larger share of the books of the Old Testament. It is highly probable that very few of them, save the older prophecies, were in existence when the Israelites were taken away captive to Babylon.

563. I don't believe any person knows who wrote the Chronicles, or that they were penned by an inspired writer. Neither does anybody know *when* they were written. Some excellent judges think they were not written till 250 B.C., which is very probably the case. They go over much the same ground as the two books of Kings, leaving many statements in those books, and containing some extravagant ones not in the others. They contain many highly improbable statements, and add nothing to help the reliability of the books of the Kings; in fact, they are without value.

564. I do not believe the books of Ezra and Nehemiah to be any more reliable or any more inspired than the Chronicles. They are indeed supposed to have been written by the same hand. In fact, the last two verses of Chronicles and the first three of Ezra are the same. There is a confusion between them and amongst them that is hard to reconcile with a divine origin. It is not at all likely that they were written before 250 or 300 years before our era, and not till about as many years had elapsed from the time the events named occurred. There are some discrepancies between the books of Ezra and Nehemiah well enough to notice. They agree that twelve thousand Israelites returned from Babylon to Jerusalem, but in adding up the items to make the sum total Ezra's only amounts to 29,818—12,542 less than the number claimed, while Nehemiah's items make 31,089, or only 11,271 out of the way. Such incorrectness will hardly answer to attribute to a God of infinite truth and perfection,

565. I do not deny that the little book of Ruth, which we passed by, is a very pretty little love-story—told just tolerably well—about a Moabitish girl who was in love with her cousin Boaz, and about her slyly crawling into bed with him after dark and leaving before daylight in the morning. The story was not written till several hundred years after the time when the event is located, and as it narrates an amorous circumstance, similar to what has occurred thousands of times in the world, it does not seem to be necessary for a person to be inspired to write it; and what necessity there was for placing it in the Hebrew canon it is hard to decide.

566. The book of Esther is still more objectionable, being little more than a story of the prostitution of a Jewish maiden to the passions of a drunken king, who put away his wife because she had the good sense to be disgusted at his shameful conduct and to refuse to be made a foolish show of in a drunken debauch. Dr. Davidson showed his good sense in deciding that the book is unfit to have a place in the Jewish canon. It is unquestionably the merest fiction, and was probably written in Persia some 250 years before our era. I cannot think it just to send persons to an endless hell for not being able to think Esther was a strictly virtuous woman, or that the book of her doings is the inspired word of heaven.

567. I don't believe that the book of Job was written by a Hebrew, or that it was necessarily penned by a hand directed by heaven. True, it is one of the grandest and sublimest books between the lids of the Bible, but that does not prove that it was inspired by the God of the Jews, nor that it is not a drama or poem which a man of talent would be capable of penning. In incidents, names of places, and persons it has no connection with any other part of the Bible. It is a series of dialogues purporting to have been held between God and five other persons. The drama opens by God and Satan holding a conversation and entering into a compact to trouble and greatly annoy a good and just man by the name of Job, and the way in which the poor man was shamefully used, both in person and property, stamps the whole transaction as the most shabby and discreditable one which god or devil was ever engaged in. It was certainly unhandsome in God to turn over so just a man to the sport and cruelties of his worst enemy, and it assuredly was the worst act ever charged upon the devil that he should show such cruelty and injustice. Some amends are attempted to be made by God or the devil, or both in concert, after tormenting and afflicting poor Job to within an inch of his life, in bestowing upon him a double quantity of all the treasures he had before possessed and other seven sons and three daughters, 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 she asses. This is the only instance where Satan is introduced in the Old Testament, and that he is here merely a fictitious character is quite clear. The first and last parts of the drama are thought to have been added to the main story after being written, as was also the part played by Elihu. But one thing is very certain; no one knows by whom it was written, when it was written, where it was written, or why it was written. It is probably just about as much entitled to the claim of being divinely inspired as the productions of such writers as Dean Swift, Defoe, and Charles Dickens.

568. I do not believe it is correct to ascribe the book of Psalms to bloody King David, but that it is true that but a small portion of them were written in his time. They are a collection of religious songs by different authors, very much as songs of various kinds are in our own times. They were undoubtedly a collection made up of different dates, varying from five hundred to one thousand years, the earliest from the latest. Some of them are vindictive and malicious enough to be David's, as they might have been written by a Nero or a Charlemagne, but it is quite presumable that David was too much engaged in his forays, freebooting expeditions, wars, massacres, and slaughterings, as well as with his many wives and concubines, the getting of other men's wives, and all that, to take up his time in writing pious songs. The avocations are too dissimilar for me to believe they could all have been performed by one and the same person. Kuenen, the learned German Bible scholar, sensibly says, "We cannot safely predicate a single psalm that was written by David, and the chances are that not a single one was written by him." In this position Chadwick fully agrees with him, and says the conclusion is a thousand times more reasonable than the opposite. Twelve of the Psalms are ascribed to Asaph, eleven to the sons of Korah, two to Solomon, and one to Moses. Had they been ascribed to fucius, Buddha, Apollo, or Thomas a Kempis it would have been just as correct. There are no proofs that the credits are in the slightest degree correct. The 137th Psalm, which speaks of the captivity in Babylon, assuredly could not have been written by David, unless like Moses, Joshua, and Samuel, he was able to describe what took place long after his death. The ablest critics think that a considerable portion of them were written as late as the time of the Maccabees, 150 B. C. Some of the Psalms have been broken in two, some made up of fragments, and some have been perverted from the purpose for which they were originally designed. The fourteenth Psalm is a duplicate of the fifty-third, and parts of various psalms appear in various others. It is preposterous to suppose that the infinite creator of the universe had aught to do with them.

569. There is no proof that the book of Proverbs was written by Solomon, or that it was directed by the infinite one any more than the proverbs of the Turks, the Spaniards, or those which appeared in poor Richard's almanac. There is a bare possibility that Solomon may have been the author of some of them, but it is only a possibility, and the probabilities are in the other direction. Who can believe that a sensual libertine with his seven hundred wives and three hundred concubines would have spent any portion of his time in writing homilies on purity, chastity, and morality, as the first nine chapters are? Who could imagine that such a man as Solomon would write enjoining others to sexual continence? The chapters x to xxii are made up from fragments from different sources, and others, again, make up to chapter xxx. The latter chapter begins: "The words of Agur, the son of Jakeh." Whether Agur was Jew or Gentile does not appear, but it is quite safe to conclude he was the latter, as those names are not mentioned by any other writer in the Bible. The last chapter begins with, "The words of King Lemuel, the prophecy that his mother taught him." As the Israelites never had a king Lemuel, the only conclusion to be arrived at is that the chapter under consideration is of Gentile origin, as is doubtless a large share of the collection. They were probably not collected till after the return from Babylon, and are the gatherings from various nations and times, the same as with our proverbs and "old saws" of our own time. It is quite unnecessary to attribute them to the lecherous Solomon, or to the dictation of the God of infinite wisdom.

570. I cannot think there is much more probability of Solomon having been the author of Ecclesiastes than of the Proverbs. They are a set of gloomy, sad thoughts probably written by some unknown person who wished to obtain a reputation for his production by giving the name of a distinguished character to them like Solomon; the same has been done in thousands of instances since and probably before. It is hardly reasonable to suppose that Solomon would have written of himself in this way, "I, the preacher, was king over Jerusalem," unless it was written after he had died. And was it a mark of wisdom in him to say, "I have gotten more wisdom than all that were before me?" It would rather be a mark of vanity. The person who thus wrote and wished to have it pass as the words of Solomon played his part badly. There is some diversity of opinion as to the period when the book under consideration was written; Ewald and Davidson say 325 B. C., or seven hundred years after Solomon ascended the throne of Israel. Kuenen, Oort, and others make it a century later, or 225 B. C., 800 years after the time of Solomon. The very least that can be said is that it was not written by Solomon, and whoever the writer was there is no possible way of knowing. Probably it was some misanthropic priest who wished to honor his questionable production with the name of a great king.

571. I do not believe that what is called the Song of Solomon, or Canticles, is any more the writings of Solomon than the two books just considered. It is an amorous oriental drama or poem, and has about as much connection with Hebrew scriptures as would one of the fairy tales of the Arabian Nights Entertainment. The supposition that it had any reference to Christ and the church, as the translaters took the liberty to insinuate, is most preposterous.

572. We now come to the Prophecies, sixteen in number. They are probably less apocryphal than any others of the books of the Old Testament, for some of them are believed to have been written by the persons whose names they bear. Isaiah, however, was written by two or more persons, and at periods of two hundred years or more apart, and herein is portrayed the carelessness that is evinced in the compilation of the Hebrew canon; the writings of different persons not living within two hundred years of each other are thrown together and called the writings of one man, and he under the immediate direction of heaven; and this is the way in which God's word has been fixed up for him. The fore part of the book was written long before the captivity took place. The chronological arrangements of the book is also at fault. While it stauds first in order, it should have been fourth. The style of Isaiah is grander and more elevated than the other prophets, but he is often very incoherent, wild, discordant, and erratic, and often without sense or meaning. The prophets were evidently much less thought of before the era of Christianity than since. Isaiah and Jeremiah are the only two out of the sixteen mentioned by the writers of Kings and Chronicles. Had they been considered of much consequence their names at least would have been mentioned. The chronology, as given in the marginal notes of the Bible, claims that it was written 712 B. C., but the following passage: "Thus saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid; thus saith the Lord to his anointed to Cyrus, whose right hand I have holden to subdue nations before him, and I will loose the loins of kings to open before him the two paved gates, and the gates shall not be shut; I will go before thee," etc., could not have been written till after the captivity, when the Jews were under the power of Cyrus, and it was desired that Jerusalem and the temple be rebuilt. To pretend that the original Isaiah wrote those words is the sheerest nonsense and imposition. The later Isaiah, who wrote nearly half the book as it is called, is by the critics called the Great Unknown, or the Deutro-Isaiah, and who lived nearly two hundred years later than the older Isaiah. Both

the Isaiahs may have had a fondness for predicting future events, but they were not extremely successful in their hits. Those passages which are held to refer to the coming of Jesus, or the Messiah, do not, upon examination, make the claim good. I do not believe that one of them points to Jesus with any accuracy. Most of the predictions of a coming Messiah are by the Deutro, or false Isaiah, and are not Messianic at all. It is the true Israel that is described—those Jews who, during their captivity, were faithful to their religion. A vast amount of deception and absolute falsehood has been used in connection with the prophecies attributed to Isaiah.

[TO BE CONTINUED.]

Letters from Friends.

SALAMANCA, N. Y., Sept. 16, 1881.

EDITOR TRUTH SEEKER: The most important lesson that Liberals hav to learn is to agree to disagree upon many questions that are very closely connected with the fundamental principles that they all profess. When they hav thoroughly learned this lesson they will be prepared to revolutionize the world. They cannot succeed without organization, and they cannot perfect a great organization without compromise. And that word "compromise" will throw almost any ordinary radical into convulsions.

There are a few things upon which Liberals of all shades agree in this country.

First, they agree that ignorance and superstition are the bane of the world, and what humanity needs most is freedom, light, and knowledge.

Second, they agree that there should be an entire separation of the state and what is known as the church or religious institutions.

I hav never come across a person who professed to be a Liberal who would not readily assent to these two propositions. But when you get beyond these statements, and take up questions closely connected with them, you will find an honest difference of opinion existing. Now from the first my idea has been that we organize on these two or three statements upon which there is no disagreement, and cordially allow members to disagree upon the minor questions. And I can't understand how we can perfect a great, powerful organization in any other manner.

When the Syracuse Liberal League Congress was called Mr. Abbot laid down a certain platform known as "the modification of the Comstock laws," and declared that unless that platform was adopted he would withdraw or would not hold office in the League.

Although before that time I had been a great admirer of Mr. Abbot, I could not go with him in the course he took. I said such a platiorm would be unjust to those members who honestly believed the laws should be repealed. My position was that both parties should be allowed to hold to their own special opinions on that subject and kindly work together.

At Chicago last year the "total repealers" insisted on putting their peculiar views into the platform. Col. Ingersoll and others asserted that if the total repeal of the Comstock laws was made the platform of the League they could not remain in it and would be compelled to withdraw. I felt then, and I think now, that the passage of these resolutions was unjust to the friends of state secularization who were not for repeal, and I felt it my duty to withdraw from the League and leave with the minority.

The next Liberal League Congress is to meet in Chicago in a few days, and I can't giv up the idea but what such wise action may be taken there that all friends of state secularization may unite in the National Liberal League organization. But from indications that hav appeared recently, since the Hornellsville Convention, I fear there are a few Liberals who are determined not to work with the National Liberal League unless the League will come entirely to their position. I was in hopes we might all unite on the platform adopted by the Freethinkers' Convention in 1878. I think myself in that platform the "repealers" hav a little the advantage, but as they appear to be in the majority it may be best that it is so.

One party demands that the Comstock laws be "repealed," while the other party demands that these laws be only "modified." I think if the present platform could be changed so as to read "that we demand that the Comstock laws be repealed or radically modified, to the end that the liberty of speech and of the press be preserved," it ought to satisfy both parties.

But if it be impossible to wholly unite all the Liberals of this country in one great, grand organization, then let every party and division work on in their own way without warring with the other divisions.

There is no party in the Liberal ranks but can accomplish great good in their own way. If Col. Ingersoll has come to the conclusion that he cannot unite with any of the various Liberal parties or societies, then let him go forward alone in the magnificent work he has been doing for years—educating the great body of the people into the philosophy of Liberalism. Every Liberal in the world is proud to know that we hav such an eloquent advocate for our cause as Col. Robert G. Ingersoll.

If the Free Religionists do not see their way clear to unite with other Liberals in the great work we are interested in, then let us all bid them good cheer in the splendid work they are accomplishing with their acknowledged culture and ability for Freethought.

If some of our Spiritual friends think they hav a special work to do that requires them to stand aloof from Liberal organizations of secular or Freethought character, then let them do so, and let us all gratefully admit the good work this large and intelligent body of Liberals has done in liberating people from the thraldom of orthodoxy. And if it must be that "modifiers" and "repealers" cannot work together in the same organization, then let them work apart in friendship. Last fall I was in hopes that those known as "modifiers" would succeed in perfecting an organization at the Grand Pacific in Chicago, for it then seemed that there was need of two organizations, and there certainly was work enough for each.

And may I be permitted to say that we could advance our cause much faster by giving material aid to our Liberal press than we can by finding fault with it. There is a variety of Liberal papers, and not one but what is doing good. Let every Liberal aid the paper he likes best, and, if I may be allowed to trespass on very dangerous grounds, I would say that our Liberal editors can accomplish much more for Liberalism by fighting our common enemy than by fighting one another. And above all, friends, if we cannot hav everything our own way let us not get disgusted and giv up the good work. The worst charge that I can bring against Mr. Francis E. Abbot, who a few years ago was the earnest leader of the Liberal League movement, is that when he could not hav his own way he retired from service. I never had such faith in any one man as I had in Mr. Abbot, but I learn with regret that he had not that very requisit characteristic for a good warrior—the capacity to bear defeat with resignation and turn it into a victory for the cause. Friends everywhere, let us cease our domestic bickerings; learn to tolerate each other's peculiar views, close up our ranks, and march on to victory.

H. L. GREEN.

PORTLAND, OR., Sept. 9, 1881.

MR. EDITOR: I am on the warpath in this great northwest spreading the gospel of nature. The country is alive with the great railroad boom which has reached this far-off land at last. Hav spoken from four to six nights at Walla Walla, Dayton, Waisburg, Milton, Pendleton, The Dalles, and am now giving a course of six lectures at Portland. The Liberals hav a fine society here under the direction of C. Beal, a prominent lawyer of this city, and it promises to be permanent. They hav $20,000 subscribed toward the building of a fine hall, to cost $30,000. God speed the Portland Liberals in the good work.

I spoke three nights at Hepner, a small town sixty-three miles from The Dalles, in eastern Oregon, in the midst of the great sheep county. There had never been a Liberal lecture, and, so far as I could ascertain, not a Liberal paper or Infidel book, in the town. The Christian pagans had it all their own way. We turned loose the Gattling-gun three nights, and when we came to bag the game we found we had made a host of friends, and, what is better for the cause, received six subscribers for THE TRUTH SEEKER, with back numbers, if any, containing Bennett's trip letters round the world.

I go from here to Dallas, Salem, Scio, Albany, Brownsville, Eugene, Roseburg, Jacksonville, Ashland, Red Bluff, Checo, to San Jose, my home, where I hope to be once more in November. I hope the Liberals at the above points will pick their flints and get ready for a short season of labor, not prayer, when I reach them. Those who win must work.

Yours truly, J. L. YORK.

CRAB ORCHARD, NEB., Sep. 7, 1881.

DEAR TRUTH SEEKER: While thousands of other old soldiers are going to the capital of Nebrasks to attend the reunion, where they expect to hav a grand, good time, and spend their surplus cash for truck, trinkets, and trash, I remain at home and write you this letter, inclosing money order for six dollars and a half—my surplus cash—five of which is to help the grand old editor swing around the circle for the mutual good of all, and the remainder is to pay for THE TRUTH SEEKER to Jan. 1, 1882. In doing this, however, a selfish motiv may be lurking at the bottom, as I expect shortly to receive in return "a thing of beauty and a joy forever," and as time passes its loveliness increases, and just here is where my pleasure is expected to come in.

For twenty years I hav been in the minority, on the side of truth, and it does not require any great stretch of imagination to perceive the ups and downs of an isolated Freethinker in this truly Christian country, but truth is mighty, and although it has been incessantly contending from the most remote ages against a great and diametrically opposit power, it will finally prevail over error. The long duration of this struggle has been marked by alternations of success at times when circumstances seemed very unfavorable. Truth has risen like a victorious chief, proclaiming to the rejoicing millions its triumph over its fallen foe by flinging to the breeze its glorious banner. Civilization and truth go hand in hand, and thus is strength, rigor, earnestness, efficiency imparted to the progress of improvement.

Whatever structure we may erect, to be substantial, worthy of our admiration and respect, must hav truth for its foundation.

Error has left its corroding and subverting imprint on the records of the past, giving melancholy evidence of its triumph in the destruction of thrones, powers, principalities, and republics, with only a few shattered columns as the silent remains of their pride and glory. But let us turn from the contemplation of these unpleasant scenes to some brighter theme which truth inspired and which is still cherished for its beneficial results. Galileo stood alone in the seventeenth century, rejecting the sophistry of ancient philosophers and conclusivly demonstrating the revolution of the earth with other planets around the sun. Political and religious prejudices had till then clustered around the Ptolemaic system of philosophy, and to reject this ancient doctrin was heresy, those who dared to maintain new doctrins being subjected to inquisitorial torment and death, but Galileo felt the force of this great fact within his brain, and notwithstanding his forced recantation, which had been wrung from him with torture, he was constrained to say, "And yet it moves." There hav been many recurring successes in science, politics, and the moral elevation of mankind since that time, each giving new impulse to the evolutionary march of civilization, and new victories are being continually ascribed to the glorious banner of truth.

Our own government has not yet recovered from the sad effects of the conflict between truth and error, truth having gained one of her grandest victories in the abolition of negro slgvery. There are still other victories to come—the emancipation of woman, and the emancipation of the human mind.

Evolution is written on the grand march of events, and THE TRUTH SEEKER is its grand coadjutor.

W. GOLDSMITH STONE.

MOUNTAIN VIEW, CAL., Aug. 31, 1881.

FRIEND BENNETT: Inclosed find eight dollars—five for the "Round-the-World" fund, one dollar and a half for "What I Don't Believe, What I Do Believe, Why, and Wherefore," and the balance for THE TRUTH SEEKER for six months. Yours, DAVID JENKINS.

MILLSTON, WIS., Aug. 23, 1881.

MR. EDITOR: I am behind with my mite, but better late than never. I hav got you one name for your books, for which you will find inclosed $5, from my young brother James J. Pierce, which you will send to his address. I must hav the books too, but will hav to wait awhile before sending in the "V." Sent me some posters, and I will try to get some new subscribers. Wishing you a pleasant journey and a safe return, I remain, MRS. JOHN DOTY.

RICHLAND, MICH., Sept. 12, 1881.

DEAR TRUTH SEEKER: I was somewhat pained to see in your valuable paper of Aug. 27th the article signed T. Winter, in which he rants against a large class of the readers of THE TRUTH SEEKER with the same spirit of intolerance and bigotry that marks the most orthodox believer. Now, sir, I am a Spiritualist. I hav investigated the subject for more than thirty years, from before the first tiny rap was heard in Hydeville up to the almost perfect materialization of the present day, and now, sir, after all this thought and study, I find myself one of the worst of lunatics and fools which Mr. Winter claims the thanks of all honest men in exposing.

Let us analyze his article somewhat. He starts out by congratulating you upon bringing thousands up out of the slough of superstition to the side of Freethought and at the same time denies me the right and respect due a Freethinker. He says there is no proof that a single life has ever survived the wreck of death. How does he know? Has he proved all things? Has he investigated until there is nothing more to be learned? Is he prepared to say that he possesses all knowledge, and thousands of earnest, candid men and women are fools? Why is his statement that mankind do not liv after leaving this state of existence entitled to more credit than my statement that they do, without he givs us the proof? and he offers us nothing of the kind.

Now, he claims to be the champion Materialist. Well, if Materialism leads one to the hight of impudence and self-conceit manifested in his article, I want none of it. I want to be able to respect the belief and opinion of every honest truth seeker. He says that faith in things non-provable is the faith of fools. Now, sir, he must prove that there is no hereafter for mankind or he stands a self-convicted fool as well as an ignorant, self-conceited bigot. Ignorant when he calls us supernaturalists, self-conceited when he claims to know more than thousands of earnest, honest believers in the Spiritual faith; bigoted as the most intolerant "believe as I do or be damned" orthodox Christian, when he calls another a lunatic or fool for believing different from his high mightiness. Come, Mr. Winter, prove it, and thousands will indeed bless you, or you must stand self-convicted as above.

With love and respect for all humble, honest seekers after knowledge, and especial regard for you and your whole family of truth seekers, with envy and malice toward none, I beg leave to sign myself (if one of the worst of frauds), an earnest, honest truth seeker.

WILLIAM S. LOGAN.

Knowledge of the Unknown.

There is a problem I hav tried to solve
By patient thought, by long research, by guess;
Yet all the more that problem I revolve,
Of its solution still I know the less.

Whence do we come, and whither do we go?
What falls to earth? what soars to reach the sky?
What of ourselvs do any of us know,
Except that we are born, and liv, and die?

What is the meaning of eternity?
Backward and forward is it just the same?
Are we drawn on and on unerringly,
Or sent on to that unknown from which we came?

No answer to such questions can I find
In all the systems that the wise essay;
And when I try to cope with them my mind
Falls back upon itself, and turns away.

And yet I hav a knowledge quite sublime,
A knowledge that I hold without a fear;
That I shall solve the problem in good time,
And day by day that time is drawing near.

Then I, without an effort that is mine,
Inevitably, sure as fated death,
Shall know if I am human or divine,
And if my being ceases with my breath.

Then I, when all things fleshly part and fail,
Shall put the unknown future to the touch,
Shall look, if I can look, beyond the veil,
And evermore know nothing, or know much.

—*Edward Willett.*

Lines on the Death of Edward John Trelawny.

Last high star of the years whose thunder
Still men's listening remembrance hears,
Last light left of our father's years,
Watched with honor and hailed with wonder,
Thee, too, hav the years borne under,
Thou, too, then hast regained thy peers.

Wings that warred with the winds of morning,
Storm-winds rocking the red great dawn,
Close at last, and a film is drawn
Over the eyes of the storm-bird, scorning
Now no longer the loud wind's warning,
Waves that threaten or waves that fawn.

Peers were none of thee left us living,
Peers of theirs we shall see no more.
Eight years over the full fourscore
Knew thee; now shalt thou sleep, forgiving
All griefs past of the wild world's giving,
Moored at last on the stormless shore.

World-wide liberty's lifelong lover,
Lover no less of the strength of song,
Sea king, swordsman, hater of wrong,
Over thy dust that the dust shall cover
Comes my song as a bird to hover,
Borne of its will as of wings along.

Cherished of thee were this brief song's brothers
Now that follows them, cherishing thee,
Over the tides and the tideless sea
Soft as a smile of the earth our mother's
Flies it faster than all those others,
First of the troop at thy tomb to be.

Memories of Greece and the mountain's hollow
Guarded alone of thy loyal sword,
Hold thy name for our hearts in ward;
Yet more fain are our hearts to follow
One way now with the southward swallow
Back to the grave of the man their lord.

Heart of hearts, art thou moved not hearing
Surely, if hearts of the dead may hear,
Whose true heart it is now draws near?
Surely the sense of it thrills thee, cheering
Darkness and death with the news now nearing—
Shelley, Trelawny rejoins thee here.

—*A. C. Swinburne in the Athenæum.*

A Scottish Clergyman.

[Suggested by Dr. Cunningham's speech in the General Assembly of the Church of Scotland on "An Educated Ministry."]

My name is Tonald Shaw, and I come from Lochinva,
For my knowledge of ta Greek well known in Embro College;
I am Tonald Shaw, B. D., and ta good Professor B.
Said no student could excel Tonald Shaw in general knowledge.

I've been licensed for three years, and begin to hav my fears
That I've wasted too much time on my college education;
For ta people nowadays chose ta candidate who brays
Like Balaam's ass or roars like ta genuin bulls of Bashan.

My cousin, Shon McCall, who never knew Greek at all,
Was called ta other day to ta parish of Glenheather;
For Shon thumps ta Bible well, and dwells largely upon hell
As ta verra hottest place in ta verra coldest weather.

Though Shon knew no Greek at all when a student at ta hall,
Shon could put ta heavy stone and could throw ta heavy hammer;
He could play ta pipes and sing, and could tance ta Highland fling,
But he was an awful dunce at ta Greek and Hebrew grammar.

I was asked to preach one day in ta parish of Glenstrae,
And I preached a fine discourse, and I made a good impression;
And I thought my chances sure until Dominie McClure
Said Tonald Shaw had doubts about ta Westminster Confession;

That ta great Professor Smuth, who said Moses was a muth,
Thought Tonald would be sure to make a splendid reputation;
That ta learned Doctor Grieff, of all heretics ta chief,
Said, "Shame that Tonald Shaw should not hav a congregation."

So they thought I was not sound, and when election day came round
They chose Shon Grant, who wore ta spotless tie and collar;
Though ta factor of ta laird to ta tenantry declared
They should vote tor Tonald Shaw, ta shentleman and scholar.

But Macleod of Balmaquhair said he did not like long hair,
That I did not preach at all, but pehaved like a play-actor;
And his daughter and his wife said that not in all their life
Had they heard a man like Grant, and they wushed to spite ta factor.

They should all deplore ta day they took patronage away
From ta men of common sense and ta men of education;
But they wushed to dish ta Frees and confound ta great U. P.'s,
And they dished poor Tonald Shaw and ta Zion of ta nation.

For I'm not so verra sure that our Zion is more pure
Than it wass in ta old times when ta patron chose ta pastor;
What a shame that Tonald Shaw should herd sheep in Lochinva;
To lose such men as Tonald is a national disaster.

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Gems of Thought.

IT is impossible for any one to conceive of an "intelligent and omnipotent agency." If I were asked if I believed any being exists that is all head and no body, I should say *no*, for we cannot conceive of a being that could exist that was *all head* Omnipotence is just as impossible to our minds as would be a living head and no body. A power or agency that could do all things could controvert every known law of the universe. It could turn the earth backward in its revolution without disturbing a single molecule of its entire substance and appurtenances. It could make fire freeze us and water turn to liquid honey. It could cause trees to grow in mid air, and elephants to climb in their branches. *Omnipotence* is just as ridiculous a conception as one could well imagin, and the wonder to me is that so many still insist that it is a possible being.—*Elmina D. Slenker.*

THE will is father to the deed, but the thought and sentiment are father and mother of the will. Nothing seems more important than a thought; it has neither hands nor feet, but nothing proves so powerful. The thought turns out a thing; its vice or virtue becomes manners, habits, laws, institutions; the abstraction becomes concrete; the most universal proportion is the most particular; and, in the end, it is the abstract thinker who is the most practical man and sets mills a-running and ships to sail.—*Theodore Parker.*

THE last resort a man has recourse to, in the conduct of himself, is his understanding; for though we distinguish the faculties of the mind, and giv the supreme command to will, as to an agent, yet the truth is the man who is the agent determins himself to this or that voluntary action, upon some precedent knowledge, or appearance of knowledge, in the understanding.—*John Locke.*

THERE can be no doubt that acting upon a predeterminate profession of faith, long kept up, in connection with fear and aversion in regard to what contradicts the factitious creed is in many cases eventually productiv of belief, and in this way the will does really mold the understanding. Religious faith is a standing crusade against reason.—*N. Ramsay Waters.*

SCIENCE worships truth alone; her steady gaze is fixed upon the real; she never glances aside to follow expediency. Her work is to declare what is; she leaves it to others to say what ought to be. Pure, serene, unwavering science walks through this world of ours; a grand, clear, dry light, illuminating all dark places; revealing, with equal lucidity, beautiful facts and ugly facts. As the rays of the sun fall alike on gorgeous palace and on filthy hovel, on fair and happy faces, and in those ploughed deep with the lines of misery and want, so does the sunlight of science throw clear beams on the glory of nature and illuminate with equal brightness its stains and its dark clots.—*Annie Besant's Christianity and Freethought.*

IT is Lucifer,
The son of mystery;
And since God suffers him to be,
He, too, is God's minister,
And labors for some good
By us not understood.
—*Longfellow's Golden Legend.*

THE seeds are planted and the spring is near.
Ages of blight are but a fleeting frost.
Truth circles into truth. Each mote is dear
To God. No drop of ocean e'er is lost,
No leaf forever dry and tempest-tossed.
Life centers deathless underneath decay,
And no true word or deed can ever pass away.
—*The Church, by C. P. Cranch.*

I NO more expect a reaction in favor of Gotton and old Sareem than a reaction in favor of Thor and Odin. I should think such a reaction almost as much a miracle as that the shadow should go back upon the dial. Revolutions produced by violence are often followed by reactions; the victories of reason once gained are gained for eternity. —*Macaulay.*

CERTAINLY, if the Bible is such a revelation as men claim, it has egregiously failed to answer the purpose for which it was intended, seeing that men, equally able, earnest, and sincere, differ among themselvs radically and hopelessly.—*J. W. Chadwick.*

THE constitution of man is such that for a long time after he has discovered the incorrectness of the ideas prevailing around him, he shrinks from openly emancipating himself from their domination; and, constrained by the force of circumstances, he becomes a hypocrit, publicly applauding what his private judgment condemns.—*J. W. Draper.*

DOTH any man doubt that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds of a number of men poor shrunken things, full of melancholy and indisposition, and unpleasing to themselvs? . . . Truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.—*Bacon's Essays.*

MEN never receive a historical religion upon historical grounds, and only in very rare instances take any pains With the historical argument before becoming believers. Mental habitudes, education, and social circumstances, in the main, determin one's religion. A person first gets his religion and then perhaps looks at the "evidences;" his mind made up and turned away from anything that contradicts them.—*Waters's Through Rome On.*

NOTHING is so easy as to rail; many an old woman is apt in it.—*Homer.*

WHEREUNTO is money good?
Who has it not wants hardihood;
Who has it, has much trouble and care,
Who once has had it, has despair.
—*Longfellow's Poetic Aphorisms.*

Odds and Ends.

BE content with your lot, especially if it's a corner one.

NATURE keeps the ocean tide, and that is why it does not run away like a river.

THE confidential clerk now takes his vacation to giv his employer a chance to look over his books.

NEXT to money i think a man kan git more out ov the world with politeness than enything else.—*Josh Billings.*

A RHODE ISLAND man called a neighbor a "lantern-jawed cockroach." A suit for slander resulted, and the jury returned as follows: "Not guilty on lantern-jawed, but way off on cockroach, and we find damages in the sum of three cents.

MR. L. W. MASON has remodeled the Japanese musical scale, adding three notes to it. Think of the horrid possibilities of a similar addition to our musical scale, and then let your heart go out in sympathy to these poorly-treated brown men of the outraged orient! It is said that even the youngest pupils in Japan "now sing as correctly as Boston children of the same ages." Come to think of it, we hav no desire to go to Japan.

FOND friendship tried vainly to cheer her,
To stop up the tears that fast fell;
And she clasped her daughter still nearer,
And in agony uttered farewell!

The groom with his bride has departed,
To journey far off in strange lands,
And the mother cries out, broken-hearted:
"Well! I'm glad that girl's off of my hands."

SHE said he had a flattering tongue,
As to his arms she fondly clongue,
And love's sweet roundelay he songue.

For that, said he, my love, I guess
You cannot, cannot love me luess;
Giv me the little hand I pruess!

'Tis thine, she said, with glance oblique,
While blushing roses dyed her chique—
The twain will be made one next wique.
—*Somerville Journal.*

MAUD'S ANSWER.

Come out of the garden, Tom,
'Fore a big brickbat is thrown;
Come out of the garden, Tom,
I'm here on the fence, alone;
And cast-off shoes are wafted abroad,
And the musk of hoses blown.

For a frantic boarder's astir
(And there's blood in his frenzied eye);
Beginning to loosen that brindle cur,
O Tom! I shall faint, I shall die;
Shall faint in my fear of that dreadful cur,
Shall faint in my fear, or fly.

From the next-door window a lodger has poked
The barrel of a blunderbuss;
Come, Tommy, let's go! Don't think I've joked;
The deacon up-stairs has cussed;
The cook, in her attic, has grumbled, has croaked;
O Tom! lets fly, let's dust!

There has fallen a bootjack, dear,
And a cuspador here by the gate;
He is coming! He'll soon be here—
The man with the hairless pate.
Let us leave! Let us go! it is queer
How thus you can trifle with fate.

He is coming, O Tom, my sweet,
With a noiseless, crafty tread;
Let us leave! Oh, let us retreat,
Till the monster goes back to bed.
Let us fly! Oh, let us retreat!
Let us wait on the roof of the shed.

"THIS is the porterhouse, is it?" asked the sad passenger sitting at the corner table in the restaurant.

"Yes, sir," said the waiter, with the weary air of a man who was tired of having to tell the same lie a thousand times a day, "porterhouse steak, sir, same as you ordered, sir."

"Do you cut porterhouse steak from between the horns this year?" asked the sad passenger, with the intonation of a man who wanted to know.

"I do," said the waiter.

"It seemed to be a trifle tenderer last year," the sad passenger went on, with the air of a tired man indulging in pleasant reminisences of the past, "but I remember now; it was cut a trifle lower down then. Last year you cut your porterhouse steaks from the curl in the forehead, and the sirloins from the shin. But I think this comes from between the horns. I used to liv in a boarding-house where they cut the porterhouse between the horns, and this one reminds me of them. Animal dead this steak came from?"

"Dead," echoed the astonished waiter; "course, sir. He was butchered sir."

"Butchered to make a Roman holiday," sighed the sad passenger. "He would be more likely to make a Roman swear. Well, it was time it was killed. He hadn't many more years to liv on this earth. Ah, here is the brass tip from one of his horns. Dropped into the steak no doubt while you were slicing it off. What do you do with these steaks when the guests are through with them?"

The waiter looked puzzled. "Why, sir," he said, "they ain't nothing left of 'em, sir."

"Possible?" said the sad passenger; "what becomes of them?" The waiter looked nervous.

"What?" he said; "the customers eat them up." The sad passenger looked up with an air of interest.

"Incredible," he exclaimed; "cannot accept your word without proof. They may hide them under their chairs or secrete them in their napkins, or they may carry them away in their pockets to throw at burglars, but I cannot believe they eat them. Here, let me see one of them eat this and I will believe you. Trust me, good waiter, I—"

But the waiter pointed to a placard inscribed: "Positivly no trust," and went to the cashier's desk to tell the boss to look out for that man at the corner table, as he didn't seem to be satisfied with his steak and had asked for trust.—*Burlington Hawkeye.*

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Notes and Clippings.

DR. MAUDSLEY, the eminent English neurologist, says that "the true site, seat, or organ of the mind is the whole body."

THE autograph of Martin Luther was recently sold for $150; that of Melancthon for $56, and that of Voltaire for $2,250.

MR. CHARLES HENRY FOSTER, the well-known Spiritualist medium, has been removed to the insane asylum at Danvers, Mass. Mr. Foster has been ill from typhoid fever, and upon his recovery was bereft of his reason.

AN English journal thinks there is something peculiarly absurd in the announcement of harvest "thanksgiving" services, seeing that instead of being abundant and of good quality, the yield seems likely to be scanty and poor.

A PASSAGE from the prayer of a Cincinnati clergyman, the rest being devoted to a petition for the recovery of the President: "Forever accursed be the hand that committed this foul deed. May endless tortures rack him here and hereafter."

A JOINT convention of Spiritualists and spirits is called at Lynn, Mass., and the former believe that the latter will then make known the place where Thomas Veal, the pirate, hid his treasure. The intention is to devote the money to the propagation of Spiritualism.

BOB INGERSOLL wouldn't hav been flung out of the Capitol building if he had been elected to Congress, as Bradlaugh was out of the House of Commons. None of our members are obliged to believe in God. If they happen to it is simply a streak of luck.—*Free Press.*

LAST Sunday Henry Ward Beecher said: "I hav a right to speak of Guiteau. He once was of us, or, rather, he was among us, but not of us. He sat in our classes; he united with the throng in our sanctuary. I cannot dismiss him without a sense of sorrow and mourning."

THE International Congress will be held in the Hall of Science, London, England, on Sunday, Monday, and Tuesday, September 25th, 26th, and 27th. Most of the leading Freethinkers of England will attend. Mr. Bradlaugh will deliver an address on the Sunday evening. There is likely to be a good muster of Freethinkers from all parts of Europe and America.

THE Salvation Army appears to be in a bad way in England. While a detachment were recently parading the streets in Reading, singing hymns, they were attacked by a mob of two thousand persons, who smashed a number of windows in the Salvation barracks. We will wager that every one in the mob was a Christian, as that is their way of showing disapproval.

THE pastor of St. Mary's Roman Catholic church, Pittsburgh, announces that he will refuse absolution to any parent or guardian who sends children to the public instead of the parochial schools. A member declares that in case of the priest's refusal to spiritually minister to his family in the manner prescribed by the usages of the church, recourse will be had to civil law.

A CHINESE witness in a Philadelphia court, after taking an oath with a particularly loud kiss of the Bible, was asked if he considered himself bound thereby to tell the truth. He complacently answered that the Bible was no more to him than the lawyer's old white hat. The only form of oath that he would respect, he said, was to cut off a chicken's head while repeating certain words in Chinese. A chicken and knife were provided by the opposing counsel, but the judge said that, though inclined to permit the ceremony, he would adjourn the trial for a week to consider the question.

KALLOCH, who has long been troublesome to the Baptists of the Pacific coast, now withdraws from fellowship with them and takes his church and his son Isaac, Jr. An independent church is thus formed. The Baptists make no concealment of their joy at getting rid of the Kallochs and their followers, whom they consider a pestilent set. Kalloch has announced that he will retire from politics, but also announces himself as a candidate for Congress.

THE following requisition, sent by Gov. Jonathan Jennings of Indiana to John C. Calhoun, Secretary of State, has been found among some old records:

Dear, good John C.,
I send to thee
For three great guns and trimmings,
Pray send them to hand,
Or you'll be damned,
By order of Jonathan Jennings,
Governor of Indiana.

A REVEREND gentleman, who resides in the county just across the Ohio river, recently consulted a physician in regard to some malady which troubled him, and was told to take a "sun-bath." He resorted to the woods, and was luxuriating in the warm beams of old Sol, when he was surprised by a party of hunters, and skedaddled out of pure modesty. Thinking him some demented individual, he was run down, captured, and taken before a justice, where the actions of the gentleman of theological proclivities were satisfactorily explained. He will probably migrate to some lone Pacific islet where he can enjoy sun-baths without molestation.

IN LaSalle county, in one of the small towns, they held a prayer-meeting to pray for the President's recovery. An old lady who was present put the following petition to the throne of grace. It is, so far as heard from, the best thing on this subject that has been reported: "O Lord, come down; come forthwith and doctor the President. Lord, don't delay, or you will be too late. O Lord, let thy mercy hover around the hole in the President's back, and cause it to come to a head. Let thy love enter the hole and tussle and wrestle with the pus, Lord. Yes, Lord, wrestle with the pus and bring it forth, all for thy glory. And, Lord, if thy wrath can get around the ball, roll her out, for the redeemer's sake, Amen."

MRS. COOPER, cousin of Col. Robert Ingersoll, and member of a San Francisco Presbyterian church, announced her disbelief of the story of Jonah and the whale. She was adjudged a heretic by the session of the church and expelled. She retaliated by accusing the pastor, the Rev. Mr. Roberts, of bad conduct of various kinds, and particularly of preaching a sermon which was in effect an advertisment of his own business as a life insurance agent. There has been an acrimonious controversy and a trial before the Presbytery, in which Mr. Roberts incidentally accused a reverend brother of "bombast, malignity, and ingratitude," and Mrs. Cooper remarked that she would rather hav her cousin Ingersoll's society in hell than her pastor's in heaven. Mrs. Cooper was pronounced a heretic by a vote of nine to eight.

E. FRANKLAND, of the Royal College of Chemistry, writes thus of the water of a holy well: "In view of the present outbreak of cholera in the East, the following communication, accompanying a sample of the water of a sacred well, from her Majesty's consul at Jeddah, is both interesting and instructiv: 'The well is in Mecca, the water is regarded as holy, and large quantities are annually sent as gifts to all Mussulman countries. Most of the Mohammedan princes, especially those of India, hav "keepers of the well," whose duty it is to send them annually water from the well.' I hav analyzed this water, and find it to be of the the most abominable character. In fact, it is sewage more than seven times as concentrated as London sewage, and it contains no less than 579 grains of solid matters per gallon. Knowing the composition of this water, and the mode of propagation of Asiatic cholera by excrementitious matters, it is not to be wondered at that outbreaks of this disease should often occur among pilgrims to Mecca, while it would scarcely be possible to provide a more effectiv means for the distribution of cholera poison throughout Mohammedan countries."

THE NAKED TRUTH.

Falsehood and truth, the story goes,
Upon the beach one summer day,
Unrobed and, laying down their clothes,
Bathed in the waters of the bay.

Now plump and roseate was Truth,
With rounded arm and well-turned limb,
A countenance aglow with youth
That God above had given him.

But Falsehood's legs are long and slim,
His bony face wrinkled and old,
His claw-like fingers, poor and thin,
Clutched like a miser grasping gold.

And jealous feelings filled his breast
While bathing on the briny bay;
So, hidden by a wave's white crest,
He watched his chance to slip away.

All unperceived he scrambled out,
And wrapped Truth's robes about his form;
The ample vestments flapped about
Like fluttering sails amid a storm.

But ever since he lifts his head,
And swaggers like a lusty youth;
While far behind, with faltering tread,
Abashed, ashamed, comes naked Truth.

A VERY interesting correspondence has been going on in the columns of the *Yeoman*, a New Zealand journal, upon the Bible and its teachings. A writer, signing himself "Defense," boldly stated that the New Testament nowhere teaches that the "sinner" will be punished forever in hell. To this a correspondent, "Vindicator," who appears to be a most devout orthodox Christian, replies: "The Bible expressly states that for those who do not believe in Jesus Christ there is no salvation. You must believe in Jesus Christ or be cast into hell, 'where the worm dieth not and the fire is not quenched,' and where every immortal sinner shall be 'salted with fire.' Will 'Defensé' read Matt. xxv, 41–46? I quote verse 41: 'Then shall he say also unto those on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' Let 'Defense' consider for a moment the utter absurdity of the doctrin he supports. If there is no such thing as eternal punishment in hell, what could possibly hav induced the son of God, co-equal and co-eternal with the father, to come down on earth and voluntarily suffer starvation, insult, a cruel death, and even a descent into hell-fire?"

THE Methodist ministers of Philadelphia are in a state of misery on account of the doings of the wicked reporters of the secular press. These carnal and unregenerate persons hav been guilty of the offense of reporting the ministerial meetings in a way which displeased the brethren. Sometimes these brethren said queer and funny things which were not intended for publication. They were much annoyed to notice that the wicked reporters took particular pleasure in noting these things, while omitting to record the more serious and important things which fell from the lips of the reverend speakers. The preachers appointed a committee to wait on the Philadelphia editors and ask for more faithful reports. Some of the committee thought that what was printed was too greatly condensed. They expressed a preference for complete verbatim reports, in order to do full justice to the speakers and their speeches. At this the editors loudly smiled. But the preachers say that if the reports cannot be given in full the reporters shall not be admitted. It will be recollected that the "Preachers' Meeting" of this city some time ago reduced itself from being one of the most attractiv gatherings in town to the level of a meeting so lifeless that nobody cared to spend time upon it. This was by its action in excluding reporters.

News of the Week.

ON September 26th the thermometer registered 90 degrees in the shade in New York city.

THREE men were killed and thirty wounded by a railroad disaster in Greene county, Iowa, on Sunday last.

THE Rev. Dr. John McCaffrey, one of the most noted clergymen in the Catholic church, died in Maryland last Monday.

THE City Hall and a number of manufactories were burned in Ottawa, Illinois, last week. Loss, between $150,000 and $200,000.

A YOUNG man was instantly killed at Cleveland by a fall from a high stone wall while viewing the funeral procession of the late President.

SWARTHMORE COLLEGE, Philadelphia, was burned on the night of the 25th ult. The fire originated from the explosion of chemicals in the laboratory. Loss, $300,000.

THE Rev. Daniel Corey, for two years pastor of a Baptist church at Stillwater, N. Y., has resigned his charge. The woman is a young lady who acted as housekeeper for him.

KALAKAUA, king of the Sandwich Islands, has just spent a week in New York and vicinity. He dresses like a civilized man, but speaks the barbarous English of a cockney.

ASPERSIONS of cowardice hav led Hanlan, champion oarsman of the world, to offer to row anybody a farewell match for the final championship for from $1,000 to $5,000 a side. Wallace Ross has responded.

PRESIDENT CHESTER A. ARTHUR took the oath of office at twelve minutes past two on the morning of Sept. 20th. In his proclamation he stated that he should endeavor to perpetuate the form of administration inaugurated by his predecessor.

QUINCY, Ill., was struck, September 25th, by one of the most terribly destructiv tornadoes that ever visited that section of the country. Four men were killed, and a vast amount of property was destroyed. The loss to the farming community is estimated at $150,000.

A FRUIT vender, named Randazzo, arrested in New Orleans, and claimed by the Italian government to be Esposito, a Sicilian brigand, has been extradited to Italy. In this country there is great doubt about the justice of the extradition, and also the identity of Randazzo with Esposito, the bandit. Many persons who hav studied the case claim that it may lead to diplomatic complications with Italy.

THE funeral of the late President took place at Cleveland, Ohio, on Monday, the 26th ult., in the presence of over 300,000 people. The day was generally observed as one of mourning throughout the country, most of the business places closing. Nearly every building, public and private, in and around the city has been draped in mourning ever since the day of the President's death. Guiteau, the assassin, has been hung in effigy many times in this vicinity. Considerable contradiction of opinion prevails as to where the trial of Guiteau shall be held, whether in the District of Columbia, where the murder was committed, and where he is to be indicted next week, or in New Jersey, where the death took place. The fact that the autopsy shows that the physicians' diagnosis of the President's wound was altogether erroneous—that the ball was found encrysted near the spinal column instead of being lodged in the anterior wall of the abdomen, and that the surgeons had been probing and reporting upon a burrow formed by the pus instead of the real wound—will raise the question at the trial whether the President died from the wound proper or from malpractice. The surgeons, while admitting their mistaken diagnosis, aver, however, that the wound was necessarily mortal. A fund of more than $300,000 has been raised by subscription for the Garfield family.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XVIII.

Midnight had long past; morning approaching. Into my eyes came no sleep. I did not even undress myself, but ran up and down my room in violent emotion. What a night! What had I learned! I was not yet able to believe such a horrible crime, against which all nature rebels. An innocent, virtuous woman, who had never offended the husband, plunged into imprisonment and life-long disgrace! Misusing the friend to defend the hellish deed and to torment innocence upon the torture, more bitter than death can be.

I felt well, when I thought Bertollon, with all this, only wanted to put my friendship to the test, for, could he possibly hav acted so frightfully, how might he dare, his life long, to hav a glass of wine cross his lips, since every drop of it threatened to reveal his secret? How could he disclose himself to a wicked one? How much less uncover to an honest man his whole contemptuous sinfulness?

But in vain I wished to be deceived. His expressions about me and his unfortunate wife, and how he then would gladly hav transferred the wife to me—— Alas! everything was only too certain! Now it dawned before me in the darkness of his former plans. I recollected the many of his dropped expressions, and that he it was who led me to Madame Bertollon, and never wanted to distrust the virtue of us both. And when he spoke to me about the violence of her temper he prepared then his designs to load a crime upon her. Perhaps he regretted that I became no adulterer!

The morning had dawned, and I stood yet without resolution. Innocence must be rescued; but her rescue was the destruction of my benefactor, of my first, my only friend; only an over-abundance of love for me and an intoxication of wine had elicited the terrible confession; should I go and betray him? He was the creator of my fortune; should the hand that had received from him innumerable alms ungratefully fling him into the vast abyss? Alas! and him whom I still loved, the only one I should lose!

"Unfortunate linking of events!" sighed I. "Why must I become the instrument to put innocence in chains or to kill my benefactor?"

But my conscience cried, Be just before thou wilt be kind! Whatever may be the consequences of our acts, which we exercise dutifully, and must we destroy ourselvs, nothing should keep back, if virtue is at stake. You may plunge back into your poverty and go lonely and friendless through the world, only preserve thy independence and carry within thee the silent consciousness, Thou didst as thou shouldst, as a just man. There is a God, be pure, as he is!

I wrote to the police officer of the ward to betake himself at once, on account of very important affairs, to me. He came. I went into Bertollon's room, and the officer remained before the door outside.

Bertollon still slept. I trembled. Love and pity overwhelmed me. "Bertollon!" I sighed, and kissed him.

He awoke. I permitted him, while talking about unimportant matters, to collect himself.

"Tell me," said I, finally, "is thy wife really guiltless? Hast thou really thyself poisoned the essence?"

He looked at me with a staring, penetrating look, and answered, "Be silent!"

"But, Bertollon, this answer is a confirmation of thy last night's testimony. I conjure thee, quiet me. Hast thou done it all? or wouldst thou me only ——."

Bertollon raised himself up and said, "Colas, I trust thou art prudent!"

"But speak! Bertollon, to-day the court will pronounce the sentence upon thy wife. Do not let innocence perish."

"Art thou mad, Colas? Shouldst thou hav the desire to become a traitor to thy friend?"

While he stammered this, I saw him in violent emotion. He had turned very pale, and his lips became livid, and his eyes stared horribly before him. All taught me only too surely that he in the night during his intoxication had acknowledged things before which he now himself was frightened, as he found them no more secure with me.

I laid my hand on his shoulder and whispered into his ear, "Bertollon, dress thyself, take gold enough with thee, and flee! I take care of all the rest!"

With a look that would pronounce my death he said, "Why?"

"Flee, I say. It is yet time."

"Why?" replied he. "Hast thou in mind—or, perhaps, already"——

"For the sake of all that is dear and sacred to thee, flee, I say."

While I whispered this to him, he sprang hastily up, ran undressed about the room, as if he were searching. I thought he had in the surprise forgotten that his clothes were lying at his bedside. While I stooped to reach them to him a pistol shot resounded and the blood streamed down over my breast.

The door opened and the police officer stepped in scared. Bertollon, still holding in one hand the discharged pistol, in the other a second one, looked stupefied at the unexpected appearance.

"Accursed dog!" cried he to me, with the distorted features of despair, and enraged flung the unloaded pistol against my head. A new shot was fired. Bertollon had shot himself. He staggered toward me. I caught him in my arms. His head was shattered in pieces.

My senses left me. I sank to the floor and awoke again under the busy hands of the physicians and the servants in my room. My wound, under the left shoulder, had been examined, dressed, and found perfectly harmless.

CHAPTER XXIV.

Everybody was in the greatest consternation. Several of Bertollon's friends were standing before me. Everyone pressed me with questions.

I freed myself from them, and as soon as I had recovered I put fresh clothes on and ordered a sedan-chair, that I might be carried to the court-house.

Bertollon's suicide in the mean time had become known throughout the city. An immense crowd of people surrounded the house. As soon as it became known that I would go to the court-house the curious crowd followed me.

Already in secret sessson of court the sentence had been passed upon Madame Bertollon. In the moment that she was led into the court-room in order to hear her sentence pronounced before the public, I also entered.

I begged to be heard, as I had important disclosures to make. The permission to speak was given me. A stillness took possession of the court-room, as if life had fled from every breast.

"You judges," said I, "once I stood here, an accuser of innocence. I come to save it, and to prepare for it its due triumph. I was deceived by the appearance of circumstances; deceived, misused by my friend, and participator in a cruelty without knowing it. The unfortunate one whose sentence you are about to pronounce is guilty of no crime!"

I now related minutely the history of the past night; related the suicide of Bertollon and his attempt to rob me of my life. Beside me stood the testifying police officer, and lank Jack, who remembered to hav seen Mr. Bertollon come out of his room with a burning candle, the evening before the poisoning scene.

Such a solution of this lawsuit, in which I in the beginning had gained such a grand victory over my opponent, Mr. Menard, and which was to establish my reputation throughout the whole country, nobody had expected. During my speech astonishment and horror were visible in every face. But when I was silent there arose a murmur, and this murmur grew into a loud huzza. The people cried my name with enthusiastic joy, and the eyes of the bystanders were wet with tears.

It was no longer possible to preserve order in the court-room. Madam Bertollon had swooned under the congratulations of those surrounding her. The vice-governor of the province, a relativ of Marshal de Montreval, whom curiosity or accident had brought into the court-room, left his elevated seat and embraced me publicly. Mr. Menard followed his example, under the applause of the enthusiastic people.

I desired to be conducted to Madam Bertollon. My limbs refused to support me. I sank down strengthless, and pressed my tearful eyes upon her hand.

"Can you forgiv me?" stammered I.

With a look full of unspeakable love, with a heavenly smile, she looked down upon me.

"Alamontada," she sighed lightly, and tears hindered her further words.

The session of the court had to be adjourned. The judges embraced me. In vain I wished to come back to Madam Bertollon. The tumult was too great. I was led through the dense crowd of people, which overloaded me with tokens of honor, down the steps of the palace.

About to enter the sedan-chair, I was stopped by a young, well-dressed man.

"You cannot," said he, "you cannot possibly, with agreeable feelings, return to a house, sir, which still contains the corpse of a suicide, and which must everywhere remind you of the terrible events. Grant to me the honor, I beg you, sir, at least for the present, to entertain you at my house."

This invitation, made with such true cordiality, came, nevertheless, unexpectedly to me. Tears still sparkled in the eyes of the young man. He begged so entreatingly that I could not decline. He pressed my hand with warm gratitude, gave an order to the sedan carriers, and disappeared.

Always followed by the cheering crowd of people through the streets of the town, I arrived finally, but very slowly, before the house of my unknown friend. I only noticed that it was in the neighborhood of Bertollon's house and in the street where Clementine lived, which, to me, as confused and stupefied as I was, could be no disagreeable discovery.

At the stairs, in the interior of the house, the sedan-chair was opened. The friendly stranger was already awaiting me. I found myself in a large, magnificent building. Two man-servants led me up the marble stairs.

[TO BE CONTINUED]

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER III.

CONCERNING THE DIVINE ORIGIN OF THE JEWISH BOOKS.

Could we ever imagin that God chose a crowd of Arab robbers for his cherished people, and then set them against all other nations? By the way, how is it that God permitted his people to be so often vanquished and enslaved? In revealing to his brigands the laws, why did he forget to restrain them by a belief in the immortality of the soul and in punishment after death?*

Why did he forget to teach them those beliefs which all the great neighboring nations, the Chaldeans, Egyptians, Syrians, and Phœnicians had believed in ever since such beliefs were useful to man?

Is it possible that God prescribed the precise manner in which the Jews, while living in the desert, should go to stool,† and at the same time concealed from them the doctrin of immortality? Herodotus said that the famous temple at Tyre was built two thousand three hundred years before his time. It is said that Moses led his people in the desert sixteen hundred years before our era. Herodotus wrote five hundred years before the beginning of our era, therefore the temple of the Phœnicians existed twelve hundred years before Moses, and the Phœnician religion began its existence at a still earlier time. The Phœnician, Chaldean, and Egyptian religions teach the doctrin of the immortality of the soul. The horde of Jews never held that doctrin as the foundation of their creeds. They were a coarse people, it is said, to whom God adapted himself. God adapt himself! and to whom? To those robbers, the Jews? Upon that supposition God would hav proved himself to be more brutal than the Jews themselvs. Are not such ideas blasphemous?

CHAPTER IV.

WHO IS THE AUTHOR OF THE PENTATEUCH?

I am asked who is the author of the Pentateuch. I prefer that I should be asked who wrote "The Four Sons of Aymon," "Robert the Devil," or the "History of the Enchanter Merlin."

Newton, who disgraced himself by seriously examining into that question, pretended that Samuel wrote those reveries called the Pentateuch, apparently in order to render kings odious to the Jews. That detestable priest, Samuel, wished to govern. For my part, I think that the Jews did not know how to read and write except during their captivity among the Chaldeans, since their letters were at first like the letters of the Chaldeans, and then like the letters of the Syrians. We hav never heard of a purely Hebraic alphabet.

I conjecture that Esdras forged all those stories of Tonneau‡ upon his return from captivity. He wrote in Chaldaic characters, and in the idiom of that country, just as the peasants of the north part of Ireland to-day write in English characters.

The Syrians who inhabit Samaria wrote this same

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*This if one of the strongest arguments against the Jewish law, and Lord Bolingbroke has not pressed it sufficiently. The Indian legislators, the Egyptians, Babylonians, Greeks, and Romans teach that the soul is immortal. We can prove this by twenty passages in Homer. Moses the pretender has not mentioned this fact! He has not said a word about it either in the Decalogue or in the Pentateuch! Is it possible that the commentators or the ignorant, or even those more knavish than ignorant, hav twisted certain passages of Job (who was no Jew) in order to make men, more ignorant than they, believe that Job had spoken of a future life because he said: "I shall rise from my dung-hill yet, for my protector is living. I shall recover my first skin. I shall get my flesh; beware, then, of mocking and persecuting me?"

What report shall I make, I pray you, of a sick person who suffers and hopes to be cured by the immortality of his soul in hell or paradise? If Warburton had undertaken to demonstrate that the Jewish law did not teach of another life, he would hav rendered us a great service. But by a madness all the more incomprehensible he has endeavored to make us believe that the coarseness of the Pentateuch is a proof of its divine quality, and he has maintained that chimera with extreme impatience [1771].

†Dean Swift says according to the Pentateuch it was more necessary for God to look after the back sides of the Jews than to look after their souls. After reading chapter xxiii of Deuteronomy we judge that the Dean had good reason for his statement [1776].

‡A romance of Dean Swift.

Pentateuch in Phœnician characters, which hav always been in vogue in their nation. We still hav that Pentateuch.

I believe that Jeremiah contributed much to the composition of this romance. Jeremiah was strongly attached, as we know, to the kings of Babylon. His rhapsodies prove that he was paid by the Babylonians and that he deserted his country. He always favored the king of Babylon. The Egyptians were at that time the enemies of the Babylonians. It is to pay court to the great king, master of Hershalem Kedusha, called by us Jerusalem,* that Jeremiah, and after him Esdras inspired the Jews with so much horror of the Egyptians. He took good care to say nothing against the people of the Euphrates. These were the slaves who managed their masters. They truly said that the Jewish tribe had very nearly always been in servitude, but they respected those whom they then served.

That some Jews hav written about the actions and deeds of their petty kings is of no more importance than the history of the chevaliers of the Round Table, or the dozen Peers of Charlemagne, and I regard as all the more futil than all those researches to endeavor to find out the name of the author of a ridiculous book.

Who wrote the first history of Jupiter, Neptune, or Pluto? I do not know, and what is more, I do not care to know.

There is a very ancient life of Moses written in Hebrew, but that has not been embodied in the Jewish canons. We are as ignorant of the author of it as of the authors of the other Jewish books. It is written in the style of "The Thousand and One Nights," which is entirely of Asiatic origin. The following are samples:

In the year 130, after the transmigration of the Jews from Egypt, sixty years after the death of Joseph, one of the Pharaohs during his sleep dreamed † he saw an old man holding a balance in his hands. In one of the scales were all of the Egyptians with their children and their wives, and in the other was a suckling infant who weighed more than all Egypt. The king forthwith called all the magicians and told them of his dream, and they were struck with astonishment and fear. One of the king's councilors predicted that a child of Hebrew parentage would be the ruin of Egypt. He advised the king to kill all the small boys of the Jewish people.

The adventure of Moses saved while floating in the water is very nearly the same as that related in Exodus. Moses was then called Schabar, and his mother Jechotiel. At the age of three Moses, in playing with Pharaoh, seized his crown and placed it on himself. The king wished to condemn him to death, but the angel Gabriel descended from heaven and persuaded the king not to do so. "He is only a child and meant no harm," said the angel. "In order to prove how simple he is," said the angel, "show him a carbuncle and a red coal, and you will see that he will choose the red coal." The king tried the experiment. The infant Moses did not fail to choose the carbuncle, but the angel juggled the red-hot coal in its place. Moses burnt his hand to the bone. The king pardoned him, believing that the child was a fool. So Moses, having been saved once by water, is at another time saved by fire.

All the rest of the history is in the same style. It is difficult to decide which is the most admirable, this fable of Moses, or the fable in the Pentateuch. I offer this question to those who hav more time to spare than I hav. But I must confess that I admire above all those pedants, Grotius, Abaddie, the Abbé Houteville, for a long time manager of the farmer generals at Paris, and finally secretary of the famous Cardinal Dubois, who, I have heard it said, defied all the cardinals to be more Atheistic than he. All those people puzzle their heads in order to force themselvs to believe (that which they do not believe) that the Pentateuch was written by Moses.

Ah! my friends what will you prove in that case? That Moses was a fool. I am sure I would shut up in Bedlam a man who to-day should write in such an extravagant manner.

[TO BE CONTINUED.]

* Hershalem was the name of Jerusalem, and Kedusha was its secret name. All towns had a secret name which was carefully concealed from enemies for fear their enemies might by enchantment render themselvs master of their towns. Taking all in consideration, the Jews were no more superstitious than their neighbors They were only more cruel, more usurious, and more ignorant [1771].

†In the xxxiv chapter of Ecclesiasticus, one of the apocrypha, the following passage occurs: "The hopes of a man void of understanding are vain and false, and dreams lift up fools. Whoso regardeth dreams is like him that catcheth a shadow, and followeth after the wind."

THE LIBERAL REVISION.—Liberalism, instead of putting people in hell and burning them, puts the orthodox god in the crucible of science and acquired fact, and utterley destroys the monster.

TAKING HELL OUT OF THE BIBLE.—The Anglican revisers did a good thing in taking hell out of the Bible. Now the next step is for orthodox and Liberals alike to take hell out of the people. This is the pre-eminent need of the age.—*Reuben Dailey.*

What I Don't Believe.

PART II.—NO 52.

573. I don't believe there is very much accuracy, reliability, or importance connected with the prophecies attributed to Jeremiah. In chronological order he is placed second among the prophets, while in reality he should stand twelfth. He lived more than a hundred years after Isaiah, his career beginning 626 B. C. and ending 584 B. C. The best critics say that he is not the author of all that is attributed to him. Chapters l, li, and lii are denied to be his, and the greatest confusion and irregularity mark large portions of the book. It seems to be a medley of historical scraps, lamentations, and a kind of prediction. Had it been given out that it was written by a somewhat convalescent inmate of an insane asylum, it could have been readily accepted. The incorrectness of his predictions may be estimated by his prophesying that the captivity would continue for seventy years, when it was but fifty. Another instance was his assuring King Zedekiah that he should not die by the sword, but in peace, and that odors should be burnt at his death, when the finale proved that he did not die in peace and that odors were not burnt at his death. In chapter lii we learn that the king of Babylon slew the sons of Zedekiah before his eyes, then put out the eyes of Zedekiah, bound him in chains; took him captive to Babylon, and kept him in prison till his death. Still again Jeremiah showed himself an untruthful prophet when he predicted the restoration of the ten lost tribes of Israel. Almost any guesser of tolerable ability could make as good hits as he did. He was a gloomy, unhappy man, as is abundantly shown in his main book, and particularly in his Lamentations. He was, however, shrewd enough to make friends with Nebuchadnezzar, king of Babylon, who showed him marked favors. Indeed, the prophet has been accused of being untrue to his own people and of showing undue allegiance to the Babylonish king. In modern parlance, he evidently "knew which side of his bread was buttered." As a prophet, however, he does not deserve to rank very high.

574. I do not think much more of Ezekiel as a prophet than of the two preceding ones. In the Bible order he stands third, while in correct chronological order his place would be thirteenth, and this one little fact shows the utter unreliability of the whole arrangement. Ezekiel was a priest of Jerusalem, and was carried to Babylon with ten thousand others eleven years before the destruction of Jerusalem. His prophetic career continued for some twenty-two years. Ewald considers him a writer rather than a prophet. He was noted for startling visions and sensational descriptions, somewhat in the style of Daniel, with perhaps more coarseness and crudeness. Kuenen considered him a sort of Hebrew John Calvin—severe and narrow. Chadwick adds, "His book, like Isaiah's and Jeremiah's, was a record of the prophecies, *written out at the end of his life;*" and he concludes that the prophet's memory was particularly at fault. "At any rate," he says, "in judging of the prophecies we ought never to forget that almost without exception they were written out long after they were uttered, and that afterward from time to time they were ed ited, and thus re-edited again and again, and *made to agree* with subsequent events." He prophesied the rebuilding of the temple, but when it was built his plans were entirely disregarded as impracticable, which, perhaps, furnished a good indication of the value attached to his utterances. His ground plan seems to have been very extensive, and would have required nearly the space of the entire city. This portion of his prophecies is seldom dwelt upon by his admirers. His prophecies about the city of Tyre were never fulfilled. He said the site of the city should be scraped as a rock and become a place for the drying of nets. But the city existed many hundreds of years after this prediction was made, and even down to the present time considerable of a town exists there. When, however, he or his editors had time to arrange and modify his prognostications with the fulfillments, it was not extremely difficult to make them tally somewhat. He has often been criticised as a coarse writer, and by reading his fourth, sixteenth, and twenty-third chapters this censure would seem to be well sustained. It is greatly to be doubted that he possessed the power to read the events of the future any more correctly than thousands of his fellow-beings; and it is to be hoped that his writings may have been of some use to the world at the time they were written, for they seem to be of very little use in modern times.

575. There is little reliability to be placed upon the book of Daniel. It stands the fourth among the prophets, when it should be the last, for all the others were written before it. In the marginal notes it is claimed to have been written 537 B. C., but, as a matter of fact, was not written till 250 B. C., while some reduce the time to 165 B. C. Chadwick, after giving the views of Kuenen, Ewald, and De Wette, says: "There is not a respectable critic who disputes that it was written in the time of Antiochus Epiphanes, from 170 to 165 B. C. The writer's object was to strengthen the faithful among the Jewish people under the tyranny of Antiochus Epiphanes and to encourage them with the hope of a speedy deliverance. Even as an acknowledged fiction, it was well adapted to its purpose. How much better as a veritable prophecy of the time of the captivity? This it professed to be. Speaking squarely, it was *a pious fraud.*" This is undoubtedly a correct view of the case, and thus we are led to infer that the prophecies of Daniel were not made by Daniel at all, nor till some four hundred years after Daniel had been laid in his grave. This is a striking exemplification of the imposition that has been played upon the world in the matter of the Jewish prophecies. The book of Daniel was the last to be admitted into the Jewish canon, and it got in by the greatest difficulty. It was never placed among the prophets by the Jews, and, as Chadwick says, "It was left for the Christians to perpetrate this piece of literary folly." From all this we are led to the conviction that all the remarkable visions seen by Daniel in Babylon are the merest fiction. The story of the three young men being thrown into the fiery furnace, of Daniel's being thrown into the lions' den, are of the same class, for none of these accounts were written by Daniel. The whole thing is a fabrication—is not worth the paper on which it was written. How futile and absurd, then, the days, weeks, months, and years that have been spent by modern prophecy-mongers in trying to decipher the wild visions of the false Daniel with the view of telling when the world is coming to an end! And the numerous failures that have taken place in these times so set show how worse than worthless the whole thing really is.

576. Hosea is the first of what are called the miner prophets. He stands fifth among the prophets, but correctly would be the second. He tells that the Lord commanded him, "Go take a wife of whoredoms and children of whoredoms." So he went and took Gomer, the daughter of Diblaim, which conceived and bare him a son. And the Lord said unto him, "Call his name Jezreel." All this may have been of immense importance to mankind in that age of the world, but I do not believe that it is of the slightest consequence now whether Hosea took a wife of whoredoms or not, or whether she bore him a son or not. Those who believe that the creator and governor of the universe has occupied himself with and given commands regarding things of this kind are quite at liberty to do so, but I decidedly believe nothing of the kind.

577. Joel is the next in order, but he was only a small prophet; he wrote but three chapters, in which he talks chiefly about the anger of God. There is a dispute of some two hundred years as to the time when it was written, some saying eight hundred, some six hundred B. C. I don't believe I care which figures are settled upon as the correct ones, as but little importance can be attached to Joel anyway.

578. Amos, with nine chapters, follows Joel, but really he is the captain, or the oldest, and should have been placed first. If his own word is taken for what he says, he did not amount to very much as a prophet, for he says he is neither a prophet nor the son of a prophet, and, for one, I am willing to take him at his own valuation. His nine chapters are merely a wail, a turmoil of indigent grief, that his God should be worshiped with lascivious rites, and that men cared more for empty ceremonies than for justice, mercy, and truth. What he wrote was not of great consequence when it was written, and it holds its own even unto this day.

579. Obadiah is the next prophet; but as he has but one chapter of twenty-one verses, it is hardly necessary to take up his case. He said but little in his one short chapter, and we will say as little of him.

580. Next comes our friend Jonah, who had the remarkable experience with the whale. It is perhaps hardly necessary for me to say that I do not quite believe all that is stated in this short book. It is not known when the book was written, where it was written, by whom it was written, who Jonah was, whether he was a Jew or Gentile, or whether there ever was a Jonah, and I will not undertake to decide. It is very easy for those of much faith to believe that Jonah was swallowed by a great fish and remained safely housed three days in his stomach, at the expiration of which time he was safely vomited on dry land; and had it read that this same Jonah swallowed the whale and all the water round about they could just as easily have believed it. Blessed is faith.

581. Micah is the next prophet; and as the burden of his song is a denunciation of falsehood and false prophets, I will not quarrel with him, but will grant that such a man as Micah might have lived about the year 750 B. C., and might easily have written the seven chapters accredited to him; and if he was only a tolerably smart sort of man he ought to have been able to do so without special help from on high.

582. I fear we cannot give Nahum the credit of being a very great prophet. He wrote, so far as is known, but three chapters of forty-seven verses; and his maledictions were chiefly directed against the Assyrians, by whom he was taken captive while fearing a threatened invasion from the Scythians; but as none of his predictions ever came to pass, he must be regarded as a failure as a prophet.

A YEAR or more ago a man named Cowley, a minister of the Protestant Episcopal church in New York, who had been placed in charge of a charitable institution called the "Shepherd's Fold," was, after a fair trial in a secular court, convicted of the most atrocious cruelty practiced upon the little orphans under his care. His sentence was approved by the community generally, and his name became a hissing and a by-word among all people. The other day his term of imprisonment expired, when, instead of seeking some humble position in which he might earn a living by manual labor, he had the effrontery to knock at the door of the denomination to which he belonged and demand recognition as a clergyman. And to the shame of the brethren, his insolent demand was acceded to, and the sacred mantle of mother church again adorns the shoulders of the ex-convict. Had he exhibited penitence and asked to be received on trial as a layman until his reform should be apparent, no one would object; but to indorse his claim of innocence and receive him at once to full fellowship and communion as a minister of Christ, is monstrous.

THE TRUTH SEEKER.

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The Ark Story.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I understand that you are willing to publish both sides of the question on theology, and therefore take the opportunity to refute some very absurd assertions made by yourself and pagan Bob Ingersoll and other Infidels in regard to Noah's ark, which is misrepresented most grossly, either through wilful misrepresentation or else through not understanding the holy writ, and I challenge refutation of the facts which I now adduce by Ingersoll, Jamieson, yourself, or any other Infidel. And, gentlemen, when you speak in regard to this please giv facts, and not opinions, surmises, or sophistry. That such a wonderful structure once existed admits of no reasonable doubt in the Christian and Jewish world. In regard to the gopher-wood of which it was built, that is easily settled. The name, gopher-wood, is a corruption of cedar-wood. That is assuredly the wood from which the ark was built. You find that Herodotus and Theophrastus relate that a whole fleet was built of it by the kings of Syria and Egypt. There is also proof of it in pieces of the ark which are preserved to this day. The dimensions of the ark were three hundred cubits in length, fifty in width, and thirty in hight, which size, considering the number of things it contained, at first seems too small, hence the argument by Infidels against its existence. Celsus long ago called it "the absurd ark," but this is mere calling names without proof, and the modern Infidels, though they hav often attacked it, hav come no nearer to refuting the sacred truth. This difficulty is easily overcome. The common cubit being a foot and a half proves geometrically [*sic*] that the ark was large enough to hold all the animals and their food. Cumberland and others compute a cubit to be 21.88 inches. Smellus computes that the ark covered about one-half acre. Cuncus and others calculate about the same. Father Lancy says it was larger by one hundred and ten feet than the church of St. Mary at Paris. Bishop Wilkins says that only seventy-four animals required a place in the ark. Butler computed that all the animals in the ark would not equal five hundred horses or fifty-six pairs of oxen. Father Lancy enlarges it to sixty-four pairs. Thus the fact is clearly demonstrated that one floor would suffice for five hundred horses, allowing a space nine feet square for each horse. As to the food contained in the second floor, it is observed by Beautea from Calumella that thirty pounds of hay is enough for one ox per day, and a solid cubit of hay pressed would last an ox a day. Now a second floor containing 150,000 cubits would be sufficient to contain food for two years. So you see there would be plenty of room for food and water. As to the third story, no one can doubt but that it was large enough to contain the fowls, insects, and Noah and his family; therefore it appears more difficult to assign a sufficient number and bulk of things to fill the ark than to find room enough for the species of animals already known to hav been there. This I attribute to our lists of animals, especially of those of the unknown parts of the world. I will add that the most expert mathematician of the day could not assign the proportions of a vessel better adapted to the purpose than is here done. Therefore I conclude, and I believe you will also, that the question of the capacity of the ark, which has with some been an objection to the holy scriptures, ought to be considered a confirmation of its divine authority, since in those ruder ages it is scarcely possible that men could hav constructed it so perfectly without divine aid. The whole argument you can bring to bear against the account of the flood and the ark can be easily refuted by bringing to notice the fact that it was a local flood and did not require a large ark. You Infidels forget that nothing is impossible with God—a being whose existence Infidels deny without adducing a particle of proof in support of their assertions. Now, Mr. Editor, you say that you are a truth seeker. I am also a seeker for truth, and will accept the truth from the holy Bible, which you can also do, if you will only read it in a more Christian spirit. I would like to hav you publish this article, and I would like to hav you answer it if you can. If I am in the wrong I want to know it, and if I am right I want your readers to know it. I hav some more articles in defense of Christianity which I would like to hav published. I am constrained to admit that you show more fairness in publishing both sides than religious papers ever do. REV. J. SMITH.

Hillsboro, Or.

The Rev. J. Smith has evidently paid more attention to studying commentators than composition. Hereafter, when any Christian feels moved of God to write us he will please hire some one to reconstruct his stuff for him, for we shall not.

This particular divine pins his faith on the deluge story, and says it is an admitted fact in the Christian and Jewish world. Even if that is so, which it is not, it would not make the story true. It was once an admitted fact in the Christian and Jewish world that the earth was flat and the sun went around it, being on top in the day-time and underneath in the night, but being an "admitted fact" did not make it so, and, if we are not mistaken, it is now an admitted fact that the Christian and Jewish world was in error. And it is not impossible they may be in regard to the flood. Ignorance has admitted many things that knowledge has overthrown. The truth of the matter is that the deluge story is only admitted by those who never examined into it, but swallow all the priests tell them, taking the Bible, deluge story, whale story, creation story, Moses-in-the-bulrush story, Joshua-stopping-the-sun story, Samson-and-his-ass's-jaw bone story, Holy-Ghost-conception story, Joseph-and-his-dream story, Jonah-and-his-gourd story, and all the other improbable and impossible yarns, legends, and lies that make up what is called by gowned and spectacled ignorance, "God's Word."

As to the kind of wood the ark was supposed to be made of, it is immaterial. Mr. Smith cannot be certain that the gopher-wood was cedar. It is only *supposed* to be by those who hav an interest in making Bible lies appear facts. When the reverend gentleman asserts it positivly he says what he does not know. No one knows exactly what gopher-wood is. But when our Christian friend says there are pieces of the ark extant at this time he says what he cannot prove. Where are they? Who has them? And how does Mr. Smith know they are pieces of the ark? What documents has he got to confirm his statements? Who saw the ark demolished and who preserved the pieces? Has he got the affidavit of one man, even a Christian, that he saw the ark? There are enough pieces of the cross in European cathedrals and churches to make over a hundred crosses such as Jesus was said to hav been crucified on, each one sworn to be a veritable piece of the only true cross, but Mr. J. Smith is the only one presumptuous or ignorant enough to pretend that there are pieces of Noah's ark in existence. He will next pretend that he knows where Moses was buried and that he has a piece of his tombstone in his possession.

As to the capacity of the Noah's mud-scow our friend is away off. In the first place a three-story affair, fifty-five feet deep, flat-bottomed, with no center-board, would be a very dangerous craft to go sailing in. To be sure, if all the animals with their food were in, it would be well ballasted, but no ship-builder of the present day would think of building his craft entirely above water. Steamers not more than half the length of Noah's tub draw twenty feet, and at that rate the ark would be forty feet under water. But being flat-bottomed it would not sink quite so deep, so we can call it thirty feet, which would only leave twenty-five feet out of water. Any one who has smelt of a ship's hold can imagin what a stench there would hav been in the ark with all the animals, birds, reptils, and insects aboard.

If Bishop Wilkins said that only seventy-four animals required a place in the ark he must hav been a terrible ignoramus, or else he didn't believe in the Bible story that God created them all. Either God created all the animals that now liv or ever hav lived, or he did not. Our belief is that he did not, but that don't count now. Either he drowned all those, except some specimens, or he did not. If he did create them all and drowned them, then there must hav been preserved a good many more than seventy-four. Even the computation of Butler, another ignoramus, of five hundred horses and fifty-six pairs of oxen, is altogether too small. There are, according to Hugh Miller, 1,650 known species of mammalia, 6,266 of birds, 642 of reptils, and 550,000 of insects. If these were not all in existence before the flood, then they must hav sprung into being without any creativ act, which is directly contrary to the theory of the Christians, and is a first-class argument in favor of evolution. As our reverend friend probably does not want to support Darwinism, he will take the other horn of the dilemma—go back on himself, and say that these animals, birds, reptils, and insects must hav found a place in the ark. But there are other naturalists who say Miller understates the number. Gray says eight thousand birds and over two thousand mammals. Of birds, Noah took seven each of males and females into the ark, which would giv him 112,000 birds, 8,000 beasts, and about a million insects. The beasts alone would hav filled all the floors of the ark and left no place for Noah and his family, for the birds, reptils, and insects, and it would assuredly not hav done to let the rattlesnakes and tarantulas browse around loose.

And there was no room left for food, which was no small item for all these different species. A Bengal tiger in good condition would hardly liv on air, and an African lion in full possession of his faculties would murmur if left without food for several months. Noah had to provide food for himself and family, and all these animals, birds, reptils, and insects, for the Bible says God said, "Take thou unto thee of all food that is eaten, and thou shalt gather it to thee." It is seen that Noah not only had to find room for the food, but had to gather it also—a rather hard task for an old man six hundred years old and his three boys. Nothing is said about the fishes, but as every living thing outside the ark perished, Noah must hav taken them in or else they must hav come into being since—a theory too evolutionary to be entertained for a moment by a good Christian. Even if packed in like sardines, the ark would accommodate but a fractional part of the beasts alone, leaving out in the cold all the birds, reptils, insects, and fishes, and there would not hav been room for an ounce of food. An animal with a moderate appetite would hav eaten four or five times his own weight, and if our Oregonian pastor will take his slate and pencil and go over to his district school teacher, he can get him to figure out how many times over the size of Noah's tub the bulk of live stock and food was. The result will astonish him.

But Mr. Smith hardly seems to believe the story—at least he hedges by saying that if we show him hat it was impossible for all the animals of the earth to get in out of the rain, he can still overthrow all Infidels by saying that the flood was local. That is the common knot-hole through which theologians now crawl, but it will be a good deal easier for the old-time camel to get through the eye of a needle than for them to get out of the muddle in that way. The Bible says, and we giv it for what it is worth, that "I, even I [God], do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and *everything that is in the earth shall die.*" "*All* the high hills that were under *the whole heaven were covered.*" Now, if the highest hill in the world was covered, all the rest must necessarily hav been. Deltzch, an advocate of the partial flood theory, saw no way out of this difficulty but to *suppose* that the flood of water was ejected with such force from the fountains beneath that it assumed a conical shape. But he did not mention how it retained this shape when the force was spent. What a sight it must hav been to see this big cone of water, 17,000 feet high, with Noah's little three-story ark on top! If Mr. Smith believes the Bible in one thing about this story he must in others, and if he believes that the flood occurred he must believe that it was over the whole earth, for the Bible says so. If Mr. Smith can read, and we hav no reason to doubt it, by perusing the seventh chapter of Genesis he will find the statement not once, but several times, that everything upon, in, and on the earth died from the effects of the moisture then prevalent. And if he wants more evidence he can find it in the utterances of scientific men. Geology absolutely contradicts, shuts out even the possibility of, any such deluge within the historic period. According to Sir Charles Lyell no such flood has passed over the forest zone of Etna during the last 12,000 years; and the volcanic cones of Auvergne, which inclose in their ashes the remains of extinct animals, and present an outline as perfect as Etna, are older still. Kalish says: "*Geology teaches the impossibility of a universal deluge* since the last six thousand years, but does not exclude a partial destruction of the earth's surface within that period. The Biblical text, on the other hand, *demands the supposition of a universal deluge*, and *absolutely excludes a partial flood.*" Hugh Miller, a Christian, said that the flanks of volcanoes of at least triple antiquity of the deluge exhibit no mark of denudation. He saw that his facts conflicted with the universal deluge theory, and he adopted the local flood one, but as it conflicts with the Bible, and if there was a flood at all it must hav been universal, he was left in a quandary. He had to disbelieve the Bible whichever theory he adopted. He spent a good deal of time trying to reconcile his Bible with his science, but never satisfactorily succeeded. Bayard Taylor and other distinguished archæologists state that Egypt presents abundance of proofs that it has uninterruptedly existed as a nation for more than twelve thousand years. China claims an equal antiquity. Can these facts be reconciled with the story of a universal flood less than five thousand years ago? The Egyptians had abundance of mummies, statues, inscriptions, paintings, and other representations belonging to a period much older than Noah's time. Lepsius, writing from the pyramids of Memphis, in 1843, said, "We are still busy with structures, sculptures, and inscriptions, which are to be classed by means of the now more accurately determined groups of kings in an epoch of highly flourishing civilization, as far back as the fourth millennium before Christ," or nearly two hundred years before the time of the ark. Chevalier Bunsen, in his elaborate and philosophical work on ancient Egypt, has satisfied many learned scholars, by an appeal to monumental inscriptions still extant, that the successiv dynasties of kings may be traced back without a break to Menes, and that the date of his reign corresponds with a time nearly thirteen hundred years before the time of the flood. Lepsius asserted, in the "Types of Mankind," that negroes and other Africanic races existed on the upper Nile at least 2,300 years before Christ; and as this would be less than fifty years from the time of the deluge, it would follow they could not hav been the progeny of Ham, interim sufficient not having elapsed for nations to hav sprung up."

We think we hav adduced enough to convince our friend that if he believes the Bible he must believe in a universal deluge, and we think we hav shown that a universal deluge has never occurred, consequently the Bible is mistaken. It is pretended that the person who wrote Genesis was directed by divinity, and to doubt the truth of the story is therefore to impugn God. The writer evidently thought and intended the impression that the waters covered the whole earth, and to say that God did not know how large he had made the globe is something we should think a good minister would not want to do. Mr. Smith evidently did not look ahead far enough to see that in contending for a partial flood he was running contrary to the Great I Am himself. Otherwise we cannot account for his presumption.

As for all things being possible with God, that is not so. We hav the testimony of the Bible (again we giv it for what it is worth) that he could not drive out the inhabitants of the valley of Ajalon,

because they had chariots of iron. And the record intimates that he had some other little difficulty in various matters. But, getting away from scripture, we will just mention that God cannot make two hills without a valley between, nor can he make two things occupy the same space at once. If he could, he might hav got a few more animals into the ark.

If our friend will tell us what kind of a being he means when he says "God," we will tell whether we believe in him or not. If he means an anthropomorphic being who is everywhere and has neither center nor circumference, and yet is like a man in shape, we do not believe in it, because it is an impossibility. If it is such a being as is described in the Bible, with smoke coming out of his nostrils and fire out of his mouth, with feet like brass, and horns growing out of his hand, we do not believe in either. That is a monstrosity born of the brain of a lunatic. We hav never yet heard God defined so that we could believe in him, and we never expect to. We cannot prove that there are not men millions of miles long on Jupiter, but we don't believe it, and that is perfectly parallel with the God question. The burden of proof rests on those who assert the existence of God. Let them define their God and prove he exists and does what they say he does. The Bible God is an impossibility. If there is any other we do not know it.

In closing, we would assure our friend that we are a truth seeker, and in the matter of this ark story think we hav found it. And if he is really seeking for truth we think he will find it by perusing these columns. We are fully aware that THE TRUTH SEEKER is more fair than Christian papers. One of the great faults we find with the church is her unfairness, extending to cruelty. She has been unfair with everybody who opposed her. The Inquisition was a very unfair and one-sided institution; so were the *autos-da-fé*. The Bartholomew massacre was terrible in its unfairness, and so were all the murders which Christianity instigated and perpetrated. It is the glory of Infidelity that it never killed any one. Science never shed a drop of human blood, while faith has waded through blood and carnage for centuries, dragging along in her wake little Oregonian pastors who try to bolster up that which wiser men hav thrown to the winds long ago.

We trust our friend will wait, before sending us any more articles in defense of his pet religion, until his Christian papers publish some of them.

WE would call attention to a new work we hav just issued, "Voltaire in Exile." It is an epitome of the life of the great Infidel, and for those who cannot afford the higher priced Life by James Parton, and yet want to know all about Voltaire, it is just the work. It was written by Benjamin Gastineau of Paris, and translated for us with his approval by F. Vogeli and Edmond Dubourg. It contains an account of Voltaire's youth, his exile in England, Holland, Belgium, Prussia, and Switzerland, his relations with Jean Jacques Rousseau, Frederick the Great, Catharine II., and Pope Benedict XIV.; what he did at Ferney, how he improved the town, built a church, and fought the Jesuits, and defended the victims of religious hatred and persecution. It describes his triumphant return to Paris after his years of exile, and ends with chapters on his work, his philosophical system, his enemies, and some hitherto unpublished letters.

Many volumes hav been written upon Voltaire, but none of its size contains so much information as this. From it a clear idea can be obtained of the immense influence he exerted upon Europe and the world by his brilliant genius and how the church has ever fought the men who dared to step out of the orthodox paths of thought.

We will fill orders as fast as they come, and hope to send off a good many. Price, cloth, $1; paper, 75 cents.

MANY friends are sending for the paper, saying they wish their subscription to begin with Mr. Bennett's first letter. To such we wish to say that it is impossible. THE TRUTH SEEKER is not stereotyped, so after the edition is exhausted we cannot supply back numbers. Let all who wish the letters complete subscribe to the "Round-the-World" fund and they will get them bound up in elegant book form, with two hundred or more illustrations. The list is not by any means full, and great pleasure will be taken in adding new names and crediting the "V's." There are also several who hav pledged who hav not sent in the money. We wish they would do so, as we need it, and also like to see stars all the way down the column. It will take a thousand subscriptions to pay the expenses of the trip, and we want them before the first volume is out, so as to get all the names in the dedication.

THE mill of F. D. Lacy, of Nirvana, Mich., burnt on the morning of September 8th, we learn has been rebuilt, and the party suspected arrested and bound over to appear at circuit court. It is a grave charge, and his guilt seems thoroughly established. We trust that justice will be meted out to him.

A TYPOGRAPHICAL error last week made us say that THE TRUTH SEEKER would be sent *six* months for fifty cents. It is not so. So large a paper cannot be afforded at that price, even with the hope of obtaining permanent subscribers. But we will send the paper to new subscribers on trial *three* months for fifty cents, trusting that when they hav read it that long they will want to continue. Any one who wishes to aid the Liberal cause cannot do it better than by sending the paper three months to friends who are likely to take an interest in the work.

WE recently received a call from Mr. and Mrs. J. N. Hiller, of Escanaba, Mich. They are traveling in search of better health, and also take all the pleasure they can. They were at the Hornellsville convention, and will be at the Chicago congress as they are on their way home. We are indebted to them for many courtesies, which we hereby acknowledge, and many pleasantly-spent hours. May their path always lie in the sunshine, with roses thickly besprinkling the way.

MRS. COLBY lectured in Germantown last Wednesday evening to a large and appretiativ audience. Mrs. Colby and Mrs. Smith closed their engagement in Philadelphia on Sunday, Sept. 25th, whence they go to Pittsburgh for the greater part of October and return to Philadelphia for November. Parties wishing their services will address them at 1,208 Mount Vernon street, Philadelphia, Pa.

THE free stenografic class each spring and fall at Cooper Union, room 24, will open on Monday, Oct. 3d, at 8 P. M. For tickets apply to Mrs. E. B. Burnz, New York School of Phonography, 24 Clinton Place.

WE hav plenty more of those colored posters on hand which we will gladly send to any friend who takes enough interest in THE TRUTH SEEKER to aid in extending its circulation.

Garfield.

BY SAMUEL P. PUTNAM.

The full heart breaks to tears as through the night
The tremulous message of thy death is borne.
The toil is ended, and thy spirit brave
Is quenched at last in the black tide of death
That sweeps to victory o'er thy rigid form.
Hard fate, when life is blooming to its best,
When summer's wealth of honor is thy prize,
To feel the cold, dark winter on thy heart:
Earth's richest promis suddenly made bare,
And all its music turned into a sigh!

O life of man! so grand, and yet so frail;
So thrilling with the godlike, yet so quick
To sink into the dust and be no more;
A buoyant wave, and then the fleeting foam—
The tragedy no faith can change. Nor prayers,
Nor tears, nor passionate wish, nor strife,
Can make the gloom less gloomy than it is,
Or turn the stream of death to joyous bound.
We only can endure with dauntless breast,
And pluck the flowers that still must bloom along
The everlasting way of darkling fate.
There is no choice; but we must onward press,
And wear the crown or bear the heavy cross.
We weep, and with our sorrow become great,
And mourn the mighty dead with upright face.

Yet death is beautiful, for it will make
Thy memory, chieftain, like a lofty star,
Forever lovely and forever dear.
The tears that flow to-day shall set most bright
Thy name in the eternal thoughts of men,
Embalming it with precious effluence,
So that it crystals to most tender beams
Thy life's romance, its quick, eventful years,
The boy's large hope and manhood's spleedid deed.
The toilsome path to where the noblest shine
By this great woe are flooded to renown.
The burning heart of youth through endless years
Shall catch the fervor of heroic aim
From the poetic grandeur of thy life.
Through suffering thou hast plucked the rarest fruit;
The wreath of rich remembrance through all time,
To be a fireside story and sweet dream,
To liv in music and the rhythmic tale,
To touch the heart with genius' mystic spell.
Sorrow hath clothed thee with its jewels bright,
That softly shine through multiplying days,
And keep thy memory fresh as bending skies.
No honor crowns thee as our grief to-day;
It gives immortal ardor to thy face.

Book Notices.

PAUL HART; OR, THE LOVE OF HIS LIFE, by Uncle Lute, is a new romance of real life in America, from the prolific press of T. B. Peterson & Bros., Phil'a, Pa. Paper, 75 cts.; cloth, morocco, $1.25.

Many of our readers are acquainted with Uncle Lute through a perusal of his poems, one of which appeared in THE TRUTH SEEKER about a year ago, entitled, "Whipping Post in Delaware." From this fascinating romance before us we extract the following conversation, between Paul Hart, the self-thinking hero, and Lisette Lawrence, his beautiful sweetheart, who is a Christian. They are talking about their marriage, soon to take place, and Lisette suddenly changes the subject with:

"And Paul," now raising her eyes to his, "it would make me so happy to hav you take the step of which I hav so often spoken to you—to hav you walk the Christian's path with me."

"Now, darling," said he, suppressing her last word with a kiss," just see how many subjects you are introducing at once—marriage and religion. I hav often told you that I could not see with the light you profess to on this subject of blind belief, and ——"

"Yes, I know, I see I cannot be instrumental in bringing about your conversion; but you hav given me but vague excuses."

"Lisette, if you, whom I know and love, and enjoy, and realize a sa present truth, were the Christ of whom you speak, you might approach me on the subject of belief in an actuality with glowing success, for my faith penetrates the dark vale of past ages but to grasp possibilities and tangibilities in accordance with the light given me by the creator."

"And may not a man's understanding be cultivated with an eye single to one purpose?"

"For all I know, some may be able to whet their imagination up to that point where they will believe those evergreens out there on the lawn were once tomato plants, but I appear to be of a different make up. In the light I see it, to demand of sense a fellowship with nonsense would belie my conceptions of consistency, and for a man to enslave his reason by the power of imagination is base hypocrisy. Man has implanted within his being that which enables him to distinguish right from wrong, justice from injustice, purity from that which is base and unclean, and a heart to go out in love toward his fellow-men, if they be worthy of love, and ever charitable to all, be they what they may. I do right, Lisette, because it is right so to do, because I feel better with myself and better toward others. I believe in and worship the great spirit called God, in whose law there never grew seeds of error with a need of ever changing one iota of his plan. I love the woods, I love the flowers, the birds, the sunshine, and the dewy rain, and my soul pulsates in unison with each sweet sound God has made or his creation has produced, whether it be the prattling of a tender babe, the carol of birds, the gurgling of streams, the song of the factory spindle, the click of the mechanic's hammer, or the melody of your own divine rendering in song. But when you ask me to believe in an orthodoxical myth, to listen to voices that hav never been heard, and to play upon my imagination in affairs purporting to be of such vital importance, you ask me to immortalize my ignorance and insult my judgment."

"You should seek for light and faith to comprehend the great truths of Christ's plan of salvation, for he loves you, Paul, and one of his children almost dares to worship you. Oh, what a Christian you, with your gifts and attainments, might make were it not for your——"

"Infidelity, love. Say it; I will not feel insulted. To call a man an Infidel only means he is a self-thinker, an investigator, an arriver at conclusions through the possible laws of cause and effect, not blindly accepting some doctrin taught ages before science had formed the bud, which to-day blossoms with such vigorous enlightenment."

THE MORTALITY OF THE SOUL, AND THE IMMORTALITY OF ITS ELEMENTS. By A. Snider de Pellegrini. New York, D. M. Bennett. Second edition, corrected. Price 25 cents.

The author of this little work is a scientific writer of much versatility, and has written several works in the French and Italian languages, among which may be mentioned, "Les Mystères de la Creation devoiles," "L'homme et sa raison d'être," "Nouvelle Theorie sur le formation des comete," all works of interest. The title of the work now publsihed givs a good idea of its scope and object, and the following extract will enable the reader to judge of its merits:

It would be a great injustice to blame a man's religion because he follows a dogma different from ours. Every generation has inherited the creed of their fathers and ancestors, consequently the son is bound to follow the form of religion adopted by his parents, only he is bound also to respect, for the same reason, the creed followed by his neighbor upon reflection that it is only the forms of worshiping God that differ in their respectiv ceremonials, not the root (*le fond*), as the homages are, whatever form directed, all addressed to the one single divinity, which is the Almighty God, creator of the universe.

Martin Luther deserted the Catholic church because he was disgusted by the arbitrary acts by which the priest of his time was imposing on the people, and he established the Protestant church with liberal intentions; but to-day Catholicism in Italy, France, and Spain is liberal—everybody may employ Sunday as he likes. Protestantism, on the contrary, imposes constraint on the people.

THEY tried in the Presbyterian Criminal Court this week a Sunday-school teacher named Mrs. Cooper, on a charge of heresy. Can any one imagin a wilder lunacy than a set of so-called divines, pious elders, deacons, and ecclesiastical small fry, gravely discussing the orthodoxy of a woman who teaches a Sunday-school class of a hundred girls successfully, simply because she has once or twice been to hear Dr. Stebbins preach, and also because she is a cousin of Bob Ingersoll? A third charge is that she raised $500 for the "godless" kindergarten schools. The plaintiff is a Pecksniff or a Stiggins named Roberts, evidently a blue-nosed hypocrit, with a heart about the size of a small cod-fish ball.—*San Francisco News Letter.*

Communications.

Progress of Liberalism the Past Year.

REPORT TO THE FREETHINKERS' CONGRESS AT LONDON.

Prof. A. L. Rawson, Secretary of the National Liberal League for 1879 and 1880, and a delegate last year from the Liberals of the United States to the Freethinkers' Congress at Brussels, made an extended and able report to the Congress on the state of Liberalism in this country. I need not go over the historical ground so well covered by that report, but just take up the story where Prof. Rawson left it, and giv an account of the progress of Liberalism during the past year.

The general secular press of the United States has kept steadily on in the progress of Liberal development. It has been more outspoken in favor of Freethought than ever before. Its solid, sober writers hav published more elaborate, candidly argued articles arraigning the church, and its wits hav shot more fanatic "folly as it flies" than ever before. The New York *Times*, one of the most staid, respectable, and venerable papers in this city, founded originally and for many years conducted by Henry J. Raymond, a very cautious and conservativ politician and Presbyterian, has, during the past year, astonished its readers and gladdened the heart of all Liberals by leading editorials, week after week, on ecclesiastic themes that before could only be found in the columns of downright Infidel papers. The New York *Herald*, *Telegram*, *Sun*, and *Evening Post* hav also, from time to time, stalked unceremoniously over premises where the priesthood had put up the warning, "All Infidel trespassers forbidden under penalty of the laws." The Boston *Herald*, the Boston *Globe*, the Cincinnati *Commercial*, the Chicago *Times* are similarly free and handle theological subjects with what used to be thought frightful audacity. Last of all a little one-cent daily paper named *Truth* was started in this city, something over a year ago, and has, in the shortest time ever known in the history of journalism, grown into a manifest and acknowledged success. *Truth*, among other principles of its platform, announced itself Liberal and Infidel from the start. It has traded on its Infidelity, set forth its claims to public patronage on account of its Infidelity, and won its success because of its Infidelity. This is encouraging to other journals and its success has set free many a pen among writers on other journals.

This liberality and freedom of the more general secular press, though of great value to the Liberal cause, militates somewhat against the spread of the so-called Infidel and Liberal journals. In general trade, when every shop sells boots and shoes the special shoe store finds itself curtailed of its sales. The same is true with concerns that supply the Liberal understanding. Such papers as THE TRUTH SEEKER and *Investigator*, however, hav not only held their own, but hav made encouraging gains in their circulation. They are also doubly endeared to those who patronize them when they find their views adopted by their popular daily contemporaries.

The church, of course, writhes and is distressed under these increasing vollies from an unshackled press. Driven to retreat, she rushes to her last defenses, but finds no commanding hight on which to remount her damaged batteries; no eminence of inspiration so infallible that reason and science cannot explode it and make it very manifestly fallible. This demoralization, so palpable in the orthodox forces, reacts upon the press, and, emboldened by success, it pushes on and becomes still more merciless in its treatment of theologic shams.

While our population is steadily and rapidly increasing, the attendance at church is diminishing. There is a general complaint of empty pews. Pastors preach to bare walls. The churches are frequented chiefly by women to whose sympathies persistent appeal is made. Men of sense and reflection remain away. The church is hedged about with difficulties on every hand. While audiences are becoming more critical and require clearer proofs, deeper reasons for the doctrins that are preached to them, young men of thought, of brains, of ability capable of rendering such reasons, decline to enter the priesthood. Thousands of clergymen are out of employment, and yet thousands of pulpits are vacant because congregations are so critical that they will not employ any but first-class intellects. But the trouble is, the Lord's vinyard is mostly barren, producing nothing but sour grapes. A few great theological lights whose fervor and eloquence were kindled by the theoretical philosophy and fanciful metaphysics of half a century ago, yet remain tottering on the stage; but even the best of these are part heretic, part agnostic, and the best of their faith is a dim religious flocculency floating in the air. We hav a Beecher, a Thomas, a Collyer; and we hav a King, a Tyng, and a Swing; and of these, Tyng has left the pulpit in despair. He has gone out of the life-eternal line of business and gone into insurance of this life. After these are all gone, when shall we see their like again? Where is the Promethean heat that will succeeding lights like these illume? What would not the churches giv, if money could buy, or flattery entice, or promise of a heaven of delights could attract, for the tongue of Robert Ingersoll, or the pen of Herbert Spencer, or the research of Huxley, Darwin, or Tyndall, to at least try to lift them into the realm of reason, the company of the scientific elect, and bolster their theories of "the atonement," "retribution for the finally impenitent," and their general cosmical conceptions, yet a little longer?

An event of the greatest importance to the irreligious world has happened this year. The "inspired word" has been undergoing repairs, and it has just come out spic and span new. "In the beginning was the word, the word was with God, and the word was God." But, in the end, it turns out that the word was not God, never was with God, and gets out of style as easily as any old hat. Things hav been working to this end a long time. The word of God was getting shabbier and shabbier year by year. Believers everywhere were getting ashamed of a "word" so tattered and torn. The telescope, microscope, retort of the chemist, hammer of the geologist, and camera of the photographer hav been making discoveries and developing divine revelations, as well as those old prophets and apostles. These later revelations were of an order with which this "word that was God" found it difficult to compete. Hence the necessity for a revisal. Hence "the word was made flesh," in spots, to get away, as far as possible, from the spirit of the age and to concede some slight adaptation to the materialistic tendencies of modern times. But it is such a little outcome of wool for so great a cry! The minimum of pancakes is out of all proportion to the batter that was stirred up. Our father in heaven they continue to call "which." They interpolate "the evil one" into his prayer, and his "kingdom, power, and glory forever and ever" they revise out. The short and convenient "cuss word," "hell," is lengthened by a syllable, putting profane people to some inconvenience to revise their terms of imprecation, and this is all. It is enough, however, as a step. It is but a beginning. It has been a money-making speculation, and the old prophets will be mercilessly sacrificed to the new and more universally worshiped cash profits. Other revisions will follow. Gospel truth here will suffer excision, and a precept there emendation. A phase of doctrin here will be lopped off, and a word there substituted. Texts will be clipped worse than the coin of the realm, till finally they will get down to the last remaining grease spot of holy scripture, which will be this expressiv piece of a text, "Hang all the law and the prophets." The penalty for all these impious proceedings they treat as so much buncombe and bosh, as it probably is: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life and the holy city and from the things which are written in this book." These be fearful words, but the judge of all the earth don't mean them at all; and when the righteous are assembled at the last day before the judgment seat he will forgiv them their trespasses on his "word" as they forgiv those who trespass against them.

Our colleges and universities are filled with revolt against exploded dogmas and the superannuated inculcations of sectarian text-books. The younger professors are discontented, and impatiently await the shoes of the older theologians, who are fast dropping away. The truths of nature, as revealed in the scriptures of Huxley, Tyndall, Darwin, Haeckel, Herbert Spencer, and other scientists are knocking at class-room doors, and student and tutor alike demand that they shall be let in. Prayers, chapel exercises, and all religious observances are becoming more and more odious, and the students more and more demand freedom of choice as to their observance.

Prayers also in our state and national legislatures —for many years a mere farce and hollow form— are now becoming an unendurable bore to almost the entire body of lawmakers. The correspondent of the New York *Sun* writes daily from the Capitol at Albany making fun of the prayers and describing the legislators as engaged in writing, reading, smoking, talking, and in anything but devoted attention to the prayer. Yet every Infidel must pay his share of the three dollars which every one of these prayers costs. This is a mockery too hollow to last long. The late World's Fair Commission, which promised so much and performed so little, opened its business meetings with prayer by its most active agent and commissioner, the reverend Newman. The public at once lost confidence in it, and the whole movement failed after a preliminary expense of many thousand dollars.

The usual number of clerical lapses from their own prescribed rigors of virtue hav occurred this year. The usual large majority of Christian criminals are in our prisons. The usual number of pious defaulters hav run away, even with funds of their own churches and Sunday-schools. The usual number of holy men hav loved their neighbor a great deal worse than themselvs, hav coveted not only his ox, his ass, and his maid-servant, but his wife also—yea, hav taken his life and been hung for it. The usual number of godly suicides, fallen into despair of this life, hav made violent entry into some supposed happier world beyond the grave. On the other hand, it is very rare to find a Freethinker led into unjust, immoral, or criminal ways of any kind or character.

The political parties, once well defined and planted on certain clearly out-lined platforms of principles, are now all at sea, chaos reigns supreme, faction strives with faction, bosses of gangs contend with captains of cliques. On the other hand, the masses are perplexed and know not where they belong. The very names of all these political sects are a revulsion and a fright to the honest citizen. "Stalwart," "Half-breed," "Feather-head," are the right, left, and center of Republicanism. "Tammanyites," "Readjusters," "Bourbons," and "Straightout" are Democratic factions, with "Independents" playing shuttlecock between them all. All these names are as meaningless as Choctaw and devoid of any principle but the spoils. The principles of all of them are identical in kind and the same in number—seven in all, namely, five loaves and two small fishes.

But amidst all this anarchy among professional politicians the people remain unmoved. Busy industry proceeds just the same. All wheels whirl, all hammers ply, all spindles turn, and production and consumption go on with ever increasing ratio. The people are thinking and acting independently of the politicians. New parties are forming and the old ones, allied with money and the priesthood, are finding themselvs undermined. The Greenback party is organized against a monopoly in money and banking. The anti-monopoly party is organized against a monopoly of rail and water transportation of freight and passengers. The Socialistic-Labor party is organized against a monopoly of land, machinery, and raw materials. The Liberal League is organized against a monopoly of divine favors, celestial privileges, blessing from the most high, and demands free trade in these prime necessities of daily life.

When all these parties hav worked out their claims and find that they can make no further headway alone, they will coalesce, pool their issues, and make one grand united party of progress against the party of immobility and reaction; and Freethought, the moral as well as the material well being of mankind, will be the gainer by it.

Exactly at this point in the writing of this report comes the shot against our President, heard all around the world and felt in every human heart. Here too the assassin is a Christian, his insanity first took the form of religion. He was originally a religious fanatic of the Freeman Pocasset type. Then, as religious excitement of the Moody and Sankey pattern died down and political excitement came up, his insanity shaded off into politics. His victim too is a Christian, and the same before-mentioned Dr. Newman, in his first succeeding sermon, demanded a universal raid on Infidelity to put down Freethought as a remedy for the shooting of Christian Presidents by Christian assassins. The Rev. Dr. Crosby proceeds to lecture on "Assassination and Infidelity," and both conspire to swear that the Infidel wolf it was that roiled the stream that runs up by the lamb of God.

But in the shock and terror of this great trouble the Liberals, Freethinkers, and men of progress in Europe and everywhere should reflect that the government of these United States is but one of the steps in the great march of progress. The freest vanguard of the race has halted here for over a century without a king exactly under that name; but, as the years go on and the experiment of this phase of Democratic government proceeds, it is discovered that too much of the monarchical principle remains in our one man President. It is not fit that one man should rule over so vast a territory, such tremendous financial interests, and so diverse and numerous a people.

The outcome of it is monopoly, centralization and ever-increasing spoils. This is becoming more and more obvious year by year, and the people are getting ready to clip this one man power, abolish the spoils, and make this still more a government of the people for the people and by the people. This will be to take another step in social, political, and governmental progress. How this will be done cannot be precisely stated in this paper, but it will be done, otherwise evolution will fail, progress will turn backward, and chaos and night come again.

It may, however, be suggested that the legislativ system of *two* houses in Congress and in every legislature will be greatly modified or abolished. Senates if retained at all will become more administrativ and less legislativ. The time will come when the President of the Senate, elected by the Senate, will be, by virtue of his office and only so long as he is president of the Senate, President of the United States. And his function as President will simply be to sign the papers and carry out the decrees of the Senate, without any veto power whatever. The supreme court, too, will probably be reduced to a

law department of the Senate; the Senate itself may continue to be elected by the state legislatures, but the legislatures will be elected directly by the people. This will reduce the imperial, monarchical principle in our President to the smallest. It will also avoid our every fourth year convulsion of electing a President and our every sixteenth year cruelty of shooting him.

The Liberals of the United States are preparing to cope with these questions. It is their full and indefeasible right to take a share in their discussion and execution. Christian statesmen and Christian government having proved so manifest a failure, the anti-Christian citizens can fairlv demand a return to the principles of the Infidel fathers and founders of the republic, with such modern improvements as time, growth, invention, and development hav proved to be necessary to the just and efficient working of the original plans and principles. Least of all is Dr. Newman's raid on the Infidels in order as a remedy.

In the midst of all this political turmoil and the break-up of time-honored political parties stands the National Liberal League. This organization is intended to act, and does act, as a steadying, guiding, progressiv, and yet conservativ element. The League is young yet, having been organized only so late as 1876. It has had its accidents and adversities, but it grows, increases, survives through all; and its survival alone shows that it is in some degree fit. The National Liberal League is the only association in the United States organized on the line of Freethought to bring a Liberal, Infidel, and secular people to act together, to promote secular in opposition to ecclesiastical interests.

The National League is composed of Liberal associations, acting under its charter, affiliated in its work and meeting in their various localities throughout the United States. There are now two hundred and twenty of these chartered auxiliaries scattered through the several states of the union. The League is specially popular in the great free West. Miners and mining people take hold of it spontaneously. The League has not chartered as many auxiliaries this past year as in former years but it has consolidated itself, strengthened the affiliated societies it has already, and secured a larger revenue to its treasury than in any previous year. It has established a little monthly organ under the title of *League Man*, in which is published its official correspondence, reports of local societies, and such articles and documents as are of interest to the organization and promotiv of its welfare. The League holds an annual congress of delegates from the local societies usually in September. It has held five such congresses—the first in 1877 at Rochester, New York; the second at Syracuse, New York; the third at Cincinnati, Ohio; the fourth at Chicago, Ill. The Fifth Annual Congress was held this year on the 30th of September at Chicago, Illinois. Its immediate objects are to secure a just taxation of church property along with other property, exclude the Jewish or any other religious scriptures as an object of adoration and worship from the public schools, and to abolish the restrictiv laws that relate to Sunday and that prohibit citizens from spending one-seventh part of their time as they shall see fit. And generally its objects are to secure and maintain a complete and perfect separation of church and state.

Organization is now the hope of Liberalism in the United States. Organization, mutual help, joined shoulder to shoulder, is the order of the day. Even if it is no more than to count noses and exhibit our numbers, it will be a manifestation of power and a giving of notice that we are not to be trifled with. How much more if we organize for activ, enterprising, Liberal work! Just as the church waked up one time to the fact that "the devil had all the best tunes," so the Liberals of this country hav come to recognize the great truth that the church is what she is because she has the best methods of proselyting, instructing, and preaching her gospel to every creature; and, of these best methods, the one of chief value is organization. If the church were not organized into circuits, presbyteries, bishoprics, and dioceses she would be a rope of sand without cohesion and without power. With organization she is the powerful creature that she is notwithstanding the falsity of her doctrins. A small body organized around a lie is stronger for evil and for selfish ends than a multitude unorganized are for good, though they may hav immediate access to the fountain of truth and liv and act upon it in their daily, individual lives. While the devotees of lies are organized for the propagation of lies, the devotees of truth should come into counter-organizations to defeat error and defend and propagate the truth. This is what the National League is organized to do, and it is growing to be a success.

The preceding report of our able and devoted Secretary leads to two or three reflections which, under the light of our experience, ought to be submitted to Liberals at home and abroad:

1. That Liberalism is "in the air," and will appear from time to time in forms, shapes, persons, and places the most unexpected. Indeed, the general fact of the progress of the world makes their appearance inevitable. The Liberals are those who hav become free, that is, emancipated from theology. The facts and laws of civilization compel this emancipation more and more.

2. Shall this process of progress and enlightenment be the result of blind facts, forcing events and revolutions like the broken and dammed up ice in a mountain gorge, or shall the process of progress be anticipated by a wise prevision and provision, that will open the minds of men to the inevitable and make the rise and flow in the river of time and evolution peaceful, healthy, and natural.

3. This wise prevision and preparation can only be had by the wise and prudent spreading of Liberal, scientific, and humane views among the people. To do this, two things are necessary (1), careers for individuals; (2), organization.

That is to say, Liberalism must furnish a *livelihood* for its best teachers and exponents. The success of a cause that can furnish such careers is assured. The cause that cannot do it must remain suspended like vapor, "in the air," giving freshets here and lightning there, under the blind propulsion of revolutionary events. The revolution, if it is understood, organized, and manned, is gradual and safe; it is but another name for the growth and progress of man. But man cannot advance physically, morally, mentally, socially, and politically without limbs and organs.

(2). Back of these leaders, teachers, and editors there must lie organizations, intelligent, trusting, coöperativ, influential. The National Liberal League is one of these; it must be largely extended, and others must take up its work and aid in its efforts for emancipation, education, and social development; and, above all, aid in the defense of liberty against encroachment of both church and state, by securing the complete and permanent separation of both.

4. The last consideration is, that no Liberal can really be one until and unless he has an earnest desire to hav others enjoy the blessed emancipation from the horrors, dogmas, dreams, and despotism of theology from which he has escaped. He knows that this escape must be commonly a slow growth, not without the doubts and fears which always attend growth and progress. But he knows the joyous health and liberty beyond, and he longs to see all enjoy this blessed light. He knows, too, that only by that light can the progress of the world be other than a blind and dangerous groping and stumbling in the dark. It is evidently, therefore, the duty of every Liberal to secure his own life, family, and paying business, upon the most successful and permanent basis possible, from the point of view of worldly success, and then, to use of his means reasonably, and in proportion to his means for the wise support of the organization and the men who only can make Liberalism a beneficent power upon earth.

These reflections are forced upon us by the fact that Liberals so often take a pride in despising money and position, as so much filthy lucre and hypocrisy. If sought for themselvs, this is true. If sought as a power for good, it is the reverse of the truth. Unless the genius of Voltaire had been seconded by his wealth, he could never hav lifted Europe out of the dark ages. Honestly, honorably, industriously, therefore, "put money in thy purse," for money is the power that propels the world forward in her orbit of progress. Each must learn and be able to contribute to that power.

T. B. WAKEMAN, Treas., N. L. L.

But the Liberals of the United States in pushing their own enterprises do not lose sight of Liberal movements in Europe. They hav been profoundly interested in the struggle of the government with the church in France and the struggle of the church with Mr. Bradlaugh in England. Day after day, turning to the foreign news in the morning journals, the first items looked for hav been the latest developments from these two fields of religious warfare. Mr. Bradlaugh especially in being a personal sufferer from an injustice that could be conceived only in a Christian heaven and that would be scorned as too inhuman by all traditional devils that ever peopled the Christian hell, has been the center of universal interest and has had the sympathy not only of Freethinkers, but of many Liberal Christians in the United States. The National Liberal League, and Freethinkers generally, in this country send kindly greeting to their peers and comrades in Europe and to Mr. Bradlaugh and his gallant defenders especially. May he and they all win in their bitter struggle with the power of the church is the hope and belief, yes, and even the prayer in such a scientific way as prayer is sensible and permissible, of the millions of Freethinkers of the United States.

T. C. LELAND, Sec. N. L. L.

201 *East 71st street New York.*

WRONG BECAUSE IT HURTS.—Nothing is wrong because it hurts deity or nature, but because it hurts man. Teach the people that laws are made for their protection, not as instruments of revenge, and their self-interest and gratitude will be excited. Thus the first step to solid and permanent reform will begin.

The Dogma of Immortality.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is no secret to the readers of THE TRUTH SEEKER that I am a Spiritualist, and hence I hope the ultra-Materialistic readers of your Liberal paper will bear with me, and, if necessary (to them), pity my apparent weakness, even if my skepticism is as great as theirs, and my knowledge in some matters greater. I hav preferred to write occasionally for your paper, knowing full well you hav a numerous amount of Spiritualistic subscribers who fully understand and appreciate the subjects on which I generally treat; I am therefore not surprised at the crude remarks of some of your contributors. It must therefore be understood that it is from this standpoint I generally write. It is simply from this position friend Lake misunderstands my recent contribution on our proper "foe."

In some former number of your paper I gave my views upon the much used, and, as I think, ignorantly handled subject of what is called "superstition." I endeavored to show how it is generally popularly denounced by most writers without even a logical examination of its true origin and character. I endeavored to show that the classic erections of Westminster, St. Paul's of London, St. Peters of Rome, and the ten thousand costly religious tabernacles in our own land, had the same common basis as the lowest species of fetish and idol worship of the most barbarous humans. I endeavored to show that all these latter mentioned creations were mere outgrowth of superstition and all this costly religious superstructure was based on a natural desire in man for a continued existence. I contended that the hope and expectation of a continued existence in some form was natural, and that skepticism in immortality was purely artificial, and was doubtless lashed into hatred by the fashionable ignorant assumptions of our dominant aristocratic priesthood.

If friend Lake will understand my last article (which he has in part quoted) he will perceive less inconsistency, I think, in my position than he now supposes. I said my "standpoint of knowledge." I can but infer his standpoint of knowledge differs from mine, or he would not hav written so childishly of the well-known claims of Spiritualism. He seems to overlook, or does not note the fact, that Spiritualism embraces all that is known of the scientific researches and speculations of Huxley, Darwin, Tyndall, and Spencer, with the additional presumption that we Spiritualists know a little more.

Just glance at friend Lake's position. Here, attention to the subject of Spiritualism has existed for the space of thirty-eight years, or ever since its public notification through the press of the rapping phenomena at Hydesdale in this state, and its various modifications of table-tipping, independent writing, and entrancements, etc., and at this late day our friend Lake shows his ignorance of its conceded claims as an established fact by propounding questions worthy only of the dullest Sunday-school bigot of the union, and invites me to waste time in answering.

As I stated before in one of my former contributions to your paper, Spiritualism cannot be proved by mere pen controversy, and hardly by the mere statement of phenomenal facts, but mainly by a personal knowledge of facts connected with their corresponding intelligence. This is a peculiarity all advanced thinkers long since observed. The only utility in these public statements of phenomenal facts (many of which I hav given through your paper) should be that they might act as an encouragement to others, if they felt inclined to giv the subject a personal examination. To me it seems a waste of time to attempt to argue the truth of the soul's immortality with minds of friend Lake's comprehension. He is so crudely Materialistic I am afraid he would hardly understand me were I to say I also am a Materialist, but that my Materialism was of too refined a character to yield to the powers of the microscope.

We can all commiserate the fate of the poor castaway sailor on one of the tropical islands in the Pacific. He readily won great distinction and influence with the savage emperor by his more civilized suggestions, and being also possessor of a rusty nail wherewith to bore holes for the construction of their tents and bark canoes. But unfortunately he told them a truth, far beyond their savage comprehension. Wishing to giv them an idea of ice he told the emperor he had seen sheets of water in his country so hard that men could readily walk and run on their surfaces. This truth, so far from the emperor's plane of knowledge or conception, nearly cost the mariner his head, and from being, as before, almost deified, he was branded as a liar of the first order. Now, believing friend Lake to be an honest lover of truth, he must conceive us Spiritualists to be liars and frauds of the worst kind.

But, the question will arise, Is this earthly existence, with its tantalizing hopes of unrealized happiness, a place of torment, an absolute hell, or is mankind only in an evolutionary state preparatory to something higher? I can only reiterate that I conceive that he or she entertaining the belief in annihilation can be neither philosopher nor philanthropist.

DAVID BRUCE.

A Truth Seeker Around the World

Four Days in Wales.—Continued.

But let me narrate what is claimed for the divine or miraculous paternity of Merlin, whose city I have seen: King Vortigern, who lived in Wales near the close of the fifth century, being in great trouble about the foundation stones of a castle which he wished to build, and which stones sunk into the earth out of sight as fast as they could be put in place, called together the bards and wizards of his locality—and they were the priests and prophets of those times—to tell him what he should do. They gathered together at his command, and consulted long among themselves; and not finding any natural or supernatural reason why the stones on a hill should sink into the earth, to cover their ignorance and save their credit, they put the king off with what they considered an impossibility by saying that "those stones could never be laid together and remain where placed till cemented with the blood of a man-child who was born of a mother but had no man for father." This answer satisfied the king, and he sent trusty servants abroad over the country to find a woman who had borne a son without the agency of a father. They were extremely fortunate, for after a few days' search in several villages they found at Caer-Merlin (which implies Merlin's town, and from which Carmarthen is said to have come) a virgin, the daughter of King Demetius, who had borne Merlin, and who, according to her own statement, had known no man. When she and her boy were brought before King Vortigern he made inquiry of her as to the paternity of the lad. She replied that the boy was a natural son of her body, but at the same time protested that she had never had the society of mortal man, and that the only company she had had was a spirit, who assumed the appearance of a beautiful young man, who often appeared unto her, seeming to court her with an uncommon warmth of affection, and when any of her fellow-virgins came in he would suddenly vanish, she evidently being his only choice. She asserted that by his many and urgent importunities she was at length overcome and yielded herself to his wishes, and was embraced and caressed and fervently pressed by him, and as the result of all this the child Merlin was born. Her words were uttered with such modesty and humility that the king was satisfied she told the truth, and he gladly accepted Merlin as just the person he was looking for.

It is perhaps not strange that a child begotten under such remarkable circumstances could prophesy what should befall the kings for many hundred years to come, and that what he uttered should come truthfully to pass. I have the book containing these prophecies in crude poetry, as they were translated from his version, but I will not detain you to listen to them now, as they are too lengthy for this letter; but I wish to assure you that they appear nearly as good as any prophecies I have ever read, save Mother Shipton's, which is now shown she did not write at all. And as for the claims of Merlin's remarkable paternity, I beg to assure you that it is better authenticated than any similar account of the kind that has come down to us, for here we have the assurance of the mother herself as to how the matter occurred, while in some of the other cases, including the one in Palestine, we are entirely left without the testimony of the mother, who, it must be confessed, is the most direct and important witness in the case. I wish now to assure you that I believe this story about the supernatural parentage of Merlin just as much as I do the others I have mentioned, because I have read it in a book written and printed before I was born, and because I have seen the city where the child was brought into the world, which was named after him, and because the cave is hard by and is pointed out where he used to resort to obtain his inspiration and learn how to prophesy.

It was at Carmarthen that considerably later the Rev. Peter Williams lived, who translated the Bible from the original Hebrew and Greek into the Welsh language, more correctly than any other translation that has been made. After completing it he was requested by the Methodists to modify certain portions so as to agree with the Calvinistic doctrines, but he flatly refused, on the ground that he considered the Bible far more the true authority than Calvin. For this he was suspended—not by the neck, but from his office as a preacher, and was denounced as a heretic, as the church has similarly done in numerous other cases.

It would be pertinent here, as Wales was long the stronghold of dissent, to trace the origin of the sects which arose here, to state that on St. Bartholomew's day, Aug. 24, 1662—199 years ago—four thousand clergymen seceded from the church of England and founded the Dissenter's Independent or Puritan sect in a manner quite similar to that in which the church of England dissented and withdrew from the church of Rome under the reign of Henry VIII. I might also show how Romanism was established by William the Conqueror and his able coadjutor, Lafranc, bishop of Normandy; how Lafranc's was the brain that conceived the pernicious law of entail, as well as other laws which held the people of Great Britain subjects of those Norman bandits; but I must hasten on. Let me say, however, before leaving Carmarthen, that it has been the birthplace of many distinguished men who have aided in forming the history of this country.

An hour's ride through a pretty fine country brought the train to Swansea, a great place for coal mining, iron manufacture, copper and silver smelting, etc. It is also an active seaport, and has a bi-weekly or tri-weekly line of steamers to America. It has a large trade with Chili in South America. Here the silver and copper are made ready for the market. Here are the capitalists and back-bone of Chili. From this point went the resources and strength which Chili recently developed in her war with Peru. It has been a surprise to many how a little strip of territory like Chili could possess power enough to whip two such countries as Peru and Bolivia. The fact is, Swansea was to Chili what Liverpool was to the Southern Confederacy.

I visited the extensive Siemen's steel works, perhaps the largest in the world, and saw more furnaces, more heavy steam hammers, probably still larger than I had seen before, more heavy rolling mills, etc. Here they roll out steel plates of all thicknesses, railroad iron, thin steel sheets for tinning, bolts of all sizes, together with many other kinds of work. I saw a pair of shears for cutting rolled steel and iron, the knives or blades of which were twenty feet in length. I had not time to visit the smelting works of silver and copper. About 200,000 tons of copper ore are smelted in the different furnaces in this vicinity. The copper works and other manufactories are situated alongside the river Tawe, about a mile and a half from the city, and the atmosphere is so beclouded and vitiated by the fumes of copper, sulphur, arsenic, etc., that the face of the country, largely deprived of its verdure, is rendered barren and unsightly. It is claimed, however, that the health of the working people is not injuriously affected, and that a full average proportion of them attain an old age, though it would seem that the noxious fumes which are so injurious to vegetable life would inevitably have an unfavorable effect upon human life. The whole place is black with smoke and soot—worse than our Pittsburgh, because the atmosphere is damper and more easily overcast. As a place of commercial and mechanical activity there are few places of its size that anywhere near equal Swansea. Its population is over 60,000, and is growing. I will mention one thing I saw here. In this country, as in England, Scotland, and Ireland, railroads in crossing each other never do so on the same level, but one is far enough above the other to admit the lower train passing under the upper road. It is the same with roads for wagons, they are not allowed to cross on a level with railroads, and hence collisions and accidents at railroad crossings are impossible; viaducts are therefore extremely common. Here in Swansea, I saw one railroad thus crossing another and below the two a canal with loaded boats passing. I cannot say how long the canal is, but I judge a good many miles, as I have seen it several times; but it is not large enough for boats of half the size of ours on the Erie canal. In the matter of railroad crossings I think Americans should adopt the European style; it is vastly safer than ours.

On our way from Swansea we passed through a pretty, productive country, and saw several pretty villages. Neath, however, is the first place of considerable size we came to. The Neath Valley is decidedly beautiful. Here live the stock from which Oliver Cromwell sprung. The next place of note is Merthyr, a town of considerable size, once a very busy place, but now suffering from stagnation, arising from the failure and stoppage of heavy iron manufactures. Perhaps thousands of skilled workmen who once wrought here have gone to America and materially added to our prosperity in the working of coal and iron, while the once busy establishments of Merthyr are going to decay. This is a wild country, with precipitous ranges of hills and narrow, winding valleys, with, of course, much of picturesque scenery.

Here it was amid these hills that the wild Irish clans made raid and foray, and many a hard battle was here fought. Here the Dissenters were hunted by the regular church, as the Covenanters were pursued in Scotland, and the place abounds with historic memories. Here Trevethick and Vivian built the first locomotive in 1807, long before Stephenson. The Dowlais Iron Works, here situated, are said to be the largest in the world. Yes, the useful element which has played such an important part in developing the iron and coal industries of the United States was drawn from this locality. About the middle of the last century Mr. Anthony Bacon, a man of much activity and energy, having obtained a long lease of a large tract of iron and coal country, entered into a contract with the government for supplying the arsenals with cannon and iron. Great works were erected, which rapidly diffused industry and attracted population. After acquiring an immense fortune, Mr. Bacon disposed of the tract in separate leases to various parties. The largest portion in the immediate neighborhood of Merthyr went into the possession of Mr. Crawshay, whose spirit and intelligence soon raised the operations in iron to such magnitude and perfection that Merthyr became the most celebrated spot for iron manufacture in the kingdom. Four large establishments were in active operation, with fifty blast-furnaces, and turning out over three hundred tons of iron per week. But this has all changed. Bad counsels ruled, a conflict arose between capital and labor, manufactories in other places sprang up and took the trade, Merthyr lost her market, and America profited by obtaining her skilled workmen.

The gentleman here to whom I had a letter, and another whom I wished to see, were both absent from home, so after looking over the town more than an hour, I took the train down the narrow Taff Vale to Pontypridd (pronounced Pontypree), arriving just as the evening shades were spreading over the vale, and in the rain, as a matter of course. My object in visiting this point was to see Mr. Evan Davies, the Arch Druid of the British Islands, who resides here. I inquired for his residence, some half a mile off in the upper end of the village, and set out in the dark to find him. When I reached his house I plied the knocker, but with no response, and feared I had lost my journey; but some little boys told me that while the son was away the old man was home and had just gone to a neighboring grocery. They went for him, and soon he was there. I remarked that I had come a long way to see him.

"From what country?" he inquired.

"America."

"Ah, then you are Mr. Bennett, the Bradlaugh of America!" at the same time extending his hand.

"Yes, my name is Bennett, but I am hardly worthy to be called the Bradlaugh of America, though I have tried to do what I could in my way."

He invited me in, and, seated by his genial fire, we were soon engaged in conversation on the old religion of the Druids and the false claims of the current system. It seems a friend in New York has written to Mr. Davies with regard to myself, and has sent him some copies of THE TRUTH SEEKER. He spoke in the most complimentary terms of the work I am performing, wishing me all possible prosperity. Mr. Davies, otherwise Myvgr Morganwg, his Druidic or Welsh name, is a genial, intelligent man of eighty-two years, and has been the most active man in the British Isles in perpetuating the Druidic faith, which he holds to be far superior to the Christian religion. He has spoken Welsh the greater part of his life, and it is not easy for him to express himself in English. He has written and published several books upon Druidism and the "Glory of Wales," but they have all been printed in Welsh. The series of articles under the title of "Ecce Diabolus," which lately appeared in THE TRUTH SEEKER, were translated from his pen. He is evidently a man of first-class intelligence and of extensive learning. It is easy to see, too, that he has a genial disposition, and that goodness and kindness of heart are his predominating characteristics.

He has a peculiar arm-chair, with symbols carved upon it, and somewhat like a throne, made for him to sit in when acting in the capacity of Arch Druid. I had the honor to sit in it. He informed me that Mr. Bradlaugh had visited him, for whom he entertains a very high respect. In the course of our conversation on the origin of religions, etc., he made this observation, which struck me with special force, and as being strictly true, "Christianity is one of the greatest falsehoods the world has known, and an uncounted number of falsehoods have been used to sustain it." He several times reverted to the work in which I am engaged and expressed his approbation of my efforts, at which, of course, I felt highly flattered.

I inquired of him as to the Druidic temple in the vicinity, remarking that I wished to visit it in the morning. He pointed out the direction of it on a neighboring eminence, and said that but for his age and feebleness he would accompany me to it in the morning. I thanked him, and assured him I would be able to find it, observing that I should rise pretty early in the morning and visit it before breakfast, so as to be able to take the early train for Cardiff. After detaining him as long a time as I considered reasonable, I bade him good-night, agreeing that I would call again upon him in the morning after visiting the Druidic temple, and exchange pictures with him, as I wished his. I soon reached the hotel, and it was but a short time before I was abed and asleep.

I was up betimes in the morning, as I had a mile or more to walk to reach the old meeting-place of the Druids. I had to cross the river Taff, over which William Edwards, an ingenious, self-taught mason of the village, was employed to construct a bridge about one hundred and forty years ago. He first constructed one with three arches, but it was soon swept away by the floods; then he determined to build another with a single arch, but this was scarcely completed when it fell in, the great weight of the abutments causing the arch to spring in the center. In his third trial he reduced the weight by introducing cylindrical openings or tubes in each

side of the arch, securing greater stability with a diminution of material, a principle which has since been employed in the construction of other bridges in Wales. It is considered a remarkable bridge, its single arch being one hundred and forty feet, and its hight from the spring to the keystone thirty-five feet. It served to give a name to the village, for Pontypridd means *a bridge of beauty*. To prevent its falling again, the arch is made very crowning, necessitating a steep ascent to cross it from either side. For this reason a more modern level bridge has been built by the side of it, which has taken all the travel. Under the arch is said to be a remarkable echo which repeats itself nine times, but I did not investigate it. I hardly had time, and an echo repeated five or six times does me just as well as a dozen. I pushed on for the Druidic temple on the hill, and fortunately took the right road. As I was climbing the hill on one side the sun was climbing the other, and when I reached the ancient religious temple we stood face to face. When I realized that the religious and intelligent Druids thousands of years ago used to gather upon this hill, with the beautiful Taff flowing by its precipitous side, two or three hundred feet below, a feeling of awe came over me, a consciousness that I was standing upon "holy ground." The feeling that the ancients used to come up here and worship the sun, and my own gladness to see the sun once more, whose face had been many days hidden, but was now so full and fair before me, made me worshipful, and I took off my hat and bowed reverently to the glorious orb, and said:

"Great source of light, heat, and life, I hail you with gladness as I stand upon this sacred spot of earth, made sacred thousands of years ago by the honest sons of this island who reverently met here to do honor to thee, thou supreme ruler over this world and the entire system of planets, asteroids, and satellites within thy influence. I thank thee and the atmosphere around me that thou dost not hide thy face from me this beautiful morning. I recognize thee as the great, beneficent, and overruling power which controls the destinies of all the forms of life on this globe, and the author of life, sensation, motion, thought, and all the qualities and abilities possessed by various forms of vegetable and animal life. Without thee none of these could exist. Without thee eternal night, frost, and nihility would exist where are now countless millions of sentient and happy beings. However much praise may be accorded to the conceptions and creations of illy-informed minds, however much praise and worship may be extended to them which far more rightfully belongs to thee, still thou dost not take offense thereat; thou dost not withdraw thyself from the inhabitants of this earth because they run after other and inferior gods. Notwithstanding they speak falsely and say thou wast made of nothing less than six thousand years ago, and all within the space of a few hours (for thyself, the moon, and millions of other suns and worlds are said to have been made in a single day), thou takest no offense at these ignorant falsehoods, but constantly rollest on in thy beauty greatness, grandeur, and magnificence, dispensing thy blessings the same, hour after hour, day after day, month after month, year after year, century after century, millennium after millennium. Foolishly do short-sighted mortals say that thou wast created but six thousand years ago, and that prior to that time thou hadst no existence, for every atom of matter of which thou art composed is eternal in its nature and has not only existed thousands of years, but millions, trillions, quintillions, and decillions of ages. Yes, *thou art eternal! Thou hast existed forever!!!* Well am I convinced that not one atom of matter has ever been created from nothing and never can be, and sure am I that not one atom of matter can be converted into nothing—matter which is the eternal, the supreme, the most high, both uncreatable and indestructible. I know not whether it is true of thee, as some scientists assert, that thy substance in a highly diffused and heated condition filled the orbit of Neptune, the outer planet, and that with the great centrifugal force combined with inherent and convulsive power, the outer planet was first thrown off, and, like thyself, assumed a spherical form, the next planet following suit, and the next, and the next, until all the planets, asteroids, and satellites — over two hundred in all—down to Mercury were separated from them and each took up their line of march, revolving in ceaseless orbits around thy far greater self forever, whilst thou also revolvest around some other vast body, doubtless thousands of times larger than thyself. Whether this theory is true, or, as others assert, that thou ever maintained thy present size and condition, and that the numerous bodies revolving around thee from all eternity revolved around thee as they do to-day. I know not, but of this I am sure, that thou wast never nothing, and thou wast not created by any being which has no existence save in the darkened and ignorant imaginations of men. The fact that thou existeth to-day and must exist to-morrow is the assurance to me that thou hast existed forever, from all eternity, and thy existence must continue forever to all coming time. Great art thou, O Sol! Great are thy attributes and power! Great is thy influence for good—for transcending the potencies of all the gods and divinities which men in the ignorant ages of the past devised, and which enlightened men of the present time believe in. Hail to thee, O Sun! I bow in reverence before thee. I own thee superior to all other existences within thy system. I devoutly acknowledge thee the supreme power that rules on high. There is none greater than thee; there is nothing superior to thee. As the ancients worshiped thee on this very spot of ground, so do I now worship thee, and the glorious universe of which thou art a part, now and here this lovely morning."

I must confess I am unable, if worshiping is to be done at all, to see any object, real or imaginary, more fitting to worship than the controling orb of the solar system, from which we obtain life, sustenance, health, and happiness. I cannot see why the worshipful mind should look farther than this supreme power, or conceive, imagine, or invent any other being or monster to take its place as an object of worship. In this view I have regarded the ancient sun-worshipers as quite as sensible as any class that has lived, and far more so than the worshipers of Brahma, Ormuzd, Tien, Baal, Chemosh, Osiris, Vishnu, Jupiter, Odin, Yahweh, Allah, Taaora, Mumbo Jumbo, or any of the other divinities which men have devised, and which have no existence save in their misdirected imaginations. True, the most of these were originally clumsy and distorted personifications of the god of day; and the personal attributes, the passions, the loves, the hates, and the fierce anger were simply the distortions of other minds, or the crude way they adopted of expressing the power and fierceness of the sun's rays, and which in its evolutions, in the minds of uneducated and uncivilized men, degenerated into angry, fickle, and unreasonable monsters. It is by no means difficult to see that the Jewish Yahweh or Jehovah conformed to this general rule, and that he was originally a sun-god, or a god of fire. Such passages from the Jewish Scriptures as these make it pretty clear: "The sight of the glory of the Lord was like devouring fire" (Ex. xxiv, 17); "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and his excellency on the sky" (Deut. xxxiii, 26); "Extol him that rideth upon the heavens, by his name of Jah, and rejoice before him" (Ps. lxviii, 4); "To him that rideth upon the heaven of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice "(Ps. lxviii, 33); "Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind" (Ps. civ, 3); "His going forth is from the end of the heavens, and his circuit unto the ends of it, and there is nothing hid from the heat thereof" (Ps. xix, 6); "Our God is a consuming fire" (Deut. iv, 24); "God come from Teman, and the Holy One from Mt. Paran. Selah. His glory covereth the heavens, and the earth was full of his praise. And his brightness was as the light" (Hab. iii, 3, 4); "His body was like beryl, and his face as the appearance of lightning, and his eyes as lamps of fire" (Dan. x, 6); "His throne was like the fiery flame, and his wheels as burning fire" (Dan. xii, 9, 10); "And there came a fire from the Lord, and consumed the two hundred and fifty men that offered incense" (Num. xvi, 35); "Mount Sinai was altogether in a smoke, because the Lord descended upon it in fire" (Ex. xix, 18); "And there came out a fire from before the Lord, and consumed upon the altar the burnt-offering and the fat" (Lev. xix, 24); "The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel" (Judges, v, 5); together with many similar passages. Some of these quotations are in figurative and poetic language, but they convey a fair idea of the writers of the power of the sun and of fire, his symbol and representative, in keeping with the knowledge of the sun and its motions then possessed.

But let me leave the sun for the time being and describe this old Druidic open-air temple. I will begin in the center and work outward. In the center there is a logan, or rocking-stone, having a large rock with a flat upper surface for the rocking-stone to rest upon. The latter is a huge stone, ten feet across, spherical on the under side, like the half of a huge egg. It stands upon its apex, and is so evenly balanced that it is said to once have rocked by the hand of a child, but small stones have been thrown in by children or others in a way to block the rocking-stone and prevent its moving. The *clacha-brath*, or rocking-stone, must weigh several tons, and it is a marvel how it was placed in its present position. I am not aware that it is now known what was the office of the rocking-stone, but it evidently had its use, for several of them have been found in various parts of Wales, Ireland, and Brittany, where Druidism once flourished.

Around the rocking-stone, in a circle some forty feet in diameter, stand twelve upright stones, planted firmly in the earth, and outside of this, and some ten feet from the inner circle, is a larger circle of stones, planted in a similar manner, and three feet high. The stones in this circle I think are nineteen in number, and are said to have been placed where they are at a comparatively late date. The Druidical circles usually contain twelve or nineteen stones; the twelve is said to conform to the twelve signs of the zodiac. Here the gorsedds of the Druids were held, and here they met to hold their most sacred and solemn ceremonies, as the ancient Persians, three thousand years ago, used to assemble upon the tops of their mountains to worship the sun and perform their religious rites.

There were many points of similarity between Druidism and the ancient religions of central Asia. Both were emphatically nature-worship; the devotees of both worshiped in the open air and on the top of eminences and mountains; both worshiped the sun as the central and supreme power, the source of light and life; both were familiar with the motions of the planets and the twelve signs of the zodiac; both were opposed to idol-worship, and regarded nature as the supreme power. It is usually thought that the Druids, or rather, the earlier settlers of the island of Britain, came from Asia and brought with them the religion and worship which they had there believed and practiced. There are others, again, who claim that the inhabitants of Britain are even older than the Hindoos and Persians, and that Asia was absolutely settled by emigrants from this part of Europe. One thing going to confirm this theory is the fact that the Rig Vedas, the oldest known human writings, contain reference to the "White Isle" in the northwest, and of the people who come from there and brought with them into the land of the Aryans the religious beliefs peculiar to both people. This White Isle is supposed to mean Britain, so called from its chalky bluff shores, which of course look white as far is they can be seen out at sea. That both peoples had many things in common in their belief there are many proofs to confirm, philological and otherwise. I will name one. In the Druidic belief Menw (pronounced Manoo or Menno) was the first man created, and from whom descended all the nations and tribes of men. The Hindoos believed that Menu—pronounced almost exactly in the same way—was the father of the human race. Many of the words used by both people have similar sounds and meanings. Another proof of the great antiquity of the Druids is found in the fact that the German excavator and antiquarian, Dr. Schliemann, when digging where the ancient city of Troy stood in Asia Minor, found seven different strata, upon which seven cities had successively been built. As the last was destroyed three thousand years ago the great antiquity of the lowest city may be imagined. But however great its age may be supposed to be, Dr. Schliemann there found Druidic symbols.

The ancient Grecians had much to say of the Hyperboreans, by which they undoubtedly meant the inhabitants of Britain, where the great temple of Apollo (the sun) existed. Diodorus Siculus quotes Hecatæus, 600 B.C., as authority that Latona was born among the Hyperboreans, hence her son Apollo was highly esteemed among them. The Hyperboreans lived in an island not smaller than Sicily and situated in the ocean beyond and opposite to Gaul, under the constellation of the Great Bear (meaning far to the north). The Great Circle, Temple of Apollo (Hill of Sages), was there, and near by was a city whose inhabitants were mostly harpers, who played and sung in this temple in the worship of Apollo (Hu, the sun). Then he enjoyed himself among them, playing upon his lyre and dancing from the holiday of Albon Eilei (vernal exquinox) till the rising of the starry tower at the end of summer; and the language resembled the Athenian. The Greek mythology teaches that from among these Hyperboreans Apollo came to institute the oracle and tripod of Apollo at Delphi; and the first responses given there were through Olen (Alwain), prophet of the sun. Apollo was a Titan, as were all the Hyperboreans. Tacitus also gives an account of these people. By him Apollo is represented with his Discus; Vishnu as throwing his chacra (quoit), and Arthur as doing the same and instituting round tables, that is, organizing gorsedds all over the known world—building circle temples. When Julian, the apostate, tried to revive Apollo worship the only response he obtained was, "Roofless are the temples of God; no more he dwells on earth;" "Howbeit he dwelleth not in temples made with hands." When the religion degenerated to cave worship and Mithraitic rites, as roofed temples, it no longer was symbolic of Hu, the summer sun, but of the powers of darkness, death, and hell, as represented by winter. It will perhaps be remembered that Homer speaks of Ulysses going to the Thebian Bard Terescus. Thebes was a Druidic city.

It is also well known that the opinions upon many subjects held by the Druids and by the ancient Grecian philosopher Pythagoras, who lived nearly a thousand years before the Christian era, and who went into Egypt to learn philosophy and religion, were almost identical. Both believed in the immortality of the soul, both believed in the doctrine of metempsychosis, and both agreed perfectly in many other particulars. Whether Pythagoras learned of the Druids or whether the Druids were the disciples of Pythagoras is rather difficult, at this late date, to decide.

That there were inhabitants on the island of Brit-

(*Continued on page* 636.)

Communications.

The Godly Women of the Bible.

BY AN UNGODLY WOMAN OF THE NINETEENTH CENTURY.

CONCLUSION.

As the Bible opens with defaming woman (Eve), so it ends, as it begins, by fastening upon her the most odious epithet applied to her sex. All through its sacred pages we find such an ignoring of her individuality, such a disparagement of her nature, such perversion of her functions, such prostitution of her sexuality as woman and mother, such nonentity of her affections as maid and wife, that we are not surprised to read in the Apocalypse that she is selected as a type of the apostate church, under the appellation of harlot. We are informed in that unrevealed revelation, chapter xii, that "there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she had the place prepared of God, and the dragon persecuted the woman, and to her were given two wings of a great eagle, that she might fly from the face of the serpent."

Now the commentators have been very busy with this vision, giving numerous interpretations of its nonsense, the most acceptable of which is, the woman represents the true church, the dragon the devil, and the man-child "Christ," "the son of God," "the husband of the church," and various other significant titles. In their tergiversations here and hereafter they so confuse themselves and their readers as to leave no doubt of their utter inability to reach the author's meaning, even had he an idea of what he was seeing and transcribing. But no matter for that, enough is gained to give woman a thrust by using her as a symbol of the abominations of the Romish church typified as ancient Babylon. Again, we read, chapter xvii, that one of the seven angels showed John the judgment of "the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication." John says, "I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked wtth gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

As the woman in chapter xii by commentators is declared a type of the church while faithful, so is this same woman, here called the mother of harlots, said to be a symbol of the apostate church. Be that as it may, woman perverted is used as the symbol instead of man perverted. Man has always chosen woman as the scape-goat of crime instead of acknowledging his own guilt, and has made her sex the synonym of wickedness. Adam, or the fable author, used fifteen words to criminate God, his alleged maker, woman, his helpmeet, and to excuse himself. "The woman whom thou gavest to be with me, she gave me of the tree;" while his own confession, rapidly uttered, required but three words—"I did eat," containing only seven letters. Did he not then and there easily get over that difficulty, and has he not ever since? We find woman also excusing herself and casting the blame upon the serpent, but when the old dragon was called and cursed by God, he never so much as opened his mouth to accuse others or justify himself. Which of the quartette in this holy farce—man, woman, the serpent, or God—displayed the most magnanimity, judge ye?

Had woman written the Bible or been inspired by a female God to indite it, is it presumable that she would have made Adam her tempter instead of Eve his, and put into her mouth, "The man whom thou gavest to be with me, he gave me of the tree, and I did eat," or would she have taken the blame on herself? Would she have symbolized the apostate church and Rome, the typical Babylon, as a male prostitute? The fact that man wrote the book explains why these indignities are put on the female sex instead of the male. Would woman have done the same? We can never know, but should she ever subject man to a tyrannical will we may judge she would have done as did he, and if in the present and future she is and should be inclined to cast the blame of their mutual mistakes solely on him, then may we judge the ancient Eve would have done the same as did and has done the ancient and modern Adam.

But to return. In regard to the 144,000 which were redeemed from the earth (chap. xiv, 4) our revelator boasts, "These are they which were not defiled with women, for they are virgins." One knows not how to comment on such a statement. Women reckoned as cattle, so filthy as to be unfit to be approached by their husbands for three days previous to their going up to the mount to receive the commandments, would necessarily defile virgin men in their purity. Nevertheless, Jesus was born of a woman, and every man has had a woman for his mother, not even excepting God himself, though a woman is too filthy for him to become defiled with as a wife. All such statements are odious in the eyes of woman and an abomination in the sight of man—all men who are worthy of the name.

Woman is so misrepresented in the "sacred" volume that men are led astray as to her organism, desires, passions, and affections, and they estimate her sexually as not their counterpart, but judge her even more passionate, more artful, and more ready to sacrifice chastity, honor, and fidelity than are they; hence their bitter disappointment after marriage to find their wives less amorous than affectionate, and more faithful than themselves. The Bible stories of woman's anxiety for offspring is at this very hour misleading many a man to suppose that she then and now desired and craves amatory embraces more than children, and, if the latter, for the gratification only of her passions.

Since these articles began in THE TRUTH SEEKER, the writer has been thus informed on this point and requested to make this statement and draw attention to this fact, viz., the surprise and disappointment of men and husbands upon ascertaining the predominance of affection over amativeness in women and wives, due to the false teachings of the Bible. Sarah, Lot's daughters, Rebecca, Leah, Rachel, Judah's daughter-in-law, Hannah, Ruth, and other Bible women, whose anxiety for offspring is represented so great as to defy all law, order, and decorum, are cited by men as a proof of woman's greater amativeness and attraction towards the opposite sex for the sole purpose of gratification and procreation. This is a mistake. Woman anciently, and especially by the Hebrew nation, was only valuable as the mother of a "man child," and in order to gain favor in the eyes of her husband the wife would hire him with her son's mandrakes to lie with her, that her more successful rival sister in his affections might not gain an advantage over her by bearing him numerous sons. Censure not, then, these women too harshly if to secure a lesser or larger share of the affections or attentions of their polygamous lords, they practiced device to attract them to their arms, or made extra efforts, like the daughters of Lot, Tamar, and others, to obtain children in a surreptitious, illegal manner, or, like Ruth, pursued her husband's kinsman, Boaz, in order to raise up seed unto the former, by stealing into the threshing-floor in the night-time and urging him in his stupid or merry drunkenness to spread his skirt over her. These Bible narratives have misled man in regard to woman and disgraced her in his eyes, he having accepted them as a sample of the sex for all coming time. Woman must undeceive man in this respect by casting these Bible stories from her and him as representatives of her sex. Woman alone can reform man. She must refuse him her aid and coöperation in wrong doing. Were all women perfect models of their sex man could find no Eve, no Delilah, to tempt him or yield to him, no daughter or daughter-in-law to seduce him, and he would be compelled from sheer necessity to remain a male virgin till married, and thereafter a faithful, devoted husband.

These misrepresentations of our sex, O woman, will never be corrected until we ourselves take the case in hand in dead earnest by discarding a book which teaches the opposite sex such falsities and follies about ourselves and leads us into such fatal errors in regard to our own powers, privileges, rights, responsibilities, and duties.

This injustice of the Bible to woman is in keeping with the age and development when it was written. "Thou shalt not covet thy neighbor's wife" is in the category with "thou shalt not covet his ox or his ass" or any other piece of property he owned. She was classed with "the house, the man-servant, maid-servant," or slaves, and with the cattle. But this piece of merchandise, the wife, was not commanded not to covet her neighbor's husband "nor anything that is thy neighbor's," as was her husband, simply because she was a thing, goods and chattels. The commandments were not given her. She was not a portion of "the people" that assembled when Moses went up into the mount and received them from God, and yet she is held amenable to them as though she were included and a responsible human being like man, endowed with reason and male attributes.

Neither was she forbidden to eat of the fruit of the tree, according to the record, for Adam received the command and its conditions before she was made. Think of the opprobrium heaped on her as the direct cause of all the evil in the world through her excessive sensualism by "our first mother," partaking of the forbidden fruit, her seducing the virgin Adam from continency, the consequent curse in child-bearing, and her subjection to man, and then ask yourselves if the Bible and the present theology do not justify him in the right of excuse and with authority to attribute to woman passions stronger than his own and lead him to curse her as the author of all his misery, "in the sweat of thy face shalt thou eat bread," giving him the right to place her in an inferior position to himself, chargeable with all existing evils, even death itself! "Thy desire shall be to thy husband, and he shall rule over thee," is considered by him a just condemnation for her disobedience, her subordination to him thus secured by the command of God perfectly legitimate, and his authority over her a duty which he must faithfully perform. No woman, believing in the inspiration of the Bible and taking it as her rule of faith and practice, has any right to resist her husband in any law he may attempt to enforce, for from Genesis to the end of Revelation she is taught to obey him in all things, and that as Christ is the head of the church, so is he her head; even when fallen prostrate at her feet, lying in unconscious, maudlin drunkenness, to herself, her children, and the world she must acknowledge him as her superior, her lord and master, her divine "head," so ordained by God.

What a "head" for a noble, intellectual, pure woman! Yet this is the Bible, and a Bible prohibiting divorce for any vice or crime except adultery! Then away with it! Away with its false teachings, fables, pagan mythology, and abuse of woman, and assist her to free herself from these shackles and to overcome these vile aspersions descending down from the dark ages and settling like a pall over her existence and the existence of the race!

Woman's position under Judaism and Christianity, as portrayed in the Bible, is unworthy of herself and man to-day. Then why seek to maintain and perpetuate it by retaining such a book as authority? The abominable laws respecting her in the Old Testament and in the New, especially those of Paul in 1 Corinthians and elsewhere, are a disgrace to civilization and English literature; and any family which permits such a volume to lie on their parlor-table ought to be ostracized from all respectable society, unless there under protest. The time will come when King James's Bible (present version) will not be spoken of without a blush of shame tingling the cheek of modesty, or referred to except as a text-book obsolete, superannuated, blasphemous, false, pernicious, corrupt, immodest, obscene, and too immoral to be tolerated, even as a past nuisance, ancient, foreign, and worthless.

Woman, this is your work, to rise in rebellion against the book which promulgates such false and vile opinions in regard to yourselves, which is the origination of such erroneous views relative to your needs, motives, and desires, which, in every relation of life, misrepresents your position, aims, and interests; which clouds your hopes, stifles your ambition, circumscribes your opportunities, chains you down to slavish servitude in obedience to its mandates; gives to man, as man and husband, superior rights and privileges, exonerates him from all blame when most to blame, and installs him, right or wrong, Lord God over one-half of the human universe, and that half his mother, wife, and daughter, making him the fiat to which woman must universally defer, and limiting her education, privileges, possibilities, aspirations, and intuitions to his blind selfishness, controlled by passion, filthy lucre, ignorance, and power.

These pages have not been penned for pastime, but for a purpose, to call woman to her duties, to show her her responsibilities, to expose her dangers, to reveal her errors, to open her eyes to their origination, viz., the volume called the word of God, wherein she is maligned, outraged, victimized, enslaved, chattelized, polygamized, scourged, crushed, brutalized, and even denied the right of immortality, her very name suppressed, or merged within her husband's as unworthy of a place in history, her love trampled under foot, her affections scorned, motives questioned, sincerity doubted, her virginity despoiled, wifehood betrayed, and her very motherhood prostituted.

Yes, we charge all this and a thousand times more upon the Bible and the Bible God or Bible makers; woman being therein reviled and held up as a contemptible thing, fit only to be used by man as a menial, a toy, or a slave, as one of a numerous set of wives or concubines, to be discarded or kept at will or pleasure—even the Bible-God interfering to fill up seraglios, steal wives, prostitute damsels, and violate matrons and mothers.

Let us pause and estimate the value of such a book, its aminus and its results on humanity—such women, or their history, as hav been considered in this review, called godly or holy in this nineteenth century, and set up by Christianity as patterns for maidens, wives, and mothers to follow!

As we have delved into this rottenness, we have shamed our own face and the face of others in the

quotations made from the sacred word, yet often omitting language too vulgar for THE TRUTH SEEKER, and have been compelled to ask pardon of the reader for a seeming breach of decency when an omission of some obscene passage would have failed to elucidate our subject or prove a statement. Our apology for this work is the Bible itself, itself so vile in its shamelessness that only itself could expose itself, for like the "Holy Bible Abridged" no language of ours could equal its obscenity or do it justice in portraying its filthiness; therefore, pardon is expected by the author, who took upon herself the unpleasant task and painful duty of probing the offensive ulcer, from whose festering foulness has emanated disease more contagious and fatal to the mental, moral, and physical well-being of the race than from all other sources combined.

This may be considered a wild statement, nevertheless true, though perhaps unprovable. No estimate can be made of the wrong done to woman by the existence and authority of the Bible, and if done to woman then to man and the race; therefore we implore our brother man to assist woman in discarding this filthy book, its pernicious doctrines, and unjust laws against, if not the better half of humanity, at least that half or portion with which he must coöperate in order to perpetuate the race and reproduce himself. If we ever again take our pen to expose the shortcomings of man, we trust this will not be the sin of omission that we must attack, viz., want of interest and lack of support in aiding woman to destroy the authority of a book which has been her greatest foe and most fruitful cause of oppression from man.

Woman, man is in your advance respecting this book, for having preceded you in its attempted destruction, and often has he encountered your fierce indignation when he would have sacrificed this hydra-headed tyrant, your idol which has made you its too willing victim. Assist him in this work of annihilation, oppose him no longer. Realize that morals are not advanced or preserved through Bible teachings, progress secured, or science unfolded. The next great battle of the world is to be fought on the hights of reason between the truths of science and the errors of superstition. On which side, O woman, will you be found in this mighty contest? Aiding and abetting your enemy, the Bible, or arrayed against it rendering assistance to you savior, reason, science, and truth? Oh, choose the latter, and unite with your brother man in exterminating from the earth the greatest scourge of the race, a false and pernicious theology, the doctrines of which are found within and sustained by the Hebrew and Christian scriptures, known as King James's Bible. Farewell for the present.

Minnesota Meanderings.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* My last notes of travel left me at Northfield, Minn., the scene of the famous Younger and James boys' last raid. The three Youngers are now expiating in Stillwater penitentiary their "crime against society." Query: Where are Belknap, Harlan, Craig, *et al?* In the penitentiary? Oh, no, dear, simple readers. They were only "irregular" in their financial transactions.

Mrs. S. J. Lenont, Chas. Holt, H. H. Barber, Mrs. Rice, and Messrs. Iverson, Ruby, Martin, and Fish are activ secularists. If Minnesota had twenty such workers as Mrs. Lenont the state would be heard from in no uncertain way.

Dr. H. L. Armington and lady at Cannon Falls are the forlorn hope of our cause in that priest-ridden neighborhood. They hav suffered much at the hands of the bigots in various ways and naturally hav no great love for the powers that be, either in church or state.

At Farmington I met Dr. Berlin, N. B. Rowley, and Peter Martin, all outspoken Freethinkers. And speaking of Freethinkers reminds me that while at Northfield I one evening attended the free Methodist camp-meeting. The evening air was fairly lurid with the flames of hell, metaphorically speaking. It seemed like the good old times once more to hear those two preachers yell. "I believe that there are men and women in this world who are *sure* of hell-fire," roared the old man. "There is a line which it is fatal to cross;" "Satan is wonderful cute;" "It is a dreadful thing to grieve the Holy Ghost;" "I tell you when God says lake of fire and brimstone he means it;" "When preachers who pretend to be called of God say there is no hell they deny half of the Bible;" "Young men and women, do what the Bible tells you to do. If the Bible told me to lift the world I would do it, for God would tell me to do nothing which I could not do;" "Ushered into eternity;" "The devil wants to ruin us; God wants to save us;" "Neighbors and children will rise up in the awful judgment day and call you cursed in the name of God;" "Satan wrecks souls in various ways;" "There is an hour coming when they (sinners) will weep and wail with damned spirits and devils;" "The devil has come out to make war on man," etc., etc. These and other choice specimens of Methodist eloquence were fairly yelled out, with appropriate accompanying gestures. This is the most ignorant and consequently sincere and earnest Christian sect of which I hav any knowledge.

Minneapolis is a busy, thriving city. They say that there are many Freethinkers here, but with few exceptions they are of the negativ, "respectable," do-nothing sort. G. Gunneson keeps a supply of Liberal books, and in other ways does all he can to help in the good cause. Messrs. Curtis and Kingsley are also wide-awake secularists. The papers of Minneapolis are notoriously unfair in their treatment of all subjects of a religious nature. The *Pioneer Press* is a rival of the Chicago *Evening Journal* in the strife to see which paper of the Northwest can say the meanest things of unpopular reforms and reformers. Said the *Pioneer Press* concerning Gov. Roberts's refusal to appoint a day of thanksgiving upon the recovery of Mr. Garfield:

> "Gov. Roberts gave a shambling reply, declining on the idiotic plea of unwillingness to confound the functions of church and state. He is probably aware that the President regularly sets apart a day each year for thanksgiving, and that the executivs of the several states adopt the measure by proclamation. To gibber about church and state in our country and upon such an occasion shows up Gov. Roberts in an unenviable light. It means simply the most venomous kind of Bourbon hate, disguised under a pretext so absurd that an ostrich would ashamed to seek its shelter. . . . The good people under his rule might further enliven the proceedings or their holiday by disposing of the governor in effigy."

The malignant meanness of this Republican hireling in trying to make political capital out of the manly action of the Texas governor, for the party of Hayes, Dorsey, Brady, Howgate & Co., is only equaled by his utter ignorance of the principles upon which this government was founded. Now he can only try to incite a mob to burn the recalcitrant governor in effigy; once men of his kidney would hav burned the man himself. What they lack now is the power and courage.

The village of Long Lake lies close to the sheet of water of that name, and just north of the beautiful lake Minnetonka. Heretics are very numerous in this neck'o woods. In Long Lake and vicinity and at Mound City we hav such activ workers as W. Archibald, L. Underhill, the three Lydiard brothers, O. B. Brown, Dr. Shepperd, Messrs. Alderman, Shuck, Barnes, Stubbs, Burrell, Slow, Graves, Wiley, Hawkins, and Walsfeldt. Spoke here twice in Freethinkers' Hall. A great many former Nova Scotians in these parts. Very pious, some of them. Not all, though.

Lake Minnetonka is a fine body of water. It is becoming a fashionable summer resort. Noble steamers ply upon its waters and expensiv hotels dot its shores.

The Freethinkers' badge pin made me a pleasant acquaintance one day upon the Hattie May. Our good old friend, J. Kinser, of Champlin, is not ashamed to show his colors. Why do not more of our people wear this neat little symboical ornament? Are they afraid?

Organized a League at Anoka with such stanch veterans as W. S. King and lady, and J. M. McGlauflin, of Anoka, E. M. Rathbun and John Kinser, of Champlin, and William Kruegar, Christ Schreiber, and John Hechtman, of Osseo, among its charter members. It is the intention of the Anoka friends to soon make a beginning in the direction of a Liberal library. Comrade McGlauflin will furnish a room in his hotel for meetings and for the library, and will act as librarian. Out in Mr. Rathbun's and Schreiber's district it is desired to start a debating school the coming winter, meeting in the schoolhouse. The Christians hold their services in these public buildings, and should they object to their fellow-tax-payers doing likewise, it is likely there will be music in the air.

From Anoka back to Minneapolis, stopping but a short time, and thence south, past old Fort Snelling, founded in 1819, the Falls of Minneapolis, and other points of historical, poetical, and legendary interest, to Northfield, where I canvassed for several days and spoke once.

But I could not then, in fact, as I cannot now, in retrospection linger longer in the lake-dotted state. I must away to Iowa, where duties connected with the coming state convention at Cedar Rapids call me.

At Nora Springs I found the ever-gentlemanly agent of the B. C. R. & N. R., Israel Turner, and Miss Cavanagh, telegraph operator for the same company, still earnest in the cause of mental emancipation. Messrs. Holcomb, Manchester, Snow, and Birney are each at work in the seeding field of humanity.

At Greene I found Johnnie Wilson, J. D. Steves, and A. Wilson ready for a League, and steps toward the organization of the Butler County Liberal League were at once taken. From the hospitable farmhouse of A. Wilson we drove over to Bristow through a fine farming country, and found George M. Slight and W. S. Welsher ready for work. Near Clarksville D. Wait was found willing to enroll himself for justice. Stopping at Clarksville briefly, I next proceeded to Shell Rock, where reside those Messrs. Cunningham, Goodsell (Sr. and Jr.), Dees, Leverich, Jenks, and Mrs. Fisher. To friend Jenks I am under special obligations for kindnesses received.

Next to Waverly, and from thence to the Spiritualist camp-meeting at Jefferson. Owing to lack of conveyance we did not reach the scene of illumination until Sunday. The meeting was under the direction of Dr. J. C. Cory, of Waterloo, and the chief speakers were himself and Elder Warren. The attendance was quite large and very harmonious in its determination to work for the rights of man, irrespectiv of creed. A business meeting of the Liberal League of northern Iowa was held Sunday afternoon. Officers for the coming year and delegates to the Chicago Congress were elected. That "noblest Roman of them all," M. Farrington, was reëlected President. Cedar Falls is supposed to be under the complete control of the church, but I readily found enough secularists to organize a strong county league. Mr. W. St. John and lady, O. Othey, H. W. Conrad, L. W. Maxwell and lady, Paul Geering, D. W. Bridgeman, J. Pfeiffer, and J. W. Alexander are especially outspoken and activ.

Going west from Cedar Falls over the Illinois Central, I next stopped at New Hartford, where I made the acquaintance of M. J. Pierce and lady and R. D. Strickland, the only live Freethinker in the place. At Parkersburg could find nothing but "phenomena" hunters, a Spiritualism more worthless than Christianity for all practical work. Ackley, on the contrary, has some Spiritualists who believe in working for humanity here and now, prominent among whom is Dr. H. K. Morris. Laura N. Walker had been visiting in Cherokee county, and with the bairnes joined me here. From Ackly back to New Hartford and Sunday well spent in the hospitable and Liberal home of the Pierces; then back to Cedar Falls, a hasty transfer there at 12:50 A. M. Monday on to the B. C. R. and N., and away we go to Cedar Rapids. A good road-bed, excellent rolling-stock, courteous officials and employees and fast time make this one of the most popular lines in the state. Cedar Rapids is reached at 3:16 A. M., and soon the bustle of a busy day begins.

Hart & Wetzel's Hall is secured for the Convention. Numerous friends and some not so friendly are interviewed. Notices given to the *Standard* and other arrangements connected with the Convention are perfected, then aboard train No. 5 of the C. N. N., and in a few minutes I step off at Norway. Mother fondly welcomes her wandering boy, and my summer trip of 132 days is ended—a summer of hard work, small pay, many frowns, but some warm smiles, cordial hand-clasps, and earnest good speed. To sum up all in a few words, our cause is progressing; the most opposition we hav to encounter comes from our own ranks, born of selfishness, apathy, indifference, narrowness, and blind hero worship, What we need to do is to push the circulation of our papers, organize, and educate the young.

E. C. WALKER, Sec. I. L. L.

A SINGULAR quarrel concerning a burial has just taken place in France. A young soldier, named Henri Boulanger, the son of a widow living at Auxerre, lately died in Algeria, and was brought back to his nativ city to be buried. His mother wished him to be interred with religious rites; but the deceased youth had given himself out as a Freethinker, and he had left a will by which he appointed as his executor one M. Gallot, a Freethinking printer and activ Radical in Auxerre. Boulanger's will contained no directions about his funeral; but M. Gallot contended that, as executor, he was entitled to arrange the obsequies as he pleased. Accordingly, he issued a number of handbills convoking the townspeople to a civil burial; and Boulanger's body was carried to its grave with a demonstration of red flags and Masonic emblems. Mme. Boulanger thereupon applied to the authorities for leave to hav the body of her son exhumed and buried in a Christian manner. Such an application had never been made before, and it excited a good deal of interest. The Procureur de la Republique argued that as the deceased had expressed no wishes about his interment, it rested with his family and not with his executor to determin how he should be buried; and the court, adopting these conclusions, empowered Mme. Boulanger to hav her son exhumed and laid with religious rites in the family vault. Immediate execution of the judgment was ordered; but the defendant has given notice of appeal, for the point of law raised is a novel one.—*St. James's Gazette.*

LONG, long ago Pascal said to the Jesuits, "The world is getting mistrustful, and no longer believes things unless they are evident to it;" and this is daily growing to be more and more a fact. People do not swallow all manner of miracles as they once did. All gods are but a gradual development; from worshiping many material, visible objects men passed on to adoring the sum and substance of all things in the one great source of light, heat, and life—the sun; and from this sun-worship grew and developed a worship of the great invisible spirit, as they termed it; and this is now being resolved into *nothingness* by scientific scrutiny and research, and ere long we shall see the great masses of the civilized races settling down upon the hard-pan of fact and reality.—*Elmina D. Slenker.*

(*Continued from page* 633.)

ain many thousands of years ago, long enough not only to be teachers of Pythagoras, but the ancient Brahmans of Hindostan and the Magii of Persia as well, there are the strongest proofs. There are two ways in which information is gained of the inhabitants which once peopled Wales and the whole of the Island of Britain—cave explorations, and the examination of tumuli or graves. The caves, before such things as human dwellings were constructed, were the retreat of the people who were once the inhabitants of what is now England and Wales. They were driven there by the severity of the weather and to escape from their enemies, whether human or fierce four-footed animals. A rampart of loose stones was thrown up to protect the entrance. In later times, even after dwellings were constructed, caves were still resorted to in cases of unusual dangers. In many caves of Wales and England the bones of human beings have been found side by side with the bones of the cave-bear, the mammoth, the woolly elephant, the hippopotamus, the rhinoceros, the hyena, the tiger, and the lion, which animals only live in hot countries. That the British Isles were once a very warm country cannot be doubted. The bones of these long defunct animals prove it, and the extensive coal fields prove it, for the coal plants of which the coal deposit were composed could only grow in regions very humid and warm. Yes, England and Wales, though north of fifty degrees, had once the climate of the torrid zone. The animals of the torrid zone flourished here, and the vegetation which could only exist in a torrid climate grew here to an enormous degree. But this must have been long, long ago—probably a hundred thousand years ago. The poles of the earth, the equator, and the precessions of the equinoxes do change, but it is so slowly that thousands of years pass by with very little difference in climate perceived. There is little doubt that where the north pole is was once under the equator. The existence of the remains of the coal plants in the polar regions conclusively proves that these latitudes, now considered the regions of eternal frost, were once torrid, with the sun vertically overhead, but this was long, long ago, how many hundred thousand years ago I cannot tell. I have seen an estimate of how many hundred thousand years it requires for a place under the equator to come to be the pole, but with the failing of memory I will not now undertake to state it, but it must be hundreds of thousands of years.

At all events, the bones of human beings have been found in many caves in England and Wales side by side with the bones of animals which have not been known to exist for thousands of years, and of those which can only exist in very warm countries. This island could not have been such a country within a shorter period than ten, twenty, or fifty thousand years. This one fact alone completely disposes of the Bible story of the time when the world was created, and proves in the most positive manner that England and Wales existed thousands of years before the Bible says the world was spoken into existence. These facts knock into oblivion what is called the Mosaic account of the creation upon which Judaism and Christianity rest. The foundation of these religions is thus proved to be utterly false; and if the foundation is false, what about it can be true?

Since the period of the earth's existence, when the humidity and heat were so great that the coal plant grew so luxuriantly and in such immense quantities, the glacial or frozen period supervened. Vast bodies of ice covered thousands of square miles where the coal plants had previously flourished. Stones weighing tons have been slowly moved for miles by these slowly-traveling bodies of ice, and the furrows which their sharp edges have made in the earth and rocks over which they passed are plainly to be seen, not only on the British Isles, but on many parts of the earth's surface. Rocks of immense weight have in this way been transported many miles, and were deposited upon the melting of the ice far from their original resting-place, and from where rocks of the same formation are to be found. These things are true, but the Bible gives no account of such changes on the earth's surface, though the Bible was written thousands of years subsequent to the events thus hinted at. In matters of truth, as in matters of science, the Bible is thus proved to be utterly at fault, and is worth little more than the nursery tales of "Old Mother Hubbard" and "Jack and his Bean-Stalk."

What did the writers of the Bible know about the existence of the coal plants and the deposits of the carboniferous strata over millions of square miles of the earth's surface? What did they know of the changes of the equator, the poles, and the precessions of the equinoxes? What did they know about the glacial period? What did they know about the earth having poles, an equator, about its being a sphere, revolving daily upon its axis, and annually making a journey round the sun? What did they know about the nature of the earth's existence or how long it had been in existence? Nothing whatever. They were complete ignoramuses on all these subjects, and knew no more about the creation of the world and the facts of its motions and changes than little children just large enough to run about the door-yard. Still we are told we must believe everything they wrote to be infallible, and that if we do not do so we will have to burn in hell forever. All this talk is equally as false as were the Bible writers themselves, and it is now too late in the day of science and truth for sensible people to longer swallow such idle tales and such equally idle and false threats if we do not believe them.

The changes that have taken place on the earth's surface have been slow and gradual. The earth does not change suddenly in its orbit, many thousands of years being required for a place where the torrid zone exists to be changed to the north temperate zone, or for the glacial period to supersede the highly heated condition of the earth. Tens of thousands of years, and perhaps hundreds of thousands of years, must have rolled by while all these changes were taking place, the greater share of them probably before man appeared upon the earth. The changes that have taken place since man existed have, too, been great indeed. Portions of the earth have changed their altitude, some places rising and others sinking, some sea-coast washing away for miles in width, and other places equally building up. Geologists tell us that the topography of England and Wales has changed wonderfully, and this since man has existed. There was a time when miles in width on the western coasts of Wales and England were mainland which are now covered by the Atlantic. There was a time when the Bristol Channel had no existence, when the Orkney Islands, and the other islands of England, Scotland, and Wales, belonged to the main land; and it is even claimed that once the British Channel did not exist, and that England and France were joined together. The same chalk formations exist on the northern coast of France and on the southern coast of England. That solid ground once connected them is not improbable, though the channel is now in places a hundred miles in width.

Cardigan Bay in southwestern Wales has furnished a text for geologists and chroniclers. An old Welsh triad records the destruction of sixteen towns in a lovely country by the sea. Far out in the sea are the remains of stone embankments. Holyhead, now separated from Anglesea, is believed to have been connected with it since human settlements there. Giraldus wrote six hundred years ago about forests out at sea. Raised beaches to the southward, it is claimed, date from Flemish days. Forests sank near Tenby so long ago as the people used stone implements. Similar changes are to be seen at Manorbier. Sunken forests are also known at Kidwelly. Heather roots are dredged up near Caldy Island. All around Pembrokeshire, at very low tides, ancient land is seen, yielding the remains of oak, fir, elk, red-deer, and the graves of men; similar disclosures being found on the opposite coast of Cornwall, goes far toward proving that what are now the two coasts were once united, and that the Bristol Channel, as now observed, did not exist.

James Bonovich, F. R. G. S., says: "The Welsh caves, in which there is evidence of human beings dwelling with animals, now extinct in Great Britain, bear a similar testimony as to changes of level. Geologists say that after the glacial period Wales was submerged at least thirteen hundred feet, and that it was after the rise that the second glacial age took place. The Welsh caves trace tenants of an order bespeaking not only a continuity of land, but a difference of climate in that part of Britain, when man had to contend with elephants, mammoths, hyenas, and hippopotami."

Flint weapons and tools are said to be the earliest memorials of man's existence. These are found on each continent and in every principal country. Even Egypt, which can boast of a civilization six thousand years old, has furnished chips of rude flints narrating the story of its savage days. Wales has a plenty of the same handiwork to exhibit in proof of its primitiv races. They are in the form of stone hammers, pounders, diggers, grinders, cutters, borers, whetstones, rubbers, spindle-whorls, flasks, daggers, axes, cups, disks, celts, etc. These are usually of flint, but in places where no flint existed other stones were used. Hugh Miller said, "Man in the savage state is the same animal everywhere." Dr. Barnard Davis, in speaking of the stone age, says: "The stone instrument was made everywhere by the same number of strokes, and given exactly in the same direction. There must, therefore, have been the same wants, the same powers and capacities, the same skill, and exactly the same taste or the same desire for the beautiful, with exactly the same mode of gratifying it."

Hammer stones, plain and perforated, it is asserted, were found in the mines of Cardigan, in Pembrokeshire, Anglesea, Holyhead, Corwen of Merioneth, Caerdeb, in hut circles of Holyhead, Old Geir, etc., all in Wales. Flint chisels and gouges, called celts, were found at Neath, Dwygyfylchi, Llangyllog, Old Gier, Llansilin, and other places. Some worked stones, like dumbbells, are thought to have been used as sinkers for nets. Grinding stones were found near Aber, of Carnarvon. A perforated stone axe, eight inches in length, was found in Llanbrynmair. Spindle-wheels were found at Ty Mawr. Flint flakes, undoubtedly used as knives and scrapers, have been numerously found in many places. Evans, in his "Flint Implements," mentions these having been found in a dozen places in Wales. Some were well trimmed, others were left more rough, and are supposed to have been used as arrow-heads. These, even, were found in Anglisea, where no flint is within many miles. These flint implements and weapons, as in many other countries, bear evidence of two ages—the older stone age and the newer stone age. As the races developed, and made slight advances toward civilization, they bestowed more care upon their stone implements and exhibited upon them a greater degree of mechanical skill. In the later age they were often carefully polished. The older are styled *Palæolethic*, or early, the later, *Neolithic*, or new. The latter are found in caves and graves with crude specimens of pottery, but no pottery has been found with the older stone implements, another proof that the stone age is properly divided into two periods, the old and new.

It has been said that explorers have been materially aided in determining the order of deposits on cave floors by the formation of stalagmites. Water saturated with lime trickled through the fissures of rocks forming the roof and left a slowly increasing deposit of stalagmite on its stone floor, while the stalactites remain suspended to the roof above. When bones or tools were left on the floor of caves they were slowly covered and imprisoned with these limy formations. Thus the lower bed of stalagmites clearly contain older deposits or older implements than those of the upper layers. In this way the same cave may give a reliable succession of the remains of an extinct race.

For the valuable accounts of Welsh cave-explorations the world is greatly indebted to such men as Profs. Boyd, Dawkins, Huxley, Hughes, Busk, Flower, etc. The caves explored by them notably are at Towyn of Cabel, Yale of Denbigh, Perthichwaren, Cepe, and Plus Heaton of St. Asaph, Penally of Pembroke, Caldy Isle, Ogle of Tenby, Paviland, and Oxwich of Glamorgan. In some of these were found very primitive looking flints, the bones of the extinct ox, the goat, the hog, the rhinoceros, cave-bear, hippopotamus, the extinct elephant, and all these in company with human bones and the handiwork of men's hands.

Gower is rich in the caves bearing proof of the long past ages. Benson says, "All the known bone-caves of Gower and the Mumbles appear to be about the same hight above the sea and to have been raised at the same time;" while it is said the woods beneath Swansea Bay exhibit the action attending a subsidence of the coast. In Bucon Holes the bones of the rhinoceros, bear, and mammoth found a final resting-place in company with the bones of the human beings who once lived with them. Bonwick says: "Paviland cave had flints, charcoal, the tusks of the mammoth, and a skeleton with ivory ornaments. Oxwich Bay cave, twelve miles from Swansea, contained the elephant and the rhinoceros. Long Hole turned up many flints with extinct mammals." As it must have been many ages ago when these extinct and tropic animals existed there, some appreciation may be had of the length of time human beings have lived in this country.

Tenby Museum contains many of the ancient Welsh remains here alluded to, and caves in its immediate neighborhood are said to be well worth visiting. They can only be approached at low water, but are full of interest. The Black Rock, Hoyle, Longbury, and Ogle caves are particularly recommended. The men and animals which occupied them lived when Bristol Channel was a plain and Caldy Island a hill upon it. Hoyle's Cave exhibits these materials in three successive diggings: breccia and stalagmite, red cave earth, black earth, worked flints, pottery fragments, ashes, bones of men and extinct animals. In the Black Rock Cave the reindeer, woolly rhinoceros, and auroch, or European bison, were found; while the Fairy Chamber of Caldy Island contained the woolly rhinoceros, elk, mammoth, lion, bear, hyena, cave-tiger, hippopotamus, reindeer, auroch, cave-wolf, and a wild horse, with disproportionately large head. It is thought many mammoth calves were dragged in by hyenas. In a cave in Denbighshire was displayed a refuse heap belonging to historic ages; but below that a remarkable collection of human and animal bones belonging to a prehistoric age.

It is not my purpose here to show that the early inhabitants of Wales and England were the original Druids who emigrated to Asia, but merely that this island of Great Britain was peopled many, many thousands of years ago, when it was a tropic country, and that it is possible that some of its inhabitants might have journeyed to the East and carried their religious notions with them.

[TO BE CONTINUED.]

OWING to a detention in the mails of Mr. Bennett's round-the-world letter this issue is one day late. We waited, knowing that the readers would regret the absence of a letter from Mr. Bennett more than one day's delay.

Letters from Friends.

LIBERAL, Mo., Sept. 4, 1881.

MR. EDITOR: It has been some time since you heard from me, so I thought I would write you of our progress. After a pretty strong move by the Christians around us we hav settled down in a peaceful manner to commence life in the only exclusivly Liberal town in America. We built a nice hall, and hav dedicated it to universal mental liberty, as may be seen upon its front in *fac simile* of the Freethinkers' badge-pin. We had a pretty severe wind that came when the hall was in an unprotected condition and partly took it off the foundation; but we hav replaced it and partly finished it. We hav many new-comers (Liberals) from abroad, and they all express themselvs as pleased with our prospects, and most of them either settle here or invest money in some manner.

We are now investigating the co-operativ business, and I expect it will culminate in a co-operation in manufacturing interests, and perhaps mercantil also.

We are now working up the school business, and hope soon to hav not only unsectarian public schools, but higher schools and institutions that may be a credit to the Liberals. We find the Liberals all over the country interested in the idea of a Liberal colony; and in reply to various letters to the Liberal press I hav got a large number of letters of inquiry. We can now say to the Liberals of the United States, The town Liberal is a success, and those who investigate will find it so. We hav a good place to locate either a woolen mill or a flour mill. We are laboring to build up before the eyes of the world a higher society than orthodoxy can furnish, and hav a town that is free from churches and saloons; and by the use of books, papers, the stage, good speakers, and mental freedom we hope to bring to mankind our highest ideal conception of the social relation.

FRANK M. BAKER.

TORONTO, ONT., CAN., Sept. 17, 1881.

MR. EDITOR: I hav much pleasure in sending you the names of three new subscribers for THE TRUTH SEEKER, with accompanying cash. I think we should double the circulation of the paper before Mr. Bennett's return. Nothing could be finer as an inducement to get subscribers than his letters from abroad, and to those who desire to canvass, and so forward the good work, this is their golden opportunity.

I hav noticed that some hav expressed themselvs adverse to Mr. Bennett's going, fearing the paper might suffer in consequence; but they seem to forget the very able and satisfactory manner in which it was conducted during his previous continued absence, and I wish to say I hav every confidence in the management of Mr. Eugene Macdonald.

Yours respectfully, J. F. DANGERFIELD.

PIPE STONE, MINN., Aug. 23, 1881.

DEAR TRUTH SEEKER: I see by your last issue that your noble leader has arrived safe in Glasgow. My heart leaps with joy and gladness whenever I hear of any and every success of our noble leader and champion of human rights. May success, health, and happiness attend him on his journey and land him safely back to his loved and loving ones, is our daily prayer. The suggestion of Bro. Stratford is a good one, and hope it will call forth a hearty response.

Yours for truth and right, A. J. BROWN.

WEST BELLEVILLE, ILL., Sept. 24, 1881.

MR. EDITOR: Inclosed you will find $3.00. Please forward the books ordered as soon as you can. I hav been taking your paper now for over a year through the newsdealer of this town, but now I wish it direct from the office. It is the best paper of the kind published, and I shall always speak a good word for it wherever on opportunity offers. It ought to be in every home in the land, for then this would soon be a better world. Respectfully, WM. T. BECK.

HEPNER, OREGON, Aug. 29, 1881.

MR. EDITOR: Our town has just received a four-days visit from Dr. J. L. York, the great Liberal orator of the Pacific coast. While here the doctor delivered three very interesting, entertaining, and instructiv lectures on the following subjects, viz., "Evolution," "Common Sense," and "Individuality." He handled his subjects ably, and orthodoxy, superstition, and bigotry were beautifully shaken up. So much so, that it is our opinion that many who were undecided in their opinions hav now come over to the Liberal ranks.

The doctor is the first lecturer who has been amongst us on the subjects which he heralds, and we hope it may not be his last.

We understand he has taken five new subscribers for THE TRUTH SEEKER while here. He goes from this place to The Dalles, Portland, Salem, Albany, Eugene City, and other towns in the Willamette valley. We wish him success in the great work he has before him. Yours truly, L. F. SHIPLEY, M.D.

SALT LAKE CITY, Sept. 14. 1881.

EDITOR OF THE TRUTH SEEKER: I herewith send you a post-office order for $5, and request you to enroll my name as a subscriber to the publication of the round-the-world trip. Wishing every possible success to the enterprise, SAMUEL GEO. READ.

AN OPEN LETTER TO ELMINA.

GOSHEN, N. Y., Sept. 9, 1881.

MRS. SLENKER: I read in THE TRUTH SEEKER your account of the conversion of an enfeebled old man. To me that is not surprising, under circumstances detailed. As an offset I wish to say I hav been a practicing physician for thirteen years, and in all that time I hav been unfortunate enough to lose a number of patients, as, indeed, is the fate of all humanity and doctors as well. I cannot say how many hav died under my charge, but among them hav been children, old men and young, young women—among them a beloved wife. I hav seen them die in full consciousness, and in coma and insensibility to all surroundings, and in all these cases only one expressed a dread of impending dissolution. They, our brothers in humanity, and sisters also, either passed out into the unknown with, (1) utter indifference; (2) cerebral insensibility, coma; or (3) in such a state of overpowering weakness and restlessness that they looked forward to the hope of dreamless sleep, "an eternal rest." Now, dear sister in humanity, I accord with your suggestion that we use increased effort to spread the gospel according to D. M. Bennett, and will say that I hav converted a large family of ten brothers and sisters with one exception, besides the married branches, by circulating Freethought works. DR. A. J. JESSUP.

SEDGWICK, Sept. 4, 1881.

FRIEND BENNETT: I received your postal card, and I would say that I want you to continue to send THE TRUTH SEEKER. I wish to become a life subscriber, as I am getting quite old, being now 77 years old, and not able to do much hard work, and as your paper employs my time I enjoy it very much. As I am one of the government's poor I do not get any money but once a quarter, and I am often without any. I had three sons in the army, and two of them got killed, and I receive a pension for one of them. I shall not hav any money until about ten days from date, and if you please I should like to hav your paper as long as I liv, and I will send you money as soon as I receive my check,

Respectfully yours, WINSLOW LAWTON.

FOREST GROVE, OR., Sept. 1, 1881.

EDITOR TRUTH SEEKER: Once again I apply to you for a small amount of mental food in the shape of Liberal books and pamphlets which are to be used for missionary purposes; also send me one of those fine lithographs of the great champion of Freethought, whom we hav sent upon a long and dangerous journey for the purpose of giving us a truthful and authentic description of foreign countries their people and customs. I hope that every Liberal in the land will send and get one of the lithographs of Mr. Bennett. I want one of them to add to the lithographs of Paine and Ingersoll, then I will hav a trinity of the religion of humanity. They are in my judgment a portion of the true saviors of the great human family. Now, I wish to say a few words in regard to the proposed plan of illustrating Mr. Bennett's book of travels. I do not comprehend how Mr. Bennett can go to the great expense of traveling for a year or more, and also the incidental expense of publication, and send post-paid two or perhaps three volumes for the meager sum of $5. Now, I propose to pledge $1 more to help defray the extra expense Mr. Bennett will incur in illustrating the books. If a few hundred more Liberals would giv fifty cents or a dollar it would be a considerable help, and the books would then be cheap. We hav to pay four and five dollars for a single volume of any note on travels in the Holy Land, and of all the books on that subject that it has been my lot to read the authors hav had a Rev. or D.D., affixed to their name, and their heads contained more superstition than judgment, as the candid reader will perceive by the contents, which consist of a large amount of pious cant, perversion of facts and truth, and a superabundance of illustrations of Bible myths, such as Sampson in the great bone feat, Jews crossing the Red Sea upon dry land, Noah's ark, tower of Babel, the birth of the mythical Jesus, his crucifixion, resurrection etc., and other nonsensical and untruthful drawings from imagination, which they would hav us believe are historical and real occurrences, without an iota of evidence to sustrain them, outside of faith, which is the Christian's sole stock in trade. There is one thing that people can rely upon in regard to Mr. Bennett's description of that country, that is, it will be just as it is in reality; his mind is not befogged with the cobwebs of superstition, and let us hope that no Methodist parson has slyly exchanged spectacles with Mr. Bennett. I hav often wished for a description of the Holy Land written by some one free from the influence of priestcraft, so that people could obtain a common sense idea of the land of myths, the land that gave birth to the two worst system of religion that ever blighted the earth—Christianity and Judaism, with their black record. Please find inclosed $1.75, for which please send me the following: One lithograph of Mr. Bennett, for he is one of my deities, and to hav the portrait of his good-natured face upon the walls of my sitting-room will act as a charm to frighten away the Christian's gods, ghosts, etc., if they chance to come prowling around. I also want the pamphlet by Pringle, "Design in Nature," to giv to an orthodox friend whose mind is impregnated with erroneous ideas that the Bible God created the world from nothing (can some friend tell us where he got it)? I also want the pamphlet "Ingersoll in Canada;" I wish to ascertain if our theological friends in Canada are as ignorant of history as Judge Black, or as untruthful and malignant as the clergy of the United States, and lastly I want six copies of "Crimes of Preachers," which I wish to donate to some orthodox friends who exalt the clergy to the skies, and think that they are infallible. I want the aforesaid friends to read a few, or rather, many, facts in regard to the conduct of men who claim to be appointed by their Bible God to break the bread of life, and I want them to see that their God makes mistakes in his appointments as well as in other matters. Yes, one of the greatest fruits of Christianity is crime, as the criminal records of our country show that during the past five years more crime has been committed in the ranks of the 60,000 preachers than has been committed by the millions of Infidels and Liberals during the same length of time. This fact proves that infidelity to Christianity is fidelity to truth and morality. Hoping that we may soon hear from Mr. Bennett, I remain, THE TRUTH SEEKER'S friend,

W. C. CLOW.

PHILADELPHIA, PA., Sept. 17, 1881.

EDITOR TRUTH SEEKER: Josh Billings, the funny fool who writes for the *New York Weekly* and thinks his bad spelling makes him smart, in nearly every issue of that weekly has a fling at the Infidels and Atheists. In one number he says that "Infidelity iz sumthing a man haz got to lern out ov books. He kan't lern it ov hiz mother, nor ov the works ov God."

Well, I will agree with Josh that I did learn mine from books, and my first lessons were from the Bible; and the more I read and studied it, the more confirmed I became in Infidelity. My second lessons were from the book of nature and the works that he would call God's, and I soon found a wide difference between the God of the Bible and the God of nature.

In another number he says: "If I kood hav my way about it there ain't a human being on the face ov the earth but should hav all hiz rezonable wants gratified. The only real mean thing about me iz I hav alwuss bin too poor for my impulses."

Reading in a New York paper a short time ago of the many improvements made at one of our most fashionable watering places, Long Branch, among the names of persons owning fine residences there was Josh Billings. I understand he has also a fine residence on the Hudson river. If he is so anxious that the human race should hav all their reasonable wants gratified, one fine residence might satisfy him, as there are so many in the world that hav not more than one room to liv in. He might sell the Long Branch property and divide it round among his poor relations or friends, if he has any. By so doing he would do some good and prove that he was not a Christian hypocrit. But I rather guess he is like the man who, during the war, was so patriotic (and I am not sure that it was not Josh himself that said it) that he was willing to sacrifice all his wife's relations for the good of his country. Yes, he would even send his mother-in-law and take the risk of her going to nurse the small-pox and yellow-fever patients. Now I think Josh would like to benefit the human family in the same way at the expense of some one else. He made a mistake. The mean thing is, his love of money is greater than his love for humanity.

Here is his last fling: "Infidels are bad citizens. The man who don't believe in future rewards and punishments iz a desperado at hart and iz liable to ' e one in act the fust good chance that offers."

Now all I hav got to say is, that is false—false as hell that he believes in, as I know many Infidels that will not hesitate to compare their record for truth, honesty, and morality with Josh or any other believer in future rewards and punishments. The man that has to be kept honest by that doctrin I would not like to trust if he got a good chance to cheat me without the fear of detection.

Now, Mr. Editor, I don't know anything about the character of Josh, but you newspaper men generally know the writers for the papers. Suppose you let your Infidel readers know something of this man who undertakes to pass judgment on their morality. He and Tony Comstock would make good mates, and I would advise him to pay Tony a visit and look over his collection. Most likely he would enjoy it, as I think one about as big a hypocrit as the other.

S. H. BROWN.

WOODHULL, ILL., Sept. 6, 1881.

MR. EDITOR: Please correct my error. Nothing givs me more pleasure than to correct my mistakes. L. W. C. says in the last TRUTH SEEKER that the word "hell" is retained in the new translation. Like himself, I had no copy when I wrote, and, from report, really supposed it was left out. I cheerfully stand corrected. But from the fact it is seldom we hear hell-fire and damnation from pulpits or in revivals, and that Thomas of Chicago, Beecher of Brooklyn, and other reverends hav taken out all the fire and brimstone—and a hell without these is not much like the hell we had fifty or one hundred years ago—the word "hell" might as well not exist.

ISAAC PADEN.

A New Song.

BY M. FARRINGTON.

"I will put a new song in their mouths."—*Bible.*

AIR: "*Bruce's Address.*"

The world still calls our doctrins vain,
And Infidels our creed arraign
And prove our systems faults contain;
Our Bible they disprove!
We've tortured them with rack and chain;
We've put to death with fire and pain;
And strove our best the race to rein;
And all in Christian love.

At last our church, becoming wise,
A great commission did devise,
King James' Bible to revise,
And cast the bad aside.
They met; and year by year they found
The books with errors great abound,
And proved what skeptics said is sound—
That priests and bigots lied.

Now something quickly must be done,
For church desertion has begun;
The rays of reason's glorious sun
Are shining far and wide.
The sons of reason, undismayed,
Boldly engage the Cross brigade,
With clarion trump and flashing blade,
In conscious strength and pride.

We then another tack must take;
We cannot now burn at the stake;
Men no more fear hell's smoky lake,
Nor all our pious lies.
Revise then! Oh, revise! revise!
We've all our lives been preaching lies,
But cannot forget the good and wise.
Revise! revise! revise!

The Inside History of the Dantzic Conference.

The emperor went to meet the czar,
And both the monarchs had traveled far.
The emperor said, when they met on the sea,
"Come over, my boy, and dine with me."

"All right," said the czar, from behind a gun;
"I will dine with you at half-past one;
But first I must send my police to you,
To search your officers and your crew."

The search was made, and the emperor said:
"Come over, my son, for the cloth is spread."
"I will," said the czar, "if you deem it best,
As soon as I don my bullet-proof vest."

The dinner over, they hastened ashore,
But a bogus czar was sent before;
The real one went in a fisherman's boat,
With rubber boots and a ragged coat.

At Dantzic he shunned the palace halls,
And begged for the shelter of prison walls.
He said there were Nihilists all about,
And nothing but stone could keep them out.

And so the descendant of many czars
Was hidden from view by iron bars;
And Bismarck entered to talk of peace,
Well watched by the Muscovite police.

The Romanoff's conversation ran
On poisons and things that kill a man;
And the only subject that pleased him quite
Was—the last new thing in dynamite.

When Bismarck spoke of political work,
Of fiery Frenchman and turbaned Turk,
He said he was ready to giv his note
To Krupp for an iron-clad overcoat.

The emperor said: "He is always so,
And we can do nothing but let him go,
And send him safely on board his yacht.
If he is happy, why, we are not."

—*N. Y. Sun.*

A Warning.

(*From Heine, by George Gossman, M.A.*)

What avail your prints aggressiv
Worthy friend you are a goner;
He who wishes fame and favor
Must resolve to be submissiv.

'Twill not do to be so gritty
When you're speaking to the people,
Or to write of priests and preachers
Without asking the committee.

What avails your sense of honor,
When the power's in the dollar;
In the tongues of priests and preachers,
Worthy friend, you are a goner!

REPROOF.

Man, don't make sport of the devil!
For the course of life is brief;
And the talk of future pain,
Is no idle church belief!

Man, do not fail to pay your debts!
For if life be long be sure
That you'll often hav to borrow
As you often did before.

Reflections on the Origin and Philosophy of Evil.

BY L. B. COLE.

Oh sin! thou foul, thou damning deed!
What was thy purpose? what thy need?
In nature's vast creativ plan
Wert thou designed alone for man?
Of all the worlds that float in space,
Is this alone by sin disgraced;
Was man made perfect (if at all),
On all but this terrestrial ball?
In all the vast creation round
That varied beauties there abound.
Why could not man these gifts enjoy
Without the curse of sin's alloy,
To blast his hopes, to curse the hour
That made him subject to its power?
Did God or man procure thy end?
Art thou a demon or a friend?
If God designed mankind to bless,
Of wisdom's plans he'd choose the best,
And choosing with a sovereign will
His every purpose would fulfil.
If this involved a low beginning,
The greater is the joy of winning;
And greater still as man shall rise
To broader views and brighter skies.
Shall man both ignorant and blind,
Presume to scan with finite mind,
The wisdom of the great first cause,
The grand arcanum of his laws?
As well with microscopic eye
Might insects scan the distant sky,
Or trace the comet's trackless way
Through boundless space from day to day.
This fruitless task let sophists try,
'Tis wisdom's part to pass it by;
But with such reason as we can,
Let's justify God's ways to man.
Let not blind ignorance demean
What nature hides in beauty's sheen,
But rather let us seek the cause,
If such there is in nature's laws.
Let's find the reason if we can,
Why sin's entailed on mortal man.
Was it from choice and with intent?
Was it for good or evil sent?
If sent for evil as an end,
Why curse old Nick (a needed friend),
Whose cunning saw his sovereign plan
To make a world for sinful man?
To curse with unrelenting ire
In endless flames of liquid fire.
And if for good he deemed it best
That man with knowledge should be blest,
Then Satan served his purpose well
To cause the woman to rebel;
To bring her to the tree of knowledge,
A Neophyte in nature's college.
How else could she know good from evil,
Or choose to serve a God or devil?
'Tis needful that men wiser grow
In plodding through this world of woe.
If progress is a law of nature,
Then knowledge comes to every creature
In lessons new from day to day,
To help when passion leads astray.
If such was the design, 'tis plain
That man a novice must remain
Till knowledge tell him how to choose,
What to accept and what refuse.
And that he might progress in knowledge,
The world was made for him a college,
All past experience for a teacher,
The only true and faithful preacher,
That he might call from wisdom's store
Both old and new forever more,
The lessons by past ages taught,
By pain and suffering were bought.
Sublimest joys are won by trial,
They come through toil and self-denial.
If ignorance was the cause of evil,
What use was there for friend or devil?
In spite of what the preachers say,
Old Nick (the elf) must pass away,
And with his weird and mystic crown,
His sulphurous kingdom must go down.
When Satan's dead and hell's no more,
How priests and bigots will deplore
The loss of all their stock in trade,
By which their proselytes are made!
When wisdom reigns all fears will end,
And knowledge, man's redeeming friend,
Will point him to angelic skies
Where all in due degree shall rise.
The brightest seraphs in the skies
Hav tasted sorrows, bitter tears,
And rose from passion's dire control
Through fire's trial to their goal.
The true philosopher will find
That all things serve the end designed.
In realms of nature and of art
The whole depends on every part;
All causes balance in a scale
So nicely that no part can fail.
So sure as water drives the mill
All causes will their missions fill,
And in concatenation make
An endless chain without a break.
The power that shapes the tiger's claw
Makes all things subject to its law.
The flowers of most resplendent hue
Contain their hidden poisons too.
'Mid roseate hues and amber skies
Wild storms and tempests take their rise.
In every good that heaven bestows
A thorn is nestled with the rose.
And yet in nature's wide domain
There's nothing sought or made in vain.
The good or ill, or fire or frost—
Each is for use, and nothing lost.
The seeming ill our heart decries
Is wisdom's lesson in disguise,
To cleanse the soul from love of sin
And sanctify the life within—
To train the wayward soul to climb
And spread its wings for hights sublime.
Thus good and ill their lessons giv,
To teach the living how to liv.
And each some quickening power imparts
To strengthen weak and wavering hearts.
As law to order ever tends
So good with ill forever blends,
To modify the creator's plan,
And bring the greatest good to man.
The largess that our hand bestows
In time may blossom as the rose,
And bear its fruits in friendlier climes,
Where heart to heart in virtuous chimes,
Where love and truth hav full control,
And friendship flows from soul to soul.

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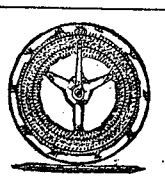
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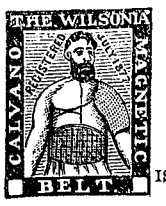
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THE Norsemen understood in their hearts that it was indespensable to be brave, that Odin would hav no favor for them, but despise and thrust them out if they were not brave. Consider, too, if there s not something in this! It is an everlasting duty, valid in our day as in that, the duty of being brave. Valor is still valor. The first duty of a man is still that of subduing fear. We must get rid of fear; we cannot act at all till then. A man's acts are slavish, not true but specious; his very thoughts are false; he thinks, too, as a slave and coward till he hav got fear under his feet.—*Carlyle's Hero Worship.*

BOOKS are not absolutely dead things, but contain a progeny of life in them to be as activ as that soul was whose progeny they are; nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them. . . He that destroys a good book kills reason itself; kills the image of God, as it were, in the eye. Many a man livs a burden to the earth; but a good book is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life.—*Milton's Arcopagitica.*

MY days among the dead are passed;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old;
My never-failing friends are they
With whom I converse day by day.

With them I take delight in weal,
And seek relief in woe;
And while I understand and feel
How much to them I owe,
My cheeks hav often been bedewed
With tears of thoughtful gratitude.
—*Southey's Library.*

THE celebration of Sunday was always, like that of every festival, a human institution; far was it from the apostles to treat it as a divine command; far from them and from the first apostolic church to transfer the laws of the Sabbath to Sunday.—*Neander.*

THERE may be a God external to the universe, but that there is such a God is no logical inference from the universe. When I say there may be this external God, I of course mean no more than that I can show we know nothing to the contrary. To my mind there is a shocking irreverence in the common babbling on this theme. And what is all the talk about trinity and unity and personality of God but babbling? What is all ecclesiastical tradition on the subject but raving, and as Coleridge said about Calvinism, superfetation of blasphemy?—*N. R. Waters.*

THE harsh things said about nature are true things; the whole fabric of nature is built upon a principle of death. The destruction of one creature is the salvation of another; the death of one is the life of another; the anguish of one is the pleasure of another; the torture of one is the amusement of the other. See the panther drop on the antelope; it is natural for him to do so. See the cat play with the injured mouse; it is natural for her to do so. See the vultures peck at the eyes of the dying buffalo; it is natural for them to do so. Science reveals these facts, with many another, all bearing the same signet. She points out how the earthquake spares not for the shrieks of the terrified people; how the waves smooth not at the cries of the drowning crew; how the fire leaps none the less high for the fierce moan of the burning man. But science does not make the facts which she reveals. Science is not responsible for the revelation she unfolds.—*Annie Besant's Christianity and Freethought.*

THE breakers were right beneath her bows,
She drifted a dreary wreck,
And a whooping billow swept the crew
Like icicles from her deck.

The rattling shrouds, all sheathed in ice,
With the masts went by the board;
Like a vessel of glass she stove and sank,
Ho! ho! the breakers roared.
—*Longfellow's Wreck of the Hesperus.*

WHAT a melancholy notion is that which has to represent all men in all countries and times except our own, as having spent their life in blind condemnable error, mere lost pagans, Scandinavians, Mohammedans, only that we might hav the true ultimate knowledge! All generations of men were lost and wrong, only that this present little section of a generation might be saved and right. They all marched forward there, all generations since the beginning of the world, like the Russian soldiers into the ditch of Schneidnitz Fort, only to fill up the ditch with their dead bodies, that we might march over and take the place! It is an incredible hypothesis.—*Carlyle.*

MY life is cold and dark and dreary;
It rains and the wind is never weary;
My thoughts still cling to the moldering past,
And the hopes of youth fall thick in the blast,
And the days are dark and dreary.

Be still, sad heart! and cease repining;
Behind the clouds is the sun still shining;
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days must be dark and dreary.
—*Longfellow.*

SO MANY complain that we are only able to teach the scientist and the scholar our doctrin, while the ignorant and unlearned go right on believing in myths and fables. But if we gain the great class of real thinkers the day is then ours. The goal will surely be won. The preacher carries his church along, the teacher carries his school along, the parent carries his children along, and this will bring the truth and the light into every home, and we shall win all the illiterate through the influence of the learned whom we first convert to the newer and better doctrin.—*Elmina D. Slenker.*

LUTHERAN, popish, Calvinistic, all these creeds and doctrins three
Extant are; but still the doubt is, where Christianity may be. —*Longfellow.*

Odds and Ends.

"PARTING is such sweet sorrow," remarked a bald old bachelor to a pretty girl as he told her good-night. "I should smile," she replied, glancing upon his hairlessness and wondering how he ever did it.

TOURIST: "Where is Rock Island?" Polite American: "In Rhode Island." T.: "But how can you put one island in another island?" P. A.: "Oh, that's nothing—we accomplish anything in this country."

A GOOD churchman was commenting at the breakfast table on the conduct of one of the vestry, when he was suddenly interrupted by his hopeful aged seven, exclaiming: "Papa, why don't you pull down your vestrymen?"

A PRETTY young girl full of pique,
Got down in the mouth, so to spique,
And when people laughed
She thought she was chaughed,
And she stayed in the house for a wique.

DEATH'S test is a favorit theme with Christians. The Duke of Buckingham on his death-bed was asked to send for a priest, but refused. Sect after sect was named till the Catholic's were mentioned, "No, no," he said, "they eat their God, find me a fellow who eats the devil, and send him here."

AN UNEXPECTED RISE.

I stood on the porch at evening,
When the sun went silently down,
And the June bug bright, in the starry night,
Flew merrily through the town.

Oh, sweet were the gentle zephyrs
That blew from the balmy south,
And red were the lips and sweet the sips
That I took from the pretty mouth.

Her tiny waist was encircled
By my arm so strong and true,
Said I, "Whose ducky are you, love?"
"Yours," she murmured, "and whose are you?"

Oh, the hallowed hours of that evening!
Oh, the cruel caprice of fate!
Her father, unkind, came up from behind,
And fired me over the gate.

ANTHONY COMSTOCK abides in this city,
Where they let him run loose. It's a confounded pity!

Anthony meddles in people's affairs,
Anthony peddles in scandalous wares.

Anthony found out a straightforward man,
Anthony thought out an infamous plan.

One Wilson had proven the friend of the lame,
To reach his spondulics was Anthony's game.

Inventor and monger of articles patent,
Electrical healing in his wares was latent.

That people were cured was very well known
From ills they'd endured, as their letters hav shown.

But Anthony's plan was to write to the people,
To ask if this man hadn't cheated a little.

Now the people receiving his circular letter
Twigged Tony's deceiving, and went him one better.

They went and told Wilson, who straightway proceeded
To treat Mr. C. in a way he's long needed.

And if the machinery of justice don't fail
Mr. Comstock's career will be ended in jail.

MULE OF TEXAS.

Mule of Texas, ere we part,
Tell me why you will not start;
Or, if really you must balk,
Pray excuse my wicked talk;
Hear my vow before I go,
I'll be even with you, though.

By your long tail unconfined,
Wooed by every passing wind;
By those heels, so wondrous swift,
Which can men o'er tree-tops lift;
By those ears that droop so low,
I'll be even with you, though.

By those ribs I long to baste,
By your show of d. b. taste,
By the melancholy bray
That alarms folks miles away;
By your stern resolve to whoa,
I'll be even with you, though.

Mule of Texas, I am gone;
Think of me, sweet, when alone,
For I fly to get a club;
Then your blamed old back I'll drub.
If I cannot make you go,
I'll be even with you though.

STUDIES IN SPELLING.

There is a small village called Ainwicke,
Whose inhabitants fell in a palnwicke
When the comet they saw;
And they all holiered, "Oh, law!
It is certainly something Satalnwicke!"

There was an old man of Alife,
Who kept getting dife and dife;
When yelled at, he'd say,
In a wondering way,
"Oh, what do you whisper to mife?"

There once lived not far from St. Denis,
A slangy young woman called Jenis,
Who, when asked by her beau
A-riding to geau,
Said, "Thank you, I'm not taking enis!"

There was a young man of St. Cyr,
Who impatiently muttered, "Oh, dyr!
I certainly fyr
I hav drank too much byr,
For my head feels uncommonly quyr.

In Southern conventions the negro
He cuts quite a prominent fegro;
But in all restaurants,
When the waiter he wants,
They draw pistols and pull on the tregro.

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

THE Rev. George F. Meredith, who has figured in Illinois as the "boy preacher," has been arraigned by his Methodist Conference on charges of falsehood, drunkenness, and profanity.

A JUDGE at Erie, Pa., has just decided that Spiritualism is a religion, and its exponents are entitled to all the privileges enjoyed by ministers. A medium who had been arrested for giving exhibitions without a license was accordingly discharged.

THE Rev. Dr. Boyd, of St. Louis, is accused of plagiarism from Edward Everett; but the *Globe Democrat* says it is rather a "case of morbidly retentiv memory reacting upon unusual receptivity of mind, and producing unconscious assimilation of ideas." That lets the minister down easy.

A CALCULATING friend who seldom employs any other interpreter to the Bible than the "rule of three," being asked his opinion of the deluge, replied in a manner worthy of Jeremy Bentham, "I think it a great waste of water, which might hav been more profitably and humanely employed in quenching hell-fire."

A BITTER quarrel in the Roman Catholic church of the Holy Trinity, Chicago, is followed by a graver accusation than is usually made in such affairs—that of murder. Pastor Mielcuszny was found dead in his room, and Assistant Pastor Malek is under arrest on a seemingly unjust suspicion of having killed him.

PROF TYNDALL has now a chance to test his prayer-gage practically at a merely nominal expense. The Rev. Mr. Marshall, a colored divine of Clark county, Tenn., announces his readiness to pray for anything or anybody for the ridiculously trifling sum of seventy-five cents a prayer. No doubt wholesale orders would be filled at a suitable reduction.

AN original method of measuring "original sin" was found out the other day by the young son of a clergyman, who had been studying the steam-engin during the invervals of the cathechism. "Papa," said he, "as we all inherit the sin of Adam, and the baby is such a little fellow, is there not a greater pressure of sin to the square inch in him than in the rest of us?"

A CHIEF of the Piute tribe of Indians, who roam over Nevada, was asked what he thought of the comets. The chief wrapped his robe closely around his body, stood erect, and, pointing upward, declared that the sun is the chief of the heavens, the moon is the sun's squaw, and the stars are his children. The great sun must eat, and, therefore, whenever he feels hungry he catches one of his children and swallows it. The moon is very proud of her children, yet is doomed every month to see one of them devoured by their unnatural father. She then goes into mourning so deep that she even paints her face black. Fortunately, however, the paint gradually wears off and she shines forth as bright as ever until her next loss.

A MAN named Edward Spencer, described as a "Captain" in the salvation army, was committed for trial on a charge of having robbed his employer, a grocer. This scoundrel had induced a young girl, a member of his congregation, to come and liv with him. A letter in which he had described this as "the Lord's wish" was read out in court. No wonder that the magistrate denounced him as a "dissolute, impious, hypocritical scoundrel," It is such characters as this who bring the religion of the gospel into disrepute, and cause people to ask themselvs, "Is there any such thing as true religion whatever?" "Oh, where shall wisdom be found, and where is the place of understanding?" We can affirm at any rate that it is not to be found in the Salvation Army.

MR. D. M. BENNETT, of the New York TRUTH SEEKER, has arrived in London. He will visit many places in England before the International Freethought Congress, after which he will continue his trip round the world. Mr. Bennett's expenses are paid by his friends and admirers, who consider themselvs compensated by his letters to THE TRUTH SEEKER from abroad.—*London Republican.*

A CORRESPONDENT writes from Keene, Mich, that a young lady of that town received *ten* dollars from her father as a reward for climbing a church steeple and cheering for Colonel Ingersoll, instead of *twenty*, as given in THE TRUTH SEEKER. The young lady, Miss Juliett Bowen, wishes him to state, however, that she regrets it was not twenty. The father is still offering five dollars apiece for the next ten ladies who will follow the example of his daughter.

THE late Roman Catholic bishop of Newfoundland was a merry prelate and one who loved a joke. He had a piano which he desired to dispose of and which a friend, a Protestant doctor, desired to purchase. Considerable chaffering ensued, which ended in the doctor buying the piano at a price which the bishop declared ruinously low. The only vehicle which would accommodate the piano was the hearse, and in this it was accordingly driven to the doctor's door. Down came the doctor to the bishop in high dudgeon. "What the—I mean why on earth did you send the piano home in the hearse? it looked very ridiculous." The good bishop's eyes twinkled merrily as he remembered the terms on which the instrument was sold, and he answered, "Why! because, my dear doctor, it was a *dead bargain.*"

IN his recent proclamation, President Arthur says, "Whereas, in his inscrutable wisdom, it has pleased God to remove from us the illustrious head of the nation, James A. Garfield, late President of the United States." This is, in fact, placing upon Providence the responsibility of the act committed by Guiteau. If Providence did it, as President Arthur alleges, why blame the mere instrument used in that damnable taking-off? If it be true that Providence compassed the death of President Garfield, Guiteau is an innocent man, because he was made use of by omnipotent power to accomplish an act devised by "inscrutable wisdom." The fact of the matter is, President Arthur has been made to express himself in the cant of the day. If the shooting and consequent death of President Garfield was the result of providential interference, is that same power at work when other people are shot and die, or is it confined to presidents and crowned heads generally? In ordinary cases, if one man shoots at and kills another, the man who fires the shot is called a criminal. He is put in irons, tried, sentenced, hanged, and men rejoice that murder has been avenged. No one rises to say that the killing, or, as President Arthur has it, the removal, was an act of Providence or an illustration of "inscrutable wisdom." On the contrary, they express horror and detestation at the act. One is accustomed to the conventional terms incident to platform oratory; but when a grave public document is issued it should be at least consistent with known facts. The surgeons who attended President Garfield hav said that death was inevitable as the result of the wounds he had received. If they are to be believed, a certain physical phenomenon, death, followed as the natural, the inevitable, result of a certain physical cause—the injuries inflicted by the bullet. If the proclamation had said that President Garfield had fallen by the hands of an assassin, at the commencement of a career full of hope and promis, it would hav stated the fact as it was; but to attribute his premature death to a direct act of Providence is to travel into the depths of the unknown, and to excuse Guiteau besides.—*London, Ont., Free Press.*

ACCUSATIONS of witchcraft and maltreatment of supposed witches by the illiterate country people are still things of frequent occurrence in Germany. A recent number of the *Danziger Zeitung* tells us of an incident of this kind in the village of Stangenwalde, where an old lone woman was accused of having bewitched an invalid widow, because as the latter was driving by the other's hut her horse suddenly came to a stop. This was assumed to be owing to the old woman's occult influence, and to prove that the widow's influence had been caused by her. The old creature, frightened out of her senses, was dragged to the widow's bedside and subjected to various torments to coerce her into expelling the devil from her victim. This mode of procedure failing, she was compelled to inflict cuts in three of her fingers and permit the widow to suck her blood, after which the invalid immediately began to feel better. It was then proposed to hang the witch, and a rope was fastened round her neck, while the crowd beat her about the head and face with slippers and shoemakers' lasts. She was finally rescued, but in a dangerously injured condition.

D. M. BENNETT, the brilliant editor of THE TRUTH SEEKER, is now making a tour around the world. THE TRUTH SEEKER will contain each week during the time of his extensiv journey a letter from him relating to many of the every-day scenes of his travels. Mr. Bennett, as many of our readers will remember, was a few years ago arrested at the instigation of one Anthony Comstock, a hired and infamous imp of the church, tried and convicted, and sentenced to the state prison in the state of New York, for the crime of sending, as a stupid and biased court decided, obscene literature through the mails. President Hayes, although importuned by hundreds of thousands of petitioners for the pardon of Mr. Bennett, proved to be too cowardly to grant his release, and so he was compelled to serve out the full term of his imprisonment. Mr. Bennett, although made to occupy once a felon's cell and to wear a felon's stripes, instead of being disgraced stands to-dav as one of the most honored citizens of our republic, while Rutherford B. Hayes has sunk into obscurity and Anthony Comstock is being now allowed to receive only the reward of a perjurer and a villian. D. M. Bennett has been placed by the verdict of millions upon one of the highest pinnacles of human fame.—*Iconoclast.*

WE sit and sigh and long for him and he comes not with the bread of life. We mourn and grieve for him, and yet he comes not with the bubbling yeast of salvation. We are in sackcloth and ashes for him, and still he comes not with the waters of life to irrigate our thirsting soul. Come, bishop; come, thou sweet and ancient cherub of sanctified piety, and convert the loyal and royal Jews in the office of the *Jewish Times.* Your circulars giv the world to understand that you are on a collection tour to gather in, reap, and harvest coin, bright and shining coin, for the "conversion of the Jews." Let us hav a little of the root of all evil in this office, bishop, that the root of all good, your salvation salve, may be unctious and fruitful unto our spirit. Seriously, Bishop Wingfield, of Benicia, state of California, do you think you could occupy your time to more advantage and with greater profit to "your Lord and master" by attending to the fallen lambs in your own fold and let the wandering sheep in the fields of Israel take care of themselvs? They hav been in the habit of doing so for the last five or six thousand years, and it looks a little superfluous on your part to act as their shepherd, and that without invitation. But why do you beg for coin to convert the Jews? Why not turn our water into wine and feed thousands on a few loaves and fishes as your master did? Ah! you hav lost the "spirit" but not the thirst for coin, bishop, and that is where you and your master differ. Bishop Wingfield, speaking to you with profound respect, we hope to meet you in heaven—if you ever get there.—*San Francisco Jewish Times.*

News of the Week.

FIVE persons were killed and nine injured by a railway collision near Aylmer, Ont., last week.

A SON of the late Brigham Young recently died on shipboard while returning from Havana.

TIMOTHY R. EARLE, the Prohibition candidate for lientenant-governor of Massachusetts, died Oct. 1st.

LAST Monday was Yom Kippur, the Jewish atonement day. Israelites of all varieties kept it as a solemn fast.

AN American horse won the Grand Duke Michael's stakes, the principal event of the Newmarket, Eng., meeting.

GERMANY has completed her underground telegraph system, and has 221 cities and towns connected by the buried wires.

THE citizens of Brook's Mills, Ga., fired upon some Mormon elders while the latter were holding a meeting in that town.

CHARLES PIERCE was taken from the jail in Bloomington, Ill., on the first inst. by a mob and hanged. He had shot the jailer.

A NEGRO named Moses, near Otho, Ala., has built himself an ark. He has received advices from the Lord that a flood is imminent.

THE Rev. Justin D. Fulton wants to start a party to be called the Gospel Temperance party, and place Gen. Grant at the head of it.

THE question whether or not it is best to pray for Guiteau's soul is exercising the Christians of the country. The majority damn him.

A DESPATCH from Vienna says that "two women suspected of preparing to make an attempt upon the life of the czar hav been arrested."

MR. GEO. SCOVILLE, a brother-in-law of Guiteau, will undertake the latter's defense at the trial. He will enter the plea of insanity for his client.

A SCOTCH cutter called the Madge, on a visit to America, has been scoring an uninterrupted series of victories over American yachts during the past week.

KROHNE and Harriman, two long distance pedestrians of note, had a 75-hours heel-and-toe walk in this city last week, Harriman winning by about twenty miles.

THE superintendent of the mint at Philadelphia has been authorized by the director to strike memorial medals having the heads of Presidents Lincoln and Garfield on opposit sides, to be sold to the public.

THE Universalists of Massachusetts, in their state convention in Springfield last week, adopted resolutions condemning ball games, walking matches, boat races, and like public contests as antichristian and demoralizing.

DR. TALMAGE last Sunday said it was his suspicion that Guiteau is a Mormon emissary. He incidently characterized Mormonism as "that old hag of hell which sits making mouths at high heaven between the Rocky Mountains and the Sierra Nevadas."

THE late President's physicians hav published an elaborate report of the autopsy. To those who can understand its technicalities it divulges the fact that previous to the President's death the surgeons had very little knowledge of the nature of the wound they were treating.

A CARD containing a bogus order fixing the value of coins with holes in them at about half their real value has been generally circulated in this city and vicinity recently. It is probably the work of some enterprising printer who wished to make money by the sale of the cards. The effect has been to almost entirely stop the circulation of mutilated coin.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XXV.

All the horrible and agreeable that man's life may contain was crowded for me into the narrow space of a few hours of this day.

A folding-door was opened. Some ladies stepped forth toward me. The eldest of them addressed me, "I am very grateful to my nephew that he procures for me the honor to receive the generous rescuer of innocence in my house."

Who can comprehend my surprise! It was Madame de Sonnes, and Clementine stepped from behind her mother. I wanted to stammer a reply to the courtesies bestowed upon me, but I was too feeble. The loss of blood in the morning, after a sad, wakeful night, and the change of the most violent and strange emotions and sensations, whose prey I had been so far, had completely exhausted me. Clementine's appearance unnerved me. I saw only her, speechless, her, until forms and colors before my breaking eye floated in confused darkness together.

For several weeks I was confined to bed and room. With the pains of my wound a fever had united. The young Mr. de Sonnes never left me; he had brought my scanty property over from Bertollon's house, also the harp, but the wreath was missing. Ah, it was not known what value it had for me.

Meanwhile Madame Bertollon had been discharged. Mr. de Sonnes told me that the beautiful unfortunate one had immediately departed from Montpellier and had entered a distant convent. At that he handed me a letter that had arrived for me in care of Madame de Sonnes.

"Probably Madame Bertollon will thank her rescuer," said he.

I took the letter, with trembling hand. As soon as I was alone I read it. It since then has accompanied me through all my weal and woe.

Here it is:

"ABBEY ST. G——, AT B——, May 11, 1702.

"Farewell, Alamontada. These lines, the first that I write to a man, will also be the last. I hav left the stormy life of the great world. The sacred stillness of consecrated walls surrounds me. I hav, without difficulty, been able to separate myself from all that was once dear and indispensable to me. I hav taken with me out of the world nothing but the wounds it inflicted upon me.

"Alas, that I might hav been able to hav left also these wounds and my memory outside! But they remain with me in order to make the last of my friends, death, the more charming.

"In the bloom of my life I must wear the black veil of widowhood. I exhibit therewith to mankind one mourning which I do not feel, and conceal another which destroys me.

"Yea, Alamontada, I do not blush, even now, even on this sacred spot, to confess what I did not want to hide from you—that I loved you. You knew it; you know it. Alas, and it was you who could thrust the dagger into a heart that beat for you alone on this earth. O man, you hav belied me! You hav never loved me! It has not grieved me that my unfortunate husband has wanted to blame me with the blackest crime; no; that Alamontada could believe me guilty, could become my accuser, he for whom joyfully I could hav died, that has torn the roots of my life.

"But no; no reproach. Noble, dear, and still loved man, thou wast innocent. Blinded by appearances, thou madest of thy feelings a sacrifice upon the altar of friendship and justice. Thou wouldst, at the highest, be only miserable, but not ungrateful. I knew it well the wife of another had no right to love thee, and I, with my sinful love, was never worthy of thy pure heart.

"I felt it always, and always I went with too feeble powers into the battle against my passion. There was no being more miserable than I, and each of thy looks, each of thy kisses, perpetuated a fire within me which ought to hav been quenched by them. In a moment of silent despair I preferred voluntary death to the danger of losing my virtue. Then it was I had the poison procured. I had destined it for myself, for I loved thee too violently. Here, man, thou hast the secret which shame would hav prevented me to confess, even under the torture. Ah, misery-bringer! And thou it must be who, before the judges, questioned me about it.

"Thou hast never loved me. My disappearance will never grieve thee. I had deceived myself, and must suffer for the devotion of my innocent heart. The world pities me, but this pity leaves me comfortless; and even thy sympathy, O friend, can only make my pain more acute instead of soothing it.

"Here, in these convent walls, I see the goal of my short pilgrimage. The linden-tree before the barred window of my cell spreads its shade over the little space which shall be my grave. Behold my consolation!

"Ah, how sad it is to be so lonely in this world! And lonely I am, for no one loves me. I am already forgotten in the merry circles of my friends; my tears do not disturb their pleasures. I fade, like the solitary flower in the mountains, unseen and unknown; it gave and received no joy, and its disappearance leaves no trace behind.

"And thou, whom alone I hav loved, call these lines our farewell letter. A breaking heart breathed the words; a dying hand wrote them. I only fulfilled my last duty. Do not interrupt my peace through an answer. I accept no letter, and will never see thyself again. I will pray to God for thy happiness, will dedicate my last sigh to thee, and, with the thought of thee, death shall lead me into the better life.

"AMELIA BERTOLLON."

And I never beheld the noble one again. She perished with her virtues in her heart. I never forgot her. Often I wept at her memory.

CHAPTER XXVI.

Meanwhile Madame de Sonnes and Clementine had often visited me during my sickness. I was not treated by them like a stranger, but like a relativ, like a brother.

Madame de Sonnes was a noble lady, of lively spirit and fine education. She did not seem to liv for herself, but for others. Always anxious to render services to or prepare pleasure for others, she knew how to giv to those who did not object to be made happy by her the appearance of being her benefactors. Her goodness bore everywhere only the stamp of gratitude.

And wholly alike to her was Clementine, the pride of her sex. The harmlessness of innocence, together with an always cheerful disposition, made up her character. No one could approach her without loving her. So beautiful I had never seen her, never fancied her. Her smile was inspiring, her look spoke only to the soul; the grace of her action was ideal. From all her friends she was distinguished by so much loveliness that she alone always was admired. And of all she was the humblest, she knew nothing of her own excellences, and became enraptured when she observed them in others. One might hav believed she had never seen herself in a mirror.

Since I was in the house she played the harp no more; also was she more bashful than formerly in the distance; she also came to see me more rarely than all others in the house; she also spoke less to me than to others, and yet she was the most eager of all to care for me; yet it was she who most zealously watched for my slightest wishes, and her eyes beamed friendship for me.

While thus my love grew into unconquerable passion the thousand obstacles also grew continually clearer which robbed me of all hope ever to become happy through her. I was poor, and had nothing for myself but a good reputation and the confidence of all honest people. How little is that in the great world! I had, it is true, in the Bertollon suit gained such a general reputation that the number of my clients grew daily; yet how long would I hav to work before I could gain a fortune large enough to dare to approach Clementine?

And daily I saw the angelic being, in her room, in her garden, sometimes alone, sometimes in company. Ah! she could know how much I loved her. My silence and my speech, my going and my coming, were so many betrayers of my heart.

I became daily more oppressed, more unquiet. Nothing remained for me but separation from her, in order not to become unspeakably miserable. I resolved at once to execute my plan, rented a house, and made known my intention to Mr. de Sonnes.

He and his aunt resisted in vain; I remained firm against their wishes and entreaties. Only Clementine did not appear, and begged not, but she grew more serious, and, as I believed I observed, sadder.

"You are very cruel," said Madame de Sonnes to me one day. "What wrong hav we done you, that you want to punish us so hard? You take the peace of our formerly so happy house with you. We all love you. Do not leave us, I conjure you."

All reasons which I might invent to quiet Madame de Sonnes were got sufficient. The only and most important one I dared not reveal. She saw in my resistance only an untamable stubbornness.

"Very well," said she, finally, "we shall hav to resign ourselvs to your will. We are to you more indifferent than I thought. Why is it not given to all mankind to let friendship strike its roots no deeper in the heart than it is necessary, to tear it out again at any moment, without pain? Clementine on that account will be very unhappy. The fear that she may fall sick makes me tremble."

These words were hard blows for me. I turned pale and trembled. "Clementine!" stammered I; "Fall sick?"

"Come with me into my room!" said Madame de Sonnes, without fancying what passed within me.

We went. She opened the door and said to her daughter: "He will not. Do thou persuade him!" I remained alone, and approached Clementine.

Oh, what a picture of beautiful melancholy! Never will it become extinct in my memory. The terrors of an endless misery, which surrounded me in distant quarters of the globe, could not rob it of its life or charm. There she sat, in her simple house-dress, charming as a child from Eden, a withering blossom of blue elder hanging over her hair between the folds of her veil, which enwrapped it, as if she were the symbol of that which she seemed to need most—sleep, rest.

And when I now approached her, she looked up, and her friendly eyes smiled at me through tears. I took her hand, knelt down before her, and sighed, "Clementine!"

She was silent and smiled no more.

"Do you also demand that I should stay? Only command, I will gladly obey, even should I become still more miserable."

"Still more miserable?" she replied, and looked at me questioningly. "Are you then unhappy with us?"

"That you know not! You want to spread only happiness about you. But, Clementine, you make me accustomed too early to heaven. If I now, sooner or later, must lose your intercourse—should lose you, Clementine, and there must come such a time—how would it fare then with me?" said I, while I drew her hand to my violently-beating heart.

"Do never separate yourself from us, then we shall never lose each other!" she answered.

"Would to God that I need not separate myself from you except in death!" I cried.

She looked to heaven, sighed, bent herself over me, and from her cheek fell a hot tear-drop upon my hand.

"Do you doubt the lastingness of my friendship?" said she.

"Hav I a right to your friendship, Clementine? And this beautiful heart, ah! will it not hav to beat some day for another louder than for me? And then, Clementine, then?"

"Never, Alamontada!" she answered, and quickly arose and turned herself away with a countenance glowing with a soft blush. I arose. A nameless rapture intoxicated me. I drew her in my arms. Her bosom heaved under the storm of violent emotions. Her cheeks glowed. Her look told me the word which her lips dared not pronounce.

Our souls blended themselvs and completed the inseparable union. A trembling sigh was our oath. The world vanished about us like a shadow. In the kiss we exchanged life for life.

Oh, what bliss has the hand of the infinit ruler of the universe granted even to the dust, and thereby sweetened the lot of the spirit to be wedded to the earthly!

And when we awakened from our sacred ecstasy, and I could pronounce Clementine's name, and she whispered mine to me, nature around about us was changed, and all no more the former world. Holier and more beautiful was everything about us; the quiet room resembled a temple, and an angelic spirit spoke from everything, from the pictures down to the carpet. And the rustling of the twigs of the trees in the garden was full of meaning, and in the floating shadow of the leaves dwelt a hidden, lovely signification.

"I love!" exclaimed I.

"And eternally!" she added.

[TO BE CONTINUED.]

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER V.

WHAT THE JEWS HAV OBTAINED FROM OTHER NATIONS.

Some one has said that insignificant and enslaved people secretly imitate their masters; that a feeble and uncultivated nation adapts itself in a rough way to the manners of a great nation. It is Cornonailles which is the imitation of London and not London which is an imitation of Cornonailles. Nothing is more natural than that the Jews adopted what they could of the culture, the laws and customs, of their neighbors?

We are quite certain that their God, which we call Jehovah, and which they called Jaho,* was the ineffable name of the God of the Phœnicians and Egyptians. This was a fact well known to the ancients. Clement of Alexandria, in the first book of his "Stromates," says that those who entered in the temples of Egypt were obliged to carry a special talisman composed of the word Jaho, and when any one pronounced that word in a certain way, he who heard it fell dead or disappeared. At least this was what the charlatans of the temples endeavored to teach to the superstitious.

Every one well knows that the figure of the serpent, the cherubims, the ceremony of the red cow, the bathings called baptism, the robes of linen reserved for the priests, the fasting, the abstention from pork and other meats, circumcision, the scapegoat, were all imitations of Egyptian customs.

The Jews agree that they had no temple earlier than five hundred years after Moses; this is according to their ever erroneous chronology. They finally invaded a little town in which they built a temple in imitation of greater peoples. What did they hav before? A box. That was the fashion of the nomadic tribes and of the poor Canaanites in the interior. There is an ancient tradition among the Jews that when they were nomadic, that is to say, when they were wandering in the deserts of Arabia Petra, they carried a box in which was placed a coarse image of a god named Remphan, or a kind of star cut from wood.† We can find traces of cul-

* More accurately "Yahweh."

† "Hav ye offered me sacrifices during the forty years in the desert? Hav you taken the tabernacle of Moloch and of your god Remphan?" (Acts vii, 43; Amos v, 26; Jer. xlix). Here are singular contradictions. Add to this the history of the idol of Micah, worshiped by the whole tribe of Dan and waited upon by a young son of Moses himself, as our readers can see by turning to Judges xvii and xviii. It is for this mass of contradictory absurdities that my lord of Canterbury gets twelve thousand guineas income, and a kingdom is given to a priest who pretends to be the successor of Caipahas, and who has, without any ceremony, taken the place of emperor at Rome [1776]."

ture in some of the prophets, and especially in the pretended discourse which is, according to the Acts of the Apostles, uttered by Etienne.

According to the Jews themselvs, the Phœnicians (who were called Philistines) had the temple of Dagon before the Jewish crowd had even so much as a house. If this is so, if all their culture in the desert consisted of a box made in honor of the god Remphan, who was no other than a star worshiped by the Arabs, it is clear that the Jews had nothing that was not originated by a band of Arab vagabonds; that they throve upon brigandage in Palestine; that they made a religion after their fashion, and composed a history full of fables. They took a part of the ancient fable of Back or Bacchus to create their Moses. Those fables are revered by us, since we hav made them the foundation of our religion. These fables are even credited in this age of philosophy. This is, above all, unworthy of wise men. The Christian church chants the prayers of the Jews and burns whosoever is Jewish. What pity! What contradiction and what horror!

CHAPTER VI.

CONCERNING GENESIS.

All the nations by whom the Jews were surrounded had a Genesis, a theogony, and a cosmogony a long time before the Jews existed. It is not evident, then, that the Genesis of the ancient Jews was taken from the old fables of their neighbors?

Jaho, the ancient god of the Phœnicians, disentangled Chaos, or *Khautereb;* he arranged *Muth*, or matter; he made man by his breath and called him *Calph;* he placed him in a garden *Aden* or *Edem*, he protected the man against the great serpent Ophion, as is related in an old fragment of Pherecides. What similarity to the Jewish Genesis! Is it not natural that this petty people should, in the course of time, borrow the fables of the great nation, the Phœnicians?

There is a report in Asia that God formed the world in six stages called by the Chaldeans, who were prior to the Jews, the six *Gahambârs.*

This was also an idea of the ancient Indians. The Jews who wrote Genesis were no better than imitators. They mingled their absurdities with these fables so that I am forced to acknowledge that I could not restrain myself from laughing were I to see a serpent talking familiarly with Eve. God talking to a serpent! God promenading each day at twelve o'clock in the Garden of Eden! God making a pair of breeches for Adam and a wrapper for his wife Eve! All the rest appears just as absurd. Many Jews themselvs blush at it. They consider such tales the product of the imagination, or allegorical fables. How can we, then, accept to the very letter that which the Jews hav regarded as stories?

There is neither in the history of Judges, or the Kings, or the history of any other prophet, cited a single passage of Genesis.* Nothing has been said of that rib of Adam, stolen from his side to be manufactured into a woman; nothing has been mentioned of the knowledge of good and evil, of the serpent who seduced Eve, and, finally, nothing has been said of the imaginary tales of original sin. Must we still believe all?

Their rhapsodies demonstrate that they (the Jews) hav stolen their ideas from the Phœnicians, Chaldeans, and the Egyptians, just as they stole their goods wherever they were able. The name of Israel itself they took from the Chaldeans, as Philo declares in the first page of his account of his deputation to Caligula.† We of the West would be very foolish to think that all which the barbarians of the East had stolen was their own!

[TO BE CONTINUED]

*Thomas Paine obtained many of his ideas from Voltaire. He makes this same comment upon Genesis, and adds that "no mention is made throughout the Bible of any of the extraordinary things related in Genesis. It was not written till after the other books were written, and was put as a preface to the Bible. Every one knows that a preface to a book, though it stands first, is the last written." [Note by translator.]

†Here are the words of Philo: "The Chaldeans name the Just, Israel, or "seeing God." [1771.]

J. H. Burnham in Kalamazoo County.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* J. H. Burnham, our state Liberal lecturer, gave us a series of three lectures on Saturday evening and Sunday, Sept. 24th and 25th. These lectures were able, and were well attended. Mrs. E. A. Finlay gave a reading before each lecture, for which she receives the thanks of the society. After the lecture Sunday it was thought best to organize a Liberal club, and the meeting at once elected W. V. Warmington, President; F. B. Hall, Secretary; Lowell Hulett, Treasurer; and Mrs. C. M. Piper, Mrs. R. D. Gregory, and E. W. Hewett, directors. On a call for members twenty-four names were subscribed at once. On the whole, our meetings were a success, and the result shows what can be done in almost any town. People are beginning to think aright, the only trouble being that men and women will not be true to themselvs. Truly yours, F. B. HALL.

Augusta, Mich., Sept. 27, 1881.

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N. Y. LIBERAL CLUB BY T. B. WAKEMAN.

LECTURE I.

THE OBJECTIVE ORDER.

LADIES AND GENTLEMEN: It will generally be admitted that the books lying before us, taken from the recent additions to our Club library,* have a deep and important meaning in their titles, as well as their contents. They are, indeed, signal proofs that

"The thoughts of men are widened with the process of the suns."

But they are far more than that—they imply a definite object. For the first time in human history, they bring the light of science to bear upon all of the questions of human life and fate; and by virtue of their truth they demand to be taken as the new gospels, in the conduct of our lives and of all human affairs. They claim to be the test of truth and the guide of life.

For about a hundred years, certainly ever since the French Revolution, these social and religious claims of science have been emerging in various forms, and with ever-increasing volume, unity, and strength. The miseries of mankind have meanwhile continued to add constant emphasis to these claims, and still furnish excuse enough for any attempt, however rash or humble, to appreciate these new gospels or to apply them. In this view the first suggestion that arises is that in order to appreciate and apply the proposed solutions and remedies, we must first get hold of the real origin and nature of the difficulty which science has caused and which therefore it ought to meet and remove. Let us, then, begin with that.

A glance at the map and history of civilization shows that it is now chiefly limited to the Christian and Mohammedan peoples and that their fundamental belief about the world and man is a theology originating chiefly from the traditions of Hebrew history, with subsequent, and consequent, additions of a Christian Savior and a Moslem Prophet, each with a gospel.

The religion, politics, social life, and morality of civilized mankind have, to a great extent, grown out of this theology, or have become associated with it as their supposed support and sanction. Now the difficulty is that science proves that this original belief is one of the childish traditions of our race, imaginary and unverifiable; or, where it can be tested by facts, actually false. Science thus discredits the support and sanction of that which is deemed the most sacred and stable guarantee of human society. Hence the "Conflict between Religion and Science," and the "Warfare of Science," so clearly presented by Prof. Draper and President White, in their works bearing those titles, with which you are familiar. Those works prove conclusively that the attempts of theology to repress science by persecution and proscription have been failures, and will always be; although such efforts are far from being obsolete. They show how useless it is to try to keep men ignorant, or to endeavor to make them believe a lie in order to be good; that thereby there can only grow up a race of imbeciles, hypocrites, or bigots, instead of free, hearty, healthy men and women; that the light and air of free inquiry is necessary to all strong and healthy growth.

But to those who honestly fear that free scientific inquiry and criticism will undermine religion, society, and morality, the other books before us present a view that ought to be the purest consolation. For they show that science in laying aside every form of theology has done so only to become itself more thoroughly and truly religious and reconstructive. The apparent Destroyer now steps forward as the Preserver—as the main support, indeed, of those precious interests which theology is ceasing to control. This is the meaning and the ultimate object of this literature before us. Every estimate of the progress of science is unfair and misleading which does not keep in view this constructive or affirmative, as well as its destructive or negative, influence. Indeed they should both be studied as correlatives of each other. The destruction or disintegration should be regarded simply as the inevitable consequence of a higher and truer construction or integration, which it is our duty to grasp and appreciate. From this, the true point of view, the unscientific character of those who complain of science as destructive may be seen at once. They see nothing but the old passing away. They see not that the old can never die except because of a new birth. In that birth lies the true consolation. To that we must learn to trust.

The poet Goethe saw this when he said:

Schedliche Wahrheit, ich ziehe sie vor dem nuetzlichen Irrthum.
Wahrheit heilet den Schmerz, den sie vielleicht uns erregt.

Painful Truth! Yet I prefer her to pleasant Error.
For Truth heals the pain she may perhaps inflict.

This is the only true, safe, and healthy view. How well science acts as the physician of her own wounds we shall readily see in the very first step toward the solution of the difficulty above stated. For its first thought of a remedy is contained in the discovery of the true origin and history of the human race, which establishes the ascent, instead of the descent, of man, his evolution instead of his degeneration. To that step, therefore, we must first ask your attention.

*See list advertised on page 654 of this paper.

The Political Aspect.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav always admired the bold and grand strokes made by yourself and through the pages of your noble paper for liberty and justice. Last year when you opened, as it were, the political campaign with your opinion, I was pleased, not at your personal position, but the breadth of the battle-field.

Now I wish to speak in regard to the communications of R. H. Lamb and Moses Hull. My main desire in this article is to say, with Mr. Hull, that Greenbackism is not dead, and also to say that he has answered Mr. Lamb well.

"The Greenbackers hav nothing to complain of!" The outrages committed through the various changes in the currency are enough to make one's blood run cold when they are seen by the bright light of truth. The trade dollar alone ought to make every thoughtful man a Greenbacker. It is not a legal tender for anything, and small currency for only $5, such as pennies (two kinds), two-cent pieces, three-cent pieces (two kinds), five-cent pieces (two kinds), ten-cent pieces (one dime), twenty-cent pieces, twenty-five-cent pieces, fifty-cent pieces. National bank notes from two thousand national banks of issue; that is, with their stamp upon them, all printed for them by the general government at Washington; all based on debt—the national debt. Glorious idea, but the beauty of them is that they are not a legal tender; but most of the people think they are all greenbacks, and now that for the present all paper money is at par, or nearly so. Shall we keep quiet? No. By all that is great and good, let us work calmly until we hav a currency which cannot be changed; not hav and use as money notes for nine-tenths of our business, to be redeemed by the other one-tenth any time, when a few can control that one-tenth, silver dollars (dollar of our daddies) and gold dollars, which the people do not care for as long as they can be fooled with trade dollars, national bank notes, etc.

No, the people must, sooner or later, fix the matter of money representation of value and hav but one kind, and that a legal tender, as far as the bounds of our nation. Again, let the citizen keep his eye open and not be fooled by the present mixed money system.

With respect to Mr. Lamb, when he says the democracy died with a broken heart, I think it not wise to look at a party as dead that has probably cast more votes in this country for the last eight years than any other. Well, not much of a ghost—not even the Holy Ghost. And the Republican party, he says, has outgrown its breeches, its great end and aim being to retain its present power. Now, with its present condition, it may get new clothes, etc., and retain power for a long time. It certainly will when there are many such men as Mr. Lamb, who do not vote at all.

Now the Greenback party take up most of the questions that the Liberals would desire; and if Liberals are ready to take hold of the questions of currency, land taxation, labor, etc., and all things which pertain to this life (not the sweet by and by), le t them look into the principles of th e new National Greenback-Labor party. Of course, some Greenbackers are pious, but they can be made to leave that at home. But a party founded on justice will not interfere with their religion, which should be merely a personal matter. I, for one, am a Greenbacker, and I know many who carry all the principles of the Liberals, and we shall not keep silent in regard to them. The present revolution is of a triple nature—political, religious, and social. But Mr. Lamb must not stay away from the ballot-box. Let him make a ticket that will be a protest, at least. But I hav extended this letter much farther than I intended to at first. Yours for liberty and justice,

C. A. MARSHALL.

Newark, N. J., Aug. 22, 1881.

A CONVENTION of Spiritualists and Liberals will be held at the Opera House in Hornellsville, Steuben county, N. Y., Oct. 7th, 8th, and 9th.

Eminent speakers are expected. Come one, come all, to the great pentecostal feast of Spiritualism.

A great work is before us.

"Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

Speakers will be entertained privately.

Hotels agree to board those attending the Convention at one dollar per day.

WE will send THE TRUTH SEEKER three months to new subscribers for 50 cents.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, OCTOBER 8, 1881.

What Good?

We hav received the following letter, with the request to publish:

MR. EDITOR: Being a subscriber to THE TRUTH SEEKER, I feel at liberty to ask the friends of Liberalism a few questions. Granting that the Christian religion has caused much woe, crime, and bloodshed, is it not possible, nevertheless, that the Bible may be an inspired work? Although those people of olden times may hav been sincere Christians, yet as they were ignorant, they were in consequence of their ignorance disposed to be cruel and vicious. Because they quarreled and killed each other on account of their religious differences and persecutions is no evidence against the Bible. It goes only to show that the people were wonderfully ignorant of its real teachings. The religious people of to-day certainly teach sound morality, and if all would abide by their instructions there would be no wrongs committed. Here in our country, where the people enjoy a fair education and hence a fair knowledge of God's moral laws, we find a people who are just and prosperous. I cannot see what we mean to gain by our trying to take away the religion of Christ, when, instead of doing harm, it does some good. The "bugaboo" of the devil and his kingdom of fire and brimstone, I think, scares a great many folks into the path of right, and so why not suffer them to continue in this belief, when without it they may commit all sorts of crimes? I remember, when a boy, how my good parents used to tell me to be a good boy or the "bad man" with big fiery horns would catch me, which indeed had a good effect on my conduct. Now, though there really had no such thing existed, yet my believing so often deterred me from doing mischief. And they tell me to go where Col. R. G. Ingersoll lectures and see who it is that applauds his impious talk. The applause comes up, they say, from all the most worthless and hardest cases of the city. A man from our place once heard the Colonel speak, and says it's a fact; of course he admitted that he did not know anything of the character of those in attendance, but he judged by their actions.

But there is another reason why religion should be sustained, and that is this: It affords an excellent consolation for those who are lingering at the portals of death. It seems painful to believe that at the moment of dissolution we should be entirely annihilated. We desire to make the last hours of our departing friends as pleasant as possible, but not believing in any hereafter, what can we say to cheer them? How pleasant, on the other hand, to say to the dying that Christ is waiting with outstretched arms to embrace him and carry him up into a glorious heaven. Here there is surely hope and comfort while one livs. The Christian religion is a source of the greatest consolation to the dying and their friends. These are my reasons why it appears more profitable to cultivate a belief in the Christian doctrin. If any one can point out my errors, I will be greatly obliged. I and my friend, Prof. Daniel Hochstetler, are the only outspoken Liberals in this section of the country. We are of the opinion that to be religious is to be superstitious, yet I cannot see what we hav really gained by emerging from the ocean of religious superstition.

Wishing our hero, Mr. Bennett, good health, a pleasant and profitable circumnavigation of our planet, I remain,

Yours fraternally, SAMUEL BIXLER.

As our friend would like to hav "the argument answered," as he says in a private note, we will just say a few things which come to mind.

The fact that the Bible has been the inspiration of bloodshed and crime would not effect its being an inspired book but for one or two things. First, who is there to inspire it? We know nothing, neither does our friend, of any power outside of man capable of inspiring a book. So far, also, as we know, nobody but men ever wrote books. And until it is proved in the first place that there is somebody besides man to inspire books, and in the second that there is a book in existence which could not hav been written entirely by men, intelligent people will doubt divine inspiration. We know nothing of "God" but what we learn from the Bible. That asserts his existence and offers itself as proof. It is as though a man should walk into friend Bixler's office and, producing a book, say, "I made the world; I am the Lord; is my revelation to man." Mr. Bixler would assuredly want more proof before accepting the man's say-so. And Mr. Bixler's incredulity would be still greater if the man should say: "I am everywhere; I fill all space; I am without bounds, yet I am in the form of a man." He would say that it was impossible to be formless and yet hav form; to be at once infinit and finite. And yet the assurance of the man would not be greater than is the impudence of Christians in making such claims for their God. They make a God of chameleon color, changing as the wind, and then claim for him stability of form. They hav drawn a picture of an omniscient God who knew his own mind scarce twenty-four hours in advance; of an omnipotent God who was weaker than his own creations; of an infinit God with the circumscribed form of a man. Such a God is manifestly impossible. He cannot be one person and yet three; he cannot be omniscient and yet limited in his knowledge; he cannot be omnipotent and yet weaker than his own creatures; he cannot be infallible and yet continually repenting of his own works. So the Bible God cannot be at all. Until it is first proved that there is a divine inspirer we cannot see how there can be a divinely inspired book. There is no book now in existence which was not penned by man. An infallible God could not write a fallible book. That the Bible is fallible its own pages prove, and Christians admit, else why these constant revisions? The Bible is full of blunders in every department of science and art. An omniscient God must necessarily know everything. Would he hav written down that which he knew was not so? That would convict himself of falsehood, and he must hav known that for a lying God men could hav no respect. It must be borne in mind that the Jews did not do all the ignorant, cruel, barbarous things recorded in the Bible because they were ignorant of its real teachings, but because they were imperativly commanded by it and God to do them. In killing people for changing their religion and for being witches the Christians of later times were not ignorant of the Bible's real teachings, but were acting in exact accordance with its commands. People in those days seem to hav been naturally cruel, and the Bible helped them wonderfully. In it they could find excuses for any conduct, however outrageous. In the dark ages murders were not committed by ignorance, but by religion. The most learned were the priests, and they were the most cruel. According to the Bible, God himself in his scheme of redemption set an example of infinit cruelty. To sum the Bible up, it is in conflict with science and morality, is barbarous, cruel, and an unfit guide for civilized people. It bears undeniable evidence that it was written not only by ignorant men, but by men who would be regarded at the present day as barbarians. Its inspiration must be given up because there was no God to inspire it, and if there had been he never would hav inspired such a book.

The religious people of the present day teach sound morality only when they get away from the Old Testament and hang on to Jesus's teachings in the New, which are not original with him, but had been current among the philosophers and religious teachers for hundreds of years before his advent. And the basis upon which the New Testament puts morality is *not* sound. Morality should not be based upon hopes of reward or fear of punishment hereafter. To do right because one expects to get to heaven or escape hell by so doing is not acting from a very high motiv. Indeed, we should call it a very low motiv. "God's moral laws" are very indefinit, except in their badness.

The Old Testament is supposed to be the very embodiment of God's moral laws, but friend Bixler would hardly turn to that expecting to find moral teachings. The command to steal jewelry, rape virgins, etc., is not moral, and when one reads the whole book he will be surprised to see how often the men who were after God's own heart violated what the civilized world now regards as morality. And the men of God to-day are no better. There is no profession which, in proportion to its numbers, turns out so many reprobates as the clerical. There is no class of men in the world so licentious, so hypocritical. Nearly every defaulting bank cashier or trusted clerk is either a deacon or exemplary member of some orthodox church. If the religious people teach morality they certainly do not practice it. Educated people are more moral than religious people, and it is because their education teaches them that honesty and morality for their own sake are the best. In taking away the religion of Christ Liberalism is substituting in its stead the holier purpose of doing right for right's sake, and not for some reward. A child who is taught to be good simply because its parents will reward it with candy or punish it with blows will be apt to turn out a bad man or woman when the reward is no longer before it. Fear never made an honestly righteous man. The fear of hell never restrained a burglar or a murderer. The Christian religion teaches them that they can commit all sorts of crime and escape its eternal penalties if they only repent at the last hour. The bugaboo of the devil never turned a thief from his course, nor ever frightened one murderer from his victim. It is only used to scare little children and superstitious men and women, and we doubt very much if it ever scared one toward the gates of heaven. It has filled their lives with woe and fear, and made them wretched every moment. It is a cruel belief. But whether it ever forced one into the paths of right or not is no matter if the devil does not exist. Morality based upon a belief in falsehood is not sound morality, and if the devil and hell are creatures of priestly fancy then it is a crime for honest men and women to teach a belief in them or let it be taught if they can help it. And we think we should be derelict in our duty to ourselvs and humanity if, knowing as we do that hell and its monarch are only barbarous myths, we should not raise our voice against the self-seeking priests who endeavor to perpetuate a belief in them that they may fatten on the people's fears. The religion of Christ does not do even *some* good. All the good that comes out of Nazareth is the feeling of humanity over-topping the confines of the narrow creeds. It is the good in the human heart that *must* come out in spite of religion. This feeling has been seized upon by the priests and claimed as the result of religion, the same as they hav claimed credit for all progress, when the fact is they opposed it as long as they could, and only yielded to the inevitable. It was the Infidels, the heretics, who first agitated abolition. It is the heretics who hav been the pioneers in all works of reform. They hav so far succeeded in spite of the church, and then the church has turned around and claimed the credit.

We do not think Mr. Bixler would do wrong without the restraining power of the Christian religion and its corollary the devil, so he must want it for his wicked neighbor. The wicked neighbor will probably thank him for his good opinion, but will also probably prefer that he keep his devil for himself.

The assertion that it is the worthless and hard cases who applaud Col. Ingersoll's lectures is bosh. It is worse—it is a lie. The hard and worthless cases of a large city never go to hear an Infidel lecture. We were conversing a while ago with an old Californian—one who was out there in the mining times. He is a very intelligent man, who understands a good many subjects, and is now one of the editors of a New York daily. He does not believe in the devil now, and did not then. He said: "The California roughs were peculiar. They broke every commandment in the decalog, and only waited for more to be made to break them, but let any one question the Christian religion, and they would fight promptly, defending their faith with revolver and bowie-knife." It would hav been very dangerous for Col. Ingersoll to hav attempted to lecture in San Francisco in the early days, although now, when civilization has replaced the barbarism of the mines, he can do so without fear. Any time between '50 and '60 these "worthless and hard" Christians would hav shot him on sight. We hav attended several of the Colonel's lectures in this city, and we know—what Mr. Bixler confesses he does not—that the class who attend are very far from the hard cases. His audiences are of the most intelligent and wealthy people, and the applause comes from them. Worthless and hard cases are conspicuous by their absence. Mr. Bixler's informant would probably judge anybody a worthless and hard case who applauded an Infidel lecturer. If he wants to judge of the character of Freethinkers, let him attend one of our conventions. At Hornellsville there is a lager beer saloon just out of the lobby of the Opera House. The proprietor boarded at the same hotel at which we stopped while there. One morning at the breakfast-table some one of the towns-people asked, "Well, Jim, getting rich off the Freethinkers?" "No," said Jim, with an expression of deep disgust, "no saloon will get rich off from them. There ain't been a d——d one in. They are no good." Jim is a Catholic.

The fear of death is an unfortunate legacy bequeathed to man by the Christian scheme. Of what use is it to hold out the promis of "Christ waiting with outstretched arms to embrace him and carry him up into a glorious heaven" when there is no glorious heaven and no waiting Christ? How cruel to scare the dying with the fear of a burning lake and the devil when the devil and the lake are myths! Better a thousand times that they should lie down calmly and say, "I hav done the best I knew in this world, I will do the best I can in the next when I get there, and if there is no more life for me I will sleep." The Christian believes there is either an eternity of agony or an eternity of bliss. And he knows that, according to the orthodox belief, there is not one chance in ten million of his going to eternal bliss. What consolation is there in the thought that an infinitesimal portion of the race is in paradise and all the rest are in a seething hell? If the Christian doctrin were true, if heaven and hell were realities, then might friends hold out hopes to dying men; but the hope would be so small that it could not afford much consolation. The last hours of departing friends cannot be made pleasant by bringing to their minds the fear of hell, or showing them a heaven they cannot hope to reach. Death is as necessary as life; and had not the Christian religion filled men's minds with pictures of eternal agony they would not fear to die more than they fear to go to sleep. One would think that if Christianity was such a comforter in the hour of death it would hav reconciled its own founder to his death. But it did not. Christ was a coward upon the cross. And what an innumerable multitude of Christians hav gone down to the grave in fear and trembling, excited by the dread of hell, and knowing how small were their chances of Christ "waiting with outstretched arms to carry them up into a glorious heaven!" And how many men who had no hope of heaven nor fear of hell hav quietly lain down and passed away, fearless and untormented by shrieking fiends! Which is the better way, which the most consoling—to die as did Socrates or as did Jesus? There was no consolation for Christ in the Christian religion, while there was an infinit deal in the philosophy of Socrates.

It is not profitable to cultivate a belief in Christianity because it is not profitable to cultivate falsehood. Believing that to be religious is to be super-

stitious, it is culpable to inculcate still further the superstition. It is hypocrisy, or worse. The gain made by emerging from the the ocean of superstition is substantial. It is a step from ignorance to knowledge, from falsehood to truth. If it is better to know the truth than to believe in error, then is the step one of vast importance. To get rid of superstition is to throw off a slavish fear and stand erect as becomes a man. In throwing away all superstition we get rid of the burden of the priesthood, an incubus that has hung for centuries around the neck of man, dragging him down to the dust of servitude. It is throwing open the barred and grated prison doors and letting the mind step out into the free air. It is a relief from the delusions of theology; from deceit and lying. Instead of crawling in the dust it is to walk erect. It is to be a man. No man bound by creeds can fearlessly investigate anything. He is always afraid of finding something counter to his creed. If he finds a fact in conflict with his Bible he throws the fact aside and clings to the error. Liberalism has made it possible for such men as Darwin and Huxley, Tyndall and Haeckel, to pursue their scientific studies without inquisitorial ignorance sitting in judgment on their work. It givs freedom to think, to know. No Liberal was ever read out of our ranks for knowing too much. There are no heresy hunters among us, poking around among our thoughts, prying into the secrets of our hearts. Liberalism givs liberty; Liberalism dethrones faith and enthrones reason. It civilizes mankind and fills the world with light, with science. Those only who hav emerged from the ocean of superstition can know how glorious it is to be free. To be obliged to suppress our thoughts is an abject slavery we would not be in for worlds. We do not want a hell for ourselvs nor for our neighbor.

We thank Mr. Bixler on behalf of Mr. Bennett for his kind wishes, and hope he will see that in throwing away superstition and embracing Liberalism he has made a solid, substantial gain.

"A Painful Omission."

Now that the grave has closed over the remains of the late President, one fact stands out which cannot fail to excite painful emotions, especially in view of the eulogies pronounced on his Christian character.

During the long and trying illness which his chief physicians hav recently declared was incurable from the outset, there is no record that he was ever visited by a minister of the gospel, that religious service was performed at his bedside, or that his sufferings were soothed by religious consolation in any form.

He wert to his dread account just as he was shot down, so far as the sacred offices of religion are concerned, which hav been so profuse since his death.

No man is pure enough in this life not to need preparation for eternity, and thankful is every true Christian for time of repentance before the final summons. Even the just man is said to sin daily.

Whoever may be responsible for this extraordinary omission must look back to the lost opportunity with sad feelings, from the consciousness that the error can never be made good. It was perhaps proper from a medical point of view, though opinions differ widely on this point in the profession, to isolate the patient as was done. But above Cabinet, above friends, above kindred, the door should hav always been open for the minister of Christ, who carries with him the symbol of faith and the hope of salvation.

Why it was kept closed we do not know; but the fact shocks the moral sensibilities of a Christian people.

The above is from the *Sun*, and is a specimen of pious twaddle which we should not hav expected to see in the columns of our usually level-headed contemporary.

The absence of ministers from the bedside of our late President has been remarked very often, and various reasons are assigned. Probably the correct explanation is that the President was too sick to be bored by conceited men, who could not tell him how to die any better than he knew himself. Mr. Garfield was a very liberal Campbellite. In his younger days he was a sort of preacher in that sect. But as he grew older he grew Liberal, even for a sect that is itself regarded by the regular orthodox as a little heretical. He probably did not feel the need of a minister, and it would hav been cruel of his attendants and physicians to hav allowed one to force himself upon him.

The consolations of religion are very meager to a man in his senses, and we believe Gen. Garfield had his the most of the time. In his case, too, the fact that he was shot by a religious fanatic would tend to still further deprive religion of its power to comfort. He was just as well prepared to go to his "dread account" the day he was shot as he could hav been had all the ministers in Christendom prayed by his bedside. He had tried to liv an honest and honorable life, wronging no one, doing good when he could, and seeking the truth to the best of his ability. If such a life will not prepare one for the grave, all the religious rites of all the churches cannot do it. A clear conscience is a man's best friend and most-needed minister in the hour of death. We believe Gen. Garfield had that, and having that he needed no priest.

The statement that "above friends, even above kindred, the door should hav always been open for the minister of Christ" is horrible! What right has a self-appointed expounder of a self-asserting creed to force his way into a sick room? Of the faith he pretends to explain he can know nothing. His words can be but repetitions of what he has been told. He knows no more of heaven than his victim. His symbol of faith is borrowed; his hope of salvation is only a hope.

This placing a stranger above kindred simply because he is a minister is barbarous. It is impertinence in the minister to ask it; it is slavish in the friends to grant it. The custom has come down from a time when superstitious men thought the priests could control all their affairs, even their life, and they consequently besought their intervention on all occasions. It is the same spirit which later placed the priests on equal footing with kings and led to the disastrous wedding of church and state. In these times, when ministers are only paid advocates of ignorance, the exponents of views held by a certain number of people, and hav no power over anything but themselvs, it is in conflict with good sense to let them annoy sick people with lurid pictures of a hell which not one man in ten million could escape if it existed, or hold out a hope of a heaven which none could reach under the conditions imposed by Christian faith and foolishness.

If the moral sensibilities of the Christian people were shocked by the absence of ministers, how much more would common sense and a people's love hav been outraged by the presence of those who would only hav brought to the sufferer's mind the fact that it was a man called of God, equally with the ministers, that laid him low.

A Trinity of Lithographs.

We hav for sale the lithograph likenesses of the three leading Liberals of this conntry—Thomas Paine, D. M. Bennett, and R. G. Ingersoll. They are all splendidly executed, and with a neat frame around them—which can be procured from picture-frame makers at slight expense—will be an ornament to any home. They will be sent, secure from breakage, by mail at the following prices: D. M. Bennett and R. G. Ingersoll, 50 cents each; Thomas Paine, $1.

Our Spiritual friends of the *Banner of Light* hav published a discourse purporting to be from "Spirit Thomas Paine." It may be—we do not say it is not—but it reads very much like all of Mrs. Richmond's communications, containing the same glittering generalities, no more like the clear, incisiv, convincing language of the works that we know to be Paine's than black is like white. We will not say that the spirit of Thomas Paine does not exist, but a perusal of this discourse will go a long way to convince anybody conversant with his writings that if he did write it, he has lost a good deal of his nativ common sense somewhere between this world and the next. No one can read this jumble of words and then say the author of the "Age of Reason" and "Rights of Man" wrote them:

"Knowledge upon any given subject is the basis of the exercise of all reason. As a fact in the universe of human progress intuition takes its place, and being a fact it is demonstrated beyond the possibility of denial. Having taken its place, it behooves all thinking minds to adjudicate their reason in conformity with it."

The phrase "adjudicate their reason" *may* be good English, but Paine never used it. Furthermore, anybody who lets intuition take the place of knowledge will, as the worldly say, get badly left. To attribute such utterances as the above to Thomas Paine is taxing our credulity too much. We can hardly believe he ever used the language which we hav quoted.

As the time slips by we are reminded that many subscribers to The Truth Seeker are getting in arrears. We hope they will not long remain so. The summer months are the dullest months with newspapers, and the receipts are the lightest, while the expenses are just as heavy as at any time. We hope those friends whose subscriptions hav expired will bear this fact in mind, and renew at once, without waiting for us to send them bills. It takes time and money to send out hundreds of bills, which would be unnecessary if all would watch their tab and remit promptly. We hope to hear from those in arrears right away.

Another new candidate for Liberal favor is the *Iconoclast*, edited by W. H. Lamaster, and published at Noblesville, Indiana. It is a four-page monthly, at seventy-five cents per year. Number one of the first volume is before us. It is a very readable paper, and has kind words to say of all its older Liberal contemporaries. We giv it cordial greetings, and hope it may not encounter any rocks in its course.

The *Banner of Light* has been enlarged to twelve pages, but the price remains the same. The proprietors were compelled to take this step by the increasing pressure upon their columns. We are glad to see such evidence of prosperity, and hope the *Banner* will keep on waxing fatter and fatter as it grows old. It probably suits a larger class of Spritualists than any other distinctivly Spiritual journal.

On the last page of this issue will be found a list of lectures which J. E. Remsburg is prepared to deliver wherever he may be invited. He is a very superior lecturer, and we cordially recommend him to all Liberal Leagues and societies contemplating having a course of lectures this winter. His address is Atchison, Kan.

During the month of October Mr. Bennett may be addressed at Jerusalem, Palestine, care of Cook's Tourists' Agency; during November, at Bombay, India, care same Agency; and during December at Colombo, Ceylon.

We hav plenty more of those colored posters on hand which we will gladly send to any friend who takes enough interest in The Truth Seeker to aid in extending its circulation.

Base-Rock Principles.

I hav just read the call of T. C. Leland to attend the annual Congress of the Liberal League, but as a lack of means will prevent the presence of a represenativ from this section (southern Oregon), please giv me space for a suggestion relativ to "base-rock principles" which need to be brought to the surface for discussion.

1. Woman, being the equal coöperator in the production and destiny of the race, has an absolute equal right to share in its government, and until her influence for good is as paramount in every department as it is in a well ordered family, all other reforms are but of secondary importance and cannot be achieved.

2. Woman has the absolute right to say when, and under what conditions, she shall be taxed with the burden of offspring, for it is certain that there cannot be any further improvement by nobler men until women are placed in better conditions for their production.

3. It seems nonsense to talk of equal rights while the rights of women, the bigger and better half of all the people, are ignored, and while the Indians, who hav a prior right by heritage and possession, are held by popular sentiment as having no rights but that of extermination. Surely women, Indians, and foreigners (Chinamen included) hav the rights of humanity, which are greater than mere citizenship. Therefore the progress of the Liberal League should embrace the rights of every human being under the control of the United States government.

And inasmuch as all new countries are in process of rapid settlement, measures should be adopted to limit the increase of population within the bounds to which food can be increased for its support. Hence, the National Liberal League should adopt a memorial to the Senate and House of Represenativs to giv to women citizenship, to the Indians and foreigners protection, to abolish the Comstock laws, and to facilitate the object for which the Institute of Heredity is organized, to the end that there may be "fewer and better children" instead of starvation for the generation to come. Respectfully, John Beeson.

The defenders of liberty are compelled to be the foes of the church. Not only does the church support every throne in Europe, but also the similar injustice of majority rule here. It is in this way that she compels the minority to help support that which they hold to be the worst foe of human happiness. Every law upon our statue books to-day that is inconsistent with universal human rights is owing to the fact that the barbarous legislation of the Hebrews has been ascribed to divine inspiration. The same is true of the slavery and degradation of woman. For her every cup of human joy, liberty, and justice has been polluted with the foul scrapings of the sanctuary. To lick up the dust beneath the dirty feet of priests has been one of her constant duties from that day to this. Her chance to be wrongfully accused and condemned has been almost equally certain in every age. Inspired by the same religious ideas, many a women accused of witchcraft has been flung into the water. If she drowned, she was innocent; but, if she could swim, she was adjudged guilty, taken out, and burned to death. Beneath the teaching of the church, to be a mother has been a crime, and not to be one a still greater sin. Her chance of justice has been something like the present opportunity of medical students in Maine, where no one can graduate in medicin unless he has had regular practice in a dissecting-room, and no bodies can be lawfully dissected except those of criminals which hav been executed, and capital punishment has been abolished. In other words, the wise law-makers of Maine say: "You can't graduate unless you hav dissected a subject. You can't hav a subject unless somebody is hung. We don't allow anybody to be hung." In the same way, Calvinistic theology says:

"You can and you can't,
You will and you won't,
You'll be damned if you do,
And damned if you don't."

Thousands of women hav no more chance to be virtuous and happy in modern society—whose God is the church—than the Calvinist reprobate had to be saved.

A Truth Seeker Around the World

Four Days in Wales.—Continued.

THE DRUIDS AND DRUIDISM.

But I am digressing. Let me return to the old Druidic temple and say a little about the nature of Druidism. Some fifty or seventy-five feet from the outer circle of the old temple are planted two stones with smooth upper surfaces. In one is cut in large size the Druidic symbol of the trinity, or god, consisting of three straight lines in the form of the letter A, with a middle line coming down between the two outer ones, and not quite united at the top. This symbol is said to represent the first word ever spoken, and to be the name of God embodied in the trinity of light, truth, and purity. On the other stone is represented in circles the twelve signs of the zodiac, or the sun in its journey of the year. The Druids based their religion, their belief in God, their holy days and ceremonies, upon the sun in its various positions in the different signs. A winding pathway, six feet in width, and bordered by upright stones, led from the temple to where these two stones are planted. It struck me that the latter place was a most holy spot in their worshipful ceremonies, and that here perhaps the chief Druids gathered for their most holy observances.

Druidism was truly a religion of philosophy; its high priests were men of learning and science. The priesthood was divided into three classes—the Druids, the Bards, and the Ovades. The Druid has been classified as the trunk and support of the whole, the Bard the ramification from that trunk, arranged in beautiful foliage, and the Ovade the young shoot growing up, insuring a prospect of permanency to the sacred grove. The whole body was ruled by an Arch-Druid elected by lot from the senior brethren, who were the most learned and the best born. The Druids, among the ancient Britons, occupied a position very similar to the magii, or the wise men, of ancient Persia. They were familiar with astronomy, and it is claimed for them they were well informed in nearly all the sciences. Winwood Reade says: "It can easily be proved that the science of astronomy was not unknown to the Druids. One of their temples in the island of Lewis, in the Hebrides, bears evident signs of their skill in the sciences. Every stone in the temple is placed astronomically. The circle consists of twelve equidistant obelisks, denoting the twelve signs of the zodiac. The four cardinal points of the compass are marked by lines of obelisks running out from the circle, and at each point subdivided into four more. The range of obelisks from north, and exactly facing the south, is double, being two parallel rows, each consisting of nineteen stones. A large stone in the center, thirteen feet high, and of the perfect shape of a ship's rudder, would seem as a symbol of their knowledge of astronomy being made subservient to navigation, and the Celtic word *seren*, for star, *ruth·iee*, "a guide to direct the course," proves such to have been the case. This is supposed to have been the winged temple which Erastosthenes says that Apollo had among the Hypoboreans—a name which the Greeks applied to all nations dwelling north of the pillars of Hercules.

Julius Cæsar gave the first definite account of the Druids of any Roman writer, after his excursion to Gaul and Britain, more than sixty years before our era. In his "De Bello Gallico" he narrated that all the men of any rank or dignity in Gaul were included among either the Druids or the Equites or nobles. The former were the religious guides of the people, as well as the chief expounders and guardians of the law. On those who refused to submit to their decisions they had the power of inflicting severe penalties, of which excommunication from society was the most to be dreaded. As they were not a hereditary caste, and enjoyed exemption from service in the field, as well as payment of taxes, admission to the order was eagerly sought after by the youth of the country. The course of training which a novice had to submit to was protracted, extending sometimes over twenty years. All instruction was communicated orally, but for certain purposes they had a written language in which they used the Greek characters. The president of the order, whose office was elective, and who enjoyed the dignity for life, had supreme authority among them; they taught that the soul is immortal. Astrology, geography, physical science, and natural theology were their favorite studies. Britain was the headquarters of Druidism, but once every year a general assembly of the order was held within the territories of the Carnutes in Gaul, probably in the neighborhood of the Dreux. Their chief deity was identified by Cæsar with Mercury of the Romans.

Cicero, in his treatise on divination, written a few years later, introduces his brother Quintus as remarking on the existence among the Gauls and Britons of augurs or soothsayers known by the name of Druids. With one of these—Divitiacus, an Æduan—Quintus said he was well acquainted. Diodorus Siculus, a contemporary of Cicero, as already observed, wrote of the Druids, that there were among the ancient Gauls bards, certain philosophers and theologians named Druids, and that they were soothsayers. He also alluded to the similarity of their philosophy with that taught by Pythagoras, Strabo, and Pomponius Mela, distinguished Roman geographers, also made mention of the Druids.

The elder Pliny also wrote with reference to this remarkable people; he narrated in what veneration they held the mistletoe, a clinging plant which grows upon the oak. Groves of oak were their chosen retreats. The oak was accepted as representative of the strength of deity, and whatever grew upon it was held to be a gift from heaven. This was especially the case with the mistletoe. It was revered as a valued blessing from the divine source, and possessed the power of curing nearly all diseases to which human flesh is heir. The name given to it by the Druids in their language signified *All-Heal*, and its virtues were believed to be as great as its name implied. Pliny also mentioned a peculiar charm held in high veneration by the Druids—the *Anguineum*, or snake's egg. It was said to be produced from the saliva and frothy sweat of a number of serpents writhing in an entangled mass, and to be tossed up in the air as soon as formed. The fortunate Druid who managed as it fell to catch it in his *sagum*, or cloak, rode off at full speed on a horse that had been in waiting for him, pursued by the serpents until they were stopped by a running stream. A genuine specimen of the egg when thrown into the water, it was believed, would float against the current, even if incased in gold. This, of course, will strike the reader as being decidedly mythical, but Pliny declared he had seen one. He described it as about the size of a moderately large round apple, with a cartilaginous rind, studded with cavities like those on the arms of a polypus.

Tacitus, in describing the attack made on the Island of Mona (Angelsea) by the Romans under Suetonius Paulinus, represents the legionaries as being awe-struck on landing, by the appearance of a band of Druids, who, with hands uplifted toward heaven, poured forth terrible imprecations on the heads of the invaders. The strength and courage of the Romans, however, were too much for the Britons, and the imprecations of the extra-religious Druids were not sufficient to save them. They were put to flight, and the groves of Mona, wherein they had solemnly worshiped, were ruthlessly cut down.

By the writings of Lampridus and Vospiscus, two annalists, and *Scriptores Historiæ Auguste*, we get the information that the Druids introduced into their sacred service an order of Druidesses, who were prophetic women. This was showing greater consideration to the gentler sex than has been done by any other prominent system of religion. Vospiscus tells upon the authority of his grandfather, who had the story from the future emperor himself, that it had been foretold to Diocletian by one of these Druidesses, that he would wear the purple after he had slain a wild boar. Many years after, when Deocletian found himself, on the death of Numerian, unexpectedly declared emperor of the troops, he at once cut down with his sword Arrius Aper, regarding whom dark suspicions were afloat, exclaiming, "At length I have slain the fated wild boar," and thus fulfilled the prophecy delivered to him by the weird Druidess. Probably this was quite as well as prophecies have usually been fulfilled.

There are several others of the ancient writers who spoke of the Druids, but it is not necessary to quote what they said. They generally spoke in terms of respect and approbation. It is unquestionable that they were an earnest, sincere, worthy people; that their religion was one of the very oldest known on earth, older far than Judaism and Christianity, and that the latter especially contains little or nothing not in Druidism. There is much justice in the claim that it is the parent of the various systems of religions and mythology that have been known among men. All seem to have degenerated with the lapse of years, increasing the number of their gods and adding to the mass of their absurd superstitions. It is very probable that Druidism retained its purity quite as well as any religious system that has existed. Of its great antiquity there can be no doubt. It had flourished many centuries in Britain and Gaul previous to the conquests of Cæsar, some believing that the time of existence previous to that far exceeded a thousand years, and probably several of them. It was old when Cæsar visited Britain, and is said to then have been in its decline. It is uncertain whether any system of religious belief can claim an earlier existence, and certainly Christianity can claim little or no originality, or that it has anything of any value not possessed by Druidism.

The belief of the birth of the son of righteousness on the 25th of December, and the observance of that day in commemoration of the event, when holly, laurel, and other evergreens were gathered to decorate their dwellings on their Christmas day, was held among them long before the advent of Christianity. There is no doubt but what the church borrowed that festival from the pagans of Britain, Gaul, and of the Mithraitic worshipers of Persia, as it has many others of the rites, ceremonies, and dogmas which were pagan property. If Christianity were to be divested of everything borrowed from the pagan systems it would have nothing left save its persecutions for opinion's sake, with perhaps the confession of sin to priests. All the rest is borrowed in whole cloth. Druidism, like the other ancient religious systems, had its principal God Hu, who was simply the personification of the sun; they had their Hesus, the son of God, and their redeemer; they had their Virgin Ceridwen, sometimes called the Consort of God, and even Mother of God. These are the Druidic trinity, at least as true and as sensible as the Christian trinity, and far more original.

A volume of large size might be written in explanation of the details of the religion of Druidism, but that is not my present purpose, nor will time and space admit of it. I have doubtless said quite enough, and I will hasten on and complete my letter. I will, however, remark that though Druidism has been greatly crushed by the cruelties of devotees of the current system, although younger, less original, and no purer, it is not still dead; there are many yet alive who cherish the faith; and gorsedds even exist in New York and other places in America, and they often meet together, regarding their religion as a true natural religion. They still regard the sun as the great central power, "the eye of light," and all the great forces of nature are regarded with appropriate veneration and respect. They meet and part in the name of truth, and their motto is, "Truth against the world." I have had an opportunity of meeting with them a few times and become much interested in their views, and desirous of learning what I could relative to this very ancient religious system, I was thereby induced to visit this place while on my long tour.

Before leaving it for the present I wish to say that slanders have been uttered against it. It has been said that Druids practiced human sacrifice, but those best acquainted with the history of that people assure me that it is untrue; they did not sacrifice human beings. Many of the old systems did, and the numbers of human beings which have been sacrificed to appease the anger of the gods are fearful to contemplate. That the Jews are among those who practiced human sacrifice there is no room to doubt. Such passages from the Bible as the following fully confirm it: "And they" (the Israelites) "served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed to the gods of Canaan; and the land was polluted with blood" (Ps. cvi, 36-38). The sacrifice of children was continued by the Jews down to the time of Jeremiah and Ezekiel. And so early as the time of Abraham, when his god commanded him to offer up his son Isaac, the command seems not to have shocked the old patriarch in the least, and he went about preparing the altar and getting ready for the bloody deed with as much composure as though the victim had been a lamb. It was the same when Jephthah sacrificed his daughter; though he regretted to part with his only child, he thought the solemnity of his oath and the will of his god required it, and he did not flinch. Many Jewish children were sacrificed in the immediate neighborhood of Jerusalem; and on the Mount of Olives were sanctuaries of Milcom, Chemosh, and Ashtoreth dating from the time of Solomon, by whom they were established. Jeremiah, speaking of the people of his country, said, "They have built the high places of Tophet. . . . to burn their sons and daughters in the fire" (Jer. vii, 31). Ezekiel makes the same charge against the people (xxiii, 39). Again he says for his God: "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live. And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate" (Ezek. xx. 25, 26). That Manasseh and Ahaz, kings of Judah, sacrificed their children is narrated in Kings and Chronicles. It is fair to suppose they only followed the customs of their times. That Yahweh approved of such sacrifice, and that he gave instructions relative to the horrible practice, the following quotation will suffice to prove: "No devoted thing which a man shall devote unto the Lord, of all that he hath, both of man and beast, and all of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death" (Lev. xxvii, 28, 29). But as to the Druids, upon the assurance of those who ought to know, I wish to exonerate them from the bloody practices of the devotees of Moloch, Chemosh, Baal, and Yahveh.

While wending my way back to the village, and not far from the old Druidic temple, I saw a stone monument, or slab, six or seven feet high, three feet broad, and six inches thick. On it, in large letters, is this inscription: "Stranger, halt! I am placed here to commemorate the virtues of ———, who, after managing the chain-work on my right side for the space of twenty-one years, much to the benefit of all mankind, died, and lies enshrined herein. Age, 69—1840." The name of the person to be

commemorated had been cut out, and I am unable to give any further explanation about this stone.

Upon descending from the hill I called upon the venerable Myfyr Morganwg (pronounced Muvir Morgano) and exchanged pictures with him. He expressed many good wishes for the safety of my journey and my safe arrival at home. He also sent his kind regards to such Brahmans as I might meet in India. On taking leave of him I felt that I had met a good and remarkable man.

The ride down the narrow Taff Valley is filled with picturesque and romantic scenery. At the end of the valley road is Cardiff, one of the most important towns in South Wales. It is situated on the river Taff, about two miles from its afflux in the Bristol Channel. Much of the town looks modern, as though recently built. It has considerable shipping, and presents an appearance of prosperity. Here we changed railroads, and took the one running by the shores of Bristol Channel. Twelve miles from Cardiff is Newport, a young town of considerable size, having a good harbor, a good trade, and several flourishing iron manufactories. Soon we came to Chepstow, situated on the river Wye, near its confluence with the Severn. Steamers ascend as far as Chepstow, and barges go above. This place has the highest tide of any place in the world. The surging water rushes up the Bristol Channel, up the river Severn and the river Wye, and rises to a hight of fifty feet, and even the extreme hight of seventy-two feet has been reached, which seems hardly possible. The tide was going out when I arrived, and I did not wait to see it come in and take note of its altitude.

As I am now leaving Wales, a few words respecting its people will not be out of place. They seem a hardy, industrious, intelligent, peaceful, well-disposed people. If they have not remarkable brilliance, they possess many excellent qualities. There are places in Edinburgh and Glasgow where a person might justly feel very unsafe at night, and even in the daytime if it was known he had some money with him. There are plenty of such places in Ireland; but in Wales one realizes a feeling of security and safety, and that he is among honest people. They have the same fault that prevails in all parts of Great Britain and Ireland—of using altogether too much intoxicating liquors, and they are very religious, but it cannot be denied that they are industrious, plodding, and frugal. But little extreme poverty is seen here. All seem to have something to do, and to possess a will to be about it. There are several contrasts between the Irish and the Welsh. While both have been seriously oppressed by the unjust land laws which prevail in both countries, as well as in England, evictions not unfrequently taking place in each country, especially in Ireland, the disposition shown by the Irishman and the Welshman is often very different. The Irishman will lie in ambush behind the hedge and shoot his landlord, while the Welshman, though he just as keenly feels the injustice that has been done him, makes no demonstration about it; he quietly packs up his worldly affairs, and probably takes himself peacefully off to America.

The Welsh language is largely spoken among the lower classes. I should judge it is patronized quite as much as the English, which seems singular in so small a country, with constant intercourse with England. I judge they are a people slow to change. They are undoubtedly a people of very mixed blood. Whether any of the blood of the original stock who, scores of thousands of years ago, used to live in caves and lay their bones down with those of the mammoth, the elephant, the hippopotamus, the rhinoceros, etc., has descended to the present day, or whether the people of ancient Troy or Phœnicia, or Greece or Iberia (ancient Spain), were the progenitors of the present Welshmen, it is pretty hard to determine; but it is well known that the Romans, the Saxons, the Normans, the Danes, the Celts, the Gaels, and the Flemings made warlike excursions into their country, conquering them first, then settling among them and blending the blood of each together, thus causing the product to be so mixed that it is very difficult to say what it is. But as in our own and other countries, it is probable that the race has been improved by this admixture. The Flemings mixed especially with the portion in the vicinity of Swansea and other parts of south Wales. and the effects are quite visible to the close observer,

Wales is a small country, but her sons have been brave in battle. They have had to contend with many more powerful nations, with whom they had to cope on unequal terms; but they have been valiant and patriotic. Their last great struggle for national existence was contending against the armies of Edward the First, of England, the greatest general of his time. Though overpowered, they were not conquered. Though their Prince Llewellyn was slain at the fords of Wye, the English king was glad to compromise with them and grant them the most honorable terms. They asked that a Welsh prince, born in the country, and unable to speak English, should rule over them. This Edward conceded, and effected it by having his queen journey to Carvarnon to give birth to a prince. Since that time the king of England's oldest son has held the title of the Prince of Wales, though he never lives in the country. Later on, Henry Tudor, a Welshman, raised an army in Wales and marched against Richard the Third, who was slain in the battle of Bosworthfield by Sir Rhys, of Thomas of Caermarthen. Henry VII. then became king of England, and the mark of royalty became the old Druidic symbol, but simply reversed, the three straight lines meeting at a point at the bottom, in the shape of the letter V, with a perpendicular line in the middle. It is said that every highway government building, even to the smallest nails used by the government, bears this mark. This does not look much as though the Welsh were utterly conquered.

The South Wales Railway continues on to Gloucester, a fine old English town, situated on the Severn river, with a celebrated old cathedral, which I did not take the time to go and see. I here took another road in a southeast course to Swindon, and at a considerable distance, perhaps seventy-five miles. This part of England is very beautiful, and shows unmistakable evidence of the highest cultivation. The crops are abundant, but bespeak the bad quality of weather for harvesting. After waiting a while at Swindon, I took another train in a southwest course to Westbury. Here I took another slow train, passing by several pleasant villages to Salisbury. It was nearly six o'clock P. M. when the train arrived there; but as I had made the journey in this direction to visit the ruins of the ancient Druidic temple of Stonehenge, I wished to carry out the intention that night. I learned that the place I wished to visit is nine miles north of Salisbury. I soon made a bargain with a cabman to convey me out there with as little delay as possible, though he insisted upon twelve shillings (three dollars) to make the trip. We were very soon rolling along over a very smooth road toward the north. Two miles out the site of the old Salisbury Castle was reached. Of course, I had to climb the eminence where the castle stood, and where the tumbled-down ruins now are, and enjoyed a fine view of the town, two miles away, and the fine plains all around me. Seven miles from Salisbury we passed through the little old town of Amesbury, which, however, has a history, as all these old English towns have. Just before we reached the village we passed a rather comfortable, fine-looking building, which my Jehu called a "Union," where a considerable number of people of both sexes reside upon the community plan. The young man said they were in a flourishing condition, but more than this I could not learn from him.

Stonehenge stands upon elevated ground, called Old Sarum Hill, in the center of the great Salisbury Plains in Wiltshire. The Plains remind me much of a large Illinois undulating prairie, with the exception that the Plains is a much thinner, poorer soil, being a very thin layer of earth on a vast chalky formation. The farms are large, the residences a long way apart, and much of the land unfenced. The crops, of course, are light, and but little of the land is cultivated, it being greatly used for sheep pasturage. The same fertile appearance which abounds in nearly all parts of England is wanting here.

Stonehenge is truly a wonder, though at a distance, standing by itself on a naked plain, it very easily strikes one at first as not being equal to his expectations; but upon close observation, when the massive stones, twenty-four feet high, six or seven broad, and three or four feet thick, and weighing forty tons, are immediately before one, he is struck with wonder how a primitive people could convey these stones from the shortest distance whence they could be obtained—sixteen miles, and some of them from Devonshire, fifty or sixty miles away. This is thought to have been the cathedral of the Arch-Druid in olden times, perhaps three thousand years ago. When these stones were erected where they now stand cannot be told.

In the morning I reached the little old Druidic temple at Pontypridd just as the sun had risen and was shedding its rays benignly over the earth. I worshipped, as I stated; and now after a pretty busy day visiting many towns, viewing a great deal of beautiful landscape, and riding over many miles of country, I reached the greater antique stone temple at Stonehenge just as the sun was setting, and again it was a fitting place and hour to worship. I improved my opportunity.

The large stones which I have mentioned were originally planted in a round oval circle, one hundred and eight feet in diameter, but with the lapse of centuries some of them have fallen over, though more than half of them are still standing. The stones are square at the upper end, save a tenon half-spherical in form, perhaps ten inches across and four or five inches high. On these upright stones is placed a very heavy cap, or impost stone, resting on two of the upright stones, they being some sixteen feet in length, four feet wide and two feet thick, and weighing probably fifteen or twenty tons. A row of these heavy cap-stones originally went all round the circle of the temple save at the west end, which seems to have been left for an opening or entrance. The upright stones do not stand close together, but somewhere eight or ten feet apart, while the impost or cap-stones reach from one stone to another, making a continuous and very heavy cap or coronal to the entire edifice. On the under side of each cap-stone mortises or indentations are cut out to admit the tenons on the upright stones, thus enabling the capstones to fit close upon the uprights, the tenons of which hold the capstones in their proper places. The capstones are also dovetailed together. Within the circle named are five pairs of the upright stones, with the caps forming trilithons or triplets, disconnected with each other; besides a circle of smaller stones, about six feet high. There were originally sixty of the large upright stones in the outer circle and thirty imposts to correspond. I will not say that all the upright stones are twenty-four feet in length, but I measured one that had fallen over and found it to be that length. Twenty-four of the uprights are still standing, six having fallen over. The inner circle is rather more than eight feet from the inner part of the outer circle and consisted of thirty stones, six feet above the ground; nineteen of them have fallen over, eleven still remaining upright. Thus the walk or corridor between the two circles is three hundred feet in length, or circumference. The central portion is an oval, formed of ten stones, from sixteen to twenty-two feet above the ground. They stand in pairs and have imposts, but are not connected. Within still are a number of smaller stones, some of which are standing and some are not. Near the open end of the adytum is a large stone, supposed to be the altar. It is a long slab of bluish, coarse marble, sixteen feet long, four broad, and twenty inches thick. The entire original number of the stones are supposed to have numbered one hundred and forty, but some of them have been broken up and carried away to make houses, mend roads, etc.

Around this rock temple without a roof are two rows or circles of mounds and ditches. Some of the mounds are fifteen feet high and the ditch is thirty feet broad. These mounds or tumuli have been dug into and the bones of animals have been found in them, and ornaments of bronze, and even of gold in a few instances. They were undoubtedly the burial-places of races of people who occupied this country long, long ago. It is thought by some that there is no connection between the mounds and the heavy stones of the temples, and that the mounds are of the greatest antiquity. These burrows and tumuli are met with in various parts of England and Wales, as well as in other parts of the world. The open air stone temples are also very numerous in various parts of the British Isles, in France, India, and even in Persia. They are what is left of the works of great religious races, who assembled in these open temples to worship the source of light and life, which they revered.

At Abury, Ayebury, or Avebury, also in Wiltshire, and some twenty miles north of Stonehenge, is a series of these stone circles, in respect of numbers a far greater collection than at the latter place. I intended to have visited it, but it was late in the week, and a little inconvenient to reach, and I abandoned it. In those circles there are in all 650 blocks of stone, varying from five to twenty feet in hight above the ground, and from three to twelve feet in thickness. One hundred were raised on and around a flat and circular area, fourteen hundred feet in diameter. These stones were bounded by a deep ditch and lofty bank, which inclosed the whole work, except places of entrance to the temple. The area and the embankments comprise more than twenty-eight acres. About half way up the slope was a terrace walk, possibly prepared for the use of spectators in times of worship. Another temple of forty-five stones, some of them of immense size, is partly standing a little way north of the temple above referred to.

At Carnac in Brittany, France, is the remains of a stone temple far more extensive, the stones reaching the number of four thousand and covering a very large space of ground. Daru, in his "Historie Brentange," describes these temples and says they are at a great distance from any quarries where the stones could have been obtained.

The stone temples, cromlechs—flat stones of various sizes, many of them very large—resting like a table upon three uprights, are found in many parts of Wales, as well as the tumuli or mounds already spoken of. The cromlechs are supposed to have been erected for altars, and that on these the old Druids offered sacrifices in olden times. Large numbers of these temples and cromlechs have been destroyed by the vandals of modern times, and the stones have been used for various purposes. But John Ruskin, M. P., has recently very properly procured the passage of an act by Parliament making it a penal offense to destroy these relics of the past. This will doubtless prevent further destruction of the kind. I may also remark that measures are being taken to restore Stonehenge to its original condition.

After looking over Stonehenge and meditating upon the work of men in the far past until it was dark, I turned my face toward Salisbury, where we arrived at nine o'clock, finding the August evening air decidedly cold in riding over Salisbury plains. I

looked over the town for an hour, watching the people doing up their Saturday night marketing, and then retired to rest, feeling that I had done a very fair day's work.

Sunday opened pleasant, and feeling that there was nothing further to detain me at Salisbury I took the one Sunday train for London, approaching it from the southwest. The first part of the hundred miles is of the light, hard soil variety, and the crops were not heavy; but after a while we reached a better country, with good crops, well-cultivated farms, and many very pleasant-looking towns.

I reached London at 1 P. M., soon finding Mr. Bridges, later calling upon my friend John S. Dryden, and taking dinner with Dr. T. S. Andrews and wife, of Kipton, Ohio, who are temporarily stopping in London. In the evening I listened to an able lecture by Dr. E. B. Aveling, at the Hall of Science, on the "Martyrs of Science in the Past and the Present." I would like to repeat some of his remarks, but I must close this long letter. I met at the hall many persons whom I got acquainted with while on my visit here last year.

Now, friends, if you will excuse this long letter I will try to be more brief in the future.

Good-bye, D. M. B.

A Tarry in London.

LONDON, ENGLAND, Sept. 12, 1881.

DEAR READERS: I have been in this great city and vicinity two weeks, and shall be till after the meeting of the International Congress in the latter part of the month, when I will push on with my journeying, hoping to complete it in reasonable time. This is indeed an immense, great city, and one cannot really realize it until they go over it from end to end and from side to side. A compact city twelve miles across each way must necessarily contain hundreds of thousands of houses and millions of people. One cannot see all of such a city in a few weeks, nor does he wish to see it all. The eternal sameness of hundreds of miles of dingy-looking dwellings in time ceases to be a novelty. One might live here for years and not see one half of the town. I do not doubt that thousands are born here who spend their lives here and go down to their graves and leave a large portion of this city unseen. It is only the most interesting places and the most attractive points one wishes to see; the rest soon becomes monotonous.

I gave you a tolerably full description of this city, or at least such parts of it as I saw, and it will hardly be worth while to repeat now what I said then. I have a good many persons to see, and many places. Distances from one part of the city to another are great, and consume time in making them. I have several business matters to look after, and considerable time to spend in writing, so that much I meet with will hardly be worth repeating. I will mention only such items as I think may interest you because they interested me.

Possibly I am inclined to talk a little too much about myself, but I will tell you how I am living here. For the first ten days I stopped at the Essex House, kept by a good Liberal, George Fowler. An eating-house on the first floor makes it very convenient for guests to obtain meals, light or heavy, as they want, at such times as they want them, and with moderate expense. But as my friends, Dr. T. S. Andrews and wife, of Ohio, were occupying a comfortable, pleasant room on the ground floor of a large, new dwelling but a short distance from where I was stopping, and as they concluded to take steamer for America, and I remembered how pleasantly I kept bachelor's hall last year in Rome, I concluded, as I still had some time to remain here, to change my quarters and try bachelor-hallism again. So here I am at No. 13 Chichester Houses, Great Eastern street, Bishopsgate, in the eastern-central portion of the city. I have a front room with a window on the street, with an area eight feet wide, protected by a high iron fence, and in course of the day I see thousands of persons and vehicles of all kinds passing as I sit by my table, so that I get tired of so many human and brute beings and wish for more quiet, though I have a fine opportunity for studying several phases of the world as it passes along before my eyes. Each person that goes hurrying past has a history, has had his troubles and trials, and has them still. Many look as though they are in comfortable circumstances, while many others appear to be in poverty's lowest estate. Many look tired and weary of life, while all look earnest and careworn. Oh, what a world this is, to be sure! I often think infinite power and infinite wisdom ought to have made a better job of it.

I have a grate in my room and can easily make a cup of tea, boil eggs, broil a steak and all that, for the room is duly furnished with all the little conveniences for housekeeping, and the weather is not so warm here as to make a little fire feel uncomfortable. I must tell you, if I can remember, all about laying in my supplies. First of all I ordered half a hundred of coal, seven pence ha'penny; a small loaf of bread, tuppence; quarter of a pound of butter, four pence; half a pound of cheese, five pence; quarter of a pound of boiled ham, five pence; quarter of a pound boiled beef, four pence; four pounds bologna sausage, tuppence; ten prime eggs, a shilling; two ounces gunpowder tea, tuppence; a pound of refined sugar, thrippence ha'penny; a can of Swiss concentrated milk, four pence; a jar of mixed pickles, eight pence; a jar of strawberry jam, five pence; one jar of orange marmalade, sixpence; one box of sardines, thrippence; one pound of sweetened tea cakes, four pence; one pound ditto—a better article—six pence; six small tarts, one shilling; salt, a penny; vinegar, a penny; pepper, a penny; two pounds apples, four pence; two pounds of pears, six pence; two pounds of plums, six pence; half a pound of Spanish grapes, four pence; half a pound of raisins, thrippence-ha' penny; one bunch radishes, three ha'pennies; two bunches of watercresses, a penny; four bunches of kindling wood, tuppence. Now I do not wish you to understand that I eat all these at one meal, for I have made several meals from the store, and have much left. I started a fire, boiled the eggs, and made a good cup of tea, the best I have had since I left America. Everybody here drinks black tea; I do not like it; it tastes too much like herbs; I prefer Japan, but not being able to find that I took the green. It does nicely. The first thing I had to do was to salt my butter; much of it comes to this market perfectly fresh, and people are expected to salt it to suit themselvs. I got, each morning, warm rolls enough to do me through the day, and with my salted butter they go very well. I pay six shillings sixpence per week for my room ($1.60), so I estimate I am living at a cost of about two shillings (50 cents) per day, which for London does pretty well, and I like it better than at a hotel, especially as it is so much cheaper. If I am remarkable for anything it is economy; in fact, it has been my salvation. As I sit here by my table I wish I could have a place as cosy and quiet every night while on the long journey before. I sweep up my carpet and keep quite tidy. I do not make a fire at every meal; the weather is not cold enough to require it, and I like cold tea and cold eggs very well. If I only had here the convenient little gas stove which wife and I have at home my cooking arrangements would be perfect, but I manage to get along very well. I would hardly answer for head cook in a first-class French hotel, but can get up a simple meal to suit myself. I wish some of you could drop in and see me when I am in; we certainly could have a nice little visit. I could give you a cup of tea, some cold meats, a boiled egg, some orange marmalade, some fruits, etc. I am sure that would do very well. I have done much worse many a time, and expect to again. If you conclude to call upon me you must come within the next two weeks, for soon after that time I will be off for Jerusalem.

I had been in London but a few days before I received an invitation from Mr. Bradlaugh to attend a meeting at his house of the Executiv Committee of the council pertaining to the International Congress. I found Mr. Bradlaugh's health much improved from what it has been since the brutal attack made upon him by fourteen constables or policemen to prevent him from taking his legitimate seat in Parliament on August 3d. That outrage, with the rough handling which Mr. Bradlaugh received, resulted in an attack of erysipelas, which caused not a little alarm. He still carries his left arm in a sling. The muscles of that arm were seriously injured by some of the fourteen legal bullies. Mr. Bradlaugh, with his large physique and great strength, would be a match for three or four strong men, but fourteen to one is almost too great odds, even for such a man as he to overcome.

I was struck with the Parliamentary ability which he evinced in discharging the duties of chairman of the two committees which held meetings in his room—the Executive Committee of the National Secular Society being the second. He seems very familiar with Parliamentary law, and insists upon a strict observance of it, by which business is transacted in a direct and expeditious manner, without the admission of outside irrelevant questions.

With regard to the place where the International Conference or Congress is to be held a few words may be in order. The Congress at Brussels last year decided, after an animated discussion, that the Congress should be held this year at Paris, and at the same time it enacted that the societies in each locality sending delegates to the Congress should organize and affiliate with the organized movement and send or appoint members of a general council which should meet in this city, London, in January, 1881, with other duties making necessary provisions for the assembling of Congress. Now Freethinkers are abundant in Paris, but unfortunately they are not harmonious. There are two antagonistic parties, the one being emphatically an anti-clerical party, making opposition to the church its distinctive object. This party is large, respectable, and many of its members wealthy. They are publishing and circulating tracts and pamphlets exposing the fallacies of orthodoxy and the faults of the priesthood. The other party join the most ultra Socialistic views, and even Communistic and Nihilistic theories, with their Freethought, and carry their ideas to such extremes as to render themselves impracticable and unduly irrational. This want of unity of thought between the two wings has led to active opposition, and they seem wholly disinclined to coöperate. Neither wing has affiliated with the international organization, and neither sent members or representatives to the Council here, though both were frequently requested to do so. Belgium, Germany, India, the United States, and Canada had representatives in the Council, but France had none, and took no steps in that direction. As it was the place of one or both of the organizations of Paris to ally themselves with the international movement, and to make due preparations for the holding of the Congress in their city, and as they did nothing of the kind, the Council were embarrassed as to how to act. A party was sent over to Paris from London to see if something could not be done to secure coöperation, with a view of holding the Congress in Paris in September. But neither party showed disposition to take any steps in the matter, and nothing could be effected. Then, when the time had come when a decision must be made and the announcements sent out, the Council decided that the Congress should be held in London, and the notices were issued accordingly. If the Paris friends would not take the initiatory steps in the matter, and did nothing toward preparing for the Congress, there seemed no way left but to hold the Congress here. Since that decision was made it seems that the ultra or extra-radical wing in Paris have resolved to hold a Congress in Paris. It may have delegates from other countries, but as they have not united with the international movement, the Congress they propose to hold cannot be the International organization inaugurated last year.

After the work of the committee was over Mr. Bradlaugh invited me to supper, at which his daughters and Mr. Swaagman, whom I got acquainted with last year at Brussels, were also present. A somewhat prolonged conversation appendixed the supper, in which English, French, and Spanish politics were the topics. Mr. Bradlaugh was in a conversational mood, and I was much interested with his remarks, and could but admire the familiarity he evinced with the politics and politicians of the various European countries. His observations were of a very interesting and instructive character. My visit was prolonged to a somewhat late hour.

Mr. Bradlaugh kindly invited me to accompany him on the 5th instant to Hanley in Staffordshire, some one hundred and thirty miles north, where he had engaged to make a speeeh to a trades union gathering, principally of potters. I was only too glad to accept the invitation, as I wished to visit that part of England, and was glad of the opportunity to make the journey with Mr. Bradlaugh and to listen to one of his open-air speeches. Accordingly, on Monday morning, Sept. 4th, I repaired betimes to the Easton station in the north part of the city, where I met Mr. Bradlaugh, and we took the northern-bound train at 9 A. M. I will here remark that Mr. Bradlaugh travels like a prince; consequently we occupied a first-class coach, and by arrangement of his we had a compartment to ourselves, which, besides taking note of the beautiful, undulatory, teeming country through which we passed, with the finely built and prosperous towns all along the way, afforded us an excellent opportunity for conversation. He was kind enough to review the circumstances attending his canvas for reelection to the House of Parliament, together with the injustice that has since been done him, including the brutal outrage done him on August 3rd, at the behest of the Conservative Tory members of the House, and from which violent attack his left arm is still suffering. I was on the ocean at the time this event occurred and had not seen a full account of it, and of course I was much interested with such particulars of the affair as he was pleased to give me of the onslaught which the devotees of bigoted Christianity and intolerant Conservativism saw fit to visit upon him.

The probable future aspects of his case were canvassed, and I noticed that his apprehension is that further opposition on the part of his opponents will be offered him when he again presents himself to take his seat in the House, when Parliament again meets, in November or February next, as he has a just and unquestioned right to do, having been legally elected and reëlected by the voters of Northampton. In this respect I observe that Mr. Bradlaugh hardly agrees with the people whom I have conversed with upon the subject. The general impression is that when Parliament meets again the opposition will give way, and that Mr. Bradlaugh will be allowed quietly to take his seat. But he knows the character of the church and aristocratic influences which are deadly opposed to his occupying a seat in the great legislative body of the couutry, and it is his opinion that the conflict, if not irrepressible, is not yet over, and that perhaps the bitterest part of the fight is yet to come. But this much may be regarded as a settled fact: Mr. Bradlaugh fully understands his rights in the premises, as well as the nature of the influences in opposition to him, and as he is not a man to tamely yield his rights, nor to act the coward's part in maintaining them, he is pre-

pared to meet the enemy, in whatever form it may present itself, and will to the utmost defend his just and legal rights. It is my opinion that if brute force is again exercised to prevent his taking the seat which the people of Northampton have twice sent him to occupy, somebody will be hurt. In justice his constituents and to himself, he will use his best endeavors to represent them, and this he will contend for so long as he has life and strength. I hope that those who from a spirit of bigotry and unfairness have endeavored to crush him will have the good sense to relinquish their position and allow justice to be done, and that blood need not be spilt.

This opposition on the part of leading men in the church and in the state is making hosts of warm friends for Mr. Bradlaugh among the working classes in all parts of the kingdom. They regard him as their friend and champion; and knowing that great wrong has been done him, they will stand by him to the last. Three hundred and seventy-five thousand persons who have attended his public meetings over the country for the past few months have decidedly evinced their desire that he be accorded the seat which belongs to him. This sentiment is both strengthening and spreading; and if this injustice is continued, such a state of feeling will exist, and such a determined spirit be aroused, as will bring about a revolution in this country. Mr. Bradlaugh does not desire that any rash course should be taken by his friends, but that the unjust treatment toward him should be discontinued; but he will not flinch his duty, let the results be what they may. I noticed that he is known all along the way, and many greeted him with words of friendship and sympathy in the various towns through which we passed. There is probably hardly a man living who has warmer friends or bitterer enemies. When Parliament assembles again such a flood of petitioners will favor his being permitted to take his seat as have scarcely been placed to a petition before. Blank petitions are now being sent out in large numbers, and I am sure they will be well filled with names, and in due time forwarded to Parliament. What effect these will have remains to be seen.

I had some talk with Mr. Bradlaugh on the Irish question, and found that he is in favor of granting to Ireland all the rights and privileges due to her people, and says he would himself, if he had the power, grant her "home rule," giving her a home parliament and the right to legislate for herself, the same as with Canada, Australia, and other colonies. I think, however, that while he feels that though he was friendly with the Irish members of the House, and on more than one occasion evinced it in his official capacity, he has cause to think the same members acted with the Conservatives in opposition to himself, thus evincing that they are not capable of appreciating their best friends. Religious prejudices may have much to do with this Catholic opposition. Cardinal Newman has said he was opposed to an Atheist occupying a seat in the House, so perhaps it is in keeping that Catholic members should vote in the same direction. Intolerance has ever been a very strong characteristic of this great and original branch of the Christian church; and in this instance, as in many others, the Protestant branch seems to act fully in unison with the intolerance of the Catholics.

After Mr. Bradlaugh regains his seat in the House I have reason to believe that the next great reform he anticipates is a land reform bill. One of the greatest evils which England labors under is the miserable system of land tenure by entail—allowing a single individual to be the owner of hundreds of thousands of acres, while his own brother has not an acre. He is not in favor of rash or extreme measures that could not be practical, but advocates such moderate changes as need not produce a disastrous revolution, being more in favor of gradual evolution in English affairs than hurried revolution. He would, in the first place, advocate an act enabling land-owners to sell parts of their estates, and in the second place would encourage the same by a graduated taxation, making it heavy on lands in excess of a stipulated number of acres, making it generous to the land-owner, but effectually doing away with the system of entail, which has been a curse to England.

We arrived at Stoke, on Trent, before 2 P. M., where the Chairman, Mr. William Owens, and the Secretary, Mr. Charles Blower, of the Potters' Trades Union organization, of Hanley, met him, and inside of half an hour we four were in a carriage riding to Henley, some two miles away. The time for the speech was set at three o'clock. Large numbers of working men, and not a few women, were on the ground waiting for him. The place is a very pretty one, having in connection beautiful gardens, lawn tennis grounds, a large dancing floor, with an elevated place for the musicians, with summer-houses for refreshments. The grounds are much resorted to all through the summer season, and seems a place of rational enjoyment.

I could not help noticing the great respect and love which the working people bear toward Mr. Bradlaugh as evinced upon this occasion. They pressed forward toward him and wished to take him by the hand, but owing to the injured condition of his arms he begged them to excuse him from handshaking. Many expressions of high esteem were spoken to him. At the proper time four officers of the Trades Union, Mr. Bradlaugh, and myself occupied the platform, and about five thousand people gathered upon the dancing floor, and in a standing position listened closely to the speaking that took place. The chairman, Mr. Owens, made the opening remarks, alluding to the object of the meeting, the purposes of the Union, and what was to be gained by a union of earnest and intelligent working men. Mr. Secretary Blower followed with very timely remarks in the same direction, when two resolutions were presented to the meeting, the first pertaining to the rights and duties of working men; the second an earnest opinion that Mr. Bradlaugh should be permitted to take and hold his seat in the House of Commons to which he is justly entitled. These resolutions were seconded and spoken upon by the two other officials occupying the platform, when they were enthusiastically carried by the meeting. The second resolution with reference to Mr. Bradlaugh was passed with a dissenting vote, the vote being taken by the holding up of hands; but one hand was raised in opposition to his taking his seat.

Mr. Bradlaugh then rose and for half an hour poured forth in a full, heavy voice a flood of eloquence not often listened to. He is one of the best open-air speakers I ever listened to. Of course the burden of his remarks pertained to the rights and obligations of working men. He urged them to not only keep up their organization, but to increase its efficiency by increasing its numbers and intelligently promoting its objects. He said the condition of the working men of England could never be what it should be so long as it is impossible for them to own homes of their own, and while one man could be the owner of a million acres, and millions of men could not own an acre. This sentiment was enthusiastically applauded by the audience, as well as much else he said. His hearers were fully in sympathy with him, and evinced the fullest approbation of his remarks. He said it would not be becoming for him to reply at length to the second resolution, but he gave them the assurance that he should contend with his best ability for the right to represent the constituency which had sent him to the House, and in any event he could only promise them that he should strive to perform his duty.

This was the first speech Mr. Bradlaugh has made since the injury was done him by the minions of the conservatives, and he found his strength hardly as great as he had supposed, and on this ground he begged indulgence for not continuing his remarks, which was earnestly requested. He was kind enough to allude to myself, the part of the world I am from, and the free institutions of America.

Mr. Bradlaugh left as soon as he had made his speech, and made his way back to the station in order to take the evening train for London. I remained over to see more of the people and the industries of this portion of England. He left me in charge of kind friends, to show me through the potteries, etc. I will remark that he had given me to understand that he did not expect this meeting would be so large as many that he has addressed, as he had never spoken before that organization nor at that locality. The society is much smaller than many others of the trades unions of the country. When he has spoken before the miners of Durham, in the vicinity of Newcastle, as many as twenty thousand have turned out to hear him; and in Manchester, Northampton, and many other places the people assembled in great numbers to listen to him. The meeting at Trafalgar Square in this city, which he addressed over a month ago, was estimated to number over forty thousand. There is scarcely a man in England capable of drawing out larger audiences. The numbers of his adherents are great, and steadily increasing. He is building up a party which must ultimately have a marked effect upon the affairs of this country.

I remained upon the ground some time watching the assembled multitudes in their enjoyments, some dancing on the floor, some playing lawn tennis, some bowling, and many listening to performers, singers, etc., who had been secured for the occasion. Various games were in operation, such as tossing balls at cocoanuts perched on wire stakes seventy-five feet distant, at a penny a toss, winning the cocoanut if hit or thrown from its perch; some striking with a heavy maul or beetle upon a lever or a spring, by which a ball is thrown upon a scale, indicating the force with which the blow is given. Some blows caused the ball to rise as high as five, six, and eight hundred, and occasionally by a strong man a thousand was reached. When that was the case a little figure of a man popped out with a spring and looked down upon the man who gave the heavy blow. Other games of throwing and pitching were engaged in. Very creditable performances in sleight of hand, balancing, etc., were done. One man dressed in tights came out on a platform and kept five and six balls in the air, three to five plates, and four butcher knives, catching them by the handles and tossing them most skilfully. He also did several feats with a ball (probably rubber, six or eight inches in diameter), such as catching it with a small rod when thrown at him from a distance of ten or twelve feet, picking it up from the floor with the rod, and making it spin in the air, roll, etc. He also balanced knives, rods, a ladder, etc., on his chin and forehead; and while he balanced on his chin a rod, with a plate spinning on the top, with each hand he kept balls in the air, and plates in the same way. Among other things, he balanced on his chin a limber whip, with a stock and lash united in one, the whip resting on the double, or bow. A negro performer, or rather a white man representing a negro, performed very well many comicalities with his banjo and otherwise. The audience enjoyed these performances highly, and the whole seemed like a regular vanity fair. There were several side shows in tents, with gypsies telling fortunes, etc. The whole, in the evening, was supplemented with a good display of fireworks, until which time the music and dancing were kept up, with a free indulgence in refreshments, both solid and fluid, especially the latter. The numbers present were largely increased after the working hours were over, and the working men and women from the scores of potteries had an opportunity of leaving their work, which the various bosses were before unwilling to consent to. The performances were kept up till nearly ten o'clock, making a regular gala day for the work people. The weather, fortunately, was favorable.

I accompanied Mr. E. W. Sale back to Stoke, where he keeps a very excellent temperance house. He is also an uncompromising Radical, and has been in prison for two years for his Radical views; but he sternly maintained his principles, and is much honored by his numerous acquaintances. His house is an excellent place at which to stop, and I cheerfully recommend it to all friends visiting Stoke, on Trent.

(TO BE CONTINUED.)

Obituary.

Aby Burdick, wife of Lewis S. Burdick, departed this life Sept. 8, 1881, aged fifty five years.

Mrs. Burdick was born in Chittendon county, Vermont, but resided in Texas, Kalamazoo county, Mich., since her girlhood. She was a Spiritualist for thirty years, one of the most calm in her thought and expression, even temperament, ever kind and amiable and hospitable, beloved by all who were honored by her friendship. She was as near a perfect type of womanhood, I think, as ever walked this earth. She was one of the very few friends that took a philosophical view of my change of conviction from Spiritualism to Materialism, and who from my entrance into the lecture field gave me her counsel and encouragement, and through all the twenty-one years that hav sped by remained the same steadfast friend. If any one deserved immortality she should be entitled to endless happy existence. Neither hopes nor wishes can create life if nature has made no provision for it. Whether we are destined to liv forever is, with many of us, an unsolved mystery. Sentiment cannot prove it. Even the deepest love cannot prove it. In the presence of death Spiritualist, Christian, Materialist alike are made one in sympathy; one in the consciousness that death levels all; one in sorrow over the parting that no vision can make a separation only in seeming.

As my friend Burdick (himself a Spiritualist most of his life) writes me: "She may be happy in spirit life. I think she is. I know she is if any one is; but I do not see her. She is gone, gone, no dream, no illusion. It is a fact, and everything I see reminds me that it is all too true. Her release from pain is all the silver lining there is to the terrible cloud that hangs over us. She passed out without a struggle, although she had suffered greatly.

"She frequently remarked that she was a Liberal Spiritualist. She believed in spirit communion, but did not indorse much that others did.

"A medium said to her on the camp-ground [Battle Creek, Mich.], 'You will not stay here long. You will soon pass over.' She, as well as myself, thought of it as we hav on other occasions as an idle fancy, but it proved all too true.

"I carried out her wish in the funeral arrangements, for she often said, 'Let me hav a Spiritual funeral, or none.'

"Some said they saw her at the funeral, passing from one room to another, and then stopping near Fitz and myself. If she took cognizance of the occasion, she, as well as myself, must hav been gratified by the large concourse of people gathered to pay their respects to the departed. When I think of all this, as well as the sorrowing hearts and willing hands to aid us during her sickness, the charge of total depravity against the human family seems more odious than ever. Sure, there is more nativ goodness in humanity than it gets credit for.

"Charles A. Andruss, Flushing, Mich., was the speaker; Julia and Jordan Athens, singers. More than one thousand people in attendance."

There is certainly an absence of gloom about a Spiritualist funeral, which characterizes most Christian ceremonies. W. F. JAMIESON.

Communications.

God and the Devil.

To the Editor of The Truth Seeker, *Sir:* In St. Johns, the little town in which I liv, there are six saloons, and also there are six churches. Six institutions of the devil and six institutions of God. One deals in doses of damnation for this world, and the other in doses of damnation for the next world. There is one thing that can be said in favor of the saloons. They so manage their business as to be able and willing to be taxed on their business, which fact goes to show that the devil as a business manager is far ahead of God, who is neither able nor willing to pay even one cent of tax on his places of business.

Notwithstanding God is exempt from taxation, two or three of his places of business are without a business manager for the want of funds. And were it not for the system of begging, begging, and begging, the others soon would be in the same fix.

The devil does a big business in St. Johns; besides he has a host of friends all over the country. The *Seymour Times* expresses itself as follows:

"Every brave man must admire the devil. Did anybody ever hear him complain? He takes blows without a murmur. Half a million soul-savers, great and small, assail him every day. He makes no reply, but quietly fights the whole kit of 'em. According to their own story he is always on top. With God and Jesus and the ghost and the virgin thrown in for good measure he still whales the whole lot. And he makes no fuss about it, whilst they keep up a continual tooting of horns, sounding of gongs, ringing of bells, and loud bellowing, making more to-do than fighting tom cats upon a million moonlit sheds."

Perhaps Bro. Monroe gets a little too enthusiastic when speaking of his old friend the devil. For if the Bible is true the devil sometimes makes a mistake. I never quite liked his running a drove of hogs into the sea—it was a little tough on the pigs and awful mean on the owner. But the devil has this consolation, he only drowned two thousand hogs, whilst God is charged with having drowned millions of human beings.

Sometimes when a man gets a big dose at the saloon he will begin to holler and yell, and say that he feels good. And occasionally he will fall down and become unconscious as to the things of this world. And it is just so at the church and especially at the Free Methodist church. When one gets full he says that he feels good. He hollers and yells, falls down, and soon becomes unconscious as to the things of this world. One is drunk on an overdose of whisky, and the other is drunk on an overdose of superstition. Both are objects of pity. Both got a little too full.

God could stop the traffic in whisky and close all of the saloons if he wanted to. And his friends hav asked him to do it a million of times, but God thinks he knows best, so he lets them flourish and keep right on. And why don't he close the saloons? Well, as we hav shown, God is a very bad business manager. And also he must be a friend of whisky. For in the Bible he recommends wine for the stomach's sake, and says, "Thou shalt bestow thy money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink" [that's whisky] (Deut. xiv, 26).

We will admit that saloons hav caused a vast amount of misery, and it is also true that the church has caused more misery to the world than hav saloons. The devil to-day has a better record than God, and the saloon is a better friend to man than the Bible, which consigns an honest man to a place of eternal torment on account of his honest opinion.

The church in the name of God has ripped men and women open with ripping-knives, tortured millions of good men and women with godly instruments of torture, torn out their tongues by the roots, cut off their ears, punched out their eyes with godly red-hot irons, hung them up by the heels with their heads downward, and killed them by setting dogs on them. And as a means of establishing the church in the name of God and their religion they burned at the stake and killed in various ways millions of human beings, and God approved of the work by looking on and refusing to help the poor, pitiable creatures who in vain were begging of him and of man for help and for mercy.

Did the saloon with the devil's help ever commit such acts? Who ever heard of a saloon man who killed men for saying or thinking that his whisky was not as good as some other man's whisky? The church has killed thousands of men and women for thinking that its religion was not as good as the religion of some other church. I never was drunk, but would rather be drunk on an overdose of whisky than be drunk on an over-dose of superstition.

It might be interesting to note the result if God and the devil would exchange pulpits. Let the devil run the church, and as an experiment let God run the saloon, and run it according to the following Bible command:

"Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; drink ye and be drunken, and spew, and fall, and rise no more" (Jer. xxv, 27); and in the next verse he says, "If they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, ye shall certainly drink." According to this, if God should undertake to run a saloon he would hav his customers all drunk and spewing all over town. Let us hope that God will still stick to the church and not undertake to run any of the institutions of the devil.

We are told that God will save a fellow from fire in the next world. But men on a burning ship most need a God who will save them from fire in this world. We want more gods, so that they can giv more attention to the things of this world. Our President for a long time has been very much in need of the services of a God. But owing to the great press of business on hand God has been obliged to let the doctors manage the case. There is no doubt but God is doing all he can, but there is too much business for one god; in fact, there is business enough in this world to keep a dozen gods busy if we only had the gods and they would all pitch in and do a good act whenever they see an opportunity without waiting to be called upon. M. Babcock.

Judge Black's Reply to Col. Ingersoll.

To the Editor of The Truth Seeker, *Sir:* Some time since a friend said to me, "Hav you read Judge Black's reply to Colonel Ingersoll in the August number of the *North American Review?*" I replied: "I hav not, but am glad to hear that Judge Black has entered the field. He is an able man, and from a gun of his caliber we must expect some heavy shot."

As soon as I could procure a copy of the *Review* I did so, and read Ingersoll's article and Black's reply, and was astonished beyond measure. Instead of a learned, able, and candid reply to Col. Ingersoll's points, such as we were justified in expecting from one of Judge Black's high reputation as a debater and jurist, we hav a harang that would disgrace a third-rate pettifogger in a police court, and that might hav emanated from a callow Methodist licentiate, more intent on giving God the glory than telling the truth.

Instead of being an "*argumentum ad judicium*," it is an *argumentum ad hominem*. He refers to Col. Ingersoll one hundred and eighty-six times, and to his questions as seldom as possible.

The twelve labors of Hercules would be light compared to the task of reviewing all the stale platitudes, glaring absurdities, and downright perversions of history that this remarkable "reply" contains, but I cannot refrain from noticing a few of them.

1. "An offense against public decency."

The superlativ arrogance of this remark proves Judge Black to be fully imbued with the spirit of modern Christianity.

2. "It is not true that a profound change has taken place in the world of thought."

Can it be possible that Judge Black is ignorant of the facts? Does he wish us to understand that he never read Darwin, Huxley, Tyndall, Spencer, Haeckel, or Helmholtz? Did he never see a copy of the *Popular Science Monthly?* Does he wish to impress the idea upon us that he belongs to the Silurian period, and is only sojourning temporarily amongst us? If he has not been asleep for the last fifty years what evidence hav we that he has been awake?

3. "The bad classes of society always hated the the doctrin and disciplin which reproached their wickedness and frightened them by threats of punishment in another world."

That is right, judge! When you can't answer a man's arguments, attribute his opinions to the innate depravity of his heart, and impugn his motivs in expressing those opinions. That is a truly Christian method.

4. "These are what Paul refers to as 'vain bablings,' and the opposition of science, falsely so called, but they are perfectly powerless to stop or turn aside the great current of human thought on the subject of Christian theology."

Excuse us, judge. We are not trying to stop it. Let it roll. The more thought the less theology.

5. "It would be a mere waste of time and space to enumerate the proofs which show that the universe was created by a preëxistent and self-conscious being, of power and wisdom, to us inconceivable."

The learned judge could not be better employed. We poor Infidels would be very thankful for one single proof of that "stupendous miracle," and would look with much less suspicion on the lesser miracles said to hav been performed at a later day.

6. "The moral code of the Bible consists in certain immutable rules to govern all men at all times in all places. It is entirely separate and apart from the civil polity . . . of the Jewish people."

Indeed! If one is for "all time and all men," why was not the other? Were not the Jews men and women? and if Jehovah's "civil polity" was good for them was it not equally good for the Gentiles? and if not, why not? If the command recorded in Genesis xiii, 6–10, was ever given by Jehovah it would prove him an infinit fiend instead of a merciful God.

7. "His language is recklessly bad, very defectiv in method, and altogether lacking in precision." Nobody will dispute with Judge Black the honor of making that discovery.

8. "Then for him there is no standard at all; one thing is as right as another, and all things are equally wrong."

This is sheer misrepresentation, if not something worse. Atheists do hav a standard of morality. It is humanity, something that they are acquainted with, and know something about. They don't profess to know anything about Jehovah, or what he has commanded or forbidden. What does Judge Black know about God?

9. "I appeal from his profane malediction to the conscience of men who hav a rule to judge by." Pope Leo XIII. for instance. "Protestantism of every form has not, and never can hav, any rights when Catholicity is triumphant" (*Catholic Review* for January, 1852).

10. "These are crimes which every independent community has always punished with the utmost rigor. In our own recent history they were repressed at the cost of more lives than Judea ever contained at any one time."

Here things totally different are confounded. Blasphemy and idolatry are not, and by no stretch of the imagination can be made, treason. Neither is there any analogy between the "war for the union" and the Jewish war of conquest and extermination. The one was to suppress rebellion against legally-constituted authority; the other was an invasion by foreigners.

11. "My faith and my reason both assure me that the infallible God proceeded upon good grounds when he authorized slavery in Judea. Subordination of inferiors to superiors is the groundwork of human society."

The logic of events seems to hav produced no effect upon the judge's views of slavery, either in the abstract or concrete, and his reasoning here sounds very like a wail for "the lost cause." Verily the Bourbons are not all dead yet.

12. "Either the evidence by which the apostles were able to prove the supernatural origin of the gospels was overwhelming and irresistible, or else its propagation was provided for and carried on by the direct aid of the divine being himself."

These considerations, if they prove anything, prove too much. The same train of argument would prove the divinity of Buddhism and Mohammedanism.

13. "Mr. Ingersoll speaks of interpolations made by the fathers of the church. All he knows, and all he has ever heard on the subject, is that some of the innumerable transcripts contained errors which were discovered and corrected. That simply proves the present integrity of the documents" (Black).

"The Christian world is left in uncertainty as to what its scriptures are as long as the sacred text is so full of various readings. There is hardly a sentence in the whole of the four gospels in which there are not varieties of diction in our principle manuscripts, baffling all our attempts to decide which was its original form" (Dean Alford, Critical Introduction to the Greek Text of the New Testament).

"Among the numberless translations which are extant this day in Europe, there is none of them all which is of divine and infallible authority" (Preface to King James's Bible, London).

"But this is a false assumption, not countenanced or even suggested by anything contained in the scriptures." Let us see.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i, 21).

"The spirit of the Lord spake by me, and his word was in my tongue" (2 Samuel xxiii, 2).

See also 2 Tim. iii, 16; Luke i, 70; Acts iii, 18, and i, 16.

15. "No such doctrin [as salvation through faith alone] is propounded in the scriptures, or in the creed of any Christian church."

"And by him all that believe are justified from all things" (Acts xiii, 39; also Romans iii, 28).

"For by grace are ye saved, through faith, and that not of yourselvs; it is the gift of God" Eph. ii, 8; also Gal. ii, 16, with various other texts teaching the same doctrin. See Rom. xi, 6, and 2 Tim. i, 9).

16. "The mere failure to believe it is punished in hell! I hav never known any Christian man or woman to assert this" (Black).

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Old version, Mark xvi, 16; see John iii, 18, and Acts xvi, 31).

17. "And this exemption extends to adults who hav never seen the evidence." Then of what use are missionaries?

18. "The broadest benevolence, universal philanthropy, inexhaustible charity, are inculcated in every line of the New Testament. It is plain Mr. Ingersoll never read a chapter of it."

"Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Matt. x, 34, 35, 36, and 37; also verses 15 and 21; also chap. xi, 20, 21, 22, 23, and 24).

"I am come to send fire on earth" (Luke xii, 49; also 51, 53). "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, he cannot be my disciple" (Luke xiv, 26). "But mine enemies which would not that I should reign over them bring hither and slay before me" (Luke xix, 27). "And he that hath no sword let him sell his garment and buy one" (Luke xxii, 36, and Rev. ii, 23).

By an examination of the texts above cited it will appear what dependence can be placed on Judge Black's assertions when he attempts to play the role of a theological David.

If the *argumentum ad verecundiam* were not entirely inapplicable to his case, I might suggest that he take a little of the medicin he so gratuitously offers to Col. Ingersoll.

19. "It is true that some persons professing Christianity hav violated the fundamental principles of their faith by inflicting violent injuries and bloody wrongs upon their fellow-men," etc. Then by parity of reasoning Mohammedanism is equally innocent.

20. "The kingdom of Christ is based upon certain principles to which it requires the assent of every one who would enter therein."

"Religious liberty in the sense of a liberty possessed by every man to choose his own religion is one of the most wicked delusions ever foisted upon this age by the father of deceit. The very name of liberty ought to be banished from the domain of religion" (*Shepherd of the Valley*—Catholic).

This givs a fair idea of Catholic "freedom of thought," and Protestantism is but a diluted form of Catholicism.

2. "Are miracles impossible? No one will say so who opens his eyes to the miracles of creation with which we are surrounded."

Here is apparently an intentional misstatement of the case. Webster defines a miracle to be "an event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature." But what Judge Black calls "the miracles of creation with which we are surrounded" are in strict conformity to the known laws of nature. It is only an event which takes place in direct violation of those laws that is entitled to the name of a miracle; and such an event, instead of establishing or substantiating any religion, is itself the very thing that most needs substantiating. Hume said, "It is more probable that human testimony should be false than that a miracle should be true;" and Carpenter and Tyndall say a break in the uniformity and continuity of nature's laws has never yet been discovered.

Judge Black forgets that the *onus probandi* of the miracle of original creation rests with those who assert it.

22. "This religion has come down to us through the ages, attended all the way by righteousness, justice, temperance, mercy, transparent truthfulness, exulting hope, and white-winged charity."

Judge Black's acquaintance with Mosheim, Hallam, Buckle, and Lecky appears to be as limited as his knowledge of the Bible. This inference is unavoidable if we charitably giv him credit for a willingness to tell the truth; but this, in view of his many extraordinary statements, we find it difficult to do.

The conclusion is, if Judge Black is really ignorant of the present status of the "conflict between religion and science," we pity him, and in that case he should not attempt to champion Christianity. But if he has lifted his eyes from his law books long enough to notice what is going on around him, what shall we say of his honesty? In either case his position is an unenviable one. His laurels, justly won in his own chosen field, hav been sadly tarnished by his unwise attempt to enter the arena of theological polemics and poise a lance in defense of "an absurd superstition, propagated by impostors, professed by hypocrits, and believed only by credulous dupes." Instead of answering Col. Ingersoll, he has only succeeded in disappointing those who "put their trust in princes," and disgusting those who do not.

Ne sutor ultra crepidam. HARRY HOOVER.

Clearfield, Pa.

History of the Christian Religion to A.D. 200.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just finished reading Judge Waite's "History of the Christian Religion to A.D. 200," and I hav no hesitancy in saying that it is one of the most timely, scholarly, and remarkable productions of the age. A book of such rare merit should be in every house and read by every thinking man and woman. It is the fullest and most perfect account of the Christian religion during its very earliest period that has ever been placed before the people, and impresses the reader at once with its truth and validity. It is written in a clear, straightforward manner, depicting facts and dates exactly as they are; and, as we read, the gospels, miracles, miracle-workers, apostolic fathers, Christian writers, the trinity, atonement, original sin, etc., with all the stock in trade belonging to the Christian religion, assume new and startling shapes, while dreams, myths, and fancies are seen to crumble and fade before the light held before them by this candid author.

A thorough and extensiv criticism of this valuable work would occupy too much space in your columns, but suffice it to say the "History of the Christian Religion to A.D. 200" is a book that the student, the investigator, the thinker, the searcher after truth will find invaluable, and one that he cannot afford to do without; and I trust the talented author may, in the sale and diffusion of his work, be amply repaid for all the toil, time, and trouble required to place before the public this highly interesting and important work. SUSAN H. WIXON.

Fall River, Mass.

What I Don't Believe.

PART II.—NO 53.

583. Habakkuk, with three other chapters of fifty-six verses, comes next in order. There is a slight discrepancy as to the time whon he lived and wrote, but as that is by no means an unusual occurrence it need not excite surprise. His invectives were chiefly directed against the Chaldeans, the oppressors of the Jews. Their value to us amounts to very little.

584. Zephaniah also treats us with three short chapters containing fifty-three verses, supposed to have been written about 530 B. C. The burden of his fears was from the Scythians, and that they would destroy his people. The destruction came, but not from the source his fears indicated. He cannot be regarded as a true prophet.

585. Haggai treats us simply to two chapters of thirty-eight verses. He wrote after the captivity, and when the rebuilding of the temple had commenced. Chadwick says of him: "His spirit is less moral than ecclesiastical. He is one of the least inspired of all the prophets, one of the most prosaic." If, then, the prophets are to be likened to a measure of tubers, Haggai will have to be set down as a small potato.

586. Zechariah comes with somewhat greater pretensions, but he claims too much, or rather, too much is claimed for him. Of the sixteen chapters accredited to him he is really entitled to but half of them. These he wrote during the rebuilding of the temple, which was the burden of his song. The other eight chapters were by some unknown author, and were written a century earlier. This is but another instance of the dishonesty or carelessness attendant upon the compiling and fixing up God's word for him. It cannot be claimed that Zechariah amounts to very much.

587. Malachi, with four short chapters, closes the prophets and completes the Old Testament canon. By the marginal notes in the Bible it is claimed to have been written about 397 B. C., but critics insist that this estimate is at least half a century out of the way. That, however, is a matter not at all material to us. We will give or take fifty years without a murmur. Chadwick has this to say of this final prophet: "It is uncertain whether Malachi is a prophet's name, or his title. It means the angel, or messenger, of Yahweh. There is no contemporary mention of any such prophet. He has not the old-time inspiration. The Jews considered him the last of the prophets. Apparently his prophecies were never spoken. He is significant as the first prophet who makes any mention of the Mosaic law," probably for the very good reason that the Mosaic law was unknown to the Jews until within a few hundred years of our era. Had the Mosaic law been in existence fifteen centuries before the Christian era, and had it been of such consequence as has since been claimed for it, it is very singular that none of the prophets, save this very questionable Malachi, had not a word to say about it. I do not believe that Moses ever wrote a law, I do not believe that David wrote the book of Psalms, that Solomon wrote the Proverbs and Ecclesiastes, or that the prophets we have been considering required any help from the infinite creator of the universe to enable them to write the very imperfect books ascribed to them.

588. I cannot believe that a tithe of the importance attached by Christians to the Jewish prophets really belongs to them, or that they possessed superior power in knowing and revealing the mind and purposes of the most high creator and governor of the universe. They clearly exhibit the bias of the religious superstitions under which they were reared, and show the fact that they were not a class of men superior to hundreds, thousands, and millions that have lived in various ages of the world.

589. It does not appear that the Jewish prophets were of signal importance, even at the time they flourished. If they even had a presentiment of the evils that were to befall their people, they had not the power to prevent it, for the evils came, and all were swept away together. With such a number to speak and write for him, it would seem that Jehovah, or Yahweh, should have been better able to make himself understood, and should have been able to introduce such measures among his people as to prevent the dire calamities that befell and destroyed the people of his choice.

590. It cannot, in any truth, be accorded to the Jewish nation that they were the originators of prophecy, nor that many other nations had not used it before they had an existence. The ancient Hindoos had their prophets and holy men; so had the ancient Persians; and their great prophet and teacher, Zoroaster, towers far above all the prophets and teachers of which the Jewish people can boast. The Egyptians, the Chaldeans, and the Canaanites also all had their prophets; and it would not be extravagant to imagine that they foretold future events with about as much accuracy as their followers of the Jewish people. Had their prognostications been handed down to us as have been the writings of the Jews, it is not at all improbable that we would have found in them quite as much that might be considered remarkable—quite as much that might be regarded as divine or superhuman.

591. If it even be admitted that several of the Jewish prophets, as their names have been handed down to us, had an actual existence, and that they spoke and wrote that which might be called prophecy (the foretelling of events that were to take place at some future period), full reliance cannot be placed on the record that has been handed down to us. We have only to remember that the more important of the prophecies were written before the Babylonish captivity; and that when Nebuchadnezzar and his Chaldean army took the Jewish people captive and carried them off to their own country and city, Babylon, the Jewish temple was not only destroyed, but their sacred writings which were kept therein, including, of course, the writings of their prophets; and there is no account that their writings were ever reproduced until after the return from captivity, when, according to the book of Esdras, in the Apocrypha, five rapid scribes were selected, who wrote continuously for forty days, and in that time produced, or reproduced, two hundred and four books. In this very convenient way the destroyed books could have been reproduced, prophecies and all; but it is to be feared that they might not all have been strictly correct. It is to be feared that when they waxed weary, and the spirit which ministered unto them might have lessened his energy, there might have been some deficiency in the divine afflatus thus imparted, and the divinity of the productions thus vouchsafed, consequently more or less imperfect. When the writings, which originally were not perfect, were destroyed, it is to be feared that reproducing them by such a process, or any other, could not be regarded as strictly reliable.

592. While it may be considered a well-settled fact that bu a small portion of the books of the Old Testament were written by the persons to whom they are attributed, and that but few of them were written at the early period in which they have been generally supposed to have been produced, another fact stands prominently forth, and that is that Moses and the Mosaic law were greatly or entirely unknown to the Jewish people. No law of Moses was known to Samuel, David, Solomon, or any of the later kings. The last prophet of all—and he a very apocryphal one—seems to have made the slightest mention of the Mosaic law.

593. It is very reasonable to conclude that the early history of the Jews is involved in great doubt and uncertainty. At the best, the whole story is extremely mythical and fabulous. If none of the prophets, none of the kiugs, and none of the people knew anything of Moses and his law, it is extremely probable that all the early part of the Jewish story is involved in the same mythical doubt and uncertainty, including Abraham, Isaac, Jacob, and all the rest of those old worthies, or unworthies, as the case may be. It is claimed that while the Jewish people were held in captivity in Babylon they acquired more learning and general information than they had ever possessed before, having previous to that time been a nomadic and semi-wild race of people. After returning from their captivity, however, they felt the need of a national history and a national religion, when the books comprising the Old Testament were produced. Whether this is true or not, I do not believe, and for the reasons given, the books comprising the Old Testament were written by the names accorded to them, nor at the times when they are claimed to have been written.

594. I do not believe what is called the Jewish cosmogony—the account of the creation of the world—was original with the Jewish people. It is well known that the Chaldeans taught a system of cosmogony very similar in its character, and the same was inscribed upon their earthen tablets long prior to the time when the Jews were held captive in their city, and long before it is known that the Pentateuch was written. Smith and Rawlinson, in their excavations at Babylon and Nineveh, found large numbers of these ancient tablets, and learned to decipher the cuneiform inscriptions upon them, and among other curious matter traced the story of the creation of the world, inscribed on those tablets some four thousand years ago, and from which legendary source there is little doubt the Jews borrowed their notions, and which were later written out in their own language and claimed as an inspiration from their own God. Those tablets were taken to London and deposited in the British Museum, and I have had the pleasure of examining them. I do not believe that the Jewish story of the creation of the world was written or heard of until long, long after those Chaldean tablets were inscribed.

595. I cannot give credence to the story that Hilkiah the priest told to King Josiah that he had found a book of the law of the Lord in the house of the Lord, and that this was the law of Moses which had long been lost. It is far more likely to have been a priestly trick to cover a new invention, and caused to be received with reverence and eclat a new production which the priest wished to palm off as a new revelation from heaven. It is extremely improbable that a book so important as God's law could have remained in the temple from the time that Solomon built until the time of King Josiah, and nobody have ever known anything about it. It is far more probable that it was produced by Hilkiah the priest and Shaphon, his scribe, and that they wished to have it accepted as the word of God. The readiness with which King Josiah accepted the book claimed to have been so singularly found can easily be accounted for upon the ground of his youth and inexperience; or it might be quite possible that he was privy to the game being played, and the smiting of his knees may easily have been simulated to make the game go off well. But however much importance is attached to the book which Hilkiah claimed to find, there is no proof that it survived the destruction of Nebuchadnezzar, and, whatever its original value, it had to be reproduced.

Letters from Friends.

MANSFIELD CENTER, CONN., Sept. 26, 1881.

MR. EDITOR: Inclosed find check for $10. I intend to keep on the right side of D. M. B., and help him with all my might, as I would rather hav his good will than that of the best Presbyterian God in the universe. The $10 is to help support THE TRUTH SEEKER. Long may it liv and all those connected with it.

Ever yours with respect, J. S. MACFARLAND.

[return our heartfelt thanks to friend Macfarland. His kindness is of a substantial kind that Liberal editors know well how to appreciate. May his shadow never be less nor his pocket leaner for his generosity.—ED. T. S.]

DEL NORTE, COL., Sept. 20, 1881.

MR. EDITOR: Another at the eleventh hour for the Round-the-World fund. Inclosed please find money order for $10—$5 for the books of travel, $3 for subscription to the best Liberal journal, and $2 worth of TRUTH SEEKERS for my brother in Europe, commencing with Mr. Bennett'e first letter. I hope Mr Bennett won't forget to bring along with him a basketful of those wonderful Jericho roses, which only blossom Christmas eve, as the church has it. Please forward one or two of them to me by mail so I can experiment on them Christmas.

P. S.—I should consider this a grand speculation for Mr. Bennett if he only made the hundred thousandth part of what the Catholic church has made by this deceiving humbug. Yours truly,

FRANK IHRINGER.

FALL RIVER, MASS., Sept. 26, 1881.

R. EDITOR: I inclose my check of $7.50—$5 to become a member of the Round-the-World Co., and 50 cents for likenesses each of D. M. Bennett and R. G. Ingersoll (lithograph), and $1.50 if you will be kind enough to hand to Mrs. S. B. Chase for the *Physiologist*, and oblige Yours, LEMUEL HALL.

LOOKINGGLASS, OR., Sept. 10, 1881.

FRIEND BENNETT: Inclosed find post-office order for subscription to THE TRUTH SEEKER. I think I will be able to spare the money for your new book by the time the first edition is out. Will also try and get some new subscribers for you when threshing is over. There are a good many Liberal-minded men in this far-off community, many who are well-to-do in the world, yet show too much indifference to a cause they believe to be right. This is not as it should be. But let us only be patient, the old superstitions of the past will hav to giv way by littles, and the public mind eventually outgrow them entirely.

Yours respectfully, F. WARD.

OPEN LETTER TO MR. STEPHEN YOUNG.

CENTRAL CITY, COL., Sept. 5, 1881.

Your letter of the 28th ult. is received, in which you narrate, as positiv evidence of a future existence, incidents most marvelous that transpired at different times in your intercourse with Spiritualists, and ask me to embrace that belief.

I am very liberal in my views, always respecting the honest opinions of others, though they may be at variance with my own, yet I must plead guilty to a strong prejudice against Spiritualism, not perhaps so much against its doctrins as against the proceedings attending its demonstration—its cabinets, curtains, partitions, private rooms, etc., and its exhibitions being conducted in dimly-lighted rooms. These apparently necessary associations in themselvs would hav a tendency to convince me that somewhere in its operations there exists a sham which, through their assistance or presence, was concealed from the outside view. To a believer it may all appear conclusiv proof of spiritual manifestations, but to me it resembles more the wonderful and unaccountable feats of Prof. Anderson, Signor Blitz, and other sleight-of-hand performers in the art of necromancy, which I hav frequently witnessed, and mark the similarity: they, like the Spiritualist, must hav the necessary appliances or the performance cannot go on, showing most conclusivly that beneath all these preparations for the occasion there exists almost undeniable proofs of its false teachings.

If the truths of Spiritualism are such as you would fain hav me to believe them to be, why resort to all this preparation in order to demonstrate that which should be common to the whole human family? Why should your system, like the Christian religion, demand that a chosen few be set apart or delegated to explain to others that which should be a supreme right belonging alike to all the children of men that hav friends in that spirit-land? Is not the dear departed as tenderly attached to its earthly friend as it was when clothed in mortal form? And, if so, why should they not be permitted to communicate at all times and places with their friends without the assistance or through the medium of strangers?

If you hav a something here which is what you claim it is, why not publish and proclaim it to the whole world in the broad glare of day, perform it upon the street corners, in the public square, in the broad fields, and court investigation, that all may learn this wondrous truth and be enabled to hold communion with those that hav gone before?

If you are sincere in your endeavor to convert me and others to the faith I will offer to any person the opportunity of proving to me the truthfulness of the theory you advocate upon these conditions: that we proceed to the top of one of the highest mountain peaks near by, and there, in open daylight, without any preparation, and in the presence of all that may be there congregated, perform the usual spiritual operations successfully, with like results as when performed in the usual manner and with the usual preparations, then will I believe that there is something more than jugglery behind these scenes, and you will hav proved your claim of immortality. You know that you cannot comply with these conditions, hence your theory must be false and unworthy the attention of intelligent and reasoning minds.

You say: "According to our family record, my parents lost a son before my birth at the age of about a year. His given name was Gorham (an unusual name). It was very seldom that I ever thought of this brother, and at the second or third seance, while I was not thinking of him, the curtain was drawn aside and a face presented which I did no recognize; and while I was wondering who it could be, and before I spoke, he said, in a distinct whisper, 'I am your brother Gorham, who died before you were born.'"

According to your belief, are the spirits immortal? Do they change, grow, after giving up their mortal tenement of clay? If they do not grow older, how do you account for the fact that a child, unable to talk, should speak to you in good plain English, recognize you, whom it had never seen before, and, I suppose, presented the face of a grown person? If the face was no that of a child, it would go to show most conclusivly that the spirits grow; and, if so, they being immortal, there could be no power to prevent them from growing on forever. If they grow at all there, they must grow forever. If the spirits do not grow, and you saw the face of a grown person instead of a child, does it not strike you as somewhat peculiar? Take it which ever way you please, it looks very much like human trickery, legerdemain, or whatever name you may see fit to apply, but not in any manner attributable to the spirits of departed humanity. D. D. LAKE.

CENTRAL, S. C., Sept. 20, 1881.

DEAR MACDONALD: The posters you sent me arrived in due time, but I am sorry to say I hav only found one place in this self-righteous and Christian town where I was suffered to put one up. The pious postmaster here refused them a place in the post-office, notwithstanding the walls are literally covered with other newspaper posters, etc.; but then, you know, these are all indorsed by Mrs. Grundy.

There are two or three soft-shelled, or rather whitewashed, Liberals in the place, but they are such moral cowards that they will not suffer anything hetrodox to be seen on their walls, for fear of offending the pious humbugs of Israel.

There is one young merchant in the town who allowed me to hang up one of the show-bills in his store; and there is another one on a nice board in the street just in front of my humble domicil, and I will hav the others somewhere if it creates a revolution in Abraham's bosom worse than the one when Lucifer was forced to emigrate and go into the brimstone traffic.

Well, the deluded bigots may, to some extent, destroy Liberal literature; they can burn a few Freethought journals, but the reign of reason and the triumph of truth is only a question of time.

Fraternally thine, R. M. CASEY.

CARVERSVILLE, PA., Sept. 25, 1881.

FRIEND EDITOR: Having been beating about the bush of Freethought (destined to grow a mighty tree), I hav been waiting to see what I now see in H. L. Green's communication in your issue of the 24th inst.—the fire that burns without consuming the bush, which meets my entire approbation.

I hold for all to hav their say
And do their work in their own way
Without regard to creeds of men,
In spoken words or writ with pen.
Then the fire will not consume
Freedom's bush for want of room;
And free-born souls put off their shoes*
And hail with joy the glorious news,
And sound the jubilee abroad.
Science, knowledge, is our god.

* Put off the shoes of prejudice,
That keep the mind in awe,
And rally to the standard
Of universal law.

Respectfully, E. W. ALLEN.

ST. JOSEPH, MICH., Aug. 9, 1881.

FRIEND BENNETT: I want to pay you for THE TRUTH SEEKER, and for that reason I send you $2. I hav got another subscriber. I trust friend Bennett will hav a prosperous and pleasant journey. Respects to Mr. Eugene Macdonald and Mrs. Bennett.

JAMES S. BEDELL.

JAMESPORT, MO., Sept. 4, 1881.

EDITOR OF THE TRUTH SEEKER: Inclosed please find one dollar, for which please send me your paper. I am glad to see that our grand hero, Mr. Bennett, has arrived sound and well on the opposit shore of the Atlantic. Success to the paper during his absence is my wish. If you will send me several of those posters I will post them conspicuously.

W. D. SHULER.

ALBANY, N. Y., Sept. 9, 1881.

MR. BENNETT: I hasten to send you word to put me down as a regular subscriber as soon as you can. If it had not been on account of sickness you would not hav had a chance to tell me that my time as a trial-subscriber had expired. You ask if we like the paper. Of course we do; it is a light in the darkness, a city on a hill that can't be hid; we cannot do without it. My husband says, "Hurry up, get the letter ready." I sent the order down. I don't like to miss a copy; it should be in every family, and superstition would soon disappear.

When I am well again I will do something in the direction of getting subscribers, and if you will send a poster I may be able to make use of it. I hav been troubled with rheumatism of late, and don't walk further than I am obliged to.

Yesterday was a very solemn day in Albany, fasting and prayer in many of the churches. One pastor took the text, "Whatsoever you ask the Father in my name he will do," and they all went to praying with a will. The result is not yet made public, but the promis stands sure. The paper with the account of the churches contains the news of dozens of people out West who in the last few days were roasted alive by the large wood-fires out there. It seemed mighty strange that no prayers were offered to stay the blaze. If any human being had the power to heal the President and rescue the sufferers out West and refused to do so the Americans would not think much of him, but the Christian God, who is all powerful, can do as he pleases and is thanked and praised for refusing a reasonable request. They are satisfied to take the will for the deed. I would like to ask the ever-present help in time of trouble to do something in that direction. The President has suffered long enough for the sake of that lunatic Guiteau, and help is indeed welcome from one who is able to giv it. The morning *Express* called Guiteau a blasphemer because he said God inspired him. I wonder what its opinion is about Abraham.

I hope THE TRUTH SEEKER will prosper and the books of travel will do a great deal in reducing the number of believers. Every truth seeker ought to send $5. Inclosed please find $3 for the paper, and 25 cents in addition to the $5, for illustrating the books. Excuse me for writing so tedious, but believe me to be your well-wisher,

MRS. N. A. WENINK-ILIOHAN.

FREDERICA, Sept. 6, 1881.

FRIEND BENNETT: The tab on THE TRUTH SEEKER admonishes me that there is three dollars wanted. I therefore inclose postal order for same. I am making some effort to get others to subscribe, and hope to succeed. Hope to increase the list of subscribers during Mr. Bennett's absence.

Yours fraternally, N. J. MOORE.

ARLINGTON, MASS., Sept. 7, 1881.

MR. EDITOR: Seeing by the tab on my paper that the time has almost expired for a renewal of my subscription, I inclose the amount for another year. I also send fifty cents to pay for one lithograph likeness of Mr. Bennett.

My husband and I like the paper very much, and think we cannot do without it. We look forward most anxiously for its arrival, and we read it with great interest, especially Mr. Bennett's letters. Since I commenced reading THE TRUTH SEEKER I feel like a little child just learning the first rudiments of knowledge. I hope the light of science will grow brighter and brighter unto the perfect day.

Yours truly, LUCY A. CURRIER.

PHILADELPHIA, PA., Sept. 6, 1881.

FRIEND MACDONALD: Another trial subscriber for you. Now if every one who feels any interest in our old friend's absence would just use a little exertion, he or she might add one or two more names to the company of truth seekers, which would cheer the heart of our old friend on his return to his nativ home, and would show him, though absent from us, he was not forgotten. Inclosed find shin-plasters for the same. Yours fraternally, W. F. PORTER.

RENO, NEV., Sept. 11, 1881.

EDITOR OF THE TRUTH SEEKER: Inclosed you will find money order for one dollar for your valuable paper for four months. D. M. Bennett's reply to Mr. Mair's arguments is perfectly grand.

MRS. MARTHA J. YOUNGLOVE.

NEWPORT, ME., Sept. 27, 1881.

DEAR FRIEND: Your editorial, "The Nation's Calamity," is good. All Liberals ought to feel thankful that the President was shot by a Christian. None but a knave or fool would charge his death to Infidelity. It all comes from the infamous teachings of the doctrin of a vicarious atonement.

Your friend, SEWARD MITCHELL.

DANSVILLE, MICH., Sept. 21, 1881.

MR. EDITOR: Inclose please find postal order for THE TRUTH SEEKER another year; I see by the tab on my paper that my time expired on the first day of this month. Mr. Bennett's letters are more than worth the cost of the paper for one year. So long liv the old TRUTH SEEKER, the best paper published in the English language.

Yours for mental liberty, E. J. SMITH.

GRATTAN, MICH., Sept. 24, 1881.

MR. EDITOR: The extract you publish from the speech of Mr. Dailey at the Hornellsville Convention, in your issue of Sept. 17th, is so good and appropriate in every respect that I am constrained to write a few words commendatory to you for publishing as well as to him for uttering it. It contains in a condensed form the best code of morals I ever read, and I wish every person who takes THE TRUTH SEEKER would not only read it again, but preserve it and call the attention of his family, his neighbors, and particularly his Christian friends, to its excellent precepts and sound morals that should be practiced by all. It is very necessary that Liberals should show "by their daily walk and conversation" that theirs is a better way than either or all that is taught and lived by any of the numerous religious sects. They hav to contend with all the difference of opinion caused by the business of every-day life the same as Liberals, and in addition they hav their contentions caused by sectarian dogmas, which are more bitter, more strenuously maintained and lasting, than all things pertaining to the every-day business of life. In this respect Liberals hav the advantage, and they should be careful to maintain and exercise it. The precepts of Mr. Dailey will do much good if we are only careful to remember and apply them every day.

Another important point to which Liberals should giv their best thoughts and continuous work is the "Social Aspect of Liberalism," alluded to by Mr. Courtlandt Palmer at Hornellsville. In that lies one great source of strength that is effectually used by the church in its control of the masses. A large portion of those who giv their countenance and pecuniary aid to church organizations think or care very little about religion aside from its social enjoyments. Men, women, and children attend church because it is popular to do so. They display their fine clothes, hav a social chat, a kind of holiday time, which is pleasant and profitable. Liberals must giv more time, talent, and money in this direction if they would succeed. We need organizations to promulgate our opinions and make them popular.

Liberals fail in obtaining the respect and confidence of the people at large because of their neglect to organize any proper system of conducting funeral exercises. This is a matter that sooner or later comes home to all of us; and on account of the neglect to provide beforehand for these occasions must people at such times go to the church and comply with its forms and ceremonies, even though in their belief they do not in the least coincide with any religious sect. In doing thus they giv their support and tacit assent to that which in every day life they often ridicule as inconsistent and not in accordance with reason and common sense. By doing thus they act the part of hypocrits, and the cause of Liberalism fails to command the respect it deserves.

Yours truly, C. CLOSE.

MOUNT VERNON, WASH. TER., Sept. 10, 1881.

MR. EDITOR: Inclosed please find $3 in payment for one year's subscription to THE TRUTH SEEKER. I am in sympathy with the cause of Freethought, and believe that you are doing more for the good of mankind than all the priests in Christendom. Much credit is due you for the good you hav done, and I trust will continue to do, in banishing from the minds of the people the idea of a cruel and vindictiv God who takes the greatest pleasure in witnessing the cries and lamentations of the damned, and that unless we believe in Christ and the apostles a lake of everlasting fire and brimstone most surely awaits us. These are doctrins that it might do to teach in times past, but not in this age of enlightenment and civilization. Respectfully yours, H. CLOTHIER.

WHEELING, W. VA., Sept. 24, 1881.

MR. EDITOR: Please find inclosed $1 for trial subscription to the blessed old TRUTH SEEKER, whose editor is now on a tour of investigation, whilst you, Mr. Macdonald, are keeping things level at home. You are superintending magnificently, and no Liberal should for a moment relax his or her energy in the noble work of mental freedom. The two subscribers are for three months. Hoping that the paper may come to hand promptly, I subscribe myself

Yours truly, J. O. BROSIUS.

GROTON, DAK. TER., Sept. 20, 1881.

FRIEND BENNETT: Inclosed find $10—$5 for the trip around the world and $5 to pay up what I owe on the paper. Hoping tnat all who read this will follow suit, I remain, Yours truly, JAS. H. GILES.

BINGHAMTON, N. Y., Sept. 25, 1881.

EDITOR TRUTH SEEKER: Find inclosed $3 to apply on my subscription. I think THE TRUTH SEEKER the grandest paper in the world, and look forward every week to its coming with anxiety. In these stirring times, and while Mr. Bennett is away looking for the footprints of Jehovah, while the nation is wrung with the groans and filled with the blood of martyrs, it behooves us weaker ones to strike. And who will defend Guiteau on the grounds of religious fanaticism, as he exclaimed "God told" him to shoot? And Freeman was told to strike the deadly knife to the life-spring of his innocent little child; also Abraham was told by God to slay his own son, so Jephthah's God ordered or approved of the sacrificing of his daughter. Jehovah is not satisfied with anything short of blood (even his own son had to bleed and die to appease the wrath of a benign father). So those are Jehovah's footprints, and our friend Bennett need not hav gone from home to find them.

Now when the nation was filled with hope that the martyred President would survive, Jehovah passed through our fair land on the night of Monday, Sept. 19th, and as it is told in Exodus xii, 29, "Smote all the first-born in the land, from the first-born of Pharaoh who sat on throne to the first-born of the captiv in the dungeon" (Jehovah's footprints on the sands of time). It was surely all his work, for the book says, in Isaiah xlv, 7, "I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things."

The assassin was a Christian, he says, so he was and has always been, and is only following out the injunction of bloody records. Now the Christians must turn round and hang him to vindicate what? the meekness of the lamb, who says, "Vengeance is mine; I will repay? Who will say it was anything but religious fanaticism that caused him to do the bloody work? Yours truly, L. N. BENNETT.

CHICAGO, ILL., Sept. 22, 1881.

MR. EDITOR: Mr. Bennett's letters are very entertaining, and you make the paper real good. I am always wishing for your uccess and that the grand qualities that make the pure, good, useful man may adorn your life and rest right royally upon you. Accept my kind regards, and giv my love to Mrs. Bennett. Yours truly, MRS. H. L. BUCHNER, M.D.

CINCINNATI, Sept. 27, 1881.

MR. MCDONALD: I suppose out of common courtesy you will not refuse to publish this letter, which is a mild but firm defense of my honest principles. From time immemorial the unbeliever in creeds, dogmas, and other phases of supernaturalism hath been abused, deceived, and treated in a manner utterly disgraceful to the boasted refinement of our "high civilization." No words seem coarse enough to be hurled at the unbeliever. The gentle idolater and the modern angel on earth would grind the impious Infidel to dust, or make a roast of him, if they dared. But this fearless Infidel, of the anti-supernatural stripe, will only laugh to scorn the ebullitions of pious malice. It is as harmless as a gentle patter of rain-drops on a well-roofed castle. But abuse is not argument. My argument is founded on the laws of nature, which convince me that in order to hav a spirit, mind, or soul (all the same thing) there must be a living, normal, organized brain, and as that brain is matter and has a beginning it will also hav an end, and such spirit could no more exist after death than it could prior to life. The mind or spirit of man is not an entity, distinct from matter; it is simply the effect, not the cause. Those who believe in life before gestation or after extinction are welcome to their opinions, but while I retain my senses I shall never share them. I hav nothing against individuals; it is systems I oppose, not from bigotry or conceit, but from reason, which ever guides me, and never fails me. I can generously excuse W. S. Logan, Esq., for his epithets. They are choice, and clearly denote the superior mind of my critic. But I quarrel not with any man or woman. I respect every sincere person, but I despise all hypocrits. I hav nothing more to say now or any other time, except that when I expire I never expect to become a spook. I am, dear sir, Yours, in the best of humor, T. WINTER.

SPRINGFIELD, ILL., Sept. 22, 1881.

MR. EDITOR: Inclosed find one dollar to renew my subscription to THE TRUTH SEEKER. Would like back numbers containing first three chapters of "Alamontada." I had been in the habit of circulating my numbers, and by mistake allowed it to go out before perceiving the merits of that production, and now feel that I must hav it entire. We enjoy Mr. Bennett's letters, and feel that we could not afford to miss one of them. And, altogether, the dear old journal seems like a choice friend calling in upon us once a week, which I cannot do without, although at present I must remit so sparingly.

Fraternally yours, MRS. L. M. PLANCK.

[We cannot send back numbers containing "Alamontada," but it will be put in book form when completed, and we shall then take pleasure in supplying our friends.—ED. T. S.]

FAIRFIELD, PA., Sept. 21, 1881.

MR. EDITOR: Garfield's belief in Christianity, I am inclined to think, was the belief of a statesman—only a belief in its utility, not in its supernatural origin. Faith in prayer has certainly received a terrible blow. I advised my pious friends not to risk its reputation on the issue of the President's illness, but they would do it, and now where are they? The pious can't be too cautious in the public application of such tests. A. O. SCOTT.

ARROWSMITH, ILL., Sept. 21, 1881.

EDITOR OF THE TRUTH SEEKER: It has been but a short time since I gathered honest courage enough to speak my real sentiments. I now breathe the pure air of liberty. A Methodist brother of long standing said to e recently: "Kirk, I thought you were a man of t o good sense to turn in with this Ingersoll element, the embodiment of all immorality." I could only reply that I did not enjoy the church, and that I allowed every one to believe as he chose to. But I find I hav no desire for eternal life beyond the grave. I hav no taste for a luxurious, idle eternity. If there possibly be such a place as an orthodox heaven there will be no suffering humanity there to need my aid, and I hav little or no desire to be where I am of no use. I can see no practical benefit in a future existence. I hav committed to mother earth my fair-eyed and bright-eyed little boy, our first-born, and if nature can take care of him until I die, I do not ee why she cannot care for him throughout coming ages.

The longing for everlasting life that I once had was only that selfish desire to be seen in another world promenading around through the golden streets with a crown on my head, and a self-important, peacock-like strut. But I would rather hav the name in this world of being a whole-souled man than to hav eternal life in a thousand hereafters. I say I would rather hav a home in this world with kind words for our creed and smiling faces for our pictures, than to be monarch of all heaven. I do not love the name Spiritualism, it sounds so much like Ghostism. It would seem about as one-sided as revealed religion. It is no kin to Materialism, as the latter is honest enough to reveal itself in daylight to all men alike, while Spiritualism, like revealed religion, has drawn the curtain around itself, and reveals itself only to a few. Why is this selfishness? Are there not millions of honest people who are groping for the best that is in store for the mind? Then why does not Spiritualism come to the front and show the light to all alike? If I now hav a spirit I would rather hav none after death, for I hav never yet heard of any practical benefit derived from the spirit of a dead man; the world has often needed some of these wandering ghosts to protect innocent martyrs, if for nothing else. I should rather my spirit would exist in the memory of pleasantries of the fireside in the minds of my friends than to be taunting my widow to veil her face and wear her life away trying to commune with it. I hav no use for a spirit except in this world, and the one that shows itself in my good works.

W. P. KIRKPATRICK.

God or No God.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: It is a common thing to hear it said that we must be a clever thinking people, judging by the vast number of newspapers in circulation among us. But when one examins and finds what a vast number of miserable, trashy publications hav extensiv circulation he will conclude 'twere better those who read them were unable to name a letter. There is such a thing as miseducation, as learned error; and ignorance, which is merely the negativ of wisdom, is preferable.

Nine-tenths of the church-members are taught that Infidels and skeptics hav no belief in a supreme being or a future state. Now I find in our Infidel publications the most powerful arguments to prove both, and it would be well for our Christian friends to read our publications. For my part my great difficulty in trying to reason myself into Atheism is this, that if there be no God we must confess that man's intellect is the highest of all existences in creation. I see nothing to cause me to believe that God has ever specially interfered with anything since the great fiat, "Let there be," was conceived, or has ever heard a single prayer or swerved one hair's breadth from the great original design. Man seems no more to him than the gnat or animalcule. The same vicissitudes of time or weather that destroy countless races of invisible beings cause whole races and generations of humanity to perish. But that creation originated independently of some supreme thought, I can no more believe than I can that the obscure ruins of the oldest races of men that ever left a vestige of their work came by natural development with no thinker to precede them.

Those who deny the existence of God assert that man's intellect is the highest of all existing things. The creation is a most amazing, confounding puzzle if there be no intellect higher than man's to comprehend, appreciate, or control affairs. We see man's work and readily ascribe it to man. We see a small part of the universe; we stand speechless before its majesty; and acknowledge its inexpressible wisdom, and we ascribe it to—nothing? A mere principle of growth or development!

If man had designed and set into operation any part of it, even the most insignificant, we would all exclaim, "What a mighty work of intellect is here!" "What a wonderful thinker is man!" One sweeping glance shows us a small part of this our earth and millions of bright points, each one of which we knew to be a world, and we say, "This was done without thought, for there is no thinker above man; there is no God." CLARKE IRVINE.

FRIEND JAMIESON is engaged in Indiana, lecturing. He spoke at Kouts on the 2d inst., and will speak there again on the 9th; will also lecture at Noblesville on the 13th, 14th, 15th, and 16th. Liberals desiring his services should address him at Albion, Mich., two or three weeks in advance.

Wearing Away.

This mighty conflict which we call existence
Doth wear upon the body and the soul;
Our vital forces wasted in resistance,
So much there is to conquer and control.

The rock that meets the billows with defiance,
Unshaken and undaunted day by day.
In spite of its unyielding self-reliance,
Is by the warfare surely worn away.

And there are depths and hights of strong emotions
That surge at times within the human breast,
More fierce than all the tides of all the oceans
That sweep on ever in divine unrest.

I sometimes think the rock, worn with adventures,
And sad with thoughts of conflicts yet to be,
Must envy the frail reed, which no one censures
When, overcome, 'tis swallowed by the sea.

This life is all resistance and repression;
Dear God, if in that other world unseen,
Not rest we find, but new life and progression,
Grant us a respit in the grave between.

—*Ella Wheeler.*

If I Were God.

Never should cloud the clear splendor of noon,
If I were God;
Never should blight the bright blossoms of June,
If I were God;
The luminous lilies for ever should shine,
The red roses flame on the lush, trailing vine.
The golden grapes drip with the delicate wine,
If I were God!

The song bird should lilt in an evergreen bower,
If I were God;
And twitter and trill through an eveningless hour,
If I were God;
And never a leaf in the green forest gay
Be borne from its bough, for no dark, wintry day,
Nor blank, thundrous storms should rise wild in our way,
If I were God!

Never a coffin or cold winding-sheet,
If I were God;
Nor blue myrtles creeping at head-stone and feet,
If I were God,
No sad, stricken souls bending down by their dead,
To kiss the pale corpse whence the spirit hath fled,
While the torn bosom bleeds, and the hot tears are shed,
If I were God!

The fires of friendship should faithfully burn,
If I were God;
Heart unto heart should unchangingly turn,
If I were God;
Never should longings be vile or vain,
Never be pestilence, famin, or chain,
Never be poverty, farewell, or pain,
If I were God!

Never a mortal should come unto harm,
If I were God;
Never a gallows should lift its red arm,
If I were God;
Sin should slink far out of sound and of sight,
The wrong that is rapturous always be right,
Nor fagot and sword be the symbols of might,
If I were God!

The dreams be fulfilled of the poets and sages,
If I were God;
And all the grand yearnings of infinit ages,
If I were God;
The march of humanity, strong and sublime,
Should ring with the footfalls of angels in rhyme,
And reason be regnant in every clime,
If I were God!

—*Will Hubbard-Kernan.*

Home.

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest;
For those that wander, they know not where,
Are full of trouble and full of care;
To stay at home is best.

Weary and home-sick and distressed,
They wander east, they wander west,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt;
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings and fly
A hawk is hovering in the sky;
To stay at home is best.

—*Longfellow.*

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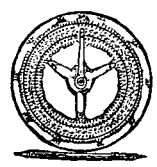
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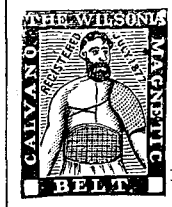
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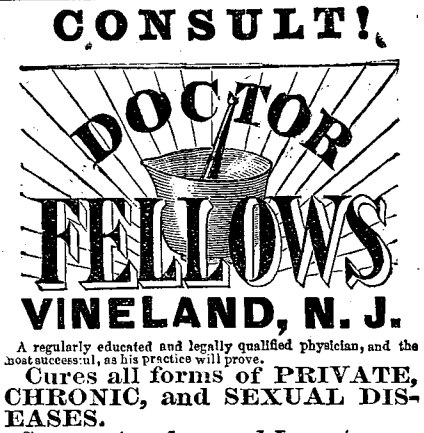
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NEITHER is there no use in knowing something about the old paganism of our fathers. Unconsciously and combined with higher things, it is in us yet, that old faith withal. To know it consciously brings us into closer and clearer relations with the past—with our own possessions in the past. For the whole past, as I keep repeating, is the possession of the present; the past had always something true and is a precious possession. In a different time, in a different place, it is always some other side of our common human nature that has been developing itself. The actual true is the sum of all these; not any one of them by itself constitutes what of human nature is hitherto developed. Better to know them all than misknow them. "To which of these three religions do you specially adhere?" inquires Meister of his teacher. "To all the three!" answers the other; "to all the three, for they by their union first constitute the true religion.—*Carlyle's Hero-Worship.*

I THINK it best not to dispute when there is no probability of convincing.—*Whitfield.*

IT is the certainty, the inexorability, of death that makes us certain that its enmity is only superficial; that benignity is at the heart of it. It is because it comes to all; to the best and purest, as well as to the basest and most vile, that we know it is no penalty.—*J. W. Chadwick.*

THE bishops preach that it is as difficult for a rich man to get into heaven as for a camel to go through the eye of a needle; yet they enrich themselvs and families as greedily and carelessly as if they at any rate never expected to smell brimstone as a consequence.—*Bradlaugh's Few Words with the Devil.*

THE horrors of theology are brought to a focal point in the doctrin of hell. This is generally among the earliest of the tenets of faith, if not the very first one, to be rejected when a mind once allows itself to reason freely on the subject of religion.—*Waters's Through Rome On.*

WORTH makes the man, and want the fellow;
And all the rest is mere shoe-leather or prunella.
—*Pope.*

AND the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man [What do the evangelical preachers say to this certificate of character?], one that feareth God and escheweth evil? And still he holdeth fast his integrity, although thou movedst me against him to destroy him without a cause (Job i, 8; ii, 3). Can God be moved against a man to destroy him without a cause? If so, God is neither immutable or all wise. Yet the Bible puts into God's mouth the terrible admission that the devil had moved God against Job to destroy him without cause. If true, it destroys God's goodness; if false, then the Bible is no revelation.—*Bradlaugh's Few Words about the Devil.*

THE free man is king of himself, but he is ruler of none others; self-respecting, he must respect the rights of others; jealous of his own liberty, he must be equally jealous of the liberty of every one else; stern defender of his own dignity, he must with equal sternness repress any personal inclination, or any inclination of the many to injure the same dignity which is in each individual alike.—*Annie Besant.*

I HARDLY know which is the greater pest to society, a paternal government which intrudes itself into every part of human life and which thinks it can do everything for everybody better than anybody can do anything for himself; or a careless, lounging government, which suffers grievances such as it could at once remove to grow and multiply, and which to all complaint and remonstrance has only one answer: "We must let things alone; we must let things take their own course; we must let things find their own level." There is no more important problem in politics than to ascertain the just mean between these two pernicious extremes, to draw correctly the line which divides these cases in which it is the duty of the state to interfere from those cases in which it is the duty of the state to abstain from interference.—*Macaulay's Speech on the Ten Hours Bill.*

MEN who disregard law are generally the enemies, not the friends, of freedom; yet when a wise and sagacious man—with whom an enlightened conscience is the supreme authority, whose life is an exemplification of the principles for which he contends, whose principles are founded upon the impregnable basis of justice—assumes the responsibility of resisting, individually, an outrageous law, willing to giv up his freedom and happiness, and even life if necessary, in order to inaugurate some great needed reform, such courage and sacrifice must even command the respect and admiration of independent, honest, truth-loving men and women.—*Index.*

Do you ask me if the orthodox teaching may not, after all, possibly be true? I reply only on the postulate or supposition that our primal instincts of justice, truth, etc., may be deceitful. If truth may be what we call untruth, reason unreason, love hate, etc., then orthodoxy may be true; but if the intellectual and moral perceptions are trustworthy, orthodoxy is certainly false.—*N. R. Waters.*

HOW much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?—*Proverbs xvi*, 16.

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ABOUT the guiltiest-looking people in this world is a man accused of a crime of which he is innocent, and a newly-married couple trying to pass for veterans.

THIS is the season when the bees get in their buckwheat honey; but buckwheat honey is a delusion and a snare, and if you don't believe it just try to get some out of a hive when the bees are at home.

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That the boy who is most afraid of girls is the first to be corraled into matrimony.

That the little boys prefer boys to girls.

That they soon change, never to go back to their early love.

That the little girls love the girls the best.

That they don't get over their preference as soon as the boys do—some of them never.

That women love the men because they love everything they hav to take care of.

That men love women because they can't help it.

That the wife loves her husband so well that she has no thought for other men.

That the husband so loves his wife that he loves all women for her sake.

That the married man is apt to think himself all killing among the fair sex simply because he has found one woman fool enough to marry him.

That homely husbands are the best. They never forget the compliment paid them by their wives in accepting them.

That homely wives are the truest. They know how to make the most of what they hav.

That the man who marries late in life does well.

That the man who marries young does better.

That the man who never marries is to be pitied.

That the woman who marries does well.

That the woman who does not marry does better nine times out of ten.—*Boston Transcript.*

A PERTINACIOUS LANDLORD.

"Isn't there such a crime as conduct calculated to provoke a breach of the peace?" asked a nervous-looking man of a Brooklyn police justice.

"Of course there is," responded the justice.

"Then gimme a warrant for my landlord," demanded the nervous man.

"What has he done?" asked the justice, eyeing the suitor snspiciously.

"He comes to my house when I've got company and says he wants the four month's rent I owe him, and sits out on the front steps and howls for his money. If I should kick the whole spine out of him I'd be arrested, wouldn't I?"

"Yes, I think you would. Why don't you pay him?"

"That isn't the question. He comes to my house at 4 o'clock in the morning, and yells through the key-hole, and then he goes up through the vacant house next door, and gets on my roof and shouts down the chimney. Says he will hav that money. If I should drop a flat-iron on him, or blow him up with powder, it would go hard with me, wouldn't it?"

"Pretty apt to. Can't you come to no understanding with him?"

"It seems not. Say, has he got a right to climb over my fence and hav fits in my back yard, just because I owe him a little money?"

"Does he do that?"

"Of course he does, and when we haul him in the house he yells murder and draws a crowd. Hav I got a right to maul the life out of him with a club for that?"

"I think not," responded the judge. "Why don't you move?"

"That's got nothing to do with it. I want to know if he is entitled to slip up on the ice and fall through my basement window and do ten dollars' worth of damage to the glass? Couldn't I mash the stuffing out of him for that?"

"Certainly not."

"But when he lays down on the sidewalk and howls that his mother is dead and he can't bury her because I won't pay what I owe, havn't I got any remedy?"

"I don't know of any. I think you'd better pay him."

"But isn't it conduct calculated to provoke a breach of the peace when he comes around with a quart of laudanum and a horse-pistol and threatens to take 'em both right on the premises if I don't put up? Ain't it a crime to hang himself to a tree in front of my house with a paper pinned on him that I drove him to suicide? Has he got a right to make faces at my children in Sunday-school? Won't the law touch him for coming to my door at daylight as drunk as a lord and claiming he's me and yelling that I want to get in and lick my wife?"

"I don't think you can do anything but pay him or move. The man has a right to his money."

"That's all I want to know," replied the nervous man, appearing relieved. "I'm the landlord, and my tenant says he'll hav me arrested for doing these things. Now you bet he'll put up that wealth or I'll fall off the top of the house and hav the inquest in the parlor. A man can't liv four months in my house without going to some trouble, now you hear me;" and the nervous man pranced off, glowing all over with grim determination.—*Brooklyn Eagle.*

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His language was chaste and beautiful, and his well-turned sentences were sublime as the theme of his discourse. The address had all the eloquence proceeding from the composure of genius and the deep emotion of a manly heart conversant with and honestly convinced of the grand truths uttered.—*Mirror of Progress.*

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Notes and Clippings.

BERLIN has a vegetarian restaurant, in which no animal food nor spirituous drink can be had.

NEWSPAPERS are suppressed by the Captain-General of Cuba for "calumny, defamation, and boastful and exaggerated patriotism."

THE Federal Council of Switzerland has expressed its regret to the municipal authorities of Fribourg that a Jesuit recently preached at that place.

SATAN is to be violently assailed in Chicago this winter. Revivalists Harrison, Whittle, McGranahan, Bliss, and Hammond are all to labor there. Poor Chicago!

MAMIE RICHARDS, a Wisconsin school mistress, is to hav a medal because she walked daily to and from her school through five miles of dense forest, in which were prowling wolves.

THE Belgian idea of Sunday is a festival. On that day they crowd to the seaside to bathe, picnic, and go the places of amusement. On one recent Sunday 7,000 excursionists arrived in Ostend.

PROF. MAX MULLER has taken his seat as foreign member of the French Institute, and delivered an address in French, giving an account of his discovery of Sanskrit manuscripts in Japan.

THE world's Methodist council in London condemned travel by ministers on Sundays, holding that they should travel on the Saturdays, and stay over night where they desired to be on the next day.

THE number of students at the Vienna University is now 2,457, exclusiv of 594 unattached students, or considerably more than at the German universities of Berlin and Leipzig. Thirty-five are Americans.

HAZING at Smith College, the Massachusetts institution for girls, is quite sweet and gentle. The new-comers are seized, led into the main hall, presented with bouquets, kissed affectionately, and then shown the pictures and statuary in the art gallery.

THE inhabitants of the great manufacturing center of Crefeld, Germany, hav begun the construction of a splendid new school of textil industries. It will be replete with appliances appertaining to the production of textils—a laboratory, workshops, library, and museum.

MRS. O'BRIEN publishes a card, at Rock Island, Ill., to say that Methodism is a failure. She has been brought to that way of thinking by the conduct of the Rev. Mr. Meredith, who converted her, induced her to elope from her husband, and finally deserted her.

A NEGRO went home from a Georgia camp-meeting in a state of ecstasy, declared that he was going to heaven by way of a tall tree that grew in the door-yard, climbed to a hight of seventy feet, and then undertook to fly the rest of the journey. The fall killed him.

A COMMON subject for sermons last Sunday throughout the country was the death of Garfield as following the prayers for his recovery. The explanations varied but slightly, and were nearly all that God does not answer prayer when to do so would thwart his all-wise designs.

SINCE the death of Dean Stanley innumerable stories of Westminster Abbey hav come to light. Here is one of the best: "A gentleman passing through the Abbey observed an apparently devout person on his knees. It is true no service was going on, but the occupation was a harmless one. A verger soon took note of the irregularity, and touched the kneeler on the shoulder, informing him that praying was against the rule. "Why, sir," exclaimed the verger with genuin disgust to a bystander, "if I let 'em, we should soon hav 'em prayin' all over the place."

A SCOTCH clergyman who was performing the funeral service over the remains of a neighboring pastor said of the dead man, "He was good man, but he was not perfect." He said this with an air of sadness, as if the poor man ought to have been perfect, and was greatly to blame for being anything short of perfection.

THE help already given to the Michigan fire sufferers, together with the promis of more, has saved many a farm to its owner. Immediately after the fire, speculators hurried into the burnt-over district with cash, expecting to be able to buy the land at trifling prices, but the farmers, encouraged by the prompt assistance, hav declined to sell.

AMERICAN beef is regarded in England as of a superior quality, but they think the mutton we send there is not to be compared in flavor or tenderness with that of home production. The reason for this is that our sheep are generally treated in a way to favor the growth of their fleeces, without much consideration of the quality of the mutton.

POKER has ruined Dr. E. J. Hoffman, of Louisville. He had a large practice, was an activ Methodist, and his reputation was excellent. Becoming infatuated with the game, he neglected his patients to play it, borrowed all the money he could to meet his losses, and finally forged checks amounting to $2,000, for which he is jail. His church loses $600.

THE First Baptist church of Macon, Ga., undertook to benefit its members temporally by means a co-operativ society, the members of which could buy goods at a reduced price while they lived, and be buried free when they died. Deacon Jeremiah Pounds was elected President, Secretary, Treasurer, and general manager. As soon as the fund reached $1,500 he stole it.

THE report of the newly-established analytical laboratory in Paris shows that out of 455 samples of wine purchased by the inspectors in the month of June, 318 were adulterated; out of 22 of cider, 16; out of 180 of milk and cream, 120; out of 18 of butter, 10. No fewer than 48 of the 54 samples of spices analyzed were condemned in like manner. The report on chocolate and sweetmeats is scarcely more favorable.

IT is probable that before Christmas the fate of Newgate as a prison will be sealed, as all the authorities approve the proposed destruction of this famous London jail. There was a prison of Newgate long before the present building was erected from the designs of George Dance. The foundation stone was laid in 1770. In 1780, before it was finished, it was attacked by the Lord George Gordon rioters, who liberated three hundred prisoners and set fire to the edifice. It was repaired in 1782.

A MILWAUKEE dispatch says: "A recent Washington despatch to the effect that Guiteau based his hopes of marrying a rich widow upon the securement of a government appointment, has caused much talk in this city. While conducting revival meetings here last June, Mrs. Sarah Van Cott exhibited several letters written to her by Charles J. Guiteau, prefacing the act with the statement, in substance, that Charles J. Guiteau was formerly an Infidel, who had been converted through her efforts, and that since his conversion he was the smartest and most influential young man in Chicago. The letters were neatly tied together with a perfumed blue ribbon, and were a mixture of ambiguous dissertations upon things spiritual, rhapsodical references to his all-absorbing affection, profound admiration for and inexpressible gratitude to the lady evangelist who, he said, had saved him. Said one of the ladies who was privileged to read the letters, 'Mrs. Van Cott expressed great pride in showing the letters, and seemed highly to esteem the author.' The lady says that she knows that Mrs. Van Cott is the wealthy widow the crack-brained fellow thought he could marry."

WILL you walk right down to Dantzic, said the kaiser to the czar;
I'd like to hav a talk with you where no assassins are.
We needn't there hav any fear of Vera Sassulitch,
Of Hartmann or Perovsky, of dynamite and sich.
Will you, won't you, will you, won't you
Come down, Mr. Czar? —*Graphic.*

THE pastors of the Washington churches agreed the other day to call on the President in a body. Thus no one would get the start of the other, and each would be on hand to see what the other was about. This was better than the rivalry of the Long Branch pastors, when the late President first visited that watering-place with his wife, who was ill. There was a rush to his hotel to invite him to church for the following day, which was Sunday. Square dealing is best in all trades and professions.

PROF. DAWSON, of the Dominion Geological Survey, reports that the forests of Columbia are of vast importance. Many first-class mills hav been established, and the total annual product is about 200,000,000 feet. Dawson estimates that timber covers 110,000,000 acres, or two-thirds of the whole province. The Douglass fir or Oregon pine is the most valuable commercial tree. It frequently exceeds eight feet in diameter, and rises to a hight of from 200 to 300 feet, forming great and dark forests.

GOVERNOR ST. JOHN, of Kansas, will enter the senatorial canvas in that state on his temperance and anti-monopoly record. St. John may be a fanatic and a fop; he may be riding the popular whirlwind to attain his selfish aims, as some of our Kansas friends charge, and he may paint his moustache and oil his hair, but he is unquestionably a man of ability and a shrewd politician, and his chances of succeeding Senator Plumb are good.—*Falls City (Neb.) Journal.* There are three things that Gov. St. John has set out to do, viz.: First. He has undertaken to destroy Liberalism and build up a church oligarchy in Kansas. Second. He has undertaken to make men sober by enacting a law that they shall not drink. Third. He is trying to "lift" himself up to the United States Senate. Thus far he has not met with a single success. Liberalism is of tenfold greater proportions to-day than it was a year ago, and on every hand the churches are weakening. There are more drunken men in Kansas now than when his "Prohibition Amendment" took effect. Kansas will never swap a Plumb for a toothpick.—*Cloud County Blade.*

MONCURE D. CONWAY says: "I believe that the work which Mrs. Annie Besant has achieved within the past year is unparalleled by the achievement of any living person. While lecturing to many thousands throughout the country with never-failing eloquence, always holding her audience spell-bound, while at the same time doing the larger part of the editorial work of the *National Reformer*, and while organizing branches of the League for the defense of constitutional rights, this lady has carried on private studies (without the aid of professors) which hav brought her successfully through the severe examinations of the University of London for the first division of the B. Sc. degree. Mrs. Annie Besant sitting in her lonely home, her lovely child now away from her, only the great, kindly Newfoundland dog that was its playmate remaining with her, toiling to teach herself while she teaches others, is really as heroic a figure as any in contemporary England. Instead of being recognized as the noble woman she is, this lady is brutally slandered by the Christian charity which thinketh all the evil it can of every independent mind. Members of Parliament and clergymen hav uttered the vilest insinuations as to her relations with Bradlaugh. Those who know the facts most intimately can alone realize the deep infamy of these falsehoods concerning this pure and heroic woman."

News of the Week.

STATE elections in Ohio and Iowa took place on the 11th.

SENATOR BAYARD, of Delaware, has been elected president *pro tem* of the Senate.

THE New York State Democracy hold their convention in Albany this week.

THE Massachusetts Democrats hav renominated Charles P. Thompson for governor.

MR. BRADLAUGH'S suit against Newdegate for maintenance was decided in favor of the latter.

TALMAGE, the Brooklyn prayer and dance artist, is drawing large audiences in Chicago.

THE son of a clergyman in Syracuse was detected stealing money from registered letters on the 5th.

LEO HARTMANN, the Nihilist, who has been in this country for a few months, is going back to Russia.

THE fund for the Garfield family amounts to above $338,000; that for the Michigan sufferers, $95,000.

A RECENT meeting between Alphonso of Spain and King Luis of Portugal was celebrated by a bull-fight.

THE Conkling men, or Stalwarts, were outvoted by the Half-breeds in the Republican State Convention held in this city last week.

TWENTY-FIVE Mormon elders are about leaving Salt Lake City for Europe. They intend proselyting in England and the Scandinavian countries.

DR. JOHN BUCHANAN was sentenced, in Philadelphia on the 10th, to one year's imprisonment and to pay a fine of $1,000 for issuing bogus medical diplomas.

THE Collector of Customs of Toronto seized a number of copies of Paine's "Age of Reason" and Voltaire's "Pocket Theology," sent through the mails to a local publisher.

A NUMBER of distinguished Frenchmen are visiting this country to participate in the celebration of the centennial anniversary of the surrender of Cornwallis at Yorktown, Va.

IN a speech at Wexford, Eng., last Sunday, Parnell, the agitator, referred to Premier Gladstone as the greatest coercionist and the most unrivaled slanderer of the Irish nation.

TROUBLE continues from the Apache Indians. The United States troops hav received orders to pursue them into Mexico if permission is granted by the Mexican authorities to cross the line.

DURING a recent thunder-storm at Newark Valley, New York, two young men entered a prayer-meeting to escape a drenching, and were instantly killed by a lightning bolt which descended the chimney.

A CIGAR factory in this city was burnt on the morning of the 10th, causing a loss of $100,000, and throwing out of employment some two hundred men, women, and girls, who narrowly escaped with their lives.

THE people of New Jersey want Guiteau tried in their state. They hold that a conviction of murder in the first degree can be secured there, which they think is doubtful if the trial takes place in the District of Columbia.

ONE of the worst fires that ever visited New York occurred on the night of the 10th. The Fourth Avenue car stables and several warehouses were burnt to the ground, and two hundred horses were lost in the flames. The loss is said to reach $1,500,000.

A RELIGIOUS frenzy has broken out in Nicaragua. The people affected believe themselvs the recipients of divine commands. Whenever a person feels the inspiration of a communication he rushes to the church and rings the bell, and the whole population assembles to r the message from on high.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XXVII.

A few hours afterward I met Madame de Sonnes. A silent fear stole over me. She smilingly came toward me, and said, "What did you make out of Clementine? She is filled with animation, she speaks in verses; she does not walk any more, she floats, as if with wings! And now, Alamontada, why do you turn red? I owe you thanks, but how shall I thank?"

While she said this, she embraced and kissed me.

"You are a good man!" she continued. "I well knew the secret reasons for which you wanted to leave us."

I was so surprised that I could not reply a word.

"Strange enough, now, perhaps you think I had not guessed anything? You always want to be the more acute one, Alamontada, and always are so; but not this time! Do you think I had not noticed that you loved Clementine? Why would you make a secret of that, and to me, the mother of your loved one?"

"Madame," stammered I, more and more confused.

"I think you would like to deny still, if you could!" said she in a playful tone. "I stood beside you both when you in the fulness of your happiness no longer saw the world and myself, and then I felt that you could well do without me at your betrothal. My daughter livs for you; make her happy, and I too shall then be so."

What a woman! I sank at her feet and kissed her good hand, without being able to utter a single word.

"Not so!" said she; "a son does not kneel before his mother."

"Madame," exclaimed I, "you grant more than the boldest hope."

"I giv nothing!" replied she; "no, my dear, you are the one that givs peace to us. I am mother, it is true, but without rights over the heart of my daughter. Clementine knows you longer than I. For your sake she rejected many a hand. She hoped only for you. To secure Clementine's happiness is my duty. I also hav become more acquainted with you, and bless Clementine's choice."

"It is too much!" cried I. "To be sure it was my resolution, some day, when I had secured for me a fortune large enough; I am poor, Madame."

"What has fortune to do with this affair?" answered the noble woman. "You hav a sufficient income, and Clementine, wealthy already in her own right, is my heiress. Cares for subsistence can not trouble you; and should you through a very great misfortune lose everything, then accommodate yourselvs to circumstances. You hav education, energy, and honesty, thus you can not want for anything."

In vain I made several objections. But the woman was too noble to feel their weight.

"No, sir," said she; "that you loved Clementine without regard to riches, I well knew. And truly, the girl has excellent qualities enough to be loved for her own sake. Your sensitivness, my dear, remains unhurt. Could you ask and accept Clementine's heart, surely, you should not blush if she brings you a rich dowry. The heart which you gain is worth more than the miserable money, before which you are so timid as being too much. My daughter can not be happier if she marries a million to which is attached an unloved man; she can become so only through the spirit, through the noble mind, through faithful love, through the care of the loved one for her."

"And?" said Clementine, as she in her charming innocence lightly entered the room, took my hand, and looked her noble mother, with a friendly mien, in the eyes.

"Thou hast chosen well!" said Madame de Sonnes, as she embraced us both. "Thou always carest more for the happiness of thy mother than for thyself."

CHAPTER XXVIII.

Clementine was my betrothed. The whole family treated me with the greatest regard. I was looked upon in the palace De Sonnes as the beloved son. The esteem of the whole town surrounded me. I had reached my highest aim, and it would be tiresome if I should begin to picture the manifold pleasures I enjoyed.

The Marshal de Montreval received letters from London, as governor of the province, for my deceased father, besides an inheritance which his brother, who had died in the West Indies, had left him. I hastened for a few days to Nismes, to the marshal, in compliance with his order. He showed me only the letter of the London banker and the copy of the Testament, without being able to giv me any further explanation. The fortune had, by drafts on the bank of Paris, been already delivered over to the government of Lauguedoc, and I the only heir. This placed me in the enjoyment of a yearly income of four thousand francs.

Although I knew that one of my relativs, in his youth, had gone to America, from whence never again had anything been heard of him, I could hardly believe that he had amassed so large a fortune. Even the obscurity which prevailed in the London reports about several noteworthy things caused me to look somewhat suspiciously at this wealth, at least in so far as it was meant to be an inheritance, although it seemed to be too large to be a present for me. I wrote, not only to the banker in London, but also to the magistrate of the province in America where my relativ was said to hav died. But never had I discovered more than I already knew. And for that reason I could not rid myself of the thought that Madame Bertollon, more than my relativ, had played an acting part.

Marshal de Montreval seemed almost to become displeased with my scruples. "Enjoy your indisputable property, and hav a dozen masses said for your cousin," said he; "and in order that you may not enjoy your fortune altogether idly, come to me and accept the head place in the chancery office of the government of the province. Yet one condition I must make. You are not allowed to liv anywhere else than in my castle. I must see you daily. My business is extensive, and your advice is of too much value to me."

I thanked the marshal for the honoring proofs of his grace. I only begged for time to consider the acceptance of a situation to the importance of which my knowledge was not adequate. The marshal overloaded me with politenesses, and sent me away with friendly threats if I should not soon conclude to accept the situation.

Mr. Etienne, my good old uncle, was beside himself with joy when he heard from me the offer of the marshal.

"When thou, as a boy, camest to me in thy linen coat and wooden shoes," said he, "O Colas, and when thou wast standing before me in thy poverty, moving my heart, then it was as if I heard the inner voice of the spirit which commanded me to adopt thee as a child, for thou wouldst become in time the guardian angel of the persecuted believers. Behold, Colas, the Lord has done great things for thee. Thou standest there again now on the same place in the poor miller's house, and art a highly esteemed, learned, and rich man. Do now no longer refuse to accept the offer of the marshal. It is not his will; no, it is God's will. It is not his call; it is the call of heaven which, to the consolation of the evangelical Christians, has come to thee."

My uncle, and the amiable family, in whose circle only one daughter was missing, who was married, and all his friends, who were, without exception, secret Protestants, did not cease to implore me in the most earnest manner. I was compelled to half promis to accept the position. I only wished yet to find out the opinion of Clementine and her mother about it.

But both, as soon as I had made known to them the offer of the marshal, were at once of the opinion that I should not let an opportunity escape to secure for myself a more extensiv circle of activity.

"And we accompany you to Nismes," said Clementine. "You recollect, no doubt, the amphitheater and Alberta's house? But liv with the marshal? No, that you must graciously refuse to him."

And so it was done. We went together to Nismes. I entered upon my position, and was allowed to rest from business in the arms of Clementine.

[TO BE CONTINUED.]

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER VII.

CONCERNING THE CUSTOMS OF THE JEWS.

If we examin the fables of the Jews relating to their customs, do we not find these customs as abominable as their fables are absurd? They are, upon their own confession, robbers who carried everything in the desert which they had stolen from the Egyptians. Their chief, Joshua, crossed the Jordan by means of a miracle similar to the miracle performed in the passage of the Red Sea. And for what purpose? In order to put to fire and sword a city which was not known, a city which God destroyed by the sound of a horn.

The Grecian fables were more humane. Amphion built cities by the sound of a flute. Joshua destroyed them. He delivered to sword and flames old men, women, children, and cattle. Could cruelty be more senseless?

He is not excused because a prostitute betrayed her people. But what need was there for the perfidy of that unfortunate woman when a horn was sufficient to overthrow all the walls? The trumpet of Astolphe put to flight the whole world. And here we may be allowed to observe that the woman hamed Rahab, the prostitute, was one of the ancestors of that Jew whom we hav for some time worshiped as a God, and who counts among his ancestors the incestuous Tamar, the imprudent Ruth, and the adulterous Bathsheba.

It is also related that Joshua captured thirty-one kings of the country, that is to say, thirty-one captains of a village, who fought for their homes against a troop of assassins. If the author of that history had intended to render the Jews hateful in the eyes of other nations, would not that be cause enough? The author, adding blasphemy to robbery and barbarity, dares to say that all those abominable practices were committed in the name of God, and by the express order of God, and that they were merely sacrifices of human blood offered to the creator.

Such are the divine people! The Hurons, Canadian Indians, and the Iroquois are certainly philosophic and humane compared to the children of Israel. It is in behalf of such monstrous people that God stopped the sun and the moon in full day! and why? To giv them time to pursue and slaughter the poor Amorites, already crippled by a rain of heavy stones which God had hurled at them from the clouds, along five leagues of their route. Is this the history of Gargantau, or is it the history of the people of God? Which is the most repugnant, the excess of horror or the excess of absurdity? Could there be any other way than ridicule by which we can amuse ourselvs fighting that set of detestable fables which outrage good sense, virtue, nature, and the divine power itself? If, unfortunately, only one of the events concerning that people had been true, all the other nations would hav wanted to exterminate them; if they were false, then one could not be more foolish.

What can we say of Jephthah, who sacrificed his own daughter to his sanguinary God; and of the ambidextrous Ehud, who assassinated Eglon, his king, in the name of the Lord; and of the divine Jael, who killed General Sesara by driving a nail into his dead; and of the debauched Samson, whom God favored by so many miracles? This last tale is a gross imitation of the fable of Hercules.

What shall we say of that Levite who rode into Gaba upon an ass with his concubine and some straw and hay, and who belonged to the tribe of Benjamin What must we think of the Benjamites who wished to commit sodomy with that old priest, just as the Sodomites had endeavored to commit the same crime with the angels?* The Levite compromised with them and abandoned his mistress or his woman to the Benjamites, who enjoyed her all night and then murdered her next day. The Levite cut his concubine into a dozen parts with his knife, a thing, by the way, not so easily done, and thereupon civil war followed.

The eleven tribes armed four thousand soldiers against the tribe of Benjamites. Four hundred thousand soldiers in a territory which was about fifteen leagues long and five or six wide! The grand Mogul never had the half of such an army. The Israelites slaughtered the people of the tribe of Benjamin, the old and the young, the women and children, according to the approved custom of those times. Six hundred men escaped. It was not necessary that every one in the tribe should perish. It became necessary to giv six hundred women to these six hundred men. What did the Israelites do? There happened to be a small village called Jabesh-gilead in their neighborhood. The Israelites surprised the people of this village, killed them all; even the animals were slaughtered. But they reserved four hundred girls for the Benjamites. Therefore there were two hundred men who were without girls. We must agree that they were right when they stole two hundred girls who were dancing before the portals of Shiloh. (Judges xx, 2.) But Abaddie, Sherlock, Houteville, and there confreres brought arguments in justifica-

*The illustrious author forgot to speak of the angels of Sodom. But that topic is too horrible. In the whole history of the Jewish people there could be no greater or more abominable extravaganza than that story about the angels whom the magistrates, the street porters, and even the boys, wished to violate. No pagan fable equals this. Such a tale makes the hair stand on end. Some people dare to comment upon such abominable stories and make the young children respect them, and then hav the insolence to complain of the Brahmans of India and of the Magii of Persia, to whom God has not revealed such things because they were not his chosen people. There are still people among us with souls so low and base who say, "Believe these infamous tales or the wrath of an avenging God will fall upon you; believe, or we will persecute you whether you be in the consistory or in the conclave, or in office or at the bar or in a tavern." How long shall the rogues make sensible men tremble? Yet they suffer them to exist, and shall I add, some even adore them. What imbecils! what monsters! [1776.]

The world has advanced since Voltaire's days. The clergy are less dogmatic and the church less powerful. The priests are more humble and no longer threaten persecution for disbelief, but are content to picture the tortures of the lower regions Had Voltaire lived in the present time he could hav lectured and written without fear of disturbance, as his follower and fellow-countryman Renan has done. The force, therefore, of Voltaire's note is lost upon us who liv in a comparativly free age. [Note by the translator.]

tion of these cannibal-like fables, and endeavor to prove that all this was a mark, a figure of speech, which announced the coming of Jesus Christ.

[TO BE CONTINUED.]

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N. Y. LIBERAL CLUB

BY T. B. WAKEMAN.

LECTURE I.

THE OBJECTIVE ORDER.—CONTINUED.

THE ASCENT, INSTEAD OF THE DESCENT OF MAN.

Scientific criticism has made sad work with the stories of the divine and perfect origin of man. The fables of his creation, and of a perfect Adam and Eden, pass, together with the traditions of all other ancient peoples, into the limbo of mythology. But our tears over Paradise Lost cannot blind us to the fact that science thereby proves that we are not standing in a line of degredation as degenerate angels, but of advancement in a gradual progress in which our future may more than equal the dream of the mythical Eden and Golden Age. It asks us, Is it not better to hav the troglodite and cannibal savage in the past rather than in the future of our race?

This fact of progress brings us to a conclusion which makes our inquiry possible. It is that the sciences of biology, sociology, ethnology clearly indicate the conditions and the general laws under which human progress has taken and is now taking place. The scheme of salvation is thus replaced by the law of evolution—the law of progress. It is plain that our further inquiry can be only as to the meaning and application of this law, and that our first step must be to grasp it as intelligently, and in as few words, as we can.

What, then, is the fundamental law of the progress of society? It is, clearly, in general terms, the great law of all organic growth, the correspondence of the organism (society) to its medium or environment; that is, the world about it, and its own past history. This law was discovered by, and becomes intelligible only in the works of, the scientific biologists—in the school of Spencer, Haeckel, Huxley, Darwin, St. Hilaire, Goethe, Lamarck, Von Baer, Oken, and their successors. Through their labors we have come to see that life is the organic action of the body, *i. e.*, of the cells and tissues of every organism, plant, or animal, great or small, by which the whole organism continuously reacts upon and adjusts itself to its environment. The organism is thus the correlative of its past and present world, from which it lives and grows.

To supply the losses caused by this reaction, assimilation of food, and hence growth, takes place as long as growth is able to maintain the organism. We see also that the organism inevitably becomes more and more complex in order to answer to the increasing complexity of its outer world. Again, the different parts or organs of the organism become more and more distinct and special in their functions, while the functions are increasingly integrated, and coöperate in a greater degree toward the support and defense of the whole organism. Thus progress is the process of answering more and more completely to the every-increasing demands of the environment. This process is furthered by the increasing unity or integration of the functions of organs that are themselves differentiated more and more as the organism grows, and as it rises in the scale of istence.

The history of the organic world, from the jelly-like *amœbæ* to man, is but the illustration of this law. When the organism can no longer support or defend itself—that is, when it can no longer adjust itself to its environment—it fails, to use Darwin's phrase, "in the struggle for existence," and dies, or falls a prey to its enemies. This law of correspondence to the environment is the greatest law of all organic life.

Modern biology shows that all of the varieties and species of plants and animals, including man, have *protoplasm* as their principal and common material. They are all the results of the accumulated changes of organisms brought about by the changing demands of their environments, and which changes have been inherited and increased from generation to generation. We have explained this fundamental law of plant and animal physiology to gain the sure ground for an illustration that throws the greatest light upon sociology.

For, if we turn from biology to the next higher science, sociology, we find that societies of insects and of animals, and in a still greater degree those of the human race, are composite growing organisms, equally subject to this fundamental law of the whole organic world. This might be abundantly illustrated by the history of the separate tribes and races of the remote past, and is especially true of that Humanity of the present, which has inherited and absorbed all that the isolated and partly civilized parts of the race have hitherto worked out. We can only allude to the steps by which this grand human organism has gradually grown into existence and become recognized.

Hobbes saw the civil State as the "*Great Leviathan*," and ever since his great work, the organic nature of societies and of Humanity, as a whole, has become more and more the basis of all scientific sociology and politics. All this will appear plainer and more and more important if you trace the growth and history of this grand conception of Humanity from Cicero and the Roman lawyers through St. Augustine, Dante, Pascal, Hume, Kant, Diderot, Turgot, Condorcet, Herder, Goethe, Fourier, Comte, and Spencer, until finally we are able to realize as well as to idealize Humanity as an organized Being surrounding and governing our planet—the *grandest living Being* known to us.

But the important fact is that this organic law of "correspondence to the environment" applies to nations, or peoples, and to all societies of the human race in all their variety of time or place, and even to Humanity, considered as the whole coöperating human race. For these are all conditioned by their past and by the world in which they live, and thus they have the laws of growth, of convergence, and of adjustment similar to those simpler and lower organisms of which biology treats.

Now, if this is true, our solution is found. This law must be applicable to our age; that is, to our present stage of progress, and must generally at least, indicate to us our own future line of evolution and fate, and *therefore* our present duty. It becomes the gravest of questions, then, to see how the fatalities of this present life will be increased or relieved in proportion as we neglect or recognize and conform to this law and the conditions with which the progress of social evolution, under this law, has actually surrounded us. We hav thus a light to guide our feet. This law at once makes sociology a science. It becomes at once the soul and philosophy of history. As it explains the human past, it must explain our present and future.

Let us, then, begin with our first lesson in this application. The very first result is terribly destructive. This law is enough of itself to destroy all theological method and authority. The past becomes under it simply the groundwork—the material, for an ever-changing and growing future. Under this law there can be no fixed or permanent Church or Book or Revelation upon which man can permanently found his habits, culture, institutions, or hopes as upon the "Rock of Ages."

For the law is certain and inevitable that as time, our human past, changes and enlarges the world; that is, the human environment, the life of man, internal and external, individual and social, must be proportionably and constantly changed and advanced. That is the reason that peoples and nations who were taught and made to believe in a stationary superstition, or an iron-bound creed, have become the dependents or slaves of the more elastic and progressive portions of the human family. Nations and peoples who try to believe in an iron-bound way *now*, must become stunted and retrograde. Life and growth is but another name for constant alteration and change. Permanency in human affairs can only mean steady growth and progress; it rests upon a slow but healthy adjustment, which gives flexibility. Wisely the poet Goethe admonishes us to "*pliantly* wander through the fields of the richly-stored earth." The peoples who succeed are those who were, and are, ever ready and skilled to adopt and adapt.

The first difficulty, then, with theology as a basis of civil and religious life, *as above noted*, is explained. Its absolute character tends to make its adherents stationary. It is thus brought into direct conflict with the human and relative character of science, which encourages the freedom and the changes which are necessary to progress and growth. For example, the earlier civilizations of our race were founded upon theology in the form of fetichism (as in China) or of astrolatry (as in Egypt and Assyria), and the permanence of the worshiped fetiches and of the constant never-changing stars became a spiritual and an actual tyranny, and gave only those limited, stationary, and unprogressive civilizations which Rawlinson describes in his great work on the "Five Ancient Hierarchies." Those peoples were consequently readily resisted or conquered by polytheistic peoples, who, from the variety and independence of their spiritual and *unlocated* deities, were at home everywhere, and everywhere ready to conquer other peoples, and adopt neighboring gods, customs, and arms. Of all this the histories of the Greeks and Romans, of Alexander and Cæsar, with altars to the unknown gods, and a crowded Pantheon, are well known illustrations. They were the readiest to learn from their enemies and to assimilate them.

The monotheistic faiths, that is to say, Judaism, Mohammedanism, and Christianity, on the contrary, although the most condensed, warlike, powerful, and destructive for the first few centuries of their growth, soon afterward became permanent, and then retrograde and revolutionary to the more advanced part of the race. The reason is clear. Their one God was believed to cease to act through inspiration, and became *finally revealed* in one prophet, church, or book. Then all change, all gradual and healthy growth, stopped. In the place of growth we find persecution and repression, until that becomes intolerable, and then "reformations," revolts, and revolutions inevitably followed, and must continue.

Thus EVOLUTION, the first law of sociology, shows us plainly that monotheism, and all "religions" and churches based upon it, must, after a few centuries, tend to become the deadly and persecutive foe of human liberty, science, and progress. Time always tends to convert the *old* God, as it did the old gods, into a new devil—the foe of humanity. Thus, to the early Christians, Jove and his hundred celestials became and were called veritable "demons"—*i. e.*, devils. Our latter-day Christians, in their turn, are pained to hear their God, the successor of Jove, cursed by French "Atheists" as *l'Enemi*, "the Enemy!" that is, the condensed devil of mankind. Indeed, all European wars, revolutions, and general history for the last three hundred years—since 1600—have been, or are being, but plain illustrations of this law, and are best explained by its application, and by it our age and its strivings become intelligible.

Mark well this date—1600! For that year, under the law we are following, becomes perhaps the most important and noteworthy in all human history. It was the keystone year of the great bridge of time that passes from the old fixed theologic, to the undetermined, unforeseen scientific world of the now and the future.

That was the date of the new era. A *novus ordo rerum* then began because of a fundamentally new environment to all civilized mankind. For then it was that the discoveries of Da Gama, Columbus, Magellan, Copernicus, Bruno, and Galileo literally brought to man a new heaven and a new earth. If those wonderful men had bodily transplanted the whole human race to the planet Mars, supposing it to have the conditions of human life, it is doubtful whether the change could have been so great. The thoughts of men were then literally and suddenly "widened out" of their old world. Under these discoveries the "firmament of heaven," with its Divine Father and heavenly hosts, vanished into the Infinite. The "fixed" earth rolled under their feet, an insignificant planet of an insignificant sun star.

It will be seen at once that these changes, under evolution, the social law of progress, must have involved a thousand others—and one by one they came, and still are coming. The whole nature of man, individual and social; the fate of his body and soul; his capacities and knowledge, were and still are called to undergo changes new and strange, to meet this *new world*. We may indeed say new world, for what have the advanced scientists now in common with the mass of the human species as they existed prior to 1600? Hardly more than a similar animal body and a little language and civil law! Never was there a change, physical and mental, so great and so sudden! The old environment had passed away. "All things must become new," but how and when became then and still remain our pressing impending questions. The future of the human race must be explained by the same law of evolution that explains its past. It would be stupid to waste time upon the old notion of the degeneration of the race after its perfect beginning in Adam and Eve. The ascent of man and of civilization by evolution from a savage origin is so plainly shown by Lubbuck, Tyler, Spencer, and indeed by all archæologists, that no intelligent voice now maintains the old theologic notion. Science has reversed our past Eden. Can it light our way to a future Paradise? Science only can answer. In the light of this law of evolution it is as clear as noonday that this great astronomical change we have noted can never become realized by the masses of the people, in its consequences, without compelling in them a new life, with new social conditions, institutions, destiny, and hopes; in other words, a new philosophy and a new religion. To realize this we have only to take up and to follow out this change of environment to its logical results. We have to ask, what have been, and must be, the main consequents of the great Astronomical Revolution of 1600? Let us look on the affirmative as well as the negative side of these changes; and if we are following a true law, it must be that those consequences are in and of themselves the *new gospels* and harmonies of science unfolding before us. Let us begin then with the one that is fundamental, the discovery of the nature of truth. That is the first of the harmonies.

[TO BE CONTINUED.]

A MOVEMENT is on foot to raise subscriptions to pay the expenses of the Reverend Hallelujah Cox and Moody and Sankey to Fort Apache. There seems to be little doubt but that these three evangelists would do noble work in evangelizing the Apache Indians, and that they are thirsty for the work. If Henry Ward Beecher, Mayor Kalloch, and a few more of that ilk would also join the band of missionaries, it is probable that every Apache in Arizona would become deeply convinced, and there is no doubt that the scalps of the reverend gentlemen would be preserved for all time as holy relics of these great saints.—*San Francisco News Letter.*

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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We hav for sale the lithograph likenesses of the three leading Liberals of this country—Thomas Paine, D. M. Bennett, and R. G. Ingersoll. They are all splendidly executed, and with a neat frame around them—which can be procured from picture-frame makers at slight expense—will be an ornament to any home. They will be sent, secure from breakage, by mail at the following prices: D. M. Bennett and R. G. Ingersoll, 50 cents each; Thomas Paine, $1.

WE hav plenty more of those colored posters on hand which we will gladly send to any friend who takes enough interest in THE TRUTH SEEKER to aid in extending its circulation.

WE would call attention to a new work we hav just issued, "Voltaire in Exile." It is an epitome of the life of the great Infidel, and for those who cannot afford the higher priced life, by James Parton, and yet want to know all about Voltaire, it is just the work. It was written by Benjamin Gastineau, of Paris, and translated for us with his approval by F. Vogeli and Edmond Dubourg. It contains an account of Voltaire's youth, his exile in England, Holland, Belgium, Prussia, and Switzerland, his relations with Jean Jacques Rousseau, Frederick the great, Catharine II., and Pope Benedict XIV.; what he did at Ferney, how he improved the town, built a church, fought the Jesuits, and defended the victims of religious hatred and persecution. It describes his triumphant return to Paris after his years of exile, and ends with chapters on his work, his philosophical system, his enemies, and some hitherto unpublished letters.

Many volumes hav been written upon Voltaire, but none of its size contains so much information as this. From it a clear idea can be obtained of the immense influence he exerted upon Europe and the world by his brilliant genius, and how the church has ever fought the men who dared to step out of the orthodox paths of thought.

We will fill orders as fast as they come, and hope to send off a good many. Price, cloth, $1; paper, 75 cents.

Report of the Fifth Annual Congress of the National Liberal League.

HELD AT HERSHEY'S MUSIC HALL, CHICAGO, SEPTEMBER 30TH–OCTOBER 3D.—A MOST ENTHUSIASTIC, HARMONIOUS, AND SUCCESSFUL MEETING.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* My instructions were to report the Congress as effectivly as possible without swamping your paper with an ocean of words and details. The only way to do that is to giv an outline of the proceedings and to call attention to the salient points. The speeches may be printed afterward, as your space will permit. The delegates assembled on Friday, September 30th, and after a great deal of hand-shaking and a pleasant reunion of friends, the Congress was called to order by the President, Hon. Elizur Wright, who delivered an Introductory Address, which has been printed at length in the Boston *Investigator* of this week. The editor of that paper says that it is one of the best things it has ever printed, and those who heard it will join in that opinion. He made a masterly exposition of the three main planks of the League—1. The separation of church and state; 2. The protection of all citizens in equal rights and privileges, without regard to religious beliefs; 3. *The universal secular education of the people.* He proved that none of these objects had ever been fully attained in our Republic, though a great step was taken in that direction when our Federal Government was founded by the Declaration of Independence and the United States Constitution. But this step was largely, if not principally, *on paper*. It would be the work of the League to see them realized by effecting first the three acts of justice it proposed, as above stated. Thereafter the other evils that oppress society, and especially *financial cannibalism*, which he explained most clearly and graphically, will be in the way of removal with its vast train of evils. His concluding words had great effect, and should be pondered by every friend of Liberalism in the League, and especially by those out of it.

He said: "Organization, without usurpation, is always good. There is hardly any organization in the world without its utilities. The most useful are those where the most gifted and best trained minds meet the humblest, least trained, and of the wildest and most erroneous opinions, on a perfect equality as to authority, and where reason does all the work instead of authority. I confidently trust, ladies and gentlemen, that this League is bound to exist and grow, and to bind together the most and the least thinking minds—or, if anybody pleases, the best and the worst thinking—till it envelopes our whole country and ceases to exist because its work is done."

Mr. Verity, of Boston, upon the conclusion of the President's address, moved that three committees be appointed to conduct the business of the Congress. He thought these Committees should be, one on Credentials and Membership, one on Resolutions and Future Work, and one on Nomination of Officers of the League for the ensuing year.

Mr. Follett, of Illinois, decidedly objected to the appointment of any committee to nominate annual officers. It was a method by which a "slate" might be imposed upon the Congress, and he was principled against it.

Mr. Verity then moved the appointment of the two first committees, which was agreed to. The Secretary, Mr. T. C. Leland, together with the Committee on Credentials, soon made a partial report that one hundred and twenty-five delegates, representing sixty-six Leagues, had already appeared and that many more, probably twice as many, Leagues would be represented before the close of the Congress. This proved to be the case, a large part of the delegates appearing the next day, and especially on Sunday, when the hall was well filled by the delegates and audience in the evening.

The Committee on Resolutions and Future Work was as follows: George Chainey, of the Paine Hall League, Boston, Chairman; T. B. Wakeman, New York; J. H. Burnham, of Michigan; Mrs. H. S. Lake, of California; and Mr. Sloan, of Chicago.

The question of the appointment of a committee on nomination of officers was then taken up again and adopted notwithstanding Mr. Follett's continued objection. He was immediately requested to act as chairman of the committee so as to prevent any slate, but declined, and the committee was appointed by the Congress upon open nominations, with instructions not to report until the Committee on Credentials had completed its report, and to gather the sentiments of the members as far as possible before reporting.

The rest of the afternoon was occupied by conference reports from the several Leagues in short speeches, which were extremely valuable and interesting, and which were continued until darkness compelled an adjournment.

The announcement that Mr. Chainey would open the continued reports of the Leagues in the evening by an address upon "Secular Education" largely increased the audience notwithstanding a threatening rain.

His address fully equaled the expectation the announcement had excited. He dwelt upon the impossibility of a secular state without a secular people, and that secular education alone could giv us such a people, and that no agency now existed so capable of effecting this object as the League itself. For that reason he had come to cast in his lot with it. He took as his text the fifth and sixth objects of the League as stated in its Constitution. He stated that he had supposed that the Constitution of the League would hav to be enlarged in order to do the great work of secular education, but he found that the Constitution covered the ground completely, and to his great satisfaction. All that remained now was for the League to carry out the measures to effect these objects as stated in his text, and it would confer the greatest possible benefit upon our country. He proceeded to state in detail how this could be effected and in what spirit of charity and forbearance it was necessary to work for it. A lecture bureau and improved lecturers, a library and newspapers in each League, a Sunday-school for adults and children, social meetings with music, were among the means to be insisted upon.

At the close of Mr. Chainey's address the League reports were resumed with great earnestness. It is impossible to refer to these interesting accounts and proposed methods of League work in detail. These reports were the most useful part of the congress work, but no account of them can be given without exhausting your space. They abundantly compensate for the great expense and time taken in holding these annual congresses. Mr. Edward King, of the New York Liberal League, gave a very instructiv account of the educativ methods of Liberals in Scotland and England. Mr. E. C. Walker reported for Iowa, Mr. Follett for Illinois, Messrs. Wakeman and Green for New York, Mr. Mendum for Massachusetts, and so the evening was spent, as the story went from League to League, and before it was thought that the hour to adjourn was near it had passed.

The next (Saturday) morning the League met to hear the annual reports of the secretary and treasurer and also the reports of the committees of the League which had been appointed the day before.

Mr. Leland, the Secretary, led off with his annual report. It was clear, full of information and unsparing in its wit to both friends and foes of the League. He alluded to the split that occurred in the Convention last year as a very small affair, that took from the League only three individuals and four auxiliary societies. The blow that the League got was one given in the house of its friends, but the patient was recovering. The League was growing rapidly. When the first convention was held in Rochester, N. Y., there were but eighteen societies represented. At the convention of 1878 there were sixty-four auxiliaries included in the League. To-day the League has one hundred and seventy-five auxiliaries in its activ membership, besides fifty others that were no more inactiv than were many branches of the Christian church or the Young Men's Christian Association. He referred to the success of the League's paper, the *League Man*, as auspicious of the final success of Liberalism.

There is no space to giv any more of this remarkable report, even by a summary. It was an admirable piece of work, and will doubtless be fully printed and be circulated largely.

At the conclusion of this report the Congress, by motion, voted to continue *League Man*, if possible, as an organ of the League.

The next report was from Mr. T. B. Wakeman, the Treasurer. He showed how the accounts were kept so as to avoid any error, or spending of money without the direction of the President and Secretary and proper vouchers therefor. The receipts had been for the year $902.62 and the expenses $1,191.80, leaving $289.18 due to the Treasurer, who did not press for immediate payment, a remark which was received with applause.

The report of the League, written by Mr. Leland, the Secretary, to be sent to the European Congress of Liberals directed by last year's Congress at Belgium to be held at London this year, was read and heartily approved. It was sent to Mr. D. M. Bennett, now in Europe, to be presented, and was reprinted in your last TRUTH SEEKER.

While the Committees on Officers and Resolutions were further deliberating, Mr. Wright asked leave to submit some considerations as to the need of a *Human Providence* in preserving the trees of the earth. The suggestion was received with applause, and the matter submitted was of the greatest interest and importance. Mr. Wright was requested by many present to write out his facts, figures, and views on this important subject and to furnish them for publication and distribution. They should be presented before every state legislature as a basis for legislation next winter. He hoped that secular management of the surface of the earth for the achievement of human welfare would be held to be a part of League work, and would include the important duty he felt to be so necessary, the protection of our forests, and the extension of them largely over barren mountains and prairie land.

The Committee on the Nomination of Officers for the ensuing year then reported through Mr. T. C. Leland, who was selected by them as their chairman for that purpose, as follows:

For President, T. B. Wakeman; Secretary, T. C. Leland; Treasurer, Courtlandt Palmer; Chairman of Executiv Committee, George Lynn, of Illinois; Chairman of Finance Committee, Mrs. H. S. Lake, of California.

As each of these names were read they were received with applause, and they were voted upon separately and unanimously elected. Even Mr. Follett, who had declined to accept this method of nomination, thought the result could not hav been better. Before the vote was taken the Committee explained that Mr. Wright, owing to his age and infirmities, especially an increasing deafness, had positivly declined to be reëlected President, and that he and the Congress had unanimously indicated Mr. Wakeman as his proper successor. This fact necessitated the election of a majority of the Board—that is, the Secretary and Treasurer, from New York, so that a majority could meet readily and often for business, as the constitution had provided. The other officers had been selected from the west. The executiv committees appointed in each of the states would do the work of the states in direct communication with the officers of the Board.

I learn from members of the Committee that there was some division as to the chairmanship of the Executiv Committee. It seems that some were in favor of restoring Mr. H. L. Green to his old place in the League, while others preferred Mr. E. C. Walker, of Iowa The result was that Mr. Lynn was accepted as satisfactory to all. It was thought that no man could resist Mrs. Lake's appeal for money, and when her name was mentioned, there was no other candidate.

Vice-presidents were then elected for at least thirty states, with instructions to the Board of Directors to revise and add to the list.

The St. Louis Delegation then moved that the next Congress of the League be held in that city, and presented such comfortable and substantial reasons therefor that the motion was after discussion unanimously adopted with thanks.

The Congress assembled for its afternoon session at 2 o'clock. Mr. Wright conducted Mr. Wakeman to the platform and introduced him as the new President in a few very happy remarks, concluding with the words: "There is no mistake this time. You hav the right man in the right place." Mr. Wakeman in taking the chair responded in a short, feeling, graceful, sensible speech, which gave great satisfaction, and which I will not try to giv here, as it will doubtless be printed by you in full, and I should only spoil it by giving a fragment.

The next business was the report of the Secretary on Constitutional Amendments, which had been proposed during the year. After careful consideration they were all voted down, except a few formal ones of trivial character. The important expression was thus obtained that the Constitution is satisfactory and reliable, as it was originally adopted in 1876, and that no change that can be suggested seems likely to improve it.

Finally the Committee on Resolutions, headed by Mr. George Chainey, came upon the platform to report. Every resolution was applauded and no dissent was expressed except as to the one that declared that resolutions passed at any one Congress of the League expressed only the sentiments of that Congress by the majority thereat and was no test of membership.

Mr. Gorsuch, of Baltimore, had it read over, and thought there might be some cat in the meal, or nigger in the fence. He would do nothing to lower the standard of the League nor to enable the three or four members who had seceded last year to return, and he feared that some such construction might be given to that resolution. Mrs. Dr. Severance, Mr. Mendum, and others followed in the same strain.

The Chair explained for the Committee that the resolution did little more than restate a clause of the Constitution of the League; that it was necessary to do so to remove a false impression that it was found had prevailed largely to the great detriment of the League; that the supposed twisting of tender consciences of a minority of the League upon any resolution that might be introduced on any subject not in its Constitution would thus be avoided.

Mr. King claimed that the resolution was very necessary to cover the cases of such auxiliaries as the Liberal Club of New York, which could not be bound by any majority in a League Congress because it could never by its Constitution, being a club for discussion merely, hav an opinion as a club on any subject. He thought that the gentleman from Baltimore was "getting his back up" unnecessarily and about a matter that ought to hav been declared long ago, unless it was to be held that the League was to consist of a majority only, and that all minorities were to be cast out of the League on every trivial matter it might pass a resolution about.

Col. Kelso, of California, then obtained the floor, and so plainly showed that the resolution was but a restatement of parliamentary law to remove a false impression, that all opposition to it was disarmed. He said that if after its passage there was any doubt about the position of the Congress on any subject passed upon at a former Congress, the sense of this Congress could be taken on it at once without then appearing to coerce the minority.

The ex-President, Mr. Wright, concurred in this view, and advised that the resolution should pass.

Mr. Gorsuch and several others had fears that if passed just at this time it might be considered as in some way *yielding* to somebody or to something.

The vote on this special resolution was taken by the delegates rising. Many did not vote, but there were thirty-three in favor of the resolution and seventeen opposed. The other resolutions reported by the Committee were unanimously adopted. Of course, you will print them, and your readers will carefully digest them. They are as follows:

Resolved, That this Congress reaffirms its devotion to the special objects of the National Liberal League as set forth in Article I., II., and III. of the Constitution:

ARTICLE I. The name of this association shall be the National Liberal League.

ART. II. General Object.—The general object of the League shall be to accomplish the total separation of church and state, to the end that equal rights in religion, genuin morality in politics, and freedom, virtue, and brotherhood in all human life may be established, protected, and perpetuated.

ART. III. Specific Objects.—1. As means to the accomplishment of this general object, the specific objects of the League shall be to urge the adoption of such a religious-freedom amendment of the United States Constitution as shall effect the complete secularization of the government in all its departments and institutions, state and national, and shall secure to every American citizen the full enjoyment of his opinions on the subject of religion, whatever they may be, without molestation, disability, or deprivation of any civil or political rights.

2. To advocate the equitable taxation of church property, the total discontinuance of religious instruction and worship in the public schools, the repeal of all laws enforcing the observance of Sunday as the Sabbath, the cessation of all appropriations of public funds for religious institutions or purposes of any kind, the abolition of state-paid chaplaincies, the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath, the non-appointment or religious fasts, festivals, and holidays by public authority, the practical establishment of simple morality and intelligence as the basis of purely secular government, and the adequate guarantee of public order, prosperity, and righteousness, and whatever other measures or principles may be necessary to the total separation of church and state.

3. To promote the formation and multiplication of local auxiliary Leagues throughout the country in accordance with the provisions of this Constitution, in order to institute combined and vigorous agitation for the adoption of the religious-freedom amendment, and, pending its adoption, to secure through state and municipal action the accomplishment of the various special reforms above enumerated.

4. To defend, through the courts, by the combined efforts and means of the Liberals of the country, any American citizen whose equal religious or moral rights are denied, or who is oppressed on account of any opinions he may hav held or expressed on the subjects of religion and morals.

5. To promote by all peaceable and orderly means activ propagandism of the principles of religious liberty and equal rights, devotion to truth for its own sake, and universal brotherhood on the ground of a common humanity, more particularly to establish a Liberal lecture bureau for the mutual benefit of the hearers and lecturers, by which the formation of local Liberal societies may be facilitated and stimulated, and by which Liberal lecturers of sufficient ability and unblemished moral character, without the least discrimination on account of their religious opinions, may be encouraged, furnished with employment, and helped to devote themselvs to the Liberal cause.

6. In all proper and practical ways to promote the final emancipation of the state from the control of the church, and to foster the development of that natural intelligence and morality which constitute the necessary and all-sufficient basis of secular government.

Inasmuch as the experience of the past has taught us that the time is unripe for the enforcement of political action, either through the instrumentality of present parties or the organization of the Liberals into an activ political party: thefefore

Resolved, That while we keep this steadily in view as the final work of the League, we call the attention of all auxiliary Leagues and of individual Liberals in sympathy with our general aims to sections 5 and 6 of of article III. of the Constitution, and urge them to devote their time and strength principally to the dissemination of natural intelligence and morality, so that, by the secularization of men and women, we may in time secure a party strong enough not only to demand, but also to enforce, the complete secularization of the state. In order to carry this out,

Resolved, That the Board of Directors of the League immediately establish the lecture bureau, as provided for in the Constitution for the purpose therein set forth, by the appointment, at their discretion, of a suitable person to act as a general agent therefor, with such compensation as they are warranted by the state of the treasury to offer.

WHEREAS, It has been claimed by some that the resolutions passed by the Congress of the League bound those who voted in the minority, as well as the majority, and virtually compelled the minority to withdraw from the League: therefore,

Resolved, That the following is declared by this Congress to be the permanent rule of this body: That resolutions heretofore or hereafter passed by the annual Congress of the League are no test of fellowship in the League but simply express the sentiments of those voting for them, and of the particular Congress of which they are a majority; that all who believe in the entire separation of church and state, whatever their views may be on other questions, are earnestly requested to unite with the Liberal League movement and work for its advancement.

WHEREAS, The New York State Freethinkers' Association, at its late annual meeting, held at Hornellsville, N. Y., passed a resolution to take out a charter as an auxiliary to the League, providing we approve of its resolutions, known as the "Watkins resolutions,"

Resolved, That as the permanent Constitution of the League is in entire harmony with the same, our secretary be instructed to issue the charter when so applied for by the officers of the Association.

These resolutions mark a new departure in League work, and will make the basis of the greatest practical effort of Liberalism in America. They were drawn by Mr. Chainey, and he was warmly congratulated upon the program they presented.

Immediately after the disposal of these resolutions Mrs. Dr. Severance, of Milwaukee, offered a resolution reaffirming the resolutions passed at the last Congress in regard to the repeal of the so-called Comstock laws. This resolution was passed with only two or three dissenting voices. It was felt that the previous resolutions had taken away the objection that had hitherto been made as to any such expression of opinion on the part of the majority, and that the rights and consciences of the minority, however small, was respected, and would not be compromised nor compelled to appear as publicly assenting to that which they might not approve.

Several other resolutions, which had been offered by members and referred to the Committee on Resolutions, were then reported back and read and recommended to be received, and committed to the auxiliaries for consideration. They related to many of the prominent reforms of the day, and especially presented the views of the Socialistic-Labor party, and the civil service reform with great force. These resolutions and the discussion on them had exhausted the afternoon session. As the ex-President, Mr. Wright, arose to leave the hall, the Congress rose and gave him three cheers, and his name was directed to be put at the head of the list of Vice-Presidents. "The old man eloquent" was visibly affected by these expressions of respect and gratitude.

Mr. Chainey, as Chairman of the Committee on Resolutions, was requested to bring forward a resolution expressing the grateful sentiments of the Congress and of the Liberals of the United States generally to Mr. Wright.

The evening session was devoted to public speaking and music, by Mrs. H. S. Lake and Prof. Peck.

Mrs. Lake's lecture was entitled "The Higher Life," and was a grand vindication of the moral basis of Liberalism. The "law unto oneself" and the use and need of it, as against church and artificial morality, was never more clearly vindicated. The lecture gave great satisfaction and was heartily applauded.

The lecture of Prof. Peck was shorter and gave the scientific base of social life and morals, which he found in a very clear statement of positiv philosophy.

Owing to the occupation of the hall on Sunday forenoon the adjournment had to be made to Sunday afternoon at 2 o'clock, P. M.

On Sunday the Congress assembled to hear Mr. Chainey's great lecture, or oration rather, on the clergy. For an hour and a half the audience were spell-bound by this magnificent effort. There was but one expression about it, and that was one of extreme admiration. It was an indictment, a conviction, an execution, and a replacement of the whole body of spiritual "black dragoons" of the celestial despot.

I will not try to epitomize. There is no doing anything satisfactory with such an effort but to hear it; let it be repeated in every city in the United States.

The evening session of Sunday was opened by Mr. Reuben Dailey, of Indiana, by an address replete with argument and anecdote on the conditions of Liberal progress. It was heartily applauded. The rest of the business of the Congress was then concluded by resolutions proposed by Mr. Chainey in honor and support of Mr. Bradlaugh.

A resolution in regard to the position of Governor Roberts of Texas, in refusing to appoint days of prayer and fasting, was also heartily approved.

Mr. Wakeman then came forward and delivered his Inaugural Address as President of the League. He held the attention of the largest audience that had assembled during the Congress closely for over an hour. The subject was "The Past, Present, and Future Work of the League." It is enough to say that this was generally conceded to hav been the best and greatest address Mr. Wakeman has ever made. He took all of the difficulties in hand with the confidence and skill of a master. Nothing in the past was excused or evaded. The history of the League, its successes and failures, was fully given; its present position was fairly estimated, and its future forecast in a way that inspired confidence and reasonable hope. Through it all ran a vein of humor that touched upon Mr. Abbot, Col. Ingersoll, and the Comstock difficulties in a way that removed them without irritation. All admit that it was a most masterly and useful discourse, one that will do very much to put the League upon a new, safe, and practical foundation. There was no word of disapproval. One of the leading seceders of last year was the most jubilant in his commendation, and the most radical repealers said that upon the ground taken by the new President "we can all stand, and all hatchets are buried."

The President at once came forward with the proposal to begin activ work then and there by taking contributions or subscriptions for the League, from the Leagues or individuals present—following up the work of the same kind which had been commenced the evening before. Mrs. Lake, the new chairman of the Finance Committee, took the matter in hand, and in a short time five hundred dollars were pledged and partly paid in. This was an earnest of success extremely gratifying to the officers for the ensuing year.

The press of Chicago referred to this generous response as the squeezing of a few "nickels" out of a reluctant audience. Let me say in this connection that the general treatment of the Congress by the press of Chicago was disgraceful in the extreme. Mr. Dailey and Mr. Wakeman gave the editors and reporters of the Lake City a terrible excoriation in their addresses. There was nothing that could be fairly said against the Congress, which was as orderly and as well conducted as any could be. Nothing that could be objected to as immoral or improper or extreme was said or done. The press could find nothing wherewith to illustrate its meanness except by reference to such trivial matters as the spelling of words by a copyist of the resolutions; and ridiculing the flowers presented by the ladies, which those chivalrous gentlemen of the West advertised as "prairie weeds!" When malice descends to things as small as those it is evident that it has become impotent merely from want of material.

The resolution of thanks and gratitude to Hon. Elizur Wright were now moved as the last act of the Congress, and were of course passed unanimously. The old Nestor of the League responded with allusions to his early connection with the temperance and antislavery reforms and his progress upward to the League. He was convinced that the world was gradually growing better, and that the League represented the greatest instrument in all real progress, all true reform. It was for that reasen that he had joined it and should continue to aid it in every way he could, and when he could do no more it should hav his last good wish, but not a parting blessing now, for he hoped to liv to see it prosper and be a blessing to the world many years yet to come.

Prof. Peck then gave a few touches of music. The President announced that the next Congress of the League would meet at St. Louis, one year hence, and the Congress then finally adjourned. There was a general feeling that this was the best Congress of the League ever held; that it meant harmony and work for the future. The delegates separated in the best spirit and with often expressed satisfaction that all internal dissensions were gone, and that there was no thought now but to find out what work each could best do for the League and its cause.

VERITAS.

Chicago, Ill., Oct. 4, 1881.

The following letter will explain itself:

CHICAGO, October 3, 1881.

DEAR SIR: The Fifth Annual Congress of the National Liberal League closed yesterday. It has been a perfect success. More auxiliaries sent delegates, and more attended than last year. All differences hav been reconciled and perfect harmony restored, without any sacrifice of principle on either side. Mr. H. L. Green returns to his connection with the League, and brings with him the heretofore independent New York State Freethinkers' Association, with its large membership of 1,200 Liberals. He will take a place of activ work in the League. George Chaney and other leading Liberals cooperate heartily with us.

The Board of Directors elected for the coming year are T. B. Wakeman, President, in place of Elizur Wright, who could no longer serve; T. C. Leland, Secretary; Courtland Palmer, Treasurer; George Lynn, of Lockport, Ill., Chairman of the Executiv Committee, in place of O. A. Phelps, resigned; and Mrs. H. S. Lake, at present of Elgin, Ill., Chairman of Finance Committee.

T. C. LELAND, Secretary N. L. L.

A Truth Seeker Around the World

A Tarry in London.—Concluded.

THE POTTERIES.

On the following morning Mr. Sale accompanied us to the pottery of Messrs. Minton, Campbell & Co., the largest in the vicinity, where I was highly interested in witnessing the various operations in the manufacture of fine queensware and China, from the mass of finely-mixed and kneaded clay, as it is formed upon the wheel, through all the processes until ready to be packed in crates. To witness the burning and molding of tea-cups, saucers, plates, platters, bowls, soup dishes, tureens, fruit dishes, pitchers, vases, ornamental ware of all kinds, is most interesting. It is curious to see the expertness with which the right amount of clay is guessed; how skilfully it is manipulated through all the various processes. Cups, bowls, etc., are made rather heavy, and after they have stood in the drying-room an hour or two they are put in a lathe and turned inside and out and brought down to the proper thickness and made smooth and even. The handles are molded and stuck on to the cup, pitchers, etc., very rapidly. Flower-making of clay and other ornamentation is more tedious and requires more painstaking. Roses, for instance, on large vases and flower-pots are made a leaf or petal at a time by bringing the clay to the proper shape, and stuck on where it belongs in the flower. Skilful workmen are required for such ornamentation. When the ware is sufficiently dried it has the first firing; that is, it is placed in large, heavy clay vessels, called seggers (usually twenty inches in diameter and one foot in hight), in which the ware is packed to the best advantage, so far as space is concerned, and the seggers are piled up in the kilns, one over the other, to the hight of twelve to fifteen feet. The kilns are circular in form, some fifteen feet in diameter, so that a great many piles of seggers are made in a kiln, after which they are fired up and kept at a white heat for four days.

When the ware is cooled down so it can be handled the seggers are taken out and the ware undergoes inspection. It is smoothed and sand-papered, and this raises a sharp dust, the inhaling of which is the most unhealthy part of the business, inducing pulmonary diseases of a painful kind, which shorten life so that few are able to follow it past the age of forty. With a view of lessening the pains in the chest, liquors are drank pretty freely, and the men often die confirmed sots, as well as diseased in the lungs. It, however, takes but a small percentage to perform this portion of the labor, and the rest of the work is quite healthy. After the first firing painting or ornamentation of the required kind is applied. One room is called the printing-room; here various designs and pictures on copper plates are printed on light, strong paper, and then the paper, ink side down, is placed upon the ware and rubbed down; the paper is then wet and removed, when the picture or design is transferred to the ware; and after again being baked, the picture is as permanent as the ware itself.

The painting department is a very pleasant part to inspect. Several rooms are filled with women and girls, sitting closely together at tables and busily engaged at painting in various colors flowers, birds, and other figures. The paints used are such as will endure the great heat to which they are to be exposed, and most of the colors are changed in the kilns, or ovens. These female artists by constant practice become very expert, and it is wonderful to see how rapidly they dispatch their part of the work. Tiles for floors are square tablets measuring about six inches each way and half an inch or more in thickness. These make a floor as pretty as if richly carpeted; they are largely used upon the continent, as well as for the inner walls of houses. In one room were forty of these artistic painters.

The glazing is a simple process; hardened silex or flint, the principle of glass, blended with a preparation of lead and other materials, are mixed in a fluid state and kept agitated, and into this the ware is dipped, and the great heat of the ovens fuses the silex, lead, etc., and the vessels are absolutely coated with glass.

The gilding of the finer ware is performed, I think, after all the other processes are completed, and the gold is applied in the form of gold leaf, a cement holding it only where wanted. Perhaps the ware is again baked after the gold is applied. Ware decorated with blue seems to be in style for the present, and the white ware, which for several years was so generally used, has been supplanted by the blue.

In the sample or display room—a room perhaps sixty by forty feet—I saw many of the most exquisite specimens of artistic work imaginable. Some of the larger pieces, like platters, tablets, etc., had on them beautiful paintings from classical and other designs. I do not know when I have seen anything so pretty. The kinds of ware and styles of decoration were almost innumerable. Some pairs of large plates and tablets sell for hundreds of dollars. The finer decorating of this kind of ware is done by male artists of the highest excellence.

This establishment is said to be the largest and finest in the world, and has taken the first premiums in several world's fairs or expositions; so when I had been over it I did not conceive it necessary to look at others of smaller caliber, when the process in all is practically the same. The number of hands employed in this establishment is some seven hundred, about equally males and females. In many cases, as in the whirl work, in the first processes each workman has a girl to assist him by treading the wheel, etc. I made the inquiry if irregularities and immoralities do not sometimes occur by the sexes being thus thrown constantly together, and was informed that illegitimate births are frequent, but that the young mother is thereby tabooed, disgraced, and oppressed. In this way is the injustice of mankind exemplified; the male escapes scot-free and suffers no permanent disgrace, while the affectionate, confiding, trusting, inexperienced girl, often the most innocent party, is made to suffer for life. When will men and women learn to be just and charitable to each other? When can the simplest demands and instincts of nature be answered without a life of cruel disgrace to follow?

In a radius of fifteen or twenty miles about Stoke and Hanley, the first having 20,000 inhabitants and the second 40,000, a large proportion of whom are potters, are scores if not hundreds of potteries, and it is estimated that fully 75,000 persons are employed therein. When trade and foreign demand are good the times in the potteries are good, and all hands are prosperous, but when trade is stagnant and foreign demand dull, hard times are the result. The extensive potteries that are in successful operation in the United States, particularly at Trenton, N. J., have of course had a tendency to lessen American demand for English ware, and have correspondingly affected the English manufactures. The manufacturers of England would be glad to have Americans engage exclusively in raising bread-stuffs and not engage in manufactures; but I have said to those I have conversed with upon the subject that a country of fifty millions cannot profitably engage in agricultural pursuits, and that the best interests of the country demand manufactures as well as agriculture; and that when both go hand in hand is the greatest prosperity attained. I say to my English friends that America will gladly supply England and other countries of Europe with what bread-stuffs and meats they require or are unable to produce, but they must not ask us to relinquish manufactures; for it is questionable whether an exclusively agricultural community can attain to the highest degree of prosperity. Manufactures are also essential to the greatest prosperity of any country.

In addition to the pottery interest of Staffordshire there are also many iron manufacturers, and as the country is also a fertile agricultural district the prosperity of the people has been secured, and vast fortunes by the few have been accumulated. The clay for the manufacture of pottery is principally brought from Cornwall, in the southwestern part of England, and is transported by canal, by vessels, to Liverpool.

After viewing the potteries sufficiently, we took a carriage and rode out three miles to Trentam to one of the palaces of the Duke of Sutherland, who owns a large proportion of the land in this vicinity. The palace is large, imposing, and costly, and is amply supplied with lodges, laundries, gardens, sylvan walks, and drives, the latter of the most elegant description, including hundreds of acres of beautiful grounds. Among the other luxuries which the Duke has to boast of is a church of his own, near his palace, so he is not dependent upon his neighbors for his religion; by having a priest of his own he can have all the religion he wants upon his own premises. He was not at Trentam, and the palace was not open to the public, so I did not see the inside; but did not feel extremely regretful about it, for I have seen the residences of kings and popes and was not made especially happy thereby.

The Duke of Sutherland is one of the largest landholders in the British realm, he being the owner of 1,300,000 acres, including a hundred thousand acres or two owned by his wife. Just think for a moment of the great injustice for one man to own a million and a quarter acres of land, while scores of millions of his fellow-beings, equally as good and as worthy as himself, are without a foot they can call their own. A comparatively few men have from feudal times engrossed to themselves the lands of Great Britain, and have prevented the masses from having any share in its ownership. The waters of the country are also similarly owned by a few, and a common man dare not fish for certain kinds of fish which breed in the streams of England unless by permisson of the owners. In the same way would the pure air of heaven be owned, and bottled up or kept in reservoirs, and sold to the masses at so much a breath, were the thing possible. There would be justice in a few men owning the air, and farming it out to those who wish to sustain life, equal to a few owning all the land and a portion of the water. All are equally gifts of nature, and all men have a birthright inheritance in each. It has taken a long time for mankind to become convinced of this great truth, and they have not yet learned it. When may it be expected that it may be generally accepted?

As great as the landed possessions of the Duke of Sutheriand are, he is not the wealthiest man in Great Britain. The Duke of Westminster, who, though he does not own so much land, has a far larger share of property in cities and towns, which pays an enormously higher rent, is vastly wealthier. The Duke of Sutherland, however, has a princely fortune, but, unlike many of the nobility, he has the credit of being enterprising and public-spirited, and engages in iron works, making of railroads, and works of that kind, thus giving employment to hundreds of people, and doing something to promote the general welfare. But it is hard to forget how grasping these lords and dukes are, and how through their agents the poor toilers are oppressed to the earth, and the last cow and the last pig often taken from them to pay the rent of a few acres—absolutely for the privilege of living. They might about as well own the air and sell it by the gallon as to make a poor tenant give all he can possibly produce for the privilege of eking out a wretched existence.

SHEFFIELD AND ITS IRON WORKS.

In the afternoon I took a train for Sheffield, *via* Derby, some fifty miles distant, as I wished to visit that busy town of Yorkshire, so noted for its manufactures of iron and steel, and the great multitude of articles from the same. The country along the route is of the same undulating, fertile, beautiful character for which England is so justly noted. Good farming land and well cultivated fields are seen on every side, with an iron manufactory of some kind at intervals of a few miles only all along, and more especially as Sheffield is neared. England, in fact, with much truth can be denominated one great continuous work-shop.

Sheffield is not a pretty town. It has beautiful plains in its vicinity, and the town itself was doubtless a pleasant place a few hundred years ago, before the disciples of Vulcan settled down here in such vast numbers, and before the constant smoke from hundreds of blast furnaces, smoke-stacks, and belching chimneys, made the city and locality a perfect hades of soot and blackness. I did not enter the town under the most favorable circumstances, it having rained two or three hours, the atmosphere being humid and oppressive, its hilly streets nasty and black, and an air of gloom like a pall hanging over this city of 285,000 souls. I spent the remainder of the day in looking up persons to whom I had letters as it had got to be too late to think of visiting th. manufactories; and in the evening to pass the dreare time away I visited the Alexandria theater, any witnessed a very fair company perform two piecesd one of which was ballet and operatic. I am struck, with the cheapness of amusements in this country; I think I paid but six bits for my seat in the Sheffield theater, and it was close to the stage and directly in front. In New York such a seat would not have been less than a dollar. In the galleries here, the admittance is sometimes but three pence.

Sheffield is supposed to have derived its name from the river Sheaf, one of the branches of the river Don, which flows through the town. A town has stood here many centuries, and a great deal of history, some of it of a bloody character, might be related if time and space were not so in demand. Many of the quaint old appellations of hundreds of years ago are still retained, so they still have in use such names as "Daisy Walk," "Pea Croft," "Bower Spring," "Balm Green," "Fig-tree Lane," etc., some of which now, with the black, grimy look which everything wears, seem a trifle out of place.

There are in Sheffield scores of heavy iron and steel works, and many manufactories of articles of iron and steel, including cast steel, Bessemer steel, Siemen's steel, armor plate, heavy ordnance, rifle-bands, shot and shell, railway engines, railway iron, buffers, wheels, springs, tires, axles, carriages, wagons, large steel castings for marine uses, engines, machinery, shafting, steel bells, scythes, sickles, mowers, reapers, wire of all sizes and kinds for ropes and hawsers for marine use, sheet steel for pens, bolts, nuts, boilers, engines, lathes, planes; drilling, boring, and slotting machines, saws, files, axes, adzes, hatchets, hammers; table and pocket cutlery of the most extensive character, with far too many articles to enumerate in full. Sheffield is a regular Pittsburg of a place, only a good deal more so. Such a din is kept up all along its manufacturing streets as to induce a very healthy respect for industry.

I did not propose to visit all the manufacturing establishments of Sheffield, nor half of them, as that to do them justice would require weeks of time. I proposed to visit some of the larger establishments, which give a faithful idea of the work done in the many others of lesser pretensions. After walking an hour or two among the manufacturing establishments, I made some effort to find Mr. Alfred Davis, one of the employees in the great works of John Brown & Co., and withal a very intelligent Liberal. He was busily engaged in repairing a large blast furnace, and could not leave the job to show me around. He sent me to a friend of his working in the rolling department of the works, but I was unable to see him, as upon application to the office of

the works I was for the first time refused admission in an English manufactory. The person with whom I had an interview presented my card to the Chairman of the Board of Managers, but brought back word that their rule admitted none, unless bearing letters from some friend or patron of the establishment. I had no such letter, and whether good-looking or not, could not get in. It, however, seems to make some difference as to what kind of a man application is made to. I next went to the Cyclops works of Messrs. Charles Cammell & Co., on Saville street, which are of proportions as large as those of John Brown & Co., or any other in existence, and which had been represented to me as more difficult of ingress than Brown & Co's.; but upon obtaining an interview with Mr. A. G. Longdon, the very gentlemanly person in charge of certain parts of the business, and the one who has to decide upon the admission of visitors, he listened very courteously to my request, and though he said it was their rule to admit only such as brought letters from friends of the establishment, he readily granted me permission to look over the works, and sent an intelligent young man to accompany me and show me the different processes and departments. I was particularly anxious to see the manipulation of the heavy armor plates, which I had seen at Pembroke Docks, and the forging of large bodies of iron and steel.

Some idea of the extensive character of the Cyclops works may be had by the statement that they have been in operation some thirty years. They have establishments in Grinusthorpe and Penistone, besides those at Sheffield. Their works occupy over sixty acres, and they employ six thousand men. I will not attempt to enter into details in the hurried description which I have given, but will only mention some of the features which most interested me. As soon as inside, one seems lost in a labyrinth of huge apartments peopled by Cyclops indeed. The engines are working, the furnaces belching fire, the steam-hammers, large and small, forging out iron and steel in all forms and sizes, showers of brilliant sparks falling here, there, and everywhere, the large rollers crushing and bringing into proper shape large masses of heated iron, all attended with a bewildering din difficult to describe. The first large apartment attracting attention is the extensive file works, where files of all kinds are made, from two feet in length down to two inches, flat, square, three-cornered, round, half-round, and of all shapes in which files are made. They are brought into shape by small steel hammers, and then annealed and ground upon huge grindstones, and after this are cut with something like cold chisels. The better cutting is done by hand in the old way, and it is curious to see fifty men cutting in a single apartment, with what speed they work, and how rapidly they file and smooth a bar of steel with file teeth, and how accurately they perform their work. Several machines are in operation at cutting files, and they strike perhaps four times as fast as can be done by hand. The hand-cutting is much the best, as good workmen can judge of the softness or hardness of the steel and govern their blows accordingly. After cutting they are straightened as needed, when they are hardened by being dipped, when at a red heat, in a vat of brine. This process is performed very rapidly. Before the heating process, to prevent the sharp edge of the teeth being injured by the fire, the files are coated with ale-grounds. They are next taken to the finishing-room, where they are thoroughly brushed, and then dipped into lime-water to protect them from rusting, and packed for market. While the files are being cut they rest upon a block of lead, to prevent the newly-cut teeth being injured; but in the process a dust arises, which is very deleterious to the cutters by inducing a diseased condition of the lungs, hence file-cutting may be regarded as an unhealthy trade. The grinding is done under a large shed; and as the men work by the piece, from morn to night they may be seen sitting on a slender board, the end of which bears upon the file; and the expedition with which the work is accomplished is sufficient cause for wonder. A large grindstone five or six feet in diameter and seven or eight inches thick is often worn away in eight or ten days.

I will endeavor to describe the rolling of the heavy armor plates, for war steamers, which I had not before seen. I found that the vast mass of fifteen or twenty tons is not taken from the puddler and worked in its entire mass, as smaller quantities are done, but the mass is made up of scraps and small pieces heated up and worked to plates one, two, or four inches thick and of the requisite size. A pile of these plates, say two feet in thickness, are put together in a huge furnace, the three heavy front doors of which are raised with levers to admit the monster, when it requires several hours for it to be brought to the proper degree of heat. I did not see one of these masses put into the furnace, but had the good fortune to see one weighing nearly twenty tons taken out. When it was found to reach the right degree of heat, the furnace doors were raised, and a huge pair of tongs, which required ten men to manipulate, were brought into service. These were made to take hold of the huge mass at one end on top and bottom, when by a heavy chain and engine, the chain winding around a shaft, the vast body of iron at the welding heat was made to change its base. Slowly its great weight was dragged along on an iron car or carriage just the right hight to reach the rollers which were to crush and roll and weld the huge body; and the carriage looked strong enough to bear up a hundred tons. The engine was of coarse strong enough to deposit the heated twenty tons upon the car, when the tongs were removed, and nearly fifty men pushed and pulled the car (for some were before and some in the rear) down a gentle incline to the huge pair of rollers ready to receive it. The heat of the mass was so great that one man with a hose had to sprinkle the men and keep them wetted to prevent their clothes from burning. The momentum of the heavy body took it between the large rollers, and their force being irresistible, the mass was forced between them, lessening its thickness by a couple of inches. It was received by a car similar to the one used on the opposite side. The motion of the rollers was then reversed, and the mass rolled back again; and each time it passed through, the upper roller was lowered a little by screws above. Thus the twenty tons of iron were passed back and forward between those great rollers about forty times, welding it all thoroughly together and bringing it to about sixteen inches in thicknes and correspondingly increasing its length and breadth. The process required over half an hour. When the mass was forced through the rollers the momentum is calculated to send it away too far on the cars; this was prevented by a heavy chain holding the car from going more than the proper distance; and to cause the mass to be entered between the rollers the car was moved forward a little by "nipping" at its wheels with long bars for the purpose. Birch fagots were frequently thrown upon the hot mass just as it was passing between the rollers, to render it smooth, but they produced a great crackling.

When the mass was brought down to the desired thickness, which was ascertained by a guage, a very heavy chain with three huge hooks, the whole attached to a traveling carriage or crane overhead, was brought over the mass, and one hook put under the center on one side, and the other two hooks some two feet each side of the center on the other. The heavy traveling apparatus overhead, operated, I think, by hydraulic power, easily lifted the twenty tons of iron and placed it on an iron railway car which was awaiting it. Four powerful horses then drew the car to a turn-table, where it was directed to an immense hydraulic press, in which the still red-hot plate is made perfectly flat or given such a curve as is desired to fit any part of the war steamer for which it is designed. Each plate is intended for a particular part of the steamer and is shaped accordingly. This hydraulic press gives a pressure of 1,250 tons, which is quite sufficient to give even a large armor plate, while hot, by the introduction of blocks and bearings, the requisite form. When the heavy plate is sufficiently cooled it is put upon a kind of planer, where the edges are cut down square and true, the ends also in the same manner, leaving in the center on each end and side a jog or ledge of two inches, so that the plates will lap on to each other and the joint not be all the way through in a straight line. Holes are also drilled in the plate, through which bolts attach it to the vessel, and when fully completed the edges are painted white, the plate is numbered, with the name of the steamer for which it is designed, and sent away by rail. A portion of the heavy plates have a surface of two inches of steel attached to them by the steel being poured on in a fused state, heavy bars of iron being used to make a frame to prevent the steel running too far. I think the union is effected by the plate also being brought to a high heat.

BESSEMER STEEL.

The manufacture of this variety of steel has a department of the works by itself, and I was much interested in watching it for half an hour or more. I doubtless had read of the process of making steel by the Bessemer process, but had forgotten it. The pig-iron is first melted in an ordinary furnace, from which, by a trough, it is drawn, some four tons at a time, into what is called a "converter," which is something like a huge crucible, or retort, constructed of fire-clay, with an inner jacket, and pipes transversing it for the conduct of the air, which is the element used to blow out the dross and impurities of the metal. The "converter" is hung near the center on pivots, allowing it to turn down or up, as desired. The mouth of it is much narrower than the body, looking like a huge fish's mouth turned to one side, somewhat like a crook-neck squash or gourd, the whole being pear-shaped. When the molten iron is conducted into the "converter," which receives it by being turned down horizontally, the stream running into it like lava down the sides of a volcano, it then takes the upright position, with its mouth inclined toward the wall, and the engine is started, which forces a strong current of air through the molten mass in the "converter," and the way a stream of fire, blaze, and sparks rushes out of the "converter" and flies over the place is almost fearful to witness until one gets a little used to it. The rushing in of the air, the roaring which is produced by its action upon the highly-heated metal, the belching forth of the fiery flame and the torrents of sparks, which look as though they might set the world on fire, present such an effect as cannot anywhere else be produced, and are enough to make one's eyes open wide, if not his hair stand on end. The sparks are mainly dross and impurities of the iron, but the force of the air is so great that the metal itself is often blown out, but it is afterward gathered up and used again, so it is not lost. At the commencement of the blowing the blaze which rushes out is a brownish red in color; but as the process proceeds the color becomes lighter, till almost white; and then again, as the desired state is reached, it becomes of a deep orange color. The color of the blaze tells the workmen when the blast has performed its work, which requires from twenty to thirty minutes. Then the "converter" is turned down again, and half a ton or more of metal, called "spelter," from another furnace, is allowed to run into it. Just what this addition does I did not quite learn, but it has its office to perform in converting cast-iron into Bessemer steel. The "converter" is then emptied into a large "ladle," from which the steel is run into molds holding five hundred pounds or more of the metal, which, when cold, are known as ingots. These are again heated in furnaces, and, by means of a roller, brought into rails or any other form desired. For some purposes the heated ingots are subjected to the steam-hammers, which give them a tremendous pounding, and draw them into whatever size bars or bodies wanted. In the entire works over forty of these "converters" are in use, and 550 tons of cast iron are weekly converted into Bessemer steel and brought into all the forms desired.

The process of making cast steel or crucible steel is much slower and more expensive, it requiring some sixteen days to convert cast iron into first quality of cast steel. This work also has a department by itself. The smelting for cast steel is done in furnaces heated by charcoal, the fumes of which are absorbed by the metal, which carbonize it and convert it into steel. Cast steel is simply pure iron with the requisite of carbon united with it. The carbon is of a hardening nature, and imparts to the iron something like the hard quality of the diamond, which is pure carbon in a crystallized form. The metal is kept in the charcoal furnaces for eight or ten days. It is next subjected to a refining process which is called the smelting shop. The steel in broken fragments is placed in clay crucibles holding fifty to one hundred pounds each, and these are let down into a large furnace heated by coke. The furnaces are very long and may be said to be under the floor, with heavy plates over them. The crucibles are let down through round opening, and when the process is completed they are lifted out by muscular strength and poured into molds for ingots, which are again heated and drawn out by steam hammers into bars of such sizes and shapes as desired. The crucibles are short-lived, rarely lasting for more than three insertions into the coke furnace. The job is a very hot one for the workmen. The crucibles are made on the premises, and a set of men are kept busy in forming them.

The Siemens steel is prepared in another department still. The process, as described in my Scotland letter, consists in keeping the iron at a boiling heat for two hours, while by the Bessemer process a continued blast of air forces out the impurities, refining the iron into steel. In making cast steel the iron is kept for many days exposed to the fumes of burning charcoal and coke. The latter is much the hardest and is capable of being made more adamantine than the other kinds, but at a greater cost.

I could give much more extended details of the work done at this very extensive establishment, but perhaps I hav dwelt long enough upon the subject. I will dismiss the matter by giving the weekly products of this busy hive of industry. Of railway springs, 150 tons; railroad tires, 180 tons; hundreds of gross of files; best iron, including armor plates, 575 tons; Bessemer steel rails, 1,000 tons; crucible or cast steel for files, tools, and steel pens, telegraph wires, springs, shovels, propeller blades, etc, 400 tons. To perform all this work eighty-five steam engines, one hundred and fifteen boilers, forty-five steam hammers (some of them very large), twenty rolling mills, eighty-three cranes, including the traveling and hydraulic cranes, twenty-six converting furnaces, twenty-six planing machines, fourteen drilling, fourteen slotting machines, and twelve miles of railway are employed. A large share of the iron ore employed in this heavy establishment is brought from Spain. The proprietors of the works hav purchased extensive iron mines in Spain and work them themselves. Smelting of the ore by large blast furnaces keeps a certain number of men constantly employed. In the way of iron and steel manufactories it is unquestionably one of the largest in the world.

The celebrated cast-steel works of Jessup & Co., the steel from which establishment nearly every blacksmith in America has used, are located at Sheffield, but as they are a mile and a half away, and as

I had seen the process of making cast steel, I concluded not to go to them.

ROGERS'S CUTLERY WORKS.

The next place visited was the large cutlery works of Thomas Rogers & Co., where everything in the line of table and pocket cutlery is turned out of as good quality and in as large quantity as from any establishment in the world. The works comprise several buildings five and six stories high and divided principally into small rooms. The work is mainly small, and small rooms answer for the principal manipulations. Considerable of the work, like forging carving-knives, pruning-knives, and large blades of that character is done with light steam hammers, but all the small blades for pocket-knives, etc., are forged by hand, a particular workman being engaged on a particular blade, all being made alike, so that he becomes very expert in turning them out. It is interesting to pass from room to room, and from forge to forge, and see the numerous kinds of blades being turned out by the thousand, including razors, which are made in very large numbers. The springs for pocket-knives are cut out with a die punch, as are also the linings for knife handles. The grinding of the knife blades is an immense job and takes many men to attend to it. The process is much the same as grinding files, but requires more care. The stamping in blades of pocket-knives the places for the thumb-nail and the name of the firm occupies several hands. The tempering is another branch of the work to which certain workmen are devoted. The blades are first all tempered high, and then drawn by heating them carefully until by the color the right point is indicated. Next comes the polishing, while another set of workmen are getting out the different parts for handles. Ivory, pearl, bone, horn, and wood are used. Ivory is largely employed, and several men are engaged in sawing it up with fine circular saws into the multiform shapes and sizes required. The firm buys large quantities of ivory, pearl, and deers' horn. The price of the deers' horn is about $3.50 per hundred pounds, and the stock principally comes from Germany. The ivory is from both Asia and Africa, the latter yielding much the largest tusks, some of them weighing over one hundred pounds. It is worth about $18 per hundred pounds. The pearl costs fully twice as much. The stock of ivory on hand is large.

The common pocket-knives are put together with little care and are turned off rapidly; but the finer knives are fitted together with great care, each part filed and adjusted to its place; temporary rivets are used, and each part numbered so they can be taken apart and it can be told which parts belong to any given knife. The finest knives are handled some two hundred times in the finishing processes. Several men are employed in honing the knife blades and razors, and the celerity with which this part of the work is performed is very observable. In fact, as the work is nearly all piece-work, it stands each in hand to dispatch it as rapidly as possible. Following the same kind of work year after inevitably makes an active mechanic very rapid. The room where the razor handles are made is a lively one. Various materials for handles are used. Horn, in imitation of shell, is a large proportion. The mode of polishing is new to me. The polishing-wheel is made of muslin in round form, about eighteen inches in diameter, some hundred thicknesses or more being held only at the center. One would hardly think thin muslin so held would make a substantial polishing-wheel, but the rapidity with which it runs makes the thin muslin pieces seem firm like a board. Nearly a thousand hands are employed in the establishment.

Roger & Co. manufacture largely silver-plated goods of all kinds, but that is done in another establishment which I did not visit. I thought I had probably seen enough of Sheffield, and being rather weary made my way to the station. I had a pleasant three and a half hours to London, making but two stoppages in 160 miles, that being a pretty fair rate of speed. Our route lay through Nottingham, which from the railway looks like a very pleasant town. That was one of the points at which we stopped. The beautiful country is exceedingly lovely, it being in that direction about as pretty as any part of England.

I can inform you that in all my seeing I have not seen Queen Victoria, nor any of the royal family, and in fact none of the distinguished nobility. Vic. has been at Balmoral through the summer, and I think is there still. Wales and wife have been to Liverpool to attend to the opening of some very fine docks, and also at other places. The nobility are in various places seeking pleasure and trying to make life endurable. It matters little to me where any of them are, as I want as little of them as they do of me.

In this connection I will repeat an anecdote which is being told here. Several gentlemen were recently in company, and one of the number was boasting that he had been taken by a person in the West End for the Prince of Wales. He was feeling very good over the little incident, and congratulated himself upon his good looks that any one should mistake him for so distinguisned a personage as the Prince of Wales. An American in the company could not see that it was much to boast of, for he had himself recently been taken for a much more distinguished individual than the Prince of Wales. He spoke this with not a little indifference, as though he did not think the Prince of Wales amounted to much. The other became rather indignant and replied that the Prince of Wales stood about as high as anybody, and he did not know where a person could be found more distinguished. The American coolly insisted that he had been taken for a much more famous individual, but did not seem to care to tell who it was. The first speaker then urged him to tell who the person was that the American had been taken for, and others joined in the request, "Tell us who it was." "Why," drawled out the American, "I was walking down by Hyde Park the other day, when a man, coming up behind me and slapping me on the shoulder, said, "Jesus Christ, is that you?"

I will detain you no longer with this letter, but try to tell you of more that I have seen in my next. I am sorry to hear of the severe drouth in America, and of the destructive forest fires in Michigan. The drouth in the Western states means that many of you must suffer in consequence, and that your summer labor will be nearly lost. By the fires many again have lost their all, and quite a number their lives also. This is a saddening reflection, and awakens my deepest sympathy. Could my prayers be answered, prosperity would smile upon you all.

Good-bye, D. M. B.

London and Other English Towns.

LONDON, Sept. 18, 1881.

DEAR FRIENDS AT HOME: I will give you some account of my visit to the Woolwich Arsenal, situated on the south bank of the Thames, some nine miles from London Bridge. I am indebted for my admission into the extensive establishment to my friend Mr. Robert Forder, who was once employed there and has several friends still remaining there. None are admitted save upon a pass from the war office or indorsement of an employee in the establishment. Foreigners are not admitted at all, save by special permit from the Admiralty or the War Department; so for the time being I was regarded as a subject of Queen Victoria, and I took no pains to inform any one to the contrary. In Mr. Forder's company I passed very well for an Englishman, especially as I did not talk enough to expose the Yankee accent.

Let me tell you first that Woolwich is pronounced Woollege, the same as Greenwich is pronounced Greenege, and Norwich is Norrege; I will not undertake to explain by what process in pronunciation *wich* becomes *ege*, but it is sufficient for me to assure you that it does so become here.

The Woolwich Arsenal is decidedly the largest in the world. The grounds front more than a mile on the river, and comprise over three hundred acres, and fourteen thousand persons are employed in the works. The large area is inclosed by a strong, high wall, and is well covered with large, substantial buildings, for the manufacture of cannons of all sizes, from the small field-pieces, and those transported on the backs of mules, to the guns weighing eighty to one hundred tons. These last are truly monsters, being some twenty feet in length and over six feet in diameter at the breech, with a bore eighteen inches in diameter, the shot for which weighs 1,800 pounds. These cannons are made of steel, and are composed of scrap and other material that has been worked over several times. It is welded in round, flat sections of the size of the gun, with a hole for the bore, and some six inches in thickness. This mode of manufacture turns out a much stronger gun than making them of large bodies of metal. The larger guns must be composed of thousands of pieces of steel. Some ten or twelve of the sections, after being thoroughly welded, are put together, and brought to the welding heat in a furnace. They are then placed under a large steam hammer and welded into one mass; and section after section is added until the right size and shape are obtained. It takes a long time to build up a large gun, giving it the right size and proportion for the greatest strength for the weight of metal. Then the exterior has to be turned or planed off, and the bore has to be turned out to the correct size, after which the rifling is done, in a kind of lathe for the purpose. The rifling is a grooving of a slightly spiral character, so that when the shot is expelled it receives a turning impetus, which gives it greater speed and precision. All the ordnance made at this arsenal is rifled.

The manufacture of the bearing and apparatus for handling the guns is of course very extensive and perfect. The sighting of the guns and preparing them for accurate shooting is a particular part of the business, requiring the most accurate skill. The making of gun carriages for the navy and wood carriages for field artillery are distinct branches of the business. Putting together the very strong wheels for gun carriages is done by hydraulic power, a cylinder of the hydraulic press being placed at each spoke. The wheels are of the strongest oak, the hubs are of iron, and the spokes are pressed in with greater power and with greater expedition than they could be done in any other way. I noticed a dovetailing machine, for making the boxes in the artillery carriages, that works very perfectly and rapidly. There is a timber department where the hard and strong woods are kept. They are brought here in the whole tree and sawed by gang-saws in mills of the neatest construction.

The making of conical shot is also a very extensive branch in the arsenal. These shot are all sizes, from an inch to eighteen inches in diameter, more than four feet in length, and weighing 1,800 pounds. All the large shot are shells, cast with a chamber in the interior to receive the explosive charge, the place being afterward closed with a plug which goes in with a screw. The foundry for casting these shells is large and light, and undoubtedly the neatest foundry in the world. The most perfect order is maintained here and throughout the entire establishment. The floors of the buildings are of iron plates cast for the purpose, and are carefully and frequently swept. On entering the furnace building one is struck with the lurid glare of the molten metal streaming in cataracts from the furnaces, or in seething caldrons, borne from the huge reservoirs to the molds or cases where the molding is done. Many thousands of tons of iron have been here converted into death-dealing shell. In the large grounds next the river were huge stacks and piles of the shell all ready for shipment. There must now be thousands of tons all ready to go as soon as the order issues from the war department. The sight of so many shell, designed to destroy human life by wholesale, is enough to fill one with amazemement if not with horror.

Shells are made of hardened iron, or the outer surface is hardened by a patent process, so that they cannot be turned in lathes, but they are ground on large grindstones. Several holes are, however, drilled into each shell, and in these are put plugs of brass or some metallic composition, which are turned down in lathes to correspond with the rifling of the guns. The plugs project a quarter of an inch or more beyond the body of the shell, so it will be seen that the shell proper does not come in contact with the gun, but only the soft metal plugs, otherwise the rifling of the guns would soon be worn out by the cutting and wearing of the shells. The smallest shot have six or eight of these plugs at the right places, while the large-sized ones have three or four times as many. The charging of the shells with the explosives which are to burst them into fragments and scatter death and destruction round about is not done till after they are shipped to their destination, and not till just before they are used.

The small conical shot for the hand rifles are made of lead by machinery. The lead is forced by powerful hydraulic pressure through a die of the right size, and comes shooting out in a most singular manner. It is then cut up and pressed in shape and otherwise worked by complicated machinery made expressly for the purpose. The only round shot or bullets made in the establishment are lead balls for scrapnel, hundreds of them being placed in a metal vessel, which conveys them from the gun to where execution is to be done. I saw scores of these metal cases, some six inches through and twelve inches long, being filled with the leaden balls.

There are many large rooms filled with intricate and expensive machinery; one room of this kind is the largest I ever saw. I estimated it to be nearly a thousand feet in length by four hundred or five hundred feet in breadth, having five hundred lathes, slotting machines, etc., etc. This is indeed a busy room, and contains millions of dollars' worth of machinery. Other shops are very large, and the aggregate of machinery of different kinds is something immense.

There are brass as well as iron foundries for casting the many forms of articles in brass. The brass is melted in crucibles. The finishing of the brass articles is done in a department by itself.

The preparing of the cartridges is done in a series of buildings put up separate from the others, and visitors are not allowed to enter them. Even the employees who work in them are required to change their clothes and don an arsenal suit before they can enter the cartridge buildings. Every possible precaution is taken to prevent accidents. The best of chemists are employed in testing the chemicals for forming the explosives to be used in the work of death.

In the various parts of the grounds are captured cannon which have been taken in the various wars in which the nation has been engaged—some taken from the Chinese, some from the Indians, some from the Russians, and some from other nations. These are kept as mementos of the nation's prowess, though some of the pieces are of brass, or bronze, weighing many tons, and of great value. Here also rests the large fifty-ton gun which burst on the steamer "Thunderer" in the Crimean war, by which some twenty persons were killed. It was a great mystery what caused the bursting, whether from a flaw in the metal or because two charges had been inserted without firing. Hundreds of experiments were made with its companion gun, firing it with such rapidity as to cause the metal to be almost hot

enough to set the powder on fire; then by a double charge of powder and double shot the second was also burst. So it was settled that the first gun burst from overloading. The broken guns lie side by side—a sad confession of the fallibility of even great guns. Here are also lying the six Parrott guns which the English government contracted for with Ericsson several years ago. Much sport was made in this country by the war department buying such guns. Ericsson sold them by weight, and he put in about three times as much metal as was necessary. They have never been used, and probably never will be.

I could not help thinking, while looking over this vast establishment, what a sad commentary it is upon Christianity and its peaceful teachings. Here the first Christian nation in the world has expended hundreds of millions of dollars, and is employing thousands of men constantly, to construct the most ingenious implements and inventions for destroying human life—the lives of men, too, who never did aught themselves to wrong the British government or people. Premiums are offered for those who can invent guns and other apparatus that will destroy the greatest number of creatures bearing God's image, and brother Christians at that. This killing and maiming has been kept up century after century since Christianity became a power. Although it boasts the highest civilization the world has known, its proudest achievement seems to be to kill the greatest number of human beings in a given time. I remarked that Christianity claimed to be a peaceful religion, but that it had proved itself to be more bloody, to provoke more hate, to take more life, than all the other religions among men. In spreading peace over the world Christianity has proved a failure. If war is ever done away with, and the nations study peace instead of war, Rationalism will have to effect it; Christianity will have to give way and a better religion take its place.

After seeing the Arsenal to our hearts' content, we called upon Mr. and Mrs. Martin, of Woolwich, a most pleasant, genial, and agreeable pair of Freethinkers. We stopped and took tea with them and had a very interesting visit. It is seldom one meets more agreeable people. Here I eat the first shrimps I ever tasted. For those who do not know any more about shrimps than I did, I will say they are a small fish somewhat in the shape of a lobster or crab, but about an inch and a quarter long. They are boiled, and usually skinned before being eaten, but it is a slow, tedious work, something like skinning beechnuts. They are sweet and palatable, and are quite a favorite here, where oysters are scarce and dear.

After this we crossed over the river to extensive pleasure gardens on the north side—a place of great resort. It is without the city limits, not subject to the ordinances of the city. People meet in great numbers there to enjoy music, dancing, and to partake of fluid refreshments, etc. Here we saw some thirty English girls from one of the interior counties busily braiding hats and bonnets of beautiful bleached straw. All parts of the processes were being represented, and some sales effected. The groves, shaded walks, and promenade grounds of the place are pleasant and extensive.

On another day I went with Mr. H. R. Smith to Epping Forest, eight or ten miles northeast of the city. The wood extends some ten or twelve miles north and south, and one or two east and west, and is a veritable forest. For centuries the public have had a sort of ownership in it, though it was virtually the property of the lord of the manor. It being a long time a sort of public property, and not of as much value as it has become of late years, many persons who owned land adjoining with impunity made depredations upon it by moving their fences upon it and taking ten, twenty, or fifty acres, according to their greediness and dishonesty. At first this sort of stealing attracted but little attention, and if the thieves retained peaceful possession for twenty years, then it became bonafidely theirs. In this way hundreds upon hundreds of acres were taken from the forest, and ultimately became private property. But at length, when the land became more valuable and the stealing became too open and extensive, serious objections were raised against this wholesale robbery, and many suits were commenced against those who had thus moved their fences upon the forest, and those who had not had it in possession twenty years were compelled to give it up, with whatever improvements they had made upon it. The government took it in hand and bought the forest of the lord who had a claim upon it, and devoted it to the people for a perpetual place for public resort, excursions, amusements, picnics, etc.; for school children, Sunday-school children, grown people, and whoever wish to go there. A hotel is kept at the edge of the forest, with a variety of accommodations for sports, such as swings and flying-horses. A railroad runs direct to the forest, and great numbers flock out there during warm weather for a day's amusement. Those who wish to walk through the woods have ample room to indulge in that direction, while those who wish to ride on horseback or in carriages have facilities to do so. The ground is level, and the surroundings are pleasant. The day we were there some two hundred and fifty ballet-girls and their dressers and attendants were out for a day's pleasure. We took dinner with them; and though they were lively and musical, they behaved very modestly and decorously.

On one day I made a trip per steamer down the river Thames, some sixty miles, to Sheerness at its mouth. It was a pleasant excursion, giving me an opportunity to see the towns that dot the river's banks all the way, and to view the vast amount of shipping constantly traversing its waters. There is no river in the world over which one half so much of the produce of the world, the wealth of nations, and the various articles of trade and commerce passes back and forth as on the Thames. One of the petulant kings of England once threatened the lord mayor of London to remove his court from London, to which the mayor replied, "Your Majesty may move your court wherever you please, but you cannot remove our river Thames." But as rich as it is in its burden of the world's wealth, one cannot help thinking what a foul stream it is, carrying the sewage of 4,000,000 people.

At London Bridge the river does not seem to be more than six or eight hundred feet in width, but it soon grows wider. At twenty miles down it is a mile wide, and it continues to grow wider until at Sheerness its width is nearly five miles. Hundreds of crafts, from the stately ocean steamer or the full-rigged ships to the small-sized sloops, are passing to and fro on its surface. Steam tug-boats are busily employed at towing up heavily laden sailing vessels, and when the freight is changed are ready to tow them back again. The amount of life and activity constantly being displayed on the Thames can hardly be realized by those who have not witnessed it. At different points are anchored the old men-of-war and three-deckers which half a century ago were the great dependence of Great Britain in maintaining her supremacy over the waves; but now iron and steam have superseded them, and they are set aside as training-schools for candidates for seamen and the navy—the indexes of the changing system of ocean warfare.

The banks of the lower Thames are not elevated; much of the way the country seems level and flat, but for perhaps half the distance a low range of cultivated hills loom up and bound the horizon some five miles away on either side.

Among the towns upon its banks are first Greenwich, then Woolwich, Rosherville, Gravesend, South End, and Sheerness, with some others whose names I have forgotten. At Sheerness the government has a naval station, where naval stores are kept, docks for the construction of war steamers, etc. The pier, however, was a quarter of a mile in length, and as the little steamer on which we made the passage stopped but fifteen minutes, no time was afforded to look into the merits of the town. At Gravesend a regatta was out, and some kind of row was on hand, but nothing of much importance. The docks are extensive, and must be to accommodate such an amount of shipping as comes to this port. New docks of the very best description have been constructed on a branch or extended slip on the north bank, and are capable of receiving great numbers of the largest vessels. The docks are of stone and will last for a thousand years.

I should have told you sooner than this that on the 2nd inst. Mr. Bridges left for the continent, to go over much the ground I did last year, while I remain here, and attend the conference when it comes off, see what sights I can, etc. I of course do not care to go over again the ground I did last year, while Mr. Bridges cannot afford to omit it. We will join again on the steamer, which is to take us from Italy to Athens, Constantinople, etc., when we will undoubtedly remain together the balance of the tour.

A TRIP TO BRIGHTON.

One pleasant morning I took the southern train to Brighton, one of the most pleasant watering places in the world. It lies on the English Channel, some sixty miles south of the city. The country along the line is of good quality, and farming seems successfully conducted. Brighton is a very pleasant, well-built town, situated on rather high ground and descending gradually toward the channel. It is evidently a town of fashionable resort for those who have a plenty of money. The town fronts on the Channel for nearly two miles, and the buildings are of an excellent character, tall and imposing. A large proportion of them are hotels, to accommodate the numerous visitors who resort here for six or eight months in the year. The winter season is said to be as good or better than the summer. This is the south part of England, and has a milder and decidedly pleasanter climate than many other portions. There are twice the number of pleasant days in Brighton in the course of the year there are in London, with but a small share of its fogs and mists. Many merchants who do business in London live in Brighton, and go up on a fast train in the morning and return in the evening—a pretty good distance to go every day to and from business. For this reason Brighton may be considered a suburb of London.

I noticed that one or two of the hotels are seven or eight stories high. Many of the buildings in Brighton have fronts for bow and projecting windows, with innumerable verandas, which give them a beautiful appearance. The sign, "Apartments to let," hangs out from many houses, showing that more people can still be accommodated.

The "Front" along by the sea, or the esplanade, is a beautiful place for promenading and driving, and it seems to be well improved; numerous gay equipages were out, making the best of a sunny day. I saw many hand-carriages, in which invalids and elderly females are drawn about by men, usually pretty well advanced in life. They are much longer and stronger than children's carriages. This mode of riding in public places is far more common in Europe than in America. Many persons were in bathing, apparently enjoying the sport, though as there is so little warm sun here the water must be rather cool. Hundreds of ladies and others were sitting on the beach, watching the bathers and taking the sea air. The ladies generally had some crotchet work or something of the kind in hand, showing themselves very industrious. Probably a hundred small row-boats and pleasure yachts were out upon the water, occupied by those who prefer a row or a sail. By the nets being abundant along the shore, considerable fishing would seem to be done here. At the east end of the town is an extended pier, on piles and chains, reaching out over thirteen hundred feet. It is wide enough for a double carriage-way, and at the end is eighty feet wide. Many resort here to lounge, gossip, take the sea air, and amuse themselves at low tide by throwing pennies in the water to see the urchins—"Jacks in the water"—which abound here, picking them up. The scramble is great, and it is sport, for those who have nothing else to do, to witness the scramble. The pugilist, Tom Sayers, who whipped John Heenan, lived here while a boy; he was a noted Jack in the water, and was athletic enough to get his full share of the pennies. He was afterwards a bricklayer, previous to his engaging in the rough sports of the fistic ring. The pier stands on four clumps of piles, 258 feet apart, driven into the solid chalk, which is the foundation here, and on them are towers of cast iron reaching to twenty-five feet above the platform, sustaining a roadway hung on chains by upright rods. This pier was begun in 1822 and cost $150,000, and perhaps $25,000 has been since expended upon it to repair the damages it has received from the ocean. The pier at the west end is more modern, and of course finer. This was constructed fifteen years ago. It has but about half the length of the east pier, but is much wider. It is constructed upon a foundation of iron piles screwed into the chalky bed of the sea, and upon them are based iron columns, firmly braced and tied together, which bear longitudinal girders of wrought iron, supporting the roadway, which is constructed of planking, covered with asphalte. The grand entrance from the esplanade is 265 feet wide, with ornamented gates and toll-houses; and beyond is an abutment 290 feet long and 140 feet wide, from which a broad flight of steps, and side-inclines for bath chairs and other wheeled vehicles, leads to the main portion of the pier, a promenade 560 long and 56 wide, with octagonal rooms and flat roofs reached by spiral stair-cases at regular intervals. The pier end toward the sea is 316 feet long and 140 feet wide, and is supplied with weather-screens and roofed seats, with glass on the back, so that the prospect is not impeded, while gusts of wind and the heat of the sun are guarded against. Beneath the pier-head are landing-places for passengers to and from steamers which call. Two thousand people have been on the pier at a time, and ten thousand have visited it in a single day. The admission is two pence. The band plays here every day. An object of interest on the pier is the small cannon fired exactly at noon by the action of the sun's rays, concentrated by a sun-glass. The west end of the town has become the most fashionable, and as a matter of course is far more visited than the old one at the east end.

[TO BE CONTINUED.]

Those who Kick Against the Inevitable.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Please say in this week's TRUTH SEEKER that the fourth annual congress of the New England Anti-Death League meets in Science Hall, 712 Washington street, Boston, Mass., Sunday and Monday, Oct. 23d and 24th, day and evening. J. H. Swain, Prof. A. P. Barnes, J. M. L. Babcock, C. M. A. Twichell, E. H. Heywood, P. A. Field, the spirit of President Garfield, and other citizens of the air and the earth are cordially invited to speak. Yours truly,

Princeton, Mass., Oct 10th. E. H. H.

Mr. Green's Whereabouts.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Please say to your readers that for the next month I will lecture and form Liberal Leagues in Michigan, Indiana, and Illinois, and obtain subscribers for Liberal papers. I can be addressed care of Willie E. Green, Otisco, Mich. H. L. GREEN.

IT costs but half a dollar for THE TRUTH SEEKER to a new subscriber for three months.

Communications.

The Political Aspect.

To the Editor of The Truth Seeker, *Sir:* In your issue of August 20th appears an article under the above caption, written by Moses Hull, to which I would reply. I hold that no possible good can grow out of political or religious discussion unless we can impart and receive information founded strictly upon fact. The plain truth in most cases, and particularly when applied to the science of finance, tends to cement the people together and to mutual improvement, while distorted and unreliable statements produce the opposit effect, often stirring up bitter enmity and deluding the masses.

The Greenback party, and those who hold opposit views, hav food enough for discusssion in the financial history of the last decade without either party resorting to misrepresentation. Let us try, therefore, to unite upon the real issues rather than be divided upon imaginary ones.

Mr. Hull says, "When the Greenbackers commenced their agitation the Republicans had contracted the amount of money in circulation to about five dollars per capita." Now as this statement is the foundation upon which many of his most important grievances are based, let us see whether he is building upon the solid rock of truth or the unreliable quicksands of imagination.

Never for a single day during the last quarter of a century could Mr. Hull make the above statement good; the paper money alone in circulation in the United States has never fallen to five dollars per capita during the last twenty-five years.

In controversion of his statement I glean the following statistics from the official report of the comptroller of the currency for 1880, page 41, part first:

Date.	Population of U. S. by millions.	Aggregate currency in circulation, National bank and U. S.	National ba'k currency in circulation, including g'ld notes.	Currency per capita.
Aug. 31, 1865	35	$635 515 574	$176 213 955	$18
July 1, 1866	35	750 820 228	298 588 419	21
" 1867	36	709 076 860	299 846 206	19
" 1868	36	687 504 279	299 747 569	19
" 1869	37	689 973.135	299 629 322	18
" 1870	38	695 779.791	299 904 029	18
" 1871	39	702 403 847	306 307 672	18
" 1872	40	726 826.109	328 465 431	18
" 1873	41	748 947 167	344 582 812	18
" 1874	42	777 874 367	350 848 236	18
" 1875	44	782 591 165	354 128 250	17
" 1876	45	762 523 690	346 479 756	16
" 1877	46	714 064 358	321 595 606	15
" 1878	47	689 443 922	321 672 505	14
" 1879	49	686 642 884	323 791 674	14
" 1880	50	704 804 006	342 387 336	14
" 1881	50	697 757 809	343 831 107	13

The above statement shows that the paper money alone in circulation has at no time during the last sixteen years fallen to $13 per capita, while the greatest inflation during that period was $21 per capita, which constituted almost the entire money circulating, as no coin worth mentioning was passed among the people until after the passage of the resumption act.

Now it is fair, however, to estimate the amount of specie doing monetary service at $250,000,000, or five dollars per capita, making the total available money of the United States over eighteen dollars per capita.

Again, Mr. Hull says: "But does not friend Lamb know that more than half of all our superabundant money is national bank money? . . . Does he know that they hav more money out now than they hav bonds deposited to redeem? Does he know that these same banks could at any time, on ten days' notice, by a concerted action, withdraw their own seven dollars per capita of money, now circulating among the people? And does he know that that would bring immediate financial ruin? Is he willing to put the welfare of this whole country into the hands of a corporation whose interest it is to bring ruin to the masses and thereby enrich themselvs?" I think Mr. Lamb or no other person can know these statements to be correct. It is not true that more than one-half of all our superabundent money is national bank money, and this statement cannot be made good by Mr. Hull until the Greenbackers drive all the gold and silver coin out of the United States, amounting to more than one-third of the entire money in the country.

It is not true that the national banks hav more money outstanding than they hav bonds deposited to redeem, and this never has been the case since the organization of the national system.

The strong insinuation in the above that the security of the national bank currency has been impaired by the surrender of a part of their bonds is mischievous and tending to mislead the people. The facts are that in every case where the government has taken up the bonds owned by a national bank, and held for circulation, they hav been replaced by other bonds bearing a less rate of interest, or if sold the proceeds are paid over to the bank only so fast as their currency is surrendered to the government, always holding in reserve at least one hundred and ten dollars collateral to every hundred dollars of bank circulation.

Again I refer to the comptroller's report for 1880, page 30, part 1:

Date.	U.S.b'nds held for circulation by the gov- for the banks.	U.S.b'nds held for other purposes.	Grand total.
July 1. 1865	$235 959 100	$155 785 750	$391 744 850
" 1866	327 310 350	121 152 950	448 463 300
" 1867	340 607 500	84 002 650	424 610 150
" 1868	341 495 900	80 922 500	422 418 400
" 1869	342 851 600	55 102 000	397 953 600
" 1870	342 278 550	43 980 600	386 259 150
" 1871	359 885 550	39 450 800	399 336 350
" 1872	380 440 700	31 868 200	412 308 900
" 1873	390 410 550	25 724 400	416 134 950
" 1874	391 171 200	25 347 100	416 518 300
" 1875	376 314 500	26 900 200	403 214 700
" 1876	341 394 750	45 170 300	386 565 050
" 1877	338 713 600	47 315 050	385 028 650
" 1878	349 546 400	68 850 900	418 397 300
" 1879	354 254 600	76 603 520	430 858 120
" 1880	361 652 050	42 831 300	404 483 350
Nov. 1. 1881	359 748 950	43 620 400	403 300 350

It is not true that the national banks could at any time, on ten days' notice, by a concerted action, withdraw their whole circulation. Not even one bank among the two thousand now in existence could do anything of the kind within so short a period. In almost every instance, when a national bank has attempted to call in their circulating notes, it has taken years to accomplish that object. It is not true that such concert of action on the part of the banks (if possible) would enrich them while it ruined the masses. When the masses are financially ruined the banks quickly fall in their wake; deposits are withdrawn, bills discounted fail, and the banks are impoverished, but never enriched.

There are now in existence over two thousand national banks, scattered over the whole country, located in almost every state, county, and city in the union; they are controled by over fifteen thousand directors, of every political and religious stripe; their stockholders are much more numerous, and are found largely among our poor and middle classes. Thousands of the national bank shareholders will truthfully testify that their bank stock is by no means among their best paying investments; that they subscribed originally for the stock in many cases to improve the general business of the country and to accommodate the people in the town where the bank is located. Thousands of such shareholders and directors will also say that there can be no pecuniary advantage to them to engage in any conspiracy tending to financially ruin the masses. The bugbear cry of the inflation orators that some day the national banks will, by a concerted action, try to pull down the temple, Samson-like, upon their own heads, is simply ridiculous. The bankers, as a class, are neither knaves nor fools; they could not do such a silly suicidal act if they would, and they would not if they could.

The claim made by Mr. Hull that the Greenback party has restored financial prosperity to our country is about on a par with the claims of the orthodox churches that they liberated the slaves. During the early days of antislavery agitation, when such pioneers as Gerritt Smith, Samuel J. May, Lucy N. Colman, and hundreds of others were publicly mobbed, egged, and burned in effigy, and otherwise insulted by the rabble for daring to raise their voices in opposition to the monstrous crime of human slavery, the church and the clergy, as a unit, in every Southern state, publicly sustained the system, while in the North, if they did not assist the rioters, they failed to giv sympathy and protection to their victims. It is a long story, with which the average reader is well acquainted. At last the slaves were set free, and to-day the orthodox people in every section of the country freely boast that they did it, and nearly every upstart of a young priest in the land is ready to swear that the great sin of American slavery was washed out by the *blood of the Lamb.*

Our great financial troubles began with civil war, and kept even pace with the creation of public debt and an unhealthy expansion of the currency. Contraction or repudiation was the inevitable result of such expansion. *Government debts, like individual ones, must be paid or repudiated.* All conservativ people hav advocated the payment of the public debt as fast as it was practical, while the Greenbackers hav continually demanded an increase of irredeemable currency. The true economists braved all opposition and passed the resumption act, which brought our depreciated, indefinit government promises on a par with gold and strengthened our national credit at home and abroad, while nearly every Greenback orator and inflation writer in the land raised his voice against the bill, demanding its immediate repeal.

While the real economists, headed by John Sherman at the Treasury, were fast paying off the principal of the national debt and every day reducing the rate of interest on the balance, the Greenbackers, led by General Weaver, were haranging the people with wild inflation schemes, which, if carried out, would financially ruin the nation in a twelve-month. And now, after the great evils attending a depreciated currency hav passed away, and prosperity on every hand has been restored to our beloved country through the sound practical financial action of the Republican party, it is amusing to hear the few remnants of the defunct Greenback party raise their voices and exclaim: "We are the great financial reformers who brought order out of chaos; we are the party who strengthened the government credit from its lowest ebb. It was our advocacy of the further inflation of an irredeemable currency which brought our depreciated greenbacks at a parity with gold coin, and we, the few defeated members of the dead Greenback party, deserve all the credit of saving the nation." John W. Truesdell.

Syracuse, N. Y., Aug. 22, 1881.

A Plea for Organization.

To the Editor of The Truth Seeker, *Sir:* Now that all differences between the Liberals of the United States hav been amicably arranged, and the National Liberal League has adopted a standing rule that in the future no one is to be responsible in the least for the opinions of others, and that there is to be no test of fellowship in the League further than that all shall be in favor of the total and complete separation of church and state, we should all go to work in earnest for organization.

In the first place, I think the Liberals of every state should be organized into one body. And I know of no name more appropriate for them to take than the name "Freethinkers." That word, better than any other, will include all classes of Liberals. The Materialists, the Spiritualists, the Free Religionists, and the Liberal Christians can all consistently adopt the name "Freethinkers." It was for that reason that the New York State Association took on that name, and its doing so, I think, has greatly contributed to its success.

And I would like to see every state in the Union, during the present fall or during the winter, form a similar organization, so that during next fall nearly every state may hold a Freethinkers' convention. And then let each of these associations take out charters as auxiliary Liberal Leagues, and be fully represented at the next annual congress, to be held in the city of St. Louis. And here let me giv your readers the "Articles of Association" under which the New York Association has so greatly prospered, and I would recommend it to the consideration of our Liberal friends in other states who desire to organize:

The name of this association shall be "The Freethinkers' Association of the State of New York."

OBJECTS OF THE ASSOCIATION.

First. To stimulate free thought and investigation among the people in relation to their civil, religious, and political rights, and encourage the investigation of questions relating to religion, science, and reform; and to that end sustain Freethought speakers, hold Liberal meetings, and circulate Liberal, scientific and reform papers and periodicals.

Second. To act as an auxiliary to the National Liberal League in its efforts to accomplish the total separation of church and state, and to organize local Liberal Leagues in the counties above named, in accordance with the provisions of the Constitution of the National Liberal League.

THE CREED OF THE SOCIETY.

"Universal mental liberty."

PLATFORM OF PRINCIPLES.

The Platform of Principles is the "Demands of Liberalism," viz:

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a textbook, or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States, or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oaths in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States, and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

MEMBERSHIP.

Any person may become a member of this society by signing these Articles of Association and paying twenty-five cents.

THE OFFICERS.

The officers shall be a President, one Vice-President from each county, a Recording Secretary, a Corresponding Secretary, and a Treasurer; also an Executiv Committee of seven, who shall hav the general supervision of the Association. The duties of the officers shall be those usually pertaining to these positions with the additional duties hereinafter mentioned.

The Vice-President of each county shall, immediately after his election, appoint two other persons of the county to act with him, and the three shall be the Freethought and Liberal League Committee of the county, the Vice-President to be the chairman, and it shall be his duty to notify the Corresponding

Secretary of this Association who his associates are when they are appointed. The duty of these county committees shall be to carry out the objects of this Association, and also to co-operate with the National Liberal League in all practical ways.

ELECTION OF OFFICERS.

The officers of this Association shall be elected annually, and shall hold their positions until their successors are elected. The President shall hav power to fill vacancies.

AMENDMENTS.

These articles may be amended at any regular meeting of the Association by a two-thirds vote of all members present.

MEETINGS—WHEN HELD.

The annual meeting and all other meetings of this Association shall be at such times and places as the Executiv Committee shall direct.

Friends, everywhere, now, while we are stimulated by the wise and liberal action of the late Congress of the National Liberal Leage held in Chicago, let us in every neighborhood and vicinity go to work and organize auxiliary Liberal Leagues. And let us resuscitate and set to work all the auxiliaries that hav been inactiv and dormant for years past. And every one who has a dollar to spare for the Liberal movement should at once send it to Courtlandt Palmer, of New York city, the Treasurer of the National Liberal League. As Mr. Wakeman said at the Congress, every hatchet has now been buried, and let no one of them be dug up only as they are needed to fight the enemies of Freethought and state secularization. This last suggestion can't be too carefully complied with. There will probably be a few so-called Liberals who will not be inclined to be harmonized. Some of them may still desire to keep up the fight; but, friends, if there be any such let them hav the fighting business all to themselvs, and they will soon tire of it. Our time can be much better occupied in organizing for practical work. It has been decreed that before the next annual Congress we hav five hundred *working* auxiliary Liberal Leagues. To bring that about will require money and labor and zeal in the cause. If we are to hav any strife, let it be one among the several states as to which shall do the most in the work of organization according to its population.

H. L. GREEN.

P. S.—Friends will address me at present at Otsego, Mich. I shall not object to any one sending a stamp or a dollar in his letter.

What I Don't Believe.

PART II.—NO 54.

596. If I am constrained to admit the God of infinite knowledge and truth found it necessary to write a book for the guidance of his offspring in this world, and the books composing the Jewish scriptures make up the volume, I cannot easily admit that he would select a language to write his book in so imperfect as the original Hebrew was—a language made up of consonants without vowels or punctuation points, every letter of which had some four meanings, and was extremely liable to be misunderstood, even by the best judges. Simon, in his "Critical History," says: "It is unquestionable that the greater part of them [the Hebrew letters] are equivocal, and their signification utterly uncertain. Even the most learned Jews doubt everything about their proper meaning." Bishop Marsh uses such language as this: "The Old Testament is the only work which remains in the ancient Hebrew, nor have we anything like a lexicon or glossary composed while it was yet a living language." Another learned Hebraist says: "No two translators would agree in rendering any verb from the Hebrew." The learned Sir Godfrey Higgins said: "I am quite certain I shall be able to show—to prove—that every letter of the Hebrew language has four and probably five meanings;" while Smith, in his Bible Dictionary, says: "The translators are often misled by the similarity of Hebrew words. In very many cases the errors may thus be traced to the similarity of some of the Hebrew letters." Le Clerc, in a similar vein, says: "The learned merely guess at the sense of the Old Testament in an infinity of instances, which produces a prodigious number of discordant interpretations." Father Jerome makes a very similar confession: "When we translate the Hebrew into Latin we are sometimes guided by conjecture." To show to what length this guessing has been carried, a few instances will suffice. In regard to the kind of wood of which Noah is said to have built his ark, numerous different translations were made. One rendered it gopher-wood; another made it cedar; another juniper; another box-wood; another the Persian pine, another ebony. Dr. Geddes affirmed it to be wicker-work, while Dr. Dawson contended for bulrushes daubed with slime. Cooper says: "Up to the fifth century the Hebrew language was utterly destitute of any method of punctuation, as well as void of vowels—a mere mass of words without order or system. To ascertain the true signification was next to impossible." He further quoted the learned Du Pin to this effect: "The Hebrew alphabet is composed of twenty-two letters, as well as those of the Samaritans. But besides these letters, none of which is at present a vowel, and by consequence they cannot determine the pronunciation, the Hebrews have invented points, which, being put under the letters, serve instead of vowels. These vowel-points serve not only to fix pronunciation, but also give the signification of a word, because the word being differently pointed signifies things wholly different." All these things being so, I cannot believe that a God of all knowledge and truth would in the first place get up such an imperfect language to use himself or for others to use, or adopt it if others had gotten it up, for the purpose of making known his will to the children of men. There is quite too much imperfection about it for me to believe that the God of strict accuracy had aught to do with it.

597. There is much that is very impossible and hard to believe in the Jewish story. I cannot think it true that in the lifetime of one individual, Shem, who lived two hundred years after the birth of Abraham, the earth should progress from an uninhabited condition to the founding and peopling of nations like Egypt, India, Persia, China, Chaldea, etc. When Abraham is said to have gone down into Egypt he found a populous nation, with cities, a king, and staple government; the pyramids were then built, the obelisks were undoubtedly erected, and the country had reached a profuse population, and a high state of civilization, and the other countries named had done the same; but it is very improbable that this could all have taken place, from the very beginning, in the lifetime of Shem, nor even in nine generations, which is the number the story gives, could all these things have occurred. Populous nations and civilizations in different parts of the earth could not have been built up in that short space of time; nor could the races and colors of mankind, starting from three persons, have become so diverse and distinct as they now are, and as they must have been in Abraham's time. According to the hieroglyphics and inscriptions on the ancient Egyptian temples and monuments the Ethiopians were as marked in color then as now. It is impossible that this could have occurred in the lifetime of one man or in nine generations. There is certainly some mistake in the story.

598. It is again very hard to believe that in the comparatively short time that Jacob and his descendants remained in Egypt—215 years—they could have increased from seventy persons to between 2,000,000 and 3,000,000 persons, which is the number they must have reached in order to have turned out 600,000 warriors, as the Bible story states. Such an increase in population would surpass anything ever known in the world, necessitating, as has been estimated, that every woman should be the mother of forty children, and that none should die before rearing a family of the same size. The thing is utterly impossible, and would have been though their stay in Egypt had been twice, three times, or four times as long as the period named. The story must be untrue. Rabbits or rats could scarcely have increased so rapidly.

599. It is impossible that a people numbering two or three millions, including men, women, and children, and their cattle, provisions, and luggage, could have been so handled as to have been marched out of a long, narrow country like Egypt in the space of one day's time. A like moving of such a body of people was never known in the history of man.

600. Of course I cannot believe that the Red Sea opened its waters for the 3,000,000 of the children and their cattle to pass through, standing like a wall on either side of the passing multitude, leaving a dry roadway for the people to walk upon, and as soon as the sons of Jacob had passed by rushed back and overwhelmed the Egyptians, drowning every man of them and every horse upon which they rode. This story is too remarkable; the events described are too improbable, too much in opposition to the experience of mankind, for me to believe they ever occurred. Of the same nature is the account of the parting of the Jordan, when after their wanderings in the desert for forty years the river kindly opened, the water damming up on the upper side to let the vast concourse of people pass safely over. It is much easier to tell such stories a thousand years after the time when it is claimed the events occurred than for them to be true. It will require for me better proof that such things took place than the unsupported story of an anonymous writer of whom no one knows anything. Of course many believe such stories very easily, but it only proves their credulity extremely large.

601. I cannot believe that a diminutive mountainous country like Judea, a hundred and forty miles in length, with less than an average width of forty miles, should from a semi-savage condition advance during the reign of a father and son so as to become a powerful nation with immense revenues and a large army, able to place 1,570,000 warriors in the field, with such an accumulation of national wealth that a single building—their temple—should cost $248,000,000, which is the estimated value of the 8,000 talents of gold, and the 17,000 talents of silver said to have been used on that one moderate-sized building one hundred and ten feet in length and thirty-six in width, David claimed to have provided for the purpose 1,000,000 talents of gold, and 1,000,000 talents of silver, equal to $4,300,000,000, a third more than the national debt of the United States, while the entire domain in which this immense revenue was raised is but a little larger than the small state of Delaware. This story is too preposterous, too unlike the experience of mankind, to be worthy of belief.

602. I cannot think that a people occupying so small a country could engage in civil war and turn out such immense armies that one side could sustain a loss of 500,000 men on a single day and in a single battle. The like was never heard of in any other country, and it is very clear that such a small sterile country could not sustain such armies. The story cannot be true.

603. I cannot think that a country lying at the eastern end of the Mediterranean Sea, within two days' sail of the principal cities of Greece, at that time one of the most intelligent countries in the world, should abound in such wealth and magnificence, be able to raise such armies, amass such revenues, and erect such a temple, and the other nations of the world know nothing about it. Although it is claimed that the fame of Solomon spread all over the world, and that the people from all the kings of the earth which had heard of his wisdom came to him, still not a historian of India, Persia, Chaldea, Egypt, Greece, or Rome knew anything of it, or had a word to say about it. Through Herodotus, the greatest individual of his time, three times visited Syria, of which Palestine formed a part, he knew nothing of the glory of Jerusalem, nothing of the magnificence of Solomon, nothing of that wonderful temple, nothing of the immense armies of the Jews, and nothing of their great revenues and wealth. This is a pretty strong proof that they did not exist. Neither did Homer know of such a people; neither did Solon, though a great traveler; neither did Xenophon, Borosus, Sanchoniathon, Manitheo, Diodorus, Strabo, nor any of the historians of other countries. Had such a wealthy, magnificent people dwelt on the eastern end of the Mediterranean, within a short distance of their country, it is most singular that none of the historians named, who lived contemporaneously, should know nothing of such a people and have not a word to say of them. All the world has in reference to the wonderful stories of Jewish people is what some unknown person, hundreds of years afterward, saw fit to state. Those can believe it who choose to.

A Fool in His Folly.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A little snipe by the name of Kellerman, pastor of the first Methodist Episcopal church in this city, got off the following delicious absurdities on the occasion of President Garfield's funeral. He said the prayers offered up for the late President's recovery were not without effect, because Garfield got better several times. It seems a fair inference that if our praying Christians had worked a little harder, or if the Infidels and nothingarians had only taken hold and helped to turn the crank, Garfield might hav pulled through altogether. This is an application of Prof. Tyndall's celebrated "prayer-guage" idea, which, I am sure, though the subject is a sad one, would amuse that distinguished scientist immensely.

Kellerman also said that the Lord had answered our prayers by making Garfield's death a blessing in sundry ways. One of these ways was as a rebuke to Infidelity. Bob Ingersoll had been getting a hearing. But when this eminent Christian lay dying, no one turned to Bob Ingersoll for comfort.

Now to begin at the beginning, it is well known that the sect to which Mr. Garfield at one time belonged has always been considered on the extreme verge of Christianity. The so-called Disciples, or Campbellites, hav no creed. They are only a society of moralists, who regard Jesus of Nazareth as their founder, and immersion as a form of initiation which he established, and which, therefore, they do not feel at liberty to dispense with, though it is clearly more suited to Palestine than America. There is nothing in their customs incompatible with Arianism, Socinianism, or Universalism. They utterly reject the doctrin of original sin, which is regarded by both Catholics and evangelicals as the true cornerstone of Christianity. The chief cause of their success in this unbelieving age is that they combine simple Deism with a slender appearance of reverence for Jesus and the Bible.

But besides this, it is very doubtful if Garfield died a Campbellite. During his long illness, though conscious to the last, he never received the communion, never had any professor of religion pray with him, never is known to hav prayed for himself, made no allusion to religion, and manifested no particle of interest in the prayers which millions were offering for him. These are facts. The true explanation is unknown, but the current one is that Garfield and his wife, like thousands of reflecting people, had reconsidered their views during the last ten years, and were not, when he was shot, to be reckoned Christians in any sense of the word.

It is funny, too, that while harping so much on the doubtful Christianity of Garfield, none of them hav anything to say about the unquestionable Christianity of his murderer. Garfield perhaps was not a Christian, but there can be no doubt that Guiteau was. There was nothing vague about his doctrin; he had satisfied the most orthodox societies. Since he shot Garfield a clergyman has uncharitably called him a hypocrit. But I don't believe he was one. Hypocrits don't throw away their own lives to kill men who never injured them. Fanatical, bigoted Christians like Ravillac, Guiteau, and Damiens often do. Guiteau seems likely to die as game as Damiens. True, he does not fancy being roughly seized by a mob, but to be hanged according to law was what he expected, and he is sustained under the prospect by unshaken faith.

Guiteau, like many Christians of small caliber and large ambition, wanted to meet Bob Ingersoll in debate. Of course, Bob had other things to do than meet him. But they met at last. When Garfield lay bleeding and prostrate on the floor of the Baltimore and Ohio railroad station, and the assassin who had fired two shots was about to discharge a third, a man, not near enough to arrest the murderer's hand, prevented him from finishing the deed by throwing himself between them. That man was Col. Robert G. Ingersoll, the same whose well-known abhorrence of bloodshed has led some abject Christian libelers to insinuate that he was a coward. It strikes me that Bob did quite as much as Jesus ever did for Garfield.

C. L. JAMES.

Eau Claire, Wis.

Letters from Friends.

SAN JOSE, CAL., Oct. 3, 1881.

EDITOR TRUTH SEEKER: Inclosed find draft for $10—$3 of it to lengthen my subscription to January 1st, $2 of it for pamphlets, $2 of it and my love to dear sister Elmina (remember, there is only one Elmina), $2 of it and my love lso to good Mrs. Chase (blessed woman) for the *Physiologist* for one year, and the other dollar is yourself to pay for the trouble I make you. I hope brother Liberals will be prompt paying subscriptions and help the office all they can by ordering books and tracts for distribution. I tender my best wishes for your success.

SAMOS PARSONS.

CENTRAL CITY, COL., Sept. 25, 1881.

O THE EDITOR OF THE TRUTH SEEKER: Inclosed you will find stamps to the amount of $2, for which please send me THE TRUTH SEEKER. I hav been without it for two whole weeks, and I must confess that I feel lost without it. There is a something about it that causes me to watch anxiously for every number, and, like Rachel of old, "would not be comforted because it is not."

I am not situated where I can hav access to all the books necessary to learn of many things I should like to in order to meet our adversaries as I should wish. Will some one of your readers versed in or having access to the histories of Egypt, Persia, Rome, and Greece please inform me if in either of them there is any mention of Solomon's temple? I hav made the assertion that there never was such a building as Solomon's temple, and advanced in proof that in the histories of the above nations no mention is made of such an edifice. Had it existed, and of such dimensions and magnificence, the people of these countries, merchants and others traveling to and fro, would hav made some mention of it, and, it being such a wonderful structure, it would hav certainly received some notice in their history. Does the Persian history ever mention anything regarding the Jewish captivity, the destruction or conquest of Jerusalem, and destruction of its building or temple? Am I correct in asserting that Matthew, Mark, Luke, and John are not Hebrew or Jewish names? If not, is it not singular that the names of the four leading books of the New Testament—the four evangelists, of reported Jewish origin, and having reference to the Hebrew people almost entirely, should be under the necessity of going outside of their own people to obtain suitable names for their books, or rather that God had to go outside of the Jewish people to get names suitable for leaders for his books? Also are not all Christians that expect to go to heaven loafers and bummers, and carry more assurance than a ward politician to ask God to take them to heaven and board and clothe them through all eternity for the contemptibly small amount most of them ever advanced toward the expenses of their keeping? If the majority of them would not hav to beat their way from the first week, I am mistaken in my estimate of the outfit generally.

How about the efficacy of prayer now? Should not thinking men connected with th Christian churches become satisfied on the point of prayers? If ever people offered up fervent prayers, the friends of James A. Garfield did. With such a test case as that must hav been, I think all should be satisfied that God has nothing to do with either presidents or paupers. What nature fails in, God has no business with. Truly yours, D. D. LAKE.

CHENEY, WASH. TER., Sept. 20, 1881.

DEAR TRUTH SEEKER: I send you post-office order for $10.80—$5.80 for books, and $5 from D. C. Lewis for around-the-world fund. Cheney is a new and beautifully situated town, on the N. P. R. R. line, started just a year ago, and has now nearly five hundred inhabitants. A mill, academy, furniture factory, and large stores are here, not the least being my millinery store. There is a Methodist church here, and a Catholic and Congregationalist are being erected. I would rather see a Liberal hall than these temples of superstition, which some half-way Liberals are helping along. They will not take THE TRUTH SEEKER, as it is too radical. I hav induced many to read it by showing how much space was given to a Christian argument. Dr. J. L. York missed a good field on his late lecturing tour through eastern Washington Territory and Oregon in not coming to the two wonderfully thriving towns on the frontier—Cheney and Spokan Falls. I think my letters to him miscarried.

Our local paper is rather Liberally inclined. I got a notice of Mr. Bennett's trip around the world, with price of book, published, and this week Isaac Paden's synopsis of Ingersoll's and Black's argument. I hear the Methodists are grumbling considerably about it. They prefer abuse to argument.

Mrs. Duniway, lecturer and canvasser, organized the Woman's Suffrage Association here in July. She toadies to the church and popularity too much, but is sound and unanswerable on equal rights. She has done great good by her paper and lectures. Her enemies complain of her combativness, forgetting their constant taunts make her so. The Fourth of July Committee, ashamed to sign their names, published a malignant and abusiv complaint containing three falsehoods three weeks after she had gone home to Rutland. I got twenty of the best citizens to sign a protest against it, so that the spiteful complaint of two or three male opponents of equal rights should not pass for the sentiment of intelligent Cheney.

We Liberals ought to help poor Mrs. Churchill, West Richfield, Ohio, who has lain nine years with spinal disease, and has now a chance of probable cure if only means to pay a skilful doctor can be got. I shall try to sell her pretty badge. Please send me some show-bills, that I may act as agent.

Ever yours, ANNIE EVEREST.

NORD, CAL., Sept. 18, 1881.

MR. EDITOR: It is not often that I ask for some space in THE TRUTH SEEKER, but as you are the radical Liberal's best friend I must intrude on your kindness to demonstrate a few facts, therefore you need not expect any rhetoric. Nord, the burg which I call my present home, is a town in Sacramento valley. Its female inhabitants, those of the neighborhood included, are all good Christians. There are, however, among the men several Infidels, yet none outspoken but one or two besides myself. The rest of the males, at least all the intelligent ones, are Theists, though a great many of them attend church either for the sake of preventing their wives from falling into hysterics and to preserve the peace at home, or for fear of becoming unpopular with the orthodox religious people. There are, women and children excluded, not a half dozen sincere Christians in this district, so you will be surprised to learn that it requires three divine impostors to prepare that little flock for their hereafter. One of the three usurpers of the name of Christ and dragomans of Jehovah, on whom Mother Nature bestowed a Herculean frame, a great deal of cheek in place of brain, and who prefers idleness to industry, possesses no more conscience than a Neapolitan lazzaroni, and livs mostly on what old, hollow-eyed devotees are begging for him. This lazy and ignorant individual of the Holy Ghost firm declared once last spring that none but the uneducated were unbelievers in the Bible. Yet I am perfectly satisfied that every TRUTH SEEKER reader could astonish that braying ass of the gospel with the proof that they know more about that old fogy book than he ever did or will know. Every Infidel could prove to him and all the rest who are banging the Bible so eagerly, and that without going outside of the Bible, too, that the Pentateuch was written later than the book of Joshua; that Joshua was not written before the tim of Kings; that none of the Old Testament prophecies refers to Christ; that the boy Isaiah speaks of was the exported baby of his king's wife (a very common thing for a priest to know); that the tale of Daniel and the lion's den was not known yet when Ezra and his helpmates compiled the old book, and that it was not written until 175 years before Christ, and so thousands of other things from and about the Bible he has not the faintest idea of. Such are the men who, no matter how often they peep in the Bible, don't even know yet that Genesis givs two different creation stories; that God divided the day from the night after he had mornings and evenings already for several days; made man before and after he got tired from his work; raised vegetables without the light and warmth of the sun, and many other absurdities, declaring us ignoramuses.

I meet but one or two of the average Christians who hav the slightest idea of any contradictions in their beloved New Testament. An imbecil look of their eyes meets me every time I refer to them. Revelations are to them to hear that the child Jesus lived in Egypt as a fugitiv and peacefully in the town of Nazareth at the same time; that Jesus was crucified at the third hour, although he was exposed by Pilate at the sixth; that he was standing in full view of the people at the same hour that he was hanging on the cross; that the woman went to Jesus's sepulcher while it was dark, although the sun was rising; that they wondered to find the stone rolled away, although they saw an angel come down from heaven and roll it away; that Christ ascended into heaven on the day of the resurrection, although he remained on earth forty days longer; and so of many other impossibilities. Such are the class of mankind who recommend us to read the Bible after we hav made a thorough study of it.

Not feeling able to deny s all and every knowledge, they allow us at least a Liberal education, not knowing how, by allowing that much, inferior they place themselvs to us. Our Christian friends, after having together with us passed through school, consider their stored-away public-school or college lumber sufficient for life, while we, instead of relaxing then, keep up our studies through life. Would they become book-worms like the Infidels they would undoubtedly learn that no original history of what is termed Christ's age exists that refers to the Judean tramp, although every other occurrence of that age is minutely bequeathed to mankind. In their giddiness they twaddle of some of their history that knows all about it. Well, is it not strange that they do, and cannot produce it? Jeshu, or Jesus, who was stoned to death and nailed to a tree for sorcery by the Jews about 100 B. C., and who had followers answering to the names of some given in the New Testament, gave the foundation, and Christna and Buddha the model, for the legend of the carpenter-savior.

It would be recommendable to our Christian friends to resume the study of history, and learn that Tacitus, in the year 104 A.D., was the first who mentioned Christianity; that Justin, 150 A.D., was the first who mentioned Christ himself; that Irenæus, 175 A.D., was the first who knew of any gospel; that after a twenty-five years wrangle at the council of Nice, the gospels that the New Testament contains to-day were voted for by debauched bishops, who, with pockets crammed full of gospels, even killed one the other in their rage; and that Emperor Constantine, the wife and child murderer, by the power of the sword established the divinity of Christ. Through study of history they would also learn that their religion "of love" put to death millions of heretics, and killed at least fifty millions of people in the name of their monster God.

Paulinians, Albigenses, and others were massacred by the hundreds of thousands. Torquemada alone burnt at the stake, alive, over 10,000 heretics. Alva killed nearly 100,000 in the Netherlands; 60,000 Huguenots were slain in France in three days. The great and pious Christian, Charlemagne, butchered 8,000 Saxons in a few hours. Half a million witches were stripped naked, fastened to the stake, and roasted alive. The Puritans of New England and the Presbyterians of Scotland enjoyed such diabolical roasting processes just as eagerly as the Roman Catholics. Poor Quaker children were traded by the Puritans for molasses to the Bermudas. The Christian church of to-day, if not prevented by the steady growing power of Infidelity, would be the same persecuting church; yes, they show it plainly, where ever they gain power enough to do so. If mothers must inoculate their children with fabulous tales of the past, they would do better by substituting "Jack the Giant-Killer" for the son of Mary. The former only killed dangerous giants, while the other damns mankind for not believing in his fraudulent missions to everlasting punishment. But, no! their pastor takes good care to hav them perpetuate ignorance and superstition, and to eradicate from the minds of youth every natural and rational idea, and to substitute in lieu the most nonsensical and stupefying metaphysical jargon.

One world at a time, if there is nother after this. Even if I did believe in a future I could not accept the carpenter of Nazareth, feeling assured that God, on my arrival at his heavenly gate, would sing out: "Ha! An Infidel! just walk in, stay near me and make yourself at home. You knew how to take care of yourself without my agency in the other world, and so you will undoubtedly here, while those Christians, who were nothing but trouble to me while on earth by constant praying and begging, are almost torturing me up here, clamoring for their treasures, stored away in heaven, of which I know nothing."

A few words yet to the readers of THE TRUTH SEEKER of this coast.

We hav not many journals in California that are independent enough and that are edited by men who hav moral courage enough to giv us Liberals, and especially us Materialists, a hearing. Those few we do hav, therefore, should be supported by the united force. Among the leading papers of the state, the Sacramento *Record-Union*, before all others, ought to be made the home journal of every Liberal's household. To those who liv in the upper Sacramento valley and surrounding mountains, I must urgently recommend the Butte county *Record*. It is ably-conducted journal, and treats everybody alike. The Infidel is just as welcome to its columns as the Christian. Those who read these lines will do well by assisting such an editor in his efforts, whereas such smeary and cheesy sheets as the San Francisco *Bulletin*, *Call*, and *Chico-Enterprise* ought not receive a farthing from a truth seeker. E. W. FITZNER.

NORWICH, CONN., Oct 1, 1881.

EDITOR OF THE TRUTH SEEKER: It has been a long time since writing you, and I thought you might like to know what that impious Boardman is driving at among the clerical conspirators and medical monopolists of this vicinity.

Our old antagonists—the D. D's. or demon doctors—hav been on their good behavior for some time, and do not interfere with the good works of Infidels so much as they did in the notorious "counter-petition" campaign when they sought to slam the prison doors in the face of a dreaded opponent, hoping to thereby stop the mouth of a troublesome truth seeker. But the pretentious pill-doctors are on the war-path, and are intriguing against us in the matter of medical rights, and I hav been doing all I could to oppose their schemes. In this effort, as in the clerical contest, so far as local action was concerned, I was obliged to meet the brunt of the battle alone. I hardly know which is the source of greatest danger to the welfare of humnity, doctors of drugs or doctors of demonry—the former stupefies the body by deadly doses, the latter stultifies the soul by cankering creeds, while both seek political power in order to force their vile nostrums on the people. From the pious frauds of theological quackery and the learned ignorance of medical orthodoxy, in the language of a clerical cant phrase, "Good Lord, deliver us!"

Cooley's Weekly is getting brave and Liberal, and is doing a good work among people not easily reached by Radical papers. It has admitted my articles on

Spiritualism and medical rights free of charge. In face of the fact that it cost $25.00 per column for a hearing, while repelling the clerical attacks on Bro. Bennett and his friends, the outlook is encouraging.

I inclose circular on medical rights and an article relating to the Niantic camp-meeting, which hav appeared in its columns. Let the good work still go on. BYRON BOARDMAN.

STREATOR, ILL., Oct. 3, 1881.

MR. EDITOR: Inclosed find post-office order for $10 for two shares for the trip around the world, one for P. F. Gray and one for Solomon Werthen. Mr. Werthen would like you to spell his name right, and not put "hel" on the end of it, for he is one of Ingersoll's pupils, and don't believe in it or hades. I am very anxious every week to see Saturday come to get my paper and read the letters from Mr. Bennett's trip around the world. I remain, P. F. GRAY.

NEW YORK, N. Y., Oct. 6, 1881.

MR. EDITOR: Please find $6—$5 for "A Truth Seeker Around the World," and $1 for THE TRUTH SEEKER.

Respectfully, JAMES W. DARE.

BOZEMAN, MON. TER., Sept. 23, 1881.

EDITOR OF THE TRUTH SEEKER: That you may see there are men in this portion of the globe who are not "moss-backs," but alive to the issues of the age, I send you a copy of the Bozeman *Avant-Courier*, containing a review of the Ingersoll-Black Discussion. The article in question is entitled "Christianity on Trial."

I want to inquire, Hav Liberal public speakers no glory in their souls? Tourists visit our wonderland from almost all parts of the civilized world, but none of the aforesaid fall in line. Why not come and see our geysers, do a little duty on the skirmish line, and let us know what they hav to say? They would not alone be amply repaid in sight-seeing, but would meet a host of admiring friends. Of course this suggestion, like Jesus hrist and his figs, is out of season, as the proper time to visit wonderland would the early part of n xt autumn. THOS. BURK.

PRESCOTT, ARIZONA TER., Sept. 24, 1881.

FRIEND EDITOR: You will find inclosed $5—$3 for the paper till July, 1881, and I will leave the $2 that remain with you till your round-the-world history comes out, and then I will send enough to finish paying for it. I will be sure to want it. C. C. GLENN.

GREENWOOD, N. Y., Oct. 4, 1881.

MR. EDITOR: I see that my time is up for the paper. Please find inclosed $3 for another year. I would like to send $5 for the books containing Mr. Bennett's letters describing his trip around the world, but cannot spare it now. Perhaps I will hav it in the turn of the year, and, if do, you will get it.

Truly yours, R. L. ALVORD.

DEADWOOD, DAK. TER., Sept. 30, 1881.

DEAR TRUTH SEEKER: Inclosed find $3, which place to my credit on subscription. We are all pleased with Mr. Bennett's letters. Even the children are getting interested in the paper through those letters. His powers of description are indeed marvelous, and he seems to let no object of interest escape him. I believe the books, illustrated as they will be, and brimful of truth told in a most captivating manner, will be the greatest acquisition to Liberal literature of the century, particularly as they will instruct the young as well as the old. I think the scheme of sending Mr. Bennett abroad was a grand one on the whole, but am afraid that unless many more subscribe to the fund it will be ruinous to his financial interests. Wishing him and the paper every success, and you also, I remain sincerely a truth seeker and a truth lover, D. P. WILLCOX.

OTTAWA, ., Oct. 5, 1881.

MR. EDITOR: Please fi) within ten dollars and a half. Enroll Mr. George Harding of this place as a subscriber to the publication, "Trip Around the World by D. M. Bennett." Five dollars is to be placed to my account for the above publication. The half-dollar is for THE TRUTH SEEKER, which is to be mailed to the address of George Harding for three months.

If all the friends of Liberalism will forward fifty cents to THE TRUTH SEEKER in favor of some fr end who is "on the fence," he will be a benefactor to his race, and do more to break the chains of superstition than all the street "wind-mills" on exhibition during the last half-century. C. E. BEARDSLEY.

KNIGHTSTOWN, IND., Oct. 1., 1881.

EDITOR TRUTH SEEKER: Having just finished reading the article written by Mr. Bennett, I take up the pen to-night to inform you that I never read a more intelligent piece of writing in my life, and I read a great deal. I feel it my duty to distribute two or three of those papers containing that article to some friends who are just beginning to think, so I inclose stamps for three copies of the issue of Sept. 24th. I failed to get the papers on the two weeks preceding the 24th, and I wrote you a postal this morning asking you to send them, as I could not think of losing the events of Mr. Bennett's journey. Your paper lifts my mind out of all superstition (though I never entertained much) and makes me feel like a new being. For I am surrounded by Christians, as I am a school-teacher. But for the last five years, since I began to think, I am pleased to see the progress the Christians hav made in this place. They are now seeing the position they occupy in this land of freedom. They now begin to see that it is the school, not the church, that is giving this nation its superiority over many others. A Christian minister made that remark, and though you may not liv to see it and I may not liv to see it, yet the day is coming and it is coming fast, when this shall no longer be a land of mental bondage, when every man, woman, and child shall be allowed to speak and write their honest thoughts. E. M.

PICKENS CO., S. C., Oct. 6, 1881.

EDITOR TRUTH SEEKER: Though an entire stranger to you I a not such to THE TRUTH SEEKER, and that fact alone I hope will be a sufficient apology for this intrusion. Through the kindness of your old Infidel friend R. M. Casey, I hav had access to your paper for the last two years, and it is with me now an indispensable household treasure. I am only a young convert from the murky labyrinth of Methodism to the salubrious atmosphere of reason. What a happy man I am to-day, compared with what I was three years ago! I wish I had the mind and pen to giv you and the readers of THE TRUTH SEEKER a full account of my escape om the wilderness and at the same time express my gratitude to the editor of THE TRUTH SEEKER and old brother Casey for aiding me in liberating myself from the shackles of priestcraft and blind superstition. But suffice it to say, I am out of the old orthodox pasture, and out to stay.

Inclosed you will find fifty cents in stamps. Please place that amount to the credit of R. M. Casey. In him you and I hav a true friend and the L beral cause a fearless advocate. I intend ere long to become a subscriber to THE TRUTH SEEKER, but cannot do so just now. With fraternal regard, I am

Yours truly, E. B. STEPHENS.

JAMESTOWN, Sept. 28, 1881.

MR. EDITOR: We are now reading Bro. Bennett's letters from abroad with a great deal of pleasure. We also enjoy your letters from friends, and are glad to see the number increasing, and hope they may continue to do so. We heartily sympathize with you in your efforts for the good of humanity, and wish we were able to aid you in a more material way, but we are getting old. I was seventy last May, and my husband will be in the month of February, and he has been helpless for several years, and we are dependent upon others for our support.

Yours fraternally, MR. and MRS. A. SMITH.

SPRINGVILLE, MICH., OCT. 3, 1881.

FRIEND BENNETT: I see by the tab on my paper that I am indebted to you. Inclosed please find $3 to renew my subscription. I think that I hav got one man to subscribe for the paper if he has not already. I am trying all that I can to keep the wheel moving. I admire your letters very much. Believe me your brother and co-worker, GEORGE LOCKERBY.

DUNDEE GATES, N. Y., Oct. 6, 1881.

FRIEND BENNETT: Inclosed please find draft for $3.00, to be placed to the credit of Arnold Corey on subscription for THE TRUT SEEKER. His address as above. My good wife pasted one of those posters you sent me on a piece of thick paper (a part of a discarded box got at one of our stores), and I hung it up in the most conspicuous place I could find in our post-office, I trust permanently.

Respectfully yours, J. J. HOLLETT.

OAKLAND, CAL., Sept. 30, 1881.

MR. EDITOR: Please find inclosed post-office order for $3, to pay the present year's subscription of THE TRUTH SEEKER. I am requested by a number of prominent Liberal Freethinkers of this city who are anxious to organize for the purpose of forming a Liberal League on the same principle as those of the Eastern states, with the exception of the taxation of church property. Church property here is taxed the same as all other property throughout the state. A copy of the by-laws and Constitution of the Liberal League is much desired; if you keep copies and will be kind enough to forward the same, with cost, the money will be remitted in due time, with many thanks to you for the same. Yours respectfully,

WM. STOKES.

Criticism of All Religious Revelations.—II.

BY PROF. H. M. KOTTINGER.

THEIR CONTENTS.

In order to understand the fallacy of all religious revelations, let us consider them from the standpoint of their contents. From the fruit we learn to recognize the tree, and from the work its master. Most of the revelations contain a theory on the origin of the universe. Such a one communicates to us Carl Frederic Koepper of the religion of Buddha. I quote his words: "Brahma, or the world-soul, does not create the world, but develops himself in it; but by developing himself he recedes from himself; and the farther he recedes the more he becomes unlike to himself, the worse grows the Brahma-substance. In this manner takes issue a series, a scale of more or less perfect realms of creatures. Consequently nature consists only in the departure and estrangement from God; therefore she is perishable, full of sin, the earth an abode of misery."

To this theory must be objected that the world-soul has a spiritual nature, therefore has no extension in space. Experience, too, contradicts the opinion that the earth is an abode of misery. But this whole theory of Buddhism is too insipid to be investigated deeper by criticism. Let us pass, then, to the cosmogony of the newer revelations.

What they report of the creation "of two large and many small lights of the firmament" and of the rest of natural objects, we all know, and for this reason we can pass it over in silence; only the fundamental idea of this theory, that Jehovah or Brahma or Allah has made the universe, will I consider a moment. Feuerbach says in his celebrated work, "The Essence of Christianity:" "While thou sayest that the world is made from nothing, thou removest all limits of thy mind from the brain; for it is the barrier of thy mind, is alone the partition-wall between thee and thy God. Thou art offended by the primitiv, independent existence of the universe, because thou considerest it only from a subjectiv, selfish standpoint, only in its vulgarity, as a machine, not in its majesty, as cosmos."

A principal part of the contents of the revelation, further, is formed by the doctrins of providence, of prayer, and faith. The Koran goes in the first point in the notion of providence, so far off that it assures its confessors that they could fight fearlessly in the densest shower of bullets without being hit if Allah has not destined them to death beforehand.

The providence of the biblical revelation, too, is another than the natural one. This lets man sink in the water and drown if he cannot swim; but the biblical one piles up the waves of the sea like walls, and lets her darlings pass dry-shod. If a man believes that he has no other providence than the forces of his species, the Christians call him Atheist, because he only believes in a natural providence. But if the providence which manifests itself in the fangs of animals is a truth, the providence of the biblical revelation must be an untruth.

Another important dogma of the revelations is prayer. A man who has satisfied himself that in this life everything is meditated, that every effect must hav a cause, and that every desire can only be satisfied when we employ the necessary means—such a man does not pray, he only works. In prayer man addresses himself to the benevolence of an omnipotent being; he adores his own mind, his desires. The essential act of religion is prayer; it is omnipotent. If the gods of the revelations hav no reality, why do people implore their help? Says Dr. D. Strauss, "Why speakest thou to somebody who is not here?"

But the most prominent feature in the doctrins of the three youngest revelations is *faith, blind faith*. Their followers are obliged to believe in the truth of the most incomprehensible, most absurd doctrins, for they are p tended to be the emanation from the eternal, infallible truth. According to them there is no more serious sin than Infidelity. In the Koran it is expressly commanded to exterminate the Infidels with fire and sword. In the Old Testament, the Ammonites, Moabites, and other people confining the Hebrews is another example. The Mohammedans and Jews hav also, according to the testimony of history, annihilated millions of human beings.

The revelation of the New Testament caused even more atrocities. True, it commands also charity, but it subjects charity to faith, its charity is hypocritical—is only kind to one as far as he does not touch the faith—it imagins the most diabolic sophistries, as Augustine does in his apology for the persecution of the heretics. It lights funeral pyres of martyrs, and burns their bodies in order to save their souls from damnation. The Christian may only love the Christian; also the personal enemy, inasmuch as he is a Christian, but not the public enemy, namely, the Infidel. The Infidel is considered an outlaw by the faithful. To John Huss was assured personal security by the Council of Constance; nevertheless he was burnt at the stake, for the council declared that it was not obliged to keep word with a heretic. The Inquisition tribunal killed by sword and fire millions of heretics. Who can believe in the divine origin of a revelation which caused such infernal misdeeds?

True, times grew milder, but to whom are we indebted for this amelioration? Not to the belief in revelations. On the contrary, to the doubters of them, to the Freethinkers and heretics. Even in our age the Infidel is persecuted, and avoided like a leper. Proofs of this assertion are frequently afforded by the newest history of religion, since Thomas Paine is anathematized by the Christians to the present day, and Freethinkers owe it only to the public laws of our country that the Christians dare not renew the *autos-da-fe* of the middle ages.

But suffice it to hav examined a few doctrins of the revelations. For a thorough investigation many books would be needed, but even from these few remarks it follows that these revelations cannot stand the trial of criticism.

A Dream.

FROM H. HEINE, BY G. GOSSMAN, A. M

I dream: I am a heathen god,
And sitting in the skies,
With little angels sitting round
To praise my melodies.

Am eating candies and the like
For many an honest bit,
And drinking wine the very best
And living out of debt.

I feel myself quite lonesome then,
And wish I were below;
And much as I would be on earth
I hav no time to go.

Thou haughty angel Gabriel,
Now haste and get thee gone;
Go bring my honest friend, Eugene,
Before my heavenly throne.

He spreads his wings, a noble pair,
And speeds to earth below,
And nabs the chap and brings him up
As I had ordered to.

Says I, My friend, I am the Lord,
The ruler of the skies;
I told you I'd do great things yet,
And to your great surprise.

I'm doing wonders every day,
And you'll be pleased to see
How I'll do one before you now,
And fill your town with glee.

And of that pavement in the street
I'll cause each stone to split,
And then an oyster fresh and clear
You'll find contained in it.

On it rain of lemon juice
I'll bountiful bestow,
And all the gutters in the street
Quite full of wine shall flow.

The holy priests and all the Pats
Are now in highest glee,
Who seldom strike a better day
On which to take a spree.

Indeed these folks are most surprised
At such a treat divine,
And, lying down, from gutters drink
The red and flowing wine.

They fondly hope, and wisely wish
Such rains might always stay,
And know that miracles like these
Can't happen every day.

Revival Religion.

BY ROBERT SWAIL.

Of all the wild delusions that
Ere crazed the human mind,
The wildest yet is Christ to get,
Or Holy Ghost to find.

They can be gulped like salts or pills,
Ghost-hunting dupes suppose.
A madman's brain could not conceive
Of a more senseless dose.

Or think that by the rantings of
Fanatics and buffoons,
And prayers and groans of hypocrits,
Or howls of crazy loons,

A ghost to insane scenes would come,
Coerced by prayer's windy power,
Pour out himself in drops on some,
On some a mighty shower.

Those who believe they get deluged
With the pure liquid ghost
Are apt to jerk and jump and hop
And hoot and howl the most.

Like hens with heads cut off we see
The women flop around;
With hearts and heads beyond the skies
Their feet feel not the ground.

When ghost-surcharged, they ofttimes will,
Forgetful of their charms,
Instinctivly swoon right into
Some groaning male saint's arms.

Most like 'tis the revivalists'
Or their loved pastor's lot.
They close their eyes, they shriek and shout,
Religion they hav got.

We note this pentecostal shower
That but this ghost can pour
Snbsides like froth on ginger pop
As soon as meeting's o'er.

The season past, the victims cool,
Or suffer a relapse;
But when the pouring comes again
They'll be on hand, perhaps.

And then some swindling mountebank,
By contortions and grimaces,
Will frighten the poor lunatics
Into the ghost's embraces.

We thus observe there still are some
Priest-ridden men and ladies,
Who can be scared in these bright days
With threats of endless hades.

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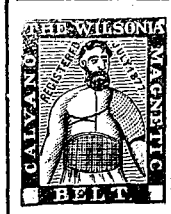
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THERE is a girl in Gloucester so modest that she will not allow the *Christian Observer* to remain in her room over night.

"BACCHUS has drowned more men than Neptune." It is safer to go clear over the seas than it is to get half seas over.

GEORGE WASHINGTON was a great general. It was not until he adorned a postage stamp that he was licked behind his back.

"WHAT comes after T?" asked a teacher of a pupil who was learning the alphabet. He received the bewildering reply, "You do—to see 'Liza."

A MAN in Philladephia varnished fifty big watermelons to see how long they would keep. They kept until the workmen in a carriage shop next door discovered them.

METEOROLOGICAL: "When the day begins to lengthen the cold begins to strengthen," and conversely, "When the days begin to shorten then the heat begins to hotten."

UNDER the new law of New York state, a man who marries must support his wife. Hitherto the girl's father has been expected to take care of her for about six months of the year.

JUST before the table time ladies of station adjust their switches, annex their trains, and roll into the drawing-room, where they couple with the gentlemen, who make tracks for refreshment

A HIELAN' thief stole a bale of cloth from an old woman's shop in most barefaced manner. "Ye'll pay for that, ye thief," yelled the old woman. "When?" "At the last day." "Weel, sin' ther's sic lang credit, I'll e'en just tak anither."

THERE is an awful state of affairs in a little Michigan town where a compositor substituted the word "widows" for "windows." The editor wrote: "The windows of the church need washing badly. They are too dirty for any use, and are a disgrace to our village."

A MINISTER called upon to open the Arkansas senate with prayer repeated the Lord's Prayer, whereupon one gentleman turned to another and said: "He stole that, and I will bet on it. I heard the same idea expressed two years ago at a funeral in Eureka."

"YOU make me think," John Williams said dropping on a sofa beside a pretty girl the other evening, "of a bank whereon the wild thyme grows." "Do I?" she murmured; "it is so nice but that is pa's step in the hall, and unless you can drop out of the front window before I cease speaking, you'll hav a wild time with him, my own, for he loves you not." His descent was rapid.

WHEN the *Chicago Times* comes to publish the revised Old Testament in full, a Boston paper, the *Transcript*, predicts that it will introduce the volume with head-lines like these: "Creation Unmasked! A Family Tragedy! Escape of the Murderer! A Fruitful Feud—An Apple Evicts Them! Fearful Fresbet! Showers of Brimstone! Full Particulars! Interesting Developments!"

A FEW days ago two miners were standing in front of the general post-office at Newcastle viewing the new buildings at Amen Corner. "Noo, Geordie," said one, "that's a clivvor buildin' altegithor. Aa believe that used to be pairt o' the chorchyard where ma gran'feythor wes barried." "Wey, ye beggor, Bill," responded the other, "hoo's them folks that's lying thor te get up at the risorection wi' that greet buildin' o' the top o' them?"

A GREENGROCER and amateur preacher who livs within fifty miles of Gateshead was once "holding forth" at a place near his nativ town. After the preliminary services, he addressed the congregation as follows: "Ma Christian friends, aall tyek ma tex' frev Look's gospel, nineteenth cheptor an' twenty-forst verse, where ye'll find these words, 'Thoo airt an oyster [austere] man.' Ma frinds, the Lord is ripresinted as an oyster man; sinners is the oysters, an' hivin's the poke to put them in."

A WANDERING tribe called the Siouxs,
Wear moccasins, having no shiouxs;
They are made of buckskin,
With the fleshy side in,
Embroidered with beads of bright hyiouxs.

When out on the war-path, the Siouxs
March single file—never by tiouxs—
And by "blazing" the trees
Can return at their ease,
And their way through the forests ne'er liouxs.

All new-fashioned boats he eschiouxs
And uses the birch-bark caniouxs;
These are handy and light,
And, inverted at night,
Giv shelter from storms and from dyiouxs.

The principal food of the Siouxs
Is Indian maize, which they briouxs,
And hominy make,
Or mix in a cake,
And eat it with pork—as they chiouxs.

. . . . . .

Now, doesn't this spelling look cyiouxrious?
'Tis enough to make any one fyiouxrious!
So a word to the wise,
Pray our language revise
With orthography not so injiouxrious.
—*Scribner's Monthly.*

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Notes and Clippings.

THE Rev. Dr. Thomas of Chicago says of his expulsion from the Methodist denomination for heresy: "The Hebrew language has the phrase 'Batots,' which translated means, 'in the out.' That's where I am." He will organize an independent congregation.

THE London *Lancet* is greatly opposed to church bells, regarding their "ding-dong and jangle" as a very serious annoyance to the sick. It says that in many cases the loss of rest and the general disquiet they produce lessen the chance of recovery, and expedite a fatal issue. The same opiuion is gaining ground in many of our large cities

THE New York *Express* suggested that the President's minister should take his text from Daniel xi, 24. "He shall enter peaceably even upon the fattest places, . . . and he shall do that which his fathers hav not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches." And all the congregation will shout "Amen!"

IN a business meeting of the First Presbyterian church of Toronto the Committee on Finance reported a falling off in income of $300 a year, and it was moved and seconded that the decrease was "mainly due to the injurious conduct of the minister." The presiding officer was that same minister, and he refused to put the resolution to a vote, denominating it, with a strange misuse of slang, "nothing but taffy."

CORA L. V. RICHMOND, a Spiritualist medium, induced eight hundred Chicagoans to pay twenty-five cents each to hear what she said was an address by the spirit of Garfield. She represented the dead President as saying that Lincoln was the first person he beheld in the spirit land, and that together they accompanied the funeral train from Long Branch to Cleveland. He afterward enjoyed the society of Washington, Jefferson, and Adams.

THE original manuscript of the "Book of Mormon" is in the possession of David Whitmer, of Richmond, Mo. Mr. Whitmer, now 78, was a follower of Joseph Smith, but left the Mormons when they took to polygamy. He still professes faith in Smith's claim to divine inspiration, and will on no account part with the book, which he declares was copied by Smith from the tablets of stone. His son shares his views, and says it is not likely, therefore, that the volume will soon fall into the hands of "either degenerate Mormons or irreverent curiosity hunters."

THE *Baptist Weekly* prints this slush regarding the assassination of President Garfield: "As Jesus answered Pilate, 'Thou couldst hav no power at all against me except it were given thee from above,' so we may believe still that no evil can occur without his permission. We cannot more surely dishonor God or strike away every support for our own comfort than to harbor the thought that for one moment he has abdicated his throne, or allowed the senseless fiendishness which may enter a human heart to usurp control of the lives of individuals or the affairs of nations. The history of this nation proves so surely the divine regard that to be fearful and discouraged even in the face of this great calamity is to prove ourselvs a wicked and faithless generation."

TIME after time, as a new President takes the oath and goes through the mummery of kissing the Bible, some sucker puts in his nose while the slobber is yet on the leaf, and reports to the world what particular verse the President's lips touched. This favor has just been performed for President Arthur. The inference sought to be conveyed is that the book was opened at random, and the verses reported always hav some significant meaning in connection with the man and the office. But the truth is the book is always opened designedly at that spot, or the whole thing is a romance—quite likely the latter. We insist that if the book was opened at random at any place in the Old Testament, there would be three chances to one that the official lips would press some such literature as is found in the twenty-third chapter of Deuteronomy, or something much worse, and that it would be more preferable, if something must be kissed. to substitute a deck of cards or Davy Crockett's comic almanac.—*Kansas Chief*.

THE Rev. Robert Matlock, who was a wild exhorter of note in Arkansas, found that Methodism imposed too much restraint upon him, and therefore invented a new sect, in which a belief in blood atonement was the peculiarity. He soon obtained a numerous following, and at the camp-meetings which he held lambs were burned on altars. He was a queer speaker, and had a habit of calling sinners by name from the pulpit, with such descriptiv epithets as "liar," "knave," and "thief." Tom Miller was thus assaulted, and he told the preacher that the abuse must be stopped. The two men met at a fair, discussed the subject a while, and agreed to shake hands; but when Matlock extended his hand there was a knife in it, and he stabbed Miller to the heart as a "blood atonement." A jury declared the murderer irresponsibly insane, and he was released. That was a year ago, and the next seen of him by the public was this week, when his body was found hanging to a tree. Friends of Tom Miller had caught and lynched him. But the new religion, called New Light, still survives.

PINK COTTAGE has been sold by a sheriff to satisfy a mortgage of only $60. It was opened a year or two ago by the Rev. George O. Barnes, in the mountain region of Kentucky, as a hospital for the miraculous cure of patients through prayer. Barnes was a famous revivalist in that region, and wonderful stories of his miracles were circulated; but the virtue seemed to depart from him when he established Pink Cottage, for the sick persons on whom he laid his hands were not cured. The receipts failed to cover the expenses, and hence the sale. "Dear friends," Barnes says in a sarcastic letter for publication, "what will you say when the Master comes—you who hav been blessed beyond the power of tongue to utter it, by the Lord, through me? Since I hav been to these wild mountains for you, and what hav you given to this work? Not a dollar. I might hav starved for all you seem to hav cared. Do you think I hav not gone with this to the dear Lord many a time, saying, 'Lord, let me not hate and despise these friends of mine?' It is easy to forgiv an enemy to one who knows well the love of God. My struggle has been not to despise my friends. And now I hav conquered this last indignity. $60! Had it not been conquered I would not write these words. So I make what excuses love unrequited can make and leave it all with Jesus." We hope his example of "leaving it all with Jesus," will not be generally followed, for so far as we know Jesus is not in the habit of paying anybody's bills.

A CORRESPONDENT of the Springfield *Republican* makes a long examination of the American Bible Society's latest report, and says: "If an attempt was made therein to furnish an exact and clear answer to the question, 'What is the amount of the resources of the American Bible Society?' the effort was a flat failure. If, on the other hand, an attempt was made to furnish a statement which, while nominally an answer to the question, really kept back part of the resources, the effort was as successful, perhaps, as the conditions of the case would permit. To sum up the results of this examination, there is an understatement of assets of at least $409,614. There is an overstatement of the amount expended for 'strictly benevolent and missionary work' of $117,700. Or take this view of the matter: What has been the net result in gratuitous Bible distribution in the United States of the possession of a capital of $1,585,393 and receipts of donations, collections, and legacies of $279,446 for the last year? And what has been the cost of administration and distribution? The capital invested would earn at 4 per cent say $63,000; add donations, etc., $279,446, will make the total $342,446, the amount which, the capital being invested at interest, should hav been available for Bible work. Deduct the sum expended in foreign fields, viz., $84,894, the amount applied to increase of capital, $56,308, and the largest sum that can hav been expended in Bible distribution in the United States (see above) is $60,423. This makes a total of $201,625. The remainder, $140,821, is a fair estimate of the real cost of administration and distribution, and is equivalent to 232 per cent on the cost of Bibles distributed gratuitously in the United States."

THE town of Norwich, Ct., is laughing over the predicament of the Rev. Leonard Woolsey Bacon, who last Sunday afternoon violated one of the old Connecticut "Blue Laws," which he was so vehement two years ago in upholding. In the summer of 1879 the managers of the excursion steamer Ella, plying between Norwich and Watch Hill, advertised a Sunday excursion. The Rev. Mr. Bacon secured Revivalist Hurd's mammoth gospel tent and delivered to half the citizens of the town the most terrific verbal broadsides, denouncing the proposed violation of the law. He planted himself on the provisions of an old Blue law that expressly forbids all Sunday travel, both for business and recreation. The effect of the speech was irresistible. The Sunday excursions were abandoned after one trip. Since then there has been no attempt to project a Sunday pleasure party. On Sunday evening last Mr. R. B. Hayes came to Norwich and remained over Sunday, the guest of Mr. Bacon. Mr. Hayes has been a strong friend of Dr. L. W. Bacon, of New Haven, since his inauguration. At that time it was said that he wrote to the New Haven divine, asking his advice as to the tenability of his (Hayes's) claim to the Presidential office. Dr. Bacon advised Hayes to maintain his claim, and, acting on that advice, Mr. Hayes took his seat. Mr. Hayes is a warm friend of Dr. L. W. Bacon, eldest son of the New Haven clergyman. He came to Norwich almost unnoticed. He attended services in Park church, of which the Rev. Mr. Bacon is pastor, in the morning and evening. In the afternoon Mr. Bacon hitched up a fine team and took his guest and the Hon. John T. Wait, Congressman from his district, to ride. They visited the places of interest about Norwich. Monday morning at an early hour Mr. Hayes slipped out of town, returning, so it is said, to New Haven. The local newspapers, in an account of Sunday's drive, published a copy of the Blue Law statute which Dr. Bacon, Mr. Hayes, and the Hon. John T. Wait violated. The statute reads as follows, and is the one that Mr. Bacon appealed to in his philippic against steamboat excursions on Sunday: "Section 6. Every proprietor or driver of any vehicle, not employed in carrying the United States mail, who shall allow any person to travel therein on Sunday, between sunrise and sunset, except from necessity or mercy, shall be fined $20, to be paid to the town in which the offense is committed." It is clearly the duty of the authorities to arrest Dr. L. W. Bacon, Col. John T. Wait, and Rutherford B. Hayes, and, on conviction, to fine them $20 each. Mr. Hayes has escaped. Dr. Bacon and Mr. Wait are still here. They hav not been arrested; neither has Dr. Bacon volunteered any apology for his inconsistency. The writer met Mr. Wait this morning, and asked him whether he was aware that he had violated the law. "Yes," was the reply. "But," scratching his head and jingling the keys in his right-hand trouser's pocket, "you know I went in for letting the Ella go." A curious crowd gathered in Park church last Sunday to see Mr. Hayes. It was announced Monday evening that Manager Walker, of the steamer Ella, will cause the arrest of Dr. Bacon in retaliation.

News of the Week.

WITHOUT immediate rain a water famin is imminent in New York city.

THREE citizens of New York hav been shot by policemen within the last ten days.

SENATOR DAVIS has succeeded Senator Bayard, ousted, as President *pro tem* of the Senate.

THE Greenbackers of New York are activ, and are making arrangements for a lively canvass.

A BOSTON yacht beat the hitherto invincible Scotch cutter Madge in a ten-mile race last week.

TAMMANY and Irving halls were not recognized in the New York Democratic State Convention.

OHIO and Iowa were carried by the Republicans at their recent state elections by the usual majorities.

JUDGE DALY, of this city, has just rendered a decision that no form of ceremony is necessary to make a marriage contract valid.

ONE hundred and five women were arrested in one day in this city this week for being vagrants, habitual drunkards, and idlers.

FOXHALL, an American horse, owned by Mr. Keene, of California, won the Cesarewitch stakes at Newmarket, England, last week.

FRANKLIN J. MOSES, ex-governor of South Carolina, was arrested in this city recently charged with obtaining money under false pretenses.

DR. THOMAS, the Chicago minister who was recently found guilty of heresy, has been expelled from the ministry and membership of the Methodist church.

HOWARD CROSBY, of "I believe in deceit" fame, tendered his resignation last week as chancellor of the New York University. The resignation was accepted.

DR. J. G. HOLLAND, poet, essayist, and novelist, died suddenly on the 12th. He was best known to the readers of THE TRUTH SEEKER as the editor of *Scribner's Monthly*.

A DISEASE known as "pinkeye," peculiar to horses, has appeared in most of the large stables in this city. About one out of twelve of the horses afflicted with it dies.

THE Executiv Committee of the National Association of Amateur Oarsmen has decided to send the Hillsdale crew, of Michigan, to next year's regatta at Henley, England.

THE total expense of Gen. Garfield's sickness and funeral was $347,650, of which the United States will pay about $100,000 and Ohio, Cleveland, and private individuals the remainder.

GUITEAU was arraigned for the murder of the President on the 14th, and pleaded not guilty. His counsel entered the plea of insanity, want of jurisdiction of the court, and that Garfield's death was caused by malpractice.

THE Yorktown centennial is being celebrated this week. The President and Gen. Hancock are there, and the governors of most of the different states; also the Von Steubens from Germany, and several distinguished Frenchmen.

PARNELL and several of his co-workers were arrested on the 13th. Great indignation prevails in Dublin. The guards hav been trebled, and dragoons ride through the city to prevent outbreaks from the people. Arrests of Land Leaguers still continue.

THE trial of the four Nihilists, members of the Black Division, who were indicted for secretly printing a revolutionary paper, has terminated. The woman Krilova, Piankoff, and Prikhodko were exiled to Tobolsk, and Perepletchkoff was sentenced to four months' imprisonment.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XXIX.

Riches, authority, and influence over the affairs of the province prepared for me the most agreeable lot that one may desire for himself. Friendship and love blessed me. There was, at that period, almost too much sunshine and too little shade, and all grew into light, rose-colored monotony.

The death of Clementine's grandfather gave occasion for family mourning, and, for conventionalities' sake, our wedding was postponed for half a year. That could not grieve us. We were daily in each others' company, and nothing in the world could separate us.

Marshal de Montreval treated me in the first months with extraordinary grace. But I never was able to treat him with familiarity, or to return his kind inclination toward me with any degree of heartiness. His friendly treatment had something threatening. He was a man of intelligence and discernment, and yet subject to prejudices, which he in all probability owed to the convent education of his childhood years, and which he valued like sacred relics. Enervated through former dissipations, he was sickly, fearful of death, tormented by imaginations, and distrusting. It did not trouble his conscience in the least to commit very arbitrary acts, to become severe to crūelty, to sacrifice the welfare of many a man to one of his caprices, and to keep lewd women for himself. But at the same time he was very religious. The monks were his favorits, and guided him without his noticing it. He missed no mass, and was considered the most pious man. He smiled seldom, was mostly grave and cold; and in his demeanor lay something commanding.

Already in the first days of my residence in Nismes I was surrounded by a holy band of monks. These people feared from me an influence upon the marshal contrary to their desires. But they noticed soon how little I cared for influence over him, and gradually left me again. But they remained very friendly, praised to the marshal my character, and only regretted in the end that I was a man without any religion.

The Protestants of Nismes looked upon me as their head and protector. They bestowed upon me extravagant signs of honor, which must have excited the suspicion of the marshal, even if he had been less distrusting than he really was. They became bolder in their speeches and actions. More than once I succeeded in gaining for them the marshal's pardon for their inconsiderate actions. But instead of being warned by single occurrences of this kind, their religious enthusiasm increased in oftener repeated strifes with their persecutors, and with a secret reliance on my protection. I in vain described to them the danger which they wilfully prepared for themselvs.

"No," exclaimed Mr. Etienne, my uncle, "no; where God is there is no danger. O my Colas! do not be afraid of men, for the Lord is with thee. 'And he who acknowledges me before men, him I shall also acknowledge,' says the savior of the world. Also in France the mustard-seed of the gospel will grow, as upon the rocks of Switzerland and in the forests of Germany. But we must hav men like Zwingli, and Calvin, and Luther, who do not tremble before the princes of this world. And, Alamontada, be like them, and God is thy shield."

CHAPTER XXX.

"You are not a Huguenot?" the Marshal de Montreval asked me once, with penetrating look, when I once again had to plead for the Protestants. He denied my petition, and became from that time more reserved than ever.

I became aware how little good I could do anywhere under these circumstances, and how hurtful, on the other hand, my presence in Nismes, through my office and the imagination of my influence, must become to the Protestants, who leaned on me with altogether too great confidence. This induced me to the resolution to tender my resignation. And only Madame de Sonnes and Clementine, through their entreaties, prevented me from doing so during the winter. The marshal was in Montpellier, and his absence made me happier, it is true, but also the Protestants more bold.

It was on Palm Sunday, in the year 1703. The marshal, who had shortly before returned from Montpellier, had invited me to a feast in the castle. I did not feel well, yet I concluded to go.

"And to-morrow I ask my dismissal," said I in the morning, smiling to Clementine; "may mother say what she pleases, to-morrow it shall be. And then, Clementine ——"

"And then?" she asked.

"No longer our union at the altar delayed. We may well, with propriety, be merry, as thou to-day hast laid aside the mourning apparel. And a week from to-day thou wilt be my wife."

"And then," I continued, "then away from sad Nismes and to our new country seat near Montpellier. Spring comes with its beauty; we must enjoy it in free, open nature."

So it was concluded and sealed with a kiss.

At that I was called away from her. I went out. My uncle, Mr. Etienne, had come, and begged a private interview in my room.

"Colas," said he, "to-day is Palm Sunday. Thou must come with me."

"That is impossible," was my answer, "for I am invited by the marshal to dine with him."

"And I," said he, with solemn voice, "and I invite thee to the Lord's supper. No great one of this earth will there sit at table with us, but we are gathered there in Christ's name, and he will be in the midst of us. We all, several hundred, together with women and children, celebrate this morning the Lord's supper in my mill before the Carmelite gate."

I was terrified.

"What daring!" exclaimed I. "Do you not know that the marshal is in Nismes?"

"We know it, and Almighty God is there also."

"Do you want to plunge yourselvs purposely into misery and prison? The law prohibits most rigidly all gatherings of this kind. It threatens with death."

"What law? The law of the mortal king? Thou shalt obey God more than man."

So my uncle annihilated every one of my warnings with biblical commonplaces. The more I became aware of the danger of such gatherings, the more vividly I described to him the possible consequences thereof, the more zealous became my uncle.

"When Jesus was betrayed," he said, "and when the betrayer stood near him, and when he knew that they prepared to take him, O Colas, surrounded by the terrors of certain death, he instituted the holy sacrament of the Lord's supper. And we, we want to be Jesus's disciples. And tremble? No, never; and if all hell should appear in arms, it would cause us no terror."

My uncle's mind could not be changed. He called me a renegade, a hypocrit, a papist, and left me in wrath.

I returned to Clementine. She had seen my uncle and his vexation in all gestures. She inquired after the cause, but I did not dare to inform her. Under her innocent caresses I gradually lost my fear and excitement. She told me of the consent of her mother to all my wishes. This cheered me still more. On Clementine's bosom I indulged in fancies of a peaceful future. Withdrawn from the throng of humanity and its greedy passions, would I, in solitude, at the side of my young wife, surrounded by blossoming nature, dedicate my life to love, friendship, and the sciences.

How happy were we both in these moments! "O Clementine," said I, "in order to make others happy no throne is needed, but alone the will to do so! We can also be great in a small, unpretending sphere. We visit then together the huts of poverty. I defend then again abused innocence, and a kiss is my reward if I hav done something good. Our library furnishes us inexhaustible nourishment for the mind. Our harps resound in the evening in the shade of our own grove the unenvied bliss of two loving souls. At our table dine the needy, and the comforted ones will make up our society. Certainly, Clementine, we shall not long for the cold splendor of these palaces. And some day, O Clementine! Only the thought already thrills me with ecstasy! Some day, Clementine, thou wilt be mother!—mother! O Clementine!"—— Her kisses interrupted my words. Tenderly embraced by her, rocked on her bosom, we both trembled under imagination.

Then my servant entered, pale as a sheet, and almost breathless.

"What is the matter with thee?" said I.

"Sir," he stammered, "the Huguenots are gathered in Mr. Etienne's mill before the Carmelite gate in forbidden worship."

I was much frightened. So it was betrayed.

"And what else?" exclaimed I.

"The mill is surrounded by dragoons. All are captured. Just think, the Marshal de Montreval is there in person. The preacher and others of the captured heretics would escape through the window, thereupon the marshal gave a signal, and the dragoons fired."

"Fired?" I cried. "Was any one killed?"

"Four of them lay dead on the spot," answered the servant.

Without further questions I seized cane and hat. Clementine wept and trembled. She would not let me go. She was pale. She lost her speech, and hung with mute anxiety on my neck.

Madame de Sonnes appeared. I related to her the horrible occurrence, and made my resolution known to her—to hasten thither, in order to move the marshal to pity. She praised my determination, asked me herself, without delay, to hasten there, and spoke quieting words to Clementine.

I went to the threshold. I looked back once more to Clementine, saw her pale and trembling in the lap of her mother, went back, kissed her pale lips, and hurried away.

[TO BE CONTINUED]

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER VIII.

CONCERNING THE CUSTOMS OF THE JEWS UNDER THEIR MELCHI, OR LITTLE KINGS, AND UNDER THEIR PRIESTS UP TO THE TIME OF THE DESTRUCTION OF JERUSALEM BY THE ROMANS.

The Jews took a king in spite of the priest Samuel. But Samuel appointed one in order that he might preserve his usurped authority, yet he had the hardihood to say that to take a king is to renounce God (Samuel viii, 7). Finally a shepherd who was looking for his asses was elected by lot. The Jews were then under the yoke of the Philistines. They had not yet built a temple. Their sanctuary, as we hav observed, was a chest which they carried in a wagon. The Philistines captured the ark. God, who was very much irritated at the Philistines, nevertheless had allowed them to capture the ark. But, in order to avenge himself, he inflicted the piles upon the conquerors and sent a plague of mice into their country. The conquerors appeased God by returning his ark, together with five golden mice and five golden emerods (Samuel vi, 4). There was no vengeance or peace-offering more worthy of the God of the Jews. He pardoned the Philistines, but he "smote of the people fifty thousand three score and ten," because they looked into the ark (Samuel xi, 19).

It is under such agreeable circumstances as these that Saul is elected king of the Jews. There was neither buckler nor lance in their little country. The Philistines only permitted the Jews, their slaves, to sharpen the shares of their plows and their axes. They were compelled to do the work of the Philistines for their slight protection, and yet, so it is related, Saul the king gathered an army of three hundred thousand men, by whom he gained a great battle (Samuel xi). Gulliver tells similar stories, but never makes such contradictions.

Saul, in another battle, received the parole of the pretended king of Agag. The priest Samuel coming up on the part of the Lord said, "Why hav you not killed all?" and then taking a sacred cleaver he hewed Agag into pieces (Samuel xv, 32). If this is true, what sort of people were the Jews, and what kind of priests did they hav?

Saul, reproved by the Lord because he had not hewed the king Agag, his prisoner, in pieces, went into another battle against the Philistines, after the death of that amiable priest Samuel. He consulted a woman who was endowed with the Phythian spirit, and who was able to make ghosts appear. The sorceress showed Saul the ghost of Samuel which came out of the ground (Samuel xxviii). But this is only regarded as a part of the beautiful Jewish philosophy. Deduce its moral and see what it leads to.

A player of the harp upon whom the eternal being had centered his affections is consecrated king during the lifetime of Samuel. He revolts against his sovereign, and, as the sacred book says, all those whose affairs were bad, who were swallowed up by debts, and were wicked in spirit, assembled on his side (Samuel xxvii).

This man was after God's own heart. So the first thing which is necessary to be done is to assassinate a tenant by the name of Nabal, who refused to assist with contribution. David married his widow. He also married eighteen women, not counting his concubines. He fled to king Achish, an enemy of his country. There he was well-received, and in order to recompense the king for his kindness, he sacks the villages of the allies of Achish. He slaughters everything without even sparing the infants at the breast, which was at least according to the custom demanded by the Jewish rites. David then pretends to king Achish that he only sacked some Jewish villages (Samuel xxvii, 9-12). We must admit that highway robbers are less guilty in the eyes of man; but the ways of the God of the Jews are not our ways.

The good King David steals the throne from Ishbosheth, the son of Saul. He assassinates Mephibosheth, the son of his protector Jonathan. He delivered to the Gibeonites the two children of Saul, and five of his own, in order that he might hang them all. He assassinated Uriah in order to cover up his adulterous connection with Bathsheba. This abominable Bathsheba, the mother of Solomon, was the grandmother of Jesus Christ.

The following, from the history of the Jews, is made up of consecrated crimes. Solomon begins by killing his brother Adonijah. If God bestowed upon Solomon the gift of wisdom, it seems that he refused him the gift of humanity, justice, and respect for laws. He had seven hundred wives and three hun-

dred concubines. The songs which are imputed to him are on a par with those immodest books which make the depraved blush. For therein he has spoken of the breasts, of the navel like a round goblet, and the belly like an heap of wheat; he has spoken of voluptuous attitudes, of embracements, and of passionate desire, and finally says: "What shall we do for our little sister. She hath no breasts. If she be a wall we will build upon her; if she be a door we will inclose her."

Such is the custom of the wisest man of the Jews, in whom there is less cultivation than is generally imputed to him by the miserable rabbis and absurd Christian theologians.

Finally, in order to conceal the hight of folly, with that extreme impurity, a popish sect has decided that the belly of the Shulamite and her parts, her breasts, and her navel, are the emblems and the types of the marriage of Jesus Christ with his church.

Among all the kings of Judah and Samaria, there were very few who were not either assassins, or assassinated. Even that crowd of brigands who massacred one another in public places and in the temple, while Titus besieged them, fell under the sword and yoke of the Romans, just as all the rest of that petty people of God, who had been scattered over Asia for so long a time. Each head of Jews was valued and sold for the price of a sow, an animal less impure than such people, if what their historians and their prophets relate is true.

No one can deny that the Jews wrote those abominable works. It turns our stomach to examin such work closely. These are, forsooth, the heralds of providence, the precursors of the reign of Jesus Christ! All Jewish history, you tell me, O Abaddie! is a prophecy of the church. All the prophets predict Christ. Let us examin the prophets.

[TO BE CONTINUED.]

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N. Y. LIBERAL CLUB

BY T. B. WAKEMAN.

LECTURE I.

THE OBJECTIVE ORDER.—CONTINUED.

THE DISCOVERY OF THE NATURE OF TRUTH.

The *first*, and perhaps the most important, result of the Copernican astronomy was a mental change, viz., the discovery of the nature of truth. There immediately began an entire reversal of method in looking at nature. The conviction of advanced minds became more and more settled that truth was the fruit of scientific observation or experiment, and of that only. Truth is really a modern discovery or invention. It is still the property only of the more advanced parts of the race, and of those only in proportion as the methods and results of science have become appreciated. But it was the true explanation of the earth, sun, and stars, that first laid the foundations of this new method immovably in the minds of mankind. The acceptance of Descartes' "Discourse on Method" marked this result. Theology made doubt a sin. Descartes made it a duty—the prerequisite of all true knowledge, the foundation of all Science.

The old method of revelation, faith, and authority was faced by the simple method of science; and the issue was not only joined, but the victory was won, in this first great Cosmic contest. Truth was felt to be entirely different from what had been supposed, and from what had been taught by theologians and metaphysicians. It was no longer the revelations of a God, distilled down through the church and imparted by authority, to be accepted by "faith" only. It was found to be the concordance of thoughts with external things and laws. It was the acquisition and the common property of the whole human race, to be extended by human energy and adventure, and tested by human experience. It belonged to no pope, council, or school In the times past it had been hard to tell what truth was. There had been no test of truth except divine authority. And what was the test of that? Theology!

Even the mathematical sciences were supposed to rest upon theology and metaphysics for their test of truth instead of upon the uniform, universal, and inherited experience of mankind. Besides mathematics, there had been, previous to the spread of Christianity, no little scientific progress in astronomy and physics; but that knowledge had been overgrown and had nearly disappeared during the dark ages with their mildew of the method of faith.

It it true that, for about two hundred years prior to 1600, the twilight had begun to appear, but it was not until the discoveries of the astronomers, navigators, and scientists we have mentioned had truly opened up the real earth and the true heavens, that the fragments of the old truth were married to the new by the rise and use of the positive method of verification. *Truth*, as the word is now understood, was then really born. In consequence of this discovery, science, the embodiment of truths tested and known upon its own method, began to be organized, and to stand forth as undoubtedly the greatest victory and the greatest good the human race has ever achieved.

Its rise is indeed the turn of the leaf between the old and the new in history. The knowledge thus gathered, tested, and combined upon the positive method remains as the one solid rock upon which the future of our race must rest. It is the grand treasure which generations past unconsciously contributed to make the common capital and patrimony of countless generations to come. What duty, what pleasure, can be higher than to use and thereby to pass this common light to the coming heirs of time!

Before this method, and its gradually extending results, the methods of revelation, inspiration, intuition, faith, authority, hope, and belief—that is to say, of theology, in all its forms and phases—appear only as illusions, or unverified assertions.

By this method the "tree of knowledge," of which theology forbade man to eat, has become his tree of life—his Tree *Igdrasyl*—ever growing, blossoming, and bearing fruit. It covers and explains all. It is limited only by the capacities of man. Those who tell of other limits tell us of their ignorance. When it is seen to be "religious" in its very fiber and growth, the whole earth may well become a Paradise Regained, replacing more than a thousand-fold the little Eden-paradise its first fruit was fabled to have lost.

That we do not mistake the real date of the instauration of the scientific method appears from the voice of one who together with Shakspere is becoming known as the great Poet of the birth of the New Era. In Goethe's wonderful poem "Inheritance" (*Vermachtniss*) the date is clearly given in a verse which reads, literally, in this wise:

"The True was found long ago;
A noble brother band has it bound.
To the known True hold firmly on;
Thank for it, son of earth, the wise one
Who showed the earth to circle the sun,
And for the sister-planets marked the paths."

The "wise one," the translators and commentators tell us, was "the sage" Copernicus;* rather, let us say, it is a collective name for all of the sages we have named, to whom our knowledge of the new world is due. It was this knowledge that confirmed the change of method, and gave us truth and science, not dropping from the skies, but rising from and resting upon the earth and man. It gave us also the bold, adventurous England of Elizabeth and James, with the soul of Shakspere, the precursor of the great German Literature, in which for the first time "all human aspiration was set free."

The second great harmony of the gospel we may call the great *physical* change, also to be dated from the year 1600. It is this:

II.—THAT THE WORLD WAS THEN DISCOVERED AND DECLARED TO BE A COSMOS, BUT NOT A UNIVERSE.

This was the greatest revolution that man ever underwent as to the physical world about him. It resulted from the complete reversion of his astronomy, which is the fundamental physical science—the base of all the sciences. This change is far from being realized even now in its consequences.

The fact was that, under the telescope, the Universe, and its Heaven and its God, vanished into Infinity. In its stead was revealed a beautiful Cosmos, with the sun of our planetary system as its center, all moving according to ascertainable law. It is hardly 275 years since this began to be seen and clearly felt by a few. The many are gradually coming to realize it and its consequences. All the great changes since 1600 in science, religion, politics, and society, in order to be understood, must be traced back to this fundamental revolution. Let us consider it for a moment. Before that date (1600) our earth was the fixed center of a *universe* turning about it, and carrying within it a solid firmament of spheres, studded with sun, moon, and stars, made expressly for man's benefit. Above the seven or twelve heavens of that firmament a Creator lived, and from his throne of grace, or of wrath, watched, and now and then changed the course of his cunning creation, as his glory or caprice, or the good or punishment of his faithful creatures, prompted. Under the new astronomy all this suddenly passed away. By the aid of Galileo, Bruno, and others, the Copernican System became confirmed, published, and known. There was the earth and the sun and stars and infinity, but no firmament! no universe!

Giordano Bruno lectured in England and on the Continent, not only in support of the Copernican system in its simple form, but of the more terrible and fruitful truth, as he stated it, of "The Stability of the Heavens and the Infinity of the Universe (*i. e.*, of space) and of Worlds;" and soon the telescope of Galileo opened up this infinity to the human eye. The importance and real meaning of these discoveries may be judged from their reception by the church. Theology saw the crisis at once, and applied the most conclusiv arguments of her method—denial, repression, persecution, torture, and death! Copernicus concealed his discovery until he could send out his book containing it from his deathbed. But theology would not be entirely defeated by death—his book, if not his body, was burned and the ashes scattered to the winds.

*See Goethe's "Werke" (Hempel's edition), vol. ii, p. 191. Dwight's translation of "Minor Poems of Goethe and Schiller" (Boston, 1839), p. 153.

The story of Galileo is too well known to need repetition. He was imprisoned, and scarcely kept from the rack and stake by his extreme old age, his most humiliating retraction, and the political influence of the enlightenment of Italy and Europe. But Bruno, the proclaimer of the stability of the heavens, of infinite space, and of infinite worlds, could not be saved. After three years of the cruelest imprisonment and tortures, he was burned alive at Rome on the 16th of February, 1600. His words when he was sentenced to the flames were inspired by the prophecy, or, rather, the prevision, of science: "Perhaps," he said, "it is with greater fear that you pass this sentence upon me than I receive it." It is impossible to read the story of this cruel torture and murder, perpetrated upon one of the first scholars of that age, without horror and indignation. But ought these holy fathers to be blamed? "The holy fathers" did no more than the duty of their method—did it, apparently, judging from Bruno's reply, with fear and hesitation. The Christian faith with its "love of God" forced them by its inexorable logic. They were probably honest, and also able and far-seeing men. For they foresaw the fact, which has been confirmed more and more, that every creed, with its dependent polity and civilization, is founded upon its astronomy, that is, its cosmogony—rests upon it, indeed, as a building upon its foundation. For astronomy has always been the first and the fundamental physical science of every "religion." Reverse that, and a new philosophy, and then a new religion, and then a new polity, and then a new civilization, is the result. They felt instinctively and correctly that the new astronomy was sweeping into the nowhere of infinity the very foundations of their Christian faith, and the throne of their God. They did not, and could not, foresee that though the old heavens vanished, a new civilization of peace, industry, and true human "religion" might spring from the hearts of men upon the earth. Theology was thus called to fight for its life. It was a war against science and the independence of the human soul—a struggle still continued. For three hundred years theology made torture a fine art, and murder, by burning alive, its common sacrament, its act of faith (*auto-da-fè*) to vindicate the method of faith. The facts of the crusades, persecutions, and wars of Christian monotheism are in danger of being forgotten. To become but partly acquainted with them is to turn in horror and disgust from the method and the creed of war, blood, and torture.

But we must be careful not to unjustly blame those Christian fathers and Presbyters. Their faith rested well and firmly upon the old astronomy. The world as they and all men, prior to 1600, saw it had in fact, as we now know, come down to them from the simple observations and the abundant imagination of savage ancestors; but they thought it had been revealed to them from a Creator in the heaven just above them. We can never understand theology except as a part of their old astronomy. In it, sight and faith confirmed each other. They saw as savages and children now do, that they were clearly standing on the earth, which was the firm center of the revolving heaven above them. This they called the *mundus universus*—the *universe*. The etymology of this word universe gives its true meaning, and the key to all monotheistic theologies. It is the Latin word meaning that which turns around its center (*uni, of one*, and *versus, the turning*, from *verto, I turn*). That is, the world was conceived of as one whole mass or system, turning upon the earth as its center.

The universe, then, was one mighty revolving sphere, carrying with it the sun and stars, and all that is. *Theology is simply the philosophy of this false astronomy.* It is the attempted explanation of the origin and of the working of this supposed but non-existent universe. It is easy to follow the story through from those given premises, for the universe turned upon its center, the earth. It followed from this that the universe was limited, and finite, and circular. For a rotating infinity is impossible and unthinkable. Aristotle had made this clear enough to all Mohammedans and Christians in his treatise on the "Heaven." But it did not require a philosopher to see that a rotating infinity was as impossible as an infinite circle, or square, or triangle. The rotating universe was therefore certainly limited. Equally certain was it that every known motion had some cause. Everything was plainly made and sustained by something and some will. There must, then, be something or some will outside of the limited rotating universe to move it, sustain it, and account for it. But to be and to do this, that sustaining power must be independent of the universe, and *outside of it.* The matter of the universe was therefore supposed to be dead and unable to exert power of and by itself. Much less could a vacuum outside of the revolving limited universe cause its motion, though Atheistic Aristotle seems to have supposed this external space to be a vacuum. There was no choice then left but to suppose this external factor to be mind, for to them mind, matter, or *nothing* were the only factors to choose from.

But mind and will are always attributes of a person. The space beyond the universe could only be thought of as infinite. Hence the mind and will fill-

ing and dwelling in this infinity must be infinite, and also *one*, for there cannot be two infinities. The creator and governor of the universe was therefore one infinite personal being. Thus the monotheistic theory followed as the direct and logical result of the old cosmogony, which presented the "universe" as the theory of the world surrounding man. As soon as astronomy had shown that this "universe" was a mere illusion of man's senses, the theology resting upon it was seen by thinkers to be merely the results of that illusion of his senses. The only remedy was, as far as possible, to prevent thinking, and that is the only remedy now.

(TO BE CONTINUED.)

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

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A Case to Fight.

The time has gone by when the officials of most countries would dare to make a fight against heresy on Paine's and Voltaire's works, but it seems that Canada is still dragging along, imagining that the mists of the dark ages yet envelop the world. We had fondly hoped that there was but one scoundrel in the world so contemptibly bigoted as Anthony Comstock, or so utterly reckless in his disregard of others' rights to read what they please, but we are undeceived. They hav one in Canada; yes, two. The collector of customs at Toronto, Ont., and the minister of customs at Ottawa, Ont., are still swathed in the clothes of the church and unable to distinguish between the duty they owe their government and the people of Canada and their blind allegiance to the church. They inject their private opinions into their decisions as government officials.

The case in point is this: On the 19th of last month we received an order from Mr. W. B. Cooke, of Toronto, for six "Age of Reason" and six "Pocket Theology." We filled the order, sent the bill, and on the 24th Mr. Cooke presented the invoice at the Custom House to pay duty on them. The official, Mr. Scanlon, said he must detain them till he heard from Ottawa. On the next Saturday Mr. Cooke called to learn by what authority the books were held, and he was informed that the parcel was confiscated by the minister of customs at Ottawa, and that all "*such* like" books would in future be confiscated. *Minister* of customs is a good title by which to designate such an arbitrary and bigoted official. Ministers hav ever been popish in their decisions. "I am an agent of the Lord; I am infallible," is the burden of their song. And the minister of customs, a government official, echoes the cry. Under the English government the church and state are united. And the Ottawa puppy is only logical in making his decision as a government official subservient to his views as a churchman. Duty to "God" in the Romish and English churches is before allegiance to country and man. It was because he held these views that Torquemada burnt with a clear conscience every heretic he could lay his hands on. It is in carrying out these views that the minister of customs burns the works of Voltaire and Paine. "God above government!" is the cry of the bigot. And it is this feeling which the church so assiduously endeavors to instill that has been the cause of so much bloodshed. Reading heretical works in olden times was punished with death. The idea of an Index Expurgatorius was conceived in Rome, but it has found its way across the water. We do not know whether the Toronto Custom House has one or not, but if it has, as Mr. Cooke says, it should be made known. It would save much heresy hunting, which is irritating to both the public and the trade. We do not at present know where to draw the line, as our best literature, both books and magazines, is more or less tainted with heresy and liable to be detained by Custom officials. The present outrageous seizure is not only against liberty and reason, but it is without shadow of law. It is a usurpation of authority by petty officials who imagin they are little Almightys, and doing the big Almighty a great service by suppressing works which may lead people to suppose that his services to mankind hav been slightly overrated. By this decision the Canadian public is at the mercy of every "tuppence ha'-penny" official who may chocse to take advantage of his position. It is an outrage upon every citizen of Canada, whether he believes in the doctrins of Voltaire and Paine or not. The government is now Episcopal, which is regarded as heretical by the Romish church. Supposing the state religion of England should change, as it has several times within the last thousand years, and the Catholic church should be allied with the English throne, how then would our little Ottawa and Toronto popes feel? Everything in conflict with Rome would be thrown out, and if the customs collector and the customs minister wanted their favorit books or papers they would be obliged to smuggle them into the province. It is good to know that there is some protest against the act of the customs collector and customs minister on the part of our Canadian neighbors. The press is outspoken in its abhorrence of this censorship. Although Christian papers, and therefore toning their remarks down so as not to offend their readers, they see the principle involved and make a vigorous protest against the Custom House encroachments upon the people's right to read what they like. The Toronto *Evening Telegram* says:

"Our news columns on Saturday informed the public that the collector of customs at this port had, on his own responsibility, seized a consignment of books which he adjudged prejudicial to the morals of the community, the seizure being approved by the minister of customs, when he was subsequently appealed to. The books which were seized were Paine's 'Age of Reason' and Voltaire's 'Pocket Theology.' Knowing that the books are Theistical, one is at a loss to understand why they are branded Atheistical and denied circulation in Canada, when Bob Ingersoll's lecture, thoroughly Atheistical and Materialistic, are permitted free circulation.

"Tom Paine and Voltaire were counterparts of each other in belief, labor, and style of writing. It is questionable if two Theists ever lived who were more pronounced in their belief in a God than Paine and Voltaire. But they cordially hated the priests and the government of the church. An instance of this is to be found in Voltaire's definition of an Atheist: 'As a rule, an Atheist is any or every man who does not believe in the God of the priests.' It will be observed that Voltaire in the above definition does not deny the existence of a God, and no one can adduce a single sentence from his works to prove that he did not believe in a supreme power. Voltaire's unexampled powers of sarcasm were all directed against the priests, as when he says: 'By substituting the word priest for the word God, theology becomes the simplest of sciences. There is, of course, another and quite different God, but the priests hold him of little account. Theirs is the true one, and men must acknowledge him if they do not want to roast in the other world.' Paine believed in a God, too, but not in the God of popular theology. Any one can see this if he will read, not the tabooed 'Age of Reason,' but the famous 'Common Sense' pamphlet which was one of the most powerful influences making for the American Revolution, a book concerning which Major-General Lee wrote to George Washington, 'I never saw such a masterly, irresistible performance.' One sentence occurs to us in proof of our contention, 'Of more worth is one honest man to society, and in the sight of God, than all the crowned ruffians that ever lived.' So much for the belief of the men.

"The similarity of their labor can be seen when it is remembered that Voltaire was repeatedly banished from France for defending freedom of speech justice, and right. Paine not only wrote but moved the Declaration of Independence. He was one of the founders of the American republic, and had love enough of the right to enroll himself a member of the National Convention of France, in which capacity be came nigh losing his head.

"It is all very well for the authorities to be careful that polluted literature does not get into circulation, but if the authorities would begin their work of expurgation by suppressing those dime novels which set a pirate career before the youth as something commendable, the authorities would be doing something regarding the advisability of which there would be no two opinions. But when the authorities suppress two works which are part of the classic literature of the world, they assume the dignified attitude of people who try to sweep the ocean off the shore with a broom. If the government is to exercise a censorship over the mails and is to confiscate what, in its opinion, is prejadicial to the public interests, where is the matter to end? If Paine's works and Voltaire's works are held to be prejudicial to the public welfare, then the minister of customs must instantly issue an order for the confiscation of the much more Atheistical works of Comte, Hume, Kant, Hegel, Hamilton, Spencer, Darwin, Tyndall, Huxley, etc.

"Apart from the merit of the action of the authorities, what is wholesome or unwholesome is for the courts to determin after argument made and answered."

The Toronto *Globe*, although considerably more Christian, is not a whit behind its neighbor in condemning the unwarrantable act. It comments thus:

"Our paternal government at Ottawa hav devised a new form of protection for the poor imbecils under their care. Not content with presenting to us feeble-minded Canadians what to eat and drink and wear, and where to purchase what we need in those lines, they are now undertaking to tell us what we may and may not read. The customs collector is henceforth to be also censor-absolute of imported literature, charged, we presume, with the duty of reading every book which comes from abroad, and confiscating all whose teachings are not sound. What a truth-fed, orthodox people we shall all become, sure enough! And how grateful we ought to be to our kind protectors at headquarters and to their dutiful servants, the customs collectors! In this bookmaking age there are few more difficult questions one has to decide than what to read and what not to read. We Canadians are to be perplexed no longer. The matter is taken out of our hands and settled for us. What a world of responsibility is thus lifted off our shoulders! And what intellectual and moral giants we shall become when we are no longer required to exercise our own faculties in order to discern between good and evil, but may read whatever we can get from abroad, assured that it is all right, else we couldn't hav got it. Nor is that all. Not only freedom from perplexity and responsibility, but absolute safety of course guaranteed. The wisest and best of us poor minors in intellect might make a mistake, but of course Mr. Patton and his fellow-collectors all over the dominion are infallible; and if they should happen to be in doubt, is there not the minister of customs to refer to? There is yet one serious defect, but that no doubt will be remedied in due time. Sological a government will quickly see the need of extending their fatherly oversight to the presses as well as the custom houses of the dominion, and appointing another set of infallible censors to see that the infantil Canadian mind is not poisoned by error from these sources. Then, as we nav said, what an orthodox people we shall become!

"Seriously, we hav heard of nothing more preposterously absurd for a long time than the confiscation by the collector of customs at this port of a half dozen copies each of Paine's 'Age of Reason' and of Voltaire's 'Pocket Theology.' And to think that such an act of childish zeal should hav been sanctioned and fathered by the authorities at Ottawa! We hav rubbed our incredulous eyes long and hard enough over it, but in vain. There it is in black and white, and vouched for. In the first place, as an act of policy it is the most ill conceived and stupid imaginable. The books hav long since been cast out of the currents of thought. They hav no longer any appreciable influence. The copies in question must hav been ordered for the library of some scholar or antiquarian for the purpose of comparing the waifs of the past with those of later days. But if the object had been to revive interest in dead issues which they present, and to advertise them anew to the curiosity of a skeptical age, no better means could hav been devised. The importer will, of course, and rightly, refuse to submit to so arbitrary an invasion of his rights of property. By the time the matter has been ventilated in the courts the curiosity of young Canada will hav been stimulated to the utmost, and hundreds will want to find out for themselvs what is so dreadfully objectionabble in the proscribed books.

"And then, again, the act is utterly wrong in principle. The day when any authority, civil or ecclesiastical, can interfere with the right of every man to use his own intellect and form his own opinions has gone by forever. The attempt itself is contrary to sound reason and to true religion. It certainly finds no sanction in the New Testament. The official mind in Toronto and Ottowa has become confused between two distinct things. The public wisely and for its own safety forbids the admission or circulation of a class of matter which appeals to the baser passions—those passions which, when over-stimulated or misdirected, become harmful and dangerous to society. On this principle instigations to murder and all the genus of obscene literature are rightfully excluded. But the line is clear enough for all practical purposes. It lies between appeals to the passions and appeals to the reason. Paine's and Voltaire's works belong to the latter class. Thousands of books and magazines containing articles tenfold more dangerous to religious faith are coming into the country every day. If Paine's Deism is to be excluded, what shall be done with the profound Atheism of many of these? The attempt to claim for government a censorship of the one or the other is simply ridiculous in this age of the world. No intelligent Christian or Christian minister will ask or approve of it. The forces of Infidelity must be met on their own ground. The appeal lies in every case to the individval intellect and conscience. Neither the Bible nor the laws of the land hav left the decision to custom house officers or political ministers."

While the *Globe's* estimate of Voltaire's and Paine's works is altogether erroneous, we are glad that it sees the principles involved. We would inform the *Globe* that Paine's works are more sought after now than ever before, and the same is the case with Voltaire's. They hav a great influence, and it is daily increasing. Apart from this error and its frequent appeal to the Bible, the *Globe* is very sound. Its editor is a Christian who sees beyond the length of his nose, but yet hates Paine and Voltaire, as every good Christian is commanded to do.

This a case which we hope will be fought out in the courts of Canada. If an official of the English government can usurp this authority it is time the people of the United States knew it. Such upstart interference with the literature of two countries is intolerable. In this country the bigots hav to cloak their efforts under the plea of suppressing obscenity, but under a government which lovingly hugs to itself a state church no such cloak seems to be needed. Probably that is the reason such strenuous efforts are made by the religious party of this country to get God recognized by the Constitution, and the church and the priests as his exponents and defenders.

We hope Mr. Cooke will push his case through all of the courts in Canada, if necessary, to overthrow this ruling of a minister of customs. We cannot think that the courts are as stupid as the collectors. There must be a little common sense somewhere among the judicial if not the civil officers, and it should be found and applied to just such cases as this.

The League Congress.

Lack of room alone prevented us from commending the work of the recent Congress in a previous paper. That it did good work is testified to by the efforts of its old enemies to belittle it. Without sacrificing any principle formerly contended for, it has adopted a platform big enough to take on all the former friends who left it because they thought its action bound them in some way to something they did not like. That this action would be misconstrued and made the basis of renewed attack by those disgruntled persons who read its proceedings only to find fault was to be expected. That it has their opposition is a sure sign that it is in the right.

It is of no use for Liberals to pull apart. Individual work is all well and good, and its effects cannot be overrated; but organization is the only means by which great objects can be attained. The bigoted powers will hardly heed what one man says, but let the protest be made by ten thousand, and the officials will bend their heads and listen with respect. Let a hundred thousand earnest, organized men demand a right hitherto kept from them by church or aristocratic rule, and it is granted. Supposing there were a National Liberal League in Canada numbering one hundred thousand, would the little customs collector of Toronto hav dared to confiscate the works of Voltaire and Paine? Would he hav boldly said that "all such" should in the future be consigned to the flames?

That there is work to be done that will be undertaken only by the Liberals no one can deny. And the Liberal League is the only organization not afraid of doing it. Heretofore it has been somewhat hampered by disagreements, but the disagreements were all for the best. The law of the survival of the fittest applies to all things. These disagreements hav weeded out the incompetents and the arrogant. Those who cannot work in an organization unless they are kingpins are better out. Their sincerity cannot but be questioned.

It has been given out by those whose wish was father to their thought that the League is now an organization on paper only. But it is not so. During the past year more money has been raised and expended than ever before in the same length of time; and by the report of the Secretary, which we published a short time ago, the other practical work is shown to be two or three times greater. The addition of the New York State Freethinkers' Association as an auxiliary is a good thing for the League

and for the association. The resolutions passed are strong and satisfactory, and such as the whole Liberal body in the United States can work for. The resolution that the will of the majority does not bind the minority is eminently proper, for if Liberalism contends for any one thing it is for the right to think as we choose, and not be bound by any authority in the exercise of our reason. The other resolution, that the League reaffirm the resolution demanding the repeal of the so-called Comstock laws, is the expression of the voice of the majority of the League, as it undoubtedly is of the majority of Liberals of the United States. The justness of this demand, in view of past occurrences, is not a question for argument. It has been settled.

In parting with Mr. Wright as its presiding officer, the League can only regret that time will not let alone one so able and who has ever worked for the advancement of the human race. Elected at the critical period in the history of the League, he has never wavered in his allegiance to liberty. Through a storm of abuse that would hav made a less courageous man quail, so mean and bitter was it, he has stood manfully for right, never giving a hair's breadth nor surrendering one iota of principle for the sake of peace or policy. He has guided the League straight onward and has spoken in no uncertain tones. All hail to the grand old veteran! May the League and the Liberals hav the benefit of his counsel for many more years yet to come!

But his mantle has fallen upon one worthy to wear it. In T. B. Wakeman the League has a clear-headed President, who goes right down to the bed-rock. He is clear in his thought, firm in his convictions, and is not afraid to say what he thinks. He is a whole host in himself.

The other officers are all stanch and true Liberals, not easily stampeded. In selecting them the League did wisely and well. They will honor their offices as the League honored them in the choosing.

All in all, the League Congress of 1881 was a grand one. It has got down to solid secular work, and if its influence is not felt upon the country we shall be disappointed. There is a vast amount of work to be done, and it is growing more pressing all the time. The case of the Canada customs collector seems to us an eminently proper one for the League to take hold of. And there are questions arising every day in which the League can make its influence felt for liberty and right. The priests of this country are always insidiously working to undermine and overthrow our secular institutions. Let their efforts be met on all sides and thwarted. Let us work to perpetuate what our Infidel forefathers gave us—a secular government of, for, and by the people, without any ecclesiastical interference whatever.

Around the World.

We hope there will be no cessation in taking shares in the Round-the-World journey which Mr. Bennett is now engaged in making. The expenses of the trip will be close upon $3,000, and the cost of the books, with their illustrations, will not be less than $1,500 or $2,000. So his friends who hav sent him away will see that many more names are necessary before the bare cost of the undertaking is paid. The idea is that the work shall be a sort of joint enterprise, the people contributing the money and Mr. Bennett giving his time. It is not fair to ask him to giv the year necessary to make the circuit of our globe and pay for getting out the books besides. The work will be dedicated to those advancing the $5's, and their names will be enrolled in the first volume, which is being forwarded at the rate of thirty-five or forty pages per week. It will take until about next January for it to be finished, and until that time the starry roll of honor is open to those who want to be pioneers in getting the truth. There hav been plenty of books of travel written, but all hav catered to some pious church prejudice, and, so far as telling the actual state of affairs existing in the "Holy Land" and the orient, were worth no more than what they would sell for as waste paper. Those who hav read Mr. Bennett's travels in Europe, written last year, will agree with us that his descriptions are faithful portraits of actual facts. He tells everything that he sees, and he has a shrewd way of seeing everything that is going on around him. His letters so far hav been marvels of descriptiv writing. The work, we feel sure, will be greatly superior to any account of a journey around the world we now hav, and we want all our friends and their friends to aid in disseminating it. There will be over one hundred and fifty full-page illustrations of scenes described, besides many smaller cuts. These will add greatly to the interest of the work, and with the faithful and close description will present Old-World places in a very familiar light. It will be as good as making the journey. And in order to pay for all this we shall keep the list open yet awhile longer in the hope that many more will yet send in their names. It isn't exactly square that the eleventh-hour laborers should get as much as the early workers, but if that is divine justice poor fallible human beings cannot be blamed if we giv the ones who subscribe now just as fine a book as those who subscribed to send the editor off. We can call it that the first sent him away and the last bring him back. Send on the V.'s.

A Trinity of Lithographs.

We hav for sale the lithograph likenesses of the three leading Liberals of this country—Thomas Paine, D. M. Bennett, and R. G. Ingersoll. They are all splendidly executed, and with a neat frame around them—which can be procured from picture-frame makers at slight expense—will be an ornament to any home. They will be sent, secure from breakage, by mail at the following prices: D. M. Bennett and R. G. Ingersoll, 50 cents each; Thomas Paine, $1.

It is astonishing how mean some people and papers can be. Mr. B. F. Underwood has but recently stepped up and out of the editorial chair of the *Index*—and we understand he is going to permanently step down and into it again soon—and it must be presumed that the paper speaks with the knowledge of that eminent gentleman. In its issue of Oct. 13th we find a notice of Mr. Underwood's lectures, which we recently published—and first-class lectures and essays they are too—in which this statement stands out prominently: "The volume was published without Mr. Underwood's knowledge and consent." We can scarcely believe that Mr. Underwood ever authorized any one to say anything like this, in view of the fact that he did know that we were compiling the lectures into a book and himself sent us the "copy" with corrections marked in the margin. He knew Mr. Bennett's intention, approved of it, and conferred with him about it. For a paper so near the throne as the *Index* to say this has a very curious look. We hope Mr. Underwood did not write this notice himself.

The Yorktown anniversary exercises were opened with prayer. It would be interesting to know what prayer had to do with colonial success at the battle of Yorktown. If we are not mistaken it was conceded in Revolutionary times that the writings of Thomas Paine had more to do with stirring up the people than Jehovah himself. Judging by the ill-success of recent prayer experiments, prayer had but little to do with assuring us our independence, and it would hav been just as well to omit that part of the Yorktown exercises.

We would call attention to a new work we hav just issued, "Voltaire in Exile." It is an epitome of the life of the great Infidel, and for those who cannot afford the higher priced life, by James Parton, and yet want to know all about Voltaire, it is just the work. It was written by Benjamin Gastineau, of Paris, and translated for us with his approval by F. Vogeli and Edmond Dubourg. It contains an account of Voltaire's youth, his exile in England, Holland, Belgium, Prussia, and Switzerland, his relations with Jean Jacques Rousseau, Frederick the great, Catherine II., and Pope Benedict XIV.; what he did at Ferney, how he improved the town, built a church, fought the Jesuits, and defended the victims of religious hatred and persecution. It describes his triumphant return to Paris after his years of exile, and ends with chapters on his work, his philosophical system, his enemies, and some hitherto unpublished letters.

Many volumes hav been written upon Voltaire, but none of its size contains so much information as this. From it a clear idea can be obtained of the immense influence he exerted upon Europe and the world by his brilliaut genius, and how the church has ever fought the men who dared to step out of the orthodox paths of thought.

We will fill orders as fast as they come, and hope to send off a good many. Price, cloth, $1; paper, 75 cents.

As the time slips by we are reminded that many subscribers to The Truth Seeker are getting in arrears. We hope they will not long remain so. The summer months are the dullest months with newspapers, and the receipts are the lighest, while the expenses are just as heavy as at any time. We hope those friends whose subscriptions hav expired will bear this fact in mind and renew at once without waiting for us to send them bills. It takes time and money to send out hundreds of bills, which would be unnecessary if all would watch their tab and remit promptly. We hope to hear from those in arrears right away.

W. F. Jamieson is busy in the lecture field. Send for him if you want a "revival" of Freethought. He has just given seven lectures in Kouts, Indiana, and five in Noblesville, Indiana, and is engaged to deliver a course of five in Union City, Michigan, early in November. Address, Albion, Mich.

The *Liberal Free Press*, recently suspended at Davenport, Iowa, under Comstock persecution, has been revived by Mr. Barter at Wheatland, Iowa. It is a small eight-page paper, at $1 per year, devoted to radical reforms. Mr. Barter deserves support, and we hope he will get it. Send him a stamp for a specimen copy.

George Chainey will make lecture engagements for week nights at any place within reach of Boston between Monday and Saturday. He must attend to his regular *Infidel Pulpit* work on Sunday, and on other days would like to do good for the cause outside of Boston by lecturing. No words of ours are needed to introduce him to Liberals or to vouch for his ability as a lecturer and orator. His terms are moderate. Address him at 51 Fort avenue, Boston (Roxbury), Mass.

Book Notice.

Natural Philosophy for London University matriculation. By Edward B. Aveling, D. Sc., fellow of University College, London. Dealing with all the required subjects, and containing over one hundred and fifty examples worked out in full, and some hundreds of exercises for solution by the students, with nearly two hundred figures of cuts. London: W. Stewart & Co. Price, $1.50.

This valuable work is by one of the most learned and promising young scientists and teachers of England, and one whom we hav the honor of claiming as a personal friend. He handles in a masterly manner Statics *of solids*—action of one force and of two forces; parallelogram of forces; forces acting upon a body; the two principles of momento; center of gravity; machines; wheel and axle; toothed wheels; the pulley; the inclined plane; the wedge; the screw; combination of machines; the simple machines and the principle of work. Statics *of fluids*—general principles; hydrostatics; specific gravity; pneumatics. Dynamics—*moving bodies*—terms employed; laws of motion; formulæ of moving bodies; special cases. *Optics*—the nature of light; reflection of light; refraction. *Heat*—the nature of heat and temperature; effects of heat; diffusion of heat.

The object of the work is to submit to students a brief treatis upon physics or natural philosophy, a subject which is studied by the general public in a far too limited degree. It is clear and concise in style, and cannot help proving of great value to those who study it. Those who wish the best lessons in natural philosophy—and every person should indulge that wish—will do well to avail themselvs of this work. It may be had at The Truth Seeker office.

D. M. B.

Our good friend, D. M. Bennett, editor of the New York Truth Seeker, will, by the time these lines reach the readers' hands, probably be again on his way round the world. During the last month he has been in London, waiting to take part in the Conference of the International Federation of Freethinkers. Mr. Bennett will carry away with him the heartiest good wishes of many English friends, for his genial humor and unaffected nature hav endeared him to all with whom he has come in contact. As an evidence of the feeling with which he is regarded in America, we subjoin an extract from a letter forwarded to us by a correspondent in America:

"Mr. D. M. Bennett is a gentleman to whom America and Americans owe more than they can repay. The reverence and veneration with which he is beginning to be treated by his countrymen will not obliterate the shameful stain upon our jurisprudence made by the indignities which, in the name of that jurisprudence, were wantonly put upon him. He was victimized by being made the defendant in a mock trial upon a frivolous charge before the corrupt Judge Benedict, whose personal integrity is as little respected as his legal opinions, and who will be remembered by his infamous decision, which led to the Winslow Extradition Controversy between our government and the English, and also as having perpetrated the most monstrous judicial atrocity upon a certain Mr. Lange. The judge, in connivance with some of the most degraded and depraved characters in our community, succeeded in getting Mr. Bennett into prison. An application signed by two hundred thousand Americans failed to move President Hayes to pardon Mr. Bennett, and he served out his full term of imprisonment. Upon his release he was the recipient of one of the most enthusiastic ovations ever tendered to any person in this city.

"Mr. Bennett has, at the desire of many of his friends, undertaken the tour of the planet, with a view of writing a book of his travels. You will find him full of varied information, as genial and affable as 'Uncle Toby,' and I hav no doubt you will take as much pleasure in conversing with him as I hav done.

"He is by no means the wicked person his enemies are trying to make him appear to be."—*London Republican.*

"Say, my lord," said Mr. D. M. Bennett, entering the splendidly furnished sanctum where, amid the perfumes of rare and costly exotics, the editor of the *Republican* gracefully reclined upon a couch of mother-of-pearl and velvet; "do you know where Yong-ngan-tcheou is? I hav to make a call there on my way around the world, and I guess I had better fix its location at once. I've worn out six maps looking for it, and can't find it anyhow." The editor touched the jeweled bell that stood at his side, and in prompt response to its summons, an Ethiopian page, clad in the rich and picturesque garb of the oriental, noiselessly stepped from behind the velvet hangings. "Bring 'Lett's Popular Atlas,'" murmured the editor. In a few minutes the slave reappeared, and handed a handsomely bound volume to his master. The copious index was referred to, and in one minute four and one-third seconds the mystery was solved, Yong-ngan-tcheou was found. D. M. Bennett at once registered an affirmation to take home a set of the 'Popular Atlas.'"—*London Republican.*

A Truth Seeker Around the World

London and Other English Towns.—Concluded.

THE ROYAL AQUARIUM

Is a place of decided interest. It is located at the foot of the cliff of the Marine Parade, and near the Channel. It is constructed beneath the surface of the earth, is 715 feet in length, and 100 feet wide. It is divided into a spacious entrance room and corridors, on each side of which are capacious tanks for fishes, well supplied with stone-work in the rear, and heavy plate-glass fronts. The largest of these tanks is 110 feet long, and contains 110,000 gallons of water. Here usually disported a porpoise or two; but as they are hard to keep alive in confinement, I had not the opportunity of looking at them. The other tanks, however, are well supplied with rare fish of many kinds, among which may be named different varieties of crabs, shrimp, prawn, mackerel, herrings, trout, bass, eels, salmon, pickerel, cod, sturgeon, bullheads, skate, sea-turtles, and numerous other kinds, amounting, in the aggregate, to fifteen thousand. They are divided into different tanks, according to character and disposition. It is very interesting to watch them and see the various forms of finny life. The lobsters and crabs walk around at the bottom of the tanks and look as sober and dignified as a deacon. The shrimp and prawn have a semi-transparent appearance. The skate, a flat, thin fish of very queer appearance, comes close to the glass and presents a full front face, as if looking out of the window. Yes, face it is, and it bears not a little resemblance to the human face, grotesque as it is. The octopus is the strangest of all the inhabitants of the tanks. It has life, and moves from place to place, and acts as if breathing, but it has no head, no eyes, and apparently no organs, and is little more than loose jelly. It is evidently a very low form of animal life.

The large tanks containing sea-anemones are really beautiful submarine flower-gardens. They look like flowers, and are permanently located on a rock or elsewhere, but nevertheless show signs of animal life. There is a great variety of them, as also of the coral tribe. The telescope fish, from Shanghai, are very singular; they are restless creatures, and seem to be trying to turn themselves inside out. Three or four alligators are in a compartment by themselves. If doing nothing is an art, these scaly saurians have certainly acquired it, for they lie motionless for hours together. Probably if they were where the sun could pour its warm rays down upon them new life would be infused into them. The two sea-lions—of the seal tribe—occupy a tank by themselves, and are in constant exercise, swimming, diving, and leaping up on the ledge next to the spectators, from whom they are separated by an iron fence. They eat about fifty pounds of food each per day, consisting of fish of various kinds.

The Aquarium may be considered a somewhat extensive boarding house, and to feed the numerous guests the following bill of fare is weekly provided: sixteen quarts of shrimp, containing 35,500; six quarts of tiny sand-hoppers, collected from decaying sea-weeds, thrown up by the tide; fifteen quarts of live log-worms; eight quarts of earth-worms; twelve thousand fish of various kinds; five hundred crabs, with a due supply of a variety of other denizens of the sea. To gather these requires the steady labor of two or three men, besides what is brought from the fish-markets of London.

Within the Aquarium are conservatories, ferneries, fountains, cascades, and a large room for theatrical performances, concerts, etc. On the top is a fine promenade, with flower-gardens, and other curiosities, among the living ones being a large eagle, a brown bear, etc. At the entrance is a fancy tower-like structure, with arches and a slender spire, in which a clock with four dials tells of the time to the loungers on the beach.

THE PAVILION

Is an extensive structure, located in beautiful grounds, and is a place of resort. It was built by George IV. when he was prince of Wales, and was used by him as a residence. In 1849 the corporation of Brighton bought it of the crown for the sum of $265,000, since when it has been used for public purposes. The lower rooms are well adapted for public meetings and balls,, and in the upper part is a museum of Chinese and other antiquities, among which are many curiosities well worth the attention of the sight-seer. The building has a stone front, 200 feet long, and nearly in the center a dome, in the oriental style, 130 feet high. The magnificent royal stables—built in the Moorish style—for the horses of the prince, have been converted into a magnificent concert hall, known as the Dome, capable of accommodating three thousand persons. A large fine-looking dome surmounts the edifice. The grounds in front are beautiful, and decorated with floral beauties. The whole place is decidedly interesting.

PORTSMOUTH.

Thinking I had seen enough of the beauties of the fashionable town of Brighton, at 6: 30 P.M. I took the train for Portsmouth, some forty-five miles west of Brighton, also located on the English Channel. The train was slow, and did not reach Portsmouth till nearly nine o'clock. But in the station Mr. and Mrs. John Brumage, who had been apprised of my intended visit, were awaiting me, and invited me at once to their home. They are a very worthy, intelligent people, of my own way of thinking, and we soon began to feel at home in each other's society.

My particular object in visiting Portsmouth was to see the extensive government dockyards there located, the largest in the world, for constructing war steamers, and to visit some of the steamers ready for sea. Portsmouth is a town of 130,000 inhabitants, and is of decidedly different character from Brighton—the former being a place of business, the latter of fashion and pleasure. There are from fifteen to twenty thousand soldiers stationed at Portsmouth, and about the same number of sailors. The property here belonging to the government is very extensive.

Mr. Brumage is storekeeper of naval supplies in government employ, and has been for many years. He has under his supervision a vast amount of articles used in the naval services, as well as for construction. These supplies are drawn for other points on the coast of England, as well as to various ports among her colonies in all parts of the world. Among the supplies usually kept on hand are 40,000 gallons olive oil, 17,000 illuminating oil, 120,000 pounds of tallow, 50 tons of pitch, 4,000 gallons of turpentine, 2,000 barrels of tar, 160,000 yards of canvas, 5,500 flags of all nations, 120,000 tons of iron and steel in the various forms for working, 500 anchors, the heavier weighing 5,000 pounds, 8,000 tons of chain cable, the longest of which the links are a foot in length, and of round iron two and a half inches in diameter, 500 tons of steel wire, rope, and hawsers for vessels, 180 tons of brass tubing, 150 tons of zinc, 70 tons of rivets, 45 tons of copper, 300 tons cordage, all sizes, 20,000 tons of coal, 100 tons of paints and painting material, of timber of different kinds and from various parts of the world an immense supply, 500 small boats, 50 tons of engineers' furnace geer, 100 torpedoes, together with a great multitude of other articles too numerous to mention. These are stowed away in the best of order, I think, in some eighty storehouses of large size, some of them 800 feet in length, with a cellar under a great share of them. They are classified carefully, so that each line of articles are by themselves. Each building has a sub-keeper, who is held responsible for the order and safe keeping of the articles under his charge. Nearly 500 men are under Mr. Brumage's charge.

A large amount of discarded articles are constantly being collected in here from various parts of the service, and these are sold off at auction at stated periods. On the 6th inst. a sale was held, in which the following articles, in 1,171 lots, were disposed of: 120 tons hemp rope, 173 tons shakings, 12 tons old canvas, 12 tons painted canvas, 2 tons chains, 24 tons coal sacks, bags, wrappers, etc., 10 hundred weight old bunting, 18 tons old brass, 6 tons zinc, 70 tons steel scrap, 6 tons steel tools, 3 tons old files, 145 tons wrought and cast iron, 24 tons shafting, 24 tons old chain, 25 tons wire rigging, 34 tons messenger chain, 5 tons railway bar iron, 14 tons galvanized bolts, blocks, and stays, 47 hundred weight old rubber, 200 loads oak and other woods, 66,500 oak-tree nails, and a great number of other articles.

Mr. Brumage and myself walked around the yards, which comprise many hundreds of acres. There are fourteen large stone docks, suitable for building the largest ocean war steamers, four of them being now in course of construction. There are also three very large basins which have been excavated at great expense and walled in, in which many vessels can be stored away from the effects of the waves, and where they can unload and load in perfect safety. He took me up into the lookout, or observatory, where two old tars are located to keep up a constant watch for what vessels may come into the harbor and to report the same by telegraph at headquarters. Here several large naval glasses are kept pointed in different directions. The Isle of Wight lies five miles south of Portsmouth and helps to form a very extensive and excellent harbor. Through the glasses a fair view of the island could be obtained. The island is twenty or thirty miles in length and a third of that distance in width. It is represented as a good farming country.

I was also taken on board the East Indian transport steamer Jumna, one of the five large steamers for transporting troops whenever they may be wanted. It is to leave soon with 1,400 troops for some point in India. Among the passengers are to be one hundred women, who are employed at flag-making and other work.

In the harbor at anchor lies the Victory, the warship on which Lord Nelson was wounded and on which he died. The very spot where he fell, and the blood which stained the deck, are pointed out. The old veteran warship is superseded by the ironclads, and it is now used as a training-ship for boys learning the naval service. There are others of the old wooden navy at anchor in the harbor, used for the same purpose.

I had a sail in a government yacht, in the harbor, among the hulks, used for storing coal for the steamers, and others for the use of soldiers when being transferred from one part of the service to another. Sometimes a regiment or two of soldiers are kept on these hulks for two or three weeks.

Mr. Brumage took me on board the iron war steamer Inflexible, one of the largest and heaviest in the service, having a heavy armor plating, and all the latest improvements in the iron war steamer line. This is what I wished to see, one of the large iron war steamers fully equipped and ready for service. I will give some of the dimensions and other particulars pertaining to her: Length, 320 feet; breadth, 75 feet; tonnage, 11,085 tons; draught of water, 24½ feet; horse-power of engines, 8,000; number of crew, 484 men.

I fear I will be illy able to describe this magnificent, expensive, and complicated affair, but I assure you it is a wonder of the first magnitude. An assistant engineer took us over the entire ship and showed us the great amount of machinery, appliances, etc., which are now requisite for a first-class war steamer. The center part of the steamer is a vast and complicated machine-shop—engines, pipes, rods, pumps, and the various contrivances are in place, and every foot of room seems to be occupied. There are in all forty-two engines on the steamer, some for pumping, some for manufacturing electric light, and others for various purposes which I cannot make known to you, because I do not know. The electric light is being manufactured by three processes—Brusch's, Grommer's, and another which I have forgotten. The interior of the ship under deck, and much of it under the water-line, is lighted by electricity, so that away down in the hold twenty feet below the water it is as light as day. Fresh air is pumped down into all parts of the vessel, so that every portion of it has an abundance of pure, fresh air. This is a great improvement, as with bad and confined air the health of the men would soon be destroyed. Speaking tubes traverse all parts of the ship, and reach every considerable person on duty. I think the engineer told me there were twenty miles of pipe there in use in all.

The Inflexible has two turrets, each about thirty feet in diameter, and each turret has two eighty-ton guns of the most approved make. The turrets are manipulated by hydraulic power. Each turret describes a whole circle, so that either gun can be discharged in any direction in the outer half circle. The ammunition is kept in strong magazines low down in the center part of the ship. In time of engagement the charge and shot are brought out of the magazine on an iron car, which runs on a track to the elevator, which raises it to the mouth of the gun. When the gun is discharged the turret is moved around to where the elevator is, the gun is drawn back, and the muzzle of it is dropped some two feet inside the turret, so that while the charge and the conical shot are being put in it is not in danger from the shot of the enemy. As the shot weighs some twelve hundred pounds, the arrangement for lifting it to the mouth of the gun is indispensable. In addition to the four large guns are several of the small complex guns, having each four barrels, for rapid firing with small shot, to pick off men from the enemy and to prevent boarding.

The bunkers for the coal will hold some two thousand tons. The galleys for the men, where the cooking and eating are done, are light and commodious, and are also kept clean. The cooking is done on a range of very large proportions. An extensive apparatus for distilling and condensing ocean water insures a full supply of pure water at all times. The hospital for the sick men is fitted up very comfortably and is light and airy. The officers' quarters are of course fitted up in the neatest and richest manner. Their portion of the steamer seems a perfect palace.

The armor over the citadel, the central portion of the ship, is fourteen inches in thickness, under which is thirty inches of teak wood. The deck is double plated, between which are several inches in thickness of cork. With the exception of the wood under the plating and the cork under the outer plate, almost everything is of iron or steel, even to the stairs which lead from one deck to another. An arrangement is had so that in an engagement water can be let in in such quantities as to sink the vessel so that much less of her surface will be exposed to the fire of the enemy. I should, however, fear this operation, lest with such a vast amount of iron it would go down to the bottom altogether. The hull is made into independent compartments, each perfectly tight, so that if one or two of the compartments fore or aft are shattered all to pieces the center part will still securely float.

I was not a little interested in the torpedo part of the armament. Twenty-four torpedoes constitute the quota for a war steamer. They are made of metal, from twelve to fifteen feet in length, a foot through in the center and tapering to a point at each end, somewhat in the shape of a very slim cigar. The explosive material is placed in the torpedo just

before it is sent on its mission of destruction. There are three ways by which the torpedoes are sent to their destined object—an enemy's ship; the first is a torpedo boat made of light metal, some twenty feet long, covered all over, so that the men are not exposed, capable of carrying ten men to manipulate the engine, the torpedo, and the boat. When within a proper distance of the enemy, the torpedo is set to explode in a given number of seconds or minutes, as the case may be, and is then forcibly expelled by compressed air through an opening for the purpose in the end of the torpedo boat, it shooting under water, some hundreds of feet, while the boat which brought it retires to a place of safety. The second plan is to elevate the torpedo on to a tall shute at the very bow of the boat, the descent a part of the way approaching the perpendicular, the torpedo acquires such momentum as to send it several hundred feet to the object it is designed to destroy. The third mode is to discharge them from the body of the ship some six feet or more below the surface of the water. In the discharge a tremendous force is employed to give the torpedo a powerful send off, and for this purpose a steel rod is used which telescopes out to the length of thirty feet, imparting great force to the departing missile, to accelerate which compressed air within it operates a screw in the stern of the torpedo. The angel of vengeance is supposed thus to fly beneath the water a distance of nearly a thousand feet.

I saw the torpedoes in place ready for charging and discharging, but it would seem that in handling in a state of excitement such fearfully dangerous materials as dynamite and other terrible explosives, and by inexperienced persons, the danger might be quite as great to the persons handling them as to the enemy a thousand feet or two away. In fact the whole steamer seems too complicated and intricate for a killing machine. It would do very well for a mechanic shop on land, but to plow the stormy ocean, exposed to the range of the powerful guns of enemies, it would seem that the complication, the expense, and the peril are too great to constitute a practical, successful enterprise.

This war steamer as she lies to-day in Portsmouth harbor cost not less than $7,500,000, and to keep her in working trim must cost nearly $500,000 per year while she is in active service. It is very questionable whether the Inflexible will ever kill men enough of an enemy to pay as an investment. The modern naval armament has gone to such a wonderful extreme in mechanism and expense that war, always expensive enough, must now be doubly and trebly so. Just think what England has expended and is expending to keep up her powerful navy and army. Her arsenal at Woolwich has cost hundreds of millions of dollars, and consumes nearly a hundred million per year to keep it running. She has fine dockyards where war steamers are constructed and they are very expensive establishments. She has over a hundred iron war steamers afloat, not all as costly as the Inflexible, of course, but undoubtedly aggregating not a cent less than $300,000,000, with $10,000,000 more per year to keep them in running order. Her land armament, including all the expenses of her war department, costs as much more, a vast sum indeed to throw away for military glory and the title of "Mistress of the Seas." Such expenses have burdened this little island with a terrible load of debt, and have piled up the taxes mountains high upon the backs and shoulders of the poor people, to be perpetuated generation after generation. How much better it would have been for mankind to be governed by the peaceful principles of humanity, treating sister nations in a spirit of justice and amity! I do not wish to see my country follow the example of England in building an expensive navy, and is spending hundreds of millions in preparations for killing human beings. I think it would be far better to announce the principles of right and justice as our rule of action and not bloodshed and murder.

When looking at the Arsenal at Woolwich I was amused at the humorous remarks of one of the workmen, who made sport of the vast sums of money England spends every year in making heavy guns, the most improved shot, her Gatling guns, and all the rest, only to be whipped by a handful of Boers, and her Gatling guns taken from her. If an individual or a nation will be strictly just in their intercourse with others, but little necessity will arise for fighting and bloodshed, and the life of millions will not hav to be ground out of them to get up expensive implements and apparatus for killing their brothers. How much lighter load the people of England would have to carry to-day, how much better off might be her poorer classes, had she not spent the thousands of millions in war that she has, to say nothing of the hundreds of thousand that hav laid down their lives for glory! True, she would have fewer colonies than she has now, her dominions would not extend all around the globe, but it is very probable that her people would be happier.

After looking over the dockyards, seeing what we cared for in the naval way, we rode per tramway (horse-cars) to the Commons at South Sea—a part of Portsmouth. The Commons are a level green of some three hundred acres, without shrubbery and floral decorations, but a fine place for parades or games of ball, and for children to sport and exercise. A road and a walk for pedestrians surround it. It fronts on the water, and is a place of much resort on pleasant evenings. At the southern point is a commodious hall where public meetings are held, particularly those of a reform character. Along the walk are several monuments—some of them quite pretty—erected to commemorate those whom have fallen in battles which English soldiers have fought.

We visited one of the forts, connected with which is a light-house. We climbed up into the light-house and viewed the manner in which lights of various colors are shown to those off at sea. Having looked over the fortification we returned to Mr. Brumage's and partook of dinner, after which Mr. and Mrs. Brumage accompanied me to the station, and I was soon on my way back to London, a distance of seventy-five miles, where I arrived about 9 P.M. I have reason to feel very grateful to Mr. Brumage, and regard him as one of nature's noblemen—one who has not hesitated to speak and act his earnest convictions, though he lost pecuniarily by so doing.

MR. BRADLAUGH'S SUIT.

On Monday, the 19th, I attended, at the criminal court on Bow street, Mr. Bradlaugh's suit against Mr. Charles Newdegate, M. P., and Mr. W. G. Stuart, on a charge of maintenance, for procuring a Mr. Henry Lewis Clark to prosecute Mr. Bradlaugh for voting in the House of Commons without having taken the prescribed oath. As Mr. Bradlaugh was complainant in the case, he could not conduct it himself, but was represented by Mr. George Lewis, who showed that Mr. Bradlaugh was duly elected to Parliament from the borough of Northampton, and that when he took his seat in the house he claimed the right to affirm in place of taking the oath, and that he was permitted by the House to do so. At length Mr. Clark was induced to bring suit against Mr. Bradlaugh for a penalty of £500 for each vote he had cast. It was clear that Mr. Clark would not have brought the suit in the High Court of Justice, and thus put Mr. Bradlaugh to very heavy expense, had he not been prompted to do so by Messrs. Newdegate and Stuart; and that their conduct was a violation of the statute, the first act of Richard II., chap. 4, section 3, and also common law. He claimed that the defendants were amenable for damages.

The case was tried before Magistrate Vaughan. Mr. Clark was called as a witness. He admitted that he had not thought of commencing suit against Mr. Bradlaugh until Mr. Stuart spoke to him about the matter and proposed that the suit be brought. He also admitted that he had not himself furnished any portion of the money to meet the expenses of the suit. Another witness or two was called upon, when Mr. Bradlaugh took the stand as a witness and made affirmation in place of taking an oath and kissing the book, and I must say the affirmation is much more pretty and impressive than the old form of the oath. Mr. Bradlaugh stated that Mr. Newdegate admitted that he furnished £200 to defray the expenses, and signed a bond guaranteeing to meet the entire expenses, and more in the same direction. Mr. Bradlaugh's manner, as he stood in the witness-box, was collected and dignified. His utterances were ready and clear, and in the explanations he had to to make he was very lucid. His style, altogether, is pleasing and winning.

Mr. Edward Clarke, Q. C., M. P., appeared for Mr. Newdegate and insisted that the case was not such a one as the act premeditated, and that Mr. Newdegate had committed no violation. He spoke at considerable length, and quoted authorities. Mr. Poland appeared for Mr. Stuart and took a similar line of argument, and also claimed that Mr. Bradlaugh had himself received money from his friends to conduct his side of the contest. Mr. Kydd also appeared for the defendants, but did not make a speech. He has retrograded from the position he once occupied. Many years ago he was a radical, and probably many in America will remember him as a Chartist. He now, however, is working with the Conservatives, finding it, perhaps, more respectable.

The magistrate, who, by the bye, is a very good Christian, could easily see that Messrs. Newdegate & Stuart had not violated the statute, or that the act did not apply to this case, and as no convictions had taken place under the act it would not be right for the defendants to be convicted under it. He also took the position that if Mr. Bradlaugh had been injured his redress was at common law. He discharged the defendants.

This is perhaps a very fair instance of Christian justice. The defendants had already violated the act by inducing Clark to bring on a suit against Mr. Bradlaugh for the purpose of subjecting him to heavy expenses, but he deemed it not necessary to inflict a penalty upon the defendants. He seemed to make considerable of the fact that though the act was an old one no convictions under it had been secured, as though that made any difference with the nature of an act. A law is just as sacred before a conviction has been secured under it as after thousands have been secured. Besides, it was not shown that no convictions had been secured under the act. It has been many times proved that magistrates can see very plausible reasons for deciding with their inclinations. Mr. Vaughan clearly was prejudiced against Mr. Bradlaugh and on the side of the pious Mr. Newdegate. It is likely that Mr. Bradlaugh will not let the matter rest here, and that he will bring an action in another form. But when an Atheist brings a suit against a Christian, and in a Christian court, he cannot expect to receive impartial justice.

I wish right here to make a correction of the error which many Americans have fallen into relative to Mr. Bradlaugh refusing to take the oath in the House of Commons. It is not strange that this erroneous opinion should have been adopted in our country, for papers in this country, notably the *Times* and the *Pall Mall Gazette*, published the false statement that Mr. Bradlaugh *did not* refuse to take the oath, but simply claimed the right to affirm, which right was granted him. Had he been refused his seat contingent upon his not taking the oath he would assuredly have taken it, as he would now if he cannot take his seat otherwise. He prefers affirmation, but if nothing but taking the oath will answer, he will take it and depend upon as early as possible introducing a bill legalizing affirmation when the oath is conscientiously objected to. The course of Mr. Bradlaugh has been consistent through all this struggle, though he has enemies who would gladly misrepresent him and make him appear inconsistent.

In the evening I accepted an invitation to dinner at Mrs. Besant's, in the West End, at which Mr. Bradlaugh and his two daughters were present. I felt honored by being in such company, and the evening was a most enjoyable one.

DEATH OF PRESIDENT GARFIELD.

On the morning of the 20th inst. the sad intelligence of President Garfield's death was received by cable in this city, and a feeling of gloom seemed spread over this country similar to what must exist on the other side of the Atlantic. It is indeed a sad blow that a President should be so needlessly and wrongfully smitten down by an evil-minded person; and that after the patient had for two months and a half so vigorously withstood the effects of the fatal bullet he should have to succumb at last. In connection with this case it is to be remarked that there has been a great loss of labor in the way of prayer. Not only all the Christians of America, but of all Christendom, have been making extraordinarily earnest prayers that the Lord would be so condescending as to let President Garfield get well. Even the Methodist Ecumenical Council, if that is the proper name for it, consisting of black clergymen and bishops, as well as white, which has been sitting in this city for two weeks, laid aside their regular business long enough to make stated and most earnest prayers for the recovery of Gen. Garfield. Millions of prayers have been offered up to the supposed beneficent ruler of the world for this express purpose. We are often told of some very astonishing cures effected by the prayer of some old woman or other pious devotee, but they are generally obscure cases that nobody knew anything about, or they were instances when the mind might have had a great deal to do with effecting a cure, and when the force of the will stimulated the sickly one to so act as to be restored to health. In the case of President Garfield, however, an excellent opportunity was presented to prove what united and sincere prayer can do. Here was an absolute ailment, a ball had certainly been sent into his body, from the evil effects of which the Lord surely ought to be able to relieve him, if he can do anything in that line.

Here also was an instance where a motive should have moved him to make a slight effort in the curative line. The injured man had a good healthy constitution, his services were greatly needed by his country, and millions of hearts were beseeching him day and night to be good enough to let this man get well. There never was a better chance for divine Providence to distinguish himself, to show his power, and to let the world see what the united prayers of the Christian host can accomplish. But no; he would not so much as lift his little finger that Garfield might live. He was unwilling to do anything in response to the supplications offered up. He let the man die precisely as he would have died had not a prayer been raised. He has clearly proved that the greatest number of prayers ever before offered him upon a definite subject hav been totally unheeded, unanswered, and useless. Not for the whole Christian world, and to oblige their heartfelt, earnest, and long-continued entreaties, would he do the first thing to cure that man; he would not make the first motion toward answering all those prayers, and the whole world is left to conclude that after all the claims and boastings that have been made about the great utility of prayer—that all we have to do when we have a favor to ask is just to go to God and lay our trouble before him, just request him to listen to our prayers, and he will kindly do what we ask of him—is all false; that there is nothing in all these assurances; for here is a case just in point; a good man had been shot, the ball had done a fatal injury, and all that

was necessary was divine power to obviate the difficulty. To invoke the divine power hundreds of millions of subdued hearts, who believe that God will show his power when they ask him, have called upon this God sincerely, earnestly, and persistently, and it has all had not the slightest effect. God would not, or could not, cure Garfield. And after this, when prayer is held up to us as such a powerful lever to act upon the distinguished personage who dwells above the clouds, many people will inquire mentally, if not otherwise, "Why did not God cure Garfield?"

But now Christians will turn and tell us that God did not deem it best to cure the smitten man; that in his inscrutable wisdom he wished him to die; that his divine providence governs all the affairs of the world, and that nothing is done save by his will, permission, and procuring; that he has his hidden purpose to carry out, and that he will not be swerved from it. This style of argument, however, places their God in a very unpleasant position. It not only makes him responsible for Garfield's death, but also guilty of the shooting. If God wished all this to take place as it has done, it was he who incited Guiteau to aim that deadly pistol, and consequently is more at fault thau Guiteau himself, and should be hung in place of him. If he did not want Guiteau to perform that rash deed, why did he permit him to do it? He certainly must hav known, if he knows all things, what the effect of that shot would be; that Garfield would lie in a condition of suffering for eleven weeks; that he (God) would be called upon by his most faithful followers and devoted advocates hundreds of millions of times to undo the fatal work of that bullet, that he would not or could not do it, and that the sinful world would be left to decide that there is no efficacy in prayer. If he knew all this, why did he suffer it to take place, unless he wanted the foul deed done just as it was done? If he wanted Garfield out of the way, or needed him in his heavenly realm above, it would, at least, have been better to kill him with a fever rather than suffer such a vile wretch as Guiteau to shoot him down like a dog. The ways of Providence indeed are inscrutable, and if his apologists speak truly, he is guilty of a deed that the worst man living would blush to be caught at.

Such is Christian logic. If Garfield had recovered they would triumphantly exclaim, "See what prayer has done!" "It was we who did it." But now that he has died they say, "God knows best." "His inscrutable purposes must be carried out." Thus it is tweedledum or tweedledee, and that is all that can be made of it.

Causes will continue to produce effects, and not all the gods which men have devised can prevent it. Natural results will still be the product of natural causes. There is no mysterious and fickle ruler of the universe who is swayed around and influenced, by the prayers and supplications of short-sighted, ignorant human beings, to change his plans and purposes, and the quicker men become apprised of this truth the better will it be for them, and they can learn to spend their time more profitably than in offering up to an imaginary being prayers which can have no effect.

The praying Christians, now that Garfield is dead, will be left to conclude that one of three conclusions is the true one: 1st, That God wished Garfield to die, and took the means to effect his death; or, 2nd, That he wished to cure Garfield but found himself unable to do it, as on another occasion he found himself unable to drive out inhabitants of a certain valley in the land of Canaan, "because they had chariots of iron" (See Judges i, 19), or, 3d, That God does not trouble himself about the affairs of this world and leaves natural laws to act in all cases, that the world is not governed by prayer, and that the best thing men can do is to make themselves as thoroughly acquainted with the laws of the universe as possible, and to live in obedience to them, and that this will be far better than looking to or depending upon merciless gods.

The assurance is left us that though our President has died, the Vice-President steps to the head of our government, public affairs will continue to move along as smoothly as before, and that the American people will soon become reconciled to the changed state of things.

Trusting this may be so, I bid you good-bye for the present. I hold you daily in remembrance.

D. M. B.

More from London.

LONDON, Sept. 22, 1881.

DEAR READERS: Among the many places I have visited in this mammoth city I will mention the graves of Daniel De Foe, the author of "Robinson Crusoe," John Bunyan, the author of the "Pilgrim's Progress," John Wesley, the author of Methodism, Susannah Wesley, the author, or rather mother, of John Wesley, besides numerous others of the noted Dissenters of a hundred years ago. These men, who made a noise in the world, and wrote that which has been read by millions of their fellow-beings, who were unborn when they died, are now quietly resting in the burying-ground belonging to the Wesleyan chapel, on City Road, in the eastern portion of the city, where the Methodists of Europe and America recently held their twelve-days' conference, congress, or council. They all have appropriate monuments over the places where they repose. Bunyan has his image in marble, lying face upward, ready to catch the first sound when Gabriel blows his sonorous trumpet to waken those who have been sleeping for centuries, and on the side of the tomb is the pilgrim Christian making his celebrated journey from the land of sin to the beautiful land of Beulah, with his heavy pack of sin not fallen off his back. Bunyan was a remarkable man for his time, and the rich conceptions of his allegories prove him a man of unusual mental resources. His style is a trifle antiquated for our times, but great numbers will continue to read his "Pilgrim's Progress," than which no work written in the interest of Christianity has had a more extensive reading.

Wesley was also a great man, and led one of the most active lives on record. I forget the number of thousand sermons he delivered, the number of books he wrote, and the number of hymns he composed, but they are great. There is no question but what both Bunyan and Wesley were honest and sincere men, and toiled to perform what they believed to be for the benefit of their fellow-beings. But as for real good performed, De Foe was certainly not behind either Bunyan or Wesley. His charming stories have given innocent pleasure to many millions of young people, and he did not write to sustain an erroneous system of falsehoods and fables. Though his hero, Robinson Crusoe, was in part a mythical character, the pleasing narrative has assisted in molding the character of thousands upon thousands of boys, who have received no bad influences from the pleasing tale. Wesley lies in the rear of the chapel, while the others are in the old cemetery across the street. They are surrounded by great numbers of the men who dared to dissent from the Established church, and who more or less distinguished themselves while they lived. Among them may be mentioned Isaac Watts, of pious hymn memory; Thomas Goodwin, D.D., Cromwell's minister; John Owen, D.D.; Nathaniel Lardner, D.D., and other D.D.'s. They figured actively in the affairs of their times, and did all they could to establish the kingdom of Jesus on earth. If they were mistaken, they were honestly so, like millions of others who have come and gone since they passed off the stage.

I visited the portion of the city called Smithfield, where John Rogers, John Bradford, John Philpot, and many others were burnt at the stake in the supposed interest of this same Christian system, which has executed millions for not believing just as they ought to, and which has caused the death of fifty millions more by wars and persecutions. It might be borne in mind that as bad as the pagan religions of the world have been, they have not all taken half as many lives for opinion's sake as has Christianity, which has been misnamed the religion of love. It would be far more felicitous to call it the religion of hate. The incidents with regard to John Rogers, it will be remembered, were peculiarly touching. He left a wife and nine children, "the youngest of which was at the breast." A tablet of stone, duly inscribed, indicates the spot where the burning was done.

Very near the same locality is the oldest church in London—the church of Saint Bartholomew the Great. Of course I had to visit it and look at the old altar, the baptismal font, and the numerous tombs of many of the distinguished Christians who have died here within the past six centuries. The church was commenced in 1102, under the Catholic regime, and was twenty years in being completed. It was built for an abbey and was made extensive. It is in the Norman style of architecture, the inner columns are massive, and the whole looks quite well, considering its age. A part of it has been torn down and replaced by a hospital, which, it is to be hoped, is quite as useful to humanity as are the cloisters for monks.

A square or two away stands the old Bailey prison, made famous in history, where hundreds of unfortunate wretches have been imprisoned for their crimes or their misfortunes. The private door was shown me where the criminals were brought out for execution in the street before the prison. Probably hundreds have been executed on the spot pointed out. This private door was opened only for prisoners to pass out to be executed. A shudder of horror passes over one while looking at it. In fact I can hardly look at a prison without being reminded of past experience, and realizing how much injustice has been measured out to men who were unable to think as their masters commanded. It is not probable that one-tenth of the wretchedness and oppression thus caused has ever been recorded.

I have many times passed St. Paul's Cathedral, and once stepped in when religious services were being performed, a procedure that occurs every day and on many days twice. One cannot help noticing the great similarity between the services performed here and those held at Catholic cathedrals and churches. The same paraphernalia is used, the same pulpit stands out by itself; the choir are dressed in the same white night-shirts, and chant in the same manner; the alto and soprano are sung by boys, no female singer being allowed; and a similar style of ritual also is employed. One is probably as worthy as the other, and neither of them of any money value, unless the money is valueless or extremely plentiful. I must say the choir of boy singers acquitted themselves extremely well, easily reaching the highest notes, and singing very clear, strong, and beautiful. No company of ladies singing equally as well would need to feel that they had not reached a high degree of musical perfection. The church understands the power of harmonious blending of sounds, and has employed music, both vocal and instrumental, to induce the masses to attend its places of worship. So far as music and the social qualities are concerned, the churches are good. The trouble is they hold up fallacies and errors and demand that the people shall accept them as truths.

I have attended several meetings at the Hall of Science, on Old street, the principal place where the Freethinkers of the city attend Freethought and scientific lectures. I first attended a lecture of Dr. E. B. Aveling on the "Martyrs of Science," as I mentioned before, and a very able discourse it was. On the second Sunday I listened to Mr. G. W. Foote on the subject of "Poverty, Priestcraft, and Privilege." He is about thirty-five years of age and possesses a very large amount of talent. His arguments were good, his style pleasant, and his matter excellent. He indulges in a little humor now and then, which gives spice to his remarks. He is regularly in the Freethought lecture field, traveling and speaking in all parts of the kingdom, and is performing an excellent work.

On the third Sunday I listened to Mr. Joseph Symes on the subject, "Is it Possible to be a Real Christian?" and he effectually showed that it is not. He is a forcible speaker, who uses argument, logic, and humor with equal readiness. He keeps his audiences in a very pleasant mood by his frequent sallies of humor and sarcasm. He is popular in this country, and I ventured to assure him, should he decide to visit America at any time he would meet with a kind reception. He is also pretty constantly in the lecture field, and is a zealous and effective laborer. I think he is nearly forty. He also has charge of a school in Birmingham—his home—in which he takes great pride.

On the Sunday following I listened again to Dr. Aveling, his subject being "Some of the Blunders of Nature." He showed conclusively that, however perfect the designer of the universe is supposed to be, vegetable and animal nature shows many mistakes which an all-wise, all-powerful being should not be guilty of. Dr. Aveling is a profound scientist, having taken the degree of doctor of science in the London University, where the course of examination is so thorough and the demands so exacting that none but those who have made their study of the closest character can pass. But few are able to take the degree. He is said to be the youngest doctor of science in the kingdom. I think he is a little past thirty. His avowed Freethought convictions prevent his acceptance by the Christian public and keep him from holding desirable positions in institutions of learning. He was demonstrator of anatomy in one of the colleges of the city, but his advocacy of Freethought lost him the position. He is equally familiar with geology, chemistry, mathematics, biology, botany, zoology, anatomy, and physiology, and has private and public classes in each. He also finds time to do considerable lecturing on scientific and Freethought subjects in various parts of the kingdom. He works harmoniously with Mr. Bradlaugh and Mrs. Besant, and the three are often spoken of as "the trinity." He is assuredly one of the bright lights of the future.

On Thursday evening, Sept. 15th, I heard Mrs. Besant give the initiatory lecture of a series of scientific discourses to be delivered, one each week, through the fall and winter. Mrs. Besant delivers the first four on the "Physiology of Home," Miss Hypatia Bradlaugh gives four on "Elementary Chemistry," to which science she has been fondly devoted for two years or more; Dr. Aveling follows with four lectures on the "Plays of Shakspere," after which Mr. Bradlaugh will deliver four lectures on "Anthropology," to be succeeded undoubtedly by others. Mrs. Besant treated the subject of physiology in a very clear and able manner, showing particularly in her first lecture what are the functions of the stomach, the composition and constituent parts of food; which foods make muscle, which give warmth, which increase fat, which sustain mental vigor and feed the brain, which are the most easy of digestion, and which least beneficial to the human organism. I must repeat what I have said before, that Mrs. Besant is a very remarkable woman. She lectures in the ablest manner upon theological subjects, Freethought topics, political questions, and scientific matters with equal facility and ability, and without notes. She readily and coolly answers all queries and objections that may be raised by persons in her audience. She seems to understand all questions, and to be able to handle them with almost unexampled ability. In addition, I will say she is master of the

German and French languages. In her discussion last winter with the Rev. Mr. Hatchard, who considers himself one of the ablest advocates of Christianity, she utterly defeated him, and showed not only that the claims of Christianity are entirely false, but that she is decidedly an abler debater and speaker than the reverend gentleman. When he forgot himself and flew in a passion at his discomfiture, she remained throughout perfectly cool and self-possessed. The wife of a prominent clergyman, she assisted him in the preparation of his sermons and other theological writings, in which occupation she was led to see the defects in Christian arguments and proofs; and finding that the system is not what is claimed for it, she studied the subject thoroughly, reading all the works for and against Christian evidence that came within her reach, the result of which was she became a decided unbeliever. When her mind became settled upon the question she frankly told her reverend husband that she could no longer believe or sustain Christian claims and theories. This, of course, produced a rupture; he was too much of a Christian to allow her freedom of opinion, and it was not long before he drew up papers of separation, by the terms of which he retained the son and she was accorded the possession of the daughter. It will be remembered, however, that he subsequently brought suit for the daughter, and a bigoted, unjust judge gave him the possession of the child on the ground that the mother, being an Atheist, was no longer a fit person to attend to the tuition of her child, and she was denied the natural rights of maturnity. A greater injustice was never committed.

After her separation from her husband she removed to London and maintained herself by writing on subjects of a Freethought character for publication. She ultimately became acquainted with Mr. Bradlaugh, and they became fast friends and coworkers. They also entered into copartnership in the publishing business, including the *National Reformer*, which has a large circulation, and many Freethought and scientific books and pamphlets, for which there is an active demand. In addition to her other duties she travels over the kingdom filling lecture engagements upon anti-theological and political reform subjects. On the evening of Monday, the 19th, she was advertised to deliver a lecture at one of the northern towns of England, her subject being Mr. Bradlaugh and his rights. It seems a bigoted Conservative lawyer had hired some thirty evilly disposed persons to take seats among her audience and so interrupt her that she could not deliver the lecture. This plan was meanly attempted to be carried out. When she began speaking they began calling out and making vile noises, which prevented her from being heard. She kept cool, and still tried to go on with the lecture, but the noise and uproar were so kept up that she could not be heard. After patiently waiting three-fourths of an hour, and seeing no prospect of the blackguards acting like gentlemen, she gave word to her friends, who were present in large numbers, to expel the ruffians. No sooner was the word given than it was acted upon. In a very few moments the thirty ill-mannered disturbers, including the lawyer who hired them, were forcibly ejected from the room, and Mrs. Besant gave her lecture in peace; after which she rode twelve miles in a carriage across country, and took the train and rode most of the night in reaching London. On the evening of the same day I took dinner at her house, and when I arrived there I found her busy with her writing and correspondence. She is indeed an indefatigable worker. In addition to all else she has to do she is closely studying seven distinct sciences (those before named), and has already passed a first-class examination in some of them, and expects next year to take the distinguished degree of Bachelor of Science. Where is there another woman doing as much? Where is there another who possesses such diversity of talent and such marked ability? I am sure I do not know.

I am pleased to be able to state that the meetings at the Hall of Science are very fully attended, and the audiences appear to be intelligent and enthusiastic people, a fair proportion of whom are ladies. A small admission fee is taken, and the amounts so received pay the expenses of the hall and leave a fair sum for the speakers. In addition to the meetings at this hall out-door meetings of a Freethought character are held in nine places in this city, to which purpose several speakers in the city devote their services. Prominent among these is my friend Mr. Forder, the secretary of the National Secular Society. I have to say for the Secular Society in England that it is thoroughly organized, it is much interested in the promulgation of Freethought sentiments, and its members are ready to do all in their power to combat the encroachments of priestcraft and bigotry. For the establishment and continuance of such an organization too much praise cannot be awarded to the energy and untiring industry of Mr. Bradlaugh. For a disposition to work, for strong personal magnetism, and for executive ability, I am sure Mr. Bradlaugh has no superior.

I have twice visited the house at No. 6 Ropemaker street, the house which Thomas Paine lived in while in London at the time he came over to England after the American Revolution, and the house where he wrote the "Rights of Man." It will be remembered that Paine, when he came to England, had in view the introduction and manufacture of the iron bridge which he had invented. An iron manufacturer in Sunderland undertook the manufacture of the bridge, and Mr. Paine was to furnish the drawings and specifications. In a discussion which was not long ago held in one of the British reviews as to who was the first inventor of the iron bridge it was finally proved that it was Thomas Paine, and a letter from him to the manufacturer dated from No. 6 Ropemaker street was printed, in which Paine said he was engaged in writing a book, the "Rights of Man," which was nearly completed, and as soon as it was done he would attend to the bridge. This promise he carried out. The bridge was built, and, if I am not mistaken, is standing to this day. Thus the first iron bridge to carry people safely over turbulent streams and a great political work well-calculated to convey people over the stream of kingcraft and despotism were the results of the same brain, and their conception not far from the same time. I have also seen at Mr. Truelove's the identical table on which Paine wrote the "Rights of Man." I will say an additional word of the house at No. 6 Ropemaker street—that it is an antique looking house, of dark stone, three stories high; it looks to be at least a century old. At the time Paine occupied it it was at the border of the city, which now extends miles beyond it.

SOME QUEER PLACES.

In a city as large as this there must be of course localities and peoples very unlike those of other portions. In the West End are the finest residences and the pleasantest streets. A large share of the buildings are on lots large enough to allow the houses to stand some distance apart, which are called villas. The lots are uniformly profusely decorated with shrubbery and flowers, which do remarkably well in this cool, humid climate. They grow more slowly than with us, but they seem to grow stockier and remain a greater length of time in the stage of beauty. In the eastern part of the city the poorer people liv, and of course they are more huddled together, the streets are narrower, the houses poorer, with no shrubbery, and very few flowers to be seen. On Sunday morning I made a visit to the Jew quarter in the vicinity of Petticoat Lane, east of Bishopsgate street. Here, covering an area of half a mile across, probably reside twenty thousand of the sons of Abraham, who tread the humble walks of life. There are said to be one hundred thousand Jews in London, and among them are some of the wealthiest merchants and bankers in this city, some of the best artists, some of the best musicians, some of the best writers, some of the best actors and actresses; but these are not the class of Hebrews who live in Petticoat Lane. As soon as I was in its precincts I had not the slightest doubt about my being in the Jewish quarter. The physiognomy of the denizens would adequately remove all doubts on this score did any exist. The stands and tables in the middle of the streets are laden with old clothes, second-hand shoes, articles of women's apparel, second-hand merchandise of various kinds, fruits and vegetables hastening to a state of decay, old books, old hardware, old pictures, old odds and ends, and much else too numerous to catalogue, with the anxious faces of those who were very desirous to effect sales. Sunday morning, as it was, clearly told me that I was amidst a Jewish population. Great efforts were being made to sell the multitudinous ware so freely placed upon the market, for really it was a market day. The narrow streets were densely crowded with both Jews and gentiles, the former out to buy their usual supplies, and the latter drawn there to obtain cheap bargains, for it is universally known that the Jews will sell cheaper than anybody else.

These merchandise stands and long tables were continued in many streets and crowded together about as closely as possible. All were crying out the merits of their wares and emphasizing the extremely low prices at which they were disposing of their valuable goods. Some forty persons within hearing all crying out like industrious auctioneers is calculated to make some din on a quiet Sunday morning, when the pious Christians are wending their way to church so devout that it seems almost a sin to raise their eyes. The narrow streets in Jewry were so crowded with men, women, and children that it was almost impossible to squeeze one's self through the dense throng, and thus one was almost compelled to listen to the earnest cries of auctioneers, males and females, the shrill voices of the latter not at all drowned by the heavier bass voices of the coarser part of humanity. It mattered not whether it was old petticoats, gowns, underwear, nuts, cabbages, squashes, potatoes, geese, miscellaneous toys and notions, old files, gimlets, corkscrews, ladles, frying-pans, tea-cups, plates, pitchers, chambers, knives and forks, linens, muslins, calicoes, flannels, old and new shoes, old hats, ribbons, photographs, engravings, jewelry, old books, apples, pears, plums, bread, cakes, small beer, lemonade, fresh fried fish, or fresh baked potatoes, baked on the streets, they were all cried out lustily by the numerous venders and sold at remarkably low prices. Apples, pears, and plums at a penny a pound to the ha'pence; ginger beer and lemonade a penny a bottle; photographs a penny apiece; old books from thrippence to a shilling and eighteen pence; second-hand garments from a shilling to four shillings, and so on. Among the Jews every young man and woman is a natural merchant, and they had far rather sell cheap than not to sell at all.

I edged my way through a narrow passage crowded with human beings into a large emporium or temple or barn of second-hand clothing. Here pants, coats, and vests are well brushed up, the dresses and petticoats well smoothed out and made as attractive as possible. It was a novelty to see such a mass of clothing, the greater part of which seemed to be second hand, in one establishment, and so much system in the arrangement of it. But the streets, clustered as they were with merchandise and human beings, were the greatest points of attraction. Many of these were so crowded as to make ingress and egress alike difficult. The purchasers and perambulators were only partly Jewish. Many outsiders seem to go there to buy cheap bargains and to see what is to be seen in those quarters. I made a slight purchase—a dozen photographs and three second-hand books. I noticed a sharp, shrewd Jew who had a table of very poor trash, and pretended to be selling contraband stuff, such as Comstock keeps in his possession to show to clergymen, but is unwilling others should exercise the same right. He had an illustrated copy or two of Aristotle's works, which I saw no one buy, but his principal business was selling transparent playing cards, which were supposed to be very naughty things, at a penny apiece. He acted very fearful that the police would see him, and pretended to withdraw his goods when any policemen were near. As a matter of course his transparent cards went off very lively, but I was told that the purchasers were disappointed in not finding the kind of pictures they wished; the cards were as innocent as kindergarten pictures. Thus that Jew was raking in a lively shower of pennies by pretending to be doing worse than he was.

I looked into the dwellings all along the Jewish streets to see what sort of places the people lived in, but I saw very few neat, cozy-looking houses; nearly all were dirty, ill-kept, unenticing places. The streets were untidy also, and seemed to be littered with straw and dirt of various kinds. As it soon began to sprinkle, the streets were not at all improved by it, and not finding the place congenial, I turned my face toward the habitations of the gentiles. [TO BE CONTINUED.]

A New England Freethinkers' Convention.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: I hope the day is not far distant when the Liberal men and women of New England will be called together at Paine Memorial, in Boston, and organize a New England Freethinkers' meeting. Such an organization, with a good president, and a number of vice-presidents and other officers, meeting once or twice a year in Boston at Paine Hall, and spending three or four days in promulgating the cause of free speech, free thought, and free press, would shake the old sham Christianity of New England to its very center. I believe that such an organization would call thousands of noble men together and they would achieve victories in the cause of free speech that would liv in song forever. I am heart and hand with Bro. Bennett and all Liberals engaged in the overthrow of Christianity, the sham Christianity that has cursed millions of the human family, and has caused blood and tears enough to be shed to float all the navies of the world.

Ever looking and contending for the truth, I remain, Yours, etc., T. A. LAMB, M. D.

THE discussion of "The Christian Religion," by Colonel Ingersoll and Judge Black, which was commenced in the August number of the *North American Review*, is continued in the November issue of that publication. Col. Ingersoll now replies to the strictures of his opponent, and presents much more fully than he has ever before done the logical grounds for his opposition to Christianity. The article will be received with interest by those who hav read the first part of the debate, as well as by all those who believe that the cause of truth is best advanced by free discussion. An early number of the *Review* will contain an exhaustiv reply. In a Symposium on Presidential Inability, four of our most eminent jurists, Judge Thomas M. Cooley, the Hon. Lyman Trumbull, Prof. Theodore M. Dwight, and General B. F. Butler, discuss the several weighty problems arising out of Article Two of the Constitution. "England's Hereditary Republic" is the title of a significant paper contributed by the Marquis of Blandford, and Senator George F. Hoar writes a statesmanlike article on "The Appointing Power" of the President of the United States.

WE hav plenty more of those colored posters on hand which we will gladly send to any friend who takes enough interest in THE TRUTH SEEKER to aid in extending its circulation.

Communications.

Lecture Notes.

We wanderers, preaching the Infidel gospel, find ourselves now in the East, now in the West. We seem to be the plaything of fate; for, no matter what we may propose, a certain inscrutable combination of what we call circumstances disposes of us very unceremoniously. It was my intention to hav labored somewhat longer in the East, but the West beckoned and I responded. The journey thither was seasoned well with the labor, losses, gains, trials, and successes of the average itinerant Freethinker.

After the long-to-be-remembered and much-enjoyed Hornellsville Convention, we took a week of rest, spiced with two evening's labor, at the home of H. C. Chase, of Belvidere, N. Y. The town is a mere station, and our friend Chase is proprietor of the hotel, and if any Liberals should at any time find themselvs in that vicinity they will do well to go somewhat out of their line of travel to be entertained by the genial host and his handsome and hospitable wife. They are interested in making one spot of earth happy and habitable, and they succeed. There are other Liberals scattered about in the town proper and Belmont and Friendship near by. I spoke at the latter place, but the thought seemed to be new and a little indigestible. They should hav a number of lectures in that vicinity by some live Liberal speaker. Several of the Spiritualistic lecturers hav spoken at Friendship, but it has not served to arouse the people to a realization of the necessity of secularizing the state. Bidding the Belvidere friends a reluctant good-bye, we continued on our course, stopping for a night and day with H. L. Green at Salamanca. It seemed to us, after entering his pleasant home, and seeing to what a rare degree Mrs. Green possesses the faculty of making home attractiv and everybody happy, that it must be a serious trial for Mr Green to encounter the rough and tumble of missionary life. But he seems to bear it well, and, indeed, actually to covet the heat of battle rather than to remain safely in the rear. With so much to be done, certainly none of our workers should be left spoiling for the fight.

Next, westward to Cleveland, where we arrived in a drenching rain and were taken in and cared for right royally by that noble woman and true humanitarian, Grace L. Parkhurst. I had formed the acquaintance of Mrs. Parkhurst through the columns of THE TRUTH SEEKER, but as there is an old saying that "distance lends enchantment to the view," I was not entirely prepared to perceive at close range one so ideally real as a humanitarian and Liberal. The fact that here and there, now and then we find caged in a human form the soul of an angel helps incalculably to keep us afloat on the rough tide of life.

Leaving Cleveland, we hastened on to Angola, Ind., to fill an appointment with the League there. Arrived in the evening, travel-worn and sick, but to be so well taken care of at the delightful home of Mr. A. W. Hendry of that place that the morning sun found me ready for my work.

The League here means business, and it is capable of carrying it on. Each lecture was attended by a large audience, and twenty new members were added to the list as a result of my labors. Much credit is due my able co-laborers, W. F. Jamieson and J. H. Burnham, for setting in motion the present Liberal "boom" of Angola; also to the efficient Secretary, H. Freygang, for his activity and the fine music furnished by an orchestra of seven pieces under his leadership. "Music hath charms;" bear that in mind, my Liberal friends. Other energetic workers, like Thomas Tasker and G. B. Fleming, are fully alive to the needs of the hour, and furnish a good example to the lukewarm Liberals of other towns. The last evening but one of my stay among these friends was devoted to an entertainment, musical and dramatic, given by Mr. Peck and myself, assisted by Freygang's fine orchestra, for the benefit of the Michigan sufferers. The Infidels turned out in large numbers, but our friends of Jesus thought best to remain away lest a little of their money might find its way through heretical fingers into the great suffering world. There is nothing like having benevolence run through a spick-span, orthodox, cast iron, creed-bound channel, you know. But notwithstanding all this, we are enabled to send a modest little sum, in the name of the Angola League, to our suffering fellows, and I really believe it will buy just as warm blankets and just as sound wheat as though the money had been donated by the believers in God and hell-fire. But then that is a mere opinion. Some people might differ with me.

From Angola we went to Camden, Mich., to speak under the auspices of an energetic Infidel, H. N. Prouty. But the Lord had been there before me, and through his agents, the Adventists, had refused me a hall. So, making a virtue of necessity, we congregated the first night in the back part of a shoe shop, hastily improvised for a hall; the second night in a carriage shop, which was fitted up during the day, making a very comfortable place in which to speak. On each occasion the crowd could not even find standing room, and the result was the organization of a League numbering thirty members, who mean work. One of their number, Mr. J. C. Bradley, proposed to donate a fine lot upon which to build a Liberal hall. So, if the signs of the times mean anything, bigotry is doomed in Camden.

From this place we retraced our steps to Waterloo, Ind., where I held two grove meetings on Sunday. That good Liberal, E. R. Shoemaker, was the prime mover in the meeting, and we enjoyed the bounteous hospitality of his very beautiful home. Though a farmer, his library is well stocked with Draper, Denton, Tyndall, Haeckel, Huxley, etc., and his family are brought up in the way they should go. I did not succeed in effecting organization in this place, but trust that I planted some seed which may bear fruit for others at some future time. There is a good field there for prolonged endeavor, and I hope some one may make haste to cultivate it.

From Waterloo we came to the Congress, the doings of which were very elegantly described by that wonderful journal, the *Chicago Times*, under the charming and beautiful title of "Infidel Itch." That *Storey* is evidently one, the half of which has never been told. At the close of the Congress we came to this place, where I had the pleasure of speaking last evening to a large and intelligent audience. Here I am to remain for two months for Sunday evening meetings. Societies desiring my services for week evenings will address me at Elgin, Ill.

In the cause of justice and truth,

Oct. 10, 1881. MRS. H. S. LAKE.

Letter from California.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In a conversation a few evenings ago with A. Berenz, a subscriber of THE TRUTH SEEKER and also of the journal which I hav the honor to edit, I learn a few facts which will, I hope, interest some Freethinkers in particular, and all in general. The subject was upon the true duty of Freethinkers to their fellow-men, and the writer held that the true believer in Freethought could do nothing better than to aid his brother man in making a good, honest living, by telling him where work could be procured or investments made to the best advantage.

"That's my doctrin, exactly," said Mr. Berenz, "and if I could find a half dozen Freethinkers, boot and shoe makers, I'd set them at work in my shop to-morrow, and guarantee them from $20 to $35, gold coin, per week, according to their industry and capacity." And he added: "There's room for fully one hundred first-class boot and shoe makers in this city to-day, and I could tell them where to find work at the highest figures. But we want no 'botches!' The market is overstocked with them. We want only first-class workmen, and married men would be preferable. To an industrious married man, a master in his trade as boot and shoe maker, San Francisco is the place."

As THE TRUTH SEEKER is read by a large number of unusually intelligent mechanics and artisans, it seems to me that there might be some shoemakers amongst the latter who would like to know the facts as given. I took pains to get the figures for work by the piece, which are as follows:

Custom boots,	$4.00 to $4.50
Custom gaiters,	4.00
Custom shoes,	4.00
Napoleon hunting or riding boots,	5.50
Double soles or tap (extra),	.50
Patent leather or kid (extra),	.50
Cork or Marseilles (extra),	1.75
Treble soles (extra),	1.00

Mr. Berenz informs me that custom-made work is now all the rage, though formerly there was no demand, owing to the fact that most of our manufactured goods were shipped from the East. He also informs me that his experince as an employer is all in favor of workmen who are of that class who think for themselvs, in a word, in favor of Freethinkers. He assures me that such men hav more stamina and manhood than others, and that if they giv their word that they will bring their work to the shop at such a time he can count on them as sure as fate. They also take a greater interest in the welfare of their employer and in doing the very best work for him. They never get drunk and "can be counted on every time," as Mr. Berenz puts it. Let us hav one hundred good, square, honest boot and shoe makers of the Freethinking persuasion, and let every man take pride in being worthy of the high praise bestowed on his class by Mr. Berenz. Those interested may address A. Berenz, 315 Bush street, San Francisco, Cal.

I think I wrote you that my friend Berenz is one of those stanch and true Jewish-Americans who, as a man and a Freethinker, has gained that reputation which says, "His word is as good as his bond." This is a reputation that every Freethinker should hav. It is the greatest glory that could be conferred upon him.

I know where there are some magnificent farming lands, hunting grounds, and fisheries open for colonies of Freethinkers, and I will be happy to inform readers interested when I hav a moment's leisure. Let us all do what we can to make this earth an "Eden" for man, regardless of his creed or clime.

BYRON ADONIS.

San Francisco, Cal., Sept., 1881.

Camp-Meeting at Liberal, Mo.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav seen no account in THE TRUTH SEEKER of our camp-meeting, held here on September 9th, 10th, and 11th, so I will giv you a brief synopsis of the affair for the benefit of the many readers of the boss of all Liberal papers.

Friday, the 9th, overshadowed us with storm, cloud, and wintry winds, accompanied by a drenching rain, which gave the out-look a rather somber and gloomy appearance. But some of the campers had started the day previous, and so Friday found them at Liberal regardless of the storm. The town people made them as comfortable as possible, and when the storm subsided, as it did Saturday morning, and the rays of the sun warmed up the atmosphere, all began to feel happy and rejoice at the prospects before them. Speaking, singing, reading, etc., now commenced in earnest, and were kept up during the day with vigor and joy. As the shade of evening made its encroachments on the scene the mental exercises gave way to the physical, and Everybody and his wife indulged in the festivities of the dance.

The third day, Sunday, the children of the Liberal Instruction School gave a display of their regular exercises, followed by a lecture by G. H. Walser, subject, "The Clergy." John Anderson, of Kansas, followed next on Spiritualism. A. C. Stone, of Liberal, spoke next on the same subject. F. L. Yale was the next speaker, taking for his discourse Jesus Christ. Many others made short speeches, which were all well received. The speaking was interspersed with music and song, and the much-needed refreshments were in abundance.

The whole concluded with a dramatic entertainment from the Liberal Dramatic Club, entitled, "Out in the Streets." The hall was incapable of holding the throng that came to see young Liberal's first debut upon the theatrical stage. The general verdict was that the play was rendered with professional skill, and all expressed themselvs as highly delighted with the second annual encampment of Barton county Liberals.

There is talk now of organizing a League here, or making this society an auxiliary to the National Liberal League. I am in hopes it will be accomplished in the near future. There is no reason why every Liberal cannot unite for the secularization of church and state, as laid down in Bro. Wright's last call to the National Convention. The commotion caused throughout the nation by one governor who refused to toady to the church shows plainly the actual necessity of such an organization. S. PARIS DAVIS.

Plagiarism.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Some time since Mr. W. H. Burr amused himself in THE TRUTH SEEKER by calling me "Don Quixote Coleman, the cultured plagiarist," and recently he has advertised in THE TRUTH SEEKER his pamphlet charging me with plagiarism. This charge is based on the fact that out of some sixty old quotations from and references to other authors in my "Sabbath" tract (Truth Seeker Tract No. 160, price three cents), about a dozen are identical with or similar to those in Mr. Burr's pamphlet; that is, Mr. Burr charges me with copying from his pamphlet a dozen quotations, etc., *from other authors*. Quotation at second hand is not plagiarism; the word has no such meaning. All writers quote at second hand more or less, and it is never called plagiarism. Mr. Burr admits that he did so in his Sabbath pamphlet, so one of us is no more a plagiarist than the other. Some of the dozen quotations, etc., in question were taken from the original writers; some from other anti-Sabbatical writers, and a small portion from Mr. Burr's pamphlet. To use *original* ideas or language of Mr. Burr without credit would be plagiarism; but Mr. Burr has not indicated a line in my tract based on original matter in his book. Everything similar in character in his book and mine is found in previous writers. Mr. B. F. Underwood writes that I completely vindicated myself in the *Seymour Times*, and that Mr. Burr owes me an apology for his false accusations; and various other competent critics hav said the same thing. WM. EMMETTE COLEMAN.

Presidio of San Francisco, Cal.

DURING the month of October Mr. Bennett may be addressed at Jerusalem, Palestine, care of Cook's Tourists' Agency; during November, at Bombay, India, care same Agency; and during December at Colombo, Ceylon.

J. H. DYCHES is lecturing on the subjects of Rationalism and Spiritualism, and will answer calls from societies. Address him at Taylor, Texas.

What I Don't Believe.

PART II.—NO 55.

604. It is a source of regret that, if the Old Testament must be accepted as the revealed word of God, the copies and translations of it have been so defective. The oldest and most noted translation of the Hebrew scriptures is called the Septuagint. It was translated 180 B.C., or, as claimed by some, 280 B.C. It is asserted to have been done at Alexandria, in Egypt, under Ptolemy Philadelphus, by seventy-two learned men, who understood both Hebrew and Greek. This was the principle version said to have been used by the apostles and early Christian Fathers. It is the one from which later translations have been made, and was used in making what is called King James's translation. A tolerably correct idea of its trustworthiness may be gathered from what learned men hav to say of it. The learned Christian writer, Du Pin, spoke in this way of it: "In short, we must confess that there are many differences betwixt the Hebrew text and the version of the Septuagint, which arose from the corruption and confusion that are in the Greek version we now have. It is certain that it hath been revised divers times, and that several authors have taken the liberty to add thereunto—to retrench and to correct divers things." "It is mere superstition to assert, as some authors do, that the Hebrew text we have at present is not corrupted in any place, and that there is no fault nor anything left out, and that we must indispensably follow it at times. This is not only to speak without evidence, and contrary to all probability, but we have every good proof to the contrary. For in the first place there have been differences betwixt the oldest of the Hebrew copies, which the Massorites have observed, by that which they call Keri and Ketil; and putting one of the readings in the text and the other in the margin, we have the different readings of the Jews of the East and the Jews of the West—the Ben Asher and the Ben Napthali." Bellamy, author of "The New Translation of the Bible," in his introduction, stoutly denounces the errors of translation in the Septuagint, and points out numerous errors and discrepancies, among which are the following: In Genesis xv, 11, there is a sentence, "He drove them away," which ought to have been, "He remained with them." In chapter vi, 6, it says, "It grieved him at his heart," but should have been, "He idolized himself at his heart," implying congratulation in place of regret. In chapter xxii, 16, "Thus she was reproved," should have been rendered, "Thus she was justified." In Jeremiah xx, 7, "O Lord, thou hast deceived me, and I was deceived," should be, "O Lord, thou hast persuaded me, and thus was I persuaded." It must be confessed that these discrepancies are serious. Bellamy declares that "the authors of the Septuagint did not critically understand the Hebrew language." Bishop Usher, of vast biblical attainments, is still more severe. He affirms that the Septuagint is not only replete with errors, but that at best it is only a spurious copy, and that the real Septuagint was never circulated, being lost in the destruction of the Alexandrian library, where it was deposited. He says: "The Septuagint translation continually adds to, takes from, and changes the Hebrew text at pleasure. The original translation of it was lost long ago, and what has ever since gone by that name is a spurious copy, abounding in omissions, additions, and alterations of the Hebrew text."

Of the Latin version, taken from the Septuagint, the Christian Father, St. Jerome, said, "If they say the Latin copies are to be credited, let them tell me which, for there are almost as many different copies as there are manuscripts; and if the truth is searched for among so many, why should we not have recourse to the Greek original in order to correct the faults that have proceeded either from the bad translations of the interpreters or from unreasonable corrections that have been made by unskilful critics and alterations that have happened through the carelessness of the copiers?"

The same Father, St. Jerome, stated that Origen, the famous Christian Father and opponent of the Infidel Celsus, wrote a version of the Old Testament, from which many of our modern copies have been taken. Jerome declared that in this translation Origen altered the Greek text most abominably. In reference to this very matter Du Pin gives these words: "St. Jerome makes frequent mention of the additions, corrections, and subtractions made in the version of the Septuagint by Origen, and of the bars and asterisks he made use of for that purpose. 'When Origen,' says Jerome, 'saw there was less in the Greek than the Hebrew, he did not supply it from the version of Theodotian, and put an asterisk or star to it to signify that it was to illustrate what was obscure.'"

St. Jerome gives the information that this same Theodotian was an Infidel, and that his version was confounded with the Septuagint. Du Pin says: "By the carelessness of the transcribers and sometimes by those who set them to work, the asterisks of Origen being misunderstood or left entirely out, in some places the additions of Theodotian were confounded with the version of the Septuagint, which moved Jerome to say that Origen had corrupted and confounded the Septuagint."

It would seem by this that what is regarded as God's word and the additions of the Infidel Theodotian had become inextricably mixed together. A sad medley indeed for Christians to believe or suffer eternal torture!

Curwin, in his published journal (London), gives a rather ludicrous account of what fell under his observation. He says: "I saw in the British Museum the first Bible printed in vellum, and turning to to the ninety-first Psalm, sixth verse, instead of 'thou shalt not be afraid for the terror by night,' etc., I saw the following: 'Thou shalt not fear the bugs and vermin by night.'" When it is remembered that at the very best our version of the Jewish scriptures is simply a copy of a copy of a copy, and that the oldest copy in existence is but nine hundred years old, the slight value that should be placed upon its correctness must be apparent. What is eagerly hailed by thousands as the infallible and incorruptible word of God is found to have been changed, altered, added to, abstracted from, until it can hardly be told which was the original and which is the addition It is not at all sure that Deity himself, should he take the trouble to look at it, would be able to tell which were his own words and which the changes and additions. Even if it was divine at first it is greatly to be feared that the changes have been so numerous that it would now be about the hardest thing imaginable for Deity himself to say which parts are genuine and which are not. How sad to contemplate the quarrels and contentions that have raged over this heterogeneous compilation! How great the differences of opinion that have arisen in reference to the reading of the unknown writers! What anger and bickerings have arisen in reference to it! How greatly have people been misled as to the origin and importance of what the book contains! In view of the bitterness, the quarrels, the contentions that have arisen in reference to the hidden meaning of the word, I cannot believe that it has proved a great blessing to the world, or that the loss would have been great had Cyrus prevented the return of the Jews to Jerusalem, and the consequent production of the work.

605. It does not appear that in point of authenticity and reliability the New Testament has much advantage over the Old. The books composing it, like the books composing the Old Testament, are mostly by unknown writers, and were not, except in a few instances, written by the persons whose names they bear. I cannot think the truth of the matter has been made known to the world by those who have labored to circulate the volume.

606. There is very little ground for believing that the books of the New Testament had an origin any more divine than the millions of volumes that have been produced since. They contain nothing above the power of men to write, nothing that would seem to require divine aid. The four gospels are simply narratives, and, whether true or untrue, they contain nothing but what men of ordinary ability could easily write. The epistles are merely letters from one person to others, and it can be truthfully claimed that many other letters that have been written are equal to them in matter and ability.

607. I do not believe that the books named after Matthew, Mark, Luke, and John were written by the persons whose names they bear. Not one of them was known to be in existence till the latter part of the second century. Other gospels pronounced spurious had an earlier existence, but it cannot be shown that either of the four canonical gospels was known before the year 180. Irenæus was the first to mention them, and there are the strongest reasons for believing that they were fabricated, or made up of what were called spurious gospels which were known earlier.

608. I cannot believe that a scrap, a sentence, or a word written by Jesus has been handed down to posterity. There is nothing to show that a line was ever written by him.

609. I do not believe that liue written by his disciples or immediate attendants has been transmitted down to us. The gospels of Matthew and John, so-called, clearly were not written by them. They were not known till nearly a hundred and fifty years after the events narrated were said to have occurred. If the apostles wrote anything it has surely been lost.

610. However important the sayings of Jesus may be supposed to be to the world, they were not taken down at the time they were spoken, nor soon afterward, but the matter was deferred for many years, even to the latter part of the following century. I cannot believe that under such circumstances the report can be reliable, or that we have in any way a correct version of what he did say. We well know that a discourse written down from memory is necessarily very incorrect; and if this is deferred for ten, twenty, thirty, and fifty years, the probability of the incorrectness of the report is immensely increased; and if this report is not written out till nearly a hundred and fifty years after the discourses were spoken, and when all the persons who heard them were dead and buried, and the report is written by those who were not living when the discourses were given, they cannot by any possibility be correct or worthy of credit.

611. I cannot believe that the world has been treated fairly in this matter. Certain things are presented to us and called the utterances of Jesus, not a word of which he ever wrote, not a word of which was written by any person who heard him, and which we have no grounds to believe were written for near a century and a half after they were spoken, when the persons who wrote out the reports knew nothing whatever of what had been said before they were born.

612. The oldest list of the books of the New Testament was made by Marcion about the year 140. It contained ten of the epistles of Paul, but neither of the four gospels in our canon. He knew nothing of the gospels of Matthew, Mark, Luke, and John. After him the list was interminably modified, added to, and taken from; but there is nothing to show that there was any authority, much less any divine evidence, pertaining to the collection. It seems to have been wholly subject to human manipulation and human judgment. If the divine power which is supposed to reside in the upper regions, and to rule all the affairs of this world, took any special interest in it, he gave not the least indication of the fact.

The Social Status of Liberalism.

It cannot be denied that Liberalism, while well developed in its philosophical bearings, is yet lacking and lagging in its social aspect. This fact is to be deplored, for, when the social faculties are rounded and developed, men and women grow into higher and grander thought, stronger and sturdier principles; but neglected, they become cold, isolated, careless, indifferent. That the latter is too much the case is exemplified in nearly all our towns and villages. Those who hav outgrown the old barbarisms of religious slavery, disgusted with the emptiness of popular creeds, and, having become enriched by new and vital experiences, are too apt to sink back within themselvs, satisfied in their own minds, thinking that if they subscribe for a Liberal newspaper or two, read the Liberal books and pamphlets, they are accomplishing all that is required of them.

This is a sad mistake. More is required. We are social factors in the universe. And in proportion as the powers of theology wane, humanity, long crushed and held in subjection, rises to the surface. It is not enough that we know the truth or take measures to promulgate it. We require hearty sympathy, coöperation, appreciation, the "well done" spoken here and now. We need the grasp of the hand strong and tender, social recognition from those of our own way of thinking, an interest in our ways, thoughts, movements. The beautiful, the poetic, the finer side of life will hav expression, and demands a hearing, and the sooner it is understood that the social nature of man cannot be crushed or confined in narrow borders without harm the better for all concerned.

Nothing is more apparent than the sometime dissolution of theological bands and religious companies, and the fact is significant that such are largely held together now by ties of social sympathy. The human heart craves this and will not be denied it. And while we batter down the old fabrics, if humanity is to go on higher – and it is— new temples dedicated to these beating, throbbing hearts around us must arise and bless the world.

"To destroy we must replace," and that quickly. Minds that hav been stifled, suffocated, in the atmosphere of a dull and sluggish past crave something better of the new future—some place where mind may meet mind on common and kindred ground, where ideas may be met and exchanged, and elevating influences be an inspiration to loftier and nobler endeavors. And when Liberalism breaks ground with such an achievement in view, we feel sure the grandest possible results will be obtained.

All over the land are scattered thousands and thousands, who are in one common bond of symathy with Liberals everywhere, yet, socially, they are all alone. Outside of the lecture hall there is no place to meet, no libraries, no reading-rooms, no parlors, and few friendships; and often such wander into the churches, the social fairs there, the church exhibitions, etc., for want of a better place to go.

These scattered forces should be recalled and the demand for sociability answered.

Mr. Courtlandt Palmer has struck the very heart of the subject in his plan for a temple of Freethought in New York to meet the wants of a growing Liberal thought. All praise and honor to that large-hearted individual, and I heartily appreciate his efforts in the direction indicated; for this is the need, not alone in New York, but everywhere, in every town, village, and hamlet—wherever truth has sown a seed or superstition raised its head.

O humanity! no temple can be too grand for thee, no picture too costly, no mosaic too fine, no music too sweet, no surroundings too noble, too beautiful, or too exalted!

For thee should be gathered the truest, noblest, best of earth's offerings, and by the cultivation of thy finest social nature shalt thou become fitted to enjoy the purest and best this life affords.

Fall River, Mass. SUSAN H. WIXON.

Obituary.

DIED.—In Port Oshawa, on Tuesday, Sept. 27, 1881, Fred. R. Henry, aged 26 years, 10 months, and 24 days.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I now write you of the death of a dear brother that died in the faith of Liberalism. He said, just before he died, that he wished to die as he had lived. One world at a time, he said, was all he could attend to. His friends, all being Christians, tried in every way to persuade him to change his belief, but it was of no avail. He had been a Liberal for some years. What seemed all the more strange to the public, his grandfather was a minister, and all his friends (there are a great many of them, all living in the same place) embrace the Christian faith and are members of the church. Mr. Editor, please publish this, for there are only a few Liberals in this section, and if one dies in the faith we feel we want every one in the broad land to know it. Bro. Henry died of typhoid fever, after lingering over three weeks, suffering very much, and was conscious nearly all the time.

J. M. S.

Cedar Dale, Mich., Oct. 7, 1881.

SEND for a catalog of Truth Seeker Publications.

Letters from Friends.

QUARTZBURG, IND. TER., Oct. 2, 1881.

MR. EDITOR: I hav made a raise of two more names to the round-the-world fund, rather at a late hour, but better late than never. Inclosed please find the sum of $10 per registered letter, with names, Hans Michaelson and James Wilson, each one copy.

Yours truly, A. G. PHILLIP.

FAIRBURG, NEB.

MR. EDITOR: I inclose $5 for the trip of Mr. Bennett round the world. I wish him success.

Your friend, THEODORE DAPP.

DEL NORTE, COL., Oct. 8, 1881.

FRIEND BENNETT: Inclosed I send you $5 for Round-the-World fund. Hope I am not too late.

Yours respectfully, J. H. BUSH.

ZIG, MO., Sept. 29, 1881.

MR. BENNETT: I hav been a reader of your paper for some time. I can think of no better way to spend $5 than in aiding you on your long journey, for I know the book will be well worth the money. Inclosed find $5, which please accept, together with my best wishes for your safe return to meet the many friends that await you.

Yours with esteem, AMY C. MILLIKEN.

CHELSEA, Oct. 9, 1881.

MR. EDITOR: Inclosed please find $10. Hoping you will sail along as bravely as you did when the old chief was in rison, knowing that you and Mrs. Bennett will keep the THE TRUTH SEKEER alive, as before and hoping friend Bennett will return in good health and liv a good many years to fight the church, I remain, Your friend, MISS N. J. HENDERSON.

JOSEPH, OREGON, Oct. 2, 1881.

MRS. D. M. BENNETT: An Infidel wedding has just taken place in our embryo town, and the undersigned "principal parties" would respectfully ask you to partake of the bride's cake, a piece of which we hav mailed to you. It is a long way to send wedding cake, but, you know, an Infidel wedding is no common affair. Would even send Mr. Bennett a wee bit if we were sure it would reach him. Please giv Mr. Macdonald and the employees of THE TRUTH SEEKER office a taste. We don't boast of the extra quality of the article itself, but it may be somewhat novel to partake of genuin Infidel cake from three thousand miles away. We are both readers of THE TRUTH SEEKER, and out-and-out Liberals. You may be sure no whining prayers or other religious mummery formed any part in the marriage ceremony.

Respectfully yours, W. J. and CLARA B. DEAN.

[We are much obliged to friend Dean and his young bride for remembering us in the distribution of their cake and good wishes. Genuin "Infidel cake" is indeed too much of a rarity. Too often Liberals are induced to let the priest officiate at their marriage. This is wrong. Marriage is a civil contract, *not* made in heaven; the partners are responsible to civil authorities, and the priest should be made to keep his indelicate hands off. We are glad friends Dean hav taken the sensible course. When Infidel weddings are popular the hold of superstition upon the people will be less. We send our congratulations to the groom and bride. May their marital happiness last as long as their lives, and their lives last long beyond the three score years and ten.—ED. T. S.]

TURNBULL, ALA., Oct. 11, 1881.

MR. EDITOR: I am delighted with your paper, THE TRUTH SEEKER. I hope its good cause will spread from pole to pole. I hope its dying words will be, "I leave this world better than I found it."

Yours truly, MISS SALLIE GRAHAM.

ELMWOOD, ILL., Oct. 11, 1881.

MR. EDITOR: I inclose $1 for trial subscribers. Your trumpet givs no uncertain sound, and I like to hear it ring out here on the prairies. "Blow ye the trumpet, blow," and never blow for anything less than liberty for man, woman, and child.

Yours, F. WATKINS.

SARANAC, MICH., Oct. 12, 1881.

MR. EDITOR: Inclosed please find $3 for THE TRUTH SEEKER for one year. My present subscription expires on the 15th. I cannot get along without the paper. Those letters from around the world can't be beat.

Yours for truth and death to superstition,

W. G. CLARK.

WINCHESTER, ILL., Oct. 10, 1881.

MR. EDITOR: For one whole year I hav been reading the good old TRUTH SEEKER, and I hav not been able to pay for it until now. I hav looked for it and devoured its contents with as much good relish as I hav my physical food. It is food for me—the richest and most nourishing mental food; it has lifted me above superstition and showed me the true path of life. I love the dear TRUTH SEEKER.

I was once a poor blinded theological student who bent every nerve and muscle toward solving the problem of immortality—our duty and relation to an unknown and unknowable God. Now I am a happy Liberal, who sees that man's highest duty is to labor for the good of humanity and to leave the gods to hoe their own rows. I hav been closely pressed by Christian persecutors since I left the fold, and hard has the struggle been. Yet my head is still above water.

I am happy to be able to send you the inclosed $4 to pay for my subscription for the past year. I hope to be able to send the balance soon.

Yours for liberty, J. B. TRAVERS.

ANGOLA, IND., Oct. 10, 1881.

DEAR TRUTH SEEKER: Once more we humble ourselvs before thee, thanking thee for the many blessings thou hast showered upon us in times that are past. We thank thee for visiting our house once every seven days with thy smiling and intelligent countenance. We thank thee that thou hast not forsaken us as the orthodox God has forsaken my orthodox neighbors, letting his windows of heaven open and showering down ten times as much rain as they need for sprouting their clover-seed, and rotting their corn. Oh, how thankful we are, dear TRUTH SEEKER, that thou art not such a foolish nonentity!

We still further thank thee that thy dear old head, D. M. Bennett, is traveling over other countries, sending to us each week his greatest of all blessings, —the truthful account of things and peoples of other lands. And we thank the editor for not cutting us off in our sins and shortcomings in not paying up our quarterage to THE TRUTH SEEKER as we ought to. And now, beloved old TRUTH SEEKER, we will inclose post-office order for three dollars, which you will please credit to my subscription to your dear old self. And we still pray that thou wilt continue thy weekly visits for a thousand years to come, and then don't stop. For Bennett's and my sake, Amen.

C. H. WOODWORTH.

DANVILLE, ILL,, Oct. 13, 1881.

MR. EDITOR: Please forward my paper to Danville, Illinois, as I have changed my stopping-place. I was one of the many who were going to send Mr. Bennett out among them, but my liberal qualities greatly overbalanced my financial ones in quantity, and I was compelled to hav a silent tongue. I hav been reading your appeals to the readers, including myself, with a shocking countenance, knowing I could not send in the money, but perhaps I'll hav a chance to help him come home. Excuse me for being poor. The future may better my condition.

WM. J. GLAESER.

TOLEDO, OHIO, Oct. 13, 1881.

MR. EDITOR: Having recently become a careful reader of your royal paper, I am so well pleased with its tone and spirit that I cannot resist the temptation to write a word in connection therewith. I am, and hav been for a long time, an unqualified believer in the entire freedom of thought and speech, and especially as to all kinds of religion or religious dogmas; and the frank, outspoken style and character of your paper, and of such correspondents as our friend Winter of Cincinnati, and Moore of Michigan, are decidedly refreshing to read and ponder upon; their unqualified condemnation of the mythical and mystical nonsense of all kinds is of the right ring. I am heartily pleased to see such men, and also to see and hear our great and fearless men of the Ingersoll, Tyndall, and Huxley order all over the land doing such grand and telling work in the way of wiping out the ignorance and superstition manifested by the various dispensers of pulpit nonsense and necromancy that hav kept thousands groping in the dark for ages past; and at the same time our noble men who unqualifiedly condemn church foolery are doing an equal amount of good in the same frank and outspoken condemnation of so-called Spiritualism, and render to us their writings and giv us the sound of their voices in lectures direct from their mouths, lavishing facts copiously and fearlessly in the place of the former sounds that everywhere meet our ears of drawling, see-saw old camp-meeting songs of deluded children and dyspeptic and doting old men and women, who make night hideous with their howling, and the monotonous tum-tum, ding-dong, and the sawings on an old fiddle and banjo and bell-jingling, characteristic of the glum old Spiritual cabinet.

Common sense is in demand these days. Let every encouragement be extended for the great reform, so much needed in our land, and let the true definition of that so much abused word, *Infidelity*, be fully given through every channel, and great good must emanate from the combined action.

Yours for truth and reform, M. O. WAGGONER.

MENDON, MICH., Oct. 1, 1881.

MR. EDITOR: I notice in your paper the historical account by Mr. Abbott of Cain's wife's folks. Now I claim to be as well posted in the history of that people as he is, and I am satisfied he is entirely wrong. The long space he occupies is surely against its correctness. I will make a simple statement of facts. When God made the world, as related in the first chapter of Genesis, everything was right, and God made man and woman equal and gave them perfect liberty to eat, drink, and enjoy themselvs. And God, after taking a good rest, went back home where the gods liv. And this pair went on increasing for a long time—I do not recollect exactly how long, but several thousand years, however, for they had become a great nation. About this time there had grown up among the gods a proud, fickle-minded, revengeful, and rather ignorant god, and on account of these qualities they called him Lord God. This made him mad, and he just straddled his white mule and left, and came to this world God had made many thousand years before. Seeing it was not all occupied, he concluded he would start a colony of his own, that he could domineer over just as he saw fit. So he squatted on an unoccupied tract and hitched up his mule and ploughed a piece of land and set out an orchard. Well, after the trees got big enough to bear he thought it safe to start his colony, or at least to hav a man to till his ground. So he mounted his mule and rode back where he saw so many people, and after tying his white mule in the bushes, he crept out and soon discovered a stupid-looking man standing with his back toward him. So he crept up behind him and gave him a blow on the head that stunned him, but did not materially injure him. He then grabbed him up, mounted his mule, and back he rode to his new home. When the man came to he flattered him up with fine stories; but he soon found he was not going to be contented alone, so he gave him some poppy tea, which made him go to sleep. Then he mounted his mule again and away he went to the settlement. He soon discovered a very pretty girl alone picking berries. He seized her and brought her home with him. When the man waked up he told him he had made the girl out of one of his ribs, and that he might hav her for his wife and slave. The man did not believe the yarn, but did not care where she came from as long as he could get so pretty a girl for his wife, for he had tried several times before to get a wife, but no one would hav him on account of his stupidity and want of manliness. As the remainder of this history is written out in the Bible I need say no more, only that after the mutton and cabbage feast and the murder, Cain got discontented, so his father gave him a letter of introduction to his grandfather's folks, and he went back and lived with them and became quite a man.

E. B. SOUTHWICK.

CHICAGO, ILL., Sept. 28, 1881.

DEAR MR. EDITOR: Please find inclosed $1 for a copy of THE TRUTH SEEKER to another one yet partly enslaved in the darkness of popedom. I think that your noble paper will be a big help in bringing him out of the dark dungeon of superstition.

Yours with a true heart for the cause,

J. M. A. RICKNER.

ALTOONA, PA., Oct. 9, 1881.

MR. EDITOR: Mr. Bennett's tour through the Holy Land and among the wonders of the orient will no doubt be read with the most intense interest by every member of the "starry galaxy." I feel proud to be a member of that cluster of stars, and truly think that all who hav so kindly contributed hav not only added honor to themselvs but paid a golden tribute to Mr. Bennett. Illustrating the books will be very expensiv, and as five dollars is a very low price for two or three such volumes, I therefore send you an extra dollar. I also inclose fifty cents, for which please send THE TRUTH SEEKER on trial for three months to inclosed address, a lady residing in Milroy, Pa., a place where Presbyterianism has held sway for many years, and where a TRUTH SEEKER can seldom be found.

Kindly yours, W. J. BURS.

OTTUMWA, IOWA, Sept. 30, 1881.

MR. EDITOR: I inclose $3 for THE TRUTH SEEKER for this year, hoping the truth will liv and Bro. Bennett make a successful tour around the world. His letters are certainly very interesting, and he is the best descriptiv writer I ever read. With best wishes to you all, I remain, Yours, BERT. WHITE.

ORANGE, N. J., Oct. 1, 1881.

MR. EDITOR: I happened to take up your paper from a friend's table, and was so delighted with it that I send fifty cents for a trial subscription. Are the Freethinkers and Liberals the same club? I was very enthusiastic over Mr. Palmer's project, and as soon as the time comes to begin the temple I would like to giv my mite. From a little girl I hav longed for the day to come when humanity may be enlightened and freed from its bigotry.

Being poor, I cannot do for the world at large, yet in my own quiet home I am not idle; and above all I am patient, and giv my sympathy and counsel to many who are thirsty after such knowledge as your paper contains.

I believe in a spiritual world, but am not entirely pleased with Spiritualism. We are trying to organize a club of some kind, and hav invited mediums to assist, but are not pleased with their control; so we hav concluded to depend on ourselvs at present.

Yours respectfully, MRS. MARY A. GORSLINE.

BART, PA., Sept. 24, 1881.

EDITOR OF THE TRUTH SEEKER: I hav just read "The Bible of Bibles," by Kersey Graves. It is the clearest and most exhaustiv work I hav yet seen against the Bible and Christianity. Unlike Paine, Graves has collected from all historical sources knowledge and facts to prove his position, and most ably and truly does he do it. He has not left an inch of ground for the friends of the Bible and of Christianity to stand upon, but has annihilated every vestige of proof, if there ever was any, that Christianity is anything but a stupendous delusion. He has most thoroughly

proven and given facts to clearly show that Christianity. like all religions, is man-made, and consequently is nothing but a gigantic fraud and a delusion. He has made this so clear that any person whose mind is unbiased by prejudice, and who is willing to abide by the light of reason, cannot fail to see. Therefore I would say to all persons who wish to learn the truth, they should read this work. But all those who will not investigate, but go it blind, and are content to let the priest do their thinking, had better not read it, for it will be like throwing pearls before swine, and be lost labor. This is fast becoming an age of reason and cience, but such persons hardly belong to this age, but more properly belong to the ages that are past and gone.

There is now a great amount of Liberal and Infidel literature published. One can hardly go amiss for it, but the "Bible of Bibles" is one of the very best of Infidel works. Every Liberal should hav this, not because they need it individually, for Infidels don't need anything new, but to lend around among their Christian neighbors and friends. Could this work be generally read by Christians, and could they throw away their prejudices, that old barbarian Jew book would soon become of no account, like witchcraft a thing of the past. J. M. KING.

ANGOLA, IND., Sept. 21, 1881.

MR. EDITOR: Believing that your numerous readers will not object to learning what the Liberalists are doing in old Angola, I wish, with your permission, to say through the columns of your excellent paper that we hav had the pleasure of listening to three able lectures by Mrs. Lake, also one reading for the benefit of the Michigan fire sufferers. Mrs. Lake is certainly one of the brighter stars of the galaxy of Liberal lecturers, and the Liberalists are highly pleased with her success in this place, and feel proud of her as one of our ablest champions. Her efforts here hav been a complete success. She succeeded in drawing large audiences, notwithstanding the dark hints and strenuous efforts of the churches and their votaries to the contrary, and I think she has been the means of opening the eyes of many to their best interests and noblest aims. I hav listened to many able orators in my life on both sides, and I do not think that I am saying too much when I say she has no superior in the lecture field, either as a logician, orator, or elocutionist. With her mental attainments, gigantic intellect, full and complete command of language, and last, but not least, her ladylike demeanor she is a host within herself in the Liberal cause, and cannot do otherwise than command the respect of every liberal-minded man and woman with whom she comes in contact, and I most sincerely and heartily commend her to the Liberalists everywhere. Such a woman is a blessing to mankind, and and I only regret that we hav so few of that kind of women, and which it seems to me is all chargeable to the manner in which they hav been heretofore educated under the teaching of the Bible and its structure, the church, which has always made them believe they were dependent upon and inferior to men (I mean males); but, thanks to the efforts of Liberalism, the dark clouds are beginning to pass off from the sky of woman, and she will soon stand in the position designed by nature for her, viz., man's equal in all respects. "So may it be."

It may be thought from what I hav said that I am a disciple of Mrs. Lake in all her doctrinal points, but let me say right here that such is not the case, and cannot be, as I am a firm believer in Materialism in its fullest sense, and she is as firm a believer in Spiritualism; so it will readily be seen that on what she considers one of the most important points in her system of belief we differ as widely as the churches differ from me, but I do admire talent wherever found, whether it is in or out of the church, and she has the same right to her opinion that I hav to mine—that is Liberalism.

With profound respect for the subject of this letter and yourself, I am, as ever,

JOHN K. MORROW.

LIBERTY, KAN., Sept. 8, 1881.

MR. EDITOR: Please send me that "awful paper" for another year. I suppose that dollars on which are written "In God we trust" will be good. Of course you trust in him. Yours, J. E. HOLMES.

EDEN MILLS, VERMONT, Oct. 7, 1881.

MR. EDITOR: Inclosed is five dollars for your round-the-world trip, provided you go, but if you should be prevented from going by any cause, especially death, and that should take place before the funds now raised for the round-the-world trip are expended, I suggest that the $5.00 go toward a fund of $150,000 for the benefit of Mrs. Bennett, hoping the fund may swell to $300,000, as it has for Mrs. Garfield, as I consider Mrs. Bennett as meritorious as Mrs. Garfield, and both she and the world would suffer as great a loss in the death of Mr. Bennett as the wife and country of the late President did in his loss, although I greatly sympathize with Mrs. Garfield and the world in the death of our worthy President. Yours, in the interest of humanity,

C. A. WHITE.

OMAHA, NEB., Oct. 3, 1881.

MR. EDITOR: I see by my tab that my time has come. Satisfied with the great minds that speak through your paper, I will not at this time say a word. I think the Spiritual and Material elements are grand subjects for discussion. I love the paper. It is solid granit rock. I am never happier than when pulling down some of that rotten old structure, superstition. I hope the time is not far off when my affairs in court will be settled, as I wrote to you twelve months ago. Then I shall be able to hav books and means at my disposal, but now my hands are tied. The paper and its contents are to me like a bright spring morning. I am a life-subscriber to the brilliant sheet. I hope when I write you again I shall be able to send you twenty dollars. but now I send you two, and shall be one of those who will welcome back the grand hero of the nineteenth century. I am one of the grand army that can see his worth to the human family. With kind regards to you and the brave little woman, Mrs. Bennett, I am yours, W. L. GRAY.

BAKER'S CORNER, IND., Sept. 28, 1881.

MR. EDITOR: Inclosed you will find three dollars for THE TRUTH SEEKER one year. I would like to send five dollars to help Mr. Bennett around the world, but I cannot spare it at present. I think I will send it yet, for I believe his book will be worth reading. Truth is what I want to find, and I hope Mr. Bennett will be able to advance still better ideas than he could before he started, although he did well before he left. I think there is something to be learned every day, and even the wisest of persons can learn more.

I wish to say to T. Winter that there is something for him to learn yet. Just please lay away your orthodox jealousy, Mr. Winter, and seek for the truth. Then you will find that you will never get too old to learn something more in this world. You say that Spiritualists are lunatics or fools. According to the Bible you will be a damned man for talking that way. Please for your own sake remember that God (or nature) created one as well as the other, and when you say fool remember the consequence.

I claim to be an earnest, honest seeker after truth, liberty, and knowledge, and I regard you as a man that needs the true light and truth. When you get that you will be a good Spiritualist as well as a Liberalist. MRS. ANTHONY BAKER.

MISSOURI VALLEY, IOWA, Sept. 31, 1881.

MR. EDITOR: The tab on my paper reminds me that it is time for me to renew my subscription. Please to find three dollars for the same, five dollars for Mr. Bennett's travels around the world, and two dollars for "Antichrist." SAMUEL CLARK.

MEMPHIS, MO., Oct., 12, 1881.

MR. EDITOR: Some weeks since an article against Spiritualism by Mr. D. D. Lake appeared in THE TRUTH SEEKER, the main points of which I saw to be erroneous from having attended nearly three hundred of Mott's seances.

I took the liberty, therefore, to address a brief and friendly letter to him, hoping that he might place a slight degree of confidence even in a stranger. I kept no duplicate, but suppose I described some of the phenomena that I had witnessed.

Now I see by your last issue that he has addressed quite a long open letter to me. Had he given my brief note too—if my recollection serves me it was brief—I should probably not trouble you with this; but as it is, perhaps you will allow me a few words of rejoinder.

He asks, "If the truths of Spiritualism are such as you would fain hav me to believe them to be, why resort to all this preparation in order to demonstrate that which should be common to the whole human family?"

He might with about the same pertinency ask the astronomer, "Why the Dickens do you build your observatories, construct your telescopes and other paraphernalia, and go out o' nights, like lunatics, to observe the appearances of heavenly bodies, or make new discoveries of planets, satellites, or comets? All these things ought to be known to the whole human family without all this nonsense."

In another place, "If you are sincere in your endeavor to convert me [I giv it up as hopeless] and others to the faith, I will offer to any person the opportunity of proving to me the truthfulness of the theory you advocate on these conditions, that we proceed to the top of one of the highest mountain peaks near by, and there, in open daylight, without any preparation, and in the the presence of all that may be there congregated (you would draw a host) perform," etc.

By parity of reasoning—or, to use a Carlyleism, unreasoning—friend Lake might say to a philosopher, "If you will go with me to the top of the mountain which was the last to be submerged by Noah's flood, with none of your usual traps, with no camera or chemicals, and there at high noon, with nothing to shield us from the sun, produce a perfect photo of myself as large as life, you will convince me that photography is a fixed fact, and I'll take the picture."

But, mirth aside, I'll venture that friend Lake has never investigated the subject. And I commend this extract to his attention: "The truly sane man has no opinion with regard to a matter about which he knows nothing. If you hav not investigated Spiritualism confess your ignorance when it is broached in your presence; when you are appealed to neither affirm nor deny, but wait until knowledge is yours." Remember that there are many scientists second to none in the world who, after careful examination, are avowed Spiritualists. STEPHEN YOUNG.

BURNIP'S CORNERS, MICH., Oct. 10, 1881.

MR. EDITOR: Since I wrote you the 6th, I hav secured a trial subscriber to THE TRUTH SEEKER. I feel certain of obtainining another name in a few days. If I do, it will be an A No. 1 name. That, with the one I now send, will, in all probability, become regular subscribers. Could probably secure a number of names for "regulars" had I only time to spare and health to enable me to canvass, and the assistance of some of your posters, which I would like to hav some two or three dozen more of.

Burnip's Corners is a centrally located point for Freethinkers, and in a circuit of six miles from this point there can be found from fifty to one hundred stanch Liberals. Yet strange enough there is no Liberal League near here that I am aware of, and it seems to be up-hill business trying to get a start in that direction. The trouble is we havn't any recognized leader, and no one who can or is disposed to speak in public for the Liberal cause. There is none among my acquaintances of Freethinkers who is not in private outspoken and radical in the expression of his religious opinions, and some are able advocates of Liberalism and Infidelity *vs.* Christianity and superstition, and as many as I hav conversed with on the subject assent very readily to the usefulness of a Liberal League, and think a great amount of good would be the inevitable result of an organization of one here, but all seem to hav a dislike, for some undiscovered reason, of being the one to make the start. For my own part, I confess to be of the same fault. There are many more fitted than myself in many or all ways. I am but a young man, as well as a young convert to hereticism. My influence is not sufficient and of a nature to be successful in such an enterprises; besides, I am unqualified by nature and unfitted in educational accomplishments to undertake anything of this kind.

I hav written Prof. Jamieson for a course of lectures, but in his reply he does not promis a visit to us here in the very near future, and I know of no other speaker near enough to be had without incurring more expense than could be raised, I fear, in this locality, although I am or feel certain a course of lectures could be made profitable as well as useful in this place by one capable of handling successfully his subjects, and am almost as sure a League can be organized at the close of the course with a good showing of membership to start with, which I imagin would be somewhat obnoxious to the numerous little gospel shops in this vicinity.

It is noticeable here, as almost everywhere else, I suppose, that orthodoxy is on the decline; indeed it is so much so as to call out remarks and comments by all who express themselvs on the subject. The absolute facts are that the churches of this town, excepting the Lutheran and Catholic (of which I am not informed), cannot show more than fifty per cent of membership that they had ten years ago—that is, comparing the population of to-day with that of 1871 of the town, and I am not sure that the actual membership is larger, even if it is as full, as at that time, to say nothing of the population, which has very largely increased in the time. This, in my opinion, is a good sign, and is as it should be; and Liberalism must make the numbers supporting mythological tyranny continue to grow small and at a more rapid rate.

In view of this position of affairs, a question naturally arises, Do we need anything in the place of the dying church? to which I suggest an answer, Yes! to which very naturally arises a second question, What shall it be, or what will you giv in its place? to which I again suggest the answer, Liberal Leagues, good, healthy organized Freethinker's societies, which do not petrify or decline, but are founded on principles that will admit of nothing but advancement, and therefore keep pace with time, and in so doing must of necessity promulgate usefulness, intelligence, and their necessary result, good will, peace on earth, and happiness to man and woman kind. But I see I hav now written three times as much as I intended when I began, and what I had no idea of writing. I will close for fear of boring you as well as the readers of THE TRUTH SEEKER should this be fortunate enough to escape the waste-basket—perhaps its most proper terminus as a beginner's scrib.

Yours for truth and reform, F. E. STURGIS.

A PIOUS critic asks, "What is there in nature to go back to?" I would answer, All, everything! To liv pure, good, true, and happy lives is to "go back to nature." To study the needs of the whole human system; to develop every faculty of both mind and body to just that state of perfection which will make the entire being as much of a *man* as he is capable of becoming, is "going back to nature."

To love truth, to love our kind, and to continually improve upon all that is, is nature; is the best and highest nature we know of. This will carry us, as a race, infinitly farther onward and upward, than any hight ever reached by either men or gods is the heretofore. Sun-worshipers hav left records for us to admire and to copy, and so hav all other worshipers that hav ever lived.—*E. D. Slenker.*

SEND for a catalog of Truth Seeker Publications.

The God and Devil of Orthodoxy.

If the story of God and the Bible is true,
And that God and the devil distinctly are two,
Let us ask a few questions; and here we begin:
Who is the creator and author of sin?
Who made the old devil and taught him to talk,
And deceive Mother Eve while taking a walk?
If God did the whole, he is the author of all;
Then he planned it expressly and willed we should fall.

Then he curses the woman and curses the man,
Where, where is the wisdom that started this plan?
For sickness and hunger, bloodshed and death,
Was cursed by the curse of an angry God's breath.
He filled this beautiful earth with thorns,
Made ravenous beasts, and beasts that hav horns;
All, all to augment the misery of man.
Pray, who can see wisdom in all of this plan?

Then the man was sent forth by the force of God's will,
By the sweat of his brow the land he must till,
And to earn his own bread, a reward for his evil,
Pray who is at fault, is it God or the devil?
When the devil upset the plan that God made.
And with his sly cunning gets the best of the trade,
God then repented that he had made man,
And was grieved at his heart o'er his foolish plan.

Now we find the old worthies each playing a game,
We will call the game grab, for that must be its name.
And for Adam's descendants, an innumerable host,
God grabs with the devil to see who will get most.
Now, Arch Jimmy club-foot is quite sure to win,
And sweep the whole board, then sit down with a grin;
Then God in his anger drowned near the whole,
He only saved Noah, "the righteous old soul."

And the few that were with him, he saved in the ark;
They sailed o'er the waters so stormy and dark,
Yet his Satanship laughed to see all this plan,
For he has had the best grab ever since he began.
Then this God would get angry and break o'er his rules—
'Tis said, "Anger rests only in the bosom of fools;"
He would send out his armies and set them all fighting,
Just the thing that the devil took the greatest delight in.

When Judah fought with his own brother Ben,
God started the fuss and furnished the men;
God fought for old Judah and all of his host,
But he lost fifteen thousand of soldiers the most.
Now a prophet once saw this God of the Jews
With his gates left ajar, then he told all the news;
He held there a council with the hosts around his throne,
To see who would kill Ahab—just Ahab alone.

Now one planned on this wise, and another on that,
When out came a spirit, with wings like a bat;
"If it please your great honor," he said to the Lord,
"I will do up the job, if you just say the word."
"Wherewith shalt thou do it?" the Lord said to him.
"I will be a bold liar," he replied with a vim;
"I will enter the mouths of thy prophets," he said;
"I will hunt down old Ahab till I know he is dead."
"Now go forth and do so," the Lord replied,
"You suit my best purpose you'll be justified."
Then the Lord employed him, the Devil's own boy,
To answer his purpose, men's lives to destroy.
Now God has told us that in heaven so fair,
No liar shall enter, or murderer there,
But the devil, you see, has those imps of his own,
All ready for action, around the white throne.

It would tire to tell of David and Goliah,
And of Moses the thief, the murderer, and the liar,
And of Rahab the harlot, that told many lies,
With the Egyptian midwives whom God justifies.
Of Samson, the strong man, Solomon, the buster,
And Aaron, the priest, that wore a big duster,
Who sits with God, enjoying his glories,
With Jonah and others, telling fish stories.

But only to think of the wonderful tales
Of the frogs and lice, then the shower of quails,
That God sent his children, for a sort of a treat:
He wanted to send them a plenty of meat.
Let us lay up a wall of the birds that fell round
The Israelite's camp, all over the ground,
It would reach 'round the world full twelve feet broad,
And eighty feet high—what a bountiful God!

Now all that believe these tales to be true,
Know that the devil's a Gentile and God is a Jew.
Yet how nicely they travel through thick and through thin,
Through blood and destruction their victims to win.
But God with great pity and with grief in his eyes
Sends his own darling son and for sinners he dies.
But after all this is it to be wondered,
How the devil subtracts ninety-nine from each hundred.

But when the day comes that burns as an oven,
And a fire descends from God out of heaven,
Who will hav a seat with the wonderful few;
Will it be Catholic, orthodox, Gentile, or Jew?
What becomes of the millions that ne'er heard of God,
And billions and billions that hav slept 'neath the sod,
That ne'er heard of Jesus or read of his name,
Or knew that from heaven to save us he came?

Now stop, says the churchman, you are taking great pains
To upset all our creeds and destroy priestly gains.
We hav fought for the Bible, our God e'er to please,
And waded in human gore up to our knees.
The path it has led us is marked well with blood,
No matter if we only get home to God.
There, free from all toil, we will rest from our labors,
And sing praises to God for damning our neighbors.

Oh, pity! oh, wonder, can men be so blind
As to take these old tales as a guide for mankind.
Why not do away with the old personal devil,
And personal God, as the author of evil.
For the Bible makes him out a knave and a fool,
A licentious murderer, a cat's-paw and tool,
For the devil to perpetrate most of his deeds,
Called "the God of all wisdom" by most of the ceeds.

Let him go and remain with the myths of the past,
To the moles and bats let his doings be cast,
Let us worship the spirit, with spirit divine,
It filleth all space and endures to all time.

—*G. E. Newcomb.*

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I CLAIM that in all lines leading to the highest welfare of humanity, woman is the leader and guide. If man's "labors brought on the war with Southern slave-holders and broke up slavery with the sword," our friends must remember that it was the "power behind the throne"—woman's voice, woman's work, and woman's counsels, that did much to urge on the work for freedom and justice; only man in his mad rush for vengeance flew to the sword and inaugurated a long and bloody war, while woman's voice would hav been for arbitration and other civilized, moral, and enlightened modes of accomplishing the great and good work. —*Elmina Drake Slenker.*

I SUPPOSE that, at bottom, many of these Norsemen were forest-fellers as well as fighters, though the Skalds talk mainly of the latter, misleading certain critics not a little; for no nation of men could ever liv by fighting alone; there could not produce enough come out of that. I suppose the right good fighter was oftenest also the right good forest-feller—the right good improver, discerner, doer, and worker of every kind; for true valor, different enough from ferocity, is the basis of all. A more legitimate kind of valor that; showing itself against the untamed forests and dark brute powers of nature, to conquer nature for us. In the same direction hav not we, their descendants, since carried it far? May such valor last forever with us.—*Carlyle's Hero-Worship.*

THERE is danger lest the transcendental religionist should despise the past and its solemn teachings, should take a fancy, personal and fugitiv, for a fact of universal consciousness, embrace a cloud for an angel, and miserably perish. It is not for man to transcend his faculties, to be above himself, above reason, conscience, affection, religion, beside himself. Madmen in religion are not rare, enthusiasts, fanatics.—*Theodore Parker.*

THE being of a God to me is as certain as my own existence. Yet when I look out of myself into the world of men, I see a sight that fills me with unspeakable distress. The world of men seems simply to giv the lie to that great truth of which my whole being is so full. If I looked into a mirror and did not see my face, I should experience the same sort of difficulty that comes upon me when I look into the living, busy world and see no reflection of its creator.—*Cardinal Newman.*

THE second epistle bearing the name of Peter (which, for other reasons, is regarded as of later origin) is reactionary upon the topic of Christ's second coming, and complains that men ask, "Where is the promis of his coming?"—a question that necessarily arose when time had passed on, and "things continued as they were from the beginning." A most evasiv explanation is there given: viz., that a thousand years are, in God's estimate, but as one day. Thus God is made out to cheat us and mock our hankerings after just rules by telling us that he comes quickly, while, by such logic, the phrase may mean a million years or million millions as easily as a thousand.—*F. W. Newman's Religion Not History.*

I KNOW that if the record (of the Gospels) is trustworthy Jesus did not consider himself perfect. He was baptized in Jordan, "confessing his sins." He said, "Why callest thou me good?" I must confess I honor more the daring optimism of Father Taylor than "the swotten way of talking about Jesus"—to use the memorable words of the sainted Channing—in which avowed humanitarians frequently indulge. Dr. Bartol asked Father Taylor if he thought anybody else had ever been as good as Jesus. "Millions!" was the immediate response. And I should much rather believe this than believe that the character of Jesus was absolutely unique. I do not want his goodness to belittle all the other goodness in the world.—*J. W. Chadwick.*

WHOLESOME meats to a vitiated tomach differ little or nothing from unwholesome; and best books to a naughty mind are not unapplicable to occasions of evils. Bad meats will scarce breed good nourishment in the healthiest connection; but herein the difference is of bad books, that they to a discreet and judicious reader serve, in many respects, to discover, to confute, to forewarn, and to illustrate. . . . If it be true that a wise man, like a good refiner, can gather gold out of the drossiest volume, and that a fool will be a fool with the best book, yes, or without a book, there is no reason that we should deprive a wise man of any advantage to his wisdom, while we seek to restrain from a fool that which, being restrained, will be no hindrance to his folly.—*Milton.*

MY thoughts are with the dead; with them
I liv in long past years,
Their virtues love, their faults condemn,
Partake their griefs and fears;
And from their sober lessons find
Instruction with a humble mind.

My hopes are with the dead; anon
With them my place will be;
And I with them will travel on
Through all futurity;
Yet leaving here a name, I trust,
Which will not perish in the dust.

—*Southey's Library.*

THERE is clear truth in the idea that a struggle from the lower classes of society, toward the upper regions and rewards of society, must ever continue. Strong men are born there, who ought to stand elsewhere than there. he manifold, inextricably complex universal str ggle of these constitutes, and must constitute, w at is called the progress of society. For men of le ers, as for all other sorts of men. How to regulate that struggle. There is the whole question.—*Carlyle's Hero-Worship.*

SCRIBES and Pharisees might well cry out concerning Jesus: "Who is this that forgiveth sins? Who can forgiv sins but God only?" Christians who believe that the human Jesus was omniscient and therefore a searcher of men's hearts, find no difficulty at all, so far. But when the narrativ proceeds to represent Jesus as transferring this attribute of God to finite and imperfect man, Christians ought to be startled as well as Jews. Nothing but custom hinders their seeing its enormity, its impiety.—*F. W. Newman.*

Odds and Ends.

CHANG LEE, a Chinese resident of Cleveland, O, has applied for a divorce from the Irish girl he married. Mr. Lee has evidently learned what a skirmishing fund means.

THE following advertisment appears in a South African paper: "Ministers and others are respectfully requested not to marry Isaac Samson, who has already a wife and family."

A GREAT many people carry their religion on their sleeve, where it will be seen. In this connection it may be well to remark that when they die they never take their clothes to the place of judgment.

A CERTAIN doctor of divinity said every blade of grass was a sermon. The next day he was amusing himself by clipping his lawn, when a parishioner said, "That's right, doctor, cut your sermon's short."

A YOUNG lady admitted to her mother that her beau had kissed her on the cheek. "And what did you do?" asked the old lady, in a tone of indignation. "Mother," said the young lady, "I turned the other cheek."

IN Rocklin, Cal., the Congregational church has for two years been without a pastor. There is no rush of applicants for the vacant pulpit, as the church has only five members. The vacancy will probably continue for some time to come.

"AN esthetic discourse," said the Lady Althea to her husband, as they rode home from church. "Right you are," said Lord Algernon, who had found a soft place on the pew-rail for the repose of his lordly head. "It was anesthetic."

A LITTLE son of an evangelical clergyman "wished that he could die and go to heaven." "Why?" asks his grandmother, feeling that he is getting too good to liv. "'Cause I want to get some of the pennies I've been giving to God."

DE banjo—yum! If you want my dog, my hoss, my house an' lot, play me de banjo an' keep time wid yer fut. I 'spect the music of angelic harps am sweet an' soft an' dreamy, but if dey want to keep us cull'd folks satisfied up dar, a leetie more banjo an' a leetle less harp am de first prescription.

A FINANCIALLY-MINDED youth got up the following verse in a Detroit Sunday-school:

Should all the banks of England break,
Should England's bank be smashed,
Bring in your checks to Zion's bank,
And you will get them cashed.

A CLERGYMAN was once forced to say to a congregation that persisted in depositing buttons in the contribution box, "Brethren who wish to contribute buttons will please not hammer down the eyes, for while that process does not increase their value as coin, it does impair their usefulness as buttons."

THE rector of an infant church in South Carolina whose roll of members numbers exactly eight finds much comfort in the fact that just the same number of persons were in Noah's ark. When he shall hav a revival increasing the force by fifty per cent he will probably be thankful that the number equals that of the original apostles.

A TEMPERANCE agitator once remarked to Artemus Ward as the latter was about to take a drink: "Look not upon the wine when it is red in the cup."

"That ain't wine," said Artemus, "that's old rye."

"It biteth like a serpent and stingeth like an adder," continued the agitator.

"Oh, no it don't," retorted Artemus, "if you put plenty of sugar in it."

"WHAT hav you got there?" queried a temperance preacher to a young man who had a bottle wrapped in paper.

"Nothing," replied the young man.

"You are telling lies," said the preacher: "you hav old Nick there."

"Nay, but thou liest," replied the young man. "It's old Tom that I've got here."

A MAN who went West to "grow up with the country" has returned. He got there just in time to get acquainted with a tornado which was doing a little visiting in that section. The tornado took him up an exeeedingly high distance, and showed him all the possessions of the earth, and then let him drop down again. He says he has grown enough in the last few days to satisfy him for all the rest of his natural life.

"IF ye plaize, sorr, hav ye enny nice Sunday-school books or papers? Sure I want them for me little girl; she'll be going to Mr. Goodman's class at the church, sorr, yes sorr."

"What church?"

"Sure it's the Protestant church in the square beyant."

"Is your husband alive, Mrs. —— Mrs. ——?"

"Sure an' he is, sorr. God damn his sowl, the drunken owld vagabond."

"You're a religious person yourself, I perceive."

"Sure an' I am, sorr, the divil a hap'porth else!"

ROMANCE OF A CUCUMBER.

A cucumber green on the table lay,
Biding his swiftly-approaching death;
And he smiled at the vinegar over the way,
And unto the pepper and salt he saith,
"You'll keep me company, friends, I trust;
We'll die like Samson, if die we must."

A maiden sat in a chair hard by,
A beautiful maiden of supple grace,
And delicate features, and large blue eye,
And a rapturous transport over her face,
As that cucumber passed to its dreadful fate,
And the sunbeams danced on the empty plate.

A youth drove moodily home that night,
In the last faint streak of the twilight's blush;
And the moan as of one in a piteous plight
Invaded the evening's solemn hush.
One look at the river, one little splash,
And the eddy encircled the lover rash.

A sorrowing train with a tell-tale bier
Passed over the road to the family lot,
While the mourners gazed at the gardens near,
And the cucumbers whispered, "Forget us not."
One little spirit by angels blest,
One little stomach for aye at rest. —*R. M. Field.*

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Notes and Clippings.

A NEW scientific journal entitled *Knowledge* will shortly appear in London, under the editorship of Mr. Richard A. Proctor.

THE Iowa Methodist Conference severely reprimanded a minister for going to a circus, and made him promis never to do it again.

MR. ERASMUS A. DARWIN, whose personal estate exceeded $750,000, has left one-half of it and all his real estate to his brother, Mr. Chas. Robert Darwin, the eminent naturalist.

A RECENT religious census taken in Prussia shows that that country contains 17,645,462 Protestants, 9,205,136 Catholics, 363,790 Jews, 42,518 Dissenters, and 22,006 professing no religion.

IN the forty-four years during which Queen Victoria has occupied the English throne, she has spent about twelve days in Ireland. These twelve days represent the time occupied by two visits, the last of which took place twenty years ago.

THE Free Church in Creebridge, Highlands of Scotland, has been in a wrangle on the posture to be assumed in prayer. Some are in favor of sitting, against which many protested, threatening that if the communion were handed to them under such conditions they would fling them into the elders' faces.

WHILE rector of St. James Episcopal church, Philadelphia, the Rev. Marshall T. Meigs stole from the church fund and from a widow's estate, and finally absconded with a month's salary in advance. He now writes back to his friends that he evidently mistook his fitness for the ministry, and has gone into profitable mercantil employment abroad, whence he will soon send money to pay all claims.

IT is fortunate for the credit of womanhood that two homicides which hav just occurred in the West are attributable to sudden insanity. Dora G. Beyland, of Newport, Ohio, loved her little granddaughter devotedly, and was morbidly fearful that the child would grow up wicked. "How much better it would be if she died now, for in that case she would surely go to heaven." With that thought in her mind, she cut off the little one's head. The other case was at Springfield, Mo. Mary Dejarnett was excessivly nervous, and had been kept awake several nights by the crying of her stepchild, aged three. At length she killed it with a knife.

THE cholera is spreading in the East, and advancing toward Europe. It has already made considerable ravages at Aden, and has reached Mecca, where the Mussulmans are imploring their prophet. Two other epidemics attract serious attention. The first is the yellow fever in Senegal, where the number of victims has been great, and the second diphtheria, which has killed more people in the south of Russia than any other epidemic, not excepting the plague. It has prevailed there since 1872. In Bessarabia, 15,000 out of 36,000 persons who were attacked hav succumbed to it. Out of 46,000 cases 19,000 ended fatally, and in Kharkoff out of 29,000 cases there hav been 17,000 deaths.

MR. GOODWIN, editor of the Salt Lake *Tribune*, says, "But for the steady influx of foreigners, low, base-born foreigners, hereditary bondsmen, the two dreadful features of the Mormon church, polygamy and the exalting of the church over the state, would die out in America in two generations." The New York *Tribune* says, "This is firing in the air, because low, base-born foreigners and hereditary bondsmen in many instances make useful and liberty-loving citizens." And the *Argonaut* adds: "We say yes, but only when they are emancipated from the thralldom of ecclesiastical authority, and at liberty to think and act for themselvs. The religious bigot and bondsman is not and can never become a useful and liberty-loving citizen in any country."

IN the form of report employed by officers on guard at Gibraltar it is customary to insert if all has gone as usual, "N. B.—Nothing extraordinary." One day an officer fell down a precipice and was killed, but when the young Scotchman on guard handed in his guard report, "Nothing extraordinary" appeared on it. An explanation being demanded, the reply was: "Aweel, sir, I dinna think there's anything extraordinary. If he'd faun doon a precipice 400 feet and not been killed I should hae thought it vera extraordinary and would hae put it down in ma repoort."

ONE Sunday in the summer some of the men of a vessel at anchor off Colombo, Ceylon, went ashore in charge of a mate, and, while rambling in a wood, one picked up a little monkey which was playing at the foot of a tree. Its yells seemed to summon all monkeydom. Such a chorus of angry chatter arose that the mate cried, "Make for the boat," and the abductor, to make peace, dropped his prize. One monkey fell out of the phalanx to gather up its darling in a hasty embrace, but the rest rushed forward, hurling sticks and stones at the men as they pushed off. Many of the men were hurt by the missils.

A MEETING was held lately at the Mansion House, Dublin, the Lord Mayor presiding, to promote Irish industry. The first resolution was moved by the Lord Mayor elect, himself a large employer of labor, and seconded by Mr. La Touche, member of a commercial banking house of old standing and high position. Several other men of eminence, including Mr. Pim, M.P., who is the A. T. Stewart of Dublin, took part in the proceedings. Mr. Pim strongly deprecated any attempt to foster the manufacturing system in Ireland on sentiment, as it would, he said, be a failure. What needed encouragement in Ireland was a spirit of self-reliance. He pointed to the lack of coal as the great obstacle to manufacture. Mr. McCormick, president of the Silk Weavers' Society, complained that, whereas eighty years ago there were 2,400 looms working in Dublin, there are now ninety, and not a yard of ribbon is made.

IN speaking of the Methodist Conference which tried Dr. Thomas for heresy, the New York *Times* says: "The Conference has won the battle, but not in a way to reflect much glory on itself or the cause for which it contended. Dr. Thomas was clearly entitled to a fair trial; he was entitled to a trial free from bitterness and personal abuse; he was entitled to gentlemanly treatment for himself and his counsel, and the public had a right to expect that those acting for the church and for the cause of Christ should bear themselvs with dignity and be free from malice. But the record of the case, especially the speech of the chief prosecuter, Dr. Hatfield, is filled with coarse abuse, low slang, and vindictivness. Dr. Hatfield would seem to hav formed his style from a police court model and to hav gathered his language from the slums. His speech is hardly fit to be published in a respectable newspaper. We can only ask what sort of men the Conference Committee was composed of that they could sit and hear such expressions without uttering a protest. The reporters speak of Hatfield's closing address as 'bitter, full of vulgar anecdotes and commonplace slang,' and 'unsparing in denunciation,' not only of the defendant, but also of his counsel. They also say that his 'hearers seemed to enjoy his coarseness, and the nearer he approached the indecent the more hearty were the demonstrations of approval.' Dr. Hatfield referred in coarse and contemptuous language to Dr. Thomas's 'forgetfulness' and to his feats of jugglery, and describing the abode of the lost as the defendant would hav it, demanded as though he were speaking to a crowd of pot-house politicians, 'How is that for hell?' At another point in his argument he asked the opposing counsel to 'put that in your pipe and smoke it.' He spoke of a church which Thomas had served as 'blasted, scaled, peeled, and blazed' when he (Hatfield) was appointed its pastor. Thomas was a 'traitor who skulked and meanly stabbed his mother church;' he 'dispensed with the gospel;' he was 'wily as old Talleyrand;' he was the cause of suicides in Chicago; he was a 'bastard Methodist,' while he (the speaker) had been converted at 'brimstone corner.' The court seemed to enjoy this harang, and its members spoke freely of the man and brother upon whom they sat in judgment as 'a dead cock in the pit,' 'a dead dog,' and avowed the intention of 'kicking out the heretic,' expressions which would be in place at a prize-fight. Men of the world are not to be blamed if they recoil with disgust from such an exhibition of Christian love and gentleness."

THE San Francisco *Argonaut* says: "We think the papal power, as embodied in the Roman Catholic church in this country, is dangerous, because we think it interferes, as a church organization, with the administration of our civil affairs. We believe that political teachings from the Pope of Rome are passed down through Roman priests and pulpits, till they control the political conduct of the more ignorant and bigoted of the believers in papal infallibility and the Pope's rightful claim to the civil dominion of the world. Knowing, as we do, that the Pope claims to be the vicegerent of God on earth, and his infallible representativ; claiming, as we know he has always claimed, to be entitled to the allegiance of all in civil authority as well as in spiritual, we think the citizen is not a good Catholic who does not squarely subscribe to the doctrin that the Pope, as his spiritual guide and head of the infallible church, is entitled to a higher allegiance than is due to the laws and magistracy of the country. No other position than this is logical, and we distrust either the intelligence or the sincerity of any man who takes any other position. The 'intelligent' Catholic who undertakes to dispute the fact as we hav here stated it, ignores the last twelve centuries of European history; ignores all that sacred and profane history has written of the assumption of papal supremacy; ignores half the bloody sacrifices of European battle-fields, half the diplomatic intrigues of courts, and all of the history of England, France, Spain, and Italy, where cardinals and legatees from Rome were placed as premiers with kings. There is not an American schoolgirl, outside of a nunnery, nor an American boy, outside of a monkery, who does not recall the story of papal intrigue and papal interference with all the governments of Europe. We recognize the necessity of American societies, because we fear—because we know—that the church of Rome and the Society of Jesus are plotting against republican government in America. They are endeavoring to undermine our educational system, and in its place they would giv us the education of priests, and control our politics under the disciplin of the confessional. They would declare all existing marriage relations, not celebrated by the priest after confession and between believers in the dogmas of the Roman faith, as adulterers; all children not born within the altar ceremonies of the Roman church, as illegitimate. They would establish for us a state religion, endow their churches from the public treasury, and support them by public tax. They would foist, as in Europe, their long-gowned and snuff-taking pensioners upon the toiling and industrious of our land; and when, in time, they had rooted out the ecclesiastical system, and on its ruins built their own structure of religious faith, they would, as in Rome only fifteen years ago, drive our churches out of existence, and make the worship of God impossible by the prohibition of any other form than that of the papal church of Rome. They would, if they dared, re-enact the horrors of the middle ages to root out heresy from this American land. The immediate steps in this direction would be to giv us Pope's-Irish school directors, Pope's-Irish schoolmasters, Pope's Irish for our police, and Popes Irish in our Legislature."

News of the Week.

RAIN has come at last, after a long and severe drouth, but more is needed.

THE Yorktown celebration closed on Friday, the 21st, with a grand naval and military display.

EX-GOVERNOR MORGAN, of New York, confirmed as Secretary of the United States Treasury, has declined.

DR. CARVER, an American, won a shooting match at Hendon, Eng., on the 22d, against an English champion.

THE Rev. Highland Garnet (colored), of New York, has been appointed by the President minister to Liberia.

THE steamship Great Eastern, the largest vessel afloat, was sold at auction in London last week for $150,000.

CAPT. PAUL BOYNTON left Yankton, D. T., on the 24th, in his rubber suit, intending to swim to the mouth of the Mississippi.

A MAN in Oswego has discovered that horse-chestnuts are good food for cows. Dried, the cattle eat them eagerly and thrive upon them.

MARTIN KANKOWSKI has been found guilty of the murder of Mina Muller, who was found dead in the woods of Guttenberg, N. J., last May.

TRICKETT, the Australian oarsman, has sent a formal challenge to Hanlan, champion of the world, to row him for $1,000 a side and the world's championship.

MR. SCOVILLE, Guiteau's counsel, has appealed to the public for all information it may possess relativ to his client's insanity, upon which he will rest his defense.

THE process of welding together the different parts of the huge Bartholdi statue of Liberty, presented to America by the government of France, was begun on the 24th.

THE Socialistic-Labor party of Brooklyn has opened a school for the purpose of teaching children Socialistic principles in addition to giving them a good ordinary education.

OVER five thousand persons assembled in Hyde Park, London, on the 23d, to express sympathy for Ireland and to condemn the government's attempt to suppress free speech.

PHILADELPHIA has sent over $26,000 to the Michigan fire sufferers. It is stated that $180,000 will be needed this winter for the relief of the fifteen thousand destitute people in Michigan.

A PARTY of men and women, professing to be Spiritualists, hav been digging for several nights on a farm in Chemung county, New York, where, they allege, spirits hav informed them that gold is to be found.

EIGHT deluded women, some young, some old, sent out by the Women's Foreign Missionary Society of the Methodist church, sailed from this port last Saturday for India, where they will endeavor to Christianize the wives of the wealthy classes.

FOUR hundred girls, employed as strippers in the tobacco factory of P. Lorillard, in Jersey City, were on a strike last week because their foreman was discharged and a new man put in his place. They hav now resumed work.

LAND League arrests still continue in Ireland. Dublin is under martial rule. Parnell has issued a manifesto to the Irish tenantry to pay no more rent. The English government has declared Land League meetings against the law, and participants subject to arrest.

THE Rev. Dr. Burns, principal of the Wesleyan Female College, at Hamilton, Ontario, has written a letter sustaining and expressing sympathy with the Rev. Dr. Thomas, of Chicago, lately expelled from the M. E. church for heresy. Proceedings will be instituted against Dr. Burns.

Translations.

Alamontada, the Galley-Slave.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XXXI.

I arrived before the gate. Violently I made my way through the crowd of people, which had streamed together in countless numbers, and was standing there gaping, burning with curiosity, and with shudders and joy and expectation, shoulder to shoulder.

Cold with horror I saw rising above the heads of the crowd the shining bayonets of the dragoons, which in threefold lines had surrounded the mill of my beloved uncle. Elevated above all, upon his horse, surrounded by a few distinguished gentlemen, I saw the Marshal de Montreval. He appeared serious and meditating.

"Most gracious lord!" I cried, when I had reached him.

He turned about, looked at me, and while he pointed with his crutch-cane to the mill, he said, without changing a feature: "The wretches! Now they are caught!"

"What do you intend to do, most gracious lord?" asked I.

"About that I hav meditated," he replied, "this quarter of an hour."

"O most gracious lord!" cried I, "surely, these miserable people hav offended against the law; but truly, they are more objects of your contempt than of your anger. Be merciful, gracious lord, and these erring ones will sink quietly at your feet, and never again——"

"What?" the marshal interrupted me. "These people are inconvertible. Rebels they are—mad, daring rebels. Shall I suffer this damned weed to grow, until it can produce another Michaelade?"*

"No, most gracious lord," said I, and seized entreatingly the hand of the Marshal which hung at his side. "You are altogether too just to avenge on those unfortunate ones yonder a cruel deed that happened nearly a century and a half ago."

"It is time to set a severe example," said the marshal, who hitherto had been undecided. He withdrew his hand, rode a few paces ahead, without minding me, and cried with loud voice, "Set the mill on fire!"

Half senseless, I staggered after him. I seized the bridle of his horse and cried, "For God's sake, mercy! mercy!"

"Away there," exclaimed he, and threw a wrathful look at me, and swung his stick, as if he wanted to strike me. I let the horse go, and fell down on my knees before the ice-cold Satan, and cried, "Mercy!"

I heard the rustling and crackling of the flames, and saw the thick clouds of smoke rolling over the roof of the mill, and heard the dull, heart-rending cries of the imprisoned ones. I sprang to my feet again, and embraced the marshal's knees. God knows what I cried to him, what I begged of him in my anxiety. But he listened not to me; he had no human feeling. The pious tiger looked only upon the burning mill.

And soon my senses began to vanish under the wild tumult around about, and under the pitiable cries of those dedicated to death, and under the thunder of the guns. Those who attempted to escape the flames were shot down by the dragoons.

Then I aroused myself, and rushed toward the mill. In the same moment a girl threw herself out of the window. I caught her. It was Antonia, my uncle's youngest daughter.

"Thou art saved, Antonia," said I, and carried the poor creature through smoke and gun-firing away, and came, without knowing it, to the marshal.

"The dog!" cried the marshal. "I hav always said it, that he was one of them!" I was not aware that he spoke of me.

"Down!" he roared again. Two dragoons tore the fainting Antonia out of my arms, and while she lay upon the ground these inhuman beasts shot the innocent creature at my feet.

"Right so to the God-forgotten heretics!" said the marshal quite calmly behind me.

"O thou contemptible monster! How wilt thou justify this deed before thy king and our king, and before thy God and our God?" I screamed at him in rage.

He started toward me, gave me a blow with his cane over the head, and rode over me. I believed in the confusion he had given orders to kill me. I gathered myself up, tore the gun from the hand of one of the dragoons, in order to defend my life. No one dared to touch me, notwithstanding the marshal cried several times in succession: "Take him! Take him!"

While I looked wildly about me, I saw—oh, the horrible sight!—over the dead body of Antonia, my uncle, Mr. Etienne, with bleeding head. I could recognize him only by his form and his clothes. He raised an agoninizing cry toward heaven and sank down under gunshots upon the corpse of his beloved child.

I wanted to speak to the marshal. But my tongue was petrified! I only raised the eyes and the hand with the gun toward heaven. Then I felt a blow and sank down in dull insensibility.

Until then I had preserved my faith in humanity. Until then I had blindly given myself up to it. Nourished only by the masterpieces of the greatest minds of our time, had I lulled myself into happy delusions. I had believed humanity by far more human, and freed from the bonds of wild barbarism. Was I not a subject of the most praised monarch in the world? France called the reign of Louis XIV. her golden age! Alas! and Montreval was a governor under Louis, and Palm-Sunday of the year 1703 a Sunday of the golden era! About two hundred people on this day were burned alive, or shot, and even the babe was not spared on its mother's breast! And all the property of the murdered ones was confiscated—and Montreval's cruelty by a royal hand covered with praises!

CHAPTER XXXII.

When I had recovered to clear perception of my surroundings I found myself under the hands of strangers and my wounded head was bandaged. Now and then during my insensibility I had, it is true, indistinctly felt that some one was busy about me and that I suffered pain, but quickly extinguished again was the perception, and I lost myself again in darkness, as if in a heavy sleep.

"Thou hast, my faith, thou hast a tough life, thou!" these were the first words I heard again. An old, dirty fellow stood before me and handed me medicin.

I did not see Clementine. In a small cell I lay, upon a hard, coarse bed.

"Where then am I?" said I.

"Art with me," said the fellow. Now for the first time I again remembered the unfortunate event to which I owed, to all appearance, my presence here.

"Am I then a prisoner?"

"To be sure, and that by right," answered my keeper.

"Does Madame de Sonnes know of this? Has she not sent here? Can I not speak to her?"

"Dost thou know people here? Where does she liv?"

"In Martin's street, in the house of Albertas."

"Fool thou! In all Marseilles is no Martin's street. Thou hast fever still, I believe, or dost thou not know thou art in Marseilles?"

"In Marseilles? How in Marseilles am I? Am I away from Nismes? How long hav I been here?"

"It may be three weeks, thou poor devil. I well believe that thou knowest nothing about it. Until last night thou hast raged in hot fever. Must hav a good constitution. We thought to bury thee today."

"What shall I do here in Marseilles?"

"When thou art well thou wilt put on that jacket there. Dost thou know it?"

"That is a galley-jacket. How then? Tell me, am I——? I will, I cannot believe——. Am I condemned?"

"Probably, as they say, for only twenty-nine years on the rowing-bench."

The fellow spoke too true. As soon as I had recovered, the terrible sentence was made known to me. On account of threats and assaults upon the life of Marshal de Montreval, not counted; that I was proven to be a secret Protestant, and in behalf of the heretics in the chancery; and where I, on account of my office, had influence, had committed many embezzlements, I had been condemned to serve twenty-nine years on the galleys.

I sighed, but in the consciousness of my innocence I, without pain, put on the slave-jacket. My tears flowed only for the fate of Clementine. I endeavored to send a few lines to her. With a borrowed pencil, upon a torn piece of paper, I wrote my farewell. Alas, I was too poor to bribe my keeper. He took my letter, read it, and tore it, laughing, into pieces, while he said, "Here is no post-office for love-letters."

They put the chain on me, and led me, beside other companions of misery, down to the harbor and upon the galley destined for us. It was a beautiful evening. The city displayed its magnificence in the splendor of the setting sun. Out of the dark green of the mountain sides, which embraced the harbor crowded with ships of all nations, shone snow-white the numberless villas, and between the almond and olive trees of the Bastides fluttered with all colors of the rainbow the thousand silken streamers. Through the mouth of the harbor the sight lost itself in the unlimited area of the ocean.

The splendor of this panorama dazzled me and filled me with unspeakable melancholy. The shores of my fatherland seemed only to display their whole splendor in order to make me feel the more intensely what I had lost. All about me breathed joy, only I was forever joyless, and I only saw the limits of my misery on the brink of a distant grave.

Sleepless the night passed. Early in the morning the galley left the harbor. When the sun rose above the inflamed waves, Marseilles had vanished from my sight. I was chained to a rowing-bench, upon which five more slaves were fastened.

[TO BE CONCLUDED.]

*The Calvinists in Nismes, in the night of St. Michael, the 30th of September, 1567, had murdered about thirty magistrates, priests, and monks in their frantic rage; from this is derived the name Michaelade for this night of murder.

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER IX.

THE PROPHETS.

The words *prophet*, *Nabi*, *Roëh*, *speaking*, *seeing*, *divining*, are the same. All ancient authors agree that the Egyptians, Chaldeans, and all the Asiatic nations had their prophets and soothsayers. Those people exisced long before the Jews, who, as a petty crowd occupying a small corner of the earth, had no other language than that of their neighbors. We hav said elsewhere that they borrowed from the Phœnicians the names God, Elah, Jehovah, and Adonijah, and that they obtained all their rites and customs from the people who surrounded them, notwithstanding they were always speaking unfavorably of those very same people.

Some one has said that the first prophet or soothsayer was the first knave who found a fool to believe, in which case the prophet is the most ancient personage. But in this supposition fraud is added to fanatical blindness, which indeed exist simultaneously in the human brain. We hav seen crowds of prophets, like those mentioned by the Jews, arrive in London from the land of Languedoc and from Vivarais, who were imbued with the greatest enthusiasm joined with the most disgusting illusions. We hav seen Jurien * prophesy in Holland. There hav been such impostors in all times—not only the scoundrels who made the predictions, but other scoundrels who believe the predictions made by the older set.

The world has been filled with sibyls and Nostradamuses. The Koran reckons the number of prophets to be two hundred and twenty-four thousand. Bishop Epiphanus, in his notes upon the false canon of the apostles, enumerates sixty-three Jewish prophets and ten prophetesses. The trade of prophesying had neither dignity nor rank among the Jews. It was not even a state profession. They never received a prophet as we receive a doctor of Oxford or Cambridge. They prophesied as they wished. It was sufficient to hav or to believe and pretend to hav, the calling and spirit of God. They revealed the future by dancing and playing upon a harp. Saul, reprobate as he was, took good care to become a prophet. Each conflicting party in a civil war had their prophets, just as we hav our reporters from Grub street.† The two parties called each other fools, schemers, liars, and rogues, and in speaking thus they spoke the truth. *Scitote, Israël, stultum prophetam, insanum virum spiritualem*—"Know ye, Israel, the prophet is a fool; the spiritual man is mad," said Hosea, according to the Vulgate. "The prophets of Jerusalem are light and treacherous persons," said Zephaniah, a prophet of Jerusalem (Zeph. iii, 4). They are all like the apothecary who advertises, "Take my pills to prevent accidents."

The prophet Micaiah predicted the misfortunes of Samaria and of Judah. The prophet Zedekiah staggered him with a blow in saying, "How can the spirit of God pass by me to go to you?" (1 Kings xxii, 24.)

Jeremiah, who made his prophecies in favor of Nebuchadnezzar, a tyrant, put cords on his neck, and a yoke on his back, as an example. He then sent this badge to the petty neighboring kings as an invitation to submit themselvs to Nebuchadnezzar. The prophet Hananiah, who regarded Jeremiah as a traitor, seized his bonds, broke them, and cast his yoke upon the earth.

There is Hosea, whom God ordered to take a prostitute for a wife, and hav children of prostitutes—*Vade, sume tibi uxorem fornicationum et fac tibi filios fornicationum* (Hosea i, 2), says the Vulgate. Hosea obeyed implicitly. He took Gomer, the daughter of Diblaim, who bore him three children. So that prophecy and that fornication lasted nearly three years. But that was not sufficient for the God of the Jews. He directed Hosea (Hosea iii) to lie with a woman who had already put horns upon her husband's head. It only cost the prophet fifteen drachmas and one and a half measures of barley. That was a dear bargain with an adulterer.‡ It cost the patriarch Judah less than that to commit incest with his daughter-in-law Tamar.

* A Protestant pastor and persecutor of the philosopher Bayle.

† Grub street is where the wretched pamphlets, the inception of London journalism, were published [1767].

‡ Notice how the prophet choses the proper word "*fodio cam*," "defile her." Oh, abomination! Yet these wretched books are put in the hands of children, and seducers train their young victims in the convents.

There is Ezekiel, who, after receiving an order from God to sleep three hundred and ninety days upon his left side, and forty days upon the right side, swallowed a parchment book and ate fœces* upon his bread, and introduced God himself, the creator of the world, as speaking thus to the young Aholah: "Thou has become great, thy breasts hav been pressed, thou has shown thy thighs to all who were passing. . . . Thy sister Aholibah was more corrupt in her inordinate love (Ezek. xxiii, 20). She doted upon paramours whose flesh is as the flesh of asses, and whose issue is like the issue of horses."

Our friend, General Withers, to whom we one day read these prophecies, asked which one of the w—— made the scriptures sacred.

A person rarely reads the prophecies. It is difficult to read for any length of time so much balderdash. The men of the world who hav read Gulliver and Atlantis neither know nor hav read Hosea or Ezekiel.

Persons who were made to see the folly of these horrible passages, seemed never to recover from their astonishment. They cannot conceive why Isaiah marched naked into the midst of Jerusalem, why Ezekiel cut his beard into three parts, or how Jonah could liv three days in the belly of a whale. If any one were to read such *extravaganzas* and such improper tales in a book which we call profane, he would cast such a book away with horror. When we say such is the Bible, the people are confounded, they hesitate, they condemn the abominations, but dare not condemn the book which contains them. But this happens so long as they fail to use common sense. They finally end by detesting that which the rogues and fools hav made them worship.

When were these books, without reason and without modesty, written? No one knows. The most probable opinion is that the majority of the books attributed to Solomon, Daniel, and others were manufactured in Alexandria, but that does not matter; are they still of one faith, time, and place? Is it not sufficient to see from the evidence that they are monuments of an extravagant and infamous folly?

How could the Jews hav venerated these books? It is because they were Jews. It is necessary to remember that these monuments of exaggeration did not confine war only to the priests and scribes. We know very well that books were scarce where printing, invented by the Chinese, was only lately discovered. We are still more astonished when we see that the fathers of the church accepted these disgusting chimeras, or quoted them in proof of their propositions.

From the ancient Testament we pass on to the New. We come at last to Jesus and the establishment of Christianity; and in order to get there we are obliged to wade through the assassination of many kings, the destruction of many children, either cast in the flames in the valley of Topheth, or crushed by the torrents flowing over the rocks. Let us pass by that frightful scene, and let us not interrupt the horrors by any sacrilege. Miserable Jews! It is among you that a man from the dregs of the people is born who bore the very common name Jesus! Let us see who this Jesus was.

[TO BE CONTINUED.]

* What madness from Bedlam! God order, by his own mouth, a prophet to devour filth while lying on his left side for three hundred and ninety days. Can we imagin any more disgusting horror? Can we believe this of a people who hav calculated gravitation and the aberration of the light of fixed stars? [1776.]

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N. Y. LIBERAL CLUB

BY T. B. WAKEMAN.

LECTURE I.

THE OBJECTIVE ORDER.—CONTINUED.

The next, the third great harmony of science, we may call:

III—THE LAW OF THE THREE STATES, OR DEANTHROPOMORPHIZATION.

The great astronomical change from an illusory Universe to the true Cosmos and the Infinite necessitated this great advance in human thought. We may call it the process of "deanthropomorphization" of the Cosmos and of the Infinite. That is, the ceasing to regard and to act toward the external world as if it were a collection of human beings. That this process has been a constant attendant of the progress of mankind, our scientists and philosophers concur with all unbiased travelers and historians in affirming. Hume pointed out this process or law in his "Essays on Natural Religion," and Turgot, Comte, Spencer, Tylor, Fiske, and others show their originality by a slightly varying statement of what amounts to the same general law of this side of human progress, though each philosopher is clamorous for a patent or a new name for any slight improvement of his own.

If, as Lucretius taught, the great utility of science was not its material benefits, great as they are, but rather its power to cleanse the minds of men from the "taint of theology," nothing can be more profitable or desirable than a clear understanding of this process of anthropomorphizing and deanthropomorphizing. For these long words we are indebted to Spencer and Fiske. They are simply English letters for the Greek words *anthropos*, a man, and *morphos*, a form.

Readers of Comte will remember the great stress he lays upon this process and the order in which he supposes that its three main stages theoretically occur. He makes it his principal law of social development and progress, because each stage necessitates the next in the following order:*

(1) In the first stage, the human savage began to form some notion or rude philosophy of the world about him. The scientific or correlative antecedents —*i. e.*, the true causes of the motions of objects— could not be known to the savage. What he did seem to know was that his own motions were the result of his own will—to him an immaterial, imperceptible power. That will seemed to him separate from his body, for there were shadows and dreams, and spirit, or "breath," as the word originally means in most languages, which proved to him that they moved independently and were quite distinct from his body. Wills and spirits similar to his own he therefore inferred to exist and to be the causes of the changes in the things about him.

In this way man peopled the world with spirits, devils, fairies, and gods. He explained every thing, especially every wonderful thing, on this *will* hypothesis. To him the world was, therefore, anthropomorphized. Comte, taking the worship of the negroes as the type of this belief, calls it Fetichism, after the corruption of the Latin *factitiosus*, or as we say, fictitious, applied by the Portuguese to the negro superstitions. Mr. E. Tylor describes this state of mind as Animism (from the Latin *anima*, a soul). The theory being that souls or spirits (from the Latin *spiritus*, breath) were the causes of the changes in the world. You are earnestly recommend to read the whole history of this process in Mr. Spencer's "Sociology."

(2) The next stage Comte theoretically describes as Polytheism. It arose from the fact that man began to outgrow his will or spirit-philosophy, and ceased to regard it as the explanation of the more ordinary things and events, wherein order and law were observed, which gradually took the place of the wills or spirits. Thus as to such objects he adopted science in its empirical and rudimentary phases. But the wills were condensed as they were outgrown. The greater gods were still believed to dominate the objects from which the smaller wills had disappeared. Instead of the spirit or god for every object, we find Brahma, Jove, or Odin. This process of condensation continued as the thoughts of men widened. The conception of law and order as to all familiar things drove these higher gods to the control of the more remote, inexplicable, and terrible phenomena—to the sea, storms, mountains—the sky, the sun, moon, and stars. It was then in astrolatry or star-worship, that is, when polytheism had its principal base upon the stars, that it appeared in its most glorious forms, and gave mankind order, civilization, art, and empire. The names of the days of our week are those of the seven planetary deities that once ruled the planets, including the sun and moon. They are the very names of the gods of Greece and Rome translated into their Scandinavian counterparts. Thus time and order came to us from the stars.

(3) The next and third inevitable step in this process was Monotheism. For ancient astronomy revealed the order and laws of the heavenly bodies and combined them all into one rotating universe, as we have above described. The universe, as soon as it became considered as one—as a moving, limited unity—must, as we have shown, have a Supreme Will or God exterior to it, as its Creator, Mover, and Governor, to whom it and all other gods and men must be subject as the highest power of all.

All of the gods were therefore condensed into or made subject to this one supreme will, "whose habitation was eternity," or "the infinity" outside of the revolving universe. That universe had of course been created by him out of nothing or out of himself. Thus the ancient faiths, or animistic explanations as Mr. Tylor calls them, passed from the common fetich up to the Infinite, and are there simply summed up in Monotheism, whereby all are deanthropomorphized but the Infinite One. What warrant for this last stage there was or may be we shall hereafter consider further.

(4.) With Polytheism, and still more with Monotheism, arose a new state of mind, called by Comte the Abstract or *Metaphysical*. According to that belief some abstract quality existed in objects or in the world as the cause of their changes, and which could take the place of the older or theological conception of personal wills. The metaphysical goddess "Nature" took subordinate charge of the Cosmos, that is the known or knowable world, as she had done for the polytheistic deities, and with her aid the monotheistic system was gradually modified by the Mohammedan and Christian philosophers of the middle ages.

Metaphysics finally permeated and honey-combed theology, and rendered it to the more intelligent of its followers an allegory of pantheistic naturalism, which still remains to a great extent the prevailing creed. But as each poetic believer chooses his own qualities and causes, it is individualistic in its tendency, and not social, nor religious, nor organic. Metaphysics may fill our libaaries, but it has never founded a separate church or polity. It verifies ideas by ideas and fancies, and not as science does by things, facts, processes, and laws.

(5.) The next and final stage of this dehumanizing process is called the Scientific or *Positive*. In this stage facts and laws take the place of the fictions of theology and the abstractions of metaphysics. Its very soul and substance may be called certainty*ism* or Positivism. It is in its nature social, that is, in the true sense, religious and organic. Its firm foundation was laid, as we have shown, when the Copernican system was established. It is the counterpart of the inevitable deanthropomorphization of the Cosmos and of the Infinite. It must, when coördinated into a body of knowledge, form a positive philosophy, which will give the known truth about the world, and then it will take the place of theology, which was our old and fictitious explanation of the same world. It will thus become in its very substance and nature the basis of man's religion.

The reason why there has been and can be no reconciliation between science and theology is now manifest. They are two different and opposite theories for explaining the same world, and only one of them can be true. When, therefore, men began to ask, Can this stable heaven and its infinity of space be a person? everything was at stake. A glance only was needed to make this clear, for all there was of monotheistic theology in doctrine and government was seen to be but a deduction of the old cosmogony to us known to be condensed fetichism, resting upon and resulting from this illusory astronomy of our ancestors. There is hardly need to even suggest much further than we have already done the details of this deduction. They form the contents of all works of theology.

In them the Infinite Fetich God appears as an immense but indefinable anthropoidal person existing in some indescribable way outside of, or independent of the "universe." This anthropoidal governor of his created universe is represented as acting from human motives of self-interest, for his own good and glory.

To know the will of this omnipotent Anthropoid was the purpose of theology, as the name implies, (*Theos*, God, and *Logos*, word). Indeed, Theology, under that theory of the world, was the only true and fundamental learning—the only knowledge really worth having. For all of the changes of the world, nay, the end of the world—for end it might have if it had been created—depended upon the will of this extra-mundane being.

The government of this created universe, by its Pantarch, was administered on the purely tribal principles of an eastern patriarch, from whom he had been modeled. Thence came the eastern "chosen tribes" with a special revelation. Thence a sacrificed son, with especial care of those for whom he was specially selected. Thence finally his specially-appointed vicars and dynasty of popes on earth to watch over and save his redeemed, and on the consequent absurdities and cruelties. To reconcile this Monotheism with the unavoidable idea of the Infinite it was necessary not to think but only to believe, or to pretend to believe; *i. e.*, to have "faith." The more impossible and absurd the creed, the greater became the merit of this Faith. That three gods were one and one three; that the Father was the same as the Son, born of his own begetting, upon his own mother, were simple matters to faith, whose method (as Tertullian, the first Christian father, announced it) was, "I believe because it is impossible." The greater the mystery, the greater the faith; and greater absurdities were constantly conceived in order to highten the saving grace of pretending to believe what no one could know. The holy authority embodied in a holy church, a holy Bible, a holy Inquisition, was simply the authority of the personified Infinite. It struck down all human reason at a blow. Civilization, law, literature, fell before it. Monotheism, Christian and Mohammedan, the most bloody and cruel of all religions, devastated Europe and the fairest parts of Asia and Africa with wars,

* Mr. Spencer has sought, as usual, to work up a difference between himself and Comte in stating this familiar process or law. As in many other cases between him and Comte, the difference amounts to this: Comte, looking at human progress objectively and historically, describes it theoretically in three states or phases, like geologic strata, not necessarily in all cases, or even in fact, occurring as completed or regular. Spencer, looking at it on the subjectiv or logical side, sees that this process is on that side continuous and the same, appearing to differ only in its application to different objects. This givs us the inner and outer side of the same process, the general growth of the human soul, but there is no material difference. Comte gives the law from the historical, Spencer from the psychological, point of view.

persecutions, tortures, murders, and miseries unspeakable and almost incredible.

Yet back of all these horrors lay that fundamental illusion and mistake in astronomy—that the world was a revolving "universe" with an outside. When Bruno *would* lecture and publish upon the "Stability of the Heavens" and the "Infinity of Worlds," the church had no alternative but to crush him or die. She knew that the crisis in her history had come.

Dr. John W. Draper, in his "Conflict between Religion [Theology] and Science," has proposed that some day the scientific world should unite in placing the statue of Bruno beneath the dome of St. Peters, reconsecrated to man. That this should be done may not hereafter appear more strange than that the Parliament of Italy, united and emancipated from papal rule, should now be sitting in Rome. Already the students of Italy have a statue of Bruno in the Eternal City.

But would it not be a surer and a nobler monument than any "enduring bronze" could ever be to date, the Calendar of the *New Era of Science and Man* from the year 1600 as its year *one*. Thus the Martyr's death would consecrate the birth of the new order and life of man in his new heaven and earth. Comte has proposed that this new era should run from 1789, the date of the French Revolution, as the greatest social and political event of our modern revolutions and progress. Many other dates of great events have been suggested. Americans are partial to their own national birth-year, 1776, as the beginning of a new political order, and the antithet of 776 B.C., the first recorded Olympiad, and so the first certain date of European civilization. Still back of all these modern revolutions and steps of progress, as the cause of them all, stand the great world-opening discoveries of 1600, and with them nothing reaches us more striking than the voice and blood of Bruno proclaiming the infinity of worlds, and the stability of the heavens!

(TO BE CONTINUED.)

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR.

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, OCTOBER 29, 1881.

The Bennett-Mair Discussion.

During the past week we hav mailed to those who had ordered it the above work. There hav been innumerable vexatious delays in its preparation, but orders will now be filled on the day of their reception. To those of our readers who hav perused the book as it was printed in these columns it is not necessary to say that it is a very valuable work for reference and interesting to peruse. It has been said by many that Mr. Mair was the ablest upholder of Christianity they ever read, and it is safe to say that whatever arguments could be adduced in favor of Christianity were brought forward by the gentleman. But falsehood, however ably upheld, cannot stand where the truth is known; and Mr. Bennett has shown this most clearly. Under his sledgehammer blows the theology of Mr. Mair crumbles to dust. He has a very effectiv way of putting his arguments, and he never leaves a point in doubt, but piles proof on proof, mountain high, until the enemy is completely overwhelmed in a mass of evidence. This book is a thorough examination of the Christian system of religion, divided into the folloing theses:

1. Christianity is neither new nor original, being borrowed or copied from much older systems of religion. (*a*) The belief in an offspring being begotten by a god upon a human virgin is nearly a thousand years older than the mythical story of Jesus and his virgin mother. (*b*) Other so-called saviors and redeemers hav been believed in and reported to hav been crucified and to hav died on the cross many hundreds of years before the same was said of Jesus. (*c*) There is not a dogma, rite, sacrament, or ceremony in Christianity that did not exist in pagan systems from five hundred to two thousand years before Christianity was known in the world.

2. Miracles, and supernatural achievements hav been as fully and truly ascribed to other teachers and founders of religion as to Jesus.

3. The story of Jesus and his mission in the world is unhistorical; it is not corroborated by contemporaneous history.

4. The teachings of Jesus are defectiv in morals, intelligence, and scientific information, and, so far as they are of value, his moral precepts and teachings were equaled by many sages and teachers who preceded him. The Bible itself was written by men illy informed in scientific knowledge, and does not harmonize with the facts and principles in nature known to be true.

5. The doctrins and claims of Christianity hav been a curse instead of a blessing to mankind in many respects. Instead of being a religion of love, it has been a religion of hate, contention, war, and bloodshed. It has fostered ignorance, superstition, and falsehood, and has retarded education and science in the world. It recognizes and supports the obnoxious systems of kingcraft and priestcraft, upholding slavery, despotism, and every form of oppression in its assertion that all power is of God. As a proof of this the leaders and bright stars of the Christian church hav been among the worst tyrants and oppressors of human liberty the world has known.

6. The Bible and Christianity hav oppressed woman and hav deprived her of the rights to which by nature she is justly entitled.

7. The Bible and Christianity are unprogresiv in their nature. They are founded upon the doctrin and authority of God himself, and are therefore incapable of progress and improvement.

8. The Bible and Christianity do not teach the highest class of truth and the best variety of religion which mankind are capable of receiving.

Mr. Bennett affirms all these propositions—we had almost said truisms—and Mr. Mair denies with what power he can. He brings to the defense of Christianity the best arguments that can be adduced. His letters show painstaking care and a familiarity with authors unexcelled by any layman. Indeed, few professional theologians could draw from the arsenal of the church better weapons. But he is met at every point and disarmed with a promptness that shows Mr. Bennett to be more than his match, and no less familiar with authors. Mr. Mair knows only one side, while Mr. Bennett knows both, and he has not failed to show that Christianity is weak and indefensible, founded on assumptions, supplemented by deceit, and extremely weak in the essentials of proof.

This work will do a great amount of good wherever read. All who hav read it in the paper will want it in book form to preserve, while for the new subscriber it will possess the added charm of newness. 969 pages; price, $1.50.

Comstock Crawls.

Comstock has long borne the appellation of "the Sneak," and he has again vindicated his right to bear the name. Since his arrest by Mr. Wilson he has sent his lawyer to him to urge him to withdraw the suit. When Mr. Wilson published him in the Brooklyn papers as a liar and scoundrel he went to him again, whining that it was cruel to tell this "right in Brooklyn." When, after several weeks had elapsed since his arrest, Comstock was again hauled up before Judge Smith he began a series of demurrings that will prolong his case indefinitly. He knows that he is guilty of a gross libel, but naturally he wants to keep out of prison as long as he can. Instead of bringing the persons who he said had written to him about the Wilsonia garments he went into court and tried to squelch the proceedings by saying that the letter was not a libel. Now the question of what constitutes a libel has got to be argued, which makes it a case of Comstock *vs.* the people. If calling an honest man an outrageous swindler is not libel then our language needs revision. Mr. Wilson had so many friends in court ready to testify to the merits of his garments that a special court had to be ordered for the case. But Comstock could not bring a solitary witness on his side. Probably he never got a letter, but manufactured his libelous circular out of whole cloth. Mr. Wilson publicly offers to giv him $5,000 if he will bring one person who has worn his goods as he directs that did not receive benefit therefrom.

It is a question now for the courts and citizens of this state to determin how much longer this nefarious man shall be allowed to attack everybody he chooses to, or can be induced to by others, and subject them to great expense. He is a fungous growth upon our statute laws, a result of corrupt politics. Within the church militant, he carries on a guerrilla warfare, which is a disgrace to our country. Every honest and patriotic man must be glad that in Mr. Wilson Comstock has met another man who will not be blackmailed or bribed.

MR. B. F. UNDERWOOD writes us to say that the notice of his "Essays and Lectures" which appeared in the *Index* was written without his knowledge, and that he never authorized the statement that Mr. Bennett published the book without his consent. This is as we supposed, although Mr. Underwood himself must acknowledge that it has a curious look, to say the least, that a paper of which he had but recently resigned the temporary editorship, and of which the next week he took permanent associate charge, should publish this notice. But we hasten to do Mr. Underwood justice. Now let the *Index* do Mr. Bennett justice.

IF any one of our readers has a copy of THE TRUTH SEEKER of June 18th they do not want they will do Mr. J. E. Burton, of Geneva Lake, Wisconsin, a favor by sending it to him.

WE recently received a package of pamphlets from M. B. Craven, with the following note:

"PHILADELPHIA, Oct. 5, 1881.

"MR. EDITOR: I send you one hundred copies of my 'Angel of Horeb,' gratuitously, to assist Mr. Bennett in his journey around the world. Express paid. Respectfully,

"M. B. CRAVEN."

Our thanks are returned to Mr. Craven for his generous donation, and we shall be pleased to sell not only this hundred but many hundreds of his pamphlets. The "Angel of Horeb" is a critical review of biblical inspiration and divinity, and is written in Mr. Craven's usual clear and convincing manner. The price is 10 cents. We want to sell the whole hundred, so we can send friend Craven a copy of Mr. Bennett's travels, to the success of which he has contributed them.

THIS week Mr. Bennett begins the account of the International Freethinkers' Congress. It will be completed next week. Mr. Bennett left London the 6th, traveling across the continent for Trieste, which place he expected to reach by the 12th and leave by steamer on the 15th. As the mail is somewhat slower down that way, we hav not received word from him, but hav no doubt that he is energetically investigating all that he sees, and industriously putting it down on paper for the benefit of his friends.

WE would call attention to a new work we hav just issued, "Voltaire in Exile." It is an epitome of the life of the great Infidel, and for those who cannot afford the higher priced life, by James Parton, and yet want to know all about Voltaire, it is just the work. It was written by Benjamin Gastineau, of Paris, and translated for us with his approval by F. Vogeli and Edmond Dubourg. It contains an account of Voltaire's youth, his exile in England, Holland, Belgium, Prussia, and Switzerland, his relations with Jean Jacques Rousseau, Frederick the great, Catherine II., and Pope Benedict XIV.; what he did at Ferney, how he improved the town, built a church, fought the Jesuits, and defended the victims of religious hatred and persecution. It describes his triumphant return to Paris after his years of exile, and ends with chapters on his work, his philosophical system, his enemies, and some hitherto unpublished letters.

Many volumes hav been written upon Voltaire, but none of its size contains so much information as this. From it a clear idea can be obtained of the immense influence he exerted upon Europe and the world by his brilliant genius, and how the church has ever fought the men who dared to step out of the orthodox paths of thought.

We will fill orders as fast as they come, and hope to send off a good many. Price, cloth, $1; paper, 75 cents.

Round-the-World Fund.

The following persons hav pledged five dollars each (one share) to help take THE TRUTH SEEKER editor round the world. Those preceded by an asterisk (*) hav already paid.

*D C Coleman (four shares),
*Wm Smith (2 shares)
*D J Brown,
*Mrs C M Piper (takes two shares),
*J Josephus,
*Dan E Ryan (2 shares)
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A New English Work.

THE STUDENT'S DARWIN. By Edward B. Aveling, D. Sc., fellow of University College, London. Freethought Publishing Company. Price, $1.50.

This is a careful review, analyzation, and epitomization of the works of the great scientist and philosopher, Charles Darwin, commencing with his first work, "The Naturalist's Voyage Round the World," embracing in chapters geological observations on volcanic islands and on parts of South America; on the structure and distribution of coral reefs. Botanical works.—Insectivorous plants; various plants examined; evolution of insect-eating plants; orchids of England and other countries; cross and self-fertilization in plants; means of fertilizations; sexes in flowers; forms of flowers in regard to sex; plants in which the sexes are separated; cleistogarnic flowers. On the movement of plants.—Circumnutation; nervous action. Next comes zoological work, taking up the discussion of different subjects. This is followed by Darwin's works on evolution. 1. "The Origin of Species," embracing the meaning of species; variation under domestication; artificial selection; variation under nature; natural selection; laws of variation; difficulties; arguments for natural selection, animals and plants under domestication. Conclusion is made by a thorough review of the "Descent of Man," embracing evidence of man's descent from some lower form; analogies; manner of development of man from some lower form; secondary characteristics in the animals lower than man; secondary characteristics of man; expression of the emotions; general principles; expression in animals and man; conclusion; making in all a work of 340 pages.

Perhaps there is no man living who has a more appreciativ opinion of the philosophical teachings, the scientific acumen, and correctness of views on the part of Mr. Darwin than has Dr. Aveling, and perhaps there is no one more capable of clearly setting forth the views of the great author he admires. In his introduction he speaks thus: "It is the purpose of this book, coming from one of the student class, to tell something of this man's work to those who hav neither time nor opportuninty to investigate fully themselves. The most usual summing up of his labors, his writings, his very life, is: 'Darwin? Oh, yes! says we come from apes!' This epitome of his words and deeds is as unjust as it is summary. Yet the large majority of even educated people hav no other idea than this connected with the name of Darwin. It is necessary, therefore, to insist upon the fact that, independently of his theories, the author of 'The Origin of Species' has done more for the extension of our knowledge than perhaps any other man living; that two of the most carefully elaborated biographical subjects hav been worked out by him; that in minuteness and accuracy of observation, as well as in evidence of generalization, Darwin stands first among the scientific men of England—I had almost written of the world. Especially is it necessary that more of us should know the true meaning of the word 'evolution.' In an age when, according to a distinguished authority, young ladies in gilded saloons 'prattle Atheism about protoplasm,' it is not wonderful that the word 'evolution' should be on many lips. But the word to the general only conmates the development of man from some lower form of animal. The principle of evolution involves much more than that. If only to show to some readers more clearly what it does involve, and to impress upon them the fact that man's origin is comparativly of secondary importance, it were well perhaps that those pages should be written. Especially, therefore, will it be my aim to state clearly the full meaning of the theory of evolution now almost universally accepted by scientific thinkers, the argument for and the arguments against that hypothesis. With no light conciousness of unworthiness, but with great longing to be of some service to the many, I would stand as intellectual middle man between one man and the many, as interpreter between the bulk of readers and one of the foremost men of his age."

After faithfully and clearly performing his work Dr. Aveling in his conclusion says: "My task is accomplished. It has been a pleasureable and an onerous one. Very pleasureable to hav had some hand, however feeble, in making the thoughts of a great thinker more readily known; very onerous, because there is a dread of having, perhaps, in some wise misrepresented him. It has been my desire to present his work to others in its true light. Here and there, I am aware that I hav pushed some of his conclusions further than perhaps he himself would be willing to believe they go, but I hav done so under a strict and stern sense of duty. Whilst he himself writes habitually as the purely scientific man I hav taken his facts and generalizations and looked at them in the light of Freethought. I believe that I hav been justified in doing so. Science, if I understand it rightly, is to be regarded as face to face, as antagonistic with the belief in the supernatural, and I hold it legitimate to take the teachings of our greatest, and push them to what seem to me their logical conclusions. Every great discovery in science of fact or of large general truth has been antagonistic to religious belief. I am not of those who believe that the business of the scientific man is simply to state scientific facts, and to be silent as to the inductions from them. Indeed, it is impossible to do so. The statement of the facts must lead to the making of the induction on the part of all that hear them, and it is best to state honestly along what lines and antagonistic to what views they work."

It is certainly most futil to undertake to hide the truth that facts and well-sustained opinions of Darwin inevitably destroy every vestige of the doctrin of supernaturalism, and it is far better to look this matter squarely in the face than to try to keep it covered from the observation of men. Those who wish a clear uuderstanding of what Darwin taught and what his views lead to should procure this work. Sold at THE TRUTH SEEKER office. D. M. B.

Plagiarism and Falsehood.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* W. E. Coleman's restricted definition of plagiarism is too thin, and his defense evasiv and false. In my tract I prove that he plagiarized my "original ideas and language," and this, too, in the face of his prior false allegation that "there is not an original idea or fact in my work." He says he took from it only a small portion of a dozen quotations. I prove beyond all doubt that he borrowed from me all that he quoted or summarized from seventeen authors named; that every reference by him to those authors was taken from mine, and that he added nothing from their works not found in my pamphlet. Had I been permitted to answer his numerous falsehoods and calumnies in the *Seymour Times* the publication of my tract would hav been unnecessary. He first assailed me there indecently, and the point of my reply was, "Shame on W. E. Coleman for disparaging a writer from whom he has plagiarized." I was never disposed to magnify the plagiarism, but I felt constrained to expose the calumniator. He joined in the persecution of Mr. Bennett when in prison, and I, in a letter to D. M. Bennett, May 10, 1880, called W. E. Coleman "the cultured plagiarist." I hav at hand testimony to his habit of plagiarism.

Mr. Underwood's opinion of the completeness of W. E. Coleman's vindication was volunteered before my proofs of plagiarism were offered to the *Seymour Times* and meanly refused insertion. Mr. Underwood gave it while smarting under my exposure of his profound ignorance, numerous blunders, and subterfuges on the Paine-Junius question.

I continue to send my tract "Plagiarism" to all who apply for it. W. H. BURR.

Washington, D. C.

The Gospel of Smut.

The enemies of Freethought answer argument with abuse, and logic with slander. This was the case in Black's reply to Col. Ingersoll. Some of the religious papers confined their quotations to the personalities of Mr. Black, and commended them to their readers. Since that time some of the Bohemians of the church hav gone a step farther, and pretend to unmask Col. Ingersoll's private life. One of this class who is writing for the Cincinnati organ of the church to which President Garfield belonged complains that many of his own brethren receive his charges with credulity. Of course they do and must. They know that President Garfield counted Col. Ingersoll in the list of his intimate and trusted friends. This confidence and trust grew out of a knowledge of the manliness and purity of life of Ingersoll, and of an appreciation of his intellectual abilities. When the greatest mind and most brilliant scholar in their church placed such an estimate upon Ingersoll, the voice of the clerical tramp wastes its slander upon unheeding ears.

Infamous slander was the weapon used against Paine by Cheetham, and it has found an echo in the church circles ever since. They were ready to believe the worst of him, for the cardinal principle of their creed was the absolute wickedness of the whole race, except as saved through Christ. Believing that the whole race was devil-born, they grasped with eager clutches at every lie and libel that tended to prove it.

The world is wiser. Original sin and the supremacy of a personal devil hav ceased to be recognized as the foundation stones of religion. Out of the church they hav *no* influence. Science reigns supreme over superstition. Facts overwhelm scripture theories. Miracles and church fables melt away in the crucible of scientific investigation. Men are valued at their real worth. Intellectual ability, moral honesty, manly independence, are rated at their actual worth in the world, and are no longer weighed in the scales of bigotry.

This being the case, no coiner of slander nor retailer of clerical lies can succeed. Col. Ingersoll has no peer intellectually in this country. As an orator he is unsurpassed. In his profession he stands at the head. He has the confidence of the public, of the bar, and of the courts. It is unnecessary for his friends to hav any uneasiness about the attacks made upon his personal character, or his reputation as a lawyer and thinker. W. S. BUSH.

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A Truth Seeker Around the World

More from London.—Concluded.

London, like New York and other American cities, is a center of the people of all nations. Twenty thousand French are said to be permanent residents here, with a due proportion of Dutch, Germans, Italians, Portuguese, with some from the oriental countries. I have seen comparatively few Chinese and Africans. Early one evening, Talmage-like, I walked with a friend in the eastern portion of the city to the old disreputable localities, next to the docks, where sailors and the lowest prostitutes most do congregate. I saw quite a number of hard-looking sailors of different nationalities, and the numerous places where they bought their spiritual consolation, which places in this locality are principally kept by foreigners; but it was too early in the evening for the frail sisters to be out in force, and as it is not safe for strangers to visit that quarter at night, we did not prolong our stay. I saw enough to remind one that there are great differences between the upper and the lower classes and the style in which they pass their lives. The kind providence who provides for all seems to make great distinction between the favored and the unfavored. It is hard to make him seem like a just and loving parent who does so well by some and so ill by hundreds of others. If he loves all alike, it seems singular that he treats them so unlike. The people of the West End must be greater favorites of his than those who live in the East End, for he takes very much better care of them.

While in the section alluded to I saw the tunnel under the Thames, which was constructed many years ago for general use by pedestrians and others, but which was not very well patronized, and was finally purchased by one of the underground railroads, and is now used only for the railroad. I saw enough of it to convince me that it is dark and gloomy.

I said a word about prostitutes. It is said there are forty thousand of them in this city. They are not all on the streets at night, but many thousands of them frequent railway stations and other localities where most likely to find customers. As a rule, they are bold and urgent in their requests, and not at all troubled with bashfulness. From appearances, they lead a wretched existence, and excite the deepest pity. For them, as society is organized, there seems no other hope save a short, miserable existence of crime and drunkenness, with an early, disgraceful death. I am quite sure that the kind providence who carefully watches over all his children is not very watchful and not very lavish with his favors toward this unfortunate class.

While the prostitutes of London are unhypocritical as to the lives they lead, I must say for the mass of the women of London that they are modest, discreet, and show as little wantonness and disposition to attract attention as any women in the world. While they tend shops of all kinds, and sell various wares also on the streets, while they evince independence and self-reliance, they are modest and ladylike as a rule. I cannot make it seem right to me that young ladies should tend bar-rooms, gin-mills, and rum-shops, but they do in this city, with hardly an exception. There are from ten to twenty-five thousand places in this city where intoxicating liquors are dispensed, and in nearly every one are from one to six beautiful young women. This practice may elevate the manners of the patrons of those establishments and cause them to conduct themselves with becoming propriety, but it is greatly to be feared that the morals and habits of the females are lowered in a corresponding degree. It very likely seems more pleasant to have a young lady pour out the wine, draw the ale, and decant the whisky and brandy, but I am sure if I had young daughters I would much prefer not to have them follow that avocation. And I am of the opinion that being served in that capacity by young women has a tendency to cause young men to visit those places more than they would otherwise. Some young men may be attracted by the presence of the opposite sex more than by the whisky bottle, but after going there they cannot do less than patronize the establishment.

The drinking habits of the English people are unquestionably a great evil. There is ten times as much drinking as there ought to be. There are some total abstinence people here, but they are the exception and not the rule. I should judge that nine-tenths of the people drink more or less, but more rather than less. The public bars and drinking places are patronized most extensively. I judge there is no retail business that has a livelier trade; and the worst of it is they are not patronized by men only. I have seen hundreds of women in and going in these places. I have seen half a dozen together standing by the bar quaffing ale and stronger drinks, and they were not prostitutes, but the wives of working men, and often appearing to move in good society. I have, on several occasions, seen women intoxicated on the street, and have had them stagger against me while walking along about my business. It is saddening that such a state of things exists among such an advanced and intelligent people as the English are. Good temperance organizations and effective temperance work is greatly needed here. If less of the labors of the Salvation Army and other street preachers abounded and more total abstinence advocates were doing efficient service, it would be far better. The rearing of children will have to be changed here. Their appetites for spirituous liquors will have to be discouraged. These things are not right as they are. I see women while traveling on railway trains take out their bottles and not only drink themselves, but give of the same to their children also. I have seen children from six to ten years of age at the dinner table have their wine glass filled the third and fourth time until they were unable to walk without staggering, and the parents seemed to think it all right. With such tuition and the formation of such early habits, it is not strange that the excessive indulgence in intoxicating drinks is the habit of adult life. There is far too much indulgence in the use of intoxicating liquors in America, but there is four times as much here in proportion to numbers. Many Father Mathews are needed to show the people the evil of this course.

I have visited four or five theaters here, but have not seen a fourth part of those in lively running condition. Comic opera and ballet plays have their full share of patronage. The performances I have witnessed were well done. In all the theaters I have visited fluid and other refreshments are carried around among the audience, and in nearly all cases by women. Sometimes they seem to do a very lively business, and it would seem that half the audience, women as well as men, partake of ale, wine, or something stronger. But with all this I have seen comparatively but little rioting, but little fighting and disorder. If the English people drink too much they seem to have the power not to go to outlandish extremes and make perfect demons of themselves. I sometimes think that the spirituous liquors of this country, being less fiery than the corn whisky of America, do not inflame the brain and make mad men so much as with us. But alcohol at best is alcohol, and it will take men's senses away and make them fools and desperadoes. Well will it be when people in all countries learn to do without alcoholic liquors. Will that time ever come?

The honor has been done me to invite me to dinner by many friends. In many cases I have gladly accepted these invitations, but in some cases, finding it inconvenient, I have been compelled to decline. The friends in London have uniformly been very kind to me. I shall feel under lasting obligations to Mr. Bradlaugh and his two amiable and talented daughters, Mrs. Besant, Dr. Aveling, Mr. Le Lubez, Mr. Forder, Mr. Smith, Mr. Dryden, Mr. Standring, and many others. They have taken me by the hand like a brother, and have shown me many kindnesses. May it be long before their shadows decrease.

I had a few minutes' intercourse with Mr. Charles Watts, who was about to leave for northern England and Scotland on a lecturing tour, and will probably not return before I leave the city. He seemed very friendly; he inquired after Prof. Rawson and other Americans, and sent his kind regards to the Liberals of America.

I have visited the Smithfield meat market, or rather three large market houses joined together by wide passage-ways. I think each section is over three hundred feet long and some two hundred and fifty wide. These are occupied for meats alone, save a small share of the space in one of them for butter and cheese. Through the center each way are wide avenues, and on either sides are narrow passages or streets, as they may be termed, and all the remainder of the space is taken up with hanging carcasses of beef, sheep, and hogs, with a fair share in one of the houses for dressed fowls. No meats are retailed here, but the sales are made to the meat dealers in all parts of the city. Around these extensive houses—with brick walls and large windows, iron posts and girders inside and iron and glass roofs—on all sides are meat-dealers' carts every week-day morning waiting for their supplies of flesh, and as fast as they obtain their loads others come to take their place, and thus the city is supplied with its daily stock of meat. It is indeed a sight to walk through these extensive houses and see the thousands upon thousands of carcasses of beef, sheep, and hogs hanging closely together with just space enough for buyers to pass in between the rows. The sides of beef are usually very large, stretching down from a hight of twelve feet, the necks coming to the stone floor, they hanging almost as compactly as possible. By walking through these immense houses one gets some idea of the amount of animal flesh it takes to feed London, and he very soon becomes impressed with the idea that the city is not exclusively vegetarian. The sales of meat of from a carcass to a dozen of them is brisk, and the dealers seem very anxious to sell. I was even taken for a buyer, and was asked by a dealer if he could not sell me half a dozen carcasses. I like a slice now and then, but did not wish to invest to that extent. I was informed that much American meat and cheese are sold here, and that that trade is growing pretty rapidly; though American meats and cheese do not command so large a price as the English. I was a little sorry to hear that. I would much prefer to hear that America always stands A1. The meat used by the Jews is not sold here. They have butchers of their own who still observe the injunctions of the old Mosaic law about the killing of animals. Their traffic in the flesh of beef and mutton is by no means small, while from pork they are absolute abstainers. I passed many of their butcher shops, I think on Aldgate street. They sell at both wholesale and retail, to gentiles as well as to Jews.

The fish market here is quite another establishment. Perhaps the largest fish-market in the world is the Billingsgate, near the Thames, which I described last year. The Londoners are great fish-eating people, and worlds of fish of many kinds are sold at Billingsgate. The business is conducted there in the new market house in a decorous manner, probably considerably unlike the style of fifty or a hundred years ago when the fish women of Billingsgate were noted or their coarse language.

While the subject of women is again partially under consideration, I wish to say a word about the women of London and of England. I think, as a rule, they have a healthier look than the women of America. Some are thin in flesh, but usually they are plump and well rounded out, and there is a freshness in their countenances that cannot pass unobserved. I see very few pale, cadaverous faces and none that look tawny or dingy. The women here have not such excessively red cheeks as the bonny lasses of Scotland and Ireland, but none of them have any necessity for rouge or face paint of any kind. And they are usually as erect as they are fair. They walk the streets with a peculiar head-crest style, and with an independent, self-reliant air.

I will also mention, as last year, that their dress patterns are scant in the waist, and the pullbacks are applied at so near the bottom of the dress as seemingly to interfere with easy walking. They attend to all kinds of business in the way of shop-keeping, selling goods out of doors, clerking in post-offices, etc. I think they show less timidity on the street than our ladies. They are out alone as late as midnight, and nobody thinks it strange any more than with men. They stop and talk together on the street late at night or at any time, the same as men do, and it attracts no attention.

I will say for the shop-keepers of London that they are a very expert class. They do up parcels, great and small, with neatness and remarkable celerity, especially the grocers and butter-dealers. I hav watched the butter-dealers, especially, with interest. They keep fresh and salted butter, of course of various grades, and when half-a-dozen customers are waiting at the counter for four or eight ounces of butter each, the dealer serves them very rapidly. He can guess closely the quantity wanted. With a little wooden paddle in each hand he cuts a lump from the firkin, puts it on the marble platform scale, gets the weight right, hits it a couple of taps and brings it to a square shape, lays it on a piece of paper, a pile of which lies by the scales, and wraps it neatly, and all within fifteen seconds. Many dealers do nothing but weigh out butter in this way from week's end to week's end, and it is not strange that they become experts. The grocers keep wrapped ahead nearly all kinds of goods like sugar, pepper, mustard, etc., done up in pound parcels, or by the penny's worth, and the neatness and uniformity of them is striking, as well as the rapidity with which the dealers serve their customers. London is a city of shop-keepers.

The mode of conveying freight and merchandise over the city is quite different from ours at home. I see no drays with two wheels, but numberless large heavy freight wagons with enormous loads piled upon them. The heavy draft-horses are large and strong. I think they are the Norman stock. We have but few such powerful horses. Like New York, this is a terribly hard place for horse-flesh. With smooth-worn shoes on the Belgian pavement, it is very hard for them to stand. I have seen them sliding along in descending grades like a boy on ice in new shoes. They often fall heavily. I have seen bus-horses, when at full speed, fall and be dragged a rod or more. If I were a horse I would not choose London or New York for my home. The composite asphalt and wooden pavement are used much more here than in New York, and this city is consequently very much stiller than New York. I can hardly understand why wood pavements should be more in use where wood is so much dearer. Many little ponies and donkeys in dog-carts are in use here, as they are all over Great Britain.

I will mention a system of fire ladders I have noticed, on wheels. A ladder is fixed firmly in an angle of say fifteen degrees from the perpendicular, perhaps twenty feet tall, with two other lengths capable of being pushed out somewhat like a telescope to a total hight of fifty feet. The ladder is run up against a burning building in which are people unable to escape. Those unable to descend upon the ladders are placed in a kind of case of wire network on the under side of the ladder, and in this

they descend rapidly but safely, as at the foot there is an inclination in the opposite direction, which checks the speed. If it is not a delightful way of traveling, it is a good deal preferable to burning. These establishments are placed on the streets at nights, and with them is an inclosed car, for men and implements for the business. These are put out of the way in the morning.

The streets here are kept very clean. Hundreds of boys, called the "street orderly" are constantly employed at gathering up the horse-droppings, with a stiff brush and a box like a dust-pan in hand. It is amusing to see them dodging around between the thousands of horses and vehicles and expertly sweeping together and taking up the dung and depositing it in square iron boxes set like posts by the curbstones, which after a while are emptied by men coming around with a cart. The iron posts used for this purpose are square and black; the pillar posts for dropping letters in are round and red, but still great numbers of letters are by careless people deposited in the manure posts.

There are thousands more of peculiarities in London that well might be mentioned, but I will not attempt it. I cannot notice nearly all I see, and I don't suppose I have seen a tenth part. In fact, a man might live here for ten years and not see a quarter of the things worthy of description.

The great Covent Market, a mile or more west of the Smithfield Market, is nearly as extensive for vegetables and fruits as the other is for meats. Here hundreds of loads of all sorts of vegetables produced in this country and France are daily brought. The stock of potatoes, onions, tomatoes, squashes, cucumbers, turnips, cabbages, cauliflowers, celery, and other vegetables here disposed of is very large. The same of apples, pears, grapes, and some other fruits. The onions are from Spain, also the grapes. I see very few melons, and they are of the musk variety. This is not a good melon country. The principal nuts sold are the English walnuts, of which large quantities are used. The fruits and smaller vegetables are brought in large, round, flat-bottomed baskets. There are several other wholesale markets for vegetables and fruits in other parts of the city, but very little retailing is done there. All are sold at wholesale to dealers, and consumers buy of them.

I should mention the article of watercresses. The English people are as found of them as the Italians are of dandelions. The cresses grow rapidly in running streams, and have a slightly aromatic, warming, agreeable taste, and are very tender. Formerly enough of them grew wild to supply the demand, but for many years cultivation has had to be re sorted to to meet the demand, and now hundreds of streams are growing the cresses. I am told that from twenty-five to fifty tons are daily brought to this market.

Restaurants and eating-places vary greatly in price. To get a good dinner at the first-class places, with wine, costs not less than five dollars. (Suffice it to say I have not patronized this class.) From this high elevation the prices descend beautifully to a shilling (twenty-five cents) for a steak, a chop, ham and eggs, etc; coffee and tea five pence to three pence per cup. There are cheaper places still, where corned beef and cabbage, roast beef, or beefsteak-pie can be had for five pence, rolls and butter two pence, bread and butter a penny, tea or coffee a penny to two pence, eggs, boiled or fried, a penny each. There are other shops, where a specialty is made of frying sausages and boiling potatoes. A section of sausage four or five inches in length and two boiled potatoes, including salt, pepper, and mustard, are furnished for two pence, and an additional length of sausage for a penny. The sausages are good, and the place is conducted in a cleanly manner. I have seen three persons kept busily engaged in handing out sausages and potatoes, or sausages and bread, or sausages and onions, to hungry multitudes. There are other shops where fish are fried in penny and two-penny pieces, to be eaten on the premises warm or carried away, as desired. There are a considerable number of potato bakers in various parts of the city; these have portable ovens on wheels, and conduct their business on or near the corners of the streets. Hot baked potatoes a ha'penny each. I must confess to having sometimes patronized these low-priced caterers, and have been well served. A piece of good sausage, a piece of fish, or a baked potato tastes just as well to me when a penny buys it as though it cost a shilling.

EXETER HALL MEETING.

Saturday, Sept. 24th.—To-day Mrs. Dr. E. B. Foote arrived here from Paris to assist me to represent the Liberals of America in the Freethinkers' Congress which commences to-morrow. As soon as I heard of her arrival I betook myself to the West End where she is stopping, and was glad to learn she is in good health and has enjoyed a pleasant summer. When we had disposed of the little visiting which needs must be indulged in after an absence from home for several months, we proposed to attend the meeting of American citizens called at Exeter Hall to mourn the death of President Garfield and pay a testimonial to his memory. The meeting was called at 4 P. M., and before the hour had arrived the capacious hall, capable of holding not less than six thousand people, was thoroughly filled, and all seemed to wear an air of sadness, and many were dressed in mourning. A large proportion of the audience were undoubtedly Americans, but probably the English were present in nearly equal numbers. A large American flag draped in deep mourning was at the back of the stage in front of the organ which stands at the end of the hall, and another flag at the front of the platform. The meeting was presided over by the American minister, Mr. James Russell Lowell, and seldom has any public meeting had an abler and more dignified chairman. I instinctively felt that America is well represented at the court of St. James's, and the Americans have just grounds for pride in their minister.

Amongst those present were Mr. Hoppin (Secretary of the American Legation), Mr. Nadal (second secretary), General Badeau (late American Consul-General in London), the Spanish minister, the Brazilian minister, the Brazilian Secretary of Legation, the Russian Chargé d'Affaires, the Belgian Chargé d'Affaires, the Military Attaché to the German Embassy, the Secretary of the Chinese Legation, the Earl of Dunraven, Hon. Joshua Nunn (Vice-Consul-General), Bishop Simpson, of Philadelphia, Col. Cheeseborough, the Rev. Mr. Felton, the Rev. Mr. Channing, Mr. Sprague, Mr. T. Hughes, Q.C, Mr. Moncure D. Conway, the Hon. N. Fish (late United States minister at Berne), Gen. Merritt, Mr. Smalley, Mr. B. F. Stevens (United States Government Dispatch Agent), Mr. Seligman, Captain Hamilton, Captain Blake, General Pile, and the Lady Mayoress.

Prayer was offered up by the Rev. Dr. Marshall, of Mississippi, the whole gathering upstanding the while.

The Chairman said: "Ladies and gentlemen, countrymen and countrywomen: The object of this meeting, as you all know, is to testify our respect for the character and services of the late President Garfield, and in so doing to offer such consolation as is possible to a noble mother and a noble wife suffering as few women have been called upon to suffer. It may seem a paradox, but the only alleviation of such grief is the sense of the greatness and costliness of the sacrifice that gave birth to it, and this sense is brought home to us by the measure in which others appreciate our loss. It is no exaggeration to say that the recent profoundly-touching spectacle of womanly devotedness, in its simplicity, its constancy, and its dignity, has moved the heart of mankind in a manner without any precedent in living memory. But to Americans everywhere it comes home with a pang of mingled sorrow, pride, and unspeakable domestic tenderness that none but ourselves can feel. This pang is made more poignant by exile, and yet you will all agree with me in feeling that the universal sympathy expressed here by all classes and conditions of men has made us sensible, as never before, that if we are in a strange we are not in a foreign land, and that if not at home we are at least in what Hawthorne so aptly called the 'old home.' I should gladly dwell at more length upon this fact, so consoling and so full of good omen, but I must not infringe on a resolution which will be ably spoken to. Yet I should do injustice to your feelings no less than to my own if I did not offer here our grateful acknowledgments to the august lady who, herself not unacquainted with grief, has shown so repeatedly and so touchingly how true a woman's heart may beat under the royal purple. On an occasion like this, when we are met together that we may give vent to a common feeling so deep and so earnest as to thrust aside every consideration of self, the wish of us all would be that what is said here should be simple, strong, and manly, as the character of the illustrious magistrate so untimely snatched from us in the very seedtime of noble purpose that would have sprung up in service as noble, that the words should be as tender and true as she has shown herself to be in whose bereavement we reverently claim to share as children of that blessed country that gave birth to him and to her. We cannot find words that could reach that lofty level. This is no place for the turnings and windings of dextrous rhetoric. In the presence of that death scene, so homely, so human, so august in its unostentatious heroism, the commonplaces of ordinary eulogy stammer with the sudden shame of their own inaptitude. Were we allowed to follow the natural promptings of our hearts, we would sum up all praise in the sacred old words, 'Well done, thou good and faithful servant.' That death-scene was more than singular, it was unexampled. The whole civilized world was gathered about it in the breathless suspense of anxious solicitude, listened to the difficult breathing, counted the fluttering pulse, was cheered by the momentarry rally, and saddened by the inevitable relapse. And let us thank God and take courage when we reflect that it was through the manliness, the patience, the religious fortitude of the splendid victim that the tie of human brotherhood was thrilled to a consciousness of its sacred function. The 'one touch of nature that makes the whole world kin,' is a touch of heroism, our sympathy with which dignifies and ennobles. Science has wrought no greater marvel in the service of humanity than when it gave the world a common nervous system, and thus made mankind capable of a simultaneous emotion. One remarkable feature of that death-scene was the imperturbable good nature of the sufferer. This has been sometimes called a peculiarly American quality—a weakness if in excess or misapplied, but beautiful in its own genial place, as there and then it was. General Garfield once said to a friend, 'They tell me it is a defect of my character, but I cannot hate anybody.' Like Socrates, he seemed good-natured even with death, though there have been few men from whom death has ever wrenched a fairer heritage of opportunity. Physicians tell us that all men die well; but surely he was no ordinary man who could die well daily for eleven agonizing weeks, and of whom it could be said at last,

> 'He nothing common did or mean
> Upon the memorable scene.'

A fiber capable of such strain and wear as that is used only in the making of heroic natures. Twenty years ago General Garfield offered his life to his country, and he has died for her as truly and more faithfully now than if fate had accepted his offer then. Not only has his blood re-cemented the fabric of our union, but the dignity, the patience, the self-restraint, thoughtfulness for others, the serene valor which he showed under circumstances so disheartening and amid the wreck of hopes so splendid, are a possession and a stimulus to his countrymen forever. The emulation of examples like his makes nations great and keeps them so. The soil to which such men as he belonged is good to be born on, good to live on, good to die for and to be buried in. I had not the honor of any intimacy of friendship with this noble man. Others will speak of him from more intimate knowledge. I saw him once or twice only; but so deeply was I impressed with the seriousness and solidity of his character, with his eager interest in worthy objects, and with the statesman-like furniture of his mind, that when many years afterward he was nominated for the presidency, I rejoiced in the wisdom of the selection, and found in my memory an image of him clearer than that of any man I ever met of whom I had seen so little; and I may add that I have never known any man concerning whom a loving and admiring testimony was so uniform from men of every rank and character who had known him.

> 'None knew him but to love him;
> None named him but to praise.'

I shall not retrace the story of his life; but there is nothing that occurs to me so perfect in its completeness since the biblical story of Joseph. The poor lad who at thirteen could not read dies at fifty the tenant of an office second in dignity to none on earth, and the world mourns his loss as that of a personal relative. I find the words coming back to my lips in spite of me when I look for the secret of the universal interest—he was so human. An example of it was his kissing his venerable mother on the day of his inauguration. It was criticised, I remember hearing at the time, as a sin against good taste. I thought then, and I think now, that if we had found the story in 'Plutarch' we should have thought no worse of the hero of it. It was this pliability of the late President to the impulse of unconventional feeling that endeared him so much to his kind. Among the many stories that have been sent me illustrating the sorrow so universally felt here, none have touched me so much as these two: An old gardener said to his mistress, 'O ma'am, we felt somehow as if he *belonged* to us." And in a little village on the coast, where an evangelist held nightly services on the beach, prayer was offered regularly for the recovery of the President, and the weatherbeaten fishermen who stood around the preacher with bowed, uncovered heads, fervently responded 'Amen.' You will be interested to know that the benevolent Sir Moses Montefiore, now in his ninety-seventh year, telegraphed last week to Palestine to request that prayers might be offered for the recovery of the President in the synagogues of the four holy cities. It was no common man who could call forth, and justly call forth, an emotion so universal, an interest so sincere and so human. I said that this was no place for eulogy. They who deserve eulogy do not need it, and they who deserve it not are diminished by it. The dead at least can bear the truth, and have a right to that highest exercise of human speech. We are not called upon here to define General Garfield's place among the memorable of mankind. A great man is made up of qualties that meet with or make great occasions. We may surely say of him that the great qualities were there, and were always adequate to the need. Though less fortunate than Lincoln, his career was snapped short just as he was about to be tested by the supreme trial of creative statesmanship. We believe that he would have stood the test, and we have good reason for our faith. For this is certainly true of him, that a life more strenuous, a life of more constantly hightening tendency and fulfilment of more salutary and invigorating example, has not lived in a country that is rich in instances of

such. Well may we be proud of him, this brother of ours, recognized also as a brother wherever men honor what is praiseworthy in man. Well may we thank God for him and love more the country that could produce and appreciate him; well may we sorrow for his loss, but not as those without hope. Great as the loss is—and the loss of faculties trained like his is the hardest of all to replace—yet we should show a want of faith in our country if we called it irreparable. Three times within living memory has the Vice-President succeeded to the presidential function without shock to our system, without detriment to our national honor, and without check to our prosperity. It would be an indignity to discuss here the character of him who is now our chief magistrate, who, more than any one, it is safe to say, has felt the pain of this blow; but there is no indecorum in saying what is known to all—that he is a gentleman of culture, of admittedly high intelligence, of unimpeachable character, of proved administrative ability, and that he enters on his high duties with a full sense of what such a succession implies. I am not one of those who believe that democracy, any more than any other form of government, will grow of itself. I am not a believer in perpetual motion in politics any more than in mechanics, but, in common with all of you, I have an imperturbable faith in the honesty, the intelligence, and the good sense of the American people, and in the destiny of the American republic."

General Merritt then moved the first resolution as follows:

"That in the death of President Garfield we have to deplore alike a great public misfortune and a loss personal to each of us; that the crime of political murder, which in each instances we abhor, has in this instance, without a conceivable motive or a single apologist, plunged a nation in lasting sorrow; taken from us a wise, firm, beloved chief magistrate, of proved capacity for rule, and bereaved us of a fellow-citizen, who leaves to Americans for all time to come an example of the simple manliness of a sincere life, of a death heroic in patient fortitude, and the priceless inheritance of a memory without stain."

He said that the nations of the civilized world had asked in reference to General Garfield, What manner of man was this? The question had been answered. President Garfield's life had been read as an open book; his heroism had been seen and admired these many weeks, and during that period his life had been recounted in palace and in cottage, and had evoked a sympathy which it was no exaggeration to say was unparalleled. Although born in humble life, and compelled at an early age to engage in honest toil in order to aid in the support of his widowed mother and the family dependent upon her, the late President had found leisure to study books, and became both a great general and a great statesman. The story of his life might be summed up by saying that he passed from the grade of a poor boy in the wilderness to the very highest station in the land. He was equally at home with the farm laborer, the scientific man, and the scholar. But the great heart of the nation turned to his memory as much for his simple manners, his genial good-heartedness, and the typical love which he displayed in all his domestic relations. As for his scholarly, soldierly, and statesman-like qualities, he (General Merritt) might mention an incident which illustrated in a remarkable degree General Garfield's dependence upon Divine Providence. On the day of the death of the martyred Lincoln there was an excited crowd in the streets of New York. At that time there was understood to be a very disloyal element in that city, and the news of the President's death evoked in the popular bosom a spirit of revenge. Menacing cries were heard, and even staid and experienced men were carried away by their feelings. At that moment Garfield stood forward, and, raising his hands, used these remarkable words: "Fellow citizens, God reigns, and the government at Washington still lives." The effect was magical. He turned the passions of the multitude in a new direction, and the danger of a popular tumult passed away. Now they might repeat Garfield's own words, "God reigns, and the government at Washington still lives." His successor, by the peaceful operation of the Constitution of the United States, had assumed office, and he (General Merritt) deemed it not improper for him to say that their heartfelt sympathies went out to the new President in the distressing and sorrowful and trying circumstances in which he found himself, confident as they were that, so far as in him lay, the aspirations, the hopes, and the purposes of the late President should be carried out. A great trial has been put upon them. Let them bear it like true American citizens, and cordially extend their forbearance and assistance to those who, for the time being, had to exercise executive authority."

The Rev. Bishop Simpson, in seconding the resolution, said the land of their birth was in deep mourning. He pictured to himself that afternoon the funeral procession passing from the capital of their nation, over plain and mountain, through country and city, wending its way to the former home of the late President on the banks of Lake Erie. Wherever that procession moved thousands of heads were bowed in tears. That meeting joined in sympathy and in thought that procession. They were far away from home, the ocean was between them and that land; but the American in sympathy and in thought was never far from home. He might love the land in which he sojourns, he might be delighted with the voices and the sights around him; but after all he turns back to the land of his birth and to his home, and his sympathies gather round the fireside there. They never could read fully Divine Providence, but at least there were some lessons that might be drawn from the sad event. The fair life of General Garfield became historic to a degree that could not have been without some such close. When he fell it was not America alone that mourned. Kings and emperors gather round his bier, and the queen of the greatest empire in the world dropped a tear beside his widow, and laid a wreath upon his tomb. God bless Queen Victoria for her womanly sympathy and for her queenly courtesy! But it was not only a lesson that young men might rise that he read in the life of General Garfield. He read also the steps by which permanent fame might be gained. The lamented President was no demagogue. As a young man, he did not aim at a political life; he sought not popularity. He sought to make himself a man, and did the work of a man, not being spoiled by official position. He (Bishop Simpson) might say that a more thoroughly-balanced and all-round character than that of General Garfield he had seldom seen. The late President was not great so much in any one particular line. He had no special genius that manifested itself out of all proportion in any one direction; but he was one of the grandest specimens of a solid, round, strong manhood that he (Bishop Simpson) had known. It had seemed to him that in inflicting upon them this suffering God had been teaching the nations of the earth the strength of the American republic. This was the fourth time a President had given way to a Vice-President under peculiar circumstances. Two of these Presidents died of disease; Lincoln and Garfield fell by the assassin's hand. Nevertheless, amidst these trying circumstances, there had never been a single voice raised against the regularity of the succession which the Constitution of the United States prescribes. The death of President Garfield was a loss, and yet somehow he had faith that it would be a gain to the world. "The blood of the martyrs," as it had been said, "was the seed of the church," That was true in politics as well as in religion. General Garfield crowned his virtues as a warrior and a statesman by a true Christian life. One little incident in illustration of this Bishop Simpson mentioned. The day preceding the nomination to the Presidency was a Sabbath, which was doubtless used by many parties to further their own ends. General Garfield, however, expecting no nomination, and desiring none, went to the house of a friend and spent the Sabbath at a little church, rather obscure, of his own denomination. And as President General Garfield was the same plain man that he was before becoming President; the same unassuming citizen, with the same honest deportment, the same manly bearing, and the same regularity of attendance at the church of his own denomination. He made himself the center of his household. He was the pride of his mother; he was her darling boy, and, perhaps, some might remember that when the intelligence reached her that some one had shot him, she cried, forgetting all about his presidency, "Who could be so cruel and so wicked as to kill my baby?"

The resolution was carried unanimously.

The Rev. Dr. Channing afterward moved the following resolution:

"That we respectfully entreat the mother and widow of our lamented President to accept this all-inadequate expression of our sympathy; and we ask to be permitted to offer a tribute of reverent admiration for the pure influence which trained a son to those high qualities, and for the womanly constancy and courage, and more than wifely devotion with which, to the end, Mrs. Garfield sustained the strength and lightened the sufferings of her husband."

He said certainly since that dismal December Sunday, when the mourning bells tolled to testify the nation's grief for the death of the Prince Consort; and since that awful Good Friday midnight, when the civilized world stood horror-struck at the murder of President Lincoln at that very festival of peace which he was blessing with his genial presence, no such widespread woe had touched the heart of the twofold yet united Anglo-Saxon people as moved all when their eyes fell on the fatal telegram, "The Death of President Garfield." Was he (the Rev. Dr. Channing) but uttering the sentiments of Americans when, in response to the sympathies so profusely poured abroad from ecclesiastical and political assemblies, from platforms and pulpits, and the public press of Great Britain? He answered in the well-known words of brave old Tathall, "Blood is thicker than water." Henceforth, across the Atlantic and Pacific, and from pole to pole, Americans would say to brethen or sisters: "Henceforth let us be one. Our people shall be your people, our homes your homes; our legislative halls and courts of justice, our places of exchange and universities, our pulpits and altars, in spirit, aim, and effort, shall be one with yours in spreading Christian civilization, liberty in law, and the law of liberty throughout humanity." And if the honored Queen of England would but trust herself and her fortunes to the seas, and visit the republic, she would find by experience, multiplied in countless family circles, from the palatial homes of merchant princes to the log-huts of farmers on the prairies, that when, with womanly great-heartedness, she interchanged words of mutual commiseration with the anxious wife and woe-struck widow of James Garfield, she won the heart of the whole American people. And now, echoing in spirit the tones of the sovereign of the British empire, let them say to that bereft venerable mother and that prematurely widowed wife in their late happy home at Mentor, "Honored sisters! Be assured that the grand-souled son whom you nurtured—and the heroic husband whose toils and triumphs you so nobly shared—has not lived and died in vain." "Do you think my name will have a place in history?" President Garfield lately asked in confidence of a friend, bending over him. And the true answer was given, "Yes, a grand one; but one still grander in human hearts." That friend might well have said, "in the heart of humanity." General Garfield's coat of arms bore this motto, "In cruce vinco." And most grandly had his chivalric course kept true to that high Christian legend of disinterested self-sacrifice. His farewell benediction to the nations sounded abroad like a silver trumpet, "Let violence be no more heard within your lands; wasting nor destruction within your borders; but, in the name of the heavenly father and his beloved son, henceforth write on your walls salvation, and on your gates praise."

The resolution having been carried unanimously, Mr. J. S. Morgan next moved:

"That we desire to signify our grateful sense of the affectionate solicitude of which the Queen and people of this country have, during the whole period of the President's suffering and death, given so many varied and touching proofs; that they have endeared to us afresh the land of our forefathers; and have laid us under an obligation of brotherly good will which we can never sufficiently acknowledge, and never forget."

He remarked that the resolution was one that required no set speech to secure its acceptance, for it was sure to find a spontaneous response from every American heart. For nearly three long and anxious months Americans here had been watching by the bedside of their suffering and beloved President, marking every change, at one moment buoyed up with hope, the next in despair by the appearance of new and unexpected complications; and thus the weary weeks passed slowly on, until at last the strongest constitution yielded, and death released the manly sufferer. During all these anxious moments they had had around them here daily and hourly evidence of the presence, to an almost unprecedented degree, of that greatest of all earthly comforters, human sympathy. It was not simply the sympathy of the lips, it was real and hearty, it was all around and about them. They felt it in the atmosphere in which they moved; it had the directness and heartiness which belongs to the English character. It came from all classes—from the Queen—God bless her—through all grades and conditions, and it went straight to the hearts of the American people. It was but meet, therefore, that those Americans resident here, as well as those here for only a brief period, should take this fitting opportunity of expressing to their kinsmen on this side of the Atlantic their appreciation of their warm-hearted and generous sympathy, and with it the assurance that it would never be forgotten by Americans; that it would, as regards the two people, be the good seed which had been sown in a warm and fruitful soil to bring forth in the future fruit worthy of the seed and the soil. It would be the cementing in bonds of lasting friendship the two great Anglo-Saxon nations of the world, and who would venture to foretell or estimate the future results of such a friendship?

Mr. Moncure D. Conway seconded the resolution, remarking that the assassination of President Lincoln and President Garfield had served to strengthen in an extraordinary degree the bonds of fellowship between England and America. The sympathy expressed by the English people on the present occasion would never be forgotten by their transatlantic kinsmen. Ethnologists found fault with the word Anglo-Saxon. He would suggest that hereafter it should be replaced by the nobler word Anglo-American.

The resolution was carried, as was also another, which was put formally by the chairman:

"That these resolutions be sent to Mrs. Garfield, and that the minister of the United States be requested to communicate them to others as he may think proper."

The chairman announced that a funeral service would be held in the City Temple at noon Monday, and that the Archbishop of Canterbury had expressed his intention of preaching a funeral sermon, if possible, in St. Martin's Church, Trafalgar Square, Monday evening.

A gentleman wished to move a resolution which it was understood expressed confidence in President Arthur.

The chairman said the meeting had been called for the specific purpose of expressing condolence with the widow, and indignation at the crime by which President Garfield had fallen. He should feel very deeply the indecorum of adding any other resolution. In order to satisfy his own feelings and those which he knew existed in the minds and hearts

of many others he had said what he did in his opening remarks, but a resolution embodying those remarks would, in his opinion, be altogether irrelevant.

The proceedings then terminated with a vote of thanks to the chairman. D .B. M.

The Last from London.

LONDON, Sept. 30, 1881.

MY DEAR READERS: Perhaps I have remained long enough in this city and told you enough about it; but if you will let me give you some account of the meetings and doings of the Congress of Freethinkers, which has been held here, I will do so, and then be off; for "wist ye not that I must be about my father's business?" or, more properly, the business which you have set me about, to wit, *to go around the world and write up some account of it.* As I have Asia and some little of Africa to inspect and describe, it is clear it will not do for me to remain permanently in Europe, so to-morrow I propose to be off for the "promised land" by way of Rotterdam, Amsterdam, Berlin, Dresden, Prague, Vienna; over the Alps by the Simmering Pass to Trieste, in Italy, where I take steamer for Athens, Constantinople, Smyrna, Beyrout, Balbec, Damascus, Jerusalem, and all of Palestine, and then to Egypt, after which the steamer will take me down the Red Sea to Bombay, and then on to the rest of the oriental world.

There are some unpleasant reports coming in about the prevalence of cholera in Aden, in Arabia, where I proposed to stop, also in Siam, where I also wished to sojourn for a while. The cholera is not a cheerful foe to meet, and it has triumphed over thousands of stronger and more valorous antagonists than myself; but I have never taken cholera, though I have been among it, and hope I never may take it if I find myself among it again. As grim and chilling a visitant as it is, there is this much of compensation to him who dies of cholera: he is very sure not to be hung nor to be called upon to serve out a long, wearisome Christian sentence in a Christian prison. If it is not a pleasant death to die, it is tolerably speedy and sure, and the victim will certainly not be called upon to die again.

I have given over one hundred pounds, or five hundred dollars, for tickets to take me over the continent to the places named to visit Greece, Turkey, Palestine, and Egypt, ending at Suez, where I take steamer for Bombay. This will undoubtedly strike you, as it did me, like a big sum of money to pay for two or three months' traveling; but you must understand that the "holy land" is an expensive country to travel in. There are no railroads in God's country, very few hotels, very little means for traveling, save on the backs of donkeys and horses, and very little safety to one or two men venturing by themselves in those places where Yahweh used to take so much pleasure in perambulatiug, and where he delighted in showing forth his wonderful power. It is said he does not stay there so much as he used to, that he does not take so much pleasure there as he once did, and he has given up the country to thieves, robbers, and Bedouin Arabs. In this he has given additional proofs that he changes his mind and tires of things he once enjoyed. The story is that he once started a colony in that rugged country by selecting as his own chosen people a very savage, unprogressed, and unprincipled tribe, who had been starving forty years in the desert, or, what is next to it, living on manna (if anybody knows what that is), and authorized them to kill off the people in the most merciless manner who had peacefully occupied the country for centuries, killing old and young, man, woman, and child. But after he had helped this savage tribe to murder and extirpate the more peaceful people, who had cultivated farms and built cities, he had a great deal of trouble with the murderers. Although he had chosen them as a glory to himself, and to show his power to all the nations of the earth, and had promised to give his chosen people this land for a perpetual possession, they acted so shabbily, and he got so discouraged, disgusted, and angry at them that he "went back" on the pledges he had made them; he disinherited them and cut them off with less than a shilling, and they have ever since been compelled to wander like aliens and vagabonds over the face of the earth, and to this very day they are suffering a great deal of trouble and injustice in some of the greatest countries on the globe. Ever since that time Yahweh's chosen country of old has been a miserable place to live in, and was given up first to the pagan Romans, and now for many centuries to the Infidel Mohammedans, who, though they worship this same Yahweh under the name of Allah, have a hard time in God's country, and don't seem to know how to keep a hotel, how to make a railroad, nor much of any other kind of road. The supposition is that Yahweh has had so much to do in newer countries of the world, where he has started new governments and new churches, and where he has chosen new favorites, that he has let his first love, his first experiment, his first favorites, go to the dogs and the thieves, just as though he had never invested in that direction nor tried his hand at building a people, a permanent kingdom, in that little seven-by-nine country. So far as that country is concerned, he is a good deal like Baal in Phœnicia and Chaldea, Osiris in Egypt, Jupiter in Greece and Rome, and Odin in Scandinavia; he has gone out of fashion—in fact, has ceased to exist; and if other nations had not taken him up and made a big God of him he would never have been heard of again, or "hardly ever."

The big price which I have paid to get over this promised land, now so unpromising, includes hotel bills in Greece, Turkey, Smyrna, Syria, Palestine, and Egypt, together with horses, tents, dragomen, and guides, for a month in Palestine. I think there are to be nine or ten tourists in the company, including Mr. Bridges and myself; but of them I will probably be able to tell you more further along. I expect to rejoin Mr. Bridges at Brindisi, on the steamer, on the southeastern coast of Italy, after which we will remain together. He writes me he is having a pleasant time in France, Belgium, Switzerland, Bavaria, Italy, etc., in much the same places as I visited last year. But all this, however, has nothing to do with our Congress; let me return to it.

THE INTERNATIONAL CONGRESS

assembled in the Hall of Science Sunday morning, Sept. 25th, and continued three days, holding three meeting on Sunday and two meetings on each Monday and Tuesday morning and evening. I will not report the business meetings on the last two mornings, but briefly say that some changes in the rules for the government of future Congresses were discussed and passed, and it was decided to hold the Congress next year in Paris in the first half of September, with Amsterdam for an alternative if anything should make it inconvenient to hold it in Paris. Other matters were discussed and other business transacted, but not of any special importance. I I will confine myself principally to the speeches made, and in this will avail myself to considerable extent of the notes made by Dr. Aveling and published in the *National Reformer*.

The Sunday morning meeting commenced at 11 o'clock. Delegates were present from Germany, Austria, Holland, Belgium, and France, with more in number from England as a matter of course. Mrs. Dr. E. B. Foote and myself were the only delegates from the United States, though in the evening meetings Mr. Wm. K. Dyer and Miss Holmes, of Boston, sojourning in Vienna, attended, but hardly as delegates. The members of the General Council took their place on the platform.

Mr. Bradlaugh, as chairman of the Council, took the chair of the Congress, to speak a few words of welcome to the assembled delegates, and to ask them to elect their president for the three days' work. Mr. Bradlaugh said that it was a most useful thing that Freethinkers of various nationalities should gather in Congress, and so draw closer the bonds of international sympathy. Many attempts had been made to form an International federation, but it was to the Freethinkers of Belgium, to their energy, their patience, and their industry that was due the successful Congress of 1880, and therefore the gathering of that day. It would be most ungrateful not to place on record their thanks for the steps taken by the Belgians to make organization possible. It was his duty only to speak the heartiest word of welcome possible to those who had gathered there in council. One word of special greeting might be said to one there present, one of Germany's noblest sons, whose work on "Matter and Force" had made his name familiar to all English Freethinkers—Prof. Ludwig Büchner. It was now for the Congress to elect its president, and a representative from each country to form the bureau. Dr. Büchner said his only duty was to bid them welcome, and call them to begin the work that lay before them.

Mr. Hilditch proposed that Mr. Bradlaugh should be president for the three days; but Mr. Bradlaugh, interposing, asked that they would elect one of the distinguished foreigners who were their guests.

Dr. Davey then proposed Dr. Büchner, and the name being received with loud cheers, Dr. Büchner was unanimously voted into the chair.

The delegates of each country then selected one of their number to form the bureau. The following were unanimously chosen, and took their seats on the platform: Belgium, M. Vancauberg; England, Mr. Bradlaugh; France, M. Le Lubez; Germany, Dr. Schläeger; Holland, M. d'Ablaing van Geissenburgh; the United States, by your humble servant. (Austria and Canada were represented later in the Conference, but not in time for their representatives to be placed in the bureau.)

The secretary of the general council, Mr. Swaagman, then read the following report:

On behalf of the general council appointed to sit in London for the year 1881, pursuant to Article three of the statutes adopted at the Brussels Conference, 1880, I beg to report that the following countries elected members to the general council prior to the 1st January, 1881:

For England—Annie Besant and Charles Bradlaugh.

For Canada—Dr. Edward B. Aveling and W. H. Reynolds.

For the United States of America—Mr. Councilor Slater and Mr. Symes.

For Germany—J. Swaagman and V. L. Rokicke.

For Belgium—G. J. Holyoake and P. A. V. Le Lubez.

For Holland—Annie Besant and J. Swaagman.

No other countries had, up to that date, in any way complied with the statutes passed at Brussels. During the present year the Hindoo Freethought Union, of which P. Murugesa Mudaliar is secretary, and which has its headquarters at Madras, has formally resolved to affiliate itself with the International Federation, and to appoint representatives to this council.

In France no steps whatever were taken prior to the 1st January, 1881, to elect any members to this Council, although France was largely represented at, and concurred in, the decisions of the Brussels Congress. Directly after its first meeting in January last, your Council wrote to M. Goffin, the president of the Brussels Congress, and to several of the delegates from France who had been present at the Brussels Conference, pointing out the difficulty likely to arise, and which, in fact, has so arisen, from France being unrepresented on the general council. Your Council was then informed that a Freethought Congress had been held in Paris on the 5th December, 1880, but that it had adjourned until the 1st May, 1881, without electing any members to this Council, and without taking any steps whatever to put itself in communication with this Council. Two delegates from the Federation of the *Libre Pensée* of Paris attended informally, M. Hector France, on three occasions and M. Leduc on one occasion, at the meetings of your Council; but, on their attention being called to the statutes passed at Brussels, stated that they had even then no authority to affiliate the societies they represented to this Federation, and further stated that they were not prepared even to coöperate with a large and important organization of French Freethinkers called the *Union Anticléricale*, by which a Freethought Congress had been convoked in Paris in May. These informal delegates from France had their attention specially called to article eight of the statutes of Brussels, which distinctly declares that the societies which had not made the payment provided by that article should not be allowed to take any part in the forthcoming Congress.

The French delegates stated that they were quite aware of this article, and would specially call the attention of their societies to the matter. No payment of any kind has, however, been made by any French society, and your Council were wholly unable, therefore, to call the Congress in Paris, if they paid any obedience to the solemn statutes of the federation. Nor would the French society even work in association with your Council, nor promise even to be responsible for the necessary details of business arrangements. They announced in July that they had convoked a Congress in Paris, without any reference to the Council of the International, or any communication with it. Your Council, on inquiry, found that those who had thus, without authorization, called the Congress, were an extreme section of Socialistic Revolutionists, and they felt that as they were charged to preserve the International Federation of Freethinkers from all connection with political controversy, they could not leave the arrangements for the Congress, placed in their hands by the statutes, under the sole direction of those who, however good and earnest, were antagonistic to the fundamental principles sanctioned at Brussels, Your Council venture to think that the wisdom of their decision has been proved by the action taken by the unaffiliated Paris groups, who, without belonging to the Federation, have actually proposed—your Council does not know if the proposition has been carried—that article two shall be altered in the sense rejected at the Brussels Conference, and that the Federation shall war against "all prejudices" instead of against religious only. Under these difficult circumstances, your Council resolved to call the Congress in London, the only affiliated English society, the National Secular, being willing to accept the arrangement and the pecuniary responsibility of business details. Your Council, in compliance with rule eleven, elected J. Swaagman, secretary; P. A. V. LeLubez, treasurer; and Charles Bradlaugh, chairman. It has met monthly, and the minute book is laid on the table for the inspection of members, and in this will be found exact reports of all action taken.

[TO BE CONTINUED.]

A Trinity of Lithographs.

We hav for sale the lithograph likenesses of the three leading Liberals of this country—Thomas Paine, D. M. Bennett, and R. G. Ingersoll. They are all splendidly executed, and with a neat frame around them—which can be procured from picture-frame makers at slight expense—will be an ornament to any home. They will be sent, secure from breakage, by mail at the following prices: D. M. Bennett and R. G. Ingersoll, 50 cents each; Thomas Paine, $1.

WE hav plenty more of those colored posters on hand which we will gladly send to any friend who takes enough interest in THE TRUTH SEEKER to aid in extending its circulation.

Communications.

Our National Insanity.

To the Editor of The Truth Seeker, *Sir:* Insanity is simply an excessiv excitement which deranges the mental balance and givs undue prominence to any thought, emotion, or passion. This excitability, running to insanity, is a characteristic of the American people, and is seen in the ultraism and extravagance of all parties and sects.

The prevailing craze about President Garfield is a good illustration of the national character. General Garfield was a man of many fine sentiments, but not a man of moral courage and strict integrity. If he was the saint which his eulogists would now make him, it was never discovered before. He was a politician, and his ways were those of politicians generally. The good in his character largely overbalanced the evil; but it is simply madness to look upon his death as a national calamity. There are several thousand men in this country who would make as good a president as General Garfield possibly could hav made. Our modest friend, for example, the editor of The Truth Seeker, could giv us as good, and probably a better and more reliable, administration than could hav been realized under Garfield. I could name many individuals, men and women, who, I am sure, could giv us a wiser administration than any of the congressional politicians. Why, then, this insane paroxysm of despair over the death of Garfield?

It is a sad confession, but we cannot well deny that this outburst of feeling is simply a remnant of the old European idolatry of rank, power, and success—the worship of kingly office and state, which is unbecoming to a republican. Had General Garfield not sought office ambitiously, had he resigned his place in Congress, lived in a cheap boarding-house, and devoted his talents conscientiously to any line of personal and public duty, his death would not hav excited a ripple of feeling on the ocean of public sentiment. A modest local funeral and a paragraph, perhaps, in most of our papers would hav been the only manifestation. If a few of the delegates in the nominating convention had voted differently General Garfield's death would hav raised no more feeling than a hundred other deaths of congressmen and generals. All beyond that was a tribute to the office, not the man.

But Mrs. Garfield is also an object of idolatry today, simply because she married General Garfield. Millions of American women manifest the same good sense and good deportment as wives for which she is honored. And if she had married more humbly her virtues would hav been known to few.

Shall the accidents of rank and office destroy all conceptions of justice and equality among men and pervert all benevolent impulses from their proper and rational course?

President Garfield was no martyr any more than other victims of homicide or of an accidental bullet. His death was morally and physically an accident; but the horror excited by the assassination has deranged the public mind and roused a flow of feeling which pours wealth into the purse of his wife, who was already in possession of a handsome income that would generally be considered wealth.

This passionate generosity to one who does not need it is a sad perversion of charity. Thousands of men and women worthy in every way of our regard appeal to the people's sympathy, but the wealth that could relieve them goes to the one family that does not need or ask it, and is withheld from the sufferers.

If Mrs. Garfield were to-day only one of the Michigan sufferers, and not a president's wife, she might mourn in bitter agony over her husband and children burned alive, and in the midst of her gloomy horror, look upon the ashes of her happy home, and gather with her own hands the calcined bones of all the loved while fainting with hunger and hopelessness, yet hear no words of sympathy from the distant homes of wealth, and witness from afar the golden tide flowing to enrich a favorit, while contemplating the blankness of her own desolation. Alas, do not five hundred impoverished and beggared widows of the burned alive desire more help than one wealthy widow from assassination? The nation says not, if we may judge from the relativly scanty pittance that reaches the Michigan widow in the ashes of her home. Before our republic was founded our forefathers declared the freedom and equality of all men. Let us not bury this noble sentiment under a flood of idolatry to office and power. B.

Thoughts on Prayer.

General regret at the final result in regard to President Garfield is seen all around. It was not wise in the believers in the efficacy of prayer to commence their labors before his recovery was assured. We see it suggested that the churches should offer up prayers for rain, but in order to hav the prayers answered it would be best to defer them until about the close of the present dry time. We think, however, the time is near when the idea of restoring to health, by prayer, an incurable invalid, or a great and useful man when fatally wounded, will be considered an absurdity; or of transcending, suspending, or changing any law of the universe by the same means nonsense and folly. God is the universe, and the universe and its laws are God, will be the orthodoxy of the future, although it is the revolting heresy of the many to-day. We hav never seen any evidence of any power in the universe except through or by its laws, and to expect to accomplish anything by appeals to a personal deity is as heathenish, as unmeaning to us, as it would be to supplicate a god of wood or stone. We would regret indeed to shock any one by the enunciation of our views on this subject, and would restrain our thoughts if we did not believe the time had now come when mankind should advance into more light, truth, intelligence, and general usefulness, wasting no more time in idle supplications that avail nothing.

To the Editor of The Truth Seeker, *Sir:* The above was the closing paragraph to a weekly communication to one of our county papers to which I had long been a correspondent. It was written soon after the death of President Garfield, and was promptly rejected by the editor; but as I believe the thoughts to be true, and desire them to liv after me, I would be glad indeed if they could hav place in The Truth Seeker. Fifty years hence, and what then? Editors then will not be in servilty to superstition, absurdity, and folly, as the vast majority are at the present time. Albert Livezey.

Center Bridge, Pa., Oct. 10, 1881.

Efficacy of Prayer.

To the Editor of The Truth Seeker, *Sir:* Among the mixed population of this globe are millions of honest, earnest, and intelligent people who believe in special divine providence, and who daily offer their papers to deity with the full expectation that such prayers will be answered, while millions of other equally honest and intelligent inhabitants believe that the great, immeasureable, incomprehensible, and unknowable power which governs this pigmy earth of ours, together with the countless millions of other celestial spheres, acts according to fixed laws and that prayer is simply an absurd human request that some of these fixed laws may be broken. The former class, it would seem, might learn a lesson, never to be forgotten, in the death of our lamented President.

From the hour of Garfield's assassination until death ended his suffering, there was one continuous prayer all over the civilized world for his recovery.

This universal sympathy was aroused not wholly because Garfield was duly elected chief magistrate of a great nation, but because he was a man, a husband, and a father who had been stricken down without provocation by the murderous hand of an assassin, and human nature revolted at the injustice and the inhumanity of the monster who could perpetrate such an act.

Probably never before in the history of the world was such a spectacle witnessed. The people of every creed and denomination, of every political and religious organization, of every nation, government, or tribe the world over, almost as a unit, asking, praying, and hoping for the same result, but alas! without effect.

Ordinarily, the prayers of the human race are a conglomerate mixture. We find people asking at the same moment for rain and sunshine, for heat and for cold. Contending armies are courting divine aid to destroy each other, politicians are praying for help, necessarily at the expense of their opponents, while millions of smaller but equally absurd petitions are continually being offered by the masses. But in the case of our lamented President the world as a unit worked together, prayed in one direction, and hoped for the same result. Thirteen hundred millions of people asked, and were refused, for their prayers brought nothing.

With these patent facts staring us all in the face, we are led to inquire, in the name of common sense, of what possible avail can be the individual prayer?

John W. Truesdell.

H. L. Green's Notes from his Lecture Tour.

To the Editor of The Truth Seeker, *Sir:* On Sunday last I lectured before the Spiritualists and other Liberals of Kalamazoo. The audience was not large, but was intelligent and listened attentivly to what I had to say in favor of the religion of humanity as against the religions of creed. At the close of my lecture the president arose and stated that there was not a word I had said but what Spiritualists could fully indorse. We had good vocal and instrumental music.

At Kalamazoo I had the pleasure of forming the personal acquaintance of one of your subscribers, Lucius C. West, a young lawyer, who is an intelligent and earnest Liberalist. Mr. West is the author of a new work entitled, "Paul Hart; or, the Love of his Life," just published, and which was recently noticed at some length in The Truth Seeker. I am indebted to friend West for a copy, and I hav read it with great interest. It is a romance most admirably adapted to be read by young people. It is entirely free from Christian cant and superstition and inculcates good Liberal views. It is one of the few juvenil books that Freethinking parents can with safety put into the hands of their children. I understand it is for sale at The Truth Seeker office, and every one of your readers who hav nearly or fully grown-up children should order a copy. "Uncle Lute" has given the Liberal public a most valuable production. It should hav a large sale.

If lecturers do not receive great pecuniary rewards for their labors they often are greatly compensated by the valuable acquaintances they form in the various places they visit. That has been my experience so far.

On Monday evening last I spoke in Plainwell, Mich., and was pleased to find there a pleasant hall owned by Mrs. Drake of that town, who contributes the use of it to all Liberal meetings. Mrs. Drake has for many years been known as an earnest friend of reform. She is now speaking on the Greenback platform and is said to be one of the most eloquent speakers in that party.

On Wednesday evening I addressed a large audience in Allegan, Michigan. For the privilege I was indebted to that most earnest of Freethinkers, Iria Chaffee, who for forty years has held up the banner of Freethought in that community. His house is the generous home of all Liberal lecturers who go that way, and his pleasant and generous wife, who fully agrees with him in his Liberal ideas, seems to take great pleasure in doing all in her power to make one feel at home and comfortable while there.

Mr. Chaffee out of his own pocket paid for the hall, for the printing of the bills, and added five dollars to the very generous contribution taken at the close of the lecture for the speaker. Mr. Chaffee has been one of the leading business men of his town for many years, keeping constantly in his employ from fifty to a hundred persons, and a friend of his informed me that he had a way ("John's Way," as Elmina says, I suppose) of making them all love and respect him. In fact, his great heart makes him popular with the whole community.

For the last few days I hav been stopping in this city (Grand Rapids), making arrangements to speak at various places in this vicinity. To-morrow evening I speak in Good Templars' Hall here, the hall occupied by the Spiritualists.

Everywhere I go I find the Spiritualists to be Liberalists, and whatever we may think of their philosophy, we must admit that they hav done and are doing a great work in liberating the human mind from the thraldom of Christian superstition.

Everybody in the Liberal ranks that I meet is much pleased with the action of the late Liberal League Congress, and predicts that now the movement for the entire secularization of the state is to be a great success. I predict that more auxiliary Leagues will be organized this year than in any previous year. So far as I am concerned I shall do what little I can to aid in organization. At Chicago I was pleased to learn that over five hundred dollars was subscribed to defray the expenses of the coming year, and a resolution or recommendation passed to add at least fifteen hundred dollars to that amount. The treasurer is now receiving subscriptions of twenty dollars each, to be paid in quarterly payments of five dollars. Now let friends everywhere who can afford it forward their twenty-dollar subscriptions to Courtlandt Palmer, the treasurer of the League. And let those who can't afford to contribute so large a sum send in what they can afford to. We hav now ceased our domestic contentions; let us for a few years all join hands and hearts and bravely enter the great and irrepressible conflict now raging between liberty, light, and knowledge on one side and slavery, superstition, and ignorance on the other.

My address for the present is Otsego, Allegan Co., Mich. H. L. Green.

The Iowa Convention.

The annual convention of the Iowa Liberal League convened at Hart & Wetzel's Hall, Cedar Rapids, Saturday, Sep. 24th, at 7:30 P.M., Vice-president M. E. Billings in the chair. There were three sessions Sunday, which were very interesting. The attendance was small, but included some very earnest workers from a distance, among whom may be named Dr. Miller, of Washington county, and Mrs. Axtell, of Brighton, same county; Dr. J. C. Hastings, of Quasqueton; Alex Risk, of Winthrop; C.V. Miller, of Jones county; Mrs. S. J. Lenont, of Nevin; A.V. Forrester, of Vinton, F. E. Zalesky, of Blairstown, and Dr. Fish and John Stratford, of Palo. The conference meetings were very pleasantly occupied in the discussion of topics connected with the work of the League. Col. M. E. Billings spoke very acceptably several times, his Sunday evening discourse touching the evidence for the existence of the reputed Jesus Christ being very warmly applauded by a large and appreciativ audience.

All the expenses of the convention were met, one new life and several new annual members were received, and the old board of officers reëlected as follows: President, M. Farrington, Denver; vice-pres-

idents, Dr. Shorland Harris, Mason City; Col. M. E. Billings, Waverly; Mrs. C. P. Robinson, Nevada; Abram Clegg, Des Moines; secretary and chairman of the Executiv Committee, E. C. Walker, Cedar Rapids; treasurer, Mrs. Cornelia Boecklin, Burlington. The board of directors consists of the president, secretary, treasurer, and C. W. Dibble, Osceola, and Leroy Dutton, Grand Mound.

Now, where shall the next annual convention be held? What place in the state will make us the best offer? What will Ottumwa, Des Moines, Waverly, Fort Dodge, or other city do? Let us hear from you.

Funds are needed to print constitutions and other documents—imperativly needed. How many Iowa secularists wish to become life or annual members of the Iowa Liberal League? Annual, fifty cents; life, five dollars.

The convention passed resolutions reaffirming the principles and demands of its Constitution adopted last year; expressing profound respect for Charles Bradlaugh, M.P., and extending congratulations to Gov. Roberts of Texas. E. C. WALKER, Sec.

League Notes from Illinois.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

I can most heartily reiterate the words of T. C. Leland in his late address to the Liberals of this country. The fifth annual congress of the National Liberal League, which closed its three days' session in Chicago on Sunday evening, Oct. 2, 1881, was a perfect success. All differences hav been reconciled and perfect harmony restored. And as the National Liberal League has seen proper to reëlect me to the position of Chairman of the Sub-Executiv Committee in Illinois, I hope and trust the Liberals of Illinois will do something to help me in the work over this state during the next year. And if I receive a little help from each one who really wishes our cause to prosper I shall be able to accomplish a good deal more during the year to come than I hav in the year that is past. I hav traveled about two thousand miles during the fourteen months just past, and as to the good I hav accomplished for the Liberal cause in Illinois, I will leave that for those who are familiar with the work I hav done to say. But financially I am over one hundred dollars poorer than when I left Rockford, August 9th, 1880. This may seem a small loss to some, but when it is all a person has in the world to do with, then it does not appear so little.

I am now on my road to Rockford once more, but I only go there to prepare for future work. I hope to organize local auxiliary Leagues all over the state of Illinois before the meeting of the next annual Liberal League congress. Let any one desiring to hav a local League in their town or city correspond with me.

We hav now eighty-five life members to the state League of Illinois. Who will be the next man or woman to send me a dollar and become a life member to the Illinois State Liberal League? The money thus received will help me in getting up the next annual state League convention. Address me until otherwise advised at Rockford, Ill.

Yours for universal mental liberty,
F. F. FOLLET, Sec. State L. L., Ill.

Northern Ohio Spiritualists.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

Owing to the inclemency of the weather, the grove meeting announced to take place at Brady Lake, Oct. 1st and 2nd, at which it was designed to organize a camp-meeting association, was unavoidably given up, and the friends assembled instead at the residence of C. S. Curtis of this place, and proceeded to organize said camp-meeting association. Dr. A. Underhill, of Akron, was chosen temporary chairman and C. S. Curtis secretary. After the chairman had explained the full object of the meeting, a preamble, constitution, and title were adopted, and the following officers chosen: President, Ira Lake, of Norwalk; vice-presidents, Dr. A. Underhill, of Akron, and Mrs. Amon, of Cleveland; corresponding secretary, Sarah Rockhill, of Alliance; recording secretary, Mrs. M. A. Merrills, of Kent; treasurer, Silas Crocker, of Shalersville; directors, Lewis King, of Cleves; Samuel Smith, of Milan; M. V. Miller, of New Lime; Frank O. Riley, of Warren, and Jesse Erwin, of Alliance; trustees, Reuben Halstead, of Mantua, Mrs. Mercy Lane, of Braceville, and Frank Maloy, of Hudson, Ohio.

Whether the association will be merely organized under "the state religious societies laws," or become a joint stock company will be determined hereafter, as will also the location of the camp grounds. Prominent among the speakers and Spiritualists were Hudson and Emma Tuttle, O. P. Kellogg, Dr. Underhill, Thomas Lees, Mr. and Mrs. Bostwick, Mrs. Mary Skinner, Mrs. Carrie Hazen, and Mr. William Hazen and wife. The meeting adjourned subject to the call of the president.

The business meeting was supplemented by social and literary exercises, Mrs. Emma Tuttle leading off with a poem, followed by remarks from Messrs. Hudson Tuttle, O. P. Kellogg, Dr. Underhill, and others. The lunch was then prepared by Mrs. Curtis, the hostess, and by some miracle or other the entire party was regaled with a substantial meal.

C. S. CURTIS, Sec.

Ravenna, O., Oct. 3, 1881.

What I Don't Believe.

PART II.—NO. 56.

613. I cannot think that the quarrels and contentions that took place over the New Testament collection, the councils that were from time to time called to decide which books were written by divine aid, and which were not, were any mark of a divine supervision or care thrown over them. Some members of the councils were opposed to the admission of some of the books which form our canon, while others contested that other books regarded as spurious should be admitted. The contentions that arose in consequence of these diversities of opinion were often painful to witness. Gregory Nazianzen was so disgusted with these quarrelsome councils that he said they were made up of geese and cranes and were not worth listening to, as no good came from their ceaseless contentions. Sometimes the contentions between the bishops and priests composing them ran so high that they resorted to blows. In one instance the Patriarch of Constantinople was so severely kicked and cuffed by the Bishop of Alexandria that he died three days afterward. It is reported that the divinity of the books forming the New Testament canon was often decided by vote, and it is stated that upon one occassion the gospel according to St. Luke was admitted by a single vote. But the decisions made by one council were set aside by the next council held, so that the uncertainty as to which books should be accepted and which should be discarded remained unsettled until the sixth century; and even for more than a thousand years it was contended that some books were admitted that should have been discarded, and some discarded that should have been admitted. Even down to the time of the Reformation the canon was not accepted in its entirety. Luther discarded the Apocalypse and the epistle of James, calling the latter a strawy epistle. Calvin discarded the epistle to the Hebrews as well as the second epistle of Peter, while others of the books were condemned by other prominent Christian leaders. In fact, in view of the continuous quarrels and contentions that have existed in reference to the composition of the canon, the most devout and prayerful believer in the divine providence superintending the entire business must be at a great loss to decide which is God's word and which is simply man's production.

614. The learned Dr. Davidson has the fairness to speak many truths with regard to the New Testament canon. He says: "The infancy of the canon was cradled in an uncritical age and rocked with uncritical ease. Of the three fathers who contributed most to its early growth, Irenæus was credulous. Tertullian passionate and one-sided, and Clement of Alexandria was mainly occupied with ecclesiastical ethics. No analysis of the different books was seriously attempted. In the absence of custom, accident, taste, practical needs directed the tendency of tradition. Their decisions were much more the result of pious feeling biased by their theological speculations than the conclusions of a sound judgment." Again he says: "Nowhere along the line have we a particle of evidence of any supernatural guidance or illumination which enabled those who judged between these books and others to decide which were and which were not of supernatural origin. The most various motives contributed to the arrangement finally agreed upon. Some were prudential, others were superstitious. Few, almost none, were critical. The Roman Catholic assumes that there was supernatural guidance of the church to her decision. The Protestant denying this—as well he may, for it has not a particle of evidence—is forced to the conclusion that the determination of the limits of infallibility and inspiration was left to be decided in the course of several centuries by men of dubious character and doubtful scholarship, or by the superstitions and passions of the crowd. Sure such a conclusion ought to hush forever all the arrogant assumptions that are made upon this head, and by the petty taunts which orthodoxy hurls at those who feel obliged to go behind the superstitions and opinions of the early church to test every book by scientific methods and to accord to each particular part as much of reverence and authority as it demands on its intrinsic merits."

615. I do not believe that either Judaism or Christianity is an original system of religion. All the marked features of each existed before these systems were known. This position is very susceptible of elucidation. Let us first look a little at the doctrines of Judaism. The God of Abraham was at first a mere family god, as was common at the time in that part of the world; he gradually developed into a tribal god, and later on a national god, and now, by the help of Christians, it is aimed to make him a universal god. His origin was extremely small, as were those of the gods of surrounding tribes and nations. 2. The ideas of Abraham, Isaac, and Jacob respecting their god were crude and anthropomorphic, the same as the notions maintained by the crude people around them. 3. The matter of building altars upon which to make sacrifices was common among other nations before practiced by Abraham and his descendants. 4. The sacrifice of animals to the gods was practiced by numerous nations before Abraham existed. 5. The priesthood was by no means new with the Jews. All systems of religion before them and since had their priests and holy men. 6. Circumcision was by no means first practiced by the Jews. It was used before them by the Egyptians, the Colchians, the Ethiopians, and the Syrians. 7. Monotheism was not new with the Jews. It had been taught to the Persians by Zoroaster before the Jews were a nation. Besides, they held to a plurality of gods. They had their El-Shaddai, their Eloah, and later on their Yahweh, Jahveh, or Jehovah. When in the beginning one of the gods said to the other, "Let us make man," the plurality of gods was clearly set forth. The translator, contrary to any authority in the original text, gave all these gods the same name. 8. The plan of the tabernacle and the temple of the Jews was not new nor original, but was the same as had been used by the Egyptians, probably for centuries. 9. The robes and toggery of the priesthood were also patterned after those of the Egyptian and Persian priests. 10. The ceremony of anointing the kings and priests with holy oil was borrowed from the Egyptian and older systems. 11. Lands were set aside for the benefit of the Jewish priesthood the same as the Egyptians had done at an earlier date. 12. The festivals and ceremonies observed by the Hebrews were very much like those previously observed by the Egyptians. 13. Prophets existed in Egypt, Persia, India, and other countries long before there were any Hebrew prophets. 14. Incense and fragrant oils were used in worship by pagan nations long prior to the Hebrews. 15. The laying the sins of the people upon the head of an animal to be carried off into the wilderness was practiced by other nations before the Jews. 16. A decalogue, or table of laws, was common in several countries before the time of the Jews. 17. The Jews were by no means the first to have sacred writings. The Hindoos, the Persians, the Chinese, and the Egyptians were certainly before them in this. 18. Consulting the gods with reference to temporal and spiritual affairs was practiced by other nations long before the Jews. 19. It was believed by other nations anterior to the Hebrews that the gods spoke through chosen persons and directed the affairs of men. 20. Long before the Jews the believers in other systems of religion believed that their gods got angry at the wickedness of the people and sent judgments upon them in consequence. 21. If there was anything new or original in Judaism I certainly do not know what it is.

616. It is the same with Christianity. I do not believe there is a feature or dogma in it that was not earlier the property of other systems of religion. *First.* The belief that a god cohabited with a human female, and as an offspring produced a demi-god, a being half god and half man, was believed by many nations from five hundred to a thousand years before Christianity existed.

617. *Second.* The myth of the virgin and child was common in Egypt and several other heathen countries long prior to Christianity. The artistic representations of Isis and the infant Horus were taken from Egypt to Rome and became the models for the Christian Madonna and child.

618. *Third.* The belief in a demi-god, or a son of god, suffering as a propitiation for the sins of the world was by no means first held to by Christians. The idea was a thousand years before held in India and other countries. Fully forty saviors or sons of gods have been believed in.

619. *Fourth.* The belief that the son of a god was put to death on the cross for the good of mankind was very common in several countries long before Christianity adopted a similar belief. This is true of several Asiatic countries as well as of Greece. Christna was said to have been crucified, and so was Prometheus, and the drama of his crucifixion was played upon the stage of Athens five hundred years before the time of Christ, much as the passion-play representing the crucifixion of Jesus is played on the stage of our own time. It is claimed there have been not less than sixteen crucified saviors beside Jesus and prior to his time.

620. *Fifth.* Jesus was not the first demi-god said to have been born in a manger. Several of his predecessors were claimed to have been born in that humble situation.

621. *Sixth.* Jesus was not the first whose birth was announced by the angels to the shepherds watching their flocks in the vicinity. The same was the case at the birth of Christna and other divine personages.

622. *Seventh.* The birthplace of Jesus was not the first believed to have been pointed out by the stars. This marvel was related of others long before him.

623. *Eighth.* The twenty-fifth day of December was not first appropriated to Jesus as a birth-day. It was commemorated as the birth-day of Mithra, in Persia, many hundreds of years before the dawn of Christianity, and was kept as a festival day in many countries for centuries before the name of Jesus was ever spoken. The custom probably arose in the system of sun-worship, as on the the twenty-fifth of December the sun begins to rise from the night of death into which it had sunk, and new life and hope from this fact was imparted to the world. Christians unquestionably availed themselves of this ancient heathen festival day and claimed that it was the day upon which their God was born, and as the day had been kept as a festival from time immemorial, they gladly availed themselves of the popularity which had long been accorded to that day and fixed the birth of Jesus just at that time. It does not appear by any record of Jesus at what time of the year he was born, and as a proof of the great ignorance which exists upon the subject, it is only necessary to state that every month in the year has been claimed by prominent Christian writers as the month in which he first saw the light of the sun. They are altogether in the fog as to the month and the day on which their god was born. The twenty-fifth of December was unquestionably taken because it had long been held as a popular festival day in the pagan world.

IF any one would like to send THE TRUTH SEEKER three months to a friend who has never taken it, it will only cost them fifty cents to do so.

Letters from Friends.

ERIE, COL., Oct. 10, 1881.

FRIEND BENNETT: Inclosed you will please find $6.50—$5 for the world trip and $1.50 for THE TRUTH SEEKER. Wishing you a pleasant trip and a speedy return, I remain Yours, etc., JOSEPH GARLICK.

LOWELL, VT., Oct. 15, 1881.

FRIEND BENNETT: Inclosed find check for $5.50—$5 to apply on L. R. Wellman's share in Round-the-World fund, and the balance to even up on a copy of "Bennett-Mair Discussion," which you will please send in due time. Yours, ALBERT FLETCHER.

SUMMITVILLE, COL., Oct. 14, 1881.

EDITOR TRUTH SEEKER: Inclosed lease find money order for $8.50—$3 for your excellent paper, and $5 for this grand volume which you intend to issue and which I would not miss for anything. I am living pretty well up in the clouds, about one thousand feet above the level of the sea, and in one of the richest gold-producing mining districts of the county, and if Mr. Bennett will accept one of these rich-bearing nuggets, I shall send him in one before he returns from his round-the-world trip. Yours truly,
FRED SEIMS.

BERRIEN SPRINGS, MICH., Oct. 10, 1881.

MY DEAR MACDONALD: Some friends hav feared that THE TRUTH SEEKER would suffer in the absence of our Bennett. Your editorial on the ark question, in answer to the Rev. Smith, of Oregon, is able and conclusiv, and would be a squelcher to any one but a priest; he never can be squelched, nor stay so.

Be of good cheer, my dear Macdonald; the friends are bound to be better acquainted with you soon. Go right on in the ways of well-doing and good writing in your search after truth.

Wakeman's report of the "Progress of Liberalism the Past Year" is a most admirable production, and too good to be read by the Liberals only. It should go into the hostil camps, organized for fighting the devil and damning souls. That is the field for effectiv Liberal missionary work. Would it not be judicious to suggest to us Liberals to subscribe to send fifty thousand circular copies of that report into those camps? It contains just the information they need. They continually thrust under our noses the stench of their tracts of "theological swill" (Beecher). Let us return a better missionary compliment by presenting them reports and facts of the good and true.

Tell Wakeman for me that there are a shaking hand and a warm heart in Berrien Springs, Michigan, for him and the noble souls who work in and for THE TRUTH SEEKER. WORTHY PUTNAM.

CONCORD, KY., Oct. 11, 1881.

DEAR MRS. BENNETT: Inclosed find five dollars. We watch the progress of THE TRUTH SEEKER with unabated interest, glad that it continues as ever the tributary of important intelligence and valuable ideas. Mr. Bennett's letters are proving equal to our expectations, and we think contribute immensely to the interest of the paper. Hoping that your own way may be smooth and pleasant in his absence, I remain, Yours truly, VIRGINIA E. VANCE.

FORSYTH, GA., Sept. 26, 1881.

TO THE EDITOR OF THE TRUTH SEEKER: The foul deed is accomplished; and the President, after eighty days of struggling against the death-wound of the assassin, has breathed his last, and the nation as one man mourns his loss. No greater calamity could hav befallen the people; and at first glance it would seem that no possible good could be derived from an event so thorougly fraught with evil and so deplorable in all its surroundings. But as out of all evils some good may be derived, let us hope that the death of our chief magistrate will at least subserve the good purpose of opening the blinded eyes of those superstitious people who profess to and who do, some of them, believe in the efficacy of prayer.

Never before has the world seen such a suitable occasion for a proper test of the power of prayer. A great and good man, our chosen ruler, in the peace and quiet of the whole land, with everything in the midst of plenty and prosperity, is shot down by a cold-blooded assassin, a disappointed office-seeker, a religious fanatic, who has hounded his steps for days, for the purpose of taking his life.

The monster has at last obtained his long-sought opportunity, and the President falls mortally wounded. The wires soon flashed the dreadful news over the civilized world, and a wail of anguish arose from millions of grief-stricken hearts. While the rational precaution of securing the immediate services of the best physicians of the land was not neglected, yet Christendom began at once to assail the battlements of heaven with petitions for the wounded man's recovery. During the eighty days that the President lingered and battled with the destroyer, a combined appeal such as was never bofere put forth ascended to the throne or grace. For eighty days millions of Christians prayed, and at a moderate computation over ten billions of prayers were offered up.

Now, the Bible says: "Ask, and ye shall receive." "The prayer of faith shall save the sick." "Whatsoever you ask in my name believing you shall receive, it shall be granted unto you." James v, 14-18 says: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up. . . . The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Matt. xvii, 20: "If ye hav faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible with you." See also Matt xvi, 21, 22. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

Can any honest man pretend to say that the deity ever paid the slightest attention to these ten billion petitions? The autopsy made showed that a mortal wound had been inflicted, and that only careful nursing and constant medical skill and attention kept life lasting through a gradual ebb of the tide day after day, until the end came. Here then was the supreme moment for a test of prayer. It cannot be said that these billions of prayers were not offered up in faith; everybody, save, perhaps, his physicians and nearest relativs, was sure of his recovery; and as the President would rally, the religious and even the secular press would teem with congratulations that the prayers of the people were being answered. The people were hopeful, even sanguin, and it is folly to say they did not hav faith as a grain of mustard seed. Why, then, did not this prayer-hearing and prayer-answering God raise the President up on Monday, Sept. 19, 1881, after all had given up hope, and he was pronounced gone by his attendants? Had he risen up, sound and well, on that day, could any one say that a miracle had not been performed, and that prayer had not been indisputably answered? Why did not God answer prayer, demonstrate his power and the truth of Christianity, and forever close the mouths of the cavilers by doing a deed not only asked by millions of his children, but which was inherently right, and ought to hav been done anyhow? The Christian replies, "It was the will of God that the President should die, in spite of our prayers."

What, then, was the use of prayer? Did it avail anything? Did not the case progress and terminate precisely as it would hav done if these billions of prayers had been curses instead? If the President had not received a mortal wound and his physicians had healed him according to the teachings of modern science, and not of James's prayer and oil recipe, would not Christendom hav exulted over the remarkable answer to prayer given in this case, and taunted Infidelity that it was put to shame?

It is now known that human skill could not hav saved him; therefore the fact that he did die, when the Christian prayer-answering God could and should hav restored him, is proof positiv that prayer has no efficacy, and that the supreme being acts only through laws which are fixed and irrevocable, because he cannot do otherwise and be a god at all.

Has the Christian God no laws, will, or purpose of his own? Does he change his devices to suit the wishes of mankind, an infinitesimal part of his creation?

If it was the will of deity that President Garfield should recover, how would prayer induce him to do what he had already determined to do? If, on the other hand, it was his will that the President should die, as it now appears it was, would prayer force him to change his purposes? Nature, and nature's laws, which are God, answer no.

Let superstition therefore discard its folly, and cease to proclaim through its ministers the exploded fallacy that prayer ever made a hair of man's head grow or fall, ever grew a blade of grass, ever formed a drop of rain, ever moved a grain of sand the thousandth of an inch, or added one moment to the life of a single human being when nature issued her decree that death must come. The President's death, therefore, has been instrumental in accomplishing the good end of showing up conclusivly that prayer is a waste of time and breath, a delusion and a snare, a relic of barbarism and superstition, unworthy an enlightened people. LEX.

OPEN LETTER TO ELMINA.

ARROWSMITH, ILL., Oct. 12, 1881.

FRIEND ELMINA: Although I am not personally known to you, your being one of the world's great reformers has acquainted me with you. The love for humanity that has so long been overflowing from your heart has entered through the channels of sympathy into my heart and filled up the entire orthodox vacuum. I send you ninety cents for the "Darwin's" and "John's Way." I want to present them to my wife. I hav tried many ways to get her to read Infidel philosophy, but to no avail. She is particularly fond of a romance, especially if it has a great amount of orthodox God about it—one of those kind where the novelist imagins some poor orthodox church devotee to be winning some stout-hearted Infidel sailor to the arms of the mythical Jesus. I thought how nice it would be to ingratiate into her mind the seeds of thought, hence the above order. I am not acquainted with the "Darwins," but knowing the good sense of the author, I hav no doubt as to the wisdom of the investment. We hav a loving little daughter, near three years old, who delights the family circle by asking the whys and wherefores of what mamma and papa are talking abont. I consider her questions the outcropping of a noble Atheistic mind in its infancy. Should she but serve her generation as a continued investigator life would be worth the living. I hav lately began reading THE TRUTH SEEKER, which proves to be a scourge with which you writers are dispossessing the temples of their cash-changers. You may rest assured orthodoxy does not sleep as placid since THE TRUTH SEEKER made its appearance as before. Hereafter, I expect to spend as much for Liberal purposes as I used to spend for church purposes. I hav a good number of orthodox religious books now on hand which I would freely trade for anything except more of the same worthless concerns. I hav little hope that orthodoxy will soon bare its breast to the shafts of common sense. The world has not yet learned the laws of logic. Priestcraft has taught them that if they listen to their infamous assertions they are listening to logical reasoners; but, oh dear, I hav not got the impudence to make an assertion without being able to back it by logic. Yours humanely,
W. P. KIRKPATRICK

OGDEN CITY, U. T., Oct. 11, 1881.

MR. EDITOR: No doubt a letter from this part of Uncle Sam's domain will be interesting to your many readers. Having heard the praises of Zion (Salt Lake City) frequently, I resolved to attend the Conference of the Latter Day Saints, so I rigged up in my best, and taking the 6:15 train on the U. C. R. R. on Saturday evening, arrived in Zion at thirty minutes past eight, went to a hotel and registered, then hied me away to the Salt Lake theater and witnessed the tragedy, "Willow Copse," which was well played by the Home Dramatic Troupe. The theater building is sadly in need of repair. On Sunday morning the saints, saintesses, and gentiles (all are denominated gentiles who do not belong to the Mormon church, or, in other words, those opposed to a theocracy) gathered to partake of the sacrament and afterward listen to the tithe-eaters preach. I did not get in until after the bread and water were gone. I took my position in the gallery, where I could hav a good view—and such a sight and stench! That is the first the visitor is greeted with. The building is well ventilated, but the stench arising from the persons of the Latter Day Saints reminds me of a negro meeting I attended once in Cincinnati.

It was in the month of August, and in a close room. In the center of the tabernacle I noticed a fountain, and I thought it would be a great deal better for the poor deluded people to put in a larger fount or a trough and put a number of them to soak. When gathered together they are the worst looking set of human beings imaginable; that is, the old set. The young generation are an improvement. I noticed at least two hundred women who hav the mug of a madam of a third-rate bagnio, and the men hav more the appearance of apes than intelligent human beings, all foreigners of the lowest. There are quite a number of ringmasters, or ushers, in attendance; they were kept busy trying to keep the small fry in. Two boys, about thirteen and fifteen respectivly, played it nicely on the ringmaster near me. One of the boys placed his handkerchief under his nasal organ and stepped up to the ringmaster and told him his nose was bleeding, and he wanted to go out, and he wished the other boy to go with him. After a little parley the gate was opened, and they were allowed to go. I was very glad to get out and take in a breath of pure air. After dinner I paid a visit to Fort Douglas, three miles east of the city, on an eminence. It is a beautiful spot, and commands a fine view of the city. Zion is well located; it has a fine climate and a number of fine business and dwelling houses, but far too many tumble-down shanties, which greatly mar the beauty of the city.

My old friend, THE TRUTH SEEKER, comes to cheer me once a week. I take great interest in the correspondence, especially Mr. D. M. Bennett's. Long may they both flourish! There are a few Liberals in this city, but they appear to be rather dormant. The trouble is, the major part are Spiritualists, and want to carry things their own way and giv those who do not believe in Spiritualism but little show at the few meetings they hav held, but I trust it will be different soon. I am glad to learn that Tony Comstock has waked up the wrong passenger in Mr. Wilson. Colgate will hav to use an immense amount of soap to get him out of the scrape clean. Success to Wilson! Yours for freedom of speech and press. E. H.

A SUNDAY AT PAINE HALL.

Being in Boston over Sunday recently, I attended one of the lectures delivered at Paine Hall by Geo. Chainey, whose name is already a household word among Liberal people. I had heard of his success, but was hardly prepared to find the success so successful.

The main hall was crowded with as intelligent-looking an audience of men and women as it has been my lot to see. Mr. Seaver, that veteran warrior for truth, sat on the platform with the speaker. Mr. Chainey, who is a young man apparently about thirty years old, was for a number of years a Methodist

minister; he has the clerical cast of features, and if vested in ecclesiastical garments would readily now pass for either a priest or parson. But a far more illustrious and worthy mantle has fallen upon him, and the fit is to be classed among the perfect things. When Parker gave up the fight and was laid to rest among the flowers of Italy, men wondered when his successor would be found. Years hav multiplied since then, and many hav been the aspirants for the place, but none hav filled it. At last the right man seems to hav been by singular circumstances forced to fill it. Emerson says in substance that when a night star disappears from the horizon the world stands expecting to see another appear in the same place, but it never does, and so with the lights and leaders of humanity. When Parker died, who would hav thought of a prophet of religious liberty coming up from the Methodist church to take his place? Some of our Spiritualistic friends claim that Mr. Chainey speaks by the inspiration of Mr. Parker, but, be that true or not, it is certain that he is the great radical light of the day at the "Hub" in the estimation of the masses, and occupies a position larger and more influential even than that of Parker. His style is free, eloquent, and poetical, and he reaches what very few radical speakers hav succeeded in doing, the emotional as well as the intellectual in his hearers, and in this we think lies the secret of his success in not only drawing a large audience but holding them from Sunday to Sunday. All classes are represented, and the rich and poor verily meet together, and George Chainey is the prophet of them all. Everything about the meeting is secular, music, song, and poem, and the hearty applause which comes in often. It is also the proper thing for the "pews" to encore the vocalists. We need not giv an outline of the lecture, as they are published weekly, and the low price of one dollar a year must hav enabled them to find all interested.

We look for great results from this new movement in Boston. These labors of the past hav not been in vain, and the work and prophecies of the *Investigator* are being in a great measure realized. Messrs. Seaver and Mendum hav not only held the fort, but hav lived to see their man come and Paine Hall a training-school, out of which there shall go an army strong and valiant for conquest. Fully one half of the audience I saw were young men in the prime of life. The published lectures under the title of the *Infidel Pulpit*, are, I am told, having a wide circulation. This is good, and, judging from those I hav read, they are as interesting as a novel and far more instructiv than the Bible. When you come to Boston, friends, don't fail to attend, and if you can't come to hear, enroll yourself among the subscribers for the *Infidel Pulpit*, and thus in spirit, if not in person, constitute yourself one of its hearers.

INTERIM TRAMP.

SHERMAN, IOWA, Oct. 17, 1881.

MR. EDITOR: At last I've found the paper I've been looking for for years. I am a German by birth and was raised in Germany. A brother of mine living here asked me to come to America, which I did, and that put a stop to all my Lutheran doctrins. While a boy I was compelled to go to school from the time I was six years old until I was thirteen. Once a week our *Herr Pfarrer* came to teach us the broad and narrow roads. At thirteen I was prepared for the first communion; it took about one hour a day for six months. But here is what I did not like: from eight o'clock until eleven was our regular school hours; then came our minister to put on another coat, which was altogether too much for any child; then from fourteen to eighteen comes another turn; every Sunday from twelve to one o'clock I had to attend Sunday-school. I never cared much for church or Bible or their teachings. After eight years of running about in this country I hav met many who believe as I do, especially in this neighborhod. FRED GARING.

MINNEAPOLIS, MINN., Sept. 30, 1881.

EDITOR TRUTH SEEKER: Though we hav long been silent, do not for a moment fancy we hav forgotten you. We often think of the gloomy past—the infamous Comstock, and the Protestant inquisition, with its fines, incarcerations, and myriad cruel injustices. These hav become a part of American history—dishonorable to humanity, an indelible stain upon her otherwise glorious flag. Nevertheless, for a short time persecution may be, if not desirable, very important and beneficial. Persecution makes mankind think, reason, and investigate; and investigation and reason free both man's body and mind. Thinking Catholics produced Protestants, thinking Protestants produced Liberals, thinking Liberals produce peace, charity, love, harmony, brotherhood, science, progress, and finally man's greatest happiness. Persecutions produced Protestants, and Protestant persecutions produced Liberals, and Liberals are "the salt of the earth." True, some victims must perish, as did Salem witches and millions of other unfortunate beings. Still, persecution produces infinitly glorious results, by making man and woman do their own thinking, reasoning, and investigating. Reasoning sets the car of progress in motion, and it will finally be the means of making all mankind free. Paine's reasoning (for the time being) produced the liberty and independence of American reason, and persecution has sent Mr. Bennett around this little globe to investigate truth for all the nations of the world. May the result of his efforts prove an infinit blessing to mankind.

By the way, we hope that sister Bennett will hav no anxiety about her dear partner. Jesus had 72,000 angels to guard him. Bennett has ten times that number. If the pious ones throw him overboard, and a whale or tadpole swallows him, a mighty miracle will surely bring him safe home again. If he has an encounter with Yahweh and the devil, he will overcome and triumph over both. We will write him to bring home the following samples: A loaf of Ezekiel's bread, a Jew paddle (a species of holy perfume), the real jaw-bone of Sampson's ass, a few mummies of David's and Solomon's harlots, pieces of Noah's ark, Moses's coffin, bottles of God's holy hair oil, a vial of wrath, beasts of Revelations, a piece of circumcision, the devil's tail and cloven hind foot, and other holy articles too numerous to mention. He will be sure to make his independent fortune by exhibiting them to all true "believers," all lovers of "Bible curiosities," and the great majority of the American people. There *is* a fortune in it. Ten thousand clergymen are getting good easy livings by similar exhibitions and speculations; and afer his toilsome journey, poor Bennett should hav an equal share of the spoils and profits.

Now, we very anxiously inquire of each and every "believer," and of all sects and sectarians,

WHAT IS TRUTH?

Truth is what all mankind desire to know;
But how to find it? whither must they go?
Go! To that most true—that never erring rule,
Natural philosophy—reason's school.
Study the sciences in early youth,
Use common sense, or never find the truth.
Read Bennett's answer to learn'd brother Mair,
Truth in TRUTH SEEKER in a nutshell there.

Bible "creation" science proves not true,
But all formation is the perfect view.
So for one moment let us, if we can,
Conceive the origin of worlds and man.
Thunder and lightning! raging, roaring fire!
The universe one grand funereal pyre.
Self-forming suns. From suns to systems hurled!
Producing each and every shining world!
Often before (perhaps) dissolved by fire!
Often may be a grand funereal pyre.

Without beginning—and it never ends—
Matter's unceasing evolution sends
Germs, from all nature with great forces hurls
The glowing centers of all future worlds.
Each has its growth, perfection, and decay.
Like man, they all in time must pass away.
Thus are produced all worlds and man,
By evolution's matchless plan.
By evolution yet mankind will be
From heathen creeds and superstition free.
This logic is more natural and true
Than jealous gods of pagan—Christian—Jew.

The infinit grand universe has powers
To make men perfect as the stars and flowers.
Then let us hope nature's great changes will
Our highest aspirations all fulfil.
Decayed grain does the rich harvests bring,
The withered flower blooms again in spring.
When dreadful storms of winter all are past
Worms change to lovely butterflies at last.

If worms make butterflies, may we not see
Ourselvs more perfect than aught else can be?
When friends depart may it not be as true
That nature will their higher powers renew?
The shell is broken, that the *man* may go
To globes progressed billions of years ago.

Friend meeting friend in perfect worlds on high,
In dazzling light, where flowers never die!
In youthful beauty shining lands explore,
Till worlds dissolve, and time shall be no more.
May not the greatest work of nature rise
O'er wreck of worlds, to pure celestial skies?

Yours, for absolute truth, E. N. KINGSLEY.

AN IMPORTANT SUGGESTION.

JOSEPH, OR., Oct. 5, 1881.

MR. EDITOR: Permit me through the columns of your most valuable paper to urge upon Liberals the necessity of a radical reform in our school text-books. No Freethinker will deny that there are few things of greater importance than impressing upon the mind of the child correct ideas. Our orthodox friends are not a whit behind the Catholics in recognizing the great influence that can be exerted upon the young by means of the text-books that are daily studied at school. Except in mathematics, there are few text-books that are not, to a great extent, based upon and tinctured through and through with orthodox errors and absurdities. Examin any of our school readers, Wilson's series or Watson's "Independent" for example. You will find that in the latter about forty per cent of the reading lessons hav some reference to the Christian religion in a style calculated impress its great truths upon the pupil's mind. All the geographies with which I am acquainted are replete with the grossest errors, especially that portion of them which treats of the origin and early condition of the earth, man, etc. But for wholesale falsities and absurdities our school histories cap the climax. I hav examined several, and know of no universal history for schools that does not accept the scripture account of the creation, fall of man, flood story, confusion of tongues, etc.

For instance, in Willard's "Universal History," on page 38, the pupil reads; "We believe that God, to suit his own wise purposes, miraculously changed the color and structure of some of the first descendants of Noah." On page 35 he reads, "The scripture account of this awful event (the flood) is confirmed by the researches and discoveries of those who hav examined the structure of the earth." And page after page of the same kind. I believe it almost impossible to overestimate the benefit resulting, could we hav a text-book on universal history written by a Parton, a physical geography edited by a Denton, and a series of school readers compiled by our Elmina or a Miss Wixon.

Readers of THE TRUTH SEEKER, let us earnestly urge you to giv this matter a business consideration. Let us Liberals do all in our power to bring about the much-needed reform in our school books, and rest assured we shall thus knock out one of the strongest props to orthodoxy. Should like to hear from others on this subject. W. J. DEAN.

EATON RAPIDS, MICH., Oct. 11, 1881.

MR. EDITOR: Visiting the graves of my uncle and grandmother in Kenosha cemetery, Wisconsin, I was attracted to a lot that had a tall monument and two headstones made just alike but marked differently, one to the memory of the wife of Louis Knap, that he had lost some time ago, the other for himself, all inscribed as he wants it to be, with a vacant place for his age and time of death (when it comes). It is an Infidel inscription, and I would like to thank him through your valuable paper for his independence and defiance of the clergy. I thought as I stood there in that beautiful place, for it is grand, overlooking Lake Michigan, what an appropriate place for such an inscription. My heart swelled with gratitude, but, being with a good aunt—a most excellent woman, but a Christian—I could not express my feelings as I wanted to. Being very much hurried, as it was late and we had ten miles to drive, I could not copy the words on the stone, but I took his address. If he should see these lines in your paper, and it was not too much trouble, I would like the inscription just as it is. Yours for the rights of man and woman, MRS. R. E. ATWOOD.

CINCINNATI, O., Oct. 18, 1881.

FRIEND MACDONALD: You must not suppose that I am wild to rush into print. No. But where, I ask, can an unbeliever in theological dogmatism display his thoughts and principles except through publications of Infidel proclivities? I receive THE TRUTH SEEKER with the firm conviction that it represents my honest opinions, which I believe are founded on the naked truth as found in nature. Outside of nature I never stray, and as you well know that every so-called religion is the outcome of ignorant superstition in a greater or less degree, I, for one, oppose all its claims to any respect or one particle of faith therein, believing as I do that deceit and knavery are at the bottom of the whole business. In a word, it is a wide-spread cheat, and most of those who promulgate its visionary doctrins are quite conscious that the whole fabric is based on theory, sophism, and arrogant assumption. God and a future state of existence is their principal stock in trade, and whoever looks squarely at these dogmas, free from prejudice and bigotry, can come to no other conclusion but that it is the thinnest of all deceptions, and perfectly surprising how people claiming to be sane can believe in such unnatural nonsense. Nature is silent on all these questions. Priestcraft is the top and bottom of the system. The machine was invented, set in motion, and is still running in the interest of clerical puffery, droneism, and cajolery, with millions in it. They ever thirst for political power to rule the multitude and control the country, and make their dismal creeds and dogmas paramount over everything and everybody. They are a national curse, a blight to progress, and a useless expense.

As to man, while he livs, he is a live dweller on this planet, but when dead he is a dead corpse on this planet. No part of him leaves this earth where he was born, where he died, and where he goes to decay, and that settles the whole matter. Gods and future worlds are the veriest humbugs ever palmed on credulity. Yours, T. WINTER.

H. L. GREEN, THE CHAMPION OF FREETHOUGHT, AT KALAMAZOO.

EDITOR TRUTH SEEKER: It was my privilege Sunday last to listen to a lecture delivered at Kalamazoo, Mich., by H. L. Green, Esq., of the N. Y. State Liberal League. Subject, "The Religion of Humanity *vs.* the Religion of Christianity." Mr. Green is an earnest, conscientious worker for the cause of orthodox-burdened humanity, and his lecture was very clear and logical. Space will not permit a digest of his lecture here, but it was rich in those commonsense truths, whose mission is to inculcate the grand principles of honesty, charity, and purity among men, divested of all the somber robes of creeds, beliefs, and dogmas. He was on his way from Chicago, on a lecturing tour through the West, where he had been in attendance at a Liberal League meeting, in company with other expounders of Freethought, among whom was George Chainey, of Boston, the second R. G. Ingersoll of America.

It impressed me as being a very favorable indication for the Liberal cause to see in our city newspapers, in the column devoted to "church service directory," a complimentary mention that "H. L. Green a prominent member of the Liberal League, will lecture at 10:30 A.M. on the subject, 'The Religion of Humanity *vs.* the Religion of Christianity.'"

Personally, Mr. Green is a courteous and pleasant gentleman, and his dignified manner and gray hairs command the greatest respect, even among his religious enemies. In a half-hour's intercourse with him at my office I became satisfied that he carries out in his every-day life those principles of Freethought which he so forcibly defines to be "investigation, and courage to giv expression to honest convictions and doubts, and perfect willingness to accord everyone else the same right." UNCLE LUTE.

Freedom.

BY WELCOME O. SPENCER.

Freedom at Yorktown, personified and visible to the nations of the earth, strode over the camps of the oppressor, and whispered hope and joy to her brave though weary votaries —*Hildreth.*

Sweet freedom, now touch our lips with song,
And fill each patriot heart with praise;
Still another hundred years prolong
With thy stars undimmed of ancient days.

To the brave and free thy hallowed name
Is their light and hope, though tyrants scorn,
We'll crown thee with stars; while kings in shame
Rule in the night, we'll rule at morn.

Thy footsteps so often traced in blood,
Long delayed, and oft in prison's cell,
And brought to the dust where martyrs trod,
And greater thy wrongs than time can tell.

Illumin now with thy radiant beams
The earth's vast space, and from clime to clime
Spread thy glory where the sunlight gleams,
Bright and golden to the end of time.

Oh, be thou the angel of the North,
Far as Russia's snows and arid plains,
And walk with thy son's still nobly forth,
Sharing still with them thy prison pains.

Swift plant thy footsteps where suffering slaves
Yet basely lie, bound by priest or king,
Be the light and power and grace that saves
The noblest blessing that heaven can bring.

Columbia, still bright land of the West,
Forever we'll keep thy standard there;
'Tis our chosen home, by heaven blest,
By thee, sweet freedom, made bright and fair.

Primitiv Photography the Divine Art.—A Pun.

BY E. E.

A mystic scene it must hav been when the world from chaos sprung,
And God, who had nowhere to stay, to the equator clung,
And climbed upon this swinging ball; then, looking all about,
Concluded there were ways and means, and he would find them out,
For making something like himself, no monkey, myth, or sham,
So out of mud he made the thing, then christened it A-dam.
And when he saw the thing so like himself could move and breathe,
He took a chunk out of its side, and made A-dam an Eve.
And ever since the stream of life through A-dam's race has run,
Replenished by these cunning Eves, A-dam's divine queer fun.
But when again God thought to make his likeness more to please us,
He did not try the dirty plan to manufacture Jesus,
But took an Eve without A-dam, or anything to hinder;
And thus we hav his second plan more touching, true, and tender.
But eighteen centuries hav passed—almost the nineteenth one—
Since he left his perfect likeness in the image of his son;
Since this unique, curious episode, photography by birth,
We see God's likeness everywhere among the Eves of earth.
Should he, as endless cycles roll, a third plan yet conceive,
Mayhap A-dam would be replaced, while God would play the Eve!
This would a great improvement be upon the primal plan;
Then every mother's son would be the mother of A-dam.
Think you earth's Eves would care A-dam? They'd take a quiet rest,
While all the little images clung to A-dam's warm breast.

The Conflict.

BY O. G. P.

As the golden tints of morning
Pierce the gloom of darkest night,
So the soul for freedom burning
Will invade the rule of might.

Round old Troy as a protector,
Grandly, proudly stood her wall;
But a stone was thrown by Hector
And her battlements did fall.

Science, Hector-like, is beating
Down the walls of blind belief;
Its millions are retreating
And its priests hav come to grief.

True, they make a stout resistance,
Priests and preachers minions all,
Call the law to their assistance,
Crowd us out of house and hall.

But beneath our banner waving
Proudly over land and sea,
We the road to joy are paving,
Where souls and bodies will be free.

TAKING theology as a whole, I reject but little more than thee does; only one sect, or a portion of a sect, as all the members of thy church do not believe all its doctrins precisely as thee believes them. I reject all gods and bibles as such. Thee rejects all but thy own God and a portion of thy own selected Bible, with its acknowledged one hundred and fifty thousand errors, which the British revision committee hav been nearly ten years in hunting up and trying to amend, and which, when amended, will be like the work of the American Bible Society in 1874, which, confessing twenty-four thousand errors, deferred making the corrections lest people lose faith in the god-book, which has been bolstered up for so long as the pure, unadultered, infallible, perfect word of the Most High.—*Elmina Drake Slenker.*

Book Notice.

AN OUTLINE OF THE FRENCH REVOLUTION; Its Causes and Results. By W. S. Bell. New York: D. M. Bennett. Price, 25 cents.

This interesting work of eighty-one pages embodies a running statement—clinched with illustrativ and compendious remarks—of the facts and surrounding circumstances whose procession reached that stupendous *denouement* known to history as the French Revolution.

It is the demand of the present age that the great mjority of things intended for popular perusal must be brief and to the point. The modern reader, cramped for time, and brought face to face with multitudinous matters for consideration, seizes readily upon information regarding a given topic which comes to him in an abridged but close-linked and analytical form; while he is for the same reason obliged to deny himself the pleasure of a stroll through more pretentious and extended volumes bearing on the same theme.

The work by Mr. Bell whose title heads this sketch is one of the most signal instances of success in putting a wide-fielded topic into readable and popular shape, and at the same time one in which brevity bears special sway. The mighty story of how the vast continent of the old-time French political and ecclesiastical systems sank, Atlantis-like, out of sight amid the swirling waves of what seemed to that realm the end of all things—even national existence itself—has been rendered familiar to the minds of those who hav given attention to the voluminous work of Carlyle and Alison, Michelet and Abbott, and other authors, but a condensed and reliable (and at the same time attractivly readable) form of narration is by no means so readily obtainable. And in view of the wide extent of ground to be covered and the small space afforded by the number of pages entering into the *brochure* under review, we think its readers will feel to agree with us that Mr. Bell has embodied the story in a ready-reference shape, which, while it is bristling with facts, is not by any means a dull statistical skeleton, but is clothed upon with eloquent diction and infilled with a stirring spirit akin to that of the scenes and days whose sauguinary details it portrays. The reader, as the work proceeds, becomes conscious of the long roll of the billows, as point by point the fierce indignation of an outraged and suffering people sweeps away more and more of what the first burst of revolution has spared—till the final catastrophe occurs!

Beginning with the assembling of the States-General in Versailles, by Louis XVI., in 1789, the author takes a backward glance at the years of oppression of the people by kings, nobles, and clergy, and the uncounted sufferings which hav at last resulted in the spectacle of the delegates of the starving commoners sandwiched between those of the so-called religious and the political powers of the kingdom in an effort to obtain, by and through parliamentary means, that which the tide of events is declaring that the sword shall eventually win. France was not yet free from the feudalism of the middle ages; all authority, wealth, and privilege were vested in the hands of three classes—the king, the clergy, and the nobles; everywhere the people met with only despotism; famin was reduced to a science, and the commoners were the only *certain* tax-payers—the two privileged orders of clergy and nobles paying virtually whatever they pleased, and no more. According to Van Laun:

"In 1789, the approximate number of the privileged classes in France is about 270,000, possessing three-fifths of the territory, which territory is disproportionately rich in comparison with the other two-fifths, for on it are situated the most imposing buildings, containing vast treasures of accumulated property in shape of furniture and objects of art, the gathered masterpieces of centuries" (Van Laun; vol. i, p. 7).

Agricultural lands were deteriorating under the take-all-return-nothing system of husbandry which was made necessary that the farmer and his family might liv and pay taxes to-day, leaving to-morrow to take care of itself; and the gloom of a hopeless midnight (which the pen of Dickens has so forcibly depicted) was fast settling down over the land—precursor of the red dawn of a coming national judgment day!

The author depicts this dark condition of affairs with graphic pen, follows the tide of events to their bloody consummation—which latter he declares to be their logical sequence—and points out the fact that the French Revolution was really the gradually matured fruit of seed sown; it was an evolution, not a blind disaster; it was not a sudden outburst on the part either of political enthusiasts or Freethinking iconoclasts—or both—but religionists and all classes of minds furnished their quota to the developing elements. A proportion amounting to 270,000 privileged persons had for generations back spoiled and taxed to the verge of legal robbery 25,000,000 Frenchmen; and gradually worked upon on the one hand by a new power which had (though often unrecognized) sprung up—the power of mind and opinion (born of the encouraging influence of the establishment of the American republic)—and on the other by the fierce instincts of empty-handed hunger, the many at last rose up against the few and swept them from the earth.

Among some of the best results following this revolution, as cited by Mr. Bell, were the abolition of feudalism, and the creation of a middle class of land-owners *really* interested, through the rights they held in the agricultural system of the country—thus increasing the amount of the crops, and giving food to the people. Van Sybel is also quoted as epitomizing the outcome of the movement as follows: "Freedom of labor, equality before the law, and the unity of state."

The concluding portion of the pamphlet is devoted to a cogent and conclusiv defense of Thomas Paine, and a brief narration of his connection with the French Revolution.

Those who wish to peruse a really excellent summary of the stirring events to which reference (in outline) has been made above, will do well to secure a copy of Mr. Bell's *brochure.—Banner of Light.*

"WILSONIA" TRIUMPHANT.

"WILSONIA"

TRIUMPHANT.

WILLIAM WILSON,

MEDICAL ELECTRICIAN,

INVENTOR OF THE "WILSONIA," AND LECTURER ON ELECTRICAL THERAPEUTICS, AUTHOR OF "THE TRIAL OF MEDICIN," "THE LANGUAGE OF DISEASE," "MEDICAL FALLACIES," ETC.

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EIGHTH STREET.

NO. 695 BROADWAY,
NO. 1,337 BROADWAY, } NEW YORK.
NO. 2,310 THIRD AV., }

Competent assistants in every store, private dressing and consulting rooms, and every convenience with female attendants for ladies. All our garments are the same, no matter at what depot they may be purchased.

IMPORTANT TO INVALIDS WHO HAV BEEN TREATED BY MEDICAL MEN AND STILL CONTINUE TO BE DISEASED.

I am happy to say there is a lasting hope for you. The system of which I am the inventor will do more for you than all the drugs in America. It cannot be gainsayed that more die of drugs than from disease. The present system of medicin is a mistake and must soon giv way to more rational means. Thousands of persons in Brooklyn and New York are ready to testify that my "WILSONIA GARMENTS" cured them after the most skilful drug treatment had failed. Medicin in acute forms of disease of recent origin, may be of benefit, and in case of accident it is quite right to use every possible palliativ; even poison, that in large doses would kill, may in such cases of sudden disease, if used with proper caution, be found of great value; but in all chronic diseases such as paralysis, rheumatism, anchylosis, asthma, bronchitis, heart disease, gout, varicose veins, catarrh, spinal disease, locomoter ataxia, and many other forms of a chronic character must forever defy the power of drugs.

The history of medicin is one that, if read with care, would strike terror into the minds of every thoughtful reader. The most scientific writers of the past and present hav all denounced the practice of medicin as mere experiment, and the thousands who die under medical treatment only too truly tell the melancholy fact. The infant is wrested from its mother's breast; the bride of yesterday the corpse of to-morrow; the laugbing boy, the romping girl, the loved and noble husband, the aged parents, all and each in turn are daily hurried to their end by the errors of drug treatment; and yet the people go on from decade to decade without ever making inquiry as to the cause of such a state of things.

I hav now, after sixteen months' residence in Brooklyn, proved that medicin is not only not needed, but that every form of chronic disease hav one common source or cause, and that the same means that will cure gout will cure cancer; the same that will cure paralysis will cure catarrh; the same that will stay bleeding of the lung will cure anchylosis. This very astounding statement must must strike terror into the minds of our regulars, who pride themselvs so much on their acumen and pretenses of diagnosis. These men only too frequently declare a lung to be diseased when that lung is in perfect condition. Then how often is it declared that the heart is enlarged or fat, or its valves indurated, or some other such wild statement, only to frighten the poor victim into an ever-changing course of medicin—mercury to-day, chloral hydrate to-morrow, belladonna next day, and so on, week by week, year by year, until the poor patient becomes a walking drug store, and then dropping into an early grave.

Now, to obviate all this diagnostic nonsense, I hav come to the rescue of these poor invalids, and tell them plainly that there is but one cause for disease, and consequently one means of cure.

ONE DISEASE! ONE CURE!

The fact being that there is but one disease, no matter what form it may take, and it is only by and through the quackery of the schools of medicin that diseases and their cure hav been so multiplied, we now know the want of nervous force precedes a languid circulation or the want or equilibrium in the circulatory system; in a word, the blood is the life, and electricity the equalizer of all our forces, so that if we can by any means infuse magnetism into the human organism soothingly and gently we shall thereby attain to a natural state of existence and death shall only be the result of nature's inevitable law, instead of the early deaths amid racking pains, superinduced by the introduction of poisonous drugs and quack nostrums dispensed indiscriminately by empirics and the schoolmen of our colleges, but amid all this there is a hope for every invalid, and that hope is centered on nature's universal remedy—magnetism.

Before window glass was invented the only lighting media for our houses in the daytime were holes in the structure for the poor, or frame work of horn for the rich. The man who invented glass did not invent light, but only a medium by which it might be transferred. Just so with the "WILSONIA" MAGNETIC BELT. WM. WILSON did not invent magnetism, but only a means whereby it may be accumulated and transfused through the animal economy of man.

WM. WILSON pretends to no secret as in quack nostrums, but freely and proudly discloses to every one the principles of his invention, so that all ingenius persons may for themselvs construct their own Magnetic Belts, the only question being whether they would waste their time and money instead of purchasing the appliances made by the aid of valuable machinery and constructed on scientific principles. I know only too well that the doctors will try to crush me for having dared to teach them their business. This some of them hav already done, first by inducing the internal revenue officers to place a tax on my garments; failing in this, I hav fought the government and won my case (although at the cost of three thousand dollars), yet I won in opposition to these doctors. But another move must be made thought they. A happy thought. Let us go to Anthony Comstock, get him to write a letter to a large number of persons given as reference, pretend the certificates of WILSON are false, malign him in a circular letter, break the people's confidence in his goods, and thus we can close him up. Well done, says doctor number two, and the thing was done. Comstock was imposed upon, as I hav now every reason to believe, in fact from the first I thought such was the case, and so wrote to Comstock the following letter asking for the names of the persons who had thus given him the information, but those persons being doctors Anthony Comstock dare not disclose their names; it was left to me to ferret that out, which I hav done, and confronted several of them, two of them who went to the fore, and others who acted as stool pigeons in the matter.

Here is the letter I wrote to Anthony Comstock:

WILLIAM WILSON'S LETTER TO COMSTOCK.

465 FULTON ST., BROOKLYN, Sept. 13, 1881.

ANTHONY COMSTOCK, ESQ.:

DEAR SIR—I was surprised this morning to find in my consulting rooms many of my former patients, each bringing me a circular letter received from you, a copy of which is inclosed herewith. With this each handed me a copy of their replies to you. You hav evidently been imposed upon. I would take it as a favor if you would giv me the names of the informants to whom you refer. They are amenable to prosecution, and it may become my duty to institute proceedings against them. It will giv me pleasure to afford you convincing proof of my position, and of the nature and benefit of my appliances as a curativ agent. I believe my services in this respect will be found to be such as to commend me to universal approval as a public benefactor. Mention is made in your letter in reference to my name. Allow me to refer you to the Brooklyn directory, where you will find an advertisment of mine and my name and address in full.

I hav inclosed one of my blank checks (not for use). You will see my name printed on the end. As to my having been a cabinetmaker, upon that fact I build my glory, in not only having earned an honest livelihood, but to hav won the respect of all honest men with whom I hav come in contact, until to-day I stand in the proud position as the inventor of a system destined to overthrow the pernicious practice of drugging humanity. I understand fully the penalties I hav to bear for having dared to teach medical men their business. Do you not know that all great inventions and improvements ever emanate from persons whose walks in life hav been totally distinct from that in which such inventions were likely to spring? My discovery of the real nature of nerve fluid and blood composition must revolutionize the practice of medicin. That being the case, hav I not cause to be proud of once having been a cabinetmaker? If a rail splitter may become a President, and our now President not being ashamed of having once conducted a barge, why should William Wilson be ashamed of having been a cabinetmaker?

Hoping that you may pay a visit to my establishment, and there see for yourself the result of my labor, I remain,

Respectfully yours, WILLIAM WILSON.

P. S.—I intend to publish all letters sent to me, being copies of those sent to you, and will take it a favor if you will forward all letters sent you FOR OR AGAINST me. The following paragraph, cut from one of my advertisments, may be of interest to you:

My difficulty is that many persons will become rotten with disease, will swallow medicin enough to float a steamship, and rub in liniments and ointments enough to tan the skin till it becomes like the sail of a ship; and then, hearing of my marvelous cures, will expect, on putting on my goods, to jump into new life in two or three months. This, in most cases, is an impossibility, and persons governed by such expectations had better not waste their time or my own in calling upon me.

With respect to the names given below, a few words of explanation should be given. I hav not studied cases to suit my purpose, but hav taken each one seriatim, not knowing or caring what report may be supplied on application to the persons therein named, knowing full well that to wear the WILSONIA is to obtain perfect health, although in some cases it may take as many weeks to effect a change as it does hours in other cases. But it never has failed, and never can, when the instructions given are followed out.

Now, citizens, read the letters sent to Anthony Comstock in answer to the libelous letter; say, then, am I not cruelly injured by Anthony Comstock? Why did he not make inquiry before he wrote such a letter? I will giv to any one $5,000 for one case where I hav ever deceived a single person. I always, in my pamphlets, tell persons what are my proportions of cures, and giv the names of persons who wear my goods, not caring what the persons say whom others may apply to.

READ THE FOLLOWING DESCRIPTION OF THE "WILSONIA" GARMENTS.

Electricity as a curativ agent has long been recognized by the faculty. In fact, from the time of Galen, through every decade, this marvelous agent has attracted the attention of all thinking men; but thinking and acting are distinct characteristics; therefore, while thousands of medical men hav decided that electricity was the one thing needed as a direct means of cure, yet the bigotry of the schools of medicin has ever prevented the introduction of anything that did not correspond with the preconceived notions of those who gloried in the names of professors, but in such pride of position dared not relinquish their glory. And thus it is that thousands hav been compelled to swallow the abominations of our drug stores through hundreds of years, and hav as a result, gone to an

early grave. The methods by which electricity has been applied are numbered by the thousand—batteries of various kinds, electric machines, electric belts, electric disks, electric garters, electric rings, electric medals. Then we hav had magnetic belts in dozens of designs, all intended to produce and maintain a current of magnetism in the blood, by which process alone can the blood be continued in a perfect state of circulation. All these appliances do possess valuable properties, but the great trouble ever present was the want of continuity on the one hand, and an absence of perfect ventilation on the other. Not only so but yet another want in all these was a means to keep back the electricity of the body so that by a conservation of forces we could use over and over again the waste nerve force which would be otherwise thrown out into the atmosphere. This I hav succeeded in doing by encasing my garments with an impervious tissue such as oil silk, gutta percha, or any other non-conductor of electricity, but by preference I use gutta percha as the best non-conductor known; also that any two pieces of metal of different molecular construction must of necessity, when brought in contact where heat and moisture can ramify between them, such impact of metals must produce an electro-galvanic action. This I hav done in a variety of ways. By my first patent I used disks of copper and zinc attached to the magnets, and next I placed ribbons of copper and zinc with chemical calico between them to absorb the moisture of the body, but after many trials I hav proved my present method the most effectual means ever adopted by mankind in any part of the world for the production of continuous magnetic action.

Therefore, I am in a position to say that never in the history of the world has such a perfect magnetic garment been produced, embracing the following requisits:

First—Non-contact with the skin.

Second—Constancy of current unimpeded.

Third—Capability of being washed and cleansed.

Fourth—Perfect ventilation, whereby the moist vapors of the body are ever eliminated.

This is a most important point, and upon which I feel the greatest possible pride, it being the desideratum in all magnetic body wear, and the methods by which these effects are produced are simplicity itself, at the same time evolving a galvanic current, by the impact of dissimilar metals forming the ventilating openings.

NOTE.—The above points should be studied by every physician, and then, compared with all that has gone before, it will be found to be the most perfect arrangement in the world, as the following testimonials will prove, and be it remembered that these testimonials were sent to the government spy, ANTHONY COMSTOCK, who was stupid enough to doubt the value of my invention.

COMMODORE GARRISON, Bowling Green.
Mr. FRAZER, corner of Reade st. and Broadway, New York.
Mr. DEGRAFF (DeGraff & Taylor), Fourteenth st., New York.
Mr. TAYLOR, of the same firm.
Mr. FAYERWEATHER (F. B. Hoyt & Co.), Spruce st., New York.
Senator McPHERSON, Washington.
E. B STIMPSON, Spruce st.
THOMAS HALL (Kestler, Hall & Co). Ferry st.
Colonel BAYARD CLARK, 54 East Forty-ninth street, New York.
Dr. DEMAREST, One Hundred and Twenty-seventh st., Harlem.
Mr. J. DUGGAN, Undertaker, 330 Clermont ave.
Mr. E. STCLAIR CLARKE, 758½ Lafayette ave.
Mr. YOUNG, Artist, Bergen st., Brooklyn.

These and thousands of others can be referred to. Dare a man like Comstock mingle with such gentlemen as the above?

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2 ST. FELIX ST., BROOKLYN, Sept. 13, 1881.

A. COMSTOCK,

DEAR SIR: Yours just received, contents noted. In reply will say I know nothing of Mr. Wilson's antecedents, hav never inquired about them. His garments were spoken of to me last winter, when my adopted daughter was suffering from a complication of diseases, who had been sick two years and more. Had been under the care of Dr. Smith, of Brooklyn, who said, after attending her for months, that it was a very bad case, and she constantly grew worse. I called on Mr. Wilson, saw his goods, heard his testimony, took the garments home with me, and my daughter put them on. She has experienced great relief. Has just returned from the country, where she has spent several weeks. She still wears the garments, and would not be willing to leave them off for a day. She is not cured yet. Don't know as she ever will be, but that she is greatly benefited I am sure. No one would hesitate to say, who saw her then and now, it must be the garments that did her good, for she took no medicin after putting them on. I hav a set of the garments myself. I would not part with them if I could not replace them. My little granddaughter, who was always troubled with a cough in winter, and had catarrh very bad more than ever last winter, has had no cough or catarrh since. I do not believe Mr. Wilson an impostor, but believe his invention has been a blessing to hundreds of suffering people. Yours respectfully, MARTHA MOXSON.

NO. 7 BOND STREET, BROOKLYN, Sept, 13, 1881.

ANTHONY COMSTOCK, ESQ.:

SIR—Yours of late date received. I furnished Mr. William Wilson with a certificate of my case. After wearing his Magnetic Clothing for five months, and being nearly cured of a loathsome catarrh of lifetime standing, with its wretched train of consequences, dyspepsia, heartburn, etc. Numbers of my friends, people of intelligence, hav been equally benefited, and, if called upon, will bear testimony to the "WILSONIA." As to the antecedents of William C. Wilson, I know from Mr. Wilson that he has been in New York heretofore. I hav repeatedly heard him refuse to be called professor or doctor, but insists upon "William Wilson, House Carpenter." Your most direct means of information would be to call at Mr. Wilson's place of business. His rooms and factory are always open to the public for inspection, and the most critical scrutiny is invited. E. S. CHIPMAN.

BROOKLYN, September 13, 1881.

MR. COMSTOCK:

DEAR SIR—Your note came at hand in reference to the "WILSONIA." In answer to you I may state I hav been suffering for years with bleeding to the nose and other troubles, such as weakness and general debility, etc. I called on Mr. Wilson last summer, and stated my case to him. He put some of his belts on, and, contrary to my expectation, I began to feel relief, and am now a well man, which was a great surprise to me, after having tried every remedy that I could get hold of. As far as being swindled by him, I consider he has been my benefactor, as far as restoring me to health.

I cheerfully gave him my name, hoping that it would do some poor mortal placed in the same condition I was some good. Respectfully, E. NILSON,
413 Bridge street.

September 13, 1881.

MR. A. COMSTOCK:

DEAR SIR—Your letter addressed to my wife has been handed to me by her for answer. I would inform you that Mr. Wilson has had the full and free consent of myself and wife to use her name as reference.

Mrs Robb has suffered for a great many years from neuralgia (eighteen years). On April last, when very low, I obtained the "WILSONIA," and from the first moment of putting them on she experienced great benefit, and every day gains strength; so much so is this the case, she is now able to go out and enjoy life, something she has been unable to do for years previous. Hoping this will satisfy your scruples regarding the "WILSONIA,"
I remain yours respectfully, R. ROBB.

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298 JAY STREET,
BROOKLYN, Sept. 13, 1881.

ANTHONY COMSTOCK, ESQ.:

SIR—Your letter, dated the 10th inst., received. In reply I would say that I hav received all the benefit claimed by the "WILSONIA." Mr. Wilson has used my name with my knowledge and consent, and he has not exaggerated any statement made by me. I know nothing in regard to Mr. Wilson's pedigree, but I know this much, that the "WILSONIA" Magnetic Clothing has done for me what medicin could not do. I am now enjoying better health than I hav been since the war, and I owe it all to the wearing of the "WILSONIA" Magnetic Clothing.
Respectfully yours, etc., JOEL E. CANNON.

NO. 147 TOMPKINS AVENUE, BROOKLYN,
September 13, 1881.

ANTHONY COMSTOCK, ESQ.:

DEAR SIR: In answer to your communication respecting the "WILSONIA," I hav to state that I know that my name appeared in the different papers, that I hav been a sufferer from nervous prostration for years, and I hav worn the garments prescribed by Mr. Wilson with great benefit without the use of a particle of medicin. I was confined to my room with my eyes for three months, suffering from Ophthalmic Catarrh. I am now able to be out in the open air. They are getting stronger every day.
GEORGE N. LAMB.

BROOKLYN, Sept. 13, 1881.

MR. A. COMSTOCK:

SIR—In answer to your communication of yesterday I take pleasure in informing you that the certificate which I gave to Mr. William Wilson was true in every particular, and from my present knowledge I can fully recommend his WILSONIA to any person suffering from the complaint with which I was afflicted, namely, hemorrhage of the lungs. Yours, etc., MICHAEL MARRION,
458 Third avenue.

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463 FULTON STREET, BROOKLYN.

MR. COMSTOCK:

Yours received to-day at hand about Wilson Garments. There was a time when I had no faith in them, but when I came to put them on the Goods did me so much good I can't but speak well of them. They hav been a great blessing to many others I know. A great many of my friends hav been greatly blessed by having these Garments, and to-day they thank God there are such Garments. I suppose I hav had two hundred persons call to see me about these things.

I can't say too much about them. I am doing business on Fulton street, and hav been for twenty-eight years.
B. L CORNELL.

I was troubled with dyspepsia for a long time, but I hav never had it since.

FROM EX-FIRE MARSHAL BENJAMIN LEWIS, OF BROOKLYN.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY OF LONDON AND EDINBURGH,
UNITED STATES BRANCH OFFICE, 54 WILLIAM ST., N. Y.
BROOKLYN, N. Y., September 13, 1881.

ANTHONY COMSTOCK, ESQ.:

DEAR SIR—In answer to your favor of September 10th relativ to Mr. Wilson, I beg leave to state that Mr. Wilson was introduced to me by a Mr. Berwin a year ago last April. Mr. Berwin informing me that Mr. Wilson was the inventor of certain Magnetic Clothing which he (Berwin) knew to be all that Mr. Wilson represented them to be. Having suffered very much from a rheumatic and nervous affection in my left foot, I was induced, through the persuasion of Mr. Berwin, to wear the WILSONIA SOLES. After putting them on I experienced immediate relief, and consider myself entirely well from wearing them, and gave Mr. Wilson permission to use my name as reference. Regarding Mr. Wilson's antecedents I know nothing, and care less, so long as poor humanity is benefited through him. Many of my acquaintances hav worn the WILSONIA, and speak in the most flattering terms about them. I hav always found Mr. Wilson a gentleman of sterling integrity, and hav known him to assist the poor and afflicted in goods and money.
Yours very respectfully, BENJAMIN LEWIS.

NO. 430 FULTON STREET, BROOKLYN,
September 13, 1881.

ANTHONY COMSTOCK, ESQ.:

DEAR SIR—Yours of 10th received. In reply will merely state that, as regards W. C. Wilson and his Garments, I will say that I used them and found them to be a great benefit—in fact a cure. I was afflicted with rheumatism so badly that I could not move. After applying his goods I found relief immediately. My name was used by my consent, and I will gladly indorse his Garments as a great benefit to all that are afflicted.
Yours respectfully, EDWARD W. FEW.

September 13, 1881.

ANTHONY COMSTOCK:

DEAR SIR—I received a letter from you to-day about the WILSONIA, which you coudemn wrongly. I hav been sick for more than two years, and I had fifty-six doctors trying to cure me, without success, and they did not giv me any relief until I put on the WILSONIA, which helped me to work at my trade, and now I am as well as ever. PETER LEHLBACH.

BROOKLYN, September 13, 1881.

DEAR SIR—Yours of September 10th making inquiries concerning the WILSONIA Garments at hand. In reply I hav to say that Mr. Wilson has my consent to refer to me. I still wear a portion of a suit of the WILSONIA Garments, and I believe with good results, having been troubled with dyspepsia and indigestion for many years. In my business relations with Mr. Wilson I hav found him satisfactory. Very respectfully,
J. H. LITTLEFIELD, Artist.
ANTHONY COMSTOCK, New York.

BROOKLYN, N. Y., September 15, 1881.

MR. A. COMSTOCK:

I received a letter of inquiry and abuse combined concerning a gentleman of this city (Mr. William Wilson), purporting to hav emanated from you, or at least bearing your signature.

My testimony (to which you allude to and as published in the papers) was given unsolicited by Mr. Wilson, and I hereby reiterate the facts as published over my wife's and own signature. Further. I consider the WILSONIA appliances the marvel of the world as a curativ agency.

As regards the genealogy of Mr. Wilson I am not informed, neither do I care. Suffice to say, I know him to be a gentleman even though four years ago he stood knee deep in shavings behind a carpenter's bench, which, in my opinion, was and is far more preferable and honorable than striving to gain notoriety by defaming the character and ability of a superior, even though he be a poor cabinetmaker. Respectfully, T. DeT. TRUAX.
376 Dean street.

NEW YORK, September 15, 1881.

MR. A. COMSTOCK:

I received your letter of inquiry on the WILSONIA Garments yesterday. As to the merit of the goods, I hav found them to be entirely as represented, and I take great pleasure in recommending them to all my friends and acquaintances who are sick and afflicted, knowing, as I do, their real worth. When I bought the goods of Mr. Wilson I did not question who his father or mother were, or what his business was some years ago, but I did ask about the goods, and that proving satisfactory, I bought them. However, I hav heard Mr. Wilson refer with pride to his being a mechanic working at the bench a few years ago. His name you will find to your satisfaction, William Cotter Wilson, in the directory. I am very truly yours,
GEORGE RIGBY,
111 West 29th street, New York.

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61 WEST FORTY-SECOND STREET, N. Y.,
September 13, 1881.

ANTHONY COMSTOCK:

DEAR SIR—Your note of inqury of the 10th duly received. Contents noted. In reply, most respectfully say, I hav no knowedge of Mr. Wilson's antecedents whatever, nor do I think it matters so far as I am concerned. But of the appliance known as the WILSONIA I do know something about it from persoual and happy experience. For more than nineteen years I had been a sufferer from partial paralysis of my entire left side, and hearing of the WILSONIA I wrote Mr. Wilson to send some one to measure me for a suit. He did so, and in less than ten minutes from the time I had them on my body they produced a feeling that alarmed me. I called Mrs. Mansfield, told her I was feeling strangely, telling her at the same timr I had on one of the WILSONIA garments. Mrs. Mansfield insisted I should take it off. But in that we differed in opinion. She assisted me to the putting on of my top coat, and I made an attempt to get out into the park opposit my office. I walked two and a half times round the reservoir park without stopping, which for years before I had not walked more than one-fourth that distauce without resting several times. In the evening I walked seven times around the park without resting, and from that time to this I hav been able to walk from two and a half to four miles each day. I am an old man of nearly 70 years, and so supple on my limbs I can jump over my office table or any chair in my house. I know nothing of Mr. Wilson's antecedents, as before stated. I only know he has been the instrument of making me a well man, and for that he has my thanks and blessing. Sincerely,
JAS. V. MANSFIELD.

BROOKLYN, N. Y., September 14, 1881.

MR. COMSTOCK:

DEAR SIR—In reading one of the morning papers I read your letter addressed to Mr. Wm. Wilson, also a large number from people I am personally acquainted with, in reference to the benefit derived by them from wearing the WILSONIA appliances, and would say I know them to be true statements of their cases. I myself am clothed in the goods, as also my wife. We hav both been greatly benefited by wearing them, and do not by any means consider either Mr. Wilson or his garments the fraud that you say in your letter as people having represented to you. You hav evidently been imposed upon.
Yours respectfully, FRED A. BLAKE
683 Bushwick ave.

2,310 THIRD AV., NEW YORK, Sept. 15, 1881.

ANTHONY COMSTOCK, ESQ.:

SIR—I hold in my hand a note, epistolary, of which the following is a copy:

"607 WARREN ST., BROOKLYN, 9, 15, 1881.

"Professor C. HATCH SMITH:

"MY DEAR FRIEND—I inclose letter from Anthony Comstock, Esq. Please answer the same as you are acquainted with all the facts. Yours truly, CLARIBEL STEVENS."

The facts are as follows:

Mrs. Stevens, to whom your letter is addressed, wears a suit of WILSONIA. Her two living daughters (one is in heaven), one son, Mr. Theodore Stevens, and a grandson, Mr. E. G. Vail, Jr., each possesses and constantly wears a suit of WILSONIA.

All of these goods hav been purchased upon intimate knowledge of their curativ properties. Perhaps my wonderful cure of paralysis (hemiphlegia) by wearing a suit of WILSONIA may hav influenced these purchases. These parties have received great benefit from wearing the WILSONIA, and they regard Mr. Wm. Wilson, "the carpenter," as a gentleman, a genius, and a man whose simple word is as good as a bond duly executed.

For evidence of my sickness I refer to my esteemed friends, Hon. James Watt, M.D., Doctors Bedell and Hamilton of Brooklyn, and Professor James L. Little, M D., of New York.

For evident proof of my cure please call and see me. I will show you the dumb doctor WILSONIA that gave me freedom from disease of the heart, softening of the brain, rheumatism in the right hand and forearm, paralysis, and a pulse that intermitted one beat in five or seven or ten or three, etc.

Further, I will explain to your perception just how Doctor WILSONIA effects this magical cure. To wear WILSONIA is to get well of every form that disease may take. If I fail to prove this, notwithstanding your uncharitable epistle to Mrs. Stevens, I will obtain from William Wilson a handsome gratuity for your society. If you will become a WILSONIA missionary to the poor of New York you may stay the evils of vice and test WILSONIA in a Christlike frame of mind They who evoke the law perish by the law. You will be no exception—or should be—to this fiat of Holy Writ.

J. H. DEMAREST, M.D., of Harlem, New York city.
FRED A WALL, 63 East 130th street, New York city.
HENRY SCULLY, 228 East 120th street, New York city.
S B. FURBUSH, 441 East 116th street, New York city.
WM. BANHAM, 155 East 129th street, New York city.
Late Chief Ninth Battalion, New York Fire Department, now United States Revenue.
A. M. LEYCRAFT, East 106th street, near Lexington avenue, New York city.
Mrs. A. M. LEYCRAFT, East 106th street, near Lexington avenue, New York city.
R. WILLIS CONKLYN, East 106th street, near Lexington avenue, New York city.
SIDNEY H. CONKLIN, officer in Dr. Crosby's Society, Harlem, New York city.
JAMES BURNS, Keeper at House of Refuge, New York city.
EDWARD FITZGERALD, Stone yard foot of East 106th street, New York city
R. W. SMITH, Trow Printing Company, 201-213 East 12th street, New York city
Mr. AGART, dining saloon, Third avenue and 119th street, New York city.
E. DAVIS, 14 East 129th street, New York city.
CHAS. P. YOUNG, 39 Nassau street, Room 41, New York city.
F. E. LILLIBRIDGE, Manhattan Life Insurance Co.
PETER LASSEN. Inquire of Mr. Agart for residence.

Send for a knowledge of WILSONIA to the above, dear sir, I take the list from the Harlem office, never yet published. Go also and see Mr. Agart's and Mr. Davis's babies. Out of the mouths of babes and sucklings cometh wisdom.
Your obedient and humble servant,
C. HATCH SMITH.
WILSONIA Agent, 2,310 Third avenue, New York.

SEPTEMBER 17, 1881.

MRS. SHAW, 325 EAST EIGHTY-FOURTH ST., N. Y.,

DEAR MADAME: I received your note yesterday, wishing to know as to my experience of the "WILSONIA" garments.

I hav had weakness in my back and loins upward of thirty years, often confined to bed for six and eight weeks at a time. I then used Davis & Kidder's Electric Machine, which partly relieved me, so that I could follow my occupation, but always felt the pain and weakness.

In 1876 I got paralyzed in my left side, when I was compelled to leave off work altogether.

In about a year my limbs commenced gaining strength. I could then open and close my left eye, but my back and loins never gathered strength. My feet and legs swelled almost to bursting. I was altogether confined to the house.

Having noticed the cures of the "WILSONIA" garments, I got a set at $108. I hav been now using them thirteen weeks and hav found great benefit. My limbs and back are greatly strengthened. I sleep and rest better than I ever did. My sight and hearing are greatly improved, and I think ultimately I will be cured as much as I can expect at my age.

I am 69 years of age, and weighed, when I commenced wearing the garments, 245 pounds. My weight is considerable less at present; my feet and legs do not pain me now, the swelling is reduced nearly to their former size.

My wife has rheumatism in her loin and leg, which prevent her from sleeping. I let her hav one of my pieces to lay on the place effected, which gives her great relief.

Such, dear madam, is my experience of "WILSONIA" garments. Yours respectfully,
HENRY SCULLY,
228 East 120th street, Harlem, N. Y.

CLEARFIELD, PA., Sept. 22, 1881.

MR. ANTHONY COMSTOCK,

DEAR SIR: Your letter of the 10th instant came duly to hand, and at the first convenient opportunity I reply to the interrogations contained therein.

First. As to the merits of the "WILSONIA," I can only speak from my own experience. I was afflicted with varicose veins so that I had been confined to my bed for five weeks. I concluded to try Mr. Wilson's magnetic goods. The first appliance gave me great relief, and in three weeks I was able to attend to my business. I was also afflicted with asthma, and greatly to my surprise I was also entirely cured of that. In addition to the foregoing my general health is much improved, so that I am now ten pounds heavier than I hav been for years through the summer season.

The "WILSONIA" may be a "swindle," but, if so, I hav not discovered it. Swindles, in my opinion, are as likely to originate in Nassau as Eighth street.

Second. Has Dr. Wilson my "permission" to publish? Certainly, if the use of my name will do him or any one else any good, he is welcome to it. Hoping that the above may be satisfactory, I remain yours, frankly,
GEORGE THORN.

OFFICE OF THE MANHATTAN LIFE INSURANCE CO., 156 AND 158 BROADWAY. F. C. LILLIBRIDGE, AGENT FOR NEW YORK, BROOKLYN, AND HUDSON RIVER COS.

A. COMSTOCK, ESQ.,

DEAR SIR: Having seen your letter denouncing WM. WILSON as a swindler and seen considerable in the papers relativ thereto I would say that I, too, am wearing the WILSONIA, having had a paralytic stroke six years ago. When I first had the stroke I was helpless as an infant, could not speak for eight days. I hav been wearing them since the 25th of June. My friend advised me to get them, but really, I must confess I had but little faith in them. Had I known then what I know now, I would hav signed a bond for five thousand dollars if I could not receive the benefits from other sources, but what I would hav had them. I fully indorse Mr. WILSON, and do not believe him to be the fraud you represent him to be. It seems to me strange that you should hint at anything as to his antecedents. What has that to do with his invention? I hav several friends that look upon Mr. WILSON as their friend and benefactor, having restored them to health and appiness. Yours respectfully,
F. C. LILLIBRIDGE.

BROOKLYN, Sept. 27, 1881.

MR. COMSTOCK,

DEAR SIR: I received a number of days since a letter from you, asking concerning the WILSONIA garments—if I had tried them, and if I had given permission to publish my name in their connection, and other matter which I cannot now recall. I wore them for six months with most marvelous effect. I do not care to write the details, but will giv them to you in person at any time, as I hav gladly done to all applicants, though my permission as reference was never asked. Respectfully,
J. H. BARNEY.

2,310 THIRD AVE., N Y., Sept. 26, 1881.

ANTHONY COMSTOCK, ESQ.,

DEAR SIR: Miss Claribel Stevens hands me your letter of the 19th inst. for reply. I learned that you had addressed to William Wilson's patients a letter of apology and explanation, so that I ventured to request Mr. Wilson to let the whole subject drop. But, in your letter, you so utterly fail to rise to the importance of the issue, and so belittle the "noble cause," of which you are a recognized exponent, the first, knowing Mr. Wm. Wilson's high character for integrity and earnest love of truth; and, second, being alive to the necessity that a "public censor of vice" should stand before the people sans reproche, the question becomes hyper important; is it wise to pigeon hole the papers and relegate the issue to oblivion, as your letter, prima facie implies a desire on your part to accomplish?

Your will scarcely controvert that great men suffer wrong rather than do wrong, and that a Christian frankly acknowledges his fault. In the issue Wilson *vs.* Comstock as you hav seen fit to act upon neither of these, in marking out your policy in re, I respectfully ask you earnestly to consider the following propositions?

First. Is WILSONIA the greatest marvel of the nineteenth century?

Second. So far has WILSONIA cured ninety per centum of those who hav been the pioneers to invest money in it?

Third. Are the patients of William Wilson deserters from the great army of chronics, of which such men as Drs. Frank H. Hamilton, Agnew, Bliss, and their like are the officers? Deserters from "Ye men of high degree" to enlist under the banner of WILSONIA, the standard of ye "poor cabinet makers?"

Fourth. Has WILSONIA cured epilepsy, progressiv locomotory ataxia, mitral regurgitation of the heart, paralysis, varicose veins, prolapsus uteri, suppressed scarlet fever, consumption, rheumatism, pyæmia, and all other forms of disease?

Fifth. Is the great army of medical men at fault as to what causes blood circulation, and must their wiseacre idealism vanish as a mirage before the wand of a "Poor Cabinet Maker?"

Such, dear sir, are a few of the salient points in the issue raised, and I am certain the cause of true science will be conserved by a legal jurist in presence of the "Ermine" and

---

"GOD SAVE THE RIGHT."

If you are a true knight errant you will find WM. WILSON a foeman worthy of your steel.

And now, Mr. Comstock, please note the following; I put it on record here:

The life of James A. Garfield, autopsy facts and all taken into consideration, would, not might, hav been preserved, had Dr. Frank H. Hamilton granted my request, conveyed to him by letter in New York, and telegraphed to Washington. Had I the right to address the worthy doctor, knowing that WILSONIA would save Garfield's life? Let the facts say whether the doctor's silence was courteous. I hav known Hamilton from boyhood. My father, the late I. H. Smith, M.D. of Auburn, N. Y., was the friend of his youth. My grandfather, the late Dr. Goodwin, of Geneva, was one of the founders of the Geneva Medical College, which was moved to Buffalo. Dr. Hamilton has now on his shelves the cream of my late father's medical library, which I presented to him.

Dr. Hamilton's first step to fame was his call to the professorship of surgery at Buffalo. But WILSONIA was not to save Garfield. Hamilton will yet learn that it would hav saved his illustrious patient. It was not to be. God's purpose is declared Your obedient servant,
C. HATCH SMITH.

NO. 330 CLERMONT AV., BROOKLYN, Sept. 27, 1881.

ANTHONY COMSTOCK:

In answer to your communication permit me to say, that, whether William Wilson be a cabinet maker or not he has helped me and my wife and daughter. I hav seen what the WILSONIA garments hav done outside of my family, and I can testify that there stands not to-day a man on earth who is doing more good for suffering humanity than this same William Wilson.

You hav not got marble white enough on which to carve his name, and to lay your hand on him in the glorious work he is now performing is to lay the hand of the vandal on the ark of the covenant of common sense in the temple of human health.

I am his friend, for he has been mine, and I only wish, if it should be your misfortune to suffer some of the ills that poor human flesh is liable to, that obeying injunction of the great Master, he may return good for evil by clothing you with the garments you say are a swindle, and that you, like St. Paul, may drop persecution and become an apostle of the new dispensation of health inaugurated by the man who was poor enough to work at the bench for his bread. I am respectfully,
THOMAS DUGAN, Undertaker,
330 Clermont av., Brooklyn.

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227 W. 34TH ST., N. Y., Sept. 9, 1881.

DEAR DOCTOR: My friend Jones, of Atlanta, certainly improved after wearing your WILSONIA. I left the city with him and remained several days. A patient of mine, a Mr. Ostrander, may call on you any day for a suit. I hav advised him to do so. Yours, etc., Dr. WILDER.

WORKING WONDERS.

COLLINSVILLE, TEX., May 9, 1881.

WILLIAM WILSON ESQ.:

Inclosed please find $16, for which send me one nerve and lung invigorator. The one I got is working wonders. Send some more bills. Please forward immediately.
R. M. KIMBRAUGH,
Collinsville, Grayson Co., Tex.

TOMBSTONE, I. T., Sept. 24, 1881.

TO THE AGENT OF THE WILSONIA GARMENTS, SAN FRANCISCO, CAL.,

DEAR SIR: I hav been wearing your garments for the past two months, am still wearing them, and I firmly believe they hav saved my life. Previous to wearing the garments I was suffering constant pain from fibroid tumor on the womb. Since using the garments I only hav pains once in a while, and the tumor is greatly reduced. I BELIEVE THEY WILL CURE ME, IF A CURE IS POSSIBLE. Please send me a number of circulars.
Yours truly, Mrs. LEE RUTAN.

REMARKABLE CURE OF RHEUMATISM.

BROOKLYN, Oct. 3, 1881.

ANTHONY COMSTOCK, ESQ.,

DEAR SIR: A few days ago I received a letter from you, and, owing to a little trouble in my family, I did not answer it, and now I take the first opportunity of doing so and reply to your inquiries. I may tell you that Mr. Wilson has my consent to use my name. I had been lying helpless to myself and family for three months, then I got the WILSONIA garments. I could not put them on myself; they were put on by a friend of mine, and, strange to say, after wearing them only ten days I was up and walking about, able to care for myself and family, and attend to my household duties. Therefore, I must say when all else failed the WILSONIA CURED. This is all I know about Mr. Wilson; he has been my best friend, and has my thanks and blessing; may good luck attend him and his. Good work will always prosper. I remain yours, etc.,
Mrs. MARY PLUMSEY, 161 Tillary street.

REMARKABLE RELIEF IN CASE OF LOCOMOTOR ATAXIA IN ONE WEEK.

325 HERKIMER ST., BROOKLYN, Oct. 10, 1881.

Prof. JAMES A. CARMICHAEL.

DEAR FRIEND: I did not see you last week when I called for those garments Mr. Wm. Wilson was so generous in presenting to me, through your kind influence. I hav had the garments on one week, and I experience quite a perceptible benefit. This to me is very encouraging. In one month I believe others will notice my improvement. I am not able to jump over a table yet, but I hav no doubt but that I will in less than a year. I must acknowledge here that I hav received more permanent benefit in the past one week than I hav in all former experience with physicians. If these garments restore me to activity, which I hav no doubt of, I shall feel it my duty to proclaim to the public, personally or otherwise, what I know about the virtues of WILSONIA, in gratitude to Mr. Wm. Wilson. Very respectfully yours,
PHILIP H. O'NEILL.

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cure?" asks the sufferer from a multitude of diseases. We answer: It will remove from the system the activ cause of most of the diseases that flesh is heir to. It won't mend a broken limb, nor close a bullet hole; but it may be profitably used in stomachic diseases. It will do no one any harm, and may do much good. Try it and see if it won't suit your case.

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TEN SPHERES OF SPIRIT LIFE.
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Price 20 cents. Sold at this office.

Gems of Thought.

THERE is a progress that elevates and betters the race in this pushing life of to-day, notwithstanding its evils. Education is the remedy that works surely in the mass beneath our civilization to make part of it. The people are thinking, feeling, knowing more, becoming more capable of managing nature and managing themselvs. It is still true that "through the shadow of the globe we sweep into the younger day." Pessimism is not the philosophy of the future, however it may at times seem so to a sensitiv soul, touched too deeply with those evils that appear so gross because seen in the blaze of such light as never shone on the ills of older days.—*Springfield Republican.*

NO movement which has lifted the world, reformed society, helped in the progress of man, has ever been very popular. For a long time its supporters hav struggled with opposition; they hav been a feeble people; they hav been taunted with their small numbers—their little influence. But if they had the truth on their side they cared not; they went forward, sure of ultimate triumph. The honest man, the man who loves the truth, does not wait till popularity and success arrive. He is willing to share in the day of small things, knowing, as Emerson says, that when the single man plants himself on his instincts, the great world at last comes round to him.

"For to side with truth is noble when we share her
meager crust;
E'er her cause brings fame and profit, and 'tis
prosperous to be just.
Then it is the brave man chooses while the coward
stands aside,
Doubting, in his abject spirit, till his lord is crucified." —*Dr. James Freeman Clarke.*

IT was the wish and intention of Stephen Girard that the institution which bears his name should not be cursed with the blight of theology. But after his death Christians schemed and plotted until they succeeded in the adoption of a plan which involved a violation of the will in which the noble bequest was made. And now religion is taught even there, contrary to the design and express declaration of the benefactor to whose generosity it stands a noble monument.—*Underwood's Freethought Judged by its Fruits.*

THERE is a certain class of people who prefer to say that their fathers came down in the world through their own follies rather than to boast that they rose in the world through their own industry and talents. It is the same shabby-genteel sentiment, the same vanity of birth, which makes men believe that they are degenerated angels rather than elevated apes. In scientific investigations such whims and fancies must be set aside. It is the duty of the inquirer to ascertain the truth, and then to state it as decisivly and as clearly as he can. "People's prejudices" must not be respected, but destroyed.—*Reade's Martyrdom of Man.*

THERE is not a creed which is not shaken, nor an accredited dogma which is not shown to be questionable, nor a received tradition which does not threaten to dissolve and "vanish into thin air." Our religion has materialized itself in the fact—in the supposed fact; it has attached its emotion to the fact, and now the fact is failing it.—*Matthew Arnold.*

THE whole of modern thought is steeped in science; it has made its way into the works of our best poets; and even the mere man of letters, who affects to ignore and despise science, is unconsciously impregnated with her spirit and indebted for his best products to her methods. I believe that the greatest intellectual revolution mankind has yet seen is now slowly taking place by her agency. She is teaching the world that the ultimate court of appeal is observation and experiment, and not authority; she is teaching it to estimate the value of evidence; she is creating a firm and living faith in the existence of immortal, moral, and physical laws, perfect obedience to which is the highest possible aim of an intelligent being.—*Huxley's Lay Sermons.*

WE are clearly bound to wrong no man. Nay, more, we are bound to regard all men with benevolence. But to every individual and to every society Providence has assigned a sphere within which benevolence ought to be peculiarly activ; and if an individual or a society neglects what lies within that sphere in order to attend what lies without, the result is likely to be harm and not good.—*Macaulay.*

WE hav no doubt that the ancient controversies were of use in so far as they served to exercise the faculties of disputants, for there is no controversy so idle that it may not be of use in this way. But when we look for something more, for something which adds to the comforts or alleviates the calamities of the human race, we are forced to own ourselvs disappointed. We are proud to say, with Bacon, that this celebrated philosophy ended in nothing but disputation; that it was neither a vinyard nor an oliv ground, but an intricate hovel of briers and thistles, from which those who lost themselvs in it brought back many scratches and no food.—*Macaulay.*

CHRISTIANITY is not in accordance with the cultivated mind; it can only be accepted, or rather retained, by suppressing doubts and by denouncing inquiry as sinful. It is therefore a superstition, and ought to be destroyed. With respect to the services that it once rendered to civilization, I cheerfully acknowledge them, but the same argument might even hav been advanced in favor of the oracle at Delphi, without which there would hav been no Greek culture, and therefore no Christianity. The question is not whether Christianity assisted the civilization of our ancestors, but whether it is now assisting our own. I am firmly persuaded that whatever is injurious to the intellect is also injurious to moral life; and on this conviction I base my conduct with respect to Christianity.—*Winwood Reade.*

The oracles are dumb;
No voice or hideous hum
Runs through the arched roof in words deceiving.
Apollo, from his shrine,
Can no more divine
With hollow shriek the sleep of Delphos leaving.
No nightly trance or breathed spell
Inspires the pale-eyed priest from the prophetic cell. —*Milton's Hymn on the Nativity*

Odds and Ends.

"THE missionaries complain of intolerance," says Sydney Smith; "a weasel might as well complain of intolerance when he is throttled for sucking eggs."

"ARE ye not tempted to gang a fishin' 'o the Sawbeth?" asked one Scotch parson of another." "No, mon," returned the other, "I'm no tempted lang, I just gang."

A METHODIST parson, who was a little "screwed," gave out his text thus, "It is easier for a needle to go through a rich man's eye than for a camel to enter the kindom of heaven."

A YOUNG lady fresh from reading the revised version of the New Testament, astonished her young man by asking if it was true that Byron swam across the *Hades*pont.

A COUNTRY curate recently gave effect to the impressiv narrativ of the denial of Jesus by his chief apostle, by reading, "And immediately the cock wept, and Peter went out and crew bitterly."

A YANKEE was being rowed across the Sea of Galilee by some lazy nativs. "You take the business remarkably easy," said he; and they said, "Yes, they did." "I guess," he continued, "that your fathers rowed in the same way before ye," and they said they supposed they did. "And your forefathers, too, I guess." Well, they supposed so. "I s'pose so, too," said the Yankee, "and, on the whole, I don't at all wonder that Jesus Christ got out and walked."

MIKE RAFFERTY told the priest in confession that he had stolen Tim Flanagan's pig.

"You must restore it," said his reverence.

Mike demurred—the pig was bacon.

"Do you know," said the priest, "that Tim will appear against you at the judgment day?"

"And will the the pig be there in ividence?"

"Well, yes, the pig will appear against you."

"Shure, then, I'll say, Tim, there's your pig."

SOMETHING IN THE BED.—Judge Pitman has a habit of slipping his watch under his pillow when he goes to bed. One night somehow it slipped down, and as the judge was restless it worked down toward the foot of the bed. After a bit, while he was lying awake, his foot touched it; it felt very cold; he was surprised, scared, and jumping from the bed, he said:

"My gracious, Maria! there's a toad or something under the covers; I touched it with my foot."

Mrs. Pitman gave a loud scream, and was on the the floor in an instant.

"Now don't go to hollering and waking up the neighbors," said the judge. "You get me a broom or somethinng and we'll fix the thing, mighty quick."

Mrs. Pitman got the broom and gave it to the judge, with the remark that she felt as if snakes were creeping up and down her legs and back.

"Oh, nonsense, Maria! Now turn down the covers slowly while I hold the broom and bang it. Put a bucket of water alongside the bed so that we can shove it in and drown it."

Mrs. Pitman fixed the bucket and gently removed the covers. The judge held the broom uplifted, and as the black ribbon of the silver watch was revealed, he cracked away at it three or four times with the broom, then he pushed the thing off into the bucket. Then they took the light to investigate the matter. When the judge saw what it was he said, "I might hav known, it is just like you women, to go screeching and fussing about nothing. It's utterly ruined."

"It was you that made the fuss, not me," said Mrs. Pitman,

"You needn't to put the blame on me." Then the judge turned in and growled at Maria until he fell asleep.

THREE FIENDS.

There was three demons came out of the deep—
Fiends that blighted the eyes to see;
That frightened the dreamer out of his sleep.
And chilled the heart with a sudden leap,
And numbed the brain with their stealthy creep,
A ghastly, terrible, horrible three.
"War" was one, and his sable plume
Shadowed a face that was cruel as hate;
He awakened the dawn with the sullen boom
Of murderous guns. Like a pall of gloom
Hung the smoke of his breath, and pitiless doom
His mailed hands held like a soulless fate.
Life was his meat, and his drink was gore;
Red to his knees he walked in blood;
Laughed as he raged down the carmine shore,
Raising his voice in the horrid roar
And shrieks of his victims, as more and more
They swelled the ghastly flood.
And "Rum" was another one, grisly and grim;
Crueller, ten times told, than you'd think.
Misery poisoned its beakers' brim,
Death eternal, and hate, and sin,
Want and woe—he poured them in,
And gave to the world to drink.
The victims were numberless as the sands,
Maiden, and youth, and hoary age;
The wisdom and courage of many lands,
Hearts of manhood, and dimpled hands,
They came to his death-feast, ghostly bands,
Weak fools and the strong-minded sage.
And the third—he came with a goblin smile;
Gentle and kind he seemed to be;
But the heart of the fiend was full of guile,
In his merriest moments, all the while,
His thoughts were cruel, his plans were vile;
He was the worst of the three.
At feast and wedding he sat elate,
With luscious lips he kissed the bride;
He petted the little, he pleased the great,
While he wrecked the home and destroyed the state.
With a sway like the rule of an iron fate,
That you couldn't resist if you tried.
Oh, woe was the home where he entered in!
He darkened the hearthstone that he stood by;
And faces pale, and wan, and thin,
Looked up in fear at his mocking grin,
And the victims knew, as they scooped him in,
They were hopeless slaves of the demon "Pie."
—*Burdette.*

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6meow25 *West Richfield, Summit county, Ohio.*

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EXTERNAL APPLICATION,

which is the only certain and greatest medical discovery, and which he has so far prescribed for this baneful complaint in all its stages without a failure to cure in a single case, and some of them were in a terribly shattered condition—had been in the Insane asylums, many had Failing Sickness, Fits; others upon the verge of Consumption; while others, again, had become foolish and hardly able to take care of themselves.

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There are many at the age of thirty to sixty who are troubled with too frequent evacuation of the bladder, often accompanied by a slight smarting or burning sensation, and a weakening of the system in a manner the patient cannot account for. On examining the urinary deposits a ropy or cotton-like sediment, or sometimes small particles of albumen, will appear, or the color will be of a thin or milkish hue, again changing to a dark and turpid appearance, which plainly shows that the semen passes off with the urine. There are many men who die of this difficulty, ignorant of the cause. Dr. Fellows' External Remedy will bring about a perfect cure in all such cases, and a healthy restoration of the organs. ☞Consultations by letter free and invited. Charges reasonable and correspondence strictly confidential.

PRIVATE COUNSELOR.

Sent to any address securely sealed for two three-cent stamps, treating on Spermatorrhea or Seminal Weakness, giving its cause, symptoms, horrible effects, and cure, followed by strong testimonials, headed by an affidavit as to their genuineness. Should be read by all. ☞Remember no medicine is given. Address DR. R. P. FELLOWS, Vineland, New Jersey. Be sure and state in what paper you saw this.

[*From the House and Home, N. Y.*]

Among the successful physicians who hav departed from the narrow beaten track of orthodoxy, we may rank Dr. Fellows, of Vineland, N. J. His principles are true, his system based upon scientific fact."

[*From the (Mo.) Liberal.*

The reputation of Dr. Fellows is sufficient to warrant any one in reposing confidence in his skill and ability. Those in need of his aid should not fail to consult him at once. Procrastination is the thief of time, and often costs the life of a human being."

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

LAST year as much as $79,045 was paid as compensation to officers of abolished ecclesiastical courts.

A WESTCHESTER county clergyman prayed: "O Lord, help us in our attempt to eliminate thy word." He thought "eliminate" meant to explain.

THE inscription on the stone placed over the late Prof. Clifford's grave (his widow writes to a London paper) reads as follows: "I was not and was conceived. I *loved* and did a little work. I am not and grieve not."

THE New York TRUTH SEEKER maintains its high character. Its editor, Mr. D. M. Bennett, started on his trip round the world in August, in time to attend the International Conference in London.—*London Freethinker.*

THERE are one hundred and fifty thousand Freethinkers in Canada who hav votes. There are more Unitarians or Voltairists who hav votes; there are Spiritualists in Canada who hav votes, and all of these are opposed to the claims of Christianity as the revealed and inspired creed of a supreme being.—*Halifax May Flower.*

WHEN Swift left to Dublin
—what little wealth he had
To found a home for fools or mad,
And prove by one satiric touch
No nation needed it so much.

he made special provision for the contingency of the dissolution of the Established church. Dean Stanley has done likewise in regard to a bequest to Westminster Abbey. His legacy lapses to a hospital when the church of England's knell is sounded.

THERE is trouble between the so-called "boy preachers." The theological efforts of Boy Preacher Harrison were severely criticised by Boy Preacher Tyler, the blond young Ohio evangelist, the other day. The Ohio youth quoted with approbation a newspaper attack on his fellow toiler in the vinyard, which said "Harrison's theological efforts are a mixture of opera bouffe, Humpty Dumpty, and Punch and Judy." This impels the Cleveland *Voice* to say, "Ohio has not much to be ashamed of, but there are a few matters it is, perhaps, as well not to force too much upon public attention."

A METHODIST society in Mendon, Vt., has put up about a dozen good horse-sheds at the church. That is practical religion, and worth a dozen exhortations on "falling from grace" or sanctification. A man who will hitch his horse to a fence on a cold winter day, and do it for years, while he goes inside the meeting-house to talk about "faith" and "love," "sanctification" and "election," lacks some essential feature of the gospel of Christ. The world wants more of the Christianity which builds horse-sheds, pays one hundred cents on the dollar, treats the horses kindly, cares for the stock, and is not domineering in the family.—*Vermont Tribune.*

CONCERNING General Garfield's religious belief, a writer in the *Hour* remarks that the absence of any clergymen at the death-bed of the late President may explain a matter which has been well known in Washington, but of which the general public has not been informed. Mr. Garfield in early life was a Campbellite, and sometimes occupied the pulpit; but being an educated man, and abreast of his times, he, during the last ten years, read the works of Tyndall, Huxley, and John Stuart Mill. His intimate friends say that he seemed particularly impressed with the views of Herbert Spencer. There are frequent references in his elaborate speeches to the works of the scientific Agnostics of our times. But Mr. Garfield kept his heterodox views to himself. Lord Beaconsfield, it will also be remembered, died without any ministration at the hands of a clergyman. While paying all outward respect to the church of England, the great English Tory leader was either a Jew in his private belief, or else a skeptic of the eighteenth century type.

STATISTICS of the population of Siberia, which include in their estimates nomadic tribes and colonists, do not make out a large total for that vast and dreary Asiatic country. The total is only 1,385,000 souls, who are thus divided among the provinces: Tobolsk, 463,000; Tomsk, 324,000; Irkoutsk, 165,000; Yenissei, 164,000; Transbaikal Territory, 141,000; Amoor, 3,000; Maritim Provinces, 13,000; Yakoutsk, 112,000. Since the whole of Siberia includes an area of 10,700,000 square versts—one linear verst being nearly three-quarters of a mile—it is clearly apparent how very thinly populated this territory is.

MUCH animosity has been aroused in Canada between Christians and unbelievers by the recent seizure of a lot of Paine's and Voltaire's works in the Toronto Custom House. Collector Patton admits that there is no law to sustain his act, but declares that it was done in the interest of morality, and deserves the approval of all good persons. On the other hand, $1,000 has been subscribed to enable the importer of the books to fight in the courts, and a general agitation on the subject of religious liberty has been commenced, while the clergy are as vigorously responding with attacks on Paine, Voltaire, Ingersoll, and Theodore Parker. Greatly augmented sales of antichristian literature are the immediate results.—*Sun.*

ACCORDING to a diligent French collector of statistics, the total number of recognized medical men throughout the world is 189,000, and of these the largest number possessed by any individual country belong to the United States. We hav, it appears, 65,000 of them, which is far in excess of the number for any other nation. Great Britain and all her colonies claim only 35,000; France has but 26,000; Germany and Austria together not so many as Great Britain, or 32,000; Italy, 10,000; and Spain, 5,000. Among all these doctors, 11,000 hav done something for medical literature. In the United States liv 2,800 of the 11,000; in France, 2,600; in Great Britain, 2,000; in Germany and Austria, 2,300; and in Spain, 300.

A LETTER-WRITER in the San Francisco *Chronicle* says: "At Minersville I had a long conversation with a very intelligent 'Jack' Mormon. Men of his class are 'neither one thing nor the other,' but are held in distrust by both the antagonistic elements in Utah. A 'Jack' Mormon is generally a gentile who has married a very attractiv Mormon girl and is too poor to get out of the territory with her. He refuses to connect himself with the church or to 'go into polygamy,' but pretends to sympathize with the Mormons, and gets along with them the best way he can. He is tolerated, and that is all. He has sprung into being within the past fifteen years, for at one time Mormon bishops furiously preached that 'all who are not for the Lord must be hewn to pieces on the highway.' The threat was not an empty one, but in a multitude of instances was executed to the letter."

THE great wheat exporters of Russia are becoming alarmed at the tremendous competition they hav to encounter. Hungary and the Danubian principalities were the first to appear in the Western markets, but the construction of a railway to Odessa restored the equilibrium. Then the American competition commenced, and has ruined the inhabitants of the wheat-producing districts of the Muscovite empire. Wheat is abundant in the interior—more so than for many years past—but there is scarcely any communication with the seaboard. The great military railways run right through the country, but there are few feeding lines. The roads and canals and the care of the wheat in transport are in as primitiv a state as when Russia had no competitor in the field. If a prompt move is not made by the government—which is scarcely to be expected at present—Russian wheat will soon be driven out of the Western markets by United States enterprise and the new field opening up in India.

IT is not often that Talmage gyrates anything good, but when he does we like to giv him credit. In his sermon on the press last Sunday he said: "As soon as it began to demonstrate its power, superstition and tyranny shackled it. There is nothing that despotism so much fears as the printing-press. It has too many eyes. Russia, which, considering all the circumstances, is the meanest and most cruel despotism on earth to-day, keeps the printing-press under severe espionage. A great writer in the south of Europe declared that the King of Naples had made it unsafe for him to write on any subject but natural history. Austria could not bear Kossuth's journalistic pen plied for the redemption of Hungary. Napoleon I., wanting to keep his iron heel on the neck of nations, said that a newspaper was a regent of kings, and that the only safe place to keep an editor in was a prison. But the great battles of freedom of the press were fought in the court rooms of England and the United States. One was when Erskine made his great speech on behalf of the freedom to publish Paine's 'Rights of Man' in England. These battles were the Marathon and Thermopylæ of the fight which determined that the printing-press was not to be given over to handcuffs and hobbies of literary and political despotism. Thomas Jefferson said, 'If I had to choose between a government without newspapers and newspapers without government, I would employ the latter.'"

THE controversy between the Free Religions and the Young Men's Christian Association in the State University at Madison, Mich., has attracted considerable attention. The following is an extract from the rejoinder of the former organization, addressed to the Young Christians, whose occupancy of rooms in the University buildings is very inconsistent with the American policy of separating church and state: "You claim in another part of your letter to be organized 'under no creed,' and state that the object of your association is one to which no 'well-disposed person can conscientiously object to lend a helping hand.' To settle this point, we can of course only refer to the constitution under which you are organized. Art. II. of your constitution is as foliows: 'Our object shall be the quickening of faith, hope, and charity in our own hearts and the promotion of Christ's kingdom in our midst.' Article III., section 1, of the same is as follows: 'Any person, of either sex, who professes saving faith in Christ, may become a member of the Association by signing this constitution. Thereby he or she is expected,' etc. What per cent of the people of the state of Wisconsin do you believe can conscientiously sign the above clauses of your constitution? Hav you been able to obtain one-fifth of the students of the University, as signers of the above-named clauses? You know as well as we that the University is supported at public expense, regardless of religion. Is it morally right, then, or in harmony with Article I., Section 18, of the Constitution of Wisconsin, to wit, 'The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed, nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent. Nor shall any control of or interference with the rights of conscience be permitted or any preference be given by law to any religious establishment or mode of worship. Nor shall any money be drawn from the treasury for the benefit of religious societies or religious or theological seminaries' (Wis. Leg. Manual, 1878, page 37)—to compel assistance, as you are virtually doing, from any of the following classes of Wisconsin tax-payers: Jews, Free Religionists, Roman Catholics, Freethinkers, or Atheists—all of whom are dissenters from your belief?"

News of the Week.

GUITEAU's trial has been postponed until Nov. 14th.

NEW YORK's state election takes place on Tuesday, the 8th.

AN International Cotton Exposition is in progress at Atlanta, Ga.

COPIOUS showers hav at last ended the long drouth which threatened a water famin in New York.

A SLIGHT earthquake was felt in New Hampshire on the 31st ult. in the vicinity of Henniker.

THE Rev. Everett L. Rexford, of Detroit, applies for a divorce from his wife on the ground of cruelty.

THE war between Western railroads is thought to be nearing its end, as passenger rates are advancing.

TWENTY-TWO lives were lost by the foundering at sea of the steamship Calcutta between Melbourne and Sydney.

A SALOON in Pendleton, Ind., was blown up with dynamite, supposed to be the work of the Gospel Temperance party.

THREE men were lynched in Tierra Amorilla Col., one night last week. They had been imprisoned for murder and horse-stealing.

THE Canadian sloop yacht Atalanta has reached this place, and will race a crack New York yacht for the Queen's cup in a few days

THE Rev. J. M. Spargrove, aged sixty, committed suicide on the 30th ult. by hanging himself to his bedpost in Pittsburgh, Pa. Financial difficulties.

THE Germans of Indianapolis, to evade the Sunday laws, form themselvs into "literary clubs," and at their weekly meetings drink beer unmolested.

THE business part of Edgeville, S. C., including stores, hotels, and newspaper offices, was burned on the 30th ult. Loss, over $100,000, mostly uninsured.

THE new steamship City of Rome, the largest vessel ever built with the exception of the Great Eastern, left this port last week for Liverpool on her first voyage.

JUDGE FOLGER, of New York, has accepted the office of Secretary of the United States Treasury, and ex-Secretary Windom returns to the Senate from Minnesota.

MR. JAS. KEENE's horse, Foxhall, has won seven important races on the English turf the past season, and his owner is a quarter of a million richer on that account.

ISAAC M. PHYFE, aged 86, a veteran of the war of 1812, died in this city on the 25th ult. He had seen every President of the United States, and was one of Henry Clay's pall-bearers.

A MONUMENT has just been put in place over the grave of Tom Corwin, in Lebanon, Ind. It was brought about by Col. Ingersoll's refusal to lecture in that town until such a monument was reared.

A STEAMBOAT was sunk in the Mississippi near Rock Island, on the night of the 27th ult. The crew and passengers, twenty persons in all, were lost. Defectiv machinery caused the disaster.

THE Mechanics' Bank, of Newark, N. J., is closed. The cashier confesses that he has appropriated over $2,000,000. As usual, he is a trusted officer in the church and a member in high standing.

ARRESTS of Land Leaguers under the Coercion act continue in Ireland. Archbishop Croke, at one time a prominent leader in the League, has, as might hav been foreseen, turned traitor to the cause and denounced the League now that it is getting unpopular.

Translations.

Alamontada, the Galley-Slave.—Concluded.

TRANSLATED FROM THE GERMAN OF JOHANN HEINRICH DANIEL ZSCHOKKE, BY IRA G. MOSHER, LL.B.

CHAPTER XXXII.

What a fate! Now forever separated from all my friends—forever from the playmates of my youth! Ah, Clementine, Clementine, and from thee! Flung from out the lap of wealth upon the hard bench of a galley. Forgotten by all happy ones, now disgraced, among criminals. Instead of Clementine's charming conversation, now curses and mean jokes of thieves, murderers, smugglers, and highway robbers. Without book, without knowledge of the progress of the sciences, my spirit, left to itself, without hope. The fearful rattling of my chains now in exchange for the enchantment of music and Clementine's harp-play. No, so bitter death is not as this horrible change.

"I will bear it," said I then to myself. "It is God, and my spirit out of him. I hav not lost myself. I remain faithful to virtue, and carry, although misjudged by the world, that self-respect with me over the ocean which pure souls hav for themselvs. I hav had to leave only that which has never been my own; and what I suffer is only the pain of a body which hitherto has not known suffering."

So after long years my spirit won the victory. Thus I hav lost the greater half of my life lonely and joyless. I hav grown gray in misfortune. I hav never again heard anything of those who once loved me. I had no happy feeling any more, except when I, in my resting hour, upon single leaves noted down my thoughts, and could, through tears, look back upon the long since vanished paradise of my youth. Often, at the monotonous sound of the oars, my grief revived in me the beautiful pictures of the past. Then it often seemed to me as if Clementine was floating above the waves of the ocean and smiled courage to me like a comforting angel. And I stared with tearful eyes at the beloved vision, and felt re-open all the wounds of my heart; but I did not despair, and rowed steadily on.

I would sometimes hav taken all the blissfulness of my youth as the result of my imagination. But the sad farewell letter which Madame Bertollon had once written to me from the convent was, through accident, left me. I preserved it with veneration. It was the last sacred remnant of that which I formerly possessed. I read it often. In distant seas I read it, and on the hot shores of Africa, and always I derived indescribable comfort from it, and rowed more courageously on, always toward the goal of my life.

Thus hav fled now nine-and-twenty years; what are they!

Death, my often, my burningly-longed-for friend, is coming to release me. O my dear sir, and you hav had so much compassion for me as to make my last hours agreeable! Our spirits are kindred, and perhaps touch each other again.

CHAPTER XXXIII.

Here Abbé Dillon laid down his book. "This was Alamontada's fate," said the abbé. "The history of his slavery I know only from the leaves which he has written at various occasions in solitude, and which, wrapped in a sack, with a tin spoon and a knife, made up his whole wealth. I learned from Captain Delaubin, who had long been in command of that galley, that Alamontada had possessed the esteem and, one might say, the veneration of all his fellow-slaves. He always was their umpire in their quarrels, and they obeyed his decision. Also the officers in the ship esteemed him. He not only was granted greater liberties than the others, but now and then he received better food. But rarely or never did he make use of the former, and the latter he always divided among the other galley-slaves. Was he reproached for that, he usually replied: 'Among us there must be no preference. Every kindness that is shown to me is only an increase of the misery of the others.' The chaplain of the ship sometimes approached him to convert him. But he remained stubbornly by his heresies, and that was his only fault. He seldom smiled. On the other hand he was rarely seen sad. He was without fear of death. In the greatest storms he rowed on just as calmly as in the quiet sea; and in the hail of bullets in the battle, when the danger was the greatest, he never even stooped. Some on that account considered him foolish, others bullet-proof. It was generally understood that he was from a good family. If this was not betrayed by his learning it was proved by the cleanliness and order in his coarse slave attire. When in the last fight with the Corsairs his arm was shot off, he said, 'Why not a span higher?' and suffered the arm to be amputated without a sigh. When he was led away from the galley all the slaves lamented his loss, and some of these rough fellows even wept like children.

"This is all," said Dillon, "that I could learn from Captain Delaubin about Alamontada. Everywhere he showed himself the same great, virtuous, manly sufferer, who, with self-reliant spirit and his eyes fixed on God, quietly and calmly walked through the storms of his life. So he appears also in his further writings, wherein a charming mixture of keenness of understanding and imagination irresistibly attracts and elevates the reader. I communicate them to you afterward."

We were silent. Our souls were altogether occupied with the misfortune of the noble man.

"Unheard of cruelty," cried Roderick, "to condemn such a man, unheard, undefended, to the galleys! The history of civilized nations knows but very few like examples."

"Alas, still too many!" replied Abbé Dillon. "Who does not know the martyrs of filial love, the good Faber of Ganges, who offered himself to the intendant of Montpellier to suffer the punishment of the old father who was condemned to the galleys? Did the intendant not accept the offer? Must Faber not go to the galleys where he lived until his beautiful deed became known in Paris and compassionate souls begged him free? Does not Faber liv to-day in the Cevennes in poverty,* while his fame as a hero is sung and applauded in operetta of Parisian theaters?† Alamontada was right. We liv in a barbarous age. Virtue is admired only on the stage and in novels, and in the world of reality misapprehended, despised."

"But, dear abbé," said I, "one thing yet we must know. Did Clementine de Sonnes come to Marseilles? How happy must our Alamontada hav been to look upon this so much loved being after so long a separation!"

CHAPTER XXXIV.

"When I," said Dillon, "brought the news to him that Clementine had hardly learned that he was still alive and in Marseilles, and had determined to see him, he was deeply moved. He remained long silent. 'Then she has not forgotten me!' cried he finally, much affected. 'Now I wish my life may endure only so long that I can once more see her. O Clementine! It may be only illusion, but perhaps the great ruler of the universe has regard for the nobler of our feelings. We know the nature of the universe so little. And as we notice in the terrestrial that kindred atoms always unite and attract one another, so perhaps kindred souls will meet again. Clementine, then I hav not left thee forever. Then my spirit will embrace thee as a kindred spirit in strange spheres. Immortal love leads the immortal spirit through eternity. And God dwells in jubilant eternity!'"

To see his beloved Clementine again seemed to the amiable sufferer to be the most beautiful recompense for all his endured trials. He looked with longing for her coming. He, to whose share had fallen so many sorrows with only so few pleasures, should also be deprived of this one.

He died. I was early one morning, called to him. When I stepped up to him he was already dead. Upon his pale countenance a smile was still lingering. He seemed to hav fallen asleep with the thought of Clementine, and entered a better life. I threw myself weeping upon my knees at the foot of his bed, and was inconsolable as one is inconsolable over a dead father.

A day later, after he had been buried, Clementine came. She was very ill, and accompanied in her carriage by her physician. She had directly to take to bed again. I was called to her. She was weak and emaciated, but still bore indisputably the traces of former beauty.

When she had learned of the death of the beloved slave, she lifted her weary eyes mutely, with a longing look, toward heaven. I showed her Alamontada's picture. She kissed it and had it copied for herself. Also I had to giv her from Alamontada's legacy his knife and the tin spoon, out of which alone she after that took the medicin and the little food that she enjoyed.

She spoke seldom, yet she appeared to be cheerful. I had to tell her only of him. Her eyes were uninterruptedly fastened on Alamontada's picture until they closed in death. By her express order the sufferer was buried at the side of her friend, to whom she was faithful unto death, and whom she, deceived by false reports, had long ago believed dead.

Now it is already more than fifty years since all this happened, but Alamontada's memory remains to me equally sacred and new.

Let us, beloved ones, let us liv as he did! Let us recognize as the destiny of our spirits their independence, their liberation from the power of the earthly, and in the hour of temptation rescue their endangered highness through the look upon eternity and the thought, Be pure, like God!

[THE END.]

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*In the year 1787.

†The opera is called L'honnete Criminel.

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER X.

CONCERNING JESUS.

Jesus was born in a time when fanaticism still dominated, but he had a little more decency than usual. The long intercourse of the Jews with the Greeks and the Romans taught the rulers of this nation manners a little less unreasonable and coarse than they formerly had. But the people, ever incorrigible, still preserved their madness of spirit. A few Jews, oppressed by the kings of Syria and the Romans, imagined that their God would send them, some day, a liberator, or a messiah. That longing naturally should have been fulfilled by Herod. He was their king. He was the ally of the Romans. He had rebuilt their temple, the architecture of which greatly surpassed that of the temple of Solomon, since he had made a hill, upon which the edifice was built. The people groaned no longer under the domination of a foreigner. He only paid the taxes to his master. Jewish civilization flourished. The ancient laws were respected. Jerusalem, we are forced to say, was at that time at the hight of its splendor.

Illness and superstition brought forth many religious factions, as, for instance, the Sadducees, the Pharisees, the Essenians, the Jewish church, the Therapeuts, the followers of John, and later came the Popists, the Molinists, the Jansenists, the Jacobins, and the Franciscans. But no one at that time had spoken of the coming of the messiah. Neither Flavius Josephus nor Philo, who hav critically examined the many details of Jewish history, says that they hoped that a Christ or an anointed one, a liberator, or a redeemer would come. They had less need than ever of such, for they already had one, Herod. At all events, there was a party or sect which was called the Herodians, who recognized Herod as an embassador of God.*

The Jews gave the name of "Anointed One," "Messiah," and "Christ" to any one who had done them any little favor, sometimes to their pontiffs, and at other times to foreign princes. The Jew who compiled the reveries of Isaiah made that prophet, through coarse flattery worthy of a Jewish slave, say, "Thus saith the Lord to his anointed, to Cyrus, whose right hand hav I holden, to subdue nations before him" (Isa. xlv, 1). The fourth book of Kings calls the wicked Jehu the anointed one, the Messiah. A prophet announces to Hazael, king of Damascus, that he is the messiah and anointed one of the Almighty. Ezekiel said to the king of Tyre, "Thou art a cherubim, an anointed, a messiah, a mark of the form of God." If the king of Tyre had known that they had given him those titles in Judea, he would hav comported himself as a kind of God, and naturally he would hav been in the right had Ezekiel been inspired.

The evangelists never said so much of Jesus. Whatever he may be, it is certain that no Jew hoped for, or desired, or announced the anointed one, or a messiah, in the time of Herod the Great, when Jesus was born. After the death of Herod the Great, when Judea was governed as a Roman province, and another Herod was appointed *tetrarch* by the Romans, over the petty and uncultivated country Galilee, many fanatics busied themselvs with preaching to the common people throughout Galilee, where the Jews were far more rude and ignorant than elsewhere. In a similar manner, Fox, an uncultivated peasant, established a sect of Quakers in one of our provinces.† The founder of the first Calvinistic church in France was a carder of wool, named John Leclerc. Munzer, Jean de Leyden, and others also founded the sect of Anabaptists among the common people of some German cantons.

I hav seen the Convulsionaires found a small sect among the rabble of a Paris faubourg. In fact, all sects were originated in this way. They are, for the most part, the beggars who cry against the government, and who end either by becoming chiefs of a party or by being hung.‡ Jesus was hung at Jeru-

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* That sect called the Herodians did not last long. The title of embassador of God was a name given indifferently to any one who had effected any good, whether to Herod of Arabia, or Judah the Maccabee, or the Persian kings, or the Babylonians. The Jews of Rome celebrated the *fete* of Herod up to the time of the Emperor Nero. Perseus said, in Satire v, verse 180:

"Herodis venere dies, unctaque fenestra,
Dispositae pinguem nebulam vomuere lucernae;
. . . Tumet alba fidelia vino." [1771.]

† Voltaire labored to conceal the authorship of this work He, therefore, in many instances speaks as if he were in England. The reader must hold in mind that Lord Bolingbroke is supposed to be the author of this book, and that Voltaire only adds critical notes. [Note by Translator.]

‡ This sentence is very characteristic of Voltaire, and forcibly illustrates his methods of working. Voltaire spent his whole life in a strife, trying to avoid offending the government and at the same time trying to break down the powers of the clergy. If he failed in the first instance it was because the

salem without having been anointed. John the Baptist was condemned to punishment. But they left disciples among the lowest of the people. The disciples of John established themselvs in Arabia, where they still exist.* Those of Jesus were at that time very insignificant, and as soon as they made associates of a few Greeks they began to become better known.

The Jews under Tiberius, having indulged more than ever in their usual tricks, and above all having seduced and robbed Fulvia, a maid of Saturn, were carried to Rome, where they reëstablished themselvs by paying a big sum of money. They were still more severely punished under Caligula and Claude.

Their disasters forced the few Galileeans who composed the new sect to separate themselvs from the Jewish communion. They finally found a few followers with a little skill in letters, who, though flatterers of themselvs, still undertook to advocate the claims of the new sect against the Jews. This is why such a number of evangelists appeared. The word comes from the Greek and signifies "good news." Each Evangelist gave us a "Life of Jesus." None of them accord, except in the particular that all resemble each other in the great number of incredible feats which the evangelists attributed to the diligence of their preceptor.

The synagog, on the other hand, seeing a new sect born within its own breast publishing a "Life of Jesus" which would prove very injurious to the sanhedrim and to the nation, began to make inquiries about the man whom they had not, up to this time, noticed. There still remains a poor work of that time entitled, "Sepher Toldoth Jeschu." It appears to hav been written many years after the execution of Jesus, and about the time when the books of the evangelists were written. That little book is full of wonderful things, just as all Jewish and Christian books are. But everything is so extravagantly related that we are forced to admit that there are many things far more probable than the tales of the evangelists.

It is related in the "Toldoth Jeschu" that Jesus was the son of a woman named Mirja, who was married in Bethlehem to a poor man named Jocanam. In the neighborhood where this poor couple dwelt, there was a soldier by the name of Joseph Panther, who was born rich and handsome. He became enamored of Mirja, or Maria (the Hebrews frequently use an *a* for an *i*, because they never write out their vowels).

Mirja became *enciente* by Panther. Jocanam, troubled and desperate, left Bethlehem in order to conceal himself in Babylon, where there were still many Jews. The conduct of Mirja dishonored him; his son Jesus, or Jeschu, was declared a bastard by the judges of the city. When he became old enough to attend the public school, he placed himself among the legitimate children. But the authorities took him out of that class. Hence his animosity against the priests, which he manifested later at the age of his maturity. He had his revenge. He called them "a set of vipers," "whited sepulchers." At length, having had a quarrel with a Jew called Judas, upon some matter of interest to both, very probably upon some point of religion, Judas denounced Jesus, or Jeschu, to the sanhedrim. He was arrested. He wept and pleaded for pardon, but in vain. They stoned and then hung him.

Such is the substance of that history. The insipid fables and uncalled-for miracles were added afterward, much to its injury. This book was known in the second century. Celsus cited passages from it. Origen tried to refute it. It has come down to us very much disfigured.

The extreme passages which I happened to cite are certainly more credible, more natural, and conform more to that which happens every day in this world, than anything the five evangelists hav told about Christ. It is far more probable that Joseph Panther had a child by Mirja than that an angel came from the heavens to pay God's compliments to the wife of a carpenter after the manner that Jupiter sent Mercury after Alcmene.

All that which is now related concerning Jesus is worthy of no better place than the Old Testament and—Bedlam. Some people insist that I can only know the *agion pneuma*, the divine breath or sacred spirit which has never been heard to speak. They hav allotted *that* to be the third part of God—of a God who is the creator of the world. This spirit impregnated Mary, which fact causes the Jesuit Sanchez to examin his theological collection to see whether God himself took much pleasure in Mary's company, and whether he emitted, or whether Mary was equal to the occasion.

It happens, then, that Jesus was the son of God and of a Jew—yet not of God himself, but a superior creature. He performs miracles. The first one is to hav himself carried by the devil to the top of a high mountain in Judea, whence they could see all the kingdoms of the earth. His garments were all white. He changed water into wine at a dining where the guests were already drunk.* He made a fig-tree wither because it did not bear figs for his dinner at the end of February. The author of this tale has the honesty to add that it was not the season for figs.

He sups with the girls, and then goes to the house of the custom-officer. But it is related in his history that custom officers and tax gatherers are an abominable class. He enters the temple—that is to say, he goes into the great inclosure where the priests liv and where merchants authorized by law sell hens, pigeons, and lambs to those who come to sacrifice. He seizes a cudgel and lustily lays it upon the backs of all the merchants and their hens, pigeons, sheep, and even their oxen. He scatters their money upon the ground, and there they let it lie! If we are to believe the book attributed to St. John, they were content to ask the favor of a miracle to prove that Jesus had the right to raise such a racket in a place so eminently respectable.

It is of itself a great miracle that thirty or forty merchants allowed themselvs to be beaten by one man and lose their money without saying a word. There is nothing in Don Quixote which matches such extravagance as this. Instead of performing a miracle, as the merchants requested, he contented himself with saying, "Destroy thou the temple, and I will rebuild it in three days." The Jews, according to John, said, "It has taken forty-six years to build this temple. How can you rebuild it in three days?" (John ii).

It is a great mistake to think that Herod spent forty-six years in building the temple of Jerusalem. The Jews would not hav published such a falsehood. *En passant*, we may say that it is easy to see that the books of the evangelists were written by people who knew nothing.

All those miracles are somewhat similar to the sticks performed by the charlatans of Smithfield. Toland and Woolston treated such as they deserved. The best miracle, in my opinion, was that by which Jesus sent the devil into the bodies of two thousand hogs in a country where there were no hogs.

After that foolish undertaking Jesus began to preach in the various villages. What sort of discourse did he hold forth? He compared the kingdom of heaven to a grain of mustard seed, to a bit of leaven mixed in three measures of flour, to a thread with which we fish for the good and the bad fish, to a king who killed his poultry to celebrate the wedding of his son, and sent his servants to call the neighbors in to the wedding. The neighbors killed the people who came to invite them to the feast; the king killed those who killed his people and burnt their towns. Jesus sent for the first beggars on the highway, to come and dine with him. He saw a poor soul who did not hav even a coat, and in place of giving him one, he had him cast into a dungeon. Here is the kingdom of God according to Matthew.

In his other sermons the kingdom of God is compared to a usurer who demands cent per cent for his goods. We must confess that our Archbishop Tillotson preaches another doctrin and in better taste.

But how does the history of Jesus end? It is the same ending which comes to pass now and at all times for those who wish to stir up the populace without having the requisit skill either for arming the people or making them their puissant protectors: they end their days by being hung. Jesus was hung for having called his superiors vipers and whited sepulchers. He was executed publicly, but was resurrected in secrecy. And finally he ascended to heaven in the presence of twenty-four of his disciples;† none others in Judea saw him mount to the clouds. That was, for all that, very easy to see. It has made a great clatter in this world.

Our creed, which the Catholics call the *credo*, is attributed to the apostles. But it was evidently composed about for hundred years after the apostles. From this creed we judge that before Jesus ascended to heaven he made a tour around hell. It may be remarked that there is not a word in the evangelists about this; nevertheless it is one of the principal articles of Christian faith. A man is not a Christian unless he believes that Jesus went to hell.

Who, then, first pictured that voyage? It was Athanasius who wrote about it, some three hundred and fifty years after. It is in his treatis against Apollyon, and upon the incarnation of the savior, that he says the soul of Jesus descended into hell while his body was in the sepulcher. These words are worthy of attention, and from them we may see with what sagacity and wisdom Athanasius reasoned. Here are his own words:

"It was necessary, after the death of Jesus, that the essential and diverse parts of his body undergo their different functions; that the body remain in the sepulcher in order to resist decay, and that his soul go to hell to vanquish death."

The African Augustus was of the opinion held by Athanasius propounded in a letter which he wrote to Evodus: *Quis ergo nisi infidelis negaverit fuisse apud inferos Christum?* which translated is, "Who, unless he is an Infidel, will deny that Christ was in hell?" Jerome, his contemporary, was also of the same opinion; and that was the time when Augustus and Jerome composed the *credo*, which ignorant people called the symbol of the apostles.*

Thus were these opinions, beliefs, and sects established. But how could such detestable follies ever be believed? How did they supplant the silly rites of the Greeks and Romans, and even the empire itself? Why did they cause so much misery, so many civil wars, and light so many funeral piles and made blood run like water? These questions caused us to render an exact account.

[TO BE CONTINUED.]

union of the state and church was so close in his time that it was impossible to attack the one without offending the other. When Voltaire compared the founders of sects to beggars who cry against the government, he thought that he would strengthen his own position with Louis XV., and also bring the clergy into contempt. Herein lies Voltaire's greatest error of thought. The modern school of Freethinkers do not attempt to impeach the founders of sects, but welcome them as necessary allies in cultivating diversity of thought, and destroying the idea of a personal government, either spiritual or human. Voltaire, in decrying the founders of sects, did himself and his cause more harm than good; for the same arguments he used against Jesus and John the Baptist were turned against him when he became known as an innovator, iconoclast, and founder of a new sect, the Voltaireans. [Note by Translator.]

* The Christians who followed St. John are located principally at Mosul and near Bassora. [1771.]

* It is difficult to say which is the most ridiculous of those pretended marvels. Many people took wine at the wedding at Cana. What did God say to his Jewish mother, "Woman, what hav I to do with thee?" This is strange; but God eats and drinks with drunkards and changes six pots of water into wine for a set of drunkards who hav already drunken too much. What blasphemy, more execrable than impertinent! The Hebrews use a word which answers to the word *grises*, tipsy. The Vulgate, ii, 10, says *inebriate*.

St. Chrysostom, with a mouth of gold, said it was the best wine that ever was drunken; and many fathers of the church pretend that this wine meant the blood of Jesus Christ in the Eucharist. Oh, the folly of superstition, in what extravagances hav you plunged us! [1771.]

† Did he mount to the heavens in a perpendicular or in a horizontal line? To ascend is against the laws of gravitation. He could graze the horizon and go to Mercury, Venus, Mars, Jupiter, or Saturn, or to some star, or perhaps to the moon if these stars had set. What is more foolish and empty of meaning than the words "to go to the heavens," "to descend from the heavens," as if we were in the center of the universe, as if our earth was not merely one of the planets which rolls in its spacious course around the sun and is only a part of the universe which they hav so inappropriately called the heavens?

* The reader can see evidently that they did not dare at first to compose such revolting fictions. A few adherents of Jesus the Jew contented themselvs, in the beginning, with saying that he was a man who was very unjustly crucified. The Christians of our day hav as unjustly murdered many good men. By and by they began to be emboldened. They ventured to write that God was resurrected. It was sometime afterward that they made that legend. One person then said that he went to heaven or to hell; another one said that he would judge the living and the dead in the valley of Jehosaphat, and finally they made him a God. Then they made him three Gods. They extended the sophism by saying that the three Gods are no more than one. Of the three Gods they eat one and drink the other, which returns water to matter.

They persecuted, burnt, and overwhelmed those who denied all this. For teaching such, a man in England enjoys a revenue of six thousand pieces of gold. In other countries they are even more luxuriously treated. [1771.]

The End.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* One of Iowa's truest Liberals and most devoted humanitarians, Dr. John Brown, of Bismarck, Clayton county, died at his home near that place, October 3d. The light of his life has been slowly going out since last spring, though the months hav been free from excessiv pain. When I last saw him he was quite indisposed, but was enthusiastic in the cause of Freethought, and ready to do everything in his power to help disseminate its principles among the people.

His funeral services were purely secular, Judge Samuel Murdock, of Elkader, speaking upon his life and work.

Dr. Brown was a nativ of England and was sixty-six years of age at the time of his death. In his early life he was a very successful Methodist preacher, but long years ago he stepped up out of the dark valleys of theology on to the sunlit hights of science and Freethought. His companion is left with five children, all grown up.

Says the McGreggor *News:* "Dr. Brown was a great student and an expert logician and arguer. He was honest in his belief and died in a peaceful frame of mind. We were at his bed-side upon Sunday, the day before his death. He had then given up all hope of recovery and calmly awaited the approach of death. His mind was clear and undisturbed by any fear of the future. He expressed no regrets, and when we asked him 'What of the future?' he said, 'I settled those questions long years ago and am not afraid to die.' He left many things unfinished in this world that he had begun. He was eminently a kind-hearted man, and often went long distances to help poor people who were sick or in trouble. He was always the friend of honesty, temperance, and liberality."

Such were his virtues, purely human virtues; such his epitaph. "He was good and just to his fellows." He lived his life as best he could and died the death of the sage, unterrified by fear of hell and unelated by the childish dream of an impossible heaven. May surcease of sorrow come to those loved who him and yet liv! E. C. WALKER.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, NOVEMBER 5, 1881.

The Canada Case.

This affair of unmitigated bigotry has been productiv of much good to the Freethought cause in Canada. It has brought to the surface much intolerance and also much Liberalism. All the papers except the Toronto *Mail*—the collector's own organ—hav condemned the seizure in unmeasured terms, while nearly every clergyman in the province has upheld it. It has shown that the pulpit is as far in the rear of civilization and progress in ideas as ever, while the fact that the press is generally found on the side of freedom and decency has been emphasized in an unmistakable manner. One of the worst cases of Miss Nancyism is that of Archbishop Lynch, of Toronto, who cleared his church of the female portion of his congregation while he read to those left the *blasphemous* utterances of the "Age of Reason." The archbishop must be an old fossil dug up by the church party for this especial occasion. He certainly cannot hav read any of the recent works of science, or he would not imagin that the writings of Paine are blasphemous. Paine had a sincere respect for "God," believed in him, but did not believe in the Bible. The best scientific works of the day completely ignore "God," showing thereby less respect for him than Paine. But Paine has been called blasphemous for the last ninety years, and our poor archbishop doesn't know the times hav changed. Probably he died several decades ago and has been walking around since to save funeral expenses.

Mr. Patton, the brilliant collector who seized these works, says he had instructions from the Ottawa minister, but the latter now denies it. He says he was never consulted in the case. The inference, therefore, is that one of these noble Christians lies. Perhaps the fact that about a thousand dollars were raised and tendered to Mr. Cooke to fight the case in the courts had something to do with the minister's disavowal of all knowledge of the seizure. He may want to get some office again and dislikes to run counter to a public opinion so strong as has been manifested in this case. If the matter does get into the courts the Canadian officials may perhaps learn something about the equal right of Infidels to read their favorit authors with the Christian. Another reason may hav been that the Freethinkers threatened to print a Canadian edition of the "Age of Reason" and "Pocket Theology," which could be circulated in her majesty's dominion without passing under the argus eyes of men like Mr. Patton, the collector of customs in the interests of morality and "God." At any rate, we learn that the authorities hav dropped the books and the porsecution. We hope it so, for the perceedings were a disgrace to any country, especially to one upon this continent. The attempt was by Bigotry clothed for a brief time with power; its defeat is by Freedom, which ever wears the robes of justice.

A Bad Way to Sustain a Bad Cause.

The church believes in claiming a good deal in order to get a little. When any public man whose life has been good and grand dies, the ecclesiastical devil-fish throws out its slimy tentacles and endeavors to drag his character down to the church level. It appears to think that by proving a good man a Christian it elevates its own character. It would pull anybody down to save itself.

When Lincoln died his name was seized upon by the priests. His work had been heroic, his character was stainless. And so they boldly said, in the face of incontestable facts, that he was a victim of the Christian superstition. And about any one who said to the contrary they immediately began to lie. One of the men who was most intimately associated with Lincoln, and who best knew his religious opinions, is W. H. Herndon. He was at one time a law parter of Lincoln's, and often talked with him upon theological matters. He was best qualified of any to speak upon the subject, and his positiv assertion was and is that Lincoln was an Infidel. Such testimony was very damaging to the claims of the church, and as there was no way of getting around it, they began to lie about Mr. Herndon. One Rev. James A. Reed had a discussion with Mr. Herndon concerning Lincoln's belief, and, being worsted, began to write anonymous letters about him, of which the following is a specimen:

"Herndon is simply a low, vile Infidel and a common drunkard, living out on the banks of the Sangamon, where he stays, coming to town when he feels like firing up. He is a man of neither character nor force. Lincoln took him into his office when a young man, to kindle his fires and brush up the cobwebs. He read law with him, and claims to hav been a partner for awhile. Lincoln tried to save him, but found it no use, and never recognized him with any appointment when he became President, well knowing his habits. After his death Herndon then undertook to write his life and prove that he was an Infidel. No publishing house in the country would print his book, and he was not able to do it himself. By and by Col. Lamon undertook to write a biography of Lincoln, and purchased Herndon's old manuscripts and worked it up. Herndon had letters printed purporting to be letters from Hon. John T. Stuart, his law partner, and prominent citizens of Springfield, stating that they believed Mr. Lincoln had been an Infidel to the day of his death. These gentlemen gave me their testimony over their own signatures that they never wrote a word of the letters imputed to them, and that they believed no such stuff. But see my lecture in Scribner, where you will see the letters that proved Herndon a knave and a liar. No statement that Herndon makes concerning the character of Lincoln is true" (*Daily Monitor*, Oct. 8th).

As to Mr. Herndon's character, the *Daily Monitor*, of Illinois, says: "Mr. Herndon is an old citizen, against whose character, as a man, no suspicion of crookedness was ever raised, truthfully, and it is not to the glory of God nor the advancement of Christianity that his name should be branded about in the character given him by the outrageously libelous matter contained in the above letter."

Mr. Herndon is an enthusiastic temperance man and was when Reed wrote this letter. We hav no doubt he would like to hav had Mr. Lincoln a Christian, for he believes in God, inspiration, revelation, son of God, and the like. But being a man who preferred facts to creed, he had to tell the truth, which was that Lincoln was not a Christian. And for it he has to suffer the abuse of such men as Reed, who has not the boldness to even sign his name to his slanderous letters. Mr. Herndon denies all of Reed's charges, and brings as refutation the testimony of all his neighbors. If Christianity is driven to slandering such men as Wm. H. Herndon, then the quicker it dies the better for the whole world.

The Bennett-Mair Discussion.

To those of our readers who hav perused the book as it was printed in these columns it is not necessary to say that this is a very valuable work for reference and interesting to peruse. It has been said by many that Mr. Mair was the ablest upholder of Christianity they ever read, and it is safe to say that whatever arguments could be adduced in favor of Christianity were brought forward by the gentleman. But falsehood, however ably upheld, cannot stand where the truth is known; and Mr. Bennett has shown this most clearly. Under his sledgehammer blows the theology of Mr. Mair crumbles to dust. He has a very effectiv way of putting his arguments, and he never leaves a point in doubt, but piles proof on proof, mountain high, until the enemy is completely overwhelmed in a mass of evidence.

Mr. Bennett affirms all the propositions—we had almost said truisms—and Mr. Mair denies with what power he can. He brings to the defense of Christianity the best arguments that can be adduced. His letters show painstaking care and a familiarity with authors unexcelled by any layman. Indeed, few professional theologians could draw from the arsenal of the church better weapons. But he is met at every point and disarmed with a promptness that shows Mr. Bennett to be more than his match, and no less familiar with authors. Mr. Mair knows only one side, while Mr. Bennett knows both, and he has not failed to show that Christianity is weak and indefensible, founded on assumptions, supplemented by deceit, and extremely weak in the essentials of proof.

This work will do a great amount of good wherever read. All who hav read it in the paper will want it in book form to preserve, while for the new subscriber it will possess the added charm of newness. It contains 969 pages; price. $7.50.

We quote the following from the *Seymour Times:*

"The discussion of the objections to Christianity between D. M. Bennett and G. M. Mair, which began in June, 1880, and has been carried on through THE TRUTH SEEKER, is now published in a handsome volume. This discussion was very ably conducted on both sides. Mr. Mair, who is not a minister, did the best he could for a client that comes into court without witnesses or dates, or authentic documents, and Mr. Bennett is skilful in wielding the effectiv weapons that are readily brought to bear with such fatal force against Christianity and its claims. So the book is valuable to both Christian and Infidel, as presenting the best arguments and evidences either can present."

Around the World.

We hope there will be no cessation in taking shares in the Round-the-World journey which Mr. Bennett is now engaged in making. The expenses of the trip will be close upon $3,000, and the cost of the books, with their illustrations, will not be less than $1,500 or $2,000. So his friends who hav sent him away will see that many more names are necessary before the bare cost of the undertaking is paid. The idea is that the work shall be a sort of joint enterprise, the people contributing the money and Mr. Bennett giving his time. It is not fair to ask him to giv the year necessary to make the circuit of our globe and pay for getting out the books besides. The work will be dedicated to those advancing the $5's, and their names will be enrolled in the first volume, which is being forwarded at the rate of thirty-five or forty pages per week. It will take until about next January for it to be finished, and until that time the starry roll of honor is open to those who want to be pioneers in getting the truth. There hav been plenty of books of travel written, but all hav catered to some pious church prejudice, and, so far as telling the actual state of affairs existing in the "Holy Land" and the orient, were worth no more than what they would sell for as waste paper. Those who hav read Mr. Bennett's travels in Europe, written last year, will agree with us that his descriptions are faithful portraits of actual facts. He tells everything that he sees, and he has a shrewd way of seeing everything that is going on around him. His letters so far hav been marvels of descriptiv writing. The work, we feel sure, will be greatly superior to any account of a journey around the world we now hav, and we want all our friends and their friends to aid in disseminating it. There will be over one hundred and fifty full-page illustrations of scenes described, besides many smaller cuts. These will add greatly to the interest of the work, and with the faithful and close description will present Old-World places in a very familiar light. It will be as good as making the journey. And in order to pay for all this we shall keep the list open yet awhile longer in the hope that many more will yet send in their names. It isn't exactly square that the eleventh-hour laborers should get as much as the early workers, but if that is divine justice poor fallible human beings cannot be blamed if we giv the ones who subscribe now just as fine a book as those who subscribed to send the editor off. We can call it that the first sent him away and the last bring him back. Send on the V.'s.

As the time slips by we are reminded that many subscribers to THE TRUTH SEEKER are getting in arrears. We hope they will not long remain so. The past few months are the dullest months with newspapers, and the receipts are the lighest, while the expenses are just as heavy as at any time. We hope those friends whose subscriptions hav expired will bear this fact in mind and renew at once without waiting for us to send them bills. It takes time and money to send out hundreds of bills, which would be unnecessary if all would watch their tab and remit promptly. We hope to hear from those in arrears right away.

ONE of the best things invented within the last few years is the Mackinnon pen. It is always ready for business, can be carried more easily in the pocket than a pencil, and with one filling will do all the writing a business man requires for a month. For continuous writing it is the best thing out, as it does not require constant dipping in the inkstand. It writes on any kind of paper, and will last a lifetime. The address of the Mackinnon Pen Co. is 192 Broadway, New York city.

THE Directors of the National Liberal League hav opened an office at 744 Broadway, New York, where Mr. T. C. Leland, the Secretary, will be glad to see all Liberal friends. Also hereafter address his letters there.

MRS. LAKE is lecturing in Elgin to large audiences. She wishes to make engagements for lectures and to organize Leagues wherever desired. Address her at Elgin, Ill.

JAMES A. BLISS has removed from Philadelphia to 47 Greenwich street, Providence, R. I., where he will be happy to see his former friends and patrons.

W. F. JAMIESON has held an eight-sessions debate with Rev. John Hughes, of Angola, Indiana. The opening was on October 27th, and the closing on November 2d. He lectured at the Opera House in Union City, Michigan, on the 4th and 5th inst., and will continue the course on the 6th. He will be at Petersburgh, Illinois, on the 10th, 11th, 12th, and 13th; at Shelbyville, Ill., on the 17th, 18th, 19th, and 20th. He may be addressed at either of the last two places, or at Albion, Michigan.

A Touching Appeal.

A. B. Davis is in a relapse. Very low, unable to turn himself in bed, cannot be moved, and I cannot leave the house. We need twenty-five dollars immediately to make him comfortable for winter. He lies in the cellar, as the upper room must be plastered before he can endure the cold. He has had two congestiv chills, once laid out as if dead. His sufferings are great and he needs things for his comfort.

Please send immediately, Address

Brentwood, L. I., Oct. 28th. MINNIE MERTON.

A CATALOG of our publications will be sent free upon application.

What I Don't Believe.

PART II.—NO. 57.

624. *Ninth.* The titles which were applied to Jesus were by no means new in the world. Such cognomens as "the Most High," "the Lord of Life," "the Son of God," "the Living God," "the Mediator," "the Savior," "the Redeemer," "the Redeemer of the World," "the Lamb of God," "the Ram of God," "the Holy Lamb," "the True Light," "the Sun of Righteousness," "the True Light of the World," "the Prince of Peace," "the Light of the Wise," "the Guide to the Erring," "the Advocate with the Father," etc., are titles which were bestowed upon other demigods long before his name was spoken on the earth.

625. *Tenth.* The legend of Jesus being saved from destruction when all the other children around him were put to death was not first told of him. A very similar narrative was told of Christna near a thousand years before him.

626. *Eleventh.* Jesus being tempted by the devil and retiring in the wilderness for a forty days' fast was not a new claim. The same had been set up for other semi-divine personages long before his time.

627. *Twelfth.* Jesus was by no means the first who was claimed to perform miracles. This claim was set up for more than a score of sons of gods before his time. Several of them were said to raise the dead.

628. *Thirteenth.* Jesus was by no means the first savior or teacher who had a band of disciples to follow him about over the country. This was especially true of Christna, Buddha, Confucius, Laotse, and others who lived long before Jesus, as well as of Apollonius, Simon Magus, and Mohammed later on.

629. *Fourteenth.* All these teachers traveled over the country, in the cities, and villages, country places, in wilderness places, and on the common highways. If Jesus lived he only patterned after those who had preceded him.

630. *Fifteenth.* The claim that at the crucifixion of Jesus the sun was darkened and that earthquakes took place, was not set up first for Jesus. The same had been told of others long before him.

631. *Sixteenth.* The claim that Jesus descended into hell after his crucifixion, and that he was resurrected again, is far older than he. It was claimed for others before him.

632. *Seventeenth.* The claim of final ascension into heaven was made for others before Jesus.

633. *Eighteenth.* The doctrine of the trinity is not new with Christianity. It was taught in other systems, a thousand years before Christianity had an existence.

634. *Nineteenth.* The belief in a Holy Ghost did not originate with Jesus nor the system he is believed to have founded. It existed in India long before.

635. *Twentieth.* The Christian devil is not nearly so old as the devils of many pagan countries. The paternity of the belief in a devil can by no means be credited to Christianity.

636. *Twenty-first.* The belief in orders of angels and celestial spirits of different grades was held by the Persians and other pagans, probably a thousand years before Christianity was thought of in the world.

637. *Twenty-second.* The belief in the existence of heaven and hell is undoubtedly a thousand years older than Christianity. It was taught by the Hindoos, by the Persians, by the Egyptians, and by the Grecians and Romans before Christianity had birth. Christians only adopted it from previous systems.

638. *Twenty-third.* Immortality of the soul and a future life were by no means first taught by Christians. They were clearly inculcated by every intelligent nation and by almost every system of religion save that of the Jews, in which system a future life was not recognized.

639. *Twenty-fourth.* The personized idea of the "logos," or the word, was not original with Christianity. This was distinctly taught by Plato and others five hundred years before St. John or any other Christian had anything to say about it.

640. *Twenty-fifth.* Baptism by water was not first used in the Christian system, but was borrowed from the oriental countries where it had been used for hundreds of years at least The Brahmans and Buddhists baptized in the sacred river Ganges many hundreds of years before John the Baptist baptized in the river Jordan.

641. *Twenty-sixth.* The claim that the Holy Ghost descended in the form of a dove was not first told in connection with Jesus, but is far older. The Holy Ghost idea undoubtedly originated in India.

642. *Twenty-seventh.* The cross, as a religious symbol, was not first used by Christianity. It was used in India, Thibet, and Egypt not less than a thousand years before Christianity had birth.

643. *Twenty-eighth.* The sacrament of the eucharist was not of Christian origin, but was practiced by the pagan nations of India centuries before there was any Christianity in the word.

644. *Twenty-ninth.* A belief in saints and the worship of them did not begin with Christianity, but was practiced by the Hindoos and others long, long before, as well as by other nations.

645. *Thirtieth.* A belief in a grand judgment day did by no means originate with Christianity. It was taught by the Persian and Egyptian systems many hundred years before.

646. *Thirty-first.* A belief in a resurrection of t he deswad not first taught by Christians. This doctrin was old before Christianity came upon the stage.

647. *Thirty-second.* Prayer and its efficacy were not first taught by Christianity. They were taught and practiced by many pagan nations from time immemorial.

648. *Thirty-third.* Fasting and festivals are not Christian institutions. They were both largely used more than a thousand years before the Christian era.

649. *Thirty-fourth.* The doctrine of the second birth was not first taught by Jesus. It was inculcated hundreds of years before his time.

650. *Thirty-fifth.* The necessity of repentance for wrong conduct and penance for evil conduct were not first taught by Christians. These were insisted upon by pagan religious teachers hundreds of years before.

651. *Thirty-sixth.* The power to forgive sin was not first taught by Christians. The pagans were much before them in this line.

652. *Thirty-seventh.* The order of the priesthood, like all the other modern paraphernalia of the Christian system, was borrowed from paganism. The Christian priests, in telling the will and purpose of God, and in praying to him for what they and their people want, simply imitate the millions of pagan priests who preceded them.

653. *Thirty-eighth.* Monasteries, convents, and nunneries did not originate with the Christian system; they existed in Asiatic countries before Christianity had birth.

654. *Thirty-ninth.* The robes and surplices used by Christian priests, with the dalmatica, cope, and all the trappings and paraphernalia used by the Christian priesthood, were in use in the pagan systems of religion many hundreds of years before Christianity was devised.

655. *Fortieth.* So it is with every dogma, rite, and sacrament in the Christian church—they were one and all borrowed from the pagan systems, which had a much earlier existence. If it has anything new or original I do not know what it is save it is the relentless and deadly persecution which it has visited upon those who have dared to dissent from its positions. In this it may be claimed to have been original, for no other system of religion has persecuted as have Christians; not one of them all have taken one-tenth part the number of human lives in the name of its god as Christianity has taken in the name of Jesus.

656. Not only are the doctrines of Christianity not new, but the teachings attributed to Jesus are also not new, but had been inculcated many years before he was born. It is claimed for him that he was the first to teach the love of man; the first to teach man to love his neighbor as himself; but this is not true. This doctrine was taught by Menu, Christna, Buddha, Confucius, Thales, Pettacus, Socrates, Plato, and many others hundreds of years before Jesus taught a word.

657. Even the Golden Rule, which is regarded as the purest and most elevated lesson ever taught in the world, though ascribed to Jesus, was assuredly taught many hundreds of years earlier by several of the teachers above named, as well as by others of the world's great moralists and instructors. It seems hardly necessary for a God to leave his throne in heaven to come down to the earth and mingle with the sin and corruption which abound here for the purpose of teaching the same doctrines, the same maxims, the same sentiments which had hundreds of times, and centuries earlier, been taught by others. One would believe when a God came into the world with far superior knowledge and wisdom to anything that had been heard before that he would have something new to offer to man, and superior to the lessons and precepts which had for hundreds of years been taught by common human beings.

A Letter from a Londoner.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Congresses and ecumenical councils are now the order of the day, and all the religious bodies in this country are holding one or the other. The church, as by law appointed, has been busy in this respect during the past week. The Congress having met at Newcastle in the diocese of Durham, the bishop of that place was made president and played first fiddle. In his inaugural address he told his hearers that "the scares regarding recent advances in astronomical and zoological science had passed away, and their theological conceptions had been corrected and enlarged by their teachings. And now biology concentrated the same interests and excited the same distrusts; buwt uld not history here repeat itself? If the time should come when evolution was translated from the region of suggestiv theory to that of acknowledged fact, would it not carry still further the idea of providential design and order, would it not reinforce with new and splendid illustrations the magnificent lessons of modern science, and the gathering up, as it were, of the threads which connect the universe in the right hand of the one eternal word?"

The foregoing effusion seems to me a most unblushing piece of impudence on the part of this "right reverend father in God;" it simply amounts to this, that although in past times when the priests had all the power, and, more consistent than their successors of the present time, strenuously opposed the advancement of scientific knowledge as being in direct contradiction to what is contained in the Bible, and promptly settled all rash discoverers of the working of the laws of nature, with the very conclusiv argument of the rack and stake; the priests of to-day are quite willing, and almost eager, to accept all new theories regarding the origin of man and language, etc., notwithstanding what Moses thought on the subject, provided they can get a sufficient following of deluded individuals to find the funds to keep them in luxurious idleness.

The Archbishop of York favored the company with his views on "Secularism," which he said could not be called a system. Its principles were "Atheistic," Republican, and Malthusian, which meant no god, no king, and as few people as possible. This elicited cheers, at which I am rather surprised. I should hav thought that an assembly who believed in a God, worshiped a king, and desired a large population of "hewers of wood and drawers of water" would hav better represented their feeings by groans and agonized writhings. As it was, it looked as though they approved of these principles.

The deputy head of the church went on to state that secularism was but a passing phase of a great movement which, however, demanded the deepest attention of the devout. The advance of science had been immense, and it was intended to be a gift of God for good to man. (By this he appears to hav had a new revelation.) But the business of science was with natural laws, and to these it confined itself. It disapproved of secularism as retarding science by mixing it with Atheism, with which science has nothing to do. Yet when the name of God was put aside in science, there was a danger that it would be forgotten, and thus it came about that there was an advance of Materialism among the thinking classes. There was much more to the same effect which it would be tedious to quote. This particular congress was great on science. The speakers talked as though they knew all about it, and were its best friends instead of its greatest enemies. They think that by clinging to the skirts of science they may get a free-lease of existence. But the church has a feeling that it is doomed, and is therefore catching at any straw to prolong its miserable life. Not so many years back it was strong enough and felt itself so secure as to excommunicate all the other sects, and now it is not only ready but anxious to "hold out the right hand of fellowship" (to use one of their cant terms) to the Nonconformists, all or any of them, even that greatest of all nuisances, the Salvation Army.

Some of the speakers expressed their opinion that this noble, or rather ignoble, "army should be encouraged as doing a work in making recruits from the gutter which the church did not encompass;" though whether it was the army, the gutter, or the work that the church did not encompass does not very clearly appear. I rather suspect the dignitaries of the church of England hav an eye to the income of the army, as the leader of the noisy gang of imbecils boasted the other day at a public meeting that it was now worth £50,000 per annum, but I do not think they stand much chance of getting a share of the plunder, as "General" Booth clearly shows his intention of sticking to all the money he can rake in. He suggested to his deluded followers the other day that both he and God would be highly pleased if they would kindly pass over to him any jewelry they possessed. But this happy suggestion did not seem to meet with any very enthusiastic reception, so the matter was dropped, at all events for the present.

The report of the intended visit of Col. Ingersoll to England on a lecturing tour has caused quite a flutter in the hen-roost, and the old women of both sexes who belong to the ranks of the godly are in a fearful state of excitement, wildly clucking around and collecting their brood under the maternal wings. Nearly all the religious journals hav had a shot at him and hav been employed in confuting the matter contained in his lectures, no doubt to their own satisfaction. One very big bug amongst us, the Rev. Dr. Joseph Parker, to giv him his full title, in which he delights, has written a series of articles in a paper he runs, on "What Shall We Do to be Saved?" the first one of which he has devoted to taking great exception to the cheers and applause that greeted Ingersoll's remarks. The remaining papers were unimportant, as not having much bearing on the subject. He is, however, a smart man, having published his reply in book form, and as he sells the lecture as well as the book, I dare say he makes the speculation pay very well.

A curious book has lately been written and published by the Rev. M. Baxter, editor of a religious paper in London, which professes to giv a correct interpretation of the inspired jumble composed by the hermit of the isle of Patmos. Baxter has found out what it all means; he alone has solved the mystery; he knows when the end of the world is coming, to a minute, and possesses a program of the performances; probably he will assist in checking off the sinners. The book is most beautifully illustrated with winged women and correct representations of dragons with assorted heads, of which each one seems to hav a plentiful supply—one has seven, another ten—and the beasts and elders are correctly portrayed. Consequently the work is most valuable, all the pictures being guaranteed as true likenesses. The "facts" in the book are all proved by elaborate tables of figures, so you will see it is all true—true as the Bible.

Yours skeptically, J. D.

London, Oct. 9, 1881.

IF any one would like to send THE TRUTH SEEKER three months to a friend who has never taken it, it will only cost them fifty cents to do so.

A Truth Seeker Around the World

The Last from London.

THE INTERNATIONAL CONGRESS.—CONTINUED.

Your Council begs to submit to you an analysis of the reports received from the various countries.

The Fédération des Sociétés Rationalistes de la Belgique sends a printed report of its eighth congress, held at Brussels on March 28th and 29th, 1880, and the Libre Pensee of Brussels sends one for the same year. These are placed in the hands of the secretary, as publications forwarded to the General Council.

The reports bearing on the current year are as follows:

The Libre Pensee of Dinant (Belgium) reports that the society was founded on January 10, 1881, "having for principle liberty of conscience and for object the propagation of its ideas." The society has endeavored to reach the country people, to educate them into a sense of social, religious, and political liberty. It commenced with eighteen members, and has now fifty-two. One section goes into the villages on Sundays, teaching the people; another busies itself with the circulation of Liberal newspapers. During the coming winter Freethought meetings will be held at Dinant. The society meets on the second Monday in every month, and several lecturers have been appointed. The sceiety proposes that a general Freethinkers' almanac should be published, and announces its willingness to contribute.

The Libre Pensee of Antwerp (Belgium) reports that it numbers 109 members; that it has five hundred francs in hands; that it has spent four hundred francs in paying the expenses of the civil funerals of poor Freethinkers; that the most important debate held by it has been a discussion on the replacement of first communion in Catholic countries by a philosophical ceremony.

The National Secular Society (England) reports that during its last year of work (ending in June, 1881) it enrolled 828 new members, and has since June enrolled 406 more. It has seventy-five working branches in England; three branches in Scotland; one in Jersey; one in New Zealand; and is affiliated with the Hindoo Freethought Union. Some of the branches have halls of their own, others rent them. Weekly meetings are held by most for discussion of all subjects. There is a Special Lecturing Fund for carrying on propaganda in poor districts; a Benevolent Fund for assisting distressed Freethinkers; and an Open-air Propagandist Fund. Educational work is being pressed; a large number of students have been instructed in science during the year, and fifty have passed the Government Examinations. The society has been very active in political work, this being included in its progamme. The society hands in the report of its annual congress, and its Almanac for 1882, giving full particulars as to its organization and work. It also hands in eleven tracts issued by it, and a statement by its president on the laws on heresy in England. The organ of the society in the press is the *National Reformer*, issued weekly.

The Union Démocratique de Propagande Anti-Cléricale (France), which has just joined the Federation, has not had time to send a formal report, but its principles are handed in. It held a most successful Conference in May, 1881, and asks your Council to report that it is organizing a great demonstration in Paris in honor of the Freethought dead for November 2d, the Jour des Morts.

De Dageraad (Holland) reports that it has 140 members. Its journal bears the same name and appears monthly. The society states that the Dutch enjoy perfect religious liberty. There being no state church in Holland, the government does not in any way interfere or use its infiuence in matters of theology. Since the French Revolution prosecution for heresy is out of the question. With regard to the taking of the oath, the Dutch laws have not made any proviso for Atheists, and it is therefore obligatory. At the present time, however, there appears to be a strong feeling in the States-General to alter the law in this respect.

America and Germany have not sent in their reports in time for incorporation in this general report, but your Council hopes to be able to add them later.

A first year's work is naturally encumbered with very many difficulties, and many details of organization are still incomplete, but your Council ventures to hope that the Federation stands on a secure foundation, and will by the next congress be in more perfect working order. J. SWAAGMAN, Hon. Sec.

The report was received with loud cheers.

The delegate from America was called on.

I had a report from the Secretary of the National Liberal League, and prefaced its reading with a few remarks expressive of my pleasure in being able to meet with this body of Freethinking men and women, and descriptive of the condition of Freethought and Liberalism in the United States. I said the Liberal Leagues were the principal American Freethought organizations in our country, and that they numbered in all over two hundred and twenty, though many of them were not active. I spoke commendingly of the numerous societies of German Turners who are Freethinkers, who keep up active organization and have done much in St. Louis and other cities in opposing oppressive Sunday laws and other sectarian legislation. I said also that Liberalism and skepticism were rapidly gaining ground in the United States, that they were cropping out in nearly every town and village of the country, and that even in the churches skepticism is becoming more and more abundant. Interest in church attendance is lessening, and is largely confined to the female portion of the community. Public Liberal and scientific lectures are largely attended, and many efficient laborers are in the field, and I hope we may at all times be found coöperating with our compatriots of Europe who are striving to educate humanity in the principles of mental freedom and in opposing the superstitions and errors of the past. I then read the following report:

[This report was published in THE TRUTH SEEKER of Octobber 1st. It is not considered necessary to reproduce it here, but it will be printed in the book of Mr. Bennett's travels.—ED. T. S.]

The report was very warmly cheered, and Dr. Büchner then rose to make the report for Germany. Dr. Büchner said that his report was very brief. The German Freethought Union was still very young, having been founded at Frankfort-on-the-Main scarcely six months ago. They had made a good beginning, enrolling five hundred members. They hoped to grow year by year, and have a good report for the next Congress. They had already several affiliated societies—one in Berlin, one in Vienna, and so on. They were going to issue leafiets, and utilize individual effort. Germany had come in late, but it should be remembered that the German character was not rash nor quick—was rather dreamy and philosophical than practical. But it would be a shame and a disgrace if Germany, with her poets, her philosophers, her thinkers, who had all toiled for the freedom of man, should not stand in the first rank. Dr. Büchner concluded with a few graceful words of thanks, and was vehemently cheered as he resumed his seat.

Mr. Bradlaugh: It is now necessary to ask this Congress if it approves of the action of the general Council as to holding it in London. A formal vote is necessary, for whilst the Council acted in the interest of Freethought, it undoubtedly exceeded the powers given it at Brussels. The place of meeting was to be fixed every year by those who were assembled in Congress. Last year Paris was chosen. But it was also decided that the society in the selected town should have the duty of verifying the delegations, and of making arrangements for the Congress. No society was to be allowed to do this unless it was affiliated to the International Freethought Association and unless it had paid its subscription. The statutes further provide for a general council, composed of representatives of each nation, to be chosen before January 1st in each year. Long before that date we thought a difficulty might occur, as the French Freethinkers did not make any sign. I, therefore, as one of the representatives of England, the country in which the council met, ventured to write to M. Goffin, the president of the Congress of 1880, and to point out the difficulty we should be in if no French society affiliated itself. I also wrote to other Frenchmen personally known to me. This was all unofficial. When the Council met it did me the honor to elect me as its chairman. Mr. Le Lubez, Mr. Swaagman, and myself now wrote officially to France, urging that the Congress had been held in September, that it was now January, that no members of the Council had been elected by France, no French society had affiliated itself with the Association, and the French society had adjourned until May. Later we wrote again and asked if France would appoint even an "irregular" delegate. As he would not be elected until after January 1st, he could not have the right to vote, but the Council might take his opinions in the same light as votes. Thus France had an opportunity of doing what ought to have been done and what they might still want to do. They did nothing. More difficulties now appeared. There were two Freethought bodies in France; the one the Union Anti-Cléricale, the other the La Federation Française de la Libre Pensée. Between these there was undoubted hostility. The latter did not think the former extreme enough. In fact, the notions of the Federation Française included matters that the International Association does not as a Freethought association include in its programme. We do not propose to discuss the government, the social changes, or needs of any particular country. We want to work solely upon the Freethought ground common to all countries. We have no right to commit our members to anything outside Freethought. And this is what the Federation Française wished to do. As there were then no means of calling the Congress in Paris, we proposed London. It is for the Congress to decide if it will vote an indemnity for our action. We shall be glad to give any further explanation that may be asked. I may add that we actually sent Mr. Le Lubez over to France to try and arrange matters.

Mr. Von Zonteveen, who, it was stated, had objected to the oath in Holland, and whose warm reception evidently moved him, said: I myself saw with great pleasure that the Congress was to be held at London. At Brussels last year I spoke on behalf of this city. Some of us do not like Paris, as so many of the Freethinkers there are not only Socialists, but refuse to separate their Freethought from their Socialism even in a Federation like this. I read in the papers that a Freethought Congress had taken place in Paris last week, and should like to know some details, and also by whose authority it was called.

Mr. Bradlaugh: Clearly that Congress has nothing to do with this Association. Freethinkers, and anyone else, have the right to hold as many Congresses as they like. We have no quarrel with our friends in France. It was impossible for us to go to Paris, and what they have done there does not concern or commit this Federation in any way.

Dr. Schläger: At Brussels the statutes of this Federation were made, and, after much discussion, Paris was chosen as the place of meeting for 1881. From a foreigner's standpoint, I must confess that the action of the general Council seems like a *coup d'état*. This ministry must, therefore, ask an indemnity at your hands. Otherwise we establish a precedent—horrible words to you English, who labor under traditional precedents of three or four hundred years of English stupidity. I am willing to vote for this indemnity. But let it be settled that only in extreme cases like this ought any deviation from the will of the Congress to be allowed. And we ought to have each year a guarantee from the society in the city chosen that the necessary arrangements will be carried out. The speaker concluded with a motion of indemnity to the council for their action in selecting London as the place of meeting for the Congress of this year.

Mrs. Besant: I feel a little guilty in this matter, as I was one of those who spoke and voted for Paris last year, as a city more accessible to the majority than any other. What Dr. Schläger said is really what the Council wants at your hands. We have gone beyond our authority. We have had to break a rule either way. Either we had to reverse the decision of the Congress of 1880 that the Congress of 1881 should be in Paris, or to break the law that the arrangements for a Congress should be made by a society affiliated to the International Federation. Such a society did not exist in Paris. We broke the less important rule. We had the charge given us to keep this Federation free from all political controversy. It was decided at Brussels that our aim was to attack religious prejudices, and not "all prejudices." The political needs of each country are different, their religious difficulties are one. To go to Paris was to place the Federation in the hands of those who insist on including politics in Freethought discussion, and who, without belonging to us, might have wrecked the Federation. In avoiding this great danger we have traveled beyond our authority, and it is for the Congress to decide whether we have done right or wrong. We hope that some day it may be possible for soldiers of freedom from all countries to unite in general work, but this is at present impossible, and if we attempt it the Federation will be wrecked. The introduction of a discussion of Socialism into our Congress would be as that of a bombshell, and at present our duty is to work for Freethought alone. We had one duty to our constituents to fulfil and the result is our meeting here. We held it in London because London had last year more votes than any other town save Paris. This year let us vote one definitely, and choose also a second, so that if difficulties occur as to the first place we can fall back upon the second. One thing above all I am anxious to say: To our French friends we have no hostility. None are more anxious than the English Freethinkers to work with our French Republican brethren. In no heart here—German, Dutch, Belgian, American, English—is a single thought against France. It is even good that they can call a Congress also. We do not depreciate their work. We rejoice that while we are working, they also are. Let us remember that they have difficulties unknown to us. We do not blame. We love, honor, and respect them. We meet without criticising their work; but we must carry on ours on the lines laid down for us by the Congress that met at Brussels last year.

M. D'Ablaing stated that when he heard that the council had failed in arranging the Congress for Paris, he had tried if he could give any help through private friends. He had at first hoped to be successful, but he found it was impossible to draw the sections together. The Parisians wished to have a Congress of their own, and the holding of the International Congress there would have seemed like a contest. The Dutch were not invited to Paris, and he regarded the Congress there as a French gathering, in no way connected with the Federation. Under very difficult circumstances the council had acted for the best.

Mr. Vancaubergh (translated by Mr. Bradlaugh) was in a difficulty, as he did not quite follow the discussion. He attended the Paris Congress, and it was there suggested that a united gathering should be held at Rome in 1882. The Belgium Freethinkers considered that Freethought and politics should be

kept wholly apart; our work should be Freethought work, and political and social questions should be dealt with outside our platform. Paris Freethought was different, as was marked by the name chosen, which implied that all the Freethinkers in that body should be Socialists. To assent to this would be fatal to the movement. He still hoped that the Paris groups would see their way to coöperate with us.

A delegate wished to know if any one was present from the Parisian society whose evidence could be taken.

Mr. Bradlaugh pointed out that the society had not yet joined us, and was not affiliated.

The passsing of a vote of indemnity to the Council was then put and carried unanimously.

Mr. Bradlaugh rose to propose a place of meeting for next year. After explaining the difficulty that would arise from the absence of a society in Rome, and also from police superintendence, he proposed that the Congress for 1882 should be held at Frankfort, or, failing that, at Amsterdam.

Mr. Vancaubergh (translated by Mr. Bradlaugh) proposed Rome, in the hope that thus all sections of the Freethought party might join in the Congress of of the Federation.

Mr. Hilditch seconded.

Dr. Schläger: Nobody is more desirous of reconciliation with Paris than I. I fear it is impossible to hold a Congress at Rome, picturesque as the idea looks. As to effect, at Rome our Congress would fall dead upon the mass of the people of the country. The newspapers there are little read in their own country, and not at all outside it. I therefore support Frankfort, which retains some of the old democratic spirit, and where a democratic paper of large circulation is published, that is sure to report our Congress.

Dr. Büchner (translated by Mrs. Besant) urged that Frankfort would be a place as difficult as Rome for the Congress. Even the police difficulties would be as great in the one case as in the other. Besides, their society in Germany was young, and could, perhaps, hardly bear the strain of holding a Congress in 1882 in that country.

Mr. Frowein (translated by Mr. Swaagman): The same difficulty exists in regard to Amsterdam as to Frankfort. We have been only established three years. I thank you none the less for the honor you do to the country of Spinoza.

As 1 P. M. had now come, the discussion upon this question was adjourned.

After the close of the morning meeting, by invitation of Mr. Bradlaugh, the delegates repaired to an upper room in the hall and partook of an excellent dinner, which about fifty persons sat down to. Every one seemed to enjoy himself and to partake freely of the viands before him. Mr. Bradlaugh proposed the health of the foreign delegates, which was drank standing, and he was toasted in return, as was also Dr. Büchner.

SECOND SITTING. 2:30 P. M.

M. Frowein, of Holland, was called upon to open the question of "The Separation of Church and State."

The President then called on Mrs. Besant to read the English report. Mrs. Besant said:

The National Secular Society, of which I have the honor to be one of the vice-presidents, has desired me to report to this Congress on the relations of church and state in England.

These relations have grown out of the Reformation in England in the sixteenth century, when England, under Henry VIII., threw off Roman authority, and made the "king's highness to be supreme head of the church of England" (26 Hen. VIII., c. 1). Before that time the church had treated the state from an equal if not a superior standpoint; from the passing of that memorable act she became the subject of the state. The state, represented by the king, altered her faith, narrowed her authority, diminished her wealth. Many of her vast estates passed into lay hands, being distributed among court favorites; the remainder were transferred to the reformed Church, a church which succeeded to Roman Catholic funds while rejecting Roman Catholic doctrines. To take but a single instance; many fellowships had been founded in the universities by pious Roman Catholics, who joined to their bequests the condition that the holders of the fellowships should have masses said for their souls. The Reformed church kept a tight grip on the bequests, but denounced the masses as "idolatrous fables and blasphemous deceits," thus obtaining the double joy of increasing the revenues of favored churchmen, and posing as more purely Christian than those whose wealth was appropriated. While the new church thus succeeded to the property of the elder one, and left those who remained faithful to their creed in poverty and disgrace, she by no means permitted reformers more thorough than herself to have a share of the spoils. Roman Catholics were excluded because they believed too much; Protestant Dissenters because they believed too little, and the narrow "church as by law established" seized all the wealth and all the power.

The church, however, was no longer free; she had sold her birthright of liberty for a mess of pottage, and had become the creature of the state. By act of Parliament her prayer-book is authorized; by act of Parliament her ceremonies are controlled; by act of Parliament her daily lessons from the Bible are prescribed; her members worship their God in the form and fashion commanded by the state. This state is no longer even Christian, and the Jew can dictate to the churchman the formulæ of his faith. In exchange for this slavery, the state gives to the church various privileges, dignities, and grants of money; Dissenters are free, but any money they have for church purposes must be contributed by members of their own sects; the church of England enjoys vast revenues, which have been granted by the State.

A great number of the privileges originally enjoyed by the present church have been taken away from her during the last half century. Only eleven years ago no Dissenter, however distinguished, could be a Fellow of either of the great universities of Oxford and Cambridgein; 1871, after years of bitter struggle, was passed the University Tests bill, which placed all lay students on the same level.

The churchyards of the country have been wholly held by the clergy, and people of other faiths have been compelled to hear read over the bodies of their dead a service they had repudiated in life; near large towns the difficulty was avoided by the establishment, during the present century, of cemeteries open to all, but in country districts the most grievous injustice has been done. Little children who died unbaptized were shoveled into the ground during the night and the most revolting conflicts were waged round the coffin between the state clergy on the one side and the bereaved relatives on the other. Last year a Burial's act was passed (1880) which admits all citizens to their parish churchyard, although the corpses of Atheists are still insulted at the grave side, and so another victory was won for freedom.

A large part of the revenues of the church is drawn from land; in addition to the land actually held, rectors and vicars of parishes have the right of gathering in a special tax called tithe. The great tithes go to the rector; the lesser tithes to the vicar. Many of the great tithes passed, at the Reformation, into the hands of the laity; hence many rectors are laymen, and in such parishes the ecclesiastical work is performed by a vicar. A considerable agitation against the payment of tithes is now going on; some clergymen have seized the goods of farmers in their parishes for tithes owing so them, and a feeling of indignation is rising which appears likely to sweep them away.

The levying of church rates has been another grievance in England; Dissenters of all shades of opinion have taxed for the support and repair of churches they never entered; an enormous number of persons at length submitted to distrain rather than pay this unjust tax, and at last, in 1868, compulsory church rates were abolished. In a few parishes part of the church funds is still, however, drawn from such a rate, and several cases of seizure of goods have occurred during the last year in satisfaction of unpaid church rate. These oppressions are, fortunately, rapidly increasing the unpopularity of the clergy.

Although this direct taxation of dissenters—including in this name all outside the church—for the support of the Establishment has mostly been abolished, the taxpayers are still heavily burdened for the maintenance of the state religion. In addition to the vast revenues enjoyed by the church, amounting to more than ten millions sterling per annum, large sums have been from time to time voted in Parliament. Thus, from 1710–1716 a tax of 2*s.*, and from 1716–1724 of 3*s.*, per ton or chaldron was levied on all coal brought into the port of London, and was used to build new churches (Public Income and Expenditure, printed by order of the House of Commons, July 29, 1869). The produce was estimated at £60,000 a year. In 1725 the same tax was levied to pay the ministers. Thus £420,000 were given to the church out of the pockets of the coal owners, and this is only a single specimen out of the many which might be adduced did time permit.

The Ecclesiastical Commissioners report that during the year ending in October, 1880, they have augmented and endowed benefices to the amount of £765,500 per annum, and this "may be taken to represent the income which would be derived from a capital sum of about £23,000,000" (33d report, 1881). These commissioners deal with the so-called church property, property which is vested in the church for just so long as, and no longer than, Parliament chooses, and its enormous value being due to the energy and industry which have developed the resources of the country, it would be fitting that this wealth should be applied to lighten the burdens of the nation, and not monopolized by a sect which, in the census of 1851, only claimed fifty-two per cent of the "worshiping population of England and Wales." Outside cathedral establishments, the clergy number 17,970 (Parliamentary Return, 1879), and these live on the wealth of the country.

Our yearly taxation is further augmented by the sums voted in Parliament to the clergy: thus the army estimates were increased last year by £50,600 for "divine service," and £51,604 14*s.* 11*d.* were actually expended. For the current year the estimate is £52,356, and this while the wages of our toilers are at starvation point, and we are bidding them emigrate to find life. A corresponding item appears in the navy estimates. The prisons are provided with chaplains, whose salaries vary from £450 a year downwards. And so on through the various classes of national expenditure.

We have two archbishops and twenty-eight bishops, with incomes ranging from £15,000 to £3,000 a year; of these twenty-six sit in our House of Lords, and are notorious for their opposition to every measure intended for the elevation and happiness of the masses. Their votes may be counted on for any unjust war, such as those lately waged in Afghanistan and the Transvaal, and they are the most reactionary members of a reactionary house. The lower clergy are ineligible to Parliament, and this disability ought to vanish with the disestablishment of the church.

Fortunately, signs are not wanting that the burden of the Establishment will soon be removed from our shoulders. The better members of the priesthood are beginning to grow impatient of the slavery in which they live, and to think that liberty is too high a price to pay for privilege. The most hard working of the clergy belong to the ritualistic, the Romanizing, party in the church, and on these the state control weighs with especial heaviness. The Public Worship act lately passed by our latitudinarian Parliament deprives them of some of their ceremonies attendant on their most cherished superstition, and one of their number, Mr. Green, is now in prison because he refuses to obey the law, while claiming the status bestowed on him by law. This position cannot long continue; if priests desire liberty to follow their own fancies they must give up the privileges of an establishment; paid by the state, they must obey the state; they cannot enjoy at once the dignity of state maintenance and the liberty of self-supporting societies.

In speaking of the enmity we feel to the church, I desire to place distinctly on record that we do not desire to retort on the church the penal enactments she has leveled against us in the past. We desire equal liberty, not our own predominance. We admit the right of others to worship; we claim the right not to worship. We would destroy the church by reason, by argument, by persuasion, but not by force. We cannot soil our hands with the Christian weapon of brutal persecution. Therefore, in urging you to attack the church, I add, to prevent misconception, that while you seek to destroy monopoly and privilege, you should aim at the equality of all, of opponents as well as of friends.

The church in England is the center of all the agencies that oppose our national progress; she is the bulwark of every class privilege, the defense of every class monopoly. This vast organization, with its huge wealth and its social supremacy, is the symbol of all that is worst and most unjust in our social system. We war against it as the deadliest foe of national equality and national liberty, and we know that the day of our triumph is not far off.

Dr. Schläger said that Macaulay had written one of the best things of the English church when he said that it was never, even by accident, on the right side. The connection between church and state might be paralleled by the state of marriage. At first all is merry as a marriage-bell. Later on, a struggle is very likely to appear. We find in the history of the relationship between church and state the same grades of aversion between the two as occur between married people. In discussions on topics like these we are reminded that truth is only relative. No general principle can be laid down certainly. Each has to modify abstract ideas into practical ones. Germany has been for ages the classical battle-ground of this question. The history of the middle ages is one of a constant struggle between emperor and pope. That country, in the Thirty Years' War, shed her blood in the cause of freedom, and made Protestantism and Cromwell possible. When France had driven out the Huguenots, and in most countries only one religion was tolerated, Prussia alone carried out the principle of equality among the Catholic, Lutheran, and Calvinistic churches. By the treaty of Westphalia, 1748, expulsion of men on account of religious views ceased. Catholics and Protestants are equal politically. But recently a cloud has arisen upon the horizon. Bismarck, representing the state, wanted to crush the independence of the Catholics, and the means he chose have brought about the independence of liberal-minded Germany. The May laws of 1874 struck out clauses giving the same freedom to Catholic and Protestant churches. What have been the conseqsences of these laws? Many Roman Catholic parishes are without priests, as the pope forbade the latter to comply with the laws. Obligatory baptism is abolished. The sacerdotal incomes have suffered, as many people, having been civilly married, do not now go also to the priest. Multitudes of children are not baptized, and in the city of Berlin are growing up irreligious. Just now, however, there is some difficulty politically. Bis

marck has to make up his majority by bidding for the votes of the one hundred Roman Catholic representatives in the German Parliament. Hence there has been a modification of the May laws. However, the struggle will appear in some other form. Church and state are as two drunken men that lean against one another to prevent their falling. Ideas are a power in the world, and will decide this. Religion is being subjected to a process of dissolution. The wife has ceased to be attractive. We may congratulate ourselves that we live in an age when this struggle is going on. We must agitate on behalf of those ideas that are destined to final victory.

Mr. G. J. Holyoake desired to say a few words on the view taken by some of his Belgian friends. The separation of church and state was almost the only universal question which they could profitably discuss; each state has something to do with it. He spoke for common equality; the Establishment was the symbol of insolent superiority. It pushed itself before heaven as the supreme representative of its interests on earth. The church came to the front in the presence of God, but he was in favor of all having an equal chance of showing religious conviction. The church thought that because Freethinkers were in favor of separation, therefore separation would be harmful to religion. He did not think so. The church was a plundering church, and wanted to seize heaven, but if God was the god of the honest it would not get it. The church consecrated the ground so that heaven might know which were the saints, and sent abroad chaplains to guard the flock. He was in favor of separation, so that all might be equal in the eye of the law, and, if heaven regarded privileges, in the eye of heaven. He objected to the connection of church and state because if the Christian religion was to exist it should exist without privilege, and the prayer of every one should have an equal chance of being heard.

Mr. Bradlaugh had not meant to speak, but was tempted to do so by Dr. Schläger's speech. The separation of church and state would, as Dr. Schläger said, be a revolution, but he did not think it would mean civil war. Separation, in a country where there were free platform, free speech, would be a revolution, but a revolutiou of brain and not of body, of mental, not physical, force. The struggle of the middle ages was between Guelf and Ghibelline, between pope and emperor, not between church and state. It was the struggle of craft against physical strength, and great as was its value, it was not the struggle of to-day, but a struggle of brain against brute force. We owed much to Germany, much to the people who stand as the philosophers of the world. But we also owed much to France, to France, who had done, what Germany had not, made free speech possible. He desired not to lessen the value of German endeavor, but he did desire to remember and remind others how France had bled, how she had struggled in her revolution against aristocracy and church, and deserved our willing homage. Voltaire, Condorcet, not only destroyed; they put into their works the force and energy which gave light and life to the world. And therefore, acknowledging our great debt to German learning, German work, and German patience, we must not deny that from France came the vitality, the fire, the wit, the energy, that made possible the Freethought of to-day.

The evening meeting was very fully attended. Every inch of standing room in the house was occupied, the passway from the street was crammed, the sidewalk was crowded, and some even ascended to the roof and listened through the ventilating windows. Many also went away unable to gain admittance. Mr. Bradlaugh had been announced to speak in the evening, and that was the great attraction. He draws here as Ingersoll would draw in America. His speech is reported as follows, though he added considerable not here given:

HERESY IN ALL AGES.

At a gathering at which Freethinkers are present from many foreign countries, it is an acceptible task to endeavor to trace the progress of heresy throughout the world.

It is somewhat wonderful that in the last quarter of the nineteenth century it should be possible, in any civilized country, to make the heresy of any woman or man matter of reproach or hindrance to her or him. It is, indeed, to the heresy of the world that all progress is due. Without the skeptical challenge, the firm inquiry, the examining doubt, the testing and verifying experience, there would always have been the stagnation of ignorance, or the deterioration and warping influence of superstition. In old times much heresy was impossible; there was no general education; there could not be any popular heresy. The heretics were few in number, their brilliant mental achievements and often terrible sufferings marking them out in the darkness of their age and country, as stars stand out clearest in the blackest night. There are many classes of heresy. Religious heresy, challenging either the religion of a particular country, or assailing the very foundation of all religions; political heresies and social heresies. In an International Freethought conference it is with heresies in questions of religion that we are alone concerned. We do not, in thus limiting our work, mean any slight to earnest workers for human enfranchisement in social or political matters. We only desire to keep our propaganda distinct and clear. Political and social needs may vary in each land, but the conflict between ignorance and reason is in truth but one conflict in all climes, whatever the formula attacked or faith asserted. In matters of religion there can only be two clear logical positions. One, the completest submission of the intellect to authority; to some book, or church, or man. The other, the most thorough assertion of the right and duty of individual thought and judgment. These positions are so antagonistic that there can be no truce or peace between the defenders of the one and of the other. As Freethinkers we claim this right and duty of individual thought, the free and complete expression of the individual judgment. Guided, and aided too, this thought must needs be by the thought of yesterday and of to-day. But we deny that yesterday's thought ought to be allowed to conclude all thinking. We deny that yesterday's knowledge may be held to include all that is or can be knowable. We claim to search for truth, and to show others what we find, and they, with us, may test whether it be true or no. We assert the right to think, and to tell openly and clearly all we can of what it is we think, and how we think it.

We affirm that in no country ought thought on matters of religion to be hindered by penal laws. We declare that in every country religious disabilities should be swept away. We do not want to train our children while babies so that they must grow into the assailants of any creed, but we refuse to allow the priest to twist and distort the infant mind with creed and fear. We would have children's education limited to science, leaving each unfettered to build his theory or choose his creed as brain-strength comes with growth. We have no desire to prevent or punish any religion by law. We would have all religions, like all sciences, on equal terms, the reward being in the future to the greatest discoverer of new truths, not as it has been in the past, to the most obstinate upholder of ancient delusions. We claim the same equality of citizenship for professors of belief, unbelief, and disbelief. But if special honor is claimed for any, then heresy should have it as truest servitor of human kind. We here all claim to be Freethinkers, therefore, we are no more all of one thought than we are of one stature or of one country. Nor do we make any claim that we, or any other thinkers, know all that can be known. We stand on the great ocean of the unknown, each mental eye seeing different shades of color on its waves, each thought-diver gathering from its depths truth corals and pearls that others miss to grasp or cannot reach.

In one of the very oldest countries, but where education has been most general and most esteemed, there heresy has been reputed and valued instead of punished. That country is China. Prof. Douglas, writing for the Society for Promoting Christian Knowledge, admits that Confucianism "has supplied the guiding principles of all that is great and noble in the life of China for more than twenty centuries." Yet there is nothing of the supernatural in the teachings of Confucius. He troubled himself much as to how men might live. He concerned himself not at all with what should be their career, or if they should have any career, when they were no longer living. This paradox has no place in his teachings. So of another great child of this Chinese race, Laotse. Of him Prof. Douglas writes: "Of a personal God Laotse knew nothing; and indeed a belief in such a being would be in opposition to the whole tenor of his philosophy." Yet these twain are, with Buddha, the great masters of Chinese thought.

Perhaps the clearest record of heretic progress is preserved to us from Greece. There—almost about the very time when Buddha indelibly engraved his name on Chinese thought—philosophy lifted its head in Greece, and made thought easier in all time for all the western world. There is not the time to-night to trace the history of Greek skepticism, nor to linger over the page that tells of the hemlock cup which silenced the tongue without smothering the sayings of questioning Socrates. We must not even—after some centuries leap—stop to pity the sore martyrdom or to admire the eloquence of the pure, the beautiful Hypatia. Temples have been built to these and their heretic brothers and sisters, not in marble or in granite, but in working, stirring, doubting, reasoning, and truth-coining human brains.

It would be ungrateful to quite pass by Arabian heresy and our indebtedness to it; even though we have not space enough to give due honor, it is to the Arab of the tenth and eleventh centuries that we today owe much. When learning had been trampled down throughout all Christendom it was the Arab who not only gathered and preserved the mental legacy of India, Italy, Greece, and Egypt, but added to it the tenfold interest of his new discovery and keen thinkings in every then possible branch of science.

But our business to-night is with heresy since real heresy has been possible. That is, possible for the many. That is, since the printing-press has been known in Europe, and since men talked to men openly in their own tongue. In the great arsenals of Europe huge monster cannon are built to shatter human homes, and shot and shell are cast and filled with which to load these cannon. The printing-press is our grand cannon; thought, question, and affirmation our shot and shell. Book and tongue are our sword and bayonet. Pen and speech our lance and spear. But neither our writers nor our speakers have gone through the fight unscathed.

Italy shows us, during the last three and a half centuries, a terribly full martyr's roll. Dungeon, rack, and fagot were the ready arguments of the Roman Catholic church. And these were freely used. The mere list of names of these Italian martyrs for Freethought would take more time than to-night can be spared, but one name must at least be repeated with much reverence and more of triumph. That of the man burned in Rome two hundred and eighty-one years ago. A man whose tongue, pen, and body were alike untiring, who in Naples, Switzerland, France, England, Germany, and Venetia worked to make Freethought possible for us, who lay eleven long years in prison, who endured the rack and perished at the stake. True till death, the grand and glorious Giordano Bruno, whose ashes were scattered in Rome, but whose memory still lives, whose energy still survives, whose martyrdom we honor, and whose marble presentment we hope ere long to see challenging the Vatican with the promise of the Freethought victories which the twentieth century shall bring to crown the nineteenth century effort and to redeem the sixteenth century shame.

In France it was in the seventeenth and eighteenth centuries that the struggle was most fierce, and for some time least fruitful. The mass of the people fed too little to think much, and the work of the encyclopedist was as that of the sower on the rock so far as concerned the great mass of the nation. But the men who were imprisoned and whose books were burned during the Regency and in the reign of Louis XV. made possible the more general intellectual array of this century. Fewer giants, perhaps, but more men. The fire which burned Vanini in the beginning of the seventeenth century is quenched for ever; and, though the priestly hatred against Voltaire still lives, the wit they fear, and hate because they fear, has been fruitful mother of freer thought in France.

Holland and Germany have been mighty for thought-leading through Europe, from Spinoza to Kant, Fichte, and Feuerbach. In England, from Hobbes to Mill, a grand march of great thinkers. But it is not alone of the great thinkers we have here to take account; it is of the village orator, the local pamphleteer, the poor and often rough-mannered defender of the right of speech and of publication. These in turn have each and all had hard battles to fight. Jail for themselves; poverty and contumely for their familes. To be "Infidel" was worse than to be a burglar. For the "sinner" there was welcome by the pious; he might repent. For the heretic thinker, no mercy to be shown him. But the poorer soldiers have left scant personal record of their work. This work is best known by the platform and press which they have won for our use. Who shall tell in each land the histories of those humbler ones who have faced hunger and mockery, prison and shame, to win even the grudged freedom we enjoy to-day?

Mr. Bradlaugh was applauded often and vociferously. The people rose in their seats, swung their hats, waved their handkerchiefs, and shouted at the top of their voices. Mr. Bradlaugh is extremely popular with the Freethinkers of England.

After the principal speech, Mr. Bradlaugh gave out certificates and prizes to nearly fifty successful students of the Science Class who hav been taught by Dr. Aveling, Mrs. Besant, and the two Misses Bradlaugh. The students came up as their names were called, the science or sciences in which they had passed first and second class examinations were named, and the certificate or prize handed to each. The ceremony was impressive and elicited much interest. Dr. Aveling, Mrs. Besant, and the Misses Bradlaugh are deserving of great praise for what they are doing in teaching the practical, useful sciences, and in diffusing an active fondness for them among the intelligent masses.

Dr. Büchner then rose to address the audience, and was received with such cheering and clapping as for a time made speech impossible. When silence was restored the professor spoke in German, and his eloquent words were briefly interpreted by Mrs. Besant. Dr. Büchner said that he should not speak long, as he was using a language which would probably be understood by few present, but he desired to say how glad he was, in a crisis like the present, to see such a manifestation in favor of Freethought. He had not expected to find such a large gathering on the side of Freethought in this country, for although England was the land of Lyell, Huxley, Tyndall, and Darwin, it was also the land of prejudice and intolerance. There was too wide a gap between the learned and the masses; the learned were Freethinkers, while the unlearned were still left to be Christians. Hence it is that with so much wisdom there is also so much backwardness—

so much prejudice. Still let them hope to the end, although the time was long and patience was tried while progress was so slow. Truth, said Dr. Büchner, must win in the end, for "truth is imperishable and it only needs to be discovered, not to be defended." I repeat the thanks I offered this morning—thanks for your welcome, which has deeply moved me. I know that it is not myself you greet so warmly, but the principle I represent—the principle of investigating nature honestly, without fear of God or of the results that may be found. It has been said that thus to work and to speak out fully what is found is dangerous. It is not so. Never yet has truth injured man; it has ever been useful when found, never harmful. We see the victory of Freethought, and may it reign!

Mrs. Besant, after dwelling on the value of Freethought and on the work it has to do, concluded as follows: Great is our rejoicing. We bring to the world a message different from that of the church. This preaches the fall as its message. We preach the rising of man. Man becomes more human year by year, each one taking part in his advancement. They point back; we look to the future. They speak of a dead Christ; we of the living saviors of man. They speak of how to die; we of how to live. Death must come, and we shall each meet it alone. We desire to learn how by our lives we may make the world brighter, happier, more free. Our gospel is the news that man has risen and may rise. "Paradise Lost" in the world of God; paradise found in the world of man. For the golden age of the past, when the gods walked with man, we substitue that of the future, when man shall be god-like in so far as god means good. Grown to maturity, love shall be everywhere and knowledge the milk and meat of all. There shall be books for the child of the very poorest and the time and the leisure for their use. Our brethren will go from us to many lands, leaving with us fresh hope and stronger hearts. Let them take this message: that England is on the side of Freethought; that in London so many hundreds of men can gather together to bid them good speed. They shall go hence from this federation as from the center of the world's Freethought bearing a message, not of peace where hatred lies concealed, but of love to all, whether they think with us or not, for we are sure that the work we are doing will make the world at length one vast republic of brethren upon equal grounds.

Mr. Symes was then called on, and was very warmly greeted.

Dr. Edward Aveling said that that meeting was a magnificent ending to a magnificent day. After the day's hard international work there was the evening's international rejoicing. What religion had failed to do Freethought should succeed in. On that platform were representatives of art, of science, of business, and of politics. For art they had music dear to Freethought, as well as graver studies. We had fighting to do, good hard-hitting fighting, such as that of his friend Symes. Men, women, and children all came to rejoice in the work that was being done. Science was represented there by one of her worthiest sons, a man who stood in the front rank of scientific men, but was not ashamed to come there and preside over a Freethought Conference. Knowledge was our strength; let it be with us guiding, leading, teaching, a living presence in our homes, purifying, and blessing all.

FOURTH SITTING, MONDAY, 11 A. M.

A delegates' meeting was held in the Minor Hall.

The Congress turned to its work—the adjourned discussion on the place of meeting for the next Conference. A long discussion followed, in which Dr. Schläger, Dr. Büchner, Dr. Aveling, MM. d'Ablaing, Bradlaugh, Jones, Frowein, Symes, Vancaubergh, and Mrs. Besant took part. Frankfort, Paris, and Amsterdam were put to the vote, which was taken by ballot. Result: Paris, with permission to go to Amsterdam if difficulties arose as to Paris. The date was then discussed, and the first half of September, 1882, was chosen. It was further decided that the Congress should sit for three days, and the Council of 1882 was instructed to make inquiries about towns willing to receive the Congress in 1883, and to report to the next Congress.

The Council was instructed to send letters in the name of the Congress to Italy and Switzerland, inviting the coöperation of the now scattered Freethinkers of those countries, and asking them to group themselves into societies and elect delegates to the General Council for 1882 before January 1st.

Dr. Edward B. Aveling was then called on to read the report from Canada, which he did.

I then read the following brief paper, by T. B. Wakeman, Treasurer of the National Liberal League:

The preceding report of our able and devoted secretary leads to two or three reflections which, under the light of our experience, ought to be submitted to Liberals at home and abroad:

1. That Liberalism is "in the air" and will appear from time to time in forms, shapes, persons, and places the most unexpected. Indeed, the general fact of the progress of the world makes their appearances inevitable. The Liberals are those who have become free, that is, emancipated from theology. The facts and laws of civilization compel this emancipation more and more.

2. Shall this process of progress and enlightenment be the result of blind facts, forcing events and revolutions like the broken and damned-up ice in a mountain gorge, or shall the process of progress be anticipated by a wise prevision and provision, that will open the minds of men to the inevitable and make the rise and flow in the river of time and evolution peaceful, healthy, and natural?

3. This wise prevision and preparation can only be had by the wise and prudent spreading of Liberal, scientific, and humane views among the people. To do this two things are necessary: (1) Careers for individuals; (2) Organization. That is to say, Liberalism must furnish a livelihood for its best teachers and exponents. The success of a cause that can furnish such careers is assured. The cause that cannot do it must remain suspended like vapor, "in the air," giving freshets here and lightning there under the blind propulsion of revolutionary events. The revolution, if it is understood, organized, and manned, is gradual and safe; it is but another name for the growth and progress of man. But man cannot advance physically, morally, socially, and politically without limbs and organs.

4. Back of these leaders, teachers, and editors there must lie organizations, intelligent, trusting, coöperative, influential. The National Liberal League is one of these; it must be largely extended, and others must take up its work and aid in its efforts for emancipation, education, and social development; and, above all, aid in the defense of liberty against encroachment of both church and state, by securing the complete and permanent separation of both.

5. The last consideration is that no Liberal can really be one until and unless he has an earnest desire to have others enjoy the blessed emancipation from the horrors, dogmas, dreams, and despotisms of theology from which he has escaped. He knows that this escape must be commonly a slow growth, not without the doubts and fears which always attend growth and progress. But he knows the joyous health and liberty beyond; and he longs to see all enjoy this blessed light. He knows, too, that only by that light can the progress of the world be other than a blind and dangerous groping and stumbling in the dark. It is evidently, therefore, the duty of every Liberal to secure his own life, family, and paying business upon the most successful and permanent basis possible, from the point of view of worldly success; and then, to use of his means reasonably, and in proportion to his means, for the wise support of the organization, and the men who only can make Liberalism a beneficial power upon earth.

These reflections are forced upon us by the fact that Liberals so often take a pride in despising money and position, as so much filthy lucre and hypocrisy. If sought for themselves, this is true. If sought as a power for good, it is the reverse of the truth. Unless the genius of Voltaire had been seconded by his wealth, he could never have lifted Europe out of the dark ages. Honestly, honorably, industriously, therefore, "put money in thy purse," for money is the power that propels the world forward in her orbit of progress. Each must learn and be able to contribute to that power. T. B. WAKEMAN, Treas. N. L. L,
93 Nassau street, New York.

M. Le Lubez formally reported the principles and work of the Union Democratique de Propagande Anti-clericale, of Paris, and expressed a hope that all the French groups would unite.

Mr. Holyoake asked whether Socialists were excluded from the Federation. He was referred to the rules which forbade any interference with the autonomy of any affiliated society, and informed that any member of the Federation might hold any views he or she pleased on any subject outside Freethought, but might not introduce them into the meetings or aims of the Federation.

FIFTH SITTING, MONDAY 8 P. M.

When the president had taken the chair a congratulatory telegram was read by the secretary from Dr. Hitchman, president of the Anthropological Society, Liverpool. Dr. Edward B. Aveling was then called on to open the discussion on "The Light Thrown by Modern Science on the Origin of Religious Ideas among Mankind." He read a very valuable paper.

M. d'Ablaing van Giessenburgh read a most admirable paper.

Dr. Hartogh Heys van Zonteveen then read a paper on the "Origin of Religious Ideas from the Point of View of Evolution."

Dr. Büchner, in spite of the speeches already delivered on the important question before them, desired to add a few words in conclusion. He did not think that the subject was well chosen, because science did not yet throw much light on the absolute origin of religious ideas. This was not yet possible, for we had here no certain knowledge. We had many theories, many hypotheses; but the fact that opinions were so unusually various showed that there was much uncertainty. Let us admit, then, that as yet we were not in a position to give a certain answer as to the origin, and let us consider what light could be thrown by science on religious ideas. The first thing to remember was the origin of man, the ages during which man has existed upon the earth. Here our knowledge is chiefly due to English thinkers; I need only mention Sir Charles Lyell. These have shown us that man is no new-comer on the earth, but is an old inhabitant. All the stories and traditions we have about him are, as to time, comparatively modern. We have not to do with thousands, but with hundreds of thousands, of years. Of this vast space of time, ere man reached the idea of spirit, we have no record. All that we can be sure of is that his thoughts were not a gift from heaven, but were the outcome of long, long generations of toil and of discovery, doubtful and confused. We cannot see far back, but we *can* see man in his helplessness, surrounded by the vast and irresistible powers of nature. They were so far greater than himself that he deemed them supernatural, and called these powers supernatural beings, gods. Here is the origin of the gods. Of all these natural forces and changes, one change, which happened day after day, made the deepest impression. It was the change of light into darkness, of darkness into light. The stars in the heaven above, the sun, the moon, were all mysterious; life flowed from them, all good came of them, and these heavenly influences were called divine. They were dressed up into gods —good gods. But in the night man was defenseless; he felt menaced by something at once terrible and strong. The night was alive to him, and perilous, and the darkness was full of spirits, evil and harmful. So spirits of light and darkness became spirits of good and evil. It was worthy remark that the adoration of demons—devils, we call them—was more widespread and more earnest than the adoration of the good. It would lead me too far to enter into full particulars, but I do not think, with M. d'Ablaing, that fetichism preceded light-worship; I think that sabaism is the earlier. Fetichism is a form of the fear of nature, the symbols imaging the thought of fear. In any case, the solar worship is the widest spread of all creeds, and has most influenced civilization; everywhere we find its symbols, in Germany, in France, in all lands, and these symbols are easy to be recognized. Reverence for the sun and light precedes worship of earthly bodies. Reverence for animals depends also on the relation of the animals to man, whether useful or harmful. The fear of the end of life made life a ceaseless wrestling. A great philosopher had said that death was the reason of all philosophy, and it is the reason also of theology, which is a philosophy although a bad one. Let us remember, in studying such a subject as this, that as far as our science may have gone, there remain very many gaps in it which we as yet are unable to fill, many limits which we are as yet unable to overpass. These gaps daily become smaller, and perhaps some day shall be known the whole chain of existence, the natural order of the world, so that none shall be able to shut his eyes to the great heritage of knowledge. God-belief shall then be destroyed by nature-knowledge. Reverence for man shall replace reverence for God. "Long enough have we believed; we desire at length to know." Ignorance is slavery; freedom from all slavery, religious, political, social, depends upon knowledge. The root of social and political slavery is in religious slavery; the chain of religion broken, all chains fall to pieces; win freedom from religion, and political freedom is yours. What are all the great forces in comparison with thought? The Roformation was the result of thought, and mark the changes, political and social, which resulted from it. Treasure, then, freedom of the mind, above all else. I believe that our work will grow; it is small now, but all things have small beginnings. I hope and I trust in the future. It has been said that "Few men think, but all will have opinions." Hence the slow progress of ideas. The power of religion depends on its giving certainty without thought; things will progress as man doubts and questions. Men will begin to strive for happiness here instead of hereafter. Hence the fear with which the unduly rich and powerful regard Freethought; they know that when men once think they will no longer remain contented in their misery, but will do away with inequality and injustice, and insist that each shall have a share in the happiness of the world. Let us throw our gaze onward into the future. The sunshine of that future we may not share, but let us comfort ourselves with the thought that life has a nobler mission for us than enjoyment; "life is not only to be enjoyed, it is an endless battle." In that battle each of us is a soldier, and let each thinker take this as my good-night.

[TO BE CONTINUED.]

A Trinity of Lithographs.

We hav for sale the lithograph likenesses of the three leading Liberals of this country—Thomas Paine, D. M. Bennett, and R. G. Ingersoll. They are all splendidly executed, and with a neat frame around them—which can be procured from picture-frame makers at slight expense—will be an ornament to any home. They will be sent, secure from breakage, by mail at the following prices: D. M. Bennett and R. G. Ingersoll, 50 cents each; Thomas Paine, $1.

Scientific.

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N. Y. LIBERAL CLUB BY T. B. WAKEMAN.

LECTURE I.

THE OBJECTIVE ORDER.—CONTINUED.

From this last discovery follows our next or fourth harmony, that is,

IV.—THAT THE NEW WORLD AND COSMOS IS THE FOUNDATION OF A NEW, AS THE UNIVERSE WAS THE FOUNDATION OF THE OLD, FAITH.

It is the earth that revolves, and not the infinite starry space. Upon this bottom fact all are agreed now except the savages.

The sun is the light and life-giving center of the planets, and it and they move with almost incalculable speed in our infinity, of which motion as a whole is unthinkable. The "universe" and its creating God have vanished like a theater spectacle after the play is over. In their place appears the Cosmos, and beyond it the Infinite. This fact turns a new leaf in the history of human existence—turns from the old to the new. Strauss, in his invaluable work, "The Old and the New Faith," has presented this change so fully that we need not pursue it further. The *Cosmos* is a Greek word (*kosmos*) meaning order, thence beauty of order, thence ornament; or, as the poet says it,

"The starry treasures with which the All adorns itself."

It describes the world as it is knowable to man. We know it as the earth, the solar system, and all the stars, constellations, and depths of space which come within human ken. The telescope and our thought reveal this Cosmos, this ornament of the Infinite, floating in infinite space, which by the law of relation cannot be thought of but as an extension of it. We cannot escape the conclusion that this Infinite is the indefinite extension of matter, and of its changes and motions which we call forces. From the positions of matter we have the idea of space, and from its changes the idea of time.

The same laws of thought that compelled our fathers to think the revolving universe to be finite and limited compels us, under these new facts, to conceive the immensity of the starry spaces and their contents to be but the fringe or hither side of the Infinite. Imagination as well as thought and inquiry is needed to give meaning to these two words, Cosmos and Infinite. Let such works as Proctor's "Expanse of Heaven," "Our Place in the Infinities," or Flammarion's essay on the "Distance of the Stars," suggest the truths and the feelings which no words or figures can ever fully convey. Such phrases as the "intoxication" or "persecution" or "heartache" of the Infinite will then have some meaning. The "God-intoxication" of the "Atheist" Spinoza will become full of meaning. Yet, as Emerson reminds us, meditation upon the Immense and the Infinite is the medicine, not the food of the soul. Before it human pride, selfishness, and "immortality" may indeed be humbled. But to some, to whom such meditation has become habitual, it is like gazing over a precipice until awe changes to the desire to vanish into the All. The light as well as the shadow of Nirvana dazzles and blurs, and so hides the actual world from us. How safe and true the poet's monition to seek the Infinite only in and *through* the Finite! The finite world, or cosmos, is our shield to defend us from the Infinite. And the inner side of that shield, ornamented so beautifully, is it aught but our own painting? The answer to this question brings us to the next—

V.—THE FIFTH HARMONY OF SCIENCE; THE SCIENTIFIC ASSURANCE OF THE RELATIVITY OF ALL HUMAN KNOWLEDGE.

This is but the Copernican discovery repeated in the mind. The Infinite can no longer be in any way a knowable person or personality. It is without relation, unconditioned and unknowable. Those who wish to see that the highest intellects can make no more out of it can follow the investigation through the pages of Locke, Berkley, Hume, Kant, Sir Wm. Hamilton, Mansel, Huxley, Spencer, and Fiske. All human speculation as to the Infinite, the Absolute, the Unconditioned, the Eternal, the Unrelated, the Unknowable, the Incognizible, may be expressed by placing an interrogation mark within the circle of of Eternity. The wiser people are, the more content they become to leave the question there. The Agnostic position is the only one that science approves. But as to the inner side of the shield, the *Cosmos* itself, what do and what can we know? The answer is that we do and can only know it *as it appears to us*, that is, as *phenonena* (from Greek *phenomenon*, an appearance, from *phainomai, I appear*). In other words, the external world or the total mass of things about man are knowable to him only as modes of his sensation, that is, only as they appear to him. He connects them together by the succession and order of his sensations. The changes which are conceived of as following each other, that is, as successive, gave to mankind the notion of time, the relation of co-existence and of order gave them the notion of space. The other changes of sensation, by observation associated with phenomena, have given all of the secondary and even all of the primary qualities or attributes of matter, from color, taste, and weight, down to the first qualities of size, form, and resistance.

Thus the human race, in its progress upward to its present condition, has, by its experience and heredity, woven together the Cosmos from *phenomena*, and has hung it between itself and the Infinite. The Cosmos is man's creation painted by his life and his own sensations on the hither side of the Infinite, hiding it from us forever. Or, in other words, it is the survival in the human organization and brain of the experiences and triumphs of the strong of our race in their battle of life.

We shall doubtless be told that this relative view of the world is about as old as philosophy itself. And we strike out many quotations which we had gathered from sages old and new to that effect. But let it be remembered that in these and many similar instances science has come forward and has given a deep and exact meaning to old guesses, surmises, and opinions that their authors, as is evident from the context, never in any scientific sense understood. Yet nothing is pleasanter than to complete and appreciate the old wisdom by the light of the newer knowledge. To sum up we may say that it follows from this law of relativity:

1. That human knowledge is only of the Cosmos and of Man, and of Man's conceptions as to the Infinite.

2. That the Cosmos is, in its ultimate analysis, a human or subjective synthesis only; that is, man knows only man's world.

3. That truth is not a thing nor an entity, nor an inspiration nor a revelation from any divinity, but is man's method of looking at things and facts so that his thoughts may agree with them. It is the correspondence of thoughts with things.

4. That all theologies, universologies, and ontologies of every kind and description whatsoever, have become obsolete. As mankind becomes enlightened they will gradually and gladly bury them among the mythologies. That they may become valuable as poetic and illustrative material from the repository of the past history of our race we would be the first to admit and to show by use, but they can no longer be a part of verifiable knowledge called science.

We have already seen how the new astronomy led to the modern idea of the Cosmos; how that idea led to the doctrin of the relativity of human knowledge; and that from thence the *Subjective Synthesis* is an inevitable conclusion. This brings us to the next, the sixth harmony, viz.,

VI.—SCIENCE MUST BE DISTINGUISHED BETWEEN ITS OBJECTIVE AND SUBJECTIVE ASPECTS.

This is the first and all-important division of human knowledge, in regard to which much confusion continues.

It amounts to this: that while all of human knowledge is confessedly but a subjective synthesis; that is, a human reading and understanding made up of man's sensations, thoughts, and feelings, yet it is found that some of these correspond to what we call an external world—conceived of as outside of—that is, as placed over against or *objective to*—man.

Other sensations, thoughts, and feelings that do not correspond to any external order or world remain in, or related to, man as the subject, and are called subjective or purely human. And thus generally the aspect of Science or Philosophy which relates to the external world is called the objective aspect, while that which relates to man and his conceptions and uses is called the subjective aspect. There are thus two very different and very important ways in which the world is viewed. When considered as external to and independent of man it is called objective, and is quite a different world from that which appears under the subjective aspect. Under the latter it is considered chiefly (1) as merely the extension of man's sensations as a part of himself, or (2) in its relations to him and his needs, uses, and feelings.

The external world is considered *objectively* as extending from the Infinite through the Cosmos *in* to Man, who appears only as a product of it, though he may be its crown and conscious flower.

The subjective world is the reverse of the objective, and extends *from* Man, and as if a part of him or in relation to him, out through the Cosmos to the Infinite.

The objective aspect gives only the pure, cold, scientific, impartial question, *Is it true?* That is, what of our ideas or conceptions are verified, that is proved to be true by reason of their agreement with the objective order considered as external to man.

The test under the subjective aspect is the question, *Is it good?* Is it a part of man, tending to his use, advantage, and glory? These distinctions may seem simple now, but the history of philosophy is the story of the contention and conflict of these two methods of looking at and construing the world and man's conceptions concerning it.

By way of illustration and contrast, the preponderance and influence of each of these methods might be followed as a useful lesson in the histories of nations, peoples, races, and epochs of time, as well as in individuals.

The saying that "every person is born a Platonist or an Aristotlean" is merely to say that by temperament every one is inclined to the subjective or to the objective view of things. So in estimating races and peoples their tendency in this regard is often the key to their lot and fate on earth. The Hindoos and the Romans, for example, were both Aryans and polytheists. The former produced and were summed up in Brahma and Buddha, the latter in Cæsar and the Empire. The Greeks furnish illustrations of both tendencies. Indeed so well balanced were they as a people that neither of these views permanently dominated. But neither their philosophers nor states could ever agree and combine. Could they have been united under one firm, objective, Roman government—some long-lived Alexander—they would probably have conquered the world. Rome would have been impossible, and civilization have had a different and perhaps a better history.

Throughout history the subjective view appears as the mother or nurse of anthropomorphism and all "religions." But from thence, too, the fine arts have sprung, whence the ideals which dictate to the objective activities for what they shall labor, and how they shall modify the world in order to subject it to man's use and enjoyment.

These two ways of looking at things make, therefore, the two grand continents of knowledge, and are as unavoidable and therefore as old as thought itself. In the childhood of the race, as of each child now, the subjective method was predominant and unregulated. The world was alive to man and a part of himself. Gradually the objective gained strength and blocked out science after science. Finally, as we have seen, the triumph of objective science brought the subjective method under the scientific light that points out its true object and its human character and test of truth. Thus it is at last redeemed from the fog in which theology and metaphysics have enveloped it for thousands of years.

The world, considered as man's world and in relation to him, is subjective; considered independent of him, as simply observed by him, and no more, it is objective.

Lucretius, Shakspere, Goethe are objective poets. Dante, Milton, Byron, Wordsworth, Shelley, Victor Hugo are far more subjective in tendency and results.

But passing the poets, we find that the reconciliation of these reversible views of the world has been the crucial test of all philosophies and the torment of all philosophers ancient and modern. Does the world exist as anything more than a mode of man's sensation? Has it any order or sense except as related to man? Was it not created for him?

But reversely, is not man merely the product of the world? Would it not crush the whole human race as soon as a swarm of flies? Is not man an insignificant atom in its infinity?

Both views have a truth represented by great names. Subjective theology appeals, for instance, to Plato, Plotinus, Augustine, Leibnitz, Wolf, Hegel, and Cousin; the objective science to Democritus, Epicurus, Aristotle, Descartes, Bacon, and Humboldt. Sociology, the science of collective man; and psychology, the science of individual man, could only bring this philosophic conflict of the agee to a close. They do it, as we may see more clearly hereafter, by showing that the unity of these two views is in man himself as the center of All. The two aspects are simply the two modes of his own reading of his world. When he reads out from him it is subjective as if the world were but an extension of himself for himself. When he reads in towards him it is objective, and he is considered but a part of it and its product. Thus Man is the only solution of his world. He is the keystone of the arch of the sciences with its two sides which are the inevitable extensions of his objective sight and subjective feelings.

As a summary, then, we say:

The objective world is considered as the *non-ego*, the non-human, physical, material world of matter and motion, which mankind conceives as moving in mass or molecules according to laws which they can learn and so know as the *true*. The word true is the test that crystallizes the objective world into science.

The subjective is the world of man, of the *ego*, and the human uses thereunto attached, or regarded as belonging, in order to subserve human welfare. Science, let it be remarked and remembered, has reduced the subjective world and its clouds and chaotic; speculations to order by placing the word "good" as the test, polar star, and crystallizing center by and in which its notions are all judged and saved as useful, or are else rejected. This test gives to the *ideal* world, the spiritual world of emotion and imagination, a method and a character almost as scientific as the objective world of sensation, upon which it depends.

The objective looks at things as they *are*, the REAL.

The subjective looks or regards things as they *ought to be*, the IDEAL.

The one tells us what is *true*.

The other what is *good*.

But what is the origin, nature, and extent of human knowledge? That the next harmony will show us. [TO BE CONTINUED.]

A Letter from Parker Pillsbury.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: Lately there died in Worcester, Mass., Mr. Stephen S. Foster, one of the most eminent of the Garrisonian abolitionists. Intimate acquaintance and association with him in various enterprises of reform and progress—temperance, peace, antislavery, and woman's equal rights, the principal—for a period of forty years enables me to say that for clear mental and moral vision, courage, faithfulness, perseverance, and deep devotion to what he believed to be for present and final human unfolding and felicity, I hav seldom seen his equal, never his superior.

At a large memorial service, held in Worcester soon after his burial, some facts were disclosed which I think can be made appropriate, as well as interesting, to your columns. The occasion brought a large congregation, Boston, Providence, New York, Dover, Concord, N. H,, and Concord, Mass., having representativs. Among the principal speakers were the Rev. Samuel May, a forty years' co-worker with Foster, Wendell Phillips, and Lucy Stone.

An important incident in Mr. Foster's antislavery history was the publication of a pamphlet of seventy-two pages, which he entitled "The Brotherhood of Thieves; or, a True Picture of the American Church and Clergy." Its sale reached more than twenty thousand copies, and was, you may be sure, twenty thousand lightning-flashes down into the bottomless pit of slavery's abominations.

Five years before this work appeared another had been issued by Hon. James G. Birney, entitled, "The American Church the Bulwark of American Slavery."

Judge Birney was a wealthy slave-owner in Kentucky, high in social position as well as in the government, and withal a ruling elder in the Presbyterian church, and so was certainly entitled to attention when he spoke and wrote against slavery.

Becoming profoundly convinced of the exceeding sinfulness and guilt of slave-holding, he brought all his slaves into Ohio, emancipated them, and settled them on free scil, where to this day some of them liv, and always hav lived, in plenty and prosperity.

Then he settled in Cincinnati, published his tract, established an antislavery newspaper, which was twice mobbed and his press and types thrown into the Ohio river. And these were but part of the indignities and outrages he and his family suffered at the hands of the ecclesiastical "bulwarks of American slavery" and the reverend "Brotherhood of Thieves," as the American church and clergy proved themselvs to be in the stunning pamphlets of Judge Birney and Stephen Symonds Foster.

I say, as the American church and clergy proved themselvs to be. For a peculiarity of both these mighty testimonies was that church and clergy both spoke entirely for themselvs; both told their own stories in their own spoken, written, and printed words; they were not even cross-questioned, and they gave every word of it in their own courts and councils; in other words, in their own general assemblies and presbyteries; their own general and annual conferences; their own congregational associations and consociations; their own American boards of missions, home and foreign; their own Bible and tract societies, and other lesser, but not less important, utterances, repeated year after year.

And the denominations designated in the Birney or Foster pages were the Presbyterian, Congregational, Episcopal, Baptist, Methodist, Free Will Baptist, Unitarian, and Universalist.

Before me is a copy of "The Brotherhood of Thieves." I wish there was a copy in every American household, that it might be seen whether our testimony against the churches and priesthood was ever any worse than they bore against themselvs, or whether our title pages were not warranted by every other page the books contained.

Another of these works, of exactly the same character, was issued a few years later, entitled, "The Church as It Is the Forlorn Hope of Slavery."

This was after the popular sentiment had begun to be powerfully affected by the antislavery agitation, at least outside of the church and pulpit, and so there was good and special reason for naming this last apocalyps, "The Forlorn Hope of Slavery."

Slavery, seeing every other refuge failing, in its desperation, like the young aspirant to the throne of David, rushed into the sacred temple and "laid hold on the very horns of the altar."

My object in thus presuming on your crowded columns, Mr. Editor, is to say, chiefly, that just what the clergy proved themselvs in the chattel slavery times they are still, so far as they hav opportunity and ability.

On my desk is a printed sermon preached last April in Cincinnati by Rev. Dr. Boynton, of Washington, and printed at full length in the Cincinnati *Commercial* of, I think, Monday, 4th of April, 1881. In that discourse a stranger to our country and history would never doubt—never—that slavery was abolished solely by the church and priesthood, and could hav been done much sooner but for the profane and impertinent interference in the work of "Garrison, Wendell Phillips, and the motley party—embracing all the fanaticism of that time—who followed them."

Judging the whole body by this one specimen, Boynton, Mr. Fostor should hav added to this title the word "liars," and thus let it tell the whole story, "The Brotherhood of Thieves and Liars; or, a True Picture of the American Church and Clergy."

And I sometimes am compelled to believe that the word "liars" should be retained, even were the "thieves" left off.

The persistence with which the clergy continue to blacken the name and memory of Thomas Paine, even unto this hour, might be one of the most convincing proofs of their own doctrin of total depravity which their whole theological literature could produce. And their hydrophobic bite affects even our magazine writers and authors still.

I gave my lecture the other evening on Thomas Paine, and had just time to copy into it the following, with which I will close this, I fear, sufficiently extended article.

I see that a writer in *Scribner's Monthly* of last November, Joseph B. Gilder, in an article entitled, "Bordentown and the Buonapartes," steps out of his way to *gild* the old slanders against Thomas Paine, sneering him, of course, with the other vulgar, as *Tom* Paine.

Paine owned and occupied a small house at Bordentown. One day he received a most cordial and friendly letter from Gen. Washington to visit him; which letter Gilder copies into his article.

But this is what he says in his *Scribner* article:

"Paine's favorit resort (at Bordentown) was the bar-room of the Washington House; and visitors to that ancient hostelry are told that nothing but brandy and Atheism ever passed his lips."

In *Scribner's* for February following is an answer to this scoffing outrage, by a well-known English writer, Edward Linton, to this purport:

"Forty years ago, I was employed to write a life of Thomas Paine. Knowing nothing of the man, I was careful to examin everything for or against him. I was in communication with men who had personally known him. I found him to be a typical Englishman—honest, courageous, constant, a lover of justice, man of the real *old* and New England strength, religious according to her light, magnanimous, it may be, in attacking what seemed to him error, but at least more tolerant than his opponents, and withal, benevolent and generous. . . . Paine was neither brandy-drinker nor Atheist. Against the Atheism, his own writings are sufficient evidence. Throughout his works, especially his 'Age of Reason' and his 'Thoughts on a Future State,' there is proof that, though not believing in Christianity, nor the Bible, he was a steady *Theist*—what in those days was known as a Deist, as distinct from the Unitarian, who accepts the authority while denying the divinity of Christ.

"In his will Paine directs that his adopted sons shall be instructed in their duty to God. . . . Before me is a letter from Paine, written to a friend who was coming to visit him, in which he writes thus:

"'When you come to see me, you must take such fare as you find. I liv upon tea, milk, fruit, pies, plain dumplings, and a piece of meat when I can get it.' . . . Paine must hav made something of himself, and hav acquired some decency of behavior, to become the friend of Dr. Franklin, Jefferson, La Fayette, and Washington, and for a time the companion of Lord Edward Fitzgerald, living with him in the same house in Paris; and to whom Lord Edward wrote under date Oct. 30, 1792:

"'I lodge at the same house with my friend Mr. Paine. We breakfast, dine, and sup together; and the more I see him in his interior, the more I like and respect him. I cannot express how kind he is to me. There is a simplicity of manners and goodness of heart about him, and a strength of mind which I never knew a man before to possess."

So much for the reply of Mr. Linton to the *Scribner*-Gilder article.

It may not be worth your crowded columns, but as it is comparativly new testimony against the blasphemies of the Christian church and pulpit, I venture to transcribe and send it. The clergy had their say about Paine almost unchallenged for more than half a century, and the friends of truth and justice should lose no good opportunity at refutation. I sometimes think, however, that a character like that of Paine may be demeaned and degraded when we attempt to rescue it from charges made by such a world as ours. For my own part, I never doubt that time or eternity will vindicate or magnify the right. And to me, time and eternity are one and the same.

PARKER PILLSBURY.

A Protest.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: In your answer to the Rev. J. Smith upon the ark story, you were rather severe upon persons who believe in God. It may not be more than is deserved by those who not only believe in an old impossible God, but would enforce their belief upon others by the threat of eternal damnation; but is does not follow that there is no logical ground for a belief in a power who controls the destinies of men; and without any desire to persuade any one, but as a small contribution to truth-seeking, I would like to have you publish the following communication.

One of the most important results of the advance of science is the growing belief in what is called the unity of nature, or that the same laws regulate all known things. It is found that as far as we know the same physical laws control all the planets and stars as well as our earth, and upon our world we find a few well-defined laws regulating all things. There is but one law for reproduction, and but one law of nutrition, modified to suit all living things in the diferent positions they occupy in the scale of development. To point to later discoveries, I could refer to the last discoveries upon atoms and molecules.

Now there is another law which we find everywhere on this earth. It is that wherever a result is to be attained, there is a controling mind to direct the sufficient agents. Thus animals hav a mind to direct their sight, hearing, and physical powers so as to enable them to find their food and rear their young. Men hav the same directing mind. Where it is located, no one can positivly tell; how it acts, we can only guess But there is within man a mind to combine together all his powers to accomplish any desirable result within the reach of the means under his control. If we extend our investigations to more complex efforts, such as can accomplish greater results by the combined efforts of many men, we find the same law—there must be a controling and directing mind to enable them to be successful. Thus the farmer in the cultivation of his field, the architect in erecting buildings, the merchant in his enterprises, the manufacturer in his factory, can succeed only as one mind, and a capable one, directs the efforts of the agents employed in the work; but those minds are not omnipotent; they are circumscribed within certain laws, well defined, and which cannot be broken with impunity.

Then if this law of a directing mind necessary to achieve results holds good, as far as we can ascertain, in the details of this world, we are justified in the belief that the same law holds good in regard to the earth as a whole, as undoubtedly we must acknowlege both design and result. The design is the civilization of the earth, the gradual unfolding by man of all the powers of nature, and the result is slowly coming in sight of the barely awakened intelligence of men.

If this is true, it can be proved; and if we accept civilization and progress as the results sought for by this controling power, we can see many results which have taken place, which cannot be explained upon any evolutiv power of blind matter.

I will state two such events within the recollection of your readers. Twenty-five years ago, slavery, that great blot upon the civilization of the United States, seemed more firmly anchored than it had ever been before; its friends were aggressiv, its enemies despondent; all the latter hoped for was to confine its limits to the Southern states. When the war broke out, no one dreamed of abolition, and even Lincoln declared that the government had no such object in view. For two years the North was defeated, but from the time the Emancipation Proclamation was issued the fortunes of war changed, and the freedom of the negroes was the result of the war. Was it chance? Was it the work of inanimate matter? Or was it the well-worked-out design of a directing mind?

Again, in 1870, it seemed as if the hope of a republic in France was entirely dead; Napoleon III. was in the hight of his power; his son, a promising youth full of life. As far as the human eye could see, the Napoleon dynasty was secure upon the throne. A foolish war was the cause of its downfall, and unexpectedly to all a republic was established upon its ruin, raised through many difficulties, and its greatest danger, in the person of Napoleon IV., dissipated by his unexpected death in a skirmish in an insignificant war.

It may all be chance for people who believe in chance, but it is not according to any known laws for people who believe in nature's laws.

The personal experience of many a man or woman can furnish many an example of such events, which cannot be explained by any knowledge, and must be attributed to a lucky chance or the guidance of a directing mind.

It is the unconscious belief that there cannot be such results as we see every day around us without a controling mind somewhere that is at the foundalion of the religious beliefs of all nations and all ages. Upon this unconscious belief ignorance and superstition have built many a foolish structure, designing men hav used it to enslave the more simple souls that surround them, but science is slowly destroying their work. How much will remain when this work of of destruction has been completed, no one can tell. The certainty of immortality, the future punishment and reward of man, the devil, the special love of God for man, the omnipotence of God, the infallibility of the Bible, the morality founded upon the revealed word of God, all will hav to go and much more with it; but I, for one, doubt that they can ever prove that all that surrounds us here has taken its present shape and form, and is steadily advancing to a higher and better state, unless some controling mind has the direction and is guiding it to its final result. ALBERT CHAVAMRES.

Letters from Friends.

VAN BUREN, ARK., Oct. 21, 1881.

MR. EDITOR: Inclosed you will find an order for $7—$5 for the Round-the-World trip and the rest for the book you wrote me about. Yours, J. R. NEAL.

SOUTH CHAMPION, N. Y., Oct. 23, 1881.

DEAR EDITOR: Inclosed find $5 for Mr. Bennett's Round-the-World trip. Wishing him success at home and abroad, I remain, Yours, MRS. DAVID ANDRUS.

MT. VERNON, IND., Oct. 26, 1881.

MR. EDITOR: Inclosed I hand you draft for $8 to be applied as follows, $5 for my subscription to the Round-the-World fund, and $3 to pay for THE TRUTH SEEKER. Respectfully, A. ED. HARLEM.

EUREKA, NEV., Oct. 19, 1881.

MR. EDITOR: Please find inclosed post-office order for $8—three for THE TRUTH SEEKER and five for the Round-the-World fund to be credited to N. L. Hughes, of Eureka, and oblige, G. L. GREEN.

POLO, MO., Oct. 24, 1881.

MR. BENNETT: Please find $5 for your forthcoming books, "A Trip Around the World." I hope you may arrive safe at home and liv many years to edit THE TRUTH SEEKER. May health, happiness, and rosperity be the reward for your labors!

Respectfully, W. W. SEELY.

HUDSON, O.. Oct. 21, 1881.

MR. EDITOR: I hav inclosed post-office order for $8—$3 of it to renew my subscription to your paper, and $5 for your book, Mr. Bennett's travels Round the Globe. Yours truly, MORRIS JOHNSON.

PROVIDENCE, R. I., Oct. 22, 1881.

MR. EDITOR: Your article, "As the time slips by we are reminded of—" reminding me of arrears, I at once inclose remittance in renewal of annual subscription to THE TRUTH SEEKER, and also (though not previously a subscriber to the fund) a remittance for the Round-the-World trip of the absent truth-seeking publisher. Respectfully, W. H. SHELDON.

SIOUX FALLS, Oct. 23, 1881.

MR. EDITOR: Inclosed you will please find a post-office order, No. 11,163, for ten dollars, dated Sioux Falls, Oct. 15th, in favor of D. M. Bennett, which you will please apply as follows: "The Mair and Bennett Debate," $1.50; "Origin of Species," by Charles Darwin, $2.00; George Chainey's Lectures, $1.00; "More Criticism on Darwin," by Huxley, $1.50; and for the rest you will please enroll the name of John Limbeck, Sioux Falls, as a subscriber to Bennett's Around-the-World fund.

Yours truly, N. S. JOHNSON.

DENVER, COL., Oct. 23, 1881.

MR. EDITOR: Find inclosed money order for eight dollars, five of which is to renew my subscription to THE TRUTH SEEKER, and the other five for Bennett's Trip Around the World. I must say I am very much interested in Bennett's letters. It is surprising to me how he manages to pick up so much information in just passing through a country. I presume many of the readers of THE TRUTH SEEKER will remember how conclusivly Dr. Higbee proved last spring that Pike's Peak was a burning volcano. Owing to sickness in my family I was for a long time unable to reply, and it has run on until now. I presume the doctor has learned ere this that he was the victim of a canard. It ought to hav been replied to long before this, as some may still be laboring under the delusion that Pike's Peak is really a burning volcano.

Wishing THE TRUTH SEEKER abundant success, I am

Yours truly, IRA A. SCOTT.

CALEDONIA, D. T., Oct. 17, 1881.

MR. EDITOR: I hav watched the Round-the-World fund ever since the fives began to come in, but it is too small a list yet. Oh, say, Liberals, out with your fives, and you will hav in return the best description of Round-the-World travel you ever heard, a good deal better than if you were going the same way. All this you will hav for the small sum of $5. Now it is no longer hard times. Labor is high; wages good. Farmers get a good price for their wheat, so we hav no excuse. Pardon me for not sending in my "V" before for Mr. Bennett's Round-the-Word Trip, and for the same you will put me in the altogether too short list. To-day I got a new trial subscriber, and I will try and get some more next time you hear from me. Please send me Mr. Bennett's life-size lithograph. I hope Mr. Bennett will enjoy himself on the long journey and will come home all safe and sound.

Yours truly, LEWIS MUNTER.

KIPTON, OHIO, Oct. 9, 1881.

MR. EDITOR: Myself and wife sailed from London, England, in the good ship Victoria on the 15th day of September, and after an extremely rough and really perilous voyage a part of the way, landed at New York on the 30th ult. We left Mr. Bennett at London, writing, and waiting for the Freethinkers Congress that was to convene on September the 25th. We were urged to stay and attend it, but felt that I must hasten home and forego the pleasure and profit of the occasion. I called at THE TRUTH SEEKER office after landing at New York, but on the afternoon of my call, you, Mr. Editor, were out on a yachting excursion, just the recreation and airing that is good for a knight of the quill and types. Mr. Bennett informed me of some marked improvements and benefits in favor of the patrons of THE TRUTH SEEKER he hopes to perfect if he makes his great journey safely and successfully. And now, having penned all I hav the right to impose upon your columns, I desire you to allow me to append what I call an excellent and well-timed paper upon the efficaciousness of prayer, which I clipped from the columns of the Hudson (Mich.) *Gazette*, a live, newsy paper in which a discussion has for some time been carried on between the writer of the appended article, who signs himself "Liberal League," who wields a polished and able pen, and who is an out-and-out Liberal of the first water, and his antagonist in the debate, an able minister who signs himself "Spectator." But I hav noticed that others of the orthodox fraternity hav been so exercised by the truths and keen intellectual thrusts of "Liberal League" that they hav been wrought up to volunteer a few articles to help the hard fortune of "Spectator." Most truly, T. S. ANDREWS.

IS PRAYER EFFICACIOUS?

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven."—*Christ to his disciples, Matthew* xviii, 10.

"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you."—*The Lord to his prophet Jeremiah*, xxix, 12.

"I cry unto thee and thou dost not hear me; I stand up and thou regardest me not."—*The experience of Job*, xxx, 20.

"The cloud so long pending over the nation has at last burst upon our heads; we sit, half crushed, amid the ruin it has wrought; a million prayers, and hopes and tears, as far as human reason sees, were vain."—*Rev. F. D. Powers.*

EDITOR *Gazette:* When our President, Garfield, received the assassin's bullet, and was slowly and painfully fading away from its effect, no people on earth could hav followed the above advice of Christ, and the Lord through his propthet Jeremiah, more faithfully than the people of this country. Not only "two" but "millions" agreed touching what they asked to be done for Garfield, yet all "were vain." How, then, shall we view these Bible promises in their relation to the physical universe? Faith herself is blind and staggering! Shall we still cling to her powerless arms? Shall we say with Job, "I cry unto thee and thou dost not hear me?" or shall we say, plainly and candidly, what science and experience teach, that this is a practical world; that man's duty to himself is to lean upon himself as far as powers inherited and acquired will permit, and beyond that to repose with calm confidence in the unknown? Tears and sobs of a bereaved woman will assuage her grief; the spoken prayer may soothe the supplicant, but the laws of nature never stop to hear the sigh or prayer. Their cold philosophy may seem barren to a grieved heart; but is it not better to put our lives in accord with truth and fact, if they do seem harsh to the finer feeling, than to hug the blind delusions of primitiv ages? Natural laws are universal, invariable, and unbending. They never feel the pulsations of sensativness; they never vibrate to tender emotions; they never yield to human wishes or human greatness. A well-sent bullet destroy the organic structure of the man exalted as readily as a clown. One reason why vice and misery do not diminish in proportiou to preaching is because the natural laws are too much overlooked, and very rarely treated by ministers as having any relation to practical conduct. Religion, to be useful, should be founded on them. They require obedience to themselvs, and independent of them the moral law requires obedience to itself. Is not this the great lesson to be learned from the life and death of President Garfield? HUDSON LIBERAL LEAGUE.

MR. GREEN'S LECTURE TRIP.

NASHVILLE, Oct. 21, 1881.

MR. EDITOR: This beautiful autumnal day I am enjoying the home and hospitality of one of your subscribers, Lemuel Smith, of this town, an intelligent, worthy man, who, with his Liberal and good wife, are respected by all who know them; and any one traveling through the country will learn this fact—that the Freethinkers in every place are the very best part of the community. And, as an orthodox person once said to me, "Of course, Infidels hav to be honest, for they hav nothing else to depend upon," and it would be well for some orthodox people if they depended more than they do on honesty and less on the "blood of the lamb."

In this village they hav a Liberal association, known as the Nashville Association of Spiritualists and Liberalists. In this state the Liberal state association is named "The Michigan Association of Spiritualists and Liberalists." I do not like that name, for it appears to be an implied admission that the Spiritualists of Michigan are not Liberals, and I don't believe that. Those whom I hav become acquainted with since I came here I find to be decidedly Liberal.

The Liberal association of this village, I think, will soon decide to take out a charter as an auxiliary Liberal League. In that capacity its influence for good will be much greater. All Liberal associations should do so, and then be represented at the annual congress. I speak in the Opera House in this place this evening, and on Sunday evening next at Charlotte, some eighteen miles from here. On Sunday evening last I had the privilege of speaking for the association of Spiritualists and Liberals of Grand Rapids. The Liberal society there is large and energetic, and has a very pleasant hall to meet in.

Two weeks ago the Spiritualists held a large and enthusiastic meeting at Grand Rapids that, on account of the ability and earnestness of its speakers, attracted much attention in the city and vicinity. I find the Spiritualists are very numerous in Michigan, and are composed of a most respectable and intelligent body of people.

On Wednesday evening of this week I lectured in the Court House at Hastings, Michigan, to a respectable audience. What it lacked in numbers it made up in ability, and that is the case with Liberal audiences generally. I remember when the Watkins Convention was in session James Parton said to me one afternoon while we were sitting on the platform in the park: "Mr. Green, just look at that audience; I am proud of it. Did you ever see so many good heads together before? How do you think it would compare with an ordinary orthodox gathering?" And so it is everywhere. If the orthodox party can count the most noses, we can count the greatest amount of brains. I found some good working Freethinkers at Hastings. For many years I hav known George Smith, of Hastings, as one of the best workers in our cause to be found in Michigan, and I hav had a delightful visit with him and his family, composed of his intelligent father and mother, and brother Sam and sister Millie, all of whom are stanch Liberalists and great admirers of THE TRUTH SEEKER and *Investigator*. For the benefit of some of our young men in the Liberal ranks I will take the liberty of saying that I heard this fine-looking, intelligent girl of twenty years say, "I am not going to get married until I come across some worthy young man who is an out-and-out Freethinker." I hope I hav not violated in the least the hospitalities of this pleasant home by mentioning this very sensible observation. I found also in Hastings other live Liberals, two of whose acquaintance I made, namely, C. H. Boner, Esq., an attorney, and Prof. J. W. Custis, a popular temperance lecturer, who is considering the subject of taking the Liberal lecture field. And I hope that so soon as our Liberal lecture bureau is established we shall be able to giv all such persons steady paying employment. Humanity everywhere needs their labors. Liberals heretofore hav been so weak in numbers and hav had such a foe to contend with that they hav found little time for anything but argument and discussion. But now that we are organizing societies in all parts of the country that with many must take the place of the old church, we should try and find time to cultivate music and singing for our gatherings. Mrs. Burns's new Liberal hymn-book is a good collection, and should be used at present at all our gatherings; and I wish she could be so encouraged in her good work that she could afford to set the words in her hymn-book to popular music. Will not some Liberal person who has property send Mrs. Burns one hundred dollars for that purpose? Then we should encourage all our good singers as well as our good speakers.

Mr. Peck added very much to the interest of the Hornellsville Convention and the Chicago Congress by his instrumental and vocal music, and he should be liberally encouraged in his good work. Some people who were not entirely rid of their inherited orthodoxy thought some of his songs too irreverent, and that they might grate harshly on the ears of church people. But I think Liberals hav always had to stand considerable grating. I don't know, but it may be right some time to let our "good" Christian friends know how it feels.

I can't close this communication without mentioning the good that J. H. Burnham has done in the state. Everywhere that I go I hear him well spoken of. He is called "the Ingersoll of Michigan." Ever since he left the Methodist pulpit he has been a most faithful worker in "our vinyard." And I learn that for years before he left the church he was the most popular preacher in the Methodist ranks in this state, at one time the presiding elder of his district. He should not only speak in Michigan, but in every state in the Union. The members of the New York Freethinker's Association will bear me witness as to his eloquence and ability.

But the great gun that has just been fired into the orthodox ranks is Col. Ingersoll's last article in the November number of the *North American Review*. It will sweep down regiment after regiment of the army of superstition, and its reverberation along their ranks will strike terror to every soldier in the "army of Zion." And I happen to know that the great Judge Black has surrendered. The great "policeman" has laid down his orthodox club and has retreated from the field of conflict. Who will be the next champion?

Col. Ingersoll wrote this article, I learn, immediately after his and Black's articles appeared in the *Review*, and sent it to the *Review* for publication, but the publishers did not wish to publish it until Judge Black had written another reply to go with it. They waited over one or two issues for Black's paper, and at last told Col. Ingersoll that if Black did not put in an appearance before the November number was out they would publish Ingersoll's article alone. And as Black failed to "come to time," they kept their word, showing that the publishers of the *Review* hav some independence.

I think nothing has appeared during the last hundred years of more value to the Liberal movement than Col. Ingersoll's last article. It is worthy of the great man who penned it. H. L. GREEN.

LYONS, N. Y., Oct. 22, 1881.

FRIEND MACDONALD: The lithograph of Ingersoll received. I am very much pleased with it. 'Tis better than I had expected. Please send me the same of D. M. Bennett, as I shall order frames for both to-day. Every apostle of liberty should hav both.

Yours for liberty and truth, L. J. WHITLOCK.

LIBERAL, MO., Oct. 23, 1881.

EDITOR OF THE TRUTH SEEKER: The posters you sent were received in due time. I posted one in Liberal Hall, at Liberal. I hav taken a few trial subscribers to your paper, and hope to be able to send you still more. Yours truly, JAMES H. ROBERTS.

NEW HOLSTEIN, WIS., Oct. 24, 1881.

EDITOR OF THE TRUTH SEEKER: By the kindness of a mutual friend and subscriber of THE TRUTH SEEKER (Calvin Otis is his name) I hav been a constant but non-paying reader of your paper. I must confess it is the best paper of its kind that has ever come to my notice, and one that I hav read with greater interest than any other; even the German *Freidenker* edited in Milwaukee cannot boast of one-fourth so much Liberalism as is found in the pages of your valuable journal. You hav given every one a chance for debate in your columns, Liberals as well as orthodox, but why should I repeat that praise which every one of your readers knows you richly deserve?

I regret to say that most of the population of this town having come from the German Fatherland, and not being instructed in the English language, cannot read your paper (with some exceptions); otherwise the most of them are well educated, well read, and what is best, very Liberal in their views, which may account for the fact that we hav a church here but no pastor, because attendance is so very small. To the contrary, we hav two fine theaters, where amateur troupes play for the amusement of others and their own every Sunday night before a large attendance. Also for the purpose of Liberal thoughts and free debate there is a large Turn Hall, where we often listen to German lecturers on the topics of Freethought and other reforms.

You hav sent the paper heretofore to Mr. Calvin Otis. He having gone to New York to visit some of his friends in June last, let me hav his share in the paper. He has not returned yet, and his subscription was up October 1st. So I concluded to take his place, and will pay up from October 1st for one year, for which please find inclosed three dollars. I do not know when friend Otis will return. When he does he will notify you and probably renew his subscription. He is a stanch friend of THE TRUTH SEEKER, more so to Mr. D. M. Bennett, and a bitter enemy to Anthony Comstock. If I hav taken up too much of your valuable time by this somewhat long letter you will kindly excuse. I wish to become acquainted with you and assure you of my good wishes as your true friend. GUSTAV HOBERG,

PORTLAND, ME., Oct. 25, 1881.

MR. MACDONALD: I rejoice to think that many of the Liberal-minded people of New England intend meeting at Paine Hall, Boston, on the 29th of next January to celebrate Thomas Paine's birthday, and at the same time organize a New England Freethinkers' society. Such a society well organized and meeting in Paine Hall once or twice a year and holding four or five days' meeting will, I trust, add thousands to the Liberal army of our country. I am in for the fight, and I do not intend to lay my armor down until I, with other Liberal people who think for themselvs, drive the seventy thousand cowards from their castles and their pulpits are cleansed and filled by such men as Col. Ingersoll and George Chainey, men who dare speak the truth and meet the truth in investigating fields of battle. I remain yours for the truth and the right, H. A. LAMB, M. D.

WHAT IS LIBERALISM?

LITTLE ROCK, ARK., Oct. 6, 1881.

MR. EDITOR: It has been a long time since I saw a TRUTH SEEKER until a few days since. I am sorry to acknowledge I am still in arrears. Financial disappointments, bad trades, moving, sickness, doctor's bills, etc., are my excuses, and, whether satisfactory or not, must be accepted until I can get something ahead.

I see that Liberals are still divided as to platform. This arises from the fact that Liberals as a rule hav not learned what constitutes Liberalism. Liberalism is not Atheism, Deism, Spiritualism, or Christianity. To be a Liberal you must simply be liberal regardless of your religious, political, medical, or other opinion. Christians generally are illiberal; Infidels can be. Liberalism means free speech, free press, free discussion, and respect for all honest opinions. That is a platform all Liberals will accept in practice as a rule. Now we differ on many points. Why fall out about it? A resolution passed by a convention, unless in conflict with platform, is no just cause for a bolt. When in conflict with platform it is no longer a Liberal convention, but an illiberal one. Then true Liberals hav a right to withdraw. But a resolution consistent with platform compromises not the character of the convention nor the character of the minority vote. As there is nothing to hinder a Christian from becoming a Liberal, what if our Christian friends were to join us in sufficient numbers to constitute a majority of our Leagues and conventions, and were to pass resolutions extolling Christianity or the Bible, would skeptics hav anything to fear or withdraw about? On the other hand, if our Christian friends composed a respectable minority, and a resolution was passed saying the Bible was unfit for family reading, would we not think our Christian members small potatoes if they bolted? What say our Liberal friends of this platform? O. JONES,

THEOLOGY ON THE DEATH OF GARFIELD.

MR. EDITOR: The public are taught that ministers are endowed with a divine afflatus that emanates from the great Godhead of the universe, so that their teachings and statements hav far greater significance than those originating elsewhere in mortal brain. This being true, the confused, contradictory, and absurd statements in their recent addresses and sermons, on the death of President Garfield, are most remarkable. They undoubtedly are desperately alarmed at the peculiar attitude of "Almighty God" in refusing to answer their prayers, even though offered when assembled as a nation in their temples of worship. The people demand, or should, to know, not only who is responsible for that murderous deed, but also why "Almighty God" has not kept his promises. The speculation the clergy are compelled to indulge in as to why their prayers as well as other millions of earnest souls for the life of President Garfield were not answered, must indeed be humiliating to them, and especially to those claiming to hav the divine afflatus direct from the great fountain-head of divinity itself. Some, however, do not speculate, but boldly speak as those "having authority."

The Rev. Dr. Van Wagener, of Niagara Falls, boldly asserts that "the devil, or evil one, killed Garfield," and that Almighty God simply "permitted it," that good might come to the people. Of course we are to understand that the certain good God had in view could not come in any other way than through this cruel, murderous deed. The devil, then, or evil one, is just as necessary and as lively to day as he was in the Garden of Eden. It seems "Almighty God" can't run this world or this government without the aid of the devil.

There was no way possible for mankind to receive knowledge except through the devil, and to-day God can find no other way to bestow his blessings or accomplish a certain good, except by permitting the devil to kill Garfield through the instrumentality of the villain Guiteau.

With all the devil's cunning is it not singular he does not discover what "Almighty God" is driving at, and cease to work for him? Such a peculiar partnership as God and the devil are running looks very curious, to say the least. Those ministers who hav thanked "Almighty God" for prolonging the sufferings of poor Garfield undoubtedly agree that the devil was permitted to use Guiteau to kill Garfield. Guiteau himself claims he was inspired of heaven; and the admission that God intended to accomplish a certain good proves that Guiteau was right and that, Van Wagener being correct, the devil was just as much inspired as Guiteau.

Rev. Dr. Poole, of Detroit, in this connection says, "There are no failures with God's plans and providences," therefore the fiat went forth from Almighty God that Garfield must die, and we shall as certainly receive the promised blessing; there can be no failure.

Let us now thank Almighty God for the devil, for Guiteau, and for the murder of our noble President.

Rev. Dr. Poole also states that "answers to prayers cannot be expected that ask a violation of known laws." Therefore as soon as the autopsy proved the wound was mortal from the first, we see how utterly useless it was to pray for the life God could not giv.

The Rev. Dr. Groves, of Grand Rapids, tells the people that Garfield was providentially nominated and providentially killed, that the people might be chastised. This is certainly consistent, for after reading Almighty God's bloody dealings with the Israelites and other nations, in the days of Moses and Joshua, it is easy to believe he would employ such a villian as Guiteau to kill our President. Again, Rev. Dr. Groves tells us he prayed daily and fervently for the life of Garfield, but God knows best, and was able to do as he pleased.

Now, if God does know best, why did this reverend doctor presume to instruct him as to what he ought to do, and tease him as he did? Again, if this reverend doctor of souls prayed amiss, or for what God could not, or would not, grant, is it not plain that Almighty God does not recognize his pretensions to being his divinely appointed mouthpiece? Or if, as Dr. Groves claims, he is one of the anointed, and he prayed as he said, it must hav been without faith, so much even "as a grain of mustard seed," or Jesus Christ told a falsehood when he said nothing shall be denied, even mountains shall tumble into the sea, in answer to prayer.

If Jesus had said, "Ye must not seek to instruct God, or tease him, for 'he is a jealous God,' has plans of his own, and will not change them any more, as he did for Moses & Co.," or, "he will not, because he cannot, interfere with, or suspend, natural law," these great reverend doctors would not hav to do so much wrestling with the "great unknown," and the intelligent, thinking, progressiv people of the nineteenth country would be spared the insult of being asked to believe such absolute nonsense.

Again, would it not be wise for these reverend doctors, in order that they might be saved these humiliating failures, to find out, if possible, just those prayers and petitions Almighty God will answer, and those he will treat with contemptuous silence, also when he is in his happiest moods, so that they (the people) and especially the government may know what to pray for and when to pray? It seems to me governors of states especially ought to be posted in this department of theology, so that when they set apart a day for the public to pray, etc., the petitions of a whole state or states may not be thrown contemptuously into Almighty God's waste basket. A little forethought on the part of Jesus Christ in classifying prayers proper and prayers improper would hav made a vast difference. It is altogether probable, as I see it, that Almighty God centuries ago ceased absolutely to sort the prayers of his people, and yet this farce of praying and wrestling with Almighty God 'goes on without a limit of the divine displeasure which, like a great black cloud, overshadows the great white throne above. It is quite as probable that God takes as little notice and cares as little for the fulsome and electrotyped praises and gluttonous thanksgivings of his self-constituted representativs, etc., on earth as he does their prayers.

The Rev. Dr. Powers, of Washington, pastor of the Vermont Avenue church, of which General Garfield was a member, in his address over the body of the dead President in the rotunda of the Capitol, said, "A million million prayers and hopes and tears, as far as human wisdom sees, were vain." If Rev. Dr. Powers is right, why ask God for anything for Christ's sake, our sake, or anybody's sake, or pray at all except "thy will be done" or, "we will trust in God, Amen?" If he will not change his plans, why continually besiege him with petitions that are sure to go into his waste basket? Surely Almighty God must feel indignant at this lack of confidence in his wisdom as displayed in these dictatorial petitions.

If "prayers, as far as human wisdom sees, and hopes and tears are all in vain," then Jesus Christ ought to hav said so, and he did very wrong to promis so much in his name in answer to prayer. I cannot get rid of the suspicion that he knew better all the time. If he did know better, as he must if he was not an impostor, it was a trick equaling in 'cuteness that of the devil in the garden of Eden. It is evident he meant to outwit the devil by using the devil's own trick, and the priests, and they only, are getting the benefit of it. If true, it is "diamond cut diamond," and "ever the devil comes uppermost" from first to last. It seems to me if Almighty God knows all things, and orders all things for the best, that settles the question. If Almighty God created all things, he is the author of all bad as well as all good; and if he "orders all things," all bad deeds, as well as all good deeds, must be attributed to him, therefore we must be content to take the bitter with the sweet. Millions of millions of prayers, then, whether offered by millions of priests or the common people, whether in Christ's name or any other, whether with faith or without, are, as far as "human wisdom sees," absolutely in vain, and the next time our governors, or President, set apart a day of public prayer, etc., let us not forget it.

Again, the Rev. Dr. Powers, to our utter amazement, declares that the hand (Guiteau's) that struck down the President was the enemy of the country and the enemy of God. Now, if Guiteau was the enemy of the country and of God it is not possible to reconcile this with the above, except it is just as necessary for Almighty God to hav Judases, Booths, and Guiteau's as Christs, Lincolns, and Garfields.

This being true, I feel very thankful Almighty God did not create and order me to be the enemy of my country and of God, although, as I now see it, I should feel far worse to be my country's enemy than the enemy of such a God. If it is true that Guiteau was a Judas, and was acting in obedience to God's orders, is it not insulting his divine majesty to think even of trying him for murder and punishing him? If Guiteau was God's instrument he could not help himself; he was compelled to kill Garfield, and this at once settles forever the question of who is to blame or who is responsible for the suffering and death of President Garfield. No more is he to blame for being the enemy of the country, and it can't be possible Almighty God is so ridiculously unjust as to order Guiteau to be punished here or hereafter for obeying orders. A practical union of church and state would then most certainly require a national recognition of Almighty God's plans and orders, and his instruments, the Judases, Booths, and Guiteaus, would and should be dealt with tender mercy accordingly. E. A. CHAPMAN.

P. S.—Since writing the above I hear that the Rev. Dr. Turnbull, of Detroit, regrets that Dr. Powers let fall the assertion, "A million million prayers and hopes and tears, etc., were vain." Who shall decide when doctor's disagree?

CANADA CORNERS, MICH, Oct. 21, 1881.

MR. EDITOR: Inclosed please find three dollars as a renewal for THE TRUTH SEEKER for a year. I hav only been a trial subscriber, but now I think so much of the paper that I can't do without it. Mr. Bennett's letters in the paper are very interesting. I like very much to read them, and consider them worth the price of the paper twice over.

Yours truly, JAMES FALCONER.

BUSHNELL, ILL., Oct. 22, 1881.

MR. EDITOR: Inclosed is three dollars for my subscription to THE TRUTH SEEKER.

I am very thankful to you for sending the paper, as my subscription had expired. Many thanks. Send it along as long as I liv. O. P. TEITSWORTH

Joseph.

BY ALHAZA.

The sun is dying, and his fires that rose
Seem almost quenched and dark, as he lies down,
Nor steals a glance at the deep, mild repose
Of Joseph, stretched upon a couch all sown
With golden work, and flowers to us unknown,
A gorgeous leopard sleeping at his feet,
Which, waking, loves his master's guidance sweet.

A faint sepulchral light steals o'er his face,
And falls on vase and pillar, stained brown,
Dark wreaths are carven thick, with antique grace,
By fingers now embalmed, of high renown.
Round porphyry and alabaster roses peep,
Lotus, and trailing myrtles breathe and weep,
To shelter death, or a sweet, death-like sleep.

His limbs were massive, half undraped and white
A bed of lilies at the fountain's brim;
His dark-blue mantle striped with golden light,
With jeweled clasp, that made the place less dim,
Revealed an arm that well could wield a spear,
A woman charm, and drive away her fear.

She came, an angel, hovering o'er his sleep,
And drank the breath that made her senses reel;
Like the rich wine that the rose fairies steep,
When dewy memories o'er the dark earth steal,
And if you sip it at the even-time
You can not think of woe, or pain, or crime.

He muttered in his sleep, it was her name,
She dared not kiss the fragrant breath away,
But fell, all groveling, in her beauteous shame.
No guilt was lurking in that mournful eye.
But books will cheat, and men inspired will lie.

Her fond eyes drooped beneath their heavy fringe,
Like berries brown, where sweep the wild bird's wings;
The lattice, turning quickly on its hinge,
So that the breeze could there its odors fling,
And wanton with her tissues fluttering,
Her dainty limbs were prisoners set free,
A snowy arm and alabaster knee.

Then Joseph woke, and threw a glance on her
Of charmed amazement, yet 'twas deathly cold;
The lovely tigress from his feet did stir;
Meek as a lamb, within that gloomy fold,
His jeweled hand, her galling chain did hold.
One boon alone would please her from the skies,
Sadly to gaze into those calm blue eyes.

"Is coldness virtue? Would my heart were froze!
My husband would embalm me, as you see,
Your deities would cast fierce looks on me.
My bosom only one wild passion knows.
Do the calm stars read all my secret woes?
Thou and those silent gems can hear my moan,
And hear and never pity, and shine on.

"You say I must be patient, times will change;
The richest balm yields but a drop a day,
And he may fall in battle, and derange
The cruel plans of gods and coward men,
You would not take me to your cold heart then?
My madness is not womanly, replying,
And you can scorn me! Joseph, I am dying!

"Behold yon architrave, the ibis near,
Which great Osiris loves, and serpent sleep,
And quaint sweet faces turned toward the sky,
Although the heavens are brazen when we cry,
The sweet mimoso scarce can grow for fear.
And thou dost love me, but in slumber deep,
A palace is a jungle of despair,
The poison of the liffa's fangs is there,
Or some wild passion springs to freeze my blood,
As the death-locust blooms in crimson flood,
These golden beetles warn me soon to flee;
They dimly shine. Joseph, I love but thee!

"Thou darest not speak, and yet thou gavest to me
A wan pink mantle, 'tis the Zerda's fur;
A scarf beset with gems of every hue,
Damascus sheen of Tyrian red and blue.
Alas, these eunuchs from their tower can see,
To say how tenderly I clung to thee,
And thou didst coldly turn with sad demur,
And that I seized these groups of crimson dew,
And roses made of the meek opal's gleam,
For saints and eunuchs lie, and falsely dream.

"The murmuring tamarisk, the myrtle's sigh,
The perfumed wilderness would bid us fly,
To a dark land where birds with wings of gold
Sing in the air and murmur from each bough,
The rapturous breeze hath never a breath of cold,
No whisper save of love should there be heard,
Or streamlets 'neath the mango's branches low,
A sweet aroma breathes from nooks hard by,
Like cerements that wrap us when we die;
A dirge-like voice I hear, a passing knell,
My heart will break; sweet Joseph, fare thee well."

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I am happy to say there is a lasting hope for you. The system of which I am the inventor will do more for you than all the drugs in America. It cannot be gainsayed that more die of drugs than from disease. The present system of medicin is a mistake and must soon giv way to more rational means. Thousands of persons in Brooklyn and New York are ready to testify that my "WILSONIA GARMENTS" cured them after the most skilful drug treatment had failed. Medicin in acute forms of disease of recent origin, may be of benefit, and in case of accident it is quite right to use every possible palliativ; even poison, that in large doses would kill, may in such cases of sudden disease, if used with proper caution, be found of great value; but in all chronic diseases such as paralysis, rheumatism, anchylosis, asthma, bronchitis, heart disease, gout, varicose veins, catarrh, spinal disease, locomotor ataxia, and many other forms of a chronic character must forever defy the power of drugs.

The history of medicin is one that, if read with care would strike terror into the minds of every thoughtful reader. The most scientific writers of the past and present hav all denounced the practice of medicin as mere experiment, and the thousands who die under medical treatment only too truly tell the melancholy fact. The infant is wrested from its mother's breast; the bride of yesterday the corpse of to-morrow; the laughing boy, the romping girl, the loved and noble husband, the aged parents, all and each in turn are daily hurried to their end by the errors of drug treatment; and yet the people go on from decade to decade without ever making inquiry as to the cause of such a state of things.

I hav now, after sixteen months' residence in Brooklyn, proved that medicin is not only not needed, but that every form of chronic disease hav one common source or cause, and that the same means that will cure gout will cure cancer; the same that will cure paralysis will cure catarrh; the same that will stay bleeding of the lung will cure anchylosis. This very astounding statement must must strike terror into the minds of our regulars, who pride themselvs so much on their acumen and pretenses of diagnosis. These men only too frequently declare a lung to be diseased when that lung is in perfect condition. Then how often is it declared that the heart is enlarged or fat, or its valves indurated, or some other such wild statement, only to frighten the poor victim into an ever-changing course of medicin—mercury to-day, chloral hydrate to-morrow, belladonna next day, and so on, week by week, year by year, until the poor patient becomes a walking drug store, and then dropping into an early grave.

Now, to obviate all this diagnostic nonsense, I hav come to the rescue of these poor invalids, and tell them plainly that there is but one cause for disease, and consequently one means of cure.

ONE DISEASE! ONE CURE!

The fact being that there is but one disease, no matter what form it may take, and it is only by and through the quackery of the schools of medicin that diseases and their cure hav been so multiplied, we now know the want of nervous force precedes a languid circulation or the want or equilibrium in the circulatory system; in a word, the blood is the life, and electricity the equalizer of all our forces, so that if we can by any means infuse magnetism into the human organism soothingly and gently we shall thereby attain to a natural state of existence and death shall only be the result of nature's inevitable law, instead of the early deaths amid racking pains, superinduced by the introduction of poisonous drugs and quack nostrums dispensed indiscriminately by empirics and the schoolmen of our colleges, but amid all this there is a hope for every invalid, and that hope is centered on nature's universal remedy—magnetism.

Before window glass was invented the only lighting media for our houses in the daytime were holes in the structure for the poor, or frame work of horn for the rich. The man who invented glass did not invent light, but only a medium by which it might be transferred. Just so with the "WILSONIA" MAGNETIC BELT. WM. WILSON did not invent magnetism, but only a means whereby it may be accumulated and transfused through the animal economy of man.

WM. WILSON pretends to no secret as in quack nostrums, but freely and proudly discloses to every one the principles of his invention, so that all ingenius persons may for themselvs construct their own Magnetic Belts, the only question being whether they would waste their time and money instead of purchasing the appliances made by the aid of valuable machinery and constructed on scientific principles. I know only too well that the doctors will try to crush me for having dared to teach them their business. This some of them hav already done, first by inducing the internal revenue officers to place a tax on my garments; failing in this, I have fought the government and won my case (although at the cost of three thousand dollars), yet I won in opposition to these doctors. But another move must be made thought they. A happy thought. Let us go to Anthony Comstock, get him to write a letter to a large number of persons given as reference, pretend the certificates of WILSON are false, malign him in a circular letter, break the people's confidence in his goods, and thus we can close him up. Well done, says doctor number two, and the thing was done. Comstock was imposed upon, as I hav now every reason to believe, in fact from the first I thought such was the case, and so wrote to Comstock the following letter asking for the names of the persons who had thus given him the information, but those persons being doctors Anthony Comstock dare not disclose their names; it was left to me to ferret that out, which I hav done, and confronted several of them, two of them who went to the fore, and others who acted as stool pigeons in the matter.

Here is the letter I wrote to Anthony Comstock:

WILLIAM WILSON'S LETTER TO COMSTOCK.

465 FULTON ST., BROOKLYN, Sept. 13, 1881.

ANTHONY COMSTOCK, ESQ.:

DEAR SIR—I was surprised this morning to find in my consulting rooms many of my former patients, each bringing me a circular letter received from you, a copy of which is inclosed herewith. With this each handed me a copy of their replies to you. You hav evidently been imposed upon. I would take it as a favor if you would giv me the names of the informants to whom you refer. They are amenable to prosecution, and it may become my duty to institute proceedings against them. It will giv me pleasure to afford you convincing proof of my position, and of the nature and benefit of my appliances as a curativ agent. I believe my services in this respect will be found to be such as to commend me to universal approval as a public benefactor. Mention is made in your letter in reference to my name. Allow me to refer you to the Brooklyn directory, where you will find an advertisment of mine and my name and address in full.

I hav inclosed one of my blank checks (not for use). You will see my name printed on the end. As to my having been a cabinetmaker, upon that fact I build my glory, in not only having earned an honest livelihood, but to hav won the respect of all honest men with whom I hav come in contact, until to-day I stand in the proud position as the inventor of a system destined to overthrow the pernicious practice of drugging humanity. I understand fully the penalties I hav to bear for having dared to teach medical men their business. Do you not know that all great inventions and improvements ever emanate from persons whose walks in life hav been totally distinct from that in which such inventions were likely to spring? My discovery of the real nature of nerve fluid and blood composition must revolutionize the practice of medicin. That being the case, hav I not cause to be proud of once having been a cabinetmaker? If a rail splitter may become a President, and our new President not being ashamed of having once conducted a barge, why should William Wilson be ashamed of having been a cabinetmaker?

Hoping that you may pay a visit to my establishment, and there see for yourself the result of my labor, I remain,

Respectfully yours, WILLIAM WILSON.

P. S.—I intend to publish all letters sent to me, being copies of those sent to you, and will take it a favor if you will forward all letters sent you FOR or AGAINST me. The following paragraph, cut from one of my advertisments, may be of interest to you:

My difficulty is that many persons will become rotten with disease, will swallow medicin enough to float a steamship, and rub in liniments and ointments enough to tan the skin till it becomes like the sail of a ship; and then, hearing of my marvelous cures, will expect, on putting on my goods, to jump into new life in two or three months. This, in most cases, is an impossibility, and persons governed by such expectations had better not waste their time or my own in calling upon me.

With respect to the names given below, a few words of explanation should be given. I hav not studied cases to suit my purpose, but hav taken each one seriatim, not knowing or caring what report may be supplied on application to the persons therein named, knowing full well that to wear the WILSONIA is to obtain perfect health, although in some cases it may take as many weeks to effect a change as it does hours in other cases. But it never has failed, and never can, when the instructions given are followed out.

Now, citizens, read the letters sent to Anthony Comstock in answer to the libelous letter; say, then, am I not cruelly injured by Anthony Comstock? Why did he not make inquiry before he wrote such a letter? I will giv to any one $5,000 for one case where I hav ever deceived a single person. I always, in my pamphlets, tell persons what are my proportions of cures, and giv the names of persons who wear my goods, not caring what the persons say whom others may apply to.

READ THE FOLLOWING DESCRIPTION OF THE "WILSONIA" GARMENTS.

Electricity as a curativ agent has long been recognized by the faculty. In fact, from the time of Galen, through every decade, this marvelous agent has attracted the attention of all thinking men; but thinking and acting are distinct characteristics; therefore, while thousands of medical men hav decided that electricity was the one thing needed as a direct means of cure, yet the bigotry of the schools of medicin has ever prevented the introduction of anything that did not correspond with the preconceived notions of those who gloried in the names of professors, but in such pride of position dared not relinquish their glory. And thus it is that thousands hav been compelled to swallow the abominations of our drug stores through hundreds of years, and hav as a result, gone to an

early grave. The methods by which electricity has been applied are numbered by the thousand—batteries of various kinds, electric machines, electric belts, electric disks, electric garters, electric rings, electric medals. Then we hav had magnetic belts in dozens of designs, all intended to produce and maintain a current of magnetism in the blood, by which process alone can the blood be continued in a perfect state of circulation. All these appliances do possess valuable properties, but the great trouble ever present was the want of continuity on the one hand, and an absence of perfect ventilation on the other. Not only so, but yet another want in all these was a means to keep back the electricity of the body so that by a conservation of forces we could use over and over again the waste nerve force which would be otherwise thrown out into the atmosphere. This I hav succeeded in doing by encasing my garments with an impervious tissue such as oil silk, gutta percha, or any other non-conductor of electricity, but by preference I use gutta percha as the best non-conductor known; also that any two pieces of metal of different molecular construction must of necessity, when brought in contact where heat and moisture can ramify between them, such impact of metals must produce an electro-galvanic action. This I hav done in a variety of ways. By my first patent I used disks of copper and zinc attached to the magnets, and next I placed ribbons of copper and zinc with chemical calico between them to absorb the moisture of the body, but after many trials I hav proved my present method the most effectual means ever adopted by mankind in any part of the world for the production of continuous magnetic action.

Therefore, I am in a position to say that never in the history of the world has such a perfect magnetic garment been produced, embracing the following requisits:

First—Non-contact with the skin.
Second—Constancy of current unimpeded.
Third—Capability of being washed and cleansed,
Fourth—Perfect ventilation, whereby the moist vapors of the body are ever eliminated.

This is a most important point, and upon which I feel the greatest possible pride, it being the desideratum in all magnetic body wear, and the methods by which these effects are produced are simplicity itself, at the same time evolving a galvanic current, by the impact of dissimilar metals forming the ventilating openings.

NOTE.—The above points should be studied by every physician, and then, compared with all that has gone before, it will be found to be the most perfect arrangement in the world, as the following testimonials will prove, and be it remembered that these testimonials were sent to the government spy, ANTHONY COMSTOCK, who was stupid enough to doubt the value of my invention.

COMMODORE GARRISON, Bowling Green.
Mr. FRAZER, corner of Reade st. and Broadway, New York.
Mr. DEGRAFF (DeGraff & Taylor), Fourteenth st., New York.
Mr. TAYLOR, of the same firm.
Mr. FAYERWEATHER (F. B. Hoyt & Co.), Spruce st., New York.
Senator MCPHERSON, Washington.
E. B. STIMPSON, Spruce st.
THOMAS HALL (Kestler, Hall & Co), Ferry st.
Colonel BAYARD CLARK, 54 East Forty-ninth street, New York.
Dr. DEMAREST, One Hundred and Twenty-seventh st., Harlem.
Mr. J. DUGGAN, Undertaker, 330 Clermont ave.
Mr. E. STCLAIR CLARKE, 758½ Lafayette ave.
Mr. YOUNG, Artist, Bergen st., Brooklyn.

These and thousands of others can be referred to. Dare a man like Comstock mingle with such gentlemen as the above?

---

2 ST. FELIX ST., BROOKLYN, Sept. 13, 1881.

A. COMSTOCK,
DEAR SIR: Yours just received, contents noted. In reply will say I know nothing of Mr. Wilson's antecedents, hav never inquired about them. His garments were spoken of to me last winter, when my adopted daughter was suffering from a complication of diseases, who had been sick two years and more. Had been under the care of Dr. Smith, of Brooklyn, who said, after attending her for months, that it was a very bad case, and she constantly grew worse. I called on Mr. Wilson, saw his goods, heard his testimony, took the garments home with me, and my daughter put them on. She has experienced great relief. Has just returned from the country, where she has spent several weeks. She still wears the garments, and would not be willing to leave them off for a day. She is not cured yet. Don't know as she ever will be, but that she is greatly benefited I am sure. No one would hesitate to say, who saw her then and now, it must be the garments that did her good, for she took no medicin after putting them on. I hav a set of the garments myself. I would not part with them if I could not replace them. My little granddaughter, who was always troubled with a cough in winter, and had catarrh very bad more than ever last winter, has had no cough or catarrh since. I do not believe Mr. Wilson an impostor, but believe his invention has been a blessing to hundreds of suffering people. Yours respectfully, MARTHA MOXSON.

No. 7 BOND STREET, BROOKLYN, Sept, 13, 1881.

ANTHONY COMSTOCK, ESQ.:
SIR—Yours of late date received. I furnished Mr. William Wilson with a certificate of my case. After wearing his Magnetic Clothing for five months, and being nearly cured of a loathsome catarrh of lifetime standing, with its wretched train of consequences, dyspepsia, heartburn, etc. Numbers of my friends, people of intelligence, hav been equally benefited, and, if called upon, will bear testimony to the "WILSONIA." As to the antecedents of William C. Wilson, I know from Mr. Wilson that he has been in New York heretofore. I hav repeatedly heard him refuse to be called professor or doctor, but insists upon "William Wilson, House Carpenter." Your most direct means of information would be to call at Mr. Wilson's place of business. His rooms and factory are always open to the public for inspection, and the most critical scrutiny is invited. E. S. CHIPMAN.

BROOKLYN, September 13, 1881.

MR. COMSTOCK:
DEAR SIR—Your note came at hand in reference to the "WILSONIA." In answer to you I may state I hav been suffering for years with bleeding to the nose and other troubles, such as weakness and general debility, etc. I called on Mr. Wilson last summer, and stated my case to him. He put some of his belts on, and, contrary to my expectation, I began to feel relief, and am now a well man, which was a great surprise to me, after having tried every remedy that I could get hold of. As far as being swindled by him, I consider he has been my benefactor, as far as restoring me to health.

I cheerfully gave him my name, hoping that it would do some poor mortal placed in the same condition I was some good. Respectfully, E. NILSON,
418 Bridge street.

September 13, 1881.

MR. A. COMSTOCK:
DEAR SIR—Your letter addressed to my wife has been handed to me by her for answer. I would inform you that Mr. Wilson has had the full and free consent of myself and wife to use her name as reference.

Mrs. Robb has suffered for a great many years from neuralgia (eighteen years). On April last, when very low, I obtained the "WILSONIA," and from the first moment of putting them on she experienced great benefit, and every day gains strength; so much so is this the case, she is now able to go out and enjoy life, something she has been unable to do for years previous. Hoping this will satisfy your scruples regarding the "WILSONIA,"
I remain yours respectfully, R. ROBB.

---

298 JAY STREET, BROOKLYN, Sept. 13, 1881.

ANTHONY COMSTOCK, ESQ.:
SIR—Your letter, dated the 10th inst., received. In reply I would say that I hav received all the benefit claimed by the "WILSONIA." Mr. Wilson has used my name with my knowledge and consent, and he has not exaggerated any statement made by me. I know nothing in regard to Mr. Wilson's pedigree, but I know this much, that the "WILSONIA" Magnetic Clothing has done for me what medicin could not do. I am now enjoying better health than I hav been since the war, and I owe it all to the wearing of the "WILSONIA" Magnetic Clothing.
Respectfully yours, etc., JOEL E. CANNON.

NO. 147 TOMPKINS AVENUE, BROOKLYN, September 13, 1881.

ANTHONY COMSTOCK, ESQ.:
DEAR SIR: In answer to your communication respecting the "WILSONIA," I hav to state that I know that my name appeared in the different papers, that I hav been a sufferer from nervous prostration for years, and I hav worn the garments prescribed by Mr. Wilson with great benefit without the use of a particle of medicin. I was confined to my room with my eyes for three months, suffering from Ophthalmic Catarrh. I am now able to be out in the open air. They are getting stronger every day.
GEOEGE N. LAMB.

BROOKLYN, Sept. 13, 1881.

MR. A. COMSTOCK:
SIR—In answer to your communication of yesterday I take pleasure in informing you that the certificate which I gave to Mr William Wilson was true in every particular, and from my present knowledge I can fully recommend his WILSONIA to any person suffering from the complaint with which I was afflicted, namely, hemorrhage of the lungs. Yours, etc., MICHAEL MARRION,
458 Third avenue.

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468 FULTON STREET, BROOKLYN.

MR. COMSTOCK:
Yours received to-day at hand about Wilson Garments. There was a time when I had no faith in them, but when I came to put them on the Goods did me so much good I can't but speak well of them. They hav been a great blessing to many others I know. A great many of my friends hav been greatly blessed by having these Garments, and to-day they thank God there are such Garments. I suppose I hav had two hundred persons call to see me about these things.

I can't say too much about them. I am doing business on Fulton street, and hav been for twenty-eight years.
B. L. CORNELL.

I was troubled with dyspepsia for a long time, but I hav never had it since.

FROM EX-FIRE MARSHAL BENJAMIN LEWIS, OF BROOKLYN.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY OF LONDON AND EDINBURGH, UNITED STATES BRANCH OFFICE, 54 WILLIAM ST., N. Y. BROOKLYN, N. Y., September 13, 1881.

ANTHONY COMSTOCK, ESQ.:
DEAR SIR—In answer to your favor of September 10th relativ to Mr. Wilson, I beg leave to state that Mr. Wilson was introduced to me by a Mr. Berwin a year ago last April, Mr. Berwin informing me that Mr. Wilson was the inventor of certain Magnetic Clothing which he (Berwin) knew to be all that Mr. Wilson represented them to be. Having suffered very much from a rheumatic and nervous affection in my left foot, I was induced, through the persuasion of Mr. Berwin, to wear the WILSONIA SOLES. After putting them on I experienced immediate relief, and consider myself entirely well from wearing them, and gave Mr. Wilson permission to use my name as reference. Regarding Mr. Wilson's antecedents I know nothing, and care less, so long as poor humanity is benefited through him. Many of my acquaintances hav worn the WILSONIA, and speak in the most flattering terms about them. I hav always found Mr. Wilson a gentleman of sterling integrity, and hav known him to assist the poor and afflicted in goods and money.
Yours very respectfully, BENJAMIN LEWIS.

No. 430 FULTON STREET, BROOKLYN, September 13, 1881.

ANTHONY COMSTOCK, ESQ.:
DEAR SIR—Yours of 10th received. In reply will merely state that, as regards W. C. Wilson and his Garments, I will say that I used them and found them to be a great benefit—in fact a cure. I was afflicted with rheumatism so badly that I could not move. After applying his goods I found relief immediately. My name was used by my consent, and I will gladly indorse his Garments as a great benefit to all that are afflicted.
Yours respectfully, EDWARD W. FEW.

September 13, 1881.

ANTHONY COMSTOCK:
DEAR SIR—I received a letter from you to-day about the WILSONIA, which you condemn wrongly. I hav been sick for more than two years, and I had fifty-six doctors trying to cure me, without success, and they did not give me any relief until I put on the WILSONIA, which helped me to work at my trade, and now I am as well as ever. PETER LEHLBACH.

BROOKLYN, September 13, 1881.

DEAR SIR—Yours of September 10th making inquiries concerning the WILSONIA Garments at hand. In reply I hav to say that Mr. Wilson has my consent to refer to me. I still wear a portion of a suit of the WILSONIA Garments, and I believe with good results, having been troubled with dyspepsia and indigestion for many years. In my business relations with Mr. Wilson I hav found him satisfactory. Very respectfully,
J. H. LITTLEFIELD, Artist.
ANTHONY COMSTOCK, New York.

BROOKLYN, N. Y., September 15, 1881.

MR. A. COMSTOCK:
I received a letter of inquiry and abuse combined concerning a gentleman of this city (Mr. William Wilson), purporting to hav emanated from you, or at least bearing your signature.

My testimony (to which you allude to and as published in the papers) was given unsolicited by Mr. Wilson, and I hereby reiterate the facts as published over my wife's and own signature. Further, I consider the WILSONIA appliances the marvel of the world as a curativ agency.

As regards the genealogy of Mr. Wilson I am not informed, neither do I care. Suffice to say, I know him to be a gentleman even though four years ago he stood knee deep in shavings behind a carpenter's bench, which, in my opinion, was and is far more preferable and honorable than striving to gain notoriety by defaming the character and ability of a superior, even though he be a poor cabinetmaker. Respectfully, T. DET. TRUAX.
376 Dean street.

NEW YORK, September 15, 1881.

MR. A. COMSTOCK:
I received your letter of inquiry on the WILSONIA Garments yesterday. As to the merit of the goods, I hav found them to be entirely as represented, and I take great pleasure in recommending them to all my friends and acquaintances who are sick and afflicted, knowing, as I do, their real worth. When I bought the goods of Mr. Wilson I did not question who his father or mother were, or what his business was some years ago, but I did ask about the goods, and that proving satisfactory, I bought them. However, I hav heard Mr. Wilson refer with pride to his being a mechanic working at the bench a few years ago. His name you will find to your satisfaction, William Cotter Wilson, in the directory. I am very truly yours,
GEORGE RIGBY,
111 West 29th street, New York.

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61 WEST FORTY-SECOND STREET, N. Y., September 13, 1881.

ANTHONY COMSTOCK:
DEAR SIR—Your note of iuqury of the 10th duly received. Contents noted. In reply, most respectfully say, I hav no knowedge of Mr. Wilson's antecedents whatever, nor do I think it matters so far as I am concerned. But of the appliance known as the WILSONIA I do know something about it from personal and happy experience. For more than nineteen years I had been a sufferer from partial paralysis of my entire left side, and hearing of the WILSONIA I wrote Mr. Wilson to send some one to measure me for a suit. He did so, and in less than ten minutes from the time I had them on my body they produced a feeling that alarmed me. I called Mrs. Mansfield, told her I was feeling strangely, telling her at the same timr I had on one of the WILSONIA garments. Mrs. Mansfield insisted I should take it off. But in that we differed in opinion. She assisted me to the putting on of my top coat, and I made an attempt to get out into the park opposit my office. I walked two and a half times round the reservoir park without stopping, which for years before I had not walked more than one-fourth that distance without resting several times. In the evening I walked seven times around the park without resting, and from that time to this I hav been able to walk from two and a half to four miles each day. I am an old man of nearly 70 years, and so supple on my limbs I can jump over my office table or any chair in my house. I know nothing of Mr. Wilson's antecedents, as before stated. I only know he has been the instrument of making me a well man, and for that he has my thanks and blessing. Sincerely,
JAS. V. MANSFIELD.

BROOKLYN, N. Y., September 14, 1881.

MR. COMSTOCK:
DEAR SIR—In reading one of the morning papers I read your letter addressed to Mr. Wm. Wilson, also a large number from people I am personally acquainted with, in reference to the benefit derived by them from wearing the WILSONIA appliances, and would say I know them to be true statements of their cases. I myself am clothed in the goods, as also my wife. We hav both been greatly benefited by wearing them, and do not by any means consider either Mr. Wilson or his garments the fraud that you say in your letter as people having represented to you. You hav evidently been imposed upon.
Yours respectfully, FRED A. BLAKE
683 Bushwick ave.

2,310 THIRD AV., NEW YORK, Sept. 15, 1881.

ANTHONY COMSTOCK, ESQ.:
SIR—I hold in my hand a note, epistolary, of which the following is a copy:

"607 WARREN ST., BROOKLYN, 9, 15, 1881.

"Professor C. HATCH SMITH:
"MY DEAR FRIEND—I inclose letter from Anthony Comstock, Esq. Please answer the same as you are acquainted with all the facts. Yours truly, CLARIBEL STEVENS."

The facts are as follows:

Mrs. Stevens, to whom your letter is addressed, wears a suit of WILSONIA. Her two living daughters (one is in heaven), one son, Mr. Theodore Stevens, and a grandson, Mr. E. G. Vail, Jr., each possesses and constantly wears a suit of WILSONIA.

All of these goods hav been purchased upon intimate knowledge of their curativ properties. Perhaps my wonderful cure of paralysis (hemiplegia) by wearing a suit of WILSONIA may hav influenced these purchases. These parties have received great benefit from wearing the WILSONIA, and they regard Mr. Wm. Wilson, "the carpenter," as a gentleman, a genius, and a man whose simple word is as good as a bond duly executed.

For evidence of my sickness I refer to my esteemed friends, Hon. James Watt, M.D., Doctors Bedell and Hamilton of Brooklyn, and Professor James L. Little, M.D., of New York.

For evident proof of my cure please call and see me. I will show you the dumb doctor WILSONIA that gave me freedom from disease of the heart, softening of the brain, rheumatism in the right hand and forearm, paralysis, and a pulse that intermitted one beat in five or seven or ten or three, etc.

Further, I will explain to your perception just how Doctor WILSONIA effects this magical cure. To wear WILSONIA is to get well of every form that disease may take. If I fail to prove this, notwithstanding your uncharitable epistle to Mrs. Stevens, I will obtain from William Wilson a handsome gratuity for your society. If you will become a WILSONIA missionary to the poor of New York you may stay the evils of vice and test WILSONIA in a Christlike frame of mind. They who evoke the law perish by the law. You will be no exception—or should be—to this fiat of Holy Writ.

J. H. DEMAREST, M.D., of Harlem, New York city.
FRED A. WALL, 63 East 130th street, New York city.
HENRY SCULLY, 223 East 120th street, New York city.
S. B. FURBUSH, 441 East 116th street, New York city.
WM. BANHAM, 155 East 129th street, New York city. Late Chief Ninth Battalion, New York Fire Department, now United States Revenue.
A. M. LEYCRAFT, East 106th street, near Lexington avenue, New York city.
Mrs. A. M. LEYCRAFT, East 106th street, near Lexington avenue, New York city.
R. WILLIS CONKLYN, East 106th street, near Lexington avenue, New York city.
SIDNEY H. CONKLIN, officer in Dr. Crosby's Society, Harlem, New York city.
JAMES BURNS, Keeper at House of Refuge, New York city.
EDWARD FITZGERALD, Stone yard foot of East 106th street, New York city
R. W. SMITH, Trow Printing Company, 201-213 East 12th street, New York city
Mr. AGART, dining saloon, Third avenue and 119th street, New York city.
E. DAVIS, 14 East 129th street, New York city.
CHAS. P. YOUNG, 39 Nassau street, Room 41, New York city.
F. E. LILLIBRIDGE, Manhattan Life Insurance Co.
PETER LASSEN. Inquire of Mr. Agart for residence.

Send for a knowledge of WILSONIA to the above, dear sir, I take the list from the Harlem office, never yet published. Go also and see Mr. Agart's and Mr. Davis's babies. Out of the mouths of babes and sucklings cometh wisdom.
Your obedient and humble servant.
C. HATCH SMITH.
WILSONIA Agent, 2,310 Third avenue, New York.

SEPTEMBER 17, 1881.

MRS. SHAW, 325 EAST EIGHTY-FOURTH ST., N. Y.,
DEAR MADAME: I received your note yesterday, wishing to know as to my experience of the "WILSONIA" garments.

I hav had weakness in my back and loins upward of thirty years, often confined to bed for six and eight weeks at a time. I then used Davis & Kidder's Electric Machine, which partly relieved me, so that I could follow my occupation, but always felt the pain and weakness.

In 1876 I got paralyzed in my left side, when I was compelled to leave off work altogether.

In about a year my limbs commenced gaining strength. I could then open and close my left eye, but my back and loins never gathered strength. My feet and legs swelled almost to bursting. I was altogether confined to the house.

Having noticed the cures of the "WILSONIA" garments, I got a set at $103. I hav been now using them thirteen weeks and hav found great benefit. My limbs and back are greatly strengthened. I sleep and rest better than I ever did. My sight and hearing are greatly improved, and I think ultimately I will be cured as much as I can expect at my age.

I am 69 years of age, and weighed, when I commenced wearing the garments, 245 pounds. My weight is considerable less at present; my feet and legs do not pain me now, the swelling is reduced nearly to their former size.

My wife has rheumatism in her loin and leg, which prevent her from sleeping. I let her hav one of my pieces to lay on the place effected, which gives her great relief.

Such, dear madam, is my experience of "WILSONIA" garments.
Yours respectfully,
HENRY SCULLY,
223 East 120th street, Harlem, N. Y.

CLEARFIELD, PA., Sept. 22, 1881.

MR. ANTHONY COMSTOCK,
DEAR SIR: Your letter of the 10th instant came duly to hand, and at the first convenient opportunity I reply to the interrogations contained therein.

First. As to the merits of the "WILSONIA," I can only speak from my own experience. I was afflicted with varicose veins so that I had been confined to my bed for five weeks. I concluded to try Mr. Wilson's magnetic goods. The first appliance gave me great relief, and in three weeks I was able to attend to my business. I was also afflicted with asthma, and greatly to my surprise I was also entirely cured of that. In addition to the foregoing my general health is much improved, so that I am now ten pounds heavier than I hav been for years through the summer season.

The "WILSONIA" may be a "swindle," but, if so, I hav not discovered it. Swindles, in my opinion, are as likely to originate in Nassau as Eighth street.

Second. Has Dr. Wilson my "permission" to publish? Certainly, if the use of my name will do him or any one else any good, he is welcome to it. Hoping that the above may be satisfactory, I remain yours, frankly,
GEORGE THORN.

OFFICE OF THE MANHATTAN LIFE INSURANCE CO., 156 AND 158 BROADWAY. F. C. LILLIBRIDGE, AGENT FOR NEW YORK, BROOKLYN, AND HUDSON RIVER COS.

A. COMSTOCK, ESQ.,
DEAR SIR: Having seeu your letter denouncing WM. WILSON as a swindler and seen considerable in the papers relativ thereto I would say that I, too, am wearing the WILSONIA, having had a paralytic stroke six years ago. When I first had the stroke I was helpless as an infant, could not speak for eight days. I hav been wearing them since the 25th of June. My friend advised me to get them, but, really, I must confess I had but little faith in them. Had I known then what I know now, I would hav signed a bond for five thousand dollars if I could not receive the benefits from other sources, but what I would hav had them. I fully indorse Mr. WILSON, and do not believe him to be the fraud you represent him to be. It seems to me strange that you should hint at anything as to his antecedents. What has that to do with his invention? I hav several friends that look upon Mr. WILSON as their friend and benefactor, having restored them to health and appiness. Yours respectfully,
F. C. LILLIBRIDGE.

BROOKLYN, Sept. 27, 1881.

MR. COMSTOCK,
DEAR SIR: I received a number of days since a letter from you, asking concerning the WILSONIA garments—if I had tried them, and if I had given permission to publish my name in their connection, and other matter which I cannot now recall. I wore them for six months with most marvelous effect. I do not care to write the details, but will giv them to you in person at any time, as I hav gladly done to all applicants, though my permission as reference was never asked. Respectfully,
J. H. BARNEY.

2,310 THIRD AVE., N Y., Sept. 26, 1881.

ANTHONY COMSTOCK, ESQ.,
DEAR SIR: Miss Claribel Stevens hands me your letter of the 19th inst. for reply. I learned that you had addressed to William Wilson's patients a letter of apology and explanation, so that I ventured to request Mr. Wilson to let the whole subject drop. But, in your letter, you so utterly fail to rise to the importance of the issue, and so belittle the "noble cause," of which you are a recognized exponent, the first, knowing Mr. Wm. Wilson's high character for integrity and earnest love of truth; and, second, being alive to the necessity that a "public censor of vice" should stand before the people sans reproche, the question becomes hyper important; is it wise to pigeon hole the papers and relegate the issue to oblivion, as your letter, prima facie implies a desire on your part to accomplish?

Your will scarcely controvert that great men suffer wrong rather than do wrong, and that a Christian frankly acknowledges his fault. In the issue Wilson *vs.* Comstock as you hav seen fit to act upon neither of these, in marking out your policy in re, I respectfully ask you earnestly to consider the following propositions?

First. Is WILSONIA the greatest marvel of the nineteenth century?

Second. So far has WILSONIA cured ninety per centum of those who hav been the pioneers to invest money in it?

Third. Are the patients of William Wilson deserters from the great army of chronics, of which such men as Drs. Frank H. Hamilton, Agnew, Bliss, and their like are the officers? Deserters from "Ye men of high degree" to enlist under the banner of WILSONIA, the standard of ye "poor cabinet makers?"

Fourth. Has WILSONIA cured epilepsy, progressiv locomotory ataxia, mitral regurgitation of the heart, paralysis, varicose veins, prolapsus uteri, suppressed scarlet fever, consumption, rheumatism, pyæmia, and all other forms of disease?

Fifth. Is the great army of medical men at fault as to what causes blood circulation, and must their wiseacre idealism vanish as a mirage before the wand of a "Poor Cabinet Maker?"

Such, dear sir, are a few of the salient points in the issue raised, and I am certain the cause of true science will be conserved by a legal jurist in presence of the "Ermine" and

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"GOD SAVE THE RIGHT."

If you are a true knight errant you will find WM. WILSON a foeman worthy of your steel.

And now, Mr. Comstock, please note the following; I put it on record here:

The life of James A. Garfield, autopsy facts and all taken into consideration, would, not might, hav been preserved, had Dr. Frank H. Hamilton granted my request, conveyed to him by letter in New York, and telegraphed to Washington. Had I the right to address the worthy doctor, knowing that WILSONIA would save Garfield's life? Let the facts say whether the doctor's silence was courteous. I hav known Hamilton from boyhood. My father, the late I. H. Smith, M.D. of Auburn, N. Y., was the friend of his youth. My grandfather, the late Dr. Goodwin, of Geneva, was one of the founders of the Geneva Medical College, which was moved to Buffalo. Dr. Hamilton has now on his shelves the cream of my late father's medical library, which I presented to him.

Dr. Hamilton's first step to fame was his call to the professorship of surgery at Buffalo. But WILSONIA was not to save Garfield. Hamilton will yet learn that it would hav saved his illustrious patient. It was not to be. God's purpose is declared Your obedient servant,
C. HATCH SMITH.

No. 330 CLERMONT AV., BROOKLYN, Sept. 27, 1881.

ANTHONY COMSTOCK:
In answer to your communication permit me to say, that, whether William Wilson be a cabinet maker or not he has helped me and my wife and daughter. I hav seen what the WILSONIA garments hav done outside of my family, and I can testify that there stands not to-day a man on earth who is doing more good for suffering humanity than this same William Wilson.

You hav not got marble white enough on which to carve his name, and to lay your hand on him in the glorious work he is now performing is to lay the hand of the vandal on the ark of the covenant of common sense in the temple of human health.

I am his friend, for he has been mine, and I only wish, if it should be your misfortune to suffer some of the ills that poor human flesh is liable to, that obeying injunction of the great Master, he may return good for evil by clothing you with the garments you say are a swindle, and that you, like St. Paul, may drop persecution and become an apostle of the new dispensation of health inaugurated by the man who was poor enough to work at the bench for his bread. I am respectfully,
THOMAS DUGGAN, Undertaker,
330 Clermont av., Brooklyn.

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227 W. 34TH ST., N. Y., Sept. 9, 1881.

DEAR DOCTOR: My friend Jones, of Atlanta, certainly improved after wearing your WILSONIA. I left the city with him and remained several days. A patient of mine, a Mr. Ostrander, may call on you any day for a suit. I hav advised him to do so. Yours, etc., Dr. WILDER.

WORKING WONDERS.

COLLINSVILLE, TEX., May 9, 1881.

WILLIAM WILSON ESQ.:
Inclosed please find $16. for which send me one nerve and lung invigorator. The one I got is working wonders. Send some more bills. Please forward immediately.
R. M. KIMBRAUGH,
Collinsville, Grayson Co., Tex.

TOMBSTONE, I. T., Sept. 24, 1881.

TO THE AGENT OF THE WILSONIA GARMENTS, SAN FRANCISCO, CAL.,
DEAR SIR: I hav been wearing your garments for the past two months, am still wearing them, and I firmly believe they hav saved my life. Previous to wearing the garments I was suffering constant pain from fibroid tumor on the womb. Since using the garments I only hav pains once in a while, and the tumor is greatly reduced. I BELIEVE THEY WILL CURE ME, IF A CURE IS POSSIBLE. Please send me a number of circulars.
Yours truly, Mrs. LEE RUTAN.

REMARKABLE CURE OF RHEUMATISM.

BROOKLYN, Oct. 3, 1881.

ANTHONY COMSTOCK, ESQ.,
DEAR SIR: A few days ago I received a letter from you, and, owing to a little trouble in my family, I did not answer it, and now I take the first opportunity of doing so and reply to your inquiries. I may tell you that Mr. Wilson has my consent to use my name. I had been lying helpless to myself and family for three months, then I got the WILSONIA garments. I could not put them on myself; they were put on by a friend of mine, and, strange to say, after wearing them only ten days I was up and walking about, able to care for myself and family, and attend to my household duties. Therefore, I must say when all else failed the WILSONIA CURED. This is all I know about Mr. Wilson; he has been my best friend, and has my thanks and blessing; may good luck attend him and his. Good work will always prosper. I remain yours, etc.,
Mrs. MARY PLUMSEY, 161 Tillary street.

REMARKABLE RELIEF IN CASE OF LOCOMOTOR ATAXIA IN ONE WEEK.

325 HERKIMER ST., BROOKLYN, Oct. 10, 1881.

Prof. JAMES A. CARMICHAEL.
DEAR FRIEND: I did not see you last week when I called for those garments Mr. Wm. Wilsou was so generous in presenting to me, through your kind influence. I hav had the garments on one week, and I experience quite a perceptible benefit. This to me is very encouraging. In one month I believe others will notice my improvement. I am not able to jump over a table yet, but I hav no doubt but that I will in less than a year. I must acknowledge here that I hav received more permanent benefit in the past one week than I hav in all former experience with physicians. If these garments restore me to activity, which I hav no doubt of, I shall feel it my duty to proclaim to the public, personally or otherwise, what I know about the virtues of WILSONIA, in gratitude to Mr. Wm. Wilson. Very respectfully yours,
PHILIP H. O'NEILL.

TARRANT'S SELTZER APERIENT NEW YORK

"What will

Tarrant's Seltzer Aperient

cure?" asks the sufferer from a multitude of diseases. We answer: It will remove from the system the activ cause of most of the diseases that flesh is heir to. It won't mend a broken limb, nor close a bullet hole; but it may be profitably used in stomachic diseases. It will do no one any harm, and may do much good. Try it and see if it won't suit your case.

SOLD BY ALL DRUGGISTS 44

Achsa W. Sprague and Mary Clark's

EXPERIENCES IN THE FIRST

TEN SPHERES OF SPIRIT LIFE.

Medium—ATHALDINE SMITH, Oswego, N. Y.
Price 20 cents. Sold at this office.

Gems of Thought.

I BELIEVE in a power or principle that sits on reason's throne, whose scepter is justice and truth, and that there is a potency in matter which continually forms and creates new existences, new identities, new worlds, suns and stars, and unmakes the old, all with one impulse, fiat, or decree, as you may call it, or more properly, perhaps, necessity—cause and effect. Call this God if you will; names are of little moment except as we associate ideas with them. This new God that I hav found has no "chosen people" to reward, no enemies to punish, nor is he ever angry or revengeful. An angry God, who would sacrifice his own son, to appease his wrath against creatures of his own making, is no longer a God whom *I* can love and worship.—*Elmina D. Slenker.*

THERE is no learned man but will confess that he hath been much purified by reading controversies—his senses awakened, his judgment sharpened, and the truth which he holds more firmly established. If, then, if it be profitable for him to read, why should it not at least be tolerable and free for his adversary to write? In logic they teach that contraries laid together more evidently appear. It follows, then, that, all controversy being permitted, falsehood will appear more false and truth the more true; which must needs conduce much to to the general confirmation of unimplicit truth. —*Milton.*

THERE is a sufficient recompense in the very consciousness of a noble deed.—*Cicero.*

WHEN there is a great deal of smoke and no clear flame, it argues much moisture in the matter, yet it witnesseth certainly that there is fire there; and therefore dubious questioning is a much better evidence than that senseless deadness which most men take for believing. Men that know nothing in sciences hav no doubts. He never truly believed who was not first made sensible and convinced of unbelief.—*Coleridge.*

NOBODY loves discrepancy for the sake of discrepancy. But a person who conscientiously believes that free inquiry is, on the whole, beneficial to the interests of truth, and that, from the imperfection of the human faculties, wherever there is much free inquiry there will be some discrepancy, may, without impropriety, consider such discrepancy, though in itself an evil, as a sign of good.—*Macaulay.*

ALL that a man does is physiognomical of him. You may see how a man would fight by the way in which he sings; his courage, or want of courage, is visible in the word he utters, in the opinion he has formed, no less than in the stroke he strikes. He is *one*, and preaches the same self abroad in all these ways.—*Carlyle's Hero-Worship.*

THROUGHOUT the whole of the Decalogue we find no mention whatever of justice or right, no idea whatever of the modern sentiment of duty, no information concerning a man's duty to himself.—*W. P. Ball's Ten Commandments.*

MY father was a man singularly free from affectation. The feeling that he had not he could in no wise pretend to hav; however ill the want of it might look, he simply would not put on the show of it.—*Carlyle's Reminiscences.*

IN what he wrote on church government Bacon showed, as he dared, a tolerant and charitable spirit. He troubled himself not at all about Homoousians and Homoiousians, Monothelites and Nestorians. He lived in an age in which disputes on the most subtle points of divinity excited an extreme interest throughout Europe, and nowhere more than in England. He was placed in the very thick of the conflict. He was in power at the time of the Synod of Dort, and must for months hav been daily deafened with talk about "election, reprobation, and final perseverance." Yet we do not remember a line in his works from which it can be inferred that he was either a Calvinist or an Armenian.—*Macaulay.*

WE ought to make a collection or particular history of all monsters and prodigious births or productions, and, in a word, of everything new, rare, and extraordinary in nature. But this must be done with the most severe scrutiny, lest we depart from truth. Above all, every relation must be considered as suspicious which depends, in any degree, upon religion, as the prodigies of Livy, etc.; and no less so, everything that is to be found in the writings of natural magic or alchemy, or such authors, who seem, all of them, to hav an unconquerable appetite for falsehood and fable.—*Bacon's Novum Organum.*

LET us examin the Pentateuch—five books of Moses—according to the principles of the pretended Christians, not as the word or testimony of God himself, but as the production of a mere human writer and historian. Here, then, we are first to consider a book, presented to us by an ignorant and barbarous people, written in an age when they were still more barbarous, in all probability, long after the facts which it relates, corroborated by no concurring testimony, and resembling those fabulous accounts which every nation givs of its origin. Upon reading this book, we find it full of prodigies and miracles. It givs an account of a state of the world and of human nature entirely different from the present; of our fall from that state; of the age of men extended to near a thousand years; of the destruction of the world by a deluge; of the arbitrary choice of one people as the favorits of heaven, and that people the countrymen of the author; of their deliverance from bondage by prodigies the most astonishing imaginable. Can any rational man believe all this?—*Hume's Essay on Miracles.*

NEVERTHELESS, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and giv unto them for me and thee (Matt. xvii, 27). "I should not believe such a story, were it told me by Cato," was a proverbial saying in Rome, even during the lifetime of that philosophical patriot. The incredibility of a fact, it was allowed, might invalidate so great an authority.—*Hume's Essay on Miracles.*

Odds and Ends.

"IF the devil got his due, Pat, where would you be?" "Alone, yer riverence."

TOM HOOD'S most successful poem was the "Song of the Shirt." A great many American poets don't sing that sort of a song, because the subject is in use seven days in the week, and it hasn't time to be sung about.

IN a Highland village the bellman one day made this announcement, "O yes, O yes, O yes, ye mun a' tak' notice, that there will pe nae Lord's day here next Sawbeth, pecause the laird's wife wants the kirk to dry her claes in!"

"A LARGE part of our happiness," says Mr. Beecher, "is due to our mistakes." The printer who got bounced for setting up "infernal" reception for "informal" reception may coincide with Mr. Beecher, but we doubt it.

DID'ST ever thou gaze on a lovely maid,
All glorious, radiant, fair,
And think as thou saw'st those rich, red lips
Of the "unkissed kisses" there?

Because, if thou did'st not, this is a good time to begin'st.—*Steubenville Herald.*

"WAS it the drum major brave?" asked one soldier of another. "Of course," said the other; "how can I get up the necessary excitement if fife nothing to stir me?" "Oh, well, a man musket courage somehow," said the first;" "I suppose most any one cannon occasion." "Yes, that is the general order, and I'm a bayonet," said the other, "though I wish I'd never be gun."

HISTORY OF LITTLE JOHNNY.

Little Johnny went to view
The circus and the flip-flap flippers,
Johnny tried the flip-flap, too.
Now he wears the golden slippers.
While they turned these things at will,
In the air or anywheres,
Johnny turned one higher still,
Turned clear up the golden stairs.

WAIL OF THE ÆSTHETE.

Oh, sweet is the whang of the wanglewane,
And the snore of the snark in the twilight pale,
As the krail crawls up the window pane—
(Love me, love, in the growsome gale.)

Gone is the wanglewane, weird and weld,
Down to the gate of the nether land,
Where the horned-toads glide and the musty mold
Eats the lily in my lost love's hand.

There he is galloping, ghastly green—
(Blue is the blare of the wobbly wang;)
He is tangling her cardinal hair, I ween—
(Sweet is the song the wild snail sang.)

There are jabberwocks joggling in the east,
And were-wolves howling in the North and West,
(Oh, the goblin crew has a goodly feast,)
And the poet now takes an æsthetic rest.

Hosscar Whit Wildman.

RECENTLY an old darkey was overheard praying over a bag of corn he had just stolen in this wise: "Oh, Lordy God, I'se jes' been and stole a bushel of corn from dat mean man, John Williams' patch, d—— him, an' I axes your pardon. He's got a plenty, an' so has I, but he won't pay me for my work, so good Lord overlook dis little transgress and keep dem from finding it out, for I wants to steal some more, and when I goes to steal help me to get something nice, like you did dem children of Isralum, when you stole dem from de bondage of Egyptium, and I'll be mighty glad. And, oh, Lordy God, if dey find out dat I stole dis corn help me to prove dat Tom Connally, dat black rascal, sole it to me, for Christ's sake. Amen."

THE other evening the jester was bathing his eyes in cold water, and suspended the operation long enough to remark:

"If a woman can't take her parasol to heaven when she dies, she won't be happy there. She will come back after it."

An impressiv quiet followed this dogmatic statement, and the parasols of the court knew some of them were in for it.

"We were driving this afternoon," the aggrieved jester resumed, "and the Princess kindly shaded my head with her parasol. It was very kind indeed. It limited my views of the country, at times, to my knees and the dashboard of the wagon. Whenever we met a team, especially if the road was very narrow, the Princess lowered her parasol between myself and the passing wagon, so that I turned out by faith, or stood on my head to catch a glimpse of the colliding wheels. When we started down a steep hill, she dropped the parasol between me and the horses, and I trusted to the good sense of the animals to keep out of the ditch. When we met any acquaintances to whom I wished to bow, she knocked my hat into my eyes. When she would point my admiring gaze to some exquisitly tinted autumn leaves, she jabbed a projecting parasol rib into my eye. When she turned to speak to any one in the rear seat, she rasped the back of my neck. Oft as the carriage struck a stone or lurched over a rut, she prodded my long-suffering head with vicious little jabs. I drew my head down between my shoulders and sat crouched and bent, but the remorseless parasol still pursued me. I hav been pelted and rasped and prodded, and all from a mistaken sense of kindness. A woman's unselfishness and kindness of heart always prompt her to hold her parasol over the man who drives. And if the man who drives is allowed to choose for himself, he chooses sunstroke in preference to the parasol every time. I do not complain, mind you. I merely make a simple statement of plain fact; any man who has had to drive a pair of horses while some gentle-hearted woman held a parasol over him knows what I hav suffered. And when she holds an umbrella, it is infinitly worse. Then the man is utterly and hopelessly extinguished, and the material world is to him only a wild, blank chaos of alpaca and whalebone."

But here her serene highness closed the debate by deciding that the nose caught it, but the eyes had it, and without appealing from the decision of the chair, the house adjourned.—*Burlington Hawkeye.*

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Notes and Clippings.

FATHER O'BRIEN, a Roman Catholic pastor of Milwaukee, and the Rev. Theodore Fossett, a Methodist pastor of Sacramento, hav been arrested for public drunkenness.

A DISRESPECTFUL theological student in Shiloh Baptist Seminary wrote an essay on "The Efficacy of Baptism in an Oil-cloth Suit." For this he was turned out of the seminary.

THE Presbyterian Synod, composed of delegates from presbyteries in the adjoining parts of Tennessee, Alabama, and Mississippi, admitted a negro for several years, but in the present session the question of excluding him was raised, and a majority voted to turn him out. This action was based solely on his color.

A PENNSYLVANIA Presbyterian danced a waltz, and, showing no contrition for the deed, was expelled from membership. Being a lawyer, and controversially inclined, he appealed the case to the Presbytery, which has sustained the expulsion. This is an authoritativ reaffirmation that it is sinful for a Presbyterian to waltz. A total abstinence from waltzing by all Presbyterians may now be looked for—but not seen.

THE following interesting question is raised by a reader of the New York *Sun*: "The chaplain of the Yorktown celebration read his prayer from manuscript. Now, this is what I want you to tell me: Did that prayer go up to heaven when it was written, which was the time when its author conceived and expressed it, or did it go up when it was formally voiced by the clergyman?" To which the editor replies: "There are some things which we do not know, and can't find out."

MR. D. M. BENNETT, editor of THE TRUTH SEEKER, having spent a week in Ireland in his Round-the-World trip, arrives at the conclusion that "priestcraft, whisky, landlordism, and too much baby" is what ails the Emerald Isle. Every woman married has all the babies she can hav, and that is about twenty. God and Moses! who would hav twenty "spalpeens" crying for whisky, mass, and potatoes all at once! We would hate to begin the world over with an Irish woman for a wife—"faith and we would."—*Cloud County Blade.*

MR. VENNOR'S weather guess for this month is that it will enter cold and decidedly wet, but that this condition will suddenly giv place after the first week to open and genial weather again nearly everywhere, with a disappearance of frosts even in northern New York and Canada for a period. "We may expect," he says, "some of the finest—at any rate most enjoyable—weather of the season during this month at New York, Boston, Philadelphia, and Washington." Look out for a very disagreeable November after this prediction of the blundering Vennor!

MR. HENRY S. OLCOTT, President of the Theosophical Society, has published at the society's press in Colombo, Ceylon, a "Buddhist Catechism," which is stated on the title page to hav been "approved and recommended for use in Buddhist schools by Hikkaduwa Sumangala," the distinguished high priest of Adam's Peak, and principal of the Widyodaya Parivena, the training college for Buddhist recluses in Ceylon. None would hav ventured to predict a few years ago that the authoritativ statement of Buddhist doctrin to be used as a text book in Buddhist schools would be written in English and by an American, and that it would be so largely a compilation, as this is acknowledged in the preface to be, from the works of Mr. Rhys, Davids, Bishop Brigandet, and other European scholars. This little work, which can be purchased for a few pence, will giv to those interested in such questions a trustworthy statement of what the Ceylon Buddhists of to-day hold to be the essential points of their religion. It is instructiv to notice how completely and frankly the latest teachings of science are accepted and indorsed in this catechism for Buddhist children; and how they are taught to repeat, on the authority of the archbishop of their faith, that Buddhism, like every other religion that has existed many centuries, contains untruth mingled with truth. Even gold is found mixed with dross.—*London Academy.*

OF what use are the missionaries? The Flandre *Liberale* puts this question, and answers it by the following facts: "The *Times* has a correspondent traveling through Canada in the suite of the Governor-General, the Marquis of Lorne, who thus remarks upon the subject of the red-skins whom he has seen in his travels: 'The agent under whose charge they are speaks of them in favorable terms, at least of those who still remain heathens. He has not so good an opinion of those who hav embraced Christianity. He thinks the latter hav adopted the vices more readily than the virtues of the whites. I regret to add that this is the general opinion among Europeans who hav seen them, with the single exception of the missionaries themselvs.' We may add that all those who hav visited India and Asia make similar statements in regard to the facts in those countries."

THE controversy which has long been raging between ex-missionary Samuel D. Hinman and Bishop Hare of the Episcopal diocese of Niobrara has at last culminated in open legal warfare. Mr. Hinman has brought suit against Bishop Hare in the Supreme Court, laying his damages for defamation of character at $25,000. Bishop Hare claims that Mr. Hinman's character was never worth so much, and that, whatever it was worth, he did it no damage by certain pamphlets which he issued. Bishop Hare's pamphlets charged Hinman with the most revolting crimes. Hinman's pamphlets charge the Bishop with malicious and unfair dealing. An ecclesiastical court was some time ago organized to try this troublesome case, but it failed to act. Mr. Hinman's missionary career extended over a pe.iod of seventeen years, and was brought to a conclusion when Bishop Hare suspended him in 1878. Eminent counsel hav been engaged, and a lively fight is expected.

HAYES'S RIDE.

Out from the West on the Sabbath day,
Bringing the Norwichers fresh dismay.
A spirited steed through the village bore
A pair at the rate of 2:40 or more,
Telling the age of good morals was o'er,
With Rutherford breaking the Sabbath day.

The flew to the windows, they flocked to the doors,
They peeped through the blinds of the dwellings and stores,
The mother turned pale as she thought of her son,
And the prudent Miss Prim was completely undone;
For alas an alack that any should say
It was Rutherford breaking the Sabbath day.

Miss Prudence Persimmons and Priam Patrition
Were wending their way from the afternoon mission,
When fancy their horror on reaching the cross
Roads to be nearly run over by two men and a hoss!
O woe for the heathen of Djokjokartay,
With Rutherford breaking the Sabbath day!

In a quiet confab Mr. Seasongood Slick,
And Timothy Tittlebat Trumpeter Trick,
Were busy in planning some nice civil service,
When all of a start they grew dreadfully nervous,
As they glanced at the street, where they saw with dismay,
Their Rutherford breaking the Sabbath day.

The Puritan saint as he heard the rude tread
Was fain to arise from his sanctified bed;
But his bones were so shaken with holy affright,
They refused to be joined to each other aright.
When Gabriel blows there may be sore delay
From Rutherford's breaking the Sabbath day.

O Rutherford B., in your nobby turnout,
Did you think yourself back on that famous Star route?
Or, just for the time, did you mount to the heaven
Of that storied hand-shaking of '77?
Pray answer, and check all who're going astray
From Rutherford's breaking the Sabbath day!

THE Rev. Plato Johnson seems to hav had an experience with some of the so-called popular preachers of this section of the country. Recently he said to his people, who congregated in unusual numbers at the prayer-meeting to welcome home their venerable and venerated pastor: "My belubbed bredren, dere's two great pleasures in dis life—de pleasure ob goin' away an' de pleasure ob gittin' back agin. De fust I had a week ago, wen I started fer New York to git pints in pulpit eloquence from de great preachers ub de time, an' de second I'm havin' now, wen I can fall right down on yer warm, big heart and feel dat I'm to home. Amongst de udder folks dat I wanted to see was Brudder Talmage, an' I heard him. Dats a preacher fer yer! Why, talk 'bout bein' in earnest, dat man's got 'thusiasm so bad dat he's boun' to save souls, even ef, as St. Paul says, he's got to make a fool ob himself to do it. It jus' made me open my ole eyes, bredren, to hear dat man holler de gospel. He don' care what he says, nor how he says it; an' when he gits a full head ob holy steam on nobody can tell what's goin' to happen. Dat 'ticlar Sunday he prayed for rain jest as though all he had to do was to jog de Lord's mem'ry, an' de Lord would turn an' say, 'Dat's so, Talmage; I done forgot all 'bout it, an' am 'bliged to yer for mindin' me; I'll turn de rain right on fer shore,' an' de fust ting dat come to my mind was, 'Well, ole man, dis preacher's 'rangin' for rain right off, an' you've left yer umbrell to home.' I fully spected to get wet through, but somehow I didn't. Brudder Talmage is de only man in de 'varsal worl' dat kin convert people by makin' 'em believe dat 'ligion has a funny side to it. I don' understan' it, but ob course it must be all right. At any rate, de nex' night I went to see de minstrels wid a frien' who didn' tole me de 'zact truth. He said he wanted me to hear some ob de ole plantation songs by men who had been colored fer de purpuss, an' not by de Lord. I didn' know it was a theater, but I went, an' I has repented ub it, an' been forgibben, an' it's all right. Well, belubbed, I had a good time, but I didn' hev half so good a time an' I didn' laff half so much as I did at Brudder Talmage. Put de minstrels an' Brudder Talmage side by side at the same price, an' I would go to hear Brudder Talmage twice out ob three times; cos you not only git de good laff, but dere's a certain 'mount ob 'ligious 'pression thrown in, jess as de wideawake grocers throw in a chromo wen yer buys two pound ob coffee 'stead ob one. I don't mean to say dat dere is 'nuff 'ligion to spile de fun, but I do mean to say dat wen you'se got home again, an' is 'peatin' to yer wife de jokes dat was made it suddenly 'curs to you dat it was a 'ligious meetin' after all, an' dat dere orter be a pious 'pression left on yer mind. Brudder Talmage is a good man, but it sometimes 'curs to me dat wen he was manufactured de Lord spent 'bout half an hour more dan was necessary makin' his mouf. Under such circumstances somfin is boun' to suffer, for wen de Lord sorter lingers ober one orgin he generally hurries up wid auodder, an' it sometimes 'curs to me dat de Lord spent too much time on de mouf an' too little on de brain. I don' say dat, but de debbil sometimes puts it into my ole head. Brudder Talmage is good whar he is, but he ain't de right sort ob preacher for de colored population ob de Souf, which is very 'vangelican, an' don't want no jimnastics."

News of the Week.

PARNELL, the Irish agitator, in jail at Dublin, is sick.

A FIRE in one house in this city on the 6th drove thirty families into the street.

THE star route prosecution has been begun, and Col. Ingersoll has made his opening speech for the defense.

A FIRE occurred in Hoboken, N. J., last Sunday night, consuming wharves and shipping to the value of $100,000.

A DIVINITY student at Heidelberg, Ohio, shot and killed a girl one day last week because she declined to marry him.

THE latest lie from Arkansas is that one man was struck dead there last week and another speechless for cursing the "Almighty."

A GRAND ball was given in this city on the evening of the 7th to the French and German delegations to the Yorktown celebration.

A WOMAN in Osceola county, Ark., went into convulsions and her hair turned gray while she was viewing a circus procession from her window.

THE wreck of the Newark savings bank seems to be total. Later developments confirm the cashier's rascality and piety in about equal degrees.

A DESPERATE character named George Stinson was tarred and feathered in New London, Ct., last week, for criminally assaulting a woman.

WENDELL PHILLIPS writes to the editor of the *Irish World* that only lack of health and strength deters him from advocating "no rent" in Ireland.

IN Waverly, N. J., a female religious exhorter and a Methodist preacher were recently arrested for jointly swindling a confiding old lady out of $14,000.

JEALOUSY, liquor, and insanity caused Mr. A. Stein, of Iowa City, Iowa, to cut his wife's throat, chop up his mother-in-law, and then kill himself by taking poison.

THE Greenbackers of this city held an enthusiastic mass meeting in this city one evening last week which filled the large hall of Cooper Union to overflowing. The gathering was addressed by Weaver and De la Martyr.

A WHALING vessel capsized off the Massachusetts coast on the 5th inst., and her crew were a day and a night in an open boat before they were picked up by a passing vessel. The mate and four men died of cold and exhaustion.

HENRY KING, of this city, was hung in Plattsburg, N. Y., on the 4th for the murder of a fellow-prisoner in the Dannemora state prison. At the time of the killing he was serving a life sentence for murdering a policeman.

JAMES REDPATH, who has just returned from Ireland, lectured in this city last Sunday evening on "Irish Peasants, Landlords, and Leaders." He said he had no faith in legislation for the benefit of the Irish peasantry, for England would never giv Ireland anything worth having.

THE Rev. Mr. Simpson, of New York, resigned his pastorate and quitted his pulpit last Sunday. He states, by way of explanation, that he finds too much religious selfishness and too little practical virtue in the church. His views on some doctrinal points hav undergone a change.

LAST Tuesday was election day in New York and other states, and passed off quietly. New York going Democratic by a majority of some ten thousand. In Brooklyn Seth Low was elected Mayor. In this city, W. W. Astor, the millionaire, after spending an unprecedented amount of money to secure his election to Congress, was defeated by a considerable majority.

A Truth Seeker Around the World

The Last from London.—Continued.

THE INTERNATIONAL CONGRESS.—SIXTH SITTING, TUESDAY MORNING, 11 A. M.

The delegates again met in the Minor Hall, Dr. Büchner in the chair. The balance-sheet was read and approved. It was proposed, seconded, and carried after a long discussion, that the following addition be made to Rule XVII. ("The present rules shall only be changed by the decision of a Congress, by the vote of a majority of members"): "and notice of such alteration must be sent to the General Council three months before the meeting of the Annual Congress, and must be forwarded by the Council to each affiliated society. In case of emergency, such case to be decided by the Congress, alterations may be made without such previous notice having been given, by a two-thirds majority of the nations represented at the Congress."

It was proposed, seconded, and carried, that it be an instruction to the Council "that the openers of discussion and readers of papers upon selected subjects at the Congress shall be limited to thirty minutes of speech, that speakers taking part in the discussion shall be limited to ten minutes, that no speaker shall be allowed to speak on the same subject more than once, except the opener of the discussion, who shall be allowed ten minutes in reply."

A long discussion took place on the question of printing the report of the proceedings, and it was decided to instruct the Council to issue a French edition if funds permitted.

The decision of questions to be on the order of the day for the Congress of 1882 was next brought forward. It was proposed, seconded, and carried that there be two theoretical and two practical questions discussed. Nine questions were put to the vote, and it was decided that the theoretical questions should be: "The effect of Christianity upon the world." "Will the coming man need a religion?" Practical, "The oath question in various countries." "The best methods of propaganda."

SEVENTH SITTING, TUESDAY, 7:30 P.M.

The president took the chair at 7:30, and called on Mr. Symes to open the evening discussion, which dealt with the right of the state over education and religious societies.

Mr. Foote in the main concurred with what had been said by Mr. Symes. That the state had a right and a duty to teach was beyond discussion. That is practically agreed to in most, if not all, civilized countries. The most important point is as to the matters the state has a right to teach. Mr. Symes says it should teach morality, but not religion. If this principle is reduced to practice difficulties arise. Every teacher is not qualified to instruct in morality. If children do not have moral lessons from their parents they will, it is to be feared, have few of any value. It is not enough to say, "You must and you must not." The inquiry comes, "Why?" The sanction of morality presses for consideration. Theologians give "the will of God." We give "usefulness to society." As this question of the sanction lies at the basis of the whole matter, it will be impossible in a school to teach morality to the satisfaction of everyone until the nature of the sanction is determined. We cannot, therefore, question the right of the state to teach religion if we give it the right to teach morality. Hence morality must be learned at home. We have in England state schools and voluntary schools. In the former religion is taught, but is not compulsory. Under the Education act, Clause 7, the child can be withdrawn from such teaching by the parents, and as the Education Council is strictly just, the fault of non-withdrawal lies with the parents only. He was in favor of voluntary schools also, as there was thus more chance of independent training. The example of Prussia, where there are no voluntary schools, was not encouraging. So little of individual enterprise resulted. He quoted Mill as to the state's right to insist upon an effective education, and as to its non-right to interfere if parents obtain that from voluntary schools, though it might insist upon the teachers reaching a certain standard. The state has no further right to interfere with the property and discipline of volun tary schools than it has with any corporate property whatever. The time is approaching when it will claim the right to regulate all property left in trust, where often money is left for a purpose rather than for persons. As to convents and monasteries, there ought to be a certain mature age fixed, before which it should be criminal to induce any one to embrace the monastic life. The buildings should never be closed against state inspection. At present the priests only are the inspectors, and we all remember the three divisions of Sydney Smith of men, women, and clergymen. Considering the condition of society to-day, we must win certain instalments and retain them, and at last the Freethinking and republican goal will be reached, when religion will be left to the conscience of the individual. Teaching must refer only to those things on which all are agreed as having to do with the senses, and as being indisputable by all who possess a sound mind in a sound body.

Mr. J. Swaagman, as secretary, read a paper from Mr. Holyoake, "The Right of Teaching."

Mr. Bradlaugh desired to say a few words on the subjects before the Conference. He was not of opinion that the state should exercise any control over religious communities that it did not exercise over private houses. If there were improper detention, then the state had the right and duty of interference. This duty was neither greater nor less because a religious body was concerned. It was said that girls should be hindered from entering convents, boys from entering monasteries. Admitted. But how? Not by using legal compulsion, but by changing the tendency of thought among the people. It was the aim of Freethinkers to free religion from state control, and to bring public opinion to bear upon it. A *habeas corpus* applied equally to a private dwelling or a convent; the right of inspection should be the same; Freethinkers should not help to swell an ultra-Protestant cry raised against Roman Catholics to-day, but perhaps against themselves to-morrow. No one was more opposed than he was to the Roman church; he believed it to be the greatest foe to progress and to liberty that Europe had ever known, that America would ever know; but it was a blunder to desire to war against it with weapons of the law; fight it with brain, but never with statute. If we admit the right to control one voluntary association, where shall we stop? On the question of education he desired to impress upon all parents that it was their own fault if their children received religious instruction; they were protected by the seventh clause of the Education act, and the authorities were loyal in carrying it out; if parents, to avoid "bother," allowed injury to their children, they should remember that it is not the law that is to blame, but their own negligence and carelessness. A remarkable attempt has been made in the House of Commons to induce the House to interfere unfairly in education; there was a department which gave aid to education, and certain rules were laid down as to the conditions on which that aid should be granted. A certain railway director and chairman of companies had given notice that this hall was not a proper place to teach sciences in; that a Fellow of University College, and a Doctor of Science of London University, was not a proper teacher of science; that a lady who had already passed the necessary standard at South Kensington, as well as the preliminary scientific examination at the London University, was not fit to teach; and that, without condescending to give any particulars in support of the allegation, no member of the Bradlaugh family should be permitted to teach. He did not think that the state would control education in the terms of that resolution. He felt strongly on this matter, because of the importance of thorough teaching; *un*learning had to many of them been the chief difficulty. As president of the National Secular Society, he desired to give a word of thanks to the delegates who had traveled so far to be present there, and he trusted he might be able to repeat it on some future occasion. Whatever faults their country had, at least it had been open to all. Here people from all lands might discuss fearlessly; they were always welcome, and would receive a patient hearing. We knew the debt we owed to other lands: we hoped we also had strength to aid freedom. We hav been glad to have had Prof. Büchner, patiently presiding over our deliberations, and hope he will come to us at some future time, to aid here in the work he has so helped in his own country. One good comes of organization; we can giv publicity all over the country to what is done here; we can publish all distinct thought wherever it may come from, and (turning to Dr. Büchner) men in pit, men in factory, men in shop will listen to you as thoroughly as if they were philosophers. We have at least learned to get rid of one folly; nature has divided men, but Freethought joins them, and places humanity above nationality; we have learned to see in the wise of all lands not foreigners, but workers for the redemption of our common humanity. The International Conference has indeed been really international, bringing men and women together from either side of the Atlantic. Through those from the other side present here to-day, I would send word of greeting to those, who speaking the same tongue, sharing the same literature, seem to us as of our family, dearer than men of other lands. We send them message that our struggle is the same as theirs, and we pray them to give their genius, their inventive faculty, which are of greater value than those know who have not seen them, to link the New World to the Old and help us. In every country we must work to make our union strong, communicating continually, giving to each the advantages of all. Then shall the International Freethought Association serve to paralyze the church and to knit men together in truth and love.

Dr. Büchner, as president, rose to close the Conference. He said that we stood at the end of our work and of our Congress, and he would throw a glance backward at the work that had been done. He thought that we could do so with the consciousness that on the whole the work had been well done. We had performed the task set us by our predecessors to the best of our means and of our abilities. They had given us questions to discuss in brief space on which books, nay, on which libraries, had been written; we did not, therefore, pretend to have discussed them fully; it was not so much in the amount as in the spirit in which the work was done that we might fairly rejoice. We had kept nothing back; we had not hidden our thought, nor been afraid to speak out honestly that which we believed to be true. We have not, like Lord Shaftesbury, said that "all wise men were of the same religion," and when asked what that religion was, answered, "No wise man says." We have spoken openly, boldly, frankly, and have endeavored to destroy darkness and to bring science to bear upon old traditions. Schopenhauer has said, "Religions are like glow-worms; they need darkness to shine in." We have tried to lighten the darkness in which the glow-worms of error and of superstition shine. I thank specially the audience for the hearty sympathy they have shown; the work could not have been done so smoothly save for the help and the patience given by the audience to readers and speakers. I thank you in the name of all the delegates who have come from so far to meet and to work. I trust that next year we may meet again personally, without exception, and I close this Congress with gratitude and with hope.

The Congress adjourned until September, 1882.

Now, friends, I have wearied you long enough. I must now leave my kind friends in London and hie myself to the Continent and the East. I bid you good-bye.

D. M. B.

From England to the Continent

AMSTERDAM, Oct. 5, 1881.

DEAR FRIENDS: Before I leave England entirely I will just say a few words more. I have criticised her weather somewhat severely, but I have been compelled to revise my opinion more or less with respect to it. For the past ten days we have had nice weather, with very little rain; and not wishing to do the weather clerk of Queen Vic's realm too great injustice, I am constrained to acknowledge it. It is settled in my mind that it is possible to have a week together in England without rain. But I am not so sure about fog. On several of these rainless days the fog has been dense and continued so till noon.

I will mention my visit to Guild Hall, the headquarters of the mayor and corporation authorities. The large hall in the edifice is where mass meetings are held for various purposes, especially in honor of distinguished foreigners. (Not a word has been said, however, about holding a meeting here on my account.) It has several statues and paintings of those whom England delights to honor. Connected with the establishment is a free library, which the public can have access to, with a large reading room and fine accommodations for copying. In the corridors are many cases containing antique books, printed during the early years of the art preservative. Some of them are very curious. Here also are many original documents, such as deeds and other instruments, executed several hundred years ago, and numerous letters written by distinguished men and noted authors. In the basement of the building is an interesting museum containing many of the articles, tools, and implements used by the Romans during their occupancy of London and the surrounding country nineteen hundred years ago. The pottery ware is not as fine as is gotten up at the present time, but displays ingenuity and workmanship. I saw several cinerary urns for containing the ashes of the cremated dead. One still has ashes and pieces of bones in it. The lamps they used to have in those days were not as fine as our richest lamps, but probably answered a good purpose. The bronze instruments of many kinds are much corroded. Various samples of pocket knives used in the olden times are still preserved, but they are not as pretty specimens of mechanical skill as Rogers's best cutlery. These numerous articles have been found at different times in making excavations within the limits of the old city, and they bring pretty vividly to mind the times that long since passed by.

I was very much interested in the massive bones of mastodons, mammoths, and elephants, and other animals which have been excavated in different parts of Great Britain. They come down from times infinitely more remote than the Roman period. It is thought they must be 150,000 or 200,000 years old. At the very slow rate at which the poles and the equator of the earth change it must have been very, very long ago when this country was warm enough for those animals to flourish in it. Some learned men think it was before the last glacial period, which of itself is believed to have continued one hundred thousand years. How little, indeed, the writer of Genesis knew of the age and history of this planet!

On the same day I visited the National Gallery, and wandered through its numerous large rooms filled with the best productions of Turner, Land-

seer, Rubens, and many others of the best masters. As there is enough in this gallery to study over for a month, no one will expect me to give much of a description of it from a two hours' visit. I will not attempt it. Suffice it to say the establishment contains many of the best pictures in the world, for some of which as high as $75,000 was paid.

I paid very little attention to the Methodist Ecumenical Council, which held its two weeks' session in London during the early part of my stay there, and in which the United States was represented by some fourteen colored bishops and clergymen, and as many or more of the white brethren. They of course did a large amount of praying and a still larger amount of talking, but whether it all amounted to anything is very doubtful. They made it a special order of business for several days to pray for Garfield. How much those special prayers effected is now too well known. A long discussion was held as to whether the church should allow its members to read novels; some thought they should be forbidden altogether, while others thought they should be allowed, as many novels taught good moral lessons, and belonged to a class of reading many are fond of. Others again thought some novels should be prohibited and some allowed. So I presume people will continue to do about as they please whether to read a novel or not. I saw several of the delegates from the United States at the hotel I stopped at when I first came to the city. Some of both colors stopped there; and when they learned that I was an Ingersoll kind of man, they turned up their eyes in holy horror and wondered why God suffers me to live. My opinion is that God thinks just as much of me as he does of them, that he is just as willing I should live on for fifteen or twenty years longer as that they should and that he will leave nature to turn my gas off unless something before befalls me.

I did not attend the noisy Rev. Spurgeon's tabernacle, though I saw the exterior of it. It is a very large, plain-looking edifice, without a spire, with some half a dozen large columns in front, making it look far more like a city hall or court-house than a church. The building holds six or eight thousand people and is sometimes filled. The man has got his name up, and he draws like a blister plaster, though he is not a man of mueh real ability. Probably he is something like D. L. Moody—he can roar like a bull, but it is not easy for him to talk good hard sense, or to utter what he has to say in an able manner. I preferred on the last Sunday evening in London to hear my friend Robert Forder give a lecture at the Walworth Secular Society Hall in the southern part of London. This hall was completely filled. His subject was, "Is Christianity New or True?" He proved very conclusively that it is neither.

I hope you will not think I left England because of the arrival of Moody and Sankey, who have made another starring visit to England, with the hope, doubtless, of winning a few souls to Jesus, and taking back a thousand pounds or so of the coin of the realm. I place the souls before the coin, but I am not sure that Moody and Sankey put them in that order in their heart of hearts. They did extremely well financially when they were here before, and it is not unlikely that they are willing to have another time of refreshing the coming winter. It is very nice to work for Jesus when it pays well.

I left London, probably never to see it again, last night at seven o'clock. My friends John S. Dryden and Samuel and George Standring accompanied me to the railway station and saw me off. I could not ask for better friends, and have every reason to hold them a long time in fond remembrance.

As I am now taking my leave of England, a word or two by way of parting reflections may not be out of place. England is a great country—very great for its size. No person can take a review of what England has accomplished in the way of extending her rule over the world, by disseminating intelligence and liberal institutions, in fostering a spirit of enterprise, and in accumulating half of the wealth of the world, without deciding that she is in a great many respects one of the first nations in existence. She of course has her faults, as all nations have, but they are not more serious than those of other nations. She rules with a heavy hand the colonies, provinces, and dependencies over which she has extended her dominion, but with all her severity she has carried forward civilization and prosperity. The English-speaking people are now the masters of the world and must continue to be. May they dispense the happiest and freest forms of government, the highest and best systems of civilization.

England has several reforms to effect before she will occupy the proud position among the nations of the earth which she should. She should do away with her sham royalty and take the grand position of the equality of humanity. Birth should not continue to be the measure of honor and wealth, but worth and effort should confer these.

England's system of land tenure must be greatly changed. A few favored lords, the descendants of the old feudal barons and dukes, should not continue to own all the land, and the tillers of the soil have no share in its ownership. No man should be allowed o be owner of more land than he is able to properly cultivate. So far as possible, all classes should be placed upon an equality.

England should make a great reform in the use of intoxicating liquors. I am sure she now makes a more general and extensive use of them than any other nation in the world. It cripples her influence for good work; it degrades her morals; it produces the most abject poverty on the part of thousands; it shortens life and greatly lessens the welfare and prosperity of the people. A crop of apostles of temperance is needed in England, and every person who has the future greatness of England at heart should seek to make the imbibing of intoxicating drinks disreputable among the higher classes, the middle classes, and the lower classes. This may be too much to expect of the people of England, Scotland, Ireland, and Wales, but they must achieve it, or fail to reach the elevated position and the general prosperity they are capable of.

England should rid herself of priestcraft and the shams of theology. They are expensive incubuses that bear down mercilessly upon the masses and cause them to believe the most absurd falsehoods and to munificently sustain their promoters. Great Britain has over thirty thousand priests; and to sustain the state religion and the other churches costs the people some hundreds of millions of dollars annually—a burden most unremunerative and uncompensating. England is under a pitiable subserviency to the theological machinery that burdens the world, which it must learn to throw off before it can be truly free. But there is hope; even if long years are required to bring around the great changes that must be effected, it is probable that they will come in time, and that all English people, and all the nations of the earth, will learn to be free and to be wise.

Let me say here that among the movements to accelerate the march of progress in the civilized nations and to promote the spirit of fraternity and harmonious action among men the Annual International Congresses of Freethinkers must prove themselves of considerable value and be productive of good. I hope American Freethinkers and Liberals will not underestimate their importance nor the necessity of sending delegates to them. I wish to now propose that T. B. Wakeman be sent over as a delegate of American Liberals to the Congress that is to assemble at Paris next year. His familiarity with French and German, together with his clear, broad views on all subjects pertaining to man's progress, and his acknowledged ability, constitute him a very fit person to come over and compare views with the leading thinkers of Europe. I wish bim to be the delegate to the next Freethinkers' International Congress. If my business will bear the strain I will contribute fifty dollars to help bear his expenses, and trust that hundreds of the Liberals of America will join with me in the movement.

OFF FOR THE NETHERLANDS.

Two hours of fast running in a northeasterly direction, without stopping, brought the London train to Harwich, a distance of some seventy-five miles, the point where the steamers leave for Rotterdam, Antwerp, etc., across the North Sea. In half an hour the "luggage" was all aboard, and we were moving out the harbor toward the Netherlands. Harwich is an unimportant place. I saw very little of it; and will of course have very little to say of it. The night was pleasant, though as the wind had been blowing hard the sea was somewhat rough, but I heard of no sea-sickness on board our steamer.

The passengers did not number over forty. The voyage upon the whole was a very good one. Soon after the morning dawn the low shores of Holland (etymologically Hollowland), or the Netherlands (in Dutch *Der Nederlanden*), began to make their appearance. The morning was chilly, but the weather pleasant. In due time we entered the river Maas, a combination of the Rhine and other rivers, making a very capacious stream, if stream it can be called. The descent is so very slight that the Maas may be considered almost as an arm of the sea with rivers running to it. At the outer part dykes have been made, to keep old ocean under some control. Low ridges of sand are first seen, followed after a while with fair-looking land. I shall have to take no time in describing the mountains and hills of Holland, for it has none. It is as level as the water itself, and is very little above it—a very few feet above the ocean, and in many places but a few inches. After leaving Rotterdam by rail I passed by much farming land which seemed not more than ten or twelve inches above the water, but probably these interior streams are a trifle higher than the ocean. Every eight or ten rods there is a canal some ten feet wide, in which small boats can run, and in this way manure is carried to the land. I will not say this is the case all over Holland, but east of Rotterdam it is so. I saw very little land that had been plowed; nearly all is pasture land; there are more cattle pastured in Holland than Yahweh used to have on his thousand hills in Judea. The pasturage is good and the cattle look well. I saw a few sheep, but only a few. The agriculture of Holland consists very largely in cattle-raising, and England is the great market. Johnny Bull is so fond of beef-steak, roast beef, and hot joints that it takes Scotland, Ireland, Holland, and a good share of America to satisfy his voracious appetite. The exports of Holland to England are about $100,000,000 annually, and the major part of this is in cattle. Her imports are not far from the same amount. The greatest length of the country from northeast to southwest is 190 miles, and the greatest width 123 miles, comprising eleven provinces and containing over 4,000,000 inhabitants. It was originally a swamp, largely formed, doubtless, by the washings and deposits from the Alps and other high grounds hundreds of miles in the interior, which for hundreds of thousands years have been steadily adding to these alluvial deposits. But Holland has virtually been made by the sturdy energy and industry of her people. The ocean has been dammed out by the dykes which have been made along the northern shore, and thus the greater part of her 1,300 square miles has been reclaimed from the domain of old Neptune. Occasionally the furious old monarch has rushed over these barriers, regardless of the puny efforts of man, and spread desolation and death over hundreds of square miles. But the energy of the dauntless Dutch does not quail before the encroachments of the ocean, and again and again these dykes have been repaired, and time and again the lands reclaimed. To keep these dykes in good repair costs the country some $2,500,000 annually. When the dykes in progress here at the city of Amsterdam are completed, and what is called the Zuyder Zee is reclaimed for habitation and cultivation, six per cent will be added to the habitable land of Holland and room for over 200,000 people.

As small and insignificant as Holland looks upon the map of the world, it has made its mark in the history of the past, and has done its share in molding and influencing the character of mankind. Next to England, in the centuries of the past, has she been mistress of the waves; her ships have gone everywhere, and her sails have whitened all the known waters of the globe; she has gathered of the wealth of all lands, for her commerce has extended to the uttermost parts of the earth; her naval engagements have been many, and she has played her part in the Christian wars of the world with creditable valor and persistence; she has somewhat extensive colonies in the East and West Indies, and on the coast of Africa, which aggregate a population of 24,000,000.

The government is a limited monarchy. The ruling monarch is William III., who is a year older than myself. It cannot be many years before nature will require him to give way in favor of his son William, Prince of Orange, born in 1840. The legislative body consists of two chambers; the first is chosen by the provincial states, their term continuing for nine years, and consisting of thirty-nine members; the second chamber, consisting of eighty-six members, is chosen by ballot by the tax-payers, and their term is for four years. This chamber contains the ablest politicians of the country, and with them rests the labor of doing the principal legislative work of the country. Each province has its own governor, or "king's commissioner." The revenues and expenditures of the government amount to about $50,000,000 per year. And, not to be out of the fashion of the civilized world, Holland owes a national debt of $400,000,000. It has a standing army of fifty thousand, and one hundred thousand militia, exclusive of its colonies.

The manufactures of Holland are not very extensive. Linen, tapes, etc., are manufactured to a limited extent, and for home use. There are some few large factories for manufacturing cloths for their colonies, with which they are arbitrary, compelling them to buy of Holland exclusively. Sugar refining and the manufacture of tobacco, which is extensively used, give employment to many. Breweries are also numerous. A national feature of their industry is the manufacture or Holland gin, or "Schiedam schnapps." On our way up the Maas to Rotterdam we passed Schiedam, where schnapps are principally made, and where are three hundred distilleries for the purpose. The tall chimneys of these establishments are seen very often. Gin, as is well known, is a spirit distilled from rye and other grain, and flavored with the oil of juniper, from juniper-berries. This manufacture is largely exported to England and to the United States, for it must be known that Americans swallow not a small quantity of the Schiedam schnapps, to say nothing of the hundreds of thousands of gallons manufactured in our own country by adding the essence of juniper and a small portion of syrup to our fiery corn whisky. For mildness and smoothness the Holland gin compares favorably with any spirit manufactured. Schiedam, the town where it is made, contains nearly twenty-five thousand inhabitants, and is almost a suburb of Rotterdam.

There are several iron and metal works rising to some importance in Holland; but the most important business of the country is the building of ships, barges, and canal boats, for it must be remembered that Holland abounds in canals, both in town and country, and the internal carrying trade is very considerable. There never was a country where

canals could be more easily made; no grading is necessary; all that has to be done is to dig out the ditch and go where they please. The Dutch ships and sailing craft have been well known for centuries. The country has one hundred ironclads, mainly war ships, but I think they are not manufactured in the country; I presume Glasgow and other places in Great Britain have to be depended upon for these. I judge that her own locomotives are made in England; they look like the English style and manufacture.

The government of Holland is a mild one, and, though a monarchy, it may be called a free country. Taxation is based upon equitable principles, and—much to its credit—it has no state religion. Religion is entirely free, and a Hollander can have just as much of it as he wants, just the kind he wants, and just as little as he wants. In this respect the little country is far ahead of England, which retains its state religion—its established church—with so much tenacity. The Protestants of Holland are about a third more than the Catholics, and in the country there are sixty thousand Jews.

The steamer which brought us across the lower portion of the North Sea landed at the lower portion of Rotterdam, and a small river steamer took us up to the city proper, and from its deck I had a good opportunity to view the Dutch town, its bright, clean buildings, many of them with the gable end toward the streets, rising to the hight of five or six stories. The Dutch are very lavish in the way of paint. They have an adage that "paint costs nothing," and everything is painted; everything looks bright. As I had an hour or two before the train left for this town, I used it in looking about the quaint, neat Dutch city of 150,000 inhabitants. It has been called a little Paris set down in the midst of Dutch scenery, but to me it seems quite as much like Venice, because canals permeate the entire city; but the canals are larger or wider than in Venice. Large sized vessels pass into these canals and are unloaded of their cargoes a square or two back from the river. Nearly every street has its canal, and, unlike Venice, every canal has its streets. In Venice there are but very few streets, only canals with a narrow sidewalk beside some of them, and no carriages or horses in the city. In Rotterdam the streets are the same as the streets in other cities, with the canal accompaniment in addition. Horses are used plentifully, and so are dogs, for draft purposes. I saw them working in pairs and singly, and was surprised at the big loads they haul. I saw a pair of dogs hauling a load of vegetables sufficient for a horse. Often men and dogs were working together in getting along with a cartload of freight. So far as I am, concerned, I have no objections to dogs beings made to pay their way through the world. They are good feeders, and are able to acquit themselves of much service, and I cannot see why they should not labor as well as men, horses, and oxen. As a rule they are an idle class, doing little in return for the food they eat. I do not wish to see them overworked, nor small dogs made to do what a large dog should do, but it is well enough for them to be utilized in doing good when it is practicable. The Dutch women are very industrious; they may be seen performing almost all kinds of labor, many with a neck-yoke, carrying various commodities about the streets for sale and in transit. I went into the market and found that women transacted the larger share of the business. The display of meats, fish, vegetables, and fruits was very fair. Cabbages and cauliflowers in particular were plentiful and fine. Holland is noted for its gardens. The greater part of the flowering bulbs used in the world are grown here.

I noticed a kind of head-gear worn by some of the women unlike anything I have seen before. A gold or silver plate two and half inches by three and a half, roundish in shape, is attached to the side of the head (not to the skull, probably, but to the hair by pins or some such arrangement), and from this spiral quirls or ornamentations go forward like horns, with pendants hanging from them something like earrings, and varying in style. They are very conspicuous, and if they are worn to make a show I think the end is accomplished. Probably the custom is one that has been handed down from the past centuries, and perhaps is quite as sensible as hanging golden and other ornaments to the nose, or even to the ears, as fashionable American ladies are so fond of doing. I also noticed several of the better dressed ladies wearing capacious lace capes over their necks and shoulders. Sometimes the needle work on them is very elaborate. It is quite common to see the babies of the better classes dressed in the same manner.

This is also the land of wooden shoes. About half the people are wearing them, probably the poorer class, and the way the woman and children go clattering about with their wooden shoes is rather amusing. I notice there are stores where wooden shoes are sold exclusively, and they are piled up in front of the shops like so much stove-wood. Speaking of stove-wood, there is not very much of it here. I see small limbs of wood from an inch to an inch and a half in diameter and three feet long, tied up in small bundles or parcels and carried about the streets for sale. The main fuel of the poorer classes is peat or turf, the same as is so much used in Ireland. I learn that extensive beds of it abound in the country, and it is brought into the towns in boats and kept by dealers the same as coal, and is hawked about the streets in carts. It is cut in pieces about the size of bricks and seems quite solid, as though there ought to be a good deal of heat in it. It is composed of fiber and vegetable texture, and I judge it to be heavier and more solid than the Irish peat. The richer classes use coal, principally brought from England and Wales. There is but little wood grown in Holland and that is cultivated. By the sides of the canals rows of trees are often seen, which give much pleasantness to the landscape, and variety to that which would otherwise be monotony. I have seen many trees of large size. In the cities there are also many shade trees by the sides of the canals and streets. In this respect the contrast with London is very pleasant. In that large city there are very few trees save in the parks.

I must say the streets of Rotterdam are very clean and well paved, and cleanliness is a great characteristic of the place. I saw women engaged in sweeping the streets. In walking about the streets I came to a cathedral, and of course was impelled to look in, but found it very plain. Two rows of heavy columns ran the whole length, but I saw no statues and only one or two paintings. I think it is Protestant. The Catholics always make more show. In the small angles all around the outside of the cathedral are urinals, wholly unshielded and unhidden in any way—some twenty, I think, around the whole building—and they are freely patronized. It is not for me to say that the exterior utility of that cathedral is not greater and more practical than the inner.

I think I never saw so many windmills before as since I entered Holland. On all sides they are spreading their wings and moving in obedience to the winds that abound here. They are not the modern windmills, such as we have in America, but the old-fashioned kind which Don Quixote and Sancho Panza used to fight in Spain. Each has four long arms or wings measuring some twelve or fifteen feet in length, and looks, for all the world, like the pictures of windmills I used to see when a boy. They revolve slowly, and if the power thus utilized is not as reliable and strong as a steam engine, it has the merit of being cheap, and what is accomplished in the way of grinding and such other work as is found for them to do is so much saved.

In taking the train from Rotterdam to this city of Amsterdam I made a mistake. I should have come by the way of the Hague, which is the seat of the court and government, and is said to be a very pretty town of 150,000 inhabitants; but not being extremely familiar with the language of the country, and not as well posted as I might have been, I took the train for Amsterdam via Utrecht instead of the Hague. I was most anxious to see this old city, which may be regarded as the prototype or father of New York. That city was settled by the Dutch, and for a long time was called New Amsterdam, but when the English came to be the possessors of it the name was changed to New York. From this Dutch country came the old Knickerbockers and Stuyvesants, the Ten Eycks and Ten Broecks, that once formed the aristocracy of the principal town in the New World, and for the better part of a century were its leading powers. I was anxious to see Amsterdam, for I felt I could claim a sort of relationship to it by virtue of my residence in New York, and I find there is more than one point of similarity, It has a Haarlem for a suburb the same as New York has; it has the principal commerce of the country, and is admirably located for the purpose.

Let me say that the use of the word *dam* in this country does not arise from any special fondness for "*cuss words*," but the meaning is simple enough. *Dam*, in Dutch, is not very unlike the English meaning—if it does not mean to stop the water, it means to direct it or confine it; thus Rotterdam comes from the embankments, or dykes, to conduct the river *Rotte*, Schiedam from the river *Schie*, and Amsterdam from the river *Amstel*. So, the Hollanders dam a good deal though they do not mean thereby to use the word *damn*.

We arrived here in Amsterdam a little after the middle of the day, and I at once commenced looking around to see the character of the town, though I must confess my total ignorance of the language proves a serious drawback in acquiring information, especially as I have been able to find but few persons who speak English. I wish all the nations would hurry up and learn to speak English, or that a universal language would come into use. I have heard of an ingenious Frenchman who has devised a new and very simple language for universal use, based upon the seven syllables used to denote the seven musical characters, to wit, do, re, mi, fa, sol, la, si. By combining these simple sounds in different ways and in every possible order he gets six thousand words, which are enough, at least for traveling purposes, and nearly as many as Shakspere used in writing his immortal plays. Whether the Frenchman, or my philological and universological friend, Stephen Pearl Andrews, in his *Alwato*, has got the better system, I am unable to say; but I am willing the two systems should be submitted to a "Consensus of the Competent"—no, I don't like that term—to an international congress of philologists, and they decide which is the better of the two, with powers to enforce its early adoption, so that the next time I make a tour around the world I will not have as much trouble in finding streets, etc., as I do now. I wished here to call on Monsieur D'Ablaing, editor of *De Dageraad*, the radical journal of Holland, which journal I exchange with, and which editor I met at Brussels last year and at London this year. His place is 97 Damrak street, a street which runs out from the *Dam*, in the very center of the town; but I had not a little trouble in reaching it, though I sought diligently for it and made repeated inquiries. Somehow my accent is so bad, or my understanding so obtuse, that I could not fully bring myself *en rapport* with the Dutchlanders, of whom I wished to obtain information. I misunderstood them, or they persistently misunderstood me and misdirected me, for they sent me in different directions, and some entirely contrary to the others, and thus I went up streets and down canals to little purpose. I said *Damrak* just as plainly as I could speak it, but the *dam* Amsterdamians did not seem to understand *Damrak* worth a *damn*. Once I thought it, if I did not speak it, "Damn it all, don't you know where in Amsterdam Damrak is? You must be *dam* obtuse. I almost feel as though I could Rotterdam or cofferdam some of you, or even take a dose of Schiedam myself by way of revenge and to get even with you." But I did not have to do it, and at length my struggles and trials were triumphant, and I was gloriously rewarded for my labors. I found the Dam; I found Damrak; I found the office of *De Dageraad* and its genial editor and its gentlemanly publisher. They treated me very kindly, gave me the information I desired, and made me welcome to Amsterdam. Oh, it is so sweet, when in the adversity of being among the strange ones of the earth, who are so benighted that they cannot understand the English language (while every little child in America can rattle it off as easily as he can eat gum-drops), to find a person who can understand you; who can feel for you in your afflictions; who can sympathize in your sorrows, and who can speak words of consolation to your soul! Mons. D'Abliang speaks English, though the publisher does not. I was glad to learn that there is much Freethought in Holland, and that their journal is doing well. This is an intelligent country. The education of every child born in the country is provided for by laws of a very equitable character, founded upon equal religious privileges. The laws do not compel parents to send their children to school, but refuse relief from the public funds if their children are not thus sent; the result is, there are no children raised without a fair education.

I find Amsterdam much like Rotterdam, only a good deal more so. It contains 370,000 inhabitants, and is a brisk, thrifty city. Its buildings are four and five stories high as a rule, and some even more. The old-time houses stand with their gable ends to the street, giving the place a decided Dutch appearance. Like Rotterdam, it is traversed by canals in all its parts, which make ninety-five islands or squares, which are densely built up. It is literally a city built upon piles, they being driven through sixty feet of peat and sand. The harbor is inclosed by two piers, each five thousand feet long, with a mouth eight hundred and fifty feet wide, and has a basin inside the entrance of the canal which is fourteen miles long and twenty-six feet deep, and two locks 239 and 313 feet long. Large colonial ships, as well as from other parts, enter here freely. A new canal, built in 1876 by an English company at a cost of $12,500,000, cutting through the Isthmus of Holland to the mouth of the river Ymuiden, on the North Sea, is now the principal way for ships and steamers to reach Amsterdam. The Zuyder Zee, containing 1,400 square miles, is being shut off from the tidal waves, and will be reclaimed as dry land and make homes for many thousands. The city is nine miles around, and contains as much wealth and enterprise as any city of its size in the world.

The publisher of *De Dageraad* kindly brought me to this hotel where I am stopping, and then conducted me to the National Picture Gallery and Museum, first calling at the Caffe Poolsche Kuffijhuis, which is really a grand place for concerts, with an extensive restaurant and a large brilliant room adjoining, the whole being rich, gorgeous, and extensive. I found at the picture gallery many excellent works of art by Van Dyke and other eminent painters. Many of the subjects have a decided Dutch cast of countenance, but that is to be expected in a Dutch gallery. The Bible subjects I was most pleased with were the temptation placed before Joseph by Potiphar's wife and Susannah and the elders. The Dutch painters who got these pictures made the females extremely lovely, and they evidently had no fear of an impure-minded Comstock before their eyes, for they were true to nature. When I viewed the exquisite beauty of Mrs. Potiphar I irresistibly thought, "O you silly Joe; if I were you I would consent just

a little." But the poor, cowardly simpleton looked frightened out of his wits, and tore the only coat he had "plumb in two." Possibly he divined her dream and concluded he had more important business somewhere else. "Not for Joseph."

Good houses are built for the different animals, properly classed, and at such distances apart that the whole collection must cover from fifty to a hundred acres of ground. Over one of the larger buildings is an excellent anatomical museum, all forms of animal life in skeleton, with every conceivable form of coral and marine productions, including, I should think, thousands of forms of singular animals, well preserved, that only inhabit the waters of the ocean. The whole affords a wide field for study.

From the Museum I returned to the *Dam*, where stands the palace which the king of the country occupies but eight days in the year, staying the remainder of the time at the Hague. It seems like a waste of capital to keep such a valuable piece of property to be occupied for eight days out of three hundred and sixty-five. It is no wonder that the Amsterdamians think the king ought to relinquish it and let them have it for a town hall. Here I took the tramway—street cars—about two miles out to the Zoological Gardens, where I saw a splendid collection of wild animals, from the stately elephant down to white mice; from the monstrous hippopotamuses disporting in the water, down to Guinea pigs; from three tall giraffs, which can reach limbs twenty feet from the ground, down by the way of several camels with both one hump and two humps; three zebras, llamas, moose, deer, antelopes, goats, ibexes, etc., down to the hairs and rabbits; from the largest ostriches, with heads ten feet from the ground, from condors, vultures, and eagles, down to the tinniest sparrows and humming-birds; from the boa-constrictors and anacondas by way of the cobras, moccasins and rattlesnakes down to the vipers and garter-snakes; from the three large sea-lions (one of which would climb up on a ledge of rocks ten or fifteen feet high, and dive off into the deep fountain below) the crocodiles and alligators, down to the gold fish, small crabs, etc., which inhabit the water. But I need not dwell on the varieties of animal life I saw; they were all there—I did not miss any—all that Adam named after Yahweh turned them out. But if we in America use the names Adam gave all these animals, then the Dutchmen have departed from the true paths, for I notice the names they gave them are entirely different from ours. Adam, while he was about it, should have marked their names in their foreheads so we nations could agree and call them alike. Probably Adam made no arrangement for the confusion of tongues at the tower of Babel. So much for ambitious man trying to get to heaven before he was invited. I will say that this zoological collection at Amsterdam is one of the best I ever saw. The one at London is no better. I always view the great number of forms of animal life with interest. It helps me to admire nature; and if she has not produced the many orders and species of life with as great perfection and unobjectionableness as might, with infinite power and wisdom, have been possible, I inevitably have to admire her works, and silently exclaim, "O nature, what a splendid workman you are!"

Adjoining the grounds is an extensive restaurant, with a fine large space filled with seats, where the natives can sit and listen to the discoursing of music by the band on pleasant summer evenings. It is an agreeable place of resort, and is much frequented by the staid people of Deutschland. They seem to live as sensibly as any people in the world, and have as few faults as those of any nation. I must say I am pleased with the Hollanders, and regard them as a thrifty, industrious, frugal, and happy people. I see no beggars here, and no indications of sickening poverty and destitution. The dwellings of the poor, even, are not repulsive and disgusting. The streets are clean and the dwellings comfortable. The Dutch may not be as "fast" as some nations, but they are sure.

This is the city where the great Spinoza lived; here is where he worked out the wonderful problems which his mind evolved, and here is where the narrow, unappreciative bigots persecuted him because his intellect towered above theirs and because he was able to disclose greater truths of nature than their pigmy minds were capable of grasping; here is where he toiled at diamond-cutting in order to secure to him the means of eking out an existence; but he here gave to the world some of the sublimest truths which man has ever uttered. If a Moses ever lived he was not equal to Spinoza, and could not compare with him in a true conception of the powers of the universe and in solving the great problems most important to the welfare of the human race.

Diamond-cutting is still prosecuted here to a large extent. Ten thousand persons are said to be constantly engaged at the business, nine thousand of whom are Jews. For centuries Amsterdam has been quite a place of resort for the persecuted Israelites; they have here found shelter and protection when it has been denied them in other places. It seems like a heartless piece of cruelty and meanness on the part of Christians, when they are indebted to the Jews for their Virgin Mary and for the gods they worship, to turn against them, to despise them, and oppress them and despitefully use them in every possible way. But Christians have been cruel and mean in so many directions and on so many thousand occasions that we are almost forced to the conclusion that cruelty and meanness are their principal stock in trade and about the only qualities for which they are remarkable. There are thirty thousand Jews now living in Amsterdam.

When I had seen the animals, etc., as much as I desired, the day was far spent, and I returned to my hotel for supper, after which I did not venture out among the streets and canals. I did think I would like to see what a Dutch theater is like, and that perhaps you would conceive it my duty to do so for your benefit; but thinking that I might possibly get lost in this *dam*—I mean Amsterdam—town, and remembering I had this letter to write I remained in.

Thursday, Oct. 6.—After looking about the city for an hour or more, I took the train for Arnheim, *via* Utrecht; the latter a town of 60,000 inhabitants, but which I did not stop to inspect. After passing it we came into a dry, sandy district, where is but comparatively little vegetation. Some of the sand is in ridges, doubtless as left by the ocean thousands of years ago. The canals were not so numerous heie, and the country is dryer. I had previously seen much of the basket willow in cultivation, and it struck me that Holland is the best country for that crop of any place in the world. I noticed the baskets are made of the willow, the common ones with the bark on, the finer ones with the bark taken off. The growth and preparation of madder for dyeing is also quite a business in some parts of Holland, of which considerable quantities are raised.

I stopped over at Arnheim for some two hours; it is a place of something more than 45,000 inhabitants, and withal a very pretty, neat, and well-built town. I had time enough to look it over somewhat thoroughly, and make a few purchases of fruit and other edibles. I found at the outer part of the town, near the station, a hill or mountain nearly twenty feet in hight—perhaps the highest land in Holland. After leaving the town the country is very fine; it is cultivated like a garden and produces very fine crops. The land here is a trifle higher than nearer the sea, and better adapted to plowing and crop-raising. It must be a beautiful land to work, being a mellow, sandy loam, without a stone or other obstruction.

We had a slow train and did not get ahead very rapidly. It got to be dark before we reached the little station over the German frontier, the name of which I did not learn, when our baggage had to be overhauled to see if we had any "tabac" or other contraband goods. The examination was not at all rigid. Finding no *tabac* or *spiritus* in my sachel they allowed me to pass; but from some small sums were collected.

On the train from Amsterdam I was fortunate in meeting William Tebb, of London, who is on his way to Cologne to attend an International Anti-Vaccination Congress, which is to be held there on the 9th, 10th, 11th, and 12th inst. I had considerable conversation with him upon the evils of vaccination, and learned facts of him which I was not before in possession of. I found him a very intelligent man, and thoroughly aroused to the wrongs that are done both in Europe and America in enforcing compulsory vaccination. He is editor of the *Vaccination Inquirer and Health Review*, and is working with all his intelligence and energy to undo the evils that have been enforced by modern governments, in compelling people to have their children vaccinated, by which poison is introduced into their systems far more pernicious and deadly than the smallpox itself. I have long been of the opinion that vaccination has not proved so great a blessing to mankind as Jenner and his admirers have claimed, but since conversing with Mr. Tebb, and obtaining from him the most reliable and authentic statistics upon the subject, I am more positive of it than before. As this is a most important subject to every person who has children, or who may have them, I feel sure you will excuse me if I detain you for a few minutes with it.

So far from vaccination proving a blessing to the world, it has been an absolute curse. By this operation thousands have not only been thereby so poisoned with the virus of syphilis, scrofula, and other dreadful impurities that they have met terrible and premature deaths, but tens of thousands who have not been so unfortunate have nevertheless had their blood so impregnated with such vile diseases as to imbitter life and induce wretchedness, though death were not the direct result. We are all sufficiently liable to contract impurities of the blood without expressly introducing into the systems of little children and others such serious infections must both sadden and shorten life.

There is a popular prejudice both in England and America that vaccination has lessened smallpox, but a careful examination of the subject dispels this error. Vaccination was made compulsory in Great Britain by act of Parliament in the year 1853; again in 1867; and still more stringent in 1871. Since the first year named England has been visited with three epidemics of smallpox, each being more severe than the preceding. In the epidemic of 1857, '58, and '59 14,240 deaths from smallpox occurred; in 1863, '64, and '65 20,059 deaths; in the third, 1870, '71, and '72, 44,840 deaths. Increase of population from the first to the second epidemic, seven per cent; increase of smallpox in the same period nearly fifty per cent. Increase of population from the second to the third epidemic, ten per cent; increase of smallpox in the same period one hundred and twenty per cent. Deaths from smallpox in the first ten years after the enforcement of vaccination—1854–1863—33,515; in the second ten years—1864–1873—70,458. These figures are from the "Vital Statistics," authorized by Parliament.

The following truthful analysis has been made from the Registrar-General's return to the House of Commons, No. 433, session 1877:

1. In 1847, out of 539,965 infants born, that foulest of diseases, *syphilis*, carried off 255 before they had lived a single year, being at the rate of 472 per million births.

2. In 1871 eleven out of thirteen robust adults were syphilized by re-vaccination with lymph from one apparently healthy child at a vaccination station.

3. In 1875, after rigid enforcement of vaccination for many years, the deaths from *syphilis* among infants under one year reached 1,826 per million births, an increase of 1,354 per million (or more than four times the 1847 rate of mortality) among infants, from this foul cause alone. In like manner, the infant deaths from *scrofula* had increased in 1875 as compared with 1847 660 per million births. *Tabes Mesenterica* (internal scrofula) increased 2,276 per million. *Skin diseases* increased 320 per million. And *Erysipelas* increased 240 per million. From *bronchitis* there was an increase of 12,400; also from *diarrhœa* and *atrophy*, and *debility* (on an average of seven years) 12,750 per million.

4. The foregoing eight causes alone, then, increased the mortality under one year to births, 29,944 per million in 1875 as compared with 1847 (*when the blood was not poisoned by law at three months old*) say in round numbers about 25,000 babies a year carried off by inoculable and invaccinated diseases and lowered vitality. How could these infants die of smallpox? They were all obviously saved by vaccination as claimed by the medical department.

5. Notwithstanding this so-called infant-saving, out of 80,000 smallpox deaths during twenty years 43,000 were those of children under five years, after vaccination enforced to afford protection.

6. Thus may an inquiring person inform himself why $600,000,000 expended in England on sanitary works have not, apparently, lessened the general death rate.

In view of these apalling facts, it is not strange that Dr. J. W. Collins, at the Medical Animal Vaccination Conference, London, should have introduced this resolution: "That having regard to the fact that vaccination has in no way mitigated the severity nor lessened frequency of smallpox epidemics; and farther, that it has on several occasions been the means of extensively propagating syphilis, as shown by Drs. Wartoment and Cameron. *Resolved*, That this conference condemns the present system of vaccination as mischievous in its results, and inoperative as a prophylactic against the disease it was designed to suppress.

It is not strange that J. Emery Codere, M.D., Professor of Materia Medica, Victoria University, and for thirty years physician at Hotel Dieu, Montreal, should say this, "The idea of introducing into a healthy organism the virus of an inflammatory and gangrenous malady in order to keep it from a disease that does not exist is revolting to common sense."

It is not strange that F. W. Newman, Emeritus Professor, London University, should say, "To attack a perfectly healthy child under pretense of public health is a tyrannical usurpation which no medical theory can defend."

It is not strange that Dr. Charles Cameron, M.P., should express himself in this wise, "The recurrence, therefore, in the latest period of a mortality almost as high as that experienced prior to the Vaccination act shows that the protective virtues of vaccination are mythical, or that there is something radically wrong in our national system of vaccination."

It is not strange that Florence Nightingale, who did so much for suffering human beings, should have said, "Every one who knows anything of public health questions will agree as to the practical unity of epidemics and their determining causes, and that exemption from all alike must be sought, not by any one thing, such as vaccination, but by inquiring into and removing the causes of epidemic susceptibility generally."

(TO BE CONTINUED.)

The Stenograph.

EDITOR TRUTH SEEKER: The Stenograph is a great invention. I hope a large number of TRUTH SEEKER readers will come to my Stenograph school —through the mail. W. F. JAMIESON.

Communications.

Methodist Kissing.

To the Editor of The Truth Seeker, *Sir*: Straws show which way the wind is blowing, and Bishop Wiley's preliminary address to the Methodist Conference in the town of Sycamore, Ill., on the 5th of October, the conference that silenced Dr. Thomas, of Chicago, for heresy, reveals one fact and explains another in a most edifying way to the outside world.

The town of Sycamore is not a large one, and the members of the Conference, one hundred and forty in number, must needs be quartered on the families residing there instead of being accommodated at the hotels. In view of the clergy mingling with the lay brethren, and their wives and daughters for a week or two, Bishop Wiley givs them three pieces of advice, the last of which is that they should "not indulge in kissing, as it was a dangerous business." The fact which this official warning reveals is that Methodist ministers hav been in the *habit—business* the bishop calls it—of kissing the sisters. If the bishop had warned them against stealing the silver forks and spoons of their entertainers because it was a "dangerous business," and might lead to detection and disgrace, the brethren present would hav risen up in indignation and rebuked the bishop on the spot for daring to insinuate that they *could* do any such thing. But when he warned them, as shepherds of the Lord's sheep, against leading any of the flock beside the still waters in the wilderness of this world, and fondling the ewes and lambs, not a mother's son in all the one hundred and forty who composed the conference ever manifested the least anger. The whole of them sung dumb and tacitly acknowledged the corn. There was a general grating of the teeth and a rolling up of the whites of their eyes toward heaven in amazement at Dr. Thomas's heresy in denying the doctrin of hell fire for the wicked. But when the bishop, to use scriptural phraseology, warned them against playing around the hole of the asp, and putting coals of fire in their bosoms with the expectation that no harm would come of it, the brethren threw furtiv glances at each other, winked expressivly, and seemed to think that if the bishop was Wiley by name he was not wily enough by nature to deceive and bamboozle *them*.

The reason why the one hundred and forty members of Conference laughed in their sleeves and put their thumbs against the sides of their noses when the old bishop warned them against kissing the female saints of Sycamore is that they knew full well that Bishop Wiley was no rule of faith and practice to *them*. They went for the *Bible;* and in the New Testament, over and over again, the inspired apostles, Paul and Peter, expressly *enjoin* upon the saints to "*greet one another* with a holy kiss." The Conference was just going to decapitate Dr. Thomas for denying that Balaam's ass was plenarily inspired when he spoke in the Hebrew tongue to his rider. Would the bishop dare deny the inspiration of Paul and Peter when they repeatedly enjoin the duty of kissing among the saints as one of the means of grace? By no manner of means. Let the bishop repeat his commonplaces, and go the round of his platitudes and other ceremonies. They were not the inspired word of God. The Conference was a body of Christian ministers whose rule of faith and practice was the *Bible*, and as the New Testament was the most important part of the Bible, and clearly and repeatedly not only permitted but enjoined the practice of kissing among the saints, they would perform this Christian duty during their stay among the sisters of Sycamore and let the bishop go ——— among the octogenarians of both sexes. And they apologized for the bishop by saying that as in ancient times among the Greek philosophers there was *exoteric* teaching addressed to the outsiders who did not *understand* things, but *esoteric* instruction given to the *initiated* who *did* understand, so the wily old bishop's warning against the clergy kissing the women of Sycamore was merely *exoteric*, and meant to play upon the credulity of the marines.

To men of gumption, who hav eyes to see and minds to reflect, this warning of Bishop Wiley to one hundred and forty of his clergymen reveals a fact indisputable, so far as the Rock River Conference is concerned, that the common practice among the Methodist preachers is the "dangerous" one of kissing the women indiscriminately. And they keep up this "business" because they and the women like it, and because, as I said before, the New Testament *commends* it to be done—"Greet ye one another." Let the brethren greet the sisters and the sisters the brethren "with a holy kiss;" or, as Mr. Beecher used to say, "kiss all around." That the practice is a *dangerous* one, as the bishop says, although enjoined by two inspired apostles, is clear from the fact that it, or something else, plays the devil in so many instances with the morals of the Methodist clergy, for in the long list of clergymen who hav been chased down and nabbed by the dogs of the law, as reported by the newspapers all over the country, because they were unchaste and meddlesome among the women, the Methodist ministers head the list. And let it be remembered that it was this class of the clergy mainly who, when Hayes promised that Mr. Bennett should not be sent to prison for an offense he had not committed, gathered around the madam and through her changed the purpose of the chicken-hearted fraud and had a man sent to the penitentiary as a criminal who, as the authorities at Washington admitted, had violated no law.

Mr. Editor, the church, and especially the Methodist church, is a breeding-place for the ignoble vice of lying in its various phases of dissembling, dishonesty, and hypocrisy. It not only makes its own ministers and people in so many instances liars and hypocrits, but by its false standards of morals compels outsiders to at least dissemble by suppressing the expression of their honest opinions for fear of losing caste and patronage in their business vocations. Truthfulness and candor are the most beautiful traits in the human character, and no man ought ever to do in private what he condemns in public.

Nine-tenths of the influence of the church is evil; it has honeycombed society with hypocrisy and cowardice, and has destroyed the means of rightly estimating character. It is a nuisance which it is the province of Freethought to abate.

The only argument that has ever been offered against the taxation of church property is that the churches, by their inculcation of good morals, pay to the commonwealth more than they cost by their exemption. But look at the *facts* in connection with *one single* penitentiary in the state of Ohio. The Cleveland *Leader* of the 21st of November, 1879, publishes the report of the directors of the penitentiary for that year, in which they announce the fact that of the 1,316 criminals in the institution at Columbus the Catholics number 133; Baptists, 65; Presbyterians, 53; Disciples, or Campbellites, 18; Episcopalians, 33; Dunkard, 2; Jews, 3; Universalists, 3; United Presbyterians, 6; Quaker, 8; German Reformed, 5; United brethren, 6; Spiritualists, 0; Infidels, 0; Methodists, 172.

How many of these Methodists are ministers who began their career by disregarding Bishop Wiley's caution not to kiss the women because it was a dangerous business, this deponent sayeth not. My brother David, who is quite a statistician, and who has a warm side for the Methodists, says he is afraid to inquire.

Jeremiah Jones.

Chicago, Ill., Oct. 15, 1881.

Scientific Liberalism.

The recent action of the Chicago Congress betokens a new and forward movement in Liberalism. That action is not so much a cause as an effect. It represents the point to which, through many ways, the evolution of human thought has arrived. Like all great movements in the development of humanity, Liberalism was at first the outcome of feeling and temperament; it was a sort of idiosyncrasy—a purely individual affair; it sprang up here and there like a wild luxuriant growth of nature. Hence it went into many hobbies and notions and personal proclivities. In such a state there was no possibility of organization. There could only be the impulsiv life of childhood.

If Liberalism had always remained in this state it would hav been a mere eddy in the world's progress, and not the main current. That it has at length acquired strength and depth enough to become organized and shape itself into an all-inclusiv movement shows that it is not a mere stream in human thought, but the ocean of destiny itself, upon whose ample bosom all the riches of the future must pass.

Liberalism is now not simply individual, but universal; it is no longer so many atoms, but a world. This is not an artificial result, but a natural crystallization; it is the outcome of a law of growth.

Every great process is born out of feeling—out of human hope and aspiration; but if it remain simply a matter of feeling it cannot reach to permanent results; it dies like a wave upon the vast sea—another wave takes its place.

From feeling each great movement in human progress must pass to thought, and through thought to sublime and all-comprehensiv harmony.

Liberalism has now become organic, and the law of its organic life is science. Through science Liberalism becomes perfect; it builds the ideal republic and clothes humanity with new and splendid powers.

Without science Liberalism will flash away like the bright foam; it may catch the light of heaven in dazzling colors, but it will not endure in the edifice in which the sons of men must dwell.

Hereafter Liberalism must be a study. He who would be a thorough-going Liberal must be a devout and persistent thinker; and he must learn to think with others, that together the grandest results may be accomplished. We must put on the harness, for if we dash off free and wild how can we ever draw the chariot of progress?

There is a common work before us, and a common method. There is in the noble sense of the word a sublime and beautiful *creed* by which we are bound together—it is the creed of human reason and all the varied and vast results of our united experience.

This creed is not made or imposed by any set of men, but by the enthusiastic work in which we are engaged. It is the lesson that nature herself teaches. We must be learners and scholars in many directions. We do not know it all yet. The demands of human life are immense. How much is to be built up with new knowledge and new instrumentalities!

Scientific Liberalism is something vastly different from "cultured Liberalism." This has proved a most pitiable failure.

"Culture" has run itself into the ground, and is fast going to seed. The world despises it, as it ought to do. Mere culture is of all things the most despicable. It leads to that most cursed of all sins, spiritual pride. In that it rots and dies.

He who makes "culture" the end of life builds about himself a tomb.

Of course there is a true and natural, and we might say unconscious, culture that is eminently beautiful. As beauty is the most beautiful when unconscious, so culture is the most noble when it knows not itself. Culture will come through knowledge and a high purpose. We need not and should not seek for it as a special end. If one does he is apt to become narrow and unsympathetic. He shuts himself up to his own peculiar tastes. His "sweet reasonableness" is apt to become a fierce unreasonableness against what he does not happen to like. The cultured man is one who pets himself, who, having on a clean shirt, will not associate with one who has a soiled one, although it may hav become so by very honest work. Culture, after all, is only intellectual dandyism. It is taking pride in what is but an outside accomplishment, and too often results in a disdaining of what is really manly.

If we insist upon science, the most noble culture will result, as if we insist upon love the most noble politeness and etiquet will come; but to insist upon mere culture is like insisting upon mere politeness and etiquet without reference to underlying sources.

Mere culture is aristocratic and exclusiv, while science is thoroughly democratic and inclusiv. Culture picks out a few select facts and dwells in their radiance, while science takes all facts and makes the most and the best of them.

Scientific Liberalism draws no lines. It is afraid of no associations. It simply seeks the truth. It dwells in the universal. It avoids no man nor woman. It evades no issue. It calls nothing unclean that is a part of humanity. It touches and includes all life. It is not wilful or arbitrary. It has no ruts, no favorit truths, no pet ideas. It is open to every relation and to every sympathy, yet it binds and controls. It makes law, it builds, it perfects. It allows liberty only for high ends. It would hav all living obedient to a sublime purpose. It has a noble meaning. It believes in sacrifice and toil; in humility and devotion.

This is the new and broad career to which we are committed by the Chicago Congress voicing the large demands of the hour. We are sweeping into vast and mighty currents of progress. All the streams are uniting. We are now in a position to conquer the future. We hav insisted upon freedom, but even more peremptorily shall we insist upon knowledge. We wish every man to be wide awake and be able to use his liberty for the noblest acquirements.

Samuel P. Putnam.

No Honest Man Need Apply.

The church does not ask for honest men. It desires only mere consenting passivly to formulated creeds—creeds which it is impossible for the candidates to fully and properly understand as to their merits relativly considered with all other creeds, for it must be remembered that if a creed is the correct exposition of the divine will there can be but one correct exposition of that will. Hence no man can intelligently determin which is the correct creed until he has examined them all and compared the different principles enunciated therein. A life-time would not suffice for such a work, hence an intelligent decision is an impossibility. Then if there is not an intelligent decision there cannot be an honest belief. Of what use can it be to an individual to assent to something somebody else has said. There cannot be honest consent without practical knowledge. There is no point upon which to rest honesty, and the man who accepts these things must either be an imbecil or a knave. Why? He accepts because he does not know better, or because he has some object in making such an avowal. In either case what I hav said is true, and about the best that can be said of the matter is the church holds this position, "We will take an honest man into our fold if he assents to our dogmas; but if he don't, we hav no use for him."

But can it be said that no man is honest and sincere who in his rules of life is not acquainted with every other system of ethics or philosophy; and if not hence the prior reasoning is sophistical? No, because Liberalism does not base salvation on belief of any system, nor is it considered requisit for membership in our ranks. Ours is not a creed, but a life, and we hav but one common principle, to wit, perfect individual mental liberty; and as no man's standing depends on profession, there is no inducement to hypocrisy. Hence we ask for honest men first, and afterward honest men with correct theories,

but sincerity is the basic rock of our temple, and if a man hav that then correct principles and good acts will assuredly follow. REUBEN DAILEY.

Book Notices.

THE BENNETT–MAIR DISCUSSION.

I hav received and reviewed the "Bennett-Mair Discussion," which we read with such interest in THE TRUTH SEEKER. It is one more valuable contribution to Liberal literature, and ought to sell well. I could hav sold this copy before it was unwrapped had I so desired. There are no books that are so well calculated to provoke inquiry and discussion, and consequently Liberal conclusions, as these which present both sides in their extremes and fulness. Both Christian and Liberal here finds his very best arguments for his positions, and he cannot fail to learn much that is new and interesting. Mair is not a clergyman, but he has probably done as well in trying to support a "lost cause" as if he had been one, and Bennett has fairly excelled himself in presenting mountains of evidence proving the mythical and fabulous character of the Christian religion, as well as its degrading, baleful, and belittling influences upon humanity. He effectually settles the question as regards the divinity and usefulness of the Bible by proving it to be full of falsehood, error, legend, cruelty, and obscenity. He proves that every dogma of the church was held by pagans long before the Christian era—that belief is no virtue and unbelief no crime—because they are both involuntary and cannot be controled by will. He proves that Christianity has never made men moral or good, but that vice and crime of all kinds are more prevalent in Christian countries than any other.

I hope every League will buy this book for its library, and every individual Liberal who is able will order one to lend to his pious neighbors. We all need to do some good work for humanity, and the best work of all is to free the mind from error and superstition and thus prepare it for truth and progress. Truth is the aim of all honest inquirers. We cannot hav too much truth or be too free in its utterance. Truths mildly and properly presented are never harmful to any good cause.

"Men talk of dangerous truths, as if't could be
That truth is ever dangerous or unsafe!
'Tis only we and our imperfect ways
That are at fault. Nettles touched timorously
Sting to the quick; but grasp them with a will
And they are harmless as sweet beds of balm.
And so with truth, approach her with distrust
Or fear, she stings us with her positiv
Sharp weapons, and we cry out, 'We are hurt!'
But front her boldly and she harms us not;
Nay, wrestle with her, hold her till the day
Breaks, and the cry bursts from our lips,
'I will not let thee go, except thou bless!'
And we shall know her as she is, sweet,
Strong, and helpful, sent to us of good,
And blessing ere she goes.

"Only half truths
Are dangerous; of them, my soul, beware!
Look to it that they cheat thee not with shams,
And flattering specious forms of lower good,
When the supremest good is in thy grasp,
Or may be for the reaching after it."

ELMINA DRAKE SLENKER.

This is another of those full and candid expositions of theology that our friend Bennett hands to the world every now and then, and very readable it is.

Having read these papers, pro and con, as they appeared in THE TRUTH SEEKER, I know them to be most interesting and valuable, as containing rare information suited to all persons desirous of being posted on the preposterous and monstrous superstitions of the ages past, as well as the present age.

The quotations from the Zend Avesta, the Chinese and other ancient philosophers, are gems in themselvs, and are alone worth the price of the book to those who might not be able to get them in any other form.

Mr. Bennett sustains his part well, handles the theme splendidly throughout, and makes objections to Christianity stronger than ever, and the book will, we hav no doubt, find a ready sale and many readers.

SUSAN H. WIXON.

VOLTAIRE IN EXILE.

This, if but a bird's-eye view of the great philosopher, is still a very comprehensiv and good work, considered as an epitome of his life and labors. To those who cannot afford the larger and more elaborate history of Voltaire by James Parton this little work will be of great value, since it contains all the leading facts, incidents, and principal details of his life in brief. Every one should know something of the eminent scholar and brilliant genius whose remarkable career and brave thought will resound throughout the world for ages to come, and hence a copy of this timely translation should find a welcome in every household, especially every Liberal household, and the price is so small, it undoubtedly will hav a large sale. SUSAN H. WIXON.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Am in receipt of "Voltaire in Exile." Hav not yet found leisure to examin it thoroughly. For a description of the work I would refer your readers to THE TRUTH SEEKER of Oct. 1st. That it is a most delightful production is evident even upon a cursory examination. Would that every Christian, as well as Freethinker, was in possession of the contents of this book. Though, like Paine, Voltaire believed in the existence of a God, like Paine he dealt destructiv blows at the myths of the Bible, church frauds, and bigotry, from which the former has never recovered and the latter has never forgiven him. Paine was the great English iconoclast, Voltaire the great French wit and thunderbolt. "Crush the wretch," or "crush the Infamous," was powerfully leveled at the then existing church monstrosities at home and abroad. Vile as his enemies hav represented Voltaire, he was in manners and morals far in advance of the dignitaries of the church who reviled him. But in order to be appreciated "Voltaire in Exile" must be read, and we advise all to send $1 to THE TRUTH SEEKER office for this remarkable book, the reading of which will but whet the appetite for a perusal of the much larger volume by James Partan, the great historian and Freethinker.

Let our Liberals not content themselvs in ignorance of the lives of our noble, heroic workers, dead and gone, but invest every spare dollar in Liberal literature and thus aid the present worker in disseminating the seeds of Freethought at the same time he is feasting himself. ELLA E. GIBSON.

Barre, Mass., Oct. 12, 1881.

"Voltaire in Exile" is a new book by M. Gastineau, which has just been issued by D. M. Bennett, the well-known Freethought publisher.

It was written a few years ago to meet the occasion of the centenary of Voltaire's death, and is a fitting tribute to the memory of the great man.

While entering into many of the smaller details and incidents of his long and checkered career, it is concise and crisp; and, while lauding his many good qualities and his genius, it does not seek to cover up his equally numerous faults, among which not the least were his broad notions regarding the relations of the sexes. The book, in short, is intended to be a faithful history of Voltaire's life in exile—an impartial picture by the hand of an admiring but conscientious artist.

The author turns to his work as a philosopher, and is thereby very naturally seized with such admiration for it as to entirely forget the weaknesses of the man. It is when beheld as the equal of kings and protector of the weak—when, armed with the sword of philosophy, he opposes, almost single handed, the combined forces of superstition, cant and priestly despotism—that Voltaire appears to the author as the ruling genius of the eighteenth century. Remembering Voltaire's humanitarian, watchful, and ready step forward to champion the cause of the oppressed—as he did in the Calas case—giving them his time, money, and hospitality, as well as his benevolence to his tenantry at Ferney, where he illustrated his life-long principles by becoming the author of the prosperity and happiness of a hitherto stagnant community, Monsieur Gastineau grants him, not admiration alone, but also the profound admiration which true goodness, allied to genius, must ever command.

The most interesting portion of Monsieur Gastineau's work is that touching the philosophical system of the great man. It is the most interesting because it dispels many false ideas even well-educated people entertain regarding Voltaire's religious belief. As the author very well says: "In spite of his sallies against metaphysics, Voltaire constantly interested himself in the great questions of God, the soul, thought, and free will. In contrast with Diderot, he had begun with Spinozism (pantheism). After having wandered for some time on the vast ocean of matter, he returned to deism."

In other words, the greater part of his life Voltaire was a believer in God, which fact, however, never prevented him from being tolerant toward other sincere and conscientious Christians or absolute Atheists and Materialists. As Monsieur Gastineau very correctly puts it, "Voltaire found his belief in God principally on the cosmological arguments." According to him, something exists, and, consequently, something had existed from all eternity. This world is built with intelligence, therefore it has been created by an intelligence. The movements of the heavenly bodies, the revolution of the globe around the sun, are subject to and accomplished through laws of mathematical exactness. Either the stars themselvs are great geometers, or else they are the work of the great geometer, in accordance with Plato's definition. According to Spinoza, God is the whole of everything; according to Voltaire, on the contrary, everything springs from God.

And yet, while separating God and nature, Voltaire was not a dualist with regard to the body and soul. For him they were but one. What was understood by spirit or soul was after all nothing more than mind in his eyes, than the faculty of thinking, given to the refined matter of the brain. He denied the immortality of the soul, that is, the survival of thought to the brain, and considered man like a musical instrument, which givs forth no sound after it is broken.

Curiously enough, as Monsieur Gastineau presents him to the reader, Voltaire always remained a monarchist and an aristocrat. Republican Switzerland, where his books, like those of Rousseau, were burnt, was not calculated to inspire him with love for the democratic form of government. To him republican was a word of very vague and empty signification, which he believed, moreover, synonymous with intolerance and mediocrity.

In conclusion, it may be repeated that, without becoming tediously minute, the author has given the public as complete a history of Voltaire in exile as can be written. The translators, Messrs. T. Vogeli and Edmond Dubourg, deserve full credit for the masterly manner in which they hav conveyed the innermost meaning of the original French into the English language.—*Truth.*

"Voltaire in Exile, his Life and Works at Home and Abroad," is the title of a neat volume just issued by D. M. Bennett. It is a translation from the French of Benjamin Gastineau. This is a very elligible life of Voltaire, embracing the material facts in convenient form. It will find a ready sale amongst Freethinkers who are admirers of Voltaire and his works.—*Seymour Times.*

A Letter from Mrs. Colman.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is so long since I hav written you a word that I almost feel like being newly introduced; but I presume if I shall write you many lines I shall so pronounce myself upon the page that my old friends will recognize me. I am not one of the fortunate who go through life misunderstood or in any way disguised. I hoped till almost the last moment to go to Chicago to the Annual Meeting of the National Liberal League, but I could not arrange to get there. I am a good deal older than I once was, and am more easily frightened by the "lions in the way." I am very glad to know that the meeting was a success; but I do not relish being constantly admonished by the seceders of last year to behave well and keep *harmonious*. It is just as though the seceding states of the South should constantly say to the North: "Now we hope you will keep the peace and not again leave the Union. Be *harmonious*. We are very good people. Be sure, we fired on Sumter and did you all the wrong in our power, but then you conquered us, and we didn't enjoy it, and now don't you do it again." For my part, if those who went out from us and said wicked things of us hav satisfied themselvs and learned better I am glad of it, but it would be in better taste to say less about *harmony*.

I am glad that the League was wise enough—if Mr. Wright would resign the Presidency—to appoint the right man to succeed him. Mr. Wright stayed by us through our greatest need, for which I bless him with all my heart. He will still be with us, whatever may betide. I hav spent some days at his beautiful home in the past few weeks, and esteem it one of the great pleasures of my life. Dear, good man! The world at large is much, *much* better for his having lived in it. But you must see him in his daily life, at home, and with friends to know how grandly great he is.

Of our new President I am sure we shall always be proud. Whenever I wish to make a picture of man representing the powers of divinity I bring to my recollection T. B. Wakeman as he stood upon the platform in Chicago in that trying hour of secession speaking the grandest inspiration—the inspiration that has its root in the love of humanity.

All the other officers seem well chosen. I think very few of us would dare to take Mr. Leland's place; he has filled it so well, and writes such charming reports, it is quite a feast to read them. I wish we had money enough to fill the treasury, so that Mr. Palmer and Mrs. Lake would find their offices easy to fill.

I hope all who possibly can of your subscribers take also the *Infidel Pulpit*. Mr. Chainey is doing a grand work; his audience is large and appreciativ, and Boston must be greatly improved by his weekly lectures. It is so good to hear a man who dares to speak the whole truth and is so gifted that people cannot help listening.

I cannot help being constantly anxious for dear Mr. Bennett. I trust no harm will befall him. Love to Mrs. Bennett. Truly yours,

LUCY N. COLMAN.

A Trinity of Lithographs.

We hav for sale the lithograph likenesses of the three leading Liberals of this country—Thomas Paine, D. M. Bennett, and R. G. Ingersoll. They are all splendidly executed, and with a neat frame around them—which can be procured from picture-frame makers at slight expense—will be an ornament to any home. They will be sent, secure from breakage, by mail at the following prices: D. M. Bennett and R. G. Ingersoll, 50 cents each; Thomas Paine, $1.

A CATALOG of our publications will be sent free upon application.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, NOVEMBER 12, 1881.

Voltaire's Death.

We recently received the following note from an esteemed friend:

MAUSTON, WIS., Oct. 24, 1881.

EDITOR TRUTH SEEKER: I send you a copy of the *Christian Statesman* containing an article on "Voltaire's Renunciation of Infidelity." Is it true that Mr. James Parton says in his "Life of Voltaire" that he recanted on his death-bed? I was intending to get this work, but if this is true, I, for one, don't want it. I hope and think it is not true. WM. HOLGATE.

This is the article referred to:

VOLTAIRE'S RENUNCIATION OF INFIDELITY.

Let it be distinctly understood as forever beyond question that Voltaire fully recanted his Infidel principles, and professed his belief in the Christian religion. The new Life of Voltaire by James Parton settles this point beyond contradiction. "Mr. Parton cannot be suspected of an undue bias for orthodoxy," and it is only "after a patient and candid study of authorities" that he gives this confession to the world.

Mr. Parton says: "The profession of faith, written in Voltaire's own hand, was as follows: 'I, the undersigned, declare that having been attacked four days ago by a vomiting of blood, at the age of eighty-four years and being unable to get to church, the cure of Saint-Sulpice being willing to add to his good works that of sending to me the Abbe Gaultier, priest, I hav confessed to him, and declare further that if God disposes of me I die in the Catholic religion in which I was born, hoping from the divine mercy that he will deign to pardon all my faults, and that if I hav ever scandalized the church I ask pardon of God and of it. Signed Voltaire. March 2, 1778, in the house of the Marquis de Villette in the presence of the Abbe Mignot, my nephew, and of the Marquis de Villevielle, my friend.'"

We can assure our friend that Mr. Parton does not say that Voltaire recanted. Neither does anybody else who knows the circumstances of his death, except ministers and editors of pious papers, who make no scruple in perverting the truth to their own base purposes. But Mr. Parton does giv the above profession of faith, which is undoubtedly genuin. Mr. Parton tells the truth, the whole truth, and nothing but the truth, so far as he can. Anybody who imagins that his "Life of Voltaire" is a partisan work, concealing his hero's faults, is mistaken. Mr. Parton has given us the life of Voltaire just as it was. It has never been pretended that Voltaire was a saint, but take him all in all, put his work for humanity in one side of the scales and his personal faults in the other, and he must be conceded to be the grandest man of his time. He believed in God, hated superstition, and loved his fellow-man. He did more than any one else to break the hold the church had upon the people of Europe. He was a man of letters, of science, a lover of art, a patron of the drama. In his personal affairs he was a man of the world, yet a good deal better and more moral than the kings and courtesans—all good Christians—among whom he lived. He braved the anger of the church, when although "living virgins were merchandise which the king himself bought, a light song about the Virgin could bring a man to the fire." And for it he has been execrated by that church, and the cry has been echoed by Protestants who hate the Catholic church as vigorously as Voltaire did, and who, did they but know it, are in closer sympathy with some of his views than are the Infidels they so persistently revile. But he was a Freethinker and heretic, and it is a part of the Christian gospel to slander all such, whose arguments they cannot refute.

Voltaire's "profession of faith" was written and signed simply that when dead he might not, as he expressed it, be "thrown into the sewer." He knew what could be expected for a heretic. The sight of the burial of poor Adrienne Lecouvreur never left him. The great actress was a warm friend of his, and when she went one night from the scene of her triumphs at the theater "to die after four days of anguish, Voltaire hastened to her bedside, and watched near her during her last struggle for life; and when she was seized with the convulsions that preceded her death, he held her in his arms and received her last breath. Being an actress, and dying without absolution, she was denied 'Christian burial,' and the gate of every recognized burial place in France was closed against her wasted body, the poor relics of a gifted and bewitching woman, whom all that was distinguished and splendid in the society of her nativ land had loved to look upon. At night her body was carried in an old coach (*fiacre*) a little way out of town, just beyond the paved streets, to a spot near the Seine now covered by the house No. 109 Rue de Bourgogne. The *fiacre* was followed by one friend, two street-porters, and a squad of the city watch. There her remains were buried, the grave was filled up, and the spot remained unin-closed and unmarked until the city grew over it and concealed it from view.

"The brilliant world of which she had been a part heard of this unseemly burial with such horror, such disgust, such rage, such 'stupor,' as we can with difficulty imagin, because all those ties of tenderness and pride that bind families and communities together are more sensitiv, if not stronger, in France than with our ruder, robuster race. The idea of not having friendly and decorous burial, of not lying down at last with kindred and fellow-citizens in a place appointed for the dead, of being taken out at night and buried at a corner of a road like a dead cat, was and is utterly desolating to the French people. Voltaire, for example, could never face it; he lived and died dreading it."

It is no wonder he wished to avoid such a burial as that; most Frenchmen would hav done a great deal more than sign such a "profession of faith" to hav avoided it. All that the "profession" says anyway is that "*if* God disposes of me, I die in the Catholic church," and it is not hard to belong to that institution if one wants to. A very slight ceremony will suffice, and a change of faith is in no wise necessary. The clause that "if I ever scandalized the church, I ask pardon of God and of it," was added *at the requisition of the priest*, and as Voltaire said, "*to hav peace.*" This "profession of faith" is not a "profession" at all. It nowhere recants what he had all his life been saying, that the church is a monster sapping the life of nations, and should be crushed. He had his reasons for doing what he did, which cannot be better stated than by quoting Parton. When he returned to Paris after his long exile he was overwhelmed with work, so much so that "his health visibly declined." "Standing so many hours every day to receive company caused his feet to swell, for he had been accustomed at home to spend most of the working day upon his bed. Other painful and menacing symptoms warned him of the risk he was incurring, and he began to foresee the need of making arrangements in Paris to avoid the indignity of being denied burial. Ferney being five days' laborious journey from Paris, if he were taken sick, he could scarcely hope to be again in a condition to travel so far. He had had visits from several unbeneficed priests, besides the one whose coming he related to Madame du Deffand. One of these Wagnière had had the pleasure of hustling out of the room; but there was another, the Abbé Gaultier, who seemed more tolerable than the rest, and him he had received very politely, as a good-natured simpleton, who would be content with the minimum of concession from a penitent like himself. About February 20th, when he had been ten days in Paris, he consulted D'Alembert upon the delicate point in question, and in a letter to the king of Prussia D'Alembert mentioned the advice he gave:

"'He asked me,' wrote D'Alembert, 'in the course of a confidential conversation, how I should advise him to proceed if, during his stay in Paris, he should happen to fall dangerously ill. My reply was such as every prudent [*sage*] man would hav made in my place, that he would do well to conduct himself, in that case, like all the philosophers who had preceded him; among others, like Fontenelle and Montesquieu, who had followed the usage, "*and received you know what with much reverence.*" He much approved my reply. "I think the same," said he to me; "for I must not be thrown into the kennel, as I saw poor Lecouvreur." He had, I know not why, much aversion to that manner of being interred. I avoided combating this aversion, desiring that, in case we should lose him, all should pass without trouble and without scandal.'

"Fortified thus by the advice of the most eminent of his co-workers, he looked to the Abbé Gaultier, chaplain to the Hospital for the Incurable, as the man upon whom to call in case of need. That unhappy case soon arrived.

"February 25th, his fifteenth day at Paris, about noon, as he was dictating in bed to Wagnière, he coughed violently three times, and a moment after cried out, 'Oh! oh! I am spitting blood.' The secretary turned toward him, and saw blood bursting from his nose and mouth, 'with the same violence,' he says, 'as when the faucet is turned of a fountain upon which there is pressure.' Wagnière rang, and Madame Denis came. Dr. Tronchin was sent for. All the household came running in, and the room was soon filled with people. 'He ordered me,' says Wagnière, 'to write to the Abbé Gaultiere, to ask him to come and speak to him, as he did not wish to be thrown into the sewers. I avoided sending my letter, not wishing to hav it said that M. de Voltaire had shown weakness. I assured him that the abbé could not be found. Then he said to the persons who were in the room, "At least, gentlemen, you will be witness that I hav asked to fulfill what are here called our duties" [*devoirs.*]'

. . . . . .

"For three or four days the patient was extremely weak, and sufficiently obedient to the doctor's orders. Very slowly, and with frequent relapses, he gained a little strength. Several of the notes which he wrote and dictated to Dr. Tronchin during his dubious convalescence hav been preserved, all of which contain gleams of his wonted gayety and complaisance. An ill turn, however, induced him to send again for the Abbé Gaultier. Upon his arrival, the patient said to him, 'Some days ago I invited you to come and see me for you know what. If you please, we will at once transact that little business.' The abbé replied, 'Very willingly,' and requested all present to leave the room. 'The patient wished us to remain,' says Wagnière, 'but the Abbé Gaultier did not.' So they all went out, and left the priest alone with his penitent for an hour. On that morning D'Alembert visited him, and his narrativ, as given in his letter to the king of Prussia, is the best source of our information concerning what followed:

"'Finding himself worse than usual on one of the days of his sickness, he bravely took the part of doing what he had agreed upon. During a visit which I paid him in the morning, as he spoke to me with considerable vehemence, and as I begged him to be silent in order not to distress his chest, he said to me, laughing, 'Talk I must, whether I wish it or not; don't you remember that I hav to confess? The moment has come, as Henry IV. said, to make the perilous leap; so I hav sent for the Abbe Gaultier, and I am waiting for him.' This Abbe Gaultier, sire, is a poor devil of a priest, who, of his own motion and from mere good will, introduced himself to M. de Voltaire some days before his sickness, and offered him, in case of need, his ecclesiastical services. M. de Voltaire accepted them, because this man appeared to him more moderate and reasonable than three or four other wretched priests [*capelans*], who, without being sent for, and without any more knowing Voltaire than the Abbe Gaultier, had come to his room to preach to him like fanatics, to announce to him hell and the judgments of God, and whom the old patriarch, from goodness of heart, had not ordered to be thrown out of the window. This Abbe Gaultier arrived, then, was shut up an hour with the sick man, and came out so well satisfied that he wished to go at once to get at the parish church what we call the *bon Dieu*. This the sick man did not wish, 'for the reason,' said he, 'that I am spitting blood, and I might by ill chance spit out something else.' He gave to this Abbe Gaultier, who asked him for it, a profession of faith, written entirely with his own hand, and by which he declared that he wished to die in the Catholic religion, in which he was born, hoping from the divine mercy that God would deign to pardon all his faults; and added that, if he had ever scandalized the church, he asked pardon from God and from it. He added this last article at the requisition of the priest, '*and*,' said he, '*to hav peace.*' He gave this profession of faith to the Abbe Gaultier in the presence of his family and of those of his friends who were in his chamber, two of whom signed as witnesses at the bottom of the profession.

"Wagnière, being a Protestant, and in extreme ill-humor with the persons surrounding his 'dear master,' regarded this transaction with such sorrow and indignation that, when Voltaire asked him what was the matter with him, he could not command his voice to reply. Four days before this ceremonial, at a moment when it appeared certain that the patient could not recover, and he felt sure himself that he was dying, Wagnière begged him to state precisely his 'way of thinking.' He asked for paper and ink; then wrote, signed, and gave to his secretary the following declaration:

"'I die, adoring God, loving my friends, not hating my enemies, and detesting superstition. February 28, 1778. VOLTAIRE.'"

"With this paper in his possession, and having Swiss ideas of the sanctity of the seriously spoken word of a dying man, poor Wagnière was aghast at the tone of the company on this occasion. 'When,' he says, 'the Abbé Gaultier invited us to reënter the room, he said to us, "M. de Voltaire has given me a little declaration, which does not signify much. I beg you will be so good as to sign it also." The Abbé Mignot and the Marquis de Villevielle signed it without hesitation, and without knowing its contents. The abbé then came to me, and asked me to do the same thing. I refused him. He insisted much. M. de Voltaire observed with surprise the vivacity with which I spoke to the Abbé Gaultier. I replied at last, tired of this persecution, that I neither would nor could sign, as I was a Protestant. He then let me alone. He next proposed to the sick man to giv him the communion. He replied, "Mr. Abbé, observe that I continually spit blood; I must beware of mingling that of the good God with mine." The confessor did not reply. He was asked to retire, and he went out.' Before leaving he received from his penitent a gift of twenty-five louis for 'the poor of the parish;' which also was according to polite usage.

"He said to the Abbé Duvernet, '*They will not throw me into the kennel, for I hav confessed to the Abbe Gaultier.*'"

Voltaire, having thus prepared to die, got strong again and enjoyed many triumphs. Later when he was again upon the sickbed, and knew he must pass away, he wanted no religious ministrations. He had made his bargain and more hypocrisy than was necessary to accomplish his ends was distasteful to him. If necessary to get a decent burial he would hav kissed the pope's toe, but having fulfilled his share of the contract he wanted to hear no more about it. He knew, and the priest knew, why he did it, and it was no use to make sentiment out of a purely business transaction.

He lay dying for several days, getting weaker, and weaker, but suffering little pain. "He recognized," says Parton, "some of his old friends when they came near his bedside or spoke to him. 'I visited him when he was in this condition,' says D'Alembert, 'and he always knew me. He even used some ex-

pressions of friendship; but, immediately after, would fall again into his stupor, for he was in a continual slumber. He awoke only to complain, and to say that he had come to Paris to die.'

"Two days after the incident of the Count de Lally, the Abbé Mingot, who was a considerable personage, a member of the Grand Council, as well as the titular and beneficed head of an abbey, called upon the curé of Saint-Sulpice, and explained to him his uncle's condition. With regard to what followed the best authority is the narrativ drawn up by D'Alembert for the information of the king of Prussia—a narrativ which is confirmed by all the eye-witnesses who placed their observations on record.

"The cure of Saint-Sulpice replied to the Abbe Mingot that, since M. de Voltaire had lost his recollection, it was useless to visit him. The cure declared, however, that if M. de Voltaire did not make a public, solemn, and most circumstantial reparation of the scandal he had caused he could not in conscience bury him in holy ground. In vain the nephew replied that his uncle, while he still enjoyed the possession of all his faculties, had made a profession of faith, which the cure himself had recognized as authentic; that he had always disavowed the works imputed to him; that he had, nevertheless, carried his docility for the ministers of the church so far as to declare that, if he had caused any scandal, he asked pardon for it. The cure replied that that did not suffice; that M. de Voltaire was notoriously the declared enemy of religion; and that he could not, without compromising himself with the clergy and with the archbishop, accord to him ecclesiastical burial. The Abbe Mignot threatened to apply to the parliament for justice, which he hoped to obtain with the authentic documents he had in his possession. The cure, who felt that he was supported by authority, told him that he could do as he pleased.

. . . "On Saturday, May 30th, the day of his death, some hours before that fatal moment, the Abbe Gaultier again offered his services, in a letter which he wrote to the Abbe Mignot; who went at once in quest of the Abbe Gaultier and the cure of Saint-Sulpice. The cure approached the sick man, and pronounced in his hearing the words *Jesus Christ*. At these words M. de Voltaire, who was still in a stupor, opened his eyes, and made a gesture with his hand, as if to send the cure away, and said, 'Let me die in peace.' The cure, more moderate on this occasion and more reasonable than usual with him, turned toward those who were present, and said, 'You see plainly, gentlemen, that he has not his head.'

"At that moment, however, he had complete possession of his reason; but the persons present, as you may well believe, sire, took no pains to contradict the cure. That pitiful parson [*capelan*] then retired from the chamber, and in the conversation which he held with the family, he was so maladroit as to betray himself, and to prove clearly that all his conduct was an affair of vanity. He told them that they had done very ill to summon the Abbe Gaultier, who had spoiled everything; that they should hav addressed themselvs to him alone, the parish priest of the sick man; that he would hav seen him in private and without witnesses; and that he would hav arranged everything."

"The Abbé Gaultier's narrativ does not materially differ from that of D'Alembert.

"Belle-et-Bonne, who never left his bedside during these last days, said to Lady Morgan in Paris forty years afterwards, as she did to every one with whom she ever conversed on the subject, 'To his last moment everything he said and did breathed the benevolence and goodness of his character; all announced in him tranquility, peace, resignation, except a little movement of ill-humor which he showed to the curé of Saint-Sulpice, when he begged him to withdraw, and said, "Let me die in peace."'

"He lingered until late in the evening. Ten minutes before he breathed his last, he roused from his slumber, took the hand of his valet, pressed it, and said to him, 'Adieu, my dear Morand; I am dying.' These were his last words. He died peacefully and without pain, at a quarter past eleven, on Saturday evening, May 30, 1778, aged eighty-three years, six months, and nine days.

"The sentiment entertained by Voltaire for the useless rites he was obliged to submit to is shown in his letter to the king of Prussia, written seven years before his death:

"I do not fear death, which approaches apace; but I hav an unconquerable aversion for the manner in which we hav to die in our holy, Catholic, apostolic, and Roman religion. It seems to me extremely ridiculous to hav myself oiled to depart to the other world as we grease the axles of our wagons before a trip. This stupidity and all that follows is so repugnant to me that I am tempted to hav myself carried to Neufchâtel to hav the pleasure of dying within your dominions" (Voltaire in Exile, p. 49).

In the year 1777, but a little while before his death, he wrote to the same person, "I hav more aversion than ever for extreme unction and those who administer it."

Mr. Parton's work is almost without comment on Voltaire's motives in summoning a priest. All the way through the reader is left to form his own conclusions upon Voltaire. The truth, so far as ascertainable, is stated, and when the authority for anything is doubtful Mr. Parton has no hesitancy in saying so. An expression of opinion from him would be particularly valuable, as from his extensiv reading and study of Voltaire and his works he knows the motivs which actuated the great French heretic better than most people, however diligent students of history they may hav been.

One of the best proofs that Voltaire did not recant is that the ecclesiastical authorities who were over the "poor devil of a priest," Gaultier, denied him sepulture, and although his bones were laid in the Abbey of Scellières it was only because they arrived a little ahead of the prohibition of the Bishop of Troyes. The prior of the abbey was very nearly expelled because of his permitting Voltaire's body to be received. He was compelled to visit Paris, and it was only after much trouble that he overcame the persecution of his brother church officials.

For thirteen years the body of Voltaire remained in the vault of the village church in Champagne. Then by a grand triumphal procession it was removed to Paris, where it rested one night and part of the next day upon the ruins of the Bastile on the very spot where when living he had been confined. All Paris visited the spot and paid its tribute of love and respect to him. The body was then transported in magnificent procession to the Pantheon, where it remained until the return of the Bourbon king to Paris, after the departure of Bonaparte to Elba. In 1814 the royalists represented to the ministry that the presence of Voltaire's remains in the ancient church of Sainte-Geneviève was an outrage not to be borne by the church, and "one night in the month of May, 1814, the bones of Voltaire and of Rousseau were taken out of their coffins of lead, tumbled into a common sack, and placed in a hackney coach stationed in the rear of the church. The carriage moved away slowly, accompanied by five or six persons, and went out of town by unfrequented streets to the barrier De la Gare, opposit Bercy. Near that barrier there was then an extensiv piece of waste ground inclosed by a board fence, public property, not yet put to any use whatever. Near the middle of the inclosure a deep hole had been previously dug by persons who were then waiting for the arrival of this strange burial party. The sack of bones was emptied into a pit; a sack of lime was poured upon them. The hole was filled up with earth, all traces of the meeting were obliterated as far as possible, and the party then separated in silence.

"The secret was well kept. There was occasionally a rumor, difficult to trace, and not generally believed, that the sarcophagus was empty. In 1864, when the family of the Villettes became extinct, the heart of Voltaire (which had been removed from the body when it was embalmed, in 1778, inclosed in a silver vase and given by Madame Denis to the husband of Belle-et-Bonne) became the property of the nation, and it was a question with the usurper what should be done with it. He suggested that it be placed with the other remains of the poet in the church of Sainte-Geneviève. The Archbishop of Paris, who was probably acquainted with these facts, observed that it might be well to ascertain first whether the ashes of Voltaire were really in the place where they had been deposited. An examination of the sarcophagus was ordered. It was opened, and found to be empty. Thus the fate actually befell the remains which the poet had dreaded from the time when he saw the body of Adrienne Lecouvreur carried out, at dead of night, and placed in an unmarked grave in a vacant lot of the outskirts of Paris." (Parton's Life of Voltaire).

Thus the church wreaked her cowardly revenge upon the bones of her great enemy. Voltaire dreaded this fate, and to avoid it he made the "profession of faith" quoted above. He ought to hav known the church better. He might hav known that she has no heart, no conscience, no sense of honor. None knew better than he that her course for centuries had been deceit and treachery. As well might he hav suffered himself to be embraced by a serpent. But we cannot find it in our hearts to blame him for this. His life had been a stormy and tempestuous existence. He had been exiled, had been in the Bastile for his heresy. He had seen the body of poor Adrienne Lecouvreur thrown into the ground like a dog because she did not believe in the Christian religion. He had seen the unseemly strife of priests over corpses which had not received the sacrament and could not be buried in consecrated ground. The priests controled the bodies of the people living and dead, whoever controled their souls. Voltaire's whole being revolted at the thought of being treated like a brute. He wanted no wrangle over him when dying, and when dead he wanted decent sepulture. That he could not get outside of the church. All graveyards were consecrated, and the only place a heretic's bones could hav was the roadside or a waste field. And so he played the hypocrit, jesting while he did so, and ridiculing the sacrament he was receiving. Perhaps it would hav been better had Voltaire never acted the part he did, but after death, at least, he wanted peace. The horrid burial of the dead actress was ever before him, and he could see the lonely cortege going out to the "corner of a road" in the night to bury her who had died without absolution. He revolted at such an ending; and who can blame him for it? If by the simple writing of a few words he could, as he thought, secure decent burial, and an end to strife, small blame can attach to one who sought to "crush the monster" all his life. He calmly prepared for death, and in order not to be thrown into the kennel like poor Lecouvreur, he got a "poor devil of priest, a good-natured simpleton who would be content with the minimum of concession," to perform some rites which would let him into a decent graveyard. He drove a hard bargain with the church, getting what he wanted without giving an equivalent, and it is well he did, for the church repudiated her part of the contract after his death.

This is, as it appears to us, a true history of the death of Voltaire. Accounts differ in some minor degree, but in essentials all are a unit. Voltaire never "recanted," and those Christians who say he did speak without authority, and upon a subject about which they hav taken little pains to inform themselvs. Before they talk further as to what Mr. Parton says they will do well to possess themselvs of his work, and not take it second-hand from those who think that if the word of God has more abounded through the apostle's lie, they would also be held sinless for following his example.

The Bennett-Mair Discussion.

To those of our readers who hav perused the book as it was printed in these columns it is not necessary to say that this is a very valuable work for reference and interesting to peruse. It has been said by many that Mr. Mair was the ablest upholder of Christianity they ever read, and it is safe to say that whatever arguments could be adduced in favor of Christianity were brought forward by the gentleman. But falsehood, however ably upheld, cannot stand where the truth is known; and Mr. Bennett has shown this most clearly. Under his sledgehammer blows the theology of Mr. Mair crumbles to dust. He has a very effectiv way of putting his arguments, and he never leaves a point in doubt, but piles proof on proof, mountain high, until the enemy is completely overwhelmed in a mass of evidence.

Mr. Bennett affirms all the propositions—we had almost said truisms—and Mr. Mair denies with what power he can. He brings to the defense of Christianity the best arguments that can be adduced. His letters show painstaking care and a familiarity with authors unexcelled by any layman. Indeed, few professional theologians could draw from the arsenal of the church better weapons. But he is met at every point and disarmed with a promptness that shows Mr. Bennett to be more than his match, and no less familiar with authors. Mr. Mair knows only one side, while Mr. Bennett knows both, and he has not failed to show that Christianity is weak and indefensible, founded on assumptions, supplemented by deceit, and extremely weak in the essentials of proof.

This work will do a great amount of good wherever read. All who hav read it in the paper will want it in book form to preserve, while for the new subscriber it will possess the added charm of newness. It contains 969 pages; price. $7.50.

Mr. Mair's Rating.

BATAVIA, N. Y., Nov. 4, 1881.

EDITOR TRUTH SEEKER: Please say in your paper how you rate G. M. Mair in his profession, or whether you rate him at all in the book containing the Bennett-Mair discussion, as he may be rejected as authority. I want the book, but I want to know whether he is classed high or not classed at all. I think he should be rated high to make it interesting. L. M. WILSON.

Mr. Mair is not a minister, but as he has ministerial connections, he undoubtedly speaks *ex cathedra* on the subject of Christianity. He is a much abler man than many ministers, and we think that he made as good a defense of his religion as any one could, even with the whole alphabet tacked on to his name. He understands his subject, and did his best; and in overthrowing him Mr. Bennett overthrew the dogmas of the Christian theology. We rate him as one of the smartest young laymen in the church.

DURING Mr. Bennett's stay in London he purchased and had sent home a few copies of several English books, which will be of interest to our readers. Among them were "The Freethinkers' Text-Book," part I., by Bradlaugh, price, $1; and part II., by Mrs. Besant, price, $1.25; "Mind in Animals," by Büchner, price, $1.50; Bradlaugh's "Theological Debates," price, $1; Secular Almanac for 1882, price, 25 cents; and "Five Dead Men Whom I Knew When Living," by Bradlaugh, being sketches of the careers of Robert Owen, Joseph Mazzini, John Stuart Mill, Charles Sumner, and Ledru Rollin. We shall take pleasure in supplying these works; and as we hav but a limited number of copies, those who want them will do well to order early.

As the time slips by we are reminded that many subscribers to THE TRUTH SEEKER are getting in arrears. We hope they will not long remain so. The past few months are the dullest months with newspapers, and the receipts are the lighest, while the expenses are just as heavy as at any time. We hope those friends whose subscriptions hav expired will bear this fact in mind and renew at once without waiting for us to send them bills. It takes time and money to send out hundreds of bills, which would be unnecessary if all would watch their tab and remit promptly. We hope to hear from those in arrears right away.

A CATALOG of our publications will be sent free upon application.

Scientific.

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N. Y. LIBERAL CLUB BY T. B. WAKEMAN.

LECTURE I.

THE OBJECTIVE ORDER.—CONTINUED.

We are thus brought to the seventh Harmony of Science, viz.:

VII.—THAT ALL KNOWLEDGE IS NOT ONLY RELATIVE TO MAN, BUT IS IN ITS ORIGIN AND EXTENT THE RESULT OF EXPERIENCE.

To use the phrase of Mr. J. S. Mill, all human knowledge is "experiential." It has arisen wholly from the contact of mankind with their environment, that is, of the Ego with its non-Ego.

The long-continued discussion between the experience and the innate-idea schools of philosophy has been concluded by the solution brought to light in the Sciences of Sociology and Psychology. They have given a substantial victory to the experiential philosophy. That result was indeed implied in the change from the universe to the cosmos; from the absolute to the relative theory of knowledge.

The old maxim, "*Nil in intellectu, quod non prius in sensu*" (There is nothing in the intellect that has not been first in the senses), has received the necessary qualifications and explanations, which leave it invincible.

Few chapters in Philosophy are more interesting than the discussions on this subject. The reader with a taste for the inquiry may follow it from Hobbes and Locke to Hartley, then in James Mill's masterly Analysis of the human Mind, then in John Stuart Mill's Examination of the Philosophy of Sir Wm. Hamilton and Prof. Bain's works on "The Senses and Intellect," and "The Emotions and Will," and finally in Herbert Spencer and Prof. Fiske. These philosophers have left Kant and most of the speculations prior to him on these subjects so far behind, that they have now only a historical interest or value. In fact, the evolution biologists and phychologists have reached the solving word of all the difficulties that the experience school had hitherto been subjected to. That word is HEREDITY.

This word, added to their other potent laws of association and evolution, enables them to lay their foundation, not only upon Sociology but also upon Psychology as a true verifiable science.

For instance, to the Latin maxim above quoted, Liebnitz with great applause added the words, "*Nisi intellectus ipse*"—"Except the intellect itself." Thereafter in answer to Hume Kant wrote his great work, "The Critique of Pure or Transendental Reason," that is, of reason independent of sensation, and gave a list or category of laws and necessities of thought independent of sensation.

On all sides it was then claimed that certain ideas or conceptions were true, universal, necessary, and intuitive, and therefore independent of experience and innate. For instance:

That twice two are four,
That the whole is greater than a part,
That two lines cannot inclose space,
That every event had an antecedent,
That a thing cannot be where it is not,
And all of the axioms of mathematics.

Now Spencer and Fiske, and our Scientific Biologists, show that we have only to change the point of view from the individual to the race to discover that experience which by association has evolved these ideas so that they have become not only true but universal and necessary.

Their method is this, the race for countless thousands of years has had certain invariable experiences, *e.g.*, that a whole is greater than a part, or negatively, "that a thing cannot be where it is not," or, "that two straight lines never meet."

The universality and invariability of this experience has made the opposite of these proposition unthinkable and inconceivable, because of total absence of any experience to make the conception of their opposite possible.

The contrary cannot be even thought, because there has never been any experience that could render them thinkable. Thus, constant tuition by heredity becomes intuition.

This is not a dry and barren inquiry, it bears important fruit, for it gives us,

(1.) *The Test of Truth.*

"What is Truth?" asked jesting Pilate, and would not stay for an answer, says Bacon. But the Roman governor seemed to have been serious enough and in no haste. The trouble was that he could get no answer. At that period of the world there was no answer to give. There was no Science or method by which to define truth or to know it when found. It has taken Psychology from Descartes to Spencer to work out the answer to Pilate's question. Had it been given to him in Prof. Fiske's words it would likely have fallen upon his Roman ear as stranger than Hebrew. For he says, "Truth, the end of all honest and successful research, is obtained when subjective relations are adjusted to objective relations." Or in short, it is the agreement of thoughts with things. Thoughts that thus agree we can "trow" or trust to, thence the word *truth*, says etymology, that which we can trow, *i.e.*, trust and rest upon.

Now, what is the test of this agreement? Mill, following Hume, says it is "the uniformity of experience." Spencer says it is "the inconceivability of the opposite."

These philcsophical knights have had a spirited contest over these formulas, to which happily we will only need to refer. The whole controversy has fallen into the past since Lewes, Bain, and Fiske have shown that both were right, each disputing about a different side of the same shield. On the objective side it is, as Mill puts it, invariability of the experience that makes the test, while on the subjective side it is, as Spencer puts it, the inconceivability of the opposite, because there has been no experience to make it conceivable. So may such strifes ever end. Compare Bain's Logic, chap. v; Lewes' History of Philosophy; Fiske's Cosmic Philosophy.

Now if we turn to the subjective side of this test we find the effect of heredity has been to add to the word good the idea of right. The idea of right as the permanent good has become an unconscious and instinctive quality of great practical value morally, but the origin of it in experience is now clearly made out. We thus have a test of the good and the right.

That all of our knowledge is experiential in its origin brings us to a second conclusion of importance, viz.,

(2) The nature and extent and origin of our knowledge of existence.

This has been boasted as the question that makes an end of the Positive Philosophy, and turns it into an Irish bull, as the Duke of Argyle has said. Mr. Thornton, in his essay called "Huxleyism," to be found in the contemporary *Review* for 1872, and his book, "Modern Metaphysics and Old School Ethics," has presented the difficulty squarely, taking Prof. Huxley's lecture on Des Cartes as his text.

The point is this: How can mankind be the result of a world that exists only as a mode of its own experience; or, How can man, or mankind, have been born in the house he himself has built?

But this objection has no force against the Positive Scientist, nor even against the scientific Idealist.

1. The positive or phenomenal scientist does not deny, but rather admits, the existence of an external objective world, although he thinks he knows it and can know it only as a mode of human sensation. All that man can know are *phenomena* and their relations in succession and coëxistence, yet both Comte and Herbert Spencer assert that back of or under the phenomena lie the matter or substance—the thing in itself (*Substrata*) that we are compelled to infer and assume, but of which, for want of experience, we can have no knowledge whatever.

Thus Comte, in Conversation VII. of the Positive Catechism, says, "But the world could exist without man, as is perhaps the case with many stars, which are not fit for man to live in." The whole of the Positive Philosophy can stand readily enough upon the assumption that there is an external objective world that could and would exist were the human race to be wholly destroyed.

Herbert Spencer has most laboriously defended this assumption in his "Psychology." Let any who wish to see what can be said on this subject read his chapters in Part Seven of Volume II. of his "Psychology."

Philosophers who, like Comte and Spencer, assume an unknowable external world as the basis of the phenomenal world knowable to man, may be called Substantialists. That theory is that an unknowable objective stands under (Latin, *Sub*, under, and *Sto*, I stand) and supports the phenomena. The great mass of mankind, and even of scientists, seem to be satisfied with this hypothesis or assumption, and think it futile to seek for any other theory of the existence of the world or cause of phenomena.

These philosophers, one and all, admit that this substance is wholly unknowable and inscrutable to man. This *unknowable* world of *substance* is quite harmless in their view, and is a perfect defense against Mr. Thornton's Irish bull. For man is the product of an infinite, unknowable, objective world that exists independent of him.

2. On the other hand the Scientific Idealists, with a more subtle analysis, supported by the great names of Descartes, Berkeley, Hume, Kant, Fichte, Hegel, and of late also of Mill, Huxley, Sterling, and others, while it does not deny that the external world is phenomenally and practically what the Substantialists and all mankind practically say it is, are not satisfied with the *assumption* that "a substance" underlies and causes the phenomena or the sensations felt by mankind. They regard that hypothesis as wholly gratuitous and stupidly unscientific because there is and can be no proof of it. They ask how can there be any knowledge or proof of the existence of this "substance" when man can never get beyond his own sensations and phenomena. If knowledge is experiential in its whole nature and origin, how can man have any proof or knowledge of that of which man can never have any possible experience? If we fall back upon Herbert Spencer's test of truth and say that it is impossible not to think or conceive of this unknown substance, they answer by proceeding to conceive and think an opposite theory very readily, and after this manner:

According to the evolution theory, our animal existence, of which our human existence is the continuation, began low down in the organic world with that first consciousness by which the difference of objective and subjective (of Ego and non-Ego; *i. e.*, the world) had its birth and beginning.

What there was before this human world thus began; what there is besides it; what there will be after it; whether matter, motion, space, or time have any existence except within it—to these and similar questions the scientific idealist has no answer except that the relativity of all human knowledge renders an answer by us impossible. The non-ego rests upon the ego and is not conceivable except by it. To use the words of Prof. Haeckel and Mr. Lewes, the known world is at bottom monistic and not dualistic. It is simply man's world. Would the immensity and the starry sky and the earth cease to be were the human race to cease?

The Idealist, the pure Humanist, replies, we have no possible way of knowing. Do not the remains of extinct animals and the whole science of astronomy and geology, indeed all of the sciences, show that the world existed forever before human or any consciousness began?

His answer is that the world as it exists is rereally one and always *the present*, which *we* extend backward or forward as past, or future, but that all the world and all time and all space are in ultimate analysis to us but a mode of human consciousness. That therein are included the remains of other animals, shows only that other organisms are conceived of by man as having had, as they now have, other worlds of their own.

If the next question should be, How does each Ego, then, know of the existence of its fellow-beings and other animals and their worlds? The answer is given by Mr. Mill in his "Examination of Sir William Hamilton's Philosophy," that each person has more knowledge of such existence than of the existence of his own eternal world. For by analogy he infers that organisms, appearing to him like his own in form and actions, should evolve a similar consciousness and thus have a world similar to his own.

This hypothesis he verifies and finds to be true by the most abundant experience, in which he finds that the consciousness of each constantly answers to and touches and interweaves itself with the others, so that the social organism results. Our consciousness includes that of others as a part and condition of itself, and thereby knows and annexes their worlds to us as a part of our own, and so the human race requires and has a world in common.

Thus the external world and its time and space is the *consensus* and agreement of the consolidated consciousness of organic beings, and especially of mankind. But no two persons see the same rainbow; neither, strictly speaking, do they see the same world. Yet both exist *to them* as they are seen, and there is a practical agreement because their eyes see alike. But let the eyes change, or the other senses change, and each observer would have and live in a different world. This truth is too often overlooked in judging of other people, and especially of savage peoples and of the lower animals. We should never forget that they cannot have, and that they do not live in, any such world as ours. Each consciousness, civilized, savage, and animal, is the center of its own world and the measure of it, and we agree only as our worlds agree, *i. e.*, as our experiences agree.

Thus to the scientific Idealist his own consciousness is but a part of the consciousness of his race, and that is but the subjective counterpart of the objective world acquired by his race. To the Idealist both objective and subjective came into existence together, and both continue and end together.

This knowable world cannot be thought of as existing without the subjective half nor without the objective half. Nor can any other world be known to exist upon which any bull, Irish other, can stand to overthrow the purely human world of the Idealist. It has grown up as a part of the consciousness of human and even of animal life; and what is outside of it, who knows?

The scientific Idealist is thus invincible on his own ground. To the question how he could have been alive to build the house or world in which he was born, he replies, like the snail or the lobster, that his world is not a building but a growth, merely his own outer covering, and that it began with him, or with the line of conscious existences of which he is a part, and that for all that he can know it will end with him.

But is there no solution and reconciliation of these views of the objective substantialists, and the subjective Idealists? There is, as we have intimated, in taking Man as the center and solution of both. The whole difficulty is merely a confusion of the objective and subjective views, because each is taken

by its exponents as complete and sufficient in itself, instead of being but one side of the arch of existence with Man as the keystone. Man can think and know because his consciousness divides into two sides of an equation subjective and objective. He stands between and balances the two, but neither has a knowable existence without the consciousness, the Ego, which stands between them. He can only correctly explain the external objective world by considering it as a part of his own subjective consciousness or sensation. Otherwise he must take up with the unscientific assumption of a substance or thing in itself. But reversely, he can only explain his own sensations and consciousness by considering them the part of an objectively conceived world. Neither can have an explaination without the other. But what is the cause, center, union, and reconciliation of the two? The answer is Man, that is, HUMANITY. That is the solving center of the world—of all that we know of existence. Nothing can be cleared up without that word.

[TO BE CONTINUED]

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER XI.

JESUS AND HIS DISCIPLES.

Jesus evidently, was a coarse peasant of Judea with more intelligence than most of his neighbors. Without knowing how to read or write, he attempted to organize a sect in opposition to the Rechabites, Therapeuts, Essenians, Pharisees, Sadducees, and Herodians. These sects originated among and were organized since the establishment of the Jews in Alexandria. I hav already compared Christ to Fox, who was an ignorant man and had his origin among the lowest classes of people. He preached at times very good morality and, above all, taught that which is so flattering to the people—Equality. Fox established a society which, in a short time, diverged from his original principles. The sect founded by Jesus did the same. Both Christ and Fox preached against the priesthood of their respectiv times. But the law was more lenient in England than in Judea. In England the priests had the power only to put Fox in the pillory, but in Judea the priests forced Pilate to have Jesus lashed and then hung on a cross like a thieving slave. This was barbarous, but each nation to its own tastes.* *De justibus non disputandum.* It is really a matter of no importance to know how the Jews nailed Jesus to the cross, but it seems to me quite a feat for an ignorant set of Jews in a country where there was little or no iron to get a nail long enough to pierce through two feet, one on top of the other, as it is said was done. The Jews, however, were quite capable of such an unworthy and atrocious action.

The disciples remained as faithfully attached to their crucified leader as the Quakers were to their pilloried patriarch. A few of the disciples were sharp enough to whisper it around that their master was resurrected. This tale was all the more credited by the friends of the apostles because the question whether resurrection was possible was very violently discussed about this time. The Platonic philosophy, very popular in Alexandria, among the Jews, may hav aided the growth of the Christian sect and the absurd mysteries connected with it.† But we will develop this in another chapter.

[TO BE CONTINUED.]

* In vol. v, p. 289 of Lord Bolingbroke's collected works we find the following: "Let us suppose a great prince governing a wicked and rebellious people. He has it in his power to punish, but thinks fit to pardon them. But he orders his only and well-beloved son to be put to death to expiate their sins and satisfy his royal vengeance. Would this proceeding appear to the eye of reason, and in the unprejudiced light of nature, wise, or just, or good? No man dares to say that it would except it be a divine."

† On page 51 of the same volume as above Bolingbroke says: "In general the Platonic and Christian systems hav a very near resemblance, *qualis decet esse sororum*, and several of the ancient fathers and modern divines hav endeavored to make it appear still greater. Plato must hav been the precursor of the Savior, and of more importance than St John." [Notes by Translator.]

League Notes from Illinois.

FRIENDS OF LIBERALISM IN ILLINOIS, *Dear Friends:* I hav just completed my year's missionary trip over Illinois, in the interest of the cause which should be dear to the heart of every reader of THE TRUTH SEEKER. During the fourteen months and fifteen days that I was gone from Rockford on that trip I traveled between two and three thousand miles with my horse and buggy, and I believe I hav done some good and lasting work for our cause. But financially I am about one hundred dollars out of pocket by my trip. Yet, nothing daunted, I am preparing to sell my horse and buggy to raise the means wherewith to make another year's trip over this state by rail, and I hope to be able to accomplish more for our noble cause the coming year than I hav in the year past. For I hope to get the Liberal League movement thoroughly established in Illinois before the next session of the National Liberal League Congress next fall in St. Louis. But in order that I may make a success of my undertaking it is necessary that I should hav your help and coöperation. Now, my Liberal friends, please let me hear from you. Send for blank applications and instructions as to organizing local Leagues. And all who can who desire see our cause advance please send me one dollar each, as a life-membership fee to the State Liberal League of Illinois. This appeal is to sister as well as to brother Liberals, Spiritualists, and all Freethinkers. Address me at Rockford, Ill. Yours for universal mental liberty,

F. F. FOLLET,
Secretary State Liberal League of Illinois.

Rockford, Ill., Oct. 27, 1881.

What I Don't Believe.

PART II.—NO. 5.

658. I cannot feel nor believe that the story of Jesus, his miraculous and divine conception, his being born of a virgin, or even his existence as a man, is confirmed by any contemporaneous historian or writer. Philo, a prominent writer of the time, and who lived at the same time that Jesus is said to have lived, has not a word to say about him. Josephus, who came immediately after, was familiar with all the events which transpired in Judea, and who wrote the minutiæ of the events of that country, described not Jesus nor the remarkable deeds he is said to have performed. The paragraph inserted in the text of Josephus, speaking of Jesus, recognizing him as the Messiah, the Son of God, is unquestionably an interpolation done in the fourth century, probably by Eusebius, and this is admitted to be the case by the best and fairest judges. It is extremely unlikely that an orthodox Jew like Josephus would recognize an obscure, unpopular person as Jesus to be the looked-for Messiah and the son of the ever-living God. It is far more likely that Eusebius incorporated those words into the text of Josephus, long after he was dead, than that the Jewish historian wrote them himself. None of the Grecian or Roman writers of the time had any mention to make of Jesus, though if he performed the wonderful deeds attributed to him his fame should have been spread abroad in the world, and many writers should have mentioned him. But inasmuch as none mentioned him but the spurious writers of spurious gospels, and that none others seemed to know anything of him or to have ever heard of him, I am greatly inclined to doubt that such a person had an existence. It is possible, as some suppose, that the story of Jesus was made up from the characters of two or more persons with a somewhat marked career, and that after a century or two had passed divine qualities and powers were attributed to the character so fixed up, and supernatural powers given him which neither he nor the characters of which he was the compound ever claimed. His story is too closely a copy of that of Christna of India for me to believe that his alleged life and exploits were real. At all events there is assuredly no corroborative proof that such a person lived. All we have to depend upon is the very apocryphal stories told by the four gospel-writers, and which were not known to have had an existence till a hundred and eighty years after the time when the life of Jesus is claimed to have begun.

659. If the authenticity and genuineness of the four gospels are temporarily conceded for the time being it cannot be denied that there are a great number of weak places in the story and that they agree one with the other very badly; and, besides, the foundation they have to rest upon is extremely flimsy and unreliable. All that Matthew has to base the theory of the parentage of Jesus and his supernatural conception on is a dream said to have been dreamed by Joseph Who before ever heard of such an unnatural and highly improbable event being sustained only by the very uncertain nature of a dream? Is it possible that sensible people can for a moment think that a dream—the most unreliable of all things in the world—is sufficient foundation for such an unheard of event as a young girl conceiving and becoming with child without the agency and assistance of a person of the male sex? If a thousand claims of the kind were now made, if a thousand young women, whether of Jewish, Italian, French, German, English, Irish, or American birth—who, though unmarried, were in a situation to become mothers—should one and all claim that they had been impregnated by an invisible personage supposed to reside above the clouds, and that they had had no connection with any male being on the earth, not one of them would be believed, not one could succeed in inducing any person to credit their story for one moment; but such an unnatural event would be just as likely to be true now as nineteen hundred years ago. This Jesus case is still weaker than the one just imagined, in so far that the mother of Jesus nowhere claims that she was impregnated by a male from the ethereal world; she nowhere attempts to make an explanation of the manner by which she came into the condition to become a mother. Matthew and Luke are the only persons who attempt any explanation as to how the event was brought about, and their stories are entirely different and contradictory.

660. I cannot believe that Matthew had any means of knowing what Joseph had dreamed sixty years before the time of writing, or that anybody is under the slightest obligation to accept his statement, even if we should admit that it was Matthew who undertook to tell the dream. This dream must have been had before the birth of Jesus if it was had at all, and it was thirty years after his birth before he began to preach, or before Matthew had any occasion to know anything of Jesus. No one has claimed that it was less than thirty years after the death of Jesus when Matthew wrote his gospel, or, at the very shortest time that can be claimed, it was over sixty years from the time that Joseph did the dreaming before Matthew undertook to tell what it was. As Joseph was an old man when he espoused Mary for his wife, and as he undoubtedly died thirty or forty years before Matthew vouchsafed to write about the dream, it must be obvious to the careful reader that Matthew could not positively know anything about Joseph's dream, and that what he had to say on the subject was no better than a falsehood. The awkwardness of the situation becomes still more perplexing when we find that Matthew did not write about the dream at all, and that the story attributed to Matthew was not written till more than a hundred years after the time when he is claimed to have written. Now, reader, is not that a most slim basis for the story of a young woman having a babe without the aid of one of the male persuasion? Was a more ridiculous story ever told, or ever told in a more ridiculous manner?

661. I cannot believe that Luke had any better means for knowing what kind of vision Mary had had thirty or forty years before than Matthew had for knowing what Joseph had dreamed. There is no possibility of Luke's knowing about the vision himself, for he was not present, and there is not the slightest intimation that Mary or Gabriel told him anything about the vision, and what he said was clearly without reliable authority. He was a writer, from his own story, who took it into his head to write a version of the gospel story, after many others had attempted to do the same thing, and simply upon the rumors and legends which he had heard and were floating loosely around the country where there was no printing-press; no means by which a correct account of events could be transmitted to the public. He does not once say nor claim that he had a particle of inspiration to aid or guide him, and there is not the slightest reason for believing the claim to be true, even had he made it. It is nowhere claimed that he knew from personal observation or personal hearing anything about Jesus or what he said or did, for he was not one of the disciples who followed him about, and what he did write was wholly upon the statements of others or was drawn from his imagination. It is claimed that at the very shortest period he did not write his story till some forty years after the events occurred, and it must be admitted that under such circumstances there were many ways in which mistakes could work in, and that he really had no means of knowing anything about Mary's vision or about her overshadowing experience at the time Jesus was begotten. He was simply a party who knew nothing about the matter at all, and when he attempts to make an explanation of the affair when he knew nothing about it, he did nothing better than to give utterance to the most arrant falsehoods. And then again when we learn that it was not Luke who wrote this gospel, that it was written by some person wholly unknown and the name of Luke placed to it without the slightest truth, that it had no existence as a story until Luke had been a hundred years in his grave, the utter frivolousness and falseness of the Luke story becomes most apparent. No person can give credence to such wholly unsustained statements unless he has a great share of gullability and can easily accept the most monstrous statements without the slightest proof or reason.

662. I cannot believe if the godly overshadowing of Mary was a true story, either as related by Matthew or Luke, that Mark and John would have known nothing about it. If they had any authority to write what they did of the Jesus story, and if what they wrote was the truth, they certainly should have given the world the facts of this wonderful business; and their saying nothing about such an important and remarkable event is pretty sure proof that they knew nothing about it. If it was true they knew nothing of it they were certainly very unfit to undertake to write the story up. It is most probable, however, that they knew nothing about it, and that what was said by those who wrote the stories attributed to Matthew and Luke stated what they knew nothing of, what nobody else knew anything about, and what was absolutely untrue.

663. Matthew and Luke were no more fortunate in giving the genealogy of Jesus than of his paternity. The claim, of course, is all along set up that he was the direct descendant from King David. This was necessary to his claim to be a ruler in the kingdom of Israel. But the most amusing part is to see what a singular way Matthew and Luke take to make it appear plausible, and also the utterly different statements they make. Both, however, by entirely different lines began with David, one by the way of Solomon, the other by Nathan, and an entirely different set of names, one giving some forty-two generations and the other twenty-eight (if I remember correctly), but both ending with Joseph, who, if their statements are true, had no more to do with the paternity of Jesus than with the Tycoon of Japan. What a way, indeed, to give the genealogy of a person, to give that of another who had not the slightest blood relation to him! Was a more dishonest attempt ever made? As they differ so entirely in their statements, it follows most conclusively that if Matthew told the truth Luke told a falsehood, or if Luke told the truth Matthew told the falsehood. But as they both undertook to give the genealogy of Jesus and they did not do it they both told a falsehood. The two serious discrepancies here pointed out show clearly enough how utterly unreliable and untrustworthy the gospel narrations are. It is plainly seen that the grounds upon which credulous believers place their faith in this extremely mythical story are exceedingly narrow and exceedingly untenable. Here are, to begin with, falsehoods of the most glaring character, and if the story begins with a falsehood, what can be expected but more falsehoods in the later details?

Letters from Friends.

RICHBURG, N. Y., Oct. 28, 1881.

EDITOR TRUTH SEEKER: Inclosed please find $5 for Round-the-World Journey. When the book is out please send it to O. J. LOVELL.

FILLMORE CITY, UTAH, Oct. 24, 1881.

MR. D. M. BENNETT: It was not lack of interest in the arduous task you are undertaking that prevented me pledging as well as sending in my V to swell the list and help you along, but it was the want of stamps. I did, however, hope all along that circumstances would enable me to be the happy possessor of a copy of your forthcoming book as soon as it was out, and seeing my way clear now I will send for fear that something else may come along and swallow the money. My friend, Mr. P. Selde, also hands in his five dollars for the Round-the-World Trip. Perhaps I will find a few more who will take a sail.

Our forces at this place are not large, and we hav had a hard fight of it so far, and it does not look much better for the future, but we are on the gain. That cherished ideas die hard is certainly true. We see it in every phase of human existence. I do not know that Liberalism receives harder blows from the Mormon church than it gets from other denominations, but they hav so large a majority here that an outside party stands no show. In fact, it makes no difference to them whether a man believes in a religion or not, if he does not belong to them he is an outsider or gentile, and they think that as such he ought to be shoved to the wall. We hav in them a people typical of the ancients of the church of God. They try to liv up to his written word from Genesis to Revelation. In that they are consistent. They are his best representativs so far as I know, but alas! change is written upon everything under the sun. They are not the people to-day that they were in the days of Enoch, seven years ago. Verily, verily, the day shall come when the Lord God of Israel, Bible in hand, shall hunt from the four corners of the earth for his own to call them to account, and find that they are not, for they hav found a world that is round and hav skipped to the other side. All he will find will be a note, saying: "It won't do, Jah. You will hav to alter your Bible and make your laws accord with the laws of the universe, and make your world into a globe before you try to catch us again. We are evoluting now. You hav kept us standing still long enough, w ile the world has revolved and is evolving a purer atmosphere and surroundings fitted for a higher intelligence to rule and subdue it." We are behind hand now and must hurry, or we will never be able to catch up.

Mr. Bennett's letter on the Druids and their temples was particularly interesting. We wish him a happy voyage, and also send our best regards to Mrs. Bennett. Respectfully, GEO. C. VEILE.
P. SELDE.

CLEAR WATER HARBOR, FLA., Oct. 20, 1881.

EDITOR TRUTH SEEKER: There hav been several suggestions made lately concerning the establishment of an Orphan's home under Liberal auspices and management. The idea is a good one, and I hope will develop into a living, vital charity, an honor to Liberalism and a blessing to society. It is a subject on which I hav thought much and would like to say a few words. First, how to raise the funds. I suggest that all who call themselvs Liberalists, no matter by what distinctiv name their Liberalism is known, assess themselvs ten cents each. Of course larger donations would be to their credit if they were able to contribute more, but all can certainly do this much. Pay it to the treasurer of the Liberal organization most convenient to them, from whence it will be forwarded to the treasurer of the National Liberal League in trust for this object. Let those who are not convenient to any Liberal League organization send to the editor of their favorit Liberal paper their contributions, to be turned over to the treasurer of the N. L. L., he to acknowledge in the columns of such journals the receipt of all such sums. That simple little ten cents each, small as it looks, would aggregate sufficient to establish that noble charity, and, repeated once a year for ten years, if properly managed, would place it upon a self-sustaining basis, capable not only of providing for and educating all it is intended to reach, but, I believe, would also giv them a start financially, when of age to leave its sheltering arms. But to accomplish all this several things are important. First, that the funds thus devoted be not frittered away in salaries to any person, no matter how good or useful; but that those who serve this cause serve for love of humanity, and not for money. Any persons unwilling to do that are not worthy. Let the president, secretary, and treasurer of the National Liberal League be *ex officio* the trustees, and the superintendent, matron, and teachers hav a maintenance, their children, if any, entitled to the same care, keeping, and privileges as the orphan inmates, but no better. The education of the children should be industrial as well as literary, therefore duties and labors or the home, and its industries as far as possible be accomplished by the members of the home; and for work too heavy for them needy Liberalists should be employed on the same terms as the superintendent, matron, and teachers. Second, that a location be chosen where expensiv buildings, fuel, clothes, etc., will not be needed for comfort or health. The money thus saved could be so used as to be a source of income, and not outgo, and the members of the home be the gainers by it. Most of my life has been passed in traveling, and I am personally acquainted with the topography, soil, climate, and health conditions of nearly every state in the union, and am satisfied that south Florida more perfectly meets all the needed conditions than any other locality in the United States. Its climate, winter and summer, is unexcelled. Statistics show that in healthfulness it has no equal. Close, expensiv houses are not needed, in fact, little else than shelter from rain and dew; little fuel, except for cooking, and that needs only the labor of cutting. Very simple, cheap, and light clothing is most suitable and comfortable. First, clams, oysters, etc., abound, and are to be had for the taking. Cattle, sheep, goats, and hogs can be raised with little trouble and no expense. Vegetables can be raised all the year. Flowers and a great variety fruits of grow in profusion, and fruit culture is an industry which is not only a source of annual income, but of cumulativ value and profit, for our tropical fruits are very long lived, and increase in productivness for many years. As the inmates of the Home increase in numbers and age, more and more land should be put into fruit and be the special care of the older children, the income from which would in a few years, be far in excess of the expenses of the institution. Fifty per cent of the surplus could then be devoted to adding to the capacity and advantages of the home, and in proportion to the number of years spent in the Home after twelve years of age the remainder could be divided around among the members on leaving the Home to start in the world. These are not idle theories and speculations, but facts capable of demonstration. I would also suggest that THE TRUTH SEEKER request all Liberal papers of whatever name or object to unite in a call upon their readers to contribute as above proposed, the method of accomplishing the purpose to be decided as the trustees on thorough investigation think best. Hoping that these suggestions will draw out the thoughts of the people on this subject and awaken an interest in it which will result in action, I remain,

Fraternally yours, DWIGHT.

CATHLAMET, W. T., Oct. 20, 1881.

EDITOR TRUTH SEEKER: I hav been highly amused on reading in your issue of October 1st and last the lame attempt of the Oregon pastor to enlighten honest Liberals on the ark old Noah is said to hav built, which has led me naturally to the conclusion that the people of Hillsborough who wait from time to time on the reverend gentleman's ministrations are rightfully entitled to the united sympathy of Infidels at large. While I venture to express my humble convictions that the reverend shepherd has either at no very recent period dispensed with his tunic and inexpressibles, else he has not yet resided a winter in Webfoot, otherwise he has been uncommonly slow to observe the humidity of the climate, which at this season of the year comes down invariably for months together and wakes up about June following apparently without let or hindrance, yet while it continues to come displays nary a shadow of remorse for either man or beast, the latter of whom never fails to enlist my most heartfelt sympathy and, withal, how brother Smith should not ere now hav solved that wily conundrum before he had driven you—as he did—to the inevitable, and hav come to the same conclusion that Jack and the Bean Stalk was as sacredly worthy of a chapter or two in that mythical compilation for the further exercise of Christian faith as not. For notwithstanding the long-continued rains in this and our sister state, yet in relation to a flood at its worst times (though months here cause the days of Noah's time to blush) it reminds one of a mole to a mountain.

Respectfully, H. A. ELIOT.

TUSTIN, MICH., Oct. 10, 1881.

TO THE EDITOR OF THE TRUTH SEEKER: The elements hav conspired to drive me from the cornfield, and I accept the circumstance as a special providence permitting me to pen a few lines to you. I write you for the purpose of setting you right as regards my subscription to the Round-the-World Fund. The asterisk in my case was omitted in your list of subscribers. The fault is my own, and grows out of the fact that in subscribing to said fund only the initials of my name were used, thus, D. R. Marvin, whereas, in remitting, I signed my name in full.

Now I am of the opinion that no true Liberal will permit his unpaid pledge to be placarded to the public beyond a reasonable period. Therefore, in justice to your obedient servant, I respectfully ask that this be given a place in the paper which I feel t both a duty and a pleasure to support. Of the inclosed, $1 is for the above-named purpose, and the other is for my neighbor, S. B. Root, who has long since twisted his neck from the theological noose, and wishes to be booked for a trial trip in the grand gondola of Freethought—the straight and trim TRUTH SEEKER. My creed: Truth is better than a lie
Truth, though nude, is beautiful still;
But a lie is a lie, robed as you will.

I sign, as ever, ignorant, and therefore Agnostic,
Your humble servant, D. RUSSELL MARVIN.

CINCINNATI, O.

EDITOR TRUTH SEEKER: What can be the matter that the great and noble army of Freethinkers do not unite and display their power? If such was done, how soon would superstition stagger and fall and the grand human temple of right, freedom, and moral force be planted in its stead! Then would spring up a power for this world's good and be a blessing to the people of every clime. The shackles of kingcraft and priestcraft would be snapped asunder and all their terrors would be suppressed, the mental freedom of humanity would bud and blossom in such beauty and glory that darkness of mind (which is the cause and curse of priestly power) would vanish, and a bright, effulgent light called reason would spring forth to guide the mind into honest paths and purposes, obliterating all mean and crooked ways and principles, and building up a fabric of just laws that no creature could bribe or corrupt or purchase the least favor, doing unto all men that which is impartial and right before the world. This is what is wanted to improve our present life. Let the people seek happiness right here and now, and no longer dream of happiness when life is extinct. Liv to enjoy and not abuse, and pleasure will surround our path and fill our minds with rational bliss, so that whether life be long or short it will afford you peace and contentment in the most humble walks of life. Seek to avoid all which degrades either body or mind. Let generosity and good will prevail and a fraternal brotherhood exist, that peace and plenty might rule and flourish on every hand and every land.

Yours for union and progress, T. WINTER.

BENWOOD, W. VA., Oct. 16, 1881.

MR. EDITOR: Inclosed please find $1, which apply to my subscription to THE TRUTH SEEKER. I see some one has taken Josh Billings to task for his hits at Infidelity. The fact is, Josh has pumped himself dry and ought to be laid on the shelf, and a new Josh secured—one that would not constantly be rapping himself over the knuckles instead of hitting the nail on the head. Put this in your pipe, Josh, and smoke it. Yours, etc., C. BURSEE.

MANTUA STATION, OHIO, Oct. 16, 1881.

MR. EDITOR: As I am indebted for THE TRUTH SEEKER since April 1st, I hope you will excuse my neglect. Please find inclosed post-office order for $3. I hav taken THE TRUTH SEEKER since Comstock arrested Mr. Bennett. I subscribed for THE TRUTH SEEKER because Mr. Bennett's cause was the cause of every Liberal in the land, and we Spiritualists claim an interest in the Liberal cause, and the largest number of your supporters in this section are Liberal Sp ritualists. Yours, R. O. HALSTEAD.

DEERVILLE, OHIO, Oct. 17, 1881.

FRIEND BENNETT: THE TRUTH SEEKER is at hand, and am much pleased with it, and will try to get a few subscribers for it. I hav belonged to three different churches, and am sorry to say I found them wanting, and want no more to do with them, for they are frauds under the garb of sanctity. I am sixty-five years old, and hav at last got my eyes opened. I hav been defrauded out of thousands of dollars by the Christians and reduced to poor circumstances. Were I able I should buy many books from you.

ALEXANDER AULD.

PITTSBURGH, PA., Oct. 17, 1881.

MR. EDITOR: I am at present located in Pittsburgh, Pa., and every Sunday afternoon attend lectures at the rooms of the Pittsburgh Liberal League, No. 76. The lectures are good, and the hall is always crowded. The next day the discourse is reported in the Pittsburgh *Despatch* and read extensivly. Yesterday we were entertained by Mrs. Amelia Colby, of St. Louis, on "Who was Jesus Christ?" To say that the discourse was profound and eloquent would not meet the case; it was grand, startling, thrilling, and no doubt shocking to the meek-looking, smooth-faced clergymen present. To them it came like a clap of thunder from a clear sky. Ten minutes apiece were given them to reply, but they cut a sorry figure attempting to do so. "It still moves."

Yours fraternally, HARRY HOOVER.

MERIDIAN, MISS., Oct. 24, 1881.

MR. EDITOR: The columns of your excellent paper furnish me a delightful oasis of green pastures and cooling water in the midst or an arid desert of orthodox bigotry. Yesterday I heard one of the big guns of the Baptist church (which is now holding a state convention at Meridian) discourse on Romans, vi, 14 to a large, intelligent, and well-dressed audienee of gentlemen and ladies. He assumed that there is a personal God who hears and answers prayers, and who feels and sympathizes with his own elect children as a kind earthly father, that the Bible contains a genuin revelation of his will to man, that Jesus Christ was present, and that salvation as wrought out by God through his son was freely offered to the whole human race, that it was in the power of all human beings to accept or reject it, and that if accepted the recipient would certainly reach

the climes of ultimate glory to sing hallelujah through countless ages to Father, Son, and Holy Ghost, and that if rejected, the rejector would justly sink down to the regions of damnation, where he would writhe amid the flames of fire and brimstone as long as eternity shall endure. In the preacher's view heaven has a distinct locality, as much as New York. He taught that the spirits of just men (what about the women?) became angels wearing brilliant golden crowns and white flowing robes, that the Father sits on a lofty throne, with the Son on the right, and the Holy Ghost overhead, and that these angels spend all their time in loving, shouting, and praising a triune God, while the the poor sinners are roasting in a real material hell, where the devil is always shoveling in live coals of fire and brimstone. And the minister had the profound attention of nine-tenths of his hearers. Perhaps the writer was the only Liberal present. What a sad commentary on the virtue and intelligence of this people! They are as much priest-ridden as poor Spain during the reign of the Inquisition. Remember that the minister did not deign to offer a single argument in support of his absurd assumptions, and probably not one in ten of his hearers supposed any were needed. From this, the readers of your paper will readily perceive the unpleasantness of an outspoken Liberal, poor and dependent upon the public for food and raiment. J. D. RHODES.

BRENTWOOD, L. I. Oct. 32, 1881.

MR. EDITOR: I herewith inclose payment on my subscription up to January next. I am old and short of means, but am resolved to do so much for the noble cause of Freethought as to pay for THE TRUTH SEEKER, although to do so I must curtail in some degree the luxuries—nay, what most would call the comforts—of life, but the cause demands an equal to the widow's mite. I am glad that our noble chief is so far prosperous on his tour. Written from his standpoint his narrative will be invaluable to the cause of human progress. I am also rejoiced in view of the successful and harmonious terminatfon of the session of the fifth annual Congress of the National Liberal League, and that harmony is restored between it and its former worthy chairman, H. L. Green. I heartily coincide with him in his views of the necessity of organiz ation. In warfare the army best organized and disciplined is the victorious one, no matter how numerous or valiant its foes, and the conservativ ranks to-day are thoroughly organized. Hence, although Liberals hav heretofore been shy of organization, yet without it they may as well abandon their cause, for in that case their opponents will assuredly maintain their present ascendency. Allow me now to commend Susan H. Wixon's article, "The Social Status of Liberalism," in the last TRUTH SEEKER, Oct. 22d, to the careful perusal of all readers. It has the right ring. It contains—nay, it is made up of—words fitly spoken, which an old philosopher has likened to apples of gold in pictures of silver. Let me say to all, don't forget to reperuse it. It should stimulate to vigorous thought and labor.

Yours, for Freethought, free speech, free press, and social freedom, as soon as we can become prepared for it. B. H. LEWIS.

TURNBULL, ALA., Oct. 15, 1881.

EDITOR OF THE TRUTH SEEKER: Please let us hear something on the monopoly parties, especially the Liberal League and Socialistic Labor. Please answer these questiõns: What paper will giv the most information concerning land matters? Do you know of any enterprising business that an intelligent young man could engage in either east, west, or north. He is a good young man; no family. He has energy and pluck. Let me hear soon. MISS SALLIE GRAHAM.

NEWPORT, ME., Oct. 23, 1881.

TO JOHN W. TRUESDELL: Everything you hav written from time to time in THE TRUTH SEEKER on the financial question I hav read with great interest, and although I do not agree with you, I feel you are honest in your statements, and perhaps they are all correct, as I do not know to the contrary. But whether you or the Greenbackers hav the wisest plan for the good of humanity, will you be kind enough to answer me a few questions?

Hav those classes of people known as bankers, brokers, bond-holders, money-letters, and other similar characters grown richer or poorer in the last twenty-five years? Are there more or less poor men's homes under mortgage to-day than there were twenty-five years ago? And furthermore, is the wealth of this country going into the hands of a few, while the real wealth producers, the farmers, the mechanics, and the day laborers are growing poorer? To me these are important questions, and I very much wish to know the real facts. Yours, SEWARD MITCHELL.

ARENZVILLE, ILL., Oct. 24, 1881.

MR. EDITOR: Inclosed you will find $3 for one year's subscription to THE TRUTH SEEKER. I see that my time is up for another year. I cannot do without THE TRUTH SEEKER, for I think it is the best paper ever published in the world for truth and knowledge. I am glad to hear that Mr. Bennett is getting along so nicely in his tour round the world. I hope that he will arrive home safe without any sickness or accident. I love to read his letters that he sends back to us. I think that they are splendid indeed without any exception. Yours truly, THOS. CRAWFORD.

MY "EXPERIENCE" AGAIN. — POSTSCRIPT OF A LETTER TO AN OLD FRIEND.

BERRIEN SPRINGS, MICH., Oct. 10, 1881.

EDITOR TRUTH SEEKER: Second P. S., My Dear Judge: I am not satisfied yet. I hav written you the truth, but not all of it. I fear you may infer from my last postscript that all are my friends here. You may be assured they are not. I hav enemies who would burn me at the stake if they only had the sanction of law, as once was. They are only some of the children of God, the followers of the meek and lowly Jesus.

You read my "Experience" in THE TRUTH SEEKER of January last. That gave you a fair idea of the *causus belli* of the saints to put down and defame the Brotherhood of Humanity, using me as their target (as I was called the bishop of that order), all in the interest of the cause of Christ. The church said nothing at the time against the insult to me by those four dear sisters in the Lord over an open grave, and of a kind of insult that was never before known in the history of the world. I had the experience mailed to the thinking citizens of this section, to the clergy, and especially to those four dear sisters in Christ. This proved a squelcher all around, and it made those sisters so odious that they denied that they did any such thing for any such purpose. Church liars are not generally believed except by their praying companions. I hav beaten them beautifully on their little game of insult to me in public. But lying is cheap with those who conspire to defame or crush those who do not believe as they do. Now they say, "Putnam is a dangerous man; he does not believe in anything else." This they say to the elect, to strangers, and to the impressible. Our people read the inscription I had inscribed on my monument, which reads, "Love to Father God and Brother Man," and they exclaim at once, "How these Christians will lie!"

I see the footprints of this class of saints quite often, as the incidents to be mentioned will show. At Christmas time I sometimes hav a little stripe of benevolence and humanity come over me. I hav been tempted to donate a cow for the survival of a poor preacher's family, though that survival might not hav been the fittest; to dinner the prisoners at the jail; to oyster-dinner every poor family of the village; to distribute fruit on the street to children and others. Last Christmas I changed program by changing larger money into small pieces, sowing it around among the little ones to buy them goodies, or handing the larger pieces to the poorer children. Just here is a notable incident. I offered money to a very poor boy; he shook his head and refused to receive it. Another at the offer turned from me in scorn. I will explain. The first was a boy of a very poor and coarse woman, to whose family I had carried much to keep them from starving; but *the mother had become a saint*, the *only* soul saved at a revival here of four weeks' duration. The other was the son of the boss bigot of this town, who teaches the children that "a moral man is the worst one in the community." Those boys were not to blame in the least; they were true to parental teaching. A friend standing near, said, "Never mind, Putnam; nothing will cure those boys' parents of their bigotry but the application of a wooden cloak."

If the above is the way piety works, I want it not; I will hav none of it; away with it, I say; I dislike it, hate it, abhor it, detest it.

The bigots here hate me for my reading and reason. They dare not meet me openly, but play guerrilla. The priests treat me complacently or shun me. They well know I will not "down," and they do not attempt it. They ascribe my *dreadful state* to my "carnal nature." Thus I stand on my dignity in the bright blaze of truth.

Well, my dear Judge, I hav lived a pretty long life. The clock of time is now striking seventy years to my name. I am both sad and glad. The past recedes like a dream, and the future rises like a vision before me.

I look back through the years and see myself a farmer boy, a mechanic, a teacher, a superintendent of schools, a professor in a law college, a lecturer, an author, having read theology, medicin, and law, practicing the legal profession in my later years, and finally honored with a seat on the bench. I do not wonder that I made no more fame, but I do marvel that I have not more and worse enemies. "Receding now, the dying numbers of the harp of life ring fainter down the rugged dell of time."

I now *reluctantly* close my letter of seventeen pager, "would it were worthier" and shorter. You may read this to any true and confidential friends of yours and ours, "provided always" that your life should be graciously prolonged to enable you to wade through it. Dear old friend, I shall retain for you ever sweet memories of the long ago. And now may great peace, etc., Yours ever,

WORTHY PUTNAM.

OLYMPIA, Oct. 18, 1881.

MR. EDITOR: The following is the religious status of the members of the House of Representativs at Washington Territory, now in session here: Mr. Alexander, Liberal; Allen, Liberal; Catlin, Liberal; Clark, Universalist; Cornwall, Orthodox; Dillon, Liberal; Freeman, Universalist; Holcomb, Liberal; Judson, Catholic; Karr, Methodist; Kuhn, Infidel; Kincade, Liberal; O'Neal, Catholic; Preston, Infidel; Raymond, Liberal; Rees, Infidel; Smith (of King), Liberal: Smith (of Kletetat), Christian; Smith (of Whitman), Infidel; Steen, Liberal; Taylor, Congregationalist, Van Eaton, Presbyterian; Worman, Liberal; Comegys (speaker), Infidel; making the same as follows: Liberals, 10; Christians, 9; Infidels, 5.

Yours truly, GEO. G. SWAN.

Anti-Catholicism in France.

The Paris correspondent of the London *Times*, after remarking that Paul Bert's recent speech at the Winter Circus on "Moral and Religious Teaching" was in part a repetition of his famous speech in the Chambers on Clause 7 goes on to say:

"To-day he had armed himself with a collection of Catholic school books, catechisms, tracts, and pictures, on which he commented in a sarcastic style. Thus he made liberal citations from a pamphlet in which the medals of a particular saint were represented as charms whereby the phylloxera could be cured, sorcery counteracted, school examinations passed, and stubborn horses induced to gallop. He quoted another book in which St. Joseph insured a ready sale for lottery or concert tickets—'We did not need St. Joseph's services,' interjected M. Bert, 'to get rid of the tickets for this meeting'—and drew good numbers in the conscription. He held up to ridicule, moreover, tracts and pictures in which the journey to the next world was depicted as a train with first-class carriages labeled 'Generosity,' second class 'Confidence,' and third-class 'Resignation.' He denounced as a tissue of absurdities a pamphlet promising all sorts of cures and blessings for a subscription of twenty-five francs to the *Sainte Enfance*. He quoted passages from casuists describing the cases in which theft was venial and restitution was not obligatory. He produced, but declined to read, passages from a schoolbook relating to Joseph, Sodom, and Susannah. He cited other passages applauding the massacre of the Albigenses and the Huguenots. He summed up these extracts by defining religious teaching as imbecility, fanaticism, anti-patriotism, and immorality, and he insisted that morality was not interwoven with religion, for all societies had prohibited theft, murder, and so forth, so that for such enactments '*ce n'était pas la peine de déranger Dieu le Pere.*'

"He concluded by contrasting the school which taught fixed natural laws, industry, self-reliance, and family ties with the church which taught constant and capricious suspensions of law, self-distrust, the efficacy of rites and ceremonies, and the sacredness of celibacy—the one producing an honest, industrious citizen, the other an ignorant, lazy monk. Modern societies, he said, were advancing toward morality and proportionately receding from religion. M. Bert, it will be seen, disdains to distinguish between Clericalism and Catholicism, nor does he inquire how far the bulk of Catholics are responsible for historical and casuistical monstrosities, in some cases heedlessly approved by bishops. If English Protestantism came in his way he would evidently form a collection of tracts in which a Sunday walk is represented as the first step to the gallows, and triumphantly adduce them as typical of Protestant teaching. Catholic writers would do well to keep M. Bert before their eyes and to remember that any ineptitudes which they indite or indorse are sure to get into his anti-Catholic museum. To-day's meeting, moreover, is in more than one respect significant. This is certainly the first time that Catholic literature and teaching hav been held up to ridicule and opprobrium by a future Minister of Education in the presence of and with the approval of a future Premier and President. The laughter and plaudits of the audience, comprising many family groups, stand for little, for, with the inconsistency of the French character, these people will continue being baptized, confirmed, married and buried by the church which to-day they derided; but M. Gambetta and M. Bert must be presumed to hav the courage of their opinions, and they are on the threshold of office. They ought to hav already asked themselvs, and outsiders will certainly ask, whether they contemplate a war to the knife with Catholicism. M. Gambetta to-day not only joined in the merriment and cheering, but he highly eulogized M. Bert."

MOSES HULL is speaking for the Spiritualists at Frobisher's Hall, this city, during the present month. Next Sunday (the 13th) he will giv two Liberal lectures, which none should fail to hear.

J. M. HAGAMAN, of the Concordia (Kansas) *Blade*, has opened a Liberal circulating library. He also keeps for sale Liberal and scientific books. For a very small sum per week good solid reading can be obtained. Mr. Hagaman should be liberally patronized.

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Yorktown.

BY E. D. P.

Twice, in a pillar of cloud by day,
A pillar of fire by night,
Has freedom's Jove his children led away
From kingly bondage to the might of right.
Twice—more it must hav been,
Much more it needs to be—
From tyrant-serving sin
Hav men arisen free.

Marvelous morn that from an Indian idol
Grows to a Grecian god is not so strange,
So great of transformation,
As were the little colonies in their change
To sovereign states leagued as earth's mightiest nation.
But nations hav been, may be, suicidal,
Drawing the usurper's sword across their throat;
Like Rome, grown rich and base,
Like Cromwell's canting land;
Like France, too, bright of race
For brigands to command.
In other eyes if we see such a mote.
Let us beware that in our own may seem
No like, no larger beam.

From glory-burning Gaul
Thy light was caught, thy lamp was fed,
O country, now made up of Europe's all,
Great land of little sons of mighty sires long dead!
France gave our life and liberty divine—
Worth more than slavish being.
But vain all gifts, all generous suns that shine
On ingrates with no moral sense of seeing!
The hound will follow still the brutal master,
The natural flunkey serve his insolent lord,
And dark-age serfdom's clans cling all the faster
To those who've robbed and made them feel the sword.

'Twas but a little yesterday
That Arnold burnt and Tarleton shot,
And proud Cornwallis laughed as gay
As endless victory were his lot,
Then suddenly a rat in trap
Squealing for mercy. 'Twas too mean.
No lord since Yorktown's cannon-clap
In war has on our shore been seen.
De Grasse and Rochambeau, and, better yet,
The saint of liberty, holy Lafayette,
With Washington were joined to turn the tide
When strategy and courage could decide
A nation's fate while a small fire might burn
And blackest shame to brightest glory turn.
That Washington was more than a mere name—
A thing of notoriety—a thief of fame;
And Lafayette, best friend in need that ever
A people had on high, herculean endeavor!
Vast is our nation, but what man of all
Has helped a people's rise—a tyrant's fall?

How dare you praise your venerable fathers?
Their deed should strike you dumb.
The soldier of Valley Forge his blanket gathers
Around his half-starved body, chill and numb,
Through the long winter. You in luxury loll,
Hundreds of thousands, and talk pretty Poll
Wants office-crackers—million crackers more,
And literate fames to match a titmouse score.
Who hav you helped? what Irish, Cuban braves?
What Boers that hold their own
'Gainst villain-lords and throne?
What hav you done to show you are not slaves—
To prove that you are men?
Up and down ever differs now and then.
These are the dog-days of late loyalists—
Quite other days than those
When Tories, driven to Nova Scotian mists,
Left all their wealth to patriot foes.
Justice, to shoddy swindlers bring such close,
And with their stolen billions feed
Those they hav made and kept in need.
Good Lord Cornwallis, we salute your flag
With deep respect that loyal Yankees feel
For that Goth-vandal, Norman robbers' rag
To which weak savages and flunkies kneel.
We who got office by pretense of hate
Of Southern brothers, whom you helped to arm,
Send from Yorktown bulletins of state
To say that old wound need breed no alarm.

But evil days will come to an evil horde,
And heaven's vials of wrath are not all poured.
Civilization yet is a small show,
But 'tis great Nature's tree that's bound to grow
In spite of asses and of selfish cattle
That eat the buds which with high storms would battle.
It means the organizing of mankind.
In true republics, with no poor or rich,
It means the social union, broad and kind,
Of all save Nature's lowest in jungle and ditch.
Czar-snakes and tiger-lords and flunkey jackals, they
Must soon surrender
On wide earth's Yorktown day.
After the star the sun of splendor.

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2. Miracles and supernatural achievements hav been as fully and truly ascribed to other teachers and founders of religion as to Jesus.

3. The story of Jesus and his mission in the world is unhistorical; it is not corroborated by contemporaneous history.

4. The teachings of Jesus are defectiv in morals, intelligence, and scientific information, and, so far as they are of value, his moral precepts and teachings were equaled by many sages and teachers who preceded him. The Bible itself was written by men illy informed in scientific knowledge, and does not harmonize with the facts and principles in nature known to be true.

5. The doctrins and claims of Christianity hav been a curse instead of a blessing to mankind in many respects. Instead of being a religion of love, it has been a religion of hate, contention, war, and bloodshed. It has fostered ignorance, superstition, and falsehood, and has retarded education and science in the world. It recognizes and supports the obnoxious systems of kingcraft and priestcraft, upholding slavery, despotism, and every form of oppression in its assertion that all power is of God. As a proof of this the leaders and bright stars of the Christian church hav been among the worst tyrants and oppressors of human liberty the world has known.

6. The Bible and Christianity hav oppressed woman and hav deprived her of the rights to which by nature she is justly entitled.

7. The Bible and Christianity are unprogressiv in their nature; they are founded upon the doctrin and authority of God himself, and are therefore incapable of progress and improvement.

8. The Bible and Christianity do not teach the higher class of truth and the best variety of religion which mankind are capable of receiving.

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I am happy to say there is a lasting hope for you. The system of which I am the inventor will do more for you than all the drugs in America. It cannot be gainsayed that more die of drugs than from disease. The present system of medicin is a mistake and must soon giv way to more rational means. Thousands of persons in Brooklyn and New York are ready to testify that my "WILSONIA GARMENTS" cured them after the most skilful drug treatment had failed. Medicin in acute forms of disease of recent origin, may be of benefit, and in case of accident it is quite right to use every possible palliativ; even poison, that in large doses would kill, may in suchcases of sudden disease, if used with proper caution, be found of great value; but in all chronic diseases such as paralysis, rheumatism, anchylosis, asthma, bronchitis, heart disease, gout, varicose veins, catarrh, spinal disease, locomotor ataxia, and many other forms of a chronic character must forever defy the power of drugs.

The history of medicin is one that, if read with care would strike terror into the minds of every thoughtful reader. The most scientific writers of the past and present hav all denounced the practice of medicin as mere experiment, and the thousands who die under medical treatment only too truly tell the melancholy fact. The infant is wrested from its mother's breast; the bride of yesterday the corpse of to-morrow; the laughing boy, the romping girl, the loved and noble husband, the aged parents, all and each in turn are daily hurried to their end by the errors of drug treatment; and yet the people go on from decade to decade without ever making inquiry as to the cause of such a state of things.

I hav now, after sixteen months' residence in Brooklyn, proved that medicin is not only not needed, but that every form of chronic disease hav one common source or cause, and that the same means that will cure gout will cure cancer; the same that will cure paralysis will cure catarrh; the same that will stay bleeding of the lung will cure anchylosis. This very astounding statement must must strike terror into the minds of our regulars, who pride themselvs so much on their acumen and pretenses of diagnosis. These men only too frequeutly declare a lung to be diseased when that lung is in perfect condition. Then how often is it declared that the heart is enlarged or fat, or its valves indurated, or some other such wild statement, only to frighten the poor victim into an ever-changing course of medicin—mercury to-day, chloral hydrate to-morrow, belladonna next day, and so on, week by week, year by year, until the poor patient becomes a walking drug store, and then dropping into an early grave.

Now, to obviate all this diagnostic nonsense, I hav come to the rescue of these poor invalids, and tell them plainly that there is but one cause for disease, and consequently one means of cure.

ONE DISEASE! ONE CURE!

The fact being that there is but one disease, no matter what form it may take, and it is only by and through the quackery of the schools of medicin that diseases and their cure hav been so multiplied, we now know the want of nervous force precedes a languid circulation or the want or equilibrium in the circulatory system; in a word, the blood is the life, and electricity the equalizer of all our forces, so that if we can by any means infuse magnetism into the human organism soothingly and gently we shall thereby attain to a natural state of existence and death shall only be the result of nature's inevitable law, instead of the early deaths amid racking pains, superinduced by the introduction of poisonous drugs and quack nostrums dispensed indiscriminately by empirics and the schoolmen of our colleges, but amid all this there is a hope for every invalid, and that hope is centered on nature's universal remedy—magnetism.

Before window glass was invented the only lighting media for our houses in the daytime were holes in the structure for the poor, or frame work of horn for the rich. The man who invented glass did not inveut light, but only a medium by which it might be transferred. Just so with the "WILSONIA" MAGNETIC BELT. WM. WILSON did not inveut magnetism, but only a means whereby it may be accumulated and transfused through the animal economy of man.

WM. WILSON pretends to no secret as in quack nostrums, but freely and proudly discloses to every one the principles of his invention, so that all ingenius persons may for themselvs construct their own Magnetic Belts, the only question being whether they would waste their time and money instead of purchasing the appliances made by the aid of valuable machinery and constructed on scientific principles. I know only too well that the doctors will try to crush me for having dared to teach them their business. This some of them hav already done, first by inducing the internal revenue officers to place a tax on my garments; failing in this, I hav fought the government and won my case (although at the cost of three thousand dollars), yet I won in opposition to these doctors. But another move must be made thought they. A happy thought. Let us go to Anthony Comstock, get him to write a letter to a large number of persons given as reference; pretend the certincates of WILSON are false, malign him in a circular letter, break the people's confidence in his goods, and thus we can close him up. Well done, says doctor number two, and the thing was done. Comstock was imposed upon, as I hav now every reason to believe, in fact from the first I thought such was the case, and so wrote to Comstock the following letter asking for the names of the persons who had thus given him the information, but those persons being doctors Anthony Comstock dare not disclose their names; it was left to me to ferret that out, which I hav done, and confronted several of them, two of them who went to the fore, and others who acted as stool pigeons in the matter.

Here is the letter I wrote to Anthouy Comstock:

WILLIAM WILSON'S LETTER TO COMSTOCK.

465 FULTON ST., BROOKLYN, Sept. 13, 1881.

ANTHONY COMSTOCK, ESQ.:

DEAR SIR—I was surprised this morning to find in my consulting rooms many of my former patients, each bringing me a circular letter received from you, a copy of which is inclosed herewith. With this each handed me a copy of their replies to you. You hav evidently been imposed upon. I would take it as a favor if you would giv me the names of the informants to whom you refer. They are amenable to prosecution, and it may become my duty to institute proceedings against them. It will giv me pleasure to afford you convincing proof of my position, and of the nature and benefit of my appliances as a curativ agent. I believe my services in this reepect will be found to be such as to commend me to universal approval as a public benefactor. Mention is made in your letter in reference to my name. Allow me to refer you to the Brooklyn directory, where you will find an advertisment of mine and my name and address in full.

I hav inclosed one of my blank checks (not for use). You will see my name printed on the end. As to my having been a cabinetmaker, upon that fact I build my glory, in not only having earned an honest livelihood, but to hav won the respect of all honest men with whom I hav come in contact, until to-day I stand in the proud position as the inventor of a system destined to overthrow the pernicious practice of drugging humanity. I understand fully the penalties I hav to bear for having dared to teach medical men their business. Do you not know that all great inventions and improvements ever emanate from persons whose walks in life hav been totally distinct from that in which such inventions were likely to spring? My discovery of the real nature of nerve fluid and blood composition must revolutionize the practice of medicin. That being the case, hav I not cause to be proud of once having been a cabinetmaker? If a rail splitter may become a President, and our now President not being ashamed of having once conducted a barge, why should William Wilson be ashamed of having been a cabinetmaker?

Hoping that you may pay a visit to my establishment, and there see for yourself the result of my labor, I remain,

Respectfully yours, WILLIAM WILSON.

P. S.—I intend to publish all letters sent to me, being copies of those sent to you, and will take it a favor if you will forward all letters sent you FOR OR AGAINST me. The following paragraph, cut from one of my advertisments, may be of interest to you:

My difficulty is that many persons will become rotten with disease, will swallow medicin enough to float a steamship, and rub in liniments and ointments enough to tan the skin till it becomes like the sail of a ship; and then, hearing of my marvelous cures, will expect, on putting on my goods, to jump into new life in two or three months. This, in most cases, is an impossibility, and persons governed by such expectations had better not waste their time or my own in calling upon me.

With respect to the names given below, a few words of explanation should be given. I hav not studied cases to suit my purpose, but hav taken each one seriatim, not knowing or caring what report may be supplied on application to the persons therein named, knowing full well that to wear the WILSONIA is to obtain perfect health, although in some cases it may take as many weeks to effect a change as it does hours in other cases. But it never has failed, and never can, when the instructions given are followed out.

Now, citizens, read the letters sent to Anthony Comstock in answer to the libelous letter; say, then, am I not cruelly injured by Anthony Comstock? Why did he not make inquiry before he wrote such a letter? I will giv to any one $5,000 for one case where I hav ever deceived a single person. I always, in my pamphlets, tell persons what are my proportions of cures, and giv the names of persons who wear my goods, not caring what the persons say whom others may apply to.

READ THE FOLLOWING DESCRIPTION OF THE "WILSONIA" GARMENTS.

Electricity as a curativ agent has long been recognized by the faculty. In fact, from the time of Galen, through every decade, this marvelous agent has attracted the attention of all thinking men; but thinking and acting are distinct characteristics; therefore, while thousands of medical men hav decided that electricity was the one thing needed as a direct means of cure, yet the bigotry of the schools of medicin has ever prevented the introduction of anything that did not correspond with the preconceived notions of those who gloried in the names of professors, but in such pride of position dared not relinquish their glory. And thus it is that thousands hav been compelled to swallow the abominations of our drug stores through hundreds of years, and hav as a result, gone to an

early grave. The methods by which electricity has been applied are numbered by the thousand—batteries of various kinds, electric machines, electric belts, electric disks, electric garters, electric rings, electric medals. Then we hav had magnetic belts in dozens of dcsigns, all intended to produce and maintain a current of magnetism in the blood, by which process alone can the blood be continued in a perfect state of circulation. All these appliances do possess valuable properties, but the great trouble over present was the want of continuity on the one hand, and an absence of perfect ventilation on the other. Not only so, but yet another want in all these was a means to keep back the electricity of the body so that by a conservation of forces we could use over and over again the waste nerve force which would be otherwise thrown out into the atmosphere. This I hav succeeded in doing by encasing my garments with an impervious tissue such as oil silk, gutta percha, or any other non-conductor of electricity, but by preference I use gutta percha as the best non-conductor known; also that any two pieces of metal of different molecular construction must of necessity, when brought in contact where heat and moisture can ramify between them, such impact of metals must produce an electro-galvanic actiou. This I hav done in a variety of ways. By my first patent I used disks of copper and zinc attached to the magnets, and next I placed ribbons of copper and zinc with chemical calico between them to absorb the moisture of the body, but after many trials I hav proved my present method the most effectual means ever adopted by mankind in any part of the world for the production of continuous magnetic action.

Therefore, I am in a position to say that never in the history of the world has such a perfect magnetic garment been produced, embracing the following requisits:

First—Non-contact with the skin.
Second—Constancy of current unimpeded.
Third—Capability of being washed and cleansed.
Fourth—Perfect ventilation, whereby the moist vapors of the body are ever eliminated.

This is a most important point, and upon which I feel the greatest possible pride, it being the desideratum in all magnetic body wear, and the methods by which these effects are produced are simplicity itself, at the same time evolving a galvanic current, by the impact of dissimilar metals forming the ventilating openings.

NOTE.—The above points should be studied by every physician, and then, compared with all that has gone before, it will be found to be the most perfect arrangement in the world, as the following testimonials will prove, and be it remembered that these testimonials were sent to the government spy, ANTHONY COMSTOCK, who was stupid enough to doubt the value of my invention.

COMMODORE GARRISON, Bowling Green.
Mr. FRAZER, corner of Reade st. and Broadway, New York.
Mr. DEGRAFF (DeGraff & Taylor), Fourteenth st., New York.
Mr. TAYLOR, of the same firm.
Mr. FAYERWEATHER (F. B. Hoyt & Co.), Sprucc st., New York.
Senator MCPHERSON, Washington.
E. B. STIMPSON, Sprucc st.
THOMAS HALL (Kestler, Hall & Co), Ferry st.
Colonel RAYMOND CLARK, 54 East Forty-ninth street, New York.
Dr. DEMAREST, One Hundred and Twenty-seventh st., Harlem.
Mr. J. DUGGAN, Undertaker, 330 Clermont ave.
Mr. E. STCLAIR CLARKE, 758½ Lafayette ave.
Mr. YOUNG, Artist, Bergen st., Brooklyn.

These and thousands of others can be referred to. Dare a man like Comstock mingle with such gentlemen as the above?

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2 ST. FELIX ST., BROOKLYN, Sept. 13, 1881.

A. COMSTOCK,
DEAR SIR: Yours just received, contents noted. In reply will say I know nothing of Mr. Wilson's antecedents, hav never inquired about them. His garments were spoken of to me last winter, when my adopted daughter was suffering from a complication of diseases, who had been sick two years and more, Had been under the care of Dr. Smith, of Brooklyn, who said, after attending her for months, that it was a very bad case, and she constantly grew worse. I called on Mr. Wilson, saw his goods, heard his testimony, took the garments home with me, and my daughter put them on. She has experienced great relief. Has just returned from the country, where she has spent several weeks. She still wears the garments, and would not be willing to leave them off for a day. She is not cured yet. Don't know as she ever will be, but that she is greatly benefited I am sure. No one would hesitate to say, who saw her then and now, it must be the garments that did her good. for she took no medicin after putting them on. I hav a set of the garments myself. I would not part with them if I could not replace them, My little granddaughter, who was always troubled with a cough in winter. and had catarrh very bad more than ever last winter,, bas had no cough or catarrh since. I do not believe Mr. Wilson an impostor, but believe his invention has been a blessing to hundreds of suffering people. Yours respectfully, MARTHA MOXSON.

No. 7 BOND STREET, BROOKLYN, Sept, 13, 1881.

ANTHONY COMSTOCK, ESQ.:
SIR—Yours of latc date received. I furnished Mr. William Wilson with a certificate of my case. After wearing his Magnetic Clothing for five months, and being nearly cured of a loathsome catarrh of lifetime standing, with its wretched train of consequences, dyspepsia, heartburn, etc. Numbers of my friends, people of intelligence, hav been equally benefited, and, if called upon, will bear testimony to the "WILSONIA." As to the antecedents of William C. Wilson, I know from Mr. Wilson that he has been in New York heretofore. I hav repeatedly heard him refuse to be called professor or doctor, but insists upon "William Wilson, House Carpenter." Your most direct means of information would be to call at Mr. Wilson's place of business. His rooms and factory are always open to the public for inspection, and the most critical scrutiny is invited. E. S. CHAPMAN.

BROOKLYN, September 13, 1881.

MR. COMSTOCK:
DEAR SIR—Your note came at hand in reference to the "WILSONIA." In answer to you I may state I hav been suffering for years with bleeding to the nose and other troubles, such as weakness and general debility, etc. I called on Mr. Wilson last summer, and stated my case to him. He put some of his belts on, and, contrary to my expectation, I began to feel relief, and am now a well man, which was a great surprise to me, after having tried every remedy that I could get hold of. As far as being swindled by him, I consider he has been my benefactor, as far as restoring me to health.

I cheerfully gave him my name, hoping that it would do some poor mortal placed in the same condition I was some good. Respectfully, E. NILSON,
413 Bridge street.

September 13, 1881.

MR. A. COMSTOCK:
DEAR SIR—Your letter addressed to my wife has been handed to me by her for answer. I would inform you that Mr. Wilson has had the full and free consent of myself and wife to use her name as reference.

Mrs. Robb has suffered for a great many years from neuralgia (eighteen years). On April last, when very low, I obtained the "WILSONIA," and from the first moment of putting them on she experienced great benefit, and every day gains strength; so much so is this the case, she is now able to go out and enjoy life, something she has been unable to do for years previous. Hoping this will satisfy your scruples regarding the "WILSONIA,"
I remain yours respectfully, R. ROBB.

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293 JAY STREET,
BROOKLYN, Sept. 13, 1881.

ANTHONY COMSTOCK, ESQ.:
SIR—Your letter, datcd the 10th inst., received. In reply I would say that I hav received all the benefit claimed by the "WILSONIA." Mr. Wilson has used my name with my knowledge and consent, and he has not exaggerated any statement made by me. I know nothing in regard to Mr. Wilson's pedigree, but I know this much, that the "WILSONIA" Magnetic Clothing has done for me what medicin could not do. I am now enjoying better health than I hav been since the war, and I owe it all to the wearing of the "WILSONIA" Magnetic Clothing.
Respectfully yours, etc., JOEL E. CANNON.

No. 147 TOMPKINS AVENUE, BROOKLYN,
September 13, 1881.

ANTHONY COMSTOCK, ESQ.:
DEAR SIR: In answer to your communication respecting the "WILSONIA," I hav to state that I know that my name appeared in the different papers, that I hav been a sufferer from nervous prostration for years, and I hav worn the garments prescribed by Mr. Wilson with great benefit without the use of a particle of medicin. I was confined to my room with my eyes for three months, suffering from Ophthalmic Catarrh. I am now able to be out in the open air. They are getting stronger every day.
GEOEGE N. LAMB.

BROOKLYN, Sept. 13, 1881.

MR. A. COMSTOCK:
SIR—In answer to your communication of yesterday I take pleasure in informing you that the certificate which I gave to Mr William Wilson was true in every particular, and from my present knowledge I can fully recommend his WILSONIA to any person suffering from the complaint with which I was afflicted, namely, hemorrhage of the lungs. Yours, etc., MICHAEL MARRION,
458 Third avenue.

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463 FULTON STREET, BROOKLYN.

MR. COMSTOCK:
Yours received to-day at hand about Wilson Garments. There was a time when I had no faith in them, but when I came to put them on the Goods did me so much good I can't but speak well of them. They hav been a great blessing to many others I know. A great many of my friends hav been greatly blessed by having these Garments, and to-day they thank God there are such Garments. I suppose I hav had two hundred persons call to see me about these things.

I can't say too much about them. I am doing business on Fulton street, and hav been for twenty-eight years.
B. L. CORNELL.

I was troubled with dyspepsia for a long time, but I hav never had it since.

FROM EX-FIRE MARSHAL BENJAMIN LEWIS, OF BROOKLYN.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY OF LONDON AND EDINBURGH,
UNITED STATES BRANCH OFFICE, 54 WILLIAM ST., N. Y.
BROOKLYN, N. Y., September 13, 1881.

ANTHONY COMSTOCK, ESQ.:
DEAR SIR—In answer to your favor of September 10th relativ to Mr. Wilson, I beg leave to state that Mr. Wilson was introduced to me by a Mr. Berwin a year ago last April, Mr. Berwin informing me that Mr. Wilson was the inventor of certain Magnetic Clothing which he (Berwin) knew to be all that Mr. Wilson represented them to be. Having suffered very much from a rheumatic and nervous affection in my left foot, I was induced, through the persuasion of Mr. Berwin, to wear the WILSONIA SOLES. After putting them on I experienced immediate relief, and consider myself entirely well from wearing them, and gave Mr. Wilson permission to use my name as reference. Regarding Mr. Wilson's antecedents I know nothing, and care less, so long as poor humanity is benefited through him. Many of my acquaintances hav worn the WILSONIA, and speak in the most flattering terms about them. I hav always found Mr. Wilson a gentleman of sterling integrity, and hav known him to assist the poor and afflicte d in goods and money.
Yours very respectfully, BENJAMIN LEWIS.

No. 430 FULTON STREET, BROOKLYN,
September 13, 1881.

ANTHONY COMSTOCK, ESQ.:
DEAR SIR—Yours of 10th received. In reply will merely state that, as regards W. C. Wilson and his Garments, I will say that I used them and found them to be a great benefit—in fact a cure. I was afflicted with rheumatism so badly that I could not move. After applying his goods I found relief immediately. My name was used by my consent, and I will gladly indorse his Garments as a great benefit to all that are afflicted.
Yours respectfully, EDWARD W. FEW.

September 13, 1881.

ANTHONY COMSTOCK:
DEAR SIR—I received a letter from you to-day about the WILSONIA, which you condemn wrongly. I hav been sick for more than two years, and I had fifty-six doctors trying to cure me, without success, and they did not give me any relief until I put on the WILSONIA, which helped me to work at my trade, and now I am as well as ever. PETER LEHLBACH.

BROOKLYN, September 13, 1881.

DEAR SIR—Yours of September 10th making inquiries concerning the WILSONIA Garments at hand. In reply I hav to say that Mr. Wilson has my consent to refer to me. I still wear a portion of a suit of the WILSONIA Garments, and I believe with good results, having been troubled with dyspepsia and indigestion for many years. In my business relations with Mr. Wilson I hav found him satisfactory. Very respectfully,
J. H. LITTLEFIELD, Artist.
ANTHONY COMSTOCK, New York.

BROOKLYN, N. Y., September 15, 1881.

MR. A. COMSTOCK:
I received a letter of inquiry and abuse combined concerning a gentleman of this city (Mr. William Wilson), purporting to hav emanated from you, or at least bearing your signature.

My testimony (to which you allude to and as published in the papers) was given unsolicited by Mr. Wilson, and I hereby reiterate the facts as published over my wife's and own signature. Further. I consider the WILSONIA appliances the marvel of the world as a curative agency.

As regards the genealogy of Mr. Wilson I am not informed, neither do I care. Suffice to say, I know him to be a gentleman even though four years ago he stood knee deep in shavings behind a carpenter's bench, which, in my opinion, was and is far more preferable and honorable than striving to gain notoricty by defaming the character and ability of a superior, even though he be a poor cabinetmaker. Respectfully, T. DET. TRUAX.
376 Dean street.

NEW YORK, September 15, 1881.

MR. A. COMSTOCK:
I received your letter of inquiry on the WILSONIA Garments yesterday. As to the merit of the goods, I hav found them to be entirely as represented, and I take great pleasure in recommending them to all my friends and acquaintances who are sick and afflicted, knowing, as I do, their real worth. When I bought the goods of Mr. Wilson I did not question who his father or mother were, or what his business was some years ago, but I did ask about the goods, and that proving satisfactory, I bought them. However, I hav heard Mr. Wilson refer with pride to his being a mechanic working at the bench a few years ago. His name you will find to your satisfaction. William Cotter Wilson, in the directory. I am very truly yours.
GEORGE RIGBY,
111 West 29th street, New York.

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61 WEST FORTY-SECOND STREET, N. Y.,
September 13, 1881.

ANTHONY COMSTOCK:
DEAR SIR—Your note of inqury of the 10th duly received. Contents noted. In reply, most respectfully say, I hav no knowedge of Mr. Wilson's antecedents whatever, nor do I think it matters so far as I am concerned. But of the appliance known as the WILSONIA I do know something about it from personal and happy experience. For more than nineteen years I had been a sufferer from partial paralysis of my entire left side, and hearing of the WILSONIA I wrote Mr. Wilson to send some one to measure me for a suit. He did so, and in less than ten minutes from the time I had them on my body they produced a feeling that alarmed me. I called Mrs. Mansfield, told her I was feeling strangely, telling her at the same timr I had on one of the WILSONIA garments. Mrs. Mansfield insisted I should take it off. But in that we differed in opinion. She assisted me to the putting on of my top coat, and I made an attempt to get out into the park opposit my office. I walked two and a half times rouud the reservoir park without stopping, which for years before I had not walked more than one-fourth that distance without resting several times. In the evening I walked seven times around the park without resting, and from that time to this I hav beeu able to walk from two and a half to four miles each day. I am an old man of nearly 70 years, and so supple ou my limbs I can jump over my office table or auy chair in my house. I know nothing of Mr. Wilson's antecedents, as before stated. I only know he has beeu the instrument of making me a well man, and for that he has my thanks and blessing. Sincerely,
JAS. V. MANSFIELD.

BROOKLYN, N. Y., September 14, 1881.

MR. COMSTOCK:
DEAR SIR—In reading one of the morning papers I read your letter addressed to Mr. Wm. Wilson, also a large number from people I am personally acquainted with, in reference to the benefit derived by them from wearing the WILSONIA appliances, and would say I know them to be true statements of their cases. I myself am clothed in the goods, as also my wife. We hav both been greatly benefited by wearing them, and do not by any means consider either Mr. Wilson or his garments the fraud that you say in your letter as people having represented to you. You hav evidently been imposed upon.
Yours respectfully, FRED A. BLAKE
683 Bushwick ave.

2,310 THIRD AV., NEW YORK, Sept. 15, 1881.

ANTHONY COMSTOCK, ESQ.:
SIR—I hold in my hand a note, epistolary, of which the following is a copy:

"607 WARREN ST., BROOKLYN, 9, 15, 1881.

"Professor C. HATCH SMITH:

"MY DEAR FRIEND—I inclose letter from Anthony Comstock, Esq. Please answer the same as you are acquainted with all the facts. Yours truly, CLARIBEL STEVENS."

The facts are as follows:

Mrs. Stevens, to whom your letter is addressed, wears a suit of WILSONIA. Her two living daughters is in heaven), one son, Mr. Theodore Stevens, and a grandson, Mr. E. G. Vail, Jr., each possesses and constantly wears a suit of WILSONIA.

All of these goods hav been purchased upon intimate knowledge of their curativ properties. Perhaps my wonderful cure of paralysis (hemiphlegia) by wearing a suit of WILSONIA may hav influenced these purchases. These parties have received great benefit from wearing the WILSONIA, and they regard Mr. Wm. Wilson, "the carpenter," as a gentleman, a genius, and a man whose simple word is as good as a bond duly executed.

For evidence of my sickness I refer to my esteemed friends, Hon. James Watt, M.D., Doctors Bedell and Hamilton of Brooklyn, and Professor James L. Little, M.D., of New York.

For evident proof of my cure please call and see me. I will show you the dumb doctor WILSONIA that gave me freedom from disease of the heart, softening of the brain, rheumatism in the right hand and forearm, paralysis, and a pulse that intermitted one beat in five or seven or ten or three, etc.

Further, I will explain to your perception just how Doctor WILSONIA effects this magical cure. To wear WILSONIA is to get well of every form that disease may take. If I fail to prove this, notwithstanding your uncharitable epistle to Mrs. Stevens, I will obtain from William Wilson a handsome gratuity for your society. If you will become a WILSONIA missionary to the poor of New York you may stay the evils of vice and test WILSONIA in a Christlike frame of mind. They who evoke the law perish by the law. You will be no exception—or should be—to this fiat of Holy Writ.

J. H. DEMAREST, M.D., of Harlem, New York city.
FRED A. WALL, 63 East 130th street, New York city.
HENRY SCULLY, 223 East 120th street, New York city.
S. B. FURBUSH, 441 East 116th street, New York city.
WM. BANHAM, 155 East 129th street, New York city. Late Chief Ninth Battalion, New York Fire Department, now United States Revenue.
A. M. LEYCRAFT, East 106th street, near Lexington avenue, New York city.
Mrs. A. M. LEYCRAFT, East 106th street, near Lexington avenue, New York city.
R. WILLIS CONKLYN, East 106th street, near Lexington avenue, New York city.
SIDNEY H. CONKLIN, officer in Dr. Crosby's Society, Harlem, New York city.
JAMES BURNS, Keeper at House of Refuge, New York city.
EDWARD FITZGERALD, Stone yard foot of East 106th street, New York city
R. W. SMITH, Trow Printing Company, 201-213 East 12th street, New York city
Mr. AGART, dining saloon, Third avenue and 119th street, New York city.
E. DAVIS, 14 East 129th street, New York city.
CHAS. P. YOUNG, 39 Nassau street, Room 41, New York city.
F. E. LILLIBRIDGE, Manhattan Life Insurance Co.
PETER LASSEN. Inquire of Mr. Agart for residence.

Send for a knowledge of WILSONIA to the above, dear sir, I take the list from the Harlem office, never yet published. Go also and see Mr. Agart's and Mr. Davis's babies. Out of the mouths of babes and sucklings cometh wisdom.
Your obedient and humble servant.
C. HATCH SMITH.
WILSONIA Agent, 2,310 Third avenue, New York.

SEPTEMBER 17, 1881.

MRS. SHAW, 325 EAST EIGHTY-FOURTH ST., N. Y.,
DEAR MADAME: I received your note yesterday, wishing to know as to my experience of the "WILSONIA" garments.

I hav had weakness in my back and loins upward of thirty years, often confined to bed for six and eight weeks at a time. I then used Davis & Kidder's Electric Machine, which partly relieved me, so that I could follow my occupation, but always felt the pain and weakness.

In 1876 I got paralyzed in my left side, when I was compelled to leave off work altogether.

In about a year my limbs commenced gaining strength. I could then open and close my left eye, but my back and loins never gathered strength. My feet and legs swelled almost to bursting. I was altogether confined to the house.

Having noticed the cures of the "WILSONIA" garments, I got a set at $103. I hav been now using them thirteen weeks and hav found great benefit. My limbs and back are greatly strengthened. I sleep and rest better than I ever did. My sight and hearing are greatly improved, and I think ultimately I will be cured as much as I can expect at my age.

I am 69 years of age, and weighed, when I commenced wearing the garments, 245 pounds. My weight is considerable less at present; my feet and legs do not pain me now, the swelling is reduced nearly to their former size.

My wife has rheumatism in her loin and leg, which prevent her from sleeping. I let her hav one of my pieces to lay on the place effected, which gives her great relief.

Such, dear madam, is my experience of "WILSONIA" garments. Yours respectfully,
HENRY SCULLY,
223 East 120th street, Harlem, N. Y.

CLEARFIELD, PA., Sept. 22, 1881.

MR. ANTHONY COMSTOCK,
DEAR SIR: Your letter of the 10th instant came duly to hand, and at the first convenient opportunity I reply to the interrogations contained therein.

First. As to the merits of the "WILSONIA," I can only speak from my own experience. I was afflicted with varicose veins so that I had been confined to my bed for five weeks. I concluded to try Mr. Wilson's magnetic goods. The first appliance gave me great relief, and in three weeks I was able to attend to my business. I was also afflicted with astima, and greatly to my surprise I was also entirely cured of that. In addition to the foregoing my general health is much improved, so that I am now ten pounds heavier than I hav been for years through the summer season.

The "WILSONIA" may be a "swindle,"but, if so, I hav not discovered it. Swindles, in my opinion, are as likely to originate in Nassau as Eighth street.

Second. Has Dr. Wilson my "permission" to publish? Certainly, if the use of my name will do him or any one else any good, he is welcome to it. Hoping that the above may be satisfactory, I remain yours, frankly,
GEORGE THORN.

OFFICE OF THE MANHATTAN LIFE INSURANCE CO., 156 AND 158 BROADWAY. F. C. LILLIBRIDGE, AGENT FOR NEW YORK, BROOKLYN, AND HUDSON RIVER COS.

A. COMSTOCK, ESQ.,
DEAR SIR: Having seen your letter denouncing WM. WILSON as a swindler and seen considerable in the papers relativ thereto I would say that I, too, am wearing the WILSONIA, having had a paralytic stroke six years ago. When I first had the stroke I was helpless as an infant, could not speak for eight days. I hav been wearing them since the 25th of June. My friend advised me to get them, but, really, I must confess I had but little faith in them. Had I known then what I know now, I would hav signed a bond for five thousand dollars if I could not receive the benefits from other sources, but what I would hav had them. I fully indorse Mr. WILSON, and do not believe him to be the fraud you represent him to be. It seems to me strange that you should hint at anything as to hi antecedents. What has that to do with his invention? I hav several friends that look upon Mr. WILSON as their friend and benefactor, having restored them to health appiness. Yours respectfully,
F. C. LILLIBRIDGE.

BROOKLYN, Sept. 27, 1881.

MR. COMSTOCK,
DEAR SIR: I received a number of days since a letter from you, asking concerning the WILSONIA garments—if I had tried them, and if I had given permission to publish my name in their connection, and other matter which I cannot now recall. I wore them for six months with most marvelous effect. I do not care to write the details, but will giv them to you in person at any time, as I hav gladly done to all applicants, though my permission as reference was never asked. Respectfully,
J. H. BARNEY.

2,310 THIRD AVE., N Y., Sept. 26, 1881.

ANTHONY COMSTOCK, ESQ.,
DEAR SIR: Miss Claribel Stevens hands me your letter of the 19th inst. for reply. I learned that you had addressed to William Wilson's patients a letter of apology and explanation, so that I ventured to request Mr. Wilson to let the whole subject drop. But, in your letter, you so utterly fail to rise to the importance of the issue, and so belittle the "noble cause," of which you are a recognized exponent, the first, knowing Mr. Wm. Wilson's high character for integrity and earnest love of truth; and, second, being alive to the necessity that a "public censor of vice" should stand before the people sans reproche, the question becomes hyper important; is it wise to pigeon hole the papers and relegate the issue to oblivion, as your letter, prima facie implies a desire ou your part to accomplish?

Your will scarcely controvert that great men suffer wrong rather than do wrong, and that a Christian frankly acknowledges his fault. In the issue Wilson *vs.* Comstock as you hav seen fit to act upon neither of these, in marking out your policy in re, I respectfully ask you earnestly to consider the following propositions?

First. Is WILSONIA the greatest marvel of the nineteenth century?

Second. So far has WILSONIA cured ninety per centum of those who hav been the pioneers to invest money in it?

Third. Are the patients of William Wilson deserters from the great army of chronics, of which such men as Drs. Frank H. Hamilton, Agnew, Bliss, and their like are the officers? Deserters from "Ye men of high degree" to enlist under the banner of WILSONIA, the standard of ye "poor cabinet makers?"

Fourth. Has WILSONIA cured epilepsy, progressiv locomotory ataxia, mitral regurgitation of the heart, paralysis, varicose veins. prolapsus uteri, suppressed scarlet fever, consumption, rheumatism, pyæmia, and all other forms of disease?

Fifth. Is the great army of medical men at fault as to what causes blood circulation, and must their wiseacre idealism vanish as a mirage before the wand of a "Poor Cabinet Maker?"

Such, dear sir, are a few of the salient points in the issue raised, and I am certain the cause of trne science will be conserved by a legal jurist in presence of the "Ermine" and

---

"GOD SAVE THE RIGHT."

If you are a true knight errant you will find WM. WILSON a foeman worthy of your steel.

And now, Mr. Comstock. please note the following; I put it on record here:

The life of James A. Garfield, autopsy facts and all taken into consideration, would, not might, hav been preserved, had Dr. Frank H. Hamilton granted my request conveyed to him by letter in New York, and telegraphed to Washington. Had I the right to address the worthy doctor, knowing that WILSONIA would save Garfield's life? Let the facts say whether the doctor's silence was courteous. I hav known Hamilton from boyhood. My father, the late I. H. Smith, M.D. of Auburn, N. Y., was the friend of his youth. My grandfather, the late Dr. Goodwin, of Geneva, was one of the founders of the Geneva Medical College, which was moved to Buffalo. Dr. Hamilton has now on his sheives the cream of my late father's medical library, which I presented to him.

Dr. Hamilton's first step to fame was his call to the professorship of surgery at Buffalo. But WILSONIA was not to save Garfield. Hamilton will yet learn that it would hav saved his illustrious patient. It was not to be. God's purpose is declared Your obedient servant,
C. HATCH SMITH.

No. 330 CLERMONT AV., BROOKLYN, Sept. 27, 1881.

ANTHONY COMSTOCK:
In answer to your communication permit me to say, that, whether William Wilson be a cabinet maker or not he has helped me and my wife and daughter. I hav seen what the WILSONIA garments hav done outside of my family, and I can testify that there stands not to-day a man on earth who is doing more good for suffering humanity than this same William Wilson.

You hav not got marble white enough on which to carve his name, and to lay your hand on him in the glorious work he is now performing is to lay the hand of the vandal on the ark of the covenant of common sense in the temple of human health.

I am his friend, for he has been mine, and I only wish, if it should be your misfortune to suffer some of the ills that poor human flesh is liable to, that obeying injunction of the great Master, he may return good for evil by clothing you with the garments you say are a swindle, and that you like St. Paul may drop persecution and become an apostle of the new dispensation of health inaugurated by the man who was poor enough to work at the bench for his bread. I am respectfully,
THOMAS DUGAN, Undertaker,
330 Clermont av., Brooklyn.

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227 W. 34TH ST., N. Y., Sept. 9, 1881.

DEAR DOCTOR: My friend Jones, of Atlanta, certainly improved after wearing your WILSONIA. I left the city with him and remained several days. A patient of mine a Mr. Ostrander, may call on you any day for a suit. I hav advised him to do so. Yours, etc., Dr. WILDER.

WORKING WONDERS.

COLLINSVILLE, TEX., May 9, 1881.

WILLIAM WILSON ESQ.:
Inclosed please find $16. for which send me one nerve and lung invigorator. The one I got is working wonders. Send some more bills. Please forward immediately.
R. M. KIMBRAUGH,
Collinsville, Grayson Co., Tex.

TOMBSTONE, I. T., Sept. 24, 1881.

TO THE AGENT OF THE WILSONIA GARMENTS, SAN FRANCISCO, CAL.,
DEAR SIR: I hav been wearing your garments for the past two months, am still wearing them, and I firmly believe they hav saved my life. Previous to wearing the garments I was suffering constant pain from fibroid tumor on the womb. Since using the garments I only hav pains once in a while, and the tumor is greatly reduced. I BELIEVE THEY WILL CURE ME, IF A CURE IS POSSIBLE. Please send me a number of circulars.
Yours truly. Mrs. LEE RUTAN.

REMARKABLE CURE OF RHEUMATISM.

BROOKLYN, Oct. 3, 1881.

ANTHONY COMSTOCK, ESQ.,
DEAR SIR: A few days ago I received a letter from you, and, owing to a little trouble in my family, I did not answer it, and now I take the first opportunity of doing so and reply to your inquiries. I may tell you that Mr. Wilson has my consent to use my name. I had been lying helpless to myself and family for three months, then I got the WILSONIA garments. I could not put them on myself; they were put on by a friend of mine, and, strange to say, after wearing them only ten days I was up and walking about, able to care for myself and family, and attend to my household duties. Therefore, I must say when all else failed the WILSONIA CURED. This is all I know about Mr. Wilson; he has been my best friend, and has my thanks and blessing; may good luck attend him and his. Good work will always prosper. I remain yours, etc.,
Mrs. MARY PLUMSEY, 161 Tillary street.

REMARKABLE RELIEF IN CASE OF LOCOMOTOR ATAXIA IN ONE WEEK.

---

325 HERKIMER ST., BROOKLYN, Oct. 10, 1881.

Prof. JAMES A. CARMICHAEL.
DEAR FRIEND: I did not see you last week when I called for those garments Mr. Wm. Wilson was so generous in presenting to me, through your kind influence. I hav had the garments on one week, and I experience quite a perceptible benefit. This to me is very encouraging. In one month I believe others will notice my improvement. I am not able to jump over a table yet, but I hav no doubt but that I will in less than a year. I must acknowledge here that I hav received more permanent benefit in the past one week than I hav in all former experience with physicians. If these garments restore me to activity, which I hav no doubt of, I shall feel it my duty to proclaim to the public, personally or otherwise, what I know about the virtues of WILSONIA, in gratitude to Mr. Wm. Wilson. Very respectfully yours,
PHILIP H. O'NEILL.

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A Roman Catholic Priest,

Who, after a pastoral service of thirty years at Etrepigny and But in Champagne, France, wholly abjured religious dogmas and left as his "Last Will and Testament" to his parishioners, and to the world, to be published after his death, the above-named work, entitled "Common Sense."

This is a powerful work, and is attracting much attention from the Liberal public. No more scathing arraignment of the Christian system has ever been made, not even by Voltaire, as he himself confesses. The following is the opinion of a distinguished Liberal concerning the book:

NEWBURYPORT, MASS., Sept. 28, 1878.

To MISS ANNA KNOOP, *Dear Madam:*
The work of the honest pastor, Jean Meslier, is the most curious and the most powerful thing of the kind which the last century produced. Thomas Paine's "Age of Reason" is mere milk and water to it, and Voltaire's Philosophical Dictionary" is a basket of champagne compared with a cask of fourth-proof brandy. You hav done a virtuous and humane act in translating his book so well.
JAMES PARTON.

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Gems of Thought.

EMERSON says to us, "Do you each of you be true in your place," but it appears to me he has left out of sight *that none of us can be true in our places unless others are true in their places.* That is, as no single star could keep its orbit in the heavens and be true to its place unless all the stars and all the satellites around about it were true to their orbits, so no human soul can pass between time and eternity without being deflected and pulled out of place by the desires and repulsions of other bodies around it unless an effort is made to cause all to be true to their orbits.—*Felix Adler.*

TAKE away the false teachings of the church—that which is based on ancient fiction—and nearly all the Christian ministers hav said for two hundred years is worthless. It is time that we said to the pulpit: "No more fables, if you please. Tell us the truth, if you dare to do so; if not, keep silent." The reverence for the Bible is simply respect for certain men's opinions. We hav not yet got over hero-worship. The world still looks up to the priest as though he stood a little nearer God than common men. We must get rid of our reverence for steeples and pious cravats. The holiest things inside the church are the men and women, and the minister is only like the rest. Let the false teaching of the church no longer be respected, but us demand of ministers that they talk common sense.—*L. K. Washburn.*

BISHOP BUTLER, with all deference to his great name be it said, imparts into questions of conscience and into the spiritual domain a principle—when he asserts probability to be the very guide of life—applicable only to worldly concerns. A man will invest his money or take any other step in relation to his worldly affairs if he thinks the chances are in his favor; but he cannot be satisfied with a mere preponderance of chances that he has vital truth and that he will escape everlasting condemnation.—*Goldwin Smith's Essays and Lectures.*

IN the present state of knowledge the majority of people are so ill-informed as not to be aware of the true nature of belief; they are no. aware that all belief is involuntary and is entirely governed by the circumstances which produce it. They who nav paid attention to these subjects know that what we call the will has no power over belief, and that consequently a man is nowise responsible for his creed, except in so far as he is responsible for the events which gave him his creed. Whether, for instance, he is a Mohammedan or a Christian, will usually resolve itself into a simple question of his geographical antecedents. He who is born in Constantinople will hold one set of opinions; he who is born in London will hold another set. Both act according to their light and their circumstances, and if both are sincere both are guileless. —*Buckle's Essays.*

No man ever sets himself about anything but upon some view or other which serves him for a reason for what he does; and whatever faculties he employs, the understanding, with such light as it has, well or ill-informed, constantly leads; by that light, true or false, all his operativ powers are directed. The will itself, how absolute and uncontrolable soever it may be thought, never fails in its obedience to the dictates of the understanding.—*Locke's Conduct of the Understanding.*

I DO not understand how a power which is salutary when exercised virtually can be noxious when exercised directly.—*Macaulay.*

BECAUSE Christians believe the majority should rule is no reason that they should force those who think minorities hav rights to do as they choose to make them do. They got into power and then made laws to suit themselvs, and now the progressiv minority must bow and submit till they in turn become strong and powerful. Once Christ and his few humble followers were greatly in the minority (as the story reads), and they had to bow to the popular demands and wear the yoke of the civil law, just as we now do. At last the leader of these humble followers was imprisoned, condemned, and crucified, just as they would now crucify us if you could do it—but as they can only falsify and misrepresent (for simple belief) that is what they now aim at.—*Elmina Drake Slenker.*

I HOLD Christianity to be pernicious to the intellect; it demands that the reason shall be sacrificed upon the altar; it orders civilized men to believe in the legends of a savage race. It places a hideous image, covered with dirt and blood, in the holy of holies; it rends the sacred veil of truth in twain. It teaches that the creator of the universe, that sublime, that inscrutable power, exhibited his back to Moses, and ordered Hosea to commit adultery and Ezekiel to eat dung. There is no need to say anything more. Such a religion is blasphemous and foul. Let those admire it who are able. I, for my part, feel it my duty to set free from its chains as many as I can.—*Winwood Reade.*

THE improvement of natural knowledge, whatever direction it has taken, and however low the aims of those who may hav commenced it, has not only conferred practical benefits on men, but, in so doing, has effected a revolution in their conceptions of the universe and of themselvs, and has profoundly altered their modes of thinking and their views of right and wrong. I say that natural knowledge, seeking to satisfy natural wants, has found the ideas which can alone still spiritual cravings. I say that natural knowledge, in desiring to aseertain the laws of comfort, has been driven to discover those of conduct, and to lay the foundations of a new morality.—*Huxley's Lay Sermons.*

A GOVERNMENT which, not content with requiring decency, requires sanctity, oversteps the bounds which mark its proper functions. It may be laid as a universal rule that a government which attempts more than it ought, will perform less. . . . A government which, not content with repressing scandalous excesses, demands from its subjects fervent and austere piety, will soon discover that while attempting to render an impossible service to the cause of virtue, it has in truth only promoted vice.—*Macaulay.*

Odds and Ends.

THE acme of politeness was reached by the Nevada mining superintendent who posted a placard reading, "Please do not tumble down the shaft."

"I HAV come to the conclusion," said Brown, "that the less a man knows the happier he is." "Allow me to congratulate you, Brown," said Fogg."

"IF Jones undertakes to pull my ears," said a loud-spoken young man, "he'll just hav his hands full." Those who heard him looked at his ears and smiled.

A DYING Irishman was asked by his priest if he was willing to renounce the devil and all his works. "Oh, yer honor," says Pat, "don't ask me that; I'm not sure which road I shall take, an don't want to make myself inemies."

THE Illinois county fair committee made a report for a newspaper "the best display was made by Mrs. ——." There was a lively rattling in the office when the journal issued with the startling announcement that "the bust display," etc.

GOD made at the time of creation
A nice apple full of damnation;
Eve swallowed a chunk
Of this orthodox junk,
And upset universal salvation.—*Ren.*

AN old gentleman, finding a couple of his nieces fencing with broomsticks, said, "Come, come, my girls, that kind of accomplishment will not aid you in getting husbands." "I know it, uncle," responded one of the girls, as she gave a lunge, "but it will help to keep our husbands in order when we get 'em."

SHE wears finest diamonds and laces,
And is worth half a million, they say;
Her set socialistic embraces
The fashion and wealth of the day;
Her face is a model of beauty—
Her praises are sung o'er and o'er;
But what are her wealth and her booty,
When a foghorn can equal her snore?

TOO BAD FOR BOSTON.

Cucumber and algæ,
Flavors of dead fish,
Make the Boston water—
Goodness! what a dish!

Tanneries on the Mystic,
Pegan on the lake,
Sewage from the river—
Stop! for mercy's sake!

"I LOVE my wife," young Mr. Osculus, who has been married only six weeks, was saying, "I love my wife as no other man does." And then the rippling smile of approbation went around the company and died away in whispering giggles in shadowed window-seats and dimly-lighted corners, and the young man felt that he had failed to make himself understood just as he wished to be.

'TWAS a terrible moment. The man was evidently drowning, while the crowd on shore stood helpless and horrified. At this juncture some one yelled, "Get a boat!" But there was no boat within ten miles. The suspense became awful, and the sun sank into the misty bosom of the west like a bloody pumpkin. All at once a female voice was heard above the roar of the breakers, "Never mind the boat; take one of my shoes." It was the voice of a heroic Chicago woman, and the applause that greeted it was heard three hundred miles at sea.

EVERY year, at Christmas, the San Antonio Mexicans celebrate a kind of imitation of the "Passion Play," called "Pastores." The Virgin Mary, the apostles, including Judas Iscariot, all appear and act their parts. On the last occasion of the play Judas was missing.

"What has become of Judas?" asked one of the spectators of St. Peter, with whom he was well acquainted.

"Judas be ——," was the reply; "last year we had to choke him to make him giv back the thirty pieces of silver that we gave him in the play, so this year we apostles won't let him stick his nose inside of the circus tent."

A SCHOLAR who had "been over to the map of Asia," was reviewed by his teacher, with the following result:

Teacher—"What is geography?"
Scholar—"A big book."
Teacher—"What is the earth composed of?"
Scholar—"Mud."
Teacher—"No; land and water."
Scholar—"Well, that makes mud, don't it?"
Teacher—"What is the shape of the earth?"
Scholar—"Flat."
Teacher—"You know better; if I should dig a hole through the earth, where would I come out?"
Scholar—"Out of the hole"

A STRAIGHT MAN.

It used to be all the fashion with lecturers to hav the mayor of the town or some other prominent citizen introduce them to the audience as a send-off, and upon one occasion in the years gone by when the temperance lecturer struck a certain town in Michigan, not over fifty miles from Detroit, the mayor stood up before the audience and began:

"Ladies and—and—ladies and—and——"

"Gentlemen," whispered the lecturer.

"Yes, of course—ladies and gentlemen, I hav the honor to—to- I hav the honor to—to——"

"Introduce," again whispered the lecturer.

"That's the checker—I hav the honor to introduce you to the notorious—'m, the honorable—the honorable Mister—Mister——"

Here occurred another painful pause, during which the mayor walked over and asked the lecturer his name.

"I hav the honor to introduce," he repeated, as he walked back, "the honorable Mister—Mister—hang it! I never could remember a name two minutes. It's of no account, however. He and I hav been playing poker all the afternoon at the hotel, and I giv you my word that he is as straight as a ten-foot pole. Get up, judge, and shoot off your lecture!"

Col. Ingersoll's Works.

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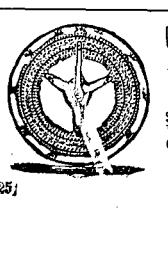
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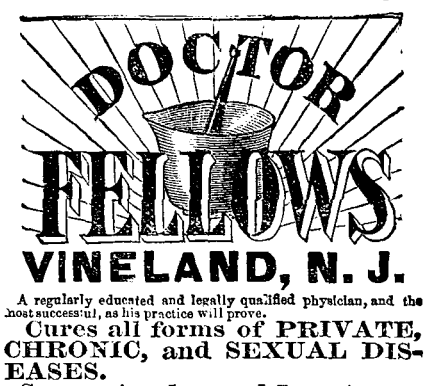
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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

A REMARK by revivalist Harrison, in a San Francisco meeting: "Sometimes I think I shall not die. But when my time comes angels will come and place me under their wings and bear me gently away."

DR. MCCOSH is reported by a religious paper to hav said that he finds at Princeton a constantly decreasing number of undergraduates intending to be clergymen, and that it is the same in the other colleges.

IN his work on worms, Mr. Darwin points out that Stonehenge has not been brought to its decadence by time alone. The earth worm has undermined it stone by stone, and the very monolith lately propped up by Sir E. Antrobus has probably been put out of the perpendicular by the action of the worm.

IT is said that a Birmingham curate the other day stated from the pulpit that the Lord fed five hundred persons with five loaves. The clerk whispered from below, "Sir, the reading is five thousand." "Hold your tongue, you fool," was the reply, "it's just as much as they can do to believe the five hundred."

IT IS announced that Messrs. D. Appleton & Co., hav determined not to be any longer the publishers of the *North American Review*. The reason is that that periodical, in a recent article by Col. Robert G. Ingersoll, gave a conspicuous place to sentiments and expressions which the Messrs. Appleton regard as blasphemous! Yet they continue to print and sell the works of Prof. Ernst Haeckel.

THE sermon that the Rev. James L. Hill delivered at Lynn, several days ago, was not remarkable in quality; yet the preacher became so affected that he had to lean on the desk for support, the sexton fell flat in the aisle, the choir could not sing the doxology, and a number of women were carried out in a fainting condition. It was coal gas from the heater, and not eloquence from the pulpit, that produced this commotion.

WHAT may not happen in 1881 it is hard to say. Among the most unlikely happenings, viewed from the outlook of a year ago, was the present importation of cabbages from Germany and potatoes from Ireland. The drouth and consequent high prices for vegetables are responsible for the fact that real Irish potatoes, genuin Champions and Skerries, are in the market. They come from a land to whose starving peasants America last years sent ship loads of supplies.

ITALY at the commencement of the present year possessed 1,454 newspapers and periodicals, of which 149 were dailies. Milan headed the list with 210 journals; then came Rome, with 147; Naples, 114; Florence, 101; Turin, 87; Palermo, 59; Genoa, 56; Bologna, 61; Alexandria, 39, and Venice, 32. Of the daily papers 18 appear at Rome, 10 at Naples, 13 at Palermo, 12 Milan, 9 at Florence, 6 at Turin, and 5 at Venice. On an average there is one journal to 19,281 of the population, and 8,000 readers to each journal. The oldest Italian journal dates from 1797. In 1836 there were only 185 periodicals in Italy, of which 110 were published in Rome.

THE *Quarterly Review* contains a powerful article on the "Revised Version of the New Testament." Of the revisers themselvs the writer says: "These accomplished scholars hav succeeded in producing a text vastly more remote from the inspired autographs of the evangelists than any which has appeared since the invention of printing." Discussions of this sort will do great good. They will lessen the popular reverence for the Bible, and go far to destroy the Protestant fetich. We had a New Testament, we hav now a New New Testament, and by and by we shall hav a New New New Testament. By that time the "infallible Bible" will hav become a dead superstition.—*London Freethinker.*

MR. JAMES LOWTHER, late Secretary for Ireland, piques himself on his power of imitating his late chief, Lord Beaconsfield's, tone and manner, as do many others, his strong peculiarities having invited imitation. One of his "Dizzy" stories is that when the premier come into office, in 1874, Lord Rosslyn was named for Master of the Buckhounds, being a good sportsman and good-looking, the only objection being that "he swore like nobody since the army of Flanders." "Swears, does he?" said Dizzy, "then we will make him Lord High Commissioner to the Church of Scotland." And he did.

A TRAIN on the Northern Pacific was twice obstructed by buffaloes some days ago near the border line between Montana and Dakota, and was forced to come almost to a standstill. There were a number of soldiers aboard armed with repeating rifles, and nearly every passenger had one or more revolvers. They all joined in a brisk fire at the buffaloes, which numbered sixteen the first time and twenty to thirty the second; but the animals seemed wholly indifferent to the bullets. None of them fell or even showed signs of being wounded, and the train was unable to proceed until they saw fit to turn tail and scamper off.

THE reports of the Foreign Missions show it costs six millions of dollars for each heathen that is converted to Christianity! How do the starving Christian poor relish this idea? Every pagan who promises to believe in Jesus Christ takes enough from charity to feed, clothe, and provide a home for every poor man in this city. What does a poor white man get for believing? He gets nothing, but has to take from his hard earnings what little he has got to support this stupendous fraud on suffering humanity. If the people would only stop and think, 'twould be a long time before they put their hands in their pockets again for any such put-up job as this.—*Mayflower.*

MR. CHARLES DARWIN'S most recent book treats of the formation of vegetable mold through the action of worms: "We hav seen," he says, discussing their mental qualities, "that worms are timid. It may be doubted whether they suffer as much pain when injured as they seem to express by their contortions. Judging by their eagerness for certain kinds of food they must enjoy the pleasure of eating. Their sexual passion is strong enough to overcome for a time their dread of light. They perhaps hav a trace of social feeling, for they are not disturbed by crawling over each other's bodies." The intelligence of worms has been made the subject of prolonged and profound study by Mr. Darwin. The great philosopher has occupied whole days and nights in observing "mere worms," which to non-naturalists are regarded as supremely unimportant.

A GENTLEMAN of much intelligence and trustworthiness, who has just arrived from Panama, givs a very gloomy account of the state of the state of things at the Lesseps canal. The death rate is alarming, especially among foreigners. Of two hundred Frenchmen sent out within the last few weeks, and who arrived ruddy and vigorous, eighty-five had died when he left, and nearly all the others were in hospital. The Gallic immigrants all take brandy and absinthe to excess, under the mistaken impression that it will enable them to withstand the climate, while it has precisely the opposit effect, and hastens the coming of their certain doom. Americans will not be tempted by any wages to remain. The only workmen who can withstand the horrors of the heat and rains are the West Indian negroes and those from around Carthagena. Of course, these men will not work like English or French navvies, and can command, nevertheless, their own price. The consequence is that work estimated to cost three cents a foot has cost $1.25. If under these circumtances M. de Lesseps can accomplish his task, she will justly win a conspicuous renown.

THE Sydney *Bulletin* says: "The most popular preacher told his hearers on Sunday that according to Babbage's theory of sound, not only every thought that man has shaped, but every whisper that woman has uttered, will be printed in everlasting characters in the air and read out on the day of judgment. If this is so, it will be a long job, and space will be pretty scarce when that important occasion arrives. In fact, we've noticed a closeness in the air this last week, even.

"If all the women's talk we hear,
In endless waves of sound,
Be written in the atmosphere
Till judgment day comes round—

"Oh, then, when old time's phonograph
Is carefully unrolled,
Won't resurrected spirits laugh
To hear the secrets told!

"What tales that tinfoil will outpour,
Such spicy bits of scandal;
But—what a long, long contract for
The man that turns the handle!"

THE war over the affairs of the American Bible Society has begun in good earnest. The Connecticut brethren who hav attacked the old society say that they mean business, and that they can prove all they charge. The managers denounce the charges as unjustifiable and proceeding from malice. A pleasant joke is afloat in regard to the examination of the condition of the Bible Society. This examination was made at the instance of the Connecticut brethren, who sent a gentleman whom they call an "expert" to explore the books and accounts and make a report. The joke is that the Bible Society officials say that this "expert" did not know the difference between "assets" and "liabilities." If the statement of these officials be correct, it shows a strange state of opinion in Connecticut as to what constitutes an "expert" in religious bookkeeping. The Connecticut brethren complain that they and their "expert" were not treated with distinguished courtesy.

AN Italian professor has just issued a ghastly volume on suicide. In all this world it seems Calabria stands lowest on the scale of those who are weary of breath. Norway stands third, and Ireland fouth. England and America are very high, and the recklessness and misery which make life insupportable reach the maximum in the center of Europe, from Geneva to Paris, and through Saxony, Baden, Prussia, and the Austro-Hungarian provinces. The small German states are the very highest. Suicide has increased everywhere for the last forty years, even in Ireland, where the figure is so low, from ten in the million to eighteen in the million of population, while England and America hav mounted from sixty-two to sixty-eight, Prussia from seventy-four to one hundred and forty-two, France from fifty-four to one hundred and fifty, and Saxony rushes on with an average of two hundred and sixty-four. Childless widowers are by far the largest number on the sorrowful list.

HINDOO girls, says the *St. James's Gazette*, are taught to think of marriage almost as soon as they can talk; indeed, they are often contracted in marriage at six years of age, and go to liv with their husbands at twelve or thirteen. Before this, at the age of five, they are taught to propitiate the gods in order to secure a good husband and their little minds are distracted by the idea of what a model husband ought to be. The orthodox conception is a husband like the god Siva, who was holy, austere, advanced in years, and faithful and devoted to one wife, the goddess Doorga. Good little girls revolt at the idea of a husband marrying a second wife while the first is alive, and will consequently confess their anxiety to marry a faithful spouse like Siva; and they learn from their elders to utter the most vindictiv curses against a rival wife. But for all that, Christna is the idol of Hindoo woman, and he was anything but faithful to one wife. He not only kicked over milk pans, and ran away with the clothes of milkmaids when they went to bathe, but he danced and flirted with other men's wives, eloped with royal damsels, and married an infinit number of beautiful women.

News of the Week.

SNOW has fallen in Nebraska.

PRESIDENT ARTHUR has gone to Washington.

THE wife of Edwin Booth, the tragedian, died on Sunday last.

THE sea-serpent has been seen in the Machias Chain Lake in Maine.

A RAILROAD accident in Texas last week killed twenty-three convicts.

THE Mahone Republicans carried Virginia in the recent state election.

THREE murderers were hanged in Frederick, Md., one day last week.

A FIRE in Woodstock, N. B., on the 10th burnt $80,000 worth of property.

THE Hon. John Pierrepont, chief justice of the Supreme Court of Vermont, died recently.

SIX men and a boy were drowned in the Hudson at Albany on the 12th by the capsizing of a skiff.

A TENEMENT house in this city collapsed on the 10th inst., burying about a dozen people in the debris.

CHIOS, an Austrian town, is sinking into the earth, and the inhabitants hav fled. The depression is due to earthquakes.

EX-MAYOR SHELTON of New Haven, Conn., has been held for trial, charged with advising malpractice on a girl in his employ.

COL. INGERSOLL was successful as council for the defense in the Star route prosecution, and the case has been thrown out of court.

THE church in Brooklyn where the Rev. Jo. Wild used to deliver his remarkable sermons on the lost tribes of Israel has been converted into a theater.

GUITEAU'S trial began on the 14th inst. He expresses no regret whatever for his action, and reiterates his previous story about being "inspired" by God.

IT is stated that the king of Ashantee has just killed two hundred young girls for the purpose of using their blood to mix mortar for one of the state buildings.

CHARLES P. MILLER, of New York, known throughout the country as the "King of Bunco Men," was shot and killed last week by Wm. Tracey, another notorious gambler.

A LOAN and insurance agent, a prominent member of the church, decamped last week from St. Paul, Minn., with $10,000 of other people's money in his possession. He has been arrested.

THE Canadian yacht Atalanta, which came to New York to sail for the Queen's Challenge Cup, was vanquished, and the trophy still remains in America, where it has been for the last thirty years.

A SPECIAL committee appointed to visit the Truant Home in Brooklyn find that the children are poorly cared for, and that of the $12,200 appropriated to that pious institution this year, $5,500 has been paid out in salaries.

A NEW telegraph company, the Mutual Union has opened its wires for business in all the principal cities north of a line between Washington and St. Louis. Its rates will be from ten to thirty per cent lower than the Western Union's.

MR. WM. W. ASTOR'S $80,000 spent in the recent canvass not having secured his election to Congress from his district in this city, he now charges his committee men with misappropriating it. To honest voters it is a matter of little importance where it went.

A RECENT comparison of the amount of work done and the amount of money expended by the American Bible Society shows that it costs twenty dollars to distribute a one-dollar Bible, and about fifteen hundred dollars to convert a one-cent heathen. Financial crookedness is charged.

A Truth Seeker Around the World

From England to the Continent.—Continued.

THE SUBJECT OF VACCINATION.

In view of these momentous facts, it is not strange that learned and thinking men have expressed themselves as follows: "Doctors are paid to vaccinate, paid again a bonus for doing it well, and paid again for attending to the sickness produced by this blood-poisoning. When will people see that vaccination is unnatural, sinful, filthy, and dangerous, and that doctors are blinded by self-interest and professional pride from admitting themselves to be wrong so long as it pays to do wrong?"—*George Dawson, M. A.*

"I have no hesitation in asserting the confident opinion, as the result of much study of the question, historically and statistically, that vaccination is a ridiculous delusion; that there is no evidence that it has the slightest effect as a preventive of smallpox; that indeed the negative evidence is all the other way, while the positive evidence of the mischief it has done is incontrovertible."—*P. A. Taylor, M.P.*

"The venom of vaccination gathers as it goes. Vaccination is worse to-day than it was ten years since, for it has traversed more impure bodies of man and beast, and derives a fresh lineage and inheritance of pollution from each transmission. That is the physiological side of the case. It has also produced and intensified venom in the minds of the medical pro-vaccinators; and in their rage at our educated light, given to the people, made them scout truth and decency in their opposition to our homes. Their fresh assault is on the weakest—on miserably poor women confined in parish houses, whose new-born babes are violated by vaccination within a day or week after birth."—*J. J. Garth Wilkinson, M. R. C. S.*

"I have never doubted vaccination until I saw instances of parents prosecuted remorselessly and fined thirty and even forty times, and others who could not pay fines repeatedly imprisoned because, having lost one darling child or more by the effects of vaccination, they most naturally refused to imperil the existence of their other little ones. Such persecutions shocked me and led me to inquire. I now believe that vaccinnation kills more children than smallpox does. It conveys from arm to arm festering impurity, and too often disgusting disease. When will the noble profession of medicine free itself from the temptation of pecuniary emolument or the influence of authority, too long obeyed with unreasononing and uninquiring docility."—*C. H. Hopwood, M. P., Q. C.*

"When the law comes into conflict with the consciences of men, it is the law that should be altered and not conscience that should be forced."—*John Morley.*

"I should not have thought it advisable to enforce vaccination by compulsory legislation, because it is a principle of common law that no man should be compelled to submit himself or family to a medical or surgical operation without his own consent.—*John McLaren, M.P., Lord Advocate of Scotland.*

"It is my firm belief that vaccination has been a curse instead of a blessing."—*B. F. Cornell, M.D., New York.*

"No state can be called free when a man has not perfect control over his own health, bodily, mental, and spiritual."—*John Stuart Mill.*

"I wish I had known some time since that the vaccination persecution had in any case been carried so far as you describe, as I might have made use of the fact. It would have served farther to enforce the parallel between this medical popery, which men think so defensible, and the religious popery, which they think so indefensible."—*Herbert Spencer.*

"So long as our bodies are healthy, Parliament has no right to command assault upon them under the pretext of public health. To punish parents for trying so keep their children's blood inviolate is a form of tyranny unheard of until modern times, and emphatically disgraceful as it is impious. Our greatest achievements are the repeal of pernicious laws."—*Prof. F. W. Newman.*

"Priestly despotism is bad, but medical despotism is intolerable."—*Right Hon. J. W. Henley.*

"The law which inflicts penalty after penalty on a parent who is unwilling so have his child vaccinated is monstrous and ought to be repealed."—*John Bright.*

"When men suffer imprisonment over and over again rather than comply with a law which they assert has caused the deaths of their children, it is high time something should be done either to disabuse their minds, if they are in error, or to alter the action of the law if they are right. I cannot be indifferent to a question which affects the happiness of families so materially."—*Arthur J. Otway, M. P.*

"You know how heartily I sympathize with your views, believing vaccination to be utterly useless, and, what is far worse, positively dangerous to health, life, as now proved officially by the recent parliamentary return."—*W. J. Collins, M. D., L.R.C.P.*

The testimony of many more could be adduced, but it is hardly necessary. The proofs of the great injury of vaccination are too patent for them to be longer doubted. The only marvel is that men who profess to be intelligent, human, and justice-loving, still not only advocate this murderous practice, but still are in favor of parents being compelled to submit to their loved babes being inoculated with the most virulent poison known to our race or be fined heavily and sent to prison for refusing to comply. Mr. Tebb informed me that he had several times been brought before the civil authorities for opposing the vaccination of his child, and that the defense of the cases and the fines imposed have amounted to more than a thousand dollars, and that a poor man of his acquaintance who was unable to pay fines, but who was determined that his child's blood should not be poisoned by deadly virus, had several times been sent to prison.

I wished to know why it is when the most pernicious results follow vaccination, and when men of such intelligence as those above quoted so positively condemn it, that the practice is still continued and forced upon unwilling but helpless people. He said the medical fraternity were responsible for it; they get very handsome fees and perquisites for perpetuating the wrong. The Boards of Guardians in England and Wales are the local vaccination authorities of the kingdom. They have at work under them first, for the performance of the vaccinations, more than three thousand medical practicioners acting as public vaccinators; and secondly, for the non-medical part of the business about fourteen hundred so-called vaccination officers. For the years 1840-1880 $10,222,276 have been paid to the English medical men for vaccinating children. The bonuses and awards that have been paid for thirteen years have amounted to $643,205. The inspectors are paid the sum of $41,500 for the same period, making a grand total almost frightful to contemplate, and all for the disseminating blood poisons of the very worst kind. Here is the whole secret—as long as doctors can receive from government the most munificent sums of money they will continue to be in favor of vaccination though twenty-five per cent of the children so vaccinated die of syphilis or some other frightful disease. It is saddening to think that men who ought to have the welfare of their fellow-beings at heart should continue to sacrifice the health and lives of the little ones for the sake of the profit they derive from it.

The regular schools of medicine are just about as orthodox, bigoted, and intolerant as theological schools; and having once accepted a certain set of ideas as truth, they are just about as slow to relinquish them; and insist with just about the same tenacity that those views shall be accepted by the people as gospel truths, or as settled facts. It has for so many years been the received opinion among physicians and others that vaccination prevents small-pox, that it seems as though a great portion of the regular orthodox physicians still maintain its truth, whatever the consequences may be. But all old-fogy ideas and superstitions must in time yield to the growing intelligence of the people; and it is only to be regretted that so much time is required for the true light of truth to be seen and understood by the masses. But with such men as are interested in this good work in England, and with the energy they display, it is only a question of time when the subject shall be regarded as it should be, and when the law-making powers in England and in other countries will be so governed by correct principles as to no longer force parents, under penalties of fines and imprisonments, to have the blood of their little ones poisoned for life.

We have as much to accomplish in this direction in America as has to be done in Europe. True, parents are not sent to prison in America for not suffering their babes to be poisoned, but it amounts to nearly the same thing. In some of our states such children as are not vaccinated are deprived of all emoluments of public moneys for common school purposes. Such parents as object to their children being poisoned by vaccination are compelled so see them grow up in ignorance, or incur the expense of private tuition. They are thus compelled to choose between poison and ignorance. This is the state of things in the good old state of Massachusetts, which has shown such readiness in the cause of free schools alike for rich and poor. She should not long occupy the disgraceful position which she now holds to compel blood-poisoning, or a deprivation of common school facilities. It stands her sons and daughters in hand to see that this state of things does not continue. Many parents are now forced to deprive their children of the benefit of the common public schools of the state or submit to the poisoning and death from vaccination. This should not long continue to be the rule in such an intelligent country.

In our own state and city of New York it is not much better; there the tens of thousands of emigrants which monthly reach our shores are compelled by our laws to submit to this blood poisoning, which means nothing less than death or living wretchedness to a considerable percentage of them. It is a disgrace to New York that such a law should be continued. No man, whether native or foreign born, should be compelled to have his blood thus poisoned or that of his beloved child. Let it be hoped that the law and rule in this respect may meet with a radical and speedy change.

I will state in this connection that the people of America are not wholly inactive in this direction. There is in New York an Anti-Vaccination League, of which Prof. Alexander Wilder is President; Executive Committee, J. E. Briggs, M.D., Thomas A. Granger, M.D., and Robert A. Gunn, M.D.; Secretary, J. R. Nichols; Treasurer, M. L. Holbrook, M.D. I do hope this league may grow and exert such as influence in New York and in America that poisoning the blood of helpless little children may no longer be compelled by law. It is my desire that every one in America would coöperate in this good work. Prof. Alexander Wilder has spoken out words of truth on this great subject. These words of his are worthy to be inscribed in letters of gold: "*Vaccination is physiologically and morally wrong, and its advocates are inherently conscious of it, or else they would trust to argument and conviction.*" The man who can speak in that bold manner is a president of a worthy cause, and all in favor of the movement should rally around him.

Jenner himself admitted that kine pox alone was not a sure preventative of smallpox, and that to make kine virus certain the matter should be taken from the filthy disease in horses called *greasy heel* which is engendered by horses standing for days and weeks in a filthy stable, thus producing a most virulent poison. This the great apostle of vaccination held should be inoculated into the kine and from the kine into the the human race, and thus going from arm to arm, accumulating poison as it goes. Now common sense insists that all this is wrong. Vaccination by the introduction of that poison into the human system does not prevent smallpox, but does engender other diseases which prove fatal in thousands of cases.

Though the major part of physicians are scientific men in object and modes of procedure, they show a liability to get in deep ruts hard to emerge from; much the same as with theologians, they wish to make public sentiment to bend to their views. Besides, some of the means they employ are reprehensible. I particularly have in view the processes of vivisection or cutting and torturing poor dumb animals in the interest of so-called science. To some extent it may be admissible, but to keep dogs and other animals with their sensitive nerves exposed for days and weeks together, to apply to them combustible materials like petroleum and then set it on fire to note how long they may suffer, or how long life may endure under the most conceivable torture, seems unnecessary. It is not generally known to what extent this business has been carried in some of the medical institutions of Europe. Some of the first surgeons and physicians of the age have proved themselves heartless butchers and torturers. One German professor, I am informed, boasted that he had tortured in various ways seven thousand dogs! I am very sorry if science requires such cruelty as this.

I have had some melancholy experience in this matter of vaccination, and have good reason to be opposed to it. Some thirty years ago I was induced to think I should be re-vaccinated, as it might be possible that the vaccination in my childhood had lost its effects. I accordingly took some vaccine matter from the arm of a person whom I supposed had good blood, and the result was a most fearful state of things. My arm and shoulder became greatly swelled, and fully one hundred and fifty angry sores broke out upon my arm and shoulder which were a long time in getting well; and this was followed by a serious attack of inflammatory rheumatism, which made me helpless for many months and was by far the worst sickness I ever had in my life. I subsequently learned that the person from whose arm I had taken the vaccine matter had had rheumatism, and there is no question in my mind but that I contracted a very painful disease, which caused my joints so to swell that they have never fully recovered from it by putting in my own arm the most virulent poison from the arm of another. If this were to be the last word I have to say to you it would be: "*Do not suffer your children to be vaccinated. Depend upon cleanliness and good habits in the prevention of smallpox, and do not inoculate your dear offspring with a poison far worse than smallpox.*"

Some of my letters have been too long, and I will now bring this one to an abrupt termination.

May health, peace of mind, and prosperity abide with you now and for many years in the future.

D. M. B.

To Berlin and Vienna.

VIENNA, Oct. 13, 1881.

DEAR READERS: You accompanied me in my last letter as far as the small town in Germany where baggage is examined after leaving Holland. The train I was on being a slow one, I stopped over at Salsburg for three hours for the express train, which makes good speed. I traveled all night, for it is a

long way to Berlin from the western border of the country; I judge fully two hundred miles. The land is not very good after leaving Holland. It is very level, but sandy and light, and in places wet and swampy. All northern Germany from the Baltic to a long way south of Berlin was once doubtless covered by the ocean. How many thousand years ago this was it is not possible to tell now, but it was probably before the last glacial period, or over 100,000 years ago.

The night was rainy and dark, and I could not see the country so well as I might have done under other circumstances, but could see enough to tell me the land is not rich, and that residences are not very numerous. About three o'clock we passed through Hanover, a brick business town of over 100,000 inhabitants. It was a poor time of the day in which to make calls, and I decided to see it at another time, if ever.

As daylight gradually appeared we had outrode the rain and found ourselves in a sharp, clear air. The ground was white with frost and the air decidedly chilly. This was the first frost I had seen, and I had noticed that the most tender plants had not been frost-bitten. But notwithstanding the coolness of the morning, I saw men and women out in the fields before the sun had risen, commencing the labors of the day. The men were plowing and the women digging potatoes and other roots. The country continues very level, the soil is sandy and easy to work, but it must be poor in quality. The stubble of the gathered grain is light, indicating that the growth was feeble. But few stacks of grain are seen, the gathered products of the farms are very scarce, and even the farmers themselves are not as frequent as one would expect. The country has much the appearance of a sandy waste. As we near Berlin however, there is more indications of a productive soil, and larger numbers of people are working in the fields and gardens. Very few fences are seen, the whole country presenting the appearance, especially in the early morning, of a large, level, uncultivated prairie. The trees do not reach a large growth, and are not numerous.

We reached the Berlin station soon after seven, and as the Central Hotel had been recommended to me, I entered the omnibus bearing that name, and we were soon rolling down through the stately suburbs to the center of the city. One is soon impressed with the fact that Berlin is a fine city. In all the newer parts of the town, which are more than half the area, the streets are wide and straight, the buildings tall, stately, and beautiful, exhibiting the modern and improved styles of architecture. Shade trees are seen on many of the streets, extensive grounds, are connected with many of the better residences, and flowers and shrubbery are met with on every hand.

The Central Hotel is the largest I have seen in Europe. Its front on Frederick strasse is 450 feet; it incloses a court perhaps 150 by 75 feet, with a width of perhaps 300 feet. The entrance to the hotel is from the court, and to the court by two capacious passages leading to the two streets upon which it fronts. The hotel is five stories in hight, and has five hundred rooms for guests, independent of the dining-rooms, parlors, etc. I was consigned to room No. 390 in the third story, to which I was taken by elevator. The floors of the halls are fine, polished composite or mosaic, the stairs are very wide, and of stone. Large mirrors are at the landings, and profusely located throughout the establishment. The dining-room is very capacious, about 250 feet in length by 80 in width. Adjoining it on the right is a very extensive winter garden, inclosed under an iron and glass roof, profusely filled with exotic plants and flowers, numerous hanging baskets of luxuriant climbers and decorative plants, with trailing vines and growths leading in all directions high above the head. The windows between the dining room and the winter garden are ten feet by five, and all one piece of plate glass. Concerts are held in the garden every evening. The house is well furnished in every particular. The beds are of excellent quality, with spring mattresses and sacks of down on the top. It is peculiarly a German custom to have in cold weather a tick full of the softest, lightest down, in a white case, on the top of the bed-clothes, to keep the sleeper warm. Although they are nearly as large as the bed below, they are very light, and not oppressive unless from the uncomfortable heat they impart. On several occasions I found them too warm and had to roll them down to the foot. I have found them everywhere since arriving in Holland. In right cold weather they must be rather welcome, but still good blankets would be preferable. Of course this Central (accent on the second syllable) Hotel is a good deal more expensive than were my quarters in London, but when a person is traveling around the world at other people's expense he ought at least to put on some style a part of the time.

After partaking of a good beefsteak with fried potatoes and a cup of coffee, with a "brode" or two, I was ready to see the town. It is fortunate for me that in every city in Europe the word *beefsteak* is understood, and if that is the viand desired, the name only has to be spoken and it will be forthcoming in about half an hour. I walked first out to the Linden, a magnificent street about two hundred feet wide, with a roadway on each side next to the wide sidewalk, then two rows of trees, between which is a wide promenade for pedestrians. It runs from the old imperial palace on the east, where are also many magnificent public buildings, to the Brandenburg gate on the west, a distance of about a mile. The name "Linden" comes from the linden trees which once ornamented the thoroughfare, but have given way to trees of other growth. But it is very beautiful. The Berliners think much of their *Unter de Linden*. The Brandenburg gate is a stately affair, the massive caption, ten feet in depth, twenty feet in width, and one hundred or more in length, resting on some forty heavy Doric columns, thirty or forty feet in hight. In the top is a large bronze figure of the goddess of victory in her war chariot drawn by four prancing steeds. When Napoleon wielded his power over Berlin he took those bronze figures of the goddess, chariot, and horses to Paris, and when the Germans returned the compliment some twelve years ago by bringing the gay French capital under subjection they took Victory & Co. back with them and placed them on the same gate where they formerly were, but placing the heads of the goddess and the horses as coming from the west, which was the direction the soldiers marched from upon their triumphant return. Within the Brandenburg gate and where the broad street is still more broadened out are the residences of the ministers of other nations, and a delightful residence place they have. Many of the buildings thus occupied are truly palatial in style.

Immediately adjoining the western portion of the city are some thousands of acres of what was once deer forest, in which deer and other animals were hunted by the German nobility. But it is now laid off in streets, drives, and walks, interspersed with magnificent statues; the grounds are cleaned up, the underbrush removed, so that it is a most beautiful natural park of great extent. I thought it superior to parks with artificial growths only. It will be remembered that Berlin and all the surrounding country is nearly as level as the sea. There is one swell or hill twenty or thirty feet high, probably an old sand-bank left by the ocean in former ages, and this is the mountain of the Berliners. Here various shows and displays are made, being the most conspicuous position.

Within a few hundred yards of the Brandenberg gate, within the deer garden, are beautifully laid off grounds, with fountains, paved walks, ornamentation of shrubbery and flowers, and in the midst stands a beautiful monument nearly two hundred feet in hight. It stands on an elevated dressed stone plateau. The first story rests upon sixteen polished red granite columns fifteen or twenty feet in hight. Around the base of the monument and within the granite columns are extensive bronze bas-reliefs, representing the various victorious wars in which Germany has been, and around the entire base are battle scenes portrayed in rich mosaic work with brilliant colors. The column, extending one hundred and fifty feet from the lower portion, is some ten or twelve feet in diameter, and is fluted, corresponding with the sixteen granite columns below. At equal distance are three circles or bands of gilt cannon, one in each flute, making forty-eight of the gilt cannons in all. Being of large size, they give the monument a very rich appearance. But the masterpiece is on the top, a standing figure of the winged goddess of victory, twenty feet in hight and of size in proportion, holding the emblems of victory in her hands. The entire figure is richly gilt and presents a magnificent appearance. If it commemorated something besides war and bloodshed it would be more pleasing to contemplate. I paid the mark demanded, and climbed the two hundred and sixty steps to the goddess and had a fair view of the city below me. It is really a finely-built town, especially the newer portion. A large share of the buildings are very extensiv and five stories in hight, and are constructed of a light gray freestone. There are no stone quarries of building stone near Berlin, but they abound in great quantities in various districts within a hundred miles away. Canal transportation being very cheap, the conveying of the building stone to where it is desired is not dear. Berlin, with a population of a million, has eighteen thousand houses, averaging fifty-five persons to each house. It will be seen, then, that the houses must necessarily be large. The major part of the buildings are five stories in hight, and nearly all of the freestone mentioned, while a few are of brick with stone trimmings, and some again of rough stone and plastered over.

From the Monument of Victory I made my way to the National Panorama, in which a triumphal battle over the French at Saint Privat is vividly portrayed. The building is octagon in form, with walls some twenty-five feet high. The inside is a circle, smoothly plastered, and all around is painted the terrible facts of a bloody battle. It is in the vicinity of a village, and the brick houses have holes blown through them with conical shells, out of which orifices thus made the inmates are firing upon the aggressors without. Of course the French are getting the worst of it; the Germans are crowding them at every point; men are falling here and there; hand-to-hand conflicts are taking place; dead Frenchmen and dead Germans are lying in plentiful numbers, with others not dead, but badly wounded and writhing in agony. Dead and wounded horses and cattle are also in abundance, and blood and carnage depicted on all sides. The center, where the beholders stand, is a raised mound, and close without the railing are fragments of burnt buildings, soldiers' clothing, camp utensils, the remains of soldiers' meals, and much that is real, including parts of gardens, door-yards, shrubbery, vegetables, etc. These run down to where the painting begins, but the connection is so perfect that it is almost impossible for the beholder to tell where the real stops and the painting begins. The entire scene looks like a continuation of two or three miles in all directions of the raised position where the viewer stands. The effect is excellent, but it is hard to appreciate such scenes of blood and slaughter; they are justly abhorrent to the finer feelings of mankind.

From this point I called upon my friend, Dr. Edward Schläger, whom I met at the Congress in Brussels last year, and again at London this year. At the latter place we extended the acquaintance so fortunately begun a year ago. He lives in very fine style on Bellevue street, and a few hours passed away very pleasantly in conversation about the recent Congress, affairs in the United States, in Berlin, etc. Dr. Schläger resided for some twenty-five years in America, first editing the *New England Zeitung* in Boston, and later being connected with the *Staats Zeitung* of Chicago, consequently he speaks English well, and is well acquainted with American affairs. Between matters connected with the two countries there was ample field for conversation. After partaking of some refreshments, both fluid and solid, we walked out, first into the Deer Garden before mentioned, and visited the fine marble statues of the immortal Goethe, the mother of the present emperor, and others. The two named are of unusual artistic quality, and do much credit to the people of Berlin, who erected them. Around the pedestal of Goethe's colossal figure are four of his impersonations, or the characters which his genius created. The earth has produced few greater minds than the German philosopher and poet, Goethe. He will continue to be appreciated more and more as the centuries pass away.

With respect to the extensive natural grounds called the Deer Garden, I will further remark that the roads and walks are laid off through them, running in all directions, diverging from common centers like the spokes of a wheel, and at the junctions, as well as at the centers, are erected statues of those whom the people of Berlin delight to honor, and they are generally military characters—butchers, who have been successful in slaughtering their fellow-beings. Some of the roads which traverse the beautiful woods of the Deer Garden are for carriages, some for equestrians only, and others for pedestrians alone. Along the borders of many of them trees have been planted in straight rows, and their smooth, erect forms add much to the beauty of the grounds. Thousands of people resort here when the weather is suitable, and a better retreat for children, invalids, and all who need pure air, with such measure of the sun's rays as desired, can scarcely be imagined. The grass among the trees is lovely, and the whole seems more natural than any artificial park can be. The grounds virtually belong to the Emperor William, but he gives them up for the use of the people, though he retains the ownership of them, and will not relinquish a foot nor a tree for any private use.

We next walked around some in the city; and after the doctor returned to his home I visited the Aquarium, where is a full collection of all the rarer inhabitants of the briny deep, from corals, sponges, and anemones, crabs, lobsters, octopuses, turtles, fishes of nearly all kinds, to alligators and crocodiles. In the same establishment were also many birds and numerous members of the monkey, chimpanzee, and ape tribes. Nature, in her multiforms, is here well represented.

The next thing on the programme was to take the tramway and ride around the circuit of the city and see all the newer parts of it. The city is twelve miles in circuit, but the tramway does not go to the extreme limits, often being half a mile or more from the outer borders. It took an hour and a half to swing the circle, and the ride gives one a splendid opportunity to see the parts of the city built within the last few years, which must be pronounced very fine. The buildings are of excellent quality and stately in proportions. On one side one sees many public buildings of large size and costly structure, many monuments commemorating the emperors, dukes, and generals who have flourished in the times that have gone by. Many buildings are now being constructed, which bespeaks a period of prosperity, notwithstanding the heavy burthen borne by the nation in consequence of the wars she has prosecuted.

Some twenty-five or thirty thousand soldiers are

stationed at the German Capital. Imperialism seems to float in the air, and the heavy hand of Bismarck is felt by every person in the empire. There can be but little freedom where so strong a government exists, and where the very sweat and blood of the people are required to perpetuate it. The barracks for the soldiers are strong and imposing buildings of great size. Bismarck has succeeded in becoming one of the chief ruling spirits of the world in making united Germany powerful and greatly to be dreaded, but he has not made the people free and happy. They groan under a load of debt and taxation which they will long, long be unable to throw off. It is to be hoped, however, that Germany will some day have a prouder mission than to uphold an iron government little better than a despotism.

The ride around the city being over, and the shades of evening having come on, the Central Hotel was repaired to and supper dispatched, when I essayed to visit the opera and listen to German music, vocal and instrumental. But I had hardly calculated on the difficulties I had undertaken. I had not learned where the opera was, but supposed I could easily learn; but the learning was not extremely easy. I was not fortunate enough to meet any one who could speak or understand English, while I as persistently would not and could not speak or understand *Deutsch*. I said to a good-looking man, "Will you please tell me where the Opera House is?" He looked as vacant and blank as though he had just landed from the moon. I repeated the word, "Opera, opera," both slow and fast, but as plainly as I could speak it. It then occurred to me that I should make the *o* long, as in rope, and then I repeated, "Opera, opera," with the *o* as long as I could make it, but it was all of no use; there was so much of the English taint to my pronunciation of the word that the bewildered Dutchman could not comprehend what was the matter with me. I left him in despair and tried with several others, speaking the word "Opera" in all the ways I could think of, and I added the word *music* also, but my gibberish was unintelligible. At length I think I met one man more intelligible than the others, who partially comprehended my meaning, and had a glimmering of my desire. He pointed down the Unter den Linden and muttered something to me, of which I could not comprehend a word. As the operas and theaters here begin at seven o'clock, I knew I was late and hastened on. With my usual good luck I came to a building, stately in exterior, which I inherently felt was the Opera House. I put the question to a man at the door, "Is this the Opera House?" And he said, "Yah." I rushed in and planked down a two-mark piece of silver, and told the man in a little office, and in as good English as I could command, "I want to buy that much of what you have to sell here." He took my money and gave me a small piece of pasteboard with Dutch words on it. Some three other men at the same time obtained pieces of board somewhat like mine, and they at once entered a passage-way and led off, and thinking it would be better for me to go with them than to inquire of those who could not understand me, I followed them, as a matter of course, up, up one flight of stone stairs after another until I thought they must be going onto the house-top; but still I followed. At length we reached the gallery, which seemed to be crammed with music-loving Deutschlanders; but the man at the entrance, glancing at my pasteboard, cried out, "Parterre," and pointed down-stairs. With a shrewdness not usual to me I comprehended in a trice that I was in the wrong pew, and that I must retrace my steps down all those stone staircases and betake myself to the parterre, where my bit of pasteboard designated me. There was no time to lose, for the play had already begun, and upon reaching the ground floor I prudently showed my pasteboard to a party in attendance, as much as to say, "Please tell me where is the parterre." With my usual good luck the German comprehended me and I comprehended him; he pointed at a door; I entered and was in the parterre, but with my usual bad luck I found no empty seat awaiting me. Every seat was filled, and many who arrived there before me were standing. I saw no help for me but just to "stand and take it" the best way I could. The opera was going on, and my attention of course was occupied with it. A very sad young man whom I took for an artist—a painter—seemed to be in love with a very pretty young girl who had a cross papa. The sad young man sang in a tenor voice with all his might and threw his arms around in a most wo-begone manner. He sang to the damsel most beautifully, and she sang back at him just as beautifully in the fullest soprano, and I thought more beautifully, and then they approached each other and joined hands and both sang just as hard as they could. Then they put their arms around each other and I thought I knew what that meant, if it was Dutch. Upon this the cross old parient came and drove the sweet damsel off the stage and in very grum, harsh bass sung to the poor, unhappy-looking young man, just as much as to say: "You worthless scapegrace! You leave this place without delay, and if I catch you hanging around here any more, or if you ever speak to my daughter again, I will cut your feet off close below your ears." The poor, unhappy young man seemed to be in despair, and hung his head and sung in a mournful minor key, as much as to say, "I would as soon live as die, this very minute." He threw his arms around again in the most unhappy manner, and finally went off, and others came on, singing and talking, and acting, but all in Dutch of course. I could not get head or tail to a good deal of it, wondered what could be the matter that they should make so much fuss about it. But I think the fortunes of the unhappy young man improved; he must have "struck oil" in some way, for he seemed to get in better spirits; he sung more cheerfully, and everybody seemed to think well of him, even the cross old man, the father of the young damsel; and he allowed the young man to see his daughter again, and it is my opinion that he finally became father-in-law to the despised artist, for they all seemed in good humor, as it a wedding was about to take place, and the way they sung was a caution to Ira D. Sankey.

It was perhaps just as well that I had not a seat, for sleeping none the night before, and being weary withal, I fear I should have gone to sleep, and did not lack much of it as it was. I must bear testimony that the singing was the best Dutch music I ever heard; but I was not sorry when it was over; and while I was on my way to the hotel, seeking my virtuous couch, I was met by two fair damsels, but, I fear, frail, who clearly had some evil designs upon me; they spoke to me in a language which I could not understand, except as I guessed at it; but they were too familiar on short acquaintance, and invited me to go mit them down some "strasse," the name of which I do not remember. I said, firmly, "*Nicht fer stey*" When they talked about "*gelt*" I said, "*Nein, nein*," and think I would have made it a dozen had they insisted. I think they concluded I was an unprofitable customer, for they turned from me and allowed me to pursue my way to my hotel in peace. I have these many long years proved that "virtue is its own reward."

The next morning I fulfilled an engagement made the day before—to call upon Dr. Schläger and accompany him out to a village in the suburbs and visit a German author, thinker, and philosopher, Mr. Bruno Bauer. The doctor had talked with me in London about Mr. Bauer, and of a work he had written upon the origin of Christianity. I had become interested in the work, and wished to see the author. The doctor said Mr. Bauer is one of the trinity—Hegel, Fuerbach, and Bauer—and inasmuch as the three graces are faith, hope, and charity, the greatest of which is charity, so with the great German trinity of deep thinkers—Hegel, Fuerbach, and Bauer, the greatest of which is Bauer. We had but a few miles' ride to the unpretending village of Brixdorf, which has a somewhat elevated position on the vast sunny plain of that locality, surrounded by cultivated fields and a few vineyards. I noticed several wind-mills at work grinding grain, as many as four turning their huge wings within sight at once. We found the old sage in his study with his books and papers before him. He has a first-class mental organization, and one has but to look at him to become convinced that he is a man who has done deep and continued thinking. He is now seventy years of age, and is the author of several works. The one I have alluded to is "Cæsarism and Christianity," in which he clearly shows that Christianity is of Grecian and Roman origin, and not of Hebrew. He shows, too, that in the moral writings of Seneca is found the basis of the four New Testament gospels, and that the original moral teachings attributed to Jesus are in the writings of this same Seneca. He has the works of Seneca—father and son—published in Latin, in three volumes, containing, in the aggregate, nearly two thousand pages. I could form but little idea myself how strong a case Mr. Bauer has made out as to the Roman origin of Christianity, and smiled inwardly that another origin has been found for it. Many of us have been wont to find the origin of it in the early religions of the East—the teachings and story of Christna, of Buddha, of Rama, and others. The origin has been pretty clearly traced, too, to Egpptian sources, while others again find the Hebrew as the fruitful source; but here now is a Roman origin more positive than all the others put together. It reminds me of the cause of the death of the venerable old darkey who was many years ago found dead floating in Boston harbor. As it was a negro's body, it was conceded that a negro jury should examine into the cause of the death. Accordingly, six citizens of African descent were constituted, and a sage one of the number was appointed foreman of the jury. After sitting over the corpse a due length of time the aged foreman broke the silence with these words: "Gemmen, I s'pose you all agree dat dis man ben murdered. Fus, he hab his brains smashed out and was trone overboard and drownded; the tide coming in, he floated over on de Charlestown side, and, de wedder being cold, he froze to deth." Christianity appears to me like the negro corpse—it has about as many origins as that had reasons to be dead. But I am well satisfied that Mr. Bauer is a deep scholar and thinker; and from the testimony of Dr. Schläger, conclude that the work is unanswerable. Some Christian critics attempted to reply to it, but Mr. Bauer easily refuted them.

I have made arrangements with Dr. Schläger to translate the work into English, and I will publish it and lay it before my readers and allow them to judge of its merits. The work has attracted much attention in Germany, and I trust it may do no less in America. The work, with the addition of Mr. Bauer's reply and a concluding chapter which he will write for this translated edition, will make, I think, about 600 pages, and will be furnished for $1.50, and probably will be issued before I get back home again. I hope it will suit many of you, my readers, to secure a copy. It contains extended quotations from the writings of Seneca, giving the reader the opportunity to judge whether his morals and those attributed to Jesus bear any analogy to each other.

Mr Bauer has also written a work on the history of Quakerism in Germany, England, and America. Also another in two volumes, on Bismarck and Imperialism. Dr. Schälger will give the readers of THE TRUTH SEEKER a sketch of Mr. Bauer's life, together with some extracts from his works, allowing them the opportunity to judge the quality of the author's style.

Mr. Bauer spent some time in London several years ago, and speaks English tolerably well. The interview with him was a pleasant one, and after emptying a bottle of wine between us, and partaking of some cakes to match, he walked over with us for some distance on our return to the city. He calls himself "the Hermit of Rixdorf," but his fame has spread over Germany, and I feel disposed to help extend it even to the New World. He has given something new to his race, and with your assistance I will give you the benefit of it.

It was a pleasant trip out to Rixdorf, and I felt that I had held communion with one of the great thinkers of our time. On our return we visited some of the pleasant places of the city; among the first was the Place Belle Alliance, a large square, or more properly a circle, with a beautiful monument in the center commemorative of the valor and patriotism of the German people, around which are walks, carriage ways, and numerous statues, the whole embellished with beautiful shrubbery and flowers, giving a very pleasing effect, and is a place of great resort for the proud Berliners.

The doctor accompanied me and pointed out many of the stately public buildings, palaces, etc., where the business of the state is transacted, where the emperors have lived, and public affairs are attended to. When he returned to his home I took a long stroll through the central or old part of the city, seeking out the dwellings of the poorer classes, looking at the shops, etc. I found everything tolerably cleanly, and saw no signs of wretched poverty. Some of the old streets are narrow, it is true, but many are wide and commodious.

I have not mentioned that Berlin is on the river Spree, but such is the fact; but it is not a mighty river, and does not have the appearance that the sprees it gets on to are of a very wild character. I think it is about two hundred feet in width. The city is also supplied with with canals, in which I saw numerous boats laden with produce and merchandise of various kinds. The prows of the boats are peculiar, running out long to a sharp point in the shape of a gondola, and both ends are alike. The capital of Prussia and of the German empire is one hundred and twenty-seven feet above the level of the sea, and is in latitute 52° 31'. Its mean temperature is 28° in January, and 66° in July. It has 500 good wide streets and 37 short bridges, 58 squares, 60 churches, 25 theaters, over a hundred learned societies and associations, and more than a hundred public schools. Its principal manufactures are locomotives, cotton, silk, ribbons, porcelain, stone-ware, bronze, gold and silver ware and ornaments, type, iron, jewelry, straw hats, artificial flowers, etc. Its numerous and showy squares are well supplied with statues of bronze and stone, and on many of the public buildings statues of heroes, princes, gods, and goddesses are to be seen in generous profusion. The east end of Unter den Linden is a fine bronze equestrian statue of Frederick the Great, and other imposing bronze statues are in other localities. Berlin was founded in the twelfth century, and for over six centuries has been a place of much importance. At the present time it is one of the mistresses of the world. An elevated railway is being constructed in the city, but on a plan entirely different from that used in New York. It is built on a series of viaducts which span the streets in arches of stone and brick-work like a huge bridge, and will be far less noisy and dangerous than our system. It undoubtedly costs ten times as much to construct, but is unquestionably very much better when done and will be immensely more permanent.

I was pretty well fatigued when I reached my hotel, and enjoyed my supper with much relish. By a failure to connect with the doctor, who was to accompany me to one of the musical entertainments of the city, I missed going to a place of amusement for this Saturday evening and indulged in an hour's

walk about the streets, noticing the stores, the show in the windows, the habits of the people, etc.

On Sunday morning, after an hour or two spent in writing, I took the tramway some two miles southwest or the city, through a portion of the deer garden, to the zoological gardens, where, in extensive grounds for the purpose, are a very fine collection of animals, including elephants, rhinoceroses (one of them with two huge horns on his nose), camels, buffalo, bisons, Asiatic cattle, lions, tigers, leopards, bears, wolves, hyenas, deer, antelopes, goats, monkeys, ostriches, vultures, condors, eagles, cranes, storks, flamingoes, pelicans, magpies, parrots, pheasants, fowls, and hundreds of smaller varieties of birds, many very rare, with all that goes to make up a splendid zoological collection. Some of the houses for the larger animals are large and expensive. The elephant house is especially so. It contains over two hundred thousand pieces of colored tile, and presents an attractive appearance. It is ornamented in front and on the sides over the entrances with representations of huge elephant heads. The area of the gardens must embrace over fifty acres of ground, and are well laid off. Tho concert place for music, with a thousand chairs for listeners, where beer is served, of course is not wanting. Thousands flock here in warm weather and manage to find much amusement and recreation. The Germans are a very practical people, and their plans seem governed with a view of utility and rational enjoyment.

Dr. Schläger informs me that but one per cent of the people of Berlin attend church, though there are plenty of churches, and more than half the people are Protestants. This is an extremely small portion to attend upon "divine worship," and is sufficient to arouse the zeal of Christians even in America. Of what use is it to send missionaries to the Fiji Islands, to Timbuctoo, and to the interior of Thibet, when ninety-nine per cent of the intelligent people of Berlin refuse to avail themselves of the privilege of going to church and falling asleep over a dull, prosy sermon?

I recommend the pious people of America to look after the indifferent souls of Berlin and to take such measures as will induce them to more frequently attend the ministration of those who are commissioned by heaven to dispense the bread of life for money and for price. The museum, the galleries of art, etc., are all open on Sundays the same as other days, and it is quite likely that the people find them and the attractions in the out-door places of resort greater than those of the churches, and they doubtless betake themselves where they enjoy themselves the best. This is certainly a sensible way of doing; people should always be allowed to exercise their choice as to where they should spend their leisure time. With all this want of religious zeal on the part of Berliners to attend church, it cannot be charged against them that they are more immoral than the people of other cities; that more intemperance exists among them, or that they are less honest, less industrious, and less observant of the rights of their fellow-beings than are the denizens of other towns. There are doubtless more unbelievers, more Freethinkers, here than in many other parts of the world, but this does not result in a decrease of morality. I have not seen an intoxicated person in Berlin, nor one who appeared to have drank enough to produce a visible effect. The citizens of the place appear to have useful employment to pursue, and no appearance of idleness and vagabondism is to be seen. Take the matter in all its aspects, there is nothing to be seen to show that the people of Berlin are not as moral, as prosperous, and as happy as though the ninety-nine per cent who do not attend church conformed to the example of the one per cent and listened to the talk of the clergy and yielded observance to the rites of ecclesiasticism. There is also no visible sign that deity is any more displeased with the ninety-nine per cent than with the meager one per cent who keep up a show of being pious.

After seeing all that was desirable of animated nature I returned to the city and visited the Museum of Art, which contains an extensive collection of paintings and statuary. On the walls of the front portico or porch are extensive frescoes one hundred feet in length by twenty in hight, on which are a great number of figures of gods, goddesses, Titans, etc., as given in classic story. Hercules and his twelve labors are given in large size. Several statues also adorn the outer porch, and at the entrance, at the huge steps which lead up to the edifice, are two colossal bronze equestrian statues, the one a tiger attacking a horse, and an Amazonian female rider is about dispatching the tiger with a spear. The mate to this is a male rider killing a wild beast with a spear. The statues in the museum are large plaster copies of Grecian, Roman, Egyptian, Assyrian and other gods, with heroes, warriors, statesmen, graces, nymphs, and all that belongs to classic statuary, including bas-reliefs of battle scenes copied from the ruins of ancient Greece, Egypt, and Assyria, etc. There are some thousands of pieces altogether. A few are monstrous in size. Among the antiquities are the sarcophaguses and mummies of Egypt, with records on papyrus, obelisks in miniature, representations of the Rosetta stone, and other inscriptions. There are also numerous articles of antique German manufacture, including watches, carved wood-work, ornaments, etc. The galleries of paintings by the old masters are splendid. Here are many fine works by Rubens, Van Dyke, and others equally distinguished. A feature of Berlin art is faithfulness to nature. This is noticeable not only with the paintings but the statuary in the museum, on the streets, and in the public squares—quite enough to make Comstock very unhappy, not because he looked upon them, but that others could do so. He likes to appreciate all pictures that show a certain phase of nature and to keep them for his own use and those special clerical friends who call on him to look through his museum. The choicer specimens are also very convenient to take to religious meetings, legislatures, and Congress to induce pure-minded members to pass laws to help him imprison a few more unfortunates. In addition to pictures he has also shown a great fondness for living specimens of loveliness unadorned.

There are other galleries and places of art and industry in Berlin, but I did not visit them; neither did I call on William I. or Bismark at their places. I would rather visit one such man as Bruno Bauer than both of them. I honor the man who strives to educate and elevate his fellows far more highly than the man who endeavors with all his ability to fasten on them the chains of slavery and the fetters of servitude. I would have been glad to visit Potsdam, some sixteen miles from Berlin, a place of 45,000 inhabitants, where Voltaire resided with Frederick the Great, but I could not take the time.

From the Museum I returned to my hotel and devoted a short space of time to writing. Soon Dr. Schläger called upon me, knowing I proposed to leave for Dresden late in the afternoon. We spent an hour in conversation, when supper and settling my bill had to be attended to. The doctor then rode with me to the station, but the preparation of the beefsteak had taken so long, and the distance to the station so great, we were two minutes too late for the 5:30 train, and I had to wait an hour for another train. In this there was one gain and one loss—the gain, I had another hour for conversation with the doctor; the loss, I missed a fast train and caught a slow one, which was an hour or two longer in making the run, bringing me to the capital of Saxony a little after 11 o'clock—a distance of 109 miles.

The country south of Berlin seems a continuation of the great sandy plain which once formed the bed of the ocean. I could see by the moonlight but few evidences of a rich farming country—but few farmhouses and barns; but few herds feeding in the fields, but stacks of grain or fields of crops yet to harvest. We came every four or five miles to a station, and generally they stood alone, with occasionally a small village adjoining. The stations here are most unlike what they are in England, where they are double, and standing close to the track, one side for passengers going one way, and the opposite side for the passengers the other way, no crossing over from side to side being allowed, save by bridgeway or subterraneous passage. Here the station stands back a few rods from the railway, with no platform, and looking like a private residence, or possibly like a country inn. The country south of Berlin seems much like a prairie country imperfectly settled.

At Dresden I put up at the Grand Union (accent on the second syllable, and pronounced as though spelt *un-yone*), and I found it an excellent hotel. Dresden contains nearly two hundred thousand inhabitants, and is finely situated on the river Elbe, the larger portion of the city being on the left, or south bank, and the two parts being connected by three fine bridges over fifteen hundred feet in length. The city is often called the German Florence, and is much resorted to by English and American people, who wish to pursue the study of art and music, as well as to find a delightful place of abode. Dresden is justly noted for its picture gallery, containing a greater number of the productions of celebrated painters than many cities having a larger population.

After dispatching a very good breakfast on Monday morning I started down the street to see the town. I found the city well built, and the stores well filled with attractive merchandise, with the show-windows very neatly arranged. The stores in the German cities are not so profusely covered with signs as in London and in American cities. It seems to be deemed enough here to have the name of the occupant and the business once plainly given. I met the sign here, as in Paris and Berlin, "Damen Confection," and they are always neat-looking establishments. They have no connection with damning peppermints and sugar-plums, as one might be led to suppose, but it means that within are made robes and dresses for dames or ladies. *Confection*, I think, is the French for robes and dresses, and *damen*, in German, is the plural for *dame*.

When I came to the market square I walked through it to see the vegetables, fruits, etc., for sale there. As usual in this country, the market place is simply an open, paved square, without roof or tables, save such as the marketers provide themselves with. The business of selling and buying is attended to almost exclusively by women, and there are old men having something to sell. The display of cabbages, cauliflowers, sprouts, kohl-rabbi, onions, garlics, celery, parsley, with apples, pears, peaches, grapes, etc., was very good. Eggs, butter, and cheese were for sale. But oh, rotten eggs and polecats, how loudly that cheese smelt to heaven! I wondered if any of the gods or goddesses could be pleased with that odor. I certainly was not, and did not even ask for a taste.

The picture galleries were the principal point of attraction, and there I bent my steps. The building, containing three galleries and the statuary, is a splendid stone edifice some three or four hundred feet long, with extensive grounds in front and a beautiful court in the rear, with other stately buildings on either side containing other collections of antiquities and works of art. The picture galleries of Dresden have not been over-estimated; they struck me as being quite equal to anything I have ever seen anywhere. The paintings at the Louvre and at Versailles are more numerous, but they are not finer. The museum building contains thirteen halls, or galleries, in which are displayed nearly three thousand magnificent paintings, upon which any lover of art must delight to gaze and to study by the hour. Here are Raphael's "Madonna di San Sisto," Titian's "Tribute Money," Correggi's "Notte" (adoration of the Shepherds), Veronese's "Moses in the Bulrushes," Rembrandt's "Ganymede," and fifty pieces by Canaletti, and others by distinguished artists, early and modern. Not an undue proportion are religious subjects, and the wretched-looking saints do not predominate in excess. There are many rich bathing scenes, hunting scenes, Venuses, etc., which would require days of study to appreciate all their beauties.

The department for engravings contains 350,000, old and new. It could hardly be expected that I could make a very thorough examination of all these at one short visit. The department for statuary is fine, and seems much like a duplicate of what I saw the day before at Berlin. The library contains 500,000 volumes, 4,000 manuscripts, and 30,000 maps, which I did not stop to examine. Neither did I visit the *Schloss*, or king's palace, where are displayed the crown jewels and much ancient armor. I was willing to leave those for others.

At 1 P. M. I was in the train for Prague, the capital of Bohemia, lying south a hundred miles or more. Much of the country along the way is picturesque and beautiful. Along the valley of the Elbe are many attractive villages and homes. First we passed beautiful cultivated plains and saw the farmers engaged in securing the crops of potatoes, beets, cabbages, etc. The field hands are largely momen. When every young man has to give three pears as a soldier it devolves upon the women to cultivate the farms. I saw women digging potatoes and beets, raking hay—it seems to be not too late to make hay—loading hay, and nearly all sorts of work. Woman is here not only a laborer but a packhorse as well. I often see them with large baskets strapped to their shoulders, loaded down with truck like cabbage, etc., enough to load a horse. After passing through a section of pretty plains we enter a defile or narrow valley or ravine with high walls of rocks on either side. Here are worked numerous quarries of building-stones, which are hewn into shape on the spot and slid down the steep chutes for loading on cars or in canal boats. I presume the same are taken to Dresden and perhaps to Berlin. The country along is quite diversified between hill and plain, wide valleys and narrow ones. We passed a goodly number of villages with hard, unpronouncable names which I had never heard before.

[TO BE CONTINUED]

"VOLTAIRE IN EXILE."—Whatever relates to the famous Voltaire is read with interest by Liberals, and this book will be, as it describes his life and work in France, England, Holland, Belgium, Prussia, and Switzerland, with unpublished letters of Voltaire, what his enemies say of him, his philosophical system, his merits as a poet and tragic author, etc., the whole forming a very interesting volume. Published and for sale by D. M. Bennett. Price, 75 cents in paper, and $1 in cloth.—*Investigator*.

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IF any one would like to send THE TRUTH SEEKER three months to a friend who has never taken it, it will only cost them fifty cents to do so.

Translations.

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER XII.

CONCERNING THE ESTABLISHMENT OF THE CHRISTIAN SECT, AND MORE PARTICULARLY CONCERNING PAUL.

When the first Galileans traveled among the Greeks and Romans they found them permeated with all the absurd traditions which could possibly enter in the heads of an ignorant people who were inclined to fables; their gods were disguised under the form of bulls, horses, swans, and serpents, in order to seduce wives and maidens. The magistrates and principal citizens did not acknowledge or believe such extravagant tales, but the masses lived upon them. It was the Jewish rabble that spoke to the pagan rabble. It would be in the present day as if the disciples of Fox disputed with the disciples of Brown. It was not difficult for the Jews possessed of devils to make the fools believing the pagan dreams accept their dreams, none the less improbable. Attracted by the novelty surrounding such spirited fables as those of the Jews, and, wearied by their worn-out absurdities, the Greeks and Romans ran after the new error, just as the people at the fair of Bartholomew,* disgusted with the old farces which they hav too often heard, demand a new one.

If we may believe the books written by the adherents of Christ, Peter, the son of Jonas, remained at Joppa with Simon the currier, where he revived Dorcas the tailor in a garret.

See that chapter of Lucian entitled Philopratris in which he speaks of the "Galilean † with a bald front, and enlarged nose, who was lifted to the third heaven." See how he treated an assembly of Christians with whom he happened to be. The Presbyterians of Scotland and the beggars of Saint-Medard in Paris are precisely the same.

The ragged beggars, almost naked, to all appearances intractable, acting as if possessed by devils, heaving great sighs, contorting themselvs, swearing by the *son who has descended from the father*, predicting a thousand evils to the empire, and cursing the emperor. Such were the first Christians.

He who made the sect most fashionable was Paul, with a large nose and bald front, whom Lucian ridiculed. It is sufficient to look over the writings of Paul to see that Lucian had good reason for his wit. What stuff it was that Paul wrote to the society of Christians in Rome! "Circumcision is profitable if you observe the law; but if you break the law thy circumcision is made uncircumcision, etc. . . . Do we not then make void the law through faith? God forbid! Yea, we establish the law. . . . For if Abraham were justified by works, he hath whereof he may glory, but not before God" (Romans, chapters ii, iii, and iv). Paul, in so expressing himself, speaks as a Jew, and not as a Christian; but he speaks more like one possessed by a senseless devil, who could not put two consecutiv ideas together.

What a discourse to the Corinthians! "All our fathers were baptized unto Moses in the cloud and sea" (1 Cor. x, 2). Cardinal Bembo had good reason for calling these epistles *epistolaccie*, and to consider them not worth reading.

What must we think of a man who says to the Thessalonians, "I will not permit women to speak in church," and in the same letter announces that they might preach and pray when veiled?

Does his quarrel with the other apostles mark a wise and forbearing man? Is he not a man of his party from all that is discovered? He pretends to be a Christian, and teaches Christianity, but he sacrifices seven consecutiv days in the temple of Jerusalem, according to the orders of Jacob, which is not exactly after the manner of Christians. He wrote to the Galatians: "Behold, I, Paul, say unto you, that if ye be circumcised Christ shall profit you nothing" (Gal. v, 2). After this he circumcised his disciple Timotheus, whom the Jews said was the son of a Greek by a prostitute. He intruded himself among the apostles, and then boasts to the Corinthians in his first epistle, chapter ix, that he was an apostle as well as the others. "Am I not an apostle? Am I not free? Hav I not seen Jesus Christ our Lord? Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you. Hav we not power to eat and drink at your expense? Hav we not power to lead about a sister, a wife, as well as other apostles and as the brethren of the Lord, who goeth to the warfare any time at his own charges?" etc. What astonishing things are contained in this passage! The right to liv at the expense of those whom he had subjugated, the right to make them pay the expenses of his wife or his sister, on account of the fact that Jesus had brothers, and Mary, or Mirja, had labored more than one time.

I would like to know of whom Paul speaks in his second letter to the Corinthians, chapter xi, 13: "For such are false apostles. . . . Whereinsoever any one is bold I am bold also. Are they Hebrews? I am also a Hebrew. Are they Israelites? So am I. Are they ministers of Christ? When they accuse me of foolishness I am more than they, in labors more abundant, in prisons more frequent. I hav received thirty-nine stripes; I was beaten with rods three times; once was I stoned; I hav been a day and night in the sea."

Here Paul says that he has been twenty-four hours in the deep without being drowned. This equals the adventure of Jonah. But still it is not clear why he manifested such mean jealousy against Peter and the other apostles, or why he was angry with them because he suffered in the hands of justice and was beaten more than they.

For what fools and degraded people did he picture his tyrannical master? We laugh at Mohammed when his commentators pretend that he visited seven heavens in one night. But Mohammed speaks less of such follies in the Koran than are attributed to Paul, yet Paul ventures to say that he accomplished almost the half of that journey.

Who was that man Paul, who still excites so much attention and is cited every day, much to the injury of every one? He says that he was a Roman citizen. I venture to say that he impudently lied. No Jew was a Roman citizen except under Decius and Phillip. If he came from Tarsus he was no Roman, for Tarsus was not a colony or city of Rome for more than a hundred years after Paul. If he was from Giscala, as Jerome says, the case is not altered, for that village was in Galilee, and surely the Galileans never had the honor or being Roman citizens.

He was a student at the feet of Gamaliel, it is said; some say that he was a domestic servant of Gamaliel. In fact, it is said that he watched the clothes of those who stoned Etienne and that he was employed as a valet of an executioner. The Jews pretended that he wished to marry the daughter of Gamaliel. We can see some traces of that adventure in an ancient book which is supposed to be the history of Thecla. It is not at all astonishing that the daughter of Gamaliel did not wish to marry a little bald-headed *valet* whose brow hung down upon his deformed nose and who had bow-legs. It was thus that the Acts of Thecla pictured him. Cast off by Gamaliel and his daughter as he deserved to be, he joined the sect controled by Cephas, James, Matthew, and Barnabas, in order to stir up trouble among the Jews. Judging from the little we do know about him, the cause of the apostasy of this unfortunate Jew is better than the cause generally thought. How could a person persuade himself that a star from the heavens fell down upon a horse in mid-day and that a heavenly voice like that of a god said, "Saul, Saul, why persecutest thou me?" Such foolishness surprises me.

If God had wished to prevent the disciples of Jesus from being persecuted, could he not hav spoken to the princes of the nations rather than to a valet of Gamaliel? Were they any the less chastised since Saul fell from his horse? Did not Saint Paul chastise them himself? What is the purpose, then, of that miracle?* I call upon heaven and earth to testify (if it is permitted me to use these words) that never was a legend more foolish, more fanatical, more disgusting, and more worthy of horror and contempt, than this one.†

*Bartholomew fair is where charlatans and astrologers still meet.

†It is very doubtful whether Lucian could hav seen Paul and be at the same time the author of "Philopratris." But it might perhaps be said that Paul, who lived in the time of Nero, could still exist up to the time of Trajan, when, it is said, Lucian commenced to write.

Some people ask how Paul could succeed in forming a sect by means of his balderdash, for which the Cardinal Bembo had a profound contempt. We answer that without that balderdash he would never hav mastered the devils which he governed. Can any one believe that Fox, who founded a primitiv sect called the Quakers, had more sense than Paul? It has been a long time since any one has said that fools founded the sects, and that wise people governed them. [1771.]

* Lord Bolingbroke says in vol. iii, p. 301, that "God might hav prevented man's fall by a little less indulgence in what is called free will," and thereby saved his son from cruel persecution.

† It is necessary, for me to particularly remark that this Jew Paul never said that Jesus was God. He bestows upon him all possible honors but that of God. He had predicted in his epistle to to the Romans (chap. i) that he would make his peace with God, through Jesus. He counts upon the grace of God, through one man—Jesus. He called his disciples inheritors of God and co-inheritors of Jesus (1 Rom. chap. i). There is not a single verse or line in all the writings of Paul where the word *God* is bestowed upon Jesus, unless it is in 1 Rom., chap. ix. But Erasmus and Grotius hav proved that this passage was falsified and evilly interpreted. In fact, it would be strange, if Paul recognized Jesus as God, that he only gave him that name and title once. At that time that would hav been blasphemy.

And as for the word *trinity*, it is not found in Paul. But apart from these discrepancies Paul is considered the founder of Christianity. [1771.]

Lord Bolingbroke called St. Paul "a true cabalistic architect, a loose paraphraser and commentator, as false at least as any ancient or modern rabbi" (vol. iii, p. 288, of his collected works.)

Communications.

Then and Now.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* There is a certain amount and kind of pleasure in taking a retrospectiv glance at the past and comparing the conditions of the *then* with the actual ones of the *now*. I see very clearly how matters stood forty-three or forty-four years ago. Abolitionism and Infidelity, in the eyes of the masses, were not only twin-sisters, but twin-monsters. "Tom Paine" was the "scapegoat" for all that was low, vulgar, brutal, and irreverent in the estimation of the ignorant and bigoted for what he had written, while Garrison was the synonym for anarchy and fanaticism for what he weekly wrote and printed in the Boston *Liberator*. Those were the days when church and state were solidly united in the interests of chattel slavery and the preservation of Christian morals, Christian liberty, and Christian aristocracy of color, race, and sex. Kneeland was imprisoned, Garrison and others were mobbed, Pennsylvania Hall was burned, Lovejoy was shot and his press consigned to the Mississippi, and people and priests were happy.

What of the radical element then? Simply this: they had put their hands to the plough of practical reform and they cut their furrows deep into the sins and shams of their age. They were conscious that in the long run better ideas of right and truth would prevail, and that all and every influence of the political and church alliance would hav to yield. How well I remember the social ostracism that confronted us everywhere; the threats that were made to do us bodily injury; the offer of $50 and a barrel of whisky by a banker's son to any person or persons that would shoot my brother or myself or both! Did these things deter us? Not the least. We kept up our little society with our Irish Quaker president, and held our regular meetings. Night after night, with lanterns in hand, we went through the woods to some neighboring mining settlement to hold our more important lectures when our missionaries were among us; and very many nights (some very dark and wet) did we go silently through the timber and over the hills to meet a consignment on the "underground railroad." "These were the times that tried men's souls," aye, and women's too. How gloriously the brave women did their part! The wife of our president was a Hicksite Friend, and pardon if I say she *was an angel*. Her quiet self-devotion and abnegation were at once an inspiration and benediction, and, boy as I then was, her love more than repaid me for the loss of social caste and the constant sources of danger and irritation to all who entertained our opinions and acted as we did.

The "old line" radicals will understand just what it cost in those days to advocate and practice the largest liberty. Political and theological priests were absolute dictators, fashioning the opinions of the people to suit themselvs, and commanding these same people to persecute, maltreat, and misrepresent in all conceivable ways the "come-outers" from their fold and authority.

Then as now the good in heart but timid in mind shrank from the supposed terror of the long and unequal contest. Not so, however, with the grand army of the new dispensation. Through evil as well as through good report they worked on, and while they sowed the seeds of enduring justice and truth, they reaped a continual harvest of satisfaction in perceiving the steady growth of their principles in the gradual education of the people.

'Tis ever thus, and therefore the Liberals of to-day may take courage. The skies of reform are not as dark to-day as they were then. Every step gained makes the ascent more easy. Science is with us, and the best minds in the church trim their sails to catch part of our breeze. A few of the more conceited, and in some measure popular, theologians will array themselvs against us for notoriety's sake. Even these, however, will do us good by their agitation, such as it is. Others will come the "shrug-your-shoulder" dodge, saying little but meaning much. Others will be found that are honest; these will want to hear. This latter class are the waiting and prepared soil for the good seeds of advanced truth and the principles of the Liberal League. Let every honest Liberal be activ in word and deed, and I would say not in word if actions do not assure their honesty. Could we of the now but arm ourselvs with the courage and persistency that characterized the radicals of the unpopular cause then, and utilize all our efforts and devotion to principle through well-perfected organization, our power for good would be immeasurably augmented. Can we not? May not Leagues grow largely in number and usefulness? Is it not possible, friends, to lay aside all the little differences that irritate without doing any good? Do not misunderstand me on this point. I am a Spiritualist, and what I do not want you to lay aside is your right to pitch into my ghostly folly, as some of you deem it. Now, my good friends, giv it "Hail Columbia;" whenever a head of that kind pops up

rap it. We do not wish to lessen your pleasure in the least in that respect. What I do want you to lay aside is simply this: all those peppery feelings of prejudice (if you hav them) that might prevent you from uniting with us to establish a purely secular government. Not to destroy or injure the church, not to take away any one's rights, not to interfere with the many forms of religious opinions, but simply to relegate all to their proper place and to establish justice and liberty throughout the land. Are not these things worth working for? And shall we rest quietly while the despotism of creeds and sex holds "high carnival?" GEO. LYNN.

Lockport, Ill., Oct. 16, 1881.

The Prayer Question Settled

If there ever was a determined effort to get God to do a two-minute job, it was in the case of our lamented President Garfield. It was a long pull, a strong pull, and a pull all together. For eighty days there were both public and private, deep and earnest, prayers ascending to the throne of grace, governors appointed special days for the people to assemble in their churches, to unite in one great, grand effort in trying the get God to do for the President just what a reasonable God ought to hav done without being asked.

Millions of prayers were offered, begging that God would take an interest in the case of our poor sick President and save him. But the petitions of sorrowful men were of no use, and the President was permitted to die, for the want of about two minute's work wouldn't hav cost God one cent. Of course God could hav set the sick man on his feet and made him well in less than two minutes; we know this to be true, for the priests hav told us so, and if he couldn't hav done it, he ain't much of a God nohow.

Governor Jerome of Michigan issued a proclamation requesting the people to assemble in their churches on a certain day and unite in a petition to Almighty God in behalf of the President. And as soon as the President died he issued another proclamation, asking the people to assemble in the same place and "to place themselvs anew under the divine protection, and implore God's continued kindness toward this nation."

I may be mistaken, but it looks as if the governor was a little tough on President Arthur. For we must admit that under similar circumstances the same kind of kindness to Arthur as was shown to Garfield would permit him to die. I don't like that kind of kindness. Of course God saw Guiteau when he leveled the pistol to fire, and if God in his "kindness" had felt like taking an interest in the case, this was the the time and the chance for him to hav lent a helping hand in a good cause. We are told that God sent hornets to drive out the Canaanites. And if in his kindness he had sent about four bushels of hornets after Guiteau and inspired them to attend strictly to business, the chances are that, owning to the great press of business on hand, Guiteau would not hav shot the President. And if I could hav been God for just one minute, just at that time, I would hav taken that particular friend of the Young Men's Christian Association by the hair of his head and yanked him so high that he would not hav lit in a thousand years.

It is possible that after the shooting, and after God had listened to the prayers and heard all there was to be said upon the subject, he refused to answer them for the reason that he was mad, because they had not treated the case according to his directions for such cases made and provided.

He says, "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hav committed sins they shall be forgiven him" (James v, 14, 15). But how was the case managed? Why, instead of sending for the elders they sent for the doctors. Now, this was unjust to the Lord, and, as I understand, not a priest nor a minister, not even one, was permitted to see the sick President. But the great pope of Infidelity, Ingersoll, was admitted, and, as with sympathy he looked at the patient, tears ran down his cheeks. But "Bob" neither prayed nor made use of holy oil. And 'tis said that "Bob" had no faith in ointment. And I don't wonder that it made God feel bad to see his ointment, which had been so long before the people, rejected. Now, if prayer and promises are to be relied upon, it's best to be honest with God and giv him a fair chance to perform the cure in such a manner as to prevent the fussy doctors from stealing the credit which of right should be given to Almighty God.

Then, again, it's possible that God is a Democrat. When Jackson was President a would-be assassin made the attempt to shoot him, but the pistol only snapped; another pistol was substituted, and that also refused to shoot. There were a great many good people who thought that the President for the preservation of his life was indebted to the interposition of a kind providence. But why should God protect a Democrat and then permit two Republican presidents to be shot, unless he is a friend of the Democracy?

And there is yet another view to be taken of the case. President Arthur, in his proclamation of Sept. 22d, says, "In his inscrutable wisdom it has pleased God to remove from us the illustrious head of the nation, James A. Garfield, late President of the United States." And he also said that we should "submit to the will of Almighty God." Then, according to this theory, Guiteau must stand acquitted.

Guiteau has always said that he was only carrying out the will of God. And that is just what the President says. Guiteau says that he is a Christian and that God told or inspired him to kill the President. And Arthur says that it pleased God to remove the President. And if Arthur is correct, all is for the best. God did the killing by making use of Guiteau as his instrument. Then why should poor Guiteau be held responsible? *

We will conclude by saying that great is the mystery of godliness, and, in our judgment, the perfect failure of prayer to help our lamented President will tend to shake the faith of thousands of good men and women as to the existence of a prayer-hearing and prayer-answering God. M. BABCOCK.

St. Johns, Mich.

*But what kind of kindness and wisdom is it that would require eighty long days and nights of continual suffering and pain to remove a man who, if he was to be killed, had better died within a minute after being shot? And I don't wonder that the widow, as she says, "fails to see any providence in connection with the case."

The New Star of Liberty and Nebular Signs of its Mate.

No light shines in vain. Wherever and whenever redeeming effort has lit a beacon kindred natures hav increased its luster and sent its rays around the world. The best ideas of sun adorers, image worshipers, and human saviors speak still and are deathless. So Buddha's and Plato's lights beam ever and enliven modern flames. Every struggle for national justice suffered by oriental bravery reacted in occidental patriotism. Results are resounding and flashing again in the peals of reason, the clash of argument, the scintillations of sentiment of the present rising star of liberty which shines for all lands. Liberal Leagues, with their keynote of free thought, their clarion call of international brotherhood, their pacific anthem of just institutions, their humane benediction of equable administration, create a star of larger magnitude than has before appeared on the skies of mundane life. Let all the good labor for its rapid rising and meridian dispensations. Hitherto it has glimmered just on the horizon, a cool, lone, masculin star, but partially perceiving that it must set in gloom if it does not blend with vitalizing energy from a feminin counterpart. I'll name it Leon while it glows a celebate and warms the wrong side of its prospectiv bride. Along through the eras, mid masculin lights, occasional auroral gleams, as of the dawning of a missing feminin orb, hav silvered the gray clouds with prophetic radiance. The generous hailed the signs with gladness; the tyrannous vowed vengeance upon them. Sheba outshone David; Aspasia was peer of Pericles; Hypatia emblazoned proof of equality of power and crowned it with character and example. Wollstonecroft raised spires of principle and gilded them with methods. Fuller and Farnham set up guiding columns and left them glinting against the clouds, countless literary coruscations and oracles from pen and voice relieved the long darkness and still resound on the tuneful air. Echoes of their music are anon renewed, and golden signs of freedom glance from farther sides of leaden clouds. Hygeia is being crowned goddess of success, and Heredity is becoming the watchward of progress. Thirty years of preparation for empowering the elements of the feminin star hav been operating among nebulous material to purify dust and fire, rock and fluid, gas and vainglory for the rounded star, and Leonia may ere long rise in strength and brightness, her crudeness and encumbrance cast off, her powers alert for noble action, ready for the union that givs and perpetuates light and happiness.

When the two stars embrace and coalesce in council and reciprocal justice, we'll name them League, Liberty. What an array of L's involved! The fortunate liquid spells all the sentinel rays keeping watch around the burning heart of the great star of justice. Life, labor and learning, light, law, and love, leagued for liberty. Now Tee Cee will shout it spells "Le" too, and "land" also. Lo, me! Well, it spells "let" too. Now let him let his pen be the central pivot of the central wheel of operations, while the cohering, consolidating forces of the fight hiss, seethe, and smelt, till they fuse, roll, and glitter, and he may hav two "L's" in the sacred circle of guarding satellites.

The first sign of formativ affinity in woman's accumulativ regions was the advocacy of physiological science for their knowledge of their own structures and their proper uses. The next sign was the plea for practicalizing that knowledge for self-sustaining ability and protection. This aimed at the root of life's blessings and the eradication of its evils. This terrified tyrants, lest their slaves escape on the car of culture. They hav plotted the destruction of freedom and the arrest of science ever since, and violated law and honor in showing cells and grates to teachers laboring for general enlightenment. Their prayer for darkness especially falls on Liberal authors and journalists; their fear extends to the influence of dress reformers.

To produce physical health, and thereby poise mental, moral, and spiritual capacities was seen a vast work, yet could be done as peacefully (if craft did not intrude) as planting flower-beds. The habits to be remedied were simply those of diet and dress. Diet-cure and water-cure were instituted; stimulants, condiments, and pork were abandoned, yeast and soda gave place to heat in raising pure bread, and men readily recuperated. Women lingered and languished; the obstructing form of their clothing was evidently the dead weight upon them. Tight ligatures removed from bodies, trammeling skirts from limbs, and their ailments readily yielded to treatment. That was physiology practicalized. The phrase "dress reform" rang freely over the hills of New York in 1851, and that year thousands probably adopted the improved style. All investigators were convinced that the reform ought to supplant the old corset and petticoat style, having no merit to preserve.

That some who bravely aided the inaugural could not continue the course, was a question of their ability and principle, not testimony against the cause. The opposition that affected a partial, though marked, relapse was as mean as it was mercenary—false as it was cunning and contemptible. Many women, knowing the value of the change both in example and personal benefit, were able to withstand all grades of attack and keep the idea before the world. The Woman's Club and "Sorosis" lent a little hope of aid, but caste and place conquered them. The Boston Physiological Association did not in thirty-three years advance to the ability to rebel against fashion's deathly demands. But constant discussion, though sustained by few, and finally narrowed to one, made the press friendly, and the conviction of the need and ultimate triumph quite general, preparing public opinion for the adoption of hereditary measures.

Since the opening of the reform nations hav watched each other to see which would go fearlessly forward with a consistent costume for women. A few efforts at economic change started in Europe, but not radical or lasting. Now that the planet has become international, it matters little where light breaks forth. The recent signs of the rising of women's star appears in both hemispheres. The favor awarded hygienic views in America has produced commencements of improved styles in fashionable circles and resolutions to resist indecent deformities and extravagances of fashion.

Long reasoning about burdensome dress in Europe manifests action. Last spring the women of Berlin, Germany, convened and declared the resolution to abolish petticoats and fashionable flippery and adopt trousers as the only convenient garment favoring free locomotion and health. During the summer Lady Harberton, in England, adopted the dual garment in the name of the divided skirt, and presides over the Rational Dress Association. All these show a clarifying in the elements of evolution, and cast lights along the horizon betokening a coming orb to complete the power of that which men hav vainly striven to perfect.

The persistent effort of women to hoard and utilize their strength to resist the sordid speculations which, to succeed, must sacrifice them, would so rapidly vitalize all their faculties that their star of fate would soon chase the clouds from the heaven of thought, feeling, and aspiration.

Will not the Leagues now lifting their uncertain star encourage this basic empowering of woman's, that its ascension be timely and its united life and radiance obscure and sink the sham comets, meteors, and rockets now rifting the concave and *reigning* pestilence on all humanity? M. E. TILLOTSON.

"VOLTAIRE IN EXILE."—A volume that will giv the readers a full understanding of the private life, and indeed the whole life, both public and private, of Voltaire. Though from the hand of one who was his familiar friend, and an admirer of his works, the picture is unbiased and perfect. While it does not, as has been the custom of many of the biographers of Voltaire, wholly condemn, it by no means lavishingly bestows praise. The writer admits the weakness of this great champion of Freethought to hav been that he lived as men of the world in his time lived, that "high as he towered in heart and intellect above the Christian herd among which he lived, he did not rise above them in social morality." But looking upon him as a philosopher, one is "seized with such admiration that the weaknesses of the man are forgotten and entirely swallowed up in his brilliancy, greatness, and philanthropy." Notwithstanding the enemies of Voltaire hav used every means to convince the world that he was an Atheist, he persistently declared his belief in a supreme being, and is endeared, in spite of his faults, to all who hav a love for truth, justice, and liberty.—*Banner of Light.*

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, NOVEMBER 19, 1881.

Around the World.

We hope there will be no cessation in taking shares in the Round-the-World journey which Mr. Bennett is now engaged in making. The expenses of the trip will be close upon $3,000, and the cost of the books, with their illustrations, will not be less than $1,500 or $2,000. So his friends who hav sent him away will see that many more names are necessary before the bare cost of the undertaking is paid. The idea is that the work shall be a sort of joint enterprise, the people contributing the money and Mr. Bennett giving his time. It is not fair to ask him to giv the year necessary to make the circuit of our globe and pay for getting out the books besides. The work will be dedicated to those advancing the $5's, and their names will be enrolled in the first volume, which is being forwarded at the rate of thirty-five or forty pages per week. It will take until about next January for it to be finished, and until that time the starry roll of honor is open to those who want to be pioneers in getting the truth. There hav been plenty of books of travel written, but all hav catered to some pious church prejudice, and, so far as telling the actual state of affairs existing in the "Holy Land" and the orient, were worth no more than what they would sell for as waste paper. Those who hav read Mr. Bennett's travels in Europe, written last year, will agree with us that his descriptions are faithful portraits of actual facts. He tells everything that he sees, and he has a shrewd way of seeing everything that is going on around him. His letters so far hav been marvels of descriptiv writing. The work, we feel sure, will be greatly superior to any account of a journey around the world we now hav, and we want all our friends and their friends to aid in disseminating it. There will be over one hundred and fifty full-page illustrations of scenes described, besides many smaller cuts. These will add greatly to the interest of the work, and with the faithful and close description will present Old-World places in a very familiar light. It will be as good as making the journey. And in order to pay for all this we shall keep the list open yet awhile longer in the hope that many more will yet send in their names. It isn't exactly square that the eleventh-hour laborers should get as much as the early workers, but if that is divine justice poor fallible human beings cannot be blamed if we giv the ones who subscribe now just as fine a book as those who subscribed to send the editor off. We can call it that the first sent him away and the last bring him back. Send on the V.'s.

Round-the-World Fund.

The following persons hav pledged five dollars each (one share) to help take THE TRUTH SEEKER editor round the world. Those preceded by an asterisk (*) hav already paid.

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*Charles E Clark.
*James Lafferty,
*R G Allen,
*Michael Burke,
*Wm Frame,
*Andrew Foson,
*Chas E Townsend,
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*Duncan McLaren,
*Gilbert Arnold.
*F N Albright,
*Samuel Cosad,
James McIver,
*Leroy Dutton,
*A H Risdon,
*E Clark,
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*A H Simmons,
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*Chris Peterson,
*H H Hawkins,
*M Merriwether,
*A J Brown,
*Milton Eads,
*John McRae,
*John Garrett,
*N Woolsey,
*Dwight Warren,
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*C R Dwight,
*C H Kelley,
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*Eli Netzley,
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*Ella E Gibson
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*Mr and Mrs J H Haley
*Joseph Coveney
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*Jennie Leete
*George Maddocks
*John P Lloyd
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*Samuel Mellor
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*Luman Peck
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*Benton Stanton
*James A Williams
*Silas B Root
*M Smith
*D C Lewis
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*Amy D Milliken
*Wm McIntosh
*Hans Michaelson
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*J P Palmer
*Lucian Schwitzgabel
*Henry Bennett
*E C Barkly

The Bennett-Mair Discussion.

To those of our readers who hav perused the book as it was printed in these columns it is not necessary to say that this is a very valuable work for reference and interesting to peruse. It has been said by many that Mr. Mair was the ablest upholder of Christianity they ever read, and it is safe to say that whatever arguments could be adduced in favor of Christianity were brought forward by the gentleman. But falsehood, however ably upheld, cannot stand where the truth is known; and Mr. Bennett has shown this most clearly. Under his sledgehammer blows the theology of Mr. Mair crumbles to dust. He has a very effectiv way of putting his arguments, and he never leaves a point in doubt, but piles proof on proof, mountain high, until the enemy is completely overwhelmed in a mass of evidence.

Mr. Bennett affirms all the propositions—we had almost said truisms—and Mr. Mair denies with what power he can. He brings to the defense of Christianity the best arguments that can be adduced. His letters show painstaking care and a familiarity with authors unexcelled by any layman. Indeed, few professional theologians could draw from the arsenal of the church better weapons. But he is met at every point and disarmed with a promptness that shows Mr. Bennett to be more than his match, and no less familiar with authors. Mr. Mair knows only one side, while Mr. Bennett knows both, and he has not failed to show that Christianity is weak and indefensible, founded on assumptions, supplemented by deceit, and extremely weak in the essentials of proof.

This work will do a great amount of good wherever read. All who hav read it in the paper will want it in book form to preserve, whil for the new subscriber it will possess the added charm of newness. It contains 969 pages; price. $7.50.

A Trinity of Lithographs.

We hav for sale the lithograph likenesses of the three leading Liberals of this country—Thomas Paine, D. M. Bennett, and R. G. Ingersoll. They are all splendidly executed, and with a neat frame around them—which can be procured from picture-frame makers at slight expense—will be an ornament to any home. They will be sent, secure from breakage, by mail at the following prices: D. M. Bennett and R. G. Ingersoll, 50 cents each; Thomas Paine, $1.

THE Northern Wisconsin Spiritual Conference will hold a three days' meeting in Spiritual Hall, Omro, Dec. 2d, 3d, and 4th, 1881. They are happy to announce that they hav secured the talented orator and noted test medium, Frank T. Ripley, of Boston, for next convention. Other speakers are invited to participate. Friends are requested to bear in mind that they are all interested in the truths of Spiritualism, and if their business is such that they cannot attend, to please send what they feel able to the Treasurer, J. Woodruff, Ripon, previous to the meeting. Mr. Ripley will giv tests of spirit presence from the rostrum during the convention.

COL. JOHN R. KELSO has been in town for several days. He is about to bring out some radical works, and also wishes to engage in the Liberal lecture work. He is very able and enthusiastic and we would advise Liberal societies contemplating a course of lectures to send for him.

Obituary.

Another Liberal has passed away. Mr. J. D. Rhodes, aged fifty-three years, died Oct. 31st, of an affection of the heart.

He was a true friend of Freethought, and although persecuted on every side, did much for the cause. Honesty, peace, love, justice to all mankind, were his guiding stars. He was a subscriber for THE TRUTH SEEKER, and took much interest in the paper. I hav a book which he dedicated to the National Liberal League. If you will inform me how to act I will send it to them, as he wished his name enrolled with the other Liberals. MRS. J. A. COOPER.

Meridian, Miss., Nov. 6, 1881.

Elmina's Good Example.

DEAR TRUTH SEEKERS: If you all feel as conscious-stricken as I do for not responding to the former call that was made for our brave co-worker and the once editor of the bold and fearless free paper, *The Battle Axe*, you will now hasten with all diligence to redeem yourselvs, as I hav done, by sending a generous remittance to Minnie Merton, Brentwood, Long Island.

Communications.

International Anti-Vaccination Congress.

To the Editor of The Truth Seeker, *Sir*: The Second International Anti-Vaccination Congress has just terminated a four days' session at Cologne. Forty-five delegates attended, representing the various leagues, societies, and opposition to enforced vaccination in Prussia, Saxony, Wurtemburg, Switzerland, Belgium, France, England, and the United States.

Dr. Hubert Boëns, of the Belgium Academy of Medicin, the author of numerous works on smallpox and vaccination, presided, and was supported by Prof. Adolf Vogt, M.D., of Berne University; Dr. H. Oidtmann, of Cologne; Dr. Waltz, of Frankfort on Odor; Dr. H. Schoppe, of Bonn; Dr. E. A. Meyner, of Chemnitz, Saxony; Dr. Weber, of Duisburg; Mr. Zoppritz, of Wortemburg; Dr. Ch. Pigeon, of Fourchambault, France; Mr. W. Tebb, of London; Mr. Thomas Baker, and many others.

Letters of regret for non-attendance, accompanied by expressions of warm approval of the objects of the Congress, were received from the Countess de Noäilles, Lord Clifton, Sir J. Clarke Jervoise, Mr. Peter Taylor, M. P., Mr. Thomas Burt, M. P., Mr. Kruchenius, Member of States General, Holland; Drs. Garth Wilkinson, W. J. Collins, Edward Haughton, T. C. Pearce, Enoch Robinson; Mr. Alderman Tatham, Mayor of Leeds, Prof. Alexander Wilder, of New York, Dr. J. Emery Codere, Professor Materia Medica, Victoria University, Montreal, Prof. James Browne, LL.D., of Williamette University, U. S. A., Dr. G. F. Kolb, Member of the Royal Statistical Commission, Munich, Dr. Westermayer, Ecclesiastical Councillor and Member of the Wirtemburg Diet, Rector P. A. Silgistrom, late M. P. for Sweden, etc., etc.

"The tables literally groaned"—to use the words of Mr. Gladstone with reference to the literature of this agitation on another occasion—with imperial, parliamentary, and municipal returns, statistical tables and official reports, to which constant reference was made by the several speakers, and with books, pamphlets, and journals relating to the subject of smallpox and vaccination. During the seven sittings of the Congress about twenty-five formal addresses and papers were delivered under various sections dealing with the scientific, statistical, social, political, and historical aspects of the subject. Several of the speakers, notably Dr. H. Boëns and Dr. Oidtmann, devoted special consideration to the irrational and unscientific basis of Prof. Pasteur's theories for multiplying artificial diseases as a means of promoting the public health instead of removing the sources and hot-beds of disease by sanitary measures, which could alone annihilate smallpox and other epidemics.

Dr. Charles Pigeon, the delegate from France, delivered an able address on the scientific and medical sides of vaccination, which, briefly epitomized, sets forth the prevailing opinion of the Congress in the following propositions:

1. Smallpox, when rationally treated, is not relativly a dangerous disease.

2. Vaccination does not afford immunity against it, but, on the contrary (being itself an infusion of zymotic molecules) is an excitant of it.

3. Vaccination not unfrequently inoculates syphilis and other maladies much more dangerous than smallpox, as the virus is never free from the risk of such contamination.

The official returns of burgomasters in the cities of Liegnitz, Lubec, Dusseldorf, Cologne, and other places demonstrated the constant priority to attacks of smallpox of the vaccinated over the unvaccinated, a fact admitted to be true of infants by Dr. Thilenius, the leader of the pro-vaccinators in the German Imperial Parliament.

Amongst other proposals approved by the Congress was the petitioning of the various legislatures to make vaccinators responsible for the evil consequences attending upon the operation, which, it was believed, would at no distant day cause the practice to be abandoned.

An Executiv Committee was elected for the ensuing year, and resolutions passed agreeing to continue the International Congress until the Compulsory Vaccination acts, which are everywhere the cause of unspeakable evils, are finally abolished. The next Congress is to meet at Berlin in 1882, during the sittings of the Reichstag. Yours faithfully,

William Tebb.

114 *Victoria st., London, S. W., England.*

What Objections to Christianity? Bennett-Mair Discussion, between D. M. Bennett and G. M. Mair. This discussion was first published in The Truth Seeker, and now comes to us in book form. It will be of interest to both the Infidel and Christian. Both sides are well represented. Discussions of this kind always bring to the surface truths which might otherwise lie dormant for centuries. This book should hav a wide circulation, as it justly merits. Published by D. M. Bennett, 141 Eighth St., New York.—*The Liberal.*

Thanksgiving.

In compliance with the request of good brother Jerome, governor of the state of Michigan, we thank thee, O Lord, that we are still out of hell. And we humbly confess that we, and especially all of our neighbors, in justice ought to be in hell for being just what thou didst make us. And we thank thee for the evidence of thy wisdom in making the devil and permitting him, with his snares and traps, to catch so many of thy children for roasting purposes, whilst thou dost get but few for the harp business.

And, Lord, we especially thank thee for permitting the forest fires of our state to burn out of house and home fifteen thousand of our good honest citizens. Thou couldst hav stayed the flames, but, in thy inscrutable wisdom, thou didst know best what was good for them. Five hundred men, women, and children were consumed in the flames, but Lord, in thy book, thou who didst will and permit them to be burned in this world, hast promised that the few who didst love them shall not be roasted in the next world. Michigan and brother Jerome should thank thee for thy blessing showered down upon those poor helpless creatures.

And Lord, after shooting our lamented President, Guiteau prayed to thee that the President might die, and that good brother Arthur might be permitted to occupy the presidential chair. Now, Lord, what gits me is that thou should have permitted a red-handed assassin to hav had a greater influence at the throne of grace than the whole Christian world. But thou knowest best. Every year ten thousand persons in India die of snake-bites. But in making snakes thou didst know best what was good for them fellows. Amen. M. Babcock.

United We Stand, Divided We Fall.

To the Editor of The Truth Seeker, *Sir*: In the month of August last I attended the camp-meeting at Battle Creek, Mich., managed by the State Association of Spiritualists and Liberalis, tsand was surprised and pained to learn that many Spiritualists and Materialists still object to joining their forces in this way. For my part, though a Spiritualist, I see no reason why we should form separate organizations. There seems to be but barely one question, and that is the question of a future life, that at the present time seems to prevent the utmost harmony among all Freethinkers. Some Spiritualists, I find, are very sensitiv on this point without any cause, as I think. Our faith in a future life is founded on facts, and facts are stubborn things; they cannot be destroyed. It is possible we may be drawing wrong conclusions from these facts, and if so we so we ought to be anxious to be undeceived, and then scientific Materialists are the very ones who will be most likely to show us our mistakes, and put us on the right track. I, for one, am anxious to hear every objection that R. G. Ingersoll, Parton, Underwood, and Jamieson can produce against our version of these facts, and the Materialists should embrace every opportunity to giv the, as they believe, deluded Spiritualists the benefits of this superior wisdom.

Truth will never suffer or be put to the worse where it can hav a fair and equal chance with error, said John Milton, two hundred and fifty years ago, but it has not such a chance in this so-called land of liberty to-day. Freethinkers are not on an equal footing with Christians in this country and we never will be as long as we quarrel and divide our forces on every little matter of opinion. If Spiritualism is true the Materialist will find it out some time; if not in this world he will be converted in the next, and we Spritualists hav this advantage in our favor. Materialists, with scarcely an exception, rather be alive than dead; all such will anxiously look among us for evidences of a future life, when they find, as they easily can, that there is something besides humbug and delusion in what we call spiritual manifestations. Another thing the Spiritualists should not overlook is the fact that men and women must become Freethinkers before they dare investigate Spiritualism. As long as they believe the Bible to contain the word of God, they must believe that Satan himself is a great miracle-worker, for so the Bible teaches them, and thousand of them now really believe that these Spiritual manifestation are all the works of the devil. No, my friends, let us not fear that the Ingersolls and the Slenkers, the Wakemans and Bradlaughs, will annihilate Spiritualism. They are dissecting the carcass of old theology, our common enemy, and the discoveries they hav made hav already filled the land with Freethinkers, and Freethinkers are the only material out of which Spiritualists can be made.

I wish we had a thousand such men where we hav one; they are striking tremendous blows upon our common enemy—an enemy that has deprived us of many of our dearest rights, and are zealously laboring to deprive us of what we hav left. If Spiritualism cannot liv in an atmosphere of Freethought, in an organization in which they hav full liberty to demonstrate the facts on which their philosophy is founded, then let it die. And any Materialist or Atheist who fears that his favorit *ism* will suffer and become weakened in an organization where he can hav full liberty to prove if he can that death ends all, must lack faith in the power of truth. We who believe in a future life can hold our circles, private or public, precisely the same as though we had not joined in such organization. And the Materialists who pity our credulity and lament our weakness and inability to appreciate the beauties of their theory, "that death ends all," will hav plenty of time and opportunity to giv us the fiftieth exposé of the spiritual manifestations; they hav already given us forty-nine, if I hav made no mistake in the record. I, for one, am very thankful that they hav manifested such an unselfish interest in our welfare and such heartfelt zeal for our happiness and well being.

Friends of Freethought, there is but one course for us to pursue if we would recover the rights of which Christianity has deprived us. In the first place, all Freethinkers must unite, and not only unite, but work, and our first work is the complete secularization of this government. We must demand that every law in our statutes put there with the design of giving special advantages to the Christian religion is wiped out, until the rights of all men and all women, of whatever creed, whether they believe in one god or three gods, or in no god at all, shall be equal before the law; until Christians are made to comprehend the fact that the United States of America is in no special sense of the word a Christian nation.

Auburn, Ind. Mrs B. H. T. Wilson.

Juliette Bowen.

To the Editor of The Truth Seeker, *Sir:* Please announce to the readers of The Truth Seeker that Miss Juliette Bowen, of Keene, Mich., the young lady who on the 13th of last August climbed to the top of the new Methodist church steeple in that place and hurrahed for Robert G. Ingersoll, will send her photograph to any address on receipt of twenty-five cents.

Owing to the publicity the press has given to that performance, as well as the peculiar significance of it, very many from all parts of the country hav written letters expressing their admiration of her bravery and requesting the favor of her photograph.

Miss Bowen is an enthusiastic admirer of the "new dispensation of knowledge," of which Ingersoll is the "inspired apostle." She is intelligent, beautiful both in form and feature, and highly respected by all who know her, outside of the swamps of superstition. The church people sought to exercise their spite by means of their modern weapons, ridicule and ostracism, but her good name is so well fortified that all they can do is to gnash their teeth in impotent rage.

She climbed that steeple, one hundred feet high, from scaffold to scaffold, and descended without assistance, a feat that several other young ladies attempted without success. Her father, Alpheus A. Bowen, promptly paid the ten dollars, and is justly very proud of his daughter. He is a stanch Liberal, and does not hesitate to let the world know his sentiments. Miss Bowen's address is Lowell, Mich. Her friends, myself among the number, hav advised her to this course in regard to her photographs. All letters with stamps inclosed will receive prompt attention by herself.

Lowell, Mich. E. A. Chapman.

Is There a God?

To the Editor of The Truth Seeker, *Sir:* In a last issue Clarke Irvine undertakes to prove the existence of a personal God by saying that the universe is far ahead of any work of man's, and so man's cannot be the highest intelligence in the universe. I think Bro. Irvine is imposed upon by those vague adjectivs, "high" and "grand," and their comparativs and superlativs. Who says intelligence is the "highest" state of being? Who pretends to know that man's intelligence *is* the "highest?" In what sense is the universe ahead of any work of man? It is, of course, much larger, but not, I think, more skilfully adapted to an end, which is the mark of intelligence. It would, I think, be precious difficult to prove that the universe *as a whole* is adapted to any end at all. This was always the weak spot in the famous argument from design, and since Darwin it has also become impossible to maintain design in the structure of animal bodies. I am not an Atheist myself, in the full sense of the word. Perhaps no man is. But that the universe is produced by an intelligent will seems to me contrary to all the evidence. Intelligence and will require an object to act upon, and a resisting force which reacts. How, then, can they be found in a solitary being, who has nothing to act upon or suffer from? Only by dividing God—only by some kind of transcendental metaphysics—is it possible to make thought appear the cause of matter. I say *appear*, for as everyone who has studied metaphysics well knows they never lead to any result which will bear careful examination.

C. L. James.

Eau Claire, Wis., Oct. 14, 1881.

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Scientific.

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N. Y. LIBERAL CLUB BY T. B. WAKEMAN.

LECTURE I.

THE OBJECTIVE ORDER.—CONTINUED.

The next harmony of science results from the foregoing conclusion that we live in a world of relations held together by human sensation:

VIII.—IT IS THE LAW OF THE INDESTRUCTIBILITY OF MATTER AND THE CORRELATION OF FORCES.

In Mr. Spencer's phrase this is the "law of the persistence of matter and of the forces."

The older and imperfect statements of these laws were known as the "uniformity of nature" and "the law of cause and effect." These laws, however named, underlie all knowledge and all science. They are the conclusions of the most general and carefully-tested experience of the human race. They declare that no matter is ever within human ken, created or destroyed; and that the changes of matter, called forces, in mass or in molecules, are the exact correlations of each other, and may be converted into each other in definite proportions of quantity or quality. Hence the course of nature is uniform, that is, the same causes and conditions will always give the same effects. The same phenomena will always occur under the same conditions. If we can control the conditions, we can the result. The universality of the law of correlation has caused it to be considered absolute, universal, and necessary, like the axioms of logic and mathematics, but like them it rests upon experience in its last analysis.

All objective science is but the following out of this law under different conditions and with different examples. Science is the accurate testing and classifying of these co-relations. All subjective science is the applying of them for human uses and the modifying of phenomena according to them. The admirable works and lectures of Herbert Spencer, Prof. E. L. Youmans, Profs. Grove, Barker, Carpenter, and others, on this law and its history and consequences, make it unnecessary to pursue its details and applications further.

There can be no real knowledge of modern science which is not grounded upon this law. Every one should become acquainted with its histor, and filiation. For that purpose the compilation of Prof. E. L. Youmans's, "The Correlation and Equivalence of the Physical Forces," remains the most useful introduction.

But this law is not only true and the basis of all of the physical sciences; it has its necessary counterpart in Psychology, the science of the mind. It there appears as the law of inseparable association which forms the basis of that science. It is by virtue of this law of association that the science of the mind has become a science, and that we have a modern Psychology as different from the old as chemistry is different from alchemy. This counterpart is necessary, as above stated, because the sensations and thoughts of man rest upon his experience of changes which he regards as objective to him. The laws and relations of these changes are, therefore, inevitably from experience but yet the connecting links by which sensations and thoughts are held together, and are able to be coördinated into a science. Thus the microcosm, or little world, within the mind of man is the counterpart of his macrocosm, or great world, without him. The fundamental laws of both of these worlds are, therefore, but the two sides of the same human sensation and experience.

This law of correlation is often used as the basis of notions for which it is no warrant at all. For instance, it is said that the quantity of matter and force in the "Universe" is unchangeable and eternal, and that there is some objective unity of the forces, of which center or God, they are all changing forms. These are merely metaphysical notions, connected with the old universe idea. They are incapable of proof from anything we know. We only know that the changes in matter and in mind have a constant or certain relation to each other, as far as we observe, and that is the sufficient basis of all science. But it is more, it is the link by which all of the special sciences can be linked together into one grand science or positive philosophy.

We are thus directly brought to the ninth great Harmony:

IX.—THE FACT THAT THE SPECIAL SCIENCES ARE NOW SO FAR COMPLETED AND CORRELATED THAT THEY FORM A POSITIVE PHILOSOPHY; A NEW EXPLANATION OF THE WORLD; WHICH SUPPLANTS ALL THEOLOGICAL AND METAPHYSICAL PHILOSOPHIES.

This result follows from the steps which enabled us to see in the law of the permanency of matter and the correlation of its forces a link by which all of the phenomena of all of the several Sciences are held together as parts of one human world. The sciences arranged in their correlative order must inevitably give us the only true, verifiable, and really useful philosophy possible to man. It is a fact that this great achievement, this *novus ordo seculorum*, is before us. Its method is not that of inspiration, revelation, or intuition, but that of verification; the actual discovery of the true, the good, and the beautiful, by the test of experience. The law of correlation forms the warp by which the Cosmos is woven together as a whole around man as its center and only unity.

Resting upon this Philosophy, the final victory of Humanity is assured. For it is because the people are ignorant that they are destroyed. Science becomes more and more the illuminator, liberator, guide, and savior of mankind in proportion as it becomes a completed philosophy. As such it judges the past and determines the present and the future. It becomes destructive and constructive. Turned upon the past it reveals the terrible ignorance and superstition of the preceding methods of Philosophy. The adherents of these old methods fight this newcomer with utter desperation. They are willing enough that science may remain special and fragmentary, but when they find it founding a philosophy that will displace them, they become at once true successors of the fathers who burned Bruno. They are right, for this morning of the new Philosophy makes visible the darkness of the literature of theology and metaphysics which still forms the bulk of our libraries. A change, therefore, is coming over the thought of the world. No holy office, no ghostly or ghastly father, condemns that dead literature to the fire, but the light of tested truth more effectively leaves it to darkness and oblivion.

The words of Hume forcibly present this destructive truth, for, borrowing the allusion to the flames from theology, he says: "If we take in hand any volume of divinity or school, Metaphysics, for instance, let us ask, *Does it contain any abstract reasoning concerning quantity or number?* No! Does it contain any experimental *reasoning concerning matter of fact and existence?* No! Commit it then to the flames, for it can contain nothing but sophistry and illusion."

Prof. Huxley has figured as the Balaam of the Positivists—blessing when he went out to curse; for in quoting these words of Hume and indorsing them with all his might he adds to them his statement of the constructive side of the Liberal problem in words that ought to make him as immortal as their author. He says, referring to these words of Hume:

"Permit me to enforce this most wise advice. Why trouble ourselves about matters of which, however important they may be, we do know nothing and can know nothing? We live in a world which is full of misery and ignorance, and the plain duty of each and all of us, is to try to make the little corner he can influence somewhat less miserable, and somewhat less ignorant than it was before he entered it. To do this effectually, it is necessary to be fully possessed of only two beliefs; the first that the order of nature is ascertainable by our faculties to an extent which is practically unlimited; the second that our volition counts for something as a condition of the course of events."

These breathe the very spirit of Constructive Liberalism. In this way the advanced science that has for its warp the law of correlation disposes of the past, and turns us to the future in the spirit of construction, encouragement, and hope.

As a summary of what has been said, and as an outfit for the constructive Philosophy, let us begin with the memorable table of conclusions, summed up by Prof. Fiske. He presents it as a table of conclusions in which Comte and Spencer agree. The more important point is that it expresses the substantial agreement of all scientific thought on the fundamental points of Positive Philosophy. No one can fail to notice the immense grasp and the constructive tendency displayed in this table. The influence of social ends must ever render our Science more and more synthetic. The intellect analyzes and disintegrates—the heart and activity combine and integrate. But here is Prof. Fiske's conclusions from his Cosmic Philosophy, vol. 1, p. 257. In them we can all agree:

I. That all knowledge is relative.

II. That all unverifiable hypotheses are inadmissible.

III. That the evolution of philosophy, whatever else it may be, has been a process of deanthropomorphization.

IV. That philosophy is a coherent organization of scientific doctrines aud methods [and results].

V. That the critical attitude of philosophy is not destructive, but constructive; not iconoclastic, but conservative; not negative, but positive."

We may congratulate all students of Science and Liberalism upon this statement, so short and true and comprehensive. Those who stand upon this table may be called generally Scientists, Constructive Liberals, or Positivists. This criterion is proper here, for there are many men distinguished in the specialties and details of scientific research who, like Hugh Miller, are merely theologians or metaphysicians studying, experimenting, or speculating in or about scientific matters. They have never given themselves up to it or its methods unreservedly. Never, like Cortez, have they burned their ships and determined to conquer and live, or else to die in the New World. Those who do not achieve this high resolve are merely half-hearted friends, if not, like most clergymen, scientists, enemies, and Jesuits in disguise, using the language and seeking to get within the camp of science to betray it by pretending to be of its leaders. When the Jesuits took possession of the leading and education of Europe, the reformation was at an end. In the name of Science they strangled it. Our colleges and many of our "respected" special scientists are pursuing the same course now.

But how, in Prof. Fiske's words, can philosophy become "a coherent organization of scientific doctrines and methods" [and results]?

We answer, only by our next Harmony, the scientific arrangement of the sciences themselves into a whole under the law of correlation.

A Word for the Devil.

I think Bro. Babcock hardly does this much-abused person justice in the last TRUTH SEEKER, when he says that Satan drowned two thousand hogs, which was "a little tough on the pigs and awful mean on the owner." The devil wasn't to blame. It was Jesus who had just kicked the devil out of another kind of an animal, and threatened to send him into the deep (the sea?) The poor devil naturally asked to be let off, and Jesus, like a good hog-hating Jew as he was, sent him into the pigs, with the double result that the pigs were drowned and the devil got into the deep after all. This was a case of friend Jesus's smartness. Some people hav represented him as a sort of fine-talking fool, but I think if he had turned his attention to the old-clothes business, he would hav died rich. The man who told the story of the unjust steward was not a fool. Perhaps Bro. Babcock will say it was worse for the devil to get into one man than two thousand pigs. But again I say no. The pigs couldn't help themselvs; while the devil never got into a man unless the man was willing. Everybody abuses the devil "without cause." I like the unpopular side, and won't hear the devil misrepresented without taking up for him. Giv the devil his due. C. L. JAMES.

Eau Claire, Wis., Oct. 14, 1881.

Mr. Bennett's Credentials.

OFFICE OF THE SECRETARY OF THE NATIONAL LIBERAL LEAGUE.
NEW YORK, July 24, 1881.

To Whomsoever these Presents may Come:

We, the undersigned, certify that the bearer of this letter is Mr. D. M. Bennett, a resident of the city of New York, and a citizen of the United States of America. He is about to leave his native country for a journey around the world.

Mr. Bennett is a remarkable personage, and is held in great honor by the most learned, Liberal-minded, and respectable men and women in this republic. He is and has been for many years editor and proprietor of a Liberal newspaper known as THE TRUTH SEEKER. This paper is published, as its name imports, to discover and promulgate the truth, and in opposition to the Christian religion, which prevails to some extent in the United States. For this opposition the Christians, during a temporary possession of power, imprisoned him one year under a most false and unjust accusation. As the church selected him for a special object of her malignity, the Liberals and Infidels adopted him as the champion of their cause and as the special object of their honor and esteem. Last year they sent him at their own expense [in part] on a trip to Europe. On that occasion he well approved himself and wrote such graphic and interesting accounts of his travels that the Liberal citizens of this country again send him forth on a larger tour of travel that shall take him around the world with the injunction to write full accounts of his travels and publish them in books. For these books some five hundred [now near seven hundred] of his friends and fellow-citizens have subscribed and paid the price in advance.

In the prosecution of this enterprise we commend Mr. Bennett to all men of progress and all Liberal opinions throughout the world. He is a man of truth and integrity, and the story he will tell of his persecutions and his sacrifices for the cause of Free-thought and to maintain a free press in a republic represented to be free will be worthy of implicit credit.

Mr. Bennett is one of the Vice-Presidents of the National Liberal League, and we, the Board of Directors of the League, hav written and signed these credentials as a passport to the friendship and favor of Liberals, Infidels, men of science and progress, wherever he may present them. T. C. LELAND,
Secretary N. L. L.

WHEN noisy bigots would offend the ear
With tales of burning hells which all but them must fear
Let this injunction down their throats be rammed:
"Damn others as you would you lvs b

What I Don't Believe.

PART II.—NO. 59.

664. I cannot think that the four gospels show a spirit of truth in the way in which they disagree and contradict each other in many particulars. The uncertainty as to the time of his birth has been alluded to. To show that nothing is really known as to when he was born it is only necessary to quote a few prominent Christian authorities. Dr. Adam Clarke, in his Commentary, says: "The nativity of Jesus in December should be given up. The Egyptians are said to have placed it in January; Wagenseil in February; Boehart in March; Clement in April; some in May; others in June and July. Wagenseil as a second choice was willing to compromise on August; Lightfoot preferred September, while others were partial to October and November; and thus they have gone from one month to another, taking them all up in the circuit of the year." Unfortunately nobody can tell when he was born, and the Evangelists throw no light upon the subject. It is quite as probable as any other way that he was not born at all, and that the twenty-fifth day of December, as before observed, was adopted because for many centuries it had been a pagan festival and had been kept as the birthday of some of their favorite gods. There is about the same want of agreement as to the year in which Jesus was born, varying between the statements of Matthew and Luke from four to seven years. Prof. Draper says there has not been less than thirty different opinions as to the time of Jesus's birth. Chamber's Encyclopedia has this to say upon the subject: "The date of the birth of Jesus is now generally fixed a few years—at least four years—before the commencement of the Christian era. The reason of this opinion we cannot here state, but it may be observed that the reckoning of the dates from the birth of Christ did not begin till the sixth century, when error on such a point was very probable. The precise date of the birth of Jesus, however, cannot be determined, nor can the year of his death be much more confidently settled. The common computation fixes his death at the year 33 A. D., or when he was probably thirty-seven years of age. As to the month or day of the birth of Jesus nothing is known, although the circumstance that the shepherds were watching their flocks by night makes it very certain that it did not take place at the time at which the festival of Christmas is held." McClintock & Strong's Cyclopedia concedes that the birth of Jesus must have been at least as early as the year 6 B. C. The Encyclopedia Britannica (Article Chronology) says: "Christians counts one hundred and thirty-three contrary opinions of different authors concerning the year the messiah appeared on earth—many of them celebrated writers." By these confessions from high sources it can be seen how completely in the fog is the whole Christian world as to the period when their God made his debut on this planet. Quite as much certainty exists as to the time when the Wandering Jew, Robinson Crusoe, or Jack the Giant-killer was born. There is almost as much discrepancy as to *where* he was born, some having it at Bethlehem, others at Nazareth, some in a stable, others in a cave. The fact is, there is nothing at all known about it. All is conjecture or simple invention.

665. There are more disagreements and contradictions between the four gospel story-tellers than can be noticed here, but it will hardly do to let them all go unnoticed. There is a marked discrepancy between the first three evangelists as to the length of the mission of Jesus, and the fourth. From the first it is to be inferred that it continued but a year or a year and a half, while by the latter it is to be understood to be three years or more. In fact, Irenæus, who was the first to discover the four canonical gospels, insisted that it continued for thirty or forty years. I cannot think there is the slightest reliability in the many statements and opinions upon the subject. If such a mission was ever made, and if the four men who undertook to write it up knew the facts of the case and were able to write the truth, they could unquestionably have come nearer giving such a statement as would hav harmonized, and as people would have been able to understand alike. That this is not the case is a proof of its falsity.

666. There is great disagreement between the four gospel writers as to the number of times which Jesus visited Jerusalem during his mission. According to the first three he visited it but once and that near the close of his career. According to the fourth writer he visited the city three or four times and a different periods of his ministry. I cannot believe that authorities that agree no better than this are worth of credit. One of the narratives, at least, must be a positive falsehood, and very easily both could be.

667. The account of the slaughtering of the infants by Herod is only mentioned by Matthew. This was a very remarkable and important matter, and if it really took place the other three writers were very remiss in their duty to say nothing about it. As they said nothing about it, it is very fair to conclude that they knew nothing about it; and if they knew nothing about it, it is quite probable that Matthew did not, and that he simply spun a yarn on the subject for the sake of bringing in one of his prophecy-fulfilments for which he showed a great fondness. The slaughtering of all the babes of a kingdom, or of a given portion of it, was a monstrous and most improbable affair, and I caunot believe that it took place as Matthew states it.

668. There is a positive disagreement of statement between Matthew and the other writers about Jesus being taken into Egypt in his infancy. If he made that journey Mark, Luke, and John never heard of it; and as they did not, it is extremely probable that it never occurred, and that Matthew yarned again for the sake of working in another of his remarkable prophecy-fulfilments. While Matthew had Jesus off in Egypt, Luke had him on a visit to Nazareth, and being taken in to the temple at Jerusalem to attend to the matter of circumcision and the ceremonies pertaining to it. I am sure one or the other told a falsehood, and quite possibly both. It is a great pity the writers of God's inspired word should be guilty of such prevarication.

669. Matthew is the only one of the four divine narrators who has anything to say about Jesus visiting the temple in his boyhood and engaging in a dispute with learned doctors on intricate points of the law. The others appear to be very ignorant of this early discussion, and it is more than probable, as they knew nothing of it, that it did not take place. Matthew may easily again draw upon his fertile imagination.

670. There is a marked disagreement as to the choosing of the twelve apostles. One says Andrew was the first one chosen, while three insist it was Simon. It is not possible that all told the truth—one or three stated a mistruth. There is a similar disagreement as to the subsequent choice of the other disciples, but the one case mentioned is sufficient to illustrate the want of harmony among the four gospel writers.

671. There is nothing in the first three gospels about the Eternal Logos, or the new birth; nothing about the flowing of life from the Father to the Son, and from the Son to the believers in him; nothing of the pre-existence of the son in glory before he was born into this world or before the world was. The other three gospels contain nothing of the long metaphysical discoveries and homilies which so abound in the fourth gospel. The Jesus of the fourth gospel is entirely different from the Jesus of the other three gospels. If the second birth is really of such consequence as set forth in John, why in the world was it not made known to Matthew, Mark, and Luke? It is quite probable that the second birth was an after-thought gotten up late in the second century to conform to the pagan notion of a new birth. I do not believe that Jesus taught the doctrine.

672. Matthew, Mark, and Luke knew nothing of Nicodemus and his visiting Jesus by night to learn the mysteries of his doctrines. The matter was one of considerable moment or John would not have given such importance to it. But as the firs three wrote the whole truth, and knew nothing of the remarkable case, we will have to conclude that John was mistaken and wrote what never took place.

673. Matthew, Mark, and Luke had no knowledge of the great miracle of Jesus turning water into wine so particularly narrated by John. This, if done at all, was performed in a public manner, and would appear to be one of the most successful of the miracles which Jesus performed, and it being his firs it was extremely remiss in Matthew, Mark, and Luke to say nothing of it. If they knew it and ignored so remarkable an event they were certainly incorrect historians and cannot be relied upon in the statements they do make. But as they have nothing to say about it, I am inclined to think that it did not take place, and that John is guilty of misrepresentation in making the statement he does.

674. It is the same with the still more remarkable miracle of raising Lazarus from the dead; John is the only one of the four who seems to have known anything about the remarkable feat, or who deemed the trivial affair of consequence enough to mention. Now the raising of a man from the dead after he had begun to decompose, and the stench of decomposing flesh began to exude from his festering body, was a most remarkable event if it ever took place, and the first three writers were extremely deficient in the performance of their duty not to speak of the matter if they knew anything of it. As they have not a word to say about it, it is only fair to conclude they knew nothing of it; and if they knew nothing of it, as it was said to be performed in a public manner, it never took place at all, and was only one of John's big stories. So far as I am concerned, if all the four had teld it for a solemn truth, I could not believe that such a thing as raising a man from death ever took place. The thing is utterly impossible, and if a thousand Matthews, Marks, Lukes, and Johns were to assert it, it would not be true. A man may be restored when apparently drowned, or when he has sunk in a fit and animation is temporarily suspended. This thing probably occurs somewhere every day in the year; but when a person is really dead, and the work of decomposition has begun to take place, it is worse than idle to pretend that the body can be resuscitated and the former life be restored to it. The claim is utterly false; it never took place and never can. This one case clearly proves the utter unreliability of the gospel narrations.

675. The extraordinary sermon of Jesus on the mount seems of the four writers to have been known only by Matthew. Luke has something like it given on the plain, while Mark and John remain in total ignorance of the matter. And although in that sermon is embodied the gist of Jesus's teachings, and the summing up of man's duty, still it contains nothing of much that John puts into the mouth of Jesus. These terrible discrepancies are fatal to the trustworthiness of the gospel narratives.

676. The account of the somewhat remarkable exhibition of the transfiguration of Jesus when he became glorified as a spirit, and Moses and Elias appeared to him and conversed with him, receives no better treatment at the hands of the three story-tellers. Matthew, who was not present, is able to tell all about it, while John, who is claimed to be there, is entirely "mum" upon the extraordinary subject. This simple fact is quite enough to convince the thoughtful reader that the representation of the matter is utterly worthless.

677. There seems to be no better agreement on the singular subject of casting out devils. It seemed to form quite a large share of the occupation of Jesus, though nothing of the kind is now known in the world. Almost every disease is now known to come from natural causes, from an unhealthy condition of the system, or from an unfavorable exposure, but in the time of Jesus these diseases were called devils, and he delighted to cast them out. If a man was insane from any cause, he was said to be possessed of a devil, and the way to effect a cure was to drive him out by some holy spell. In the gospels an account is given of one of these insane men strolling among the tombs, having one or more devils in him, and he was very wild and furious. Here again there is a serious disagreement between Matthew and Mark as to how many men there were who had the devils inside them. Mark says there was but one man, while Matthew insists there were two. Did not one of them tell a falsehood? Could not both of them have equally misstated the truth? It strikes me that much credence cannot be safely given to either.

678. It seems a hard story to believe that a devil from one man, or two devils from two men, could divide up into a thousand devils and occupy that number of swine, causing them to rush pell-mell into the sea and be destroyed. The morality of thus destroying such a large number of hogs would seem very questionable on the part of Jesus, to say the least. For one, I must say the story is too devilish hard for me to believe it at all.

679. Mary Magdalene seems to have had more than her share of devils, entertaining as many as seven of them at a time, more, undoubtedly, than any ordinary woman is entitled to. How so many found entrance into one female is not satisfactorily explained. I entertain some doubts of the truth of the story; it, too, is most too devilish.

680. Among the dozen similarities between the three synoptical gospels and the fourth gospel there are conspicuous features. In the synoptical gospel the methods of teaching are in keeping with what might be supposed to be the language of an illiterate but somewhat intelligent Galilean peasant who had been reared in the provinces and was not familiar with the intricate and recondite matters pertaining to the deep subjects of philosophy and metaphysics; while in the fourth gospel we have principally enigmatical and metaphysical addresses, founded on the principle enunciated in the Alexandrian school—a philosophy turning chiefly on the person of Christ, the existence of the Eternal Logos and its relation to the father, and presenting a series of recurring contrasts. These discourses by no means tend to instruct ignorant and illiterate people, but to mystify and puzzle even the learned and thoughtful, and to tire and repel the average mind. Even when his hearers seemed to catch his meaning, Jesus would instantly utter some other obscure and perplexing sentiment; he would utter propositions and problems still more obscure and difficult of comprehension. He also did this when they had not caught his meaning at all. He seemed to delight to lead them on from intricate mazes to mazes still more blind and obscure. The rabbi Nicodemus seemed quite as unable to understand him as the Samarian woman or the rude Galilean peasants. A comparison of these gospels with the fourth tends very much to disparage the latter. In the former the multitudes are nearly in all cases disposed to be favorable to the teacher, while in the fourth gospel Jesus usually arouses their anger. In the first three they are astonished at the authority of his teaching; in the fourth his audiences usually try to stone him. In the three his form is easily and rapidly spread abroad, while in the fourth his words make little or no impression. In the first case people follow him from all directions, while in the other Jews send out officers to arrest him. In the one case his discourse seems to elicit enthusiasm and approval, while in the other they provoke curses and imprecations. And, what is curious in the matter, in the fourth gospel all the hatred and machinations aroused against him prove abortive for the simple reason given that "his hour was not yet come." He was thus enabled to move about among his enemies, arousing his anger as much as he pleased, because the time had not arrived for the final sacrifice to be made. This miraculous holding of the anger of his enemies seems to be the reason for describing in the fourth gospel a state of things so utterly different from what is seen in the other three. This great disparagement between the different gospel writers may be regarded as an unerring proof that they were not inspired from the same source, and that they were not guided by the spirit of truth, or at least that all of them were not, I can believe, faultless and infallible.

681. The almost unending differences between the four gospel writers may still be further traced. As to the matter of Jesus riding into Jerusalem they seem unable to tell the story alike. Two of them have it that it was an ass and its colt, while the other two have it the colt only. An ass more or less may make no material difference when the Lord wishes to ride in state, but it would seem that truthful and inspired narrators ought to be able to state the case alike.

682. The little incident of applying the ointment to the person of Jesus had also to be differently stated. Two say it was poured upon his head, while the two others say it was his feet. Admitting that it made no material difference to which end the grease was applied, in all conscience would it not have been better for them all to have told the truth about the matter? If it was the head it was *not* the feet, and it was only uttering a falsehood to say it was the feet, and, *vice versa*, if it was the feet it was not the head, and it is positively false to say head. I cannot harmonize these falsehoods.

We hav plenty more of those colored posters on hand which we will gladly send to any friend who takes enough interest in The Truth Seeker to aid in extending its circulation.

Letters from Friends.

PORT JERVIS, N. Y., Nov. 10, 1881.

MR. EDITOR: I am sorry to be one of the eleventh-hour men you speak of, but as it is better late than never, I inclose post-office order for $5.00 for the Round-the-World Trip, which I hope will be a pleasant one. Yours, J. P. PALMER.

SALT LAKE CITY, UTAH, Nov. 3, 1881.

MR. MACDONALD: You will find inclosed money order for five dollars, to apply to the Trip Around the World. Please add the name of Lucian Schwitzgabel to the list of Salt Lake City, Utah.

LUCIAN SCHWITZGABEL.

GRANTSVILLE, NEV., Oct. 26, 1881.

MR. EDITOR: I hav been sorry that my pecuniary circumstances did not permit me to be among the first who contributed their five dollars to send our loved and very able writer, Mr. Bennett, around the world. I hav hoped, however, that I would be able, sooner or later, to send in my mite and to that extent help a good work and a noble cause. I am already assured by the letters received from our distinguished traveler that if nothing happens to him, it will prove a splendid investment. I am now happy in inclosing you ten dollars, five for the above-named object, and for the other five send me the following books; "The Gods, and Other Lectures;" "The Ghosts and Other Lectures," cloth, $2.50; "The Truth Seeker Collection," 75 cts.; "Six Lectures on Astronomy," by R. A. Proctor, 20 cts.; Herbert Spencer's "Sociology," $1.50.

Very respectfully yours, PAUL GARIEPY.

HOOPER, UTAH, Oct. 6, 1881.

MR. EDITOR: By next mail of the 24th inst. I will remit you post-office order for three dollars, for THE TRUTH SEEKER from Oct. 1881 to Oct. 1882. I hav been striving to send you five dollars to help swell the Round-the-World Fund, for surely if there is any man competent to make a trip around the world and tell all the particulars of what exists, and what has been in the past, that man is D. M. Bennett, as every letter he has ever written proves him head and shoulders above all other letter-writers. You must accept my wish for the deed in my case, in regard to my V, for I cannot do impossibilities, even to help the noble benefactor, D. M. Bennett. It is true, I never promised a dime. If I had, I should sell my last shirt to help friend Bennett in his noble efforts to giv the sons and daughters of men the truth and nothing but the truth, as he finds it upon this beautiful earth, which is as far superior to the Golden City men talk about so very much as the sun is above a Mormon slut (that is, a thin wick put through a pant button, and a little fat in a yeast powder box-lid, for a light).

I take enough interest in THE TRUTH SEEKER to put up some of your posters in this place and Ogden, and I will post one or two in Salt Lake City the first time I go there.

Yours fraternally, EDWARD F. MUNN.

H. L. GREEN'S LECTURE TRIP.

EDITOR TRUTH SEEKER: Since I wrote to you I hav lectured in Grand Ledge, Otsego, Coloma, and Augusta in this state, and next week expect to speak in Jonesville, Union City, Colon, and Schoolcraft. There are a great many outspoken Liberals in Michigan, and many more, who, I am sorry to say, are not outspoken. And, as everywhere else, the Liberals here stand much in need of organization. For that reason it is very difficult to arrange for a lecture in many towns. There is not a village in the state where a respectable audience could not be got together to listen to a Freethought lecture if there was some one person in the town who would take the lead in making the necessary arrangements. But I am pleased to learn that in most every town of any size I find a few live, activ Freethinkers who are doing what they can to disseminate light and knowledge, and the number is increasing every day.

At Grand Ledge I found a town full of Freethinkers. Nearly every business man there is in sympathy with our movement, and although the announcement of my meeting was not made until the morning of the day that I lectured, the Opera House was well filled with an intelligent class of people, who listened attentivly to what I had to say for nearly two hours. During my stay at Grand Ledge I enjoyed the hospitality of the peaceful home of Mr. Harrison Halbert, the most radical Freethinker I ever met. He is a man of property in that community, but has no fear of the minions of orthodoxy. All know what his views are. A short time since he visited the home of some orthodox relations, and after family prayers he coolly inquired, "How long before you expect to get an answer to that prayer?"

At this place I also made the acquaintance of Messrs. Geo. W. Irish, Stephen Pearl, Iria Smith, and others of the Liberal "household of faith." On Sunday evening last I spoke at Otsego, Mich., to a large audience. At that village a new fine Opera House has just been built and my lecture was the first one ever delivered in it. For the privilege of lecturing there I am indebted to Dr. Chase, of Otsego, the son of Hon. Warren Chase, of California, so well known to the Liberal public. Dr. Chase is a worthy scholarly man who is an able advocate of Freethought views.

On Monday evening last I lectured in Coloma on the shore of Lake Michigan. I was invited there by Dr. W. Ryns, who is as live and earnest a Liberal as I hav met with for many a day. He understands how to get together a large meeting. He did not spare any labor or expense in advertising, and the result was one of the largest gatherings I hav been permitted to address in this state. And it was composed of the most intelligent of people. Wednesday evening I talked at Augusta. I was invited there by Lowell Hulett, who I found to be a thinker and worker. His countenance and general appearance reminded me of Wendell Phillips more than any man I ever saw. And surely any man should be proud of thus resembling the most polished orator and greatest reformer this or any other country ever produced.

At Augusta I was permitted to make the acquaintance of a number of the most earnest and intelligent of Liberalists, among whom I remember the names of E. W. Hewett, W. V. Warmington, F. B. Hall, C. M. Bradish, and last, but not least, Mrs. Piper, your most efficient agent there, who is constantly laboring with successful results to increase the circulation of THE TRUTH SEEKER. I had a most pleasant visit with E. W. Hewitt, Esq., a lawyer here. He is one of the best read men I hav recently come across and also a great friend and admirer of THE TRUTH SEEKER. Mr. Hewett ought to take the rostrum for Liberalism. I enjoyed the hospitality of the pleasant home of friend Hall, who, with his intelligent wife and daughter, did all they could to make my visit pleasant. I shall long remember my visit with our Liberal friends at Augusta.

H. L. GREEN.

BROUNSBORO, OR., Oct. 24, 1881.

MR. EDITOR: I see I am behind again, so I inclose post-office order for three dollars, one year's subscription. I cannot do without THE TRUTH SEEKER. Two or three men in this neighborhood think they will subscribe for it. Send me some posters, and I may get more to think the same. WM. TERRILL.

HART, MICH., Nov. 3, 1881.

MR. EDITOR; I see by the tab on my paper that I hav been caught behind with the needful, which I did not intend should happen, but I find it quite difficult to keep up with all the demands. I intend to keep on taking the best paper in the world as long as I am able to pay for it, especially if it continues to conduct itself as creditably as it has thus far. I inclose the amount necessary to insure the paper for another year. C. A. GAINES.

BOISE CITY, IDAHO, Oct. 27, 1881.

MR. EDITOR: My tab tells me I am somewhat indebted to you. I can ill spare the cash, but I could not think of such a calamity as being the loser of a single copy of your valvable paper without abhorrence. I desire, oh, so much, to be in that starry galaxy of names to assist our grand old hero around the world, and would gladly send ten dollars instead of these lonesome two, but cannot, being at the foot of the ladder. But I am not always going to remain there, and when I do get up a few rounds I will see that my share of the patronage to the best paper in America is faithfully and freely given. Inclosed find money order for $2, which apply on my subscription.

Ever yours, EVERARD MARTIN.

SENECA, IOWA, Nov. 6, 1881.

MR. EDITOR: Will you please ask your readers through the paper if any of them know of a cure for nasal catarrh, and oblige a lady reader of your paper? E. M. B.

OWEN SOUND, CAN., Oct. 29, 1881.

MR. EDITOR: Please find inclosed five dollars, three for THE TRUTH SEEKER for one year, from Sept. 1881 to Sept. 1882, and the balance as per order inclosed. I am a little behind time with my renewal, and I am thankful you did not cut me off in my shortcomin . I am determined to stick to the old ship. It was she who brought me out of the fogs of superstition, and I owe more for the passage than I shall ever be able to pay, but I am doing my best, hoping Mr. Bennett a pleasant and profitable journey and a safe return.

Yours truly, BERT F. THOMSON.

EATON RAPIDS, Oct. 29, 1881.

MR. EDITOR: Inclosed find one dollar for two new subscribers for three months each. They are both good Liberals and will probably become permanent subscribers. I will try to get more. I think that is a good way to increase the circulation of the paper. Many will become interested in the paper and will become permanent patrons. That is the way I commenced. I lent several copies of THE TRUTH SEEKER to my Infidel brother in the state of New York last winter. He is now a subscriber to the paper. Much good can be done in this way. Yours, for the good cause, A. ATWOOD.

CHICAGO, ILL., Oct. 31, 1881.

MR. EDITOR: Please find inclosed $2.00. One place to my account for the Round-the-World Trip, and for the other dollar send a copy of THE TRUTH SEEKER. I suppose you will know before you get this that we Liberals of Chicago organized an auxiliary of the National Liberal League yesterday afternoon at 54 North Lake st., and there was a very good assemblage of Freethinkers. The following officers were elected: President, Mr. James K. McGie; Secretary, Mr. E. A Styens; Treasurer, Mrs. M. E. Clemens. Everything passed off finely, and things in general look well for a good League. Respectfully yours for truth, JOSEPH M. A. RICKNER.

YPSILANTI, MICH., Nov. 2, 1881.

MR. BENNETT, My very necessary friend absent and still receeding: Your letters from abroad add value to the best independent paper on this planet. Nothing abates from the life and interest of THE TRUTH SEEKER with the manager, or I might say your right-bower, yea, and your left-bower also, in charge.

If you find a greenback hereinclosed, please send your paper to Farmer Green (a new man received on probation and who perhaps will come into full communion); for the balance of said greenback please send to me "Exeter Hall," a romance by Wm. McDonnell. Yours sincerely, JOHN W. BABBITT, M. D.

HARRISBURG, OR., Oct. 22, 1881.

MR. EDITOR: I renew my subscription for THE TRUTH SEEKER. I expect my time is nearly out, and send you another subscriber. I scatter my TRUTH SEEKERS around among my neighbors. Some of them like the paper but do not send for it. It is rather had to giv up the Bible stories they hav been used to all their lives. I will send you $6, and wish you great success in editing THE TRUTH SEEKER while Mr. Bennett is gone. Yours affectionately, HORACE LANE.

BEACH CITY, O., Nov. 3, 1881.

MR. EDITOR: Inclosed you will please find draft for $3 to pay for THE TRUTH SEEKER for another year. I hardly think Mother Shipton's prophecy will come true in reference to the world's coming to an end. I think she will make a failure of it the same as all old Bible prophets did when they made a definit shot, especially at the world's destruction. I don't see why they should miss, the mark is surely big enough. The only way to prophesy successfully is to do it by random, then it will hit something by guess. Yours truly, M. SHISLER.

CARISBROOK, NEB., Nov. 1, 1881.

MR. EDITOR: Please send me a few of those posters and I will do what I can to help extend the circulation of the best paper ever published. Liberalism is gaining ground rapidly here.

Yours truly, J. A. COFFMAN.

HART, MICH., Nov. 1, 1881.

MR. EDITOR: According to the date on the wrapper of my paper the time is out the first of January next, and there is no use of my waiting until then to find out if I want to renew for the year of 1882, for that is a settled fact now, and please find money order to that effect, and when the life of that Guiteau fellow who shot the President comes out in book form, I want it. We want to know all about his Christian career, and to how many different denominations he belongs, and all about it, etc. The orthodox here say he was a Mormon, and that the Mormons ought to be put down, etc., but it is laughable to see how mum some are, and how other Christians try to smooth it over on the plea of insanity. I think they are all insane.

Yours for truth, justice, and common sense,

CHAS. V. WARREN.

MENOMONEE, WIS., Nov. 3, 1881.

MR. EDITOR: You will please excuse me for not remitting to you before. I lost my receipt for the money I sent you to pay for for TRUTH SEEKER. Inclosed I send $1.50, the balance due you for one year's subscription. Do not fail to send the paper regularly, for I would as soon go with but two meals a day as be without the paper.

Respectfully, R. E. LOOMIS.

BEAVER DAM, WIS., Nov. 4, 1881.

MR. EDITOR: The tab on my paper tells me it is time to renew. I hav got to break up housekeeping or take THE TRUTH SEEKER, so not being ready to break up housekeeping, I must hav the paper, having read it for years. I expect to continue to read it to the end, as I am now sixty-four years old and badly bunged up with inflammatory rheumatism. I find the paper an agreeable companion. Those letters from Mr. Bennett are very interesting, and if I had not sent in my "V" for the books of travel I certainly should do so now. You will find inclosed $5—$3 for THE TRUTH SEEKER and $2 for three pictures, Bennett, Ingersoll, and Paine.

Yours truly, H. E. DAVIS.

PORTLAND, ME.

MR. EDITOR: Jacob W. Davies, aged 20, died at Joliet, Ill., Oct. 26th, of typhoid fever, at the house of his father, Wm. J. Davies, of the Rolling Mill, Portland, Me. The diploma of the young man was hanging on the wall at the time, it being a diploma from the Portland Business College. The glass of this diploma suddenly and spontaneously cracked in two at the moment of the death. The crack was the shape of a rainbow inverted, reaching from the top corner of the left to that of the right, while the middle passed exactly across the name of the deceased.

DR. J. DAVIES.

NEW YORK, N. Y., Nov. 12, 1881.

MR. EDITOR: I would like to ask a few simple questions for Mr. T. B. Wakeman to answer. What does he mean by the term "universal?" He uses it frequently; I note only one instance: In your issue of October 22d, page 675, first column, he speaks of the "uniform, *univrsal,* and inherited experience of mankind." If no "universe," then no derivativ from it, of course, no "universal."

"That the world was then discovered and declared to be a *cosmos* but not a *universe.*" In the same number of your paper, and I think in every number lately, you speak of "Around-the-World" fund and of "the Round-the-World Journey which Mr. Bennett is now engaged in making." Had you better not modify your language a little in accordance with Mr. Wakeman's "new gospel?" According to his reasoning, around the world would mean around the "solar system"—too big an undertaking for even Mr. Bennett.

Near the bottom of the third column I read that "the space *beyond* the universe could only be thought of as infinit." How can that part of space which is *beyond* the universe, or beyond anything, be *infinit?* It must be finited on the part adjoining the universe, or "the world," as Mr. Wakeman puts it, and consequently cannot be *infinit.* A few lines further on he says, "There cannot be two infinits." How is that? There is infinit space or "infinity" of space, and infinit or infinity of time, and *time* and *space* are not one, surely. In the same issue the author speaks of the "nowhere of infinity." I do not know whether he means here that "nowhere" is infinit, or really what he does mean; I would like to hav him explain. And, then, just above he speaks of "Bruno, the proclaimer of infinit space and infinit worlds." But hold, good friend, "World," you contend, includes the whole, reaching even beyond the solar system. How, then, can there be an "infinity" of worlds in addition to infinit space. These are only a few of the "points." will notice more anon. INQUIRER.

[We leave his for Mr. Wakeman to elucidate. As for ourselvs we sh ll still stick to the "Around-the-World" Jou ney, and hope to add a good many more V's to the fund. If Mr. Bennett should conclude to go around the solar system, we must hav much longer list than now.—ED. T. S.]

LANCASTER, TEX., Nov. 8, 1881.

EDITOR TRUTH SEEKER: Inclosed find post-office order for $3 for THE TRUTH SEEKER for 1881. It should hav been sent before now, but the good (?) book says that the eleventh-hour man fares as well as any, so I suppose I am all right. The greatest misfortune is that Liberals are poor. I am glad to see the star is affixed to the names of so many of the donors to the Round-the-World Trip, and I think the reason it is not to all the names is that they hav died since making the pledge. The Lone Star state seems to be behind in the cause of Liberalism, but there is plenty of the right kind of material here if it was only worked up. If you will send me a few of those posters I will find places to stick them up. Wishing the old hero a safe trip around this little ball, I am, Yours respectfully, J. S. HATTER.

AYER, MASS., Nov. 8. 1881.

EDITOR OF TRUTH SEEKER: I hav been reading the "Life of President Garfield," written by a clergyman, and it has too much clerical color and shading. In his debate with Prof. Denton he showed his great ability as a powerful defender and champion of any cause he undertook, and it was no less a display of his early teaching and collegiate education which led him to defend the Bible and the Christian faith. But his biographer may try in vain to convince intelligent, thinking people that such a large-hearted soul can be crowded into sectarian bands. Had he been the pupil of Denton he would hav been the able advocate of science and reason instead of church dogmas and the mythical writings called the "word of God," which the priesthood hav lately taken the liberty and assumed authority to revise and scratch with as much nonchalance as a voter would a ballot.

With the thoroughness with which President Garfield investigated whatever he undertook, he would hav broken every sectarian band and stood with the Liberals and Freethinkers of to-day, as he has by his acts indorsed the political principles of Thomas Paine, which made it hopeful for such as he to be made President of the United States, but of whose rare services a professed Christian deprived us. Is there a history of Garfield whose biographer is a man who will giv us facts without clerical shading?

Yours for even justice, ELIJAH MYRICK.

ASHLAND, MICH., Oct. 29, 1881.

MR. EDITOR: We hav got a new crop of preachers here this fall, and religion is on the raise. If you will be so kind as to send me THE TRUTH SEEKER and that little book called "Self-Contradictions of the Bible," I will be very much obliged. You will find inclosed seventy-five cents to pay for the same.

Yours very truly, M. F. THAYER.

ROCKFORD, ILL., Nov. 2, 1881.

MR. EDITOR: Oblige me with a copy of the paper of Oct. 29, 1881, as the copy sent me met with a calamity which has ruined it. Through the kindness of a friend who was about dying, I was furnished with a complete file of THE TRUTH SEEKER from its birth, and as I am carefully preserving each number for binding I must hav the one above described. I consider THE TRUTH SEEKER files the most valuable library now in reach of the genuin inquirer after the truth. I hope all your subscribers are taking pains to preserve their numbers for binding.

Very truly, G. W. BROWN, M. D.

CLEVELAND, OHIO, Oct. 30, 1881.

MR. EDITOR: Each week the dear old sheet comes laden with choice thoughts. Mr. Bennett's letters of travel are highly entertaining. T. B. Wakeman's lectures and essays are always replete with choice thought. Miss Susan Wixon on the "Social Status of Liberalism" is timely and apropos. Yes, we need social intercourse—the friendly greetings, the warm hand-clasps, and genial faces from which the soul radiates love and friendship. Let us be grandly human, daring to do the right and be true.

This glorious day I visited Wade's Park and the beautiful Lake View cemetery. Oh, it is grandly beautiful both by nature and skilled art. We alighted from our coupe, paused at the entrance of Scofield's new vault to gaze upon the beautiful casket which contains all that remains mortal of the good Garfield. Beautiful flowers guard the entrance within and a soldier guards without. The funeral car is stationed on the declivity of the mound where his monument and crypt are to be erected. Please send my paper to Elkland, Pa., as we are to leave this beautiful city for our country home. Ever for the right, GRACE L. PARKHURST.

SOUTH DARTMOUTH, MASS,, Oct. 30, 1881.

MR. EDITOR: I think that W. J. Dean, of Joseph, Or., in his communication of Oct. 5th, has touched a very important subject. And as at the close of his communication he invites others to express their opinion, I will write a little, with your permission.

There is no mistake that a very large per cent of our school literature is tinctured with theological expressions. I hav myself overhauled some of the text-books which are in daily use, and what I hav seen is on a par with what Mr. Dean announces as the result of his investigation of sundry day school books. It does seem that there is a concerted and systematic effort on the part of those who compile our school books to inject just as much theology as they can, so as to giv the youthful mind an impetus toward the dogmas and doctrins of priestcraft and superstition. And in view of all this, taking everything into consideration, I agree with your correspondent from Joseph, Or., that it would be an incalculable benefit (an antidote against the theological poison which is being so persistently and perseveringly injected into our school literature) if all such writers as James Parton, Prof. William Denton, and Susan H. Wixon would compile a system of school books which would be free from the objectionable features which pervade the text-books employed in our schools. Not content with foisting the Bible on our schools, the devotees of superstition are also doing all they can to inoculate our school literature with their theological views. I hav thus endeavored to giv somewhat hastily my views on this important topic, and, like Mr. Dean, would also invite others to do likewise. Let us hear from Susan H. Wixon, Elmina Drake Slenker, and as many others as may find it convenient to respond. This is really a very important matter, and I for one thank Mr. Dean for alluding to it. Truly yours, EDWIN H. BARTLETT.

PACIFIC, Nov. 9, 1881.

EDITOR TRUTH SEEKER: I inclose $2 for the lithographs of Pa ne, Bennett, and Ingersoll. Please send them to my address.

I cannot let the opportunity pass to giv you my thought in regard to a criticism on a discourse purporting to be from the spirit of Thomas Paine in THE TRUTH SEEKER of October 8th. You remark: "It is no more like the clear, incisiv, convincing language of the words that we know of Thomas Paine than white is like black"—no, than black is like white. You think if he did write it he has lost a good deal of his nativ common sense somewhere between here and the next world. Now I would like to ask you, or any one of your way and manner of reasoning, if he has not—if any man that dies does not lose a good deal? Will I answer my own question to you? Has he not lost all his object—his "external" correlate, eh? Is reason object or is it subject? What is the "I?" Is one, the body, it, or is one of it? If one is of it, that is, the I, the mind, that which one knows of life, of object, being, then what can he say and do without it? Please state the how and con so. There is no logic in such reasoning as Materialists advance in regard to spirit. One might as well demand of a man without legs to walk—a man without arms to perform the same acts as perfect as those who hav them, than to ask a disembodied spirit to speak the same as when he had his total correlate. It is too absurd to think—to ask—it.

Are you not aware how little man knows of the laws of the whys and wherefores of his organized body? How, then, can he assume, control an organ that is not even his own—that is the life and cause of an other? How, where is your scientific cause order, I would like to know? Motiv being is of objectiv condition—is above it, and consequently cannot be proved it. If it takes twice two to make four, and the state of four cannot be contained in two, no more can the spirit be demonstrated as such in the object as such. If this is insane writing, please tell.

Yours, A. H. KRUGER.

DES MOINES, IOWA, Nov. 5, 1881.

MR. EDITOR: D. M. Bennett's letters from Around-the-World Trip are such real pictures of the characters of men, places, and things that they need only to be known in order to be immensely admired. No matter what companion Mr. Bennett falls in with, if the bare-footed, bare-legged real Colleen Bawn, or the refined and talented Mrs. e sant, he is the same "plisant gintleman." I hope that he will make many and extended lateral excursions on his journey, even if it will consume some time. My opinion is that Mr. Bennett never was more interesting or better employed than at the present time. His record will undoubtedly be a valuable production. The more his letters are read the more the book will be sought. Let Liberals giv THE TRUTH SEEKER an airing.

Inclosed is a post-office order for $7—$3 to place to my subscription account, and $3 to send the paper for one year to L. T. Womacks; addre Waukee, Dallas county, Iowa, and for the other dollar please send to me the "History of the Council of Nice, A.D., 825."

Yours truly, A. CLEGG.

Can God Find His Equal?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I notice the following query going the rounds of the press: "What is it that God never saw, Washington seldom saw, and we see every day?" The query is answered by asking if God ever saw his equal. "With God all things are possible" (Matt. xix, 26, and Mark x, 27). Therefore, if God never saw his equal, it is possible for him to see it. It is possible for him to make "two hills without a valley between them," and to make a "four-year colt in a minute," and to make matter without force, or force without matter. Let us swallow the whole while we are so inconsistent. Let us hear through your columns from some of the *knowing* and posted ones. POND.

A Note from Col. Kelso.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* My last letter was written from Idaho Springs, Col., some five months ago. In that letter I promised to giv your readers an account of my future wanderings, adventures, observations, etc. For the next three months I wandered among the indescribably grand scenes of the great mountains of that state, and had many thrilling adventures. I wrote a full account of these wanderings, adventures, etc. This account, however, made a book—and a very interesting book, too, myself being judge—and not a mere letter that could find room in your already crowded columns. I could not ask you to publish it as it was, and to condense it would spoil it. Hence my promis to your readers has not been, and probably never will be, fulfilled.

I lectured in several of the cities and towns in Colarado, my lectures everywhere exciting a good deal of enthusiasm among the Liberals, who are quite numerous, and striking terror into the ranks of the legions of bigotry, superstition, and priestcraft. About the middle of September I came on to eastern Kansas, where Liberalism is quite strong, and where I delivered several successful lectures. I then came on to Chicago and attended the National Liberal League Congress that met there on the 30th of September. After the close of the Congress I delivered a series of lectures in Union Park Hall to small but very appreciativ audiences. I then came on to this great and wicked city to secure the publication of some Liberal writings, "Deity Analyzed" and "The Devil's Defense," upon which I hav spent several years of faithful labor. This business being now nearly accomplished, I will soon be able to devote my whole time, and whatever talent I may possess, to the duties of the lecture field.

On the evening of the 25th of this month I am to lecture before the Manhattan Liberal Club, in Science Hall. After that I will be ready to go anywhere that I may hav a call, even to the North Pole. I am earnest in this work, and hope that I shall hav calls enough to occupy all my time. (You see I am getting in a free advertisment here, but it is for the good of the cause and is the only kind that I am now able to put in.) I would like to hav calls even from small country villages that are rarely if ever visited by other Liberal lecturers. Even if the Liberals of such places can promis me nothing more than the actual expense of reaching them and of stopping among them, let them not hesitate to call me. If that is the best thing they can do they shall hav my services any way. I wish to become acquainted with the Liberals and with the condition of Liberalism everywhere. Address for the present care of TRUTH SEEKER. Yours truly, JOHN R. KELSO.

New York, Nov. 12, 1881.

WE hav plenty more of those colored posters on hand which we will gladly send to any friend who takes enough interest in THE TRUTH SEEKER to aid in extending its circulation.

Hell.

I said that hell had not then been invented.
We hav the advantage over Bible times.
They burned or hacked the body, well contented
When death ensued; but when we've racked the limbs
Or burned and buried those who hav dissented,
Or won't conform to our religious whims,
We hav the satisfaction of discerning,
With eye of faith, their hell forever burning.

It would be joy to Jacob could he look
And see his brother Esau writhe in hell,
Or Elisha see the boys the bruins shook
As a dog shakes a rat, all roasting well:
Or David, paired with Mrs. U., who took
A bath one evening, seeing him who fell
In battle by his act, show her Uriah,
Who feels that God is a consuming fire.

In this we hav the advantage. John'than E.,
Who wrote the famous treatis on the Will,
Can look from heaven's battlements and see
A delicate cinder that, on earth, was El,
Or Ellery Channing, who maintained that three
Were three times one, not one, and now in hell
Gets his deserts. And gentle John'than E.
Harps louder on his harp to the blest trinity.

And J. Iscariot Cook, who once applied
The microscope to Mary, and explained
The mystery of the birth of him who died
On Calvary: that she was not impregned
By power the highest; and old Gabriel lied
Or was mistaken; and that Mary feigned,
Or was deceived, when she broke forth in song,
Exultant that her offspring was the long

Foretold messiah, through whose marvellous birth
All nations and all peoples should be blest,
And she should be proclaimed throughout the earth
Happy above all mothers. Cook expressed,
Without the slightest tendency to mirth,
Among his hearers, who all seemed impressed
With its importance, his belief that Jes-
Jesus was born as drones among the bees.

'Twas partheno-genesis and nothing more,
So said the latest science. Then he quoted
Jaw-breaking German gutturals—a score
Of men to physiology devoted;
And said the person we'd been taught t' adore
As the original Grecian word denoted,
Was a subsistence, not a person: three
Subsistences, not persons, were the trinity,

Which was a substance. Now, I cannot see
How substance, which himself was nought
And could do nought, when multiplied by three
Became the infinit God, transcending thought:
How three noughts added made infinity;
How this subsistence lived on earth and taught
And walked about and ate and drank and died;
Died like a man—nay, like a thief, was crucified.

Still he is confident, this Joseph C.,
That in some future state, some post-existence,
Translated into heaven, he will see,
While sitting, cheek by jowl, with the second subsistence,
The devil, aided by a score of assistants.
Heaping the coals around poor Theodore P.,
While P., like Lazarus's friend, begs Joe for water,
And Joe will see him damned first, as he oughter.

Provided always Joe can find some screen
To hang between his past and God almighty,
So that the damning record can't be seen,
The black and hideous record *suæ vitæ*,
He hinted at, when lecturing yestreen,
In the "old South," when Standing Bear and Bright-eye
And ghosts, as thick as leaves in Vallambrosa,
"Declared" he must hav been damned fast, this Joe, sir.

Proviso 2, that Joseph is sustained
In his queer notions of the trinity,
By this triune; for Joseph would be pained
Should it turn out that the divinity
Is not a triplet; and that he impregned
Miss M., and, proud of his paternity,
Resents the insult that the heir to the throne
Is not one whit superior to a drone.

But Joseph's dumb; that is, upon this theme.
He's dropped the subject—never mentions it.
He knocked the keystone out from the grand scheme;
The brethren were disgusted with it, quite.
The clergy thought him upon this point lame.
'Twoul bring upon the sect a perfect blight.
Jesus no father? God no son? What next?
Then all religion was but a pretext.

—*Simeon Palmer.*

Believe or Be Damned.

BY ROBERT SWAIL.

The holy clergy of our land
Would fain hav all men understand
That inspiration takes the lead
And does all reason supersede,
That into men faith must be crammed—
Believe in ghosts or else be damned.

The way to hades they unfold,
And brimstone tales are by them told,
Which none must question or deny;
'Tis Bible truth, it cannot lie,
So down our throats it must be rammed—
Believe it all or else be damned.

When wise men study nature's laws,
Without intent to hurt God's cause,
And bring out facts that creeds oppose,
The clergy then declare them foes;
They raise the cry, their wisdom's shammed,
Believe them not or you'll be damned.

'Tis said that Joshua stopped the sun
More time to get some butchering done;
Priests swear 'tis true—don't question why,
But men of science nail this lie;
Their zeal for truth cannot be calmed
By threats if not they will be damned.

There is that other fishy tale
About old Jonah and the whale;
The story of creation, too,
Which science proves cannot be true;
To dodge it priests hav hawed and hemmed,
Oh, reason not or you'll be damned.

Ye who to reason are not deaf
Tell where the sin's in unbelief.
Belief no man can well control
Without some facts to save his soul.
That black is white cannot be jammed
Into mankind, though they are damned.

'Tis acts, not faith, that make the man.
Believe some creeds some never can,
Nor those who slander unknown gods;
But truth's their star, no stupid frauds.
Though hell-fire right and left is slammed,
They rest assured there'll none be damned.

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2. Miracles and supernatural achievements hav been as fully and truly ascribed to other teachers and founders of religion as to Jesus.

3. The story of Jesus and his mission in the world is unhistorical; it is not corroborated by contemporaneous history.

4. The teachings of Jesus are defectiv in morals, intelligence, and scientific information, and, so far as they are of value, his moral precepts and teachings were equaled by many sages and teachers who preceded him. The Bible itself was written by men illy informed in scientific knowledge, and does not harmonize with the facts and principles in nature known to be true.

5 The doctrins and claims of Christianity hav been a curse instead of a blessing to mankind in many respects. Instead of being a religion of love, it has been a religion of hate, contention, war, and bloodshed. It has fostered ignorance, superstition, and falsehood, and has retarded education and science in the world. It recognizes and supports the obnoxious systems of kingcraft and priestcraft, upholding slavery, despotism, and every form of oppression in its assertion that all power is of God. As a proof of this the leaders and bright stars of the Christian church hav been among the worst tyrants and oppressors of human liberty the world has known.

6. The Bible and Christianity hav oppressed woman and hav deprived her of the rights to which by nature she is justly entitled.

7. The Bible and Christianity are unprogressiv in their nature; they are founded upon the doctrin and authority of God himself, and are therefore incapable of progress and improvement.

8. The Bible and Christianity do not teach the higher class of truth and the best variety of religion which mankind are capable of receiving.

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MEDICAL ELECTRICIAN,

INVENTOR OF THE "WILSONIA," AND LECTURER ON ELECTRICAL THERAPEUTICS, AUTHOR OF "THE TRIAL OF MEDICIN," "THE LANGUAGE OF DISEASE," "MEDICAL FALLACIES," ETC.

465 FULTON STREET, BROOKLYN.

MAY BE CONSULTED DAILY FROM 10 A. M. TO 8 P. M., FREE OF CHARGE.

The "WILSONIA" appliances are not mere pads or plasters, which lose their efficacy in a few weeks, but are so scientifically constructed that they WILL LAST FOR TWENTY YEARS, and can be worn by different members of the same family from time to time.

EASTERN DISTRICT BRANCH NOW OPEN AT

No. 44 FOURTH STREET, NEAR SOUTH

EIGHTH STREET.

NO. 695 BROADWAY,
NO. 1,337 BROADWAY, } NEW YORK.
NO. 2,310 THIRD AV., }

Competent assistants in every store, private dressing and consulting rooms, and every convenience with female attendants for ladies. All our garments are the same, no matter at what depot they may be purchased.

IMPORTANT TO INVALIDS WHO HAV BEEN TREATED BY MEDICAL MEN AND STILL CONTINUE TO BE DISEASED.

I am happy to say there is a lasting hope for you. The system of which I am the inventor will do more for you than all the drugs in America. It cannot be gainsayed that more die of drugs than from disease. The present system of medicin is a mistake and must soon giv way to more rational means. Thousands of persons in Brooklyn and New York are ready to testify that my "WILSONIA GARMENTS" cured them after the most skilful drug treatment had failed. Medicin in acute forms of disease of recent origin, may be of benefit, and in case of accident it is quite right to use every possible palliativ; even poison, that in large doses would kill, may in suchcases of sudden disease, if used with proper caution, be found of great value; but in all chronic diseases such as paralysis, rheumatism, anchylosis, asthma, bronchitis, heart disease, gout, varicose veins, catarrh, spinal disease, locomoter ataxia, and many other forms of a chronic character must forever defy the power of drugs.

The history of medicin is one that, if read with care would strike terror into the minds of every thoughtful reader. Themost scientific writers of the past and present hav all denounced the practice of medicin as mere experiment, and the thousands who die under medical treatment only too truly tell the melancholy fact. The infant is wrested from its mother's breast; the bride of yesterday the corpse of to-morrow; the laughing boy, the romping girl, the loved and noble husband, the aged parents, all and each in turn are daily hurried to their end by the errors of drug treatment; and yet the people go on from decade to decade without ever making inquiry as to the cause of such a state of things.

I hav now, after sixteen months' residence in Brooklyn, proved that medicin is not only not needed, but that every form of chronic disease hav one common source or cause, and that the same means that will cure gout will cure cancer; the same that will cure paralysis will cure catarrh; the same that will stay bleeding of the lung will cure anchylosis. This very astounding statement must must strike terror into the minds of our regulars, who pride themselvs so much on their acumen and pretenses of diagnosis. These men only too frequently declare a lung to be diseased when that lung is in perrect condition. Then how often is it declared that the heart is enlarged or fat, or its valves indurated, or some other such wild statement, only to frighten the poor victim into an ever-changing course of medicin—mercury to-day, chloral hydrate to-morrow, belladonna next day, and so on, week by week, year by year, until the poor patient becomes a walking drug store, and then dropping into an early grave.

Now, to obviate all this diagnostic nonsense, I hav come to the rescue of these poor invalids, and tell them plainly that there is but one cause for disease, and consequently one means of cure.

ONE DISEASE! ONE CURE!

The fact being that there is but one disease, no matter what form it may take, and it is only by and through the quackery of the schools of medicin that diseases and their cure hav been so multiplied, we now know the want of nervous force precedes a languid circulation or the want or equilibrium in the circulatory system; in a word, the blood is the life, and electricity the equalizer of all our forces, so that if we can by any means infuse magnetism into the human organism soothingly and gently we shall thereby attain to a natural state of existence and death shall only be the result of nature's inevitable law, instead of the early deaths amid racking pains, superinduced by the introduction of poisonous drugs and quack nostrums dispensed indiscriminately by empirics and the schoolmen of our colleges, but amid all this there is a hope for every invalid, and that hope is centered on nature's universal remedy—magnetism.

Before window glass was invented the only lighting media for our houses in the daytime were holes in the structure for the poor, or frame work of horn for the rich. The man who invented glass did not invent light, but only a medium by which it might be transferred. Just so with the "WILSONIA" MAGNETIC BELT. WM. WILSON did not invent magnetism, but only a means whereby it may be accumulated and transfused through the animal economy of man.

WM. WILSON pretends to no secret as in quack nostrums, but freely and proudly discloses to every one the principles of his invention, so that all ingenius persons may for themselvs construct their own Magnetic Belts, the only question being whether they would waste their time and money instead of purchasing the appliances made by the aid of valuable machinery and constructed on scientific principles. I know only too well that the doctors will try to crush me for having dared to teach them their business. This some of them hav already done, first by inducing the internal revenue officers to place a tax on my garments; failing in this, I hav fought the government and won my case (although at the cost of three thousand dollars), yet I won in opposition to these doctors. But another move must be made thought they. A happy thought. Let us go to Anthony Comstock, get him to write a letter to a large number of persons given as reference, pretend the certincates of WILSON are false, malign him in a circular letter, break the people's confidence in his goods, and thus we can close him up. Well done, says doctor number two, and the thing was done. Comstock was imposed upon, as I hav now every reason to believe, in fact from the first I thought such was the case, and so wrote to Comstock the following letter asking for the names of the persons who had thus given him the information, but those persons being doctors Anthony Comstock dare not disclose their names; it was left to me to ferret that out, which I hav done, and confronted several of them, two of them who went to the fore, and others who acted as stool pigeons in the matter.

Here is the letter I wrote to Anthony Comstock:

WILLIAM WILSON'S LETTER TO COMSTOCK.

465 FULTON ST., BROOKLYN, Sept. 13, 1881.

ANTHONY COMSTOCK, ESQ.:

DEAR SIR—I was surprised this morning to find in my consulting rooms many of my former patients, each bringing me a circular letter received from you, a copy of which is inclosed herewith. With this each handed me a copy of their replies to you. You hav evidently been imposed upon. I would take it as a favor if you would giv me the names of the informants to whom you refer. They are amenable to prosecution, and it may become my duty to institute proceedings against them. It will giv me pleasure to afford you convincing proof of my position, and of the nature and benefit of my appliances as a curativ agent. I believe my services in this reepect will be found to be such as to commend me to universal approval as a public benefactor. Mention is made in your letter in reference to my name. Allow me to refer you to the Brooklyn directory, where you will find an advertisment of mine and my name and address in full.

I hav inclosed one of my blank checks (not for use). You will see my name printed on the end. As to my having been a cabinetmaker, upon that fact I build my glory, in not only having earned an honest livelihood, but to hav won the respect of all honest men with whom I hav come in contact, until to-day I stand in the proud position as the inventor of a system destined to overthrow the pernicious practice of drugging humanity. I understand fully the penalties I hav to bear for having dared to teach medical men their business. Do you not know that all great inventions and improvements ever emanate from persons whose walks in life hav been totally distinct from that in which such inventions were likely to spring? My discovery of the real nature of nerve fluid and blood composition must revolutionize the practice of medicin. That being the case, hav I not cause to be proud of once having been a cabinetmaker? If a rail splitter may become a President, and our now President not being ashamed of having once conducted a barge, why should William Wilson be ashamed of having been a cabinetmaker?

Hoping that you may pay a visit to my establishment, and there see for yourself the result of my labor, I remain,
Respectfully yours, WILLIAM WILSON.

P. S.—I intend to publish all letters sent to me, being copies of those sent to you, and will take it a favor if you will forward all letters sent you FOR or AGAINST me. The following paragraph, cut from one of my advertisments, may be of interest to you:

My difficulty is that many persons will become rotten with disease, will swallow medicin enough to float a steamship, and rub in liniments and ointments enough to tan the skin till it becomes like the sail of a ship; and then, hearing of my marvelous cures, will expect, on putting on my goods, to jump into new life in two or three months. This, in most cases, is an impossibility, and persons governed by such expectations had better not waste their time or my own in calling upon me.

With respect to the names given below, a few words of explanation should be given. I hav not studied cases to suit my purpose, but hav taken each one seriatim, not knowing or caring what report may be supplied on application to the persons therein named, knowing full well that to wear the WILSONIA is to obtain perfect health, although in some cases it may take as many weeks to effect a change as it does hours in other cases. But it never has failed, and never can, when the instructions given are followed out.

Now, citizens, read the letters sent to Anthony Comstock in answer to the libelous letter; say, then, am I not cruelly injured by Anthony Comstock? Why did he not make inquiry before he wrote such a letter? I will giv to any one $5,000 for one case where I hav ever deceived a single person. I always, in my pamphlets, tell persons what are my proportions of cures, and giv the names of persons who wear my goods, not caring what the persons say whom others may apply to.

READ THE FOLLOWING DESCRIPTION OF THE "WILSONIA" GARMENTS.

Electricity as a curativ agent has long been recognized by the faculty. In fact, from the time of Galen, through every decade, this marvelous agent has attracted the attention of all thinking men; but thinking and acting are distinct characteristics; therefore, while thousands of medical men hav decided that electricity was the one thing needed as a direct means of cure, yet the bigotry of the schools of medicin has ever prevented the introduction of anything that did not correspond with the preconceived notions of those who gloried in the names of professors, but in such pride of position dared not relinquish their glory. And thus it is that thousands hav been compelled to swallow the abominations of our drug stores through hundreds of years, and hav as a result, gone to an

early grave. The methods by which electricity has been applied are numbered by the thousand—batteries of various kinds, electric machines, electric belts, electric disks, electric garters, electric rings, electric medals. Then we hav had magnetic belts in dozens of designs, all intended to produce and maintain a current of magnetism in the blood, by which process alone can the blood be continued in a perfect state of circulation. All these appliances do possess valuable properties, but the great trouble ever present was the want of continuity on the one hand, and an absence of perfect ventilation on the other. Not only so, but yet another want in all these was a means to keep back the electricity of the body so that by a conservation of forces we could use over and over again the waste nerve force which would be otherwise thrown out into the atmosphere. This I hav succeeded in doing by encasing my garments with an impervious tissue such as oil silk, gutta percha, or any other non-conductor of electricity, but by preference I use gutta percha as the best non-conductor known; also that any two pieces of metal of different molecular construction must of necessity, when brought in contact where heat and moisture can ramify between them, such impact of metals must produce an electro-galvanic action. This I hav done in a variety of ways. By my first patent I used disks of copper and zinc attached to the magnets, and next I placed ribbons of copper and zinc with chemical calico between them to absorb the moisture of the body, but after many trials I hav proved my present method the most effectual means ever adopted by mankind in any part of the world for the production of continuous magnetic action.

Therefore, I am in a position to say that never in the history of the world has such a perfect magnetic garment been produced, embracing the following requisits:

First—Non-contact with the skin.
Second—Constancy of current unimpeded.
Third—Capability of being washed and cleansed.
Fourth—Perfect ventilation, whereby the moist vapors of the body are ever eliminated.

This is a most important point, and upon which I feel the greatest possible pride, it being the desideratum in all magnetic body wear, and the methods by which these effects are produced are simplicity itself, at the same time evolving a galvanic current, by the impact of dissimilar metals forming the ventilating openings.

NOTE.—The above points should be studied by every physician, and then, compared with all that has gone before, it will be found to be the most perfect arrangement in the world, as the following testimonials will prove, and be it remembered that these testimonials were sent to the government spy, ANTHONY COMSTOCK, who was stupid enough to doubt the value of my invention.

COMMODORE GARRISON, Bowling Green.
Mr. FRAZER, corner of Reade st. and Broadway, New York.
Mr. DEGRAFF (DeGraff & Taylor), Fourteenth st., New York.
Mr. TAYLOR, of the same firm.
Mr. FAYERWEATHER (F. B. Hoyt & Co.), Spruce st., New York.
Senator McPHERSON, Washington.
E. B. STIMPSON, Spruce st.
THOMAS HALL (Kestler, Hall & Co), Ferry st.
Colonel BAYARD CLARK, 54 East Forty-ninth street, New York.
Dr. DEMAREST, One Hundred and Twenty-seventh st., Harlem.
Mr. J. DUGGAN, Undertaker, 330 Clermont ave.
Mr. E. STCLAIR CLARKE, 758½ Lafayette ave.
Mr. YOUNG, Artist, Bergen st., Brooklyn.

These and thousands of others can be referred to. Dare a man like Comstock mingle with such gentlemen as the above?

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2 ST. FELIX ST., BROOKLYN, Sept. 13, 1881.

A. COMSTOCK,

DEAR SIR: Yours just received, contents noted. In reply will say I know nothing of Mr. Wilson's antecedents, hav never inquired about them. His garments were spoken of to me last winter, when my adopted daughter was suffering from a complication of diseases, who had been sick two years and more. Had been under the care of Dr. Smith, of Brooklyn, who said, after attending her for months, that it was a very bad case, and she constantly grew worse. I called on Mr. Wilson, saw his goods, heard his testimony, took the garments home with me, and my daughter put them on. She has experienced great relief. Has just returned from the country, where she has spent several weeks. She still wears the garments, and would not be willing to leave them off for a day. She is not cured yet. Don't know as she ever will be, but that she is greatly benefited I am sure. No one *would hesitate to say, who saw her then and now, it must* be the garments that did her good, for she took no medicin after putting them on. I hav a set of the garments myself. I would not part with them if I could not replace them. My little granddaughter, who was always troubled with a cough in winter, and had catarrh very bad more than ever last winter, has had no cough or catarrh since. I do not believe Mr. Wilson an impostor, but believe his invention has been a blessing to hundreds of suffering people. Yours respectfully, MARTHA MOXSON.

NO. 7 BOND STREET, BROOKLYN, Sept, 13, 1881.

ANTHONY COMSTOCK, ESQ.:

SIR—Yours of late date received. I furnished Mr. William Wilson with a certificate of my case. After wearing his Magnetic Clothing for five months, and being nearly cured of a loathsome catarrh of lifetime standing, with its wretched train of consequences, dyspepsia, heartburn, etc. Numbers of my friends, people of intelligence, hav been equally benefited, and, if called upon, will bear testimony to the "WILSONIA." As to the antecedents of William C. Wilson, I know from Mr. Wilson that he has been in New York heretofore. I hav repeatedly heard him refuse to be called professor or doctor, but insists upon "William Wilson, House Carpenter." Your most direct means of information would be to call at Mr. Wilson's place of business. His rooms and factory are always open to the public for inspection, and the most critical scrutiny is invited. E. S. CHIPMAN.

BROOKLYN, September 13, 1881.

MR. COMSTOCK:

DEAR SIR—Your note came at hand in reference to the "WILSONIA." In answer to you I may state I hav been suffering for years with bleeding to the nose and other troubles, such as weakness and general debility, etc. I called on Mr. Wilson last summer, and stated my case to him. He put some of his belts on, and, contrary to my expectation, I began to feel relief, and am now a well man, which was a great surprise to me, after having tried every remedy that I could get hold of. As far as being swindled by him, I consider he has been my benefactor, as far as restoring me to health.

I cheerfully gave him my name, hoping that it would do some poor mortal placed in the same condition I was some good. Respectfully, E. NILSON,
413 Bridge street.

September 13, 1881.

MR. A. COMSTOCK:

DEAR SIR—Your letter addressed to my wife has been handed to me by her for answer. I would inform you that Mr. Wilson has had the full and free consent of myself and wife to use her name as reference.

Mrs. Robb has suffered for a great many years from neuralgia (eighteen years). On April last, when very low, I obtained the "WILSONIA," and from the first moment of putting them on she experienced great benefit, and every day gains strength; so much so is this the case, she is now able to go out and enjoy life, something she has been unable to do for years previous. Hoping this will satisfy your scruples regarding the "WILSONIA,"
I remain yours respectfully, R. ROBB.

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298 JAY STREET,
BROOKLYN, Sept. 13, 1881.

ANTHONY COMSTOCK, ESQ.:

SIR—Your letter, dated the 10th inst., received. In reply I would say that I hav received all the benefit claimed by the "WILSONIA." Mr. Wilson has used my name with my knowledge and conseut, and he has not exaggerated any statement made by me. I know nothing in regard to Mr. Wilson's pedigree, but I know this much, that the "WILSONIA" Magnetic Clothing has done for me what *medicin could not do.* I am now enjoying better health than I hav been since the war, and I owe it all to the wearing of the "WILSONIA" Magnetic Clothing.
Respectfully yours, etc., JOEL E. CANNON.

NO. 147 TOMPKINS AVENUE, BROOKLYN,
September 13, 1881.

ANTHONY COMSTOCK, ESQ.:

DEAR SIR: In answer to your communication respecting the "WILSONIA," I hav to state that I know that my name appeared in the different papers, that I hav been a sufferer from nervous prostration for years, and I hav worn the garments prescribed by Mr. Wilson with great benefit without the use of a particle of medicin. I was confined to my room with my eyes for three months, suffering from Ophthalmic Catarrh. I am now able to be out in the open air. They are getting stronger every day.
GEOEGE N. LAMB.

BROOKLYN, Sept. 13, 1881.

MR. A. COMSTOCK:

SIR—In answer to your communication of yesterday I take pleasure in informing you that the certificate which I gave to Mr William Wilson was true in every particular, and from my present knowledge I can fully recommend his WILSONIA to any person suffering from the complaint with which I was afflicted, namely, hemorrhage of the lungs. Yours, etc., MICHAEL MARRION,
458 Third avenue.

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463 FULTON STREET, BROOKLYN.

MR. COMSTOCK:

Yours received to-day at hand about Wilson Garments. There was a time when I had no faith in them, but when I came to put them on the Goods did me so much good I can't but speak well of them. They hav been a great blessing to many others I know. A great many of my friends hav been greatly blessed by having these Garments, and to-day they thank God there are such Garments. I suppose I hav had two hundred persons call to see *me about these* things.

I can't say too much about them. I am doing business on Fulton street, and hav been for twenty-eight years.
B. L. CORNELL.

I was troubled with dyspepsia for a long time, but I hav never had it since.

FROM EX-FIRE MARSHAL BENJAMIN LEWIS, OF BROOKLYN.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY OF LONDON AND EDINBURGH.
UNITED STATES BRANCH OFFICE, 54 WILLIAM ST., N. Y.
BROOKLYN, N. Y., September 13, 1881.

ANTHONY COMSTOCK, ESQ.:

DEAR SIR—In answer to your favor of September 10th relativ to Mr. Wilson, I beg leave to state that Mr. Wilson was introduced to me by a Mr. Berwin a year ago last April, Mr. Berwin informing me that Mr. Wilson was the inventor of certain Magnetic Clothing which he (Berwin) knew to be all that Mr. Wilson represented them to be. Having suffered very much from a rheumatic and nervous affection in my left foot, I was induced, through the persuasion of Mr. Berwin, to wear the WILSONIA SOLES. After putting them on I experienced immediate relief, and consider myself entirely well from wearing them, and gave Mr. Wilson permission to use my name as reference. Regarding Mr. Wilson's antecedents I know nothing, and care less, so long as poor humanity is benefited through him. Many of my acquaintances hav worn the WILSONIA, and speak in the most flattering terms about them. I hav always found Mr. Wilson a gentleman of sterling integrity, and hav known him to assist the poor and afflicted in goods and money.
Yours very respectfully, BENJAMIN LEWIS.

NO. 430 FULTON STREET, BROOKLYN,
September 13, 1881.

ANTHONY COMSTOCK, ESQ.:

DEAR SIR—Yours of 10th received. In reply will merely state that, as regards W. C. Wilson and his Garments, I will say that I used them and found them to be a great benefit—in fact a cure. I was afflicted with rheumatism so badly that I could not move. After applying his goods I found relief immediately. My name was used by my consent, and I will gladly indorse his Garments as a great benefit to all that are afflicted.
Yours respectfully, EDWARD W. FEW.

September 13, 1881.

ANTHONY COMSTOCK:

DEAR SIR—I received a letter from you to-day about the WILSONIA, which you condemn wrongly. I hav been sick for more than two years, and I had fifty-six doctors trying to cure me, without success, and they did not giv me any relief until I put on the WILSONIA, which helped me to work at my trade, and now I am as well as ever. PETER LEHLBACH.

BROOKLYN, September 13, 1881.

DEAR SIR—Yours of September 10th making inquiries concerning the WILSONIA Garments at hand. In reply I hav to say that Mr. Wilson has my consent to refer to me. I still wear a portion of a suit of the WILSONIA Garments, and I believe with good results, having been troubled with dyspepsia and indigestion for many years. In my business relations with Mr. Wilson I hav found him satisfactory. Very respectfully,
J. H. LITTLEFIELD, Artist.
ANTHONY COMSTOCK, New York.

BROOKLYN, N. Y., September 15, 1881.

MR. A. COMSTOCK:

I received a letter of inquiry and abuse combined concerning a gentleman of this city (Mr. William Wilson), purporting to hav emanated from you, or at least bearing your signature.

My testimony (to which you allude to and as published in the papers) was given unsolicited by Mr. Wilson, and I hereby reiterate the facts as published over my wife's and own signature. Further. I consider the WILSONIA appliances the marvel of the world as a curativ agency.

As regards the genealogy of Mr. Wilson I am not informed, neither do I care. Suffice to say, I know him to be a gentleman even though four years ago he stood knee deep in shavings behind a carpenter's bench, which, in my opinion, was and is far more preferable and honorable than striving to gain notoriety by defaming the character and ability of a superior, even though he be a poor cabinetmaker. Respectfully, T. DET. TRUAX.
376 Dean street.

NEW YORK, September 15, 1881.

MR. A. COMSTOCK:

I received your letter of inquiry on the WILSONIA Garments yesterday. As to the merit of the goods, I hav found them to be entirely as represented, and I take great pleasure in recommending them to all my friends and acquaintances who are sick and afflicted, knowing, as I do, their real worth. When I bought the goods of Mr. Wilson I did not question who his father or mother were, or what his business was some yeurs ago, but I did ask about the goods, and that proving satisfactory, I bought them. However, I hav heard Mr. Wilson refer with pride to his being a mechanic working at the bench a few years ago. His name you will find to your satisfaction. William Cotter Wilson, in the directory. I am very truly yours.
GEORGE RIGBY,
111 West 29th street, New York.

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61 WEST FORTY-SECOND STREET, N. Y.,
September 13, 1881.

ANTHONY COMSTOCK:

DEAR SIR—Your note of inqury of the 10th duly received. Contents noted. In *reply, most respectfully say,* I hav no knowedge of Mr. Wilson's antecedents whatever, nor do I think it matters so far as I am concerned. But of the appliance known as the WILSONIA I do know something about it from personal and happy experience. For more than nineteen years I had been a sufferer from partial paralysis of my entire left side, and hearing of the WILSONIA I wrote Mr. Wilson to send some one to measure me for a suit. He did so, and in less than ten minutes from the time I had them on my body they produced a feeling that alarmed me. I called Mrs. Mansfield, told her I was feeling strangely, telling her at the same timr I had on one of the WILSONIA garments. Mrs. Mansfield insisted I should take it off. But in that we differed in opiuion. She assisted me to the putting on of my top coat, and I made an attempt to get out into the park opposit my office. I walked two and a half times round the reservoir park without stopping, which for years before I had not walked more thau one-fourth that distance without resting several times. In the evening I walked seven times around the park without resting, and from that time to this I hav been able to walk from two and a half to four miles each day. I am an old man of nearly 70 years, and so supple on my limbs I can jump over my office table or any chair in my house. I know nothing of Mr. Wilson's antecedents, as before stated. I only know he has beeu the instrument of making me a well man, and for that he has my thanks and blessing. Sincerely,
JAS. V. MANSFIELD.

BROOKLYN, N. Y., September 14, 1881.

MR. COMSTOCK:

DEAR SIR—Iu reading one of the morning papers I read your letter addressed to Mr. Wm. Wilson, also a large number from people I am personally acquainted with, in reference to the benefit derived by them from wearing the WILSONIA appliances, and would say I know them to be true statements of their cases. I myself am clothed in the goods, as also my wife. We hav both beeu greatly benefited by wearing them, and do not by any meaus consider either Mr. Wilsou or his garments the fraud that you say in your letter as people having represented to you. You hav evidently been imposed upon.
Yours respectfully, FRED A. BLAKE
683 Bushwick ave.

2,310 THIRD AV., NEW YORK, Sept. 15, 1881.

ANTHONY COMSTOCK, ESQ.:

SIR—I hold in my hand a note, epistolary, of which the following is a copy:

"607 WARREN ST., BROOKLYN, 9, 15, 1881.

"Professor C. HATCH SMITH:

"MY DEAR FRIEND—I inclose letter from Anthony Comstock, Esq. Please answer the same as you are acquainted with all the facts. Yours truly, CLARIBEL STEVENS."

The facts are as follows:

Mrs. Stevens, to whom your letter is addressed, wears a suit of WILSONIA. Her two living daughters is in heaven), one son, Mr. Theodore Stevens, and a grandson, Mr. E. G. Vail, Jr., each possesses and constantly wears a suit of WILSONIA.

All of these goods hav been purchased upon intimate knowledge of their curativ properties. Perhaps my wonderful cure of paralysis (hemiplnegia) by wearing a suit of WILSONIA may hav influenced these purchases. These parties have received great benefit from wearing the WILSONIA, and they regard Mr. Wm. Wilson, "the carpenter," as a gentleman, a genius, and a man whose simple word is as good as a bond duly executed.

For evidence of my sickness I refer to my esteemed friends, Hon. James Watt, M.D., Doctors Bedell and Hamilton of Brooklyn, and Professor James L. Little, M.D., of New York.

For evident proof of my cure please call and see me. I will show you the dumb doctor WILSONIA that gave me freedom from disease of the heart, softening of the brain, rheumatism in the right hand and forearm, paralysis, and a pulse that intermitted one beat in five or seven or ten or three, etc.

Further, I will explain to your perception just how Doctor WILSONIA effects this magical cure. To wear WILSONIA is to get well of every form that disease may take. If I fail to prove this, notwithstanding your uncharitable epistle to Mrs. Stevens, I will obtain from William Wilson a handsome gratuity for your society. If you will become a WILSONIA missionary to the poor of New York you may stay the evils of vice and test WILSONIA in a Christlike frame of mind. They who evoke the law perish by the law. You will be no exception—or should be—to this fiat of Holy Writ.

J. H. DEMAREST, M.D., of Harlem, New York city.
FRED A. WALL, 63 East 130th street, New York city.
HENRY SCULLY, 223 East 120th street, New York city.
S. B. FURBUSH, 441 East 116th street, New York city.
WM. BANHAM, 155 East 129th street, New York city.
Late Chief Ninth Battalion, New York Fire Department, now United States Revenue.
A. M. LEYCRAFT, East 106th street, near Lexington avenue, New York city.
Mrs. A. M. LEYCRAFT, East 106th street, near Lexington avenue, New York city.
R. WILLIS CONKLYN, East 106th street, near Lexington avenue, New York city.
SIDNEY H. CONKLIN, officer in Dr. Crosby's Society, Harlem, New York city.
JAMES BURNS, Keeper at House of Refuge, New York city.
EDWARD FITZGERALD, Stone yard foot of East 106th street, New York city
R. W. SMITH, Trow Printing Company, 201-213 East 12th street, New York city
Mr. AGARET, dining saloon, Third avenue and 119th street, New York city
E. DAVIS, 14 East 129th street, New York city.
CHAS. P. YOUNG, 39 Nassau street, Room 41, New York city.
F. E. LILLIBRIDGE, Manhattan Life Insurance Co.
PETER LASSEN. Inquire of Mr. Agart for residence.

Send for a knowledge of WILSONIA to the above, dear sir, I take the list from the Harlem office, never yet published. Go also and see Mr. Agart's and Mr. Davis's babies. Out of the mouths of babes and sucklings cometh wisdom.
Your obedient and humble servant.
C. HATCH SMITH.
WILSONIA Agent, 2,310 Third avenue, New York.

SEPTEMBER 17, 1881.

MRS. SHAW, 325 EAST EIGHTY-FOURTH ST., N. Y.,

DEAR MADAME: I received your note yesterday, wishing to know as to my experience of the "WILSONIA" garments.

I hav had weakness in my back and loins upward of thirty years, often confined to bed for six and eight weeks at a time. I then used Davis & Kidder's Electric Machine, which partly relieved me, so that I could follow my occupation, but always felt the pain and weakness.

In 1876 I got paralyzed in my left side, when I was compelled to leave off work altogether.

In about a year my limbs commenced gaining strength. I could then open and close my left eye, but my back and loins never gathered strength. My feet and legs swelled almost to bursting. I was altogether confined to the house.

Having noticed the cures of the "WILSONIA" garments, I got a set at $103. I hav been now using them thirteen weeks and hav found great benefit. My limbs and back are greatly strengthened. I sleep and rest better than I ever did. My sight and hearing are greatly improved and I think ultimately I will be cured as much as I can expect at my age.

I am 69 years of age, and weighed, when I commenced wearing the garments, 245 pounds. My weight is considerable less at present; my feet and legs do not pain me now, *the swelling is reduced nearly to their former size.*

My wife has rheumatism in her loin and leg, which prevent her from sleeping. I let her hav one of my pieces to lay on the place effected, which giys her great relief.

Such, dear madam, is my experience of "WILSONIA" garments.
Yours respectfully,
HENRY SCULLY,
223 East 120th street, Harlem, N. Y.

CLEARFIELD, PA., Sept. 22, 1881.

MR. ANTHONY COMSTOCK,

DEAR SIR: Your letter of the 10th instant came duly to hand, and at the first convenient opportunity I reply to the *interrogations contained therein.*

First. As to the merits of the "WILSONIA," I can only speak from my own experience. I was afflicted with varicose veins so that I had been confined to my bed for five weeks. I concluded to try Mr. Wilsou's magnetic goods. The first appliance gave me great relief, and in three weeks I was able to attend to my business. I was also afflicted with asthma, and greatly to my surprise I was also entirely cured of that. In addition to the foregoing my general health is much improved, so that I am now ten pounds heavier than I hav been for years through the summer season.

The "WILSONIA" may be a "swindle," but, if so, I hav not discovered it. Swindles, in my opinion, are as likely to originate in Nassau as Eighth street.

Second. Has Dr. Wilson my "permission" to publish? Certainly, if the use of my name will do him or any one else any good, he is welcome to it. Hoping that the above may be satisfactory, I remain yours, frankly,
GEORGE THORN.

OFFICE OF THE MANHATTAN LIFE INSURANCE CO., 156 AND 158 BROADWAY. F. C. LILLIBRIDGE, AGENT FOR NEW YORK, BROOKLYN, AND HUDSON RIVER COS.

A. COMSTOCK, ESQ.,

DEAR SIR: Having seen your letter denouncing WM. WILSON as a swindler and seen considerable in the papers relativ thereto I would say that I, too, am wearing the WILSONIA, having had a paralytic stroke six years ago. When I first had the stroke I was helpless as an infant, could not speak for eight days. I hav been wearing them since the 25th of June. My friend advised me to get them, but really, I must confess I had but little faith in them. Had I known then what I know now, I would hav signed a bond for five thousand dollars if I could not receive the benefits from other sources, but what I would hav had them. I fully indorse Mr. WILSON, and do not believe him to be the fraud you represent him to be. It seems to me strange that you should hint at anything as to hi antecedents. What has that to do with his invention? I hav several friends that look upon Mr. WILSON as their friend and benefactor, having restored them to health appiness. Yours respectfully,
F. C. LILLIBRIDGE.

BROOKLYN, Sept. 27, 1881.

MR. COMSTOCK,

DEAR SIR: I received a number of days since a letter from you, asking coucerning the WILSONIA garments—if I had tried them, and if I had given permission to publish my name in their connection, and other matter which I cannot now recall. I wore them for six months with most marvelous effect. I do not care to write the details, but will giv them to you in person at any time, as I hav gladly done to all applicants, though my permission as reference was never asked. Respectfully,
J. H. BARNEY.

2,310 THIRD AVE., N Y., Sept. 26, 1881.

ANTHONY COMSTOCK, ESQ.,

DEAR SIR: Miss Claribel Stevens hands me your letter of the 19th inst. for reply. I learned that you had addressed to William Wilson's patients a letter of apology and explanation, so that I ventured to request Mr. Wilson to let the whole subject drop. But, in your letter, you so utterly fail to rise to the importance of the issue, and so belittle the "noble cause," of which you are a recognized exponent, the first, knowing Mr. Wm. Wilsou's high character for integrity and earnest love of truth; and, second, being alive to the necessity that a "public censor of vice" should stand before the people sans reproche, the question becomes hyper important; is it wise to pigeon hole the papers and relegate the issue to oblivion, as your letter, prima facie implies a desire on your part to accomplish?

Your will scarcely controvert that great men suffer wrong rather than do wrong, and that a Christian frankly acknowledges his fault. In the issue Wilson *vs.* Comstock as you hav seeu fit to act upon neither of these, in marking out your policy in re, I respectfully ask you earnestly to consider the following propositions?

First. Is WILSONIA the greatest marvel of the nineteenth century?

Second. So far has WILSONIA cured ninety per centum of those who hav been the pioneers to invest money in it?

Third, Are the patients of William Wilson deserters from the great army of chronics, of which such men as Drs. Frank H. Hamilton, Agnew, Bliss, and their like are the officers? Deserters from "Ye men of high degree" to enlist under the banner of WILSONIA, the standard of ye "poor cabinet makers?"

Fourth. Has WILSONIA cured epilepsy, progressiv locomotory ataxia, mitral regurgitation of the heart, paralysis, varicose veins, prolapsus uteri, suppressed scarlet fever, consumption, rheumatism, pyæmia, and all other forms of disease?

Fifth. Is the great army of medical men at fault as to what causes blood circulation, and must their wiseacre idealism vanish as a mirage before the wand of a "Poor Cabinet Maker?"

Such, dear sir, are a few of the salient points in the issue raised, and I am certain the cause of true science will be conserved by a legal jurist in presence of the "Ermine" and

---

"GOD SAVE THE RIGHT."

If you are a true knight errant you will find WM. WILSON a foeman worthy of your steel.

And now, Mr. Comstock, please note the following; I put it on record here:

The life of James A. Garfield, autopsy facts and all taken into consideration, would, not might, hav been preserved, had Dr. Frank H. Hamilton granted my request conveyed to him by letter in New York, and telegraphed to Washington. *Had I the right to address the worthy* doctor, knowing that WILSONIA would save Garfield's life? Let the facts say whether the doctor's silence was courteous. I hav known Hamilton from boyhood. My father, the late I. H. Smith, M.D. of Auburn, N. Y., was the friend of his youth. My grandfather, the late Dr. Goodwin, of Geneva, was one of the founders of the Geneva Medical College, which was moved to Buffalo. Dr. Hamilton has now on his sheives the cream of my late father's medical library, which I presented to him.

Dr. Hamilton's first step to fame was his call to the professorship of surgery at Buffalo. But WILSONIA was not to save Garfield. Hamilton will yet learn that it would hav saved his illustrious patient. It was not to be. God's purpose is declared Your obedient servant,
C. HATCH SMITH.

NO. 330 CLERMONT AV., BROOKLYN, Sept. 27, 1881.

ANTHONY COMSTOCK:

In answer to your communication permit me to say, that, whether William Wilson be a cabinet maker or not he has helped me and my wife and daughter. I hav seen what the WILSONIA garments hav done outside of my family, and I can testify that there stands not to-day a man on earth who is doing more good for suffering humanity than this same William Wilson.

You hav not got marble white enough on which to carve his name, and to lay your hand on him in the glorious work he is now performing is to lay the hand of the vandal on the ark of the covenant of common sense in the temple of human health.

I am his friend, for he has been mine, and I only wish, if it should be your misfortune to suffer some of the ills that poor human flesh is liable to, that obeying injunction of the great Master, he may return good for evil by clothing you with the garments you say are a swindle, and that you, like St. Paul may drop persecution and become an apostle of the new dispensation of health inaugurated by the man who was poor enough to work at the bench for his bread. I am respectfully,
THOMAS DUGAN, Undertaker
330 Clermont av., Brooklyn.

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227 W. 34TH ST., N. Y., Sept. 9, 1881.

DEAR DOCTOR: My friend Jones, of Atlanta, certainly improved after wearing your WILSONIA. I left the city with him and remained several days. A patient of mine, a Mr. Ostrander, may call on you any day for a suit. I hav advised him to do so. Yours, etc., Dr. WILDER.

WORKING WONDERS.

COLLINSVILLE, TEX., May 9, 1881.

WILLIAM WILSON ESQ.:

Inclosed please find $16. for which send me one nerve and lung invigorator. The one I got is working wonders. Send some more bills. Please forward immediately.
R. M. KIMBRAUGH,
Collinsville, Grayson Co., Tex.

TOMBSTONE, I. T., Sept. 24, 1881.

TO THE AGENT OF THE WILSONIA GARMENTS, SAN FRANCISCO, CAL..

DEAR SIR: I hav been wearing your garments for the past two months, am still wearing them, and I firmly believe they hav saved my life. Previous to wearing the garments I was suffering constant pain from fibroid tumor on the womb. Since using the garments I only hav pains once in a while, and the tumor is greatly reduced. I BELIEVE THEY WILL CURE ME, IF A CURE IS POSSIBLE. Please send me a number of circulars.
Yours truly, Mrs. LEE RUTAN.

REMARKABLE CURE OF RHEUMATISM.

BROOKLYN, Oct. 3, 1881.

ANTHONY COMSTOCK, ESQ.,

DEAR SIR: A few days ago I received a letter from you, and, owing to a little trouble in my family, I did not answer it, and now I take the first opportunity of doing so and reply to your inquiries. I may tell you that Mr. Wilson has my consent to use my name. I had been lying helpless to myself and family for three months, then I got the WILSONIA garments. I could not put them on myself; they were put on by a friend of mine, and, strange to say, after wearing them only ten days I was up and walking about, able to care for myself and family, and attend to my household duties. Therefore, I must say when all else failed the WILSONIA CURED. This is all I know about Mr. Wilson; he has been my best friend, and has my thanks and blessing; may good luck attend him and his. Good work will always prosper. I remain yours, etc.,
Mrs. MARY PLUMSEY, 161 Tillary street.

REMARKABLE RELIEF IN CASE OF LOCOMOTOR ATAXIA IN ONE WEEK.

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325 HERKIMER ST., BROOKLYN, Oct. 10, 1881.

Prof. JAMES A. CARMICHAEL,

DEAR FRIEND: I did not see you last week when I called for those garments Mr. Wm. Wilson was so geuerous in presenting to me, through your kind influence. I hav had the garments on one week, and I experience quite a perceptible benefit. This to me is very encouraging In one month I believe others will notice my improvement. I am not able to jump over a table yet, but I hav no doubt but that I will in less than a year. I must acknowledge here that I hav received more permanent benefit in the past one week than I hav in all former experience with physicians. If these garments restore me to activity, which I hav no doubt of, I shall feel it my duty to proclaim to the public, personally or otherwise, what I know about the virtues of WILSONIA, in gratitude to Mr. Wm. Wilson. Very respectfully yours,
PHILIP H. O'NEILL.

A Modern Symposium.

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SUPERSTITION IN ALL AGES.

BY JOHN MESLIER,

A Roman Catholic Priest,

Who, after a pastoral service of thirty years at Etrepigny and But in Champagne, France, wholly abjured religious dogmas and left as his "Last Will and Testament" to his parishioners, and to the world, to be published after his death, the above-named work, entitled "Common Sense."

This is a powerful work, and is attracting much attention from the Liberal public. No more scathing arraignment of the Christian system has ever been made, not even by Voltaire, as he himself confesses. The following is the opiuion of a distinguished Liberal concerning the book:

NEWBURYPORT, MASS., Sept. 23, 1878.

TO MISS ANNA KNOOP, Dear Madam:

The work of the honest pastor, Jean Meslier, is the most curious and the most powerful thing of the kind which the last century producecd. Thomas Paine's "Age of Reason" is mere milk and water to it, and Voltaire's "Philosophical Dictionary" is a basket of champagne compared with a cask of fourth-proof brandy. You hav done a virtuous and humane act in translating his book so well.
JAMES PARTON.

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Gems of Thought.

WHEN any one tells me that he saw a dead man restored to life I immediately consider with myself whether it be more probable that this person should either deceive or be deceived, or that the fact which he relates should really hav happened. I weigh the one miracle against the other, and, according to the superiority which I discern, I pronounce my decision, and always reject the greater miracle. If the falsehood of his testimony would be more miraculous than the event which he relates, then, and not till then, can he pretend to command my belief or opinion.—*Hume's Essay on Miracles.*

WHO knows not that truth is strong—next to the Almighty? She needs no policies nor stratagems nor licensings to make her victorious; these are the shifts and the defenses that error uses against her power. Giv her but room and do not bind her when she sleeps.—*Milton.*

PERSONS with feeble and untrained intellects may liv according to their conscience, but the conscience may be itself defectiv. To cultivate the intellect is, therefore, a religious duty; but when this truth is fairly recognized by men, the religion which teaches that the intellect should be distrusted, and that it should be subservient to faith, will inevitably fall.—*Winwood Reade.*

WE never can be sure that the opinion of the majority is true. Nearly every opinion held by the majority was once confined to the minority. Every established religion was once a heresy. If the opinions of the majority had always prevailed Christianity would hav been extirpated as soon as Christ was murdered. If an age or a people assume that any notion they entertain is certainly right, they assume their own infallibility and arrogantly claim for themselvs a prerogativ which even the wisest of mankind never possess. To affirm that a doctrin is unquestionably revealed from above is equally to affirm their own infallibility, since they affirm that they cannot be mistaken in believing it to be revealed. A man who is sure that his creed is true is sure of his own infallibility, because he is sure that upon that point he has committed no error. Unless, therefore, we are prepared to claim, on our own behalf, an immunity from error and an incapability of being mistaken, which transcend the limit of the human mind, we are bound not merely to permit our opinions to be disputed, but to be grateful to those who will do so.—*Buckle's Essays.*

THE advantages which the higher conditions of life are supposed to confer bear no proportion in value to the advantages which are bestowed by nature. The gifts of nature always surpass the gifts of fortune. How much, for example, is activity better than attendance; beauty than dress; appetite, digestion, and tranquil bowels than all the studies of cookery, or than the most costly compilation of forced or far-fetched dainties!—*Paley's Natural Theology.*

BUT human bodies are sick fools,
For a' their colleges and schools,
That when nae real ills perplex them
They mak' enow themselvs to vex them;
An' aye the less they hae to sturt [trouble] them,
In like proportion less will hurt them.

A country fellow at the plough,
His acres tilled, he's right enouch;
A country lassie at her wheel,
Her dizzens done, she's unco weel;
But gentlemen and ladies warst,
Wi' evendown want o' work are curst.
—*Burns's Twa Dogs.*

"WOULD you destroy all religion?" asks the believer, and I answer, "Yes, just as much of it as is Christianity—just as much of it as is fanaticism, untruth, and unnaturalism, and that is the 'whole structure,' for the morality, the purity, and the goodness that are engrafted upon it are really no portion of the tree itself." These things are eons of ages older than the systems of Christianity, and are simply but the outgrowth of civilization, culture, and intellectual development, and they increase and multiply as the race slowly evolves from darkness into light through the experience and practical knowledge that are developed by reason and common sense. We need no "substitute for the "religion of Christ." All religions are but forms of superstition that enlightened intellectuality invariably dissipates into thin air and finally annihilates entirely. Where now are the millions who once worshiped Jupiter and Juno as king and queen of the earth and gods of the universe? Only the remains of lofty temples, a few inscriptions upon old monuments, and brief encyclopedial records remain to tell us they ever were; and the day is certain to come, in the distant future, when your boasted Christianity will stand just as far back in the records of the race as that old Greek and Roman religion now does.—*Elmina Drake Slenker.*

THE virtue which the world wants is a healthful virtue, not a valetudinarian virtue—a virtue which can expose itself to the risks inseparable from all spiritual exertion; not a virtue which keeps out of the common air for fear of infection, and eschews the common food as too stimulating. It would be indeed absurd to attempt to keep men from acquiring those qualifications which fit them to play their part in life with honor to themselvs and advantage to their country for the sake of preserving a delicacy which cannot be preserved—a delicacy which a walk from Westminster to the Temple [or down Broadway, N. Y.] is sufficient to destroy.—*Macaulay.*

THINK not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil (*Matt. v*, 17, 18). Ye hav heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. *But* I say unto you, etc. (*Matt. v*, 21, 22). Ye hav heard that it was said by them of old time, Thou shalt not commit adultery. *But* I say, etc.—*Matt. v*, 27, 28.

Odds and Ends.

PATIENCE POESY.

A sail-in-a-yacht young man,
A dog-eared-collar young man,
A jockey-club, nautical,
Mother-in-lawtical,
Liv-on-your-dad young man.

A play-from-the-French young man,
A carriage-at-ten young man,
A soul-eyed demoniac,
Cocktail-and-cognac,
Tra-la-la-la young man.

A four-cent-cigar young man.
A ride-on-the-stage young man,
An angular, serpentine,
Drummer of turpentine,
Free-lunch-all-day young man.

A cut-away-coat young man,
A very-sore-throat young man,
A smoke-cigarett-ery,
Get into debt-ery,
Two for a cent, young man.

LOVE AND LAW.

In the twilight's gloaming
Stood a maiden young and fair,
Watching anxiously for some one,
Who was certainly not there.
Long she peered into the darkness,
While her mind was fraught with fears,
And her heavy, banging eyelids
Showed the mark of recent tears.
Oh, the woe that woman suffers!
Oh, the heartaches and the pangs!
Only partially atoned for
By her bangles and her bangs.
Faithless man, come to the maiden,
Who is waiting there for you;
Clasp her gently to your bosom—
Tell her she is life to you.
Then be sure to get your latters,
(On this point depends your fate),
For in case you shake the maiden,
She may choose to litigate.
Never let a heartless jury
See those notelets where you say
That the girl's your "tootsey-pootsey;"
For it givs you dead away.

REV. JOHN JASPER'S PHILOSOPHY.

On the Washington train I met Rev. John Jasper, the "sun-do-move" philosopher from Richmond. Mr. Jasper maintains that his theory—that the world stands still, and that the sun moves around it—is true.

"Ef de sun don't move," said Mr Jasper in the most solemn manner, "den why did Joshua command it to stan' still? No, sir, the ministers who tell you dat the sun stans still and dat de world moves round her—why, dey is mistaken. Dey is lying to de people, and ef dey don't change dere b'leef, dey will die in dere sins."

When I asked Mr. Jasper what his theory of the telegraph was he said: "Well, de telegraf stan's to reason. I see de principles of de telegraf 'lustrated every day."

"How, Mr. Jasper?" I asked.

"Well, de oder mornin' my dog stood in the doorway. His tail was in de kitchen, while his head was in de dinin' room. When he was standin' dere my wife she trod on de dog's tail, and bark, bark, bark went de dog in de oder room. Now dat was de principles of de telegraf illustrated. De tail was one end of de telegraf and de mouf was de oder. De bark was de click, click of de machine. Now, if dot dog had been big 'nough to teach from Richmond to Washington, den I could hav trod on his tail down dere and de bark could hav been heard all over de Capital. Yes, sah, de telegraf is plain 'nuff, and de movement of de sun is plain 'nuff, too, ef de people wouldn't pervert the scriptures."—*Eli Perkins.*

ESTHETICS ON BILLOWS.

They were an utter—too utter—crowd and right back of them sat a big, flat-footed chap on his way to the lumber camps.

"I think this lake breeze is quite too exhilarating for anything," observed a young man who sat at dinner with green kids on.

"I've got something that beats that all holler," chipped in the big man. "They filled the bottle right up for a quarter. I don't want to buck agin the saloon on board, but if you say you've got cramps, you shall hav a pull at it."

If green kids had 'em he wouldn't own it, and to cover his embarrassment another of the party, with eye-glasses and a white necktie, remarked:

"Roll on, thou troubled waters, roll."

"Oh, you'll get roll enough before you git across Saginaw Bay," remarked the big man. "Time this breeze has been blowing an hour you'll feel like an old dish-rag hung up to scare the crows away."

White necktie gave him a killing stare, but it glanced off, and one of the ladies said:

"He struggled bravely with the storm-lashed sea."

"Who was that, ma'am? P'raps you mean my old pard. Yes, he struggled bravely, and if this old lake wasn't jist a-bilin' then I don't want a cent. Jim was a good swimmer, but he had to cave at last."

The whole group gave him a looking over, but he was shot-proof, and, turning to Green Kids, he said:

"Think you could save yourself if this boat went down?"

No answer.

"Yer possibly might," continued the man. "I went down off that pint above us about ten years ago, and got through it, but it was a powerful tight squeak. If I'd had on one o' them shirts as button behind I'd been a goner. What's the style o' yours, my son?"

They rose up as one, locked arms, and passed into the cabin, and the big man looked after them and whistled:

"Maybe they ain't used to traveling fust-class and being polite to strangers! But I'll forgiv 'em. Lands! but won't the starch begin to peel off as soon as we slide around the pint and get to feel the sea! Yum! yum! But it will be too enthusiastically billowy for anything!"—*Detroit Free Press.*

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This volume is printed on toned paper, in clear, bold type, and handsomely bound in muslin, containing 27 pages, 12mo. Price, $1.25.

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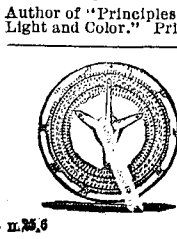
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Notes and Clippings.

A LONDON bookseller displays in his window a Greek Testament with the sign, "The original version. Make your own revision."

M. RENAN'S translation of Ecclesiastes, with an elaborate preface, is now in type, and it is expected to be out toward the close of this year.

THE TRUTH SEEKER is the best Liberal paper published. Any one desiring a paper devoted to free thought and free speech should giv it a trial.—*Exeter (Mo.) Republican.*

MRS. GARFIELD has requested J. Stanley Brown, Garfield's private secretary, to undertake the task of arranging her late husband's correspondence, to the end that a careful and comprehensiv biography of him may be prepared.

THE *Church Standard* notices with alarm that "Gambetta is an Atheist, and so are his political friends." This is no new discovery, but we are glad to see the statement in a pious print. It will be an eye-opener to some good Christians.

TALMAGE says: "The devil can do anything." In this Mr. Talmage is wrong. The devil couldn't make a ten-year old stripper out of a yearling heifer in a minute. Please be a little more guarded in your statements, Mr. Talmage. Such recklessness doesn't become your cloth.—*Exchange.*

THE next number of *Liberty*, the new radical Socialistic fortnightly published in Boston, will contain a fine photo-engraving of Michael Bakounine, the father of Russian Nihilism, the first likeness of him ever published in America. It will be accompanied by a biographical sketch.

Two years ago a monk in Rome turned Protestant and became a furious opponent of the papacy, but owing to an embezzlement of moneys he had to leave the city. He was sought in vain until the 29th ult., when two policemen caught him gazing into the window of a jeweler's in the Corso, and he is now serving out an eighteen years' term in the galleys.

ANOTHER case of religious bigotry. Mr. William Roberts, schoolmaster of the Bakewell Union, has been defeated in his canditature for the Union Mastership because he was suspected of "supporting Bradlaugh." That set the Guardians against him, although the local paper praises his conscientiousness and ablity. The successful candidate was a sergeant of the Grenadier Guards, and there can be little doubt that his orthodoxy is unimpeachable both in religion and in politics.

DR. CARPENTER, in his lecture on "Nature and Law" at Glasgow one Sunday, said that "he had heard a very distinguished man—the late Professor Clifford, whose loss they all deplored, and whose pure life and high aims they must all admire—he had heard him state, not only that there was no need for a God in the universe, but that there was no room for a God in the universe. The laws of nature accounted for everything, and to go beyond them was trying to put something into a vessel that was already full."

THE London *Freethinker* says: "The Newcastle *Chronicle* is puffing Moody and Sankey in the most shameful manner. A few days ago it declared that they had received 'an application from Birmingham, signed by two hundred ministers, seventy-seven of whom are clergymen of the church of England.' Now, the total number of clergymen in Birmingham is only sixty-five, and the Nonconformist ministers number only about eighty-five. Joseph Cowan's paper has been doing its utmost for some years to debauch the public mind of Newcastle, but it has reached the lowest depths of degradation in playing tooter to the Yankee revivalists."

THE Bishop of Manchester, in his sermon at Oldham, Eng., last Sunday, in which he referred to the visit of Moody and Sankey, added that he feared the effect of startling excitement passed away as rapidly as it was produced. Where, he asked, were the tens of thousands who rushed to hear Moody and Sankey in Manchester? They must not suppose that because a man could cry "Glory hallelujah!" he was saved.

THE disqualification of a witness at Toronto, on the ground that he was an Agnostic, adds to our knowledge of matters and things in Canada. The supposition that because a man is not sure about what goes on in the next world he is therefore an incompetent witness as to what he sees going on in this world, when his evidence may be very important to the rights of a plaintiff or a defendant, caused Mr. Justice Osler to suggest that there was a chance for improvement in this respect in the law of the Dominion.—*N. Y. Sun.*

A NEW law with regard to the cemeteries in France, which was passed by the Senate after encountering serious opposition, is about to be put in force by the French government. Hitherto, as is well-known, French cemeteries hav been divided into as many sections as there were religious communities in the surrounding districts, so that persons of different religious belief should not be buried together. By the new law this distinction is abolished, and the available ground in each case will be open to all alike, irrespectiv of religious creed.

A CHRISTIAN paper prints this: "'I am a Bob Ingersoll man,' said Frank Rande, the most notorious of modern outlaws, as he stood at the bar of his cell in St. Louis, and no one doubts his word." And the Worthington *Advance* retorts: "'I am a stalwart Republican,' said Guiteau as he shot down the President of the United States. 'I am a Christian,' said Guiteau, 'and removed the President under divine pressure, the same pressure that led Abraham to offer his son Isaac as a sacrifice.'" And no one doubted his word either.

THE Philadelphia Presbytery, which has been trying to find out whether pastor Thompson did or did not steal fifty dollars, sat on the case all the week with closed doors. The brethren, who hav been giving their whole thought and time to the case, were poorly furnished for the work of Sunday, and it is said that they either exchanged with one another or else preached old sermons. There is a great deal of bitterness manifested on both sides, and enough has leaked out through keyholes and the cracks of of doors to show that petty malignity has quite as much to do with the trial as a zeal for the truth and for gospel purity.

WE are sure that our readers will enjoy this plucky retort on the Bishop of Manchester by the *Hulme Gazette:* "Secularism has no help from the state or God, it has no great churches, nor has it the £10,000,000 per annum to fight with as the church of England has; it has not the £5,000,000 which the dissenters hav, it has not influence in 'high places.' It cannot enter the jails, asylums, and infirmaries; it cannot hang up at railway stations its texts, nor lay its books on the tables to propagate its views; it cannot hav an organization like the British and Foreign Bible Society, nor can it hav the useful aid of money to convert the heathen. The people who profess the secular opinions are scouted and traduced by the leaders of Christianity, and they cannot obtain justice in the law courts and never could. Yet these people are feared. They are so interesting that their doings occupy the time of church conferences and congresses. What explanation is offered of this? The religious census taken at Newcastle the very day the many churchmen were there shows that fewer people attend places of worship now than in 1851. The same discovery was made at Liverpool. How is this? Can the Bishop explain it? The bankruptcies amongst clergymen are as bad as the worst cases amongst tradesmen. The church cannot stand up with cleaner hands than other people. We hav not any angry words for any class of men, from sweeps to bishops. We must, in truth, defend all classes, even if we fall under the curse of a conference of bishops and clergy. Not one newspaper in a hundred in this kingdom will or dare lift up its voice on the side of the traduced and much-abused Secularists. Silence is cowardly and criminal."—*London Freethinker.*

IN making up his forms the foreman of a Montreal paper mixed an article on Roman Catholic Missions in Africa with a recipe for making tomato catsup. As published the article reads: 'The Roman Catholics claim to be making material advances in Africa. During the past three years they hav obtained a firm footing in the interior of the continent, and hav sent forth several missionaries into the equatorial regions. They are accustomed to begin their work by buying heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel; then place them in dripping-pans and bake till they are tender. Then you will hav no difficulty in rubbing them through a sieve, and will save time by not being obliged to cut them in slices and cook for several hours."—*Detroit Free Press.*

PRESIDENT ARTHUR has issued the regular Thanksgiving proclamation, calling upon the people to thank God, etc. When millions of people pray day and night for weeks for God to restore a President to health, and God pays no attention to the prayers of those who stamp on their money the nonsense, "In God we Trust," it strikes us as concentrated bosh to set apart a day for thanking a God who pays no more attention to heartfelt prayers than Gibralter does to the waves. It would be proper for Arthur personally to giv thanks to God or Guiteau, but after the flat refusal of the Almighty power to interfere or protect greatness from malice and ignorance, we should omit the Thanksgiving proclamation from this time on, and in place thereof we suggest a day of feasting and hilarity, that men could hav a day of recreation.—*Great West.*

IN a recent speech Victor Hugo said: "You, Catholics, claim the liberty to instruct. For some centuries you hav held in your hands, at your discretion, at your school, under your ferule, two great nations—Italy and Spain, illustrious among the illustrious, and what hav you done with them? I am going to tell you. Thanks to you, Italy, of which no one can think nor even pronounce her name without inexpressible filial grief—Italy, that mother of genius and of nations, which has diffused over the whole world the most astonishing productions of poetry and art; Italy, which has taught our race to read, does not to-day know how to read herself! Yes, Italy has, of all the states of Europe, the smallest number of nativ inhabitants who are able to read! Spain, magnificently endowed Spain, which received from the Romans her first civilization, from the Arabians her second civilization, from Providence, and in spite of you, a world, America; Spain has lost, thanks to you, thanks to your brutal yoke, which is a yoke of degradation, Spain has lost the secret of her power which she received from the Romans—that genius in the arts which she received from the Arabs—that world which God gave her. And in exchange for all that you hav made her lose, what has she received? She has received the Inquisition, which has burned upon the funeral pyre five millions of men! Read history! The Inquisition, which exhumed the dead in order to burn them as heretics. The Inquisition, which declares children heretics even to the second generation. See what you hav done with that focus of light which you call Italy! You hav extinguished it. The colossus which you call Spain, you hav undermined. The one is in ruins, the other is in ashes. See what you hav done for these two great nations!"

News of the Week.

THE Pacific National bank of Boston has failed.

THE testimony of an Agnostic was rejected in a Toronto court last week.

GOV. CORNELL has appointed Jefferies Benedict Associate Judge of the Court of Appeals.

A NEW edition of Walt Whitman's "Leaves of Grass" has just been published by Osgood & Co.

A SCHOONER and a barge were sunk and three men drowned by a collision on Lake Erie on the 14th.

THE pastor of the Episcopal church in New Rochelle, New York, has been obliged to sue for his salary.

Two robberies by highwaymen and train-wreckers were committed near San Antonio, Texas, last week.

THE Bombay (India) *Gazette* says that a religious mendicant there has just completed a ninety-one days fast.

ED. MAXWELL, an outlaw under arrest for murder, was lynched in the court-yard in Durand, Wis., on the 19th.

MOODY, American howler, preached last Sunday in the tabernacle of Spurgeon, English howler, to a large gathering.

A STEAMSHIP ran into a school of whales off the Delaware capes, one day last week, twenty miles long. One whale was cut entirely in two.

GEORGE I. SENEY, the well-known philanthropist, has just donated $25,000 for additions to the buildings of the Brooklyn Eye and Ear Hospital.

THE Court of Appeal has refused to entertain the appeal on a technical point in which Mr. Bradlaugh sought to set aside the judgment against him in the case of Clarke agt. Bradlaugh.

A. B. THORNTON, editor of the Booneville, Mo., *News*, a Greenback paper was shot and killed on the 19th inst. by the marshal of the town, whose official acts he had criticised adversely.

THE White-Holden prize fight for the feather weight championship, begun in the edge of Ohio, had proceeded only as far as the third round when the authorities interfered and lodged the principals in jail.

THE cashier of a banking house in this city recently confessed to his employers that he has lost $30,000 of their money within a few months playing a game called faro. The men who, he alleges, won the money hav been arrested.

TWENTY thousand pounds of public documents, printed at public expense, were on Saturday last, according to a correspondent of the New York *Sun*, delivered to a Washington junk man at two cents and a half per pound.

IN the trial of Guiteau on Saturday last a section of the late President's backbone was exhibited in court to show the track of the assassin's bullet. Guiteau is said to hav inspected this horrid exhibit in the most cold-blooded manner. He still insists that the Lord is with him, but wants plenty of policemen around to help providence protect him. His conduct in court is violent; he abuses his counsel continually, and wants to take charge of the case himself. He admits the shooting, but charges the doctors with having caused the President's death by malpractice. One of the jurors is a negro. The principal witnesses thus far hav been James G. Blaine, the officer who arrested Guiteau, Gen. Swain, and Dr. Bliss. Guiteau was shot at and slightly wounded in the wrist by a drunken "crank," while being conveyed from the court-house to the prison on the 19th. The man was arrested. Between lead and hemp, Guiteau stands a fair chance of having his epitaph written at no distant day.

A Truth Seeker Around the World

To Berlin and Vienna.—Concluded.

At Bodenbach we reached the Austrian frontier, and our baggage had to be examined by the Custom House officers, a stoppage of half an hour or more the result. Fruit is abundant here; apples, grapes, pears, and peaches are of good quality and sold at low prices. I bought of queerly-dressed peasant women all the fruit I wished to eat for a few kreutzers. The money has changed again. In Berlin the coins were one and two marks—a mark is equal to twenty-five cents—and pfenigs, one hundred of which constitute a mark. Here it is guldens with florins of about the same value as kreutzers for the fractional divisions, one hundred of which make a gulden. What Holland money I had when reaching Berlin had to be exchanged for German coin, and that again has to be changed off in entering Austria. The kingdoms are not extensive, and the custom officers and money-changers are rather frequent. I notice here what I have not seen before—queer little windows in the roofs of houses, resembling in shape the upper half of an eye, with a small pane of glass or two inserted to give light, lying down horizontally, the whole having the appearance of eyes placed in the roof, and giving the house the ability to see. I saw two rows, and in one instance three rows, of these eyes in a single roof. The roofs are of tile, as they are on nearly all parts of the continent where I have been, save where slate is used. I see few or no flat roofs so common with us; here in town and country the roofs are high and steep, being a very conspicuous part of the building. The style of building of timber and brick jointly, the timber showing on the outer surface, is not so common here as in Germany. There I noticed many of that class, posts and braces being skilfully arranged and the brick neatly filled in between. The houses of the peasants here have very low walls, small windows, and wide, high roofs of tile, and the eye like windows mentioned. They have but a single low story below where the roof commences, with two stories above the eyes. Many of the houses look very antique, and are tastefully ornamented with shrubbery and flower plots. The peasants present the appearance of being hard toilers, knowing little of the luxuries and comforts of life.

The white or sugar beet is an important farm crop in Bohemia and in Austria north of Vienna, and now is just the time when they are being harvested. They are dug with digging-forks and thrown into heaps, when women and girls top them and load them into carts to be hauled away to a sugar factory to be sold. I see many fields having ten or twenty acres of these beets in one bed or plot, and often twenty women in a single field, harvesting them. The manufacture of beet sugar is extensively engaged in here, and besides supplying the home demand a large quantity is exported to England. When refined it can scarcely be distinguished from refined cane sugar. The farmers are busily engaged in plowing for fall sowing. Some of the grain is already up, looking green. Wheat and rye are largely grown, with now and then a field of maize, or Indian corn. Much of the farm work is done with oxen. In some districts they are more numerous than horses. It is not at all uncommon to see oxen working singly in shafts to a cart, also plowing and harrowing. The harrows are often of a primitive character, being a home-made wooden drag. I have noticed many sowing grain and others dragging it with what looked like half a dozen rails with cross-pieces pinned onto them. The land is a light, sandy loam, and easily cultivated. The crops are not extremely heavy. Fruit is easily cultivated, and orchards and fruit-trees are frequent. Vineyards, however, are far less abundant than I had supposed. In the same latitude on the Rhine the vine is the principal crop, but here, even on the hillsides, where nothing else can be cultivated, no vineyards are to be seen. There are very few fences in this country; the apologies for hedges along the railways amount to little; the whole country lies open, as though constituting one vast possession. In most instances the country is so level that the plowing is done in long stretches. I have seen plowmen with lands a quarter of a mile in length, and sometimes near half a mile furrow without turning. The crops are raised in long, narrow strips—say grain, potatoes, beets, clover, turnips, etc., alternately, like beds in a garden. In fact, the country looks like an immense garden in a high state of cultivation. Occasionally we come to high and rocky grounds where the ravines are deep, the rocks towering, and the whole face of the country decidedly broken. Then the valleys broaden out again to a width of five miles and even ten miles of unbroken plain, fringed with a range of hills in the distance on either side.

At seven P. M. we reached the ancient city of Prague—spelt here Prag, and pronounced with the *a* broad, as in chart—the capital of Bohemia, and the locality where John Huss and Joseph of Prague, over three centuries ago, tried to introduce a little freedom of thought in religious matters, for which the church caused the blood of great numbers to flow for their temerity in presuming to deviate in a slight degree from the prescribed line of belief. Those days of religious blood-letting have passed away, but still the church remains nearly as intolerant as ever; she is less cruel than formerly only because she has less power.

Prague stands in a basin-shaped valley, cut in two by the Moldan, surrounded on all sides by rocks or eminences, upon whose slopes the buildings of the town rise tier above tier as they recede from the water's edge. There is said to be much of Asiatic splendor in the aspect and form of the domes, turrets, and spires which rise up almost without number on all sides. An imposing object among the lesser buildings is the *Hradschin*, the palace of the Bohemian kings, running along the eastern eminence and overtopping the intermediate buildings. In the rear of this is the Lauriziberg, where the pagan Bohemians once celebrated their rites of fire-worship. Their Christian converters, perceiving the difficulty of banishing their pagan rites, substituted in the place of the corrupt pagan fires their own more holy fires such as consumed St. Laurence, whose church is built upon the ground. Of course Christian fire is more holy than pagan fire, especially after they have used it in roasting a few hundred heretics to death in a slow, excruciating manner. And it was not here alone that pagan rites were partially adopted into the Christian programme. In this way the pagan festival on December 25th, commemorative of the birth of the sun—when it commences to rise from the death or night of winter into which he had sunk—begins to take place, was adopted as the birthday of the Christian God, and the festival made the great Christian festival, though there is not a particle of proof that their deity was born at that period. It is perhaps a happy faculty of appropriating the cast-off garments of others and turning them to good account.

On the opposite side of the river, looking up the stream, are the black precipices and fortification of the citadel of *Wyschrad* (the acropolis), where the fabled Queen Libussa, the founder of Prague, used to precipitate her lovers into the river as soon as she grew tired of them. Behind the towers of the Alstadt—old tower—rises Ziska's Hill, which was fortified by the zealous Hussite chief whose name it bears, and serves to recall the recollections of those bloody times when one class of Christians delighted in putting other Christians to death. The vicinity of Prague is historical ground as far as bitter religious fermentation is concerned. The war of the Reformation raged fiercely here. After the battle of the White Hill in 1621, in which the cause of Romanism triumphed over Protestantism, the leaders of the party who had supported the elector Frederick V. were executed on a scaffold in front of the Rathhaus, including eight superior officers and nobles, fourteen councilors, several magistrates, and a great number of those considered inferior persons, and all this to appease the religious ardor of the pious Ferdinand. The heads of the nobles among the victims were stuck upon the gate tower by the bridge as a warning to those who dared to differ from the holy church. Not long afterward a similar bloody execution took place of eleven officers of noble rank, with blue blood, and a large number of those whose blood was only of the ordinary color. The nobles had the proud privilege of dying by the sword or cord, as they preferred, while the common herd had their heads summarily taken off with the beheading-axe.

In the church where John Huss and his disciples once preached their Wickliffian doctrines lie the bones of the great astronomer Tycho Brahe, who at the invitation of the Emperor Rudolph II. removed to Prague, and died there. An effigy of him in armor, rudely carved in relief on a slab of red marble, is placed, by way of monument, against the last pillar on the right hand nearest the altar. It bears his motto, "*Esse potius quam haberi*"—to be, rather than to be esteemed. The heads of the Protestant leaders who had been executed, which were stuck upon the bridge, were taken down when fortunately the Protestants again came into possession of the city in 1631, and were buried with due ceremonies.

Jews reside in Prague in pretty large numbers. *Judenstadt* (Jew's-town) is appropriated to them, though they are not now compelled to reside there as in former times, since the richer Jews have fine residences in other parts of the city. Neither are the Jews' quarters now locked up at eight in the evening, as was once the rule; the gates, even, are removed. The Jew quarter is situated upon the low banks of the Moldan, close to the river, and is said to be a labyrinth of narrow, dirty streets and low houses, swarming with young Jews, like an ant-hill. A single house often contains eight or ten families. Eight thousand people are said to live in this style. It is said to be the oldest Jewish settlement in Europe, and is claimed to have been established soon after the destruction of Jerusalem. The chief synagogue dates from the twelfth century. In 1290 the Jews were almost exterminated by the fanaticism and cruelty of their Christian tormentors. This was stirred up from a rumor that the Jews had insulted what the Christians are pleased to call "the Host," a representation of Jesus; but as this charge is always trumped up against them when persecution and cruelty are intended, and is nearly always false, it was undoubtedly in this case. It however led to a fearful massacre of Israelites, and the horrible slaughter was spread over a good deal of Germany. Well and truthfully has it been said that the history of the Jews in Prague has been a bloody blot upon the escutcheon of Christianity. It is one uninterrupted narrative of tyranny, extortion, and death on the part of those Christian murderers and oppressors who have for many centuries shown themselves capable of inflicting them upon long-suffering and inoffensive victims who cannot accept the dictation in belief of the Christian tyrants. It is only within a century or thereabouts that a decent degree of toleration has been extended to this long-oppressed people. With all the cruelties, however, that have been heaped upon them, they have steadily increased in number. It is said they are still much more prolific than Christian families, the average being ten children to each mother, while the Christians average not more than four to the mother. The Jews are also longer-lived than other portions of the citizens, many of them surviving to a great age. Having once been God's peculiar people may be some benefit that still adheres to them, despite all they have suffered.

After seeing my baggage changed from one station to the other nearly a mile away, I felt that perhaps I ought to visit a Prague theater. I remembered that you had sent me abroad to see all I could, and that perhaps in justice to those who had thus sent me—inasmuch as I could get to Vienna as easy by waiting over for a fast train—I ought to see a Dutch theater and find what it is like. You might not like it to send me abroad to see all the sights I could if I neglected a single opportunity. So I set out to go to a theater, but the thing to ascertain was where the theater was. To learn this I halted the first intelligent person I met, and asked thus: "My dear sir, will you please direct me to a theater?" He shook his head in blank astonishment, and I was convinced he had not understood a word I had said. I spoke the word theater in all the ways I could think of. I pronounced it slow and pronounced it fast; I pronounced the first syllable as if spelled te, ta, and tha. I spoke the *a* sharp, flat, and broad; I placed the accent on the first syllable, on the second, and on the third, but it was all useless. I failed to get the "Dutch" into it, and the man could not understand me.

I did not yield to despair; I left him and tried another, throwing in all the possible variations I could possibly conceive of in rendering the word theater; I was determined to leave no stone unturned; but it was of no use; I was so stupid that the Dutchman could not comprehend me. He shook his head in consternation, shrugged his shoulders, and passed on. I tried another, but with no better results; and still another, with still another failure. I fairly sighed for a theater. A tramway was passing; I boarded it, told the conductor that I wished to be put down at the theater. I half-think he comprehended the last word, for he threw up his arms and gesticulated in a most energetic manner, and gave me to understand that I was wrong, that I would have to take another strasse pointing in another direction; but he could not speak a word in English. I jumped off the car, and put off in the direction the conductor pointed, turned two corners, saw a building with two gas-lights; I made for it, entered the door, saw a man sitting within an inclosure as though he received money; and, elated that I had found the theater, I planked down a gulden, saying I wished to invest that much in his enterprise. He gave me a ticket and pointed out the door at which I was to enter. I entered and found myself in a circus—the first I had visited for many years. The exhibition was in a building with the ring in the center and seats rising around like an amphitheater. Just as I entered, an active horse was going through a series of hoops held for him; he did remarkably well in weaving in and out from one to the other and jumping through them one at a time, and then through all six of them together when held a foot apart, and without being driven or led.

I will not burden you to listen to the entire performance, but will mention some of the feats which struck me as being good. A man and woman rode a two-horse act in concert; the man, standing with a foot on each horse, held the woman by the belt, and she stood first upon his hip and knee, and then upon his hip and shoulder, the horses in an easy gallop. I think, however, I used to see as good as that many years ago when I was younger. But the next little woman that came out excelled any female rider I ever saw. She rode standing, without a bridle, and the horse going at a rapid gait; and she jumped over four bands of webbing, held so as to make four sections of the circle, throwing herself clear around at each jump, and striking with agility on the horse each time. The four bands were held some two and a half feet apart, and she jumped over them all, first face forward, and then whirling her

body around while going over them. She then jumped through four hoops, first one at a time, and then through all of them when held a foot or so apart. She was extremely agile and active—the best I ever saw. A male rider next acquitted himself finely. His horse went very rapidly. He rode first with a saddle, but he reached down and unbuckled the girth and still stood and danced upon the saddle, loose, and then drew the saddle gradually back with his feet, and kicked it off behind, remaining on the horse himself. Then he threw himself in all positions, lying on the horse's back, then sliding down as though he must slip off, and then working himself back to the horse's tail, and merely remaining on by his hip, looking as though he must inevitably fall off behind; then he would collect himself in a moment and spring to his feet, then jump to the ground while the horse was at full speed, and spring back again upon the horse lighting first astride, and then on his feet on the naked back of the horse, and all without a bridle or anything in his hand. He was very good.

Some comical riding by two clowns then took place, in which a good deal of mirthfulness was blended, which I will hardly attempt to describe. Next a dancing-horse came in, which, at the direction of his rider, danced to tunes by the band, and went through other remarkable evolutions. Two fellows then came in, dressed in most grotesque fashion, and went through a great variety of comic performances, involving athletic feats and remarkable agility. Among other things, they fastened bells to their heels, others by a band behind the head, holding others in the hand. The bells were of different tones, and they sitting on the tops of two chairs, by kicking with their feet, nodding their heads, and striking their hands in concert, played different tunes very fairly. Their grimaces and antics in the mean while filled the audience with mirth. They sported much with a large rubber wind-ball, near a foot in diameter; this they kept in the air in a great variety of ways, by throwing it up in the air, letting it strike upon the head, and thus throwing it back into the air and keeping it bounding for twenty times or more, touching it with their heads only. When one got a little weary the other would step in and relieve him. Then they stood some twenty feet apart, one threw the ball, and the other caught it on his head, and with the head only sent it back to the first one, and thus they kept it going from one head to the other, making a detour in the air for some minutes. They did not make a miss, but threw the ball by striking it with their heads about as they pleased. They would sometimes pretend to be angry with each other, and one would throw the ball at the other, and he would drop as suddenly as though shot, but he immediately sprang to his feet and returned the ball, when the other had to come down in like manner. Their antics were numerous and very humorous.

Another gave a very creditable performance on the tight wire, which was drawn across the circle some twelve or fifteen feet from the ground. He ascended to it by a rope, in citizen's dress, and without a rod or anything in his hands walked back and forth, took out his cigar case, lighted his cigar, smoked it, and went through various evolutions, after which he took off one garment after another, shoes and all, until he had nothing on but his professional suit of tights; then he went through other difficult evolutions, standing on one foot, facing about suddenly, lying down upon the wire, kneeling, sitting, getting repeatedly through a small hoop, and various other hoops of a similar character, and all upon a single wire with nothing to balance him. This was followed by a kind of ballet performance in which twelve or fifteen ballet dancers took part, with men dressed as monsters—three of them huge frogs which leaped about considerably, one an alligator, one a big baboon, and others with grotesque appliances. A company of men came in with mock horses around them, and engaged in a sham fight, in which some of the horses and riders were badly worsted, the whole winding up in a grand cavalcade in which the different performers rode in their various horses, and the queen of the ballet company was carried around in a triumphal car borne upon the shoulders of several men. The entire affair was quite amusing, and I was not particularly sorry that the show turned out a circus instead of a theater.

At eleven o'clock the train departed for Vienna, still some two hundred miles away or more. The night was pleasant, the train was moving along with commendable speed for this country, and I hoped by seven or eight o'clock in the morning to be in Vienna. But here comes in the saddest part of my story. By some strange fatuity, by some stupidity on my part, or by some lack of information on the part of others, I took the wrong train at Prague. I of course had a ticket which authorized me to be conveyed from Prague to Vienna, but it was stipulated to be by a certain road, and did not entitle me to be carried by any road that I might choose to select. I had simply taken the wrong road, the wrong company, not knowing there was more than one way to go. I had ridden some three hours with a great degree of complacency at the satisfactory degree of speed we were making, having reached a point some twenty-five miles south of Prague, when the guard discovered that my ticket was not by his road. He took it to another authority in the station, and it seemed to be decided that I must get off. I was accordingly hustled off most unceremoniously, with the broken words, "Billet no good," but without my having the ability to make any explanation or any inquiry as to what the status would be by the change. At two o'clock in the morning I was turned out of the train, and the train went, on leaving me where the people could not understand a word I said, while I was unable to understand a word they said. I had telegraphed to a friend in Vienna that I would be there by the morning train, and naturally wished to know when I could go on, and whether the train I was to take stopped at that station, or whether I had to go somewhere else to meet it. But despite all the ingenuity I could muster, and all of the German language I could control, I could not make them comprehend my anxieties nor understand my desires. I did not know what to do. It was late to go to bed, but as I had not slept any the bed would have been welcome had I known that I had several hours to wait. But I did not know but the train I should have taken might come on any hour, so I dared not go to bed. I tried to make different parties understand I wished to go to Wien, and desired very much to know *when* I could go, but they were so stupid, I was so stupid, or we were all so stupid, that we made no headway in understanding each other. Then I sighed and groaned for that universal language, and gave two sighs and a groan that it might be English. At length one man, more intelligent and humane than the others, upon my repeatedly asking him, "Veen, was oore?" and pointing at the same time toward Vienna, and showing him my ticket, and pointing specially to the road by which I was to go, finally comprehended my want and said, "Oct oore," and motioned that the train would pass down on the west side of the station, while the train I had come in on passed on the opposite side. This information gave me great relief, but it was too late to go to bed, so I remained on hand till eight o'clock, waiting for the six long hours to pass away, glad that I did not hav to stop at Kolin, the name of the station, for twenty-four hours. I will remark that in Austria and Germany Vienna is written Wien and pronounced "veen."

I did not know but I should have some trouble with the attachés of the railway on which I had ridden seventy-five miles. They made out their bill against me—three florins for the distance I had ridden on their road from Prague. I remonstrated, and declined to pay. I said I had shown my ticket when I took the train at Prague, and it was their fault if I had made a mistake as much as it was my own; but they could understand nothing of my profound arguments. At all events I refused to hand over the three florins, thinking it no worse for them that I rode over their road by mistake, and was compelled to stop over six hours in the night, than it was for me. In fact, I don't know but if I had been in the practice of "cussing" I should have dealt out a little in that line, for I was not in the best of humor; as it was, I am not sure but I did "cuss" just a little, but as I was confined to English I fear they lost the benefit of it. They talked about sending for the "policee." I said, "Send for your police and be d——." But later on, while I was out of the room, they secured my baggage, and would not relinquish it unless I gave them the three florins. I am not good at contention, especially the fistic variety, and it occurred to me that in many cases discretion is the better part of valor; so I compromised with them and gave them two florins, fearing otherwise I would not be able to secure my luggage from such a stupid set, and thinking also that perhaps, as I had made a mistake, I should pay something for it. I am inclined to think I was discreet in this course, for it is a fearful thing here to get entangled in the law. There is no show for a person who is brought before the authorities. I have heard of an American who was traveling in Austria, and wished to enjoy a little sleep in the railway carriage, but was annoyed by the frequent call upon him to show his ticket. Finally he gave way so far as to say: "This is a hell of a country. You Dutchmen don't know how to do business, anyhow." It so happened that the guard who heard this petulant remark understood English, and at the next station he reported this American, who was immediately placed under arrest, thrown into prison, his wife in great unhappiness having to be separated from him and go to a hotel. The examination was very summary, and the American was fined two hundred gulden and sent to prison for sixty days. The influence of the American consul was enlisted in his favor, and by extra exertions the imprisonment was remitted, but the fine had to be paid. So much for a little indulgence in free speech. Upon the whole, I think I did far better to pay the two florins rather than run the risk of complications with authorities whom I could not understand, and who could not understand me. The railway men and myself became quite friendly, and they apparently wished me success on my journey.

At 8 o'clock my train came along, and I very gladly left Kolin and was on my way to Wien. The delay had this good result—it allowed me to have a better view of the intermediate country. For two hours' ride the country is a wide, alluvial plain, with hills far in the distance. The extensive crop of sugar beets is being secured; hundreds of women in the aggregate are working in the fields at securing them, at digging potatoes, and gathering cabbages. The weather is favorable for this business, and large quantities of the beets are being conveyed to the stations to be sent to the sugar mills, where they are sold. I have seen many freight cars loaded with beets. They do not grow so large here as on our good soil in America, hence I infer that the Austrian soil is light, but sandy and easy of cultivation. Manuring is largely followed, and I think it very requisite to good crops in Austria. Many are also plowing and sowing fall grain. Several are still cutting grass and making hay, though doubtless, as before observed, a late growth.

When we reached the high lands forming the water-shed between northern and southern Austria, where the waters part, some running north, others south, we passed through narrow valleys, with high, abrupt hills, deep gorges, and these gradually spread out again into wide plains. Moravia, through which we passed, is a fine, productive country, the soil seeming richer than further north. It is easy to note the peculiarities of the inabitants, style of dress, etc. The Bohemians and Moravians seem not like the northern Germans or even the Austrians proper; further on the Hungarians are met with, and here in Vienna there are many Jews, some Servians, with people from other sections.

Some of the towns and villages as we approached Vienna look flourishing and cleanly, with a due share of manufacturing establishments, indicated by the usual tall chimneys. There seems to be a plenty of coal in Austria, especially in Bohemia, Hungary, etc., but much of it is different in color from any coal I ever saw, it being brown instead of black. At first I did not know what it was, seeing many car loads of it, and was a little surprised upon inquiry to hear it was coal. This brown-colored article is not as good as the black, which also abounds here. I am told the coal-beds are profuse, but that they are not worked very systematically.

It was not till within thirty or forty miles of Vienna that I noticed many vineyards; then they began to be seen plentifully, and the grapes sold here are of excellent quality. I can hardly understand why the vine is not more generally cultivated farther north than it is. I saw hundreds of miles of country I deem well adapted to grape growing, where the business is not prosecuted at all. It is probable that the people understand the abilities of their country better than I do, and perhaps they have good reason for not engaging in that sort of culture.

At length we crossed the Danube and were in the precincts of Vienna. In the vicinity where the river rises to great hight in the spring when the heavy rains come and the snows on the hills are melting, a wide space is left for the overflow of the river, which, covered with coarse grass and unsightly weeds, is not as neat in appearance as might be imagined. Soon the station was reached, and a carriage secured to enable me to call upon my friend, Dr. W. K. Dyer, whose home is in Boston, but who for two years has been in Vienna, studying medicine, attending clinical lectures, etc. I soon was comfortably settled at the Hotel Hammerand and prepared for sight-seeing. But more anon; this letter is long enough. Good-bye, D. M. B.

"VOLTAIRE IN EXILE," by Benjamin Gastineau, is a handsome and neatly printed work of 231 pages, published by D. M. Bennett, New York. Mr. Gastineau is a Frenchman by birth, but, as we believe, an American citizen, and stands prominent as a Liberal. The work is published in honor of the centenary of Voltaire, and as a tribute to the memory of the boldest and ablest anti-Christian writer of the last century. It is clearly written and ably portrays the heroic spirit with which Voltaire warred against "L'Infame" (the Infamous), as he termed the Christian religion under which he lived.—*Jewish Times.*

"Voltaire in Exile" is a new book by M. Gastineau, which has just been issued by D. M. Bennett, the well-known Freethought publisher. It was written a few years ago to meet the occasion of the centenary of Voltaire's death, and is a fitting tribute to the memory of the great man. While entering into many of the smaller details and incidents of his long and checkered career, it is concise and crisp; and, while lauding his many good qualities and his genius, it does not seek to cover up his equally numerous faults, among which not the least were his broad notions regarding the relations of the sexes. The book, in short, is intended to be a faithful history of Voltaire's life in exile—an impartial picture by the hand of an admiring but conscientious artist. The translators, Messrs. T. Vogeli and Edmond Dubourg, deserve full credit for the masterly manner in which they hav conveyed the innermost meaning of the original French into the English language. For sale by D. M. Bennett, publisher, New York. Price $1.00.—*Sunday Capital.*

A Truth Seeker Around the World

Vienna to Athens.

TRIESTE, Oct. 15, 1881.

DEAR FRIENDS IN AMERICA: I am quite favorably impressed with Vienna, the Wien of the Austrians. It is a city of beauty, magnificence, art, music, pleasure, learning, and business. It contains a million inhabitants. With the suburban towns counted, a million and a half are claimed. It is supposed to have been settled by a Celtic tribe known as Windonians, in the century before the Christian era, who are supposed to have been emigrants from Central Asia many centuries before, even, as is claimed, before the Trojan war, and that they came to this locality from the British Isles. Their presence here is proved by the discovery of stone tools, arrow-heads, spears, etc., made of flint stones, as well as numerous graves containing ornaments of bronze and weapons of the same material. This proves an era before the discovery of iron, and hence hundreds of years prior to the time when the Greeks and Romans visited the locality and became masters of the country.

Like all the Celtic tribes, the Windonians were good agriculturists and skilful in the manufacture of ornaments with which to decorate themselves. They were fond of bright colors and gay trappings, a taste which has descended to the inhabitants of the town at the present day. They were also a warlike people, who not only bravely fought their own quarrels, but who were ready to give the Romans a stout resistance when their armies entered the country. Like their brethren of the British Isles and in Persia, they were sun worshipers, and reverenced the stars, being a branch of the Druidic family. The granite altars which they erected were afterward appropriated by the Romans for offering sacrifices to their gods, whose worship, by their superior power, they were able to force into the country. The females of the Celtic tribes were not only beautiful, but they were brave, and went out with their husbands to help them combat with encroaching foes.

Just before the Christian era Drusus and Tiberius, after subduing the people of northern Italy and the Tyrol, marched to the banks of the Danube, and were able to conquer the Celtic tribes, who had long held possession, and long from this time the Romans held command of the country. The oldest Roman memorial is said to be a votive stone dedicated by Tiberius to Jupiter in commemoration of the victory he had given them over the Windonians or the Pannonians, a turbulent people who lived southwest of Vienna, toward Italy.

In the latter part of the second century several tribes of vandals and other warriors made a fierce attack upon the Roman station where Vienna now is, and in the year 169 the good Emperor Marcus Aurelius marched there with his army to reclaim and protect the Roman interests. He defeated the barbarians in a hotly-contested battle, which was fought upon the frozen river. As soon as the ice was broken up he ordered a pontoon bridge to be thrown across the stream, and, meeting them again upon the open field, made the victory a decisive one, which he was preparing to follow up when he was taken sick, and here this great man died in his camp. His incompetent son, Commodus, then took command, and showed himself unequal to it. But I need not follow down the history of this country around Vienna; it is one of continued warfare and bloodshed. My purpose is more to tell you what Vienna is to-day.

The old city occupied but a small portion of the ground covered by the modern town, and was surrounded by a double wall, which has been taken away, and the space is occupied by a splendid street two hundred feet wide, called Ringstrasse, well supplied with shade trees, and on which are the finest residences in the city. Within this Ring street is the Burg, the Imperial Palace, an old-fashioned-looking three-story edifice, surrounding a court say 250 by 150 feet, with bronze and stone statues within the court. In this old part of the city are also St. Stephen's Cathedral, some other churches, and all the old memorable buildings connected with the history of the city in olden times. Many of the streets in this old part are narrow, and some of them crooked and unattractive. Others of them are wider, with a very good class of stone buildings of a permanent character, though many of them look decidedly antique. But it is on the outside of Ring street that the finest, stateliest, and most palatial of the edifices are found; many of them have been constructed within a few years, and are of extraordinary size and splendor, taking up the whole side of a square; some are over four hundred feet long and erected in the highest architectural art, rich in ornamentation, cut-stone, etc. Some of those in course of construction for the University, for the Museum, etc., have finely-carved statuary in reclining positions, forming the upper part of the window-frames, and presenting a very attractive appearance. So many very large buildings standing at such great distances apart remind me a little of the government buildings at Washington without the smaller buildings that intervene. In Vienna there are no small buildings; even the dwellings for the poorer classes are very large, many families occupying the same house. Many of these large public buildings are disconnected from each other, and a sense of loneliness almost crawls over one when he walks around among such stately edifices and at such wide distances apart. I think I prefer our American style of having good high buildings standing compactly together. It seems more social, and to be making better use of the space.

Perhaps I should first say a few words about the old cathedral. It is considered a masterpiece of early feudal and Gothic architecture. It was begun in 1144, and rebuilt after a fire in 1359, since which time it has undergone several restorations. It is 343 feet in length, 222 in width, and 86 in hight. Its spire is much admired as a Gothic structure, and is 436½ feet high, and, next to that of the Strasburg Cathedral, is said to be the tallest in the world. The roof is covered with colored brick or tile, simulating the imperial eagle of Austria. The main body of the edifice is divided into a nave and two aisles. The exterior is embellished with much statuary of the twelve apostles and representations of quaint biblical allegories. It contains the tombs and memorials of departed monarchs and warriors, as well as dignitaries of the church. The stained windows are rich and present much of the antique characteristics. There are paintings of the Virgin and of different incidents in the story of Jesus; but they are getting old and worn. There is much about the old church to be greatly revered by those who venerate such edifices; but to me it seemed a gloomy old place, very fit to be the residence of bats, which would fitly represent the superstitions connected with the old pile.

In the basement, or large room under the cathedral, are some thousands of the bones of those who fell victims to the plague a few hundred years ago; but as the charge to take a person down to see them is some five or six guldens, I concluded a view of a lot of old bones would not be worth that much to me, and declined to make the investment. I have seen all the bones I care to look at for a far smaller sum.

The finest church in Vienna is the modern one, called the Votive Church, built, I believe, by the emperor, partly as a votive offering in memory of the unfortunate Emperor Maxamilian, who lost his life in Mexico, and was a brother or relative of the Austrian emperor. The windows are of the richest stained glass, the columns are massive and elegant, the floors of fine colored marble in figures, and the entire church of the neatest workmanship. In one of the windows is a striking likeness of Maximilian, as well as of the Austrian emperor, empress, the Crown Prince, and the other children. At the recent marriage of the Crown Prince this church, as well as all the other churches of the city, was brilliantly illuminated to the very top of the tall spire; and on the top of the spire of St. Stephen's was a powerful electric light. Every house in the city was illuminated, and the tops or plugs of the gas lights along the streets were taken out, and from every one streamed a tall and strong flame of fire. Probably a greater illumination of the kind never occurred on any occasion.

Among the fine public edifices, governmental and otherwise, are the Imperial Treasury, the Palace of Justice, two imperial museums, the Parliament Palace, the new City Hall, the new play theater, the new University Palace, the Exchange, the Grand Post-Office, the Opera House, the Belvidere Museum, the Imperial Arsenal, besides very many other magnificent structures. Several others are in course of construction of extraordinary dimensions and palatial magnificence. One or two are for additional universities, and two are for museums. I was informed that the most of these expensive edifices are erected by the government, but are partly paid for with the fund that was realized from the material of the double wall which once surrounded the inner city. In fact, nearly everything here is done by the government—the constructing and running of railroads, the telegraph, and public improvements of all kinds. There is little here for private enterprise to attend to, and not a great amount of enterprise is apparent.

The government is a heavy-handed one. Taxation is fearful, amounting to 4.5 per cent upon all the property of the city, and is similarly heavy upon country property. A duty is levied upon everything that enters the city, even in the way of provisions. It is a rule for government officials to examine every basket, box, and package that is brought into town and to levy the stipulated tax. The government is strongly sustained by the military. About forty thousand soldiers are stationed in the city at the present time, and that is about the average number the year round. To accommodate these soldiers extensive buildings, or barracks, are necessary. I saw several companies marching about the city, some Austrians, some Hungarians, and I must speak in the highest terms of their fine appearance and brisk, active step. They are young men serving the three years which the law requires of every able-bodied youth, unless a student, in which case but a single year is exacted, with the additional requirement that he hold himself in readiness if needed for military service. This military burden is extremely heavy upon the country. Royalty is an expensive luxury.

This is a hard place for a poor man. I will mention a single point to illustrate it. It is an unfortunate thing here for a pedestrian to be run down and injured, for he not only has to endure the damage done him, but he has to pay for interrupting the carriage. Coaches and carriages have all the rights of the streets and highways, and the poor pedestrians' rights are of a secondary character. If a man strikes another, however great the provocation, he is fined heavily and imprisoned. An American student, upon being insulted by an Austrian, struck him, but it cost him a thousand guldens and sixty days' imprisonment.

The medical schools and the hospital of Vienna are great institutions. There are over two hundred professors in the medical schools, each chair having two or more professors; and it is said the world does not afford a more learned and skilful faculty. The hospital is the most extensive in the world. It covers twenty acres of ground, inclosing forty-five courts and quadrangles. The building, having fronts of a thousand feet or thereabouts, is two or three stories in hight, but the walls are of the extraordinary thickness of three and a half and four feet. The ventilation is from the top of the windows. The floors are first waxed, and then painted and varnished. The wards are sixty by forty feet, and contain twenty-five to thirty beds each. The entire hospital has four thousand beds. People are brought there for treatment from all parts of the country, and with all manner of diseases. Women also resort there for lying-in purposes, many of whom are poor and unable to provide for themselves. The births in the hospital average twenty-four per day, and the deaths twelve, leaving a net gain of twelve. The treatment in this particular line of practice must be regarded as successful, for the number of deaths on the part of mothers are not six in a thousand.

The plan of managing the new-born infants is somewhat peculiar. As soon as the babe is born, and before it leaves the bed, the number of the bed and of the mother is painted on the arm of the little new-comer; then it is taken into a warm bathing-room, where it is washed and dressed, and afterward taken to its mother. The treatment before the event takes place is of a character to prepare the mother for the ordeal. The aim is to bring the system to a good state of health, and sun-baths are recommended. Of a pleasant day fifty prospective mothers are often seen sitting on the seats in the sun in the courts of the hospital.

The surgical operations performed by the medical faculty in the hospital are truly of a startling character. Prof. Bilroth is probably the most daring operator in the world. In cases of cancer in the stomach he has repeatedly opened the body in the vicinity of the stomach, taken out the diseased portion of the stomach with the knife and then sewed it up again, replacing the stomach where it belongs. In cancer on the tongue, the tongue has been entirely cut out, and, strange to say, the patients are still able to talk so as to be understood, the speaking being effected by the organs of the throat. Two or three cases of this kind are in the hospital at the present time. Operations for ovarian tumors are of very frequent occurrence, averaging about one per day, and half of them, at least, with successful results. I obtained these facts from Dr. Phil. Porter, of Detroit, Mich., who is now spending some time in Vienna to witness the extraordinary surgical operations performed here. He is stopping at the same hotel where I stopped, as are also six other American physicians. He says no such operations as he has seen performed here are undertaken in America. A great number of American physicians and medical students visit Vienna every year, and spend more or less time there to avail themselves of the unusual benefits offered. One hundred American physicians and students on an average are here at all times, and, it is thought, leave on an average $1,000 each with the people of Vienna, which, in the aggregate, makes a rich yearly sum for the Austrians to acquire from the New World. A good proportion of the medical students are from the Southern states.

Jews are numerous in Vienna, and they are fast getting the best positions in business circles, in good paying positions, and even in the medical schools. They first become assistants to professors, and then succeed to the chair. It is said the Rothschilds are using their immense wealth to encourage this patronage of their nationality. All medical professors become K. K's.—a sort of knighthood or degree of honor which is bestowed upon them—and they have this distinction for life. The pay is also remunerativ from the state. Negroes are greatly esteemed in Vienna. The people of the city seem disposed to honor people of African descent more than white people. If a colored woman removes to Vienna, if not too ugly of feature, she is preferred by the young bloods to the pretty women of their own race,

Would it not be well for a thousand or so of the wenches of America to emigrate to Vienna?

There are no houses of prostitution in Vienna, though the number of prostitutes is large. They secure lodgings in such houses as they can, with such families as are willing to tolerate them, though they are required to pay three or four times as much as other persons. They resort to the public cafés every night, where they secure their customers and go with them to their (the customers') rooms or take the customers to their own apartments. They abound in great numbers, and are said, as a class, to be usually good-looking. They also have the credit of conducting themselves with considerable modesty and not to indulge in excessive drinking, as is the case in London and many other cities. The many soldiers always quartered in Vienna and the large number of students and visitors always here are doubtless profitable patrons of this class of women. Although the public women are required to pass a medical examination twice a week and to have the legal examining physician's certificate, a large amount of syphilitic diseases nevertheless exists, and is the source of a great degree of wretchedness. It is said there are many private women who do not subject themselves to this medical examination, and that the terrible disease is quite as prolific among them as the more open and acknowledged prostitutes who have to submit to the semi-weekly inspection. Soldiers are allowed to liv with women without marrying them, but when their military term is over they are required to take as wives the women they have thus lived with.

But at best a low state of morals exists in this super-Christian city. It is said over half the births are illegitimate. The emperor once being requested to grant licenses for houses of prostitution, shrugged his shoulders and objected, saying he might in that case as well throw a roof over the whole of Vienna and grant licenses to all the inmates. It is said there is a greater percentage of illegitimate births in Naples than in any other city; that Vienna is second, Paris third, New York fourth, and London fifth.

The Museum and Belvidere picture gallery were duly visited, but though very good I do not regard these collections of paintings equal to those in Paris, London, Berlin, and Dresden, though of course they are very good paintings. Among these are celebrated works by Unger, Titian, Rubens, Dürer, and among those of Italian masters, Coreggi, Raphael, Moretti, and the Spanish Velasquez. The grounds of the museum are beautiful and comprise about twenty acres, laid off with due regard to beauty and artistic effect, and embellished with fountains and statues.

The Belvidere collection is the largest and finest in the city, and in addition are the Albertine Gallery, the Academy of Fine Arts; the Czernin Gallery, the Harrach Gallery; the Josefinum Anatomical-pathological Institute of wax models; the Leichenstein Gallery, with other art exhibitions, the Polytechnic Institute and others. I did not attempt to see all of them.

The stores are neat, and well supplied with goods, but small. In fact, there are very few stores in Europe equal in size to those we have in America. The stocks of goods also are small. The shoe stores have not more than one-third the stock that our New York stores carry. Confectionery stores are scarce. I saw only one in all my travels around the city. I think the further south the less of confections and sugar goods are used.

My friends, Dr. W. K. Dyer and Miss Holmes, were kind enough to accompany me about the city, and attended the Vienna theater with me, where the fine and humorous operatta, "The Waterman," was played. The music, the scenery, and the entire performance were first-class and well attended by intelligent men and women. If I could have understood German I undoubtedly would have enjoyed it somewhat better.

I called upon Mr. Oscar Tobias, whom I met in Rome last year, when we spent several days together. He returned the visit in the evening at my hotel, where we passed the evening together and talked over the pleasant times we had last year. He is in one of the banks of Vienna.

Vienna is noted for its good bread-bakers. There is not another city in the world where such excellent bread is made. We called upon one of these bakers, looked at the oven, and listened to the process followed. Excellent flour is obtained from Hungary. It is worked carefully and made into small loaves or cakes weighing one or two ounces, and baked quick in a low oven made of a kind of cement. Water is thrown upon the bread in the oven to give it a gloss. Much of the bread is made in long fingers and bent in the shape of a horseshoe. It is said the people of Vienna use a great amount of cakes and pastry.

The Viennese have the reputation of being very genial, good-natured, peaceful people; slow to anger, and not anxious to redress injuries. Some people who have lived in the city for months say they have not seen the people in ill-humor.

Paper money is in general circulation, ranging from one gulden to two hundred guldens. A gulden should be worth fifty cents or two shillings sterling, but on account of the depreciation of the paper a sovereign worth five dollars will buy eleven or twelve guldens in paper. The small coin used for making change is largely adulterated with copper. The kreutzers are small copper coins of the value of half a cent.

The inhabitants of Vienna are of mixed nationalities. Besides the German Hungarians who abound in large numbers, many Bohemians and Moravians are here, together with Servians, Montenegroes, Jews, and other nationalities. But they seem to get along very well together.

The most prominent manufactures are lace, Bohemian glass, furniture and upholstery, meerschaum pipes, amber, ivory, and tortoise-shell goods, artistic woodwork, artistic and fancy leather goods, etc., but these seem not to be done to a great extent; the wealth of the nation is not largely increased by the manufactures of Vienna.

I observed there is not a very cordial feeling between Germans in the vicinity of Vienna and those of Prussia and northern Germany. Many remarks are made that indicate this. It is not impossible that Austria will some day join France to castigate Prussia. It seems more than probable that permanent peace is not yet established in Europe.

The theaters, of which there are some twenty or more, and the opera commence their exhibitions at seven in the evening and get through about ten; then all the good people repair to their homes and to their beds, and the town by half past ten becomes the quietest of any city of its size I was ever in. The cafés, however, keep open nearly all night, where the frail sisterhood congregate and students, soldiers, clerks, etc., of the opposite sex. Negotiations are effected here, but I am informed that that the places are conducted very orderly and that riots and disturbances seldom take place. For a few minutes I was taken into one of these cafés where the waiters or attendants were girls, dressed in neat Turkish costumes. The place is a large one and is visited by a large number of people. I learned that the girls have to be there from nine in the evening till six in the morning for the sum of one gulden, or fifty cents if the money was of equal value with ours. Wages are low in Vienna.

There is some complaint made because the empress, the wife of Emperor Francis Joseph, so seldom shows herself to the people, holding herself in far too great reserve and seclusion to suit her subjects. She is said to take more pleasure in going to Ireland and engaging in the sport of hunting through the summer season than anything else. Since several years ago she discovered a dancing girl leaving the emperor's room, it is said she has been in a taciturn state of mind, and has shown very little disposition to see much society. There is no doubt but that crowned heads have their little unpleasantnesses as well as other people who never wear a crown. She is called a very pretty woman. I saw her picture and judge she must look very well.

Funerals here are said to be conducted with great pomp, the hearse being fitted out in almost fantastic style, the flowing robes of the professional mourners being almost ridiculous, and the pageantry in other respects of an extravagant character. The funeral procession of one of the ministers of state who had suddenly died with a disease of the heart appeared on the streets on the last day I was in the city, but I was not fortunate enough to be at the right place at the right time so as to be able to witness it.

The Prater, the great park of the city, consists of a series of low and partly wooded islands formed by arms of the Danube which separate from the main trunk to join it lower down. The entrance to it is situated at the extremity of the street called Jägerseile. Here is an open circular space, from which branch out six avenues. Near the first is the terminus of the Northern railroad. The second, on the right, leads to the Panorama, the Circus, and the coffee houses, and is the most frequented. Here the Viennese sit under the shade by the numerous tables, and take their tea, coffee, and beer. The two great days for visiting the Prater are said to be Easter Monday and the 1st of May. These are public holidays, and if the weather is fine the whole city pours itself into the Prater. It is then that new equipages and fine liveries are seen for the first time. From the emperor with his four ambling coursers down to the humblest individual who is able to ride in a hackney coach the grounds are equally free, and everybody is there in some style or other. Farther in the interior the common classes chiefly congregate, and on special days the frying of wurst (sausages) and the emptying of wine bottles and beer kegs show great industry on the part of the populace. Shows, theaters, mountebanks, jugglers, punchinellos, rope dancing, swings, etc., are the allurements which entice the multitude to part with their kreutzers. Music and waltzing are constantly in operation, and give great liveliness to the varied scenes. The Prater being four miles in length, it is capable of accommodating the masses who flock there.

There are several villages and places of resort in the vicinity of Vienna, some of which are palaces for the emperor and his family, and some visiting-places for the populace. Among them may be named Saxonburg, Schonbrunz, Penzin-Hietzing, Rechenau, Leopoldsburg, Klosterneuberg, Lobau Island, etc. I did not have the time to visit any of these suburban places, but presume they are interesting.

[TO BE CONTINUED.]

About the Jews.

An opinion prevails that people are hostil to the Jews on account of their nationality. Many people believe the condition of the Jews and their dispersion are fulfilment of certain prophecies made by Isaiah, Christ, and others. Indeed some of our Liberals are not posted on the subject, and are stumped when in argument the Jews are cast up to them. Now the fact is that a thousand years before Christ's day the Jews were just as they are now, scattered all over the earth, hated and despised by the mobs of cities. Let any class of people liv to themselvs as do the Jews, and they will meet with the Jews' treatment. The Mormons in this country, the Parsees in India, are examples. Reading Philo, the Jews, fourth volume, articles against Flavius, and concerning embassadors, one sees his descriptions of the condition and treatment of the Jews by the people of various cities will, with the change of a few words, describe the same things ever since. They were treated just exactly as th y were in Europe in the middle ages, confined to their own quarters, fined, mobbed, and murdered in every outbreak, and all for the very same causes. Philo says, "No one country can contain the Jews, on which account they frequent the most populous and fertil countries of Europe and Asia, whether islands or continents." Again he says, "The Jews are spread over the whole face of the earth, throughout every continent and over every island, so that everywhere it appears but little inferior in numbers to the nativs." This was written in the year 30.

Josephus says the same—chap. vii., Antiquities, book 14: "All the Jews throughout the habitable earth sent their contributions from the most ancient times." Quoting Strabo he says, "Now these Jews are already gotten into all cities and it is hard to find a spot on the habitable earth that hath not admitted this tribe of men and is not possessed by them." This was when speaking of a time long anterior to Christ.

They were always usurers, jewelers, and dealers in clothing. Let any people profess a peculiar religion and hold themselvs aloof from the rest of the world and they will be treated just as hav been the Jews. Those of them who hav abandoned their tribal connection hav finally become lost amid the great mass. In the United States many hav done so to my knowledge, and their descendants are never suspected of being Jews.

C. I.

Oregon, Mo., Nov. 7, 1881.

W. F. Jamieson in Illinois.

The first course of Liberal lectures ever given in Petersburg, Ill., was by Mr. Jamieson. The attendance increased from the first lecture until the fine Opera House was crowded, every chair being in demand, including those on the platform. The Petersburg *Observer* contained the following:

"Prof. Jamieson's Liberal lecture Thursday night was fairly attended, and very interesting to those present. The professor is a pleasant and fluent speaker and thoroughly understands his subject. He should be greeted with large audiences to-night, to-morrow, and to-morrow night. 'Prove all things, hold fast to that which is good.' We dislike bigotry in anything, and the individual who confines his ideas to the teachings of his own particular creed is to be pitied. By all means go and hear what Prof. Jamieson has to say.

A friend of ours, a good Christian brother, by the way, asked us confidentially who paid the expenses of Prof. Jamieson's lectures? We studied a while and told him we hardly knew, if it wasn't the fellows that had no fears of the place that was ruled out of the revised edition and weren't afraid of the devil. He sighed and said he hadn't thought of that.

He was announced to giv two more lectures on Sunday, Nov. 20th, at the same place.

Enlisted for the Winter.

To the Liberals of Western New York and of the West:

After an experience of two months in the lecture field I hav decided to devote myself entirely to lecturing during the coming winter. I will be home about the 5th of December. I would like to lecture in western and central New York during that month, and about the 1st of January I shall start on a lecturing tour through the West as far as Kansas. I wish those of my friends who would like to hav me lecture for them would at once address me at Salamanca, N. Y. I will make my terms satisfactory.

H. L. GREEN.

KALLOCH, of San Francisco, is now repudiated by most of the respectable Baptists on the Pacific coast. Recently he went all the way to Portland, Oregon, to deliver a lecture. and was severely snubbed. He wants to go to Congress, but his popularity appears to hav run out to such an extent that he stands a poor chance of being elected. His former friend, Denis Kearney, is no longer intimate with him.

Translations.

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER XIII.

THE EVANGELISTS.

After the societies of half-Jews and half-Christians had been well established among the common people at Jerusalem, Antioch, Ephesus, Corinth, Alexandria, and for some time after Vespasian, each little congregation wished to hav its own evangelist. We hav counted as many as fifty-four, and there were still more to be numbered. They contradict themselvs, as is well known, and it could not hav been otherwise, since they sprang up in different places. All agree, however, that their Jesus was the son of Maria, or Mirja, and that he was hung or crucified, and they attribute to him wonders which are to be found in the "Metamorphoses" of Ovid.

Luke givs him an entirely different genealogy from that manufactured by Matthew. No one dreams of giving the genealogy of Mary, from whom Jesus is directly descended. The enthusiastic Pascal exclaims, "That could not hav been made in concert." Without a doubt. Each one wrote of these wonderful actions—evolved from the fancy—for his own little congregation. Here is one evangelist who pretends that the child Jesus was brought us in Egypt; here is another one who said that he remained at Bethlehem all his youthful days; another one says that he went to Jerusalem one time, while the fourth one declares that he went three times. One says that three magi, which we call kings, came upon the day of his birth, conducted by a new star; and it is added that all the children of the country were killed by the order of Herod the first, who was then approaching his end.* The other evangelists are silent about the star, the magi, and the slaughter of the children.

We hav at last been obliged to write a concordance in order to explain these many contradictions, and this concordance is still less in accord with that which is to be harmonized. Almost all the books of the evangelists were evidently forged after the capture of Jerusalem. There is very good proof of this in the book attributed to Matthew. That book puts into the mouth of Jesus these words. Speaking to the Jews, he says, "You shall render an account for all the blood poured forth since the day of Abel the Just to Zachariah, the son of Barachiah, whom you hav sacrificed in your temple and upon your altars."

A falsifier always discovers himself in some way. There was during the siege of Jerusalem a Zachariah, son of Barachiah, who was assassinated before the temple and altar by a band of zealots. By this circumstance the imposture is easily discovered. But to discover the lie at the time it was made it was necessary to read the whole of the Bible. The Greeks and the Romans read very little of it. The evangelists and their follies were entirely unknown to them, so they could lie with impunity.

There is one thing which also makes it evident that the book attributed to Matthew was written a long time after his death, by some unfortunate half-Jew, half-Christian Greek. The following is the celebrated passage, "If he does not believe in the church, he should be in your eyes even as a pagan and publican" There was no church in the times of Jesus and Matthew. The word *church* is Greek. The assembly of people at Athens was called *Ecclesia*. That expression was only adopted by the Christians in later times, when they had some form of government. It is then very evident that some one has used the name of Matthew in writing, in very bad Greek, that book. And I must confess that it is very comical that Matthew, who was a publican, should compare pagans to publicans. But whoever may be the author of that ridiculous comparison, he could not be otherwise than one callous of the feelings of a people who regarded a Roman taxgatherer as a cruel man. This idea alone is destructiv of all order, and is not only unworthy of a man inspired by God, but unworthy of a serving-man.

There are two gospels of the infant Jesus Christ. The first relates that a young beggar struck his companion, Christ, upon the back and that Jesus caused him to die immediately. Upon another occasion he makes small birds of glazier's earth, and they fly. The way he learned his alphabet was divine. These tales are no more ridiculous than those about the elevation of Jesus by the devil, the transfiguration upon Thabor, changing water into wine, and driving the devil into a body of hogs. The gospels of the infant Christ were for a long time accepted as true.

The second gospel of the infant Christ is no less wonderful. Mary takes her son into Egypt, and there meets some women who were very melancholy because their brother had been changed into a mule. Mary and her infant remained there only long enough to metamorphose the mule into the shape of a man, not knowing whether that unfortunate animal was obtained in a trade. Taking to their way, the wandering family met two robbers, one named Dumachus and the other named Titus.* Dumachus was very anxious to rob the sainted virgin and to violate her. Titus took the part of Mary and gave Dumachus forty drachmas to let the woman pass her way without being harmed. Jesus declared to the sainted virgin, his mother, that Dumachus was a sneak thief and Titus was a good thief; that they would hang beside himself one day, and Titus would go to heaven and Dumachus to the devil.

The gospel according to Saint James, the oldest brother of Jesus, or according to Father Barjonah—the gospel recognized and vaunted by Tertullian and Origen—had a very large acceptance. It was called the "Protevangelion," the first gospel. It is, probably, the first which speaks of the new star, of the birth in the manger, and of the children which Herod the first had slaughtered.

There is another gospel, or the Acts of John, where it is said that Jesus dances with his apostles the night before his death. This is very probable, since the Therapeuts were, in fact, accustomed to dance around, which should please the heavenly father very much.†

Why do the strictest Christians of to-day laugh without much ado at all the gospels and acts which are not canonical? They dare not to laugh at those which were adopted by the church. They are, however, very nearly alike. But the bigots adore those things under one name which they ridicule under another.

Four gospels were selected, for the great reason that there were four cardinal winds, as Saint Irenæus says. Another reason is that God was supported by cherubims, and they had four faces. Saint Jerome or Hieronymus, in his preface upon the gospel of Mark, adds to these reasons another one, to wit: because there were four rings upon the pillars which supported the chest called the ark.

Theophilus of Antioch proved that Lazarus having been dead four days could only be described in four gospels. Saint Cyprian proved the same thing by the fact that four rivers had their source in Eden. It should be the hight of impiety not to giv these reasons.

But before they had given preference to the four gospels the fathers of the first two centuries continually cited the books which are now called apocryphal. This is, in our opinion, incontestable proof that our four gospels were not written by those to whom they are attributed. I wish that Luke had written that which is ascribed to him. I should then say to Luke, How dare you to advance the proposition that Jesus was born under the government of Cyrenius or Quirinus, since it is settled that Quirinus was not governor of Syria for more than ten years afterward? How can you hav the effrontery to say that Augustus ordered the enumeration of the whole earth, and that Mary went to Bethlehem in order to hav herself counted in? The enumeration of the whole earth—what an expression! We hav heard that Augustus had a book which contained in detail the census of the forces of the empire and the value of property; but the enumeration of all the subjects of the empire is what I never would hav thought of, much less the enumeration of the population of the entire earth. No Roman, Greek, or barbarian writer has ever written so extravagantly. A person is convinced by the very thing itself that it was a mere dream, and yet we must adore the Bible.

Who, then, wrote the four gospels? Is it not very probable that the authors of them were Grecian Christians, since the Old Testament—except the version of the Septuagint, which was unknown in Judea—is never cited? The apostles knew nothing more of Greek than Jesus, who knew little. How could they cite the Septuagint? There is no miracle of the Pentecost which could teach Greek to those ignorant Jews.

What an assemblage of contradictions and falsehoods are found in these four gospels! Were there no other one than the above contradiction about the enumeration, that one would be sufficient to demonstrate that it is a work of mistakes and misleading conjectures. That tale about Jesus being born in the time of Cyrenius, when Augustus ordered the census to be taken, is sufficient to make the book unworthy as an authority. There never was such a census taken, and no one has ever spoken of it. Secondly, Cyrenius was not governor of Syria for no less than ten years after the birth of Jesus. So much for the words and errors in the gospels. And it is such as this that has so taken the people.

[TO BE CONTINUED.]

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* This slaughter of the children was surely the hight of folly. The tale about the three magi and the star is no better. How could Herod, who killed himself at that time, fear that the son of a carpenter, born in a village, would dethrone him? Herod held his kingdom through the Romans. It would hav been necessary for Jesus to wage war against the empire. Could such fear rack the mind of a man who was not absolutely a fool? Is it possible, as some one has suggested, that human credulity is bestial in its character? Man is a despicable being if he is so governed. [1771.]

Voltaire insists that these observations be used in explaining the Bible.

*These are pleasant names for Egyptians; and curious ones indeed. [1771.]

†It is not said in Matthew that Jesus danced with the apostles, but it is said in Matt. xxvi, 30: "And when they had sung a hymn they went out unto the Mount of Olives."

It is true that in that hymn is found the verse, "I can sing; let all dance for joy." This makes it appear a melange of dancing and singing, just as was usual in all religious ceremonies of those times. St. Augustine givs that song in his letter to Ceretius. It is a matter of indifference to know whether that song, as Augustine says, was chanted or not, but here it is:

"I can delivérer, and I can be delivered.
I can save, and I can be saved.
I can generate, and I can be generated.
I can sing, dance ye for joy.
I can weep, let grief overcome you.
I can decorate, and I can be decorated.
I am a lamp for those who see me.
I am a door for those who knock.
You who see what I am say nothing of what I am.
I hav played all in this song, but I hav, of all, not been played."

Here is strange song; it is indeed worthy of the supreme being. [1775.]

This little canticle is what we call persiflage in France and nonsense in England. It does not by any means prove that Jesus sung before the Passover, but it is proved by all the gospels that he celebrates the Passover according to the Jewish and not according to the Christian manner. We may say here that Lord Bolingbroke insinuated elsewhere that no action, dogma, rite, or saying could be found in the life of Jesus Christ which in the least resembled the Christianity of the present day, and still less the Christianity of Rome. [1771.]

Bolingbroke in one of his letters says: "The Christian goes murmuring and complaining through this life against the justice of God, and therefore deserves little to taste of his goodness in a future state." [Note by Translator.]

Elmina on Prayer.

"MY DEAR MADAM: I am afraid you seldom humble yourself in prayer before Jesus. D——."

No, my friend, I certainly do not. I hav l ed to earn what I want by honest labor, and not eg for it of myths that never had an existence. I - not remember of ever praying, not even when I was a little Quaker girl, save when I would lose my needle and mother would insist on my hunting till it was found. There were six girls of us, and father was a hard-working farmer, and it took lots of needles to keep so many little fingers busy, and children are proverbially careless; so when I got tired of looking for one I had lost I've asked God to help me find it, and imagined he did, as it generally made its appearance after the appeal. But now in this age of machines one needle will sew for years, and be always in its place, so I've no need to pray.

The wonder to me is that any sensible grown-up person can hav faith in prayer when year after year goes by and they find the gods are deaf and dumb, and not a prayer is ever answered or an appeal ever heard. That children believe in its efficacy is no marvel, for a child naturally believes all it is told; and seeing those to whom it looks up to for guidance so earnest in prayer for what they desire, the child is compelled to believe from mere force of circumstances. Those who hav closely watched the course of the ones who hav been praying for the recovery of Garfield—how, when life was almost gone, they would see "God's pleasure" in removing him "for some wise purpose," and then when favorable bulletins went forth they would claim that the nation's prayers had saved him—must be convinced that prayer never saved life.

If this one life that was prayed for more earnestly than any life ever was prayed for before, and by thousands more people, at home and in churches and everywhere, could not be saved, even when this same God so directed the "not necessarily fatal bullet" that is touched no vital part, what possible reason can there be for believing any other life will ever be saved through its efficacy, or any other asked-for blessing given?

When man becomes self-reliant, self-cofindent, and truly wise he will cease to pray and learn to work for what he wants. We will take as much care in providing for the generation of wise, good, gentle, and kind Lincolns and Garfields and eliminating from posterity such cool, calculating, selfish, moral idiots as Guiteau.

To-day I read the first sensible sermon on the nation's tragedy that I hav yet seen. I will quote a portion of it for our readers:

"At the West Church yesterday morning, Rev. C. A. Bartol proached on 'The Generation of Guiteau,' choosing for his text the words in Matthew xi, 6, 'And whereunto shall I liken this generation?' The speaker first quoted the following remark made by Mark Twain after having listened to a discussion in a radical meeting concerning the transmission of qualities from parent to child: 'Now I know what is the matter with me. A lot of damaged goods has been palmed off on me from my ancestors, that hav given me trouble to dispose of them ever since I was born.' The question, continued the speaker, is how far our manifestations of character are from our individual will or the result of blood, the transmission of qualities. This question of blood comes up continually in our social relations and its influence has been too lightly considered; now, however, it is brought home when fifty million people in this country and one hundred million in other countries are to-day asking why Guiteau shot the President. Was he simply sinful or insane, a free agent or political automaton? No one is quite sure. The Republican press desires to show that there is noth-

ing in the present administration that may be held as a cause of this act, and in the Democratic sheets no advantage has been taken of the situation to impute it to their opponent's folly or fault. But what is there in the atmosphere of this country that will generate such a creature as that now imprisoned, waiting his doom? Again, the act of the soldier, Mason, who tried to shoot him, was just as monstrous as that of Guiteau. We must remember that Guiteau is not only a man, but a symptom. We begot him, and our peculiar freedom was his parent; he is a son of liberty, unqualified liberty, liberty to do and say anything so long as we keep within the statute bounds.

"The question arises, What is the liberty of ambition, passion, etc., but the worst kind of subjugation? Does such a mind as Guiteau's start up by its own volition? In our American politics are there no uncleanned, filthy bogs? Shall our honored President be president of a party or section of a party? For it is section in party that has brought about this great catastrophe. However he may hav been chosen, when once chosen he should not know a Republican or Democrat, but his fellow-citizens alone. Is it quite so at the present time? Do we know what enormous power lodges yonder in the White House, based on public patronage? Don't we need civil-service reform or an amendment to the Constitution? Guiteau, seeing the seemingly unjust distribution of patronage, and becoming possessed of the absurd notion that if Arthur were President he, a stalwart of the stalwarts, would hav his share of the national pile, sought to remove the only obstacle in his way. Let the assassin not be liberated, for he must be prevented from doing further harm; but I hope that from the coffin no gallows will be reared. This man is one of us. Although it may humble our national pride he is '*E pluribus unum*;' he belongs to a class. We generated him. At the present time we export dynamite and import Nihilists, as if we had not enough of them indigenous. If a father drinks, his son will probably follow his example; if a brilliant orator addresses a people, they will be found to follow his sentiments. My point is the connection by generation of any people, nation, tribe, or country. Sympathy for all is the true principle. Everybody has prayed for President Garfield; who has prayed Guiteau? Doesn't he need your prayers? We are all in one boat, not as men scattered about in dories on the wide ocean, but as passengers in a great steamer. Do you say we can, every man, look after our own affairs? We improve grains, flowers, and vegetables, and evolve finer breeds of horses and cattle; beasts are born again under our care, but men raise not our ambition. We hav been informed that from one morally diseased couple one hundred criminals hav been born, generation succeeding generation. We say scrofulous or consumptiv persons should not be allowed to marry. Then should criminals, murderers, thieves, be bound in wedlock? If we saw a man sowing poison ivy or deadly nightshade in a field we would hav him arrested. But is it less a sin for him to sow his vices broadcast?"

Is it not encouraging when we see in our secular papers such sermons as this? Does it not teach a wise reliance on human work instead of pious prayers?

The world moves. Let us all rejoice and work on in faith and hope, for the light daily grows brighter and old superstitions are fading away before its brilliancy. We will be too honest to pray.

Too honest to ask for a crust or a cup,
While rain cometh down and grain cometh up.
Too honest to pray that eternal decrees
Be changed as a creature of moments may please.
Too honest to call for a balm from above
While the earth is budding and blooming with love.
Too honest to dream of a life of pure bliss
While workers and helpers are needed in this.
Too honest and brave in the battle of life
To falter while thousands are breasting the strife.
Too honest to think of an armor of prayer
While bravest of bosoms go naked and bare.
Too honest to reach for a crown e'en in thought
While brows that are noblest of laurels hav nought.
Too honest to rob Mother Earth of a tear
While human hearts bend o'er the pall and the bier.
Too honest to long for a realm of the blest
While hope is alive in humanity's breast.
Too honest to cry for a savior to save
While brothers go down 'neath the tide and the wave.
Too honest to cringe 'neath the lash of the priest;
Too human to tremble like the fear-stricken beast.

ELMINA D. SLENKER.

What I Don't Believe.

PART II.—NO. 60.

683. The manner in which Judas betrayed Jesus is differently stated by each narrator; they all make the salutation employed on the occasion unlike the others. Even if one of them was correct, the others must have been in error. Such discrepancies are fatal to their being all derived from one source of truth.

684. The number of times the cock crew is differently stated—one says twice, the others say once. They could not all have been correct.

685. The number of times Peter denied Jesus is also a matter of dispute. Mark says it was once, the others say it was three times. Did they all tell the exact truth? If one falsified, which was it?

686. The inscription said to have been placed upon the cross is differently stated by each one. How are we to know what the real inscription was? I don't believe it ever can be known.

687. They also differ as to where the crucifixion took place. Luke says it was Calvary, while the others say it was Golgatha, the place of the skulls. It is my opinion that he was not crucified in both places, and that a falsehood is out between the four.

688. There is a contradiction between Matthew and Mark as to the color of the robe which Jesus wore, one saying it was scarlet, the other purple. Whichever it was, it would seem they might both have told the truth about it.

689. They disagree nearly as badly about the hour the crucifixion took place. Matthew says it was the ninth hour, Mark the third, Luke the ninth, and John the sixth. Can any one tell which of them told the truth? I am by no means sure that either of them did.

690. There is no better agreement as to what was given Jesus to drink while upon the cross. Matthew says it was "vinegar mingled with gall;" Luke was content to have it "vinegar" straight; while John insists upon "vinegar and hyssop." It might have been one of these drinks, and it might not have been either of them. It may not make the slightest difference which it was, or whether he drank it all or not; but I must insist that if we have to believe the story or go to hell it ought to be told each time the same way. It cannot possibly be the four were all strictly truthful. Three at least stated what was not true, and now we ought to have another revelation to tell us which one to believe.

691. The last words said to have been uttered by Jesus are not stated alike by any two of them; each has a version of his own, and which tells the truth is beyond all the power of human wisdom to decide. None of them, however, makes it out that he died bravely. His courage seemed to fail him, and he rebuked his father with having forsaken him. He did not die as bravely as did the heathen Socrates, who fearlessly drank the poison that was handed him, and died like a hero without a word or murmur. Jesus should have had greatly the advantage of Socrates, for Jesus must have known that after a few hours of suffering he would again be in his delightful paradise from which he had been an exile between thirty and forty years. It would seem that that very moment should have been the happiest of his life. The time had come for him to sever the tie which bound him to this doleful world, when he would again be restored to the joys of heaven.

It has been said that he "died like a god," but if he did it was a cowardly god, who could not forego short temporary pain for the sake of the incomparable joys of his celestial home. I cannot admit that he died like a god who was glad to leave this world and return to his happy mansion in the regions of bliss.

692. There is a disagreement between Mark and John as to how Joseph of Arimathea begged the body of Jesus. Mark says it was done "boldly;" the other "secretly." If one told the truth the other did not. Possibly neither did.

693. There is another serious disagreement as to who first visited the sepulcher on Sunday morning. Matthew says it was Mary Magdalene or the other Mary, or Mary What's-her-name; Mark says it was Mary, the mother of James and Saloma; Luke says it was Johanna and Mary, while John says it was Mary Magdalene, and nobody with her. Now here is a good chance for every reader to take his choice; there is scope enough for everybody to make a selection. But in sober good sense I would ask, Have not at least three of these infallible writers just made a slight mistake for once? If the truth is of any consequence at all in such a heavenly narration, should not at least two of them have been able to tell the same story? I am afraid they will have to be counted as the tellers of untruths.

694. They differ also as to how the stone was rolled away from the mouth of the sepulcher. They seem unable to agree on anything.

695. They differ also as to the number of angels seen on that momentous occasion. Matthew says it was one angel; Mark says it was a young man; Luke says two young men, while John will have it two angels. Here, again, is room for everybody to choose to suit himself. But I cannot believe that these four writers were truthful witnesses.

696. They disagree just about as widely as to the position the angels or the young man occupied; some having it sitting, some standing, some inside, and some outside. As an extenuating characteristic of this story, it is only fair to say that neither of the four writers were present when these events took place; and as they probably had no guess at what they stated, it is perhaps only reasonable that they should not all guess alike. But this concession is fatal to the theory of divine inspiration in directing them what to say.

697. There is the same disagreement as to whom Jesus first appeared to after his resurrection. Matthew says two women; Mark one woman; Luke two apostles; John one woman, while Paul, in 2 Cor. xv, 5–8, says it was Cephas, and consequently none of the others at all. Among such a diversity of statements how is any one to be able to tell which is the truth, or whether there is any truth among them all? I confess I cannot discover it.

698. The announcement that Jesus had arisen and had been seen was not made alike by any two of them. They are just as much at sea here as in all the other statements. What confusion! What falsehood!

699. There is, if possible, a still wider difference of statement as to how many persons Jesus appeared to after his resurrection, and on what number of occasions. Matthew says two—to the women at the sepulcher, and later to the eleven in Galilee; Mark says three—to Mary Magdalene, to two disciples, and to the disciples at meat; Luke says three times—to Cleophas and his companion, to Peter and the eleven, and to others. John must needs excel the others, and he says four times—to Mary Magdalene, to the disciples with Thomas, to the disciples without Thomas, and to several on the Tiberias Lake. But Paul even excels John; he makes the appearances number no less than six times—to Peter, to the twelve, to more than five hundred, to James, to all the apostles, and finally to Paul himself. If here is not a nice disagreement, then I am no judge. How can any one believe they all told the truth? They neither agree as to the number of times he appeared nor the persons to whom he appeared. Here are certainly serious misstatements.

700. The great disagreement as to the matter of the ascension is, if possible, worse than all the rest. If Jesus bodily ascended up to heaven, it surely was one of the most remarkable events that ever took place, and the four writers of the gospel should have narrated the matter carefully and exactly agreed in what they had to say. But what are the facts? There scarcely could have been a greater divergence of statements than between these four writers of the so-called God's word. Matthew did not know that the ascension ever took place, or he did not deem it of sufficient consequence to say a word about it, though he found time to describe pretty minutely the numerous times that devils were cast out of some men or woman. Mark disputed the momentous event in this summary manner, "So, then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand side of God." How he was able to tell on which side of God he took his seat he does not deign to tell us. Possibly he guessed at it, as he evidently did at many others of the statements he made. Luke says Jesus led his disciples out as far as Bethany, when he lifted up his hands and blessed them, whereupon he was carried up into heaven. As Luke was not present on the occasion, perhaps we should give him the credit of telling it in quite a straightforward manner. John had not heard of the little event when he wrote his version of the Jesus story, or he deemed it of altogether too small consequence for him to bother himself with. He utterly ignored the whole thing. I must admit that with the testimony we have before us, silent and contradictory as it is, I cannot believe that any such bodily ascension ever took place. Had the story possessed the important element of truth the four evangelists would have dilated on the matter in full, and other writers and historians would have known something about it and would have written clear and coherent accounts of the wonderful occurrence.

701. There is equally as great a disagreement as to what Judas did with himself after he had betrayed his Lord and Master. Matthew says he returned the thirty pieces of silver to the priests and went and hanged himself. But the writer of Acts says he fell headlong and burst himself in the midst, and all his bowels gushed out. If this writer told the truth, then Matthew did the opposite and told a falsehood; both statements could not be true.

702. The statement of Matthew that at the crucifixion the sun was darkened and that an earthquake occurred by which the veil of the temple was rent, and the graves were opened, and that the dead were made alive again so that they walked forth from their graves, and associated again with their former companions, is extremely incredible. If such a thing occurred it was the most remarkable event that ever took place, and hundreds of writers, including many who were not Jews, should have described the great event; but in place of that not a person ever had a word to say about it save Matthew. Neither Mark, Luke, nor John knew anything of it. Josephus knew nought of it. Pontius Pilate knew nothing of it, for had he done so he would have transmitted such a remarkable occurrence to the home government at Rome, and the matter would have entered into the history of the times. It is indeed a most remarkable and unheard-of thing for dead persons who have been lying one, two, three, or ten years in their graves to all at once recover life and activity, the decomposed bodies to go to breathing again, the heart that for years had ceased to throb to resume beating, the blood which had long been congealed and decayed should again be vivified and commence coursing through the dead veins, and it is hard to believe such a statement of a single person, especially when that person has been detected in making a large number of extravagant statements which evidently were devoid of truth. I do not believe that any such occurrence ever took place; and I would feel justified in not believing anything a man could say who indulges in such impossible statements, unless he is well sustained by corroborative testimony.

703. Among the many other reasons why Matthew is unworthy of credence the following may be mentioned: He narrates with the assurance of one who has positive knowledge several incidents of which he could not know from being an eye-witness, and in several instances where none of the apostles were present, and he did not tell us how he obtained his information. Some of these are the conception of Mary, the dream of Joseph, the birth of Jesus, the visit of the magi, the fleeing of parents and child into Egypt, the slaughter of the innocents, the discussion with doctors in the temple, the baptism in the Jordan, the descent of the Holy Ghost in the form of a dove, the fast of forty days, the temptation by the devil, the transportation of Jesus by the devil to the pinnacle of the temple, and to an exceeding high mountain, the delivery of the Sermon on the Mount, the feeding of the five thousand, the calming of the waves, the transfiguration, the agony and prayer in Gethsemane, the denial of Peter, the dream of Pilate's wife, the conversation between Pilate and his wife, the colloquy between Pilate and the chief priests, the security of the sepulcher, etc. When a man writes as facts the occurrences he did not witness, and many of them which no one witnessed, the question very naturally arises as to how he obtained his information, and upon what authority he makes his statements. He must make some of them from rumors upon the basis of what others may have seen, while others again were entirely drawn from the imagination, as there was no witness of them. Matthew never once tells us that any information had been imparted to him by inspiration, and had he done so, after all the big stories he tells, we would be quite justified in doubting his word. I take the liberty of doing so most decidedly. A man who pretends to tell what other people dream is not safe to believe.

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THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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The Danger of Too Much Piety.

The trial of Guiteau, which began on the 14th, is likely to be a standing warning against religion. This case seems to be one of religious fanaticism backed up by colossal egotism. It is painful to know that his example has been followed by other religious cranks, one going to the White House and showing his credentials, signed by the Lord Almighty, as President of the United States. The President's attendants seem to hav been impious persons, not caring much about the Lord's signature, for they promptly hustled the would-be President out and handed him over to the police, who consigned him to a lunatic asylum and sent for his friends to take him away.

Religious fanaticism has led thousands of people to commit foolish and cruel deeds, and it is time the world knew where to lay the blame. Unless the religious world is willing to own that every man who took part in the Crusades, that every religious zealot in a time when the whole of Europe was kept in turmoil by religious wars, was crazy, they must father Guiteau's dastardly act and acknowledge that it was religion that fired the fatal shot at Garfield. In spite of his counsel's and the judge's prohibition, Guiteau managed to let his speech get into public print, and it is full of the pious cant and twaddle common in Methodist prayer-meetings. He says that the "Lord and I took the responsibility of removing" Garfield. This is but a repetition of what every fanatic has said. "The Lord and I" means in their minds "*I* and the Lord," the Lord being second. All fanatics think they are inspired, and that they hold direct communication with God. They appeal to the Bible, and it certainly looks to an uprejudiced observer as if they had as good a right to claim divine direction as had the prophets and patriarchs of old. Guiteau said, "The Lord inspired me to execute his will." That was the excuse of Abraham and of Jephthah, not to mention latter, day saints like Freeman and others.

Guiteau appears to be all taken up with the notion of his own importance as a disciple of Christ and missionary of the Lord. In his supreme egotism he finds, as a sufficient excuse for shooting Garfield, that it would giv him notoriety and thus sell his theological work "The Truth." It was written, he says, to save souls, and the Lord ["and I"] are after souls. He appears to be a sort of Millerite, for he believes that it is not without reason that some people entertain the opinion that the end of the world is not far off. He says that so far the deity (meaning God) has been well disposed to father his infamous crime, and he expects him to do so to the end, and see that he does not come to grief at the end of a rope. This from his manifesto is a refreshing specimen of egotistical fanaticism: "How do you know it was the deity? I was so certain of it that I put up my life on it, and I undertake to say the deity is activly engaged in my defense. I am confident he will checkmate the wise heads on this prosecution. I beg they go slow. They cannot afford to get the deity down on them. 'He uttered his voice,' says the psalmist, 'and the earth melted.' This is the God whom I served when I sought to remove the President, and he is bound to take care of me." The man is no doubt in dead earnest in his belief in God, as much so as the poor dupes who visit springs and wells, where the Virgin is said to hav been seen, to be cured of divers complaints beyond the skill of man. He is truly religious, and will do what the Lord tells him. Those who say that none but a crazy man would do as directed by the Lord can hav but little faith. They are the namby-pamby kind that, according to the Bible, will never enter heaven. It is a curious fact that if a man does any good deed and says he was inspired by the Lord, the whole host of clerical scamps will pretend to believe him, but let him commit a crime according to the laws of man, and every one will denounce him and say the Lord could hav had nothing to do with such cattle. And yet the Lord didn't always inspire men to do right according to the Bible. He very frequently made them do things which now-a-days would make the whole world blush or hold up its hands in horror. So, as far as we know the character of God, he is more likely to inspire his prophets to do wrong than right. And if cumulativ testimony is good for anything, it stands to reason that the more villainous the deed the more likely it is to hav been inspired by the Jewish Jehovah.

Although shot at three times, the religious rascal finds consolation even in that, for as he has not been harmed he thinks it is a further proof of divine protection. "Like the Hebrew children in the fiery furnace," he says, "not a hair of my head has been singed, because the Lord, whom I served when I sought to remove the President, has taken care of me." According to this, the Lord spends his time taking care of villains, for we always hear murderers talking about the goodness of the Lord, and precious little care does he take of the rest of the world. He lets men not guilty of any crime starve and perish, while he shields those who do not deserve any protection, and whose taking off would be a boon to the world. Having deliberately planned and executed a cowardly murder, shooting his victim in the back, Guiteau dislikes to be called an assassin because it reflects on the Lord who told him to do it. Therefore it is God's act, and to call God an assassin is impious. Such is the reasoning religion leads to, and the conclusion may be just. If God inspired men to kill centuries ago, there is no good reason why he should not do so now. He is the same yesterday, to-day, and forever, we are told.

Guiteau imagins he is a patriot and should be thanked instead of hanged for his act. He would fain take his place by the side of Christ, dying for men. He says: "At the last great day all men will stand in the presence of the deity crying for mercy and justice. As they act here so will be their final abode hereafter. Life is an enigma. This is a strange world. Often men are governed by passion and not by reason. The mob crucified the savior of mankind, and Paul, his apostle, went to an ignominious death. This happened many centuries ago. For eighteen centuries no man has exerted such a tremendous influence on the civilization as the despised Galilean and his great apostle. They did their work and left the result with the almighty Father."

There is nothing plainer than that this murder of the President was the result of too much piety, too much reading of murders committed by God's direction. Men may call Guiteau crazy, but if his religion had taken a good turn—if he had been impelled to feed the starving—no one would say aught against his sanity. He killed Garfield, but religion was the real murderer. If *he* is hung, what shall be done to religion?

Some New Pamphlets.

We hav just had printed and bound three new books, which we shall be happy to supply to all who wish them. They are:

Science and Theology: Ancient and Modern. By James Anthony Froude. Price, 25 cents.

The Pyramid of Gizeh. The Relation of Ancient Egyptian Civilization to the Hebrew Narrativs in Genesis and Exodus, and the Relativ Claims of Moses and the Pyramid to Inspiration Considered. By Van Buren Denslow, LL.D. Price, 25 cents.

Ecce Diabolus, in which the worship of Yahveh, or Jehovah, is shown to be devil worship, with some observations upon the horrible and cruel ordinance of bloody sacrifice and burnt-offerings. By the Very Rev. Evan Davies, D.D., LL.D., Arch-Druid of Great Britain. Price, 25 cents.

The title pages of these little works giv a good and clear idea of their contents and nature, and the authors' names are guarantees of the ability with which the subjects are treated. The classic scholarship of Froude and Denslow is acknowledged by all, and Mr. Davies, the Arch Druid, is fully competent to tell of the early traditions of Judaism. As an initiated bard of the Druidic order he is well prepared to prove that the most notable gods of the orientals were only symbols and bardic myths deified.

As a historian Froude's reputation is world-wide, as is Denslow's for industry and ability in Egyptology.

CORNELL has again shown himself unfit to be chief officer of a great state like New York by appointing as associate justice of the Court of Appeals Judge Benedict of infamous Federal court fame. Benedict is unfit to sit in a case involving $5, and to put him upon a bench so important as the Court of Appeals is to show a reckless disregard of the people's rights and liberties. His outrageous rulings in the case of Mr. Bennett stain the ermin to deep to ever be forgotten. He should hav been impeached long ago instead of being put up higher.

IN a neighboring column Mr. Parton givs additional reasons for Voltaire's doing as he did at his death. As we said before, Mr. Parton's words are entitled to great weight, and we are grateful to him for his letter. We agree with him in wishing Voltaire had not seen fit to write and sign even so meager a church document as he did, and without doubt, had he been able to carry out his own designs in regard to his burial, he never would. As Mr. Parton says, Voltaire had to be tricky, for he was one old man against the whole religious world, and the religious world of that time was something to be physically dreaded. The Bastille's doors were always open from the outside, to say nothing of the ever-planted stake and ready fagots. The morals of the age were the morals inculcated by the church, and she is to blame for whatever hypocrisy was exhibited by her arch-enemy. A falsehood in those days of church rule was a very light sin, a great deal lighter than now, when the Catholic church has waned and men no longer fear her dungeons. And we must temper our censure of Voltaire a little when even now we hear many say they cannot come out openly for fear of ruining their business. If in these times a man can be justified for keeping some things to himself, how much more can we excuse it in Voltaire's time, when it was not a man's business but his life!

WE hav on our shelves a set of Martineau's History of England, which we shall be glad to send to any one wishing it. It is in four volumes, handsomely bound in black and gold. Price, $4.00 for the set.

THE *Two Worlds* and *Banner of Light* refuse to print Moses Hull's name in their notices of Spiritual meetings. What's the matter with Moses, brethren? He draws larger audiences than any other Spiritual lecturer, and the Second Society of Spiritualists of New York always secure his services, if possible, wherever a revival of the cause is felt to be needed in this Materialistic city. Is it possible that there is a "I am holier than thou" feeling among our esteemed Spiritual contemporaries, who use that phrase so often in reference to the attitude of Christians toward them?

WE are much obliged to the *Mirror of Progress* for its review of "Voltaire in Exile." The reviewer is a very perspicacious individual, who can see clear through an ordinary millstone.

Recent Publications.

THE LABOR QUESTION; or, an Exact Science of Equivalents. By Amicus Humanis Generis. Chicago Legal News Co., Chicago.

The author says that his object in writing upon the labor question is to reduce civilized life to an exact science, showing thereby how universal justice can be attained. Whether that has been done or not, the book is a very logically-written one, all the arguments being laid down with exactness and supported by the best attainable facts. The object being to remove crime, poverty, and injustice, he first seeks their cause, which he finds not in our system of production, but in the distribution of labor, in which he finds three great errors, viz., 1. To meet a greater demand we employ more men, instead of adjusting the hours of labor; 2. In the distribution of land, brought about by the individual owing the fee simple instead of owning the use by occupancy; 3. Interest on money. These propositions are argued out, and then the author turns his attention to "values," "money," "measures," and "quantity." To the book is added a new theory of cosmogony, "showing the beginning and ending of all things or individualities, and also showing that the story of the creation in the Bible contains a true tradition."

NATURE VERSUS COMPULSORY METHOD IN REFORM. Being an analysis of the temperance question, and answer to Dr. Crosby, Rev. Mark Hopkins, Wendell Phillips, and others. By Prof. W. M. Lockwood, Ripon, Wis. Price, 25 cents.

This is an attempt to introduce the scientific method of discussion into the temperance question, which has hitherto been championed principally by fanatics of the Murphy order or hypocrits of the Crosby order. Mr. Lockwood is a man who brings a long scientific training to his subject. He believes in nature, and rejects that cast-iron prohibition which would set a man of social tastes adrift at sea in a leaky boat as the best means of curing him and ridding society of his evil presence. He believes in temperance on a basis which will last, and he finds that only in nature. "Any system of religion," he says, "that teaches that to any phase of human appetite can be tied a pledge of virtue or belief in grace through another's atonement is a most pernicious system, thereby negating the necessity of physical poise and the integrity of intrinsic character." Mr. Lockwood would take a different path to reform the drunkard than any hitherto trodden—paths of common sense and reason. The book marks a step forward in temperance literature.

The North American Review for December is in all respects a good number. The writers without exception are men eminently competent for the tasks assigned to them, while of the subjects discussed, there is not one which does not possess a living interest. Indeed were one called upon to enumerate the contentions that are to-day exercising men's minds, those treated of in this number of the *Review* would certainly occur to him among the first. The most important and most opportune of all the articles is one by the Hon. John A. Kesson, entitled "The Monroe Doctrin in 1881." In this statesmanlike paper or pronunciamento, as it might not inaptly be called and is certain to be regarded by foreign publicists, the obligation of the United States government to effectually assert its supremacy throughout the Western Hemisphere is demonstrated both by the arguments of authority and precedent, and

upon the grounds of reason. Then follows a discussion of the Death Penalty, conducted by the Rev. Dr. Cheever, Judge Samuel Hand, and Wendell Phillips. The policy of Mr. Gladstone's government toward Ireland is strenuously defended by Mr. H. O. Arnold-Forster, son of the chief secretary for Ireland. This paper is confessedly an appeal to the judgment and the sympathy of Americans in the struggle now going on across the Atlantic, and is a graceful, practical admission that British statesmen are not indifferent to the enlightened public opinion of the United States. Four physicians and surgeons namely, Drs. W. A. Hammond, John Ashhurst, Jr., J. Marion Sims, and John T. Hodgen, review the history of President Garfield's case. Finally the Hon. David A. Wells treats of reform in Federal taxation.

Voltaire's Alleged Recantation.

To the Editor of The Truth Seeker, *Sir*: Your article upon the alleged recantation of Voltaire covers nearly the whole ground, but not quite. Allow me to go back a little and remind you of events that occurred previous to his last triumphal visit to Paris. You remember that after a contest of forty years with the hierarchy, in which he displayed more wit, more tact, more audacity, more of everything that makes a man victor over disadvantage, than was ever before exhibited by mortal man, he conquered for himself a secure home on the soil of his nativ France. This home was Ferney, within a few minutes' ride of three foreign dominions, to which he could escape if notified of danger from Paris. Here, during the remaining twenty years of his life, he assailed the despotic superstition under which the intellectual life of Europe was stifled by every weapon which the literary art has devised; and yet, private man as he was, living in the kingdom of France, he was almost as safe from attack as he could hav been in a free country. This security was due to one simple maneuver of his—he kept on his side the individual who had the king's ear last at night, first in the morning, and oftenest the rest of the time.

If you say that this was not a very lofty style of warfare, I answer you: He was one old man in a wide field, with a whole herd of bulls burning to destroy him. He had to trick and deceive them as best he could. He was fully resolved not to let them get the better of him. He was not disposed to be a martyr and leave them free to rage and destroy.

As long as he was alive he knew that he could baffle them. But all men must die. As soon as he had fully secured his earthly abode he set about providing a safe resting-place for his bones. He built a tomb in his parish church, he gave a small pension to the pastor of the parish, and he depended upon his right as lord of the manor to secure a decent burial in the tomb which he had caused to be constructed. He had not merely a sentimental objection to being buried in the highway or cast into the kennel like a dead dog. His chief motiv was to deprive the bishops of the triumph of insulting his remains. As he had defied them in his life, he desired to baffle them after his death. To this end he made arrangements to spend his last hours in one of the cantons of Switzerland, where his secretary hired a house for the purpose; and in case there should be any difficulty about his interment in his tomb, he ordered his secretary to place his remains in a portion of his bath-house, a building separate from the château.

All these arrangements were rendered unavailable through his dying at Paris. Acting upon the advice of his stanchest friend, D'Alembert, he deemed it best to make a confession to the priests, as the least of many evils. He made the usual formal acknowledgment in the expectation of saving his family, his friends, and the French Academy from embarrassment and inconvenience after his death. He was then living in another man's house, in a city which was four days' journey from his own abode.

Nevertheless I agree with your correspondent in wishing that he had made no concession whatever to the church. I wish that he had given himself no concern about his burial, and that when the breath was out of his body the family had thrown upon the government the responsibility of his interment, saying, in decent official form: "The great Voltaire is no more. A parish priest refuses him burial. Dispose of his remains." Such a course would hav reduced the government to a dilemma of an embarrassing character, which could scarcely hav failed to benefit the cause for which Voltaire lived and died.

It is the easiest thing in the world for us who inherit the results of his labors to sit here in peace and say what ought to hav been done in Paris in 1778. He took the course that then seemed best; and the more intimately we know the period and the circumstances the less we shall be surprised at what he did. Very truly yours, James Parton.

By particular request Moses Hull will giv his views on the "social question" at Frobisher Hall, Monday night, Nov. 28, 1881. Tickets, 50 cents; and if Moses tells all he knows on the subject it will be worth it.

A Note from Col. Ingersoll.

To the Editor of The Truth Seeker, *Sir:* For several months charges hav appeared—mostly in Christian papers—that I am guilty of appropriating the writings of others and palming them off as my own. It is charged that I delivered a speech on temperance in which I used the language of another and pretended that it was original.

The facts concerning this foolish and malicious charge are as follows:

In 1876, in the course of my argument in the Munn trial at Chicago, I used the following language:

"I believe, gentlemen, that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it. I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death, and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime. All you hav to do, gentlemen, is to think of the wrecks upon either bank of this stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress; of the little children tugging at the faded dresses of weeping and despairing wives asking for bread; of the men of genius it has wrecked; of the millions who hav struggled with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol."

This is the only "temperance" speech I ever made.

A year or so after this some temperance lecturer appropriated what I said in the Munn trial, and also the following from some one else:

"Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness; it breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal loves, blots out filial attachments, blasts parental hopes, and brings down mourning age in sorrow to the grave; it produces weakness, not strength; sickness, not health; death, not life; it makes wives widows, children orphans, fathers, fiends, and all of them paupers and beggars; it feeds rheumatism, nurses gout, welcomes epidemic, invites cholera, imparts pestilence, and embraces consumption; it covers the land with idleness, misery, and crime; it fills your jail, supplies your almshouses, and demands your asylums; it engenders controversies, fosters quarrels, and cherishes riots; it crowds your penitentiaries, and furnishes victims to your scaffolds; it is the life-blood of the gambler, the aliment of the burglar, the prop of the highwayman, and the support of the midnight incendiary; it countenances the liar, respects the thief, and esteems the blasphemer; it violates obligations, reverences frauds, and honors infamy; it defames benevolence, hates love, scorns virtue, and slanders innocence; it incites the father to butcher his helpless offspring; helps the husband to massacre his wife, and the child to grind the parricidal ax; it burns up men, consumes women, detests life, curses God, and despises heaven; it suborns witnesses, nurses perjury, defiles the jury-box, and stains the judicial ermin; it degrades the citizen, debases the legislator, dishonors the state-man, and disarms the patriot; it brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness, and with the malevolence of a fiend it calmly surveys its frightful desolation, and, unsatisfied with its havoc, it poisons felicity, kills peace, ruins morals, blights confidences, slays reputation, and wipes out national honors; then curses the world and laughs at its ruin. It does all that and more—it murders the soul. It is the sum of villainies, the father of all-crimes, the mother of abominations, the devil's best friend and God's worst enemy."

These two pieces—one taken from me and the one just quoted—were put together and published as one piece. Somebody recognized the first part as mine and charged that the whole had been stolen from me. A paper was sent me in which both pieces appeared as mine. I at once disclaimed all authorship and knowledge of the second piece, but admitted that the first part was mine. I hav made this explanation hundreds of times, but the charge is still made. Now I wish to say that the first article is mine, and I will giv a thousand dollars reward to any one who will show that it is not original.

As to the second article: I will giv the same amount to any one who will show that I ever pretended that I was the author; that I ever uttered it, or wrote it, or repeated it, or published it, or claimed it directly or indirectly as my own.

Some persons without my authority hav pretended to publish my lectures. Rhodes & McClure, of Chicago, hav published a book filled with pretended sayings of mine. In that book this "temperance speech" appears. I commenced suit to enjoin them not only, but wrote them that the second part of the "temperance speech" was not mine and requested them not to publish it as such.

Hundreds of times I hav disclaimed the authorship of this piece. Persons who know my religious opinions ought to know that under no circumstances could I be the author, and that under no circumstances could I afford to appropriate the language of others without giving full credit. Hoping that you will hav the kindness to print this denial, I remain,

Yours truly, Robert G. Ingersoll.

Washington, D. C., Nov. 16, 1881.

Reuben Dailey's Printing Office.

Read the following testimonial:

Elgin, Ill., Nov. 5, 1881.

Mr. Dailey, *Dear Sir:* The circulars are here, and are very nice indeed. I am very much pleased with the work.

Very truly, Mrs. H. S. Lake.

Address R. Dailey, Jeffersonville, Ind., for your work. 2t48

How to Increase the Circulation of The Truth Seeker.

My short experience in the lecture field more than ever convinces me that the most important work to be done to advance the cause of Freethought is to increase the circulation of the Liberal papers. Wherever I find a town in which a number of Freethought journals are taken I find our cause is rapidly advancing. There it is easy to organize an auxiliary Liberal League or a Liberal club or to sustain a Liberal lecture. There the Liberals are posted on what is transpiring in our ranks, and they understand the work we hav to do. But in a town where no Liberal papers are taken, although there may be a very large number who entirely reject orthodoxy and profess Liberalism, or indorse the doctrins of "Bob" Ingersoll, as they generally call him, they are not prepared to do anything but talk. These people are generally good and earnest men and woman who hav heard or read Col. Ingersoll's great speeches, and hav cut loose from the orthodox creeds, but they know very little of Liberal literature, and less of what the Liberal movement or the Liberal League movement means. These persons should be prevailed upon to subscribe for Liberal papers. And, by the way, I hope Mr. Wakeman's great speech on the philosophy of the Liberal League movement that he delivered the last evening of the Chicago Congress may be published for general distribution. There are but very few Liberals who fully understand the magnitude of the movement, and that speech would do much to enlighten the Liberal public on that subject.

When Francis E. Abbot stood at the head of the movement, I hav heard him speak most eloquently of it, and affirm that it was the great movement of the century—that it included all reforms; and Mr. Wakeman, at Chicago, took the same position and showed that he most fully comprehended the magnitude of the movement that Mr. Abbot so well inaugurated. And, for that reason, I was glad to see him elected to the Presidency of the National Liberal League. The three Presidents of the National Liberal League hav been Francis E. Abbot, Elizur Wright, and Thaddeus B. Wakeman. And however much these men may differ in their opinions on some questions, we must all admit it, if we will be candid and lay aside our prejudices, that three abler men cannot be found in this country. They will lose nothing in being compared to any three of the men who hav been elected President of the United States, even if the three selected were Thomas Jefferson, Abraham Lincoln, and James A. Garfield.

But allow me to return to the Liberal paper question. Friend Macdonald, I desire to suggest a plan to increase the circulation of The Truth Seeker. I don't do this so much to help the paper and its proprietor as to help the Liberal movement.

I believe there are ten thousand people who hav never seen a copy of The Truth Seeker who would subscribe for it if a few copies could be put into their hands.

And my proposition is that each subscriber *immediately* procure in his neighborhood ten three-month subscribers at fifty cents each. And as there are many Liberals who would prefer to pay for ten such subscribers rather than to take the time to procure them, I would suggest to that class that they at once forward to The Truth Seeker, 141 Eighth street, New York city, five dollars in money and ten names of persons to whom they desire The Truth Seeker sent for three months.

Of course these persons should be those who may be expected to subscribe at the expiration of the month. And at that time each one should be seen and urged to subscribe. And all our Liberal lecturers could engage in this work. There is hardly a town but where ten such subscribers could be obtained with a very little labor.

And then I would further suggest that each of your present subscribers make it a point to procure at least one new subscriber between now and January 1, 1882, and forward to the office six dollars before that time in place of the three dollars for his own copy. And as in the heretofore suggestion those who prefer to subscribe for some friend do so in place of getting a new subscriber. I am sure, if there can be united action among the friends of The Truth Seeker, your subscription list can be at least doubled on and after January 1, 1882. The way to bring this about is for every subscriber to go to work *immediately after reading this communication* and not fall into the error of thinking the suggestions are made to others and not to the reader.

Reader of The Truth Seeker, *immediately* after reading the above, go out and see if you can't get a new subscriber for The Truth Seeker and report at once to the office.

Friend Macdonald, will you please retain the names of all those who comply with these suggestions so far as they come to your knowledge, and please let me know who they are on the first of January, 1882?

This evening I lecture in the new Opera House in this town, on Monday evening in Caloma, Mich., and on Wednesday evening next in Augusta, Mich.

H. L. Green.

Scientific.

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N. Y. LIBERAL CLUB BY T. B. WAKEMAN.

LECTURE I.

THE OBJECTIVE ORDER.—CONTINUED.

That is to say, the framework of the new creed is:

X. — THE CORRELATIVE CLASSIFICATION OF THE SPECIAL SCIENCES.

The fact that the several sciences can be classified upon a law which is the basis of all science inevitably weaves them together, not only into a true, but as the only true and positive philosophy possible. This is certainly the necessary step to be taken if we are to have any basis of a new and rational life of Man on earth. For empirical knowledge, a chaos of facts and laws and conclusions, without completeness, order, or method, is not science in any proper sense of the word. Science is order; that is, a classification which is a Philosophy. Until all of the sciences, therefore, have been coördinated and classified according to some scientific law, science has not been extended over her own domain. As soon as this is done science becomes the basis of life and the creed of the future.

Is there, then, any scientific or objective order in which the special sciences can be arranged so that they may include all possible human knowledge, and will be held together by a conception that will integrate the whole into a Philosophy?

I have thought this question to be so important that I have prepared an answer to it in a little work called "An Extension and Enlargement of the Positive Classification of the Sciences," to which your earnest attention is solicited.

The object of the little work referred to is to bring this classification in a harmonized and extended form clearly before the eye. In that view the Positive Classification has been enlarged and extended into twelve tables and illustrated by several diagrams. Such attempts are justified by the fact that the correlative method of this classification underlies and is becoming the foundation of all constructive Liberal thought. It is the backbone of all Positive Philosophy, our true knowledge of the world. *It alone brings order out of chaos.* No other classification can begin to show the attention and approval of distinguished thinkers which has been awarded to this. Mr. Herbert Spencer's criticisms and his own classification have resulted in leaving it stronger than ever.

We may say of this classification that it is the *inevitable* classification, because it is the most simple, the most complete, the most flexible, the most objective, the most *correlative*, the most genetic, the most historical, the most educational, the most synthetic; and the one that is also, from the subjective or human point of view, the most true, convenient, and useful. In every sense in which the word "scientific" can be applied to a classification of the sciences, this is the scientific classification, because it is based upon the actual order and correlation of the parts of the world to each other.

Let us supplement our "Extension" by a few words to help us to appreciate how full of meaning and how just the words we have just applied to it really are:

1. It is the *most simple* because the *most objective*. The first and simplest observation of the world by a savage, a child, a peasant, or a philosopher divides it into three grand divisions or kingdoms, viz., Animal, Vegetable, and Mineral. This gives the whole thing in a nutshell. The Positive classification is but the enlargement and extension of this commonest and simplest observation, and yet it may be extended as far as any purpose or ingenuity may require. The "Extension" referred to gives some and will suggest other enlargements of this formula, or devices to represent it. We may begin, for instance, with

1 (Objective) 2 (order) 3
Mineral Vegetable Animal
3 (Subjective) 2 (order) 1

The next step is to add the Heavens at the objective, and Man, the observer, at the Subjective end of this scale, viz.:

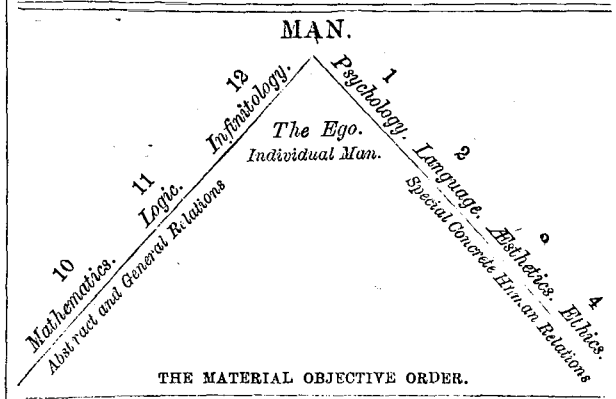
1 2 3 4 5
Heavens, Minerals, Plants, Animals, Mankind.

Or:

5 4 3 2 1
The Starry Spaces, Earth, Plants, Animals, Man.

Here the method is enlarged but two steps, and is seen in its simplicity and perfection. The objective order passes from the greater, more numerous, and more general phenomena, to the smaller, more special, and more complex. The reverse or subjective order passes out from man to the Infinity of the Heavens, *i. e.*, through the special and complex phenomena to the more universal and general, thus presenting the order in which they are related to man.

These facts are too simple to explain further, but they are no less grand and important because they are simple and obvious to all. If the observer is called upon to give himself a place in the scale and to include his relations to this objective order, the diagram might be made a triangle or pyramid, with the material Sciences as its base, the general and special relations as the sides reaching up to Man. Thus, numbering from man outward in the subjective order:



THE MATERIAL OBJECTIVE ORDER.

The Heavens.	Mineral or Material World.		Plants and Animals.		Mankind
9 *i. e.*, Astronomy, *i. e.*, Celestial or Stellar, Solar and Terrestrial.	8 *i. e.*, Physics, *i. e.*, Molar or Mass, Physics.	7 *i. e.*, Chemistry, *i. e.*, Molecular or Elementary Physics.	6 Biology.		5Sociology *i. e.*, Animal or Comparative and Human; *e. g.*, History, Laws, Politics, etc.
			i. e., Botany, *i. e.*, Physiology and Anatomy of Plants.	*i. e.*, Zoology, *i. e.*, Physiology and Anatomy of Animals.	

In this diagram the increasing generality is expressed by the increasing numbers only. The origin of all the forces and their manifestations up to their culmination in Man is shown by the numbers 12–1.

This truth is perhaps better shown by the pyramidal form of the diagram in the Cosmic diagrams in the essay referred to.

But this classification is not only the development of the simplest observation; it embodies also the highest Science, for:

2. It is correlative.

It follows, not only the order from the most general to the more special and complex phenomena, but also the line and order of the *correlation* of forces from the Infinite Heavens through the Cosmos in man's brain itself.

This is easily seen. Astronomy shows that our little Solar System moves rapidly in the Infinite Space. It is pulled or pushed by forces from the starry depths of the Cosmos—that is, from the Infinite.

From the starry space, these forces, correlating upon and in the sun, give it *motion*, *light*, heat, etc. From the sun comes the matter of the earth and sister planets and the forces which make the form of their surfaces and the conditions and the origin of life and all its forces and manifestations up to their culmination in man.

There is no better general illustration of this order and also of the law of correlation than the play of the Solar forces upon our planet. Our Scientists become Poets whenever they illustrate this sublime truth. You remember how Tyndall was inspired until he saw the imagination of Shakspere in the Sun-mist from which it had been correlated. Even the elephantine prose of Prof. Fiske dances amusingly in the sunlight of this grandest of Laws. Read for instance the conclusion of the eighth chapter of Vol. I. of this Cosmic Philosophy. He says, or sings:

"The phenomena which are subjectively known as changes in consciousness are objectively correlated with molecular motions of nerve-matter, which are seen in ultimate analysis to be highly differentiated forms of solar radiance. Waves of this radiance speeding earthward from the sun, at the rate of more than five hundred trillions per second, impart their motor energy to the atoms which vibrate in unison in the compound molecules of the growing grass. Cattle browsing on this grass, and integrating portions of it with their tissues, rearrange its molecules in more complex clusters, in which the tremendous chemical energy of heat-saturated nitrogen is held in equilibrium by the aid of these metamorphosed sunbeams. Man, assimilating the nitrogenous tissues of the cow, builds up these clusters of the molecules with their stores of sun-given and sun-restrained energy into the wondrously complex elements of white and gray nerve tissue, which, incessantly liberating energy in decomposition, mysteriously enable him to trace and describe a portion of the astonishing metamorphosis. When one takes a country ramble on a pleasant summer's day, one may fitly ponder upon the wondrous significance of this law of the transformation of energy.

"It is wondrous to reflect that all the energy stored up in the timbers of the fences and farmhouses which we pass, as well as in the grindstone and the axe lying beside it, and in the iron axles and heavy tires of the cart which stands tipped by the roadside; all the energy from moment to moment given out by the roaring cascade and the busy wheel that rumbles at its foot, by the undulating stalks of corn in the field, and the swaying branches in the forest beyond by the birds that sing in the tree-tops and the butterflies to which they anon give chase; by the cow standing in the brook and the water which bathes her lazy feet; by the sportsmen who pass shouting in the distance, as well as by their dogs and guns; that all this multiform energy is nothing but metamorphosed solar radiance, and that all these various objects giving life and cheerfulness to the landscape have been built up into their cognizable forms by the agency of sunbeams, such as those by which the scene is now rendered visible. We may well declare, with Prof. Tyndall, that the grandest conceptions of Dante and Milton are dwarfed in comparison with the truths which science discloses. But it seems to me that we may go farther than this and say that we have here reached something deeper than poetry.

"In the sense of illimitable vastness with which we are oppressed and saddened as we strive to follow out in thought the eternal metamorphosis, we may recognize the modern phase of the feeling which led the ancient to fall upon his knees and adore—after his own crude symbolic fashion—the invisible power whereof the infinite web of phenomena is but the visible garment."

Sometime, perhaps, the play of the celestial forces upon the sun and solar system will be celebrated in a song proportionally grand and triumphant.

Our point is that the Positive classification is the only one that follows this line and law of correlation through all of these metamorphoses of the forces the Infinite up to the lightest change of a molecule in the brain of the Philosopher who may try to discredit it. It is the only true picture of the whole dynamic action of the Cosmos, and is therefore inexpugnable if once lodged in the mind of man.

3. But this classification also presents the *genetic* order of phenomena, that is, the order of the changes by which the Cosmos and Man have come into existence and to be as they are. This is evident at once from the fact that it gives the correlative order. For the visible stars rest upon the Infinite; from them comes the power that formed the solar system and the earth; thence vegetation and vegetable-feeding animals; and upon the plants and animals the human world and finally civilized man are fed and sustained.

The Positive classification is thus seen to be thoroughly objective. It is but another name for the static, dynamic, and genetic order of the whole Cosmos itself.

4. But it is, also, humanly speaking, the most historical and therefore the most educational.

Mankind, like a child, first learned the simple, and then advanced toward the more complex phenomena. For example, the apparent order and laws of the stars became an abstract astronomy to the Egyptians, Assyrians, and Greeks. The laws of Physics were partly made out by Archimedes and Galileo. Next, and not till Lavoisier, did Chemistry assume a scientific character. Then Biology, Sociology, and their dependent sciences, Ethics, Æsthetics, Language, and Psychology, began to claim attention as abstract sciences. As *abstract* sciences let it be noted, for *empirically* practical knowledge had been cultivated in the reverse order. It is the failure of Mr. Spencer to distinguish the empirical practice from scientific knowledge that caused his principal difficulty in recognizing this order as historical.

5. A further reason why this order has substantially obtained in the origin and history of the sciences is that the phenomena and laws of the several sciences are *accumulative* in that order only. Each of the sciences in its origin has been theoretically and practically born out of its predecessors in the scale. In that order, to use the poetic phrase of Lucretius, "Truth has held the torch in the search for truth." Mr. J. S. Mill, in his work on "Comte and Positivism," has presented this growth very plainly and the reasons he urges are indispensable to all students of the subject. He says:

"The relation which really subsists between different kinds of phenomena enables the sciences to be arranged in such an order that in traveling through them we *do not pass out of the sphere of any laws*, but merely take up additional ones at each step. In this order M. Comte proposes to arrange them. He classes the sciences in an ascending series according to the degree of complexity of their phenomena, so that each science depends on the truths of all those which precede it, with the addition of peculiar truths of its own. Thus, the truths of number are true of all things, and depend only on their own laws; the science, therefore, of number consisting of arithmetic and algebra, may be studied without reference to any other science. The truths of geometry presuppose the laws of number, and a more special class of laws peculiar to extended bodies, but require no others. Geometry, therefore, can be studied independently of all sciences except that of numbers. Rational Mechanics presupposes and depends on the laws of number and those of extension, and along with them another set of laws—those of Equilibrium and Motion. The truths of Algebra and Geometry nowise depend on these last, and would have been true if these had happened to be the reverse of what we find them; but the phenom-

ena of equilibrium and motion cannot be understood nor even stated without assuming the laws of number and extension, such as they actually are.

"The phenomena of Astronomy depend on these three classes of laws, and on the law of gravitation besides, which last has no influence on the truths of Number, Geometry, or Mechanics.

"Physics (badly named in common English parlance Natural Philosophy) presupposes the three mathematical sciences, and also Astronomy, since all terrestrial phenomena are affected by influences derived from the motions of the earth and of the heavenly bodies.

"Chemical phenomena depend (beside their own laws) on all the preceding, those of Physics among the rest, especially on the laws of heat and electricity. Physiological phenomena on the laws of physics and chemistry, and their own laws in addition. The phenomena of human society obey laws of their own, but they do not depend solely upon these; they depend upon all the laws of organic and animal life, together with those of inorganic nature, these last influencing society not only hrough their influence on life, but by determining the physical conditions under which society has to be carried on."

Mr. Mill then proceeds to show that this accumulative character of the scale has caused it to be substantially the historic order.

"By placing the sciences in the order of the complexity of their subject matter it presents them in the order of their difficulty. Each science proposes to itself a more arduous inquiry than those which precede it in the series; it is therefore likely to be susceptible, even finally, of a less degree of perfection, and will certainly arrive later at a degree attainable by it. In addition to this, each science, to establish its own truths, needs those of all the sciences anterior to it. The only means, for example, by which the physiological laws of life could have been ascertained was by distinguishing among the multifarious and complicated facts of life the portion which physical and chemical laws cannot account for. Only by thus isolating the effects of the peculiar organic laws did it become possible to discover what these are. It follows that the order in which the sciences succeed one another in the series cannot but be, in the main, the historical order of their development, and is the only order in which they can rationally be studied. For this last there is an additional reason, since the more special and complete sciences require not only the truths of the simpler and more general ones, but still more their methods. The scientific intellect, both in the individual and in the race, must learn in the more elementary studies that art of investigation and those canons of proof which are to be put in practice in the more elevated. No intellect is properly qualified for the higher part of the scale without due practice in the lower."

These words of Mr. Mill introduce the crowning glory of this classification. That is, that it has meaning as the subjective order of the sciences, which is its reversed order. This has been explained in the "Extension" referred to as particularly applicable to the two upper divisions of the tables therein.

This meaning becomes apparent when we reflect that the immediate necessities of life compelled mankind in their infancy to commence to modify those phenomena nearest to and directly related to them. Thus the subjective order has been the empirical order. Man began and was compelled to begin life by some kind of attempts to order and control those phenomena that appear the last in the objective order, as, for instance, Psychology, Language, Æsthetics, Morals, and Sociology.

This may also account for the great difficulty of reducing their phenomena to modern and real scientific methods. For certainly the power of habit must be stronger in relation to them than those Sciences in which empirical practice and rude theories could be deferred. When we take into account this power of habit, tending to became instinct under the influence of heredity, and then add the facts of the complexity of these phenomena and their constant great modifiability, we see reason enough to account for their being the last to be submitted to scientific treatment. The question what is good or right in them had to be determined at first empirically, but the time has come, even as to them, to consider them scientifically. To do this the subjective order must rest upon the objective order and overlie it, as in our tables. What is good must depend upon what is true. No other classification presents any such arrangement, and thus this is again left master of the field.

7. Lastly, but not as the least of the advantages of this classification, is the fact that the logical classification of Herbert Spencer, when placed under the same point of view, may be brought into substantial harmony with it. Mr. Spencer as an independent thinker would very likely repudiate any attempt at reconciliation, and insist that the point of view by which his classification is brought into a *quasi* agreement with its rival is not the point of view from which the Author made it and intended it to be viewed. But if our view makes his triple group of sciences harmonious and useful, why should it not be adopted? The linear or successive point of view that brings this harmony to light is indeed inevitable. The three groups of Mr. Spencer's classification have to be, and are, nothwithstanding his protest against a lineal order, necessarily read consecutively. Prof. Fiske has so placed them ("Extension," p. 7) and we merely emphasize and call attention to the fact by the numbers inserted in copying his table. When thus viewed the two classifications ought to substantially prove each other. For if the Positive is in substance the historical order, *i. e.*, that in which mankind gradually unraveled the complexity of things about them, beginning with the most simple; then the logical order, which Mr. Spencer claims his to be, ought to give the same result. The three independent groups of Mr. Spencer do this. We have in it:

1. The general *relations*, *i. e.*, Logic and Mathematics.

2. The *properties* of things, *i. e.*, Physics and Chemistry.

3. The *aggregate* concrete qualities of things, *i. e.*, Biology, Sociology, and Psychology.

This is the Positive order, and the confirmation is very striking and important.

But it will be noticed that Mr. Spencer places concrete Astronomy and Geology at the beginning of his concrete group, while Comte has abstract Astronomy after Mathematics and before Physics. This difference arises from the different point of view in which Astronomy is regarded by each author, Comte recognizing that every special science has an abstract and a concrete side, and he makes the purely abstract side of Astronomy determine its place; hence it it is closely related to Mathematics, and recalls the names of Pythagoras, Hipparchus, Copernicus, Kepler, Galileo, Newton, Laplace, and the other great theoretical builders of that science. But Mr. Spencer, regarding it concretely under the light of the Telescope, Spectroscope, and of descriptive Astronomy and the Nebular Hypothesis, places it as the foundation of his concrete group. But it is to be noticed that within that group he again follows the Positive order, and that he does the same in each of his other groups, thus giving another proof of the impossibility of avoiding it. The Positive classification avoids, however, all confusion by keeping the distinction of the abstract and concrete aspects of each science before the mind, and making its main classification rest upon the former. The latter or concrete view which would include concrete Astronomy, Geology, Mineralogy, descriptive Botany, etc. It would place them in a concrete classification by themselves as Mr. Spencer has done in his third group only. By this plan it would completely give the concrete aspect of Physics and Chemistry, which Mr. Spencer leaves in a half-and-half and very unsatisfactory state as "Abstract-Concrete."

It is this failure to regard the order by which his groups are really connected together that makes Mr. Spencer's classification comparatively useless and confusing.

Prof. Bain has clearly and, as we think, decisively presented this conclusion. He says (Logic part i, p. 24):

"A science has a certain order of arrangement of topics, suitable to its ends in gathering, in verifying, and in communicating knowledge."

He then admirably adopts and uses the Positive order. (See his most useful work on "Logic," part ii, p. 85 to p. 367.)

In an appendix, after a long review of Mr. Spencer's objections, he concludes thus: "It appears that Mr. Spencer, in abandoning the usual partition of the sciences into the abstract departmental or fundamental sciences on the one hand, and the concrete or *derived* on the other, has abandoned the more real distinction in search of a fanciful and untenable boundary line of abstract and the concrete," *i. e.*, between the special sciences themselves.

The fact is that in the aggregate sciences of biology, sociology, and psychology, the procedure is from the whole, which we know well, to the complex parts, of which we know comparatively little and which have no separate existence. He entirely overlooks this distinction by including Astronomy and geology with the biological sciences as all alike *concrete* sciences. This breaks up the great division between the material and vital world, and makes concrete mean the same as aggregate. The consequences of this we find to be disastrous enough, when we have the solar system and the earth subjected to biological treatment under the laws of evolution derived from the study of organic life.

The want of utility of Mr. Spencer's classification arises from the fact that his classification gives no philosophy or meaning until interpreted by the Positive order. There is no intermediate dependence or consensus disclosed by which the three groups are read together so as to form at once the philosophy and the picture of the world. Three large chambers of relations, properties, and aggregates are opened off from the Ego in circular order, but no door of correlation opens from one to the other. It is only by opening such a door, and by looking at them in the positive order and numbering them in it, that they have any connected meaning. Indeed, Mr. Spencer himself is compelled to transform or translate his own classification into the positive, as we have done, in order to use it. Take for example his own summary of science as the systematic theory of the "known" and the "knowing" in his Psychology, vol. ii, p. 309. He says: "Let us observe where we stand. The Abstract Sciences long ago reached a sufficient degree of development. The abstract-concrete sciences have now made such great advances that we may fairly consider ourselves as understanding the laws of the more important physical actions. The concrete sciences dealing with the continuous transformation of sensible existences taken altogether, or in groups, or simply, have been severally progressing in definiteness and coherence now made greater by the recognition of certain laws which hold of the transformation in general and in detail."

This passage is an admirable summary of the present position of Science; but, note, it gives the Positive order, as in the "Extension" referred to (page 7), and then admits that the historical development has been in that order; that is, from the general and abstract to the special and concrete. It would seem that the author of this sun-clear passage could have spared us the hair-splitting confusions of his Essays on the "Genesis of Science," and on the "Classification of the Sciences."

Mr. Mill, in his work above quoted, after a searching review of all that Spencer has to say for his own and against the Positive classification, finds that "he presents no case," and has no compensating utility for the change proposed, and he then gives judgment in these decisive words:

"If the best classification is that which is grounded on the properties most important for our purposes [*i. e.*, human uses] this [the Positive] classification will stand the test."

In this view we believe that a fuller examination will bring a general concurrence and harmony—a concurrence that will use Mr. Spencer's classification in spite of its author as a criticism, a synonym, and lastly as a final establishment of the Positive Classification.

This is the conclusion at which the *Westminster Review* also arrives in the able notice it gave of Prof. Fiske's "Cosmic Philosophy," and which is quoted in "The Extension," page 15. See also the authorities on page 9.

Thus it clearly appears that the criticisms of Mr. Spencer designed to discredit the Positive Classification have resulted in giving it greater strength in the minds of the most competent judges. It has led also to the discovery that his own classification is, after all, contrary to his own intention and conviction, but a logical or intellectual view of the very order he seeks to supplant; that he stands in the same aspect as to that that he does in his restatement of the "test of truth" and "the law of the three states;" that is, that he has only presented one logical side or aspect of a truth that Comte and Mill have established and presented objectively from observation of the facts.

The further fact now disclosed that this positive order is the simple, correlative, genetic, objective, historical order, which needs only to be reversed to give the subjective order, makes it beyond question the only true scientific order or hierarchy in which the sciences can be arranged as the basis of a true Philosophy. Certainly no words need to be added to impress the importance of this order upon the reader. *It is absolutely necessary.* Those who have no idea of this order are simply living in chaos. There is no other way of straightening out the world which we find around us.

(TO BE CONTINUED.)

"WHAT OBJECTIONS TO CHRISTIANITY?" is the title of a volume of 969 pages issued by the Liberal and Scientific Publishing House of D. M. Bennett, New York. It is a discussion between G. M. Mair, Esq., a Christian, and D. M. Bennett, a Freethinker. The former defends Christianity as of divine origin, and the latter that it is man-made. This in substance is the ground work of the book. The Bennett-Mair Discussion has appeared in the columns of the New York TRUTH SEEKER, but more appears in book form. The learned and historical research displayed by both gentlemen is remarkable, but Mr. Bennett must be credited with having exhausted history on his side of the question. He must hav devoured ancient and modern religious works by the wholesale. Mr. Ben nett proves conclusivly that Jesus Christ was as much a myth as any of the other "twelve crucified saviors" who figured conspicuously in history anterior to him. Mr. Mair, as a good Christian, believes in the divinity of Christ. In a word, Mr. Mair argues that Christianity has been a great blessing, and Mr. Bennett that it has been a great curse to the world. Of course heretics and unbelievers of every class think think that Mr. Bennett demolished the arguments of his opponent.—*Jewish Times.*

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Letters from Friends.

A FEW WORDS FOR THE CONSIDERATION OF THE SPIRITUALISTS AND LIBERALISTS OF MICHIGAN.

ADRIAN, MICH., NOV. 10, 1881.

MR. EDITOR: Since reading friend Green's article in the last TRUTH SEEKER I thought, if you were willing, I would like to hav a little talk with the Spiritualists and Liberalists of Michigan through the ever-open and faithful TRUTH SEEKER—I mean that portion of the Liberalists and Spiritualists who, like myself, are members of the State Association of Spiritualists and Liberalists, for there are many good people who do not care to mix in this way. I hav trained in the Spiritual ranks, more or less, for twenty years, and hav been a witness to a great many strange things that I could not account for, which to those of more easy belief were accepted as spirit manifestations. Finally I became satisfied, from what I had seen, and from the treatment that I had got from a certain class of narrow minds that set themselvs up as Spiritual leaders, that there was nothing there that was of any advantage to me, so I dropped them the same as I had my orthodox notions when I had grown out of them.

When the American Liberal League was organized in 1876 I believed I saw in this movement an absolute want for the safety of our American liberties, and I at once fell in line with this movement.

In March, 1879, the Spiritualists in Michigan, feeling the need of new recruits in their ranks, and with a desire that their State Association might fill the place of a state Liberal League, reorganized at Lansing with the word "Liberalists" attached to their name. The following Autumn they held their first semi-annual camp-meeting at Nashville. The Adrian Liberal League, No. 81, sent up to their camp-meeting a delegate to represent them as a Liberal body. The report that this delegate brought back was not very flattering in the direction of these Liberalists. There are plenty of Liberalists and Spiritualists who, when they read this, will call to mind the way that this delegate was treated on that occasion.

The first annual convention was held at Battle Creek, Michigan, March, 1880. Here we estahlished our organization legally, and took the name, "The State Association of Spiritualists and Liberalists." I at that time favored this with the hope that the great Liberal movement of the age might be advanced by those two elements uniting and working together for the Liberalizing of human thought; but time, observation, and thought hav satisfied me that the word "Freethinkers" in the place of "Spiritualists and Liberalists" would be much preferable. Liberalism, in its broadest sense, of course might include all that any one might ask, but when used in connection with the American Liberal League it means only the secularizing of the American government from all religious denominations and the protection of all in their natural rights.

Spiritualism, like Christianity, claims the duality of the individual—that in connection with the physical body we hav a spirit in us—a real entity in and of itself the veritable individuality, and that this physical body is the mere shell that the spirit livs in, and at the death of the body this spirit leaves this old casket of clay and wings its way to the spirit world, or wherever it may wish to go; and, like Christianity, it claims for itself to be the messenger of a new dispensation; in fact, it claims to be a religious sect or body and entitled to all the rights and immunities of other religious sects or bodies, and so the courts hav granted its claims. Its mission (like Christianity), as defined by its leaders, is to establish the identity of the individuality after death, and that, when the conditions are all right, the departed may communicate with their friends of earth. Spiritualism, like Christianity, is not necessarily Liberal, moral, or reformatory in its character; in fact it, like Christianity, is no test of character; but, as has been observed by some of its brightest lights, it adapts itself to the conditions of those that accept it.

Now with me, I hav become pretty well satisfied with my own individuality, and that when I cease to breathe oxygen into the lungs I will cease to be a living entity, save only in the character that I leave behind me. This old idea, that had its origin in dreams and visions with the prehistoric inhabitants of this globe at a period of time when the human race was but little above a four-footed life, I take no stock in, as being of no particular use to me now. However, if it is a fact, as our Christian and Spiritual friends tell us, that we are dual in our person, and that this body is only the tabernacle wherein the spirit dwells, and at the death of the body this spirit wings its way to the land of the blessed, I say that if in the future I should find this to be a fact, then, having fulfilled all the duties of this life, I will be ready to attend to the requirements of that one. And here, for the present, at the age of threescore years and ten, my brain is at rest on this subject of a future life for me, or no future life. I am ready for either issue.

And while I am before the public I will take this opportunity to say that my home matters now being in such a shape that I can leave for a few weeks as well as not, I would be willing to giv a few lectures on "Temperance, Manhood, and Common Sense *vs.* Superstition." My terms will be, to hav a free hall and a home with the friends while with them. I will hav with me a good assortment of Liberal, scientific, and temperance literature, that will read as I talk, to sell, the profits on which will pay my railroad fare. Then I will be glad to take the names, witn the pay, for THE TRUTH SEEKER and the Boston *Investigator*. I will giv myself, and time, up free for the cause of the truth and the right. Any wishing to hear my pleasant voice and see my smiling face on the above terms will please address me,

SAMUEL D. MOORE, Adrian, Mi . Box 465.

CENTRAL CITY, COL., NOV. 5, 1881.

EDITOR OF THE TRUTH SEEKER: I am really sorry that Mr. Young should hav such a poor opinion of my abilities, and even go so far as to intimate that I was not of sound mind when he says, "The truly *sane* man has no opinion with regard to a matter about which he knows nothing." I had hitherto been laboring under the impression that this was a free country in which no person was debarred the privilege of forming an opinion upon any subject that might be brought to his notice, whether he had investigated it or not—in fact, that "man is a free moral agent," and it should not be necessary that he wait for some one to tell him that this is white, or that is black. At the present time there are so many methods of deception being practiced through the ingenuity of people who obtain an easy living thereby that I hope Mr. Young will pardon my presumption should I prefer to disregard his prescribed rule and form an opinion of my own regarding Spiritualism, even if I hav not personally investigated it. Should I ever start out on an investigating tour in that direction I can assure Mr. Young or any other advocate of the spiritual "faith" that I could not be satisfied to sit apart and gulp down all that "some" interested parties might see fit to giv me. I should insist upon getting behind the curtain and giving the spirit-hand of my departed relativ a hearty shake; or if, like Mr. Young's relation, it only showed its face, I should insist upon handling the head and learning upon whose shoulders it rested.

o, Mr. Young, you cannot make something come from nothing. At the time of death the organ of speech are entirely destroyed, and I defy you to make a dead person speak or form the articulate sounds of the voice in a void such as a spirit would represent. Depend upon it, some one obtains an easy living out of this representation, or misrepresentation, similar to the Christian religion, and I must reiterate "Why resort to all this preparation in order to demonstrate that which should be common to the whole human family," for if a truth, it is the whole human race is directly interested, and one member should hav the same power and privileges to demonstrate as another.

The comparison Mr. Young would establish between Spiritualism and th astronomer or philosopher does not apply in the case in which he puts it by any means. Their methods will bear close and searching investigation in any place, at any time, and under any circumstances, and prove to be facts and realities, while Spiritualism must hav certain accompaniments of a particular description, must always be operated under prescribed rules, under certain shades of light, and under joint conditions, and even then nothing tangible, no fact of a material nature, is demonstrated. All is in a state of dreamland, and the after impressions must be similar to those of a dream.

I presume it is useless for me to say anything further on this subject, for Mr. Young truthfully says that "he givs up as hopeless the idea of converting me," and he no doubt is too firm a believer for any words to hav any impression upon him. Permit me to set him right on a few of his assertions, when I will drop the subject.

Mr. Young says I "inserted in THE TRUTH SEEKER an article against Spiritualism," when the word Spiritualism does not occur in the article; neither did I hav the most remote idea that I was trespassing upon Spiritual grounds. "The Immortality of the Soul" was the subject treated, and if the Spiritualistic ox was gored it was unintentional.

I said, "One of the high mountain-peaks near by." Mr. Young quotes it, "*highest.*" He must bear in mind that this writing is done at an elevation of 8,400 feet above the level of the sea, in which case any peak near by would be high. The "brief" note which he is so particular to impress upon his readers as being brief occupied three and one half pages of letter paper, and to hav given it entire, together with my reply, would hav been asking for too much space in your valuable paper.

Believing that in this progressiv era every person has an undoubted right to form such opinions as may seem correct to him, thereby advancing newer and often better ideas to be adopted in one onward march of intelligence, I will close by saying that no person can be more strictly observant than I to honor every honest opinion advanced, be it for or against me.

D. D. LAKE.

LEBANON, OR., NOV, 4, 1881.

EDITOR TRUTH SEEKER: We hav had an old friend, Dr. J. L. York, come to see us and giv us three red-hot lectures, which stirred up the livers of some of our orthodox friends, but I think it will do them good. It even affected some of them down in their toes. They felt as if they were standing on red-hot iron. But the docter shoots for game, and hits it every time.

We had some fine music by some young ladies and gentlemen friends. They also had a social hop on the last evening and enjoyed it very much, and went home happy, except our crippled game, and I think that they will all feel better after hearing the truth for once in their lives.

I got the posters you sent me, and will do all I can to get you subscribers. Mr. Bennett's letters are excellent. Every one who reads them cannot help but like them. Yours truly, A. ERVIN.

PATERSON, N. J., NOV. 15, 1881.

MR. EDITOR: I want to say a few words concerning the Paterson Liberal League and what its few members who still stick to it are doing to put new life and vigor into it. You must know that a year ago last February the League was organized under very favorable auspices, had great hopes of a fair success, and this would certainly hav been realized had those who joined it been sincere Liberals, but I am very sorry to hav to report that their actions hav proved that they were not, and in spite of all that could be done and has been done by the few devoted ones, we cannot make any very encouraging progress. But, with a courage born of hope and a love of the cause, we are now, with the valuable help of our co-worker, Mr. S. P. Putnam, making one more effort to arouse the Liberals of this city (of which there are professedly large numbers) and call their attention to the great necessity of their taking a greater interest in the cause of Liberalism, which is par excellence the cause of humanity and justice. To this end we hav arranged with Mr. Putnam to deliver a course of lectures to be given on twelve consecutiv Sunday afternoons at three o'clock each Sunday, of which two hav already been given to small but appreciativ audiences, and it givs me great pleasure to say that they hav given ample satisfaction to the progenitors of the course. I shall inclose a list of the lectures in this, and hope you will print it in connection with it, so that if any of our New York fri nds would like to pay us a visit some fine Sunday and hear Mr. Putnam they can make a choice. I can assure them that we shall be well pleased to see them, and will do our best to make their visit a pleasant one. Also any of the friends from Newark will be just as welcome. My address is 657 Main street, so that if any prefer to call on me they can do so, or if they prefer they can go to the International Hall, corner of Fair and Main streets. In conclusion, I want to tell your readers that our friend Putnam is improving wonderfully both in composition and style of delivery, and any of our friends living near New York who want to hear some good coustructiv lectures and help the cause along will do well to engage him.

Yours fraternally, JOHN WARR.

[The list of lectures will be printed as soon as space will allow.—ED. T. S.]

SHANE'S CROSSING, O., NOV. 12, 1881.

MR. EDITOR: As time permits, I will say that THE TRUTH SEEKER is finding some friends here. When I received my first paper there were men who objected to read it, but now they can read it twice over and then hand it to their friends, who express their sympathy for the old editor and wish him a long life; but the chief uses of a long life are yet to be named. As society is now constituted, the principal force of the mental energies and moral mind has but little opportunity for cultivation and development until the later periods of life, and then the body is worn out and the mind has nothing to sustain it. Even the rich stores of knowledge accumulated by those who are placed in circumstances fortunate for moral research and scientific investigation are mostly lost to others, because their voluntary habits hav so disordered the body that the lamp of life goes out before they hav time to arrange, compare, prove, and demonstrate the results of their study and experience and communicate them to the people. As most people liv they feel an assurance of a special liability to some mysterious providence which may at any moment terminate their existence, and that entirely independent of any natural cause or law which they can either understand or control. The state of mind induced by such confused fears and apprehensions must be exceedingly superstitious, and nothing is more stupefying to all the powers of intellect than superstition. Such persons cannot reason well, because their reflectiv powers are spellbound by an absurd fantasy, and they dare not attempt to reason much for fear they will reason wrong. This blinded and bigoted state of mind renders its possessor eminently short-sighted and selfish; he is always pre-eminently conservativ, uniformly goes for keeping all things as they are, and invariably opposes all new creeds or innovations upon established usages. So far as society or the world or the human family is concerned, he is useless; but let him feel competent to preserve his own health, and hav a full assurance that—casualities excepted—his days may be long in the land, and he will look forward to a better and higher destiny and become a reader and admirer of the teachings of the old veteran, D. M. Bennett.

Hoping the old voyager good success and his family good health and THE TRUTH SEEKER long life, I remain Yours, JESSE KING.

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Being a reply to John T. Perry's "Sixteen Saviors or One." Two hundred and twenty-four errors are pointed out and thoroughly exposed.

The most interesting and amusing feature of this work of Mr. Graves is his "Ecclesiastical Court," in which he examins all of Mr. Perry's witnesses and authorities, one by one, and arrays them against each other, and sometimes against Mr. Perry himself. The witnesses in their cross-examination not only *contradict* each other and themselvs, but *condemn* each other, showing some of them are not qualified to act as witnesses in the case. This feature of the work is really laughable. It shows not only the utter failure of Mr. Perry to prove what he designed, but that some of his witnesses *seem to turn "state's evidence"* against him and testify for Mr. Graves. And in addition to all this, Mr. Graves has cited from many of the ablest authorities of the world an amount of historical testimony against Mr. Perry that is absolutely overwhelming. Price, 75 cents, pamphlet; $1, bound.

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WILLIAM WILSON,

MEDICAL ELECTRICIAN,

Inventor of the "Wilsonia," and Lecturer on Electrical Therapeutics, Author of "The Trial of Medicine," "The Language of Disease," "Medical Fallacies," Etc., Etc.

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The "WILSONIA" appliances are not mere pads which lose their efficacy in a few weeks, but are so scientifically constructed that they WILL LAST FOR TWENTY YEARS, and can be worn by different members of the same family from time to time.

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QUALIFIED ASSISTANTS ALWAYS IN ATTENDANCE.

OPEN LETTER
TO
Anthony Comstock

In Answer to His Open Letter Sent to Newspapers.

465 FULTON ST., BROOKLYN,

SIR: I hav before me a seven-paged open letter, addressed to myself, intended for publication in all the evening and morning papers, copies of which I am prepared to prove, were sent to every daily and several weekly papers, the publishers of which refused to publish it, consigning the *precious product* of your *labors* to the waste paper basket. For this I am truly sorry, as it would hav given me an admirable opportunity to show the public the true inwardness of the man who could pen such a letter, and yet claim to be a Christian and a protector of the public from the vicious members of society. A more vicious letter could not be penned, and the evidence of malice crops out in every sentence You first claim that the courts honorably acquitted you. If they did, then I know nothing of the words honorable acquittal. You were arrested for publishing a malicious libel, and taken in the charge of an officer before the magistrates. You then waived examination. If you had written truthfully, why were you afraid of examination? I was present in the court to confront you on your vile charge. You were silent.

After the lapse of several weeks I received an order from Judge Smith's court to attend such court *respecting* my charge against you, and believing that you would submit to an examination and giv some excuse for your act, I went, accompanied by over fifty witnesses, so that a special court had to be set aside for my special case against you. Well, let us examin as to what followed. I stood there without counsel, ready to defend my order of arrest. I was strong in the proof of my charge against you, and did not require an attorney to quibble on points of law. You, on the *other hand*, had an attorney—a man in whom any person may trust their case as a legal adviser, and outside the law I hav reason to know that Mr. Tenney, your solicitor, is a gentleman and a noble-hearted man. He must hav felt seriously the weakness of your case, as set forth in your libelous letter, and therefore, as an act of charity toward you, advised you not to submit to an examination. He, good fellow, by special pleading, decided to take exception on points of law, and attempted to show that not the spirit and intent of your libelous letter should be gone into, but the actual wording only should be considered, and that therefore the same should be adjudged as a privileged communication, and on this ground pleaded for a dismissal. This I objected to, whereupon your solicitor proposed that a brief be prepared, setting forth the reasons why my complaint against you should be dismissed. I then stated in the presence of that court, that all I required was a full investigation into the facts. It was then arranged that the District Attorney should take charge of the case as prosecuting counsel, on behalf of the people against Anthony Comstock, I being promised at that time that such investigation should be made on the following Wednesday. But, feeling that there was some crooked business going on, and an attempt being made to frustrate justice, I employed one of our best attorneys, and he wrote a letter to the Judge, to the District Attorney, and your attorney for copy or nature of such brief. Not only so, but myself and attorney applied at Jefferson Market Police Court next day, and we were told that Justice Solon Smith had gone into the country, and would not be back until Monday following, the court officer to whom we spoke intimating that as the Comstock case was in the hands of Justice Solon Smith, nothing would be done until his return. Picture, therefore, my astonishment upon receiving a notice from the court that the case had been dismissed without an investigation into the facts which led to the writing of your letter, neither myself nor one of my witnesses being called, and yet you hav in your letter the audacity to tell the public that you were honorably acquitted. May heaven save the public when such honorable acquittals shall follow the publication of such vile letters as that penned by you to hundreds of my patients! So much for your "honorable acquittal." Now, as to your *having evaded arrest or not, the facts are these:* I did not dream of having you arrested until after I had written my letter to you, which appeared in all the newspapers. I called at your office personally three or four times, as did also my half-brother, David Cotter. We were each told by persons in your office that you had gone into the country, and would not be back for a week; but on being told by persons on Nassau street that you were seen in the immediate neighborhood not long after my calling, I felt that you were evading me, and deliberately refusing to giv me the names of those whom you pretended had made statements against me. It was your thus evading me which caused me to take criminal proceedings against you, and forthwith instruct counsel to sue out a warrant against you for criminal libel. After such warrant was in the hands of the officer, such officer and several of my witnesses sought you at your office. They were told by persons in your office that you had gone into the country, as I had before been told. On the morning of your arrest my half-brother, David Cotter, called at your office, in response to a telegram received by me. He was then told that you were away in the country. He went straight from your office to that of Howe & Hummel, and there met a private detectiv who offered there and then to disclose the whereabouts of Anthony Comstock, *if the $100* reward, which I had offered for his arrest, should be given him. This was promised, and David Cotter then went and apprised the officer who held the warrant, and they went in company to your office, when they were jointly told by persons sitting there that you were away and they did not know when you would return; whereupon the officer, acting upon the information given by the detectiv above named, proceeded to a room in the upper part of the building wherein several voices were heard. The door was opened in response to the knocking of the officer, when a number of gentlemen were seen sitting around a table as if in committee. Anthony Comstock was inquired for, and denied being there. Upon retiring voices were heard in a room close by. Inquiry was made if Anthony Comstock was within. The person who opened the door replied that Anthony Comstock was not there, when the door was closed. My half-brother, who was waiting in the lobby, made a ruse as if running down stairs, the officer, all the time standing outside, beside the door. The same person who had before opened the door opened it again. The officer, by a rapid movement of the foot, kept the door open and then walked in and arrested yourself, Anthony Comstock. If this was not hiding from arrest, I fail to understand what hiding means, and as you hav in your open letter mentioned the fact of my having offered one hundred dollars reward, and that I had refused to pay the person giving the information, I beg leave here to state that the hundred dollars was paid to the detectiv in the presence of several witnesses, one of whom was a merchant and manufacturer in your immediate neighborhood of Nassau street. So much for your arrest. Was it with or without evasion?

Now, as to the next portion of your open letter: You say there is a law prohibiting the transmission of letters and circulars concerning schemes to deceive and defraud the public or obtain money by false pretenses through the mails. You knew very well when you were writing that sentence that it had no application whatever to my case, inasmuch as the following open letter to the physicians of Brooklyn was before you, offering every physician or scientific man a free entry into my factory and consulting rooms, and in the same letter offering five thousand dollars' *worth of my goods to the poor of Brooklyn. Why did* you not avail yourself of the offer and hav called at my consulting rooms and manufactory for inquiry before writing your libelous letter to the hundreds of my patients? You could hav no excuse as to time and place, for this reason, viz., that my establishment is one of the most prominent in Brooklyn, and in close proximity to your own residence, so that nothing but malice aforethought could hav induced you to hav written such a letter, while the following offer to the physicians of Brooklyn was before you in the circular or pamphlet from which you obtained the names of my patients to whom you wrote. If you wish to excuse yourself re-read the following:

WM. WILSON'S OPEN LETTER

To the Physicians and the Commissioners of Charities of the City of Brooklyn.

GENTLEMEN—Two years ago in Europe I invented and patented a magnetic appliance for the relief and cure of disease. My system is one that was never before attempted, but its simplicity places it among the many great improvements in the history of science which, after its inception, has caused thousands to wonder why so valuable an additiou to the necessities of our race should hav been so long overlooked.

This success of my appliances in the cure of disease in England was such that over THIRTY THOUSAND persons were clothed in them, and not one case of failure when the proper appliances were worn as recommended. In the face of such success in Europe, I determined that the people of America should be made acquainted with the fact. I arrived in Brooklyn only a few months ago and commenced the sale of my goods at No. 465 Fulton street, since which time I hav, in Brooklyn and neighborhood, over a THOUSAND persons wearing my appliances for the diseases above mentioned—all of whom came to me only as a last resort, having failed to get relief from any of their physicians. And these persons were as readily relieved as were those of Europe—NINETY-NINE PER CENT of whom will tell you to-day on application to them that my appliances gave time all the relief promised. *A printed list of my clients is at your disposal* so that you may satisfy yourself of the truth of the above statement. My proposition therefore is that I hand over to the medical men of Brooklyn FIVE THOUSAND DOLLARS' worth of my appliances, to be used only on the persons of the sick poor now and likely to be in your charitable institutions and hospitals. The only condition I make is that I myself clothe the patients according to my own judgment and be allowed to retain watchers at my own expense that the patients do not receive any medicin during the wearing of my appliances, and that a proper report be supplied from time to time, so that I, at my own expense, can publish the record of the cures by my appliances. I further wish that every medical man in Brooklyn should call at my manufactory and examinfor himself the processes of manufacture and make himself thoroughly acquainted with my system. My factory is open for inspection at all hours to any physician, chemist, or scientist, and in close proximity to my own business premises the same physicians

may see for themselvs the patients who hav been relieved by my appliances. All physicians and chemists who hav examined my goods hav availed themselvs of my invention, are to-day wearing my appliances, and recommending the same to their patients with marked success.

The aforesaid gift of FIVE THOUSAND DOLLARS' worth of goods will be delivered from time to time, as agreed upon by a committee of yourselvs, on application to me a few days in advance, stating the disease for which they are required, so that I can supply the best possible form of my invention. Hoping you will avail yourselvs of my offer, I remain, gentlemen. Yours obediently,

WILLIAM WILSON.
No. 465 Fulton st., Brooklyn.

In face of the above letter, what pretense can you find for your conduct? Why did you not giv me the names of the parties whom you pretended had written to you? The fact is, no one did write to you except a lot of conspiring doctors, and to please them you became their tool.

In the next part of *your* open letter *you refer to* a letter you sent me, and say as follows: "Why did you, like Ananias and Sapphira of old, keep back a part; why did you not tell the public that I wrote you personally on the 15th of September?" Your memory must be very bad in this particular, or you did not read the newspapers. Insomuch that this paragraph appeared in the *Truth* newspaper on September 20th, under the caption of "The Romance of Anthony Comstock's Arrest, and what Led to It," and directly following the $100 reward, I refer to the very letter which you say I never noticed:

"And the next morning I received a cringing letter, written after the reward was offered, as shown by the postal date on the envelope, Brooklyn postmark, 2 A. M., September 16. Now I was told in his office on the 15th of September, at two in the afternoon, that he had gone away for a week. Who told the lie? Did he order his subordinates so to do, or did they do so of their own accord? The next day, September 16th, my half brother, David Cotter, with the detective and the court officer, went to Comstock's office. They were told that he was in the country, and did not know when he would return. They were then told that a letter was written by Comstock to William Wilson the night previous. At this the clerks seemed surprised, and said, 'Well, we do not know where he is, nor when he will return.'

"A private detectiv then told my half brother where to find him, and said he was hid away in an upper room in the same building. There the officers went, knocking at one door where voices were heard within, but the door was locked. Then in another room adjacent an attempt was made to discover him among a company of gentlemen sitting apparently in committee, but Comstock could not be seen. A ruse of running down stairs was made, only to retrace their steps just in time to find the door gently open that had before been tried and found locked. The officer slipped his foot between the door jamb and, walking into the room, arrested the great Anthony Comstock. He was taken before Justice Smith and committed in the following words of committal:

"'It appearing to me by the within depositions and statements that the crime therein mentioned has been committed, and that there is sufficient cause to believe the within-named Anthony Comstock guilty thereof, I order that he be held to answer and be admitted to bail in the sum of five hundred dollars, and be committed to the warden or keeper of the city prison of the city of New York until he gives such bail. SOLON B. SMITH,

"'Police Justice.

"'Dated September 16, 1881.'"

You will therefore see, on referring to your open letter, that you admit that my first public communication against your act was printed on the 14th day of Sept., and yet you charge me with being like Ananias and Sapphira of old, by keeping back a part. How could I mention, in my communication of the 14th, that which was not written by you until the 15th? But you know very well that the letter you refer to as having been kept back was referred to as above on the 20th day of September, that being the first letter from myself after receiving the letter written by you on the 15th. You therefore utterly fail to show in your open letter that I had kept anything back. In the same open letter you refer to a lawsuit in Ireland between Wetton & Co., and William Wilson, of No. 64½ Patrick street, Cork, and the most malicious act that any man could conceive is the taking the trouble of writing to Ireland for information respecting a man, and when such information is received, telling one-half the story in a open letter to the public and keeping back the other half. This you know you hav done, and I challenge you to publish at your own cost your open letter, as I at my own cost shall publish this. Your malicious act in thus concealing the real nature of the lawsuit between Wetton and myself as rival manufacturers and large employers of labor is an act unworthy of the commonest informer. I hav a deed from the British government wherein, on the settlement of that suit as above referred to, such deed binds my opponents to pay me a large sum of money in settlement thereof. Your attorney, Mr. Teuney or Mr. Colgate, your President, can see that deed whenever they choose to call at my offices. Yet you, in your open letter, attempted to show that I had been guilty of a crime. If this was not vindictiv malice, what was it? Again in the same open letter, you would insinuate that my patent and Edgar Wetton's were the same. Yet you know very well that the circular from which you obtained the name of my patents contains also the following description of my patent:

"During the past few years seven or eight different patents hav been taken out for Electric and Magnetic Belts, but the vital defect in each and all of them has been a want of means whereby the magnetism once imparted to them could be retained. This defect has been fully overcome in the 'Wilsonia' invention. William Wilson struck the happy idea of attaching a series of Voltaic Plies to the Magnets, which by absorbing the natural exudations of the skin giv out a constant galvanic current, and thus keep up a continuous supply of Magnetism. Another very important feature of the 'Wilsonia' invention is this. Wearers of these garments never experience unpleasant shocks and are never afflicted with sores, which inevitably result from wearing galvanic chain bands—*they* having to be steeped in vinegar to render them capable of imparting any curativ property, and in this process they become the mother of an incurable form of erysipelas! And then, the 'Wilsonia' is as comfortable to wear as any undergarment. These appliances keep the body warm in the cold season, and, by their power of absorption, impart, in the summer, a refreshing coolness."

Also the Method of Manufacture.

"Wilsonia" Magnetic Clothing!

These goods are made as explained below, and every person following out the instructions here given can make for themselvs and their own wearing any garments to suit their malady.

Although I hav patented the invention, I giv any one the liberty to make for themselvs, but shall prosecute any one who dares to make them for others to wear, or to sell.

Process of Manufacture.

Take a sheet of cloth, or any woven fabric, lay it upon another sheet of gutta percha tissue, then lay a sheet of muslin corresponding in size; fasten these together. Then take hard steel plates (brittle as glass they need be for our purpose), cut them into narrow strips about one and a half inches long; perforate each plate, making a hole large enough to take in an ordinary shoe eyelet. These plates to the number of 250, with 500 eyelets, fastened to the cloth, are sufficient to make an ordinary NERVE INVIGORATOR. Over these plates, when fastened to the fabric, we place another sheet of India rubber tissue. Over this again we place another sheet of muslin and fasten the whole mass together with hot irons. We then puncture the eyelets the whole thickness of the fabric so fastened together, having about five hundred openings through the garments. Then we cover the whole with a lining of any material to suit the fancy of the wearer, but preferably canton flannel should be used. When the garment is so far finished it is magnetized by a powerful electro magnet until every plate of the whole series is thoroughly saturated with magnetism.

Having described the process as above, I again say that if you make the garments as I direct they will do you just as much good as though I made them myself. But the above being my patent, I shall prosecute any one who dares to *make them for profit*, and shall use the utmost rigor of the law in so prosecuting.

Now, then, where comes in quackery with with the "WILSONIA?" Why do not the advertisers of quack nostrums tell purchasers how to make their compounds?

Now, as to Prof. White's great discovery: He told us a few weeks ago, through the columns of the New York *Herald*, that he had made a marvelous discovery, viz., that the whole secret of the electric charge in the Gymnotus, or electric eel, lay wholly in the fact that the said electric ell was developed in a film, whereby its electric charge was augmented. This marvelous discovery, he said, was only made after six and three-quarter years of fruitless research, and by an accident, he goes on to say, *the whole thing* was made complete.

Now it will be seen from reading the above formula, that WILLIAM WILSON'S patent was taken out two and a half years before Professor White made his statement through the columns of the *Herald*.

It is upon the Gutta Percha Film patented by MR. WILSON, that the secret of the "WILSONIA'S" force wholly lies.

Physicians, electricians, and scientists are, therefore, invited to examin critically into the nature of the "WILSONIA" MAGNETIC CLOTHING, and, with the formula before them, go into their laboratories and experiment for themselvs. They will then know that the

WILSONIA MAGNETIC CLOTHING

Is the Greatest Wonder of the Age, and yet withal one of the most Simple of Inventions

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In the same open letter which you sent to the newspapers you maliciously attempt to belittle me by assuming that, because I had been a cabinetmaker, I could not therefore attain to a knowledge of curativ agencies distinct from the methods laid down by the schools. In answer to this assumption of yours, I can only say that I pity you for your stupidity. Do you not know that the celebrated Dr. John Hunter of London worked at the bench as a cabinetmaker at forty-two years of age, and afterward became the most eminent surgeon in Europe? and to-day the Hunterian Museum in London is a living monument of that cabinetmaker's skill? Do you not also know that all great inventions ever made emanate from among those whom we least suspect as the originators of new thought?

Another important reference in your open letter I refer to: On a board sign you say as follows: "Read the Anthony Comstock letters in favor of 'Wilsonia.'" In answer to which I simply say that I hav the copies of fifty-five letters sent to you in favor of my garments, the parties sending such letters being those to whom you had conveyed your libelous communication. Therefore I call these letters of my patients the Anthony Comstock letters, and shall continue to publish them in a pamphlet dedicated to the Young Men's Christian Association of Brooklyn and New York; nor you nor your society shall intimidate me against such publication. Nothing shall be hidden nor held back. In conclusion, I again make the following challenge to you: To sign bonds for $5,000 if you can prove that I do not cure ninety per cent of the incurables given over by the doctors, or to produce one case where all the benefit was was not derived as promised on the purchase of the goods, such goods being worn as directed as to quantity and to time. I believe your society requires money to carry on its operations; here therefore, is a chance to add to its funds. I will also sign bonds for a like sum if you can show one testimonial published by me that was not genuin, and will pay all expenses of the six physicians on whom you relied, and will meet them singly or as a body on any platform in the United States, and prove to an audience of scientists that these physicians know nothing of the nature of nerve fluid, the constitution of the blood, nor the difference between electricity and magnetism as a curativ agent. WILLIAM WILSON.

Having thus openly answered your letter, and wishing the whole thing to be closed up, I herewith make you this offer, viz: That you shall, upon the examination of the deeds referred to in my letter as above, between your attorney and Mr. Colgate, upon the conclusion of such investigation, giv me a letter of apology for having been instrumental in casting discredit upon my invention. I am quite willing to accept your plea of ignorance of the facts, and that you were deceived by others.

Upon receipt of such letter of apology, I will withdraw all further proceedings. WILLIAM WILSON.

READ THE FOLLOWING REFERENCES SHOWING MR. COMSTOCK HIS MISTAKE:

COMMODORE GARRISON, Bowling Green.
Mr FRAZER, corner of Reade st. and Broadway, New York.
Mr. DEGRAFF (DeGraff & Taylor), Fourteenth st., New York
Mr. TAYLOR, *of the same firm.*
Mr FAYERWEATHER (F. B. Hoyt & Co.), Spruce st., New York.
Senator McPHERSON, Washington.
E. B. STIMPSON, Spruce st.
THOMAS HALL (Kestler, Hall & Co), Ferry st.
Colonel BAYARD CLARK, 54 East Forty-ninth street, New York.
Dr. DEMAREST, One Hundred and Twenty-seventh st., Harlem.
Mr. J. DUGGAN, Undertaker, 330 Clermont ave.
Mr. E. STCLAIR CLARKE, 758½ Lafayette ave.
Mr. YOUNG, Artist, Bergen st., Brooklyn.

These and thousands of others can be referred to. Dare a man like Comstock mingle with such gentlemen as the above?

Read also the Testimonials Printed in "The Truth Seeker" of Nov. 19th.

IMPORTANT TO INVALIDS.

COMPETENT ASSISTANTS IN EVERY STORE, PRIVATE DRESSING AND CONSULTING ROOMS, AND EVERY CONVENIENCE, WITH FEMALE ASSISTANTS FOR LADIES. ALL OUR GARMENTS ARE THE SAME, NO MATTER AT WHAT DEPOT THEY MAY BE PURCHASED.

OFFICE HOURS, 10 A. M. TO 8 P. M.

Important to the Suffering and Afflicted Who Hav Been Deceived by Advertising Nostrum Venders.

The great success attending the introduction of my world-famed **WILSONIA GARMENTS** has incited a host of speculators to place upon the market several bogus arrangements under the specious titles of "Magnetic Clothing" or "Magnetic Garments." One unprincipled person has actually copied my engraving representing my clothing, so that a person not seeing the garments would take it for granted that the goods so advertised were facsimiles of the **WILSONIA**, the engravings representing the clothing being identical with those issued by myself thus tending to defraud the public by their purchasing a worthless article for the cure of some malady or other. This same person has copied, almost verbatim, the language of my own circulars. One of these garments was brought me direct from the vender. I find it to be a clumsy imitation of the first magnetic garments made in Europe some fifteen years ago. I would therefore ask the public to see the Wilsonia garments before purchasing anything represented as a magnetic clothing. They will then find that an attempt at imitation has been made by an engraved circular containing copies of my own circular as above stated, and so cunningly has the device been carried out that parties purchasing the goods from such circular will suppose that the garments so purchased were identical with my own, but when seen together they are as different as anything can possibly be conceived. If, however, persons will call at any of our STORES in New York or Brooklyn, or elsewhere in the United States where Wilsonia depots are opened, they may buy everything made clear to them. The claim of CHEAPNESS is a poor point to put forward when the matter of disease and life and death is in the balance. My reputation now is so unparalleled that never before in the history of the world hav such remarkable cures been effected as those following the timely use of the now world-renowned Wilsonia garments. The blind hav been made to see, the deaf to hear, the helpless paralytic to walk erect, the demented to become sane, the martyr to catarrh and asthma to speak and breathe freely, the terrified with heart disease to walk forward among the public without the terrors of impending death. All and every form of disease disappear when the Wilsonia Magnetic Garments are used as directed. I will undertake to cure 90 per cent of the so-called incurables now in the hospitals in the United States, and will place my garments upon such patients free of charge, the only condition I make being that the authorities governing such hospitals shall not allow any medicin to be given the patients during the wearing of my garments, and that the cures shall be publicly advertised as soon as made. CITIZENS OF AMERICA! when and where in the history of the world has such an offer as this been made? Here, in New York and Brooklyn alone, there are thousands of poor invalids in our hospitals passing through the ordeal of a protracted and living death who might, if my offer be accepted, be restored to the world as useful members of society, and this free of charge. If my offer be not accepted by the physicians of the hospitals, then the physicians must stand convicted of indifference and carelessness toward the poor invalids intrusted to their care. I hav sold my patent to a company with a view of manufacturing on a very large scale, so that with increased facilities in the form of valuable machinery specially prepared for our purposes, we shall be able to place upon the market an unlimited supply of these wonderfully curativ appliances.

After years of study in the particular direction of electrical therapeutics, I hav from time to time made many improvements on my first conception of what was needed for the relief and cure of disease until the "Wilsonia" in its present form contains all the elements of what has gone before in the same direction. The continuity of current is made complete, the dangers of non-ventilation are entirely overcome. This is an important point in the "Wilsonia." Thousands of persons are to-day suffering from the effects of retarded perspiration, having had thrown back into the organism the poisonous emanations of the body. The expensiv nature of the "Wilsonia" combination in all its entirety makes the price somewhat high, but yet it is far the cheapest in the end, inasmuch as the curativ force will continue for years, although a commoner kind will frequently result in marvelous cures. These commoner goods we sell at the following prices:

PRICE LIST.

LUNG INVIGORATORS	$6 00
BODY BELTS	5 00
THROAT PROTECTORS	1 00
KNEE CAPS	3 00
LEG BELTS	4 00
SCIATIC APPLIANCES	5 00
HEAD CAPS	4 00

"Wilsonia Magnetic Appliances"

will continue the same price as before offered; but if you wish the cheaper kind, as offered elsewhere, we will sell at the above prices, being one-half of the cost of the same articles elsewhere advertised.

$500 REWARD!

Any person giving information of the infringement of the **WILSONIA PATENT** shall receive the above reward upon the conviction of the offenders.

Suffering Invalids,

Before you purchase any bogus arrangement, send for

Pamphlet and Price List,

Containing thousands of references in Brooklyn and New York. One hundred thousand persons are ready to testify to the value of "WILSONIA." Therefore ask for the **"WILSONIA,"** and see that you get it.

The Unknown God.

A LECTURE.

By James W. Stillman.

An ably-written and handsomely-bound pamphlet of 34 large pages. Price, 15 cents. Address

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This book is a plain talk about the human system, the habits of men and women, the causes and prevention of disease, our sexual relations and social natures. It is medical common sense applied to causes, prevention, and cure of chronic diseases, the natural relations of men and women to each other, society, love, marriage, parentage, etc. Embellished with two hundred illustrations. Price, $1.50. Sold by **D. M. BENNETT,**

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Price of single badge, postage paid and packages registered, solid gold, 18k, double thick, $4.00. Solid gold, 10k, $1.50. Silver, $1 00. Remit by post-office order or registered letter, and mention this paper. Liberals, write for a descriptiv circular, terms to Leagues, etc., inclosing 3-cent stamp. Address the originator and patentee,

LUCY L CHURCHILL,
6meow25 *West Richfield, Summit county, Ohio.*

$5 to $20 PER DAY at home. Samples worth $5 free. Stinson & Co., Portland, Me

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THE

Angel of Horeb,

A critical review of Biblical Inspiration and Divinity. By M. B. Craven. Price, 10 cents. Address

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"DESIGN" IN NATURE.

REPLIES TO THE

"Christian Guardian" and "Christian Advocate."

By ALLEN PRINGLE.

This pamphlet was considered necessary because the paper attacking Mr. Pringle refused to publish his reply to it. Its criticism was upon Mr. Pringle's argument against design in nature, and this work contains both the attack and reply. It is valuable, as it presents the strongest Christian evidence for the existence of God with the complete and overwhelming refutation.

Price 10 cents. Sold at *this office.*

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BY PROF. VAN BUREN DENSLOW.

With an Introduction by R. G. Ingersoll.

With Eight Portraits: Compte, Swedenborg, Jeremy Bentham, Adam Smith, Paine, Fourier, Herbert Spencer, and Prof. Ernst Haeckel,

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ARIOSTO tells a pretty story of a fairy, who by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her in the period of her disguise were forever excluded from participation in the blessings which she bestowed in her power. But to those who, in spite of her loathsome form, pitied and protected her, she afterwards revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their homes with wealth, made them happy in love and victorious in war. Such a spirit is Liberty. At times she takes the form of a hateful reptil. She grovels, she hisses, she stings. But woe to those who in disgust shall venture to crush her. And happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and glory.—*Elizabeth Cady Stanton.*

[NOTE.—If my memory does not deceive me, Macaulay givs much the same version of Ariosto's story and in much the same words. I cannot now put my hand on the passage, but perhaps some of my readers may be able to supply it to THE TRUTH SEEKER, or, better still, givs us a translation of the story from the Italian of Ariosto himself.—*C.*]

WE are all agreed that truth is good; or, at all events, those who are not agreed must be treated as persons beyond the pale of reason, and on whose obtuse understandings it would be idle to waste an argument. He who says the truth is not always to be told, and that it is not fit for all minds, is simply a defender of falsehood; and we should take no notice of him, inasmuch as the object of discussion being to destroy error, we cannot discuss with a man who deliberately affirms that error should be spared.—*Buckle's Essays.*

I BELIEVE that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy —*Paine's Age of Reason.*

IT is not unusual to see men rest their opinions upon foundations that hav no more certainty nor solidity than the propositions built on them and embraced for their sake. Such foundations are these and the like, viz., the founders or leaders of my party are good men, and, therefore, their tenets are true; it is the opinion of a sect that is erroneous, therefore it is false; it hath long been recorded in the world, therefore is is true; or it is new and therefore false. These and many the like, which are by no means the measures of truth and falsehood, the generality of men made the standards by which they accustom their understanding to judge. And thus, falling into a habit of determining of truth and falsehood by such wrong measures, it is no wonder they they should embrace error for certainty and be very positiv in things that they hav no ground for.—*Locke's Conduct of the Understanding.*

THE arguments for the immortality of the soul are, I think, far stronger than the arguments of the Atheists; and I cannot but wonder that they who reject a future state should believe in the reality of a future world. Still, those who do reject it, are not only justified in openly denying it, but are bound to do so. Our first and paramount duty is to be true to ourselvs; and no man is true to himself who fears to express his opinion. There is hardly any vice which so debases us in our own esteem as moral cowardice. There is hardly any virtue which so elevates our character as moral courage. Therefore it is that the more unpopular a notion the greater the merit of him who advocates it, provided, of course, he does so in honesty and singleness of heart. On this account, although I regard the expectation of another life as the prop and mainstay of mankind, and although I cannot help thinking that they who reject it hav taken an imperfect and uncomprehensiv view and hav not covered the whole field of inquiry, I do strenuously maintain that against it every species of attack is legitimate, and I feel assured that the more it is assailed the more it will flourish and the more vividly we shall realize its meaning, its depths, and its necessity.—*Buckle's Essays.*

HE who can think dispassionately and deeply as I do, is great as I am; none other. But his opinions are at freedom to diverge from mine, as mine are from his; and indeed, in recollection, I never loved those most who thought with me, but those rather who deemed my sentiments worth discussion and who corrected me witn frankness and affability.—*W. S. Landor.*

I KNOW that it is possible, by legislation, to make the rich poor, but that it is utterly impossible to make the poor rich. But I believe that the progress of experimental science, the free intercourse of nation with nation, the unrestricted influx of commodities from countries when they are cheap and the unrestricted afflux of labor toward countries where it is dear, will soon produce, nay, I believe that they are beginning to produce, a great and most blessed social revolution —*Macaulay's Speech at Edinburgh*, 1852.

MANY things which are not punishable by law are morally worse than many things that are punishable. The man who treats a generous benefactor with gross ingratitude and insolence deserves more severe reprehension than the man who aims a blow in a passion, or breaks a window in a frolic. Yet we hav punishment for assault, misdemeanor, and none for ingratitude. The rich man who refuses a mouthful of rice to save a fellow-creature from death may be far worse than the starving wretch who snatches and devours the rice. Yet we punish the latter for theft and we do not punish the former for hard-heartedness.—*Macaulay.*

Odds and Ends.

MARY and Jeany, two country lasses, were discussing their new minister. "D'ye ken what he puts me in mind o'?" said Mary; and then archly answered, "Just o' a kiss frae a body ye dinna like."

THE Catholics hav the advantage of Protestants in some of their theological dogmas. They believe in purgatory, which is an exceedingly convenient stopping-place, but Protestants are compelled to go further and fare worse.

HANOVER College, Ind., recently admitted ladies to her halls, and the result has been several weddings among the students. One occurred last week, and the young groom and his best man were suspended for their innocent diversion, and the bride ran off home to escape the same fate. Coeducation is a success at Hanover.—*Vincennes Sun.*

A REALLY most amusing tale
Is that of Jonah and the whale:
A merry one the time to pass
Is that of Balaam and his ass;
Another that is somewhat odd
Is Mary giving birth to God;
While for a neatly-rounded fib
There's mother Eve from Adam's rib.

WE regret to inform our fair correspondent, Mrs McRafferty of Stevenson street, that after diligent search we find no clause in the Constitution of the United States making it a penal offense for Mrs. O'Hoolihan, whose back-yard is to windward of Mrs. McR.'s, to sift ashes while the McRafferty linen is hung out to dry. It is just these inexcusable omissions to protect the most sacred rights of our prominent citizens that are slowly but surely bringing about the downfall of this alleged republic.—*San Francisco Paper.*

DESIRING to show our distinguished visitor some attention, a very small man, with a very large moustache, representing an alleged morning paper of this city, sidled up to Gen. Sherman this morning as he was viewing the cotton patch near the Exposition grounds.

"General," yawped the little man, "do you think cotton can be successfully raised on such soil as that?"

"Humph!" remarked the general, "yes, I think it can."

"What else can be raised on it?" asked the little reporter, smiling on William Tecumseh in a genial sort of way.

"What else?" rejoined the general. "Oh, anything can be raised there. Why, I raised hell on this very spot myself seventeen years ago!"—*Atlanta Post-Appeal.*

TOO AWFULLY UTTER.

"Well," said a Deadwood man who had just been introduced to a Brooklyn girl, and who had been asked by her if they had many of those lovely frontiersmen out his way, "well, mum, we hev right smart of 'em in our neck o' the woods."

"And do they wear fringed legs and hunt those dear, sweet buffalo?" asked the girl.

"The stage drivers wear fringes and sich, and when a buffaler shines out some one is pooty apt to hook on."

"How supreme! And those gorgeous Indians in their picturesque wigwams of wampum, with their blending combinations of war-paint, do you often see them?"

"Oh! once in a while we get a back at a buck, but mostly they are on the reservations," replied the Deadwood man, staring. "The does comes in occasionally, but we don't truck with them."

"The sweet things! And you hav such sunsets out in your mountain fastnesses, and such loves of highwaymen! Do you ever see these delightful highwaymen!"

"Not often, mum. They get in the brush, and as for sunsets, we get 'em pretty reg'lar in fair weather."

"Isn't it just too awfully too!" exclaimed the girl, clasping her hands and rolling her eyes.

"Yes mum," stammered the Deadwood man, "sometimes its pretty dern too, leastwise it was the day that Cobbler Duffy came into town on the landslide."

"An avalanche! Do you mean an avalanche? Oh! Can there be anything more crystally utter than an avalanche?"

"It was pooty utter," hazarded the Deadwood man, dropping into his companion's style of expression. "The cobbler had a—a—he had a crystally shaft up the side of the butts, and one day he was—was tooing up and down there, and things slipped out from under him."

"Oh! how radiant! How iridescent!"

"Yes mum, and he began to radiate to'ards town at the rate of one thousand miles and three furlong a minute. We seen him—a-utterling down the side of the mountains, ripping up trees and rocks, and tooing along, and his iridescent wife flapped out of her schack and began to raise a row."

"Poor lily," moaned the girl, "did she stop the glorious avalanche?"

"No mum, not quite. Duffy fetched up against his schack all standing and began to howl like a blizzard, 'cause he thought he'd lost his mine. But when he tipped the landslide up on one end and there was the mine underneath just as he had left it. So he could work it right under his winder That was pooty considerable too, eh?" and the Deadwood man never winked.

"How sublime! How crystalline!"

"But I was going to say we never had sunset since."

"So starlike," murmured the girl.

"Yes, mostly starlike. You see, the landslide stands there to this day on end, and they don't dare to turn it over for fear of filling in the town, so we don't get any sun after eleven in the morning."

"A perennial twilight! So fearfully, awfully, terribly utter."

"Yes," murmured the Deadwood man, "Its just about as utter as you get 'em."

And she sat and gazed upon him, wrapped in admiration, while he fell into a reverie, and wondered at Brooklyn hospitality in not providing "sand boxes" for strangers.—*Detroit Free Press.*

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Notes and Clippings.

MR. GLADSTONE has had a regular body-guard of police of late. This is as much a novelty for an English Prime Minister as for an American President.

THE Maltese are protesting against having the English language forced upon them. A petition against this, signed by 15,000 persons, is to be sent to Queen Victoria.

A LADY has placed the sum of £250 at the disposal of the committee of the Homes for Working Girls in London, toward the founding of a home in the south of London, to be called Garfield House.

GOLDWIN SMITH, who was rejected as an honorary member of St. George's Society of Toronto, has written a letter to the society expressing his best wishes for its welfare, and inclosing a check for $100 for the charitable fund.

THE Star Routers hav all been discharged. Their brainey attorney was Robert G. Ingersoll. The man who permitted the Grand Jury to be discharged without indicting them was Attorney General Wayne MacVeagh. Comments reserved.—*Great West.*

THE dispersed orders of French monks are beginning to show their despair of better times by selling off their empty establishments. Thus the Italian Barnabite Monastery in Paris has been demolished, and the Jesuits' college at Poitiers is advertised tor sale.

MR. BRADLAUGH, addressing a meeting lately, said that the curse of the day, agrarian outrage and mischief, had arisen from generations of mismanagement. At the same time, had he been in the ministry he should hav approved of the arrest of Mr. Parnell, but he would not hav expressed jubilation over it.

WHILE the congregation in a Welsh village were recently assembling for divine services, a huge dog bounded through the building and took possession of the pulpit, obstinately resisting the efforts of the minister and several members of the congregation to dislodge him. In the end the minister had to content himself with the reading-desk, leaving the dog in undisturbed possession of the rostrum, in which he quietly remained while the service lasted.

THE excavations that hav been conducted during some months past by the Greek Archæological Society hav resulted in the discovery of the theater of Esculapius. It is nearly as large as the theater at Megapolis, being estimated to seat more than 30,000 people. The material is Pentelic marble, and imagination fancies that it can trace the hand of the sculptor Polyclytes. Many remains of statues, columns, etc., hav been brought to light.

"BROTHERS," said President Taylor, in his last annual speech to the Mormon convention, "we don't exactly know how the Temple fund stands. There is no need of keeping any account. There is the building going up right before your eyes, and you can all see for yourselvs. We will now sing the 337th hymn." This was regarded as rather cool, considering that the fund has already absorbed several millions, and charges of stealing in connection with it hav been made.

THE editor and proprietor of the *North American Review* announces that the *Review* will be hereafter published at 30 Lafayette place, and will appear under its own imprint. He states that he has found it impossible to conduct the publication in the spirit of the motto adopted by its founders, making it a forum of independent thought, and extending, at his discretion, the hospitality of its pages to thinkers and scholars of all creeds and and forms of belief, and at the same time to maintain relations with a publishing house having extensiv school books and other interests of its own to promote. This change of imprint will involve no alteraiion whatever in the organization or service of the *Review.*

MRS. GARFIELD has placed the literary estate of the late President in the hands of Col. A. F. Rockwell, U. S. A., who is charged, under her direction, with its care, preservation, and disposition. Joseph Rudolph, the administrator, has appointed Gen. D. G. Swaim his attorney and financial agent. Mrs. Garfield is overwhelmed with letters begging for money from all parts of the country and from people of all conditions and classes. It is impossible for her ever to reply to them, as she receives from thirty to sixty a day.

THE best joke yet! It turns out that the so-called indecent passages in Voltaire's works seized by the Canadian customs were quotations from eminent divines. So says the Toronto *World*, Nov. 11th. These passages Voltaire quoted to illustrate his argument. The article on Genesis was written by a learned friend of the Prince of Wales, who will be surprised that this man of pure life and letters should be accused of indecency, while the Bishop of Warburton, Dr. Marsay, and Dr. Middleton were the writers of others of the indecent passages. Deuteronomy and the Song of Solomon are sweetly chaste because orthodox, while Papa Chiniquy's stories of the confessional are nice for little children, because they attack the Catholics—*Mayflower.*

THE despatch from Washington announcing that twelve jurors had been drawn to try Guiteau added that thay were "all Christians." Meanwhile Guiteau stoutly declares, as heretofore, that he is not insane, except in the "legal sense"—that is, in the sense that the plea is simply a lawyer's tiick for professional purposes. Now, if twelve Christians can convict Guiteau they must be frauds. He says that God told him to do the deed, just as he told Abraham to offer up Isaac. The divine command was to him unmistakable. He obeyed it. If he dies at the hands of twelve Christian jurors he will die a martyr to his faith, while they will go back on theirs. The "gospel train," however, probably will ignore this religious hot box, but the more thoughtful of the passengers are beginning to fear the consequences, and may hasten to get off at the next station.—*Liberty.*

A FIRE broke out in the shaft of a deep coal mine at Canton, Ill., and the miners made a wild rush for the elevator, crowding the cage and fighting for places. Five trips of the cage would carry them all up, but it looked as though the flames would quickly close the exit, and in the fright and confusion all struggled to be first. Tom Lukey, the cool and muscular boss of the gang, drove them all aside, and then called out the names of as many men as could be hoisted out at once. In making the selections he chose those who had large and dependent families. When the cage came down again he filled it with those who had fewer relativs, and the next time with husbands who had no children. It was not until the fourth lift that unmarried men were given a chance. The fifth carried some almost worthless bummers and Lukey himself, with the fire scorching their clothes. When praised for his act he carelessly replied: "Oh, that wasn't anything. If I hadn't got those fellows out of the way I would hav been burned up, don't you see."

THE deacons of the Baptist church at Champaign, Ill., quietly requested the Rev. I. S. Mahan to resign the pastorate, and he did so; but afterward he said publicly that he was the victim of church persecution. A trial before a church tribunal is therefore to be had. The charge is that he is bold, if not wicked, in his attentions to women. "Though he isn't handsome," says one of the deacons, "he is full of palaver and tricks. He can help a lady over a muddy crossing with the grace of a city beau, clasp her around the waist with the charming fervor of a Broadway policeman, and shake hands with her in the most captivating manner. Shaking hands is his forte. Mahan is not pretty to look at, but he has winning ways." A peculiarity of the trial will be that the testimony will all be given by women not members of the church. "You see," explains the deacon already quoted, "we want to keep the matter as much outside as possible. We could call plenty of our own members as witnesses, but we don't want to hurt their feelings if it can be avoided."

THE PSALM-SINGING ADMINISTRATON.

The blandly deceitful Heathen Chinee,
With his tricks so dark, and his guileful ways,
Was harmless as any child can be,
Compared with the rule of fraudulent Hayes.

It turned up its nose at the thought of wine,
And smacked its lips over weak lemonade,
But cheated the people who came to dine,
And picked their pockets before it prayed.

The mask of piety covered it well,
But under that cheap and thin veneer
The worms of corruption loved to dwell,
And rioted there in the best of cheer.

Such tricks it played, and such frauds it wrought,
That its memory sickens the nose of fame;
And when in its guileful ways it was caught,
It declared that it never knew the game.

Begot in dishonor and born in crime,
The impress of fraud on its brow it bore;
And it tells its tale to all coming time,
Of rottenness reaching from skin to core.

THE difference between the American and the German idea of personal honor is very marked. A while ago the son of a respectable German banker was suspected of a defalcation. The old man did not try to screen his son from the consequences of his crime, but took the case into his own hands in a somewhat novel way. He put a roll of bills on the table, then a loaded pistol, and calling his son into the room, said: "Sir, there is the filthy money with which to pay back what you hav stolen, and there is a loaded pistol. I hope you hav sufficient decency left to know and do your duty." That sounds terrible. However, it is good enough for the Old World, though it must be confessed, with something like national pride, that we hav made considerable advance on that old-fashioned and thread-bare theory. If an American father should dare to intimate anything of the kind to his son the deeply insulted youth would take the pistol and shoot the old gentleman, pocket the money, and then swear that the real defalter had remorselessly died by his own hand. And that innocent young man would be made president of some of our charitable institutions and warden of the church.

THE Washington *World* tells this about Col. Ingersoll: "Ingersoll is a man who Bobs up serenely in all circumstances. The other day the post office people fined a contractor forty thousand dollars for failing to perform his trips according to schedule requirements. The contractor was highly indignant and sent Col. Ingersoll to remonstrate with the Postmaster-General. Mr. James cannot talk as Tom Ochiltree, and so he sent for Elmer, the Second Assistant. Elmer comes from Tioga county, New York, and for a country banker he is a great surprise. He is imposing in appearanec, polished in his manner, a good judge of character, and is very happy in conversation. There were several preliminary passages between Ingersoll and Elmer, in which both acquitted themselvs creditably. Then coming down to business, Elmer said, 'Colonel, this fine will have to be paid. Recognizing your well-known reverence for scriptural precedent and illustration, I will put the case thus: If Balaam had been engaged to perform a similar service and had agreed to convey the mails on the back of his donkey from Jericho to Jerusalem, and had failed, as your client has done, it would hav been the duty of the postmaster at Jerusalem, provided the law was the same as ours, to hav deducted from Balaam's pay for the trips which had not been performed.' 'Then, by George!' cried Ingersoll, 'I think the jackass would hav been the smartest man in the three.'"

News of the Week.

EMPEROR WILLIAM is getting better.

BOSTON had a $500,000 fire on the 28th ult.

YALE retains the championship in the foot-ball games of the season.

A CLEVELAND, Ohio, church, valued at about $75,000, was burnt last week.

PAUL DE CASSAGNAC, the French journalist, fought his seventeenth duel last month.

JEFFERIES BENEDICT declines the appointment to be Judge of the Court of Appeals.

A GALE in London on the 27th injured forty persons and sunk fifty barges on the Thames.

JOSEPH DION won the $1,000 prize and diamond emblem at the recent championship billiard match.

THE director of the mint, in his annual report, suggests the suspension of the coinage of the silver dollar.

THE cashier of the Prince Edwards Island bank of St. Johns has absconded. His accounts are $300,000 short.

A GANG of two hundred railroad laborers were arrested in Philadelphia on the 27th ult., for violating the Sunday law.

JOSEPH TAYLOR, a colored printer who learned his trade under Lovejoy, the Abolitionist, died in Elgin, Ill., on the 25th ult.

CHAMPION HANLAN has accepted a challenge from Boyd, the English oarsman, to row on the Tyne in next May for $1,000 to $5,000 a side.

A MEETING commemorativ of the death of John Brown of Ossawattomie was held in this city on the 2d, the anniversary of his execution.

SOME of the farmers in Ireland still adhere to the policy of no rent, and when the rent agent comes around to collect silver, they giv him lead.

THE emperor of Japan has declared that in 1890 he will abdicate his absolute power and giv the country a parliament and a constitutional government.

THE fire commissioners of this city are placing pumps in a fire boat on the North River which will throw 32,000 gallons of water per minute from the river to Broadway.

THE National Temperance Society has resolved to petition Congress to so amend the Constitution of the United States as to prohibit the manufacture or importation of spirituous liquors.

FOUR murderers were hanged in the peaceful South on Friday, the 26th ult—one in Charleston, S. C.; another in Marvin Court House, S. C., the third in Barnett, Ga., and the fourth in Rogersville, Tenn.

THE falling of two tenement houses in this city recently, by which twelve persons lost their lives, has increased the activity of the authorities, and many buildings heretofore supposed to be safe hav been condemned.

TALMAGE says prayer has less effect upon the weather than upon anything else, and recommends the firing of guns during protracted dry spells. There are a few big theological guns that might be "fired" with profit to the community.

THE prosecution in the Giteau trial has rested and the defense is in progress. The testimony is mainly relativ to the question of the prisoner's sanity. Guiteau was himself sworn as a witness on the 28th ult. He reiterates the statement that the Lord prompted him to the removal of the President, and he expects the Lord will see him safe through. Much of the testimony thus far goes to show that he is of unsound mind. Guiteau's boisterous behavior and general contumacy hav led to a threat from Judge Cox to gag him during the remainder of the trial unless he discontinues his interruptions.

A Truth Seeker Around the World

Vienna to Athens.—Concluded.

GOOD-BYE TO VIENNA.

Having passed three days in the capital of Austria, it was time for me to think of making my way further south over the Austrian Alps to the Adriatic Sea. At a little past six on the morning of the 14th I was in a carriage and rolling along the way to the station in the southern part of the city. The train left at seven o'clock. For an hour or two our way led through suburban villages, sandy plains, and pleasant country. This brought us to the Alps, and soon we began to rise the mountain at as steep a grade as a railway can be made to run practically. The ascent varies from one foot in a hundred to one in forty, and this is kept up for many miles by curving and twisting among the Alps in a spiral manner to rise higher and higher toward their summits. The ascent made by the trains is said to be 2,788 feet. It is unquestionably one of the greatest achievements in engineering skill in the world. We left the town of Gloggnitz near the level of the plain, and after bending and winding among the mountains for an hour we emerged up among the hills, but a very few miles from the town we had left. We passed over many viaducts, arches, and steep places walled up, where we could look down almost perpendicularly several hundred feet, the tops of buildings and of fir-trees being hundreds of feet beneath us. We passed through tunnel after tunnel, until the fifteenth, which is the Semmering, and is three or four thousand feet in length. This is the "Semmering Pass," and is one of the grandest railroad rides in the world. The route is necessarily very crooked, the line being much more circumlocutive than the letter S. We had to make long rides to get a little way ahead, rising constantly as we went. Far below us nestled little villages and quiet homes, and a long way beneath us we could look down and see people working in the narrow valleys and defiles, where a little land could be found level enough to grow something for man or beast.

Some of the mountain tops were snow-capped, but not with perpetual snow. In a recent storm, when it rained on the plains it had snowed upon the mountains. In this portion the Alps are not so tall and not so sharp-pointed and precipitous as in Switzerland, but still they are very rugged, and are piled up by nature hundreds of feet above hundreds of feet until thousands are reached. In many places the bare rocks are very precipitous and look like huge monuments and tombstones high above us along our devious ascending course. The scenery is wild and grand in the extreme, and continues for a long time.

After passing through the Semmering Tunnel we have reached the summit, and begin to gradually descend. The descent seems longer and more gradual than the ascent, and all along we pass little hamlets, and now and then villages of considerable size, with churches and museums, and here the level land between the hills broadens out to a width of a mile or more. It is a place of considerable resort, and probably no town among the Austrian Alps is more noted or more visited.

The Alpine country continues nearly all the way to Trieste, which nestles down in a crescent form outside the rocky hills beside the beautiful Adriatic. We were fifteen hours on the rail between Vienna and Trieste, arriving at the latter place at ten o'clock at night. The trains, however, in this country, do not run extremely rapid. I stopped at the Delorme Hotel, because they claim there to speak English, but it is to a very limited degree. They understood me well enough, however, that I would at once go to bed, eating and drinking nothing, and doing no sight-seeing till morning.

As soon as breakfast was despatched the following morning, I started out to see the town.

Trieste, the *Tergeste* of the Romans, is the chief town of the Austrian Littorale, or coast land of Illyria, and the most flourishing and important seaport of the Austrian dominions. It is at the northeast point of the Adriatic Sea, and at the bottom of the gulf named after the town. It is said to owe its prosperity to the Emperor Charles VI., who in 1719 made it a free port, and to Maria Theresa, who fostered it with her patronage. Its population at that time was about 4,000, but it has gradually increased to 100,000. It has completely supplanted Venice, and may be said to have engrossed the entire trade of the Adriatic. The value of its imports amounts to nearly $50,000,000, and its exports to somewhere about two-thirds that amount.

The old town is principally located upon the hill some little distance back from the water, and has a very old cathedral and castle. The tower of the church is said to stand on the very point where once stood a temple of Jupiter. The new town, consisting of broad streets and handsome white houses, occupies the level space near the harbor. Part of its streets and quays are founded on ground gained from the sea, or from a salt marsh. A broad canal runs up from the harbor for a thousand or two feet, and in it large vessels can unload and load with safety. A great deal of commerce exists here, and many vessels are constantly being loaded and unloaded.

The new part of the town has quite a fresh and neat appearance. The streets are paved with blocks of stone from two to four feet long and twelve or fifteen inches wide. They are cut in ridges to prevent horses' feet from slipping, and as they wear smooth are re-cut. The sidewalk and the streets are nearly on a level. There are no gutters, and the sidewalks are about two inches higher than the street. Heavy stone posts, three feet high, are planted at the edge of the street, between it and the sidewalk, to exclude vehicles from the sidewalk. These are twelve or fifteen inches in diameter; mainly round, with a cap, while some are octagonal, and others fluted.

The Corso is the widest, prettiest street, and is bountifully supplied with stores well filled with goods. Some of the other streets are also very nice. The citizens are of several nationalities, a considerable portion being Italians, with many Austrians, Dalmatians, Armenians, Albanians, Hungarians, Servians, Montnegrins, Jews, and Greeks. Many different costumes are worn, and many dialects spoken. Many English people are said to be in business here, but I was not fortunate enough to find them. I went into the market, held in an open square with a stone floor and no roof. Fruits are now abundant and cheap. The grapes are especially fine. Pears and peaches are also plentiful, and tomatoes abundant. Nearly twenty women were sitting and making bouquets of the flowers of the country, many of which were new to me. They used white, perforated paper, made in the shape of leaves, etc., for the outer part, and built up the bouquet with great skill. Many were very large, measuring two feet across, and were decideely beautiful. Gladly would I have sent some to the loved ones at home, could they have retained their freshness and beauty.

The climate of Trieste is said so be very changeable, and subject to very sudden alternations from intense heat to piercing cold, owing, it is said, to two winds, opposite in character, and equally intolerable—the hot or oppressive Sirocco (Græco-Levanti) from the south coast, and the cold, cutting Boro (Græco) from the north coast The former is said to have the effect of driving the fish into the harbor. The latter is described as so powerful that one may lean against it and be upheld. It is stated that it often blows people into the canal. I must say, however, that the weather here now is extremely lovely, and the breezes of the most gentle character.

A want of shade trees exists here, a small grove of trees called the *Boschetto* being almost the only ones to be seen. The city has the appearance of being dry and heated in hot weather. In the market place is a public fountain, where the water runs out in four moderate-sized streams to the four points of the compass, and around the fountain were gathered a score or more of women, waiting to fill their tubs and other vessels; and while thus waiting they indulge in chat and gossip to a not unlimited degree.

A few miles out from Trieste, on the shore of the Adriatic, stands the beautiful palace of Miramar, the lovely residence of the unfortunate Emperor Maximilian, who lost his life in Mexico. It is said to be a very pleasant place to visit, but I had not time to go out there.

At 2:30 P.M., on Saturday, the 15th, our steamer, the Ceres, left the docks of Trieste and began her course in a southeast direction down the beautiful Adriatic. I was aboard in time, and as we departed from this gem of the sea fondly watched its receding shores and the hills which surround the city. The day is lovely, and the ride up to late in the evening is most charming. I sit on deck, writing to you, and looking back toward Trieste as we press toward the southeast. The goddess Ceres was not noted as a fast goddess, and in like manner the steamer Ceres, on which we have taken passage, is not a fast steamer, at least she has no disposition to be fast. She is one of the eighty or ninety steamers in the Austrian Lloyd lines which traverse the Adriatic, the Mediterranean, the Danube, and the Black Sea. I am informed the captains are laid under orders not to make over nine knots an hour. The company is under obligations to deliver the mail within a certain number of days, and faster than this they do not care to run, as it requires double the coal to run thirteen or fourteen miles an hour than nine, and the number of passengers carried does not justify extra effort or expense. We have about twenty first-cabin passengers on board, with several of the second-class.

Sunday, 16th.—We made to-day steady progress at the rate of nine knots an hour down the Adriatic, keeping in sight of land on our left the eastern shores of the Adriatic, but out of sight of land entirely on our right, or the western shore, which is Italy. The water of the Adriatic is bluer than the Atlantic—so deep and blue indeed as to look almost inky and black. The skies, however, are beautiful—of a soft, mellow blue peculiar to this latitude. The inlands and the main land on our left are almost constantly in view, but they are merely mountain ranges of solid rock, with very little signs of verdure and no trees. It is this continuous range of mountain rock for one hundred miles after another while passing the countries of Dalmatia, Herzegovina, Montenegro, and Albania. It is picturesque, and from the historical associations connected with it it is interesting, but otherwise not particularly so. Occasionally we pass a small humble village on the mountain side, but the query invariably arises, What can the people find to live upon on that mountain of rock? I hope the country is better in the interior; if not, it must be a most sterile place for human beings to live.

The sea has not been very rough, though we have had a brisk wind; but I must confess the motion has been sufficient to disturb my stomach, and twice or thrice it seemed to make an effort to get inside out. The Adriatic is far less rough than the Atlantic, but probably the condition of the stomach at the time has much to do in causing sea-sickness. By keeping the recumbent position, however, the sickness was slight.

I made up my mind at first that no one was on board who could speak English, and I resigned myself to the gloomy fate of making the passage without being able to hold converse with any one, but I was much pleased to find my room-mate, a Mr. Thomas Lumsden, from Edinburgh—whom I find an interesting traveling companion—could speak English. He is going to Greece on a business trip to sell some paper-making machinery, he being in an Edinburgh house engaged in the manufacture of that kind of merchandise. I have since become acquainted with a young man by the name of Shaw from Boston, who, having finished his university course, is spending a year in Europe. Having one or two on board with whom one can converse serves much to relieve the tedium of the passage. The other passengers are Germans, Greeks, Italians, Turks, etc. The fare on the boat is fair, and the passage down the Adriatic is a pleasant one.

Monday, 17th.—Our passage continues much the same, passing in near view of the coasts and islands of Montenegro and Albania, through the straits of Otrando, and then to the island of Corfu, where we arrived at 4 P.M. Here several of the passengers went on shore in yawls, there being no dock for the steamer to land at. I also went on shore to mail a letter and to see the town. Mr. Frank C. Clark, the conductor of the Cook's party through Palestine and Egypt, of whom I am to be a member, came on board and introduced himself to me, and informed me that Mr. Bridges and the rest of the party were in Corfu awaiting the steamer. I found Mr. Bridges in very fair health, and we were glad to meet again after a separation of six weeks.

Mr. Lumsden, Mr. Shaw, and myself chartered a carriage, and for an hour rode around the town and suburbs, seeing the gardens, the growth of olive-trees, orange-trees, fig-trees, etc., in full bearing, with a multitude of century plants, or night-blooming cereus, some of which have been in blossom this year. The scenery is decidedly unlike that in the more northern countries in which I have been sojourning, and it is not difficult to realize that we are approaching the tropical regions. A ride of less than half an hour along a roadway lined with the rich growths named, and interspersed with humble dwellings, and now and then a much better residence belonging to some more important personage, brought us to Kamone, the old harbor where the Phœnician city is supposed to have stood. The small islet of Pondikonnissi (Rat Island), about a furlong from the shore, now occupied by a monastery, in the fable of the locality is the Phœnician ship converted by Neptune into stone—the ship which brought Ulysses. At the mouth of the brook at the neighboring village, Kressida, is pointed out the very place where Ulysses was cast ashore when shipwrecked, and where he met with the Princess Nausicaa. East of us lies the land of Ephirus, not a little noted in ancient history.

Corfu contains twenty-five thousand inhabitants, and is the capital of the island of the same name, also of the other six islands constituting the Ionian Islands—Cephalonia, Zante, Santa Maura, Ithaca, Cerigo, and Paxo—of which it is one of the principal. It has changed proprietors several times; it originally belonged to ancient Greece, then became the property of Venice, and later it belonged to England, and, thanks to her, the island is well supplied with roads. It now belongs to Greece again. Next to Athens, Corfu is one of the most important towns in the country, as well as the prettiest. One need not be at a loss to know that Greeks abide here by observing the signs over the stores and shops, which are in modern Greek.

On a horn of land which runs a little way out into the sea, and near the Esplanade, is a formidable-looking fortification, or fortress, with massive walls, which look as though they might withstand a furious cannonading. The Esplanade is an extensive open space, partly surrounded by arcades, from which diverge the road leading to the chief harbor and the street skirting the sea and leading to Castrades, a suburb to the south. On the north

side of the Esplanade stands the gray palace formerly occupied by the British Lord High Commissioner. On the west, reaching as far as the fortress, lies the greater portion of the towm, among the crowded houses of which rises the tower of the Spiliotissa (Greek cathedral), and the church of the *Hagios Spiridon*, the patron saint of the island. The Esplanade is traversed by a carrige-road, flanked with trees, at the end of which is a monument commemorating the gallant defense of Corfu by the Venetian general, Count Von der Schulenburg, in 1716.

We returned to the hotel and partook of dinner about 5:30, and I must confess, as I had eaten nothing all day, and threw up what I ate the day before, I partook of this dinner with a special relish. Here I was also introduced to the company with whom I am to visit Athens, Constantinople, Palestine, and Egypt, whose names and residences are as follows: Mrs. Moots, of Bay City, Mich.; Miss Brayman, of Grant county, Wis.; Miss Rose, of Cleveland, O.; the Rev. Mr. Getz, of Warren, Pa.; Master Fred Wetmore, of the same place; Mons. Lefebre, Paris, France; Mr. Bridges and myself making the number up to eight.

The Rev. Mr. Getz and the first two ladies named are very pious, and I am not sure that they are extraordinarily well pleased at having an Infidel in the company, though they received me with sufficient grace. A Mr. Lawson, of Dublin, wife and daughter, joined our party here for the present, and talk some of accompanying us through Palestine. The Mr. Clark who is our conductor is a young man about twenty-five years of age and a native of Rochester, N. H., so it will be seen we are largely an American company. The others save myself have been through Italy and came across that Adriatic from Brindisi.

At six o'clock we came down to the water's edge and took yawls for the Ceres, but owing to the quantity of freight that had to be taken off, and the slow way they have of doing it, it was eleven o'clock before the wheel was started. We took on here a large addition to our numbers—nearly twenty cabin passengers and thirty or forty of a very motley conglomeration of Greeks, Albanians, and Turks, who occupy the forward deck, and who have their beds and blankets with them. They are a mixed crowd and seem to have great difficulty, judging by their incessant clamor, in determining where they shall make their beds.

Tuesday, 18th.—The morning came in fair again, and found us steaming steadily along. In early morn we passed the island of Santa Maura, near the head of which stands Mount Actium, near which Augustus won his great victory over Anthony, and which materially helped to place him on the throne of the Cæsars. Near this is the "Sweet Harbor" of the ancients. Far above it, and on a peaked rock in the gloomy gorge of the river Acheron, which flows into Port Phaniri, may be descried the walls of the far-famed castle of Suli. We soon came to the mouth of the Ambrasian Gulf, where are the ruins of Nicopolis, the city of victory, built by Augustus to celebrate his victory. Byron, in his Childe Harold, has immortalized this locality. He has these lines:

Land of Albania, where Iskander rose!
Theme of the young and beacon of the wise,
And he his namesake, whose oft-baffled foes,
Shrunk from his deeds of chivalrous emprize;
Land of Albania! let me bend mine eyes
On thee, thou ragged nurse of savage men!
The cross descends, thy minarets arise,
And the pale crescent sparkles in the glen,
Through many a cypress grove within each city's ken.

Childe Harold sailed, and passed the barren spot,
When sad Penelope o'erlooked the wave,
And onward viewed the mount not yet forgot,
The lover's refuge, and the Lesbian's grave.
Dark Sappho! could not verse immortal save,
That breast imbued with such immortal fire?
Could she not live who life eternal gave?
If life eternal may await the lyre,
That only heaven to which earth's children may aspire.

'Twas a Grecian autumn's gentle eve
Childe Harold hailed Leucadia's cape afar;
A spot he longed to see, nor cared to leave;
Oft did he mark the scenes of vanished war,
Actium, Lepanto, fatal Trafalgar;
Mark them unmoved, for he would not delight
(Born beneath some remote inglorious star),
In themes of bloody fray, or gallant fight,
But loathed the bravo's trade and laughed at martial wight.

But when he saw the evening star above
Leucadia's far-projecting rock of woe,
And hailed the last resort of fruitless love
He felt, or deemed he felt, no common glow;
And as the stately vessel glided slow,
Beneath the shadow of that ancient mount,
He watched the billows' melancholy flow.
And sunk albeit in thought as he was wont,
More placid seemed his eye and smooth his pallid front.

Morn dawns, and with it stern Albania's hills,
Dark Suli's rocks and Pindu's inland peak,
Robed half in mist, bedewed with snowy rills,
Arrayed in many a dun and purple streak,
Arise, and as the clouds along them break,
Disclose the dwelling of the mountaineer;
Here roams the wolf, the eagle whets his beak,
Birds, beasts of prey, and wilder men appear,
And gathering storms around convulse the closing year.

. . . . . .

Ambrasia's gulf behold, where once was lost
A world for woman, lovely, harmless thing,
In yonder rippling bay their naval host,
Did many a Roman chief and Asian king
To doubtful conflict certain slaughter bring;
Look where the second Cæsar's trophies rose;
Now, like the hands that reared them, withering,
Imperial anarchs, doubling human woes,
God, was thy globe ordained for such to win and lose?

After passing Santa Maura we sailed down the channel between the Island of Ithaca on the east and Cephalonia on the west, affording us an excellent opportunity to view the rocky hills of both famous islands. Thus says Bowen: "Perhaps there is no spot in the world where the influence of classical associations is so lively or so pure as in the island of Ithaca. The little rock retired into obscurity immediately after the age of its great mythological warrior and of his poet, and so it has remained for nigh 3,000 years. Unlike many other places of ancient fame, it is indebted for no part of its interest to more recent distinctions or to the rival associations of modern history; so much as the name of Ithaca scarcely occurs in the page of any writer of historical ages, unless with reference to poetical celebrity. Indeed in A. D. 1504 it was nearly, if not quite, uninhabited, having been depopulated by the incursions of Corsairs, and during the fury of the wars waged between the Turks and the Christians, and record is still extant of privileges offered by the Venetian government to the settlers from the neighboring islands, and from the mainland of Greece, by whom it was re-peopled. Here, therefore, all our recollections are concentrated round the heroic age; every hill and rock, every fountain and olive grove, breathes Homer and the Odyssey; and we are transplanted by a sudden leap over a hundred generations to the most brilliant period of Greek chivalry and song."

Pope translates Homer thus:

"Horrid with cliffs, our meager land allows
Thin herbage for the mountain-goat to browse,
But neither mead nor plain supplies to feed
The sprightly courser or indulge his speed;
To sea-surrounded realms the gods assign
Small tract of fertile lawn, the least to mine."

Again:

"Low lies our isle, yet blessed with fruitful stores;
Strong are the sons, though rocky are her shores,
And none, ah, none so lovely to my sight,
Of all the lands that heaven o'erspreads with light."

The rocky appearance of the island bears out all that Homer said of its ruggedness, and the wonder is, judging by what could be seen from the steamer, how any people could ever be induced to live there. It is quite probable that in Homer's time there was more rain and dew in Greece and on the island of Ithaca than now, and that more vegetation made it green and pleasing. The island is seventeen miles in length, and not more than four in width at its widest place. There is said not to be one hundred feet of continuous level land on the entire island, though in the ravines where the streams empty into the sea there are fertile growths of the olive, the vine, and the beautiful arbutus.

It is said the whole population of the island does not exceed ten thousand, but they are extremely laborious, cultivating with patent industry the light and scanty soil of their island; and maintaining at the same time a considerable part of the coasting trade of Greece, as well as the general carrying commerce of the Mediterranean and the Euxine. It is stated that every family possessses a few roods of land of its own, as well as a share in one or more of the large and excellent ships which belong to their part and are continually built and fitted out there. If it be remembered that Ulysses, with the whole forces of the neigboring islands of Cephalonia and Zacynthus, only mustered twelve galleys as his contingent to the Trojan expedition, it can easily be realized that Ithaca has not deteriorated very greatly.

On the other hand, the island of Cephalonia has the appearance of being rather more inviting as a residence, there being partially level places where there is some soil and places large enough for villages. There are said to have been four cities of the island in ancient times, prominent among which was Samos, which Homer often mentioned in his song. It is nevertheless a rugged, rocky island, and not possessed of the soft beauty accorded to Corfu and Zante. The highest summit of the rocks is 4,500 feet in hight, and here are the ruins of a temple to Jupiter. The island is a little over thirty miles in length and of unequal width. Currants, grapes, and olive oil are about the only articles exported.

The city of Samos, as remarked, was often mentioned by Homer, and is said to still exhibit extensive and interesting ruins; and excavations in the neighborhood have produced various specimens of ancient ornaments, vases, fragments of statues, etc., as well as coins of a very ancient date. Livy also mentions it, and tells us it stood a four months' siege against the Romans, 189 B. C. It had fallen in ruins in Strabo's time, but from some vestiges of brick-work still extant it is thought that, like many other Greek cities, it was partially rebuilt during the prosperity and tranquility of the Augustan age.

On the shore of the bay below is a small modern village where a ferry-boat crosses the channel five miles in width to Ithaca. The broad but sheltered harbor of Samos, and its position on the strait which affords the most direct communication between the Adriatic and the Gulf of Corinth points it out as a far more eligible site for the capital of the island than that of the modern town of Argostoli.

On the shores of this island are said to occur phenomena which seem to reverse the order of nature. Streams of fresh water usually flow into sea; but here salt water flows from the sea into the island and settles into the cavernous vaults below. The descending streams and rivulets of the ocean brine flow with such rapidity that an enterprising Englishman many years ago erected a mill upon one of the principal of these reversed streams, and has since run it successfully. The flow is said to be constant unless the mouths or avenues by which the water enters become obstructed by collections of seaweed. It is said, moreover that this inflowing of the water of the ocean is not an unusual phenomenon in other parts of Greece. In the land-locked valleys and basins of its mountains lakes and rivers often find for themselves subterranean passages through the cavities of the rocks, and even pursue their unseen course a considerable distance before they again make their appearance in the upper world. Greece has every appearance of sometime, perhaps hundreds of thousands of years ago, having been thrown up by internal commotions of the earth into the present ranges of rocky mountains. The rocks are doubtless far more igneous than aqueous.

As a compensation, in the course of the ocean's water on the island of Cephalonia it is stated as a fact that a stream of fresh water from the island rises in the sea some half a mile from the shore, and with such force that when the sea is quiet and the water low this fresh current of water rises a foot or more above the surface of the ocean. This singular phenomenon probably accounts for the fact that no rivers or streams flow from the island into the sea. The two classes of phenomena, of water running from the sea into the island, and of fresh water being forced from the island into the sea, seem not a little paradoxical, but the best authority exists that both take place.

Another remarkable phenomenon on this island and not far from the landing in the harbor of Cephalonia, the facts concerning which I obtained from an intelligent gentleman who had information upon the subject, is worthy of notice. A flat stone, or one with a flat surface, about twenty feet square, or rather two stones, coming together, edge to edge, seem to be moved by a pulsation of the earth, and open and shut eight or ten times per minute, the opening being to the extent of half an inch or more. This opening and shutting is said to be kept up without interruption, day after day, month after month, and year after year, and for how long I am unable to say. The statement borders upon the incredible, but from the confidence I have in the gentleman who imparted the information to me, I am induced to give it to you just as it was given to me.

While passing this locality a fellow-passenger pointed out to the eastward the mountains of Thessaly on the mainland; whether we really saw Thessaly I am unable to say, but am pretty sure we failed to obtain a good view of Mount Olympus, where Jupiter and all the gods resided and held carnival some three thousand years ago. I will not likely obtain a view of Mount Olympus, and will be compelled to take the Grecian heaven as a matter of faith in a manner similar to that in which I am required to accept the belief of the Christian heaven. Both are so intangible and uncertain that we are obliged to accept the statements of those who know no more about them than we do.

Some ten miles below the Island of Cephalonia is the island of Zante, the Zacynthus of Homer, and from whose principal town, Zante, come the larger share of Zante currants, so well known all over the world. It has a checkered political history, like all the neighboring islands, which I will not attempt to trace. The antiquities of the former ages are said to be obliterated by modern improvements of an inferior character. A natural phenomenon on this island, however, is worthy of note, and that is the pitch wells which were so well known to the ancients. During the constant changes of men and states, eternal nature invariably asserts her supremacy. Twenty-three hundred years ago Herodotus wrote as follows: "In Zacynthus I myself have seen pitch springing up continually out of a pool of water. Now, there are several pools in this place; the layers being seventy feet in circumference and two fathoms in depth. Into this the people let down a pole with a branch of myrtle fastened at its end; and so they bring up the pitch. It has a bituminous smell, but in all other respects is better than the pitch of Pieria. They pour it in a trench dug near the pool, and when they have collected a considerable quantity they remove it from the trench into jars. Whatever falls into the pool passes underground and

is again seen in the sea, which is a distance of four furlongs." This pitch is undoubtedly a grade of petroleum, and its existence here affords an additional proof that this region is either of a volcanic character, or that it was at one period of the earth's history subject to great internal commotions and upheavals.

It is also said that on another part of the island there is a smaller cave on the seashore, from the sides of which drips an unctuous oily matter, running into the water, giving it the name of *Tallow Well*, or *Grease Spring*. Zante has been subject to severe earthquakes, and their recurrence comes about once in every twenty years. On Dec. 29, 1820, a very severe shock took place, shattering the walls of the most prominent building, thowing down nearly a hundred houses, badly damaging a thousand others and killing forty people. Twenty years later another shock took place by which eight persons lost their lives.

A few words about the currant crop of this island may not be out of place. The current bush or vine requires careful pruning and dressing during the winter and spring. The vintage is a very interesting and important period to the inhabitants; and the rich proprietors then take up their abode in their country villas to superintend the cultivation of the crop upon which they principally depend. Every vineyard is carefully protected by an armed watchman, for whom a guard-house is constructed of interlaced branches of trees, covered with leaves or thatch, and sometimes elevated on poles. When the crop has matured, it is gathered and spread out for some twenty days to dry on level places prepared for the purpose. A great deal depends upon careful drying. A shower of rain will diminish by one-half the value of the crop, and a second wetting ruins it altogether. Dried by the sun and air the fruit is transported to the city and stored in safe places called *seraglie*, whence it is shipped for exportation, largely to England. The exports of currants of the Grecian Isles, important among which is Zante, is said to amount to $12,000,000 per annum. By this it can be seen that the currant business is a very important one, as the export duty is one of the principal revenues of the Greek nation.

Cytheria, the last of the Ionian Isles, was often mentioned by Homer. It was here that Venus halted when she rose from the sea. It was to this loving goddess what Delos was to Latona, and was believed to be her favorite abode. She had a temple here, of which some ruins are said still to remain, as well as other antiquities.

The length of the island is twenty miles, and the greatest width something more than half that distance. In historical times it was generally a dependency of Sparta, and its inhabitants were classed with the Pariœci, and to them was yearly sent a magistrate to preside over their courts of justice. The possession of the island was held to be of the first importance in the days of timid navigation, and would be still had it good harbors to afford security to sea-worn vessels. In the middle ages it was called "The Lantern of the Archipelago." Herodotus wrote that Demaratus advised Xerxes to occupy it with a fleet during the Persian war, quoting the opinion of the Lacedonian sage, Chilon, who had declared it would be of great benefit to Sparta if this island were sunk in the sea. These apprehensions were realized during the Peloponesian war, when Cytheria was conquered by the Athenians under Nicias; and the Spartans were greatly annoyed by the hostile garrison so near their coast. The island was surrendered to its former owners at the peace of 421 B. C. Since that time its fortunes have been as varied as those of the other Ionian isles.

It was in the night when we passed the shores of Arcadia, and later when we rounded the southern peninsula of Sparta, so famous in the ancient wars of Greece, the home of Lycurgus, Solon, and other sages and law-makers, and which for a long time was the antagonist or competitor of Athens. When daylight appeared the steamer had turned her prow toward the north and we were making our way toward the proudest city of ancient Greece. Before 10 o'clock we had cast anchor in the harbor of Piræus, the port of Athens, and has been since Themistocles administered the affairs of Athens, and who fortified the town and projected a wall to also reach to Athens. Piræus contains 30,000 inhabitants, and is said to be increasing in manufatures and business. The only railroad in Greece is five miles long, running from Piræus to Athens. We, however, did not patronize the railroad, but Mr. Clark provided carriages in which we rode to the capital of Greece, over a level plain. A part of the way looks barren, and a part is prolific with grape-vines, olive-trees, and occasional fig-trees. The country is extremely dry, a shower this week being the first for six months or more. The soil being a heavy clay of lime soil it grinds into dust and gives a limy appearance to every thing. The hills all around are naked rocks; the valleys are dried up so that scarcely anything remains alive; the only green things to be seen are the olive-trees, fig-trees, accacia, and pepper-trees, with grape-vines, century-plants, cactuses, etc. A ride of less than an hour brought us to the famous town of Athens, once the mistress of the world. Our entry into the town was not of the happiest description. The miserable pair of horses hauling the carriage in which I rode, when arriving at the street which leads to their stable, seems determined to turn in there, regardless of our wishes to reach the Grand Hotel D'Angleterre with as little delay as possible. The driver remonstrated with his rebellious team in the most vigorous manner, first by applying the lash, and that failing, jumped down and applied the butt of his whip over the heads, ears, ribs, etc., of his poor team, as though he had not much mercy for them. This was a novelty at first, and we rather enjoyed it, but it took but a short time to become monotonous and uninteresting, and but a short time more for the feeling to change to disgust. To such a pitch did this feeling soon arise that we alighted from the carriage and seated ourselves in another, which I am pleased to announce soon landed us at our hotel. I think, however, that the angry driver succeeded in his persuasive manner in convincing his hungry steeds that they had better defer their visit to the stable till a more favorable opportunity, for he was soon around at the hotel claiming his fee for bringing us from Piræus; but, if I am correctly informed, he did not succeed in collecting it. I feel morally certain that old Jupiter himself would not wish to ride after such a team, much less a party of distinguished Americans, one of whom has his expenses paid around the world, and who expects his horses to go when they are told to, and not to act in that disreputable manner.

Yes, here we are on classic ground at last; the land of Homer, Hesiod, Thales, Pythagoras, Lycurgus, Solon, Bias, Xenophanes, Aristides, Antisthenes, Socrates, Plato, Democritus, Protagorus, Diogenes, Pericles, Demosthenes, Sophocles, Thucydides, Praxiteles, Phidias, Zeno, Epicurus, Aristotle, Herodotus, Xenophon, Æschylus, and lots of those worthy old philosophers, sages, teachers, poets, historians, and statesmen. Here is the ground where old Jove used to reign, in more than regal splendor, where he used to indulge in those naughty capers of his in getting children on the sly outside of the family and thereby setting a bad example to the one-horse Jewish deity who attempted to run a little worthless seven-by-nine country at the eastern end of the Mediterranean sea, but made a total failure of it, and who perhaps would never have thought of taking a pretty young damsel to his bosom if amorous Jove and a few other sly and roguish gods had not set him the naughty example.

But this letter is long enough. I will make it my business in my next to give you some further account of this city and this country, and possibly confide to you a few of my impressions touching the same.

I am getting a good long distance from you—about five thousand miles—and wonder if you think of me as often as I do of you. Hoping that you do, I will say good-bye for a few days. D. M. B.

A Few Days in Athens.

ATHENS, GREECE, Oct. 23, 1881.

DEARLY BELOVED: I have seen Greece; I have stood on the Acropolis; I have seen the Parthenon; I have stood in the temple of Jupiter Olympus; I have visited the Amphitheater of Bacchus; I have sat in the front seats reserved for the priests of the various gods; I have seen the temple of Minerva; I have visited the tower erected to the gods of the winds; I have entered the temple of Theseus; I have stood in the prison where Socrates drank his dose of hemlock and lay down and died like a hero; I have visited the place where Plato had his academy and taught his pupils; I have seen where Epicurus had his garden and taught the grandest philosophy the world has heard; I have looked over the place where Zeno instructed the Stoics; I have visited the very spot from whence Edipus was taken by the clouds up into heaven after he had killed his daddy; I have stood on the *bema* where Demosthenes poured fourth his eloquence to his fellow-citizens and roused them to deeds of valor; I have climbed upon Mars Hill and stood in the identical spot where Paul stood when he addressed the men of Athens and told them they were too superstitious; I have visited the palace of King George, and now I don't know but I ought to die and go over to the majority. I wish, however, before I die to see Constantinople, Palestine, Jerusalem, and the pyramids of Egypt. I have also jotted down upon my programme several other things and places beyond the Nile, so I will try to live just as long as I can, and in the mean time tell you something about Athens and Greece.

I am quite sure, you all understand that Greece was settled a good many years ago, and that it is a matter of some dispute who the first settlers were; some insisting that they were the wild Pelasgians, some a people called Hellenes, others that they were men from Egypt, while others again insist that they were Phœnicians. I am of the opinion that they are all partly right, and that all the peoples named helped to settle Greece and brought with them what they knew of art and civilization, their notions of gods and religion, and that they were all branches of the great Aryan family which emigrated from Central Asia thousands of years ago.

The oldest settlements in Greece were made in Sicyon more than two thousand years before the Christian era, even before Abraham is supposed to have lived. The first king was called Ægialeus, and twenty-five others are said to have succeeded him, who spent a considerable share of their time in fighting their neighbors, for they had neighbors at that early day. After the last of these kings had passed off the stage the state passed into the hands of the priests of Apollo, for the Egyptians who came here brought their gods with them and enthroned them in this rocky country, and Apollo was one of them, though his name was changed from Ra and Helios, which were his cognomens in the land of the Nile.

Greece is but a small country, containing with all its rocks less than twenty thousand square miles, or about one-third the area of the state of New York; but, small as it was, it constituted several kingdoms which warred upon each other with protracted virulence and deadly hate. That was an age when war was the fashion, and it was followed as closely as fashions are followed now. The kingdom of Argos was founded 1856 B. C., its first king being Inachus the son of Oceanus and Zethys. Like most of the history of that age of the world the story of Greece is so blended with fable and mythology that it is difficult to tell just how much should be believed. A list of nineteen kings is said to have succeeded this first king of Argos, the third of whose name was Apis, supposed to have some connection with Apis the bull, which for centuries was worshiped as a god in Egypt. The tenth king, Danaus, was said to be a usurper who fled from Egypt after having vainly conspired there against his brother Sesostris, and landed in Greece in 1474 B. C. From him, it is claimed, descended by the mother's side Perseus, the son of Jupiter and Danæ, who, having accidentally killed his grandfather Acrisius, withdrew from Argos and founded the kingdom of Mycenæ, where Eurystheus, Atreus, Agamemnon, Oreates, and Tisamenus, or Penthilus. The history of the first and of the twelve labors of Hercules will be remembered by many. It is hardly to be doubted that Hercules was a borrowed deity, as such a god was earlier believed in in Asia as well as in Egypt. The Jewish Samson was only a crude copy of him. Grecian legends have it that Hercules never came to the throne, but that his descendants recovered it about 1140 B. C. The last king, Diomedes, distinguished himself at the siege of Troy.

This district of Athens was originally called Attica, and is supposed to have been founded by Cecraps, an Egyptian, about 1556, though the legend runs that he married the daughter of Actæus, who was the king of the country before him, and succeeded to the throne by right of his wife. It is related that he brought with him from Egypt a large colony of Saits, a people who lived near one of the mouths of the Nile, who probably helped him to conquer the country. He seems to have been an organizer, for he divided the country into districts with a chief town in each, and established laws and rules for the government of the people. One of the commendable institutions which he introduced was marriage, which previous to that time had been unknown to the people, who had hitherto used the women in common. He is also said to have inaugurated the worship of Jupiter, he also being an importation from Egypt. He taught the art of navigation and founded the court of Arcopagus, which Solon afterward improved. A line of sixteen successors followed this good king, one of whom was Theseus, the son of Ægeus, famous for his many heroic achievements, and for uniting the provincial towns into a more compact confederacy, practically introducing a democratic form of government. But notwithstanding this the people were ungrateful, and were more favorable to Menestheus, who drove Theseus from the throne to retire to Sycros, where he was killed by stratagem. Menestheus reigned till the siege of Troy, when he was slain. The last king of Attica was Codrus, and he voluntarily sacrificed himself in 1068 B. C. to rescue his country from the inroads of the Dorians, and with him the royal title was extinguished.

After the kings come the archons, or chief magistrates, of whom thirteen were hereditary and for life, and taken from the family of Codrus. This innovation did not arise so much from a dislike to royalty as from a respect to the last monarch, who sacrificed his life for the good of his country. The government of the archons for life continued till 752 B. C., when the office was made decenial, and under this change seven successive archons held office, reaching down to 682. After this their authority was further reduced to the term of one year, and was divided among nine persons at a time, one of whom was chosen as chief. When Draco was selected as chief archon he established a code of laws so severe that they could not be practical and operative; and the state of anarchy which supervened was removed by the wise councils of Solon, one of the seven wise men of Greece, who was chosen chief archon, and from his wise measures the Romans are said to have subsequently copied largely.

Bœtia, afterward called Thebes, was founded in 1455 B. C. by Cadmus, who brought the alphabet from Phœnicia, and he did much toward building up the literature of his adopted country. He also introduced navigation and trade, and taught the use of brass. He had several successors, the last of whom was Xanthus, who died in 1126 B. C. The state then became a commonwealth. The Bœtians had bitter wars with the Thracians, by whom they were expelled from the country to take refuge in Thessaly at Arne.

Arcadia is said to have received its name from Arcas, one of the numerous sons of Jupiter, his mother being Calista. The Arcadians had legends which told of a succession of twenty-five kings, of whom the eleventh, Agapenor, was at the siege of Troy. Among the last three kings were Aristocrates I. and II., who were stoned to death by their subjects, the first for ravishing a virgin in the temple of Diana, the second for ingloriously betraying his allies, the Messenians. The regal dynasty closed in 668 B. C.

It is supposed that the state of Thessaly received its name from Thessalus, the father of Græcus, after whom all Greece was named. The country was first divided into four districts, and afterward into ten Deucalion was king for a time, and during his reign it is said a flood occurred, which has been called the deluge of Deucalion. Many have supposed it must have been identical with that said to have occurred in Noah's time, but as that is unquestionably fabulous, the deluge of Deucalion is supposed to have been a irruption of the Euxine Sea, perhaps caused by some subterranean commotion, which caused the Euxine, for the first time, to run down into the Mediterranean. Æson was king in 1280 B. C., his brother Pelias, who succeeded him, being the one who sent the rightful heir, Jason, to Colchis in search of the Golden Fleece, which was probably done to open with that country a trade in flax, its staple production. This is the story of the Argonautic expedition, in which the flower of all Greece was engaged. The next ruler of Thessaly was Achilles, who took the most prominent part in the Trojan war; which, however, was brought to a successful termination by the sagacity and wisdom of a greater general, Ulysses, a king of a petty island in the Ionian Sea. The most noted war of Thessaly was with Phocis, and it was pursued on each side with bloody and persistent hatred. The war arose from the Phocions having plowed certain lands consecrated to the Delphic god, for which a fine was imposed upon them by the court of the Amphictyons, but the payment was refused, and a long, bloody war was the result, which was not terminated till the time of Philip of Macedon, who finally defeated the Phocions and ended the prolonged conflict.

The small state of Corinth is claimed to have been founded by Sisyphus, the son of Æolus, in 1514 B.C., a line of eight kings succeeding, when the Dorians drove them out, and Aletes became king in 1089 B.C. He was succeeded by eleven princes, after which a magistrate called Prytane was elected. In 657 B.C. Cypeselus wrested the sovereign power from the ruling magistrate. His son Periander succeeded, and his nephew Psammetichus after, who reigned till 584 B.C., when the Corinthians threw off the royal yoke and established a republic.

Sparta was originally called Lacona, and was founded by Lelex in 1516 B.C. Myles, the third king, changed the name to Sparta, after his daughter Sparte, and Lacedæmon, after Sparte's husband, who was the last who succeeded Myles. The seventh successor to Lacedæmon was Hippocoon, who, with his ten sons, were killed by the athlete Hercules, upon which Zyndarus, his brother, was raised to the throne, and his daughter Helen it was who gave rise to the Trojan war. After several succeeding kings, Aristodemus, was succeeded by his twin sons, Eurystheus and Proclos, and from their time the government took a permanent form— a bipartite succession, which continued for several generations. The history of Sparta for several centuries is continuous with war and bloodshed. The Spartans were truly a belligerent people, and had a great many conflicts with their neighbors, particularly the Aryans and the Athenians. Domestic discords also weakened them not a little, and these were caused most frequently by the quarrels between the two ruling kings. This state of things continued till the time of Lycurgus, when the government was remodeled. This wise lawgiver introduced a senate with thirty members endowed with supreme power in all civil matters, and all that was left to the kings was the title and honors, with the management of religious and military affairs. He divided the lands equally among the people, and wrested from them so far as possible everything that tended to luxury. His object was to make the people good citizens in peace and brave and hardy soldiers in war. He prohibited the circulation of all money save that of iron, and no trade was allowed. The mechanical arts were exercised only by slaves. The country was thus converted into a military commonwealth, the result of which was after this the Spartans became brave and unconquerable in excess of any country of its size and population.

Macedon was founded at a later date than other portions of Greece, and, as claimed by Caranus, an Argive, a descendant of Hercules, in 813 B.C. It is in the northern portion of Greece, and possibly from this fact made slower progress in civilization than the other states. It remained almost unnoticed for five hundred years till the time of Philip and his son Alexander, who became the master of the world, and with whose career you are doubtless familiar.

Of the petty states of Elis, Ætolia, Locris, Doris, and Archis little need be said. One of the kings of Elis was Augeus, the owner of the Augean stables, so thoroughly cleaned by that wonderful stable-cleaner, Hercules. Another was Epesus, who was present at the siege of Troy and the construction of the famous wooden horse which contained the soldiers who caused the overthrow of the city. A third was Iphetus, the restorer of the Olympic games. Of Ætolia one of the kings was Œneus, whose daughter, Dejanira, was married to Hercules. Tydeus, a son of Œneus, was a great hero, and his son, Diomedes, distinguished himself in the Trojan war. The little state of Locris also sent a hero to the same war; his name was Ajax. But the state derives quite as great honor from Amphictyon, one of its braves, who, at Thermopylæ, established the well-known Amphictyonic Council—a confederacy between twelve nations to assemble once in six months to consult upon each other's affairs and settle all disputes pertaining to Greece at large. The Dorians were distinguished for their migratory disposition and their conquests, by which they created almost a revolution of races. Achia was divided into twelve small republics, with democratic constitutions, and the twelve divisions mutually united by a league based upon perfect equality and mutual benefit.

The formation and development of Greece as a nation took place in what are called the Heroic Ages. The principal events in those ages are as follows: 1. The expedition of the Argonauts to Colchis about the year 1215 B.C; 2. The war of the Confederate princes against Thebes in 1225 B.C.; 3. The capture of Thebes by the Epigoni in 1215 B.C.; 4. The Trojan war in 1194 B.C. This last great event was followed by a stormy period, the result of the many disorders and differences existing in the ruling families of the country, particularly the Pelops. Still more violent commotions arose, induced by the rude tribes of the north, especially the Dorians and Ætolians, who, led by the descendants of Hercules, strove for the possession of the Poloponesus. The whole of Greece was convulsed by these disturbances, and the result was that Argos, Sparta, Messenes, and Corinth were occupied by the Dorians, while Elis went into the possession of the Ætolians. The Dorians also forced several of the Greek tribes to emigrate and take forcible possession of various points on the coast of Asia Minor, where they established successful colonies. They went out as soldiers, sword in hand, conquering new homes for themselves, often taking wives by force from those they conquered, and at other times securing them by friendly negotiation. The islands of the Ægean and the Mediterranean seas were also seized upon, and the whole face of Greece virtually changed. The system of government was equally modified. From the system of hereditary clanship different forms of republicanism came into existence, each state or locality holding the form preferred by itself, but uniting into one body or force for purposes of aggression and common defense. Athens and Sparta aspired to superior positions in the confederacy, and between them a long series of contentions took place and continued until they were held in abeyance by the Persian war. The causes which produced that war may be briefly stated: the vanity of the queens of Persia, who wished the ministration of Grecian women as slaves; the revolt of the Asiatic Greeks against the Persian power, the same aided and abetted by the Athenians, who also took part in setting fire to Sardes, together with the intrigues of the Athenian refugees, particularly of Hippias in the Persian court. Darius Hystaspes, the Persian monarch, sent around to all the Grecian states a requisition to acknowledge the authority of Persia. This was complied with, except on the part of Athens and Sparta, which disdained to yield obedience to the imperious demand. What followed is well known. An army of one hundred thousand, —or, as some authorities insist, three hundred thousand—was sent from Persia to invade Greece and teach its people submission. This proud army was met at Marathon by an Athenian army of ten thousand, and the Persian army was defeated. Darius raved with fury, and vowed vengeance upon the Greeks. Death, however, prevented his carrying out his threats; but his son Xerxes inherited alike the crown and hatred of his father, and he personally headed a still mightier army for the invasion of Greece. The opposition he met with at Thermopylæ from a meager band of three hundred Spartans gave him a pretty clear comprehension of what stuff the Grecian army was composed of. Next followed the glorious naval victory gained by the Athenians in the Bay of Salomis, which utterly destroyed the Persian fleet, while all that the Persians were able to accomplish in return was the burning of Athens, which the inhabitants had abandoned. After this the Persian was only too glad to decamp. The subsequent simultaneous battle at Platæa, and the naval engagement at Mycale, were quite sufficient to satisfy the Persians and to induce them to leave for their own homes.

The Greeks were of course exultant, and at once conceived the idea of following up their victories by carrying the war into Asia. Their pretext was to free their brothers in Asia from the Persian power. A long contest ensued, which lasted for thirty years, at which time, after the complete defeat of the Persians in a naval engagement near Cyprus, conducted by Cimon on the part of the Greeks, Artaxerxes I. of the Persians was forced to sign a treaty acknowledging the independence of the Asiatic Greeks. This has been justly declared the proudest period of Athenian power and glory. Herodotus wrote in these words: "I will say that liberty proceeded from Athens. Many will murmur, but I will say it, for it is true."

But no sooner was peace made with the foreign foe than contention again broke out at home. The spirit of rivalry which for centuries had existed between Athens and Sparta broke out anew. Athens by her superior naval strength was enabled to hold in a sort of subjugation the islands and maritime portions of Greece, which, however, yielded but a forced obedience, and this state of things enabled Sparta to assume the role of general defender of Grecian liberties against Athenian aggression and tyranny. A war of twenty-seven years followed, which was called the Poloponesian war. It ended with the capture and humiliation of Athens in 403 B.C., after which the people of Greece found their new masters more exacting than the old ones, and new burthens were laid upon them. The political humiliation to Athens, of course, was galling, but her loss was absolutely a gain to her, for instead of pursuing wars of conquest and subjugation she applied herself to the study of literature and philosphy, and in this direction her distinguished sons excelled all the other nations that have existed in the world. Setting aside all the great victories won by Greece in the centuries of her military glory, to now take a glance at the small territory comprising the country one is overwhelmed with wonder how a country of such limited dimensions could have produced such a great number of extraordinary and talented philosophers and sages, whose thought and conclusions have influenced the world to an astonishing degree and must continue to influence it for centuries to come.

The career of Philip of Macedon has been alluded to. His first great effort was to obtain the acknowledgment of his state from the Hellenic League. He next became the deliverer of Thessaly and made it a province of his own kingdom. He next took advantage of the war waged against the Phocions to enter Greece, reduce the Phocions, defeat the Athenians and Thebeans, which in the face of his aggressions had united to oppose him. By this result the independence of Greece was ended. The Spartans, very unusual for them, kept aloof at the very time when the best interests of Greece required their aid. Philip well understood the advantage to be gained by their indifference. After the battle of Chæronæ he was selected as general of the Greeks by the Amphictyonic Council to wage the war with Persia, and in this he was only too well pleased. While he was preparing for this campaign, however, his life was cut short by the hand of an assassin—an officer of his own guards—who stabbed him to death in the midst of the festivities in celebration of the nuptials of his daughter.

The entire efforts of his son and successor, Alexander the Great, were directed to obtaining victories over the Persians. How he won the battles of Granicus and Issus, in Asia Minor; how he entered Syria and Palestine; how he diverged into Egypt and conquered it; how he returned into Asia, passed the Euphrates and Tigris, and defeated the Persians at Arbela; how he went to Hycrania and the Caspian Sea; thence to Parthia, Bactria, and Sogdiana, and defeated the Scythians; how he crossed the Indus into India and gained a victory over Porus, the king of the country; how he started on his return to Greece, after sighing for more worlds to conquer; and how he drank himself to death at Babylon, or was poisoned, as the case may be—are all too well known to need repetition here.

The generals of Alexander assumed command after his death, but they soon became involved in quarrels which allowed Greece to resume her independence; but Rome had then become a rising power, and about 147 B.C., at the time of the downfall of Carthage, Macedon and Greece were subdued by the Romans.

[TO BE CONTINUED.]

WE hav for sale the lithograph likenesses of the three leading Liberals of this country—Thomas Paine, D. M. Bennett, and R. G. Ingersoll. They are all splendidly executed, and with a neat frame around them—which can be procured from picture-frame makers at slight expense—will be an ornament to any home. They will be sent, secure from breakage, by mail at the following prices: D. M. Bennett and R. G. Ingersoll, 50 cents each; Thomas Paine, $1.

Translations.

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER XIV.

HOW THE FIRST CHRISTIANS CONDUCTED THEMSELVS UNDER THE ROMANS, AND HOW THEY FORGED THE VERSES ATTRIBUTED TO THE SIBYLS.

People of good sense ask how that tissue of fables which so plainly outrages common sense, and the blasphemous tales which impute so much that is horrible to God, could find any credit. They would indeed hav cause for astonishment if the first Christian believers had persuaded the court of the emperor and the Roman Senate to believe them instead of a coarse populace no less contemptible than themselvs. This is true, as the Emperor Julien said, in his discourse to the followers of Christ:

"It was sufficient at first for the Christians to convert a few servants and a few beggars, as Corneillus and Sergius. They may regard me as the most unprincipled impostor if they can find among those who embraced the Christian religion under Tiberius and Claudius a single man of good birth or merit."*

The first Christian reasoners preached on the corners and in the towns to the pagans, who excelled them in debate. They said: Be not frightened at our mysteries. You can hav recourse to penitence in order to purge yourselvs of crime. We hav a form of repentance that is very wholesome indeed. Your oracles are not as effectiv as ours, and in order to convince you that our sect is the only good one, we will show you that your own prophets hav taught you all that we are teaching and all that our master Jesus Christ has done. Hav you not heard of the sibyls? "Yes," answered the pagan disputants; "all the sibyls were inspired by Jupiter himself; their predictions are true."

"Very well," reply the Galileans, "we can show you the sibyline verses which clearly announce that Jesus Christ will come and render good unto ye men."

At the same time they undertook to forge Greek verses worse than any which hav yet been composed —verses similar to those of Grub street, manufactured by Blackmore and Gibson. They attribute these to the sibyls, and for four hundred years they did not cease trying to establish Christianity upon that proof, which was of equal importance to the deceivers and the deceived. The first step being made, we find those pueril lies accepted upon the testimony of sibyls. Even the acrostic verses which make up the name of Jesus Christ are religiously believed to be divine.

Lactantius has preserved for us a number of these rhapsodies, and calls them authentic. To these fables, the sibyls added miracles, which they performed publicly. It is true that they never resuscitated the dead, as Elijah. They never made the sun stand still, as Joshua. They never crossed the Red Sea with dry feet, as Moses. They never caused themselvs to be transported, as Jesus did, to the top of a little mountain in Galilee, where one could overlook the whole earth. But they cured fever when it was on the decline, and the itch when the patient had been bathed, bled, purged, and rubbed. They exorcised demons, for that was the main object of the apostles. It is said in more than one book of the gospels that Jesus came upon earth expressly to chase away devils.

That was an old prerogativ of the people of God. There were exorcisers in Jerusalem who cured those possessed by the devil by placing under their noses a little of the plant called *Barath* and murmuring a few words from the Canticles of Solomon. Jesus himself avowed that the Jews had that power. Nothing was easier for them than to make a shilling or two by expelling the devil from the body of some rascal. A Jew or Galilean, after a little while, found it easy enough to chase ten devils by the day, for a guinea. The devils did not dare to take possession of the governor of a province, or a senator, or even a centurion; only those who were needy and had no power were ever possessed by devils.*

If the devil should hav seized any one, Pilate was the man, but he dared not touch him. For a long time the priests were compelled to exorcise the common people in England. But as soon as the Christian sect was established by long custom, such stuff as exorcising, etc., ceased to be necessary except in the countries which were ruled by the pope, and in those which were unfortunately under the control of bishops and monks.

The effect of this has been to destroy the primitiv simplicity and customs of the Christians, instead of making governments better, as has been thought. The baptizing of nude women by men; the dreadful baptism of the dead, exorcisings, inspirations, and diabolism, debauching suppers—all these are obsolete and only the sect remains.

The Christians gained the reputation of being a petty sect during the whole of the first century. They were let alone, being regarded as a sect of Jews, who were tolerated. The Pharisees, Sadducees, Therapeuts, and Essenians were not persecuted, so then it is all the more reasonable to say that the Christians were not disturbed in their obscurity. They were so insignificant that neither Flavius Josephus, Philo, nor Plutarch deigned to speak of them, and if Tacitus mentioned them it was to confound them with the Jews and to remark upon their contemptible condition. They had, then, a great opportunity for extending their sect. We hear of them a little under Domitian. A few were punished under Trajan. After this they mingle and mix in an undistinguishable mass the few truths about their martyrs with a thousand falsehoods.

[TO BE CONTINUED.]

* It is strange that the Emperor Julien called Sergius a good-for-nothing beggar. It must be because he had read the gospels with little attention, or because it had escaped his memory that moment, as is usual with those who charge their minds with weighty affairs, and yet wish to take up the burden of a controversy. He deceived himself, and the Acts of the apostles, which he refuted, also evidently deceived him. Sergius was neither a beggar, as Julian says, nor proconsul, nor governor of Cyprus, as the Acts say.

There was only one proconsul in Syria, upon whom the island of Cyprus depended, and he was the praetor of Cyprus. But the praetor was always a man of considerable importance.

Perhaps the Emperor Julien spoke of another Sergius whom the Acts of the Apostles had so unnecessarily supposed to be a proconsul or praetor. The Acts are mere rhapsodies full of contradictions, as all that which the Jews and Galileans hav written.

They say that Paul and Barnabas found at Paphos a Jewish magician named Bar-Jesus who wished to hinder Sergius the praetor from making himself a Christian; this is in chapter xiii. Afterwards they say that Bar-Jesus called himself Elymas, and that Paul and Barnabas rendered him blind for several days, and that miracle caused the praetor to become a Christian. They know well enough the value of such a tale. We hav only to read the discourse held between Paul and Sergius to see that Sergius was unable to comprehend anything.

The chapter ends by saying that Paul and Barnabas were chased from the island of Cyprus. Why did Sergius, who was master, allow him to be chased from the island, since he had embraced the Christian religion? Why did Sergius, who was the principal dignitary in the island, permit Christianity to suffer such a blow? Sergius was no fool. Why did he let his fellow-religionists suffer?

Are not all such "tales of the tub" palpable absurdities?

Observe, above all, that Jesus, in the Acts and in all the discourses of Baul, is never regarded otherwise than as a man, and that there is not a single authentic text where there is a question of his pretended divinity. [1771.]

* The same spirit was shown in later ages when old and unprotected women were accused of witchcraft by younger people in order to hav them put out of their way. No man of power, no woman who was young and pretty, and was desired as a wife or servant, was ever accused of witchcraft, only the old useless and helpless women. [Note by translator.]

What I Don't Believe.

PART II.—NO. 61.

704. The gospel of Matthew was hardly written by one person; its abruptness of transitions, the fragmentary style of its narrative, frequent double narratives of the same event, as the miraculous feeding of the five thousand, the entire absence of details as to the mode and object of the frequent journeys indicated, all point to the only reasonable conclusion that the story is a compilation, and not a connected narrative written by a single person. I do not believe that Matthew wrote it, or that it was originally written by any one person.

705. It has been conjectured by some persons that the writers of the gospels of Mark and Luke had, when they wrote, the gospel of Matthew before them. If this was so they certainly could not have regarded him as an eye-witness or very accurate authority, as they hesitate not to abbreviate, retrench, and change his statements, omitting some incidents altogether. Besides this the introduction to Luke's gospel must be regarded as fatal to the hypothesis of the authors of any of the gospels then in existence having been either disciples or eye-witnesses. It must be clear from what Luke said at the outset that although many stories or gospels had been previously written, none of them had any apparent or recognized authority. Besides this, the writer of the first gospel seems not to have been acquainted with any portion of Christ's ministry except that portion of it which transpired in Galilee. It cannot be safe to attach much importance to it.

706. The second gospel, like the first, bears no author's name, nor does it lay the slightest claim to inspiration. Some of the early Fathers, as Irenæus and Papias, without any knowledge upon the subject, assigned it to Mark, and ever since the church has followed their lead and continued to call it Mark's gospel. There is undoubtedly insufficient authority for this; but even if it was not so it matters little, for Papias expressly says that Mark was neither a hearer nor follower, but claims that he compiled his gospel from information received from Peter, whose companion and interpreter he was. This is sufficient to convince any one that Mark was not an eye-witness, even if he wrote the sixteen chapters bearing his name, and consequently have little value; but when it proved that even those sixteen chapters were not known to have an existence till a hundred years after Mark was placed in his grave, the value and authenticity of those chapters lessen very greatly —they possess no value at all. It must be remembered that there is not the slightest certainty that the Mark to whom this short gospel is attributed is the same Mark mentioned in Acts as the companion of Paul and Barnabas (not of Peter, as it appears), nor the same as mentioned by Peter (1 Peter xiii) as his son. Mark was one of the commonest Roman names; and it is believed that the idea of the identity of the three Marks was a fancy of Papias only. Mark it, there is very little value or reliability to be attached to the gospel of Mark.

707. Luke makes no pretense of being an eye-witness of what he wrote. In his preface he simply claims to set forth that which he had heard from other sources. How much weight such evidence would have in a court of justice the reader can decide for himself. What Luke tells us he admits to be mere rumor, and can have little value, even if he wrote it; but when it is borne in mind that no one knew that the narrative existed till near the close of the second century, its value still lessens immeasurably—it becomes worth nothing at all. Irenæus is the first one to mention the third gospel and to claim that it was written by Luke. He happens to be very poor authority and unworthy of credence. Luke, like Matthew and Mark, will have to be set aside.

708. There is scarcely the slightest grounds for believing that the fourth gospel was written by the apostle John, and of this close Bible critics and scholars are becoming more and more convinced. One of the strong proofs argued to support the theory that John did not write that gospel is that, according to three previous gospel writers, several important incidents occurred of which John is claimed to be an eye-witness, which he does not mention nor allude to; among them may be named the transfiguration, the raising of Jarius's daughter, the agony in Gethsemane, etc. Now as the fourth gospel makes mention of many things of less consequence than the foregoing —things, too, of which John was not an eye-witness, it is only fair to conclude that had he been present when the above events took place he surely would have given his testimony in reference to them; but he is silent as to things he is said to have seen, and relates with particularity the things he did not see, we must conclude that John did not write the fourth gospel, or, if he did, that he is a very unreliable witness. And as observed with regard to the three gospels, where it is found that the fourth gospel had no existence till the year 180 or thereabouts, we not only are forced to the conclusion that John did not write it, but that the claim he did is only a falsehood; that it is unknown who did write it, and, like its predecessors, is unworthy of credence and cannot stand as the authoritative inspired word of God. Much more could be said of the very marked differences between the fourth gospel and the other three, but probably what has been said is sufficient to convince the candid reader that if the three first gospels are true and reliable the fourth must be untrue and unreliable. They could not have all been inspired from the same source.

709. I cannot think that Matthew was truthful when in twelve instances he attempted to claim that ancient prophecies referred to Jesus as the Messiah who was to come. The connection between what are called the prophecies and what are called the fulfillments bear insufficient relation to each other to admit of one being a prediction of the other. The first about a virgin conceiving and bringing forth a son, as given in Isaiah vii, 14–16, certainly had no reference to Jesus or anybody of his time. The language was not a prophecy at all, and referred only to affairs then existing between King Ahaz and his people. The matter of the virgin and child (the word "virgin" there means a young woman) was a sign given Ahaz for his sole benefit, and had no reference to affairs that should take place eleven hundred years later. The solution of the language called a prophecy is found in the language recorded a little later on: "I took unto me faithful witnesses to record Uriah, the priest, and Zechariah, the son of Jebrechia. And I went in unto the prophetess, and she conceived and bare a son." This makes the matter of a virgin conceiving quite plain, and that the words referred to what took place between the prophet and the prophetess, and not what was to occur seven hundred years afterward between Jehovah and a young Jewish maiden. The following, still further on, only confirms it: "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel." When Isaiah said expressly to the king, "Before the child shall know to refuse the evil and choose the good the land thou abhorrest shall be forsaken of both her kings," it is clear enough that the language referred only to the king and what pertained to him, and that Matthew was wholly mistaken in imagining that it bore allusion to the paternity of Jesus. It is quite possible that the desire to make this appear a prophecy of Jesus was what prompted Matthew to get up the story of Joseph's dream and the feat performed by the Holy Ghost. His imagination must have been very active.

710. The second prophecy noticed by Matthew as referring to Jesus and his time is from Micah 2, and is made by Matthew to refer to Jesus being born in Bethlehem of Judea. The language of Micah referred to a military chieftain who should deliver the Jews from the Assyrians. It had not the slightest reference to Jesus. Matthew was again at fault.

711. The third case involves another dream on the part of Joseph when he was warned to flee into Egypt that the life of the young child need not be taken—that the prophecy "Out of Egypt have I called my son," is an unfortunate and unskillful effort on the part of Matthew. The language called a prophecy was not a prophecy, but a retrospect with reference to the former residence of the Israelites in Egypt and the calling of his son Jacob from that country. Matthew was again at fault.

712. The fourth pretended prophecy of Jesus on the part of Matthew was about the weeping of the mothers when the inno

cents were slaughtered. Matthew says: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama there was a voice heard lamenting and weeping and great mourning, Rachel, weeping for her children, and would not be comforted because they were not." This effort is extremely far-fetched on the part of Matthew, for the language of Jeremiah was not a prophecy at all, but was in the past tense, and referred to events that had already taken place with reference to the oppressions of the Jews from the king of Babylon. It had no more reference to the killing of babies by the order of Herod than to the massacre of St. Bartholomew in France or the Mountain Meadow massacre in Utah. There is, besides, extreme doubt about Matthew's statements about Herod's ordering the innocents to be slaughtered; it is quite possible he drew upon his imagination in the matter for the sake of showing another fulfillment of prophecy. No one but himself seemed to know anything about the murdering of the babes.

713. The fifth case is with reference to another dream of Joseph's. He was a distinguished dreamer, and Matthew was the one to know his dreams and tell them. This Joseph, according to Matthew, having dreamed himself into Egypt, could not do less than to dream himself out again. This time he dreamed that Herod was dead and that it would be safe for him to return again to his own country; but being still a little fearful that Herod might not be quite dead, or might come to life again and go to killing more babies, he turned slyly aside and tarried awhile in Nazareth. Matthew says this was done that another prophecy might be fulfilled, "He shall be called a Nazarene." This was also rather an awkward piece of work on Matthew's part, though he seems to have gotten up the advent into Egypt and the return from there for the sake of showing the fulfillment of prophecy, for first, though Matthew says the words quoted were "spoken by the prophets," not one of the Bible prophets spoke them. In the second place the term "Nazarene" was not in use till a long time after the old prophets wrote. Possibly Matthew had in his mind the word "Nazarite," which was applied to Samson, and which meant one whose hair had not been cut. This would be very incorrect to apply to Jesus, of whom it was not claimed that his hair was not cut. Thirdly, it would have been very inconsistent to call Jesus a Nazarene because his parents had stopped a few days in Nazareth when he was an infant. At these attempts to show that prophecies had been fulfilled in Jesus, Matthew simply succeeds in making himself ridiculous.

714. Matthew's sixth case is equally unfortunate. He detaches some words from Isaiah by dividing parts of a sentence where there is no comma relative to an event that had already occurred, thus destroying the sense for the sake of making a pretext that a prophecy had been fulfilled. Such efforts are no better than out-and-out falsehoods.

Church Attendance.

To the Editor of The Truth Seeker, *Sir:* Thinking you might hav room in your paper for something regarding the movements of the Liberal cause in this corner of the earth, I send an editorial from the pen of the editor and proprietor of the Toledo daily *Telegram* of the 29th inst., in which he quotes the *Inter-Ocean* of Chicago. This *Telegram* is the only brimstone publication in our city of wheat-gamblers and churches, and from the tone of its pen it is obvious that they see in the near distance the ominous handwriting upon the bleak walls of their old deserted churches.

The Chicago *Inter-Ocean*, in referring to this subject, says:

"It would seem that many people in our times, even among the educated and nominally Christian classes, are strongly inclined to try over again the old experiment of practical heathenism. And they are already treading very near the border of downright, open paganism, without any of the restraints which the old paganism imposed. They hav set aside the authority of God's law in its plainest, most emphatic precepts, and what hav they left? They attend no Christian church, they worship in no Jewish synagog, they hav no Mohammedan mosque, they swear by no Koran, and they do not obey the Bible. They are more than half persuaded that the Bible has been exploded, and that Christ Jesus was only a good but unfortunate man. They hav no respect for the Lord's sanctuary, or for the man who fills its pulpit, or for the people who fill its pews on the Sabbath. They are practically to all intents and purposes pagans of the old Grecian and Roman type, without any pagan deity to worship, or any such motivs for virtue as those which influence the better class of Greek and Roman philosophers."

Remarking upon the above, the Toledo *Telegram* says:

"There are doubtless many causes operating to produce the result complained of. Some are governed by one thing and some by another, and no two would agree as to the cause. As to the increasing tendency to remain away from church on the Sabbath, there is not a doubt; but perhaps a majority of the absentees could scarcely giv a reason for their absence, or at least would not giv the true reason if asked to do so. It is a subject which should be thoroughly considered by the churches with reference to the removal of the cause, or causes, so far as possible. If it results solely from a feeling of indifference and is not a matter of principle, much may be accomplished by the way of influencing people to attend church. If it arises from skepticism, then it would be well that the fact should be known.

"There are well known causes which keep many from church, but what it is that keeps so many away needs investigation. The complaint is general. It is confined to no particular locality. It may be the fault of the preachers, or of the people. There is something wrong somewhere, and that something cannot be discovered too soon. Talmge thinks it is for the want of live preachers, but he is scarcely a fit person to pass judgment in such a case. It is a subject demanding serious attention, and its discussion may develop the requisit facts. Perhaps those who do not attend church could throw some light upon the subject."

There are many good reasons in the way of church conduct in this city why this fellow of the *Telegram* expresses himself thusly. The old Episcopal concern of this city has recently concluded a most sanguinary battle, which for fierceness compared favorably with the ancient skirmish at Antioch, although there were not as many slain, which grew out of an attempt on the part of a fellow who was recently imported and evidently a near relativ of Black Henry the VIII., who established the Protestant church. His name was "Gurteen," and his home some distance south of the "Grampian Hills."

Another magnificent specimen of manly and womanly church warfare came off the past year in Westminster church, one of the "Beecher wings" of churchdom, and the faction opposed to ritualism, left the old hive and junctioned the Unitarian concern, and went in cahoot with them under a modified code, taken from the old Calvinistic string, and can be safely termed a "nondescript" religion, very strongly resembling the "What-is-it" of Barnum notoriety. And another of the same brimstone branch, and considered the high-toned concern of our city, is in great tribulation on account of a sweet singer of their choir, who has left the church, and one of the deacons is engaged in a $25,000 libel suit on account of of alleged libelous language published in the Toledo *Sunday Democrat*, which he has prosecuted, and claims the above sum for damages by him sustained. And the old Methodist concern, "St. Parks," is under an awful financial cloud, which is not likely to clear away soon. One of its best-paying members being of an intelligent and inquiring mind, attended several of Ingersoll's lectures, and now says that from his present standpoint he cannot honor any further brimstone drafts. Thus the posies pine away and die as the light of science and truth shines upon them. M. O. Waggoner.

A Bigoted Paper Scathingly Rebuked.

Although we are living in an age of advanced ideas, we still find many who use that old and contemptible weapon of the church, insinuation. In past ages, when witchcraft was in fashion, if a man was suspected of being a heretic, some one hinted that he was a witch, and the good people, obeying the instructions of God's holy word, put him to death. Thanks to the brave thinkers who are gone, such a thing is now impossible; but with what sting they hav left they try to poison a man's character and make his life unbearable, simply because he dares do his own thinking.

Here is their latest:

"We regret to see the respectable pages of the *North American Review* very disproportionately devoted to the ravings of a person whom we do not even care to name unnecessarily. He neither 'fears God nor regards man,' and as notoriety seems to be his one object of passionate pursuit, we think it a pity that decent pages should advertise him. In a late number of the same *Review* he was allowed to *exploit* himself with Judge Black to refute him, which he did effectually; but here, in an interminable No. II., he has it all to himself, and a periodical of good credit comes into one's family in such a shape that it cannot be safely laid upon the table, nor in any way exposed to the eyes of young girls and boys."—*The Churchman.*

Once, at least, they hav found a man so far above them that their infamous slander and lies cannot reach him. Mr. Ingersoll may not need defense from such attacks, but it is a duty we should never forget, to express our decided contempt for any and all such utterances.

They regret to see so much valuable space devoted to his ravings. What a consolation! when they find it impossible to answer one question propounded by him, to call them ravings.

And they do not wish to contaminate their paper with his name; but let them remember that long after they and their works hav sunk into wretched oblivion, the name of Robert G. Ingersoll will shine with increasing brightness as one of the noblest and best men of his time. He neither "fears God nor regards man!" Nowhere in the pages of history can be found a blacker lie than this.

Who is there, familiar with the name of Ingersoll, that does not know of his high regard for the rights of man, woman, and child?

Where is the man acquainted with his daily life but knows that he spends his time and means in strewing flowers of happiness in the path of every one he meets? Always ready to listen to the his fellow-beings; and, if necessary, with his purse to make their life brighter. Not one in a thousand of this class of people has the moral courage to read one word of Mr. Ingersoll's lectures or knows anything whatever of the sentiments they contain; but to perform an imaginary duty, to an imaginary God, they debase themselvs in attempting to scandalize a better man.

After carefully reading and considering the points of this discussion, the man who can say that Judge Black effectually refutes any statement made by Ingersoll is either an idiot to be pitied or one with such little regard for the truth that he should forever after be excluded from the society of honest and respectable men. Subscriber.

A Word to the Wise.

To the Editor of The Truth Seeker, *Sir:* I hav been counting up the starless names in the Round-the-World list, and I find forty-eight of them. Two hundred and forty dollars! It is a big sum, and I hope it will soon be made good. I somehow feel it a personal disgrace whenever a truth seeker does not come up to his promise, or fails to be a good and true man. Now I propose that all who cannot pay shall pen a card to The Truth Seeker telling us why, and all who can shall redeem our credit as soon as possible; and if any hav died since promising, let their friends speak for them.

I promised Bennett when he left that I would do all I could to help keep our darling paper in a prosperous condition, and that I would pay five or ten dollars a year toward his business as long as he was gone. Well, I hav paid in twenty dollars for books since he left, and hope to do as much more before he returns. I hav induced two persons to subscribe for The Truth Seeker, and never neglect an opportunity to speak a good word for it.

We must show our love for our principles by *our deeds*. Nice words will never make the pot boil. We need to giv energy, work, and money.

"And having these, the work shall grow;
Each effort shall set free
A thinking man, whose voice shall go
To shout for liberty."

Elmina Drake Slenker.

Snowville, Va., Nov. 22, 1881.

Obituary.

Died, in Brentwood, L. I., at a quarter past six, Monday morning, November 14, 1881, A. Briggs Davis, former editor of the *Battle Axe*, and founder of the Independent Tract Society, Worcester, Mass. His age was fifty years last February.

Brother Davis's was a fine, compact, sensitiv nervous organization—a man of clear, intuitiv, comprehensiv, expansiv intellect; a keen, sharp discriminator, a large, forgiving heart, tender, clear conscience, and a practical worker and energetic philanthropist and reformer. He was a man of versatil genius, a poet, painter, printer, critic, editor, mechanic, jeweler, farmer, stook raiser, carpenter, and he could excel in any one of these departments. He had originality, inventiv, dramatic, and musical ability. He was religious, Christ-like, and a brother to the human race. He was devoted to the elevation of woman from the curse of bondage and society, and had the most advanced, rational, and philosophic views on every question pertaining to the sexes. He was a prophet and inspired. He was "true as steel," a man of fine moral principles, and died a martyr to the cause of human elevation and improvement. He died in honesty and want.

I hope to collect his poems and works and publish them, together with his life, privations, heroism, and sufferings, and an account of his last five months of suffering, illness, his hopes, aspirations, and future plans.

If any one has his book, "True Love: What It Is and What It Is Not," also back numbers of the *Battle Axe*, especially the one containing "A Prayer for Pure Food," or any memento or picture of his face they may hav, I will use the same in the compilation of the work and return again to the owner.

Also I gave my life, substance, all, to his care for five long months under the most discouraging circumstances and situations, and if any one has aught to send me to relieve my present condition of prostration and to aid in bringing out the inner life of A. Briggs Davis, which I assure you will make an interesting volume, I shall be glad to receive any donations that may be given.

He did not want to die and leave his work unfinished. He had a "Testimony to the Nation" and "A Testimony to Reformers."

Please send *Battle Axe*, books, pictures, or poems addressed Mrs. Minnie Merton, Brentwood, Suffolk county, Long Island, N. Y. M. M.

Died, in Westwood, Bergen county, New Jersey, October 16, 1881, after a long, serious illness, and under great depression of mind, Miss Hannah L. Marsh, at the home of her brother. She was the owner of the Bushkill property in Pike's county, Pa., where she went with E. Z. Wickes to found a community.

Miss Marsh was of a lovely disposition and a very superior woman. Her martyrdom has yet to be written. She sacrificed her life and died without overcoming the thousand and one obstacles that impeded her progress in the way of human happiness and reform. Mr. Davis and Minnie Merton extended her a helping hand, sympathy, and aid until the greater illness of brother Davis prevented further exertions to save Hannah, and she died without the necessary conditions to restore her to health and usefulness. Few lived with such broad views and philanthropic purposes.

It seemed sad that her light should be lost to the world, as she had an experience calculated to quicken and benefit humanity, and we need just such homes as she and brother Davis would establish.

A Catalog of our publications will be sent free upon application.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, DECEMBER 3, 1881.

Ministers.

There are a good many useless institutions in this great city and its neighbor, Brooklyn, but if there is one so completely useless as the ministers who every Sunday preach to their different congregations we do not know it. From Beecher down to Talmage they talk much nonsense, especially when they leave their threadbare Bible texts and orate upon science and Infidelity, as they call the great Free-thought movement in this counry. Sunday before last the great sensation clown of the Brooklyn Tabernacle gave a so-called sermon upon the evils of bad literature. He seems to get his inspiration from Comstock and his facts from that notorious person's diary. Of course he had to lug in the "literature of Infidelity," and of course he had to lie in order to make his point. According to him, the only way to preserve the country is to have a censor of morals and mails. He glibly repeated the old lie that the Liberals, led by R. G. Ingersoll, are all in favor of debauching the whole world and of circulating base literature without restraint. His opinions are of but little account, but when he tells a whole churchful of presumably decent people that Infidelity is the foster-mother of all the vices of this century, not one excepted, the reverend liar should have his words thrown back in his face. If he had said that the church is the corrupter of the age, and that the ministers make the church what she is, he would have spoken but the truth. The church has at some time sanctioned every species of crime, and its leaders have committed more than they have uprooted. It has been shown time and again that in proportion to their numbers more ministers are in the various penitentiaries than of any other profession. Every week in this city the police lock up twelve or fifteen hundred persons for all sorts of crime, from drunkenness to murder, and in that large number none are Infidels. They are Catholics and Protestants. Not even Jews or Chinamen figure in our police courts unless as complainants against some good Christian who shows his zeal by some outrage against them. And yet clerical clowns like Talmage go on day after day lying for the glory of God about Infidels being responsible for all crime. They care no more for facts than they do for truth. They are endeavoring to make their own easy positions secure by trying to convince Christians that they are the bulwarks between them and the waters of death; that without them as guides the world would be given over to crime and corruption. Their lives are living lies. A majority of them know better, and if there is one who does not he must be deficient in intellect or fossilized in the superstitions of his childhood.

It has always been the policy of the ministers to keep the masses in ignorance, for they can control them when they know nothing. But let a man become enlightened, and he begins to doubt that the priests are in direct communication with God, or that they know any more about the other world than the laymen. They are a burden upon the working world—self-imposed it may be, but none the less a heavy burden that should not longer be borne. With the exception, perhaps, of some country clergymen, who hav to dig or starve, the ministers hav always been idlers and non-producers. For their useless services they hav demanded heavy payment. They are intellectual dead-beats. But their living upon other's labor is not by any means the worst feature of the unholy business. If they only took the droppings from the tables of plenty and were content to be called what they are—pampered paupers—perhaps the world could stand it. Instead of this, however, they push themselves forward and demand extraordinary consideration as the plenipotentiaries of the Almighty, the revealers of his will, and the executors of his trusts. In order to do this they hav to lie, and then their lives are lives of deceit. They are plotters against secular government, for they strive in every way to seize upon power to make their place secure. Being humbugs, and knowing it themselvs, they are afraid the people will find it out and turn them away from their sinecures. In their insatiate greed for power they hav not hesitated to spill blood without stint. They hav been the inciters to dissensions, the promoters of discord, the instigators to persecutions, and the prime movers in numberless wars. They hav been the cruel, corrupt, and implacable enemies of progress, of science, of art. They hav endeavored to lock men's minds in the intellectual dungeons they hav built, and put the keys in their own pockets. Whenever a despotic ruler has entered upon a war a little more cruel than any other it always turns out that he had a priest at his back egging him on. Priests and men of God it was who, in the eleventh and twelfth centuries, instigated the wars of the Crusades against the Mohammedans of the East, the Moors of Spain, the Waldenses and Huguenots of France, and the Albigenses of Piedmont, by which millions of human beings were slain and human blood enough spilled to float all the ships of the world. And it was this same class of men who built and managed the Inquisition—a word no human being with a heart can read without a shudder—for the trial of the heretics who had become convinced that the priests were not quite the holy men they professed to be. And it was they who deluged the Netherlands in blood; and in shameless reference to those abominable persecutions, that fiend of the church, Alva, boasted of having "lawfully" caused the death of thirty-six thousand defenseless men and women, to say nothing of the burnings and assassinations of numerous others, without even the color of law. And who else but priests were the authors and instigators of the notorious massacre of St. Bartholomew, when forty thousand innocent people were cruelly murdered, and during the three succeeding days in other parts of France twenty thousand more were wantonly assassinated, and for which religious slaughter the pope ordered special thanksgiving to be rendered in his churches and Te Deums and masses to be performed?

Instead of being a blessing to the world, the ministers hav ever been a curse. Worse enemies than they the human race never had. They hav talked about the love of God, but they hav hated with the hatred of devils. The church and her ministers hav been perfectly conscienceless, with but one object in view—the perpetuation of their own power. If they could accomplish this by keeping the people ignorant and wheedling them with honied words, they were content. But when soft words were useless they resorted to the sword and stake without hesitation and without remorse. Their motto has been, Keep our places and power easily if we can, but keep them anyhow. History is red with their murders, and lurid with the flames they kindled. Infidelity never committed murder or engaged in crime, and yet religious liars, like the Brooklyn clown, hav the effrontery to make the charges he does. Had the ministers a spark of honor left they would blush for their brother. But we do not expect they will; on the other hand, they will re-echo the lie and send it along down the line for the glory of God. Let them. Their day as leaders and formers of public opinion is already gone, and we trust that it will not be many years before a minister who uses his pulpit to slander liberty of thought will be made an object of ridicule and his name be used as a synonym for liar. For that is only what Talmage is.

Around the World.

We hope there will be no cessation in taking shares in the Round-the-World journey which Mr. Bennett is now engaged in making. The expenses of the trip will be close upon $3,000, and the cost of the books, with their illustrations, will not be less than $1,500 or $2,000. So his friends who hav sent him away will see that many more names are necessary before the bare cost of the undertaking is paid. The idea is that the work shall be a sort of joint enterprise, the people contributing the money and Mr. Bennett giving his time. It is not fair to ask him to giv the year necessary to make the circuit of our globe and pay for getting out the books in addition. And, besides, he is not able to do it. The work will be dedicated to those advancing the $5's, and their names will be enrolled in the first volume, which is being forwarded at the rate of thirty-five or forty pages per week. It will take until about next January for it to be finished, and until that time the starry roll of honor is open to those who want to be pioneers in getting the truth. There hav been plenty of books of travel written, but all hav catered to some pious church prejudice, and, so far as telling the actual state of affairs existing in the "Holy Land" and the orient, were worth no more than what they would sell for as waste paper. Those who hav read Mr. Bennett's travels in Europe, written last year, will agree with us that his descriptions are faithful portraits of actual facts. He tells everything that he sees, and he has a shrewd way of seeing everything that is going on around him. His letters so far hav been marvels of descriptiv writing. The work, we feel sure, will be greatly superior to any account of a journey around the world we now hav, and we want all our friends and their friends to aid in disseminating it. There will be over one hundred and fifty full-page illustrations of scenes described, besides many smaller cuts. These will add greatly to the interest of the work, and with the faithful and close description will present Old-World places in a very familiar light. It will be as good as making the journey. And in order to pay for all this we shall keep the list open yet awhile longer in the hope that many more will yet send in their names. It isn't exactly square that the eleventh-hour laborers should get as much as the early w[illegible] but if that is divine justice poor fallible human beings cannot be blamed if we giv the ones who subscribe now just as fine a book as those who subscribed to send the editor off. We can call it that the first sent him away and the last bring him back. Send on the V.'s.

"The Godly Women of the Bible."

Owing to repeated illnesses of the Ungodly Woman, the publication of this history of the female ornaments of the Bible has been long delayed, but we are happy to announce that it is at last completed, and ready for mailing to whoever wishes a copy. It makes a book of nearly three hundred and fifty pages. Its title-page is adorned with a syllogistic proposition which shows the absurdity of Biblical reasoning, and it is dedicated, hopefully, to the believers in plenary inspiration. It takes up nearly all the women who figure in the Bible, and shows just what they were. Among the characters treated are: Sarah, Mrs. Lot and her nameless daughters, Rebekah, Leah and Rachel, Tamar (Judah's mother-in-law), divers women, Rahab the harlot, various godly women, the Levite's concubine, Naomi and Ruth, Hannah, Michal, Abagail, Bathsheba, Tamar the sister of Absalom, ten concubines, Abishag and Bathsheba, Elijah's widow woman, Elisha's women, Jezebel, Athalia and Huldah, Queen Vashti and Esther, Mrs. Job and Hosea's women, Elizabeth and Mary, the Virgin Mary, genealogy of the Virgin Mary, a summary of the godly grandmothers and mothers of Mary, Joseph, and Jesus, the sisters of Lazarus, the anointing scenes, five women (Mary Magdalene, Joanna, Susanna, and other Mary and Salome), the woman of Samaria, the women taken in adultery, Herodias and her daughter Salome, sundry women, sundry nameless women healed and comforted by Jesus, the apostolic women, etc.

The facts are taken from the scripture, and the comments are in the Ungodly Woman's inimitable style. Those who hav read it in THE TRUTH SEEKER will want to read it again, and those who hav not will miss a treat unless they order immediately. Price, paper, 50 cents; cloth, 75 cents.

O. B. FROTHINGHAM has been back to this country for some few months, and is engaged in writing a life of George Eliot. Lately some newspaper reporter interviewed him as to his religious opinions, and he made some curious assertions in the light of what he taught when lecturing. He had no inclination to go back to the church, but he thought the Liberalism of the present day was tending to a "dark Materialism" which he did not like. He was, he said, dissatisfied with it, and was waiting for more light. This has been seized upon as a handle by the church, but we cannot see much in it. Mr. Frothingham has alwas been more of a *dilettante* than whole-hearted Liberal, a keenly intellectual man, but not one who saw in the religion of humanity a substitute for Christian superstition. His plaint seems to us like a sigh from one weary of intellectual strife and wanting rest. As Mr. Robert Collyer says, he is growing old and is sick. He doesn't feel able to do more fighting, yet is weary and cold. When he gets his health back he will be the same as when he lectured in Lyric Hall.

THE Chicago Liberals hav started a little mite of a League sheet filled with crisp paragraphs and news of the League. They propose to open a subscription list and take subscribers at twenty-five cents for six months. They will send a bunch of sample copies to any one sending their name. The address is Liberal League, 319 W. Randolph street, Chicago, Ill. The Chicago League meet every week, and hav good lectures. Last year they were apathetic, but seem determined to make amends this year.

"Voltaire in Exile."

I hav just finished reading "Voltaire in Exile," and find myself more than ever in love with the sage and philosopher of Ferney. It is rarely that we see so many good and useful qualities combined in one person, or that one single mind can control and move so many other minds toward all that is grand, free, glorious, and progressiv, as Voltaire did.

In this little volume costing only one dollar you hav a brief epitome of the great genius whose grand work moved whole empires, nations, and kingdoms. "In London, Berlin, Brussels, and Amsterdam Voltaire found the lever of Archimedes, the fulcrum that was necessary to him in lifting the world and enlightening it. It was abroad (in exile) that he was able to fight openly, to write freely, to publish his works, to propagate his ideas, without risking, as it had happened him in France, to be bastinadoed, embastiled, and to see his books burnt by the hand of the executioner." Voltaire lived sixteen years at Ferney, and converted a "miserable little borough into a prosperous town by building three schools, patronizing agriculture and industry, spreading ease and comfort, and placing capital as suggested to him by his large experience, profound knowledge of things, and acute intellect." Every one, even Catholics, loved him and consulted him and regarded him as a part or the family. When a famin came "Voltaire distributed all the grain in his possession. He never

heard of a misfortune without hearkening to alleviate it. He was good, affable, and humane withal. At every turn he would loan money without the slightest hope of being reimbursed. When unemployed workmen knocked at his door he gave them work," and he boasted, "There are no longer any paupers on my land, despite the revenue hounds." It is said "he neves refused any one money, counsel, or time, and Ferney was Mecca and Rome combined—the Mecca and Rome of Freethought."

All peasants who passed through Ferney found there a dinner ready and a twenty-four-cent piece to help them on their way. So we see this great man was a practical worker for the good of humanity, giving for physical as well as mental needs. Fighting every evil, every superstition, and every wrong; attacking the conduct of the king on his throne or the priest in his sanctuary, and his whole aim was to elevate, purify, and happify the human race.

"He fought his doubts and gathered strength—
He would not make his judgment blind—
He faced the specters of the mind,
And laid them———"

ELMINA D. SLENKER.

California Letter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As it has been my custom for several years past to report myself in your valuable paper on my return home from the lecture field, I hasten to this duty to the cause no less than privilege to myself to jot down a few brief notes from the lecture field of the great northwest.

For five months past my work has been a constant fight against the flesh and the devil, as represented in modern paganism, known as the Christian church, which has a strong hold as yet upon the people of Oregon and the adjoining territory.

Leaving my home in San Jose, the garden city of California, in June, I touched at Astoria, where I hav lectured many times during the past eight years. The Liberal element here is quite activ, and always responds with a warm welcome and large audience. My thanks are due to friends Chainey, McGloclin, and others for helping hands. Ingersoll, Bennett, and Paine are the gods which these people hav set up, judging from the avidity with which their writings are read and from the numbers of their pictures which adorn the walls of the homes here. My stay was short on account of being over-due at Walla Walla and other points east of the Cascade mountains.

Moving up on the Columbia, the monarch of rivers, to Portland, we found the city in great excitement over the news of the attempted assassination of President Garfield, which cast a gloom over our whole country. Making arrangements here for a course of lectures, to be given on my return from the upper country, I took the train for Forest Grove, and had the pleasure of speaking again four times in the new and beautiful hall, the gift of a noble and good man, who died recently at Forest Grove, leaving what property he possessed for the erection of a fine hall bearing his name, Werts Hall, and dedicated to Freethought.

When I spoke here first, eight years ago, there was only a handful to hear. Now a hall, well-filled, tells the story of what THE TRUTH SEEKER, *Investigator*, *Banner of Light*, and lectures are doing in the minds of this hitherto priest-ridden town.

Now I don't want anybody to die for Christ or any other man. But when they do pass on, I would like to see them follow the example of this Forest Grove disciple of Paine and leave such a lasting monument of regard for the cause of truth. Can it be our people are all poor? I would rather put it so than to feel that they were stingy.

Thanks are due to friends Leiser, Hudson, Hinds, Clow, Todd, and others, whose hearts seem to be in the right place.

Moving on by steamer from Portland to The Dalles, I stood once more in view of one of the world's great wonders, the passage of this mighty body of water (the Columbia river) through The Dalles.

For natural scenery the passage by steamer on the upper Columbia is equal, if not superior, to anything on this continent. The Dalles, a smart business town, is just above the cascades, at a point where the great Columbia makes the passage of The Dalles or narrow rocky channel of great depth, through which this mighty volume of angry, pent-up waters rushes with great velocity.

Apparently the river, about one mile in width above The Dalles, has turned on edge at this point, and for ages has cut this passage deeper and deeper through this rocky barier from the mountains to the sea.

At this point in the river, on an island, is situated the great burial ground of the Indians of the entire west and northwest.

Here rest the noble red men of many generations, brought here from incredibly long distances to rest in sacred ground, stacked up wrapped in their blankets, one on top of another, above the ground, inclosed in small rooms made of slabs of cedar packed from a great distance on their pony-horses. Here they lie, more than one hundred thousand in number, and, what is singular about these dead, the framework does not decay as when buried in the earth, but skin and muscle shrivel up and adhere to the bones as dry as a stick.

Some people with a morbid taste for curious specimens find here a rare, as also a bare, chance to get a mummy or lose their scalp, as the island is constantly watched with jealous care, and such is the sacredness of the island in the minds of the Indians that on no account, for money, love, or whisky, will they allow anything to be taken from the place, and only at the peril of life can be removed any of the relics with which the ground is strewn. And as I gazed on this city of dead Indians I thought that, from the cruel depredations of these savages upon life and property all over this wild country, the only really good Indian in the world is a dead Indian.

I gave three lectures at The Dalles, two at the Court-House, and one at the Baptist church, by request, on "Romanism and Our Schools." The theater could not be obtained for a lecture at any price on that subject, as the author is a red-mouthed Catholic.

This town is cursed on one hand with Rome and rum—a combination from natural affinity which destroys both body and mind—and on the other by the orthodox dry rot, which has produced more hypocrits, sneaks, and moral cowards in this place than in any other town of its size on the coast.

And yet we did our best to kindle a fire here that will not cease to burn for years to come. Our thanks are due to Messrs. Crossman, Cinney, Hayden, and others, who stood in the front and helped us to hold up the banner of truth against this tripod of mental and moral cussedness.

One night's ride by rail up the Columbia brought me to Walla Walla, which I found much improved since my visit five years ago. I gave five lectures to large audiences, and much good feeling prevailed. I also held a grove meeting in the country, six miles from Walla Walla, near the little town of Milton, which was well attended, all the sects in religion being well represented. Hence some were glad and others were mad to hav the bare bones of their gods and the deformity and rottenness of their system of salvation revealed to sight.

The country here is wonderfully adapted to the raising of wheat, growing from forty to seventy bushels per acre on the high upland and foothills. Everywhere seemed one ocean of wheat.

The great drawback to this country is the impossibility of having wells of water on all the high lands where the largest wheat is grown. They haul their water on a sled from the river or springs.

Hence you will see that good homes are not so easy to make as in the Willamette country.

Man cannot liv by bread alone, and simply a wheat-field, devoid of water, does not make home.

Another drawback to this country is the want of wood, many having to haul their firewood and poles for fencing twenty-five to thirty miles. I saw many people who had left good homes in the East and traveled over a vast sweep of country, much of it better than this, to get here, to find plenty of land, with but few homes or the possibility of making them without wood and water.

The formation of the Walla Walla valley is most singular. As a rule, valleys are formed from the wash of the hills and mountains, and consequently composed of the richness of the hills. Not so in this case; only here and there an oasis, or little farm with orchard and home comforts, while the larger part is barren, covered with coarse gravel brought from the mountains by the river, which at one time and another has changed its bed so as to run over almost every part of the valley. So it happens that desirable homes bring a good price here.

The climate in summer is hot, without rain. In the fall comes the rain, and in winter more or less snow, sometimes so severe that the cattle and sheep perish for want of food and shelter. But, with the average winter, stock keep without feeding.

Villard with his railroad boom is moving things right and left. New towns are springing up on every hand, and men who hav money, and wisdom to invest it, can make fortunes here at this time.

But the poor, plodding laboring man, without means, is but little better off for all this stir, except as he partakes of the general benefit conferred by improved markets for wheat, the great product of the country.

I am constrained to write thus plainly about this portion of the country from the fact that numerous letters are reaching me from the readers of THE TRUTH SEEKER desiring information about it.

Now let me say in all candor to any who are anxious to move, if you hav a good home and are making a living don't dispose of it for a song, as I did mine, to come West—not, at least, without first coming to see for yourself. To travel and prospect a little is cheaper than to sacrifice and ruin all.

With the man who has nothing to lose, moving is always in order—unless he is leaving rich relations behind. To the lazy man let me say, it givs me pleasure to point you to Oregon, west of the Cascades, as the best country on the continent for lazy people.

The climate is warm and somewhat wet. Crops never fail, even with the poorest kind of farming. The rivers are full of fish, the forests are full of game, and there is no end to wood and water, and the man who simply desires a living can make it with as little labor in Oregon as any country I know of. As for society, it will average with any of the Western states; as to schools, we think not so good as in California; as for churches, too many by half; and for religion, every religious humbug on earth is represented in Oregon. It is chock full of religion, but of morality has none to spare.

Our thanks are due to T. J. Baumgartner, A. L. Davis and wife, O. R. Ballou, W. S. Gilliam, and especially to the editor of the Walla Walla *Watchman* for the brave and noble stand he took in our behalf and the cause of truth.

My next point was Dayton, W. T., a beautiful little town of about one thousand inhabitants nestled in among the hills, about thirty miles from Walla Walla, situated at a terminus of the great Northern Railroad. Its prospects are flattering; its people are bright and intelligent. That disease known as religion has but a light hold upon this town. The Rev. McAllister and his noble wife hav occupied this field of labor for some years past, preaching the gospel of universal salvation through Christ. A fine large church, the best in the town, stands as a monument of their labor. But the people hav lost their hold on Jesus in a great degree, and were in a receptiv state for salvation by natural development. The trustees of this church kindly gave me the use of the church free of charge, in which I gave six radical lectures to an audience not less than four hundred, with a promis to return in the near future, and I will always remember with gratitude the kindness of O. F. Clark, Dr. Day, Mr. Crow, and others who helped to make our work a pleasure in Dayton.

Taking my leave of this pleasant city, I dropped into Waitsburgh on our way to Pendleton, and on a short notice gave two red-hot lectures on Individuality and Religion of the Intellect. The little town was frightened almost out of its wits; it took them so unprepared they had hardly time to ring the bell and circulate the cry of mad dog before it was all over, the fire kindled and the seed sown for good or ill.

The town of Pendleton has more than doubled in size since my last visit five years ago. It has rail communication with Portland by a branch from the main trunk, which is to be continued over the Blue Mountain to Baker City, and thence on to Boise, and ultimately to connect with the California Central at or near Kelton.

I gave six lectures here in Sanford's theater to a large and appreciativ audience. Here it was during a lecture on Romanism, an unregenerate Catholic, fresh from the bog, grew hot under the fire, and retiring without ceremony from the audience returned the fire, not with logic, but a brick thrown with malignant violence through the window into the theater, breaking the sash, but fortunately doing no damage to life or limb. This incident cost the red-mouth thirty dollars fine the next day, besides furnishing to the people a practical illustration of my lecture on Romanism and its history of cruelty and outrage in all the past.

Another point was furnished in this affair worthy of mention. While this Catholic brute was disturbing my meeting by loud and angry conversation and the use of such kindly epithets as "You're a damned liar," etc., two Catholic policemen stood near him without making the least attempt to quiet or arrest him, but left him to be arrested by the friends the following day. This shows clearly to my mind that only Americans should be placed on guard as officers of the peace. A Catholic cannot, in the nature of his religion, owing allegiance to the pope, be a true American, and their oath of allegiance to our government is a bond of straw. I would as willingly lose my right arm as cast a vote to place any Catholic in office, knowing as I do their hatred to our government and schools; and the sooner our people wake up to the sacred duty of Americans, in spirit, ruling America, the better will it be for the perpetuity of our free institutions.

Our thanks are due at Pendleton to Jerry Despain and wife, who made me happy in their home during my stay; also to Mr. Sanford and the young lawyer, as well as the Hewson sisters, for their music and song at each lecture of the course.

An all night's ride by stage brought us to Hepner, a distance of sixty miles, a smart little town hid away in the hills, supported by the cattle and sheep trade, the principal business of this wild mountain section of the country.

I gave three nights to Hepner, and although I felt sorry when I entered the town in the early morning from a cold and disagreeable ride, they made me happy by large audiences and the sincere interest manifest on all hands.

No Liberal paper had ever been taken here—not so to-day. They now hav six copies of THE TRUTH SEEKER.

My thanks are due to L. F. Shipley, M.D., G. W. Swaggart, and others, for kindness received.

[CONCLUDED NEXT WEEK.]

Selections.

Was Garfield Orthodox?

A LECTURE DELIVERED BEFORE THE PITTSBURG LIBERAL LEAGUE, SUNDAY, NOVEMBER 20, 1881.

BY HON. A. B. BRADFORD.

Now, since the late President has passed off the stage of life and joined

> "The innumerable caravan which moves
> To the pale realms of shade, where each shall take
> His chamber in the silent halls of death,"

those of the public who feel interested in the subject are beginning to inquire what right the church people hav to claim that he lived and died a *Christian*, in the meaning generally attached to that term.

In a republican country like this, where the church is as yet so strong an institution, a politician or even a statesman who is ambitious for place and power, if he does not agree with the prevailing religious sentiment, finds it necessary to conceal the fact. There is no more freedom of speech and action under our government than there is under a monarchy. The late Lord Beaconsfield was all his life an Infidel to the Christian religion, although as Prime Minister of England he exercised a kingly power over the church in the appointments of bishops, archbishops, and other clerical officials. He was also an Infidel to the Jewish religion, in which he was born, as is proved by the circumstances attending his last sickness, death, and burial. But as long as he did not express his opinions and attempt to weaken the confidence of the masses in the church, and thus arouse the opposition of the clergy, there was no bar in the way of his political promotion.

The policy of such a course in a government where the church is as much a part of the Constitution of England as the army, navy, and judiciary; and where it is supported at the expense of the public, made up of Catholics, Jews, Nonconformists, and the large class who profess no religion, is ignoble in the same degree that the subject of religion is more important than any other subject, and that it is outrageous injustice to compel the vast majority of the people to support a religion they do not believe in. And this is one of the many unpardonable sins of the church everywhere, that she takes advantage of men who depend upon popular favor for their position and bread, and compels them either to stop all inquiry and swallow the dogmas of the creed, or else to practice the low arts of dissimulation in regard to their religious opinions, and to lead lives of hypocrisy and self-contempt. The only classes in a priest-ridden community who are safe from such malign influence are the servil and the wooden.

This policy of silence on the august subject of God and our relations to him, as already hinted, is deemed quite as important in an American as in an English politician; for, although our Constitution and government are purely secular and ignore all kinds of religion, the voters can be influenced by the clergy, who, if they see fit, can raise a hue and cry against a candidate for office on account of his heretical opinions. Hence, in ascertaining the religious views of a public man we must first resort to the testimony of his confidential friends, to his private correspondence, or to that circumstantial evidence which, after all, is the best proof of a fact, since actions always speak louder and more truthfully than words.

In my opinion, General Garfield, like thousands of others in this age of reason and inquiry, who had been brought up in a church and accepted its dogmas as a matter of one-sided religious education, outgrew his creed, and all creeds, when he came maturely and impartially to examin their claims to his belief. For this opinion I respectfully offer such reasons as these:

When a young man at college, Garfield wrote many letters to his bosom friend, Corydon E. Fuller, from a list of which, published in the New York *Times*, I select for my purpose the following:

"WILLIAMSTOWN, June 19, 1855.

"MY DEAR CORYDON: Your favor of the 4th inst. was received about ten days ago, but I hav been entirely unable to answer until this time. A day or two after it came I left for Pittstown, N. Y., to attend a yearly meeting of Disciples, where I spent some four days, and last Saturday I left again for Poostenkill, and spoke to the people Saturday evening and three discourses on Lord's day. . . . We had good meetings in each place, and much interest. I cannot resist the appeals of our brethren for aid while I hav the strength to speak to them. . . . I tell you, my dear brother, the cause in which we are engaged must take the world. It fills my soul when I reflect upon the light, joy, and love of the ancient gospel and its adaptation to the wants of the human race. . . . I long to be in the thickest of the fight, and see the army of truth charge home upon the battalions of hoary-headed error. But I must be content to be a spy for a time, till I hav reconnoitred the enemy's stronghold, and then I hope to work. Ever your friend and classmate, JAMES A. GARFIELD."

In this letter, which I regret was not published in its entirety by Mr. Fuller, we see a young convert coming up out of the water of baptism for the remission of sin, full of zeal, with a faith strong enough to remove mountains, and saying to his fellow-convert: "I tell you, my dear brother, the cause in which we are engaged must take the world. . . . I long to be in the thickest of the fight, and see the army of truth charge home upon *the battalions of hoary-headed error*." By this expression, emphasized by myself, he meant all the old orthodox churches, then, as now, in existence, and, indeed, all others too; for they all rejected the "ancient gospel" of baptism for the remission of sins, the sole doctrinal peculiarity of the Disciple or Campbellite church. Remember, this letter was written in 1855, when he was about twenty-four years of age, and when he firmly believed the correlativ doctrins that all men are by nature in their sins and exposed to the wrath of an angry God in eternal hell-fire; and that the only method of escaping the impending doom is by exercising faith and being buried with Christ in the waters of baptism. These were his deep and honest opinions, and he acted accordingly. Had a seat in the House of Representativs, the Senate, or the Presidential chair, been offered to him at this time, he would probably hav rejected it as he would one of the baubles of childhood, or as a temptation of the devil; for his highest ambition was, as a minister of the gospel, to snatch condemned sinners as brands from the burning and hav them placed as jewels in his crown of rejoicing in the day when Christ should come to judge the world. It was this "ancient gospel," as he called it, and its adaptation to sweep the world of all opposition to it, that fired the soul of the young preacher, and made him consider everything else as dross in comparison, for "what shall it profit a man," said Jesus, "if he shall gain the whole world and lose his own soul? Or what shall a man giv in exchange for his soul?" I know not whether, but I suspect that, like all the other Protestant sects, the Disciple church believes in a divine "call" to the ministry of the gospel, so that its preachers can say with Paul, "Woe unto me if I preach not the gospel." At all events, from contemporaneous history it is very clear that this love for the "ancient gospel," for its divine founder, and for the lost souls of men, was an affection of such expulsiv power that it drove out of Garfield's soul and subordinated all other loves, and led him to devote all the powers of his mind and body to his calling as a preacher. One sermon of a Saturday night and three the next day were a sample of his zeal in the responsible work of saving souls.

In process of time, say four or five years afterward, the mind of this ardent young preacher unfolds, and enlarges its powers by study, and he falls in with the writings of Mill, Tyndall, Spencer, Huxley, Haeckel, and Darwin, which were then attracting the attention of all thinking men in Europe and America. It is well known that he was especially struck with the essays which came from the clear and prolific mind of Herbert Spencer, who, accepting the evolution theory cordially, carried it into and enlightened realms of inquiry which Darwin and Wallace had not fully explored. In the essay on the evolution of life, which you will find in chapter ii, part 3, of the volume entitled "Principles of Biology," Mr. Spencer discusses at length the special creation hypothesis, as connected with the newly elaborated truth of the correlation and persistence of the forces of nature, thus establishing the reign of law.

Now, the Almighty God never constructed a human intellect in this world, or any other world, which, when free from prejudice, with the love of truth as the impelling motiv to inquiry, and with ability to know when a proposition is proved to be true, that can read this chapter without being thoroughly convinced of the falseness and absurdity of the idea that the iron-linked sequence of natural events ever has been, or ever will be, destroyed by an intervention called miracle or special creation. To make this statement plain to any mind capable of comprehending the truths of the multiplication table, let us understand what a miracle is by supposing a case. The teacher of a new religion, say a Mormon, or the general of the Salvation Army, which is making such efforts to conquer the world for Christ in England and this country, stands upon the bank of the Niagara river expounding his view of the gospel to an open-air congregation of doubters, who demand his credentials. To remove their doubts and bring about the state of mind called faith or belief, he lifts up his voice, and by a command reverses the law of nature that water always runs down but not up hill, and order the floods of Lake Ontario to roll back and over the precipice of Niagara upon the waters of Lake Erie. This violation or suspension of natural law, if it took place, would be God's testimony to the truthfulness of the man's utterances as an apostle, and the miracle is wrought to convince the spectators of the fact, and to cause them, not only to believe in his divine embassadorship, but to do whatever the mirale-worker directs in the way of duty. They would be justified in this, for they could say, as Nicodemus did, "We know that thou art a teacher come from God, for no man could do the miracles which thou doest unless God be with him."

If, however, after all this display of Almighty power, loaned to the miracle-worker for the time being for the specific purpose of making the spectators believe in his claim, they still hold out in unbelief, then, clearly, God is as much disappointed and defeated in his aim as his servant is. God being all-wise, and all-good, and all-powerful, orders the sequence of events, stretching from the eternity of the past to the eternity of the future, so that his intelligent creatures might hav confidence in him as the ruler of the universe. In the department of religion his wish is to bring back his revolted subjects to their primitiv allegiance to him; and to secure this object he sends his son, and his son's apostles, to persuade the rebels to be reconciled to God. This is the theory. To convince them that Christ and his apostles are his authorized spokesmen and embassadors, he invests them with the power of working miracles, expecting, or seeming to expect, that the rebels, when they see the credentials of divine authority, will lay down the arms of their rebellion, believe, and be saved. But after all this display of positiv proof only a few, comparativly, see and believe. All the rest stand out in their unbelief. God is disappointed and foiled; and almighty as he is, he is not almighty enough to remove the obstacle out of the way so as to carry out his benevolent plans.

The resurrection of Lazarus, who had been dead four days in a hot climate—if the event ever occurred—was the most stupendous reversal of the law of nature recorded in the New Testament. Yet while we are told in the eleventh chapter of John—the other three evangelists never allude to this event—that Jesus wrought the miracle "to the intent that we may believe," and "that the son of God might be glorified thereby," and "because of the people which stand by, that they may believe that thou has sent me," it appears to hav signally failed in producing the desired effect, for while we are told that many of the Jews *did* believe, so many more *dis*-believed that Jesus was compelled by his unpopularity "to walk no more openly among the Jews," but to go "thence into a country near the wilderness, where he continued with his disciples." And the whole history of the resurrection of Lazarus winds up with the lamentable admission that "though he had done so many miracles before them, yet they believed not on him." Thus we see from the testimony of the Bible itself that miracle-working is no convincing proof of a divine mission. It is only deemed such by those whose interests are promoted by the phenomenon. And the truth of this remark is substantiated by a fact taken from the Old Testament, which I have never seen noted before, that the same God who authorized the apostles of the Christian religion to prove its credibility by working miracles declares, in Deuteronomy xiii, 1, that if a prophet rises up among you (Jews) and proposes a secession from the established religion of Judea to some other religion of the neighboring nations, and performs miracles—"signs and wonders" to prove the truth of his mission as a seceder, the people who see his miracles are forbidden to believe him, and the prophet and his followers must be put to death immediately.

The miracles recorded in the sacred books of the world's multitudinous religions are numbered by thousands, and they vary in dignity, from the childish miracles of Jesus in his reputed father's carpenter shop, and recorded in the apocryphal gospels, which were believed by the Christian church for three hundred years, to the flight of Mohammed's coffin through the air. And it seems an obvious conclusion to the mind of a candid man that if the false prophets of the Old Testament worked miracles, and the false prophets of the New—Simon Magus, for instance—did so too; and if the Catholic church from the beginning has worked, and still works, miracles, this world would be an unsafe place to liv in, for there is no telling what day some teacher of a new or old religion, in order to strike dumb all opposition to his claims, may suspend, for instance, the law of gravitation, unsettling all standards of weight, and whirling all loose things into space by the centrifugal force of the earth's motion on its axis. If these great laws of nature, on the steady operations of which we all depend in our calculations, are, nevertheless, liable to be reversed by some prophet of a new religion, who would build a house or a railroad, with any assurance that they would stay where they were put?

In contrast with this fitful government of the world by miracles, shaking the confidence of mankind in wise management, and failing, after all, in accomplishing the avowed purpose of the miracle, modern science teaches that the world is a plan—a panorama, if you please—and that as millions of years have been taken up in executing and unfolding it thus far, millions of years more will be required to show its ultimate intent; and, in this process of evolution, so uniform is the sequence of cause and effect—every effect being only a new cause to produce another effect—that no supernatural event has ever occurred during the long round of the past ages to disturb the harmony of the plan, or ever will occur in the countless ages of the future. The whole universe, and every atom that helps to comprise it, is under irrepealable, iron law.

Now these ideas, so in accordance with common sense, and reflecting such honor upon the great unknown cause; and the church ideas, so utterly unreasonable, and reflecting such dishonor upon God,

struck the mind of Garfield with tremendous force; and the brightness of the new light, as it gradually dawned upon his soul, extinguished the darkness of the old faith. From that moment his intellect was disenthralled, and he became a Freethinker; and taking courage from the remark of Farraday, the great English chemist, that "in knowledge that man only is to be despised who is not in a state of transition," he went forward in his career of inquiry and ceased to be a Christian in the sense of the church, while he became a better Christian than ever in the sense of Jesus himself, who declared that the sum total of religion consisted in a reverent and obedient love to God as he was displayed in his works, and a considerate love to man, who is our equal brother. This is what he meant, I think, when he calmed the fears of one of his friends who was still in the bondage of Egypt, and who was alarmed at his seeming departure from the ancient gospel of baptism for the remission of sins, by saying that his religion had only "broadened."

If I am asked how I know this, I answer, only from circumstances and conceded facts. He soon declined and ultimately ceased entirely to preach the "ancient gospel," which, in 1855, he thought must take the world. His former pity for the lost condition by nature of his fellow-beings of mankind changed into indifference, for he now saw that, bad as the race is, it is in a better condition than it ever was before. He repudiated the doctrin of total depravity with its twin dogma of eternal hell fire, and regarded them as a blasphemous charge against the father of mankind and a cruel slander against his children. His zeal for the glory of God by the salvation of sinners which, in 1855, was at fever heat on the thermometer of religious feeling, sunk down to the freezing point, for his ideas of God had fundamentally changed; and as to man, the only damnation he is exposed to is the damnation of ignorance and superstition. And in the full vigor of bodily health, with sound lungs, and no throat distemper which retires from the pulpit so many clergymen when they marry rich wives or find any other bonanza; with remarkable qualifications as a man and an orator, he quietly left the pulpit forever and betook himself to the profession of the law and to politics. If the pastor of a church in Pittsburg, drawing a salary of $3,000 or $4,000 a year, as young, in as good health, as gifted in magnetism, as winning in his ways public and private, and as well calculated to convert sinners and build up the church as Garfield was, would do such a thing as this the isolated fact without a word spoken would satisfy all but the fools that he no longer believed his church creed, but had become what that fact proved, an Infidel to his religion. To the truth-loving, truth-perceiving, and truth-appreciating mind of Garfield, the doctrin of miracles, or special creations, falling to the ground, brought down with it the whole superstructure of dogmas and ceremonies that had been erected on it, and left him nothing in the shape of religion except the simple but all-comprehensiv religion which Jesus taught, love to God and love to man. He had now become, "but secretly for fear of the Jews," what the church, in her arrogance and presumption, calls by the reproachful epithet of "Infidel," having given up the religion of the hull and accepting that of the kernel. Instead of believing the discouraging doctrin that man fell from his high estate of holiness, intelligence, and happiness in the Garden of Eden, nearly six thousand years ago, he accepted the evolution theory, so full of hope and encouragement, that, whereas we hav arrived at our present exalted position in the scale of being by the operation, during millions of ages, of the great law of the struggle for life and the survival of the fittest, our race is destined to reach in the ages of the future a bodily, intellectual, and spiritual development, the grandeur of which no mind can conceive of now.

But did not Garfield, when he took the oath of office as President of the United States last March, "kiss the book" like a good Christian? Yes, he did swear by the book of Genesis, which condemns astronomy, geology, paleontology, and archæology, sciences which he used to teach the students of Hiram College as true beyond all contradiction. He did swear by the Song of Solomon, the polygamist, who had seven hundred wives and three hundred concubines, and in the inspiration of which he had no more belief than he had in the divine inspiration of the odes of Anacreon, or Burns's "Tam O'Shanter." He did swear by the one hundred and ninth Psalm, in which David, the man after God's own heart, cursed his enemies and his enemies' children, born and unborn. He did swear by the thirteenth chapter of Deuteronomy, which has been the warrant of authority during long centuries of darkness and superstition, and is so regarded to-day by some Christian people, for putting men to death on account of their religious opinions. And he did swear by the gospels, in which Christ explicitly directed his disciples to "Swear not at all; neither by heaven, nor by the earth; but to let their communication be yea, yea, and nay, nay, because whatsoever is more than these cometh of evil." He did swear by the Epistle General of James, who said: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation." Yes, he did all these things, I admit, but in doing so he yielded, as thousands of other good men hav done, to the force of circumstances. It was the obtrusiv sectarianism of Chief Justice Waite that made Garfield act so inconsistently.

The Constitution of the United States directs, in Article 2, Section 1, that "the President elect shall take the following oath or affirmation, 'I do solemnly swear, or affirm, that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.'" Garfield had a right to expect that, on the occasion of his induction into office, the Chief Justice would administer the Constitutional oath or affirmation; instead of which, he required him to kiss the book, like a priest-ridden papist. It was too much to expect under the circumstances, that Garfield would disturb the harmony of the occasion by a protest. But it would hav immortalized his name, and hav admitted him into the company of the great founders of the republic, if he had said to the Chief Justice, "No, sir; our government is a secular institution alone, and I prefer to take the oath or affirmation prescribed by the Constitution. Garfield's successor did take the Constitutional obligation when he was sworn in at New York. But when he went to Washington the Chief Justice swore him over again, and made him, too, "kiss the book," a proceeding which was highly disrespectful to the opinions and practice of all the American people, except those of the Catholic and Episcopal churches.

There is tremendous force in circumstances. In 1879 the Rev. Dr. Bacon, of Connecticut, got up a crusade against steamboat excursions on the Sabbath, and succeeded in stopping them. The design of these excursions was to giv recreation to that large class of working men, clerks, and business men of all sorts, who are confined to the house all the week by their vocations, and who, not frequenting the churches on Sunday, prefer, instead, to take their wives and children into the country for relaxation and amusement, as John Calvin and Martin Luther did and allowed. Such a way of spending the Sabbath, however, is a violation of the state law, and above all, a violation of the laws of Sinai, as Dr. Bacon teaches, where Jehovah spoke amidst the thunderings and thick darkness, and said, "Remember the Sabbath day and keep it holy." But last summer ex-President Hayes made a visit to the reverend doctor, and when Sunday came, and the weather was fine, and the roads good, and the ex-President looked anxious to enjoy the open air, the reverend doctor harnessed up his horses and took his guest out riding, thus violating the statute, incurring a fine, setting a bad example to other people, but what was infinitly more inconsistent aad criminal, insulting the majesty of Jehovah by trampling his solemn command under foot, and leading common-sense people to say that, in regard to his zeal in stopping the steamboat pleasure excursions on the Sabbath, this example of "bacon" was "gammon," which Webster defines as "humbug," an attempt to play on the credulity of the people. But we must all extenuate, if not excuse, this gross violation of the law and the doctor's own religious convictions, because he committed it under the stress of circumstances.

But you ask, if Garfield experienced such a radical change in his religious opinions as you hav described, why did he not announce it to the world, and make amends for his past folly by devoting the rest of his life to the enlightenment of those who were still enthralled in the darkness of the old superstitions? This is a fair question, and is entitled to a fair answer. In the first place, he felt what is true, that a man's religious opinions is a matter between his God and himself, and that under a secular government like ours, whose Constitution intentionally and entirely ignores all religion and has not in it the name of God, or of Christ, from beginning to end, a man's metaphysical ideas about God, and our relations to him, is a subject which the public hav nothing to do with. There is no doubt at all that the founders of the republic, with an exception or two, were Deists who believed in the existence of a God, but who could not intelligently and conscientiously accept the Christian religion as defined by the creeds of the church, but who did not feel called to make war upon it. Garfield imitated their policy of silence He did not profess to be a reformer. He felt that every man must work his own passage out of the land of Egypt and the house of bondage as he did, by his own reading and reflections. He was only a lawyer, making a living for himself and his growing family at the bar, and a politician in the service of his country. In the second place, he knew that if he announced his honest opinions to the world, as his friend Ingersoll had done, he might succeed, like Ingersoll again, by dint of his talents and legal learning at the bar, but must giv up all hopes of political preferment. Few men in our history had more personal magnetism and the other elements of character which go to make a man popular and successful in politics. But he knew full well that if he were a candidate for office, and the public knew his real sentiments on the subject of religion, his political opponents would get up the cry of "Infidel" and defeat him at the polls.

At this moment Charles Bradlaugh, of England, who, on account of his eminent talents and statesmanship, was elected to represent a Northampton constituency in the British Parliament, is not permitted by the Tories and weak-kneed Liberals to take his seat, simply because he disbelieves in the God of the popular theology. Plenty of others hold the same ideas as he does, but they do not avow them, and in order to arouse no opposition go through the empty formality of the oath. The scriptures often represent the church, on account of her sinfulness, as a strumpet and adulteress, who will barter her love and purity for money. She still retains this characteristic in England and this country; for, although the theory is that the door of heaven is shut against all who do not believe the creed, even Infidels and Atheists in both countries, if they promptly pay a hundred dollars a year and put in an appearance in their pew once in a long while, may be ticketed clear through as outside passengers on the chariot of salvation. Bradlaugh does not do this. On the contrary, he believes the church to be the refuge of bigotry and superstition, and a hindrance to the cause of civilization; and with a moral character unimpeached and unimpeachable, with unquestioned ability and patriotism, declares as a thinker and reformer, but *not as a member of Parliament*, his honest opinions on the subject. Therefore the Tories, and enough of the Liberals falsely so called, join in the howl of the church against him, and he is ejected from the House of Commons to which he had been twice elected. I am no Materialist or Atheist, but I honor the man who respects the divinity of truth and the freedom of his own intellect enough to hav convictions, and to express them on all suitable occasions before his fellow-men. The Abolitionists did so forty years ago when their opinions were as unpopular and odious in the eyes of the church and politicians as "Infidelity" is now. But the times change and we change with them. And as our own South, redeemed, regenerated, and disenthralled from the triple curse of slavery, and restored to her right mind by the genius of universal emancipation, will soon be ready to erect a monument to commemorate the patriotic services of Garrison and his fellow Abolitionists; so the marble may be already quarried out of which the children of his enemies will build a monument to Bradlaugh for his heroic sacrifices in the cause of human enlightenment in general and the freedom of English people in particular.

All true reformers can bide their time; for the history of human progress declares in hundreds of instances that what are deemed sacred truths in one age become cast-off errors and impediments to the march of civilization in the next. To be sure, the reformer who dies and turns to dust before the triumph of his principles don't get much compensation for the trials and losses he endured in their advocacy. As the theory of evolution by a struggle for life, and the survival only of the fittest, while it advances the general good of the race sacrifices the individual, so the reformer in a good cause must get his reward as he goes along in the consciousness of doing right and in the gratifying assurance that his self-denying services will contribute to the general good.

When Garfield received the assassin's shot, and life and death hung for weeks in the even scale of doubt, he had full possession of his intellectual faculties, and said to his physicians and heart-broken friends as they stood beside him, "Be honest with me; tell me the worst, for I am not afraid to die." These were nearly the very words Washington uttered to his physicians as he lay on his deathbed in 1799; and in both cases they proved the men to hav had settled opinions. But as Garfield's strength wore away, and God turned a deaf ear to the prayers of millions of people who agonized for his recovery, no clergyman of his own or any other church was called in to help him read his title clear to mansions in the skies. Mr. Errett, of Cincinnati, his life-long friend, endeavors to explain this fact by saying that his life had been such that he needed no particular preparation for crossing the river of death as its cold waters dashed against his feet. This was strictly true according to my theory, for Garfield did not feel that he was going into the presence of an angry God who could only be propitiated by the blood of his son and the prayers of Christians. The force of truth had driven these ideas entirely out of his belief. But Mr. Errett knows that in all cases where Christian believers die and are supposed to enter into the presence of God, the evangelical custom resembles that of the Catholic church, and the clergyman, or priest, by prayers and pious conversation, strives to see the dying man, specifically and by an act of faith, accept the garment of Christ's righteousness, by virtue of which he expects to be justified before God and admitted into heaven. In Garfield's case there was nothing of all this. No cry to God for mercy, no tear of repentance; no call for a clergyman; no doubt or apprehension concerning his relations to God; not an evangelical expression escaped his lips, so far as the public has been informed.

All was calmness, and he died like a man who had made up his mind long before, and was ready, not only for death, but for the issue thereof, whether it shall be a total extinction of his personality or a continued existence in higher spheres of action, and under the same laws of evolution and improvement which prevail in this world.

I hav now traced the circumstances of Garfield's life, as they bear upon the point of discussion, from 1855 to the sad hour when all our hopes of a brilliant and patriotic administration of the government under his Presidency, uniting the hearts of the American people in bonds of brotherhood that could never again be broken, were cruelly and hopelessly blasted by a religious assassin—the most dangerous of all kinds of assassins—who felt it his duty to God to "remove," as he called it, one President and put in another. And I appeal to your candor and your love of truthfulness to say whether the circumstances I hav narrated, the facts I hav cited, and my reasoning upon those facts, do not justify me in denying that Garfield either lived or died a Christian in the meaning attached to that word by the church, viz.: a blind-eyed person who believes in a set of contradictory and unintelligible dogmas called his creed, and practices a round of empty and superstitious ceremonies which he calls his worship.

Letters from Friends.

AMHERST, MASS., Nov. 19, 1881.

FRIEND BENNETT: Inclosed you will find check for $5 for your Round-the-World trip.

Yours truly, L. W. GOODELL.

GRANTSVILLE, NEV., Nov. 14, 1881.

MR. EDITOR: Please find inclosed $5 for Round-the World trip, and I am well pleased with your paper and the book that you sent me. It is worth all the money. am your well-wisher, JOHN NIMMO.

HANOVER JUNCTION, VA., Nov. 23, 1881.

EDITOR TRUTH SEEKER: Inclosed please find check for $5, to be placed to the Round-the-World fund in the name of J. C. McAllexander. He says he had no hand in sending our noble old veteran away, hence he contributes his mite to bring him back. With kind regards to yourself and those engaged in disseminating the truth, I am, Very respectfully,

JAMES B. DENTON.

VALLEJO, CAL., Nov. 18, 1881.

MRS. D. M. BENNETT: Inclosed please find post-office order for $10 for Mr. Bennett's forthcoming books, "A Tour Round the World"—one for Mrs. B. Lister and one for Robert Bruce. With best wishes, I remain Yours respectfully,

ROBERT BRUCE.

FARMINGTON, UTAH, Nov. 12, 1881.

MR. EDITOR: I hav been silent a long time, but none the less anxiously watching the movements of Liberalism and of our patron saint, D. M. Bennett. No paper is more eagerly watched for than THE TRUTH SEEKER, though there is one paper which we are watching for as anxiously just now, namely, the next number of the *Liberal League Man*, with a more full report of the Chicago Convention. You must not omit enrolling me with the Round-the-World patrons. I am obliged to confess that I am a little selfish in this, as I put it in this light, that friend Bennett is doing the work, while I am going to get the benefit of the same at the small cost of five dollars. In referring to the Chicago Convention permit me to say that in connection with the Liberal League of Utah I am very proud of the results accomplished there, and look upon it as an epoch in the Liberal League movement. It more than meets our most sanguin expectations. And to think that our old friend, H. L. Green, is in the ranks again, and that he has brought with him such a grand army of soldiers. Who says the age of wonders is past? Well, I feel I could keep on writing now I hav got started, but will not impose longer on your time, so wishing you good-speed, I subscribe myself, your brother in the cause,

WALTER WALKER.

CENTRAL CITY, COL., Nov. 15, 1881.

MR. EDITOR: In your issue of the 12th inst., just read, I see a proposition from friend Dwight, of Florida, regarding the establishment of an orphan's home under Liberal auspices and management by the contribution of ten cents from each Liberal in this country, which meets my hearty approval. Will you please put me down for six shares, one for each member of my family, notwithstanding I am the only Liberal member thereof. My family is nearly grown up, therefore I cannot expect to realize any direct benefit from it, but contribute freely with the hope that the children of some other poor, misunderstood Liberal may be benefited thereby. I find that the path of an outspoken Liberal is a rough one in a community such as this, and through the influences of the merciful and just teachings of Christianity we are liable to need an asylum for our children when we die in poverty, as the church would compel us to if possible. When the proper person is designated to receive funds for the above purpose, I am ready to forward my shares. D. D. LAKE.

LION CITY, MON., Nov. 14, 1881.

TO THE EDITOR OF THE TRUTH SEEKER: I am not a resident of the West—in fact I do not liv not quite as far West as your city; but this much I can say, and firmly believe, that there are a great many in this western world whose minds are not so thickly overshadowed with superstition that no light can penetrate. I find, sir, there are many who try to elevate your paper. I will be more modest, I will subscribe for it, and in my modest way will also try, as we say West, to get a few partners. A good orator seldom blusters. At first a long-standing north-wester seldom commences butt end foremost. And as I've already said, my ways will be modest or mild. To force science will never succeed. Be mild but energetic, form points from the best authority, and stick to them. There's where Mr. Mair failed; his weak repetitions gave you a convert, and an unbiased one.

I hav visited most of the places that are named in the European tour, and can honestly say a more concise and straightforward account could not be given. I hav watched with particular interest THE TRUTH SEEKER, and will conclude to date that I hav ever read any paper that contains so much in so little. I must say this: that most denominations hav a press, and each Sunday those who rent a pew will find a pamphlet—one or more—whose contents are so stale that I hav seen it or them thrown down in disgust and looked at with loathing, much the same as a refined artist would look at a water-color of the Prodigal Son.

I feel interested in "Alamontada"—not the love part, for I know the moral does not rest there. THE TRUTH SEEKER'S columns are not for fiction, but something I am in search of—truth.

Respectfully, R. YEAMON.

PROHIBITION IN KANSAS.

BURLINGTON, KAN., Nov. 21, 1881.

EDITOR TRUTH SEEKER: As there has been a great deal said and written in regard to the new liquor law, some telling the immense good it has done, if permitted through your columns, I would like to state the true workings of the law. Probably you hav read what Gov. St. Johns has said, that "there was no liquor sold in Kansas with the exception of some of the large cities," which is as false as false can be. Since the passage of this bill by the last legislature of our state, the law going into effect May 1, 1881, there has been more whisky and beer sold than in the same length of time ever heretofore. To hear the old woman's fanatical society talk about this law a person would be led to believe that there never were any spirituous liquors made, and, if there were, they were sent right into Arkansas and never reached our growing young commonwealth.

Right here I will say that Kansas has, since her admittance into the Union, never had a worse blow to mar her welfare than the new Prohibitory law. In nearly every town the grog shop is open, and in nearly all the counties where prosecutions hav been commenced they hav failed to convict, and the state has had the costs to pay. This law has been plastered on our statute books by a class of people who make their livelihood by keeping the old superstitions alive; and as theology gets too irksome for their weak brains they branch off on a subject that is much more easily handled—temperance. There is not a man of sound mind but who knows that temperance is a good thing. But are the only temperance people on earth church-members? Every Sunday in our churches all that is heard here of late is the "hell-holes of iniquity that are allowed to be run," and yet all this precious flock do to enforce the law is to furnish wind at their houses of worship. They hav no cases commenced against these law-breakers, whereas it is as much their duty as any other citizens. And then the good people who do not indorse the farce are insulted by this pious crowd and called "whiskyites." A few political scabs hav taken hold of this temperance law and talked early and late for it, but it is done for political influence. All of the best newspapers are working hard for its repeal, notwithstanding Mothers De Ju Call, Amanda May, and others are chartering the cause to help the one-idea governor into the United States Senate, but he is left, for we Kansans want a Plumb. In conclusion, Mr. Editor, I will say that there is not a town of one thousand souls in Kansas that has not more or less liquor sold, proving very plainly that "Prohibition does not prohibit."

LAW.

BURLINGTON, KAN., Nov. 28, 1881.

MR. EDITOR: I am not ashamed to hav the world know that I am an advocate of those ideas and principles usually denounced by public opinion as humbugs and madness. In fact, I often say to the wiseacres of the church when they are denouncing the reforms of the day that I am an advocate of all modern humbugs, and I consider it will not be out of place to reveal to the readers of THE TRUTH SEEKER that I am opposed to all monopolies of every form, both in church and state. I am opposed to [illegible] railroad monopolies and land aristocracies, and I am opposed to all oppression in every form. What the people need now is education, and that education a common sense one—one under which they can evolute from the quagmires of superstition entailed on them by church and state, for we are willing slaves to both. Our so-called republic is only such in name. We are paying extortionate taxes to support an army of county, state, and national officials, who are binding upon us burdens of debts too grievous to be borne, and, to abridge it, we hav too many officials and too many laws. The church is another unnecessary evil. Think of having sixty-five thousand priests to support, and of half a billion of untaxed church property. The fact is, we lack confidence in our fellow-men, and put our trust in gods, kings, presidents, bishops, and all the dignitaries of church and state; this is all wrong.

O man! in whom we should learn to trust,
Thou hast made thy gods from paltry dust,
And given them attributes, all divine,
And sung and worshiped at their shrine.
Thou hast caused the world to mourn and lament
For the lives thou hast slain in their defense.
The earth has been deluged in human blood
To satisfy the vengeance of an angry god.
Monarchs, kings, bishops, and priests,
Hav vied with each other to establish the cross
In lands where Brahma and Chrishna were adored
For ages before the birth of your lord.

Yours, CHRIS BROWN.

OSCEOLA, IOWA, Nov. 17, 1881,

MR. EDITOR: I see by the Chicago *Tribune* that Messrs. D. Appleton and Co. hav commenced their contest with the editor of the *North American Review* because of the publication of the Ingersoll-Black controversy. Let every Liberal put the name of this and all other bigoted firms on his black list and refuse to buy any book bearing their imprint. Fight the devil with fire, is the old saying, and let us all try it once. I think it would also be a good plan for every Liberal to write to the editor of the *Review* and express their sentiments as to the action of the firm of D. Appleton & Co.

Fraternally yours, CHARLEY W. DIBBLE.

RUSSELLVILLE, TENN., Nov. 15, 1881.

MR. EDITOR: On the 27th of last month I left California for this country, the land of my nativity. Thirty-three years ago, when a young man aged twenty-three, I left this country and my many relativs and migrated West. I left this country on the 7th of October, 1847, and hav lived in California thirty-one years of the time since then. My life during all, or nearly all, of these long years has been one of partial seclusion. I hav kept myself away from psalm-singing and gospel-spouting assemblages. I hav studied the great book of nature, the Freethinker's Bible.

On last Sunday I accompanied one of my sisters to church. It was the first time in thirty years that I had darkened the doors of one of those places. The parson's text was, "God is good." He endeavored to show that God had been very good to Moses and all the old Jews and to the antediluvians, and to the spirits of his children after they are dead. But he utterly forgot, or didn't choose to tell, how mean it was to drown the antediluvians in that big flood after letting them struggle along for ages in ignorance and destitution, living in holes and caves in the earth like wild beasts. Nothing could be more cruel than the advice he gave to his favorit people, to wage war with the neighboring nations who were weaker than themselves, which they did, murdering all the men, children, and married women in the most cruel and barbarous manner, and saving the virgins for the gratification of their barbarous, their cruel, their hellish lust. Think, too, of how, when God made the human race, he instituted a plan to damn nine-tenths of them forever in a burning lake of fire and brimstone. And so on to the end of this rotten system.

My greatest desire is to do all that I possibly can to free my relativs and friends in this country from the fetters of theology. I shall do all I can for THE TRUTH SEEKER. Orthodoxy has a strong hold on the people here, but I can plainly see that its power has greatly decreased since I left here thirty-three years ago.

I remain your colleague and brother in the great fight for mental freedom, WM. L. WARLEY.

WEST BELLEVILLE, ILL., Nov. 14, 1881.

EDITOR TRUTH SEEKER: You will find inclosed $3. I hav been longer in renewing and paying for my subscription than I expected to be, but circumstances over which I had no control were what prevented me from sending sooner. In the first place I was sick for some time and could not work, and in the second place after I got well and started to work I had only worked two days when my brother got his leg broken in two places and his collar-bone broken by a fall of coal in the mines, and I hav to stay at home to attend to him.

Now, Mr. Editor, do you not think that God had a hand in that business? kinder inspired the coal to fall, you know, for he's always playing some monkey pranks on us unsuspecting, innocent men? If it was not for the fact that he plays pranks on Christians as well as Infidels, I would think that he did it as a chastisment for our ungodliness. But when I think of the universal prayer test offered up

in behalf of Garfield, I'm obliged to conclude that such things happen because God has not yet evoluted out of monkeydom or monkeyism. When God gets all of the monkey out of him by evolution, and becomes a full-grown, civilized man, he will quit all his dirty, low-lived tricks. He will not then kill any more Presidents, send no more Bennetts or Heywoods to prison for opinion's sake; no longer will he deny to Bradlaugh his seat in Parliament to which he has been elected; burn no more heretics or witches; in short, he will cease his persecution.

Yours for truth and justice, ED. MOODY.

FREDERICKSBURG, IOWA, NOV. 20, 1881.

MR. EDITOR: I see by the tab on my paper the time is up, and that I should remit. You will find inclosed money order of $2. Please giv me credit for the same. I cannot do without the paper, it keeps me posted, so that I feel able to meet the Godites, and then Bennett's letters are worth five times the price of the paper.

Diphtheria is raging here, and we can't get a praying man or woman to come here to help take care of the sick. They stand back in holy horror and say if we go we shall get the same disease, and we would all die with it. They are afraid to meet their God, and the ones that come forward and take care of the sick are the very ones that the churches call Infidels that don't fear God, man, or the devil.

Yours for liberty, H. B. CARPENTER.

CORVALLIS, OR., NOV. 1, 1881.

FRIEND BENNETT: I am fifty-two years old this month, and never heard a lecture by a man who knew the truth and wasn't afraid to tell it until last week, when Dr. York, of California, came around to our town and delivered two of his famous lectures, which I hope will be a benefit to people yet unborn. He found our town as full of Freethinkers as God found the cities of the plains of Sodomites and (to him) Liberals as plenty as righteous men in Sodom. He found me first, center, and last. I rented the hall and paid all the expenses of the lecture, which were over $20, and I rejoice over it as the best investment I hav made in Oregon, while those I thought I could depend upon because they were Freethinkers slunk away for fear it might cost them a nickel. Yet curiosity drew quite a crowd, who rushed in for a free lunch. Numbers of church-members who soon cowered and slunk when they heard that Jesus never lived and the devil was dead. Hurrah for hell, and Liberals to the front! I want a few copies of the "Crimes of Preachers," Darwin's "Descent of Man," and some of those colored posters.

N. B.—I hav money left for the next man who dares to tell the truth. Yours truly,

B. F. HYLAND.

SO. DARTMOUTH, MASS., NOV. 21, 1881.

MR. EDITOR: In THE TRUTH SEEKER of last week a correspondent from Seneca, Iowa, inquired if any of the readers of THE TRUTH SEEKER knew of a cure for nasal catarrh? I would say that I hav known of several cases of that complaint cured by the use of Dr. N. Bryant's catarrh snuff. It is prepared in wooden boxes by Dr. N. Bryant, Natick, Mass. Send your order by mail, and I doubt not the article will reach you in the same manner. The last box which I procured cost me thirty-five cents.

Yours truly, H. BARTLETT.

A LUSUS NATURÆ.

OSCEOLA, IOWA, NOV. 15, 1881.

MR. EDITOR: There is in Missouri an infant town but fifteen months old, and a population of, it may be, three hundred, with no gods, devils, spooks, saloons, or (I had almost said) Christians, but of the latter a few insinuating rogues had crept in under false pretenses. As the Theban band fought the barbarians of a former day, so this band of Liberals of to-day are opposed to the uncivilized Christians around them. An overwhelming majority of Liberals in any locality is a novelty, and the futil efforts of Christians to boss or to outdo this little community is amusing and instructiv. This infant colony will grow vigorously. A torch to light its dim surroundings, an oasis in a moral desert, it must and ought to thrive. In the near future southern Missouri will be proud of its pioneers in progress, and Christianity, when its opposition shall prove futil, will try to share the merit of founding the new enlightened colony called Liberal, Barton county, Missouri. A few of its advantages are: a neat public hall to talk sense in instead of a church for nonsense, a good soil, cheap land, genial climate, medicinal waters, plenty of coal, on a railway, good market, and, to crown all, good society.

Inclosed is post-office order for $1 for THE TRUTH SEEKER to March 1, 1882. F. J. EMARY.

CINCINNATI, O., NOV. 18, 1881.

MR. EDITOR: Knowing you to be the outspoken advocate for the suppression of all pious shams and superstitions in general, I believe the time has come when a bold and truthful statement should be made to the world, which is this, that religions of all kinds are the outcome of either knavery or insanity. Let any one of these systems be sifted down to its very root, let the light of truth and reason shine thereon and penetrate its deepest recesses, then can be clearly seen its false and deceitful deformities and its corrupt principles. Whatever system is constructed on a basis of falsehood ought never to be respected or sustained. Whoever goes back to the origin of these systems can clearly discover that the whole business is nothing but a tissue of fraud on the one hand, and extreme gullibility on the other. Place any one of these systems on the plane of honest, legal proof and none of them hath one peg to hang a truth on. Take the old Jew-book, closely investigate its pages, and very soon can be distinctly seen that it is a monstrous compilation of intolerant priestcraft for no other motiv than to enslave mankind and make him the tool of arrogant assumption. Sir, the coming man who will bravely and boldly beard this corrupt hydra and expose its pretensions deserves well of his country, which is the world.

These priestly systems are a widespread treason against the liberty of man, and should not be treated lightly or with indifference. They hav for ages ruled with sword and flame, and to-day they detest the man who fearlessly utters his honest opinion, which casts its beams of light upon their dark and mystic deceits. It is time the long sway of priestly arrogance and self-constituted authority should experience a great reverse instead of riding rough-shod on the necks of the people. The people should, without delay, emancipate themselvs from the galling yoke of theological serfdom and join the brave army of Liberal Freethinkers.

Let the bondsmen of church domination be for ever free. Then, and not till then, will this beautiful world be valued and, above everything else, appreciated. Then will go forth from every seat of learning the true intellectual thought and wisdom which is ever the result of unshackled minds.

Freedom of thought is the grand highway to the highest order of civilization. This should be the sublime condition of the masses. Every people and clime should feel its benign effects and gladden their hearts with freedom's joy and solid happiness for this, their present and only life. Abrogate forever the dreams, fables, hobbies, and fulsome nonsense peculiar to superstitious ignorance, with all its creeds and dogmas, and frown down the idle drones who sponge on the credulity of the world. Away with the dull and insipid monotony of monasticism, which, more or less, pervades all kinds of religion, and hasten in the good time of general cheer to chase all gloom and sadness from this lovely planet of eternal duration. Let wisdom shine on every hand and bow to nothing but human right and equal justice. The idiots of past ignorance must become extinct, and the present superstitions must giv place to reason, the only true guide of the world. When these glorious changes dawn on humanity faith in man will be the rule, and the outcome will be general friendliness, brotherly kindness, and every charm that human wisdom and enlightened civilization can possibly devise and inaugurate. This world is a paradise. When truth and love rule the multitudes every phase of idolatry should cease, and the priests of all these systems of idolized gods should cease their babble and not deceive the people by misleading them and filling their minds with that of which they know nothing. It is no less idolatry to worship an imaginary deity in the air than on the earth or the ocean; it is all a phantom—a deceptiv shadow that vanisheth forever at the moment of death. Solidity for this life is sound sense; faith in another life is nonsense. The theological driveler knows this, but he still imposes on ignorance for filthy lucre. T. WINTER.

UNIONTOWN, KANSAS, NOV. 10, 1881.

FRIEND BENNETT: I am a new subscriber to your paper, but it has created great enthusiasm in this little village of Uniontown, where a Methodist church is being erected at the expense of the poor class of people. The money was raised by subscription, and it has caused many a poor child to suffer for bread and meat and stop at home from school for the want of shoes to wear. Please find inclosed $1. I want my name in the Round-the-World list.

Yours for ever, ROBERT DYER.

APPLE RIVER, ILL., NOV. 14, 1881.

MR. EDITOR: It has been several months since I hav written anything in the way of a letter for your paper, and I would not now ask for space to say a few words through its columns in behalf of Infidelity did I not feel deeply interested and imbued with the grand truths and principles of this subject, which your paper so fearlessly and nobly advocates.

I hav been a constant reader of THE TRUTH SEEKER since last March, and must say that never before from any other paper hav I derived such desired information and comfort as from reading THE TRUTH SEEKER. I am proud to be a subscriber to such a paper, and am exceedingly glad to think that we hav in this country such a grand and fearless organ in the advocation of truth, liberty, justice, and morality.

At first thought, to some readers of THE TRUTH SEEKER the question may arise, "Why has THE TRUTH SEEKER not a larger subscription?" But a moment's reflection will readily answer this: It is because of the widespread popularity and influence of Christianity; it is because the people hav not yet freed themselvs from the clutch of it and are still being blinded and misled into the belief and practice of improbable and rational things by gross lies and misrepresentation of the truth by avaricious and hypocritical priests. In this way of being mystified their moral conception of what is right or what is wrong, what is true or what is false, is terribly impaired, and in this state of mind they are unable to conceive, much less believe, anything that pertains to natural laws and facts.

Many Christians seem to think that their religion is the only religion because it is the popular belief. We Infidels, who can read the signs of the times, are perfectly willing that they should think so, especially since the last decade, when we come to note the rapid decline of Christianity both in power and popularity; and in spite of all its strenuous and greedy efforts to still maintain its own it has lost ground, and, like a huge oak beginning to die, its life already receding toward its center, with many of its branches leafless and almost lifeless, its life is destined to a speedy end.

The Infidels and Liberals of America owe much thanks and praise for the grand and heroic work which has been wrought for the advancement of Infidelity and the Liberal cause within the last decade to such men as R. G. Ingersoll, D. M. Bennett, Wright, Bell, Underwood, and Wakeman, and many others equally as worthy of mention.

In my opinion, although the past ten years hav been fruitful years for Infidelity and Liberalism, the next ten will prove far more abundant, because we are just now in a position by which we may expect and which we surely will realize big gains.

We hav now quite a thrifty Liberal fraternity in this country, and one which is being almost daily strengthened by the accession of many from the Christian pulpits into activ Infidel workers and reformers. With such encouraging conversions and support from the ranks of Christianity, together with the growing, independent intelligence in the minds of the people to do their own thinking upon matters of religion, irrespectiv of Bible or creeds, and aided on by our great Infidels to the falsity and absurdity of the Bible, we hav nearly all the indications that could be wished for for the rapid advancement and ultimate success of Infidelity.

As far as the intellectual and moral part is concerned we hav all that could constitute a noble cause, but we need a much larger fraternity. We need more men to advocate the cause among the people. We need a freer circulation of Infidel literature. We need more workers and less lookers-on. We need more men who are not afraid to advocate Infidelity, and who are not ashamed to own it any place. All this is true, but we must not expect too much too soon, because our cause is just now getting a good start and a position whereby it will soon be able to do much.

We, as Infidels and Liberals, hav little to fear in the future, while we hav much to be joyous over in the grand prospects spread out before us. We are proud of our belief, but not bigoted or intolerant with our Christian friends who differ with us. We are perfectly willing that every one should hav the same right to their opinions that we claim for ourselvs. This one principle is the humanity of Infidelity, and the practice of which is doing something to Liberalize the world and make it wiser and better, and which, together with activ Freethought and work upon matters of religion, is sure to be the savior of the world.

So let us, as Infidels and Liberals, be tolerant and Liberal; let us be kind and just, and lovers and seekers after truth, and abhorrers and denouncers of falsehood and hypocrisy. Let us not be selfish of our belief, nor afraid to circulate our books and papers among those over whom we think they will hav an influence, and by so doing we will spread the light of truth and science, and free humanity.

Yours fraternally, E. INGERSOLL.

CANTON, ILL., NOV. 26, 1881.

MR. EDITOR: There was something said at the Chicago Liberal League Congress about organizing a lecture bureau. We suggest that a good plan would be to put the question to every Liberal outside of the Liberal League as well as in, What will you giv a year to support (your church) the Liberal cause on condition that you are to hav at least four courses of Liberal lectures within a year in your own town or place of business? I will giv $12 on the above conditions for one year. I am,

Yours truly, JOHN W. ABBOTT.

Reuben Dailey's Printing Office.

Read the following testimonial:

ELGIN, ILL., NOV. 5, 1881.

MR. DAILEY, *Dear Sir:* The circulars are here, and are very nice indeed. I am very much pleased with the work.

Very truly, MRS. H. S. LAKE.

Address R. Dailey, Jeffersonville, Ind., for your work. 2t48

WE hav plenty more of those colored posters on hand which we will gladly send to any friend who takes enough interest in THE TRUTH SEEKER to aid in extending its circulation.

A RELIGIOUS controversy at Nevada, Ia., resulted in the election of four Antichristians out of the six school commissioners, and the Bible has consequently been excluded from the public school.

A Sun-Worshiper's Thanksgiving Hymn.

BY ROBERT SWAIL.

Thou rulest here, O Sol, supreme;
Thou causest day and night;
Thou art the great eternal spring
Of motion, heat, and light.

Yea, all sensation, strength, and thought
Alone in thee find source;
In nature's moves on earth thou art
The great propelling force;

Thou dost man's destinies control;
Thou formest every flower:
We recognize in thee the great
And all-sufficient power.

Mankind, in death and nothingness,
Without thee would be lost;
All beauty, love, and life would sink
In one long night of frost.

Millions of ages thou hast shone,
The truths of science show,
And prove 'tis false, that thou wast made
Six thousand years ago.

Though lies are said of thee and bred
By ignorance of old,
Thy rage moves not at puny tales
By petty pigmies told.

Instead of pouring out thy wrath
Thou blessest man each day,
While in grandeur, strength, and greatness
Thou rollest on thy way.

We see the ancient myths expire—
Gods made by human skill,
Not one transcends thy potencies,
For thou art shining still;

And thy warm sunshine gives us life,
We know most certainly.
Our praises then and thanks belong
Most rightfully to thee.

We thank thee, then, for clothes and food,
For crops, for wood, and coal,
But for our lovely maids and wives
The most of all, O Sol.

Then hail, all hail, to thee, O Sol!
To thee we bend the knee;
We shall, for all we hav and are,
Giv thanks to only thee.

Lines

WRITTEN ON READING INGERSOLL'S REPLY TO BLACK.

BY R. F. S.

Now, Christians, forward! Do not fail
To try and answer back;
But you will want an abler man
Than this "policeman" Black.

This Ingersoll with wit and lore
Is bringing minds to rack.
In such a plight we need more light
Than can be shed by Black.

You are so numerous and so wise
That champions cannot lack.
You ought to send, you may depend,
A better man than Black.

Don't send a weakling to the front
When you again attack,
Nor will you need a fertil Weed
That does not equal Black.

No feeble souls are wanted now,
Who make a constant quack.
Or still again, Van Bockelin, [1]
Succeed the vanquished Black.

You may think this a childish game,
Requiring little knack;
That you can bring a fancy Swing,
And push us off with Black.

But if you want to "hold the fort,"
And keep your narrow track,
We do advise, it would be Wise
To trust no more to Black.

Rochester, N. Y.

Freethinkers' Badge Pin.



This Badge is adapted for the use of all classes of Freethinkers, "Universal Mental Liberty" being its device. The cut shows the design and size, but not its beauty. Solid gold, 18K, double thick, $4.00; solid gold, 10k, $1.75; silver, $1.00. Postage paid and packages registered. Remit by post-office order or registered letter, and mention this paper. Descriptiv circular, with terms to Leagues, etc., *free*. Address the originator and patentee,

LUCY L. CHURCHILL,
6meow25 *West Richfield, Summit county, Ohio.*

50 Cents BUYS 50 SCIENTIFIC LECTURES BY Huxley, Tyndall, Proctor, and others, with sample copies of MAN and the SCIENTIFIC MAN.

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ASA K. BUTTS, 13 Dey St., N. Y.

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MURRAY HILL PUBLISHING CO.,
159 East 28th st., New York.

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CHRISTIANITY

THE

Bennett-Mair Discussion.

BETWEEN

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(CONTAINING 969 PAGES.)

The fullest Discussion yet Published, giving the Dogmas and Claims of Christianity a thorough Examination pro and con.

This book is a thorough examination of the Christian system of religion, divided into the following theses:

1. Christianity is neither new nor original, being borrowed or copied from much older systems of religion. (*a*) The belief in an offspring being begotten by a god upon a human virgin is nearly a thousand years older than the mythical story of Jesus and his virgin mother. (*b*) Other so-called saviors and redeemers hav been believed in and reported to hav been crucified and to hav died on the cross many hundreds of years before the same was said of Jesus. (*c*) There is not a dogma, rite, sacrament, or ceremony in Christianity that did not exist in pagan systems from five hundred to two thousand years before Christianity was known in the world.

2. Miracles and supernatural achievements hav been as fully and truly ascribed to other teachers and founders of religion as to Jesus.

3. The story of Jesus and his mission in the world is unhistorical; it is not corroborated by contemporaneous history.

4. The teachings of Jesus are defectiv in morals, intelligence, and scientific information, and, so far as they are of value, his moral precepts and teachings were equaled by many sages and teachers who preceded him. The Bible itself was written by men illy informed in scientific knowledge, and does not harmonize with the facts and principles in nature known to be true.

5. The doctrins and claims of Christianity hav been a curse instead of a blessing to mankind in many respects. Instead of being a religion of love, it has been a religion of hate, contention, war, and bloodshed. It has fostered ignorance, superstition, and falsehood, and has retarded education and science in the world. It recognizes and supports the obnoxious systems of kingcraft and priestcraft, upholding slavery, despotism, and every form of oppression in its assertion that all power is of God. As a proof of this the leaders and bright stars of the Christian church hav been among the worst tyrants and oppressors of human liberty the world has known.

6. The Bible and Christianity hav oppressed woman and hav deprived her of the rights to which by nature she is justly entitled.

7. The Bible and Christianity are unprogressiv in their nature; they are founded upon the doctrin and authority of God himself, and are therefore incapable of progress and improvement.

8. The Bible and Christianity do not teach the higher class of truth and the best variety of religion which mankind are capable of receiving.

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BY KERSEY GRAVES.

Being a reply to John T. Perry's "Sixteen Saviors or One." Two hundred and twenty-four errors are pointed out and thoroughly exposed.

The most interesting and amusing feature of this work of Mr. Graves is his "Ecclesiastical Court," in which he examins all of Mr. Perry's witnesses and authorities, one by one, and arrays them against each other, and sometimes against Mr. Perry himself. The witnesses in their cross-examination not only *contradict* each other and themselvs, but *condemn* each other, showing some of them are not qualified to act as witnesses in the case. This feature of the work is really laughable. It shows not only the utter failure of Mr. Perry to prove what he designed, but that some of his witnesses seem to turn "state's evidence" against him and testify for Mr. Graves. And in addition to all this, Mr. Graves has cited from many of the ablest authorities of the world an amount of historical testimony against Mr. Perry that is absolutely overwhelming. Price, 75 cents, pamphlet; $1, bound.

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MEDICAL ELECTRICIAN,

Inventor of the "Wilsonia," and Lecturer on Electrical Therapeutics, Author of "The Trial of Medicine," "The Language of Disease," "Medical Fallacies," Etc., Etc.

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QUALIFIED ASSISTANTS ALWAYS IN ATTENDANCE.

OPEN LETTER

TO

Anthony Comstock

In Answer to His Open Letter Sent to Newspapers.

465 FULTON ST., BROOKLYN,

SIR: I hav before me a seven-paged open letter, addressed to myself, intended for publication in all the evening and morning papers, copies of which, I am prepared to prove, were sent to every daily and several weekly papers, the publishers of which refused to publish it, consigning the precious product of your labors to the waste paper basket. For this I am truly sorry, as it would hav given me an admirable opportunity to show the public the true inwardness of the man who could pen such a letter, and yet claim to be a Christian and a protector of the public from the vicious members of society. A more vicious letter could not be penned, and the evidence of malice crops out in every sentence You first claim that the courts honorably acquitted you. If they did, then I know nothing of the words honorable acquittal. You were arrested for publishing a malicious libel, and taken in the charge of an officer before the magistrates. You then waived examination. If you had written truthfully, why were you afraid of examination? I was present in the court to confront you on your vile charge. You were silent.

After the lapse of several weeks I received an order from Judge Smith's court to attend such court respecting my charge against you, and believing that you would submit to an examination and giv some excuse for your act, I went, accompanied by over fifty witnesses, so that a special court had to be set aside for my special case against you. Well, let us examin as to what followed. I stood there without counsel, ready to defend my order of arrest. I was strong in the proof of my charge against you, and did not require an attorney to quibble on points of law. You, on the other hand, had an attorney—a man in whom any person may trust their case as a legal adviser, and outside the law I hav reason to know that Mr. Tenney, your solicitor, is a gentleman and a noble-hearted man. He must hav felt seriously the weakness of your case, as set forth in your libelous letter, and therefore, as an act of charity toward you, advised you not to submit to an examination. He, good fellow, by special pleading, decided to take exception on points of law, and attempted to show that not the spirit and intent of your libelous letter should be gone into, but the actual wording only should be considered, and that therefore the same should be adjudged as a privileged communication, and on this ground pleaded for a dismissal. This I objected to, whereupon your solicitor proposed that a brief be prepared, setting forth the reasons why my complaint against you should be dismissed. I then stated in the presence of that court, that all I required was a full investigation into the facts. It was then arranged that the District Attorney should take charge of the case, as prosecuting counsel, on behalf of the people against Anthony Comstock, I being promised at that time that such investigation should be made on the following Wednesday. But, feeling that there was some crooked business going on, and an attempt being made to frustrate justice, I employed one of our best attorneys, and he wrote a letter to the Judge, to the District Attorney, and your attorney for copy or nature of such brief. Not only so, but myself and attorney applied at Jefferson Market Police Court next day, and we were told that Justice Solon Smith had gone into the country, and would not be back until Monday following, the court officer to whom we spoke intimating that as the Comstock case was in the hands of Justice Solon Smith, nothing would be done until his return. Picture, therefore, my astonishment upon receiving a notice from the court that the case had been dismissed without an investigation into the facts which led to the writing of your letter, neither myself nor one of my witnesses being called, and yet you hav in your letter the audacity to tell the public that you were honorably acquitted. May heaven save the public when such honorable acquittals shall follow the publication of such vile letters as that penned by you to hundreds of my patients! So much for your "honorable acquittal." Now, as to your having evaded arrest or not, the facts are these: I did not dream of having you arrested until after I had written my letter to you, which appeared in all the newspapers. I called at your office personally three or four times, as did also my half-brother, David Cotter. We were each told by persons in your office that you had gone into the country, and would not be back for a week; but on being told by persons on Nassau street that you were seen in the immediate neighborhood not long after my calling, I felt that you were evading me, and deliberately refusing to giv me the names of those whom you pretended had made statements against me. It was your thus evading me which caused me to take criminal proceedings against you, and forthwith instruct counsel to sue out a warrant against you for criminal libel. After such warrant was in the hands of the officer, such officer and several of my witnesses sought you at your office. They were told by persons in your office that you had gone into the country, as I had before been told. On the morning of your arrest my half-brother, David Cotter, called at your office, in response to a telegram received by me. He was then told that you were away in the country. He went straight from your office to that of Howe & Hummel, and there met a private detectiv who offered there and then to disclose the whereabouts of Anthony Comstock, if the $100 reward, which I had offered for his arrest, should be given him. This was promised, and David Cotter then went and apprised the officer who held the warrant, and they went in company to your office, when they were jointly told by persons sitting there that you were away and they did not know when you would return; whereupon the officer, acting upon the information given by the detectiv above named, proceeded to a room in the upper part of the building wherein several voices were heard. The door was opened in response to the knocking of the officer, when a number of gentlemen were seen sitting around a table as if in committee. Anthony Comstock was inquired for, and denied being there. Upon retiring voices were heard in a room close by. Inquiry was made if Anthony Comstock was within. The person who opened the door replied that Anthony Comstock was not there, when the door was closed. My half-brother, who was waiting in the lobby, made a ruse as if running down stairs, the officer, all the time standing outside, beside the door. The same person who had before opened the door opened it again. The officer, by a rapid movement of the foot, kept the door open and then walked in and arrested yourself, Anthony Comstock. If this was not hiding from arrest, I fail to understand what hiding means, and as you hav in your open letter mentioned the fact of my having offered one hundred dollars reward, and that I had refused to pay the person giving the information, I beg leave here to state that the hundred dollars was paid to the detectiv in the presence of several witnesses, one of whom was a merchant and manufacturer in your immediate neighborhood of Nassau street. So much for your arrest. Was it with or without evasion?

Now, as to the next portion of your open letter: You say there is a law prohibiting the transmission of letters and circulars concerning schemes to deceive and defraud the public or obtain money by false pretenses through the mails. You knew very well when you were writing that sentence that it had no application whatever to my case, inasmuch as the following open letter to the physicians of Brooklyn was before you, offering every physician or scientific man a free entry into my factory and consulting rooms, and in the same letter offering five thousand dollars' worth of my goods to the poor of Brooklyn. Why did you not avail yourself of the offer and hav called at my consulting rooms and manufactory for inquiry before writing your libelous letter to the hundreds of my patients? You could hav no excuse as to time and place, for this reason, viz., that my establishment is one of the most prominent in Brooklyn, and in close proximity to your own residence, so that nothing but malice aforethought could hav induced you to hav written such a letter, while the following offer to the physicians of Brooklyn was before you in the circular or pamphlet from which you obtained the names of my patients to whom you wrote. If you wish to excuse yourself re-read the following:

WM. WILSON'S OPEN LETTER

To the Physicians and the Commissioners of Charities of the City of Brooklyn.

GENTLEMEN—Two years ago in Europe I invented and patented a magnetic appliance for the relief and cure of disease. My system is one that was never before attempted, but its simplicity places it among the many great improvements in the history of science which, after its inception, has caused thousands to wonder why so valuable an additiou to the necessities of our race should hav been so long overlooked.

The success of my appliances in the cure of disease in England was such that over THIRTY THOUSAND persons were clothed in them, and not one case of failure when the proper appliances were worn as recommended. In the face of such success in Europe, I determined that the people of America should be made acquainted with the fact. I arrived in Brooklyn only a few months ago and commenced the sale of my goods at No. 465 Fulton street, since which time I hav, in Brooklyn and neighborhood, over a THOUSAND persons wearing my appliances for the diseases above mentioned—all of whom came to me only as a last resort, having failed to get relief from any of their physicians. And these persons were as readily relieved as were those of Europe—NINETY-NINE PER CENT of whom will tell you to-day on application to them that my appliances gave time all the relief promised. A printed list of my clients is at your disposal so that you may satisfi yourself of the truth of the above statement. My proposition therefore is that I hand over to the medical men of Brooklyn FIVE THOUSAND DOLLARS' worth of my appliances, to be used only on the persons of the sick poor now and likely to be in your charitable institutions and hospitals. The only condition I make is that I myself clothe the patients according to my own judgment and be allowed to retain watchers at my own expense that the patients do not receive any medicin during the wearing of my appliances, and that a proper report be supplied from time to time, so that I, at my own expense, can publish the record of the cures by my appliances. I further wish that every medical man in Brooklyn should call at my manufactory and examin for himself the processes of manufacture and make himself thoroughly acquainted with my system. My factory is open for inspection at all hours to any physician, chemist, or scientist, and in close proximity to my own business premises the same physicians

may see for themselvs the patients who hav been relieved by my appliances. All physicians and chemists who hav examined my goods hav availed themselvs of my invention, are to-day wearing my appliances, and recommending the same to their patients with marked success.

The aforesaid gift of FIVE THOUSAND DOLLARS' worth of goods will be delivered from time to time, as agreed upon by a committee of yourselvs, on application to me a few days in advance, stating the disease for which they are required, so that I can supply the best possible form of my invention. Hoping you will avail yourselvs of my offer, I remain, gentlemen, Yours obediently,

WILLIAM WILSON.
No. 465 Fulton st., Brooklyn.

In face of the above letter, what pretense can you find for your conduct? Why did you not giv me the names of the parties whom you pretended had written to you? The fact is, no one did write to you except a lot of conspiring doctors, and to please them you became their tool.

In the next part of your open letter you refer to a letter you sent me, and say as follows: "Why did you, like Ananias and Sapphira of old, keep back a part; why did you not tell the public that I wrote you personally on the 15th of September?" Your memory must be very bad in this particular, or you did not read the newspapers, inasmuch that this paragraph appeared in the *Truth* newspaper on September 20th, under the caption of "The Romance of Anthony Comstock's Arrest, and what Led to It," and directly following the $100 reward, I refer to the very letter which you say I never noticed:

"And the next morning I received a cringing letter, written after the reward was offered, as shown by the postal date on the envelope, Brooklyn postmark, 2 A. M., September 16. Now I was told in his office on the 15th of September, at two in the afternoon, that he had gone away for a week. Who told the lie? Did he order his subordinates so to do, or did they do so of their own accord? The next day, September 16th, my half brother, David Cotter, with the detectivs and the court officer, went to Comstock's office. They were told that he was in the country, and did not know when he would return. They were then told that a letter was written by Comstock to William Wilson the night previous. At this the clerks seemed surprised, and said, 'Well, we do not know where he is, nor when he will return.'

"A private detectiv then told my half brother where to find him, and said he was hid away in an upper room in the same building. There the officers went, knocking at one door where voices were heard within, but the door was locked. Then in another room adjacent an attempt was made to discover him among a company of gentlemen sitting apparently in committee, but Comstock could not be seen. A ruse of running down stairs was made, only to retrace their steps just in time to find the door gently open that had before been tried and found locked. The officer slipped his foot between the door jamb and, walking into the room, arrested the great Anthony Comstock. He was taken before Justice Smith and committed in the following words of committal:

"'It appearing to me by the within depositions and statements that the crime therein mentioned has been committed, and that there is sufficient cause to believe the within-named Anthony Comstock guilty thereof, I order that he be held to answer and be admitted to bail in the sum of five hundred dollars, and be committed to the warden or keeper of the city prison of the city of New York until he givs such bail. SOLON B. SMITH,

"'Police Justice.

"'Dated September 16, 1881.'"

You will therefore see, on referring to your open letter, that you admit that my first public communication against your act was printed on the 14th day of Sept., and yet you charge me with being like Ananias and Sapphira of old, by keeping back a part. How could I mention, in my communication of the 14th, that which was not written by you until the 15th? But you know very well that the letter you refer to as having been kept back was referred to as above on the 20th day of September, that being the first letter from myself after receiving the letter written by you on the 15th. You therefore utterly fail to show in your open letter that I had kept anything back. In the same open letter you refer to a lawsuit in Ireland between Wetton & Co., and William Wilson, of No. 64½ Patrick street, Cork, and the most malicious act that any man could conceive is the taking the trouble of writing to Ireland for information respecting a man, and when such information is received, telling one-half the story in a open letter to the public and keeping back the other half. This you know you hav done, and I challenge you to publish at your own cost your open letter, as I at my own cost shall publish this. Your malicious act in thus concealing the real nature of the lawsuit between Wetton and myself as rival manufacturers and large employers of labor is an act unworthy of the commonest informer. I hav a deed from the British government wherein, on the settlement of that suit as above referred to, such deed binds my opponents to pay me a large sum of money in settlement thereof. Your attorney, Mr. Tenney, or Mr. Colgate, your President, can see that deed whenever they choose to call at my offices. Yet you, in your open letter, attempted to show that I had been guilty of a crime. If this was not vindictiv malice, what was it? Again, in the same open letter, you would insinuate that my patent and Edgar Wetton's were the same. Yet you know very well that the circular from which you obtained the names of my patients contains also the following description of my patent:

"During the past few years seven or eight different patents hav been taken out for Electric and Magnetic Belts, but the vital defect in each and all of them has been a want of means whereby the magnetism once imparted to them could be retained. This defect has been fully overcome in the 'Wilsonia' invention. William Wilson struck the happy idea of attaching a series of Voltaic Piles to the Magnets, which by absorbing the natural exudations of the skin giv out a constant galvanic current, and thus keep up a continuous supply of Magnetism. Another very important feature of the 'Wilsonia' invention is this. Wearers of these garments never experience unpleasant shocks and are never afflicted with sores, which inevitably result from wearing galvanic chain bands—*they* having to be steeped in vinegar to render them capable of imparting any curativ property, and in this process they become the mother of an incurable form of erysipelas! And then, the 'Wilsonia' is as comfortable to wear as any undergarment. These appliances keep the body warm in the cold season, and, by their power of absorption, impart, in the summer, a refreshing coolness."

Also the Method of Manufacture.

"Wilsonia" Magnetic Clothing;

These goods are made as explained below, and every person following out the instructions here given can make for themselvs and their own wearing any garments to suit their malady.

Although I hav patented the invention, I giv any one the liberty to make for themselvs, but shall prosecute any one who dares to make them for others to wear, or to sell.

Process of Manufacture.

Take a sheet of cloth, or any woven fabric, lay it upon another sheet of gutta percha tissue, then lay a sheet of muslin corresponding in size; fasten these together. Then take hard steel plates (brittle as glass they need be for our purpose), cut them into narrow strips about one and a half inches long; perforate each plate, making a hole large enough to take in an an ordinary shoe eyelet. These plates to the number of 250, with 500 eyelets, fastened to the cloth, are sufficient to make an ordinary NERVE INVIGORATOR. Over these plates, when fastened to the fabric, we place another sheet of India rubber tissue. Over this again we place another sheet of muslin and fasten the whole mass together with hot irons. We then puncture the eyelets the whole thickness of the fabric so fastened together, having about five hundred openings through the garments. Then we cover the whole with a lining of any material to suit the fancy of the wearer, but preferably canton flannel should be used. When the garment is so far finished it is magnetized by a powerful electro magnet until every plate of the whole series is thoroughly saturated with magnetism.

Having described the process as above, I again say that if you make the garments as I direct they will do you just as much good as though I made them myself. But the above being my patent, I shall prosecute any one who dares to make them for profit, and shall use the utmost rigor of the law in so prosecuting.

Now, then, where comes in quackery with with the "WILSONIA?" Why do not the advertisers of quack nostrums tell purchasers how to make their compounds?

Now, as to Prof. White's great discovery: He told us a few weeks ago, through the columns of the New York *Herald*, that he had made a marvelous discovery, viz., that the whole secret of the electric charge in the Gymnotus, or electric eel, lay wholly in the fact that the said electric ell was enveloped in a film, whereby its electric charge was augmented. This marvelous discovery, he said, was only made after six and three-quarter years of fruitless research, and by an accident, he goes on to say, the whole thing was made complete.

Now it will be seen from reading the above formula, that WILLIAM WILSON'S patent was taken out two and a half years before Professor White made his statement through the columns of the *Herald*.

It is upon the Gutta Percha Film patented by MR. WILSON, that the secret of the "WILSONIA'S" force wholly lies.

Physicians, electricians, and scientists are, therefore, invited to examin critically into the nature of the "WILSONIA" MAGNETIC CLOTHING, and, with the formula before them, go into their laboratories and experiment for themselvs. They will then know that the

WILSONIA MAGNETIC CLOTHING

Is the Greatest Wonder of the Age, and yet withal one of the most Simple of Inventions

---

In the same open letter which you sent to the newspapers you malliciously attempt to belittle me by assuming, that, because I had been a cabinetmaker, I could not therefore attain to a knowledge of curativ agencies distinct from the methods laid down by the schools. In answer to this assumption of yours, I can only say that I pity you for your stupidity. Do you not know that the celebrated Dr. John Hunter of London worked at the bench as a cabinetmaker at forty-two years of age, and afterward became the most eminent surgeon in Europe? and to-day the Hunterian Museum in London is a living monument of that cabinetmaker's skill? Do you not also know that all great inventions ever made emanate from among those whom we least suspect as the originators of new thought?

Another important reference in your open letter I refer to: On a board sign you say as follows: "Read the Anthony Comstock letters in favor of 'Wilsonia.'" In answer to which I simply say that I hav the copies of fifty-five letters sent to you in favor of my garments, the parties sending such letters being those to whom you had conveyed your libelous communication. Therefore I call these letters of my patients the Anthony Comstock letters, and shall continue to publish them in a pamphlet dedicated to the Young Men's Christian Association of Brooklyn and New York; nor you nor your society shall intimidate me against such publication. Nothing shall be hidden nor held back. In conclusion, I again make the following challenge to you: To sign bonds for $5,000 if you can prove that I do not cure ninety per cent of the incurables given over by the doctors, or to produce one case where all the benefit was was not derived as promised on the purchase of the goods, such goods being worn as directed as to quantity and to time. I believe your society requires money to carry on its operations; here, therefore, is a chance to add to its funds. I will also sign bonds for a like sum if you can show one testimonial published by me that was not genuin, and will pay all expenses of the six physicians on whom you relied, and will meet them singly or as a body on any platform in the United States, and prove to an audience of scientists that these physicians know nothing of the nature of nerve fluid, the constitution of the blood, nor the difference between electricity and magnetism as a curativ agent. WILLIAM WILSON.

Having thus openly answered your letter, and wishing the whole thing to be closed up, I herewith make you this offer, viz: That you shall, upon the examination of the deeds referred to in my letter as above, between your attorney and Mr. Colgate, upon the conclusion of such investigation, giv me a letter of apology for having been instrumental in casting discredit upon my invention. I am quite willing to accept your plea of ignorance of the facts, and that you were deceived by others.

Upon receipt of such letter of apology, I will withdraw all further proceedings. WILLIAM WILSON.

READ THE FOLLOWING REFERENCES SHOWING MR. COMSTOCK HIS MISTAKE:

COMMODORE GARRISON, Bowling Green.
Mr. FRAZER, corner of Reade st. and Broadway, New York.
Mr. DEGRAFF (DeGraff & Taylor), Fourteenth st., New York.
Mr. TAYLOR, of the same firm.
Mr. FAYERWEATHER (F. B. Hoyt & Co.), Spruce st., New York.
Senator McPHERSON, Washington.
E. B. STIMPSON, Spruce st.
THOMAS HALL (Kestler, Hall & Co), Ferry st.
Colonel BAYARD CLARK, 54 East Forty-ninth street, New York.
Dr. DEMAREST, One Hundred and Twenty-seventh st., Harlem.
Mr. J. DUGGAN, Undertaker, 330 Clermont ave.
Mr. E. STCLAIR CLARKE, 758½ Lafayette ave.
Mr. YOUNG, Artist, Bergen st., Brooklyn.

These and thousands of others can be referred to Dare a man like Comstock mingle with such gentlemen as the above?

Read also the Testimonials Printed in "The Truth Seeker" of Nov. 19th.

IMPORTANT TO INVALIDS.

COMPETENT ASSISTANTS IN EVERY STORE, PRIVATE DRESSING AND CONSULTING ROOMS, AND EVERY CONVENIENCE, WITH FEMALE ASSISTANTS FOR LADIES. ALL OUR GARMENTS ARE THE SAME, NO MATTER AT WHAT DEPOT THEY MAY BE PURCHASED.

OFFICE HOURS, 10 A. M. TO 8 P. M.

Important to the Suffering and Afflicted Who Hav Been Deceived by Advertising Nostrum Venders.

The great success attending the introduction of my world-famed **WILSONIA GARMENTS** has incited a host of speculators to place upon the market several bogus arrangements under the specious titles of "Magnetic Clothing" or "Magnetic Garments." One unprincipled person has actually copied my engraving representing my clothing, so that a person not seeing the garments would take it for granted that the goods so advertised were facsimiles of the **WILSONIA**, the engravings representing the clothing being identical with those issued by myself thus tending to defraud the public by their purchasing a worthless article for the cure of some malady or other. This same person has copied, almost verbatim, the language of my own circulars. One of these garments was brought me direct from the vender. I find it to be a clumsy imitation of the first magnetic garments made in Europe some fifteen years ago. I would therefore ask the public to see the Wilsonia garments before purchasing anything represented as a magnetic clothing. They will then find that an attempt at imitation has been made by an engraved circular containing copies of my own circular as above stated, and so cunningly has the device been carried out that parties purchasing the goods from such circular will suppose that the garments so purchased were identical with my own, but when seen together they are as different as anything can possibly be conceived. If, however, persons will call at any of our STORES in New York or Brooklyn, or elsewhere in the United States where Wilsonia depots are opened, they may hav everything made clear to them. The claim of CHEAPNESS is a poor point to put forward when the matter of disease and life and death is in the balance. My reputation now is so unparalleled that never before in the history of the world hav such remarkable cures been effected as those following the timely use of the now world-renowned Wilsonia garments. The blind hav been made to see, the deaf to hear, the helpless paralytic to walk erect, the demented to become sane, the martyr to catarrh and asthma to speak and breathe freely, the terrified with heart disease to walk forward among the public without the terror of impending death. All and every form of disease disappear when the Wilsonia Magnetic Garments are used as directed. I will undertake to cure 90 per cent of the so-called incurables now in the hospitals in the United States, and will place my garments upon such patients free of charge, the only condition I make being that the authorities governing such hospitals shall not allow any medicin to be given the patients during the wearing of my garments, and that the cures shall be publicly advertised as soon as made. CITIZENS OF AMERICA! when and where in the history of the world has such an offer as this been made? Here, in New York and Brooklyn alone, there are thousands of poor invalids in our hospitals passing through the ordeal of a protracted and living death who might, if my offer be accepted, be restored to the world as useful members of society, and this free of charge. If my offer be not accepted by the physicians of the hospitals, then the physicians must stand convicted of indifference and carelessness toward the poor invalids intrusted to their care. I hav sold my patent to a company with a view of manufacturing on a very large scale, so that with increased facilities in the form of valuable machinery specially prepared for our purposes, we shall be able to place upon the market an unlimited supply of these wonderfully curativ appliances.

After years of study in the particular direction of electrical therapeutics, I hav from time to time made many improvements on my first conception of what was needed for the relief and cure of disease until the "Wilsonia" in its present form contains all the elements of what has gone before in the same direction. The continuity of current is made complete, the dangers of non-ventilation are entirely overcome. This is an important point in the "Wilsonia." Thousands of persons are to-day suffering from the effects of retarded perspiration, having had thrown back into the organism the poisonous emanations of the body. The expansiv nature of the "Wilsonia" combination in all its entirety makes the price somewhat high, but yet it is far the cheapest in the end, inasmuch as the curativ force will continue for years, although a commoner kind will frequently result in marvelous cures. These commoner goods we sell at the following prices:

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$500 REWARD!

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ON every side in all social phenomena in the education of children, in the tone and spirit of literature, in the forms and usages of life; nay, even in the proceedings of legislatures, in the history of statute books, and in the decisions of magistrates, we find manifold proofs of that women are gradually making their way and slowly but surely winning for themselvs a position superior to any that they hav hitherto attained. This is one of the many peculiarities which distinguish modern civilization and which show how essentially the most advanced countries are different from those that formerly flourished.—*Buckle's Essays.*

WHATEVER the imperfections of the revised version may be, still it must be admitted the revision is a good work accomplished. It will at least awaken thought and stimulate inquiry in quarters in which these hav been too apt to slumber. It breaks the shell which the old authorized version had thrown over the religious world, or at least the English Protestant part of it. People will no longer look upon the English Bible, chapter heads and italics included, as if it had been dropped from heaven just as it is; and perhaps it will be more easy than it was to get a truth of modern science into the heads of ordinary religious people, even in the face of apparent difficulty arising on the side of the Bible. This will be a gain to the cause of truth and reason which all truthful and reasonable men will be glad to see.—*Rev. G. Vance Smith.*

IT is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime. He takes up the trade of priest for the sake of gain, and, in order to qualify himself for that trade, he begins with perjury. Can we conceive anything more destructiv to morality than this?—*Paine's Age of Reason.*

THE women who rebel against the limits imposed by sex may take comfort from the thought that a vast quantity of the best work of the world is of no sex. It is the work of preserving and enlarging the general inheritance of mankind, of, to use the now stereotyped expression, leaving the world better than we found it. Moral progress, knowledge in all its branches, art in all its forms, literature, culture—these offer inexhaustible fields in which every advance will reveal a new horizon, every conquest new worlds so conquer, and in which there will be no question of man or woman, but only of the human powers each individual can bring to the common stock of humanity.—*Mrs. William Grey.*

AT last
She rose upon the wind of prophecy
Dilating on the future; everywhere
Two heads in council, two beside the hearth,
Two in the tangled business of the world,
Two in the liberal offices of life,
Two plummets dropt for one to sound the abyss
Of science and the secrets of the mind;
Musician, painter, sculptor, critic, more;
And everywhere the broad and beauteous earth
Should hav a double growth of these rare souls,
Poets, whose thoughts enrich the blood of the world. —*Tennyson.*

MOST truths are as dull as they are precious, simply because in the course of ages they hav worked their way to the exalted, but not interesting, position of truisms.—*Sir Henry Taylor.*

WHAT would be the use of laws against murder if the condemned criminal could obtain his liberty by apologizing to the queen of England or the President of the United States? Yet such is the Christian system, which, though in one sense beautiful on account of its mercy, is also immoral on account of its indulgence. The supposition that the terrors of hell-fire are essential or even conduce to good morals is contradicted by the facts of history. In the dark ages there was not a woman from Scotland to Naples, we doubted that sinners were sent to hell. The religion which they had was he same as ours, with this exception, that every one believed in it.—*Winwood Reade.*

IT should be clearly understood that every man has an irrefragable right to treat any doctrin as he thinks proper; either to argue against it or to ridicule it. If his arguments are wrong, he can be refuted; if his ridicule is foolish, he can be out-ridiculed. To this there can be no exception. It matters not what the tenet may be, nor how dear it is to our feelings. Like all other opinions, it must take its chances; it must be roughly used; it must stand every test; it must be thoroughly discussed and sifted. And we may rest assured that if it really be a great and valuable truth, such opposition will endear it to us the more; or that we shall cling to it the closer, in proportion as it is argued against, aspersed, and attempted to be overthrown. —*Buckle's Essays.*

A RELIGIONIST may be an enthusiast and imagin he sees what has no reality; he may know his narrativ to be false, and yet persevere in it with the best intentions in the world, for the sake of promoting so holy a cause; or, even, when this delusion has not taken place, vanity, excited by so powerful a temptation, operates on him more powerfully than the rest of mankind in any other circumstances; and self-interest with equal force. His auditors may not hav, and commonly hav not, sufficient judgment to canvass his evidence; what judgment they hav they renounce by principle, in these sublime and mysterious subjects; or, if they were ever so willing to employ it, passion and a heated imagination disturb the regularaity of its operations. Their credulity increases his impudence and his impudence overpowers their credulity.—*Hume's Essay on Miracles.*

Odds and Ends.

BALL dresses this winter will be cut in the low and behold style.

A. Y. M. C. A. young man,
Go-to-church-every-day young man,
Methodist-Episcopal,
Double-and-twistical,
No-money-to-pay young man.

BEWARE!

He who courts and goes away
May liv to court another day;
But he who weds and courts girls still
May get in court against his will.
—*Salem Sunbeam.*

A LADY who suffered from phthisis,
When asked by her lover for khthisis,
Said, "I've such a cough
You had better go ough,
And be courting some healthier mhthisis."
—*San Francisco News-Letter.*

"HAV ye any gud piannies?" she asked, as she stepped into a piano wareroom on East Fourteenth street the other day, displaying a prosperous-looking pocket-book. "I want wan fur me datter, who is comin' home from the semetary wid a finished eddication."

"What style of instrument do you prefer?" said the clerk displaying an upright. "This piano is the double-patent-quadruple-stringing-board-never-stay-in-tune and celluloid keys."

"Och, never a happoth do I care about the shtoile so long as it's a strong case! Hav ye any wid iron cases?"

"No, ma'am; but all our cases are made extra strong."

"How much'll you take for that piannie?"

"Four hundred dollars, ma'am."

"Do you sell on the slow-pay plan?"

"Yes, occasionally we sell to reliable purchasers on the installment plan. The installment on this piano would be $15 a month."

"Will ye throw in a cover and shtule?"

"Hardly fair to ask it, ma'am; but we'll throw in those articles this time."

"An' a buk o' music?"

"Yes, we won't be mean about it."

"Now, if ye'll insure the piannie I'll take it."

"Well, really, ma'am, the purchaser usually insures the instrument; but, to close the bargain, we'll insure this piano and agree to take all risks."

"Ye see, betwane me and you," said she, after she had made her mark on the necessary papers and deposited the first installment receipt in her bosom, "I'm glad to feel aisy about the insurance, as I want to get the better of me ole man, who tuk an oath that if I brought a piannie into the house he'd smash it up wid an axe: an' faith he's the bi to do it the next time he gets dhrunk."—*Cincinnati Musical People.*

YESTERDAY morning a tall young man of twenty landed at the Union depot with a bundle under his arm, and after three or four minutes spent in getting his bearings, he walked up Jefferson avenue and turned into a clothing store.

"Do you wish to try on some coats and wests for a dollar?" asked the proprietor, as he rushed from behind the counter.

"No, I guess not. Do you deal on the square?"

"My frent, dot is exactly vhat I does. I vas so square dot I lose $3,000 last year. Can I sell you an overcoat for ten dollar?"

"No, I guess not. Here is an overcoat that I bought of you four weeks ago."

"Bought of me?"

"Yes, I think you are the man. When I got it home we found that it was moth-eaten. I can pick it to pieces in a dozen places."

"Is dot possible? Und how much you pay?"

"Eight dollars."

"My shtars! And vhat you vant now?"

"I want my money back."

"Vhell, vhell. My frent, I am sorry for you. You seem like an honest poy, and it vhas too bad."

"Yes, it was a swindle, and I want my money back."

"Dear me, but I wish you vhas here yesterday. Let me explain to you. You bought dot coat four weeks ago?"

"Yes, four weeks to-day."

"Vhell, I had sold oudt to my cousin Philip shust one day before. Philip ish not a square man."

"What hav I got to do with Philip?"

"Let me explain. In dree days Philip makes assignment to my brudder Louis. Dot Louis is a leedle off. He would sheat your eye-teeth away from you."

"Yes, but I havn't anything to do with Louis."

"Let me oxplain. Louis kept der place a week, und he giv a shatel mortgage to my fadder-law, and vhas bounced out."

"I don't know anything about that."

"Let me oxplain. My fadder-law vhas took mit a fit and died, and he leaf dis place to my wife. My wife was gone to Europe for two years, and she leaf me as agent. Now you see how it vhas. I gannot tell you who sold dot coat. Maybe it vhas Philip, maybe Louis, maybe my fadder-law. It couldn't haf been me, for I vhas in Shicago. If you leaf dot coat I will write to my wife. She is square, shust like me, and maybe she writes back dot you can take a linen duster and two white vests and call it all right."

"Say, this is a sneaking swindle," exclaimed the young man.

"Maybe it vhas. Philip vhas a great liar."

"I'll go to the police."

"Vhell, dot is all right; maybe der police vhill help me catch Louis. I shust found oudt last night dot he cut all der hind buttons off all der coats in der store before he left."

"If you'll step outdoors I'll mash you."

"Vhell, I like to oblige you, but you see I vhas only agent for my wife."

"Well, you'll hear from me again, and don't you forget it," said the victim, as he went out.

"I hope so—I hope so, I like to make it right. I vhas only agent for my wife, but I feel so square dot I take dot coat back for $3 if you vhant to trade it oudt in paper collars."—*Detroit Free Press.*

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AND A
LIBERAL MAGAZINE.

The *Liberal* is a monthly magazine published by G. H. Walser at Liberal, Mo., at the low price of fifty cents a year. This magazine is issued in the interest of true Liberalism and gives full and accurate information concerning the town and colony of Liberal—founded for Liberals and Spiritualists, where they can enjoy the full fruition of universal mental liberty. The town is growing rapidly. It has no preacher, no church, no drunkenness, no saloon, no God, no Christ, no hell no devil, but peace, civility, truth, happiness, and sobriety reigns supreme among the people. Address G H. WALSER, Liberal, Mo. tf

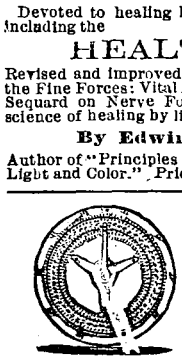
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BY AN
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Notes and Clippings.

THE authorities at the Vatican hav rejected an application to put a telephone in that palace.

A GREAT many people who hav something the matter with them cannot tell whether it is dyspepsia or religion.

A SON of the late Rev. Dr. Nehemiah Adams, of Boston, a highly orthodox divine, has become a speaker and writer against Christianity.

"THE asylum for idiots at Clerkenwell," is the respectful manner in which *Punch* speaks of the Middlesex magistrates.

THE Vicar of Epsom, in an advertisment for a curate, savs: "'No blasphemous hymns' are sung in his church, which is 'free from ritualistic follies.'"

BY a vote of the Baptist deacons at Mendocia, Ind., a figure of Venus, which had been embroidered on a screen by the pastor's daughter, was declared unfit to be sold at the church fair.

IN the Legislature of Washington Territory a bill giving suffrage to women possessed of $500 in property was passed in the lower House, but killed in the council by a vote of eight nays and one yea.

MR. GEORGE HOWELL, the workingman Liberal candidate for Stafford, has the cry of "Atheist" raised against him. The new Dean of Carlisle advises him to take no notice of it, and says that "cannibal" would do just as well.

THE Rev. G. W. Hamilton, in a sermon at Salem, New Brunswick, explained that the assassination of Garfield was ordered by God as a punishment of the nation, because of the popular and semi-official reception of Parnell in this country.

KING HUMBERT, anxious to pay his father's extraordinary debts, practices an economy unparalleled by a crowned head. Besides reducing the royal stud to a minimum, and diminishing the court officials, he has tried to sell several of the royal palaces.

A CONNECTICUT deacon refused to pay taxes on his residence on the ground that, as he held religious services in it every morning and every evening, it was by law exempt as a "house of worship." The collectors, refusing to allow his claim, sold the building.

A NUMBER of Chicago men, including a Jewish rabbi, a bishop of the Reformed Episcopal church, and the pastor of a Unitarian society, hav addressed a petition to the Board of Education asking that the first forty minutes in each school day be devoted to instruction in unsectarian ethics and physiology.

THE Rev. Thomas Baskerville, of Bloomfield, pastor of a Congregational church, clerk of a Congregational miuisters' association, and agent of the Congregational missionary society, has eloped with with a servant girl, taking along all the money he could borrow, and leaving his sick wife and three young children without a dollar.

WHEN a Texas couple stood up to be married, the minister saw the handle of a pistol protruding from the bridegroom's pocket, and suggested that, out of respect to the solemn ceremony, it be laid aside, The advice was heeded. Then the bride demurely drew a dagger from her bosom and tossed it beside the other weapon.

MRS. BESANT was the only student who this year obtained a first-class certificate in the examinations at South Kensington in the advanced stage of general biology. Twelve students went up for examination, Mrs. Besant passing first-class, six students passing second-class, and five failing. The examiners were Professors Huxley and Foster.

THERE has been a dreadful ecclesiastical storm in a teapot at Manchester, Eng. The Rev. Carter, rector of St. Lukes, is a high-churchman, and his congregation sometimes numbers eleven. One morning a stranger entered and partook of the communion, but instead of eating the wafer he stuck it inside his prayer-book, and when he got outside made uncomplimentary remarks on the whole performance of the ritualistic parson and his bevy of damsels. For this offense the magistrate fined him forty shillings and costs. The Rev. J. Carter and his damsels will probably thank the Lord over a tea meeting in the vestry.

A BIRMINGHAM paper says: "The uses of a curate are not altogether of a spiritual kind; otherwise a married one would be certainly worth as much as a single one. The curate is expected to act as a parochial lady's man; to make up a set at tennis, to pop in and discuss Tennyson at five o'clock teas, to lend, in fact, a sort of flavor of holiness to the mild pleasures of angelic damsels."

TALMAGE, last Sunday, preached on the subject of loteries, gambling, and games of chance. He was particularly severe upon the game of ten-pins. He said it wasn't the pins alone that went down; souls went down with them. He ought to be thankful. It givs him and the small boys a chance to "set 'em up again," which is what he gets big money for.

SOME idea of the wealth of the mines on the Pacific coast may be obtained from the fact that in 1877 there were $76,000,000 on deposit in the savings banks of California. This is the largest amount of money ever held by the banks of the state at any one time, and its accumulation was the result of the mining prosperity that had prevailed for some time previous.

MISS CAMPBELL, an English lady, called the "Queen of Corsica," has built a church at Ajaccio, and rules her chaplain with almost tyranny. If the sermon is too long, a large watch is drawn out of her pocket and held over her head until a conclusion is put to the irksome discourse, to the amusement of the congregation and the discomfort of the divine.

THE inhabitants of Marpingen, a small village in the Prussian Rhine province, which obtained great notoriety some years ago by the alleged appearance of the Virgin Mary and the consequent miraculous cures, seem to hav lost much of their faith in the Ultramontane party. At the recent elections the Catholic candidate obtained 71 votes, while the Liberal polled 184.

"VOLTAIRE IN EXILE" is the title of a brief and well-written biography of the brilliant wit and writer, antichurchman, and champion of intellectual liberty in the eighteenth century. It is the work of Benjamin Gastineau and translated from the French by F. Vogeli and Edmund Dubourg. For readers who hesitate to take up the larger biographies this little duodecimo may be a welcome substitute.—*Home Journal.*

IT is no answer to Mr. Ingersoll and to those who believe with him to say that he is an Atheist and will be burned in everlasting perdition, or that he is a man of bad character, or that he will possibly die in agony and shame. This is the general tendency of most ecclesiastical responses to attacks of this kind. But what the people expect from their clergymen is that the eloquent and specious philosophy of so distinguished an agitator should be answered. The warning of Dr. McCosh as to the decrease of clergymen should be taken seriously to heart by all who wish well to the cause of Christ.—*Herald.*

A CORRESPONDENT from Danbury, Conn., writes to the *Sun* as follows on the subject of dancing: "In the *Sun* report of some remarks made by the Rev. Robert B. Hull about dancing I find the following words: 'The biblical dance was very different from ours. It was a religious act. You may be sure that when David danced no one called out, "First and second couple forward and backward."' Now, would you allow me to inquire of the reverend man if he would recommend us to imitate David's dance in the manner of dress and other particulars, as described in 2 Sam. vi, 14-23?"

THE London *Freethinker* says: "The *Christian Commonwealth* last week had a long article on 'Atheism *vs.* Christianity,' in which it makes the admission that 'Christianity has too long repudiated the honesty of her opponents, and has too often consoled herself by thinking that *only* the fool can say in his heart, "There is no God."' But soon afterward the Atheist is likened to 'a beast treading down the flowers that made glad life's desert places.' The same article says that Atheism puts out the light of hope. No, it only puts out the light of hell. It then asks what Atheism will giv religionists in the place of what it takes away. What does the doctor giv when he drives out disease? Health. So Atheism drives out superstition and leaves our minds healthy and free. Next, Atheism is requested to 'giv us a more lovable deity.' But Atheism doesn't keep deities in stock. Last, Atheism 'repudiates the Mosaic account of creation.' So does every educated man outside the lunatic asylum and the pulpit."

THE *Torch of Liberty* says: "The assassin now on trial for the highest crime known to man claims that the deed was that of God, he being only the instrument. He says: 'My defense here is that it is the deity's act, not mine; and I expect he can take care of it. He has taken care of it pretty well so far.' This looks like good Bible doctrin, and we don't see exactly who is going to dispute the wretch and at the same time hold to the doctrin of 'the divine interposition of providence.' Arthur is on the side of Guiteau. He says, 'It hath pleased the almighty in his inscrutable providence,' etc. There has been two unsuccessful attempts made to kill the assassin, but he has escaped with hardly a scratch upon his worthless body, so that his, 'He has taken care of it pretty well so far,' is not a grim joke, but a veritable reality. If Guiteau is the chosen instrument of God, then all efforts to punish him will fail, and, according to the doctrin of divine interposition, God will protect his chosen servant against the world, even to the shutting of lions' mouths, the turning back of seas, the stopping of the sun and moon, and many more improbable things. For one, we are heartily tired of this nonsense. We don't believe in Guiteau and his God, and we think even if he is a servant of the meek and lowly, the sooner he is jerked to Jesus the better."

ACCORDING to *Foster's Democrat:* "The Board of Assessors of Concord, N. H., has voted to abate the taxes levied against all the churches of that city under the provisions of the law requiring that such property, in excess of $10,000 in value, shall be assessed. The tax abatement amounts to upward of $1,200. So it will be perceived that the abatement ball has been started and very likely it will go on until the taxes of every church in the state will be abated and they will all go free. The Dover church people are already moving and had a hearing before the Board of Assessors to-day for the purpose of getting exemption. The plea of the Methodists is that the society or church either or both, as such, own no church property above the $10,000 which the law exempts, but the pew owners, as such, own and hold the property, and it is all covered in the pew valuation. As the law exempts pews, as such, from taxation, the society cannot be liable. Here is a nice point, and it may be a good and valid one for aught that we can see at present. But where the society or church, as such, own the whole and rent the pews, it is a different case, as is alleged. But be these things as they may, it looks to us that the Concord assessors are assuming a good deal of responsibility when they undertake to say that the public good (we believe they put it on this ground) requires the exemption of property which the law says plainly enough shall be taxed. Those assessors appear to be a law unto themselvs. All we hav to say about this matter in Dover is, Let right, justice, and equality prevail, and nobody can reasonably find any fault."

News of the Week.

COMSTOCK was fooling around Station "D" post-office Tuesday night.

ALMOST unprecedented storms on the Atlantic are reported by incoming steamers.

AN editor in Rome, Italy, is on trial for publishing articles construed to be insulting to the pope.

THE former home of President Madison, in Orange Court House, Va., was sold at auction on the 1st.

A STEAMER went down near Owen Sound, Ont., last week with all on board, twenty-eight in number.

ARRESTS and evictions still continue in Ireland, with no visible signs of an improvement in the state of things.

THE House of Representatives was organized on Monday the 5th, with Gen. J. Warren Keifer, of Ohio, for speaker.

SIX more indictments in what are known as the Star route cases were brought in by the grand jury on the 2d.

THE president of a defunct Jersey City bank was sentenced last week to eighteen months' imprisonment in the state prison.

THE directors of the broken Pacific bank in Boston are endeavoring to restore it to life. Five hundred thousand dollars are needed.

A PRIEST was shot in Greenfield, Mass., on the 4th inst. by a man whose wife was living with the priest in the capacity of housekeeper.

TRACY R. EDSON, founder of the American Bank Note Company, and inventor of the greenback as originally printed, died in this city last week.

A METHODIST minister eighty-three years of age was convicted of perjury in a Long Island court last week. Other indictments are hanging over the aged sinner.

STAR chamber trials are to be inaugurated in Russia, a recent decree having been issued to the effect that hereafter all offenses against the state shall be tried with closed doors.

A MOB in Kansas last week got possession of one of the officials of a broken bank, and threatened him with lynching unless he disgorged the funds which he had misappropriated.

A NEW trial has been granted in the case of Clarke *agt.* Bradlaugh. The latter filed affidavits to show that the writ in the action was issued before the offense of alleged illegal voting was committed.

AN unknown man walked away from a Cleveland, O., bank last Saturday, with $117,000 in coupons which the president of the bank had just cut off and placed in a box, and which the thief picked up unnoticed.

THE Nonpareil Rowing Club, composed largely of printers, and of which some of THE TRUTH SEEKER compositors are members, will hold its annual ball at Tammany Hall on Friday evening, the 16th. Those who like to dance can find no better society to do it in than these gentlemen, who erstwhile arrange the alphabetic metal, and anon urge the propulsiv oar through the pellucid waters of the Harlem.

GUITEAU'S trial is progressing. He has been upon the stand as his own witness, and related the story of the shooting and the events leading up to it. He considers himself a child of destiny, foreordained from the beginning and inspired by the Almighty to remove Garfield and save the republic. It is probable that Guiteau is "cracked," but whether legally a lunatic or only a victim of that milder form of insanity known as religion is the question to be settled by the jury. In the cross-examination by Judge Porter the theory of inspiration is getting a severe overhauling, which Christians would hardly relish if applied to some other characters who hav claimed divine guidance. When Guiteau hangs, Christianity will pull at one end of the rope.

A Truth Seeker Around the World.

A Few Days in Athens.—Continued.

Much of the literature and religion of Greece was, of course, borrowed of other nations, religion especially being an article that has from time immemorial been borrowed from one nation by another, even down to our own time. There is not in Christendom to-day a religious dogma, rite, or sacrament that was not borrowed from pagan nations. The fertile brains of the Greeks soon added to the number of gods which they imported from other nations, and they easily personified the arts and sciences by typified wisdom, beauty, and love. The oracles, festivals, and games were doubtless Grecian institutions, though based on the borrowed religious notions.

Decidedly peculiar to Greece were the gardens and groves of her greatest philosophers, where, as it has been said, an alley of trees and a row of flowering plants separated from each other the most radical diversities of opinion. Great mental achievements were wrought out in those quiet retreats, and the efforts of those intellectual giants were crowned with astonishing success. In no country of the world, either in ancient or modern times, was philosophy or intellectual culture more thoroughly brought out than in Greece in the sixth, fifth, and fourth centuries before the Christian era.

We should even go back farther. Homer lived nearly a thousand years before our era, and his songs of the proud achievements of his countrymen of the preceding millennium, were, all things considered, the grandest that have ever been sung. Truly has it been said "The poems of Homer have never been rivaled. We have no historians to place side by side with Herodotus, Thucydides, and Xenophon; no philosophers (notwithstanding their antiquated notions and erroneous methods of reasoning) to take the precedence of Pythagoras, Socrates, and Plato [and to them should be added Zeno, Epicurus, and Aristotle]; scarcely any dramatist besides Shakspere to rival Sophocles, Euripides, and Æschylus."

The highest arts were also carefully cultivated by the Grecians. The finest statues the world has seen were wrought out by Grecian brains and hands. It is said of the Venus of Praxiteles that the gazers believed that the marble moved and was about to speak, which induced many to apply their lips to those of the statue, taking it for a living form. The Greeks were also well advanced in the art of painting, and they had more and better paintings than all the rest of the world; besides, in architecture she rivaled all the nations of the earth, and even to this day the Grecian styles rank the highest among mankind.

It may also be claimed that Greece was not behind in all that pertained to the welfare of human society. As a mercantile nation she rose in importance as Phœnicia fell behind; and she was so thoroughly master of this business that the horrors of civil war were not allowed to interfere with commerce. Every species of merchandise was allowed to pass through their several lines unmolested. The ambulatory commerce of Greece was simply wonderful, and her merchants traveled far and near in the prosecution of their avocations. It is said the caravans of Greece penetrated even as far as China with the products of the West, and took with them on their return the riches of the Orient. In their mercantile operations the first bills of exchange were brought into use. Isocrates mentions a trader who came to Athens with grain having delivered a draft of money due to him somewhere on the Euxine Sea, which was negotiated without difficulty, which perhaps is the first transaction of the kind on record.

The political institutions of Greece should not be lost sight of. Very likely she borrowed her notions and practices of monarchy and royalty from the nations which had preceded her; but she was the first nation to introduce democratic and practical republics. She had an innate and fervent love for liberty and equality, and really, especially when she became advanced in civilization, she exhibited little love for hereditary power and royalty. In her, political freedom had a firm home.

Greece, of course, had her faults, and prominent among them was a disposition to waste her life and strength in needless internecine wars. This trait of character, blended with an excessive party spirit in the place of real patriotism, effected the sacrifice of the national cause, when the decline of the country became as rapid as its elevation had been marvelous. But taking the Grecian nation, all in all, I must repeat that one is inevitably filled with wonder how so small and sterile a country, especially in that age of the world, in the various walks and avocations of human effort, could have produced such wonders.

I trust, my friends, that you will pardon me for dwelling at such length upon ancient Greek history, which many of you are doubtless familiar with; but since visiting these famous shores I have run over the record of their past history to refresh my memory, and I felt as though I should properly give you the benefit of it. I will now attempt to tell you what I have seen myself.

ATHENS AS IT IS.

We of the party named in my last letter do our sight-seeing together, so that one guide answers for all. The first place we visited after partaking of a lunch on the day of our arrival was Mount Lycabettus, in the northern part of the city, or just without it. It is a steep, abrupt hill of rock rising from the plains of Attica, at an angle of about fifty feet, to a hight of over five hundred feet, and on the top there is just room enough for a small Greek church and for a dozen people to stand and survey the beauties of the splendid panorama before them. Around the base is a hard, sterile earth composed of stiff clay and stones, and in this the century plant, cactus, and a few pepper-trees seem to luxuriate, but we soon rise above them, finding little but rock and occasional small hardy plants, natives of this locality. If you remember how Christian and his companion Faithful looked climbing the hill Difficulty in Bunyan's "Pilgrim's Progress," you can form some idea of how our company looked ascending this hill Difficulty; and it was only by keeping the zigzag path roughly cut in the rocks that we could make the thing possible. Fortunately we had not such a pack to encumber us as poor Christian had, nor such trepidation about the past or the future. As I cannot well claim to be a Christian, possibly I may pass for Faithful, and I am quite sure that at any time I had rather be Faithful than Christian.

Well, we made the ascent, or rather all the company save the two younger members of it, who turned back on account of the difficulties of the journey, and I must boast that I was among the first who reached the summit. And from that elevated locality a splendid view is obtained of Athens and all the country round about, as it lies like a map unrolled before you. Athens, you will remember, is about five miles from the sea, on the plains of ancient Attica, which is bounded on the northwest by Mt. Parnes, on the northeast by Mt. Pentelicus, on the southeast by Mt. Hymettus, and on the west by Mt. Ægaleos. On the south it is open to the bay of Salamis, or Saronic Gulf. To the left of the bay are the Ægean sea and the range of mountain land beyond, and on the right is seen the high rocks of the little province of Corinth.

On the opposite side of the city, and at a distance of perhaps one and a quarter miles, stands the far-famed *Acropolis*, rising up, a craggy mass of rock, three hundred feet in hight. In its immediate vicinity and to the right is a lower hill of rock, called the *Areopagos* or Mars Hill; still further to the right is the Pnyx, and to the southwest is a fourth hill, the Museum. On the southeast of the city runs the river Ilissus, and on the west the Cephissus, or rather the places are there for the two streams, but the water has departed. Even in the rainy season they cannot be very large streams. They empty into the bay of Salamis not far from Peræus, or rather they are swallowed up by the marshes in that vicinity.

While the landscape view from the top of Lycabettus is not so lovely as it would be if the ranges of mountains five, ten, and fifteen miles away were covered with forest trees, and the intermediate valley rich with luxuriant verdure, still, from the peculiar clearness and softness of the atmosphere, the cerulean blue of the sky, and the peculiar and agreeable tints which meet the eye from the hill-tops around, there is a decided charm in the Athenian landscape. In May it is undoubtedly very lovely here, when the whole valley and the bases of the mountains are clothed in green, and everything teems with new life and vigor; but at this season of the year all is sere and dead save a considerable growth of olive-trees on the plain and stunted pines on the hills, several vineyards in different localities, numerous public and private gardens, and small parks in the city—the trees and plants of which have to be watered—and numerous acacia and pepper-trees, both of which have a beautiful foliage, with a plentiful growth of the aloe, or century plant. Despite all these, the view is almost painful from the more abundant appearance of a dried-up and dead condition of things. If this country could only have timely and frequent rains it would be the most lovely climate in the world, being neither excessively hot nor excessively cold. Now, in the last week in October, the thermometer stands at 72°, with an altitude ten degrees greater in the warmest part of the day. The memories of the ancient city of Athens and its charming surroundings are thus beautifully dilated upon by Milton in his "Paradise Regained:"

"Where on the Ægean shore a city stands,
Built nobly, pure the air, and light the soil;
Athens, the eye of Greece, mother of arts
And eloquence, native to famous wits,
Or hospitable in her sweet recesses,
City or suburban, studious walks and shades.
See there the olive grove of Academe,
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long.
There flowering hill Hymettus, with the sound
Of bees' industrious murmur, oft invites
To studious musing; there Ilissus rolls
His whispering stream within the walls; there view
The schools of ancient sages; his, who bred
Great Alexander to subdue the world,
Lyceum there, and painted Stoa next;
Then shalt those hear and learn the secret power
Of harmony, in tones and numbers hit
By voice or hand; and various measured verse,
Æolian charms and Dorian lyric odes,
And his who gave them breath, but higher sung,
Blind Melesigenes, thence Homer called,
Whose poems Phœbus challenged for his own;
Thence what the lofty grave tragedians taught,
In chorus or Iambic, teachers best
Of moral prudence, with delight received
In brief sententious precepts, while they treat
Of fate, and chance, and change in human life,
High actions and high passions best describing;
Thence to the famous orators repair.
Those ancients, whose resistless eloquence
Wielded at will fierce, democratic,
Shook the arsenal, and fulminated over Greece
To Macedon and Artaxerxes' throne;
To sage philosophy next lend thine ear,
From heaven descended to the low-roofed house
Of Socrates; see thou his tenement,
Whom well inspired the oracle pronounced
Wisest of men; from whose mouth issued forth
Mellifluous streams, that watered all the schools
Of academies old and new, with those
Surnamed peripatetics, and the sect
Epicurean, and Stoic severe."

Byron describes an Athenian sunset thus:

"Slow sinks, more lovely ere his race be run,
Along Morea's hills the setting sun;
Not, as in northern climes, obscurely bright,
But one unclouded blaze of living light!
O'er the hushed deep the yellow beam he throws,
Gilds the green wave, that trembles as it glows.
On old Ægina's rock and Hydra's isle.
The God of gladness sheds his parting smile;
O'er his own regions lingering, loves to shine,
Though there his altars are no more divine.
Descending fast, the mountain shadows kiss
The glorious gulf, unconquered Salamis!
Their azure arches through the long expanse
More deeply purpled meet his mellowing glance;
And tenderest tints, along their summits driven,
Mark his gay course, and own the hues of heaven;
Till deeply shaded from the land and deep,
Behind his Delphian cliff he sinks to sleep."

Though all are not able so fully appreciate the architectural beauties of the ancient temples of Athens, yet scarcely any can fail to admire the magnificent assemblage, they form in their position, outline, and coloring, where they can trace the pictures of the poets in "the vale Cephissus, the hill of Colonos, the ridge of Hymettus," where he can view on one side the bay of Salamis, and on the other the hights of Phylæ. "Nowhere is antiquity so well substantiated as at Athens, or its outline more completely filled up to the eye and to the imagination." Thus Murray: "The character of the landscape round Athens is very peculiar, its simplicity of outline and coloring, combined with the magnificence of form and extent. It cannot be called rich scenery, for with the exception of the olive grove on the plain the landscape is devoid of wood. An air of repose is one of its chief characteristics; the form of its hills, and the plain terminating in the broad bay of Salamis, contribute to produce this effect, which is, however, to be ascribed more particularly to the eye finding a resting-place on the hight of the Acropolis, and the magnificent ruins covering the summit."

The little church on the summit of Lycabettus is named after Saint George, and I learn services are held there on Sundays and a few faithful devotees, attracted, probably, as much by the romantic position and the magnificent views, as by the rites of the service, climb up there to worship. It is only repeating the customs of the ancient Persians and other pagans to build their temples on the highest places and to ascend there to worship. In numerous ways is paganism seen repeated in Christianity.

THE ACROPOLIS.

Let me next tell you something of our visit to the Acropolis, the great point of attraction about Athens. Fifteen minutes' walk from our hotel brings us to the famous pile of rocks, which like a citadel rises above the plain. In fact, it was first used as a citadel in the early days of Athens, before the temples of the gods were erected, and even since that period it has still been regarded as a citadel, which it is by nature. It is wholly inaccessible at the western end, where an extensive marble staircase of sixty steps seventy feet wide led and still leads to its summit. The Acropolis is in general form that of a rocky platform of irregular shape, eleven hundred feet in length, four hundred and fifty wide in the broadest part, and three hundred feet above the city. At the western end, at the head of the broad marble staircase stands the Propylæa, or grand entrance. The portico is sixty-nine feet broad, having six fluted Doric columns, five feet in diameter, and twenty-four feet high. The two wings are seventy-eight feet apart. These wings faced each other and consisted each of a stoa or porch of three Doric columns, ranged between the square pilasters, called antæ. The northern wing remains in perfect shape. A porch facing the south, thirteen feet deep, led to a hall thirty-five by thirty feet, usually called the Pinacothea. The walls of this apartment were once lined with paintings. It is now occupied with fragments of statutes and architectural carvings, with inscriptions, etc. The whole is of white marble from Mount Pentelicus, ten or twelve miles away.

The southern part is much in ruins, and is partly concealed by a lofty medieval tower, which forms a very conspicuous object in all views of the Acropolis. On the side of the entrance opposite to the tower is a moderate-sized Doric temple of Nike Apteros, or Wingless Victory, which retains more of the original edifice than some of the other temples in the locality. All of them have been greatly injured by the attacks of enemies, notably the Persians, the Romans, and, worse than all, by the Turks, who not only by their bombardment shattered the temples, but after coming into possession of the place, and using it for a magazine, an explosion took place which spread great ruin amidst all the temples of the Acropolis. The massive and imposing columns remaining are those which withstood this terrible ordeal.

On the north side of the surface of the Acropolis, and in the center, as regards east and west, stands the Erechtheum, which is claimed to have been more revered by the ancient Athenians than any other of their temples, and it was closely connected with their earliest traditions. Erechtheus, or Erechthonius, for both names have been used, occupies a more important place in the Athenian religion. Homer represented Erechtheus as born of the earth and brought up by the goddess Athena, or Minerva, and the Athenians offered him annual sacrifices. According to one form of the legend, he was placed by Athena in a chest, which was intrusted to Aglaurus, Pandrosus, and Heres, the daughters of Cecrops, with strict orders not to open it; but that Aglaurus and Heres, unable to control their curiosity, disobeyed the command; and upon seeing the form of the child entwined with a serpent, they were seized with madness and threw themselves down from the steepest part of the Acropolis. Thus this temple was built in connection with the religious notions of the people. The original temple being destroyed by the Persians, a magnificent one was built in its place, the remains of which still stand as described.

Erechtheus is claimed to have been buried on the site of the temple, as he was regarded as the founder of the original structure, as well as the one most instrumental in founding the religion of Athena in Attica. Here was the first statue of Athena Polias; that is, Athena, the guardian of the city. This statue was made of olive-wood, said to have been let down from heaven for the purpose. Here also was the sacred olive-tree, which Athena called forth from the earth in her contest with Poseidon, or Neptune, for the possession of Attica. Here, also, was the well of salt water which Neptune produced by a stroke from his trident, the impression of which was claimed to be seen upon the rocks. Cecrops was also buried here. The temple also contained a separate sanctuary of Athena Polias, in which the statues of the goddess was placed, and a separate sanctuary of Pandrosus, the only faithful one of the three sisters to whom the child was intrusted. Thus the Erechtheum comprised two temples—one to Athena Polias, and one to Pandrosus; but it was very frequently called after Athena Polias, who, by the bye, was not identical with Athena Pallas, whom the Romans afterward worshiped as Minerva. Athena Polias seems to have been the local deity for Attica or Athens.

The new Erechtheum was a structure of singular beauty and magnificence—one of the greatest triumphs of Athenian architecture. It was of the Ionic order, and formed a striking contrast with the Parthenon, which was of the Doric order. The form of the Erechtheum was different from every other Grecian temple. The temples of Greece were usually of an oblong figure, standing east and west, with a portico at each end. But this structure had a portico at the eastern end, but none at the western end; but in place one each on the north and south sides, forming a transept. Consequently the temple had three porticoes. The eastern portico, regarded as the principal, consisted of six Ionic columns, standing in a single line before the wall of the *celia*, five of which are still standing. Six other Ionic columns formed the northern porticoes, four in a line, and one on each flank; these are all standing. They are three feet higher, and six inches more in diameter than those of the eastern portico. This is thought to have been done on account of the foundation rock being lower here. The southern portico was entirely different in character, and, instead of being supported by columns, is upheld by six caryatids, or large marble female figures in long drapery. The four front ones are in line, with one on each flank. They stand upon a basement above the exterior level. The roof which they support is flat and some fifteen feet above the floor. One of these caryatids was taken to England, and is now in the British Museum; but in place the people of London were kind enough to send back a copy cast from cement, which now stands with the other five original ones, though of a darker color. A Frenchman, M. Piscatory, an embassador to this government, was instrumental in having these beautiful caryatids restored to their original position. It may be well enough to remark in this connection that in the church of St. Pancreas, in London, these six pagan caryatids have been copied exactly. The conception is, of course, a pretty one, but still they are entirely pagan, and the fact affords another proof of the disposition which Christians have so many times manifested to appropriate pagan ideas, fashions, and beliefs. In the interior of the temple were originally many statues of gods and goddesses, among which were prominent those to whom the temple was erected. A great deal more is said touching the early notions with regard to this temple, but probably I have given enough.

But it is the Parthenon, standing near its center, which is the great feature and glory of the Acropolis. It was also originally called the Temple of the Virgin. The Grecians thought a great deal of their divine virgin, and made as much ado over her as the Christians do over theirs. In fact, the world has for thousands of years entertained great reverence for virgins. The Persians had their Astarte, the Assyrians had their Ishtar, the Egyptians had their Isis, the Hindoos had their Devaci, the Druids had their Ceredwen, the Scandinavians had their Friga, the Greeks had their Athena and their Diana, even as the Christians had their Mary. Theirs is the latest virgin of the lot; all the others, and several more not mentioned, being in advance of the virgin of Palestine. Truly, if Christianity were divested of all it has borrowed from its pagan predecessors, there would be nothing left of it.

Wordsworth had the grace to say that the Parthenon was "the finest edifice on the finest site in the world, hallowed by the noblest recollections that can stimulate the human heart." Murray says: "In this temple an architecture which had gone on through ages of refinement, until it culminated there, was combined with the work of the greatest sculptor Greece and the world ever produced; and unless we take into consideration the perfect unison of those two arts, we cannot do justice to Greek architecture, much less the Parthenon. Painting also was there, and although we can thoroughly realize the part it played in the magnificent diapason of the three sister arts, we dare not question its propriety. Our present object, however, is chiefly with the architecture, for the remains of the paintings are almost evanescent, and the sculpture, although some mention of it must be made, is no longer there, with the exception, at least, of a very small portion.

"The Parthenon was built under the administration of Pericles. Ictinus and Callicrates were the architects, while the general supervision was intrusted to the great sculptor Pheidias. It is not known how many years were required in the construction, but as the Propylæa required five years, the Parthenon should have required at least twenty years. It was completed about 438 B.C. The cost has been estimated by Leake to amount to one thousand talents, or $3,500,000. It was built entirely of Pentelic marble, obtained from the Pentelic mountain, some twelve miles east of the city. The roof, however, was Parian marble, obtained from the Parian quarry. In technical language, the temple is peripetal and octastyle—that is to say, it consists of a portico of eight columns at each end, and has a colonnade of seventeen columns on each side, which would make, counting the angle columns twice, forty-six in all. Of this number, thirty-two are still standing, to say nothing of abortive attempts at restoration on the north side. The entire length of the temple on the upper step is 228 feet, the breadth 101 feet. The columns are of the Doric order, six and a quarter feet in diameter, fluted, and thirty-four and a quarter feet in hight. The architrave above these columns was adorned with gilded shields of bronze, which were placed beneath the metopes. Between the shields there were inscribed the names of the dedicators. The impressions left upon the parts covered by these shields are still visible upon the architraves. The shields themselves were carried off by Lachares, together with the gold of the statue of the goddess, when Demetrius was besieging Athens. There were also upon the architraves bronze nails or pegs, upon which festoons were hung on days of festival. The ninety-two metopes of the frieze were filled with sculptures in high relief, of which only one remains in a good state of preservation. The pediments or *actoi* were filled with sculptures of a size much greater than life. Those of the eastern portico related to the birth of Minerva; those of the western to the contest of Minerva and Neptune for the soil of Attica. All are now entirely gone save three horses' heads in the corner of the eastern, and a single group on the western pediment, supposed to represent Cecrops and Aglaurus, of which all the finer parts are much obliterated. The hight to the apex of the pediment, exclusive of the ornament of the acroterium which there must have been at the top, was fifty-nine feet above the upper step, or with the addition of the stylobate, sixty-four. The level of the pavement of the temple was only about six feet below the ridge of the roof of the Propylæa, and was raised high above all the platforms in the Acropolis."

The eastern end of the temple occupies the highest part of the grounds. The northeast angle of the edifice, which forms the platform on which the columns stand, rises immediately from a leveled bed cut in the rock. It consists of the solid steps of Pentelic marble about twenty-one inches thick, set on a plinth one foot high, of the same material. It is thought this second temple was built in conformity to the style of the original temple, which stood on the same spot, and which was destroyed by Xerxes.

Leake speaks of the Parthenon in this language: "Such was the simple structure of this magnificent building, which, by its united excellence of materials, design, and decorations, was the most perfect ever executed. Its dimensions of 228 feet by 101, with a hight of 66 feet to the top of the pediments, were sufficiently great to give an appearance of grandeur and sublimity, and this impression was not disturbed by any obtrusive subdivision of parts, such as is found to diminish the effect of many larger modern buildings, where the same singleness of design is not apparent. In the Parthenon there was nothing to divert the spectator's contemplation from the simplicity and majesty of mass and outline, which forms the first and most remarkable object of admiration in the Greek temple; for the statues of the pediments, the only decoration which was very conspicuous by its magnitude and position, having been inclosed within frames which formed an essential part of the designs of each front, had no more obtrusive effect than an ornamented capital to an unadorned column."

It would require more space to give a description of the magnificent statues which, according to the various authorities, adorned the Parthenon, than I can take, but from the accounts that are given of them they were wonderful indeed. I must, however, have a little to say about the magnificent colossal statue of the virgin goddess, Athena, or Minerva, which stood in the portion of the temple called the Naos, which is 98 by 63 feet within the walls. This colossal statue of the virgin goddess, with the exception of the statue of Jupiter at Olympia—both by the hand of Pheidias—was the most celebrated statue of antiquity. It was called the *chrys elephantine*, because ivory was employed for all the undraped parts. "The dress and other ornaments were of solid gold, of a weight equal that of £10,000—so contrived by Pheidias that the whole could be removed if ever required by the exigencies of the state." It is said that an accusation was brought by envious persons against Pheidias, that he had appropriated to his own use some of the gold which was intrusted to his charge for the making of this statue, which he proudly refuted by having the gold taken from the statue and weighed in the presence of his accusers. This gold, however, was finally plundered, so claimed, by Lachares, who made himself master of Athens about 300 B. C.

The hight of the statue was forty feet. It was clothed with the ægis and a robe reaching to the feet, with a Medusa's head in ivory, on the breast. At her feet lay a shield, bearing on the convex side the battle of the Athenians and Amazons, and on the concave the strife of the gods and giants, and on the sandals was carved that of Centaurs and Lapithæ. The goddess bore a helmet surmounted with a sphinx, with griffins in relief on either side. A spear was in her left hand and a serpent near the butt end of the spear sought refuge under the shield. A most remarkable feature of this statue was an image of Victory, four cubits high, which stood on the outstretched hand of the virgin. A metal railing, of which some traces remain on the pavement, surrounded the statue.

The pediments, or what in common language would be termed the gable-ends of the temple, as already hinted, were ornamented with exquisitely-wrought statues above life size, the largest being eleven feet high. They stood out far enough from the wall behind them to allow one to pass along in the rear. As before remarked these sculptures bore relation to the miraculous or immaculate birth of the virgin and her contests with Neptune. On the eastern pediment was sculptured Hyperion, or day, rising in the south corner; next came Theseus, otherwise Hercules, or, according to some, Cephalus; then the seasons; then a gap which authorities cannot agree in filling, after which came the draped torso of fortune, and then the fates, and in the north corner night going down. Three horses' heads, two of which belonged to night, remain. On the opposite or western end were represented the rival deities, Neptune and Minerva, the first on the south, the other on the north, true to the relative positions of sea and land—Neptune with his weight thrown a little back toward the south, as though yielding his ground, Minerva leaning a little to the north as if about to advance across his path; thus, while the expression of actual collision is avoided, that of an advantage gained is clearly portrayed. The figure of Neptune was nude and over eleven feet high; that of Minerva, as usual, draped, and of about the same hight. Of the statues of Cephissus, Cecrops, Aglaurus, attendants on Minerva, Pandrosus, Heres, Erechtheus, Aphrodite, or Venus. Thetis, numerous goddesses and female figures, Tethys, Venus on the lap of Dione, Ilissus, Callishoe, with centaurs, horses, etc., etc.

"The metopes, or the sculptures in high relief on the exterior frieze of the peristyle between the tri-

glyphs, were ninety-two in number, fourteen on the fronts and thirty-two on the sides; their form is generally nearly square, four feet two inches each way. Part of the preëminence of the Parthenon over other Greek Doric temples was due to the fact that all the metopes were ornamented with sculpture; these metopes were of remarkable spirit and variety of treatment, and were executed, as there is reason to believe, by different artists under the superintendence of Phiedias. All those in the middle part of the flanks were thrown down by the explosion. Those of the two fronts remain in their places; and, together with those which remain on the north side, are, and have been for a long time, for the most part, in a mutilated state. Those of the south side, for a cause not easy to explain, escaped mutilation; and in consequence of their better preservation, were drawn by Carrey in 1674, whilst he omitted the rest; and such as escaped the explosions were removed—fifteen to London, and one to Paris; one only, the westernmost, remains on the temple."—*Murray.*

The entire Acropolis, together with the main avenue leading to it, was, in the days of Athenian glory, literally covered with statuary of the kind, but they have departed, save the fragments that remain. The Turkish and Christian vandals—having sister systems of religions—did the business.

The Turks were actuated partly by a feeling of hatred toward idol-worship, regarding the statues as little else than idols, and partly by a desire to make their conquest over the almost defenseless country as thorough as possible. But it was the Christians who were the greatest vandals. They not only destroyed, but they plundered and stole by wholesale and retail. The museums of the Christian countries of Europe have been enriched by the many hundreds of priceless statues stolen from Greece. Lord Elgin, of England, preëminently a Christian conqueror and thief, in 1802 took great quantities of the statues, bas-reliefs, etc., not only from the Parthenon but from other parts of the Acropolis. He caused his men to tear down the artistic bas-reliefs from the friezes and the metopes, breaking many in the removal, and these were taken to London, and are now in the British Museum. This was a species of vandalism and theft that cannot be too strongly denounced. Egypt, India, Assyria, and Italy have been treated in the same way, and by such wholesale stealings the British Museum has been made as rich as it is. This is all wrong. Copies could have been taken, but the statues should have been allowed to remain in the countries where they belong, and should have been so restored and preserved as to last for ages in the countries where they were produced. Greece has been so robbed by Christian thieves that she has not enough statuary left, out of the thousands of works which her talented sons produced, to fill one good-sized room. As a compensation Lord Elgin sent the Grecians a clock for one of the steeples of Athens, which is still retained, but it was very small amends for the high-handed stealing which he perpetrated.

More appropriation of the property of paganism was shown by sacrilegiously converting the Parthenon into a Christian church in the sixth century, taking it from Minerva and Jupiter and giving it to Mary and Yahweh; and this thing they did in scores upon scores of cases in Athens, in other parts of Greece, in Rome, and in other countries. In this way the "blessed religion of the Virgin and her son" has been shown to be superior to the pagan systems, and to prevail over them. Upon the conquest of Athens by the Turks the Parthenon became a mosque, and down to the year 1687 the edifice remained almost entire, with the exception of the roof. In that year the Venetians bombarded Athens and a shell fell into the Parthenon and destroyed the central portion of the building; eight columns were thrown down on the northern side, and six on the southern; while of the pronaos only one column was left standing. The two fronts escaped. After the capture of the city the Christian commander, Moorsini, attempted to steal a lot of the statues from the western pediment to carry to Venice, but his men were so careless and unskilful that the statues fell while being lowered, and were dashed in pieces. Next came the robbery of Lord Elgin, already alluded to, in 1804, and in 1827 fresh injuries were perpetrated upon the Parthenon by the bombardment of the city. The columns were wofully defaced, especially on the western portico, but with all the injuries the old structure has received it is still a grand monument of the skill and energy of the ancient Grecians, and strikes the beholder with astonishment and admiration. I was filled with wonder at the engineering skill that must have been required to raise up those abrupt rocks the large blocks of marble forming the entablature, the architrave, frieze, and cornice, as well as the other portions of the edifice. I measured one block which lies unbroken on the ground, and found it eighteen feet in length, four in width, and two and a half thick. It must weigh forty or fifty tons. Hundreds of similar blocks were hauled from the Pentelicus and elevated on the Acropolis. It was only one of the many very extraordinary feats connected with that wonderful hill.

By the south side of the Acropolis, and central east and west, is what is left of the ancient temple of Æsculapius, the healing god of the Grecians, who not only used to cure all manner of diseases, but even raised the dead. This was before the same feat was performed by Jesus in Palestine. The temple was once adorned with statues, but they are gone, and nothing is left but broken fragments not considered worth stealing. East of the temple, and a little farther from the Acropolis, is the vast amphitheater of Dyonisus, the Greek name for Bacchus. The plain was largely an excavation in the hill—rock and earth. Many of the marble seats are still in place, including the front seats for the priests of the different gods. These seat have a back of marble, and were in finer style than the others. The names of the gods whose priests occupied them are still cut in the marble. I sat in several of them, and tried to realize the time when the plays of Æschylus and Sophocles were played upon the stage before me. The seats rise in regular gradation from the center to the outer part of the circle. The distance from the inner circle to the upper and outer was three hundred feet, and the place was capable of holding thirty thousand persons, an audience that any modern theatrical company would indeed be proud of. Date 475 B.C.

About the same altitude, and west of the temple of Æsculapius, is the Odeum of Herodes, built in honor of his wife Regilla. It was 240 feet in diameter, and was capable of seating 6,000 persons. The roof to cover so large a place required great architectural skill, and was made of cedar. The place was largely embellished with statues, of which only fragments now remain. It was constructed after the theater of Bacchus. Between the latter and the Acropolis is cut into the hill what now looks like a cavern, and was once a Doric temple to celebrate the victorious Choragic contest. Above the same are two columns with triangular capitals, which formerly carried tripods. Its date was about 325 B. C.

In the northwest corner of the Acropolis is a cave of considerable dimensions cut into the body of the hill, said to have been dedicated to Pan and Apollo, but there is nothing connected with it at present worthy of special notice.

The Gymnasium of Hadrian is about seventy yards north of the grand entrance to the Acropolis, where commences a colonnade of the Corinthian order, consisting of single pieces of gray marble, not fluted, three feet in diameter and twenty-nine feet high, and extended in a northerly direction. It is said a hundred columns from the quarries of Libya once stood here; also a temple of Juno and Jupiter, and a sanctuary common to all the gods.

About one hundred yards southwest of the outer corner of the Gymnasium of Hadrian are some remains of a marble building of excellent masonry, where was located the Gymnasium of Ptolemy, supposed to have been constructed about 300 B. C. Here equestrian and gymnastic sports were indulged in by the students and young men of Athens.

In the eastern part of the city is the Panathenaic Stadium, being a partly natural hollow and partly excavated oblong amphitheater with elevated seats for the spectators, where chariot-racing and afterward wild beast contests took place. It is supposed that the people at first sat upon the grass, with the surface of the ground in its natural position, but after a time it was enlarged and improved by Lycurgus, the son of Lycophron, 350 B. C. Herodes put up the steps of Pentelic marble, and greatly enriched the place. It is said to have held over 40,000 people. At the eastern end a tunnel is made through the hill, where the wild beasts were let in. This was done under the Romans; the Grecians did not engage in wild beast contests or amusements.

OTHER ANTIQUITIES.

Around the Acropolis on all sides stood the ancient city of Athens, which in its glory is said to have contained over 400,000 inhabitants, but now the city, of less than 100,000, is north of the sacred hill, though coming up close to it. The old town around the Acropolis was called the Asty, and was inclosed by a wall, the remains of which, however, are to be found in but few places. Within the Asty are several remarkable ruins, which were visited by our party with great interest.

I will first mention the magnificent temple of Jupiter Olympus, which stands, perhaps, the tenth of a mile east of the Acropolis, and two hundred and fifty feet lower. I will not enter into a long description of it, but will content myself by saying that its size was materially larger than the Parthenon. It was in the Corinthian style, and was built at a later period than the Parthenon. Its length on the upper step was 354 feet, and its breadth 171. It had 124 marble columns, six feet and four inches in diameter at the base, with a hight of 55¼ feet. But fifteen of these grand columns are now standing, the sixteenth having fallen in a severe storm on October 26, 1852. The eighteen pieces which formed it still lie as they fell. The different blocks were fastened together with iron bars or dowels. The capitals are exceedingly well carved, and are eight and a half feet square. The stones composing the architraves are of great size, and weigh about twenty-five tons. The temple was begun by Pisistratus, but remained unfinished four hundred years. Augustus took it in hand, but did not live to complete it. When it was completed the worship of Jupiter had fallen into disuse. So the gods pass away. The arch of Hadrian stands near this old temple; it is twenty feet wide and twenty-six high. There is no special interest connected with it.

The temple of Theseus stands about the same distance to the northwest from the Acropolis, and is the best preserved of all the old pagan temples in Greece. It was preserved during the dark ages by being converted into a church of St. George; and as the architecture and sculpture is considered only inferior to the Parthenon, it was fortunate that the destructive Christians dedicated it to Yahweh. It is not large in size, being 104 feet in length, and 45 in width. The columns are nineteen feet high, and three feet and four inches in diameter. The sculptures of the metopes relate to the labors of Hercules, and those on the flanks to the labors of Theseus. The pediments were filled with sculptures, but the Christians took them away.

The Tower of the Winds, as it is usually called, or as it was anciently denominated, *The Horilogium of Adronicus Cyrrhestes*, is deserving of notice. It is an elegant octagonal structure, forty-four feet high, with a god of the eight winds sculptured on the upper part of the eight sides. Eolus was the presiding god of the winds, and under him were Boreas, Libs, Notus, Eurus, Zephyrus, etc. In connection with each god the weather and results which the god is supposed to bring are represented. A sun-dial was on the tower, the remains of which are still to be seen. A water-clock was inside, run by water brought in an aqueduct from the Acropolis, but a short distance to the south. Its date is thought to be 150 B.C.

The Areopagus, or Mars Hill, is about one hundred feet west of the Acropolis, and not more than half its hight. It is also an abrupt pile of rock (limestone), into which steps are cut by which to reach the top. Here was held the high court of last resort of the Athenians. Here are two rude stones, one for the accuser, the other for the accused. Other seats are for the judges. The court was held in the open air, and the place was invested with great reverence on the part of the people. Here is where Paul stood when he delivered the following sermon to the Athenians:

"Ye men of Athens, I perceive that in all things ye are too superstitious, for as I passed by and beheld your devotions I found an altar with this inscription, *To the unknown God.* Whom, therefore, ye ignorantly worship, him declare I unto you, God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands as though he needed anything, seeing he giveth to all life and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us, for in him we live and move and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone graven by art and men's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."

It is not difficult to suppose that the summon must have been quite an enigma to the people who stood in the plateau, called the Agora, before him, and one might suppose he could have made the latter part of his short discourse a little more comprehensible. Now Paul was partly right and partly wrong. The true God of the world and of all the worlds dwelleth not in temples made with hands, neither requires he to be worshiped, as though he needs anything, seeing he giveth to all life, breath, and all things; but Paul believed in a God who used to live in an old box made with hands, and only three or four feet square at that, and who seemed to need a great deal of burnt blood and roasted flesh to make him feel comfortable. So far as I can see, the ideas of God held by the Grecians were far more sensible than Paul's. They scarcely believed in the blood and flesh necessity of God, and their conceptions of him were only a personification of nature's forces. If Paul had used the term *nature* instead of *God* he would have been far more correct. Nature is truly the source of life, breath, and the power of motion, and is at all times near every living being. This ever-present power was never made nor devised, while the God Paul believed in was devised in the minds of ignorant men. Paul was also wrong in supposing that the world and all things else that exist were made; that is, produced from nothing. Not an ounce of matter was ever evolved from nothing, and a thousand or a million men and gods combined may well be challenged to perform the feat. Whatever exists to-day ever did exist in some form, and ever must; and thus help to make up the nature which Paul should have better understood. But let

us leave Paul and his errors and talk a little more about ancient Athens.

Immediately beyond the Areopagus, and between it and the Pnyx, is the Agora, which was the public square of the ancient city, a kind of market-place, and where the people used to gather to listen to speeches, and discuss public matters. There is some difference of opinion as to the precise bounds of the Agora, but it was embellished with colonnades and statues, and was a space capable of holding from ten to twenty thousand people.

The Pnyx is an elevation of rock, to which some additions and alterations were made, southwest of the Areopagus and adjoining the Agora. It has a levelish surface, and on the front part is the *bema* or pulpit, a hewn level surface of the rock, where the orators used to stand when addressing the people, being some ten feet higher than the Agora. Here is where Demosthenes, Pericles, Solon, Themosticles, Aristides, and others were wont to assemble to address the multitude. And still further over toward the sea is another *bema* or pulpit, a place evidently artificially leveled, where speakers often used to hold forth. It is said Demosthenes used also to speak there. The Pnyx was also used for legislative purposes, being the place for the parliament or the assembly.

Southwest of the Acropolis, and south of the Pnyx, is the Hill of the Muses. On the top is a somewhat imposing monument to Philopappus, of Besa in Syria, who removed to Athens, and held important offices, at the close of the first Christian century. The monument is of white marble with a slightly concave and imposing front, but possesses no special beauty. It is in the base of this hill and on the side toward the Acropolis that two or three prisons are excavated in the rock, being small-sized rooms, with a door of ordinary size. The west one is said to be the one in which Socrates was confined and where he died. It is a double room, the inner one being circular at the top, two feet in diameter, allowing the daylight to enter. The room is twelve feet in diameter, and leading to it is another containing about the same number of square feet. As I stood there I realized anew what a grand, brave old fellow Socrates was, and how like a hero he died. When the sentence of death was pronounced upon him and the hemlock was handed him, he took it and drank it like a man of true courage. I could not help thinking, as I stood there in his prison house, and where he breathed his last, how much more bravery he exhibited than a certain individual who over four hundred years afterwards, over in a narrow strip of country in Syria, called Palestine, who seems to have had some notions of becoming a king, for which unwarranted ambition, together with some remarks he was reported to have made, he was sentenced to die. But his dread of death seems to have been very great. When he realized that the event must take place, he yielded to terrible unavailing mental agony. To such an extent did he dread to die that he wailed excessively, and it is stated that in this state of agony he absolutely sweat several great drops of blood. And though it was no worse for him to die than for every other person who has ever lived in the world to do so, and though death was the only portal by which he could enter that world of exquisite happiness which his followers believed he had left some thirty-one years before, so greatly did he still fear death that his heart quailed and he exhibited what has been justly characterized as cowardice and want of firmness and self-control under trying circumstances. He is said to have cried out in his desperation, "*Eloi! Eloi! lama sabacthani?*" (My God! my God! why hast thou forsaken me?) Although many affect to believe him the creator of the universe and the source of all power, he was on this occasion as helpless as a child, and died with just about as little firmness and courage. Ah! Socrates was far more brave and heroic than he!

The Hill of the Nymphs is west of the Pnyx. It was also called the *Nymphæum*, and in these modern times is remarkable for the observatory which has been built upon it. South of the hill the ancient road to Piraesis is located. There are many other points of interest in the ancient city, but they have become so obliterated in the course of the time that has elapsed as to now be scarcely discernible, and it is hardly worth while to undertake a description of them.

Among the vineyards about a mile northwest of the city is what is said to have been the home of Plato, where he had his grove and held his academy. A modern house is now on the adjacent ground, but nothing marks the spot where the old sage and philosopher had his home. The garden of Epicurus is located on the opposite side of the city, and about as far out. Probably the traditions which point out these spots as the homes of those famous old teachers cannot be relied upon; but that they lived here in Athens and taught the soundest wisdom and the purest morality there is no doubt.

At the southern base of Lycabettus was the gymnasium called the Cynosargus, the school of Antisthenes, the founder of the Cynics. It gave the name to the suburb in the immediate neighborhood. The Heracleum Cynosargus, being on a rising ground, and commanding a distant view of the road of Phalerum, was the position taken by the Athenian army after the victory of Marathon, when they heard of the sailing of the Persian fleet around Sunium toward Phalerum, and marched in all haste to the defense of their city.

A little S. S. E. of the Cynosargus was the Lyceum, one of the chief gymnasiums of Athens; it stood near the banks of the Illissus, and was, like the academy, celebrated for its plane trees. The sacred inclosure of Apollo Lycius was embellished by Pisistratus, Pericles, and Lycurgus, son of Lycophron. It seems to have been a favorite haunt of Socrates, and became the school of Aristotle, whose followers were called Peripatetics from their custom of delivering their lectures while walking in the grove of the Lyceum.

The Ceramicus was so called from having been occupied by the Athenian potters, who carried on a great export trade in ancient times. It was divided into two districts, the inner and outer. The one comprehended the Ajora, and contained the principal street of Athens. This street, at the gate Dipilona, divided into two roads passing through the outer Ceramicus, one sacred road leading to Eleusis, the other to the Academy, the most famous of the gymnasiums, distant about three-fourths of a mile from the gate. On each side of these two roads were the tombs of those citizens who had fallen in battle, or were otherwise famous. Of these only a few rude masses remain, not unlike the tombs of the Appian Way near Rome, but smaller. When perfect they must have added great effect and interest to those two approaches, from which, of all points, the Acropolis shows itself to the greatest advantage. Pausanius has recorded many of the tombs. Some were only simple pillars, on which were inscribed the name and time of death of every citizen who had fallen in particular battles, not omitting even the servile class. Near the gate, and on the road to the Academy, were buried Thrasybulus, Pericles, Chabrias, and Phormio. Beyond these are the tombs of the Athenians who had been slain in battle by sea and land, with the exception of those only who fell at Marathon and were buried there. Here were the victims of the disastrous expedition to Sicily and the defeat of Ægospotami, Nicias, who had surrendered to the Syracusans, being alone omitted; and near them those who fell in the brilliant double victory of the Eurymedon and in other victorious battles. Here were also the tombs of Zeno, founder of the Stoics, of Harmodius, Aristogeiton, and many others.

The Academy was surrounded with a wall built by Hipparchus, and was planted and divided into walls and embellished with fountains by Cimoon. It was celebrated for its plane trees. That part of the plain bordering on the Cephisus and the olive grove is still called *Acadhiminia*. Not far to the north are two small eminences; the southernmost is the hill of the sacred Colonus, celebrated by Sophocles as the scene of the death of Œdipus, who was here taken up by the clouds into heaven.

Among the antiquities I should mention our visit to the museum containing the relics and antiquities taken by Dr. Schleimann, the great excavator, at Mycenæ and Spatta. They are arranged in cases with glass tops, and consist of bronze weapons and instruments, vases, lamps, tear-bottles, and numerous articles of pottery and terra-cotta works, ivory ornaments and trinkets, coins, gold ornaments, masks, etc., found in the tombs, with cameos, engravings, etc. Many of them were found in the tomb of Agamemnon, and a representation is given of the grave of Agamemnon, with his bones, or part of them, lying side by side with those of his wife. Many articles of bronze are found, nearly corroded away, but I saw nothing made of iron or steel. Can it be possible that iron was unknown at that period?

In a part of the establishment is a collection of Egyptian antiquities, including sarcophaguses, gods, etc. Among them I noticed twenty or thirty figures of the virgin and child, representing Isis and Horus, and which were made many hundred years before Christianity existed. I called the attention of the Rev. Mr. Getz to this particular feature, and remarked to him that he could there see the source whence the idea of the virgin and child was taken, and remarked in addition that the first painting of the Madonna ever known in Christendom were paintings of Isis and Horus, executed in Egypt before the era of Christianity and taken from there to Rome. He seemed ready to admit the great antiquity of the images, but he could not admit that Christians borrowed the idea at all. Oh, no, simple, honest Christians have never borrowed anything, and never have taken anything that did not belong to them, which they were unable to carry or remove. Oh, no! Christians never take anything ("in a horn"). On one of the sides of the courts I saw a statue representing Prometheus fastened to the rock with vultures gnawing at his liver.

Dr. Schleimann resides in Athens, and his residence is a fine white marble edifice three stories high, with some ten statues on the roof over its walls; it is one of the prettiest edifices in the city.

We also visited the new Museum of Fine Arts, in connection with the university, not yet wholly completed, which is a magnificent structure. Statues and other sculpture ornament the outside of the edifice, and two fine statues twelve or fifteen feet high, one of Apollo and the other Minerva, on which artists have been at work nearly two years, and have nearly completed, are to be elevated on two fine marble pillars in line with the front of the edifice, and seventy-five feet high. They cannot fail to make a very imposing appearance.

This beautiful structure has been erected with the money donated by a rich Greek named Baron Sina, who made his money in Vienna. The Schleimann Museum was constructed with funds donated by another generous Greek who made his money abroad. In fact, it is with money made in other countries that most of the modern improvements in the modern city have been made.

Monday, Oct. 24th.—To-day our company chartered two carriages and rode out twelve or fourteen miles in a northwest direction to the ancient town of Eleusis, where are the ruins of two very ancient temples, one to Ceres, the goddess of agriculture, the earth, or in other words, of nature herself; the other temple to Artemusia, whom the Romans called Diana, and where the famous Eleusinian mysteries were inaugurated more than a thousand years before our era. Our ride first lay through a mile or two of olive groves and vineyards on the plain, many of the olive-trees being very aged, estimated at from one to two thousand years of age. They are said to reach an age of twenty-five hundred years. We after reached a narrow valley of very hard, poor land between two ranges of hills of rock, on which there is no soil; on the left are high prominences called Mount Ægaleos, but still where stunted pines manage to prolong a precarious existence. When about two-thirds the way out we came to Daphne Pass, where is an old monastery built in one of the early Christian centuries on the foundation of a temple of Apollo. The monastery is in Byzantine style, or of a square form, with a dome at the top in which in ancient mosaic is a doleful representation of Jesus. It bears much the appearance of some of the old Roman Catholic places which I have seen, though the form of the structure is more square. The sacred lamp was burning, and it looks as though religious services are still held there.

Further on we came to a spot where once stood a temple to Venus, marked by excavations in the almost perpendicular rock, at the foot of which doves carved from white marble have been found. Very little of the temple remains on the foundation. At length we came to the beautiful Bay of Eleusis, which opens upon the view a like a lovely picture—an arm of the sea, nestling in a very quiet spirit among this bold hill of rocks, and presents the appearance of a lake, the island of Salamis closing in the outlook. We drove along by the southern end of the bay and up the eastern side toward the ancient village, passing several vineyards and quite a stretch of plain, containing several thousand acres, which, if rain could fall frequently, would doubtless be very productiv. We passed several wells where water is raised by horse-power and other means to irrigate the land. At the south end of the bay we saw traces of the "Sacred Way," where the religious processions in olden time used to pass between Athens and Eleusis. We saw the grooves cut in the rock where the chariots and other vehicles used to pass. These processions took place once in four years, connected with the observance of the Eelusinian mysteries, and were festivals of great importance. In the same vicinity are the salt-springs, which once formed the boundary between the Athenians and the Eleusinians, and now turn a mill for grinding grain. Half a mile or so from this place is the narrow street where the battle of Salamis was fought, and under the "rocky brow," which is identified by tradition with the seat of Xerxes during the engagement. The islet at the entrance of the bay is Psyttalea, which was occupied by the Persian detachment.

The great plain mentioned as we turn north toward the village of Eleusis is the Thriasian Plain, so called from the demons of Thria. Half a mile from the salt-springs, toward the plain, is the Tomb of Strato, of which some ruins still remain. Many of the peasants were working at plowing; but what crops can be raised where it does not rain for six months I can hardly understand, save it is by irrigation. The vineyards look more thrifty than could be imagined. I saw signs of irrigation, however, in several places. If water can be applied when needed, a good crop is doubtless secured.

[TO BE CONTINUED]

We hav for sale the lithograph likenesses of the three leading Liberals of this country—Thomas Paine, D. M. Bennett, and R. G. Ingersoll. They are all splendidly executed, and with a neat frame around them—which can be procured from picture-frame makers at slight expense—will be an ornament to any home. They will be sent, secure from breakage, by mail at the following prices: D. M. Bennett and R. G. Ingersoll, 50 cents each; Thomas Paine, $1.

Translations.

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER XV.

HOW THE CHRISTIANS CONDUCTED THEMSELVS AMONG THE JEWS.—THEIR RIDICULOUS EXPLANATION OF THE PROPHETS.

The Christians were never able to spread among the Jews as among the gentiles. Those who continued to liv according to the Mosaic law, as Jesus did all his life, and to abstain from eating what they pretended was impure, and who did not proscribe circumcision, were not regarded as a particular class of Jews, such as the Sadducees, Essenians, and Therapeuts. They maintained that they had been injured by the hanging of Jesus Christ, that he was a sainted man sent by God upon earth, and that he was resurrected.

That argument, in truth, was not favored in Jerusalem, nor in the life of Etienne. They replied to it thus, that schism only produced altercations between the strict Jews and the mild Christians. The Christians believed they found passages in the scriptures which could be interpreted in their favor. They pretended that the prophets predicted the coming of Christ and cite in their favor a passage from Isaiah. Speaking to the king, Isaiah says: "Behold, a virgin (*Alma*) shall conceive and bear a son and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. The land that thou abhorrest shall be forsaken of both her kings; . . . . and the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt and for the bee that is in the land of Assyria. . . . And in the same day the Lord shall shave with a razor that is hired, . . . the head and the hair of the feet, and it shall also consume the beard." "The Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal hash-baz [make-speed-to-the-prey]. . . . And I went unto the prophetess, and she conceived and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz" [hasten-quickly-to-the-spoils].*

"Any one can clearly see," says the Christian, "that all this refers to the advent of Jesus Christ. The virgin who bore the child is Mary; Immanuel, or hasten-quickly-to-the-spoils, is Christ, our master. As for the hired razor with which he shaved the hair of the feet of the Assyrian king—why, that is another affair." All these explanations resemble those of Lord Peter in the "Tales of a Tub" (Tonneau), by our friend, Dean Swift.

The Jews answer: "We do not so clearly see that hasten-to-the spoils and Immanuel mean Jesus, and that the young woman of Isaiah is a virgin, and that *Alma*, which means either a girl or a young woman, signifies Mary." They laugh in the face of Christians.

When the Christians say: "Jesus was predicted to be the patriarch Judah, because the patriarch tied his ass with a vine and washed his mantle in the juice of a vine; Jesus entered Jerusalem upon an ass, therefore Judah was, figurativly speaking, Jesus," the Jews laugh still more at Jesus and his ass.

If they pretend that Jesus was the Shiloh who would come when the scepter no longer ruled in Judea, the Jews can answer them by saying that ever since their captivity in Babylon, and even since the time of Saul, the scepter, or wand, between the legs, has never been in Judea. So the Christians, far from converting the Jews, are despised and hated yet by them. They are regarded as bastards who wish to despoil the children of their home, under the pretext of a false title. They hav renounced all hope of gaining the Jews to their side, and now address themselvs entirely to the Gentiles.

CHAPTER XVI.

THE FALSE CITATIONS AND PREDICTIONS IN THE GOSPELS.

In order to encourage those who were preparing for baptism, it was considered well to quote the ancient prophecies and to rewrite them in an entertaining manner. For this purpose the fathers quoted the books of the ancient prophets without any consideration for truth. Matthew says: "And Joseph came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." No prophet said these words. Matthew speaks without knowledge. Luke ventured to say: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. . . . Verily I say unto you, this generation shall not pass away till all be fulfilled" (Luke, chap. xxi, 25-32).

The generation did pass away; and if nothing comes from all that, it is not my fault. Paul, a little after this, said in his letter to the Thessalonians, "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (1 Thes., chap. iv, 17.)

Every one naturally asks here, What would happen if the deceptions and follies of fanaticism were tested to the utmost? When we see what is swallowed now, instead of as in olden times, the ancient history tales about dreams, the fathers of the church will not fail to say that Luke and Paul intended to predict the destruction of Jerusalem. But what shall I say, I pray, of the destruction of Jerusalem before Jesus came in clouds with power and great glory?*

There is a passage in the gospel attributed to John which proves that the book was not written by a Jew. Jesus says, "A new commandment I giv unto you, That ye love one another" (St. John xiii, 34). This is far from being new. It is in Leviticus, and expressed in a very clear manner: "Thou shalt love thy neighbor as thyself" (Leviticus xix).

To conclude, whoever will giv himself the trouble to read with attention will find, in all the passages which the disciples quote from the Old Testament, wrong words and false marks on every page.

* Isaiah, chaps. vii, 18, and viii, 1. By what kind of faith do the maddened followers of Christ maintain that *Alma* always means virgin? There are in the Old Testament twenty passages where the word *Alma* means woman, or concubine, as, for instance, in the Canticles, chap. vi; Joel, chap. i. Up to the time of the Abbot Tritheme, there was no learned man in the church who understood Hebrew, except Origen, Jerome, and Ephram, unless perhaps it was a Jew. [1771.]

* For a long time the people were so absorbed with the idea that the world was coming to an end that even in the sixteenth, seventeenth and eighteenth centuries they began their wills thus: "Christ reigns, the end of the world approaches; therefore to protect my soul, I," etc.

The Sabbath in New York.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* While traveling one day last week on the elevated road, a rather old, and, I must say, imbecil looking lady saw fit to hand me, among others, a tract on that most absorbing subject, "The Sabbath." Taking it partly from a desire to see what inane stuff could be put into print in the form of a tract, partly to gratify the woman's mild insanity, I read, as a first paragraph, the law of the state of New York, "There shall be no shooting, hunting, . . . frequenting of tippling-houses . . . on the first day of the week, called Sunday; nor shall any person travel on that day, unless in cases of charity or necessity, or in going to or returning from worship; . . . nor shall there be any servil laboring or working on that day, excepting works of necessity and charity."

This is blue enough for any state, you will admit, and is well calculated, as indeed it is intended, to make us evil-doers who will not believe that three times one makes one, or that it is lawful to defraud our neighbor from his wife so we but repent before the Lord, or that a righteous God ever stopped the whole machinery of the heavens to allow a Jewish chieftain the time to slaughter a few more of that God's images in human flesh. It is well calculated, I say, to make us hardened unbelievers shake in our boots lest the law, awaking from her long slumber, should suddenly seize us by the collar as we stepped out in the street to buy a cigar or giv our children a little fresh air in the park on Sunday. But our terror knows no bounds when this distracted tract winds up by threatening us with the everlasting wrath of God should we any longer persist in breaking the Sabbath by showing our rebellious selvs outside of our dwelling. "Oh, turn not away from it," it entreats in tones of deepest concern, "lest its slighted privileges weigh you down in deep anguish, and woe at the last as you hear this word, 'So I sware in my wrath, They shall not enter into my rest'" (Heb. iii, 11).

This is all very fine, and its salutary effects were exemplified in our staying home this Sabbath to pen down these hurried words, but did the inconsistency of his dramatic appeal and reference to the blue, blue laws of our progressiv state ever strike the able writer of that able pamphlet? How many Christians would escape the penalties of the law were it put in force to-day? How many Christians (probably counting the tract writer in) will, for instance, abstain, and hav their servants, private or public, abstain from "servil laboring or working on Sunday?" Certainly not those with whom, for all their devotion, it has often been our good fortune to eat a good hot dinner after their returning from church in their coach or in an omnibus. How many Christians are there who do not or hav not these things done, saying nothing of Sunday paper reading, novel reading, vulgar jesting, and backbiting of neighbors? How many then will escape the final doom of the Sabbath-breaker, as awfully portrayed by the writer of our awful tract? It seems to me as if echo answered, "How many?" thereby intimating there will be none. Nevertheless, I suppose there do exist or hav existed a few mortals inane enough to keep in mind the blue state law and the lurid heavenly one. But admitting this, it is plain that at the end of time God could not gather enough of them to decently repopulate the frozen and desolated moon. And who can with equanimity contemplate the destiny of the numberless multitudes thus left out in the —— fire?

All of which, without taking in consideration the economic advisability of open air diversions and art or science instruction for the masses on Sunday, goes to show the baneful effect of superstition on the mind. Such inconsistency of belief and practice, of preaching and transgressing, of zeal in proclaiming the law while violating its dictates, would be astounding. Only we reflect that a mind capable of such acrobatic feats of belief as are required by the marvelous tales of the Holy Bible has no longer the faculty of discerning even the grossest contradictions, the most absurb incompatibilities.

Yet this dreadful mental and moral derangement, so produced results in wonderful activity, as instanced in the printing and wide circulation, through the means of humble and contemptible tools, of thousands and millions of these tracts that carry terror to so many weak human hearts and frighten back so many hesitating minds already scouting on the borders of independent thought and belief. Therefore, there is a lesson for us in this—the necessity of exerting ourselvs much more than we hav done heretofore in counteracting these widely disseminated and far as well as minutely reaching influences of what the French so aptly call *Ignorantism*. It is well the League feels the need of more work. And we hope soon to see the day when Liberal Sunday-schools and Liberal *tracts* will spread their teachings and reach the millions to-day left at the mercy of biblical tract writers and distributors. With no one to oppose their efforts and counteract the brutalizing effects of their appeals to the lowest elements of the human mind, it is no wonder the "black frocks" hold the multitude in the bonds of ignorance and superstition. Will they keep their ground long when we follow them up and battle with them where we hav so long left them undisturbed masters of the field? Certainly not, if we hav any faith in the capacity of the general mind to discern light from dark, common sense from nonsense, truth from error, *if only it be given a chance.*

EDMOND GASTINEAU.

Christian Plagiarism and Slander.

The religious press are almost unanimous in their expressions of horror at the charge that Col. Ingersoll is guilty of stealing a temperance speech from Dr. Gunn. The charge has been made and met time after time. Still, in the face of all this, the charge is repeated. The publishers of Dr. Gunn admit the temperance speech was not in the first edition of Gunn's book, but was in the second edition published in 1857. They judge he wrote it, because the style is like that of other articles in the book. Here is one ugly fact for them to meet. In the *Mason City Journal* of March 4, 1881, published at Mason City, Ill., is an article in which the editor admits that Col. Ingersoll denied the authorship of the speech as soon as his notice was called to it, and the editor charges that Dr. Gunn plagiarized it. With the exception of the following lines: "It does all that and more—it murders the soul. It is the sum of all villainies, the father of all crimes, the mother of abominations, the devil's best friend, and God's worst enemy," the temperance speech was part of a memorial from citizens of Portage County, Ohio, to the legislature, presented in 1837 or 1838. It was published in full in June, 1838, in the *Illinois Temperance Herald*, edited by A. W. Corey, and published by the Illinois State Temperance Society.

Ingersoll's address to the jury in the Munn trial was published in the *Chicago Times* of May 23, 1876, and does not contain a single word of the temperance speech. Yet the firm of Rhodes & McClure, who hav done a large business in pirating Col. Ingersoll's copyrighted books and lectures, publish this temperance speech as Col. Ingersoll's. Other Christians at once rush to the task of exposing the plagiarism. Most of them giv Dr. Gunn the credit. Rev. T. J. Reid says it was stolen word for word from a pamphlet published by Rev. Henry Harris, entitled "Old John Barley Corn." The question now is, What Christian stole the speech first?

The most persistent fellow in the exposure business is one who has made this charge of plagiarism the sponsor for other false charges, and who proposes to publish the full text of Ingersoll's lectures, with his reply. He thus publishes himself to the world as a thief of another man's property, and then assails that man's character. The church is welcome to its witness. If such a man as he is the result of revealed religion, of infinit faith, of the saving results of immersion, and such men are to be the elect,

special attendants of the Almighty in heaven, it is better to believe in the utter annihilation of the saints as well as sinners. It is better to accept Materialism than a heaven full of such sainted spirits.

B.

California Letter.—Concluded.

Another all night's ride found me at Blalock, a station on the rail, on the Columbia, kept by B. W. Griffin, a red-hot reader of THE TRUTH SEEKER, who kindly cared for me while I rested and slept, waiting for the down train to Portland. He would take no money for my bill, and in addition gave me three dollars for your paper for one year. So I go happy again, for I had already forgiven that poor ignorant creature who threw the brick at me.

Reaching Portland on time, I found that I was already advertised for a course of lectures, which I opened the following Sunday on "Evolution; or, The World we Liv In," to a fine audience of bright and good people. I gave eight lectures at this time, being the seventh course of lectures given here within the past eight years.

By request I repeated my lecture on "Romanism and Our Schools," as the people of Portland are quite awake to the inroads of this Catholic mother of abominations, which drew a column and a half of wormwood and gall from the *Catholic Sentinel* of this city. By vote of the audience I promised to lecture on "Mind, Matter, and Spirit," on my return from up the Willamette; circumstances preventing, for which I am sorry and can only express my thanks to Mr. Beal, the President of the Liberal society here, as also to Walter Hyde, Father Hamilton, Mr. Robinson, Dr. Truesdell, and others.

Now I must bring my letter to a close, lest I transcend the limit of space kindly placed at my disposal.

But in justice to the friends and readers of THE TRUTH SEEKER in this far-off land by the sea, let me mention as briefly as I can the remaining appointments of this trip, that I may not appear to slight those people whose hearts and hands are ever ready to respond to the cause of truth.

Taking leave of Portland, I struck a bee-line for Eagle Creek, to giv three lectures, at the urgent solicitation of two constant readers of THE TRUTH SEEKER.

These people are cut off from the surging tide of human life which beats and throbs in the towns and cities, and yet through your paper and books their souls keep time and step to the music of reform.

Country people are usually good listeners, and I found them so in this case. They had never been favored with a Liberal lecture before, none but Christian preachers having ever attempted to stir the mental waters of this community, of which but a few silly sheep would drink, while the goats or sinners stood back, waiting for somebody to come and appeal to their reason and common sense.

We had no right to expect a large audience here in the woods, twelve miles from the railroad, with only eight or ten houses in sight, but I was agreeably surprised by finding not less than two hundred people seated in a fine, large hall, just finished, and to be dedicated to Freethought on this occasion.

So you may depend I braced up to the work with as full a tide of inspiration as though speaking in Paine Hall in Boston.

I gave three lectures here, with the promis to do so some more next year. I left these good people, thinking what a power for good two live men may be, if they are not selfish and stingy. A whole neighborhood for twelve miles around may be pleased, warmed, and fed through a little effort on the part of two live men, such as your subscribers and my friends, H. Wilburn and H. McElsander, of Eagle Creek, Oregon, at whose home I found rest and comfort during my short stay.

My thanks are due to others here, who chipped in to pay their preacher—as they called it, to help the cause—and one, a lady, who would not care to hav her name mentioned, put five dollars in my hand, with blessings on my head. Of her religion I only know her Bible is THE TRUTH SEEKER, and one of her gods is now at Jerusalem in the Holy Land.

So I left Eagle Creek, about forty dollars better in pocket and a thousand dollars better in spirit, and pitched my camp a day's march nearer home, at Silverton, a fine village in one of the richest sections of Oregon, about fifteen miles from Salem.

This town is preëminently an Infidel town, and, although an old town, has so far escaped the deviltry of sectarianism, for there is not a church in it. Score one for Silverton and two for Thomas Paine. And as I stood on the schoolhouse green and noted the large number of bright faces full of glee and gladness, I thought, How passable and refreshing to know that all the elements of a true and natural life may be reached through the schoolmaster without the priest!

I gave four lectures here to large and attentiv audiences.

My thanks are due to many friends here, and especially to the young ladies for their songs, in spite of the refusal of the Sunday-school organ, bought with the people's money for public use. But it is dedicated to God now by a handful of the meek and lowly, and hence is too good for human uses.

So it would be with the church, if they should succeed in cheating the people into the building of a chapel to memorize President Garfield, the last new dodge for Christ's sake. There are stanch Republicans and loyal Democrats here who mourn our nation's loss. But they love humanity too well to build a so-called free chapel, to be dedicated to the Christian God.

My next appointment found me on time at the picturesque and thriving town of Brownsville, twenty miles from Albany. This little town has six churches, and is almost rotten with so-called religion and bored to death with boomerang preachers and religious hypocrits, and yet moral life and true virtue starve under the shadow of these god-houses. The Baptist preacher here favored us with his presence at the close of his service on Sunday night, which was short and thinly attended.

He came in good time. My topic was, "The Religion of Nature *vs.* Creeds and Dogmas." My audience was good, and steam was well up, but somehow he did not take kindly to my style of handling sacred humbugs, but grew hot and beat a hasty retreat—I suppose to pray for me.

What cowards these godly men are! I go often to hear them, and quietly submit to a deluge of hell-fire and damnation nonsense and never think of getting mad. But then they are all right and I am all wrong, you know.

The Liberals at Brownsville are prompt, and left nothing undone to make our work a success. Our thanks are due to M. B. Crane, C. Hodes, and others whose names hav slipped my memory, for many expressions of kindness. With a promis to come again, I took my departure in good spirits for Halsey, a little town twelve miles from Albany, as full of religion as a dog is of fleas, with two churches, in which fashionable lies are told, but not a hall or public place where the truth may find utterance.

But somehow, real good women are always on my side, and so it happened here. The landlady of the best hotel gave me the use of her dining-room for the lecture, which I gave, served as hot as possible to meet the exigencies of the case, as I was to speak but once here on my way to Lebanon.

THE TRUTH SEEKER has a few stanch supporters here, among whom are F. A. Powell, Chas. Duyer, and Postmaster Koontz, and I thank them, together with the landlady, for all their kindness.

After a short but pleasant ride by rail I reached the splendid little town of Lebanon, grown double in size since my visit here six years since.

I gave four lectures here with great success, the last being followed by a social dance, which is in perfect keeping with my religion.

My thanks are due here to A. H. Peterson, a warm friend of the cause, and a true man. Also to Messrs. Cloughton, Seattle, and Irwin, all strong friends of THE TRUTH SEEKER.

On reaching Albany I found that I was well advertised for one lecture only on "Romanism and Our Schools." As the theater has recently been burned, no place except the court-house could be obtained, and that only for one night.

My audience was good, and I regretted that I could not giv a full course of lectures here at this time.

Albany is a prosperous town, with a fine water power, and is the finest business point between Portland and Roseburg, the present terminus of the rail.

Many thanks are due to my friends Mansfield, John Usher, G. B. Bruce, Mr. Richards, and others.

With a promis to come again in the near future, I left by stage for Corvalis, a handsome town on the bank of the Willamette, ten miles from Albany, where I gave two lectures.

This town is literally cursed with religion and a stupid indifference as to whether Christ was before the flood or after it.

Here liv Father and Mother Grimsley, almost ninety years of age. They were out to both lectures as bright as a dollar. They are the dread of all the hypocrits in town, hav taken THE TRUTH SEEKER from the first, and swear by Bennett.

My thanks are due to one man, whom I would not forget for my right eye. He alone paid for the city hall two nights, advertised the lectures, gave me the comforts of a good home in his family, and money besides; and when I left Portland he said he was glad I came, and hoped I would come again, as the money he had invested was put to good use.

This man is a reader of THE TRUTH SEEKER, and hates all liars and shams. His book-case is full of volumes bearing the imprint of D. M. Bennett. He signs his name, B. F. Hyland.

And now, thanks to the pilot and engineer of the finest and fastest ship on the coast, the steamship State of California, I landed in 'Frisco safe and sound, to meet wife and children once more.

Remaining in the city over Sunday, I had the pleasure of meeting with many old friends of the First Society of Spiritualists in Ixora Hall, presided over by a lady president, Mrs. Matthews, and ministered to by Mrs. Watson, from Pennsylvania—and a fine speaker and noble woman she is, and as radical as fire, cutting clear to the bone of the old orthodox carcass. Dr. Dean Clark is here, just returned from the northwest, where he has been doing good work in the lecture field.

I am now at my home in San Jose, resting up for a few weeks, after which I shall do some work in Stockton, Sacramento, Modesto, Merced, and Fresno City. I want to say to the friends at Grand Round, Baker City, Prairie City, Canon City, and various points in southern Oregon, that I am sorry I could not reach them this trip, but hope to start north again next May overland from San Jose to Boise in Idaho, and from thence down the Columbia to Seattle and other points on Puget Sound.

With many good wishes for THE TRUTH SEEKER and its editors both at home and abroad, I am yours for every good word and work, J. L. YORK.

San Jose, Cal., Nov. 12, 1881.

Atonement.

I believe in the Atonement.

On a visit to the land of my nativity, at St. Armand Station, a gentleman of Philipsburg came board. He, too, was going to Montreal. I asked if he was acquainted in Montreal. He said he was. I said, "Please tell me the best hotel." He responded, "Go to the Albion; I'll introduce you to the coachman; I will be there by and by and introduce you to my friends."

He came and introduced me to quite a respectable company, thusly: "Here is a gentleman who has come to visit the land of his nativity after an absence of more than three-quarters of a century. He says so, and were it anybody else I'd not believe a word of it."

They expressed surprise, and wanted to know how I had preserved my vitality.

I replied, "I've been a Shaker most of my life; that cuts off one heavy drain upon vitality."

One gentleman replied: "That's so, that accounts for it. You're a Catholic, you're not a Romanist; there are many Romanists that are not Catholics, but you are a genuin Catholic."

I responded, "I'll admit that Catholics hav all the religion, outside of Shakerdom, that is of any practical value."

One gentleman replied, "The Catholics hav the best religion, if lived up to; if not lived up to, it makes the biggest devils. For instance, here is my case."

With as much childlike simplicity as if I had been his confessor, he gave the history of his departure from purity and right, until about to make the final plunge, "when something struck me here" (striking his breast). "It was my religion! From that day till now I have been working my passage back. I find it an up-hill business, but it must be done."

That gentleman was making the "Atonement."

Let every "backslider" make the Atonement. The sooner he begins the better. The further he slides down, the further he'll hav to climb up, and he'll find it an up-hill business. Amen.

See Isaiah i, 16, 17.

PRENTISS.

Col. John R. Kelso.

TO THE EDITOR OF THE TRUTH SEEKER. *Sir:* I am much pleased to learn by THE TRUTH SEEKER that Col. Kelso of California is to take the Liberal lecture field. I heard the colonel at the Chicago Congress, and was more than delighted with him. He is physically and mentally every inch a man, and a most eloquent speaker. His terms are liberal and he should be invited to speak in every town in this country.

H. L. GREEN.

THE Prussian *National Gazette* states that a few days ago Prince Bismarck received a Jewish gentleman, owner of a large manufacturing establishment, as a guest at his country seat. In reply to an inquiry whether he approved of the anti-Jewish agitation, the Prince readily answered: "Certainly not; nothing can be more unjust. I am most decidedly opposed to this agitation against the Jews, whether from the point of view of religion or race. With equal right they could one day fall upon Germans of Polish or French extraction and say they were no Germans. That the Jews show a predilection for trade is a matter of taste; their previous exclusion from all other professions may, perhaps, well justify it. But it is certainly not warrantable to talk about their superior wealth in that inflammatory way which I find wholly contemptible, as being calculated to excite the envy and hatred of the multitude. I will never agree to the constitutional rights of the Jews being restricted in any way. The intellectual organization of the Jews in general inclines them to criticism, and the greater number of them, therefore, are on the side of the Opposition; but I make no distinction between Christian and Jewish opponents of my economic policy, which I conscientiously hold to be profitable for the nation."

If evils come not, then our fears are vain;
And if they do, fear but augments the paine.
—*Moore.*

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, DECEMBER 10, 1881.

More Canadian Tyranny.

The Canadian custom house authorities are bound to write themselvs down as bigoted asses. It was to be expected that after seizing Paine's "Age of Reason" and Voltaire's "Pocket Theology" the collector of Toronto would hold on to them, because to rescind his decision would be to stultify himself and practically say to the world that he did not know what he was doing, and besides it would not be orthodox, for those peculiar gentry hav the characteristic of never learning or forgetting anything. But we did not expect, in view of the action of the Freethinkers of Canada and the attitude of the Canadian press, that the bigoted Christian who has control of the custom house would proceed further in his intolerant censorship of the literature which the people of Canada may choose to read. We thought it impossible in these times for hatred of heretics to go further than it has in the matter of heretical writings. In this, however, we were mistaken. Mr. Patton has evidently taken a slice of the sixteenth century and inserted it into the nineteenth. He has now seized Paine's "Rights of Man," "Common Sense," "Crisis," and Volney's "Ruins of Empires." It is apparent that the collector does not know what he is doing, and that he has never read the books he has detained in his house, for there is but little—next to no—theological opinions in Paine's political works. As to Volney's "Ruins," it has passed unchallenged for years. No Christian heretofore has even dreamed he could lay his hands on it and call it either blasphemous or obscene. But here comes this Canadian Don Quixote and fearlessly grapples with this enemy of his faith. That by so doing he is making himself the laughing-stock of all well-read men and women is nothing to him. So long as he imagins he can serve his God and his church he is willing to be not only a butt of ridicule, but to play the part of petty tyrant in a way that all decent people would abhor. This collector is evidently afraid of the name of Paine. The name has the same effect upon him that a red flag has upon a Spanish bull. For there is not in Paine's political writings a single sentence which could be objected to by the most violent Presbyterians, who are the meanest of all religious sects. The value to this country of Paine's "Common Sense" and "Crisis" are well known. They were more terrible than an army to the British, for they inspired the colonial armies to fight on for liberty and independence when they could not see a "star of hope in all the wide horizon of despair." The "Rights of Man" is Paine's unanswerable reply to Burke's infamous attack upon the French Revolution. The arguments are unequaled by any contemporaneous writer. As to Volney's "Ruins," everybody knows that if that book is to be tabooed by Christian censors, two-thirds of the best literature of this or any age must be denied the Canadian people. It cannot even be construed to be blasphemous except by such intolerant ignoramuses as the collector of customs at Toronto and his backers. Some time ago he seized some of Ingersoll's lectures, but they were released from his clutch. If he is going to build a fence between this country and Canada over which Volney's "Ruins" and Paine's political works cannot pass, he will hav to build it close and strong enough to stop not only Ingersoll but Draper, Huxley, Tyndall, Haeckel, and all the scholars who do not begin at Genesis and finish at Revelations.

That the people of Canada will submit to this petty despot's spite is a matter which can hav but one answer. If he persists in his course he will feel the weight of an outraged people's anger. If his party continues to sustain him it is only a matter of time when that party must go to the wall. Sir John A. Macdonald, the premier of Canada, is a statesman who appears not able to see this at present, for he has denied Mr. Cooke a hearing, intimating that he can do nothing, but that the case is one for the departments of customs and justice to decide. The department of customs has already given its infamous verdict, and it looks as though there were no justice to be had in a country which tolerates such high-handed outrages. But there may be, and we hope the Canadian people will, like Bradlaugh, carry their case clear to the House of Lords, and then appeal to the people before submitting to hav their reading matter revised for them like a parcel of school children.

It is pleasant to know that the press is as outspoken in condemning this latest outrage as it was in the previous case. The Toronto *Telegram* denounced the proceeding in no uncertain tones, and in commenting upon the rebuke administered by the London *Free Press* the Toronto *World* says:

"The London *Free Press* is severe upon the Toronto collector of customs for his second seizure of books. It puts the case much as it has been put in these columns before now. It is needless to demonstrate again and again that upon the literary shelves of many of our best citizens will be found such works as Volney's 'Ruins of Empires' and Paine's 'Age of Reason,' to say nothing of many others much more objectionable to puritanical and orthodox criticism. Not to possess and read Shakspere, to say nothing of Ovid, whom Mr. Crooks has condemned to be burned by the hangman, is to argue one's self illiterate, and we hav no doubt that Mr. Patton would permit Shakspere to pass through his sieve without a murmur. Yet there are things in Shakspere, Christian gentleman that he was, which Paine would not hav stooped to write.

"When the *Free Press* leaves Mr. Patton to belabor the minuter of customs, it proceeds logically, and, for a Tory organ, courageously. It tells Mr. Bowell, right at the heels of the great Tory convention, that his 'instructions to his officers smack of intolerance and reek with bigotry.' And if it had added that he has never read enough of any matter to be in a position to giv such instructions, it would hav piled truth upon truth. Our London contemporary asks why such 'Russianized methods, not to be tolerated by a free people,' are not practised upon the library at Ottawa?

"Emerson says that Methodists are saved by grace and Episcopalians by taste. Mr. Bowell thinks that Canadians are to be saved by book seizures."

We do not believe that seizure of all the heretical books sought to be introduced into what the custom officer evidently believes to be his pocket-borough will stop the spread of Freethought. If books cannot be imported they will be printed in Canada, and Messrs. Patton and Bowell can hardly hav authority to break all the printing-presses and melt up all the type in the Dominion. The two alleged gentlemen will find that what the people want they will hav, even though they thereby incur their august displeasure. It will undoubtedly take several little custom officers to effectually suppress Infidelity. Comstock, of this country, is meaner than either Patton or Bowell. Yet even his meanness was not sufficient to suppress Freethought, its newspapers and books. He has sunk into deserved obloquy, and we trust the time is not far distant when the two Canadian bigots will be laid in the same grave of dishoner. The world is bound to move ahead, and these little chunks of filth are not sufficient to stop its revolutions. By getting in the way they only flatten themselvs.

United States Postal Tyranny.

When writing about the Canadian custom house tyranny, we little thought that we should hav to chronicle an outrage worse, if possible, than that of Messrs. Patton and Bowell, perpetrated upon our old friend, Dr. Foote, by the officials of our own post-office. His letter will explain the situation better than any words of ours. As the case now stands, the *Health Monthly* is paying postage to Canada and then being destroyed by the postal officers of the United States. Such arbitrary proceedings are an outrage upon the rights of any and every American citizen. But it seems that there is no redress, as the post-office men are the sole judges, under the law, of what is mailable at second-class rates, or mailable at all. Such law is not good for a republic. There should be some apppeal from decisions such as the one Dr. Foote says has been made in his case, according to the following letter:

120 LEXINGTON AVE., N. Y., Dec. 5, 1881.

FRIEND MACDONALD: As I am sure that a good many of your subscribers take the *Health Monthly*, would you do me the favor to put in a little item to the effect that our November number has been practically suppressed by the U. S. government? Having received complaints from all quarters that the *Health Monthly* for November had not been received, we took pains to look around among our subscribers about the city, and found that no one had received a copy, although they were all mailed from Canada before the end of October. On applying at the New York post-office to know why the New York subscribers had not received their papers, we were coolly informed by Auditor Blakeslee that if they had reached the New York office they would hav been put into the waste-paper basket. He claims that the postal authorities of Canada violate their treaty with the United States by putting us in as second-class. As we hav to guarantee the payment of the transient rates in case the decision is against us in Ottawa, it will therefore be seen that we hav to pay postage at the regular transient rate, and than hav our paper go into the waste! As our December *Monthly* was out about a week or more ago, that has probably gone the same way as the November number.

Yours truly, E. B. FOOTE.

Fewer Fools or Hypocrits.

There has come over the very Christian Dr. McCosh a wonderful streak of honesty. He is reported as owning the fact that there is a decrease in the number of young men who appear anxious to devote their lives to propagating lies and upholding superstition. The *Christian Union* also cannot deny the fact, and givs its opinion as to the cause. It seems to us the reasons are sufficient not only to deter young men from entering the ministry, but affords excellent grounds for rejecting the Bible scheme of the "fall" and redemption of man in its entirety. Between growing up a minister of the Talmage stripe—the only kind that succeed in making a noise in the world—and committing suicide, we think any young man of ordinary self-respect would prefer the latter. From the reasons of the *Christian Union*—which lakes the matter seriously to heart—why the ranks of able preachers are decreasing, we quote:

"One reason is not far to seek. We can best interpret it by a biographical sketch—not altogether fancy.

"A young man enters college, with a real though possibly not very deep or very intelligent piety, and a sincere, though perhaps not very resolute, purpose to enter the Christian ministry. But he has been brought up wholly on traditional theology. He has been taught at home and at church, in family and in Sunday-school instruction, to regard the Bible as the very words of God. He has been brought up to believe in a six days' creation of the world, in a six thousand years' age of man, in a literal temptation of a first pair by a conversational serpent. He has heard theories of the antiquity of the race and the development of the species referred to in the pulpit only to be sneered at as exploded, or assailed as Atheistic. He gets to college, and he discovers to his amazement that no scientific men believe in a six days' creation, or a six thousand years' age of man; and very few in a literal fall. If at college his professor of moral philosophy and his professor of biology were in spiritual accord, he would perhaps effect a change of opinion without an impairment of faith. But, after learning all the week that innumerable scientific indications in the mounds of America and the chalk beds of England and the lakes of Switzerland point to an age of man running back many times six thousand years, he is taught from the pulpit, as before, the origin of man in Eden, and the fall of the race in Adam, 4004 B.C.. The date is even printed in his latest Bagster Bible. He becomes perplexed. He becomes, not a disbeliever, not a misbeliever, but an unbeliever. He is told, with great earnestness and all possible gravity, that the whole system of revealed religion depends on the Mosaic story of the creation and the fall; that to deny Moses is to deny Christ; that to deny Christ is to deny God; that to doubt the 4004 B.C. is to be an Atheist. He is not an Atheist; he has no sympathy with Ingersoll; he still desires to believe in God, prayer, Christ, the Bible. But he cannot believe, at all events he does not believe any longer, what he has been taught from his infancy to regard as the 'fundamentals;' and the intellectual bewilderment which ensues he rightly judges is no fitting preparation for a religious teacher.

"If now he comes to the right conclusion that doubtful disputations about the mode of creation, the antiquity of the race, the origin of sin, the method by which humanity has been brought into its present condition, and its biological relations to other races are no part of religion; that the world is equally God's, whether made in six days or six eons; that man is equally God's, whether he was created 4004 B.C., or developed out of a lower race in some remote and prehistoric antiquity; that sin is sin, whether Adam ate forbidden fruit or no; and temptation is temptation, whether the first tempter was an erect serpent or no; and discarding all such doubtful disputations, he resolves to enter the pulpit to preach Christ as a savior from sin, real, actual, every-day sin—sin in 1881 A.D., not 4004 B.C.—he finds an angel with a flaming sword guarding the pulpit against all such preachers. The Methodist church, which has just driven Dr. Thomas out of the pulpit for doubting the dogma of endless suffering, says, 'You cannot preach here.' The Presbyterian church, which has just ejected Robertson Smith for teaching that Deuteronomy was written in the days of the captivity, says, 'You cannot preach here.' The Baptists, who hav just refused to send abroad as foreign missionaries two devoted ministers of the gospel because they doubted the doctrin of plenary inspiration, says, 'You cannot preach here.' The Congregationalists, who hav just been agitating the question of setting up a guillotin, and who hav only been prevented from beheading heretics because they had none, say, 'Look out how you try to preach here.' What is the result? The majority of men who think for themselvs turn aside from a path beset by so many hostilities from without and so many suspicions from within to professions in which every doubt is a legitimate road to inquiry, and every inquiry is a broad, traveled highway to final and positiv conviction."

This, it seems to us, is an important admission by an evangelical newspaper. It shows that the church is fast breaking up. It is riven with doubts and beset with all sorts of difficulties in keeping the brain of the country within its folds. Already the brightest, bravest, and best are outside, and it looks as though they would be followed by all who hav strength of mind enough to think at all for themselvs on theological subjects—subjects of the gravest importance to the human race, inasmuch as at present the race is feeding and clothing thousands and thousands of men, for no earthly or unearthly good, who are doing incalculable harm in telling the people what they hav guessed about a world which they hav supposed exists. We are far from sorry to see the church losing the great power she has so long unworthily wielded. We see in her decline nothing but good to the human race. In her downfall we see the uprising of science, the supplanting of error by truth, of guess-work by facts, of prayer by work, of faith by reason, of ignorance by knowledge. It will be a glorious day when men are really free and the great majority of the world does not cast itself upon its face before the idols of a barbaric superstition.

"The Godly Women of the Bible."

Owing to repeated illnesses of the Ungodly Woman, the publication of this history of the female ornaments of the Bible has been long delayed, but we are happy to announce that it is at last completed, and ready for mailing to whoever wishes a copy. It makes a book of nearly three hundred and fifty pages. Its title-page is adorned with a syllogistic proposition which shows the absurdity of Biblical reasoning, and it is dedicated, hopefully, to the believers in plenary inspiration. It takes up nearly all the women who figure in the Bible, and shows just what they were. Among the characters treated are: Sarah, Mrs. Lot and her nameless daughters, Rebekah, Leah and Rachel, Tamar (Judah's mother-in-law), divers women, Rahab the harlot, various godly women, the Levite's concubine, Naomi and Ruth, Hannah, Michal, Abagail, Bathsheba, Tamar the sister of Absalom, ten concubines, Abishag and

Bathsheba, Elijah's widow woman, Elisha's women, Jezebel, Athalia and Huldah, Queen Vashti and Esther, Mrs. Job and Hosea's women, Elizabeth and Mary, the Virgin Mary, genealogy of the Virgin Mary, a summary of the godly grandmothers and mothers of Mary, Joseph, and Jesus, the sisters of Lazarus, the anointing scenes, five women (Mary Magdalene, Joanna, Susanna, and other Mary and Salome), the woman of Samaria, the women taken in adultery, Herodias and her daughter Salome, sundry women, sundry nameless women healed and comforted by Jesus, the apostolic women, etc.

The facts are taken from the scripture, and the com ments are in the Ungodly Woman's inimitable style. Those who hav read it in THE TRUTH SEEKER will want to read it again, and those who hav not will miss a treat unless they order immediately. Price, paper, 50 cents; cloth, 75 cents.

The Radical Pulpit

Is now completed and will be mailed to all applicants on receipt of one dollar. It comprises the following discourses by O. B. Frothingham: "The New Song of Christmas," "The Departed Years," "Life as a Test of Creed," "The Sectarian Spirit," "The American Gentleman," "The Dogma of Creed," "The Value of the Higher Sentiments," "The American Lady," "The Consolations of Rationalism;" and the following by Prof. Felix Adler: "The Ethics of the Social Question," "Emancipation," "Anniversary Lecture," "Our Leaders," "Hav we still a Religion?" "Conscience."

The reputations of the two gentlemen are too well known to need any words of commendation. These lectures are some of their best utterances.

Three New Pamphlets.

We hav just had printed and bound three new books, which we shall be happy to supply to all who wish them. They are:

Science and Theology: Ancient and Modern. By James Anthony Eroude. Price, 25 cents.

The Pyramid of Gizeh. The Relation of Ancient Egyptian Civilization to the Hebrew Narrativs in Genesis and Exodus, and the Relativ Claims of Moses and the Pyramid to Inspiration Considered. By Van Buren Denslow, LL.D. Price, 25 cents.

Ecce Diabolus, in which the worship of Yahveh, or Jehovah, is shown to be devil worship, with some observations upon the horrible and cruel ordinance of bloody sacrifice and burnt-offerings. By the Very Rev. Evan Davies, D.D., LL.D., Arch-Druid of Great Britain. Price, 25 cents.

The title pages of these little works giv a good and clear idea of their contents and nature, and the authors' names are guarantees of the ability with which the subjects are treated. The classic scholarship of Froude and Denslow is acknowledged by all, and Mr. Davies, the Arch Druid, is fully competent to tell of the early traditions of Judaism. As an initiated bard of the Drudic order he is well prepared to prove that the most notable gods of the orientals were only symbols and bardic myths deified.

As a historian Froude's reputation is world-wide, as is Denslow's for industry and ability in Egyptology.

A GREAT many of THE TRUTH SEEKER subscribers act as though they thought we did not mean it when we asked them to pay up. Now, we hope none will think we do not need the money, for we do. THE TRUTH SEEKER has no source of income but from its subscribers, and as it takes a great deal of money to maintain so large a paper, we are in need of every dollar due us. We ask all to examin their tabs and if they find themselvs in arrears to promptly remit. We only want what is honestly due us, but we do want that, and we would like to hav it immediately. Friends, don't delay.

WE would ask our friends who write us to change their post-office to always be careful to giv the old address as well as the new one, as it will save much unnecessary work in the office and enable the change to be made more quickly.

THE price of the elegant busts of Col. Ingersoll has been reduced to $1.50. They are cabinet size, the same as hav been heretofore sold for $2.50. They are splendid likenesses of the great Liberal, besides being fine parlor ornaments. By writing to us any one can hav them sent by express.

As we go to press the Institute of Heredity is holding a two days' convention at Republican Hall, this city. Three sessions a day are held. The Wednesday morning session was addressed by Loring Moody. He will be followed during the day by Messrs. Walsh, Newton, Samson, and Buchanan. Thursday will be devoted to reading of letters and discussions. In the evening Stephen P. Andrews and Samuel P. Putnam will speak, the former upon "Heredity: Its Place in the Scale of Subjects for Scientific Investigation," and the latter upon the "Philosophical Aspects of the Question."

Book Notices.

I hav been much interested in the little pamphlet, "Science and Theology: Ancient and Modern," by James Anthony Froude. It opens with a truism which all who reflect a moment must own to be a fact: "Each generation thinks highly of its own importance, and inclines to believe that it will mark an epoch in human history."

The book givs a digest of the teachings and sayings of Lucretius, a celebrated Roman writer and poet, one of the boldest Freethinkers and Materialists of ancient and modern times. He was born 96 B.C., and was a disciple of the great and good Epicurus. He taught the same philosophy that his celebrated master did, and his eloquent exhortations against unworthy ambitions, cruelty, luxury, lust, and all dishonest pleasures of the body, as well as all turbulent pleasures of the mind, hav never been excelled by any. He taught the "original generation of man from the teeming earth, and the production, at the beginning of the world, of a variety of defectiv monsters, which were not allowed to multiply their kinds;" that nothing could ever be made from nothing; and that nothing can ever be annihilated and returned to nothing. These ideas, conclusions, and utterances Mr. Froude compares with the Materialistic philosophy of the present day, and finds but a trifling progress in all the years between. The Lucretian creed was a noble one, and was "naturally accepted by resolute men who were too proud to play intellectual tricks with themselvs, . . . while the multitude continued their offerings at the temple, consulted the oracles, or affected to pray to the gods." Just as they do now. One cannot help thinking of the lines of Lincoln's favorit poem as he reads of the similarity between the ideas of the old Roman philosophers and the thinkers and scholars of to-day.

"So the multitude comes, even those we behold,
To repeat every tale that has ever been told.
For we are the same our fathers have been;
We see the same sights our fathers hav seen;
We drink the same stream and see the same sun,
And run the same course our fathers hav run.
The thoughts we are thinking our fathers would think,
From the death we are shrinking our fathers would shrink,
To the life we are clinging they also would cling,
But it speeds from us all like a bird on the wing."

I hope all our readers will enjoy this book as I hav, and feel grateful to the publishing house of D. M. Bennett for having given so many good, interesting, and useful books to the world.

ELMINA DRAKE SLENKER.

A SHORT HISTORY OF THE BIBLE. By Bronson C. Keeler. Price 75 cents. For sale at this office.

This is one of the best little books that has been printed for a long time. It has received the favorable commendation of many prominent Liberals as being what its name implies—a short and thorough history of the Jewish Bible, and a popular account of the formation and development of the canon. In writing the book, brevity has always been kept in view, as the books heretofore written upon the subject are too voluminous for the average busy man or busy woman to study. And yet about all of importance upon the subject is presented. The Bible is shown to be an unsatisfactory record of the doings of semi-barbarians, and the canon the work of ignorant and incompetent men, among whom there was not one scholar distinguished for historical learning; not one who was fitted by special study for the examination of a subject in which the truth could alone be determined by the voice of antiquity. The fact is emphasized that the Catholic Bible is not what God said it should be, but what such men as above described said it should be. The absurdity of the positions maintained at various times by the religious world is shown by the fact that

"The Eastern church, which had for one thousand three hundred years declared persistently that Revelation was not written by John, and was not entitled to a place in the Bible, wheeled squarely about, and in a council held in Jerusalem in 1672, adopted the decree of Trent, Revelations and all, and to-day considers Revelations as much the word of God as any other book."

How the Protestant church came to substitute Bible-worship for church-worship is thus shown, and with this quotation we must end our notice of a book which could advantageously be quoted entire:

"The Protestant church is a book-worshiper. It makes a fetich of a book. The Catholics care little for the Bible, and ever hav. They say, 'Take away the whole book if you like, and the church will still remain in all its power. The book is the creation of the church, not the church the creation of the book.' The Protestants, finding themselvs confronted with an infallible church, had to oppose it with an infallible book. And they made a book infallible which before had not been considered so. And well they might, for they were compelled to. It is commonly the case that the overthrow of one superstition is only accomplished by the establishment of another in its place. By friction and contrast the two will in time wear each other away. But those minds hav been exceedingly few which could reject a theology and retain the calm equipoise, the philosophical attitude of non-belief in any. The Catholics had the prestige of antiquity and of being considered the only true church of God, and they threatened with eternal damnation every man who followed Luther. The masses of the people of the North, ignorant and superstitious, were naturally terrified and cowed by the awful threat, and the only wonder is that they ever stood before the storm. To meet it, Luther, Calvin, and others said that the Bible was *supernaturally* inspired. The origin of the books having been forgotten, men, credulous and in trouble, came to think that because the books were written of God they were written by God. The reformers declared that the Bible and not the church was the sole source of authority. This succeeded, and the thunders of the Vatican were answered by the thunders of artillery. Armies swept across the face of Europe, and it was amid the roar of cannon, the shock of battle, and the shrieks of the dying that the doctrin of the divine and infallible inspiration of the Bible grew."

An Open Letter to Talmage.

MR. TALMAGE, BROOKLYN, N. Y., *Rev. Sir:* In your sermon of Nov. 20th you take special pains to throw stones at some of your betters; notably Mr. D. M. Bennett of THE TRUTH SEEKER, who is now on his way around the world, where his many friends hav sent him. And as your sermons are pretty widely read, I deem it no more than justice that you be set right in some of your wild assertions, which you stand in the pulpit and hurl with all the venom and spite of a sixteenth-century persecutor at one of nature's noblemen, and as good as ever pounded a Bible, or led in prayer at a country prayer-meeting. Although you do not mention his name, it is easy to guess who you mean when you say that "one of the worst of the men who had been sending obscene papers through the mail was tried, condemned, and put in prison. President Hayes was applied to for pardon, but having examined the case and finding there was no excuse, and no mitigating circumstances for the *villainy*, he refused to pardon the culprit.

"Then a society of so-called Liberals passed a resolution of deepest sympathy for this *filthy creature*, and the resolution was presented by Robert Ingersoll and passed with great enthusiasm."

Now, in the above quotation, you hav either ignorantly or maliciously misrepresented the facts in the case; for, when you say that D. M. Bennett is one of the *worst* men who had been sending obscene literature through the mails, I must inform you that Mr. Bennett does not belong to the American Bible Society, who send out more filth and obscenity every time they mail a Bible than Mr. Bennett and all the Infidels is the United States ever penned (that was not quoted from the Bible). In fact, the very pamphlet, for the sending of which Mr. Bennett was sent to prison, was examined by the Attorney General of the United States, and pronounced "not obscene." And even President Hayes said that he could not see that Bennett had committed any crime, and had even gone so far as to order a pardon made out, when remonstrances from all the churches and Young Men's Christian Associations in the country, added to the personal appeals of the clergy (who hav always favored persecution for Christ's sake), were brought to bear upon a weak president, and it was decided to keep the "old Infidel" in prison, and to break down the paper of which he was the editor. But, in spite of it all, the paper livs and flourishes to-day, with probably double the number of subscribers which it would hav had if the church had let its editor alone.

And I am thankful to Infidels that to-day there exists a country upon earth where one-horse preachers and bigoted postmasters cannot define the word obscenity as suits their individual notions.

And now, Mr. Talmage, as you propose to demonstrate that "Christianity is the mother of all virtue, and Infidelity is the mother of all vices;" and, as in all probability, if you are honest, you want your proof to reach the greatest number of Infidels, I propose that you write out your proofs of the same and present them for publication to THE TRUTH SEEKER; and as I know that Infidels are, generally speaking, seekers after truth, there is no doubt but you can accomplish a great amount of good and reach those who are most in need of your medicin. For, if Christianity is true, the Infidel, of all persons, is the most in danger of hell fire, as only by faith we are saved, not by works. But after saying that any man who could petition Congress for the repeal of the obscenity laws is a foe to every decent man in America, and offers an insult to every clean-minded and pure-hearted man in Christendom, in all probability you will feel ashamed to look an Infidel in the face, and instead of seeking Infidels out and proving to their face that they are hugging to their bosoms such a vile monster as the "mother of all vice," they, on the contrary, will hav to hunt for you in that "coward's castle," the pulpit of Brooklyn Tabernacle, where you can squirt slime through your big-bored squirt-gun without the danger of getting yourself besmeared.

You also say that it is very remarkable that there are more of the publishers of these obscene books living in the City of Churches (Brooklyn) than in any other city of the United States. I do not think there is anything remarkable about it, for the churches and the Bible God hav dealt in those articles called obscenity and nastiness from time immemorial. And, to conclude, if we are going to hav a government in which every postmaster is to be the judge of what constitutes obscenity and morality, and as Christianity claims to possess all the morality and all the virtue, let us join the church to the state, and burn and hang, draw and quarter. every one who does not bow down and say that three is one and one is three. Yours, etc., T. J. ELLSWORTH.

Scientific.

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N. Y. LIBERAL CLUB BY T. B. WAKEMAN.

LECTURE I.

THE OBJECTIVE ORDER.—CONTINUED.

XI.—THE CLASSIFICATION OF THE SCIENCES CONSTRUCTS THEM INTO A POSITIVE PHILOSOPHY, AS TO WHICH THERE IS GENERAL AGREEMENT AS TO ITS (1) EXTENT, (2) METHOD, AND (3) IMPORTANCE.

This is our eleventh harmony, and should be considered in each of the three aspects above named.

(1) First, then, as to the *extent* of the Positive philosophy. Theologians and metaphysicians have been much worried, as though science could or ought to be in some way fenced off from their domains. The impossibility of this endeavor is becoming more and more apparent. There is nothing outside of science but ignorance.

Science includes all of the knowledge that human nature is capable of; its only limit is the limit of human capacity.

There is no twilight domain or happy heaven that can be reserved in the human soul as the home of gods, goblins, or mysterious and unknowable entities. The philosophy built up by the classified sciences is in its method, promise, and potency, at once synthetic, cosmic, positive, and integral. In common parlance, this positive philosophy is called "Science," and thus it is distinguished from the special sciences, of which it is composed, and the theology and metaphysics to which it is opposed. It includes everything knowable, and even scientifically accounts for the limitations of human nature, and the very ignorance and Philistinism that deny its research, or refuse to become acquainted with its methods. Not long ago the view generally entertained was that science referred to a particular class of subjects—the outer, or material world, for example—but that it had no application to the inner world of man and its manifestations in society or morals or art or language, or the thoughts and feelings of man, or to "religion," as the sum and the coördination of these. It would be said, as Galileo and the first scientists used to do to save themselves from persecution, that the Bible was not revealed to teach science, but religion and morality.

The latter-day theologians try now to escape by this same excuse that their opponents formerly used. But the day for it has passed. When first used it was excusable, because then the method of science had only been extended and vindicated within the domains of the more general sciences, viz., in logic, mathematics, astronomy, physics, and then in chemistry, and gradually in biology. That its methods could be extended over the still higher domain of society and the whole of man's inner and emotional life, binding them all into a true or scientific religion, was not then supposed. Those subjects were therefore left to metaphysics and theology.

But this excuse avails no longer. There is nothing in Biology, Sociology, Art, Language, Emotion, or Thought; no Society so complex; no fancy or dream so evanescent; no real or imagined heaven too high or far; no ignorance so wilful or stupid, or learned or profound, that the laws of scientific correlation do not catch and account for and explain it, and so bind it to the world as a whole.

(2) About the *method* of Science we gain a clearer idea by considering it as the continued application of the most general law, and never forget that SCIENCE IS CORRELATION. We think and know by relations. Knowledge is co-relation tested by experience. The method—*i. e.*, mode of application and testing—differs more or less in each of the sciences; that is, as to each general class of phenomena. It is this difference of method in each special science that caused the old belief that Science was limited to certain classes of things, and that beyond it there was a domain of faith rightly founded on something beyond the reach of scientific methods.

It is this difference that still causes many special scientists to regard the method of their own particular science as having greater value than any other, and as being *par excellence* THE science. This bias is particularly frequent when the specialist outside of his specialty is a theologian or a metaphysician, as is generally the case. How few are our scientists!

In America it may be said to be the object of our colleges and universities, in so far as they are under clerical control, to prevent the possibility of the existence of a generally and scientifically educated man, a man with the general education of a Goethe or a Humboldt, for instance. Our colleges have thus become to a great extent theological dwarfing institutions. There is no reason why a scientific man cannot be raised and educated in America. We have had and have a great number of specialists of great learning and ability. Could a man be educated in theory, culture, and practice in each of the sciences so as to combine all as the basis of his life, we should have a *man* at once scientific and in the *highest degree*, and in the *best and truest sense, religious*.

Such a man may be idealized from among our specialists by imagining that one man had attained to the culture and education of each science, if not to a complete knowledge of its details. Such men will, we hope, hereafter stand on American soil. The taint of theology, and the loss of time in pursuing its methods and fables, render such an ideal beyond our present hope or that of our generation. The time lost in youth, the seed-time of life, the time when the growing grain gathers its strength and material for life, who can restore? The life we can devote to truth and Humanity is now but a mutilated fragment at best. Had the time spent over useless sermons, catechisms, grammars, lexicons, and texts been devoted to the rudiments of the sciences and arts, and inspired by the enthusiasm and culture of humanity, we should not now have to look upon the world about us as mostly a sealed, because a neglected, book. Still, with what remains of life, we are bound to repair our loss so far as possible. To that end each must become his own instructor and do what he can.

To avoid the limitations of theology it is plainly the duty of every Liberal person to become acquainted with the rudiments and the general methods, laws, and results in each of the sciences. The money saved from tobacco, and alcoholic drinks (which I hope all Liberals will drop forever), or from frivolous amusements, may furnish the means; the time saved from gossip or novel reading may give the opportunity. As to the importance of this new philosophy, there is but one voice from all scientists. This knowledge will pay for the severest struggle to obtain it. For to progress in it is to rise in the scale of being, nobility, and usefulness. It is only by such education that every Liberal can hope to be ready to give a reason for his change from the old faith to the new. This study soon becomes the greatest pleasure of life—the pleasure of knowledge, of culture, and of power. Nor let any one despair if he has not had, or cannot have, a college education. The escape from that, as at present generally conducted, is rather a subject of congratulation. Get as close to "Nature" and Humanity as you can, and they will instruct, cheer, and comfort you. Remember Carlyle's word, "The true University of these days is a collection of books." Better had he said a wise selection of books. It is noteworthy that the great leaders of Liberal and constructive thought have been mostly what are called self-educated men, men who have had nothing to do with colleges, or who have left them in just disgust. Freedom is often the best master. So was it with Descartes, Bacon, Spinoza, Locke, and Gibbon; and still later with Comte, Mill, Grote, and Spencer. The love of learning and the earnest desire to be of some service to humanity are the best and the most successful incentives. The text-books that will give the substance of the twelve sciences are now abundant and within the reach of every one. To these may be added works of the concrete, practical, and descriptive Sciences and the Arts.

Such a library, arranged in the order of the sciences, would be a most useful collection and a source of constant information and pleasure. It would be a true and comprehensive encyclopedia ever at hand.

To students, schools and colleges this further suggestion may be of value; that is, that the mind acquires knowledge easier and faster, and retains it better, when the sciences are pursued and studied in the positive order. The reasons for this will appear to any one who will recall what has been said as to the historical, genetic, and accumulative nature of that order.

This educative value of the Positive Classification may sometimes also usefully determine the lectures, readings, or exercises for the several days of the week; for instance, let them be devoted, in part at least, as follows:

On *Monday*, Logic and Mathematics.
On *Tuesday*, Astronomy and Physics.
On *Wednesday*, Chemistry and Biology.
On *Thursday*, Sociology and Morals.
On *Friday*, Language and Æsthetics.
On *Saturday*, Psychology, Art, and Recreation.
On *Sunday*, Rest, General Culture, and "Worship."

Many of us can remember the earlier days, when it would have been a joy unspeakable to have pursued the Sciences under a competent teacher in the order in which each week would have furnished a partial survey of the whole of man's world. Alas, to many of us those days and opportunities are gone forever!

We can now only glance, in passing, at the fields we might have cultivated. It will be useful to do so much, at least, so that we may know the boundaries, methods, and main laws of each science, and not have them confused, as they very generally are, in the theologico-metaphysical chaos which we call the thought, literature, and art of our age.

That short survey must be, then, our next harmony. (TO BE CONTINUED.)

Notes and News.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since the Chicago Congress my notes of travel hav been interrupted by stress of circumstances, but I hav not been idle.

Taken all in all, the Congress was a grand success, though I cannot but regard as a mistake the passage of the one resolution—rectified though it was in part by the adoption of Mrs. Severance's resolution reaffirming the repeal resolutions of last year.

In the Congress I met many men and women, now comparativly little known to the masses of the American people, who, in the years to come, will occupy very advanced positions in the armies of reform. They are men and women with ideas and purposes. They think and express their own thoughts, and they will liv their own lives, spite of the envious carpings and cankering criticisms of certain saints who are almost too good for this sinful world.

The Chicago concern has been wonderfully troubled concerning the Congress, the women prominent there, and the books and pamphlets exhibited for sale. But spite of its disapprobation, one sweet consolation remains to the Iowa bookseller. He had among his publications no copies of the Garden City What-Is-It. Therefore he has nothing to be sorry for or of which to be ashamed.

Here at Cedar Rapids Freethought ideas are slowly but surely spreading. There is more and more demand for books of a radical nature, and we may hope that in the not too distant future a good, live secular organization can be started here and flourish in spite of the great wealth of the churches. But our people must learn that Freethought means something more than mere opposition to the teachings of Christianity. We must learn to cultivate the broadest catholicity, and ostracism for opinion's sake must be unknown among us. We must work shoulder to shoulder with those from whose views upon certain subjects we dissent *in toto*. There can be no advance otherwise.

On Monday, November 7th, I started out upon a ten-weeks' trip through portions of Fayette, Allamakee, and Winneshiek counties, visiting Maynard, Randalia, Fayette, Postville, Ossian, Elgin, West Union, and Oelwein, and thence to Winthrop, in Buchanan county. The first week out wind reigned supreme, and travel off from the railroad lines was well nigh impossible. Then we had an Iowa change, and for the next week frozen mud was the order of the day, and travel was not much better than before.

At Maynard Ed Gould is a Liberal, and he is the proprietor of the hotel at the place—and such a hotel! If any of our friends go that way they want to be sure and stop off at Maynard and get a good dinner, supper, or breakfast, as the case may be. They will never regret it. E. B. Snedigar and Mr. Gregory are pronounced Freethinkers, and I think they are sowing more or less of the good seed in their neighborhood.

Jerome Carter and lady, Nelson Carter and Mrs. Carter, Sr., hav about killed old orthodoxy in Randalia. The once flourishing Sunday-school is a thing of the past, and they no longer talk of snubbing activ Liberals. So much for fearless expression of unpopular opinions and earnest propagandism of the religion of humanity. I regret that the Carters are about to leave Randalia for some new land of promis still further toward the setting sun. Ever hospitable and generous, may success attend them in their new home!

Daniel Davis, at Fayette, has never lowered the standard of secularism, and the light of science is darting its genial rays even through the heavily-shuttered windows of the Upper Iowa University, a Methodist institution of learning, located at this place. The students are reading a great deal of Infidel literature, and the faculty can't help it.

Mr. O. Caldren and A. S. Hollenbeak are outspoken opponents of churchianity. On the whole, I think that our cause is flourishing here. Our friends are talking of having some lectures soon, and I think that a visit from Mrs. Lake or W. F. Jamieson would badly frighten old conservatism.

At Postville Messrs. Ward, Douglass, Yonker, Bishop, and Blancheim are all interested in progressiv thought, and it seems to me that the time is now ripe for an organization of some kind at this place.

When I reached Ossian the weather was so very unpropitious that I saw but few of our friends at and in the vicinity of this town. Our people here nearly all liv in the country, and the difficulties usually attending organization are thereby much increased. But the church can never more flourish in this neighborhood until there is a very radical change in the character of that population. There are too many women and men here who think for Christianity to prosper.

I attended "divine service" Sunday at the church near Bro. Danaels's, and among the many atrocious sentiments uttered by the reverend blasphemer of humanity was this, "We should always liv and serve God, for he is much nearer and dearer to us than our mothers even." No wonder that the church

is losing power when its ministers thus profane the sacred name of mother to glorify a myth.

Stopped at Clermont to see G. L. Henderson, but found that the apostle of liberty was up near Postville gathering corn, and so I bought a ticket, checked my baggage, and, taking my sample packages, walked down the railroad track to Elgin, where I found Peter Nicklaus and Mr. Cooley still alive to the needs of the hour. To Mr. Nicklaus I am under many obligations for kindnesses, and may his stave mill ever bring him good returns for labor invested is my earnest wish. Since the death of his brother, a few weeks since, friend Cooley has two stores to attend to, and it keeps him pretty busy, but not too busy to take interest in human progress.

West Union and vicinity boasts of such earnest Liberals as J. F. Smith, Jr., and lady, Thomas Reeder, Mrs. Reeves, C. H. Carpenter, and Messrs. Hogg, Kinser, Shaw, Whitney, and S. S. Ainsworth, last but not least. The West Union churches bemoan sparsely-filled pews, and now is the hour to strike, organize, hav good lectures occasionally, and proceed to develop the social side of our work. We hav some very enthusiastic workers among those first named above, and the future looks promising.

I hav never before stopped at Oelwein, but find here Mr. Phillips, H. C. Hollenbeak and lady, and George Thompson—all alive and willing to work for a higher, better, freer, humanity. One orthodox lady very spitefully remarked that Ingersoll's lectures had no use except for kindling, and were "hardly fit for that." She thought that no one should be allowed to go around selling such literature. She would hav made a prime inquisitor. Luckily, she lacks the power to do more than burn her weak husband's Freethought books.

At Winthrop Alexander Risk gave me cordial greeting and made me comfortable during my stay over Sunday. He has a fine library, and is an intelligent, appreciativ reader of the same. May joy ever be his!

E. C. WALKER,
Sec'y I. L. L.

Liberal School-Books.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It has been proposed by several of thy correspondents that some Liberal shall get up a set of school-readers that shall not be adulterated with the Christian mythology, and my name has been proposed as one who was to select or write some of the lessons for the books. But I think the time has not yet come for such a movement. As long as Liberals cannot start and sustain an Infidel Sunday paper for the young, it will be found that they will be totally incapable of getting a set of school-readers into the public schools of our country. Perhaps here and there a school where Liberals predominate might be induced to use them, but it requires more influence than we can at present wield to make such books pay in a financial sense. We must begin at the foot of the ladder, and go up slowly and carefully, if we hope to reach the top.

When we contrast the school-books of to-day with those of only forty-five years ago, we see such a wonderful dropping out of the old theological element that we can hardly realize it is a fact. I hav here before me Stephen Byerly's spelling-book, printed in Philadelphia in 1836, and I will make a few extracts from it, showing what was then considered the best reading matter for school-children:

Let us serve God in our young days,
For we can do no work in the grave.
. . . . .

I am a creature of the Lord,
He made me by his powerful word,
And he will bless me while I liv,
And when I die my soul receive.
. . . . .

The devil tempts one mother's son
To rage against another,
So wicked Cain was hurried on,
'Till he had killed his brother.

Let sweet works of prayer and praise
Employ our youthful breath,
Thus we're prepared for length of days,
Or fit for early death.

'Twas God who made the earth and sea,
To whom the angels bow;
'Twas God who made both thee and me,
The God who se·s us now.
'Tis God that sends us all things good,
Our harvest and our grain:
He makes the earth produce our food,
And sends us wind and rain.

Now let us contrast these superstitious and false utterances with the teachings of the schools forty-five years later. I hav before me a criticism delivered at a teachers' institute in California, and by one of her best teachers, and from it select the following paragraphs:

"As to the much mooted point of morality and religion in the public schools, that morality should be taught we all agree, but he that still advocates teaching religion in the public schools is but a poor reader of history. There has been for the past one hundred years a gradual, yet complete, revolution in this respect. From teaching but little theology, we hav now come to the point of letting *all* theology severely alone. Orthodoxy and good teaching are diametrically opposed to each other.

"That bent of mind which makes a believer is not that doubting, inquiring, searching, analyzing spirit which makes the first-class teacher. It is but a short time ago I heard a teacher talking to his class about 'angels' pinions'—taking his theology, as so many do, from Milton's 'Paradise Lost'—and I could not help wishing that teacher might receive at least enough training in natural history to know that feathers and hair, wings and arms, never go together, Sunday-school hymns to the contrary notwithstanding. . . . .

"The heterodoxy of one age is the orthodoxy of the next generation. We cannot emphasize too strongly or too often that to be a doubter is the sign of a thinker. Belief in a text-book shuts out thought, and the investigation thereof is the making of thought and of new ideas."

When teachers come out thus plainly in favor of banishing religion from our schools, we may guess the day is not far distant when our text-books will be purified from gods, angels, and devils, and be wholly devoted to science, fact, and real knowledge. Let us each one do a little every day and every hour to advance the cause of human progress and mental and moral growth, and

"Slowly, surely, brightly, grandly, speed the glorious light,
Harbinger of all that's precious—freedom, truth, and right."

ELMINA D. SLENKER.

What I Don't Believe.

PART II.—NO. 62.

715. The seventh case was when Matthew tried to utilize the matter of casting out devils—more devils and more prophecies—to apply to this saying of Isaiah, "Himself took our infirmities and bare our sicknesses." If anybody can see any connection between casting out devils and bearing one's infirmities they possess greater acuteness of vision than average people. There were no devils at the time of Isaiah, and it would consequently have been impossible for him to have alluded to casting them out. Besides, Isaiah spoke in the past tense, and was undoubtedly bewailing the death of some person who had already died; and it took the genius of a Matthew to metamorphose it into a prophecy. And still again, if the casting out of devils was a good and beneficent work to do, it would seem that Jesus should be willing to engage in it because of the good he would thereby perform instead of fulfilling some ideal prophecy that had been made seven hundred years before. Matthew is the first in the New Testament to mention the feat of casting out devils, and he is also the only one who discovered any connection between that occupation and the remarks of Isaiah about bearing the griefs and sorrows of others. Matthew's imagination seems always unusually active; he sees coincidences where others cannot.

716. Matthew's eighth attempt was to show that when the Pharisees went out and held council with reference to Jesus, and how they might destroy him; and that when Jesus discovered it he withdrew when great numbers followed him, and he healed them all, it was a fulfilment of the prophecy of Esaias: "Behold my servant whom I have chosen; my beloved, in whom I am well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear his voice in the street. A bruised reed shall he not break, and smoking flax shall he not quench till he sends forth judgment unto victory. And in his name shall the Gentiles trust" (Isa. xlii, 1–4). The language of this text is obscure enough in all conscience, and it is enough to puzzle a Philadelphia lawyer to tell who the writer was talking about. It could not be Jesus, for did he not *strive* against the wrongs of his time which he conceived to exist? Did he not *cry* against the evils which he opposed? Was not his *voice heard in the streets* and in all the public places which he visited? As the language was used by the Deutro, or false Isaiah, and was written in the time of Cyrus, it is far more likely that it referred to him than to Jesus. If it was meant for a prophecy of Jesus, it is very clear it was not a correct one, and it was only a forced construction on the part of Matthew to make it to apply to Jesus.

717. Matthew's ninth discovery of prophecy fulfilment was on the occasion when Jesus wished to ride into Jerusalem in a manner befitting his condition as prospective king of the Jews, and when he sent two of his disciples for an ass and colt for him to ride. In this incident Matthew finds a fulfilment of this prediction, "Tell ye the daughters of Sion, Behold, the king cometh unto thee meek and sitting upon an ass and a colt, the foal of an ass." Matthew was so anxious to make the fulfilment fit the prophecy that he had the disciples bring an ass and colt, which he says Jesus rode—awkward and difficult as the feat was—while neither Mark, Luke, nor John says anything about a colt in the case at all. But Matthew generally manages to overdo the business. The prediction was made of a king riding an ass to be a mark of humility; but that was far from being the case with Jesus when he rode the ass into Jerusalem, when his attendants waved olive branches, threw down their garments in the way for him to ride over, and shouted hosannas aloud in his praise; it was far from a mark of humility; it was rather a mark of hilarious enthusiasm and joy because they thought their favorite was soon to be crowned king or the Jews. It will be seen at once that what Matthew was pleased to consider the fulfilment was an entire different spirit from what he was pleased to consider the prophecy. Besides, the language of the prophet clearly referred to another occasion, when the Jews would return from their captivity, and did not refer to Jesus at all. Matthew was sure to be mistaken in his applications.

718. The tenth case is a very weak one. When, at the arrest of Jesus, Peter drew his sword and cut off the ear of the servant of the high priest, Jesus chided him and said those who drew the sword should perish by the sword. In the same hour he spake to the multitude, "Are ye come out as against a thief, with swords and with staves for to take me? I sat daily with you teaching in the temple, and ye laid not hold on me." To this Matthew exclaims, "All this was done that the scriptures of the prophets might be fulfilled." But the joke of it is, there is no prophecy for this fulfilment to fit. I defy Matthew or any one else to find a prophecy which this fulfilled. There is nothing at all like it. Matthew undoubtedly thought it was time for him to introduce another prophecy, and presuming there should be something to fit the case, he vaguely alluded to the supposed prophecy, or several of them, in general terms, thinking that perhaps there ought to be a prediction to fit this fulfilment, though he had not time to hunt it up, and could not have found it though he had looked a month. In slang language, Matthew showed himself "too fresh." It has been thought it was extremely unlikely that Peter carried a sword. He was but an obscure fisherman, and as the Jewish people were in vassalage under the Romans, it is quite unlikely that obscure persons would have been permitted to carry swords. Neither is it likely that Jesus would have permitted his disciples to carry swords. The sword story is very improbable.

719. The eleventh case is in connection with the repentance of Judas after betraying his master, when he threw down the thirty pieces of silver at the feet of the priests and went out and hanged himself. Matthew's statement is that this money being the price of blood, was not put into the treasury, but used to buy a piece of land with for burial purposes, and then says, "Thus was fulfilled that which was spoken by Jeremy the prophet, saying, And they took thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the Potter's field, as the Lord appointed." Matthew was again at fault here; the language used by Jeremiah referred to a piece of land which he bought of his cousin Hanameel, the son of Shallum, and had no reference whatever to the land bought with the money returned by Judas. The money spoken of by Jeremiah was seventeen shekels of silver, and not thirty pieces, and that discrepancy alone is enough to show that the language of Jeremiah could not correctly apply to Judas's money. Besides this, the discrepancy between Matthew's statement about Judas and that given by the writer of Acts must not be lost sight of. Matthew says Judas threw all the money at the foot of the priests and went out and hanged himself. The writer of Acts says Judas invested the money himself, when he fell headlong and burst in the midst, and all his bowels gushed out. If this statement is true then Matthew's is false, and we are left to conclude that Matthew again falsified for the sake of weaving in another prophecy fulfilment. He seems to have had a perfect mania for prophecies and pointing out their fulfilment.

720. Matthew's twelfth and last effort pertained to the casting of lots for the garments of Jesus after he was crucified, and he says this was done "that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." This language is from none of the prophets, but in Psalms xxii, 18, occurs this language: "They part my garments among them and cast lots upon my vesture." No one knows who wrote the Psalms, but it will be observed that the language is in the present tense, and is not a prophecy at all. The writer was probably in a gloomy state of mind, and used that figurative language to give expression to the despondent state of his feelings. It is only Matthew who could see any allusion in this language to the old clothes of Jesus. This is the closing instance of Matthew's overstrained efforts to get up prophecies and their fulfilments. In twelve instances he strove hard to establish his pet theory, and in the twelve instances he signally failed. In not one of the attempts he made is there the slightest warrant for supposing that those persons called prophets had the faintest conception of or made the slightest allusion to Jesus.

721. Mark has but little to do with prophecies, though he tries his hand at it a few times, and once at the very beginning of his gospel—"The beginning of the gospel of Jesus Christ, the son of God: as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." The quotation is from Malachi iv, 1, and is not quite correctly given. It reads thus: "I will send a messenger and he shall prepare the way before me." According to Mark, the way is to be prepared before the person talked to, while in Malachi it is before the person who is doing the talking, whoever that may be. Mark seemed to think the words applied to John the Baptist, but he was evidently in error. John was not a road-maker. We have no account of his fixing up roads at all. His occupation was hunting locusts and wild honey, preaching, and washing people in the Jordan, and had no possible connection with making roads. If John is to be regarded as a messenger, the words apply to him no more than to other messengers, and there have been thousands of them besides John. I would suggest that had either of the old prophets wished to make a prophecy about Jesus or his times, he should have done it in clear, exact language that anybody and everybody could understand without an interpreter or a guideboard. Language that applies equally well to hundreds of persons is not specific enough to be of any value in any given case. It is not at all likely that Malachi had the slightest conception of the Baptist, for if he had he would doubtless have made some al-

lusion to the baptizing business, as he was more distinguished for that than anything else. Such a vague allusion as he made can be of no possible use in any way. In the third verse Mark continues what is meant for a recital of the words of the prophet, thus: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight," and applied that also to John the Baptist. But he changed his prophet rather suddenly, relinquishing Malachi and taking Isaiah (xi, 3, 4), which reads thus: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every hill and mountain be made low." Now this is not a prophecy at all, but simply a command and a promise which has never been fulfilled, and probably never will be. If the command was meant for John the Baptist, he did not obey it, for he neither straightened old roads nor made new ones. It would seem more appropriate for thousands of other persons than him. Perhaps when every valley on the earth is elevated to a hill, and every hill and mountain is brought low, we will know what Isaiah meant, or was driving at, but we will probably have a long time to wait. The writer of Mark concludes with an out-and-out prophecy, but unfortunately it lacks a fulfilment. It reads thus: "And these signs shall follow those that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Now here is a prophecy that amounts to something. It is definite, and one is not left in doubt as to its meaning. But the worst of the matter is, it is hard to find a fulfilment to match it. When we see believers in Christ casting out devils, little and big, speaking new languages, taking up rattlesnakes and cobras with impunity, drinking a solution of arsenic, corrosive sublimate, cyanide of potassium, and prussic acid, without injury, and curing all manner of diseases by the laying on of hands, we may begin to think that the days of fulfilment of prophecy have come; and it will be worth a thousand times more than all the vague talk about straightening highways and making straight roads in the desert; but probably it will be several years yet before all these things take place. The fulfilment of such definite prophecies come very slowly.

Letters from Friends.

SAGINAW CITY, NOV. 30, 1881.

MR. EDITOR: I wish to hav my name in that list of noble heroes who hav sent in their $5 to bear Mr. Bennett's expenses on his trip around the world. I am late, but better late than never. I inclose $5.25 to make it as good as an early one. I like the paper better than ever. Mr. Bennett's letters and Wakeman's writings, with a little now and again from M. Babcock, with all the other letters from kind friends, make life more desirable in spite of all the ups and downs of Christian hypocrisy and maladministration in our government everywhere. To Mrs. Bennett everlasting praise. W. G. ELMER.

ALTON, ILL., NOV. 22, 1881.

MR. EDITOR: Inclosed please find $5 for Mr. Bennett's trip around the world, as you hav so kindly kept the door open so long. D. R. SPARKS.

MARKHAM, VA., NOV. 28, 1881.

MR. EDITOR: Inclosed please find $5 for Mr. Bennett s book of travels round the world.

ALFRED VAUGHAN.

DALLAS, TEXAS, NOV. 21, 1881.

MR. E. MACDONALD: Please find inclosed post-office order for $6.50—$1.50 to pay for the paper, and $5 for Mr. Bennett's around the world books. Send them soon as published. Yours fraternally,

ALLEN JOHNSON.

SAN DIEGO, CAL., NOV. 21, 1881.

MR. EDITOR: I wish to say to you and the readers of your paper that I appreciate it very highly. I hav had many a hearty laugh while reading it, to see the great variety of thought therein contained. Some think the earth to be a huge intelligent being, and of course its mother, the sun, is intelligent too, as well as Neptune and all of the remainder of her descendants. Only think what a quantity of intelligence they all possess when in council they assemble. I will let this be as it may; true or false, it matters not to me. But rather let us think of the vastness of the power that is contained within this group, whose center and mother is the sun. Why does mortal man attempt to think that he has found out where the outer bounds of this great workshop begins to work or ceases to end its labors? I am at this moment using glasses, that I may the better see to pen these lines. Glass is a hard substance which air and water do not pass through, but light will readily penetrate. Must I necessarily suppose because I see through these glasses that there is no substance more than the air between my eyes and the paper I write upon. Of course I need not suppose any such thing, for I know that I am looking through a very hard substance. Now, as we are so constituted as to see clearly through a substance so hard as glass, which all may come in contact with, feel, and handle, I would ask why in the name of this vast workshop of both coarse and fine material, may not a very subtle material of matter exist in a solid, or in layers, in spheres, in all directions from the earth as far as the eye of man can see even with the most powerful glass that has ever been invented? May we not suppose that nature to us is unlimited in her capacities? And may we not also reasonably suppose that the wise of our time hav many things yet to learn before they know all that may yet be known, as well as to hav some things to unlearn?

Taking all of these things into consideration, who is prepared to say that there is not plenty of room in this vastness of so-called space for material and spirits too, if there are any such beings? May there not be materials so fine and beings so transparent that mortal eyes cannot see either? Nature, in my opinion, has no vacuums and no space unoccupied. Some say, "Disprove immortality, and the whole victory is won." Very good, but is that not a task which will be hard to do? Suppose some think that the child is plaster, and that spiritism is by teaching kneaded into the brains of the young as yeast is kneaded into dough. That does not make it a fact, even if they do think so, for it must be an admitted fact that mankind are as near alike mentally as they are physically, and that nature shows no partiality in her works; any given part is in harmony with all other parts of her works, and we cannot take from nor add thereto permanently. If any require proof of this fact they are referred to Gen. xvii, 10-16. It appears that the Jews hav been taking from the physical man for some thirty-five or forty hundred years, and still nature does her work just the same as though there were no cruel men to mar her works; and we infer that it is just as true of the mental man as it is of the physical; we can neither take therefrom nor add thereto. We also see that mankind naturally take to the belief of spirits and of spirit conditions as an infant does to its nurse.

There are in this vicinity a plenty of Indians who know nothing of God, Jehovah, nor Jesus Christ, and that is not all; they don't want to know anything of them. But they are all, to a man and woman, believers in the existence of independent life after the physical body has been laid aside as an old garment is laid away when of no more use. They never borrowed this of the Bible, neither did they get it of white men; only of nature itself. And what is true in this respect of the Indian, I believe to be true as a rule of all nations, that is, that mankind naturally take to a belief in spirits upon the same principle that ducks take to water that are hatched under a hen, and that is by attraction. So mankind are attracted to spiritual things and spiritual scenes, not much to holes in the ground to be smothered there for ages without a ray of light or a zephyr to purify their cell. I don't think I know any power outside of attraction and repulsion in their multifarious combinations. Some speak of death. Poor me, that is something I thought had played out. I see and recognize many changes, but know nothing of death because I see a substance at rest or undergoing a change. I see no sign of death therein. All things are alive, or the germ of life is within them. But perhaps some think as an elderly gentleman did when he heard a person make the remark, "I never expect to die." The old man's reply was very curious, as follows, "Well, by God, you'll see if you liv long enough."

If man retains an independent individual existence after the dissolution of the visible physical body he must hav an invisible physical body, which is formed simultaneously with the visible body. The visible physical body is easily dissolved, but the invisible physical body must be proof against dissolution. Let us call on our unfortunate neighbor who has had an arm amputated. We see that the visible arm is gone forever, but he tells us that he still has the same feelings of arm and hand as he ever had, even to the itching of a finger. You see at once that the invisible physical hand and arm has not been cut asunder, nor can it be; it still remains attached to the invisible physical body, and here I think we find something of a spiritualistic nature which will be hard to prove is not real spirit. This invisible body must, of necessity, be composed of the finest material which our mother sun has in all of her domains. And most assuredly man partakes of all things beneath him. And may not all of the forces of this planet center in man; and is not matter eternal? And as man is the climax of this plant production, and being composed of the real essence of this planet, this invisible physical spiritual body having passed through all of the refining processes of nature, culminates in a spiritual being, refined and powerful, possessing the strength to resist dissolution at the dissolution of the visible physical body with which it has made its growth, comes forth strong enough to pass through the Christian's hell whistling as merrily as when passing through the Christian's heaven; it, being composed of the finest of the essences of matter, can never be dissolved. Hell itself can never mar it or singe a hair. Some may ask where was the soul a thousand years before the birth of the child if by soul is meant what I call a spiritual being. I would answer that the germ of all living, moving, breathing beings has existed through all time, spirit included, and all that was necessary to bring them forth was proper or favorable conditions.

I am of the opinion that the publication of the many letters of your correspondents will do much good; no matter how widely they differ in their thoughts, the unprejudiced will see who has the best thought and make it one of their own. Which of the following lines are the most attractiv?

> "There are no acts of pardon passed
> In the cold grave to which we haste;
> But darkness, death, and long despair
> Reign in eternal silence there,"

or these:

> "In the sweet by and by
> We will meet on that beautiful shore?"

I was not in favor of Mr. Bennett taking the trip round the world, but as he is gone I inclose postal order for the books "Around the World."

Respectfully yours, D. THING.

PIKE, N. Y., NOV. 29, 1881.

EDITOR TRUTH SEEKER: Back from my nine months of wandering in western states, a portion of the time dispensing temperance gospel to the people—not "gospel temperance," if you please, Mr. Editor—to the old home again where THE TRUTH SEEKER comes each week, with its well-filled pages from the pens of those whose names hav become household words, to cheer and instruct.

As my work took me principally into the churches, and among professing Christians, I had little opportunity of gaining information relativ to our Liberal movement. Indeed, if any one were to judge of its growth by what they heard and saw outside the ranks, there are times when the most sanguin must conclude that that movement is retrogressiv instead of progressiv, and become as thoroughly discouraged concerning results as Mr. Frothingham seems to be after his twenty years of faithful service to the cause of Freethought, even though they should not be troubled with as many doubts whether, after all, the doctrins of Christianity may not be sufficient to meet the needs of the people.

As to the churches of New York city (which Mr. Frothingham asserts are better attended than they were twenty years ago, although certain newspaper correspondents of that city do not seem to agree with him) I know little, yet I will say this, that while I hav found in my journeyings not a few houses of public worship fallen into decay and disuse, and many more thinly attended, I hav also observed quite as many, if not more, far more costly and elegant edifices in process of erection, toward which many Freethinkers, or those at least who make no pretension of believing in the creed taught therein, hav contributed generously. Why? Simply because it is popular to giv in that direction, and a new, handsome church will be an advantage to their young and rapidly-growing railroad town, and their business proportionately. So they pocket their consciences and play the hypocrit. Again, human beings are such "creatures of habit," so pre-eminently social in their natures, that the more extended my observation the more thoroughly am I convinced that the great majority attend church more from force of habit and for the sake of getting out of the harness of everyday work, which too often frets and galls cruelly, donning their "best clothes," for none but the very best are deemed worthy to wear inside the house of the Lord, and exchanging a word with their neighbors, than for any spiritual good they may get or desire. Hence the necessity, as many hav already suggested, of organization among Liberals, of providing, so soon as can be done, places for regular meetings, where the people can receive not only such mental food as they can enjoy and appreciate, but can help one another over the rough places in life by a free interchange of thought and friendly greeting.

Some of the most radical Freethinkers I hav ever met—those who at their homely toil with plow or hoe hav settled for themselvs many of the problems which hav vexed the souls and bewildered the minds of erudite theologians for centuries—are to-day attendants of orthodox churches, and contributing toward the support of such ministers as a certain one of northern Ohio, who boldly asserted from the pulpit on the Sunday following the shooting of President Garfield that such crimes were the natural effects of the teachings of such men as Thomas Paine and Robert G. Ingersoll, while they never think of subscribing for a Liberal paper or giving anything toward the support of our cause in any way. When remonstrated with concerning their inconsistency, they invariably take refuge in the plea that the church is about the only source of recreation and social intercourse within their reach, that they are too few in number and too feeble in purse to organize and support a meeting of their own, etc.

Let no one imagin I say all this to dishearten or discourage any one in regard to the progress of "Liberalism;" far from it, I hav simply given a few facts which hav come to me from points of observation outside the great moving current itself, not forgetting, by any means, that one needs to be an activ, interested worker along the channel of any reform movement, to note all the signs and indications of the widening and deepening of that channel. I sincerely hope that those activ old veterans, who are endeavoring to kindle the fires of truth, justice, and liberty all along the shores of the grand channel of Freethought, will not weary in well-doing, nor yet faint by the wayside for want of proper nourishment and appreciation by those in smypathy with their labors. But I am making my letter too long. Please find inclosed $4, which giv credit as directed.

Yours truly, M. S.

COOPERSVILLE, MICH., NOV. 29, 1881.

EDITOR TRUTH SEEKER: Your lady reader from Seneca, Iowa, E. M. B., asks for a remedy for the catarrh. Please say to her and others that gum arabic, camphor gum, and loaf sugar, equal parts, pulverized fine and used as a snuff, is the only thing that has done me any good, and it has cured me and others. Yours truly, OSCAR ALLEN.

AN OPEN LETTER TO MRS. ELMINA DRAKE SLENKER.

NORD, CAL., NOV. 13, 1881.

RESPECTED FRIEND: "John's Way" and "The Darwin's"—these two domestic radical stories—were received, read, and forwarded to married friends of mine.

The above-mentioned two books portray characters that exist in every-day life. The dark creeds and dogmas of the Christian church, and the evolution from Christianity to Freethought, are both truly represented. In the place of such trashy, improbable Christian stories as the people are generally chained into slavery by, you gave the world two stories of real life, clothed in common-sense language, dictated by a rational mind.

There are, unfortunately, only too many men who prefer such—by church and priests chain-bound slaves—for wives. Men of a tyrannical character, who won't even allow their wives to do their own thinking or reasoning on any other matter or affair, can always be found willing to uphold their religious whims, thus not finding it difficult to press them in the yoke, as the priest perpetually is doing it for them. As long as she worships an imaginary idol and bends her knee in obedience to an angry God, who is supposed to hav a furnace constantly heated for those who don't, she is also forced to obey his command to be subordinate to man. So her husband finds no trouble to crack the slaveholder's lash over her. However, as we count millions of men of self-respect in our files and ranks, not all the women are doomed to such a wretched life. With such men my appeal to purchase your books will not fall on barren soil. Men who hav buried the selfish idea that God had placed one sex above an other will strain every nerve to rescue women from the grasp of the church, and restore to them freedom and equal rights. And as the great majority of women seem to prefer a literature of romance to one of a historical and scientific nature, your books, as an introduction of truth, Liberalism, and Rationalism, are urgently recommended as a death-blow to church slavery.

While "John's Way" and "The Darwins" contain nothing else but the true and real life, a book that just happens to lay before me on the table, known as the "Union Bible Companion," by S. Austin Allibone, and anxiously read and studied by all who consider it most important to prepare for death instead of learning how to liv, must, by the intelligent reader, be found full of false and hypocritical statements. It commences with that tremendous lie that we believe that the universe came into and continues in existence by chance. Everybody who makes this assertion either brands himself a liar or an ignoramus. Space and time don't allow me to comment on all the falsehoods that this book contains; however, I wish to refer to some of his comparisons between Christianity and Mohammedanism. He bellows about the rapid growth of Christianity, although Mohammedanism is the only religion of the day that shows any gain; and Rev. Talmage admits that Christianity has to giv up two to every one it gains. The Protestant church can't show thirty million members to-day. The author goes on in his comparisons and quacks of the superior knowledge and civilization of Christianity over Mohammedanism. He forgot that Mohammedanism is six hundred years younger than Christianity; that Christianity six hundred years—yes, even three hundred—ago was far behind the Mohammedan civilization of to-day. He forgot, or didn't know, that the Moors, after their conquest of Spain, had brought back knowledge and light to Christian Europe, whose population at that time was in almost the same savage state as the so-called savages of the day. This hypocrit won't admit that the youth of Europe went to Cordova to learn from the Moors. He won't admit that Christianity burnt at the stake all those who undertook to introduce knowledge and science. He won't admit that all the great inventions down to the present day that civilized the earth were the product of Infidels. He won't admit that all and every great scientist of the past and present is an Infidel. None can be traced further down toward the orthodox church than to Unitarianism. The orthodox church stands without a single scientific light of brilliancy. What little science they adopt is forced on to them by Infidelity.

The same author also twaddles about Jesus's inferiority of birth, being the child of a poor and unknown family, while Mohammed was of the most powerful family. Although this latter statement is not true, I shall refer only to the former. Does not Christianity claim that Jesus was the son of God? How can he be inferior in birth to the most powerful man? He speaks of his parents as an unknown family, although they tell us, beside "God the father," of two genealogies from which that remarkable child descended. The fact is, no man of a limited knowledge ever can read that book without stumbling over many errors and falsehoods on every page. This book, like commentaries on the Bible, twists, bends, and parableizes scriptures and their meanings, and the results derived therefrom, until it fits present conditions and satisfies the mind of the rabble. Schiller said,

> "Dangerous it is to arouse the lion;
> Annihilating is the tiger's tooth,
> Though the horror of all horrors
> Is the man in his delusion."

Yours truly, ERDMAN W. FITZNER.

BROOKSTON, TEXAS, NOV. 19, 1881.

MR. EDITOR: Yours of the 8th instant is before me. The tracts came to hand in good condition. Please find inclosed $5.

Let me refresh your memory concerning my age by saying I was born January 31, 1799. My health and strength are very extra. I am the oldest man I know in Texas. I think I am as well satisfied with my Infidel religion as any thinker is with Christianity. Indeed, can any thinker who loves truth love the Bible? I expect to doubt the Bible being any holier than Paine's "Age of Reason" to my latest breath. But I try to be a good man all the time.

I hold to immortality. I also hold that no man should expect a heaven after death unless he takes it with him. I believe in a mental heaven, and also in a mental hell. I believe that all who fail to learn in this life that to be good is the best policy will learn that truth after death, and when they hav learned it they will practice it. And then the practice of doing good will receive its reward—happiness. All persons, sooner or later, will be happy, and happy forever. No everlasting misery for any person. Progression is my favorit theme, both in time and eternity.

In friendly recollection and good wishes for your safe return to your own dear home and thousands of friends, I giv you the name, J. A. RUTHERFORD.

MERRICK, N. Y., NOV. 30, 1881.

FRIEND BENNETT: Inclosed find $15, $12 for the renewal of THE TRUTH SEEKER for the four persons named and $3 for myself.

The wickedest man on Long I land has composed some lines that we would like to see it the paper,

> The Christian says there is a God.
> I do not know upon my word;
> There may be one, or a hundred more—
> Who ever thought of it before?
>
> According to the Christian creed,
> In ancient days those gods did breed;
> If they did ever breed at all
> There must be thousands great and small.
>
> But here comes trouble; we opine
> Those ancient gods they cannot find;
> They all hav died or gone away
> Or never were, as some do say.
>
> They never were, that is the truth,
> And should be taught now to the youth;
> They soon would see and understand
> Nature and her divine commands.
>
> For nature's laws all must obey;
> They are absolute, and we must pay
> The penalty for every crime
> No matter what excuse we find.

Yours for truth and right, E. HYATT.

MITCHELL CO., KAN., NOV., 1881.

MR. EDITOR: Please find inclosed $1.50, for which send me THE TRUTH SEEKER six months. We hav hoped for years to read a journal advocating the principles of right, and having the courage to investigate and denounce the unreasonableness of the scriptures. We think the masses of the people are getting too wise to be humbugged much longer by orthodox churchmen. The doctrin of so-called Infidelity is gaining ground fast. We want to see the church edifices turned into schoolhouses and the ministry into schoolmasters—in those cases, at least, where their moral character and qualifications will warrant it. JOEL MCCOLLISTER.

CARSON, NEV., NOV. 25, 1881.

MR. EDITOR: I must mention that I am impressed by the great defeat we hav met with in the death of our late lamented President. When we consider the, as Rev. Powers said, "One million million prayers, hopes, and tears of Christians," and the hopes of a million Freethinkers that their prayers would be answered, it is certainly a great defeat. There is something wrong, and somebody is to blame for all this unrewarded issuing of proclamations and unceasing prayer. Is he to blame who said, "Again I say unto you that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my father which is in heaven?" Or are the Christians to blame, as Rev. Pool says, for praying "that which is against known laws?" I think they had better pray, "O Lord, teach us how to pray and what to pray for," as I hav often heard them pray. Then, if the Lord would answer that prayer and tell them what to pray for, he could not go back on himself; he would hav to answer it.

I would say that I am much in favor of a Freethinkers' orphan asylum. "Dwight," in the issue of Nov. 12th, givs an easy place to accomplish the end. I hav no doubt that each subscriber of your paper could giv ten cents per year, and it would be safe to say we could get one thousand dollars per year, which would soon build up a charitable institution which would be a credit and a lasting good to our cause, and which would be a great influence in general thereto. We are greatly behind the church in this matter, which is quite a consideration to the many who are sitting on the fence. I will pledge a dollar, for the cause, which will be forthcoming as soon as I find out where to send it, and will agree to send that every year as long as I am able to do so. If the enterprise is started I think I can raise ten or fifteen dollars from my friends, many of whom are inactiv or unconcerned Liberals, but generous to any charitable cause. Let me hear from others on the subject. Yours in earnest, A. J. STOUGH.

ADRIAN, MICH., NOV. 29, 1881.

MR. EDITOR: I wish to say a few words to the ever open, honest, and faithful TRUTH SEEKER. I hav just read friend Green's article in the last number of THE TRUTH SEEKER, which in the main was quite good. But when he came forward with his plan to increase the circulation of the paper, and then added that he did not do this so much to help the paper and its proprietor as to help the Liberal movement, with me friend Macdonald, this drawback in his article spoiled it all. Whatever mistakes the proprietor of THE TRUTH SEEKER may hav made in the times long ago, which was used as capital by his enemies, while he was serving out his time and his life in the penitentiary, and thus unable to defend himself, for no crime whatever, but merely to gratify Christian spite and Christian hate—I say that while the minions of the Christian church were treating Mr. Bennett in this way and his personal enemies were trying to ruin him as a man, and to break down his paper, so as to build themselvs and their papers up; there were a few of its friends that stood by it during these stormy time, determined, as far as we were able, to keep that noble organ of free thought, free speech, and free mails open to the Liberal breeze. How far Mr. Green was one of that number I will leave with himself and others to judge, and as he has now been some two months lecturing in this state, I would like to know how many names he has sent in for THE TRUTH SEEKER. Will our honest friend please tell us in his next article, so that when we go out to lecture we may hav a standard to work from? S. D. MOORE.

WEST MERIDEN, CONN., NOV. 16, 1881.

MR. EDITOR: I would like, by your permission, to make a few remarks.

First, Mr. Bennett made, I think, a little mistake concerning the Irish Land bill. I cannot see any benefit for the Irish people from that bill unless England abolishes her aristocratic hereditary law which exists at the present time, and brings another compulsory sale under the Land bill, as under the present law. The father is not permitted to divide the land equally among his own children. The first son claims all the land property after his father. Suppose I want to buy a piece of land, and the landlord cannot sell it, or will not, as he has more benefit by renting the hall. What good could I do, or how much would I benefit by it in such circumstances? I suppose nothing. If it was not for that aristocratic hereditary law the land would be sold, or divided into little parcels among relativs to till.

Second, I am sorry that Mr. Bennett did not visit the Russian empire and giv his description, for the benefit of those fine Republicans and Democrats who sympathize with that civilized nest of despotism. I would like to read a description by Bennett of the oppression, tyranny, and butchery which are going on all the time, and a little about the czar—that tiger of Russia, and his family of hyenas. It is a burning shame that those fine Republicans and Democrats prevented poor Hartmann from giving his information to the public. I believe it is a disgrace to the Republican government to come so low as to bow humbly before the Russian czar and obey his bidding.

I hav read Mr. Truesdell's answer to Mr. Hull. It would make a dog laugh to read that reply, so full of contradiction and repetition, the author so persistently avoiding every kind of discussion about the affairs of the country that concern the well-being of every man and woman in the country. As Mr. Truesdell is a bond-holder and has something to do with banking affairs, and consequently is a Republican, we must expect nothing more from him than a desire to be left in quietness to pursue his occupation, either good or bad, and the business of the people that concerns the people the most may go to the dogs.

For example, let us look to that man of God, that perfect Christian and Republican, the cashier of the National Bank of New Jersey.

Yours most respectfully, JOSEPH FRANKOWSKI.

WHEELING, WEST VA., NOV. 20, 1881.

FRIEND MACDONALD: Inclosed you will find $3—half for three trial subscribers and the other half for a copy of Voltaire's philosophical "Tales, Romances, and Satires," which is for myself. I hav taken the paper for about four years and find that I cannot do without it, and will stick to it as long as I can get money to pay for it. A. J. SEIFERT.

To Jamie.

BY ALHAZA.

The sun would be dark without Jamie,
The dew on the violet's wreath
Is parched as the wind of the desert,
Compared with the balm of his breath.

He cheers the lone heart in its sadness,
While the priest and the Levite go by;
And the rose would giv half of her sweetness
To liv on his pitying sigh.

He mutters no wild incantation
To a brainless chimera above,
But thinks, like the dweller at Ferney,
That the purest religion is love.

He would never hav fought under crosses,
To humor great Charlemagne's whim;
For "freedom and truth" was the motto
On the banner that waved over him.

And when the dun war-clouds waxed paler,
The din of the battle at rest,
He called for no Bible to cheer him,
While wounded the cold earth he prest.

No missal, with quaintly lit margin,
Could whisper what Pericles said;
While Socrates, pleading in Athens,
Would wake the calm, beautiful dead.

O'er these, in some cool leafy arbor,
He bent, through the fierceness of noon,
While the wind in the branches above him
Seemed humming a Liberal tune.

The lute would lose all its best music,
The fountain's cool drop would be gone,
If Jamie should ever forsake us,
And the peace of our hearts would be flown.

God Was Once Blind—A New Revelation.

BY ROBERT SWAIL.

Jehovah, e'er creation's dawn,
Existed without sight;
Long, long ago, before he spake
And said, "Let there be light,"
One glimmering ray, or peep of day
He never shone upon.
The great I Am's benighted mind,
For darkness reigned alone.
The faintest tinge of color then
Did not exist in space;
In its vast realm, those forms of light,
Had never found a place.
He lacked the sense of taste and smell,
He was as deaf as a post;
He shared his wants in company
With Son and Holy Ghost.
With nought to see or hear or smell,
The senses could not be
To him of any use at all
Through past eternity.
E'er he began to make a sun,
In those dark times of old,
His only feeling possible
Was to feel dreadful cold.
He struck a light that dark, dark night,
And being nearly froze.
He made the sun to toast his shins,
And hell to warm his toes.
To tend its fires, old Nick he hires,
To fireman's office fill,
For fear the fire might fizzle out,
He won't the devil kill.
Great mysteries of godliness!
But faith knows why he bore
Those ills so long and patiently,
Nor sought a change before.
How he got his ears and nose and eyes,
The wisest never knew.
Faith leaps the chasm triumphantly.
And cries, His senses grew.
How once without them he could think,
May seem to reason strange,
But all such trifles faith can grasp,
They come within her range.
These views may seem dogmatical,
But persons we defy,
To point the smallest errors out,
Or prove a single lie.
But reason vile they must not quote,
Faith's rules alone must do.
We hearken to no other voice,
But stick to her like glue,
To silence those who ask the source,
Of news so long concealed,
We'll gag them with this holy gag—
Those statements are revealed.

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2. Miracles and supernatural achievements hav been as fully and truly ascribed to other teachers and founders of religion as to Jesus.

3. The story of Jesus and his mission in the world is unhistorical; it is not corroborated by contemporaneous history.

4. The teachings of Jesus are defectiv in morals, intelligence, and scientific information, and, so far as they are of value, his moral precepts and teachings were equaled by many sages and teachers who preceded him. The Bible itself was written by men illy informed in scientific knowledge, and does not harmonize with the facts and principles in nature known to be true.

5. The doctrins and claims of Christianity hav been a curse instead of a blessing to mankind in many respects. Instead of being a religion of love, it has been a religion of hate, contention, war, and bloodshed. It has fostered ignorance, superstition, and falsehood, and has retarded education and science in the world. It recognizes and supports the obnoxious systems of kingcraft and priestcraft, upholding slavery, despotism, and every form of oppression in its assertion that all power is of God. As a proof of this the leaders and bright stars of the Christian church hav been among the worst tyrants and oppressors of human liberty the world has known.

6. The Bible and Christianity hav oppressed woman and hav deprived her of the rights to which by nature she is justly entitled.

7. The Bible and Christianity are unprogressiv in their nature; they are founded upon the doctrin and authority of God himself, and are therefore incapable of progress and improvement.

8. The Bible and Christianity do not teach the higher class of truth and the best variety of religion which mankind are capable of receiving.

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TO
Anthony Comstock

In Answer to His Open Letter Sent to the Newspapers.

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SIR: I hav before me a seven-paged open letter, addressed to myself, intended for publication in all the evening and morning papers, copies of which, I am prepared to prove, were sent to every daily and several weekly papers, the publishers of which refused to publish it, consigning the precious product of your labors to the waste paper basket. For this I am truly sorry, as it would hav given me an admirable opportunity to show the public the true inwardness of the man who could pen such a letter, and yet claim to be a Christian and a protector of the public from the vicious members of society. A more vicious letter could not be penned, and the evidence of malice crops out in every sentence. You first claim that the courts honorably acquitted you. If they did, then I know nothing of the words honorable acquittal. You were arrested for publishing a malicious libel, and taken in the charge of an officer before the magistrates. You then waived examination. If you had written truthfully, why were you afraid of examination? I was present in the court to confront you on your vile charge. You were silent.

After the lapse of several weeks I received an order from Judge Smith's court to attend such court respecting my charge against you, and believing that you would submit to an examination and giv some excuse for your act, I went, accompanied by over fifty witnesses, so that a special court had to be set aside for my special case against you. Well, let us examin as to what followed. I stood there without counsel, ready to defend my order of arrest. I was strong in the proof of my charge against you, and did not require an attorney to quibble on points of law. You, on the other hand, had an attorney—a man in whom any person may trust their case as a legal adviser, and outside the law I hav reason to know that Mr. Tenney, your solicitor, is a gentleman and a noble-hearted man. He must hav felt seriously the weakness of your case, as set forth in your libelous letter, and therefore, as an act of charity toward you, advised you not to submit to an examination. He, good fellow, by special pleading, decided to take exception on points of law, and attempted to show that not the spirit and intent of your libelous letter should be gone into, but the actual wording only should be considered, and that therefore the same should be adjudged as a privileged communication, and on this ground pleaded for a dismissal. This I objected to, whereupon your solicitor proposed that a brief be prepared, setting forth the reasons why my complaint against you should be dismissed. I then stated in the presence of that court, that all I required was a full investigation into the facts. It was then arranged that the District Attorney should take charge of the case as prosecuting counsel on behalf of the people against Anthony Comstock, I being promised at that time that such investigation should be made on the following Wednesday. But, feeling that there was some crooked business going on, and an attempt being made to frustrate justice, I employed one of our best attorneys, and he wrote a letter to the Judge, to the District Attorney, and your attorney for copy or nature of such brief. Not only so, but myself and attorney applied at Jefferson Market Police Court next day, and we were told that Justice Solon Smith had gone into the country, and would not be back until Monday following, the court officer to whom we spoke intimating that as the Comstock case was in the hands of Justice Solon Smith, nothing would be done until his return. Picture, therefore, my astonishment upon receiving a notice from the court, that the case had been dismissed without an investigation into the facts which led to the writing of your letter, neither myself nor one of my witnesses being called, and yet you hav in your letter the audacity to tell the public that you were honorably acquitted. May heaven save the public when such honorable acquittals shall follow the publication of such vile letters as that penned by you to hundreds of my patients! So much for your "honorable acquittal." Now, as to your having evaded arrest or not, the facts are these: I did not dream of having you arrested until after I had written my letter to you, which appeared in all the newspapers. I called at your office personally three or four times, as did also my half-brother, David Cotter. We were each told by persons in your office that you had gone into the country, and would not be back for a week; but on being told by persons on Nassau street that you were seen in the immediate neighborhood not long after my calling, I felt that you were evading me, and deliberately refusing to giv me the names of those whom you pretended had made statements against me. It was your thus evading me which caused me to take criminal proceedings against you, and forthwith instruct counsel to sue out a warrant against you for criminal libel. After such warrant was in the hands of the officer, such officer and several of my witnesses sought you at your office. They were told by persons in your office that you had gone into the country, as I had before been told. On the morning of your arrest my half-brother, David Cotter, called at your office, in response to a telegram received by me. He was then told that you were away in the country. He went straight from your office to that of Howe & Hummel, and there met a private detectiv who offered there and then to disclose the whereabouts of Anthony Comstock, if the $100 reward, which I had offered for his arrest, should be given him. This was promised, and David Cotter then went and apprised the officer who held the warrant, and they went in company to your office, when they were jointly told by persons sitting there that you were away and they did not know when you would return; whereupon the officer, acting upon the information given by the detectiv above named, proceeded to a room in the upper part of the building wherein several voices were heard. The door was opened in response to the knocking of the officer, when a number of gentlemen were seen sitting around a table as if in committee. Anthony Comstock was inquired for, and denied being there. Upon retiring voices were heard in a room close by. Inquiry was made if Anthony Comstock was within. The person who opened the door replied that Anthony Comstock was not there, when the door was closed. My half-brother, who was waiting in the lobby, made a ruse as if running down stairs, the officer, all the time standing outside, beside the door. The same person who had before opened the door opened it again. The officer, by a rapid movement of the foot, kept the door open and then walked in and arrested yourself, Anthony Comstock. If this was not hiding from arrest, I fail to understand what hiding means, and as you hav in your open letter mentioned the fact of my having offered one hundred dollars reward, and that I had refused to pay the person giving the information, I beg leave here to state that the hundred dollars was paid to the detectiv in the presence of several witnesses, one of whom was a merchant and manufacturer in your immediate neighborhood of Nassau street. So much for your arrest. Was it with or without evasion?

Now, as to the next portion of your open letter: You say there is a law prohibiting the transmission of letters and circulars concerning schemes to deceive and defraud the public or obtain money by false pretenses through the mails. You knew very well when you were writing that sentence that it had no application whatever to my case, inasmuch as the following open letter to the physicians of Brooklyn was before you, offering every physician or scientific man a free entry into my factory and consulting rooms, and in the same letter offering five thousand dollars' worth of my goods to the poor of Brooklyn. Why did you not avail yourself of the offer and hav called at my consulting rooms and manufactory for inquiry before writing your libelous letter to the hundreds of my patients? You could hav no excuse as to time and place, for this reason, viz., that my establishment is one of the most prominent in Brooklyn, and in close proximity to your own residence, so that nothing but malice aforethought could hav induced you to hav written such a letter, while the following offer to the physicians of Brooklyn was before you in the circular or pamphlet from which you obtained the names of my patients to whom you wrote. If you wish to excuse yourself re-read the following:

WM. WILSON'S OPEN LETTER

To the Physicians and the Commissioners of Charities of the City of Brooklyn.

GENTLEMEN—Two years ago in Europe I invented and patented a magnetic appliance for the relief and cure of disease. My system is one that was never before attempted, but its simplicity places it among the many great improvements in the history of science which, after its inception, has caused thousands to wonder why so valuable an addition to the necessities of our race should hav been so long overlooked.

The success of my appliances in the cure of disease in England was such that over THIRTY THOUSAND persons were clothed in them, and not one case of failure when the proper appliances were worn as recommended. In the face of such success in Europe, I determined that the people of America should be made acquainted with the fact. I arrived in Brooklyn only a few months ago and commenced the sale of my goods at No. 465 Fulton street, since which time I hav, in Brooklyn and neighborhood, over a THOUSAND persons wearing my appliances for the diseases above mentioned—all of whom came to me only as a last resort, having failed to get relief from any of their physicians. And these persons were as readily relieved as were those of Europe—NINETY-NINE PER CENT of whom will tell you to-day on application to them that my appliances gave time all the relief promised. A printed list of my clients is at your disposal so that you may satisfy yourself of the truth of the above statement. My proposition therefore is that I hand over to the medical men of Brooklyn FIVE THOUSAND DOLLARS worth of my appliances, to be used only on the persons of the sick poor now and likely to be in my charitable institutions and hospitals. The only condition I make is that I myself confine the patients according to my own judgment and be allowed to retain watchers at my own expense that the patients do not receive any medicin during the wearing of my appliances, and that a proper report be supplied from time to time, so that I, at my own expense, can publish the record of the cures by my appliances. I further wish that every medical man in Brooklyn should call at my manufactory and examin for himself the processes of manufacture and make himself thoroughly acquainted with my system. My factory is open for inspection at all hours to any physician, chemist, or scientist, and in close proximity to my own business premises the same physicians

may see for themselvs the patients who hav been relieved by my appliances. All physicians and chemists who hav examined my goods hav availed themselvs of my invention, are to-day wearing my appliances, and recommending the same to their patients with marked success.

The aforesaid gift of FIVE THOUSAND DOLLARS' worth of goods will be delivered from time to time, as agreed upon by a committee of yourselvs, on application to me a few days n advance, stating the disease for which they are required, so that I can supply the best possible form of my inven tion. Hoping you will avail yourselvs of my offer, I remain, gentlemen. Yours obediently,

WILLIAM WILSON.
No. 465 Fulton st., Brooklyn.

In face of the above letter, what pretense can you find for your conduct? Why did you not giv me the names of the parties whom you pretended had written to you? The fact is, no one did write to you except a lot of conspiring doctors, and to please them you became their tool.

In the next part of your open letter you refer to a letter you sent me, and say as follows: "Why did you, like Ananias and Sapphira of old, keep back a part; why did you not tell the public that I wrote you personally on the 15th of September?" Your memory must be very bad in this particular, or you did not read the newspapers, inasmuch that this paragraph appeared in the *Truth* newspaper on September 20th, under the caption of "The Romance of Anthony Comstock's Arrest, and what Led to It," and directly following the $100 reward, I refer to the very letter which you say I never noticed:

"And the next morning I received a cringing letter, written after the reward was offered, as shown by the postal date on the envelope, Brooklyn postmark, 2 A. M., September 16. Now I was told in his office on the 15th of September, at two in the afternoon, that he had gone away for a week. Who told the lie? Did he order his subordinates so to do, or did they do so of their own accord? The next day, September 16th, my half brother, David Cotter, with the detective and the court officer, went to Comstock's office. They were told that he was in the country, and did not know when he would return. They were then told that a letter was written by Comstock to William Wilson the night previous. At this the clerks seemed surprised, and said, 'Well, we do not know where he is, nor when he will return.'

"A private detective then told my half brother where to find him, and said he was hid away in an upper room in the same building. There the officers went, knocking at one door where voices were heard within, but the door was locked. Then in another room adjacent an attempt was made to discover him among a company of gentlemen sitting apparently in committee, but Comstock could not be seen. A rush of running down stairs was made, only to retrace their steps just in time to find the door gently open that had before been tried and found locked. The officer slipped his foot between the door jamb and, walking into the room, arrested the great Anthony Comstock. He was taken before Justice Smith and committed in the following words of committal:

"'It appearing to me by the within depositions and statements that the crime therein mentioned has been committed, and that there is sufficient cause to believe the within-named Anthony Comstock guilty thereof, I order that he be held to answer and be admitted to bail in the sum of five hundred dollars, and be committed to the warden or keeper of the city prison of the city of New York until he give such bail. SOLON B. SMITH,

"'Police Justice.

"'Dated September 16, 1881.'"

You will therefore see, on referring to your open letter, that you admit that my first public communication against your act was printed on the 14th day of Sept., and yet you charge me with being like Ananias and Sapphira of old, by keeping back a part. How could I mention, in my communication of the 14th, that which was not written by you until the 15th? But you know very well that the letter you refer to as having been kept back was referred to as above on the 20th day of September, that being the first letter from myself after receiving the letter written by you on the 15th. You therefore utterly fail to show in your open letter that I had kept anything back. In the same open letter you refer to a lawsuit in Ireland between Wetton & Co., and William Wilson, of No. 64½ Patrick street, Cork, and the most malicious act that any man could conceive is the taking the trouble of writing to Ireland for information respecting a man, and when such information is received, telling one-half the story in a open letter to the public and keeping back the other half. This you know you hav done, and I challenge you to publish at your own cost your open letter, as I at my own cost shall publish this. Your malicious act in thus concealing the real nature of the lawsuit between Wetton and myself as rival manufacturers and large employers of labor is an act unworthy of the commonest informer. I hav a deed from the British government wherein, on the settlement of that suit as above referred to, such deed binds my opponents to pay me a large sum of money in settlement thereof. Your attorney, Mr. Tenney, or Mr. Colgate, your President, can see that deed whenever they choose to call at my offices. Yet you, in your open letter, attempted to show that I had been guilty of a crime. If this was not vindictiv malice, what was it? Again, in the same open letter, you would insinuate that my patent and Edgar Wetton's were the same. Yet you know very well that the circular from which you obtained the names of my patients contains also the following description of my patent:

"During the past few years seven or eight different patents hav been taken out for Electric and Magnetic Belts, but the vital defect in each and all of them has been a want of means whereby the magnetism once imparted to them could be retained. This defect has been fully overcome in the 'Wilsonia' invention. William Wilson struck the happy idea of attaching a series of Voltaic Piles to the Magnets, which by absorbing the natural exudations of the skin giv out a constant galvanic current, and thus keep up a continuous supply of Magnetism. Another very important feature of the 'Wilsonia' invention is this. Wearers of these garments never experience unpleasant shocks and are never afflicted with sores, which inevitably result from wearing galvanic chain bands—*they* having to be steeped in vinegar to render them capable of imparting any curativ property, and in this process they become the mother of an incurable form of erysipelas! And then, the 'Wilsonia' is as comfortable to wear as any undergarment. These appliances keep the body warm in the cold season, and, by their power of absorption, impart, in the summer, a refreshing coolness."

Also the Method of Manufacture.

"Wilsonia" Magnetic Clothing;

These goods are made as explained below, and every person following out the instructions here given can make for themselvs and their own wearing any garments to suit their malady.

Although I hav patented the invention, I giv any one the liberty to make for themselvs, but shall prosecute any one who dares to make them for others to wear, or to sell.

Process of Manufacture.

Take a sheet of cloth, or any woven fabric, lay it upon another sheet of gutta percha tissue, then lay a sheet of muslin corresponding in size; fasten these together. Then take hard steel plates (brittle as glass they need be for our purpose), cut them into narrow strips about one and a half inches long; perforate each plate, making a hole large enough to take in an ordinary shoe eyelet. These plates to the number of 250, with 500 eyelets, fastened to the cloth, are sufficient to make an ordinary NERVE INVIGORATOR. Over these plates, when fastened to the fabric, we place another sheet of india rubber tissue. Over this again we place another sheet of muslin and fasten the whole mass together with hot irons. We then puncture the eyelets the whole thickness of the fabric so fastened together, having about five hundred openings through the garments. Then we cover the whole with a lining of any material to suit the fancy of the wearer, but preferably canton flannel should be used. When the garment is so far finished it is magnetized by a powerful electro magnet until every plate of the whole series is thoroughly saturated with magnetism.

Having described the process as above, I again say that if you make the garments as I direct they will do you just as much good as though I made them myself. But the above being my patent, I shall prosecute any one who dares to make them for profit, and shall use the utmost rigor of the law in so prosecuting.

Now, then, where comes in quackery with with the WILSONIA?" Why do not the advertisers of quack nostrums tell purchasers how to make their compounds?

Now, as to Prof. White's great discovery: He told us a few weeks ago, through the columns of the New York *Herald*, that he had made a marvelous discovery, viz., that the whole secret of the electric charge in the Gymnotus, or electric eel, lay wholly in the fact that the said electric eel was enveloped in a film, whereby its electric charge was augmented. This marvelous discovery, he said, was only made after six and three-quarter years of fruitless research, and by an accident, he goes on to say, the whole thing was made complete.

Now it will be seen from reading the above formula, that WILLIAM WILSON'S patent was taken out two and a half years before Professor White made his statement through the columns of the *Herald*.

It is upon the Gutta Percha Film patented by MR WILSON, that the secret of the "WILSONIA'S" force wholly lies.

Physicians, electricians, and scientists are, therefore, invited to examin critically into the nature of the "WILSONIA" MAGNETIC CLOTHING, and, with the formula before them, go into their laboratories and experiment for themselvs. They will then know that the

WILSONIA MAGNETIC CLOTHING

Is the Greatest Wonder of the Age, and yet withal one of the most Simple of Inventions

---

In the same open letter which you sent to the newspapers you maliciously attempt to belittle me by assuming that, because I had been a cabinetmaker, I could not therefore attain to a knowledge of curativ agencies distinct from the methods laid down by the schools. In answer to this assumption of yours, I can only say that I pity you for your stupidity. Do you not know that the celebrated Dr. John Hunter of London worked at the bench as a cabinetmaker at forty-two years of age, and afterward became the most eminent surgeon in Europe? and to-day the Hunterian Museum in London is a living monument of that cabinetmaker's skill? Do you not also know that all great inventions ever made emanate from among those whom we least suspect as the originators of new thought?

Another important reference in your open letter I refer to: On a board sign y u say as follows: "Read the Anthony Comstock letters in favor of 'Wilsonia.'" In answer to which I simply say that I hav the copies of fifty-five letters sent to you in favor of my garments, the parties sending such letters being those to whom you had conveyed your libelous communication. Therefore I call these letters of my patients the Anthony Comstock letters, and shall continue to publish them in a pamphlet dedicated to the Young Men's Christian Association of Brooklyn and New York; nor you nor your society shall intimidate me against such publication. Nothing shall be bidden nor held back. In conclusion, I again make the following challenge to you: To sign bonds for $5,000 if you can prove that I do not cure ninety per cent of the incurables given over by the doctors, or to produce one case where all the benefit was was not derived as promised on the purchase of the goods, such goods being worn as directed as to quantity and to time. I believe your society requires money to carry on its operations; here therefore, is a chance to add to its funds. I will also sign bonds for a like sum if you can show one testimonial published by me that was not genuin, and will pay all expenses of the six physicians on whom you relied, and will meet them singly or as a body on any platform in the United States, and prove to an audience of scientists that these physicians know nothing of the nature of nerve fluid, the constitution of the blood, nor the difference between electricity and magnetism as a curativ agent. WILLIAM WILSON.

Having thus openly answered your letter, and wishing the whole thing to be closed up, I herewith make you this offer, viz: That you shall, upon the examination of the deeds referred to in my letter as above, between your attorney and Mr. Colgate, upon the conclusion of such investigation, giv me a letter of apology for having been instrumental in casting discredit upon my invention. I am quite willing to accept your plea of ignorance of the facts, and that you were deceived by others.

Upon receipt of such letter of apology, I will withdraw all further proceedings. WILLIAM WILSON.

READ THE FOLLOWING REFERENCES SHOWING MR. COMSTOCK HIS MISTAKE:

COMMODORE GARRISON, Bowling Green.
Mr. FRAZER, corner of Reade st. and Broadway, New York.
Mr. DEGRAFF (DeGraff & Taylor), Fourteenth st., New York.
Mr. TAYLOR, of the same firm.
Mr. FAYERWEATHER (F. B Hoyt & Co.), Spruce st., New York.
Senator McPHERSON, Washington.
E. B. STIMPSON, Spruce st.
THOMAS HALL (Kestler, Hall & Co). Ferry st.
Colonel BAYARD CLARK, 54 East Forty-ninth street, New York.
Dr. DEMAREST, One Hundred and Twenty-seventh st., Harlem.
Mr. J. DUGGAN, Undertaker, 330 Clermont ave.
Mr. E. STCLAIR CLARKE, 758½ Lafayette ave.
Mr. YOUNG, Artist, Bergen st., Brooklyn.

These and thousands of others can be referred to Dare a man like Comstock mingle with such gentlemen as the above?

Read also the Testimonials Printed in "The Truth Seeker" of Nov. 19th.

IMPORTANT TO INVALIDS.

COMPETENT ASSISTANTS IN EVERY STORE, PRIVATE DRESSING AND CONSULTING ROOMS, AND EVERY CONVENIENCE, WITH FEMALE ASSISTANTS FOR LADIES. ALL OUR GARMENTS ARE THE SAME, NO MATTER AT WHAT DEPOT THEY MAY BE PURCHASED.

OFFICE HOURS, 10 A. M. TO 8 P. M.

Important to the Suffering and Afflicted Who Hav Been Deceived by Advertising Nostrum Venders.

The great success attending the introduction of my world-famed **WILSONIA GARMENTS** has incited a host of speculators to place upon the market several bogus arrangements under the specious titles of "Magnetic Clothing" or "Magnetic Garments." One unprincipled person has actually copied my engraving representing my clothing, so that a person not seeing the garments would take it for granted that the goods so advertised were fac similes of the **WILSONIA**, the engravings representing the clothing being identical with those issued by myself thus tending to defraud the public by their purchasing a worthless article for the cure of some malady or other. This same person has copied, almost verbatim, the language of my own circulars. One of these garments was brought me direct from the vender. I find it to be a clumsy imitation of the first magnetic garments made in Europe some fifteen years ago. I would therefore ask the public to see the Wilsonia garments before purchasing anything represented as a magnetic clothing. They will then find that an attempt at imitation has been made by an engraved circular containing copies of my own circular as above stated, and so cunningly has the device been carried out that parties purchasing the goods from such circular will suppose that the garments so purchased were identical with my own, but when seen together they are as different as anything can possibly be conceived. If, however, persons will call at any of our STORES in New York or Brooklyn, or elsewhere in the United States where Wilsonia depots are opened, they may hav everything made clear to them. The claim of CHEAPNESS is a poor point to put forward when the matter of disease and life and death is in the balance. My reputation now is so unparalleled that never before in the history of the world hav such remarkable cures been effected as those following the timely use of the now world-renowned Wilsonia garments. The blind hav been made to see, the deaf to hear, the helpless-paralytic to walk erect, the demented to become sane, the martyr to catarrh and asthma to speak and breathe freely, the terrified with heart disease to walk forward among the public without the terror of impending death. All and every form of disease disappear when the Wilsonia Magnetic Garments are used as directed. I will undertake to cure 90 per cent of the so-called incurables now in the hospitals in the United States, and will place my garments upon such patients free of charge, the only condition I make being that the authorities governing such hospitals shall not allow any medicin to be given the patients during the wearing of my garments, and that the cures shall be publicly advertised as soon as made. CITIZENS OF AMERICA! when and where in the history of the world has such an offer as this been made? Here, in New York and Brooklyn alone, there are thousands of poor invalids in our hospitals passing through the ordeal of a protracted and living death who might, if my offer be accepted, be restored to the world as useful members of society, and this free of charge. If my offer be not accepted by the physicians of the hospitals, then the physicians must stand convicted of indifference and carelessness toward the poor invalids intrusted to their care. I hav sold my patent to a company with a view of manufacturing on a very large scale, so that with increased facilities in the form of valuable machinery specially prepared for our purposes, we shall be able to place upon the market an unlimited supply of these wonderfully curativ appliances.

After years of study in the particular direction of electrical therapeutics, I hav from time to time made many improvements on my first conception of what was needed for the relief and cure of disease until the "Wilsonia" in its present form contains all the elements of what has gone before in the same direction. The continuity of current is made complete, the dangers of non-ventilation are entirely overcome. This is an important point in the "Wilsonia." Thousands of persons are to-day suffering from the effects of retarded perspiration, having had thrown back into the organism the poisonous emanations of the body. The expensiv nature of the "Wilsonia" combination in all its entirety makes the price somewhat high, but yet it is far the cheapest in the end, inasmuch as the curativ force will continue for years, although a commoner kind will frequently result in marvelous cures. These commoner goods we sell at the following prices:

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LUNG INVIGORATORS	$6 00
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SCIATIC APPLIANCES	5 00
HEAD CAPS	4 00

"Wilsonia Magnetic Appliances"

will continue the same price as before offered; but if you wish the cheaper kind as offered elsewhere, we will sell at the above prices, being one-half of the cost of the same articles elsewhere advertised.

$500 REWARD!

Any person giving information of the infringement of the **WILSONIA PATENT** shall receive the above reward upon the conviction of the offenders.

Suffering Invalids,

Before you purchase any bogus arrangement, send for

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Gems of Thought.

I CANNOT find one argument that proves the immortality of individual identities. It is there that I halt, and it is of this that I must first be convinced. It is true matter is eternal, and cannot be rendered obsolete—no particle can be destroyed. But is it true that light is a substance, or that electricity or magnetism are substances? Are they not, like life, mere forms of force, interchangeable and convertible one into the other, as heat and motion are, as different velocities in the rays of light create different colors? Is not what we call mind, soul, and spirit, an effect of organization? When the child is born it has no mind or soul, but the mind is created by impressions of external and internal influences. Everything that induces thought creates more mind. A child confined in a dark cellar from infancy to maturity, as Casper Hauser was, has hardly any mind at all, because it receives hardly any impressions from outward influences to create it.—*Elmina Drake Slenker.*

HENCE, vain, deluding joys!
The brood of folly, without father bred;
How little you bestead,
Or fill the fixed mind with all your toys!
Dwell in some idle brain,
And fancies fond with gaudy shapes possess,
As thick and numberless
As the gay motes that people the sunbeams;
Or likest hovering dreams,
The fickle pensioners of Morpheus's train.
But hail, thou goddess, sage and holy,
Hail, divinest melancholy!
—*Milton's Il Penseroso.*

DEMOLITION is undoubtedly a vulgar task; the highest glory of the statesman is to construct. But there is a time for everything—a time to set up and a time to pull down. The talents of revolutionary leaders and those of the legislature hav equally their use and their reason. It is the natural, the almost universal law, that the age of insurrections and proscriptions shall precede the age of good government, of temperate liberty, and liberal order—*Macaulay.*

IN fair nights, Henry, the Navigator, fourth son of John I., king of Portugal, might be seen for hours and hours on a Tower of Babel which he had built near Cape St. Vincent, holding a strange weapon in his hand, the astrolabe, and turning it toward the different quarters of the sky. There was an orthodox geography at that period, the middle of the eighteenth century, founded upon statements in the Jewish writings, and by the fathers of the church. The earth was in the center of the universe, the sun and the moon and the stars humbly revolving round it. Jerusalem was the precise center of the earth. In eastern India was the terrestrial paradise, situated on high ground, and surrounded by a wall of fire reaching to the sky. The fathers opposed the antipodes as being contrary to scripture. There could not be people on the other side of the earth, for how could they be able to see the Son of God or the Son of Man descending in his glory?—*Reade's Martyrdom of Man.*

THEY say that had it not been for the first sin of Adam there would never hav been any devil in this world, and if there had been no devil there would hav been no sin, and if there had been no sin there would never hav been any death. For my part, I am glad there was death in this world, because that gave me a chance. Somebody had to die to giv me room, and when my turn comes I'll be willing to let somebody else fill my place. But whether there is another life or not, if there is any being who gave me this life, I thank him from the bottom of my heart, because, on the whole, my life has been "a thing of joy" and "a perpetual feast."—*Ingersoll's Hell.*

IT is a happy world, after all. The air, the earth, the water, teem with delightful existence. In a spring noon, or summer evening, on whichever side I turn my eyes, myriads of happy heings crowd upon my view. "The insect youth are on the wing." Swarms of new-born flies are trying their pinions in the air. Their sportiv motions, their wanton mazes, their gyrations, activity, their continued change of place without use or purpose, testify their joy and the exultation which they feel in their lately-discovered faculties.—*Paley's Natural Theology.*

BY ceaseless action all that is subsists.
Constant rotation of the unwearied wheel
That nature rides upon, maintains her health,
Her beauty, her fertility. She dreads
An instant's pause, and livs but while she moves.
Its own revolvency upholds the world.—*Cowper.*

IT was impossible for Moses to raise the minds of his people to a nobler conception of the deity; it would hav been as easy to make them see Roman noses when they looked into a mirror. He therefore made use of their superstition in order to rule them for their own good, and descended to trumpetings and fire-tricks, which chamber-moralists may condemn with virtuous indignation, but which men who hav known what it is to command a savage mob will not be inclined to criticise severely. —*Mr. Reade.*

THE present is better than the past, and the golden age of the world is in the future.—*Underwood.* Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.—*Ecclesiastes*, vii, 10.

WE sleep, and wake, and sleep, but all things move;
The sun flies forward to his brother sun;
The dark earth follows, wheeled in her ellips,
And human things, returning on themselvs,
Move onward, leading up the goldon year.
—*Tennyson.*

WHEN the polemic tells you that "nothing can be clearer," prepare yourself for what is specially obscure; when he insists that "there is nothing more certain," look out for what is singularly doubtful; and when he announces 'a positiv essential," expect a contradiction.—*Martineau's Rationale of Religious Inquiry.*

Odds and Ends.

"IS your father a Christian?" said a gentleman to a little boy on one occasion. "Yes, sir," said the little boy, "but I believe he has not worked much at it lately."—*Detroit Free Press.*

CURIOUS folks in Chicago. A clerical gentleman in Janesville, Wis., sent to a Chicago bookseller for Farrar's "Seekers After God" The bookseller simply wrote back. "No such persons in Chicago."

THREE FISSURES.

Three fissures went opening out to the East,
Past the East Wall, as the shaft went down,
And as they opened the ore increased,
And the news went spreading all over town.
For men must work while the world's asleep,
And the bullion yield must increase to keep
The stock at the Bay a-booming.

Three bankers sat in Nevada Block,
And they told their wealth as the sun went down—
Their wealth in bullion and wealth in stock—
And read the news from Virginia town.
For miner's work while the world's asleep,
And the bullion yield must increase to keep
The stock at the Bay a-booming.

Three brokers stood in the noisy street,
And they cursed their luck as the stock went down:
Each hour their ruin was more complete,
And nothing came from Virginia town.
For miners must work while the world's asleep,
And men must starve, and women must weep,
And stock is seldom booming.
—*G. H. Jessop in Puck.*

MR. SAWYER'S PROMISING CONVERT, AND HOW HE LOST HIM.

Brother Sawyer runs a gospel temperance meeting Sunday nights at Cooper Institute. He gets a salary of $1,800 per year for relating once a week the story of how he fell to the level of a common drunkard and then, through divine mercy, was permitted to rise again. He makes an occasional convert to the gospel of Christ and temperance, but, judging from the career of one of them, they do not all stay. The police officer whose duty it is to enforce the majesty of the law around the outskirts of Bro. Sawyer's meetings is an original and somewhat loquacious character, and has a way of embellishing his narrativ with shining streaks of profanity that might astonish any one unused to language illuminated in that way. He is also something of a philanthropist in his way, very lenient toward the offenses of extreme youth, and never arrests a criminal under six years of age. An individual connected with THE TRUTH SEEKER found this person one Sunday afternoon recently, dressed in citizen's clothes, in a wine cellar adjacent to the Institute. Conversation drifting toward the subject of Mr. Sawyer's labors, the officer was asked what he thought of them. "Damned little," said he. "It is my conclusion." he went on, profanely, "that there is more gospel than temperance about them meetings, and a damn sight more deviltry than either. I don't know what in thunder there is about Sawyer that entitles him to the salary he gets. He hasn't got anything but his experience as a bummer to fall back on, and every tramp has that; but *he* works it for all it's worth. But his nose givs him away. Did you ever get on to it? [The other party signified that he had tumbled to the rubicund appearance of the organ referred to.] Did you ever see such a prohoscis on a man that don't drink? My opinion is that if Sawyer hasn't had his booze every day for the last five or six years, he's found a fast color for his nose that beats the world. I heard him say once that he used to drink whisky, and kicked his mother one time when he was drunk. Now I've drank whisky ever since I was fifteen years old, and never thought of doing such a thing. A man that will kick his mother has got something in him that he didn't swallow. 'Twas born in him. 'Tain't whisky."

"Does Mr. Sawyer gain many converts to the cause?"

"He made one that I know of. It was something like this: one Sunday night one of them gaugers—a regular beer-keg drainer—came along and blundered in where Sawyer was a-holding forth. I never like to hear Sawyer spout myself, because he always reminds one of a man that's trying to talk and eat a hot potato at the same time. The fellow went forward to the anxious seat. He was all ready to reform and come to Jesus damned easy. He said he never would drink another drop of liquor, so help him God, and I don't know what he didn't say, for he was a ready talker and had a good deal of fluency into his speech. Hell! Sawyer couldn't begin to chin as that feller could. Well, the result of the whole thing was that the committe took him in hand and listened to his story. Then they dressed him up in a four-dollar suit of clothes and got him a job over on the west side at seven dollars a week. About a month after that I found him in the gutter on Fourth avenue drunker than an owl; couldn't lift his hand up to his head. I took him to the station-house, of course. Next time I seen Sawyer I says to him, 'Your new man Wilks, there, has sort of slipped back on you, hasn't he?' 'Is it possible?' says Sawyer. 'Well, it's damned probable,' says I, 'for I took him in the other day, and the judge fined him ten dollars for being drunk and disorderly. He couldn't pay the fine, and he's on the Island.' Sawyer felt cheap about it, but didn't say much. A fortnight later on Wilks came back. I said to him, 'Where are you going now?' 'For God's sake,' says he, 'don't say a word. I want to see Sawyer.' 'Well,' says I, 'you can see him.' So he went into the committee room. In about two minutes Sawyer called me. I knew what he wanted, and took Wilks out into the street, and havn't seen him from that day to this.

"Sawyer don't convert any man twice. He's satisfied there's grace enough to save all hands once, but he ain't sure about the second time. Wilks was a good deal like many another man—he could bear grief with a smile, but couldn't stand prosperity worth a damn."

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A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

PROF. HAECKEL is now in Ceylon for the purpose of extending his scientific researches.

WHAT is the matter with art in Boston? The Boston *Herald* says: "So you want to laugh, do you? Then stroll down to the Museum of Fine Arts, and look at the Christmas card designs."

THE Rev. T. E. Aldrich, a pastor of Middletown, Conn., has been arrested for beating his wife. He has been a successful temperance worker, but, it is charged, usually got drunk after every sermon, and whipped his wife when he got home.

THE Rev. Dr. Thomas, the Chicago expelled Methodist, has formed a People's church, and is preaching to twice as many people as before, for twice as much salary. The only creed the new organization holds is the Ten Commandments and the teaching of Christ.

THE list of agrarian outrages in Ireland is increasing. One Dublin paper prints a record of two hundred and fifty overt acts by the Irish tenants for the month of November. Free speech in that city is practically suppressed, and every one connected with the newspaper called *United Ireland* has been arrested.

THE Rev. Mr. Hull, of this city, said last Sunday that he had no objection to anybody's dancing the way David danced before the Lord, as described in 2 Sam., vi, 14–23. The passages in question state that "David uncovered himself in the eyes of the handmaids" to such an extent that his wife was ashamed of him.

SOME of the Danes living in Leadville belong to a religious body called Skages, who centuries ago practiced human sacrifice, and still hold to it in theory. The Leadville colony lately met on an anniversary occasion, and, as a part of the rites, their leader cut himself ceremoniously in the arm, shedding a bowlful of sacrificial blood.

WITHIN the last week Sir John Astley's house has been burnt, the library of the Duke of Sunderland has been sold at auction, the Earl of Crawford's body has been stolen from the grave, and a divorce trial has brought out the rehearsal of how the Earl of Shrewsbury stole the wife of Mr. Munday. All this in merry England.

PROF. ROBERTSON SMITH, the Scotch theologian, has received from his friends a liberal donation of cash, to be invested in books for his library. He is devoting his time to literary pursuits, largely in connection with the "Encyclopedia Britannica," in the early volumes of the present edition of which appears the articles which brought on him the condemnation of his brethren.

A MOTION was recently carried in the Washington territory legislature to exempt from taxation "all property belonging to institutions having for their objects the advancement of science and Freethought, and the education of the people, untrammeled by narrow theological dogmas or church creed." Motions to exempt the property of ministers and Masonic orders were lost.

SOME of the gentlemen who are wise in ecclesiastical arithmetic hav been summing up what has been done toward converting the world and comparing it with what is yet to be done. They hav concluded that by commissioning men enough as missionaries and providing them with money enough to do the work the whole world can be converted by the close of this century. Some of their estimates are a little wild.

AN old lady in Vermont sent President Arthur a box of butternut candy for Thanksgiving, which he acknowledged with thanks. The Woman's Suffrage Society sent him a copy of "The History of Woman Suffrage," elegantly bound in calf, with the compliments of the editors, and hav as yet received no response. Hence they infer that butternut candy is more dear to our President than the political rights of his female fellow-citizens.

Now murder is all the rage, and the hangman and the jail chaplain are likely to hav plenty of work on their hands; it is well to relieve our horror with a true story. A bishop out in America visited one of the state prisons and offered to officiate. "No need of you here, sir," said the head jailer, "we hav eight preachers safely locked up, who are brought out each Sabbath to minister to their fellow-prisoners!" Exit bishop.—*Freethinker.*

THEY hav some good men out in Montana One of them, who is a liquor-dealer, states in a card to his customers that he firmly believes in the sacredness of the Sabbath, and consequently, though he breaks old customs in doing so, he closes on that day; but in the same card he assures his friends that he keeps as good a stock of whiskies as any man in the territory, and urges them to make such arrangements as will enable them to buy their goods on week-days.

THE French Protestant church is seriously considering the issue of a revision of the Bible for use in France. The Synod which recently met at Marseilles appointed a commission to consider all existing French versions of the Bible, both Old Testament and New. It is thought by some that one of these versions may be adopted, but the prevalent idea is that nothing short of a new version will giv entire satisfaction. In this connection it may be mentioned that the late English revision of the New Testament has become a drug in the New York market.

A CHURCH-OF-ENGLAND priest in one of our agricultural districts walks about with his wife on one arm and a widow on the other. He carries a dog-whip and sports a terrier at his heels; and in church, we are told, he is fond of "carrying his mortar-board from the altar to the pulpit." A profane parishioner sent him a note to this effect: "I believe in the trinity of the three hats; first, the priest's hat; secondly, the field-marshal's hat; and thirdly, the money hat; and yet they are not three hats, but one old hat." The widow's name is Marshall.—*London Freethinker.*

PAINE'S "Age of Reason" has been seized at the Toronto (Can.) Custom House as *indecent.* This is quite a new way of suppressing heresy. Darwin's "Descent of Man" will soon be prosecuted for dealing with the habits of monkeys, and Huxley's "Lay Sermons" for indecent attacks on the cosmogony of Moses. Paine's works hav been lied about often enough, but until now we hav never heard them called indecent, and the charge comes with especial grace from those who put the Bible into children's hands as the word of God. That holy book contains some of the filthiest stories in existence.—*London Freethinker.*

GREAT bugler in the army of the sky!
Thy trumpet notes the faithful hear in heaven,
Glad note to knaves and fools who die forgiven,
And go to lounge in golden streets on high;
Apart the clouds at thy command are riven,
And he alone who best can cheat and lie
Shall through the folds of fleecy fabric fly,
While honest men, who dare to doubt, are driven
By thy dread blast to dark and sulphurous hell,
Forever more in torment fierce to gasp,
While thieves and murderers forever clasp
The golden harps that endless music swell;
Town clerk and crier of the angel choir,
Blow on, while skeptics shriek in endless fire.
Amen.

SOME of the clergymen of Cleveland, O., are much exercised as to whether it is right or wrong to giv the newspaper men the manuscripts of their sermons on Sunday for publication in the papers of Monday. A few of these gentlemen hav wisely discerned that the publication of the discourses carries them to a congregation of readers many times larger than that of the hearers in church. These gentlemen consider it no sin to hav the sermons put in type on Sunday that they may appear on Monday morning. But there are some who consider it a profanation of the day to hav the sermons set up. And there are yet others who are so exceedingly nice about it that they draw the line on the midnight hour. They are willing that the sermons shall appear on Monday morning provided no type-setting is done on them until after the final stroke of twelve has sounded. It is suggested that these clergymen shall preach about straining at gnats and swallowing camels.

EVERYWHERE the clergy are showing signs of alarm. Even in godly Scotland able doctors of divinity like Principal Caird and Prof. Flint hav been exhorting ministers and students to try and keep abreast of the thought of the age. They see that when the best intellect of a nation leaves a faith it is bound to decay. Inferior religionists are trying new sensational forms of revivalism. Both are unconsciously aiding the cause they least desire to aid. Supernaturalists are striving against a stream stronger than themselvs, and know not whither it is carrying them. We, mounted on the tide of Freethought, are bounding forward and know where we are going. With science at the helm our course is kept straight, and our topmast men begin to see the haven in sight. Driving backward by our tide, they dread untold dangers, and screech out that the ship of society is bound to destruction because it deserts them and the ways of steering laid down in their sacred, antique chart. You hav had your day, ye black-robed, white-chokered gentry; and a fine mess you've made of it. Clear the way.

THE assassin Guiteau is a devout Christian believes in God, Jesus, Holy Ghost, and Virgin Mary, and says that God employed him to remove President Garfield. President Arthur corroborates Guiteau's statement by saying, "It hath pleased the Almighty in his inscrutable providence to remove," etc., and the question is, Can the twelve jurymen (they are all Christians) deny that it is so? The Bible says that God commanded Samuel to butcher Agag, and the divine record also teems with butcheries ordered by this same deity. Can these jurymen believe the one story and not the other? If Samuel and Moses and David were God's chosen instruments to kill people, why should not Guiteau, Freeman, and others be so also? It might be well to establish this thing now by making "a man after God's own heart" of Guiteau for the "spiritual" benefit of nations yet unborn. But if Guiteau should perchance be pronounced guilty by his Christian peers, he will go straight to heaven to join the immortal band of villains, cut-throats, and murderers that hav gone before him.—*Anti-Monopolist.*

A METHODIST minister traveling in Michigan was entertained by a family whose hospitality was greater than their means, and who were short of meat. In order to spread a good dinner for the parson, it was decided to slay the pet hen which belonged to the little boy of the family. This was a sacrifice, but the interests of religion and hospitality seemed to demand it, and so the bird's neck was wrung. After dinner the minister was asked to lead in family devotions, which with true clerical courtesy he consented to do. The family being called together, all knelt down on the floor, which was of boards, liberally adorned with knot-holes. While the prayer was going on, a lonely little chicken, one of the children of the deceased hen, came running under the house, lamenting the loss of its mother. The afflicted little lad put his mouth to a knot-hole, and sympathetically said to the chicken: "Peepy, peepy, I didn't kill your mother. They killed her for that big old preacher's dinner." That "big old preacher" was startled out of all sense of prayerfulness, and suddenly brought his devotional exercises to a close.

News of the Week.

JEFF DAVIS has returned from Europe.

THE Pope is sick, and lies in a weak condition.

INCOMING steamers report terrific gales on the Atlantic.

FOUR hundred cigar-makers are on strike at Milwaukee, Wis.

IT cost $2,215,639.27 to run the government printing-office last year.

ROWELL, the English pedestrian, won another race in Chicago last week.

THREE Russian police officers hav been exiled for three years for failing to discover a Nihilistic mine.

EX-SENATOR FRELINGHUYSEN, of New Jersey, has been chosen successor to Jas. G. Blaine as Secretary of State.

ARCHDEACON PARNELL, clerical secretary of the Episcopal synod, Kingston, Ont., Can., is $12,000 short in his accounts.

THE Star route cases are still before the grand jury, and it is said that the government expects six or seven new indictments.

THE deaths in this city during the last eleven months number nearly 35,500—an increase of 22 per cent over last year's death rate.

THE electric light is fast superseding all others for lighting the streets and large rooms in many of the cities of the United States.

TEN men were burnt to death in Pittsburgh, Pa., on the 10th, in the destruction by fire of a boarding-house in which they were sleeping.

ONE of the directors of the defunct Mechanics' National bank in Newark, N. J., has subscribed $250,000 toward paying the depositors.

A COLORED convict was stabbed and killed in Sing Sing prison by an Italian fellow-convict on the 9th. This is the Italian's third murder.

IT is said that Mrs. John Davis, wife of President Arthur's private secretary, will do the honors of the White House during the present presidential term.

THE Ring Theater, Vienna, Austria, was burnt on the night of Friday, the 9th inst. About one thousand persons are supposed to hav perished in the flames.

GEN. JUDSON KILPATRICK, late United States minister to Chili, died at his post in Santiago on the 4th. He served in the late war, and was the youngest of the distinguished Northern generals.

Two murderers were hanged in Arkansas last week. Both died happy. One was glad to leave this world of woe, and the other said, "I know that the Lord will let me into the kingdom of heaven."

A WOMAN recovered $1,700 from a man in a breach of promis suit in this city, lately, without being able to prove that he ever promised to marry her, or that she had suffered in health or reputation in consequence of her association with him.

PRESIDENT ARTHUR has sent his message to Congress. It is of enormous length, and touches upon most of the subjects of contemporaneous national interest. He advocates an increase of the standing army to thirty thousand men, and the rehabilitating of the United States navy, and also calls the attention of Congress to the subject of presidential inability.

THE Guiteau trial has developed but few new features in the last week. Testimony in rebuttal of the evidence of his insanity goes to show that Guiteau has for years had a morbid desire for notoriety; that as early as 1878 he promised to some day make himself famous all over the world; and that his conduct through life has been that of a depraved rascal rather than a lunatic. A Baptist minister in this city testified that six years ago Guiteau was expelled from his church for gross immoralities.

A Truth Seeker Around the World.

A Few Days in Athens.—Concluded.

Eleusis is still considerable of a village, though by no means beautiful, and stands near the bay. The ancient city dates from the most early times, and is supposed to have derived its name from the advent of Ceres, who, with Proserpine, was worshiped here with ancient processions and the celebrations of the Eleusinian mysteries already alluded to. The town was a mile in length, and was built at the eastern end of a low, rocky hight, parallel with the shore of the bay, and separated on the west from the falls of Mount Kerata by a narrow branch of the plain. The eastern extremity of the hill was levelled artificially for the reception of the Hierum of Demeter (Ceres) and the other sacred buildings. Above these are the ruins of the Acropolis. A triangular space of about five hundred yards each side, lying between the hill and the shore, was occupied by the town of Eleusis. On the eastern side the town wall is traced along the summit of an artificial embankment, carried across the marshy ground from some hight above the Hierum. The wall, according to the practice of the Greeks in military architecture, was prolonged into the sea so as to form a mole sheltering a harbor, which was entirely artificial, and was formed by this and two other longer moles, which project about three hundred feet into the sea, the foundations of which remain a foot or so above the water. There are many remains of buildings and walls along the shore, as well as in other parts of the town and citadel.

Upon approaching the town the first conspicuous object is a delapidated pavement, terminating in the portico of two temples, now in complete ruins, and the larger share covered with earth, upon which stand several humble dwellings. The first temple is that of Diana. The foundation of the portico, and the steps and fragments of pillars are about all that remain. The temple of Ceres close beside it is thought to have been far more imposing. The portico and portions of the columns, etc., are lying on the ground, but no part of it is in an upright position. Nearly all of it is covered with earth, which will have to be excavated before any facts can be arrived at with respect to the dimensions of the temple and the condition of the statuary in it. From appearances and the out-croppings of the pillars, etc., at the west end, we judged that the temple must have been from three hundred to five hundred feet in length. A company for excavating has the matter in hand, and will soon commence unearthing the temple, when it is thought many statues will be found and much of great interest. The ends of the two temples now to be seen were unearthed some twelve years ago. The temple of Ceres is said to have been the largest temple in Greece, and it is to be hoped that in a year or two much more will be known about it than is known now. Some fourteen houses are to be removed to make the excavations. In a humble building we saw hundreds of pieces of broken statuary which once adorned the temples.

After lingering around and meditating upon the ruins, a part of the company walked down to the waters' edge and looked at the mole, the walls of which project somewhat above the water. We also entered an oil mill, where we saw a pile of olives ready to be mashed up. The mill in which they are ground is a stone, weighing nearly a ton, traveling in a bed or circular trough. The pumice is put into stout cloths, and pressed in a heavy press, by much the same process as lard oil is manufactured. Many of you, doubtless, are aware what kind of fruit the olive is, but for those who do not know I will state that it is an oblong oval about an inch in length and about the size and shape of a pecan nut. It is of a fleshy character; some of them are black when ripe, while others are green. The trees bear very full, but only every second year, much as with apples.

We saw near the shore of the bay a modern-looking manufactory with a tall chimney, and learning it was an improved oil mill and soap factory we wished to see it. At the entrance we were met by a very gentlemanly person who spoke excellent English, and who, upon our making our wishes known, very kindly showed us over the establishment, which consists of two separate buildings, one for oil, the other for soap-making. The oil is obtained from the pressed pumice of the olive, which appears so dry that one would think very little oil is left in it; but by being ground up and treated with a liquid called sulphur-carbon, or sulphurated carbon, obtained by distilling sulphur in contact with charcoal, a vapor arises, which, in a condenser, is reduced to a liquid state. The oil cake, treated with this in close boilers, parts with its oil, and some fourteen per cent of oil is obtained which otherwise would be lost. This oil is not as colorless as first-class olive oil, but it is very good for soap making, for machinery, and many other purposes. As the oil cake is obtained in large quantities, the quantity of oil produced is very considerable. The oil, after separating, settling, and fining, is pumped into the other building and made into olive oil soap by boiling it for four days with a solution of caustic soda, which is much the same process as that by which soap is made from animal oils and fat. We saw the large boilers in which the union between the oil and alkali is effected. We saw the vats into which the soap is placed to cool and harden into large cakes ten feet square, and where, when cold, it is cut with a large knife into cakes two feet square, and afterwards cut up with wires into cakes of uniform size weighing a pound, when a company of Grecian girls pass the cakes through presses, stamping them in Greek *The Eleusis Soap Works*, and then packing them in boxes for market. As fancy soap making is one of the avocations I have pursued in my somewhat checkered career, I was very much interested in looking over this establishment, and was glad to find so practical an enterprise in this classical land.

The soap turned out is of excellent quality, and none of it is adulterated with rosin, as is the case in our country with all the common grades of soap. Here the oil is so cheap there is not the same incentive for adulteration as otherwise might be the case. A scented soap is also made in the same establishment, and pressed in cakes about one-fourth the size of those already alluded to. Upon expressing a wish to buy some for samples of Grecian-made soap to take with us, the very courteous gentleman presented us each with one of the large cakes and three paper boxes containing three cakes each, and utterly refused to take any pay for them. I expressed my gratitude, and said I should be pleased to mention the establishment and his kindness in the volumes descriptive of my journey which I am writing. Upon his saying he would be pleased to see the work, I promised to send him a copy when published. So here is a market for one more copy.

The firm which owns the works is Messrs. Charialaos & Ralli. The name of the gentleman who conducted us over the establishment is Deinitriades He is nephew to one of the firm, and has an interest in the business. He has spent some twelve years in England, which accounts for his speaking English so well. He said, however, that he is a native Greek, but not a brigand.

I must say that our ride to Eleusis, and all connected with it, was of the most enjoyable character. The weather was most lovely, the roads good, and the associations and memories connected with the locality such as to keep the interest hightened to the utmost. We were pleased to learn that next year the five miles of railroad now existing will be continued to Eleusis, on to Corinth, and perhaps to Thebes, which is still out beyond Eleusis. The latter town, so pleasantly situated on the lovely bay, is a charming place for a residence, and as Greece increases in wealth and improvements it will no doubt become a point of extra attraction. We got back to the city in time for dinner—6:30—feeling more than pleased with what we had seen.

MODERN GREEKS.

Any one who visits Greece to-day will inevitably be impressed with the conviction that the present inhabitants of the country have deteriorated from the proud standard once maintained by the people. The reasons for this are doubtless ample to account for the falling-away that has taken place. If the present race of Greeks are the absolute descendants of the ancient dwellers in this land, their repeated subjections by the Romans, the Venetians, and lastly by the Turks, under whom they long groveled in the most abject servility, were sufficient to seriously affect their manhood, and to account for the defects found in their character. It must be borne in mind that when Greece, fifty years ago, escaped from the heavy yoke of the Turks, she was reduced to the lowest condition compatible with existence. Athens was in ruins, but a single residence being left uninjured, and the whole of Greece being devastated and virtually in ashes. If we now find the inhabitants behind those of other European countries, we must remember the degraded state from which they have emerged, and that what she is she has accomplished in half a century. It is but a small country, and much of its lands are mere piles of rocks, while the aridity of the climate in late years renders the more level land far less productive than it would be under other circumstances. But the country has made rapid strides since obtaining its independence. Although at that time this city of Athens had but a single house uninjured and its inhabitants numbered but five hundred, it is now a well built city of nearly one hundred thousand. The population of the country, with the additions that have recently been made to it, is between one and a half and two millions.

The country has not had the time or wealth to engage largely in manufactures, but is perhaps doing tolerably well in that direction. One paper mill is in successful operation at Piræus. Several cotton mills are at work, some silk is produced, and several branches of minor manufactures are being prosecuted, including shoemaking, pottery, blacksmithing, stone-cutting, and the various other trades required in domestic life. The manufactures that have been started, especially the cotton works, have been done by people of other nations, notably the English. It must be said, too, that the Greeks do not show as much favor toward foreigners coming among them and engaging in such works of enterprise as would be well for them to do. A few years ago a Frenchman came here to engage in the silk business, bringing with him a capital of 50,000 francs, which he deposited in one of the banks of this city as a surety of the earnestness of his intentions. He set out a large number of mulberry-trees, and went to other heavy expenses; and when his business had progressed so far as to require the labor of many persons, both male and female, there were plenty here capable of performing the services, and who needed the money he had to pay them. But it was not long before he learned that a spirit inimical to him existed among the people. They were jealous of the success they perceived he was making and evinced a disposition to interfere with him. It was not long before the priests told the women working for him that it was improper for them to work there in company with men, and that they must desist. A similar influence was also brought to bear upon the men, and one morning the Frenchman was much chagrined to find that every one of his employees had deserted him, and that he could not induce them to resume work. What was he to do? He had invested too much money in his business to allow it to perish by default of labor. He went at once to France and Italy and secured such help as he required to conduct his business, and soon he was all right again. But the Greeks determined that he should not succeed among them, and ere long, on a certain night, his property was destroyed by evil-minded persons, and at a loss of his capital he was compelled to relinquish his enterprise. It seems singular that any people should be so short-sighted to their own best interests as to prevent an enterprise so useful and so beneficial to the country, for Greece is probably as well adapted to the silk culture as almost any other country in the world, and sadly needs just such industrial enterprises to prevent the necessity of importing, and also to assist in raising the revenue required to keep up a government. It is to be hoped that a better kind of sense is gaining ground here, and that foreign capital and enterprise will be welcomed here, which are needed to develop this beautiful country. I think the English and Scotch who are running the few mills in the country are now meeting with no opposition. The Greeks are an ingenious, active people, and they greatly need capital and enterprise from other countries.

I have looked around a little among the shops here, and while I see evidences of mechanical skill, the marks of thrift are not as conspicuous as one would wish. Many of the domestic branches of manufacture are prosecuted in a very primitive manner. Shoemakers sit on a stool by the side of the streets, and even under the shade of a tree by the roadside in the country or far outside the city, and their kit of tools is extremely limited. When in my youthful days I worked four years at shoemaking, I would hardly have felt that I could prosecute it under such conditions. I will remark, however, that these outside workmen are cobblers rather than makers of new work, though I have seen both branches going on in the open air. I have seen men reeling and twisting silk in the open air, on a vacant lot in the city. Their implements remind one much of rope-makers' apparatus, and the two young men I saw thus at work displayed much activity and skill in handling the threads, doubling, twisting, reeling, etc. It is very common to see women spinning cotton or wool before their cottage doors, and even while walking the streets; and the process by which they do it is extremely simple. On a small distaff which they hold in the left hand, or by the forearm passed against the side, is the material they are spinning; they draw out the thread much as is done on the spinning-wheel; the thread is wound upon a bobbin, which hangs dangling before them, and the twisting is done by giving the bobbin a skilful whirl. In several shops I saw wax being manufactured into large candles for worshipful and decorative purposes. Much fantastic work is put upon them, and decided ingenuity displayed. These candles vary in size from six inches to four feet in length.

It cannot be denied that the Greeks have an unenviable reputation in some directions, and particularly as regards truthfulness and integrity. To "lie like a Greek" has passed into a proverb, and is considered a very strong comparison. They are clearly sharp in trade, and it is notorious that they resort to trickery, misrepresentation, and downright dishonesty to effect their purposes. Jews exhibit much tact in buying and selling; they will buy as cheaply as possible, and will sell their merchandise to the best possible advantage, but when that is said, all is said; but Greeks have the reputation of resorting to conspiracy, intrigue, and downright rascality that a Jew would never be guilty of. This has been their character in the various cities to which they have emigrated, to wit, London, Paris, Vienna, Venice, Trieste, Constantinople, Smyrna, Alexandria, the cities of Syria, etc. They have usually been successful in getting wealth, but have not, as a rule, done it as honestly as they should have done.

They also have the charge of *brigandage* laid at their doors. There is probably nothing of the kind

attempted here in Athens, but I am informed that in the rural districts it is scarcely safe for a stranger to travel by himself, and that he runs great risk of being attacked, all his money and valuables taken from him, and his person held to secure a ransom, much as the brigands of Italy have persecuted for centuries. In fact, the two peoples seem much alike. They have the same dark, swarthy skins; they have much the same features; they are just about as dirty in their habits, and their cries in the streets and jabberings sound much alike, and alike they are the degenerated descendants of two great and noble races of people who did great things for the civilization of the world, but unfortunately fell into dissipation and crime, and virtually passed from the earth. With regard, however, to the brigandage in both countries, it is to be hoped it has very much lessened, and is rapidly passing away.

The venality and corruption of the governmental officers of Greece are matters of general remark. Positions under the government are said to be procured by purchase, favoritism, and without regard to fitness in excess of almost any other country. Legislation is also procured by open-faced bribery and corruption, unheard-of, perhaps, save in our own country. It is a common thing for the cost of getting certain acts passed through the Parliament to be discussed, as the price of wheat or mules. Custom house officers are also said to be very venal; by slipping slyly into their hands a sum of money of suitable amount, merchants are able to get their goods through far below the usual rates; while on the other hand, those to whom favors are not to be shown have to submit to enormous exactions, heavy bills being presented, without enumerating the items in an honorable manner, and far in excess of the requirements of the law, and which have to be submitted to and paid before the merchandise can be obtained. I learned that this course is especially pursued at the Custom House at Corfu. Really, it is to be feared that the Greeks are nearly as dishonest as Americans.

The Greeks are apt scholars, and even small children learn with extraordinary celerity. Mr. and Mrs. Hill, Americans, formerly of New York city, and teachers, have been here in Athens for many years, and have had charge of the female schools, and they report the remarkable readiness with which Greek children acquire the English language, as well as other branches of learning. Many instances illustrate this, one of which I will repeat. A little girl about eight years of age attended their school, and among other studies took lessons in English for about six months, when on account of sickness she was compelled to remain three months at home, and where she had the advantage of no lessons, and where she heard no English spoken. Upon her return to school she was handed the New Testament and asked to read the second chapter of Matthew, which she did in good English without making a single balk or mistake. They also report the children of both sexes show great avidity for learning, and make astonishing progress. A very good system of free public schools has been inaugurated here. I learn, however, that but few books are published in Greece, and that the people are not specially fond of reading. Several papers, weekly and daily, are published here, but they are not large, and the living power which the boys exercise every morning to sell them argues that they do not sell very readily, or that their anxiety to effect sales leads them to make a great ado in accomplishing it. It seemed to me that so far as noise is concerned the boys of Athens throw the New York Arabs far into the shade. As these Athenian papers are printed in characters and words which I cannot understand in the slightest degree, I will not attempt to give you an idea of the editorial talent employed. I even have not attempted to rake up any editorial brotherhood. I will say in this connection that the modern Greek language, both in letters and words, is as different from ancient Greek as the modern inhabitants are unlike their illustrious predecessors. The modern Greek is in Roman characters or letters, with the addition of several with a decided Greek appearance. The modern Greeks cannot understand ancient classic Greek any better than people of other nationalities. As with the Romans, the old language of the ancients has departed, much as have the bravery and high character of the people.

The costumes worn by the natives vary not a little. The women seem to adopt modern styles more than the men. Most of the women in the city present no characteristics of dress materially unlike what are seen in other European countries, while the men very largely keep up the national or Albanian costume. Hats are hardly worn at all, but a kind of cloth skull-cap, a little like the fez of a Turk. Pants are largely dispensed with, or made of common muslin and not reaching down to the knees, with long stockings reaching above the knees and fastened with a kind of garter. They wear a kind of skirt or kilt, made of uncolored muslin, fifteen or twenty inches in length and about two thirds of a yard in width, gathered finely in plaits and tied about the waist, reaching nearly to the knees. Double the amount of muslin is used in making that seems necessary, but perhaps fulness is a mark of beauty in the eyes of a modern Greek. These skirts stand out like the short dress of a dancing girl on the stage of a theater, and the legs are seen at whole length. What there is in the way of pants or breeches are nearly as tight-fitting as the stockings. This dress is worn in great numbers, especially by peasants and country people, and is rather of Albanian fashion. There are several modifications of it hardly necessary to describe. In the rural districts but little of the modern European style of dress is to be seen, everybody wearing some variety of the national costume. The peasant women wear skirts of rather a small pattern, and made of a kind of wide stripes of plaid in high colors, and often of wool. The men seem partial to white garments, while the women show a partiality for bright and strong colors. Both go barefooted to a large extent, especially outside of Athens; and when they wear shoes they are of peculiar fashion, with sharp, turned-up toes, with a tassel or frizzly ball at the very point.

I cannot call the women of modern Greece pretty. I have seen some not absolutely repulsive, but no Helens that would need to be the cause of another Trojan war on account of their beauty. Many of them have high cheek-bones and rather short upper lips, so as to show their teeth much of the time. They remind me a little of American squaws, many of them being nearly as dark. The men are still darker, being more in the sun without anything to shade the face, and I presume they do not make an excessive use of the Eleusis soap. Without partiality, I must say I think the men are quite as good-looking as the women.

There is no theater in operation in Athens at the present time, or I am not sure but I should have yielded to the temptation of attending, although it would have been all Greek to me. The only amusement I have heard of is a sort of drinking-room concert, where there is one female actress and a band of Bohemian girls who play on musical instruments, and for pay take up a collection among the audience. There is a peculiar characteristic among these Bohemian girls worthy of mention. Great numbers leave their homes in Bohemia to visit Trieste, Venice, Corfu, Athens, Constantinople, Smyrna, Alexandria, Cairo, and other cities, to sing and play on musical instruments, which avocation is largely carried on in cafés and drinking-places, visited only by men, where they are subjected to the grossest insults and compelled to hear conversation most unfit for young girls to listen to. All this they submit to with becoming resignation, often taking part in the conversation, for it is from this class that their patronage is obtained. What is most strange is that though these girls pass the day and much of the night in those places, and are approached constantly by the most designing and unprincipled men, not one of them has been known to go astray. They will be very sociable, and talk and laugh freely with those who talk with them, but they will not transcend the line of female propriety. They travel in companies of from six to ten; they are together through the day and occupy the same room at night. A man and his wife and daughter frequently travel in this way and take six or eight of these girls with them. Every man who hires these girls to accompany him for one or two or three years to sing and play gives security to their parents that the girls shall be returned as pure and spotless as when they left home. My informant tells me that this contract is invariably kept. I have heard one of this band of Bohemian girls playing, some on one instrument, some on another, making altogether very good music. It is indeed singular that these girls of Bohemia should, under the most trying circumstances, maintain their virtue perfectly untarnished, while in localities not far from their homes—Vienna, Galatz, and other places on the Danube—a very low state of morals exists.

Of the Athenian girls it is to be said that, brought as they are in contact with the corrupting influences of modern civilization, some of them become prostitutes, but in the interior provinces, and away from the cities, such a thing is almost unknown. If some poor unfortunate girl is so unwise as to listen to the tempter's wiles and step astray, she becomes an outcast and is disowned by her parents and relatives; she is turned from her father's roof and is compelled to seek a home among strangers. If a person chances to see one of these unhappy exiles, and says afterward to the father or brother, I saw your daughter, or your sister, the reply is, "I have no daughter," or, "I have no sister." This hard-hearted severity may be productive of good, but it seems merciless and cruel. The sin which is thus execrated and visited so severely upon the head of the female is equally as bad in one sex as the other; and it is very wrong, very unjust, to crush the girl to the earth and abandon her to the fate of an outcast, while the male is just as respectable as ever, and is left free to repeat his conquests as often as opportunity may serve. The punishment should always be as heavy upon the male as upon the female.

The hotel where we stop is immediately in front of the king's palace, an esplanade or public square only intervening. Of course we could not do less than visit it, although the king and queen are not present to acknowledge our great condescension, being away looking after some of the new possessions that have recently been ceded to them. The palace is a plain, heavy structure, three stories high, and three hundred feet or more in length. The broad stairway leads up to the general reception room, more than a hundred feet in length and fifty broad, with a floor of marble. The throne room is rich enough, but still plain compared with the Quirinal Palace in Rome, where King Humbert is domiciled. But that, come to remember, was fitted up for the vicegerents of the meek and lowly Jesus, and which they were under the necessity of vacating in favor of their successful rival, the king. That palace is extremely rich, the gold and crimson being in profusion; but this palace of King George and Queen Olga is no finer than many private persons boast of, though the rooms are larger than those of most private mansions. The ball-room is large and pretty; it is three large room in one, separated by curtains, which are withdrawn when occasion requires. The floor is ingenious, made of wood of different colors, and laid in squares, diamonds, and various figures. The same is true of many of the floors in the palace.

The king and queen have each a chapel of their own under the same roof where they live. King George is a Dane, a brother of the Princess of Wales, England, and he worships God according to Martin Luther, while the queen, being a Russian princess, belongs to the Greek church and can take no lot or share in Lutheranism. If they both worship at the same time it would only seem reasonable that if God attends equally well to both of them he must get a trifle mixed as to the forms and desires of the same royal household. I imagine, however, he has a happy way of turning those things off very cavalierly, not caring a straw how they worship, what they believe, what they think, or what they do. With him kings and subjects stand upon a level, and he does not bother his head about either of them. It is as much as he wants to attend to to run his celestial domain about the clouds. The church which the king uses is much larger than the chapel of the queen, but hers is the more showy and has the most pictures of the Virgin and her somewhat noted son. She worships in Greek, while George goes it in Dutch, but God is said to understand one just as well as he does the other; in fact, he is said to be familiar with the three thousand different languages and dialects that are used among men. If this is so he is far the best linguist I ever heard of. Elihu Burritt could not compare with him. I wish I could borrow for six months his knowledge of eight or ten langnages I can name, but I am very sure he would not lend it. I have not asked him, because I thought it would do no good. If his defenders are correct, he knows perfectly well that I need a knowledge of Greek, Turkese, Syriac, Egyptian, Hindostanee, Burmese, Siamese, Chinese, Japanese, and Tahiatian, to get along conveniently in the long journey before me, and to be able to learn facts and to give the readers of THE TRUTH SEEKER all they are entitled to; and still, though I am perhaps as deserving as the next man, he has not had the generosity to impart a bit of information upon the subject, and I know well enough he would not though I besought him in tears. If he would not even let good James A. Garfield live when millions of pious Christian men and women, backed by one hundred and fifty thousand ministers and priests, asked him so pretty, and said "Please," and repeated the request so many times, I have not the least idea he would teach me Greek any quicker than he would Choctaw, neither as a matter of gracious kindness, nor if I even gave him a half interest in THE TRUTH SEEKER. I used to try him, time and again, a good many years ago, before I learned better, and though my requests were varied and sincere, I cannot remember that he was influenced by one of them in the slightest degree.

I cannot think that would be my disposition. If I could only be God Almighty for six days and a half, and possess infinite power, as it is said he does, I would open my ears wide and my heart still wider. I would stretch out my hands—or it seems to me now that I would—and I would shower down blessings upon all the people of the earth, even if I thought they had not been quite as good as they might be; I would make everybody happy; I would listen to all the prayers that might be offered up to me, in whatever language they might be couched; I would answer them, too. In fact I would anticipate and answer them before the prayers were uttered; I would not allow a man, woman, or child, on all the face of the earth to suffer with headache, toothache, earache, backache, bellyache, cholic, gripings, cholera, gout, rheumatism, neuralgia, sore eyes, sore toes, sore heels, felons on the fingers, boils on the neck, or any other part, cancers, white swelling, salt-rheum, leprosy, bronchitis, consumption, scarlet fever, the measles, mumps, whooping-cough, influenza, epizootic, or any other form of ache, ailment, or disease that can be imagined. I should feel that if I possessed infinite power and did not remove these evils from the earth I would be just as responsible for their existence as though I had created them especially to afflict mankind. I would

not suffer the feeble old women that live in the attics of our cities to be compelled to work eighteen hours a day making shirts, pants, and vests for the slop-shops for twenty-five cents a day, to eke out a miserable existence in a world which they were compelled to enter without having any word or choice in the matter; I would take good care of the widows, and provide the old maids with husbands. I would not let any of the old men go hungry; I would banish affliction and suffering from the face of the earth; I would not allow any one to die except of old age, and then like a little babe going to sleep; I I would cause the people to be so happy that their faces would never be long nor sad. I would have smiles take the place of tears. I would so order things that all human beings would delight to be good to each other and to always refrain from unkind conduct. I would banish sighs and groans and sorrow from the world; I would make everybody happy, loving, and healthy; I would cast out all the devils that trouble men and women, and would do it so effectually that every devil should die and never trouble man nor woman again. It might not be a practicable thing to make a first-class god of me, but if it can be done, and I can only be invested with infinite power, I will agree to acquit myself one hundred per cent better than any god I have heard of, and prove myself a blessing to the world, instead of a curse. I am sure it would add to my own happiness to increase the happiness of my subjects, and if I found it inconvenient to carry out the things I have enumerated, I would commission, if necessary, a million angels and archangels to accomplish it all with promptness and dispatch. But this is a digression. It may all be very idle talk; but as I am here in this very godly city, where so many gods have been believed in and worshiped, perhaps it is just a little excusable for me at the moment to wish that I might be a god myself, if only for a short time. I will, however, return to King George's palace.

On the wall over the main stairway is a magnificent painting of Prometheus, the son of a god, fastened to a rock, with the vultures gnawing at his liver, and this divine son writhing in agony in his unpleasant position. It is almost singular that Christians will allow this painting in their palaces; not that there is anything very bad in commemorating this heathen idea, but it is rather damaging to their system; or, in other words, it is proclaiming that the fundamental idea in their system is a borrowed one, and that the Grecians entertained it hundreds of years before Christianity had an existence. Prometheus was the son of the principal god in the heaven of the Grecians, and his father doomed him to die an excruciating death, and to be a propitiation for the sins of mankind. It was written in early times that he was *crucified*, while other authorities, perhaps to have the likeness to a later story less palpable, rendered it that he was chained to a rock. At all events, the poets of Greece put the story in beautiful language. Æschylus, one of the grandest poets of those times, wrote a drama upon the theme, and five hundred years before the dawn of Christianity the drama was played upon the stage of the theater here in this city of Athens, and the death of the Son of God for the sins of mankind was portrayed upon the stage. The drama has been carefully translated into English, and it must be admitted that the expressions sound extremely like those of Christians about their similar story of the death of their demi-god for a like purpose. Let me here quote some of the language of this drama, as translated by Potter:

> "Lo, streaming from the fatal tree,
> His all-atoning blood!
> Is this the Infinite? 'Tis he,
> Prometheus, and a god!
> Well might the sun in darkness hide,
> And veil his glories in,
> When God, the great Prometheus, died
> For man, the creature's, sin."

The similarity between the Grecian pagan idea and the Christian idea must be apparent to every reader. As the Grecian is fully five hundred years the older, I will leave it for every reader to judge for himself whether it is probable that the pagans borrowed the idea from the Christians, and if the idea is not as beautiful in the first instance as in the second.

The city of Athens has two sides, one consisting of small, poor dwellings, where the poor people have their homes. Here the streets are narrow and crooked. On the other side the houses are of a very pretty character, and the streets are wide and straight. When King Otho was in power here, he brought on a Bavarian engineer, who laid off the streets crooked and running in all directions. His services, however, were dispensed with, and a French engineer was next set to work, and he laid off the newer part of the city in straight and wide streets, which accounts for the diversity that exists. The buildings are mostly made of rough stone, and plastered over, while a few are of pressed stone. Marble is so abundant at the Pentelicus that doubtless many fine buildings will yet be erected. The city has a very new appearance, and the better share of the buildings are very creditable. The Parliament House, the Post-Office, the other government buildings, the universities, the museums, and many hotels and private residences are also of a creditable character. The streets are not paved, but macadamized with broken stone and rolled down smooth with a heavy roller. The better share of the improvements, however, have been done with money not made in Greece. Greeks who have been successful in making fortunes in other countries have contributed liberally to improve this city. If the Greeks have their faults, they certainly possess love of country and patriotism in no stinted degree. As regards King George, I think he is not very popular with the Greeks. They think he has very little love or affection for the people. They did not like King Otho because he had no son to succeed him, and he virtually vacated the throne, deeming himself safer out of the country. Since George has become king he has an heir, now almost a young man, who will be ready to succeed him, although the king himself is less than forty years of age. The Greeks entertain a higher opinion of Gladstone than of any other man, because he would not let the Turks pitch into them. They would like to have him come and be king over them. It is said that the king reciprocates the feeling toward him by not liking the Greeks very well. When the crown was offered him by England he hesitated about taking it, and declined to do so unless the Ionian Islands, including Corfu, which formerly were Greek possessions, were added to his kingdom. His request was therefore acceded to, and Corfu has since been part of his dominions.

Greece maintains a standing army of twenty-five thousand, which is obviously much too large for such a small country.

Greece follows the general fashion of the time by having a national debt, which was largely increased by her late preparations to engage in war with Turkey. She increased her army, and took other expensive steps for the expected struggle. I am told that her debt now amounts to $40,000,000, but am far from sure that this is correct. Her revenue from imports and exports amounts to $10,500,000, her annual expenses to about $10,700,000. She imports nearly all kinds of manufactured articles. Her principal exports are currants and olive oil. The amount of live stock in the whole country is thus given: sheep, 2,265,822; goats, 2,287,000; hogs, 38,353; oxen, 9,838; cows, 57,769; horses, 70,776; mules, 30,443; donkeys, 67,456; buffaloes, 743; camels, 67.

The amount of agricultural products, and the number of acres in cultivation I did not learn; but I think the general acreage in cultivation is small. It would doubtless be much larger if rains were more timely and frequent. If forest trees could cover all the surface of the country where they would grow, they would undoubtedly contribute essentially to the annual rainfall; but such a growth of forest trees can hardly be looked for so long as goats are so largely raised. Geese are said to once have saved Rome, and it is quite as true that goats are proving a curse to Greece as they have to Cyprus, by eating all the growing sprouts which would make trees if let alone. Here in Greece the peasants in the fall of the year, when everything is dry, burn off all the growth that has been made during the year, that their goats may have the early shoots of sprouts and new trees to feed upon in the following spring. In this way the growth of trees is retarded and the country kept arid and parched. Goats contribute largely to the sustenance of the people, and they also are a deadly enemy to growth of young trees. The Parliament have passed very stringent laws against this annual burning over of the land, and have even made the offense punishable by death; but it does no good. The fires are started slyly, perhaps in the night, and if it were even known who started the fire, the person knowing it would not dare to report it for fear of incurring the deadly enmity of the class who have an interest in those fires, as his life would doubtless pay the forfeit if they knew he had played informer. If Greece ever becomes a productive agricultural country, some means will have to be taken to encourage the growth of forest trees.

It is gratifying to learn that there are public spirited men among the Greeks who have made money elsewhere, who are disposed to use it in benefiting their native country. I have already said that a large share of the fine buildings have been erected with money made elsewhere. I have met a Mr. Theophilatus, a Greek sailor and speculator, who has made himself a millionaire, and is using his money to benefit Greece. His first fortunate enterprise was several years ago, when, learning that several articles of produce were scarce and high in England and very plentiful on the Danube, he engaged largely in the purchase of them, and hired every vessel he could to carry his produce. The result was he made a sum equal to $500,000 in that one venture. Subsequent ventures were also very fortunate. He has purchased ten thousand acres of land on the plain near Athens, and is engaged in various branches of agriculture, stock-raising, grain culture, vineyards, and the silk culture. He hires many of his poor countrymen and pays them fair wages for this country—three and a half francs to laborers, and five francs to mechanics. He also subscribed money to help cut a ship canal across the isthmus of Corinth, which will shorten the passage from Corfu to this point by a day's travel. A canal was cut there in the days of ancient Greece, but got filled up and was abandoned. He says he expects no return from the investment, but he thinks the good of the country requires the canal. He has also subscribed money in a line of steamers, and the company wish him to be one of the directors, but he declines. He has built a fine house for his deceased brother's children, and is very good to them. He seems like a most excellent man.

It is, of course, well known that Greece is a Christian country; she is no longer pagan, as she was two and three thousand years ago. Priests are as thick here as toads after a shower. I have not learned how many priests are in the country, but judging from the numbers I see in the city they must amount to a few thousands. One can hardly walk a square or two without meeting two or three priests going about with their long black robes and black stove-pipe hats or caps. Their hats are about the hight of an ordinary "plug" hat, but have no brim at all; but the top projects about an inch beyond the body of the hat. The people all belong to the Greek church, which bears much resemblance to the Romish church save they do not yield allegiance to the pope of Rome. The head of the Greek church is a Grand Patriarch, who resides at Constantinople. His position and power in the Greek church are much the same as that of the pope in the Romish church, though I am informed that it is not held as a dogma in the Greek church that the Patriarch is necessarily infallible. With all the vicegerents which Christ has to act for him on the earth, to wit, the Pope of Rome, the Patriarch of Constantinople, the Archbishop of Canterbury, with Howard Crosby, Prof. Cook, and any quantity of others in America, it is pretty hard to tell which is really the simon-pure vicegerent who has the power to act for Christ, and who most nearly represents the meek and lowly one who had not where to lay his head, and who taught that mendicants and beggars are the only true followers of him and the only ones who have the least chance of getting into heaven.

The churches here are numerous enough for the wants of a very pious people, and I think every church is supplied with several priests, who, for their services in inducing God to let this world to run on in about the way it does, manage to pick up a very comfortable living, and to work less and dress better than any other class of the people. The churches are generally built in the Byzantine style, nearly as large one way as the other, and they are sufficiently decorated with pictures of the virgin and dying gods, though I judge the Greeks do not go to the great extreme in this direction that the Romanists do. I have seen the paintings of many saints, but not as many as I saw in Italy, and I have seen very few statues of saints.

On Sunday morning Mr. Bridges and I attended the cathedral before breakfast. The services were in operation when we arrived. We found about one hundred and fifty men and boys standing in the middle of the cathedral, fenced off from the inner part by an iron railing, and three or four priests, in long white overgowns, were chanting the service and going through various genuflexions and evolutions, and on either side of the large space was a man with a number of boys around him, and these did essential service in doing the heavy singing, the man singing tenor and the boys coming in with sharp, shrill, and clear voices on the alto. The priests have a platform, something like a stage, on which they move about a good deal, and from which platform a doorway opens into an inner room—holy of holies or *sanctum sanctorum*. In the holy of holies a table, or counter, some ten or fifteen feet long, runs crosswise, and upon it stands an image of the virgin and a crucifix with a dead god impaled upon it. About half the time the priest is in the holy of holies, chanting before the statue and kneeling frequently; and half the time he is on the front platform motioning to the audience, extending his arms toward them and waving his sanctimonious benediction over them, singing, or chanting, with but little intermission. The men and boys which form the side-show keep up a constant singing at the same time; and when the company on one side seem to be a little tired out the company of a man and boys on the other side take up the refrain and come in most sonorously with the chanting. I must say the boys are capital singers; rarely have I heard clearer, shriller, and smoother voices. The tenor singers are also very good.

After chanting for some fifteen minutes, a tall priest with a long black beard took the censer and commenced swinging it all around the image and table in the holy of holies—making it all blue there with the holy smoke; and then he came forward with his smoke-pot and smoked the front stage in the most approved manner, swinging the censer toward us of the audience, as though giving us the benefit of the holy smoke also. I could not help thinking that if the Lord is fond of smoke he must

have been particularly well pleased on that morning, for the priest made a thorough job of it and showed no disposition to spare the smoke. I judge it is not a very expensive article, or that the funds were sufficient to the expense. The singing, or chanting, was still kept up all the time, as it was, in fact, during the entire service when one of the priests was delivering his sermon.

The next thing was, four boys, dressed in long, sky-blue robes, came in from a side door bearing candles three or four feet long, and they were followed by two priests and a bald-headed old man about eighty years old, with a rich and fancy garment, which, perhaps, is called a "stole" (though I do not suppose this was stolen), and him I took to be the bishop, for more deference was paid to him than to the other priest. He marched at once into the holy of holies and kneeled before the image and chanted in a feeble voice, while the tenor and the alto outside acquitted themselves with extra vigor. After he had stood on his knees some five minutes he rose and put on a black whig, with long hair behind reaching a foot down the back, and then he went through various gestures and movements, which, of course, were very holy. He several times came forward to the front of the platform and spread his paternal hands toward the audience, as though to confer his blessing upon them, which they gratefully acknowledged by inclining their heads forward and crossing themselves several times. Then the smoke-pot was again brought forth, and all hands were well smoked down; and then a priest climbed up a circular stairway to the pulpit on one side, nearly twenty feet above the floor, and in a very good voice sang or chanted something out of a book as long as a full-length chapter in the Bible. Three attendants went round among the audience, each carrying a wide platter to collect the coin the pious worshipers were inclined to give. I had seen the platter with a few copper coins upon them, and very piously I added one to the number, doubting not I would get ten leptra's worth of religion; but when the men bore the same platters among the audience, fearing I had not paid enough for all that chanting, and all the smoke, and all the blessing, I put my hand into my pocket and gave another ten-leptra piece, equal to two cents; and that is as much as any one gave. I saw nothing but copper coins on the platter.

The last scene in the play was another very grave-looking priest ascended up into the pulpit aforesaid, and solemnly began to address the audience in about as good modern Greek as I remember having heard. I presumed he was explaining to his hearers just what God wished of them and what they had to do to enter Abraham's bosom. But as I have not been here long enough yet to understand modern Greek first-rate I concluded to not stay and see it out, but to return and partake of breakfast. Upon retiring I saw but one or two women in the audience, and one was kissing a picture of the virgin. None of the audience sit during worship; in fact, there is nothing to sit on save the floor. I am inclined to think one point is gained by having the audience stand during worship—they are less liable to go to sleep than as though leaning back in cushioned pews. I I concluded, moreover, that neither Jupiter nor Yahweh was offended at the ceremonies I had witnessed, for the sun was shining just as pleasantly as though nothing of the kind had been done.

I will state that the ordinary priests at service wear a long white overgown, which comes down to the feet, and many of them wear wigs with long hair reaching down the back. I noticed the old bishop took off his wig and put it on again several times during his performances. I could not gather why he did so. The cathedral is rather showy, with numerous paintings of virgins, priests, etc., and some mosaic figures in the dome overhead. The glass in the windows is stained, but not in figures as is so common in Catholic cathedrals, but is red, yellow, and blue in round pieces some eight inches in diameter, which, interspersed, make up the windows.

On a morning or two after visiting the cathedral I concluded to make another ascent of the Lychabettus and take a second bird's-eye view of the city and surrounding country. As I have visited the Acropolis and other interesting points, the second time I started before sunrise; but when I arrived at the summit I found a small company there already and worshiping in the little church of St. George. The audience consisted of three men, four women, and a little girl. I concluded to join them for a time in worship, but while they worshiped a dead god I worshiped living nature. The ceremonies were much of the same character as previously in the cathedral. The priest kept up a constant chanting, some of the ime from a book, but more matter that he had by heart, and besides what he did an old man also kept up a constant chanting of an independent character. The priest also did up lots of smoking with the censer, throwing it into corners and sending some of it toward the audience. Later on he brought forth a plate with something on it and a vessel containing wine. Both were partially covered. The plate had on it a portion of the body of Christ and the vessel a portion of his blood, which had been changed from bread and wine by the mysterious and miraculous process of transubstantiation. It was of course regarded as extremely holy, and the small audience towards whom it was presented, save myself, reverently bowed their heads in its presence. I did not care to partake of the viands, as I am not specially fond of dead god, fearing, too, that it might spoil my appetite for breakfast. He then retired into his little holy of holies and shut the sliding-door after him, so I could not see what he did. Whether he ate and drank the dead god I cannot say. After this he brought out a large book and sang a chapter from it, and at a certain point while reading two women advanced and bowed their heads low before him, and one of them raised his apron, which possibly is called an *ephod*, and put her head under the apron and held it there for several minutes. Afterwards at certain other points they kneeled, which, however, I did not join in, fearing I might by so doing obtain more religion than I wished. I should remark in addition that seven candles were burning, as well as the same number of lamps, though the morning was light and clear. It was the same in the cathedral. When I felt as though I had received sufficient religion to answer my purpose I concluded to retire and look after my breakfast, and as I descended the hill I meditated upon what I had witnessed, and, dear readers, verily, verily I say unto you that I believe the religious ceremonies and creed of the modern Greeks no better and no more sensible than those of the ancients.

The priests of the Greek church, unlike the priests of Rome, are permitted to take a wife each unto themselves, though if they are so unfortunate as to lose their wives they are not permitted to marry again. The result of this regulation is that the priests, unlike most of the Greeks, treat their wives very kindly, lest they may lose them and have to go without. The Grand Patriarch and the bishops are not allowed to marry. Confession of sins is enjoined in the Greek church the same as in the Romish.

We have seen three funeral processions while here. They have a style for funerals unlike anything I have hitherto seen. The corpse is preceded by a dozen or two of men bearing symbols and banners and carrying two poles with what look like lanterns on top. The corpse is not in the coffin, but seems to be laid on something which raises it above the top of the coffin, and the lid is not on. These in advance sing in a drawling voice a very unmusical sort of air, which, perhaps, answers the place of a requiem A larger company follow after the corpse. Mr. Bridges followed one of these processions half a mile outside the city to the place of burial to witness that part of the ceremony. They had little or no ceremony there. The grave seemed to have been badly dug, and, measuring it by the coffin lid they found it was not long enough, and the company waited while the grave was trimmed longer. Then the bed under the corpse was taken out and the corpse allowed to rest on the bottom of the coffin, but it was shallow and the body was still above the sides. It was a female, and the corpse was habited in a fine dress; but before letting it down to its final resting-place a man took a pair of shears and cut the dress into strips, so as to entirely ruin it. The coffin was then lowered into the grave without the lid being put on, but it was too long to go down easily, and a man stepped in on the sides of the open coffin and jumped up and down, and finally got it down, but considerable dirt fell in upon the corpse during the process. But this was not enough; several of those present took a handful of the coarse dirt and dropped it upon the corpse before the lid of the coffin was put on. After this the lid was laid upon the coffin, but it was not fastened down at all, neither did it cover the coffin properly—one foot of the corpse stuck up by the side of the lid when the earth was thrown hurriedly in upon it. The scene was a revolting one. We learned afterward that the cutting of the dress was done to spoil it so no one would be tempted to rob the grave for the sake of the dress—a bad commentary, indeed, on the morals of a Christian people! It must be a pitiful Christian who would rob a grave for the dress the corpse was buried in!

Possibly I have detained you quite long enough with details about Athens and Greece. Much more, of course, can be said, but perhaps it is hardly worth while to ask you to listen to me longer. Now it is approaching Wednesday evening, Oct. 26, and we are about to take carriages for Piræus, to embark for Constantinople, where we will be on the 28th. We have had most lovely weather here, the air as warm and balmy as summer, and the sky as blue and serene as you can possibly imagine. Our visit here on the site of the grand old city has been pleasant in the extreme.

I must say a word in behalf of the Hotel de Angleterre. It is a splendid house, and well kept. If any of you should visit Athens, let me recommend you to stop at the Hotel de Angleterre. I am off.

Good-bye, D. M. B.

W. F. JAMIESON'S trip to Illinois is now closed, and he is prepared to accept calls for lectures in Michigan and Wisconsin for the winter season. He can be addressed at Albion, Michigan.

Refused!

TO THE EDITOR OF THE TRUTH SEEKER. *Sir:* A correspondent sent me the California *Morning Call*, containing an article slurring Infidels and Infidel publications, and asked me to write a reply, and said she would hav it published in the *Call*. I was sure the paper would refuse it, but, nevertheless, I sent the article. It came back on the plea that the columns were too much occupied with other matter, and now my correspondent asks me to send it to our dear TRUTH SEEKER, and here it is:

"FRIEND EDITOR: A copy of the *Morning Call* has just fallen into my hands, and I hav read the article entitled, 'The Secular Press,' and, though only a woman, ask thy permission to say a few words in response. I agree with you that the 'secular press' should teach 'general righteousness;' that is, teach a pure morality and a correct mode of life; but I do not see why the opinions, arguments, and ideas of Infidel speakers and writers should be rejected from its columns as 'assumptuous and illegal' any more than should be those of Christians, Jews, Mohammedans, and Mormons. If only one side of the subject be presented, the readers will all become narrow, bigoted, and of one idea. The public press should be the voice of the people, and for *all* the people, and I claim that in this day a large majority of the reading, thinking, and really intelligent portion of the people are Infidels. Nearly all Unitarians, Hicksites, Quakers, Spiritualists, and Universalists are also really Infidels; that is, they do not believe the Bible to be the word of God, or that Jesus Christ was the real son of a god, nor do many of them believe in the personal identity of a God. A large majority of the regular preachers in all the Christian churches do not believe these things either, but they preach them for popularity's sake and for their bread and butter! Preachers are precisely like your "secular press"—they preach what is most popular at the time and what they think will most advance their pecuniary interests.

"In the olden days, when the gods of Olympus reigned in Greece and Rome, the secular press spoke reverently of these mythical deities and their oracles and priests, and the scientists, philosophers, and thinkers bowed submissivly, just as they do now (many of them), to the popular superstitions, and Atheists and unbelievers were stigmatized as immoral, licentious, vile, and wicked. Take, for instance, that grand, noble, and good man Epicurus, a man whose whole life was moral, temperate, wise, and good, and who devoted his existence to teaching a beautiful and loving system of philosophy that should bind the whole of humanity in sweet chains of true and tender sympathy. He taught a wise research into the laws of life and nature. Yet he was misunderstood, maligned, and vilified through life, save by his most intimate friends and pupils, who almost worshiped him as a god. But the outsiders, the 'secular press,' the great, ignorant, and misguided majority, treated him just as you are now treating the Infidel. His beautiful name, which should be engraved in letters of gold upon the pages of history, is merely a synonym for licentiousness and excesses of all kinds, for the very vices he most abhorred and labored hardest to destroy. He wooed virtue in her loveliest form. To her he sang:

> "'Come, goddess, come! not in thy power,
> With gait and garb austere,
> And threatening brow severe,
> Like stern Olympus in the judgment hour;
> Come with smiling eyes alluring,
> Moving soft to Lydian measures,
> Girt with graces, loves, and pleasures,
> Bound Basilea's zone.
> Come, virtue! come! in joyous tone
> We bid thee welcome to our hearth,
> For well we know that thou alone
> Canst giv the purest bliss of earth.'

"ELMINA D. SLENKER."

The Taxation of Church Property.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The New York State Legislature will commence its session January first, and immediately thereafter the friends of state secularization should commence to send in petitions for the taxation of church property and clergymen and priests the same as other men.

Allow me to request the vice-presidents of the New York State Freethinker's Association of the various counties of the state to make the circulation of these petitions their *special work* during the winter. I hav no doubt but THE TRUTH SEEKER office will be pleased to furnish blank petitions. And I hope the Liberals of every state may move in this matter. Every man who believes in justice will willingly sign such a petition. H. L. GREEN,

Sec'y N. Y. State F. A.

A COUNTRY paper in Illinois says, among its local items: "No word has yet been heard from Abraham Lever, who went off two weeks ago with his wife's red-headed hired girl. Until his return, his Sabbath-school class will be in charge of the Rev. Mr. Perkins."

Translations.

The Tomb of Fanaticism.

AN EXTENSIV EXAMINATION OF LORD BOLINGBROKE'S DOCTRINS.

WRITTEN BY VOLTAIRE IN 1767.

[Translated from the French by Avery Meriwether.]

CHAPTER XVII.

CONCERNING THE END OF THE WORLD AND THE NEW JERUSALEM.

Not only has Jesus been introduced upon the scene predicting the end of the world during his lifetime, but that fanaticism was the product of those whom we call his apostles and disciples. Father Barjonah, in the first epistle attributed to him (chapter iv), says, "The gospels hav been preached to the dead, and the end of the world approaches."

In the second epistle (chapter iii), "Let us attend to the new heaven and new earth."

The first epistle attributed to John said (1 John ii, 18), "There hav been many antichrists, whereby we know that it is the last time."

The epistle which was accepted upon the word of Thaddeus, surnamed Jude, repeats the same folly (Jude xiv), "Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all men."

His ridiculous idea existed for ages. If the world was not destroyed under Constantine, it would then come to an end under Theodosia. And if the end did not come in Theodosia's time, it would come in Atilla's time. For a thousand years this idea has brought riches to the convents and monasteries. Reasoning like the monks, the people thought since there would be neither men nor lands when the world approached its end, therefore all the land should be handed over to the monks, the agents of the Creator.

Upon such madness as this is founded another wild idea—that a new city of Jerusalem would descend from the heavens. The Apocalyps announced that this event was near. All the followers of Christ believed it. They manufactured new sibylline verses, in which the new Jerusalem was predicted. It appeared in the same way as that new city where the followers of Christ would dwell for a thousand years after bidding farewell to the world. It took forty consecutiv nights for it to descend from heaven. Tertullian saw it with his own eyes. The time will come when all honest people will say, "Is it possible that they spent their time refuting that tale of a tub!"

Here, then, are the opinions for which half the human race has been plundered and disturbed. See how powerful the principalities and kingdoms of the deceiving priests hav become! See that influence which brings up imbecils in the cloistered cells of the Catholics! It is by the meshes of such spiders as these that we are surrounded and caught, and they hav discovered the secret of changing their webs into chains of iron. Great God! Is it for such foolishness as this that Europe has been deluged in blood and Charles I. was sacrificed upon a scaffold! Oh, destiny! When those half-fledged Jews wrote their astounding tables on their houses, little did they think that they were preparing a throne for that abominable Alexander VI., and for that daring rascal Cromwell!

CHAPTER XVIII.

THE ALLEGORIES.

Those whom we call the fathers of the church discovered a very singular method for confirming their pupils in the new doctrins. Afterwhile they found disciples who were capable of reasoning a little. They said to these that the Old Testament was only a figurativ part of the New Testament. They said that the little piece of red cloth, for instance, which the lascivious Rahab put over her window in order to shut out the spies of Joshua, signified the blood of Christ poured forth for our sins. Sarah and her servant Hagar, Leah, the weeping woman, and the beautiful Rachel represent the synagog or the church. Moses lifting his hands when he gave battle to the Amalekites very evidently represents the cross, because when he extended his arms to the right and left he formed the figure of a cross. Joseph sold by his brothers is Jesus Christ. The manna is the eucharist. The four winds are the four evangelists. The kisses given to the Shulamite (Cant. vi, 13) upon the mouth, etc, in the Song of Songs, evidently represents the marriage of Jesus Christ with the church. The bride had no dowry, for she was not yet sufficiently well established.

Here we do not know what to believe; no dogma is precisely stated. Jesus never wrote anything; he was a strange legislator, from whom we hav not had so much as a line. It became necessary for some one to write for him, so his disciples gave themselvs up to the glad tidings (*bonnes nouvelles*), to the gospels, to the acts of which we hav already spoken, and they explained the Old Testament in the light of being allegories of the New Testament. It is not at all astonishing that the catechumens were fascinated by those who wished to form a new party, and allowed themselvs to be seduced by the images, which always pleased the people. This one thing contributed more than all else to the propagation of Christianity, which extended in a secret way from one end of the empire to the other, the magistrates disdaining to take any heed of it.

A pleasant and easy thing of the imagination to turn the history of a troupe of beggars into figures of rhetoric and prophecies of all that which would happen to the world for all ages to come.

CHAPTER XIX.

CONCERNING THE INTERPOLATIONS AND THE FICTITIOUS BOOKS.

In order to gain novitiates in the first century the followers of Christ did not fail to represent that their sect was respected by the Romans and by the emperor himself. They were not satisfied with forging a thousand writings, which they attributed to Jesus, they even made him write to Pilate. Justin and Tertullian cited those letters, which were inserted in the *gospels of Nicodemus*. The following are a few passages from the first letter of Pilate to Tiberius. They are curious:

"It has happened recently, and I hav verified it, that the Jews hav brought upon themselvs by their envy a cruel condemnation. Their God promised them to send a saint from heaven who would be justly entitled their king, and be born of a virgin. The God of the Hebrews has sent him, in fact, while I presided in Judea. The leading Jews denounced him to me as a magician. I believed them, and had him well scourged, and even abandoned him to them. They crucified him. The guards being taken from the grave, he was resuscitated upon the third day."

This very old letter is an important one, inasmuch as it proves that the primitiv Christians did not venture to think that Jesus was God. They spoke of him only as the "one sent by God." If he had been God also Pilate would not hav failed to say so.

In the second letter he says if he had not feared a rebellion that perhaps *that noble Jew* would still hav lived. *Fortasse vir ille nobilis viveret.* They could hav forged another narrativ from Pilate with more circumstantial evidence in it if they had tried.

Eusebius of Cesarea, in book 7 of his "Ecclesiastical History," assures us that the woman cured of the bloody flux by Jesus Christ lived in Cesarea. He had seen, he says, her statue at the base of that of Jesus Christ. There were around the base of it the various herbs which cured all kinds of diseases. A request of that poor woman, whose name was, so they say, Veronique, is handed down to us. She told Herod of the miracle wrought by Christ upon her, and asked permission to erect a statue to Jesus. But this was located in Paniade, and not in Cesarea, which makes poor Eusebius very sad.

A pretended proclamation of Tiberius was found which declares that Jesus was ranked as a God. Letters of Paul to Senicus, and Senicus to Paul, were manufactured. Emperors, philosophers, apostles—all were made to contribute. It is a succession of uninterrupted frauds. One class are entirely fanatical, and another class are political in their nature. A fanatical dream, for example, is such as the Apocalyps, supposed to hav been written by St. John. This is only absurd. But a political dream is, for instance, the books of the Constitution attributed to the apostles. We find in chapter xxv, book 2, that the priests were to receive the tenths and first fruits. They are called kings in chapter xxvi: *Qui episcopus est, hic vester rex et dynastes.*

It is necessary, according to chapter xxiii, to reserve the best places for the bishop at the love-feasts* if he happened not to be at the table. It was also ordered that a double portion be given to the priest and the deacon. The titles of the bishops were then augmented, but above all stood the bishops of Rome.

In chapter xxiv the bishops are ranked above emperors and kings, a precept from which the church has departed less than is thought: *Quanto animus praestat corpore tantum sacerdotium regno.* By as much as the mind is superior to the body, so is the priesthood to kings. This is the secret source of that terrible power which the bishops of Rome usurped for so many centuries. All the fictitious books, all the dreams which they dared to label as holy, were only in the hands of people faithful to them. It was a great crime to communicate any of these to the Romans, who, for two hundred years, had little or no knowledge of their existence. Thus the sect increased every day.

(TO BE CONTINUED.)

* Many people accuse the early Christian societies of converting the love-feasts into scenes of the grossest character, and filled with the greatest mystery. It is necessary to observe that the Christians accuse one another. Epiphanos is convinced that the Gnostics, who were the only learned people among the sects, were more than dissolute. Here are the words he used in book 1 against heresy:

"After they protested themselvs before each other they brought to the light he who was elected. A woman takes him by the hands. Un homme remplit aussi sa main de l'ejaculation d'un garçon; et ils disent a Dieu. Nous te presentons ce tte offrand qui est le corps de Christ, Ensuite hommes et femmes avalent ce sperme, et s'ecrient; c'est la paque. Puis on prend du sang d'une femme qui a ses ordinaires, on l'avale, et on dit, C'est le sang de Christ." [The author deemed it best to leave this passage untranslated.]

If a father of the church was shocked at these horrible Christian rites, he was regarded as an obtuse calumniator, a worshiper of Zeus, of Jupiter. Perhaps they deceived themselvs. It is possible that the Christians were capable of these horrible things, and that they afterward corrected them just as the Roman court substituted, after a long interval, decency for their lascivious rites, with which they burdened the church for more than five hundred years. [1771.]

More Gods Wanted.

We are told that the fool hath said in his heart there is no God. Now I am not going to be a fool and say there is no god, although I sometimes think the fool may hav told the truth I never hav seen God nor any of his works, so far as I know. We are told that God will save a few men from fire in the next world, and that is very good, so far as the next world is concerned; but that which is most needed just at this time is a god who will save men from fire in this world.

Within the last two or three days I could see and smell the smoke of the fires that were consuming thousands and thousands of happy homes, houses, barns, stacks of grain—all were burning, burning, and the awful fires of this world were burning, roasting, and consuming hundreds and hundreds of men, women, and innocent little children. Thousands of good Christians were praying to God for help; frantic mothers and helpless children were begging, screaming, and crying for help; mothers threw their children into wells and cisterns, and then in their desperation leaped in themselvs, where their dead bodies were afterward found. Hundreds of the dead were found in all directions. Sheep, hogs, and human beings scattered about, dead and dying, was an awful sight to behold. It is estimated that fifteen or twenty thousand, who barely escaped with their lives, to-day are without homes. And where, oh, where, was God?

In my judgment, if there was ever an opportunity for a God to lend a helping hand in a good cause then and there was the chance. And I want to say right here that I would not giv a straw for the promis of a God to save men from fire in the next world until he shall giv some evidence of his ability and disposition to save men from fire in this world.

We are told that God knows best. Yes, he knew what was best for those poor, pitiable creatures. By hard work they had secured their bread; God saw it all burned; and in his Bible he tells them if they want daily bread to pray for it. But those empty stomachs to-day would giv more for a single bag of wheat than for all the promises upon the bread question that God ever made.

Whilst the fire was raging, in compliance with the governor's proclamation, thousands in our churches were on their knees praying God, if it was consistent with his will, to do about the right thing by the President by doing just what he ought to have done long ago without being asked. Now I am not going to find fault with God for not attending to the wants of the President and those poor creatures in the northern part of our state until I first know if possibly he may not, as I suspect, hav had too great a press of business on hand. If God is doing all that he can, what more can we expect? If it is all that he can do to attend to the things in the next world without bothering with the things in this world, it proves our need of another god or gods. There is business enough for a dozen gods to attend to the things in this world if we only had the gods and they would attend strictly to business. We want a set of gods who will be so good that everybody can't help loving them. We want them every time that they see a chance to help a fellow to pitch in and not wait to be asked. Yes, we want more gods—enough so that they will be able to kill the devil and narrow the broad road that leads to sin by filling it with rattle-snakes and making it less inviting than it now is.

And until we can find better gods, I don't know of any better way than for every man to set himself up for a god, and do all the good he can. If a neighbor's fence or house or woods are on fire, pitch in and help him and not wait to be asked. Help feed and clothe the poor, and try to get up more heavens here below and never mind the heavens above. And if you see a man raise a pistol to shoot the President or any other good man, go for the cuss with a sharp stick and smite him till he shall die. And remember that any god or being, human or divine, who has the power to prevent the shooting of a President and who neglects to do it, both legally and morally, is just as guilty as the villian who fires the shot.

No doubt there are some of those destitute creatures who are praying to God for bread and thanking him that things are no worse than they are. And if God can't restore their homes and barns and fill them with wheat in a single day's time, he ain't no great shakes of a God no how. But also they

are praying to men and their prayer is being answered. Fifty or a hundred thousand dollars already has been contributed by the great whole souled gods of this world, and men are still sending forward bread or funds with which to buy it. Yes, giv us more gods and better gods—gods who will attend to the things in this world. If we ever get to another world we will then perhaps want a God to help us to attend to the things in that world, and if so we will say so when we get there.

I clip the following from to-day's paper, which is a sample of the many reports received.

"The closest research fails to find one single gleam of light to brighten the tale of horror coming from the fire-swept Huron peninsula, as will be seen by the following address:

"'PORT HURON, Mich., Sept. 11, 1881.

"'*To the American People:*

"'We hav to-night returned from the burnt district of Huron and Sanilac counties. We hav seen the burned, disfigured, and writhing bodies of men, women, and children; rough board coffins containing the dead, followed to the gaave by a few blinded, despairing relativs; crowds of half-starved people at some of the stations asking bread for their families and neighbors. We heard of more than two hundred victims already buried, and more charred and bloated bodies daily discovered. Already more than fifteen thousand families are found to be utterly destitute and houseless. They huddle in barns, in schoolhouses, in their neighbors' houses, scorched, blinded, hopeless; some still wander half-crazed around the ruins of their habitations, vainly seeking their dead; some in speechless agony wringing their hands and refusing to be comforted.

"'More than ten thousand people, who, only a week ago, occupied happy, comfortable homes, are to day houseless and homeless sufferers. They are hungry and almost naked when found, and in such great numbers and so widely scattered that our best efforts and greatest resources fail to supply their immediate wants.

"'Without speedy aid many will perish and many more will suffer and become exiles. Our people will do their utmost for their relief, but all our resources would fail to meet their necessities.

"'We appeal to the charity and generosity of the American people. Send help without delay. (Signed) E. C. CARLETON.

"'Mayor of Port Huron and Ch. of Relief Committee.'"

St. Johns held a relief meeting the other night. There were no ministers present. Their business is to save souls, but in my judgment the best way to save a soul is to feed the body. M. BABCOCK.

St. Johns, Mich., Sept. 12, 1881.

The Grounds, Importance, and Substance of Ethics.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The substance of the following was contained in a letter to the *North American Review*, in reply to that attack on Liberalism entitled, "What Hav We Left of Morality?" which was published in the May number. The editor declined to publish it. In writing it over for you, I hav changed the form sufficiently to make it intelligible to those who hav not read the article replied to. C. L. JAMES.

"What hav we left of morality? Such is the question raised in the May number of the *North American Review* by an anonymous writer, whose satirical purpose is sufficiently obvious. Will it be deemed a satisfactory answer that, of what this gentleman wishes us to understand by morality, we hav left just nothing? At all events, no fault can be found with this reply on the score of ambiguity. It clears the field thoroughly. The gentleman to whom I am replying enumerates two or three systems of morals—Christian, transcendental, utilitarian, etc., which, he justly reasons, hav been pretty thoroughly refuted by scientific progress. His scheme might be criticised as not giving all the systems, nor distinguishing very clearly between the teachings and the grounds of any; but let that go. He is mighty right in saying, or intimating, that science makes a clean sweep of them all. All your virtues, my dear sir, are "filthy rags." Not but what, likely enough, science will sometimes, even frequently, recommend conduct very similar to that which the theologians and moralists hav also recommended. But it will be on new grounds; a new sphere and weight will be assigned to moral teaching; and the differences in detail will be endless. Better hav a new deal. You cannot mend an old garment with new cloth. So we will start by saying that there is nothing left of morality, and that this gentleman was right to advertise for a brand-new article, which let us try to get. And with a little more system than our friend, let us consider separately: 1, the grounds of ethics; 2, the importance of ethics; 3, the substance of ethics.

1. The grounds of ethics. Our new-light moralist is very sensible in saying as much as that neither "intuitional" platitudes nor utilitarian theories will usually make any man do anything. He should hav added, however, that the fear of hell will not. In the days of the Albigenses, the Huguenots, the Puritans, the Covenanters, and all the other fanatical gentry whom he enumerates, only a small majority chose to suffer anything for their principles. Does it require the eye of a prophet to see that this small minority, in each case, consisted of persons who had a peculiar natural temperament? Is it not the same identical natural temperament which givs the martyr's spirit to the Russian Nihilists in the mines, at the electric battery, or on the gallows; and to the French Communists in the iron furnaces of New Caledonia? Dangerous fellows these; capable, perhaps, of deeds as cruel as those of the Puritans at Drogheda, the Albigenses just before De Montfort took them in hand, or the Huguenots when they drowned the priest and gave the eucharist to a dog; but able to suffer as well as inflict, not for the fear of hell or the hope of heaven, but for the right alone. Pursuing this line of thought, we may see that the grounds of a new ethical system apply only to born reformers. Very different considerations recommend it to other men. When it reaches them, it will be an old system. And that, O man-afraid-of-chaos—which you never will fall in with—that will not be until the older system disappears; neither will there be any interval between them. One displaces the other. The current morality of any age is the average man's idea of what he must do in order to avoid a muss with his neighbors. It changes, therefore, neither sooner nor later than the average man's idea of what he can exact from his neighbors.

2. The importance of ethics. The above reflections may lead us to see that the importance of moral systems has been a good deal exaggerated. They are but statements of what the average man in any age thinks right. To him who would be better than the average, they are a stumbling-block; to him who would be like others, only, are they any help. If we will but look around at the world in which we liv, or at the pictures of it drawn by our greatest dramatists, we shall see on every side that the art of the mere preacher is not very high or salutary—that goodness positiv is due to nature, and goodness negativ to custom and law. Let us take a random illustration or two from fact and fiction both. Whittier's ideal of a Christian martyr is the young sister of charity dying amidst the horrors of a cholera hospital in voluntary attendance on the sick. Yet how does this saint, whose whole previous life had been a training in holiness, surpass, after all, the courtesan, Annie Cook, of Memphis, whose life, until a few weeks before she laid it down for strangers during the yellow fever epidemic, had been only a training in profligacy? Has all the cant of chivalry produced a higher type of manhood than Hector, whose courtesy amidst labor, suffering, privation, danger, and the certainty of impending ruin, never admitted an unkind word to Helen, who was the cause of all this misery? Can any picture of feminin devotion surpass that of Draupadi in the epic of polyandrous India? Modern moralists, particularly Emerson and Carlyle, hav not been backward in pointing out the significance of these things. I am far, indeed, from thinking, as they appear sometimes to think, that there is no such thing as moral progress, but I do not giv the moralists credit for it any more than the theologians. No prevailing form of vice or crime ever disappeared in consequence of preaching, but only by the fall of a class among whom it was cherished as a badge, or through changes in the social frame which rendered it difficult or impossible. Dueling went out with aristocracy, highway robbery disappeared when railroads were invented. A single important modern discovery, such as vaccination, has more to do with promoting right living than all the talk since Adam. Napoleon is reported to hav said that in a battle the artillery make the noise, and the cavalry the show, but the infantry do the fighting. In the battle of human progress, the churches hav done the pomp, the schools the gush, but the unsophisticated men and women the work!

3. The substance of ethics. We come last to the question, What course of conduct modern scentific philosophy recommends. Now, our friend, the new-light moralist, knows very well that it recommends equity in dealing with others, control of the passions, willingness to submit disputes to arbitration, subjection of the impulses to reason, candor, industry, prudence; in short, all the negativ virtues. Furthermore, he knows, for he says as much, that the leaders of modern Liberalism lay less stress upon outward actions than inward feelings; they agree with all the sound moralists in saying that while civil law cannot look beyond the action, those who would judge character must regard the motivs as of much greater consequence, which, as he says, sets us free from the bondage of any given "Ten Commandments"—nine or eleven would spoil the pot—and makes men a law unto themselvs. All this, however, is hardly worth saying, for so far science does little more than reaffirm what, though somewhat higher than the average man's practice, has been accepted in theory for centuries. The doctrin of "altruism" (odious dog Latin word) is more truly the doctrin of Christianity than of Liberal people. The great improvement in moral teaching made by science grows out of the discovery that good conduct is mainly due not to moral teaching, not to superstitious fears, but to good conditions of life, including two main elements, viz., right conditions before birth, and right conditions after. This is what makes the moral requirements of science so much superior to those of any previous philosophic system. The scientific Liberal, who would be worthy of his profession, must not be content to observe the old "Ten Commandments." He must aspire to leave the world decidedly better than he found it, and this not by the blundering haphazard methods of the revivalist, the temperance reformer, and all the other wild-eyed fanatics who hav sprung from Christian "altruism," but by the inductiv system of discovery, which is the only source of useful inventions and real improvements. In proportion as science triumphs over superstition men will become free, well fed, well clothed, well housed, well taught, and in the same proportion they will become not necessarily virtuous—it is an error to assume that—but improvable. In order that the seeds of vice should be extirpated science must come to control generation The "New-Light Moralist" confesses having inherited several depraved appetites, and cries abjectly to be delivered from this body of death. Surely he must be sensible that people thus unfortunate were never the objects of so much philanthropical solicitude as now. But when science has her perfect work there will be no more such people. How very inconsistent and insincere it was for the New-Light Moralist, after the above confession, to complain that in the relations of the sexes "our leaders" had not spoken with their usual clearness, and that it seems as if they were afraid. Why should they not be afraid when the standing arguments of the conservativs in this, as other questions, are foul and beastly slander, the mob, the jail, and the assassin's billet? But the charge, however reasonable, is unjust. Nothing can be clearer than the utterances of the leaders, and many of the followers have spoken plainly enough, though it must be confessed that there is an animal which no human courage was ever required to face! When in the course of events the clouds of dogmatism and fogs of metaphysics hav disappeared before the all-searching analysis of science, it will come to be understood that their dispersion was the very first necessary step, not only to realizing but even comprehending morality. C. L. J.

Eau Claire, Wis, May 19, 1881.

Freethought vs. Intemperance.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Somebody signing himself "Law" sent you a letter from Kansas stating that the new Prohibitory law was a failure. I am astonished that a Liberal should be so wanting in morality and a desire to elevate the morals of his community as to decry the efforts any one makes to get rid of this crime-making, pauperizing, damnable thing we call alcohol.

When the Christians drop—though but for a moment—their miserable superstitions, to advance a genuin reform, we should giv them our most emphatic encouragement. More than that, we should press forward to their side with all our power to help them. A right action is just as commendable in a Christian as in an Infidel.

In Kansas they are talking temperance in the churches, says "Law." Does he not know that in nine churches out of ten in most of the states of the Union no temperance speaker is ever allowed to set foot upon their platforms or let his voice be heard in their sacred temples?

Take from the churches—as Anna Dickinson said in Chicago some years ago—every brick in their walls that the rum-sellers hav paid for and they would all tumble to the ground in absolute ruins.

If there is any real objection to Liberalism, it is not a "tendency to Materialism" or to negation, but that it has not as yet done positiv work for practical morality. Never can it succeed, never ought it to succeed, until with unabating zeal it strives to put right-doing in the place of creed.

The great crime of our age is intemperance; it is the father of every other crime.

A drunken Christian is a pitiable sight; but a drunken Liberal is a blight—a paralysis—to the cause of Freethought.

Liberalism is against vice and crime; against everything that is wrong *per se;* against all that makes the totality of human life less noble, less grand, less pleasurable.

I am ashamed that a Liberal will use the natural results of a still unperfected law while in the agony of its initiatory development, making, as it does, for the right—opening up, as it does, a highway toward a grander civilization—to strike it down, to wound its friends because they differ with him in religious matters. O toleration, where hast thou flown? Ah, bigotry, has thou set thy vile feet upon the banner of Liberalism?

Freethought has no greater foe than intemperance. If we recruit our ranks in the sinks of immorality, where rum is sold, decency, respectability, and intelligence must, of necessity, in pure self-defense, take refuge in the churches.

Liberty and Liberalism hav no reason to seek intemperance or crime for their bed-fellows.

We can never look for Spencers, Haeckels, Tyndalls, or Drapers in the pot-house or the brothel. Such men are not the products of such places.

The schools are the gardens in which to grow Liberals; the rum-shops are hells to everybody.

LIBERTA.

Obituary.

The whitening frost of death has taken from our midst another brother. Henry M. Smith, on the 12th of November, at the age of thirty-three years and six months, sank into that ast solemn sleep which, in this world at least, knows of no awakening. He died, as he had lived, a very radical Materialist. He hated with an intense hatred tyranny, whether exhibited in a man or a god. He had no respect for a god who would damn to eternal pain his own children, or for a religion that supports such a god; and he made many enemies among the strictly orthodox by his outspoken denunciation of their "damnable theology." I hav often heard him say that he considered priests as no better than a thief, for they got their living by pretending to giv that which they did not possess.

Friend Smith had been a victim of consumption for about a year. He had also a difficulty of the throat, from the effect of which he had been unable to speak above a whisper for about six months. He was a nativ of this town, but for several years has worked in adjoining towns. Since he has been sick he has been staying with his sisters in Stoddard most of the time, but came back on a visit to his cousin, George Smith, the first of November, and failed so fast that he could not leave. He was confined to his room but two days, but had been unable to go out of the house for a week. He had known for some time that he could not get well. His last hours seemed to be free from pain, and he passed away as quietly as a child would go to sleep upon its mother's breast. He was unmarried, but leaves four sisters and a half-brother to mourn his death.

Personally, I feel that the death of friend Smith is a great loss to me. He was but a few months older than I am, and I hav known him since he was eight years old. He was very kind hearted, always ready to help those who were sick or in trouble, no matter what their creed. No thought of future punishment, no hope of reward, controled his acts. His sense of right and justice was the law he obeyed.

It was his request that no priest should officiate at his funeral, and he selected form 5 of "The Truth Seeker Collection," and hymn No. 21, "What Art Thou, Death?" to be read at his funeral. But as some of his relations are believers in the Christian religion, though not of the bigoted class, and are honest in their belief, and willing others should believe as they think best, they thought it would not look well not to hav a priest. They tried to get a Universalist minister, but could not get one, so they had a bigoted ignoramus of a Methodist D.D. He had several flings at Infidelity; in fact, his whole discourse was against Infidels. He said but one thing that he can prove, and that was that all men die, while he said several things which I consider as genuin pious lies. If I had not known that I was at a funeral I should hav thought I was at a Methodist revival. He would not even read the hymn that had been selected by the deceased. I think that it is proved beyond all doubt that there is no spirit-life, for I think if there was any truth in Spiritualism friend Smith's spirit would hav been there and made it lively for the D.D. for talking as he did.

Bradford, N. H. J. A. ALLEN, JR.

WE hav for sale the lithograph likenesses of the three leading Liberals of this country—Thomas Paine, D. M. Bennett, and R. G. Ingersoll. They are all splendidly executed, and with a neat frame around them—which can be procured from picture-frame makers at slight expense—will be an ornament to any home. They will be sent, secure from breakage, by mail at the following prices: D. M. Bennett and R. G. Ingersoll, 50 cents each; Thomas Paine, $1.

IF I owe Smith ten dollars and God forgivs me, that don't pay Smith.—*Ingersoll.*

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, DECEMBER 17, 1881.

Around the World.

We hope there will be no cessation in taking shares in the Round-the-World journey which Mr. Bennett is now engaged in making. The expenses of the trip will be close upon $3,000, and the cost of the books, with their illustrations, will not be less than $1,500 or $2,000. So his friends who hav sent him away will see that many more names are necessary before the bare cost of the undertaking is paid. The idea is that the work shall be a sort of joint enterprise, the people contributing the money and Mr. Bennett giving his time. It is not fair to ask him to giv the year necessary to make the circuit of our globe and pay for getting out the books in addition. And, besides, he is not able to do it. The work will be dedicated to those advancing the $5's, and their names will be enrolled in the first volume, which is being forwarded at the rate of thirty-five or forty pages per week. It will take until about next January for it to be finished, and until that time the starry roll of honor is open to those who want to be pioneers in getting the truth. There hav been plenty of books of travel written, but all hav catered to some pious church prejudice, and so far as telling the actual state of affairs existing in the "Holy Land" and the orient, were worth no more than what they would sell for as waste paper. Those who hav read Mr. Bennett's travels in Europe, written last year, will agree with us that his descriptions are faithful portraits of actual facts. He tells everything that he sees, and he has a shrewd way of seeing everything that is going on around him. His letters so far hav been marvels of descriptiv writing. The work, we feel sure, will be greatly superior to any account of a journey around the world we now hav, and we want all our friends and their friends to aid in disseminating it. There will be over one hundred and fifty full-page illustrations of scenes described, besides many smaller cuts. These will add greatly to the interest of the work, and with the faithful and close description will present Old-World places in a very familiar light. It will be as good as making the journey. And in order to pay for all this we shall keep the list open yet awhile longer in the hope that many more will yet send in their names. It isn't exactly square that the eleventh-hour laborers should get as much as the early workers; but if that is divine justice poor fallible human beings cannot be blamed if we giv the ones who subscribe now just as fine a book as those who subscribed to send the editor off. We can call it that the first sent him away and the last bring him back. Send on the V.'s.

Round-the-World Fund.

The following persons hav pledged five dollars each (one share) to help take THE TRUTH SEEKER editor round the world. Those preceded by an asterisk (*) hav already paid.

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We hav written to those whose names appear without stars, but they do not respond to their pledges, and the next time we print the list their names will be omitted, as we shall conclude they do not intend to send the V's, and we want the list to appear compl te. We had hoped that all who pledged would pay, but it seems that there are a few who will not, and as they hav had ample time and notification we shall reluctantly take their names from the starry roll. We shall also place the names in alphabetical order, preparatory to printing in the first volume, which we hope to see completed early next year. The exact time, however, will depend upon how much the traveler wishes to get in. At present it is thought that he will finish up Jerusalem in volume one, which will make the book of some eight or nine hundred pages. The illustrations are being rapidly forwarded, and when the letters are in it will be but a few days ere the book is ready for mailing.

Infallibility.

There are too many particular considerationns entering into the arbitrament of social and religious questions to allow the establishment of an infallible, general principle by which these questions may be solved.

The church, in its Roman form, asserted itself to be this principle, but it abused its power and became tyrannical; it pressed the infallibility dogma to such an extreme that it is now being shorn of authority by the inborn freedom of the human soul, and by the freedom of political and social development. The Reformation of the sixteenth century was a protest against the religious despotism of the church, and there could not but be a breaking away from the authority of its self-assumed infallibility.

But the Reformation was compelled to substitute some rule of faith for the papal infallibility now set aside. Therefore, it set up the Bible as its arbiter, making it the standard by which men were to regulate their lives. All political and social problems, as well as all religious questions, were to be decided according to the Bible. This Bible rule is the asserted rule of Protestantism to-day, and one reason, if not the main reason, for the general failure of Protestantism can be found in this assertion.

The Bible can no more be an absolute rule of faith than the church.

The one centers its authority in the priesthood and papacy, which are made of fallible men; the other centers its authority in a book written by fallible men and interpreted by fallible men; it is fallible men in the end, and anything fallible cannot be an absolute and universal rule of action.

Neither the church nor the Bible can be an infallible guide for any single individual.

The church is full of error, and so is the Bible. If a man is to totally obey the Bible in all its respects and strictly follow its inculcations, he will become the worst criminal on the face of the earth, that is, according to modern ideas of criminality. There is hardly a vice in existence that is not outlined and encouraged by the Old Testament. It really places a premium upon social and personal sins and crimes that shock human propriety and human decency. God's favorite characters, as represented to us in the Old Testament, numbered among them those who were polygamists, adulterers, drunkards, liars, and defrauders. In so far as we maintain the infallibility of the Bible, we giv our indirect sanction to these crimes, unmistakably condemned by Jesus and by every lover of purity aad morality.

The Bible, as such, cannot, therefore, be a standard of right and wrong.

In the New Testament we are confronted with a code of morality entirely different from that of the Old, and infinitly superior to it—the morality taught by Jesus. He added nothing new to the fundamental faith and hope of mankind; all that he said was simply the attestation of a sincere and good man to the moral teachings of preceding reformers. But his teaching has been so encumbered with tradition and miracle and dogma that the Christian church, taking its cue from Paul, has completely buried the original Jesus and substituted a wretched caricature of the simple Nazarene peasant. Based upon the vicarious atonement theory of his crucifixion—a

theory of which he himself had not the slightest conception—the Christian church has formulated a code of belief which is an outrage upon man's reason and is really subversiv of morality.

This has recently been made prominent in the case of Guiteau.

According to Paul's Calvinistic theory of Christianity—a theory virtually held by all orthodox churches—Guiteau was a necessary part of God's plan and decree. Nearly every resolution of condolence passed upon the death of President Garfield asserted that he was removed "by the will of God," "by a mysterious dispensation of divine providence." Official state papers asserted the same thing, strangely forgetting that by doing so they relieved the assassin of all responsibility, and only emphasized what he is continually claiming, namely, that he was inspired by God to "remove" the President.

To say that "in his inscrutable wisdom it hath pleased God to remove from us the illustrious head of the nation," is simply saying that God authorized the assassination; therefore the sooner we release Guiteau, and look upon him as God's vicegerent, as a man chosen by an infinit deity to work out that deity's will, the sooner will we do him justice. Only, then, let us turn and deny the God who could be guilty of such an outrageous infamy.

According to the logic of the Brooklyn Tabernacle, God makes good use of such men as Guiteau, and he made use of the suffering of his victim to bring the people of this nation to their knees in prayer for his recovery. If this be true, if God rules the world by special providences, if he allowed the innocent victim of an outrageous crime to suffer so much in order to induce people to pray, only to deny their prayer in the end, knowing that he would deny the prayer, then the sooner every man in this broad land becomes an Atheist and denies the existence of a God like that, the sooner will we be rid of the vilest blasphemy that has ever been uttered against the character of the supreme ruler of the universe.

All these immoral notions spring Irom the vicarious atonement theory of Christianity, a theory in which Guiteau himself firmly believes. Liberal religionists are to be congratulated upon the fact that he is a warm adherent of the Christianity now called "orthodox." He believes in prayer, and if he only keeps on praying, some pious minister will be found to assure him of an immediate entrance into heaven when he dies—that heaven so generously promised every murdered who says he "believes in Jesus." His case illustrates the false code of morality which the Christian church has substituted as a rule of faith and conduct, instead of that simple, pure morality taught by Jesus in common with every other moral reformer.

The Bible has been set up to be rejected only upon pain of everlasting misery; a false hell has been built, and an imaginary devil introduced; God has been made to appear a blood-loving, revengeful, uncertain God who created man and then was sorry for it; who damned little children before they were born; who decreed one man for heaven and another, with a better moral character, for hell. These ideas hav been drawn from the Bible and set forth as an infallible creed for every soul that would get to heaven, but a creed (let us be grateful) that is now seen to be, by thinking men, unworthy the confidence and respect of any man who respects his own manhood.—*Truth.*

Murder and Bigamy by God's Command.

The following, from the Sacramento (Cal.) *Record-Union*, is a very sensible editorial on the revelation-from-God business, which at present is being very much overdone in this country:

"The Mormon delegate to Congress, George Q. Cannon, has filed a declaration in his contested election case, in which he admits that he is a bigamist, and also admits 'that in public addresses, as a teacher of my religion in the United States, I hav defended said tenet of said church (polygamy) as being, in my belief, a revelation from God.' The extent to which alleged divine revelations are being employed at present to justify breaches of human law is becoming embarrassing. Guiteau murders the President and claims that it was revealed to him that it was his duty to commit that crime. Cannon marries several women, and declares that he and his church hav been in like manner commanded to commit bigamy. The Catholics would no doubt say that this confusion grows out of the abandonment of the church of Rome, which, according to them, is the only organization possessing the right and authority to determin what God has revealed and what he has not. But in the absence of that final authority it is extremely difficult for those who believe in divine revelations at all to draw a sharp line and say that outside of it no alleged revelations are or can be genuin. We suppose it must be acknowledged that Mormons may and do really believe in their creed, however absurd it may seem to outsiders. And if the religious view was the one which controled American governmental policy and legislation, and if the Protestant theory of Christianity was officially accepted in our Constitution, it would be found very difficult to dispose of such allegations as those of Guiteau and Cannon.

"The pretense of a supernatural authority or command for certain lines of action or doctrins has been employed so frequently, and with so much success, that it was, until quite recently, had recourse to very naturally whenever difficulties arose. This pretense, however, could not produce its full effects save when the organization employing it possessed the power to enforce its views by temporal agencies. Where opinion is free questions will be asked, and when it becomes possible to investigate the credentials of those who claim supernatural authority, belief in the genuinness of the revelation is very apt to decline. It fortunately happens that the founders of this republic were wise enough to insist on a complete separation of church and state, and therefore, when the laws of the country are broken, and in defense of such law-breaking a divine revelation is set up, the plea need not be admitted. There is in fact nothing to prevent American courts from deciding that American law has precedence in the United States over alleged divine revelations, and recent events hav shown this supremacy of secular jurisdiction to be really quite necessary to the proper carrying on of government.

"We hav seen that there is literally nothing too extraordinary to be defended on the plea of revelation. From the assassination of the President to the marrying of many women this elastic and comprehensiv line of defense extends. It covers at once a Guiteau and a Cannon. It is employed to excuse assassination on the one hand and polygamy on the other. And it is evident that if such a plea were once admitted there is nothing to which it might not be applied. It is, indeed, more dangerous than the insanity plea, for it is still more impossible to test it by the ordinary rules of evidence. The usual custom in such cases has been to make the thing revealed the proof of the revelation, and the alleged revelation the proof of the authority of the thing revealed. This, of course, is arguing in what the logicians call a 'vicious circle,' but it is the only mode of argument these cases admit of, and heretofore this peculiar method of ratiocination has been successful, simply because any objection to it was denounced as wicked and blasphemous. The sincere Mormons no doubt hold that the laws against polygamy are sacrilegious, and they are consistent in that belief from their standpoint. But the weakness of their case lies in the circumstance that this government was not mixed up, in its foundation, with any supernatural theories whatever, and consequently that every citizen of the republic has fair warning that its laws are supreme, and that there is no supernatural appellate court in the United States.

"It has often, but loosely, been asserted that this is a Christian republic. That is not the fact. This government is a purely political one, and all who liv under it are free to believe what they choose, always provided that their religious beliefs do not lead them to adopt practices which are in contravention of the law of the land. And reflection will show, as indeed experience also shows, how very necessary it is to hav a clear test of what is permissible, such as the law give us. For if it had been provided that alleged divine revelation of any kind was, under any circumstances, to take precedence of the law, we should hav been plunged into confusion worse confounded. It might then hav been difficult even to get Guiteau convicted of murder, and as for Cannon, we really do not see how his present declaration could hav been met. But, happily, the American people do not labor under any embarrassments of this kind. It is not necessary to deny the alleged revelations even in any of these cases. Thus it may be said to Guiteau: 'Possibly God did order you to do what you hav done. But if so, he certainly must hav intended you to be hanged, for he knows that hanging is the punishment we inflict for murder.' And to Cannon and his people it may be said: 'Perhaps you are right about your revelation regarding polygamy. But if you are, God must hav intended you to be sent to the penitentiary, for he knows that the laws of the United States declare bigamy to be a felonious offense.' There is in fact no objection to the assumption of revelation by anybody, but it must be clearly understood that whatever the alleged divine commission may be, it cannot be advanced in arrest of the judgment of American courts, upon conviction for breaches of state and national laws. And we trust that Guiteau and Cannon may hav early opportunities of realizing this view of the revelation question."

Our enterprising monthly contemporary, the *Kansas Liberal*, began last month a serial story by those two able and eminent lady writers, Mrs. E. D. Slenker and Mrs. J. E. Ball. Although not professional novelists, they hav great skill in putting a story together, and always manage to giv much wholesome instruction. It is enough to say to all that hav read Mrs. Ball's "Clergyman's Victims" and Mrs. Slenker's "Darwins" and "John's Way" that this last joint effort is in no way inferior to those. The *Kansas Liberal* is published by M. Harman, at Valley Falls, Kan., at 75 cents per year.

H. L. Green informs us that he goes West on the 19th inst. on his second lecturing trip, and intends to visit most of the Western states. He says he will make a specialty of obtaining subscribers for Liberal papers, and we authorize him to act as agent for this paper wherever he may go. We bespeak for him a cordial reception by our readers and the Liberal public generally.

Our friend W. H. Burr is indefatigable in his efforts to prove Paine was Junius. His latest pamphlet is, without doubt, the best that can be said upon the subject, and we are free to confess he makes strong points. As will be seen by reference to our advertising columns, he is sending the pamphlet free to all who apply.

Book Notices.

"Ecce Diabolus" seems to prove conclusivly that the Jehovah of the Christian mythology is really the black Saturn, the black Jupiter, and the black desolation of winter. It makes the Bible an astronomical myth, with the sun represented as Christ, and the twelve signs of the zodiac as the twelve apostles, and that the Jehovah now worshiped by the whole Christian world is actually the devil, or spirit of evil, cold, and inhospitable winter, that must be propitiated by sacrifices, by worship, and by adoration. The Druids, who, like Epicurus, Voltaire, Paine, and others who were the real "salt of the earth," and who tried to teach truth, love, peace, and purity, hav been the worst slandered sect that the world has ever known, and yet the Druids of Great Britain were probably "the first people who taught the Christian mythology and commenced the work of civilization and education."

They were greatly opposed to all sacrifices of animals, and more especially of human beings, to the gods, while nearly all the nations and peoples around them believed in such barbarities. Moses, Aaron, and all the patriarchs of the Bible thought bloody sacrifices pleasing offerings to their deities, and it is judged from hints and expression found here and there in the Bible, that they all at times sacrificed human beings on their bloody altars. Our author says, "Probably human sacrifices of children, especially the first-born, was customary among the Jews during most of the time they held sway in Palestine, and later on than is generally thought! But the Christians hav resuscitated the idea in the worst form. They assert that it is the only way by which their own awful Jehovah could be appeased finally, to wit, the sacrifice of a human being who was innocent and the best of mankind. Are they willing to acknowledge that if their deity is not the devil deified, his attributes closely resemble him? And they who teach that their sacrament is eating the flesh and drinking the blood of that human sacrifice, which insures life eternal to the partakers of the horrible feast, are apt to be offended if we suggest that they are cannibals." In closing, he says of the Druids: "They were nature worshipers. They held that to win favor with the Deity they had to bridle their appetites, crucify their vanity and lusts, subdue all cruel and wicked feelings in their own persons; to devote their energies as a sacrifice for the common good, and obey the voice of nature. Their temples were never defiled by blood, idol-worship, or priestly delusions. Pure philosophical temples were they, and their motto was 'The truth against the world.'"

It is always a great pleasure to see character rescued from calumny and slander, and find something grand and beautiful where we hav expected only shuddering horrors and black ignorance. I confess I hav greatly enjoyed reading this testimony in favor of the Druids, and shall ever after hold them in memory as a pure, holy, and deserving people. With the Druids we too believe:

"No sin-atoning sacrifice
Can banish pain and woe;
But manfully we learn to liv
By reaping what we sow."

Elmina Drake Slenker.

Now We Hav It!

To the Editor of The Truth Seeker, *Sir:* The child is born, and its name is Ecclesiasticism! The large-brained and large-souled Ingersoll thinks all good can be worked out in the old rotten Republican party, while others think the more rotten old Democracy would do all things necessary. While the cry comes up to us that it is too soon to form a new political party, the following new party program is clipped from the Detroit *News* of Dec. 6th. Will you please publish it? And I wish that the Boston *Investigator* and all Liberally-inclined papers will copy it that the Liberals of the whole country may be at once informed of the fact that the churches, or ecclesiasticism, is in the harness, full-fledged as a political party, to confront us with their opposit platform of priestcraft and a preacher for President. But enough; here it is:

"Rev. C. C. Foote, of this city has just returned from Galesburg, Ill., where he attended the convention of 'the American party,' held there on the 1st inst. The party is a new one, and Mr. Foote is filled with glorious visions of the future, to be attained through it. They hav begun early, he says, and will make great havoc in the ranks of the old parties in 1884 and celect their presidential ticket in 1888. He says the largest publi hall in Galesburg was filled with people who interestedly listened to the inauguration of this grand work of the American party, who there and then nominated for President of the United States in 1884, Rev. Jonathan Blanchard, president of Wheaton College, Ill., with Hon. John A. Conant, of Connecticut, for Vice-president. Mr. Foote was chosen to officially announce to Mr. Blanchard his nomination, and did so in language highly laudatory to the nominee, concluding with, 'If elected, your administration will be, we doubt not, honorable to yourself and a rich blessing to a grateful nation.'

"Mr. Foote was questioned as to the strength of the new party in Detroit and Michigan, but nothing definit could be learned from him. He was posted on its platform, however, which holds as follows: 1. Ours is a Christian nation, and God is the author of civil government. 2. God requires and man needs a Sabbath. 3. Liquor prohibition is the true policy. 4. Charters of all secret orders should be withdrawn and their oaths prohibited. 5. Civil equality of all citizens. 6. National arbitration preferable to war. 7. Bible in the schools. 8. Anti-monopoly, land or otherwise. 9. Ample and sound currency furnished by the government. 10. Maintenance of public credit, protection of loyal citizens, and justice to the Indian. 11. Election of president and vice-president by direct vote of the people.'

Yours, etc., Dr. Andrews.

Mrs. H. S. Lake.

To the Liberals of Illinois, Iowa, Indiana, Wisconsin, and Michigan:

I should like to receive calls to giv lectures and organize Leagues wherever my services are needed. My three months' engagement with the Elgin Liberal League has been successful, resulting in the addition of many new members and the promising inauguration of a Liberal Sunday-school. Those who wish my services for a revival of Freethought and the organization of Sunday-schools will address me at once at Elgin, Ill. Mrs. H. S. Lake.

Scientific.

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N. Y. LIBERAL CLUB BY T. B. WAKEMAN.

LECTURE I.

THE OBJECTIVE ORDER.—CONTINUED.

XII.—THE ONLY UNITY OT MAN'S KNOWABLE WORLD IS MAN HIMSELF.—EACH OF THE SPECIAL SCIENCES IS AT LAST CLEARLY DEFINED, AND IS LIMITED TO ITS OWN PHENOMENA, METHODS, LAWS, AND RESULTS. TOGETHER, THEY EXPLAIN THIS WORLD.

We place this as our twelfth and last harmony because it is the cap-sheaf of them all. Until lately, that is, until the Positive Classification had been worked out, there never had been anything but confusion as to the limits of the several Sciences and the unity of the world. That confusion is generally prevalent to-day, and is likely to be for a long time to come. The truth is, that each science has its own phenomena, laws, methods, and results, and that it is only when the Sciences are positively and correlatively classified and centered in Man, the Knower, that they become a solution of the world, and the final Philosophy. The attempts to extend the methods and laws of only one Science over another, or over the world generally, so as to make an abstract ontology, has been for ages, and is now, the common fallacy of Philosophy, of which volumes furnish illustrations. All schemes of Metaphysical Universology are instances of this fallacy, usually supported abundantly by fanciful analogies between phenomena which are in no way correlatives of each other.

Such efforts of the fancy and imagination may have their uses in poetry and in the subjective method, as we shall see, but they must not be confounded with Science or true Philosophy. There are no general laws, except the Law of Correlation, which apply to all phenomena, and so hold all the world together. That is done by Man; the consciousness of mankind only, because that only is the final correlate of the whole knowable world. A Subjective—that is, a human—Synthesis is, therefore, the only one possible to Man. Even the law of correlation becomes difficult to follow or apply in the complexity of the phenomena which are close to and directly dependent upon Man; as, for instance, in the Sciences of Sociology, Morals, Art, Language, and Psychology.

In those domains of human science, which may be said to form or include the "Spiritual" world of Man, the correlates of the phenomena are of such complexity of changes as to the past, and in the surrounding environment, that it becomes difficult and often impossible to follow them all. They are therefore supplemented by the human will, and the phenomena are changed and ordered, to suit human needs, use, and pleasure. That is, the closer we get to man the more he subjects the objective to the subjective or moral order, and makes the social and moral order the law of the complex world which closely touches or concerns him. But this moral law and practical utility is but a part of his own will, and does not form nor belong to any objective order.

In any aspect, therefore, the modern student is to learn to respect the limits and methods of the respective Sciences, and never to confuse one with another, nor to make the mistake of supposing, because he changes or adapts things to his needs according to some moral or practical law of his own, that therefore there is a moral or human-like Law in the world outside of man's will and his administration of facts and phenomena. For fear our words may not be heeded, we ask your earnest attention to the following admonition from KANT, to which Science since his day has added increased emphasis:

"*We do not enlarge, but disfigure, the sciences when we lose sight of their respective boundaries and allow them to run into one another.*"*

It would be well to take up the several sciences and show what each does cover, and then what it does not, and which are its true laws and what only hypotheses and pseudo extensions of each. Any one who would do this thoroughly would remove confusions innumerable.

Perhaps if we give a few intimations the reader may be assisted in this work of which so much remains to do.

1. LOGIC and MATHEMATICS are the *deductive* sciences. They are also *general* because they deal with relations which are common to all of the sciences; they are *fundamental* because there can be no science without them, and so they are placed at the beginning of the scale, yet are common to and applicable to each science to a certain extent. But in them we take up only the simplest and most general experiences of number, space, time, and motion, *i.e.*, abstract relations, which are always invariable and which are therefore regarded as "necessary and universal." They are the general premises, propositions, or axioms which experience proves to be true the moment attention is drawn to them. What is the task and object of these sciences?

The task is to draw out from (Latin *de*, from, and *duco*, I draw) general axioms, *i.e.*, conclusions of universal experience the particular instances and relations they involve. The method of logic is, therefore, one of the simple *deduction* from generals to particulars, or *reversely* it is one of simple *induction* of a general conclusion from observed particulars.

In mathematics the same method is applied, to numbers, and we have the *calculus*, that is, arithmetic and algebra; to space, and we have geometry and trigonometry, and conic sections; to time and motion, and we have theoretical mechanics, statics, and dynamics.

Now notice the confusions and pseudo extensions:

(1.) It will be noted that these sciences are limited to the induction and deduction of general laws and relations; that they are *abstract* and exist only in the minds of men who deduct or induct them. For instance, a dozen objects, lines, or triangles have no relations to each other except as men by their reason impose them. In other words, as far as man knows, logic and mathematics treat of relations existing in the human mind only. He makes them objective as he applies them and arranges and modifies phenomena according to them. They are his ideal means of interpreting the world to his fellows, but the idea is in his mind only. The things or phenomena he conceives as external to him, and so they may be, but their relation is purely his inference and idea and that of his fellow-men. This was explained fully in the Ninth Harmony, or the Subjective Synthesis.

(2.) This distinction of the subjective idea from the objective thing brushes away an ocean of pseudo science and false philosophy that has come down to us from time immemorial. The Pythagorean system of explaining the "universe" by the relations and "spirit of numbers," is a specimen of this false method, and still has its successors. Speculations upon the meanings of the numbers 1, 2, 3, and 7, etc., still fill large volumes; and that "God geometrizes" is an axiom of "Platonists," who still publish a newspaper and a periodical supported by great learning and zeal. Those people have yet to learn that our inferences exist in our own minds and not outside of them. It is merely anthropomorphic fetichism to assume objective existence for them. We laugh at the savage who projects his will into "dead objects," but the philosopher must not do the same with his intellect and so *logicize* or *mathematicize* the "universe," except that he frankly acknowledges that such a synthesis or philosophy is purely subjective and ideal.

(3). Again, the simple relations of number, space, and time, and the general relations of logic, in no wise include the phenomena which are treated of in the other sciences, and so they can be no philosophy or explanation of the world in and of themselves. It is only when logic and mathematics are applied to the laws and phenomena of other sciences that they are of immense value in extending those sciences; for example, when applied to the planetary orbits and to extend the law of gravity in astronomy, they helped to discover the planet Neptune. But such an application is entirely different from the pseudo extension of the "spirit of numbers," etc., to which reference has just been made. Mathematics can only explain the mathematical aspect of the world to man, and never the whole of it. It takes all of the sciences together to do that.

2. ASTRONOMY is the great *observational* science. It is also the *transitional* science between Mathematics and Molar Physics. The positions, movements, and order of succession of the heavenly bodies are objective phenomena, but yet little more than so many ideal points and lines to which abstract mathematics and deductive and inductive logic may be applied. The basis of this science, therefore, rests chiefly upon logic and mathematics, with the addition of observation of objective phenomena as the means of obtaining the data, and verifying the conclusions, to which the deductions of mathematics may bring us.

The splendor of the phenomena, the immensity of time and space they involve, the exactness and regularity of the motions and laws of the heavenly bodies, and their general explanation by the law of gravity, have made that science the grandest object of human contemplation. It is sublimity itself.

It is not therefore surprising that before the laws of celestial phenomena had been made out so as to clearly mark its bounds, it was also falsely extended over all other phenomena as the explanation and philosophy of the universe. The two words astrolatry and astrology mark well that rudimentary stage of science which became astronomy. The influence of the sun, moon, planets, and stars were believed to dominate all other, and especially all human, affairs, and so to furnish at once a philosophy and a religion. The order of the seasons, months, weeks, and week-days, and their names were derived from thence. All domestic and agricultural affairs were influenced by the stars and the moon, and still are to the ignorant majority of the world to-day. Among the more enlightened this survival of astrolatry has passed into poetry. The splendid apostrophe of Byron to the stars is a beautiful example of this sentiment that has become almost instinctive:

"Ye stars, which are the poetry of heaven,
If in your bright leaves we would read the fate
Of men and empires—'tis to be forgiven
That in our aspirations to be great
Our destinies o'erleap their mortal state,
And claim a kindred with you; for ye are
A beauty and a mystery, and create
In us such love and reverence from afar,
That fortune, fame, power, life, have named themselves a star!"
—*Childe Harold, Canto iii.*

This is grand as poetry, "the poetry of heaven," but it is not the *science* of heaven. The modern advertising Astrologist, the seventh daughter of a seventh daughter, is an interesting survival and monument of extinct worlds of faith which formerly held man supine under the celestial influences and control of the sun and stars. The great dead hierarchies of Egypt, Assyria, Babylon, etc., were instances of this great faith. China is the survival of such an empire under the "son of heaven;" and China and her people are not understood in our day because their religion, which is a fetichistic astrolatry, is not understood. It is not understood because our people neglect to study positive philosophy and sociology. It is only by them that the origin and succession of the faiths are explained; and by them it is done as successfully as the *strata* of the earth in geology.

3. *Physics and Chemistry* are the *experimental* sciences.

They give us not only the exercise of observation, as in the case of astronomy, but also of induction and *experimentation*. Their problem is to induce the general laws of the relations and properties of matter from the various forms in which it is found upon the surface of the earth. These are, therefore, particularly the *inductive* sciences.

Chemistry treats of the movements, relations, and properties of the elements, supposed to be atoms and molecules, which compose the masses of matter. Between and connecting these two sciences are found the motions or properties of matter known to us as Heat, Light, Electricity, and Magnetism, leading us up to, and beautifully illustrating by their phenomena, the law of correlation, which is the heart of the sciences.

The next step would take us from the inorganic or material to the organic or vital world. But between the two, completing the material world, lies the concrete sciences,

Stellar Geography,
Meteorology,
Physical Geography,
Geology,
And Mineralogy.

Notice that the provinces of these great material sciences are inductive. We do not know the whole of the world of matter and stars, etc. We induct such laws as we can from the facts which we can observe or experiment upon.

Are these material sciences the source of confusion and of pseudo extension? Certainly, much as was the case with their predecessors which we have noted. The error of extending the properties and methods of these material sciences to those sciences above them in the scale is the error of *Materialism*.

The "universe" was conceived of as a machine to be explained by mechanics, the elements thereof were to be explained by chemistry, and the phenomena of life, emotion, intellect, art, language, etc., were to be explained by extending the methods of material science over them. This was and is totally unscientific, for the phenomena are not explainable by any properties of matter or of elements, atoms, or molecules. The semi-assertion of scientists that such is the case has done very much to discredit scientific philosophy, and has given rise to false notions which it will take many years to eradicate.

Let us take the next step into the organic or vital world, and we shall see why Materialism can never be a philosophy, much less a religion.

[TO BE CONTINUED.]

* This is the motto to Mr. J. M. Long's "Classified Scheme of Knowledge," a noteworthy pamphlet, to be obtained of the author, Chillicothe, Mo.

H. L. Green's Lecture Trip.

Since I wrote to you I have visited Homer, Jackson, Ann Arbor, Adrian, and Franklin of Michigan, and Freemont, Ohio. I stopped at Homer for the purpose of visiting some cousins there. I found them good people, but quite orthodox in their religious views; and in accordance with the rule that when you are with the Romans do as the Romans do, I attended the Methodist church with them twice on Sunday, and was also present at the Sunday-school. In he morning the old gray "servant of God" preached on "The Resurrection of the Body," and in the evening on "Salvation by Blood." The audience in the morning and evening numbered about two hundred, and among that number there were not more than twenty-five men, and so it is everywhere. The churches are made up most entirely of women. As a friend of mine said the other day, "The clergy run the women and the women run the churches." And the clergy appear to be

satisfied with this arrangement. The clergy depend on the sisters to get money enough out of the pockets of their husbands to pay the expenses of the churches.

And, as I before said, I attended the Sunday-school, and it was a sad sight to see two hundred children being drilled for an hour on the bloody sacrifices of the Old Testament.

I could not find an outspoken Freethinker in Homer. It is a dark, superstitious place, and needs light. It is good missionary ground for the Michigan Liberal Association to do some Liberal work in. The inhabitants of Homer believe every word of the Old Testament, including the speech of Balaam's ass; and I should judge from what I heard at the Methodist church that the distinguished animal above referred to would fill a Homer pulpit with satisfaction to his hearers.

From Homer I went to Jackson, a large, pleasant town. There I made the acquaintance of Ira C. Billman, who is preaching for the Unitarian church. Mr. Billman is a Unitarian of the most radical character, and his society is made up largely of individuals who take THE TRUTH SEEKER and indorse its Liberal utterances. Mr. Billman had just returned from a visit to Boston, where he informed me that on Sunday he went, in the morning, to hear M. J. Savage preach, and in the afternoon George Chainey. I judge, from the talk I had with him that he is not far from Mr. Chainey in his belief. And I think many of the western Unitarian clergymen would like to accept of a "call" similar to the one that Paine Hall gave Mr. Chainey. They are waiting for the good time coming when they can be permitted to do so. Mr. Billman very generously offered me the use of his church in which to deliver a lecture, but his trusteees did not concur. At Jackson I made the acquaintance of Mr. B. F. Eggleston, a subscriber and great admirer of THE TRUTH SEEKER, who rendered me some valuable aid. His clothing store seems to be the headquarters of the Freethinkers of Jackson. While at this store I accidentally met your worthy friend, S. D. Moore, of Adrian. He always carries with him sample copies of THE TRUTH SEEKER and TRUTH SEEKER publications, and he has done a good work for you in Michigan.

With Mr. Moore I visited Ann Arbor, and we stopped for two days with Mr. Moore's daughter and her husband. They are intelligent, worthy people, but I regret to say I have forgotten their names.

While there I visited the Michigan University, which is a grand institution of learning, but, I regret to say, is most entirely under orthodox supervision, notwithstanding it is a state school. In its reading-room I could not find THE TRUTH SEEKER. Some Liberal who has money and the disposition to do so should at once subscribe for a copy for that reading-room, so that the fourteen hundred students in attendance there may see it.

From Ann Arbor I went to Adrian, where, on account of a severe storm, I was compelled to lie by for a week. And I was lucky in getting into good and comfortable quarters at the pleasant home of Mrs. E. Comstock, the widow of the late Edwin Comstock. This house for thirty years has been the home of all the traveling Radicals, Liberals, and reformatory speakers. It reminded me of the home of Amy Post, of Rochester, N. Y. Mr. Comstock was an earnest antislavery man, and his home was an "underground depot" during the antislavery conflict. Your valuable subscriber and correspondent, Parker Pillsbury, will corroborate all I hav said of this home. Mrs. Comstock is a great admirer of THE TRUTH SEEKER, and is a most intelligent, worthy woman, who is highly respected by all who know her. There is a large number of TRUTH SEEKERS taken at Adrian. During the week I stopped there I made some most valuable acquaintances, among whom are Dr. M. L. Sherman and his most intelligent wife, at whose home I received a most cordial welcome, and Prof. W. F. Lyon, who, with Dr. Sherman, is the author of a work entitled "The Hollow Globe," a very remarkable book, and one worthy of perusal by any intelligent person. Their theory is that the world is hollow and not filled with fire, and that it is a shell inhabited on the inner side, as well as outside. I also made the acquaintance of L. Vanderburg, the activ Secretary of the Adrian Liberal League, also of Mrs. Brown, daughter of Mrs. Comstock, Mrs. A. D. Carroll and daughter, Mr. and Mrs. Taylor, at whose very pleasant home I enjoyed a most agreeable visit, and many others that your space will not permit me to mention.

Sunday evening I lectured at the Dean Opera House to a large and intelligent audience. The audience was so much larger than the friends there expected that it encouraged them to hope that hereafter they could often hav lectures. The Liberals at Adrian are made up largely of Spiritualists, and I found them to be admirable people.

The next place I lectured was at Franklin Post-office, Tipton. I was invited there by Mr. Otis Whelan, one of your activ subscribers, who succeeded in getting up a large meeting made up of the intelligent farmers of the town of Franklin. The Whelan family has done very much in that vicinity for the cause of Liberalism. Here, also, they were much encouraged by the size of the meeting and the interest the people appeared to take in what was said. Mr. S. D. Moore and Mr. Jas. C. Eccles, of Tecumseh, came some eight miles in a carriage to attend the meeting. The friends at Tipton think of extending an invitation to Mr. J. H. Burnham and Mrs. H. S. Lake to speak for them before long. I hope they may do so.

From Tipton I went to Fremont, Ohio, where I delivered a lecture to a small but intelligent audience. The audience here would hav been larger if the meeting had been more extensivly advertised. Messrs. E. R. More and E. B. Williams were the gentlemen who got up this meeting.

While at Freemont I was permitted to visit the ex-President and see his Methodist wife. Mr. Williams and myself took a walk up around Mr. Hayes's premises, and Mr. Hayes was walking out in front of his house, and, after speaking with us, he invited us in and showed us his library and the many curious and interesting things he had presented to him while President. He was very sociable, affable, and pleasant, and one could readily see what made him governor and President. It was not his ability, but his affability. I learned that he always speaks to every person he meets on the street, and does all in his power to make it pleasant for all who call on him. He entertained Mr. Williams and myself for nearly half an hour in conversation about matters in general. There was nothing said about his refusing the petition of two hundred thousand persons to pardon Mr. Bennett, but as I had been advertised in his village as the late Chairman of the National Liberal League, he may hav connected me with the League that pressed that petition. But one can readily see what the man is made of. He is merely a politician, and has no opinions on any subject. He cares no more for the church than he does for a Freethought association, and if Freethought was the popular religion he would be on its side. He would probably hav pardoned Bennett if it had not been for his wife and the clergy, for I think there is no superstition about him. What he lacks is back-bone. Mrs. Hayes, I judge by her appearance, is a good-hearted woman, who thinks she is a philanthropist, and probably would be one if she was not possessed of the idea that there is nothing good outside of the orthodox church. If it were not for her religion she would no doubt be a good woman; that makes her an intolerable bigot. Thousands, like her, are spoiled by their religion, and it therefore behooves Liberals everywhere to keep their children from its baneful influence. If we are to hav any religion, let it be the religion of humanity.

During the present month I desire to lecture in central and western New York, after which I intend to go West on a lecturing trip as far as Kansas. I desire to hear from friends who wish my services.

H. L. GREEN.

What I Don't Believe.

PART II.—NO. 63.

722. Luke touches prophecy very lightly. He mentions most of the incidents that Matthew did, but he never once says "this was done that it might be fulfilled what was spoken of a certain prophet." Probably he did not think those events transpired expressly to fulfil some vague prophecy, or perhaps he had a trifle more of good judgment than Matthew possessed. It does not indicate remarkable shrewdness to imagine that Jesus took pains to do certain acts, or that certain deeds were performed around him, that some blind hint an old Jewish prophet had made seven hundred years before might be matched. The supposition is extremely improbable.

723. John does but little in the prophecy line, but tries his skill in that direction a few times. In chap. v, 46, he makes Jesus say, "For had ye believed Moses, ye would have believed me, for he wrote of me." But neither Jesus nor John takes the trouble to tell us what Moses wrote about Jesus, nor has anybody ever discovered it. The writer of Acts (ii, 22) undertook to tell what Moses said about Jesus, thus: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Here is a gross imposition by some Bible writer. The language of Moses alluded to is found in Deut. xviii, 15, and the reference Moses made was to Joshua, his immediate successor, and had not Jesus in his mind at all. It is most singular that those gospel writers must be constantly trying to make false representations, pretending a prophecy to be made and fulfilled, when nothing of the kind was the case. The truth is, Moses never wrote a word about Jesus, nor did he write the book of Deuteronomy from which this pretended prophecy of Jesus is taken. When this fact is borne in mind, the magnitude of the entire fraud can be better appreciated.

724. In connection with the crucifixion John uses this language: "Then came the soldiers, and brake the legs of the first [one of the thieves], and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. . . . For these things were done that the scripture should be fulfilled: A bone of him should not be broken." The passage which John here calls a prophecy is found in Exodus xii. By reading the chapter it will be found that it is entirely in reference to the institution of the passover and of the slaying of the first-born of Egypt, with instructions relative to the eating of certain animals. It has not the glimpse of a prophecy about it. The forty-sixth verse reads in this way: "In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof." The reader can easily see what a forced and false construction it was in John to make those instructions about eating the passover to apply to breaking the legs of Jesus; and this is a fair illustration of all the claimed fulfilment of Bible prophecies. John was as far wide of the truth as Matthew. Neither of them in this particular, if, indeed, in any other, will do to rely upon. Every pretended claim in the New Testament of the fulfilment of Old Testament prophecies is nothing less than a falsehood. In every case there is misrepresentation.

725. At the very close of the gospel of John a statement is made which Matthew, with all his proficiency in that line, could hardly surpass. It beats the prophecies away into the shade. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." What a monstrous supposition that is, to be sure! Just think of it for a moment, the world itself could not contain the account of the acts of an individual who lived to be a little over thirty years of age, when the smallest room, eight feet in hight, yes, the smallest closet, could hold the books in which every act performed by a person who lived to be ninety were written. Think then how many books could be piled over the entire surface of the earth if in tiers no more than twenty feet high. They could not only contain the account of every deed, every breath drawn by a man living to be a hundred years old, but ten thousand millions of them. I will leave it for the reader to decide whether a man making such an extravagant statement is a reliable man, and safe to be believed upon any subject.

726. Jesus himself seems to have tried his hand at prophecy, but not with remarkable success. Matthew gives five such instances; Mark, four; Luke, four; and John, three. Those in the first three gospels are mostly definite and positive. Here is a sample: "Behold we go up to Jerusalem, and the son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again" (Matt. xx, 18, 19). When it is remembered that this account was not written, at the shortest time, till thirty-eight years after the event transpired, and probably not till a hundred and fifty years afterward, and what a great story teller Matthew proved himself to be in numerous instances, it can be readily understood that he could easily have Jesus make a definite statement. But even here he could not state it correctly. Jesus was not three days in the grave, but one day and two nights. As a proof that Jesus made no such prediction, it may be stated that after the arrest and crucifixion of Jesus his disciples were perfectly in the fog as to what the finale of the matter was to be. They had no more expectation that their master would rise than that they would take wings and fly to the moon. When Jesus was arrested in the Garden of Gethsemane his disciples first attempted resistance, of course not expecting what had just taken place, and then the next thing they did was to forsake him and take themselves off like a lot of cowards, as they were. Had it not been for the benevolent Joseph of Arimathea, who took charge of Jesus's body and put it in the sepulcher, it is not at all probable that the disciples would have taken any decent care of it. They showed not the slightest respect to their late master but went off and left him alone. The women showed far more respect to the executed Jesus, for they "watched afar off" and brought spices to embalm his body. This trouble, however, would not have been taken had they known that he was so soon to be with them again. And when after another day these women reported that the master had risen, the disciples treated the story as an idle tale and believed not a word of it. The conversation of the two disciples on the way to Emmaus shows conclusively that they expected no resurrection. And when Mary ound the body gone she thought the gardner had taken it, showing clearly that a resurrection was the most distant thing in their minds. Now is it a likely story that if Jesus had told them a short time before just what was to take place, they would have been so taken by surprise and thrown into such a state of distraction when the very events transpired which he said would take place? No, not at all, and you may be sure that Matthew told a falsehood, as usual, when he narrated that pretended prophecy. If there was such a person as Jesus arrested and executed, it is not at all likely that he knew what would befall him any faster than it took place. But when such imaginative and interested fellows as Matthew came, seventy or a hundred and fifty years afterward, to write the story up and make the most of it possible, it was very easy to dress it up in striking colors and make a telling story out of it. I believe very little that he has to say about the matter.

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Read the following testimonial:

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MR. DAILEY, *Dear Sir:* The circulars hav been received. They are very nice. MASS J. L. DANFORTH,
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A CATALOG of D. M. Bennett's publications sent free on application to this office.

Letters from Friends.

ANAHEIM, CAL., Dec. 3, 1881.

DEAR EDITOR: At the eleventh hour I hav been able te send you the long-coveted $5 for the Round-the-World fund. If it is as terse and telling as his other works, for instance, "What I Don't Believe," I shall never hav cause to regret the investment. I think that Worthy Putnam's experiences are duplicated in almost every one's life; if they dare to discard the God and heaven myths they are bound to be belied, traduced, and ostracized. But as long as I am found to be in such worthy company I am glad. Forty-five years ago, in Chan county, New York, I was proud of the honor of spelling on his side, when chosen next to him at the old school-house in Lacona village. Often time will banish memory, but Liberals are the thinking, growing element that will not be forgotten, nor hide their experiences from the world, for when we are freed from creeds and superstitions we feel like publishing the glad tidings. May our hero Bennett arrive home safe and sound is the wish of all the emancipated throng who read THE TRUTH SEEKER. Yours for light and knowledge,

MRS. K. PARKER.

NEWARK, N. Y., Dec. 12, 1881.

MR. EDITOR: Inclosed you will find post-office order for $5 for Mr. Bennett's book of Travel Around the World, as I wish to be enrolled as one of the truth seekers of our great nation. I hav read all of the letters published in THE TRUTH SEEKER, and I like them very much. I wish some of our Christian friends would read some of them, and learn the true facts concerning the old ancient worshipers and their God, so they would be willing to grant equal rights and belief in regard to our future state to all human beings regardless of color or nationality, so the world's motto would be, "Truth, mercy, justice, happiness, and equality to all."

Yours with respect, WM. H. H. STEBBINS.

BUFFALO, N. Y., Dec. 6, 1881.

MR. EDITOR: Inclosed find post-office order for $8.75, $5 of which for the Round-the-Globe trip, and when the books are issued send them to my address.

Respectfully yours, GEORGE SMITH.

PALO, IOWA, Dec. 6, 1881.

MR. EDITOR: Please find inclosed $5 for the Round-the-World trip. I would hav gladly sent it before this time if I could hav spared it, but I am not well off as regards this world, but hav enough to liv on by being saving and careful what few days I hav to stay in this world. I often wish I was well off, so that I could buy some of brother Bennett's books. I intend to hav some as soon as I can spare the money. I will renew for the paper as soon as possible. I remain Yours truly, JOHN STRATFORD.

CINCINNATI, O., Dec. 3, 1881.

MR. EDITOR: Inclosed you will find post-office money order of $6—$5 for the Round-the-World fund and $1 for "Voltaire in Exile. Yours respectfully,

LEWIS BENJAMIN.

NEW YORK, Dec. 1, 1881.

MR. EDITOR: You may put my name down for $5 more for the Round-the-World journey. I am glad that Mr. Bennett is going to publish a translation of Prof. Bruno's work on the "Latin Origin of Christianity," referred to in a previous letter. Please put my name down also as a subscriber to this latter book. Yours truly, EDWARD W. SEARING.

SANTA BARBARA, CAL., Nov. 21, 1881.

MR. EDITOR: Inclosed is a postal order for $8—$5 to be used in the fund for your trip around the world and three dollars to renew my subscription. As I hav the means at hand I thought, perhaps, it would serve to help you a little and lighten the burden of life during your absence. I often think of you and enjoy reading your letters so very much that many times they are so real and so life-like that it seems I can almost see the places that you describe. Hoping your journey may bring many pleasant impressions, and make you strong for your work when you return, I remain,

Your friend, MRS. M. E. ROCKWELL.

MARION, OHIO, Nov. 24. 1881.

MR. EDITOR: Please find inclosed draft for eight dollars—five for the Round-the-World fund and three for THE TRUTH SEEKER next year. I hav given hundreds of dollars to Methodist priests for telling me nonsense and falsehoods, but I hav now enlisted in a more glorious cause. I am after truth. I first subscribed for THE TRUTH SEEKER because its editor, Mr. Bennett, was persecuted by bigots, and I hav so fallen in love with it that, although I am a Spiritualist, you may consider me a life-subscriber. I notice a proposition in THE TRUTH SEEKER by Mr. Dwight (I think) for an Orphans' Home, constructed on Liberal principles. I am much in favor of it. I like the plan and location proposed, and shall hold myself in readiness to donate one dollar as soon as proper officers are elected, and will pay at least one dime annually until the institution becomes self-supporting. Would that Spiritualists and all other Liberalists would unite and organize. What a powerful body they would make, and how much good they would do! Yours for truth, FRANK EVERLY.

LOCK BERLIN, N. Y., Nov. 20, 1881.

FRIEND EDITOR: I am in arrears, and still the dear paper comes to me every week full of golden words teaching men how to liv right, honorable lives. May I exclaim in the language of the poet George P. Morris?

"Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false I've found thee true,
My counsellor and guide."

Those grand and ennobling letters of yours just suit. My wife says I must send you five dollars to help you to circumnavigate this earth, for we will want to peruse them in years to come. You will find inclosed a "V" to help you travel around the world. I remain your Agnostic friend, TYLER ADAMS.

BARRE MILLS, WIS., Nov. 25, 1881.

MR. EDITOR: Inclosed you will find a draft for $8 for the Kound-the-World trip and your noble paper for '82. Respectfully yours, H. SANDER.

MASON CITY, IOWA, Nov. 28, 1881.

MR. EDITOR: Inclosed find draft for eight dollars—five for the Around-the-World fund, and three to renew my subscription to THE TRUTH SEEKER.

Respectfully yours, B. V. GLOYD.

BOZEMAN, MON., Nov. 17, 1881.

MR. EDITOR: Please accept the inclosed remittance for four trial subscribers, and $1 for "John's Way." And now that several readers of THE TRUTH SEEKER hav written me recently for information relativ to this country, I shall, as a matter of convenience to myself, by your permission, briefly answer through your paper; and for the sake of economizing space, will merely giv what seems its leading features, which will answer most of the questions asked.

Mining, grazing, and agriculture are the leading pursuits of this country, or at least the foundation of all others. The days of placer mining hav passed; now all mining interests center in quartz. This kind of mining, although in its infancy, is undergoing continual development, all the time presenting permanent improvement, and to-day is a leading industry of Montana, which the shipments of ore and bullion will attest. It furnishes the chief demand from the product of the farm. Hitherto the transportation of ores hav been exclusivly freight trains, in consequence of which the lower grades would not bear the cost of shipment to reduction works. The result is that thousands of tons of those grades lie on the dumps to-day awaiting the advent of railroad facilities for cheaper transportation.

The U. T. N. railroad has already reached the vicinity of Butte City, and it is claimed the e stern division of the N. P. R. R. will reach Bozeman late next autumn.

The grazing resources of Montana are truly wonderful. To appreciate, would be to see our immense stock ranges. Perhaps no country is superior to this in point of stock raising. Horses pass through the severest winters with no attention whatever paid them, and keep in good condition. In case of an unusually severe winter cattle and sheep require attention. Yet no winter, thus far, has been so severe but bands of cattle hav gone through, without having been fed a mouthful, with a percentage of loss less than the cost of feeding would hav been.

Irrigation is indispensable to farming here, but it is attended with but little inconvenience, and is a protection against drouth. Farmers view it as a blessing.

Without a doubt agricultural lands in Montana are destined to become valuable, as the percentage of that character of lands is so small in comparison with mountainous, mineral, and grazing lands. They are of a most prolific nature, with a capacity of yielding an incredible abundance. The health of the country is superb, having a healthy atmosphere and pure water.

Trusting this will suffice till my inquiring friends can come and see for themselvs; knowing, also, that justice to the subject has only been butchered, brevity having been my chief aim, I shall close with but one more statement which seeems as important as good health. 'Tis this, There are fewer thieves, beggars, tramps, and preachers, and less religion and less stealing in this section than any place I ever saw. I know not of a single beggar or tramp in this vicinity, unless you choose to promote clergymen to that dignity. Respectfully, THOMAS BURK.

SHERMAN, IOWA, Nov. 21,1 881.

MR. EDITOR: THE TRUTH SEEKER is causing quite a breeze among our strongest believers in the Bible here. I hav shown this "dirty sheet," as they called it, to a certain one-horse M. E. preacher, but he would only read Mr. Smith's letter about the ark. He commenced on the other side, looking up at me from time to time, and finally laid the paper away, saying: "Are you taking this paper? Before you are thirty years old you will be as bad as Mr. S over there. Why, this is worse than Ingersoll's doctrins. I'd not take and read this paper if you'd send it to me. Are you going to believe all that trash? What are you anyhow?"

That is the way they all talk and act. They won't read the answers in THE TRUTH SEEKER, but are willing to hear your belief about a hereafter, knowing that from you they, or I, will get an answer that will probably put us on the right track.

As I am among M. E.s mostly, and am also a churchman, you may know that the bigots will be trying their old game when I least expect it. I am not a master of the English language, as I would like to be, which is my excuse for not ordering some of your best books, but you may send me your catalog of pamphlets. I would like, if possible, to get some in German. Yours, FRED. GARING.

GRAND ISLAND, N. Y., Nov. 25, 1881.

MR. EDITOR: Inclosed find one dollar, for which send to my address the best and noblest paper I hav ever read for four months. Circumstances prevent sending any more at present, but rest assured I will renew my subscription when the time expires, for I would hardly lose a copy for a dollar.

I do not pray, for I do not know who to pray to. If there is a personal God that supervises all these planets and systems in the knowable and unknowable world, I think he has too much business to attend to without listening to a worm of the dust like me; and to pray to Christ, a mere man born of a woman. making him the equal of such a God, looks too much like blasphemy for me. If Christ ever existed, I am fully satisfied his resurrection was a stupendous hoax, and we may just as well pray to a wooden god or a stone god as to pray to gods that never answer and never can. If Christ was God, what made him look for figs on a barren fig tree? Why did he not foretell the art of printing his own teachings, and in place of telling about wars and rumors of wars, why did he not tell something about steam and electricity? Any fool might prophesy on war and not miss. But I do not think, as some do, that Christ was necessarily a bad man; on the contrary, I think, considering the age in which he lived, he was a good one and taught the best he knew in those remote and barbarous times. I think he suffered for free speech, and his death was judicial murder, just as friend Bennett's imprisonment was judicial barbarity. But I cannot believe Christ ever intended to be worshiped as a god, but if he ever existed, he certainly died for the common liberty of man. He was more humane than the rest of his fellows, and that was his crime. He spoke the truth as far as he knew it, as any truth seeker would do, and they nailed him up for it, just as Comstock would hav served friend Bennett had they lived in that age. He was put to death by Roman law. It was Roman justice that condemned him and Roman officers that executed him, and not Jews at all. And all this fuss about the Jews crucifying the Christian God is a silly lie. The Jews were the slaves of the Romans and could not put anybody to death lawfully at that time. It was Pontius Pilate and the Christian ancestors that butchered their own God, and now persecute the poor Jew for what they were guilty of themselvs. WALTER SIMONDS.

HEMPSTED, ARK., Dec. 4, 1881.

FRIEND EDITOR: Inclosed find $6 on subscriptions. I hav tried to get a new subscriber to send you, but the heathens here are afraid to read, their faith is so shaky. They prayed for Garfield here in Arkansas as well as in all other heathen lands. Ah! but a heathen told me the other dey that God knew best. Garfield might hav ruined this nation!

Yours, D. G. MELEAR.

ELMO, TEXAS, Nov. 7, 1881.

MR. EDITOR: Inclosed you will find one dollar, for which you will please giv me credit and continue to send me the paper, as I want to keep soul, body, and THE TRUTH SEEKER together as long as possible. As the most of your correspondents are Materialists, if you will giv this a place in your paper I would be glad if some of them will answer the following questions. Within the last three years I hav lost two of my children. About one month before the death of each one I was distinctly warned of their death. Of course I am a Spiritualist, but if the Materialist will explain to me how it is that I was warned of the death of my children weeks in advance when they were well and hearty, and all came to pass as I had predicted, and yet say that death ends all, then I will hav learned something new under the sun.

JOHN E. POLK.

WAMEGO, KAN., Dec. 8, 1881.

MR. EDITOR: Through the editor's class-meeting of "Letters from Friends," Wamego wishes to tell her experience, so that all the great TRUTH SEEKER league may know she has been blessed, and be glad that the warm light of reason and truth is with us, and now occupies a friend's place in nearly all our hearts.

Mrs. Mattie P. Krekel lectured in our opera house to large and attentiv audiences, last Saturday and Sunday nights. As an exponent of Freethought and the practical religion of common sense Mrs. Krekel has no superior. She uses no manuscript or notes, yet she can hold an audience for hours in an attitude of attention, eager to catch the beautiful gems of thought as they fall from her lips. "Religion *vs.* Theology," and "The Coming Church and Coming Religion," were logically and eloquently presented. We hope to hav her speak to us once in every two

weeks this winter, and look for good results. We advise all Liberal societies to secure the services of Mrs. Krekel if they can, and also advise all Western friends to subscribe for her paper, *The Mirror of Progress*, published at Kansas City, Mo., where she livs. It is a first-class Liberal paper, and should visit every Western home.

Mr. L. B. Leach, of Wamego, is Liberal enough to practically dedicate his opera house as a grand temple of Freethought, the like of which many communities cannot hav to enjoy. It is one of the best buildings of the kind in the state.

Yours for universal mental liberty,

A. T. McMillan.

Central City, Col., Nov. 26, 1881.

Mr. Editor: I suppose you begin to think me a deadhead. but if you do you are mistaken. Inclosed find post-office order for $6, to pay up and carry me a little ahead. I am glad to see that The Truth Seeker has such an able hand at the helm. Keep clear of shoal water while our beloved captain is absent. Giv us the truth, the whole truth, and nothing but the truth; and defy your enemies.

Yours for the truth, John Jordan.

Ashland, Or., Nov. 28, 1881.

Friend Macdonald: I inclose $6 as my mite to help send out the gospel of truth and righteousness another year. The Truth Seeker is our Bible; our Christ is the living Christ, D. M. Bennett. I hope he will return home to family and friends safe and sound from Yahweh's old stamping-ground, and may he liv and enjoy life to the fullest extent, long enough to see the grass grow over the graves of Judge Benedict, Anthony Comstock, and the last remnant of the Young Men's Christian Association, is the prayer of Your humble servant,

O. Coolidge.

Kent, O., Dec. 10, 1881.

Friend Macdonald: The canvassers for the Garfield Monument Fund in our state are making strenuous efforts to gather every penny they can, going into the schools in true Christian style, persuading the teachers to beg pennies of the scholars for the purpose. This is a shame and disgrace and insult, and I hope you will giv those gentlemen and their work a good airing. Yours truly. B. F. Conaway.

THANKSGIVING.

Morrill, Kan., Nov. 25, 1881.

O thou great and incomprehensible being, so much so that we with the feeble intellect that thou hast given us can't comprehend why there is so much misery in the world, why the few hav the comforts and the many the wants, but nevertheless, O Lord, we thank thee for the goodness, and especially for the misery, because we know that it is thy will that it is so. We thank thee for the shipwrecks, earthquakes, tornadoes, floods, fires, famins, wars, murders, sickness, in fact everything that will torture, plague, harass, and make miserable a great portion of thy creatures here, because we know it givs thee great pleasure. O Lord, prosper our foreign missions; make them see the great necessity of spending a hundred thousand dollars on every poor heathen to save his soul from hell, when we hav thousands of poor here at home, because there will be more joy over one such than over a thousand of our poor in our cities made comfortable with the same money. Be with them, O Lord, because it givs employment and a rich living to hoards of thy priests who liv off of the bounty of the people. O thou great Jehovah, look down with loving kindness and bless the millionaires for their bountiful gifts that they hav lavished upon the widow of our late much-lamented President. Bless them for the many thousands bestowed upon her; also for a few hundreds bestowed upon the poor Michiganders that lost their all in the late fires. O Lord, our great St. John has expressly called on us all to giv thee thanks this day. We do thank thee for short crops, chintz bugs, hot winds, and no rain, because it will aid many a poor mother and child to go hungry and wring many a father's heart to see his family crying for food and warmth. We thank thee for the floods that swept over our river bottoms last spring, causing a great loss of property and life, and creating much sickness and death afterward. We thank thee for the merciless fires that swept over Michigan this last fall that caused hundreds of deaths and left thousands destitute to face a winter in an inclement climate. In our reverence for thee we thank thee for removing our President whether we wished it or not; also for hearing and answering the prayers of Guiteau in place of millions that went up to you for his life to be spared. Inasmuch as it was thy will and pleasure to remove our President for our future benefit, which as yet we are ignorant of (the benefit), I sincerely thank you that you did choose Guiteau to do your dirty work instead of myself, because it will please me far better for him to pass into glory for the act than myself, not through any disrespect to you, but I abhor blood. Bless the rich so they can afford to giv to the poor when you send famin, fires, floods, and tornadoes. We thank thee for the great monopolies that hav fastened themselvs upon this country, for the humbugs, the thieving of men in high places, and of many more not mentioned. And we will also thank you if you will be a little more careful how you sling your tornadoes, thunderbolts, etc., around. All those favors we thank you for, and you can hav the honor. Amen. J. W. Scott.

Center Belpre, Ohio, Nov. 25, 1881.

Mr. Editor: Inclosed you will find an account of another disgrace of our country, the lynching of Christopher C. Davis. The lynching of criminals in the United States is almost an every-day occurence, and why is it the press of our country don't come out and condemn such work! Why are you so mum? Surely you are not afraid of losing subscribers by coming out and denouncing such barbarous work. I do not believe there is one Infidel in the United states in favor of capital punishment, to say nothing of the heathenish practice of lynching, which is getting to be of such frequent occurrence in our country. And I doubt whether you will find more than one Liberal in a thousand in favor of it, while in the orthodox you will find about nine in every ten in favor of capital punishment. Yes, I will bet my bottom dollar, if the truth could be known, ninety-nine out of every hundred of the lynchers are believers in the inspiration of the Bible. As poor as I am, I believe I would giv one hundred dollars to a society that will prosecute to the fullest extent of the law every person who has anything to do with lynching.

Respectfully, Morgan E. Lewis.

We do not approve of lynch law any more than our friend does, and are not afraid to say so. When any government gets so weak that it cannot punish offenders against its laws it is time for it to abdicate. This country has not arrived at that point yet. The Young Men's Christian Association and Anthony Comstock's society are species of mobs, and the recent imprisonment of Mr. Bennett and other heretical editors was done by a sort of mob law. Punishment should be meted out to offenders dy the proper government officers, and any ursurpation on the part of any mob or religious society is dangerous to the liberties of the people and the stability of the republic.—Ed. T. S.]

Nord, Cal., Dec. 5, 1881.

Mr. Editor: Surrounded, as I am, by a majority of people who still liv in the realm of the supernatural—in him, of whom Dryden says, "He whom I fancy, but can ne'er express"—you will find it nattural enough that I should take refuge under your wings once in a while. My surroundings don't consist of Christendom altogether. Nay, by far the greater portion of the Pacific coast people stand outside of that horrid institution, Christianity. There are, however, many of Frothingham's type, who, having arrived at "a half-way point of Freethought, with heaven above and hell below, recanted, but without having found the real heaven on earth, and came to a sudden stop. They belong to a class who are not superstitious enough to adhere to Christian myths, yet superstitious enough to be prevented from embracing real Materialistic happiness.

Lectures, like the one I read lately in the San Francisco *Occident*, on "Science and Religion," by Robert Mackenzie, are willingly listened to and believed in by men who hav not cast off the whole chain of slavery. Such lectures exercise a powerful influence over those who hav but half awakened to the realities of the day. Mackenzie made several false statements in regard to the present condition of science, and disregarded all the latest scientific discoveries. He also proved how well he understood the grade of the intellects of those to whom his labor was devoted, by finishing up with the assertion that the creation tale, as told by Moses, was the only true one, although he had previously indorsed the correctness of present geological arguments in regard to the age of the world and the appearance of life in the order of time. Most Christian papers, by mixing a drop of science with their mythology, manage to interest a class of people who stand somewhat above the common orthodox rabble. While speaking of the *Occident*, I am, however, compelled to admit that it is one of the few Christian papers that desist from slandering more than necessary for their existence, while some of our half-Christian press comforts the Christian portion of its readers almost weekly with some blackguarding remarks about Ingersoll and Infidelity at large. None more so than that leprous little sheet, the Chico *Enterprise*. Its editor, a hypocrit and a deacon (these two always form one), stands, like all little dogs, off at a distance, and barks at the larger ones. He is not man enough to answer a single Infidel's arguments, yet he continues throwing mud at them. Together with some of his half-deranged schoolma'am correspondents (half of California's schoolmistresses seem to be bodily and mentally half-deranged), he delights in such false statements as: "Thomas Paine and Voltaire were Atheists;" "Infidelity claims that the world came into existence by chance;" "Christianity is spreading," etc. Of course their Christian readers, not knowing any better, believe only too readily such infamous lies. Priest-ridden and gospel-suffering as they are, commanded by their priests to read nothing but their twisted, bent, and paralyzed Christian trash; and afraid even to touch a scientific or historical work, they cannot be expected to know anything but what their pastors think necessary for their (the pastors') self-preservation. In their ignorance and innocence, the people applaud such statements, some of which I see floating through the semi-religious press almost daily.

The fool, Josh Billings, said that he didn't giv a d——n to hear Ingersoll on Moses, although he would like to hear Moses on Ingersoll. One Michigan woman had seen Ingersoll intoxicated in company with her husband. Ingersoll was appropriating the language of others in his lectures. And so on. All these falsehood-spreading editors and priests remind me of that crowing Coo(c)k who among his congregation slaughters Infidelity to the last man, but when challenged, as he was, by Ingersoll in this country, and Bradlaugh in England, disappears in his own boots. They go so far as to call the Infidel lecturers sophists. As long as they only used the name skeptic toward us, I felt honored, as it means thoughtful, reflectiv, looking carefully about, etc., but to the term sophist I take exception. The Infidel's argument is founded on historical facts, scientific demonstrations, and good, sound sense. Christian theology is the study of a form of speech, which they deliver in graceful literary form; but, alas! without being able to prove any originality for the Christian system of belief; not being able to disprove the Infidel's assertion that Christianity is walking in the cast-off shoes of more ancient pagan systems. Every scholar knows this to be true, and can therefore easily decide on which side sophistry must be. The Infidel's desire is to know. His questions are: What do we know? How do we know it? By what reasoning? On what principles? The Christian is told to believe, and instead of questioning and investigating he snivels, "I believe." Infidels will say with Socrates, "We hav not yet found what we were seeking. We hav not yet got hold of the real and essential truth." What does the Christian say? "Believe, believe, or be damned!" What a contrast between the two! While one is marching onward, the other remains behind in the land of dreams and visions. I begin to believe that Yahweh used lice in Egypt as means for a soitening process, since I found in all my travels through the most orthodox Christian countries identical with them the softest brains and the most of those little vermin. To harden the brain of mankind once more, to get rid of insanity altogether, and that during a single generation, too, I would advise our orthodox religious brethren and sisters to refrain from matrimony and all sexual indulgence for that length of time.

"*Tantum religio potuit suadre malorum.*"

Erdman W. Fitzner.

New Commandments.

These commandments came to me in the night. How came they I need not state. Dear reader, who seeks the good and true, and longs for the leading of a better life, receive them on their own merit from your friend. W. P.

"Behold, I giv you new commandments!"

ETERNAL TRUTHS.

Honesty and goodness are in harmony with immutable law, and their reward is sure.

Dishonesty and crime are against all law, and by eternal fiat are sure of punishment.

THE FIFTEEN COMMANDMENTS.

1. Thou shalt hav no other god before him who is known to be God and good.
2. Thou shalt not take the name in vain of anythiug that is known to be sacred.
3. Thou shalt keep, by thy words and works, all days holy and pure.
4. Thou shalt be industrious and honor labor.
5. Thou shalt honor relativs that are true and all others that deserve honor from thee.
6. Thou shalt not assault another nor commit murder.
7. Thou shalt not practice lewdness.
8. Thou shalt deal justly with all thy fellow-beings, and not despoil another of his goods.
9. Thou shalt not lie for any purpose.
10. Thou shalt render justice for evil.
11. Thou shalt be temperate in the use of all things.
12. Thou shalt not persecute thy fellow for his religious opinion.
13. Thou shalt depress anger and use kind words in thy intercourse with mankind.
14. Thou shalt use domestic animals kindly.
15. Thou shalt be honest, kind, just, and true at thy home and abroad. Worthy Putnam.

Berrien Springs, Mich., Nov. 25, 1881.

The Radical Pulpit

Is now completed and will be mailed to all applicants on receipt of one dollar. It comprises the following discourses by O. B. Frothingham: "The New Song of Christmas," "The Departed Years," "Life as a Test of Creed," "The Sectarian Spirit," "The American Gentleman," "The Dogma of Creed," "The Value of the Higher Sentiments," "The American Lady," "The Consolations of Rationalism;" and the following by Prof. Felix Adler: "The Ethics of the Social Question," "Emancipation," "Anniversary Lecture," "Our Leaders," "Hav we still a Religion?" "Conscience."

The reputations of the two gentlemen are too well known to need any words of commendation. These lectures are some of their best utterances.

A Catalog of D. M. Bennett's publications sent free on application to this office.

Where is Heaven?

BY HOWARD C. TRIPP.

Where is the blessed clime of peace,
Where sorrows evermore shall cease,
And white-robed angels of the skies
Shall come with harps of shining gold
To guide us to the shepherd's fold,
Where all is pure to sinner's eyes?

'Tis true, the scripture doth not tell,
Where all the "churchites" yet will dwell;
'Tis true, the region is not found
Where ages will on ages roll
Without the dying of a soul,
And all men dwell in peace around.

Some say it is in climes above,
Where all is wondrous peace and love,
That we shall liv if we believe
The silly fables that are found
In God's own word of slime and sound,
Written by villains to deceive.

While others claim they comprehend
The soul of nature, and they lend
Their lives to find the hidden art
From nature's store, that they may share
The ills of life we all must bear,
Or fall beneath death's well-aimed dart.

Through superstition's fairy land
We often stray to meet the band
Of silent sleepers now at rest;
And while we roam o'er fancy's clime
We think we see a realm sublime
Where hearts are joyous in each breast.

Imagination in disguise
Leads us to lands with golden skies,
Where friendship nevermore shall cease;
And while we see that golden clime
We sail adown the shores of time.
And soon we sleep to rest in peace.

The Christian's Plea for God in the Constitution.

BY ROBERT SWAIL.

The only way we Christians can
Stamp our opponents out
Is giv us laws with which to crush
All blasphemy and doubt.

Religion must the nation rule
Is our priests' solution;
To giv it footing we would put
God in the Constitution.

Amend it so, religion is
Established firm and strong,
And then to hell all Infidels
We'll hurry right along.

With sword and Bible in our hands,
We'll put down evolution
Just as soon as we can get
God in the Constitution.

With Comegys as president,
Comstock installed as vice,
Or else postmaster-general,
Then all will move so nice.

Then Ingersoll will hav to git;
We'll bring his clan confusion;
We'll gag 'em all when we hav got
God in the Constitution.

We will enforce the laws of God
That are laid down by Moses;
When jealous, we will kill our wives
With holy water doses.

Blasphemers and old witches will
Be brought to execution;
Stone Sabbath-breakers, when we get
God in the Constitution.

All those who tempt us into paths
The Bible bids us shun,
We'll take their heads, by God's command,
And hang them in the sun.

By God all friends of reason will
Soon suffer persecution,
For God will reign alone when he
Is in the Constitution.

Yes, put him in, and he will lead
Our armies into battle;
He'll hurl great stones upon our foes—
Help us to steal their cattle.

All unbelieving scoffers, with
Their Liberal League pollution,
His she-bears will devour if he
Is in the Constitution.

Like Solomon and David—both
Men after God's own heart—
Our priests may win a thousand wives
With their seductiv art.

And none must sneer, or by our God,
Who hateth such intrusion,
We'll giv 'em hell when once we get
God in the Constitution.

By law we will demand a tenth
To help support our preachers;
Our Cooks no more shall beg for bread—
Our Talmages or Beechers.

By force we'll make men go to church,
Is our firm resolution;
They'll toe the mark when once we get
God in the Constitution.

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The American Lady.
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1. Christianity is neither new nor original, being borrowed or copied from much older systems of religion. (a) The belief in an offspring being begotten by a god upon a human virgin is nearly a thousand years older than the mythical story of Jesus and his virgin mother. (b) Other so-called saviors and redeemers hav been believed in and reported to hav been crucified and to hav died on the cross many hundreds of years before the same was said of Jesus. (c) There is not a dogma, rite, sacrament, or ceremony in Christianity that did not exist in pagan systems from five hundred to two thousand years before Christianity was known in the world.

2. Miracles and supernatural achievements hav been as fully and truly ascribed to other teachers and founders of religion as to Jesus.

3. The story of Jesus and his mission to the world is unhistorical; it is not corroborated by contemporaneous history.

4. The teachings of Jesus are defectiv in morals, intelligence, and scientific information, and, so far as they are of value, his moral precepts and teachings were equaled by many sages and teachers who preceded him. The Bible itself was written by men ill informed in scientific knowledge, and does not harmonize with the facts and principles in nature known to be true.

5. The doctrins and claims of Christianity hav been a curse instead of a blessing to mankind in many respects. Instead of being a religion of love, it has been a religion of hate, contention, war, and bloodshed. It has fostered ignorance, superstition, and falsehood, and has retarded education and science in the world. It recognizes and supports the obnoxious systems of kingcraft and priestcraft, upholding slavery, despotism, and every form of oppression in its assertion that all power is of God. As a proof of this the leaders and bright stars of the Christian church hav been among the worst tyrants and oppressors of human liberty the world has known.

6. The Bible and Christianity hav oppressed woman and hav deprived her of the rights to which by nature she is justly entitled.

7. The Bible and Christianity are unprogressiv in their nature; they are founded upon the doctrin and authority of God himself, and are therefore incapable of progress and improvement.

8. The Bible and Christianity do not teach the higher class of truth and the best variety of religion which man kind are capable of receiving.

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OPEN LETTER
TO

Anthony Comstock

In Answer to His Open Letter Sent to the Newspapers.

465 FULTON ST., BROOKLYN,

SIR: I hav before me a seven-paged open letter, addressed to myself, intended for publication in all the evening and morning papers, copies of which, I am prepared to prove, were sent to every daily and several weekly papers, the publishers of which refused to publish it, consigning the precious product of your labors to the waste paper basket. For this I am truly sorry, as it would hav given me an admirable opportunity to show the public the true inwardness of the man who could pen such a letter, and yet claim to be a Christian and a protector of the public from the vicious members of society. A more vicious letter could not be penned, and the evidence of malice crops out in every sentence You first claim that the courts honorably acquitted you. If they did, then I know nothing of the words honorable acquittal. You were arrested for publishing a malicious libel, and taken in the charge of an officer before the magistrates. You then waived examination. If you had written truthfully, why were you afraid of examination? I was present in the court to confront you on your vile charge. You were silent.

After the lapse of several weeks I received an order from Judge Smith's court to attend such court respecting my charge against you, and believing that you would submit to an examination and giv some excuse for your act, I went, accompanied by over fifty witnesses, so that a special court had to be set aside for my special case against you. Well, let us examin as to what followed. I stood there without counsel, ready to defend my order of arrest. I was strong in the proof of my charge against you, and did not require an attorney to quibble on points of law. You, on the other hand, had an attorney—a man in whom any person may trust their case as a legal adviser, and outside the law I hav reason to know that Mr. Tenney, your solicitor, is a gentleman and a noble-hearted man. He must hav felt seriously the weakness of your case, as set forth in your libelous letter, and therefore, as an act of charity toward you, advised you not to submit to an examination. He, good fellow, by special pleading, decided to take exception on points of law, and attempted to show that not the spirit and intent of your libelous letter should be gone into, but the actual wording only should be considered, and that therefore the same should be adjudged as a privileged communication, and on this ground pleaded for a dismissal. This I objected to, whereupon your solicitor proposed that a brief be prepared, setting forth the reasons why my complaint against you should be dismissed. I then stated in the presence of that court, that all I required was a full investigation into the facts. It was then arranged that the District Attorney should take charge of the case as prosecuting counsel on behalf of the people against Anthony Comstock, I being promised at that time that such investigation should be made on the following Wednesday. But, feeling that there was some crooked business going on, a dan attempt being made to frustrate justice, I employed one of our best attorneys, and he wrote a letter to the Judge, to the District Attorney, and your attorney for copy or nature of such brief. Not only so, but myself and attorney applied at Jefferson Market Police Court next day, and we were told that Justice Solon Smith had gone into the country, and would not be back until Monday following, the court officer to whom we spoke intimating that as the Comstock case was in the hands of Justice Solon Smith, nothing would be done until his return. Picture, therefore, my astonishment upon receiving a notice from the court that the case had been dismissed without an investigation into the facts which led to the writing of your letter, neither myself nor one of my witnesses being called, and yet you hav in your letter the audacity to tell the public that you were honorably acquitted. May heaven save the public when such honorable acquittals shall follow the publication of such vile letters as that penned by you to hundreds of my patients! So much for your "honorable acquittal." Now, as to your having evaded arrest or not, the facts are these: I did not dream of having you arrested until after I had written my letter to you, which appeared in all the newspapers. I called at your office personally three or four times, as did also my half-brother, David Cotter. We were each told by persons in your office that you had gone into the country, and would not be back for a week; but on being told by persons on Nassau street that you were seen in the immediate neighborhood not long after my calling, I felt that you were evading me, and deliberately refusing to giv me the names of those whom you pretended had made statements against me. It was your thus evading me which caused me to take criminal proceedings against you, and forthwith instruct counsel to sue out a warrant against you for criminal libel. After such warrant was in the hands of the officer, such officer and several of my witnesses sought you at your office. They were told by persons in your office that you had gone into the country, as I had before been told. On the morning of your arrest my half-brother, David Cotter, called at your office, in response to a telegram received by me. He was then told that you were away in the country. He went straight from your office to that of Howe & Hummel, and there met a private detective who offered there and then to disclose the whereabouts of Anthony Comstock, if the $100 reward, which I had offered for his arrest, should be given him. This was promised, and David Cotter then went and apprised the officer who held the warrant, and they went in company to your office, when they were jointly told by persons sitting there that you were away and they did not know when you would return; whereupon the officer, acting upon the information given by the detectiv above named, proceeded to a room in the upper part of the building wherein several voices were heard. The door was opened in response to the knocking of the officer, when a number of gentlemen were seen sitting around a table as if in committee. Anthony Comstock was inquired for, and denied being there. Upon retiring voices were heard in a room close by. Inquiry was made if Anthony Comstock was within. The person who opened the door replied that Anthony Comstock was not there, when the door was closed. My half-brother, who was waiting in the lobby, made a ruse as if running down stairs, the officer, all the time standing outside, beside the door. The same person who had before opened the door opened it again. The officer, by a rapid movement of the foot, kept the door open and then walked in and arrested yourself, Anthony Comstock. If this was not hiding from arrest, I fail to understand what hiding means, and as you hav to your open letter mentioned the fact of my having offered one hundred dollars reward, and that I had refused to pay the person giving the information, I beg leave here to state that the hundred dollars was paid to the detectiv in the presence of several witnesses, one of whom was a merchant and manufacturer in your immediate neighborhood of Nassau street So much for your arrest. Was it with or without evasion?

Now, as to the next portion of your open letter: You say there is a law prohibiting the transmission of letters and circulars concerning schemes to deceive and defraud the public or obtain money by false pretense through the mails. You knew very well when you were writing that sentence that it had no application whatever to my case, inasmuch as the following open letter to the physicians of Brooklyn was before you, offering every physician or scientific man a free entry into my factory and consulting rooms, and in the same letter offering five thousand dollars' worth of my goods to the poor of Brooklyn Why did you not avail yourself of the offer and hav called at my consulting rooms and manufactory for inquiry before writing your libelous letter to the hundreds of my patients? You could hav no excuse as to time and place, for this reason, viz., that my establishment is one of the most prominent in Brooklyn, and in close proximity to your own residence, so that nothing but malice aforethought could hav induced you to hav written such a letter, while the following offer to the physicians of Brooklyn was before you in the circular or pamphlet from which you obtained the names of my patients to whom you wrote. If you wish to excuse yourself re-read the following:

WM. WILSON'S OPEN LETTER

To the Physicians and the Commissioners of Charities of the City of Brooklyn.

GENTLEMEN—Two years ago in Europe I invented and patented a magnetic appliance for the relief and cure of disease. My system is one that was never before attempted, but its simplicity places it among the many great improvements in the history of science which, after its inception, has caused thousands to wonder why so valuable an addition to the necessities of our race should hav been so long overlooked.

The success of my appliances in the cure of disease in England was such that over THIRTY THOUSAND persons were clothed in them, and not one case of failure when the proper appliances were worn as recommended. In the face of such success in Europe, I determined that the people of America should be made acquainted with the fact. I arrived in Brooklyn only a few months ago and commenced the sale of my goods at No. 465 Fulton street, since which time I hav, in Brooklyn and neighborhood, over a THOUSAND persons wearing my appliances for the diseases above mentioned—all of whom came to me only as a last resort, having failed to get relief from any of their physicians. And these persons were as readily relieved as were those of Europe—NINETY-NINE PER CENT of whom will tell you to-day on application to them that my appliances gave them all the relief promised. A printed list of my clients is at your disposal so that you may satisfy yourself of the truth of the above statement. My proposition therefore is that I hand over to the medical men of Brooklyn FIVE THOUSAND DOLLARS worth of my appliances, to be used only on the persons of the sick poor now and likely to be in your charitable institutions and hospitals. The only condition I make is that I myself clothe the patients according to my own judgment and be allowed to retain watchers at my own expense that the patients do not receive any medicin during the wearing of my appliances, and that a proper report be supplied from time to time, so that I, at my own expense, can publish the record of the cures by my appliances. I further wish that every medical man in Brooklyn should call at my manufactory and examine for himself the processes of manufacture and make himself thoroughly acquainted with my system. My factory is open for inspection at all hours to any physician, chemist, or scientist, and in close proximity to my own business premises the same physicians

may see for themselvs the patients who hav been relieved by my appliances. All physicians and chemists who hav examined my goods hav availed themselvs of my invention, are to-day wearing my appliances, and recommending the same to their patients with marked success.

The aforesaid gift of FIVE THOUSAND DOLLARS' worth of goods will be delivered from time to time, as agreed upon by a committee of yourselvs, on application to me a few days in advance, stating the disease for which they are required, so that I can supply the best possible form of my invention. Hoping you will avail yourselvs of my offer, I remain, gentlemen, Yours obediently,

WILLIAM WILSON
No. 465 Fulton st., Brooklyn.

In face of the above letter, what pretense can you find for your conduct? Why did you not giv me the names of the parties whom you pretended had writ ten to you? The fact is, no one did write to you except a lot of conspiring doctors, and to please them you became their tool.

In the next part of your open letter you refer to a letter you sent me, and say as follows: "Why did you, like Ananias and Sapphira of old, keep back a part; why did you not tell the public that I wrote you personally on the 15th of September?" Your memory must be very bad in this particular, or you did not read the newspapers, inasmuch that this paragraph appeared in the *Truth* newspaper on September 20th, under the caption of "The Romance of Anthony Comstock's Arrest, and what Led to It," and directly following the $100 reward, I refer to the very letter which you say I never noticed:

"And the next morning I received a cringing letter, written after the reward was offered, as shown by the postal date on the envelope, Brooklyn postmark, 2 A. M., September 16. Now I was told in his office on the 15th of September, at two in the afternoon, that he had gone away for a week. Who told the lie? Did he order his subordinates so to do, or did they do so of their own accord? The next day, September 16th, my half brother, David Cotter, with the detectivs and the court officer, went to Comstock's office. They were told that he was in the country, and did not know when he would return. They were then told that a letter was written by Comstock to William Wilson the night previous. At this the clerks seemed surprised, and said, 'Well, we do not know where he is, nor when he will return.'

"A private detectiv then told my half brother where to find him, and said he was hid away in an upper room in the same building. There the officers went, knocking at one door where voices were heard within, but the door was locked. Then in another room adjacent an attempt was made to discover him among a company of gentlemen sitting apparently in committee, but Comstock could not be seen. A ruse of running down stairs was made, only to retrace their steps just in time to find the door gently open that had before been tried and found locked. The officer slipped his foot between the door jamb and, walking into the room, arrested the great Anthony Comstock. He was taken before Justice Smith and committed in the following words of committal:

"'It appearing to me by the within depositions and statements that the crime therein mentioned has been committed, and that there is sufficient cause to believe the within-named Anthony Comstock guilty thereof, I order that he be held to answer and be admitted to bail in the sum of five hundred dollars, and be committed to the warden or keeper of the city prison of the city of New York until he gives such bail. SOLON B. SMITH,

"'Police Justice.

"'Dated September 16, 1881.'"

You will therefore see, on referring to your open letter, that you admit that my first public communication against your act was printed on the 14th day of Sept., and yet you charge me with being like Ananias and Sapphira of old, by keeping back a part. How could I mention, in my communication of the 14th, that which was not written by you until the 15th? But you know very well that the letter you refer to as having been kept back was referred to as above on the 20th day of September, that being the first letter from myself after receiving the letter written by you on the 15th. You therefore utterly fail to show in your open letter that I had kept anything back. In the same open letter you refer to a lawsuit in Ireland between Wetton & Co., and William Wilson, of No. 64½ Patrick street, Cork, and the most malicious act that any man could conceive is the taking the trouble of writing to Ireland for information respecting a man, and when such information is received, telling one-half the story in a open letter to the public and keeping back the other half. This you know you hav done, and I challenge you to publish at your own cost your open letter, as I at my own cost shall publish this. Your malicious act in thus concealing the real nature of the lawsuit between Wetton and myself as rival manufacturers and large employers of labor is an act unworthy of the commonest informer. I hav a deed from the British government wherein, on the settlement of that suit as above referred to, such deed binds my opponents to pay me a large sum of money in settlement thereof. Your attorney, Mr. Tenney or Mr. Colgate, your President, can see that deed whenever they choose to call at my offices. Yet you, in your open letter, attempted to show that I had been guilty of a crime. If this was not vindictiv malice, what was it? Again in the same open letter, you would insinuate that my patent and Edgar Wetton's were the same. Yet you know very well that the circular from which you obtained the name of my patients contains also the following description of my patent:

"During the past few years seven or eight different patents hav been taken out for electric and Magnetic Belts, but the vital defect in each and all of them has been a want of means whereby the magnetism once imparted to them could be retained. This defect has been fully overcome in the 'Wilsonia' invention. William Wilson struck the happy idea of attaching a series of Voltaic Plates to the Magnets, which by absorbing the natural exudations of the skin giv out a constant galvanic current, and thus keep up a continu us supply of Magnetism. Another very important feature of the 'Wilsonia' invention is this. Wearers of these garments never experience unpleasant shocks and are never afflicted with sores, which inevitably result from wearing galvanic chain bands—*they* having to be steeped in vinegar to render them capable of imparting any curativ property, and in this process they become the mother of an incurable form of erysipelas! And then, the 'Wilsonia' is as comfortable to wear as any undergarment. These appliances keep the body warm in the cold season, and, by their power of absorption, impart, in the summer, a refreshing coolness."

Also the Method of Manufacture.

"Wilsonia" Magnetic Clothing!

These goods are made as explained below, and every person following out the instructions here given can make for themselvs and their own wearing any garments to suit their malady.

Although I hav patented the invention, I giv any one the liberty to make for themselvs, but shall prosecute any one who dares to make them for others to wear, or to sell.

Process of Manufacture.

Take a sheet of cloth, or any woven fabric, lay it upon another sheet of gutta percha tissue, then lay a sheet of muslin corresponding in size; fasten these together. Then take hard steel plates (brittle as glass they need be for our purpose), cut them into narrow strips about one and a half inches long; perforate each plate, making a hole large enough to take in an an ordinary shoe eyelet. These plates to the number of 250, with 500 eyelets, fastened to the cloth, are sufficient to make an ordinary NERVE INVIGORATOR. Over these plates, when fastened to the fabric, we place another sheet of India rubber tissue. Over this again we place another sheet of muslin and fasten the whole mass together with hot irons. We then puncture the eyelets the whole thickness of the fabric so fastened together, having about five hundred openings through the garments. Then we cover the whole with a lining of any material to suit the fancy of the wearer, but preferably canton flannel should be used. When the garment is so far finished it is magnetized by a powerful electro magnet, until every plate of the whole series is thoroughly saturated with magnetism.

Having described the process as above, I again say that if you make the garments as I direct they will do you just as much good as though I made them myself. But the above being my patent, I shall prosecute any one who dares to make them for profit, and shall use the utmost rigor of the law in so prosecuting.

Now, then, where comes in quackery with with the "WILSONIA?" Why do not the advertisers of quack nostrums tell purchasers how to make their compounds?

Now, as to Prof. White's great discovery: He told us a few weeks ago, through the columns of the New York *Herald*, that he had made a marvelous discovery, viz., that the whole secret of the electric charge in the Gymnotus, or electric eel, lay wholly in the fact that the said electric eel was enveloped in a film, whereby its electric charge was augmented. This marvelous discovery, he said, was only made after six and three-quarter years of fruitless research, and by an accident, he goes on to say, the whole thing was made complete.

Now it will be seen from reading the above formula, that WILLIAM WILSON'S patent was taken out two and a half years before Professor White made his statement through the columns of the *Herald*.

It is upon the Gutta Percha Film patented by MR. WILSON, that the secret of the "WILSONIA'S" force wholly lies.

Physicians, electricians, and scientists are, therefore, invited to examine critically into the nature of the "WILSONIA" MAGNETIC CLOTHING, and, with the formula before them, go into their laboratories and experiment for themselvs. They will then know that the

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WILSONIA MAGNETIC CLOTHING

Is the Greatest Wonder of the Age, and yet withal one of the most Simple of Inventions

In the same open letter which you sent to the newspapers you maliciously attempt to belittle me by assuming that, because I had been a cabinetmaker, I could not therefore attain to a knowledge of curativ agencies distinct from the methods laid down by the schools. In answer to this assumption of yours, I can only say that I pity you for your stupidity. Do you not know that the celebrated Dr. John Hunter of London worked at the bench as a cabinetmaker at fort-two years of age, and afterward became the most eminent surgeon in Europe? and to-day the Hunterian Museum in London is a living monument of that cabinetmaker's skill? Do you not also know that all great inventions ever made emanate from among those whom we least suspect as the originators of new thought?

Another important reference in your open letter I refer to: On a board sign y u say as follows: "Read the Anthony Comstock letters in favor of 'Wilsonia.'" In answer to which I simply say that I hav the copies of fifty-five letters sent to you in favor of my garments, the parties sending such letters being those to whom you had conveyed your libelous communication. Therefore I call these letters of my patients the Anthony Comstock letters, and shall continue to publish them in a pamphlet dedicated to the Young Men's Christian Association of Brooklyn and New York; nor you nor your society shall intimidate me against such publication. Nothing shall be hidden nor held back. In conclusion, I again make the following challenge to you: To sign bonds for $5,000 if you can prove that I do not cure ninety per cent of the incurables given over by the doctors, or to produce one case where all the benefit was was not derived as promised on the purchase of the goods, such goods being worn as directed as to quantity and to time. I believe your society requires money to carry on its operations; here therefore is a chance to add to its funds. I will also sign bonds for a like sum if you can show one testimonial published by me that was not genuin, and will pay all expenses of the six physicians on whom you relied, and will meet them singly or as a body on any platform in the United States, and prove to an audience of scientists that these physicians know nothing of the nature of nerve fluid, the constitution of the blood, nor the difference between electricity and magnetism as a curativ agent. WILLIAM WILSON.

Having thus openly answered your letter, and wishing the whole thing to be closed up, I herewith make you this offer, viz: That you shall, upon the examination of the deeds referred to in my letter as above, between your attorney and Mr. Colgate, upon the conclusion of such investigation, giv me a letter of apology for having been instrumental in casting discredit upon my invention. I am quite willing to accept your plea of ignorance of the facts, and that you were deceived by others.

Upon receipt of such letter of apology, I will withdraw all further proceedings. WILLIAM WILSON.

READ THE FOLLOWING REFERENCES SHOWING MR. COMSTOCK HIS MISTAKE:

COMMODORE GARRISON, Bowling Green.
Mr. FRAZER, corner of Reade st. and Broadway, New York.
Mr. DEGRAFF (DeGraff & Taylor), Fourteenth st., New York.
Mr. TAYLOR, of the same firm.
Mr. FAYERWEATHER (F. B. Hoyt & Co.), Spruce st., New York.
Senator McPHERSON, Washington.
E. B. STIMPSON, Spruce st.
THOMAS HALL (Kestler, Hall & Co). Ferry st.
Colonel BAYARD CLAIRK, 54 East Forty-ninth street, New York.
Dr. DEMAREST, One Hundred and Twenty-seventh st., Harlem.
Mr. J. DUGGAN, Undertaker, 330 Clermont ave.
Mr. E. STCLAIR CLARKE, 758½ Lafayette ave.
Mr. YOUNG, Artist, Bergen st., Brooklyn.

These and thousands of others can be referred to. Dare a man like Comstock mingle with such gentlemen as the above?

Read also the Testimonials Printed in "The Truth Seeker" of Nov. 19th.

IMPORTANT TO INVALIDS.

COMPETENT ASSISTANTS IN EVERY STORE, PRIVATE DRESSING AND CONSULTING ROOMS, AND EVERY CONVENIENCE, WITH FEMALE ASSISTANTS FOR LADIES. ALL OUR GARMENTS ARE THE SAME, NO MATTER AT WHAT DEPOT THEY MAY BE PURCHASED.

OFFICE HOURS, 10 A. M. TO 8 P. M.

Important to the Suffering and Afflicted Who Hav Been Deceived by Advertising Nostrum Venders.

The great success attending the introduction of my world-famed **WILSONIA GARMENTS** has incited a host of speculators to place upon the market several bogus arrangements under the specious titles of "Magnetic Clothing" or "Magnetic Garments." One unprincipled person has actually copied my engraving representing my clothing, so that a person not seeing the garments would take it for granted that the goods so advertised were facsimiles of the **WILSONIA**, the engravings representing the clothing being identical with those issued by myself thus tending to defraud the public by their purchasing a worthless article for the cure of some malady or other. This same person has copied, almost verbatim, the language of my own circulars. One of these garments was brought me direct from the vender. I find it to be a clumsy imitation of the first magnetic garments made in Europe some fifteen years ago. I would therefore ask the public to see the Wilsonia garments before purchasing anything represented as a magnetic clothing. They will then find that an attempt at imitation has been made by an engraved circular containing copies of my own circular as above stated, and so cunningly has the device been carried out that parties purchasing the goods from such circular will suppose that the garments so purchased were identical with my own, but when seen together they are as different as anything can possibly be conceived. If, however, persons will call at any of our STORES in New York or Brooklyn, or elsewhere in the United States where Wilsonia depots are opened, they may hav everything made clear to them. The claim of CHEAPNESS is a poor point to put forward when the matter of disease and life and death is in the balance. My reputation now is so unparalleled that never before in the history of the world hav such remarkable cures been effected as those following the timely use of the now world-renowned Wilsonia garments. The blind hav been made to see, the deaf to hear, the helpless paralytic to walk erect, the demented to become sane, the martyr to catarrh and asthma to speak and breathe freely, the terrified with heart disease to walk forward among the public without the terror of impending death. All and every form of disease disappear when the Wilsonia Magnetic Garments are directed. I will undertake to cure 90 per cent of the so-called incurables now in the hospitals in the United States, and will place my garments upon such patients free of charge, the only condition I make being that the authorities governing such hospitals shall not allow any medicine to be given the patients during the wearing of my garments, and that the cures shall be publicly advertised as soon as made. CITIZENS OF AMERICA! when and where in the history of the world has such an offer as this been made? Here, in New York and Brooklyn alone, there are thousands of poor invalids in our hospitals passing through the ordeal of a protracted and living death who might, if my offer be accepted, be restored to the world as useful members of society, and this free of charge. If my offer be not accepted by the physicians of the hospitals, then the physicians must stand convicted of indifference and carelessness toward the poor invalids intrusted to their care. I hav sold my patent to a company with a view of manufacturing on a very large scale, so that with increased facilities in the form of valuable machinery specially prepared for our purposes, we shall be able to place upon the market an unlimited supply of these wonderfully curativ appliances.

After years of study in the particular direction of electrical therapeutics, I hav from time to time made many improvements on my first conception of what was needed for the relief and cure of disease until the "Wilsonia" in its present form contains all the elements of what has gone before in the same direction. The continuity of current is made complete, the dangers of over-ventilation are entirely overcome. This is an important point in the "Wilsonia." Thousands of persons are to-day suffering from the effects of retarded perspiration, having had thrown back into the organism the poisonous emanations of the body. The expensiv nature of the "Wilsonia" combination in all its entirety makes the price somewhat high, but yet it is far the cheapest in the end, inasmuch as the curativ force will continue for years although a commoner kind will frequently result in marvelous cures. These commoner goods we sell at the following prices:

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LUNG INVIGORATORS	$6 00
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THROAT PROTECTORS	1 00
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LEG BELTS	4 00
SCIATIC APPLIANCES	5 00
HEAD CAPS	4 00

"Wilsonia Magnetic Appliances"

will continue the same price as before offered; but if you wish the cheaper kind as offered elsewhere, we will sell at the above prices, being one-half of the cost of the same articles elsewhere advertised.

$500 REWARD!

Any person giving information of the infringement of the **WILSONIA PATENT** shall receive the above reward upon the conviction of the offenders.

Suffering Invalids,

Before you purchase any bogus arrangement, send for

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> "Superstition bows her head,
> Falsehood sleeps among the dead,
> And bigotry's exulting tread
> Will ne'er be heard."
>
> —*Elmina Drake Slenker.*

THE continually progressiv change to which the meaning of words is subject, the want of a universal language, which renders translation necessary, the errors to which translations are again subject, the mistakes of copyists and printers, together with the possibility of wilful alteration, are of themselvs evidences that the human language, whether in speech or in print, cannot be the vehicle of "the word of God." The word of God exists in something else.—*Paine's Age of Reason.*

THERE are those who are very assiduous in reading, and yet do not much advance their knowledge by it. They are delighted with the stories that are told, and perhaps can tell them again, for they make all they read nothing but history to themselvs; but not reflecting on it, nor making to themselvs observations from what they read, they are very little improved by all that crowd of particulars that either pass through or lodge themselvs in their understandings. They dream on in a constant course of reading and cramming themselvs; but not digesting anything, it produces nothing but a heap of crude lies.—*Locke's Conduct of the Understanding.*

IT is important to remember that, in strictness, there is no such thing as an uneducated man. Take an extreme case. Suppose that an adult man, in the full vigor of his faculties, could be suddenly placed in the world, as Adam is said to hav been, and then left to do as he best might. How long would he be left uneducated? Not five minutes. Nature would begin to teach him through the eye, the ear, the touch, the properties of objects. Pain and pleasure would be at his elbow telling him to do this and avoid that; and by slow degrees the man would receive an education which, if narrow, would be thorough, real, and adequate to his circumstances, though there would be no extras and very few accomplishments.—*Huxley.*

COULD I begin my existence again, and, what is equally impossible, could I see before me all I hav seen, I would choose few acquaintances, fewer friendships, and no familiarities.—*W. S. Lander.*

WE may rely upon it that as long as we look upon an Atheistical writer as a moral offender, or even as long as we glance at him with suspicion, Atheism will remain a standing and a permanent danger, because, skulking in hidden corners, it will use stratagems which their secrecy will prevent us from baffling; it will practice artifices to which the persecuted are forced to resort; it will number its concealed proselytes to an extent of which only they who hav studied the painful subject are aware; and, above all, by enabling them to complain of the treatment to which they are exposed, it will incite the sympathy of many high and generous natures who, in an open and manly warfare, might strive against them, but who, by a noble instinct, find themselvs incapable of contending with any sect which is oppressed, maligned, and intimidated.—*Buckle's Essays.*

THERE is no more certain sign of a narrow mind, of stupidity, and of arrogance, than to stand aloof from those who think differently from ourselvs. If they hav weighed the matter in dispute as carefully, it is equitable to suppose that they hav the same chance as we hav to be in the right; if they hav not, we may as reasonably be out of humor with our footman or coachman; he is more ignorant and more careless of it still.—*W. S. Lander.*

SUCCESSIV generations, the purest and the most gifted of the race, hav sought to peer into the great unknown and tell its secrets, but in vain. How crude, absurd, ridiculous, seem to us now many of the theories of the life to come which they hav formed, and which, it may be, hav held no very limited sway over the minds of men! Even the last desperate attempt of the popular mind to penetrate the awful veil and make familiar to us the things that are hidden beyond it has ended in failure. Modern Spiritualism has revealed to us no new truth. It has given us nothing which we did not know before.—*Rev. A. P. Putnam's Life to Come.*

THE penalty nature makes us pay for hardness is dullness. If we are hard, our life becomes dull and dismal.—*Matthew Arnold.*

WHERE is the teacher who has not felt, at least, if not said, No man cometh to the father except through *me?*—*Froude's Nemesis of Faith.*

ALTHOUGH Epicurus laid down the doctrin that *pleasure* is the chief good, the life that he and his friends led was one of the greatest temperance and simplicity. They were content, we are told, with a small cup of light wine, and all the rest of their drink was water. An inscription over the garden gate promised to those who wished to enter in no better fare than barley-cakes and water. The charity of Epicurus was so incontestable that his opponents, in order to deprive him of all merit on the score of it, ascribed it to his being without passions. The calumnies which the Stoics circulated concerning him are unworthy of notice, and were at no time generally believed. The success of Epicurus as a teacher was signal; great numbers flocked to his school from all parts of Greece and from Asia Minor, most of whom became warmly attached to their master, as well as to his doctrins, for Epicurus seems to hav been characterized not less by amiability and benevolence than by force of intellect.—*Chambers's Encyclopedia.*

Odds and Ends.

"YES, Job suffered some," said an Illinois deacon, "but he never knew what it was to hav his team run away and kill his wife right in the busy season, when hired girls want three dollars a week."

A WORD to the wise is sufficient. A minister made an interminable call upon a lady of his acquaintance. Her little daughter who was present grew weary of his conversation, and whispered in an audible tone, "Didn't he bring his amen with him?"

THAT was a good, though a rather irreverent pun which was made by an Edinburgh student when he asked, "Why is Prof. —— the great revivalist of the age?" and, on all giving it up, said, 'Because at the end of each sermon there is a great awakening."

WHEN Anna Dickinson, as Hamlet, stoops to pluck a posy from the grave of Ophelia, and her back suspender buttons snap off, it will be worth the price of admission to see her grab the waistband of her trousers and ram the fingers of her other hand into her mouth in search of pins.

BIBLICAL lore: "Who was Lot's wife?" "The pillar of salt that Jacob lay his head on after he came down from Mount Sinai to offer up his son Isaac because his strength lay in his hair after fasting forty days and nights in the belly of a whale according to the scriptures."

"YES, I always make a practice of sending some poor family a Thanksgiving turkey," he was saying to the grocer, "and shall want an extra one this week. Yes, I must make at least one soul happy."

"Ah, heaven bless you!" called out a man who had been asking the price of onions, "you are the man who sent me that turkey last year."

"Is that so? You were living on —— street?"

"I was, and I was laid up with a lame foot and my wife was nearly dead with the chills."

"Well, I'm glad to meet you. I told the coachman to giv the bird to some deserving person, and I'm glad you were made happy."

"And I shall never forget you, sir. I put that turkey up at a raffle, raked in $3 on him, and, outside of a pint of whisky for my wife, I laid in enough of tobacco to last me six weeks. May you never know what it is to be poor!"—*Detroit Free Press.*

FARMING IN DAKOTA.

"Yes, sir," resumed the Dakota man, as the crowd of agriculturists drew back from the bar and seated themselvs at a little table. "Yes, sir, we do things on rather a sizeable scale. I've seen a man on one of our big farms start out in the spring and plow a straight furrow till fall, then turn around and harvest back."

"Carry his grub with him?" asked a Brooklyn farmer who raises cabbages on the outskirts.

"No, sir. They follow him up with a steam hotel, and hav relays of men to change plows for him. We hav some big farms up there, gentlemen. A friend of mine owned one on which he had to giv a mortgage, and I pledge you my word the mortgage was due on one end before they could get it recorded on the other. You see it was laid off in counties."

There was a murmur of astonishment, and the Dakota man continued:

"I got a letter from a man who livs in my orchard, just before I left home, and it had been three weeks getting to my dwelling house, though it traveled night and day."

"Districts are pretty wide up there, ain't they?" asked a New Utrecht agriculturist.

"Reasonably, reasonably," replied the Dakota man. "And the worst of it is, it breaks up families so. Two years ago I saw a whole family prostrated with grief. Women yelling, children howling, and dogs barking. One man had his camp packed on seven four-mule teams and was around bidding everybody good-bye."

"Where was he going?" asked a Gravesend man.

"He was going half-way across his farm to feed the pigs," replied the Dakota man.

"Did he ever get back to his family?"

"It isn't time for him yet," returned the Dakota gentleman. "Up there we send young married couples to milk the cows and their children bring home the milk."

"I understand you hav fine mines up that way," ventured a Jamaica turnip-planter.

"Yes, but we only use the quartz for fencing," said the Dakota man, trying the edge of his knife with his thumb preparatory to whetting it on his boot-leg. "It wouldn't pay to crush it, because we can make more money on wheat. I put 8,900 townships in wheat last fall."

"How many acres would that be?"

"We don't count by acres. We count by town ships and counties. My yield was $68,000,000 worth on wheat alone, and I'm thinking of breaking up from eighty to a hundred more counties next season!"

"How do you get the help for such extensiv operations?" queried the New Utrecht man.

"Oh, labor is cheap," replied the Dakota man. "You can get all you want at from $29 to $47 a day—in fact, I never paid over $38."

"Is land cheap?"

"No, land is high. Not that it costs anything, for it don't; but under the laws of the state you have got to take so much or none. I was in luck. Had a friend at Yankton who got a bill through the Legislature allowing me to take 420,000 square miles, which is the smallest farm out there, though it is——"

"Look here," said the bartender, as the Eastern husbandmen strolled out in a bunch to consider the last statement. "Is all this thing you've been telling true?"

"Certainly," responded the Western veteran. "At least, it is a modification of what I saw in a Dakota paper that was wrapped around a pair of shoes last night. I didn't dare to put it as strong as the paper did, for no one would hav believed me. You can just slate that last round of drinks and I'll pay in the morning. I liv right on Myrtle avenue."

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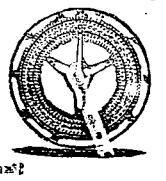
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A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

THE Jews' Free School, London, is attended by 2,293 children, and is the largest elementary school in England.

CHARLES BECKER, the forger, convicted of counterfeiting one thousand franc notes on the bank of France, has been sentenced to six years and six months imprisonment.

Two Philadelphia mechanics claim to hav invented a device for running street cars by a series of powerful steel springs. At the end of each trip the car is wound up like a clock.

TOWN COUNCILLOR KELLY arrested, *United Ireland* suppressed. Parnell very sick in jail, and a farmer who paid his rent shot dead are the latest aspects of the troubles in Ireland.

AN Anti-Polygamy Society exists in Brooklyn, and three thousand "Christian" women hav signed a petition to Congress asking for a speedy abolition of the plural wife system in Utah.

A ST. LOUIS prayer-meeting was broken up by a deputy sheriff, who levied on the church furniture for debt, after allowing "just one more hymn, and one more prayer, if not too long."

WALT WHITMAN praises Emerson as the "truest, sanest, most moral, sweetest literary man on record—unsoiled by pecuniary or any other wrap—ever teaching the law within—ever loyally outcropping his own self only—his own poetic and devout soul."

THE editor of the *Index*, Agnostic, has had a talk with Mr. Frothingham, and "finds that they stand as near together in their views, sympathies, and hopes as they did when they worked together as president and secretary of the Free Religious Association."

LONDON has a population of four millions and a half. Of this multitude only 60,000 are church members, and only 200,000 are regular attendants at religious services. Of the working population it is stated, on as good authority as the Bishop of Litchfield, that only two per cent are ever found in church.

THE frigate Constitution —"Old Ironsides" —was put out of commission in the Brooklyn Navy Yard last week. She was built in Boston in 1794, at a cost of $300,000. She beat the British frigate Guerriere in 1812, and distinguished herself in various other ways that hav been recorded in song and story.

A BLACK man and white woman at Logansport, Ind., are advertising for a clergyman or a justice who will marry them. The man has money and determination enough to test the constitutionality of the state law against miscegenation, but he cannot find anybody qualified to perform the ceremony who will risk the penalty provided by that law.

IN Kansas there is a little town which bears the name of Liberal. Those who settled this place claim that it is a sort of Eden in its way. They believe that there is no God, no heaven, and no hell. One of their declarations is a travesty of scriptures on this wise, "The fool has said in his heart there is no God; but the wise man knows there is none."—*Sun.*

Swiss papers are complaining bitterly of the conduct of the French police to Swiss sojourners in France of the poorer sort, whose sole offense appears to be that they are respectable and industrious working people. The police of the republic, they say, are just as arbitrary, as unreasonable, and as ignorant as ever were the police of the empire. While Frenchmen are allowed free entry into Switzerland (in Geneva alone there are twenty thousand of them), and may seek work anywhere without let or hindrance, hardly a day passes that Swiss citizens, whose sole offense is asking for employment, are not summarily arrested, and, without any sort of trial, sent out of the country. Swiss citizens in regular employment are arrested on a simple police order.

SENSITIV church folk at Malvern, Ohio, are scandalized because a portrait of Garfield has been hung behind and above the pulpit of the Disciple church. They think that only a picture of, or relating to, a member of the Trinity should receive such an honor. These are doubtless old-fashioned people who were born before Ohio became incurably affected with the itch for office and began to mistake Washington for paradise.

JUGGERNAUT is triumphant in India after the troublesome times vexed his adherents. A set of discontented Hindoos tried to burn his temple, just to see what would come of it. The attempt proved a failure, and Juggernaut is now considered a fire-proof deity even by the very disturbers of the peace who attempted to wreck him. The great idol of Juggernaut in this temple is an old-fashioned one, made of wood, and therefore the incendiary radicals thought it would be an easy prey to the flames.

AN examination of the delta of the Mississippi shows that for a distance of about three hundred miles of this deposit, there are buried forests of large trees, one over the other, with interspaces of sand. Ten distinct forest growths of this nature hav been observed, which must hav succeeded one another. These trees are the bald cypress of the Southern states. Some hav been observed over twenty-five feet in diameter, and one contained 5,700 annual rings. In some instances, too, these large trees hav grown over the stumps of others equally large. From these facts geologists hav assumed the antiquity of each forest growth at ten thousand years, or one hundred thousand for the whole. This estimate, however, would not include the interval of time—which doubtless was very considerable—that elapsed between the ending of one of these vast and wonderful forests and the beginning of another.

THERE is trouble in a Stonington (Conn) public school between Protestants and Catholics. A few days ago a Catholic pupil, a boy, refused to bow his head while the teacher, a lady, conducted Protestant religious exercises. She called the boy to her desk after the services and whipped him. The boy continued to disobey the rule on subsequent mornings and the teacher called in a committee man, and he whipped the boy severely. The parents withdrew their child from the school and are preparing to bring a suit against the teacher and committee man. They propose to hav the question of compulsory observance of Protestant religious rites in the public schools thoroughly tested. They hav secured the legal services of the Hon. T. M. Waller, of New London, state attorney. The other side are about to retain eminent counsel, and the case will go to the courts. The people of Stonington hav taken sides.

ADVOWSON to be sold of a desirably-situated living in the North. "Net income from tithe over £600. Good house, healthy situation, gravel soil; price low. Prospect of 'immediate possession'—that is, of course, of the imminent death of the present incumbent." This is how souls are weekly vended in the church of England, and the scandal seems to flourish all the more because of the frequently-expressed public condemnation it has received. The Curate's Alliance ought to endeavor to bleed these "desirable livings" of a couple of hundred of the pounds which are drawn from the pockets of the farmers. £400 per annum is quite enough recompense for the services of a country parson, and there is no reason in life why the holder of a cure of souls should be in a position to vie with the neighboring gentry, or to show forth to all men how vastly superior is his lot to that of the first ministers of the Christian church.—*London Secular Review.*

PROF. W. DAWSON writes to the Indianapolis *Journal* under the date of Dec. 5th, as follows: "Jupiter is the bright star in the east. It rises about 3 o'clock in the afternoon, some distance north of east, and souths, or crosses the meridian, at 10 P.M. It sets northwest at 5 o'clock in the morning. Its position is excellent for observation. A small spy-glass will show its four moons. The fine white star several degrees southwest of Jupiter is Saturn. It comes to the meridian at 9:16 P.M., a little south of where Jupiter crosses, and sets about 4 o'clock next morning. Mars rises a little before 7 A.M. away in the northeast. It is a bright red star always noted for its fiery appearance. It slowly ascends the eastern sky and crosses the meridian high up, nearly overhead, about 2 o'clock next morning. It sets in the northwest about seven and a half hours later. Uranus rises about midnight, nearly east; souths about 6 A.M., and sets soon after noon next day. It is very small, but is just visible to the naked eye and not of much interest without a telescope. Neptune is a few degrees nearly east of Saturn, but quite invisible without a glass. Venus and Mercury are morning stars, and near together southeasterly about daylight. They rise about 5:30 and south about 10:40. Venus is quite bright, and may be seen on the meridian with a good spy-glass. Mercury is two degrees east of Venus, and may still be seen with naked eye about daybreak or soon after, but it will disappear in a few days."

GEN. SHERMAN has been attending the Atlanta Exposition. He wept the other day, after hearing "Marching Through Georgia" played at a banquet. His neighbor, Gen. Grant, asked him, "Wherefore dost thou weep?" The General answered: "I never was so all-fired sorry that I marched through Georgia as I hav been in the last five years. Georgia be darned. The people are good enough, but I'm listening to that tune for the 3,465,857th time. How would you like, Ulysses," he continued, "to hear that infernal melody over three million times? They hav played it to me from Maine to Texas, and from Florida to Toronto," and here he wept afresh. But Gen. Grant quietly patted the hero on the shoulder, and said: "Sherman, it is only one of the pentalties of greatness. I suffer worse than you do—I've had seven million cigars given me because people think I like to smoke, 824 bull pups, and more horses than I can count. Sherman,' continued the General, "whenever I see a horse, a cigar, or bull pup I feel just as badly as you do, but I never giv way to my feelings. I —I sell 'em." "Yes," answered Sherman between his sobs, "you can sell cigars, bull pups, and horses, but I can't sell that d—d tune for five cents."

A CORRESPONDENT of the N. Y. *Times* writes: "A member of the order of religious 'cranks' has just arrived in this city, and is endeavoring to create some excitement here. He is singularly reticent in regard to his name and place of residence. He came here from Saugerties, but says he has no abiding-place which he calls home. He trusts to the Lord for that. He has a special mission direct from God, he says, and he is trying to secure a place in which to lecture, when he will proclaim it to the people. He is a man about sixty years of age, of good address, courteous, and well dressed, although his beaver hat is of a somewhat antique model. He has already called upon several leading citizens here, among them two or three clergymen, whom he sought to enlist in his work. He claims to hav a special message from the deity to the wicked people of Kingston, and he says it is awfully solemn and particularly severe in its nature. But, being commissioned to deliver it, he cannot help its character or import. The Lord had sent him to Texas a short time ago on a similar errand, and, although robbed on his journey thither, he went right on and delivered the message. He claims now to be sent here. He likens himself to Moses, and says he is not gifted with eloquence, which makes his mission all the more terrible to perform. The subject of his revelation appears to be in connection with divine providence, or God's power on earth. He has written a voluminous chapter of his life, which he tries to read to persons on whom he calls. But so far he has met with but little success here, and nobody seems impressed with the solemnity of his mission."

News of the Week.

THE Pope talks of leaving Rome. He may come to America.

ANTHONY COMSTOCK has made another jump at the lottery men.

M. BAVIER has been elected president of Switzerland for the year 1882.

PRINCE BISMARCK is reported to be "really and truly somewhat seriously ill."

SEVEN hundred and fifty-four bills were presented to the House of Representativs in one day last week.

MR. B. H. BREWSTER, of Philadelphia, has been nominated by President Arthur for Attorney General.

LAWYER SCOVILLE, Guiteau's counsel, lectured on the aspects of the case in Washington one evening last week.

TWENTY men hav been expelled from the Massachusetts Fifth for unsoldierly conduct at the Yorktown celebration last fall.

GEN. JOHNSON accuses Jeff Davis of having taken with him and never returned $2,500,000 when he fled from Richmond to the South.

HUGO FRITSCH, consul of Austria-Hungary, has appealed to the American people on behalf of the sufferers from the recent theater fire in Vienna.

THE sixteen days' feast of San Guadaloupe is in progress at Paso del Norte, Tex. Bull fights and other Spanish amusements are resorted to.

DR. ISAAC I. HAYES, the Arctic explorer, and companion of Dr. Kane, died in this city last Saturday of heart disease. He was forty-nine years old.

ATLANTIC steamers are arriving at this port twenty days late, in consequence of protracted storms. The Bath City, from Liverpool, is reported lost.

STOCKHOLDERS in the Keely motor hav been holding a council. The majority expressed some misgivings as to the ultimate success of the "motor."

J. HOWARD WELLES has been indicted for attempt at robbery by threatening Jay Gould's life unless the latter would consent to giv him "points" in regard to railroad stock.

A DEFALCATION of between $40,000 and $50,000 was recently discovered in the account of the paying teller of the Poughkeepsie, N. Y., National Bank. He has been arrested.

THE soldiers and populace hav demolished several Jewish shops in Theodosia, in Crimea, Russia. Sara Bernhart, the actress, was mobbed in the same country for being a Jew.

THE government of Canada, to keep up its reputation of being the stupidest in the civilized world, has refused Mark Twain a Canadian copy ight on a book which he has just published.

FOR refusing to reveal facts concerning her step father, a young woman of nineteen was lynched in Indiana last week by a gang of ruffians calling themselvs the "Knights of the Switch."

ABOUT the only fresh feature in the Guiteau case is the prisoner's increasing contumacy and general disorderly conduct. He has nearly given up the hope of proving himself to be insane, but sticks closer than ever to the theory that he was under a divine pressure which he found it impossible to resist. Experts on the subject of insanity hav testified both ways in regard to the prisoner's mental condition. The impression of a majority of those who hav attended the trial is that if the case were given to the jury immediately a verdict of wilful murder would be returned. The prosecution is conducted in a by no means able manner, but the prisoner, by his own acuteness, appears to be convicting himself.

A Truth Seeker Around the World.

To Constantinople, and Six Days There.

CONSTANTINOPLE, Sunday, Oct. 30, 1881.

KIND FRIENDS: I have been here in the city of the Sultan two days. We rode from Athens to Piræus after the shades of evening had set in, when the day was changing into night, and by the time we reached the wharf it was dark. The harbor was calm, however, and the boats took us very quietly to the Austrian Lloyd steamer Saturno, which seems the counterpart of the Ceres, on which we came to Athens. All the steamers in the line have been named after the old Grecian divinities. It will be seen we have been promoted—first we had the Ceres, who was a very fair sort of a goddess, but Saturn was the father of the gods.

Owing to the amount of freight to be taken off, and the slow way of doing it, the steamer did not leave the harbor of Piræus until 3:25 A M. When daylight came we were well out in the Ægean Sea, or the Grecian Archipelago. We passed several islands noted in ancient Grecian story. On Cape Sunium, which we passed soon after sunrise, we saw the ruins of an ancient temple of Apollo, a few of the columns still standing. Later on we passed Keas, and then between the islands of Eubœa on the left and Andros on the right, with Zinos further away. These islands are only piles of volcanic rocks thrown up by some terrible upheaval of the earth, which, perhaps, occurred a hundred thousand years ago or more, and have the same naked and barren appearance of the islands and mainland before described. In some places we saw a stunted growth of shrubbery, and once or twice a small, partially level plateau where a small number of houses were erected, showing that a few people lived there; but for the most part there were no signs of life of any kind. Still, with the beautiful sky and the soft tints which seemed to hover about the rocky eminences, a picturesqueness and charm were everywhere present; but were those islands more gently sloping and covered with a fine soil and luxuriant vegetation the scenery would be infinitely more pleasant. The day was most lovely, the waters smooth, and everything agreeable. In the afternoon we passed in good view of the island of Chio, where the terrible earthquake occurred a few months ago, when a city was thrown down and a large number of people were killed.

Off pretty far to the left we passed the mouth of the Bay of Salonica. On its shores is Mount Olympus and the Vale of Tempe. Here the old Greek gods were supposed to live and perform their godly exploits. Upon the summit of Olympus (Ilapus) is said to be a Druidic temple. Salonica (Thessalonica) is the place where Paul lived for some time and preached in the market-place to the people living there. To the people living here the epistles to the Thessalonians were addressed. The inhabitants are largely Jews, the descendants of those who were so cruelly expelled from Spain by the Christian rulers, Ferdinand and Isabella. Torquemada, the inquisitor-general of the church, was a zealous champion of Christianity; he suppressed heresy and freedom of opinion in Spain, but he nearly suppressed the life of Spain in the process. Byron said: "Cervante's smiled Spain's chivalry away, but Torquemada terrorized her into such a state that she has never recovered her courage." Alphonso, the present king of Spain, invites the Jews back, with their capital and keen commercial energy; but he will probably have to invite them several times before he gets them back there. They are not likely to go to a country which was such a deadly enemy to them and where there is so little thrift and no more chances for money-making. Salonica belongs to Turkey.

Here in Salonica there is evidently a great amount of religion, and a liberal share of Sundays are kept. Friday is the day kept by the followers of Mohammed, and the custom house and all government business stop on that day. Saturday, of course, is the Jewish Sabbath; and as the Jews are the bankers and the principal business men, very little commercial or banking business is attended to on that day. Sunday, of course, is kept by the Christians, and consuls, etc., close their offices, and ships do not work on that day. Monday is the Greek's day; but as they are getting to keep the Christian Sunday, it is not generally observed. If they only had a few more nationalities they might have some to hold every day in the week as Sabbath. All the days are regarded as holy days by portion of the human race. Thus, Monday is Greek's day; Tuesday, the Persian's; Wednesday the Assyrian's; Thursday the Egyptian's; Friday the Mohammedan's; Saturday the Jew's, and the seventh day Baptist's. Here at Salonica the Jews are said to labor as boatmen and longshoremen, which is hardly the case anywhere else in the world. There are some ruins here. The Bomas, built by Alexander the Great in memory of Hephestion, whom he killed in a drunken spree, is now a mosque. It is claimed that its walls are over thirty feet thick. The Toxon, a memorial arch erected to commemorate the fall of Troy, still stands. It is beautifully carved with figures of Achilles, Ulysses, etc., in relief. It is said when the inhabitants are asked when and by whom these were built, about all they can say is, "It is ten thousand years old;" yet they believe, as many other ill-informed people do, that it is hardly six thousand years since the world was spoken out of nothing. The market-place, where Paul preached, is said to be still in use.

After Abdul Aziz had been to Paris and seen what a beautiful city it is, he thought he would remodel Salonica and make it equal to Paris. He ordered the streets to be made wide, and the fronts of the houses had to be taken away at the expense of the owners. This, in many instances, only left the rear wall standing. The people objected, but the Sultan ordered it, and it had to be done. Here the massive gates are closed every night, and armed sentinels posted, but by going but a short distance to the right or to the left one may walk into the city without obstruction. A great deal of statuary has been taken from this place by Christian plunderers.

Not far to the east is Mount Athos, with its famous monastery, where no woman or female animal of any kind is said to step her foot. The monks are so holy it would not answer for them to be polluted by anything belonging to the female sex. It is said, however, that bedbugs are there in large force of both sexes, and that they propagate exceedingly fast. These monks have some very astonishing relics. They claim to have identical feathers which came from the angel Gabriel's wings at the time he visited the Virgin and told her about her being overshadowed by Yahweh, or the Holy Ghost. In this locality it is to be seen that the Greek church retains much of the Diana, or moon-worship, as the Romish church retains in its worship heroes, demi-gods, and deified men under the name of saints. The old Druidic myths form the warp and woof not only of the Grecian mythology, but of the whole Christian system.

About half way between Mount Athos and the Hellespont is the island of Lemnos with its high mountain rocks. Its area is one hundred and fifty square miles. The most ancient inhabitants, according to Homer, were the Thracian *Sinties*, or robbers. When the Argonauts landed at Lemnos they are said to have found it inhabited only by women who had murdered all their husbands. It is also said some of the Argonauts settled there and became by the Lemnian women the fathers of the *Minyæ*, the later inhabitants of the island. These Minyæ are said to have been driven out by the Pelasgians even as the Pelasgians had been expelled from Attica. It is also claimed that the Pelasgians carried away from Attica some of the Athenian women; but as the children of these women despised their half-brothers, born of Pelasgian women, the Pelasgians murdered both them and their children. In consequence of these horrors, *Lemnian deeds* became a proverb in Greece for all atrocious acts. According to Pliny, Lemnos had a famous labyrinth of one hundred and fifty columns, of which but little trace has been found in modern times, but if excavations could be made there it is thought the ruins will be found. There are about thirty thousand inhabitants on the island, mostly Greeks. The whole island is said to bear the strongest proofs of powerful volcanic actions, which may account for its legendary connection with Hephæstus, or Vulcan, who, when precipitated from heaven, was said to have fallen on its hospitable shores.

On the right we come in sight of the island of Mitylene, which is famous in ancient history, taking its share in the wars so common in this part of the world. It has four or five moderate-sized towns with a joint population of forty thousand Greeks and Turks. There were formerly sixty thousand people on the island, but since the Greek revolution its population has been diminished. On March, 1867, Mitylene was visited by a very severe earthquake, which almost entirely destroyed the town of Castro, and injured every town on the island. It is computed that two thousand persons perished by the catastrophe, and the survivors suffered severely for want of food. The town has since been rebuilt.

It was nearly midnight before we reached the Hellespont, otherwise called the Dardanelles, the comparatively narrow passage or strait connecting the Ægean Sea with the Sea of Mamora, at the mouth of which Leander in olden times swam across to see his lady love, Hero. The same feat was performed in modern times by Byron in seventy minutes. The distance is said to be a mile and three-quarters. Here Europe and Asia come very nearly together, and the strait is strongly fortified and manned, with a great number of Krupp guns. It is said to be one of the best fortified places in the world. Near here, on the Asiatic side, is the town Dardanelles, or, as it is more generally called, Chanak-kalesi, a town of two thousand houses, inhabited by both Turks and Jews. The locality is said to be productive in olives, figs, etc.

At the mouth of the entrance of this narrow passage between the two seas, on the Asiatic side, is the famous Plain of Troy, where stood the city of the same name, so celebrated for the war caused by the beautiful Helen. There has been much dispute by the various authorities who have written upon the subject as to the place where the city of Troy stood, some three or four places being claimed as the site, but Dr. Schliemann has pretty thoroughly set the question at rest by his excavations at a point, the present name of which is Hissarlik. He began his excavations in 1870, and continued them amid great difficulties and opposition for nearly four years, and entirely at his own expense. He found an accumulation of rubbish and ruins on the top of the hill no less than fifty-two feet in thickness. Through this he dug down to the native rock, laying bare four successive strata of remains, each representing a distinct city, which had been erected successively on the same site. Of these strata Mr. Smith remarks in his introduction to Schliemann's works: "First Homer recognizes a city which preceded the Ilium of Priam, and which had been destroyed by Hercules; and Schliemann found a primeval city of considerable civilization on the native rock below the ruins, which he regards as the Homeric Troy. Tradition speaks of a Phrygian population, of which the Trojans were a branch, as having apparently displaced and driven over into Europe the kindred Pelasgians. Above the second (Trojan) stratum are the remains of a third city, which, in the type and pattern of its terra-cottas, instruments, and ornaments, shows a close resemblance to the second, and the link of connection is riveted by the inscriptions in the same character in both strata. And so in the Homeric poems, every reader is struck with the common bonds of genealogy and language, traditions and mutual intercourse, religion and manners, between the Greeks who assail Troy and the Trojans who defend it. If the legend of the Trojan war preserves the tradition of a real conquest of the city by a kindred race, the very nature of the case forbids us to accept literally the story that the conquerers simply sailed away again. It is far more reasonable to regard that ten years of the war and the ten years of the return of the chiefs as cycles of ethnic struggles, the details of which have been sublimed into poetical traditions! The fact that Schliemann traces in the third stratum a civilization lower than in the second is an objection only from the point of view of our classical prepossessions. There are not wanting indications in Homer that the Trojans were more civilized and wealthy than the Greeks, and in the much earlier age, to which the conflict (if real at all) must have belonged, we may be sure that the Asiatic people had over their European kindred an advantage which we may venture to symbolize by the golden arms of Glaucus, and the brazen arms of Diomed. Xanthus, the oldest historian of Lydia, perceives the tradition of a reflum migration of Phrygians from Europe into Asia, after the Trojan war, and says that they conquered Troy and settled in its territory. The migration is ascribed to the presence of the barbaric Thracians; and the fourth stratum, with the traces of merely wooden buildings and other marks of a lower stage of civilization, corresponds to that conquest of the Troad by the same barbarian Thracians, the tradition of which is preserved by Herodotus and other writers."

Schliemann considers that the first settlement on Hissarlik was of the longest duration, as its ruins cover the rock to a hight of from fifteen to twenty feet. Its houses and walls were built of stone, joined with earth. The vessels and other objects of terra-cotta found among the ruins were of a quality superior to those in the upper strata. In color they are black, red, or brown, ornamented with patterns incised and filled with a white substance. The people, Schliemann supposes, belonged to the Aryan race, as Aryan or Druidic symbols were found on the pottery.

The second settlement was composed, as Schliemann concludes, of the Trojans; and the debris of their city lies from twenty-three to thirty-three feet below the surface. This stratum bears marks of having been exposed to intense heat, consisting largely of the red ashes of wood, which rise from five to ten feet above the town of Ilium, the Scæan gate, and the inclosed wall. They show that the town was destroyed by a fearful conflagration. A farther proof of the action of fire is a stratum of scoriæ of melted lead and copper, from one-fifth to one and one-fifth of an inch thick, extending nearly through the whole hill. Among the debris were found human bones, skeletons, with hamlets, quantities of terra-cotta in fragments, and, most wonderful of all, "The Treasures of Priam." This treasure was discovered by the side of the palace, at a depth of twenty-seven feet, covered with five or six feet of ashes, above which was a post-Trojan wall nineteen feet high. The articles appear to have been packed in a wooden chest, the key of which was found. They consist of vases, bottles, cups and dishes of gold, silver, and electrium, caldrons, and shields of copper; bracelets, rings, chains, and many other ornaments of gold; battle-axes, spear-heads, and daggers of copper, and many other articles, some of which are fused together by fire. The intrinsic value of this treasure is very great, and its archæological value is, of course, much greater.

None of the articles in the treasure contain inscriptions, but inscriptions were found on vases of terra-cotta, seals, and other objects, the purpose of which is unknown. Among the latter are a great number of little disks of pottery, called "whorls" by Schliemann, and supposed to be either household idols or votive offerings. The letters of the inscription resemble to some extent those upon tablets and terra-cottas in Cyprus, and seem to be allied to the ancient Phœnicians, but they have not yet been satisfactorily disciphered.

The third settlement on Hissarlik was by Greeks. The ruins of their city make up a stratum ten feet or more in thickness, containing pottery of a coarser kind than the Trojan, marked with religious symbols; also containing fragments of copper implements and weapons, and musical instruments made of ivory and stone. The architecture was not so massive as the Trojan, the walls being mixed with clay, and also occasionally of sun-dried brick. The debris presented one peculiar feature; it contained immense quantities of small mussel shells, bones, and fish bones.

Schliemann adds, regarding an upper or surface stratum which covers Hissarlik: "When the surface of the hill was about two meters lower than it is now, Ilium was built by a Greek colony, and we have already endeavored so prove that this settlement must have been formed about 700 B. C. From that time we find the remains of Hellenic house-walls of large hewn stones joined without cement. . . . We also meet with great numbers of copper coins of Ilium, of the time of the Roman empire from Augustus to Constans II. and Constantine II., likewise older Ilian coins with the image of Athena and medals of Alexandria Troas. . . . In my three years' excavations I have not found a single medal of a later date than Constantine II. . . . And as there is here not the remotest trace of Byzantine masonry or of Byzantine pottery, it may be regarded as certain that the Ilium of the Greek colony was destroyed toward the middle of the fourth century after Christ, and that no village, much less a town, has ever again been built upon the site." He adds: "To judge from the area of the Ilium of the Greek colony, it may have possessed one hundred thousand inhabitants. It must have been rich, and the plastic art must have attained a high degree of perfection. The site is strewn with fragments of excellent sculptures."

As to the extent of the Troy of Homer, Schliemann says it was confined to the small area of the hill of Hissarlik, and could not therefore have contained more than five thousand inhabitants; but, he adds, it could always raise a considerable army from among its subjects; and as it was rich and powerful it could obtain mercenaries from all quarters. Mr. Smith suggests that Hissarlik contained simply the palace and permanent citadel, while the houses of the great body of citizens were scattered over the surrounding region. Be this as it may, there seems to be good ground for believing that we have here the real site of the Troy of Priam, which Homer has immortalized. According to ancient tradition, Troy was founded by Troas 1462 B.C. He was succeeded by Ilus and by Laomedon, under the latter of whom the walls were built. The fall of Troy, according to the chronology of Herodotus, was in 1270 B.C.; according to the inscription from Parso in 1109, and according to Eratosthenes, in 1184 B.C.—*Murray.*

I have neglected to say anything of our deck passengers. We had nearly a hundred Turks, Greeks, Armenians, etc., who did not take cabins, but who lay upon their beds on the deck along by the side of the staterooms used by the cabin passengers, and by the side of the dining-room. The women had an awning stretched over them for a shelter, but the men had no shelter over them. They were indeed a motley lot of Turks, Jews, and other nationalities, and wore the most grotesque costumes you can conceive of. The Turks, in part, wear a fez on the head, which is a small skull-cap of felt, just enough to cover the top of the head, looking much like a small earthen flower-pot turned bottom upward, with a tassel fastened on the top. It is of a bright red, and has no rim or brim. Some wear a turban, made of a long piece of light dry-goods wound around the head. The other garments are quite unlike those worn by other Europeans, some, instead of pants, wearing something like a woman's skirt, sewed together at the bottom, with two holes left for the feet to go through. Some are bare-legged, and others wear long stockings. The upper part of the body is clothed in a red shirt, or of some other color, with perhaps a sash worn about the waist. They furnish their own food, and the dishes look quite uninviting, and appear to be compound stews with black bread. They have good, comfortable-looking blankets to lie on, with plenty to cover them. They are of a swarthy complexion, but mainly look stout and healthy. The women are robed in regular Turkish style—consisting of a loose, flowing robe of some light goods, mostly of bright colors. I think the lower limbs are inclosed in a cross between a skirt and a pair of pants, with a loose robe reaching from the head to the heels. They wear no bonnets, but a thin, white handkerchief of large size is wound around the face, covering all save the eyes and nose. Sometimes the robe is put over the top of the head and persistently held over the mouth with the hand. All this gives them no form or comeliness. I have never seen a ghost, but in a dim light these Turkish women look more like what I imagine a ghost to look like than anything else I can think of.

I came near getting into a flirtation with three of those Turkish damsels. Whether they were a traveling harem I cannot say, but they seemed playfully inclined. I was writing in the dining-room in the evening, with my back toward the window where these Turkish women outside were allotted quarters While busily engaged I heard whispering and slight laughing behind me, and, looking round, I saw a pair of dark dreamy eyes in the shadow watching me from outside the window, but they drew back as soon as I looked. I resumed my writing, but when I next looked the eyes were there once more, to be again drawn back. In a short time there were two pairs of eyes, and they did not withdraw when I looked around. The laughing and whispering increased. Soon I saw they had placed a small white parcel in the window, but I did not touch it. Soon, after a little more laughing, they pushed it off on the seat where I was sitting. I picked it up and found it to contain very small sugar crackers. I ate two of them by way of sociability, and was sorry I could not converse with them. That is all there was of it. They soon retired, and so did I.

Passing from the strait some fifty miles in length, we moved into the broad waters of the Sea of Marmora, but were not out of sight of land on either side. The weather being of the most lovely description, the steaming up the sea could not be otherwise than enjoyable. The rugged rocks have disappeared on the northern slope, and as soon as we can get a good sight of the land we see it is adapted to cultivation and that signs or fertility abound. We were all on the lookout for the towers, spires, and minarets of the ancient city of Constantinople, the Byzantium of olden times.

It was nearly one o'clock P. M. before we obtained a full view of the city. Glasses were in requisition, and we were all trying to see as much as possible. The city at a distance presented a beautiful appearance. There is, perhaps, not a grander sight in the world than the approach from the Sea of Marmora to Constantinople on a pleasant day. The large domes of the numerous mosques, the tall, slim, graceful minarets towering up by the side of the mosques, watch-towers in different parts of the city, the large, imposing governmental buildings, the seven towers of the old city wall at the lower point of the city, the bright looking buildings on the ascending ground, interspersed with green trees and shrubbery, giving the town a mixed appearance of city and garden, presented a charming view indeed. It is simply magnificent. What a pity that a closer acquaintance does not bear out the favorable opinion which one forms of the city while steaming up by its four miles of frontage, from the seven towers to the Seraglio and the old palace at the mouth of the Golden Horn.

It was but a short time, comparatively, before we entered the Bosphorus and turned into the Golden Horn, which is simply an arm of the sea or of the Bosphorus, forming a commodious and safe harbor, with a compact city built up on both sides. We soon came to anchor, and patiently awaited the examination of the health officers, who have to make their report before any passengers can go ashore. In time this was accomplished, and ourselves and baggage, with the hundred deck passengers, were placed in boats to take us ashore. There are no docks here, and the steamers cast anchor in the lower part of the Golden Horn, and all the passengers and all the freight have to be taken ashore in small boats. The process is a tedious one, and makes one wish the city was supplied with good convenient docks like English or American seaports. The water all around us was filled with boatmen anxious to take passengers and baggage; and such a clamor as they kept up, calling out to those on the steamer, and soliciting their patronage, was almost a curiosity to hear. One would think bedlam had broken loose. Not less than a hundred boats, having each two boatmen on an average, were all around us. There are said to be thirty thousand boats about Constantinople, and from what I have seen since arriving, I am inclined to think the estimate is not very extravagant. Many of them are small, sharp-pointed boats, called *caiques*, which run swiftly, and upset easily also.

At length, the red tape being duly attended to, we went down the steps at the steamer's side and took two large-sized row-boats, and it was not long before we stood on Turkish soil. The next ordeal was the examination of baggage by custom house officers. This, however, was not severe. The large trunks belonging to Judge Lawson's wife and daughter were slightly examined; also one belonging to one of the ladies of our party; but those of us who had satchels only were not supposed to have much tobacco or contraband goods of any kind, and our baggage was allowed to pass unexamined.

We were here introduced to a new phase of life; from the shores of the Golden Horn we commenced on foot the ascent to our hotel, in the division of Constantinople called Pera, situated on the east side of the Golden Horn, and called the Christian portion of the city. Much of it is occupied by Greeks and Armenians, but many Turks are also mixed through it. I fear I will not be able to give you a clear view of the miserable houses, the greasy, dirty inhabitants, the narrow, crooked, and filthy thoroughfares, with no gutters save in the middle of the streets, where all the filthy wash and drainage has to descend, no such thing as underground sewerage being known here. It was Friday, the Mohammedan Sunday, and we were too late to attend the mosque and see the sultan, but we saw many of his subjects, and hard at work, their Sunday though it was. We turned from one narrow street to another, and climbed steep ascents over poor, uneven pavements, passing scores of men filling the position of pack-horses, carrying loads heavy enough for a mule, one bearing on his back a four-bushel basket full of melons and vegetables of other kinds; another a big Saratoga trunk; another a full-sized wardrobe; another a heavy stove; another a large sofa and two easy-chairs; another three or four small trunks and satchels (all our luggage was transported half a mile in that way); another had a bureau, and another a box of merchandise eight feet long by three feet wide and high. I could not think it was filled with hardware, or even books, but I judged it to be hollow glassware, like lamp chimneys. I have since seen these Turkish men carrying paving-stones on their backs—flagging that would weigh at least one hundred and fifty pounds. These carriers or porters have a thick wedge-shaped saddle which rests upon the back, the arms going through shoulder-straps which hold the saddle in its place; when they walk or stand in a stooping position the upper side of the saddle is about level, and it is astonishing to see what loads they carry, how tiers of boxes and almost everything else can be piled upon these saddles, and how the men will walk in a bent attitude, up hill and on level ground, without the goods falling off. When their loads are very bulky they give what sounds like a cry of agony, notifying pedestrians to get out of their way and let them pass. From four to eight of these porters are employed to transport heavy cases and bales of goods. I have seen bales of goods being thus transported so heavy as to make eight men stagger under the weight. In such cases they use poles some fifteen feet in length and thick enough so they will not bend much under the weight.

Everybody walks in the middle of the street, because, there being no sidewalk, there is nowhere else for people to travel. Loaded donkeys and horses also help to make up the motley throng, and they are as heavily loaded accordingly as the men. The queerest loads one ever dreamed of are placed upon the backs of donkeys and mules. Among the commodities so transported may be named firewood in pieces six or eight feet long, charcoal in sacks and baskets, planks and boards fifteen feet long, building-stones of all shapes and sizes, brick, straw, hay, fruits, and vegetables of all kinds. I have seen little donkeys a trifle larger than a pint of cider loaded down with bricks and trudging along without a rein or bridle of any kind, like the steadiest and gravest specimens of animal life. The way of loading these little animals with bricks is to have small ropes pass over the saddle, with loops near the ground; two tiers of the bricks are piled regularly in these loops, one side balancing the other, until they meet on the top of the saddle. Over fifty bricks are thus packed on a single donkey. Lumber and poles are divided, half on one aide and half on the other, thus balancing each other, and when they are very long the ends drag upon the ground. The larger share of the hauling of the city is thus done on the backs of men and donkeys. The streets are roughly paved with roundish stones of uneven size and surface, so that the surfaces are very rough and illy calculated for wheeled carriages; and in many places the hills are so steep that carriages would be impracticable; but up these steep hills the patient men and donkeys carry their heavy loads. The men, when exhausted, sometimes stop, rest their burdens upon some bank or elevated place, and take breath for a few minutes before continuing their ascent.

On our way to our hotel we had to ascend one of these steep, narrow streets, and on each side were the workshops of mechanics and the stores of dealers. The buildings in which these establishments are conducted are sometimes but one story high, and, if higher, the upper stories project into the street till they nearly meet. Carpenters, cabinetmakers, fez makers, basket makers, blacksmiths, coopers, shoemakers, etc., were working in mere holes six or eight feet square, all open in front, so that the entire shop is the same as outdoors. I saw two shoemakers working in packing-boxes placed on end, with the lid removed and the open side toward the street, their shops being just high enough to clear their heads when sitting. I remarked, "Oh, what a shoe shop!" The fez makers were bowing the wool for their little brimless hats right on the floor of their little shops,

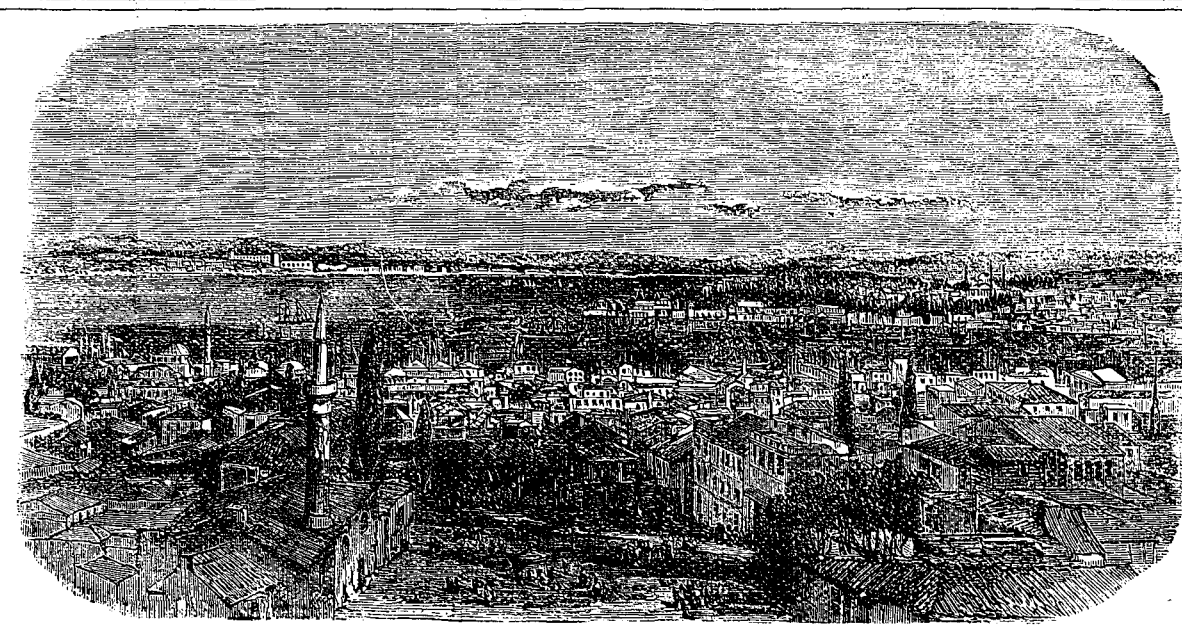
sitting on their feet during the process. Carpenters and cabinetmakers were also working on the floor, with little appearance of benches, and with a limited supply of tools. The blacksmith shops are not large enough to swing a cat in, and as the smith stands by the side of his forge and anvil there is no room for the customer, and he has to stand in the street. The bake shops are very primitive looking; the oven is in the rear, and the shop is not over ten feet square where the loaves and cakes, in rings and like pretzels, are exhibited. Under such circumstances, and with such surroundings, they do not seem very inviting. An American would have to be very hungry to gain his own consent to eat the black-looking bread from these bakeries. Shops like these are closed for the night in a very primitive manner, some of them by drawing down a heavy curtain and fastening it; some with a rude blind, and others with a sort of door, but none would seem to be very secure. An expert house-breaker could get into the best of them in less than five minutes.

The green grocers and fruit dealers also have their little shops of a similar size and style, sometimes consisting only of a single large basket by the side of the street. There are also an endless number of peripatetic dealers in all kinds of fruits, vegetables, bread, cakes, and numerous other wares, which are carried around in baskets and big trays, and the air is made resonant with their loud and unmusical cries, letting everybody within the distance of a square know what they have to sell. I have since observed that they commence their noise before daylight in the morning and continue it till ten at night; and some of the cries are the most unearthly sounds a poor mortal ever uttered. There is hardly anything, especially in the way of vegetables and fruit, but what these poor human pack-horses carry around on their backs from morning till night, crying them forth almost incessantly. Every street is thus visited, and every family is bound to hear the outcries. I have seen these pedlars packing around four bushels of egg-plant upon their backs, at least four bushels of muskmelons (which appear to now be at their hight), two or three bushels of grapes (which are extremely abundant), or four bushels of onions, pomegranates, watermelons, squashes, tomatoes, potatoes, and all other garden products imaginable.

At length we reached the best hotel in the city, the Hotel de Angleterre, though in appearance it does not begin to compare with the hotel by the same name in Athens. We were, however, glad to find a haven which we might regard as home for a few days. It was 3:30 when we reached the hotel, and found that all our watches—as we had got so far east—were now too slow. We were, however, soon made sad by the information that in consequence of a late arrival of persons connected with the English and Austrian embassies room enough was left for only a part of our company. Judge Lawson and his family, with two Englishmen whose acquaintance we had made on the boat, concluded to remain, while our company proper walked over a square or two further east to the Hotel de Constantinople, where justice requires me to say we have found very good accommodations and a table abundantly supplied with well-cooked viands. Some of the dishes are served up in a style rather too oriental to suit some of our uncultured tastes; but upon the whole the food is very good.

We had an hour or two before dinner to look around the city and see a little of Constantinople life. I took a stroll by myself and ventured on several streets, and in several bazars or large stores, one running back three hundred feet, and having almost every variety of goods for sale, nearly all imported. Turkey manufactures but little. I everywhere found the streets full of pedestrians, and in all the grotesque garbs imaginable. The commoner classes of men have little on but a fez, a rude shirt, and a pair of breeches; the legs are bare below the knees, and of course the feet also. Their legs, being thus exposed constantly to the rays of the sun, become as tanned and brown as an American Indian. Great numbers of these traveling merchants, with their stock of goods upon their backs, are to be met with at all times, on all streets, and with nearly all kinds of portable goods, including dry-goods, notions, etc.

Of course, I met with many Turkish women, with their loose, flowing robes and their white veils, or very light fabrics wound around the head and face, leaving uncovered only the nose and eyes. The goods thus worn are so thin that by getting close to them the features can be discerned. But I have seen very few pretty Turkish women. With the exception of some half a dozen Circassian women, who were pointed out as such, I have not seen a pretty woman wearing the Turkish costume. Their eyes do very well, are generally intensely black, and have a soft, dreamy expression, but the other features are coarse; the nose and mouth are too prominent, the nose is too thick and large, and the complexion has a sort of sickly appearance. The foreheads are low, and in keeping with the general intelligence of the Turkish women. Very few of them are taught to read, and of course their sphere of information is very limited. Their gait is slouching and ungraceful, and their dress unshapely, unattractive, and simply ridiculous. The women, like the men, embrace all shades, from the lightest Circassian to the blackest African, of which latter shade I see many. As the Turkish women have few beauties to hide, I am led to infer that it is their ill-looks they are so careful to conceal.



CONSTANTINOPLE.—VIEW FROM THE PHANAR.

There is one feature of Constantinople which no visitor can fail to observe and be annoyed with, and that is the dogs, which abound in immense numbers, and are seen everywhere. There are said to be in Constantinople—with its suburbs, Pera, Galata, and Scutari, the latter of which is on the south side of the Bosphorus, in Asia—a population of a million and a half of people. I am not aware that any census of the dogs has been taken. It may be that the number of dogs does not equal that of the people, but it cannot fall very far short. Canines infest every street, and from half a dozen to a dozen may be counted in a group as they lie asleep, for they seem to sleep their lives away, lying often in the middle of the street, as well as at the sides; and in walking the distance of a square thirty may be counted. Constantinople might be called dog-heaven were it not for the numerous drawbacks the poor animals are incident to. These Constantinople dogs are the sorriest, dismalest, saddest, the most heart-broken, dejected, and discouraged looking dogs I have ever met with. I wondered if the religion of Mohammed had this sorrowful effect upon them. To say that they are mangy, sickly, sore, poor, half-starved, flea-bitten, and in many cases hairless in places, would only be stating it mildly. They have not life enough to get out of the way, neither does anybody expect them to move, nor have they the least expectation of it themselves. Everybody, including the donkeys, patiently turns aside and lets the dogs continue their repose. When a carriage comes along they make an effort and get out of the way, but that is the only instance. These canines have no owners, save the city, which fathers them all; they are the recognized scavengers and police of the city; they pick up and eat whatever is thrown into the street, including pieces of bread, occasionally a piece of meat, a bunch of grapes, or whatever else good fortune may send them; they are looked to to keep the streets free of garbage and other impurities, but they perform this duty very indifferently. The streets, with all the dogs accomplish, are horribly dirty. Perhaps they do better as policemen at night, for I often heard them barking furiously, as though they had caught a criminal of the first water. They are said to sometimes be severe upon strangers who are out late in the evening. A very peculiar characteristic with these dogs is, while they have no one to look to as master, they apportion themselves over the city, a particular set of dogs occupying only a particular street, or part of the town. A given lot of dogs spend their lives in a given street, and never think of looking about the town and visiting other streets. It is said if an enterprising dog indulges so far in a taste for travel as to venture into a street or quarter where he does not belong, the other dogs jump upon him, and, by their rough treatment, make him soon comprehend that he had better stick to his own quarters. There are very few fine-looking dogs among them; such a wolfish, hyenaish, miserable, hang-dog-looking set of curs I never saw before. On my first walk out in the city I saw one dying by the side of the street, apparently from the effects of strychnine; and had there been a thousand instead of one I could hardly have wept. It is said the Turks are good to the dogs, believing it not right to kill them or abuse them; and occasionally a benevolent Mussulman makes it a religious duty to furnish a certain number of them with a good meal. But notwithstanding this kindness on the part of the Turks, the poor brutes have more sores, scars, and bruises than any set of dogs I ever met. They must often receive rough treatment from somebody. It would be hard to imagine a more prolific place for getting up hydrophobia. Every street ought to furnish several genuine cases.

The beggars of Constantinople are another feature which cannot be ignored. One can hardly walk a rod on any street that he does not meet children or adults who hold out their hands for alms. The children learn to beg from their mother's breast. A mother approached me and begged in the most piteous tones, and her child in her arms, not large enough to walk alone, held out its hand intuitively and attempted to plead for alms. I could not resist that double appeal, and placed a small coin in the child's hand. But it would exhaust the wealth of a Rothschild to give to all the beggars here who ask for money. It seems to be a sort of second nature for the women and children of Constantinople to beg. Whenever they see a stranger they at once go for him, perhaps not so much with the expectation of receiving anything as to act out their irresistible nature. I do not know as it is because I look so much more generous than the others of our party, but I seem to be the one selected by these little urchins to follow after and importune and to be made the victim of their persistency. I often have half a dozen after me at once, and sometimes they will follow me for a quarter of a mile. On the bridge over the horn connecting Pera with Stamboul, or Constantinople proper, is a great place for these little beggars. Thousands pass there, and probably a hundred of these little pests station themselves along on the bridge and ply their arts, their insinuating smiles, and faint "please" to induce some soft-hearted stranger like myself to give them a piaster. Many of them are little girls, and, barring their dark, olive complexion, are right pretty. One especially attracted my attention. She had a very pleasant eye, a sweet smile, and a soft, winning tone in her voice. I wondered if she was a Turk, and asked inquiringly, "You Turk?" She answered, "Arab." So I perceived she was a child of the desert, but she looked so pretty and talked so sweet and followed me so far, though I did not believe she was in a suffering condition, that I could do no less than part with one of my small coins for her benefit.

There are, doubtless, about the usual number of cripples and deformed persons here, but I have not been as fortunate in finding them as Mark Twain was upon his visit here. He describes a woman with three legs, a man with his eye upon his cheek, and another with fingers on his elbow. I have not seen them. They may be away on an autumnal professional tour.

Our first sight-seeing on Saturday morning was to visit the stone tower of Galata, two hundred feet high and forty feet in diameter. It was built by the Genoese before the city was taken by the Turks, nearly five hundred years ago. We climbed up its laborous hight and had from its top a splendid bird's-eye view of the city, the eastern part of the Sea of Marmora, the Golden Horn, the Bosphorus, Stamboul (the Turkish name for Constantinople proper), Galata, Pera, and Scutari, the portion of the city on the south side of the Bosphorus. We could see great numbers of mosques, with their domes and tall, slim, neat-looking minarets shooting heavenward to the tune of one hundred and fifty feet, and painted white. A minaret looks a little like a tall smoke-stack of a manufacturing establishment, only they are slimmer and more graceful in appearance, being made the same size all the way up, save some twenty-five feet at the top, which tapers to a point, often ending with a cross. The muezzins, or Mohammedan town-criers, ascend them by a spiral staircase, and from a place for outlook and outcry they call the faithful to prayers four or five times a day. In this city I think it is four times a day, but in most Mohammedan countries it is five times a day, to wit, at five o'clock in the morning, at twelve o'clock, at two hours before sundown, at sunset, and lastly two hours after the going down of the sun. The morning cry is in Arabic and is thus: "Allah akbar, Allah akbar, La illah il Allah; Mohammed resoul Allah, Allah ak-

bar," which means: "God is great; there is no God but God, and Mohammed is his prophet. Awake, awake, and pray. It is better to pray than sleep. There is but one God, Allah." At noon the call is: "Come to prayer; God is great; the world is wicked. There is but one God and Mohammed is his prophet. Allah is merciful." I have heard some of these calls in a loud chanting or half-singing voice, and have seen men drop on their knees at the sunset call, right when they were at work, and pray for ten or fifteen minutes. They first stand in a solemn attitude, then bow, then kneel and sit back upon their heels, and, bending over, put their faces to the earth or floor, which they kiss, muttering a prayer to Allah in the mean time. Some of the time they sit up straight, and again with their faces to the earth, occasionally rising to their feet and bowing, and then resuming their kneeling position with their feet under them. I fear I would not make a good Mohammedan worshiper—my knees and hips are so stiff that it would be excrutiating to me to place myself in the position they assume and retain it so long. I shall not attempt it. I will try and get along the balance of my life without praying to Allah, Jupiter, Yahweh, or Mumbo Jumbo. There are probably no people in the world more religious than the Mohammedans, or who spend more time in prayer. But they pray only to Allah and believe he is the only one possessing the power to answer prayers. They believe nothing about three gods in one, about a son being older than his mother and as old as his father, or about a Holy Ghost proceeding from both. It is only Christians who have faith enough to believe in such holy absurdities. Mohammedans and Christians, though brothers or cousins in religion, both having the same Jewish deity, both acknowledging the same Abraham the father of the faithful, both acknowledging the divinity of the same Old Testament, differ very widely in the more modern part of their religions. The Mohammedans, however, are the more generous. They grant that Jesus was a good man and a true prophet, but will not admit that he was God, creator of heaven and earth. With them there is but one God and his name is Allah (the first syllable short and the strong accent on the last, with the *a* broad, as in *ah*). The Christians, on the contrary, not only deny that Mohammed was a good man, but denounce him as an impostor. If he was an impostor, he was a man smart enough to induce many millions of people to follow him and to have the utmost faith in him. As a man of ability he undoubtedly far outranked Jesus. But although the devotees of the two systems of religion are so nearly allied with respect to the foundations of their creeds, they have always hated each other with the most intense bitterness, and it is hard to say whether the Mohammedans have killed the most Christians or the Christians the most Mohammedans. Taking the wars of the Crusades into consideration, they have each caused the death of many millions of their opponents; they have each shown the most implacable hatred, though it must be admitted that Christians were usually the aggressors. They invaded the Mohammedan territory oftener than the Mohammedans invaded theirs. Both have proved themselves adepts in slaying each other for religion's sake, though Christians have shown themselves the more fond of shedding blood and the more cruel of the two. Mohammedans have seldom or never engaged in killing each other, while Christians not only to this day engage in bloody, internecine wars, but they have put one another to death in cold blood, or inflicted the most cruel tortures the human mind could devise, and all for the religion of Jesus. Although Mohammedanism is some six hundred years younger than Christianity, it has spread itself about as widely over the world; it has about as many adherents, and with all the effort Christianity is making and all the money being spent, Mohammedanism is to-day spreading faster than Christianity. Asia and Europe are rapidly being brought under its influence.

But let me return to the tower. I am liable to digress. I ascended higher up into the pinnacle of the old edifice than any of our company. I climbed a long flight of stairs above the general look-out place, and coming to a door, gave it a shake. A Turk opened it, spoke some unintelligible words, and shook his head. We held an animated conversation for some time, but neither of us knew a word of what the other said. At length I handed him two piasters—about ten cents—which he understood perfectly well. He let me up where he was, gave me the freedom of the establishment, and allowed me to look over the city to my heart's content; he also took me up still another story higher, to the very highest point of the whole affair. I must mention that up on the wall of that tower, nearly two hundred feet above the earth and everything like soil, between the crevices of the stones composing the wall, I saw a fig-tree in a tolerable degree of vigor, and several years old. It was not bearing figs, but I did not get angry with it on that account, and curse it; but probably I was not as fig-hungry as Jesus, when, on a certain occasion, he became enraged at a certain fig-tree because it was not in bearing at the wrong time of the year, and cursed it to death. I simply admired the fondness for life that this elevated fig-tree exhibited, and appreciated its earnest efforts for life under the greatest difficulties. I said, "Go it, little fellow; do the best you can with your hard lot; root, fig, or die!" From this tower, I repeat, the city below, with its tall cypresses, its public buildings, its domes and minarets, and its busy people, looks very interesting; but when we come down and wind around among the narrow, filthy lanes and alleys, stumble over the dogs, and run against the dark, greasy Turks and Arabs, the imaginary thing of beauty takes wings and flies away. The foul odors and the unsightly scenes, however, remain behind.

Our next business was to cross over the bridge spanning the Golden Horn into Stamboul, or Constantinople proper, and visit the world-famed bazars for which Constantinople, like many others of the large Mohammedan cities, is so noted. The crossing of the bridge is of itself a curiosity. Here as many varied forms of humanity are to be seen as at any point in the world. The Turk, the Arab, the Moor, the black African, the Armenian, the Bulgarian, the Greek, the Jew, and undoubtedly representatives of numerous other races, are here hurrying past, clad in their different national costumes and with their different complexions and casts of features. Here the porters are struggling across the bridge, a third of a mile in length, bending under their heavy burdens; here the beggars congregate, paying particular attention to strangers, whom they know in a moment, and showing a pertinacity in their appeals hardly seen elsewhere. On the east, or lower, side of the bridge are the landings for many moderate-sized steamers running up the Bosphorus and across it to Scutari and other points. A continual stream of human life is pouring over the bridge in both directions, imparting to the scene a peculiarly animated appearance.

The first bazar we visited is but a short distance from the Stamboul end of the bridge, and is devoted principally to the drug trade, with a long wing near the upper end for wool. The building is some five hundred feet in length, and is built of stone, in the form of a continuous archway, being some twenty feet or more to the crown, and lighted with small windows in the top or roof. It is by no means elegant, being a plain stone-wall, plastered, and without any decorations. The whole length is divided on both sides into spaces about ten feet wide and the same in depth, with a passageway eight or ten feet wide between them. Each space is occupied by a different firm, and takes the place of a separate store, though there is no partition wall between them. The drugs offered for sale in half-barrels and open tubs and boxes are principally crude articles, among which are prominent sarsaparilla, gentian, ginger, cinnamon, sulphur, anise seed, fenugreek, sunflower, flax, and several other kinds of seeds, with numerous gums and spices. A few of the articles are kept in a powdered state, particularly insect-powder, of which a pretty large quantity seems to be sold. I tried to ask the clerk what it was, and he pantomimed that it was for lice on the head, acting as though he was troubled with them and they were biting. A few chemicals only are kept in these places, which are not the regular apothecary shops, but the places where the crude articles more particularly are sold. The wing for the stocks of wool is about three hundred feet in length, divided off for different dealers in a similar way. A large amount of wool is to be seen here in its crude state.

Passing up a busy, narrow street, lined with shops of various kinds, including bakers, confectioners, tinsmiths, carpenters, and particularly toolmakers, forging formidable looking butcher-knives and claymores, we came to a much more extensive bazar, being not less than a thousand feet in length, with several cross divisions nearly as long. These are divided up into spaces of about the same size as the other, and occupied by a great number of dealers in nearly all sorts of merchandise. Dry goods is a prominent kind of merchandise met with here, and is in a department by itself, from fifty to a hundred different stalls or divisions being devoted to this class of goods. Next come half as many shops for shoes, worked slippers, etc., then jewelry and all kinds of ornaments of gold, silver, etc. Another department is for books in French and Turkey. Another for second-hand goods; another for clothing, males' and females' articles kept by different dealers; while another department is for the sale of fezes, etc. There are several hundreds of these shops and dealers all together, and the salesmen seem to be largely the sons of Abraham, and one perhaps in fifty of them can speak a little English. Characteristic of the race everywhere, they seem very enterprising and disposed to sell. They will even follow you and importune you to call at their place and examine their goods. "Come see my shop," "Let me show you some goods," "I sell you very sheep," meet you on all sides, and it is nearly as hard to get rid of this class of pests as of the beggars. They are extremely anxious to turn their goods into money, and at a very fair profit. They are not, however, confined to one price. They will begin by asking sixteen francs for an article, and rather than have you leave without buying it, they will let you have it for six, which is a "fixed price" with a vengeance. This was Saturday, or the Jews' Sabbath, but I think here in Constantinople they are not remarkably strict in the observance of it, for rather than than let the opportunity pass to make a few francs they keep their bazars open on their holy day, and do their best to cheat such wandering pilgrims as may pass their way. There are from 50,000 to 75,000 Jews in the city, and a large share of the the men are engaged in selling goods, and handsome fortunes many of them have made at the business.

I judge the Turks are fond of high colors, and that much of the calico and other goods is manufactured specially for this market. England doubtless has the largest share of this trade, though I have been told that not a few American manufactures are brought here. Great numbers of the Turkish ladies throng the bazar, and I noticed several of them making purchases. Some are very richly attired, having silk wrappers, or whatever their over-garments may be called, often in brilliant colors and in wide stripes I need not tell you that visiting the bazars is an interesting way in which to spend a few hours, and one can see much to attract his attention. To walk by these hundreds of shops and see the owners and clerks sitting complacently and waiting for customers to come their way, and to watch the thousands of buyers and visitors who go there to trade and to see what is to be seen, is a study that does not often fall under one's observation. Some of us found it so interesting that we made a visit the second time.

In the afternoon we chartered a good-sized boat, and two muscular Greeks rowed us up nearly five miles to the upper end of the Golden Horn. It was a beautiful day, and a beautiful ride. The Horn, as I said, is an arm of the Bosphorus, the water setting up like a river for the five miles or more, when a small stream empties into it, which the natives call "Sweet Water," in contradistinction of the ordinary salt water all around. The Horn—perhaps so called from its slight resemblance in shape to a horn—is a most splendid harbor, the largest vessels being able to go in pretty close to the shore. A tolerably extensive quantity of shipping is to be seen, but not as much as I looked for, and not nearly as much as is seen at New York. The commerce of the city is considerable, but not as great as if a more enterprising people inhabited this splendid country. Here lies the Turkish navy, consisting of several ironclad steamers. They look as though they might be pretty formidable, and doubtless would be if competent engineers could run them and trained and competent seamen could man them. As it is, they are operated by very unskilful crews. There are even no competent engineers to manipulate them. They lie there reposing in the Horn like so much valueless property, save once in a while one of them is brought out to make a show, making, perhaps, a trip of a few miles up the Bosphorus. But the affair is handled so unskilfully that the steamer can scarcely pass through the draw of the bridge without running against one or another of the abutments and doing more or less damage. So much is this expected that when one of the war-steamers is seen preparing to come out, every one on the bridge runs for safety, well knowing that some calamity is about to take place. It is extremely improbable that the Turks will succeed in making their navy, though built by the skilful mechanics of other nations, very injurious to their enemies.

We landed some two miles up and visited a mosque where the sultans are coronated, and which is regarded as too holy to be profanated by the foot of a Christian, as none but Mussulmans are allowed to enter there. We were admitted as far as the door, so we could look in, but could go no further. It has a mosquish appearance, but possesses no special charm. We saw in the vicinity several tombs of distinguished persons, like the wives of sultans and pachas, who have been buried there, with ornamental tombstones erected over them. From this point we walked up through an extensive Turkish cemetery to the top of pretty high ground, where we had another extensive view of the Golden Horn, the city compactly built on both sides of it, the Jewish quarter, the Jewish cemetery in the rear, and much that is beautiful at a distance.

[TO BE CONTINUED.]

THE Kansas liquor dealers and others opposed to the Sunday law are organizing societies to resist its enforcement. It is said that a fund of $125,000 has been pledged by the League of Freedom with which to resist the law. The president of the league has sent out a large number of circulars giving information to auxiliary leagues in other cities and towns when it is intended to resist the Sunday law.

W. F. JAMIESON is to deliver several lectures in Greensboro and Spiceland, Ind., beginning Dec. 27th. His contemplated visit to Mauston, Wis., is postponed until after his Indiana engagements. He may always be addressed at Albion, Mich.

IF the world doesn't come to an end within a week, Mother Shipton's prophecy will meet with a reverse.

[*From Remsburg's Oration on Thomas Paine.*]

Impeachment of the Church.

The church—the church alone—is responsible for the obloquy that has been cast upon the memory of Thomas Paine. And let me say to the church, It ill becomes you to point to the moral delinquencies of this man while your own garments are soiled and crimsoned by the vice and crime of centuries.

You claim that amid the thunders of Sinai God gave the Decalog as a moral guide to man. Judged even by this standard, the character of Thomas Paine will not suffer by a comparison with that of yours.

"Thou shalt have no other gods before me." "I believe in one God and no more," said Thomas Paine.

"Thou shalt not worship any graven image." No worshiper of images was he.

"Thou shalt not take the name of the Lord thy God in vain." He abstained from profanity himself and always rebuked it in others.

"Remember the Sabbath day, to keep it holy." He observed this law as faithfully, at least, as did his Christian neighbors.

"Honor thy father and thy mother." His parents were the objects of his reverence and love.

"Thou shalt not kill." The white-winged angel of mercy never had a more ardent devotee than Paine.

"Thou shalt not commit adultery." This charge was made against him, and the miscreant who made it was compelled to pay a heavy fine for his libelous assault.

"Thou shalt not steal." Were all mankind as honest as he was, the locksmith's avocation would be gone.

"Thou shalt not bear false witness." From his truthful lips no one ever heard a falsehood fall.

"Thou shalt not covet." A man who consecrates his life to the welfare of humanity cannot be accused of covetousness.

And now what is your record? How hav you kept even the commandments of your own law?

"Thou shalt hav no other gods before me." And yet you hav persecuted, imprisoned, tortured, butchered, and burned thousands for not believing in a trinity of gods.

"Before no idol shalt thou bow thy knee." Yet your places of worship are filled with idols—virgins, crucifixes, and Bibles—objects of as blind adoration as the wooden idols of China and Japan.

"Thou shalt not take the name of the Lord thy God in vain." On every hand our ears are greeted by the oaths of those who, whether belonging to any particular sect or not, yet believe in the existence and divinity of the God and Christ they curse.

"Remember the Sabbath day to keep it holy." For eighteen hundred years you hav not kept a single Sabbath of your God, observing a day he never authorized you to observe.

"Honor thy father and thy mother." And yet the very Christ you worship spurned and dishonored the loving mother who bore him.

"Thou shalt not kill." For centuries earth re sounded with the shrieks of murdered millions, victims of your relentless fury.

"Thou shalt not commit adultery." Yet your most immaculate saints violate this commandment and become a stench in the nostrils of decent people.

"Thou shalt not steal." To-day the prisons of Europe and America shelter three hundred thousand Christian thieves.

"Thou shalt not bear false witness." Yet perjury is rife in Christendom, and even in heathen lands the very name of Christianity has become a synonym for falsehood and deceit.

"Thou shalt not covet." And yet your history is but the history of covetousness itself. Rome is dying of indigestion from having tried to devour the world. A little while ago we saw the Greek cross planted upon the Balkans, saw the Russian eagle perched upon those snowy crags, gloating over the misfortunes of Turkey, eager to clutch in his greedy talons the territory of Islam, and prevented only by the jealous wolves of Protestantism.

Such, O Church! is your infamous record. You may cry, "Out, damned spot!" but you cannot erase it. No wonder that the warmest hearts and brightest intellects are leaving you. Upon your walls they read the fateful words that met the terrified gaze of Babylon's sinful king. Ignorant of your impending doom, you are looking forward to a millennium when your power on earth shall be supreme. Vain delusion! Your millennium has come and gone. That dark blot on the page of history, that withering pall stretching across the centuries from Constantine to Luther—that constitutes the thousand years of Christian rule foretold in the Apocalyps. But that has passed, and your power is vanishing, never to be restored again. From the ashes of that dauntless hero, Giordano Bruno, young Science phœnix-like arose, and in the soil prepared by Luther sowed the seed whose harvest is your death. Even now, methinks I hear your death-knell ringing—even now I gaze into a sepulcher where soon must lie your Bibles and your creeds, your stakes, your gibbets and your racks, your Gods, your devils, and your priests. And when the last have been entombed, then gather up the bleached and crumbling bones of the one hundred million human beings who hav perished at your hands, and let this ghostly pile remain, a most befitting monument to your unbounded cruelty and crimes!

Hades, Hell, & Co.

To the Editor of The Truth Seeker, *Sir:* Having observed a little discussion between two of your correspondents about the use of the word hell, I hav here boiled down the facts into a few words. There are three terms in the Greek Testament which hav been translated hell. The most common one is hades, which means "the unseen world," the place of the departed spirits. This word, being untranslatable, is given in the revised version without translation. But this is nothing new. It is so given in John Wesley's New Testament, which is some used by Methodists. No scholar of any denomination doubts that hell for hades is a gross mistranslation. Another New Testament word translated hell is *Gehenna*. This is not, like hades, a Greek, but a Hebrew word, and means the valley of Hinnom near Jerusalem (Ga-Hinnom). It was here that Solomon offered human sacrifices to idols; hence the spot was held accursed and made a place of execution.

"The pleasant valley of Hinnom, Tophet thence,
And black Gehenna, called the type of hell."

This word occurs only in the utterance of the meek and lowly Jesus. When the meek and lowly talked of coming back to get even with his enemies he threatened to send them to Gehenna, "where the worm dieth not and the fire is not quenched." Gehenna is translated hell in the revised version, but a note givs the original word, without, however, an explanation of its true meaning. You see how tight the Christinn mind holds on to eternal torment.

The third New Testament word translated hell is Tartarus. This word, like hades, is purely Greek and comes nearer to meaning hell than either of the others. Tartarus is the part of hades where the wicked (Tantalus, Ixion, & Co.), were punished. It occurs only twice or three times in the New Testament, and is sometimes rendered "hell," sometimes "the bottomless pit." Either translation is sufficiently correct, for Tartarus, etymologically considered, means a profound abyss, and it was so represented by Homer, Hesiod, Virgil, etc.

The Old Testament word *Scheol* is said to be the Hebrew equivalent of hades, and Tophet (also used in the Old Testament) of Gehenna. C. L. James.

"The Dead Greenback Party."

To the Editor of The Truth Seeker, *Sir:* The always-dying but ever-living Greenback party appears at last to hav actually "kicked the bucket." Brother Truesdell has said so, and he holds "that no good can grow out of politieal or religious discussions, unless we can impart and receive information founded strictly on fact." But after making this declaration it seems strange that he should assert that national banks cannot suddenly retire their circulation.

True, it may take years to gather up their currency, but this is a mere dodge. Other currency of equal amount is withdrawn and held for the redemption of their currency. So the immediate effect is a contraction equal to the amount of their circulation. If it takes years, as Mr. Truesdell says, why did the withdrawal of nineteen millions by the banks last winter produce a monetary stringency that would hav ripened into a panic had not the government relieved it by the purchase of bonds?

Let us see if the Greenback party is dead. We know that the Greenback currency still survives. We also know that the intention was to fund the greenbacks into interest-bearing bonds, and to make national bank notes the "permanent currency." In pursuance of this intention a resumption act was passed providing for their withdrawal, but the Greenback agitation in 1878 compelled the enactment of a law by which they were kept in circulation. Further, it was proposed last winter to refund for thirty years seven hundred millions of bonds. But the Greenback sentiment of the country defeated it, and now these bonds are being rapidly paid. It looks as if the National Bank party will die first. The continued payment of the bonds is washing their foundation away. Already they are casting about for a new "basis." About that time the people will discover that they don't like the "wildcat," and will make the much-abused greenback a chief corner-stone in the temple of liberty.

The great question is, Who shall control the currency and reap the profit of its issue? Credit money of some kind is an absolute necessity. Whose credit shall be monetized—the credit of the nation or that of a few rich individuals? The former is in the interest of the many, the latter in the interest of the few. The National Bank party says, Fund the national credit into perpetual interest-bearing bonds, and monetize the credit of the bondholder to whatever extent he desires. The Greenback party says, Pay off the bonds and monetize the national credit as far as legitimate business requires. The former system enables Shylock to exact a tribute from industry, and thus rob the producer of the fruits of his labor. The latter proclaims industrial freedom, and proposes to make the Declaration of Independence a reality instead of a sham.

This is the great living idea of the Greenback party which will enable it to outliv all mistakes and overcome all opposition. Fall in line, Brother Truesdell, and help us develop it. Let not the flesh-pots of Egypt seduce you from the path of duty. Humanity needs your assistance. So put yourself in position to help on the good work. Criticise every defect you can find, but don't for pity's sake imitate the boy who whistled to keep his courage up by shouting, "The Greenback party is dead."

Wm. Louden.

Fairfield, Iowa, Oct. 20, 1881.

The Evidences of Christ's Miraculous Birth.

The whole structure of Christianity stands on the testimony of one man related as hearsay. If a hundred men relate that I dreamed a dream, the hundred are not testifying. It is impossible that one man can know that another man dreamed of any certain thing. Now Christianity stands on the theory that Jesus Christ was conceived of the Holy Ghost and born of a virgin.

If these two facts be not true, down goes Christianity; for all else may be true, and if these statements are false, there is nothing left of it. Now what evidence hav we as to Christ's birth and parentage? Nothing in all the wide world but the report that Joseph dreamed the angel Gabriel told him so. Christ may hav done a thousand miracles, and they prove nothing as to his birth and parentage. Unless he was God's son, born as stated, it amounts to nothing. How did Matthew or John know Joseph dreamed? They never even knew the man; never saw Christ himself until after he was thirty years old. So that it all stands on a tradition heard by them that the ancient Joseph, who had married, as he supposed, a virgin, some thirty years prior to Matthew's time, and some sixty years before a gospel was written; had found her to be pregnant, and was minded to divorce her, but was prevented by his dream. And yet here is the whole civilized world supporting a most costly establishment, contributing hundreds of millions every month, on the faith in this dream.

Suppose some ancient and innocent Joseph of to-day had married a few weeks ago, and came into his country town and disclosed the secrets of his domestic troubles, together with his dream that his virgin wife was about to present him with a son of God, how would people regard his story?

Why is the story of an old man's dream any more reliable because it was related eighteen hundred years ago?

In all the lapse of time, and among all the traditions, tales, and creeds of men, the most amazing, the most incredible, the most startling, is this one that God begat a son by a woman of mortal kind. It is a tale of a thing the most contrary to the order of God's providence of anything conceivable. Think for a moment of the majesty of the universe; of the worlds on worlds rolling in space! Think of the unchanging order of nature; no interference, even though millions of lives are at stake. And then consider of this wondrous tale that only eighteen hundred years ago a virgin was found with child by the author of nature himself. Surely it would require more evidence of the highest character known to jurisprudence to prove this statement than it would to prove that an army of men were raised from the dead. Yet what hav we? The dream of Joseph related by men who probably never saw the man.

Surely we cannot boast of our civilization so long as the mass of mankind hav such small mental [illegible] they can believe such stuff on such evidence, and we analyze it actually, it is inferior to the [illegible] jumbo of the wild, flat-nosed black cannibal Africa. And yet we boast of the march of intellect.

Holt.

Oregon, Mo., Sept. 18, 1881.

An Agnostic in Court.

During the progress of the Murdoch case at Toronto, Can., Mr. R J. Belford was called to giv evidence on behalf of Mrs. Murdoch.

Mr. Murphy, counsel for Mr. Murdoch, asked that Mr. Belford should be sworn on the *voire dire*, which was done. The *voire dire* is a form of oath applied to a witness who is supposod to be incompetent, and he is sworn, not in the cause, but to truthfully answer the preliminary questions put to him as to his belief. After Mr. Belford had taken the oath and kissed the book, Mr. Murphy questioned him:

"Are you the R J. Belford who gave evidence in a case in May, 1879, alluded to in a judgment of the late Chief Justice Moss?"

Mr. Belford: I am. I hav modified my belief since then.

Mr. Murphy: Do you believe in a God?

Mr. Belford: I believe in an Unknown Power.

Mr. Murphy: Do you believe in a future state of rewards and punishments?

Mr. Belford: I do not believe, nor I dare not disbelieve.

Mr. Murphy: Do you believe that if you are bad in this life you will be punished in the future?

Mr. Belford: I do emphatically, if there is a future; but how do I know there is a future?

Mr. Murphy: Do you believe that you will be rewarded for good in a future world?

Mr. Belford: Yes; if there is a future world.

Mr. Murphy: Do you believe there is not a future world?

Mr. Belford: I dare not disbelieve, because I do not know; but I hav not sufficient evidence to justify me in believing in a future state.

Mr. Murphy: Tell me, do you believe in a Supreme Being?

Mr. Belford: Define what you mean by a Supreme Being.

His lordship ruled that Mr. Belford must understand the term.

Mr. Murphy: Do you not entertain the peculiar belief that if a man does wrong he will be punished physically?

Mr. Belford: Yes; but I also believe that his conscience will punish him. Very likely my conscience is part of what you call a Supreme Being.

Mr. Murphy: Do yo believe in God? Please giv me a direct answer.

Mr. Belford: I believe in a Supreme Power which I know nothing about? Do you know what an Agnostic is?

Mr. Murphy: No; I hav heard of such people, but I find them all disagreeing as to what an Agnostic is.

Mr. Belford: I am an Agnostic, and I do not believe in anything I cannot prove; I do not believe in God.

Mr. S. H. Blake contended that the law did not require a belief in future punishment, but in a punishment either in this world or the next.

His lordship, Mr. Justice Osler: No one can regret more than I that the law here is not as in England, where a person holding such a belief can giv evidence. I hav no doubt myself that such evidence would convey in most cases to the mind of the judge as much conviction as if given under oath. But according to the rule in Canadian courts such evidence cannot be received.

God or No God.

I see the God question is being agitated somewhat through THE TRUTH SEEKER, and 'tis well; for, to my mind, those who hold to the idea that there is an intelligence beyond and above man are not entirely free, whether they be Liberals or Christians. In your last issue is an article from C. L. James, of Eau Claire, Wis., in answer to Clark Irvine, in which he says: "I am not an Atheist in the full sense of the word; perhaps no man is." I am aware that most all Spiritualists hold on to a God, a great Central Intelligence, a beginner of all things, etc. As I said, it seems to me a believer in a God cannot be free; hence you will bear with me in offering a few thoughts on the subject. Perhaps no man of my age has wrestled with the God idea more extensivly, or sincerely, than the writer has, and the result is I am an Atheist in the full sense of the word. I cannot conceive of any intelligence in the universe except that which is manifested through organization. I can conceive of no intelligence except that which unfolds through matter. Ah! says the God man, everything must have a beginning. Indeed! Pray tell me when your God began. From whence came he? My Liberal friends, I know it to be very unpopular to argue there is no God, but just stop and think. All we know of intelligence manifests itself as above mentioned. All will agree to this. Then I ask, Has your God got an organization? Has he a brain through which intelligence manifests itself? No, indeed. If so he would be a personal God, the Christian's God. But, say most all Liberals, there must be an intelligence that started all things, etc. Well, now, come right down to the point, Can this intelligence manifest without a brain? If so, how, pray tell us? Oh! some say, great is the mystery of godliness. That will do for Christians to say, but it don't satisfy the writer. It seems just as unreasonable to me to believe in one god as to believe in three.

Humboldt struck the key-note when he said, "The universe is governed by law." Natural law, or the inherent forces of nature, brought us here, holds us, and will take us hence. We must all succumb to the inherent forces of nature. I am here the result of these inherent forces, as much so and no more than the pebble, the blade of grass, the upas-tree, or the boa-constrictor. I am here by a law that compelled me to be here. I shall not try to get back of these inherent forces, while those who believe in a God must go back of them for an intelligence which formed them. Think of it, a great intelligence before there was any universe, any space for that intelligence to abide in! Then think again of God making a natural law. What did he hav to make it of? Don't you see, my god-believing Liberal, that you are driven to the same conclusion that our orthodox friends are, simply that God made the universe out of nothing? Thus you see the God idea will not bear the test of reason. I accept the Epicurean philosophy, that this universe is composed of atoms. I believe the atoms always existed, and that each one, before passing through the developing process, contained an immortal soul. I believe the life-principle which animates each human being was in the atoms which entered into the organization of this planet, and subsequently passed on up through the mineral and vegetable kingdoms, then to the animal, and on up until the "Genus Homo" is the result. By this process of reasoning it is clear to me that there never was a beginning to man, no beginning to life, matter, or motion, but all coexistent and coeternal. Hence no need of a God to create and start things going. No sane, reasoning person can believe for a single moment that God interferes with the affairs of mankind, or rules the destinies of nations. If he don't do anything, of what use is he, and what do we need him for? The fact is, the belief in a God is the result of education, and it is time we should stop and think to see if it will stand the test of reason. It is time we should develop our individuality and stand alone without leaning on a God. Let each and every one lean on him or herself, and grow, strengthen, increase, and worship the divine within, for just in proportion as we increase the divine within, just in that proportion will the devil inherent in our organization step down and out. Hence the divine will ultimately prevail, and mankind will yet reach a state of harmony and happiness without a God.

J. ALLEN NOE.

West Farmington, Ohio, Nov. 25th.

Book Notices.

"Science and Theology; Ancient and Modern," by James Anthony Froude, is a very excellent work, and one cannot willingly lay it down until every word is read. The author rapidly reviews the past, when ships crawled lazily across the Atlantic, consuming six weeks in transit; when, in place of steam cars, stage coaches jogged slowly over the rough high-roads; and it was considered a sin to think some thoughts aloud. Progress through Greek and Roman philosophy is beautifully traced, and the teaching of the splendid Lucretius is appropriately noticed. The comparison between the things that hav been, and those which are now, is aptly shown, and this book is well calculated to awaken thought and set people to thinking. The author infers that the message of science is not the last or the best—that the time will come when we shall not be dazzled by that we call progress—when great wealth will not satisfy, and men will take a purer and grander view of life, making it the thing it should be.

"Ecce Diabolus" (Behold the Devil) is by the Very Rev. Evan Davies, D. D., L. L. D., Arch-Druid of Great Britain.

In this little book of sixty-three pages we certainly do behold the devil in "bloody sacrifices" and "burnt-offerings." His genealogy, history, and general introduction into good society are plainly and faithfully traced. Everybody would like to know about this mysterious personage—who he was, whence he came, and what's his name—and also the ignorant and brutal system of devil-worship, all of which is tersely told in this pamphlet, where it is also shown that the worship of Yahweh or Jehovah is one and the same thing with devil-worship. Not the least interesting part of this work is the allusion to the Druidic philosophy; and the essay closes by saying: "Our temples were never defiled by blood, idol-worship, or priestly delusions. Pure philosophical temples were they, and their motto was always, 'The truth against the world,' which is our motto also."

"The Pyramid of Gizeh," by Van Buren Denslow, LL. D., is another work worthy of notice. We are always pleased to read whatever comes from Prof. Denslow's pen, and when we saw his name upon the title-page of the pamplet now before us, we knew at once that we were to be instructed, and that the time spent in reading it would not be thrown away.

Prof. Denslow is well read in Egyptian lore, and has here given an interesting account of the location of the great pyramid, and a description of the same from socket to capstone. Anything relating to the pyramids of Egypt, and especially to that of Gizeh, reared centuries ago, by hands now unknown and long since moldered into dust, is very fascinating, and this account is no less so than any previously written. This pyramid is generally supposed to be the oldest structure now in existence; but why or for what purpose it was built remains as much a mystery as ever. We join with the author in saying that it has rendered at least this service: "It has stood as a monument of man's incomprehensibility to himself. As we cannot comprehend the builders, nor they us, so from the beginning the greatest mystery to mankind is man! The Jew has failed to comprehend the gentile; the Roman has misapprehended the Greek; aristocracies hav maligned the people; mobs hav not known their kings, nor kings their people; the wealthy hav frowned upon the unfortunate; the law has executed the poor, and the judge has insulted the criminal. Is it not well, therefore, that the oldest, grandest, most intellectual effort of the human hand and brain should remain, as always, a monument, simply and sublimely, of man's incomprehensibility to himself?"

"THE RADICAL PULPIT."

Among the many books kindly sent us for review, few meet with a kinder reception than the book with the above title. It comprises discourses by O. B. Frothingham and Prof. Felix Adler, fifteen in number, and every page is permeated with the true and beautiful spirit of sincere and lofty manhood.

While reading these essays one feels lifted into a purer atmosphere, where, roaming free over green fields and fragrant meadows, he drinks in new and sweet perfumes.

Discourses like these hav a true and lasting value; they are like the fresh breezes at eventide that invigorate and enliven, that cheer and strengthen the weary spirit and encourage it to go forth to battle for the right. Mr. Frothingham's mind was in its most healthy condition when these very practical thoughts were written, and they will be treasured as pleasant remembrances of a pure and upright character and a true and sincere man. The addresses of Prof. Adler are as earnest and delightful as is everything from his pen.

We remember the only time we ever had the pleasure of listening to him, and how his calm yet glowing words seemed to elevate and ennoble his listeners; and so, again, these printed thoughts of his renew a sweet and trustful hope in humanity and shadow forth a better day for our race.

This book is good Sunday reading, and every one will want it, if not for that day for some other day, and it is adapted for all times and seasons.

SUSAN H. WIXON.

Liberal School Books.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Nothing is more apparent in our schools than the lack of a good and useful class of text-books free from superstition, cant, and the miasmatic influences of a dead and decaying past. It is a disgrace to the intelligence of the country that our histories, in common use in our schools, contain no allusion to the illustrious Paine, whose brave words did more toward the establishment of a free republic on this continent than any other mind of his time. Americans should blush with shame and indignation at the manifest insult.

And, while our school readers contain extracts and essays from many leading minds of the past, there is no allusion to the inspiring and noble words of one of the greatest men that ever breathed the breath of life.

True, as Mrs. Slenker, in a recent number of THE TRUTH SEEKER, says, "There is great improvement over our past teaching, but yet there is room for much more."

But text-books of a fair and impartial character cannot be introduced in our schools so long as the Bible is read and prayers are offered there by order of the general statutes.

Our schools must be liberated from this barbarism before any great change can be hoped for in text-books, for if a book of a Liberal type could be procured it would be next to impossible to get it into the schools because school boards are composed largely of the orthodox element, and from a three years' experience with such a board, I know how quickly any such innovation would be voted down.

I hav been frequently asked to prepare a reader for children that should be free from the thorns of ignorance and hypocrisy, but such a book at present would be of no avail.

Let us seek first to pave the way for such books by breaking down the barriers to true progress that present themselvs in the shape of prayers, chaplains in Congress and legislatures, pious teachers in schools, etc. Science has already entered the doors of our school rooms, and is making havoc with the old theories and superstitions.

A class in geology was reciting a lesson, and one of the bright pupils remarked the discrepancy between the Bible account of creation and the geological statement, and ventured to ask the teacher which she must believe. The teacher, with a puzzled expression, replied, "We cannot doubt the testimony of the rocks—but—but—we must not disbelieve the Bible." "I don't see how we can help it," bravely said the bright-eyed girl.

The whole class was set to thinking, and it is just such thinkers who, by and by, will revolutionize the system of school books. Our business now is to make people *think*, and in due time there will appear a proper system of text-books that we shall not be ashamed of.

SUSAN H. WIXON.

Fall River, Mass.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

PUBLISHED EVERY SATURDAY AT $3.00 PER YEAR

The largest and cheapest Radical Journal published in Europe or America, containing nearly seven hundred square inches more of reading matter than any other journal of its kind.

NEW YORK, SATURDAY, DECEMBER 24, 1881.

God's Providence and Ministers' Prevarications.

When ministers talk on secular subjects they are apt to blunder as badly as when they talk of heaven and its cheerful concomitant, hell. The nature of their calling makes them deceivers—smooth talkers who tell the people they are prosperous so they will not feel so much the heavy burden of supporting kid-gloved paupers. They are conservativs and hold-backs, who dread the time when they must go to work, and do all in their power to put it farther and farther away. Prominent for a time among these is the Rev. Dr. Krohn, of Joplin, Mo., who seized upon the recent Thanksgiving Day to tell his congregation how thankful they ought to be. "In everything," he said, quoting from the Bible, "giv thanks;" and then he proceeded to state in detail what there was to be thankful for. First and foremost we were to be thankful to "God," from "whom cometh every good and perfect gift." There was nothing said about bad and imperfect gifts, and we are left to suppose that they do not come from him, but from the "other fellow," his creature the devil. But according to the Christian theology this thing cannot be. "From God proceeds all things" has been taught by all theologians. Not only the sunshine but the storm is his gift; the pestilence and the famin equally with plenty and prosperity. Indeed, he givs more bad gifts to the square inch on our globe than he does good. If we were to believe the theology of the church we must believe him to be a monster of iniquity. He is responsible for all the wo and misery which even the most blind cannot fail to see all over our land. Every poorhouse is a monument to his indifference to the welfare of his creatures; every asylum is a witness that he does not care for his children. He would let the poor starve and the decrepit die, and it is only by the works of men that they are not left to perish, as a tree blown over by one of "God's" gales is left to decay and die. His "fatherly protection" of nations is all a sham. He is always on the side of the strongest battalions, and in battle the nation with the most men and powder is sure to win. Put one of his own special children to sea in a leaky ship, with no human help near, and all the prayers that could be uttered in a million years could not save him from drowning. God does not interfere in the affairs of men. A well authenticated miracle is not on record, while there are millions of accidents recorded which he did not lift a finger to prevent, when, if he ever did or was ever going to, he should hav done so.

But in spite of all this the self-appointed ministers of his will tell us that all blessings are his gifts, and that when anything goes wrong we must fold our hands and say, "It is all for the best; God's ways are not our ways." It seems to us the hypocrisy of such a sentiment ought to be apparent to all men, but either it is not so to the ministers or they will not admit it. The Rev. Dr. Krohn can even see God's finger in Garfield's death, and derives satisfaction from the fact that he turned a deaf ear to the millions of prayers that were uttered for his recovery. A God who could deliberately shoot a man in the back, and let him suffer long weeks before death, must be a brute. Or, any God who saw a man thus shot, and would not help him, when millions asked him to, must be a monster of hard-heartedness. Yet this is exactly what God did or did not do in the case of our late President. Either Guiteau was his instrument, or he was not. If he was, then God committed a cruel murder. If he was not, then God calmly saw a man struggling for weeks for life and would not lift a finger to save him, even though appealed to by a whole nation. Let the Christians take either horn of this dilemma they choose, they can but make their deity out a cruel murderer, or an unfeeling God. And they continue to debase themselvs by worshiping him.

In order to make the dollars come easier from the pockets of his congregation, Rev. Dr. Krohn said that "our streets are no longer filled with men begging for work, but every kind of labor is asking for men. Business men are regaining their lost fortunes, and all classes are paying their debts." Is this so? Are the fifteen thousand sufferers by the Michigan fire "regaining their lost fortunes?" Are the defaulting deacons of the Newark savings bank paying their debts? Are there no tramps now out of work and asking for bread? In this city several hundreds apply for lodgings every week at the police station houses. If in Missouri all kinds of businesses are asking for men, that state must be a paradise considerably different from New York, for here there are thousands out of work.

In face of the fact—which he reluctantly admits—that the churches hav not increased as fast as in former years, this minister coolly says:

"And better than all else, the religion of Jesus Christ is making headway the world over.

"Rev. Frothingham, of New York city, the most cultured and scholarly and ablest exponent of Liberalism and Freethought this or any other country ever produced, and who for the last two years has been traveling all over Europe and America, and who has very recently been led to modify and change his antagonistic views of evangelical religion, said the other day to a reporter of the New York *Evening Post*, 'Evangelical religion is stronger in the world to-day, the churches are better filled and better sustained, and there is more of the religious spirit abroad in the world to-day than when I began my work twenty years ago.'

"Here then we hav testimony of one of the profoundest and most observing champions of Freethought to the present power and progress of our holy Christianity.

"And we may set this gratuitous testimony in favor of religious progress and power over against the wild, loose, ignorant, senseless, illogical, and blasphemous diatribes of such men as Ingersoll, Chainey, and Underwood, and then draw our own calm inferences as to which side of the great controversy is entitled to the strength of the argument and the preponderance of evidence."

Now there are a good many prevarications in this short extract. In the first place the religion of Jesus Christ is not making headway the world over. On the contrary, the world is growing away from the religion of Jesus. The orthodox church is not the same now all over the world as when it tortured and burned every heretic it could lay its unholy hands on. Many of the churches are growing more Liberal in preaching and practice. Hell-fire is not as hot now as when John Wesley founded the Methodist church and Jonathan Edwards ruthlessly consigned unbaptized infants to the flames. As for Mr. Frothingham, he has re-confessed. The reporter did not get his words nor his ideas, and so our minister cannot draw much consolation from him. Much of his first and second "confessions" are but "hair-splittings;" but when he gets down he says he does not think better of the evangelical church now than then, and has not the least idea of joining one. We are sorry for the Rev. Dr. Krohn, but Mr. Frothingham cannot help him. We would also respectfully inform him that he is the first one who has made the discovery that Ingersoll, Chainey, and Underwood are illogical. The editor of the *Review* would hardly admit an illogical man to its columns. We even doubt if Mr. Krohn himself, logical and reverent as he undoubtedly thinks himself to be, would gain easy access to its pages, unless in the advertising columns at regular rates. Underwood has long been regarded as excelling in the depth of his logic. If Chainey is not logical in his methods, it is the fault of the Christian college in which he received his ministerial education. But perhaps theological seminaries do not teach logic. We hardly think they do. But Mr. Chainey is not indebted wholly to them, and but few men hav a wider experience in logically tearing to pieces the flimsily-constructed fabric of Christianity.

As if he had not crowded enough fabrications into the above extract, Mr. Krohn goes on:

"We must admit that there is a dark, hard side to nature and life.

"Great nature moves with stupendous and appalling tread, in fire and flood, and volcano and storm and cyclone, and we are as nothing before it. Look at the want and waste of natural life. The want often greater than the supply, and the want often in one place and the supply in another; the bread and water in the valley, the hunger and thirst on the mountain. Look at the diseases of the world; at its aches and pains and torments. Look again at the hard dark things in the great social order; governments are corrupt, legislators bought and sold, politicians selfish. The rich and strong often oppress the poor and weak; love often disappointed, confidence betrayed, drunkenness and lust and riot hold forth everywhere. How shall we explain these things; how harmonize them with the thought of a wise and loving providence so as not only to bear them with composure, but in the midst of all to 'giv thanks?'

"It must be remembered that whether we can explain or harmonize them or not, they are still *facts*. The Bible does not create them, nor did the church create them; nor is the Bible religion, or the church responsible for them. The mystery is not in the Bible, or religion, or the church, but in nature itself. These mysterious and perplexing facts of nature and life lie wholly outside of the book, and not in it, and they would exist if the book were blotted out. And outside of the great sweep of Bible and truth it is impossible to find any satisfactory explanation. Natural theology does not solve the problem. To say that there is more plenty than want, more happiness than misery, does not fully meet the difficulty. Why, when there is so much wasted in nature, is there any want at all?

"Nature does not answer these questions; Rationalism does not; Materialism does not; Infidelity does not. Is there any explanation of them to be found anywhere? Does the Bible offer any? Does religion solve the problem? Yes. They answer them, or at least come to us with a system of truth or a theory of life in which the true answer may be found. But to be where explanation is possible and understandable, we must accept certain postulates of the Bible and religion, not contrary to reason, not above it, but in perfect accord with it and the logic of facts. But is not this to rest on faith? Yes, and that is just where we must all come at last in all these great questions that lie beyond the low and narrow horizon of the senses."

Yes, Mr. Krohn, that's it. Tear your Bible out of its covers, distort its words, mangle its meaning, and try to discover if you can why God permits such a dark side to nature. But can you do it? Can you see why a God all goodness should allow so much misery? Can you tell what beneficent purpose is served by storm and cyclone, by pestilence and famin? Can you tell why a father who loves his children should doom them to die by his own cruelty? He made the weak and the strong—why does he let the strong oppress the weak? If neither the Bible, the church, nor religion created crime, who but God did? Is he not the author of all things? Did he not make the storm as well as the people to perish in it? How does it help it to say we must "accept certain postulates of the Bible?" Is not that a grandiloquent phrase by which you hope to blind your hearers and escape from the base being you hav conjured up? It looks that way to a "man up a tree."

But can the minister be so sure that science cannot explain these phenomena? The storm, the famin, the cyclone, the pestilence, are the result of natural causes and not the manifestations of the wrath of an angry God. The universe is a big machine governed by its own laws and not by any God. There is no room for one outside of it nor inside of it. Matter is uncreated and self-existent, and is indestructible. Something cannot be made from nothing; it is unthinkable and impossible. The force which we see in the storm is but matter in motion, and without matter there can be no force. God did not and could not create matter, and he can hav no influence upon or over it. The human race has been evolved through countless ages from a low and savage condition, and in his constant struggle after better things the weakest must go the wall. It is the inexorable law of nature which knows no pity for man over the brute. In his struggle man has had to contend with innumerable difficulties, chief among which hav been a class of men called priests, who hav tried to keep him back in an ignorant condition so they could liv easily. A famin is caused by shortness of crops, not by divine wrath; but poor man in his despair, as he looked upon the famished faces of his friends and thought how horrible it all was, and not understanding the phenomena of nature, has thought there must be some outside power that controled all things, and has prayed to it. And designing men took advantage of his ignorance and said it was God, who could only be placated by supplication and self-abasement. From ignorance and fear the priesthood sprung, and by loud-mouthed pretensions does it strive to hold its place. Why should God place men in the world to suffer if he had the power to prevent it? Why should God decree men to toil when he could just as easily hav given them happiness without it? If we accept the fact that the universe cares nothing for man, then we can see why it is necessary to labor and to study its laws, that by taking advantage of the good ones we can overcome the bad. Every tear that courses down the cheek of sorrow carries conviction that omnipotent love does not rule the universe. Good and bad come in the natufal course of events. Nature givs us the rose and the upas-tree, the sunshine and the cyclone. Between the two extremes there is a wide distance, but we can find no room for any God. If men are to thank anything it should be themselvs, that they hav overcome the forces that work ill to such an extent that they hav prosperity and plenty, and can even spare a living to the useless drones who pray to the unknown that their bread be not taken from them. God never made a man prosperous unless he worked. Let us, then, thank Labor instead of the Lord for the turkey and cranberry sauce we ate on Thanksgiving Day.

We giv in this issue the first of a series of illustration which we propose to furnish, descriptiv of the places which Mr. Bennett will visit on his trip around the world. The cut in our present issue is a view of Constantinople from the Phanar, a little to the north of the fifth hill of the seven upon which, like Rome, the city is built. It is from the south side of the Golden Horn, opposit and a little above Galata, the point from which our traveler made his observations; but the towers, domes, minarets, and cypresses which he noted are visible. Across the Bosphorus, to the left, the part of the city called Scutari, in Asiatic Turkey, will be recognized. And to the right, just over the Golden Horn, is Galata.

The *Theosophist* comes to us from Ceylon printed in English. It seems like a visitor from some unknown shore. It reveals strange countries, strange people, and strange ways of conducting magazines. It is a curiosity with its unreadable Indian characters interspersed through the text. A plain, truthful traveler like Mr. Bennett is needed to reveal to us some of the hidden things over in the land which hav heretofore been explored only by ministers who, according to the *Theosophist*, hav told little truth and many falsehoods. Mr. Bennett will probably ere long have the pleasure of renewing his acquaintance and shaking hands with the conductor of this magazine, Madame H. P. Blavatsky, who, before she went to India, was widely known in this country.

Victoria Woodhull is back to this country denying in the strongest possible terms that she was ever a Freelover. She is almost as talented a liar as Talmage or Anthony Comstock.

Liberal News.

J. E. REMSBURG, of Atchison, Kansas, is open for lecture engagements.

PAINE MEMORIAL has got a contribution-box. May it be filled every Sunday!

JOHN S. VERITY has removed from Cambridgeport to 10 Porter street, Lynn, Mass.

J. M. HAGAMAN'S Liberal circulating library at Concordia, Kansas, is prospering.

A NEW paper, called the *Spiritual Reasoner*, has been started at San Francisco by J. D. MacLennan.

MR. BENNETT'S address for the next ten days will be care of London, India China Bank, Calcutta, India.

DR. MONROE'S son has started a bookstore in Indianapolis. He has THE TRUTH SEEKER publications for sale.

WARREN CHASE is lecturing before the Second Spiritualist Society of this city at Frobisher Hall. Moses has gone West.

AVERY MERIWETHER, the translator of Voltaire's "Tomb of Fanaticism," is publishing a free trade paper at Memphis, Tenn.

H. L. GREEN lectured for the Pittsburgh League on Sunday. From there he will go west as far as Kansas on his second lecturing trip.

SHERIFF PAT GARRETT, the slayer of Billy the Kid, is a Freethinker and patron of THE TRUTH SEEKER. Billy the Kid was a Christian.

OSGOOD & Co. hav issued Walt Whitman's "Leaves of Grass," without abridgment, which bothers the *Free Religious Index* very much.

IN consequence of the death of his sister, B. F. Underwood has postponed going West till January. Mr. Underwood has our sympathy in his loss.

DR. E. MOYER, of Nevada, O., goes West next week. He has any number of "Paine's Great Works" and the "Humphrey-Bennett Discussion" to sell.

THERE are over fifty volumes of Paine's life in the township of Berlin Hights, Ohio. M. M. Fish and his young friend, G. W. Myers, are responsible for this state of affairs.

THE ALWATO CLUB meets every Sunday at 3 P.M., at 201 East 34th street. Mr. S. P. Andrews, the patentee of the new language, presides, and all of an inquiring and studious mind are welcome.

THE genial author of "Exeter Hall," "Heathens of the Heath," "Family Creeds," etc., Mr. McDonnell, of Lindsay, Ontario, has gone to California to spend the winter on account of poor health.

ON the first of January Mr. Chainey's *Infidel Pulpit* will be changed to *This World*. It will be enlarged by the addition of a Liberal story by S. P. Putnam, and the price raised to $2 per annum.

THE LIBERAL CLUB took a new departure and had Prof. Sedgwick and his stereopticon before it on Friday evening, Dec. 23d. The views exhibited were of the Yosemite Valley and California scenes.

THE Republicans of Keene, N. H., hav renominated for mayor of their pleasant little city Ira W. Russell, a Freethinking dentist. It is but fair to say of the Republicans that they don't know he is an Infidel.

OUR Liberal friend Leach, of Wamego, Kansas, has a very fine opera house, which he is constantly improving. Judge Krekle, of the United States District Court, recently spoke in it upon the subject of "Tolerance."

THE San Francisco *Alta* hasn't much reverence in its composition. It recently made this announcement: "Bob Mackenzie, pastor of the Howard Presbyterian church, will lecture this evening on Bob Ingersoll."

THE SPREAD THE LIGHT CLUB is the name of an organization which gets together every Thursday evening at 8 Horatio street, this city. Just what kind of light the club spreads we are not prepared to say. All sorts of speakers upon all sorts of subjects.

THE SOMEBODY CLUB holds sessions every Sunday at 3 P. M. at Clarendon Hall, this city. The ostensible object of the Club is to find an answer to *Truth's* conundrum, Who is the somebody that gets all the profit of labor? Good speakers are on hand every meeting.

H. J. THOMAS, formerly proof-reader in THE TRUTH SEEKER office, is now editor of the *Sewing Machine Journal*, and has his headquarters in the Bible House. When the trustees of the building find they hav a real Infidel in their house they will probably want more donations for prayers.

AUXILIARY Liberal League No. 190, of San Francisco, met on Monday evening, the 13th, at the office of Dr. Hoadley, 5½ Kearny street. The object of the meeting was to elect new officers and take such steps as would aid in completely divorcing church and state, the just taxation of all property, and the abolishment of all laws which are in conflict with the letter and spirit of the Constitution. Several highly educated Jewish-Americans are members of the League.

THE Investigator Society has been sleeping for some time past, but has awakened refreshed and will hav a course of lectures under its auspices; which induces us to ask, Where is the course of lectures the New York Liberals were to inaugurate? Hav the leaders tumbled into the warm bed just vacated by the Investigator Society?

MR. S. P. PUTNAM has been very successful in his course of lectures delivered before the Paterson, League. He has already given seven lectures, and will giv five more at follows: "Truth Immediate to the Soul," "The Greek, the Roman, and the Jew," "Romanism, Calvinism, and Liberalism," "Science and Humanity," and "The Ideal American." They are delivered every Sunday at 3 P.M., prompt, in International Hall, corner of Fair and Main streets, Paterson, N. J.

M. CUSHMAN, of Teller City, Col., has our sincere thanks for his generous list of thirty-five trial subscribers. If all our friends should do likewise we might in time hav a much larger list of permanent subscribers. May Mr. Cushman prosper in all things as he did in his evening's work for THE TRUTH SEEKER.

The Institute of Heredity.

The convention of the Institute of Heredity, recently held in this city, was in the main quite successful. The speeches and essays were of a high order, and the subject was treated in a comprehensiv manner. I suppose that every one will acknowledge the importance of knowledge concerning heredity, although a few semi-barbaric newspapers seem disposed to ridicule any effort in this direction. They seem to think that we may know the stars, but we cannot know human bodies. But it is possible to hav better bodies and better children. We can increase the health and well-being of society. Whatever we may say of the spirit, so far as we know it is entirely dependent for its operation upon our bodily organization; it has no independent existence. Therefore it is all a sad piece of nonsense to glorify the mind at the expense of the power by which alone it can work. Hamilton may declare that the mind alone is worthy of study, but in so doing he shows himself to be a learned metaphysical fool, and Dr. Maudesley has rightly called him to account for his silly remark. We hav "cranks" like Guiteau because we hav directed attention to the mind rather than to the body, and all our civilization to-day is in a sick condition, full of morbid sentiments and ideas and insanities, because the mind has been crammed and pushed ahead without sufficient physical stamina to maintain it. The splendor of our civilization in art and poetry depends upon our healthful material conditions. The Greek gave us the best philosophy, the most splendid poetry, and the most beautiful art, because he was an athlete —because he made his body strong and supple, and capable of supporting and vivifying all the actions of the mind. We hav neglected our bodies—that is the sin we hav committed in these modern days, and that is why we suffer from so many diseases. The healthful action of the sentiments depends upon the healthful action of the muscles and nerves, and if one has a poor set of muscles and nerves he is sure to fail in some essential point, no matter how brilliant his genius.

Now the object of the Institute of Heredity is to find out about these things, to become "posted," as the saying is, to discover the laws of heredity, and apply them. We wish to begin the education of the child with what benign influence we can before its birth, and thus bring into play all the resources of nature for the development of man. He grows out of the past like a tree out of the soil, and sustenance, not simply physical, but intellectual and moral, flows to him while in his mother's womb; and before he comes into the light of day he receives his characteristics from the delicate and quick organization in which he livs. The process of birth is wonderful; it is a miracle, and it should be studied with the sweetest and purest feelings and delights, and a purpose to know how the fine fountains of life can flow most clearly and beneficently. Motherhood, what a world of poetry, of glory, of hope, of progress, lies in that divine, that imperial power; and to make the motherhood of the race more noble, more strong, more capable of receiving all the virtue and intelligence of humanity at any period of its development and transmitting these in healthful environments to new generations, this is the purpose of the Institute of Heredity, congenial and necessary to every other purpose of Liberalism. He who is interested at all in human improvement must be interested in the purification of its fountain head.

SAMUEL P. PUTNAM.

VOLTAIRE IN EXILE.—This little history of Voltaire was gotten up as a substitute for the more voluminous and expensiv histories of the great Freethinker. Those not acquainted with the history of Voltaire will find this book a valuable and correct reference. Published by D. M. Bennett, 141 Eighth St., New York.—*The Liberal.*

Three New Pamphlets.

We hav just had printed and bound three new books, which we shall be happy to supply to all who wish them. They are:

Science and Theology: Ancient and Modern. By James Anthony Froude. Price, 25 cents.

The Pyramid of Gizeh. The Relation of Ancient Egyptian Civilization to the Hebrew Narrativs in Genesis and Exodus, and the Relativ Claims of Moses and the Pyramid to Inspiration Considered. By Van Buren Denslow, LL.D. Price, 25 cents.

Ecce Diabolus, in which the worship of Yahveh, or Jehovah, is shown to be devil worship, with some observations upon the horrible and cruel ordinance of bloody sacrifice and burnt-offerings. By the Very Rev. Evan Davies, D.D., LL.D., Arch-Druid of Great Britain. Price, 25 cents.

The title pages of these little works giv a good and clear idea of their contents and nature, and the authors' names are guarantees of the ability with which the subjects are treated. The classic scholarship of Froude and Denslow is acknowledged by all, and Mr. Davies, the Arch Druid, is fully competent to tell of the early traditions of Judaism. As an initiated bard of the Drudic order he is well prepared to prove that the most notable gods of the orientals were only symbols and bardic myths deified.

As a historian Froude's reputation is world-wide, as is Denslow's for industry and ability in Egyptology.

The Pyramid of Gizeh.

Very many persons hav written upon the pyramids, or founded theories and conceived imaginary systems of philosophy and religion concerning them; but there is so little real data to go by that all human ingenuity has failed to settle when they were built, by whom, or for what purpose.

Mr. Van Buren Denslow has carefully gone over the ground taken by some of these writers, thus giving in a few words much real information about them and showing the fallacy of the conclusions of others, and especially of the Masonic theory, which he destroys by telling us that "all evidences of the existence of Masonry prior to the ninth century are imaginary," and concludes his essay by saying: "The great pyramid, so solitary in its wonders, is not only the largest . . . but the very oldest structure ever built by man. What were the ideas that caused it to be bullt? We don't know. No theory that has been presented is more than barely plausible. The pyramid, therefore, is a good stamping ground on which, in this age of universal pretense, to learn how to say, 'We don't know, and we can't find out.' But the intelligence required to build it is such that we can easily assure ourselvs that those who did build it well knew that wondrous 'why.' . . . One service the pyramid has rendered. It has stood as a monument of man's incomprehensibility to himself. . . . Is it not well, therefore, that the oldest, grandest, and most intellectual effort of the human hand and brain should remain, as it has always been, and now and henceforth must always be, a monument simply and sublimely of man's incomprehensibility to himself?"

The little book will well repay a perusal, and is fully worth its price. ELMINA DRAKE SLENKER.

Obituary.

Lester C. Parker, an earnest advocate of truth and brave champion of right, passed away August 25, 1881, aged seventy-nine years. He was for years a subscriber to THE TRUTH SEEKER, and by his zeal in Liberal and progressiv movements was the means of furnishing subscribers for that bold and fearless paper. All honor to his memory, and many can testify that their lives hav been the better for having been associated with his.

His brave soul did not falter
In the cause he felt was right,
And at truth's sacred altar
He rejoiced in wisdom's light.

Each false sectarian notion
He helped to tear away;
Out on life's Liberal ocean
He bravely plowed his way.

And though full oft a breaker
Raised its opposing force,
He, being a truth seeker,
Ne'er faltered in his course;

But onward sped to duty
Though all the world might frown;
The truth in all its beauty
Could not be trampled down.

This was his precept ever,
And, though he's passed away,
His earnest life will never
Be like seed thrown away.

For we shall find it springing
In all the good that thrives,
And feel its sweetness bringing
A blessing to our lives.

New Haven, Conn. ELLA A. BACON.

JAMES FREEMAN CLARKE says he is not an orthodox clergyman. He was orthodox enough in his opposition to Mr. Bennett's release from prison.

Scientific.

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N. Y. LIBERAL CLUB

BY T. B. WAKEMAN.

LECTURE I.

THE OBJECTIVE ORDER.—CONTINUED.

4. Biology. We next turn the leaf from the material to the vital world. The discovery of the Law of Correlation now enables us to take this step without a break in the order of scientific unity. There is a gulf, a duality, as was formerly supposed, between the great world of inorganic matter and the comparatively small world of vital organisms; but that gulf is no longer unintelligible and impassable, as it was formerly thought to be. The bridge between these two worlds, so exceedingly different, is founded, it is true, in chemical correlation and combination of the elements which compose protoplasm, which is the physical basis of life, and the one peculiar substance of which all living things are formed. It is, therefore, by far the most wonderful substance in existence. But neither its chemistry nor the properties and potencies of its chemical atoms or molecules in any wise accounts for or gives us any explanation of the phenomena called life.

The chemists are on the wrong track in attempting to find life in the properties—*e. g.*, magnetism, etc., —of atoms. They might as well try to find water in oxygen or hydrogen before they have chemically combined.

Life is a property of protoplasm as a mass, and only after it is formed, and not at all of its chemical or physical components before they combine and extinguish each other in making this wonderful substance. Much less is there proof that life exists in any other of the sixty-seven or more chemical elements which make up the material world, and which are not even protoplasm at all. Protoplasm must be regarded as a simple homogeneous substance when considered as the basis of life. It is true it is a nitro-carbon, consisting proximately of nitrogen, sixteen parts; carbon, fifty-five; hydrogen, seven; oxygen, two; phosphorus, one; and sulphur, one. But none of the previous qualities of these component parts appear in the substance itself after it has been chemically formed. The atomic chemical combination is given proximately: carbon, 400; hydrogen, 310; nitrogen, 50; oxygen, 120; plus sulphur and phosphorus.

Life is the reactive process of this substance, continuously made against the forces and changes of the environment—that is, of the whole world about it. Life is not the result of the several chemical steps and changes that have led up to the formation of protoplasm, but it is the reaction of the substance after it is formed, as against everything around it. Life is a constantly-adjusting correlation between the sustained changes in protoplasm and the changes in its environment. Materialism can therefore never adequately explain life, any more than it can explain fear, or love, or hope, for none of these words express any qualities or properties of matter itself. They express feelings which may be reduced to processes of the nervous systems of animals or men, but in no wise can those feelings be found or analyzed by physical observation or chemical analysis of the elements of protoplasm, or any matter whatever. They are, rather, social products, and belong to a higher world. Materialism is simply the explanation of the qualities and properties of matter. It cannot explain life, which is not matter. Life is a fact, or synthesis of facts, which we call a process, constantly taking place between the bodies of protoplasm in which it is observed and the rest of the world. Materialism cannot explain this balancing equation. The error of extending Materialism beyond the explanation of matter, as was done largely by Lucretius, and in the Materialistic schools of the last century, is a plain extension of a false and misleading character. Prof. Tyndall's expression about finding the "promise and potency" of life in atoms or matter other than protoplasm is entirely misleading. Materialism of this kind will soon discredit itself. Life is not in matter; it is the action and reaction of protoplasmic bodies, and in them only is it found.

But the success of Biology has been attended with a similar but a *reversed* danger of misapplication of the facts, laws, and methods of life to material, and therefore to disparate phenomena.

As the organic world was formerly materialized, the material world is now being biologized by analogies borrowed from the higher organic sciences. In this way the great law of Evolution, which applies to the organic world only, is thrown back even to the very basis of Cosmogony, as though nebulæ were so much protoplasm or colloid matter. In this way, it is sought by a vegetable analogy to frame a hypothesis that shall guess out the origin of stars and solar systems and the masses and distributions of the matter that forms the earth. This has been pointed out as the great defect of the works of Mr. Spencer and Prof. Fiske, and the point seems to be well taken. They biologize the whole Cosmos, apparently under the influence of this false analogy.

It would seem to be for this reason that the physical, or abstract concrete sciences—*i. e.*, Astronomy, Physics, and Chemistry—are wholly passed over and not elaborated in their works. These sciences are the very basis of any and of all objective science, but they are omitted, and we are left to wonder how they could possibly be treated as examples of the "universal law of evolution." There is really no evolution in them.

The hypothesis of the *growth* of the solar system from a presumed preëxistent nebula seems the basis of science with them. This is an example of the fallacy before us. This hypothesis has been administered very persistently, authoritively, and in so many shapes by Kant, Laplace, Herschel, Comte, Spencer, Fiske, that many people suppose that it is science, and its consequences are placed in school books as if proved. It should be borne in mind that it is, and probably never can be anything more than, a hypothesis, and a very dubious one at that. It furnishes a twofold instance of this fallacy of misplaced method we are illustrating, for in it the methods and processes of abstract mechanics and of biology are applied to explain the *disparate* phenomena of astronomy entirely beyond their reach.

If solar systems could be made experimentally or mechanically, or could be hatched and raised biologically, as Mr. Darwin raises varieties of pigeons, or if they could be found growing, so that either the method of experiment or comparison could be applied, grounds might be found upon which to sustain this hypothesis. The spectroscope, it is claimed, does show veritable nebulæ, but this is not sufficient. It must be shown that they are condensing and rotating and working out or growing into solar systems; but of that no reliable instance is reported. If the stars, suns, and solar systems have been thus formed, some of them ought to be caught in the process of growth now. Until a real instance of the kind is found the whole hypothesis stands as a misplaced instance of mechanical and biological analogy.

There seems to be great need of reference to this matter, so that the difference between science and hypothesis may be kept distinct. The danger of confusing the two could have no better illustration than Messrs. Spencer and Fiske have afforded in hatching this nebular hypothesis. Their classification of the sciences seems as if made to perpetuate this confusion. Astronomy and biology are included in the same department as "aggregate" sciences, and then are treated to a full dose of biology. Evolution is thus propounded as a "universal law" of unquestioned extent and validity in the astronomical and material, as well as in the organic world. This law outside of the organic world rests upon hypothesis only, and the difficulties seemed to be carefully kept from sight. The "aggregate" of Astronomy, if it means the whole of it, must be infinite. How, then, can we reason from the whole to a part, or by comparison, as we do in biology?

The words *grow*, *evolve*, *develop*, always, by use and etymology, apply to organic bodies, and otherwise have but a figurative or poetical meaning. The organic world consists, comparatively speaking, of only a little film or mold on the earth's surface. In comparison it is smaller than the rust or fungus on the surface of an orange. It is entirely dependent upon the forces and protoplasm upon the earth's surface for its existence, as well as the form and mode of its increment and evolution. The words accumulate, form, change, aggregate, are words that describe the processes of outward formation in the material world. In the organic world the increase is *within*, that is, in each cell of the whole mass, which thus evolves from within outward, instead of forming on the outside like crystals. This difference of increment is fundamental.

We must beware of mistaking our metaphors and figures of speech for laws of science. Not that hypothesis and imagination are not useful; they are the scaffolding of science, but not its substance. And in this case it seems that a better hypothesis is at hand. We refer to the aggregation hypothesis. The materials of that hypothesis are being found in the phenomena treated of by meteorology and cometology. It is that the sun and planets have been formed by the slow aggregation of comets and meteors.

Mr. Proctor, in chapter ix of his book, "Other Worlds than Ours," and in various lectures, has presented this hypothesis drawn from the sciences last named, whereby the genesis of the sun and solar system is accounted for by the gradual "aggregation" of cometic and meteoric matter during the infinity of past time.

This latter hypothesis is an appeal similar to that of Lyell in geology to known causes, which, with unlimited time, seem to be sufficient to produce the effects we see That the sun is a target for comets, of which there are "more in the heavens than there are fish in the sea," we are constantly reminded. That tons of meteoric matter are added to the earth every year may be learned from Dr. P. H. Van der Weyde's article on "Aerolites" in Appleton's Encyclopedia. This hypothesis has, then, good and known ground to start upon, and Mr. Proctor goes on to explain on this supposition, as the nebular hypothesis cannot, the motion and heat of the sun, the position, size, and weight of the planets, and the motion of the whole system in space. By this hypothesis the sun and his system have a chance of slow but continual enlargement from the straying matter it is constantly picking up in its path through space.

Its ingenious author gives us an explanation of the zodiacal light and the rings of Saturn, and indeed seems to make out a very plausible hypothesis, which, in process of time, may be verified, modified, or rejected. But this hypothesis is legitimate; it deals with known facts and forces and borrows nothing from other sciences. The forces that move our sun and system, and of which its heat and all of its motions are correlates, come from the infinite and are exhaustless as far as we can know. Our sun is, then, but a globe of glowing matter and gases in the current of celestial forces. Thus, if we must have a genetic hypothesis of the solar system, let us take it from meteoric, material physics only, and rest it upon known causes, and observed facts of that domain, and not confound the formation of suns with the growth of microscopic cells and organisms on our little planet.

This cometic or aggregation hypothesis has other advantages as a working hypothesis in the structure of a philosophy and a religion. It is optimistic and hopeful. It relieves us, happily, from the last chapters of Spencer's "First Principles," which are not science, inasmuch as they have nothing but the illegitimate extension of this biological law formed into an astrogeny to rest upon.

These chapters are decidedly the most baseless, repellant, and horrible in human literature. They sing the death of the solar system out of pure imagination. They have little more scientific foundation than Byron's dream of "Darkness," which seems to have suggested them and which they exceed in horror. Upon the aggregation hypothesis, on the contrary, and resting upon known facts, the solar system has but begun its course of enlargement, and mankind only commenced its course of adaption to the increasing grandeur of his little earth and its environment. The increase of his capacity attained by this constant development required by the increase of the earth and solar system may possibly enable mankind to realize the wild dream of Winwood Reade, in his "Martyrdom of Man," of communicating with other planets and other races than ours, if such exist or are developed in them in the course of time. The Cosmos may not be merely the scene of our solar tragedy after all, but rather of a human drama, following a higher destiny of planets and solar systems.

As Mr. Mill teaches in his last essay, we should meet and examine all that comes with a noble and sublime resignation, but with the remembrance that hope, which is the growing impulse, is fed only by the optimist. To him we may, therefore, turn over the duty of making hypotheses about the origin of solar systems, until there is reason to suppose they can be actually verified. At least let him have an equal chance with the destructionist and pessimist.

In the common use of the word, Evolution is a law of the organic world only. The gulf between Chemistry and Biology is bridged by correlation only—not by Evolution. Plants, animals, men, and societies grow, evolve, develop, die, and dissolve. Suns, planets, rocks, stones, fluids, and gases do not. Mr. Spencer's big words and long definitions have merely confused the plain distinction that common people, as well as scientists, have agreed upon and have before them in forms too plain to be mystified by metaphoric analogies. Before the scientific world his notions of inorganic development stand as hypotheses only, nebulous as well as nebular, and not as proved scientific theories—that is, not, as science—not as parts of the "New Gospels."

The proper use of the words growth and Evolution will further appear as we now pass forward in the organic sciences, of which they are the very foundation. In them both Spencer and Fiske grandly compensate by their services for the defects we have just pointed out. They are as grand in biology and sociology as they are misleading among the nebulæ.

The story of Biology is the story of Evolution. It is the growth and multiplication of cells into organisms, ever more and more complex in organs and functions, as their environments ever renewedly present to them the alternatives of higher changes or of death. Life is the correlate, not only of the chemical and physical changes in the organism, but also of the forces that surround and impinge upon it from the environment. Both concur in forming and sustaining life, and both must be taken into account in explaining it, from its lowest to its highest manifestations. As the Copernican theory, and gravity, are the explanation of Astronomy, the theory of Evolution and Selection is the explanation of the organic world. The works of Darwin, Huxley, Haeckel, followed up by the philosophy of Spencer and Fiske, make a new era in human progress, only

second to that made by Copernicus and Newton in Astronomy. [TO BE CONTINUED]

What I Don't Believe.

PART II.—NO. 64.

727. In Matt. xvi, 4, is the following allusion to what is reckoned a prophecy: "A wicked and adulterous generation seeketh after a sign: and there shall be no sign given unto it but the sign of the prophet Jonas." Afterward it is continued in these words: "Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." If Jesus spoke these words he spoke an untruth, for he was not three days and three nights in the heart of the earth, but, if the story is true, only one day and two nights. And he was not in the heart of the earth at all, but on the outer crust of it, but a few feet at most below its surface, while to reach the heart of it he would have had to go four thousand miles. It would be well for prophets and their recorders to be more accurate in their language and not be guilty of such egregious mistakes. Matthew makes Jesus recognize and acknowledge as true one of the most absurd stories ever told—that a man could live three days in the belly of a fish under water. If Jesus ever said the words that Matthew puts into his mouth, he had far less sense and judgment than the world usually gives him credit for. But it is not likely that he ever said a word of the kind, but that it was an effort to get up another prophecy and fulfilment. His fondness for that sort of thing sticks out on all occasions. I cannot indorse his big stories.

728. The prophecies which Jesus is said to have made with regard to his second coming are badly mixed up with those of the destruction of Jerusalem by Titus, which is very difficult for theologians to satisfactorily explain. The clear meaning of the language is that the second coming of Christ would follow "immediately" after the destruction of the city, and that within the lifetime of those present. We have this language: "Verily I say unto you, this generation shall not pass away till all these things be fulfilled" (Matt. xxiv, 34); "There be some standing here which shall not taste death till they see the Son of Man coming in his kingdom" (Matt. xxiv, 28); and again, "Verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come" (Matt. x, 23). Here Matthew is again deep in the prophecies, and with about his usual success. If Jesus spoke those words he proved himself very untruthful, for his second coming did not take place while those around him were alive, nor has it taken place down to this day, though 1,850 years have passed away since that prediction was made. He indeed shot very wide of the mark. It is quite probable that 1,850 years more will pass away before any such event occurs; and long before that time entirely new religions will be embraced by men, and the story and predictions of Jesus will not be regarded as worth a row of pins. It must be remembered that the predictions regarding the destruction of Jerusalem were not written till after the event had transpired, when it was quite easy with such men as Matthew to make the prophecy tally with the fulfilment. The end of the world was at that time thought to be near at hand, as has been the case hundreds of times since, but Matthew shows conclusively that he could write prophecies of the things that had already taken place far better than of what was still in the future. If Jesus said those things, and had he been a true prophet, he would have been equally truthful in both cases; he would not have had a hit in one case and a miss in the other. The word "elect," which Matthew makes Jesus use, is a very strong proof that Jesus never used the language, for the word, in the sense there employed, was not in use till a long time after the period at which Jesus is said to have lived. This is a clear case of manufacturing the "word of God"—the putting into the mouth of Jesus words which he never spoke. Much more could be said on the fallacy and ridiculousness of prophecy. Some things like eclipses and results which depend upon natural causes can be foretold with accuracy, but I do not believe that the old gentlemen called the Jewish prophets knew any more of what was to take place six or eight hundred years afterward than do the old men of the present time; nor do I believe that Matthew understood these things any better than thousands of other persons, or that he was a reliable, truthful writer.

729. Having partially glanced at the four gospels, the remaining books of the New Testament require a brief notice. We will first look a little at the book of Acts. It is usually claimed to have been written by Luke. I do not believe that it was, nor that it is a truthful, reliable history of the events of which it treats. Renan styles the book of Acts as the "Christian Odyssey," and he was probably not far out of the way. It is perhaps just about as much a work of the imagination as Homer's celebrated poem. The book purports to be a record of the acts of the apostles, but it has little to say of any save Peter and Paul. The first twelve chapters are mainly occupied with Peter and his doings, after which Paul becomes the principal figure. A strong argument against Luke being the author of the work is the contradictions between it and the gospel of which he is claimed to be the author. For instance, in the account of the ascension in the gospel of Luke it is claimed to have taken place in Bethany, while in Acts it is said to have been on the Mount of Olives. Both statements cannot be true, nor is it at all probable that both accounts could have been written by the same person. Again in the gospel the ascension is put upon the same day of the resurrection, while in Acts it is said to be forty days afterward. No sane writer in giving two accounts of such an event could hardly be guilty of such falsehoods or differences of statement. The book of Acts abounds in the most startling and impossible miracles defying the utmost credibility and gullability, and throwing the gospel miracles far into the shade. The discrepancies between Acts and some of the epistles are unfortunate and destructive of the idea of accuracy and truth. In Acts, soon after Paul's conversion, he is said to go up to Jerusalem, where he commenced preaching Christianity. Paul himself, in Galatians, says he did not go up to Jerusalem for three years, and that he commenced preaching in Arabia. In Acts xv an account is given of a council held in Jerusalem to which Paul and Barnabas were sent from Antioch. Paul himself gives this statement the lie by giving an altogether different account, and he ought to know best. In Acts it is decreed that even gentiles must abstain from meats offered to idols, while Paul, in his epistle to the Corinthians, says directly to the contrary. Acts mentions a visit by Paul to Jerusalem between the first and second council. Paul distinctly implies to the contrary. Acts characterizes the gift of tongues as a remarkable gift of the Holy Ghost, but Paul declares it unmeaning, unintelligible gibberish. The account in Acts of the arrival of Paul in Rome is entirely different from what Paul himself says about it in his epistle to the Romans. In the first Christianity is virtually unknown; in the second a flourishing church is in existence. At the time of Paul's conversion his companions are represented both as hearing and as not hearing the voice of Jesus. Annas, the high priest, is represented as a Sadducee; it is known he was not so. The account of Simon Magus is full of doubtful particulars. Serious doubts have been entertained whether such a person ever existed. In the second century he was identified with Paul. In short, the narratives in Acts will scarcely bear examination. They abound in contradictions, incongruities, and impossibilities. There is very much in the book which a person cannot believe unless extremely credulous and full of faith.

730. The various speeches by different persons as given in Acts are too similar, too much in the same style, to have been given by different speakers and on diverse occasions. They clearly show themselves to have been gotten up by a person who could hardly affect two styles, and he was undoubtedly the author of the speeches instead of those whom he pretended to report. Peter, Stephen, and Paul all speak the same thoughts and in very much the same words. Peter was a Jewish Christian, but his reported speeches in Acts make him a Pauline Universalist. Paul's speeches have not at all the style of his epistles. It is said that the Greeks and Romans used to make up fine speeches and put them in the mouths of their generals and emperors. The writer of Acts seems to have acted upon the same fictitious plan. In Acts Paul is represented as beginning his preaching at Jerusalem among his countrymen, and that it was with reluctance that he left them to preach to the gentiles. He is represented as seeking the Jews first and leaving them only from the direst compulsion; but Paul's own statement contradicts these representations altogether. The account in Acts and his own epistle differ just as widely with regard to his relation to the other apostles. His own account is that his work was original, undertaken at his own instance, and carried on according to his own views; while in Acts the gentile work is represented as being carried on under the supervision of superiors at Jerusalem. It has been truthfully said that the Paul of Acts and Paul of his own epistle are two very different characters. The book contains many representations in similar conflict with other books of the New Testament. That they are all truthful, all reliable, is impossible.

731. The book of Acts is entirely anonymous. No one knows by whom it was written or the time when it was written. There is no account of any such book being in existence till the latter part of the second century. The ascribing of its authorship to Luke was not done till a hundred years after his death, and was undoubtedly done by some interested party to increase the credibility desired to be accorded to it. That Luke wrote it is wholly improbable. It was most likely written in the latter part of the second century by some zealous partisan of the church who was not at all scrupulous in the statements he made. The miracles given are of too astonishing and impossible a character to be believed for a moment unless corroborated by the most reliable evidence. No sensible man can reasonably believe such incredible assertions when made by a wholly unknown person, and sustained by no proof whatever. In my opinion it is just about as true as the tales of Baron Munchausen and the stories of the "Arabian Nights," though not as well told.

732. Of the Epistles little need be said. A part of them are probably genuine, and a portion are very probably not. All the best judges admit them to be the most authentic of any of the books of the New Testament, and by far the oldest portion. It is most generally conceded that Paul is the author of the Epistles to the Romans, the Corinthians, the Thessalonians, the Colossians, the Philippians, and barely the Ephesians. Among those which it is pretty certain he did not write are the epistles to the Hebrews, to Timothy, and to Titus. Hebrews does not even claim to be written by him, while some deny that he wrote Colossians and Ephesians. Even the authenticity of Romans, Corinthians, and Galatians was denied by Bruno Baun. The nominal epistles of Paul are classed under four heads—those that are certainly by Paul—Romans, Corinthians, and Galatians; those in doubt as to his authorship—Ephesians, Colossians, Philippians, second Thessalonians, Philemon, first Thessalonians; those almost certainly not by Paul—the two Timothys, and one to Titus; one certainly not by Paul—the Epistle to the Hebrews. The ablest critics accord four epistles to Paul with considerable certainty, and the remaining ones with greater or less doubt, and believe them to have been written from 55 to 65 A. D. In reality, however, but little is known about it; and for this uncertainty we may consider ourselves that it does not make very much difference. If it be given up that Paul really wrote them, or the most of them, it does not make them materially better or worse. He was only a man, and possessed prejudices and faults much the same as other men. That he was commissioned by heaven to write what he did any more than I am commissioned to write what I am writing now, I do not believe.

733. There is one feature in the Pauline epistles, and in fact in nearly all of them, well enough to be mentioned. They set up no claim for the miraculous conception of the Virgin Mary, or that Jesus had not a natural father the same as other men. They were written seventy-five years or more before the gospels and the book of Acts were penned, and before the absurd doctrine of the immaculate conception had been set up. That was a dogma added to the Christian creed long after the time of Paul. It should also be observed that the epistles do not recite such impossible miracles as the gospels and Acts abound with. Miracles were undoubtedly also an after-consideration, and did not form a part of Christianity in its earliest stages. As the time elapsed from the date when Christianity was said to have its birth the remarkable miracles were handed out to the people, and they were required to believe them, and thus they became incorporated into the system, and devotees of the system were required to believe them under penalty of an eternal roasting. I discard them.

THE Liberal and scientific publishing house of D. M. Bennett, 141 Eighth street, New York city, is a prolific source of Infidelity in book form. Its latest production is a volume entitled, "What Objections to Christianity? the Bennett Mair Discussion," between D. M. Bennett and G. M. Mair, a book of nearly a thousand pages, containing twenty-four letters from each of the above-named gentlemen, in which a mass of information and argument on both sides is presented in a way that cannot fail to interest and instruct whoever peruses the book. To that numerous class of people who wish to fortify themselvs for the discussion of theological subjects it will prove of great value.

The above house has also recently issued a book which should be in the library of every Freethinker in the land who has not already something of the kind. It is entitled "Voltaire in Exile," giving his life and works in France, England, Holland, Belgium, Prussia, and Switzerland, with unpublished letters of Voltaire and Madam Du Chatelet. The book is a translation from the French of Benjamin Gastineau, made with the author's approval by Messrs. F. Vogeli and Edmond Dubourg. In the table of contents we find the following titles among others: Voltaire's youth, Voltaire and J. J. Rousseau, Voltaire and Frederick the Great, Voltaire and Pope Benedict XIV., life in Paris, Berlin, Switzerland, and at Ferney, Voltaire and Catharine II., the works, propagandism, and philosophical system of Voltaire. A chapter is devoted to the enemies of Voltaire and to Voltaire as a poet and dramatic author. This "wandering Jew of intelligence and Freethought," now the idol of the French nation, from which he was during most of his life an exile, deserves to be better known in America than he is, and this book will serve well to introduce him. It ought to hav a wide distribution and large sale.—*Winsted Press.*

I hav read "Voltaire in Exile," and was highly interested in it. The perusal of this volume has whetted my appetite for more and better knowledge of this wonderful man. I shall soon take up Parton's great work on Voltaire and continue the feast of reason. Benjamin Gastineau has presented the public with a very racy and exciting description of the adventures of the sage of Ferney. One wonders how such a man could liv in such an age and country. But I will not attempt any criticism on the book, but will say it is excellent. W. S. BELL.

A GOOD WORD FOR THE DEVIL. By Simeon Palmer, M. D. Price, 50 cents. For sale at this office.

This pamphlet is the musical musings of an Infidel. The verse is better put together than in many more pretentious volumes, and wit, humor, and pathos are all found in its pages. It contains a frontispiece of the wily serpent, the evil tree, and Adam and Eve in their simplicity of dress, copied from a Babylonian cylinder, and a picture of the primitiv couple in the act of partaking of the fruit, copied from an old New England primer of 1777, which givs a good idea of what our Puritan forefathers thought to be the orthodox plan of the "fall" of man. The book is printed on good paper, in large type, and contains 136 pages. It will serve to amuse a good many, and much instruction may also be gleaned from its pages.

Not a Blooming Specimen.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The trial of Elder Atwater, of Huron, Wis., for adultery is postponed to the March term of the circuit court. The elder is not, as lately issued in THE TRUTH SEEKER, a blooming specimen of physical manhood, but is lean, pale, and cadaverous, and given to "nervous prostration"—in short, a typical holy-ghoster. C. L. JAMES.

Letters from Friends.

BALTIMORE, MD., Dec. 5, 1881.
MR. EDITOR: Inclosed please find check for $8 in payment of my subscription for one year, and $5 to your Round-the-World trip. Very truly.
LEWIS WAGGNER.

OSKALOOSA, IOWA, Dec. 10. 1881.
MR. EDITOR: Inclosed is $5 to help bring that noble old truth seeker home. Thy friend,
G. B. NELSON.

HOWLAND FLAT, CAL., Dec. 1, 1881.
MR. EDITOR: Please find draft of $5 on the Round-the-World enterprise, $3 on my subscription, and the remainder as directed. Yours, H. J. WILSDORFF.

OTTUMWA, IOWA, Dec. 10, 1881.
MR. EDITOR: I never promised anything to send Mr. Bennett around the world, for I was of the opinion we could not well do without him at home. I am well pleased with THE TRUTH SEEKER and the able manner in which the present editor has conducted it since Mr. Bennett left. Herein find $5 to bring him back home to friends and editorial seat, $3 to my credit, to be added to the next year when my time expires. Yours truly, JAMES M. PECK, SR.

WEST LEIPSIC, O., Dec. 10, 1881.
EDITOR TRUTH SEEKER: Please accept this $5 as a contribution to the fund for the Round-the-Wor d trip of friend Bennett. I was not among the early subscribers to the fund, not wishing him to go away on a long and perilous journey, and believing that he and the means so invested could do more good here at home. But now that the enterprise is undertaken, and Mr. Bennett is off, and more aid is needed to complete the noble and ambitious undertaking, and time for subscription is short, I hasten to hav my name enrolled "before it is eternally and everlastingly too late-ah." Yours truly,
DR. W. E. WOODDELL.

HENRY, COL., Dec. 12, 1881.
EDITOR TRUTH SEEKER: Please find inclosed $6, which you will place as follows: $5 for Round-the-World books, which you will please send to Miss Laura M. Coryell, Glidden, Carroll county, Iowa, and $1 add to my subscription. Although I am late in the list, I hope I will not be left. I am satisfied that the books will be of more use than five dollars' worth of superstition and darkness.
Yours for success, R. C. CORYELL.

HOYTVILLE, MICH., Dec. 12, 1881.
EDITOR TRUTH SEEKER: Inclosed please find $9.50—$5 for the Round-the-World fund, and as my subscription runs out on the first of January next please credit me with the same for one year from that date. I would state that I saw Mr. Green's notice in the paper how to work for our cause and how to help the THE TRUTH SEEKER and encourage our old hero abroad by getting as many new subscribers as possible. I have found three subscribers. Please send the papers as directed.
From your well-wisher, CALEB WOLLFERT.

POINT PLEASANT, W. VA., Dec. 13, 1881.
MR. D. M. BENNETT: Inclosed please find post-office money order for $5 to aid in your trip around the world. Yours truly, HENRY J. FISHER.

READING, MICH., Dec. 18, 1881.
EDITOR TRUTH SEEKER: Inclosed please find $9.30, $5 of which please credit Milo Marquette with for the Round-the-World trip, and the balance, $4.30, as directed on inclosed slip. H. N. PROUTY.

SAN ANTONIO, TEX., Dec. 9, 1881.
MR. D. M. BENNETT: Herewith find $5, which you will please credit in the Around-the-World list.
Yours, J. M. HENSON.

WAUMANDEE, WIS., Dec. 13, 1881.
MR. EDITOR: Inclosed find money order for $5.50—$5 for Mr. Bennett's Round-the-World trip, for the last will bring him back, and fifty cents for a new subscriber to THE TRUTH SEEKER for three months.
WM. LOESEL.

PORT TOWNSEND, WASH. TER., Dec. 1, 1881.
MR. EDITOR: Please find money order in your favor for five dollars, my share to the great trip around the world. Truly yours, FRANK H. WINSLOW.

LA CROSSE, WIS., Dec. 10, 1881.
MR. EDITOR: Please find inclosed $7. I hav just read your article on "Ministers," and I think you hit them just right; they are nothing but debasers of the human intellect or perfect dead beats, a curse to society. Your well wisher, J. PETTEY.

CITY POINT, FLA., NOV. 20, 1881.
MR. EDITOR: Inclosed please find $8—$5 to help you make your journey around this little world of ours and $3 to renew my subscription. Long may it flourish as a terror to the servil minions of the infamous church, a beacon light to those that dare to do their own thinking and seek for the truth.
Yours truly, E. L. FABER.

OAKLAND, ILL., Dec. 9, 1881.
MR EDITOR: Please find inclosed $8—$5 for the Round-the-World trip, $2 for the balance of my year's subscription, and $1 for THE TRUTH SEEKER for four months to a new subscriber. PETER GOBERT.

FOREST GROVE, OR., NOV. 10, 1881.
FRIEND BENNETT: Inclosed please find $6—five for the Round-the-World fund, and one dollar for a large picture of yourself and Bro. Ingersoll. I sent my name among the first, but hav only just got the money to send, so I hope we won't be counted out of the faithful at the day of judgment, viz., the day of distribution of the book "Around the World."

We hav a Liberal League at Forest Grove of over forty members; some of the very best men in the town are stanch Liberals, and what we want is a good lecturer to stir us up once in a while. We hav had no Liberal wedding here, as Mrs. Dean wrote you from Joseph, Oregon, but we hav had a Liberal christening, which is just as good. Mr. and Mrs. Clow of this place hav a little daughter which they allowed myself and Miss Hampton, a daughter of our Liberal postmaster, to name. We stood sponsors for it, and named it Genevieve Ingersoll. We had no priest and no water, but we know if the young lady livs to be grown she will be proud of her name.

We had a course of lectures delivered by Prof. York last summer. He is a clear, forcible speaker, and generally makes a rustling among the dry bones of orthodoxy when here. If we could only hav more of the same kind it would be better for the town, for we hav some church-members here that are completely fossilized; they ought to hav lived in Calvin's time; they would hav carried fagots for the burning of Servetus with the greatest pleasure. These are only very few, however, and the all rest are cultured, Liberal-minded, pleasant people that it is a pleasure to be with. We hav a college and university here that would be a grand thing for the country if the faculty could only remember that it was a school for the dissemination of knowledge and not a Jesuit establishment. But they cannot be made to see that, so they hav their Sunday services, their student's prayer-meetings, and the students get nothing without religion in it, not even arithmetic, for I suppose when they hav the rule of three they only hav it to prove that three gods are one and is three. They had one very popular prefessor, a Christian too, but who was a genial, pleasant, friendly gentleman who believed in letting every one think for himself, and who would favor letting the students hav a little fun once in a while besides prayer-meeting. He taught here six years, gave the best of satisfaction to the students, but didn't suit the intensely orthodox; so at a meeting of the board of trustees they trumped up a few charges, got his dismissal secured, kept it quiet for six weeks during the summer vacation, giving him no chance to meet any of the trumped-up charges, and then sent him the notice through the mail. His friends hav been and are very indignant at the way he has been treated. Some students hav left, going to the more Liberal college at Eugene City. Others are threatening to follow suit, and altogether the board hav made themselvs very unpopular and hav not done the gentleman any harm, for he has given up teaching and gone into business where no one will hav a mortgage on him, body or soul, and where he can liv up to his honest convictions; and just now I believe his honest convictions are that Christians can do very nasty things sometimes all in the name of the meek and lowly. Prof. J. D. Robb is the man's name, and he and his estimable wife are among our first citizens. He has the sympathy of all our best people, and we hope he will do so well in his new vocation that he will never be under the necessity of asking a favor from another orthodox school-board.

Wishing you a happy, prosperous journey and safe return, I remain, Yours, MRS. SARAH C. TODD.

BART, Dec. 1, 1881.

"The eminent jurist excoriates the great Infidel. The intemperate abuse of God and the scriptures condemned in plain language that cannot be misunderstood."

Such is the bombastic language that heads an article in the Philadelphia *Press* of November 10th by Judge Black. This great new Infidel smasher and defender of the faithful has called a halt, kicked out of the harness, cursed Ingersoll and the *North American Review*, and quit. Now this judge is great, he is talented, which is clearly proven by this article from beginning to end. His ability and genius crop out in everything he touches, particularly in the line of throwing mud and slime. For proof witness this article of his in the Philadelphia *Press*. He says: "Fifty pages of the foulest and falsest libel that was ever written against God or man was sent to me." How is this for ability as a blackguard and falsifier? Does it not stand pretty high? According to him, Mr. Ingersoll is the foulest and falsest liar now on the face of the earth. But I should not wonder if a great number of intelligent people should conclude that Judge Black himself was fairly and honestly entitled to wear the champion's belt.

Next to Mr. Ingersoll the editor of the *Review* comes in for a little of his excoriated mud. But hear him: "The barest thought that the judge of all the earth aids right fills him (Ingersoll) with rancor, which he pours out page after page, and then repeats it again and again, unpacks his heart with words, and falls to cursing like a very drab, a scullion These furious outbreaks of intemperate use of God, his laws, and institutions do not disturb any one's belief at all or diminish the awful reverence which a Christian feels for the supreme object of his adoration. He is simply doing the part of a common scold, to whom the idle listen for the sport of the thing, while others, taking counsel of those outraged feelings, think him a nuisance that ought to be abated. This is, perhaps, not very easy to do. A woman for such an offense could be ducked under rule of the ancient law, but when a *communes vexatrix* of the male gender vexes the peace of a neighborhood in this way the remedy is difficult and doubtful."

Had the judge lived in the days of the Duke of Alva or of John Calvin he might hav rivaled these two pious worthies in spreading the gospel by fire and fagot to his heart's content. He has, no doubt, done his very best in this discussion with Ingersoll, has utterly failed, got mad, kicked out of the traces, and has now got down on the low plane a brutal, slanderous libeler and mud-thrower. No doubt this dirty, slanderous article of his in the *Press* will cause thousands of the faithful to believe that Col. Ingersoll is a vile, blasphemous wretch and not fit to liv. Probably no one knows better than Black himself how completely he has been whipped, but, like a cowardly bigot, he has sought to crush his able and generous opponent by defamation and slander.

Finding himself unable to prop up the tottering fabric of Christianity and that old barbarian book, the Bible, against his able antagonist, he has become desperate, and with a malignant rancor worthy that old demon-god of the Bible and of Christianity seeks to destroy him by the vilest slander.

Not content with slandering Mr. Ingersoll, he must pitch into the editor of the *Review* for no other reason, it seems, than trying to be impartial and giv each a fair hearing. Had the editor been partial to Black, had he headed his articles like this one in the *Press*, had he petted and patted him on the back and belittled Ingersoll, that would hav been all right. But being soundly whipped, and smarting under the lash, he strikes out wildly and aims a blow at his own friends in his desperation. Slander and proscription is the old, old argument so common and so effectful from the days of Constantine down to date. When foiled in argument with heretics and Infidels they could imprison, hang, or burn them. This kind of argument was extremely satisfactory and most effectual. It abated all heresy and Infidelity, and kept their religion pure and undefiled.

It has ever been the policy of Christians to treat Infidels as if they had no rights Christians were bound to respect, and to lie and slander for the glory of God and good of the church has been counted meritorious. Judge Black should remember in these days of railroads, telegraphs, schools, and printing-presses, a lie started may travel fast and far but the truth sent out in pursuit may soon overtake it. This slander, "excoriation of the great Infidel by the Judge," will hardly take so well in this age of reason and science as did the vile slanders in the days of Paine and Voltaire. They will hardly stick except to the ignorant and bigoted faithful who swallow everything from the Holy Ghost to a Noah's ark or a whale.

The judge boasts of applying the judicial test to Ingersoll's assertions; hear him: "A just criticism could not be made without some reference to his mental peculiarities, which, with habits of shallow thinking and rash talking, made him an utterly incompetent judge of the subject he pretended to argue. I found the proofs of this within the four corners of his own paper. There, also, I learned that he was without any acknowledged standard of right and wrong! It was legitimate to notice that because it accounted satisfactorily for his other utterances."

Phew! what a discovery; most wonderful! What, Robert G. Ingersoll, one or the few greatest men of this age or any other age, the finished orator, the the just, upright man, the model husband and father, a fool, an idiot that don't know right from wrong! Can this be so? Is it possible that after all the great Ingersoll is a fool? The Philadelphia *Press* calls him "the great Infidel," but this eminent judge calls him a fool, and he ought to know by this time. Now this excoriating business is a game two can play at, and I congratulate Mr. Ingersoll on the nice little breakfast job that's cut out for him. It will not take him more than ten or fifteen minutes to do up this lordly, egotistical, judicial blackguard and slanderous disciple of Blackstone. J. M. KING.

MEMPHIS, MO., Dec. 1, 1881.
MR. EDITOR: I see by your last issue that friend Lake feels agrieved by my commending to his consideration the following, which I chanced to see in some paper as I was about to reply to his "Open Letter:" "The truly sane man has no opinion with regard to a matter about which he knows nothing." I still consider it a self-evident truth. But as my friend considers its application as interfering with his rights as an American citizen, the edict is hereby revoked, and in future he is to hav perfect liberty to believe the moon to be made of green cheese, or to pronounce an opinion as dogmatic as he "darn pleases" on any subject whatever, whether he knows anything about it or not.
STEPHEN YOUNG.

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Io Victis.*

I sing the hymn of the conquered, who fell in the battle of life—
The hymn of the wounded, the beaten, who died overwhelmed in the strife;
Not the jubilant song of the victors, for whom the resounding acclaim
Of nations was lifted in chorus, whose brows wore the chaplet of fame—
But the hymn of the low and the humble, the weary, the broken in heart,
Who strove and who failed, acting bravely a silent and desperate part;
Whose youth bore no flower in its branches, whose hopes burned in ashes away,
From whose hands slipped the prize they had grasped at, who stood at the dying of day
With the work of their life all around them, unpitied, unheeded, alone,
With death swooping down o'er their failure, and all but their faith overthrown.

While voice of the world shouts its chorus, its pæan for those who hav won—
While the trumpet is sounding triumphant, and high to the breeze and the sun
Gay banners are waving, hands clapping, and hurrying feet
Thronging after the laurel-crowned victors—I stand on the field of defeat,
In the shadow, 'mongst those who are fallen and wounded and dying—and there
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,
Hold the hand that is hapless, and whisper, "They only the victory win
Who hav fought the good fight and hav vanquished the demon that tempts us within;
Who hav held to their faith unseduced by the prize that the world holds on high;
Who hav dared for a high cause to suffer, resist, fight—if need be, to die."

Speak, history! Who are life's victors? Unroll thy long annals and say,
Are they those whom the world called the victors who won the success of the day?
The martyrs, or Nero? The Spartans who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?

—*W. W. Story, in Blackwood's Magazine.*

* Hurrah for the conquered!

All or Nothing.

Happy the man whose far remove
From business and the giddy throng
Fits him in the paternal groove
Unquestioning to glide along.
Apart from struggle and from strife,
Content to liv by labor's fruits,
And wander down the vale of life
In gingham shirt and cowhide boots.

He too is blest who, from within
By strong and lasting impulse stirred,
Faces the turmoil and the din
Of rushing life; whom hope deferred
But man incites: who never strives,
And wants, and works, and waits until
The multitude of other lives
Pay glorious tribute to his will.

But he who, greedy of renown,
Is too tenacious of his ease,
Alas for him! Nor busy town
Nor country with his mood agrees;
Eager to reap, but loath to sow.
He longs *monstrari digito**
And looking on with envious eyes,
Lives restless and obscurely dies.

*To be admired.

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2. Miracles and supernatural achievements hav been as fully and truly ascribed to other teachers and founders of religion as to Jesus.
3. The story of Jesus and his mission in the world is unhistorical; it is not corroborated by contemporaneous history.
4. The teachings of Jesus are defectiv in morals, intelligence, and scientific information, and, so far as they are of value, his moral precepts and teachings were equaled by many sages and teachers who preceded him. The Bible itself was written by men illy informed in scientific knowledge, and does not harmonize with the facts and principles in nature known to be true.
5. The doctrins and claims of Christianity hav been a curse instead of a blessing to mankind in many respects. Instead of being a religion of love, it has been a religion of hate, contention, war, and bloodshed. It has fostered ignorance, superstition, and falsehood, and has retarded education and science in the world. It recognizes and supports the obnoxious systems of kingcraft and priestcraft, upholding slavery, despotism, and every form of oppression in its assertion that all power is of God. As a proof of this the leaders and bright stars of the Christian church hav been among the worst tyrants and oppressors of human liberty the world has known.
6. The Bible and Christianity hav oppressed woman and hav deprived her of the rights to which by nature she is justly entitled.
7. The Bible and Christianity are unprogressiv in their nature; they are founded upon the doctrin and authority of God himself, and are therefore incapable of progress and improvement.
8. The Bible and Christianity do not teach the higher class of truth and the best variety of religion which man kind are capable of receiving.

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OPEN LETTER TO

Anthony Comstock

In Answer to His Open Letter Sent to the Newspapers.

465 FULTON ST., BROOKLYN.

SIR: I hav before me a seven-paged open letter, addressed to myself, intended for publication in all the evening and morning papers, copies of which I am prepared to prove, were sent to every daily and several weekly papers, the publishers of which refused to publish it, consigning the precious product of your labors to the waste paper basket. For this I am truly sorry, as it would hav given me an admirable opportunity to show th public the true inwardness of the man who could pen such a letter, and yet cl im to be a Christian and a protector of the public from the vicious members of society. A more vicious letter could not be penned, and the evidence of malice crops out in every sentence You first claim that the courts honorably acquitted you. If they did, then I know nothing of th words honorable acquittal. You were arrested for publishing a malicious libel, and taken in the charge of an officer before the magistrates. You then waived examination. If you had written truthfully, why were you afraid of examination? I was present in the court to confront you on your vile charge. You were silent.

After the lapse of several weeks I received an order from Judge Smith's court to attend such court respecting my charge against you, and believing that you would submit to an examination and giv some excuse for your act, I went, accompanied by over fifty witnesses, so that a special court had to be set aside for my special case against you. Well, let us examin as to what followed. I stood there without counsel, ready to defend my order of arrest. I was strong in the proof of my charge against you, and did not require an attorney to quibble on points of law. You, on the other hand, had an attorney—a man in whom any person may trust their case as a legal adviser, and outside the law I hav reason to know that Mr. Tenney, your solicitor, is a gentleman and a noble-hearted man. He must hav felt seriously the weakness of your case, as set forth in your libelous letter, and therefore, as an act of charity toward you, advised you not to submit to an examination He, good fellow, by special pleading, decided to take exception on points of law, and attempted to show that not the spirit and intent of your libelous letter should be gone into, but the actual wording only should be considered, and that therefore the same should be adjudged as a privileged communication, and on this ground pleaded for a dismissal. This I objected to, whereupon your solicitor proposed that a brief be prepared, setting forth the reasons why my complaint against you should be dismissed. I then stated in the presence of that court, that all I required was a full investigation into the facts. It was then arranged that the District Attorney should take charge of the case as prosecuting counsel on behalf of the people against Anthony Comstock, I being promised at that time that such investigation should be made on the following Wednesday. But, feeling that there was some crooked business going on, and an attempt being made to frustrate justice, I employed one of our best attorneys, and he wrote a letter to the Judge, to the District Attorney, and your attorney for copy or nature of such brief. Not only so, but myself and attorney applied at Jefferson Market Police Court next day, and we were told that Justice Solon Smith had gone into the country, and would not be back until Monday following, the court officer to whom we spoke intimating that as the Comstock case was in the hands of Justice Solon Smith, nothing would be done until his return. Picture, therefore, my astonishment upon receiving a notice from the court that the case had been dismissed without an investigation into the facts which led to the writing of your letter, neither myself nor one of my witnesses being called, and yet you hav in your letter the audacity to tell the public that you were honorably acquitted. May heaven save the public when such honorable acquittals shall follow the publication of such vile letters as that penned by you to hundreds of my patients! So much for your "honorable acquittal." Now, as to your having evaded arrest or not, the facts are these: I did not dream of having you arrested until after I had written my letter to you, which appeared in all the newspapers. I called at your office personally three or four times, as did also my half-brother, David Cotter. We were each told by persons in your office that you had gone into the country, and would not be back for a week; but on being told by persons on Nassau street that you were seen in the immediate neighborhood not long after my calling, I felt that you were evading me, and deliberately refusing to giv me the names of those whom you pretended had made statements against me. It was your thus evading me which caused me to take criminal proceedings against you, and forthwith instruct counsel to sue out a warrant against you for criminal libel. After such warrant was in the hands of the officer, such officer and several of my witnesses sought you at your office. They were told by persons in your office that you had gone into the country, as I had before been told. On the morning of your arrest my half-brother, David Cotter, called at your office, in response to a telegram received by me. He was then told that you were away in the country. He went straight from your office to that of Howe & Hummel, and there met a private detectiv who offered there and then to disclose the whereabouts of Anthony Comstock, if the $100 reward, which I had offered for his arrest, should be given him. This was promised, and David Cotter then went and apprised the officer who held the warrant, and they went in company to your office, when they were jointly told by persons sitting there that you were away, and they did not know when you would return; whereupon the officer, acting upon the information given by the detectiv above named, proceeded to a room in the upper part of the building wherein several voices were heard. The door was opened in response to the knocking of the officer, when a number of gentlemen were seen sitting around a table as if in committee. Anthony Comstock was inquired for, and denied being there. Upon retiring voices were heard in a room close by. Inquiry was made if Anthony Comstock was within. The person who opened the door replied that Anthony Comstock was not there, when the door was closed. My half-brother, who was waiting in the lobby, made a ruse as if running down stairs, the officer, all the time standing outside, beside the door. The same person who had before opened the door opened it again. The officer, by a rapid movement of the foot, kept the door open and then walked in and arrested yourself, Anthony Comstock. If this was not hiding from arrest, I fail to understand what hiding means, and as you hav in your open letter mentioned the fact of my having offered one hundred dollars reward, and that I had refused to pay the person giving the information, I beg leave here to state that the hundred dollars was paid to the detectiv in the presence of several witnesses, one of whom was a merchant and manufacturer in your immediate neighborhood of Nassau street So much for your arrest. Was it with or without evasion?

Now, as to the next portion of your open letter: You say there is a law prohibiting the transmission of letters and circulars concerning schemes to deceive and defraud the public or obtain money by false pretense, through the mails. You knew very well when you were writing that sentence that it had no application whatever to my case, inasmuch as the following open letter to the physicians of Brooklyn was before you, offering every physician or scientific man a free entry into my factory and consulting rooms, and in the same letter offering five thousand dollars' worth of my goods to the poor of Brooklyn. Why did you not avail yourself of the offer and hav called at my consulting rooms and manufactory for inquiry before writing your libelous letter to the hundreds of my patients? You could hav no excuse as to time and place, for this reason, viz., that my establishment is one of the most prominent in Brooklyn, and in close proximity to your own residence, so that nothing but malice aforethought could hav induced you to hav written such a letter, while the following offer to the physicians of Brooklyn was before you in the circular or pamphlet from which you obtained the names of my patients to whom you wrote. If you wish to excuse yourself re-read the following:

WM. WILSON'S OPEN LETTER

To the Physicians and the Commissioners of Charities of the City of Brooklyn.

GENTLEMEN—Two years ago in Europe I invented and patented a magnetic appliance for the relief and cure of disease. My system is one that was never before attempted, but its simplicity places it among the many great improvements in the history of science which, after its inception, has caused thousands to wonder why so valuable an addition to the necessities of our race should hav been so long overlooked.

The success of my appliances in the cure of disease in England was such that over THIRTY THOUSAND persons were clothed in them, and not one case of failure when the proper appliances were worn, as recommended. In the face of such success in Europe, I determined that the people of America should be made acquainted with the fact. I arrived in Brooklyn only a few months ago and commenced the sale of my goods at No. 465 Fulton street, since which time I hav, in Brooklyn and neighborhood, over a THOUSAND persons wearing my appliances for the diseases above mentioned—all of whom came to me only as a last resort, having failed to get relief from any of their physicians And these persons were as readily relieved as were those of Europe—NINETY-NINE PER CENT of whom will tell you to-day on application to them that my appliances gave time all the relief promised. A printed list of my clients is at your disposal so that you may satisfy yourself of the truth of the above statement. My proposition therefore is that I hand over to the medical men of Brooklyn FIVE THOUSAND DOLLARS worth of my appliances, to be used only on the person of the sick poor now and likely to be in my charitable institutions and hospitals. The only condition I make is that I myself clothe the patients according to my own judgment and be allowed to retain watchers at my own expense that the patients do not receive any medicin during the wearing of my appliances, and that a proper report be supplied from time to time, so that I, at my own expense, can publish the record of the cures by my appliances. I further wish that every medical man in Brooklyn should call at my manufactory and examinior himself the processes of manufacture and make himself thoroughly acquainted with my system. My factory is open for inspection at all hours to any physician, chemist, or scientist, and in close proximity to my own business premises the same physicians

may see for themselvs the patients who hav been relieved by my appliances. All physicians and chemists who hav examined my goods hav avalled themselv of my invention, are to-day wearing my appliances, and recommending the same to their patients with marked success.

The aforesaid gift of FIVE THOUSAND DOLLARS' worth of goods will be delivered from time to time, as agreed upon by a committee of yourselvs, on application to me a few days in advance, stating the disease for which they are required, so that I can supply the best possible form of my invention. Hoping you will avail yourselvs of my offer, I remain, gentlemen, Your obediently,

WILLIAM WILSON
No. 465 Fulton st., Brooklyn.

In face of the above letter, what pretense can you find for your conduct? Why did you not giv me the names of the parties whom you pretended had writ ten to you? The fact is, no one did write to you except a lot of conspiring doctors, and to please them you became their tool.

In the next part of your open letter you refer to a letter you sent me, and say as follows: "Why did you, like Ananias and Sapphira of old, keep back a part; why did you not tell the public that I wrote you personally on the 15th of September?" Your memory must be very bad in this particular, or you did not read the newspapers. Insomuch that this paragraph appeared in the *Truth* newspaper on September 20th, under the caption of "The Romance of Anthony Comstock's Arrest, and what Led to It," and directly following the $100 reward, I refer to the very letter which you say I never noticed:

"And the next morning I received a cringing letter, written after the reward was offered, as shown by the postal date on the envelope, Brooklyn postmark, 2 A. M., September 16. Now I was told in his office on the 15th of September, at two in the afternoon, that he had gone away for a week. Who told the lie? Did he order his subordinates so to do, or did they do so of their own accord? The next day, September 16th, my half brother, David Cotter, with the detectives and the court officer, went to Comstock's office. They were told that he was in the country, and did not know when he would return. They were then told that a letter was written by Comstock to William Wilson the night previous. At this the clerks seemed surprised, and said, 'Well, we do not know where he is, nor when he will return.'

"A private detectiv then told my half brother where to find him, and said he was hid away in an upper room in the same building. There the officers went, knocking at one door where voices were heard within, but the door was locked. Then in another room adjacent an attempt was made to discover him among a company of gentlemen sitting apparently in committee, but Comstock could not be seen. A ruse of running down stairs was made, only to retrace their steps just in time to find the door gently open that had before been tried and found locked. The officer slipped his foot between the door jamb and, walking into the room, arrested the great Anthony Comstock. He was taken before Justice Smith and committed in the following words of committal:

"'It appearing to me by the within depositions and statements that the crime therein mentioned has been committed, and that there is sufficient cause to believe the within-named Anthony Comstock guilty thereof, I order that he be held to answer and be admitted to bail in the sum of five hundred dollars, and be committed to the warden or keeper of the city prison of the city of New York until he givs such bail. SOLON B. SMITH,

"'Police Justice.

"'Dated September 16, 1881.'"

You will therefore see, on referring to your open letter, that you admit that my first public communication against your act was printed on the 14th day of Sept., and yet you charge me with being like Ananias and Sapphira of old, by keeping back a part. How could I mention, in my communication of the 14th, that which was not written by you until the 15th? But you know very well that the letter you refer to as having been kept back was referred to as above on the 20th day of September, that being the first letter from myself after receiving the letter written by you on the 15th. You therefore utterly fail to show in your open letter that I had kept anything back. In the same open letter you refer to a lawsuit in Ireland between Wetton & Co., and William Wilson, of No. 64¾ Patrick street, Cork, and the most malicious act that any man could conceive is the taking the trouble of writing to Ireland for information respecting a man and when such information is received, telling one-half the story in a open letter to the public and keeping back the other half. This you know you hav done, and I challenge you to publish at your own cost your open letter, as I at my own cost shall publish this. Your malicious act in thus concealing the real nature of the lawsuit between Wetton and myself as rival manufacturers and large employers of labor is an act unworthy of the commonest informer. I hav a deed from the British government wherein, on the settlement of that suit as above rererred to, such deed binds my opponents to pay me a large sum of money in settlement thereof. Your attorney, Mr. Tenney or Mr. Colgate, your President, can see that deed whenever they choose to call at my offices. Yet you, in your open letter, attempted to show that I had been guilty of a crime. If this was not vindictiv malice, what was it? Again in the same open letter, you would insinuate that my patent and Edgar Wetton's were the same. Yet you know very well that the circular from which you obtained the name of my patients contains also the following description of my patent:

"During the past few years seven or eight different patents hav been taken out for Electric and Magnetic Belts, but the vital defect in each and all of them has been a want of means whereby the magnetism once imparted to them could be retained. This defect has been fully overcome in the 'Wilsonia' invention. William Wilson struck the happy idea of attaching a series of Voltaic Piles to the Magnets, which by absorbing the natural exudations of the skin giv out a constant galvanic current, and thus keep up a continuous supply of Magnetism. Another very important feature of the 'Wilsonia' invention is this. Wearers of these garments never experience unpleasant shocks and are never afflicted with sores, which inevitably result from wearing galvanic chain bands—*they* having to be steeped in vinegar to render them capable of imparting any curativ property, and in this process they become the mother of an incurable form of erysipelas! And then, the 'Wilsonia' is as comfortable to wear as any undergarment. These appliances keep the body warm in the cold season, and, by their power of absorption, impart, in the summer, a refreshing coolness."

Also the Method of Manufacture.

"Wilsonia" Magnetic Clothing;

These goods are made as explained below, and every person following out the instructions here given can make for themselvs and their own wearing any garments to suit their malady.

Although I hav pateuted the invention, I giv any one the liberty to make for themselvs, but shall prosecute any one who dares to make them for others to wear, or to sell.

Process of Manufacture.

Take a sheet of cloth, or any woven fabric, lay it upon another sheet of gutta percha tissue, then lay a sheet of muslin corresponding in size; fasten these together. Then take hard steel plates (brittle as glass they need be for our purpose), cut them into narrow strips about one and a half inches long; perforate each plate, making a hole large enough to take in an an ordinary shoe eyelet. These plates to the number of 250, with 500 eyelets, fastened to the cloth, are sufficient to make an ordinary NERVE INVIGORATOR. Over these plates, when fastened to the fabric, we place another sheet of india rubber tissue. Over this again we place another sheet of muslin and fasten the whole mass together with hot irons. We then puncture the eyelets the whole thickness of the fabric so fastened together, having about five hundred openings through the garments. Then we cover the whole with a lining of any material to suit the fancy of the wearer, but preferably canton flannel should be used. When the garment is so far finished it is magnetized by a powerful electro magnet until every plate of the whole series is thoroughly saturated with magnetism,

Having described the process as above, I again say that if you make the garments as I direct they will do you just as much good as though I made them myself. But the above being my patent, I shall prosecute any one who dares to make them for profit, and shall use the utmost rigor of the law in so prosecuting.

Now, then, where comes in quackery with with the WILSONIA?" Why do not the advertisers of quack nostrums tell purchasers how to make their compounds?

Now, as to Prof. White's great discovery: He told us a few weeks ago, through the columns of the New York *Herald*, that he had made a marvelous discovery, viz., that the whole secret of the electric charge in the Gymnotus, or electric eel, lay wholly in the fact that the said electric ell was enveloped in a film, whereby its electric charge was augmented. This marvelous discovery, he said, was only made after six and three-quarter years of fruitless research, and by an accident, he goes on to say, the whole thing was made complete.

Now it will be seen from reading the above formula, that WILLIAM WILSON'S patent was taken out two and a half years before Professor White made his statement through the columns of the *Herald*.

It is upon the Gutta Percha Film patented by MR. WILSON, that the secret of the "WILSONIA'S" force wholly lies.

Physicians, electricians, and scientists are, therefore, invited to examine critically into the nature of the "WILSONIA" MAGNETIC CLOTHING, and, with the formula be ore them, go into their laboratories and experiment for themselvs. They will then know that the

WILSONIA MAGNETIC CLOTHING

Is the Greatest Wonder of the Age, and yet withal one of the most Simple of Inventions.

In the same open letter which you sent to the newspapers you maliciously attempt to belittle me by assuming that, because I had been a cabinetmaker, I could not therefore attain to a knowledge of curativ agencies distinct from the methods laid down by the schools. In answer to this assumption of yours, I can only say that I pity you for your stupidity. Do you not know that the celebrated Dr. John Hunter of London worked at the bench as a cabinetmaker at forty-two years of age, and afterward became the most eminent surgeon in Europe? and to-day the Hunterian Museum in London is a living monument of that cabinetmaker's skill? Do you not also know that all great inventions ever made emanate from among those whom we least suspect as the originators of new thought?

Another important reference in your open letter I refer to: On a board sign y u say as follows: "Read the Anthony Comstock letters in favor of 'Wilsonia.'" In answer to which I simply say that I hav the copies of fifty-five letters sent to you in favor of my garments, the parties sending such letters being those to whom you had conveyed your libelous communication. Therefore I call these letters of my patients the Anthony Comstock letters, and shall continue to publish them in a pamphlet dedicated to the Young Men's Christian Association of Brooklyn and New York; nor you nor your society shall intimidate me against such publication. Nothing shall be hidden nor held back. In conclusion, I again make the following challenge to you: To sign bonds for $5,000 if you can prove that I do not cure ninety per cent of the incurables given over by the doctors, or to produce one case where all the benefit was was not derived as promised on the purchase of the goods, such goods being worn as directed as to quantity and to time. I believe your society requires money to carry on its operations; here therefore, is a chance to add to its funds. I will also sign bonds for a like sum if you can show one testimonial published by me that was not genuin, and will pay all expenses of the six physicians on whom you relied, and will meet them singly or as a body on any platform in the United States, and prove to an audience of scientists that these physicians know nothing of the nature of nerve fluid, the constitution of the blood, nor the difference between electricity and magnetism as a curativ agent. WILLIAM WILSON.

Having thus openly answered your letter, and wishing the whole thing to be closed up, I herewith make you this offer, viz: That you shall, upon the examination of the deeds referred to in my letter as above, between your attorney and Mr. Colgate, upon the conclusion of such investigation, giv me a letter of apology for having been instrumental in casting discredit upon my invention. I am quite willing to accept your plea of ignorance of the facts, and that you were deceived by others.

Upon receipt of such letter of apology, I will withdraw all further proceedings. WILLIAM WILSON.

READ THE FOLLOWING REFERENCES SHOWING MR. COMSTOCK HIS MISTAKE:

COMMODORE GARRISON, Bowling Green.
Mr. FRAZER, corner of Reade st. and Broadway, New York.
Mr. DEGRAFF (DeGraff & Taylor), Fourteenth st., New York.
Mr. TAYLOR, of the same firm.
Mr FAYERWEATHER (F. B. Hoyt & Co.), Spruce st., New York.
Senator McPHERSON, Washington.
E. B. STIMPSON, Spruce st.
THOMAS HALL (Kestler, Hall & Co), Ferry st.
Colonel BAYARD CLARK, 54 East Forty-ninth street, New York.
Dr. DEMAREST, One Hundred and Twenty-seventh st., Harlem.
Mr. J. DUGGAN, Undertaker, 330 Clermont ave.
Mr. E. STCLAIR CLARKE, 758½ Lafayette ave.
Mr. YOUNG, Artist, Bergen st., Brooklyn.

These and thousands of others can be referred to Dare a man like Comstock mingle with such gentlemen as the above?

Read also the Testimonials Printed in "The Truth Seeker" of Nov. 19th.

IMPORTANT TO INVALIDS.

COMPETENT ASSISTANTS IN EVERY STORE, PRIVATE DRESSING AND CONSULTING ROOMS, AND EVERY CONVENIENCE, WITH FEMALE ASSISTANTS FOR LADIES. ALL OUR GARMENTS ARE THE SAME, NO MATTER AT WHAT DEPOT THEY MAY BE PURCHASED.

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Important to the Suffering and Afflicted Who Hav Been Deceived by Advertising Nostrum Venders.

The great success attending the introduction of my world-famed **WILSONIA GARMENTS** has incited a host of speculators to place upon the market several bogus arrangements under the specious titles of "Magnetic Clothing" or "Magnetic Garments." One unprincipled person has actually copied my engraving representing my clothing, so that a person not seeing the garments would take it for granted that the goods so advertised were facsimiles of the **WILSONIA**, the engravings representing the clothing being identical with those issued by myself thus tending to defraud the public by their purchasing a worthless article for the cure of some malady or other. This same person has copied, almost verbatim, the language of my own circulars. One of these garments was brought me direct from the vender. I find it to be a clumsy imitation of the first magnetic garments made in Europe some fifteen years ago. I would therefore ask the public to see the Wilsonia garments before purchasing anything represented as a magnetic clothing. They will then find that an attempt at imitation has been made by an engraved circular containing copies of my own circular as above stated, and so cunningly has the device been carried out that parties purchasing the goods from such circular will suppose that the garments so purchased were identical with my own, but when seen together they are as different as anything can possibly be conceived. If, however, persons will call at any of our STORES in New York or Brooklyn, or elsewhere in the United States where Wilsonia depots are opened, they may hav everything made clear to them. The claim of CHEAPNESS is a poor point to put forward when the matter of disease and life and death is in the balance. My reputation now is so unparalleled that never before in the history of the world hav such remarkable cures been effected as those following the timely use of the now world-renowned Wilsonia garments. The blind hav been made to see, the deaf to hear, the helpless paralytic to walk erect, the demented to become sane, the martyr to catarrh and asthma to speak and breathe freely, the terrified with heart disease to walk forward among the public without the terror of impending death. All and every form of disease disappearwhen the Wilsonia Magnetic Garments are used as directed. I will undertake to cure 90 per cent of the so-called incurables now in the hospitals in the United States, and will place my garments upon such patients free of charge, the only condition I make being that the authorities governing such hospitals shall not allow any medicin to be given the patients during the wearing of my garments, and that the cures shall be publicly advertised as soon as made. CITIZENS OF AMERICA! when and where in the history of the world has such an offer as this been made? Here, in New York and Brooklyn alone, there are thousands of poor invalids in our hospitals passing through the ordeal of a protracted and living death who might, if my offer be accepted, be restored to the world as useful members of society, and this free of charge. If my offer be not accepted by the physicians of the hospitals, then the physicians must stand convicted of indifference and carelessness toward the poor invalids intrusted to their care. I hav sold my patent to a company with a view of manufacturing on a very large scale, so that with increased facilities in the form of valuable machinery specially prepared for our purposes, we shall be able to place upon the market an unlimited supply of these wonderfully curativ appliances.

After years of study in the particular direction of electrical therapeutics, I hav from time to time made many improvements on my first conception of what was needed for the relief and cure of disease until the "Wilsonia" in its present form contains all the elements of what has gone before in the same direction. The continuity of current is made complete, the dangers of over-ventilation are entirely overcome. This is an important point in the "Wilsonia." Thousands of persons are to-day suffering from the effects of retarded perspiration, having had thrown back into the organism the poisonous exhalations of the body. The expensiv nature of the "Wilsonia" combination in all its entirety makes the price somewhat high, but yet it is far the cheapest in the end, inasmuch as the curativ force will continue for years although a commoner kind will frequently result in marvelous cures. These commoner goods we sell at the following prices:

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$500. REWARD!

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"BUT," says a zealous friend, "if it were not for our religion and the belief, where would the female be?" Just where she should be—the equal of man; the companion, the helper, the complete complement, the perfect half of a perfect whole. Christianity and all other forms of superstition hav kept woman back—hav placed her under man's rule and dominion and robbed her of her birthright as queen of the world and as one fitted to reign and rule side by side with her kingly brother. Gladly, joyfully, will woman "take the chances" of "going back to nature" and to sun-worship if she only may be permitted so to do. "Christian principle" has never "ameliorated her condition." Never, never, never! Eighteen hundred years of servitude has it given to woman, making her less even in the eye of the law than a negro. She has no rights only as man condescends to lend them to her. It is only as she tramples Christianity and the old god-book of Christians under her feet, and throws off the fetters of Paul, Jesus, and the priest, that she is enabled to advance one step toward enfranchisment.—*Elmina Drake Slenker.*

My heart leaps up when I behold
A rainbow in the sky,
So was it when my life began,
So is it, now I am a man,
So be it when I shall grow old,
Or let me die.
The child is father of the man,
And I could wish my days to be
Bound each to each by natural piety.
—*Wordsworth.*

I SEEM, for my part, to see the benevolence of the Deity more clearly in the pleasures of very young children than in anything in the world. The pleasures of grown persons may be reckoned partly of their own procuring, especially if there has been any industry or contrivance or pursuit to come at them; or if they are unfounded, like music, painting, etc., upon any qualification of their own acquiring. But the pleasures of a healthy infant are so manifestly provided for it by another, and the benevolence of the provision is so unquestionable, that every child I see at its sport affords to my mind a kind of sensible evidence of the finger of God and of the disposition which directs it.—*Paley's Moral and Political Philosophy.*

ALL hail to those bold and fearless natures—the heretics and innovators of the day—who, rousing men out of their lazy sleep, sound in their ears the tocsin and the clarion, and force them to come forth, that they may do battle for their creed. Of all evils, torpor is the most deadly. Giv us paradox, giv us error, giv us what you will, so that you save us from stagnation. It is the cold spirit of routine which is the nightshade of our nature. It sits upon men like a blight, blunting their faculties, withering their powers, and making them both unable and unwilling either to struggle for the truth or to figure to themselvs what it is that they really believe.—*Buckle's Essays.*

I HAV now gone through the Bible as a man would go through a wood with an ax on his shoulder and fell trees. Here they lie, and the priests, if they can, may replant them. They may, perhaps, stick them in the ground, but they will never grow.—*Thomas Paine.*

WHEN Samson ran off with the gate-posts of Gaza, if he ever did so (and whether he did or not is nothing to us), or when he visited Delilah, or caught his foxes, or did anything else, what has revelation to do with these things? If they were facts, he could tell them himself, or his secretary, if he kept one, could write them, if they were worth either telling or writing; and if they were fictions revelation could not make them true; and, whether true or not, we are neither the better nor the wiser for knowing them. When we contemplate the immensity of that being, who directs and governs the incomprehensible whole, of which the utmost ken of human sight can discover but a part, we ought to feel shame at calling such paltry stories "the word of God."—*Paine's Age of Reason.*

HE divideth the sea with his power, and, by his understanding, he smiteth through the proud. By his spirit he garnished the heavens; his hand hath joined the crooked serpent. Lo, these are a part of his ways, but how little a portion is heard of him and the thunder of his power who can understand?—*Job xxvi*, 12-14.

GOD requires not men to wrong or misuse their faculties for him, nor to lie for others or themselvs for his sake, which they purposely do who will not suffer their understandings to hav right conceptions of the things proposed to them and designedly restrain themselvs from having just thoughts of everything, as far as they are concerned, to inquire. And as for a good cause, that needs not such ill helps; if it be good, truth will support it, and it has no need of fallacy or falsehood.—*Locke's Conduct of the Understanding.*

IF we had been slaves to the Dey of Tripoli we should hav been too much sunk in intellectual and moral degradation to be capable of the rational and manly discontent of freemen. It is precisely because our institutions are so good that we are not perfectly contented with them, for they hav educated us into a capacity for enjoying still better institutions.—*Macaulay's Speeches on Parliamentary Reform.*

THE Iliad and the Odyssey were not only regarded as epic poems, but as sacred writ; even the geography had been inspired. However, when the Greeks began to travel the old legends could no longer be received. It was soon discovered that the places visited by Ulysses did not exist, that there was no River Ocean which ran round the earth, and that the earth was not shaped like a round saucer, with the oracle of Delphi in its center. The Egyptians laughed in the faces of the Greeks and called them children when they talked of their gods of yesterday; and so well did their pupils profit by these lessons that they soon laughed at the Egyptians for believing in the gods at all.—*Reade's Martyrdom of Man.*

Odds and Ends.

"MY dear," said the grocer, "we hav all been converted and can't sell milk on Sunday, but if you happen to want a little just come in by the back gate, please."

A PREACHER said to a peasant, whom he thought rude, "You are better fed than taught." "Should think I was," replied the clodhopper, "as I feeds myself and you teaches me."

A SMALL child being asked by a Sunday-school teacher, "What did the Israelites do after they had crossed the Red Sea?" answered, "I don't know, ma'am, but I guess they dried themselvs."

"FORMERLY one sermon converted three thousand sinners," said Elder Burgess, of Butler University, Ind., in a sermon recently; "now it takes three thousand sermons to convert one sinner."

A LITTLE boy was shown the picture of the martyrs thrown to the lions. He startled his friends by shouting, "Ma! oh, ma! just look at that poor little lion way behind there. He won't get any."

CLARA LOUISE KELLOGG acknowledges that she became engaged after a courtship of but fifteen days. As this isn't long enough to learn whether or not a future husband snores or walks in his sleep, it looks like a very dangerous proceeding.

AN inquisitiv old man poked his head in a printing-office door and asked, "Who is dead?" The man at the wheel answered, "Nobody that I hav heard of." The old fellow asked, "What is this crape on the door for?" The boss then went out and found that the "devil" had hung the job-office towel on the doorknob while he chased a lame pigeon up the alley.

WHAT is fame? Something that you win by carrying a bunch of shingles up a ladder and tacking them on the roof, when you might hav made just as much money by peeling shavings from a board on the work-bench. The people who persist in walking and working in the upper strata of the world's industry hav a harder time and no more pay, but then, they win fame, do you see?

THERE is no Indian war now going on. The fact is, the weather is so cold in the West that the government agents, who are appointed to rob and plunder the red men, are compelled to sit by the stove. In the mean time they are mapping out a program which will stir up the Indians from the British possessions to the Rio Grande. In a small way, the country has no abler statesmen than the agents who plunder the Indians.

A SMALL boy got up to read a composition on "The Tree." He got as far as "This subject has many branches," when the teacher said,

"S'op; you hav not made your bough yet."

"If you interrupt me again," said the boy, "I'll leave."

"You giv me any more of your impudence and I'll take the sap out of you. Do you understand?"

"I twig," said the boy, and then the regular order of business proceeded.

THE rich, as well as the poor, hav their crosses to bear. Mr. Louis Lorillard, of New York, offers $500 for the conviction of the person who stole his "black French poodle Flora," and says he will expend $10,000 to send the thief to prison. It is a sad case. Picture to yourself the agony of a wealthy young man who is obliged to worry through the winter without a "black French poodle"—no frisky Flora's tail to wag and eye to grow brighter at his coming. When a poor man loses a dog he doesn't offer $500 reward for him. He assuages his grief by paying half a dollar for three new pups.

O COME to the onion-bed,
The day is past and gone;
There rest thy weary head
Till the blush of another dawn.

To the onion-bower hie,
As the evening star appears,
And bathe thy saddened eye
In a cataract of tears.

For the wo-sealed ducts that bind
The briny thou wouldst shed,
A solvent charm shall find
In the fragrant onion-bed.

"WHAT do you intend to be when you grow up?" inquired a New Haven philanthropist of a small boy who was shivering on the corner.

"I intend to be a sharp."

"A sharp? And what's a sharp?"

"Don't you know what a sharp is? Why, a sharp is one of these men that says he knows something that nobody else knows and makes everybody believe him. This giv's him 'posish,' and he coins money."

The philanthropist saw no need of further inquiries.

"I S'POSE you has read de President's message?" inquired an old colored man as he was sweeping an office on Laurel street the other day.

"Oh, yes."

"Anything speshul in it?"

"No, not much."

"Say anything 'bout de way pertaters has riz up in price?"

"No."

"Anything 'bout de world gwine to end on de 31st?"

"Guess not."

"Git any figgers in dar to play policy on?"

"I didn't see any."

"Did he say it was gwine to be a hard winter?"

"No; he didn't even mention the subject."

"Didn't giv any cure for chilblains or sore froat?"

"No."

"Den what's de good of any message? What's de use of sittin' dar an' foolin' 'round an' burnin' out de gas? Sakes to gracious! 'Pears like if I couldn't squeeze in at leas' one leetle cure fur corns in a sehen-column message I'd let de old fing go an' take my chances on a raffle fur a Christmas goose."

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AND A
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The *Liberal* is a monthly magazine published by G. H. Walser at Liberal, Mo., at the low price of fifty cents a year. This magazine is issued in the interest of true Liberalism and gives full and accurate information concerning the town and colony of Liberal—founded for Liberals and Spiritualists, where they can enjoy the full fruition of universal mental liberty. The town is growing rapidly. It has no preacher, no church, no drunkenness, no saloon, no God, no Christ, no hell no devil. But peace, civility, truth, happiness, and sobriety reigns supreme among the people. Address G. H. WALSER, Liberal, Mo. tf

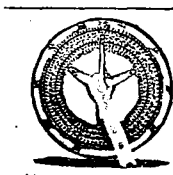
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By VAN BUREN DENSLOW, LL.D.
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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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Notes and Clippings.

A CREMATION society has been organized in San Francisco.

WE are requested to state that the Mr. Ingersoll who is one of Guiteau's counsel is not Col. R. G. Ingersoll nor a relativ of his.

IN consequence of an ukase from the emperor of Russia one-third of the convents and monasteries of the empire are at once to be closed, owing to the extreme poverty of their numerous inmates.

A BOAT destined to be propelled solely by electricity has just been completed in France. The owner, M. Tellier, intends to launch it at Boulogne, and to cross in it to Folkestone, in company with a friend. The boat is about 18 feet long by about 6½ feet wide.

IT does not appear that Moody and Sankey are repeating their triumphs in England. Their audiences are comparativly small, and the clergy do not, as before, countenance their revivalism. The London *Times* says that nearly all of the converts made during their first visit are now backsliders.

ON the mastership of University College, Oxford, becoming vacant recently by the appointment of Dr. Bradley as Dean of Westminster, a request was made to Mr. Goldwin Smith to allow himself to be proposed for the post. Mr. Goldwin Smith declining, a similar unsuccessful request was made to Prof. Huxley.

THE Sunday law advocates are at work to enforce the observance of the Puritanical Sabbath in this city. It will be accomplished when the average San Francisco citizen is an angel in a new suit of Sunday-go-to-meeting apparel and a prize in the shape of a celestial chromo of the witch burners is offered to every "heathen" (and there are many of them) in our midst.—*San Francisco Jewish Times.*

A LONDON paper says: "Fatal encounters between gamekeepers and poachers hav been terribly frequent of late years. They amount, as it has been but too aptly said, to the practice of private war, and to protect the amusement of a few rich the lives of scores of poor are annually sacrificed. Surely it needs some radical change in the game laws to prevent this awful sacrifice to what Sydney Smith called the Christian pheasant and the immortal hare."

A REPORT from Kingston, Jamaica, is to the effect that the Rev. A. C. Walsh, the rector of Port Royal, has just left the island for Montreal. He got into trouble with his church wardens and congregation, who nailed up the church against him. He raised an army of carpenters and laborers and broke into the church amid the execrations of the populace. The disturbance continued for two weeks, and the most disgraceful scenes were enacted. The parson, on the recommendation of the bishop, resigned his charge and started for Montreal.

THE Rev. Dr. Parnell, secretary to the Episcopal Diocese of Ontario, says he is unable to account for the shortage of $12,000 in his accounts, as he has not knowingly misappropriated the money. He rather thinks his bookkeeper is faulty, and hence the deficit. He is willing to turn over his life insurance policy to the church, so that the loss may be made good at his death, but he cannot promis an earlier reparation, as he owns no property. The case is peculiar, and opinion seems to be divided on the question whether the clergyman is a knave or, in a financial sense, a fool.

THE Lewiston (Maine) *Journal* says: "One moonless night recently an Auburn deacon lighted his lantern, took his water-pail, and went out-doors to the back-yard pump to get a pail of water. He carefully adjusted the wooden pail to a favorable focus, and absent-mindedly hung the lantern on the pump nose. He then seized the pump handle and worked it as vigorously as a well-preserved but absent-minded Auburn deacon might. The stream of water gushed out of the pump and broke the lantern into fragments, leaving the Auburn deacon in the dark and his water pail in a thirsty condition. If it had been anybody but an Auburn deacon people would hav said—well, what wouldn't they say?"

WHEN he earned a miserable living in Rosita, Colorado, by doing errands for a stableman, he was called Old Man Bassick, and his wife and daughter worked at the wash-tub. One day he found ore in a mountain near by, and within the year has become a half millionaire. Now he is respectfully mentioned as Mr. Bassick. There are those, however, who sneer at the family's ignorance, as the following anecdote shows: Mrs. Bassick was at Canon. It was noticed that she frequently walked out upon the hotel porch as if looking for some one. "Do you expect friends?" asked the obsequious Boniface. "No indeedy," she replied, "I'm expecting my phantom." Her pretty phaeton, for which she had paid $3,000, afterward rolled around the corner.

ALL the female convicts in the Indiana penitentiary were turned over to Sarah Smith, a philanthropic Quakeress, seven years ago, for the purpose of testing kindness as a means of reformation. Success is claimed for the experiment. Two hundred women and girls a e now under Mrs. Smith's care. They are required to perform certain work, from which they earn their own support, and they are kept within an inclosure, but there are no high walls, dark cells, barred windows, nor armed guards. Eight women guards are are all that she requires to control these prisoners, and severe punishments and deprivations are unknown. It has been proved, says an official report, that eighty per cent of these convicts are so far reformed that on release they begin to lead reputable lives.

AT every opportunity Prof. Adler makes a plea for Sunday amusements for our poorer citizens. He advocates concerts of wholesome music, and the opening of such places as the museums in Central Park, either free or at such prices of admission as everybody can afford to pay. He argues that Sunday is the only time the laboring people can find the necessary diversion from their dull and steady employment, and now they hav on Sunday the choice only of going to church or going to the grog shop, and as their welcome to the latter is more hearty than that extended to them by the churches, they prefer the saloons. He claims that if they had the preference between grog shops and inexpensiv amusements they would prefer the latter, and many of the evils resulting from intemperance would be eradicated. There is no doubt that thousands now of a Sunday waste their money, their strength, and their character, who, if they could find some wholesome and attractiv diversion elsewhere, would conform much more closely to a correct idea of what a good man ought to be.

SPEAKING of the trouble in the Stonington (Conn.) public school, caused by a Catholic boy refusing to join in the Protestant mummeries of the teacher, and for which the child was severely punished by the teacher and committee man, *Foster's Democrat* says: "The Protestant teacher and committee man referred to ought to be sent to the penitentiary for ten years at least for cruelty to that boy. We should say precisely the same if the thing were reversed and a Catholic teacher and committee man should act as these Protestants did in the Stonington public school. Call that teacher a lady! a vixen, a termagant, a virago, either of the terms would be more appropriate. It is a great outrage that any sort of religious intolerance and bigotry should be taught or tolerated in the public school, or anywhere else for that matter, in this country. The idea of whipping a boy or girl because he or she would not follow any sort of religious or sectarian form in a public school, contrary to the parental examples, teachings, and principles set, taught, lived up to, and enjoyed at home, is too moustsous to be tolerated in a free country. What sort of old Puritan bigots and asses hav they in Connecticut these days? They are trying to revive the hellish persecutions so vigorously practiced by their ancestors, who whipped and burned alleged bewitched women, tied them to the cart tail, and dragged them through the town. They are not yet half civilized in that state. The aggrieved parents hav one of the ablest lawyers in New England to manage their case. We know Tom Waller well, and when he takes hold of a case he means business. We hope to hear that he has made the superstitious, intolerant persecutors suffer most severely for their infamous conduct."

SOCIETIES FOR THE PREVENTION——

Whenever a government grows
To be wealthy, corrupt, and paternal,
It uses its ears and its nose
With freshness exceedingly vernal;
Then new institutions arise,
Beyond its creators' intention,
That make of our meddlers and spies
Societies for the preveution.

Societies though they are named,
They are deputy governments, rather,
And widely they come to be famed
For bother and bluster and blather.
Their powers they blindly abuse,
Because they are mainly despotic,
And often the methods they use
Are, sad to relate, idiotic.

No doubt there is good they may do
If fairly and wisely conducted,
And courses of crime, it is true,
Hav sometimes been duly obstructed;
But all their prevention is vain,
If won by oppressiv abuses,
And small is morality's gain
If freedom its better part loses.

When the people are governed too much
And suffer too much interference
Of government side shows, and such,
Some day they will order a clearance;
Then some institutions, unless
They are managed with better intention.
Will learn what it is to suppress
Societies for the prevention.

WE do not believe that Victor Hugo ever said this. If he did, he does not know the woman, for she is no more fit to be president than Talmage is to associate with decent people. But it is reported that he said: "Even gentlemen hav crossed from America to England. They hav been deputed by a large number of their fellow-citizens to offer the presidency of the United States to a woman. Fontenelle said of Mme. de Savigne that she was a man—a *mot* more flattering for Mme. de Sevigne personally than for women generally. Mrs. Woodhull is an American lady, very popular in her own country, where she has made herself the apostle of social reform and the emancipation of women. She has come to Europe, there to continue what she has commenced in America, and there to meet with ovations. Thousands hav flocked to her meetings in London, Nottingham, Liverpool, etc. The English journals are full of these gatherings. One of them estimates at forty thousand the audience of her ten London meetings. She is pretty, which is no drawback for a woman. She has a manner all her own; no bureau, no platform, no friends on the stage; there she is alone, standing, and when an idea moves her most forcibly she walks up and down the platform—an unfettered eloquence which is weirdly striking. But withal, Mrs. Woodhull is a woman, and thus the serious can not retain their laughter at the thought that a woman could be President of the United States. Hold! Is England a republic? We thought that in England there was a woman at the head of the government. We imagin that in England the ministers are presided over by a woman. We were under the impression that in England a woman did send messages to the lords and commons. Certain it is that England is a monarchy, and her monarch is not a man, but a woman. And this queen is called Victoria, just as Mrs. Woodhull. If one Victoria can govern, why should not another preside?"

News of the Week.

JOHN ORVILLE EVANS, president of the Mutual Telegraph Company, died on the 25th.

THE latest official list of the victims of the Vienna theater fire estimates the missing at 449.

THE right of suffrage has been granted in Italy to all male citizens who can read and write.

FIFTEEN men started in a six-days foot-race in this city last Monday morning. All go as they please.

HON. HANNIBAL HAMLIN, the new U. S. minister to Spain, presented his credentials to King Alfonso on the 20th.

ANOTHER plot to kill the czar has been discovered. It failed because the czar did not appear when expected.

FORTY persons were crushed to death during a panic caused by a cry of fire in a church in Warsaw, Eng., last Sunday.

THIRTY milk dealers were arraigned in this city on the 22d and fined from $50 to $100 apiece for selling adulterated milk.

THE ancient heathen festival called Christmas was celebrated by various persons, heathen and otherwise, on the 25th and 26th insts.

EX-FRAUDULENT R. B. HAYES declines to contribute anything to the Garfield monument in his state (Ohio), urging poverty as an excuse.

THE editor of the Hanau, Germany, *Gazette* has been sentenced to four months' imprisonment for criticising Bismarck's attitude toward the Jews.

A CORRESPONDENT of a London paper in Constantinople was recently sentenced to six months' imprisonment for using abusiv language about the sultan.

JUDGE STILSING, of this city, one day last week refused to detain a man arrested by Comstock, and the latter left the court-room in a state of great indignation.

A VERDICT of $5,583.56 has been rendered against the American Tract Society for money which they insisted upon keeping after the will which gave it to them had been broken.

THE city auditor of Newark, N. J., recently confessed that he had embezzled $125,000 of the city's funds, and lost it in stock speculation. He then gave himself up. The city clerk, also implicated, has fled.

EDWARD HOPPE, of College Point, N. Y., shot and killed his wife and then committed suicide on Christmas morning. This course was resorted to by Mr. Hoppe to settle slight religious differences which existed between himself and Mrs. H.

SOME of the crew of the steamer Jeannette, sent out by J. G. Bennett to discover the North Pole, hav landed in eastern Siberia. The vessel became frozen in the ice off that coast, and the men spent three months in the Arctic sea in open boats, undergoing great sufferings. One boat was still missing at last accounts.

THERE is war between the Connecticut Bible Society and the American Bible Society. The former organization makes the grave charge that the latter society has "understated its assets and overstated its benevolent expenditures," and demands that a committee be appointed to investigate.

VERY little business has been done in the Guiteau case for the last week. The assassin continues his abuse of witnesses and council. His divorced wife, Mrs. Dunmire, has been on the stand. Her present husband sat beside her, and is said to hav had a revolver in his hand prepared to shoot Guiteau in case insult was offered to the lady. Knowing this, Guiteau was constrained to be civil while she gave her testimony. A plaster cast of the assassin's head was secured on the 19th. The trial will last the year out. Ex-District Attorney Reed, of Chicago, has joined Mr. Scoville as council for he defense.

A Truth Seeker Around the World.

To Constantinople, and Six Days There.

TURKISH CEMETERIES.—CONTINUED.

A Turkish cemetery is wholly unlike any other in the world. The tombstones are different in shape, in style, and appearance. A part of the graves have a horizontal stone five or six inches thick, with a head-stone and foot-stone mortised into it, and these stand upright when they do not fall over. Other graves have the upright stones simply set in the earth, which are very sure to fall over or lean badly; and as the Turkish rule is never to repair anything, their cemeteries have a very dilapidated appearance. These upright stones are of various sizes and of diverse shapes. In size they run from two feet to six feet in hight, and from six inches to fifteen inches in width. A majority are a third wider at the top than the bottom, some are partially lyre-shaped or scolloped at the edges, while others are simply round columns six or seven inches in diameter, but a third larger at the top than bottom. The lettering is put in lines running obliquely, the left hand being considerably higher than the other end. In some cases, however, the lines run square across. But such letters few Americans ever saw; they do not look nearly as much like letters as Hebrew, but appear as though a lot of children had been attempting to write shorthand. In many cases—I presume when the parties were wealthy—the background of the stone is painted a bright green, red, purple, or some other color, and the letters gilt or black. In no case are any images or figures of angels or any kind of animals allowed in their cemeteries. The Mohammedans are strictly opposed to the worship of images of all kinds, regarding it as a species of idolatry, which they detest in the strongest degree. The nearest approach I have seen to a representation, in stone, is a rude form of a fez, or a turban, which is often seen cut in stone at the top of tombstones. What is lacking in quality in Turkish cemeteries is made up in quantity. From what I have since seen of the city's cemeteries, I am prepared to say I never saw so many graves around a city in my life; and the wonder is where Turks enough could be found to fill so many graves. Surely many milllons of Mussulmans must hav gone from this locality to heaven, or to some other place more or less uncertain as to distance and direction.

After returning to the boat we continued up the Golden Horn as much farther, and saw several beautiful sites, and some fine buildings. We had got above the shipping, and where small boats only could find water enough. We saw the tile works, the brick yards, and a few trivial manufactories. Many beautiful sites for dwellings line both sides. At length we reached the palace erected by a former sultan for Empress Eugenie of France, which, however, she occupied but one day, and which is now vacant. The sultan also has a summer palace farther up, but he is there very little, if any. There are four or five magnificent palaces near the water's edge, at the confluence of the Bosphorus and the Golden Horn, built with borrowed money by former sultans, but the present sultan refuses to occupy any of them, as he thinks it unhealthy down so near the water. He occupies another palace on the high ground in the rear of them. The water in the Golden Horn, as in the Bosphorus, the Sea of Marmora, and the Mediterranean Sea, is not affected by tides, or rather no tides are here; and thus the landings and docks, such as they are, are free from the annoyances which ebbing and flowing of the tide engender.

SEEING THE DERVISHES.

Thursday, Nov. 3d.—The following day being Sunday, we had but little sight-seeing to attend to, save the whirling and howling dervishes, who have public meetings some three times a week, Sunday being one of the days. The guide took us quite a walk down the steep hill, through narrow streets and dirty lanes, to the building where the dervishes worship. Dervishes occupy a position in the Mohammedan religion similar to that of the monks in the Christian. They do not marry, and liv in monasteries, or something of the kind, and hav their possessions in common. They have considerable property of their own, such estates as have no heirs to inherit them falling to them. There are several different orders of dervishes, as there are of monks and friars. When we entered the building the services had commenced. Fifteen dervishes were kneeling on a circular floor, some twenty-five feet in diameter, in the center of the room, with their faces toward Mecca. Their posture might be called both a sitting and a kneeling one. They were really on their knees, the feet, upon which they sat, being directly in the rear. They frequently bent their faces forward to the floor and kissed it. During the praying, which is generally performed in silence, they occasionally rise to their feet, bow low three times, and then fall easily upon their knees, assuming also the sitting posture, and placing their lips again and again to the floor. After this has been kept up for a long time, the leading sheik, or priest, speaks out in a chanting, half-singing voice, "Allah, abak, hoo," when the dervishes again bow their heads to the floor and kiss it, repeating in a low, muttering voice the words the sheik had spoken. The sheik utters other sentences, probably quotations from the Koran, for his words seem to impart great solemnity to the faithful, and they are much impressed when he repeats the solemn periods.

I should observe that in addition to the fifteen dervishes in the inner place mentioned, twice that number are in the wide circuit or space around the circle, and they also stand on their knees in the same way, and join in the praying ceremony the same as those in the center. In the gallery were as many more, joining in the same exercises. Those in the center were barefooted, and their numbers were increased from time to time by other dervishes coming in and joining them. After the praying had thus been kept up for half an hour, one of the dervishes in the gallery commenced chanting certain passages, and at times all the dervishes in the house bent their faces to the floor and called upon Allah repeatedly. Not long after this a kind of instrumental music was begun in the gallery, with a reed instrument sounding much like a flute, accompanied by a sort of drum. The music is not exquisitely pretty, but it evidently sounds very solemn to the faithful, and is kept up for fifteen minutes, accompanied by chanting. At a signal the dervishes in the central place arose and laid off their cloaks, leaving on a white skirt coming nearly to the feet, and commenced a slow, solemn march around the circle. When they reached the side nearest Mecca, they made, one at a time, a solemn obeisance by bowing, and then, advancing some six feet, each turned again and bowed to the one behind him, and this was done by all two or three times. This portion of the ceremony was solemn and impressive. When it was completed the first sheik took a position on the Mecca side of the circle, facing in toward his fellows, and one at a time they went up to him and apparently received something from him—perhaps his blessing—the instrumental music at the same time being in progress; and as each one received the invisible something he extended his arms, and began turning, the most of them revolving with such velocity that their skirts stood out at an angle of forty-five degrees. Each took a certain position in the circle and kept it with very little variation. Soon they were all whirling save two sheiks, one of whom retained his position, while the other walked slowly among those who were whirling. These gentlemen looked very serious and devoted, and doubtless felt the exercise a very solemn one. Some turned with great evenness and regularity. When this had been continued some fifteen minutes, at a signal all stopped suddenly. None of them showed the least dizziness. They then for a few minutes united in the praying exercise of kneeling, etc., after which the whirling was renewed the same as before, some holding out their arms horizontally, and others elevating them at an angle.

When we had watched these chaps long enough, we left them still whirling and made our way some half a mile to another building, where a rival company of dervishes were engaged in a different style of worship. These were the howling dervishes. Some five or six of them were kneeling upon the floor facing each other, at a distance of some six feet apart, and at the end of the room a row of fifteen were standing close together. Those on the floor were chanting passages from the Koran, while the fifteen in the row joined in a kind of chorus, swaying their bodies somewhat vigorously right and left. The music made, though doubtless meant to be solemn, was dolorous enough. I don't know as I ever heard the tune "the old cow died on," but if an old cow was in a dying condition, and that music did not finish her, I would be forced to conclude that she died very hard indeed.

Two tall, active Turks, who were perhaps sheiks, seemed to act the part of marshals, or floor-managers. They were each provided with a long red scarf, before putting which around them they stood before the holier part of the room and repeated a prayer, first holding out their hands, palms upward, and putting their hands to their eyes. After this they slowly adjusted the scarfs around them, stopping at each moment and muttering a few words of their prayer. When the scarfs were duly adjusted they seemed to make it their business to attend to the fifteen standing in a row, who were still swaying their bodies to the right and left, rising on the balls of their feet and coming down solidly upon their heels, keeping up constantly a grunting or groaning sound, while the chanters on the floor continued their doleful music. The motions of the fifteen became animated, and the strength and zeal devoted to their exercise increased. Their movements became more rapid, they rose higher on their toes, struck more solidly upon their heels, swayed from side to side more vigorously. In other words, the steam seemed to be getting up, and the grunts and groans of the fifteen changed to howls, the exercise becoming more and more violent. As their contortions multiplied, and their fezes seemed likely to fall off, the floor-managers went to them, took the fezes from their heads, and replaced them with a white, close-fitting skull-cap. If any of the fifteen became so warm with the exercise as to wish to remove their outer clothing, the floor-managers took it and laid it away without interrupting the entertainment. An explanation was given me as to the reason why they turned alternately to the right and left. They believe that on the right of every person is a good spirit, and on the left a bad spirit. They turn to the good spirit and ask him to aid and protect them, and ask the bad spirit to not be unkind to them or do aught to injure them. The celerity with which they turned from the right to the left, and the unison in which they moved, all rising together, falling together, bowing together, turning together to the right and to the left, and all howling together, made the exercise a singular one. The poor devotees doubtless thought they were worshiping Allah in the most acceptable manner, and entered into the work with great earnestness; but it reminded us, who took no part in it, of the equally wild scenes we had seen in revival meetings in our own country, when persons, excited in a similar manner, fell into involuntary convulsions and contortions and passed into a state of trance. I have witnessed in the kind of meetings alluded to operations fully as senseless as those the dervishes engage in.

At length one of the floor-managers unrolled and spread out upon the floor a sheepskin dressed with the wool on. This was for invalids and those diseased in various ways to lie upon while the sheik, who, by long abstinence from food, has prepared himself for the work, performs the act of healing them. A dozen men came forward and approached the chief, requesting him to cure them of the ills they labored under. After the sheik had placed his hand where the ailment was located, the invalid laid upon the sheepskin, face downward; the sheik placed his right foot upon the lower part of the sufferer's back, and putting his whole weight upon the prostrate person, passed his left foot over the shoulders and back. He then stepped off, and, stooping over, blew upon the ailing one, who at once arose, and, as a mark of gratitude, kissed the hand of the sheik. This did not look so monstrous as what took place later. Some twelve or fifteen infants, apparently from six to twelve months old, were brought forward by floor-managers direct from the mother's arms, and laid upon their backs on the sheepskin, when this heavy sheik, six feet in hight and weighing nearly two hundred pounds, absolutely placed his weight upon these infants, putting his right foot over the pelvic bone, standing upon it, and passing his left foot over the breast and stomach. It looked as though so heavy a man would certainly crush the life out of the infants, but they did not seem to mind it, and did not cry save from fright. The infants were brought there by their mothers, who believed that the sheik had the power to perform a cure. The mothers were not admitted into the same apartment with the men, but were put into an end of the room, separated by a kind of screen, which enabled them to look upon the performers without being seen themselves. Many doubtless came on purpose to give their children the benefit of being stepped upon by the sheik, and thus rendered healthy. It was, upon the whole, a very singular proceeding, but perhaps no more absurd than Christians have often perpetrated. We did not wait to see the performance over. I did not know that what I had seen was much more extravagant than the Christian performance I witnessed the week before in the cathedral at Athens; and upon emerging into the open air, where the sun was so pleasantly shining, I was led to conclude that Allah cared just about as much for this fanatical operation I had witnessed as Jupiter and Yahweh had the week previous. Indeed, what absurdities religious superstitions have led the children of men into!

One more word with regard to the dervishes. None can unite in the whirling services save the dervishes themselves and those who belong to that particular order, while the service of the howlers is free for any one to join in who can howl. In the latter company was a soldier, a black African, and others not dervishes. It may possibly be esteemed a luxury here that howling is free. It is said these dervishes sometimes get so enthusiastic and carried away with the excitement which they work up that they fall to the floor and become perfectly rigid and as livid as death. Indeed, we saw two of them carried out who seemed utterly exhausted and almost unconscious. Such practices are called religion, and are thought to be pleasing to the supreme being.

VISITING THE AMERICAN MINISTER.

After returning from the dervishes Mr. Bridges and myself called upon General Lewis Wallace, the American minister at the Sublime Porte. He resides in a commodious and rather fine edifice, though not so large as those occupied by the British, French, and German embassies. Upon sending in our cards he invited us up into his parlor and gave us a very kind reception. Mrs. Wallace also came in, and we had a pleasant conversation. They are from Crawfordsville, Indiana; and as they left the United States in July, they have been but a few months in the country; and having had but few calls from Americans in that time, seemed pleased

to see us. We talked considerably upon Turkish matters, and learned from them facts about the condition of the country which we were glad to know.

It cannot be disguised that the Turks are in a very bad condition, financially and otherwise, and have a most discouraging outlook for the future. The nation is heavily in debt, which there is slight prospect of its ever lessening. The expenses of the government are far in excess of its income. There is an army of nearly seventy thousand soldiers around Constantinople, the entire city being little more than an entrenched camp, and many of these soldiers have not had a cent of pay for fifteen months—nothing save the meager food which barely serves to sustain life; still the men are patient and faithful. But many Turks are becoming sad and discouraged. They see it to be inevitable that as a nation they must go to the wall. Their load of debt is heavier than they can carry. A deputation is now here from the principal governments of Europe to learn, if possible, what the public debt of Turkey is; but the affairs have been so badly managed, and the accounts so loosely kept, that it is nearly impossible to ascertain how matters are, save that they are bad. The government here is much like the man who found it "against his principle to pay the interest upon the debts he owed, and against his interest to pay the principal." Little interest has been paid by Turkey for a long time. I have just heard that the government has recently secured a loan from the Ottoman bank (owned by the British and French) of £400,000 by paying ten per cent interest, and giving in pledge the government revenue for 1882 and 1883. But even this loan could not be secured except by paying off a debt to the same bank nearly two years overdue, so that but about £100,000 was absolutely handed over to the government, which has pledged its revenues two years in advance and paid ten per cent interest to borrow money to pay an old debt. This may serve as a telling instance of the terrible straits the country is in. The hundred thousand pounds will soon be expended, with but little chance for negotiating another loan. This condition of things cannot last always, and but little save a general collapse can be seen in the future. I learn that a number of the government officials are in favor of some of the other powers of Europe taking the finances of the country into their hands and practicably administering the government. It is, however, very doubtful if the government has enough to hand over to make it any object for the other governments to undertake the responsibility; but something will have to be done. General Wallace informed us that there is a party in Turkey who are able to realize the hopeless condition of the country, and perceive that they will eventually have to retire from Europe and return to Asia, which they regard as their real home; they favor this step, and wish to effect she best arrangements with the governments of Europe possible. The great majority, however, are firmly opposed to relinquishing their hold in Europe, and wish to retain their loved city, Constantinople. How they can continue to do this is not easy to see.

Cake and tea were served, after which we retired to our hotel, highly pleased with the pleasant visit we had enjoyed with General Wallace and lady.

THE MOSQUES.

On Monday morning we crossed over to Stamboul and took carriages to make the circuit of the city, visiting the principal mosques, the old city walls, etc. We were first driven to Seraglio Point, at the termination of the city, where the waters of the Golden Horn and the Bosphorus meet. The old palace stands here, and here, in former times, the court was held, but now the place looks deserted and in a state of decay. We were not shown through the palace, but saw the marble block where many grand viziers had been beheaded in the centuries past. The grand vizier is the principal minister of the government, under the sultan. So long as everything goes right he is allowed to hold the office, but as this is very sure to not always be the case, the grand vizier is often blamed, and when the dissatisfaction becomes too strong off goes his head. He is not allowed to resign and retire to private life; he knows too much of the secrets of the government to be permitted to live, and thus when he is no longer wanted at the head of government, decapitation is prescribed. In this way many of the grand viziers of Turkey have closed their careers. Who would wish to hold office under such conditions?

We next visited the great mosque of St. Sophia, considered the first in the nation. It was originally a Christian cathedral, its foundation being laid by Constantine the Great early in the fourth century. He erected it to the Holy Ghost, or Eternal Wisdom, as that unknown part of deity was sometimes called. The original structure was erected in the twentieth year of the reign of Constantine, A D. 325, the same year in which the famous Council of Nice was opened. Possibly a man who had put away one wife to marry another; a man who had caused the death of his father-in-law, who murdered his brother-in-law, his nephew, his own son, and his wife; a man who had shed the blood of thousands of his fellow-beings, was a fit person to erect a temple to the Holy Ghost and to act as vicegerent to Jesus Christ. Such a man was Constantine, who built this church, as well as the city, which was named after him.

Thirteen years later the church was enlarged by Constantius, a son of the former emperor. In 404 it was burned down, having been set on fire by the party of St. John Chrysostom, in the tumult excited by their being sent into exile. Theodosius II. rebuilt it in 415. In 532 it was burned a second time, in a revolt, and was again rebuilt, in an enlarged form, by Justinian in 538. Twenty years after, half the dome fell in, and overthrew the holy table, the tabernacle, and the elevated terrace, but Justinian restored it with still greater splendor, and re-celebrated it on Christmas of 568. The magnificence and variety of the marble columns surpassed all bounds. Every species of marble, granite, and porphyry—Phrygian white marble, with rose-colored stripes, which symbolized the blood of Atys, slain at Synada; green marble from Laconia; blue from Libya; black Celtic marble, with white veins; Thessalian, Molossian, and Proconessian marbles; Egyptian stained granite, and Sailic porphyry—was employed. Among the largest and most beautiful were the eight porphyry columns which Aurelius had taken from the temple of the Sun at Baalbec, and the widow Marina had sent to Rome; eight green columns said to have been taken from the temple of Diana at Ephesus and those which were carried off from the city of Troy, Cyzicus, Athens, and the Cyclades. Thus had many temples of older religions contributed to the temple of the Holy Ghost in Constantinople, just as the dogmas of the older religions were drawn upon to make up the Christian creed? The edifice dedicated to the Christian Holy Ghost was supported by the columns which once sustained the temples at Heliopolis at Ephesus, of Minerva at Athens, of Phœbus at Delos, and of Cybele at Cyzicus. The sacred cross was planted on the great column which previously bore the equestrian statue of Justinian. The cross fell down in the earthquake of 1371.

This magnificent church became then the theater of the grandest and most solemn transactions of state, of the nuptials and public church ceremonies of the emperor. Tradition and history united in pronouncing this place of worship, from the moment of its construction to that in which it was converted into a mosque, to be the most remarkable temple of the empire, if not of the world. It is said the construction was entrusted to one hundred architects, under each of whom were placed a hundred masons. Five thousand worked on the right side and five thousand on the left, and all according to a plan laid down by an angel who appeared to the emperor in a dream. This same angel after appeared to a eunuch and again to a boy, with regard to hurrying up the work on this cathedral; and when the money was exhausted and the work was about to stop for want of means, this same useful angel for a fourth time stepped in and removed the difficulty by taking several mules to a subterranean vault and loading them with nearly a thousand pounds of gold, which was ample to complete the church. I must say that, however improbable the story, that angel was one of the most useful I ever heard of, and I heartily wish that half a dozen of the same variety would now come to the relief of the Turkish government. It is very convenient to have such an angel for a friend. Inasmuch as an angel put it into Justinian's head to reconstruct the edifice, inasmuch as an angel furnished the plan and a good share of the money, and hurried up the work, I suggest that the building should have been dedicated to the angel who did so much, in place of the Holy Ghost, who seems to have done nothing. It is to be regretted, however, that notwithstanding the angel laid the plan, directed the work, and furnished the money, the dome should afterwards have fallen to the earth, doing great damage.

The angel who had done so much was good enough to appear still once more; when the emperor and head architect disagreed as to how the light should fall into the building, whether through one apse or two windows, the angel settled the dispute by again appearing to the emperor, clad in imperial purple and red shoes, and giving instructions that the light should fall upon the altar through three windows in honor of the Father, Son, and Holy Ghost. The altar was demanded to be more costly than gold, and consequently was made up of every species of precious stones and material, bedded together with gold and silver, encrusted with pearls and jewels. Above the altar rose, in the form of a tower, the tabernacle, on which rested a golden cupola, ornamented with golden lilies, between which was a golden cross weighing seventy-five pounds, and adorned with precious stones. The seven seats of the priests, together with the patriarch, which surrounded the altar in a semicircle from behind, were of silver gilt. The altar was hidden from the eyes of the people by a wooden wall; and this wall, through which three doors, covered with a veil, led to the sanctuary, was ornamented with gilded pictures of saints and twelve golden columns. The doors were of ivory, amber, and cedar, the principal door silver-gilt. Three of these doors were veneered with planks claimed to have been taken from Noah's ark. Wonderful planks, indeed!

The bringing together and preparation of the building materials occupied seven and a half years, and the building occupied eight and a half, making sixteen years altogether. When completed and fully furnished with all the sacred vessels, the emperor, accompanied by Patriarch Entychius, drove in on Christmas eve in 548. When he entered the church he stretched out his arms and thus exclaimed: "God be praised who hath esteemed we worthy to complete such a work. Solomon, I have surpassed thee!" On the following morning, Christmas, the church for the first time was formally opened, and the sacrifices and thanksgiving continued fourteen days.

But notwithstanding all this, notwithstanding it was dedicated to the Holy Ghost, the magnificent cathedral—planned, presided over, hurried, and largely paid for by the angel—was allowed to fall into the hands of the Infidel Turks in 1453, the year in which they took Constantinople under their Sultan Mahomed, since which time both the angel and the Holy Ghost have had no recognition there.

The exterior of the mosque is plain and unattractive. Without the vestibules it measures 235 feet from north to south and 250 feet from east to west. At each corner of the edifice is a minaret, the first by Sultan Mahomed, the second by Sultan Selim II., and the last two by Sultan Murad III. Mohammedanism here triumphed over Christianity and, whether it always retains it, has retained it for over four hundred years. The original paintings and mosaics of the cross and certain saints were obliterated or painted over when it came into the hands of the Mohammedans, and symbols and devices of their own religion substituted in their place, but the job was not so thoroughly done but what the crosses can still be seen through the covering.

The entire floor of the mosque is carpeted with a kind of durable matting, and all visitors are required to remove their boots and shoes and walk in slippers. We first ascended into a pretty high gallery for females, which run around on three sides. It is 180 feet in width, and of course capable of holding a great number. Here we could take in at a glance the grandeur of the place, with its wonderful dome, balanced, as it were, in the air, with a half dome on either side. The central dome is 107 feet in diameter, 46 feet high, and 180 feet above the ground. It is thought that no church exists whose interior is so beautiful as this marvelous creation of Byzantine art. Truly, the boldness of the scale, the beauty of its proportions, redound to the skill of the architect. To my mind, however, St. Peter's, at Rome, is more magnificent.

The different kinds of columns which were taken from the various pagan temples, and which are still standing and supporting this Mohammedan temple, present a very rich appearance. The present owners have of course made some changes. They have put in two pulpits, from one of which discourses are delivered to the people, the other being for the special benefit of the sultan when he attends. Several large round shields or tablets, twenty-five feet in diameter, covered with quotations from the Koran and other pious phrases in the Turkish language are placed against the walls some fifty feet from the floor. In the holiest part, near the altar, are the largest wax candles I ever saw; they are some fifteen inches in diameter and twelve to fifteen feet high. These are only lighted on certain occasions. They have been standing where they are for thirty years, and at the rate they have been consumed they must last fully a hundred years longer. A great number of rather plain chandeliers are suspended by wires from the top of the mosque, and are some fifteen feet from the floor. In these are glass bell-shaped cups inverted, partly filled with water with olive oil on the top, in which floats a wick, with an arrangement to hold it upright. On occasions of great festivals these, numbering eight thousand altogether, are all lighted. One of these festivals of four days is now in operation—the Koorban-bairam—or the feast of sacrifice, which is celebrated by feastings, sacrifices, and rejoicings. The Mohammedan lent—the Ramazan—lasts for twenty-eight days, and during that time every one of the faithful is required to abstain from food and drink from sunrise to sundown. At the termination of this time the feast of Bairam, the Mohammedan Easter, takes place for three days, celebrated by illuminations, feasting, and rejoicing. Seventy days from that time the feast Koorban-bairam, or sheep bairam, takes place, and this is the one going on at the present time. This accounts for the appearance of numerous flocks of sheep in various parts of the city. In view of this festival the peasants from the country have brought in the sheep to supply material for the feast and for sacrifice. The latter, I learn, is not of a destructive character; the meat is not burnt up, but simply well roasted. After thus being made holy, part of it is eaten at the time and part laid away in jars for future use. This is a decided improvement over burning good meat to a cinder, and probably answers the services of deity

just as well. We hav seen great numbers of Turks examining those sheep in the public places, trying to select one that would be satisfactory to Allah and themselves, and when the choice is made and the animal paid for, they tie the fore leg and hind leg on the same side together and get the sheep upon their backs, and march off triumphantly, holding the animal by the fore legs, which come over the carrier's shoulder. I saw hundreds of sheep being thus transported about the city, and the patience of the Turks and the sheep struck me forcibly. I did not see one sheep making the least resistance, or hear one so much as bleat. In fact I thought they looked as though they rather enjoyed it. They reminded me of the lamb mentioned by Isaiah, which, when brought to the slaughter, opened not its mouth. As these sheep are of large size, they make a good load for a man. In this connection let me mention a peculiarity of these eastern sheep—they have a large appendage of fat attached to the tail, or forming a part of it, which flaps as the sheep walks, and looks unusual to one not familiar with them. I think I have seen some of these developments that would weigh seven or eight pounds. They are said to be exclusively fat, with the exception of a small bone, and are used in the place of butter. The sheep here are very fat, and the mutton is good. If Allah is fond of mutton as Yahweh used to be before his tastes changed, these Turkish sheep ought to please him remarkably well.

To return to the mosque, I will say that the regulations of Islam require every one of the faithful to turn their face toward Mecca when they pray; so in the mosque, instead of turning their faces toward where the altar used to stand, they turn them toward the southeast, in which direction is the *Kubble*, that is, the holy house of the *Kaaba* at Mecca. One of the pulpits mentioned is the *Minber*, from which on Friday the *Kiatib* or priest reads a solemn prayer for the sultan. Here, as in all mosques first dedicated to Islam through the power of arms, the orator still mounts the pulpit with a wooden sword, in commemoration of the conquest and foundation of Islam, which the prophet preached and propagated with the Koran in one hand and with the sword in the other. Two flags are suspended on either side of the pulpit to denote the victory of Islam over both Judaism and Christianity; of the Koran over both the Old and New Testaments. The minber is to be found only in the great mosques in which the Khutbe is held on Friday, and differs from the pulpit in which ordinary preaching is performed. On each side, between the two porphyry columns taken from the Temple of the Sun, stands an enormous marble vase, brought from the Sea of Marmora by the command of Sultan Murad III. Each holds one thousand measures of corn, and one of them is said once to have been filled with coin. They are now filled with a cheaper commodity—water—for the refreshment of the faithful. They remind one of the fonts in Christian churches.

On the top of the minarets glitter crescents (the ancient coat of arms of Byzantium, which are to be found on Byzantine coins, and was adopted by Mohammedans). The largest is on the cupola. Sultan Murad III. is said to have expended over fifty thousand ducats in gilding alone. These gilded crescents may be seen several miles from the city; some say a hundred miles, but that must be a mistake. The dome of St. Sophia has been called the Islam Olympus.

There are numerous pious and impossible stories narrated about St. Sophia, as there are about almost every important Christian church. Amongst others an excavated block of red marble is shown as the cradle of Jesus in his infancy, and near by it is a basin in which Jesus is said to have been washed by his mother. Both are claimed to have been brought from Bethlehem, but nobody believes it save overcredulous Mohammedans. Even the Christians, who are so fond of relics and miracles, take no stock in these big stories, probably because Mohammedans claim to have the relics. Here is the famous "sweating column" which has performed so many miraculous cures for the faithful Mussulmans. It stands at the left of the entrance on the northern gate. The base is surrounded by a sheet of rolled brass, with a hole in it reaching to the column, which has been worn and enlarged by the hundreds of thousands of credulous believers who have there inserted their fingers to obtain some of the moisture, the result of condensation of the dampness in the air coming in contact with the colder column. This "sweating" is believed to cure all the ills flesh is heir to. It is hard to say whether Mohammedanism or Christianity has given rise to the most extravagant claims, and the most absurd traditions to be believed. Any system of religion which has supernaturalism for its basis necessarily implies an unlimited amount of supernatural events. If a religion is founded on miracles, and the assent is given to the claims of supernaturalism to start with, it is hard to say where it will end. If the principle is admitted in the first place, it is a little embarrassing to say *no* afterward.

The most brilliant illumination of the mosque in the whole year is said to be the *Leilet-al-Kadr*, that is, the Night of the Predestination (the twenty-fourth day of Ramazan), in which the Koran was sent down from heaven, or rather, in commemoration of that event. On this night the sultan repairs, with his whole court, to St. Sophia, and after there attending the night services he retires amidst a procession bearing innumerable many-colored lanterns to the Seraglio. During all these nights of illuminations the numerous priesthood of the mosque are in full movement of the exercise of their office. They comprise the imaums, sheiks, kiatibs, muezzins, dewn kooran, naatshuran, bewah, ferash, and kasim. These are the different orders of the priesthood. They have different duties to perform, and may be considered the counterparts of Christian priests, deacons, sub-deacons, readers, singers, doorkeepers, lamp-lighters, etc. The doors of the mosques are always open, but for strangers to enter St. Sophia requires a fee of seven francs, or $1.40 each. In addition to what I have mentioned, the mosque contains many tombs of the dead sultans.

We next visited the mosque built by the sultan Ahmed, said to be the most pious of the Ottoman sultans. As every sultan is expected to erect a mosque to perpetuate his name and secure the blessing of heaven, so this sultan, of course, must erect a very fine mosque, and he wished to furnish six minarets; but the great sheik-Islam, objected to this, saying there was but one mosque in the world allowed to have six minarets, and that was the one at Mecca. The pious sultan replied that the one at Mecca had seven minarets, but the great sheik denied this upon the authority of his own eyes, for he had been there and seen it. The sultan still persisted that it had seven, and proposed that a special messenger be sent to count them. Though the sheik knew positively that the number was six, he was constrained to yield to the sultan that a messenger be sent out to count them. Before, however, the messenger was despatched on this holy errand, the sultan sent in haste a private agent to hurriedly erect another minaret, if only temporary, to the mosque at Mecca, so when the messenger arrived he found there were seven minarets, and he returned and reported accordingly, in consequence of which the sultan was allowed to have six minarets to his mosque, and it is the only one in all the Ottoman empire that has that number. They are graceful, and impart much beauty to the edifice. It measures 235 by 210 feet. It has four enormous pillars at the four corners, measuring 108 feet in circumference. They support the dome and rise above it at its four sides, looking like towers. The cupola of the great dome is surrounded by four half-cupolas, each of which is joined by two round cupolas, forming behind the four enormous pillars the four corners of the mosque, which therefore appear on the outside to be composed of nine cupolas. Round both sides of the mosque runs a double gallery, one on the outside, the other inside, in which, under the benches for the readers of the Koran, and above them, there are treasure vaults for depositing gold and other valuables in times of danger, as is also the custom in the other great mosques. It has five thousand lamps, like those before described, for the important illuminations. This is the season of the festive procession of the pilgrim caravans, and of the solemn meeting of the court and officers of state to celebrate the Mirlood, or the festival of the birth of the prophet. On this occasion the sultan appears in his greatest splendor, surrounded by all the functionaries of church and state, to assist in singing the praises of the prophet. The income from this mosque is annually 200,000 piasters. Adjoining is a round edifice, the tomb of the sultan who built the mosque. Here in the mosque are huge white candles, which are lighted on occasions of illumination. Some of his most esteemed wives are buried near him. On a peculiar kind of book rack, wrapped in richly embroidered cloth, lies a copy of the Koran, most neatly executed with a pen, and embellished with elaborate gold ornamentation. An immense amount of labor and care was requisite to execute it.

The mosque of Sultan Suliman is considered a beautiful specimen of Osmanli architecture, and is one of the most conspicuous in the city. It is a regular rectangle, 225 by 205 feet. As it is to considerable extent a copy of St. Sophia, I will not need to give a detailed description of it. And as there are some twenty-five or fifty mosques in the city you could hardly expect me to visit them all or to attempt a description of them even if I had visited them. I am sure neither would be desirable, but I did visit a small mosque, converted from an old church, which I will mention. It is Mosque Kakhrick, and is said to be a hundred and fifty years older than St. Sophia. It is in the Byzantine style, and in the arches overhead are fine antique mosaics of Jesus, the virgin, and several saints. Some of these representations are whitewashed over, but the whitewash has been removed so that the original pictures show again. Among the ancient representations I noticed a phallic emblem, formed of two fishes in the shape of the yoni, inclosing a figure of Jesus. This is clearly a borrowed idea from one of the oldest religions in the world, and is another illustration of the tendency of Christians to appropriate older religious notions.

We visited several tombs where sultans are buried, with wives, brothers, etc., by their sides. Some of these are gotten up with great expense, and exhibit quite a degree of magnificence. The large wax candles, the chandeliers, the rich copy of the Koran, are generally to be met with. We visited an open space called the Hippodrome, where public sports used to take place. Here the pillar of Pompey, an Egyptian, is erected, and another monument of stone, formerly covered with bronze, is still standing. There is, however, little here to interest the visitor. We next visited a museum containing figures gotten up to represent all the officers in the nation, from the sultan down to the executioner, as well as the firemen and tradesmen of different kinds. There are perhaps some hundred and fifty of them all, and rather a hard looking lot they are. The sight is not extremely pleasing. Next we visited what are called the Thousand and One Columns, which is an underground reservoir for water for the use of the city, constructed some hundreds of years ago, but which long since passed out of use. The way a thousand columns are counted is by counting one as three, holding that each column is composed of three, one over the other. It seems like a vast cellar, now quite dry, with stone columns all through it to hold up the roof of earth. Several lads were reeling and twisting silk in there, the coolness and partial dampness of the air being congenial to the work.

THE WALLS OF CONSTANTINOPLE.

We rode by carriage some two or three miles through the central part of the city, over extremely rough and narrow streets bounded mostly by miserable, dilapidated, wooden houses that seem to be of little value save as food for flames, to the seven towers in the walls of the city, which are four miles from Seraglio Point where we started. The walls, commenced by Constantine and completed by Theodosius, are triple, and built partly of stone and partly of brick, with towers every one or two hundred feet. The inner wall is about thirty feet in hight, and the towers are capable of holding fifty men each. Outside the walls was a moat, which when filled with water, added materially to the defenses of the city. The whole length of the wall is about thirteen miles, and takes in all of Stamboul. It was supplied with numerous gates used for admission to various parts of the city. But the walls, from time, earthquakes, several sieges, and neglect, have passed greatly into decay, and in many places have fallen over, and the towers split, riven, and broken. The seven towers at the lower point of the city, on the Sea of Marmora, are larger and stronger than the majority of the towers, and are at least fifty or sixty feet high and forty feet in diameter. They are heavily built of stone and still look capable of withstanding a siege. We ascended to the top of one of them, and had a fine view of the parts adjacent, city and country. We rode a few miles without the walls and saw something of the gardens and miles of cemetery where the bones of the faithful have moldered to decay. In several places we saw the natives plowing the bed of the moat for garden purposes, and noticed numerous indications of fertility. The soil is good. The tall, dark cypress-trees, a hundred feet in hight, are abundant and afford richness to the landscape. They are a peculiarly formed tree, narrow as well as tall, in form somewhat like a Lombardy poplar, but more graceful in appearance. We were shown the gate in the wall where the Turks made their entrance when they took the city in 1453.

We were not shown the holy fish of Constantinople, but were told concerning them. The story runs in this way: At the time the Turks took the city the news was conveyed to a certain person who was engaged at frying fish in a pan. He discredited the news that was told him, and he expressed his disbelief, saying he would as soon believe that those fish before him would jump out of the pan and be alive again, when, strange to relate, no sooner had he spoken these words than sure enough the fish did jump out of the frying-pan alive and well, and of course became very holy fish, insomuch that they have lived some four hundred and twenty-eight years, are alive yet, and bid fair to stand it several centuries longer. Of course I do not expect any more of you will believe the story than are convinced of its truth; but I beg to assure you that the fish are still pointed out, and that the story is no more fishy than some other holy fish stories which thousands are able to believe implicitly. Why cannot you believe as well as they?

UP THE BOSPHORUS.

On Tuesday morning we repaired early to the steamer making regular trips up the Bosphorus to the Black Sea, some twelve miles distant. The Bosphorus, as you well know, is the stream which connects the Black Sea with the Sea of Marmora, and through the Dardanelles with the Mediterranean. It is about as wide as the Hudson river twenty miles from New York, and for beauty of sites and formation is not excelled either by the Rhine or the Hudson. Its best sites are mostly occupied with villages and fine residences, but there are still many not improved. The European side is the pleasantest and by far the best improved, the villages along the west bank making an almost continuous town for miles.

We made numerous calls, putting off and taking on passengers all the way along.

Close by the water's edge, as we round into the Bosphorus from the Golden Horn, we pass three or four fine palaces built by the sultans who are now lying in their graves, which cost princely sums of borrowed money, but are not now used, the present sultan, as I observed, deeming the location less healthy and far more unsafe than the palace on the hill in the rear, where he resides. I head a person who visited one of these palaces describe its magnificence and richness as exceeding anything he had ever witnessed, the splendor outdoing the most extravagant fairy tales and the glowing pictures and imagery of the "Arabian Nights," gold and tinsel being used without the slightest stint. It seems like immense folly that an impoverished nation, which has so many needs for money, should throw it away in such a foolish manner. "Pride goeth before a fall, and a haughty spirit before destruction."

Very noticeable features in all the little villages along the banks of the Bosphorus are the numerous minarets, telling that the houses which they surmount are for Allah. Minarets, indeed, are plentiful, but the chimneys of manufacturing establishments are to be seen nowhere. I could not suppress the reflection how much better it would be for this country could all these minarets, now so useless and and unproductive, become the chimneys of thrifty manufacturing establishments—for the use of humanity instead of God. There are people enough now idle to work them, and consumers enough to use up all the goods that could thus be manufactured. When one looks on this city and country and sees the fortunes that have been spent in building houses for Allah, and the hordes of priests requisite to run them, who spend their days in idleness, like drones in what should be the hive of industry—a dead weight to those who do work—he cannot help wishing that man would learn to let the gods take care of themselves, and that he would give less attention to the affairs of another world and devote his time and abilities to making this world better, and to increasing the comforts and happiness of those in this life. The goods do not need man's efforts, while man himself has need of all of them. Oh, that the world may ere long learn to let the gods go, and to work more for the brothers and sisters of humanity! Our own America has much yet to learn in this direction.

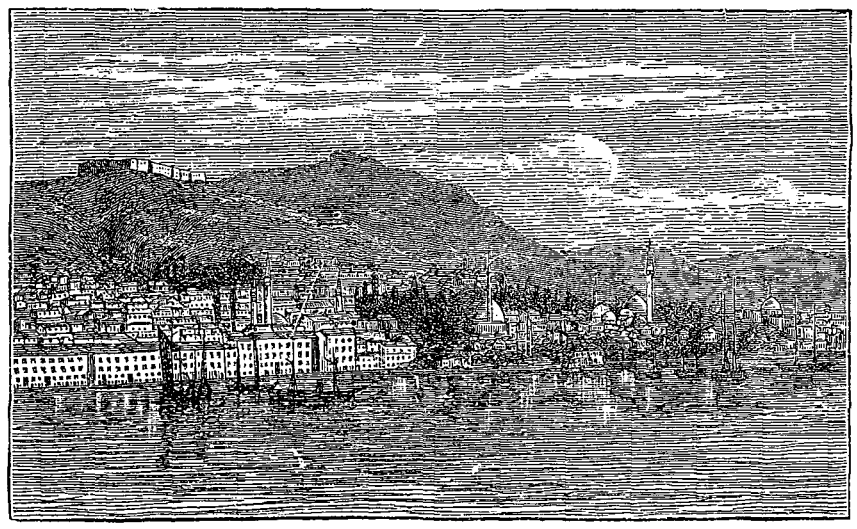
Some four or five miles above the city, high up on the bank of the Bosphorus, in full view of the passing boats, stands Robert College, the product of American energy and capital. The money to build it, and to pay the board of professors, was raised by the zealous Christians of America, under the auspices of the Board of Foreign Missions, for the sake of giving the young men of this country a Christian education. I learn that the establishment has been rather successful, and now has nearly two hundred scholars. Funds, however, are not quite plentiful enough, and Dr. Washburn is now on a trip to America to beg more money from the people to keep up this school. Money could doubtless be used much more foolishly, but it is very questionable whether sustaining a sectarian school in this far off land is the best use the money could be put to. Of course every child who receives a good education is greatly benefited, but when his mind is filled with silly dogmas, not sustained by truth, a serious injury is done him, a species of mental weeds are planted in his mind which are of no use to him, and are uprooted with positive pain and toil.

We did not get far into the Black Sea, but can say we saw it. The return was as beautiful as the ride up, and we were back in time for lunch.

SCUTARI.

In the afternoon we took a steamer and crossed the Bosphorus to the branch of the city on the opposite side, called Scutari (accent on the first syllable). Here for the first time we placed our feet upon the soil of Asia. The town has no great beauty to boast of save the fine sites it enjoys for a fine view of Stamboul, Galata, Pera, and the harbor of the Golden Horn. The streets are steep and narrow, the houses mostly poor, and everything wears a dilapidated, thriftless appearance. We took carriages and climbed the abrupt hill, calling first at the American school for girls, conducted under the direction of the American Foreign Missionary Society, as is Robert College. The school, which has been in operation ten years, was for two years conducted in a hired building in Stamboul, when it was deemed desirable to occupy premises of its own; by the exertions of the ladies of the American Missionary Society, particularly in Boston, the sum of $50,000 was raised, the ground bought, and the building erected now occupied. A year ago a wealthy Christian man of America visited the place, and seeing the need of an additional building, donated the sum of $25,000, and with that generous sum a durable building is now being erected. The school is under the care of Dr. Woods, who, I think, is a New England man, assisted by Miss Williams as principal lady teacher, who, I understood her to say, is from Utica, N. Y. They received us very kindly, and politely showed us over the establishment, including the school-rooms, dining-room, and the sleeping rooms or dormatories, which are rather narrow rooms twenty-five feet in length, holding each ten single beds. The whole is kept very neat, and it is not hard to realize that American enterprise and thrift have had something to do in this far off Asiatic land.

There are eighty scholars in the school, ranging from twelve to eighteen years, fifty of whom board in the establishment, and thirty live at home and attend school only in the establishment. The education is chiefly in English, though some other languages are taught. The principal studies are the English language, history, grammar, geography, mathematics (the simpler branches), astronomy, and the principal natural sciences. Sectarianism is said not to be taught, though considerable attention is paid to Bible lessons, which are attended to every day. The girls are of various nationalities—Armenian, Bulgarian, one or two Greeks, and two or three Turks, who join in the Bible lessons with the other girls. It is not expected, however, to make Christians of them, as Mohammedans turn Christians as seldom as Christians become Mohammedans. A decidedly religious air pervades the establishment, and numerous pious cards and mottoes are hanging up in the halls and in every room, reading like this: "This house is for God," "All for Jesus," etc. We were taken into the school-room and heard the recitations of a class of large girls in exercises of giving definitions to words, spelling, etc. For persons who have been studying English but one or two years they did remarkably well, and seemed as bright and active as American girls; in fact, though some of them look a trifle dark, many of them are as light in complexion as though of English or American birth.



VIEW ON THE BOSPHORUS.—KENI KENI.

The most interesting feature which we saw was the gymnastic exercises of twenty-four of the larger girls, from fourteen to seventeen years of age. They are dressed in a suitable and becoming uniform—a skirt reaching nearly to the knees, with a belt round the waist and something like pantalets fitting closely around the ankles. The room in which they exercise is forty feet or more in length, by twenty in width, with a platform nearly two feet in hight, and a piano at one end. We were placed on the platform. The exercises consisted of marching in varied evolutions, skipping exercises with dumb-bells, rings, or broomsticks (or what looked like them). They moved in concert with military precision, and reminded one of the evolutions of a well-drilled company of soldiers, or a good ballet troupe. They have been well drilled, and the practice, while not extremely laborious, affords excellent exercise. The evolutions lasted some fifteen or twenty minutes, and, being accompanied by good piano music, it seemed like a fair entertainment. We were afterwards taken to the top of the house, where we had a splendid view of the city across the Bosphorus and the surrounding country. There are four female American teachers in the school, besides an equal number who teach the languages spoken in this part of the world.

The conduct of the school affords a very fair position for the American teachers who are here, but it is said one of them could receive twice the salary she now obtains by remaining in America. Probably she thinks she can do a greater amount of good here; but unfortnnately we have any number of poor ragged little heathens in our own country on whom any quantity of philanthropy and good will can be expended, and perhaps with as much benefit as here. But foreign heathens have a peculiar charm for our devout Christian friends. This school was a heavy expense to the American donors for the first few years, but it is now getting to be self-sustaining, as the parents of many of the girls pay for their tuition and board. It is a fine thing to have so good a school for girls in this benighted neighborhood, and if thousands more could be established in various parts of the East, I cannot object to the effort; the only change I would suggest is that the Bible lessons be omitted, leaving the Mohammedans and all others to study their own Bible, or any other, or none at all, as their tastes dictate. This compulsory rule of studying the Christian Bible, *nolens volens*, as in our own country, is of course objectionable. And as the first person who has yet been converted from Mohammedanism to Christianity has yet to be reported, it would seem that insisting upon the study of the Christian scriptures is scarcely a paying investment. And I must repeat that, as charity begins at home, and we have a great plenty of godless children growing up in ignorance in America, it would seem that those very benevolent persons who contribute to keep up this school might find near home a field large enough to occupy all their zeal and surplus money; besides, as the work would not be so far as arm's-length, it could be much more easily performed.

We next drove a considerable distance south of the town to the English cemetery, where the British soldiers who fell in the Crimean War, or rather those who died in the hospital here, were buried. It is within half a mile of the hospital or barracks where Florence Nightingale showed such wonderful skill in nursing and caring for the poor wounded and sick soldiers. The English people caused a fine granite monument, about seventy-five feet high, with the figures of four large-sized winged angels (also in granite) at each corner, as a memorial for the brave men who fell in that bloody conquest. The graves of the officers are, of course, marked with pretty and somewhat expensive monuments, lying horizontally over the grave like a marble box, while the graves of the common soldiers are not even marked. So in death, as in life, the poor, common man passes unknown and unseen.

On Wednesday the time was spent in revisiting the bazars and other points of interest as each preferred. Bro. Getz and two or three others visited the American Bible House in Stamboul, but as I have the privilege of living close to the parent establishment in New York, and without deriving any appreciable advantage from it, even in a course of years, I was not specially anxious to visit the comparatively inferior branch in this quarter. Mr. Getz reports, however, that little was to be seen save the offices where the business is transacted, the same being under the supervision of an American by the name of Bliss. If the books he causes to be distributed only bring bliss to the recipients, it will indeed be a blissful transaction altogether. I learn that the Bible is issued here in several languages, including that of Turkey, but the converts made thereby from the following of Mohammed may be counted on the fingers or even on one thumb.

BRIEF HISTORY OF CONSTANTINOPLE.

Ancient Byzantium was situated on she extremity of the promontory where the Seraglio now stands.

The modern city, like Rome, stands on seven low hills, one rising above the ether, in the rear of Byzantium. Probably no city in the world has a more favorable or beautiful position. Nature has done her full share by this locality, not only with regard to the site for a city, but also including water facilities for commerce, easy means of defense, climate, soil, and healthfulness. Commanding the navigation between the Euxine and the Mediterranean, and the converging shores of Europe and Asia, it unites the advantages of security, and great facilities for trade, with the most striking scenery. Scarcely another place on the globe is so well adapted as the center of a great empire.

The foundation of Byzantium is ascribed to the Megarians, who settled here 667 B.C., a few days years later than Chalcedon, across the Bosphorus below Scutari. The place is now called Kadi-Keng. It faces the shores of Asia, and meets the waters of the Bosphorus. Tradition has it that an oracle directed the first colonists to build their new city "opposite the land of the blind," in allusion to the superiority of this site over that of its neighbor, Chalcedon. Its position in all ages made Byzantium of great importance, and its possession was fiercely contested by the Persians, Spartans, and Athenians. It was beseiged by Alcibiades. Three hundred and forty years before our era the Athenians, urged on by Demosthenes, helped to defend the city against Philip of Macedon, who was at last forced to retire. During this memorable siege, on a dark night, when the Macedonians were on the point of carrying the town by assault, a light is said to have appeared in the heavens and to have revealed their danger to the inhabitants of the town. The crescent, which, as before remarked, is found on the old Byzantine coins, and which was long after adopted by the Turks as their device when they had taken the city, is supposed to commemorate this portentous event.

I will not pretend to trace all the events that happened to the old city, but they are represented to have been strange and varied. It fell under the

power of Rome, with the rest of the Grecian world. before the Christian era, and was made the seat of empire by Constantine in 330. It was besieged by the emperors Severus, Maximus, and Constantius In 527 to 565 Justinian enriched and beautified the city. In 616 it was besieged by Chosroes II., and in 626 by the Persians and Avars. In 668 the Arabs for the first time attacked the city, but were rebuffed by the strength of the walls and the strange effects of the Greek fire. In the second siege, from 716 to 718, they were again compelled to retreat. In 865 the Russians made their first attempt to take the city, followed by a second in 904, and a third in 941. and a fourth in 1043. In 1203-4 the Latin Crusaders under Dandalo, the Doge of Venice, conquered and pillaged the imperial city, and set up Latin emperors of the house of the court of Flanders; but it was recovered by the Greeks in 1261. In 1422 it was besieged by Amurath II., called by the Turks Moorad, and finally fell on Mav 29, 1453, before the conquering sword of Mahomed II., called by the Turks Mohammed. Since that period it has been looked up to both by Turks and Greeks as the seat of the supreme spiritual and temporal power of the sultan and the Greek patriarch; the one at the head of the Mohammedan faith and the other of the Greek church. The heir of the caliphs has become also the heir of the Cæsars. Constantinople has been besieged twenty-four times and taken six.

The following is a list of the sultans since the conquest of Constantinople; and each one built a mosque bearing his name.

Mohammed II. (Mahomed) the Conqueror died 1481.
Bayezid (Bajazet) II. (his son) died in 1512.
Selim I., the Great (his son) died 1520.
Suleiman the Magnificent (his son) died 1566.
Selim II. (his son) died 1574.
Murad (Amurath) III. (his son) died 1595.
Mohammed III. (Mahomed) (his son) died 1603.
Ahmed I. (his son) died 1617.
Mostafa I. (brother of the last) deposed 1618
Osman (son of Ahmed I.) strangled in 1622.
Murad IV. (son of Ahmed I.) died 1640.
Ibrahim (son of Ahmed I.) strangled in 1648.
Mohammed IV. (his son) resigned in 1687
Suleiman II. (son of Ibrahim) died 1691.
Ahmed II. (son of Ibrahim) died 1695.
Mustafa II. (son of Mohammed IV.) resigned 1703.
Ahmed III (son of Mohammed IV.) died 1730
Mohammed V. (son of Mustafa II.) died 1754.
Osman III. (son of Ahmed III). died 1757.
Mustafa III. (son of Ahmed III.) died 1774
Abdul Hamid (son of Ahmed III.) died 1789.
Selim III. (son of Mustafa III.) strangled in 1804.
Mustafa IV (son of Abdul Hamid) died 1808
Mahmoud II. (son of Abdul Hamid) died 1839.
Abdul Mejid (son of Mahmoud II.) died 1861
Abdul Aziz (son of Mahmoud II.) deposed 1876.
Murad V. deposed 1876.
Abdul Hamid II. the present sultan.

In Turkey's palmiest days it is quite probable that the sultans and the government occupied a proud position among the nations of Europe, but it is saddening now to realize that all this greatness has departed. Since the Crimean war she has been steadily going down deeper and deeper into poverty and insignificance. In that war, when her soldiers came in direct contact with the soldiers of Great Britain and France, the Turks were sensitive and observing enough to realize their inferiority to the English and French, and the most sensible of them have realized that it was only a matter of time when they would be compelled to leave Europe and retire to Asia, which is their natural home. They have held Turkey in Europe for four centuries because they conquered it, and not because they have a real right to it, or are fitted to occupy it; and it is this consciousness which has brought a portion of the people to a willingness to sell out here on the best terms they can, to remove to Damascus or Bagdad, and begin an empire anew. There are, however, so many difficulties to be surmounted in a great movement of this kind that it is impossible to see how it is to be accomplished.

The Turks have many traits of character much to be admired, as well as some not so admirable. As a people they are honest, patient, faithful, and kind-hearted. While on the passage from Corfu to Athens I got acquainted with Mr. Foster, an Englishman, the principal of the Ottoman bank in Constantinople, a bank, by the bye, which has a paid up capital of $25,000,000 (belonging principally to Great Britain and France); he has resided in this city for ten years and has had much dealings with large numbers of the Turkish people. He says they are remarkable for their integrity, good nature, and genial qualities, and far exceed in these respects the people of some other nations. He says they are very loyal, and if they only had an efficient government, and if the leading men of the country were competent to lead them aright, they would make a most excellent people. The great trouble is the public affairs have been terribly mismanaged, and a class of incompetent men have been in power for a long time, and the finance, the courage, and energy of the people have sunk to so low an ebb that it is hard to see what is to save them from inevitable and total ruin.

I inquired of him with regard to the customs of the people, especially with respect to polygamy. He says the sultan, some of the pachas, and a few of the wealthy men have more than one wife; and, while there is no prohibition as to the number of wives a man may marry, the great bulk of the people confine themselves to one wife. The exceptions among the lower classes as where men think they need a second or third wife to help them do their work. This applies more particularly to those who live in the country, for the women in Constantinople seem to have but little to do. Here marriage is a matter of bargain and sale more than love. The consent of the girl is not asked, but the bargain is effected entirely with her parents. If the terms are agreed upon between the bridegroom and the young woman's father, all that remains for her to do is to passively accept the lot fate casts for her; if she can learn to love her destined husband it is all right, but if she cannot love him she has to submit all the same. If a peasant, or a countryman, after marrying a wife, prospers somewhat from being able to keep one cow, and becomes able to keep five cows, or an equivalent number of goats, and finds he needs more help to perform the increased quantity of work to be done, he takes the second wife, or the third, as the case may be, finding it cheaper to marry and own his help than to hire other labor. A wife here is little better than a slave. She is not expected to do much thinking, to acquire any education, to have any independence of character, or to be anything more than a mere cipher.

Some of the Turkish women turn out to be prostitutes, but a smaller percentage than the women of most countries; and those that take that unfortunate course do so less openly than their sisters in shame in other places. There are said to be prostitutes enough in Constantinople, but mostly foreigners, and among them may be counted many English, French, and German women.

The discouraging state of things which exists in Turkey is said to have led to some very reprehensible practices. I learn that infanticide and abortions are extensively practiced. Men and women will both say, "Why should we raise a family of children only to inherit the ills which will be sure to await them? Evil days are before us, and we would rather have no children to see them."

The men of Turkey are a hardy, muscular, enduring class, and make the very best of soldiers. No men can endure hardship and privation more patiently, and the fear of death is unknown to them. The promise of their prophet was that every faithful Mussulman upon dying should enter at once into paradise, and that nine beautiful houris should be his portion. Having implicit confidence in this agreeable promise, death is more to be wished than prolonged life, and, so far as indifference to death induces bravery, the Turks are freely endued with it. What they need is good generalship; with that they would make an army able to compete with any in the world.

I said the women of Constantinople have little work to do. It is so when compared with the other women of Europe. In England the women act as clerks and helpers in nearly all kinds of vocations. Among the peasant class they work in the fields, but perhaps not so generally as in Germany, Saxony, Bohemia, and other portions of Austria. In those countries I saw women doing nearly all kinds of farm labor, including driving oxen, loading hay, digging roots, binding grain, etc. In Vienna I saw women mixing mortar and carrying the hod one or two stories from the ground. But here in Constantinople I see no women tending any kind of shops, selling goods of any kind, or doing any sort of work. I see many on the streets, but they all seem to be out shopping or walking about for recreation and pleasure. I have seen none acting as chambermaids or waiters at hotels; the cooking is done by men; the rooms are cleaned and the beds are made by men, and I am told the women of the city have very little to do. If I have wronged them in describing them as not good-looking, I beg their pardon if I have done them an injustice, and I must admit that since writing those strictures I have met some Turkish women who were not ugly, and would pass for tolerably good looking.

I also see too many idle men as I go about the city. In every principal street numbers of these are sitting about with apparently nothing to do. Turkey is very deficient in manufactures, which is one of the misfortunes of the country. The poverty of the government is such that an export tax has to be levied, which discourages effort in the line of export and manufacture. If Turkey could be induced to manufacture ten times as much as she now does, and to produce three times as much for export, her poverty would soon take wings. The principal exports I hear of are opium, ottar of roses, figs, raisins, mohair, and some carpets and silk, but the quantities of these might be largely increased with enterprise and energy. The hand of the government is also so heavy upon such industries as the people tardily exercise as to discourage the efforts that would otherwise be made. From all I can learn, the agricultural products of the country are far less than they might be, as around Constantinople much good land is cultivated but little or not at all; so it is through the interior. The country is undoubtedly capable of producing five times as much as the Turks manage to get out of it if occupied by a really industrious people.

The fidelity of the great bulk of the Turks to their religious superstitions cannot be doubted. There are perhaps no more sincere religionists in the world. These Mohammedans spend more time in prayer than the adherents of any other faith. They look to Allah with the most implicit confidence that he will direct everything for their best good, and that he manages and directs everything to take place just as it does. To such extent is this feeling carried that they are little more than fatalists, believing that every event is planned by Allah. They spend a very considerable part of their time in worshiping him and singing his praises. In this very direction is where these people are greatly misled; herein exists the great error of their existence—they think far too much of Allah and not enough of themselves, or care too little for their own welfare. The poor Mohammedans have too much religion; it is a positive disadvantage to them and holds them in an erroneous course of life; in other words, they have too much superstition; they believe in too much falsehood; they disregard the powers which have a real existence, and pay allegiance to an imaginary being which has none. In this respect they are by no means alone, but as a people they probably carry it farther than others, and to such extent as to make their lives fruitless and of little effect. In them is to be seen a full illustration of superstitious belief carried to the extreme.

I said no one can doubt their sincerity or honesty of purpose; they show this in thousands of instances. During their month of fasting, called *Ramazan*, in which they are taught it is wrong to taste food or drink from sunrise to sunset, they observe it with the utmost strictness. As their time is divided off into lunar months, this twenty-eight days of fasting comes four weeks earlier every succeeding year, and a portion of the time it comes in the long hot days of summer. I am informed, by those who have had opportunities for observing, that the faithful Mussulman will toil out in the hot, burning sun from sunrise to sunset without putting anything into his mouth, either food or drink, or even swallowing the saliva that might gather in his mouth. So rigid is their observance of this fast, which they believe to be demanded by heaven, that they would drop dead in their tracks before they would do as much as take a mouthful of water, or a crumb of bread. They often make amends, however, by indulging in excesses as soon as the sun has gone down, and keep up their feasting for half the night. It of course must be an ignorant, superstitious people that could yield their assent to such a course, and think that thereby they were pleasing the being who created the world. But all religious devotees believe in fasts, and all indulge in feasts and excesses when the fast is over. They believe that fasting and praising incline heaven most favorably toward them, and that the deity is most pleased when they are doing the most violence to themselves. If the time the Mohammedans spend in prayer and in worship was occupied in learning the truths of science, if the time they devote to God was devoted to agriculture, they would be infinitely better off. These remarks will apply with equal truth to the superstitious devotees of other systems of religion.

I am pleased to say we have had very favorable weather since we have been viewing the city of minarets. The air has been mild and balmy, the temperature being about seventy-two degrees through the day and some ten degrees lower at night. The sun has been bright and the sky blue and soft, and flecked with light, fleecy clouds. But last night the rain fell freely and continued for several hours. This interfered with the grand pageant designed for this morning. The sultan was to ride on horseback from his palace to St. Sophia mosque, and be there in time to open the religious services precisely at sunrise; the military were to accompany him in large force, and tens of thousands of the faithful, with spectators and strangers, were also to be on hand to witness the grand display. We were to join in seeing the big show, by turning out at five o'clock in the dark, to intercept the procession somewhere on its line of march. But when we heard the rain freely falling we concluded to let the sultan and his soldiers wend their way to the grand mosque without our society. They, however, performed their part of the display in the rain, though with a limited number of spectators. To-day is the first day of the feast of Koorbanbairam, and the faithful abandon themselves to jollity and thoughtlessness. It should, however, be a mournful reflection to them that the very money with which the government pays the expenses of this feast was borrowed from the Ottoman bank, at the ruinous rate of ten per cent interest, and on a pledge of the revenues of the government two years after the present year. This is absolutely the basis on which the people are keeping this religious festival. The ceremonies began last night by the illumination of the eight thousand lamps at St. Sophia, five thousands at the Mosque Ahmed, five thousand at the Mosque Sulieman, and a corresponding number at the many other mosques. We all talked some of going to St. Sophia, but as the distance is considerable, and as more or less danger is said to attend sight-seers in Constantinople at night, we concluded to forego the pleasure.

The question, in view of all I have seen and learned of this country, arises, What is to become of this poor people, and what will be the ultimate fate

of the Turkish government? The sultan is said to be a very genial, well-disposed sort of man, but lacks energy, decision, and foresight. He is clearly not the man to lead his unfortunate country to prosperity, and none of the leading men of the government are equal to the necessities of the situation. There is no Moses here to lead this people from the state of bondage and want in which they are groaning—no Mohammed to lead them to victory and triumph. In place of this they are constantly sinking deeper in debt and daily approaching the shoals and rocks of national bankruptcy, which are even now but a little way ahead. What is to be done? The nations who have heavy claims against the country—who hold mortgages against all that is valuable in the land—will have to foreclose and take the country under their own control. The Turks will have to retire to Asia, to relinquish the country and city conquered by the sword of Mohammed, and let another people, a better civilization, and better enterprise develop the natural resources of Turkey in Europe which they have failed to bring out.

England has the heaviest claims against Turkey, and it seems to me if she could be permitted to take the country, give the Turks a few hundred thousand pounds to enable them to make another start at Damascus or Bagdad, and dispose of the land of Turkey at reasonable prices to such settlers as would come in and occupy it, administering the government with her usual ability, it would be the best thing that can be done. But another question arises, Who are to step in and take the place of the Turks? Where are the people who will re-people Turkey in case the Turks leave? Another difficulty is, the other nations of Europe would not consent that England should have Turkey alone. Constantinople is too important a point, too commanding a position, to be quietly turned over to her. They will probably unite again in preventing Russia from taking it; but they will not agree that England shall have it. A joint government may be established, or perhaps the country may be divided up between England, France, Russia, Germany, and Austria; but if that is attempted, serious difficulties will undoubtedly arise. I will not, however, anticipate them. I have had a pleasant visit here, and now we will leave for countries still farther east. One visit, however, to this city is enough; I think I shall never care to make another. I shall remember it as a city containing many capacious mosques, a city with miles of busy bazars, with many stately buildings, but with narrow, irregular, rough, filthy streets; tens of thousands of dilapidated, tumble-down wooden houses, better adapted for making ashes than anything else; thousands of scheming, money-making Jews, thousands of equally scheming Greeks, thousands of medieval Armenians, thousands of the sons of the desert, the simon-pure Arabs; thousands of toiling, patient Turks, and tens of thousands who seem to have a little or nothing to do, sitting idly in the streets, in the cafés, in the market-places, and on all hands and sides. I will remember it not only as the headquarters of the Mohammedan religion—the sultan being its first official—but the headquarters for the Greek Christian church is here, the partriarch being stationed in Constantinople, as is the pope of the Romish church in Rome. The patriarch has not so gorgeous a palace as has the pope, but he still has a princely looking mansion, and the chief Greek church looks well at a distance. A fine edifice for schools, new and capacious, looks well from the Golden Horn and from the Pera side. I think the Greeks are patiently waiting their time, hoping that by some fortunate turn in affairs they may become the possessors of all this country.

There are many points and peculiarities of Constantinople worthy of note which I have not mentioned. One I intended to call your attention to, and perhaps it is not yet too late. That is the way in which the night passes in this city. I said the street-criers and pedlars keep up their horrible tones till ten o'clock, after which the policemen and dogs have full control. The policemen carry a long club or pole, which I should judge to be of hard wood, and which they bring down upon the pavement endwise with such a thud as to arouse all the neighborhood, including those asleep in their beds. We call it "pestling." It seems a very useless disturbance, and we have been not a little annoyed by it. The only good purpose we can see to be subserved by it is the warning it gives to thieves and prowlers that the policeman is around and they must hide themselves for awhile. The everlasting pestle seems to say "O ye thieves, here we are. Secrete yourselves till we take another street and leave the neighborhood, when you can pursue your avocation at your leisure." The dogs keep up a fearful barking and howling through the night, and make one wish they were of a larger and better breed, and were made to perform useful service, as they do in Brussels, Amsterdam, and Rotterdam. There are dogs enough in Constantinople to earn five hundred thousand dollars a year if they were taught to be useful and industrious. There would be more peace for visitors and citizens were this the case.

There are no regular theaters at present in running order in the city, but there are several cheap places of amusement, where singing, ballet performances, dancing, and bad acting are to be enjoyed. The actors are principally young women from England, France, Germany, and Bohemia. The admission to the most of them is little or nothing, the pay being obtained from the drinks that it is expected will be called for by the audience. Still more money is made in connection with some of them by the gambling that is carried on in an adjoining room, where playing is kept up till two o'clock in the morning. Thus it may be seen how Christian civilization is being introduced among the benighted Mohammedans.

I have spent this day principally in writing, and now it is time to betake myself to the steamer and be off for Smyrna, Rhodes, Cyprus, ann Beirout. We will take the same steamer—the Saturno—which brought us here from Athens, and which has been lying here for six days. The general agent or director of the Austrian Lloyd steamers resides here, and directs which steamers shall go up the Black Sea, which to Alexandria direct, and which shall go by the route we are to take. Four or five steamers of this line are lying here for orders, or waiting for the time of their departure.

We will now soon be off. The street porters will soon be here to pack our trunks and satchels down to the wharf, and we will again be transported by small boat to the Saturno, which is lying in the Golden Horn, and, at 4:30, we will steam down in front of Stamboul into the Sea of Marmora. Good-bye, Constantinople. Good-bye to friends in America.

D. M. B.

What I Don't Believe.

PART II.—NO. 65.

734. With regard to Paul, whom faithful Christians regard as being a chosen vessel to carry to mortals the will of heaven, it must be admitted that he had the same right to entertain his peculiar views as all other men have to exercise the same privilege; but there is no proof that his dictum or his views should be any more authorative, or were of any more value, than the views and notions of other men. I can see no reason why his *ipse dixit* should have any more weight and consideration than the say-so of Pope Alexander VI., Torquemada, Luther, Calvin, Cardinal McCloskey, the Rev. Howard Crosby, or Dwight L. Moody. He appears to have been a man of strong prejudices, an overbearing, oppressive disposition, strong convictious, and an unyielding will. That he was any purer, holier, or more inspired than other men I cannot believe, nor that he was selected by the creator of the universe to write his epistles. If a man should doubt the truth of them just a trifle I do not think he ought to be sent to hell for it.

735. Of the remaining seven epistles it is necessary to say but little. Some are admitted to be genuine, while others are stoutly denounced as spurious. The epistle of James is much discredited. Luther denounced it as a "strawy epistle;" perhaps because it advocated good works and not faith alone. Opinion is divided as to the epistles of Peter. Some claim that the first is genuine, while the others condemn both as spurious. The second epistle was certainly not written by Peter, and did not make its appearance till the close of the second century. The short epistles of John stand in much the same condition. The third is universally pronounced spurious, while many try to claim the first two to be genuine. This uncertainty will probably never be removed, and it is not a very serious matter if it is not. The greatest probability is that John did not write either of them. Jude is generally discarded by the critics; but as it is a single chapter of twenty-four verses only, and has nothing very startling to say, I am perfectly willing to consent that it might have been written by Jude himself. If, however, it should be discovered that somebody else wrote it, I will think just as much of it as I do now.

736. A few words now about the book of Revelation, which closes the Bible. It is an insane medley that has distracted many weak minds. Luther said of it that it was fit to be thrown into the Elbe, and he was doubtless about as nearly correct as in anything he said; and if all the copies ever printed had been consigned to the Elbe the world would not have been heavily the loser. Dr. South is reported as saying of it: "It either finds a man mad or makes him so." Calvin wrote a commentary on the other books of the Bible, but did not venture to engage with this. He evidently considered it valueless. He is not to be blamed for not wishing to explain the meaning of the beasts, the dragons, the seals, the trumpets, and all the rest of the insane figures and symbols in that incoherent book. If it was written by inspiration it must have been of a crazy character. And if the writer expected the fulfilment of the astounding predictions to take place in any reasonable time after they were written he did not realize his expectations. Such expressions as these: "For the time is near at hand;" "The things must shortly come to pass;" "He which testifieth these things saith, Surely I come quickly,' indicate that the fulfilment was expected speedily. These expectations were all ill-y founded, and the book may be put down as a frenzied mistake. It is attributed to St. John, but it is hoped he had a head capable of writing a more sound and sensible book.

737. The manner in which the books comprising the New Testament canon were settled upon and received by the church deserves some attention. As has been stated, Irenæus was the first who seemed to know of the fobr gospels and to speak of them; and he gave his reasons why there should be just four gospels, no more and no less—because there were four principal winds of heaven, and because there were four cherubim with four heads around the throne of God. When such reasons as these are assigned by a prominent father, who could doubt the reasons why just four of the many gospels were admitted into the canon, and who can blame Irenæus, when he had such potent reasons to impel him, should he take it upon himself with such assistance as he required, to get up the four gospels so as to be sure to have the right number? Marcion, though considered a heretic, in the second century took quite an interest in collecting the gospels and epistles together, and adopted most of those in the present canon, though of course he knew nothing of the present four gospels, for they had not yet been written. It may not be amiss to give the opinions of some prominent writers with regard to father Irenæus, who seems to have had not a little to do with getting up the four gospels, or, at all events, with bringing them to the attention of the church. Cooper styles him "ignorant and credulous, of that superstitious, cunning, and, I will add, dishonest class of men." Dr. Whitby complains bitterly of his having handed down the actions of the apostles and the disciples from paltry rumors and dubious reports, and as having scandalously debauched the world with fables and lying narratives." Is not that a nice sort of man on whom to rely for the authenticity of the gospels? The Rev. J. H. Horese certainly had very good reasons for using such language as this: "The accounts left us by ecclesiastical writers of antiquity concerning the times when the gospels were written or published are so vague, confused, and discordant that they lead to no certain or solid determination. The eldest of the ancient fathers collected the reports of their own times and set them down as certain truths, and those who followed adopted their accounts with implicit reverence. Thus tradition, true or false, passed on from one writer to another without examination, until at last it became too late for them to examine them to any purpose." This is indeed a sad confession for a divine to be compelled to make. It cannot be true that a series of gospels and epistles gotten up under such conditions are worthy of confidence and respect.

738. Many learned men have had strong predelictions in favor of many of the books which were discarded as spurious, considering them quite as genuine as those which compose the canon. The learned Dr. Whiston, in "Exact Time" (p. 28), uses this language: "Can any one be so weak as to imagine Mark and Luke and James and Jude, who were, none of them, more than companions to the apostles, to be our sacred and unerring guides, while Barnabas, Thaddeus, Clement, Timothy, Hermas, Ignatius, and Polycarp, who were equally companions of the apostles, are to be no authority at all?" The Rev. James Martineau, in his "Rationale of Religious Enquiry," observes: "If we could recover the gospels of the Hebrews and that of the Egyptians, it would be difficult to give a reason why they should not form a part of the New Testament; and an epistle actually exists by Clement, the fellow-laborer of Paul, which has as good a claim as the Epistle to the Hebrews, or the Gospel of Luke. If none but the works of the twelve apostles were admitted, the rule would be clear and simple; but what are Mark and Luke, who are received more than Clement and Barnabas, who are excluded?" His reasoning is unanswerable. Archbishop Wake actually translated from the Greek the apostolic fathers of the first century, to wit: St. Barnabas, St. Clement, St. Ignatius, St. Polycarp, and St. Hermas; and strongly recommended them to the Christian world as "inspired" and containing "an authoratative declaration of the gospel of Christ to us." Who shall say he was not correct? The learned Bishop Marsh positively avers that "is is an undoubted fact that those Christians by whom the now rejected gospels were received, and who are now called heretics, were in the right in many points of criticism when the fathers accused them of wilful corruption." There is little doubt but what many of the discarded books were equally as genuine and equally as much inspired as those which now form the canon.

739. It may be stated as a fact that from the mission of Christ until the latter part of the fourth century there was no authorized collection of the writings of the New Testament. All was doubt and dispute for the first three hundred years, and during the very time when everything should have been certain and satisfactory. And if it was doubt and uncertainty for three hundred years it cannot be believed that there was any new light thrown upon the dark subject afterwards to render certain and true that which was before uncertain and false.

740. It was about the middle of the third century when Origen, a celebrated Christian father—a man who had almost unlimited power in the church—assumed the authority to make a selection from she great number of books then circulating currenrty among the churches. His selection was much the same as the canon has been nearly ever since, though it cannot be truthfully claimed that he had any superior facilities for telling the true from the spurious. He rather decided by his own arbitrary will which should be accepted as the word of God and which should be discarded. He had such almost supreme power in the church that the selection he was pleased to make gradually became popular, and in 363, by the council of Laodicea, was declared to be the only "genuine scriptures." Had it not pleased this Christian dictator to make the selection he did, or had he not possessed such domineering control, the canon would undoubtedly be quite different from what it is. What is now the "word of God" would not be so-regarded, and what is now counted as "spurious," would instead be revered as God's inspired word.

MICHIGAN has forty Baptist churches without pastors.

THE TRUTH SEEKER.

D. M. BENNETT, EDITOR.

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NEW YORK, SATURDAY, DECEMBER 31, 1881.

A Genuin Christian on the Guiteau Case.

To Mr. Scoville, Guiteau's Counsel:

Why torture your head about witnesses? Rivet your trust in Jehovah. Has he not twice already snatched your client, Guiteau, from the jaws of death? Be assured, then, he will not desert you or him. I'm told, sir, you are a "Christian"—Guiteau we know is. Then throw to the winds insanity as a defense. Go boldly to trial demanding the recognition of God's supremacy. That it was his will Garfield should die is already proven. Had the bullet missed, would it not hav been providential? As it hit, was it not equally providential? Who but an Infidel would say God had not the power to stop the leaden messenger? All Christians agree, if God willed it otherwise, it would hav been otherwise. Could he not hav palsied Guiteau's arm had he so wished? When Guiteau raised his weapon in his name would he not hav stopped him, as he did Abraham of old, had it been his will?

Isaac was rescued by God, Garfield was killed by God. Fifty millions of people went down upon their knees imploring his life—God answered them with death. Their prayer was, "Oh, spare our president, if it be thy will."

To-day that will is known and recognized throughout all Christendom.

Hearken to the messengers of the All-Wise:

Rev. Dr. Morgan (in Church of Heavenly Rest): "God had refused to prolong the life of our beloved president. He had refused it deliberately, and because it was best to refuse it. Let Christians be sure of that. Let them know that God was always right. Let them kneel before the body of the dead president and say: 'Our father which art in heaven, the blow is heavy. Thy providence is dark, but thou knowest best—we can trust thee when we cannot understand thee.'"

Rev. Henry Ward Beecher (in prayer): "Thou, Lord, hast laid thy hand heavily upon this nation. Thy servant thou hast taken to thyself in a way that fills us with shame and horror. We believe that thou art anointing this great people, and by this great sorrow raising us to a higher plane."

Rev. Mr. Crawford (42d st. M. E. church): "Garfield's loss was a great one to the nation, but the wisdom of God could not be questioned, as he did all things for the best."

Rev. Dr. Morgan Dix (Trinity): "God made the world; he governs it. His never-failing providence ordered all things in heaven and earth. Whatever cometh hath a meaning. The events of the hour and the day are not the result of chance. God it is who orders or permits whatever occurs on earth, in heaven, in hell, above, below, around us. It may be there are those who do not feel in all this (the assassination) that God is chastening, afflicting, punishing, visiting."

Dr. Talmage: "Garfield's death accomplished more than his life in setting forth the truth that when our time comes to go the most energetic and skilful opposition cannot hinder the event." The doctor (in prayer): "God bless this dispensation [the shooting of Garfield] to the nation, and may the people yet shout, 'Hallelujah, the Lord God Omnipotent reigns.'"

Rev. Dr. Storrs (Brooklyn): "To-day I ask you to hear the voice of God in the lessons which he brings to us through this sad and strange and unexpected dispensation of his providence. Men sometimes say the cause of providence is not in it at all; it was mere human mortals; it was the insanity of a mind disordered. But God's providence controls the wills of men."

Rev. Dr. Bellows: "Already blessings manifold had followed the shooting of the President, and the effect of that good influence was seen throughout the whole nation. Sublime confidence in God was reached when we could say from the heart, 'Though he slay me, yet will I trust in him.' God did not permit his ways to be placed under our microscopic inspection."

Clearly, Mr. Scoville, Guiteau was inspired from on high. Let this nation dare harm a hair of his head and it may go out in blood. God issued this order once (and he may a second time): "Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. There fell of the people that day about three thousand men."

If God's wrath is again stirred, he may not slaughter three thousand only, but fifty millions. WM. T. WISNER.

Madison avenue, Fordham, N. Y.

The writer of the above is evidently a genuin Christian. He is the first logical one we hav heard speak upon the subject. All the rest are illogical, denying the inspiration and insisting upon hanging the assassin. Indeed they hav been very bloodthirsty in this case, three different Christians having vainly endeavored to take Guiteau's worthless life, forgetting that the Lord said, "Vengeance is mine, I will repay." Religious editors all over the land hav cried for the blood of the poor wretch now on trial at Washington, and while millions of prayers were uttered for our stricken president, but one only so far has gone up for his slayer, and that from a poor negro who was formerly a slave to a Christian. Why don't the church pray for Guiteau if there is joy in heaven over one poor sinner? Perhaps they regard Guiteau as too good a Christian to need prayers. He is certainly a devout believer, more ready to testify by works the faith that is in him than any minister in the land. But the commonest murderer that ever swung from gibbet to heaven has had the free service of the church; why should not this illustrious Christian wretch hav the ministrations of that religion which made him murder Garfield?

As our Christian correspondent says, we know Guiteau to be a Christian. As he is tried before a Christian judge and jury, why not accept the advice and throw away the insanity dodge? Do not the Christians before whom he is being tried believe in divine revelation? Do not they believe that God revealed his will to Moses, Abraham, and the other prophets and patriarchs who figure in the Old Testament? Then why should they deny that he did see to Guiteau? Do they suppose that God ceased taking any interest in the affairs of this world when Christ was crucified on Calvary? There is as much evidence for Guiteau as there was for Abraham. If we are to take the word of a Jew who lived many centuries ago, why not take the word of a Christian who is alive now?

We should like to see the insanity plea dispensed with and the accused and his counsel come boldly forth and put their faith in God and his providence to shield his instrument from harm. We should like to see what would be said by the Christian world of to-day to such a plea. How many men of God would accept it? And yet, how could they logically deny it? Such a defense on Guiteau's part would do a great deal to reveal the number of ministerial hypocrits now occupying pulpits. They would then hav to either throw away their Bible or accept the fact that God reveals his will and chooses his instruments just as much now as when Moses led the children of Israel through the wilderness, if he ever did.

Giving God all the power and the disposition to good that our correspondent claims for him, and we fail to see why Garfield should hav been shot. If he could hav palsied the assassin's arm, why did he not do it? If he is responsible for Garfield's taking off, as our friend says, let the authorities at Washington immediately discharge Guiteau from custody and put God on trial. And as they would undoubtedly hav some trouble in getting the prisoner to come to the bar, we suggest that they put the priests, his mouth-pieces, on trial, and if found guilty, as Guiteau will probably be, that they hang the whole lot higher than Haman. Of course God did not inspire Guiteau any more than he did the Bible, but there is no doubt that religion and the priests are responsible for this foul crime, as they hav been for the most atrocious crimes perpetrated in all times. Guiteau is undoubtedly a murderer, but he is also very religious, and if he hangs he can thank his church for it.

The Rev. Dr. Morgan's speech is very trashy. How does he know that God deliberated on the case and finally made up his mind to let Garfield die? If he deliberated on the case at all, and had the power to save and did not, he was very cruel, and all the talk about his "providence" being "dark" cannot alter it. Saying that "we can trust thee, even if we do not understand," is a most foolish exhibition of blind faith. It is the resort of ignorance. Dr. Dix's remarks that God orders all things upon the earth, if true, would make that God a brute. All the utterances of the minister quoted by our Christian are only exhibitions of ignorance, the mouthings of men who must say something to keep up their reputation for being the servants and expounders of the will of the Lord. It would not do for them to say that God had erred in letting a most cruel murder be done, so they say his ways are inscrutable and his providence dark, and mystically infer that he has some purpose. He does not permit his ways to be microscopically examined simply because he has no ways. He does not interfere in in the affairs of men, never did, and never will.

This nation may go out in blood if Guiteau is hung, but it looks as though the experiment would be tried. Our friend may be gifted with prophecy, and may be as fully inspired as anybody, but Christian prophecies are hardly ever fulfilled. According to the Bible, God has issued a great many murderous orders, and if he could we hav no doubt he might do it again. His wrath is easily stirred, and his vengeance dreadful. We are of the fifty millions, but we do not fear the sword of the Lord in case the twelve Christian gentlemen now in the jury-box at Washington should conclude that religious fanaticism is a bad thing to let go around loose, and hang the man who has so much religion that he has to murder his fellows in cold blood.

Some New Commandments.

Our old friend, Worthy Putnam, had some new commandments come to him the other night. How they came he does not say, so we shall not pretend to guess. It may be that the spirits brought them and it may be he dreamed them, being a sort of reflex of his waking-hour thoughts. At any rate, they are in the main good, only, perhaps, modeled too closely after the Decalog. But there are one or two that it will hardly do for Liberals to adopt. For instance, the first is, "Thou shalt hav no other god before him who is known to be God and good." Now, we object to borrowing any god either from the Christian or pagan mausoleum. The idea of a god came from fear. When the pagans saw the effects of one of nature's storms they went to work to propitiate the elements. To do this they personified them and called them gods. Thus they had a god for everything—god of the wind, god of the wave, the clouds, etc. As man progressed from a savage state he dragged his gods along with him. By and by the monotheistic idea came to him, and the god of the Christians is only a lot of compressed pagan gods. Monotheism is boiled down polytheism, and the product is like all condensed things, stronger than the original. The worship of the pagan gods was bad, very bad; but the worship of one god, the despotic essence of all the gods, is worse. The pagans offered sacrifices to theirs, but they never sacrificed human beings because they denied the existence of their gods.

There is no foundation for a personal god outside of men's minds, and we strenuously object to putting another *o* and a big *G* to the word and bowing down to it, or even to worship it. Worship is debasing to worshiper and worshiped alike. We want to do away with the idea, and we hope friend Putnam will help by doing away with his first commandment.

The second is another relic of superstition. Sacred is a word applied too promiscuously. There is nothing sacred but our mothers, wives, and daughters, and the feeling of reverence with which we regard them. Outside of them we don't know what is sacred. Certainly superstition is not. It will be well for the world when every idol is smashed, every fetter broken. The oftener the now so-called sacred things are spoken of with a disrespect which has for its object their abolition, the better for the race, and the quicker will come the time when men are not afraid to speak their minds for fear of offending some imaginary being.

It would hav been a good thing for the world if Moses had written on his tables the twelfth commandment of Mr. Putnam and the religious world had heeded it. "Thou shalt not prosecute thy fellow for his religious opinion" is a grand commandment. Of all persecutions, that for mere opinion's sake is the very worst. It has also been the persecution most practiced by the Christian worshipers of the one God. All the evil attributes of the thousands of pagan gods seem to hav been condensed into the one Jewish God. His worshipers hav been arbitrary, tyrannical, and cruel, and he has consequently been the same, for all gods are only what man has made them. They hav always possessed exaggerated characteristics of their followers.

We do not believe in gods and do not go much on the sacred things. The rest of Mr. Putnam's commandments are good and just what any honest man would write.

OUR thanks are due to Mr. Alex. Cochran for his donation of $2.00. As he gives us the choice of uses to which it shall be put, we will use it to help illustrate the Round-the-World books. We shall also use Mr. Robert Laramore's donation of ninety cents for the same purpose, and for which he likewise has our gratitude.

We hav begun this week to send out bills to all our subscribers who are in arrears. We are needing the money and hope none will take offense at receiving the notice, for all may be assured it would not be sent were not the money needed. We hav, of course, a great many bills presented to us, and hav to scratch around and pay them, and to do this the hundreds of little bills owing to us are necessary. We hav reckoned the bills up to January, but hope all who can will renew in advance for 1882. The amount is not large for each individual, but is the aggregate the accounts amount up to a handsome sum, and if paid promptly will make THE TRUTH SEEKER all right for the coming year. We earnestly ask our friends to pay early attention to the bills.

THE leading article in the *North American Review* for January contains the judgments of five of the most distinguished American authorities upon "The Moral Responsibility of the Insane." Just at present this subject occupies a very prominent place in the minds of the American people; but quite apart from its momentary interest, as connected with the extraordinary trial now in progress at Washington, the problem of determining the fact of insanity, and fixing the limits of responsibility of the insane, is one that in itself possesses an irresistible attraction for every generous mind. The wreck and ruin of intellect appeals at once to our highest sympathies, and to whatever is noblest in human curiosity. The authors selected for the discussion of this subject are Drs. Beard and Seguin, of New York, Dr. Elwell, of Cleveland, Dr. Jewell, of Chicago, and Dr. Folsom, of Boston. The other articles in the January number of the *Review* are: "The New Political Machine," by Wm. Martin Dickson; "Shall Women Practice Medicin?" by Dr. Mary Putnam Jacobi; "The Geneva Award and the Insurance Companies," by G. B. Cole; and "A Chapter of Confederate History," by F. G. Ruffin. The announcement is made that the February number of the *Review*, to be issued January 15th, will contain part iii of the "Christian Religion" series of articles, and that it is to be a very able defense of the Christian faith and foolishness.

Liberal News.

J. F. BAXTER is lecturing for the Spiritualists of Willimantic, Conn.

J. R. MONROE, of Seymour, Ind., has started a local paper called the *Item*. The doctor is a lively cuss, and deserves success.

THE League directors are sharp. They hav "euchered" Butts out of *Man* and will hereafter publish the paper themselvs. The first number of the new volume is out.

D. VAN WILKINSBURGH, of Millville, Wis., has a complete file of 1880 TRUTH SEEKERS, and part of 1881, which he will send to any one wishing who will pay the express charges.

D. P. WILCOX will open a Liberal League Hotel in Deadwood, Dakota, on Jan. 10th, with a Liberal "jamboree," and thereafter make it the headquarters for all Liberals and Freethinkers.

T. C. LELAND, spent Christmas Sunday among the Infidels of Newark, N. J., and lectured before the League there Sunday night on "Organization of the Liberal Forces."

THREE new Liberal Leagues hav recently been organized—one at Liberal, Mo., S. Paris Davis, sec.; one at Youngstown, Ohio, Wm. W. Crawford, sec.; and one at Fall River, Mass., Samuel Whitler, sec.

THE Liberals and Spiritualists of Hannibal, Mo., hav organized themselvs into a society. Their creed is love, and their religion philanthropy, and they also indorse the principles of the National Liberal League.

THE *Western Kansas Liberal* says: "THE TRUTH SEEKER is full every week of just that kind of reading matter that suits the tastes of Liberals." Thanks; we try to make the paper interesting, and hope we succeed.

The *Cloud County Blade* says: "Now is a good time to subscribe for THE TRUTH SEEKER, as Mr. Bennett in his Round-the-World trip has reached a point, Constantinople, where his letters are of absorbing interest."

GEO. CHAINEY lectured the other Sunday on the Liberal press. In the course of his remarks he said, "No one is worthy of being called a Liberal who does not giv support to the cause by subscribing for a Liberal paper.

THE Duke of Northumberland has subscribed £100 to help keep Bradlaugh out of his seat in Parliament. The British "haristocracy" mean to crush Bradlaugh if they can, but we fancy they hav undertaken a large contract.

MR. LELAND, secretary of the National Liberal League, says he is receiving many letters from Liberal, Antichristian, and Spiritualists, making overtures to unite forces to secure a free secular state as the first thing in order.

MESDAMES COLBY AND SMITH hav just closed a very successful engagement of two months at Philadelphia. They will be here in New York this winter, beginning next Sunday evening, Jan. 1, 1882, at the Harvard Rooms, between Forty-first and Forty-second streets, on Sixth avenue.

AT last accounts F. F. Follett had let out his "auld gray mare" Topsey, and "lit out" himself on foot and by rail through Illinois, preaching Liberalism and scattering Freethought literature. The same may be said E. C. Walker, of Iowa, only he hadn't any Topsey.

ON account of receiving a number of invitations to lecture in western New York and southern Pennsylvania, H. L. Green has deferred his second lecturing trip west until about the 15th of January next. Friends desiring his services will address him at Salamanca, N. Y., until that time.

JOHN SHOCK, one of our patrons at Preston, Col., is one of the largest stockholders in the Gibson Hill Mining Company, capitalized at $3,000,000, and in the Preston Mining Company at $5,000,000. Mr. Shock has about succeeded in organizing the Gold Run Mining Company, capital $1,000,000.

AT the New England dinner of the Pennsylvania descendants of the pilgrims Mark Twain was down for a speech. In introducing him, Mr. Rollins spoke of him as one who, not having been born in New England, did the best he could under the painful circumstances and had all children born there, thus making himself a New England ancestor and a man of mark. Mark Twain, in reply, returned thanks for the well-deserved compliment paid to himself and his posterity, and that he would endeavor in future to merit such compliments.

"Coming down to business," he continued, "I would ask what you want to celebrate those 1620 people for? I refer to the Mayflower gang. It was thin enough to celebrate the people themselvs, but it is thinner still—the thinnest he had ever heard of—to celebrate their landing. Recollect, they had been three months at sea, and they ought to hav come ashore. If they hadn't come ashore it would hav been different. To make out that this reasonable and natural proceeding is worth celebrating 260 years after it occurred is preposterous. A horse would hav known enough to hav landed. But, after all, it is the Pilgrims themselvs you are celebrating, and there is another inconsistency, but one that is very like you diputatious and contentious people, who never agree upon anything but Boston.

"Now, those Pilgrims were a hard lot. They were better than their neighbors of European tribes, I'll admit, just as you are better than your forefathers; and this is the first time I ever perpetrated an immeasurable slander at the departed. I am a border ruffian from the banner state of Missouri, but am a Connecticut man by adoption. In me you behold the physical perfection of one section and the high culture of another—the perfect man. My ancestor was an Indian. Your ancestors skinned him alive. I'm therefore an orphan. I'll admit that your ancestors wanted my ancestors' fur. They abolished everybody else and left me without ancestors. They wanted to establish free conscience and untrammeled liberty of worship, and they weren't going to let a pestiferous lot of Quakers interfere with them.

"Roger Williams was an ancestor of mine, and I forget what you did with him, but it runs in my mind that you felt that you were carrying harshness too far, took pity on him, and burned him. You made it pretty tropical for some witches that were ancestors of mine, too. Now, be guided by me. You don't want any more New England societies. You'd better stop and disband what societies you'v got. If you don't, this thing of hosannaing Plymouth Rock and New England will beget in you a disposition to prevaricate and exaggerate. Now, stop while you are temperate in your appreciation. Get up an auction and sell Plymouth Rock. Your ancestors of 1620 were to be pardoned for hopping ashore on and clapping an iron railing around that rock, for they had never seen one that was worth anything and that wasn't watched, but it has been different with you. You'v been educated among rocks.

"At least throw open Plymouth Rock to the patent medicin men, and let it earn its taxes. I entirely agree with your high estimates of the New England idea and New England people, and believe you can scarcely get a much better race unless you send out and hav them born in Missouri."

"The Godly Women of the Bible."

This book, written by a woman, is one of the few volumes that every woman should read and feel an interest in the circulation of. If you want to know precisely what the Christian religion has done for woman, and the sort of women it upholds as examples for the women of to-day to revere and follow as guides, read this description of the character, nature, and status of the "godly women of the Bible." It is certainly a masterly work, and the writer well understood her subject, root and branch. She has given the genealogies, the heredity, and the position of these women as wives, mothers, sisters, and sweethearts, as well as slaves, dupes, and merchantable property.

Read the little story of Ruth and Naomi, and ask yourselvs if any of you would like sister or daughter to win a husband as Ruth won hers. Read Queen Vashti and Esther, and ask yourselvs if you would marry a king who had tested one thousand virgins ere he found one in whom he "delighted."

Read of Leah and Rachael, of Tamar and of Rahab, and ask yourselvs if such stories are fit productions for the youths of to-day to read and take as examples of godly conduct. And the New Testament women are but little better if the real truth were plainly told concerning them.

Very few can read the Bible understandingly. Its half-told tales relate to times and customs so different from our own, and the style of the language is so ancient, the chronology so mixed, and the whole volume so clumsily got up, that only scholars and Bible students are able to make things hang together; and it takes a deal of stretching, matching, supplying, and passing by, for them to do it. But, in this volume now offered us the narrativs of the women of the Bible are as plainly told as in a novel, and hav that peculiar interest attaching to them that no other work of fiction can gather around itself. No Christian will refuse to read this volume, for every incident is verified by their God-book. It ought to be in every Liberal library, and in the collection of all who wish to own our best and most valuable works of reference and explanation.

With this book and "Holy Bible Abridged," the dullest tyro will be enabled to conquer the best scholar who attempts to prove that Christianity is woman's friend, or the Bible a book that teaches purity, love, tenderness, and home affection.

Speaking of this record of the old patriarchs and prophets, our author says: "Away with such a book, that blasphemes woman, that makes her in the beginning the source of all evil [Eve], that places the mother beneath man's feet, and prostitutes her nature, unsexes her rights, levels her to the brutes, puts to shame the light of day, and renders darkness necessary for man's foulest deeds against her honor and life. Never while woman is thus subordinated will a true civilization prevail. She will always be regarded as the inferior of man while King James's Bible is revered and held as sacred authority. It is only by not believing it, by ignoring it, that woman stands where she does to-day. Education, science, and Liberalism have elevated her, not Judaism or Christianity."

I hope each woman who believes in the equality of the sexes, in woman's right to herself, will buy this valuable and interesting book, and induce every one to read it that she can. Many of you hav read it in THE TRUTH SEEKER, but it has far more interest as a book. Here it is all together. No break-offs and long waits for more, and the volume is prettily bound and will be an ornament to your library or center-table.

"Standing on what too long we bore
With shoulders bent, and downcast eyes,
We may discern, unseen before,
A path to higher destinies."

Snowville, Va. ELMINA D. SLENKER.

Mr. Frothingham's Recantation, Admission, and Confession.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The editor of the *Banner of Light*, and his correspondent, Mr. Wetherbee, seemed puzzled to know in what category to place Mr. Frothingham. I do not wonder at it. Mr. Frothingham has been out of this country for several years, and has been breathing the soporific atmosphere of the Old World. He has come home, therefore, slightly hallucinated, as I judge from his utterances since his return. When the organs of all the Protestant churches in the land admit, and mourn over the fact, that their churches are losing ground; while the Presbyterian church, the richest, and one of the largest and most influential, publishes and declares that, after a year's labor in all their congregations, the ratio of increase is not one conversion to each of their 4,000 churches; while Dr. McCosh, of Princeton, says that not only in his college, but in all the rest of the 300 or more scattered over the country, the number of young men designed for the Christian ministry is small, and growing less every year; while many of the wealthiest congregations in our large cities are without pastors because they cannot find men of sufficient ability and education to fill their pulpits; while there is a general mourning that revivals cease, that church attendance is falling off, and that the heretical preachers hav the largest audiences, Mr. Frothingham, who has been abroad for several years, and has not read our religious newspapers, comes back home and makes the statement, without offering the least particle of proof, but in face of the admissions of the churches themselvs, that orthodox Christianity is stronger to-day than it was twenty years ago!

If the saying which has become current is not inspired, it is as true as if it had been inspired, that the tread of modern thought is in but two deep channels, the one leading to Rome and the other to Reason. Forty years since, John and Francis Newman were two of the finest scholars England ever produced. They were thinkers. To-day one of them is a Roman Catholic cardinal, and the other is the author of "Supernatural Religion," a book which has gone through six editions in England, and takes the most radical ground in religion, making reason sole judge in all controversies. There is no halfway house between Rome and Reason. Thinkers must move on to their destiny. Owlish men, whose eyes, like "*the dim religious light*," and whose olfactories delight in the "*odor of sanctity*" which proceeds from cathedrals and charnel houses, are bound by the law of necessity to find rest in that religion which flourished in the middle ages, when ignorance and superstition reigned supreme; while men who love truth as truth, and are brave enough to follow wherever it leads, will never be satisfied till they can giv a substantial *reason* for every proposition they accept. And when I see a traveler toward the land of promis, shivering at the coolness of the atmosphere and expressing doubts whether he is not on the wrong track, I set him down as one who is faint-hearted and weary, who has no abiding confidence in the divinity and safety of truth, and who will, sooner or later, turn to the right-about-face and go back to the quiet regions of the church, where the earthquakes of doubt and investigation are settled by the authority of popes and councils.

The orthodox roosters all over this western country, each mounted on the top of his pulpit, are now crowing with delight and defiance over what they call Mr. Frothingham's "recantation," and over his admissions that his own radical preaching did not amount to anything, and that the orthodox church is stronger to-day than ever. But they do not tell their hearers *all* Mr. Frothingham says, and thus a half-truth becomes a whole lie. They merely use his thoughtless and inane utterances, as Oakes Ames did the Credit Mobilier money—putting it where it would do the most good.

If any one should ask my opinion of the symptoms in the case of Mr. Frothingham, I would say that, judging from his antecedents and concomitants, and especially from the complexion of his mind and moral character, he will find no rest for his troubled, doubting, and waiting soul till he lies down in the soft bosom of the Catholic church.

Dec. 18, 1881. DAVID JONES.

Communications.

Literary Servility.—Allibone, for Example.

Man, in his rude state, has been the slave of his own imagination. The human imagination, like fire, is a good servant, but a bad master. With the imagination uppermost, reason is degraded like a charioteer dragged beneath the wheels of his own chariot.

Look at history, so called; some truths mixed with many lies—the "sacred" part falser than the profane. It teaches that priests and kings hav always mounted to inordinate power by contemning the senses, reviling knowledge, and cultivating the fictions of the brain. Our grand old fathers of 1776 discovered that kings were nuisances, and most of them thought priests useless. Only one or two of them exactly said that, because the clerical profession consists of men who can and do make themselvs more or less useful to their fellow-beings in a variety of ways, though never the more by their unworldliness. In their clerical capacity, strictly, the reverend lobsters are always advancing backward. Their organization is always a simple obstruction to the progress of the race. What the race wants is naturalists, investigators, inventors, civil and mechanical engineers, popular and truthful explainers of science, educators; and in deference to all these, and adorning all, poets and dramatists.

Nothing is the matter with the pulpits but the presence there of the old tattered shreds of the supernatural, either excluding entirely or defiling all that there is of the natural, the true, and the beautiful. Theology, the science of the unknowable, there attempts—I will not say insincerely, for the human mind is a mystery—to teach justice from an imagined foundation of supreme injustice. It is too late for that.

One of the greatest services which the pen of man ever conferred on mankind was the "Age of Reason," by the Quaker Deist, Thomas Paine, reducing the Jewish and Christian scriptures to the level of other human writings—a mixture of traditions, myths, fine poetry, frivolous ceremonies, and baleful superstitions, altogether unworthy, as to its theology, of any deity to be imagined in our day.

It was no wonder that the clerical profession did not like that book. They tried to answer it, and made hundreds of failures. Their bread and butter were in peril. The Infidels, Franklin and Jefferson, were too large game for their courage and their guns. Paine, by his transcendent humanity, had got himself into the grim clutches of the fanatical Robespierre. Washington, his old friend—when the pen and the sword fought side by side for liberty in the Jerseys—sympathizing with the chastised and recreant Burke, rather than with the French revolutionists, had strangely gone back on him, and did not lift a finger to save him from the remorseless guillotin. But he escaped—as the D.D.'s, to be consistent, ought to say, by "divine providence"—and came back to the republic he had founded here, and, thanks to the fathers, it was not wholly ungrateful. But the clerical profession, or church as a body, has never been grateful to its best friends who, like Voltaire, hav labored to make it respectable. It libeled Paine while alive, and had to smart for it. As soon as he was dead it began to concoct the most infamous lies to blacken his memory. If these were confined to the pulpits and the New York *Observer* they might well be left to die with those institutions; but they hav invaded the sanctuaries of literature—text-books and reference books, from which, for very shame, they ought to be expunged.

For example, Allibone's "Dictionary of English Literature and British and American Authors" is an exceedingly useful, if not necessary book, and the author deserves everybody's thanks for his patient, faithful, and persevering labor. If his soul were as free and broad as his undertaking, and as unbiased as is the spirit of modern science and literature, he might well be indulged in moral judgments on his subjects, dead or living. But it is deplorable that on certain heretics, such as Robert Taylor and Thomas Paine, he makes himself the tool of a set of cowardly clerical nincoms and liars, even to the extent of contradicting himself. He makes the great popular Infidel, Franklin—under the proper head—die, as he did, in 1790, long before a line of the "Age of Reason" was written. And yet, under the head of "Paine, Thomas" (p. 1484), he repeats the miserable and stupid forgery about Franklin's advising Paine not to "unchain the tiger." And then he proceeds to put in quotation marks, garnished with italics, the very words of Paine to an "Infidel admirer," to the effect that he "would giv worlds" if he had never written the "Age of Reason"—a lie which probably owed its birth to a suborned kitchen-maid who rejoiced in two names.

The basest lie which Allibone, as the humble drudge of the reverend clergy, takes upon his soul is this:

"Intemperate, tyrannical, licentious, and profane [so was Washington], a torment to himself and a terror to his household, he left the world without repentance, and exchanged the horrors of a death-bed devoid of hope, for the infamy of a dishonored grave."

As there is not, and never was, a particle of evidence to sustain this charge, and it is contradicted by Allibone himself, who says Paine *did* repent, I would candidly advise the clergy of all denominations to bestir themselvs before it is too late, and hav those palpable and uncharitable lies expunged from our great literary dictionary.

ELIZUR WRIGHT.

Church Taxation in Michigan.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: It is understood that the legislature of this state will be called together in February to act upon a revision of the tax laws. The subject of church taxation is being agitated, and I hav circulars and blank forms for petition, which I will be glad to send to anyone on application. The petitions should be circulated and signed by men and women of full age and returned to me by the middle of February.

I am certain that THE TRUTH SEEKER will render a valuable service to its many readers in Michigan by publishing this communication.

S. B. MCCRACKEN.

To the Friends of Equal Taxation in Michigan:

At the last session of the legislature an act was passed for the appointment of a commission to prepare a revision of the tax laws of the state, and the result of its labors will probably be submitted at a special legislativ session to be held some time during the coming winter.

The Commission, at its first formal meeting, issued a circular asking for a popular expression on a number of topics connected with the subject of taxation, and among them the taxation of church property. This question is thus brought officially before the people of Michigan. Those who believe that church property should be taxed are thus challenged to appear and giv reasons for their belief. They are challenged to come to the front and make themselvs known, in order that those in authority may judge of their numbers and character. They are virtually bidden, as at a marriage service, to make their objections known, or ever after to hold their peace. If the friends of equal taxation do not make themselvs heard now, it will be folly to agitate the question again for twenty-five years to come, because silence now is consent and acquiescence on the part of the present generation in the existing policy of church exemption, while if they make a protest now, even though unsuccessful, it leaves them in position to renew the demand at any time.

The Constitution of Michigan, Article xiv, section 11, provides, "The legislature shall provide a uniform rule of taxation, except on property paying specific taxes, and taxes shall be levied on such property as shall be prescribed by law."

"A uniform rule of taxation," whatever else it may comprehend, would seem to imply at least that all private property should be subject to taxation by "a uniform rule."

But in framing the tax law, the legislature, following an ancient custom, hav wholly exempted certain classes of property from taxation, and classes of property, too, in which only a limited number of persons are interested. Whether this exemption be justified by the last clause of the section that we hav quoted, namely, that "taxes shall be levied on such property as shall be prescribed by law," is a constitutional question which we must leave to the constitutional lawyers. Our purpose is rather to present the question in its popular aspect.

Section five of the general tax law of the state (compiled laws of 1871, page 360) prescribes what classes of property shall be exempt from taxation, the eighth and ninth subdivision being as follows:

Eighth. The personal property of all library, benevolent, charitable, and scientific institutions incorporated within this state, and such real estate belonging to or leased by such institutions as shall be actually occupied by them for the purposes for which they were incorporated.

Ninth. All the houses of public worship, with the pews or slips and furniture therein; also the land on which such houses of worship may stand, so far as occupied by such houses of worship, and for no other purposes, and rights of burial and tombs, while in use as repositories of the dead; and also any parsonage owned and occupied as such by any religious society incorporated under the laws of this state.

As touching the exemption of the property mentioned in the eighth subdivision, if it were proposed to appropriate public money to any private institution coming within purview of that clause, the proposition would meet an unqualified negativ on all hands, and it is difficult to perceive the difference in principle between a direct appropriation of money to an institution, and the exemption of its property from public burdens that other classes of property are required to bear, thereby adding to the burdens imposed upon other classes of property. And the same in regard to the exemption of church property.

On this head also, another clause of the Constitution, article four, section thirty-nine, provides that no person shall be compelled "to attend, erect, or *support* any place of religious worship." To exempt a church from taxation, and thereby compel the owner of the property adjoining it to pay a higher rate of taxation, is in so far, compelling such owner to contribute to the "support" of such church.

For the purpose of exhibiting this injustice on the basis of dollars and cents, some figures are here introduced from the official report of the Ninth United States Census (1870). The following table shows the population and the value of church property in the state of Michigan and in the United States for the years named:

	1850.	1860.	1870.
MICHIGAN.			
Population - -	397,654	749,113	1,184,059
Church prop., value	$723,600	$2,334,040	$9,133,816
UNITED STATES.			
Population - -	23,067,262	31,183 744	38,115,641
Ch. prop., value -	$87,328,801	$171,397,932	$354,483,581

Perhaps the most noticeable fact which the above table discloses is the great increase in the value of church property as compared with the advance in population, showing the tendency to multiply and double up in that class of privileged and exempted property.

In the state of Michigan the ratio of increase in population as shown by the census of 1860 over 1850 was 92 per cent, while the ration of increase in the value of church property for the same period was 221 per cent; increase in population in 1870 over 1860, 58 per cent; increase in value of church property for the same period, 291 per cent.

In the United States the ratio of increase in population during the first named period was 35 per cent; increase in value of church property during the same period, 96 per cent; ratio of increase of population during the second named period, 22 per cent; increase in church property, same period, 106 per cent. Fractions are omitted in these computations.

The returns of church statistics as by the tenth census are not yet accessible. The population of Michigan, however, is shown to be 1,634,096, or an increase of a fraction over 38 per cent since 1870. This is about two-thirds the ratio of increase for the preceding decade, and if we presume the same ratio of increase in the value of church property it would giv an aggregate of over $26,000,000 as the value of that class of property in Michigan in 1880.

The assumed value of church property in Michigan at $26,000,000 seems a large figure, but yet the Ninth Census givs the value of this class of property in the state of Connecticut at $13,428,109 in a population less than one-third the population of Michigan, and in Massachusetts at $24,488,285 in a population more than 175,000 less than the present population of Michigan, and in New York at $66 073,755 in a total population of 4,382,759. In other words, the reported value of church property to each inhabitant in Connecticut in 1870 was within a cent and fraction of $25; in Massachusetts $16.80; and in New York $15.07; while the figure that we hav assumed for Michigan, computed on the basis of the population of 1850, placing the ratio of increase in the value of church property at two-thirds that of the preceding decade, would giv a per capita of $15.93. In fifteen Northern states east of the Mississippi, including Michigan, the population in 1870 was 21,872,953, and value of church property $278,037,777, or a fraction less than $13 per capita. The population of the same states in 1880 was 27,063,692, or an increase over 1870 of about 24 per cent. If we allow the same ratio of increase in the value of church property in the country at large as shown for the preceding decade, 1860, to 1870 (106 per cent), it will show an aggregate value of church property in the fifteen states of $572,275,782, or over $21 per capita. So that, judged by these comparisons, the estimate of $26,000,000, or $15.93 per capita of the present population, as the value of church property in Michigan, is not too high.

Let us place the rate of taxation in Michigan, for all purposes, state and local, at two per cent. It will probably average considerably above that in the larger towns, where most of the exempted property is situated. Two per cent on $26,000,000 is $520,000. By reason of the exemption, this sum of $520,000 has to be levied against the property of the state that is taxed; in other words, the taxed property has to pay annually $520,000 more than it would be required to pay if the $26,000,000 of church property was taxed. This is equal to an annual tax of a fraction over 31 cents per capita for every man, woman, and child in the state. Or, apportioned upon the entire property of the state (except exempted property), it is equal to 6 4 mills on the dollar of the total equalized valuation of $810,000,000, so that practically every tax payer has to pay sixty-four cents on each $1,000 of the assessed valuation of his property for the support of churches.

If all the people were church-members, the exemption would still be in conflict with the principle of voluntary support; but as a large proportion of them—much more than half—are not church-members, never attend church, and feel no interest in supporting churches, the increased tax upon them is nothing short of legalized extortion.

The exemption works with great inequality as between churches themselvs. A modest church costing but a few thousand dollars—"the little church around the corner"—is not unfrequently the center of a comprehensiv and unobtrusiv benevolence, while the magnificent temple on the fashionable street, costing a hundred or more thousand dollars, is too often nothing more than a social center for the wealthy people who support it.

But it is said that church property is unproductiv, and that therefore it should not be taxed. This cannot be true in its fullest sense. Church parsonages, as residences, are productiv to the same extent that other residence property is productiv to the owner and occupier; and where church property is leased for a stated rental it is also productiv. Nor will those who build, support, and attend churches deny that they bring to them certain valuable if not substantial results. But admitting the argument of unproductivness as fully as it can be urged, it proves too much, because if one kind of property is to be exempt for this reason, all unproductiv property should be exempt for the same reason. Indeed, the principle, if admitted, would involve a new rule for levying taxes, namely, according to the income derived from property, instead of by its intrinsic value.

If by church connections men find consolation and comfort and peace for their souls, they place but a light value upon these benefits when they consent that others shall help pay for them. When, by means of these same church connections, men derive social and business advantages to the corresponding prejudice of persons outside of those connections, the injustice of the demand that those outside shall contribute toward the maintenance of the agencies through which these advantages are secured becomes the more palpable and glaring.

Church organizations derive their corporate existence from the civil government which other classes of property are taxed to maintain. They enforce contracts through the civil courts which other classes of property are taxed to support. Church congregations are protected in their peaceful assemblies by the police power of the civil government, and if disturbed they appeal to the civil courts for redress. If a church is threatened with damage by fire, the common protectiv means which society employs are used to protect it, and for this all classes of property except churches are taxed. If a church suffers damage or spoliation at the hands of a mob, the church appeals to the the civil government for indemnity, and for the purpose of paying such indemnity all classes of property, except church property, are taxed. In all its rights, privileges, capacities, remedies, and guarantees, a church corporation holds toward the civil government the relation of a natural person, except in the single privilege of paying taxes. It would hardly seem that in this single relation the church would consent to hold the position of a common pauper.

The further argument is advanced, in favor of the exemption, that churches are a public benefit, and as such contribute to the moral well being of the body politic. This is a question on which every individual citizen has a right to form his own judgment. It is a question which the state cannot determin. Until the citizen has determined it affirmativly in his own mind he cannot be justly called upon to contribute to the support of any church or any number of churches, and having so determined he will make his contribution voluntarily, as he may feel able and inclined.

If the state may determin that churches hav a moral value, it may equally determin what churches contribute the greatest amount of moral good to the public. Indeed, placed on the ground of moral value alone, where shall the state draw the line between the church and the newspaper, the book-maker,

and the bookseller, or in fact any industrial enterprise, for there is scarcely a conceivable legitimate human pursuit but has its moral value to the great whole of society. A good man is unquestionably a public blessing, and on this theory of church exemption, his house, being a fountain of charity, should not be taxed. Further, to giv the theory a practical consistency, taxation should be graduated according to the public utility of the property; hence that which in its use makes most for the public good, should be least taxed.

View the subject as we may, church exemption can rest upon no other foundation, in reason or out of reason, than as a legacy from the rule of church and state, which the institutions of this country hav in theory at least, long ago repudiated. It comes from the ancient tradition that the civil government must declare for the subject that religion is a good and necessay thing for him to hav, and ordain what kind of religion he shall hav. In this republic the citizen is the sole judge as to whether he wants any religion at all or not, and if he does, what kind of religion will suit him best. Government exceeds its functions when it assumes to declare at all in the matter, which it does by inference when it grants to religion special privileges and exemptions. To exempt church property to a given amount and tax it above that amount would be conceding the vital principle at the root of the whole matter. "Justice for all, privilege for none," is the only right rule.

Forms of petition to the legislature for the taxation of church property may be procured by application to the Provisional Secretary at Detroit.

Provisional Executive Committee: E. W. Meddaugh, Karl Schmemann, Edward Chope, C. L. Ortmann, Detroit; Henry Willis, Battle Creek; W. Putnam, Berrien Springs; H. F. Pennington, Charlotte; Thomas Rix, Dowagiac; Charles A. Andrus, Flushing; W. J. Cronk, Flint; Mrs. M. E. French, Greenville; L. R. Pierson, Hudson; Dr F. French, Hillsdale; Mrs H. A. Huntress, Jackson; L. S. Burdick, Kalamazoo; E. A. Chapman, Lowell; A. E. Nugent, Lansing; Mrs. M. A. Jewett, Lyons; N. P. Wadsworth, Lapeer; A. N. Hiller, Escanaba; Lemuel Smith, Nashville; J. H. Burnham, Thos. L. Jackson, Saginaw City; M. Babcock, St. Johns; Otis Shepardson, Sturgis; S. L. Shaw, Saranac; H. Milkins, Wyandotte; S. H. Ewell, Romeo; A. B. Morse, Ionia; Mrs. E. C. Woodruff, South Haven.

The following subscriptions to the Equal Taxation fund are announced to date:

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Further contributions are indispensable for carrying on the work, and will be acknowledged as received. Address

S. B. McCRACKEN, Pro. Sec.,
Room 84, Seitz Block.

Detroit, Mich., Oct., 1881.

Liberty, Science, and Humanity.

The Harmony and Meaning of the Scientific Gospels.

TWO LECTURES DELIVERED BEFORE THE N. Y. LIBERAL CLUB

BY T. B. WAKEMAN.

LECTURE I.

THE OBJECTIVE ORDER.—CONCLUDED.

6. SOCIOLOGY.—The light thrown upon this Science during the last twenty years has been very great, and confirms the view of Comte that it is to man the fundamental science. For by it his existence and his duty receive the only possible scientific solution. By it all of his relations in life are mainly determined. How true and important all of this may be we shall see when we estimate its religious value. For if Sociology is a Science, it is practically a Religion. It is the Science of History, the story of the convergence of mankind on earth. It has been already partly illustrated by the law of progress, development, and of deanthropomorphization, which we have already used. There is no longer any serious question as to its main conclusions, which may be summarized thus:

(1) Biology leaves no doubt but that mankind are descended from anthropoid ancestors on the earth, who were gradually evolved from lower animal forms.

(2) That mankind became gregarious by natural selection, as other animals have done, because in union lay strength, provision, and safety.

(3) That mankind were elevated above the brutes at first by the natural selection of intellect as their principal weapon of defense, provision, and association. Their progress thereafter lay in the ever-increasing development of intellect and sociality by natural selection. So that while he still remained, and still remains, an animal in form, he has passed far beyond all other animals in mind and social power. The child is but a repetition of the race-history in epitome.

(4) It follows from this and the law of heredity that the child could not attain to this intellectual and superior social qualities until after it had nearly attained its physical, that is, its animal structure and growth. Natural selection has therefore preserved only those human tribes who would let their women nurse the children for a long period and who would support them in so doing. The others perished, and are the "missing links" between the gregarious anthropoid apes and the savage human societies. By this care of infancy and its intellectual and provisional necessities man made the first step from the herd to the tribe, then to society, then to the community, then to the village, and finally to the city and state.

It may increase our paternal patience with babyhood not a little to find that we owe our social nature and civilization to that "squalling baby," which a mother's love would not allow her to abandon; and then to both mother and baby for compelling the father to some sense of care and responsibility for them. This discovery and the appreciation of the baby steps by which mankind were thus enabled to pass from high apehood and savageness to man, seems to be largely due to Prof. Fiske himself, and if he had no other claim to remembrance, (and he has many,) his chapter on this subject in his "Cosmic Philosophy" should keep his name alive in the history of Sociology with those of Darwin, Tylor, McLennon, Morgan, and Maine.

(5) That mankind has been gradually enlarging and consolidating tribes, peoples, races, and nations, is the substance of all human history and progress. Gradually mankind has recognized a general kinship in his origin and needs, until at last the sentiment of humanity has become organic and therefore instinctive, and has melted the whole civilized world into a grand sympathetic convergence! To the people thus advanced the savage and barbarous races have given away or become appendages. To mankind the plants and brutes are also subjected for use or food. The pyramid of the organic world is therefore completed in Man, which is the organic Humanity.

(6) The result is that, of all the forms which, to a distant beholder, and considered in proportion to the earth's size, appear only as a vegetable and animal mold upon its surface, all of those forms, so important to man, but in the Cosmos so small, which fall to rest as the sun sets, and rise again to greet his return; all, in a word, of *the world of protoplasm*, in its various forms of plant, animal, and man, has thus become in manifold ways interlocked as one organism, of which the dominant and controlling power is mankind—the human factor. This fact within the human species is attended by the feeling of kinship (*caritas humanitatis*), of interrelation, of dependence, of social love, which compels consent, union, convergence, coöperation, and government; and which the heredity of ages has consolidated into an ever progressive Humanity!

This is the grand fact in the history of the whole organic world, and its discovery, or rather recognition and appreciation, by Auguste Comte is sure at some time hereafter to become visible as one of the great events in the history of mankind.

The sciences, Ethics, Æsthetics, and Linguistics, which succeed Sociology in the scale, are dependent upon human progress, and so are mainly deductions from this Science of Man. For all races, peoples, nations, tribes, families, and individuals, and their history, religions, and morals, are but parts of this grand convergence, and can have no scientific solution but as parts of this great Being, which they help to compose and to which they are subordinate. Hence we have the basis of Politics, Law, and Government, which are practical Sociology.

7. ETHICS.—The next science in the order of decreasing generality is Ethics (from Greek, *ethos*, or custom, or *êthos*, a habit). This Science describes the relations of the social parts of the grand human world to each other, and to the whole under the general Bond of Humanity. It includes:

(1) The relations of Communities, Tribes, Peoples, and Nations, etc., to each other, which are embodied in International Law. The fundamental principle of which is that the interests of each nation or people are subject to the interests of Humanity; that is, to the good of the whole, or, in other words, that politics, international or national, are subordinate to morals.

(2) Then follow the relations of the *individual* to the state or community in which he lives and its members. This gives us civil law and the morals of the family and society, or social Moral Science.

(3) The last division presents us with individual morality, or the relations of individuals to each other—the most special of human relations, and which may also include their relations to animals. The concrete and descriptive Science of Biography gives us the materials of this science, the art of which is represented in the practical conduct of life toward others. That is summed up in the motto, Live for others; live for all; live for and in the Race, of which each is a part.

8. ÆSTHETICS (that is, the Science of the Emotions and their Culture).—We have now reached the more special phenomena, which relate only to the single or individual life—the culture of man by and within himself. We find that his emotions are the more general phenomena of his individual nature, and that they are the foundation of all of his subsequent culture and thought. Art, in the form of ornamentation and rude music, was the first factor that aided our social intellect to raise the half-human, gregarious troop into a society. Art still controls the general culture of the heart, from whence spring the higher aspirations of mankind. Hence the injunction, "Keep thy heart, for from it are the issues of life."

This science, Æsthetics, is composite, like Physics, Ethics, and Linguistics, and has therefore like them a plural name. The order of decreasing generality within it seems to be as follows: (1) Architecture, (2) Sculpture, (3) Painting, (4) Poetry, (5) Music. Art is the embodying interpretation and culture of human feelings by means of external forms, signs, and sounds. How it is or ought to be done is an interesting inquiry upon which we cannot venture here.

The more special interpretation of the phenomena of the individual gives us the next Science, also a composite, with a plural name, viz.:

9. LINGUISTICS.—This Science includes the more special expression, interpretation, and culture of the individual's emotions by means of spoken or written signs, words, and symbols, including all that has been *described* as Language, Hermetics, and Literature. The scientific, as well as the historical order of its divisions, seems to be.

(1) Language in its simple forms and relations.

(2) Poetry (not as a fine art, but) as the rythmic use of language.

(3) Prose or the common language and body of literature.

(4) Fiction and Symbolic or Hermetic writings.

For example the Maerchen, or Tale of Goethe, so beautifully translated by Carlyle, or the second parts of Faust, or of Wilhelm Meister, are Symbolic or Hermetic masterpieces.

10. PSYCHOLOGY stands next and last in the scale. The interpretation of thought by language brings us finally to the Science of the soul, or the thinking and feeling process itself, *i. e.*, to its true origin, process, and unity of the *Ego*. From the distant stars we have followed Science by steady advances, until she has penetrated to the very center and core of man, to the ultimate changes in his brain, of which there may be external interpretation only by sign or word. This is the last stronghold of alleged "mystery," for there modification is constant and unseen, and it becomes but another name for life itself. Yet all *that* life is but the result and human summary of the whole world around it and to that world it responds.

When Comte closed his preparatory studies in 1830, there was no such *science* as Psychology; nor indeed had Æsthetics or Linguistics been more than just named as possibly subject to scientific methed, order, or form. That it is far otherwise to-day is our excuse for the attempt to differentiate these sciences and their phenomena from Biology, Sociology, and Ethics, with which he left them commingled. We have for the first time placed them in their true order in the Positive scale. The necessity of this course was first made manifest from the inconvenience of arranging a library, according to the Positive classification, until these sciences were separated and placed in their proper positions. The doing of that completes the positive classification, and enables any library to be most usefully classified under it.

The question whether Psychology is properly at the head of the series will be seen to be the question whether it is or can be a science at all; or whether it is only an adjunct to Biology or Sociology where Comte and Spencer have left it.

That the changes of the Ego are the result and effect of the whole world outside of *the* man is evident at once. Man thinks, then speaks, and thereby interprets his feelings, thoughts, and acts, so as to find relations to his fellows, and then to society. He finds society a part of humanity, and that he finds to be supported by the animals and plants that grow from the inorganic world.

The true objective order, then, of itself places this science as the last and most special and complex of all of the sciences. The *Ego*, and the science of its changes, is inevitably the terminal point, therefore, of the objective, as it is, of course, the beginning of the subjective series.

This recognition and position of Psychology in our classification makes it vary greatly from other classifications, but the verdict must not be from our past ignorance, nor from the great authority of either Comte or Spencer, but from their actual facts and their law. Comte left this science included with Biology. Spencer makes it a separate science between Biology and Sociology. The verdict on our change of it the head of the series must come from the facts of the Positive method and the future of science.

That Psychology is a separate science seems clear enough from the distinct character of its phenomena, as Spencer shows. Consciousness, association, sensation, intellect, and emotion are evidently a distinct world from objective Physiology and Anatomy, or Sociology. A new order of phenomena requires new methods of investigation, yields new and different results, and thus constitutes a special science. But if a separate science at all, it is the most individual, modifiable, and special, and therefore the last of all of the Sciences. It certainly assumes and is dependent upon them all, because the result of all. Man is not man except in Society. In fact, as Sir Henry Maine shows, individual man was an impossibility until recent times in which the increasing integrations of Humanity have worked *him* out individually as a special social organ. It must, then, in the Positive classification, stand not only after Sociology but after each of the more general relations which stand between man and Society, viz., Ethics, Æsthetics, and Linguistics.

This is but another way of saying that it treats of

the most modifiable of all phenomena. And this touches the fact that it is half objective and half subjective ; that it is the cardinal or hinge Science between the objective and the subjective or human worlds. This fact also settles its true position in the scale beyond question. It is the central point where the objective world is summed up in consciousness by the single individual. It is also the point where man turns consciously back upon the objective world, which has produced him, to subdue it to his own uses and ends, and to those of his race. This, therefore, is the last of the sciences, and ends the story of the OBJECTIVE ORDER.

We are often told how the great German philosopher Kant was wont to say that two things, the more he learned, filled him with ever-increasing awe and reverence—the starry world above, and the moral law within him. We have shown that the chain of the Sciences has linked these two objects of reverence together. The wheels of human fate are moved from the stars in a real but far different sense than Astrolatry or Astrology dreamed. Will the reverence remain? Will the links of the chain which reaches to us from the Infinite be tarnished, or turned to purer gold, by the knowledge of their human uses and worth? *That* the *subjective* ORDER of this world, which our next lecture will disclose, will show. [TO BE CONTINUED.]

Letters from Friends.

LESLIE, MICH., Dec. 15, 1881.

MR. EDITOR: Inclosed find five dollars for Mr. Bennett's trip around the world. We read his letters with great interest every week. Hoping Mr. Bennett may return to us in safety, I remain, as ever, true to the Liberal cause.

Yours for truth, SARAH A. HAYNES.

NAVARINO, N. Y., Dec. 16, 1881.

MR. EDITOR: Please find inclosed eight dollars—three for THE TRUTH SEEKER for the year 1882, and five for the Round-the-World book. I see by the last TRUTH SEEKER that you will keep the list open till JANUARY, and giv me just as good a book, and the name of helping the traveler home. THE TRUTH SEEKER I must hav just as long as D. M. Bennett and I liv. I hav been a subscriber for many years, and should not like to giv it up, for it has a clear ring. C. T. CHAFEE.

FRANKFORT, MICH., Dec. 14. 1881.

MR. EDITOR: Inclosed please find money order for nine dollars. Please apply five dollars to help defray expenses of the grand old Trojan on his trip around the world, three dollars to renew subscription, and the other dollar for two trial subscribers.

Yours most cordially, N. A. PARKER.

APPLETON, MINN., Dec. 14, 1881.

MR. EDITOR: Inclosed find my check for $8—three to renew my subscription from January next, and five toward filling out the Round-the-World fund. Though I am not Christian enough to believe in the eleventh-hour dodge, I do think it is better late than never. Hence I send my V. JOHN N. BERG.

FRESNO FLATS, CAL., Dec. 13, 1881.

MR. EDITOR: Inclosed please find $10—$8.05 for the list of books sent herewith, $1 due by me on the paper, and the balance to help take you around the world. Yours truly, ROBERT LARAMORE.

PLANTSVILLE, CONN., Dec. 15, 1881.

MR. EDITOR: I inclose $5 for D. M. Bennett's Round-the-World trip. Keep your column open as long as you can; in fact, keep it open until his return.

Yours respectfully, JOSEPH G. WITHAM.

COBDEN, ILL., Dec. 20, 1881.

MR. EDITOR: Inclosed please find $11—$5 for the old Infidel's swing around the circle, $3 for renewal of THE TRUTH SEEKER, $1 for lithographs of D. M. Bennett and R. G. Ingersoll, $1.50 for "Modern Thinkers," and fifty cents for "Science and Theology" and "Pyramid of Gizeh." J. B. COULTER.

BRIDGEPORT, CAL., Dec. 11, 1881.

MR. EDITOR: Inclosed find the sum of $11—$3 to pay up for my subscription for 1881, $3 to pay for THE TRUTH SEEKER for 1882, and $5 to bring Bro. Bennett home again. I am sorry to hav kept you waiting so long, but better late than never. I did not get there in time to send Bro. Bennett away, but I hope I got there in time to bringhim back. HENRY DONNELL.

ST. JOSEPH, MO., Dec. 15, 1881.

MR. EDITOR: I am one of those who come in on the home stretch—one of the reserves who come into action at the last moment and crown the victors—one who thought that his aid would not be needed until he heard the cry, "Comstock, the sleuth-hound, the hyena of religion and persecution, is at bay. One more fire, my boys, and the day will be ours, and human freedom will triumph," and then I came with the sinews of war in my hands for you—yes, I hand you that which makes and unmakes gods, kings, potentates, despots, empires, human governments, laws, rules, societies, religions, churches, hypocrits, liars, and thieves—gold. Yet it is all-powerful in the hands of the just to do good, reform and benefit mankind ; for which purpose I know you will use it. I am greatly pleased with your correspondence, though in 1879 I visited the same places. Yet I am pleased to read your letters, for you see many things that I did not, and your descriptions are very interesting. I hope you will hav good health and continue in your good work until the circle is complete. Yours, P. V. WISE.

FOREST GROVE, OR., NOV. 25, 1881.

MR. EDITOR: Please find inclosed $4.50. I received the lithograph of Mr. Bennett and am highly pleased with it; it is finely executed, and if those of Ingersoll and Paine are as fine I will be perfectly satisfied. Any family that has the walls of their home adorned with these lithographs, and whose library contains the writings of Paine, Bennett, and Ingersoll, will be free from the debasing influence of Christian theology; its teachings of superstition cannot becloud or enchain their mental faculties, for any unprejudiced person who will read the works of these three great champions of Freethought will not be liable to let superstition take the place of reason. A few days since I handed to a pious friend the "Bennett-Mair Discussion," and requested him to read it and giv me his candid opinion in regard to which of the two had the most facts or arguments. In a day or two he returned the book with the remark that he would not read it all through, for if he did he would become a confirmed Infidel, and he preferred believing the Bible. He is a fair sample of the many mental cowards of which Christianity is the paternal owner. The Jewish Bible God may feel honored in having mental cowards to amuse him by praying and grinning, but I fail to see any honor in being worshiped by cringers.

I asked a soldier of the cross (just after the death of Garfield) if he could tell me why his God failed to answer the millions of prayers that were uttered for our dying President. He answered me by asking if I knew. That is easily explained, I replied. You Christians hav talked your God to death years ago. I gave the soldier of the cross the tract, "Discussion on Prayer," by Bennett. He promised to read it, and if he does I think it will put a Liberal flea in his ear that will tick out some of his theological ideas of prayer. If every Christian in the land would carefully read the writings of some of the great Liberals there would be a great falling off in numbers from the followers of the mythical Jesus, and the religion of "believe or be damned" would son sink into the shades of oblivion, and the sooner the religion of humanity would spread over the world, and the condition of mankind would be thus improved. The Christian superstition has for the past eighteen hundred years retarded the elevation of mankind. What little good Christianity has done is but a mole-hill compared to its mountain of evil. The sooner churches are converted into schools, and teachers take the places of parsons, the sooner crime will decrease, and want and misery will be greatly lessened in the land. Instead of annually squandering millions of dollars for the dissemination of superstition, let it be more appropriately spent for the dissemination of truth and general education. There is nothing ennobling in the Christian system of teaching people to do good for the promis of future reward. There is not the semblance of what would constitute a good rule to pattern after or follow. A person who does a good act for reward, or through fear of hades or punishment, does not command the respect that a person does who would do the same act because it was right to do so, and because it gave pleasure to do good for the love of doing good. A child that obeys its parents because it takes delight in doing so is, in my estimation, far superior to the child that obeys through the promis of candies, cakes, and knick-knacks.

An overly-pious lawyer from Portland, Or., delivered a discourse at the Long church in this town some time since, and he told a long, pitiful story about a Liberal colony in Iowa that became so bad that the more intelligent Liberals in the colony were obliged to send for a Christian revivalist for the purpose of introducing Christianity amongst them. I hav heard so many of these gospel slander mills grinding out their grists of slander that I hav become used to their misrepresentations, falsehoods, and slander, and do not pay much attention to them, but there are plenty who do believe them, not being posted on the wiles of theological windmills, and for the benefit of that class I would like to inquire, through the columns of THE TRUTH SEEKER, if there is a Liberal colony in Iowa that has had to send for the Christian doctrins of "believe or be damned." I would like to hav the name of the colony and the full details in regard to the case, as I would like to call upon the legal lion's lawyer to substantiate his assertion in the sweet by and by.

Friend Macdonald, perhaps you sat down on our poor web-foot parson a little too hard, as I hav not seen or heard of him or his ark since. I hav an idea he has gone in search of the pieces of the ark, which he asserts remain even to this day, and when he discovers those remnants I will pity you, really. I would suggest for our web-footed parson's perusal the discourse of Prof. Denton's, "Deluge in the Light of Modern Science." It will only cost him the nominal sum of ten cents, and I assure him he will derive more information on the subject than he will learn from all the Christian books in the world.

Please send me, as soon as issued, "What I Don't Believe, Why, and Wherefore," as it will be a valuable acquisition to Liberal literature. Hav you the large photograph of Annie Besant, and also Bradlaugh? If so, please send me them, and the money will be forthcoming on receipt of the same.

Radically yours, W. C. CLOW.

BATTLE CREEK, MICH., Dec. 5, 1881.

EDITOR TRUTH SEEKER: Fifty years ago last May I was in company in Philadelphia with Willett Hicks, of New York, who was attending a yearly meeting there, and one of the company, Abraham Lowell, asked Willett if he had not known Thomas Paine in his lifetime. Yes, he knew him well. "Had he renounced his belief in the divinity of Jesus?" I asked, "or recanted his Infidel ideas on religion?" Willett answered: "The day before Paine died Elias Hicks and I were about to start on a long journey, and both concluded to make one more effort to get Paine to recant, and used all the arguments we could to get him to say that Jesus was the only begotten son of God, as we both believed. Paine listened patiently, then held out his hand and said: 'Friends, my time is but a few hours. I believe in a divine principle called God. I cannot retract my declaration that God or nature never suspended a law for the special purpose of causing a child to be born as stated in the Testament; it is contrary to reason and common sense, and I cannot retract one iota of my honest belief to which I hav attached my name, and generations after me will do me justice. I hav no fears of the future in those sentiments I hav left for the benefit of mankind.'"

Such was the evidence of Willett Hicks, a Quaker preacher. Although he was an intimate friend of Paine's, at that day he thought that the scriptures was the true guide for all. I then asked if Paine was not a common drunkard. No; he never saw or even heard that charge until after his death.

In 1844 I was at Grant Thorburn's Green House in New York. His foreman handed me a small pamphlet, in which Thorburn asserted he heard Paine had recanted. I told him what Mr. Hicks had declared in Philadelphia in 1831, and that I thought Thorburn had made a great mistake; and on further perusal of the pamphlet I found that Thorburn had been made a dupe by a clergyman, and had asserted a downright falsehood. The two Hickses had the most profound friendship for Paine, but, like all Quakers of that day, thought that the scriptures of truth, as they termed it, should be read to their family at all convenient times. Had Elias Hicks lived twenty years longer he would hav been a true Spiritualist, I believe.

Inclosed find $1 for a copy of your excellent paper for four months. Yours for free thought, freedom, and taxation of church property, H. WILLIS.

RICHFORD, VT., Dec. 14, 1881.

FRIEND BENNETT: I do not believe that there eve was a personal, real, superhuman being known to any man in the universe, such a character as the Jewish Bible describes their Yahweh God to be, because there is no evidence aside from the mere affirmation, assumption of the book, which is no evidence at all. I do not believe that anything but a lying priesthood ever wrote it. The book itself proves it positivly. I do not believe that any woman ever had a child without the intervention of the male sex any more than I believe that all women hav been mother to all jackasses. I do not believe that there ever was such a real person on earth, known to any man as Jesus Christ, as is described in our four gospels, because the writers of those gospels all lied. There is no evidence aside from the book's affirmation that there was such a real man God or God man. Commentators furnish abundant proof that there was not. I do not believe there ever was a man or real devil or God who made a man-trap (as Gen. ii, iii), by which all children were born sinners and exposed to endless burning in hell. So the Father had to beget a baby on another man's woman, a holy virgin "to die for all," "taste death for every man," "not wiliing any should perish," "came into the world to save sinners," yet saved only one-tenth, and sit in heaven eternally and laugh to see the rest kick and scream in hell (Ps. ii, 4).

Inclosed find $1 post-office order to pay for THE TRUTH SEEKER for four months, from January, 1882.

Very respectfully, JOSEPH NOYES.

PITTSBURGH, PA., Dec. 17, 1881.

MR. EDITOR: Thinking that some Liberal news from the "Smoky City" would be welcome to your columns, I venture to send you a few items illustrativ of the progress of Freethought among the descendants of the Covenanters.

Last summer when our Liberal League took its vacation there was great rejoicing in the camp of the unco guid, as they fondly imagined that the League was dead beyond the hope of resurrection. But, like Jarius's daughter, it was not dead but sleeping, for on the fourth of September it opened up with a lecture on Paul, by Jane Gray Swisshelm, followed by Mrs. Amelia Colby, next A. B. Bradford, J. E. Emerson, and others.

The *Dispatch*, usually, and sometimes the *Leader*, reports the lectures fairly, but the other papers are under the influence of ecclesiasticism, and of course hostil to the League, and spare no pains to slander and misrepresent it and its lecturers.

A conspicuous example of this Christian spirit is the *Times*. On a recent Sunday, Harry Hoover, secretary of the Clearfield Liberal League, lectured before the Pittsburgh League, and as the reporter of the *Dispatch*, to whom the duty of reporting the League lectures was usually assigned, was absent from the city, the scavenger of the *Times* had it all his own way, and he did not hesitate to use his dirty pencil to do the dirty work of Christianity.

The subject of the lecture was, "A Substitute for Christianity." The crimes and cruelties of its professors, and the fatal defects of its claim to be an original and perfect system of morality were fully ventilated, and the scientific ethics of the nineteenth century offered as a substitute.

Yet the only report that appeared in the city papers was so outrageously false and unjust that I feel constrained in the interest of truth and justice to let the public know the true character of the wretch who daily abuses the courtesies usually shown to representativs of the press.

During the winter of 1878-9 the citizens of Petrolia, Venango co., Pa., were afflicted with a nuisance in the form of a vagabond Bohemian, styling himself Darante, but more familiarly known by the euphonious title of "the cinnamon reporter." Ostensibly he was a reporter for the *Parker Daily*, but his actual occupation was that of gutter snipe. What he lacked in morality and culture he more than made up in impudence, and when the slums of Petrolia got too hot for him he concluded to travel on his cheek. Coming to Pittsburgh he found the *Times* run by "scabs," and being himself scabbier than any of the lot he got a position at once which he has ever since used to demonstrate the doctrin of "total depravity."

Yours, ONE OF THE LEAGUE.

CHENEY, WASH. TER., Dec. 6, 1881.

MR. EDITOR: Cheney is growing, even in the snow, building in every direction going on, and talk is of the capital of the territory being located here soon. But I cannot think that, as we are so new and so far away from the center. People are flocking here from all parts. A great many Liberals are here who only need nursing into activity and organization by good sensible radical lectures. There is a wide, rich field and the harvest is ready.

Some Baptist ladies came to invite me to their sociable. It was to be general—all sects and no sects. Wonderfully Liberal, I thought! Now it leaks out that they want to form a mite society to furnish the new church, and heathen money is good as any. It is saddening to see my sex so bigoted and creed-bound; because I did not favor it they threatened to take my patronage from my millinery store, and they refused to read any book or paper. I am sorry to see women support a cause that has always oppressed them. There is one Liberal, well-read woman here, I am glad to say. She said truly the other day, "There is no class of people so happy and satisfied as we Infidels. Christians are always fluctuating between hope and fear."

I rejoice to know that when the Northern Pacific Railroad is completed we can go through east in a few days and can convene annually with our fellow-Liberals in feasts of reason. I hope as many as can will settle in Liberal, Mo. It is my intention. I beg to lend my voice with the reformers of our school-books to the end that orthodoxy may be left out that poisons the young mind, as mine was, by reading continually of the goody-good children who went to Sunday-school and prayed, always turning out well, while the impious one came to grief—stories as degrading as untrue, and given in more dangerous doses in the higher readers. It makes dupes and fools of children, givs them false ideas of life that are afterward hard to eradicate. How wrong, when so many useful things ought to be learned during the precious time of youth! I will contribute $1 to a fund for revising or compiling school-books for our children. It it more important that we giv our successors this justice than that we build up a Garfield monument. Mr. Bennett's letters are just splendid.

Fraternally, MRS. A. EVEREST.

CINCINNATI, O., Dec. 18, 1881.

EDITOR TRUTH SEEKER: It is self-evident that all past and present religions are the outcome of traditional ignorance and erroneous conceptions. There is not the least proof to convince a rational mind that the slightest inspiration or divine authority was ever promulgated independently and distinct from man's own volition. Every religion is man's invention, and is in no case binding on the people. The priesthood of every clime are a self-constituted body of assumptionists. They can be proclaimed as the great army of leeches, ever sucking and draining the swarms of dupes who blindly follow and slavishly cringe to the false pretensions of hypocrital drones who possess no rights to propagate impostures and should be held accountable for the frauds, lies, and swindles perpetrated on a thoughtless and greatly mistaken people. The schemes, tricks, and pious quackery resorted to by the heartless mountebanks in the most unblushing manner is quite sufficient to point the finger of scorn at any or all of those deceivers of humanity. They are the boldest spongers and bummers that ever cursed this planet. Tons of money are extorted from the multitude, and for no other purpose than deception. They hav their gospel shops free of tax, and continually tax the public for listening to their babble, and all which they say is not worth one snap. It is the most unmeaning bosh that ever insulted a sensible mind. There are very few of those clerical spouters who believe inwardly what they preach, but the almighty dollar impels them to keep up the deception, as it brings idleness, luxury, etc., and panders much to personal vanity, and a long distinction. But it is time the scales drop from the eyes of the multitude who hav so long been blinded by the delusiv superstitions of the clergy that they might see clearly through the thin veil of pious twaddle and nothingness. This godology business is a most expensiv incubus, and should be frowned down by the lovers of honest purposes. Let the millions of money squandered for superstition be applied to the wants of the poor and needy that the sorrow-stricken heart might receive a thrill of joy and speak well of the religion of humanity.

T. WINTER.

HARWICH, MASS., Dec. 18, 1881.

MR. EDITOR: How glad I am that there are men in this world capable of thinking originally, and when I read articles in THE TRUTH SEEKER from such deep, philosophical, scientific, original thinkers as are your contributors I feel hopeful of the world, and take courage, feeling that the cause of truth is in safe hands. Materialists and Spiritualists alike are doing nobly in pulling down that Atheistical humbug, the Christian church, and the time will soon come, I hope and pray, when the world will cease to be cursed by such a gigantic barrier to human progress. Science is working wonders, is correcting line after line of religion, and soon, let us hope, there will not a line be left uncorrected. Already clergymen are succumbing to its potent power and grounding their arms at its feet, and no longer find it for their interest to preach infant damnation, and even adults are exempt. In fact, they hav expunged the word hell even, and found a substitute for it in the new version. These facts are presages of the "good time coming." Let the earth rejoice!

"Ever onward, ever upward, who shall say
Science shall not chase old errors all away,
And Egyptian darkness turn to light of day?
Generations now new born
Usher in the glorious morn,
Long foretold by sage and seer—
Even now methinks I hear,
'Lo! the nimbus cloud is about to roll away,
And unfold to light the glorious orb of day.'
Men of thought and men of action, clear the way."

B. F. ROBBINS.

COMET, KAN., Dec. 12, 1881.

GENTLEMEN OF THE DEVIL'S MACHINE: Inclosed find money order for $3.50—$3 for the machine for another year, and 50 cents for the ghost of D. M. Bennett, now a miserable tramp. As you New Yorkers can't or won't hang him up as high as Hamon, I shall take law in my own hands and do it. All the interest I take in your miserable sheet is just to hear M. Babcock pray, and he don't pray often enough. Being a Christian, I would like to giv you some good advice, but not having much brain, I shall leave it in the hands of my countrymen, Robert Burns. By the bye, could you send me a faithful likeness of the poet for framing as large as Ingersoll's or the tramp's?

"And now auld Cloots I ken yere thinkin'
A certain bardee's rantin', drinkin',
Some luckless hour will send him linkin'
To your black pit,
But faith he'll turn a corner jinkin'
And cheat you yet.

But fare you weel, auld Nickie ben,
O wad ye take a thought and men,
Ye ablins might, I dinna ken,
Still hae a stake,
I'm wae to think upon you den,
E'en for your sake."

JOHN KENNEDY.

A DIVINE CONFLAGRATION.

NORWICH, CONN., Dec. 11, 1881.

EDITOR TRUTH SEEKER: The Lord's people at this place had quite a scare at an early hour this morning by the discovery of fire and smoke bursting forth from one of God's terrestrial Sunday-houses. The venerable Sunday-book lay upon the sacred altar in imminent danger of destruction, and no time was to be lost. One of the faithful rushed through the fire and smoke and rescued the hoary book of holy indecency from the devouring flames, and impious neighbors were thus spared the "sweet savor" of sublimated obscenity offered up on the sacrificial altar in place of he-goats and innocent lambs of the flock.

But the gallant fire-laddies came to the rescue in time to save a large portion of God's real estate in a damaged condition. However, since divinity had the sagacity to hav his property well insured against the dread uncertainties of his own fiery wrath, no doubt he can afford to reconstruct it in condition good as new, especially since impious Infidels so kindly allow him to shirk the payment of taxes.

BYRON BOARDMAN.

COHOES N. Y., Dec. 14, 1881.

EDITOR OF THE TRUTH SEEKER: Our friend is a great way from us, but when I read his letters it seems to me I am with him. The inclosed is $6 for two years' subscripti n to THE TRUTH SEEKER. May it prosper! Yours respectfully, PETER GRANDIEAU.

MOORS, N. Y., Dec. 18, 1881.

MR. EDITOR: I inclose three dollars to renew my subscription, which would otherwise expire in two weeks.

Accept my best wishes for THE TRUTH SEEKER, and long life to its publisher, Mr. Bennett. May health and cheerful spirits attend him clear around the world. The trip will pay us well if our hero does not suffer from it.

The Catholic priest at Moors to-day told his congregation they were God's pets. No other denomination of Christians received from heaven so many indulgences, so much grace, so many favors, etc., but in French he rendered it in the adulterated language, "*Nous sommes ses enfants gates*," which literally translates, "We are his spoilt children." That's where the truth unintentionally came in. I drew a long breath, bit my mustach to hide my upper teeth, and rushed out-doors for fresh air.

Yours ever, as ever, and, I hope, forever,

CHAS. LAPERCHE.

FORT KEOGH, MONTANA, Dec. 2, 1881.

MR. EDITOR: Please send me specimen copies of THE TRUTH SEEKER. I hav organized a Liberal League among the soldiers, and we need help such as THE TRUTH SEEKER can giv us. I can get you quite a club here.

We hav the Catholics here to fight. The chaplain of our post is a priest, and he preached last Sunday against our League, consigning us all to hell. But as this is a very cold climate, he failed to scare every one. We all think we would enjoy a trip to that warm country, especially during the winter months. We now hav a membership of sixty, though we started with only seven. Ten joined us in the afternoon following the delivery of the before-mentioned sermon.

Please inform me how to organize a regular League, if there are any rules.

Yours for the right, C. W. STEPHENSON.

DEADWOOD, D. T., Dec. 20, 1881.

MR. EDITOR: The outlook of the League in Deadwood was somewhat discouraging at my last writing—so much so that I had concluded to go to Fargo and try again, but I hav concluded to make a grand rally of its forces in the shape of a Liberal League Hotel, having rented for that purpose the National Hotel near the court-house, which has heretofore been a rum-hole run by Christians and courtesans. I shall change its name, kick the bar into the street, occupy its place with the League library, hang the charter in a conspicuous place fronting the main entrance, spread mottoes upon the walls of the mansion and upon the extreme front, use the bar-room for a public reading-room, free to all day and night, and keep an orderly, neat, and well-conducted house, that cannot be otherwise than sought and patronized. The meetings of the League will be held in the dining-room free of charge, and the latch-string will be at all times on the outside. We hope in this way to giv the cause an impetus which will soon result in abandoning the dining-room for a larger place. Shall open January 10th, and will report progress from time to time. I hav often heard gospel ministers urge their dupes to carry their religion into their business, and hav concluded to heed their injunction with the boot on the other fellow's foot.

I hav staked largely on this issue, and am myself in doubt as to its financial results, but in any case shall hav the satisfaction of making a big rumpus in Deadwood among the enemies of human liberty which can only result in good to others. As I shall be necessarily the best advertised house in the country, a saving may be made in that direction. The proposition is regarded by some as audacious, and already pressure is being brought to bear to prevent the catastrophe, but it is already too late. I hav already embarked for six months, with the privilege of a year, and shall know by that time whether I can stand it any longer. I will say this most emphatically, that so long as a bare living can be squeezed out of the enterprise, the Liberal League Hotel of Deadwood will be a fixture. It is an open warfare, and why use concealed weapons? Another thing, the lines will be drawn with more distinctness, and all will find their level. Skulks and dissenters will be ———, say it yourself. Advice is needed here from our generals. Most sincerely yours,

D. P. WILCOX.

[The foregoing is a League movement in a new direction. If it succeeds it will be a good idea to follow up.—ED. T. S.]

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Rub or Rust.

Idler, why lie down to die?
Better rub than rust,
Hark! the lark sings in the sky—
Die when die thou must!
Day is waking, leaves are shaking,
Better rub than rust.

In the grave there's sleep enough—
Better rub than rust,
Death, perhaps, is hunger proof,
Die when die thou must:
Men are mowing, breezes blowing.
Better rub than rust.

He who will not work shall want!
Naught for naught is just—
Won't do, must do, when he can't,
Better rub than rust,
Bees are flying, sloth is dying,
Better rub than rust.

Looking Back.

Fair were the dreamful days of old,
When, in the sleepy summer shade,
Beneath the beeches on the wold,
The shepherds lay, and gently played
Music to maidens, who, afraid,
Drew altogether rapturously,
Their white, soft hands, like white leaves laid,
In the old, dear days of Arcady.

Men were not then as they are now,
Haunted and terified by creeds;
They sought not then unceasingly to know
The end, that as a magnet leads;
Nor told, with austere fingers, beads,
Nor reasoned with their grief and glee:
Nor rioted in pleasant meads.
In the old, dear days in Arcady.

The future may be wrong or right—
The present is distinctly wrong;
For life and love hav lost delight,
And bitter even is our song.
And year by year gray doubt grows strong,
And death is all that seems to dree;
Wherefore will weary hearts ere long
For the old, dear days in Arcady.

ENVOI.

Glories and triumphs ne'er will cease,
But men may sound the heavens and sea;
One thing is lost for aye—the peace
Of the old, dear days in Arcady.

—*London Spectator.*

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2. Miracles and supernatural achievements hav been as fully and truly ascribed to other teachers and founders of religion as to Jesus.

3. The story of Jesus and his mission in the world is unhistorical; it is not corroborated by contemporaneous history.

4. The teachings of Jesus are defectiv in morals, intelligence, and scientific information, and, so far as they are of value, his moral precepts and teachings were equaled by many sages and teachers who preceded him. The Bible itself was written by men illy informed in scientific knowledge, and does not harmonize with the facts and principles in nature known to be true.

5. The doctrins and claims of Christianity hav been a curse instead of a blessing to mankind in many respects, instead of being a religion of love, it has been a religion of hate, contention, war, and bloodshed. It has fostered ignorance, superstition, and falsehood, and has retarded education and science in the world. It recognizes and supports the obnoxious systems of kingcraft and priestcraft, upholding slavery, despotism, and every form of oppression in its assertion that all power is of God. As a proof of this the leaders and bright stars of the Christian church hav been among the worst tyrants and oppressors of human liberty the world has known.

6. The Bible and Christianity hav oppressed woman and hav deprived her of the rights to which by nature she is justly entitled.

7. The Bible and Christianity are unprogressiv in their nature; they are founded upon the doctrin and authority of God himself, and are therefore incapable of progress and improvement.

8. The Bible and Christianity do not teach the higher class of truth and the best variety of religion which man kind are capable of receiving.

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SIR: I hav before me a seven-paged open letter, addressed to myself, intended for publication in all the evening and morning papers, copies of which I am prepared to prove, were sent to every daily and several weekly papers, the publishers of which refused to publish it, consigning the precious product of your labors to the waste paper basket. For this I am truly sorry, as it would hav given me an admirable opportunity to show the public the true inwardness of the man who could pen such a letter, and yet claim to be a Christian and a protector of the public from the vicious members of society. A more vicious letter could not be penned, and the evidence of malice crops out in every sentence You first claim that the courts honorably acquitted you. If they did, then I know nothing of the words honorable acquittal. You were arrested for publishing a malicious libel, and taken in the charge of an officer before the magistrates. You then waived examination. If you had written truthfully, why were you afraid of examination? I was present in the court to confront you on your vile charge. You were silent.

After the lapse of several weeks I received an order from Judge Smith's court to attend such court respecting my charge against you, and believing that you would submit to an examination and giv some excuse for your act. I went, accompanied by over fifty witnesses, so that a special court had to be set aside for my special case against you. Well, let us examin as to what followed. I stood there without counsel, ready to defend my order of arrest. I was strong in the proof of my charge against you, and did not require an attorney to quibble on points of law. You, on the other hand, had an attorney—a man in whom any person may trust their case as a legal adviser, and outside the law I hav reason to know that Mr. Tenney, your solicitor, is a gentleman and a noble-hearted man. He must hav felt seriously the weakness of your case, as set forth in your libelous letter, and therefore, as an act of charity toward you, advised you not to submit to an examination. He, good fellow, by special pleading, decided to take exception on points of law, and attempted to show that not the spirit and intent of your libelous letter should be gone into, but the actual wording only should be considered, and that therefore the same should be adjudged as a privileged communication, and on this ground pleaded for a dismissal. This I objected to, whereupon your solicitor proposed that a brief be prepared, setting forth the reasons why my complaint against you should be dismissed. I then stated in the presence of that court, that all I required was a full investigation into the facts. It was then arranged that the District Attorney should take charge of the case as prosecuting counsel on behalf of the people against Anthony Comstock, I being promised at that time that such investigation should be made on the following Wednesday. But, feeling that there was some crooked business going on, and an attempt being made to frustrate justice, I employed one of our best attorneys, and he wrote a letter to the Judge, to the District Attorney, and your attorney for copy or nature of such brief. Not only so, but myself and attorney applied at Jefferson Market Police Court next day, and we were told that Justice Solon Smith had gone into the country, and would not be back until Monday following, the court officer to whom we spoke intimating that as the Comstock case was in the hands of Justice Solon Smith, nothing would be done until his return. Picture, therefore, my astonishment upon receiving a notice from the court that the case had been dismissed without an investigation into the facts which led to the writing of your letter, neither myself nor one of my witnesses being called, and yet you hav in your letter the audacity to tell the public that you were honorably acquitted. May heaven save the public when such honorable acquittals shall follow the publication of such vile letters as that penned by you to hundreds of my patients! So much for your "honorable acquittal." Now, as to your having evaded arrest or not, the facts are these: I did not dream of having you arrested until after I had written my letter to you, which appeared in all the newspapers. I called at your office personally three or four times, as did also my half-brother, David Cotter. We were each told by persons in your office that you had gone into the country, and would not be back for a week; but on being told by persons on Nassau street that you were seen in the immediate neighborhood not long after my calling, I felt that you were evading me, and deliberately refusing to giv me the names of those whom you pretended had made statements against me. It was your thus evading me which caused me to take criminal proceedings against you, and forthwith instruct counsel to sue out a warrant against you for criminal libel. After such warrant was in the hands of the officer, such officer and several of my witnesses sought you at your office. They were told by persons in your office that you had gone into the country, as I had before been told. On the morning of your arrest my half-brother, David Cotter, called at your office, in response to a telegram received by me. He was then told that you were away in the country. He went straight from your office to that of Howe & Hummel, and there met a private detectiv who offered there and then to disclose the whereabouts of Anthony Comstock, if the $100 reward, which I had offered for his arrest, should be given him. This was promised, and David Cotter then went and apprised the officer who held the warrant, and they went in company to your office, when they were jointly told by persons sitting there that you were away and they did not know when you would return; whereupon the officer, acting upon the information given by the detectiv above named, proceeded to a room in the upper part of the building wherein several voices were heard. The door was opened in response to the knocking of the officer, when a number of gentlemen were seen sitting around a table as if in committee. Anthony Comstock was inquired for, and denied being there. Upon retiring voices were heard in a room close by. Inquiry was made if Anthony Comstock was within. The person who opened the door replied that Anthony Comstock was not there, when the door was closed. My half-brother, who was waiting in the lobby, made a ruse as if running down stairs, the officer, all the time standing outside, beside the door. The same person who had before opened the door opened it again. The officer, by a rapid movement of the foot, kept the door open and then walked in and arrested yourself, Anthony Comstock. If this was not hiding from arrest, I fail to understand what hiding means, and as you hav in your open letter mentioned the fact of my having offered one hundred dollars reward; and that I had refused to pay the person giving the information. I beg leave here to state that the hundred dollars was paid to the detectiv in the presence of several witnesses, one of whom was a merchant and manufacturer in your immediate neighborhood of Nassau street. So much for your arrest. Was it with or without evasion?

Now, as to the next portion of your open letter: You say there is a law prohibiting the transmission of letters and circulars concerning schemes to deceive and defraud the public or obtain money by false pretense through the mails. You knew very well when you were writing that sentence that it had no application whatever to my case, inasmuch as the following open letter to the physicians of Brooklyn was before you, offering every physician or scientific man a free entry into my factory and consulting rooms, and in the same letter offering five thousand dollars' worth of my goods to the poor of Brooklyn Why did you not avail yourself of the offer and hav called at my consulting rooms and manufactory for inquiry before writing your libelous letter to the hundreds of my patients? You could hav no excuse as to time and place, for this reason, viz., that my establishment is one of the most prominent in Brooklyn, and in close proximity to your own residence, so that nothing but malice aforethought could hav induced you to hav written such a letter, while the following offer to the physicians of Brooklyn was before you in the circular or pamphlet from which you obtained the names of my patients to whom you wrote. If you wish to excuse yourself re-read the following:

WM. WILSON'S OPEN LETTER

To the Physicians and the Commissioners of Charities of the City of Brooklyn.

GENTLEMEN—Two years ago in Europe I invented and patented a magnetic appliance for the relief and cure of disease. My system is one that was never before attempted, but its simplicity places it among the many great improvements in the history of science which, after its inception, has caused thousands to wonder why so valuable an addition to the necessities of our race should hav been so long overlooked.

This success of my appliances in the cure of disease in England was such that over THIRTY THOUSAND persons were clothed in them, and not one case of failure when the proper appliances were worn as recommended. In the face of such success in Europe, I determined that the people of America should be made acquainted with the fact. I arrived in Brooklyn only a few months ago and commenced the sale of my goods at No. 465 Fulton street, since which time I hav, in Brooklyn and neighborhood, over a THOUSAND persons wearing my appliances for the diseases above mentioned—all of whom came to me only as a last resort, having failed to get relief from any of their physicians. And these persons were as readily relieved as were those of Europe—NINETY-NINE PER CENT of whom will tell you to-day on application to them that my appliances gave them all the relief promised. A printed list of my clients is at your disposal so that you may satisfy yourself of the truth of the above statement. My proposition therefore is that I hand over to the medical men of Brooklyn FIVE THOUSAND DOLLARS worth of my appliances, to be used only on the person of the sick poor now and likely to be in your charitable institutions and hospitals. The only condition I make is that I myself clothe the patients according to my own judgment and be allowed to retain watchers at my own expense that the patients do not receive any medicin during the wearing of my appliances, and that a proper report be supplied from time to time, so that I, at my own expense, can publish the record of the cures by my appliances. I further wish that every medical man in Brooklyn should call at my manufactory and examin for himself the processes of manufacture and make himself thoroughly acquainted with my system. My factory is open for inspection at all hours to any physician, chemist, or scientist, and in close proximity to my own business premises the same physicians

may see for themselvs the patients who hav been relieved by my appliances. All physicians and chemists who hav examined my goods hav availed themselvs of my invention, are to-day wearing my appliances, and recommending the same to their patients with marked success.

The aforesaid gift of FIVE THOUSAND DOLLARS' worth of goods will be delivered from time to time, as agreed upon by a committee of yourselvs, on application to me a few days in advance, stating the disease for which they are required, so that I can supply the best possible form of my invention. Hoping you will avail yourselvs of my offer, I remain, gentlemen, Yours obediently,

WILLIAM WILSON
No. 465 Fulton st., Brooklyn.

In face of the above letter, what pretense can you find for your conduct? Why did you not giv me the names of the parties whom you pretended had writ ten to you? The fact is, no one did write to you except a lot of conspiring doctors and to please them you became their tool.

In the next part of your open letter you refer to a letter you sent me, and say as follows: "Why did you, like Ananias and Sapphira of old, keep back a part; why did you not tell the public that I wrote you personally on the 15th of September?" Your memory must be very bad in this particular, or you did not read the newspapers. Insomuch that this paragraph appeared in the *Truth* newspaper on September 20th, under the caption of "The Romance of Anthony Comstock's Arrest, and what Led to It," and directly following the $100 reward, I refer to the very letter which you say I never noticed:

"And the next morning I received a cringing letter, written after the reward was offered, as shown by the postal date on the envelope. Brooklyn postmark, 2 A. M., September 16. Now I was told in his office on the 15th of September, at two in the afternoon, that he had gone away for a week. Who told the lie? Did he order his subordinates so to do, or did they do so of their own accord? The next day, September 16th, my half brother, David Cotter, with the detectives and the court officer, went to Comstock's office. They were told that he was in the country, and did not know when he would return. They were then told that a letter was written by Comstock to William Wilson the night previous. At this the clerks seemed surprised, and said, 'Well, we do not know where he is, nor when he will return.'

"A private detectiv then told my half brother where to find him, and said he was hid away in an upper room in the same building. There the officers went, knocking at one door where voices were heard within, but the door was locked. Then in another room adjacent an attempt was made to discover him among a company of gentlemen sitting apparently in committee, but Comstock could not be seen. A ruse of running down stairs was made, only to retrace their steps just in time to find the door gently open that had before been tried and found locked. The officer slipped his foot between the door jamb and, walking into the room, arrested the great Anthony Comstock. He was taken before Justice Smith and committed in the following words of committal:

"'It appearing to me by the within depositions and statements that the crime there mentioned has been committed, and that there is sufficient cause to believe the within-named Anthony Comstock guilty thereof, I order that he be held to answer and be admitted to bail in the sum of five hundred dollars, and be committed to the warden or keeper of the city prison of the city of New York until he give such bail. SOLON B. SMITH,

"'Police Justice.

"'Dated September 16, 1881.'"

You will therefore see, on referring to your open letter, that you admit that my first public communication against your act was printed on the 14th day of Sept., and yet you charge me with being like Ananias and Sapphira of old, by keeping back a part. How could I mention, in my communication of the 14th, that which was not written by you until the 15th? But you know very well that the letter you refer to as having been kept back was referred to as above on the 20th day of September, that being the first letter from myself after receiving the letter written by you on the 15th. You therefore utterly fail to show in your open letter that I had kept anything back. In the same open letter you refer to a lawsuit in Ireland between Wetton & Co., and William Wilson, of No. 64½ Patrick street, Cork, and the most malicious act that any man could conceive is the taking the trouble of writing to Ireland for information respecting a man and when such information is received, telling one-half the story in a open letter to the public and keeping back the other half. This you know you hav done, and I challenge you to publish at your own cost your open letter, as I at my own cost shall publish this. Your malicious act in thus concealing the real nature of the lawsuit between Wetton and myself as rival manufacturers and large employers of labor is an act unworthy of the commonest informer. I hav a deed from the British government wherein, on the settlement of that suit as above referred to such deed binds my opponents to pay me a large sum of money in settlement thereof. Your attorney, Mr. Tenney or Mr. Colgate, your President, can see that deed whenever they choose to call at my offices. Yet you, in your open letter, attempted to show that I had been guilty of a crime. If this was not vindictiv malice, what was it? Again in the same open letter, you would insinuate that my patent and Edgar Wetton's were the same. Yet you know very well that the circular from which you obtained the name of my patients contains also the following description of my patent:

"During the past few years seven or eight different patents hav been taken out for Electric and Magnetic Belts, but the vital defect in each and all of them has been a want of means whereby the magnetism once imparted to them could be retained. This defect has been fully overcome in the 'Wilsonia' invention. William Wilson struck the happy idea of attaching a series of Voltaic Plates to the Magnets, which by absorbing the natural exudations of the skin giv out a constant galvanic current, and thus keep up a continuous supply of Magnetism. Another very important feature of the 'Wilsonia' invention is this. Wearers of these garments never experience unpleasant shocks and are never afflicted with sores, which inevitably result from wearing galvanic chain bands—*they* having to be steeped in vinegar to render them capable of imparting any curativ property, and in this process they become the mother of an incurable form of erysipelas! And then, the 'Wilsonia' is as comfortable to wear as any undergarment. These appliances keep the body warm in the cold season, and, by their power of absorption, impart, in the summer, a refreshing coolness."

Also the Method of Manufacture.

"Wilsonia" Magnetic Clothing!

These goods are made as explained below, and every person following out the instructions here given can make for themselvs and their own wearing any garments to suit their malady.

Although I hav patented the invention, I giv any one the liberty to make for themselvs, but shall prosecute any one who dares to make them for others to wear, or to sell.

Process of Manufacture.

Take a sheet of cloth, or any woven fabric, lay it upon another sheet of gutta percha tissue, then lay a sheet of muslin corresponding in size; fasten these together. Then take hard steel plates (brittle as glass they need be for our purpose), cut them into narrow strips about one and a half inches long; perforate each plate, making a hole large enough to take in an ordinary shoe eyelet. These plates to the number of 250 with 500 eyelets, fastened to the cloth, are sufficient to make an ordinary NERVE INVIGORATOR. Over these plates, when fastened to the fabric, we place another sheet of india rubber tissue. Over this again we place another sheet of muslin and fasten the whole mass together with hot irons. We then puncture the eyelets the whole thickness of the fabric so fastened together, having about five hundred openings through the garments. Then we cover the whole with a lining of any material to suit the fancy of the wearer, but preferably canton flannel should be used. When the garment is so far finished it is magnetized by a powerful electro magnet until every plate of the whole series is thoroughly saturated with magnetism.

Having described the process as above, I again say that if you make the garments as I direct they will do you just as much good as though I made them myself. But the above being my patent, I shall prosecute any one who dares to make them for profit, and shall use the utmost rigor of the law in so prosecuting.

Now, then, where comes in quackery with with the WILSONIA? Why do not the advertisers of quack nostrums tell purchasers how to make their compounds?

Now, as to Prof. White's great discovery: He told us a few weeks ago, through the columns of the New York *Herald*, that he had made a marvelous discovery, viz., that the whole secret of the electric charge in the Gymnotus, or electric eel, lay wholly in the fact that the said electric eel was enveloped in a film, whereby its electric charge was augmented. This marvelous discovery, he said, was only made after six and three-quarter years of fruitless research, and by an accident, he goes on to say the whole thing was made complete.

Now it will be seen from reading the above formula, that WILLIAM WILSON'S patent was taken out two and a half years before Professor White made his statement through the columns of the *Herald*.

It is upon the Gutta Percha Film patented by MR. WILSON, that the secret of the "WILSONIA'S" force wholly lies.

Physicians, electricians, and scientists are, therefore, invited to examine critically into the nature of the "WILSONIA" MAGNETIC CLOTHING, and, with the formula be ore them, go into their laboratories and experiment for themselvs. They will then know that the

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WILSONIA MAGNETIC CLOTHING

Is the Greatest Wonder of the Age, and yet withal one of the most Simple of Inventions.

In the same open letter which you sent to the newspapers you maliciously attempt to belittle me by assuming that, because I had been a cabinetmaker, I could not therefore attain to a knowledge of curativ agencies distinct from the methods laid down by the schools. In answer to this assumption of yours, I can only say that I pity you for your stupidity. Do you not know that the celebrated Dr. John Hunter of London worked at the bench as a cabinetmaker at forty-two years of age, and afterward became the most eminent surgeon in Europe? and to-day the Hunterian Museum in London is a living monument of that cabinetmaker's skill? Do you not also know that all great inventions ever made emanate from among those whom we least suspect as the originators of new thought?

Another important reference in your open letter I refer to: On a boar'sign y u say as follows: "Read the Anthony Comstock letters in favor of 'Wilsonia.'" In answer to which I simply say that I hav the copies of fifty-five letters sent to you in favor of my garments, the parties sending such letters being those to whom you had conveyed your libelous communication. Therefore I call these letters of my patients the Anthony Comstock letters, and shall continue to publish them in a pamphlet dedicated to the Young Men's Christian Association of Brooklyn and New York; nor you nor your society shall intimidate me against such publication. Nothing shall be hidden nor held back. In conclusion, I again make the following challenge to you: To sign bonds for $5,000 if you can prove that I do not cure ninety per cent of the incurables given over by the doctors, or to produce one case where all the benefit was was not derived as promised on the purchase of the goods, such goods being worn as directed as to quantity and to time. I believe your society requires money to carry on its operations; here, therefore, is a chance to add to its funds. I will also sign bonds for a like sum if you can show one testimonial published by me that was not genuine, and will pay all expenses of the six physicians on whom you relied, and will meet them singly or as a body on any platform in the United States, and prove to an audience of scientists that these physicians know nothing of the nature of nerve fluid, the constitution of the blood, nor the difference between electricity and magnetism as a curativ agent. WILLIAM WILSON.

Having thus openly answered your letter, and wishing the whole thing to be closed up, I herewith make you this offer, viz: That you shall, upon the examination of the deeds referred to in my letter as above, between your attorney and Mr. Colgate, upon the conclusion of such investigation, giv me a letter of apology for having been instrumental in casting discredit upon my invention. I am quite willing to accept your plea of ignorance of the facts, and that you were deceived by others.

Upon receipt of such letter of apology, I will withdraw all further proceedings. WILLIAM WILSON.

READ THE FOLLOWING REFERENCES SHOWING MR. COMSTOCK HIS MISTAKE:

COMMODORE GARRISON, Bowling Green.
Mr. FRAZER, corner of Reade st. and Broadway, New York.
Mr. DeGRAFF (DeGraff & Taylor), Fourteenth st., New York.
Mr. TAYLOR, of the same firm.
Mr. FAYERWEATHER (F. B. Hoyt & Co.), Spruce st., New York.
Senator McPHERSON, Washington.
E. B. STIMPSON, Spruce st.
THOMAS HALL (Kestler, Hall & Co), Ferry st.
Colonel BAYARD CLARK, 54 East Forty-ninth street, New York.
Dr. DEMAREST, One Hundred and Twenty-seventh st., Harlem.
Mr. J. DUGGAN, Undertaker, 330 Clermont ave.
Mr. E. StCLAIR CLARKE, 758½ Lafayette ave.
Mr. YOUNG, Artist, Bergen st., Brooklyn.

These and thousands of others can be referred to. Dare a man like Comstock mingle with such gentlemen as the above?

Read also the Testimonials Printed in "The Truth Seeker" of Nov. 19th.

IMPORTANT TO INVALIDS.

COMPETENT ASSISTANTS IN EVERY STORE, PRIVATE DRESSING AND CONSULTING ROOMS, AND EVERY CONVENIENCE, WITH FEMALE ASSISTANTS FOR LADIES. ALL OUR GARMENTS ARE THE SAME, NO MATTER AT WHAT DEPOT THEY MAY BE PURCHASED.

OFFICE HOURS, 10 A. M. TO 8 P. M.

Important to the Suffering and Afflicted Who Hav Been Deceived by Advertising Nostrum Venders.

The great success attending the introduction of my world-famed **WILSONIA GARMENTS** has incited a host of speculators to place upon the market several bogus arrangements under the specious titles of "Magnetic Clothing" or "Magnetic Garments." One unprincipled person has actually copied my engraving representing my clothing, so that a person not seeing the garments would take it for granted that the goods so advertised were facsimiles of the **WILSONIA**, the engravings representing the clothing being identical with those issued by myself thus tending to defraud the public by their purchasing a worthless article for the cure of some malady or other. This same person has copied, almost verbatim, the language of my own circulars. One of these garments was brought me direct from the vender. I find it to be a clumsy imitation of the first magnetic garments made in Europe some fifteen years ago. I would therefore ask the public to see the Wilsonia garments before purchasing anything represented as a magnetic clothing. They will then find that an attempt at imitation has been made by an engraved circular containing copies of my own circular as above stated, and so cunningly has the device been carried out that parties purchasing the goods from such circular will suppose that the garments so purchased were identical with my own, but when seen together they are as different as anything can possibly be conceived. If, however, persons will call at any of our STORES in New York or Brooklyn, or elsewhere in the United States where Wilsonia depots are opened, they may hav everything made clear to them. The claim of CHEAPNESS is a poor point to put forward when the matter of disease and life and death is in the balance. My reputation now is so unparalleled that never before in the history of the world hav such remarkable cures been effected as those following the timely use of the now world-renowned Wilsonia garments. The blind hav been made to see, the deaf to hear, the helpless paralytic to walk erect, the demented to become sane, the martyr to catarrh and asthma to speak and breathe freely, the terrified with heart disease to walk forward among the public without the terror of impending death. All and every form of disease disappearwhen the Wilsonia Magnetic Garments are used as directed. I will undertake to cure 90 per cent of the so-called incurables now in the hospitals in the United States, and will place my garments upon such patients free of charge, the only condition I make being that the authorities governing such hospitals shall not allow any medicin to be given the patients during the wearing of my garments, and that the cures shall be publicly advertised as soon as made. CITIZENS OF AMERICA! when and where in the history of the world has such an offer as this been made? Here, in New York and Brooklyn alone, there are thousands of poor invalids in our hospitals passing through the ordeal of a protracted and living death who might, if my offer be accepted, be restored to the world as useful members of society, and this free of charge. If my offer be not accepted by the physicians of the hospitals, then the physicians must stand convicted of indifference and carelessness toward the poor invalids intrusted to their care. I hav sold my patent to a company with a view of manufacturing on a very large scale, so that with increased facilities in the form of valuable machinery specially prepared for our purposes, we shall be able to place upon the market an unlimited supply of these wonderfully curativ appliances.

After years of study in the particular direction of electrical therapeutics, I hav from time to time made many improvements on my first conception of what was needed for the relief and cure of disease until the "Wilsonia" in its present form contains all the elements of what has gone before in the same direction. The continuity of current is made complete, the dangers of [illegible]-ventilation are entirely overcome. This is an important point in the "Wilsonia." Thousands of persons are to-day suffering from the effects of retarded perspiration, having had thrown back into the organism the poisonous excretions of the body. The expensiv nature of the "Wilsonia" combination in all its entirety makes the price somewhat high, but yet it is far the cheapest in the end, inasmuch as the curativ force will continue for years although a commoner kind will frequently result in marvelous cures. These commoner goods we sell at the following prices:

PRICE LIST.

LUNG INVIGORATORS	$6 00
BODY BELTS	5 00
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KNEE CAPS	3 00
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SCIATIC APPLIANCES	5 00
HEAD CAPS	4 00

"Wilsonia Magnetic Appliances"

will continue the same price as before offered; but if you wish the cheaper kind, as offered elsewhere, we will sell at the above prices, being one-half of the cost of the same articles elsewhere advertised.

$500 REWARD!

Any person giving information of the infringement of the **WILSONIA PATENT** shall receive the above reward upon the conviction of the offenders.

Suffering Invalids,

Before you purchase any bogus arrangement, send for

Pamphlet and Price List,

Containing thousands of references in Brooklyn and New York. One hundred thousand persons are ready to testify to the value of "WILSONIA." Therefore ask for the **"WILSONIA,"** and see that you get it.

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MORTALS! that would follow me,
Love virtue; she alone is free:
She can teach you how to climb
Higher than the sphery chime;
Or, if virtue feeble were,
Heaven itself would stoop to her.
—*Milton.*

THE poet [Lucretius] that beautified the sect [Epicurean] that was otherwise inferior to the rest, saith yet excellently well, "It is a pleasure to stand upon the shore and see ships tossed upon the sea; a pleasure to stand in the window of a castle and to see a battle and the adventures thereof below, but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors and wanderings, and the mists and tempests in the vale below," so always that this prospect be with pity, and not with swelling or pride. Certainly it is a heaven upon earth to hav a man's mind move in charity, rest in Providence, and turn upon the poles of truth.—*Bacon's Essays.*

No! we are not Christians. A few try to pass themselvs off as Christians because whilst substantially men of this age, they can cheat themselvs into using the old charms in the desperate attempt to conjure down alarming social systems; a great number call themselvs Christians because in on way or another the use of the old phrases and th old forms is still enforced by the great sanction o respectability; and some for the higher reason tha they fear to part with the grain along with th chaff, but such men substantially, though only few, hav ceased avowedly to be Christians in an intelligible sense of the name. How long the shado ought to survive the substance is a question whic may be commended to serious consideration.—*Le lie Stephen.*

AS to what evil is, as to the causes of crime, of pauperism, of all the ills that undermine human happiness, that shadow the world, and blot out the light of heaven—these are not matters that depend on testimony; they are questions for observation, for experiment, to be settled by scientific method. And so of all the great problems—those of religion, those of morality; the deepest questions of society and statesmanship and the practical control and conduct of life—are not those concerning which we need to be in doubt. They do not depend upon any gospel, or Bible, or book, or testimony of any witness who is not dead; they depend upon the great facts and laws all around us, in whose arms we are, in whose presence we stand, by whose power we liv and breathe—they depend upon those things things that are open to the observation and experiment of the world.—*M. J Savage.*

HOPE! when I mourn, with sympathizing mind,
The wrongs of fate, the woes of human kind,
The blissful omens bid my spirit see
The boundless fields of rapture yet to be;
I watch the wheels of nature's mazy plan,
And learn the future by the past of man.
—*Campbell.*

SOME time ago I attended a large meeting of the clergy, for the purpose of delivering an address which I had been invited to giv. I spoke of some of the most elementary facts in physical sciences, and of the manner in which they directly contradict certain of the ordinary teachings of the clergy. The result was that, after I had finished, one section of the assembled ecclesiastics attacked me with all the intemperance of pious zeal for stating facts and conclusions which which no competent judge doubts; while, after the first speaker had subsided, amidst the cheers of the great majority of their colleagues the more rational minority rose to tell me that I had taken wholly superfluous pains; that they already knew all about what I had told them, and perfectly agreed with me. A hard-headed friend of mine who was present put the not unnatural question, "Then why don't you say so in the pulpits?" To which inquiry I heard no reply.—*Huxley.*

IF a man of science thinks that a thing lies out of his province he will be very likely to say that he knows nothing against it. He will not meddle with revivals nor dispute on infant baptism. Politics he may ignore. If he is led to investigate the modern Spiritualism, his scientific instinct detects the shadowy nature of the claim that spirits intrude into the organization of living persons to control them. For the breath of his intellect is the idea of non-intrusion, non-intervention, the inviolability of every province that is controled by necessary laws.—*Weiss's American Religion.*

WORK is the mission of man on this earth. Let wastefulness, idleness, drunkenness, improvidence take the fate that God has appointed them, that their opposits may also hav a chance for their fate —*Carlyle.*

WHAT right has any Christian to protest against the teachings of the sacred, holy, and all-perfect mother religion? Were not the apostolic fathers all Catholics? Was not every Christian a Catholic before Protestantism broke out among the true believers? Was not the Bible, your own sacred Godbook, a Catholic Bible and in the hands of Catholics for hundreds of years, and did they not later change, and manipulate its texts and dogmas to suit themselvs during all those centuries of ownership? Did they not quarrel, fight, and murder one another in religious discussions as to the meaning of certain parts of it, and wrangle, dispute, and even put it to vote which portions of the so-called sacred writings should be canonical, which apocryphal, and which should be cast out entirely as spurious and false?—*Elmina D. Slenker.*

Odds and Ends.

SILVER dollars with holes in them are painfully numerous, but they're not half so painfully numerous as holes without any silver around them.

A LITTLE boy was asked recently if he knew where the wicked finally went to. He answered, "They study theology here a spell, and then get into the pulpit."

"GEORGE, dear, don't you think it's rather extravagant of you to eat butter with that delicious jam?" "No, love; economical. Same piece of bread does for both."

WHEN a boy was asked, "Where was the text this morning?" he quickly replied, "It is somewhere in Hatchets." "In Hatchets? No, it was in Acts." "Well, I knew it was something that would cut."

WESTERN papers report the case of a man who attempted suicide because his conscience condemned him for drinking rum. This is a hint for the wives of red-nosed husbands to turn the mirrors to the wall.

BECAUSE it was raining a Western youth refused to go to the church while a bride awaited him. A man who is afraid of rain hasn't the nerve necessary to stand the hot water that sometimes accompanies a matrimonial squabble.

"There's one thing I like about the new version," said old Blunderbuss. "That ere text about 'the boy being father to the man' is left out altogether. I always thought that was wrong end to." And he didn't know why the smile went round.

WHEN a grand hunt is given in honor of the Queen of Spain a deer is tied to a tree, the Queen rests a musket in a forked stick a foot from the animal's side, and, as the gun goes off and the deer drops, everybody yells: "Whoopee, ga-lory! 'Rah for us!"

"How d'ye like the sermon this morning?" asked a good brother of the deacon as he passed out of the vestibule.

"Good, loud, forcible speaker," replied the deacon, "but when there's so much noise I always think it was made by a blank cartridge."

NOW Joaquin Miller wants "to rest where the wide-eyed rabbits play." The thing can't be done, for as soon as the warbling Joaquin waltzes in the wide-eyed rabbits will get right up and go away from there. They would clamber into the dim distance and wink their unimportant tails at him. Joaquin is a poet, and even the wide-eyed rabbits know that poets are a hungry set.

"DIS boy ob mine is de best scholar in dis town," said old Isom, placing a heavy hand on the happy head of his son. "How much is six times ten?"

"Sixty," answered the boy.

"Ain't dat rythmatic fur yer, gen'lemen? Now, ef I had eight chickens an' gin five ter yer, how many would I hab left?"

"But you won't giv me none of the chickens," said the boy. "They are under the bed now, and I knowed last night when you fotched 'em in."

"Boy, yer's done forget eberthing yer eber knowed. Go 'way an' doan cum roun' de house no mo' ter-day. A nigger will be a nigger, doan keer ef yer feed him on science an' gogafy."

A YOUNG lady gave "her young man" a beautifully worked pair of slippers, and he acknowledged the present by sending her his picture, encased in a handsome frame. He wrote a note to send with it, and at the same time replied, angrily, to an oft-repeated dun for an unpaid-for suit of clothes. He gave a boy ten cents to deliver the packages and notes, giving explicit directions as to the destination of each.

It was a boy with a freckled face, and he discharged his errand in a manner that should giv him a niche in the temple of fame.

The young lady received a note in her adored one's handwriting, and flew to her room to devour its contents. She opened the missiv with eager fingers, and read:

"I'm getting tired of your everlasting attentions. The suit is about worn out already. It never amounted to much, any way. Please go to thunder!"

And the tailor was struck utterly dumb when he opened a parcel and discovered the picture of his delinquent customer, with a note that said;

"When you gaze upon these features, think how much I owe you."

When the unfortunate young man called around that evening to receive the happy acknowledgment of his sweetheart, he was very ostentatiously shoved off the steps by the young lady's father.

THE other day a show came to Little Rock, and was shamefully imposed upon by Uncle Isom. While standing near the tent he saw a crowd of low-spirited boys grieving on account of financial depression.

"Does yer youngsters wanter go to der show?" he asked.

The boys responded in noisy chorus. "Well, come on, den. I uster be a chile myself, an' unlike de mos' of men, I hain't forgot it. Count dese boys," he added, addressing the doorkeeper. The man began counting, and by the time the boys had passed in Isom was walking around talking to acquaintances from the plantations.

"Here," said the showman, giv me twenty tickets."

"What for? Does ver think me a lottery-dgent?"

"You passed in twenty boys, and I want the tickets or the money."

"I doan owe yer no tickets, and I doan owe yer no money. I didn't tell yer ter pass de boys in. I said count 'em. I'se always heard dat showmen is good on 'rithmatie, 'an' I wanted ter satisfy myself. Yer say dat dar was twenty boys. I doan' 'spute yer word, case I ain't no mathertician. Sposen I take a lot ob boys ter de cashier ob a bank an' axes him ter count 'em, does dat signify dat de cashier is gwine ter pass 'em into de money room? No, sah. Go back ter yer tent, I sees a crowd goin' in."

The showman, remembering that he had left the entrance unguarded, turned, and Isom walked away.

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